Introduction to

A New Concordance of the Old Testament

John H. Sailhamer

BAKER BOOK HOUSE
Grand Rapids, Michigan 49506
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A concordance of the Bible is still regarded as a "sealed book" for the ordinary layman, who on opening the classical work is likely to be overawed by its great bulk and the density of its print. Moreover, a person's efforts to trace the location of some word or phrase is likely to be frustrating. The ordinary Bible-lover, therefore, who comes up against some linguistic difficulty will try to find a solution in a lexicon, which may provide a general or more detailed answer to his quest. Why, therefore, should he use a concordance, which to this day is the exclusive vade mecum of biblical experts and philologists, researchers, and commentators?

In actual fact, however, a concordance of the Hebrew text of the Old Testament can be a great aid to all people interested in Holy Writ, since it is much more than a Hebrew lexicon. The latter provides definitions, both specific and general, for every word in the language, accompanied here and there by a quotation from the Old Testament as the authority for the definition. A concordance not only presents the reader with the meaning of the word and its exact location in Scripture, but also points to all places in the Pentateuch, the Prophets, and the Hagiographa where the word occurs. In a concordance, moreover, each word may be seen in all its forms (regular as well as irregular), declensions or conjugations, vocalizations, combinations, and contexts in the biblical Masorah.

A concordance may thus serve as a key to the language of the Bible in its original, and to the spiritual life of the Jewish people in Old Testament times.

All this, however, depends on whether some change is brought about in the severe and rather awesome appearance of the concordance, simplifying its structure and adapting it to the needs and tastes of the modern reader. This principal objective has guided the editor of The New Concordance. As its name implies, the work is entirely new in conception, structure, form, and method. The peruser, whether student, scholar, or layman, will find each word in the Bible with the greatest of ease.

Some of The New Concordance's salient features are: (1) All biblical words and terms, whether Hebrew or Aramaic, are listed in alphabetical order. This includes proper names. (2) All words and concepts are listed by the form in which they appear in a modern dictionary rather than by their root. (3) Names of books and places appear in full, without abbreviation. (4) The main uses and meaning of each entry are given, and synonyms are often supplied. (5) The various places in which the words appear are numbered to aid users in referring the various meanings to the exact location of the quotation in Scripture. (6) All quotations from the Bible are fully vocalized to avert mispronunciation or misquotation. (7) For words that appear hundreds or even thousands of times, only a condensed listing of locations is provided.
Introduction
John H. Sailhamer

The value of the New Concordance by Abraham Even-Shoshan has been apparent to those who have used it in its modern-Hebrew form. The present edition is intended to put this concordance into the hands of English readers.1

The first of the three sections that follow offers a general description of the concordance's arrangement and major features. Some of the material comes from Even-Shoshan's Hebrew introduction. A large part of it comes from an analysis of the concordance itself and observations made while using it in teaching and personal study.

Section 2 describes the concordance's special features, several of which are quite important. The description is limited to information the reader will find necessary in using the concordance. No attempt has been made to go beyond description. Some bibliography is supplied to assist the reader in pursuing various issues raised in the description.

The last section is devoted to especially difficult aspects of this concordance. It aims to head off potential problems by explaining various features that have vexed readers unfamiliar with Even-Shoshan's terminology and his "space-saving" techniques.

A system of cross references in this introduction facilitates and expands the explanations given in various places. The references, usually enclosed in parentheses, refer the reader to other sections where subjects are treated in more detail.

Examples appear throughout the following pages. For each example the reader is referred to a page in the New Concordance. In each case the page number is followed by the column (right, center, or left) and another number, which is explained in 1.3.

1 General Description

1.1 Order of the Entry Words

All Hebrew and Aramaic words of the Bible are listed in one continuous alphabetical order. Nouns, verbs, adjectives, prepositions, proper names, and so on are listed according to their simplest forms (lexical forms). Unlike some classical Hebrew lexicons, the entry words are not listed according to the (verbal) root. Each word is placed alphabetically according to its usual spelling in the Hebrew Bible.

Example

The word הָעַרְבָּה ("a memorial offering") is from the verbal root עַרְבָּה but is not listed with that root because its form in the Bible begins with ע. Thus it is listed in alphabetical order with other words beginning with ע (page 30, right column).

1. A New Concordance of the Bible is published by Kiryat Sefer Publishing House in Jerusalem and is distributed outside Israel by Ridgefield Publishing Company (Reseda, Calif., and New York, N.Y.). This edition, titled A New Concordance of the Old Testament and including this English-language introduction, is distributed only by Baker Book House. The concordance was first issued by Kiryat Sefer in three volumes, 1977-80.
An exception to this rule is verbal forms, which are listed according to their verbal roots.

