A Study of the Hebrew Infinitive Absolute and Its Translation in the LXX of the Pentateuch

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This Honors thesis entitled

“A Study of the Hebrew Infinitive Absolute and Its Translation in the LXX of the Pentateuch”

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Translation and textual criticism are two closely related fields. When translating from the original language of the Biblical text there are places variant readings occur between manuscripts. In these places the textual variant may have an impact on how those passages are translated. The translator must interact with these textual variants in order to make a decision as to which reading seems original. One area in which these two fields overlap is in the study of the Septuagint (LXX). This ancient translation is useful for textual criticism in that it provides a text that pre-dates some of the earliest manuscripts that were available for study, until the discovery of the Dead Sea Scrolls in 1947. However, even with the discovery of the Dead Sea Scrolls, the LXX is still useful for textual criticism due to the fact that recent studies on translation techniques have shown that the translations that seemed to point to a different Hebrew Vorlage are actually just a free translation by the translators. Translation techniques are any regularly used method to translate a lexeme or syntactic construction. An example of this would be the use of the Greek word κωπος to translate the Hebrew Divine Name יהוה. The reason for studying these translation techniques is that by understanding them it becomes easier to distinguish what is a legitimate variant reading.

In regards to the field of translation, the LXX is a Greek translation of the Hebrew Bible. The translation process of the LXX most likely began sometime around the Third Century B.C., however, this date is somewhat debated. It is also likely that those translators who produced this massive work began with the Pentateuch and from there a multitude of translators worked to complete the rest of the Old Testament over a long period of time. Problems arise, however,

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2 The Vorlage is the text that the other manuscripts are copies of. In the case of the LXX it is the text that was used in the translation process.
3 Wegner, 93.
because the LXX does not always provide a literal translation from the Hebrew into the Greek. In many instances a literal translation from the Hebrew to the Greek would most likely be confusing and made up of poor grammatical constructions. This is similar to how a literal translation from Hebrew to English would be confusing to English readers. The field of translating is a difficult one at times. Jerome, the man who translated the Latin Vulgate is quoted as saying of translation

"Translation... is a difficult, almost impossible art, to master. Languages vary so in their order of words, in their individual metaphors, and in their native idioms. The translator is thus faced with a choice between a literal, word-for-word rendering (which is certain to sound absurd and so be a travesty of the original) and something much freer (in which case he is liable to be accused of being unfaithful)."

Adding to the difficulty of deciphering these translations is the fact that even among the manuscripts of the LXX there are text critical issues. By studying the LXX and the possible translation techniques that might have been used to move from Hebrew to Greek an opportunity arises that allows for an attempt to recreate the Hebrew Vorlage of the LXX. This is useful in that it helps to see where possible variants may be between the Vorlage of the LXX and the Masoretic Text (MT).

In studying the translation techniques of the LXX, one must narrow the focus. This is because the total number of possible translation techniques is not known. In order to discover these different translation techniques, as well as to be certain of their existence, individual lexemes or syntactic constructions must be studied to find patterns that support or deny the proposed translation technique. The focus for this study was on the Hebrew Infinitive Absolute (IA). The reasoning behind this choice was that the IA can be found in different kinds of

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construction that would be translated differently. There has also been some study done on this verbal form by Emanuel Tov. His study, however, focused on what he called the “Infinitive Absolute Construction,” which is more commonly referred to by Hebrew scholars as the paronomastic construction. In focusing on this construction, Tov did not examine the remaining usages that do not occur in a paronomastic construction. This study examined a part of his findings in the Pentateuch, as well as the uses of the IA that were not considered “Infinitive Absolute Constructions.” In order to go deeper in this study it was first necessary to understand what the IA in Biblical Hebrew (BH) is, what it does, and how it is used in certain constructions. It was then necessary to look at examples of how the LXX translated the various instances of the IA. Once the LXX constructions were analyzed a comparison was attempted and a conclusion was attempted to be drawn. The comparison that was attempted regarded what verbal or nominal forms were used to translate the IA depending on the use of the IA in individual passages.

