

# Intermediate BIBLICAL HEBREW

An Illustrated Grammar



JOHN A. COOK AND  
ROBERT D. HOLMSTEDT





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**JOHN A. COOK AND  
ROBERT D. HOLMSTEDT**

**ILLUSTRATED by PHILIP WILLIAMS**

  
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# Introduction

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This textbook is intended to fill a surprising lacuna in the Biblical Hebrew textbook market. Although the number and variety of introductory textbooks is great (and sometimes bewildering), there are startlingly few textbooks for the next stage of learning the language. And yet this is the stage when what is learned becomes embedded and the skills that students work so hard to acquire in the introductory course become useful for longer-term Hebrew study.

We are aware of only four other textbooks aimed at the intermediate language audience:

Ehud Ben Zvi and Maxine Hancock, *Readings in Biblical Hebrew: An Intermediate Textbook* (New Haven: Yale University Press, 1993)

Andrew E. Steinmann, *Intermediate Biblical Hebrew: A Reference Grammar with Charts and Exercises* (St. Louis: Concordia, 2009)

Robert B. Chisholm, *A Workbook for Intermediate Hebrew: Grammar, Exegesis, and Commentary on Jonah and Ruth* (Grand Rapids: Kregel Academic, 2016)

Eric D. Reymond, *Intermediate Biblical Hebrew Grammar: A Student's Guide to Phonology and Morphology* (Atlanta: SBL Press, 2018)

The Ben Zvi and Hancock textbook is keyed to various reference grammars and introduces students to a wide variety of short textual passages, asking basic parsing and syntax questions along the way. Steinmann's book is transparently a summary of traditional reference grammars with some exercises. Chisholm's workbook includes a very brief overview of narrative and poetry, walks through the texts of Jonah and Ruth, and ends with a guide to parsing verbs. And Reymond's volume clearly lacks any description of syntax or pragmatics.

All four existing volumes reflect a view of the typical intermediate Biblical Hebrew course as a continuation of passive language learning and assume that, for example, paradigm learning, verb parsing, and applying Latinate-based case language labels (e.g., genitive, accusative) leads to a mastery of the grammar and in turn to reading ability. Unfortunately, all the language acquisition research shows that this pattern, even for ancient languages, does not lead to true proficiency. Authentic reading ability proceeds from an aural-oral proficiency: the learner must be able to both *hear* and *speak* the language, even an ancient one! Our introductory textbook, *Beginning Biblical Hebrew* (Baker Academic, 2013), was our attempt to move strongly in this

direction for the university and seminary classroom. In *Beginning Biblical Hebrew* (BBH) we used visual cues (illustrations of biblical texts, vocabulary icons) and Hebrew grammatical terms and exercise instructions to encourage instructors and students to be as immersive as possible in the classroom.

## The Distinctives of This Textbook

This textbook continues our focus in providing a learning tool that allows for a more immersive, communicative learning experience at the next stage of Biblical Hebrew acquisition. Certainly an instructor can use this textbook in a more traditional way, encouraging translation in the student's first language (e.g., English), reviewing paradigms, parsing verbs, and memorizing the grammatical terminology that we introduce (which is not traditional but based on modern linguistic study), thus substituting an older approach for a newer one.

However, we encourage a different method, one that eschews mechanical translation exercises in favor of a more dynamic and communicative approach. For example, we do not ask for full translations of the passages in the illustrations but focus instead on more active language activities, such as reading the passages out loud in class with students taking part. Even memorizing small sections and having the students perform the passages as plays is immensely useful, not to mention fun. We often take turns (instructor and students) reading the passages aloud in class, followed by spontaneous questions relating to comprehension (sometimes asking the questions in Hebrew). Or for exercises that require more engagement with grammatical issues, we set students to rewriting verses or larger passages to change, for example, the gender of the characters or the time setting.

As for actual long-term reading comprehension, we encourage students to make the following process a deep habit. For each Hebrew text, the student should search for the “what” (verb), the “who” (subject), the “who or what else” (complements or adjuncts [modifiers]), the “where” (spatial adjunct), the “when” (temporal adjunct), and the “why” (causal or purpose adjunct). Whether or not the student can specify the lexical content of the “what” (verb), the very process of identifying it as a “what” (verb) is itself a critical step forward in acquiring authentic reading skills.

Finally, to encourage an immersive mindset in studying Hebrew and to crack open the door to Jewish resources, we cite biblical references using the Hebrew book names and the Hebrew numbering system: א = 1, ב = 2, י = 10, יא = 11, and so on. (Note that 15 is expressed as טו rather than יה, and 16 as טז rather than יו, to avoid forms resembling the divine name.) Students may need to keep the chart below near at hand until this reference system is learned.

