

Notes and Questions on Hebrew Translation Passages, 1st Year Hebrew

General information about translation procedure

When you translate, you need to be able to completely parse everything you translate and give the lexical form. You are to type or write out a complete translation of the assigned passages. You are not required to write on your translation the complete parsing of everything, but you are required to put the parsing and root for each verb or verbal form after the verb. You should record somewhere the complete parsing for words you do not know for study purposes. You are not required to write out the translation for the Masoretic and textual notes in your Hebrew Old Testament ed. Ginsburg for the passages you translate, but you are required to be able to understand and translate them on sight in class or on a test, so writing out a translation for notes that you cannot immediately recognize on sight is highly recommended.

The Hebrew lexicon you are likely to have for the course, the one by Brown, Driver, and Briggs (BDB), lists words by lexical root, not individually alphabetically. This fact makes the lexicon harder to use at first, although it does have advantages as well. When you translate, if you spend over seven minutes trying to find a word in the lexicon, you are allowed to use the alphabeticalized key to BDB to find out the root form of a given word. You cannot use computer software to find out the root. If you are using BDB, you should consider putting the page number for words that you look up with the parsing information. It is important to be able to find words in the lexicon quickly for purposes of classroom discussion. However, putting the page number down is not *required* as part of your homework; it is simply *recommended*. If you do not do this, it will not negatively affect your homework grade.

Note that the questions concerning translation below should be answered as you go through your translation. Textual, exegetical, and all other notes provided below should be read carefully. While you need to answer these questions before class and be prepared to discuss them in class, you should not think that translational or exegetical questions that are not specifically noted below will be absent from discussion. You should be prepared to intelligently discuss whatever issues come up in relation to the passage, even if they are not specifically addressed below.

You are required to correct inaccuracies in your translation or exegesis in red pen during class (or after class, for translation or exegetical errors not covered during class sessions.) While your goal is, of course, to not make mistakes in the first place, the professor would much rather see corrected mistakes than errors left uncorrected. Also, even if your answers to exegetical questions are correct, feel free to add additional material from class discussion to your answer in red pen. You do not need to fear that your grade will be docked if you add material to already correct answers in red pen. You are not allowed, however, to add additional material to translations or answers in the same color ink as that in which you did your homework before class. If the unfortunate situation arises where you did not do your work before class, you must write in the correct answers using a red pen during class.

Remember that the study of God’s Word is a spiritual endeavor, and pray for illumination from the Holy Spirit, as well as wisdom in understanding the passage, as you translate. Let the infallible revelation of the Creator and Redeemer of the world, the Triune God who entered space and time in the person of God the Son, Jesus Christ, not only inform your mind, but also progressively transform your entire person into His image through His Word by His Spirit.

Note at the front of your edition of your Trinitarian Bible Society OT that you hold in your hand what was “the standard edition of the Hebrew Old Testament . . . the only authorized Masoretic recension, becoming in time the ‘textus receptus’ of the Old Testament. It has been reprinted in numerous editions over the past four hundred years and was used as the basis for the Old Testament for many Reformation-era translations such as the English Authorized Version and the Dutch Statenvertaling, as well as many various up to the present day.” This text, the Hebrew *Textus Receptus* that underlies the Authorized Version, is the correct and pure Hebrew text, and is to be preferred to the Leningrad Codex used by the United Bible Societies that underlies modern English versions in the Old Testament.

Genesis 1

Background to Genesis:¹

In conformity with the ancient Near Eastern practice of naming a book by its first words, the Hebrew title of the book of Genesis is בְּרֵאשִׁית (“in the beginning”). The English title, on the other hand, is a transliteration via the Vulgate (*Liber Genesis*) of the Greek title, probably taken from 2:4, *genesis* (“origin, source, race, creation”). Happily, both titles are appropriate, for this book deals with beginnings *and* origins, broadly of the cosmos (1:1–2:3), of humanity and the nations and their alienation from God and one another (2:4–11:32), and of Israel (12:1–50:26), God’s new initiative to save the world.

John Gill wrote:

This book, in the Hebrew copies of the Bible, and by the Jewish writers, is generally called *Bereshith*, which signifies *in the beginning*, being the first word of it; as the other four books of Moses are also called from their initial words. In the Syriac and Arabic versions, the title of this book is *The Book of the Creation*, because it begins with an account of the creation of all things; and is such an account, and so good an one, as is not to be met with anywhere else: the Greek version calls it *Genesis*, and so we and other versions from thence; and that because it treats of the generation of all things, of the heavens, and the earth, and all that are in them, and of the genealogy of men: it treats of the first men, of the patriarchs before the flood, and after it to the times of Joseph. It is called the *first* book of Moses, because there are four more that follow; the name the Jewish Rabbins give to the whole is חמשה חומשי תורה, the *five fifths of the law*, to which the Greek word *pentateuch* answers; by which we commonly call these books, they being but one volume, consisting of five parts, of which this is the first. And that they were all wrote by Moses is generally believed by Jews and Christians.²

¹ See *Genesis: A Commentary*, Bruce K. Waltke. Grand Rapids, MI: Zondervan, 2001. The material in this section is heavily dependent on Waltke.

² Pg. 1, *An Exposition of the Old Testament*, vol. 1, John Gill. The Baptist Commentary Series (London: Mathews and Leigh, 1810).

After the prologue representing the creation of the cosmos (1:1–2:3), Moses introduces ten new divine initiatives in salvation history with a *הוֹלְדוֹת* heading (KJV, “these are the generations of,” . . . *הוֹלְדוֹת*) and transitions linking these developments:

The generations of the heavens and the earth	2:4–4:26
Transition	(4:25–26)
The generations of Adam’s line	5:1–6:8
Transition	(6:1–8)
The generations of Noah’s line	6:9–9:29
Transition	(9:18–29)
The generations of the line of Noah’s sons	10:1–11:9
Transition	(11:1–9)
The generations of Shem’s line	11:10–26
Transition	(11:26)
The generations of Terah’s line	11:27–25:11
Transition	(23:1–25:11)
The generations of Ishmael’s line	25:12–18
Transition	(25:1–11)
The generations of Isaac’s line	25:19–35:29
Transition	(35:23–29)
The generations of Esau’s line	36:1–37:1
Transition	(37:1)
The generations of Jacob’s line	37:2–50:26
Transition to the book of Exodus	(46:2–50:26)

Contrary to what one might expect, the accounts are not essentially about the titular ancestor but about his descendants.

In this first semester class, we are going to translate the first section, the prologue to the book, Genesis 1:1-2:3. Remember, as you answer the questions below, that you are always to parse all verbs, participles, and infinitives; they will not be asked about below.

