
UNIT
3

מֵה-אַתָּה עוֹשֶׂה?

Talking about the here-and-now

pronouns, participles, and infinitives

This unit will enable you to report events you are currently experiencing, such as:

- ♦ what you are doing
- ♦ what you see going on around you
- ♦ what you need to do
- ♦ what you like to do

When talking about someone else, you will be able to describe:

- ♦ to whom certain objects belong
- ♦ what someone can do with them

MODULE 3.1 Designating an object and who owns it

Unit 3 JONAH STORY: Jonah gets hungry

Have you ever been a guest and had the awkward experience of being offered food that made you lose your appetite? Or have you ever gotten the unpleasant feeling that your host wished that you would leave rather soon? If so, perhaps you can relate to the next episode in Jonah's travels.

Words for responding		מלים לענות	
לָשׂוּם [ש.ו.י.מ.]	to put, to place <i>inf c, prep ל</i>	אֹכֵל [א.כ.ל.]	one who is eating <i>pt ms</i>
לְשָׁכַב [ש.כ.ב.]	to lie down <i>inf c, prep ל</i>	אֵלֶּה	these <i>m, f</i>
שָׁתָה, שְׁתָּה [ש.ת.י/ה] ^a	one who is drinking <i>pt ms, fs</i>	הֵם (הֵמָּה <i>also</i>)	they, those <i>m</i>
		יָם, יָם־	sea <i>m</i>
		לֶאֱכֹל [א.כ.ל.]	to eat <i>inf c, prep ל</i>
		לְחֶמִי	my bread*
		לְמַצָּא [מ.צ.א.]	to find <i>inf c, prep ל</i>

^a לְשַׁתּוֹת [ש.ת.י/ה] to drink is another variable-letter שָׁרַשׁ root, like שָׁ/ו.י.מ to put in §2.4. It should be noted that a handful of verbs such as הָ.מ.ה to be astounded, הָ.ג.ב.ה to be high, הָ.מ.ה.ה to delay end with a true consonant ה (not a vowel letter ה replacing an original י). This fact is signaled by a dot in the ה, known as a mappiq (Blau §30 and GKC §65n.).

* A word whose root or basic form has appeared in previous vocabulary lists will be marked with an asterisk (*).

Words without an asterisk are new or may introduce a new pattern for a familiar root.

Words for hearing		מְלִים לְשִׁמְעַ	
לְשַׁתּוֹת [ש.ת.י/ה]	to drink <i>inf c</i> , <i>prep ל</i>	אָדָּ	but, however, surely
מְסַפֵּר, מְסַפְּרִים, מְסַפֵּרָה	number <i>ms, pl</i> , <i>sing. constr.</i>	אֲנֹכִי	I (אֲנֹכִי when in pause; alter- nate to אֲנִי)
מָר, מָרָה, מָרִים, מָרוֹת	bitter <i>ms, fs, mpl</i> , <i>fpl</i>	דְּבֵשׁ	honey <i>m</i> (דְּבֵשׁ when in pause)
מְתוֹק, מְתוֹקָה, מְתוֹקִים, מְתוֹקוֹת	sweet <i>ms, fs, mpl</i> , <i>fpl</i>	חֲזָק, חֲזָקָה, חֲזָקִים, חֲזָקוֹת	strong, hard, tough <i>ms, fs</i> , <i>mpl, fpl</i>
סָלַחְנָא, סְלַחְיִנָּא	I'm sorry (<i>lit.</i> , Forgive!) <i>inv</i> <i>ms, fs</i>	יָבֵשׁ, יָבְשָׁה, יָבֵשִׁים, יָבֵשׁוֹת	dry <i>ms, fs, mpl, fpl</i>
רַךְ, רַכָּה, רַכִּים, רַכּוֹת	soft <i>ms, fs, mpl</i> , <i>fpl</i>	יָדַיִם	hands <i>f dual</i> ^a
רָעֵב, רָעֵבָה, רָעֵבִים, רָעִבוֹת	hungry <i>ms, fs</i> , <i>mpl, fpl</i>	יָרַד, יָרַדְתָּ [י.ר.ד]	one who descends, one who goes down <i>pt ms, fs</i>
שָׁכַב, שָׁכְבִי [ש.כ.ב]	Lie down! <i>inv ms</i> , <i>fs</i>	לְבַקֵּשׁ	to look for <i>piel</i> ^b <i>inf c, prep ל</i>
		לְמַעַן	in order to


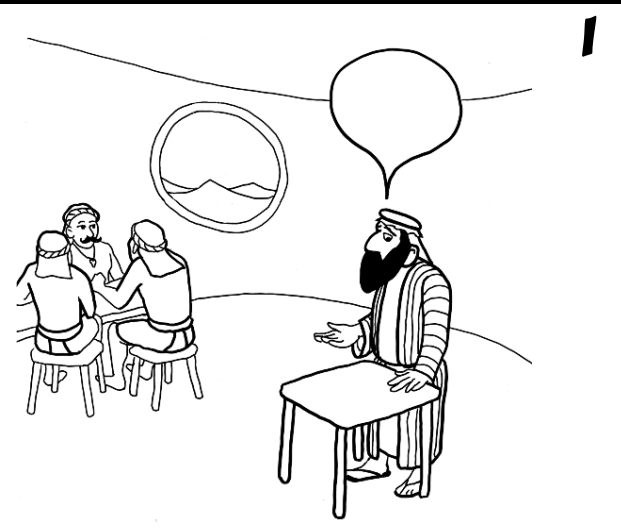
^a The designation “dual” refers to a specialized plural form—a unit of two. Many paired body parts can be expressed as dual (including ears, eyes, feet, lips). Often a dual form may be rendered, “a pair of...” or “both...” Dual forms close with the characteristic sound “ִים־...” with accent on the pataḥ. Dual words take plural verbs and adjectives, rather than requiring specialized dual forms. Words with dual forms may also have traditional plurals (e.g., יָדוֹת *hands* [not limited to a pair]).

^b The piel spelling pattern will be explained in Unit 10. For the time being, simply learn the meaning of the word לְבַקֵּשׁ.

^c Known as an entreating interjection, when associated with asking forgiveness the particle אֲנִי appears to soften the request (*Please forgive...*). In other situations it may convey the notion of “I beg you.” And in some cases it may be so subtle as to remain untranslatable (cf. Joüon §105c).

