An examination of the use of the verb ‘Haya’ (’) ‘be’ in biblical Hebrew

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AN EXAMINATION OF THE USE OF THE VERB 'HAYA(Ḥ)', (נָהָי), 'BE', IN BIBLICAL HEBREW

by

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ABSTRACT OF THESIS

AN EXAMINATION OF THE USE OF THE VERB 'HAYA(H)' 'BE', IN BIBLICAL HEBREW

The accompanying thesis details the way in which the Hebrew verb 'haya(h)', 'be', functions.

The study begins by summarising briefly the threefold aspect of the verb 'be', (i) as Copula, (ii) as expressing 'Existence', and (iii) to denote Transition or 'Becoming'. It is shown how each aspect has its basic syntax as regards subject definition and the nature of the predicate, such that a defined nominal subject, an adjectival or nominal predicate is normally associated with a Copula usage, whilst undefined nominal subjects and adverbial predicates usually denote Existence. The transitional aspect is expressed by the verb and the preposition 'l', 'to'.

From this point the use of 'haya(h)' in its two themes, Qal and Niphal, are thoroughly investigated. It becomes increasingly evident that its more particular function is to locate a situation or event more specifically in time rather than point to the nature of that action as complete or incomplete. The Perfect, Perfect with weak waw, Imperfect Consecutive and Preterite Imperfect 'tenses' indicate past time, and Imperfect, Imperfect with weak waw, and Perfect Consecutive 'tenses' speak of the future. This temporal indication is also the specific function of the verb 'haya(h)' when used "non-integrally" at the commencement of clauses.

An explanation is offered for the non-appearance of the verb 'haya(h)' in any other theme, and in particular how the 'causative' connotation is conveyed.

Before moving to a consideration of the two particles 'yeš' 'there is', and 'ayin', 'there is not' and their role as supplementing the verb 'haya(h)' by denoting present existence, the increasing use of that verb in compound with participles is traced.

The conclusions are listed more formally and in the Appendices every occurrence of the verb is given for ease of reference.
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The title of this study points directly to its syntactical nature, and whilst the problem of the meaning of the verb 'be' is fully acknowledged, its consideration lies not within the scope of this present work.

Amongst the tasks faced is a thorough examination of the occurrence and use of the verb́י́ ה́ throughout its various themes, in an endeavour to determine the rules which govern first of all its presence or absence from a sentence, and then the particular signification attached to its inclusion. Having then considered the use of each verbal form either alone or in compound with other verb-forms, attention is then directed towards a survey of the two very important particleśי́ 'there is', and́י́ 'there is not', as these shed interesting light upon the use of the concept 'be', and no appraisal of́י́ could be thought adequate without such study.

In order to ascertain the more normal usage of this verb, the study has been confined to examples found within the prose books of the Old Testament, although poetic uses within those books are also included. All the examples of the verb's use which were considered fall within these confines, and every example is listed separately in the appendices.

References to early and late material are relative to the Exile. The temporal division is thus that 'early' represents pre-exilic, and 'late', post-exilic writings. No more elaborate division was thought necessary.

English translations do not come from any one source, as the most accurate rendering of the Hebrew text of individual examples has been sought.

When references are given, should there be any discrepancy between the Hebrew and English numbering, the Hebrew is noted first and the English follows in brackets, e.g. Nehemiah 3:36(4:4).

I would like to take this opportunity to thank my supervisor, Professor T.W. Thacker, Head of the Department of Oriental Studies in the University of Durham, for his invaluable guidance and assistance as well as for the enthusiasm and interest in this subject which he has passed on to me.
INTRODUCTION

THE MEANING AND USE OF "BE"

The verb 'היה 'to be' has three significations. The first, and the most common, is its function as a copula. The second is that in which it stresses the existence of the subject; and the third, as a means of expressing transition, change from one state to another, or 'becoming'. These are significations which the concept of 'being' has not only in Hebrew but in most other languages as well.

(a) As a Copula the verb 'יה' serves as the link between the subject and the predicate. The subject in each case will be either nominal or pronominal, and will be defined. The predicate will be either nominal or adjectival, or contain an adverbial phrase.

- e.g. Deut. 5:15 'You were a servant'
  דברת כי עבד היית

- I Sam. 3:1 'The word of the Lord was rare'
  דבר יהוה היה יקר

- I Kings 18:46 'The hand of the Lord was on Elijah'
  יד יהוה היתה על אליה

The context, however, may indicate that the existence of the subject in a particular location is being emphasised,

- e.g. II Chron. 1:13 'The tent of the meeting of God was there'
  בם שם היה אוהל דוד אלוהים

and in these cases, although the verb could well be copula, the context demands that it be viewed primarily as an indication of existence.
(b) To express **Existence** the verb **היה** is also used. In such cases there need not be any predicate, for the statement is only one in which the subject's existence is being positioned, and nothing more added by way of explanation, be it of nature or circumstance.

*e.g.* Gen. 15:17 'and there was darkness'

Here the author is saying nothing more than that darkness existed.

Unless, as is noted in (a) above, the existence of a defined nominal subject is being stressed, the subject of **היה** when emphasising existence will always be indefinite. Then too, normally an adverbial phrase occurs in the predicate.

*e.g.* II Kings 3:9 'There was no water for the army'

(c) **היה** also indicates **Transition** from one state to another. Existence is here presumed, for the idea conveyed is that of passing on to a new sphere of existence. The verb in this capacity is usually used with the preposition **ל**, 'to', and conveys the concept of 'becoming'.

*e.g.* I Sam. 10:12 'Therefore it became a proverb'

The following study will be viewing the use of the verb in the light of these aspects of the concept 'be', and it is hoped that a full appreciation of the use of הָיְתָה will emerge.

Perhaps this is as convenient a point as any to state that a semantic study of the question of "mere" as against "active" existence is not within the province of this present work.
1. The normal understanding of the Hebrew Perfect 'tense' is that it speaks of situations or actions which are completed entities. It does not have regard to time but to the nature of the action described, so that provided the action is complete, it may be located in either past or future time, or alternatively, it may have begun in the past and be continuing into the present. Thus Hebrew 'tenses' tell us what type of action is involved, and nothing as to when the event took place.

Our present task is to examine the examples of the use of the verb הָיְהָ particularly in the light of traditional explanations of the 'tenses' in which it appears.

2. The Qal perfect of our verb 'to be' reveals on close examination, its employment in four different ways. It is used as a:

(a) Past Narrative Tense
(b) Stative
(c) Future reference (including 'Prophetic' Perfect)
(d) Conditional or Hypothetical.

(a) The perfect of הָיְהָ, without the addition of the waw conjunction, is primarily used as a means of expressing an event which took place in past time. In whatever aspect it may occur, either as copula, existential, or transitional, a statement about the past is made. It is a descriptive usage, and tells such things as that:
'true instruction was (דעת) in his mouth' (Mal. 2:6)
or 'there was (יהיה) bread in Egypt' (Gen. 41:54)

It is in this particular sense that within the prose books of the Old Testament היה occurs some 551 out of a total 620 times, which represents 88% of its examples in the Perfect. These examples are to be found under Appendix I.

The impression gained from these uses is that what is conveyed by the use of the verb is the fact that the event in question took place in past time, and that to interpret the event in terms of a completed action alone does not do justice fully to its use. In other words it appears right at the outset that the verb is going against what is normally understood to be the standpoint of all Semitic verbs, in that it looks to time rather than the nature of the action. Of course on numerous occasions the action or situation will obviously be something which is both past and complete - this is only to be expected.

e.g. Gen. 1:2 'And the earth was waste and void'

Further evidence is afforded by the necessity to include a word such as צור in Josh. 5:1 ('There was no longer any spirit in them') ולא היה בצור עוד הרוח, to denote that a particular situation no longer pertained. Then too, in
Deuteronomy there are two cases to which attention should be drawn:

Deut. 9:24 'You have been rebellious' (מלאוריים יתתס)
31:27 'You have been rebellious' (מלאוריים יתתס).

Despite the combination of a participle with the traditional understanding of the Perfect would demand that we view Israel's rebellion as a thing of the past which no longer held true - i.e. as a single act. The Qal perfect here describes a specific past situation but also one which featured prominently in Israel's religious life right into the present and beyond. It was not a 'completed' or never-to-be-repeated aspect of her relationship with her God.

In short, the only consistently applicable interpretation is that which sees looking at the event or situation from the standpoint of time (1), rather than that of the kind of action or state.

It is important to note that the duration of the event concerned does not have any significant influence, as the perfect is used to describe an event irrespective of its duration. This feature is one which will be borne out again and again in the use of this verb.

(1) It ought to be stated that English idiom may not require the translation of the perfect of יתתס by means of a past tense. In App. 1 examples of this will be found, but this is merely English idiom, and even here a past sense is not at all in doubt.
e.g. I Sam. 25:37 'and he became as a stone'

Deut. 10:19 'for you were sojourners in the land of Egypt'

However, if it is desired to stress the continuous nature of a past action, the perfect could be coupled with a participle - see Chapter 16.

(i) In App. I(A) all those instances in which the perfect is used as a copula are grouped together. Here the verb הוהי serves primarily as a link between the subject and predicate of the sentence or clause.

The use of הוהי as copula is confined to clauses or sentences in which the subject, be it nominal or pronominal, is defined, and in which the predicate is nominal, or adjectival, or contains an adverbial phrase. The exception to this rule will be those indefinite nominal subjects with adverbial predicates in which the existence of the subject is not being stressed (App. II(C)(3)).

The seven occasions upon which this occurs indicate that it is very much an irregular copula use of the verb. On four occasions one notes an interrogative pronoun as subject, and that these are peculiar to Samuel.
At the outset it must be understood that the use of the copula יִהְיֶה is not confined to nominal clauses, i.e. to clauses in which a defined nominal or pronominal subject is joined to a nominal, adjectival, or adverbial predicate.

e.g. I Kings 10:6  'The report was true' אָמַתַּיְּהוּ הָדַבְר

Gen. 3:20  'She was the mother of all living' הָיוֹתָה אֶמֶּכֶל תָּר

The use of יִהְיֶה is also to be found in clauses strictly verbal or in which the pronominal subject of the verb is contained within the verbal form by means of a suffix.

e.g. Ex. 2:22  'I was a sojourner' בָּר הַיִּהְיֶה

In the above sentence הַיִּהְיֶה is no less a copula than in the nominal sentence. This latter fact is borne out by the large number of occasions upon which the relative אֵלֵּךְ introduces a verbal clause from which the verb יִהְיֶה is omitted.

e.g. Gen. 1:7  'the waters which were under the firmament' הַמִּים אֶשֶּּׁר מַחְתַּת הָרְקִיע

It is clear that in both the nominal and verbal clauses in which יִהְיֶה functions as copula, the construction would be equally acceptable syntactically either with or without the verb יִהְיֶה. There is little syntactical difference, or difference of meaning, between הַיִּהְיֶה and הָיָה. Similarly one is able to
locate nominal sentences which are quite parallel in every way, except that some have the verb היה included and others do not. In Gen. 36:13 the opening clause כלנו בן רועאל is followed by כלנו היה בן רועאל (cf. Gen. 36:14 and 36:17).

That there should be some reason for the inclusion of היה in these clauses seems to be a fairly safe assumption. Yet as its inclusion in one clause and not another does not follow any determinable pattern, and owing to the fact that no syntactical difference is incurred by its inclusion or exclusion, it is not possible to attribute to היה the normal function of the perfect form of a verb. The verb 'to be' cannot under these circumstances indicate completed action, for this of necessity would make for a basic difference in the meaning of the clause in which it occurred, and this, we can state categorically, is what it does not do. It would appear that its inclusion is with a view to greater specification of time - in the case of the perfect, past time. For whilst כלנו בן רועאל could mean either 'These are Ruel's children', or 'These were Ruel's children', the inclusion of היה removes that first possibility, and anchors the statement firmly in the past.

NOTE Appendices II and III show a division of the uses of the Qal perfect of היה according to the nature of the subject and predicate of the verb, when used as a copula, or to denote existence.
(ii) In Appendix I(B) are listed all those examples in which the perfect of הוה signifies past existence. (This group is also further divided under App. III on the basis of subject and predicate.)

The instances of the use of הוה as an expression of existence can be divided into those in which unqualified existence of the subject is posited; those which are statements of possession; and those in which the subject's existence is qualified adverbially.

From Appendix III(A) it is noted that the subject, be it pronominal or nominal, is undefined, and that the more normal mode of expression is "There/It was/were ....".

e.g. Gen. 15:17 'and there was darkness'

Statements of past and future possession are also indicated by the verb הוה, there being no verb for 'to have' in Hebrew, by the idiom 'there exists to', and these will be noted as having an adverbial phrase in the predicate. (App. III(B)). Other statements of existence which are qualified adverbially in the predicate are to be found under Appendix III(C).

From these examples it is apparent that the quite general rule which applies when הוה indicates 'existence' is that there is a nominal but undefined subject with or without a predicate. Existence, as such, will not be involved where the predicate is either nominal or adjectival, or, with few exceptions, when the
subject itself is defined. Should the predicate contain an adverbial phrase, אל may express existence or may function as the copula. Normally, however, if the subject is indefinite then existence is in the writer's mind, and if defined, then the copula. The exception will arise when the verb appearing as a copula is, from the context, obviously stressing the fact that the subject is in existence.

What particular signification then does the verb אל have when denoting existence? The instances of this usage would suggest that a situation or state of affairs is being presented simply as something which was in existence at some time in the past. True, it may still be in existence, but that is not so important, for the perfect here states only that the situation did exist in past time without reference to its duration or completion.

(iii) To express a past transition from one state to another, the perfect of אל is also used. Examples of this occurrence are to be found under Appendix I(C), there being eleven in all.

Here the narrative relates the past event from which a new situation resulted, or did not result, as the case may be.

e.g. Josh. 14:14 'So Hebron became the inheritance ...'

I Sam. 10:12 'Therefore it became a proverb'
(To 'become, come to pass, happen; are the usual English renderings)

Although it is true that here both time and aspect may overlap, it is quite certain that the emphasis lies upon the fact that the transition, or non-transition in the case of a negative, was a thing of the past. The resultant situation will not be in force at the time of narration, but even so, that is of minor significance. The verb 'be' is directed specifically to the act of transition itself without regard to the duration of its result.

Again one notes this temporal viewpoint in the verb הוהי, adding further weight to the thesis that this is its primary function.

3. Although it is apparent that the perfect of הוהי locates events or situations in past time, rather than viewing them as completed actions, there is one instance of its use which appears to be singularly different.

Num. 9: 13 'But the man who is clean, and is not on a journey ..' והアイי אשת הווי סוחר ובחר לא הוהי

This example is seemingly a present tense usage for which one would expect some other appropriate construction, such as the use of עביד (refer para. 140). To translate this as either a past tense, or to view it as implying a completed action, destroys the condition upon which the guiltiness for failing to keep the Passover is based.
It would seem that this can only be viewed as an exception to the observed pattern that הָיוֹ in the perfect refers to past time. It is considered that this is the sole example of the unusual use of הָיוֹ as an indication of present time, here an alternative to אָנִי.

4.

(b) The second important usage of the perfect of הָיוֹ is its use in a 'Stative' sense. Here it is employed to describe a situation which has come about at some time in the past, usually the more immediate past, and which still persists into the time at which the speaker is making the statement. The initial past action has brought about a change in a situation, and it is this new state of affairs about which he speaks.

e.g. Isa. 33:9 'Sharon is like a desert'

The above depicts a present situation resulting from a past action in which Sharon took upon itself the features of a desert.

It is in this particular sense that הָיוֹ functions in exactly the same way as a 'Stative' verb, representing past action, although English idiom under the circumstances would require its rendering as a present tense. (This distinguishes the current employment from that of the past narrative 'transitional' in which there is no suggestion at all of the present existence of the resultant situation)
(i) The perfect of וַיִּהְיֶה as a copula is found here following the same pattern as was discerned earlier, i.e. linking a defined nominal or pronominal subject to a nominal or adverbial predicate. (see App. IV(A))

The fact that these are, strictly speaking, nominal clauses into which the verb has been inserted, suggests that a particular function attaches to the verb in each case. It has already been observed that the perfect of וַיִּהְיֶה used as a copula serves to locate the time of an incident more specifically in the past. The indeterminable pattern of its inclusion or exclusion in such cases prohibits its having any other signification. This suggests that this function of וַיִּהְיֶה is to draw attention to the initial change in status, the original transition, which gave rise to a situation present to the speaker. Hence, though the state or situation is still in existence, the more particular function of וַיִּהְיֶה is to portray the initial establishment of a present state of affairs.

e.g. Isa. 49:5 "My God has become (i.e. and now is) my strength" אָלֹהִי הָיָה צָרִיך

(ii) On twelve occasions an existential reference is clearly denoted by the perfect וַיִּהְיֶה when with 'stative' meaning (see App. IV(B)), although six of these are expressions of possession.
As has already been observed, existential references are confined to clauses without predicates, or having undefined nominal subjects with adverbial predicates, unless there is particular emphasis upon the existence of a defined nominal subject.

E.g. Ezek. 24:7 'for her blood is still in the midst'

The significance of the perfect in these clauses is that it draws attention to the fact that present existence is entirely dependent upon a past cause.

E.g. II Kings 20:15 'There is nothing in my storehouses'

Ezek. 36:2 'the ancient heights have become our possession'

NOTE Appendices V and VI show a division of the uses of the perfect of הוה according to the nature of the subject and predicate of the verb, when used as copula or to denote existence.

(iii) The significance of הוה used in a stative sense is perhaps illustrated most clearly by that which denotes transition, for here the change from one state to another, rendered in English by the perfect tense 'has become', is most obvious. The twenty occasions upon which this is used are to be found under Appendix IV(C).
The implication here is that the situation in question still pertains, but that this is in a way secondary to the fact that it was brought about by an earlier change in circumstances.

e.g. Jer. 50:23 'How Babylon has become a horror' אֶֽחְתָּ הֶבַּל אֲשֶׁר לָעָם

The sense here being that her present state results from a past transition to such a state.

5. Although not vocalised as a stative verb, it can be seen that the verb 'to be' has something of a 'stative' meaning, and at least from this point of view, to stand very close to those verbs commonly so called.

With reference to this usage, G K (para. 106, 1) suggest that a stative verb may be used in the imperfect in lieu of the perfect, when the state or action in question is regarded not as having been already completed, but as still continuing or as having just taken place. The example given there is of the use of יְהִי in the perfect in Psalm 40:13(12) 'I am not about to look up (לֹא יָרֵא מִנִּי)' and in the imperfect in Genesis 31:35 'I cannot rise up before you (לֹא אֲבָל לֹא כָוַה מָצָא לִי)', where the meanings are identical. Although this may apply to those verbs to which reference is made, it must be emphasised that הָיוֹן fails to reveal any similarity.
6. Of interest is the observation that these 'stative' uses of הָיְנָה are a phenomenon of passages involving Direct speech, and not pure narrative. It thus gives the appearance of being a more colloquial expression than one to be used in the recording of historical event.

It is however of limited application within the OT, occurring largely in late pre-exilic poetry, i.e. the pre-exilic prophets. In the post-exilic period the 'stative' usage occurs rather infrequently outside the ten prophetic uses — only the two instances can be found, Nehemiah 3:36 (4:4) and II Chronicles 7:21.

7. (c) As a means of expressing future events the verb הָיְנָה has its third important use, although on a numerical basis there are only eight such examples (see App. VII). Furthermore, two of these eight, Ezekiel 13:11 and 21:32(27), may be doubtful on textual grounds.

(i) On three occasions the verb הָיְנָה functions as a copula with future reference (App. VII(A)), and in each example the subject is pronominal or defined nominal, whilst the predicate is nominal or adverbial. Hence these three uses are consistent with what has already been noted as the distinctive features of our verb as copula. Just as the perfect is used to locate more definitely a clause in past time, here it is used to express more vividly that which lies in the future. The author speaks of the action as having already occurred, and by so doing adds emphasis to his
remarks. The reference is definitely temporal - he speaks of the event as future, rather than as something yet to be completed, for each example involves a single action.

(ii) The remaining examples describe events or situations which involve specifically the future existence of the subject. Unqualified existence - i.e. subject + verb without any predicate - is expressed only once by this use of the perfect, Isaiah 14:24 'so shall it be (ך נ 합니다)', whilst the remaining four examples are divided equally between those involving possession - Genesis 18:12, 'shall I have pleasure ( נ Takes לדרה)', Isaiah 50:11 'this shall you have (וכת נאתళ伸び)', and those in which the existence of some indefinite nominal subject is posited - Ezekiel 13:11 'there shall be an overflowing shower (י ט לשם שוסק)', and 21:32(27), 'there shall not be even a trace of it (בג לא ולא היה).

8. The verb יскоו is no exception to the general observation that this use of the perfect of a verb is normally confined to bold statements in which God sets forth His purposes for the future. By using the perfect here as copula, and by speaking about the coming event as though it were already in existence, the author represents forcefully the future, emphasising its certainty. Naturally the prophetic books will contain the bulk of these uses. With regard to its distribution, this can further be
narrowed to the poetic sections of same. There is only one
non-prophetic occurrence, Genesis 18:12, where it is generally
thought that it is used in an interrogative sense (with the
interrogative particle omitted) as Sarah questions the promise
made to her. (1)

Within the prophets, as one would expect, one notes this use as
confined to passages in which the prophet delivers a divine
oracle, hence they can be said to depict the determined will and
purpose of God in and for a given situation.

It is thought that the significance of the use of the perfect form
here is the fact that the event as future, or the existence of a
particular situation in the future, has already been determined,
rather than that the event or situation will at some future time
take place. Certainly, the latter will follow, but it will do so
by virtue of the fact that it has been so purposed. The use of the
perfect brings to the statement an emphasis which cannot readily be
seen in its rendering as a future alone, for this points only to
the final outcome without any reference to the initial determination
in the mind of the speaker. If one were to include in one's

(1) S.R. Driver, suggests that its use is not merely to ask a question,
but as an expression of amazement at a future event which is
believed to be highly improbable. He draws a comparison with the
uses found in Judges 9:9, 11:13, II Kings 20:9, and Numbers 17:28.
- 'Tenses'.

translation some phrase such as "(God) has determined that X shall be ... ", then the implications of the perfect would be manifest. One can then appreciate the use of the perfect in preference to the imperfect.

9. The OT distribution of this present use of הָיוָה is rather interesting. As has been pointed out, its use is quite limited, with only eight possible uses from a total of 620. As a "Prophetic" perfect it occurs only seven times, and if one excludes the two instances in Ezekiel on textual grounds, one is left with only five examples all of which are to be found in Isaiah. This may be just coincidence, but on the other hand, it may well be that one has here a stylistic trait of Isaiahic writing.(1)

10. (d) The perfect of any verb may be used with or without particles to convey a conditional idea, and הָיוָה is so used on four occasions only (See App. VIII). Two of these examples feature the verb 'to be' as the copula (section A), and the other two are indicative of existence (section B).

(1) Compare paragraph 64, the use of the Qal imperfect with waw consecutive as a "prophetic" perfect, and thus as an equivalent to the Qal perfect in this present connection. Significantly enough, there is only one such usage, and this is found in no other book than Isaiah, in 9:5(6):
'and the government shall be upon his shoulder'
With but one exception, Isaiah 1:9, these instances occur as the verb in the protasis of a conditional clause. The two Pentateuchal uses are consistent with a regular use of the perfect, as both refer to a possible situation which may be revealed by investigation. Here the reason for the Hebrew perfect is an obvious one, for the sense of the phrase is definitely past time. i.e. "... if (upon investigation it was discovered that) there was ...". The speaker can then be described as having taken up a standpoint from which he envisages a present situation which came about in past time. For this reason he has chosen the perfect as the vehicle of expression.

The use of the perfect in the protasis of Ruth 1:12, ('if I should ever have a husband (מָצֵּי בֶּן הָיוֹת ... לא יִשָּׁהוּ)'), indicates that the apodosis did not take place because the condition noted in the protasis was not realised. It is an unfulfilled conditional clause located in past time. This explains the use of the perfect in both halves of the construction. (The LXX reads לחיית here, but it is wisest to retain the MT.)

In Isaiah 1:9, ('we should have become like Sodom (כְּסַדְרוֹם ... העֲנוֹן)'), the verb is located in the apodosis of an unfulfilled conditional clause in past time - the protasis not having been realised, the apodosis did not take place.
As this is simply a case of a past event, which might have eventuated but did not, the perfect is used in both clauses. One however notes here that נַהֲנָה is very close to a 'stative' in its application, as it contains within it the notion that, given these circumstances, we would have become like, and would now be like, Sodom.

To close this section on the Qal perfect, it is interesting to observe that a little more than two-thirds (419) of the 620 instances of its use are pre-exilic. Together with this, the majority of cases are located in prose rather than poetic material. However, in view of the relative volumes of material within these categories, this distribution is not surprising. Of more consequence perhaps is the fact that some blocks of material use it far more frequently than others, e.g. in Leviticus it occurs only three times, and in Numbers only 16, whereas the prophets Jeremiah and Ezekiel employ it on 71 and 72 occasions respectively. It is used quite sparingly in Isaiah, but Habakkuk is the only book from which the verb is singularly absent.
12. S.R. Driver in his chapter (ch.9) in 'Hebrew Tenses' devoted to this phenomenon, begins with the statement that "... it is such a rare and isolated occurrence as both to invite and demand a somewhat minute investigation." (1)

A difficulty is seen to arise immediately upon heeding this advice, as it is often difficult to determine whether or not the waw attached to the verb הוהי is weak or consecutive. The problem is basically that the addition of either a weak waw or waw consecutive fails to influence the pointing or accenting of the verb. Therefore our first task must needs be a consideration of all the possible instances of its occurrence in order to ascertain whether or not הוהי in each case falls within our present category.

(a) Genesis 2:10 "... it divided and became four rivers." 

Commentators on this verse (including GK, S.R. Driver, Davidson, Spurrell, and Ewald) generally agree that this is a waw consecutive, pointing to a "frequentative" usage. Skinner however, comments that such a view "hardly seems natural, and so treats it as a weak waw. On the other hand,

(1) S.R. Driver 'Hebrew Tenses' page. 158.
in the context of imperfects which have an obvious frequentative force, it seems natural to regard it as a waw consecutive, for it continues a description of a situation which used to pertain.

(b) Genesis 38:5  "... he was in Chezib when she bore him."

The Massoretic Text here leaves one with little doubt that this is a usage of the weak waw with the perfect. As the text stands it must be a reference to Judah's location at the time of his son's birth. Admittedly the sentence may be vague, and this has led some scholars to press for the LXX reading (וּיהֶם). This has been a textual problem of long standing and upon which commentators continue to be divided. However, to emend the text simply on the grounds of its oddity, whilst it still makes perfectly good sense, seems somewhat subjective. For the purpose of this study it will be regarded as an example of the perfect with weak waw, thus preserving the M.T.

(c) Genesis 38:9  "... so when he went into his brother's wife ...

The weight of opinion suggests that this is an example of the waw consecutive, indicative of a frequentative usage.
On the other hand the impression which the verse seems to
give is that Onan's action took place only once, as a
result of which he was punished, rather than that the
punishment came as the culmination of continued failing
to fulfil the duty of the husband's brother. The syntactical
structure of the following verse supports this view too, as
a simple perfect, 'לעבש', is used, and not an imperfect,
pointing away from a frequentative, and towards a single
action.
Thus it is considered to be a weak waw here, and not
consecutive.

(d) Exodus 36:29 "And they were separate beneath ..."

והיו ח笈ים מלבנים

(e) Exodus 36:30 "There were eight frames with their bases ..."

והיו שמונה קרשים

Both the above are considered to be instances of the perfect
with weak waw as within the narrative they continue a
description of past events, in this case the preparation of
objects in the tabernacle. G K wishes to classify them as
waw consecutives, but acknowledges the difficulty which ensues,
by including them in a section (para. 112 tt) devoted to
"errors in the texts, or incorrect modes of expression".
(f) Numbers 11:8  "... and the taste of it was like the taste of cakes baked with oil."

Although this could conceivably be a case of the weak waw with היה, in view of the neighbouring frequentatives, it seems more likely that this is a waw consecutive, giving the present verb like force, i.e. "... it used to taste like ...".

(g) Joshua 9:12  "... now behold it is dry and mouldy."

This reference is one concerning which agreement is unanimous as it is so obviously an example of the perfect with weak waw. S.R. Driver incorporates it amongst those "which can be reduced to a definite rule" (Tenses para. 132). It is significant that this is the only case of היה which he includes within that group.

(h) I Samuel 1:12  "As she continued praying ...

G.K describe this as a perfect with consecutive waw denoting "a longer or constant continuance in a past state" (para. 112 ss) and thus think of it as a type of frequentative. Over against this view stands Driver's statement that such an interpretation is "out of place", (1) and that this can only be a perfect with weak waw used in place of the normal יהי .

(1) S.R. Driver  'Samuel'
It was observed in paragraph 2 that the important function of the perfect was to describe past history and that it was so used irrespective of the duration of the action or event concerned. For this reason it is considered that Driver's opinion is the more correct, for the use of the perfect here follows exactly this observed function.

(i) I Samuel 10:9 "When he turned his back to leave Samuel ..."

(j) I Samuel 17:48 "When the Philistine arose ..."

(k) I Samuel 25:20 "And as she rode on the ass ..."

(l) II Samuel 6:16 "As the ark of the Lord came into the city..."

These four examples may be considered together owing to their similarity. Driver groups these together, and comments on them in the same terms as on I Samuel 1:12 - in other words, they are to be regarded not as frequentatives but as ויהי יִהְיֶה, with weak waw used in place of the normal יִהְיֶה. G K's wish is to amend to 'יִהְיֶה all but I Samuel 25:20 which is
which is considered a 'frequentative'. In view of the fact that the clauses so introduced take up the narrative as a later development, and do not just add concomitant facts, it is felt that emending to יד in each case is quite justified.

(m) II Kings 3:15 "... and when the minstrel played ..."

The context suggests strongly that יד is not frequentative here, but rather a single event in past time. That this is a weak waw is supported by the fact that the narrative is kept flowing by means of an imperfect consecutive. There is no adequate reason for emending the text to יד.

(n) II Kings 18:7 "And the Lord was with him ..."

In view of the 'tenses' of verbs in the passage in which this instance occurs, a perfect with weak waw is in order. There is surely no need to follow the suggested emendation יד which R.V. states.

(o) Jeremiah 3:9 "Because harlotry was so light to her ...

(R.V. And it came to pass through the lightness of her whoredom that ...)
Again G K classify this as a consecutive waw and conclude that it is indicative of a 'frequentative' (para. 112 ss).

However it is somewhat difficult to appreciate how this concept is to be found here (although the R.S.V. translation has obviously followed this line of thought). It would seem more appropriate to view this as a weak waw, perhaps used in place of יִהְיֶה, as the sense of the clause is that the יִהְיֶה refers to the outcome of their particular attitude, and not to the duration of the attitude itself.

(p) Jeremiah 37:11 "Now when the Chaldean army had withdrawn ..."

Here one has a straightforward case of the weak waw with יִהְיֶה. The context will not permit of a frequentative interpretation, and in the light of the connected imperfect with waw consecutive, this present example must be seen as an alternative construction. G K suggest emending to יִהְיֶה, but this is unnecessary.

(q) Jeremiah 38:28(b) "And it came to pass when Jerusalem was taken"

(R.S.V. does not translate - omitted from some MSS.) Presuming for the moment that the M T as it stands is in order, the clause itself demands interpretation as יִהְיֶה.
with weak waw. As with Jeremiah 37:11 there are no valid grounds for reading הוה in lieu.

The conclusion reached by G K (para. 112 ss) is that owing to the rather odd Hebrew phraseology and the break in the narrative in mid-sentence, the text is obviously corrupt. Yet if one were to take the passage as a whole, ignoring the imposed chapter and verse divisions, then one can see that the first two verses of chapter 39 are parenthetical. Hence the narrative which begins in 38:28(b) is taken up and continued in 39:3. Such a construction may well be unusual, but it is certainly not unknown, and one can therefore hardly have sufficient grounds for omitting it from the text.

(3) Jeremiah 40:3 "... therefore this thing has come upon you..."

Once again G K find it necessary to state that the MT is corrupt, on the grounds that this clause is omitted from the LXX. Driver (para. 129) has classified it as a perfect with consecutive waw though he does say that it is "altogether exceptional" as its reference is to past time, without it being a frequentative. Assuming that the MT is in order, the most logical view would appear to be that this is a weak waw with the perfect, and indeed the English translations would seem to have taken this viewpoint. The role of הוה does not suggest that it is a perfect consecutive, and
Driver's difficulty no doubt arises here.

(s) Jeremiah 48:39 "... so Moab has become a derision..."

The rather unusual aspect of this occurrence of והיה is that it may be regarded as either a consecutive or a weak waw as ו is borne out by the two differing translations of the R.V. and R.S.V. The R.S.V. renders as a past tense, thus conceiving it to be a weak waw, whilst the R.V. regards it as a consecutive. The perfects here are not 'prophetic perfects', hence it would be more in order to view this example as a perfect with weak waw (following the R.S.V.), and thus as a reference to past events consistent with the context.

(t) Amos 7:2 "When they had finished eating ...

This example is a difficult one, for Driver is joined by very few in classifying it as a weak waw with the perfect. The context demands a past tense expression and this can only be gained by והיה, or והיה with weak waw.

Numerous commentators wish to emend the text to read והיה (1), and it is this suggestion which will be followed here, in view of the fact that והיה

does not add supplementary facts to the preceding, but rather pictures a later stage in the development of the narrative.

The examples of the Qal perfect with weak waw are, from the above, considered to be 13 in number, and are to be found below under Appendices IX, X, and XI.

13. With but two exceptions, Joshua 9:12 and Jeremiah 48:39 (App. X), this present idiom is employed as a means of continuing past narrative, relating a series of events the location of which is in past time (App. IX and XI). The facts contained within the new clause merely add a further explanatory note, and say something more about that which precedes, without continuing the development of the plot. The construction links together two facts, or groups of facts, and indicates that they are to be viewed as concurrent in past time.

The uses of this construction as a past narrative tense, fall into two main divisions:-

(i) those in which the verb is integral to the general sense and meaning of the clause (App. IX)

and (ii) those in which the הנמי is an introductory element, not integral to the sense of the clause, and to all intents and purposes apparently irrelevant. i.e."and it came to pass ... " (App. XI)
It is not proposed that this latter usage be considered here, for it will be considered later, together with the other parts of the verb which are so used (see chapter 8).

It will be observed from Appendix IX that 4 of the 5 uses within this category are as the copula, linking a defined nominal or pronominal subject with an adverbial predicate. In these examples the function of the copula in the perfect is to give a more specific past temporal reference, whilst the weak waw used in conjunction with it, indicates that the two actions or situations are to be viewed as concurrent in the past. Section B of Appendix IX gives the only reference which expresses existence.

14. Although what has been said of הִיה in the preceding paragraphs is true of the two examples to which we now turn, they are significantly different and merit special note. These two instances, in Appendix X below, Joshua 9:12 "... now it is dry and mouldy (בַּשְׁלֹשֵׁי הָיִה לְכָדִים)", and Jeremiah 48:39 "So Moab has become a derision (הָיִה מִאֲבוֹ לְשׁוֹנָן)", show assuming 'stative' implications. They imply that although a particular situation pertains at the moment of writing, it does so by virtue of an earlier change in conditions. This past change is emphasised particularly by that use which is described
as 'Transitional' (Jeremiah 48:39), whilst the copula usage points more directly to the fact that the change which took place did so in past time - the subject's present condition bears a direct relationship with the past.

15. S.R. Driver makes a further statement, followed by Davidson, concerning this particular Hebrew phenomenon, which must here be considered. His statement runs: "Although in Hebrew the continuation of an historical narrative is most usually expressed by the imperfect with 'י, we find, occasionally in the earlier books of the O.T., and with increasing frequency in the later ones, that this idiom which is so peculiarly and distinctively a creation of the Hebrew language, has been replaced by the perfect with weak י". (1) Furthermore, in the same paragraph he attributes this development to Aramaic influence, to the fact that Hebrew was adopting the mode of speech found in current Aramaic dialects.

More will be said later about the influence of Aramaic upon Biblical Hebrew, when the use of י with participles is considered (CHAPTER 16, para. 123). Whether or not Aramaic influence is operative here is not the important question, but the statement that there is an increase in the use of this

(1) S.R. Driver Hebrew Tenses para. 131
Syntactical phenomenon, is. Even a cursory glance at the Appendices will reveal that all examples occur within pre-exilic material, and that their distribution within that material is quite uniform. Indeed it would not be possible to confine its occurrence more than to say that it is a pre-exilic feature. Driver's assertion may be a valid one for verbs other than הָיָה, but it certainly must be acknowledged that this verb runs contrary to that statement. Furthermore, it poses the problem that if in fact for verbs other than הָיָה there is an increase in later literature of its use in the perfect with weak waw, and if in fact this is due to Aramaic influence, why does the verb 'to be' stand out against these other verbs? Again, the situation with הָיָה may be coincidental, in which case nothing can be proved by it.
CHAPTER 4

QAL PERFECT WITH WAW CONSECUTIVE

16. The addition of the waw consecutive to the perfect of the verb is an idiom confined largely to Biblical Hebrew, and its origin is disputed. Yet over against this the syntactical principles operative in its use are readily discernible. Generally it can be seen that this construction denotes actions or events which arise from what precedes, or which are the temporal or logical consequence of some previously-mentioned event or situation.

The period of time to which the idiom refers is normally inferred from that of the verb which it follows and continues, or from the more general context.

17. Before taking up a survey of the verb הובג and its functioning under these circumstances, mention should be made of the slight difficulty which may be encountered in determining whether the verb has a consecutive or weak waw attached. Attention was drawn to this in the introductory section of the previous chapter. Suffice it to say here that this difficulty does exist, and that where it has occurred a decision has had to be taken one way or another. Under Appendices XII - XX will be found all those examples, which it is believed fall within this present category.
(This excludes the nine references which are mentioned individually - Genesis 24:14,43, Deuteronomy 5:29, 15:9, 19:10, 24:15, I Samuel 24:16(15), Isaiah 5:12, and 29:15.)

18. By far the most regular usage of מָּהֵן with consecutive waw in the Qal perfect is as a means of relating some future occurrence, normally arising out of the preceding clause or sentence. Examples of this are all given under Appendix XII below:

As one would expect, this particular idiom follows, and thus continues the idea of, an Imperfect 'tense', its equivalent Imperfect with weak waw, or another Perfect with waw consecutive, this latter in its turn coming after an Imperfect or its equivalent. However, once this has been said there yet remain may possibilities:

(i) Following a Jussive: Instances of this are largely confined to the Pentateuch where legislation is presented, together with its consequence in such terms as, "... and thou shalt be ...". e.g. Genesis 47:25 'let us find (ለለת) grace ... and we will be (PerPixel) Pharaoh's servants'
Exodus 9:9 'let Moses sprinkle (זרק) it, ... and it shall become (ידיה) small dust'
Exodus 18:22 'let them judge (׃הֶשָּׁנָּה) the people:
and it shall be (ָּנֵרְתָּה) that every great matter ...'

(ii) **Following a Perfect with waw consecutive:** Again the
majority of such examples are from the Pentateuch. e.g.
Exodus 26:6 'and (thou shalt) couple (תְּבִפֵּּד) the
curtains ... and the tabernacle shall be (ָּנֵרְתָּה) one'

Exodus 27:5 'and thou shalt put (נָהָנָּה) it ... that
the net may reach (ָּנֵרְתָּה) half-way ... '

Exodus 28:30 'and thou shalt put (נָהָנָּה) ... and they
shall be (ָּנֵרְתָּה)

Leviticus 5:13 'and the priest shall make atonement
(כָּפָן), ... and the remnant shall be (ָּנֵרְתָּה)...'
(cf. also Exodus 26:11, 27:7, Leviticus 14:9, Numbers 19:9,
Deuteronomy 11:18, I Kings 17:4, Ezekiel 37:17)

(iii) **Following a participle:** e.g.
Genesis 3:5 'for God knows (אָדָו) ... and you shall
be (ְבַרְחָה) like gods'

Numbers 25:13 'I give (נָהָנָּה) him my covenant ... and
it shall be (ָּנֵרְתָּה) ...'
Isaiah 8:14 'he will be your dread (מארענן), And he shall be (והי) ...'

Jeremiah 16:10 'I will cause to cease (增至) ... and it shall come to pass (והי) ...'


These comprise the only such examples. In all of them the sense of the passage is future and the clause containing הוהי normally expresses the future result of an action already given.

(iv) After an Imperative: Under these circumstances the idiom does not continue the imperative but is used to denote the result of heeding the command in question. e.g.

Numbers 3:45 'take (ך) the Levites ... and the Levites shall be (והי) mine'

Numbers 16:7 'do (עשה) this ... and it shall be (והי) that ... '

I Samuel 3:9 'Go, lie down (שכב) and it shall be (והי) ...'

Isaiah 16:2 'send ye (שלח) the lambs ... For it shall be (והי) ...'

(vi) **After an Infinitive Absolute:**

Isaiah 5:5 'I will take away (הרס) its hedge, and it shall be (והוה) eaten up ...'

This is a rather unusual construction in which an Infinitive absolute is used in a clause which explains more fully the speaker's determined course of action. One would here normally expect the Imperfect, but we find an Infinitive instead. The narrative is continued in this case by means of the perfect consecutive.

(vii) **To Introduce the Apodosis of a Conditional Clause:**

following אֶנָּה, or 'וַיִכְלֹנֵץ with the Imperfect. All refer to future events or situations.

Leviticus 25:28 'But if he is not able to get it back for himself then ...'

Numbers 33:55 'But if you will not drive out ... then ...'

I Samuel 12:15 'But if you will not listen ... then ...'
Deuteronomy 21:15 'If a man have two wives and ... then ...'

(cf also Lev. 27:4ff, I Samuel 17:9, Jer. 42:16, I Ch. 19:12, II Ch. 10:7)

(viii) Following a 'Prophetic' Perfect: A poetic usage in which an oracle characterised by perfects with future reference is continued by a perfect with waw consecutive in preference to an imperfect.

Numbers 24:17 'and (shall) break down (וּהְרַק) all the sons of Seth; and Edom shall be (והָי) a possession.'

(ix) Following a Perfect: e.g.

Genesis 9:13 'I have set (הֲנָה) my bow in the cloud, and it shall be (והית) for a token ...'

Numbers 3:12 'I have taken (לְךַחְתִּי) the Levites ... and the Levites shall be (והי) mine.'

I Samuel 17:36 'Thy servant smote (הָכָה) ... and this ... shall be (והי) as one of them'

Zeph 1:8 'He has sanctified (שְׁחַר) his guests. And it shall come to pass (והי) ....'

(cf also I Sam. 27:12, Jer. 48:41, Ezek. 21:28(23))
Here the clause introduced by הנה stands in direct contrast to the time period of the preceding clause. It normally indicates a future condition arising out of the event(s) of that preceding clause.

(x) **After a Nominal Sentence:** Very occasionally the perfect consecutive הנה follows a nominal sentence, the temporal reference of which is obviously present. The idiom of the perfect consecutive gives the future result or consequence of this present situation.

From the preceding it is noted that the primary use of the Qal perfect of הנה with waw consecutive, is in order that a future event or situation, to which the idea in the preceding clause gives rise, may be indicated.

Of more consequence is the fact, indicated by sections (ix) and (x) above, that the verb הנה can stand quite independent, from a temporal point of view, of its preceding verb. In other words, unlike other verbs used in this context, which take their temporal aspect from the verb which they follow, הנה is able to alter completely the period of time to which its clause refers. It is never in doubt that in its **primary** function the Qal perfect of הנה with consecutive waw is indicative of events or situations taking place in future time, and that in this function it is not dependent upon, nor necessarily influenced by, the temporal reference of the immediate context.
19. Appendix XII below contains all those examples of הוהי in which its use is integral to the sense of the clause, and only these examples will be considered under this particular head. The remainder have been gathered under Appendix XIX and will be considered under the general subject of הוהי used at the beginning of a clause. (Chapter 8)

(A) Instances of the use of הוהי as a copula are found under section A of Appendix XII, and again it is obvious that this is its most frequent usage. The familiar syntactical pattern of this usage again emerges, with its use in clauses where the subject is defined, be it nominal or pronominal, and in which there is a nominal, adjectival, or adverbial predicate. (A breakdown into subject and predicate type is given under App. XIII) The verb 'to be' is here seen as the link between the subject and the predicate, although its inclusion is not strictly necessary for the sense of the clause. Just as in other clauses where הוהי is included for greater specification of time, so in this present use the waw consecutive with the perfect indicates an action or situation which is yet to eventuate.

(B) As an expression of the future existence of a subject הוהי has its second main usage, examples of which are to be found under section B of Appendix XII. This assemblage incorporates those which indicate possession by means of the idiom "There will be to him (her etc) ...", and also those in which an adverbial qualification of the subject's existence is
given - see Appendix XIV. It will be noted that there are no instances of this use of הוהי to express the subject's unqualified existence.

Again the distinguishing features of the structure of these examples are (i) that the subject is normally indefinite, unless the express existence of a defined subject is in mind; (ii) a predicate need not occur when the fact of existence alone is being posited; and, (iii) if a predicate is given then it will invariably be an adverbial phrase, although in the case of the defined subject whose existence is being emphasised it may well be nominal or adjectival.

(C) To express transition; Appendix XII C contains such examples, all of which will take place at a particular stage in the future. e.g. Exodus 22:23(24) '... Your wives shall become (הוהי) widows...'

20. Much less frequently one finds the perfect of הוהי with waw consecutive used to indicate a FREQUENTATIVE.

In Appendix XV the instances of its occurrence are listed, there being 22 in all (App. XX contains the non-integral uses which will be considered along with those others which introduce clauses.)

Within this particular classification, subdivided on the basis of the three basic ideas conveyed by הוהי (App. XVI, A;B;C-) it can be observed that:-
(i) the more common usage is that which continues a narrative of past events which occurred with some frequency, or a situation which persisted throughout past time, and for which the imperfect, perfect consecutive, or even the imperfect with weak waw, is used.

(ii) there are, however, two examples of the perfect consecutive continuing the frequentative implication of a verb in the perfect (Judges 2:18 'And when the Lord raised them up (הַקָּמָן) judges, then the Lord was (וַיְהֵיה) with the judge', Haggai 2:16 'When one came (נָגֵל) to ... there were (וַיְהֵיה) but ten ...'), as well as of a verb in the imperfect with waw consecutive (I Samuel 13:21 'But all the Israelites went down (וַיֵּעָסֵה) ... Yet they had (וַיְהֵיה) ...')

(iii) to the above one finds one exception: I Chronicles 9:26 'For the four ... were in a set office (כִּי בְּאָמָנוֹת הָמָה) ... and were (וַיְהֵיה) over ...'

From the above one concludes that הָיָה with consecutive waw is used to continue a narrative which relates actions of frequent repetition in past time. In this it follows the example of other verbs, being an idiom for continuing the ideas expressed by a preceding imperfect or its equivalent.

However, the ability of the verb הָיָה to stand quite independent of preceding verbs in temporal reference continues to be a characteristic feature.
Special mention ought to be made here of the interesting fact that in Joshua the appearance of הָיְתָ as a frequentative is a most noticeable one. As Driver notes, (para. 120, Obs 1), the regular device for setting forth development in the narrative there is the perfect followed by the imperfect consecutive. However with chapter 15 and the recording of the boundaries of the various tribal allocations, the perfect with waw consecutive makes its appearance. Its employment as a means of describing the courses which tribal boundaries took, and also in conjunction with Imperfects used obviously as frequentatives, makes it quite certain that it is with such signification that it appears there.

21.

(A.) It is as a copula that הָיְתָ occurs most frequently in this conjugation, on each occasion stressing the fact that this was something which took place repeatedly in past time. הָיְתָ is incorporated into the clause with this specific task in mind, for a nominal sentence, which would be syntactically in order, would not be adequate to convey clearly the past frequentative nature of the situation or event.

(B.) On four occasions (App. XV, B) the verb הָיְתָ expresses primarily existence, the subject in each case being indefinite and the predicate an adverbial phrase.
(C) The remainder of the examples (section C) are those which denote transition, and the force of הָיָה at these times is in portraying an action which frequently or even continually gave rise to a new series of events or situations.

N.B. As this use of הָיָה is basically an alternative to the use of the Imperfect as Frequentative, a full discussion is not to be found here, but in paragraphs 38, 39 under the use of the Qal Imperfect. For the complete picture of הָיָה as a Frequentative these two sections ought to be considered together.

22. The incidence of the present idiom in the O.T. can be said to be largely pre-exilic, and confined to narrative as against poetic material. There are furthermore, only three prophetic usages, and these are all post-exilic.

23. The use of the perfect consecutive to continue a preceding jussive or imperative is one in which 'to be' also features (refer App. XVII).

Nothing unusual marks these particular constructions, as in each the use of הָיָה follows the pattern observable in other verbs under similar circumstances.

(a) As regards the use with a preceding jussive (section 1) it will be noted from the examples that the verb הָיָה features a
pronominal subject whose existence is qualified by the adverbial predicate to express purpose or state. On the other hand the copula uses are only two in number, both defined nominal subjects with adjectival predicates.

(b) The slightly more numerous usage is that which continues the imperative, expressing thereby a positive command (section 2). These examples of הוהי are all of the copula variety and, with the exception of Judges 11:6 'come and be (והי) our leader', I Kings 2:2 'be strong and show yourself (והי) a man', Ezekiel 38:7 'and be (והי) a guard for them', which have nominal predicates, all are pronominal subjects with adjectival predicates.

The temporal reference of הוהי here must always be future, as the speaker is thinking in terms of the implications of the command just given or the wish expressed.

24. The perfect consecutive הוהי is also found in conditional statements (App. XVIII). הוהי in this construction continues the imperfect of the protasis, i.e. it denotes the condition(s) upon which the command or result indicated in the apodosis, is based.

(The condition is regularly translated by an English present tense)

(A) Only three of the ten examples of this idiom are copula uses, but in each the pronominal or nominal subject is defined, whilst
the predicates may be either adjectival, nominal, or adverbial. The example which occurs in Ezekiel 14:14 'Even if these three men were in it ...' is noteworthy, in that here the 'ויה' is included, whilst two verses later (v.16), the same idea is expressed but without the verb 'to be': - 'Though these three men ..... were in it' (ויהו הшенשתי האлепת התרוקה). One can only conclude that the use of 'ויה' in the earlier verse is for greater clarity (then not necessary in the later verse), and does not arise from syntactical necessity.

(B) Indefinite subjects are found in conjunction with those examples which indicate existence, and with but one exception these are expressions of possession. (App. XVIII B). All have adverbial predicates.

(C) The two remaining examples in this section are those which indicate a situation coming into being at some future date, provided that the previous condition has been fulfilled. It is a transition which could take place if other conditions permitted.

25. The incidence of this idiom is found basically in pre-exilic material, especially the Pentateuch. The prophetic uses are only three in number, two of which are post-exilic. Again prose rather than poetry is the literary area to which references are confined.
26. There are just three examples of the use of הוהי in this next particular way, and that is as expressing the RESULT OF AN HYPOTHETICAL CASE. Each example depicts the result of disobedience of a particular command:—

Deuteronomy 15:9  "... and if be sin in you"

הוהי יָשָׁה

19:10  "... so the guilt of bloodshed be upon you"

והיה עלך דמים

24:15  "... and it be sin in you"

והיה יָשָׁה

Here follows an imperfect with ן, or וַיָּשָּׁה used in that same sense, and it can therefore be said to continue the idea expressed by the imperfect in a dependent clause. The temporal reference is, in each case, future.

Oddly enough these are all examples from 'D' material, and each one finds the verb 'to be' functioning with the aspect of 'existence'.

27. A somewhat unusual poetic usage of הוהי is to be found in two examples from Isaiah, both occurring in passages with an hypothetical tone.

Isaiah 5:12  'They have lyre and harp ...'

והיה כנור ובסל

29:15  '... whose deeds are in the dark ...'

והיה בְּמַחְשֹׁב מעשהם
Both are general pronouncements against evil-doers, "woe to those who ...". The perfect consecutive in each continues a construction which is preceded by a participle. In 5:12 the ויהי continues a construction which is preceded by a participle. In 5:12 the ויהי continues an infinitive constructıon and in 29:15 an imperfect. It has been observed above that the use of the perfect consecutive in such situations is a regular construction in Biblical Hebrew.

The significance of the ויהי is that it expresses an hypothetical situation, i.e. that doom will come upon the evil-doer, the existence of which may well be envisaged in the future, but which could take place at any time.

28. An entreaty or mild imperative may also be indicated by the perfect consecutive ויהי, although the incidence is far from numerous.

Genesis 24:14 "Let the young maiden to whom I shall say..."

I Samuel 24:16 (15) "May the Lord therefore be judge ...

In the first example above it is just possible that the mild imperative or precative sense is influenced by the imperatives in v.12.
Likewise the use in 24:43 can be explained perhaps in terms of the similarity of expression with 24:14. As was the case with the two previous examples, so with the I Samuel usage in which the mild imperative is undoubtedly influenced by the jussive with which v. 13(12) commences, and which expresses a similar sentiment.

One could therefore argue that here הוהי stands independent of its immediate context as it does not merely continue the ideas contained in the verb it follows strictly, but that it owes its precative value to the influence of a preceding jussive or imperative. In other words their function is one which is derived, rather than one which they have in and of themselves.

The temporal reference is unmistakably future.

29. In what may almost be described as a SUBJUNCTIVE mood, the perfect consecutive הוהי appears in Deuteronomy 5:29.

"On that they had such a mind as this .... "

מ יזח והיה לבכם זא להם

Here the perfect with waw consecutive follows an imperfect, although the stereotyped expression נֵֽהַּ may have become nothing more than the desiderative particle, in which the imperfect הוהי has lost its verbal force. In view of the fact that this expression may be followed by either an accusative, a perfect or an imperfect, it is difficult to ascribe any particular function to the הוהי, the only example of the present idiom under these circumstances.
On the other hand it is perhaps correct to assume that the הָנָה has its full verbal force within the idiom, and that the sense is, 'who will give (allow) that this might be their mind ...'. If this is correct then the הָנָה introduces a clause expressing the result of the הָנָה , and as such corresponds to a very common Hebrew construction.
CHAPTER 5.

QAL IMPERFECT

39. It is normally understood that the Imperfect 'tense' in the Semitic languages represents actions, events, or conditions which to the speaker are at any moment still continuing, or actually being accomplished. The concept portrayed is one of incompleteness, whether the event concerned belongs to the past, present or future, though mainly the two latter temporal divisions will be the ones involved. The temporal reference of this 'tense' can consequently be said to be irrelevant - it is the nature of an action which the imperfect denotes, not when that action takes place.

How does the verb נָנַה stand in relation to this traditional explanation? Does it conform to this pattern?

After perusal of the instances of its usage (App. XXI) one comes to appreciate that in all the examples, the temporal reference is future - it is never past or present. Each clause refers to a situation or event which will come into being at some point beyond that at which the speaker stands. The duration of the event is not significant. Neither can one say that the situation in question has as yet begun, for each lies entirely within the future. From the sheer weight of the evidence one concludes that with the verb נָנַה there is some departure from the regular idea conveyed by the imperfect, at least as it is traditionally explained. As roughly 85% of the examples of the
imperfect מִתְבָּא fall within this category, one can assume that its primary function is as a future narrative tense.

31.

(a) Closer scrutiny of this use reveals that it contains examples of copula usage, as well as expressions of existence and transition. The copula usages are again the most numerous, forming almost 60% of the total.

Observations have already been made as to the syntax of this aspect, but briefly it is that the verb מִתְבָּא serves as the link between the subject, which will be of either pronominal or defined nominal type, and the predicate, which may be of one of three types, nominal, adjectival, or adverbial (App.XXII). One slight divergence from this, is that in Ezekiel there are two poetic usages in which the copula is followed by an infinitive construct. (App. XXII D)

The function of the copula is that which should now concern us. We have seen that in the perfect the copula מִתְבָּא may or may not be included in what is, strictly-speaking, a nominal clause (para. 2A(i)), and that its inclusion does not alter the fundamental structure of the clause. One is then prompted to seek non-syntactical reasons for its appearance or non-appearance in such circumstances. Furthermore it was suggested that the addition
of the verb in such cases was essentially to give greater temporal signification. That this same reason underlies the use of the imperfect is fairly obvious, in this case being for future time location. Two very simple examples will suffice to make the point clearer:

(i) Throughout Leviticus the concept indicated by the demonstrative pronoun הָאֹרֶךְ and the noun וָאֵל is constantly recurring. There is a variation, in that sometimes the imperfect is inserted as copula, and at other times it is not. The concept itself is unvarying, but the temporal reference of each is influenced by the verb הניה. cf. Leviticus 7:1 'This is the law of the guilt-offering ...' (וָאֵל תְּוָא דֵּעָה תָּא שֶׁבֶּל) and 14:2 'This shall be the law of the leper ...' (וָאֵל תְּווָא תְּוָא דֵּעָה תְּאוֹרֶךְ), the future reference of the latter being most evident.

(ii) In Exodus 3:12 the two future ideas 'I will be with you (וָאֵל לְּהָאֹרֶךְ), and 'this will be the sign (וָאֵל לְּהָאֹרֶךְ), stand alongside one another. In the first clause, which happens to be a verbal one, the thought could be none other than that expressed in the given translation, whilst in the second, a nominal clause, its association with that which precedes is sufficient to make the repetition of the verb unnecessary. This is what one would expect if the present suggestion, that הניה as copula is for greater accuracy in temporal specification, were correct.
The idea conveyed by the Imperfect of verbs other than this one at present under consideration, viz. the idea of incompleteness, cannot really be applied to these 350 or so examples. It would appear to be an inadequate, and thus not entirely correct, picture which does not explain fully such definite future facts as that 'the rings shall be (יִהְיֶה) close to the frames (Exodus 25:27), or 'her cities shall be (הָיוֹתָה) a waste (Ezekiel 29:12). Then too the addition of יֵשָׁ in several references in Ezekiel (13:21 'They shall no more be (לֹא יֵשָׁהוּ) in your hand', 34:22 'they shall no longer be (לֹא תִּיהֱוֹי) a prey', 34:29 'they shall no more be (לֹא יֵשָׁהוּ) taken', 37:22b 'they shall be no longer (לֹא יֵשָׁהוּ) two nations'), and Nehemiah 2:17 ('that we may no longer be (הָיוֹתָה) a reproach'), though not very numerous, do point towards a completed action lying in future time. Furthermore, incompleteness would seem not to allow for the copula's almost indiscriminate inclusion in, or exclusion from, what are theoretically nominal sentences, as it would make for some basic difference between them.

There are also the copula uses within verbal clauses, i.e. where the pronominal subject is incorporated in the verb-form. One such example is Malachi 3:12 'You will be (יָהֵיה) a land...! The verb is here no less a copula than it would be if it were a nominal sentence.

On only one occasion, Jonah 4:5 ('till he might see what would become (יֵיהֶהוּ of the city'), is יֵיהֶהוּ used in a dependent clause to express an action which from some point in past time is to be viewed as future, even though this latter is itself located in the past.
To find such an example should not be surprising according to the traditional explanation of the imperfect in Hebrew, but with the verb 'to be' it is certainly an exception to the observed usage, viz. that the reference is future in relation to the speaker. All along then it is obvious that the verb הָיָה has parted company with the regular understanding of Hebrew 'tenses', for the kind or type of action does not satisfy as a criterion of its viewpoint.

32. (b) Future existence fills second place, on a numerical basis, as that which may be indicated by the Qal Imperfect of הָיָה (App.'s XXIB, XXIII).

By far the most regular construction within this category is that of a clause with an indefinite subject, and an adverbial phrase as the predicate. Exceptions to this are only two in number:

(i) those clauses which have no predicate, i.e. those which merely affirm the subject's existence, and,

(ii) clauses of which the subject is defined, in which case the subject's actual existence is being emphasised. It will be observed again that a clause whose predicate is either nominal or adjectival does not fall within this particular category.

Bold statements of existence have already been given as one of the aspects of the application of the verb here, but there are two other types. One is that which denotes possession by means of the idiom, "There will be to ..." (indefinite subject + imperfect הָיָה +(suffixed) וְזֶה )
Appendix XXIII B - the second is that in which the subject's existence has some adverbial qualification, e.g. Exodus 28:37 'it shall be (יהוה) on the front of ...'.

In each example the temporal reference is future in relation to the speaker - situations or events are described which will come into existence in the future, e.g. Numbers 1:4 'there shall be (יהוה) a man with you ...'. The duration of the situation is not an operative factor as both short and long-term events are recounted by the same 'tense', e.g. Isaiah 51:6 'my salvation shall be (יהוה) for ever'. cf. Ezekiel 13:13 'there shall be (יהוה) a deluge of rain'. Actions which in the future will take their rise and be completed are also described in terms of the imperfect יהוה, e.g. Zechariah 14:13 'a great panic ... shall fall (תחתי)'; and the expansion of the verbal idea by means of in e.g. Numbers 18:5 'that there be (יהוה) wrath no more (ועוד)', Ezekiel 12:24 'there shall be no more (יהוה עוד) any false vision' (cf. also Ezekiel 21: 18, 28:24, 30:13 and Zechariah 14:11,21), underlines the fact that יהוה is operating basically from the standpoint of time as against aspect.

(c) The transitional connotations of יהוה, 'become', are also to be found represented amongst those of the Imperfect as a future narrative tense. The number of occasions upon which it is used is relatively small (less than 1%), nevertheless even these can be seen to illustrate the novel way in which this verb functions. (refer App. XXI C). The idea
conveyed is that at some future date a change will be effected, such that the present situation will become something other than what it now is. As one would imagine, this is most often to be found in the prophetic books where a prophet's hearers are urged to amend their ways in order to avert a particular unpleasant prospect. Thus the verb 'to be' used in conjunction with the preposition ל, denotes a future alteration in present circumstances, whatever they may be. The occurrences of its use indicate that a defined nominal or pronominal subject will normally precede the verb, whilst the predicate, a nominal one, will be introduced by the preposition ל. Again the duration of the new circumstances, and the precise future time at which the transition will be effected, are factors without any bearing upon the use of the imperfect. The situations envisaged are brought about by changes, the results of which are completed actions. The only consistent light in which they can all be viewed is as future events, and so one again finds that the most appropriate explanation of the imperfect of יהוה is that its primary function is to indicate future time. In this present aspect it portrays a future change or transition giving rise to a completely new set of circumstances.

34. Before moving on to further uses of the Qal Imperfect attention should be drawn to its use in Isaiah 7:23, as within this verse, the verb 'to be' occurs no less than four times.

'And in that day every place where there were a thousand vines at a thousand silverlings, shall even be for briars and thorns'

ויהו בזש היהוה ייהו כל מקוש אפר יהוה שם אלהלי כסל כסל
לשמן ולשהת ניהה;
The second imperfect in this verse is an obvious 'frequentative', whilst the remaining two are future. However both future uses would appear to serve exactly the same purpose in that they have the same subject ("כָּל חָפֵץ"), and denote the transition of that subject to a situation described as "מִצְמָה" and "הָיָה". Perhaps the repetition arises from the fact that as the relative clause qualifying "כָּל חָפֵץ" was rather lengthy, "הָיָה" was repeated to make for clarity. Otherwise one has to admit the redundancy of one or other of the forms.

35. Although examples of "הָיָה" in the perfect can be found in conditional clauses, by far the more regular way of expressing this concept is by the imperfect with conditional particles "וַיֶּבֶר" or "וַיֶּהָיָה". (There is only one instance of its use with "וַיֶּהָיָה".) App. XXIV may be referred to for all examples.

On a numerical comparison it appears more customary to use the particle "וְהָיָה" with the Imperfect than "וַיֶּבֶר", however even a cursory glance at their distribution within the O T prose books shows that some authors or blocks of material tend to make use of one particle to the exclusion of the other. e.g. almost without fail the Levitical and Deuteronomical writings will use "וַיֶּבֶר" (there is only one exception in each case). The remainder of the pre-exilic writings, including the other Pentateuchal books, prefer "וַיֶּהָיָה".

Whilst on the subject of the distribution of these occurrences, one cannot but help notice their concentration within the Pentateuch
(⅛ of the total), and more especially within Leviticus and Deuteronomy. This hardly runs contrary to one's expectations in view of the legal nature of both books. Because of this heavy concentration within one or two pre-exilic books, and taking into account the nature of this construction, one cannot attach much importance to the consequent fact that very few examples are found in post-exilic writings of any type.

36. Very little can really be said about this usage of the imperfect as one of its regular occurrences is that within either the protasis or apodosis of a conditional clause, although its use within the apodosis is rather limited, this being so not only of הוהי but of other verbs as well.

If the same construction is used alike for הוהי as for other verbs, can any distinction be drawn between this verb and the others? The nature of the verb and its usage would seem to suggest that the observations regarding הוהי and its standpoint holds true once again.

(a) There are a number of examples of the use of הוהי as copula in both the protasis and apodosis, and once more one notes that the inclusion or omission of the verb does not alter the basic sense of the clause. It portrays actions which could begin and continue in future time if circumstances permitted. The inclusion or exclusion of this verb does not, nor can it, alter the nature of the action or situation described - that must be a constant factor.
Consequently one finds that the traditional understanding of the standpoint of the Semitic verb cannot be fully and consistently applied to הָיָה. But if the verb 'to be' is viewed as a more specific way of indicating the time at which a particular action takes place - in the case of the imperfect, in the future - then the problem is overcome. The inclusion of the verb in a clause which does not demand it on syntactical or conceptual grounds, can only really be explained adequately in terms of its novel standpoint.

(b) Again, the imperfect of הָיָה in this sense can express 'existence', and Appendix XXIV shows which examples fall within this category. The observed pattern of indefinite subject with mainly adverbial predicates again is found to pertain.

Just what significance does הָיָה have here, if any? Regular it is for the Hebrew imperfect to denote incomplete action; yet our verb may be used with equal ease and clarity in respect of both completed and incomplete actions. One is without any evidence for saying that it is confined in its use.

e.g. Deuteronomy 21:22 "If a man shall have committed (הָיָה) a crime ..."

cf. I Kings 8:37 "If there is (הָיָה) a famine ..."

The first of these examples describes a completed future action; the second refers to one which may be so, but it is more likely to be a continuing one. The common factor is a hypothetical condition.
with future temporal reference, and the one verb form serves for both types of situation. Thus the time at which the action could conceivably take place is the primary indication of our verb.

37. A slight distinction is now drawn between conditional clauses, and those which may be called 'Hypothetical' (Although S.R. Driver uses the term 'Hypothetical' as a synonym for 'conditional'.) The distinction is made on the grounds that the construction is somewhat different from the above, owing to the absence of a conditional particle. The sense of this hypothetical use is in terms of 'whoever', 'whatever'. Appendix XXV contains its few occurrences.

What is depicted is a possible situation for future time, be it immediate or more distant, for it is not the nature of the action which is prominent, simply the fact that it could conceivably arise at any time following the speaker's utterance. That this is so is suggested by the use of the imperfect to describe actions both complete and otherwise. (It will be remembered that this was also a feature of the conditional uses.)

E.g. Leviticus 15:10 - 'whoever touches anything that is (נַקָּה) under him ...'

a future tense, but a completed action. (The R.S.V. takes it this way, and although preserving the future idea in the clause, translates נַקָּה by 'was'.) The remainder of the instances could possibly be viewed as
incomplete actions, but this is difficult to establish unless one insists on the aspect standpoint of the verb.

38. We come now to the first of the uses of דְָּמִי which have reference to past time, to situations in existence prior to their being related. This is the use of the Imperfect as a FREQUENTATIVE.