Example
The word רִבְגּוּ is found under the verbal root רִבְג (page 4, left column; רִבְגּוּ is on page 5, left column, number 159).

For defective verbs, the roots of which the beginning student finds it difficult to determine, help is given. The form in which such a verb is found in the biblical text appears in the main alphabetical listing, followed by the verbal root.

Example
The word רָבָג, the first entry on page 1, is a Qal imperfect, first-person singular, from רָבָג. Since the verbal root is not immediately clear from the form רָבָג, it is listed alphabetically in the concordance, as is, followed by a note referring the reader to רָבָג. (Note: The word רָבָג means “see” or q. v.)

This feature of the concordance will be discussed in more detail below (see 2.4).

1.2 Derivatives

With each verbal root a complete list of derivatives (verbal and substantival) is given (e.g., נָשָׁא, page 85, right column). This enables one to find at a glance all verbal stems within which the word occurs and all substantival forms, including proper names, derived from the verbal root. Aramaic words related to the Hebrew verbal root are also included. They are marked by the word תָּמִּיס (See 3.4.)

1.3 Order of Listing Within the Entries

The order of words within each entry is determined by their grammatical form. The purpose of the arrangement is to allow easy identification of all examples of every specific grammatical form.

Every occurrence of a word within an entry is assigned a number, starting with 1. This provides a readily accessible tabulation of the frequency of each word and each of its forms, and it provides a means of referring to every occurrence of the word in each entry.

1.3.1 Nouns

All occurrences of the simplest form of the noun (singular absolute) are listed first in the order of their occurrence in the Hebrew Bible (see 3.5.2 for the order of books in the Hebrew Bible). The remainder of the entry consists of lists of occurrences for the same word in its various forms, e.g., with waw-conjunctive, with the definite article, with prepositions, the construct state, with suffixes, and the plural. The list for each form is identified by the form in the right-hand margin of the column. The biblical passages for each distinct form are listed as they occur in the order of the books of the Hebrew Bible. (The names of the biblical books are given in Hebrew; see the key in 3.5.2.)

Example
The entry for קֶבֶר (“horse,” page 803, left column) lists 137 occurrences of the word. Numbers 1–18 give the singular absolute form with no preformatives (that is, waw-conjunctive, definite article, etc.). This list is identified in the right-hand margin by קֶבֶר. Numbers 19–29 give the singular absolute form with waw-conjunctive. This list is identified by קֶבֶר in the right-hand margin. Occurrences of the singular absolute form with the definite article are listed in numbers 30–40 (identified by מֹאַד), and number 41 gives the only occurrence of the definite article with waw-conjunctive (מָאָד). Numbers 42–50 give forms with prepositions and the definite article. Numbers 51–54 list occurrences in the singular construct state (see the second use of the maqqeph in 2.6.4). Occurrences of the plural absolute form are given in numbers 55–88, and so on for the remaining occurrences. In this way every specific form of קֶבֶר in the Hebrew Bible is listed.

1.3.2 Adjectives

The system for listing adjectives is the same as that for the noun. The simplest form is listed first (masculine singular, without preformatives). Then come occurrences of the same form with preformatives, then the feminine singular, masculine plural, and feminine plural forms (with and without preformatives). Lists of individual forms are identified by forms in the right-hand margin.

Example
The entry for בֵּיתָי (page 222, left column) lists 526 occurrences. Numbers 1–179 give the occurrences of the masculine singular forms without preformatives; numbers 180–84, the same form with waw-conjunctive; numbers 185–291, the form with the definite article; and so on. The feminine singular forms begin with number 312. All occurrences of that form with and without preformatives are given in numbers 312–444. The masculine plural forms are listed in numbers 445–84, the feminine plural forms in numbers 485–526.

1.3.3 Verbs

The list of occurrences of the verb begins with the infinitive absolute of the Qal stem. All verbal forms of this stem are listed (infinitive absolute, infinitive construct, perfect, participle, imperf. and imperative), followed by the same forms for the Niphal, Piel, Pual, Hithpael, Hiphil, and Hophal stems. Lists of individual forms are identified by forms in the right-hand margin.

Example
The entry for נֶנֶשֶׁר (page 566, right column) lists 223 occurrences. Numbers 1–5 are the various forms of Qal infinitives, absolute and construct. Qal perfect forms are numbers 6–32. Qal participle (active and passive) forms are numbers 33–148. (Note: The order of occurrence for participles is the same as that for adjectives. See 1.3.2.) Qal imperfect forms are numbers 149–87, and Qal imperatives are numbers 188–204. Niphal forms are listed in numbers 205–21; Piel, 222–23.

See 1.1 and 2.4 for "defective verbs."