3.1 Jonah Episode: I'm hungry.


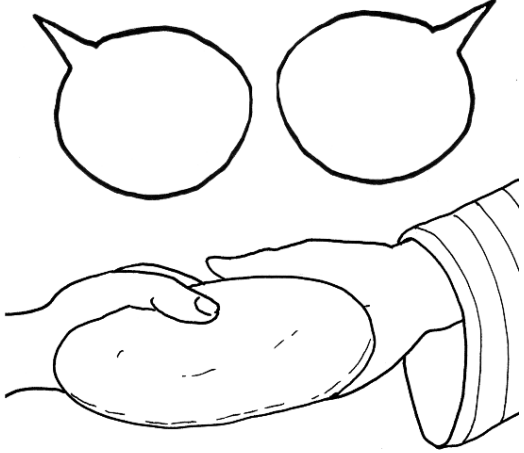
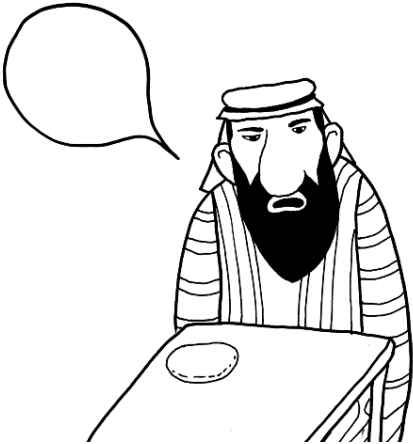

ג' = יוֹנָה הַנְּבִיא, ע' = עֶבֶד

 <p style="text-align: center;">2</p> <p style="text-align: center;">[ע'] הָרֵעַב אֶתָּה?² לֹא אוֹכֵל לְמִצָּא לֶחֶם³: לֶחֶם... לֶחֶם... לֶחֶם... אֵיךְ לֶחֶם?</p>	 <p style="text-align: center;">1</p> <p style="text-align: center;">[ג'] רֵעַב אֲנִי!¹ לְמִצָּא לֶחֶם אֲנִי מִבְּקֶשׁ:</p>
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¹ The accent moved one syllable *back* from the end of the word because in this sentence the word occurs at the end of a phrase or sentence (אֲנִי became אֲנִי). This is known as a “pausal” form. There is no change in meaning.

² This word also is “in pause” due to its position at the end of the sentence. That is why the accent moved one syllable *back* from the end of the word. In addition, the pataḥ becomes a qames (אֶתָּה became אֶתָּה). Again, pausal forms bring no change in meaning.

³ לֶחֶם is the pausal form of לֶחֶם.

<p style="text-align: right;">4</p>  <p>[ג'] אני לא אוכל לאכול את־הלֶחֶם הזה: איך רָדָה: יָבֵשׁ וְחֹזֵק הוּא כְּאֲבֹן: הַזֶּה הַלֶּחֶם אֲשֶׁר אֶתָּה אֹכֵל?</p>	<p style="text-align: right;">3</p>  <p>[ע'] הִנֵּה לָךְ לֶחֶם: [ג'] יְבָרְכֵךָ יְהוָה...</p>
<p style="text-align: right;">6</p>  <p>[ג'] אֶת־הַמַּיִם אֲנִי מִבְקֵשׁ:</p>	<p style="text-align: right;">5</p>  <p>[ע'] טוֹב לִי לְשׁוֹם אֶת־הַלֶּחֶם בַּמַּיִם: הֲאֵתָה מִבְקֵשׁ אֶת־הַמַּיִם?</p>

<p>8</p> 	<p>7</p> 
<p>[ג'] יְבָרְכֶךָ יְהוָה... אֵד מְרִים הַמַּיִם... מְרִים מְאֹד: הַאֲתָה שׁוֹתֶה אֶת־הַמַּיִם הָאֵלֶּה?</p>	<p>[ע'] לֹא אוֹכֵל לְמִצָּא מַיִם לְדָ: מַיִם... מַיִם... אֵיךְ מַיִם? הֲנֵה מַיִם לְדָ:</p>

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[ע'] הִנֵּה מַיִם אֲשֶׁר לֹא מְרִים... מַיִם
מְתוֹקִים:
הַמַּיִם הָאֵלֶּה לְשֵׁתוֹת: הַמַּיִם הָאֵלֶּה
מְתוֹקִים מְדַבָּשׁ:

9



[ע'] סִלְחָנָא... לֹא הַמַּיִם הָהֵם לְשֵׁתוֹת:
הַמַּיִם הָהֵם לְיָדַיִם:
הַמַּיִם הָהֵם מִן־הַיָּם:

<p style="text-align: right;">12</p>  <p style="text-align: right;">[נ'] אָני חָפֵץ לְשָׁכֵב⁴:</p> <p style="text-align: right;">[ע'] טוֹב... שָׁכֵב:</p> <p style="text-align: right;">[נ'] אָני יֵרֵד לְמַעַן שָׁכֵב:</p>	<p style="text-align: right;">11</p>  <p style="text-align: right;">[נ'] אֵיזן מַיִם בְּכָלִי הַזֶּה:</p>
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⁴ A pausal spelling of לְשָׁכֵב.

3.1.8. Activity: “Do you (*ms*) desire to travel?” הַלֵּכְתָּ אֶתָּה חֶפְצָךְ?

INTERACTIVE SKILL: Sharing what activities you would desire to do

What sorts of activities do you enjoy? Make note of one or two activities **you** enjoy. Then select two activities you think **your neighbor** may enjoy. Focus on one that you have selected for your neighbor, and ask whether he /she enjoys doing it. Your neighbor will tell you if you guessed correctly (by announcing אֱמֶת *truth*) or not (by announcing שֶׁקֶר *falsehood*). Then reverse roles so your neighbor can learn about you. Here is a sample exchange.

Model

Do you (<i>ms, fs</i>) desire to travel?	הַלֵּכְתָּ אֶתָּה חֶפְצָךְ / אֶתְּ חֶפְצָהּ?	Inquiry
True (<i>lit. truth</i>)...I (<i>m, f</i>) desire to travel.	אֱמֶת... לֵלְכֶתָּ אֲנִי חֶפְצָךְ / חֶפְצָהּ:	Reply, if inquiry was correct
False (<i>lit. falsehood</i>)...I (<i>m, f</i>) do not desire to travel.	שֶׁקֶר... לֹא לֵלְכֶתָּ אֲנִי חֶפְצָךְ / חֶפְצָהּ:	Reply, if inquiry was not correct

Did you notice that Hebrew places the activity (such as traveling) directly after the interrogative particle הֲ? In this way Hebrew is able to indicate that it is the **activity** that constitutes the variable in question, rather than the person (“you”) or the attitude (“desire”). The question may be paraphrased thus: “Is **traveling** the activity that you desire to engage in, or would you prefer some **other** activity?” Languages such as English are not so agile when attempting to create this sort of focus.

Note concerning negation. Since the focus of the inquiry rests on the activity (“traveling”), we should not be surprised to find that when the reply is negative, the negation will similarly focus on the activity (rather than the person or the attitude). So we find the negative reply expressed thus: לֹא לֵלְכֶתָּ אֲנִי חֶפְצָךְ. When you employ this response, you are leaving open the likelihood that you still desire to do *some activity*, but “traveling” is not the activity you are interested in.

Perhaps you are wondering, “Why do we not negate using אֵין?” In fact, most negated phrases in the Hebrew Bible that involve participles will be negated with אֵין. But if אֵין were used in response to the present dialogue inquiry, it would send a slightly different message. אֵין would shift the attention away from negating the **activity** (“not-traveling,” in this case), and would focus instead on negating the **subject**

(“not-I”): אֵינִי חֹפֵץ לָלֶכֶת *I am not the one who desires to travel*. Negating the subject (with אֵין) allows that someone **else** may desire to travel, but it is “**not I**” who desire to travel.⁵

Incidentally, this principle (that אֵין negates the subject, often expressed as the pronominal suffix of אֵין) explains why אֵינִי אֹהֵב appears in the 3.1 Jonah Episode expression אֵינִי אֹהֵב (cell 4), rather than אֲנִי לֹא אֹהֵב. The context of the story presents a contrast between two **subjects**: **God**, on the one hand (who **does** love the people of Nineveh), and **Jonah**, on the other hand (who **does not**). אֵינִי focuses negation on the **subject** (Jonah), underscoring the contrast between him and God.

