The boxes in this left-hand column provide parsing options for Hebrew verbs.

The Vocabulary Box lists Hebrew words that appear in this section of Genesis.

This right-hand box provides extra info on grammatical topics.

PERSON & NUMBER

Singular	1st Com	I
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	2nd Fem	You
	3rd Mas	He
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Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
	3rd Com	They
	3rd Mas	They
	3rd Fem	They

VERBAL STEM

TYPICAL Voice/Aktionsart	VERBAL STEM
Active or Stative	**Qal**
Passive or Reflexive	**Niphal**
Active-Intensive	**Piel**
Passive-Intensive	**Pual**
Reflexive-Intensive	**Hithpael**
Active-Causative	**Hiphil**
Passive-Causative	**Hophal**

VERBAL CONJUGATIONS

Perfect: Completed Action

Consecutive Preterite: Narrative Past

Imperfect: Incompleted Action

Cohortative: 1st Person Volitional

Imperative: 2nd Person Volitional

Jussive: 2nd or 3rd Person Volitional

Infinitive Absolute: Adverbial

Infinitive Construct: Verbal Noun

Participle: Verbal Adjective

VOCABULARY

אֱלֹהִים

אָמַר

וַיֹּאמֶר

אֶרֶץ

אֵת

בָּרָא

הַ,הָ,הֶ,

פָּנֶה

רוּחַ

שָׁמַיִם

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

THE HEBREW ALPHABET

א	Aleph	ל	Lamed
ב	Bet	מ,ם	Mem
ג	Gimel	נ,ן	Nun
ד	Dalet	ס	Samech
ה	Hey	ע	Ayin
ו	Vav	פ,ף	Pey
ז	Zayin	צ,ץ	Tsade
ח	Chet	ק	Qof
ט	Tet	ר	Resh
י	Yod	שׁ,שׂ	Shin
כ,ך	Kaf	ת	Tav

## PRACTICAL APPLICATION & OTHER NOTES

The participle מְרַחֶפֶת, of Gen 1.2, *hovering*, comes from the root רָחַף. This word only appears here and in Deu 32.11. A related word, spelled the same in Heb, appears in Jer 23.9.

This box is a place to write down insights that were surfaced by our discussion of the passage.

Hebrew Vowel Points

Spoken Hebrew employed vowel *sounds* from the beginning, but the ancient alphabet used no vowel *signs*. The pronunciation of Hebrew words, written only with consonants, was passed down orally. When Hebrew scholars of the Middle Ages finally decided that the vowel sounds for words in the Scriptures had to be signified to preserve the proper pronunciation for subsequent generations, they realized that they could not add any letters to the 22-sign alphabet because the words and letters of Scripture were sacred![1] Neither the spelling of the words, nor the *number of their letters*, could be changed. Therefore, rather than add letters to the alphabet (as the Greeks had), Hebrew scholars invented a system of vowel points, tiny symbols, that could be placed below or above the Hebrew consonants to indicated vowel sounds *without changing the traditional spelling of words* in the Scriptures. Around AD 500, several vowel pointing systems were developed, frequently giving different sounds to a text! The Tiberian pointing system eventually became the most popular, and has been used in Hebrew Bibles since the thirteenth century.[2]

To read the words in modern editions of the Hebrew Scriptures, the reader's eye must now track up and down and across to see each vowel and consonant (not to mention accent marks!). To read the word *God*, אֱלֹהִים, for example (enlarged below), the eye must begin on the right, noting the the *aleph* and moving downward to see the vowel points, *hateph segol* (E) under it, then move upward to the left to take in the consonant *lamed* (L). From there, the eye must move slightly to the left to take in the dot above the top line (O), and then move left to see the *hey* (H). Then the eye must see the dot below the *hey* and move upward to notice that it is the first mark in the diphthong *chiriq gadol* (I). Finally, the eye must move left for the final letter *mem*(M). Thus, we read E-L-O-H-I-M (except that we've read it the other direction, M-I-H-O-L-E). I only describe this process in detail for your understanding; your eye will track this way naturally once you memorize the alphabet and vowel points.

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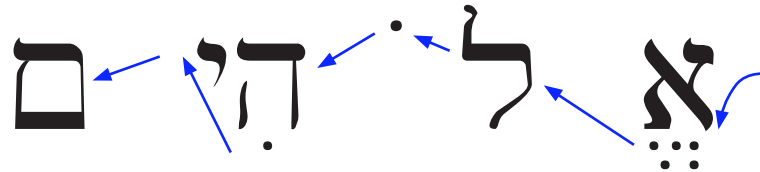
1. Although, from around the time of Ezra and Nehemiah, scribes began to use some consonants to represent vowels, namely, *aleph*, *hey*, *vav* and *yod*. These letters, when used to help the reader recognize vowel sounds, are called *matres lectionis*, "mothers of reading."
2. The Tiberian pointing system has been preserved in what is known today as the Masoretic text.

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Vocabulary

אֲשֶׁר

בֹּקֶר

הָיָה

יְהִי

יוֹם

כֵּן

מַיִם

עֶרֶב

עָשָׂה

קָרָא

וַיִּקְרָא

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

The Definite Article

As in English, Hebrew has only one definite article, regardless of the referent's number and gender. It is normally spelled, ּהַ, (הַ + patach + dagesh forte). Thus, שָׁמַיִם (heavens), and הַשָּׁמַיִם (the heavens).

However, before ה and ח, and before יְ, and sometimes before מְ, the article is usually written *without* the following dagesh forte. Thus, הֵיכָל (temple), and הַהֵיכָל (the temple).

Before א, ע, and ר, the article uses a qamets instead of a patach. Before הָ, and *unaccented* הָ or עָ, it uses a segol.

As in Greek, there is no indefinite article in Hebrew; the lack of an article makes a noun indefinite.

Practical Application & Other Notes

Imagine three different conversations with your personal Baker:
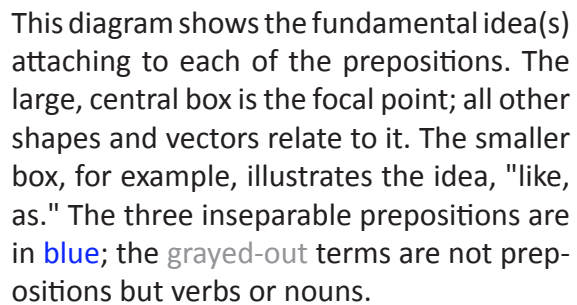
Cohortative: "Let us (me and you) **make** a cake together."
Imperative: "You (Baker), **make** a cake for the dinner party."
Jussive: Speaking to the Baker (2nd p.), "Let yourself **make a cake**," (or 3rd p.), "**Let** a cake **be made**."

With the **jussive verb** in this scenario, the speaker does not address the cake, but only *refers to it*. In the **jussive**, the speaker may address himself (first person), or the Baker (second person), *about the cake* (in the third person). The **jussive** can express a wish, permission, or an indirect (weak) command.

Hebrew Prepositions

כְּ

עָלָה

סָבִיב

Between

בֵּין
בֵּין

עַל

עַל

בְּ

מִן

מִן

בְּעַד

Away from, behind.

ל

עִם

With

בְּ

‍ָה suffix

אַחֲרֵי

עַד, אֶל

תַּחַת

אֵצֶל

In proximity to, beside.

יָרַד

This diagram shows the fundamental idea(s) attaching to each of the prepositions. The large, central box is the focal point; all other shapes and vectors relate to it. The smaller box, for example, illustrates the idea, "like, as." The three inseparable prepositions are in blue; the grayed-out terms are not prepositions but verbs or nouns.

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Timothy Ministries
2015-2016

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Vocabulary

דֶּשֶׁא

תַּדְשֵׁא

דֶּשֶׁא

זֶרַע

מַזְרִיעַ

זֹרֵעַ

טוֹב

יָם

מִין

מִקְוֶה

מָקוֹם

עֵץ

פְּרִי

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

The Vav Conjunction

The Hebrew conjunction, *and*, is always prefixed to its following word (like the inseparable prepositions). It is written according to these rules:

1. Normally, וְ, (*vav* + *sheva*), before consonants pointed with a full vowel, except the labials, בּ, מּ, or פּ.
2. As וּ (*shureq*) before בּ, מּ, and פּ, and before all consonants pointed with a simple sheva, except for *yod*.
3. When וּ precedes יְ, they contract to form וִי.
4. Before consonants with a compound *sheva*, the *vav* conjunction takes the short vowel that corresponds to the compound *sheva*.
5. Before monosyllable words, and words accented on the first syllable, the conjunction is often written, וָ.