BH has two categories of non-finite verbs. These categories are infinitives, which designate the action or situation of a verb, and participles, which refer to the actor of a verb. Within the category of infinitives, there are two distinct forms, the infinitive construct and the IA. The IA differs in form from the infinitive construct in that it cannot be combined with other grammatical or lexical morphemes, meaning that the IA cannot be governed by a preposition or take a pronominal suffix. The IA in BH has a wide variety of functions. These functions include; 1) acting as a noun in nominative (subject), accusative (object), and genitival (possessor

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or source) relationships, 2) acting as an adverb, modifying a finite verb, and 3) substituting for a verb (both finite and non-finite). 8

1. Paronomastic IAs

The most common use of the IA is in the paronomastic construction. A paronomastic construction is an instance where the IA may precede or follow a finite verb of the same root, and often of the same stem. According to Webster, about 55% of the time the IA occurs with a finite verb of the same root. 9 Waltke and O’Connor note that when the IA is used paronomastically, it shares the same stem as the finite verb, and often the root as well. 10 An example of this occurs in Gen. 2:17 where there is a Qal IA followed by a Qal imperfect.

There are, however, instances where the IA and the finite verb do not share the same stem, such as when the Qal IA is bracketed with the Niphal (Exod. 19:13),

with the Piel (2 Sam. 20:18),

Hiphil (Gen 46:4),

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9 Webster, 282.
10 IBHS, 584.
and Hithpael (Isa. 24:19). 11

In either case, whether the words share the same stem or not, these constructions use the infinitive as an internal accusative, which is a nominal use of the IA. In BH an accusative noun is said to modify the verb, acting as either an object (indicating the direction of the action) or specifying other aspects of the verbal action. 12 An internal accusative is an accusative used as the object of the verb that functions adverbially. 13 Thus the paronomastic use of the IA intensifies the finite verb, causing this usage to be called the intensifying infinitive. 14 When this construction is used, the author/speaker expresses his conviction of the truth of what he said regarding the action. Thus, when this construction has been used, listeners are not able to claim that the speaker was unclear regarding their statement. 15 The paronomastic construction helps to clarify and emphasize the speaker’s perspective or mood. Paronomastic constructions are usually translated into English with glosses such as surely, certainly, definitely, indeed, clearly, or in fact. 16

2. IAs as Adverbial Complement

Another nominal use of the IA in BH is as an adverbial complement. Adverbial complements are nouns used in the place of an adverb to denote time, place, condition, manner, and specification, thus detailing a feature of the verbal action. 17 When the IA is used in this way

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11 BHRG, 158.
12 Ibid., 161.
13 Ibid., 167.
14 Ibid., 584.
15 BHRG, 158.
16 Webster, 282.
17 IBHS, 169.
it describes the attendant circumstance of the situation represented by the finite verb. This is most commonly found where there is a non-paronomastic IA paired with a finite verb without the use of a vav conjunction. It is also possible for an IA to be paired with another IA that follows the finite verb and the two of them together act as adverbial complements, such as in Gen. 8:5.18

The adverbial infinitive may also be bracketed by a paronomastic pairing. These pairings will almost always come after the main verb that they are modifying. These two IAs will be connected to each other with a vav conjunction. According to Webster, the most common word in these pairings is נַשָּׁל.19 Other words of motion such as בָּשָׂב and קִרְטוֹס are also commonly used in these pairings. This kind of construction often indicates repetition or continuance (Gen. 8:7).20

The uses of this construction may also indicate a simultaneous action (Jud. 14:9).21

3. Other Nominal Uses

Other nominal uses of the IA include the following: as the subject of a verbal clause (2 Sam. 1:4; Job 6:25), subject or predicate of a verbless clause (Prov. 25:27; Isa. 32:17), object of a preposition (2 Kgs. 13:17), or the genitive in a construct phrase (Isa. 14:23). Jouon notes that the previously stated uses are rather rare of the IA and are more common uses of the infinitive

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18 BHRG, 160; IBHS., 588-89.
19 Webster, 284.
20 IBHS, 589.
Construct.\textsuperscript{22} The IA can also be used as a direct object (Isa. 1:17), the adverbial accusative of state (Mic. 6:8), adverbial accusative of specification (Isa. 59:12-13), or in a double accusative construction (Lam. 3:45). These differ from the other nominal uses because the previous constructions were in the accusative case, but describe the attendant circumstances of the main verb.\textsuperscript{23} Typically these nominal uses are found when the IA is used on its own or as part of a list. According to Webster, approximately 33\% of these instances have the IA acting as a noun.\textsuperscript{24} Often when the IA is acting as a noun, it will be translated into English with a gerund.\textsuperscript{25}

4. IA as Adverb

Outside of the nominal uses, the IA may also take the place of an adverb or adjective. Of the instances where the IA occurs individually or in a list, approximately 20\% act as adverbs or adjectives. These uses are usually words such as הָעַבָּד and הִשְׁעָן.\textsuperscript{26} The two previous words, as well as others in the Hiphil stem, are usually considered as adverbs. Other words that are IAs used as adverbs include הָעַבָּד, הָעָבָד, and הָיָה.\textsuperscript{27} Examples of this use in the Old Testament include Deut. 9:21, 13:15; 1 Sam. 26:21; and Josh. 3:16.

