

The Long Imperative in Biblical Hebrew

By Paul E. Eickmann

The Long Imperative Form

The Hebrew masculine singular Qal imperative קַטֵּל is often lengthened with a paragogic (i.e. added) ה, yielding the form קַטִּילָהּ. Beginning students learn to recognize this form from the short “o” (or “i”) in the stem, as well as the suffix הֵ. This lengthened form, sometimes called the “emphatic imperative,” occurs only in the masculine singular. While most common in Qal, it is also found in the derived conjugations, e.g., Nifal הִקְטִילָהּ, Hifil הִקְטִילָהּ. If the verb itself ends in ה (Lamed ה), like גִּלֵּה *reveal, uncover*, the imperative has no lengthened form. If the imperative has a verbal suffix as its direct object, e.g., שְׁמַרְנִי *keep me*, no long form is possible. Fassberg counts 288 certain biblical examples of קַטִּילָהּ as compared with about 1700 examples of קַטֵּל (p 9).

Meaning of the Long Form

According to Gesenius-Kautzsch (48k), “the shade of meaning conveyed by the imperatives with הֵ is not always as perceptible as in the cohortative forms of the imperfect, but the longer form is frequently emphatic, e.g., קוּם *rise up*, קוּמָה *up!* תֵּן *give*, תִּתֵּן *give up!*” Weingreen’s *Grammar* (48b) accordingly calls the longer form the “emphatic imperative” and translates שְׁמַרְהָ *keep thou indeed* as opposed to שְׁמַר *keep thou*. According to Joüon-Muraoka (48d), the “paragogic”—lengthened form—is emphatic in origin, but in practice it “does not often seem to add any particular nuance, though it often seems to carry an honorific one, being addressed to God (Ps 5.2), father (Gn 27.29), prophet (Nu 22.6), and priest (1 Sa 14.18).¹....The preference for the form with ה seems usually to be purely in the interests of euphony. Furthermore, its usage is very inconsistent....Since the nuance added by ה is virtually non-discernible, the emotive particle אֵנִי is added, if greater emphasis is required.” Lambdin (102) also sees “no striking modification of meaning” in the longer form. Waltke and O’Connor (34.4a) agree: “No differentiation is possible between the regular and long (הֵ) forms of the imperative, since they occur in similar contexts.”

During the years the writer taught elementary Hebrew, students used Weingreen’s terminology and called קַטִּילָהּ the “emphatic imperative.” When they began to work directly with the Old Testament text, it was disconcerting for them to translate the words Potiphar’s wife addresses to Joseph in Genesis 39:7.12, שִׁכְבָה עִמִּי “Sleep with me.” The passage obviously describes an attempted seduction, not an emphatic command from the master’s wife. With apologies to Weingreen, we translated just as if it were a regular imperative. The nuance would have been in the speaker’s tone of voice and body language. The writer has since tried to classify all the uses of the long imperative in the Old Testament from the viewpoint that the emphatic imperative has the nature of an invitation, request or entreaty rather than a command (cf. Kaufman’s translation: *please*), but no results

¹ This distinction, credited to Lambert in Joüon-Muraoka (48d below), is not sustainable. For example, in Ju 19:11 a servant addresses his master with the long form; two verses later, the master addresses his servant in the same way. In 2 Sa 12:28 Joab addresses his king and commander-in-chief with the regular imperative, etc.

could be obtained without the performance of exegetical acrobatics. Recently, however, scholars have suggested a different solution that fits the evidence almost without exception in prose and in most poetic texts as well.

Action of the Verb Directed toward the Speaker

In a 1999 *Hebrew Studies* article, “The Lengthened Imperative קָטְלָהּ in Biblical Hebrew,”² Steven E. Fassberg begins by summarizing traditional understandings of the longer form: “It is generally understood in one of three ways: as a stylistic variant of the regular imperative קָטַל, as a more emphatic form of קָטַל, and as a polite form of קָטַל” (p7). Fassberg has another proposal: “In almost all of the examples of קָטְלָהּ the lengthened imperative is used when the action of the verb is directed to the speaker (usually motion towards the speaker); the regular imperative, on the other hand, is used when the action of the verb is directed elsewhere. Occasionally, one finds that the lengthened form of the imperative marks a more general relationship to the speaker, such as an action that benefits the speaker, or an action that will be performed with the speaker, or takes place near the speaker” (p10).

Fassberg gathers many passages in which the long imperative is followed by a first-person pronominal suffix (e.g., Jacob asking Laban in Ge 29:21: כִּי מָלְאוּ יָמֵי הָרְבָה אֶת־אֲשֻׁתַּי “Give[me] my wife, for my days are fulfilled”); by a verb inflected in the first person (e.g., Balak to Balaam in Nu 23:27, לָכֵה־נָא אֶקְחֶךָ אֶל־מְקוֹם אַחֵר “Come, please, let me take you to another place”); or by an expression substituting for a first person, such as “your servant/s” or “your people” (e.g., the psalmist’s prayer to God in Ps 31:17 [Eng.16 הָאֵירָה פְּנֵיךָ הַאֵירָה פְּנֵיךָ “Let your face shine on your servant [=on me]”). Action directed toward or for the benefit of the speaker may also be apparent just from the sense of the text. While stating that “only קָטַל marks an action away from the speaker” (p13) (e.g., Jon 4:3 מִמֶּנִּי יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי “And now, LORD, please take my life from me,” Fassberg also recognizes “a relatively limited number of occurrences of קָטַל when the action is directed to the speaker (130 examples from approximately 1700)” (p 12). His study takes in the entire Old Testament, poetry and prose together.