Practical Application & Other Notes

Hebrew Conversational Phrases

בֹּקֶר טוֹב: = *Good morning.*

עֶרֶב טוֹב: = *Good evening.*

לַיְלָה טוֹב: = *Good night.*

Characteristics Of Linguistic Expression In Hebrew

Hebrew *may be* the first, and thus oldest, language in the world. Most linguistic theories state otherwise, but a biblical worldview allows for the possibility. Whether or not Hebrew predated and survived the confusion of tongues at Babel, it is nevertheless a language that preserves some of the earliest words and modes of verbal expression. Studying the Hebraic approach to verbal communication is fascinating in and of itself, but for us has the added value of helping us understand the biblical revelation, both Old Testament and New! Here are some distinctive characteristics of Hebraic expression that scholars have observed from the Scriptures:

1. **Emphasis On Action.** I speculate that the first verb of the Bible, בָּרָא, set the tone for the action-orientation of Hebrew. After all, that verb (*created*) differentiated the God of the Hebrews from all other gods. Whether or not the ancient verb בָּרָא had that much influence on the orientation of the Hebrew language, we find when describing something, Hebrew emphasizes what that something thing *does.* The Hebrew language is a verb-based. Words for *intangible* actions are derived from words for *perceptible* actions; the intangible *bless*, בָּרַךְ, is spelled the same as the perceptible *kneel*. Furthermore, nouns are generally derived from Hebrew verbs. Both the noun *knee*, בֶּרֶךְ, and the noun *blessing*, בְּרָכָה, derive from the verb *to kneel*, בָּרַךְ. Let us note, then, that Hebrew nouns retain an underlying connotation of action. This is even true for proper nouns, and is emphasized in the compound names of God, as in אֵל רֳאִי, *the God who sees*, from רָאָה, *to see*.

2. **Concrete Metaphors For Abstract Or Intangible Things.** The inclination to describe things in active terms shows up in the way Israelites described emotions. In contrast to our western culture, which tends to think of something like "anger" *abstractly*, an Israelite of biblical times described anger *concretely and actively* as "a burning nose" (Gen 30.2)!

3. **Interest In A Person's Character.** The holiness of God engendered an ethical bent to the Hebrew mind, and a consequent inclination to describe a person by his or her character, more than by his or her outward appearance. This emphasis in language overlapped with both the *action* and *concrete* orientations of Hebrew: a person's character is often described by their actions, or with concrete metaphors. God exemplified this kind of expression when He warned Cain, "sin is crouching at your door…." (Gen 4.7). This statement undoubtedly intimates something about sin itself. More importantly, though, it describes Cain's character as *susceptible to temptation*. But it is *so much more vivid* than simply saying, "Cain, you're susceptible to temptation."

4. **Attention To Function.** We Westerners struggle with some of the Bible's *concrete* character metaphors, because we have trouble looking past the thing pictured (e.g., *wing*) to its function (*protection*; Psa 57.1). We are apt to stumble over the metaphor of the Shulammite's tower-like nose (Song 7.4), or the description of the Shulammite's sister as a "wall" or a "door" in Song 8.9. Similarly, when we read Psalm 52.8, "I am like an olive tree flourishing in the house of God," we probably visualize the Psalmist standing *still* in the temple, experiencing a static, column-like existence. To properly understand these passages, however, we *must* think of the function of a tower, the function of a door, the function of a wall, and the function of an olive tree. The function of this last item, for example, is bearing fruit and producing oil.

5. **Freedom To Speak Phenomenologically.** This attribute of verbal communication is not unique to Hebrew, but is often overlooked by those who, for good motives or bad, wish to take the Bible as literally as possible. We must remember that when the Bible says things like, "the LORD changed his mind," (Exo 32.14), the writer is speaking *phenomenologically* (describing the event as humanly perceived), rather than *ontologically* (describing the event in terms of its essential reality).

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Vocabulary

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אוֹת

אֶחָד

בָּדַל

לְהַבְדִּיל

יָצָא

כִּי

לַיְלָה

מָאוֹר

עֶשֶׂב

שָׁנָה

A Divine Plural?

The Hebrew word אֱלֹהִים, is one of four biblical words referring to God that have a plural form but a singular meaning:

- אֱלֹהִים , God (Genesis 1.1)
- עֶלְיוֹנִין , Most High One (Daniel 7.18)
- עֹשָׂי , My Maker (Job 35.10)
- קְדוֹשִׁים , Most Holy One (Hosea 11.12/12.1)

Two other nouns sometimes use a plural form with singular meaning when referring to God or someone with "god-like" authority:

- אֲדֹנָי , LORD; אֲדֹנִים , Lord (Gen 42.30)
- בְּעָלִים , Lord, Owner (Isaiah 1.3)

Finally, there is the odd case of תְּרָפִים, *Household Idol*, always plural in form, but sometimes with a singular meaning (1Samuel 19.13).

Practical Application & Other Notes

There is no "royal plural" in biblical Hebrew; a single king is never referred to by himself or others in the plural. According to Gesenius (and seemingly contra van der Merwe, et al), "The use of the plural as a form of respectful address is quite foreign to Hebrew." Accordingly, Ringgren wrote (in TDOT), "Why the plural form for 'God' is used [in the OT] has not yet been explained satisfactorily." It may have to do with using the plural form to express *abstract* and *intensified* meaning (see Lesson 4B). However, it may just as possibly reflect a primordial sense of some kind of plurality within the one true God.

Hebrew Nouns: Singulars, Duals, Plurals & More!

The *Biblical Hebrew Reference Grammar* tells us, "Nouns in BH [= Biblical Hebrew] have singular, plural and dual forms. The dual forms in BH are mainly reserved for objects that occur in pairs (such as parts of the body) and for certain indications of time." This book goes on to explain:

a. Some words have all three forms of number.

    יָדוֹת   יָדַיִם   יָד

    hands   [two] hands   hand

b. Others have only a singular and dual form—the dual form is then used for the plural.

    אָזְנַיִם   אֹזֶן

    ears   ear

c. Some words have only a dual form.

    מָתְנַיִם

    hips[1]

- Singular nouns take singular verbs. <mark>The exception</mark>: When used as a subject, a collective noun like, עוֹף , *bird(s)*, though singular in form, can take a singular *or* plural verb (1Kings 14.11 or Ecclesiastes 10.20).

  <mark>Note 1</mark>: nouns that occur often in plural form, can be used in the singular form to convey a collective meaning; this explains the singular עֵץ, meaning *trees* collectively, in Genesis 1.11. <mark>Note 2</mark>: A collective singular noun will often take a plural adjective. <mark>Note 3</mark>: Nouns in singular form that occur after a cardinal number, after כֹּל (*all*), and after other words indicating quantity, refer to a class or a group.

- Since there is no dual form of the Hebrew verb, dual nouns take a plural verb.

- Generally, plural nouns take plural verbs. <mark>The exception</mark>: nouns with a plural form *but a singular meaning* take a singular verb (and a singular adjective).

- Gesenius describes **plurals of local extension**. These plural form nouns describe the *single* surface of something as "composed of innumerable separate parts or points."[2] Thus, in Genesis 1.10, we have the plural form, יַמִּים, for the singular idea of "sea."The Hebrew noun *face*, פָּנֶה, is another of these kinds of plurals. It always occurs in the plural form, פָּנִים, *whether singular or plural in meaning* (Genesis 1.1; Ezekiel 1.10), and always takes a plural verb (as in Exo 33.14). There are also plurals of *chronological* extension like עוֹלָמִים, *eternity*, from עוֹלָם, *a long duration, age*.

