



Rocine Lesson 23

וַיֹּאמֶר עֵשָׂו
יֵשׁ-לִי רֵב אָחִי יְהִי לִּי אֲנֹשׁ-לָדָּ:

Genesis 33:9

Goals

Identify and read

- expressions of possession
- yesh ישׁ
- jussives

What we already know

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

We know וַיֹּאמֶר

- What genre does this indicate?
- What do we expect to follow (at some point) after this verb?

What we already know

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

We know וַיֹּאמֶר

- What genre does this indicate? **Historical Narrative**
- What do we expect to follow (at some point) after this verb? **Direct Speech**

What we already know

וַיֹּאמֶר **עֵשׂו** יֵשׁ-לִי רֵב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

What might the word **עֵשׂו** be mistaken for? (cf. Rocine 21.4b)

What we already know

וַיֹּאמֶר **עֲשׂוּ** יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

What might the word **עֲשׂוּ** be mistaken for? (cf. Rocine 21.4b)

What vowel pointing (nikkud) would be needed for this to be the masc. pl. imperative of **עֲשֵׂה**?

What we already know

וַיֹּאמֶר **עֵשָׂו** יֵשׁ-לִי רֵב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

What might the word **עֵשָׂו** be mistaken for? (cf. Rocine 21.4b)

What vowel pointing (nikkud) would be needed for this to be the masc. pl. imperative of **עֲשֵׂה**?

It's actually the name *Esau*.

Possession

- What does יְדוּסָה mean?

Possession

- What does סוסו mean?
- How do you say “her horse” or “our horse”?

Possession

Pronominal suffixes are one way to indicate possession.

סוּסוֹ	His horse	סוּסָם	Their horse
סוּסֶיהָ	Her horse	סוּסֵן	Their horse
סוּסְךָ	Your horse	סוּסְכֶם	Your horse
סוּסֶיךָ	Your horse	סוּסֵכֶן	Your horse
סוּסִי	My horse	סוּסֵנוּ	Our horse

Possession

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

- In our lesson verse, **יֵשׁ-לִי** means “*I have*”
 - Literally “*there is to me*”

Possession

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

- In our lesson verse, **יֵשׁ-לִי** means “*I have*”
 - Literally “*there is to me*”
- **יֵשׁ** or **יֵשׁ** means “*there is*” or “*there are*”
- **יֵשׁ** or **יֵשׁ** is sometimes called the ‘particle of existence’

Possession

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

- In our lesson verse, **יֵשׁ-לִי** means “*I have*”
 - Literally “*there is to me*”
- **יֵשׁ** or **יֵשׁ** means “*there is*” or “*there are*”
- **יֵשׁ** or **יֵשׁ** is sometimes called the ‘particle of existence’
- **יֵשׁ-לִי** is a stock phrase or idiom meaning “*I have*”

Let's look at some examples of **יש** (all from Genesis) and see how it functions as a possessive.

	אוֹלִי = <i>perhaps</i> or <i>suppose</i>	אוֹלִי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר	18:24
	וַיִּפְקְדֵהוּ = <i>And he appointed him</i>	וַיִּפְקְדֵהוּ עַל-בֵּיתוֹ וְכָל-יֵשׁ-לוֹ נָתַן בְּיָדוֹ:	39:4
	שֶׁבֶר = <i>grain</i>	וַיֵּרָא יַעֲקֹב כִּי יֵשׁ-שֶׁבֶר בְּמִצְרַיִם	42:1
	שָׁמָּה = <i>to there</i>	וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ-שֶׁבֶר בְּמִצְרַיִם רְדוּ-שָׁמָּה	42:2
	...הֶּ Do you remember what this indicates?	הֲיֵשׁ לָכֶם אֵח	43:7
		הֲיֵשׁ-לָכֶם אָב אוֹ-אֶח:	44:19
	אֲדֹנָי = <i>my lord</i> זָקֵן = <i>old</i>	וַנֹּאמֶר אֶל-אֲדֹנָי יֵשׁ-לָנוּ אָב זָקֵן	44:20

Let's look at some examples of **יש** (all from Genesis) and see how it functions as a possessive.

