

BBH Workbook p. 97 #4
(1 Sam 24:11)

וַאֲמַר לֹא־אֶשְׁלַח יָדִי בְּאַדְנֵי כִּי־מֹשִׁיחַ יְהוּהָ הוּא

וַאֲמַר

A footnote indicates that the verb form וַאֲמַר may be translated "and I said."

MORPHOLOGY

Although we have not yet learned how to parse וַאֲמַר, we may observe that its root is אָמַר.

לֹא

The negative particle לֹא, "not," can negate nouns, verbs, phrases, and clauses. Here it negates the following verb, אֶשְׁלַח.

אֶשְׁלַח

אֶשְׁלַח, "I will stretch out," is the Qal Imperfect 1cs of שָׁלַח.

לֹא־אֶשְׁלַח means “I will not stretch out.”

TRANSLATION

שְׁלַח often means “to send,” but when its object is the word יָד, “hand” (as it is in 1 Sam 24:11), אֶשְׁלַח is best translated “to stretch out” or “to stretch forth.”

MORPHOLOGY

Because gutturals prefer a-class vowels, the vowel preceding the Het of אֶשְׁלַח is the a-vowel Pathach (rather than the o-vowel Holem found in many strong verbs). Compare the following forms:

STRONG

תִּשְׁמַר

יִמְלֹךְ

אֶשְׁפֹּט

ע/ה-III

תִּשְׁמַע

יִמְשַׁח

אֶשְׁלַח

יָדִי

יָדִי, “my hand,” consists of

- the noun יָד, “hand”
- the 1cs pronominal suffix יָדִי, “my”

בְּאֲדֹנָי

בְּאֲדֹנָי, "against my lord," consists of three elements:

- the preposition בְּ, here meaning "against"
- the noun אֲדֹנָי, "lord"
- the 1cs pronominal suffix יָ, "my"

MORPHOLOGY

The morphology of בְּאֲדֹנָי may be analyzed in two stages:

(1) When יָ is added to אֲדֹנָי,

- the Qamets in the first syllable of אֲדֹנָי (now an open propretonic syllable) reduces to Hateph Pathach:

אֲדֹנָי

- the Holem Waw of אֲדֹנָי is written defectively as Holem: אֲדֹנָי

The resulting form is אֲדֹנָי.

(2) When בְּ is prefixed to אֲדֹנָי,

- the Bet takes Pathach, the short vowel corresponding to the Hateph Pathach under the following Alef (בְּאֲדֹנָי*)

- the Alef quiesces (becomes silent and loses its vowel), but the Pathach under the Bet does not lengthen

The resulting form is **בְּאֲדָנִי**.

Summary: **וְאָמַר לֹא-אֶשְׁלַח יָדִי בְּאֲדָנִי**

And I said, "I will not stretch out my hand against my lord."

כִּי

The conjunction **כִּי**, here meaning "for" (i.e., "because, since"), begins a new clause that constitutes the remainder of the verse.

מְשִׁיחַ

מְשִׁיחַ is the construct form of the masculine noun **מָשִׁיחַ**, "anointed one."

TRANSLATION

מְשִׁיחַ derives from the verb מָשַׁח, “to anoint.” The term was translated in Greek *cristoj* (which comes from the verb *criw*, “to anoint”) and transliterated “Messiah” in English. (*cristoj* translates מְשִׁיחַ in 1 Sam 24:11 in the Septuagint.)

מְשִׁיחַ יְהוָה

The construct chain מְשִׁיחַ יְהוָה means “the anointed one of the Lord.”

GRAMMAR

Because יְהוָה is definite, the entire construct chain מְשִׁיחַ יְהוָה is definite: “*the* anointed one of the Lord.”

הוא

The 3ms independent personal pronoun הוא means “he.”

GRAMMAR

הוא (as well as its feminine counterpart הִיא) may function either as an independent personal pronoun or a demonstrative pronoun. Context indicates which is intended.

Summary: כִּי־מְשִׁיחַ יְהוָה הוּא

for he is the anointed one of the Lord

GRAMMAR

The verbless clause כִּי־מְשִׁיחַ יְהוָה הוּא contains a subject (הוּא) and a predicate (מְשִׁיחַ יְהוָה) but no verb. In our translation of this clause, we must supply a form of the verb *to be* (namely, “is”) in order to link the subject (“he”) and the predicate (“the anointed one of the Lord”). Hebrew requires no such linking verb.

Final Translation

And I said, “I will not stretch out my hand against my lord, for he is the anointed one of the Lord.”