**Biblical Reference Systems for English and Hebrew**

English book name	Hebrew book name	Arabic numeral	Hebrew numeral
Genesis	בראשית	1	א
Exodus	שמות	2	ב
Leviticus	ויקרא	3	ג
Numbers	במדבר	4	ד



English book name	Hebrew book name	Arabic numeral	Hebrew numeral
Deuteronomy	דברים	5	ה
Joshua	יהושע	6	ו
Judges	שפטים	7	ז
1–2 Samuel	שמואל א–ב	8	ח
1–2 Kings	מלכים א–ב	9	ט
Isaiah	ישעיהו	10	י
Jeremiah	ירמיהו	11	יא
Ezekiel	יחזקאל	12	יב
Hosea	הושע	13	יג
Joel	יואל	14	יד
Amos	עמוס	15	טו
Obadiah	עבדיה	16	טז
Jonah	יונה	17	יז
Micah	מיכה	18	יח
Nahum	נחום	19	יט
Habakkuk	חבקוק	20	כ
Zephaniah	צפניה	30	ל
Haggai	חגי	40	מ
Zechariah	זכריה	50	נ
Malachi	מלאכי	60	ס
Psalms	תהלים	70	ע
Job	איוב	80	פ
Proverbs	משלי	90	צ
Ruth	רות	100	ק
Song of Songs	שיר השירים		
Ecclesiastes	קהלת		
Lamentations	איכה		
Esther	אסתר		
Daniel	דניאל		
Ezra	עזרא		
Nehemiah	נחמיה		
1–2 Chronicles	דברי הימים א–ב		

### Further Information

Though we have tried to create an intermediate textbook that can be used following any introductory textbook, the most seamless transition will occur when moving from our *BBH* to the present volume. And since we base our student materials on our linguistic research and so teach concepts and terms proceeding from that research,

we provide a short list of the most common terms below and provide cross-references to our *BBH* throughout this volume.<sup>1</sup> Also, because many of the standard reference works on Hebrew (primarily lexica and grammars) employ the traditional Latin-based grammatical terms to describe Hebrew, the following list provides equivalencies between the terminology of this grammar and the traditional Latin-based terminology.

### Grammatical Terminology

Term used in this grammar	Traditional term
adverbial infinitive	infinitive absolute
enclitic pronouns	suffixed pronouns
first-person jussive	cohortative
infinitive	infinitive construct
irreal Perfect	waw-consecutive Perfect
Past Narrative	waw-consecutive Imperfect
proclitic preposition	inseparable preposition
subject pronoun	independent pronoun
vowel letter	mater lectionis ("mother of reading")
בִּנְיָן/בִּנְיָנִים	verb stem(s)
דָּגֶשׁ חֶזֶק	dagesh forte
דָּגֶשׁ לֶנֶה	dagesh lene
נִסְמָךְ	construct form
סוּמָךְ	absolute form
סְמִיכוּת	construct relationship
פְּתַח גְּנוּבָה	furtive patach
שָׁרֵשׁ	(triconsonantal) root

### Structure of This Textbook

The textbook readings are divided into twenty-four chapters. The reason is twofold: (1) covering two readings per week approximates a typical university or seminary semester, allowing time for review and examination, and (2) the number accords with the illustrated pages the artist, Philip Williams, created to cover the biblical story of Elijah's interactions with Ahab (beginning at 1 Kings 16:29) until he passes the prophetic mantle to Elisha (ending at 2 Kings 2:14).

The presentation of grammatical concepts follows two simple principles. First, we tried to balance syntactic and semantic topics in each chapter, though this was not an unbreakable rule. Second, the topics had to correspond to the grammatical issue arising from the biblical text. This more inductive approach has resulted in grammatical concepts being scattered throughout the textbook rather than appearing in a sequence more typical of standard reference grammars. This was deliberate

1. Forthcoming Baker Academic volumes that the instructor or student might also find helpful include books on Biblical Hebrew syntax (Holmstedt) and the verbal system (Cook).



because we do not think a reference grammar is what an intermediate language course requires. Rather, at this stage the student still needs to acquire proficiency in using the language, and variation, repetition, and the engagement of as many senses as possible is vital to the acquisition process.

Finally, the instructor and student should be aware that the first time a grammatical concept is introduced is likely not the first time it occurs in the larger story; this is intentional. In fact, it is only reasonable, since if we tried to address every grammatical issue on its first occurrence, all the topics would be covered in the first three readings! Additionally, we are convinced that a good part of developing both comfort and proficiency in reading an ancient language is being able to see something unknown and set it aside for later investigation while maintaining the reading flow.

Each chapter has six components:

1. The biblical passage within the illustrations. The illustrations incorporate the text either as narrative (square text boxes), human speech (rounded speech bubbles), or divine speech (cloud-like speech bubbles). Moreover, on each page an open Bible icon gives the biblical reference (in Hebrew) for the text included on that page.
2. A list of vocabulary words from the passage, titled “Words to Learn.” The list includes all words occurring less than 200 times in the Hebrew Bible, with the assumption that in their introductory Hebrew course students learned vocabulary occurring more than 200 times.<sup>2</sup> Grammatical labels are provided, along with blanks for filling in the English meaning of the word. For verbs not appearing in the Qal stem, three blanks appear in parentheses next to the verb for recording the triconsonantal Hebrew root.
3. Two or three new grammatical topics under the heading “Going Deeper with Grammar.” The topics presented move students beyond information typical of introductory textbooks. If the student’s introductory textbook represented the “mini-reference grammar” model, then our presentation can be understood to pick up from the typical limit of a beginning student’s ability to absorb and retain. Questions in the grammatical discussion are always based on the passage.
4. A section titled “Challenge.” This section isolates one or two features of the text that will likely be difficult for the intermediate student to sort out.
5. Aids for reading the passage under the heading “Reading Insights.” One or two features of the passage are explained here that will aid in its reading. Often this section demonstrates how knowledge of grammar directly relates to an accurate understanding of the text.
6. Review questions. In early chapters these questions can be answered with only the basic knowledge gained at the introductory level. Questions in later chapters draw on knowledge gained from previous chapters in the textbook. Here students are also asked to review the weak verb morphology, so we have included cross-references to the relevant weak verb discussions and paradigms

2. In *BBH*, students learn almost all vocabulary appearing 200 times or more except for 40 items that are listed in an appendix in the instructor’s manual for *BBH*.

appearing in appendix B. Questions ask the student to identify examples in the passage of the weak verb form under discussion.