In a 1996 University of Toronto Ph.D. dissertation Ahouva Shulman came independently to the same conclusion regarding the long imperative in the prose of the Torah and Former Prophets. “Of 116 occurrences of long imperative in the corpus,” Shulman writes, “in 61 occurrences...the long imperative is followed by a preposition with the first person suffix...and in another 51 occurrences...such preposition and a pronoun is implied by the context....In these 112 cases (97%) the speaker is requesting that an action be done for him, to him, with him, or towards him. In the remaining 4 occurrences (3%), the long imperative is not followed by a preposition with a first person suffix, nor is one implied, but a close examination of these 4 contexts shows that the speaker is requesting the addressee to act for his personal benefit, as a favour to him, although the action is not directed to him” (p 66). Shulman concludes: “The long imperative form is used where the speaker requests an action directed to himself, an action done for him / to him / towards him / with him etc. In most cases the long form of imperative is used to suggest an action as a personal favour to the speaker as well as action towards the speaker. However, there are cases where the long form denotes only an action towards the speaker, and others where it denotes only an action for the benefit of the speaker. The use of the long imperative is not contingent upon the relative status of the speaker and addressee; it is used by superiors addressing inferiors as well as by inferiors addressing superiors or equals. It seems, however, that because the speaker is requesting

² The article is based on earlier studies by Fassberg that appeared in Hebrew in 1994 and 1997.

that an action be done for him, towards him etc., the long imperative presents a less forceful and softer request” (p 66-67).

Shulman (p 75-82) neatly illustrates the difference between the two imperatives by comparing the meanings of לֵךְ and לִבֶּה, the regular and lengthened imperatives of the verb הִלֵּךְ he walked, went.” With most roots the translation of the two imperatives would be exactly the same; the rest of the sentence would show whether the speaker has in mind an action that takes place toward him or away from him. With this verb, however, English uses two different translations: *come* for action toward the speaker and *go* for action away from the speaker. Consistently in its 23 occurrences לִבֶּה means *come*; לֵךְ regularly means *go*. One of the examples Shulman cites is Ge 37:13.14. When Jacob summons Joseph to entrust him with an errand, he says לִבֶּה: “*Come*, and I will send you to [your brothers]” (v.13). When he actually sends Joseph away to Shechem, he says לֵךְ: “*Go*, please, and see if all is well with your brothers” (v.14). As a sidelight we might note that in three passages where the consonants לך evidently mean *come*, they are pointed לֵךְ, not לִבֶּה: Nu 23:13, Ju 19:13 and 2 Ch 25:17 (cf. GK 48i). With most verbs the English translation is a simple imperative: both שִׁמְרֵם and שְׁמְרוּ are translated *keep*.

Ge 27:3-8, a well-known prose passage containing both forms of the imperative, illustrates how the distinction is carried out. Here is the beginning of the familiar account of how Jacob stole the blessing Isaac intended to give Esau “*Please get your weapons*,” Isaac says to Esau: שָׁאֲנֵא כְּלִיךָ regular imperative for action away from the speaker. “And go out to the open country וְצֵא הַשָּׂדֶה regular imperative for action away from the speaker. “And hunt me (some) game לִי צִידָה וְצוּדָה long imperative, action for the benefit of the speaker. “Prepare me the kind of tasty food I like וְעֵשָׂה־לִּי מִטְעָמִים כַּאֲשֶׁר אֶהְבֵּתִי regular imperative, action for the benefit of the speaker, but from עָשָׂה a Lamed He verb that doesn’t have a long imperative. “And bring it to me” לִי הִבִּיאָה—long imperative, action toward the speaker. But the distinction is not consistent in every verse. Rebecca reports Isaac’s words to Jacob and then gives Jacob directions: “And now, my son, obey me” בְּקוּלִי—regular imperative, even though a first-person pronominal suffix follows, an exception to ordinary usage. This appears to be one of those 130 cases counted by Fassberg where the regular, not the lengthened form is used for action directed toward the speaker. Similarly, when Abram returns from his victory over the four kings, he brings back people and goods. The king of Sodom asks that his people be returned but offers Abram the booty תְּנֵה־לִּי הַנֶּפֶשׁ וְהָרֶכֶשׁ קַח־לְךָ “Give me the people, but take the property for yourself,” he offers (Ge 14:21). We would expect a long imperative first, because the action would be for the king’s benefit, then a regular imperative, because the action would be away from the speaker, benefitting Abram. But both imperatives are regular.

The Long Imperative in Poetry

In poetry³ the long form is more common than in prose. In the language of Psalms, for example, “the form קְטֹלָה is relatively more than eight times as frequent...as it is in the rest of the Bible. Moreover, it occurs in the psalms more often than the simple form קָטַל. For the psalms, קְטֹלָה is the normal imperative” (Tsevat

³ For the purpose of this article, poetry includes everything the *BHS* editors set in poetic lines.

24).⁴ In the majority of poetic verses where the long form occurs, it can be explained as it is in prose: the action requested is to be directed toward or performed for the benefit of the speaker. One could understand that in the Psalms the writer often prays for some blessing for himself or for the people of Israel. Thus he might be expected to employ the lengthened form. Fassberg suggests: “Most requests addressed to God involve a petition for the benefit of the speaker or the benefit of his people. It is possible that the frequency of קְטֹלָה in petitions to God when the speaker requested a favor for himself or his people led to a more general use in petitions to God even when there was no direct relationship to the speaker” (p 11,12). Regular imperatives, however, may appear side by side in such prayers in parallelism with lengthened forms. This suggests that poetic usage does not distinguish between the two forms. They are found in parallelism not only in Psalms and other prayers to God (see below), but also in a couple of poetic passages where the speaker is not addressing God: Balaam’s reply to Balak (Nu 23:18) and Elihu’s exhortation addressed to Job (37:14). Possibly the lengthened form is characteristic of poetic parallelism, not only of prayer.

Here are some examples of lengthened imperatives in Old Testament poetry. Long imperatives appear before first-person verbs: שְׁמַעַה עָמִי וְאֲדַבְרָה “Hear, my people, and I will speak” (Ps 50:7); also the form לָכֵה before a cohortative, as when the adulteress invites, לָכֵה נַרְוָה דְדִים עַד־הַבֶּקֶר “Come, let’s drink deep of love until morning” (Pr 7:18). The long imperative may be used when the verb has as its object a noun with first-person pronominal suffix: אֲמַרִי הָאֲזִינָה יְהוָה בֵּינָה הִגִּינִי “Give ear to my words, O LORD, consider my sighing,” the psalmist prays (5:2 [Eng.1]). Various prepositions with first-person pronominal suffixes may follow the long imperative, showing that the action is directed toward the speaker or is for his benefit:

שְׁמַעַה־תְּפִלָּתִי יְהוָה וְשׁוּעָתִי הָאֲזִינָה “Hear my prayer, O LORD, listen to my cry for help” (Ps 39:13 [Eng.12]); חוֹשָׁה לְעֹזְרָתִי “Come quickly to help me” (Ps 38:23 [Eng.22]). Or, just as in prose, context may establish that the imperative requests action to be taken in the direction of the speaker. When David pray קוּמָה אֱלֹהֵי יְהוָה הוֹשִׁיעֵנִי אֱלֹהֵי “Arise, O LORD, save me, my God” (Ps 3:8 [Eng.7]), it is evident that the entire action, not only that described by the second imperative, is to be for his benefit.