Deut. 9:21

\[\text{Note that } הָעַבָּד \text{ is a Piel IA and not a Hifil.}\]
5. Verbal Uses of the IA

Since the IA is a kind of verbal noun, it has the ability to be used in places where one would expect a verb. When an IAs stands alone or in a list it is possible to translate it as an imperative or jussive in about 18% of these occurrences. 28 When the IA is used in the place of an imperative or jussive, it will be asyndetic (without the vav conjunction) and at the beginning of its clause. This use of the IA is predominantly used to express divine commands, legislative commands, or legislative jussives. 29 The IA may also be used in place of a cohortative, jussive, perfective, and non-perfective verb, as well as in proverbial statements. The manner in which the IA is used can be determined in part by the use of the vav conjunction. An infinitive without vav has no formal or clear connection with the preceding statement. 30 Occurrences of an IA used as a finite verb without vav usually occur in direct speech. 31 An IA with a vav may also be used in the place of a finite verb. Webster notes that there are 110 instances of the IA with vav outside of those IAs that have been paired with other words to modify the main verb. Of those instances, 35 are paronomastic, leaving 75 instances where there is no main verb linked to the IA. Because of this the infinitive then becomes the verb and the context supplies the subject and other verbal information. 32 A. Rubinstein notes 45 instances where the IA with vav follows a finite verb and continues the preceding verb in a similar way to vav-consecutive forms. 33 According to Waltke and O’Connor, the IA with vav functioning as a verb is similar to its use as an adverbial complement, because in both cases the IA qualifies a leading verb. The distinction is determined

28 Webster, 285.
29 IBHS, 593.
30 Ibid., 594.
31 BHRG, 161.
32 Webster, 286-87.
by the presence, or absence, of the waw conjunction. They write “Without waw the infinitive is
adverbial, qualifying the same situation as the verb; with waw the infinitive is used as a finite
verb and represents a situation subordinate to the leading verb.”

The IA in BH is also able to be used in place of non-finite verbs. These verbal nouns are
able to take the place of participles as well as infinitive constructs. When the IA takes the place
of a participle, its function is similar to that of an adverbial-accusative. The IA appears to be
used as a participle more clearly in a verbless clause (Ezek. 1:14) or in a mixture of infinitives
and participles (Esth. 8:8; Jer. 7:18). How an IA is used as an infinitive construct can be
determined by the presence or absence of a waw conjunction. An IA without waw may demonstrate
the infinitive construct’s use as a verbal complement (Isa. 42:24). With a waw conjunction the IA
will have the same use as a preceding infinitive construct (Exod. 32:6; 1 Sam. 22:13). According to van der Merwe et al., the use of the IA as an infinitive construct is rare. Webster
notes that in many cases containing rare constructions there may be a text critical issue to
consider.

**LXX Translations of the IA**

Emanuel Tov has done a large amount of work in identifying how IA constructions in the
Hebrew Old Testament have been translated into the LXX. In his essay _Renderings of
Combinations of the Infinitive Absolute and Finite Verbs in the Septuagint—Their Nature and
Distribution_, he has outlined some of the most common ways the LXX translators attempted to
render the IA when it has been paired with a finite verb. Tov used the work of Henry St. John