Nine chapters (chaps. 2, 5, 8, 11, 14, 17, 19, 22, and 24) also require use of the Aleppo Codex, selected pages of which appear in appendix A. The Aleppo Codex is an important medieval Masoretic work (ca. 925 CE) and represents this textbook's focus on text, visual beauty, and deeper language learning. We hope that students and instructors—particularly those interested in the textual history of the Hebrew Bible—will enjoy integrating readings from this codex with the illustrated text readings. In our classroom experience, we have found that students generally appreciate the opportunity to discover and explore the features of an actual handwritten manuscript.

We think that the Elijah story is dynamic and engaging and is therefore an excellent piece of the Bible for students to enjoy as they seek to embed their knowledge of Hebrew more deeply and move toward authentic reading proficiency. We are sincerely grateful for the artistic abilities of Philip Williams, whose colorful and entertaining Elijah illustrations were critical in helping us achieve our vision for this textbook.

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## A Word from the Artist

My goal in illustrating the life of Elijah was to create a comic book that was dutifully faithful to the biblical narrative yet so lively and engaging that it caused readers to consider things that they'd never before noticed in the text. I designed the characters in an overly exaggerated way to avoid modern offensive stereotypes.

To my knowledge, Jezebel is the only character in the Bible who is said to have worn makeup (2 Kings 9:30), so I illustrated her with a pale, overly painted face. I designed Ahab to be reminiscent of a self-centered king from classic children's fairytale illustrations. Elijah's messy hair and stick-thin figure is intended to emphasize his life as an outcast, living in the wild.

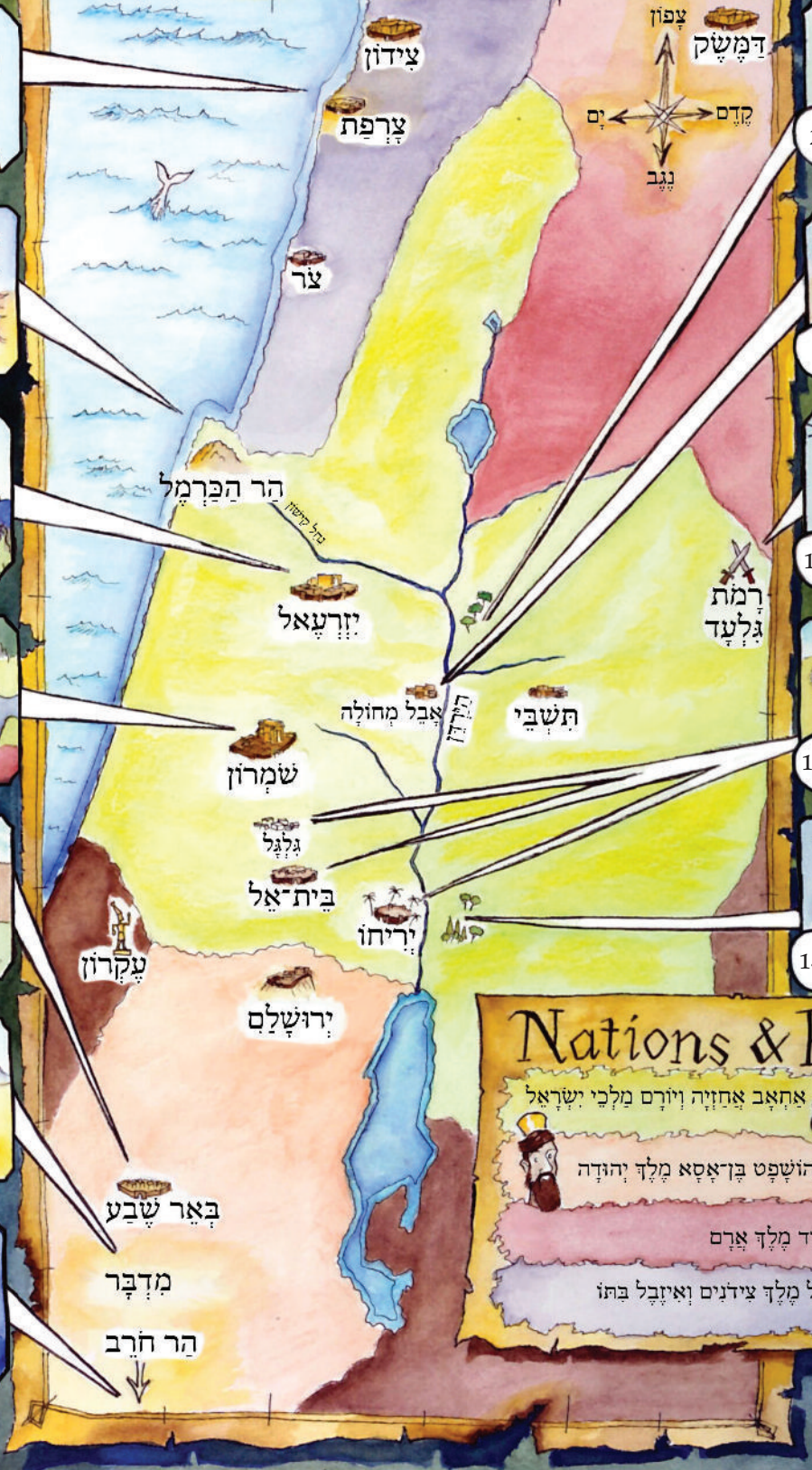
Some of the characters and their clothing were inspired by archeological artifacts. The Black Obelisk of Shalmaneser III contains a portrait of Jehu. I tried to mimic that depiction with Jehu's big nose and long, flowing hair. The costumes worn by the prophets of Baal came from what some historians believe the prophets of that time period may have worn. To add to the pagan appearance, I gave them bulging eyes and yellowed teeth, like fairytale sorcerers.