But there are other poetic verses employing long imperatives that neither express nor seem to imply action in the direction of the speaker or for his benefit. Fassberg suggests that in some passages “the connection to the speaker is reflected in an action directed against the enemies of the speaker that will bring relief and salvation for the speaker and his people Israel” (11). He cites such examples as Ps 59:6 [Eng.5] הַקִּיצָה לְפָקֶד כָּל־הַגּוֹיִם אֶל־תַּחֲנוּן “Rouse yourself to punish all the nations; show no mercy to wicked traitors.” Cf. also Pss 7:8 [Eng.7]; 9:20,21 [Eng. 19,20]; 44:24 [Eng.23]; 68:29 [Eng.28]; 82:8.

Still other verses express pure praise, e.g., Ps 21:14 [Eng.13] רוּמָה יְהוָה בְּעֹזֶךָ נִשְׁיֶרָה וְנִזְמַרָה גְבוּרָתֶךָ “Be exalted, O LORD, in your strength; we will sing and praise your might.” Fassberg speaks of “a more general use [of קְטֹלָה] in petitions to God even when there was no direct relationship to the speaker” (p 11-12). Knowing our exalted God’s faithful love, is the psalmist not perhaps expressing the hope that he will experience the LORD’s gracious power *directed toward him* in the future (cf. vss. 8-13 [Eng.7-12]), just as it has been in the past (vss. 2-7 [Eng. 1-6])? In the New Testament Jesus teaches us to pray that God’s name be hallowed *among us*, that his kingdom come *to us*, and that his will be done *with us*, even when we do not expressly add the prepositional phrases. Do we not also pray with David’s long imperative in passages like Psalm 21:14 that

⁴ See also Tsevat’s Note 255, p.111, expressing his disagreement with Gesenius-Kautzsch and Lambert. In the long form Tsevat sees no special emphatic meaning, no attempt to achieve euphony, and no honorific sense. Tsevat’s work was published in 1955.

the LORD “*be exalted in [his] strength*” *for us, among us, and within us* also? Cf. also Pss. 8:2 [Eng.1]; 57:6 [Eng.5]; 57:12 [Eng.11]; 108:6 [Eng.5].

Summary

The Old Testament passages employing the lengthened imperative form fit into three basic categories.

A. *In prose, the speaker invites someone to join him in some action, employing the cohortative after the long imperative. A first person verb, usually a plural cohortative, follows the lengthened imperative. Especially in these passages the imperative sounds “less forceful and softer” (Shulman’s general description of passages with the lengthened imperative). It has the nature of a suggestion: the speaker is expressing his will not only for the addressee but for himself as well, inviting a second person to join him as the *subject* of the action described by the following verb. This sequence occurs frequently with such long imperatives as לָכֶּה come or הִבֵּה, literally give, or קוּמָה literally rise, all used much like an English “come (on),” followed by “let’s.” For example, Jacob says to Esau in Ge 31:44, וְעַתָּה לָכֶּה נִכְרְתָה בְרִית אֲנִי וְאַתָּה “And now come, let’s make a covenant, you and I.” Less commonly a *singular* cohortative follows the lengthened imperative. Here the speaker invites the addressee to become the *object* of the action: Balak says to Balaam in Nu 23:27, לָכֶּה נָא לָכֶּה אֶחָד אֶל־מָקוֹם אֲחֵר “Come, please, let me take you to another place.” In Ge 11:7 and Ec 2:1 a cohortative is used after the longer imperative when the speaker is encouraging *himself* to take some action. After seeing the proud builders’ project at Babel, God says, הִבֵּה נִרְדָּה וְנִבְלָה שָׁם “Come (lit. Give), let us confuse their language there.”*

B. *In prose, a word designating the speaker or something or someone belonging to the speaker may be the direct object of the lengthened imperative itself.* So Jacob says to Laban in Ge 30:26, תִּנְנָה אֶת־נַשִּׁי וְאֶת־יְלָדָי “Give (me) my wives and my children.” The speaker may also employ various prepositions with first-person pronominal suffixes or prepositions plus their objects with first-person suffixes after a lengthened imperative. He is inviting or commanding the addressee to act for him, to him, toward him, with him, etc. Thus Potiphar’s wife uses the longer form in Ge 39:7,12 to invite Joseph, שָׁכְבָה עִמִּי “Sleep with me.” Meaning and context may also show that the addressee is invited or commanded to act to, for, toward, or with the speaker. When Isaac says to Jacob, גִּשְׁה־נָּא “Please come near” (Ge 27:26), of course he means “Come near to me,” because he continues “and kiss me, my son.”

C. *In poetry, the large majority of long imperatives follow the prose usage described in A. and especially B. above.* So in Jeremiah 2:27 faithless Israel prays to the LORD in time of trouble קוּמָה וְהוֹשִׁיעֵנו “Arise and save us.” קוּמָה here is little more than “get going!” but the entire action is to be taken for the speakers’ benefit. The parallelism of a poetic verse may also contain long and short forms in any order, suggesting that often there is no difference in usage of the two forms in poetry. Thus, verse 1 of Psalm 35 reads רִיבָה יְהוָה אֶת־רִיבֵי לְחָם אֶת־לְחָמִי “Contend, O LORD, with those who contend with me; fight against those who fight against me.” The first imperative is long, its parallel regular. But in the very next verse the first imperative is regular, its parallel long הִחַזֵּק מִגֵּן וְצַנָּה וְקוּמָה בְּעִזָּרְתִּי “Take up shield and buckler and arise to help me.” We find such parallelism between the two imperative forms (never from the same root—cf. the correction of the pointing in Is 7:11) within many verses (see below). Going beyond verse boundaries would lead us to more.