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34 IBHS, 596.
35 Ibid., 597.
36 BHRC, 162.
37 Webster, 288.
Thackeray in his study on the translation of the IA into the LXX. Both Tov and Thackeray agree that an exact equivalent in the Greek is rare. The two examples of exact equivalents are Josh. 17:13 and Jer. 44(51):25. It appears as though what Tov defines as an exact equivalent is when the BH text has a paronomastic IA and the LXX uses an infinitive with a finite verb from the same root. The closest rendering outside of the two previous examples is the use of an adverb or an adjective in the LXX to reflect the idea in the Hebrew of the IA as strengthening the finite verb in these paronomastic constructions. These constructions are rare in the LXX. More common constructions in the LXX for the IA construction include a finite verb with a noun in either the dative or accusative (less frequent) cases, or to use a finite verb with participle. Typically a cognate noun or participle is used, but occasionally a supplementary or synonymous root will be used. According to Tov, the use of the finite plus cognate noun or participle is the common construction used to translate a paronomastic IA, in order to show the close relationship between the two words. In Greek the constructions using a cognate noun in the dative case may be able to be translated with the glosses “utterly,” “fervently,” or “earnestly.” There are also instances where the paronomastic IA is rendered by a single finite verb. While Tov focused only on the paronomastic use of the IA this work will attempt to look at all possible constructions of the IA in the Pentateuch. Tov’s work included the entirety of the OT, whereas this work studies the IA uses in the Pentateuch. The reason for restricting the research to the Pentateuch is to make the study more manageable and because the Pentateuch is considered to be

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39 Tov makes no mention to what the cases of the participles were in his paper, however it appears as though the participles are commonly in the nominative case.
41 Tov, 248-49, 51.
a complete unit from an early period of BH, thus making it its own corpus of evidence from which to study the use of the IA from the point of view of linguistic usage.

**LXX Translation of the IA in the Pentateuch**

As stated earlier, the IA in BH has many different functions and common constructions that help to determine the function of the IA in the passage. The most common construction including the IA is the construction that Tov discusses in his essay, the paronomastic IA. This construction occurs approximately 55% of the time an IA is used; however, in the Pentateuch the paronomastic construction (Section 1a.) accounts for nearly 78% of the uses of the IA. The other 22% is made up of IAs that have been paired with words in non-paronomastic constructions (Section 1b) (2%), Piel and Hifil IAs used as adverbs (Section 1d) (5%), and IAs that stand alone or in pairs in the place of finite and non-finite verbs (Section 1e) (15%).

1a. Paronomastic

Tov's study of the "Infinitive Absolute construction" (paronomastic) seems to be consistent throughout the Pentateuch. There are some instances of the IA that he does not label in his work, possibly due to errors in the software that he used at the time of his study. The most common construction in the LXX to translate the paronomastic IA construction is the dative cognate noun and the finite verb. Tov notes that there are at least 84 uses of this construction in the Pentateuch of the LXX.\(^{42}\) It appears as though the majority of these uses are translations of the phrase הנש התח or instances where there is an IA and an imperfect. The next most common construction of the paronomastic IA is a finite verb and a participle. Tov marks at least 31 instances of this construction. Similar to the dative and finite verb construction, this construction

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\(^{42}\) Ibid., 253.
seems most often to be the result of an IA with an imperfect. The construction in the BH of the Pentateuch that seems to be the most common is the IA and the imperfect, so the fact that it appears to be the most common source of the most common translations is not surprising.43

2a. Pairings of IAs

Most of the pairings of IAs in the BH of the Pentateuch use πάντα or some other verb of motion. The most common translation of this construction uses a participle of the verb πορεύομαι for πάντα and then the other IA is either not translated or a finite verb is used. The number of paired IAs in the Pentateuch is small, since it only accounts for approximately 2% of all of the IAs in the Pentateuch. The small number of uses makes it difficult to draw an accurate conclusion about whether or not this would be a common translation technique for this construction.44 Examples of this construction include:

Gen 8:3

καὶ ἐνεδίδον τὸ ὄνειρον πορευόμενον ἀπὸ τῆς γῆς, ἐνεδίδον καὶ ἠλαττονοῦτο τὸ ὄνειρο μετὰ πεντήκοντα καὶ ἐκατὸν ἡμέρας.

Gen 8:7

καὶ ἀπέστειλεν τῶν κόρακα τὸν ἰδέων εἰ κεκόπικεν τὸ ὄνειρο, καὶ ἔστειλεν οὐχ ἑπέστρεψεν διὸς τὸν ἑρανθήναι τὸ ὄνειρο ἀπὸ τῆς γῆς.

3a. IAs as Adverbs

In the Hebrew OT, IAs used as adverbs lack the vav conjunction. Of the constructions that use IAs that function regularly as adverbs none of them have a vav conjunction in front of

43 See appendix 1b (a-l).
44 For examples of this construction see appendix 2b (a-c).
the infinitive.\textsuperscript{45} In the Pentateuch two IAs are regularly used as adverbs. The more common word is the Piel IA מֵרַע. This word comes from the root רָע, which when used with another verb has a strong adverbial force. It is often translated as “hasten” or “quickly” in English.\textsuperscript{46} In passages where this word is used, it is found immediately following the verb that it modifies. This word is usually translated with some form of the word ταχύς. This Greek word is an adverb that is commonly used to refer to a short period of time and seems to have a similar semantic range to that of רָע.\textsuperscript{47} An example of this may be found in Exodus 32:8.