It is here perhaps more than anywhere else that the Western difficulty in understanding the concepts of the Semitic 'tenses' is made plain. The Hebrew imperfect as has been said, is normally explained in terms of incomplete action. It is the use labelled "Frequentative" which severely tests this description, for on a closer look at the examples falling within this category one notes two basic and differing ideas thereby conveyed:

(i) the first is that describing states which were more or less permanent, continuing without interruption through past time. A good illustration is Numbers 9:16, which states that the ark was always covered either by cloud or pillar of fire. But what one is faced with here is a situation which was completed at the time the author related it - it came to a halt when the children of Israel settled in the Promised Land.

(ii) the second is that which portrays actions which were of frequent occurrence in the past. Each isolated occurrence is in itself complete, so that if the traditional explanation be adequate then the imperfect here cannot refer to each individual
action as such, but looks only at the sum of their occurrences, and sees it as possibly having occurred once again - the sequence may have been an incomplete thing. The difficulty is that, e.g. I Kings 4:7 ('each man was (הוֹגֶל) to make provision...'), 5:28(14) ('they used to be (הֶחֶלֶד) a month in Lebanon'), are, at the time of recording, past customs no longer in operation.

That there are these two different applications of the imperfect cannot be denied. Driver suggests ('Tenses' p.27) that the one readily passes into the other, and seeks a comparison with the English idea of being 'apt' to do something, which not only suggests tendency towards, but the actual intermittent following of, a course of action. Dangerous though it be to seek idiomatic parallels, between such basically different languages and concepts, Driver's illustration is valuable. Try though one might to explain the scope of the Hebrew imperfect, one cannot get away from the fact that so often it applies to completed as well as incomplete actions in the past, though to events which are of consistently lengthy periods. It illustrates our linguistic problem but does not really lead us to its solution.

Yet once all this has been said, one comes back to the fact that these uses of the imperfect, and the corresponding perfect consecutive, do convey more than the use of the perfect as a description of past events. Perhaps because of the linguistic problem involved one must partly fall back upon talking in terms of the 'ethos' of the passages in which
such forms are found. For there is a very definite 'frequentative' atmosphere about these passages, such that one certainly cannot talk in terms of the perfect being an alternative mode of past expression. The perfect simply points to an event in the past irrespective of its temporal duration. The imperfect is applied specifically to acts of longer rather than shorter duration. The distinction which we know in English between 'I went' and 'I used to go' is in many ways akin to this Semitic idea. The Hebrews' endeavour to distinguish between the two ideas must been seen to lie behind the use of these two 'tenses'.

39. A further problem not so much connected with its meaning, but its use comes to light in Joshua 15. It was noted under the perfect consecutive that this chapter marks the beginning of a section in which the 'frequentative' idea is uppermost. In verse 2 of that chapter the lot of the tribe of Judah is outlined, and its southern border delineated as being in a relationship to the Salt Sea. Instead of, as is common from then on, using a 'frequentative', the imperfect consecutive is employed. Then in verse 5 two nominal sentences are used in the description of the location of its eastern and northern borders (cf. also verse 12). In fact throughout this entire section, when the incidence of הנ is quite high, the only time it appears as a frequentative is in the perfect consecutive. It can be narrowed down even further in that it is then only used in the formula והי התאמות הבול ... Whilst the frequentative is used very often with most verbs, that very common
verb הָיָה has correspondingly few such uses. The result is that in the latter half of Jushua in the midst of numerous 'frequentatives', the verb הָיָה (i) is not used in the imperfect with this connotation, and, (ii) when used at all it is as an equivalent of the perfect, with the one exception mentioned above. Neither is it specifically the duration of the event in question which underlies the use of the imperfect as a 'frequentative'. What one can say however, is that the temporal duration of this use is on the whole longer than that of the perfect. This is only a general observation and cannot be rigidly applied, as Deuteronomy 10:19, which describes the children of Israel as being 430 years in Egypt, makes use of the perfect rather than the imperfect. The perfect then merely locates a situation in the past; the imperfect with past frequentative reference points more to its duration throughout past time.

40. Is one able to draw from the above complex, one or two threads by way of general conclusion? Three main ideas seem to be evident:

(i) that the imperfect of הָיָה used frequentatively can, and does, refer to events which, whether intermittent or continued, were features of past time, and as such were completed actions at the time of their being related. Thus to apply fully the principle that the imperfect denotes incomplete action is not possible.
(ii) that the imperfect יָזַה as frequentative is not used as often as it might, or as one would have imagined. Often in the midst of other verbs having this nuance, one finds the simple perfect or its equivalent, or even a nominal sentence.

(iii) that although יָזַה on many occasions has a frequentative 'flavour', the verb itself has primarily a temporal aspect. It would appear as though its frequentative force arises not from within, but, by association, from other verbs - it is thus a dependent and derived quality. Because other verbs are used in this sense, so too on occasions may יָזַה. Where the frequentative ethos of a passage is not unclear, e.g. in Joshua 15 ff, the verb 'to be' returns to its regular aspect indicating past time. The context tells one that within that period the event may have been an intermittent, or continual, feature.

41. Just before passing on from this section it is to be noted that in Exodus 36:29 "but they were ( יָזַה) joined at the top ...", the use of the imperfect can only be justified in terms of its use as a frequentative. However, in all other descriptions of the Tabernacle, including passages identical to this one, the narrative is related by means of perfects and imperfects consecutive. In view of this it is recommended that the suggested emendation to יָזַה is in order, and will be regarded as such in this study.
42. Only very occasionally is the imperfect of 'to be' used to continue the idea contained in a preceding Jussive or Imperative. The three examples of this are given in Appendix XXVII. Only one of the three follows a Jussive, viz. the example in Judges, and although one would have expected the Jussive idea to be conveyed by means of a perfect consecutive, it seems clear that this example is certainly an imperfect, and not just another Jussive. The imperfect form is perhaps added for variety but in so doing the author has followed normal Hebraic custom. The imperfect here is then nothing more than an alternative for ויהי. The remaining two examples are to continue imperatives. Zechariah 1:4 ('Be not as your fathers ...' אל תהי זכאותיכם) is considered to be one such use as it follows in the wake of imperatives rather than jussives. It is then one of those rare occasions upon which אל is followed not by the jussive, but by an imperfect. Again one would have expected perfect consecutives here but one finds the alternative form being used.

The very limited used which is made of this construction indicates that this is certainly not amongst its more regular functions.

43. Then too there are occasions when particles can be said to attract to themselves the use of the imperfect 'tense'. In Appendix XXIX there will be found those uses of ויהי which are of this type. Their sense will normally be future, though English idiom may render them by
a present tense, but neither of these facts necessarily holds, as the
time may be so obviously past (e.g. Genesis 2:5 'when no plant of the
field was (יֵהָז) yet in the field').

(i) מְרֵא on six occasions introduces questions in which the
imperfect is used. Driver suggests that this is because the
imperfect is more courteous and more adapted to a tone of
entreaty or deprecation - but then this has little or no
bearing upon the peculiar standpoint of the Imperfect. This
may well be so as the examples given below are clauses whose
temporal reference is either past or future, and which refer
to events completed or incomplete. (This latter gives grounds
for disputing Driver's footnote on page 45 ('Tenses') that the
imperfect is used "when the speaker desires to avert or
deprecate the action which is only pending, or not finally
completed.") Once more in respect of 'to be', the traditional
explanation of the function of the imperfect is found
inadequate.

(ii) ב - the conjunction beginning clauses expressing fear or
precaution as to the outcome of a particular situation or action.
It is customary for this conjunction to be followed by the
imperfect of the verb, and 'to be' is not an exception here,
although it is surprising that the construction should be so
little used.

(1) This presumably arises from the fact that there is an alternative
construction in the use of הפ for ב conveying almost the same sense,
and it is this of which more frequent use is made.
But whatever the construction, the use of the imperfect is to describe a possible future event - the temporal reference can be little else than future. Moreover should these events actually take place, they will be single acts, completed actions in the main. In a sense this approximates the 'conditional' usage in that it speaks of future events which are possible, given the proper conditions. Just as in those cases the traditional understanding of the imperfect was thought inadequate in view of the completed actions so often involved, so here.

(iii) The imperfect after דא 'כ is used twice by pre-exilic prophets, and closely parallels the use of the imperfect in a conditional clause, as it conveys the idea, "even if ...". It portrays as a more remote possibility a condition which could conceivably hold true. The sense is again future as their contexts indicate, hence the use of the imperfect.

(iv) The only use of an imperfect with past temporal reference after one of these particles is that following וַיָּדַע, Genesis-2:5 ('when no plant of the field was yet in the field'). G K note that this is a means of indicating actions which progress through a longer or shorter period in past time. This explanation does not seem particularly apt in respect of נָתַן for two reasons:
(a) it was noted that the perfect, in describing past events, was used irrespective of the duration of those events, and,

(b) that in Genesis 2:5 the event in question is a single event.

However, in all fairness to G K it must be said that since their work was published much more information has come to light and a perfectly logical explanation now attaches to this phenomenon. One of the uses of the Imperfect now known is that which stands parallel to the Accadian Preterite Past, and normally referred to as the Preterite Imperfect. In Hebrew prose this is customarily found after the waw consecutive נ, but it also appears after the particles נָּא and, as here, הנה.

The originally interrogative הנה used with the imperfect and introducing an exclamatory clause, is found only once with in Ezekiel 15:2 ('how is ( היהי ) the wood of the vine better than ...?'). The significance of הנה here is that it clarifies a future reference. Much greater clarity is achieved if one translates the verse on the basis that the imperfect equals a future tense, and the perfect a past tense i.e. "How shall the wood of the vine be ( היהי ) better than the wood of the branch which was ( היהי ) amongst the trees of the forest ... ?"

To sum up one must say that not a great deal can be learned
from the use of the imperfect הוהי when introduced by certain particles. The examples which Appendix XXIX gives shows that the reference can be either future, present, or past, though mainly the first of the three. Yet not only is its temporal reference a variable quantity, for this also applies to its use in relation to the nature of events described as well. Purely on numerical grounds however one can say that it is used more often as a future temporal reference, but this can only be propounded with qualification.

44. An example of the Preterite Imperfect seems to be the only explanation for the use in Habakkuk 3:4 'And his brightness was (והיה) as the light ...' Here within the prophet's prayer is a poetic usage of הוהי without parallel elsewhere in the O.T. prose books, for it is the use of the Imperfect to describe a particular past event. The customary explanation of the use of the imperfect as denoting incomplete action cannot be made to fit this particular occurrence, and the present hypothesis that the imperfect of הוהי denotes primarily future time is equally ill at ease. This usage then does not fall within either of these categories, and so one must seek an alternative explanation.

The use of the Imperfect in reference to past time has long been an acknowledged feature of Hebrew Literature, but its satisfactory explanation has a much shorter history. The association between the Accadian Past Preterite and Hebrew Preterite Imperfect is here acknowledged. The use of this Preterite Imperfect occurs primarily after the waw consecutive י, and after the particles יָד and יִדְרָשׁ, in prose, but may also be found in poetry, as here. This is however the only usage of same.
45. Another irregular usage of נָהָר, though one is given to believe that this is reasonably frequent in other verbs, is that which states a 'timeless' fact such as one encounters in the propounding of general truths. In II Samuel 7:28 one reads, in reference to God, "... your words are truth (דְבָרֵךְ יהוָה אֲמָת)...". However, just to describe its use in terms of its expressing a general truth does not really catch the spirit of the verse. These are words uttered by one, David, who over many years has come to know and experience the Divine working, and on the basis of this past experience he can make this great affirmation of confidence, that as God has proved to be trustworthy and reliable (אמות) in the past, so David can be assured of the fulfilment of His promises in and for the future. Here יוהי here elevates this from the level of mere stated fact, to that of an affirmation of faith and confidence in the future.

46. There remains one verse in which the imperfect of נָהָר occurs three times, and which has not as yet been mentioned. It has not really been possible to incorporate it within any of the existing subdivisions of the verb's use, although one can be sure that it is an expression of existence and not a copula or transitional usage. The verse in question is Exodus 3:14, containing as it does the verb 'to be' as the divine name.
As this is not a theological discourse, the major problems surrounding the verb and its meaning are not of immediate concern. With reference to this present study, however, suffice it to say that its rendering as a future tense is held to be a more accurate and consistent one in view of the observed usage of הָיָה.

47. The pattern of the distribution of the imperfect הָיָה throughout the O.T. prose books is quite interesting in that it occurs mainly within the Pentateuch. Outside this the pre-exilic usage is comparatively very limited. Of the later books Ezekiel is the only one making any great use of it. Interestingly enough the ratio of early-late examples, and the distribution book-wise, of the alternative perfect consecutive closely parallels this.
QAL IMPERFECT WITH WEAK WAW

48. Just as the Qal Perfect with waw conjunction was seen to be an extremely infrequent and uncommon use of יָאִישׁ in O.T. prose books, so does the same apply to the imperfect with weak waw. There are 26 examples in all - the majority of which occur as a future narrative tense - refer Appendix XXX. (These 26 include 4 which will be treated with those which introduce a clause - II Samuel 5:24, Jeremiah 42:17, Ruth 3:4, I Chronicles 14:15 - Appendix XXXI)

To begin with, one observes that these instances of its use are either as copula, or to express existence, with the former slightly more numerous. The particular syntactical characteristics of these aspects of יָאִישׁ have been mentioned frequently in the past, and so need not be outlined again, except to say that these present examples follow that pattern unfailingly.

49. Grammars and works on Syntax have very little to report about this present phenomenon. It is supposedly a common occurrence in all periods of the language, though perhaps confined more to animated speech. (1) Yet on the other hand it often tends in later books to be superseded by the perfect with waw consecutive. (2) What happens with the verb 'to be' is that post-exilic references are quite small in number, and one infers from this that Driver’s observation above is quite valid.

(1) Davidson 'Syntax' paragraph 59 page 85
(2) Driver 'Hebrew Tenses', paragraph 134 page 164
Perhaps this is the most suitable place to note that its use is confined to passages of direct speech, rather than occurring in purely narrative material. It is presumably more in the way of a colloquial turn of phrase than anything else.

50. It is indeed most unusual for two imperfects to occur together and to be joined by a weak waw, no matter what the particular connotation of the imperfect at the time. It has been observed that the perfect with waw consecutive is the regular form for continuing an imperfect, and the evidence would suggest that this was an increasingly usual practice.

Whilst many of the examples of הוה in the imperfect with weak waw carry on from a preceding imperfect, almost half the examples follow an imperative. (Genesis 26:3, 31:3, Exodus 7:19, 9:22, Numbers 31:3, 1 Samuel 28:22, I Kings 21:2, Isaiah 30:8, Malachi 3:10). These uses are nonetheless future and not merely continuations of the imperative. (As a continuation of the Imperative, of which there are only two examples, refer to paragraph 53.) What normally happens under these circumstances is that the speaker lays down his command, and then the clause introduced by this use of the verb is that in which he conveys his promise, or the outcome consequent upon the hearer's obedience. The remainder of the examples show הוה following another imperfect, all of them being references to events which are future to the speaker at the time of relating.

There is only one instance of this idiom occurring after a perfect verb form - Isaiah 37:26 ('Now I have brought it to pass (הביאתי),
that thou shouldst be ('נהז') ...'). In this particular case however, the imperfect lies within a clause denoting the purpose behind an action. It is certainly a most unusual occurrence, hence the suggestion that it should be emended to read as an imperfect consecutive would appear to be fully justified.

One other textual emendation some would wish to make is in Jeremiah 13:10 ('It shall be ('_HEIGHT) like this waistcloth'). Driver regards it as Jussive, translating it 'let it be ...'. The main problem being of course that '_HEIGHT' is capable of two interpretations - that adopted by Driver, and that which views it simply as an apocopated imperfect with weak waw. The context furthermore will permit equally of either interpretation, and so one can do little more than state one's own preference, if any. If one views it as an imperfect, then the imperfect which it follows is that in the preceding verse, verse 9.

51. What significance then attaches to the employment of this verb-form? Driver ('Tenses' page 164) says: "In general the imperfect is only repeated when it is desired to lay some particular stress upon the verb, or, ... in order to combine synonyms." Its employment allegedly draws attention to the verb, no doubt by means of the use of a form other than that which one would normally expect, or to continue what has preceded without conveying any change in viewpoint.

No exception can be taken to Driver's statement, as both his points are well-known and well-attested in Hebrew writing. But to come down to
specific instances, one notes that with הוהי it is somewhat difficult to attribute either of these reasons to such repetition especially to those which occur after an imperative. Furthermore those which come after an imperfect are all uses of a copula nature, in which the verb may almost be termed an "optional extra". If the occurrence of two imperfects in succession can be termed 'exceptional', one may say that I Samuel 18:21 is almost incredible. Here one finds not just one imperfect following another, but two. The clauses themselves, and the fact that both are copula uses, makes the first of Driver's observations quite inapplicable to הוהי.

The nature of the clauses in which this verbal form occurs also points away from Driver's above statement in that in the case of the imperatives the clause containing the imperfect stands over against that of the preceding imperative, by expressing its purpose, or the result of obeying the command. Furthermore, if one compares Genesis 47:19, 'and we will be (הוהי) slaves to Pharaoh', with 47:25 'and we will be (והי) slaves to Pharaoh', one finds phrases which are to all intents and purposes identical in every way. However in verse 19 our present verbal form is used, whilst in verse 25 one finds the perfect consecutive. It would be indeed a rather forced interpretation which viewed these clauses as having a different emphasis upon the verb, and one is certainly not justified in saying more than that these are alternative modes of expression.

A further look at Appendix XXX on the other hand will demonstrate again an observation about הוהי which has been made on prior occasions,
for all our examples have this one thing in common, viz. that each speaks of events or possibilities, future, to the speaker. The copula uses have been viewed as for greater specification in time, whilst those which follow imperatives have it to an even greater extent in view of the relative 'timelessness' of the imperative, for this latter can also have present tense reference. Far from the imperfect with weak waw continuing this, it plants its particular clause very firmly in future realms whether immediate or distant.

52. A further statement from Driver, in connection with this verbal form is that, "... repetition is also more frequent in the poetical than in the historical books" (page 164). It is simply to be stated that this situation is quite reversed when it comes to the verb 'to be', as the list of examples will indicate.

53. Apart from the above future uses, there are two other occasions upon which this phenomenon makes its appearance.

I Samuel 18:17 "... let not my hand be upon him, but let the hand... be ( יְִּבָּנָה ) upon him."

Jeremiah 48:6 "Flee, save your lives, and be ( זְִּבֵּנָה ) like the heath ..."

In the first of these examples it is thought that the verb-form is here not a repetition of the Jussive, which would indeed be a none-too-usual thing, but that it is in fact an apocopated imperfect continuing the jussive idea of the preceding verb. That such a use should be found
is to be expected, likewise that noted in the second of the above examples. Here the verb נָהַג continues the imperative of the two preceding verbs. Whilst it may be possible to find two imperatives together, it is much more idiomatic to continue a command by means of an imperfect. That it should be an imperfect with weak waw could not be regarded as highly irregular, though not a particularly frequent occurrence, for one would have anticipated the alternative perfect consecutive.
54. The Imperfect with waw consecutive is customarily viewed as expressing actions or events which are to be regarded as the sequel, be it logical or temporal, of actions or situations which have just been described. It is natural then, that one would expect to find the majority of its instances within narrative material in which past events are outlined. It will be regularly seen as the means of continuing a narrative which has been described by a verb in the perfect.

The Imperfect consecutive then serves, for the most part, to represent a chronological succession of events in the past, (i) relating a further fact or happening, or, (ii) giving the consequence of the preceding action, normally rendered in English by '... and so ...'.

Yet in a sense it is confusing to talk of the Imperfect with waw consecutive without some explanation. What we have here is certainly an Imperfect form, but confusion arises over a failure to appreciate it in terms of a 'Preterite Imperfect', derived directly from the Permansive Perfect by prefixing the pronominal element rather than postfixing it. (1) As a past Preterite usage this agrees with the Accadian.

(1) That the form in question is actually Preterite Imperfect seems obvious. A philological comparison indicates that this form in Accadian (iqtul) and Arabic (y̱aqtul), is accented on the first syllable, on the vowel of the prefixed element. A distinct parallel is noted in Hebrew in that the Imperfect with waw consecutive has the accent drawn forward from the ultimate to the penultimate syllable - yiqtul becomes wayyiqtul - suggesting that this is in fact the original accenting of the form, changed in the light of the Hebraic tendency to put the stress on the final syllable. In early Aramaic, Moabite, and Sabaeans, the Imperfect found after the conjunction 'and' is precisely similar to our present Hebrew employment.
Normally the Imperfect is thought of as describing an action which is incomplete, and in view of this Driver notes:

"... the imperfect depicts action as incipient in strict accordance with what appears to have been the primitive signification of the tense: it is just in virtue of this, its original meaning, that, in coalition with '1', it grew up into a fixed formula, capable of being generally employed in historical narrative. That a series of past facts should ever have been regularly viewed in this light (a supposition without which the construction before us remains unaccountable), that in each term of such a series the salient feature seized upon by language should be not its character as past, but its character as nascent or progressive, may indeed appear singular: but the ultimate explanation of it must lie in the mode of thought peculiar to the people, and here reflected in their language. Only, inasmuch as the formula became one of the commonest and most constant occurrences, it is probable that a distinct recollection of the exact sense of its component parts was lost, or at any rate, receded greatly into the background, and that the construction was used as a whole without any thought of its original meaning, simply as a form to connect together a series of past events into a consecutive narrative."(1)

Driver then claims that the original implications of the imperfect in the present construction have been lost owing to constant use, but since this statement was made, much more has come to light about the Semitic languages in general, particularly through the knowledge of Accadian.

(1) Driver 'Hebrew Tenses' page 73.
If the imperfect here is indeed a Preterite Imperfect, as would seem obvious, then what we have is a retention, not loss, of an original meaning. One can then appreciate how an Imperfect form is able to refer to a simple past action, as is also the case when this form follows וִיהָ and זָה.

55. Our verb וִיהָ must now be that to which we turn our attention and to Appendix XXXI in which most instances of our verb are given. (It will be observed that these are all examples in which the verb is integral to the meaning of the clause in which it occurs. Those uses which introduce clauses and are not integral to that particular clause's meaning will be considered in the following chapter, chapter 8.)

As one would expect these are all examples of the Imperfect consecutive used in past narrative portraying late events of one sort or another. As regards the nature of the action, they all began and finished in past time; only 18 instances which could be described as having continued into the time at which the speaker is alluding to them - Appendix XXXV - 'stative' uses.)

The verb 'to be' has so far been observed as having a different standpoint from other verbs, and one which would give itself naturally to the present use. In fact, if the suggestion that וִיהָ has a temporal standpoint be a valid one, the observed use of וִיהָ is only to be expected. It must be remembered however, that this is a remnant of another usage and as such must be distinguished from the more normal function of the
the Imperfect of this verb, viz. as an indication of future time. We come to understand then that the Imperfect of הבן alone points only to future time, whereas here in this present idiom we meet, following the waw consecutive, the Preterite Imperfect, which speaks only of the past. Hence this does not indicate the loss of a particular nuance of the imperfect of הבן, but that it is a meaning which it has retained from the outset. It cannot be maintained that in the majority of cases the imperfect consecutive of הבן refers to anything other than past completed actions, and there is no evidence at all that the traditional understanding of the imperfect in terms of present or future incomplete action has any bearing upon it.

One essential fact to be grasped is that one here finds that the imperfect consecutive forms a strict parallel with its 'alternative' form, the perfect. The nature of the action involved does not apparently enter into the picture at all - both actions are identical. Could one seriously maintain that an essential difference existed in the use of הבן in Genesis 36:11 ('and the sons of Eliphaz were (باحثי)...') and of הבן in 36:14 ('... and these were ( הבן) the sons of ...')? Both clauses describe situations which once existed, but now can no longer be said to be so.

As has been observed in previous forms of the verb's appearance, the duration of the events described are not operative factors. Whether they be longer or shorter, the same verbal form is used, and this holds true just as much for this form as it does for others.
56. Following the customary pattern, the uses of the verb have been divided into the three sub-groups according to the particular emphasis of each.

(a) Those uses in which the verb is integral to the sense of the clause are seen to be in the majority of cases, copula uses (Appendix XXXI A, sub-divided in terms of subject and predicate in Appendix XXXII). Nothing unusual is exhibited by them and the general pattern already observed as to their syntax is here followed strictly. Consequently on looking back one can justifiably talk of the identity between the perfect and imperfect consecutive as copula. In neither case is there a fundamental difference between clauses using these verbal forms, and the nominal sentence. If one may be permitted to use Genesis 36 again for purposes of illustration, one can show that the thought and nature of the clauses in that chapter which list for us the names of certain individual's descendants, is not at all influenced by the inclusion or exclusion, of the verb whatever its form. It seems quite apparent that the only difference between those with the verb, and those without it, is one of greater temporal specification. Yet no serious distinction can be drawn between these phrases on the basis of the particular form of the verb which they incorporate (cf. also Exodus 1:5 'And all the souls ... were ( גרים ) seventy souls; and Joseph was (ria מנה ) already in Egypt', where two independent past single actions are described by these two verb-forms, yet without any obvious distinction.)
57. (b) Then there are uses denoting existence, in the terms already noted in other appearances of the verb. These are given in Appendix XXXI B, and Appendix XXXIII, and follow observed patterns.

Here too our present idiom portrays actions or situations the nature of which is as finished or completed ones, and whose temporal reference is obviously past. Again temporal duration is not of any importance in determining the particular 'tense' used, and complete interchange and identity exists between this present form and its alternative perfect.

e.g. Exodus 9:24 'So there was ( "גַּלְגַּל) hail ...

26 'There was ( גַּלְגַּל) no hail ..'

58. (c) Very little need really be said about the third aspect contained within the verb 'to be' in the imperfect consecutive ( see Appendix XXXI C), save to draw attention to the fact that it speaks about changes or transitions in the past which brought about a new situation, which itself was past and completed. It is thought that the significance of גַּלְגַּל in this situation is that it denotes the past change rather than telling something about the new situation.

59. Finally in this past narrative tense usage, it should be mentioned that one or two examples occasion slight difficulty textually.
There are five examples given in Appendix XXXI which are there by virtue of the emendation of their M.T. form - Exodus 36:29, I Samuel 10:9, 17:48, 25:20, and II Samuel 6:16. (The first of these is an emendation from an imperfect, whilst the others were possible perfects with weak waw.)

Just three other cases (Genesis 5:23, 31 and 47:28) need noting, for their omission warrants an explanation. These are identical phrases, and it is thought that the verb in each case is used in a non-integral sense, i.e. merely introducing a clause, which is then nominal. If this view is correct then it makes it unnecessary to emend the text to a plural verbal form as some would wish, and the need for specific time location is supplied by the בְּיָמָּה at the commencement.

60. When the Qal Perfect was under review it was seen that an important function of יָהּ was to convey something approaching a 'stative' quality (paragraph 4). It was used to describe a present situation brought about by past action. It was further noted that the verb יָהּ does not have a 'stative' form, so it can hardly be called such in the strict sense of the term, although its function on occasions is undeniably of that type. The conclusion reached was that our verb in the perfect denoted generally the new situation's coming into being and not the subsidiary fact that it persisted up until the speaker's mention of it.

Here too in the imperfect consecutive there are a number of times, 18 in all, when this same 'stative' idea is depicted. The English
translation is quite often a present tense, but the sense is definitely past, yet with present implications. Appendix XXXVI gives these examples under the three main usage divisions.

The traditional explanation of the function of the imperfect in terms of incomplete action would appear a singularly apt one for this 'stative' function of הָיָה. It seems to be one of the only points at which the observed usage of this verb and such 'tense' explanations coincides, for here actions may be viewed as incomplete, and are indeed obviously so. They are all actions which continue on through the speaker's present time, having taken their rise in the past. However, before one can claim that this is a use of the verb 'to be' directly in line with the traditional explanation of the imperfect, one has to contend with three main facts:

(i) that the use of the imperfect consecutive in order to denote this 'stative' idea is very much less numerous than that of the perfect. So that if in fact the imperfect were the more approximate 'tense' to convey this concept, the fact that it is used to a far less extent than the perfect militates against it. (In an indirect way this is perhaps further evidence that our present Imperfect form is actually Preterite Imperfect.)

(ii) the identity between passages in which the perfect and imperfect consecutive is used. It has been mentioned that one is unable to draw any distinction between clauses in which these two verbal
' tense' of הנה are used. No matter what the implications of one 'tense', this same implication may well hold for the other. There is thus the possibility of complete interchange of 'tenses' without any peculiar contribution being made by either one.

(iii) Arising from (ii), it is more than likely that just as the perfect was thought to draw attention to the commencement of the present situation, the same generally applies to the imperfect consecutive. The initial action which gave rise to the new state of affairs is that which the writer has in mind.

The above facts make it rather difficult to draw what would have appeared to be the logical conclusion at the beginning, that here in this usage one had a high degree of correlation between the normal understanding of the imperfect, and the verb 'to be'.

One further question arises, and that is that one would expect the fairly regular use of the imperfect alone to convey this 'stative' idea - in fact G K (Paragraph 106) state that such does happen with other verbs. Perhaps by now we should not be at all suprised to learn that הנה does not conform to this pattern but stands out against it.

What makes it so difficult to be dogmatic with this 'stative' usage is the fact that some examples point obviously to the present continuation of a situation which began in past time, and that either imperfect consecutives or simple perfects are used to indicate same.
Yet these two forms also indicate situations which at present pertain, but about which the most relevant fact is that they began at a given past point. The application of these forms of הָיִה is such that one just cannot say that the regular explanation is adequate as it allows for neither the emphasis which is obvious in many cases, nor the apparently insignificant interchange between the two forms. The imperfect consecutive used here adds nothing more to the sense of the passage than does the perfect - to suggest otherwise would be contrary to observed use.

61. Only one minor textual problem arises in this section - Hosea 13:7, 'Therefore I am to them like a lion' (יָאָה לָמָּה כִּי שַׁחַל). The יָאָה is thought by some to be a corruption of אָהֲי. To view it in its existing form as a 'stative' type usage is perfectly in accord with the context, but no doubt the future tenses which follow have led to the suggested change. The LXX has אָהֲי עֹשְׁפָּנָא and it is this use of a future which has prompted the various textual possibilities. אָהֲי is preferred by Wellhausen, Nowack, Oettli, Marti and others, whilst another possibility is אָהֲי. Little support can be found for regarding the existing MT as a 'prophetic' perfect equivalent. It must be admitted that all these possibilities have much to commend them, and all make perfectly good sense of the clause.

62. A further function of the imperfect consecutive is one which perhaps occasions some surprise, for it appears as a 'frequentative' on at least four occasions. (Besides these four, there are the possible frequentative
uses scattered throughout Joshua 15 ff, together with הִי used in a non-integral way at the commencement of a clause - chapter 3.)

Of these four examples (Appendix XXXVI) it is just conceivable that the two references in 1 Kings (5:2 (4:22), 'and Solomon's provision for one day was ( בַּיִשְׂרָאֵל)') (10:14 'the weight of gold ... in one year was ( בַּיִשְׂרָאֵל)') are not strict frequentatives. One could suggest that the author has in mind nothing more than statements of fact about Solomon's daily consumption of victuals, and of his annual gold income, and is not at all interested in their daily or annual repetition. This must be granted as legitimate comment, although the two verses in question are included here because, in view of the other uses of the imperfect consecutive as frequentative, the possibility that the sense is here frequentative cannot be denied.

Our previous study of the use of הִי as a frequentative, in the perfect consecutive (paragraph 20), and imperfect (paragraph 39) forms, revealed that the verb 'to be' is only occasionally so used, furthermore that the verb rarely appeared as a frequentative in passages in which other verbs did. Then there was the observation that the only time in the 'frequentative' atmosphere of Joshua 15 ff that הִי was used strictly as such itself was in the phrase "... and its end was ( בַּיִשְׂרָאֵל) at ...". But what we now find is that the imperfect consecutive הִי is used twice in exactly the same phrase. Examination of the context of these uses, both perfect consecutive, and imperfect consecutive, shows that there can be no basic difference between them - a fact which has been indicated on a
previous occasion. One can thus establish that in a passage of which the sense is 'frequentative', the verb 'to be' can be used, without spoiling this ethos, in either the perfect consecutive, or less-frequently, the imperfect consecutive. Once having arrived at this point it is then possible to suggest that the instances of the imperfect consecutive given in Appendix XXXI between Joshua 13:16 and 21:40 may also be frequentative. This is by no means impossible and may well be the more proper view to take. Hence the conclusion that as a less regular way of denoting the 'frequentative', the imperfect consecutive may be used. It would however, be most necessary to add the conditions under which this can take place, for it has been noted that the imperfect or the perfect consecutive are the customary ways of conveying this idea, but this will only be so with הוהי where the sense of the remainder of the passage is otherwise. The fact that other verbs may be used to denote a frequentative has led to the very sparing use of הוהי by itself with that same force. When a passage is met with in which the frequentative spirit is most obvious, as in Joshua 15 ff., the verb 'to be' is not used in the same vein.— the normal perfect or its equivalent appears. This would seem to signify, and indeed the most acceptable explanation is, that הוהי does not have frequentative force itself. It can be used in this way if necessary, but not if it can be avoided — it is a nuance which it has by association with other verbs. Of itself in this form it indicates nothing more than past action, but in the midst of 'frequentatives', it may attract to itself a little of this same implication.
63. To use the imperfect consecutive in a conditional or hypothetical clause is certainly not a very regular practice, but on three occasions such a use is observed in unfulfilled conditional clauses.

Jeremiah 20:17: '... so my mother would have been ("נתתי") my grave ...'

Isaiah 48:18: '... then your place would have been ("ורא") like a river.'

19 'Your offspring would have been ("ורא") like the sand...'

In the first of the above examples the protasis is characterised by a verb in the perfect, and as the condition was not realised, the apodosis is expressed by means of the imperfect consecutive. The Isaiah 48 examples follow the expression of a wish denoted by א with the perfect. The wish is unrealised, and the following clause, not an apodosis, is introduced by ר in each case. The temporal reference is past, as the speaker envisages a situation which could quite possibly have eventuated, but which did not owing to the failure of certain conditions to be met. The possible past situation is, in Jeremiah and Isaiah 48:18, a single act, whilst that in 48:19 could be viewed in terms of an action continuing into the speaker's present and beyond.

64. Only on one occasion can one claim any great certainty about the future temporal reference of the imperfect consecutive of ר. In Isaiah 9:5(6):

'... and the government will be ("נתתי") upon his shoulder ...'
Little need be said by way of explanation as this usage is preceded by two verbs in the perfect with future reference. It thus continues a 'prophetic' perfect.

(Hosea 13:7 which has recently been mentioned (paragraph 61) could also conceivably be a "prophetic" perfect equivalent if one insists on the present MT having future reference. One argument which may militate against this is the fact that it does not follow a perfect with such reference.)

Nothing in this usage can be said to contravene the present suggestion that בָּא primarily indicates the time of the action to which it applies, for one can explain the future reference here in terms of the decision having already been taken in the mind of the prophet's God. As far as he is concerned the future event is inevitable, and the prophet can speak of it as past history.

65. The nature of the concept denoted by the imperfect consecutive means that it will be located primarily in narrative material and for this reason one assumes that its occurrence will be confined largely to those books whose concern it is to relate past events, rather than addressing remarks to a live congregation. The distribution of examples of this part of the verb are thus for the most part pre-exilic and non-poetic, as well as non-prophetic; the majority of post-exilic references are confined to the narrative material of I and II Chronicles. Although the bulk of the references are pre-exilic it is surprising that in the books of Leviticus and Deuteronomy (8) its appearance is almost non-existent.
66. Undoubtedly one of the most irritating features of older English translations of the OT is their tedious literal translation of the verb 'to be' when it stands at the introduction of a clause. How often has one had to listen to readings from the OT labouring their way through the phrases, 'and it came to pass ...', or, 'and it will be ...', at the commencement of every other verse? The seemingly endless occasions upon which such phrases occurred was sufficient to arouse one's doubts as to their value and importance, at least for the meaning of that clause.

The verb הָיָה with weak waw or consecutive waw is a very common feature within Hebrew, and used in this present sense approaches something like half of the total usages. For want of a better term the idiom is here described as a 'non-integral' use, because it cannot be said to be integral to the meaning of the clause thus introduced. The specific meaning of a clause is not in the least affected by the prefixing or not of this idiom - its function and purpose must be explained in terms other than that of meaning. To explain it as a 'mere introductory formula', or simply on the grounds of style, whilst containing an element of truth will be seen as insufficient and inadequate.

In Appendices XI, XIX, XX, XXXI, and XXXV there will be found all instances of this use.
67. Let us then begin our survey with the Qal perfect and weak waw, (Appendix XI), noting that the occasions upon which it is so used number no more than six. The most obvious fact is that, with the exception of Jeremiah 3:9, which introduces a purpose clause, ('and ( התיה ) through the lightness of her whoredom'), they all stand at the head of clauses which are then continued by ב or כ with an infinitive construct, and all indicate therefore past temporal clauses. (It will become increasingly apparent that the use of this idiom has very close connection with temporal clauses, often rendered by prefixed infinitive constructs. The significance of this connection will also be more plain.)

An analysis of the context of each of these present examples shows that the clause introduced by התיה stands somewhat separate in time from the preceding clause(s). Naturally in some cases it will be a very brief interval, but the significant fact is that there is this distinct break in the narrative, which is then taken up by the new clause.

What then is the function of the התיה in these circumstances? Certainly literary style must be admitted as relevant, for the abrupt launching into a clause with an infinitive construct is not particularly pleasing style, though it does happen. However, in view of the temporal break between these clauses and their antecedents, it seems more likely that the predominant cause for the birth of the idiom was that it should make the temporal reference of the new clause quite clear.
It makes it perfectly clear that this new state of affairs was also located in past time - the break in the narrative does not then result in any uncertainty of temporal reference.

68. The Qal perfect with consecutive waw has quite a large proportion of its examples which fall into this 'non-integral use' category. (Appendices XIX, XX). Taking first of all those in Appendix XIX, which indicate future time, one again is able to observe something of the pattern mentioned above, viz. that the וָהֲיוּ becomes stands at the beginning of a temporal clause whose temporal link with the previous one is broken. The idiom does not refer only to clauses which follow imperfect forms of the verb, but also perfect forms, and so one cannot state that the clause introduced by the perfect consecutive is dependent temporally upon the preceding one. Often the clause so introduced will represent a temporal period at the other end of the scale to that of the one it follows.

The uses given in this Appendix on the whole point to temporal clauses which lie in future time, but this is by no means the only type to which it is attached.

*e.g.*

(a) Exodus 4:8 'And if they will not believe ....'

וָהֲיוּ אָסַ֚י לָא יָאַמֵּ֔נִין

Deuteronomy 8:19 'And if thou shalt forget the Lord thy God ...'

וָהֲיוּ אָסַ֚י שָׁבַ֔ע תֵּשָׁ֛ב אֵת יְהוָ֖ה

...
These are only two of many examples in which הוהי introduces a conditional clause - others may be found in Exodus 22:26(27), Numbers 5:27, 10:32, 15:24, Deuteronomy 11:13, 15:16, 21:14, 24:1, Joshua 2:19, 22:18, 28, etc.

(b) Also introducing clauses which do no more than state facts.

e.g.

Exodus 25:20 'And the Cherubim shall spread out their wings...'

Joshua 7:14 'And the tribe which the Lord takes ... shall be ...'

These present uses will normally be found following a passage referring to past time, (or as in the case of Exodus 18:22, a Jussive) so there has been the need for a more definite means of depicting the new temporal setting. What better way than to introduce this new situation by its relevant temporal indicator? The change in temporal reference could never be regarded as decisive without the inclusion of the verb 'to be'. Had the verb הוהי been appearing in the new clause as an integral part of same, then there may not have been the need for such specific indications at its beginning. (1)

(1) It must be admitted that there will be occasions when, because of the appearance of הוהי in the main body of the clause, the introductory הוהי has been included for other reasons. Take for example Exodus 4:16 'and he shall be a mouth for you ...' (cf. Also Leviticus 27:10, 33, Deuteronomy 20:11(b), Isaiah 2:2, 3:24). These very few examples cannot be explained entirely in terms of the verb 'to be' as a temporal specificator, but this does not disprove that this is normally its primary function. Here it may possibly be redundant; on the other hand the author may be so accustomed to using the idiom that it is here for stylistic reasons though not strictly necessary as time indicator. This is not inconceivable.
101.

e.g. II Chronicles 6: 26 'When the heaven is shut up and there is no rain ...

בְּהעַצֵּר הַשָּׁמִים וְלֹא יִיָּהּ מָסַר...

(c) The third group consistutes those which express the future outcome of a present situation - this will incorporate result clauses such as in Deuteronomy 7:12, 28:63 - a good example of which would be:

I Kings 18:24 'and the God who answers by fire ....'

והיָה אלִלְיָה יָאָשֶׁר יְנָהַ בַּאש ...

One is able then to find a pattern in the perfect consecutive uses which point to future tense clauses. For the most part the וְלֹא stands at the beginning of a temporal clause, though the type of clause is not the important factor, and indicates that clause's future reference. This is made necessary by the discrepancy in time, to a greater or lesser degree, between that clause and the previous one. In order that the reader or hearer should be without doubt as to the time in the speaker's mind, he prefaces his remark with the verb 'to be', the temporal indicator.

69. The second of the ideas conveyed by the 'non-integral' use of the perfect consecutive is that of the Frequentative (Appendix XX). There are only 13 of these uses, and all are confined to pre-exilic narrative. (It will be noted that for these examples the full Hebrew is given as it has bearing upon the use of the initial וְלֹא.)
The examples show that the 'non-integral' הָיוֹת introduces most frequently a temporal clause denoted by a temporal phrase or preposition plus infinitive construct -

Genesis 30:41 'And whenever the stronger of the flock conceived ...'

וַיֵּהָיָה בֶּלֶּן יִתְמָם הָעֵצָן הָמָּשָׁרוֹת ...^

Exodus 33:8 'And whenever Moses went out to the tent ...'

וַיֵּהָיָה חָצֵאת מֶשֶׁחֶת אֱלִיאֶזָר ...^

(see also Exodus 33:9, Judges 2:19, I Samuel 16:23, II Samuel 15:5)

It is recognised that the infinitive construct can of itself have no specific temporal reference, and as the sentence is then taken up by a verb form in either the imperfect or perfect consecutive, the temporal reference, or the nature of that temporal reference is not exactly clear, hence the הָיוֹת at the beginning.

In addition to these six uses above, there are two clauses in which the structure is, הָיוֹת + participle + perfect consecutive.

Judges 19:30 'And all who saw it said ...'

וַיֵּהָיָה כָּל־הַרְאָתָם אֶפְרָא ...^

I Samuel 13:22 'So in the day of battle there was found neither ...'

וַיֵּהָיָה בִּבְזָה מָלְחָמָה וַלָּא נָעָן ...^

Again the timelessness of the participle demands something more specific in the way of temporal indication, and the addition of הָיוֹת can be explained simply and adequately in those terms.

In Numbers 21:9 '... and if a serpent had bitten any man ...'

וַיֵּהָיָה אָשֶׁר נָשַׁךְ הָנָּשָׁן אֶת־גָּדָה ...
one meets with another very interesting use of the verb 'to be' at the head of a clause, and in these two examples, perhaps more clearly than elsewhere, is the influence of the Initial ויהו illustrated. It introduces a clause in which the perfect of a verb follows a conditional particle אֲנָ, the sense of which without ויהו would be simply the past conditional statement that a man would have lived after being bitten had he looked at the brasen serpent. The force of the ויהו is such that it gives to the perfect 'tenses' of the clause 'frequentative' application.

For the majority of cases, the ויהו is attached to a clause which is by nature timeless, owing to the use of a timeless verbal form, or, as in the case of conditionals, to give to a past conditional statement frequentative significance. This leaves only three examples:

Exodus 17:11 'and whenever Moses held up his hand...' ויהו כָּלָה מַעַךְ מְשָׁה אֶת-יְהוֹי... 33:7 'and everyone who sought the Lord went out...' ויהו כָּל-מַעַךְ מְשָׁה יְהוֹי... and II Samuel 14:26 'it was at every years' end that he polled it' ויהו מיַךְ יְהוֹיָה יִמְשָׁה אֶת-יְהוֹי... where the ויהו stands before a clause in which imperfect forms appear. It is difficult to attach any particular significance to its use in these examples, especially Exodus 33:7 which stands amongst other frequentatives. The two remaining examples can perhaps be explained
as a means of emphasising the frequentative imperfect by drawing 
attention to its being of a different employment than the verbal forms 
immediately preceding. In fact Exodus 33:7 is the only one of these 
thirteen uses in which any previous frequentative force is apparent.

The position then is that ויהי is a pointer to, one may even 
say is capable of influencing, the nature or temporal reference of the 
clause at whose beginning it stands. It is therefore more than just a 
'mere introductory formula'. Though its translation is not integral 
to the clause, its function is, insofar as it demonstrates what type of 
clause follows.

It was apparently not a very common practice in OT prose books to 
employ the imperfect with weak waw in the capacity at present under 
consideration - the only four occasions are in Appendix XXXI.

With the exception of Jeremiah 42:17 ('so shall it be with all 
who set ...' יהוד כל המפגשים אשש שמה), the existence of a time 
discrepancy between the verse introduced by a 'non-integral' use of 
and the preceding clause, may again be noted here. Each introduces a 
temporal clause marked by an infinitive construct (a timeless verbal 
form), and is preceded by a command. They indicate the outcome of the 
fulfilment of the command given. The force of the verb ויהי then 
lies in the location of the action in time future to the speaker, but 
it is also a means of changing the nature of the clause to which it is 
prefixed from that which precedes.
Jeremiah 42:17 was noted as an exception, for its verb form is not in the impersonal third singular masculine, but in the third plural, and would seem therefore to be an integral part of the sentence. (The RV regards it as such but its translation is an unnatural one.) It is not unknown for the 'non-integral' use of הָיָה to appear in a form which is of the more personal type, and its use in Jeremiah 42:17 should not concern us overmuch. Its inclusion here is not exactly one of necessity as regards specification of time, as this verse (verse 17) merely repeats the thoughts of the previous one. It therefore adds no new facts, and for this reason the imperfect with weak waw has been used. (The suggested emendation to הָיָה would be out of keeping with the sense of the passage). The use of הָיָה specifies the action in future time as does the הָיָה at the beginning of the preceding verse (verse 16), the verse of which this present one is a parallel, whilst the imperfect with weak waw in lieu of the perfect consecutive reveals the identity in time and thought with that verse. It is the parallelism which has determined its use here rather than the necessity for temporal precision.

71. To date, the ratio of 'non-integral' uses of הָיָה to 'integral' uses has been higher in respect of the latter. It is with the imperfect consecutive that the position is reversed. A further feature is that it only ever occurs in the impersonal form הָיָה. Whilst on the subject of its characteristics one may mention that it is found mainly in the historical books, and is exclusively a narrative phenomenon.
(Isaiah 22:7 is its only poetic appearance). One will not therefore expect to find many post-exilic uses, nor many within prophetic writings.

The examples of its use (Appendix XXXV) show that almost without exception the clause introduced by יָּאוּ is a temporal one. (1) In the majority of cases the verb 'to be' is followed by an infinitive construct with ב or ב prefix, and in the remainder by ב with a noun denoting some time period, e.g. יָּאוּ. There are only four examples in which a participle is used - I Kings 20:39,40, II Kings 6:26, 8:5.

The clause with initial יָּאוּ speaks of past situations or events which are separated from the preceding by some temporal delay. In some cases this may be lengthy, e.g. Deuteronomy 9:11 ('And at the end of forty years ...' יָּאוּ מַכָּר אָרֶךְ יָמִים , whilst in others so short as to be unnoticeable, e.g. I Samuel 13:10 ('And as soon as he had finished ...' יָּאוּ חֲלֵיתָה ). Basically then the function of the verb 'to be' can be described as (a) a means of giving precise temporal location, in this case past time, to a clause which of itself is timeless, and which could at best have only an inferred temporal reference, and, (b) a means of introducing a clause which stands somewhat separate from the preceding, again primarily in terms of

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(1) The exceptional clauses are:
(a) Genesis 5:23, 31, 47:28 in which the יָּאוּ appears to be a non-impersonal use. It is probably best to emend the text on these occasions to יְהִי (cf. 5:17, 20, 27, etc.)
(b) purpose clauses - Exodus 1:21, Judges 6:27, I Chronicles 15:26 - in which the יָּאוּ is followed by יְּכַנְּו with imperfect, or as in the later example, יְּכַנְּו with infinitive construct.
(c) II Samuel 2:23, II Kings 8:21, I Chronicles 15:25 in which the narrative is taken up afresh - II Samuel and II Kings as parenthetical clauses, and II Chronicles as beginning anew an interrupted narrative.
time. It is rather rare to find a temporal clause beginning with a mere prefixed infinitive construct, and so to this extent the 'יה' is also something of a literary device to take the edge off an otherwise harsh statement.

72. There is a particular use of 'יה' at the head of a clause which calls for separate mention.

   Genesis 15:17  'And when the sun had gone down ....'
   ויהי השמך באוה ...

   and II Kings 20:4  'And before Isaiah had gone out ....'
   ויהי מלעיווה לא יצאו ...

The syntactical structure is, Imperfect consecutive + subject + perfect, and the clause itself circumstantial, preceding the principal clause. So far one has normally had a participle or infinitive construct following the 'יה' which is clearly of importance as the time specifier. The use in compound with a perfect is therefore unusual. Here one has a situation in which either the 'יה' has its function as temporal indicator and nothing else, or it has that function but is also coupled with a perfect 'tense' as a compound form. If the former be the correct view then we have said all that need be said, but if the latter is true then a somewhat significant usage stands before us. It is well known that the verb 'to be' in Semitic and Egyptian may be used with forms of other verbs as compound 'tenses'. One such use is that which combines the perfect of the verb 'be' with the perfect of another verb, to denote a pluperfect. (This is commonly found in Arabic and
Syriac.})

*Zaid had written* ḫаш-ךותב

(Syr) Mark 6:17 'For Herod had sent forth (םָּשֵׁם יָשֶׁל
and laid hold upon ...'

Hebrew is alone in being without such a compound verbal form. But if
in the two references above the verb הָיָה is to be compounded with
the following perfect (after a fashion parallel to its Semitic cognates),
then we have here two Hebraic examples which are of utmost interest and
significance.

73. To date we have been thinking in terms of the 'non-integral' use
of הָיָה at the head of a clause which continues the narrative from
the previous verse. There are, however, a number of occasions when
this construction is located at the beginning of a book, and as such
may be thought of as introducing independent narratives, e.g. Judges,
II Samuel, Ezekiel, Ruth, Esther, and Nehemiah. For some of these it
can simply be said that they commence not new books, but the second
part of a corpus of material more correctly regarded as one whole.
The majority of books in the OT, on the other hand, begin with the
conjunction 'and' as though it were a simple Introductory formula.
(Actually it would be more correct to speak of the conjunction as
the 'mere introductory formula' irrespective of its connection with
the verb הָיָה.) It is the verb 'to be' at the commencement of any
body of material which gives the correct time setting - it is no mere
introductory formula in the sense that it is of little or no significance for the clause so introduced. This could be said of the waw conjunction, but not of the verb 'to be'. Why the form יִיהָ should be used in lieu of a form which is not primarily for continuing a preceding perfect may perhaps be explained in terms of the preference for יִיהָ over יָהָ. The waw conjunction is the introductory particle, the verb יָהָ indicates the temporal setting, and the use of the imperfect consecutive rather than the לְיָהָ stems from individual preference for the former.

74. What appears at first sight to be quite an unusual use of the impersonal יִיהָ introducing a clause is to be found amongst those eight examples whose clauses have frequentative force. (see Appendix XXXV B)

Four of the clauses are temporal ones in which יִיהָ is followed by זֶד + infinitive construct.

e.g. I Samuel 18: 30 'And as often as they came out'

יִיהָ מִיָּדְּוִי לְאָתָה

I Kings 14: 28 'And as often as the king went'

יִיהָ מִיָּדְּוִי בֵּא מַלָּכָה

II Kings 4: 8(b) 'So whenever he passed'

יִיהָ מִיָּדְּוִי עְבָרִי

II Chronicles 12: 11 'And as often as the king went'

יִיהָ מִיָּדְּוִי בֵּא מַלָּכָה
The construction 'as often as', with the infinitive is a timeless one, and the fact that it is of frequentative nature has nothing to do with its time setting. The function of the as a prefix to the clause is to pin down this timeless frequentative to past time - it has nothing to do with the nature of the action of the clause, its role is simply that of time location.

There are two examples,

II Samuel 15:2 'And when any man had a suit'

and II Chronicles 24:11 'And whenever the chest was brought'

where the stands at the head of a clause in which the verb occurs in the imperfect with frequentative force. Much the same can be said about these as was said of the above four examples, for the use of the imperfect speaks of the nature of the action in question - its precise time location must be inferred from the context. To locate them more specifically the verb is prefixed to the clause. An interesting illustration of the function of our verb as temporal indicator is given by II Samuel 15:2. The verb occurs in the imperfect within the clause but it has one of its more minor functions, i.e. to indicate frequentative action. There is still the need for precise time fixing, hence the verb appears again as prefix.

75. We must now endeavour to draw one or two threads together by way of conclusion:
(i) it would appear obvious that the 'non-integral' use of the verb הָב is not intended by the author(s) to be taken literally. This arises out of its indicative role.

(ii) the function of the verb is to locate more specifically the time at which an action took place. If in future time, then the perfect consecutive, or much less frequently the imperfect with weak waw, is used; if in past time, then the imperfect consecutive, or again much less frequently, the perfect with weak waw.

(iii) the nature of the particular action is not an operative factor in its use, only its temporal location. This however does not apply to the perfect consecutive which may indicate past frequentative action.

(iv) the need for more specific temporal location may be attributed in the majority of cases to:

(a) the fact that the clause so introduced stands separated from the previous clause by some passage of time, be it longer or shorter

(b) the use within the clause of verb-forms which, of themselves are devoid of temporal reference

(v) with very few exceptions, the form of the verb will be the impersonal third masculine singular.
(vi) in one or two cases one may attribute its use more to literary style than to the need for precision in time - in these cases the role of time indicator would appear unnecessary - as the verb ייה occurs with temporal reference in the clause in question.

(vii) there may be a case for thinking that on two occasions the verb ייה is used in compound with the perfect of another verb to express a pluperfect.

(viii) this use is very much a narrative device and thus mainly pre-exilic in its distribution.
76. It is to some extent difficult to say very much about the participle of the verb 'to be', as it occurs only once - in Exodus 9:3. The significance of this for the present study may be seen later, but first the clause itself:

'Behold the hand of the Lord is upon your cattle.'

The form of the participle is certainly that of a noun, and yet its nature is that of a verb. In other words a participle describes not just a quality of the subject as something fixed and immobile such as befits a noun or adjective, but the continuous display of the idea contained in the root from which it derives. As regards their temporal reference participles may apply to things past, present, or future, but our only example of the participle of היה is as a future. In this case it is intended to show that the event is imminent or near at hand, thus asserting somewhat emphatically the inevitability of that event. It is this particular nuance which leads one to expect most of the examples of its use to be confined to Divine purpose announcements either by Yahweh or his agent. The further observation is that on occasions such as these, the author, by the addition of הנה is able to lay the greater emphasis. All the above features of the use of participles can be appreciated as applying fully to the one isolated occurrence of היה, and from it one concludes that its use is an extremely regular one.
In view of the connotations of the participle as describing continuous action, its widest use would normally be in circumstances closely approaching that of a present tense, and this is presumably the case. יִהְיֶה would be expected to differ here, as the idiom for denoting present existence, or a present action, is the nominal sentence. The use of יִהְיֶה in the perfect locates an action in the past, and the imperfect in the future, whilst the absence of the verb, i.e. a nominal sentence, denotes present time unless context demands otherwise, in which case the need for a more precise time location has not arisen. For this reason the virtual absence of the participle of יִהְיֶה is not in the least surprising - one might even go so far as to say it is not needed, and its lack of use would tend to corroborate this. If an event were spoken of as being future, whether immediate or otherwise, the author would invariably use the imperfect, and if in the past, then the perfect. What significance has the participle in Exodus 9:3; why has it been used in lieu of the imperfect? Perhaps it is attributable to a combination of two factors:—

(i) this present example is such a classical one as regards the circumstances under which the participle is normally used. An impending Divine purpose is being propounded with as much emphasis as the יִהְיֶה can give. Of itself however this does not constitute sufficient grounds for its use, as one could find instances which fulfil these particular conditions to the same degree, yet in which the imperfect or even a nominal sentence, is used. It is in
combination with the second factor however, that this first assumes 
more importance, and one can see clearly the reason for its use
(ii) the second factor arises directly from the text itself, for 
within it one finds a pattern in the use of the participle. On 
five occasions Moses and Aaron present themselves before Pharoah to 
petition for approval of an Israelite pilgrimage into the desert. Their words on these occasions involve statements about God's 
actions should Pharoah fail to comply with their request, and in 
each case the pattern of speech is identical, as the following 
indicates:

Exodus 7:17
7:27(8:2) 8:27
9:3
9:14
10:4

The second factor operative in the use of the word is surely that of 
conformity to this pattern. Rather than break the pattern the participle 
area is used, and as this is its only such appearance it almost gives 
the impression that the word has been 'manufactured' for this very case.

Little attention need be paid to the text of the Samaritan Pent. 
which here reads הוהי. If this were the correct text, which seems very 
doubtful, it would need to be interpreted as a 'prophetic' perfect if sense 
were to be made of it.
It is suggested then that the solitary use of the participle of הָיוֹ in Exodus 9:3, is quite a regular employment of it as such, but in view of the nature of the verb הָיוֹ, it is thought that its occurring no more than this once is significant. One would have expected here the imperfect, as the temporal reference of the clause is future, but in view of the classical conditions noted in the verse, and the pattern in the passage as a whole, הָיוֹ is fully justified. These are the only two factors influencing the use of the participle, for the observed behaviour of the verb is such that its use in this form is unnecessary.

The peculiar contribution of the participle of other verbs can hardly apply to הָיוֹ, nor does its temporal standpoint really allow for the subtleties of aspect portrayed by other verbs. It was noted that the imperfect of our verb denotes future events or situations irrespective of their imminence or duration, and under normal circumstances it would most certainly have been used in Exodus 9:3.
77. In Biblical Hebrew the use of the Infinitive Absolute is quite restricted, as its meaning and use are very much dependent qualities. It depicts the abstract verbal idea of its root, and has no bearing upon the subject or object of the action in view. It is used commonly in conjunction with a finite verb formed from its same root. The inflexibility of its meaning and application is paralleled by unchangeable vowel arrangements. It knows nothing of subject inflections nor variations denoting 'tenses'. It seems obvious that this form belongs to a period when the present highly-inflected Hebrew verb was without inflections, when there were no hard and fast boundaries between various parts of speech. It is surely the oldest verb-form known in the Semitic languages.

Because of its abstract nature it, on occasions, approximates a noun, forming the subject of a nominal sentence, or being used as the object of another verb.

Its primary verbal function however is to indicate emphasis. It stands chiefly before its verb, which after all is the normal Hebrew means of denoting emphasis\(^1\) and is of the same theme as the main verb. Used before the finite verb in this way it emphasises either (a) the certainty, or (b) the forcibleness and completeness, of any occurrence.

\(^{(1)}\) Owing to the absence from the verb נָפַל of a Pi'el theme, it might be thought that this is the only way in which an intensive force may be added to this verb. However as will be seen later, intensification is the main attribute of the Niphal - not to express a passive, but rather very strong statements about past events. It may be said that as well as emphasising the existence, or non-existence of past events, the Niphal also intensifies to a greater degree than does the infinitive absolute.
78. Let us then turn to the six possible occasions upon which this phenomenon appears, noting also that it is only a feature of the Qal theme and not to be found in any other,

Genesis 18:18 'Seeing that Abraham shall become ( הניה ייחי) a great ....'

Numbers 30:7(6)'And if her husband hears ( הניה תחתיה ) of it....'

I Kings 13:32 'For the saying ... shall surely come to pass ( הניה ייחי)

Jeremiah 15:18 'Wilt thou be ( הניה תחתיה ) to me like a deceitful brook ....'

Ezekiel 1:3 'The word of the Lord came ( הניה ריה ) to Ezekiel ....'

20:32 'What is in your mind shall never happen ( הניה לא תת długi) .....'

One observes that the infinitive absolute הניה may be used before the perfect or imperfect of הניה, to express an emphatic past or future, although one can detect several different nuances within such uses.

(i) The first of these nuances is that which is the most normal function - simply to emphasise the event or situation in question by pointing to the certainty of its fulfilment. Within this type one would include Genesis 18:18, I Kings 13:32, Ezekiel 20:32 referring to the future, and Ezekiel 1:3 the past. In each one notes the certainty and the completeness of the actions concerned. The
infinitive itself has no bearing whatsoever upon the nature of the event nor its temporal situation, it merely adds emphasis to the verbal action following. The nature and temporal standpoint must be inferred. In these four examples the use of the imperfect locates the action within the future, whilst the perfect points to the past. This is consistent with facts already observed about \( \nu \). The nature of each action can only be gleaned from the context and the character of the event itself, not from the verb.

(ii) The second is that which is used in a conditional sentence. In Numbers 30:7(6) the infinitive absolute with its accompanying finite verb follow the conditional particle \( \text{\textit{ז}} \), and as such underlines the condition upon which the consequence depends for its fulfilment. The function of the infinitive absolute in this particular case is to stress the necessity of the husband's hearing of the fact in question. It is not the conditional aspect to which attention is drawn, but the verbal action involved in that condition. In other words it is saying not that 'if, by the remotest chance, her husband should hear of it', but 'if he should hear it', laying down the actual hearing as the conditional factor.

(iii) Finally, the only poetic usage, Jeremiah 15:18, in which we meet the infinitive absolute strengthening a question. The significance of its use is undoubtedly that it underlines the great indignation and the amazement which Jeremiah feels at his being ill-treated in such a fashion, especially in view of his faithfulness to Yahweh.
This is not the stress of certainty, but of forcibleness - Jeremiah's incredulity at the possibility of God's deception - a fact to which circumstances apparently point. The construction certainly makes the expression the more poignant, and such could not be expressed by the imperfect alone.

79. The statement has been made that the six examples given are only 'possible' instances - this cautionary note is added because two are open to doubt textually. The two in question are Jeremiah 15:18, and Ezekiel 1:3. For יְהַ נוֹ in Jeremiah 15 some wish to read יְהַ נוֹ and render it as an exclamation. However there are no real grounds for this, especially in view of the very regular usage of the infinitive absolute involved. The textual problems surrounding Ezekiel 1:3 are on the other hand more numerous, and textual variants may be cited. The present MT יְהַ נוֹ is at variance with that of the Syriac, Targum, and Vulgate, all of which have יְהַ נוֹ only, obviously regarding either the infinitive absolute or qal perfect of the MT as an error in the text, due to haplography. The LXX differs yet again in that it reads יְהַ נוֹ. In view of the fact that the form יְהַ נוֹ is the more original form of the infinitive, there seem to be no real grounds for its omission. The only possible reason for not retaining it is that the two stereotyped phrases normally found in connection with God's word coming to the prophets never contain such a form. One may therefore comment only on the irregularity of its

(1) The English RV endeavours to draw out the force of the infinitive by adding the word 'expressly'.
appearance here whilst recognising that this alone does not justify its omission.

It is concluded that evidence is insufficient to warrant any emendation, and that the six examples given above are indeed all valid.

80. The observed uses of the infinitive absolute of the verb 'to be' indicate its employment preceding a finite form of its root as a mild imperative - a regular Hebrew idiom. Of itself it has no influence upon the time of the event in question, nor upon its nature. These both must be determined from the context, the temporal reference being indicated specifically by the finite form following. Its limited use cannot be justifiably confined to any one period of literature, though most cases are pre-exilic, and occur in narrative material - Jeremiah 15:18 is the only poetic use.
81. The infinitive construct is much like the infinitive absolute with which we have just dealt, in that it also has the qualities of both noun and verb, although the construct form is very much more flexible than its unvarying counterpart. Its quality as a noun is reflected particularly in its employment in any of the three cases, nominative, accusative, or genitive, yet it is not so much of a noun that it is capable of taking the definite article. It permits of both suffixes and prefixes, and when used with attached prepositions assumes all the meanings of the finite verbal form with conjunction. Particularly frequent is the use of the infinite construct with ل or ح to express temporal clauses, and less frequently with ي. By far the most common attached pronoun is ل where its addition turns the infinitive construct into the equivalent of an English infinitive expressing purpose.

As far as temporal reference is concerned, the infinitive construct has no significance itself, but context and circumstance will normally make it evident as to the time period involved.

82. This is the basic form of the infinitive construct of ليل, and the few occasions upon which it occurs are given under Appendix XXXVIII, and there classified according to the time period to which each refers. (This is thought to be the most simple classification of these uses, but they must further be regarded in the light of their nominal or verbal function.)
To take first of all those examples in section A (past 'tense') which are of nominal type, one finds that there are six occasions upon which the infinitive construct הנשה functions as a genitive. They are Exodus 10:6 'From the day they came (/english_text/)', Judges 18:31 'as long as the house of God was (english_text)', I Samuel 22:4 'all the time David was (english_text)', 25:7 'all the time they were (english_text)', 25:16 'all the time we were (english_text)', Isaiah 48:16 'from the time it came to be (english_text)', and are all instances in which the הנשה is coupled with the construct form of a temporal period, usually יום or ימים. It will be noted that within this temporal division the infinitive construct does not appear as either nominative or accusative.

The remaining uses must then be verbal in type and be regarded as equivalent to finite verbs— they are those which are proceeded by a preposition to express,

(a) a temporal clause, II Kings 6:25 'until an ass’s head be (_feed הנשה_).', Jonah 4:2 'when I was (/feed הנשה_ in my own land', Esther 2:12 'after it had been done (_feed הנשה_ to her...)', or,

(b) a causal clause, Ezekiel 22:19 'Because you have become ( Feed יִשְׂרָאֵל הנשה _dross _...)', 29:6 'Because they have been ( Feed יִשְׂרָאֵל הנשה _a staff _...)', 34:8 'Because my sheep have become ( Feed יִשְׂרָאֵל הנשה _a prey _...)', 35:5 'Because you have had ( Feed יִשְׂרָאֵל הנשה _perpetual enmity _...'}
The verbal character of these examples is borne out by their taking a subject and predicate. The subject, which in construction follows the infinitive, may occur either in the genitive, as a pronominal suffix, or as a nominative, in which case it stands separate from the infinitive. The predicate will normally be an adverbial phrase, but may also be nominal. Isaiah 60:15, 'whereas you have been forsaken (שועבה) is interesting in that it is the only use of a participle (pass.) with the simple infinitive.

83. Reference to the present, at least from the speakers viewpoint, can be confined to Ezekiel 34:12 'when he is(בון וניה) among the sheep'. This example is a nominal type rather than verbal, and is in the genitive following a temporal location בון. The subject is also of genitive type, in the form of a pronominal suffix.

84. With future temporal reference one notes a more numerous usage of though less than its use in a past sense. To begin with there are three examples which are of nominative nominal type - they are Genesis 2:18 'It is not good that man should be (ישת) alone', and Judges 18:19 'It is better for you to be (🤍 נון) priest ... or to be (🤍 נון) priest to a tribe?'. In these examples it will be noted that there is a common use of 'good' or 'not good' in the predicate, whilst the infinitive construct here forms the subject of what is strictly a nominal sentence.
Whilst the general sense is quite obvious there is some minor difficulty in the rendering of this idea. The examples are classified as future simply on the basis of English idiom which is best rendered as such. Strictly speaking, however, they ought to be present tense uses as they do no more than express a general truth. The absence of the verb 'to be' in its finite form, and thus as time indicator, may well demand a reference to present time. The point is only minor and does not affect the Hebrew in the slightest, for its sense is quite clear, that 'man's being alone is not good' (Genesis 2:18).