If instead we were to say אֲנִי לֹא אֹהֵב, we would shift the negative focus from negating the subject (אֵין) to negating the **attitude** (אֹהֵב). It would amount to saying: “I do have an attitude toward the people of Nineveh, but **loving** them is *not* that attitude.”

Here, then, are several activities (verbs) to choose from as you engage this activity. Some resulting expressions will be rather bland until you add a bit of color, specifying what it is that you “desire to find” or what it is that you “delight to eat.” If you wish, you may use your native language to finish your sentence with a bit of color (e.g., “Do you delight in traveling **to exotic places**?”).

לָשׂוּם to put, place	לְהַשְׁלִיךְ to throw	לְאָכַל to eat
לְשָׁב to lie down	לְמַלֵּךְ to rule	לְבַקֵּשׁ to look for
לָתֵת to give	לְמַצֵּא to find	לְדַבֵּר to talk

If time allows, learn a bit more by returning to one activity your neighbor likes (or does not like) and ask לָמָּה? *Why?* You may respond to לָמָּה? in your native language.

Two similar words: אֲנִי and אֵנִי. Both אֲנִי and אֵנִי translate as the pronoun “I.” When occurring together, אֵנִי tends to be more emphatic. At times, a biblical writer’s choice appears to have been based on sound (euphony) rather than sense. Over time, אֲנִי grew to become more common than אֵנִי.

Words “in pause.” Sometimes you will find אֵנִי with a shift of accent: אֲנִי, as in the statement אֲנִי רָעֵב *I am hungry*. Notice that in this statement, אֲנִי appears at the **end** of a sentence. As you may recall from §1.1.1.g., words are classified as “**in pause**” or “**pausal**” when they present a change in accent or vocalization due to appearing at the end of a major phrase (including sentence-end). “Pause” refers to the slight break in reading that naturally occurs at the end of a phrase or sentence. Many words undergo

⁵ If we were to employ אֵין to negate strictly the infinitive (not a pronominal subject), it would convey *there is no* [supply whatever is the verb’s topic]. Thus אֵין־לְחֹם means *there is no warmth* (מ.ג.ח. to be warm, Hag. 1:6).

no change when “in pause.” Other words may experience a change either in the **location of the accented syllable**, in the **selection of a vowel**, or in **both accent and vowel**. Neither of these changes alters the meaning of a word.

- ♦ **Accent change.** אֲנִי, the pronoun *I*, will retract its accent when in pause, so that it reads אֲנִי.
- ♦ **Vowel change.** כֶּסֶף *silver* will be spelled כֶּסֶף when in pause (as in §2.4). לֶחֶם *bread* becomes לֶחֶם. אֲנִי *to you* becomes אֲנִי when in pause (as in §1.1.1).
- ♦ **Accent change and vowel change.** The pronoun אַתָּה is in pause in the question הֲרָעֵב אַתָּה? *Are you hungry?* This word displays both accent change and vowel change (compare the non-pausal spelling, אַתָּה).

3.1.ב. Do you (*ms*) know the meaning...? (לָחֶם)

הַיְדַעְתָּ פֶּשֶׁר...?

מ	א	מ	א	מ	א	מ	א
<p>The word לָחֶם encompasses more than simply “bread.” Strictly speaking, לָחֶם refers to those grain products that serve as ingredients for bread (wheat, in the case of higher-quality bread, or barley, for lower-quality bread).</p> <p>Since the main meal (served in the evening) was typically comprised of bread served with seasonal vegetables flavored with herbs, the term לָחֶם at times would refer to an entire meal. On special occasions, meat might be added (cf. Abram hosting guests in Genesis 18 and Isaac’s meal before issuing a blessing in Genesis 27). Consequently we find that לֶחֶם לְאָכֹל (lit., <i>to eat bread</i>) refers to eating a meal (Gen. 31:54), and עָשָׂה לֶחֶם (lit., <i>to make bread</i>) refers to preparing a meal or a feast (not simply making loaves of bread, Eccl. 10:19). Moreover, if your tribe were to declare metaphorically that “so-and-so is our bread,” it would mean that you planned to devour or destroy that adversary (Deut. 7:16).⁶</p>							

⁶ For more information, see W. Dommershausen, “לָחֶם,” 521–29, in *Theological Dictionary of the Old Testament*, vol. 7, English translation (Grand Rapids: Eerdmans, 1995), and J. A. Thompson, “Food and its Preparation,” in *Handbook of Life in Bible Times* (Downers Grove, Illinois: Intervarsity Press, 1986), 147–163.

As far as literal bread making is concerned, each household typically would grind its own grain using mortars, hand mills (querns), or larger basalt mills turned by animals. To make wheat bread, the flour was mixed with water, salt, and leaven to yield flat circular loaves about 25 cm in diameter (עֲגָה *f* or כֶּכֶר *f*). If made from barley flour, loaves tended to be oblong.

The discovery of fifty-two saddle-querns in a two-story Middle Bronze structure in Jericho suggests that some may have developed grain milling into a commercial enterprise. Comments in Hosea and Jeremiah similarly suggest that some took up baking as an occupation. (cf. Hos. 7:4, and mention of “bakers’ street” in Jer. 37:21).

What role does bread play in your culture, whether in diet or in metaphoric expression?



This concave saddle-quern (28 cm long) and polisher stone are typical of grinding implements in use from the Pre-Pottery Neolithic to Roman periods (7500 BCE–70 CE). (Courtesy of Flora Archaeological Center; photo: B. Hoffman)



3.1.g. Activity: “Is this the bread that you (*ms*) are eating?”

הֲזֶה הַלֶּחֶם אֲשֶׁר אָתָּה אֹכֵל?

INTERACTIVE SKILL: Identifying which object (among several) a person may be referring to

At times, it is helpful to distinguish which particular object (among several related objects) a person is referring to. For example, if you are a merchant with various בָּלִים for sale, you will want to know whether the customer who is studying your inventory is interested in a particular sack, cup, or bottle (all of which would fall under the heading בָּלִים). The conversational activity found here will help you determine **which** בָּלִי the customer wants, distinguishing by use of the word *this*.

Begin by selecting your line of business (top row of “Inventory list” table, below: לֶחֶם, אִישׁ, or בָּלִי). In the case of the אִישׁ-group, consider yourself a well-connected community person who can—for a slight fee—introduce your customer to prominent individuals in these various occupations. Perhaps your customer hopes to secure employment with one of these persons.

After selecting your line of business, familiarize yourself with what you have “in-stock” (see inventory listed in column under respective “business” headings). For example, if you set up shop dealing in בָּלִים, then you will have the following items for sale: בּוֹס, בִּקְבֵק, שֶׁק, צְרוֹר, and אֲרוֹן.

Announce to your neighbor what is your line of business (select one from the top row: לֶחֶם, אִישׁ, or בָּלִי). Now it is up to your neighbor secretly to select one item from your inventory list that he or she is interested in. Then you will attempt to guess which element your neighbor has selected. If your neighbor is a connoisseur of tea or coffee, he or she will likely be more interested in בּוֹס rather than the other בָּלִים options (such as בִּקְבֵק, שֶׁק, צְרוֹר, or אֲרוֹן). Use the inquiry modeled below to see if you correctly deduced which inventory item your neighbor is interested in. Under the בָּלִי column of the Inventory list, point to the word בּוֹס, and then ask:

Model (singular)

Is this the container that you (<i>ms, fs</i>) find appealing?	הֲזֶה הַבָּלִי אֲשֶׁר אָתָּה חֹפֵץ / אֵת חֲפֻצָּה?	Inquiry (you <i>ms, fs</i>)
This is the container [that I find appealing].	זֶה הַבָּלִי:	Affirmative reply
This is not the container [that I find appealing].	לֹא זֶה הַבָּלִי:	Negative reply

Naturally, if you select a group other than בְּלִי, you would substitute the appropriate group title in place of בְּלִי. (Do not be concerned with learning new vocabulary found in these groups. The new words are intended simply to provide variety for your selection.)

