

Isaiah 7:10-14

(7:10)

יָסַף = “add”, Hiphil “add, add to, increase” under BDB 414b. Arm Aphel יָסַף. Ph יָסַף. Sab יָסַף. Akk *esēpu* (dubious). Note how יָסַף is used to express “do something again” – here with the infinitive absolute(?).

(7:11)

אֵימָה = “sign” under BDB 16b.

מַעְמְקֵימָה = “depths” under BDB 771a. Very rare. Root עמק = “be deep”. Focusing on עמק.

שְׁאֵלָה – another form of שְׁאֵלָה??¹

Note form which is a little hard to parse.

מַעַל = “higher part (only in adverbial and prepositional phrases), above, upwards” under BDB 751b. Ph מַעַל.

מַעְלָה - מַעְלָה II = “step, stair” under BDB 752a.

Grammatical note = *Conjunctions*

4.3.1 או

Alternative – Typically functions to provide an option between two or more substantives: שְׁאֵל־לְךָ אוֹת מֵעַם יְהוָה אֱלֹהֶיךָ הָעֵמֶק שְׂאֵלָה אוֹ הַגְּבָהָ לְמַעַלָּה “Ask for a sign from Yhwh your God, as deep as Sheol or as high as heaven” (Isaiah 7:11).

See Arnold and Choi, Section 4.3.1, 154.

(7:12)

¹ “Aquila, Symmachus, Theodotion εις ᾠδην so ‘unto Hades’”.

נסה = Piel “test, try” under BDB 650a. Ahaz refuses to do what Yhwh did with Abraham.

(7:13)

מעט = “be or become small, diminished, few” under BDB 589a. Arm *maʿiṭa* “be without hair on the body”.

לא = “be weary, impatient” under BDB 521a. Arb *laʿa(y)* “be slow, hesitating”. Arm לאי.

Syntax a little awkward. Literally “?-small for/from-you to-weary men as/for you-weary also DDO-my-God= is it too little for you to weary men, as you weary my God also?” Note who is speaking – not God but the prophet.

Grammatical note = *Adjectives*

2.5.4 *Comparative and Superlative*

Biblical Hebrew has no inflected forms of the adjectives to express degrees of the adjectival quality, such as in English: big-bigger-biggest, great-greater-greatest, and so on. Instead, Biblical Hebrew uses the adjectives in a number of syntactical variations to express the comparative and superlative degrees.

(a) Comparative – A higher degree of the adjectival quality is expressed when the preposition ׀ is used with the noun being surpassed (see Section 4.1.13, h). The preposition identifies the standard against which the noun is being compared, and typically the adjective has no definite article.

Sometimes the *comparative* denotes a condition that is too little or too much in force for attainment: מעט מכאם “too slight a thing for you” (Isaiah 7:13). In such uses, the preposition ׀ may be attached to an infinitive construct rather than a noun.

See Arnold and Choi, Section 2.5.4, 34-35.

(7:14)

עַלְמָה = “young woman (ripe sexually; maid or newly married)” under BDB 761b. Root עלם II = “be strong, rejuvenate, young, girl, slave, harlots” (??? Basically someone young).²

יִלְדָּה – Note ילד Qal participle fsa and יִלְדָּת rather than יִלְדָּה.

קראת³

Grammatical note = *Other Verb Formations with Prefixed waw*

3.5.2 Wəqatal (*Irreal Perfect*)

The *wəqatal* (irreal perfect, sometimes less accurately called perfect with *waw* consecutive) most often connotes the same aspect of the imperfect (Section 3.2.2), which will sometimes precede it in the previous clause. However, the *wəqatal* conjugation may also follow a clause with an imperative, a perfect, a participle, an infinitive functioning as a finite verb, or a nominal clause. In any case, it generally serves as a substitute for the imperfect aspect, appearing to add the idea of succession. The following nuances will be helpful in interpreting the *wəqatal* conjugation.

(a) Sequential – expresses temporal sequence, describing an action or situation subsequent to a previous action or situation: העלמה הרה וילדת בן וקראת המו עמנו אל “A virgin will be pregnant and she will give birth to a son and she will call his name Immanuel” (Isaiah 7:14).

See Arnold and Choi, Sections 3.5.2, 101, and 3.5.2, a, 101-102.

² “[Septuagint](#) η παρθενος, Aquila, Symmachus, Theodotion η νεανίς”.

³ “1QIsa^a, Septuagint^s וקרא” so “and call”?