There is just one use that is an accusative nominal type - Ruth 1:13 'would you not have ( נַחֲנָה ) a husband'. Here the infinitive construct appears to be the object or accusative of the verb עֲבֵר, in which case it is the only such use of נַחֲנָה.

The remainder of the future references are verbal, and all, with the exception of II Samuel 24:13, 'shall three days of pestilence come ( מְנַזְּרַה ) to you', portray clauses of purpose (Joshua 11:20, I Kings 11:36, Jeremiah 44:8, 55:62), or result (Exodus 8:18(22), Jeremiah 33:20). In each case, then, the infinitive may be regarded as a finite verb with subject and predicate. The subject will tend to be nominal, and nominative rather than genitive. The predicates are primarily adverbial phrases, but one, Jeremiah 44:8, 'that you may become ( רָהַכָּנָה ) a curse', is of nominal type. Each denotes a purpose with future implications, or alternatively a future result, normally one which is to be avoided if possible.
The verse cited as an exception to the above, II Samuel 24:13, is a most unusual one in that it can be described as a disjunctive question in which the rather rare construction of בֵּין with the infinitive is used. Again the infinitive must be treated as a finite verb, with a nominal subject and an adverbial phrase in the predicate.

One brief observation before moving on to מְבַזְּרָה with prepositional prefixes - that מְבַזְּרָה is never negated by אל (or לא), but by בֵּין with ל prefix. (cf. Exodus 8:18(22), Joshua 11:20, Jeremiah 33:20, 51:62, Ruth 1:13). This may serve to illustrate its rather strong nominal qualities.

Included in Appendix XXXVIII C is Ezekiel 21:15(108) where the MT reads an imperative. This is to be emended to an Infinitive construct following מֵן .

85. It has been noted that one of the features of the infinitive construct is that it may be modified, not just by pronominal suffixes, but also by the addition of prefixes. The verb מְבַזְּרָה will be noted as having only three of the regular prefixes ל, ב, ו, for there is no use made of the prefix ב. By far the most frequent prefix, and this applies to מְבַזְּרָה, is the preposition ל. The varied ways in which this is used must now concern us.
It is obvious from Appendix XXXIX that the primary usage of the infinitive with ה is with a view to some future action, or to express the plain infinitive of purpose. The Appendix contains both infinitive and future translations in English, and it is indeed difficult to draw any clear distinction between these two ideas - e.g. לוהי אלהים may be rendered as either, 'to be your God', or 'that (I) should be your God'. Consequently no division has been attempted as this is only a problem of the English rendering and not the Hebrew.

A subdivision of the uses of this infinitive with ה is noted in Appendix XL.

(i) The most numerous of its applications (62%), is that expressing purpose, and indeed it is here that the function of the ה as indicating action towards something is most evident, e.g. II Kings 11:17 'that they should be (והי) the Lord's people', is the reason for Jehoiada's making the covenant between himself, Yahweh, and the people. It is at this point that the parallel with an English infinitive is closest. As an expression of purpose it seems fairly obvious that this present form is merely a contraction from לאשע יהוה e.g. in I Kings 11:36, 'that David my servant may have (לאשע יהוה) a lamp', לאשע יהוה would certainly suffice, as also in Jeremiah 44:8. No doubt the rather sparing use of the longer form לאשע יהוה is indicative of its cumbersome nature, and of the preference for the shorter alternative.

(ii) The infinitive construct with ה is also used to denote motives, or circumstances, or to define in a more exact manner what is
set out in the preceding. The grammars talk about this as something of the nature of a gerund. (The most classic example is undoubtedly in the verb נאמר 'saying'.) ינהות approaches this in I Kings 16:7 '... in being like the ... '. In Esther 9:21 the use of is the means by which the author conveys the subject-matter of what Mordecai inserted in his letters - he enjoined them that they should keep (לנהות) the fourteenth Adar.

(iii) The use of ינהות as the object of a governing verb involves only 5 of its 70 appearances. (see Appendix XL, 3) In this case the verbs to which it is subordinate are: הרה, Genesis 18:11, 'נהלות Genesis 10:8, ינהל I Chronicles 1:10, and יךJoshua 7:12, I Samuel 19:8.

(iv) There are just 3 occasions (XL 4) where the infinitive construct with ל has waw added, and can be spoken of as continuing a previous finite verb. This phenomenon is found primarily in later books, though certainly not to the exclusion of earlier ones, e.g. Deuteronomy. In each of these examples the clause so introduced expresses the intention denoted by the preceding finite verb. Whilst on this unusual occurrence, one must admit to being at a loss to know why the waw has been omitted in the case of Leviticus 25:38 'to give you the land of Canaan (and) to be (לנהות) your God'.
86. Only once is use made of the construction לֹהַיָּהַ הַיָּהַ with לֹּהַיָּ לֹּהַיָּ and that is in Exodus 40:15, 'and their anointing shall be to them for... .

G.K. describe this particular construction as denoting the idea of aiming at a definite purpose or turning towards an object (p.365). Consequently the specific purpose behind the action in question is alluded to, rather than its being a mere statement of fact. (I)

87. One rather unusual feature of לֹּהַיָּ, and one which is very limited indeed, is its following a participle to express the verbal idea of the participial root. Not only is the use of this construction not widespread, but also it is confined to two verb forms - in Esther 9:21,27 the verb in participle is שֵׁשָּׁה, and in I Kings 8:29, 52, and II Chronicles 6:20, סֵפָה . Normally it is understood that the verb 'to be' with a participle denotes continuation over a period of time, but this cannot be so in this case, cf. I Kings 8:29 'that thine eyes might be open' (לֹּהַיָּ לֹּּּוֹזָמִים ), which is expressive of a single act. It would appear as though לֹּּּוֹזָמִים is nothing more than an alternative for לֹּּּּוֹזָמִים, but the passive nature of the uses with לֹּּּּוֹזָמִים would not admit of the same explanation, as the theme would need to be changed to either Niphal or Pual.

(I) G K also draw a comparison between this Hebrew construction and the English expression 'I am to ...', which also indicates specific purpose.
88. Finally under this head a word about the text of I Kings 8:52, לְהִיּוֹת וַעֲנִיֵּךְ סְתֵּמוֹת. Some wish to read היהי נא for the לְהִיּוֹת of the M.T., thereby following the LXX and II Chronicles 6:40. Perhaps one can do no more than note this discrepancy, for it does not provide very adequate grounds for any textual emendation. (The RSV here shows preference for the suggested emendation.) Also the fact that the infinitive construct with ל is found in I Kings 8:29 and in its parallel II Chronicles 6:20, is further evidence against the emendation.

There are only 27 occasions throughout the O.T. prose books when this construction is employed - Appendix XLI. Its peculiar emphasis is that it denotes a temporal clause, and in doing so its temporal reference is always either present or past - never is it a means of denoting a future temporal clause. (This is the province of the imperfect with כ.)

Once again we note that the infinitive construct with prepositional prefix is best rendered in English by the finite verb with conjunction, and it is here that the more verbal character of the infinitive becomes apparent. In these cases then one expects the infinitive to have a subject, and this will often be found as a pronominal suffix on the infinitive itself. The predicate will mostly be adverbial, but may also be nominal or adjectival.
What normally happens in these cases is that the infinitive construct is preceded by ויהי or ייהי, but surprisingly enough this only applies to eight of our present examples. For the bulk however there is no adjacent use of the verb in this way. Where the infinitive construct with ב is preceded by ייהי, there is greater clarity in the temporal reference of that clause, but under normal circumstances this must be inferred from the context. On two occasions one notes the use of גילה before the infinitive construct in the form גילה – I Samuel 16:16,23. In the earlier use it denotes the future event - 'when the evil spirit of God is upon you ...' – though this could conceivably be viewed as a future frequentative. The second reference is an obvious frequentative, 'whenever the evil spirit was ( רוחה בהיות ) upon you ...', and thus this ethos is conveyed to the temporal clause indicated by the infinitive construct.

Of final note, the use on three occasions of participles in conjunction with בהיות:

Genesis 34:25 בהיותו כשבים '... when they were suffering ...'
Jeremiah 39:15 בהיותו עלוה '... while he was shut up ...'
Zechariah 7:7 בהיותוشبת '... when (Jerusalem) was inhabited.'

These periphrastic forms are obviously alternative ways of indicating the temporal clause which could be expressed either as an infinitive of the root, of the participal form, or by some other more common construction. It is extremely difficult to attribute any just cause to this use, especially when the sense is exactly the same as that which would be conveyed by any of the alternative constructions.
Furthermore the scarcity of its usage does not allow one to undertake any very full survey.

The only other additive particle used with the infinitive construct of הָיָה is the preposition \( \textit{ךָךַ} \) - see Appendix XLII. The normal rendering of \( \textit{ךָךַ} \) is to convey movement away from an object, and with this basic idea of separation, it can be seen with the infinitive construct to suggest restraining or withdrawing from. (literally '... from there being ...'). This is perhaps clearest in I Samuel 15:26 'Israel has rejected you from being (מַהִויָה) king', I Kings 2:27 'Solomon expelled Abiathar from being (מַהִויָה) priest', and Jeremiah 31:36 'cease from being (מַהִויָה) a nation'.

This observation of the use and application of מַהִויָה applies to all but four of the examples given in Appendix XLII. The first exceptions are:

Exodus 9:28 'there has been enough of these mighty thunderings'

\( \text{רֶבְּ חָוָה קַלָוָה} \)

Exodus 12:4 'And if the household be too small for a lamb'

\( \text{אנָה יִוְּלָא וּבָה מַהִויָה} \)

and Isaiah 49:6 'It is too light a thing that you should be my servant'

\( \text{נִקָלְ חָוָה לִי} \)

It can be observed that the \( \textit{ךָךַ} \) is used in connection with adjectives or intransitive verbs. The force of the expression is to
show that the adjectival or verbal quality is present to a degree either too great or too small for the purpose in view. The other unusual usage is in Haggai 2:16 'when one came to a heap of twenty measures' (מְלַחְמֹת בִּמְלַחְמָה לְעָרָמְתָּרֵא), the sense of which is almost frequentative. This however is only the impression created by the English translations, and is to be ignored. In fact the textual difficulties of this verse, once solved rid us of the problem. The LXX here reads γενέσις ἐκδύσα, pointing to a Hebrew text מַהְיָתָם, which would indeed appear to be a much more acceptable reading in every way. It is therefore proposed to follow this latter and to discount the reference as an example of מ with the infinitive construct.

91. From this survey one detects a pattern in the use of the Infinitive construct with its prefixed particles. The simple infinitive construct מגה is most often used in the sense of a finite verb, and normally points to the past or present. מגה has primarily future connotations and depicts purpose, whilst מגה is confined to temporal clauses relating to either past or present. The infinitive with מג is an unusual usage and involves an idea of separation. It is confined almost entirely to final clauses which speak of withholding or separating something from the subject.

92. The temporal period to which the actions denoted by the infinitive construct refer, can only be discovered by looking at the context.
This will be quite obvious in those few examples of הָיוָה עַל with יִהְיֶה, but elsewhere the context itself will need closer scrutiny. This arises from the infinitive construct's having no temporal reference of its own, indeed its very nature as something between both verb and noun is contrary to this. Normally it will be the finite tense following the infinitive which will give the temporal nuance.
93. The Jussive mood (1) of the Hebrew verb is to be found in all three persons, (though very rarely in the first person) expressing the desire of the speaker that something should, or should not, happen. It is customarily the province of the Cohortative to express a wish in respect of the speaker himself, whilst the Jussive in the second person occurs mainly as the negative imperative with יָּדוּ . The verb יָּדוּ does not appear in the first person Jussive and only four times in the second person, as negative commands.

Jeremiah 17:17 'Be ( יָּדוּ ) not a terror'
Hosea 3:3 'nor belong ( יָּדוּ ) to another man'
Ezekiel 2:8 'Be ( יָּדוּ ) not rebellious'
II Chronicles 30:7 'Do not be ( יָּדוּ ) like your fathers'

The remainder of the examples are all third person.

94. (a) By far the most numerous way of employing the Jussive of the verb יָּדוּ is within sentences designed to convey a command or wish - e.g. Genesis 1:3 'let there be ( יָּדוּ ) light'. The full list of occurrences of this phenomenon will be found in Appendix XLIII, where this first and most numerous means of its use forms section A of that list. Often these examples will stand

(1) The particular form of the Jussive is identical with that of the Imperfect יָּדוּ , but it more likely is that it was originally accented on the last syllable, as was the Imperative, which distinguished it from the Preterite Imperfect with its stress on the first syllable. Driver's suggestion that it is derived from the Imperative on analogy with the Imperfect is probably the most satisfactory answer.
alone in the narrative, but occasionally they will follow another Jussive, e.g. Genesis 1:6 'let there be (יְהִי) a firmament ... and let there be a division (יְהִי הֶםַעְבְּרָי). These forms are not confined to affirmative uses only, but may appear as negatives to express prohibition or dissuasion, or a negative wish - e.g. II Chronicles 38:7 'Do not be (תַּחֲנוֹ) like your fathers' (the negative particle is לא and not לָא).

On occasions the Jussive with waw will follow an imperative. In Exodus 10:21 it is difficult to know precisely whether the יְהִי there expresses the result or purpose of the command, or indeed, whether it expresses a contingent occurrence, 'and let there be darkness ...'

(b) If the speaker wishes to add some emphasis to his expression, this is done by means of the addition of יָבִי, the particle of entreaty. (see section B) There are 15 occasions upon which this construction appears. The יָבִי particle imparts to the Jussive the idea of one's imploring one's hearer to act, or refrain from acting, in order to achieve some particular end. Perhaps it is not strictly correct to talk in terms of this particle making it a more emphatic utterance, as to do so may give the impression that the speaker is being rather harsh. On the contrary the יָבִי additive changes the whole tone of the utterance to one in which the speaker adopts something approaching a position of subservience to his hearer.

Again, this may be used in the negative - in actual fact it is only so used twice, Genesis 13:8, Numbers 12:12 - in which case the יָבִי
follows not the jussive verb form but the negative particle

(c) As with most detailed examinations of any particular subject one might care to mention, so with this use of the verb הָיָה for one or two occasions of its use fail to conform to the wider pattern. Section C of the present Appendix gives 5 such occasions.

(i) In Genesis 30:34 the Jussive הָיָה is preceded by the particle וְ. It is not felt that this is an alternative to the conditional particle וְגָאַה, but simply a particle to emphasise the element of wishfulness - 'I wish that it would be ...'. G.K describe this as expressing a concession equivalent to 'let it be so'.

(ii) Though somewhat unusual, the Jussive may find itself in either the protasis or apodosis of a conditional clause. The two examples of הָיָה used after this fashion provide us with an illustration of both types. Leviticus 15:24, 'and (if) her impurity is (הָיָה) on him', is the only instance of this usage in the protasis of a conditional clause, whilst in Exodus 7:9, 'that it may become (הָיָה) a serpent', the Jussive is noted in the apodosis of such a clause. (G.K. explain the latter occurrence as lying within the apodosis of a suppressed protasis, 'if thou cast it down ...' (p. 520))
Some examples show that this form may be used in place of the ordinary imperfect - there are two such occasions: in I Samuel 10:5 'יִשָּׁנֶנָּהוּ (יִשָּׁנֶנָּהוּ) and as you come into the city ...', יִשָּׁנֶנָּהוּ introduces a new clause, in which one would normally expect a perfect consecutive. GK's explanation is based on rhythmical grounds, as its position at the beginning of a clause puts it as far as possible from the main accent. Driver on the other hand mentions this particular instance as being one of four occasions where יִשָּׁנֶנָּהוּ is found, yet where one would have expected יִשָּׁנֶנָּהוּ. "It is impossible to dismiss this so unconcernedly as is done by Ewald (paragraph 345): either יִשָּׁנֶנָּהוּ must be a copyist error, or some definite explanation must be found for the adoption of so unusual a form: observe how in I Samuel יִשָּׁנֶנָּהוּ is followed within a few verses by two instances of the customary יִשָּׁנֶנָּהוּ ... the verb has the force of a legitimate jussive: יִשָּׁנֶנָּהוּ is simply prefixed to the adverbial clause in the same manner as יִשָּׁנֶנָּהוּ или יִשָּׁנֶנָּהוּ. Thus I Samuel 'and let it be when ...' (a permissive edict issued through the medium of the prophet)." (1) The second possible instance under this head is II Kings 19:25, 'that you should turn (יִשָּׁנֶנָּהוּ) fortified cities into ruins'. It would seem in order to follow this reading and regard it as a Jussive with weak waw whilst translating it in terms of an imperfect. The LXX would here demand the MT יִשָּׁנֶנָּהוּ, but it is not considered the more correct reading and no emend-

(1) Driver 'Tenses' p. 148 Obs. 2.
ation will be effected.

95. Five times throughout the OT prose books one meets the use of the Jussive in association with a participle - in Genesis 1:6 (וְזָכַרְנָה מֵאַבְרָךְ), I Kings 10:9, Jeremiah 20:14, Ruth 2:19, II Chronicles 9:8 (וְזָכַרְנָה). True it is that the verb זָכַרְנָה will often be found in conjunction with a participle, but it is unusual to find it in the Jussive. Its function in our present examples is that the Jussive element is denoted by the verb זָכַרְנָה and the continuous nature of the wish or command contained within the participle.

96. Two colloquial uses are noted. In II Samuel 18:22,23, Ahimaaz speaks to Joab and uses the phrase זָכַרְנָהּ, rendered in English as "Come what may". These are the only occasions upon which the expression is used, from which one assumes that its use was quite limited, although the function of the Jussive is an extremely common and regular one here.

97. Only once does the question of emendation arise with anything approaching seriousness - I Kings 14:5. The MT here reads זָכַרְנָה... (The LXX, Alexandrinus, and Vulgate point to זָכַרְנָה in the Hebrew.) Burney (1) says the alternative pointing to which the LXX points is to be followed, on the grounds that this clause is part of the narrator's description, and not of Yahweh's, as is suggested by the

(1) Burney 'Notes on the text of Kings'
existing MT vocalisation. Driver's solution is that this is indeed a Jussive, thus retaining the MT, but suggests that there has been an omission from the text. He wishes to assume that words such as אלוהים לשם היא המתנגרה (1) have somehow been displaced, and on this basis can obtain an appropriate sense for the existing form.

Of the two explanations the less involved one is thought the more likely and acceptable, and thus emendation to יִהְיָה is recommended.

98. The temporal sphere of reference of this particular mood of the verb 'to be' is entirely future. The speaker uses the Jussive to refer to a situation which he wishes to see at some future date, be it sooner or later. If the imperfect of our verb functions in this way then it is not at all surprising that the Jussive should follow similar lines. It can be confidently asserted that the Jussive of יִהְיָה is never actually used to denote events or situations which lie other than in the speaker's future.

QAL COHORTATIVE

99. Is the verb יִהְיָה ever used in the Cohortative? The possibility of an affirmative answer to this question arises out of just one use of the verb, in Ezekiel 20:32.

(1) Driver 'Tenses' page 148 Obs. 3.
Of the EVV, the RSV is the only one to translate as a Cohortative, whilst the remainder view it as an Imperfect. One can appreciate the difficulty, as the forms of the Cohortative and Imperfect of this verb are identical. This must be one's conclusion - that the existing form may be of either category.

Unfortunately the context does not allow us to state its form categorically one way or the other - either interpretation fits adequately. (Nor does the usage in a similar situation in I Samuel 8:19, '... Nay, but we will have (וַיהוֹ) a king over us', shed any light upon the problem here.) Although each of the possible views could be applied, there is sufficient distinction between them to demand one's making a choice. My personal preference is to regard this as a Cohortative, as such an interpretation seems to suit the circumstances better: a call to idolatrous practices/more appropriate than a mere statement of fact.

If this is a correct observation, then this example of וַיהוֹ can be appreciated as denoting a rather strongly-felt desire or impulse. In support also is the fact that there is a real possibility of translating such a use by a simple future tense when it is possible for that desire to be effected, as here. Under the circumstances one can do little else but claim this as the only possible example of the Cohortative of the verb 'to be'.
QAL IMPERATIVE

100. The development of the Imperative verb-form in the Semitic languages arose out of the need for a more abrupt form to express a command. The Permansive-Perfect with its wide range of meaning was found to be rather inadequate, in that it was quite ambiguous, as an expression of this idea. Hence the formation of a distinctive form most probably from the Permansive-Perfect. The Grammars describe the form's development in terms of the Imperfect, from which the second person prefix, נ, is removed. Whilst this is a good rule-of-thumb to be followed in discovering actual Imperative forms of a Hebrew verb, it is certainly not meant as an explanation of its historical development.

101. The verb נָה does not occur so very often in this mood, but those occasions upon which it is used are found under Appendix XLIV. From a review of these, conclusions in respect of their usage may be drawn.

Basically, the employment of this verb form is to express a command. This statement is however not quite as naïve as it seems, for when one looks at other verbs and the possible implications of the Imperative, it is realised that to express a command pure and simple, is only one of the categories into which its use may be divided - e.g. with נָה the Imperative is not used in a concessive sense, nor to express permission; neither is it used in a command the fulfilment of which is not within the power of the individual addressed. GK give to this basic aspect of the Imperative the title 'real' Imperative - it portrays
such ideas as, 'Be ready (יָכֹם), or 'Be (לִשֵּׁה) with the
king' - so that they can be spoken of as orders or commands which the
speaker not only expects the hearer to fulfil, but as being within
the bounds of possibility.

In executing this function, the imperative of הָלַך may stand
either alone or in association with other imperatives, or with jussives
and imperfects. (These latter two are less common events - Genesis 12:2
and I Samuel 18:17 follow Imperfects, whilst Exodus 18:19, II Samuel 2:7,
II Kings 11:8, and its parallel II Chronicles 23:7 follow Jussives.)
It is in association with other Imperatives that one finds the use of
the waw conjunction with the Imperatives. However, in these examples
it is still this basic 'real' command that is conveyed, by which is
meant that the Imperative with waw does not convey a consequence of a
previous command (as does an imperfect), be it a conditional one, or
one which the speaker intends - it is to issue a further order.

102. There are several occasions upon which the Imperative is found
when one could have expected the Jussive. On one of these occasions,
Genesis 12:2, 'and be thou (הָלַך) a blessing', the Imperative is
used to express with greater energy the intention which the speaker had
in mind in the preceding verb. The Imperative denotes the purpose
behind the Divine blessing upon Abraham - that he in turn might become
a blessing to others. The same idea would appear to lie behind that
usage in Exodus 18:19 'be thou (הָלַך) for the people to God-ward'.
(Perhaps it is significant that the RSV translates both by an English future rather than as an Imperative.)

One other example need be mentioned here - Genesis 24:60 'Sister be (אָשֹׁר) the mother of thousands of ten thousands' - for in it one notes the use of the Imperative, giving a somewhat harsh tone to that statement. As it stands, Rebekah's brothers command her to be the mother of thousands of ten thousands - a rather tall order for the young girl, even in a society which interpreted abundance of offspring in terms of Divine blessing! It hardly need be said that Rebekah's brothers are giving her their blessing, and are paying her the highest of compliments, but would not the Jussive as a more mild expression be more acceptable as a means of conveying the same? On the other hand there is a considerable similarity between the Imperative and Jussive - especially is this clear in the latter's use for the negative imperative. Yet the authoritarian ethos of the imperative here in Genesis 24, seems a little 'off' to say the least, and unless it is viewed against the background of its close link with the Jussive one fails to appreciate it fully. It can be thought of as little more than a very strong way of expressing one's hopes in respect of a particular individual. Thus our example here depicts something of the immensity of the blessing which Rebekah's brothers are calling down upon her, and the sincerity of their expression.

103. It is in the Imperative that the use of the verb אָשֹׁר as an
alternative to הוהי is noted in particular. There are two instances in Appendix XLIV of this verb's use; they are Genesis 27:29 'be (והי) lord over your brothers', and Isaiah 16:4 'be (יהוה) a refuge to them', both of which follow Jussive verb forms. It is only intended that attention should be drawn to this fact, and not that anything further should be said in connection with them.

104. The Imperative of the verb 'to be' appears in close connection with a participle, however this use is limited to two verses, and in each case the particular participle in question stems from the same verb - it is the verb והי, and the participial form, the passive והי. Not only does the use and the participial root in question fall within narrow confines, but this also applies to its OT distribution, as both examples occur within Exodus -19:15, and 34:2. (This Niphal participle will be frequently found as an adjective in conjunction with the verb והי, when referring to persons.)

Its use must be seen not just as an alternative to the Niphal imperative of והי, for the use of the participle normally denotes a continued state rather than the introduction of that state. The imperative of והי may, together with this, be the device for use when the reference is to persons as against inanimate objects, but unless this is so, one could possibly have used והי in the Imperative in lieu.

105. Textually-speaking, the Qal Imperative presents us with very few problems. There is a certain amount of MS evidence against the reading
in II Chronicles 23:7 'Be with the king when .... ' (יהיו את המלך באוהי), but not only is the evidence lacking in weight, this verse is a strict parallel to II Kings 11:8 'Be with the king when .... ' (יהיו אחיו המלך באוהי), in which יהיו appears in the MT. Hence there is no real justification for emending II Chronicles, and the existing MT will be followed. Just one other possibility arose for inclusion in Appendix XLIV - Ezekiel 21:15(10), ('It is furbished that it may be (לָמְשָׁא as lightning.') Here the Hebrew reads an Imperative, but this is most incongruous, for what is required is יהוה, the Infinitive Construct, - the LXX would agree to this change - and it will thus be found recorded not here but with the Infinitive Constructs in Appendix XXXIX.

106. The derivation of this present form of the verb gives us no clue as to its temporal reference. Yet the context and implications of the mood demand that it indicates some future situation, either short- or long-term, which the speaker requests be fulfilled.

107. The distribution of these examples throughout the prose books of the OT is heavily concentrated within pre-exilic material. On only one occasion will an exception to this be found - II Chronicles 23:7. Mention has already been made of this verse as being a parallel to II Kings 11:8, and one sees its use against that background. With pre-exilic, or early, material uses are confined, with few exceptions, to
narrative material, but naturally always occurring within passages of Direct speech.
108. The only theme apart from the Qal in which the verb הוה appears is the Niphal, but even here its use is extremely limited, as it occurs no more than 17 times within OT prose books. For the most part its uses are descriptive of past events.

How is this form used? What particular significance, if any, does it have?

The examples which will concern us first are those to be found in Appendix XLV, all of which narrate past events. Normally the Niphal is thought of as having a high degree of resemblance to the Greek 'middle voice' in that it expresses primarily a reflexive idea or mutual action. It may even take to itself a meaning identical with the Hithpa'el, whilst at other times a passive meaning attaches. With the verb הוה only three of the examples within this present grouping can be said to have any of the meanings just mentioned - the clauses in question are:

Judges 20:3  'How was this wickedness brought to pass ...?' איהו נ divisio rerum integra

I Kings 1:27  'Has this thing been brought about by my Lord ...?' שמ אמצא ד畚י המלך ויהי הדרי יהו

Nehemiah 6:8  'No such things ... have been done.' ולא נحياברם האלת

The meanings reflected in these uses are passive, so that none of the examples have any of the other connotations referred to above as typical
of Niphal verb-forms as a whole.

The remaining examples all tend towards the one meaning, a meaning not normally associated with the Niphal. It is that of an intensive, usually rendered in English by, "... has never been ...", or, "... has never happened ..."

E.g. Exodus 11:6 'Such as there has never been ...'

Deuteronomy 4:32 'Whether there has been such a thing ...

For the most part these uses reflect the aspect of 'existence' denoted by the verb הוהי, and the thought in the passage is that there has never previously been a situation comparable to the one which the speaker is relating.

Can there be any distinction drawn between this use of the verb and that of the infinitive absolute in compound with the perfect or imperfect of הוהי?

The infinitive absolute as a means of adding emphasis to the verb can be seen from paragraph 78(i) to be confined mainly to future-reference, i.e. it is used with the imperfect.

E.g. Genesis 18:18 'Abraham shall surely become ( הוהי ) a great nation ...'

Only once does a perfect follow the infinitive absolute - in Ezekiel 1:3, 'The word of the Lord came expressly to Ezekiel ...'
This one use is obviously of very different application from that of the Niphal. One may say that the infinitive absolute in compound with other 'tenses' emphasises the idea contained within the verb itself, stressing the certainty of the action. The Niphal, on the other hand, singles out the action of which it speaks as unique and unprecedented, thereby emphasising it in a way different from the infinitive absolute. The Niphal would also seem to be a little stronger than the other emphatic usage.

While this remains true of these present uses, one must balance this with the fact that this is certainly not the sole prerogative of the Niphal. One can find within the uses of the Qal perfect almost the same sort of emphasis:

*e.g.* Exodus 9:18 'a very grievous hail, such as hath not been in Egypt since ...'

הברד כבד מאד אשר לא היה כמות בمصر

9:24 'so there was hail ... such as never had been in all the land...

הברד כבד מאד אשר לא היה כמות

Joshua 10:14 'and there was no day like it before or after ...'

והא היה כמות ההויה לאפיי ואריה

I Samuel 4:7 'for there hath not been such a thing heretofore ...'

כמ לא היה כמות אמרו שלמה

(cf. also Exodus 10:14, I Kings 3:12, Jeremiah 2:10, Obadiah 16)
The only comments one would wish to make are that these uses do not really have quite the same force as the Niphal, and that for the most part, the verbal idea is strengthened by the addition of the adverbial elements 'before', 'since', or 'heretofore'. So that although the Qal may denote an emphatic statement, it is one of its less featured uses and one which lacks the force of the Niphal despite the assistance of adverbial phrases. One ought also to mention that in

Zechariah 8:10 'For before those days there was no hire for man...

one would have expected a Qal form rather than a Niphal. Yet it does show that the rules for the use of Qal as against Niphal are not quite so hard and fast as one is led to believe at first, especially in view of the fact that this same thought is continued within that verse by means of and not the verb in any form!

Before passing on, the curious usage in Daniel ought to be noted.

Daniel 2:1 'his spirit was troubled and his sleep brake from him.'

... And I Daniel was overcome and lay sick ...

This use is found on these two occasions only, and has the meaning 'be done, gone, exhausted'. Driver, commenting on this book, suggests it is like the Latin 'actum est'. It would appear as though one could say little more than that these examples denote a quite different concept from the regular one such as 'to be overcome'. This meaning approaches a use known to the Niphal, viz. the depicting of emotions which have an
effect upon the mind. It could not be said that the verb יָּהַ נָּה corresponds exactly to this idea, as normally the subject allows such actions to happen to him, and this aspect does not fit the present use. Certainly these two examples are most unusual ones, not apparently fitting any category with what one might call precision, yet sufficiently applicable to indicate a certain degree of similarity.

109. In the Qal perfect there were occasions when our verb took on a 'stative' significance, indicating situations at present in existence due to some past change in circumstances. Though not strictly a 'stative' verb, these uses denoted such connotations within וַיִּהְיֶה. Likewise with Niphal. There are two clauses, or one clause with its parallel, where the Niphal perfect assumes something of this same application.

I Kings 12:24 'for this thing is (has come from) me . . .'
כִי מָאָזְתָּהְה וַיִּהְיֶה הָדוֹר הָוה

II Chronicles 11:4 'for this thing is (has come from) me . . .'
כִי מָאָזְתָּה וַיִּהְיֶה הָדוֹר הָוה

The implication here is that the present state of affairs was brought about by a prior act. The emphasis is not that the present state exists, but that its beginning was caused by the Divine hand - it looks to the past cause rather than the present effect.

The main problem lies in the use of the Niphal in lieu of the Qal. One would normally have expected the Qal form to be used, or even a Nominal Sentence. To claim that in these examples one has evidence for the Niphal
and Qal being interchangeable would seem quite justified. On the other hand the use of the Niphal as a means also of expressing a "causative" concept (paragraph 115) lies behind these two examples, and in view of this, the choice of the Niphal can be fully appreciated.

110. The Niphal theme of נָחַל then, though limited numerically in its uses, is primarily a past narrative 'tense'. It always refers to past events or actions, and never, with the exception of two 'stative' references, has any of the other connotations noted in the Qal perfect. Yet its past reference is with a difference for it emphasises the uniqueness of the event it describes. It is not just a means of denoting emphasis, as is the compound with the infinitive absolute, and it also differs from the latter in its exclusive past reference. Whilst the Qal perfect may also be used emphatically, it too falls short of the Niphal force and furthermore varies in respect of the importance within that 'tense' of this emphatic quality. There are only three occasions upon which the Niphal of נָחַל has a passive meaning otherwise it is best described as portraying unique past events, and emphasising them as such.

111. Its characteristics will confine its occurrence to prose material generally, with only three poetic uses (Jeremiah 5:30, 48:19, and Joel 2:2), whilst it is also noted as used more in pre- than post-exilic writings.
112. Ezekiel 21:12(7) '... behold it comes and it will be fulfilled.'

Ezekiel 39:8 'Behold it is coming, and it will be brought about.'

The above are the only two instances of the Niphal perfect with waw consecutive. They are parallel clauses occurring within the same post-exilic book, and are both referring to future time, following a feminine participle הבאה with הבאה. Also they are the only two uses of הבאה in the Niphal in this book - it is not used at all in the perfect.

The observations made re the perfect without waw do not on the whole apply to these two examples, for the intransitive use here only expresses the certainty of the coming event - it can hardly be termed emphatic or intensive in the same sense as the perfect. Their only common ground with the perfect is that they denote passive ideas, which accounts for the use of the Niphal rather than the Qal, although an active verb-form would be equally suitable.
WHY נָּשָׂא HAS NO THEMES OTHER THAN THE QAL AND NIPHAL

113. Our survey of the verb נָּשָׂא has so far revealed, amongst other things, the rather interesting fact that it appears only in two themes - the Qal and Niphal. By far the more numerous one is the Qal - the Niphal being extremely limited in use. (The ratio of Qal to Niphal uses is in the vicinity of 200:1)

To answer the question 'Why no other themes?' is nonetheless a fairly simple and straightforward task. In fact, the nature of the verb, and the examples of its use, very readily provide the answer. In the Qal form we find the verb used in its normal transitive capacity, stating past and future facts, underlining the past and future existence of subjects, or portraying the subject's transition from one state to another. This is the regular active, transitive form of the verb with which we are very much familiar. We have also seen that, if required, the Qal form can exhibit a certain emphatic quality, though it is recognised that this is far from its most important function, and even then the force which it can muster is not as great as the Niphal.

We come then to the second of the two themes, the Niphal. Though a minority usage, numerically speaking, this form is perhaps the more important in view of its flexibility and the uses to which it may be put. We have seen that its total uses number less than 20, yet within that small range several important ideas are expressed, such that we are in a position to appreciate the reason for their being no more than these
two themes. Here is then the intransitive use of the verb \( \text{ויהי} \), together with its emphatic or intensive tones. The Niphal is the prime method of indicating the uniqueness of an action, and of emphasising a heretofore unparalleled event, so that in this way the more specific 'intensive' themes are catered for. Then of course there are the uses of the Niphal with passive connotations. Although this is a somewhat acquired meaning and not particularly common, it does occur, and the verb 'to be' is no exception to this for one is able to find examples of \( \text{ויהי} \) functioning with this thought. The other feature marking the Niphal in Hebrew is its primary quality, that of a reflexive. None of the Niphal forms of \( \text{ויהי} \) could be said to fall within this category, and after all this is not surprising. For philosophical reasons the possibility of this thought attaching to the verb 'to be' is out of the question. The very nature of the concept 'be' does not permit of reflexive connotations, so one could not expect the Niphal to be used in this way. A logical consequence of this is that there could not be such a theme as the Hithpa'el either.

With the possible exception of the Hiphil all the possible implications of the various Hebrew themes can be said to be as adequately provided for as is necessary, by the two themes Qal and Niphal.

What then of the Hiphil or 'causative'? This is the question which must now concern us, but we may state at the outset that any 'causative' idea may, if need be, be denoted by the two existing themes. In other words we may show from examples that the addition of another verbal theme is not called for.
'CAUSATIVE' CONNOTATIONS OF THE VERB

114. The first thing one need say is that for the most part the verb 'to be' will not be required to serve in this particular capacity. Take, for example, the sentence 'he was king' (~יְהָוָה רֹאָס מְלֹךְ). When turned into a causative, 'I caused him to be king', it is not the verb 'to be' which is rendered in the Hiphil and to which the nominal predicate is then appended, but the concept of kingship expressed by a 'causative' verbal form, ~יְהָוָה. The same general rule applies in the case of an adjectival predicate - the verb 'to be' as such drops out, or perhaps more correctly, is absorbed into the Hiphil verb-form of the root denoted by the adjective. This then removes from the verb 'to be' almost all of its possible causative uses. The only real possibilities are clauses which intend to express the bringing of something into existence, causing something to 'be', pure and simple. (1) This leads us to the uses of the Qal and Niphal of ~יְהָוָה in which such ideas may be found.

115. This section is an attempt to demonstrate the ways in which an author deals with this problem, and how he finds alternative methods of expressing this concept. It must be admitted that there will be a certain subjective element present as one tends probably to read into the statements and usages a little more than the author may have intended in the first instance. Be that as it may, the examples given in Appendix XLVI (1) However it must be admitted that even here the verb ~יְהָוָה 'come', may be used with identical meaning. e.g. Isaiah 37:26 'Now that I have brought it to pass(~יהי וַיִּבָּךְ).
do illustrate how the two existing themes may be employed to convey a 'causative' idea. They are modes of expression which could be regarded as alternatives to a Hiphil verb-form.

(i) the *Qal usages*: The four examples given can be seen as of two types, (a) In the first the verb יִבְרָאֵל is followed by an indirect object with ה preposition, plus either an object or infinitive construct. Numbers 31:6 'These caused the people of Israel to act treacherously', is literally, 'They were to the people of Israel to commit treachery'. Genesis 26:35 could be rendered as 'they were a bitterness of life to Isaac'.

(b) this second type uses the prepositions נ and ב (or ב ) in compound, with a person or object to denote the source or cause of the action. The verb יִבְרָאֵל then follows with an object or infinitive construct in association with it. Joshua 11:20 could be rendered 'the Lord caused their hearts to harden' - literally translated it is, 'for from the Lord it was (came) to harden their hearts'.

(ii) the *Niphal usages*: The Appendix contains six examples, several of them parallel clauses, and again two methods are discernible. This time however they are basically the same, there being only one slight variation:
(a) In this the Niphal form has a passive quality. It is the most simple form possible for expressing causation with the verb 'to be'. The construction states that the subject "was brought to pass" - its existence was brought about and it was "caused to be".

(b) following the same general lines as with the Qal form, the use of the Niphal may be prefaced by נ plus the preposition 'with' and a personal element to denote the source or cause.

Schematically the constructions may be portrayed thus:--

<table>
<thead>
<tr>
<th>(i) QAL (a)</th>
<th>subject</th>
<th>ind. obj.</th>
<th>obj. or inf.const.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b) קותי + מ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>+ person</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(ii) NIPHAL(a)</th>
<th>subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>(b) קותי + מ</td>
<td></td>
</tr>
<tr>
<td>+ person</td>
<td></td>
</tr>
</tbody>
</table>

There is only one other type of example which one could mention, but to regard it as a causative may be a little too subjective. It is of the type נ + יא + מ) depicting the source, + Qal perfect + object.

e.g. II Chronicles 10:15 'For it was a turn of affairs from God'

It could just conceivably be rendered, 'For God caused a ...'.
116. The above would then allow us to see how the problem of not having a Hiphil verb-form for הָיָה could be overcome by means of alternative constructions. The other possibility of course is that the existence of these alternative modes of expression involving הָיָה, stultified the development of the specific 'causative' theme within that verb.
117. The participle in Hebrew serves basically to indicate continuous action, without having specific regard to the time of that action. Over against this, the two 'tenses', perfect and imperfect, indicate actions completed and incomplete, respectively, so here in this present chapter we are set, according to the traditional understanding of the Semitic verb, to consider an apparently anomalous compound. The combination of the Imperfect with the participle may not present any difficulty, but with the perfect we have a situation in which the finite verb relates to something completed, and the participle to something continuous, in which case one form would have to surrender its aspect to the other - a rather unlikely situation. Our previous study, however, enables us to see the verb יָּ֔זַּ֖ה as having other than the traditional standpoint, and in fact having a standpoint which makes perfectly good sense of this finite verb - participle compound. In other words we can appreciate that the compound is designed to locate specifically the temporal reference of the action of the participle: in its perfect form the finite verb denotes past time, and in the imperfect, future. "(Its incidence is not confined in any particular way syntactically, though more frequently it occurs in clauses which explicate the main narrative. This does not preclude its use in independent statements.)

The examples of this construction will be found in Appendices XLVIII - LII, and it will be noted that the Appendices have been divided
on the basis of the nature of the participle concerned, whether active or passive. This is necessary because of the different implications of each for whilst continuous activity is denoted by the active participle, a continuous state is signified by the participle passive.

118. Arising from the above one finds (as was noted in the use of when introducing clauses) that on two occasions one has what may be called "redundant" uses of the verb 'to be', as time locator. In Isaiah 2:2 and Micah 4:1 the phrase, "the house of the Lord shall be established (יִשְׁבַּת", appears, each clause itself being introduced by a phrase which includes the verb יִשְׁבַּת. In other words the temporal location of the clause is not really in doubt, for the author has already indicated in the introduction that he is thinking in terms of future time. Although the verb appears twice, its repetition is not exactly necessary, for the temporal period was never in doubt. Nonetheless the verb has been repeated and one can do very little else but acknowledge the same.

119. When discussing the use of יִשְׁבַּת in a 'non-integral' way at the commencement of a clause it was concluded that its function on such occasions was to give the temporal setting for the appended clause. There are seven examples in our present section which would appear to combine this usage with an ensuing participle:

I Samuel 7:10 'And as Samuel was offering up the sacrifices ...

יִשְׁבַּת שָׁמֵעַ אֶלָּה וְדֹיָלָה
I Samuel 18:9  'And Saul eyed David ...'

II Samuel 15:32  'And when David came to ...'

19:10(9) 'And all the people were at strife ...'

II Kings 6:5  'But as one was felling a beam ...'

6:26  'And as the king was passing by the wall ...'

The above clauses are translated as though the verb היה were in compound with the participle in question, but it would also be possible to render them in such a way as to make the היה an impersonal 'non-integral' use. The possible double function further illustrates the fact that in compound with participles the verb 'be' makes for more specific time reference. This in turn is added proof that the primary standpoint of our verb is that of time and not of aspect.

120. Syntactical works point out that the main function of this construction is to denote continuous activity in either past or future time depending upon the particular 'tense' of היה. Whilst this may be generally true it ought to be stated that the examples do not all fall within these limits - also to note that the Qal perfect alone
may indicate past continuous action.

(i) In Exodus 3:1, 'And Moses was shepherding (יְהִי רְעָה) the sheep', we have a simple statement of fact. Another very clear case of this is II Chronicles 21:9 'and he rose up by night (יְהִי עָקֵד). It would appear then that there are numerous examples in which it is likely that the compound 'tense' is referring not to a continuous activity but to a simple single action.

(ii) Many of the uses—especially those with passive participles—could be thought of as 'statives', giving the impression that this idiom is the means of giving 'statives' implication to a non-stative verb.

In some cases the compound speaks of a single action which had long-term or continuing consequences. e.g. Jeremiah 32:2 'Jeremiah was shut up in (יְהִי קְלֹן) prison', points not so much to the initial act of imprisonment but to Jeremiah's continuation in that state. One can also see these implications in the most frequently-used participle in this compound, that from the verb נָעַר. Once a thing has been established, it remains that way for a period. As distinct from the 'stative' implications of יְהִי הנָעַר observable on occasions (paragraph 4), in which the emphasis lies upon the initial event rather than the present implications of that change, the present idiom speaks of the continued state of affairs which took its rise and continued through past time. Occasionally one finds the continuous idea underlined by the addition of a long-term temporal phrase such as על לָךְ.
121. Whilst on the subject of continuous ideas in Hebrew, one may say that the use of a participle with the verb 'be' is the much more regular means of indicating same. There are two other constructions which denote something of this idea, the first being the infinitive absolute after a finite verb. Although this may express long continuance it is (a) a rather uncommon practice on the whole, and (b) lacking any temporal precision. The second important construction is that of the Imperfect used as a frequentative. One of the implications of the frequentative is that it may express action which continued throughout past time. The difference between this latter, and the participle with the past tense of 'be', is that the imperfect introduces a process which may come to conclusion in a finished product. It speaks of movement or progression through past time to a specific goal. The participle with the perfect הָיָה, on the other hand, points to a state or situation and emphasises its long-term character - there need not be any particular development or goal, just a lengthy state of affairs. (An exception to this may be II Samuel 3:6 'Abner made himself strong in the house ...' (וַיָּבֵן הָיָה מַחֲזֹק בָּבִית), where the process actually came to fruition.)
No doubt due to the fairly close proximity of some of the above meanings, one comes across a limited number of examples in which it seems quite possible for there to be frequentative implications within clauses containing this compound. Yet if one rigidly adheres to the prescribed limits of each 'tense', this could not be admitted. It is maintained, however, that there are six examples of הוה plus participle which have past frequentative signification. They are:

Deuteronomy 9:7 'You have been rebellious against the Lord]
"תמריסו הימס עס. יהוה"

9:22 'You provoked the Lord to anger ...'
"מקפיסו הימס עס. יהוה"

9:24 'You have rebelled against the Lord ...'
"מפריסו הימס עס. יהוה"

31:27 'You have rebelled against the Lord'
"מפריסו הימיס עס. יהוה"

Nehemiah 5:18 'Now that which was prepared ...'
"ואשר היה נפשה לודס אחד"""

13:5 'where aforetime they laid the meal-offerings ...'
"שח היה לופס נוהים"

To demand that these be not frequentatives but statements of long-term situations would be to insist on syntactical regulations at the expense of their obvious meaning from the context. It is quite apparent that the actions in question were frequent in the days of Israel's wanderings, but yet were far from permanent. The references from Nehemiah indicate
the frequentative more clearly, for they speak of situations which used to pertain. Under normal circumstances one would have expected the imperfect here.

122. Exceptions to the observation that this idiom is simply to locate a continuous action more specifically are very few. There are two occasions upon which the construction is employed to continue imperatives:

- **Exodus 19:11** 'and be ready against the third day ...'
  
  ויהי לכם ולעופי נשליש

- **Joshua 8:4** 'but be ye all ready ...'
  
 ESSAGESriel וככמת

Involving a jussive idea, one can find only one such usage;

- **Genesis 1:6** 'and let there be a dividing ...'
  
  ויהי מבית בף...

In these examples the primary function is not a temporal one, but in each case it is difficult to see how else one could have expressed an imperative or jussive and yet still convey the idea of the continuous. The most logical solution would be, as here, to express the imperative element by the verb **וה** and the continuous element by means of the participle.

123. The other important factors connected with this use arise out of the distribution of the idiom throughout the OT prose books. In
general terms most occurrences will be noted as falling within pre-
exilic material (67%); that the writings contain more examples than
the prophets (78% as against 22%); that most examples are from
narrative rather than poetic material; and that the idiom refers more
often to past than to future coontinuous events. But is it such a
ture picture of the relative importance of its use in past- as against
pre-exilic material when we note that the idiom is numerically more
common in pre-exilic works?

Owing to the high incidence of this phenomenon in the Aramaic
languages, and Israel's very close contact with these languages,
together with the ultimate appearance of Aramaic as the everyday
language of Palestine by the close of the OT period, it is always
maintained that the increase in the use of the present idiom is due to
this external influence. Whilst there is an undoubted increase in its
use - on a percentage basis, for every one pre-exilic use there are
two in later material - several factors ought to be considered, not
to dispute the fact, but to perhaps temper it. First of all, one
must suggest that one would expect to find much use of the construction
in those books which contain Aramaic sections, but the contrary is
observed. Examples in post-exilic literature are mainly from I and
II Chronicles, and Nehemiah, and not Ezra and Daniel. Another factor
is that most examples occur in Southern writings and not Northern, so
that there was apparently no great early influence from the North.
Finally there are two outstanding sections in pre-exilic or early
material in which there is a very high incidence of its use - in fact the incidence here is higher than anywhere else, be it in early or late material. The two sections are II Kings 17 and Deuteronomy 28, with a total of eight and four examples respectively within the one chapter. It is generally thought that the particular section in II Kings is of northern origin, so one could explain the incidence here in terms of Aramaic influence from the north. (This could also account for other numerous appearances throughout I and II Kings.) Together with this is the fact that the Deuteronomist is believed to have had an important hand in our present MT version of Kings, a fact enabling us to tie up the large number of examples which occur in both bodies of material. These early uses well illustrate Pfeiffer's (1) contention that the mutual influence of the two languages reaches back into early times.

This particular construction then can be said to point to an increase in Aramaic influence again towards the close of the OT, a trend which reversed the earlier Canaanising or Hebraising of the Aramaic of the Patriarchs.

124. In conclusion we may say that the primary function of the construction 'plus participle is to indicate the time at which some continuous state or activity took place. Nevertheless there are occasions, both early and late, when the action thus described is simply

(1) Pfeiffer 'Introduction to the Old Testament' page 687
a single act, and also when the idiom has 'frequentative' significance. Then too there are the three occasions when the הָיָה continues an imperative or jussive, with the participle in combination expressing the continuous state which is the subject of the command. Finally it is noted that the Aramaic influence is responsible for the increase, smallish though it be, in the frequency and importance of the idiom's usage.
125. No survey of the verb הָיָה and its uses could possibly be complete without some consideration of the two important particles יש 'there is', and ישן 'there is not', for their meanings are so very close to those of the verb הָיָה. This present chapter will be given to an examination of the ways in which יש functions, and to seeing whether our understanding of the use of the verb 'to be' is in any way enlightened.

We begin with the word itself and its etymology, and are immediately confronted with its unusual nature. BDB give its meaning as 'being, substance, existence', but point out that only once is it used with the second of those meanings, 'substance'. This is in Proverbs 8:21 and is outside the terms of reference of our particular study here. Apart from this one odd use, it will elsewhere denote 'existence', and thus stand parallel to one of the three aspects of the verb הָיָה. As it is an affirmation of existence it goes without saying that יש could never be a copula, and its application is therefore that much narrower than the verb 'to be'.

The form of the word is certainly not verbal, and its meaning likewise points to a non-verbal quality, to be understood as 'being, presence of ...'. The character of the word constitutes one of the great problems, as at times it does have something of verbal quality in that it takes a following predicate.
e.g. Genesis 42:2 'there is grain in Egypt ...'

Nöldeke, in his Mandäische Grammatik, paragraph 213, tries to show how the idea in the Semitic languages passes into a verb, and suggests that the ṣ- suffix is proof of this. Its derivation also is the subject of a certain amount of speculation, and the cognate languages are not of any great assistance in getting to the root of the problem. The Accadian 'isū' is, however, undoubtedly related to יש in Hebrew, but there it is a verb with the sense 'have'.

126. It has already been mentioned that the particle יש denotes existence. (Basson and O'Connor refer to it as a 'special word for "exists"') Just as the verb נָתַת may be used, in its capacity as denoting 'existence', to express ownership or possession, so too may by means of the idiom יש plus ל, 'there is to ...'
e.g. Ruth 1:12 'I have hope ...' יש לעתוקה

Apart from this one variation the word will always mean 'is, was, were', or less frequently, 'will be'. One notes that יש describes situations as being in existence, and thus as stative and not active, reflecting its nominal rather than verbal quality. One can see the difference more readily if one compares the phrase, 'the word of the Lord came ( נָתַת ) to the prophet ...', with the use of יש in II Kings 3:12, 'the word of the Lord is ( יש ) with him'.

127. In view of the ground which יִהְיָה and הָיוֹ have in common, one must attempt some sort of comparison to appreciate the contribution which each makes to the language.

(i) At the outset let us note that הָיוֹ refers primarily to situations in existence at the time of narrating - in other words, it speaks of present situations, and is therefore found where one would not really have expected the verb יִהְיָה. The verb יִהְיָה has been seen to speak primarily of past or future events, whilst situations indicated by a nominal sentence are normally of present tense unless their past or future reference is clearly indicated by the context. So then הָיוֹ, normally confined to clauses of present tense, occurs in a situation which is supplementary to the use of יִהְיָה. Whereas the verb 'be' customarily indicates existence in past or future time, the shortcomings of that verb are made up for by הָיוֹ. Nominal sentences in Hebrew do not usually contain the verb 'be', yet there are occasions when the verb 'be' appears for the sake of temporal clarity. When it is so used, it is always a copula usage - never expressive of 'existence'. In other words the verb יִהְיָה as a means of denoting 'existence' has limitations for it also locates in past or future time. For this reason it was necessary to have a word to express 'existence' whilst being independent of such strict temporal reference to enable it to be used of present situations. Arising from this, הָיוֹ was employed primarily to denote present existence,
but its lack of strict application temporally also meant that when the time of a situation was limited by other factors it was occasionally used to speak of events other than present. (Appendix LIII A & C)

(ii) It is the use of שֵּׁם in its secondary functions, i.e. relating to situations past or future, to which we now turn. It is here that some overlap with the verb היה will be seen. In reference to past situations, these examples are to be noted:

Genesis 39:4 'And put him in charge of all that he had ...
וכל יש לו ותנו לו יד

39:5 '... and over all that he had ... the blessing of the Lord was upon all that he had ...'
على כל אשר יש לו ... והי תברכה יהוה בכל.

The above are only two of the possible ways of expressing this same idea. The others read either אָשָּׁר היה or אָשָּׁר יָד, in view of which some wish to emend שֵּׁם in the above to אָשָּׁר, but this is thought to be unwarranted. If then one retains the MT, one has these various methods which can only be described as alternatives, in which case שֵּׁם is obviously an alternative to (אָשָּׁר (יהוה .

This is further supported by a comparison of two clauses, again from Genesis.

Genesis 42:1 'Jacob learned that there was grain in Egypt'
and Genesis 41:54 'But in all the land of Egypt there was bread.'

(In the first of these two clauses one could possibly view the שׁ as present tense, by turning the clause into direct speech, contrasting it with the narrative style of the second example. The idea lying behind them on the other hand, is identical.)

With future reference, the particle שׁ occurs primarily in compound with participles, but more will be said of that in the next chapter. In Jeremiah 31:6, 'For there shall be a day when ...' (כִּי יֵשׁ יִדְרָךְ), the particle has future connotations. The more likely construction would have been to use יִדְרָךְ, though perhaps not in the imperfect as the passage contains perfects used in prophetic statements about the future. Nevertheless it is definitely a case of שׁ being used in place of יִדְרָךְ. Undoubtedly the clearest examples of שׁ taking over from the imperfect of יִדְרָך are in Deuteronomy 29:17(18) and II Kings 10:23.

Deuteronomy 29:17(18) 'lest there be among you ... lest there be among you'

II Kings 10:23 'See that there be here with you none of the servants'

Unless the idea contained in the clause is expressive of fear that the action be already begun, the conjunction פ is always followed by the
imperfect, denoting the future possibility of the situation. Here, however, ָּיֵּי is followed by וַיֶּהָנֶה, with exactly the same force and inference as the imperfect נָחֲנָה could have.

One therefore has every ground for saying that on certain occasions there is full interchange between וַיֶּהָנֶה and the verb 'to be'. Certainly it is true that this will only take place in a limited way, and only when the secondary functions of וַיֶּהָנֶה are involved. i.e. when it does not denote present existence, but that in past or future time. It is here then that one finds an overlap in the use and thought of these two words. Apart from this it is best to see וַיֶּהָנֶה as supplementing the verb 'be' for that verb cannot denote present existence, but must locate it in future or past time.

128. So far we have been thinking of וַיֶּהָנֶה as having something of a verbal force. Being a strict verb, however, נָחֲנָה will always have at least an indefinite nominal or pronominal subject, so it can never stand entirely alone in the same way as can וַיֶּהָנֶה. e.g. there are no examples of the verb 'be' standing alone to form a complete sentence. The nearest one could possibly get would be something like, '... and it came to pass' :נָחֲנָה.... (This is hypothetical as there are unfortunately no examples in OT prose books identical to this.) Never can the verb נָחֲנָה stand completely alone, nor will any other verb for that matter. The particle וַיֶּהָנֶה, on the other hand, can be found in isolation as an answer to a question. (In English one would probably translate by the affirmative 'Yes'.)
129. When used in reference to present or future situations, לֵי is confined entirely to passages of direct speech, from which we may infer that in its primary capacity the word is of colloquial type. Only in past reference to situations will it be found in narrative material, and here it functions as an alternative to היה. It seems in order to assume therefore that basically לֵי is a colloquial expression of present or future existence. By its association with היה, a narrative form, לֵי may be used in past narrative, but this is a secondary and acquired function.

130. We come now to the syntax of this particle. When used in questions, BDB maintain that it often implies a doubt. e.g. Isaiah 44:8 'Is there a god beside me.'

The implication, according to BDB, is that the speaker on this or any other occasion, by this idiom expresses doubt that the answer will be in the affirmative. (cf. έμπροσθώς in Greek) It may be possible from the context in some cases to infer that a negative answer is expected, but this is no more than coincidence, for nothing within לֵי lends itself
to this idea simply by the prefixing of the interrogative element. It is an interesting observation which BDB make (1), but it does not stem from anything inherent in ָּּוּ מִפְּלָּשָׁהּ.

131. A very frequent occurrence is the use of ָּּוּ מִפְּלָּשָׁהּ following the conditional particle ָּּוּ מִפְּלָּשָׁהּ. These are the occasions when ָּּוּ מִפְּלָּשָׁהּ is followed by a noun clause (applying particularly when the subject of that clause is a personal pronoun) which is combined, in an affirmative sentence, with ָּּוּ מִפְּלָּשָׁהּ. The predicate of such a clause will often be participial and refer to future time.

e.g. Judges 6:36 'If thou wilt deliver Israel by my hand'

(1) Unfortunately I cannot agree with BDB's claim that the expression of doubt approaches the extent to warrant the suggestion that it 'often' has this meaning. The examples in Appendix LIII leave us in no doubt that such an idea could be found on only one or two occasions.
Apart from drawing attention to these two oddities, little can be said about them, except that they follow the general observation that parallels may occasionally be found in other conditional clauses.

132. The attaching of suffixes to the particle is not a particularly regular practice, though it is taken by some to be significant in that the type of suffix indicates a verbal function. There are only nine occasions upon which the suffix is added, and even then its use is a limited one. It occurs in only:

(a) the third masculine singular - יֵֽעָנָּה

Deuteronomy 29:14(15) 'him who is here with us'

I Samuel 14:39 'though it be in Jonathan'

23:23 'if he is in the land'

Esther 3:8 'there is a certain people'

(b) the second masculine singular - יֵֽעָּה

Genesis 24:42 'If now thou wilt prosper the way'

43:4 'If you will send our brother'
Judges 6:36 'If thou wilt deliver Israel'
אִם יִשְׂרָאֵל רֹבִעַ לָךְ

(c) the second masculine plural שְׂכֹר

Genesis 24:49 'If thou wilt deal loyally'
אִם יְשִׁעָתָךְ עַשֵּׂפָךְ חָפָד

Deuteronomy 13:4 'whether you love the Lord'
הַשְׁמַעְתָּךְ אֲוֹתֵי יְהוָה

For the most part these suffixed forms are in conditional clauses, and have participial predicates. The exceptions number only three - Deuteronomy 13:4, 29:14 and Esther 3:8.

Although the third masculine singular suffix form is of verbal type, the other two suffixes are those attached to nouns. It is therefore difficult to appreciate how Nöildeke could possibly conceive that in Hebrew the addition of a verbal-type suffix in one case, i.e. יָשִׂימָה, constituted sufficient evidence for suggesting that יָשִׂים tended towards a verb.

133. יָשִׂים is used with an infinitive construct plus ל to indicate much the same thing as the Greek ἀπόστεισιν, viz. 'possibility'.

The two examples of this are:

Genesis 31:29 'It is in my power to do you harm'
נִשִּׁמַּת לֶךָ לְרֹעַי נֹאֹחָבְךָ לָךְ

II Kings 4:13 'Can I speak to the king ... '
הַשְׁמַעְתָּךְ לָךְ אֲוֹלִימִּךָ
(This phenomenon is more frequent with אָֽיִן than with שֶׁ, and there it will be found mainly amongst later writings.)

One is immediately reminded that the idea of aiming at a specific purpose or toward some goal may be denoted by the combination of the verb היה with ה and infinitive construct. Presumably this employment of היה gave rise to the occasional usage of ב in something of the same connection.

134. The use of ב before the relative אֵלֶּה affords an interesting view of our particle.

Numbers 9:20 'And sometimes the cloud was a few days ...'

9:21 'And sometimes the cloud remained from evening until morning ...'

Nehemiah 5:2 'For there were those who said ...'

5:3 'There were also those who said ...'

5:4 'And there were those who said ...'

One could perhaps better translate the two references in Numbers as 'there were times when ...' to bring them more into line with the other uses, and so show the similarity between them. The uses in
Numbers 9 are the only two of their kind, but they do have a great deal in common with those in Nehemiah 5. The idiom is not exactly regular in Hebrew, although it occurs very often in Syriac. e.g. 'there were some who said ...' Payne-Smith in her Syriac Lexicon says that نت is "much used in indefinite expressions referring to place, time, or people. e.g. 'one says, someone says, somewhere, some time'", and the above Hebrew uses are obviously quite similar.

It is interesting to note that the two temporal usages in Numbers are frequentatives, though this is not a quality inherent in the construction with שָׁא, but something deriving from the Imperfect יָאָה.

It is difficult to know whether the idiom is found in Hebrew as a result of Aramaic influence or not. In view of the fact that the uses in Numbers appear in 'P' material, one would not normally assume such influence. On the other hand its occurrence in Nehemiah could well be attributed to this factor, and the question must be left open.

135. We note in I Samuel 21:9(8), 'and have you not here a spear?' אָיִן יֶשׁ פֶּתַח יִרְדָּם הינָה, a use of שָׁא which may be queried, as the negative קָנַה would suffice, making the שָׁא unnecessary. (The combination of שָׁא and קָנַה is also to be found in Psalm 135:17.) Delitzsch treats קָנַה here as a dialectical form of קָנַה = num? In the Palestinian Targums it is the equivalent of 'if',

where the answer to a question is anticipated as being negative (cf. μὴ in Greek). To note the unusual use then is perhaps all one is able to do at this stage.

136. By and large we may say that the incidence of ὅ in OT prose books is limited both in its distribution on a book basis, and the date of the material. Primarily of pre-exilic occurrence (75%), it is also of very sparing use among the prophets (15%). Naturally its use within poetic material is far from widespread.

137. The above survey leads us then to several conclusions about the use of this particle.

(i) It is a word denoting 'existence', and in its translation as 'there is', 'there are' one notes a close connection with an aspect of the verb 'to be'.

(ii) Its origin and quality are elusive. Some think there are grounds for suggesting that it passes into something of a verb, but its nominal qualities are unquestionable.

(iii) Its temporal reference is not defined, as its nominal aspect speaks only of a state and not of an action. However one assumes that its origin lies in the need for a word to express a present situation, for the verb μὴ as an expression of existence also has the effect of limiting an action to either past or future time. In
other words one sees its growth as a means of supplementing the verb יִהְיָה and making up for its deficiencies.

(iv) Arising from (iii) above is its limited use in reference to past or future time, when the context makes it clear that such time location is in mind. There will be the isolated instance of יִהְיָא and the verb יִהְיָה being quite interchangeable.

(v) In speaking of future events יִהְיָא will normally have a pronominal suffix and a participial predicate, and may also be in a conditional clause.

(vi) With an infinitive construct plus יִהְיָא the idea of 'possibility' is expressed.

(vii) Of limited use is the construction יִהְיָא with the relative יִהְיָא to denote indefinite ideas on a parallel with the Aramaic languages, e.g. 'there are some who ..., there are times when ... '. This could well be attributed to external influence rather than being thought of as an idiom originally within Hebrew itself.

(viii) Basically one has here a colloquial expression referring to present or future existence. By association with the verb יִהְיָה which has strictly narrative usage, when יִהְיָא occurs as an alternative to that verb (i.e. in relation to past time), it also assumes narrative usage and may then occur outside direct speech.
Whilst we may have come to understand something of its employment and function, we are still some way from appreciating the true nature of this particle in Biblical Hebrew.
THE USE OF יְהַ בּ WITH PARTICIPLES

138. In a previous paragraph (paragraph 131) passing reference was made to the use of יְהַ with participles, when it was stated that this construction was used primarily in reference to future time. In Appendix LIV the five occasions upon which this construction appears in OT prose books are given, and it will be noted that four speak of future activity, i.e. Genesis 24:42 'If now you will prosper (ишֶׁרֶךְ וַעֲצָלְתֶךָ) the way'.

Genesis 24:49 'If you will deal (יַעֲשֶׂהֻתָּם וְעֶשֶׂיָם) loyally',

43: 4 'If you will send (יָשְׁבוּ עַל מַשָּׁלַת) our brother',

Joshua 6:36 'If you will deliver (יָשְׁבוּ עַל מַשָּׁלַת) Israel',

and the other of the present,

Deuteronomy 13: 4 ' whether you love (הָיָהֲם אֲוָהֹבִם) the Lord.'

Their temporal reference bears out one of the important functions of the participle, viz. that of indicating an event which is imminent or in the immediate future.

What then is the significance of this construction? First of all, one may note that our examples are all clauses, the subjects of which are indicated by a pronominal suffix attached to the particle יְהַ; secondly, that they are all clauses beginning with the conditional particle דָּא , or the interrogative בּ; and thirdly, that they refer primarily to future actions, and not future situations.
These uses are indeed unusual as far as the concept of 'being' is concerned, for it is difficult to appreciate just how the idea of 'existence' is contained in compound with a participle. It is clear that it is not 'existence' which the construction portrays, but the active or verbal idea of the participle. Furthermore, whereas it was observed earlier that basically it was stative existence, that was indicated by הָיָה, here in compound, the idea is active. It suggests then that the particle does not have very much influence in the construction.

One must however endeavour a comparison between these examples and those in which הָיָה is combined with a participle. One of the obvious contrasts is that the verb הָיָה locates a continuous action specifically in past or future time, whilst the participle, הָיָה signifies actions either present or, much less frequently, future. The imperfect הָיָה with a participle, the closest approximation to our present usage, does not occur in conditional clauses be it in the protasis or apodosis. Here then we have one distinction, for these present examples all fall within the protasis of conditional sentences. However, each of these present examples would not have an identical meaning and significance, if, instead of the הָיָה and participle, the imperfect of the participial root were used. The particular nuance contained within this idiom is that the participle stresses an imminent action, not just something more generally future. This contrasts with the verb 'to be' in compound with a participle, as for the most part it denoted continued activity by means of the
participle, which activity was specifically located in time by the verb יְהִי. In our present examples on the other hand, the actions spoken of are single actions in the immediate future. The participle does not refer to continuous action, and in this contrasts with the similar idiom with יְהִי, although it was true that there were times when the latter construction described single actions as well.