There are two instances in the LXX where this word is not translated.

The second word used regularly as an adverb is בָּשָׁר. This word is a Hifil IA and is commonly translated in the LXX as σφόδρα, but can also be translated as ακριβῶς. The word בָּשָׁר comes from the root בָּשָׁ. In the adverbial sense it carries the meaning of to do something well, or to thoroughly do something.\textsuperscript{48} The Greek word σφόδρα has the meaning of doing something to a high extent and may be translated “exceedingly,” “greatly,” or “violently.”\textsuperscript{49} The Greek word ακριβῶς has a meaning that pertains to a strict conformity to a rule or norm, with special attention to detail and completeness. It may be translated as “accurately,” “strictly,” or

\begin{footnotesize}
\textsuperscript{45} For examples of the IA as an adverb see appendix 3b (a-g).
\textsuperscript{48} BDB, 405-6.
\textsuperscript{49} Louw and Nida, 1:686.
\end{footnotesize}
“diligently.” Similar to יְדָע, this word follows closely after the verb that it is modifying.

Examples of this are:

Deut 13:15

כָּלַשׁ בְּשַׁרְקָה לְשָׁלֹשׁ יָמָּה וְאָפְּתַתָּה בְּסֶלֶדֶר נְשַׁרְתָּהּ לְאָזְכָּרָה לְהַיָּה כִּי בְּכָלָהּ

and ερσήσεις καὶ ἑρανήσεις ποδόρα, καὶ ιδοὺ ἀληθῆς σαφῶς ὁ λόγος, γεγένηται τὸ βοήθημα τοῦτο ἐν ὑμῖν,

Deut 19:18

καὶ ἕξαπάσωσιν οἱ κριταὶ οὐκ ὕπαρξε Ἔλπις σὺς σὲ ἥφαγεν Καί

καὶ ἕξαπάσωσιν οἱ κριταὶ οὐκ ἔκρηξεν, καὶ ιδοὺ μάρτυς ἀδικος ἐμαρτύρησεν ἀδικος, ἀντέστη κατὰ τοῦ ἀδελφοῦ αὐτοῦ.

The fact that these IAs functioning as adverbs have been translated as adverbs helps to point towards the translators of the LXX understanding how these IAs were functioning. It also seems as though the word יְדָע is consistently translated with a form of the same word regardless of construction, except for in those instances where it was not translated in the LXX.51

4a. IAs Individually or in Lists

For instances of the IA used on its own or in a list, it would appear as though the common means of translating these constructions is in line with how the IA is being used in the Hebrew.52

When the IA has a vav conjunction, begins a clause, and either takes a direct object or has an implied object, then the IA usually continues the preceding verb. The LXX translators seemed to understand this in the same way and often translated these constructions as finite verbs, since the

50 Louw and Nida, 1:643.
51 It is important to note that there are textual variants for the two instances where the IA יְדָע was not found in the translation of the LXX. These variants may be found in Codex Alexandrinus. In these variants the word יְדָע is translated in the same way as the other instances.
52 Examples of this may be found in the appendix.
IA is being used in the place of a finite verb. The other instances where the IA is functioning in the place of a finite verb are also translated as finite verbs in the LXX. Constructions where the IA is asyndetic, begins the clause, is in direct speech, and is part of a command are often translated as imperatives in the Greek, but Thackeray notes that a common construction in the place of an imperative was to use a future indicative.\(^53\) The use of the future indicative in place of an imperative occurs at least three times.\(^54\) There are at least three instances of the IA being used in place of a non-finite verb (Exodus 32:6; Num. 6:5, 23).\(^55\) In Exodus 32:6 the IA follows an infinitive construct and is thus functioning as an infinitive construct. The LXX translates this as an infinitive.

Exod 32:6

In the passages in Numbers the IA is being used in place of a participle and the LXX uses participles to translate them. It would appear as though the LXX translators understood that if an IA is functioning in the place of other verbs, then they should translate the IA as a verb that is similar to how the IA functions in the text.