Overall, I wanted the overly exaggerated character designs to pull readers into the emotion of the story.

Philip Williams



# The Land of Elijah



## Nations & Rulers

אחאב אחזיה ויורם מלכי ישראל

הושפט בן-אסא מלך יהודה

בן-הדד מלך ארם

אתבעל מלך צידנים ואיזבל בתו

# Readings

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אֶת־אִיזָבֶל בַּת־אֶתְבַּעַל  
מֶלֶךְ צִידוֹנִים וַיֵּלֶךְ וַיַּעֲבֹד  
אֶת־הַבַּעַל וַיִּשְׁתַּחֲוֶה לוֹ:  
לְיִיקָם מִזְבֵּחַ לַבַּעַל בֵּית  
הַבַּעַל אֲשֶׁר בָּנָה בְּשֹׁמְרוֹן:  
וַיַּיָּעַשׂ אַחְאָב אֶת־הָאֲשֵׁרָה  
וַיֹּסֶף אַחְאָב לַעֲשׂוֹת  
לְהַכְעִיס אֶת־יְהוָה אֱלֹהֵי  
יִשְׂרָאֵל מִכָּל מַלְכֵי יִשְׂרָאֵל  
אֲשֶׁר הָיוּ לִפְנָיו:

כִּי־אֶחְאָב בֶּן־עֲמֹרִי מֶלֶךְ עַל־  
יִשְׂרָאֵל בִּשְׁנַת שְׁלֹשִׁים  
וּשְׁמֹנֶה שָׁנָה לָאָסָא מֶלֶךְ  
יְהוּדָה וַיִּמְלֹךְ אַחְאָב בֶּן־  
עֲמֹרִי עַל־יִשְׂרָאֵל בְּשֹׁמְרוֹן  
עֲשָׂרִים וּשְׁתַּיִם שָׁנָה: וַיַּיָּעַשׂ  
אַחְאָב בֶּן־עֲמֹרִי הָרַע בְּעֵינֵי  
יְהוָה מִכָּל אֲשֶׁר לִפְנָיו:  
לֹא־יָהִי הַנֶּקֶל לְכַתּוֹ בַּחֲטָאוֹת  
יָרֵבֶעַם בֶּן־נִבַּט וַיִּקַּח אִשָּׁה



# מלכים א טז:כט–לג

## Words to Learn

אֲשֶׁרָה	NOUN F	_____	; PN	_____
(____) הִכְעִיס	VB HI	_____		
(____) הִשְׁתַּחֲוָה	VB HISHTAFEL	_____		
(____) נָקַל	VB NI	_____		
שִׁמְנָה	ORD	_____		

## Going Deeper with Grammar

### סְמִיכוּת

One of the most common strategies for modifying nouns in Hebrew is the **סְמִיכוּת**, or bound relationship. In this relationship, the first noun X “leans” on the second, the host noun Y. The result is analogous to “of” in English, that is, “X of Y.” Unlike English, this grammatical construction does not use a preposition like “of” but is enabled by the fact that Hebrew nouns have two forms: a **סוּמָךְ** (free) form, which is the form listed in the lexicon and typically learned in word lists, and a **נִסְמָךְ** (bound) form, which often has a different ending and vowel pattern than the **סוּמָךְ** form.

For example, the **סוּמָךְ** form of the word *queen* is **מַלְכָּה**, whereas the **נִסְמָךְ** form is **מַלְכַּת**. Note the **ת** ending instead of the **ה** of the **סוּמָךְ** form as well as the slightly different vocalization.

The vowel changes are due to the phonological binding (cliticization) of the **נִסְמָךְ** (supported) noun to the following **סוּמָךְ** (supporting) noun, so that they function as a compound with a single word stress. Hyphenation in English has the same effect of joining two words in a compound with a single phonological stress. In fact, Hebrew bound forms frequently appear with a connecting **מִקְנֵי** (similar to an English hyphen) between them.

The meaning of the **סְמִיכוּת** “of” construction is a product of the relationship between the bound and host nouns. Is the host noun the agent/possessor, the complement of implied action, or a quality of the bound noun? The examples below illustrate each basic type. The host noun is underlined in the English gloss in each of the examples.