On this present analogy one would perhaps expect the conditional clause speaking of 'existence' to have שֶׁ followed by the participle of יְהִי. This however is not so. Examination of all the clauses in which this meaning is found reveals that the conditional particle אל plus שֶׁ without a participle is sufficient.

e.g. Genesis 44:26 'If our youngest brother is with us'

The construction שֶׁ with participle is clearly different from that which one would imagine to be almost an alternative mode of expression, יְהִי plus participle. The difference may be traced as far as their distribution, for this present construction is confined to pre-exilic and southern kingdom material, and thus to material outside Aramaic influence. To see any such influence is possible only on the negative side, contrasting with the verb 'be' plus participle, for the Aramaic languages do not use an equivalent of the present construction.
Yet to conclude from that that the construction is displaced in post-exilic usage is impossible owing to the continued usage in that later period of the parallel לְ with participle. Because of the basic difference between the two idioms it is not possible to draw any conclusions from the observation that this present idiom's decrease correlates highly with the increasing use of נָ with participle and greater Aramaic influence.
139. The particle נא 'there is not', is usually referred to as the negative of יש 'there is'. Whilst this is no doubt true, it will become increasingly evident that the use and meaning of נא has a much wider compass than that of יש its positive counterpart (refer Appendix LV).

The form נא has its parallel in some cognate languages, but others have a form derived from יש or its equivalent, plus the negating element. e.g. Moab. נא and Akk. נא are etymologically akin to נא, but not Arabic לא, and Aram. לא, לא. All these forms however have similarity of usage. Its meaning then, is 'nothing, nought' or more commonly the particle of negation 'there is/are not'. It is here that one notes the relevance of this word for our present study of the verb הוהי - it is a denial of 'existence', one of the aspects of the verb 'be'. The particle נא could never therefore be a copula, and in this one admits its narrower application than that of הוהי.

The form of the word is, like יש, not verbal, and its meaning is probably best seen as pointing away from any real verbal quality, yet at times such quality will be a distinct possibility. For the most part also its function is to posit 'non-existence', or to form the antithesis of יש. As well as negating the existence of its particular subject, e.g. Exodus 17:1 'but there was no water' (וָאֵין מָיֵי), it will be found in clauses denying a subject's ownership
by means of the idiom לָהָתָה יִוְלְדוּתֵּךְ.

e.g. I Samuel 1:2 'but Hannah had no children'

(The use of יִוְלְדוּתֵּךְ in place of לָהָתָה יִוְלְדוּתֵּךְ in this latter idiom is most uncommon.)

cf. II Chronicles 14:5(6)). The existence which is thereby denied may be absolute existence (Deuteronomy 4:39 'there is no other' אֲנָשׁ עָרוּד), or simply a negating of local presence (II Samuel 3:22 'Abner was not ( יָאִיבִּים ) with David') The more nominal meaning of רָאָה, 'nothing', (I Kings 8:9 'there was nothing in the ark' ( אֲנָשׁ בֵּאָרִים), and Exodus 22:2(1) 'If he has nothing' ( אוּם אֲנָשׁ לָזֶה), is not particularly widespread, and the positive counterpart אֲנָשׁ only once has a comparable meaning 'substance, something' - in Proverbs 8:21. Although this is not a widespread usage of אֲנָשׁ, it is still an important one, sometimes occurring with the addition of מַאֲמֶה or מַאֲמַה to strengthen the idea.

e.g. II Kings 18:43 'there is nothing' ( אוּם מַאֲמַה)

140. With an eye to the function and use of אֲנָשׁ, let us then seek a comparison between our present particle and the verb 'be'.

Like אֲנָשׁ, אֲנָשׁ refers primarily to situations in existence at the time of their being mentioned, i.e. present situations. We recall that the verb הָיָה was primarily, though not exclusively, a word denoting the time, past or future, at which an action could be viewed as occurring, and thus whilst speaking of existence or non-existence, it located the action temporally, but in other than present
time. The way in which present time could be denoted was principally by means of a nominal sentence devoid of that verb and thus of specific temporal reference. On the other hand, such clauses did not express 'existence' or cognate ideas, for they were clauses in which, if used, the verb היה functioned as copula. Our two particles ו and י then come on the scene to make up for the inadequacy of the verb. Indicating above all timeless existence, their nominal form meant that they could be utilised to describe present situations. Arising from this, just as a nominal sentence can refer at times to any temporal setting, so too the situation described by ו could be used in reference to situations past or future. Since the verb היה does not normally portray present existence, it will be only in these subsidiary uses that ו and היה overlap; only here may they be truly thought of as alternative modes of expression. (cf. paragraph 3) e.g. Genesis 37:29 'Joseph was not (ו) in the pit' - it would be equally acceptable to have used לא היה.

Leviticus 13:26 'there was no white hair in the bright spot' אין ב-UAנה עשר לבן

cf. Leviticus 13:32 'there was in it no yellow hair' ולא היה בי שער צהוב

I Samuel 30:4 'there was no strength in them to weep' אין Boeh יה להבות

cf. Daniel 8:7 'there was no strength in the ram to stand' ולא היה בי ברליבי לאמוד
Further scrutiny would reveal more examples similar to the above illustrating the fact that in the subsidiary uses of אָנָן it is possible to have full interchange with והיה. The same could be said of the imperfect והיה:

e.g. Isaiah 34:10 'none shall pass through it'

From this we may justifiably conclude that it is possible in reference to past and future time to use לא התה ואין as alternatives, though the more regular construction will be that which uses the verb 'be'.

141. To come now to a more specific study of the syntax of the particle we note that אָנָן is the regular means of negating a participle. The nominal quality of the participle attracts to it the use of a negative other than the verbal לא or אל. An exception to this is when the participle is used attributively as an adjective, in which case it is negated by לא and not אָנָן. (e.g. Jeremiah 2:2 (a land not sown) אָנָן לא זרעה) More will be said of the combination with participle later. There are however other situations in which אָנָן is used purely as a negative 'not' - this excludes such instances in which the English meaning is 'without'.

(i) the first is that in I Kings 21:15 'Naboth is not alive'

(אָנָן), where the particle אָנָן has been used to negate an adjective.
(ii) secondly, Isaiah 48:29 'to him who has no might'

(לֹא צַיִּים), where לֹא is functioning as 'non-' in English ("to the non-mighty ones") to express the negative of a noun.

(iii) finally, it is just conceivable that לֹא has been used to negate a verb - Jeremiah 38:5 'the king can do nothing' (יִתיֵן הַמַּעֲלֶה יִוכְל), but the text of this clause may be corrupt. (The LXX reads a participle and thus points to יוכְל in the MT. BDB suggest that the use of the imperfect takes place here because there was no participle יוכְל in use, and that one must supply a relative.)

Perhaps this example is best omitted from one's conclusions. Nevertheless, the remaining examples do indicate that לֹא serves infrequently as a negative in place of לֹא. These instances, being few and far between, prove the exception rather than the rule.

As with most negatives לֹא precedes the word it qualifies and appears in its construct form לֹא. There will be the odd occasion when לֹא is separated from the word it qualifies by a small word, usually an adverb, and yet its form remains as construct and not absolute. The particle will otherwise occur generally in its absolute form, i.e., when used predicatively, or when the word it negates, for reasons of style or emphasis, precedes it.
142. If used alone our particle appears in its absolute form \( \text{לינ} \), and has the meaning 'there does not exist, there is not present'. Some examples will serve to make its use more plain, and to show that it does not only assert the subject's non-existence be it absolute or local.

Exodus 17:7 'Is the Lord among us or not?'

Exodus 32:32 'and if not, then ...'

Numbers 13:29 'whether there is wood in it or not'

Judges 4:29 'Is anyone here? ... Say, "No"'

I Samuel 10:14 'we saw that they were not to be found'


From the above we see something of the flexibility of application of this word. The absolute form \( \text{לינ} \) may be the equivalent of the negative of a preceding clause as in Exodus 32:32. (Here the substantive stands for 'if you will not forgive their sin') The use in Judges 4:20, best translated by the English 'No', is comparable to that of \( \text{לינ} \) to indicate a positive answer to a question. (This
is the only such use, and even so one could translate it more literally as 'There is not'. The only other noteworthy use is I Samuel 10:14 where not only does יַּעַן represent an entire clause, 'they were not to be found', but it also refers to a plural subject.

143. A further feature which יַּעַן has in common with its positive counterpart שָּׁם is that it is used strictly in passages of direct speech when it has either present or future meaning. When referring to past situations the examples will be narrative uses, though not to the entire exclusion of direct speech. In this latter respect the negative יַּעַן differs from שָּׁם for the distinction between narrative and colloquial usage is not nearly as clearly defined. However it is generally true to say that both are to be found in direct speech primarily, and in so doing contrast with the narrative usage of שָּׁם.

144. Whilst on the general subject of the relation between יַּעַן and שָּׁם, there is one idiomatic usage of שָּׁם, i.e. that in which it was followed by רָעָן to mark an indefinite reference to time, place, or people, which has no counterpart with יַּעַן. There is no parallel idiom רָעָן יַּעַן to convey the idea 'there are none who...', or some such similar phrase. (The regular way of denoting this is to use יַּעַן with a participle.) This absence from Hebrew is not unique, as it does not find a place in either Aramaic, Syriac, or Arabic.
145. One of the important aspects of 'א is its use in a circumstantial clause, stating the conditions under which an action or situation took place, usually following the principal clause as a very short nominal sentence. (Sometimes these clauses are described as 'secondary predicates'.) Under these circumstances the more common rendering of 'א is 'without' - it describes a situation or subject and then adds by means of this terse phrase a description of its deficiency. Some examples are:

Exodus 21:11 'without payment of money (יָדָא הַכסֹּף)
I Kings 22:1 'without war (אַזָרִית הַלוֹחְזָה)
Isaiah 47:1 'without a throne (אַזָר הַכֹּס)
Hosea 7:11 'silly and without sense (אַזָר לְבָנָה)
Jeremiah 2:32 'days without number (יָדָא מְסֶפֶר)

Further examples will be observed when 'א with prefixes is dealt with.

The impression is given by some English renderings that the idea of 'possibility' may be conveyed in this idiom. e.g. Genesis 41:49 'It could not be measured (יָדָא מְסֶפֶר)'. cf. also Judges 6:5. However such a translation is misleading and ought to be confined to 'א with the infinitive.

146. In a negative conditional clause one will usually find 'א used after the particle נָא, in which case the pronominal subject of that clause will be attached as a suffix to 'א. This is regularly
used with a participial predicate in reference to future time.

Genesis 20:7 'But if you will not restore her'

43:5 'If you will not send him'

II Samuel 19:8(7) 'If you do not go'

(also Exodus 8:17(21), 33:15, Numbers 5:8, 27:9, 10, 11, Judges 9:15, I Samuel 11:13, 19:11, II Kings 2:10, etc.)

It is not essential that there be a suffix on נין, and this provides us with another group of examples, in which the absolute form נין appears.

Genesis 30:1 '... and if not ( נים נים ), I die'

32:32 '... and if not ( נים נים ), blot me out of thy book'

II Samuel 17:6 '... if not ( נים נים ), you speak'

One should note the textual difficulty in I Samuel 21:9(8), where the MT here reads פכם 'Is there not ...' This use of נין is only one of two to be found in the OT, and is commonly regarded as an anomalous pointing of נין (The other use is in Psalm 135:17). Against this there is the suggestion that it be regarded as a dialectical form of נין = 'if', as in Aramaic (ננה, ננה). This latter view seems difficult to justify as it is not very likely that an Aramaism would appear in such an early narrative from the southern kingdom.
The use of יָּפָּן with an infinitive construct plus ל serves a double function:

(i) it is very much like the Greek construction δοκεῖ οὐδὲν which denies the possibility of an action or situation,

(ii) as a means of denoting non-permissability, or 'may not'.

Before looking more closely at these we might state here that both are quite different from the examples such as Isaiah 37:3 ‘there is no strength to bring forth’ יֹּמ נַע לַלִּדֵת.

(i) possibility

Ezra 9:15 ‘For none can stand before thee’ כָּא עָמֹד לָעַמְדוּ

II Chronicles 5:11 ‘It was not possible to keep’ אֵין לְשֵׁהוּ לְמַחְלֹקָה

20:6 ‘So that none is able to withstand’ אֵין עַמָּל לְצָהֵרָה

22:9 ‘Ahaziah had no one able to rule’ וַיְאַבֵּד אֵת הָעִבְרָה לְעַלָּחָר

35:15 ‘They did not need to depart’ אֵין לְחָצ לְצָוָר

(ii) permission

Esther 4:2 ‘For no one may enter the king's gate’ כָּא לָבָא אֵלֶּה הַמִּרְכָּב

8:8 ‘(it) may not be revoked’ אֵין לִשְׁפַּת

I Chronicles 23:26 ‘Levites no longer need to carry’ לְוִי אֵין לִשְׁפַּת.
These examples are all from post-exilic material, suggesting that this could be a late linguistic development. Yet one hesitates to draw this conclusion as the use of יֵֽות in similar ways is found in both late and early material, and one must take this into account.

The significance of יֵֽות here is that the negative thereby expressed is a more mild one than יָֽהּ, which, in comparable situations, denies absolutely any possibility of the action or situation taking place. יֵֽות however, suggests that it is inadvisable to carry out the act as the chance of success is non-existent.

On occasions the EW will render יֵֽות in a circumstantial clause, or with a participle in this same way, as though it were the equivalent of an infinitive denoting impossibility, but these are considered to be incorrect renderings of the Hebrew idiom.

So far we have been looking mainly at יֵֽות and its use either alone or in conjunction with other words. Now we must look at the word itself and the additions to it by way of suffixes and prefixes.

Suffixes are often attached to יֵֽות, as with יֵֽות, but on a much larger scale. The number of suffixes as well as the number of occasions upon which they are used is much greater than for its positive counterpart. The pronominal suffixes represent the pronominal
subject of a negative clause, so that instead of using the personal
pronoun itself, it normally appears in suffix form. נון = הוֹם אֶל
(but cf. I Kings 20:40 ( הוֹם אנון ) where the pronominal subject
is retained for emphasis).

Some examples will illustrate this better:

Judges 12:3 'You would not deliver me'
כִי אנון מֹשֶׁה

II Kings 17:26 'They do not know the law'
אנוכי זדִיעַר אַצְּלָם מְשָׁמָן

For the most part נ with suffixes occurs in connection with participles
and denotes future clauses, but this does not exclude those in which
the absolute existence of the subject is denied.
e.g. I Kings 20: 40 'He was not (was gone)'
( אנון)

Genesis 37:30 'The lad is gone'
( אנון)

There are again one or two oddities to be noted:

Haggai 2:17 'You did not return to me'
ואֶל אֲנָכָנֶה אֱלֻי

Nehemiah 4:17(23) 'Neither I nor my brethren ... none of us took
off our clothes'
אֲנָי אֶנַּי אֲנָא שֻׁפָּסִים בָּבֶרְנָנָן

The first of the above is usually dismissed as a textual error, and
with the LXX reading בָּבֶרְנָנָן, commentators suggest that this should be
followed in lieu of אֲנָכָנֶה. As the MT stands we have a situation in
which the subject of a sentence is represented by a suffix attached
to the sign of the accusative - an impossible situation syntactically.
It is clear that some emendation is called for, and the change suggested by the LXX, which makes good sense of the phrase may be followed. If this is done it leaves us with a construction without parallel in the OT, in which יָּפֶּה precedes a suffixed infinitive. This may not be of any great consequence, but when one couples this with the fact that יָּפֶּה + infinitive denotes impossibility or impermissibility, it would seem better to emend אֲנִיָּחַּס יָּפֶּה to אֲנֶסָי יָּפֶּה. Then just as יָּפֶּה may denote motion towards, so by analogy may יָּפֶּה, or in this case יָּפֶּה.

The second example, Nehemiah 4, contains the combination יָּפֶּה in place of יָּפֶּה, and יָּפֶּה instead of יָּפֶּה. Commentators explain this as arising from the fact that יָּפֶּה is co-ordinate with three other subjects. Whilst this fact is unquestioned, the explanation can hardly be said to satisfy. The use of יָּפֶּה at the commencement of the clause appears to be quite out of place, and is probably a textual corruption of יָּפֶּה. As for the second combination, יָּפֶּה יָּפֶּה, this ought either to be emended to read יָּפֶּה, or retained, and regarded as something of an oddity. The latter course seems much less commendable.

The attaching of prefixes to יָּפֶּה is one feature which distinguishes it from its counterpart יָּפֶּה.

(a) The most frequent and most important of the prepositional prefixes so attached is יָּפֶּה.
(i) For the most part the compound מָשַׁב without has the meaning 'without'. This is an emphatic negative statement, and
describes a situation or place as lacking in some particular
thing or quality, e.g. a regular occurrence is the phrase
מָשַׁב describing a particular place or city as devoid
of population. The phrase itself is appended to the sentence
following the word it describes in much the same way as one
would employ an adjective.

e.g. Isaiah 5:9 'beautiful houses without inhabitants'
מָשַׁב ...

Jeremiah 33:10 'It is waste, without man or beast, ... and
in the streets of Jerusalem that are desolate,
without man or inhabitant or beast'
ומָשַׁב יָפָה יָבְשָׁן בָּהַמָּה ... יָמָּא אֵדֵי

(cf. also Isaiah 6:11, Jeremiah 4:7, 26:9, 32:43, 33:12, 34:22,

This present construction is the more regular way of demonstrat-
ing 'a lack of, without', yet מָשַׁב alone may also denote
this same idea, especially in the phrase 'without number'
e.g. Joel 1:6 'mighty and without number' (יָמָּא מָסְפֵּר

(ii) Another employment of the compound מָשַׁב is as a means of
expressing cause. It conveys the idea 'because of the lack
of..., since there is no, ..., thus explaining the reason for a given situation.

e.g. Isaiah 50:2 'their fish stink because there is no water'

Jeremiah 7:32 'They shall bury in Topeth because there shall be no place else'

Ezekiel 34:8 'My sheep became meat to all the beasts of the field because there was no shepherd'

(three other examples will be found in Jeremiah 19:11, 30:7, and Malachi 2:13)

(iii) One also notes a single usage in which קואן has a meaning equivalent to the substantive 'nothing', the preposition denoting the source or origin of a specific quality.

Isaiah 41:24 'Behind you are (of) nothing, and your work of nought'

Here the קואן is paralleled by ממקם 'from nothingness'.

The operative word is קואן, with the ממקם giving direction to that concept rather than creating a new concept altogether.

(iv) Briefly one ought to mention the two examples in Jeremiah 10 which constitute a problem.
Jeremiah 10:6 'There is none like thee, O Lord'
ונאף אלוהים זוהי

10:7 'there is none like thee'
ונאף אלוהים

Some suppose the compound to represent a strong negative such as, 'none at all', or, 'even none'. BDB complain that this is difficult to justify logically, and that emendation to 'whence' is the best solution.

(b) לאן This is an idiom characteristic of late prose, and for the most part expresses the result of a particular situation or action, i.e., 'so that there was not', or, when used together with עד 'until there was not'.

e.g. II Chronicles 14:12(13) 'so that none remained alive'
לאן עד מתה

20:25 'so that they could not carry it away'
לאן מסאה

36:16 'until there was no remedy'
עד לאן מרמה

(cf. also Isaiah 40:23, 29, I Chronicles 22:4, II Chronicles 14:10(11), Ezra 9:14)

It would be possible to translate these examples as 'without', and the Chronicler employs לאן several times clearly with this thought in mind.

e.g. I Chronicles 22:4 'cedar trees without number'
לאן מספור
Other writers would here have used נני alone, or possibly נני, but the present examples represent a usage peculiar to the Chronicler.

It may be possible to see this compound as a compression of a longer phrase. It would appear that לֵזֶן, especially in Isaiah 40:29 'to him who has no might' וָלְאֵי נוֹרְתֵי is short for לֵזֶן נִי. Whilst this may be applicable in this example, it is however not possible to explain entirely either this or the other compounds on these grounds.

(c) The third of the compounds involves the preposition כ 'as, like', but there are only four examples in which it occurs in OT prose.

Isaiah 41:11 'Those who strive against you shall be as nothing' כֹּל הנבואה בָּכִי יְהוָה כָּאָם

41:12 'Those who war against you shall be as nothing' אִנְשֵׁי מַרְאֵתֶךָ יְהוָה כָּאָם

59:10 'like those who have no (= without) eyes' וּכְאָם עָינָה

Haggai 2:3 'Is it not in your sight as nothing?'

Here the particle כָּאָם has its meaning 'nothing', and the prefix its regular meaning 'as, like'. But again an unusual usage is observed - Isaiah 59:10 - for here also the compound is
possibly a contraction of 'מהא ויהי', a phrase frequent enough throughout the OT.

(d) Only twice will examples of ב prefixed to אין be found within these prose books.

Isaiah 57:1 'without understanding that the righteous is taken away'

Ezekiel 38:11 'all of them dwelling without walls'

The preposition ב has its regular meaning 'in', so that ובש = 'in the absence of' or, 'without, for want of ...'. There is therefore nothing unusual about them. However BDB note that on one occasion (Proverbs 8:24) this compound has temporal application, and with this in mind, we observe that the RSV renders Isaiah 57:1 along similar lines. A temporal clause in this case does however seem less commendable than the version given above. (The LXX and Targum wish to emend this latter ב to י in order to bring the clause into line with the first half of the verse.)

150. What conclusions can one reach then about the use of יא?

(i) יא as a negative particle refers to situations at present non-existent, and as such is obviously the negative equivalent of ו'. In this capacity, as with ו', it is best viewed
as supplementary to הוה, i.e. it speaks of present existence, whereas הוה confines a situation to either past or future time.

(ii) Its application may be extended to refer to past or future situations, the latter chiefly when compounded with a participle. It is here that some overlap with the verb הוה (לן) may be found.

(iii) It is the regular negating particle appended to participles.

(iv) As with most negatives, הוה precedes the word it qualifies in the majority of cases, and appears in its construct form.

(v) When used alone as the substantive 'nothing', it occurs in its absolute form.

(vi) When used with present and future tense meaning it is confined to passages of direct speech.

(vii) הוה occurs in negative conditional clauses after the particle מ ; normally the temporal reference of these clauses is future.

(viii) To express impossibility or impermissibility, הוה is used with an infinitive construct + מ.

(ix) The use of suffixes with הוה is more extensive than with וה, and the contrast between the two particles is heightened by the addition to הוה of prepositional prefixes מ, כ, ב, or מ.
THE USE OF נְמָן WITH PARTICIPLES

151. Over against the relatively minor usage of נְמָן with a participle, the use of נְמָן in similar circumstances is clearly a much more regular occurrence. Here we have just over 160 such uses (refer Appendix LVI), and at the outset one may observe that these examples follow much the same pattern as the uses without participles. In other words in the majority of cases, the temporal reference will be present tense with past and future reference in that order forming the subsidiary usages. Immediately we note a contrast with נְמָן + participle, as there the examples spoke mainly of future events (paragraph 138).

When נְמָן was used alone as a substantive or particle of negation, it referred to situations rather than actions.

e.g. Genesis 37:24 'there was no water in it'

אֵין בּוֹ מים

Numbers 14:42 'the Lord is not among you'

אֵין יהוה בכרבים

(This is to exclude of course those uses which precede infinitive constructs and the like, and which form a peculiar idiom of their own.)

It is quite realistic then to state that, whether speaking of the present, past, or future, נְמָן without participles depicts a situation which is non-existent and cannot therefore be thought of as being descriptive of action or movement. But for the other implications in Hebrew of the word 'stative', this word could be well used to portray the idea
contained here. Contrasting directly with this state of affairs is the fact that once \( \text{א} \) is compounded with a participle its whole aspect changes. It no longer speaks of situations or states of non-existence, but of actions and of movement. If the participle with which it is compounded is active (and with but five exceptions this will be the case), then the whole concept is an active one. The five occasions of its use with passive participles are the only ones in which situations rather than actions are portrayed.

e.g. active

- Malachi 2:9 'You have not kept my ways'
  אנהכט שומרים את הדרך

- II Kings 17:26 'they do not know the law'
  לא ידעוổת בדעתם

- II Chronicles 18:7 'he never prophesies good'
  ולא יסעוד לא נבכ ה

- Jeremiah 44:16 'we will not listen to you'
  לאשמעים אליך

Passive

- I Kings 6:18 'no stone was seen'
  לא עבד וראה

Thus when used in combination with participles \( \text{א} \) does not have its normal function of depicting simply a subject's existence. This may then be linked up with another fact, that \( \text{א} \) is used as the regular negating particle with participles owing to the latter's nominal
211.

character. Rather than use a verbal negative ל or לא, our present one is employed. This rule is, however, not without exception, for it only applies when the participle is not used attributively as an adjective, cf. Jeremiah 2:2 'a land not sown (אָרָם לֹא גוּהָה).

When such a construction is employed, the subject, if pronominal, is attached as a suffix to לא, whilst the verbal nature of the construction is reflected in its taking direct objects.

152. The examples listed in Appendix LVI indicate that two basic types of sentence in which the combination לא + participle appears:

(i) One may call the first 'Independent noun clauses', and quote Genesis 39:23 'the keeper of the prison paid no heed (שָׁם הַמְּפֹרָה רָאוּ) as an example of same. It is in this type of sentence that a large number of past and future usages occur. These sentences will for the most part not add to the general development of the narrative, but will be almost 'parenthetical', for their main function will be to fill out details of an action or situation just described.

Unless one can establish that participles are primarily used in these circumstances then one could assert that here one has an alternative mode of expression to the use of (a) the verb of the participle in either the perfect or imperfect, or, (b) the verb היה with participle.
But can this be substantiated? In the case of the first suggestion that the `אֵּל + participle is equivalent to the finite verb of the participial root, it seems a possibility on the surface. The possibility is however not a very real one for the verb has the effect of limiting the subject of the sentence to some definite person. Unless `אֵּל has a pronominal subject then the same cannot be said of it, for it normally has an indefinite subject, 'one', or 'none'.

E.g. II Kings 14:26 'There was no one to help Israel'

ָיָם יָם לִישָׁרָאָל

One may conclude then that this first possibility is not such a very real one, without denying it altogether. The second possibility is a much more real one, for there are two observed cases of יָהִי + participle being used where one would have expected `אֵּל.

Daniel 8:7 'there was none to deliver the ram'

ולָא יָהִי לָא מַצַּל לְאֵל מִשְׁדָּה

8:4 'there was none to deliver him'

וְיָאֵל מַצַּל מִשְׁדָּה

Jeremiah 50:3 'and none shall dwell therein'

לָךְ יָהִי וָלָא יָשֵׁב בָּה ...

49:9 'a desolation without any to dwell therein'

לָשָׁמָה תֶּתְחֵי וָלָא יָשֵׁב בָּה

These are the only instances of this sort of thing happening, and
whilst they point to the distinct possibility of the two constructions being thought of as alternatives, we shall see in section 156 that this possibility, though real, is nonetheless a very small one. The basic distinction between the continuous tense denoted by וַיִּהְיֶה and participle, and the imminence of the participial action, cannot be applied in these cases.

(ii) The second type of sentence may be termed the 'circumstantial clause', though it differs not a great deal from the above. It is a terse phrase added, much as one would add an adjective, to describe or qualify a preceding noun. A city or land may be described as 'without inhabitant ( לפנים והשנה), or the goat in Daniel 8:5 as 'not touching the ground ( אין גוון אתיひועה). By such terse additions the impersonal construction with לא is made quite poignant.

153. The employment of this present construction in conditional clauses is surprisingly limited - surprising in that with ולא a high proportion of its uses with participles were in conditional clauses with future-reference. Here however, the situation is a little different for there are only seven negative conditionals using לא, though all do have future reference as with ולא. All the examples are pre-exilic.

Genesis 20:7 'If you do not restore her'
Genesis 43:5 'If you will not send him'
ואפ יונקָתְת אֵשֶלֶת

Exodus 8:17(21) 'If you will not let my people go'
אַפ אַיְוָתְת אֶת עֲנָתָת

33:15 'If your presence will not go with me'
אַפ אַיְוָתְת הָוָלָכֵם

Leviticus 14:21 'And if he cannot afford so much'
ואם אַיְוָתְת אַיְיָת

II Samuel 19:8 'If you do not go'
כ אַיְוָתְת וּאְנָה

I Samuel 11:3 'If there is no one to save'
אַמ אַיְוָתְת אַוָנָה

This use has been mentioned briefly before where it was noted that the pronominal subject is attached as suffix to יונק. The precise significance of יונק in clauses with pronominal subjects is made more difficult to ascertain, especially when one looks at Genesis 43:4 and 5 to find that both יונק and הוא are used with participles in conditional clauses, whilst they are surrounded by clauses which use the imperfect of the verb. Perhaps it is correct to conclude that with a pronominal subject, the construction יונק + participle may be used as an alternative to the imperfect. When the subject is an Indefinite 'one', or 'none', such as in I Samuel 11:3, the significance is then quite clear. Obviously, however, the basic difference must lie in the
nature of the action indicated by the participle over against the imperfect - that the participle expresses a future event as imminent, not as something more generally in the future.

154. Several examples of our present construction are rendered in some EVV as though they were expressive of possibility, e.g.

Genesis 41:8 'there was no one who could interpret

41:24 'there was none who could explain'

The translation of such phrases is not however consistent.

cf. Genesis 40:8 'there is no one to interpret (אין סופר)

The true idiom for expressing possibility is the compound אַּי with an infinitive construct ל, and whilst it is possible to render the present idiom along similar lines it is considered an illegitimate translation and a protest must here be lodged against such practice.

155. Whilst questioning some of the means of rendering our present idiom attention must be drawn to Deuteronomy 4:22 in which two participles, one with אִי, are rendered as 'must' by the EVV.

'I must die in this land; I must not go over Jordan'

The context may suggest that a strong statement is here required, but
clearly this is not a quality inherent in the construction with נוּן.

156. Brief mention has already been made of the possibility of נוּן and a participle being an alternative to נוּן הָיָה + participle. More must now be said on this topic.

If we go back to basics and break down these two simple constructions, we find that נוּן negates a participle, and לא negates the compound הָיָה + participle. In other words the root of the problem is that of the difference between the participle alone, and that in compound with 'be'. The compound form must of necessity be limited to general past or future continuous references, whilst the uncompounded form, being timeless, is able to refer to present situations and also to situations which are imminent - an important aspect of the participle. In other words there is not the strict temporal limitations placed upon the construction with נוּן, and it is also able to have more of the participial aspect of imminence rather than purely continuous activity.

Although this difference in theory may be quite great, in practice it is virtually non-existent for there are only seven occasions (Exodus 23:26, Isaiah 3:7, 10:14, Jeremiah 44:26, 50:3, Ezekiel 41:6, Daniel 8:7) when הָיָה + participle occurs in the negative. We may say then that participles when negatived will involve נוּן and not לא הָיָה.

The gap between נוּן and לא הָיָה with participles is seen to
widen further when one looks at the verbs used with each construction, for as well as different verbal roots generally attaching themselves to each construction, one can go so far as to say that with very few exceptions, the participles used with הוה (לְ) and the particles על and בחול, will be quite different.

(The most common verbal roots found with הוה (לְ) are: אוּד, מָרָה, רָעָה, נָעָה, עֶשֶׁה, פָּהָה, כּל) and יָשָׁש. With or יָשָׁש the following are the most frequent: יִשָּׁב, רֹדֶק, פֶּתֶר, שֶׁמֶר, יִצְלָה, עֵבֶר, רַחֵם, נָעָה, יָשָׁש, יָשָׁש, מַרְדָּס, and חִלוֹל.) The types of ideas expressed by each verbal root are so similar that it does not permit of any classification, so that it is not possible to divide them on the basis of the 'types' of verbs used with each compound.

The remaining distinction between them, apart from the fact that the temporal reference of each coincides only in the subsidiary uses of בֶּן, is that the verb הוה with participles occurs not in circumstantial clauses, nor in independent noun-clauses, but in full verbal sentences.

This allows us to appreciate more fully the extent of the difference between בֶּן (or בֶּן) and הוה (לְ) with participles, and to appreciate the significance of בֶּן in such combination.

157. Finally the time period to which this compound refers is basically the same as has been noted with בֶּן when used alone. Its nominal quality allows its use primarily as an indication of present
tense, as distinct from the past or future reference of the verb 'to be'. Again, its nominal quality permits a context to influence its application in respect of events past or future.
CHAPTER 19

CONCLUSIONS

The conclusions which arise from a work of this nature are, as one would expect, manifold, though some will be of more significance and importance than others. This study has shown just how unusual a word the verb הָיָה is, and, it is hoped, emphasised its unique position and function in Biblical Hebrew.

It is difficult to know how best to draw together the findings of this study, but obviously the most important should be stated first. However, once this has been done, the most satisfactory way of giving the others, which in many ways are no less important, is to list them systematically as they emerge from the text above.

(1) By far the most significant fact to come clearly from this study has been that the verb הָיָה adopts a standpoint radically different from any other Hebrew verb. It is unique in that it views actions as occurring at a particular time, rather than speaking of the nature of the action involved. At every turn it was found that what has been called the 'traditional' understanding of Hebrew 'tenses' was not consistently applicable to the examples in which הָיָה appeared. It occurred in examples which, more often than not, cut completely across that definition. The only viewpoint which could be applied in virtually all cases was that of time - the Perfect and Preterite
Imperfect spoke of a past action, and the Imperfect of the future. Furthermore this temporal reference was something which the verb had of itself, uninfluenced by the context. Especially was this borne out in those cases where the verb 'to be' was functioning as the copula, for it was found that the inclusion or exclusion of the verb on such occasions followed no determinable pattern, and it was therefore quite impossible to attribute any function or standpoint to the verb which would lead to its making a substantial distinction between clauses identical but for their having or not having the verb 'be'. The conclusion which cried out for statement in almost every example was that the inclusion of the verb היה was for greater definition of time, that time either past or future according to the particular form of the verb involved.

In view of the fact that the 'tenses' of this verb are expressive of time, it follows that the traditional standpoint of a verb which views an action as something either completed or incomplete, is not confined to any one 'tense' of the verb היה. It was found that a Perfect verb-form, whilst expressing an action in the past, included actions both completed and incomplete. Furthermore the duration of the event in question had no influence upon the 'tense' used, unless it was desired that the longevity of the action as such be emphasised, in which case the verb 'be'
was compounded with a participle. The same applied in the case of the Imperfect in its denoting future time.

This unique standpoint is one which attaches to the verb 'be' throughout the entire literary period covered by the Biblical material. It is not possible to trace its emergence or growing use as we pass from earlier to later material, and one therefore presumes either that this is a standpoint which the verb has always had, or alternatively that it is one which has been acquired but at a time prior to the period represented by our earliest Old Testament material. However, regardless of the time at which this standpoint came to attach to הָיְהָ, it is significant that this verb marks the commencement of a situation in which Hebrew verbs do generally have such a standpoint. The aspect of verbs which one might call Western or European is now common in modern Semitic languages, and one therefore assumes that the verb הָיְהָ marks the beginning of such a situation.

[(2) The verb הָיְהָ appears in only two themes, the Qal and Niphal. General temporal signification is the province of the finite forms of the Qal, together with such ideas as are conveyed by the various verbal moods. The Niphal, which has a very limited usage numerically-speaking, is nevertheless extremely flexible, and if not of more importance, is certainly of more interest]
than the regular transitive theme. It incorporates those uses which are intransitive, and is the prime method of denoting emphasis or intensity, together with any passive connotations the verb might have. Yet even though the Niphal has these other connotations, the perfect always denotes past time, and the perfect consecutive, future. In view of the attributes of these two themes, it can readily be appreciated that most of the implications of the other Hebrew verbal themes are provided for in these two.

(3) Although past time is denoted by either the Perfect, Perfect with weak waw, or Imperfect consecutive, and future time by the Imperfect, Imperfect with weak waw, or Perfect consecutive, the customary uses of the Hebrew verb-forms determined which form was used to denote such time. For instance, a past tense translation would normally begin with a Perfect, and continue with an Imperfect consecutive, or much less frequently, a Perfect with weak waw. The parallel situation applies to future references. To infer from this that each of these verb forms is for the most part an alternative to the other two within its temporal "range" is fully justified (paragraphs 51, 55, 60, 61).

(4) We noted that the primary function of the verb הָיה was to express the time, rather than the nature, of an action, and that
with very few exceptions the Perfect always denoted past time, and the Imperfect, future. With reference to PAST time, there are certain minor usages which presented a variation on this theme.

(a) There are the uses of the verb approaching very nearly to that of a 'stative' verb, although הָיָה cannot be strictly equated with such verbs. This aspect is confined to verbs which speak of past actions giving rise to present situations. The significance of the Perfect or its equivalent in these cases is that they point to the initial establishment of the present state of affairs rather than the fact that it still pertains.

(b) A further usage referring to past time is the Frequentative, be it in the form of the Imperfect or Perfect consecutive, emphasising the repetition of events throughout past time. From the examples of its use and the contexts in which they occurred, it seemed that this aspect was more one which the verb had acquired than one which it had of itself, for only occasionally was it used when other frequentatives were used. e.g. Joshua 15 ff.

(c) An Imperfect form with reference to the past rather than the future occurred when one met the Preterite Imperfect after יָתָם, and after נָתָם and יָתָם. This is an old form not to be confused with the ordinary Imperfect and its reference strictly to future events.
(5) The denoting of future time is the sole prerogative of the Imperfect and its equivalent Perfect consecutive, with but one exception - the Qal Perfect as future. Customarily termed the "Prophetic" Perfect, the use of this form of the verb היה is extremely limited. It speaks of a Divine purpose, and by locating it in the past, emphasises its future certainty. The Imperfect consecutive occurs only once (Isaiah 9:5(6)) as the equivalent of a "Prophetic" perfect, i.e. having future temporal reference.

(6) The function of the verb היה when introducing a clause when 'non-integral' to the sense of that clause can only be adequately explained as temporal indicator - the perfect consecutive, or, less frequently, the Imperfect with weak waw pointing to future time; the Imperfect consecutive, or again less frequently, the perfect with weak waw, indicating past events. Their significance as temporal indicators arises from the fact that there is a longer or shorter time interval between that clause and the preceding one, and their function is therefore to make plain the (new) sphere of temporal reference of the clause to which they are attached. Literary style rather than temporal precision explains the few apparently redundant usages.

(7) Temporal specification has long been regarded as the role of
the verb in combination with participles, as it indicates either past or future continuous actions depending on the 'tense' of the verb 'be' in the compound. There is also evidence to suggest that this compound is a means of giving 'stative' implication to a non-stative verb, by combining the verb הָנַה with a passive participle to describe a state rather than an action.

The exceptions to the temporal location here indicated arise when the Imperative or Jussive is used in the compound, in which case the verb 'be' denotes the imperative element and the participle the continuous.

(8) The moods, Jussive, Cohortative, and Imperative could not on philosophical grounds be strictly for time location, so it is not surprising that they have no more than their regular function. However it is true to say that their temporal reference is always future to the speaker as he expresses his wish or command that something should happen either in the immediate or more distant future. The Imperative is used only to express a command - it has none of the other possible connotations of the Imperative.

(9) The participle occurs only the once in the OT prose books (Exodus 9:3) in which case an impending Divine purpose is
Indicated. Under normal circumstances future action whether immediate or distant is conveyed by the Imperfect, so there is virtually no call for a participial form of this verb. However, owing to the classical circumstances involved in the use in Exodus 9, and the fact that in each of the four parallel phrases a participial construction is employed, the participle נִיהָ has been used. However the impression is that the form has been almost "manufactured" for use on this one occasion, because of the classical conditions which pertain and the fact that participles are employed in the parallel phrases, a pattern to which the writer wished to conform.

(10) The infinitive Absolute of this verb appears no more than six times in prose material, upon which occasions it stands before a finite form of the verb to express a mild emphatic. Of itself it is without any specific temporal reference - it is simply a means of emphasising the past or future occurrence.

(11) Precise temporal reference is again lacking in the case of the Infinitive Construct owing to its having qualities both nominal and verbal. The simple Infinitive Construct is often used as a genitive coupled with the construct form of a temporal period, whilst in its verbal uses it approaches a finite verb, being used after יָע or יָע' in temporal or causal clauses. It also appears alone, again much as a finite verb.
With prefixed ה it has primarily future connotations and depicts purpose in much the same way as does an infinitive in English. With ב it is limited to temporal clauses, having either past or present reference depending on the presence or absence of the verb ה as a prefixed temporal indicator. It never denotes future time as this is the province of כ with the Imperfect. The idea of separation is that which attaches to the compound י + וה. Its use is confined to final clauses which talk of withholding something from the subject, or which show that some particular quality is lacking.

(12) At the beginning of these conclusions it was said that there were only two themes, the Qal and Niphal, which between them catered for all the emphases of the other themes with the possible exception of the Hiphil. However the addition of any further theme was found unnecessary as 'causation' could be depicted by either the Qal or Niphal in conjunction with indirect objects and the prepositions מ and ע对此. Such a construction was necessary only when the causative concept was linked with unqualified existence, otherwise the Hiphil verbal form of the root of the adjective or noun in the predicate was employed, this latter being by far the more customary. An example of the use of each theme is useful here:
(Qal) Joshua 11:20  'It was the Lord's doing to harden their hearts'
מאת יהוה יהת לוחקל לבביהם

(Niph) I Kings 1:27  'Has this thing been brought about (caused)
by my Lord'
אמ לא אמרי מלך ניזיה הרבר הזה

By this rather devious means therefore, the idea of 'causation'
was denoted, and the need for a Hiphil form did not arise.

(13) The question of Aramaic influence and the use of the verb היה arises seriously on only one occasion - when the verb is
compounded with a participle. There is a very definite
percentage increase in the use of this phenomenon in the later
books, and this is attributed to influence from the Aramaic
languages after the Exile. The extent of this influence
is difficult to judge, but it would seem less than might be
thought, owing to, (i) the limited use in the two books containing
Aramaic sections,
(ii) the high incidence in II Kings 17 and
Deuteronomy 28, pre-exilic material though
under some northern influence, and,
(iii) the higher incidence in Southern as against
Northern writing.

On the debit side perhaps, another supposed effect of Aramaic
influence is in the growing use of the Perfect with weak waw, but
no such development even within early material was found in the
case of יהוה.
(14) On the question of the verb's use in various types of speech, it would be true to say that for the most part the verb has a narrative application, but there are certain exceptions to this. It is difficult to know whether the appearance of any one usage in a passage of Direct speech is simply coincidental or whether that form has no other application. However those forms which were found to have limitations of this sort were: the Qal perfect with both 'stative' and future meaning, and the Qal Imperfect with weak waw. (This does not include those parts of the verb such as the Jussive, Cohortative, and Imperative, which, by their very nature, are limited to Direct speech.)

(15) The distribution of the use of the verb הָלַךְ in its various forms throughout the OT prose books does not permit of any conclusions which could be called significant. However, despite the relative amounts of material in early and later times, there is a preponderance of pre-exilic uses in virtually every form of the verb. The main exceptions are the uses of the verb in compound with participles, and the Niphal perfect with waw consecutive. The presence or absence of various forms of the verb in certain books or blocks of material is likewise a matter to which can be attached little significance.
(16) The Particle יָד: whilst the origin and quality of this word are elusive, its function as a special word denoting 'existence' is quite obvious. It compensates for the deficiency in the verb יָת, for that verb, as well as expressing existence, locates in past or future time. The timelessness of the particle means that it is able to depict present situations. It has application to both past and future on limited occasions, and only here does it overlap with the verb יָת. It is also very much confined to Direct speech. When compounded with participles it occurs in conditional or interrogative clauses with immediate future reference, describing actions and not situations.

(17) For the most part the Particle יָת may be regarded as negating an object's present existence, be that presence absolute or local. Like יָת it compensates for the limitations of the verb יָת which confines existence to either past or future time.

It appears in its absolute form יָת only when functioning as the substantive 'nothing', otherwise it is to be found in the construct form יָת. As a negating particle it is the one customarily employed with the participle.

(18) The sole example of the verb 'be' functioning unmistakeably in present time is to be found in Numbers 9:13
'But the man who is unclean, and is not on a journey ...

(19) The choice of conditional particles with the Imperfect of shows that is preferred to . With only one exception in each case, Leviticus and Deuteronomy, within which the bulk of examples occur, use , whilst the other Pentateuchal books use .

(20) The rare sight of being followed by an Imperfect and not by a Jussive is to be found in Zechariah 1:4 where the Imperfect continues an Imperative.

(21) The use of the introductory formula on two occasions (Genesis 15:17, II Kings 20:4) is thought to be in compound with a following perfect, after a fashion parallel to other Semitic languages, to denote a pluperfect.

(22) The Cohortative makes only one appearance, Ezekiel 20:32. Its similarity to the Imperfect has led some to think of it here in those terms, but the context would demand the former interpretation.

(23) There is a peculiar usage of the Niphal perfect in Daniel (2:1, 8:27) where the verb has the application 'be done, exhausted'.
(24) The possibility of the compound הָיָה + participle being the equivalent of a Frequentative arises particularly in Nehemiah (5:18, 13:5), but may also be found in four examples from Deuteronomy, 9:7, 22, 24, 31:27. Such a phenomenon is extremely unusual, but one can only regard these examples as alternatives to the Imperfect used with frequentative significance.

(25) 'Possibility' and 'Impossibility' are the province of the particles שִׁ and שִׁ when used with an Infinitive Construct prefixed with ל.

(26) Indefinite expressions of the type 'there are some who ...', are indicated by a common Semitic idiom שֶׁב שִׁ. The idiom has, however, no negative parallel.

(27) The custom of attaching prefixes to ל is something which distinguishes it from its positive counterpart.
A. COPULA

Gen. 1:2 The earth was (אָרֹן) without form and void.
3:1 Now the serpent was (אֵשׁ) more subtle.
3:20 She was (אָרֹן) the mother ...
4:2 And Cain used to till the field (אֶבֶר יְבִרֹת)
4:20 He was (אָרֹן) the father of those who dwell in tents
4:21 He was (אָרֹן) the father of all those who play
6:9 Noah was (אָרֹן) a righteous man
8:5 And the waters continued to abate (אֱלֹהִים)
10:9 He was (אָרֹן) a mighty hunter
13:6 For their possessions were (אָרֹן) so great
15:1 The words of the Lord came (אָרֹן) to Abram
25:3 The sons of Dedan were (אָרֹן) Asshurim
26:28 The Lord was (אָרֹן) with you
27:23 Because his hands were (אָרֹן) hairy.
29:17 But Rachel was (אָרֹן) beautiful.
30:29 And how your cattle have fared (אָרֹן) with me
31:5 But the God of my father has been (אָרֹן) with me
31:42 The fear of Isaac had not been (אָרֹן) on my side
34:5 But his sons were (אָרֹן) with his cattle
36:7 For their possessions were (אָרֹן) too great
36:12 Timna was (אָרֹן) a concubine.
36:13 These (אָרֹן) the sons of Basemath
36:14 These were (אָרֹן) the sons of Oholibamah
37:2 Joseph ... was shepherding (אָרֹן) the flock
39:22 He was the doer of it (אָרֹן)
40:13 When you were (אָרֹן) his butler
41:56 So when the famine was spread (אָרֹן)
42:11 Your servants are not spies (אָרֹן) = have not been spying.
42:31 We are not spies (אָרֹן) = have not been spying
42:36 All this has come (אָרֹן) upon me
46:32 For they have been (אָרֹן) keepers of cattle
46:34 Your servants have been (אָרֹן) keepers of cattle
47:9 Few and evil have been (אָרֹן) the days of my life.

Ex. 1:5 Joseph was (אָרֹן) already in Egypt
2:22 I have been (אָרֹן) a sojourner
3:1 Now Moses was keeping (אֶבֶר יְבִרֹת) the flock
9:11 For the boils were (אָרֹן) upon the magicians
18:3 I have been (אָרֹן) a sojourner
23:9 For you were (אָרֹן) strangers
32:1 We do not know what has become (אָרֹן) of him
32:23 We do not know what has become (אָרֹן) of him
36:7 For the stuff they had was (אָרֹן) sufficient
37:9 Toward the mercy seat were (אֱלֹהִים) the faces
37:14 Close to the frame were (אָרֹן) the rings
37:17 And its flowers were (אָרֹן) of one piece.
APPENDIX I

Ex. 37:22 Their capitals and their branches were (יִשְׁכָּב) square.
37:25 Its horns were (יֵקְנוֹן) of one piece with it.
38:2 Its horns were (יֵקְנוֹן) of one piece with it.
39:9 It was (יִשְׁכָּב) square.

Lev. 8:29 It was (יִשְׁכָּב) Moses' portion.

Num. 1:44 Each representing (יֵשְׁעִים) his father's house.
9:6 And there were certain men who were (יִשְׁנִים) unclean.
13:33 And so we seemed (יִשְׁנִים) to them.

(a) 27:3 He was not (יִשְׁנִים) among the company.
31:16 These caused (יֵשְׁעִים) the people of Israel ... to act treacherously.

Deut. 2:15 The hand of the Lord was (יִשְׁנִים) against them.
5:15 You were (יֵשְׁעִים) a servant.
6:21 We were (יֵשְׁעִים) Pharaoh's slaves.
9:7 You have been rebellious (מָרְאוּ יֵשְׁעִים).
9:22 You provoked (מְאָסָע יִשְׁנִים) the Lord to wrath.
9:24 You have been rebellious (מָרְאוּ יֵשְׁעִים).
10:19 For you were (יֵשְׁעִים) sojourners.
15:15 You shall remember that you were (יֵשְׁעִים) a slave.
16:12 You shall remember that you were (יֵשְׁעִים) a slave.
22:20 But if the thing is (יֵשְׁעִים) true.
23:8(7) Because you were (יֵשְׁעִים) a sojourner.
24:13 You were (יֵשְׁעִים) a slave.
28:62 Whereas you were (יֵשְׁעִים) as the stars.
31:27 You have been rebellious (מָרְאוּ יֵשְׁעִים) against the Lord.

Josh. 1:5 As I was (יֵשְׁעִים) with Moses.
1:17 As he was (יֵשְׁעִים) with Moses.
3:7 As I was (יֵשְׁעִים) with Moses.
5:5 Though all the people had been circumcised (מָלִישֶׁים יִשְׁעִים).
5:7 Because they had not been circumcised (עֵרָבִים יִשְׁנִים).
9:5 And all their provisions were (יִשְׁנִים) dry.
11:20 For it was (יֵשְׁעִים) the Lord's doing ....
14:4 For the people of Joseph were (יֵשְׁעִים) two tribes.
17:1 Because he was (יֵשְׁעִים) a man of war.
17:6 The land of Gilead was allotted to (יֵשְׁעִים) the rest.
17:8 The land of Tappuah belonged to (יֵשְׁעִים) Manasseh.
19:9 The portion of the tribe of Judah was (יֵשְׁעִים) too large.
20:9 These were (יִשְׁנִים) the cities.
21:10 Since the lot fell (יֵשְׁעִים) to them first.
22:20 And wrath fell (יֵשְׁעִים) upon all the congregation.

Jud. 1:7 Kings used to pick up (יֵשְׁעִים) scraps.
2:15 The hand of the Lord was (יֵשְׁעִים) against them.
3:31 After him was (יֵשְׁעִים) Shamgar.
7:1 And the camp of Midian was (יֵשְׁעִים) north of them.
7:8 And the camp of Midian was (יֵשְׁעִים) below him.
APPENDIX I

Jud. 8:11 For the army was (ני) off its guard
11: 1 Jealthah ... was (ני) a mighty warrior
12: 2 I and my people had (נִי) a great feud
18:27 And the priest who belonged (ני) to him
18:30 And his sons were (ני) priests
20:38 Now the appointed signal between the men of Israel was (ני)

I Sam. 1:18 And her countenance was (נִי) no longer sad
2:11 And the boy ministered (תָּמָר) to the Lord
3: 1 And the word of the Lord was (נִי) rare
3:19 And the Lord was (נִי) with him
4:13 For his heart trembled (נָּתָן) for the ark of God
4:16 How did it go (נִי) my son?
6: 9 It happened (נִי) to us by chance
10:11 What has come over (נִי) the son of Kish?
13: 2 And a thousand were (נִי) with Jonathan
14:18 For the ark of God went (נִי) at that time
14:20 Everyman's sword was (נִי) against his neighbour
14:21 Now the Hebrews who had been (נִי) with the Philistines
14:38 See how this has arisen (נִי) today
17:34 Your servant used to keep (נְזָרִים) sheep
17:42 For he was (נִי) but a youth
18:12 Because the Lord was (נִי) with him
20:13 As he has been (נִי) with my father
21: 9(8) Because the king's business required haste (נִי=
25: 7 Your shepherds have been (נִי) with us
25:16 They were (נִי) a wall to us
27: 6 Ziklag has belonged to (נִי) the kings of Judah
29: 3 Saul ... who has been (נִי) with me
29: 8 From the day I entered (נִי) your service

II Sam. 1: 4 How did it go (נִי)?
2:10 The house of Judah followed (נִי) David
2:11 And the time that David was (נִי) king
3: 6 Abner was making himself strong (נִי) in the house of Saul
(a) 3:17 And Abner conferred with the elders (נִי) David
(b) 3:17 You have been seeking (נִי) David
3:37 It had not been (נִי) the King's will
4: 2 Two men who were (נִי) captains
4: 4 He was (נִי) five years old
4:10 Though he was bringing (נִי) good news
5: 2 It was (נִי) you that led out and brought in Israel
8: 7 The shields of gold which were carried by (נִי) the servants
8:10 The Hadadezer had often been at war (נִי) with Toi. And Joram brought with him (נִי) articles of silver.
II Sam. 8:18 And David's sons were ( יהים ) priests
9:9 All that belonged ( יהים ) to Saul
10:5 For the men were ( יהים ) greatly ashamed
10:9 For the battle was set ( יהים ) against him
13:20 Has Amnon your brother been ( יהים ) with you
13:32 By the command of Absalom this has been determined ( יהים שאסומל)
14:27 She was ( יהים ) a beautiful woman
15:13 The men of Israel have gone after ( יהים ) Absalom
19:29(28) For all my father's house were ( יהים ) men doomed to death
19:44(43) We were ( יהים ) not the first to speak
20:26 And Ira ... was ( יהים ) also David's priest
24:11 The word of the Lord came ( יהים ) to the prophet Gad
24:16 The angel of the Lord was ( יהים ) by the threshing floor

I Kings 1:8 David's mighty men were ( יהים ) not with Adonijah
1:37 As the Lord has been ( יהים ) with my Lord
2:15 You know that the kingdom was ( יהים ) mine for it was ( יהים ) his
3:21 It was not the child ( יהים ) that I had borne
5:15(1) Hiram always loved ( יהים וארים ) David
6:17 The house ... was ( יהים ) forty cubit long
7:8 (His own house) was ( יהים ) alike workmanship
9:57 As he was ( יהים ) with our fathers
9:19 And all the store cities that Solomon had ( יהים )
10:2 She told him all that was ( יהים ) on her mind
10:6 The report was ( יהים ) true
11:4 And his heart was ( יהים ) not wholly true
11:11 Since this had been ( יהים ) your mind
12:6 The old men who had stood ( יהים לפני המלך ) before Solomon
12:31 Who were ( יהים ) not of the Levites
14:8 You have not been ( יהים ) like my servant David
15:3 His heart was ( יהים ) not wholly true
15:14 The heart of Asa was ( יהים ) wholly true
16:7 Moreover the word of the Lord came ( יהים ) by the prophet Jehu
16:21 Half of the people followed ( יהים באחרים ) Tibni
18:1 The word of the Lord came to ( יהים ) Elijah
18:3 Obadiah revered ( יהים ) the Lord greatly
18:31 To whom the word of the Lord came ( יהים )
18:46 The hand of the Lord was ( יהים ) on Elijah
22:35 And the king was propped up ( יהים מעמיד )

II Kings 3:4 Now Mesha ... was ( יהים ) a sheep breeder
4:1 Your servant feared ( יהים אירא ) the Lord
5:1 Naaman was ( יהים ) a great man ... he was ( יהים ) a mighty man
6:8 When the king of Syria was warring ( יהים גלחות ) against Israel
7:3 Four men who were lepers ( יהים מארעים )
8:17 He was ( יהים ) thirty-two years old when he became king
II Kings 8:18 For Ahab's daughter was ( אָם) his wife
9:14 Now Joram ... had been on guard ( אָם)
14: 2 He was ( שָׁנָה) twenty-five years old when he began to reign
15: 2 He was ( שָׁנָה) sixteen years old when he began to reign
15:33 He was ( שָׁנָה) twenty-five years old when he began to reign
17:33 So they feared ( נַרָא מִי יִרְאָה) the Lord, but also served ( יָדוֹ עַבְרִית) their own gods
17: 4 And also served ( יָדוֹ עַבְרִית) their graven images
18: 2 He was ( שָׁנָה) twenty-five years old when he began to reign
18: 4 The people of Israel had burned incense ( אֲשֵׁר מְכַשָּׁר בָּן) unto it.
19:26 They were ( שָׁנָה) like the grass of the field
20: 4 The word of the Lord came ( שָׁנָה) to him
24: 3 This came ( נָפָל) upon Judah
24: 7 All that belonged ( נְפָל) to the king of Egypt
25:16 The bronze of all those vessels was ( שָׁנָה) beyond weight
25:25 The Chaldeans who were ( שָׁנָה) with him at Mizpah

Isa. 14:28 In the year that king Ahaz died came ( שָׁנָה) this oracle
23:13 It was ( שָׁנָה) not Assyria
25: 4 For thou hast been ( שָׁנָה) a stronghold
26:17 So were ( פָּרָה) we because of them
30: 4 Though his officials are ( שָׁנָה) at Zoan

Jer. 1: 2 To whom the word of the Lord came ( שָׁנָה)
2:31 Have I been ( שָׁנָה) a wilderness to Israel
4:17 Like keepers of a field are ( שָׁנָה) they
5: 8 They were ( שָׁנָה) well-fed lusty stallions
7: 1 The word that came ( שָׁנָה) to Jeremiah
11: 1 The word that came ( שָׁנָה) to Jeremiah
14: 1 The word of the Lord which came ( שָׁנָה) to Jeremiah
17:16 That ... was ( שָׁנָה) before my face
18: 1 The word that came ( שָׁנָה) to Jeremiah
21: 1 This is the word which came ( שָׁנָה) to Jeremiah
25: 1 The word that came ( שָׁנָה) to Jeremiah
25: 3 The word of the Lord has come ( שָׁנָה) to me
26: 1 This word came ( שָׁנָה) from the Lord
26:18 Micah ... prophesied ( שָׁנָה) in the days of Hezekiah
26:20 There was another man who prophesied ( שָׁנָה מִתְנָב בָּא) in the days of Hezekiah
26:24 But the hand of Ahikam was ( שָׁנָה) with Jeremiah
27: 1 ... this word came ( שָׁנָה) to Jeremiah
30: 1 The word that came ( שָׁנָה) to Jeremiah
32: 1 The word that came ( שָׁנָה) to Jeremiah
32: 2 And Jeremiah ... was shut up ( שָׁנָה כָּל לוּד בֵּין הַר) to me
32: 6 The word of the Lord came ( שָׁנָה) to me
32:30 For the sons of Israel ... have done nothing ( שָׁנָה וֹשֵׁב יִשְׂרָאֵל) but evil
APPENDIX I

Jer. 34: 1 The word which came (יְהֹוָה) to Jeremiah
34: 8 The word which came (יְהֹוָה) to Jeremiah
35: 1 The word which came (יְהֹוָה) to Jeremiah
36: 1 This word came (יְהֹוָה) to Jeremiah
39: 15 The word of the Lord came (יְהֹוָה) to Jeremiah
40: 1 The word that came (יְהֹוָה) to Jeremiah
41: 2 And the ten men with him (שְׂמֹאֵל יְהֹוָה)
41: 3 The Jews who were (יְהֹוָה) with Gedaliah
44: 1 The word that came (יְהֹוָה) to Jeremiah
46: 2 Which was (יְהֹוָה) by the river Euphrates
47: 1 The word of the Lord that came (יְהֹוָה) to Jeremiah
48: 27 Was (יְהֹוָה) not Israel a derision to you?
49: 34 The word of the Lord that came (יְהֹוָה) to Jeremiah
50: 6 My people have been (יְהֹוָה) lost sheep
52: 20 The bronze of all these things was (יְהֹוָה) beyond weight
52: 25 An officer who had been in command (יְהֹוָה)

Hos. 1: 1 The word of the Lord that came (יְהֹוָה) to Hosea
5: 1 For you have been (esterday) a snare
7: 8 Ephraim is (יְהֹוָה) a cake
12: 12(11) They have surely come (יְהֹוָה) to nought

Joel 1: 1 The word of the Lord that came (יְהֹוָה) to Joel

Amos 1: 1 The words of Amos who was (יְהֹוָה) among the shepherds

Mic. 1: 1 The word of the Lord that came (יְהֹוָה) to Micah

Nah. 3: 9 The Libyans were (יְהֹוָה) her helpers

Zeph. 1: 1 The word of the Lord which came (יְהֹוָה) to Zephaniah
3: 18 To whom the burden upon her was (יְהֹוָה) a reproach

Isa. 46: 1 Their idols are (יְהֹוָה) as beasts
59: 2 Your iniquities have made a separation (את מבריחות)
64: 10(11) Our house has been burned (יְהֹוָה לשרית)

Ezek. 1: 3 The word of the Lord came (יְהֹוָה) to Ezekiel
2: 5 They will know that there has been (יְהֹוָה) a prophet
7: 19 For it was (יְהֹוָה) the stumbling block
13: 4 Your prophets have been (יְהֹוָה) like foxes
15: 2 The vine branch which was (יְהֹוָה) among the trees
16: 22 (when you) were wailing (תִּבֹּשֶׂס ותִּיָּה) in your own blood
16: 31 Yet you were (יְהֹוָה) not like a harlot
16: 49 This was (יְהֹוָה) the guilt of your sister Sodom
16: 56 Was (יְהֹוָה) not your sister Sodom?
19: 10 Your mother was (יְהֹוָה) fruitful
And their eyes were set (יִרְאָה) on their fathers' idols
For it is (יַרֵאת) against my people
Into his right hand came (יְנֵיה) the lot for Jerusalem
Everyone ... has been bent (יָמֵת) on shedding blood
The word of the Lord came (יָנֵיה) to me
That was (יָנֵיה) mighty on the sea
Linen from Egypt was (יָנֵיה) for your sail ... was (יָנֵיה) for your awning
The inhabitants of Sidon and Arvad were (יָנֵיה) your rowers, skilled men of Zemar were (יָנֵיה) in your ...
The elders of Gebal and her skilled men were (יָנֵיה) in your ... their mariners were (יָנֵיה) in your ...
Persia, Lud and Put were (יָנֵיה) in your army
The men of Gamad were (יָנֵיה) in your towers
Were (יָנֵיה) among your merchandise
You have come (יָנֵיה) to a dreadful end
You were (יָנֵיה) in Eden
You were (יָנֵיה) in the holy mountain
You have come (יָנֵיה) to a dreadful end
The word of the Lord came (יָנֵיה) to me
The word of the Lord came (יָנֵיה) to me
The word of the Lord came (יָנֵיה) to me
The word of the Lord came (יָנֵיה) to me
(With) its top (יָנֵיה) among the clouds
For its roots went down to (以人民 יָנֵיה) abundant waters
The plane trees were (יָנֵיה) as nothing
The hand of the Lord was (יָנֵיה) upon me
Abraham was (יָנֵיה) only one man
Shepherds of Israel who have been feeding (יָנֵיה) yourselves
Although the Lord was (יָנֵיה) there
And you bereave (יָנֵיה נָקְשָׁכָל) your nation
Their conduct ... was (יָנֵיה) like the uncleanness of a woman
Instead of being (יָנֵיה) the desolation
The hand of the Lord was (יָנֵיה) upon me
Which had been (以人民 יָנֵיה) a continual waste
The hand of the Lord was (יָנֵיה) upon me
And its lambs ... were (以人民 יָנֵיה) the same size
While this man was standing (以人民 יָנֵיה) beside me
Nineveh was (以人民 יָנֵיה) an exceeding great city
The word of the Lord came (以人民 יָנֵיה) by Haggai
The word of the Lord came (以人民为 יָנֵיה) by Haggai
The word of the Lord came (以人民 יָנֵיה) by Haggai
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<td>The word of the Lord came (הנה) to Zechariah</td>
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<td>Now Joshua was standing ... clothed (שםלב)</td>
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<td>(b) 13:26 ... and he was beloved (הנה והנה) by his God</td>
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<tr>
<td>I Chron.</td>
<td>2:33</td>
<td>These were (הנה) the descendants</td>
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<td>2:50</td>
<td>These were (הנה) the descendants of Caleb</td>
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<td>7:23</td>
<td>Because evil had befallen (הנה) his house</td>
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<td>9:20</td>
<td>And Phinehas was (הנה) ruler over them</td>
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<td></td>
<td>11:13</td>
<td>He was (הנה) with David</td>
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</tbody>
</table>
I Chron. 11:20 He was (יהיה) chief ...
18:7 Which were carried by (יהיה) the servants
18:10 For Hadadezer had often been (יהיה) at war
19:10 The battle was set (יהיה) against him
19:10 The battle was set (יהיה) against him
22:7 I had (יהיה) it in my heart
26:10 Though he was (יהיה) not the firstborn

II Chron. 1:11 because this was (יהיה) in your heart.
9:1 All that was (יהיה) on her mind
10:6 Who had stood (יהיה) before Solomon
12:7 The word of the Lord came (יהיה) to Shemaiah
13:7 When Rehoboam was (יהיה) young
14:13(14) For the fear of the Lord was (יהיה) upon them ...
15:1 The spirit of God came (יהיה) upon Azariah
15:17 The heart of Asa was (יהיה) blameless
16:8 Were (יהיה) not the Ethiopians and the Libyans a great army.
18:32 It was (יהיה) not the king
18:34 The king of Israel propped himself up (יהיה טובם)
20:14 And the spirit of the Lord came (יהיה) upon Jehazieli
21:6 For Ahab's daughter was (יהיה) his wife
21:20 Hewas (יהיה) thirty-two years old
22:3 His mother was (יהיה) his counsellor
22:4 They were (יהיה) his counsellors
22:7 But it was ordained by (יהיה) God
22:11 She was (יהיה) a sister of Ahaziah
(b) 26:10 ... for he loved (יהיה) the soil
27:8 He was (יהיה) twenty-five years old
28:9 But a prophet of the Lord was (יהיה) there
28:23 But they were (יהיה) the ruin of him
29:34 But the priests were (יהיה) too few
29:36 For the thing came about (יהיה) suddenly
30:12 The hand of God was (יהיה) also upon Judah
32:31 The sign that had been done (יהיה) in the land

B. EXISTENCE

Gen. 6:4 The Nephilim were (יהיה) on the earth
7:6 When the flood of waters came (יהיה) upon the earth
7:10 The waters of the flood came (יהיה) upon the earth
11:3 And (they had) (יהיה) bitumen for mortar
13:3 Where his tent had been (יהיה)
13:5 And Lot .... also had (יהיה) flocks
15:17 And it was (יהיה) dark
26:1 The former famine that was (יהיה) in the days of Abraham
30:30 For you had (יהיה) little
APPENDIX I

Gen. 31:40 Thus I was ( יְהֵן )
38:21 No harlot has been ( יְהֵן ) here
38:22 No harlot has been ( יְהֵן ) here
41:13 So it came to pass ( יְהֵן )
41:48 When there was ( יְהֵן ) plenty in the land of Egypt
41:53 The seven years of plenty that prevailed ( יְהֵן )
41:54 But in the land of Egypt there was ( יְהֵן ) bread
42:5 For the famine was ( יְהֵן ) in the land of Canaan

Ex. 8:11(15) When Pharaoh saw that there was ( יְהֵן ) a respite
9:18 Such as never has been ( יְהֵן ) in Egypt
9:24(a) Such as had never been ( יְהֵן ) in all the land
9:26 There was ( יְהֵן ) no hail
10:13 And when it was ( יְהֵן ) morning
10:14 Such as dense swarm of locusts as had never been ( יְהֵן ) before
10:23 But all the people of Israel had ( יְהֵן ) light
16:13 And in the morning dew lay ( יְהֵן ) round about
16:24 And there were ( יְהֵן ) no worms in it
34:1 The words that were ( יְהֵן ) on the first tables

Lev. 21:3 Because she has no husband ( לא יְתַחַת

Num. 3:4 And they had ( יְהֵן ) no children
19:18 And upon the persons who were ( יְהֵן ) there
20:2 Now there was ( יְהֵן ) no water
26:3 Now Zelophehad ... had ( יְהֵן ) no children
26:64 But among these there was not ( יְהֵן ) a man
(b) 27:3 ... and he had ( יְהֵן ) no sons
32:1 And the sons of Gad had ( יְהֵן ) a very great multitude of cattle
33:14 Where there was ( יְהֵן ) no water
36:12 They were married ( לַעֲשֹׂר יְהֵן ) into

Deut. 2:36 There was ( יְהֵן ) not a city too high for us
3:4 There was ( יְהֵן ) not a city
4:32 The days ... which were ( יְהֵן ) before you
10:12 The words that were ( יְהֵן ) on the first tables

Josh. 5:1 There was ( יְהֵן ) no longer any spirit in them
5:12 And the people of Israel had ( יְהֵן ) manna
8:20 And they had ( יְהֵן ) no power
8:35 There was ( יְהֵן ) not a word
10:14 There has been ( יְהֵן ) no day like it before
11:19 There was not ( יְהֵן ) a city
17:3 ... (הֵזָּה) had ( יְהֵן ) no sons

Jud. 6:40 And on all the ground there was ( יְהֵן ) dew
8:30 Now Gideon had ( יְהֵן ) seventy sons ... for he had ( יְהֵן ) many wives
APPENDIX I

Jud. 9:51 There was (היה) a strong tower within the city
14:17 The seven days that their feast lasted (היה)
21:3 Why has this come to pass (היה)?
21:5 For they had taken (היה) a great oath

I Sam. 4:7 For nothing like this has happened (היה) before
4:17 There has also been (היה) a great slaughter
5:11 For there was (היה) a deathly panic
9:2 He had (היה) a son
21:7(6) For there was (היה) no bread there
28:20 And there was (היה) no strength in him

II Samuel 6:23 And Michal ... had (היה) no child
12:1 There were (היה) two men in a certain city
12:2 The rich man had (היה) very many flocks
13:35 So it has come about (היה)
14:25 There was (היה) no one so much to be praised ...
there was (היה) no blemish in him
17:9 There has been (היה) a slaughter

I Kings 3:12 None like you has been (היה) before you
4:11 He had (היה) Taphath ... as his wife.
8:18 Whereas it was (היה) in your heart ... you did
well that it was (היה) in your heart
10:3 There was (היה) nothing hidden
10:5 There was (היה) no more spirit in her
12:15 For it was (היה) a turn of affairs
12:20 There was (היה) none that followed the house of David
14:9 Above all that were (היה) before you
14:24 And there were (היה) also male cult prostitutes
14:30 And there was (היה) war
15:6 Now there was (היה) war
15:7 And there was (היה) war
15:16 And there was (היה) war
15:32 And there was (היה) war
16:33 The kings of Israel who were (היה) before him
17:7 There was (היה) no rain in the land
21:1 Naboth had (היה) a vineyard
21:25 There was (היה) none ... like Ahab

II Kings 1:17 Because Ahaziah had (היה) no son
3:9 There was (היה) no water for the army
4:41 And there was (היה) no harm in the pot
17:2 The kings of Israel who were (היה) before him
(a) 18:5 There was (היה) none like him ... nor among
(b) those who were (היה) before him
20:13 There was (היה) nothing in his house
23:25 There was (היה) no king like him
II Kings 24:20 It came to the point in Jerusalem
25:3 There was no food for the people

Isa. 5:1 My beloved had a vineyard
10:14 There was none that moved a wing
11:16 As there was for Israel
39:2 There was nothing in his house

Jer. 2:10 See if there has been such a thing
(a) 3:3 And the spring rain has not come
14:4 Since there has been no rain in the land
28:8 The prophets who preceded you
32:24 What thou didst speak has come to pass
32:31 This city has aroused my anger
34:5 The former kings who were before you
36:28 All the former words which were in the first scroll
52:3 Things came to such a pass in Jerusalem
52:6 There was no food for the people

Joel 1:2 Has such a thing happened in your days
2:3 And nothing escaped them

Ezek. 5:16 Arrows (which were) for destruction
9:3 The cherubim upon which it rested
(b) 16:49 She had prosperous ease
22:9 There were men in you
22:13 Which has been in the midst of you
23:2 There were two women
29:18 Neither he nor his army got anything
33:33 A prophet has been among them
44:25 For she that hath no husband

Obad. 16 And shall be as though they had not been

Jon. 4:10 Which came into being in a night

Mal. 2:6 True instruction was in his mouth

Ruth 1:7 The place where she was
1:12 Even if I should have a husband

Esth. 2:5 Now there was a Jew in Susa
8:16 The Jews had light

Dan. 8:7 And the ram had no power ... and there was no one who could rescue
APPENDIX I

Nehem.  1: 1  As I was (יְהִי) in Susa the capital
   12:12  In the days of Jehoiakim were (יְהִי) priests
   13: 6  I was (יְהִי) not in Jerusalem
(a)  13:26  There was (יְהִי) no king like him and he was beloved

IChron.  2:34  Now Shesham had (יְהִי) no sons
     4: 5  Asshur ... had (יְהִי) two wives
   14: 4  The children whom he had (יְהִי)
   17:13  From him who was (יְהִי) before you
   22:14  For there is (יְהִי) so much of it
   23:17  Eliezer had (יְהִי) no other sons
   23:22  Having (יְהִי) no sons
     24: 2  And had (יְהִי) no children
     24: 5  For they were (יְהִי) officers of the sanctuary
   24:28  Who had (יְהִי) no sons
   28:12  The plan of all that he had (יְהִי) in mind
   29:25  As had not been (יְהִי) on any king before him

II Chron.  1: 3  The tent of meeting of God was (יְהִי) there
   1:12  The kings who were (יְהִי) before you
   6: 8  It was (יְהִי) in your heart ... it was (יְהִי) in your heart
   8: 6  All the store cities that Solomon had (יְהִי)
   9: 4  There was (יְהִי) no more spirit in her
   9: 9  There were (יְהִי) no spices
  10:15  For it was (יְהִי) a turn of affairs
  12:12  Conditions were (יְהִי) good in Judah
  13: 2  There was (יְהִי) war between Abijah and Jeroboam
(b) 14:13  ... for there was (יְהִי) much plunder in them
  15:19  And there was (יְהִי) no more war
  17:13  And he had (יְהִי) great stores
     24: 4  After this Joash decided (יְהִי) מלח לבי
(a) 26:10  For he had (יְהִי) large herds ...