1.4 Citation of the Biblical Text

Names of books of the Bible are given in Hebrew (see 3.5.2 for the key to the names in English). The order of the books is that of the Hebrew Bible, which differs significantly from that of the English Bible and in minor respects from Biblia Hebraica Stuttgartensia (see 3.5.2).

Chapters of Bible books are cited by means of the numbering

system based on the Hebrew alphabet (see 3.5.5 for the key to the numbers in English). Verses are cited with Arabic numerals. (Chapter and verse divisions in the Hebrew Bible do not always parallel those of the English Bible. The concordance always follows the former.)

Example
The first occurrence of בָּשָׁם (page 1, right column) is found in פֶּתַח הַדַּרְשָׁה (center column, number 1). This is to be read as Genesis (8:14) 44 (ד), 19. The second occurrence is found in Genesis 44:20, the third in Numbers 3:24, and so on.

Most book names are written in full. The larger compound names (e.g., 1 Samuel, 2 Kings) are given in abbreviation. When space limitations require it, even those names normally given in full are abbreviated (e.g., page 2, right column, number 258, where ספר is abbreviated ספר).

1.5 Definition of Words
Immediately beginning each entry, various meanings of the word for that entry are given. They are marked by letters of the Hebrew alphabet in parentheses (e.g., page 1 lists nine specific meanings for בָּשָׁם). The definitions are given in modern Hebrew. Passages in which the word has one of the specific meanings are cited by number. The numbers correspond to the occurrences listed consecutively in the entry below. While the definitions are not of consequence to the English reader, the breakdown and arrangement of the specific meanings are of great value. Rather than leaving to the reader the task of starting afresh in examining every usage of a particular word, the concordance supplies an initial set of boundaries within which to study a word in a specific passage. Regardless of the specific definitions given in modern Hebrew, the reader can use the semantic groupings of occurrences of a word to initiate the study of it. The reader may prefer to ignore this section of the concordance and to work out boundaries inductively from the passages themselves. But for words that occur with high frequency, this initial short cut is of great service.

Example
The concordance lists five categories of meanings for בָּשָׁם (page 29, right column). These categories are marked by letters א, ו, י, ו, and ח at the beginning of the entry. (The abbreviation י is the Qere reading for בָּשָׁם in which י has its specific meaning.

The first group (א) is followed by numbers 1-3, 5-9, 11-20, 25-29, 37-44, 68 (though in the concordance these numbers run from right to left). These refer to the sequence of numbers in the entry below. In all these occurrences the word בָּשָׁם has approximately the same meaning. The second group (ו) has only one number: 65. Even-Shoshan is suggesting that in this occurrence (Genesis 1:14) בָּשָׁם has a unique meaning. The third group (י) has the numbers 4, 21-24, 45-60, 62-64, 67-79; the fourth group (ו), only number 61; and the last (ח), 10, 30-36, 66.

It should be stressed that these groupings are based on the editor's judgment, and while helpful, they do not enjoy the same objective status as other material in the concordance. Nevertheless, they can lighten the amount of initial labor that goes into organizing the various meanings of a word.

1.6 The Hebrew Text

1.6.1 Base Text
The biblical text that forms the basis of the New Concordance is taken primarily from the edition of Koren Publishers in Israel. Because of the relative uniformity of the Hebrew text, the concordance can also be used with confidence with other editions of the Hebrew Bible. Only on rare occasions will readers who use Biblia Hebraica Stuttgartensia (BHS), Kittel's Biblia Hebraica (BHK), or Snaith's Old Testament in Hebrew find a minor disparity between one of these texts and the New Concordance.

Example
In BHS, BHK, and Snaith, בָּשָׁם occurs twice in 1 Kings 15:9 but only once in the Koren edition. Consequently the concordance lists בָּשָׁם only once for this verse.

The concordance, in those places where the Koren edition varies from such modern editions as BHS, remains with the most traditional text.

A list of textual variations between the Koren edition and other texts is appended to the former. This list is a helpful guide to possible variants between the base text of the New Concordance and other modern editions. In an earlier edition of the concordance, a list of significant manuscript variants was promised; but later editions have not renewed this promise, and the list has not materialized. Though the variations are minor, it is regrettable that a collocation of the concordance with modern editions of the Hebrew Bible has not been given.

1.6.2 Ketib/Qere
In cases where the entry word involves a Ketib/Qere reading, the concordance lists the Qere reading as the form of the entry word, with vowel points, and includes the Ketib reading (unpointed) in parentheses following the Qere.

Example
In Joshua 5:1 the Qere reading שִׂמְקָן (page 825, right column, number 48) is listed in the entry for שִׂמְקָן, and the Ketib follows in parentheses (שְׂמַק). The abbreviation ש is not listed for שִׂמְקָן.

This procedure is followed only when the Ketib/Qere affects the main entry word (שִׂמְקָן in the example above). When one of the other words listed with the main entry word has a Ketib/Qere reading associated with it, only the Qere is given, followed by a small circle.