- *Agent/possessor*: host noun is agent/subject or possessor of bound noun

דִּבֶּר יְהוָה

the word of YHWH ≈ the word that YHWH spoke (מלכים א יח:לא)

עֵינֵי יְהוָה

the eyes of YHWH  $\approx$  YHWH's eyes (מלכים א טז:ל)

- *Complement*: host noun is verbal complement of action implied by bound noun

יִרְאַת אֱלֹהִים

the fear of God  $\approx$  fearing God (בראשית כ:יא)

- *Quality*: host noun provides a quality describing bound noun

אֲזוּר עוֹר

belt of leather  $\approx$  a leather belt (מלכים ב א:ח)

וּבִגְדֵי הַקֹּדֶשׁ

and the clothes of holiness  $\approx$  the holy clothes (שמות כט:כט)

The  $\text{סְמִיכוּת}$  relationship can have more than one  $\text{נִסְמָךְ}$  noun in a row, both leaning on a single host noun. Note how the definiteness of the host noun is assumed for the nouns bound to it.

קוֹל הַמּוֹן הַגֶּשֶׁם

the sound of the roar of rain (מלכים א יח:מא)

The  $\text{סְמִיכוּת}$  relationship can also have a single  $\text{נִסְמָךְ}$  noun related to coordinated  $\text{סוּמָךְ}$  nouns.

בְּעֵינֵי אֱלֹהִים וְאָדָם

in the eyes of God and man (משלי ג:ד)

Often, however, the bound noun is repeated in two coordinated  $\text{סְמִיכוּת}$  phrases.

אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ

the God of heaven and the God of earth (בראשית כד:ג)

Find three  $\text{נִסְמָךְ}$  (bound) forms in this reading, and list their  $\text{סוּמָךְ}$  (free) forms.

### Constituency

Constituents are the basic building blocks of syntax. Constituents are words or groups of words that function as a grammatical unit, such as a noun phrase (NP), verb phrase (VP), adjective phrase (ADJP), or prepositional phrase (PP). As constituents relate to each other syntactically, they combine to form successively larger constituents. For example, in the sequence of words אֶת־אִיזָבֶל בַּת־אֶתְבַּעַל מֶלֶךְ צִידֹנִים (מלכים א), the noun מֶלֶךְ is combined with the noun צִידֹנִים to form the larger NP, מֶלֶךְ צִידֹנִים. Similarly, the noun בַּת is combined with the noun אֶתְבַּעַל to form the larger

NP בַּת־אֶתְבַּעַל, to which is then added the NP מֶלֶךְ צִידֹנִים by apposition. The resulting large NP בַּת־אֶתְבַּעַל מֶלֶךְ צִידֹנִים is then combined (appositionally) with the noun אִיזָבֵל to create the even larger NP. And so the principle of constituency applies to successively larger groups of words until the desired phrase or clause is achieved. The largest constituent is the clause, which consists of smaller constituents relating to each other to form a *subject* and a *predicate* (which we may also call the *vp*).

Many constituents are intuitively easy to identify: nouns, verbs, prepositions—these constituents begin with a word class and build from there. However, the null constituent is a type of constituent that is rarely recognized in Hebrew grammar, though it is both syntactically critical and nearly omnipresent. Null constituents lack a phonological shape and yet have a syntactic reality. The most obvious use of null constituents in Hebrew is when a verbal subject or complement is “missing”; the missing constituent is marked below in the Hebrew with a blank line and in the English glosses with the null sign,  $\emptyset$ .

וַיִּשְׂאוּ \_\_\_\_ לָהֶם נָשִׁים מֵאֲבוֹת

And  $\emptyset$  (they) [= Mahlon and Kilyon] took Moabite wives for themselves. (רות א:ד)

וַתֵּלֶךְ \_\_\_\_ לְקַחַת \_\_\_\_

And  $\emptyset$  (she) went to get  $\emptyset$  (it) [= a container of water requested in the previous verse].  
(מלכים א יז:יא)

For finite verbs, as in the first example, the subject can be overt and the agreement features (person-gender-number) match the overt subject when it is present. This strongly suggests that the agreement features when an overt subject is not present still match a syntactic subject, but one that is covert. Similarly, in cases like the second example, the valency (see glossary) of the verb is not met by any overt constituent, but there is a previously mentioned constituent in the context to which a covert pronominal complement refers.

Null constituents are allowed within a discourse because their reference is easily recoverable. That is, it is typically easy to determine what a null subject or complement refers to because those constituents have been overtly used in the preceding discourse. Consider the null complements below:

וַתִּקַּח \_\_\_\_ מִפִּרְיוֹ וַתֹּאכַל \_\_\_\_ וַתִּתֵּן \_\_\_\_ גַם־לְאִישָׁהּ עֵמָּה וַיֹּאכַל \_\_\_\_

And  $\emptyset$  (Eve) took some of its fruit and  $\emptyset$  (she) ate  $\emptyset$  (it) and  $\emptyset$  (she) gave  $\emptyset$  (it) also to her husband who was with her and  $\emptyset$  (he) ate  $\emptyset$  (it). (בראשית ג:ו)

In the example, the antecedent of the null complement pronoun (פֶּרִי, fruit) is explicitly identified in the preceding discourse.

Identify the subject and predicate in the two clauses of verse כט.

Within each predicate of verse כט, identify the verb and each smaller constituent that combines with the verb to form the *vp* (predicate). For example, in the first

clause of verse ל, the verb וַיַּעַשׂ, one NP (הָרַע), and two PPs (בְּעֵינֵי יְהוָה and מִכָּל אֲשֶׁר לִפְנֵי)

Find four examples of a null constituent in the passage.

## Challenge

### *What the ה Is Going On?*

(מַלְכִּים אֶת־זֶלָּה) הִנָּקַל לְכָתוּב בְּחַטָּאוֹת יִרְבְּעָם

What is the ה at the beginning of the clause, and what is its function?