C. TRANSITION

Gen.  47:26  The land of the priests alone did not become (יְהִי)
   (Pharaoh's

Ex.   8:13(17)All the dust of the earth became (יְהִי) gnats
   (b) 9:24  ... in all the land of Egypt since it became (יְהִי)
   a nation

Josh.  14:14  So Hebron became (יְהִי) the inheritance

Jud.  1:33  Nevertheless the inhabitants ... became (יְהִי) subject
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<td>10:12</td>
<td>Therefore it became ( הניה ) a proverb</td>
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<td>And he became ( הניה ) as a stone</td>
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<tr>
<td>I Chron.</td>
<td>17:22</td>
<td>Thou, O Lord, didst become ( הניה ) their God</td>
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A.

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2. DEFINED NOMINAL SUBJECT - NOMINAL PREDICATE

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<td>Gen.</td>
<td>1:2</td>
<td>6:9</td>
<td>8:5</td>
<td>25:3</td>
<td>36:12</td>
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<tr>
<td>Num.</td>
<td>1:44</td>
<td></td>
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<tr>
<td>Josh.</td>
<td>14:4</td>
<td></td>
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<tr>
<td>Jud.</td>
<td>11:1</td>
<td>13:30</td>
<td>20:38</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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II Sam.  2:11  8:18  19:29  20:26
I Kings  6:17
II Kings  3:4  5:1(a)  8:18
Jer.    48:27  50:6
Hosea   7:8
Nahum.  3:9
Ezek.   16:56  27:7 (a & b)  27:8(a)
Jonah   3:3
Mal.    2:5
I Chron. 9:20  18:10
II Chron. 16:8  22:3

3. **INDEFINITE NOMINAL SUBJECT - NOMINAL PREDICATE**

None

B.

1. **PRONOMINAL SUBJECT - ADJECTIVAL PREDICATE**

   Ex.    39:9
   Num.   9:6
   Ezek.  26:17
   Neh.   21:2

2. **DEFINED NOMINAL SUBJECT - ADJECTIVAL PREDICATE**

   Ex.    36:7  37:17,22,25  38:2
   Deut.  22:20
   Josh.  9:5  19:9
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I Sam. 1:18 3:1
II Sam. 10:5
I Kings 7:8 10:6 11:4 15:3,14
Ezek. 19:10 40:21
II Chron. 13:7 15:17 29:34

C.
1. PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE
   Gen. 42:36
   Ex. 32:1,23
   Lev. 13:33 27:3(a) 31:16
   Num. 13:33
   Deut. 28:62
   Josh. 1:5,17 3:7 11:20
   Jud. 18:27
   I Sam. 6:9 10:11 14:21,38 20:13 29:3,8
   II Sam. 3:37 8:7 9:9
   I Kings 8:57 9:19 10:2 12:31 14:8
   II Kings 24:3,7 25:25
   Isa. 26:17
   Jer. 4:17 14:1 17:16 18:1 21:1 25:1 30:1 32:1 34:1,8 35:1 40:1 41:2,3 44:1 46:1,2 47:1 49:34
   Hos. 1:1
   Joel 1:1
   Amos 1:1
   Mic. 1:1
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APPENDIX II

2. DEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

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<tr>
<td>Ex.</td>
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<tr>
<td>Deut.</td>
<td>2:15</td>
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<tr>
<td>Josh.</td>
<td>17:6,8  21:10  22:20</td>
</tr>
<tr>
<td>Jud.</td>
<td>2:15  3:31  7:1,8  8:11</td>
</tr>
<tr>
<td>I Sam.</td>
<td>3:19  14:18,20  18:12  25:7  27:6</td>
</tr>
<tr>
<td>II Samuel</td>
<td>2:10  3:17(a)  10:9  13:20  15:13  24:11,16</td>
</tr>
<tr>
<td>I Kings</td>
<td>1:8,37  2:15  (a&amp;b)  16:7,21  18:1,31,46</td>
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<tr>
<td>II Kings</td>
<td>8:18  20:4  25:16</td>
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<tr>
<td>Isa.</td>
<td>14:28  30:4  46:1</td>
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<tr>
<td>Hag.</td>
<td>1:1  2:1,10</td>
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<tr>
<td>Zech.</td>
<td>1:1,7  7:1</td>
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</table>
Ezra 8:31 9:2
I Chron. 6:39(54) 19:10
II Chron. 12:7 14:13(a) 15:1 20:14 21:6 29:36 30:12

3. **INDEFINITE NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE**

Jud. 9:51
I Sam. 13:2
II Sam. 8:10(b)
Ezek. 2:5
Ezra 9:8
I Chron. 7:23
II Chron. 28:9
QAL Perfect Used to Express Existence

A. Statements of a Subject's Existence only

1. PRONOMINAL SUBJECT - NO PREDICATE

   Gen.  31:40  41:13,53
   Ex.   10:14
   Jud.  21:3
   II Sam.  13:35
   II Kings  24:20
   Jer.  32:24  52:3
   Obad.  16

2. INDEFINITE NOMINAL SENTENCE - NO PREDICATE

   Gen.  15:17
   Ex.  8:11  9:26  10:13
   Num.  20:2  26:64
   Deut.  2:36  3:4
   Josh.  11:19
   I Kings  21:25
   Isa.  10:14
   Ezek.  23:2

B. Statements of Possession

1. PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

   Gen.  30:30
   Lev.  21:3
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<tr>
<th>Num.</th>
<th>36:12</th>
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2. **DEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE**

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<tbody>
<tr>
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<td>4:11</td>
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3. **INDEFINITE NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE**

<table>
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<tr>
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<tr>
<td>Ex.</td>
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<tr>
<td>Num.</td>
<td>3:4  26:33  27:3(b)  32:1</td>
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<tr>
<td>Josh.</td>
<td>5:12  3:20  17:3</td>
</tr>
<tr>
<td>Jud.</td>
<td>8:30(b)</td>
</tr>
<tr>
<td>I Sam.</td>
<td>9:2  23:20</td>
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<tr>
<td>II Sam.</td>
<td>6:23  12:2</td>
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<tr>
<td>I Kings</td>
<td>21:1</td>
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<tr>
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<td>1:17  3:9  25:3</td>
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<tr>
<td>Isa.</td>
<td>5:1</td>
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<tr>
<td>Jer.</td>
<td>52:6</td>
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<tr>
<td>Ezek.</td>
<td>16:49(b)  29:18  44:25</td>
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<tr>
<td>Ruth</td>
<td>1:12</td>
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<tr>
<td>Esth.</td>
<td>8:16</td>
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<tr>
<td>Dan.</td>
<td>8:7(a)</td>
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<tr>
<td>I Chron.</td>
<td>2:34  4:5  23:17,22  24:2,28</td>
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<td>II Chron.</td>
<td>17:13  26:10(a)</td>
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</table>
C. Statements of Existence qualified Adverbially

1. PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

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<thead>
<tr>
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<td>17:2 13:5 (a&amp;b) 24:20</td>
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<tr>
<td>Jer.</td>
<td>28:8 34:5 36:28</td>
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<tr>
<td>Ezek.</td>
<td>5:16 9:3 22:13</td>
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<td>Johah</td>
<td>4:10</td>
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<tr>
<td>Ruth</td>
<td>1:7</td>
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<tr>
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<tr>
<td>II Chron.</td>
<td>1:12 6:8 24:4</td>
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2. DEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

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<tr>
<td>II Sam.</td>
<td>12:1</td>
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<tr>
<td>Jer.</td>
<td>32:31</td>
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<tr>
<td>II Chron.</td>
<td>1:3 21:6</td>
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3. INDEFINITE NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

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<tr>
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<td>10:23 16:13,24</td>
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<td>Book</td>
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<tr>
<td>Num.</td>
<td>33:14</td>
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<tr>
<td>Josh.</td>
<td>5:1 8:20,35 10:14</td>
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<tr>
<td>Jud.</td>
<td>6:40 21:5</td>
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<tr>
<td>I Sam.</td>
<td>4:7,17 5:11 9:2 21:7</td>
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<tr>
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<td>14:25 17:9</td>
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<td>I Kings</td>
<td>3:12 10:3,5 12:15,20 14:24,30 15:6,7,16,32 17:7 21:25</td>
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<tr>
<td>II Kings</td>
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<tr>
<td>Isa.</td>
<td>11:16 39:2</td>
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<tr>
<td>Jer.</td>
<td>2:10 3:3 14:4</td>
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<tr>
<td>Joel</td>
<td>1:2 2:3</td>
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<tr>
<td>Ezek.</td>
<td>22:9 33:33</td>
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<td>12:12 13:26 (a)</td>
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<tr>
<td>II Chron.</td>
<td>9:4,9 6:15 12:12 13:2 14:13(b) 15:19 26:10(a)</td>
</tr>
</tbody>
</table>
APPENDIX IV

QAL PERFECT WITH 'STATIVE' MEANING

A. COPULA

Gen. 3:22 Behold the man has become ( הניה ) like one of us.

Jud. 11:35 ... you have become ( הניה ) the cause of great trouble.

Isa. 33:9 Sharon is ( הניה ) like a desert ...

Jer. 2:28 ..., for as many as your cities are ( יהוה ) your gods.

6:10 ... behold the work of the Lord has become ( יהוה )

7:11 ... has this house become ( יהוה ) a den of robbers.

11:13 For your gods have become ( יהוה ) as many ...

12:8 My heritage has become ( יהוה ) to me ...

15:18 Why is ( יהוה ) my pain unceasing ...

23:9 I am ( יהוה ) like a drunken man ...

14 ... all of them have become ( יהוה ) like Sodom.

31:9 For I am ( יהוה ) like a father to Israel ...

Hos. 5:10 The princes of Judah have become ( יהוה ) like ...

7:2 ... they are ( יהוה ) before my face ...

7:16 ... they are ( יהוה ) like a treacherous bow ...

8:8 ... already they are ( יהוה ) among the nations ...

11 ... they have become ( יהוה ) to him altars ...

Mic. 7:1 For I have become ( יהוה ) as when the summer fruit ...

Ezek. 21:17(12) ... for it is ( יהוה ) against my people ...

they are delivered over ( יהוה ) to the sword.

36:35 This land ... has become ( יהוה ) like the garden of Eden.

Isa. 49:5 ... and my God has become ( יהוה ) my strength.

63:19 We have become ( יהוה ) like those ...

64:9(10) Thy holy cities have become ( יהוה ) a wilderness,

Zion has become ( יהוה ) a wilderness.

Nehem. 3:36(4:4) ... for we are ( יהוה ) despised.

II Chron. 7:21 ... this house, which is ( יהוה ) exalted

B. EXISTENCE - Possession

Num. 14:24 ... because he has ( יהוה ) a different spirit ...
APPENDIX IV

Deut. 10:9 Therefore Levi has (הנ) no portion

Jud. 47:13 ... because I have (הנ) a Levite as priest ...

Jerem. 3: 3(b) ... yet you had (הנ) a harlot's brow ...
5:23 But this people has (הנ) a stubborn heart ...

Ezek. 36: 2 ... the ancient heights have become (הנ) our possession

EXISTENCE ONLY

II Kings 29:15 ... there is (הנ) nothing in my storehouses ...

Isa. 15: 6 ... the verdure is (הנ) no more ...
39: 4 ... there is (הנ) nothing in my storehouses ...

Jer. 14: 5 ... because there is (הנ) no grass

Ezek. 19:14 ... so that there remains (הנ) in it ...
24: 7 ... for her blood is (הנ) still in the midst ...

C. TRANSITION

Gen. 32:11(10) ... now I have become (הנ) two companies

Josh. 7:12 ... because they have become (הנ) a thing for destruction

Isa. 1:14 ... they have become (הנ) a burden to me ...
21 How the faithful city has become (הנ) a harlot
22 Your silver has become (הנ) dross ...
37:27 ... and have become (הנ) like plants of the field

Jer. 2:14 Why then has he become (הנ) a prey ?
20: 7 I have become (הנ) a laughing-stock ...
8 ... the word of God has become (הנ) for me ...
25:38 ... for their land has become (הנ) a waste ...
50:23 How Babylon has become (הנ) a horror ...
51:30 ... they have become (הנ) women
41 How Babylon has become (הנ) a horror ...
43 Her cities have become (הנ) a horror ...

Zeph. 2:15 What a desolation she has become (הנ) ...
Ezek. 22:18 ... the house of Israel has become (שָׁכָר) dross ... (they) have become (שָׁכָר) dross
36:4 ... which have become (שָׁכָר) a prey ...

Isa. 42:22 ... they have become (מַעֲפַה) a prey ...
64:10(b) all our pleasant places have become (מַעֲפַה) ruins.
QAL PERFECT AS COPULA ('STATIVE')

A.

1. **PRONOMINAL SUBJECT - NOMINAL PREDICATE**
   - Jud. 11:35

2. **PRONOMINAL SUBJECT - ADJECTIVAL PREDICATE**
   - Neh. 3:36(4:4)
   - II Chron. 7:21

3. **PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE**
   - Jer. 23:9,14 31:9
   - Hos. 7:2,16 8:8,11
   - Mic. 7:1
   - Ezek. 21:17(12)
   - Isa. 63:19

B.

1. **DEFINED NOMINAL SUBJECT - NOMINAL PREDICATE**
   - Jer. 7:11
   - Isa. 49:5 64:9(10)

2. **DEFINED NOMINAL SUBJECT - ADJECTIVAL PREDICATE**
   - None

3. **DEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE**
   - Gen. 3:22
   - Isa. 33:9
   - Jer. 2:28 6:10 11:13 12:8 15:18
   - Hos. 5:10
   - Ezek. 36:35
APPENDIX VI

QAL PERFECT DENOTING EXISTENCE ('STATIVE')

POSSESSION

A. PRONOMINAL SUBJECT - ADVERBIAL PREDICATE

None

B. DEFINED NOMINAL SUBJECT - ADVERBIAL PREDICATE

Ezek. 36:2

C. INDEFINITE NOMINAL SUBJECT - ADVERBIAL PREDICATE

Num. 14:24

Deut. 10:9

Jud. 17:13

Jer. 3:3(b) 5:23

EXISTENCE

A. DEFINED NOMINAL SUBJECT - ADVERBIAL PREDICATE

Ezek. 24:7

B. INDEFINITE NOMINAL SUBJECT - ADVERBIAL PREDICATE

1. II Kings 20:15

Isa. 39:4

Ezek. 19:14

2. INDEFINITE NOMINAL SUBJECT - NO PREDICATE

Isa. 15:6

Jer. 14:5
QAL PERFECT AS FUTURE NARRATIVE 'TENSE'

A. COPULA

Isa. 32:14  ... the hill and the watchtower will become (היה) dens for ever ...  
47:14  Behold they shall be (יה) like stubble ...  
47:15  Such to you shall be (יה) those with whom ...

B. EXISTENCE

Gen. 18:12  ... shall I have (יהיה) pleasure ... ?

Isa. 14:24  ... as I have planned, so shall it be (יהיה)
50:11  ... this shall you have (יהיה) from my hand

Ezek. 13:11  ... there shall be (יהיה) an overflowing shower ...
21:32(27) ... there shall not be (יהיה) even a trace of it ...
QAL PERFECT AS CONDITIONAL (HYPOTHETICAL)

A. COPULA

Deut. 22:20 But if this thing is (יְהִי) true...

Isa. 1:9 ... we should have become (יִהְיוּ) like Sodom ...

B. EXISTENCE

Lev. 13:32 ... and (if) there is (יְהִי) no yellow hair in it ...

Ruth 1:12 ... if I should ever have (יִהְיוּ) a husband ...

QAL PERFECT WITH WEAK WAL AS PAST NARRATIVE "TENSE"

A. COPULA

Gen. 38:5  He was (וָהָי) in Chezib when she bare him...
Exod. 36:29  And they were separate (וֹזֵי הוֹאמִּים)
II Kings 18:7  And the Lord was (וָהָי) with him...
Jerem. 40:3  ... this thing has come (וָהָי) upon you

B. EXISTENCE

Exo. 36:30  There were (וָהָי) eight frames
QAL PERFECT WITH WEAK WAW AS 'STATIVE'

A. COPULA

Josh.  9:12  ... behold now it is dry and mouldy (חיה)  יקדרוב

B. TRANSITION

Jer.  48:39  ... So Moab has become (חיה) a derision
QAL PERFECT WITH WEAK WAY INTRODUCING A CLAUSE

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<th>Verse</th>
<th>Text</th>
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<td>(וַיִּהָ דוּ) So when he went in ...</td>
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<tr>
<td>I Sam.</td>
<td>1:12</td>
<td>(וַיֶּאֶדֶד) As she continued praying ...</td>
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<td>II Kings</td>
<td>3:15</td>
<td>(וַיִּקָּדָד) And when the ministrel played ...</td>
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<tr>
<td>Jer.</td>
<td>3:9</td>
<td>(וַיִּכְרָא) Because harlotry was so light ...</td>
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<td></td>
<td>37:11</td>
<td>(וַיִּכְרָא) Now when the Chaldean army had withdrawn ...</td>
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<tr>
<td></td>
<td>38:28</td>
<td>(וַיִּכְרָא) And it came to pass when Jerusalem was taken ...</td>
</tr>
</tbody>
</table>
QAL PERFECT + WAW CONSECUTIVE AS FUTURE NARRATIVE 'TENSE'

A. COPULA

Gen. 3:5 ... and you will be (הָיוֹת) like God ...
4:14(a) ... and I shall be (לְדוֹא) a fugitive ...
6:3 ... but his days shall be (לְדוֹא) 120 years
9:13 ... and it shall be (לְדוֹא) a sign of the ...
17:4 ... and you shall be (לְדוֹא) the father of a multitude ...
17:5 ... but your name shall be (לְדוֹא) Abraham
17:8 ... and I will be (לְדוֹא) their God ...
17:11 ... and it shall be (לְדוֹא) a sign ...
17:16 ... and she shall be (לְדוֹא) a mother of nations
18:25 ... so that the righteous fare (לְדוֹא) as the wicked
24:41 ... you will be (לְדוֹא) free from my oath
27:12 ... and I shall seem to be (לְדוֹא) mocking
28:14 And your descendants shall be (לְדוֹא) like ...
28:21 ... then the Lord shall be (לְדוֹא) my God
30:32 ... and such shall be (לְדוֹא) my wages
41:36 That food shall be (לְדוֹא) a reserve ...
45:10 ... and you shall be (לְדוֹא) near me ...
47:25 We will (לְדוֹא) slaves to Pharaoh ...
48:21 ... but God will be (לְדוֹא) with you ...

Ex. 4:16 ... and he shall be (לְדוֹא) a mouth for you ...
6:7 ... and I will be (לְדוֹא) your God ...
12:13 And the blood shall be (לְדוֹא) a sign ...
12:14 And this day shall be (לְדוֹא) for you a memorial ...
12:48 ... he shall be (לְדוֹא) as a native
13:9 And it shall be (לְדוֹא) to you as a sign...
16:5 ... it will be (לְדוֹא) twice as much ...
19:5 ... you shall be (לְדוֹא) my own possession ...
26:6 ... that the tabernacle may be (לְדוֹא) one whole ...
26:11 ... that it may be (לְדוֹא) one whole
27:5 ... so that the net shall extend (לְדוֹא) half way ...
27:7 ... so that the poles shall be (לְדוֹא) upon the two sides ...
29:26 ... and it shall be (לְדוֹא) your portion
29:28 It shall be (לְדוֹא) for Aaron ...
29:37 ... and the altar shall be (לְדוֹא) most holy ...
29:45 ... and I will be (לְדוֹא) their God
30:5 ... and they shall be (לְדוֹא) holders for poles ...
30:16 ... that it may bring (לְדוֹא) the people of Israel to remembrance ...
30:21 ... it shall be (לְדוֹא) a statute forever ...
... that they may be (קדש) most holy...
... and it shall be (קדש) holy.
... and the altar shall be (קדש) most holy.
... and their anointing shall admit them (קדש למלעה).

... and the remainder shall be (קדש) for the priest...
... but the breast shall be (קדש) for Aaron...
... you shall therefore be (קדש) holy...
... and the other (shall be) (קדש) a burnt offering.
And it shall be (קדש) a statute to you...
And this shall be (קדש) an everlasting statute...
You shall be (קדש) holy to me...
... therefore they shall be (קדש) holy.
... that it may go (קדש) with the bread...
And it shall be (קדש) Aaron's...
The sabbath of the land shall provide (קדש)
Seven weeks of years shall be (קדש) to you...
nad they may be (קדש) your property
... and the price of his release shall be (קדש)...
nad I will be (קדש) your God...
... and your land shall be (קדש) a desolation...
... shall be (קדש) 50 shekels of silver...
... your valuation shall be (קדש) 30 shekels
... your valuation shall be (קדש) for a male...
... your valuation for a male shall be (קדש)...
... them your valuation shall be (קדש) according to the seed...

... and (you shall) be (קדש) holy to your God.
And they shall be (קדש למלך...) for the congregation
And it shall be (קדש) a perpetual statute...
Edom shall be (קדש) dispossessed, Seir also shall be (קדש) dispossessed...
And it shall be (קדש) to him...
... and (shall) be (קדש) free of obligation...
and this land shall be (קדש) your possession

And these words ... shall be (קדש) upon your heart
... and they shall be (קדש) as frontlets...
... (you shall) become (קדש) accursed...
... and they shall be (קדש) as frontlets
... it shall be (קדש) a heap forever...
... and he shall be (קדש) your bondsman...
... so that you will be (קדש) altogether joyful
And it shall be (קדש) with him...
... therefore your camp must be (קדש) holy...
... and you shall tend upward only (קדש לקפל)
And the heavens shall be brass ... and you shall be a horror ... And your dead body shall be food ... And you shall grope (ךותב) ... and you shall be oppressed (ךותב) ... and you shall be oppressed (ךותב) So that you shall be driven mad (ךותב) Your life shall hang in doubt ... Then we shall be (ונני) guiltless ... And the city shall be (ויהי) devoted ... they shall be (ויהי) for you a refuge ... but they shall be (ויהי) a snare ... therefore it shall be (ויהי) a witness ... that we may be (ונני) also like the nations and if both you and the king will follow (אלהי ...) the Lord ... then the hand of the Lord will be (ויהי) ... then we will be (ויהי) your servants ... then you shall be (ויהי) our servants and this uncircumcised Philistine shall be (ויהי) one of them the life of my Lord shall be bound ... therefore he shall be (ויהי) my servant ... and I will be (ויהי) abased in your eyes ... then you shall help me (זחיתו ...) a burden to me ... that I ... will be (ויהי) ... and you shall be (ויהי) king over Israel ... I will be (ויהי) with you ... then they will be (ויהי) your servants forever your life shall be (ויהי) for his life ... your life shall go (ויהי) for his life ... and (I) will be (ויהי) a lying spirit ... And the corpse of Jezebel shall be (ויהי) as dung ... and they shall be (ויהי) eunuchs ... And the strong shall be (ויהי) tow ... and it shall be (ויהי) devoured ... and it shall be (ויהי) trampled down.
| Isa. 6:13 | ... and it will be (הנהיה) burned again ... |
| Isa. 9:4(5) | ... and it will be (הנהיה) burned as fuel ... |
| Jer. 11:5 | Righteousness shall be (יהוה) the girdle ... |
| Jer. 11:10 | ... and his dwellings shall be (יהוה) glorious. |
| Jer. 13:19 | And Babylon ... will be (יהוה) like ... |
| Jer. 14:2 | ... they will take captive (יהוה) ... |
| Jer. 17:1 | ... and will become (יהוה) a heap of ruins ... |
| Jer. 19:10 | And those who are the pillars of the land will be crushed (יהוה מָדְבָכָר) |
| Jer. 19:20 | It will be (יהוה) a sign ... |
| Jer. 22:21 | ... and he shall be (יהוה) a father ... |
| Jer. 23:18 | Her merchandise ... will be (יהוה) dedicated ... |
| Jer. 28:4 | ... will be (יהוה) like a first ripe fig ... |
| Jer. 28:13 | Therefore the word of the Lord will be (יהוה) |
| Jer. 28:18 | ... you will be (יהוה) beaten down ... |
| Jer. 28:19 | ... and it will be (יהוה) sheer terror ... |
| Jer. 29:2 | ... and she shall be (יהוה) to me like --- |
| Jer. 29:5 | ... your foes shall be (יהוה) like small dust ... |
| Jer. 29:7 | ... shall be (יהוה) like a dream ... |
| Jer. 30:20 | ... but your eyes shall see (יהודים ... יהוה) your Teacher |
| Jer. 30:23 | ... which will be (יהוה) rich and plenteous ... |
| Jer. 30:26 | Moreover, the light of the moon will be (יהוה) like ... |
| Jer. 30:32 | And every stroke ... will be (יהוה) ... |
| Jer. 32:2 | Each will be (יהוה) like a hiding place ... |
| Jer. 32:17 | And the effect of righteousness will be (יהוה) |
| Jer. 33:6 | And he will be (יהוה) the stability ... |
| Jer. 33:12 | And the people will be (יהוה) as if burned. |
| Jer. 34:13 | ... it shall be (יהוה) the haunt of jackals ... |
| Jer. 39:7 | ... and they shall be (יהוה) eunuchs ... |
| Jer. 7:23 | ... and I will be (יהוה) your God... |
| Jer. 7:33 | And the dead bodies of this people will be (יהוה) food ... |
| Jer. 11:4 | So shall you be (יהוה) my people ... |
| Jer. 16:4 | ... and their dead bodies shall be (יהוה) ... |
| Jer. 17:6 | He is (יהוה) like a shrub in the desert ... |
| Jer. 17:7 | ... and whose confidence is (יהוה) Yahweh |
| Jer. 17:8 | He is (יהוה) like a tree ... its leaves remain (יהוה) |
| Jer. 19:13 | The houses of Jerusalem shall be (יהוה) ... |
| Jer. 24:7 | ... and they shall be (יהוה) my people ... |
| Jer. 25:33 | And those slain ... shall extend (יהוה) from one end ... |
| Jer. 30:20 | Their children shall be (יהוה) as they were ... |
| Jer. 30:21 | Their prince shall be (יהוה) one of themselves ... |
| Jer. 30:22 | And you shall be (יהוה) my people ... |
| Jer. 31:12 | ... their life shall be (יהוה) like a watered garden ... |
| Jer. 31:33 | ... I will be (יהוה) their God ... |
| Jer. 32:38 | And they shall be (יהוה) my people ... |
| Jer. 33:9 | And this city shall be (יהוה) to me ... |
APPENDIX XII

Jer. 34:20 ... their dead bodies shall be ( הָעִיִּכּוּד ) food ...
39:16 And they shall be ( הָעִיִּכּוּד ) accomplished before you ...
48:26 ... and he too shall be held ( הָעִיִּכּוּד ) in derision ...
48:41 ... the heart of the warriors ... shall be ( הָעִיִּכּוּד )
49:22 ... and the heart of the warriors shall be ( הָעִיִּכּוּד )
50:10 Chaldea shall be ( הָעִיִּכּוּד ) plundered ...
50:13 ... but shall be ( הָעִיִּכּוּד ) an utter desolation ...

Hos. 2: 1(1:10) Yet the number of the people ... shall be ( הָעִיִּכּוּד )...

Joel 4:17(3:17) ... and Jerusalem shall be ( הָעִיִּכּוּד ) holy ...

Mic. 2:11 ... he would be ( הָעִיִּכּוּד ) the preacher ...
5: 4(5) And this shall be ( הָעִיִּכּוּד ) peace ...
5: 6(7) Then the remnant of Jacob shall be ( הָעִיִּכּוּד ) ...
5: 7(8) ... the remnant of Jacob shall be ( הָעִיִּכּוּד ) ...
7:13 But the earth will be ( הָעִיִּכּוּד ) desolate ...

Habak. 2: 7 Then you will be ( הָעִיִּכּוּד ) booty for them ...

Zeph. 1:13 Their goods shall be ( הָעִיִּכּוּד ) plundered ...
2: 6 And you, o sea coast shall be ( הָעִיִּכּוּד ) pastures ...
2: 7 The seacoast shall become ( הָעִיִּכּוּד ) the possession ...

Isa. 49:23 Kings shall be ( הָעִיִּכּוּד ) your foster-fathers ...
55:13 ... and it shall be ( הָעִיִּכּוּד ) to the Lord ...
56:12 ... tomorrow will be ( הָעִיִּכּוּד ) like this day ...
58:11 ... and you shall be ( הָעִיִּכּוּד ) like a watered garden ...
60:19 ... but the Lord will be your ( הָעִיִּכּוּד ) everlasting light ...
62: 3 You shall be ( הָעִיִּכּוּד ) a crown of beauty ...
66:24 and they shall be ( הָעִיִּכּוּד ) an abhorrence ...

Ezek. 5:15 You shall be ( הָעִיִּכּוּד ) a reproach ...
11:20 ... and they shall be ( זָרִים ) my people ...
13: 9 My hand will be ( הָעִיִּכּוּד ) against the prophets ...
14:11 ... and they will be ( זָרִים ) my people ...
20:20 ... that they may be ( זָרִים ) a sign ...
21:28(23) But to them it will seem ( הָעִיִּכּוּד ) like ...
24:24 This shall Ezekiel be ( הָעִיִּכּוּד ) to you ...
24:27 So you will be ( הָעִיִּכּוּד ) a sign to them
29: 9 And the land of Egypt shall be ( הָעִיִּכּוּד ) ...
29:14 ... and there they shall be ( זָרִים ) a lowly kingdom ...
29:19 ... and it shall be ( הָעִיִּכּוּד ) the wages ...
34:27 ... and they shall be ( זָרִים ) secure ...
36:12 ... and you shall be ( הָעִיִּכּוּד ) their inheritance ...
36:28 ... and you shall be ( הָעִיִּכּוּד ) my people
37:19 ... and they may be ( זָרִים ) one ...
37:20 When the sticks ... are (shall be) ( זָרִים ) ...
37:23 ... and they shall be ( זָרִים ) my people
<table>
<thead>
<tr>
<th>Scripture</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ezek.</td>
<td>37:27</td>
<td>My dwelling-place shall be (יִשְׂרָאֵל) with them, and I will be (יְהֹוָה) their God...</td>
</tr>
<tr>
<td></td>
<td>39:13</td>
<td>...and it will redound (יְהֹוָה) to their glory...</td>
</tr>
</tbody>
</table>
| | 44:2 | ...therefore it shall remain shut (יְהֹוָה)...
| | 44:11 | They shall be (יְהֹוָה) ministers...
| | 45:4 | ...and it shall be (יְהֹוָה) a place for...
| | 45:5 | ...shall be (יְהֹוָה) for the Levites...
| | 47:12 | ...their fruit will be (יְהֹוָה) for food...
| | 48:18 | ...its produce shall be (יְהֹוָה) food for the workers...
| Obad. | 16 | ...and shall be (יְהֹוָה) as though they had not been...
| | 17 | ...and it shall be (יְהֹוָה) holy...
| | 18 | The house of Jacob shall be (יְהֹוָה) a fire...
| | 21 | ...and the kingdom shall be (יְהֹוָה) the Lord's...
| Zech. | 2:15(11) | ...and shall be (יְהֹוָה) my people...
| | 8:8 | ...and they shall be (יְהֹוָה) my people...
| | 8:13 | ...and you shall be (יְהֹוָה) a blessing...
| | 9:7 | ...it shall be (יְהֹוָה) like a clan in Judah...
| | 10:5 | Together they shall be (יְהֹוָה) like mighty men...
| | 12:8 | ...the feeblest...shall be (יְהֹוָה) like all...
| | 14:20 | ...and the pots in the house of the Lord shall be (יְהֹוָה) like...
| | 14:21 | And every pot shall be (יְהֹוָה) sacred...
| Mal. | 3:3 | ...till they present (יְהֹוָה) right offerings to the Lord...
| | 3:5 | ...I will be (יְהֹוָה) a swift witness...
| | 3:19(4:1) | ...When all the arrogant...will be (יְהֹוָה) stubble...
| Nehem. | 4:16(22) | ...that they may be (יְהֹוָה) a guard...
| | 10:39(38) | And the priest...shall be (יְהֹוָה) with the Levites...
| I Chron. | 4:10 | ...and that they hand might be (יְהֹוָה) with me...
| | 19:12 | ...then you shall help me (יְהֹוָה לְךָ לִשְׁנוֹצֵךְ)
| II Chron. | 10:7 | ...then they will be (יְהֹוָה) your servants...
| | 18:21 | ...and (I) will be (יְהֹוָה) a lying spirit...
| | 19:10 | ...and wrath may not come (יְהֹוָה) upon you...

**B. EXISTENCE**

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>6:21</td>
<td>and it shall serve (יְהֹוָה) as food for you...</td>
</tr>
<tr>
<td></td>
<td>17:13</td>
<td>So shall my covenant be (יְהֹוָה) in your flesh...</td>
</tr>
</tbody>
</table>
... and there shall be ( "בש" ) blood throughout all the land of Egypt ...  

11: 6 And there shall be ( "בש" ) a great cry ...  
12: 6 And you shall keep ( "בש" ) it ...  
13:16 It shall be ( "בש" ) as a mark on your hand ...  
26:25 And there shall be ( "בש" ) eight frames ...  
28:30 ... and they shall be ( "בש" ) upon Aaron's heart ...  
28:32 It shall have ( "בש" ) in it an opening ...  
28:35 And it shall be ( "בש" ) upon Aaron ...  
28:37 ... and it shall be ( "בש" ) upon the mitre ...  
28:38 It shall be ( "בש" ) upon Aaron's head ... it shall always be ( "בש" ) upon his forehead ...  
28:43 And they shall be ( "בש" ) upon Aaron ...  
29: 1 ... and the priesthood shall be ( "בש" ) theirs ...  

... and it shall be( "בש" ) yours and your son's  
22:27 ... it shall remain ( "בש" ) seven days ...  
25:28 ... what he sold shall remain ( "בש" ) in the hand ...  
27:15 ... and it shall be ( "בש" ) his  

... the Levites shall be ( "כ" ) mine  
3:12 ... and the Levites shall be ( "כ" ) mine  
3:45 ... that they may be used ( "כ" ) in doing the service  
7: 5 ... that it may be ( "כ" ) theirs  
8:11 ... and the Levites shall be ( "כ" ) mine  
8:14 ... and you shall use them ( "כ" ) for summoning ...  
10: 2 ... the trumpets shall be ( "כ" ) to you ...  
10: 8 ... they shall serve ( "כ" ) you for remembrance  
10:10 ... and you will serve ( "כ" ) as eyes for us  
15:39 And it shall be ( "כ" ) to you a tassel ...  
19:10 And this shall be ( "כ" ) to the people of Israel ...  
27:11 ... and it shall be ( "כ" ) to the people of Israel ...  
34: 3 And your south side shall be ( "כ" ) from the wilderness ... and your southern boundaries shall be ( "כ" )...  
34: 4 ... and its end shall be ( "כ" )...  
34: 5 ... and its termination shall be ( "כ" ...  
34: 6 ... you shall have ( "כ" ) the great sea ...  
34: 8 ... and the end of the boundary shall be ( "כ" )...  
34: 9 ... and its end shall be ( "כ" )...  
34:12 ... and its end shall be ( "כ" )...  
35: 3 The cities shall be ( "כ" ) theirs to dwell in  
35:12 The cities shall be ( "כ" ) for you ...  
35:29 These things shall be ( "כ" ) for a statute ...  

... and she shall be ( "כ" ) your wife  
21:13 ... and it shall be ( "כ" ) with you  
22: 2 And it would be ( "כ" ) sin in you  
23:22(21) They shall be ( "כ" ) upon you ...  
31:17 ... and they will be devoured ( "כ" )...  
31:26 ... that it may be ( "כ" ) there for a witness ...
<table>
<thead>
<tr>
<th>Book</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Josh.</td>
<td>4:7</td>
<td>... so those stones shall be ( יהוה ) to the people ...</td>
</tr>
<tr>
<td></td>
<td>17:18</td>
<td>... you shall clear it and possess ( יהוה ) it ...</td>
</tr>
<tr>
<td>Jud.</td>
<td>11:31</td>
<td>... shall be ( יהוה ) the Lord's ...</td>
</tr>
<tr>
<td>II Sam.</td>
<td>9:10</td>
<td>... that your master's son may have ( יהוה ) bread ...</td>
</tr>
<tr>
<td>I Kings</td>
<td>9:3</td>
<td>... my eyes and my heart will be ( יהוה ) there ...</td>
</tr>
<tr>
<td>Isa.</td>
<td>11:16</td>
<td>And there will be ( יהוה ) a highway ...</td>
</tr>
<tr>
<td></td>
<td>17:9</td>
<td>... and there will be ( יהוה ) desolation</td>
</tr>
<tr>
<td></td>
<td>29:2</td>
<td>And there shall be ( יהוה ) moaning ...</td>
</tr>
<tr>
<td></td>
<td>29:5</td>
<td>it shall be ( יהוה ) in an instant ...</td>
</tr>
<tr>
<td></td>
<td>30:25</td>
<td>And upon every lofty mountain ... there will be ( יהוה )</td>
</tr>
<tr>
<td></td>
<td>35:8</td>
<td>And a highway shall be ( יהוה ) there ...</td>
</tr>
<tr>
<td>Jerem.</td>
<td>20:9</td>
<td>... there is ( יהוה ) in my heart ...</td>
</tr>
<tr>
<td></td>
<td>21:9</td>
<td>... and shall have ( יהוה ) his life as a prize ...</td>
</tr>
<tr>
<td></td>
<td>38:2</td>
<td>... he shall have ( יהוה ) his life ...</td>
</tr>
<tr>
<td></td>
<td>39:10</td>
<td>... but you shall have ( יהוה ) your life ...</td>
</tr>
<tr>
<td>Ezek.</td>
<td>7:16</td>
<td>... they will be ( יהוה ) on the mountains ...</td>
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<tr>
<td></td>
<td>30:4</td>
<td>... and anguish shall be ( יהוה ) in Ethiopia ...</td>
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<tr>
<td></td>
<td>30:9</td>
<td>... and anguish shall come ( יהוה ) upon them ...</td>
</tr>
<tr>
<td></td>
<td>44:28</td>
<td>They shall have ( יהוה ) no inheritance ...</td>
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<tr>
<td></td>
<td>46:17</td>
<td>... it shall be ( יהוה ) his to the year of liberty ...</td>
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<tr>
<td></td>
<td>47:9</td>
<td>... and there will be ( יהוה ) many fish ...</td>
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<tr>
<td></td>
<td>47:17</td>
<td>So the boundary shall run ( יהוה ) ...</td>
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<tr>
<td></td>
<td>47:22</td>
<td>... they shall be ( יהוה ) to you ...</td>
</tr>
<tr>
<td></td>
<td>48:8</td>
<td>... with ( יהוה ) the sanctuary ( RV And the sanctuary shall be ) in the midst ...</td>
</tr>
<tr>
<td></td>
<td>48:10</td>
<td>... with ( יהוה ) the sanctuary ( RV And the sanctuary shall be ) in the midst ...</td>
</tr>
<tr>
<td></td>
<td>48:12</td>
<td>And it shall belong ( יהוה ) to them ...</td>
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<tr>
<td></td>
<td>48:15</td>
<td>... in the midst of it shall be ( יהוה ) the city.</td>
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<tr>
<td></td>
<td>48:17</td>
<td>And the city shall have ( יהוה ) open land ...</td>
</tr>
<tr>
<td></td>
<td>48:18</td>
<td>... and it shall be ( יהוה ) alongside ...</td>
</tr>
<tr>
<td></td>
<td>48:21</td>
<td>... The holy portion with the sanctuary of the temple ( RV shall be ) ( יהוה ) in its midst.</td>
</tr>
<tr>
<td></td>
<td>48:28</td>
<td>... the boundary shall run ( יהוה ) ...</td>
</tr>
<tr>
<td>Zech.</td>
<td>5:13</td>
<td>And there shall be ( יהוה ) a priest ...</td>
</tr>
<tr>
<td></td>
<td>10:6</td>
<td>... and they shall be ( יהוה ) as though ...</td>
</tr>
<tr>
<td></td>
<td>14:7</td>
<td>And there shall be ( יהוה ) continuous day ... for an evening there shall be ( יהוה ) light</td>
</tr>
<tr>
<td>Mal.</td>
<td>3:17</td>
<td>They shall be ( יהוה ) mine ...</td>
</tr>
</tbody>
</table>
### Ruth 1:11
... that they may become (יָתוֹם) your husbands. He shall be (יָתוֹמ) to you ...

### Dan. 12:1
And there shall be (יָתוֹם) a time of trouble ...

### Nehem. 6:13
RSV - and so they could give me an evil name
RV - they might have (יָתוֹם) matter for an evil report

### II Chron. 7:16
... my eyes and my heart will be (יָתוֹם) there ...

#### C. TRANSITION

<table>
<thead>
<tr>
<th>Book</th>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>28:3</td>
<td>... that you may become (יָתיָם) a company</td>
</tr>
<tr>
<td></td>
<td>34:16</td>
<td>... and (we will) become (יָתיָם) one people</td>
</tr>
<tr>
<td>Ex.</td>
<td>4:9</td>
<td>... (it) will become (יָתיָם) blood</td>
</tr>
<tr>
<td></td>
<td>9:9</td>
<td>And it shall become (יָתיָם) fine dust ... and become (יָתיָם) boils breaking out in sores ...</td>
</tr>
<tr>
<td></td>
<td>22:23(24)</td>
<td>And your wives shall become (יָתיָם) widows ...</td>
</tr>
<tr>
<td>Num.</td>
<td>5:27</td>
<td>... and the woman shall become (יָתיָם) an execration...</td>
</tr>
<tr>
<td></td>
<td>11:20</td>
<td>... and becomes (יָתיָם) loathsome to you ...</td>
</tr>
<tr>
<td>Deut.</td>
<td>28:37</td>
<td>And you shall become (יָתיָם) a horror ...</td>
</tr>
<tr>
<td>Jud.</td>
<td>2:3</td>
<td>... but they shall become (יָתיָם) adversaries ...</td>
</tr>
<tr>
<td>I Kings</td>
<td>9:7</td>
<td>... and Israel will become (יָתיָם) a proverb ...</td>
</tr>
<tr>
<td>II Kings</td>
<td>21:14</td>
<td>... and they shall become (יָתיָם) a prey ...</td>
</tr>
<tr>
<td>Isa.</td>
<td>7:25</td>
<td>But they will become (יָתיָם) a place ...</td>
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<td></td>
<td>8:14</td>
<td>And he will become (יָתיָם) a sanctuary ...</td>
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<td></td>
<td>10:17</td>
<td>The light of Israel will become (יָתיָם) a fire ...</td>
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<tr>
<td></td>
<td>19:17</td>
<td>And the land of Judah will become (יָתיָם)</td>
</tr>
<tr>
<td></td>
<td>22:23</td>
<td>... and he will become (יָתיָם) a throne ...</td>
</tr>
<tr>
<td></td>
<td>30:3</td>
<td>There shall the protection of Pharaoh turn (יָתיָם) to your shame ...</td>
</tr>
<tr>
<td></td>
<td>32:15</td>
<td>... and the wilderness becomes (יָתיָם) a fruitful field...</td>
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<tr>
<td></td>
<td>34:9</td>
<td>... her land shall become (יָתיָם) burning pitch</td>
</tr>
<tr>
<td></td>
<td>35:7</td>
<td>The burning sand shall become (יָתיָם) a pool ...</td>
</tr>
<tr>
<td>Jerem.</td>
<td>25:11</td>
<td>This whole land shall become (יָתיָם) a ruin ...</td>
</tr>
<tr>
<td></td>
<td>30:16</td>
<td>... those who despoil you shall become (יָתיָם) a spoil...</td>
</tr>
<tr>
<td></td>
<td>42:18</td>
<td>... You shall become (יָתיָם) an execration ...</td>
</tr>
<tr>
<td></td>
<td>44:12</td>
<td>... and they shall become (יָתיָם) an execration ...</td>
</tr>
<tr>
<td></td>
<td>47:2</td>
<td>... and shall become (יָתיָם) an overflowing torrent ...</td>
</tr>
</tbody>
</table>
APPENDIX XII

Jerem. 49: 2  ... it shall become (היהת) a desolate wound ...
49:17  Edom shall become (היתה) a horror ...
49:32  Their camels shall become (והיה) booty ...
49:33  Hazor shall become (היתה) ...
50:37  ... that they may become (והיה) women ...
51:37  And Babylon shall become (חיית) a heap ...

Isa. 48:4  ... the uneven ground shall become (והי) level ...
44:15  Then it becomes (והי) fuel for a man ...
65:10  Sharon shall become (והי) a pasture ...

Ezek. 17:23  ... and (might) become (והי) a noble cedar ...
26:5  ... and she shall become (והי) a spoil ...
37:17  ... that they may become (והי) one ...

Zech. 2:13(9)  ... and they shall become (והי) plunder ...
10:7  Then Ephraim shall become (והי) like ...
14:9  And the Lord will become (והי) king ...

II Chron. 13:9  ... becomes (והי) a priest of what are no gods.
QL PERFECT WITH WAI CONSECUTIVE AS A COPULA (FUTURE)

A.

1. PRONOMINAL SUBJECT - NOMINAL PREDICATE

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<tr>
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<td>I Sam.</td>
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<td>Micah</td>
<td>2:11 5:4(5)</td>
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<td>Hab.</td>
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<td>Zeph.</td>
<td>2:6</td>
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<tr>
<td>Zech.</td>
<td>2:15(11) 8:8, 13(b)</td>
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<tr>
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II Chr. 18:21

2. DEFINED NOMINAL SUBJECT - NOMINAL PREDICATE

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<tr>
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<tr>
<td>Hosea</td>
<td>2:1(1:10)</td>
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<td>Ezek.</td>
<td>29:9</td>
</tr>
<tr>
<td>Obad.</td>
<td>18</td>
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<tr>
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<td>19:10</td>
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</table>

B.

1. PRONOMINAL SUBJECT - ADJECTIVAL PREDICATE

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<tr>
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<tr>
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<tr>
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<td>I Sam.</td>
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</tr>
<tr>
<td>II Sam.</td>
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</tr>
<tr>
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Ezek. 34:27 37:19 44:2
Obad. #6,17
Zech. 9:17 10:5

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Gen. 18:25 28:14
Ex. 26:6,11 29:37
Lev. 27:16
Deut. 23:15(14) 28:23,66
Josh. 6:17
I Sam. 17:36 25:29
II Kings 9:37
Joel. 4:17(3:17)
Micah 7:13
Zeph. 1:13
Zech. 12:8 14:20,21
Mal. 3:19 (4:1)

C.
1. PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE
Gen. 27:12 45:10
Ex. 16:5(b) 29:28
Lev. 24:7,9 25:45
Num. 19:9 25:13
APPENDIX XIII

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<td>21:20(23), 37:20, 37:13, 45:5</td>
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<td>19:12</td>
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<td>II Chr.</td>
<td>10:7</td>
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2. **DEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE**

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<td>Ex.</td>
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<td>Jerem.</td>
<td>7:33, 16:4, 25:33, 33:9, 34:20</td>
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<tr>
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<td>6:6(7), 7(8)</td>
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<tr>
<td>Zeph.</td>
<td>2:2</td>
</tr>
<tr>
<td>Ezek.</td>
<td>13:9, 24:24, 30:9, 37:27(a), 47:12, 48:18(b)</td>
</tr>
<tr>
<td>Obad.</td>
<td>21</td>
</tr>
<tr>
<td>Neh.</td>
<td>10:39(38)</td>
</tr>
<tr>
<td>I Chr.</td>
<td>4:10</td>
</tr>
</tbody>
</table>
QAL PERFECT WITH WAW CONSECUTIVE TO DENOTE FUTURE EXISTENCE

A. Statements of Existence only

1. PRONOMINAL SUBJECT - NO PREDICATE

None

2. INDEFINITE NOMINAL SUBJECT - NO PREDICATE

None

B. Statements of Possession

1. PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

Ex. 12:6
Lev. 10:15 27:15
Num. 8:11 15:39
Deut. 21:13
Josh. 17:18
Jud. 11:31
Ezek. 46:17 48:12
Mal. 3:17
Ruth 4:15

2. DEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

Ex. 29:9
Num. 3:12,45 8:14 34:6 35:3
Josh. 4:7
Jerem. 21:9 38:2 39:18

3. INDEFINITE NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

Ex. 28:32
C. **Statements of Existence qualified Adverbially**

1. **PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE**

<table>
<thead>
<tr>
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</tr>
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<tr>
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</tr>
<tr>
<td>Ex.</td>
<td>13:16 28:30,35,37,38,43</td>
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<tr>
<td>Lev.</td>
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</tr>
<tr>
<td>Num.</td>
<td>7:5 10:2,10,31 19:10 27:11</td>
</tr>
<tr>
<td>Deut.</td>
<td>22:2 28:46 31:17,26</td>
</tr>
<tr>
<td>Isa.</td>
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</tr>
<tr>
<td>Ezek.</td>
<td>7:16 47:22 48:18</td>
</tr>
<tr>
<td>Zech.</td>
<td>10:6</td>
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</tbody>
</table>

2. **DEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE**

<table>
<thead>
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<tbody>
<tr>
<td>Gen.</td>
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</tr>
<tr>
<td>Num.</td>
<td>10:8 34:3,4,5,8,9,12 35:12,29</td>
</tr>
<tr>
<td>I Kings</td>
<td>9:3</td>
</tr>
<tr>
<td>Ezek.</td>
<td>47:17 48:8,10,15 48:21,28</td>
</tr>
<tr>
<td>II Chr.</td>
<td>7:16</td>
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3. **INDEFINITE NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE**

<table>
<thead>
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<tr>
<td>Ex.</td>
<td>7:19 11:6 26:25</td>
</tr>
<tr>
<td>Deut.</td>
<td>23:22</td>
</tr>
<tr>
<td>Isa.</td>
<td>11:16 17:9 29:2(a) 30:25 35:8</td>
</tr>
<tr>
<td>Jerem.</td>
<td>20:9</td>
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<td>Book</td>
<td>Chapter</td>
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<tr>
<td>Ezek.</td>
<td>30:4</td>
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<tr>
<td>Zech.</td>
<td>6:13</td>
</tr>
<tr>
<td>Dan.</td>
<td>12:1</td>
</tr>
</tbody>
</table>
A. COPULA

Num.  11:8  (וְהָיָה) And the taste of it was like the taste of ...

Josh.  15:4  (וְהָיָה) and comes to its end at the sea. (RV past)
       15:7  (וְהָיָה) and ends at Enrogel. "
       15:11 (וְהָיָה) then the boundary comes to an end "
       16:3  (וְהָיָה) and it ends at the sea "
       16:8  (וְהָיָה) and ends at the sea "
       18:12 (וְהָיָה) and it ends at the wilderness "
       18:14 (וְהָיָה) and it ends at Kiriathbaal "
       18:19 (וְהָיָה) and the boundary ends ...
       18:21 (וְהָיָה) Now the cities of the tribe of Benjamin were ...
       19:14 (וְהָיָה) and it ends at the valley of Iphtahel (RV past)
       19:22 (וְהָיָה) and its boundary ends "
       19:29 (וְהָיָה) and it ends at the sea "

Jud.  2:18 (וְהָיָה) the Lord was with the Judge

I Sam.  13:21 (וְהָיָה) And the charge was a pin ... (RV - Yet they had a file for the mattocks ...)

I Chr.  9:26 (וְהָיָה) (they) were in charge of the chambers

B. EXISTENCE

Gen.  30:42 (וְהָיָה) so the feeble were Laban's ...

Ezek.  48:1 (וְהָיָה) and extending from the east to the west

Hag.  2:16 (וְהָיָה) there were but ten ... (וְהָיָה) there were but twenty

C. TRANSITION

Gen.  2:10 ... it divided and became (וְהָיָה) four rivers ...  
       2:24 ... and they become (RV shall become) (וְהָיָה) one flesh

Ezek.  44:12 (וְהָיָה) and became a stumbling-block
QAL PERFECT WITH HAW CONSECUTIVE AS COPULA (FREQUENTATIVE)

A. DEFINED NOMINAL SUBJECT - NOMINAL PREDICATE

Josh. 18:21
I Sam. 13:21

B. DEFINED NOMINAL SUBJECT - ADJECTIVAL PREDICATE

Num. 11:18

C. DEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

Josh. 15:4, 7, 11 16:3, 8 18:12, 14, 19 19:14, 22, 29
Jud. 2:18

2. PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

I Chr. 9:26
Q AL PERFECT WITH מָהֵן CONSECUTIVE TO CONTINUE IMPERATIVE OR JUSSIVE

1. CONTINUING JUSSIVE

A. COPULA

I Kings 8:61 Let your heart therefore be ( וְהָיִתְוָה ) wholly true ...
Jerem. 20:16 Let that man be ( וְהָיִיתְוָה ) like the cities ...

B. EXISTENCE

Gen. 1:14 ... and let them be ( וְהָיִיתְוָה ) for signs ...
1:15 ... and let them be ( וְהָיִיתְוָה ) lights ...
31:44 ... and let it be ( וְהָיִיתְוָה ) a witness ...
I Kings 2:7 ... and let them be ( וְהָיִיתְוָה ) among those who eat ...
Ezek. 4:3 ... and let it be ( וְהָיִיתְוָה ) in a state of siege.

2. CONTINUING IMPERATIVE

COPULA

Exod. 19:11 And be ready ( וְהָיִיתְוָה לְגֹנָו הָגָוָנִים ) by the third day
Lev. 11:44 and be ( וְהָיִיתְוָה לְגָוָוָה ) holy, for I am holy
20:7 ... and be ( וְהָיִיתְוָה לְגָוָוָה ) holy ...
Josh. 8:4 but hold yourself ( וְהָיִיתְוָה לְגָוָוָה ) all in readiness
Jud. 11:6 come and be ( וְהָיִיתְוָה לְגָוָוָה ) our leader ...
I Sam. 4:9 acquit yourselves ( וְהָיִיתְוָה לְגָוָוָה ) like men
II Sam. 14:2 but behave ( וְהָיִיתְוָה לְגָוָוָה ) like a woman ...
I Kings 2:2 be strong, and show yourself ( וְהָיִיתְוָה לְגָוָוָה ) a man
Ezek. 38:7 and be ( וְהָיִיתְוָה לְגָוָוָה ) a guard for them.
### QAL Perfect with Waw Consecutive as Future 'Tense'

**INTRODUCING A CLAUSE**

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<th>... (יִרְדָּה) and whoever finds me will slay me.</th>
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<td></td>
<td>9:14</td>
<td>(יִרְדָּה) When I bring clouds over the earth</td>
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<tr>
<td></td>
<td>9:16</td>
<td>(יִרְדָּה) When the bow is in the clouds ...</td>
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<tr>
<td></td>
<td>12:12</td>
<td>(יִרְדָּה) And when the Egyptians see you ...</td>
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<tr>
<td></td>
<td>27:40</td>
<td>(יִרְדָּה) but when you break loose ...</td>
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<tr>
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<td>32:9(8)</td>
<td>(יִרְדָּה) then the company which is left ...</td>
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<tr>
<td></td>
<td>44:31</td>
<td>(יִרְדָּה) When he sees that the lad is not with us ...</td>
</tr>
<tr>
<td></td>
<td>46:33</td>
<td>(יִרְדָּה) When Pharaoh calls you ...</td>
</tr>
<tr>
<td></td>
<td>47:24</td>
<td>(יִרְדָּה) And at the harvests you shall give ...</td>
</tr>
<tr>
<td>Ex.</td>
<td>1:10</td>
<td>... (יִרְדָּה) and if war befell us ...</td>
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<td></td>
<td>3:21</td>
<td>... (יִרְדָּה) and when you go ...</td>
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<td></td>
<td>4:8</td>
<td>(יִרְדָּה) If they will not believe you ...</td>
</tr>
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<td></td>
<td>4:9</td>
<td>(יִרְדָּה) If they will not believe ... (יִרְדָּה) and the water which you shall take from the Nile will become ...</td>
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<td>12:25</td>
<td>(יִרְדָּה) and when you come to the land ...</td>
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<td>12:26</td>
<td>(יִרְדָּה) And when your children say to you ...</td>
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APPENDIX XIX

Isa. 10:20 (יהי) In that day ...
10:27 (יהי) And in that day ...
11:10 (יהי) In that day ...
11:11 (יהי) In that day ...
13:14 (יהי) And like a hunted gazelle ...
14: 3 (יהי) When the Lord has given you rest ...
16:12 (יהי) And when Moab presents himself ...
17: 4 (יהי) In that day ...
17: 5 (יהי) It shall be as when the reaper gathers ...
22:20 (יהי) In that day ...
23:15 (יהי) In that day ...
23:17 (יהי) At the end of 70 years ...
24: 2 (יהי) And it shall be, as with the people ...
24:18 (יהי) He who flees at the sound of the terror ...
24:21 (יהי) On that day ...
27:12 (יהי) In that day ...
27:13 (יהי) And in that day ...
29: 4 (יהי) Your voice shall come from the ground
29: 8 (יהי) As when a hungry man dreams ...

Jerem 3:16 (יהי) And when you have multiplied ...
 4: 9 (יהי) In that day ...
 5:19 (יהי) And when your people say ...
12:15 (יהי) And after I have plucked them up ...
12:16 (יהי) And it shall come to pass, if ....
15: 2 (יהי) And when they ask you ...
16:10 (יהי) And when you tell this people ...
17:24 (יהי) But if you listen to me ...
25:12 (יהי) Then after seventy years are completed ...
25:28 (יהי) And if they refuse to accept the cup ...
27: 8 (יהי) But if any nation ...
30: 8 (יהי) And it shall come to pass in that day ...
31:28 (יהי) And it shall come to pass that ...
42: 4 (יהי) And whatever the Lord answers ...
42:16 (יהי) Then the sword which you fear ...
49:39 (יהי) But in the latter days ...
51:63 (יהי) When you finish reading ...

Hosea 1: 5 (יהי) And on that day ...
 2: 1(1:10) (יהי) And in the place where it was said ...
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Joel 3: 1(2:28) (יהי) And it shall come to pass afterward ...
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<td>and in the morning ...</td>
</tr>
<tr>
<td>I Chron.</td>
<td>17:11</td>
<td>(הָרִים)</td>
<td>When your days are fulfilled ...</td>
</tr>
</tbody>
</table>
QAL PERFECT WITH WAY CONSECUTIVE AS FREQUENTATIVE
INTRODUCING A CLAUSE

Gen. 30:41 Whenever the stronger of the flock were breeding
Whenever the stronger of the flock were breeding
Ex. 17:11 Whenever Moses held up his hand
Whenever Moses held up his hand
33:7 and everyone who sought the Lord would...
and everyone who sought the Lord would...
33:8 Whenever Moses went out to the tent
Whenever Moses went out to the tent
33:9 When Moses entered the tent
When Moses entered the tent
Num. 21:9 And if a serpent bit any man
And if a serpent bit any man
Jud. 2:19 But whenever the judge died
But whenever the judge died
6:3 For whenever the Israelites put in seed
For whenever the Israelites put in seed
19:30 And all who saw it said...
And all who saw it said...
I Sam. 13:22 So on the day of battle
So on the day of battle
16:23 And whenever the evil spirit from God was upon Saul.
And whenever the evil spirit from God was upon Saul.
II Sam. 14:26 for at the end of every year he used to cut it
והיה媽ן يومי לימי

15:5 And whenever a man came near
והיה בקרב איש לאשהות
QAL IMPERFECT AS FUTURE NARRATIVE TENSE

A. USED AS A COPULA

Gen. 4:12 You shall be (הנהנ) a fugitive and wonderer
6:19 ... they shall be (הנהנ) male and female
9: 2 The fear of you ... shall be (הנהנ) upon ...
9:25 ... a slave of slaves shall he be (הנהנ)...
15: 5 ... so shall your descendants be (הנהנ)
13 ... your descendants will be (הנהנ) sojourners ...
16:12 He shall be (הנהנ) a wild ass ...
27:33 ... he shall be (הנהנ) blessed ...
27:39 ... your dwelling shall be (הנהנ) away from ...
28:22 ... this stone shall be (הנהנ) God's house ...
31: 8 The spotted shall be (הנהנ) your wages ...; the striped shall be (הנהנ) your wages
34:10 the land shall be (הנהנ) open to you ...
35:10 ... Israel shall be (הנהנ) your name
37:20 ... what will become (הנהנ) of his dreams
41:27 ... they shall be (הנהנ) seven years of famine
41:40 You shall be (הנהנ) over my house
44:10(a) ... he ... shall be (הנהנ) a slave to me...
 (b) ... the rest of you shall be (הנהנ) blameless
44:17 ... he shall be (הנהנ) a slave to me ...
48:19(b) ... his descendents shall be (הנהנ) a multitude...
49:17 Dan shall be (הנהנ) a serpent ...