**Conclusion**

The IA is one of the most versatile verbal forms in BH. This “verbal noun” can function as a noun, adverb, finite verb, or other non-finite verbs. The constructions containing these verbal forms determines how they are functioning and how they should be translated. In the LXX

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\(^{53}\) Thackeray, 194.

\(^{54}\) In appendix under IAs Independently or in Lists.
translation of the Pentateuch, the most common use of the IA is paronomastic. According to Tov, the use of the paronomastic IA in Hebrew may be translated several different ways. The most common of these ways is with a finite verb with a dative cognate noun or a participle. This is not an exact translation, but rather it shows the unique relationship between the IA and the main verb that it modifies. There are IAs that have been used in place of adverbs so often that they have essentially become adverbs. These IAs are regularly translated as adverbs. IAs that function in the place of finite and non-finite verbs usually occur on their own or in lists that contain vav consecutive forms. If the IA has the vav-conjunction, then it usually continues the preceding verbs and is often translated in a manner similar to the preceding verbs, either finite or non-finite. Instances where the IA is asyndetic, begins the clause, takes a direct object, and occurs in direct speech or commands are usually translated as volitional forms, but they may also take the form of a future indicative in the LXX. This knowledge is useful in understanding how the LXX translators made decisions regarding this verbal form and helps the critic decide whether an unexpected translation in the LXX represents a variant reading in the Vorlage.

The constructions that may provide the most confusion when attempting to recreate the original text of the Hebrew OT based on the LXX would be the paronomastic construction. In the Pentateuch there were multiple ways this construction was translated, however, if the LXX has a finite verb bracketed by a dative cognate noun or participle there is a large degree of certainty that this was originally a paronomastic IA. The constructions other than the paronomastic seem to be handled consistently throughout the Pentateuch, which increases confidence that, in regards to the IA in these constructions, the text critical issues are not a matter of mistranslation, but rather an issue of transmission errors.
Appendix

1b. Paronomastic

a. Gen 2:16

καὶ ἔνεστιν κύριος ὁ θεὸς τοῦ Αδαμ λέγων Ἀπό παντὸς ξύλου τοῦ ἐν τῷ παραδείγματι βρέσει.

Qal IA and Qal impf.

Finite Verb (future, middle, indicative) with a noun in the dative (non-cognate)

b. Gen 2:17

καὶ τὲν υἱὸν τῶν γυναικῶν καλῶν καὶ θησαυρὸν, οὗ φάγεσθε ὑπ' αὐτοῦ, ἢ δὲν ἡμέρᾳ φάγητε ὑπ' αὐτοῦ, θανάτῳ ἀποθανεῖτε.

Qal IA and Qal impf.

Finite verb (future, middle, indicative) with a noun in the dative (cognate)

c. Gen 3:16

καὶ τῇ γυναικὶ εἶπεν Ἡλιασθήσῃ πρὸς αὐτὴν θαλάσσῃ παρὰ τοῦ καλου ἐγερθήσῃ κοιλία σου καὶ τὸ παιδί του αὐτοῦ καὶ τὸν ἄνδρα σου ἐν ἀποστροφῇ τους, καὶ οὕτως σου κυριεύσει.

Hifil IA + Hifil impf.

Finite (Future active indicative) + Participle

d. Gen 8:7

καὶ ἀπέστειλεν τὸν κόρακα τὸν ίδεῖν εἰ κεκόπακεν τὸ βόσκον, καὶ ἐξεσάλωσεν σιγὰ ὑπέστρεψεν ἕως τοῦ ξηρανθῆναι τὸ βόσκον ἀπὸ τῆς γῆς.

Qal pret. + Qal IA

Paronomastic construction as a participle only (Aorist, active)

56 The paronomastic IA examples are all from Genesis, because constructions that are very similar can be found in each of the other books. Genesis provides examples of all of the constructions that Tov notes in his essay; therefore it is unnecessary to give examples from all of the books in the Pentateuch. All Hebrew texts are from Biblia Hebraica Stuttgartensia and all Greek texts are from Septuaginta.
e. Gen 18:10

Finite verb (future, active, indicative) + participle of different verb (Present, active)

f. Gen 19:9

Non-finite (present, active infinitive) + accusative noun

g. Gen 20:7

Finite verb only (future, middle, indicative)

h. Gen 26:11

Three words used for IA genitive noun, adjective, finite verb (future, middle, indicative) (Tov labels IAC as finite verb only)
i. Gen 26:13

καὶ ὑψώθη ὁ ἄνθρωπος καὶ ἐρμηνεύτων μείζον εἴγενετο, ἐξες οὐ μέγας ἐγένετο σφόδρα,
Qal pret. + Qal IA (hlk)

Present, active participle + Adj. + finite verb (imperf., middle, indicative)

j. Gen 28:22

καὶ ὁ λίθος οὗτος, δεν ἐστήσα στήλην, ἢσται μοι θεός, καὶ πάντων, ὃν ἐάν μοι δώς,
Piel IA + Piel impf.