Note on Genesis 1:1: The *ס* in the margin of Genesis 1:1 with the *ו* (cf. 2:4, 3:22; 5:1; 6:9, etc.) indicates the portion of the text that is read, from the Hebrew “closed portion,” *סְתוּמָה*, *setumah*. Note also the *וַיֵּאמֶר* at the bottom of page 1 on the left hand side, and that is the word that begins 1:14, at the top of page 2. Note the same pattern with the *וַהֲרִמְשֵׁת* at the bottom left of page 2, which is the first word that appears at the top of page 3 in Genesis 1:28, with the *וַשָּׁמַיִם* at the bottom of page 3 which is the first word at the top of page 4, and so on.

Furthermore, note that the absence of the article in *בְּרֵאשִׁית* does not require that the translation be “in beginning” or “in a beginning.” Omission of the article is regular in temporal phrases; compare “Declaring the end from the beginning” *מֵרֵאשִׁית אֶחָרִית* (Isaiah 46:10) and “I was set up from everlasting, from the beginning, or ever the earth was.” *מֵעוֹלָם נִסְכַּתִּי מֵרֵאשִׁית מִקְדְּמֵי-אָרֶץ*; (Proverbs 8:23). Furthermore, *רֵאשִׁית*

never appears with the Hebrew article in any of its 51 appearances in the OT.³ Finally, note that the natural interpretation of Genesis 1:1 as a reference to creation *ex nihilo* was the traditional view of Judaism.⁴

In Genesis 1:1, parse אֱלֹהִים. Does the number of the word agree with the verb of which it is the subject? What is the significance of the number of the verb and of this word?

In Genesis 1:1, identify the words that the Masoretic footnotes pertain to and translate the footnotes, using the lexicon on pgs. 21ff. of *Introduction to the Ginsburg Edition of the Hebrew Old Testament*, Alfred S. Geden & R. Kilgour. A hint on the first note: מ'כ means “forty-two.” See Isaiah 42:5.

Note on Genesis 1:2: מְרַבֶּפֶת is a piel participle feminine singular absolute from רָבָה.

In Genesis 1:2, parse the words in the phrase וְהָיָה נְבִהוּ. Also, explain why וְ has a ְ, and identify the accents on the words (identifying the accents, here and below, means specifying the name of the accent, stating whether it conjunctive or disjunctive, and stating whether it is prepositive, impositive, or postpositive. You can abbreviate “CPr” for “conjunctive prepositive,” “DPo” for “disjunctive postpositive,” “DI” for “disjunctive impositive,” and so on.)

³ Gen 1:1; 10:10; 49:3; Ex 23:19; 34:26; Lev 2:12; 23:10; Num 15:20–21; 18:12; 24:20; Deut 11:12; 18:4; 21:17; 26:2, 10; 33:21; 1 Sam 2:29; 15:21; Is 46:10; Jer 2:3; 26:1; 27:1; 28:1; 49:34–35; Ezek 20:40; 44:30; 48:14; Hos 9:10; Amos 6:1, 6; Mic 1:13; Psa 78:51; 105:36; 111:10; Job 8:7; 40:19; 42:12; Prov 1:7; 3:9; 4:7; 8:22; 17:14; Eccl 7:8; Dan 11:41; Neh 10:38; 12:44; 2 Chr 31:5.

⁴ E. g., “I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise,” ἀξιῶ σε, τέκνον, ἀναβλέψαντα εἰς τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰ ἐν αὐτοῖς πάντα ἰδόντα γινῶναι ὅτι οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ ὁ θεός, καὶ τὸ τῶν ἀνθρώπων γένος οὕτω γίνεται, Peto, nate, ut aspicias ad cælum et terram, et ad omnia quæ in eis sunt, et intelligas quia *ex nihilo* fecit illa Deus, et hominum genus (2 Macc 7:28)

What does Genesis 1:2 teach about the character of the אֲלֵהֶיִם? Consider that Job 26:13; 33:4 refer back to Genesis 1:2, and consider Isaiah 48:16 also. Compare the use of מְרַחֵף in Genesis 1:2 with the use of the verb in Deuteronomy 32:11 (KJV, “fluttereth over”); the only other text with the verb is Jeremiah 23:9).

Note on Genesis 1:3: The יִהְיֶה is a qal imperf. 3ms jussive from יהיה, and in the וַיִּהְיֶה the verb is a qal waw-consec.⁵ 3ms. apoc. from יהיה. (See pg. 144, para 122, Lambdin, for the definition of apoc. = “apocopated.”)

In Genesis 1:3, translate the text-critical note supplied by Ginsburg.

In Genesis 1:3, state what word has the major disjunctive accent within the verse, and what that signifies about where the verse has a pause (and is thus a very good candidate for a comma in the English translation). In addition to your general resources on the accents, pgs. 201-202 (Para. 152) of Lambdin may help.

Note on Genesis 1:4: וַיִּרְא is a qal w-consec. 3ms apoc. from ראה, and וַיִּבְרָא is a Hiphil w-consec. 3ms apoc. from ברא.

In Genesis 1:4, identify the accents of the verse. Also state the name and function of the line above אֵת, טוֹב, וַיִּבְרָא, וַיִּבְרָא, and הַתְּשֵׁבָע, as well as the line between the two words

⁵ Note that in the passages below when a waw consecutive is on an imperfect form, the parsing supplied simply specifies that it is a form with a waw consecutive. Since the waw consecutive is not found on the perfect, there is no need to specifically specify that the verb is an imperfect form, although if you are asked about such forms on a test, the fact that the word is in the imperfect should be specified.

אֶת־הָאָרֶץ. (The two types of lines do not have the same name or significance.) See pg. 53 of *A Grammar of Biblical Hebrew*, Jouon-Muraoka, for help.

What attribute of God is demonstrated in His actions of Genesis 1:4? How should you respond to that attribute?

In Genesis 1:5, parse הַיּוֹם. Explain the vowel underneath the first ל. (Hint: see the question about מַיִם in Genesis 1:6 below.)

In Genesis 1:5, what is the name of the line between the two words here: הַיּוֹם | אֶל־הַיּוֹם? (see also Genesis 1:10, 21, 27)?⁶ See pg. 63, *A Grammar of Biblical Hebrew*, Jouon-Muraoka, and [§ 15e-g], *Gesenius' Hebrew Grammar*, H. F. W. Gesenius, for help. Pgs. 119-129, *A Treatise on the Accentuation of the Twenty-One so-called Prose Books of the Old Testament*, William Wickes, gives great detail and is extremely useful, but you are not required to consult this resource (although you may if you wish to; all the works referenced in this question are on the website for the course and can be downloaded for free.)