Example
In the entry for הַבַּשָּם in Genesis 49:10 (page 156, right column, number 1091), the word הַבַּשָּם is the Qere reading for בָּשָׁם. The small circle (∘) marks שִׂמְקָן as the Qere reading. Since שִׂמְקָן is not the main entry word here, the Ketib (שִׂמְקָן) is not listed.

It is understandable that in a volume of this size, some inconsistencies may occasionally be found. Thus the entry for הַבַּשָּם

1135, right column) does not follow the plan just enumerated, instead listing "the" in its Ketib form, תי. However, as would be expected, תי, תי. The reason for this is most probably that the Koren edition (of 1969) does not list a Qere reading for תי, and according to plan, the concordance follows that edition. But why then is תי listed for Genesis 49:10 (see the example above) and identified by a circle as a Qere reading? The point is that minor inconsistencies like this are to be expected in a work of this size until they can be sifted out in subsequent editions.

1.6.3 Vocalization (Vowel Points)

All words in entries are fully vocalized according to the masoretic tradition (see 2.5).

2 Special Features

2.1 Word Frequencies

Each occurrence of the main entry word is numbered consecutively in the entry. The total number of occurrences for each word can be obtained by checking the number given the last occurrence.

**Example**

In the entry for כִּז (page 1, right column) it can be seen that the word כִּז occurs 1,215 times in the Bible (page 4, left column, number 1215). By checking the last entry for the singular form (page 3, center column), one can see that כִּז occurs 723 times in the singular and thus 492 times (1,215 minus 723) in the plural.

Each "definition" (in modern Hebrew) is assigned the numbers of the occurrences belonging to it (see 1.5). By totaling these occurrences, one can obtain the numerical frequency of each meaning of a word. The term מִדְּגָּה signifies that the meaning just given is the predominant one and that the other meanings are exceptions.

**Example**

The word כִּז (page 1, right column) has the sense of "progenitor" יִתְנֶל (in) in most of its first 723 occurrences (see the first definition of כִּז, marked by $). The remaining senses are exceptions to this primary one.

2.2 "Synonyms"

An important feature of the concordance is its lists of "synonyms" or "related words." Since words often derive their meaning within a language in relationship to similar words in the same language, it is helpful and necessary to study the meaning of words within the context of a "lexical field" (words sharing similar meanings). In the past, assembling such lexical fields for specific Hebrew words has been beyond the range of all but the most advanced scholars. In its collection of synonyms, however, the New Concordance has put this data within reach of every reader. Synonyms are listed for most words in the concordance.

The lists, marked by the term קָרְבֵית ("related words"), follow the definitions. Synonyms are given for all types of words: verbs, nouns, adjectives, etc.

**Example**

The entry for כִּז (page 122, center column) shows well the order of the categories of collocations. The first group of collocations begins after the הָרְעָב יִבְשָׁב, and is marked by a short horizontal line. The first collocation is הָרְעָב יִבְשָׁב, in which כִּז is singular absolute. The collocation is followed by the numbers 15-22 and 158. These refer to the list of occurrences that begins at the bottom of the left column on page 122. Number 15 (page 123, right column) is Exodus 26:3, and so on. In Exodus 26:3 the same word and the same context occur twice: thus both are num-

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The reader is then given the form's verbal root. Jeremiah 5:26 is the prefix part of the form, and page 565 midway in the center column the difficult form twice, once as is the inclusion of difficult verbal forms in the main alphabetical list.

It should be noted that the concordance does not always follow the procedure of listing the difficult forms with prefixes alphabetically beginning with the prefix. In some cases, assuming that the reader will recognize the prefix, it lists the difficult verbal form alphabetically beginning with the first letter of the verbal form.

2.5 Vocalization

When the biblical text is cited in the lists of occurrences, it is fully vocalized in accordance with traditional masoretic pronunciation (Tiberian). These vowel points have been included not only to aid in reading but also to facilitate accuracy in identifying specific words.

When biblical words are quoted apart from the lists of occurrences, they are in most cases vocalized fully. In some cases they are vocalized only partially.

1. Verbal “roots” in the alphabetical list of entries are not vocalized.

Example

The root יִבְעֵל is not vocalized, but the verbal form (ֵיבָעֵל) that occurs in the biblical text is vocalized (page 6, right column).

2. Substantives (nouns, adjectives, particles) are fully vocalized in the alphabetical list of entries.

Example

דֵּבָעֵל (page 6, right column)

3. Forms in the right-hand margin (see 1.3.1–3) marking the various lists of occurrences are fully vocalized.

4. Collocations (see 2.3) are fully vocalized.

5. Derivatives (1.2) are fully vocalized.

6. Synonyms (2.2) are fully vocalized for substantives (nouns and adjectives) and, for the most part, for verbs also. Verbal forms occurring in the first sections of the concordance (pages 1–245) are vocalized only partially or not at all.