In the complete listing of the long imperatives in the Old Testament which formed the basis for this article, after 122 verses in prose, 134 poetic verses are classified into these three groups: 1) the majority, the verses in which the use of the long imperative apparently corresponds with the prose usage, i.e., the action of the verb is directed toward the speaker (102, including 61 in Psalms); 2) verses in which lengthened and regular imperatives appear side by side in parallelism (17, including 10 in Psalms—(generally the action requested by the imperative(s) is also for the benefit of the speaker; and 3) verses that do not fit in the other two groups (15, 14 of them in Psalms). In this last group, if indeed the author uses the long imperative because the action is to be taken in the speaker's direction or for his benefit, that standard applies only in a broad sense. We may need to look harder, especially beyond the verse boundaries, in a search for more clues to the use of the long form in poetry.

This article has threshed a fair number of sheaves and harvested only a few ephahs of exegetical grain. Nevertheless, readers of the Old Testament owe their thanks to Fassberg and Shulman for teaching us to recognize a subtlety in Biblical Hebrew that our English translations cannot—and need not—reproduce.

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Appendix: Classification of Long Imperatives in the Old Testament

The lists of citations that follow are divided into the classes listed in the *WLQ* article “The Long Imperative in Biblical Hebrew” (Spring issue 2003). The first line of each citation cites the Bible reference, the speaker, and the addressee, except in Psalms, where the psalmist is the speaker and the addressee is regularly God. The Hebrew text follows, with an English translation added. The rendering of the lengthened imperative is *italicized* and the words that direct the action of the verb toward the speaker are underlined in the translation. In these sentences with second-person verbs, the particle אָנֹכִי is regularly translated “please.”⁵ Some further explanations of the passages are added after the quotations. A few passages containing קָטַל forms are cited for comparison with the others. The citations follow the order of the books in *BHS*.

A. IN PROSE, 1) The speaker, employing a plural cohortative after an introductory long imperative, may invite the addressee(s) to join him in performing an action. 2) A singular cohortative may follow the introductory long imperative as the speaker invites the addressee to become the *object* of some action. 3) After an introductory long imperative, the speaker may encourage *himself* to some action with a cohortative. The introductory imperatives in groups 1), 2) and 3) are generally הִבֵּהּ lit. *give* קוּמָה lit. *rise*, or most commonly לָבֵהּ *come*.

IN PROSE, 1) The speaker, employing a plural cohortative after an introductory long imperative, may invite the addressee(s) to join him in performing an action.

Ge 11:3 The people of Babel to each other

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּהּ נִלְבְּנָה לְבָנִים

And they said to each other, “*Come* (lit. *give*), let’s make bricks....”

Ge 11:4 The people of Babel to each other

הִבֵּהּ נִבְנֶה־לָנוּ עִיר

“*Come* (lit. *give*), let us build ourselves a city....”

Ge 19:32 Lot’s older daughter to her younger sister

לָבֵהּ נִשְׁקֵה אֶת־אָבִינוּ יַיִן

“*Come*, let’s get our father to drink wine...”

In this passage the longer imperative is addressed irregularly to a woman.

Ge 31:44 Esau to Jacob

וַעֲתָה לָבֵהּ נִכְרְתָה בְרִית אֲנִי וְאַתָּה

“Now *come*, let’s make a covenant, you and I....”

Ex 1:10 Pharaoh to the Egyptians about the Israelites

הִבֵּהּ נִתְחַכְמָה לָוֹ

“*Come* (lit. *give*), let us deal wisely with them....”

⁵ In a fine discussion of אָנֹכִי Ahouva Shulman (85-92—cf. article bibliography) shows that this particle is used when the speaker “has a personal interest in the action requested”; thus he “feels the need to express his request in a more courteous and polite manner.”

Jdg 18:9 Five Danite emissaries to the other Danites about the Ephraimites

קוּמָה וְנִגְעַלְהָ עֲלֵיהֶם

“Come (lit. rise) and let’s go up against them.”

Jdg 19:11 Servant to his Levite master

לְכֵה־נָא וְנִסְוֶרְהָ אֶל־עִיר־הַיְבוּסִי הַזֹּאת

“Come, please, let us turn aside to this Jebusite city....”

Ju 19:13 Master to his servant

לֵךְ וְנִקְרְבָה בְּאַחַד הַמְּקוֹמוֹת

“Come and let’s (try to) reach one of the places....”

Note the spelling of the Ketiv, with final *kaph*. So also Nu 23:13 and 2 Ch 25:17 GK48i).

1Sa 9:5 Saul to his servant

לְכֵה וְנָשׁוּבָה

“Come and let’s return....”

1Sa 9:10 Saul to his servant

טוֹב דְּבַרְךָ לְכֵה נִלְכֵה וַיֵּלְכוּ אֶל־הָעִיר אֲשֶׁר־שָׁם אִישׁ הָאֱלֹהִים

“Your word is good. *Come on*, let’s go.” So they went to the city where the man of God was.

The introductory nature of לְכֵה is plain in this passage, since the same verb follows in the cohortative form.

1Sa 14:1 Jonathan to his armorbearer

לְכֵה וְנִעְבְּרָה אֶל־מִצֵּב פְּלִשְׁתִּים

“Come on, and let’s cross over to the stronghold of the Philistines....”

1Sa 14:6 Jonathan to his armorbearer

לְכֵה וְנִעְבְּרָה אֶל־מִצֵּב הָעֵרְלִים הָאֵלֶּה

“Come, let’s cross over to the stronghold of these uncircumcised.”

1 Sa 20:11 Jonathan to David

לְכֵה וְיֵצֵא הַשָּׂדֶה

“Come and let’s go out to the field.”

The first person plural with ו here may be translated as a cohortative.

2 Ki 14:8 Amaziah, king of Israel, through messengers to Jehoash, king of Judah

לְכֵה נִתְרָאָה פְּנִים

“Come, let’s see each other face to face.”

The first person plural imperfect is translated as a cohortative. Verbs ending in ה do not have a separate cohortative form. See 2 Ch 25:17 below.