In Genesis 1:5 (and the following days of creation), would Moses and the audience reading Genesis have understood the passage as a reference to literal days, long ages

⁶ The complete list of texts in Genesis with this mark is: Genesis 1:5, 10, 21, 27; 2:21, 22; 3:14; 12:17; 14:15; 17:13; 18:15, 21; 21:14, 17; 22:11, 14; 26:28; 30:8, 20; 37:22; 39:10; 42:13, 21, 22; 43:11; 46:2.

through which slow and gradual evolutionary processes took place, or as symbolic, non-temporal referents? Why?

Note on Genesis 1:6: מְבַרְרֵל is a Hiphil masc. sing. abs. part. from בָּרַל. Note also BDB on בִּינֵן מַיִם לְמַיִם for the translation of מַיִם לְמַיִם.

In Genesis 1:6, why does the first מַיִם have a ׀ under the מ, but in the לְמַיִם: a ׀ is under the מ? See pgs. 201-202, para. 152 in Lambdin, for the explanation.

Note on Genesis 1:7: יַעֲשֶׂה is a Qal w-cons. 3ms apoc. from עָשָׂה, and יִבְרָא is a Hiphil w-cons. 3ms apoc. from בָּרַל.

In Genesis 1:7, identify the accents of the verse.

Note, concerning Genesis 1:8, that the second day is the only one in the creation week where the affirmation that the day is טוֹב is omitted (1:4, 10, 12, 18, 21, 25, 31—note the sevenfold use of the טוֹב formula in the passage). No evaluation of the second day is expressed (on its own; the entire creation, which necessarily includes the second day, is described as טוֹב מְאֹד in 1:31). On the second day, the life-supportive systems are not yet finished. On day three, when the life-support systems are in place and so the creative acts relating to water are complete, God evaluates creation and twice declares it good (1:10, 12).

In Genesis 1:8, parse שָׁמַיִם and explain why a ׀ is beneath the מ, state whether the form is singular, dual, or plural, and state the significance of your answer for the translation of the word and the question of whether there are a multiplicity of heavens. If your standard lexicon is BDB, you may find it helpful to look at Koehler-Baumgartner.

Note on Genesis 1:9: יִקְוֶה is a Niphal imp.⁷ 3mp juss. from קוּה, and תִּרְאֶה is a Niphal imp. 3fs juss. from רָאה.

In Genesis 1:9, parse הִיבֹשֶׁה. After you have translated the verse and parsed the word, look at the translation of the KJV. What does the translation teach you about the KJV's use of italics?

Note on Genesis 1:10: יִרְאֶה is a Qal w-cons. 3ms apoc. from רָאה.

In Genesis 1:10, translate the Masoretic note.

Note on Genesis 1:11: תִּרְשָׁא is a Hiph. imp. 3fs juss. from רָשָׂא, and מְזַרְעֵה is a Hiph. part. ms abs. from זָרַע.

In Genesis 1:11, translate the two text-critical notes supplied by Ginsburg. Do not forget that pg. 62 of *Introduction to the Ginsburg Edition of the Hebrew Old Testament*, Alfred S. Geden & R. Kilgour has material that can at times be found in the text-critical notes.

In Genesis 1:11, what are the two pairs of words that are from cognate roots?

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Note: I abbreviate “imp.” for “imperfect,” and “imper.” for “imperative.”

In Genesis 1:11, parse זָרַעוּ.

Note on Genesis 1:12: הַיּוֹצֵא is a Hiph. w-consec. 3fs apoc. from יָצָא, and מְזַרְעֵה is a Hiph. part. ms abs. from זָרַע.

In Genesis 1:12, identify the word that has the main pausal accent of the verse, and identify this accent.

Note on Genesis 1:14: הַבְּרָיִל is a Hiph. inf. const. from בָּרַל. Note also that in Genesis 1:14 there is a singular verb with a plural subject in יִהְיֶה מְאֹרֹת. Such an exception to the general rule requiring agreement in number occurs “very frequently occur *when the predicate precedes the subject* (denoting animals or things)” (*Gesenius’ Hebrew Grammar*, 145o).

In Genesis 1:14, parse וְלִמְנוֹעֵי יוֹם and be sure to look the word up in BDB or KB. In light of the usage of this word in the rest of the Pentateuch,⁸ is the interpretation of the

⁸ The complete list of texts with this word in the Old Testament is: Gen 1:14; 17:21; 18:14; 21:2; Ex 9:5; 13:10; 23:15; 27:21; 28:43; 29:4, 10–11, 30, 32, 42, 44; 30:16, 18, 20, 26, 36; 31:7; 33:7; 34:18; 35:21; 38:8, 30; 39:32, 40; 40:2, 6–7, 12, 22, 24, 26, 29–30, 32, 34–35; Lev 1:1, 3, 5; 3:2, 8, 13; 4:4–5, 7, 14, 16, 18; 6:9, 19, 23; 8:3–4, 31, 33, 35; 9:5, 23; 10:7, 9; 12:6; 14:11, 23; 15:14, 29; 16:7, 16–17, 20, 23, 33; 17:4–6, 9; 19:21; 23:2, 4, 37, 44; 24:3; Num 1:1; 2:2, 17; 3:7–8, 25, 38; 4:3–4, 15, 23, 25, 28, 30–31, 33, 35, 37, 39, 41, 43, 47; 6:10, 13, 18; 7:5, 89; 8:9, 15, 19, 22, 24, 26; 9:2–3, 7, 13; 10:3, 10; 11:16; 12:4; 14:10; 15:3; 16:2, 18–19; 17:7–8, 15, 19; 18:4, 6, 21–23, 31; 19:4; 20:6; 25:6; 27:2; 28:2; 29:39; 31:54; Deut 16:6; 31:10, 14; Josh 8:14; 18:1; 19:51; Judg 20:38; 1 Sam 2:22; 9:24; 13:8, 11; 20:35; 2 Sam 20:5; 24:15; 1 Kings 8:4; 2 Kings 4:16–17; Is 1:14; 14:13; 33:20; Jer 8:7; 46:17; Ezek 36:38; 44:24; 45:17; 46:9, 11; Hos 2:11, 13; 9:5; 12:10; Hab 2:3; Zeph 3:18; Zech 8:19; Psa 74:4, 8; 75:3; 102:14; 104:19; Job 30:23; Lam 1:4, 15; 2:6–7, 22; Dan 8:19; 11:27, 29, 35; 12:7; Ezra 3:5; Neh 10:34; 1 Chr 6:17; 9:21; 23:31–32; 2 Chr 1:3, 6, 13; 2:3; 5:5; 8:13; 30:22; 31:3.

The verses with it in the Pentateuch are:

Gen. 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for **seasons**, and for days, and years:

Gen. 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set **time** in the next year.