Adjective (accusative) + finite verb (future, active, indicative).

k. Gen 32:13

σοῦ δὲ ἔπανα Καλὸς εὗρε σε ποτήρω καὶ θήσω τὸ σπέρμα σου ὡς τὴν θάμνον τῆς θαλάσσης, ἢ
Hifil IA + Hifil impf.

Finite Verb (Future, active, indicative) + Adverb

l. Gen 37:33

καὶ ἐλέγων αὕτων καὶ ἔδειξεν Χιτῶν τοῦ οὐσίο μου ἐστίν, θηρίον πονηρόν κατέφαγεν αὐτῶν,
Qal IA + Pual pf.

Finite (aorist, active, indicative) + different noun in the accusative
2b. Non-Paronomastic Pairing

a. Gen 8:5

Non-Paronomastic Pairing

b. Gen 12:9

c. Deut 9:21

3b. IAs Regularly Used as Adverbs

a. Deut 7:4

b. Deut 9:3

c. Deut 9:16

καὶ ἀπήρεν Ἀβραὰμ καὶ ἑτορμαῖος οὐστροποδέεσσεν ἐν τῇ ἐρήμῳ.

καὶ τὴν ἀμπταίαν ἡμῶν, ἢν ἐποίησατε, τὸν μόσχον, ἔλαβον αὐτὸν καὶ κατέκαυσαν αὐτὸν ἐν πυρὶ
καὶ συνάγωγα αὐτὸν κατηλέσασα φαύλῳ, ἥτις ὦ ἐγένετο λεπτόν, καὶ ἐγενήθη ὡσεὶ κονιορτός,
καὶ ἔρριψα τὸν κονιορτὸν εἰς τὸν χωμαρροῦν τὸν καταβιάνοντα ἐκ τοῦ ὄρους.

καὶ άποστήσει γὰρ τὸν οὐν σοι ἅπαξ ἔμοι, καὶ λατρεύσει θεοὶ ἑτέροις, καὶ ὀργισθήσεται θυμὸς
κύριος εἰς ὑμᾶς καὶ ἕξολεθρεύσετε σε τὸ κάγος.

καὶ ἐν γνώσε σήμερον ὅτι κύριος ὁ θεὸς σου, οὗτος προπορεύεται πρὸ προσώπου σου, πῦρ
καταναλίζον ἐστὶν, οὗτος ἕξολεθρεύσει αὐτοῖς, καὶ οὗτος ἀποστρέψει αὐτοῖς ἀπὸ προσώπου
σου, καὶ ἀπολεῖ ταύτας αὐτοὺς, καθάπερ ἔπεσεν σοι κύριος.

καὶ ἔδω ὅτι ἡμάρτετε ἐναντίον κυρίου τοῦ θεοῦ ἡμῶν καὶ ἐποίησατε ἡμῖν ἑαυτοῖς χειρετόν καὶ
παρέβητε ἀπὸ τῆς ὁδοῦ, ἦς ἐνετέλεστο ἡμῖν κύριος.
d. Deut 27:8

καὶ γράφεις ἐπὶ τῶν λίθων πάντα τῶν νόμων τούτων σαφῶς σφόδρα.

e. Gen 21:16

ἀπελθοῦσα δὲ ἐκάθεντο ἀπέναντι αὐτοῦ μακρόθεν ὡσεὶ τόξου βολήν, εἴπεν γὰρ Οὐ μὴ ἤδη τὸν Θάνατον τοῦ παιδίου μου, καὶ ἐκάθεντο ἀπέναντι αὐτοῦ, ἀναβοηθήσαν δὲ τὸ παιδίον ἐκλάουσεν.