Ne 6:2 Sanballat and Geshem to Nehemiah

לָכֶּה וְנִוְעַדְהָ יַחְדָּו

“Come, and let us meet together....”

Ne 6:7 Sanballat, in letter to Nehemiah

וְעַתָּה לָכֶּה וְנִוְעַצֵּה יַחְדָּו

“And now *come* and let us meet together....”

2Ch 25:17 Amaziah, king of Judah, to Jehoash, king of Israel

לְךָ נִתְרָאָה פְּנֵים

“Come, let’s look at each other face to face.”

Ketiv has לָכֶּה The same spelling appears in Nu 3:13 and Ju 19:13 (GK48i). The parallel passage in 2 Ki 14:8 has לָכֶּה.

IN PROSE, 2) A singular cohortative may follow the introductory long imperative as the speaker invites the addressee to become the *object* of some action.

Ge 37:13 Israel to his son Joseph

לָכֶּה וְאֶשְׁלַחְךָ אֵלֵיהֶם

“Come, and let me send you to them.”

Ge 38:16 Judah to Tamar

הִבֵּה־נָא אֲבוֹא אֵלֶיךָ

“Come, please, let me take you to another place.”

The (formally masculine) lengthened imperative is addressed to a woman. The first person imperfect following should probably be translated as a cohortative. Tamar is summoned to become the “object” (grammatically, object of a preposition) of the action.

Ex 3:10 The LORD to Moses

וְעַתָּה לָכֶּה וְאֶשְׁלַחְךָ אֶל־פַּרְעֹה וְהוֹצֵא אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם

“So now, *come* and let me send you to Pharaoh, and bring my people the sons of Israel out of Egypt.”

Note the simple imperative וְהוֹצֵא following. There the object is “my people.” Sinai is considered as part of Egypt, so that the action takes place *away* from where the LORD is speaking.

Nu 23:27 Balak to Balaam.

לָכֶּה־נָא אֶקְחֶךָ אֶל־מְקוֹם אַחֵר

“Come, please, let me take you to another place.”

The singular imperfect with suffix is translated as a cohortative. No separate cohortative form is possible when the direct object is expressed in a verbal suffix.

Nu 24:14 Balaam to Balak

לְכֵה אִיעָצְדָּךְ אֲשֶׁר יַעֲשֶׂה הָעָם הַזֶּה לְעַמְּךָ בְּאַחֲרֵית הַיָּמִים

“Come, let me warn you of what this people will do to your people in days to come.”

1Sa 9:26 Samuel to Saul

קוּמָה וְאֶשְׁלַחְךָ

“Get up, that I may send you away.”

IN PROSE, 3) The speaker may encourage himself to some action.

Ge 11:7 God to himself

הָבֵה נִרְדָּה וְנִבְלָה שָׁם שְׂפָתָם

“Come, let us go down and confuse their language there....”

Ec 2:1 Koheleth to himself

לְכֵה-נָא אֲנִסְכָּה בְּשִׂמְחָה

“Come, (please,) I will try pleasure....”

B. IN PROSE, 1) the speaker or something or someone belonging to the speaker may be the direct object of a lengthened imperative; 2) the speaker, employing various prepositions, may invite or command the addressee with a long imperative to act for him, toward him, with him, etc.; or 3) context may make it clear that the addressee is invited or commanded to act for, toward, or with the speaker.

IN PROSE, 1) The speaker or something or someone belonging to the speaker may be the direct object of a lengthened imperative.

Ge 29:21 Jacob to Laban

הָבֵה אֶת-אִשְׁתִּי כִּי מָלְאוּ יָמַי

“Give (me) my wife, for my days are fulfilled.”

Ge 30:26 Jacob to his uncle and employer Laban

תֵּן הָאִתְּנָשִׁי וְאֶת-יְלָדָי

“Give (me) my wives and my children....”

Jdg 16:26 Blind Samson to the slave boy who leads him by the hand

הִנִּיחָה אוֹתִי וְהִימְשִׁנִּי אֶת-הָעַמֻּדִים

“Put me where I can feel the pillars....”

2Sa 3:14 David through messengers to Ishbosheth, son of Saul

תֵּן הָאִתְּשִׁתִּי אֶת-מִיכָל

“Give (me) Michal, my wife....”

IN PROSE, 2) The speaker, employing various prepositions with first-person pronominal suffixes, or a preposition plus a noun with a first-person pronominal suffix, invites the addressee to act toward him, to/for him, with him, etc.

- **Preposition – אֶל to, toward**

Ge 45:9 Joseph in Egypt in a message to his father Jacob

רָדָה אֵלַי

“Come down to me.”

Jos 10:6 Gibeonites to Joshua

עֲלֵה אֵלֵינוּ מְהֵרָה וְהוֹשִׁיעָה לָנוּ וְעֲזָרְנוּ

“Come up to us quickly and *save* us and help us....”

Jdg 4:18 Jael to Sisera

סוּרָה אֲדֹנָי סוּרָה אֵלַי

“Turn aside, my lord, turn aside to me.”

1Sa 16:19 Saul through messengers to Jesse

שְׁלַחָה אֵלַי אֶת־דָּוִד בְּנִי אֲשֶׁר בְּצֹאן

“Send to me your son David, who is with the flock.”

1Sa 17:44 Goliath to David

לָכֵה אֵלַי וְאֶתְנָה אֶת־בְּשָׂרִי לְעוֹף הַשָּׁמַיִם וּלְבֵהֶמַת הַשָּׂדֶה

“Come to me that I may give your flesh to the birds of the sky and to the beasts of the field.”

2Ki 4:6 Widow of one of the sons of the prophets to her son

הַגִּישָׁה אֵלַי עוֹד כֵּלִי

“Bring me another vessel.”

Is 44:22 The LORD to his people

שׁוּבָה אֵלַי כִּי גִאֲלִיתִיךָ

“Return to me, for I have redeemed you.”

- **Prepositions עם, אֵת with**

Ge 29:19 Laban to his nephew Jacob, after Jacob has agreed to accept Laban’s daughter Rachel as his wages

שָׁבָה עִמָּדִי

“Stay with me.”