Inventory list

Here are some nouns to draw from. All of the “Line of business” **headings** are masculine (top row). Use the blanks to fill in the meaning of words already learned.

לְחֵם	אִישׁ, אֲנָשִׁים	בְּלִי, בָּלִים
פְּרִי fruit <i>m</i>	מְלָךְ, מְלָכִים	כּוֹס, כַּסּוֹת
בֶּשָׂר, בְּשָׂרִים meat <i>m</i>	נְבִיא, נְבִאִים	בִּקְבֵּק, flask or bottle בִּקְבָּקִים
דָּג, דָּגִים fish <i>m</i>	רֹעֵה, רְעִים shepherd <i>m</i>	שָׂק, שָׂקִים sack <i>m</i>
דְּבַשׁ honey from bees or date-syrup <i>m</i>	יוֹצֵר, יוֹצְרִים potter <i>m</i>	צָרוֹר, צָרוֹת small bag <i>m</i>
גְּבִינָה cheese <i>f</i>	מְלָאָךְ, messenger <i>m</i> מְלָאָכִים	אָרוֹן, אָרְנוֹת chest or ark, <i>m</i> or <i>f</i>

If you guessed incorrectly but wish to probe further, you may obtain the answer from your friend with this follow-up query:

Model (follow-up)

What do you (*ms, fs*) find appealing?

מה־חֶפֶץ אֲתָהּ? / מה־חֶפֶץ אַתָּה?

After learning what your neighbor is shopping for, **reverse** roles. Now it is your neighbor’s turn to guess what inventory item (singular) **you** are interested in.

If time allows, repeat by selecting a **different** item, one from among the **plural** words. Below you will find the same inquiry / reply, modified for **plural**. Notice that הַ *this* has been replaced by אֵלֶּה *these*. See who can accumulate more guesses that are correct.

Model (plural)

Are these the containers you (<i>ms, fs</i>) find appealing?	הָאֵלֶּה הַכֵּלִים אֲשֶׁר אַתָּה חֹפֵץ / אֵת חֹפֵצָה?	Inquiry (you <i>ms, fs</i>)
These are the containers.	אֵלֶּה הַכֵּלִים :	Affirmative reply
These are not the containers.	לֹא אֵלֶּה הַכֵּלִים :	Negative reply

Demonstrative pronouns (overview)

The words *זֶה* *this ms*, and *אֵלֶּה* *these mpl / fpl*, are called “demonstrative pronouns.” They operate in a manner similar to adjectives. That is, a **sentence** may form around them (**predicative** use), as in:

זֶה הַכֵּלִי :

This is the container.

Alternatively, demonstrative pronouns may simply **modify** a noun (**attributive** use), as in:

הַכֵּלִי הַזֶּה

this container

When **merely modifying** a noun (attributive use), the demonstrative pronoun will display these three traits:

- It will **follow** the noun.
- It will match the noun by appearing with its own **article**.
- It will **match** the noun in **gender**.

To this point we have designated only those objects that are **near** (*זֶה* and *אֵלֶּה*). The sort of “nearness” suitable for *זֶה* and *אֵלֶּה* may include either **time** (for an entity that was recently mentioned in a conversation) or **space** (for an entity near-at-hand).

But what if the entity you wish to designate is **not** immediately present? What if it is separated from the present situation because it occurred either earlier (time) or farther away (space)? The role of **remote**

demonstratives *that* and *those* is supplied by words you already have encountered: independent personal pronouns, third person.⁷

- ♦ To designate a **single** remote masculine entity as “*that [object or person]...*,” Hebrew uses הוּא (meaning either *he* or *that ms*). Thus הַהוּא הָאִישׁ הַהוּא would mean *that person / man* (employing הוּא as a demonstrative pronoun in an attributive manner).
- ♦ To designate a **plural** remote masculine entity as “*those...*,” Hebrew uses הֵם (meaning either *they* or *those mpl*). Thus הֵם הַמְּלָכִים הֵם would mean *those kings* (another attributive example).

Here are the **masculine** demonstrative pronouns (for **feminine** demonstrative pronouns, cf. §3.2.א):

Masculine demonstrative pronouns

זֶה(ה) , אֵלֶּה(ה)	this, these <i>ms, mpl</i>
הוּא(ה) , הֵם(ה)	that, those <i>ms, mpl</i>

If אֵלֶּה הַדְּבָרִים means *the words*, can you surmise what אֵלֶּה הַדְּבָרִים means? (Hint: this is a **predicative** usage since אֵלֶּה lacks the article found with הַדְּבָרִים.)⁹

⁷ An **independent** personal pronoun is one which may stand **alone**, not attached to another word (e.g., אֲנִי *I* or הִיא *she*). In contrast, when a pronoun is **attached** to a word it is called “**suffixed**” (such as the suffix יָ... *me*, in the word לִי *to me*).

⁸ Include a dagesh in זֶה(ה) only if the definite article is used.


⁹ *These are the words [which Moses spoke]...*—this forms the opening line of the Book of Deuteronomy.

3.1.6. Did you (*ms*) know that...? (Perfumes and spices) הַיְדֹעַתָּה כִּי...?

...the prized aromatic resin known as מֹר *myrrh* derived its name from an adjective that described its bitter flavor: מָר (singular for מָרִים)? Like frankincense, myrrh was gathered by tapping shrubs native to southern Arabia and the territory of Somaliland. Since fragrances were suspended in olive oil, in many cases it would be better to render the word *oil* (שֶׁמֶן) as *scented oil*. Both men and women used scented oil extensively, whether to mask objectionable odors or to protect the skin from dry summer heat.

Because extensive travel was required to obtain perfumes and spices, they were valued as if they were precious metals. Due to their high value, they were dispensed in tiny juglets and narrow-based pyxides (lidded cosmetic containers).¹⁰

In a separate use of the adjective מָר, consider the depths of grief felt by a bereaved wife and mother as Naomi (*pleasant*) asked her former neighbors now to call her מְרָא, a by-form of מְרָה (Ruth 1:20).



“Bilbil” perfume juglet (left, Late Bronze [1550–1200 BCE]), pressed-handle juglet (rear, Late Iron [587–330 BCE]), and four-depression cosmetic palette (gypsum, perhaps late 8th cent. BCE, 10 cm square) with mixing tool. (Courtesy of Flora Archaeological Center; photo: B. Hoffman)

¹⁰ *LBI*, 280–81 and 347.

3.1.ה. Activity: “Are you (*ms*) seeking to lie down?”

הֲלֹשֶׁב אַתָּה מִבְּקֵשׁ?

INTERACTIVE SKILL: Conveying personal needs, intentions















For this activity, please refer to the list of verbs located in §3.1.א. (e.g., לֶאֱכַל *to eat*). Without letting your neighbor see what words you are selecting, **circle** one activity (verb) that **you** wish to do. Next, **draw a box** around one of the activities you think your **neighbor** may wish to do. Find out if you guessed right by asking your neighbor the sort of question modeled below.