Examples

1. Fully vocalized: synonyms for יָד (page 880, right column).

2. Partially vocalized: synonyms for יָד (page 31, left column).

Only the first vowel is given (as in יָד and יָד) since this is sufficient to distinguish Qal (יָד) from Piel (יָד). Compare the vocalization of these same synonyms in the entry for יָד (page 1193, right column), where it is not partial but full.


When the synonym is unvocalized and occurs in the Hiphil stem (or another stem formed with preformatives), the unvocalized Hiphil form is given and the root is set in parentheses.

Example

The synonyms for יָד (page 85, right column) include the verbal root יָד in the Hiphil: יָד (יָד).

7. The modern-Hebrew definitions (1.5) and editorial comments and explanations are unvocalized.

2.6 Accents

The biblical text is quoted in each entry without masoretic accents. The exigencies of the accentuation system, however, affect the arrangement of entries in the concordance in several ways.
2.6.1 Pausal Form

When the pausal form of a word differs from its contextual form, the concordance lists the forms separately and marks the pausal form in the right margin with an *athnach* (\.).

**Example**
The contextual forms of נִקְיָם (third-person feminine) are listed on page 5 (center column) in numbers 80–84; the pausal forms, in numbers 85–88.

Pausal and contextual forms are not listed separately when only a small number of examples occur.

**Example**
The pausal and contextual forms of נִקְיָם are listed together on page 5 (right column) in numbers 11–13. The lengthened vowel of the pausal form is supplied in parentheses (\) in the right margin. See also on this page (right column) numbers 48 and 49.

2.6.2 Waw plus Perfect

Forms of the perfect with waw (where the accent has shifted from the penultima to the ultima) are listed separately in the right margin, where the accent is noted with *tifcha* (,) or *merecha* (,).

**Example**
The waw-plus-perfect form of נִקְיָם (first person) is listed on page 5 (left column) in numbers 168–75. Compare on page 5 (left column) number 178 (pausal form of the Hiphil, second-person, masculine singular of נִקְיָם) with number 179 (waw plus perfect of the same form).

2.6.3 Verbal Forms

Verbal forms that are distinguished only by the position of the accent are accented in the right margin.

**Example**
Compare נִקְיָם (perfect third-person, feminine singular) on page 1010, left column, numbers 60–64, with נִקְיָם (feminine singular participle) on page 1011, right column, number 85.

2.6.4 Maqqeph

The *maqqeph* is used for two distinct reasons. First, it is used in the quoted biblical texts to show that it also occurs in the masoretic text (see 1.6.1).

**Example**
"" (page 1, center column, number 1) in the entry for יָד.

Second, the *maqqeph* is used to mark the *construct state* of forms in the right margins of lists of occurrences.

The *maqqeph* that marks the construct state is only an editorial symbol employed by the concordance. It does not indicate that the biblical texts of those passages contain a *maqqeph* for the word in question. Whether or not the *maqqeph* actually occurs in any given quotation of the biblical text depends on the masoretic tradition for that text.

2.6.5 Words Marking Each Entry

Words marking each entry are, when not accented on the last syllable, accented with a *tifcha* (,) or *merecha* (,). Only the leading word marking the entry is accented.

**Example**
The word יָד at the beginning of the entry (page 665, right column) is accented with a *tifcha*.

2.7 Masorah

At the beginning of each letter of the alphabet, the concordance prints the relevant masorah for that letter. The number of times each letter occurs in the Torah is given just below the large letter at the head of the page. On either side of the letter, printed in boxes, is the masorah for it.

**Example**
The masorah for ק (page 1, just beneath the large, centered ק at the top of the page) notes that there are 27,057 alephs (א) in the Torah. The boxes on either side of the ק contain pertinent masoretic notes.

3 Difficulties

3.1 "Space Savers"

In a number of instances in the New Concordance, the need to limit space has created special difficulties.

3.1.1 High-Frequency Words

As a general rule, passages are not quoted in full for a word or specific expression that occurs very frequently throughout the Bible. A few exemplary passages are listed in full, after which the occurrences are quoted only by book, chapter, and verse. Within this condensed list each biblical book is cited just once, followed by chapters and verses in consecutive order. If the citation of a biblical book title does not fall at the beginning of a line, it is preceded by a large dot (•) to separate it clearly from references in the preceding book.

Examples

See page 326, right column, numbers 909–44 (see 3.1.2). The first line and part of the second line list passages from 1 Kings. Midway through the second line is a dot (+), after which comes a passage from 2 Kings. The third line begins with passages from Jeremiah. Near the end of that line is a dot, followed by passages from Haggai (יהוה), and so on.