<p>Suppose there are 50 righteous in (lit. in the midst of) the city...</p>	<p>אוֹלֵי = <i>perhaps</i> or <i>suppose</i></p>	<p>אוֹלֵי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר</p>	<p>18:24</p>
<p>And he appointed him over his house, and all which was his he gave into his hand.</p>	<p>וַיִּפְקְדֵהוּ = <i>And he appointed him</i></p>	<p>וַיִּפְקְדֵהוּ עַל-בֵּיתוֹ וְכָל-יֵשׁ-לּוֹ נָתַן בְּיָדוֹ:</p>	<p>39:4</p>
<p>When Jacob saw that there was grain in Egypt...</p>	<p>שֶׁבֶר = <i>grain</i></p>	<p>וַיֵּרָא יַעֲקֹב כִּי יֵשׁ-שֶׁבֶר בְּמִצְרַיִם</p>	<p>42:1</p>
<p>And he said, "Behold, I have heard that there is grain in Egypt. Go down there..."</p>	<p>שָׁמָּה = <i>to there</i></p>	<p>וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ-שֶׁבֶר בְּמִצְרַיִם רְדוּ-שָׁמָּה</p>	<p>42:2</p>
<p>Do you (mpl) have a brother?</p>	<p>...הָ Do you remember what this indicates?</p>	<p>הֲיֵשׁ לָכֶם אָח</p>	<p>43:7</p>
<p>Do you (mpl) have a father or brother?</p>		<p>הֲיֵשׁ-לָכֶם אָב אוֹ-אָח:</p>	<p>44:19</p>
<p>And we said to my lord, "We have an old father."</p>	<p>אֲדֹנָי = <i>my lord</i> זָקֵן = <i>old</i></p>	<p>וַנֹּאמֶר אֶל-אֲדֹנָי יֵשׁ-לָנוּ אָב זָקֵן</p>	<p>44:20</p>

Let's look at some examples of **יש** (all from Genesis) and see how it functions as a possessive.

<p>Suppose there are 50 righteous in (lit. in the midst of) the city...</p>	<p>אוֹלֵי = <i>perhaps</i> or <i>suppose</i></p>	<p>אוֹלֵי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר</p>	<p>18:24</p>
<p>And he appointed him over his house, and all which was his he gave into his hand.</p>	<p>וַיִּפְקְדֵהוּ = <i>And he appointed him</i></p>	<p>וַיִּפְקְדֵהוּ עַל-בֵּיתוֹ וְכָל-יֵשׁ-לּוֹ נָתַן בְּיָדוֹ:</p>	<p>39:4</p>
<p>So, note that יש does not always indicate possession.</p> <ul style="list-style-type: none"> • Possession is indicated when יש is followed by לְ plus a pronominal suffix. • It is really the lamed לְ that is indicating possession. 		<p>וַיֵּרָא יַעֲקֹב כִּי יֵשׁ-שָׂבַר בְּמִצְרַיִם</p>	<p>42:1</p>
		<p>וַיֹּאמֶר הֲנִיָּה שָׂמַעְתִּי כִּי יֵשׁ-שָׂבַר בְּמִצְרַיִם רְדוֹ-שְׂמָה</p>	<p>42:2</p>
		<p>הֲיֵשׁ לָכֶם אֵח</p>	<p>43:7</p>
		<p>הֲיֵשׁ-לָכֶם אָב אוֹ-אֶח:</p>	<p>44:19</p>
<p>Do you (impl) have a father or brother?</p>		<p>וַנֹּאמֶר אֶל-אֲדֹנָי יֵשׁ-לָנוּ אָב זָקֵן</p>	<p>44:20</p>
<p>And we said to my lord, "We have an old father."</p>	<p>אֲדֹנָי = <i>my lord</i> זָקֵן = <i>old</i></p>		

Possession

וַיֹּאמֶר עֵשָׂו יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

- In our lesson verse we have **2** other examples of possession with the preposition *lamed* plus a pronominal suffix.
- They both translate as *yours*.
 - Note, is the last one 2ms? (cf. Rocine 15.5)
- See Rocine 23.2b for other examples.

Jussives

וַיֹּאמֶר עֲשׂוּ יְשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

- Our lesson verse also has what is called a *jussive*.
 - A *jussive* can be thought of as a 3rd person command.
 - What do we call a 2nd person command?

Jussives

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

- Our lesson verse also has what is called a *jussive*.
 - A *jussive* can be thought of as a 3rd person command.
 - What do we call a 2nd person command? **Imperative**

Jussives

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

- Our lesson verse also has what is called a *jussive*.
 - A *jussive* can be thought of as a 3rd person command.
 - What do we call a 2nd person command? **Imperative**
- What do *jussives* look like?
 - Sometimes exactly like a yiqtol.
 - Other times like a shortened yiqtol
 - but still very similar to a yiqtol.

Jussives

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

RULE:

- The **jussive** is the third person singular or plural yiqtol form which is used to give a “command” concerning a third person.
- The **jussive**, sometimes a shortened version of the yiqtol, shares the mainline of Hortatory Discourse with the imperative.