Exod. 3:12 ... I will be (הנהנ) with you ...
4:12 ... I will be (הנהנ) with your mouth ...
4:15 ... I will be (הנהנ) with your mouth ...
4:16 He shall be (הנהנ) a mouth for you, and you shall (הנהנ) be his God.
7: 1 Aaron your brother shall be (הנהנ) your prophet.
19: 6 And you shall be (הנהנ) a kingdom to me ...
22:24(25) you shall not be (הנהנ) a creditor to him ...
22:30(31) You shall be (הנהנ) men ...
23: 2 You shall not follow (הנהנ) a multitude ...
23:26 You shall not be (הנהנ) childless
23:33 It will be (הנהנ) a snare to you
25:15 The poles shall be (הנהנ) in the rings
25:20 the faces of the cherubim shall be (הנהנ) towards
25:27 ... the rings shall be (הנהנ) close to the frame
25:31 ... its cups ... shall be (הנהנ) of the one piece with it
25:36 ... their capitals ... shall be (הנהנ) of one piece with it
26:13 ... the curtains, shall hang (הנהנ) over the sides
26:14(a) ... they shall be (הנהנ) entire ...
27: 1 ... the altar shall be (הנהנ) square
27: 2 its horns shall be (הנהנ) of one piece ...
28: 8 ... the band ... shall be (הנהנ) of the same work ...
Exod. 28:16 It shall be (הנה) square ...
    28:20 ... they shall be (הנה) set in gold ...
    28:21 The stones shall be (הנה) according to the
    names ... they shall be (הנה) for the twelve tribes
    28:42 ... they shall reach (הנה) from the loins ...
    29:28 ... it is (הנה) the heave offering ...
    30:2 it shall be (הנה) square
    30:25 it shall be (הנה) a holy anointing oil
    30:31 ...this shall be (הנה) my holy anointing oil
    30:32 ... it shall be (הנה) holy to you ...
    30:36 ... it shall be (הנה) most holy ...
    30:37 ... it shall be (הנה) holy ...

Levit. 2:1 his offering shall be (הנה) of fine flour
   2:5 ... it shall be (הנה) of fine flour ...
    6:16(23) every cereal offering ... shall be (הנה) burned
    7:18 ... it shall be (הנה) an abomination ...
    11:11 They shall be (הנה) an abomination ...
    11:35 ... they shall be (הנה) unclean to you
    11:36 ... a spring shall be (הנה) clean
    13:45 The leper ... shall wear (םראים ונה) torn clothes
    ... the hair of his head shall hang (לוער בנה)loose ...
    14:2 This shall be (נה) the law ...
    15:3 This shall be (נה) the law of ...
    15:17 ... every garment on which is (נה) the seed of copulant.
    15:19 ... she shall be (נה) in her impurity
    15:25 ... she shall be (נה) unclean ...
    15:26(b) ... everything ... shall be (נה) unclean .
    16:4 ... the linen broches shall be (נה) on his body.
    17:7 ... this shall be (נה) a statute for every.
    19:2 ... you shall be (נה) holy
    19:23 ... it shall be (נה) forbidden
    19:24 ... all their fruit shall be (נה) holy ...
    19:34 ... (he)shall be (נה) like the native ...
    20:21 ... they shall be (נה) childless ...
    21:6 They shall be (נה) holy ...
    21:8 he shall be (נה) holy ...
    22:20 ... it will not be (נה) acceptable ...
    22:21(a) ... it shall be (נה) perfect
    23:15 ... they shall be (ננה) seven full weeks.
    23:17 ... they shall be (נה) fine flour
    23:18 ... they shall be (נה) a burnt offering
    23:20 ... they shall be (נה) holy
    23:27 ... it shall be (נה) a time of holy convocation
    24:5 ... two-tenths of an ephah shall be (נה).
    25:5 it shall be (נה) a year of solemn rest ...
    25:10 ... it shall be (נה) a jubilee ...
    25:11 A jubilee shall that fifth year be (נה) ...
    25:12 ... it shall be (נה) holy
Levit.  25:40  ... he shall be (יהוה) with you ...
25:50  ... the price ... shall be (יהוה) according to ...
25:53  ... shall be be (יהוה) with him ...
26:12  ... you shall be (יהוה) my people
26:33  ... your cities shall be (יהוה) a waste ...
27:9  ... all that a man gives ... is (יהוה) holy
27:10  ... it ... shall be (יהוה) holy .
27:21  its possession shall be (יהוה) the priests
27:25  Every valuation shall be (יהוה) according to the shekel of the sanctuary: twenty gerahs shall make (יהוה) the shekel.
27:32  ... the tenth animal shall be (יהוה) holy ...
27:33  ... it shall be (יהוה) holy ...
Num.  4:7  the bread ... shall be (יהוה) upon it
4:27  All the service ... shall be (יהוה) at the command...
5:17  ... the dust that is (יהוה) upon the floor ...
5:13  ... the waters of the bitterness shall be (יהוה) in his hand ...
6:5  he shall be (יהוה) holy .
14:33  your children shall be (יהוה) shepherds ...
14:43  ... the Lord will not be (יהוה) with you ...
15:15  So shall the sojourner be(יהוה) before the Lord
17:5(16:40) that he be (יהוה) not as Korah ...
18:10  ... it is (יהוה) holy to you
19:13  he shall be (יהוה) unclean ...
24:22  Cain shall be (יהוה) wasted ...
27:17  that the congregation ... may not be (יהוה) as sheep ...
28:14  Their drink offerings shall be (יהוה) half a hin ...
28:19  they shall be (יהוה) without blemish.
28:31  they shall be (יהוה) without blemish
29:1  it si (יהוה) a day for you to blow ...
29:8  they shall be (יהוה) without blemish
29:13  they shall be (יהוה) without blemish.
32:26  ... our cattle shall be (יהוה) there ...
34:6  ... this shall be (יהוה) your western boundry.
34:7  ... this shall be (יהוה) your northern boundary
34:9  ... this shall be (יהוה) your northern boundary
34:12  ... this shall be (יהוה) your land
35:3  their pasture landsshall be (יהוה) for their cattle
35:11  they shall be (יהודה) cities of refuge ...
35:13  the cities ... shall be (יהודה) your six cities ...
35:14  they shall be (יהודה) cities of refuges
Deut.  7:14(a) You shall be (יהוה) blessed ...
11:24(b) ... your territory shall be (יהוה) to the western sea ..
13:10(9) your hand shall be (יהוה) first against him
17:7  the hand of the witness shall be (יהוה) first against him.
Deut. 13:3  This shall be (יהוה) the priests' due ...
18:13  You shall be (יהוה) blameless ...
21:5  every dispute and assault shall be (יהוה) by their word
24:19  it shall be (יהוה) for the sojourner ...
24:20  it shall be (יהוה) for the sojourner ...
24:21  it shall be (יהוה) for the sojourner ...
28:44  he shall be (יהוה) the head, and you shall be (יהוה) the tail.
29:12(13)  ... that he may be (יהוה) your God ...
31:8  ... he will be (יהוה) with you ...
31:19  ... that this song may be (יהוה) a witness ...
31:23  ... I will be (יהוה) with you.

Josh. 1:4  ... to the great sea ... shall be (יהוה) your territory
1:5  ... so I will be (יהוה) with thee ...
2:19(a)  everything which is (יהוה) with you in the house
3:7  ... so I will be (יהוה) with you
4:6  ... that this may be (יהוה) a sign...
9:20  that wrath be (יהוה) not upon us
14:9  (it) shall be (יהוה) an inheritance for you
15:4  This shall be (יהוה) your south boundary
20:6  he who is (יהוה) high priest ...
24:27  this stone shall be (יהוה) a witness ...

Jud. 4:9  the road ... shall not be (יהוה) for your glory ...
6:16  But I will be (יהוה) with you ...
10:18  He shall be (יהוה) head over all ...
11:9  I will be (יהוה) your head ...
11:10  The Lord will be (יהוה) witness ...
13:5  The boy shall be (יהוה) a Nazirite
13:7  the boy shall be (יהוה) a Nazirite
13:12  ... what will be (יהוה) the boy's manner of life

I Sam. 8:11  ... these will be (יהוה) the ways of the King ...
14:40  you shall be (יהוה) on one side, and I ... will be (יהוה) on the other side
18:18  that I should be (יהוה) son-in-law to the king
20:42  the Lord shall be (יהוה) between me and you
23:17  and I shall be (יהוה) next to you ...
24:13(12)  my hand shall not be (יהוה) against you
24:14(13)  my hand shall not be (יהוה) against you
25:31  This shall not be (יהוה) grief unto you ...

II Sam. 2:26  ... the end will be (יהוה) bitter ...
5:2  you shall be (יהוה) prince over Israel ...
7:14  I will be (יהוה) his father and he shall be (יהוה) my son
<table>
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<td>your throne shall be (והִּים) established ...</td>
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<td>7:26</td>
<td>... the house (והִּים) will be (והִּים) established ...</td>
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<td>13:13</td>
<td>you shall be (והִּים) like one of the fools ...</td>
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<td>15:21</td>
<td>Wherever my lord the king shall be (והִּים) ...</td>
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<td>there also will your servant be (והִּים)</td>
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<td>16:19</td>
<td>So I will serve (והִּים) you</td>
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<td>All the people will be (והִּים) at peace</td>
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<td>19:12(11)</td>
<td>Why should you be (והִּים) the last ...</td>
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<td>19:13(12)</td>
<td>Why should you be (והִּים) the last ...</td>
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<td>I Kings  2:37</td>
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<td>... the throne of David shall be (והִּים) established</td>
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<td>5:20(6)</td>
<td>my servants will be (והִּים) with your servants</td>
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<td>8:29</td>
<td>my name shall be (והִּים) there</td>
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<td>9:8</td>
<td>this house shall be (והִּים) so high ...</td>
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<td>14:3</td>
<td>what shall happen (והִּים) to the child ...</td>
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<td>18:31</td>
<td>Israel shall be (והִּים) your name</td>
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<td>II Kings 23:27</td>
<td>My name shall be (והִּים) there</td>
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<td>Isa.  1:18</td>
<td>... they shall be (והִּים) like wool</td>
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<td>1:30</td>
<td>... you shall be (והִּים) like an oak</td>
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<td>2:2</td>
<td>... the house of the Lord shall be (והִּים) established</td>
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<td>3:6</td>
<td>... you shall be (והִּים) our leader</td>
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<td>3:7</td>
<td>I will not be (והִּים) a healer ...</td>
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<td>4:2</td>
<td>... the branch of the Lord shall be (והִּים) beautiful</td>
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<td>5:24</td>
<td>their root will be (והִּים) like rottenness ...</td>
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<td>7:24</td>
<td>all the land will be (והִּים) thorns and thorns</td>
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<td>10:19</td>
<td>the remnant ... will be (והִּים) so few ...</td>
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<td>15:6</td>
<td>The waters of Nārim shall be (והִּים) a desolation</td>
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<td>16:2</td>
<td>the daughters of Moab shall be (והִּים) like ...</td>
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<td>17:2</td>
<td>they shall be (והִּים) for flocks ...</td>
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<td>17:3</td>
<td>the remnant of Syria will be (והִּים) like ...</td>
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<td>17:9</td>
<td>their strong cities will be (והִּים) like ...</td>
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<td>18:5</td>
<td>... and the flower becomes (והִּים) a ripening grape...</td>
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<td>19:16</td>
<td>... the Egyptians will be (והִּים) like women</td>
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<td>28:5</td>
<td>The Lord of hosts will be (והִּים) a crown of ...</td>
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<td>29:8</td>
<td>so shall the multitudes ... be (והִּים) ...</td>
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<td>30:13</td>
<td>this iniquity shall be (והִּים) to you ...</td>
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<td>30:15</td>
<td>in quietness ... shall be (והִּים) your strength ...</td>
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<td>30:26</td>
<td>the light of the sun will be (והִּים) sevenfold ...</td>
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<td>31:8</td>
<td>his young shall be (והִּים) for forced labour ...</td>
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<td>34:12</td>
<td>all its princes shall be (והִּים) nothing ...</td>
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<td>Jer.  4:27</td>
<td>the land shall be (והִּים) a desolation ...</td>
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<td>7:23</td>
<td>you shall be (והִּים) my people ...</td>
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<tr>
<td>8:2</td>
<td>they shall be (והִּים) like dung ...</td>
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</table>
Jer. 11:4 I will be (הָיוָה) your God
14:8 Why should you be (הָיוָה) like a stranger ...
14:9 Why should you be (הָיוָה) like a man ...
14:16 the people ... shall be (יִרְעָא) cast out ...
15:18 will you be (הָיוָה) like a deceitful brook ...
15:19 you shall be (הָיוָה) as my mouth ...
16:5 they shall be (יִרְעָא) as dung ...
17:11 he will be (יִרְעָא) a fool ...
23:12 their way shall be (יִרְעָא) like slippery places ...
23:36 every man's own word shall be (יִרְעָא) his burden 
24:7 ... I will be (יהוה) their God ...
26:9 this house shall be (יִרְעָא) like Shiloh ...
26:18 Jerusalem shall be (יִרְעָא) a heap ...
27:17 why should this city be (יִרְעָא) a desolation
28:33 ... they shall be (יִרְעָא) dung on the surface
30:12 I will be (יִרְעָא) your God
31:1 I will be (יהוה) the God ...
31:33 they shall be (יִרְעָא) my people ...
32:38 I will be (יהוה) their God
36:30(b) his dead body shall be (יִרְעָא) cast out ...
44:26 my name shall no more be (יִרְעָא) invoked
51:26 you shall be (יִרְעָא) a perpetual waste ...
51:62 it shall be (יִרְעָא) a desolation for ever.

Hosea. 1:9 I will not be (יהוה) your God
8:6 It shall be (יִרְעָא) little pieces
13:3 they shall be (יִרְעָא) like the morning mist ...
14:6 I will be (יהוה) like the dew ...

Micah 3:12 Jerusalem shall be (יהוה) a heap of ruins ...
4:1 ... the house of the Lord shall be (יהוה) established

Nahum. 3:11 you will be (יָרָה) dazed

Zeph. 2:4 Gaza shall be (יהוה) deserted ...
2:9 Moab shall be (יהוה) like Sodom

Isa. 41:11 (they) shall be (יִרְעָא) as nothing ...
41:12 (they) shall be (יִרְעָא) as nothing ...
55:11 my word shall be (יהוה) so
58:5 Is (יִרְעָא) such the fast that I choose ...
60:19 The sun shall be (יהוה) no more thy light ...
60:20 The Lord will be (יהוה) your everlasting light ...

Ezek. 7:4 your abominations shall be (יִרְעָא) in your midst.
7:9 your abominations shall be (יִרְעָא) in your midst.
7:19 their gold is (יהוה) like an unclean thing ...
11:11 This city shall not be (יהוה) your caldron, nor shall you be (יִרְעָא) the flesh ...
11:20 ... I will be (יהוה) their God.
Ezek. 12:20  ... the land shall be ( נָסָרָה ) a desolation ...
13: 9  ... they shall not be ( יָרַע ) in the council of my people.
13:21  they shall no more be ( יָרַע ) in your hand ...
14:10  the iniquity of the prophets shall be ( נָסָרָה ) as the...
14:11  and I will be ( נָסָרָה ) their God.
14:16  ... the land shall be ( נָסָרָה ) a desolation
16:63  that your mouth may never be open ( יָרַע ) ...
18: 3  this proverb shall no more be ( יָרַע ) used ...
18:13  his blood shall be ( יָרַע ) upon himself
18:20  the righteousness ... shall be ( יָרַע ) upon ...
18:30  the wickedness ... shall be ( יָרַע ) upon himself
21:37(32)  you shall be ( יָרַע ) fuel for the fire; your blood shall be ( יָרַע ) in the midst of ...
23:32  you shall be ( יָרַע ) laughed to scorn
26: 5  She shall be ( יָרַע ) in the midst of...
26:14  you shall be ( יָרַע ) a place for ...
29:12  her cities shall be ( נָסָרָה ) a desolation ...
29:15  it shall be ( נָסָרָה ) the most lowly of the kingdoms
29:16  it shall never again be ( יָרַע ) the reliance of ...
30: 3  it will be ( יָרַע ) a day of clouds ...
30: 7  her cities shall be ( נָסָרָה ) in the midst ...
30:16  Thebes shall be ( נָסָרָה ) breached
33: 4  his blood shall be ( יָרַע ) upon his own head ...
33: 5  his blood shall be ( יָרַע ) upon himself
33:14  their pasture shall be ( יָרַע ) upon the high mountains
34:22  (he shall)be ( יָרַע ) their shepherd
34:24  I will be ( נָסָרָה ) their God
34:26  they shall be ( יָרַע ) showers of blessing.
34:28  They shall no more be ( יָרַע ) a prey ...
34:29  they shall no more be ( יָרַע ) taken away with ...
35: 4  you shall be ( יָרַע ) a desolation ...
35:15  you shall be ( יָרַע ) a desolation ...
36:28  I will be ( נָסָרָה ) your God ...
36:38  so shall the waste cities be ( נָסָרָה ) filled ...
37:22  one king shall be ( יָרַע ) king ... and they shall be ( יָרַע ) no longer two nations
37:23  I will be ( נָסָרָה ) their God
37:26  it shall be ( יָרַע ) an everlasting covenant ...
37:27  they shall be ( יָרַע ) my people
38: 9  you will be ( נָסָרָה ) like a cloud ...
38:21  every man's sword shall be ( נָסָרָה ) against hisbrother
41: 6  they would not be ( יָרַע ) supported by ...
44: 2  this gate shall be ( יָרַע ) shut ...
45: 3  in which shall be ( יָרַע ) the sanctuary ...
45: 4  ... it shall be ( יָרַע ) the holy portion of the land
45: 8  It will be ( יָרַע ) to him for a possession ...
APPENDIX XXI

Ezek. 45:11 the ephah ... shall be (גָּרְשָׁן) of the same measure ... the homer shall be (גָּרְשָׁן) the standard measure
45:12 your mina shall be (גָּרְשָׁן) 50 shekels
45:16 All the people ... shall be (גָּרְשָׁן) for this offering ...
45:17 the duty ... shall be (גָּרְשָׁן) upon the prince ...
46:1 the gate ... shall be (גָּרְשָׁן) shut
46:6 ... it shall be (גָּרְשָׁן) perfect
46:11 ... the meal offering shall be (גָּרְשָׁן) an ephah
46:17 ... his inheritance shall be (גָּרְשָׁן) for his sons ...
47:10 it will be (גָּרְשָׁן) a place for ... its fish will be (גָּרְשָׁן) of very many kinds
48:10 these shall be (גָּרְשָׁן) the allotments ...
48:22 (it) shall be (גָּרְשָׁן) between the border of ...

Jon. 4:5 what should become (גָּרְשָׁן) of the city.

Hag. 2:9 the latter splendour of his house shall be (גָּרְשָׁן) great

Zech. 2:9(5) I will be (גָּרְשָׁן) to her ... and I will be (גָּרְשָׁן) the glory within her
6:14 the crown shall be (גָּרְשָׁן) in the temple
8:8 I will be (גָּרְשָׁן) their God
8:19 the fast of the tenth shall be (גָּרְשָׁן) joy to the ...
12:2 it will be (גָּרְשָׁן) against Judah also ...
14:9 the Lord will be (גָּרְשָׁן) one ...
14:12 this shall be (גָּרְשָׁן) the plague ...
14:15(b) whatever beasts may be (גָּרְשָׁן) in those ...
14:18 then the plague shall come (גָּרְשָׁן) upon them ...
14:19 this shall be (גָּרְשָׁן) the punishment ...

Mal. 3:12 you will be (גָּרְשָׁן) a land ...
3:21(4:3) they will be (גָּרְשָׁן) ashes ...

Ruth 2:13 I am (גָּרְשָׁן) not like one ...

Dan. 11:42 the land of Egypt shall not (גָּרְשָׁן) escape

Nehem. 2:6 How long will your journey be (גָּרְשָׁן) ?
2:17 that we may no longer be (גָּרְשָׁן) a reproach
13:22 that they should (גָּרְשָׁן) purify themselves

I Chron. 11:2 you shall be (גָּרְשָׁן) prince over ...
17:11 which shall be (גָּרְשָׁן) of thy sons
17:13 I will be (גָּרְשָׁן) his father, and he shall be (גָּרְשָׁן) my son ...
17:14 his throne shall be (גָּרְשָׁן) established ...
I Chron. 21: 3  why will he be (гевни) (for) a cause of guilt ... 
22: 9  he shall be (гевни) a man of peace ... his name shall be (гевни) Solomon 
22:10  he shall be (гевни) my son ... 
28: 6  I will be (гевни) his father ... 

II Chron. 7:15  Now my eyes will be (гевни) open ... 
10: 7  If you will be (гевни) kind to these people

B. EXISTENCE

Gen. 1: 29  You shall have (гевни) them for food 
9: 3  Every moving thing ... shall be (гевни) food for you 
9:11  ... never again shall there be (гевни) a flood ... 
17:16  ... kings of peoples shall come (гевни) from her 
21:30  ... that you may be a witness for me (гевни) 
35: 11  ... a company of nations shall come (гевни) from you 
38: 9  ... the offspring would not be (гевни) his ... 
41:36  ... which are to befall (гевни) the land of Egypt 
47:24  ... and four fifths shall be (гевни) your own ... 
48: 5  Ephraim and Manasseh shall be (гевни) mine ... 
48: 6  ... the offspring ... shall be (гевни) yours

Exo. 9:29  ... there will be (гевни) no more hail ... 
10: 7  ... how long shall this man be (гевни) a snare to us? 
10:14  ... nor shall ever be (гевни) again. 
12: 5  Your lamb shall be (гевни) without blemish 
12:13  ... no plague shall fall (гевни) upon you ... 
12:16  ... and on the seventh day (гевни) a holy assembly 
12:49  There shall be (гевни) one law... 
13: 9  ... that the law of the Lord may be (гевни) in your mouth. 
13:13  ... the firstlings of your cattle (гевни) ... 
16:26  ... there will be (гевни) none ... 
20: 3  You shall have (гевни) no other Gods ... 
20:20  ... that the fear of him may be (гевни) before your eyes 
21: 4  ... the wife and her children shall be (гевни) her masters'... 
21:34  ... the dead beast shall be (гевни) his ... 
21:36  ... the dead beast shall be (гевни) his ... 
22:10(11)  ... an oath ... shall be (гевни) between them. 
22:29(30)  ... it shall be (гевни) with its dam ...
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Exo. 26:24(b) ... thus it shall be (הָרָעַס) for them both, they shall be (הָרָעַס) for the two corners.
28:7 it shall have (הָרָעַס) two shoulder pieces ...
28:32(a) ... there shall be (הָרָעַס) a hole
28:37 ... it shall be (הָרָעַס) on the front of the turban
29:29 The holy garments of Aaron shall be (הָרָעַס) for his sons ...
30:12 ... that there be (הָרָעַס) no plague among them
30:34 ... there shall be (הָרָעַס) an equal part ...
35:2 ... you shall have (הָרָעַס) a holy sabbath.

Levit. 7:7 ... the priest ... shall have (הָרָעַס) it
7:8 ... it shall belong (הָרָעַס) to the priest
7:9 ... it shall belong (הָרָעַס) to the priest
7:10 it shall be (הָרָעַס) for all the sons of Aaron
7:14 it shall belong (הָרָעַס) to the priest ...
7:33 He ... shall have (הָרָעַס) the right thing ...
15:26(a) Every bed ... shall be (הָרָעַס) to her as ...
16:17 There shall be (הָרָעַס) no man in the tent of meeting ...
19:20 ... they shall be (הָרָעַס) punished
19:36 You shall have (הָרָעַס) just balances ...
20:14 ... that there may be (הָרָעַס) no wickedness ...
22:21(b) ... there shall be (הָרָעַס) no ḫemish in it ...
23:7 ... you shall have (הָרָעַס) a holy convocation
23:21 ... you shall hold (הָרָעַס) a holy convocation
23:24 ... you shall observe (הָרָעַס) a day of solemn rest
23:36 ... you shall hold (הָרָעַס) a holy convocation
24:22 ... you shall have (הָרָעַס) one law for the sojourner
25:4 ... there shall be (הָרָעַס) a sabbath
25:7 ... all its yield shall be (הָרָעַס) for food.
25:29 ... he shall have (הָרָעַס) the right of redemption
25:31 they may be (הָרָעַס) redeemed
25:32 they may be redeemed (הָרָעַס) at any time
25:44 ... slaves whom you may have (הָרָעַס)
26:37 you shall have (הָרָעַס) no power ...
27:12 ... as you value it, so shall it be (הָרָעַס)

Num. 1:4 And there shall be (הָרָעַס) a man with you...
1:53 that there may be (הָרָעַס) no wrath ...
3:13 ... they shall be (הָרָעַס) mine ...
5:9 ... which they bring to the priest shall be (הָרָעַס) his
5:10 ... holy things shall be (הָרָעַס) his ... shall be (הָרָעַס) his.
8:19 ... that there may be (הָרָעַס) no plague among
9:14 you shall have (הָרָעַס) one statute ...
15:16 ... one ordinance shall be (הָרָעַס) for you ...
15:29 ... you shall have (הָרָעַס) one law ...
18:5 ... that there be (הָרָעַס) wrath no more upon ...
18:9 This shall be (הָרָעַס) yours ...
18:13 The first ripe fruits ... shall be (הָרָעַס) yours ...
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<td>the Levitical priests ... shall have (יִרְרָד) no portion ...</td>
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<td>36:3</td>
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<td>... (they)shall do forced labour for you (יִרְרָד) ...</td>
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<td>... that which he hath (יִרְרָד) ...</td>
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<td>22:5</td>
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<td>23:14(13)</td>
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<td>There shall be (יִרְרָד) no cult prostitute ... neither shall there be (יִרְרָד) a cult prostitute ...</td>
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<td>24:13</td>
<td>25:5</td>
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<td>the wife ... shall not be married (יִרְרָד) ...</td>
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<td>25:13</td>
<td>25:13</td>
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<td>You shall not have (יִרְרָד) in your bag ...</td>
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<td>25:15</td>
<td>25:15</td>
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<td>A full and just weight shall you have (יִרְרָד) and a full measure shall you have (יִרְרָד) ...</td>
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Deut. 29:18(19) I shall have (היה) peace ...

Josh 3:4 there shall be (היה) a space between you ...
17:17 ... you shall not have (היה) one lot only.
17:18 ';, the hill country shall be (היה) yours

I Sam. 2:32 There shall not be (היה) an old man in ...
8:19 we will have (יהי) a king over us
11:9 you shall have (יהי) deliverance ...

II Sam. 15:14 there will be (יהי) no escape for us...
16:16 his will I be (יהי)
18:3 it is better that you should send (יהי) us help
19:23(22) that you should this day be (יהי) as an adversary to me ...
19:36(35) ... should your servant be (יהי) an added burden to my Lord ...

I Kings 2:33 there shall be (יהי) peace from the Lord
3:26 It shall be (יהי) neither mine nor yours
11:32 He shall have (יהי) one tribe ...
13:32 the saying ... shall surely come to pass (יהי)
17:1 there shall be (יהי) neither rain ...

II Kings 2:10 ... it shall not be (יהי)(so)
2:21 ... neither death nor ... shall come (יהי) from it ...
7:2 ... could this thing be (יהי)
7:18 a measure shall be (יהי) of fine flour for a shekel tomorrow ...
7:19 ... could such a thing be (יהי)
16:15 ... the bronze altar shall be (יהי) for me

Isa. 3:24 ... there shall be (יהי) rottenness
4:6 ... there shall be (יהי) a pavilion ...
7:7 ... it shall not come to pass (יהי)
19:15 ... there will be (יהי) nothing ...
19:18 there will be (יהי) five cities ...
19:19 there will be (יהי) an altar ...
19:23 there will be (יהי) a highway ...
23:15 it will happen (יהי) to Tyre ...
23:18 her merchandise will supply (יהי) to those ...
24:13 ... thus it shall be (יהי)
30:29 You shall have (יהי) a song ...
35:9 No lion shall be (יהי) there ...
39:8 There will be (יהי) peace and security ...

Jerem. 4:10 It shall be (יהי) well with you ...
11:23 There shall be (יהי) no remnant ...
14:13 nor shall you have (יהי) a famine ...
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Jerem. 14:15 sword and famine shall not come ( יָפוֹק ) on this ... 16:2 nor shall you have ( בנים ) sons ... 23:17 it shall be ( טוב ) well with them ... 27:22 and shall remain ( יָדוֹק ) there ... 29:7 you will find ( טוב ) your welfare ... 29:32 he shall not have ( בנים ) anyone ... 32:5 there he shall remain ( יָדוֹק ) ... 33:12 yet again shall there be ( יָפוֹק ) in this place ... 35:7 you shall not ... have ( יָפוֹק ) a vineyard ... 36:30(a) He shall have ( יָפוֹק ) none to sit 42:17 the men ... shall have ( יָפוֹק ) no remnant. 44:14 None of the remnant ... shall ( יָפוֹק ) escape ... 49:36 There shall be ( יָפוֹק ) no nation ... 50:3 none shall dwell ( יָפוֹק ) in it ...

Joel 3:5(2:32) there shall be ( יָפוֹק ) those that escape ...

Amos 7:3 It shall not be ( יָפוֹק ). 7:6 This also shall not be ( יָפוֹק ).

Mic. 2:5 therefore you will have ( יָפוֹק ) none to ... 5:11(12) you shall have ( יָפוֹק ) no more soothsayers ... 7:4 their confusion shall come to pass ( יָפוֹק ) 7:10 she will be ( יָפוֹק )

Isa. 43:10 nor shall there be ( יָפוֹק ) any after me 45:14 and (they) shall be ( יָפוֹק ) yours ... 51:6 my salvation shall be ( יָפוֹק ) for ever. 51:8 my deliverance shall be ( יָפוֹק ) for ever. 59:6 Their webs will not serve ( יָפוֹק ) as clothing 61:7 yours shall be ( יָפוֹק ) everlasting joy 65:20 No more shall there be ( יָפוֹק ) in it ...

Ezek. 3:26 (you) shall not be ( יָפוֹק ) to them a reprover ... 7:26 Rumour shall be ( יָפוֹק ) שָׁבַע rumour ... 12:24 there shall be ( יָפוֹק ) no more any false vision 13:13 there shall be ( יָפוֹק ) a deluge of rain ... 16:16 nor ever shall be ( יָפוֹק ). 18:30 that iniquity be ( יָפוֹק ) not your ruin 20:32 ... (it) shall never happen ( יָפוֹק )... 21:18(13) ... the rod ... shall be ( יָפוֹק ) no more 28:24 there shall be ( יָפוֹק ) no more a brier ... 30:13 there shall no longer be ( יָפוֹק ) a prince ... 34:10 that they may not be ( יָפוֹק ) for food for them... 35:10 these two countries shall be ( יָפוֹק ) mine 37:24 there shall be ( יָפוֹק ) one shepherd for ... 38:16 it shall come to pass ( יָפוֹק ) in the latter days. 38:19 there shall be ( יָפוֹק ) a great shaking 44:18 linen turbans shall be ( יָפוֹק ) on their heads and linen breaches ( יָפוֹק ) upon their loins ...
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<td>Zech.</td>
<td>6:13</td>
<td>understanding shall be (הָרִים) between them</td>
</tr>
<tr>
<td>13:1</td>
<td>there shall be (הָרִים) a fountain ...</td>
<td></td>
</tr>
<tr>
<td>14:6</td>
<td>there shall be (הָרִים) neither cold nor ...</td>
<td></td>
</tr>
<tr>
<td>14:7</td>
<td>... at evening there shall be (הָרִים) light.</td>
<td></td>
</tr>
<tr>
<td>14:8</td>
<td>... it shall be (הָרִים) in summer and in winter.</td>
<td></td>
</tr>
<tr>
<td>14:11</td>
<td>there shall be (הָרִים) no more curse ...</td>
<td></td>
</tr>
<tr>
<td>14:13</td>
<td>a great panic from the Lord shall fall (הָרִים) on</td>
<td></td>
</tr>
<tr>
<td>14:15(a)</td>
<td>a plague like this shall fall (הָרִים) ...</td>
<td></td>
</tr>
<tr>
<td>14:17</td>
<td>there will be (הָרִים) no rain on them.</td>
<td></td>
</tr>
<tr>
<td>14:20</td>
<td>... there shall be (הָרִים) on the bells ...</td>
<td></td>
</tr>
<tr>
<td>14:21</td>
<td>... there shall be longer be (הָרִים) a trader ...</td>
<td></td>
</tr>
<tr>
<td>Dan.</td>
<td>8:19</td>
<td>What shall (there) be (הָרִים) at the latter end</td>
</tr>
<tr>
<td>11:17</td>
<td>neither (shall she) be (הָרִים) for him.</td>
<td></td>
</tr>
<tr>
<td>11:29</td>
<td>it shall not be (הָרִים) this time as ...</td>
<td></td>
</tr>
<tr>
<td>I Chron.</td>
<td>12:18(17)</td>
<td>my heart will be (הָרִים) knit to you</td>
</tr>
<tr>
<td>II Chron.</td>
<td>1:12</td>
<td>there shall not be (הָרִים) the like after you</td>
</tr>
<tr>
<td>33:4</td>
<td>In Jerusalem shall my name be (הָרִים) for ever.</td>
<td></td>
</tr>
</tbody>
</table>

C. TRANSITION

<table>
<thead>
<tr>
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<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>9:15</td>
<td>the waters shall never again become (הָרִים)</td>
</tr>
<tr>
<td>44:9</td>
<td>we also will become (הָרִים) my Lord's slaves ..</td>
<td></td>
</tr>
<tr>
<td>48:19(a)</td>
<td>He also shall become (הָרִים) a people</td>
<td></td>
</tr>
<tr>
<td>Num.</td>
<td>14:3</td>
<td>... our little ones will become (הָרִים) a prey ...</td>
</tr>
<tr>
<td>14:31</td>
<td>... who you said would become (הָרִים) a prey ...</td>
<td></td>
</tr>
<tr>
<td>36:8</td>
<td>every daughter ... shall become (הָרִים) a wife ...</td>
<td></td>
</tr>
<tr>
<td>Deut.</td>
<td>1:39</td>
<td>... who you said would become (הָרִים) a prey ...</td>
</tr>
<tr>
<td>22:19</td>
<td>she shall become (הָרִים) his wife ...</td>
<td></td>
</tr>
</tbody>
</table>
Deut. 22:29 she shall become ( נבעה ) his wife ...

Jud. 2:3 ... they shall become ( י😊ק ) adversaries ...

I Sam. 8:17 You shall become ( נבעה ) his slaves.

Isa. 5:9 ...many houses will become ( י😊ק ) a desolation
7:23(a) ( י😊ק ) every place ... will become ( ינהה )
and (c) briars and thorns

Jer. 5:13 The prophets will become ( ינהה ) wind.
7:34 the land shall become ( ינהה ) a waste
22:5 that this house shall become ( ינהה ) a desolation
46:19 Memphis shall become ( ינהה ) a waste
48:9 her cities shall become ( ינהה ) a desolation.
48:34 the waters of Nīrim shall become ( ינהה ) desolate
49:13 Bozrah shall become ( ינהה ) a horror ... and all
her cities shall be ( ינהה ) perpetual wastes.

Hosea 5:9 Ephraim shall become ( ינהה ) a desolation

Joel 4:19(3:19)Egypt shall become ( ינהה ) a desolation, and Edom
( ינהה ) a desolate wilderness ...

Amos 5:5 And Bethel shall come to ( ינהה ) nought.

Micah 7:10 Now she will become ( ינהה ) an object of treading down

Isa. 60:22 the least one shall become ( ינהה ) a clan ...

I Chron. 11:6 he shall become ( ינהה ) chief ...

II Chron. 12:8 they shall become ( ינהה ) servants ...
### IMPERFECT USED AS COPULA (FUTURE)

#### A.

1. **PRONOMINAL SUBJECT - NOMINAL PREDICATE**

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<thead>
<tr>
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<tbody>
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<td>4:12, 6:19, 9:25, 15:13, 16:12, 37:20, 41:27, 44:10(a), 17</td>
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<tr>
<td>Lev.</td>
<td>7:18, 11:11, 14:2, 15:3, 17:7, 23:15, 17, 18, 27, 25:5, 10, 26:12</td>
</tr>
<tr>
<td>Num.</td>
<td>29:1, 34:12, 35:11, 14</td>
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<tr>
<td>Deut.</td>
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<tr>
<td>Josh.</td>
<td>15:4, 20:6</td>
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<tr>
<td>Jud.</td>
<td>10:13, 11:9, 13:12</td>
</tr>
<tr>
<td>I Sam.</td>
<td>8:11, 18:13, 25:31</td>
</tr>
<tr>
<td>II Sam.</td>
<td>5:2, 15:34</td>
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<tr>
<td>Isa.</td>
<td>3:6, 7</td>
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<tr>
<td>Jer.</td>
<td>17:11, 28:33, 31:1, 51:26, 62</td>
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<tr>
<td>Hos.</td>
<td>8:6</td>
</tr>
<tr>
<td>Jonah</td>
<td>4:5</td>
</tr>
<tr>
<td>Ezek</td>
<td>11:11(b), 21:37(32), 26:14, 29:15, 16, 30:3, 34:22, 26, 28, 29, 35:4, 15, 37:22(b), 26, 45:4, 47:10(a), 48:10</td>
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<tr>
<td>Zech.</td>
<td>2:9(5)(b), 14:12</td>
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<tr>
<td>Mal.</td>
<td>3:12, 21(4:3)</td>
</tr>
<tr>
<td>Neh.</td>
<td>2:6, 17</td>
</tr>
<tr>
<td>I Chr</td>
<td>11:2, 22:9(a)</td>
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2. **DEFINED NOMINAL SUBJECT - NOMINAL PREDICATE**

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<tbody>
<tr>
<td>Gen.</td>
<td>28:22, 31:8, 35:10, 48:19(b), 49:17</td>
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<tr>
<td>Book</td>
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<td>------</td>
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<tr>
<td>Exo.</td>
<td>7:1</td>
</tr>
<tr>
<td>Levit.</td>
<td>2:1,5 25:11 26:33 27:25(b)</td>
</tr>
<tr>
<td>Num.</td>
<td>14:33 28:14 35:13</td>
</tr>
<tr>
<td>Deut.</td>
<td>31:19</td>
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<tr>
<td>Josh.</td>
<td>24:27</td>
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<tr>
<td>Jud.</td>
<td>11:10 13:5,7</td>
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<tr>
<td>I Kings</td>
<td>18:31</td>
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<tr>
<td>Jer.</td>
<td>4:27 23:36 26:18 27:17</td>
</tr>
<tr>
<td>Mic.</td>
<td>3:12 4:1</td>
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<tr>
<td>Zeph.</td>
<td>2:4</td>
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<tr>
<td>Isa.</td>
<td>60:19,20</td>
</tr>
<tr>
<td>Ezek.</td>
<td>11:11(a) 12:20 14:16 29:12 37:22(a) 45:11(b),12 46:11</td>
</tr>
<tr>
<td>Zech.</td>
<td>14:19</td>
</tr>
<tr>
<td>I Chr.</td>
<td>22:9(b)</td>
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</table>

**B.**

1. **PRONOMINAL SUBJECT - ADJECTIVAL PREDICATE**

<table>
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<tbody>
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<td>Gen.</td>
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<tr>
<td>Ex.</td>
<td>23:26 26:24(a) 28:16 30:2,32,36,37.</td>
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<tr>
<td>Levit.</td>
<td>11:35 15:25,26(b) 19:2,23,34 20:21 21:6,8 22:20,21(a) 23:20 25:12 27:10,33</td>
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<tr>
<td>Num.</td>
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</tr>
<tr>
<td>Deut.</td>
<td>7:14(a) 18:13</td>
</tr>
<tr>
<td>II Sam.</td>
<td>13:13</td>
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<tr>
<td>Isa.</td>
<td>1:18,30</td>
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APPENDIX XXII

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<thead>
<tr>
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<th>Verses</th>
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</thead>
<tbody>
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<td>Jer.</td>
<td>8:2, 14:8, 9, 15:18,19, 16:4</td>
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<tr>
<td>Hos.</td>
<td>13:3, 14:6</td>
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<tr>
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<td>41:11,12</td>
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<tr>
<td>Ezek.</td>
<td>38:9, 46:6</td>
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<tr>
<td>Ruth.</td>
<td>2:13</td>
</tr>
<tr>
<td>II Chr.</td>
<td>10:7</td>
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2. DEFINED NOMINAL SUBJECT - ADJECTIVAL PREDICATE

<table>
<thead>
<tr>
<th>Book</th>
<th>Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>34:10, 44:10(b)</td>
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<tr>
<td>Ex.</td>
<td>27:1, 28:21(a)</td>
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<tr>
<td>Levit.</td>
<td>11:136, 19:24, 25:50, 27:9, 25(a), 32</td>
</tr>
<tr>
<td>Num.</td>
<td>27:17</td>
</tr>
<tr>
<td>II Sam.</td>
<td>2:26</td>
</tr>
<tr>
<td>I Kings</td>
<td>9:8</td>
</tr>
<tr>
<td>Isa</td>
<td>4:2, 5:24, 16:2, 19:16, 34:12</td>
</tr>
<tr>
<td>Jer.</td>
<td>23:12, 26:9</td>
</tr>
<tr>
<td>Zeph.</td>
<td>2:9</td>
</tr>
<tr>
<td>Ezek.</td>
<td>7:19, 14:10, 47:10(b)</td>
</tr>
<tr>
<td>Hag.</td>
<td>2:9</td>
</tr>
<tr>
<td>Zech.</td>
<td>8:19, 14:9</td>
</tr>
</tbody>
</table>

C.

1. PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

<table>
<thead>
<tr>
<th>Book</th>
<th>Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>41:40</td>
</tr>
<tr>
<td>Ex.</td>
<td>3:12, 4:12, 15, 16, 23:2, 28:20, 21(b), 42</td>
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</tbody>
</table>
Levit. 15:19 25:40,53
Num. 5:17 34:6,7,12
Deut. 24:19,20,21 29:12(13) 31:8,23
Jud. 6:16
I Sam. 14:40 23:17
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I Kings 14:3
 Isa. 17:2
 Hos. 1:9
 Nah. 3:11
Zech. 2:9(5)(a) 8:8 12:2
Neh. 13:22
I Chr. 17:11,13 21:3 22:10 28:6

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Ex. 25:15,20,27,31,36 26:13 27:2 28:8
Levit. 6:16(23) 13:45 15:17 16:4 24:5 27:21
Deut. 11:24(b) 13:10(9) 17:7 21:5
Josh. 1:4
Jud. 4:9
I Sam. 20:42 24:13(12), 14(13)
II Sam. 7:14,16,26 15:21 17:3 19:12(11) 19:13(12)
I Kings 2:37,45 5:20(6) 8:29
II Kings 23:27
Isa. 2:2 17:3,9 29:8 30:13,15 30:26 31:8
Jer. 14:16 36:30(b) 44:26
Isa. 55:11 58:5
Zech. 6:14 14:15(b),18
Dan. 11:42
I Chr. 17:14
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D. PRONOMINAL SUBJECT - INFINITIVE CONSTRUCT IN PREDICATE
Ezek 23:32

DEFINED NOMINAL SUBJECT - INFINITIVE CONSTRUCT IN PREDICATE
Ezek. 30:16
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Isa. 7:7 24:13
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2. INDEFINITE NOMINAL SUBJECT - NO PREDICATE

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3. DEFINED NOMINAL SUBJECT - NO PREDICATE

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Num. 3:13 5:9 18:9 33:54 35:5 36:3,4(b)
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2. DEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE
Gen. 9:3 38:9 47:24 48:5,6
Ex. 13:13 21:4,34,36
Lev. 7:33 24:29 25:31,32
Num. 18:13,14,15,18 35:15
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3. INDEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE
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C. **Statements of Existence qualified by Adverbial phrase in Predicate**

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</thead>
<tbody>
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</tr>
<tr>
<td>Ex.</td>
<td>22:29(30) 26:24(b) 28:37</td>
</tr>
<tr>
<td>Lev.</td>
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<td>Num.</td>
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</tr>
<tr>
<td>Deut.</td>
<td>17:9 20:11,14 26:3</td>
</tr>
<tr>
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<tr>
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</tr>
<tr>
<td>Zech.</td>
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</tr>
<tr>
<td>Dan.</td>
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</table>

2. **DEFINED NOMINAL SUBJECT**

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Ex.</td>
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<tr>
<td>Lev.</td>
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<td>Deut.</td>
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<tr>
<td>II Sam.</td>
<td>19:36(35)</td>
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<tr>
<td>Isa.</td>
<td>23:18 51:6,8 59:6</td>
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<tr>
<td>Ezek.</td>
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<tr>
<td>I Chr.</td>
<td>12:18(17)</td>
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<tr>
<td>II Chr.</td>
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</table>

3. **INDEFINITE NOMINAL SUBJECT**

<table>
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<tr>
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<tbody>
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<tr>
<td>Book</td>
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<tr>
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<tr>
<td>Josh.</td>
<td>3:4</td>
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<tr>
<td>I Sam.</td>
<td>2:32</td>
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<tr>
<td>II Sam.</td>
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</tr>
<tr>
<td>II Kings</td>
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<tr>
<td>Isa.</td>
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<tr>
<td>Zach.</td>
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QAL IMPERFECT IN CONDITIONAL CLAUSES

A. COPULA

1. USES INTRODUCED BY CONDITIONAL PARTICLE נָא

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<th>Sentence</th>
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<td>28:20</td>
<td>If God will be (היה) with me ...</td>
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<tr>
<td></td>
<td>34:15</td>
<td>... if you will be ( יהיו) like us ...</td>
</tr>
<tr>
<td>II Sam.</td>
<td>19:14(13)</td>
<td>If you are not (יְהִי) commander of my army ...</td>
</tr>
<tr>
<td>I Kings</td>
<td>1:52</td>
<td>If he is (יְהִי) a worthy man ...</td>
</tr>
<tr>
<td></td>
<td>12:7</td>
<td>If you will be (יְהִי) a servant ...</td>
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<tr>
<td>Isa.</td>
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<td>Though your sins are (יְהִי) like scarlet ...</td>
</tr>
<tr>
<td>Neh.</td>
<td>1:9</td>
<td>though your dispersed be (יְהִי) under the ...</td>
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B. EXISTENCE

PROTASIS:

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<th>Sentence</th>
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</thead>
<tbody>
<tr>
<td>Ex.</td>
<td>21:22</td>
<td>... and if no harm follows (יְהִי) ...</td>
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<tr>
<td></td>
<td>21:23</td>
<td>if any harm follows (יְהִי) ...</td>
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<tr>
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<td>if there is (יְהִי) a prophet among you ...</td>
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<tr>
<td></td>
<td>30:7</td>
<td>if her husband hears (יְהִי) of it ...</td>
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<tr>
<td></td>
<td>36:4</td>
<td>if there is (יְהִי) a jubilee for the ...</td>
</tr>
<tr>
<td>Deut.</td>
<td>30:4</td>
<td>if your outcasts are (יְהִי) in the ...</td>
</tr>
<tr>
<td>Jud.</td>
<td>6:37</td>
<td>if there is (יְהִי) dew on the fleece ...</td>
</tr>
<tr>
<td>II Kings</td>
<td>20:19</td>
<td>if there will be (יְהִי) peace ...</td>
</tr>
<tr>
<td>Amos</td>
<td>3:6</td>
<td>if evil befalls (יְהִי) a city ...</td>
</tr>
<tr>
<td>II Chr.</td>
<td>6:28</td>
<td>if there is (יְהִי) famine ..., if there is (יְהִי) pestilence ... or (יְהִי) caterpillar ...</td>
</tr>
</tbody>
</table>

APODOSIS:

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Verse</th>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lev.</td>
<td>25:48</td>
<td>then ... he may be (יְהִי) redeemed ...</td>
</tr>
<tr>
<td>II Chr.</td>
<td>6:29</td>
<td>whatever prayer: ... is made (יְהִי) by a man</td>
</tr>
</tbody>
</table>
2. USES INTRODUCED BY CONDITIONAL PARTICLE ַַַ

A. COPULA

PROTASIS

Lev. 22:13 if a priest's daughter is (תְּנָה) a widow ...
Num. 9:10 if any man ... is (יִנְיֶה) unclean ...
Ezek. 18:5 if a man is (יִנְיֶה) righteous.

APODOSIS

Lev. 13:52 in which the plague is (יִנְיֶה) ...
Ezek. 44:22 a widow who is (תְּנָה) the widow of ...

B. EXISTENCE

PROTASIS

Ex. 18:16 When (if) they have (יִנְיֶה) a dispute ...
Lev. 13:2 When (if) a man has (יִנְיֶה) on the skin ...
13:9 When (if) a man has (יִנְיֶה) leprosy ...
13:18 When (if) there is (יִנְיֶה) in the skin ...
13:24 When (if) the body has (יִנְיֶה) a burn on ...
13:29 When (if) a man or woman has (יִנְיֶה) a disease ...
13:38 When (if) a man or woman has (יִנְיֶה) spots ...
13:42 If there is (יִנְיֶה) on the bald head ...
15:2 When (if) any man has (יִנְיֶה) a discharge ...
15:19 If a woman has (יִנְיֶה) a discharge, and her discharge is (יִנְיֶה) blood ...
20:27 If a man or woman is (יִנְיֶה) a medium ...
22:12 If a priest's daughter is married (תְּנָה) to ...
25:26 If a man has (יִנְיֶה) no one to ...

Deut. 15:7 If there is (יִנְיֶה) a poor man ...
15:21 if it has (יִנְיֶה) any blemish ...
18:22 if the word does not come to pass (יִנְיֶה) ...
19:11 if there is (יִנְיֶה) a man who hates his neighbour ...
21:15 if a man has (יִנְיֶה) two wives ...
21:18 if a man has (יִנְיֶה) a stubborn ...
21:22 if a man has committed a crime (יִנְיֶה)
Deut. 22:23 if there is (וָיִדוּ) a betrothed virgin ...  
23:11 if there is (וָיִדוּ) among you any who is (וָיִדוּ) not  
25:1 if there is (וָיִדוּ) a dispute between men ...  
I Kings 8:37 if there is (וָיִדוּ) famine ... if there is (וָיִדוּ)  
pestilence ... if there is (וָיִדוּ) locust ...  

APODOSIS  

Lev. 13:47 when there is (וָיִדוּ) a leprous disease in ...  
Deut. 19:17 ... the judges who shall be (וָיִדוּ)(in office) in those ...  
I Kings 8:38 whatever prayer ... is made (וָיִדוּ) by a man ...
QAL IMPERFECT AS HYPOTHETICAL

Lev. 15:10 Whenever touches anything that is (הָיוֹתָ) under him ...  
21:17 Whoever ... has (הָיוֹתָ) a blemish ...  
21:19 or whoever has (הָיוֹתָ) a broken foot ...  

Deut. 15:3 whatever of yours is (הָיוֹתָ) with your brother ...  

Josh. 2:19(a) whoever shall be (הָיוֹתָ) with you in the house ...  

II Sam. 15:4 whoever (everyman) has (הָיוֹתָ) any suit or cause ...
QAL IMPERFECT AS FREQUENTATIVE

A. COPULA

I Kings 5:8(4:28) to the place where the officers were (יהיה) ...

Ezek. 1:12 wherever the spirit was (יהיה) they went ...
1:20 wherever the spirit was (יהיה) they went ...
1:28 like the appearance of a bow that is (יהיה) in the clouds...
17:6 it's roots remained (יהיה) where it stood ...

I Chr. 9:24 The gatekeepers were (יהיה) on the four sides ...

B. EXISTENCE

Ex. 28:32(b) as it were (יהיה) the opening in a garment ...
40:38 and fire was (יהיה) in it by night ...

Num. 9:15 at evening it was (יהיה) upon the tabernacle ...
9:16 so it was (יהיה) continually ...
9:20 sometimes the cloud was (יהיה) a few days over ...
9:21 sometimes the cloud remained (יהיה) from evening ...

I Sam. 23:22 see where his haunt is (יהיה) ...

II Sam. 15:2 when any man had (יהיה) a suit ...

I Kings 4:7 each man was (יהיה) to make provision ...
5:28(14) they used to be (יהיה) a month in Lebanon ...

II Kings 12:17(16) it belonged (יהיה) to the priests ...

Isa. 7:23(b) every place where there used to be (יהיה) 1000 vines

Jer. 35:9 we have (יהיה) no vineyard or field ...

Ezek. 1:16 their construction was (יהיה) like a wheel within ...
40:10 as if a wheel was (יהיה) within a wheel ...
QAL IMPERFECT AS CONTINUING PRECEDING IMPERATIVE OR JUSSIVE

Deut. 33:7 you shall be (יהיה) a help against ...

Jud. 6:39 ... and let there be (יהיה) dew upon all the grounds

Zech. 1:4 Be (יהיה) not as your fathers ...
QAL IMPERFECT AS WILD IMPERATIVE

Gen. 49:26 May they be (ןַחֵּי) on the head of Joseph ...
Josh. 1:17 may the Lord your God be (יְהוָה) with you ...
I Sam. 16:37 ... and may the Lord be (יְהוָה) with you ...
I Kings 1:37 so may he be (יְהוָה) with Solomon ...
Neh. 5:13 So may he be Shaken out (תָּנֹר וּנְדוּר) and emptied...
<table>
<thead>
<tr>
<th>Scripture</th>
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<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>II Sam.</td>
<td>19:12</td>
<td>Why should you be (יֹעָד) the last to bring ...</td>
</tr>
<tr>
<td></td>
<td>19:13</td>
<td>Why should you be (יֹעָד) the last to bring ...</td>
</tr>
<tr>
<td>Jer.</td>
<td>14:8</td>
<td>Why should you be (יֹעָד) like a stranger ...</td>
</tr>
<tr>
<td></td>
<td>14:9</td>
<td>Why should you be (יֹעָד) like a man ...</td>
</tr>
<tr>
<td></td>
<td>27:17</td>
<td>Why should this city be (יֹעָד) a desolation ...</td>
</tr>
<tr>
<td>I Chr.</td>
<td>21:3</td>
<td>Why should he bring (יֹעָד) guilt upon Israel.</td>
</tr>
<tr>
<td>Gen.</td>
<td>38:23</td>
<td>Lest we become (יֹעָד) a laughing stock ...</td>
</tr>
<tr>
<td>Ex.</td>
<td>23:29</td>
<td>Lest the land be (יֹעָד) a desolation ...</td>
</tr>
<tr>
<td></td>
<td>34:12</td>
<td>Lest it be (יֹעָד) a snare in the midst ...</td>
</tr>
<tr>
<td>Deut.</td>
<td>15:9</td>
<td>Lest there be (יֹעָד) a base thought in ...</td>
</tr>
<tr>
<td>I Sam.</td>
<td>29:4</td>
<td>Lest he be (יֹעָד) an adversary ...</td>
</tr>
<tr>
<td>Isa.</td>
<td>10:22</td>
<td>though your people Israel be (יֹעָד) as the sand ...</td>
</tr>
<tr>
<td>Jer.</td>
<td>22:24</td>
<td>though Coniah ... were (יֹעָד) the signet ring ...</td>
</tr>
<tr>
<td>Gen.</td>
<td>2:5</td>
<td>when no plant of the field was (יֹעָד) yet in the field</td>
</tr>
<tr>
<td>Ezek.</td>
<td>15:2</td>
<td>how is (יֹעָד) the wood of the vine better than ...</td>
</tr>
</tbody>
</table>
### QAL IMPERFECT WITH WEAK WAY AS FUTURE 'TENSE'

#### A. COPULA

<table>
<thead>
<tr>
<th>Book</th>
<th>Verse</th>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>47:19</td>
<td>we ... will be (נָחַרְתָּה) slaves to Pharoah ...</td>
</tr>
<tr>
<td>Ex.</td>
<td>7:19</td>
<td>... that they may be (יִשְׂרָאֵל) blood ...</td>
</tr>
<tr>
<td></td>
<td>26:24</td>
<td>They shall be (יִשְׂרָאֵל) separate ...</td>
</tr>
<tr>
<td>Num.</td>
<td>17:3</td>
<td>they shall be (יִשְׂרָאֵל) a sign to ...</td>
</tr>
<tr>
<td></td>
<td>31:3</td>
<td>that they may go (יִשְׂרָאֵל) against ...</td>
</tr>
<tr>
<td>I Sam.</td>
<td>18:21</td>
<td>that she may be (יִשְׂרָאֵל) a snare for him ...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>... the hand of the Philistine may be (יִשְׂרָאֵל) against him</td>
</tr>
<tr>
<td>I Kings</td>
<td>13:33</td>
<td>that they might be (יִשְׂרָאֵל) priests ...</td>
</tr>
<tr>
<td>Jer.</td>
<td>13:10</td>
<td>it shall be (יִשְׂרָאֵל) like this waistcloth ...</td>
</tr>
<tr>
<td>Hosea</td>
<td>9:17</td>
<td>they shall be (יִשְׂרָאֵל) wanderers</td>
</tr>
<tr>
<td></td>
<td>14:7(6)</td>
<td>his beauty shall be (יִשְׂרָאֵל) like the olive ...</td>
</tr>
<tr>
<td>Amos</td>
<td>5:14</td>
<td>so the Lord ... will be (יִשְׂרָאֵל) with you ...</td>
</tr>
</tbody>
</table>

#### B. EXISTENCE

<table>
<thead>
<tr>
<th>Book</th>
<th>Verse</th>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>26:3</td>
<td>and I will be (יִשְׂרָאֵל) with you ...</td>
</tr>
<tr>
<td></td>
<td>31:3</td>
<td>and I will be (יִשְׂרָאֵל) with you ...</td>
</tr>
<tr>
<td>Ex.</td>
<td>9:22</td>
<td>that there may be (יִשְׂרָאֵל) hail ...</td>
</tr>
<tr>
<td>I Sam.</td>
<td>28:22</td>
<td>that you may have (יִשְׂרָאֵל) strength ...</td>
</tr>
<tr>
<td>I Kings</td>
<td>21:2</td>
<td>that I may have (יִשְׂרָאֵל) it for ...</td>
</tr>
<tr>
<td>Isa.</td>
<td>30:8</td>
<td>that it may be (יִשְׂרָאֵל) for the time to come ...</td>
</tr>
<tr>
<td></td>
<td>37:26</td>
<td>that you should be (יִשְׂרָאֵל) to make ... crash</td>
</tr>
<tr>
<td>Mal.</td>
<td>3:10</td>
<td>that there may be (יִשְׂרָאֵל) food in my house</td>
</tr>
</tbody>
</table>
QAL IMPERFECT WITH WEAK VAV AS FUTURE 'TENSE'

INTRODUCING A CLAUSE

II Sam. 5:24 (יִשָּׁהְל) and when you hear ...
Jer. 42:17 (יִשָּׁהְל) All the men ... shall have no remnant ...
Ruth 3:4 (יִשָּׁהְל) But when he lies down ...
I Chr. 14:15 (יִשָּׁהְל) And when you hear the sound ...
A. **COPULA**

Gen. 2:25 And the man and his wife were (נְכָרָה) both naked ...

4: 2 Now Abel was (נְכָרָה) a keeper of sheep ...

4: 17 and he built (בֹּקֶט אֹבֵר) a city ...

5: 4 The days of Adam ... were (נְכָרָה) ...

5: 5 Thus all the days ... were (נְכָרָה) ...

5: 8 Thus all the days ... were (נְכָרָה) ...

5:11 Thus all the days were (נְכָרָה) ...

5:14 Thus all the days ... were (נְכָרָה) ...

5: 17 Thus all the days ... were (נְכָרָה) ...

5:20 Thus all the days ... were (נְכָרָה) ...

5:27 Thus all the days ... were (נְכָרָה) ...

5:32 And Noah was (נְכָרָה) 500 years old ...

7:12 And the rain fell (נְכָרָה) upon the earth ...

9:18 The sons of Noah ... were (נְכָרָה) ...

9: 29 All the days of Noah were (נְכָרָה) ...

10:10 The beginning of his kingdom was (נְכָרָה) Babel ...

10:19 And the territory of the Canaanites was (נְכָרָה) from ...

10:30 The territory ... was (נְכָרָה) from Mesha ...

11:30 Now Sarah was (נְכָרָה) barren ...

11:32 The days of Terah were (נְכָרָה) ...

17: 1 And Abram was (נְכָרָה) 90 years old ...

19:14 but he seemed (נְכָרָה) like a jester ...

21:20 And God was (נְכָרָה) with the lad, ... and he was (נְכָרָה)
an expert with the bow ...

23: 1 Sarah lived (נְכָרָה נְכָרָה) 120 years ...

25:20 And Isaac was (נְכָרָה) 40 years old ...

25:27 Esau was (נְכָרָה) a skilful hunter ...

26:34 When Esau was (נְכָרָה) 40 years old ...

29:20 and they seemed (נְכָרָה) to him like ...

35: 3 and he has been (נְכָרָה) with me ...

35: 5 ... the terror of God was (נְכָרָה) upon the cities ...

35:28 Now the days of Isaac were (נְכָרָה) 180 years ...

36:11 The sons of Eliphaz were (נְכָרָה) ...

36:22 The sons of Lotan were (נְכָרָה) ...

38: 7 But Er ... was (נְכָרָה) wicked ...

39:2(a) The Lord was (נְכָרָה) with Joseph ... and he was (נְכָרָה) in the house ...

39:2(b) ... the blessing of the Lord was (נְכָרָה) upon all ...

39: 6 Now Joseph was (נְכָרָה) handsome ...

39:20 And he was (נְכָרָה) there in the prison ...

39:21 But the Lord was (נְכָרָה) with Joseph ...

46:12 and the sons of Perez were (נְכָרָה) ...

50: 9 the company was (נְכָרָה) very great ...
Ex. 1:5 All the offspring of Jacob were (חיה) 70 ...
8:13(17) and the gnats came (חניה) upon man ...
8:14(18) So the gnats were (חניה) upon man ...
9:10 and it was (חניה) a boil breaking out on ...
17:12 so his hands were (חניה) steady ...
24:18 and Moses was (חניה) on the mountain ...
34:28 and he was (חניה) there with the Lord ...
36:13 so the tabernacle was (חניה) one whole
36:29 but they were (חניה) joined at the top ...
37:9 The cherubim spread out (חניה) their wings ...
38:24 the gold from the offering was (חניה) 29 talents ...

Num. 1:20 and the people of Reuben ... (were) (חיה) ...
1:45 So the whole number ... was (חיה) ...
1:46 Their whole number was (חיה) 603,000 ...
3:17 And these were (חיה) the sons of Levi
3:43 All the first-born males were (חיה) in number ...
4:36 And their number by families was (חיה) ...
4:40 And their number by families was (חיה) ...
4:44 And their number by families was (חיה) ...
4:48 Those who were numbered of them were (חיה) 8580 ...
7:12 He who offered his offering ... was (חיה) Nahshon
11:1 And the people were (חיה) like the murmurers ...
13:33 and we seemed (חיה) ... like grasshoppers ...
15:32 And the people of Israel were (חיה) in the ...
17:14(16:49) Now those who died by the plague were (חיה)...
24:2 and the spirit of God came (חניה) upon him as ...
25:9 those who died by the plague were (חיה) 24,000
26:7 and their number was (חיה) ...
26:20 and the sons of Judah ... were (חיה) ...
26:21 And the sons of Perez were (חיה) ...
26:40 and the sons of Bela were (חיה) ...
26:62 and those numbered of them were (חיה) ...
31:16 So the plague came (חניה) among the congregation ...
31:32 Now the booty ... was (חיה) ...
31:36 And the half ... was (חניה) ...
31:37 And the Lord's tribute of sheep was (חיה) ...
31:43 Now the congregation's half was (חיה) ...
31:52 And all the gold of the offering was (חיה) ...
36:11 For Mahlah ...were (הננייחיה) to sons of their ...
36:12 and their inheritance was (חיה) in the tribe ...

Deut. 33:5 And he was (חיה) king in Jeshurun ...

Josh. 6:27(a) So the Lord was (חיה) with Joshua
8:22 So they were (חיה) in the midst of Israel ...
8:25 And all who fell on that day ... were (חיה) ...
| Josh. 9:21 | So they were (יִהְיֶה) hewers of wood ... |
| 10:1(b) | and (they) were (יִהְיֶה) among them |
| 13:16 | So their border was (יִהְיֶה) from Araer ... |
| 13:23 | And the border of ... was (יִהְיֶה) the Jordan |
| 13:25 | Their territory was (יִהְיֶה) Jazer ... |
| 13:30 | Their border was (יִהְיֶה) from Mahanaim |
| 15:1 | The lot for the tribe ... was (יִהְיֶה) ... |
| 15:21 | And their south boundary was (יִהְיֶה) from |
| 16:5 | The cities belonging to the tribe ... were (יִהְיֶה)... |
| 17:1(a) | The border of the Ephraimites ... was (יִהְיֶה) the |
| 17:2 | And it was (יִהְיֶה) the lot of ... |
| 17:7 | The border of Manasseh was (יִהְיֶה) from ... |
| 17:9 | and ends (יִהְיֶה) at the sea |
| 17:10 | and the sea was (יִהְיֶה) its boundary ... |
| 18:12 | And their boundary on the north side was (יִהְיֶה) |
| 19:1 | and their inheritance was (יִהְיֶה) in the midst ... |
| 19:10 | And Beersheba was (יִהְיֶה) its inheritance ... |
| 19:18 | and the territory of its inheritance was (יִהְיֶה) to Sarid |
| 19:25 | its territory was (יִהְיֶה) Jezeel ... |
| 19:33 | its boundary was (יִהְיֶה) from Heleph ... and its end |
| 19:41 | And the territory of its inheritance was (יִהְיֶה) Zorah ... |
| 21:20 | ... the cities allotted to them were (יִהְיֶה) from ... |
| 21:40 | those allotted to them were (יִהְיֶה) 12 cities. |
| 22:17 | the plague was (יִהְיֶה) upon the congregation |

| Jud. 1:19 | And the Lord was (יִהְיֶה) with Judah |
| 3:10 | The Spirit of the Lord came (יִהְיֶה) upon him |
| 6:40 | for it was (יִהְיֶה) dry upon ... |
| 7:6 | And the number of those who lapped ... was (יִהְיֶה) |
| 8:26 | And the weight ... was (יִהְיֶה) ... |
| 11:29 | Then the Spirit of the Lord came (יִהְיֶה) upon ... |
| 11:39(b) | and it was (יִהְיֶה) a custom in Israel ... |
| 14:11(b) | and they were (יִהְיֶה) with him |
| 15:14 | the ropes ... were (יִהְיֶה יִרָות) like flax ... |
| 16:21 | and he ground (יִהְיֶה שָׁחַת) at the will ... |
| 16:30 | so the dead ... were (יִהְיֶה) more than ... |
| 17:4 | and it was (יִהְיֶה) in the house of Micah. |
| 17:11 | and the young man was (יִהְיֶה) like one of ... |
| 17:12(b) | and he was (יִהְיֶה) in the house of Micah. |
| 20:46 | so that all who fell ... were (יִהְיֶה) ... |

| I Sam. 2:17 | Thus the sin of the young men was (יִהְיֶה) very great ... |
| 4:1 | And the word of Samuel came (יִהְיֶה) to all Israel ... |
I Sam. 5: 9(b) ... the hand of the Lord was ( יְהִי ) against the city...
6: 1 The ark of the Lord was ( יְהִי ) in the country of ...
7: 2 and it was ( יְהִי ) twenty years ... 
7:13 and the hand of the Lord was ( יְהִי ) against ...
8: 2 The name of his first born son was ( יְהִי ) Joel ...
10:27 and he was ( יְהִי ) like one who was silent 
11: 8 the men of Israel were ( יְהִי ) three hundred thousand ...
13: 2 Two thousand were ( יְהִי ) with Saul ...
14:14 And that first slaughter was ( יְהִי ) about 20 men ...
14:49 Now the sons of Saul were ( יְהִי ) ...
14:52 And the fighting was ( יְהִי ) severe between ...
15:10 The word of the Lord came ( יְהִי ) to Samuel ...
16:21 and he was ( יְהִי ) an armour bearer to him 
18:29 so Saul was ( יְהִי ) David's enemy ...
19: 7 and he was ( יְהִי ) in his presence ...
19: 9 Then an evil spirit from the Lord came ( יְהִי ) ...
19:20 The spirit of God came ( יְהִי ) upon the messengers ..
19:23 The spirit of God came ( יְהִי ) upon him ...
20:24 and when it was ( יְהִי ) new moon ...
25: 2 and he was ( יְהִי ) shearing his sheep ...
27: 7 and the number of days was ( יְהִי ) ...