The preposition יָֽהּ occurs in the Bible over 5,000 times (pages 63–67). It has four distinct meanings (K–א on page 63, right column). (See 1.5.) For each meaning a few occurrences are listed in full (e.g., numbers 1–13); the remainder, only by book, chapter, and verse (numbers 14–1998 for the first meaning, numbers 1999–2016 and 2017–3403 for the second, and so on). (See 3.2.)

Within an entry a particular form of a word will very often occur with high frequency and with little or no variation in meaning. In such cases all those particular occurrences are listed only by book, chapter, and verse. That list follows the first few occurrences of the particular form. After that list the occurrences resume (quoted in full) in sequence with the earlier order of occurrences.

Example

After listing four examples of the expression יָֽהּ שָׁלֵם (page 667, right column, numbers 320–21, 324, 325), the concordance then supplies all subsequent occurrences of this expression (numbers 326–55). These occurrences are given in the order of the subsequent biblical books, ending in 2 Chronicles (יהוה; see 3.5.2). After that list of the expression יָֽהּ שָׁלֵם is complete, occurrences of יָֽהּ שָׁלֵם are resumed with number 356, picking up the sequence of the earlier order of occurrences after number 325 (1 Kings). Number 325 lists 1 Kings 1:51; 356 picks up at 1 Kings 2:17, the next passage in which יָֽהּ שָׁלֵם alone occurs. The intervening occurrences, however, have run to the end of the Bible, listing only those occurrences of יָֽהּ שָׁלֵם with יָֽהּ שָׁלֵם.

3.1.2 Parenthesis

Parenthesis is used to save space. When words or expressions differ only in minor details, those details are often put in parentheses to group together otherwise similar forms.

Example

Occurrences of the expression יָֽהּ דָּרָתִי are given on page 2, left column, numbers 409–21 and 423–36. In some of these occurrences דָּרָתִי is spelled דָּרָתִי; in others, דָּרָתִי has the preposition יָֽהּ prefixed. To keep the basic expression together in a list, the minor variations are put in parentheses: יָֽהּ דָּרָתִי (דָּרָתִי).

This space-saving device is also used in many other ways.

3.1.3 Ellipsis

Ellipsis (···) is used when the passage to be quoted would otherwise extend beyond a single line.

Example

See page 1, center column, number 4.

3.1.4 Abbreviations

Some terms are given only in abbreviation (see 3.5). Throughout the concordance, however, other words are also abbreviated to save space. Predictably, this occurs in lists of collocations (see 2.3). Only in the first example of the collocation is the entry word given in full. After that, only the first letter (and vowel) of the entry word is given in the collocation. In that way the same word is not written out in full throughout the list. (Abbreviations are marked with · following one or more letters of the abbreviated word.)

Example

In the collocations for יָֽהּ (page 1, right and center columns), the form of יָֽהּ is written in full for the first example of each collocation. For subsequent examples the concordance employs only an abbreviated (יא) plus the appropriate vowel.

As a general rule, a word is abbreviated if it would otherwise run over onto the next line. The extent of the abbreviation depends on the amount of space remaining in the line.

Example

The Hebrew name for Genesis (page 91, left column) and its synonyms, sharing the same line, are separated by a space and a centered dot.

The dot, however, is not always present (e.g., the lines on page 6, center column, for יָֽהּ וָני). 

3.2 Divisions Based on Definitions of Words

The concordance categorizes each entry word according to its various meanings (see 1.5). Often the listing and grouping of occurrences is determined by those categories of meaning at the beginning of the entry (1.5).

Example

The word יָֽהּ (page 1, right column) is broken down into nine categories of meaning (יא–ע). In listing the expression יָֽהּ דָּרָתִי (page 2, left column, numbers 409–21 and 423–36), two groups are given. In the first group (numbers 409–21 יָֽהּ has the meaning given in the first definition, marked with יָֽהּ, at the beginning of the entry (page 1, right column). This particular meaning of יָֽהּ in number 409 is signaled by יָֽהּ following the יָֽהּ. In the second group (numbers 423–36 יָֽהּ has the meaning given in the second definition, marked with יָֽהּ, at the beginning of the entry. So in number 423 יָֽהּ is followed by יָֽהּ.)
One who does not know modern Hebrew cannot benefit from the definitions, but the initial analysis of such similar expressions into two distinct ranges of meaning can be of great help.

Note that the presence of an (ҳ) after the first form in a listing (e.g., page 86, center column, number 1206), indicates that more listings of the same form, marked by (צ), will follow (e.g., number 1210), etc. This can become complicated. The various meanings of (page 281, right column), for example, are separately arranged. Compare in this entry numbers 1 (page 281, center column), 543 (left column), 597 (page 282, right column), and 740 (center column).