What is the subject of the clause? (Trick question: there are two clauses and two subjects!)

## Reading Insights

### *Idiomatic Phrases*

Semantics (BBH §50) concerns not just the meanings of words in isolation (i.e., a lexical definition) or the meanings of combinations of words (i.e., the compositional meaning of a noun and its modifying adjective) but also the meanings of phrases that go beyond the sum of the parts, that is, idiomatic meanings.

While the meaning of many verbs does not change depending on the NPs or PPs used as their complements, sometimes the combination results in an idiom. The use of אִשָּׁה with the verb לָקַח is one of those cases. The phrase לָקַח אִשָּׁה means “to take a wife,” never “to take (as) a wife” (so NRSV). Thus the phrase וַיִּקַּח אִשָּׁה (מַלְכִּים אֶת־זֶלָּה) cannot mean “he took (as) a wife Jezebel” but “he took a wife, Jezebel.”

What is the function of Jezebel in this analysis?

### *Geography*

Where is שְׁמֶרֶן on the map of Israel at the front of the book? What does the association with שְׁמֶרֶן tell you about אֲחָאָב?

## Review

Find every Past Narrative verb in the passage (BBH §35), and identify the שֹׁרֵשׁ and בִּנְיָן for each.

Find all the הִפְעִיל verbs in the passage (BBH §29), and identify which ones make sense as a causative verb and which ones do not (that is, those whose meaning must simply be memorized).







## Reading 2

# מלכים א יז:א-ט

### Words to Learn

אֶלְמָנָה	NOUN F	_____
אִשָּׁם	NOUN M	_____
טֹל	NOUN M	_____
יָבֵשׁ	VB Q	_____
(____) כָּלִיל	VB PILPEL	_____
מָטָר	NOUN F	_____
נָחַל	NOUN M	_____
(____) נִסְתָּר	VB NI	_____
עָרַב	NOUN M	_____
עֶרֶב	NOUN M	_____
פָּנָה	VB Q	_____
קָדָם	NOUN M	_____
קֶץ	NOUN M	_____
תּוֹשָׁב	NOUN M	_____

### Going Deeper with Grammar

#### The Article

The article has a basic form ה attached to the front of a word and a דגש חזק in the first letter, as in הַדְּבָר. But there are variant forms of the article depending on the host word (BBH appendix A.5).

Stressed qamets	Unstressed qamets		ר	א	ה	הָרֹאשׁ
						הָאֵב
הָעֵז	הָעֵפֶר	←	ע			הָעִיר
הָהָר	הָהָרִים	←	ה			הָהִיכָל
הָחֵיל	הָחֵכֶם	←	ח			הָחֵדֶשׁ

There are also a few nouns whose first vowel changes when the article is added:

הָאָרֶץ ← הַ + אָרֶץ	the earth
הַגֶּן ← הַ + גֶּן	the garden
הָעָם ← הַ + עָם	the people

Explain the הָ in הָעֲרֵבִים found in verse ד (BBH appendix A.5).

Why does the הָ in בְּאֶרֶץ in verse ז have a qamets and not a sheva (בְּ)?

Find two more examples of a non-basic form of the article in the passage.

### Demonstratives

Demonstratives are deictic (pointing) words (BBH §33). As such, their properties are closely related to definiteness, which often has to do with identifiability of referents. Pointing to referents is one way to identify them. Remember that demonstratives behave like adjectives: both can modify a noun, as in the first example below, and both can substitute for a noun, as in the second example.

נַפְשֵׁי־הַיָּלֵד הַזֶּה  
the life of this boy (מלכים א יז:כא)

עַתָּה זֶה יָדַעְתִּי  
Now I know this. (מלכים א יז:כד)

Demonstratives may co-occur with the definite article in order to agree with the definiteness of the noun they modify.

וַיֵּדְעוּ הָעָם הַזֶּה  
that this people may know (מלכים א יח:לז)

Although it is the common pattern, matching the article of the modified noun is not obligatory.

אֲנֹכִי שֹׁמֵעַ אֶת־דְּבָרֵיכֶם רָעִים מֵאֵת כָּל־הָעָם אֵלֶּה  
I hear about your evil deeds from all these people. (שמואל א ב:כג)

Demonstratives often have a “near” and a “far” deixis, depending on whether the noun and its demonstrative point to something relatively near or far (in space or time) relative to the speaker (see BBH §33). The Hebrew demonstratives זֶה, זֹאת, and אֵלֶּה have both the near and far use, depending on the stance of the speaker with regard to the position of the item pointed to. The near uses are illustrated by the examples already used; the far uses are illustrated below.

זאת אמרת . . . וזאת אמרת

this one is saying . . . and that one is saying (מלכים א ג:כג)

בשנת שש-מאות שנה לחיי-נח בחדש השני בשבעה-עשר יום לחדש  
ביום הזה

in the six-hundredth year of the life of Noah, in the second month, on the seventeenth  
day of the month, on that day (בראשית ז:יא)

Hebrew also employs the third-person pronouns in a quasi-demonstrative way.

האכילה היא

that food (מלכים א יט:ח)

What distinguishes the ז and הוא demonstratives from the quasi-demonstrative use of the third-person pronouns is the issue of *deixis* versus *anaphora*. The demonstratives are true deictic words, pointing to something in the sense of “that food [over there]” or “this food [over here].” In contrast, the third-person pronouns, when used similarly, do not point in physical or temporal space, but link the item or concept with a previous mention in the discourse, as in “that food [that we both know about]” or “that wilderness [that we just traveled through].” Since the quasi-demonstrative function of the third-person pronouns is used with nouns that have been previously mentioned in the discourse and are thus specific and identifiable, this use is limited to definite nouns.