You will notice that the **first** term to appear in a sentence, whether in question or reply, is the variable element of the conversation—that activity which a person may be seeking to do. Unlike the rigid word-order (syntax) found in languages like English, Hebrew enjoys considerable flexibility of syntax. Consequently, Hebrew is able to focus attention on various parts of a sentence, depending on the aim of a given situation. Learning to detect emphasis arising from syntax comprises a key advantage of reading the Bible in Hebrew.

Model

Are you (<i>ms, fs</i>) seeking to lie down ? (Is lying down what you are seeking to do?)	הֲלִשְׁכַּב אֶתָּה מִבְּקֵשׁ / אֵת מִבְּקִשְׁתָּ?	Inquiry <i>ms, fs</i>
I am seeking to lie down . (Lying down is what I am seeking to do.)	לִשְׁכַּב אֲנִי מִבְּקֵשׁ / מִבְּקִשְׁתִּי:	Reply, if guess was correct <i>ms, fs</i>
I am not seeking to lie down . (Lying down is not what I am seeking to do. [I am seeking to do something else .])	לֹא לִשְׁכַּב אֲנִי מִבְּקֵשׁ / מִבְּקִשְׁתִּי:	Reply, if guess was incorrect <i>ms, fs</i>

3.1.1. Did you (*ms*) know that...? (“Yes”)**הִידַעְתָּ כִּי...?**

      
<p>...Biblical Hebrew has no distinct word for “yes”? Instead, when giving an affirmative reply one would restate the inquiry, omitting the question word.</p> <p>Suppose that someone has asked you: הֲאִתָּה מִבְּקֵשׁ אֶת־הַלֶּחֶם: To answer affirmatively you would say either, :אֲנִי מִבְּקֵשׁ אֶת־הַלֶּחֶם: <i>I am seeking some bread</i>, or you may condense your reply by omitting both the object and the interrogative particle, :אֲנִי מִבְּקֵשׁ: <i>I am seeking</i>.¹¹ (Modern Hebrew expresses “yes” with the word כֵּן, a word that in Biblical Hebrew means <i>it is firm</i> or <i>in that fashion</i>.)</p>
      

¹¹ E.g., יִדְעָנוּ *We know*, a response to Jacob’s yes / no (“polar”) question in Gen. 29:5: הִידַעְתָּם אֶת־לָבָן בֶּן־נַחֹר: *Do you know Lābān, son of Nahôr?* (In the reply, יִדְעָנוּ is pausal for יִדְעֻנוּ, with no difference in meaning).

3.1.1. Explanation: “This water is sweeter than honey.”

הַמִּים הָאֵלֶּה מְתוּקִים מְדַבָּשׁ:

INTERACTIVE SKILL: Describing one entity by comparing it with something else

When describing something new or unfamiliar, it may be helpful to compare it with another item that is more familiar. Here are two ways one might make a comparison:

- (a) “Item א is *like* item ב” (a simile, where two nouns are linked by the word *like*)¹²
 (b) “Item א is *larger than* item ב” (associating two nouns with a comparative adjective such as “larger”)

Hebrew can generate both of these expressions by using the prepositions ...ֶּ֑ and מִן, respectively.

Comparative with מִן	Simile with ...ֶּ֑
נִינְוֵה גְדוֹלָה מְתַרְשִׁישׁ: Nineveh is <i>bigger than</i> Tarshish.	נִינְוֵה כְּתַרְשִׁישׁ: Nineveh is <i>like</i> Tarshish.
טוֹב לֶחֶם מְכֻסֶּף: <i>Better is</i> bread <i>than</i> silver.	לֶחֶם כְּאַבֶּן: Bread is [shaped] <i>like</i> a rock.

The simile with כְּ operates like a simile in English. Precede the second item with ...ֶּ֑.

To form a comparisons using מִן, the adjective may either **follow** the first noun (...נִינְוֵה גְדוֹלָה... *Nineveh is bigger...*) or **precede** it (...טוֹב לֶחֶם... *Better is bread...*). The adjective is rendered comparative when followed by מִן.

- ♦ Incidentally, do you know why there is a dagesh in מְתַרְשִׁישׁ and מְכֻסֶּף?¹³
- ♦ Also, do you recall why נִינְוֵה was described with גְדוֹלָה (not גְדוֹל) (לֶחֶם was described with טוֹב and not טוֹבָה for the same reason.)

See whether you can deduce the meaning of these comparative statements.

¹² Similarity may also be expressed by the verb *to resemble* and the preposition ל: ...ל. ד.מ.י/ה ל.

¹³ The dagesh in מְתַרְשִׁישׁ and מְכֻסֶּף represents the assimilated ך of מִן.

א. לַחֵם רַךְ מֵאֲבֹן גְּדוּלָהּ: ב. טוֹב שֵׁם מִכֶּסֶף: ג. לֹא חָזַק הַכֶּסֶּא מִן הַשְּׁלֹחַן:








The comparative with *מִן* can also mean “too [insert adjective] for...” So we find Jethro cautioning Moses, his son-in-law, against singlehandedly adjudicating cases for all of Israel: *כִּי־כבֵּד מְמַךָ הַדְּבָר* *For the matter is too heavy for you* (Exod. 18:18, *מִן* plus a *2ms* pronominal suffix).

When a comparative is not strong enough to express what you wish to convey—when you need a superlative—then simply repeat the targeted quality twice. The first will be in construct singular, and the second will be plural, as in these examples.¹⁴

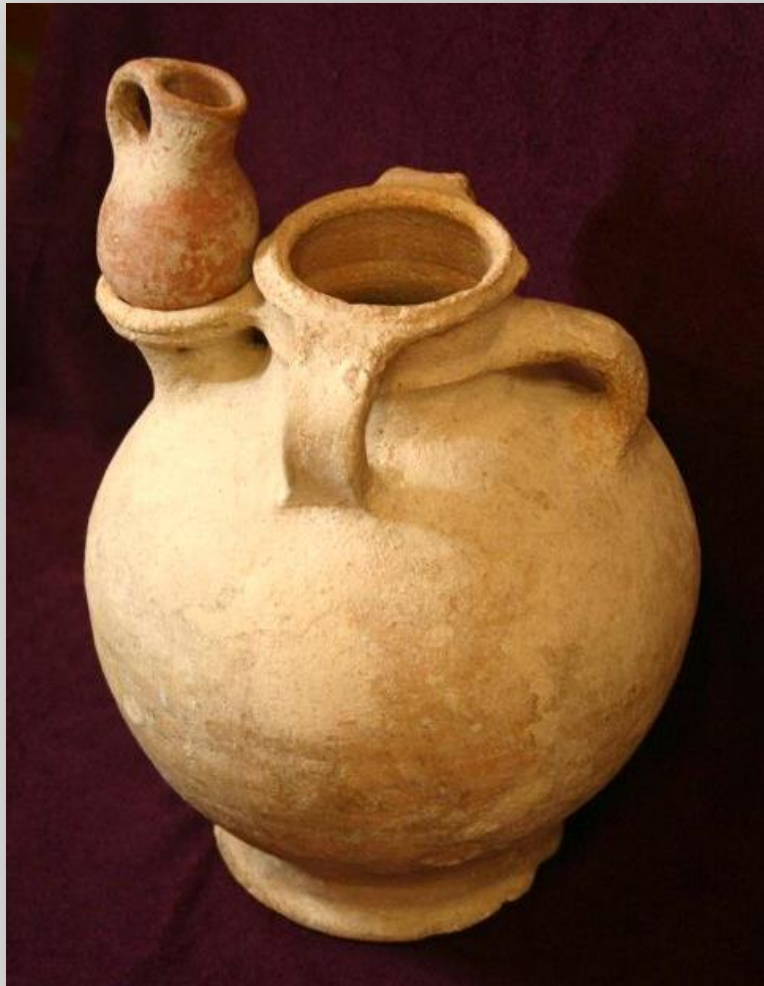
שִׁיר הַשִּׁירִים	קֹדֶשׁ הַקְּדוּשִׁים	טָבֵד עֲבָדִים
The supreme song, the Song of Songs	The holiest [space], the Holy of Holies	lowliest of servants, a servant of servants

3.1.ח. Did you (*ms*) know that...? (Diet)

הִדְעַתָּה כִּי...?