3.3 Similar Words

Words that look alike but mean something altogether different are listed in separate entries. They are marked with a number immediately following the entry word on the right side of the column.

Example

The verbal form תַּשֶׁתֶּנָּה has several distinct meanings. These are listed in separate entries marked תַּשֶׁתֶּנֶּה (page 900, center column), תַּשֶׁתֶּנֶּה (page 901, left column), and תַּשֶׁתֶּנֶּה (page 901, left column). When derivatives are listed for roots that bear multiple meanings, they are arranged according to these meanings. For example, derivatives of the root תַּשֶׁתֶּנֶּה (page 900, center column) are given in three groups (ח. ח, and ח) that correspond to תַּשֶׁתֶּנָּה, תַּשֶׁתֶּנֶּה, and תַּשֶׁתֶּנֶּה.

3.4 Aramaic

The concordance includes Aramaic words with Hebrew ones, putting them all in alphabetical order. Aramaic entry words are followed by the term זכריה.

Example

The Aramaic word זכריה (page 12, center column)

The appropriate Hebrew equivalent is sometimes given instead of a definition. The Hebrew equivalent is marked by =.

Example

The Aramaic word זכריה in the previous example is said to = (or be equivalent to) the Hebrew word זכריה.

Abbreviations for Aramaic verbal stems are given in 3.5.4.

3.5 Tables of Abbreviations, Terms, and Signs

3.5.1 General Abbreviations and Terms (in Alphabetical Order)

- Qere reading (see 1.6.2)
- Ketib (see 1.6.2)
- "as," "equals" (=)
- "as mentioned above," "as previously mentioned"
- "below," "as mentioned below"
- 1 Kings
- 2 Kings
- pronoun
- conjunction
- preposition, particle
- interjection, exclamation
- interrogative
- feminine noun

- metaphor. Marks a metaphorical use of a word in the definitions (1.5).
- participle (biblical Hebrew). Used to distinguish similar forms in the participle and perfect of some verbs. For example, קַשׁ is a perfect (page 154, right column, number 351) and a participle (page 155, right column, number 753).
- "in its own entry"
- 1 Chronicles
- 2 Chronicles
- continuation. Marks the continuation of an entry in successive columns.

- masculine noun
- masculine and feminine gender
- Tetragrammaton
- Ketib (see 1.6.2)
- Qere reading (see 1.6.2)
- "synonyms" (see 2.2)
- Song of Solomon
- numeral. For example, י showroom (page 927, left column) is 10-5, or "number 10."
- proper noun, personal name
- masculine proper noun, personal name
- feminine proper noun, personal name
- adjectice
- adverb
- both an adjective and a masculine noun
- An asterisk after an entry word means that the word does not occur in the Bible in this form. This is its lexical form, singular absolute for nouns and adjectives, third-masculine singular perfect for verbs. See י showroom (page 110, right column), which occurs in the Bible only as a plural.
- A circle after a word marks it as a Qere reading (see 1.6.2).
- A maqqeph after a word in the right margin signals the construct state. It means not that all or any examples cited in the biblical text have a maqqeph, but rather that all are in the construct state (with or without the maqqeph in the text). (See 2.6.4.)
- athnach. Marks the pausal form of a word (see 2.6).
- tficha. Marks nouns accented on the penultima (see 2.6).
- merecha. Marks accent in verbal forms (see 2.6).
- A dot separates material within a single line (see 3.1.5 and 3.1.1).
- A slash after a letter or group of letters marks an abbreviation. Hebrew words are usually abbreviated...
by omitting the letters at the end. The length of the abbreviation is usually determined by the space available (see 3.1.4).

"the same as"

A parenthesis marks information that is supplied to aid the reader. The general purpose is to distinguish such information from actual citation of the biblical text. (See also 3.1.2.)