- Poetic **plurals of intensification** (or *amplification*) intensify the idea of a noun that is singular in meaning (and sometimes make it abstract), as יְדִידֹת , (*intense*) *love*, from יָדִיד , *beloved one* (Psalm 45.1).

- **Abstract plurals** refer to the whole of something that is comprised of components, like חַיִּים , *life*, considered as the totality of the qualities of a living being.

---

1   Christo Van der Merwe et al., *A Biblical Hebrew Reference Grammar*, electronic ed. (Sheffield: Sheffield Academic Press, 1999), 181-182.

2   Friedrich Wilhelm Gesenius, *Gesenius' Hebrew Grammar*, edited by E. Kautzsch and Sir Arthur Ernest Cowley, 2d English ed., (Oxford: Clarendon Press, 1910).

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בָּרַךְ

גָּדוֹל

חַי

חַיָּה

נֶפֶשׁ

עוֹף

פָּרָה

פְּרוּ

רָאָה

וַיִּרָא

רָבָה

וּרְבוּ

תַּנִּין

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

There Be Dragons?

Genesis 1.21 tells us that God created the great תַּנִּינִם. Isaiah uses this word in the prophecy that the LORD "will kill the **dragon** who *lives* in the sea." Of its 14 occurrences in the Bible, the word is translated *dragon* twice (Isaiah 27.1; 51.19), *sea monster* (or *river monster*) seven times, and *serpent* five times. The Dead Sea Scrolls use the word repeatedly for venomous *serpents*. In the creation narrative, the translators of the LXX rendered it with τὰ κήτη, *the cetaceans*, perhaps seeing it as a reference to whales or dolphins. The Heb word may have come into English by way of the Grk θύννος, *tunny-fish*!

Perhaps the Isaiah usage provides a basis for the **dragon** imagery of the Revelation.

Practical Application & Other Notes

Independent Personal Pronouns

These pronouns are called "independent" because the are not affixed to another word. They are sometimes called Subject Pronouns because they are always the subject of a verb (or of a verbless clause), never the object.

Person	Singular		Plural	
1 c.	אֲנִי / אָנֹכִי	I	אֲנַחְנוּ	we
2 m.	אַתָּה	you	אַתֶּם	you
2 f.	אַתְּ	you	אַתֵּנָה	you
3 m.	הוּא	he	הֵמָּה / הֵם	they
3 f.	הוּא / הִיא	she	הֵנָּה / הֵן	they

When an **Independent Personal Pronoun** is used as a subject in a verbless sentence, the verb "to be" is understood:

כִּי־עָפָר **אַתָּה**   For dust [are] **you** … (Genesis 3.19).

וּמוֹצִא דִבָּה **הוּא** כְסִיל   And a man spreading rumor, **he** [is] a fool. (Proverbs 10.18b)

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אֲדָמָה

דָּגָה

זָכָר

כָּבַשׁ

כִּבְשָׁהּ

מְאֹד

נְקֵבָה

נָתַן

נָתַתִּי

פְּרִי

צֶלֶם

רֶמֶשׂ

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Vav Relative With Imperfects

Sometimes the Heb conjunction is prefixed to imperfect forms of verbs in the narration of past events. In these cases, the conjunction carries a sequential ("and then") or consequential ("and so") idea, thus "relating it" to the preceding narrative. Verbs put in a sequence using the **vav relative** are translated with the past tense.

The **vav relative** (aka vav consecutive) with imperfect verbs is pointed much like the definite article with a patah and following dagesh forte (וַ). However, when attached to the 1st person singular imperfect verb which begins with aleph, the dagesh of the vav consecutive is rejected, and the patah must be lengthened to a qamatz (as in וָאֶזְכֹּר, "and then I remembered," Ex 6.5). See Kelly pp. 145-146.

Practical Application & Other Notes

Note: The **vav relative** with Perfects (giving them Imperfect meaning) is pointed like the regular conjunction. See Kelly pp. 212-213.

Fun With Hebrew Accents

The accent marks in our Hebrew scriptures aid not only in reading but also in interpretation. As F. C. Putnam explains,

> Every word without maqqef in the Hebrew Bible is marked with at least one sign in addition to its vowel points. These accents, inserted by the Masoretes (c. 500–1000 AD) have three functions: (1) to indicate whether a word should be joined to or separated from the following word; (2) to mark the accented or "tone" syllable; and (3) to indicate a word's melody for singing (cantillating) the text.
>
> The first function means that the accents can help us read and interpret the text, since they outline the verse's structure. The interpretation that they represent—given the Masoretes' attention to the text, and the antiquity of their views—should not be overlooked or casually dismissed.[1]

Disjunctive Accents

The major disjunctive accents are like punctuation marks that signal a pause. They often mark the last word in a phrase, clause or other unit of thought. They include:

Atnach (בֽ) : Divides a verse into its two major logical sections, regardless of their word length, and marks its word as "in pause."[2]

Zaqef Qaton (ב֥) and **Zaqef Gadol** (בֺ) : Mark the major division of each of the verse halves separated by the **Atnach**.

Silluq (בֽ) : Marks the final word in a verse as "in pause," regardless of whether it is the last word in a sentence. Don't confuse the **Silluq** with the **Metheg** which is identical in appearance (see p. A-6).

Soph Pasuq (ב׃) : Follows the final word of the verse, marking the end of the verse, but not necessarily the end of the sentence.

Conjunctive Accents

Generally, the conjunctive accents unite only words closely connected in sense, like a noun and an adjective (the closest possible connection between two words is indicated by the **Maqqeph**, see p. A-6). The conjunctive accents include:

Munach (בֻ)

Mehuppak (בֻ)

Merka, aka **Merekha** (בֻ)

Petucha And Setuma

The **Petucha** (marked with a פ) indicates the end of an open paragraph, i.e., a paragraph after which the following text begins on a new line. The **Setuma** (marked by a ס) marks the end of a closed paragraph, i.e., a paragraph after which the following text continues on the same line.

---

[1] Frederic Clarke Putnam, *Hebrew Bible Insert: A Student's Guide to the Syntax of Biblical Hebrew* (Quakertown, PA: Stylus Publishing, 2002), p. 51.
[2] A word "in pause" must have a long vowel in its accented or tone syllable, and therefore, if required, the vowels of a word in pause will be lengthened.

Person & Number

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	2nd Fem	You
	3rd Mas	He
	3rd Fem	She
Plural	1st Com	We, Us
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	2nd Fem	You
	3rd Com	They
	3rd Mas	They
	3rd Fem	They

Verbal Stem

Typical Voice/Aktionsart	Verbal Stem
Active or Stative	**Qal**
Passive or Reflexive	**Niphal**
Active-Intensive	**Piel**
Passive-Intensive	**Pual**
Reflexive-Intensive	**Hithpael**
Active-Causative	**Hiphil**
Passive-Causative	**Hophal**

Verbal Conjugations

Perfect: Completed Action

Consecutive Preterite: Narrative Past

Imperfect: Incompleted Action

Cohortative: 1st Person Volitional

Imperative: 2nd Person Volitional

Jussive: 2nd or 3rd Person Volitional

Infinitive Absolute: Adverbial

Infinitive Construct: Verbal Noun

Participle: Verbal Adjective

With a vav consecutive, this form conveys completed action like the perfect.

Vocabulary

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

כָּלָה (Verb)

יְכֻלּוּ (See Gen 2.1)

יָכֹל

מְלָאכָה

צָבָא

קָדַשׁ

יְקַדֵּשׁ

שְׁבִיעִי

שָׁבַת

יִשְׁבֹּת

תּוֹלְדוֹת

The First Colophon

A note was often added to the end of an ancient document, giving particulars of any or all of the following items:

1. The title or brief indication of the contents,
2. The name of the author, scribe *or owner*,
3. The date of the writing.

Such a note is called a *colophon*. Genesis is divided into 12 sections, all but the last closing with a colophon marked by the word, תּוֹלְדוֹת (*histories* or *accounts*). The first colophon appears at Gen 2.4 and closes the main creation narrative. It reads:

> These are the accounts of the heaven and the earth at the time of their creating. In The Day When YHVH Elohim Made Earth And Heaven.