Identify and explain any occurrence of a demonstrative in the passage.

### Relative Clauses

Relative clauses are one strategy for modifying nouns, along with the **סמיכות** construction (chap. 1), apposition (chap. 6), and NP-internal PPs (chap. 11). Relatives simply allow more internal complexity for the modifier, such as containing a verb.

Unlike the clitic forms used in the **סמיכות**, the juxtaposition of nouns in apposition, and a preposition for PPs, relative clauses are typically introduced by a relative word such as **אשר** (or **ש** in later Hebrew).

ויעש אחאב בן-עמרי הרע בעיני יהוה מכל אשר לפניו:

And Ahab, son of Omri, did evil in the eyes of YHWH more than all who were before him. (מלכים א טז:ל)

Like most types of modification, relative clauses fall into two semantic categories: *restrictive* and *nonrestrictive*. The example above is restrictive—the relative clause provides information critical for identifying the referent of the head of the relative. Without the **אשר** relative, whom the **כל** referred to would be entirely ambiguous.

In contrast, many relative clauses do not restrict or define the relative head, but simply provide additional information about the referent’s characteristics or behavior.

Proper nouns in particular are inherently identifiable, so any relative clause modifying a proper noun is very likely a nonrestrictive relative.

Identify every relative clause in the passage, and indicate whether it is restrictive or nonrestrictive.

### Discourse וַהֲיָה

The וַהֲיָה 3Ms Past Narrative form of the lexical copula וַהֲיָה, namely וַיְהִי, frequently functions with a noncopular sense in narrative (BBH §36). This “discourse” וַיְהִי typically comes at the start of a new narrative episode and signals the past-tense time frame of the narrative. The וַהֲיָה 3Ms irreal Perfect form of the copula, וַהֲיָה, particularly evident when we move from narrative to other types of discourse (e.g., prophetic speech), has an analogous noncopular “discourse” meaning: it stands at the head of a new speech unit and signals irreal mood. The specific modality of the expression headed by the discourse וַהֲיָה may be any of those typically expressed by the irreal Perfect, though it most frequently expresses conditionality or habituality, as illustrated by the examples below.

וַהֲיָה אִם־יִקְרָא אֵלַיְךָ וְאָמַרְתָּ דִּבֶּר יְהוָה כִּי שָׁמַעַ עַבְדְּךָ

[Irreal] If he calls to you, then you should say, “Speak, YHWH, for your servant is listening.” (שמואל א ג:ט)

וַהֲיָה בְּהִיּוֹת רוּחַ־אֱלֹהִים אֶל־שָׁאוּל וְלָקַח דָּוִד אֶת־הַכִּנּוֹר וַיַּגֵּן בְּיָדוֹ

[Irreal] Whenever the spirit of God would come upon Saul, David would take a lyre and play with his hand. (שמואל א טז:כג)

Find the discourse וַהֲיָה in the passage, and identify the modality of the expression that it heads.

## Challenge

### הַתִּשְׁבִּי

Nouns exist in two basic subtypes: common and proper. Common nouns refer to general concepts or types of entities, whereas proper nouns are names of individual people or specific entities. As a type of common noun, some adjectives and some participles may also be used substantively (i.e., like nouns) to refer to individuals whose appearance, character, or behavior is typified by the quality or action indicated by the substantive adjective (e.g., צַדִּיק, righteous [person]) or participle (שׂוֹמֵר, guarding [person] > guard).

An additional type of common noun is the gentilic noun. Gentilic nouns are marked by an additional suffix (י) and refer to a place of origin. Elijah is often identified as הַתִּשְׁבִּי (the Tishbite), apparently referring to a place that might have been called תִּשְׁבִּי, although this location is never mentioned apart from the gentilic.

Find three proper nouns (besides **יִשְׂרָאֵל** and **יְהוָה**) and three common nouns in the passage. What is one prominent *grammatical* difference between these two types of nouns (BBH §20)?

Find three other place names (besides **הַתְּשֻׁבִּי**) in the passage, and create a gentilic for each.

### לְכַלְכֵּלָהּ

Among the **בְּנֵינִים**, the **קָל**, **הַפְּעִיל**, **פְּעַל**, and **נִפְעַל** are, in that order, the most commonly used in the Hebrew Bible. The other three primary **בְּנֵינִים**, the **הִתְפַּעֵל**, **פַּעַל**, and **הַפְּעִיל** occur much less often. Beyond the seven primary **בְּנֵינִים**, there are a number of secondarily derived **בְּנֵינִים** (mostly associated with **פְּעַל**) as well as specific weak verb types (the II-ו and the II-III [the middle and final letters of the verb's **שָׂרָשׁ** are identical]). In the text above, the infinitive **לְכַלְכֵּלָהּ** is one such secondary **בְּנֵינִי**, which, like the primary **בְּנֵינִי**, are named according to their shape (e.g., **פְּעַל** reflects the i-e pattern of the root **ל-פ-ע**). **לְכַלְכֵּלָהּ** is a **פְּלִפֵּל** and is associated with the **פְּעַל בְּנֵינִי**.