f. Exod 33:7

καὶ λαβὼν Μωυσῆς τὴν σκηνὴν αὐτοῦ ἔπειξεν ἔξω τῆς παρεμβολῆς μακρῶς ὑπὸ τῆς παρεμβολῆς, καὶ ἐκλύθη σκηνὴ μαρτυρίου, καὶ ἐγένετο πάς ὁ ζητῶν κύριον ἐξεπορεύετο εἰς τὴν σκηνὴν ἔξω τῆς παρεμβολῆς.

g. Exod 30:36

καὶ συγκόψας ἐκ τούτων λεπτῶν καὶ θησαυρίζας ἀπέναντι τῶν μαρτυρίων ἐν τῇ σκηνῇ τοῦ μαρτυρίου, δόθην γνωσθῆναι σοι ἐκεῖθεν, διότι τῶν ἀγίων ἦσται ύμῖν.

4b. IAs Independently or in Lists

a. Gen 41:43

καὶ ἀνεβίβασαν αὐτῶν ἐκ τὸ ἄρμα τὸ δεύτερον τῶν αὐτοῦ, καὶ ἔκτηρξαν ἐμπροσθεν αὐτοῦ κῆρυξ, καὶ κατέστησαν αὐτῶν ἑρ' ὅλης γῆς Αἰγύπτου.

b. Exod 8:11

νῦν ἂν προῆρξαν δὲ Φαραώ ὅτι γέγονεν ἀνάψυξις, ἔβαλεν ἦ γαρ καρδία αὐτοῦ, καὶ οὐκ ἔσηκουσαν αὐτῶν, καθαπερ ἔλαλησεν κύριος.
c. Lev 25:14

καὶ διαθήκη ἔκδικα ἐν τοῖς ἐπάνω, καὶ τὰ ναοῦ, καὶ τὰ εἰς τοὺς καθαρὰς.

d. Num 20:26

καὶ Αραχαὶ πάντες τοῦ ἀνθρώπου τοῦ ναοῦ τῆς θείας, καὶ τοῦ οἰκονομικοῦ τοῦ ναοῦ.

e. Deut 14:21

καὶ τὰς ἐπιφάνειας τοὺς θείες τίς εἶναι συνεζύμενας, καὶ τῶν ὁμοίων τῶν θείων, καὶ τῶν ὁμοίων τῶν θείων.

f. Gen 17:10

καὶ αὕτη ἡ διαθήκη, ἡ πάντων τῶν πάντων ἀνθρώπων, ἀνάμεσα τῶν ἀνθρώπων ἀναμέσα τῶν θείων,

bb. Exod 13:3

Εἴκοσι τέσσαραν ἄνθρωποι τῶν ἀνθρώπων τῆς θείας πᾶν τὸν ἄνθρωπον ἀναμέσα τῶν ἀνθρώπων τῆς θείας.

c. Lev 2:6

καὶ διαθήκης αὕτη κλάσματα καὶ ἐπιχειρεῖς ἐπὶ αὕτη ἕκαστα ἔλαθον, τούτοις ἑκάστοι κύριοι εὑνόθισαν, καὶ σὺ βραδύσατε κύπεσιν.

dd. Num 4:2

καὶ θυσία τῆς ἐπίθεσις τῆς θυσίας τῶν ἀνθρώπων τοῦ Καμαθ ἐκ μέσου τοῦ Λευτα κατὰ δήμους αὐτῶν κατ' ὀλίκους πατρίδων αὐτῶν
Deut 5:12

φύλαξαι τὴν ἡμέραν τῶν σαββάτων ἀγιάζειν αὐτῆς, διὶ τρόπον ἑνετείλατό σοι κύριος ὁ θεός σου.

Num 6:5

πάσας τὰς ἡμέρας τῆς εὐχῆς τοῦ ἀγνισμοῦ ξυρῶν οὐκ ἐπελεύσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ, ἡς ᾧν πληρωθῶσιν αἱ ἡμέραι, δόσας ἡδύπατο κυρίῳ, ἀγιος ἔσται ἡμῶν κόμην τρίχα κεφαλῆς.

Num 6:23

Λάλησον Α��ν καὶ τοῖς υἱοῖς αὐτοῦ λέγων Οὕτως εὐλογήσετε τοὺς υἱοὺς Ἰσραήλ λέγοντες αὐτοῖς (καὶ ἐπιθῆσαν τὸ ὀνομά μου ἐπὶ τοὺς υἱοὺς Ἰσραήλ, καὶ ἐγὼ κύριος εὐλογήσω αὐτοῖς)
Bibliography