Notice that the colophon gives a summary of the preceding narrative, and then gives the title proper. Understanding all of Gen 2.4 as the colophon for the preceding narrative removes the basis for those who interpret Gen 2.5-25 as narrating events that all happened in the same "day" of unspecified time in which the earth and heaven were made. The day of Gen 2.4b refers back to the one terrestrial day of Gen 1.1-5.

Practical Application & Other Notes

Hebrew Conversational Phrases

מַה שְׁלוֹמְךָ ? , *ma shelom**kha***, lit.: "How's your peace?" = "How are you (m.)?"

מַה שְׁלוֹמֵךְ ? , *ma shelo**meykh***, lit.: "How's your peace?" = "How are you (f.)?"

Hebrew Nouns: Gender

Hebrew uses only two genders, masculine and feminine. Hebrew substantives have no neuter gender as Greek substantives do. In Hebrew, the masculine nouns are hardest to identify since they don't follow a set form. The surest path to certainty regarding the gender of a Hebrew noun is to check the parsing information on your computer or look up the noun in a Hebrew lexicon.

However, Kelley gives the following guidelines for Identifying Feminine Nouns:

a.   Nouns referring to female persons or animals will be feminine.

אִשָּׁה   נְקֵבָה   אָחוֹת   בַּת

woman   female   sister   daughter

b.   Nouns referring to paired body parts are feminine.

יָד   אֹזֶן   עַיִן   שָׂפָה

hand   ear   eye   lip

c.   Nouns ending with הָ are usually feminine. Here are some examples used in Genesis:

יַבָּשָׁה   שָׁנָה   מֶמְשָׁלָה   דָּגָה   אָכְלָה   מְלָאכָה   אֲדָמָה

dry land   year   dominion   fish   food   work   ground

d.   Nouns ending with ת are usually feminine. Here are some examples used in Genesis:

רֵאשִׁית   דְּמוּת   תּוֹלֵדוֹת   דַּעַת   כְּתֹנֶת   חַטָּאת   בְּרִית

beginning   likeness   histories   knowledge   tunic   sin   covenant

- Most feminine *plural* nouns end with וֹת. **There are exceptions!**

בַּת   בָּנוֹת   שִׁפְחָה   שְׁפָחוֹת   שָׁנָה   שָׁנִים

daughter   -->   daughters   maidservant   -->   maidservants   *BUT*   year   -->   years

- Masculine *plural* nouns end with יִם, but a few end with וֹת.

דָּבָר   דְּבָרִים   אָב   אָבוֹת

word   -->   words   *BUT*   father   -->   fathers

For more about plural nouns (as well as singular and dual nouns), please see Lesson 4B.

For thoughts on the plural ending of אֱלֹהִים, see Lesson 4.

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Vocabulary

אֶבֶן

אַף

אַרְבַּע

גַּן

דַּעַת

הָלַךְ

תֵּלֵךְ

זָהָב

לֹא

עָפָר

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

Create (בָּרָא) vs. Make (עָשָׂה)

Casual reading of our English translations can give the impression that the verbs **create** and **make** are synonymous. However, in Scripture, the Heb verb *create* means to produce something without pre-existing material(s), while the verb *make* means to produce (or fashion) something from preexisting matter. Thus, God **creates** the substance of the universe *ex nihilo* (Gen 1.1), and then immediately begins to **make** things from that substance (Gen 2.4), the first being light (Gen 1.3). God does not create again until He must create **the living souls** of animals (Gen 1.20-21) and man (Gen 1.26-27), which cannot be produced from matter. However, both animals and man are simultaneously **made** *and* **created**, since they consist of both material and nonmaterial parts.

Practical Application & Other Notes

Hebrew Conversational Phrases
Use the 2nd person jussive to say, "Fear not."

אַל־תִּירְאִי , *al-tērē*, addressing a female, lit.: "Not let yourself be afraid."

אַל־תִּירָא , *al-tēra*, addressing a male, lit.: "Not let yourself be afraid."

The divine conversation that culminates in Gen 1.26 begins in Gen 1.3 with the words, "Let there be light." This stunning phrase uses the verb "let there be," יְהִי , a <mark>jussive verb</mark>, 3rd person, masculine, singular (to coordinate with the noun, *light*). This verb, "let there be," is not a command **to** the as yet non-existent light, but an indirect command to someone Else, **about** the light.[1] (A direct command to the light itself would have required the 2nd person jussive, "let yourself be," or the 2nd person <mark>imperative verb</mark>, "you be," הֱיֵה , as in Exodus 18.19.)

For regular (strong) verbs, the form of the jussive is identical to the imperfect (and must be recognized by context and helping words like נָא), but with irregular (weak) verbs, the jussive is apocopated (shortened) by dropping a final guttural letter, most often a ה. Thus, if Gen 1.3 had used the normal imperfect of the verb "to be," הָיָה, namely, the form יִהְיֶה , as in Gen 1.29, we would translate God's statement as, "Light shall be!" This would make God's first words regarding creation an *impersonal* prediction or decree. However, since the final ה is dropped from the verb, making it the jussive, יְהִי, God's first words express His wish and *indirect* command to a second Person.[2] To whom did God express this first wish and command? Subsequent scripture tells us that it was to the Logos, through whom "all things came into being" (John 1.3).

After a series of jussive verbs in Gen 1.3, 6, 9, 11, 14, 20, 22, and 24, the tone changes with the 1st person <mark>cohortative verb</mark>, נַעֲשֶׂה , "let us make" in verse 26 (cf. Gen 11.4, "**let us make** for ourselves a name"). The jussive would have been a 3rd person Niphal (passive) form, יֵעָשֶׂה , "let be made," as in Judges 11.37, lit., "**Let be done** to me this thing…." In other words, God could have said, "Let man be made in Our image," (jussive), but instead said, "Let Us make man in Our image," (cohortative). This implies that while the Logos created the light, etc., the Trinity together made man. This may imply further that man was made not only in the image of the Son, nor only in the image of the Spirit, but was made to reflect the unified plurality of the Godhead.

Here, then, is *The Creation Conversation* as outlined by the jussive verbs and the one cohortative verb:

The Father	**The Logos**
"Let there be light."	[Answers by doing,] and there was light.
"Let there be an expanse … and let it separate the waters from the waters."	[Answers by doing,] and it was so.
"Let the waters below the heavens be gathered into one place, and let the dry land appear."	[Answers by doing,] and it was so.
"Let the earth sprout forth vegetation …."	[Answers by doing,] and it was so.
"Let there be lights in the expanse of the heavens …."	[Answers by doing,] and it was so.
"Let the waters teem with … living creatures, and let the birds fly above the earth …."	God created … every creature … and bird.
"Let birds multiply on the earth."	[Joins in blessing water creatures and birds.]
"Let the earth bring forth … cattle and creeping things and beasts of the earth after their kind."	[Answers by doing,] and it was so.
"Let Us make man in Our image, … and let them rule … over all the earth …."	God created man in His own image ….

---

1 While Keil sees the spoken words of creation as "the deeds of the … λόγος ," he seems to understand them as spoken directly to the earthly elements themselves (see vol. 1, p. 38). Kenneth Mathews, in the *New American Commentary*, sees the cohortative statement of Gen 1.26 as replacing "the impersonal words spoken in the previous creation acts (e.g., 'Let there be,' 'Let the earth')," p. 160. He cites Nahum Sarna's commentary which interprets Gen 1 as myth. These commentators have overlooked or rejected the Trinitarian force of the jussive verbs.

2 See Kelley, p. 131.

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SUFFIX

Verbal Stem

Typical Voice/Aktionsart	Verbal Stem
Active or Stative	**Qal**
Passive or Reflexive	**Niphal**
Active-Intensive	**Piel**
Passive-Intensive	**Pual**
Reflexive-Intensive	**Hithpael**
Active-Causative	**Hiphil**
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Vocabulary

אָכַל

אֲכָלְךָ

תֹּאכַל

יהוה

לָקַח

וַיִּקַח

מוּת

מ֫וֹת

תָּמוּת

עֵ֫דֶן

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

This form employs a qamats qatan (hatuf), followed by a silent sheva. The word is pronounced *a-chol-**cha***.

