

## BBH Workbook p. 98 #6

(Deut 16:11)

וְשִׂמְחָתָּ לְפָנַי יְהוָה אֱלֹהֶיךָ אַתָּה וּבְנֶךָ וּבִתְּךָ  
וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ  
וְהַגֵּר וְהִיתוּם וְהָאֱלֻמָּנָה אֲשֶׁר בְּקִרְבְּךָ  
בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשָׂכַן שְׁמוֹ שָׁם

### וְשִׂמְחָתָּ

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A footnote indicates that the verb form וְשִׂמְחָתָּ may be translated “(and) you shall rejoice.”

#### MORPHOLOGY

וְשִׂמְחָתָּ consists of שִׂמְחָתָּ, the Qal Perfect 2ms of שִׂמַּח, “to rejoice,” and a prefixed Waw. We will learn in a subsequent lesson why the translation “you shall rejoice” is appropriate for this form. (Note also that when Waw is prefixed to שִׂמְחָתָּ, the accent moves to the end of the word: וְשִׂמְחָתָּ).

### לְפָנַי

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The preposition לְפָנַי means “before.”

## GRAMMAR

לְפָנַי is a *compound preposition*. This term refers to prepositions which are formed by the joining of:

(a) one or more prepositions to a noun; e.g.,

עַל-דִּבְרֵי ( עַל + דִּבְרֵי )  
on account of  
(*lit., concerning the matter of*)

בְּתוֹךְ ( בְּ + תוֹךְ )  
in the midst of

(b) two prepositions; e.g.,

מֵאֵת ( מֵן + אֵת )  
from  
(*lit., from with*)

לְפָנַי is formed by the joining of the following two elements:

- the preposition לְ
- פָּנַי, the construct form of the noun פָּנִים, "face"

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אֱלֹהֶיךָ, "your God," consists of

- the noun אֱלֹהִים, "God"
- the 2ms pronominal suffix ךָּ, "your"

#### MORPHOLOGY

When the suffix ךָּ is added to אֱלֹהִים, the plural ending ם of the latter is elided: אֱלֹהֶיךָ.

**Summary:** וְשִׂמְחָתָּ לְפָנַי יְהוָה אֱלֹהֶיךָ

*And you shall rejoice before the Lord your God.*

Following this clause is a lengthy list of all the people who are to rejoice before the Lord.

#### אַתָּה

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The 2ms independent personal pronoun אַתָּה means "you."

#### וּבְנֶיךָ וּבְתוֹכָם

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וּבְנֶיךָ, “and your son,” consists of

- the conjunction Waw
- the masculine noun בֵּן, “son”
- the 2ms pronominal suffix ךָּ, “your”

וּבְתוּכֶךָ, “and your daughter,” consists of

- the conjunction Waw
- the feminine noun בַּת, “daughter”
- the 2ms pronominal suffix ךָּ, “your”

#### MORPHOLOGY

When a Waw is prefixed to a word beginning with a bilabial consonant (ב, מ, or פ), the Waw is often spelled Shureq. For example,

בַּיִת + ךָּ	→	וּבַיִת
מֶלֶךְ + ךָּ	→	וּמֶלֶךְ
פֶּרֶעָה + ךָּ	→	וּפֶרֶעָה

The Bet and Pe in the examples in the right-hand column lack a Daghesh Lene because they are preceded by a vowel (Shureq).

The only case in Hebrew in which a word (or syllable) may begin with a vowel is when word-initial Waw changes to Shureq, as under the aforementioned circumstances.

## וְעַבְדְּךָ וְאִמְתְּךָ

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וְעַבְדְּךָ, “and your male servant,” consists of

- the conjunction Waw
- the masculine noun עֶבֶד, “male servant, manservant”
- the 2ms pronominal suffix ךָּ, “your”

וְאִמְתְּךָ, “and your female servant,” consists of

- the conjunction Waw
- the feminine noun אִמָּה, “female servant, maidservant”
- the 2ms pronominal suffix ךָּ, “your”

Like בְּנֶךָ and בְּתוּךָ, עַבְדְּךָ and אִמְתְּךָ form a logical pair.

### SEMANTICS

עֶבֶד can usually be translated simply “servant.” When it occurs with אִמָּה (“female servant”), however, “male servant” or “manservant” may be a more appropriate translation for עֶבֶד.

## וְהַלְוִי אֲשֶׁר בַּשְּׁעָרִים

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וְהַלְוִי, “and the Levite,” consists of

- the conjunction Waw
- the definite article (הַ)
- the noun לְוִי, “Levite”

The relative pronoun אֲשֶׁר, translated “who” here, begins the relative clause אֲשֶׁר בַּשְּׁעָרִים, which modifies הַלְוִי and which means “who is in your gates.”

בַּשְּׁעָרִים consists of

- the preposition בַּ, “in”
- שְׁעָרִים, the plural of the masculine noun שַׁעַר, “gate”
- the 2ms pronominal suffix יָךְ, “your”

### MORPHOLOGY

When the suffix יָךְ is added to שְׁעָרִים, the plural ending יִם of the latter is elided: שְׁעָרֶיךָ.

