In Hebrew, normal word order for a verbal sentence is *verb* (v) - *subject* (s) - *object* (o).

\[
\text{O} \quad \text{S} \quad \text{V}
\]

(And) God remembered Noah.  
(Gen 8:1)

(And) Joseph dreamed a dream.  
(Gen 37:5)

(And) Moses called to all Israel.  
(Ex 24:16)
In the syntax of a verbal sentence, the verb is normally at the beginning of the sentence.

(And) a new king arose over Egypt.  
(Ex 1:8)

I trust in the steadfast love of God forever and ever.  
(Ps 52:10 [English 52:8])

Sing to Yahweh a new song.  
(Ps 96:1)
In a verbal sentence, the verb may be preceded by an adverb of time, an adverbial phrase, הִנֵּה (behold), a temporal modifier וַיְהִי or וְהָיָה, an expression that provides context or circumstantial information, an independent personal pronoun or a negative particle.

ָאֱלֹהִיםעַתָּה – מִכָּל יְהוָה גָדוֹל – כִּי יָדַעְתִּי

Now I know that Yahweh is greater than all gods (Ex 18:11).

אַחר הָאֱלֶּה הַדְּבָרִים אַבְרָם – אֶל יְהוָה – דְבַר הָיָה

After these things, the word of Yahweh came (was) to Abram (Gen 15:1).

וַיַּהַרְגֵהוּוַיְהִי אָחִיו הֶבֶל – אֶל קַיִן וַיָּקָם

When they were in the field, Cain rose up against Abel his brother and he killed him (Gen 4:8).

כֹּהֲנִיםוְאַתֶּם מַמְלֶכֶת לִי – תִּהְיוּ

And you will be to me a kingdom of priests (Ex 19:6).
In the syntax of a verbal sentence, the verb is normally followed immediately by its subject if one is specified.

The serpent said to the woman.
(Gen 3:4)

The glory of Yahweh dwelt upon Mount Sinai.
(Ex 24:16)
In a verbal sentence, the verb may be preceded by its subject to emphasize that subject, though there are other reasons for this type of variation.

Yahweh will reign forever and ever.
(Ex 15:18)

And Moses went up to God.
(Ex 19:3)

And Noah found favor in the eyes of Yahweh.
(Gen 6:8)
The indirect object is the person or thing that is indirectly affected by the action of the verb. It is usually marked with either the preposition לְ (to, for) or אֶל (to, for) and may either precede or follow the direct object (if any).

I know that Yahweh has given to you the land.
(Josh 2:9)

(And) Moses called to all Israel.
(Deut 5:1)
A direct object will frequently stand immediately after the verb or its subject (if any). It may either precede or follow an indirect object.

God created the heavens and the earth.  
(Gen 1:1)

The verb may be preceded by its object to emphasize that object, though there are other reasons for this syntax.

Yahweh your God you shall fear.  
(Deut 10:20)
Chapter 23h – Sentence Syntax
Conditional Sentences in Hebrew

A conditional sentence consists of two clauses. The first clause states the condition and is called the protasis (“if-clause”). The second clause states the consequence of the condition and it is called the apodosis (“then-clause”). The protasis will often begin with אִם (if) but it may also begin with כִּי, הֵן or אֲשֶׁר followed by a Perfect, Imperfect or Participle.

Barak said to her, “If you will go with me, then I will go; but if you will not go with me, (then) I will not go.”
(Judg 4:8)

<table>
<thead>
<tr>
<th>Condition (Protasis)</th>
<th>Consequence (Apodosis)</th>
</tr>
</thead>
<tbody>
<tr>
<td>“if (אִם) you will go”</td>
<td>“then (וְ) I will go”</td>
</tr>
<tr>
<td>“but if (וְאִם) you will not go”</td>
<td>“(then) I will not go”</td>
</tr>
</tbody>
</table>
Chapter 23i – Sentence Syntax

Hebrew Adverbs

An adverb is a word that is used to modify, describe, limit or qualify a verb, adjective or another adverb. Adverbs are generally divided into four categories: adverbs of time (then, now), place (here, there), degree (very, extremely) and manner (swiftly, gently).

—— Adverb of Time ——

Now I know that you fear God (Gen 22:12).

—— Adverb of Place ——

And he placed there the man whom he had formed (Gen 2:8).

—— Adverb of Degree ——

My eyes are continually on the Lord (Ps 25:15).

—— Adverb of Manner ——

And Joshua came upon them suddenly (Josh 10:9).
A conjunctive Waw is usually prefixed to a verb and links clauses sequentially, temporally, logically and often consequentially.

A disjunctive Waw is prefixed to a non-verbal form and is non-sequential, that is, it introduces some kind of a break or interruption in the narrative. The disjunctive Waw may be used in a number of different ways. Four of the major uses are: (1) parenthetical, (2) circumstantial, (3) contrastive and (4) introductory.
In this use, the disjunctive clause interrupts the narrative flow in order to provide some explanatory information that is important for understanding the narrative.

Now they did not know that Joseph was understanding them because there was an interpreter between them. 
(Gen 42:23)

The disjunctive Waw on the independent personal pronoun (וְהֵם) introduces a parenthetical comment that explains why Joseph’s brothers spoke openly with one another.
In this use, the disjunctive clause introduces or identifies *circumstantial information that relates to the main action of the narrative*. These disjunctive clauses are often helpful for understanding or visualizing the action of the narrative.

(And) one day, he went into the house to do his work *and* none of the household servants were there in the house. *(Gen 39:11)*

The disjunctive Waw on הָיָה (וַיְהִי) introduces a circumstantial comment that is important by way of setting up the attempted seduction of Joseph by Potiphar’s wife.
In this use, the disjunctive Waw introduces a *contrastive idea* and is often translated as “but.”

The Lord looked favorably on Abel and his offering *but* on Cain and his offering he did not look favorably (Gen 4:4b-5a).

The disjunctive Waw on קַיִּן (קַיִּן) contrasts the Lord’s response to the two men and their offerings.
In this use, the disjunctive Waw may *begin a new narrative* or *introduce a new idea or theme* within a narrative.

Now the serpent was more crafty than any of the creatures that the Lord God had made (Gen 3:1).

The disjunctive Waw on נחש (nēshā) introduces the temptation narrative of Adam and Eve.