

Lesson 16

וַעֲשִׂיתָ כִּי־זֶרַח נִחֲשֶׁת לְרַחֲצָהּ וְנָתַתָּ אֹתוֹ בֵּין־אֶהָל מוֹעֵד וּבֵין הַמִּזְבֵּחַ
Exodus 30:18

Goals:

In the first goal: Predictive Narrative => Predictive Discourse

What we already know

16.1.

Instructional Discourse

16.2a. Delete first sentence: ~~What is this verb form's function in Predictive Narrative?~~
~~=====~~ (13.2a, b):

Make following changes in text:

+projection genre => forward-looking genre

~~in a story-like manner~~ (no substitution)

16.2b. Add before “Fill out . . .”: The discourse function of the *weqatal* is often “next step” in a series of steps. Is that the function here for the first *weqatal* in the verse? You will have to look back to the beginning of Exodus 30 in order to make a good determination. The first part of Exodus 30 gives details for Moses’ construction of the altar of incense. This is followed by a section on the census tax. Then comes verse 17, introducing the direct speech in verse 18. Is this the “next step” in what Moses is to do, or is it the “first step” in a new sequence of steps? Note that some translations (like the ESV) have *also* in the translation (which would seem to indicate “next step”), but other translations do not (which would seem to indicate “first step”). To show to you that translation is an art, you might also note that the ESV translates the verb in Exodus 30:1 without an *also*—for exactly the same verb form.

Strike out Instructional Discourse Mainline in the chart.

The special case of נתן

16.3a. Make the following corrections in the chart:

3 f. s.: נָתַתָּה => נָתַתָּה

3 c. p.: נָתַתְּנוּ => נָתַתְּנוּ

Add before “Fill out . . .”: You should be able to tell determine easily the discourse function for נָתַתָּה. What is the relation between the first *weqatal* in the verse and this verb?

Strike out Instructional Discourse Mainline in the chart.

16.3b. Strike out first sentence and substitute: ~~The instructions in this verse are directed toward the whole nation of Israel, yet the subject of these verbs is masculine singular.~~ ADD:

This verse is directed toward Moses, and thus the subject is masculine singular. We should note, however, that it is normal to find instructions in the Bible directed toward the whole nation of Israel with a masculine *singular*, instead of a masculine *plural*, subject. (Continue with “This is common . . .”)

The Qal infinitive construct

16.4a. Add at end of last paragraph in this section (“ . . . Lesson 33.2.”): Grammars generally call the ׀ ending on the infinitive construct a feminine ending. Some call it a paragogic *he*, the “letter *hē* (׀, ׀׀) lengthening the end of a particular verb form, most often the imperative (~300 times) or the wayyiqtol (~100 times)” (Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology* [Lexham Press, 2013]). Whichever description one uses for the form, it does not change the meaning of the infinitive in any discernible way. The *paragogic he* is introduced in Lesson 22.

16.4b. Add at end of paragraph just before the table: See paragraph below table:

In paragraph following the verb analysis chart, make the following corrections:

An infinitive does not have a person, gender, number, ~~or dedicated discourse function, so you may leave these spaces blank~~ so you may leave that space blank. ADD: The infinitive construct will usually be in a clause of its own, and thus will have a discourse function. A typical discourse function of an infinitive construct is “purpose.” If that is the case here, you can indicate this in the chart as “purpose,” adding “of [what],” since something must have the indicated purpose.

Change translation of phrase:

*And you will be a maker of a laver of brass **for washing** (or **to wash**) And you will make a laver of brass **for washing** (or **to wash**).*

16.4c. Add asterisk after לְצַאֵת (right-most column of the table), and this note at the bottom of the chart:

* לְצַאֵת is attested in the Bible (3 ×); however, לְצַאֵת is the more common form (9 ×).

16.4d. Keep first two sentences (the second ending “ . . . and the infinitive.” Strike out the rest of the paragraph (starting with “However, you should . . .” and ending with “ . . . than the *doer*.” Then add the following sentences:

ADD: This is not unlike English, as with the word *running* in the sentence “Running a race is difficult.” The gerund has the aspects of both a noun (subject of the sentence) and a verb (it takes an object). The *qatal* and the infinitive have distinct uses: the infinitive, as we see here, often states a purpose; the *qatal*, as we have seen earlier, records past action. Both forms maintain a verbal aspect in their use.

16.4e.