Gen. 18:14 Is any thing too hard for the LORD? At the time **appointed** I will return unto thee, according to the time of life, and Sarah shall have a son.

Gen. 21:2 For Sarah conceived, and bare Abraham a son in his old age, at the set **time** of which God had spoken to him.

Ex. 9:5 And the LORD appointed a set **time**, saying, To morrow the LORD shall do this thing in the land.

Ex. 13:10 Thou shalt therefore keep this ordinance in his **season** from year to year.

Ex. 23:15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time **appointed** of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

Ex. 27:21 In the tabernacle of the **congregation** without the veil, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

Ex. 28:43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the **congregation**, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

Ex. 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the **congregation**, and shalt wash them with water.

Ex. 29:10 And thou shalt cause a bullock to be brought before the tabernacle of the **congregation**: and Aaron and his sons shall put their hands upon the head of the bullock.

Ex. 29:11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the **congregation**.

Ex. 29:30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the **congregation** to minister in the holy *place*.

Ex. 29:32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the **congregation**.

Ex. 29:42 *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the **congregation** before the LORD: where I will meet you, to speak there unto thee.

Ex. 29:44 And I will sanctify the tabernacle of the **congregation**, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

Ex. 30:16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the **congregation**; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

Ex. 30:18 Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal*: and thou shalt put it between the tabernacle of the **congregation** and the altar, and thou shalt put water therein.

Ex. 30:20 When they go into the tabernacle of the **congregation**, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

Ex. 30:26 And thou shalt anoint the tabernacle of the **congregation** therewith, and the ark of the testimony,

Ex. 30:36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the **congregation**, where I will meet with thee: it shall be unto you most holy.

Ex. 31:7 The tabernacle of the **congregation**, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle,

Ex. 33:7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the **congregation**. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the **congregation**, which *was* without the camp.

Ex. 34:18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the **time** of the month Abib: for in the month Abib thou camest out from Egypt.

Ex. 35:21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD'S offering to the work of the tabernacle of the **congregation**, and for all his service, and for the holy garments.

Ex. 38:8 And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle of the **congregation**.

Ex. 38:30 And therewith he made the sockets to the door of the tabernacle of the **congregation**, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

Ex. 39:32 Thus was all the work of the tabernacle of the tent of the **congregation** finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

Ex. 39:40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the **congregation**,

Ex. 40:2 On the first day of the first month shalt thou set up the tabernacle of the tent of the **congregation**.

Ex. 40:6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the **congregation**.

Ex. 40:7 And thou shalt set the laver between the tent of the **congregation** and the altar, and shalt put water therein.

Ex. 40:12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the **congregation**, and wash them with water.

Ex. 40:22 And he put the table in the tent of the **congregation**, upon the side of the tabernacle northward, without the veil.

Ex. 40:24 And he put the candlestick in the tent of the **congregation**, over against the table, on the side of the tabernacle southward.

Ex. 40:26 And he put the golden altar in the tent of the **congregation** before the veil:

Ex. 40:29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the **congregation**, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

Ex. 40:30 And he set the laver between the tent of the **congregation** and the altar, and put water there, to wash *withal*.

Ex. 40:32 When they went into the tent of the **congregation**, and when they came near unto the altar, they washed; as the LORD commanded Moses.

Ex. 40:34 Then a cloud covered the tent of the **congregation**, and the glory of the LORD filled the tabernacle.

Ex. 40:35 And Moses was not able to enter into the tent of the **congregation**, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

Lev. 1:1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the **congregation**, saying,

Lev. 1:3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the **congregation** before the LORD.

Lev. 1:5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the **congregation**.

Lev. 3:2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the **congregation**: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

Lev. 3:8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the **congregation**: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

Lev. 3:13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the **congregation**: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

Lev. 4:4 And he shall bring the bullock unto the door of the tabernacle of the **congregation** before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

Lev. 4:5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the **congregation**:

Lev. 4:7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the **congregation**; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the **congregation**.

Lev. 4:14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the **congregation**.

Lev. 4:16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the **congregation**:

Lev. 4:18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the **congregation**, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the **congregation**.

Lev. 6:16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the **congregation** they shall eat it.

Lev. 6:26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the **congregation**.

Lev. 6:30 And no sin offering, whereof *any* of the blood is brought into the tabernacle of the **congregation** to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

Lev. 8:3 And gather thou all the congregation together unto the door of the tabernacle of the **congregation**.

Lev. 8:4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the **congregation**.

Lev. 8:31 And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the **congregation**: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Lev. 8:33 And ye shall not go out of the door of the tabernacle of the **congregation** *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

Lev. 8:35 Therefore shall ye abide *at* the door of the tabernacle of the **congregation** day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

Lev. 9:5 And they brought *that* which Moses commanded before the tabernacle of the **congregation**: and all the congregation drew near and stood before the LORD.

Lev. 9:23 And Moses and Aaron went into the tabernacle of the **congregation**, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

Lev. 10:7 And ye shall not go out from the door of the tabernacle of the **congregation**, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

Lev. 10:9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the **congregation**, lest ye die: *it shall be* a statute for ever throughout your generations:

Lev. 12:6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the **congregation**, unto the priest:

Lev. 14:11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the **congregation**:

Lev. 14:23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the **congregation**, before the LORD.

Lev. 15:14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the **congregation**, and give them unto the priest:

Lev. 15:29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the **congregation**.

Lev. 16:7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the **congregation**.

Lev. 16:16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the **congregation**, that remaineth among them in the midst of their uncleanness.

Lev. 16:17 And there shall be no man in the tabernacle of the **congregation** when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Lev. 16:20 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the **congregation**, and the altar, he shall bring the live goat:

Lev. 16:23 And Aaron shall come into the tabernacle of the **congregation**, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

Lev. 16:33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the **congregation**, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

Lev. 17:4 And bringeth it not unto the door of the tabernacle of the **congregation**, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

Lev. 17:5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the **congregation**, unto the priest, and offer them *for* peace offerings unto the LORD.

Lev. 17:6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the **congregation**, and burn the fat for a sweet savour unto the LORD.

Lev. 17:9 And bringeth it not unto the door of the tabernacle of the **congregation**, to offer it unto the LORD; even that man shall be cut off from among his people.

Lev. 19:21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the **congregation**, *even* a ram for a trespass offering.

Lev. 23:2 Speak unto the children of Israel, and say unto them, *Concerning* the **feasts** of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my **feasts**.

Lev. 23:4 These *are* the **feasts** of the LORD, *even* holy convocations, which ye shall proclaim in their **seasons**.

Lev. 23:37 These *are* the **feasts** of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

Lev. 23:44 And Moses declared unto the children of Israel the **feasts** of the LORD.