Jussives

וַיֹּאמֶר עֲשׂוּ יְשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

Root	Stem	Form	PGN	Function	Root meaning
היה					

Jussives

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

Root	Stem	Form	PGN	Function	Root meaning
היה	Qal	Yiqtol (jussive)	3ms	Hortatory Discourse Mainline	To be

Discourse Profile for Hortatory Discourse

From Lesson 22

1. **Mainline:** a. Imperative
b. Weqatal (for Mitigated Hortatory Discourse)
-

Off-the-line:

2. **Topicalization:** X-Imperative
3. **Prohibitive Commands:** לֹא־ or אַל־ + yiqtol
4. **Consequence, purpose:** Weqatal
5. **Backgrounded activities:** Participle
6. **Scene setting:** Verbless Clause

Discourse Profile for Hortatory Discourse

1. Mainline: a. Imperative

b. Weqatal (for Mitigated Hortatory Discourse)

c. **Jussive**

We add the **jussive** which gives us three (three!) verb forms that can function as the mainline for Hortatory Discourse.

Off-the-line:

2. Topicalization: X-Imperative

3. Prohibitive Commands: לֹא־תִּשְׁׁ or תִּשְׁׁ לֹא + yiqtol

4. Consequence, purpose: Weqatal

5. Backgrounded activities: Participle

6. Scene setting: Verbless Clause

Jussives

וַיֹּאמֶר עֲשׂוּ יְשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

So... how do we know we have a **jussive** when it looks just like a yiqtol?

Jussives

וַיֹּאמֶר עֲשׂוּ יְשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

So... how do we know we have a **jussive** when it looks just like a yiqtol?

1. If the context suggests a volitional sense
– *let, may, should, etc.*

Jussives

וַיֹּאמֶר עֲשׂוּ יְשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

So... how do we know we have a **jussive** when it looks just like a yiqtol?

1. If the context suggests a volitional sense
– *let, may, should, etc.*
2. If it is followed by **נָא**

Jussives

וַיֹּאמֶר עֲשׂוּ יְשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

So... how do we know we have a **jussive** when it looks just like a yiqtol?

1. If the context suggests a volitional sense
– *let, may, should, etc.*
2. If it is followed by **נָא**
3. If it is preceded by **אֵל**

Jussives

וַיֹּאמֶר עֲשׂוּ יְשׁוּ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

So... how do we know we have a **jussive** when it looks just like a yiqtol?

1. If the context suggests a volitional sense

– *let, may, should, etc.*

2. If it is followed by **נָא**

3. If it is preceded by **אֵל**

These two are very handy clues because they always indicate that you have a **jussive**, even when the form looks like a yiqtol.

Jussives

וַיֹּאמֶר עֲשׂוּ יְשׁוּ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

So... how do we know we have a **jussive** when it looks just like a yiqtol?

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– *let, may, should, etc.*

2. If it is followed by **נָא**

3. If it is preceded by **אַל**

These two are very handy clues because they always indicate that you have a **jussive**, even when the form looks like a yiqtol.

אַל will never negate a **jussive**.
It is used with yiqtol.

Jussives

וַיֹּאמֶר עֲשׂוּ יְשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

So... how do we know we have a **jussive** when it looks just like a yiqtol?

1. If the context suggests a volitional sense
– *let, may, should, etc.*
2. If it is followed by **נָא**
3. If it is preceded by **אֵל**
4. If it is mainline, i.e. clause initial.

Jussives

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

So... how do we know we have a **jussive** when it looks just like a yiqtol?

1. If the context suggests a volitional sense
– *let, may, should, etc.*
2. If it is followed by **נָא**
3. If it is preceded by **אֵל**
4. If it is mainline, i.e. clause initial.

Here we see the strength of Rocine's Discourse Analysis approach. If we are aware of the genres we can make informed decisions about verb function.

Jussives

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

You will rarely if ever see a yiqtol as a clause-initial, mainline verb. If you see a yiqtol in that position, it's almost certainly a **jussive**.

Jussives

וַיֹּאמֶר עֲשׂוּ יְשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

RULE:

- In all genres of Biblical Hebrew prose, clauses on the mainline of the discourse tend to have clause-initial verbs.
- Clauses that are off-the-line tend to have their verbs in something other than the initial position.
 - We can represent mainline clause word order as V1 (verb-initial) or V–X.

Jussives

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

RULE:

- In all genres of Biblical Hebrew prose, clauses on the mainline of the discourse tend to have clause-initial verbs.
- Clauses that are off-the-line tend to have their verbs in something other than the initial position.
 - We can represent mainline clause word order as V1 (verb-initial) or V–X.

“Therefore, a 3rd person yiqtol in the clause-initial position, especially in direct speech, is almost always a **jussive**.”

Jussives

וַיֹּאמֶר עֲשׂוּ יֵשׁ-לִי רַב אָחִי יְהִי לְךָ אֲשֶׁר-לְךָ:

DEFINITION:

- Clause-initial means the first independent word in a clause.
- A clause-initial word
 - may have a prefixed “word” on it such as a *vav*,
 - but it may not have another, independent word before it like אֲשֶׁר, כִּי, לֹא, or עֲתָה.