The Hiphil Stem

When a Heb verb appears in the **Hiphil** form, it changes the meaning from a simple indicative, to a *causative* sense. Thus, the verb נוּחַ in Gen 2.15, the verb from which the name *Noah* is derived, means "to rest" in its **Qal** form, but in **Hiphil** means "*to give rest, bring to a resting place, quiet the mind, set down, deposit, let lie, thrust down, let remain, leave,* or *abandon*." Which did God do to Adam?

The verb יָצָא , in its **qal** stem means "to go" or "to come": "a river **went out** of Eden" (Gen 2.10). In its **Hiphil** stem, this verb can mean, "*bring out, lead out, divorce (i.e., cause a spouse to go), deliver (i.e., bring out from distress), import or export, produce (i.e., bring into being),* or *speak (i.e., bring forth words)*. Thus, in Gen 1.12, "The earth **brought forth** vegetation...."

Recognizing stems reveals more meaning!

Practical Application & Other Notes

In the remainder of the Pentateuch, the expression מוֹת תָּמוּת (*môt tāmût*, "you will surely die") means that one has come under the verdict of the death penalty (cf. 20:7; Exod 31:14; Lev 24:16). — John H. Sailhamer, "Genesis," p. 48.

More Fun With Hebrew Accent-Cantillation Marks

Remember that the accent marks in our Hebrew scriptures are intended to aid not only in reading but also in interpretation. However, for us beginners, there are certain accent marks that are confusing because (a) they consist of multiple marks, and/or (b) they look like a vowel point at first glance. These include:

Various Disjunctive Accents

The counterpart to **Zaqef Qaton** (בֺ) , namely, **Zaqef Gadol** (בֺ) : These accents mark the major division of each of the verse halves separated by the **Atnach** (בַ). The Zaqef Gadol consist of two dots stacked vertically, adjacent to a vertical stroke. Don't mistake the two dots for a **sheva**; the reduced vowel *sheva* always appears *under* a consonant, not above it.

Silluq with **Soph Pasuq** (בֻ׃) : These marks always go together, under and after (respectively) the final word in a verse and put the word "in pause." Don't confuse the **Silluq** with the **Metheg** which is identical in appearance (see p. A-6).

Tevir (בִ) : This accent, composed of a slanted stroke, followed by a dot, has often made us think we were seeing a *hiriq* vowel (as with the word, אָדָם, in Gen 1.26). The name of this accent (meaning "broken"), along with the name of the accent **Darga**, appears in a Hebrew saying, equivalent to our proverb, "Pride goes before a fall": אחרי דרגא תביר = After Darga (to rise up) comes Tebîr (breaking = destruction).

Legarmeh (בַ׀) : This is the weakest disjunctive accent, comprised of a **Munach** (ֶ) and a following **Paseq** (׀).

Segolta (בֺ) : This accent always follows its word (and so is called a *postpositive*), whether or not the final syllable is stressed. In form it mirrors the **Segol** vowel (בֶ), reversing the arrangement of dots, and always appearing above the consonants (instead of below like the vowel). It indicates the first of two main pauses in a verse. The **Segolta** is always paired with a preceding **Zarqa** (בֵ) which is also postpositional. See the combination in Gen 8.21:

<div dir="rtl" align="center">

וַיָּ֣רַח יְהוָה֮ אֶת־רֵ֣יחַ הַנִּיחֹ֒חַ֒

</div>

Qarne Farah (בֿ), "horns of a cow," a fourth-level disjunctive accent.

Another Interesting Accent

The rare **Shalshelet** (בֿ׀), normally followed at the end of the word by the vertical line of the **Paseq** (aka, *psik, pasek*). The **Shalshelet** appears four times in the Pentateuch and is believed to convey inner turmoil on the part of the subject (Gen 19.16; 24.12; 39.8; Lev 8.23).

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Vocabulary

בַּד

בּוֹא

בָּנָה

בָּשָׂר

יָשֵׁן

וַיִּישָׁן

מַה־ or מָה

מָצָא

נֶגֶד

נָפַל

וַיִּפֹּל

עֵזֶר

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The English Infinitive

In our English language, "the **infinitive** expresses *an action* generally, i.e., without reference to a particular person or thing."[1] "**Infiitives** are 'infinite' in the sense that they express the basic idea of the verb root without the limitations of person, gender, and number."[2] In English we usually preface the **infinitive** with the preposition *to*: "I want *to tango*." **Infinitives** are verbal nouns; therefore, they will have characteristics of verbs, but can also function as the subject or object of another verb.

———————————
1 Wenham.
2 Kelley.

Practical Application & Other Notes

The Hebrew Infinitives

In Hebrew, there are two **infinitives**, the infinitive construct and the infinitive absolute.

The infinitive construct is most like our English infinitive, but has fascinating variations. As with nouns in the construct state, the word *construct* refers to the phenomenon of two or more words being "constructed," or built together, to function as a unit in conveying a single compound idea.[1] Thus, the **infinitive construct** most often appears with a preceding or prefixed preposition:

1. When prefixed with a בְּ , the **infinitive construct** signals a **temporal clause** (indicating *when* an action took place, as in Gen 9.14, "**when I bring a cloud**"; Gen 12.4, "**when he departed**"), or a causal clause (telling *why* an action or result occurred). Of course, sometimes the בְּ is attached to the temporal noun rather than to the infinitive as in, בְּיוֹם אֲכָלְכֶם , "**in**-[the]-day-of your-eating," Gen 3.5; cf. Gen 5.1.

2. When prefixed with a כְּ , the **infinitive construct** signals a **temporal clause** expressing the idea of *when*, *as*, *just as*, or *as soon as* (e.g., Gen 29.18, "As I raised my voice …"). It can also express a causal idea: "Because (or since) you have allied yourself…." (2 Chronicles 20.37).

3. When prefixed with a לְ , the most frequent prefix of the **infinitive construct**, the form can signal a **temporal clause** (as in Gen 6.1: "It happened **when** man began **to multiply**…"), but often like our English infinitive, it signals a purpose clause (as in Gen 1.15 and 17, "***to give light*** on the earth"), or a result clause (as in Gen 3.22: "the man has become like one of Us, [**with the result of**] **knowing** good and evil").

4. A מִן , "from," prefixed to an **infinitive construct** sometimes logically follows verbs of withholding or restraining. It can also occasionally express comparison, as in Gen 4.13: "[Too] great my punishment **from** [what can be] **borne**," or direction, as in Gen 10.19 (where the preposition is attached to preceding directional noun), "**to go from**-Sidon [in the direction] of Gerar…."

The **infinitive construct** is often used with a pronominal suffix which functions as either the subject or the object of the infinitive. In Gen 3.19, for example, the suffix ךָ- , *you* (2 person, masc., sing.) is the subject of the infinitive *to return*: "Till **you**-return unto the-ground."

In a seeming disregard of the idea of a **construct state**, the **infinitive construct** also appears (like the infinitive absolute) without any preposition or pronominal suffix. In these cases, the **infinitive construct** often seems to mimic the uses of infinitive absolute (see item 1 below).

The infinitive absolute, in contrast, never occurs with prepositional prefixes or pronominal suffixes. The **infinitive absolute** is commonly used:
1. As a noun, like our English gerund (a verb ending with *-ing*, and functioning as a noun). The infinitive construct is sometimes used this way as well, as in Gen 2.18, "The man's ***being alone*** [is] not good"; notice that the infinitive construct in this case is used as the subject.[2]
2. To intensify the verbal idea of its immediately following cognate verb. Thus, in Gen 2.16, אָכֹל תֹּאכֵל , "eating you will [freely] eat, and Gen 2.17, מוֹת תָּמוּת , "dying you will die!" Likewise, in Gen 3.16, הַרְבָּה אַרְבֶּה , "multiplying I will multiply your pain…."
3. To emphasize the duration or continuation of the verbal idea of its *immediately preceding* cognate verb, as in Isaiah 6.9:

שִׁמְעוּ שָׁמוֹעַ וְאַל־תָּבִינוּ , "hear hearing (i.e, hear and keep on hearing), but you will not discern…."