      
<p>...the diet of Israelites was comprised largely of vegetables, legumes, fruit, and nuts? Since it is coarser than <i>חֲטָה</i> <i>wheat f</i> and easier to cultivate, <i>שְׂעֵרָה</i> <i>barley f</i> comprised the poor person’s grain. Grain might be eaten parched or ground daily (see §3.1.ב.) and baked in a beehive-shaped outdoor oven, yielding pita-shaped loaves about 25 cm in diameter.</p> <p>Typical vegetables included cucumbers, watermelons, onions, leeks, and garlic. Legumes such as lentils, fava beans, and chickpeas were commonly consumed.</p>

¹⁴ There are two additional ways to express the superlative. The first involves following the adjective with *מִכָּל־* *of all* (e.g., *כִּי־אַתֶּם הַמְעַט מִכָּל־הָעַמִּים*... *...for you were the fewest of all the peoples*, Deut. 7:7). The second involves accompanying the adjective (operating as a substantive) with the definite article. Thus Gideon protested being selected as Israel’s rescuer, since he felt he was extremely *צָעִיר* *insignificant*: *וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי*... *...and I am the least significant (person) in my father’s house* (Judg. 6:15b).



**Four-handled jug (32 cm tall) with dipping juglet
(Iron IIB–C, 900–586 BCE).** (Courtesy of Flora Archaeological
Center; photo: B. Hoffman)

As regards פְּרִי *fruit m*, dates and figs would have been eaten either fresh or dried and compacted as cakes—excellent for traveler’s food. Cultivated עֲנָב *grapes m* provided beverage. Pressed olives supplied שֶׁמֶן *oil m* for various uses: cooking, fuel, and cosmetics. Pistachios and almonds are the main nuts mentioned in the Bible.

A typical meal might consist of yogurt poured over a bed of couscous flavored with onions, coriander, and black cumin. חֶמְאָה *yogurt curds f* were produced by churning חֶלֶב *milk m* in an oblong container made of animal skin or ceramic material. Since utensils were not used, diners would scoop up the dairy and vegetable dish with a piece

of pita bread as they relaxed, squatting or reclining on rugs.¹⁵



Ceramic milk churn (25 cm long, Chalcolithic, 4000–3150 BCE).
(Courtesy of Flora Archaeological Center)



¹⁵ *LBI*, 19, 63, 93–94, and 103–5.

You (ms) can read the Bible.¹⁶ אֵתָּה תִּקְרָא אֶת־הַתַּנ"ךְ:

Selected readings

Reuben, the eldest son of Jacob, was devastated to discover that his brothers had already sold Joseph to slave traders. He confronted his brothers with this anguished exclamation and question. (Note that אֵינְנוּ is אֵין with a 3ms pronominal suffix, meaning *he does not exist or is no more*. In English the pronoun will become superfluous.) 3.1.א.

1. ... "הַיָּלֵד^a אֵינְנוּ

וְאֵנִי אֶנְהָ^b אֲנִי־בָא^c?" (Gen. 37:30)

come, enter *pt ms* א.ו.ב.^c to what place, whither (interrogative) אֶנְהָ^b young boy *m* יָלֵד^a

The fifth book of the Bible contains a powerful oration by מֹשֶׁה, who led Israel out of Egypt. The book introduces his oration with these words. 3.1.א.

2. אֵלֶּה הַדְּבָרִים^a אֲשֶׁר דִּבֶּר^b מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל...: (Deut. 1:1a)

all, every (*qames-ḥatuf*) כָּל־^c he spoke [ד.ב.ר.] דִּבֶּר^b word, matter *m* דִּבֶּר^a

These words suggest how deeply the psalmist desired to follow God. 3.1.א.

3. לְמַדְּנִי לַעֲשׂוֹת רְצוֹנְךָ^b כִּי־אֵתָּה אֱלוֹהֵי^c...: (Ps. 143:10a)

desire *ms* (with 2ms pronominal *sfx* "your") רְצוֹנְךָ^b Teach me! [ל.מ.ד.] לְמַדְּנִי^a
(with 1cs pronominal *sfx* "my") אֱלוֹהֵים^c

¹⁶ As noted earlier, a Hebrew word or phrase in the Selected Readings that has been marked with the symbol ^ℓ has been modified to facilitate reading. That is why Selected Readings marked with the symbol ^ℓ often will not fully correspond to what you find in a standard Bible translation for the same passage.

On account of Joseph's integrity, his master Potiphar concerned himself with virtually nothing in his household. (Notice that due to context, the participle אוֹכֵל [a fuller spelling of אָכַל] should be translated as past tense.) 3.1.ג.

(Gen. 39:6a) :... אוֹכֵל^b אֲשֶׁר-הוּא אִם-הִלָּחֵם^a .4

אִם-כִּי^a except אוֹכֵל^b אָכַל

During the period following Joshua's conquest, central government in Israel could be described thus: 3.1.ג.

(Judg. 18:1) :... בְּיָמִים^a הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל... .5

יָמִים^a days m

God said of his servant, "I have put my words in your mouth..." 3.1.ה.

(Isa. 51:16) :... לְאָמַר^a לְצִיּוֹן^b "עַמִּי-אֶתָּה"^c .6

א.מ.ר. to say אֶתָּה^a צִיּוֹן^b Zion עַמִּי^c m my people

...וְלֵאמֹר לְצִיּוֹן עַמִּי-אֶתָּה:

With these words Solomon accounted for the grandeur of the temple (בַּיִת *house, m*) that he was building. 3.1.ה.

וְהַבַּיִת אֲשֶׁר-אֲנִי בּוֹנֵה^a גָּדוֹל .7

(2 Chron. 2:4) : כִּי-גָדוֹל אֱלֹהֵינוּ מִכָּל-הָאֱלֹהִים^b :

אֱלֹהֵינוּ [ב.ג.י.ה.] one who builds *participle ms* כָּל-^b all, every

How much worth would you place on a “name” (reputation)? 3.1.ה.

טוב שם מְשֻׁמֵן^a טוב: (Eccl. 7:1a) .8

oil, scented oil *m* שְׁמֵן^a

When describing the assets of the land of Havilah, the author of Genesis made this 3.2.א.

statement. (The conjunction in וְזָהָב is spelled ו and not וּ, since וְזָהָב developed from וְזָהָב[†] in consequence of the sibilant ז plus sheva.¹⁷ The word הָהוּא was vocalized by the Masoretes with a hireq to recommend that it be read as הָהִיא, not as הָהוּא [cf. §8.1.1].)