II Sam. 2:11 And the time that David was king was ( יְהִי ) ... 
2:18 And the three were of Zeruiah were ( יְהִי ) there ... 
3: 2 his first-born was ( יְהִי ) Amnon ...
4: 3 and (they) have been ( יְהִי ) sojourners there ...
7: 4 (b) ... the word of the Lord came ( יְהִי ) to Nathan
7: 9 And I have been ( יְהִי לְאָדָם ) with you ...
8:15 And David administered ( עֹשֵׂה יְהִי ) justice ...
11:23 And we were ( יְהִי לְאָדָם ) upon them ...
12: 3 and it was ( יְהִי ) like a daughter ...
15:12 and the conspiracy was ( יְהִי ) strong ...
18: 6 and the battle was ( יְהִי ) in the forest ...
18: 7 and the slaughter there was ( יְהִי ) great ... 
19:10(9) And all the people were ( יְהִי ) at strife ...
20: 3 so they were ( יְהִי לְאָדָם ) shut up ...
22:19 but the Lord was ( יְהִי ) my stay ...
22:24 and I was ( יְהִי לְאָדָם ) blameless before ...

I Kings 1: 4 and she was ( יְהִי ) a nurse to the king ...
1: 7 He conferred with ( יְהִי דְבִֹר יְהִי ) Joab ...  
(Lit. And his words were with Joab) 
4: 1 King Solomon was ( יְהִי ) king over all Israel 
5: 2(4:22) Solomon's provision for one day was ( יְהִי ) ...
5:11(4:31) his fame was ( יְהִי ) in all the nations 
5:12(4:32) his songs were ( יְהִי ) One thousand and five ... 
5:27(13) and the levy was ( יְהִי ) thirty thousand men ... 
6:11 Now the word of the Lord came ( יְהִי ) to Solomon 
10:14 How the weight of gold ... was ( יְהִי ) ...
IKings 11:20 And Gogubath was (עֹז) in Pharaoh's house...
11:24 and was (עֹז) leader of a...
11:25 He was (עֹז) an adversary of Israel...
11:40 and Jeroboam was (עֹז) in Egypt...
12:22 But the word of God came (עֹז) to Shemaiah...
13:20(b) the word of the Lord came (עֹז) to...
16:1 And the word of the Lord came (עֹז) to...
17:2 And the word of the Lord came (עֹז) to...
17:8 Then the word of the Lord came (עֹז) to...
17:17(b) and his illness was (עֹז) severe...
20:15 ... and they were (עֹז) two hundred and thirty-two...
21:17 Then the word of the Lord came (עֹז) to...
21:28 Then the word of the Lord came (עֹז) to...

II Kings 3:15 the power of the Lord came (עֹז) upon him
5:2 and she waited on (עֹז לָהֵבָה) Naaman's wife
15:5 so that he was (עֹז) a leper...
17:3 and Hoshea was (עֹז) his vassal...
24:1 and Jehoiakim was (עֹז) his servant...

Isa. 5:25 and their corpses were (עֹז) as refuse...
23:3 you were (עֹז) a merchant of the nations
29:13 and their fear of me was (עֹז) a commandment...
38:4 Then the word of the Lord came (עֹז) to Isaiah...

Jerem. 1:3 it came also (עֹז) in the days of...
1:4 Now the word of the Lord came (עֹז) to...
1:11 and the word of the Lord came (עֹז) to...
1:13 and the word of the Lord came (עֹז) to...
2:1 and the word of the Lord came (עֹז) to...
7:24 and went (עֹז) backwards and not...
13:3 and the word of the Lord came (עֹז) to me
13:8 Then the word of the Lord came (עֹז) to me
16:1 The word of the Lord came (עֹז) to me...
16:5 Then the word of the Lord came (עֹז) to me
24:4 Then the word of the Lord came (עֹז) to me
28:12 Then the word of the Lord came (עֹז) to me
29:30 Then the word of the Lord came (עֹז) to me
32:26 Then the word of the Lord came (עֹז) to me
33:1 Then the word of the Lord came (עֹז) to me
33:19 Then the word of the Lord came (עֹז) to me
33:23 Then the word of the Lord came (עֹז) to me
34:12 Then the word of the Lord came (עֹז) to me
35:12 Then the word of the Lord came (עֹז) to me
36:27 Then the word of the Lord came (עֹז) to me
37:6 Then the word of the Lord came (עֹז) to me
42:7(b) Then the word of the Lord came (עֹז) to me
43:8 Then the word of the Lord came (עֹז) to me
44:17 and we were (עֹז) well...

Hos. 11:4 and I was (עֹז אָדָם) like one who eases...
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Jon. 1:1 and the word of the Lord came (יִתְנָה) to me
2:1(1:17) and Jonah was (יִתְנָה) in the belly ...
3:1 and the word of the Lord came (יִתְנָה) to me

Hag. 1:3 and the word of the Lord came (יִתְנָה) to me
2:20 and the word of the Lord came (יִתְנָה) to me

Zech. 4:8 and the word of the Lord came (יִתְנָה) to me
6:9 and the word of the Lord came (יִתְנָה) to me
7:4 and the word of the Lord came (יִתְנָה) to me
7:8 and the word of the Lord came (יִתְנָה) to me
8:1 and the word of the Lord came (יִתְנָה) to me
8:16 and the word of the Lord came (יִתְנָה) to me

Ruth 2:17 and it was (יִתְנָה) like an ephah ...

Neh. 2:11 and I was (יִתְנָה) there three days

I Chr. 1:51 The chiefs of Isdom were (יִתְנָה) ...
2:3 Now Er ... was (יִתְנָה) wicked ...
2:25 The sons of Jerahmeel were (יִתְנָה) ...
2:27 The sons of Ram ... were (יִתְנָה)
2:28 The sons of Anam were (יִתְנָה) ...
4:9 Jaber was (יִתְנָה) more honorable ...
7:19 The sons of Shemida were (יִתְנָה) ...
8:40 The sons of Urim were (יִתְנָה) ...
12:22(21) and they were (יִתְנָה) commanders in ...
12:40(39) and they were (יִתְנָה) there with David ...
17:3 ... the word of the Lord came (יִתְנָה) to Nathan
17:5 but I have gone (יִתְנָה) from tent to tent ...
17:8 and I have been (יִתְנָה) with you ...
18:2 and the Moabites were (יִתְנָה) servants ...
18:6 and the Syrians were (יִתְנָה) servants ...
18:13 and all the Edomites were (יִתְנָה) servants ...
21:5 and all Israel were (יִתְנָה) one million ...
22:8 But the word of the Lord came (יִתְנָה) to me
23:3 and their total was (יִתְנָה) ...
23:11(a) Jahath was (יִתְנָה) the chief
23:17 The sons of Eliezer were (יִתְנָה) ...
25:1 and the number of those ... was (יִתְנָה) ...
25:7 and the number of them ... was (יִתְנָה) ...

II Chr. 9:13 Now the weight of the gold was (יִתְנָה)
11:2 But the word of the Lord came (יִתְנָherent) to ...
13:13 So they were (יִתְנָherent) in front of Judah ...
17:3 The Lord was (יִתְנָherent) with Jehoshaphat ...
17:10 the fear of the Lord fell (יִתְנָherent) upon ...
20:29 the fear of God came (יִתְנָherent) on ...
26:21 and king Uzziah was (יִתְנָherent) a leper ...
29:8 Therefore the wrath ... came (יִתְנָherent) upon ...
29:32 the number of burnt offerings was (יִתְנָherent) ...
B. EXISTENCE

Gen. 1:3  And there was (ךֵּית) light
1:5  And there was (ךֵּית) evening, and there was (ךֵּית) morning ...
1:7  ... and it was (ךֵּית) so
1:8  And there was (ךֵּית) evening, and there was (ךֵּית) morning ...
1:9  And it was (ךֵּית) so
1:11  And it was (ךֵּית) so
1:13  And there was (ךֵּית) evening, and there was (ךֵּית) morning ...
1:15  And it was (ךֵּית) so
1:19  And there was (ךֵּית) evening and there was (ךֵּית) morning ...
1:23  And there was (ךֵּית) evening and there was (ךֵּית) morning ...
1:24  And it was (ךֵּית) so
1:30  And it was (ךֵּית) so
1:31  And there was (ךֵּית) evening, and there was (ךֵּית) morning ...
7:17  The flood continued (ךֵּית) forty days upon
11:1  Now the whole earth had (ךֵּית) one language
11:3  and they had (ךֵּית) brick for stone ...
12:10  Now there was (ךֵּית) a famine in the land ...
12:16  and he had (ךֵּית) sheep ...
13:7  and there was (ךֵּית) strife between ...
26:1  Now there was (ךֵּית) a famine in the land ...
26:14  and he had (ךֵּית) possessions of flocks ...
26:35  and they made (ךֵּית) life bitter .
30:43  and (he) had (ךֵּית) large flocks ...
35:16  and there was (ךֵּית) still some distance to come
40:4  and they were (ךֵּית) in custody for some time
41:54  There was (ךֵּית) famine in all lands ...

Exo. 7:21  And there was (ךֵּית) blood throughout ...
9:24  and there was (ךֵּית) hail and fire ...
10:22  and there was (ךֵּית) thick darkness over ...
12:30  and there was (ךֵּית) a great cry in Egypt ...
14:20  and there was (ךֵּית) the cloud and the darkness
19:16  that there were (ךֵּית) thunders and lightnings ...
38:27  The one hundred talents of silver were (ךֵּית) for casting

Num. 9:6  And there were (ךֵּית) certain men who were ...
11:35  and they remained (ךֵּית) at Hazereth ...
Josh. 6:27(b) and his fame was (הşi) in all the land
13:29 it was allotted (הşi) to the...
17:1(b) therefore he had (הşi) Gilead and Bashan
17:11 Also in Issachar ... Manasseh had (הşi) Bethshean
21:4 so those Levites ... had (הşi) ...
21:10 And they were (ה esi) for the descendents ...
21:42 These cities had (ה esi נבוש) each its pasture ...

Jud. 3:4 They were (ה esi) for the testing of Israel
6:38 And it was (ה esi) so...
10:4 And he had (ה esi) thirty sons
12:9 And he had (ה esi) forty sons
12:14 And he had (ה esi) forty sons
13:2 And there was (ה esi) a certain man ...
17:1 There was (ה esi) a man of the hill country
17:7 Now there was (ה esi) a young man from ...
10:1(b) There was (ה esi) a certain Levite sojourning ...
19:2(4) ... and was (ה esi) there some four months

I Sam. 1:1 There was (ה esi) a certain man ...
1:2 ... and Peninnah had (ה esi) children ...
4:10 and there was (ה esi) a very great slaughter ...
7:14 and there was (ה esi) peace also between Israel ...
9:1 There was (ה esi) a man of Benjamin ...
14:15 And there was (ה esi) a panic in the camp
14:25 and there was (ה esi) honey on the ground
18:14 and David had (ה esi) success ...
22:2(1) and there were (ה esi) with him about four hundred

II Sam. 3:1 And there was (ה esi) a long war ...
12:30 and it was set (ה esi) on David's head ...
13:23(b) Absalom had (ה esi) sheepshearers ...
13:38 and was (ה esi) there three years
21:1 Now there was (ה esi) a famine in ...
21:15 There was (ה esi) war again between ...
21:18(b) ... there was (ה esi) again war with ...
21:19 and there was (ה esi) again war with ...
21:20 and there was (ה esi) again war at Gath where there was (ה esi) a great man ...
23:11 where there was (ה esi) a plot of ground ...
24:9 in Israel there were (ה esi) eight hundred thousand valiant men

I Kings 5:6(4:26) Solomon also had (ה esi) forty thousand stalls...
5:26(12) and there was (ה esi) peace between
5:29(15) Solomon also had (ה esi) seventy thousand...
8:17 Now it was (ה esi) in the heart of ...
10:26 and he had (ה esi) fourteen hundred chariots ...
11:3 He had (ה esi) seven hundred wives ...
13:6 ... and was (ה esi) as it was before ...
18:45 and there was (ה esi) a great rain ...
APPENDIX XXXII

and great wrath was (יְרָעָה) upon Israel ...
and there was (יְרָעָה) a great famine in ...
and so it happened (יְרָעָה) to him ...
and he remained (יְרָעָה) with her ...
and so it came to pass (יְרָעָה)
and it was (יְרָעָה) so ...

There were (יְרָעָה) ninety-six pomegranates ...
and there has been (יְרָעָה) strife ...

and there was (יְרָעָה) a voice from ...
and you were (יְרָעָה) mine
and (thus) it was (יְרָעָה) ...
But there was (יְרָעָה) another great eagle ...
They were (יְרָעָה) mine ...
and there was (יְרָעָה) a voice as I prophesied ...

and there was (יְרָעָה) a mighty tempest on the sea

therefore great wrath came (יְרָעָה) from ...

there was (יְרָעָה) a famine in the land
and they remained (יְרָעָה) there

And there was (יְרָעָה) amongst them
and Daniel continued (יְרָעָה) until the ...

For the people had (יְרָעָה) a mind to work ...
Now there was (יְרָעָה) a great outcry ...
and there was (יְרָעָה) very great rejoicing

and he had (יְרָעָה) twenty-three cities
Jerahmeel also had (יְרָעָה) another wife ...
Shobal ... had (יְרָעָה) other sons
and Zelophehad had (יְרָעָה) daughters
and Bela had (יְרָעָה) sons
and there was (יְרָעָה) a plot of ground full of ...
and it was placed (יְרָעָה) on David's head ...
and there was (יְרָעָה) again war
and there was (יְרָעָה) again war at Gath and there was (יְרָעָה) a man of great stature there
yet wrath came (יְרָעָה) upon Israel ...

and he had (יְרָעָה) one thousand ...
Now it was (יְרָעָה) in the heart of David ...
And Solomon had (יְרָעָה)
so he held (יְרָעָה) Judah and Benjamin ...
And Asa had (יְרָעָה) an army ...
and he had (יְרָעָה) great riches ...
II Chr. 18:1 Now Jehoshaphat had (ֳ‘ֶנֶּה) great riches ...
22:12 and he remained (ֳ‘ֶנֶּה) with them...
24:18 and there was (ֳ‘ֶנֶּה) wrath upon Judah
26:5 and he set himself (ֳ‘ֶנֶּה) to seek God...
26:11 And Uzziah had (ֳ‘ֶנֶּה) an army...
30:26 So there was (ֳ‘ֶנֶּה) great joy in Jerusalem...
32:25 So there was (ֳ‘ֶנֶּה) wrath upon...
32:27 And Hezekiah had (ֳ‘ֶנֶּה) very great riches...

C. TRANSITION

Gen. 2:7 and man became (ֳ‘ֶנֶּה) a living being...
19:26 and she became (ֳ‘ֶנֶּה) a pillar of salt
20:12 and she became (ֳ‘ֶנֶּה) my wife...
24:67 and she became (ֳ‘ֶנֶּה) his wife...
39:2(b) and he became (ֳ‘ֶנֶּה) a successful man
47:20 ... the land became (ֳ‘ֶנֶּה) Pharaoh's...
49:15 ... and he became (ֳ‘ֶנֶּה) a slave...

Exo. 2:10 and he became (ֳ‘ֶנֶּה) her son...
4:3 and it became (ֳ‘ֶנֶּה) a snake...
4:4 and it became (ֳ‘ֶנֶּה) a rod...
7:10 and it became (ֳ‘ֶנֶּה) a serpent...
7:12 and they became (ֳ‘ֶנֶּה) serpents...

Num. 26:10 and they became (ֳ‘ֶנֶּה) a warning...

Deut. 26:5 and these became (ֳ‘ֶנֶּה) a nation...

Josh. 7:5 and (the hearts) became (ֳ‘ֶנֶּה) water
16:10 but have become (ֳ‘ֶנֶּה) slaves...
24:32 it became (ֳ‘ֶנֶּה) an inheritance for...

Jud. 1:30 ... had became (ֳ‘ֶנֶּה) subject to forced labour
1:35 ... and became (ֳ‘ֶנֶּה) subject to forced labour
8:27 and it became (ֳ‘ֶנֶּה) a snare to Gideon...
14:20 And Samson's wife became (ֳ‘ֶנֶּה) his companion's...
17:5 and he became (ֳ‘ֶנֶּה) his priest
17:12(a) and the young man became (ֳ‘ֶנֶּה) his priest
18:4 and I have become (ֳ‘ֶנֶּה) his priest

I Sam. 22:2(a) and he became (ֳ‘ֶנֶּה) captain
25:42 and she became (ֳ‘ֶנֶּה) his wife
25:43 and both of them became (ֳ‘ֶנֶּה) his wives
II Sam. 2:25 and (they) became (יִהְיֶה) one band ...
8: 2 and the ñabites became (יִהְיֶה) servants to ...
8: 6 and the Syrians became (יִהְיֶה) servants to ...
8:14 and all the Edomites became (יִהְיֶה) servants to ...
11:27 and she became (יִהְיֶה) his wife ...
19: 3(2) So the vittory became (יִהְיֶה) mourning ...
23:19 ... and became (יִהְיֶה) their commander ...

I Kings 2:15 ... and has become (יִהְיֶה) my brothers ...
12:30 And this thing became (יִהְיֶה) a sin ...
13:34 And this thing became (יִהְיֶה) a sin ...

Is. 12: 2 and he has become (יִהְיֶה) my salvation
23:11 and the vision ... has become (יִהְיֶה) for you ...

Jer. 15:16 and your words became (יִהְיֶה) a joy to me
44: 6 and they became (יִהְיֶה) a waste ...
44:22 therefore your land has become (יִהְיֶה) ...

Hos. 9:10 and became (יִהְיֶה) detestable like ...

Is. 63: 8 and he became (יִהְיֶה) their saviour ...

Ezek. 11:16 yet I have become (יִהְיֶה) a sanctuary ...
16:34(b) so you became (יִהְיֶה) different
17: 6 and it became (יִהְיֶה) a low vine ... so it became
(יִהְיֶה) a vine.
19:11 its strongest stem became (יִהְיֶה) a ruler's septre
34: 5 and they became (יִהְיֶה) food for ...
34: 8 and my sheep have become (יִהְיֶה) food for ...

Ruth 4:13 and she became (יִהְיֶה) his wife ...
4:16 and she became (יִהְיֶה) his wife ...

I Chr. 11: 6 so he became (יִהְיֶה) chief
11:21 and he became (יִהְיֶה) their commander
23:11 therefore they became (יִהְיֶה) a father's house ...
36:20 and they became (יִהְיֶה) servants to him ...
### QAL Imperfect with Vav Consecutive as a Copula (Past)

#### A.
1. **Pronominal Subject - Nominal Predicate**

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2. **Defined Nominal Subject - Nominal Predicate**

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B.

1. **PRONOMINAL SUBJECT - ADJECTIVAL PREDICATE**

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2. **DEFINED NOMINAL SUBJECT - ADJECTIVAL PREDICATE**

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C.

1. **PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN' PREDICATE**

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2. **DEFINITE NOMINAL SUBJECT - ADVERBIAL PHRASE IN' PREDICATE**

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QAL IMPERFECT WITH IMP. CONSECUTIVE EXPRESSING PAST EXISTENCE

A. STATEMENTS OF SUBJECTS EXISTENCE ONLY

1. PRONOMINAL SUBJECT - NO PREDICATE

Jud. 3:4
I Kings 13:6
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II Chr. 26:5

2. DEFINED NOMINAL SUBJECT - NO PREDICATE

Exo. 14:20

3. INDEFINITE SUBJECT - NO PREDICATE

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B. STATEMENTS OF POSSESSION

1. PRONOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

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Ezek. 16:8 23:4

2. DEFINED NOMINAL SUBJECT - ADVERBIAL PHRASE IN PREDICATE

Josh. 17:1(b), 11
Jud. 10:4 12:9,14
I Kings 5:6(4:26),29(15) 10:23 11:3
Neh. 3:38(4:5)
### 3. Indefinite Subject - Adverbial Phrase in Predicate

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### C. Statements of Existence with Adverbial Qualification

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#### 2. Defined Nominal Subject - Adverbial Phrase in Predicate

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I Sam.     1:4  ( ) On the day when Elkanah sacrificed ...
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     7:2  ( ) From the day that ...
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     9:26  ( ) Then at the break of dawn ...
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     10:11  ( ) And when all who knew him ...
     11:11  ( ) and on the morrow,... ( 'נָנ') and those who survived ...
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     14:1  ( ) One day ...
     14:19  ( ) And while Saul was talking ...
     16:6  ( ) When they came ...
     17:48  ( ) And when the Philistine arose ...
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<td>18: 7</td>
<td>And as Obadiah was on the way</td>
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<tr>
<td>18:17</td>
<td>And when Ahab saw ...</td>
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<tr>
<td>18:27</td>
<td>And at noon</td>
<td></td>
<td></td>
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<tr>
<td>18:29</td>
<td>And as mid-day passed ...</td>
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<td>18:34</td>
<td>And at the time of the noon-offering ...</td>
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<td>18:44</td>
<td>And at the seventh time ...</td>
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<td>18:45</td>
<td>And in a little while ...</td>
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<tr>
<td>19:13</td>
<td>And when Elijah heard of it ...</td>
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<tr>
<td>20:12</td>
<td>When Ben-hadad heard ...</td>
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<tr>
<td>20:26</td>
<td>In the spring ...</td>
<td></td>
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<tr>
<td>20:29</td>
<td>then on the seventh day ...</td>
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<tr>
<td>20:39</td>
<td>And as the king passed ...</td>
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<tr>
<td>20:40</td>
<td>And as your servant was working ...</td>
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<tr>
<td>21: 1</td>
<td>Now Naaboth had a vineyard ...</td>
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<tr>
<td>21:15</td>
<td>As soon as Jezebel heard ...</td>
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<tr>
<td>21:16</td>
<td>When Ahab heard ...</td>
<td></td>
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<tr>
<td>21:27</td>
<td>And when Ahab heard ...</td>
<td></td>
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<tr>
<td>22: 2</td>
<td>But in the third year ...</td>
<td></td>
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<tr>
<td>22:32</td>
<td>And when the captains ... saw ...</td>
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<tr>
<td>22:33</td>
<td>And when the captains ... saw ...</td>
<td></td>
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<table>
<thead>
<tr>
<th>II Kings 2:1</th>
<th>Now when the Lord was about ...</th>
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<tr>
<td>2: 9</td>
<td>When they had crossed ...</td>
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<tr>
<td>2:11</td>
<td>And as they still went ...</td>
</tr>
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<td>3: 5</td>
<td>But when Ahab died ...</td>
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<td>3:20</td>
<td>The next morning ...</td>
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<td>4: 6</td>
<td>When the vessels were full ...</td>
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<td>4: 8</td>
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<td>4:11</td>
<td>One day ...</td>
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<td>4:18</td>
<td>one day he went ...</td>
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<td>But when the man of God saw ...</td>
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<td>4:40</td>
<td>But while they were eating ...</td>
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<td>5: 7</td>
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<td>6:24</td>
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<td>18:1</td>
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<td>19:37</td>
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<td>25:1</td>
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<td>25:25</td>
<td>(יהי)</td>
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<tr>
<td>25:27</td>
<td>(יהי)</td>
</tr>
</tbody>
</table>

| Isa. | 7:1 | (יהי) | In the days of Ahaz ... |
| 22:7 | (יהי) | Your choicest valleys were full ... |
| 36:1 | (יהי) | In the fourteenth year ... |
| 37:1 | (יהי) | When King Hezekiah heard ... |
| 37:38 | (יהי) | And as he was worshipping ... |

<p>| Jer. | 13:6 | (יהי) | And after many days |
| 26:8 | (יהי) | And when Jeremiah had finished ... |
| 20:3 | (יהי) | On the morrow ... |
| 28:1 | (יהי) | In that same year ... |
| 35:11 | (יהי) | But when Nebuchadnezzar ... came ... |
| 36:1 | (יהי) | In the fourth year ... |
| 36:9 | (יהי) | In the fifth year ... |
| 36:16 | (יהי) | When they heard ... |
| 36:23 | (יהי) | And as Jehudi read ... |
| 37:13 | (יהי) | When he was the Benjamin gate ... |
| 39:4 | (יהי) | When Zedekiah ... saw ... |
| 41:1 | (יהי) | In the seventh month ... |
| 41:4 | (יהי) | On the day after ... |
| 41:6 | (יהי) | and as he met them ... |
| 41:7 | (יהי) | When they came into the city ... |</p>
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<tr>
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<td>And when all the people ... saw ...</td>
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<td></td>
<td>42:7(a)</td>
<td>At the end of ten days ...</td>
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<td>43:1</td>
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<td>52:4</td>
<td>And in the ninth year ...</td>
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<td>52:31</td>
<td>And in the thirty-seventh year ...</td>
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<td>Ezek.</td>
<td>1:1</td>
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<td>3:16</td>
<td>And at the end of seven days ...</td>
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<td>8:1</td>
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<td>9:8</td>
<td>And when he commanded ...</td>
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<td>10:6</td>
<td>And when he commanded ...</td>
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<td></td>
<td>11:13</td>
<td>While I was prophesying ...</td>
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<td></td>
<td>16:23</td>
<td>And after all your wickedness ...</td>
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<td></td>
<td>20:1</td>
<td>In the seventh year ...</td>
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<td></td>
<td>26:1</td>
<td>In the eleventh year ...</td>
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<tr>
<td></td>
<td>29:17</td>
<td>In the twenty-seventh year</td>
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<td>30:20</td>
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<td>31:1</td>
<td>In the eleventh year</td>
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<td>32:1</td>
<td>In the twelfth year</td>
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<td>32:17</td>
<td>In the twelfth year</td>
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<td>When the sun arose ...</td>
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<td>Zech.</td>
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<td>And as I called ...</td>
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<td>Esther</td>
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<td>In the days of Ahasuerus ...</td>
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<td>2:8</td>
<td>So when the king's order ...</td>
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<td></td>
<td>3:4</td>
<td>And when she spoke to him ...</td>
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<td>5:1</td>
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<td>5:2</td>
<td>And when the king saw ...</td>
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<tr>
<td>Dan.</td>
<td>8:2</td>
<td>and when I saw ...</td>
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<td></td>
<td>8:15</td>
<td>When I had seen ...</td>
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<tr>
<td>Neh.</td>
<td>1:1</td>
<td>Now it happened in the month ...</td>
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<td></td>
<td>1:4</td>
<td>When I heard these words ...</td>
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<td></td>
<td>2:2</td>
<td>In the month of Nisan ...</td>
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<td>3:33(4:1)</td>
<td>When Sanballat heard ...</td>
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<td>4:1(7)</td>
<td>But when Sanballat ... heard ...</td>
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<td>4:6(12)</td>
<td>When the Jews ... came ...</td>
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<td></td>
<td>4:9(15)</td>
<td>When our enemies heard ...</td>
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<td></td>
<td>4:10(16)</td>
<td>From that day on ...</td>
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<td>6:1</td>
<td>Now when it was reported ...</td>
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<td></td>
<td>6:16</td>
<td>And when all our enemies heard ...</td>
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<td></td>
<td>7:1</td>
<td>Now when the wall had been built ...</td>
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</tbody>
</table>
### APPENDIX XXXV

| Neh.   | 13:3  | (יִנְנָה) When the people heard ... |
|       | 13:19 | (יִנְנָה) When it began to be dark ... |
| I Chr. | 10:8  | (יִנְנָה) On the morrow ... |
|        | 15:25 | (יִנְנָה) So David ... |
|        | 15:26 | (יִנְנָה) And because God helped ... |
|        | 17:1  | (יִנְנָה) Now when David dwelt ... |
|        | 17:3  | (יִנְנָה) But that same night ... |
|        | 18:1  | (יִנְנָה) After this ... |
|        | 19:1  | (יִנְנָה) Now after this ... |
|        | 20:1  | (יִנְנָה) In the spring of the year |
|        | 20:4  | (יִנְנָה) And after this ... |
| II Chr. | 5:11  | (יִנְנָה) now when the priests came out ... |
|        | 5:13  | (יִנְנָה) and when the trumpeters and singers were ... |
|        | 8:1   | (יִנְנָה) At the end of twenty years ... |
|        | 10:2  | (יִנְנָה) And when Jeroboam heard ... |
|        | 12:1  | (יִנְנָה) When the rule ... was established ... |
|        | 12:2  | (יִנְנָה) In the fifth year ... |
|        | 13:15 | (יִנְנָה) And when the men ... shouted ... |
|        | 16:5  | (יִנְנָה) And when Baasha heard ... |
|        | 18:31 | (יִנְנָה) And when the captains ... saw ... |
|        | 18:32 | (יִנְנָה) For when the captain's ... saw ... |
|        | 20:1  | (יִנְנָה) After this ... |
|        | 21:19 | (יִנְנָה) In course of time ... |
|        | 22:8  | (יִנְנָה) And when Jehu was executing ... |
|        | 24:4  | (יִנְנָה) After this it was in ... |
|        | 24:23 | (יִנְנָה) At the end of the year ... |
|        | 25:3  | (יִנְנָה) And as soon as the royal ... |
|        | 25:14 | (יִנְנָה) After Amaziah came ... |
|        | 25:16 | (יִנְנָה) But as he was speaking ... |
|        | 34:19 | (יִנְנָה) When the king heard ... |

### B. FREQUENTATIVE

| Num.   | 10:35 | (יִנְנָה) and whenever the ark set forward |
| I Sam. | 18:30 | (יִנְנָה) and as often as they came out |
| II Sam. | 15:2  | (יִנְנָה) and when any man had a suit |
| I Kings | 14:28 | (יִנְנָה) and as often as the king went |
| II Kings | 4:8(b) | (יִנְנָה) so whenever he passed |
|        | 12:11(10) | (יִנְנָה) and when they saw there was much money |
| II Chr. | 12:11 | (יִנְנָה) And as often as the king went |
|        | 24:11 | (יִנְנָה) and whenever the chest was brought |
**QAL Imperfect with Wan Consecutive as 'Stative'**

<table>
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<tr>
<th>Book</th>
<th>Reference</th>
<th>Translation</th>
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</thead>
<tbody>
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<td>Gen.</td>
<td>32:6(5)</td>
<td>And I have (יִהְיָה) oxen ...</td>
</tr>
<tr>
<td>Ex.</td>
<td>15:2</td>
<td>And he is (יִהְיָה) my salvation</td>
</tr>
<tr>
<td>Deut.</td>
<td>10:5</td>
<td>And there they have been (are) (יִהְיָה) ...</td>
</tr>
<tr>
<td>Josh.</td>
<td>4:9</td>
<td>And they have been (are) (יִהְיָה) there ...</td>
</tr>
<tr>
<td>I Sam.</td>
<td>21:6(5)</td>
<td>the vessels of the young men have been (יִהְיָה) holy ...</td>
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<tr>
<td></td>
<td>23:16</td>
<td>and he has become (יִהְיָה) your adversary</td>
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<td>I Kings</td>
<td>8:8</td>
<td>and they have been (are) (יִהְיָה) there ...</td>
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<td>Isa.</td>
<td>9:18(19)</td>
<td>and the people have become (are) (יִהְיָה) like fuel ...</td>
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<td>Jer.</td>
<td>23:10</td>
<td>and their course has been (ותחיה) evil ...</td>
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<td></td>
<td>44:22</td>
<td>therefore your land has become (ותחיה) a desolation</td>
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<td>Hos.</td>
<td>7:11</td>
<td>Ephraim has been (יִהְיָה) like a dove ...</td>
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<td>13:7</td>
<td>Therefore I am (אָנָה) to them like a lion ...</td>
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<tr>
<td>Ezek.</td>
<td>16:34(a)</td>
<td>and so all these things came to be (are) (יִהְיָה) mine ...</td>
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<td>32:23</td>
<td>and her company is (יִהְיָה) round about her grave ...</td>
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<td></td>
<td>32:27</td>
<td>and whose iniquities are (ותחיה) upon their bones ...</td>
</tr>
<tr>
<td>Isa.</td>
<td>64:5(6)</td>
<td>For we are all become (והיה) as one that is unclean ...</td>
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<td></td>
<td>66:2</td>
<td>and so all these things came to be (יהיה) ...</td>
</tr>
<tr>
<td>II Chr.</td>
<td>5:9</td>
<td>and they are (יִהְיָה) there to this day ...</td>
</tr>
</tbody>
</table>
QAL IMPERFECT WITH "VAN" CONSECUTIVE AS 'FREQUENTATIVE'

Josh. 17:9 ... and ends (וֹתָנָה) at the sea

19:33 ... and its end was (וֹתָנָה) at the Jordan ...

I Kings 5:2(4:22) ... and Solomon's provision for one day was (וֹתָנָה) ...

10:14 ... the weight of gold ... in one year was (וֹתָנָה) ...
QAL INFINITIVE CONSTRUCT ירהו

A. PAST

Exo. 10:6  
From the day they came (יָכוֹצָם) on earth

Jud. 18:31  
as long as the house of God was (יִוְרָה) at Shiloh

I Sam. 22:4  
all the time that David was (יִוְרָה) in the ...
25:7  
all the time they were (יִוְרָהָם) in Carmel ...
25:16  
all the time we worc (יִוְרָהָם) with them

II Kings 6:25  
until an ass's head be (יִוְרָה) for ...

Isa. 48:16  
from the time it came to be (יִוְרָה) I have ...
60:15  
whereas you have been forsaken (יְהֹוָה זָוֹעֵב) ...

Ezek. 22:18  
because you have become (יִוְרָה לָ) dross ...
29:6  
because they have been (יִוְרָהָם) a staff ...
34:8  
because my sheep have become (יִוְרָה לָ) a prey ...
35:5  
because you have had (יִוְרָה) perpetual enmity ...

Jon. 4:2  
when I was (יִוְרָה) yet in my country ...

Esth. 2:12  
after it had been done (יִוְרָה) to her according ...

B. PRESENT

Ezek. 34:12  
in the day when he is (יִוְרָה) among his sheep ...

C. FUTURE

Gen. 2:18  
It is not good that man should be (יִוְרָה) alone ...

Exo. 8:18(22)  
so that no swarms of flies shall be (יִוְרָה) there ...

Josh. 11:20  
that they might have (יִוְרָה) no favour ...

Jud. 18:19  
It is better for you to be (יִוְרָה) priest ... or
to be (יִוְרָה) priest to a tribe ...

II Sam. 24:13  
shall three days of pestilence come (יְאַמְּרְוָה) to you

I Kings 11:36  
that David ... might always have (יִוְרָה) a lamp

Jer. 33:20  
so that day and night will not come (יִוְרָה) at ...
44:8  
and that you may become (יִוְרָה רִבְכָּם לָ) a curse ...
51:62  
so that nothing shall live (יִוְרָה וְשֶּֽבֶּס) in it ...
Ezek. 21:15(10) that it may be (יְהוָה)  like lightning ...  
Ruth. 1:13 would you not have (יְהוָה)  a husband ...
**APPENDIX XXXIX**

QAL INFINITIVE CONSTRUCT

### A. PAST

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<thead>
<tr>
<th>Bible Reference</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. 10:8</td>
<td>he was the first on earth to be (ךלוהים) a mighty ...</td>
</tr>
<tr>
<td>18:11</td>
<td>it had ceased to be (ךלוהים) with Sarah ...</td>
</tr>
<tr>
<td>39:10</td>
<td>or to be (ךלוהים) with her</td>
</tr>
<tr>
<td>I Sam. 19:8</td>
<td>And there was war again (ךלוהים)</td>
</tr>
<tr>
<td>Ezek. 36:3</td>
<td>so that you became (ךלוהים) the possession of ...</td>
</tr>
</tbody>
</table>

### B. PRESENT

<table>
<thead>
<tr>
<th>Bible Reference</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deut. 26:17</td>
<td>... that he is (ךלוהים) your God ...</td>
</tr>
<tr>
<td>26:18</td>
<td>... that you are (ךלוהים) a people for ...</td>
</tr>
<tr>
<td>I Kings 16:7</td>
<td>... in being (ךלוהים) like the house of Jeroboam</td>
</tr>
<tr>
<td>Ezek. 27:7</td>
<td>... serving (ךלוהים) as your ensign ...</td>
</tr>
</tbody>
</table>

### C. FUTURE

<table>
<thead>
<tr>
<th>Bible Reference</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. 17:7</td>
<td>... to be (ךלוהים) God to you ...</td>
</tr>
<tr>
<td>34:22</td>
<td>... to become (ךלוהים) one people ...</td>
</tr>
<tr>
<td>Exo. 23:1</td>
<td>... to be (ךלוהים) a malicious witness ...</td>
</tr>
<tr>
<td>28:28</td>
<td>... that it may lie (ךלוהים) upon the skilfully ...</td>
</tr>
<tr>
<td>36:18</td>
<td>... that it might be (ךלוהים) one whole ...</td>
</tr>
<tr>
<td>39:21</td>
<td>... so that it should lie (ךלוהים) upon the ...</td>
</tr>
<tr>
<td>40:15</td>
<td>... their anointing shall admit them (ךלוהים) to ...</td>
</tr>
<tr>
<td>Lev. 11:45</td>
<td>... to be (ךלוהים) your God ...</td>
</tr>
<tr>
<td>20:26</td>
<td>(I) have separated you ... to be (ךלוהים) mine ...</td>
</tr>
<tr>
<td>22:33</td>
<td>... to be (ךלוהים) your God</td>
</tr>
<tr>
<td>25:38</td>
<td>... and to be (ךלוהים) your God</td>
</tr>
<tr>
<td>26:45</td>
<td>... that I might be (ךלוהים) their God</td>
</tr>
<tr>
<td>Num. 15:41</td>
<td>... to be (ךלוהים) your God</td>
</tr>
<tr>
<td>Deut. 4:20</td>
<td>... to be (ךלוהים) a people of his own ...</td>
</tr>
<tr>
<td>7:6</td>
<td>... to be (ךלוהים) a people of his own ...</td>
</tr>
<tr>
<td>14:2</td>
<td>... to be (ךלוהים) a people of his own ...</td>
</tr>
<tr>
<td>24:4</td>
<td>... may not take her again to be (ךלוהים) his wife ...</td>
</tr>
<tr>
<td>26:19</td>
<td>... and that you shall be (ךלוהים) a people ...</td>
</tr>
<tr>
<td>Josh. 7:12</td>
<td>... I will be with you no more (לא somikך לוהים) ...</td>
</tr>
</tbody>
</table>
I Sam. 14:21 ... turned to be ( לֹויִם ) with the Israelites

II Sam. 7: 8 ... that you should be ( לְוֵיִם ) a prince ...
7:29 ... that it may continue ( לְוֵיִם ) for ever ...
12:10 ... to be ( לְוֵיִם ) your wife

I Kings 1:35 ... to be ( לְוֵיִם ) ruler over ...
8:16 ... chose David to be ( לְוֵיִם ) over ...
8:29 that thine eyes might be ( לְוֵיִם ) open ...
8:52 that thine eyes may be ( לְוֵיִם ) opened ...

II Kings 11:17 that they should be ( לְוֵיִם ) the Lord's people
15:19 that his hand might be ( לְוֵיִם ) with him
22:19 that they should become ( לְוֵיִם ) a desolation

Jer. 13:11 that they might be ( לְוֵיִם ) for me ...
29:26 that they might be ( לְוֵיִם ) overseers of ...
34:16 ... to be ( לְוֵיִם ) your slaves ...

Mic. 5: 1(2) ... who are little to be ( לְוֵיִם ) among the tribes ...
5: 3 one who is to be ( לְוֵיִם ) ruler in Israel ...

Isa. 10: 2 that widows may be ( לְוֵיִם ) their spoil ...
49: 6 ... that my salvation may reach ( לְוֵיִם ) to the end ...
56: 6 ... to be ( לְוֵיִם ) his servants

Mal. 2: 4 that my covenant with Levi may hold ( לְוֵיִם ) ...

Ezek. 17: 8 ... and become ( לְוֵיִם ) a noble vine
17:14 that the kingdom might be ( לְוֵיִם ) humble ...
20:12 to be ( לְוֵיִם ) a sign between me ...
41: 6 to be ( לְוֵיִם ) supports for the side ...
44: 7 to be ( לְוֵיִם ) in my sanctuary

Esth. 1:22 that every man be ( לְוֵיִם ) Lord in his ...
3:14 to be ( לְוֵיִם ) ready for that day
8:13 and the Jews were to be ( לְוֵיִם ) ready ...
9:21 that they should keep ( לְוֵיִם ) ...[...]
9:27 that they should keep ( לְוֵיִם ) these ...

Meh. 5:14 I was appointed to be ( לְוֵיִם ) their governor

I Chr. 1:10 "he began to be ( לְוֵיִם ) a mighty one ...
17: 7 that you should be ( לְוֵיִם ) prince over ...
17:27 that it may continue ( לְוֵיִם ) prince over ...
28: 4 to be ( לְוֵיִם ) king over Israel ...

II Chr. 6: 5 that my name might be ( לְוֵיִם ) there, and I chose no man as ( לְוֵיִם ) prince ...
6: 6 that my name might be ( לְוֵיִם ) there, and I have chosen David to be ( לְוֵיִם ) over my people ...
II Chr. 6:20 that thy eyes may be (לנייה) opened
7:16 that my name might be (לנייה) there ...
23:16 that they should be (לנייה) the Lord's people
26:15 ... to be (לנייה) on the towers
29:11 and to be (לנייה) his ministers ...
USES OF QAL INFINITIVE CONSTRUCT

1. EXPRESSING PURPOSE

Lev. 11:45 20:26 22:33 25:38 26:45
Num. 15:41
Deut. 4:20 7:6 14:2 24:4
I Sam. 14:21
II Sam. 7:8, 29
I Kings 1:35 8:16, 19, 52
II Kings 15:19
Jer. 13:11 29:26
Isa. 49:6 56:6
Ezek. 17:8, 14 20:12 27:7 36:3 41:6
Esth. 3:14 9:27
I Chr. 17:7, 27 28:4
II Chr. 6:5, 6, 20 7:16 26:15 29:11

2. FOR CLOSER DEFINITION - STATING CIRCUMSTANCES, ETC.

Gen. 17:7 34:22 39:10
Beut. 26:17, 18
II Sam. 12:10
I Kings 16:7
II Kings 11:17 22:19
Jer. 34:16
Isa. 10:2
Ezek. 44: 7
Mic. 5: 1(2)
Mal. 2: 4
Esth. 1:22 9:21
Neh. 5:14
II Chr. 23:16

3. OBJECT OF GOVERNING VERB
   Gen. 10: 8  18:11
   Josh. 7:12
   I Sam. 19:8
   I Chr. 1:10

4. USED WITH HAV!
   Deut. 26:19
   Esth. 8:13
   II Chr. 29:11
## QAL INFINITIVE CONSTRUCT

### A. PAST

<table>
<thead>
<tr>
<th>Book</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>4:8</td>
<td>and when they were (בְּהיתִים) in the field ...</td>
</tr>
<tr>
<td></td>
<td>34:25</td>
<td>on the third day, when they were (בְּהיתִים) sore ...</td>
</tr>
<tr>
<td>Exo.</td>
<td>5:13</td>
<td>as when there was (בְּהיתִים) straw</td>
</tr>
<tr>
<td></td>
<td>19:16</td>
<td>on the morning of the third day there were (בְּהיתִים) ...</td>
</tr>
<tr>
<td>Josh.</td>
<td>5:13</td>
<td>When Joshua was (בְּהיתִים) by Jericho ...</td>
</tr>
<tr>
<td>I Sam.</td>
<td>2:27</td>
<td>when they were (בְּהיתִים) in Egypt ...</td>
</tr>
<tr>
<td></td>
<td>16:23</td>
<td>and whenever the evil spirit ... was (בְּהיתִים) upon ...</td>
</tr>
<tr>
<td></td>
<td>25:15</td>
<td>when we were (בְּהיתִים) in the fields ...</td>
</tr>
<tr>
<td>II Sam.</td>
<td>3:6</td>
<td>While there was (בְּהיתִים) war between ...</td>
</tr>
<tr>
<td></td>
<td>5:2</td>
<td>when Saul was (בְּהיתִים) king over ...</td>
</tr>
<tr>
<td></td>
<td>12:18</td>
<td>behold while the child was (בְּהיתִים) yet alive</td>
</tr>
<tr>
<td>I Kings</td>
<td>11:15</td>
<td>For when David was (בְּהיתִים) in Edom</td>
</tr>
<tr>
<td></td>
<td>12:6</td>
<td>while he was (בְּהיתִים) yet alive</td>
</tr>
<tr>
<td>Jer.</td>
<td>39:15</td>
<td>while he was (בְּהיתִים) shut up ...</td>
</tr>
<tr>
<td>Ezek.</td>
<td>15:5</td>
<td>Behold when it was (בְּהיתִים) whole ...</td>
</tr>
<tr>
<td></td>
<td>16:22</td>
<td>when you were (בְּהיתִים) naked ...</td>
</tr>
<tr>
<td>Zech.</td>
<td>7:7</td>
<td>When Jerusalem was (בְּהיתִים) inhabited ...</td>
</tr>
<tr>
<td>I Chr.</td>
<td>11:2</td>
<td>even when Saul was (בְּהיתִים) king ...</td>
</tr>
<tr>
<td></td>
<td>16:19</td>
<td>when you were (בְּהיתִיםכָּס) few in number</td>
</tr>
<tr>
<td>II Chr.</td>
<td>10:6</td>
<td>while he was (בְּהיתִים) yet alive ...</td>
</tr>
</tbody>
</table>

### B. PRESENT

<table>
<thead>
<tr>
<th>Book</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lev.</td>
<td>26:44</td>
<td>when they are (בְּהיתִים) in the land</td>
</tr>
<tr>
<td>I Sam.</td>
<td>16:16</td>
<td>and when the evil spirit from God is (בְּהיתִים)</td>
</tr>
<tr>
<td>Ezek.</td>
<td>6:8</td>
<td>when you have (בְּהיתִים) among the nations</td>
</tr>
<tr>
<td></td>
<td>6:13</td>
<td>when their slain lie (בְּהיתִים) ...</td>
</tr>
<tr>
<td></td>
<td>37:28</td>
<td>when my sanctuary is (בְּהיתִים) in the midst</td>
</tr>
<tr>
<td>Isa.</td>
<td>55:6</td>
<td>while he is (בְּהיתִים) near ...</td>
</tr>
<tr>
<td>II Chr.</td>
<td>15:2</td>
<td>while you are (בְּהיתִיםכָּס) with him ...</td>
</tr>
</tbody>
</table>
QAL INFINITIVE CONSTRUCT

| A. PAST | Exo. 9:28 | for there has been (מְהֹוִית) enough ... |
| Dan. 12:1 | since there was (מְהֹוִית) a nation ... |
| B. PRESENT | Exo. 12:4 | And if the house is too small for a lamb (מְהֹוִית) |
| I Sam. 15:26 | Israel has rejected you from being (מְהֹוִית) king |
| I Kings 2:27 | And Solomon expelled Abiathar from being (מְהֹוִית) priest |
| Jer. 31:36 | from being (מְהֹוִית) a nation before me |
| C. FUTURE | Lev. 26:13 | that you should not be (מְהֹוִית) their |
| I Sam. 2:31 | so that there will not be (מְהֹוִית) an old man |
| Jer. 33:21 | so that he shall not have (מְהֹוִית) a son ... |
| 33:24 | so that they are (מְהֹוִית) no longer a nation |
| Isa. 49:6 | Is it too light a thing that you should be (מְהֹוִית) my servant |
| Ruth 1:12 | I am too old to have (מְהֹוִית) a husband |
QAL JUSSIVE

A. MILD

Gen. 1: 3  Let there be (יִהְיָה) light ...
1: 6  let there be (יִהְיָה) a firmament ... and let there be a division (יִהְיָה) between ...
1:14  Let there be (יִהְיָה) lights ...
9:26  And let Canaan be (יִהְיָה) his slave
24:51  and let her be (יִהְיָה) the wife ...
33: 9  keep (יִהְיָה) what you have ...
37:27  Let not our hand be (יִהְיָה) upon him

Exo. 10:10  The Lord be (יִהְיָה) with you
10:21  that there may be (יִהְיָה) darkness ...
18:19  and God be (יִהְיָה) with you

Num. 23:10  and let my end be (יִהְיָה) like his ...
36: 6  let them marry (המינוּה לְשֵׁם) whom they ...

Deut. 32:38  let them be (יִהְיָה) your protection
33: 6  nor let his men be (יִהְיָה) few
33:24  let him be (יִהְיָה) the favourite ...

I Sam. 18:17  let not my hand be (יִהְיָה) upon him
20:13  may the Lord be (יִהְיָה) with you ...
25:26  let your enemies ... be (יִהְיָה) as Nabal ...

II Sam. 18:22  come what may (יִהְיָה) ...
18:23  come what may (יִהְיָה) ...
18:32  may the enemies of my Lord the king be (יִהְיָה) like

I Kings 1: 2  and let her be (יִהְיָה) his nurse
8:57  The Lord our God be (יִהְיָה) with us ...
8:59  let these words of mine ... be (יִהְיָה) near ...
10: 9  Blessed (יִהְיָה) be the Lord your God ...
14: 5  (יִהְיָה) when she comes she shall pretend to be ...

II Kings 2:10  Let it be so (יִהְיָה) to you ...

Jer. 17:17  Be (יִהְיָה) not a terror ...
18:21  let their wives become (יִהְיָה) childless ...
18:23  may their men meet (יִהְיָה) death ...
20:14  let it not be (יִהְיָה) blessed ...
42: 5  may the Lord be (יִהְיָה) a true ...
50:26  let nothing be (יִהְיָה) left ...
50:29  Let no one escape (יִהְיָה)
Hos. 3:3 nor belong to (יְנֵה) another man ...

Mic. 1:2 and let the Lord God be (יְרֵה) a witness ...

Ezek. 2:8 be not (יְנֵה) rebellious like ...

Ruth 2:12 and a full reward be (יְנֵה) given you ...
2:19 Blessed be (ךּנֵה בְּרֹוחַ) the man who ...
4:12 And may your house be (יְלֵה) like the ...

Ezra 1:3 may his God be (יְיִי) with him

I Chr. 22:11 the Lord be (יְרֵה) with you ...
22:16 The Lord be (יְרֵה) with you

II Chr. 9:3 Blessed be (יְרֵה) the Lord your God ...
19:7 Let the fear of the Lord be (יְרֵה) upon you ...
19:11 and may the Lord be (יְלֵה) with the ...
30:7 Do not be (יְנֵה) like your fathers

B. EMPHATIC:

Gen. 13:8 let there be (יְנֵה) no strife ...
26:28 And let there be (יְנֵה) an oath ...

Num. 12:12 Let her not be (יְנֵה) as one dead ...

Jud. 6:39 Let it be (יְנֵה) dry only on ...
15:2 Let her be (יְנֵה) yours instead

II Sam. 14:17 let the word of my lord the king be (יְנֵה) comfortable ...
24:17 Let thy hand ... be (יְנֵה) against me ...

I Kings 22:13 Let your word be (יְנֵה) like one of them ...

II Kings 2:9 Let me inherit (ךּנֵה בְּרֹוחַ ... יְנֵה) a double share ...

Neh. 1:6 Let thine ear be (יְנֵה) attentive ...
1:11 Let thine ear be (יְנֵה) attentive

I Chr. 21:17 Let thy hand be (יְנֵה) against me ...

II Chr. 6:40 let thine eyes be (יְנֵה) open ...
18:12 Let your word be (יְנֵה) like one of them
C. OTHER

Gen. 30:34  Let it be (יְהִי) as you have said

Exo.  7:9    that it may become (יְהִי) a serpent

Lev.  15:24  and (if) her impurity is (ךָּוָה) on him ...

I Sam.  10:5 (יְהִי) and there as you come to the city ...

II Kings 19:25 that you should (ךָּוָה) turn fortified ...
Gen. 12: 2 and be thou ( בָּרֵךְ ) a blessing
17: 1 and be thou ( וְיֵשַׁע ) blameless
24: 60 Our Sister, be ( בְּנוֹת ) the mother of thousands
27: 29 be ( אָבִי ) Lord over your brothers ...

Exo. 18: 19 be thou ( בָּנָי ) for the people to God-ward ...
19: 15 Be ready ( נַעַמְתֶּל ) by the third day ...
24: 12 Come up to me on the mountain and be ( אָבִי ) there ...
34: 2 Be ready ( נַעַמְתֶּל ) in the morning ...

Num. 16: 16 Be present ( בָּנָי ) you and all your company ...

Jud. 17: 10 Dwell with me, and be ( בָּנָי ) to me a father ...
18: 19 Go with us, and be ( בָּנָי ) to us a father ...

I Sam. 4: 9 Take courage and acquit yourselves ( נָעַמְתֶּל ) like men
18: 17 Only be ( נָעַמְתֶּל ) valiant for me ...

II Sam. 2: 7 Let your hands be strong, and be ( נָעַמְתֶּל ) valiant ...
13: 28 Be ( נָעַמְתֶּל ) courageous and valiant ...

II Kings 11: 8 Be ( נָעַמְתֶּל ) with the king when he goes out ...

Isa. 16: 4 Be ( נָעַמְתֶּל ) a refuge to them from the destroyer ...
33: 2 Be ( נָעַמְתֶּל ) our arm every morning ...

Jer. 48: 28 Be ( נָעַמְתֶּל ) like the dove that nests...
50: 8 and be ( נָעַמְתֶּל ) as the he-goats before the flock ...

II Chr. 23: 7 Be ( נָעַמְתֶּל ) with the king when he comes in ...
### NIPHAL PERFECT AS PAST NARRATIVE 'TENSE'

#### A. COPULA

<table>
<thead>
<tr>
<th>Text</th>
<th>Reference</th>
</tr>
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<tbody>
<tr>
<td>NIL</td>
<td></td>
</tr>
</tbody>
</table>

#### B. EXISTENCE

<table>
<thead>
<tr>
<th>Text</th>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Such as there has never been ( נירות ) ...</td>
<td>Exo. 11:6</td>
<td>Such as there has never been ( נירות ) ...</td>
</tr>
<tr>
<td>Whether there has been ( נירות ) such a thing as ...</td>
<td>Deut. 4:32</td>
<td>Whether there has been ( נירות ) such a thing as ...</td>
</tr>
<tr>
<td>Such a thing has never happened ( נירות )</td>
<td>Jud. 19:30</td>
<td>Such a thing has never happened ( נירות )</td>
</tr>
<tr>
<td>Tell us how was this wickedness brought to pass ( נירות )</td>
<td>20:3</td>
<td>Tell us how was this wickedness brought to pass ( נירות )</td>
</tr>
<tr>
<td>What wickedness is this that has taken place ( נירות ) among you?</td>
<td>20:12</td>
<td>What wickedness is this that has taken place ( נירות ) among you?</td>
</tr>
<tr>
<td>Has this thing been brought about ( נירות ) by my Lord?</td>
<td>I Kings 1:27</td>
<td>Has this thing been brought about ( נירות ) by my Lord?</td>
</tr>
<tr>
<td>An appalling and horrible thing has happened ( נירות )</td>
<td>Jer. 5:30</td>
<td>An appalling and horrible thing has happened ( נירות )</td>
</tr>
<tr>
<td>What has happened ( נירות )?</td>
<td>48:19</td>
<td>What has happened ( נירות )?</td>
</tr>
<tr>
<td>There has never been ( נירות ) like them ...</td>
<td>Joel 2:2</td>
<td>There has never been ( נירות ) like them ...</td>
</tr>
<tr>
<td>There was ( נירות ) no wage for man ...</td>
<td>Zech. 8:10</td>
<td>There was ( נירות ) no wage for man ...</td>
</tr>
<tr>
<td>and his sleep left ( נירות ) him</td>
<td>Dan. 2:1</td>
<td>and his sleep left ( נירות ) him</td>
</tr>
<tr>
<td>And I, Daniel, was overcome ( נירות ) and lay sick ...</td>
<td>8:27</td>
<td>And I, Daniel, was overcome ( נירות ) and lay sick ...</td>
</tr>
<tr>
<td>such as there has never been ( נירות ) since ...</td>
<td>12:1</td>
<td>such as there has never been ( נירות ) since ...</td>
</tr>
<tr>
<td>no such things as you say have been done ( נירות )</td>
<td>Neh. 6:8</td>
<td>no such things as you say have been done ( נירות )</td>
</tr>
</tbody>
</table>

#### B. TRANSITION

<table>
<thead>
<tr>
<th>Text</th>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>this day you have become ( נירות ) the people of ...</td>
<td>Deut. 27:9</td>
<td>this day you have become ( נירות ) the people of ...</td>
</tr>
</tbody>
</table>
“CAUSATIVE” CONNOTATIONS OF THE QAL & NIPHAL OF הוהי

**A. QAL**

**Gen.** 26:35  
And they made life bitter for Isaac

**Num.** 31:16  
These caused the people of Israel ... to act treacherously

**Josh.** 11:20  
For it was the Lord's doing to harden their hearts

**II Chr.** 22:7  
But it was ordained by God that the downfall of Ahaziah...

**B. NIPHAL**

**Jud.** 20:3  
How was this wickedness brought to pass

**I Kings** 1:27  
Has this thing been brought about by my Lord

**12:24**  
For this thing is from me ...

**II Chr.** 11:4  
For this thing is from me ...

**Ezek.** 21:12(7)  
Behold it is coming, and it will be brought about.

**and 39:8**  
...
### QAL Perfect with Participles

#### A. **ACTIVE**

<table>
<thead>
<tr>
<th>Source</th>
<th>Verse</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>4:2</td>
<td>but Cain used to till (רָדָה עֲבוֹדָה) the ground ...</td>
</tr>
<tr>
<td></td>
<td>37:2</td>
<td>Joseph was feeding the flock (רָדָה הָרֹהֶת) with his brethren</td>
</tr>
<tr>
<td></td>
<td>42:11</td>
<td>Your servants have not been spying (לֹא הֵסוּ עֲמָלְכֵיכֶם)</td>
</tr>
<tr>
<td></td>
<td>42:31</td>
<td>We have not been spying (לֹא הֵסוּ הָעַמָּלֶכְלִים)</td>
</tr>
<tr>
<td>Exo.</td>
<td>3:1</td>
<td>And Moses was shepherding (רָדָה הָרוּת) the sheep of ...</td>
</tr>
<tr>
<td>Deut.</td>
<td>9:7</td>
<td>You have been rebellious (מָרָדָס הָנהֵרָם) against Yahweh</td>
</tr>
<tr>
<td></td>
<td>9:22</td>
<td>you provoked (מָרָדָס הָנָהְרָם) the Lord</td>
</tr>
<tr>
<td></td>
<td>9:24</td>
<td>You have rebelled against (מָרָדָס הָנָהְרָם) the Lord</td>
</tr>
<tr>
<td></td>
<td>31:27</td>
<td>You have rebelled against (מָרָדָס הָנָהְרָם) the Lord</td>
</tr>
<tr>
<td>Jud.</td>
<td>1:7</td>
<td>(they) gathered (כִּי בְּמִלְכּוֹפֵי) ...</td>
</tr>
<tr>
<td>I Sam.</td>
<td>2:11</td>
<td>and the child did minister (רָדָה מְשַׁרַּת) unto the Lord</td>
</tr>
<tr>
<td></td>
<td>17:34</td>
<td>Thy servant kept (רָדָה הָרוּת) his father's sheep</td>
</tr>
<tr>
<td>II Sam.</td>
<td>3:6</td>
<td>And Abner consolidated himself (כִּי מְסַטְּרָה) in the ...</td>
</tr>
<tr>
<td></td>
<td>3:17</td>
<td>In times past ye sought (כִּי מְסַטְּרָה) (בְּמִלְכּוֹפֵי) David ...</td>
</tr>
<tr>
<td>I Kings</td>
<td>5:15(1)</td>
<td>For Hiram loved (כִּי מְשַׁרַּת) David ...</td>
</tr>
<tr>
<td></td>
<td>12:6</td>
<td>that had stood (כִּי מְשַׁרַּת) before Solomon</td>
</tr>
<tr>
<td></td>
<td>18:3</td>
<td>Obadiah feared (כִּי מְשַׁרַּת) the Lord greatly ...</td>
</tr>
<tr>
<td>II Kings</td>
<td>4:1</td>
<td>your servant has feared (כִּי מְשַׁרַּת) the Lord ...</td>
</tr>
<tr>
<td></td>
<td>6:8</td>
<td>the king of Syria warred (כִּי מְשַׁרַּת) against Israel</td>
</tr>
<tr>
<td></td>
<td>7:3</td>
<td>there were four leprous men (כִּי מְשַׁרַּת) at the ...</td>
</tr>
<tr>
<td></td>
<td>9:14</td>
<td>Now Joram kept (כִּי מְשַׁרַּת) Ramoth -gilead ...</td>
</tr>
<tr>
<td></td>
<td>17:33</td>
<td>They feared (כִּי מְשַׁרַּת) the Lord, and served (כִּי מְשַׁרַּת) (לְעַבְּדִים) their own Gods.</td>
</tr>
<tr>
<td></td>
<td>17:41(b)</td>
<td>and served (כִּי מְשַׁרַּת) their graven images ...</td>
</tr>
<tr>
<td></td>
<td>18:4</td>
<td>the children of Israel burnt incense (כִּי מְשַׁרַּת) ...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>unto ...</td>
</tr>
<tr>
<td>Isa.</td>
<td>10:14</td>
<td>there was none that moved the wing (כִּי מְשַׁרַּת) ...</td>
</tr>
<tr>
<td>Jer.</td>
<td>26:18</td>
<td>Micaiah ... prophesied (כִּי מְשַׁרַּת) in the days of ...</td>
</tr>
<tr>
<td></td>
<td>26:20</td>
<td>there was a man that prophesied (כִּי מְשַׁרַּת) ...</td>
</tr>
<tr>
<td></td>
<td>32:30</td>
<td>For (they) have only done (כִּי מְשַׁרַּת) evil ...</td>
</tr>
<tr>
<td>Isa.</td>
<td>59:2</td>
<td>But your iniquities have separated (כִּי מְשַׁרַּת) ...</td>
</tr>
<tr>
<td>Ezek.</td>
<td>16:22</td>
<td>and were wailing (כִּי מְשַׁרַּת) in your blood ...</td>
</tr>
<tr>
<td></td>
<td>34:2</td>
<td>Woe to the shepherds who feed themselves (כִּי מְשַׁרַּת) ...</td>
</tr>
</tbody>
</table>
Ezek. 36:13 and you have bereaved (חטאת עמה) your nation
43:6 and a man stood (יהיה עמה) by me

Dan. 8:5 And as I was considering (היהיIMIT) ...
8:7 there was none that could deliver (יהיה מעיל) ...
10:2 Iss David, was mourning (יהיה מתאבל) ...
10:9 then I was fallen (יהיה נזרק) into a deep sleep ...

Neh. 3:26 Now the Nethinim dwelt (יהי שבסה) in Ophel
6:14 that would have put me in fear (יהי מתראים) ...
6:19 Also they spoke (יהי אמרים) of his good deeds, and
13:5 reported (יהי מוזיאים) my words ...

II Chr. 10:6 who stood (יהי לעמידה) before Solomon
18:34 the king of Israel propped himself up (יהי לעמידה)
28:10 for he loved (.יהי ... יהוד) the soil ...

B. PASSIVE

I Sam. 21:9(8) because the king's business required haste (יהי ... חמר)

II Sam. 10:5 for the men were greatly ashamed (יהי בכמימיה)...
13:32 this hath been determined (יהיה שונים) ...

I Kings 10:3 There was not anything hid (יהיה עולמה) from the king
22:35 and the king was propped up (יהיה עמידה) in his

Jer. 32:2 Jeremiah was shut up (יהיה כלמה) in prison ...
52:25 an officer that was set over (יהיה סוקד) the men of

Zech. 3:3 Now Joshua was clothed (יהיה לבו) ...

Neh. 5:18 Now that which was prepared (יהיה נשות) ...
13:26 and he was beloved (יהיה אוהב) by his God ...

I Chr. 19:5 for the men were greatly ashamed (יהי בכמימיה) ...
QAL PERFECT WITH WEAK WAW WITH PARTICIPLE

Exo. 36:29 and they were separate (והיו התמסים)
QAL PERFECT CONSECUTIVE WITH PARTICIPLE

A. ACTIVE

<table>
<thead>
<tr>
<th>Text</th>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>and I shall be a fugitive and a wanderer</td>
<td>Gen. 4:14</td>
<td>(לָרַע תַּעֲמַג וְנִזָּר)</td>
</tr>
<tr>
<td>and be ready</td>
<td>Exo. 19:11</td>
<td>(וְהָיִיתָ שְׁמאֵן) against the third day</td>
</tr>
<tr>
<td>and thou shalt grope</td>
<td>Deut. 28:29, 28:66</td>
<td>(וְהָיִיתָ מַעֲשֵׂן) your life shall hang (וְהָיִיתָ מַלְאֵית) in doubt</td>
</tr>
<tr>
<td>they will take captive</td>
<td>Isa. 14:2, 30:20</td>
<td>(וְהָיִיתָ נָבֵית) ... but your eyes shall see (וְהָיִיתָ רָאוֹת) your Teacher...</td>
</tr>
</tbody>
</table>

B. PASSIVE

<table>
<thead>
<tr>
<th>Text</th>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>and you shall be oppressed</td>
<td>Deut. 28:33, 28:34</td>
<td>(וְהָיִיתָ מָשָׁע) so that you shall be driven mad (וְהָיִיתָ מָגִין)</td>
</tr>
<tr>
<td>but be ye all ready</td>
<td>Josh. 8:4</td>
<td>(וְהָיִיתָ מַגִּינֵי)</td>
</tr>
<tr>
<td>the life of my Lord shall be bound</td>
<td>I Sam. 25:29</td>
<td>(וְהָיִיתָ עַרְוָה)</td>
</tr>
<tr>
<td>and those ... will be crushed</td>
<td>Isa. 19:10</td>
<td>(וְהָיִיתָ מַדֵּכָאֵים)</td>
</tr>
<tr>
<td>it shall remain shut</td>
<td>Ezek. 44:2</td>
<td>(וְהָיִיתָ מָבֹא)</td>
</tr>
</tbody>
</table>
QAL IMPERFECT WITH PARTICIPLE

A. ACTIVE

Exo. 23:26 and none shall cast (תְּחִיתָה מָשְׁכִּלָּה) her young
26:13 the curtains shall hang (יִוְיָה סְרֹתָה) over the sides
Lev. 13:45 The leper ... shall wear (יְדֵי פְּרָמִים) torn clothes...
14:33 Your children shall be shepherds (יִיָּהוּ הָאָבִּים) ...
Deut. 19:11 But if any man hates (יִיָּהוּ שְׁנָגָה) his neighbour
Jud. 11:10 The Lord will be witness (יִיָּהוּ תֵּובָה) between us ..
Isa. 3:7 I will not be a healer (אָחיָה חֲבָצָה) none shall dwell (יִיָּהוּ שֶׁמֶּרַב) in it
Jer. 50:3 that they should purify themselves (יִיָּהוּ מַטְּהֵרֵים)
Neh. 7:15 Now my eyes will be open (יִיָּהוּ מַשְׁהוּת)

B. PASSIVE

Gen. 27:33 and he shall be blessed (יִיָּהוּ בְרָךְ)...
7:14 You shall be blessed (תְּחִיתָה בְרָךְ) ...
II Sam. 7:16 Your throne shall be established (יִיָּהוּ נְבוּךְ) the house ... will be established (יִיָּהוּ נְבוּךְ)
7:26 I Kings 2:45 the throne of David shall be established (יִיָּהוּ נְבוּךְ)
2:2 the house of the Lord shall be established (יִיָּהוּ נְבוּךְ)
Jer. 14:16 the people ... shall be cast out (יִיָּהוּ מָשְׁכִּלָּה)...
44:26 my name shall no more be invocated (יִיָּהוּ נְקָרָה)
Mic. 4:1 the house of the Lord shall be established (יִיָּהוּ נְבוּךְ)
Nah. 3:11 You will be dazed (תְּחִיתָה נֵעָלִיָּה)
Ezek. 36:38 So shall the waste cities be filled (תְּחִיתָה מַלַּמְּדָה) they would not be supported (רְחֵיוֹ אֶתְוָוָא)
41:6 this gate shall be shut (יִיָּהוּ שׁוּב)
44:2 Zech. 13:1 there shall be a fountain opened (יִיָּהוּ נֵפָה)...
Neh. 5:13 so may he be shaken (יִיָּהוּ נֵעָר)
I Chr. 17:14 his throne shall be established (יִיָּהוּ נְבוּךְ)
QAL IMPERFECT OR JUSSIVE PLUS WEAK WAKAM WITH PARTICIPLE

Gen. 1:6 and let it divide (יוה, מברל) the waters ...