Ge 39:7 Potiphar’s wife to Joseph

שָׁכְבָה עִמִּי

“Come to bed with me.”

Ge 39:12 Potiphar's wife to Joseph again

שָׁכְבָה עִמִּי

“Come to bed with me.”

Ge 43:8 Judah to his father Jacob

שְׁלַח הַנֶּעַר אִתִּי

“Send the boy with me....”

Nu 10:29 Moses to his brother-in-law Hobab

לָכֵה אִתָּנוּ וְהִטַּבְנוּ לָךְ

“Come with us and we will treat you well....”

Nu 23:13 Balak to Balaam

לָךְ-נָא אִתִּי אֶל-מְקוֹם אַחֵר

Come with me, please, to another place.”

Note the Ketiv, with final *kaf*. So also in Ju 19:13 and 2 Ch 25:17 (GK 48i). The pointing tradition has preserved the lengthened imperative. Shulman and Freeberg point out that לָכֵה means “come”; לֵךְ would mean “go.”

Jdg 17:10 Micah to the Levite from Bethlehem

שָׁבָה עִמָּדִי וְהִיָּה-לִי לְאָב וּלְכֹהֵן

“Stay with me and become my father and priest....”

The second imperative is regular, but roots ending in ה have no lengthened form.

1Sa 22:23 David to Abiathar, son of Ahimelech

שָׁבָה אִתִּי אֶל-תִּירָא

“Stay with me; don't be afraid....”

2Sa 3:12 Abner to David

כָּרְתָה בְרִיתָךְ אִתִּי וְהָיָה יָדִי עִמָּךְ לְהִסָּב אֵלַיךְ אֶת-כָּל-יִשְׂרָאֵל

“Make your covenant with me, and my hand will be with you to bring all Israel over to you.”

1Ki 13:7 King Jeroboam to the Judean man of God

בֹּא-הֵאֱתֵי הַבַּיְתָה וְסַעֲדָה וְאֶתְנָה לָךְ מַתָּת

“Come home with me and *sustain* (yourself with food) and I will give you a gift.”

2Ki 10:16 Jehu to Jehonadab

לָכֵה אִתִּי וְרָאָה בְּקִנְאָתִי לַיהוָה

“Come with me and see my zeal for the LORD.”

- **Preposition לְ to, for**

Ge 15:9 The LORD to Abraham

קָחָה לִי עֶגְלָה

“Bring (lit. *take*) me a heifer, etc.”

Ge 21:23 Abimelech [and Phicol] to Abraham

וְעַתָּה הִשְׁבַּעָה לִי בְּאֵלֵהִים הַנְּהָ אֲסִתְּשָׁקֵךְ לִי

“And now *swear to me* here before God that you will not deal falsely with me....”

Ge 25:31 Jacob to his older brother Esau

מְכַרְהָ כִּיּוֹם אֶת־בְּכֹרְתֶךָ לִי

“Now *sell me* your birthright.”

Ge 25:33 Jacob to his older brother Esau

הִשְׁבַּעָה לִי כִּיּוֹם

“*Swear to me* now.”

Ge 27:3 Isaac to his son Esau

וְעַתָּה שְׂאֵ־נָא כִלְיֶךָ תִּלְיֶךָ וְקִשְׁתְּךָ וְצַדֶּךָ וְצֹדֶה לִי צִידָה

Now please get (lit. lift up) your weapons--your quiver and bow—and go out to the open country and *hunt* some wild game for me.”

The first imperative שְׂאֵ is regular, since its object has a second-person, not a first-person suffix. The regular form of the second, וְצַדֶּךָ is decided by the fact that the addressee is to go out *from* the speaker. The long imperative וְצֹדֶה is followed by לִי.

Ge 27:4 Isaac to his son Esau, continuing the passage above

וַעֲשֵׂה־לִי מִטַּעַמִּים כַּאֲשֶׁר אֶהְבֵּתִי וְהִבִּיאָה לִי

“Prepare me the kind of food I like and *bring* (it) to me....”

(Ge 27:7 Rebekah quotes the words of Isaac above, which she has overheard.

הִבִּיאָה לִי צִיד וְעֲשֵׂה־לִי מִטַּעַמִּים

“*Bring me* game and make tasty morsels for me.”—repetition of v.4)

Ge 27:25 Blind Isaac to his son Jacob, continuing the passage above.

הִגֵּשָׁה לִי וְאֶכְלָה מִצִּיד בְּנִי

“My son, *bring (near to) me* some of your game that I may eat....”

Ge 27:26 Blind Isaac to his son Jacob, continuing the passage above.

גִּשָּׂה־נָא וּשְׁקָה־לִי בְנִי

“Please *come here*, and *kiss me*, my son.”

After the first long imperative the prepositional phrase *אֵלַי* or *לִי* is understood.

Ge 29:15 Laban to his nephew Jacob

הַגִּידָה לִי מֵהַמְשַׁכְּרֶתָּךְ

“*Tell me* what your wages (will be).”

Ge 30:1 Rachel to her husband Jacob, after her sister has had sons by him

הִבֵּה־לִי בָנִים וְאִם־אֵין מְתָה אָנֹכִי

“*Give me* children! If not, I’ll die.”

Ge 37:16 Joseph to a Shechemite

הַגִּידָה־נָא לִי אֵיפֹה הֵם רֹעִים

“*Tell me*, please, where they are grazing the flocks.”

Ge 47:15 Egyptians to Joseph, the vizier

הִבֵּה־לָנוּ לֶחֶם

“*Give us* food.”

Ge 47:31 Israel to his son Joseph

וַיֹּאמֶר הַשְּׁבַעָה לִי

And he said, “*Swear to me* [that you will bury me where my fathers are buried].”

Ex 32:10 The LORD to Moses

וְעַתָּה הַנִּיחָה לִי וַיִּחַר־אִפִּי בָהֶם וְאָכַלְתִּם בָּהֶם וְאֶעֱשֶׂה אוֹתָךְ לְגוֹי גָּדוֹל

“And now, *leave me alone* so that my anger may burn against them and that I may make you into a great nation.”

Nu 11:13 People of Israel to Moses

תִּנְהַלְנוּ בָשָׂר וְנֹאכַלְהָ

“*Give us* meat, that we may eat.”