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1 Cf. Weingreen, p. 44.
2 Putnam, p. 40.

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	3rd Fem	They

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Active or Stative	**Qal**
Passive or Reflexive	**Niphal**
Active-Intensive	**Piel**
Passive-Intensive	**Pual**
Reflexive-Intensive	**Hithpael**
Active-Causative	**Hiphil**
Passive-Causative	**Hophal**

Hithpolel stem = passive/reflexive

Verbal Conjugations

Perfect: Completed Action

  Consecutive Preterite: Narrative Past

Imperfect: Incompleted Action

  Cohortative: 1st Person Volitional

  Imperative: 2nd Person Volitional

  Jussive: 2nd or 3rd Person Volitional

Infinitive Absolute: Adverbial

Infinitive Construct: Verbal Noun

Participle: Verbal Adjective

Vocabulary

אִישׁ

בּוֹשׁ

יִתְבֹּשָׁשׁוּ

דָּבַק

כֵּן

עָזַב

יַעֲזָב

עֶצֶם

עָרוֹם

פַּעַם

שָׁנִים

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

Holiness From The Garden

A Dead Sea Scroll fragment of the Qumran sectarian writings, 4Q265 Frag. 7:11-14, provides an interesting take on what "bone of my bones" was *not*:

> 11 In the firs[t] week [Adam was created but he had no holiness] 12 [un]til he was brought to the Garden of Eden. And a bone [from his bones was taken for the woman, but] 13 she [h]ad no [holiness] until she was brought t[o him in the Garden of Eden after eighty days] 14 [because] the Garden of Eden is holy, and every growing thing in its midst is holy.

Thus, from an early Jewish sectarian perspective, holiness could not proceed even from the sinless Adam, but required entry into God's temple-like dwelling, the garden in Eden.

Practical Application & Other Notes

"Bone of my bones, And flesh of my flesh"

The exclamation of Adam about bones and flesh, uttered at the sight of the woman, has a clear literal meaning, namely, that the woman's physical body was formed from organic matter taken from the man's body. However, the exclamation is poetic and so what is its figurative meaning?

R. David Freedman in his article, "Woman, a Power Equal to Man," proposes that "bone of my bones, and flesh of my flesh" emphasizes the woman's *equality* to man.[1] However, while the creation narrative, particularly in Gen 1.27-28 where God gives man "male and female" the mandate to rule, expresses a kind of equality between the sexes, to read the equality issue back into Adam's poetic statement seems both anachronistic and foreign to the biblical culture. The nearest parallels to Adam's exclamation are found in Gen 29.14; Jdg 9.2; 2Sa 5.1; 19.12; 19.13 and 1Ch 11.1. In each of these instances, to be of the same bone and flesh means to be near relatives, i.e., **family**, connoting mutual interests and/or privileges. This is, in fact, the meaning of "one flesh" in Gen 2.24: "the shall become kin."

It would seem, therefore, that Adam, upon seeing the woman, recognized not only that her physical body had come from his, but that she, at last and in contrast to all the other animals, was of his same genus. **The emphasis of the figurative statement about bones and flesh, then, is upon kinship *and correspondence*.** Thus, in Job 2.5, the urging of Satan that God smite Job's "bone and his flesh" may have had a double meaning, that is, a meaning that included turning Job's wife (Job's "bone and flesh") against her husband (Job 2.9).

An unbiblical legend proposes a wife for Adam antecedent to Eve:

> To banish his loneliness, Lilith was first given to Adam as wife. Like him she had been created out of the dust of the ground. But she remained with him only a short time, because she insisted upon enjoying full equality with her husband. She derived her rights from their identical origin. With the help of the Ineffable Name, which she pronounced, Lilith flew away from Adam, and vanished in the air.[2]

In the legend, Lilith ultimately becomes a demon who injures babies! What is of interest to us, however, is how the legend portrays Lilith as demanding full equality with Adam *on the basis of her like creation out of the dust of the ground.* This implies that in Medieval (or earlier) Jewish thinking, the formation of Eve from Adam's body would entail subordination to her "source." Compare this to Paul's statement in (the admittedly difficult passage) 1Tim 2.12-13, in which he states that he did not allow a woman "to teach or exercise authority over a man" because "Adam was fashioned first, then Eve." Paul did not refer to the different origins of Adam and Eve's respective bodies, but only to the order in which they were made.[3]

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1 BAR 09:01 (Jan/Feb 1983), (Biblical Archaeology Society, 1983).

2 Ginzberg, Louis, Henrietta Szold, and Paul Radin, Legends of the Jews, 2nd ed. (Philadelphia: Jewish Publication Society, 2003).

3 I do not understand the 1Ti 2 passage as in any way disparaging women, but rather as demanding that men take up responsibility in a way that Adam failed to do, and as encouraging the role distinctions in marriage that illustrate a theology of the Bride.

Roderick Graciano
Timothy Ministries
2015-2016

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Passive-Intensive	**Pual**
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Infinitive Construct: Verbal Noun

Participle: Verbal Adjective

Vocabulary

אֵל or אֶל

גַּם

חֲגוֹרָה

חָמֵד

נֶחְמָד

יָדַע

יֹדֵעַ

יֹדְעֵי

וַיֵּדְעוּ

מַאֲכָל

נָחָשׁ

עֵרֹם or עֵירֹם

עָרוֹם

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

Ishi Instead Of Baali?

In Hosea 2.16, God declares about Israel, "in that day … you will call Me Ishi, And will no longer call me Baali." Many versions leave *ishi* and *baali* untranslated, but the NIV renders these terms with "my husband" and "my master," respectively. However, when God referred to Himself as Israel's husband, He often used the latter term, *baal* (Isa 54.5; 62.4-5; Jer 3.14; 31.32; cf. Joel 1.8). Still, it would be absurd to translate, "you will call me My husband, and will no longer call me My husband."

So, while both *ishi* and *baali* can mean "husband" (cf. Hos 2.2), *baali* connotes lordship while *ishi* recalls the correspondence with *ishah* (and in this prophecy points back to the ideal of marriage illustrated in Adam and Eve, Gen 2.23). There is, therefore, a slight progression toward greater intimacy, going from *baali* to *ishi,* as well as a final disavowal of the false Baal (Hos 2.17).

Furthermore, that Israel will call the Lord *ishi* in "that day" is particularly significant, since *ishi* literally means "my man." Will God be a man in that day?

Practical Application & Other Notes

אִישׁ AND אִשָּׁה

On first reading Gen 2.23, one would guess that the Hebrew word for woman אִשָּׁה, *ishah*, is simply the feminine form of the Hebrew word for man אִישׁ, *ish*. However, the word אִשָּׁה is the feminine form of אֱנוֹשׁ (*person, man, human being, mortal,* or collectively, *mankind* as in Deut 32.26), and is short for אִנְשָׁה. The word for man, אֱנוֹשׁ, often used in passages emphasizing man's earthliness and mortality (e.g., Job 7.1), shares its radicals with the verb אָנַשׁ which means *to be weak, sick*. Since forms of this word for man do not appear before the naming of Seth's son, Enosh, it's tempting to think אֱנוֹשׁ might indeed derive from אָנַשׁ, thus serving as the word for man (or mankind) that empha-sizes the race's mortality. If this were the case, then the feminine, אִשָּׁה, would emphasize the soft and delicate nature of woman (see BDB).

What then is the difference between אִישׁ and אֱנוֹשׁ? The word אִישׁ that we first see in Gen 2.23 (in contrast to אָדָם that occurs in the preceding creation narrative) can be used generically for *man* or *mankind* but sometimes emphasizes *maleness*. (Remember, though, that there is a specific noun/adj. for *male*, the word זָכָר, as in Gen 1.27). The male emphasis of אִישׁ may be due to it being related to the verb אָשַׁשׁ, "be strong of courage." On the other hand, some speculate that אִישׁ *could derive* from אֱנוֹשׁ, in which case the word for woman אִשָּׁה is *indirectly* the feminine form of אִישׁ after all!