וְזָהָב הָאָרֶץ הָהוּא טוב...: (Gen. 2:12) .9

gold *m* זָהָב^a

Longing for rescue, the prophet-poet recalls the LORD’s mighty deeds of old. 3.2.ב.

...זָרוּעַ יְהוָה ... 10

הָלוֹא אֶת־הִיא ... מְחוֹלְלֵת^c תַּנְיִן^d: (Isa. 51:9)

one who pierces *f* [ח.ל.ל.] מְחוֹלְלֵת^c + לֹא^b הָלוֹא^b אֶת־הִיא^a אֶרְוֵעַ^a arm (metaphor for strength) *f* תַּנְיִן^d sea monster *m*

...זָרוּעַ יְהוָה עוֹרֵי כַיִּמִּי קֹדֶם דְּרוֹת עוֹלָמִים הָלוֹא אֶת־הִיא הַמְחַצֶּבֶת רָהַב מְחוֹלְלֵת תַּנְיִן:

Although the wicked may flourish for a time, their time will come. 3.2.ב.

[הַרְשָׁע^a] עֲבָר־וְהִנֵּה אֵינָנוּ^b 11

וְאֵנִי מְבַקֵּשׁ אוֹתוֹ^c

וְאֵינָנִי מֵצֵא אוֹתוֹ^c: (Ps. 37:36)

wicked person *m* רָשָׁע^a + הוּא^b אֵינָנוּ אֵין + הוּא^c אוֹתוֹ אֶת־ + הוּא^d וְאֵינָנִי אֵין + אֵנִי

וְיַעֲבֹר וְהִנֵּה אֵינָנוּ וְאֵבְקֵשֶׁהוּ וְלֹא נִמְצָא:

¹⁷ GKC §10g and Joüon §9c.

As the poet was musing, speaking to himself (to his **שֵׁנָף** *soul* or *self, fs*) one day, he employed these two phrases to describe the LORD. (You may recognize the participle **סָלַח** since it relates to the expression **אֶסְלַח־נָא**.) 3.2.ב.

הַסָּלַח לְכָל־^a עֲוֹנוֹתָי^b .12

הַרְפָּא לְכָל־^a תַּחֲלָאִים^d : (Ps. 103:3)

(with 2fs pronominal sfx “your”) עֲוֹן^b all (*qameṣ-ḥaṭuf*) m כָּל־^a

diseases m (with 2fs pronominal sfx “your”) תַּחֲלָאִים^d to heal א.ר.פ.^c

Grateful for her gift of shelter, the Israelite spies on a reconnaissance mission in Jericho made this pact with a woman named Rahab. (Notice that the participle describes a future time frame, as if to say: “When we shall....” The participle here does not refer to the present time.) 3.2.ג.

הִנֵּה אֲנַחֲנוּ בְּאִים בְּאַרְזָךְ... : (Josh. 2:18a) .13

[The verse continues: “...bind this scarlet cord in the window from which you make us descend (i.e., helped us to make our escape),” and expresses a pledge of security for those of her family who remain in her house on the day of battle against Jericho.]

Have you ever offered good advice, only to have a friend reject it? If so, you may be able to empathize with Jeremiah after he received this response from his audience, toward the close of his ministry. (Concerning **אֵינָנוּ**, the suffix for 1cpl “we” and 3ms “he” has the same spelling.) 3.2.ג.

הַדְּבָר אֲשֶׁר אָמַרְתָּ מִדְּבַר־^l אֵלֵינוּ בְּשֵׁם יְהוָה .14

אֵינָנוּ^a שֹׁמְעִים אֵלֶיךָ^b : (Jer. 44:16)

אֵינָנוּ אִין + אֲנַחֲנוּ^b אֵלֶיךָ אֶל־ + אָמַרְתָּ^a

הַדְּבָר אֲשֶׁר־דְּבַרְתָּ אֵלֵינוּ בְּשֵׁם יְהוָה אֵינָנוּ שֹׁמְעִים אֵלֶיךָ:

In the cycles of nature, the writer of Ecclesiastes observed paradox. (When you come to the word וְהִים, experiment with translating the conjunction וְ as an adversative [*yet* or *however*].)

כָּל־הַנְּחָלִים^a הַלְכִים אֶל־הֵים^b .15

וְהִים אֵינָנוּ מְלֵא^c :^d (Eccl. 1:7a)

full מְלֵא^d אֵינָנוּ אֵין + הוּא^c river m נְחָל^b all, every (*qames-ḥatuf*) כָּל־^a

After learning that their lack of faith displayed at the edge of Canaan would bring negative consequences, Israel decided to enter the land, after all. But it was too late. Moses warned against the folly of presumptuous invasion.

(Note that when לָמָּה זֶה expands to לָמָּה זֶה הוּא, the entire phrase takes on a rhetorical tone, infused with puzzlement: “Why in the world...?” Thus the term זֶה will not appear in your translation as “this.” The word וְהוּא was vocalized by the Masoretes with a *hireq* to recommend that it be read as וְהוּא [cf. §8.1.b].)

מֹשֶׁה אָמַר^a “לָמָּה זֶה אַתֶּם עֹבְרִים אֶת־פִּי־יְהוָה?

וְהוּא לֹא תִצְלַח^b :” (Num. 14:41)

עֹבְרִים אֶת־פִּי־ [ע.ב.ר.] ^a *pt mpl* to overstep, transgress the command of

it will succeed ^b [צ.ל.ח.] *fs* תִּצְלַח

וַיֹּאמֶר מֹשֶׁה לָמָּה זֶה אַתֶּם עֹבְרִים אֶת־פִּי יְהוָה וְהוּא לֹא תִצְלַח:

When he set eyes upon his younger brother Benjamin, the Grand Vizier of Egypt inquired: 3.4.א.

...הֲזֶה אַחִיכֶם^a הַקָּטָן .17

אֲשֶׁר אָמַרְתֶּם^b אֵלַי^c :... (Gen. 43:29)

you said, told *mpl* [א.מ.ר.] אָמַרְתֶּם^b brother (*with pronominal sfx*) אַחִיכֶם^a

to me (*pausal*) אֵלַי^c

וַיֵּשֶׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵימִין אָחִיו בֶּן־אָמֹן וַיֹּאמֶר הֲזֶה אַחִיכֶם הַקָּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר
אֱלֹהִים יַחַד בְּנֵי:

To underscore the importance of refraining from making any material representation of God, Moses reminded Israel how God did (and did not) present himself during their supreme encounter with him at Mt. Sinai. (When you reach the conjunction in וּתְמוּנָה, experiment with an adversative [*yet* or *however*].) 3.4.א.

וַיְדַבֵּר יְהוָה^a אֲלֵיכֶם מֵתוֹךְ^b הָאֵשׁ^c .18
 קוֹל דְּבָרִים^d אֲתֶם שֹׁמְעִים
 וְתְמוּנָה^e אֵינְכֶם רֹאִים^f
 זולתי^g קול: (Deut. 4:12)

וַיְדַבֵּר יְהוָה^a and the LORD spoke from within^b מֵתוֹךְ^b fire^c אֵשׁ^c word, matter *m* דְּבָר^d ones who see *pt mpl* [ר.א.י/ה]^f רֹאִים^f form, visible shape *f* תְמוּנָה^e exclusively, nothing but זולתי^g

וַיְדַבֵּר יְהוָה אֲלֵיכֶם מֵתוֹךְ הָאֵשׁ קוֹל דְּבָרִים אֲתֶם שֹׁמְעִים וְתְמוּנָה אֵינְכֶם רֹאִים זולתי קול:

Moses knew that his life was drawing to a close, and that Joshua would lead the Israelites across the Jordan. So he encouraged Joshua with these words. The context makes it clear that the singular pronominal suffix found here refers to Joshua personally, as an individual. 3.4.א.