Lev. 24:3 Without the vail of the testimony, in the tabernacle of the **congregation**, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

Num. 1:1 And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the **congregation**, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

Num. 2:2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the **congregation** shall they pitch.

Num. 2:17 Then the tabernacle of the **congregation** shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

Num. 3:7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the **congregation**, to do the service of the tabernacle.

Num. 3:8 And they shall keep all the instruments of the tabernacle of the **congregation**, and the charge of the children of Israel, to do the service of the tabernacle.

Num. 3:25 And the charge of the sons of Gershon in the tabernacle of the **congregation** *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the **congregation**,

Num. 3:38 But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the **congregation** eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

Num. 4:3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the **congregation**.

Num. 4:4 This *shall be* the service of the sons of Kohath in the tabernacle of the **congregation**, *about* the most holy things:

Num. 4:15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the **congregation**.

Num. 4:23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the **congregation**.

Num. 4:25 And they shall bear the curtains of the tabernacle, and the tabernacle of the **congregation**, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the **congregation**.

Num. 4:28 This *is* the service of the families of the sons of Gershon in the tabernacle of the **congregation**: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

Num. 4:30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the **congregation**.

Num. 4:31 And this *is* the charge of their burden, according to all their service in the tabernacle of the **congregation**; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

Num. 4:33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the **congregation**, under the hand of Ithamar the son of Aaron the priest.

Num. 4:35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the **congregation**:

Num. 4:37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the **congregation**, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

Num. 4:39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the **congregation**,

Num. 4:41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the **congregation**, whom Moses and Aaron did number according to the commandment of the LORD.

Num. 4:43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the **congregation**,

Num. 4:47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the **congregation**,

Num. 6:10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the **congregation**:

Num. 6:13 And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the **congregation**:

Num. 6:18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the **congregation**, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

Num. 7:5 Take *it* of them, that they may be to do the service of the tabernacle of the **congregation**; and thou shalt give them unto the Levites, to every man according to his service.

Num. 7:89 And when Moses was gone into the tabernacle of the **congregation** to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

Num. 8:9 And thou shalt bring the Levites before the tabernacle of the **congregation**: and thou shalt gather the whole assembly of the children of Israel together:

Num. 8:15 And after that shall the Levites go in to do the service of the tabernacle of the **congregation**: and thou shalt cleanse them, and offer them *for* an offering.

Num. 8:19 And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the **congregation**, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

Num. 8:22 And after that went the Levites in to do their service in the tabernacle of the **congregation** before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

Num. 8:24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the **congregation**:

Num. 8:26 But shall minister with their brethren in the tabernacle of the **congregation**, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

Num. 9:2 Let the children of Israel also keep the passover at his appointed **season**.

Num. 9:3 In the fourteenth day of this month, at even, ye shall keep it in his appointed **season**: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

Num. 9:7 And those men said unto him, *We are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed **season** among the children of Israel?

Num. 9:13 But the man that *is* clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed **season**, that man shall bear his sin.

Num. 10:3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the **congregation**.

Num. 10:10 Also in the day of your gladness, and in your solemn **days**, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

Num. 11:16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the **congregation**, that they may stand there with thee.

Num. 12:4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the **congregation**. And they three came out.

Num. 14:10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the **congregation** before all the children of Israel.

Num. 15:3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn **feasts**, to make a sweet savour unto the LORD, of the herd, or of the flock:

Num. 16:2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the **congregation**, men of renown:

Num. 16:18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the **congregation** with Moses and Aaron.

Num. 16:19 And Korah gathered all the congregation against them unto the door of the tabernacle of the **congregation**: and the glory of the LORD appeared unto all the congregation.

Num. 16:42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the **congregation**: and, behold, the cloud covered it, and the glory of the LORD appeared.

Num. 16:43 And Moses and Aaron came before the tabernacle of the **congregation**.

Num. 16:50 And Aaron returned unto Moses unto the door of the tabernacle of the **congregation**: and the plague was stayed.

Num. 17:4 And thou shalt lay them up in the tabernacle of the **congregation** before the testimony, where I will meet with you.

Num. 18:4 And they shall be joined unto thee, and keep the charge of the tabernacle of the **congregation**, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

Num. 18:6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the **congregation**.

Num. 18:21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the **congregation**.

Num. 18:22 Neither must the children of Israel henceforth come nigh the tabernacle of the **congregation**, lest they bear sin, and die.

Num. 18:23 But the Levites shall do the service of the tabernacle of the **congregation**, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

Num. 18:31 And ye shall eat it in every place, ye and your households: for *it is* your reward for your service in the tabernacle of the **congregation**.

Num. 19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the **congregation** seven times:

Num. 20:6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the **congregation**, and they fell upon their faces: and the glory of the LORD appeared unto them.

Num. 25:6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the **congregation**.

Num. 27:2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the **congregation**, saying,

Num. 28:2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due **season**.

Num. 29:39 These *things* ye shall do unto the LORD in your set **feasts**, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

Num. 31:54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the **congregation**, *for* a memorial for the children of Israel before the LORD.

Deut. 16:6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the **season** that thou camest forth out of Egypt.

significance of the word in the Targum Pseudo-Jonathan⁹ as a reference to Israel's appointed festivals correct? Also, why is ו present, not ו?

Note on Genesis 1:15: הַאֲיֹר is a Hiph. inf. const. from אָוַר.

Translate the Masoretic note on Genesis 1:15.

In Genesis 1:16, identify the accents of the verse. Note that “in Gen. 1:16, הַכּוֹכָבִים : וְאֵת is not preceded by Athnach, but is joined on by the accents to the part of the clause describing the ‘lesser light,’ because the stars were appointed *with the moon* to lighten up the night.”¹⁵¹⁰ Also, identify the words with a *rafe* in the verse.

In Genesis 1:16, parse לְמִנְשֵׁלֶת and הַמְאֹרֹת.

Deut. 31:10 And Moses commanded them, saying, At the end of *every* seven years, in the **solemnity** of the year of release, in the feast of tabernacles,

Deut. 31:14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the **congregation**, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the **congregation**.

⁹ “Then God said, “Let there be lights in the firmament of the heavens, to divide between the daytime and the nighttime, and let them be for signs and for appointed times of festivals, and by which to count the calculation of the days, and for sanctifying the new moons and the new years, the intercalation of months and the intercalation of years, and the solstice of the sun and the birth of the new moon and the solar cycle,”

¹⁵ Comp. Jer. 31:35: ‘Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night.’ [Footnote in Wickes.]

¹⁰ William Wickes, *Two Treatises on the Accentuation of the Old Testament*, vol. 2 (Oxford: Clarendon Press, 1887), 37.

Note on Genesis 1:17: אֲרִיר is a Hiph. inf. const. from אָרַר.