What then is the difference between אִישׁ and אָדָם? The word אָדָם probably comes from the same root as אֲדָמָה, *earth, ground,* which in turn derives from the verb (and adj.) אָדַם, *to be red*. Thus, while *ish* and *enosh* are generic words for man or mankind, and in some contexts emphasize *mortality* or *maleness*, or in juxtaposition to *wife* can mean *husband*, the word *adam* speaks of man both as from the red earth (cf. Lat. *humanus* from *humus* = ground, soil) *and* (based on the creation narrative) as God's image-bearer (see TWOT).

How then shall we interpret Adam's poetic declaration, "She shall be called *ishah* because she was taken out of *ish*" (Gen 1.23)? First we must ask, *Who was Adam talking to?* We can assume Adam was talking to God, and possibly, though indirectly in the third person, to the woman. I assume that God "installed" a good vocabulary in the woman upon building her, or taught her to talk before bringing her to Adam, even as God had previously created Adam with the faculty of speech, and supernaturally or didactically gave him a vocabulary sufficient for fellowship with his Creator. Recog-nizing that a superior ability to converse with an extensive vocabulary probably existed among the three persons in the garden from the outset, helps us realize that Adam's statement would hardly make sense if he were coining the word *ish* on the spot. Whether *ishah* is derived from *ish*, or whether it is simply a play on the word *ish*, the term *ish* had to already exist in at least God's and Adam's vocabularies. The significance of the word *ishah*, then, is that it emphasizes that the woman as the true, suitable coun-terpart to the *ish* who was derived directly from the *ish.* Thus, Adam did not rename himself when he saw the woman; he used a different word for man in his exclamation because of the unsuitability of the word *adam*: the woman was not made from the ground, but directly from the male of their new race. (Aren't we glad that Adam didn't name the new arrival *adamah*, אֲדָמָה, the feminine noun for *dirt?*)

I loved dirt, but couldn't do what God did with it!

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Vocabulary

אֵי

בְּלֶת

זֶה

חָבָא

וַיִּתְחַבֵּא

וָאֵחָבֵא

יָרֵא

וָאִירָא

מִי

נָגַד

הִגִּיד

נָשָׁא

הִשִּׁיאַנִי

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

Speech
A Semantic Domain

אָמַר = utter, say

דָּבַר = speak, talk

הוֹדִיעַ = (Hiphil of יָדַע) make known, inform

יָכַח = reprove, chide

נָגַד = make conspicuous, tell, announce report

צָעַק = cry, cry out

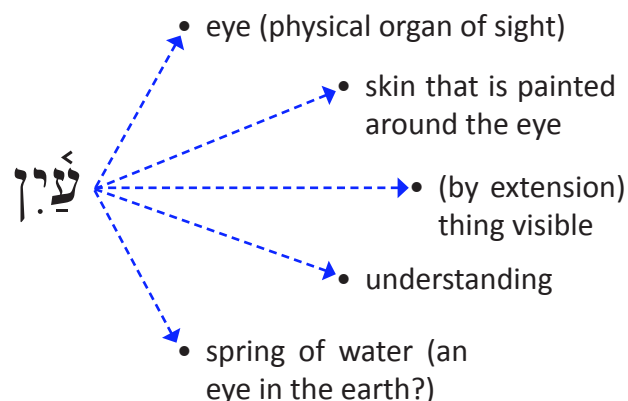קָרָא = call, cry out, read aloud, proclaim

רִיב = strive, contend, dispute

רֵעַ = shout, roar

Practical Application & Other Notes

SEMANTIC FIELDS & SEMANTIC DOMAINS

Semantics is the study of word *meaning*. A **semantic field** is the set of all the possible meanings that a particular word can express if it were used in all its possible contexts. For example, consider the possible meanings of the word עַיִן.

עַיִן

- eye (physical organ of sight)
- skin that is painted around the eye
- (by extension) thing visible
- understanding
- spring of water (an eye in the earth?)

The biblical **semantic field** for עַיִן.

We realize that we cannot interpret the word עַיִן without a context. **Context determines meaning.**

The word עַיִן also has several **semantic domains**. A **semantic domain** is the category of meaning that a particular word shares with other words. The first **semantic domain** for עַיִן is "Parts Of The Human Body." It also belongs to a **semantic sub-domain**, "Parts Of The Human Head":

Parts Of The Human Head	
אֹזֶן = ear	עַיִן = eye
אַף = nose	פֶּה = mouth
גֻּלְגֹּלֶת = skull, head	פָּנֶה = face
לְחִי = jaw, cheek	רֹאשׁ = head
לָשׁוֹן = tongue	שֵׁן = tooth
מֵצַח = brow, forehead	שֵׂעָר = hair

Awareness of **semantic domains** is important, because a **semantic domain** reveals the alternate words that *could have been used* in a given passage. Knowing the words an author elected to *not* use, gives greater meaning to the words he did use. In the famous dictum, "eye for eye, tooth for tooth, hand for hand, foot for foot," (Exodus 21.24), why didn't the Lord say, "ear for ear, nose for nose"?

Regarding the **semantic domain** of "Speech" (Lesson 13A), why did the Lord use "told" (הִגִּיד from נָגַד) instead of "said" (אָמַר) in Genesis 3.11: "Who <u>told</u> you that you were naked?" (Cf. the LXX ἀνήγγειλέν.)

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Vocabulary

אֵיבָה

אָרַר

אָרוּר

בֵּן

גָּחוֹן

הֵרוֹן

יָלַד

תֵּלְדִי

מָשַׁל

יִמְשָׁל

עֶצֶב

שׁוּף

יְשׁוּפְךָ

תְּשׁוּפֶנּוּ

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

The Protoevangelium

In spite of current skepticism regarding the messianic significance of Gen 3.15, God's people have long understood the verse as the first announcement of the gospel. According to Wenham,

> The oldest Jewish interpretation found in the third century B.C. Septuagint, the Palestinian targums (Ps.-J., Neof., Frg.), and possibly the Onqelos targum takes the serpent as symbolic of Satan and look for a victory over him in the days of King Messiah. The NT also alludes to this passage, understanding it in a broadly messianic sense (Rom 16:20; Heb 2:14; Rev 12).... Later Christian commentators, beginning with Justin (ca. A.D. 160) and Irenaeus (ca. 180), have regarded 3:15 as the Protoevangelium, the first messianic prophecy in the OT.

The seed imagery in Genesis as a whole supports seeing 3.15 as messianic. According to T. D. Alexander, Genesis 3.15 "anticipates the creation of a royal line through which the terrible consequences of the disobedience of the man and the woman in the Garden of Eden will be reversed." (See *Dict. of the Old Testament: Pentateuch*)

Practical Application & Other Notes

The Curse Upon The Serpent

The curse upon the Serpent was a pronouncement with five components:

1. The distinction made from the other animals.
2. The sentence of dust-eating.
3. The enmity between the Serpent and the woman Eve.
4. The enmity between Serpent's seed and the woman's Seed.
5. The Proto-Evangel proper: The fatal crushing of the Serpent by the wounded Seed of the woman.

The Serpent of Genesis 3 was not a reptilian, animal snake. The Heb text does not speak of a snake, but of *the* Serpent. By this name, the Bible first introduces us to the one later "called the devil, or Satan" (Rev 12.9), after he has shown himself to be the slanderer of God's people, and the adversary of mankind in general. The devil was probably first called the Serpent (נָחָשׁ) because of his whispering, hissing speech (the kind of speech later associated with divination, cf. Isa 8.19), not because of his appearance. The Gen narrative nowhere describes the Serpent's appearance, but the apostle Paul assured us that Satan can disguise himself "as an angel of light," which would have aided the deception of Eve (2Cor 11.14).

1. The serpent is not cursed *more* than the other animals, but *in distinction* from them. All animals and people suffer from the curse upon the ground (Gen 3.17), and indeed the whole creation is subjected to futility and decay (Rom 8.20-21), but the serpent is singled out for special punishment. The animal kingdom will one day be restored to tranquility (Isa 11.6-9), but the Serpent who had exalted himself above man and usurped man's dominion, will forever go on his belly and eat dust.

2. Expressions about going on one's belly and eating dust are common figurative ways of conveying the idea of abject humiliation.