### MORPHOLOGY

When בַּ is prefixed to שְׁעָרֶיךָ, the resulting form begins with two contiguous Shewas:

בַּשְּׁעָרֶיךָ\*

In such cases, the first Shewa becomes Hireq:

בְּשַׁעְרֵיֶיךָ

#### TRANSLATION

Some translations render בְּשַׁעְרֵיֶיךָ in Deut 16:11 “in your towns,” understanding the part (gates) to be used for the whole (the towns to which the gates belong). The literary device by which a whole is referred to by one of its parts is called “synecdoche.”

## וְהַגֵּר

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וְהַגֵּר, “and the stranger,” consists of

- the conjunction Waw
- the definite article (ה־)
- the masculine noun גֵּר, “stranger, sojourner, alien”

## וְהַיְתוֹם וְהָאֵלְמָנָה

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וְהַיְתוֹם, “and the orphan (or, fatherless),” consists of

- the conjunction Waw
- the definite article (ה־)

- the masculine noun יָתוֹם, “orphan, fatherless”

וְהָאַלְמָנָה, “and the widow,” consists of

- the conjunction Waw
- the definite article (הַ)
- the feminine noun אַלְמָנָה, “widow”

יָתוֹם and אַלְמָנָה are often found together in the Bible.

## אֲשֶׁר בְּקִרְבְּךָ

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The relative pronoun אֲשֶׁר, translated “who” here, begins the relative clause אֲשֶׁר בְּקִרְבְּךָ, which most likely modifies הַגֵּר וְהַיְתוֹם וְהָאַלְמָנָה (as opposed to, for example, simply הַיְתוֹם וְהָאַלְמָנָה). אֲשֶׁר בְּקִרְבְּךָ means “who are in your midst.”

בְּקִרְבְּךָ consists of

- the preposition בְּ, “in”
- the masculine noun קִרְבַּי, “midst”
- the 2ms pronominal suffix ךָּ, “your”

**Summary:** אֶתְּהָ וּבְנֶךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ וְהַלְוִי אֲשֶׁר בְּשַׁעֲרֶיךָ  
וְהַגֵּר וְהַיְתוֹם וְהָאַלְמָנָה אֲשֶׁר בְּקִרְבְּךָ

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*you and your son and your daughter, and your male servant and your female servant, and the Levite who is in your gates, and the stranger and the orphan and the widow who are in your midst*

## בַּמָּקוֹם

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בַּמָּקוֹם, "in the place," consists of

- the preposition בַּ, "in"
- the definite article (the Pathach and Daghesch Forte of the article are present; the He has been replaced by the Bet of the preposition בַּ)
- the masculine noun מָקוֹם, "place"

## אֲשֶׁר

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The relative pronoun אֲשֶׁר begins a relative clause which constitutes the remainder of the verse and which modifies "the place." We may provisionally translate אֲשֶׁר "which," but we must read on to the end of the verse in order to discover the best translation for אֲשֶׁר here.

## יבַחַר

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יבַחַר, “(he) will choose,” is the Qal Imperfect 3ms of בַחַר. (Note that this is only the second verb in Deut 16:11.)

### MORPHOLOGY

The stem vowel of most strong verbs in the Qal Imperfect is the o-vowel Holem. E.g.,

יִכְתֹּב

יִשְׁמֹר

יִפְקֹד

Because gutturals prefer a-vowels, the stem vowel of the II-Guttural verb is Pathach:

יִבְחַר

תִּבְחַר

etc.

## יְהוָה אֱלֹהֶיךָ

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The subject of יבַחַר is יְהוָה אֱלֹהֶיךָ, “the Lord your God.”

יְהוָה אֱלֹהֶיךָ consists of

- the noun אֱלֹהִים, “God”
- the 2ms pronominal suffix יָךְ, “your”

#### MORPHOLOGY

When the suffix יָךְ is added to אֱלֹהִים, the plural ending ם of the latter is elided: אֱלֹהֶיךָ.

## לִשְׁכֵן

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A footnote indicates that the verb form לִשְׁכֵן may be translated “to make (something) dwell.” The something in question here is the following word, שְׁמוֹ.

## שְׁמוֹ

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שְׁמוֹ, “his name,” consists of

- the masculine noun שֵׁם, “name”
- the 3ms pronominal suffix םוֹ, “his”

## שָׁם

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The adverb שָׁם means “there.”

## Summary: אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁכֵּן שְׁמוֹ שָׁם

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This relative clause may be translated literally as follows:

*which the Lord your God will choose  
to make his name dwell there*

Hebrew uses a relative pronoun (אֲשֶׁר, "which") and an adverb (שָׁם, "there") to express what in English is expressed simply by means of the conjunction "where."

אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁכֵּן שְׁמוֹ שָׁם may therefore be rendered thus:

*where the Lord your God will choose  
to make his name dwell*

## Final Translation

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*And you shall rejoice before the Lord your God, you and your son and your daughter, and your male servant and your female servant, and the Levite who is in your gates, and the stranger*

*and the orphan and the widow who are in your midst, in the place where the Lord your God will choose to make his name dwell.*