Translate the Masoretic note on Genesis 1:18.

Note on Genesis 1:20: יַעֲרֹפֵךְ is a Polel imp. 3ms juss. from עָרַף.

In Genesis 1:20, parse הַיָּה. Compare pg. 79, Paragraph 80 of Lambdin.

Does Genesis 1:20 teach that animals have a soul? Does the use of the word *soul* distinguish man from the animals? What does Genesis teach is the difference between mankind, the animal kinds, and the plants? Compare the other texts with נֶפֶשׁ הַיָּה in the Old Testament: Genesis 1:20, 24, 30; 2:7, 19; 9:12, 15–16; Ezekiel 47:9. For texts that are not going to be translated this semester, namely, Genesis 2:7, 19; 9:12, 15-16; Ezekiel 47:9, you can use English translations, interlinears, or whatever other tools you wish to figure out what the Hebrew text is saying.

Note on Genesis 1:21: Is הַיָּה is a 3ms suffix. Note also concerning לְמִינֵהֶם:

The Hebrew form, which is the equivalent of לְמִינָם *l'minām* [the regular form], is constructed on the analogy of nouns derived from *Lāmedh-Hē'* stems. It nevertheless appears strange at first, since the pronominal suffix refers to נֶפֶשׁ הַיָּה *nepheš hayyā* [sing. fem., 'living creature'], and therefore we should have expected לְמִינָהּ *l'mināh* ['her kind']. But possibly the suffix is in agreement, by attraction, with the number and gender of the preceding word מַיִם *mayīm* ['waters']; cf. 1 Sam. 2:4: חַטָּיִם חֲתוּמֵי חַטָּיִם *qesheth gibbōrīm ḥattīm* ['the bow of the mighty men is broken']; חַטָּיִם *ḥattīm*, rendered 'broken', agrees in number and gender not with חַטָּיִם *qesheth*

(fem. sing., ‘bow’) but with גִּבּוֹרִים *gibbōrīm* (mas. pl., ‘mighty men’).¹¹

Identify the accents in Genesis 1:21. Note pgs. 106-107, 119, 129 of *A Treatise on the Accentuation of the Twenty-One so-called Prose Books of the Old Testament*, William Wickes, for useful information on two of the accents in the verse.

Note on Genesis 1:22: יִבְרָךְ is a Piel w-cons. 3ms from בָּרַךְ.

Note on Genesis 1:24: הַיְוֹצֵא is a Hiphil imp. 3fs juss. from יָצָא. Also, concerning וַתִּיָּתֶן, note Gesenius, *Hebrew Grammar* 90k-o:

[T]he . . . terminatio[n] . . . הַיְוֹצֵא [is] most probably to be regarded (with Barth, l. c., p. 597) as having originated on Hebrew soil in order to emphasize the *constr. st.*, [construct state] on the analogy of the *constr. st.* of terms expressing relationship. . . . [A] strong argument for Barth’s theory is the fact that these *litterae campaginis* are almost exclusively used to emphasize the close connexion of one noun with another, hence especially in the *constr. st.* Consequently it seems in the highest degree probable that all these uses are based upon forms in which the *constr. st.* is expressly emphasized by a special termination[.] . . . Like הַיְוֹצֵא, הַיְוֹצֵא is also used only to emphasize the *constr. st.* . . . and must therefore have a similar origin, but its exact explanation is difficult. . . . The instances found are: . . . [o]f the ending הַיְוֹצֵא (always with the tone): in prose only in the Pentateuch, but in elevated style, Gn 1:24 הַיְוֹצֵא הַיְוֹצֵא *the beast of the earth* (= הַיְוֹצֵא הַיְוֹצֵא ver. 25); similarly in Ps 50:10, 79:2, 104:11, 20, Is 56:9 (twice), Zp 2:14; otherwise only in הַיְוֹצֵא הַיְוֹצֵא *son of Zippor*, Nu 23:18; הַיְוֹצֵא הַיְוֹצֵא *son of Beor*, Nu 24:3, 15; and הַיְוֹצֵא הַיְוֹצֵא *a fountain of waters*, Ps 114:8.

In Genesis 1:24, translate the textual-critical footnote. (Note: It is good to know how to understand and translate the notes supplied by Ginsburg. Nevertheless, since God has perfectly preserved the Hebrew *Textus Receptus* that underlies the KJV (Psalm 12:6-7; Proverbs 30:5; Isaiah 59:21; Matthew 28:18-20; Revelation 22:18-19), textual notes that promote variants from the TR/KJV should be rejected, and a heavy bias in favor of the reading contained in the text itself being the preserved Word of God should be maintained.)

¹¹ Umberto Cassuto, *A Commentary on the Book of Genesis: Part I, From Adam to Noah (Genesis I–VI 8)*, trans. Israel Abrahams (Jerusalem: The Magnes Press, The Hebrew University, 1998), 51.

In Genesis 1:26, specify the category of usage for **יִיְרְדוּ** in the construction **יִיְרְדוּ . . . נִעְשָׂה**. See Lambdin, para. 107, pgs. 118-119.

In Genesis 1:26, parse **בְּצַלְמֵנוּ** and **בְּדְמוּתֵנוּ**. Explain the theological significance of the suffixes (cf. Genesis 3:22; 5:1-2; 11:5-7; Job 33:4; 35:10 [“my Maker,” **עֲשֵׂי**, is plural]; Psalm 100:3; 149:2 [“Him that made him,” **עֲשֵׂיו**, is a plural participle]; Ecclesiastes 12:1 [“thy Creator,” **בּוֹרְאֵיךָ**, is plural] Isaiah 6:8; 40:13-14; 44:24; John 5:19; 1 John 5:7) in connection with the number of the verb **נִעְשָׂה**. Consider that “the *we* of majesty does not exist in Hebrew.”¹² That is, “[a] plural of majesty or intensification does [arguably] occur in Hebrew with nouns . . . not however with pronouns. Pronouns are always countable plurals. For this reason, grammatically the ‘us’ cannot be a plural of majesty or intensification.”¹³ Is the plural a reference to God and the angels, to the Trinity, or to something else?

Genesis 1:26-27 (cf. 5:3; 9:6) calls man the image of God (cf. James 3:9). The New Testament affirms that Christians “have put on the new *man*,” and this new man is being “renewed in knowledge after the image of him that created him” (Colossians 3:10; cf. Ephesians 4:24), a process completed in the eschaton (1 Corinthians 15:49). It also affirms that Christ is “the image of the invisible God” (Colossians 1:15; cf. Romans 8:29; 2 Corinthians 4:4; Hebrews 2:5-13 & Psalm 8). How are the Biblical statements related about Christ as the Image of God, regenerate man as the image of God, and all mankind as the image of God?

