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

Taylor Bascue

Ouachita Baptist University

Follow this and additional works at: https://scholarlycommons.obu.edu/honors_theses

Part of the Biblical Studies Commons, and the Language Interpretation and Translation Commons

Recommended Citation
https://scholarlycommons.obu.edu/honors_theses/649

This Thesis is brought to you for free and open access by the Carl Goodson Honors Program at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Honors Theses by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.
This Honors thesis entitled

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

written by

Taylor Bascue

and submitted in partial fulfillment of the requirements for completion of the Carl Goodson Honors Program meets the criteria for acceptance and has been approved by the undersigned readers.

Dr. Doug Nykraft, thesis director

Dr. Joey Dodson, second reader

Dr. Johnny Wink, third reader

Dr. Barbara Pemberton, Honors Program director

April 24, 2018
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 κορινθος 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,

---

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.
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

---

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

---

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

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. 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. 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),

---


9 Webster, 282.

10 IBHS, 584.
and Hithpael (Isa. 24:19).  

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. An internal accusative is an accusative used as the object of the verb that functions adverbially. Thus the paronomastic use of the IA intensifies the finite verb, causing this usage to be called the intensifying infinitive. 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. 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.

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. When the IA is used in this way

---

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 waw 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 waw conjunction. According to Webster, the most common word in these pairings is צלע.19 Other words of motion such as owes and קסם are also commonly used in these pairings. This kind of construction often indicates repetition or continuance (Gen. 8:7).20

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

---

18 BH RG, 160; IBHS., 588-89.
19 Webster, 284.
20 IBHS., 589.
Construct. 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. 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.

Often when the IA is acting as a noun, it will be translated into English with a gerund.

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 מָצֵא and מָצָא. 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 מָצָא, מָצֵא, מָצָא, and מָצָא. 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

22 Johnson, 391.
23 IBHS, 591-92.
24 Webster, 285.
25 Ibid., 286.
26 Ibid.
27 IBHS, 592. Note that מָצָא 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 imperatived 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." 34

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). 35

According to van der Merwe et al., the use of the IA as an infinitive construct is rare. 36 Webster notes that in many cases containing rare constructions there may be a text critical issue to consider. 37

**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

---

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.\textsuperscript{38} 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.\textsuperscript{39} 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.”\textsuperscript{40} There are also instances where the paronomastic IA is rendered by a single finite verb.\textsuperscript{41} 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

\textsuperscript{38} Tov, 247; and Henry St. John Thackeray, \textit{A Grammar of the Old Testament in Greek According to the Septuagint} Vol. 1 (London: Cambridge University Press, 1909), 47.

\textsuperscript{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.

\textsuperscript{40} Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, \textit{Going Deeper with New Testament Greek} (Nashville, Tennessee: B&H Academic, 2016), 135.

\textsuperscript{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. It appears as though the majority of these uses are translations of the phrase יָדַע הִזָּה 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

---

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.\footnote{See appendix 1b (a-I).}

2a. Pairings of IAs

Most of the pairings of IAs in the BH of the Pentateuch use ἱστός or some other verb of motion. The most common translation of this construction uses a participle of the verb πορεύομαι for ἱστός 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.\footnote{For examples of this construction see appendix 2b (a-c).}

Examples of this construction include:

Gen 8:3

καὶ ἐνεδίδον τὸ ὄνομα πορευόμενον ἀπὸ τῆς γῆς, ἐνεδίδον καὶ ἠλαττονόθετο τὸ ὄνομα μετὰ πεντήκοντα καὶ ἑκατόν ἡμέρας.

Gen 8:7

καὶ ἀπέστειλεν τὸν κάρακα τοῦ ἴδειν εἰ κεκόπακεν τὸ ὄνομα, καὶ ἔξειλεν οὐκ ἐπέστρεψεν ἄφας τοῦ ἐξερανθήσατο τὸ ὄνομα 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
the infinitive.\textsuperscript{45} In the Pentateuch two IAs are regularly used as adverbs. The more common word is the Piel IA רָבַּשׁ. This word comes from the root רָבַּשׁ, 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 τυχόν. 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 רָבַּשׁ.\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 בָּשׁ. This word is a Hifil IA and is commonly translated in the LXX as φόρος, but can also be translated as αὐρίβος. The word בָּשׁ comes from the root בָּשׁ. In the adverbial sense it carries the meaning of to do something well, or to thoroughly do something.\textsuperscript{48} The Greek word φόρος has the meaning of doing something to a high extent and may be translated “exceedingly,” “greatly,” or “violently.”\textsuperscript{49} The Greek word αὐρίβος 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

\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.
"diligently." Similar to יִשָּׁהְלָ, this word follows closely after the verb that it is modifying.

Examples of this are:

Deut 13:15

καὶ ἐρωτήσεις καὶ ἔρωτήσεις παραδόθη, καὶ ἰδοὺ ἄληθῆς σαφῶς ὁ λόγος, γεγένηται τὸ βιολόγια τούτο ἐν ὑμῖν,

Deut 19:18

καὶ ἀκριβῶς, καὶ ἰδοὺ μάρτυς ἀδικοὶ ἐμαρτύρησαν ἀδικα, ἀντέστη κατὰ τοῦ ἀδελφοῦ αὐτοῦ.