Based on the **בְּנֵינִי** (**פְּלִפֵּל**), what is the likely root of **לְכַלְכֵּלָהּ** in verse ט?

## Reading Insights

### Difficult Prepositions

It may seem like some Hebrew prepositions have many unrelated meanings. While most of this is simply due to the inexact correspondence between Hebrew prepositions and whatever modern counterparts we use to understand them (e.g., English prepositions), there are indeed cases where the use of a preposition or preposition combination is unexpected.

Twice in the passage for this chapter, the compound preposition **עַל פְּנֵי** is used differently than we might expect. In some places, this combination is not idiomatic and simply means “upon the surface of [the water, etc.]” But here and in a small number of other texts, the combination idiomatically means “in front of,” “before,” “opposite,” or even “east of.”

Which use of **עַל פְּנֵי** makes the best sense in this passage?

Similarly, the preposition **מִן** may have the expected spatial meaning of “from” (for both movement and origin), the comparative meaning of “more than,” or the partitive meaning of “some of.” But in this passage, **מִן** is used temporally as “after” in the phrase **מִקֵּץ יָמִים** (v. ז). Note that the indefinite **יָמִים** is also idiomatically used for “some” or “an unspecified number of days.”

Finally, the **ל** preposition has both spatial (“to, toward”) and possessive (“[belongs] to”) uses, but in the passage above (ג:ז), another use is introduced in the phrase **וּפְנִיתָ לָּהּ**. This use of the **ל** is difficult to translate in English and is sometimes called the **ל** of interest. This is better understood as the use of **ל** to indicate reflexivity when



the verb itself does not (e.g., a **נִפְעַל** or **הִתְפַּעֵל** verb is not used). The reflexive **ל** indicates that the subject of the verbal action is also affected by the action.

Find and explain all the examples of **ל** in the passage.

### Geography

Where is **תְּשֻׁבִי** on the map? Is **אֵלֶיהוּ** from the North (**יִשְׂרָאֵל**) or South (**יְהוּדָה**)?

Where are **צָרְפַת** and **צִידוֹן**? Why would YHWH send his prophet there?

### Review

What is **וַיְהִי** (BBH §36)? How does it function in the phrase **וַיְהִי דְבַר־יְהוָה אֵלָיו** (יז:ב)?

What is **לֵאמֹר** (יז:ב) and how does it function (BBH §36)?

Find every occurrence of a III-**ה** verb (the final letter of the verb's **שָׁרֵשׁ** is **ה**) in the passage. Identify the **שָׁרֵשׁ**, the **בְּנִין**, and the person-gender-number (or list the matching subject pronoun).

### Aleppo Codex

To review the passages of chapters 1 and 2, turn to the first page of the Aleppo Codex, and read from the seventh line of the second column (i.e., the new “paragraph,” **וְאַחֲרָב בֶּן־עַמְרִי**) to the first two words on the second page (i.e., **אֶלְמָנָה לְכַלְכֵּלָה**).





וְהָיָה שֵׁם אִשָּׁה אֶלְמָנָה מְקַשֶּׁשֶׁת  
עֲצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר

קַח־נָא לִי מַעֲט־מִים  
בְּכֵלִי וְאַשְׁתָּה:

וַיָּקָם | וַיֵּלֶךְ צֹרְפָתָה  
וַיָּבֵא אֶל־פֶּתַח הָעִיר

וַיִּתְּלָהּ לִקְחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר

לִקְחִי־נָא לִי פֶת־  
לֶחֶם בִּידְיָךְ:

יֹתָאמֶר

חַי־יְהוָה אֱלֹהֶיךָ אִם־יֵשׁ־  
לִי מַעֲוֹג כִּי אִם־מְלֹא כַף־  
קֶמַח בְּכַד וּמַעֲט־שֶׁמֶן  
בַּצִּפְחַת וְהִנֵּנִי מְקַשֶּׁשֶׁת  
שָׁנִים עֲצִים וּבְאֵתִי  
וְעֹשִׂיתִיהוּ לִי וּלְבָנִי  
וְאֶכְלָנָהוּ וּמָתָנוּ:

וַיֹּאמֶר אֵלֶיהָ אֵלֶיהָ

אֶל־תִּירָאִי בָּאִי עֲשִׂי  
כַּדְבָּרְךָ אֲדָּה עֲשִׂי־לִי מִשֶּׁם  
עֵגָה קֶטְנָה בְּרֹאשֹׁנָה  
וְהוֹצֵאתִי לִי וְלִדְּךָ וּלְבָנֶיךָ  
תַּעֲשִׂי בְּאַחֲרֹנָה: ס

מַלְכִּים א  
יז, י-טו



וַיִּתְּלָהּ וַתַּעֲשֶׂה  
כַּדְבָּר אֵלֶיהָ  
וַתֹּאכַל הוּא וְהָיָה  
וּבֵיתָהּ יָמִים:

יְכִי כֹה אָמַר יְהוָה  
אֱלֹהֵי יִשְׂרָאֵל כִּד  
הַקֶּמַח לֹא תִכָּלֶה  
וְצִפְחַת הַשֶּׁמֶן לֹא  
תִחָסֵר עַד יוֹם תֵּת  
יְהוָה גֶּשֶׁם עַל־פְּנֵי  
הָאֲדָמָה:

\*Kativ: הוּא־וְהָיָה  
Qere: הִיא־וְהָיָה

\*Kativ: תֵּת  
Qere: תֵּת