Nu 11:16 The LORD to Moses

אַסְפֹּה־לִי שִׁבְעִים אִישׁ...שׁוֹלְקֶחֶת אֹתָם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְבוּ שָׁם עִמָּךְ

“*Gather seventy men for me*...and take them to the tent of meeting and let them stand there with you.”

Nu 22:6 King Balak to Balaam the prophet

וְעַתָּה לְכֵה־נָא אָרְה־לִי אֶת־הָעַם הַזֶּה

“Now *come*, please, *put a curse* on this people *for me*.”

Nu 22:11 Balaam, speaking to the LORD, but quoting Balak (see passage above)

עַתָּה לְכֵה קְבֵה־לִי אֹתוֹ

“Now *come*, *curse* them *for me*....”

Nu 22:17 Princes, speaking to Balaam, quoting Balak [see passage above]

וּלְכֹהֵנָּא קְבֹה־לִי אֵת הָעָם הַזֶּה

“And *come*, please, *curse* this people for me.”

Nu 23:7 Balaam in his oracle, quoting Balak [see 15, 16, 17 above]

לְכֹה אֲדַה־לִי יַעֲקֹב וּלְכֹה זַעֲמָה יִשְׂרָאֵל

“Come, *curse* Jacob for me, and *come*, *denounce* Israel.”

Nu 27:4 Zelophahad’s daughters to Moses, Eleazar, the leaders and assembly of the people

תְּנֵה־לָנוּ אַחְזָה בְּתוֹךְ אֶחָי עָבִינוּ

“Give us property among our father’s brothers.”

Jos 14:12 Caleb to Joshua

וְעַתָּה תְּנֵה־לִי אֶת־הַהָר הַזֶּה

“And now *give* me this hill country....”

Jos 15:19 Caleb’s daughter Acsah to Caleb

תְּנֵה־לִי בְרָכָה

“Do me a favor....” (Lit. “Give me a blessing.”)

Jdg 1:15 Caleb’s daughter Acsah to Caleb

הַבְּהֵ־לִי בְרָכָה

“Do me a favor....” (Lit. “Give me a blessing.”)

Jdg 16:6 Delilah to Samson

הַגִּידָה־נָּא לִי בַמָּה כַּחַץ גָּדוֹל

“Tell me, please, what makes your strength so great....”

Jdg 16:10 Delilah to Samson

עַתָּה הַגִּידָה־נָּא לִי בַמָּה תִאָּסֵר

“Now *tell* me, please, with what you can be bound.”

Jdg 16:13 Delilah to Samson

הַגִּידָה לִי בַמָּה תִאָּסֵר

“Tell me with what you can be bound.”

1Sa 8:5 The people to Samuel

עַתָּה שִׁימָה־לָנוּ מֶלֶךְ לְשִׁפְטָנוּ

“Now *appoint* us a king to lead us....”

1Sa 8:6 The people to Samuel

תְּנֵה־לָנוּ מֶלֶךְ לְשִׁפְטָנוּ

“Give us a king to lead us.”

1Sa 9:18 Saul to Samuel, whom he has not recognized, in the gateway

הַגִּידָה־נָא לִי אֵי־זוֹה בַּיִת הָרֹאֶה

“Tell me, please, where the seer’s house is.”

1Sa 10:15 Saul’s uncle to Saul

הַגִּידָה־נָא לִי מָה־אָמַר לָכֶם שְׁמוּאֵל

“Please tell me what Samuel said to you.”

1Sa 14:43 Saul to Jonathan

הַגִּידָה לִי מָה עָשִׂיתָה

“Tell me what you have done.”

1Sa 24:22 Saul to David

וְעַתָּה הִשְׁבַּעָה לִי בַיהוָה אִם־תִּכְרִית אֶת־זַרְעִי אַחֲרָי

“And now swear to me by the LORD that you will not cut off my seed after me...”

1Sa 25:8 David through his servants to Nabal

תְּנֵה־נָא אֶת אֲשֶׁר תִּמְצָא יָדְךָ לְעַבְדֶּיךָ וּלְבִנְךָ לְדָוִד

“Please give whatever your hand finds to your servants and to your son David.”

“Your servants” = us. Just before, David has told Nabal, “When your shepherds were with us, we did not mistreat them.... Ask your own servants and they will tell you.” “Ask” is a regular imperative because the verb has a third-person object.

1Sa 30:7 David to Abiathar

הַגִּישָׁה־נָא לִי הָאֶפֶד

“Please bring (near to) me the ephod.”

1Sa 30:15 Egyptian prisoner to David

הִשְׁבַּעָה לִי בֵאלֹהִים אִם־תִּמְיתֵנִי

“Swear to me by God that you will not put me to death...”

1Ki 21:2 King Ahab to Naboth

תְּנֵה־לִי אֶת־כַּרְמְךָ וַיהִי־לִי לְגַן־יִרְקָה כִּי הוּא קָרֹב אֵצֶל בַּיִתִּי

“Give me your vineyard that it may become my vegetable garden, for it is near my house....”

1Ki 21:6 Ahab, reporting to Jezebel his words to Naboth

תְּנֵה־לִי אֶת־כַּרְמְךָ בְּכֶסֶף אוֹ אִם־חִפְּץ אַתָּה אֶתְנֵה־לִי כָרֶם תַּחֲתָיו

“Give me your vineyard for money, or if you please, I will give you a vineyard in its place.”

2Ki 4:22 Shunamite woman to her husband

שְׁלַחָה נָא לִי אֶחָד מִזֵּה־הַנְּעָרִים וְאַחַת הָאֲתָנוֹת

“Please send me one of the servants and a donkey....”

2Ki 8:4 The king of Israel to Gehazi, the servant of the man of God (Elisha)

סִפְּרָה־נָא לִי אֵת כָּל־הַגְּדֹלוֹת אֲשֶׁר־עָשָׂה אֱלִישָׁע

“*Relate to me*, please, all the great things that Elisha has done.”

2Ki 14:9 The thistle to the cedar, in Jehoash’s reply to Amaziah’s challenge.

תְּנֶה־אֶת־בִּתְּךָ לְבְנִי לְאִשָּׁה

“*Give your daughter to my son* in marriage.”