¹² Pg. 350, *A Grammar of Biblical Hebrew*, Jouon-Muraoka.

¹³ Pg. 78, *Genesis: A Commentary*, Bruce K. Waltke.

Note on Genesis 1:28: **יְבָרֵךְ** is a Piel w-cons. 3ms from **בָּרַךְ**, and **וַיְכַבְּשֵׁהָ** is **כָּבַשׁ** with a 3fs suffix on the verb (**וָהָ**).

Identify the accents in Genesis 1:28.

Translate the note on Genesis 1:29.

In Genesis 1:29, parse **אֶכְלֶהָ**. Also name the vowels on the word.

In Genesis 1:29, consider the relationship of the **הִנֵּה** clause and the following clause which begins with the *athnach*. See para. 135, pgs. 168-170, Lambdin, for help.¹⁴

In Genesis 1:29-31, what was the diet of all the animals? What significance does this have on the question of young versus old earth creationism and evolution? How do the erroneous views of this passage attack the character of God?

¹⁴ While Lambdin has useful information on **הִנֵּה** clauses on those pages, his advocacy of dynamic equivalence and his argument that **הִנֵּה** should not be rendered as “behold” or something similar, as in the Authorized Version, is incorrect.

Translate the textual-critical note on Genesis 1:30.

In Genesis 1:30, אֶת־כָּל־יֵרֶק עֵשֶׂב לְאֹכְלָהּ begins with the direct object marker. Where is the verb for this clause? The Hebrew critical text (BHS) suggests that the word נִתְּתִי has dropped out of 1:30, which would mean that God's promises to preserve His Word would have failed (Psalm 12:6-7). Is the critical text correct? Must the Hebrew be emended?

What is different about the numeral in Genesis 1:31 and those in 2:1-3 from those in 1:5, 8, 13, 19 & 23? What is the significance of this difference?

Note on Genesis 2:1: וַיִּכְלֶיךָ is a Pual (imperf.) w-cons. 3mp from כָּלָה. Note also that “the *imperfect consecutive* is used . . . [a]s a final summing up of the preceding narrative, e.g. Gn 2:1, 23:20 וַיִּהְיֶה הַשָּׂדֶה לְאִיֶּקֶם גֹּיִר so (in this way) *the field became (legally) the property of Abraham, &c.*; 1 S 17:50, 31:6” (Gesenius, *Hebrew Grammar*, § 111i-k).

Note the following on the construction of Genesis 1:1-2:3 by the Jewish scholar Umberto Cassuto:

In view of the importance ascribed to the number seven generally, and particularly in the story of Creation, this number occurs again and again in the structure of our section. The following details are deserving of note:

(a). After the introductory verse (1:1), the section is divided into *seven* paragraphs, each of

which appertains to one of the seven days. An obvious indication of this division is to be seen in the recurring sentence, *And there was evening and there was morning, such-and-such a day*. Hence the Masoretes were right in placing an open paragraph [i.e. one that begins on a new line] after each of these verses. Other ways of dividing the section suggested by some modern scholars are unsatisfactory.

(b–d). Each of the three nouns that occur in the first verse and express the basic concepts of the section, viz *God* [אלהים *Elōhīm*] *heavens* [שָׁמַיִם *šāmayim*], *earth* [אֶרֶץ *tserē*], are repeated in the section a given number of times that is a multiple of *seven*: thus the name of *God* occurs thirty-five times, that is, five times *seven* (on the fact that the Divine Name, in one of its forms, occurs seventy times in the first four chapters, see below); *earth* is found twenty-one times, that is, three times *seven*; similarly *heavens* (or *firmament*, רָקִיעַ *rāqīa*) appears twenty-one times.

(e). The ten sayings with which, according to the Talmud, the world was created (Aboth v 1; in B. Rosh Hashana 32a and B. Megilla 21b only nine of them are enumerated, the one in 1:29, apparently, being omitted)—that is, the ten utterances of God beginning with the words, *and ... said*—are clearly divisible into two groups: the first group contains *seven* Divine fiats enjoining the creation of the creatures, to wit, ‘Let there be light’, ‘Let there be a firmament’, ‘Let the waters be gathered together’, ‘Let the earth put forth vegetation’, ‘Let there be lights’, ‘Let the waters bring forth swarms’, ‘Let the earth bring forth’; the second group comprises three pronouncements that emphasize God’s concern for man’s welfare (*three* being the number of emphasis), namely, ‘Let us make man’ (not a command but an expression of the will to create man), ‘Be fruitful and multiply’, ‘Behold I have given unto you every plant yielding seed’. Thus we have here, too, a series of *seven* corresponding dicta.

(f). The terms *light* and *day* are found, in all, *seven* times in the first paragraph, and there are *seven* references to *light* in the fourth paragraph.

(g). *Water* is mentioned *seven* times in the course of paragraphs two and three.

(h). In the fifth and sixth paragraphs forms of the word חַיָּוָיָה *chayyā* [rendered ‘living’ or ‘beasts’] occur *seven* times.

(i). The expression *it was good* appears *seven* times (the seventh time—*very good*).

(j). The first verse has *seven* words.

(k). The second verse contains fourteen words—twice *seven*.

(l). In the *seventh* paragraph, which deals with the *seventh* day, there occur the following three consecutive sentences (three for emphasis), each of which consists of *seven* words and contains in the middle the expression *the seventh day*. . . [In Genesis 2:2-3a the passage] consists of three consecutive, parallel lines, each of which contains *seven* words and is divided into two parts, the first part ending in every case, like a threefold refrain, with the words—*the seventh day*.¹⁵ . . .

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מִלְּאֲכָתּוֹ אֲשֶׁר עָשָׂה
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ

(m). The words in the seventh paragraph total thirty-five—five times *seven*.

To suppose that all this is a mere coincidence is not possible.

§ 6. This numerical symmetry is, as it were, the golden thread that binds together all the parts of the section and serves as a convincing proof of its unity against the view of those . . . who consider that our section is not a unity but was formed by the fusion of two different accounts, or as the result of the adaptation and elaboration of a shorter earlier version . . . [by] the source P.¹⁶

Note also the comments of Mathews:

Repetition of creation-sabbath language is found in the construction of the tabernacle: Moses

¹⁵ I have here removed Cassuto’s English translation for the purposes of this class, and replaced it with the Hebrew text below with the appropriate words placed in italics.

¹⁶ U. Cassuto, *A Commentary on the Book of Genesis: Part I, From Adam to Noah (Genesis I–VI 8)*, trans. Israel Abrahams (Jerusalem: The Magnes Press, The Hebrew University, 1998), 13–15, 61.

