

Hebrew Grammar
Ross Homework Key

IBH 37.7, Section C, Deut 8.1-3

Translation

1 The whole commandment that I am commanding you today you shall keep by doing (it), that you may live and may increase/multiply, and may go in and may possess the land that YHWH swore to your fathers.

2 And you shall remember the whole way on which YHWH your God has led you these forty years in the wilderness, to humble you, testing you to know what was

Hebrew Text

1 כָּל הַמִּצְוָה¹ אֲשֶׁר אֲנֹכִי מִצְוֶה² הַיּוֹם
תִּשְׁמְרוּ³ לַעֲשׂוֹת⁴ לְמַעַן⁵ תַּחְיִין⁶ וְרַבִּיתֶם⁷
וּבָאתֶם⁸ וִירִשְׁתֶּם⁹ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע¹⁰
יְהוָה לְאֲבֹתֵיכֶם:

2 וְזָכַרְתָּ¹¹ אֶת כָּל הַדֶּרֶךְ אֲשֶׁר הִלֵּכְךָ¹²
יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה בַּמִּדְבָּר
לְמַעַן עֲנִתְךָ¹³ לְנִסְתָּךָ¹⁴ לְדַעַת¹⁵ אֶת אֲשֶׁר¹⁶

¹ This NP (noun phrase), along with its modifying אֲשֶׁר-relative clause, forms a fronted (i.e., placed before the verb instead of in the normal position after it) Direct Object (DO). The verb for which this is a DO is תִּשְׁמְרוּ: 'you shall keep the whole commandment which....'

² צוה Pi ptc ms + 2ms sfx, 'to command'. The ptc מִצְוֶה should have as its basic ms form מִצְוָה; however, here since the 2ms sfx is added, the הֻ is dropped before adding the pronoun. Final note: this is a predicate use of the ptc, since it occurs in a null-copula (or verbless) clause, with אֲנֹכִי 'I' as the S: 'I (am) commanding-you'.

³ שמר Qal impf 2mp (with paragogic nun—it does not effect the translation), 'to keep, guard, observe'

⁴ עשה Qal infc + prep ל 'to do'.

⁵ The word לְמַעַן introduces a series of 4 purpose clauses, all under the scope of לְמַעַן, the first introduced with an impf, followed in sequence with 3 wcp forms.

⁶ חיה Qal impf 2mp (with paragogic nun—it does not effect the translation), 'to live'

⁷ רבה Qal wcp 2mp 'to increase, multiply'

⁸ בוא Qal wcp 2mp 'to go in, enter'

⁹ ירש Qal wcp 2mp 'to possess, dispossess'.

¹⁰ שבע Ni pft 3ms 'to swear'.

¹¹ זכר Qal wcp 2ms 'to remember'

¹² הלך Hi pft 3ms + 2ms sfx 'to cause to walk/go; to lead'.

¹³ ענה Pi infc + 2ms sfx 'to humble, humiliate (also in other contexts 'to violate/rape')'. This is the first of 3 infinitives construct in this verse (8:2). The first infc is the object of the prep לְמַעַן and seems to give the purpose of the verb in the prior relative clause, 'the way on which YHWH led you . . . in order to humble you'. The next two infc forms are slightly different, in that they have a different prep (the ל), and they seem to indicate the purpose of the humbling: 'in order to test you (and) to know' (alternatively, the third infc may be the purpose of the second: 'in order to test you in order to know').

¹⁴ נסה Pi infc + 2ms sfx + prep ל 'to test, try'

¹⁵ ידע Qal infc + prep ל 'to know'.

¹⁶ The relative clause אֶת-אֲשֶׁר בְּלִבְךָ is missing its head/antecedent (so it's a headless RC). The DO marker אֶת leads us to expect a DO, but this DO is the null head which the relative clause modifies. To represent the missing constituents in the verse, we could render thus: 'to know (the thing) which (it) (is) in your heart'.

in your heart, whether you would keep his commandments or not.

3 And he humbled you and let you hunger and fed you manna, which you did not know, and (which) your fathers did not know, that he might make you know that man does not live by (depending upon) bread alone, but (that) man lives by everything that comes out of the mouth of YHWH.

בְּלִבְבְּךָ הִתְשַׁמֵּר ¹⁷ מִצֻּוֹתָיו אִם לֹא:

וַיַּעַנְךָ ¹⁸ וַיַּרְעֲבֶךָ ¹⁹ וַיֹּאכֶלְךָ ²⁰ אֶת הַמָּן
אֲשֶׁר לֹא יָדַעְתָּ ²¹ וְלֹא יָדָעוּן ²² אֲבֹתֶיךָ
לְמַעַן הוֹדִיעֶךָ ²³ כִּי ²⁴ לֹא עַל הַלֶּחֶם לִבְדּוֹ
יְחִיָּה ²⁵ הָאָדָם כִּי ²⁶ עַל כָּל מוֹצֵא פִי יְהוָה
יְחִיָּה הָאָדָם:

¹⁷ שָׁמַר Qal impf 2ms + interrog ה 'to keep, guard'. When interrog ה occurs in an independent clause, it creates a direct yes/no question. However, when it occurs in an embedded clause, it forms an indirect question, which can frequently be glossed with 'if/whether'.

¹⁸ עָנָה Pi wci 3ms + 2ms sfx 'to humble'

¹⁹ רָעַב Hiph wci 3ms + 2ms sfx, 'to starve, let be hungry'

²⁰ אָכַל Hiph wci 3ms + 2ms sfx, 'to feed, cause to eat'

²¹ יָדַע Qal pft 2ms 'to know'.

²² יָדַע Qal pft 3cp 'to know'; S = אֲבֹתֶיךָ 'your fathers'.

²³ יָדַע Hi pft 3ms (or infc) + 2ms sfx 'to make know, teach'

²⁴ The first כִּי is nominalizing (or 'complementizing'), making the clause function as the DO of הוֹדִיעֶךָ (which takes 2 objects, the 2ms sfx which is the object of the 'causing' and the כִּי-clause as the object of 'know').

²⁵ חָיָה Qal impf 3ms 'to live'.

²⁶ Here the second כִּי is adversative (after a preceding negative clause): 'but, however'.