The fact that these lAs functioning as adverbs have been translated as adverbs helps to point towards the translators of the LXX understanding how these lAs were functioning. It also seems as though the word יִשָּׁהְלָ 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. lAs 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 יִשָּׁהְלָ was not found in the translation of the LXX. These variants may be found in Codex Alexandrinus. In these variants the word יִשָּׁהְלִי 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.\textsuperscript{53} The use of the future indicative in place of an imperative occurs at least three times.\textsuperscript{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).\textsuperscript{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

\textsuperscript{53} Thackeray, 194.

\textsuperscript{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 ἐνετείλατο κύριος ὁ θεὸς τῷ Ἀδαμ ἐγγυόν Ἀπό παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρῶσαι.

Qal IA and Qal impf.

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

b. Gen 2:17

καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ Ἀδαμ ἐγγυόν Ἀπό παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρῶσαι.

Qal IA and Qal impf.

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

c. Gen 3:16

καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ Ἀδαμ ἐγγυόν Ἀπό παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρῶσαι.

Hifil IA + Hifil impf.

Finite (Future active indicative) + Participle

d. Gen 8:7

καὶ ἐπέστειλεν τὸν κόρακα τοῦ ἰδείν εἰ κεκόπακεν τὸ νῦν, καὶ ἐξέστησαν σὺχ ὑπέστρεψαν ἐάν τοῦ ξηρανθῆναι τὸ νῦν 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

eipen de Ἐπανασταρέτησαν ἦσος πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὦρας, καὶ ἔχει νῦν Σαρρα ἡ γυνὴ σου. Σαρρα δὲ ἦκουσεν πρὸς τῷ θύρα τῆς σκηνῆς, οὕτω ὄπισθεν αὐτοῦ.

Qal IA + Qal impf.

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

f. Gen 19:9

εἶπαν δὲ Ἀπόστατα ἐκεῖ, εἰς ἡμέρας παροικεῖν, μὴ καὶ κρίσιν κρίνειν, νῦν οὖν σὲ κακώσομεν μᾶλλον ἢ ἐκεῖνος. καὶ παρεβιάζοντο τὸν ἄνδρα τὸν Λωτ σῳδόρα καὶ ἤγγισαν συντρίψαι τὴν θύραν.

Qal pret. + Qal IA

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

g. Gen 20:7

νῦν δὲ ἀπόδοσ τὴν γυναίκα τῷ ἄνθρωπῳ, ὅτι προφήτης ἐστίν καὶ προσευχέσαι περὶ σοῦ καὶ ζήσῃ, εἰ δὲ μὴ ἀποδίδῃς, γνώσθη, ὅτι ἀποθανήσῃ σα ν καὶ πάντα τὰ σὰ.

Qal IA + Qal impf.

Finite verb only (future, middle, indicative)

h. Gen 26:11

συνέταξεν δὲ Ἀβιμελήκ παντὶ τῷ λαῷ αὐτοῦ λέγων Πάς ὁ ἀποτέμνος τοῦ ἀνθρώπου τοῦτον ἡ τῆς γυναικὸς αὐτοῦ θεωρεῖν ἐνοχὸς ἐστιν.

Qal IA + Hophal impf.

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 ὡσεὶ οὖν ὁ ἄνθρωπος καὶ ἔφηβαινον μείζον εὗρεν, ἐξαίρει τὸ 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, δὲν ἔστησα στήλην, ἴσται μοι οἶκος θεοῦ, καὶ πάντων, δὲν ἔαν μοι δῶς,
Piel IA + Piel impf.
Adjective (accusative) + finite verb (future, active, indicative).

c. Gen 32:13

καὶ ἔδειξεν Καλώς ἐν σε ποτήρι καὶ θήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς θαλάσσης, ἢ
Hifil IA + Hifil impf.
Finite Verb (Future, active, indicative) + Adverb

k. Gen 37:33

καὶ ἔλεγεν αὐτῶν καὶ ἔδειξεν Χιτών τοῦ ὑσὶν μοῦ ἔστιν, θηρίων πονηρῶν 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

καὶ ἀπήρεν Ἀβραμ καὶ πορευθεὶς ὑποτατοπεδεύσας ἐν τῇ ἔρημῳ.

c. Deut 9:21

καὶ τὴν ᾑμαρτίαν ὑμῶν, ἢν ἐπούθησατε, τὸν μόσχον, ἤλαβον αὐτὸν καὶ κατέκαυσα αὐτὸν ἐν πυρὶ καὶ συνέκοψα αὐτὸν καταπλέσας αἰφόδρα, ἐκές ὁ ἐγένετο λεπτὸν, καὶ ἐγεννήθη ὡσεὶ κονιορτός, καὶ ἀρρίμα τὸν κονιορτὸν εἰς τὸν χωμάρρουν τὸν καταβάλλοντα ἐκ τοῦ ὄρους.

