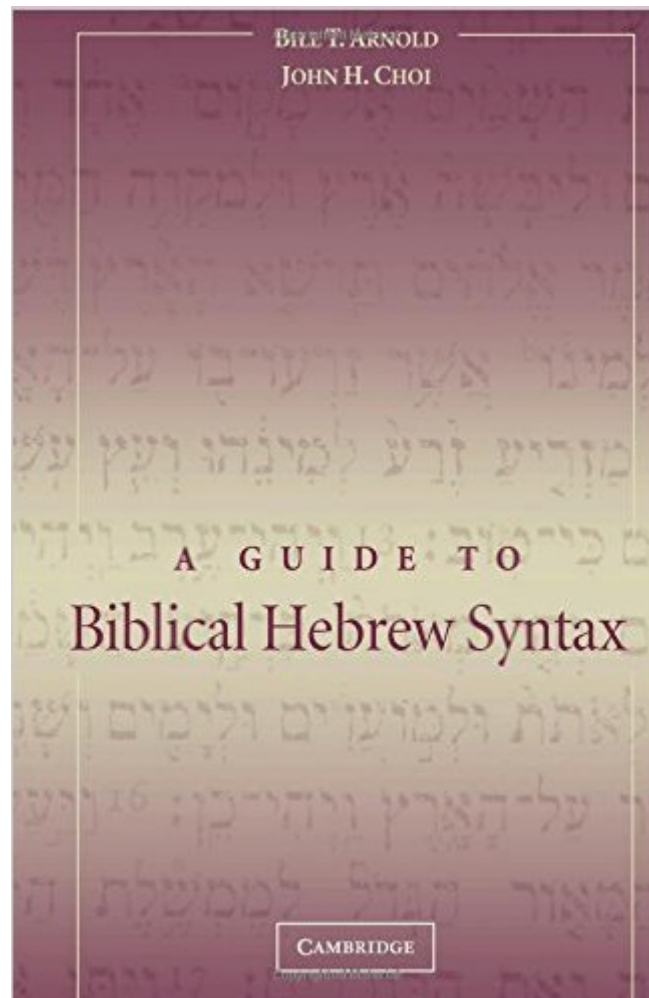


The book was found

A Guide To Biblical Hebrew Syntax



Synopsis

At the heart of biblical interpretation is the need to read the Bible's "syntax" (the way words, clauses, and sentences relate to each other). The growing demands on theological education have made it difficult for students of the Hebrew Bible (or Old Testament) to master the intermediate-level skills required to interpret the syntax of the Bible's original language. *A Guide to Biblical Hebrew Syntax* defines the fundamental syntactical features of the Hebrew Bible, and illustrates each feature with at least one example, extracted from the Bible itself and accompanied with English translation.

Book Information

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Customer Reviews

It's stunning that after years of Biblical authorship, we still don't have a good guide to Biblical grammar for beginning or intermediate level students. Biblical grammar is a tricky thing: it is the product of modern scholarship's attempt to reconstruct a Biblical grammar. Arnold and Choi's contribution is helpful in many ways: it allows someone with only basic grammatical knowledge to penetrate and learn Biblical grammar, someone who would otherwise be lost by the concision of Moshe Greenberg or overwhelmed by Gesenius. It will explain to you that there are no tenses in Hebrew, only "aspects" (perfect and imperfect), and it will run down long taxonomical lists of grammatical "uses", such as pages and pages and pages of the various "meanings" of the lamed. (For what it's worth, there is increasing scholarship today that Biblical Hebrew in fact is a tensed language, not an aspected language, though, not surprisingly, Arnold and Choi do not point out that there is an opposing opinion to theirs.) The problem, and it is a major one, is that Arnold and Choi

make no effort to present to the reader which meanings and uses are relatively established and which are speculative. When I went over many of the uses with a professor of Biblical grammar, I learned that they establish entire categories for uses that occur once in the whole Bible. This is their downfall: if they can make another use or "case," then they will (the astronomical number of special uses of the construct form is absurd), and then they'll tell us that we have to put certain examples in those categories. We are told, for example, that the causative hifil of "see" is the permissive hifil, as in "God let him see" when in fact there is no reason not to translate it "God showed him."

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