וַיְהִי הוּא הַהֲלִיךְ לְפָנָיו^a הוּא יְהִי עִמָּךְ... (Deut. 31:8a) .19
 לְפָנָיו^a לְפָנָיו^a suffix וְ and

From a window in her house, Rahab was able to lower the spies directly outside the city of Jericho... 3.4.ב.

...כִּי בֵיתָהּ^a בְּקִיר^b הַחֹמָה וּבַחֹמָה^c הִיא יוֹשֶׁבֶת: (Josh. 2:15) .20
 בֵּיתָהּ, בֵּית־^a house *m* קִיר^b wall *m* חֹמָה^c city wall, city enclosure *f*

Unaware that their young miracle-son had died, the father was puzzled when his wife suddenly determined to visit the prophet. He asked... 3.4.ב.

...”לָמָּהּ אֵת הַלְכָתְּ אֵלָיו הַיּוֹם? לֹא־חָדָשׁ בְּ וְלֹא שַׁבָּת.”^c .21

וְתֹאמֶר, “שְׁלוֹם”^d (2 Kings 4:23)

הַיּוֹם ^a today ^b חָדָשׁ new moon festival ^c שַׁבָּת ^{m/f} [seventh day of week] and she said [א.מ.ר.]^d

וַיֹּאמֶר מְדוּעַ אֲתִי הִלְכָתִי¹⁸ אֵלָיו הַיּוֹם לֹא־חָדָשׁ וְלֹא שַׁבָּת וְתֹאמֶר שְׁלוֹם:

When King Hezekiah sought verification from the prophetess Hulda concerning an alarming scroll found in the temple, it was not difficult for his officials to reach her since... 3.4.ב.

...הִיא יֹשֶׁבֶת בִּירוּשָׁלַם^{19a} בְּמִשְׁנֵה וַיְדַבְּרוּ אֵלֶיהָ: (2 Kings 22:14) .22

ירוּשָׁלַם^a [capital of Southern Israel] ^m מִשְׁנֵה^b Second District (of city) and they spoke [ד.ב.ר.]^c

¹⁸ In place of the expression אֲתִי הִלְכָתִי, we follow the reading recommended by the Masoretes (omitting the final ם in each case, which evidently was an archaic *fs* ending).

¹⁹ Did you notice that there seem to be too many vowels in the final syllable of יְרוּשָׁלַם? This textual issue is known as a “perpetual *qere*” [from קָרָא *read*]. Masoretes advised pronouncing it as if spelled יְרוּשָׁלַם (note the added ם) and so vocalized it accordingly, despite the spelling of the consonants (how they were “written” (*ketiv* [כָּתִיב *write*])). This word appears with the full *qere* spelling in a handful of passages (e.g., Jer. 26:18 and Esth. 2:6). Since the *ketiv* / *qere* issue involving יְרוּשָׁלַם occurs so often, Masoretes did not bother to point out each occurrence in their marginal notes (Masorah Marginalis Parva), expecting instead that readers would memorize how it should be read, “perpetually” (cf. §8.1.ב.).

As soon as Jonah's fugitive status came to light, the storm-tossed sailors were brimming with questions. (The word אֲרָצָה is אֲרָץ in pause.) 3.4.ג.

...דִּבְרֵי-נָא^a לָנוּ... .23
 בְּאִשֶּׁר לְמִי-הִרְעָה הַזֹּאת לָנוּ...
 וּמֵאֵין^c בָּא^d אֶתָּה
 וּמָה אֲרָצָה...: (Jonah 1:8)

אֲרָצָה^a [ד.ב.ר.] please speak *ms* בְּאִשֶּׁר לְמִי-^b on whose account? וּמֵאֵין^c + מִן + אֵיה
 בָּא^d [ב.ו.א.] *pt ms*

וַיֹּאמְרוּ אֵלָיו הַגִּידָה-נָא לָנוּ בְּאִשֶּׁר לְמִי-הִרְעָה הַזֹּאת לָנוּ מִהַמְּלֶאכֶתֶדָּ וּמֵאֵין תָּבוֹא מָה אֲרָצָה וְאֵי-
 מִזָּה עִם אֶתָּה:

For the author of Psalm 136, gratitude was grounded in reason. See whether you can identify this poet's reasons. (Also notice the structure in לְאֱלֹהֵי הָאֱלֹהִים; review §3.1.ז. if unsure.) 3.4.ד.

הוֹדוּ^a לַיהוָה כִּי-טוֹב .1 .24
 כִּי לְעוֹלָם^b חַסְדּוֹ:^c
 הוֹדוּ לַאֱלֹהֵי הָאֱלֹהִים 2.

כִּי לְעוֹלָם חַסְדּוֹ: (Ps. 136:1-2)

הוֹדוּ^a [י.ד.י/ה] give thanks *imperative mpl, hifil* לְעוֹלָם^b forever חַסְדּוֹ^c kindness *m*

A connected reading: The binding of Isaac (Gen. 22:3-4)

עֲקִידַת יִצְחָק

3. וַיִּשְׁכֶּם^a אַבְרָהָם^b בַּבֹּקֶר^c
 וַיַּחְבֹּשׁ^d אֶת־חֲמֹרוֹ^e
 וַיִּקַּח^f אֶת־שְׁנֵי נְעָרָיו^g אֹתוֹ וְאֵת יִצְחָק בְּנוֹ^h
 וַיִּבְקַעⁱ עֵצִי עֵלָה^j
 וַיִּקֶּם וַיֵּלֶךְ^k אֶל־הַמָּקוֹם^l
 אֲשֶׁר־אָמַר^m לּוֹ הָאֱלֹהִים:

וַיִּשְׁכֶּם^a and he saddled וַיַּחְבֹּשׁ^d morning *m* בַּבֹּקֶר^c (*a person's name*) אַבְרָהָם^b so he got up early
 חֲמֹרוֹ^e his donkey *m* וַיִּקַּח^f and he took אֶת־שְׁנֵי נְעָרָיו^g son *m* בְּנוֹ^h two of his young men
 וַיִּבְקַעⁱ and he split עֵצִי עֵלָה^j wood for a whole burnt offering
 וַיִּקֶּם^k then he got up and went (*the second qames is a qames-hatuf*) אֶל־הַמָּקוֹם^l place *m* אֲשֶׁר־אָמַר^m he said

4. בַּיּוֹם^a הַשְּׁלִישִׁי^b וַיִּשָּׂא^c אַבְרָהָם אֶת־עֵינָיו^d
 וַיִּרְאֵ^e אֶת־הַמָּקוֹם^f מֵרְחוֹק^g:

בַּיּוֹם^a day *m* הַשְּׁלִישִׁי^b third וַיִּשָּׂא^c then he lifted עֵינָיו^d his eyes *f dual*
 וַיִּרְאֵ^e at a distance מֵרְחוֹק^g place *m* אֶת־הַמָּקוֹם^f