3. God's pronouncement addresses two individuals, Satan and Eve. It is not about snakes and women, but about Satan and the woman, and has to do specifically with Eve as distinct from Adam or any of her offspring. Satan would never again be able to represent himself to the woman, Eve, as a friend with her best interests at heart. For her part, as James E. Smith says, Eve "would never again be the pushover she had been in the garden. … This was the beginning of the successful struggle against Satan. … The woman's enmity toward Satan smashed his dreams of recruiting all mankind for his rebellion against God."

4. The fourth component in this curse, "and between your seed and her seed," extends the perpetual enmity between Satan and Eve to the offspring of both, but draws particular attention to two individual "seeds." Throughout history there has been a war raging between the Commander of the Armies of YHVH and the spirit of Antichrist.

5. The pronoun *He* in Gen 3.15 is used intentionally in the singular form, in order to point to a particular individual. That individual would be the one male descendant of Eve who would suffer an excruciating wound to his heel, but would himself succeed in delivering the fatal, crushing blow to the Serpent's head. The Seed of the woman, while His heel was pinned to the cross, crushed Satan's head judicially. No longer do Satan nor his seed have any legal right to redeemed humanity and humanity's earthly dominion. In Christ we can now tread upon "snakes and scorpions and … all the power of the enemy" (Luk 10.19).

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Vocabulary

דַּרְדַּר

זֵעָה

לֶחֶם

עֲבוּר

עִצָּבוֹן

צָוָה

צִוִּיתִיךָ

צֶמַח

תַּצְמִיחַ

שׁוּב

שׁוּבְךָ

> Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

The Piel Stem

A perfect verb with a hiriq under its initial consonant, may well be a **piel** form. The **piel** typically intensifies the **qal** (simple) form, but some biblical verbs, like צָוָה, never occur in the **qal** form.

When a verb has occurences in *both* qal and **piel** forms, the **piel** may be used in the following ways:

1. To express the **factitive** sense of the action expressed in the **qal** form, changing the **qal** from an intransitive to a transitive verb.

2. To describe the **result** of the process expressed in the **qal** form, thus expressing an intensification of the action, e.g., "he sent" --> "he expelled."

3. To express an **iterative** kind of the motion expressed in the **qal** form.

The **denominative piel** can also convert a noun to its associated action. (Refer to VP, pp. 124-125.)

Practical Application & Other Notes

A Type Of Him Who Was To Come

Adam is one whom Paul explicitly identifies as "a type of Him who was to come" (Rom 5.14). The one foreshadowed is therefore properly called "the last Adam" (1Co 15.45). From the first three chapters of Gen, we see both the similarities and the striking contrasts between the first Adam and **the last Adam**:

1. Both Adams are rightly called "the son of God" (Mar 1.1; Luk 3.38) in that they both proceeded directly from the Father, the one by creation, the other by eternal generation.

2. The first Adam was created in the image of God (Gen 1.26-27); the Last Adam *is* the image of God (Col 1.15).

3. Both Adams emerged from the earth, the first by formation (Gen 2.7), the Last by resurrection (Mat 12.40).

4. Both Adams are destined to rule on the earth (Gen 1.26; Isa 9.6-7).

5. Both Adams obtain their brides via a wounding to their sides, the first while in a divinely induced sleep (Gen 2.21), the Last through the divinely approved sleep of death (Joh 10.17; cf. Joh 11.13).

6. A suitable bride for both Adams had to be "built" (בָּנָה , Gen 2.22; οἰκοδομέω, Mat 16.18).

7. By way of contrast, through the first Adam "the many were made sinners" while through the Last Adam "the many will be made righteous" (Rom 5.19).

8. Because the first Adam disobeyed while the Last Adam obeyed (Rom 5.19).

9. Through the first Adam "sin entered the world, and death through sin" (Rom 5.12); through the Last Adam "there resulted justification of life to all men" (Rom 5.18).

10. The first Adam was driven by his shame and hid himself from God (Gen 3.10); the last Adam despised the shame, not letting it deter Him from the obedience that led to sitting "at the right hand of the throne of God" (Heb 12.2).

11. The first Adam hid naked in the trees (Gen 3.8; lit.: in the midst of a tree) before being driven from paradise; the Last Adam hung naked on a tree before entering Paradise (Luk 23.43).

12. The first Adam excused the guilt that was his (Gen 3.12); the Last Adam accepted responsibility for the guilt that wasn't His (1Pe 3.18).

13. The first Adam blamed his bride (Gen 3.12); the Last Adam "gave Himself up" for His bride (Eph 5.25).

14. The first Adam blamed God (Gen 3.12); the Last Adam acknowledged the rightness of the Father's actions (Mat 11.25; Luk 10.21; cf. Rev 16.7).

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אֵם

גֵּרֵשׁ

דֶּרֶךְ

חֶרֶב

כְּרוּב

עָבַד

לַעֲבֹד

שָׁכַן

וַיַּשְׁכֵּן

שֵׁם

שָׁמַר

The Naming Of Eve

Gen 3.20 relates a later event; Adam probably didn't start calling the woman **Eve** until she began to bear children. This historical note was apparently inserted retrospectively into the context of Gen 3 by Adam or Moses.

Eve (חַוָּה) means "life," and Adam recognized his woman as the biological fountain, not of all *living things*, but of all human beings who would ever have a mother (i.e. of all human beings excluding herself and Adam).

As Henry M. Morris noted, the statement that Eve "was the mother of all living," is an implicit refutation of speculations about a pre-Adamic race of human beings. (I say *implicit* because the Bible says nothing explicitly about a pre-Adamic race, one way or another.) Eve's being "the mother of all living," also, therefore, answers the question of where Cain's wife (Gen 4.17) came from: Cain's wife could only have been his sister.

Practical Application & Other Notes

CURSES AND CONSEQUENCES

Thankfully, after Adam and Eve sinned, God did not curse them! God cursed the Serpent and God cursed the ground. Both curses were for mankind's benefit, and God implies as much when He says, "Cursed is the ground *for your sake* …" Furthermore, the **hiphil** verbs in Gen 3.16 convey that God Himself takes the credit for seriously increasing the woman's pain. What we know of God's character assures us that all the dire consequences of the first sin ultimately have a redemptive purpose — for mankind, *not* for the Serpent.

The consequences for the woman have caused endless discussion in our time. Gen 3.16 has prompted questions like:

1. Is it only the pain in child birth, or both the pain *and* the frequency of conception that is increased? A literal reading implies both.

2. Since the first couplet addressed to the woman is clearly synonymous (*increase your pain — in pain you shall bring forth*), is the second couplet also synonymous or is it antithetical? In other words, does God say, "The task of driving you goes to your husband *and* he will rule over you," or, "You will desire [to dominate] your husband *but* he will rule over you"? The use of parallel language in Gen 4.7 implies this latter interpretation. See the comparison:

God said to the woman:
> Increasing I will cause to increase your pain and your conception;
> In pain you shall bring forth sons.

> And unto your husband your תְּשׁוּקָה (= longing/desire/inclination/driving),
> And he will מָשַׁל (= rule/dominate/subjugate/master) you.

God said to Cain:
> If you do well will there not be exaltation?
> And if you do not do well, sin crouches at the door.

> And unto you his תְּשׁוּקָה (= longing/desire/inclination/driving),
> And you must מָשַׁל (= rule/dominate/subjugate/master) over him.

Another possible interpretation of the second couplet of Gen 3.16 is that it involves amplification: "Your desire will be for your husband — as a consequence of that desire he will rule over you."

The consequences for Adam are both redemptive (work builds character) and ironic. Adam's "mother earth" (if you will) no longer gently nurtures her son. The very source of Adam's physical body will require hard work of that body, and will finally reclaim its elements.

A final note: God cursed the ground for Adam's sake, saying, "Because you have listened to the voice of your wife …." This was not a reproof for Adam's normal conversational listening as he talked with his wife. Rather it was a reproof for *obeying* (שָׁמַע) the woman's voice (and the Serpent's) *rather than* God's voice (cf. Deu 6.4-5). Husbands *should listen* to their wives, and vice-versa, **unless** their spouse contradicts the command of God.