### 3.5.2 Books of the Bible

<table>
<thead>
<tr>
<th>Name</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>כרוניקס</td>
<td>Chronicles</td>
</tr>
<tr>
<td>שמואל</td>
<td>Samuel</td>
</tr>
<tr>
<td>יריקך</td>
<td>1 Samuel</td>
</tr>
<tr>
<td>זכריה</td>
<td>2 Samuel</td>
</tr>
<tr>
<td>מלכים א</td>
<td>1 Kings</td>
</tr>
<tr>
<td>מלכים ב (מכוב)</td>
<td>2 Kings</td>
</tr>
<tr>
<td>ישעיה</td>
<td>Isaiah</td>
</tr>
<tr>
<td>ירמיה</td>
<td>Jeremiah</td>
</tr>
<tr>
<td>יהושע</td>
<td>Joshua</td>
</tr>
<tr>
<td>יהודא</td>
<td>Judges</td>
</tr>
<tr>
<td>נום</td>
<td>Joel</td>
</tr>
<tr>
<td>זוגות</td>
<td>Amos</td>
</tr>
<tr>
<td>אורביה</td>
<td>Obadiah</td>
</tr>
<tr>
<td>יונת</td>
<td>Jonah</td>
</tr>
<tr>
<td>מיכה</td>
<td>Micah</td>
</tr>
<tr>
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<td>Nahum</td>
</tr>
<tr>
<td>חבקק</td>
<td>Habakkuk</td>
</tr>
<tr>
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<td>Zephaniah</td>
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<tr>
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<td>Haggai</td>
</tr>
<tr>
<td>זבחיא</td>
<td>Zechariah</td>
</tr>
<tr>
<td>מלכים נ</td>
<td>Malachi</td>
</tr>
<tr>
<td>תהילים</td>
<td>Psalms</td>
</tr>
<tr>
<td>מתים</td>
<td>Proverbs</td>
</tr>
<tr>
<td>אבות</td>
<td>Job</td>
</tr>
<tr>
<td>שׁרה</td>
<td>Song of Solomon</td>
</tr>
<tr>
<td>רות</td>
<td>Ruth</td>
</tr>
<tr>
<td>ACHER</td>
<td>Lamentations</td>
</tr>
<tr>
<td>אנוב</td>
<td>Ecclesiastes</td>
</tr>
<tr>
<td>אסתר</td>
<td>Esther</td>
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<td>דניאל</td>
<td>Daniel</td>
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<td>ארצה</td>
<td>Ezra</td>
</tr>
<tr>
<td>נחמיה</td>
<td>Nehemiah</td>
</tr>
<tr>
<td>ידיעא</td>
<td>1 Chronicles</td>
</tr>
<tr>
<td>ידידיב</td>
<td>2 Chronicles</td>
</tr>
</tbody>
</table>

### 3.5.3 Hebrew Verbal Stems

| ספ | Qal        |
| נפ | Piel       |
| פל | Pual       |
| מפ | Hiphil     |
| מפ | Hophal     |
| מפ | Hithpael   |

### 3.5.4 Aramaic Verbal Stems

| ב | Pael        |
| ג | Hithpael    |
| ד | Hithpaal    |
| ה | 2Hapheil    |
| י | Haphel      |

### 3.5.5 Hebrew/English Numbers

Chapter numbers are marked with Hebrew numbers. The English equivalents are:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>א</td>
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<tr>
<td>ב</td>
<td>2</td>
</tr>
<tr>
<td>ג</td>
<td>3</td>
</tr>
<tr>
<td>ד</td>
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<td>8</td>
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<td>ט</td>
<td>9</td>
</tr>
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</tr>
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<td>יז</td>
<td>41-49</td>
</tr>
<tr>
<td>יז</td>
<td>50</td>
</tr>
</tbody>
</table>

### 3.6 Summary of General Sequence

#### 3.6.1 Overall Sequence

All words listed in the concordance are part of a single alphabetical list. The list includes nouns, adjectives, particles, verbs, proper nouns, and numerals. (See 1.1 and 2.4.)

#### 3.6.2 Sequence of Verbal Forms (see 1.1)

Within entries of verbs, occurrences are listed in this sequence:

1. infinitive absolute
2. infinitive construct
3. infinitive construct with the prepositions ב, ב, ל.
4. perfect (first-, second-, and third-person singular; plural)
5. participle (masculine, feminine singular; plural)
6. imperfect (first-, second-, third-person singular; plural)
7. imperative (masculine, feminine singular; plural)

Within each of these groups, the following sequence is maintained:

1. verbal form alone: פאל
2. verbal form with waw: טפאל
3. verbal form with suffixes: טפאל
4. verbal form with waw and suffixes: טפאל
The above sequence is followed for each verbal stem. Stems are arranged in this sequence:

1. Qal
2. Niphal
3. Piel
4. Pual
5. Hithpael
6. Hiphil
7. Hophal

3.6.3 Sequence of Nominal Forms (see 1.1)
The sequence for masculine singular forms is this:
1. absolute state
2. absolute state with preformatives (waw, article, and prepositions)
3. construct state
4. construct state with preformatives (waw and prepositions 3, 3, 
6, 16)

5. with suffixes
6. with suffixes and preformatives (as above)

This sequence is followed for feminine and plural forms as well.

3.6.4 Sequence of Pronouns
The suffixed pronouns for nouns and verbs appear in this sequence:
1. first-person singular
2. second-person, masculine singular
3. second-person, feminine singular
4. third-person, masculine singular
5. third-person, feminine singular
6. first-person plural
7. second-person, masculine plural
8. second-person, feminine plural
9. third-person, masculine plural
10. third-person, feminine plural