3b. IAs Regularly Used as Adverbs

a. Deut 7:4

ἀποστῆσαι γὰρ τὸν ὑμᾶς εἰς ὑμᾶς καὶ ἕξωθὲτε γίγνεσθαι κυρίος εἰς ἡμᾶς καὶ ἑξολεθρεύσετε σε τὸ ἄκαλο.

b. Deut 9:3

καὶ γνώσῃ σήμερον διὶ κύριου ὁ θεὸς σου, ὁ ἅγιος προσώπου σου, πῦρ καταναλίσκον ἐστίν, ὁ ἅγιος ἑξολεθρεύεται αὐτοῦς, καὶ ὁ ἅγιος ἀποστρέψει αὐτοῖς ἀπὸ προσώπου σου, καὶ ἀπολείπει αὐτοὺς, καθαπέρ εἰσέν σου κύριος.

c. Deut 9:16

καὶ ὁ πὰρ οὕτως διὶ κύριου ὁ θεὸς σου ἐκεῖνος εὐλαβεῖται ὑμᾶς ἐκ τῆς ὁδοῦ, ἐκ τῆς ἀντιπαράδειγμα ὑμᾶς κύριος.
d. Deut 27:8

=e. Gen 21:16

f. Exod 33:7

4b. IAs Independently or in Lists

a. Gen 41:43

b. Exod 8:11
c. Lev 25:14

έν δὲ ἰπτόων πραίσιν τῷ πλησίον σου ἐδὲ καὶ κτήσει παρὰ τοῦ πλησίον σου, μὴ θλιβέτω ἀνθρώπος τού πλησίον.

d. Num 20:26

καὶ ἐκδοσοῦν Ααρὼν τὴν στολήν αὐτοῦ καὶ ἐνδυσοῦν Ἐλεαζὰρ τὸν υἱὸν αὐτοῦ, καὶ Ἀαρὼν προστεθεὶς ἀποθανεῖτο ἐκεῖ.

e. Deut 14:21

πάν τὸν σποράδουν οὕτω φάγεσθε, τὸ παροκρό τῷ ἐν ταῖς πόλεσιν σου δοθήσεσθαι, καὶ φάγεται, ἢ ὄλθησίθη τὸ ὀλλοτρίῳ, ὅτι λαὸς δυσος ἐὰν κυρίῳ τῷ θεῷ σου. — οὕτω ἐπιήσεται ὑμᾶς ἐν γάλακτι μητρὸς αὐτοῦ.

aa. Gen 17:10

καὶ αὐτή ἢ διαθήκη, ἢν διατηρήσεσι, ἀνὰ μέσον ἡμῶν καὶ ὑμῶν καὶ ἀνὰ μέσον τοῦ σπείραμάς σου μετὰ σὲ εἰς τὰς γενεὰς αὐτῶν, ἐπανεπηρεῖσθαι ὑμᾶς πᾶν ἀρσενικὸν,

bb. Exod 13:3

Εἶδεν δὲ Μουσῆς πρὸς τὸν λαόν Ἑβραίων τὴν ἡμέραν ταύτην, ἐν ἑξήλθατε έκ γῆς Αιγύπτου ἐξ οἴκου δουλείας, ἐν γὰρ χαρὴ κραταὶ έξήλθατε ὑμᾶς κύριος ἐντεῦθεν, καὶ οὐ βρώθησεται κόμη.

cc. Lev 2:6

καὶ διαθήκησεις αὐτὰ κλάσματα καὶ ἐπιχειρεῖς ἐπ’ αὐτὰ ἤλαυν, θυσία ἐστὶν κυρίῳ. —

dd. Num 4:2

Λαβὼς τὸ κεφάλαιον τῶν υἱῶν Κααθ ἐκ μέσου υἱῶν Λεων κατὰ δήμους αὐτῶν κατ’ οἴκους πατριῶν αὐτῶν
ee. Deut 5:12

φύλαξεν τὴν ἡμέραν τῶν σαββάτων ἀγιάζειν αὐτήν, ἵνα τρόπον ἐνετείλατο σοι κύριος ο θεὸς σου.

ff. Num 6:5

πάσας τὰς ἡμέρας τῆς εὐχῆς τοῦ ἀγνίσμου εὐρών οὐκ ἐπελεύσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ, ἵνα ἄν πληρωθῶσιν αἱ ἡμέραι, δόστε ἡδύται κυρίῳ, ἄγως ἓστε ἔρημοι κόμην τρίχα κεφαλῆς.

gg. Num 6:23

Δάλησον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων Ὀὕτως εὐλογήσετε τοὺς υἱοὺς Ἰσραήλ λέγοντες αὐτοῖς (καὶ ἐπιθήσοσιν τὸ ὄνομά μου ἐπὶ τοὺς υἱοὺς Ἰσραήλ, καὶ ἔγω κύριος εὐλογήσω αὐτοῖς)
Bibliography