“saw” all the work the people “had done,” and he “blessed” them.²²¹ Linkage between creation-sabbath and Moses’ tabernacle binds God’s first work at creation with his newly directed work among Israel. The rare wording *rúah ʾēlōhīm* of 1:2 appears again in Exod 31:3, where Bezalel receives the “Spirit” for the purpose of constructing the tabernacle.²²² This tie between cosmic Creator and Israel’s Redeemer who formed them at Sinai explains the special importance given to Sabbath observance by the Hebrew community (Exod 20:8–11; 31:14; 35:2). After the construction of the wilderness tabernacle, the Sabbath was deemed the sign of the covenant between God and the nation (31:13, 17). According to the tabernacle narrative (Exod 25–40), Israel’s Sabbath and creation’s rest meet in the holy place: the Creator who sanctified the seventh day because of “rest” (2:2–3) is the covenant Lord, who sanctifies his people and tabernacles among them (e.g., Exod 31:12–17).²²³ As with man, made in the *imago Dei*, the earthly tabernacle also followed a “pattern” revealed by God to Moses at Sinai (Exod 25:9, 40; cf. Heb 8:5). Worship then is related to the created order itself, which existed before the formation of Israel and its sanctuary at Sinai.²²⁴ Worship is for all humanity—all those created in the “image of God.” The observance of Israel’s sacred custom of weekly and annual sabbaths was an expression of and attestation to God’s presence as their Creator-Covenant Lord.¹⁷

Finally, note the intricate verbal allusions in Exodus 20:8-11 to Genesis 2:1-3:

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃

²²¹ For parallel language see Exod 39:43a (Gen 1:31); 39:32a (2:1); 40:33 (2:2); and 39:43b (2:3a). The same conclusion is echoed at the end of the establishment of the sanctuary in Canaan and the division of the land in Josh 19:51 (suggested by J. Blenkinsopp, “The Structure of P,” *CBQ* 38 [1976]: 275–76).

(Note for this syllabus, not by Mathews.) For ease of comparison, I have placed the texts with linguistic parallelism below:

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃ Ex. 39:43

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃ Gen. 1:31

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃ Ex. 39:32

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃ Gen. 2:1

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃ Ex. 40:33

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃ Gen. 2:2

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃ Ex. 39:43

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֵתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת׃ Gen. 2:3

²²² See, e.g., M. Fishbane, *Text and Texture: Close Readings of Selected Biblical Texts* (New York: Schocken Books, 1979), 12.

²²³ See H. N. Wallace, “Genesis 2:1–3—Creation and Sabbath,” *Pacifica* 1 (1988): 235–50.

²²⁴ Noted by J. Blenkinsopp, *The Pentateuch: An Introduction to the First Five Books of the Bible* (New York: Doubleday, 1992), 218.

¹⁷ K. A. Mathews, *Genesis 1-11:26*, vol. 1A, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1996), 177–178.

Note on Genesis 2:2: כִּלָּה is a Piel w-cons. 3ms apoc. from כָּלָה.

Translate the textual-critical note on Genesis 2:2.

Note on Genesis 2:3: יִבְרָךְ is a Piel w-cons. 3ms from בָּרַךְ, and יִקְרָא is a Piel w-consc. 3ms from קָרָא. In relation to the phrase בְּרָא אֱלֹהִים לַעֲשׂוֹת, note: “The infinitive with ל is very often used after a verb to express an action which gives more details about or explains the preceding action.”¹⁸

Translate the Masoretic note on Genesis 2:3.

What is the climax of the creation account in 1:1-2:3? What did that teach Israel, and what should it teach us?

What is the theological significance of God’s actions in 2:1-3? What would they have taught Israel? How do they apply to us today? Does Genesis 2:1-3, considered in conjunction with other Biblical texts such as Exodus 20:8-11; 31:13, 17; Deuteronomy 5:3, 12-15; Nehemiah 9:13-14; Ezekiel 20:10-12; Acts 20:7; 1 Corinthians 16:2; Colossians 2:16; and especially Paul’s inspired commentary on Genesis 2:1-3 in Hebrews 4:4 (cf. 3:7-4:13 & the fact that the word “rest” in 4:9 is *sabbatismos*, σαββατισμός, “sabbath-rest”)¹⁹ support the Seventh-Day Adventist²⁰ position that the Saturday Sabbath is binding upon all people from the moment of creation and to eternity to come, the

¹⁸ Paul Joüon and T. Muraoka, *A Grammar of Biblical Hebrew* (Roma: Pontificio Istituto Biblico, 2006), pg. 407, sec. 124o.

¹⁹ The other instances of the word *rest* in Hebrews 3:7-4:11 are forms of καταπαύω; the use of σαββατισμός in Hebrews 4:9 is a NT *hapax legomenon*.

²⁰ Concerning Seventh-Day Adventist theology, note the resources at <http://faithsaves.net/seventh-day-adventism-and-saturday-sabbath-keeping/>.

Puritan²¹ position that the Saturday Sabbath was binding upon all people from creation until the resurrection of Christ, and from the resurrection until the end of the world the Sabbath is transferred to Sunday and the first-day Sabbath is binding upon all people,²² the Lutheran²³ position that the Sabbath commandment was given to the Jews alone and does not concern Christians, although rest and worship are still required but not tied to a particular day, or the dispensational view that the Sabbath was for the Jews alone and was fulfilled in Christ, while the Lord's Day, the first day of the week, (Revelation 1:10) may follow certain principles of the Sabbath but is not a Christian Sabbath?²⁴

²¹ Concerning Reformed theology, consider the resources at <http://faithsaves.net/the-reformed-doctrine-of-salvation/>, <http://faithsaves.net/soteriology/>, <http://faithsaves.net/ecclesiology/>, and <http://faithsaves.net/were-the-reformers-heretics/>.

²² For example, the Westminster Assembly stated:

As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: [Exod. 20:8, 10, 11; Isa. 56:2, 4, 6, 7; [Am. ed. Isa. 56:6] which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week [Gen. 2:2, 3; 1 Cor. 16:1, 2; Acts 20:7] which in Scripture is called the Lord's day [Rev. 1:10], and is to be continued to the end of the world, as the Christian Sabbath [Exod. 20:8, 10, with Matt. 5:17, 18]. (Philip Schaff, *The Creeds of Christendom, with a History and Critical Notes: The Evangelical Protestant Creeds, with Translations*, vol. 3 [New York: Harper & Brothers, 1882], 648–649)

²³ Concerning Lutheran theology, consider <http://faithsaves.net/Bible-truths-Lutheran-friends/> and the sources mentioned in the previous footnote.

²⁴ Cf. *Perspectives on the Sabbath: Four Views*, ed. Christopher John Donato. Nashville, TN: B & H, 2011.