Exo. 26:24 and they shall be separate (יוה, חםיס) ...

Hos. 9:17 and they shall be wanderers (יוה, נודד) ...
QAL IMPERFECT CONSECUTIVE WITH PARTICIPLE

A. ACTIVE

Gen. 4:2  And Abel used to keep sheep (יְהִי רֶעוֹת)...
4:17  And he built (יְהִי בָנוֹת) a city
21:20  And he became as he grew up (יְהִי נָבָה) an archer

Jud. 16:21  and he did grind (יְהִי סַזָּח) in the prison house...
19:1(b)  that a certain Levite sojourned (יְהִי גֵר) in...

I Sam. 7:10  And as Solomon was offering up (יְהִי מֶלֶךְ) the sacrifices
18:9  And Saul eyed (יְהִי עַי) David...
18:14  And David behaved himself wisely (יְהִי מְשָׁל)...
23:26  And David made haste (יְהִי נָפֵץ) to get away...

II Sam. 7:6  but I have walked about (וְזָאַהוּ מַתְחִלָּה) in a tent
8:15  and David executed judgement (יְהִי צְוָאָה מְשָׁמָה)...
15:32  And when David came (אס ב) (יְהִי) to the...

I Kings 5:24(10)  So Hiram gave (וְיָגוּר בּוֹן) Solomon...
20:39  And as the king passed by (יְהִי עבָר)...
20:40  And as thy servant was busy (יְהִי עֲשָׂא)...

II Kings 6:5  But as one was felling (יְהִי מָסָל) a beam...
6:26  And as the king was passing by (יְהִי עָבָר) upon the wall...
17:25  ... which killed (יְהִי הֵרֶבֲנָה) some of them
17:28  ... and taught (יְהִי מֵרָה) them how...
17:29  But every nation made (יְהִי לְשׁוֹמֵעַ) gods of their own
17:32  So they feared (יְהִי יָאַרְבָּה) the Lord...
17:41(a)  So these nations feared (יְהִי נָרֵא) the Lord...
21:15  ... and have provoked (יְהִי מִכְּרָנֵם) me to anger...

- Isa. 9:15(16)  they that lead (יְהִי מְאָשָּׁר) this people
59:15  Truth is lacking (יְהִי מַעֲרָב)...

Esther 2:7  And he brought up (יְהִי אָמָן) Hadassar...
2:15  And Esther obtained (יְהִי מְשָׁל) favour...

Dan. 1:16  So the steward took away (أش ב) (יְהִי) their meat...

Ezra. 4:4  Then the people of the land weakened (יְהִי מְרַפֵּס)...

Neh. 1:4  And I fasted and prayed (וַיְהִי עָבָר עַפָּר) before God
2:13  and I viewed (יְהִי עַבָּר) the walls of Jerusalem...
2:15  Then I went up (וַיְהִי עֲלוּה) by night...
<table>
<thead>
<tr>
<th>Book</th>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Chr.</td>
<td>6:17(32)</td>
<td>And they ministered (יָוֵה מְשָרֶת יִשְׂרָאֵל) before the tabernacle ...</td>
</tr>
<tr>
<td></td>
<td>18:14</td>
<td>and he executed (יָוֵה עֲרֹשֶׁה) judgement ...</td>
</tr>
<tr>
<td>II Chr.</td>
<td>5:8</td>
<td>For the cherubim spread forth (יָוֵה סְרִישִׁים) their wings ...</td>
</tr>
<tr>
<td></td>
<td>9:26</td>
<td>And he ruled (יָוֵה מֹשֶׁל) over the ...</td>
</tr>
<tr>
<td></td>
<td>17:12</td>
<td>And Jehoshaphat grew great (יָוֵה הַכֹּלֶל נִבְנֵיה) ...</td>
</tr>
<tr>
<td></td>
<td>20:25</td>
<td>And they were three days in taking the spoil (יָוֵה בְּזוֹזִים) ...</td>
</tr>
<tr>
<td></td>
<td>21:9</td>
<td>And he rose up (יָוֵה קֹדֶשׁ) by night</td>
</tr>
<tr>
<td></td>
<td>24:12</td>
<td>And they hired (יָוֵה שִׁירֵשׁ) ...</td>
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<tr>
<td></td>
<td>24:14</td>
<td>And they offered (יָוֵה מַעָלִים) burnt offerings ...</td>
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<tr>
<td></td>
<td>30:10</td>
<td>So the posts passed (יָוֵה עֵברֵים) from city to ...</td>
</tr>
<tr>
<td></td>
<td>36:16</td>
<td>But they mocked (יָוֵה מָעַלִּים) the messengers ...</td>
</tr>
</tbody>
</table>

B. PASSIVE

<table>
<thead>
<tr>
<th>Book</th>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Josh.</td>
<td>10:26</td>
<td>and they were hanging (יָוֵה תַּלְוָיָים) upon the trees</td>
</tr>
<tr>
<td>II Sam.</td>
<td>19:10(9)</td>
<td>and all the people were at strife (יָוֵה ... נַדוֹן) with ...</td>
</tr>
<tr>
<td></td>
<td>20:3</td>
<td>So they were shut up (יָוֵה מַכָּרְחִים) until ...</td>
</tr>
<tr>
<td>I Kings</td>
<td>13:24</td>
<td>and his carcase was cast (יָוֵה מַשְׁכָּלָה) in the way</td>
</tr>
<tr>
<td>Esther</td>
<td>6:1</td>
<td>and they were read (יָוֵה נַכְרַסְיָם) before the king</td>
</tr>
<tr>
<td>I Chr.</td>
<td>4:9</td>
<td>And Jabez was more honourable (יָוֵה נַכְבָּד) than ...</td>
</tr>
</tbody>
</table>
### A. Past

<table>
<thead>
<tr>
<th>Classical Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>א. פָּסָךְ</td>
<td>1. And put him in charge of all that he had ...</td>
</tr>
<tr>
<td>39:4</td>
<td>(בראש על כל מה שבעליו)</td>
</tr>
<tr>
<td></td>
<td>... and over all that he had (בראש על כל מה שבעליו)</td>
</tr>
<tr>
<td>Num.</td>
<td>9:20</td>
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<tr>
<td></td>
<td>And sometimes (נubes נוהי) the cloud was a few days ...</td>
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<tr>
<td></td>
<td>9:21</td>
</tr>
<tr>
<td></td>
<td>And sometimes (נubes נוהי) the cloud remained ...</td>
</tr>
<tr>
<td>Ez.</td>
<td>10:44</td>
</tr>
<tr>
<td></td>
<td>some of them had (whether) wives</td>
</tr>
<tr>
<td>Neh.</td>
<td>5:2</td>
</tr>
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<td></td>
<td>For there were those (whether) who said ...</td>
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<tr>
<td></td>
<td>5:3</td>
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<td></td>
<td>There were (whether) also those who said ...</td>
</tr>
<tr>
<td></td>
<td>5:4</td>
</tr>
<tr>
<td></td>
<td>And there were (whether) those who said ...</td>
</tr>
<tr>
<td></td>
<td>5:5</td>
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<td></td>
<td>And some of (whether) our daughters have ...</td>
</tr>
</tbody>
</table>

### B. Present

<table>
<thead>
<tr>
<th>Classical Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>א. פָּסָךְ</td>
<td>Suppose there are (whether) fifty righteous</td>
</tr>
<tr>
<td>18:24</td>
<td>If you are willing ( WHETHER למסובע )</td>
</tr>
<tr>
<td>23:8</td>
<td>Is there (whether) room in your father's house?</td>
</tr>
<tr>
<td>24:23</td>
<td>Surely the Lord is (whether) in this place</td>
</tr>
<tr>
<td>33:16</td>
<td>It is (whether) in my power to do you harm</td>
</tr>
<tr>
<td>33:9</td>
<td>I have (whether) enough, my brother</td>
</tr>
<tr>
<td>33:11</td>
<td>And because I have (whether) enough</td>
</tr>
<tr>
<td>39:8</td>
<td>He has put everything that he has (whether)</td>
</tr>
<tr>
<td>42:2</td>
<td>I have heard that there is (whether) grain</td>
</tr>
<tr>
<td>43:7</td>
<td>Have you (whether) another brother?</td>
</tr>
<tr>
<td>44:19</td>
<td>Have you (whether) a father or a brother?</td>
</tr>
<tr>
<td>44:20</td>
<td>We have (whether) a father</td>
</tr>
<tr>
<td>44:26</td>
<td>If our youngest brother goes (whether) with us</td>
</tr>
<tr>
<td>47:6</td>
<td>If you know that there is (whether) an able man</td>
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<tr>
<td>Ex.</td>
<td>17:7</td>
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<tr>
<td></td>
<td>Is (whether) the Lord among us</td>
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<tr>
<td>Num.</td>
<td>13:20</td>
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<tr>
<td></td>
<td>whether there is (whether) wood in it</td>
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<td></td>
<td>22:22</td>
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<tr>
<td></td>
<td>Oh that there were (whether) a sword</td>
</tr>
<tr>
<td>Deut.</td>
<td>13:4(3)</td>
</tr>
<tr>
<td></td>
<td>whether you love (whether) the Lord</td>
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<tr>
<td></td>
<td>29:14(15)</td>
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<tr>
<td></td>
<td>But with him who is (whether) here with us</td>
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<tr>
<td></td>
<td>29:17(18)</td>
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<tr>
<td></td>
<td>lest there be (whether) among you ... lest there be (whether) among you ...</td>
</tr>
<tr>
<td>Jud.</td>
<td>4:20</td>
</tr>
<tr>
<td></td>
<td>Is anyone (whether) here?</td>
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<tr>
<td></td>
<td>6:13</td>
</tr>
<tr>
<td></td>
<td>If the Lord is (whether) with us</td>
</tr>
<tr>
<td>Book</td>
<td>Chapter:Verse</td>
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<tr>
<td>--------</td>
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</tr>
<tr>
<td>Jud.</td>
<td>13:14</td>
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<td></td>
<td>13:19</td>
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<td>I Sam.</td>
<td>9:11</td>
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<td>9:12</td>
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<td>14:39</td>
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<td>17:46</td>
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<td>20:8</td>
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<td>21:4 (3)</td>
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<td></td>
<td>21:5 (4)</td>
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<td></td>
<td>21:9 (8)</td>
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<td></td>
<td>23:23</td>
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<tr>
<td>II Sam.</td>
<td>9:1</td>
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<td></td>
<td>14:32</td>
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<tr>
<td>I Kings</td>
<td>17:12</td>
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<td></td>
<td>18:10</td>
</tr>
<tr>
<td>II Kings</td>
<td>2:16</td>
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<td></td>
<td>3:12</td>
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<td>5:8</td>
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<td>9:15</td>
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<td>10:15</td>
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<td></td>
<td>10:23</td>
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<td></td>
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<tr>
<td>Jer.</td>
<td>14:22</td>
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<td>27:18</td>
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<td>31:17</td>
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<td></td>
<td>37:17</td>
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<td></td>
<td>41:3</td>
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<tr>
<td>Mic.</td>
<td>2:1</td>
</tr>
<tr>
<td>Isa.</td>
<td>43:8</td>
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<td></td>
<td>44:8</td>
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<tr>
<td>Joh.</td>
<td>4:11</td>
</tr>
<tr>
<td>Mal.</td>
<td>1:14</td>
</tr>
<tr>
<td>Ruth</td>
<td>1:12</td>
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<tr>
<td></td>
<td>3:12</td>
</tr>
<tr>
<td>Esther</td>
<td>3:8</td>
</tr>
</tbody>
</table>
C. FUTURE

Gen. 24:42 If now thou wilt prosper (אשר יוכל אמנו) the way
24:45 If you will deal (יתכן ו טובים) loyalty
43:4 If you will send (יין חלחלה) our brother

Jud. 6:36 If thou wilt deliver (ישע משהים) Israel by my hand

II Kings 4:13 Would you have (יה ו) a word spoken

Jer. 23:26 How long shall there be (שון) lies
31:6 For there shall be (שי) a day
31:16 For there shall be (שאני) a reward for your work

II Chr. 16:9 From now on you will have (שון) wars
### THE USE OF נְ in WITH PARTICIPLES

<table>
<thead>
<tr>
<th>Book</th>
<th>Chapter</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>24:42</td>
<td>If now you will prosper the way I go&lt;br&gt;囊ל יַשְּׂרֵי נָא מִקְלָיוֹדָרָבִי</td>
<td></td>
</tr>
<tr>
<td></td>
<td>24:49</td>
<td>If you will deal loyally&lt;br&gt;אנָ יִשְּׁכְּסָא רַשְּׁמִית תַּפְדוּ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>43:4</td>
<td>If you will send our brother with us&lt;br&gt;אנָ יִשְּׁכְּסָא מֶשֶלָה אַחְיָאֹנוֹ</td>
<td></td>
</tr>
<tr>
<td>Deut.</td>
<td>13:4</td>
<td>To know whether you love the Lord&lt;br&gt;לְדַעְתָּ נְיִשְּׁכְּסָא אֲוָבֵית אַחְיָאֹה</td>
<td></td>
</tr>
<tr>
<td>Josh.</td>
<td>6:36</td>
<td>If you will deliver Israel&lt;br&gt;אנָ יִשְּׂרֵי נָא מְדַעְדַּע אֱכַיָאֹר</td>
<td></td>
</tr>
</tbody>
</table>

APPENDIX LIV
## A. FAST

| Gen. 2:5 | and there was no man to till ( נַעֲבֹר) the ground. |
| Gen. 5:24 | and he was not ( מַנְבָּג) child |
| Gen. 11:30 | she had no ( מַנְבָּג) child |
| Gen. 31:2 | it was not toward him ( נַעֲבֹר עַל) as before |
| Gen. 37:24 | there was no ( מַנְבָּג) water in it |
| Gen. 37:29 | Joseph was not ( מַנְבָּג) in the pit |
| Gen. 39:11 | none of the men ... were ( מַנְבָּג) there |
| Gen. 39:23 | The keeper of the prison paid no heed ( מַנְבָּג עַל) |
| Gen. 41:8 | there was none who could interpret ( מַנְבָּג) it |
| Gen. 41:24 | but there was no one ( מַנְבָּג עַל) who could explain |
| Gen. 41:45 | for it could not be measured ( מַנְבָּג) |
| Gen. 47:13 | now there was no ( מַנְבָּג) food in all the land |
| Exo. 2:12 | when he saw that there was ( מַנְבָּג) no man |
| Exo. 3:2 | yet it was not consumed ( מַנְבָּג עַל) |
| Exo. 12:30 | for there was not ( מַנְבָּג) a house where one was not ( מַנְבָּג) dead |
| Exo. 17:1 | but there was no ( מַנְבָּג) water |
| Num. 22:26 | where there was no ( מַנְבָּג) way to turn |
| Num. 27:4 | Because he had no ( מַנְבָּג) son |
| Deut. 4:12 | but (you) saw ( מַנְבָּג עַל) no form |
| Deut. 8:15 | where there was no ( מַנְבָּג) water |
| Deut. 19:6 | though the man did not ( מַנְבָּג) deserve to die |
| Deut. 22:27 | there was no one to rescue ( מַנְבָּג עַל) his ... |
| Deut. 32:12 | there was no ( מַנְבָּג) foreign god with him |
| Josh. 6:1 | none went out ( מַנְבָּג עַל) and none came in ( מַנְבָּג עַל) |
| Jud. 3:25 | but when he still did not open ( מַנְבָּג עַל) the doors |
| Jud. 6:5 | they ... could not be counted ( מַנְבָּג עַל) |
| Jud. 7:12 | their camels were without number ( מַנְבָּג עַל) |
| Jud. 9:20 | But if not ( מַנְבָּג עַל) let fire come out |
| Jud. 11:34 | he had neither ( מַנְבָּג) son nor daughter |
| Jud. 12:3 | you would not deliver ( מַנְבָּג עַל) me |
| Jud. 13:9 | her husband was not ( מַנְבָּג) with her |
| Jud. 14:6 | he had nothing ( מַנְבָּג) in his hand |
| Jud. 17:6 | there was no ( מַנְבָּג) king in Israel |
| Jud. 18:1 | there was no ( מַנְבָּג) king in Israel |
| Jud. 18:7 | lacking nothing ( מַנְבָּג) that is in the earth ... and had no ( מַנְבָּג) dealings with anyone |
| Jud. 18:28 | and there was no deliverer ( מַנְבָּג עַל) ... and they had no ( מַנְבָּג) dealings |
| Jud. 19:1 | there was no ( מַנְבָּג) king in Israel |
| Jud. 19:15 | for no ( מַנְבָּג) man took them into his house |
Jud. 19:28 but there was (יִנְסָנָה) no answer  
21:5 behold not one (יִנְסָנָה) of the inhabitants was there  
21:25 there was no (יִנְסָנָה) king in Israel  

I Sam. 1:2 but Hannah had no (יִנְסָנָה) children  
3:1 there was no (יוֹנָה) frequent vision  
9:2 There was not (יִנְסָנָה) a man among the people  
9:4 but they were not (יִנְסָנָה) there  
10:14 we saw they were not to be found (יִנְסָנָה)  
14:17 Jonathan ... was not (יִנְסָנָה) there  
14:26 no man put (יִנְסָנָה) his hand to his mouth  
14:39 there was not a man among all that answered (יִנְסָנָה)  
17:50 there was no (יוֹנָה) sword  
26:12 no man saw it (יוֹנָה) or knew it (יִנְסָנָה),  
30:4 nor did any awake (יִנְסָנָה)  

II Sam. 3:22 Abner was not (יִנְסָנָה) with David  
12:3 the poor man had nothing (יִנְסָנָה)  
14:6 there was no one to part (יִנְסָנָה) them  
22:42 there was none to save (יִנְסָנָה)  

I Kings 3:18 there was no one (יִנְסָנָה) else with us  
6:18 no stone was seen (יִנְסָנָה)  
8:9 There was nothing (יִנְסָנָה) in the ark  
10:21 none (יִנְסָנָה) were of silver  
15:22 none (יִנְסָנָה) was exempt  
18:26 there was no (יוֹנָה) voice and no one answered (יִנְסָנָה)  
18:29 there was no (יוֹנָה) voice; no one answered (יִנְסָנָה)  
20:40 he was gone (יִנְסָנָה)  
22:1 without (יוֹנָה) war  
22:48(47) there was no (יִנְסָנָה) king in Edom  

II Kings 4:31 there was no (יוֹנָה) sound or (יוֹנָה) sign of life  
7:5 there was no one (יוֹנָה) there  
7:10 there was no one (יוֹנָה) there  
14:26 and there was none to help (יוֹנָה) Israel  
17:34 They do not fear (יוֹנָה) the Lord, and they  

Jer. 4:23 and their light was not (יוֹנָה)  
4:25 there was no (יוֹנָה) man  
6:15 but no good came (יוֹנָה)  
14:19 'I looked for peace, but no good came (יוֹנָה)  
32:33 they have not listened (יוֹנָה)  
38:6 there was no (יוֹנָה) water in the cistern  
39:10 the poor people who owned nothing (יוֹנָה)
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Jer.</td>
<td>49:12</td>
<td>those who did not (ן) deserve to drink</td>
</tr>
<tr>
<td>Isa.</td>
<td>41:26</td>
<td>There was none who declared (ן אך יראה), none who proclaimed (ן 구מך), none who heard (ן שמע)</td>
</tr>
<tr>
<td></td>
<td>43:12</td>
<td>when there was no (ן) strange God among you</td>
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<tr>
<td></td>
<td>50:2</td>
<td>was there no (ן) man? ... was there no one to answer (ן עונה)</td>
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<tr>
<td></td>
<td>59:15</td>
<td>there was no (ן) justice</td>
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<td></td>
<td>59:18</td>
<td>There was no (ן) man and wondered that there was no one to intervene (ן המסיב)</td>
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<tr>
<td></td>
<td>60:15</td>
<td>with no one passing through (ן עובר)</td>
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<tr>
<td></td>
<td>63:3</td>
<td>no one (ן) was with me</td>
</tr>
<tr>
<td></td>
<td>63:5</td>
<td>there was no one to help (ן עזר) ... there was no one to uphold (ן סרא)</td>
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<tr>
<td></td>
<td>66:4</td>
<td>no one answered (ן עונה)</td>
</tr>
<tr>
<td>Ezek.</td>
<td>34:8</td>
<td>there was no (ן יושב) shepherd</td>
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<tr>
<td></td>
<td>37:8</td>
<td>there was no (ן נשימה) breath in them</td>
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<tr>
<td></td>
<td>42:6</td>
<td>and they had no (ן עמודים) pillars</td>
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<tr>
<td>Hagg.</td>
<td>2:17</td>
<td>you did not (ן) return to me</td>
</tr>
<tr>
<td>Zeck.</td>
<td>8:10</td>
<td>there was no (ן חנינה) wage ... neither was there (ן) any safety</td>
</tr>
<tr>
<td>Mal.</td>
<td>2:9</td>
<td>you have not kept (ן נטיע) my ways</td>
</tr>
<tr>
<td>Esther</td>
<td>1:8</td>
<td>no one was compelled (ן agreg)</td>
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<tr>
<td></td>
<td>2:7</td>
<td>for she had neither (ן) father nor mother</td>
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<td></td>
<td>2:20</td>
<td>Esther had not made known (ן מבדה) ...</td>
</tr>
<tr>
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<td>3:5</td>
<td>Mordecai did not bow down (ן יורד)</td>
</tr>
<tr>
<td>Dan.</td>
<td>1:4</td>
<td>Youths without (ן) blamish</td>
</tr>
<tr>
<td></td>
<td>8:4</td>
<td>there was no one who could deliver (ן מצריך) him</td>
</tr>
<tr>
<td></td>
<td>8:27</td>
<td>and did not understand (ן מבין)</td>
</tr>
<tr>
<td>Ezra</td>
<td>3:13</td>
<td>the people could not distinguish (ן מכירים)</td>
</tr>
<tr>
<td>Neh.</td>
<td>2:12</td>
<td>there was no (ן) beast with me</td>
</tr>
<tr>
<td></td>
<td>2:14</td>
<td>there was no (ן) place for the beast</td>
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<tr>
<td></td>
<td>4:17(23)</td>
<td>Neither (ן) I nor my brethren ... none of us took off (ן הקטוש) our clothes</td>
</tr>
<tr>
<td></td>
<td>7:4</td>
<td>no houses had been built (ן מבנים)</td>
</tr>
<tr>
<td></td>
<td>13:24</td>
<td>they could not understand (ן מכירים) the speech</td>
</tr>
<tr>
<td>I Chr.</td>
<td>4:27</td>
<td>but his brothers had not (ן) many children</td>
</tr>
<tr>
<td>II Chr.</td>
<td>5:10</td>
<td>there was nothing (ן) in the ark</td>
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<tr>
<td></td>
<td>9:20</td>
<td>silver was not considered (ן חוסֵב) as anything</td>
</tr>
<tr>
<td></td>
<td>12:3</td>
<td>were without (ן) number</td>
</tr>
</tbody>
</table>
### APPENDIX IV

**II Chr.**
- 14:5(6) he had no (יָם) war
- 14:12(13) until none (לֹא) remained alive
- 15:5 there was no (לֶחֱמָה) peace
- 20:24 none had escaped (יִנָּפָס) until they could carry no more (לָלְוַת) to rule
- 35:15 they did not need (לָא) until there was no (לֶחֱמָה) remedy

**B. PRESENT**

**Gen.**
- 7:8 animals that are not (יָגוֹן) clean
- 19:31 there is not (לָא) a man on earth
- 20:11 there is no (יָנוּם) fear of God at all in this place
- 28:17 This is none other (יהוה) than the house of God
- 30:33 everyone that is not (יָגוֹן) speckled
- 31:5 your Father does not (יהוה) regard me with favour
- 31:50 no (לָא) man is with us
- 37:30 The lad is gone (גָּוֹן)
- 39:9 He is not (יָנוּם) greater in his house
- 40:8 there is no one to interpret (יהוה)
- 41:15 there is no one who can interpret (יהוה)
- 41:39 There is none (יָנוּם) so discreet and wise
- 42:13 and one is no more (יָגוֹן)
- 42:32 one is no more (גָּוֹן)
- 42:36 Joseph is no more (יָגוֹן) and Simeon is no more (יָגוֹן)
- 44:26 if our youngest brother is not (יָגוֹן) with us
- 44:30 the lad is not (יָנוּם) with us
- 44:31 the lad is not (יוֹנִי) with us
- 44:34 if the lad is not (יוֹנִי) with me
- 47:4 for there is no (לָא) pasture

**Exo.**
- 5:16 No straw is given (גָּוֹן) to your servants
- 8:6(10) there is one (יָנוּם) like your God
- 9:14 there is no one (יָנוּם) like me in all the earth
- 14:11 there are no (יָנוּם) graves in Egypt?
- 17:7 is the Lord among us or not (יָנוּם) ?
- 21:11 without (יָנוּם) payment of money
- 22:2(1) if he has nothing (יָנוּם)
- 22:9(10) without anyone seeing it (רמָה)
- 22:13(14) the owner not being (יָנוּם) with it
- 32:18 it is not (יָנוּם) the sound of shouting ... nor (יָנוּם) the sound ...

**Lev.**
- 11:4 but does not part (מְסֵרוֹן) the hoëf
- 11:10 anything ... that has not (יָנוּם) fins
- 11:12 everything that has not (יָנוּם) fins
- 11:26 but is not cloven footed (אָנוֹבָה סָפְעָת), or does not chew (אוּבָה מִפּוֹלָה) the cud
and does not appear (דֵּבָה חַּדָּשׁ) deeper than the skin
and the hair on it is not (רַק) white, and it is
not (כָּרָה) deeper
there is no (רַק) white hair in the bright spot,
and it be no (דֵּבָה חַּדָּשׁ) lower than ...
and it appears no (רַק) deeper than .... and
there is no (רַק) black hair in it
and the itch appears to be no (רַק) deeper than ...
and it appears to be no (רַק) deeper than ...
and cannot (רַק) afford so much
But if a priest's daughter ... has no (יָנָה) child
the villages which have no (יָנָה) wall around them
when none pursues (יָנָה יָד) you
they shall fall when none pursues (יָנָה יָד)

if the man has no (יָנָה) kinsman
and there is no (יָנָה) witness against her
whether there is wood in it or not (יָנָה)
the Lord is not (יָנָה) among you
in which there is no (יָנָה) blemish
every open vessel which has no (יָנָה) cover
there is no (יָנָה) water to drink
let me only (יָנָה יָד) pass thr ough on foot
for there is no (יָנָה) food and no (יָנָה) water
if a man dies and has (יָנָה) no son
if he has no (יָנָה) daughter
if he has no (יָנָה) brothers
if his father has no (יָנָה) brothers
sheep which have no (יָנָה) shepherd

for I am not (יָנָה כַּעַנָּה) in the midst of you
I must not go over (יָנָה יָד בְּגָדָרָה) Jordan
there is none other (יָנָה) besides him
there is no other (יָנָה)
he has no (יָנָה) portion or inheritance
whatever does not have (יָנָה) fins
he has no (יָנָה) portion or inheritance
because he has no (יָנָה) portion or inheritance
in the young woman there is no (יָנָה) offence
And (he) has no (יָנָה) son
him who is not (יָנָה כַּעַנָּה) here with us
because our God is not (יָנָה) among us
a God of faithfulness and without (יָנָה) iniquity
there is no (יָנָה) understanding in them
there is no (יָנָה) God beside me ... and there is
none that can deliver (יָנָה בְּגָדָרָה)
There is none (יָנָה) like God
APPENDIX LV

The Levites have no (דָּבֶר) portion
You have no (דָּבֶר) portion
You have no (דָּבֶר) portion

Josh. 18: 7
22:25
22:27

Is anyone here? Say 'No' (דָּבֶר).
this is no (דָּבֶר) other than the sword of Gideon
but if not (דָּבֶר)
is there not (ָּתִי) a woman
when your heart is not (דָּבֶר) with me
a place where there is no (דָּבֶר) lack
and nobody (ָּתִי) takes me into his house
there is no (דָּבֶר) lack of anything

I Sam. 2: 2
9: 7
10:24
11: 3
14: 6
18:25
19:11
20: 2
20:21
21:24(1)
21:5(4)
21:9(8)
21:10(9)
22: 8
24:12(11)
27: 1

There is none (דָּבֶר) why ...
besides thee; there is no (דָּבֶר) rock-like our God
there is no (דָּבֶר) present to bring
There is none (דָּבֶר) like him
then if there is no one to save (ָּתִי בַּלָּד) the Lord
for nothing can hinder (ָּתִי בּוֹט) the Lord
the king desires no (דָּבֶר) marriage present
if you do not save (ָּתִי בּוֹט) your life
it is not (דָּבֶר) so
there is no (דָּבֶר) danger
no one (דָּבֶר) with you
I have no (דָּבֶר) bread at hand
have you not (דָּבֶר) here a spear
for there is none (דָּבֶר) but that here ...
There is none (דָּבֶר) like that
no one discloses (ָּתִי בּוֹט) to me ...
none of you is sorry (ָּתִי בּוֹט) for me
see that there is no (דָּבֶר) wrong
there is nothing (דָּבֶר) better for me ...

II Sam. 7:22
15: 3
18:18
19: 7(6)
20: 1
21: 4

there is none (דָּבֶר) like thee, and there is not (דָּבֶר) God beside thee
there is no (דָּבֶר) man deputed by the king
I have no (דָּבֶר) son
commanders and servants are nothing (דָּבֶר) to you
we have no (דָּבֶר) portion
it is not (דָּבֶר) a matter of silver or gold ...
nor is it (דָּבֶר) for us

I Kings 5:19(4)
5:20(6)
8:23
8:46
8:60
18:10
18:43
21: 5

there is neither (דָּבֶר) adversary nor (דָּבֶר) misfortune
there is no one (דָּבֶר) among us
there is no (דָּבֶר) God Like thee
there is no (דָּבֶר) man who does not sin
there is no (דָּבֶר) other
when they would say 'He is not here (דָּבֶר)'
There is nothing (דָּבֶר)
you eat no (דָּבֶר) food
<table>
<thead>
<tr>
<th>Book</th>
<th>Chapter</th>
<th>Verse</th>
<th>Passage</th>
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</thead>
<tbody>
<tr>
<td>I Kings</td>
<td>21:15</td>
<td>Naboth is not (רָוִת) alive</td>
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<td></td>
<td>22:7</td>
<td>Is there not (רַבִּים) here another prophet</td>
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<td></td>
<td>22:17</td>
<td>sheep that have (רָוִת) no shepherd</td>
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<td>II Kings</td>
<td>1:3</td>
<td>Is it because there is no (רָוִת) God in Israel</td>
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<td>1:6</td>
<td>Is it because there is no (רָוִת) God in Israel</td>
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<td>1:16</td>
<td>Is it because there is no (רָוִת) God in Israel</td>
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<td></td>
<td>2:10</td>
<td>but if not (רָוִת), it shall not be so</td>
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<td>3:11</td>
<td>Is there no (רַבִּים) prophet of the Lord</td>
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<td>4:2</td>
<td>Your maidservant has nothing (רָוִת) in the house</td>
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<td>4:6</td>
<td>There is not (רָוִת) another</td>
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<td></td>
<td>4:14</td>
<td>she has no (רָוִת) son</td>
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<td>5:15</td>
<td>I know that there is no (רָוִת) God in all the earth</td>
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<td>17:26</td>
<td>because they do not know (רַבִּים יְבֹשֵׁם יַעֲרָב) the law</td>
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<td></td>
<td>19:3</td>
<td>there is no (רָוִת) strength</td>
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<td>Isa.</td>
<td>1:6</td>
<td>there is no (רָוִת) soundness in it</td>
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<td></td>
<td>1:30</td>
<td>like a garden without (רָוִת) water</td>
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<td>1:31</td>
<td>with none to quench (רָוִת) them</td>
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<td></td>
<td>2:7</td>
<td>there is no (רָוִת) end to their treasurers ... and</td>
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<td>3:7</td>
<td>there is no (רָוִת) end to their chariots</td>
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<td></td>
<td>5:9</td>
<td>beautiful houses without inhabitants (רָוִת רָוִת לִבְשָׂנְתֵּי יַעֲרָב)</td>
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<td>5:27</td>
<td>None (רָוִת) is weary, none stumbles (רָוִת יַעֲרָב)</td>
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<td>5:29</td>
<td>None can rescue (רָוִת רָוִת)</td>
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<td>6:11</td>
<td>cities lie waste without inhabitant (רָוִת רָוִת וּלְיַעֲרָב) and</td>
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<td>8:20</td>
<td>there is no (רָוִת) dawn</td>
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<td>13:14</td>
<td>like sheep with none to gather them (רָוִת רָוִת)</td>
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<td>14:31</td>
<td>there is no straggler (רָוִת רָוִת) in his ranks</td>
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<td>17:14</td>
<td>before morning they are no more (רָוִת רָוִת)</td>
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<td>23:10</td>
<td>there is no (רָוִת) restraint anymore</td>
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<td>27:4</td>
<td>I have no (רָוִת) wrath</td>
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<td>33:19</td>
<td>a tongue which you cannot (רָוִת) understand</td>
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<td>37:3</td>
<td>there is no (רָוִת) strength to bring them forth</td>
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<td>Jer.</td>
<td>2:32</td>
<td>days without (רָוִת) number</td>
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<td>4:4</td>
<td>burn with none to quench (רָוִת כְּבָר) it</td>
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<td>4:7</td>
<td>without inhabitant (רָוִת רָוִת)</td>
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<td>4:29</td>
<td>no man dwells (רָוִת כְּבָר) in them</td>
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<td>5:13</td>
<td>the word is not (רָוִת) in them</td>
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<td>5:21</td>
<td>0 foolish and senseless (רָוִת רָוִת) people</td>
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<td>6:14</td>
<td>when there is no (רָוִת) peace</td>
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<td>7:16</td>
<td>I do not hear (רָוִת שִׁמְעַת יָעֲרָב) you</td>
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<td>7:17</td>
<td>Do you not see (רָוִת יְבֹשֵׁם רָוִת) what they are doing</td>
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<td>7:32</td>
<td>because there is no (רָוִת) room elsewhere</td>
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<td>8:6</td>
<td>no man repents (רָוִת רָוִת) of his wickedness</td>
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<td></td>
<td>8:11</td>
<td>when there is no (רָוִת) peace</td>
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<td>8:13</td>
<td>there are no (רָוִת) grapes on the vine, nor (רָוִת)figs</td>
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<td>8:17</td>
<td>adders which cannot be (רָוִת) charmed</td>
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Jer. 8:19  Is the Lord not (יִהְיָה) in Zion? Is her king not (יִהְיָה) in her?
8:22  Is there no (יִהְיָה) balm in Gilead? Is there no (יִהְיָה) physician there?
10:5  neither is it (יִהְיָה) in them to be good
10:6  There is none (יִהְיָה) like thee O Lord
10:7  There is none (יִהְיָה) like thee
10:20 and they are not (יִהְיָה); there is no one to spread (וּנָשָׁה) my tent
12:11 but no man lays (כָּבֵד שָׁם) it to heart
12:12 no flesh has (יִהְיָה) peace
13:19 with none to open (עֹצֶב מֵאֵין) them
14:6 because there is no (יִהְיָה) herbage
14:19 there is no (יִהְיָה) healing for us
16:19 things in which there is no profit (יִהְיָה עַל מַלֵּאכָה)
21:17 But you have eyes and heart only for (יִהְיָה)...
22:28 a vessel no one (יִהְיָה) cares for
26:9 this house shall be like Shiloh... without inhabitant (שִׁלוֹן)
26:16 this man does not deserve (לָשׁוּם רָע) the sentence of death
30:5 ... of terror and no (יִהְיָה) peace
30:7 there is none (יִהְיָה) like it
30:13 no (יִהְיָה) healing for you
30:17 for whom no one cares (דָּוִד מֵאֵין)
31:15 because they are not (יִהְיָה)
32:43 without (יִהְיָה) man or beast
33:10 without (יִהְיָה) man or (יִהְיָה) beast ... without (יִהְיָה) man or inhabitant (שְׁבָע כֵּן מְשַׁמֵּר) or (יִהְיָה) beast
33:12 this place which is waste, without (יִהְיָה) man
34:22 without inhabitant (יִהְיָה)
37:14 I am not deserting (אֲנִי בֵּאֵרוּת לְעֵינֵי) to the Chaldeans
38:5 for the king can do nothing (יִהְיָה) against you
38:9 for there is no (יִהְיָה) bread left in the city
44:2 No one dwells (כָּבֵד) in them
44:22 without inhabitant (כָּבֵד) as it is this day
46:11 there is no (יִהְיָה) healing for you
46:19 a ruin, without inhabitant (כָּבֵד)
46:23 they are without (יִהְיָה) number
48:2 The renown of Moab is no (יִהְיָה) more
48:9 with no inhabitant (כָּבֵד מְשַׁמֵּר) in them
49:1 Has Israel no (יִהְיָה) sons? Has he no (יִהְיָה) heir?
49:7 Is wisdom no (יִהְיָה) more in Teman?
49:10 and he is no more (יִהְיָה)
51:29 a desolation without inhabitant (כָּבֵד)
51:37 Babylon shall become a heap of ruins ... without inhabitant (כָּבֵד)
Hos. 4: 1 There is no ( יִתְמוּנָה ) faithfulness or ( יִתְמוּנָה ) kindness, and no ( יִתְמוּנָה ) knowledge of God
7: 7 none of them calls ( אָנוּרָה יִתְמוּנָה ) upon me
7: 11 Ephraim is like a silly dove, silly and without ( יִתְמוּנָה ) sense
8: 7 the standing grain has no ( יִתְמוּנָה ) heads
8: 8 they are among the nations as a useless ( יִתְמוּנָה יִתְמוּנָה ) vessel
10: 3 We have no ( יִתְמוּנָה ) king
13: 4 besides me there is no ( יִתְמוּנָה ) saviour

Joel 1: 6 powerful and without ( יִתְמוּנָה ) number
1:18 because there is no ( יִתְמוּנָה ) pasture for them
2:27 I am your God, and there is none ( יִתְמוּנָה ) else

Ames 2:11 Is it not ( יִתְמוּנָה ) indeed so
3: 4 when he has no ( יִתְמוּנָה ) prey
3: 5 when there is no trap ( יִתְמוּנָה יִתְמוּנָה ) for it
3: 6 with none to raise her up ( יִתְמוּנָה יִתְמוּנָה )
5: 2 and it devour, with none to quench it ( יִתְמוּנָה יִתְמוּנָה )

Mic. 3: 7 for there is no answer ( יִתְמוּנָה יִתְמוּנָה ) from God
4: 9 Is there no ( יִתְמוּנָה ) king in you
5: 7 (8) there is none to deliver ( יִתְמוּנָה יִתְמוּנָה )
7: 1 there is no ( יִתְמוּנָה ) cluster to eat
7: 2 there is none ( יִתְמוּנָה ) upright among men

Nah. 2: 9(8) but none turns back ( יִתְמוּנָה יִתְמוּנָה )
2:10(9) There is no ( יִתְמוּנָה ) end of treasure
12:12(11) with none to disturb ( יִתְמוּנָה יִתְמוּנָה )
3: 3 dead bodies without ( יִתְמוּנָה ) end
3: 9 and that without ( יִתְמוּנָה ) limit
3:18 with none to gather ( יִתְמוּנָה יִתְמוּנָה ) them
3:19 there is no ( יִתְמוּנָה ) assuaging your hurt

Hab. 2:19 there is no ( יִתְמוּנָה ) breath at all in it
3:17 nor ( יִתְמוּנָה ) fruit on the vines ... and there is no ( יִתְמוּנָה ) herd in the stalls

Zeph. 2: 5 till no inhabitant is left ( יִתְמוּנָה יִתְמוּנָה )
3: 6 without inhabitant ( יִתְמוּנָה יִתְמוּנָה )

Isa. 40:16 Lebanon will not ( יִתְמוּנָה ) suffice for fuel, nor ( יִתְמוּנָה ) are its beast enough
40:23 who brings princes to nought ( יִתְמוּנָה )
40:28 his understanding is unsearchable ( יִתְמוּנָה יִתְמוּנָה )
40:29 to him who has no ( יִתְמוּנָה ) might
41:11 those who strive against you shall be as nothing ( יִתְמוּנָה יִתְמוּנָה )
41:12 those who war against you shall be as nothing ( יִתְמוּנָה יִתְמוּנָה )
41:17 seek for water and there is none ( יִתְמוּנָה )
Isa. 41:24 Behold you are nothing (ךנן) there is no one (ךנן); among these there is no (ךנן) counsellor
41:28 a prey with none to rescue (ךנן מצליך), a spoil with none to say (ךנן)
42:22 beside me there is no saviour (ךנן משוער)
43:11 there is none who can deliver you (ךנן מצליך)
43:13 beside me there is no (ךנן) God
44:6 There is no (ךנן) rock
44:8 his strength fails (ךנן)
45:5 there is no other (ךנן); beside me there is no (ךנן) God
45:6 I am the Lord, and there is no (ךנן) other
45:9 your work has no (ךנן) handles
45:14 and there is no (ךנן) other
45:18 and there is no (ךנן) other
45:21 and there is no (ךנן) other ... there is none (ךנן) besides me.
45:22 and there is no (ךנן) other
46:9 there is no (ךנן) other
47:1 sit on the ground without (ךנן) a throne
47:10 no one sees me (ךנן רבי)
47:14 no (ךנן) coal for warming oneself
47:15 there is no one to save you (ךנן מוציעך)
48:22 There is no (ךנן) peace
50:2 Have I no (ךנן) power to deliver ... for lack of (ךנן) water
50:10 and has no (ךנן) light
51:18 There is none to guide (ךנן), her ... there is none to take her (ךנן מזיקך) by the hand
55:1 he who has no (ךנן) money
57:1 no one lays (ךנן) it to heart ... while no one understands (ךנן)
57:21 There is no (ךנן) peace
59:4 no one enters suit (ךנן ודקך) justly, no one goes to law (ךנן ודקך) honestly
59:8 there is no (ךנן) justice
59:10 like those who Have no (ךנן) eyes
59:11 we look for justice but there is none (ךנן)
65:6(7) There is no one that calls (ךנן ודקך) upon thy name

Ezek. 7:14 none goes (ךנן וзвонך) to battle
9:9 the Lord does not see (ךנן וзвонך)
13:10 there is no (ךנן) peace
13:15 the wall is no more (ךנן), nor (ךנן) those who daubed it
13:16 there is no (ךנן) peace
34:6 with none to search (ךנן וзвонך) or seek (ךנן)
38:11 all of them dwelling without (ךנן) walls, and having no (ךנן) bars or gates
there is no (עָנָי) understanding

you never have (עָנָי) enough ... but you are not (עָנָי) filled ... there is none (עָנָי) warm

Is it not in your sight as nothing (נְכָנָא) ?

there is no (עָנָי) water in it

for there is no (עָנָי) shepherd

is that no (עָנָי) evil ... is that no (עָנָי) evil

I have no (עָנָי) pleasure in you

because he no (עָנָי) longer regards

for there is no (עָנָי) one beside you

they do not keep (עָנָי) the king's law so that it is not for the king's profit (theless שָׁלֹא)

for no one might (עָנָי) enter the king's gate

all this does me no good (יִהְיָה וְשָׁלֹא)

for our affliction is not to be compared (throat עָנָי) to (it) cannot be (עָנָי) revoked

without touching (עָנָי) the ground

there is none who contents (קיבצִי וְשָׁלֹא) by my side

for none can (עָנָי) stand before thee

we cannot (עָנָי) stand in the open

but you have no (עָנָי) portion

but it is not (עָנָי) in our power to help it

him for whom nothing is prepared (throat עָנָי)

There is none (עָנָי) like thee O Lord, and there is no (עָנָי) God beside thee

cedar trees without (רְוִי) number

iron beyond (עָנָי) weighing

iron beyond (עָנָי) weighing

So the Levites no longer need (throat עָנָי) to carry

there is no (throat עָנָי) abiding

without (throat עָנָי) regard to their divisions

there is no (throat עָנָי) God like you

there is no (throat עָנָי) man who does not sin

there is none (throat עָנָי) like thee to help ... him

that hath no (throat עָנָי) strength

is there not (throat עָנָי) here another prophet

for he never prophesies (knife עָנָי) good

these have no (throat עָנָי) master

for there is no (throat עָנָי) perversion of justice

so that none (throat עָנָי) is able to withstand
<table>
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<tr>
<th>Reference</th>
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<th>Translation</th>
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</thead>
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<tr>
<td>II Chr. 20:12</td>
<td>25:7</td>
<td>you are powerless (ןָעְשֵׁנָה מִשְׁפָּרָה) for the Lord is not (יְנִי) with Israel</td>
</tr>
<tr>
<td></td>
<td>35:3</td>
<td>you need no longer (יְנִי) carry it</td>
</tr>
</tbody>
</table>

**C. FUTURE**

<table>
<thead>
<tr>
<th>Reference</th>
<th>Verse</th>
<th>Translation</th>
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</thead>
<tbody>
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<td>Gen. 20:7</td>
<td>30:1</td>
<td>But if you do not restore (שָׁמוּרָה מִשְׁפָּרָה) her ...</td>
</tr>
<tr>
<td></td>
<td>43:5</td>
<td>And if you do not (יְנִי) I will die</td>
</tr>
<tr>
<td></td>
<td>45:6</td>
<td>if you will not send (שָׁמוּרָה מִשְׁפָּרָה) him</td>
</tr>
<tr>
<td>Exo. 5:10</td>
<td>5:11</td>
<td>there will be neither (יְנִי) ploughing nor harvest</td>
</tr>
<tr>
<td></td>
<td>8:17(21)</td>
<td>I will not give (שָׁמוּרָה מִשְׁפָּרָה) you straw</td>
</tr>
<tr>
<td></td>
<td>22:1(2)</td>
<td>your work will not be lessened (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td></td>
<td>32:32</td>
<td>if you will not let my people go (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td></td>
<td>33:15</td>
<td>none shall make you afraid (אַף מַחְרִירָה)</td>
</tr>
<tr>
<td>Lev. 26:6</td>
<td>35:27</td>
<td>he shall not be (יְנִי) guilty of blood</td>
</tr>
<tr>
<td>Num. 21:18</td>
<td>22:30</td>
<td>who will not obey (שָׁמוּרָה מִשְׁפָּרָה) the voice of his father</td>
</tr>
<tr>
<td></td>
<td>28:29</td>
<td>he will not obey (שָׁמוּרָה מִשְׁפָּרָה) our voice</td>
</tr>
<tr>
<td></td>
<td>28:31</td>
<td>there shall be none to help you (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td></td>
<td>28:32</td>
<td>there shall be none to help you (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td></td>
<td>28:68</td>
<td>it shall not be (יְנִי) in the power of your hand</td>
</tr>
<tr>
<td>Deut. 17:6</td>
<td>18:22</td>
<td>none shall make you afraid (אַף מַחְרִירָה)</td>
</tr>
<tr>
<td></td>
<td>19:8(7)</td>
<td>you will have no (יְנִי) reward for the tidings</td>
</tr>
<tr>
<td>II Sam. 9:10</td>
<td>11:14</td>
<td>none shall bury her (אַף קָבָר)</td>
</tr>
<tr>
<td>II Kings 1:15</td>
<td>9:6(7)</td>
<td>I will not listen (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td></td>
<td>17:2</td>
<td>of peace there will be no (יְנִי) end</td>
</tr>
<tr>
<td></td>
<td>19:7</td>
<td>none will make them afraid (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td></td>
<td>22:22</td>
<td>and be no more (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td></td>
<td>34:10</td>
<td>and none shall shut (שָׁמוּרָה מִשְׁפָּרָה) ... and none shall open (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td></td>
<td>34:12</td>
<td>none shall pass through (שָׁמוּרָה מִשְׁפָּרָה) it</td>
</tr>
<tr>
<td>Isa. 7:33</td>
<td>9:21</td>
<td>none will frighten them away (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td></td>
<td>11:14</td>
<td>none shall gather them (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td>Jer. 14:12</td>
<td>14:12</td>
<td>I will not listen (שָׁמוּרָה מִשְׁפָּרָה)</td>
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<tr>
<td></td>
<td>14:12</td>
<td>I will not accept them (שָׁמוּרָה מִשְׁפָּרָה)</td>
</tr>
<tr>
<td>Scripture</td>
<td>Verse</td>
<td>Translation</td>
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<td>-----------</td>
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<tr>
<td>Jer.</td>
<td>14:16</td>
<td>with none to bury them (771 ק ober)</td>
</tr>
<tr>
<td></td>
<td>15:1</td>
<td>my heart would not (771 ק turn toward</td>
</tr>
<tr>
<td></td>
<td>19:11</td>
<td>there will be no (771 ק place else to bury</td>
</tr>
<tr>
<td></td>
<td>30:10</td>
<td>none shall make them afraid (771 ק Maher)</td>
</tr>
<tr>
<td></td>
<td>44:16</td>
<td>we will not listen (771 ק אבות) to you</td>
</tr>
<tr>
<td></td>
<td>46:27</td>
<td>none shall make him afraid (771 ק Maher)</td>
</tr>
<tr>
<td></td>
<td>49:5</td>
<td>with none to gather (771 ק קבוב ת) the fugitives</td>
</tr>
<tr>
<td></td>
<td>50:20</td>
<td>there shall be none (771 ק ענוג)</td>
</tr>
<tr>
<td></td>
<td>50:32</td>
<td>with none to raise him up (771 ק קים)</td>
</tr>
<tr>
<td>Hosea</td>
<td>3:4</td>
<td>without (771 ק king or (771 ק prince without (771 ק sacrifice or (771 ק pillar, without (771 ק ephod</td>
</tr>
<tr>
<td></td>
<td>5:14</td>
<td>and none shall rescue (771 ק מציון)</td>
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<tr>
<td>Mic.</td>
<td>4:4</td>
<td>none shall make them afraid (771 ק Maher)</td>
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<tr>
<td>Zeph.</td>
<td>3:13</td>
<td>none shall make them afraid (771 ק Maher)</td>
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<tr>
<td>Ezek.</td>
<td>7:25</td>
<td>there shall be none (771 ק)</td>
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<tr>
<td></td>
<td>27:36</td>
<td>and shall be no more (771 ק אבות) for ever</td>
</tr>
<tr>
<td></td>
<td>28:19</td>
<td>and shall be no more (771 ק אבות) for ever</td>
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<tr>
<td></td>
<td>34:28</td>
<td>none shall make them afraid (771 ק Maher)</td>
</tr>
<tr>
<td></td>
<td>39:26</td>
<td>none shall make them afraid (771 ק Maher)</td>
</tr>
<tr>
<td>Dan.</td>
<td>9:26</td>
<td>and he shall have nothing (771 ק)</td>
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<tr>
<td></td>
<td>11:15</td>
<td>there shall be no (771 ק) strength to stand</td>
</tr>
<tr>
<td></td>
<td>11:16</td>
<td>none shall stand (771 ק עון) before him</td>
</tr>
<tr>
<td></td>
<td>11:45</td>
<td>with none to help (771 ק עון) him</td>
</tr>
<tr>
<td>Ezra</td>
<td>9:14</td>
<td>that there should be no (771 לון) remnant</td>
</tr>
</tbody>
</table>
THE USE OF יִשָּׂרָאֵל WITH PARTICIPLES

A. PAST

(a) Active

Gen. 39:23 the keeper of the prison paid no heed (ָיִשָּׂרָאֵל הַמַּסֻּכִּים)
41:8 there was none who could interpret (יִשָּׂרָאֵל סָאָרַךְ)
41:24 but there was none who could explain (יִשָּׂרָאֵל מְנַשֵּׁים)

Deut. 4:12 but (you) saw no (יִשָּׂרָאֵל רָאִיתָךְ) form
22:27 there was no one to rescue her (יִשָּׂרָאֵל מְרֹמֶיטָה)

Josh. 6:1 none went out (יִשָּׂרָאֵל סְאָרַךְ) and none came in (יִשָּׂרָאֵל בָּאוּ)

Jud. 3:25 when he still did not open (יִשָּׂרָאֵל סָהַה)
12:3 you would not deliver me (יִשָּׂרָאֵל בִּישָּׂרְתִּי)
18:28 there was no deliverer (יִשָּׂרָאֵל בְּישָּׂרֶה)
19:28 but there was no answer (יִשָּׂרָאֵל שָׂאָרַךְ)

I Sam. 14:26 no man put (יִשָּׂרָאֵל מֵעָבֵד) his hand to his mouth
14:39 there was not a man ... that answered (יִשָּׂרָאֵל עָבַד וְהוֹדֵעַ)
26:12 no man saw (יִשָּׂרָאֵל רָאָה) it or knew it (יִשָּׂרָאֵל יוֹדֵעַ) nor did any awake (יִשָּׂרָאֵל פָּקִים)

II Sam. 14:6 there was no one to part them (יִשָּׂרָאֵל מְחָלָם)
22:42 there was none to save (יִשָּׂרָאֵל מְשֻׁמֶּיט)

I Kings 18:26 no one answered (יִשָּׂרָאֵל עָבַד)
19:29 no one answered (יִשָּׂרָאֵל שָׂאָרַךְ)

II Kings 14:26 and there was none to help (יִשָּׂרָאֵל עִבְדֵּר) Israel
17:34 they do not fear (יִשָּׂרָאֵל רֵאָה) the Lord, and they do not follow (יִשָּׂרָאֵל דַּוָּעֶז) the statutes

Jer. 32:33 they have not listened (יִשָּׂרָאֵל שָׂאָרַךְ)

Is. 41:26 There was no one who declared (יִשָּׂרָאֵל נֹמָה), none who proclaimed (יִשָּׂרָאֵל נֶמְשֹׁךְ), none who heard (יִשָּׂרָאֵל יָשָּׂרְתִּי)
50:2 was there no one to answer (יִשָּׂרָאֵל עָבַד)
59:16 there was no one to intervene (יִשָּׂרָאֵל מְפַסֵּב)
60:15 with no one passing through (יִשָּׂרָאֵל עַלָּבְר)
63:5 there was no one to help (יִשָּׂרָאֵל הָלָּבְר ... there was no one to uphold (יִשָּׂרָאֵל סְמַע)
66:4 no one answered (יִשָּׂרָאֵל שָׂאָרַךְ)

Mal. 2:9 you have not kept (יִשָּׂרָאֵל הָעָבְרִים) my ways

Esther 1:8 no one compelled (יִשָּׂרָאֵל הָעָבְרִים)
### APPENDIX LVI

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<th>Verses</th>
<th>Translation</th>
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<tbody>
<tr>
<td>Esther</td>
<td>2:20, 3:5</td>
<td>Esther had not made known (לאי תגבה) Mordecai did not bow down (לאי כורא)</td>
</tr>
<tr>
<td>Dan.</td>
<td>8:4</td>
<td>there was no one who could deliver ( الإلكترونيים) him and did not understand (אני מדבר)</td>
</tr>
<tr>
<td>Ezra.</td>
<td>3:13</td>
<td>the people could not distinguish (אני מכירם)</td>
</tr>
<tr>
<td>Neh.</td>
<td>4:17(23), 13:24</td>
<td>none of us took off (אני אמה) our clothes they could not understand (אני מכירם) the speech</td>
</tr>
<tr>
<td>II Chr.</td>
<td>9:20, 14:12(13), 20:25, 36:16</td>
<td>silver was not considered (אני מהב) anything until none remained alive (לאי מתה) until they could carry no more (לאי משנה) until there was no (לאי מרפה) remedy</td>
</tr>
<tr>
<td>(b) Passive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Exo.</td>
<td>3:2</td>
<td>yet it was not consumed (אני אכל)</td>
</tr>
<tr>
<td>I Kings</td>
<td>6:8</td>
<td>no stone was seen (אני נראית)</td>
</tr>
<tr>
<td>Neh.</td>
<td>7:4</td>
<td>no houses had been built (אני בובות)</td>
</tr>
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<td>B. PRESENT (a) Active</td>
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<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>40:8</td>
<td>there is none to interpret (מי ימצא) it</td>
</tr>
<tr>
<td>Exo.</td>
<td>22:9 (10)</td>
<td>without anyone seeing (אני רואה) it</td>
</tr>
<tr>
<td>Lev.</td>
<td>11:4, 11:26, 13:4, 14:21, 26:17, 26:36, 26:37</td>
<td>but does not part (אני חותם) the hoof but is not cloven footed (אני גולף) or does not chew (אני מצרול) the cud and does not appear (אני מראה) deeper than the skin and cannot afford (אני מחפשת) so much when none pursues (אני רודק) you they shall fall when none pursues (אני רודק) though none pursues (אני רודק)</td>
</tr>
<tr>
<td>Deut.</td>
<td>4:22</td>
<td>I must not go over (אין עובר) Jordan</td>
</tr>
<tr>
<td>Jud.</td>
<td>19:18</td>
<td>and nobody takes me (אני מכניס) into his house</td>
</tr>
</tbody>
</table>
APPENDIX LVI

I Sam. 11:3 if there is no one to save (אֲשֶׁר מְשַׁמֵּר) you is sorry (אַל חֲולָה) for me
14:6 nothing can hinder (אַל מְעַרֵרוּ) the Lord
22:8 no one discloses (אַל בֹּלֶה) to me... none of

I Kings 21:5 you eat no food (אֵין אָכָל)
17:26 because they do not know (אֵימָבִי יֺוֹרֵשׁ) the law

II Kings 17:26

Is. 1:31 with none to quench (אֵין מִכְבָּה) them
1:9 beautiful houses without inhabitant (משה יִשְׁבֶּה) them
5:27 no one stumbles (אֵין יָפָל) to me
5:29 none rescues (אֵין מְצוּיץ) you
6:11 cities lie waste without inhabitant (משה יִשְׁבֶּה) them
13:14 like sheep with none to gather them (אֵין מְכַבֶּה) them
14:31 there is none who struggles (אֵין בְוָדָה) in his ranks

Jer. 4:4 with none to quench (אֵין מִכְבָּה) it
4:7 without inhabitant (משה יִשְׁבֶּה) it
4:29 no man dwells (אֵין יִשְׁבֶּה) in them
7:16 I do not hear (אֵין יָאֹבִי שְׁמֶך) you
7:17 Do you not see (אֵין רָאִית) what they are doing
8:6 no man repents (אֵין נֹדֵע) of his wickedness
16:19 things which do not profit (אֵין מועֵר) it
21:12 with none to quench (אֵין מִכְבָּה) it
26:9 without inhabitant (משה יִשְׁבֶּה) them
30:17 for whom no one cares (דורש אֵין)
34:22 without inhabitant (משה יִשְׁבֶּה) them
37:14 I am not deserting (אֵין נִנְבָּה) to the Chaldeans
44:2 No one dwells (אֵין יִשְׁבֶּה) in them
44:22 without inhabitant (משה יִשְׁבֶּה) in them
46:19 a ruin, without inhabitant (משה יִשְׁבֶּה) in them
48:9 with no inhabitant (משה יִשְׁבֶּה) in them
51:29 a desolation without inhabitant (משה יִשְׁבֶּה) them
51:37 ... without inhabitant (משה יִשְּבֶּה) them

Hos. 7:7 none of them calls upon me (אֵין קָוָה)
3:5 when no one traps it (אֵין מִשְׁקֵץ)

Amos 5:2 with none to raise her up (אֵין מַקֵּם) them
5:6 with none to quench it (אֵין מִכְבָּה) them

Mic. 3:7 there is no answer (אֵין מָעַנֶה) from God
5:7(8) there is none to deliver (אֵין מֶעָרִיך) them

Nah. 2:9(8) none turns back (אֵין מָסיָכָה) to me
2:12(11) with none to disburse (אֵין מְחֵיָה) them
3:18 with none to gather (אֵין מְכַבָּה) them
<table>
<thead>
<tr>
<th>Book</th>
<th>Reference</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zeph.</td>
<td>2:5</td>
<td>till no inhabitant is left ( מַחְשֵׁב וְשָׁם ) without inhabitant ( מַחְשֵׁב וְשָׁם )</td>
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<tr>
<td>Ezek.</td>
<td>7:14</td>
<td>none goes ( אֶל הָרָא ) to battle</td>
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<td>9:9</td>
<td>the Lord does not see ( אֵין רָא ) without to search ( אֵין דָּרֶשׁ ) or seek ( אֵין מָבָט )</td>
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<td></td>
<td>34:6</td>
<td>with none to search ( אֵין דָּרֶשׁ ) or seek ( אֵין מָבָט )</td>
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<tr>
<td>Isa.</td>
<td>41:28</td>
<td>among these there is none who advises ( אֵין יָצַה )</td>
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<td></td>
<td>42:22</td>
<td>a prey with none to rescue ( אֵין מְגַזִּיר ) a spoil with none to speak ( אֵין גאֹר )</td>
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<td>43:11</td>
<td>there is none who saves ( אֵין מוֹשֵׁחַ )</td>
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<td>43:13</td>
<td>there is none who delivers ( אֵין חַרְיָל )</td>
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<td></td>
<td>47:10</td>
<td>no one sees ( אֵין רָא ) me</td>
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<td></td>
<td>47:15</td>
<td>there is none who saves you ( אֵין מוֹשֵׁחַ )</td>
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<td></td>
<td>51:18</td>
<td>There is none to guide ( אֵין מִשְׁתַּלֶל ) her ... there is no one to take her ( אֵין מִשְׁתַּלֶל ) by the hand</td>
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<td>57:1</td>
<td>no one lays ( אֵין מַנְשָׁה ) it to Heart ... no one understands ( אֵין מַנְשָׁה )</td>
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<td></td>
<td>59:4</td>
<td>no one enters suit ( אֵין מָרָא ) justly and no one goes to law ( אֵין מָרָא ) honestly</td>
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<td>64:6(7)</td>
<td>There is no one that calls ( אֵין קָרָא ) upon my name</td>
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<td>Esther</td>
<td>3:8</td>
<td>they do not keep ( אֵין שָׁהָל ) the king's law, so that it does not profit ( אֵין שָׁהָל ) the king</td>
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<td></td>
<td>5:13</td>
<td>all this does me no good ( אֵין שָׁהָל )</td>
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<td></td>
<td>7:4</td>
<td>our affliction is not to be compared ( אֵין שָׁהָל )</td>
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<tr>
<td>Dan.</td>
<td>8:5</td>
<td>without touching ( אֵין נָשָׁב ) the ground</td>
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<td>10:21</td>
<td>none who contends ( אֵין מַחְטָב ) by my side</td>
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<tr>
<td>II Chr.</td>
<td>18:7</td>
<td>he never prophesises ( אֵין מָמָכַב ) good</td>
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<td></td>
<td>35:3</td>
<td>you no longer need carry ( אֵין מָמָכַב ) it</td>
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<td></td>
<td>(b) Passive</td>
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<tr>
<td>Exo.</td>
<td>5:16</td>
<td>No straw is given ( נְגָב ) to your servant</td>
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<td></td>
<td></td>
<td>(C) FUTURE</td>
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<td>(a) Active</td>
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<tr>
<td>Gen.</td>
<td>20:7</td>
<td>if you do not restore ( אֵין מֵשִׁיב ) her</td>
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<td></td>
<td>43:5</td>
<td>if you will not send ( אֵין מֵשִׁיב ) him</td>
</tr>
<tr>
<td>Exo.</td>
<td>5:10</td>
<td>I will not give ( אֵין מֵשִׁיב ) you straw</td>
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<tr>
<td></td>
<td>8:17(21)</td>
<td>if you will not let my people go ( אֵין מֵשִׁיב ) you straw</td>
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<tr>
<td></td>
<td>33:15</td>
<td>if thy presence will not go with me ( אֵין גָּלַי )</td>
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</tbody>
</table>
Lev. 26:6 none shall make you afraid ( אין מצריך)
Deut. 21:18 who will not obey ( אין שומע) the voice of his father
21:20 he will not obey ( אין שומע) our voice
28:29 there shall be none to help you ( אין מתורך)
28:31 there shall be none to help you ( אין מתורך)
28:68 no man will buy you ( אין קונה)
II Sam. 19:8(7) if you do not go ( אין וירא)
II Kings 9:10 none shall bury her ( אין קובה)
Isa. 1:15 I will not listen ( לא יאזן)
17:2 none shall make them afraid ( אין מפחיד)
22:22 none shall shut ( אין סגור) ... none shall open ( אין פתח)
34:10 none shall pass through ( אין עובר)
Jer. 7:33 none will frighten them away ( אין מפחיד)
9:21 none shall gather them ( אין מאסף)
11:14 I will not listen ( לא יאזן)
14:12 I will not hear ( לא יאזן) their cry ... I will not accept ( אני רזרס) them
14:16 none shall bury them ( אין קובה)
30:10 none shall make them afraid ( אין מפחיד)
44:16 we will not listen ( לא יאזן) to you
46:27 none shall make him afraid ( אין מפחיד)
49:5 with none to gather ( אין קבוצ) the fugitives
50:32 with none to raise him up ( אין מזמין)
Hos. 5:14 none shall rescue ( אין מציל)
Mic. 4:4 none shall make them afraid ( אין מפחיד)
Zeph. 3:13 none shall make them afraid ( אין מפחיד)
Ezek. 34:28 none shall make them afraid ( אין מפחיד)
39:26 none shall make them afraid ( אין מפחיד)
Dan. 8:4 none shall deliver ( אין מציל) from my hand
11:16 none shall stand ( אין עומד) before him
11:45 with no one to help ( אין עובד) him

(b) Passive

Exo. 5:11 your work will not be lessened ( אין הגרע)
This short list of books comprises only those which have been in constant use during the compilation of this study. The list would be exhausting as well as exhaustive if it were to include every commentary on the Hebrew text which was consulted as points arose. Furthermore the comparative brevity of the list serves to underline the fact that the Massoretic Text itself has rightly been the primary source of information for the work.

The edition of the Massoretic Text used throughout was that to be found in BIBLIA HEbraICA edited by Rud. Kittel, the 7th edition published by Privilegierte Württembergische Bibelanstalt, Stuttgart in 1951.

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