Je 38:25 Zedekiah to Jeremiah, suggesting what officials may say to the prophet

הַגִּידָה־נָא לָנוּ מַה־דִּבַּרְתָּ אֶל־הַמֶּלֶךְ

“*Tell us*, please, what you said to the king.”

Jon 1:8 Sailors to Jonah

הַגִּידָה־נָא לָנוּ בְּאִשֶּׁר לְמִי־הָרַעָה הַזֹּאת לָנוּ

“*Tell us*, please, on whose account we have this trouble.”

1Ch 21:22 David to Araunah

תְּנֶה־לִי מְקוֹם הַגֶּרֶן

“*Give me* the area of the threshing floor...”

Note how Araunah uses the regular imperative when he answers, קַח־לְךָ “Take it for yourself....”—action *away from* the speaker.

2Chr 25:18 Thistle’s message to the cedar, in Jehoash’s parable to Amaziah

תְּנֶה־אֶת־בִּתְּךָ לְבְנִי לְאִשָּׁה

“*Give your daughter to my son* to be his wife.”

• **Various other prepositions** ב, עַל, עַד, (not separative but partitive) מִן

Ge 27:19 Jacob to his father Isaac

קוּם־נָא שֹׁבָה וְאָכְלָה מִצִּידִי

“Please arise, *sit up* and *eat some of my game*....”

The introductory imperative קוּם is the regular form, with נָא. I am not sure whether this describes action away from the speaker or if it is exceptional. The main requests, וְאָכְלָה שֹׁבָה, *sit up and eat*, are lengthened forms because they are followed by a noun with the first-person suffix (not separative but partitive מִן).

Ge 30:27,28 Laban to his nephew and employee Jacob

אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ....נִקְבָה שְׂכָרְךָ עָלַי וְאִתְּנָה

“If I have found favor in your eyes....*name* (lit. *mark off upon me*) your wages, and I will pay them.”

Ge 42:37 Reuben to his father Jacob

תָּנָה אֶתוֹ עַל־יָדַי

“Put him [i.e. Benjamin] in my care (lit. upon my hand)...”

Jdg 9:8 Other trees to the olive in Jotham’s parable

מְלֻכָּה עָלֵינוּ

“Be king over us.”

Qere is given above. The Ketiv has pointing מְלֻכָּה.

1Sa 21:4 (Eng. 3) David to Ahimelech, the priest

תָּנָה בְּיָדַי

“Put (the bread) in my hand.”

IN PROSE, 3) Context may make it clear that the action is to be performed to, for, toward, or with the speaker .

Ge 27:21 Blind Isaac to his son Jacob, uncertainly considering him to be Esau

גָּשָׁה־נָא וְאִמְשָׁךְ בְּנֵי הָאֵתָה זֶה בְּנֵי עֵשָׂו אִם־לֹא

“Come near (to me [understood]), please, so I can touch you, my son, to see whether you are really my son Esau or not.”

Ge 27:26 Blind Isaac to his son Jacob, continuing the passage above.

גָּשָׂא־נָא וּשְׁקָה־לִּי בְּנֵי

“Please *come here* (to me [understood]), and *kiss* me, my son.”

Ge 32:30 [Eng.32:29] Jacob to the Angel wrestling with him

וַיִּשְׂאֵל יַעֲקֹב וַיֹּאמֶר הַגִּידָה־נָא שְׁמֶךָ

Jacob asked and said, “Please *tell* (me [understood]) your name.”

Jdg 9:29 Gaal, describing what he would mockingly say to Abimelech

רַבָּה צְבָאָךְ וַיֵּצֵאָהּ

“Call out your whole army!” Lit. “Make great your army and *come out* (against me [understood])!”

Jdg 11:13 King of the Ammonites to Jephthah’s messengers

וְעַתָּה הַשִּׁיבָה אֶתְהֶן בְּשָׁלוֹם

“And now, *return* them (i.e., my lands) (to me [understood]) peaceably.”

Jdg 14:13 Timnites to Samson

חִידָה חִידָתְךָ וְנִשְׁמָעָנָהּ

“Tell your riddle (to us [understood]) that we may hear it!”

1Sa 2:15 Priest’s servant to worshiper

תָּנָה בָּשָׂר לְצִלוֹת לְפָנָי

“Give (me some) meat to roast for the priest....”

1Sa 9:23 Samuel to the cook

תָּנָה אֶת־הַמָּנָה אֲשֶׁר נָתַתִּי לָךְ אֲשֶׁר אָמַרְתִּי אֵלֶיךָ שִׁים אֵתָה עִמָּךְ

“*Bring* (lit. *give*) (to me [understood]) the portion I gave you of which I said to you, ‘Set it (aside) with you.’”

In this passage, note also the regular imperative in Samuel’s earlier words to the cook, ‘Set it (aside) with you!’—action away from the speaker.

1Sa 14:18 Saul to Ahijah

הַגִּישָׁה אֲרוֹן הָאֱלֹהִים

“*Bring* the ark of God (to me [understood]).”

1Sa 14:41 Saul to the LORD

הַבָּה תָּמִים

“*Give* (me [understood] the) right (answer).”

1Sa 16:11 Samuel to Jesse

שְׁלַחְהוּ וְקַחְנוּ

“*Send* and get him (i.e. David) (for me [understood])....”

1Sa 20:21 Jonathan to David, giving directions for the arrow message he will send

וּבֹאָה בִּי־שְׁלוֹם לָךְ

“Then *come* (to me [understood]), since you will be safe....”

1Sa 20:38 Jonathan to David

מְהֵרָה חוֹשָׁה אֶל־תַּעֲמֹד

“Quickly! *Hurry* (to me [understood]?! Don’t wait!”

The only m.s. imperative form found for this verb is the long form חוֹשָׁה. Perhaps not “to me” but “away” is to be understood, since the short form does not occur. The words are addressed to David, to whom Jonathan has already given the agreed-upon signal that he should flee. To the servant Jonathan says, “Isn’t the arrow beyond you?” Then he shouts these words to David and gives his weapons to the boy to take home. But would it not be understandable if Jonathan has changed his mind? David is not to flee immediately, as earlier agreed; he should come quickly to Jonathan to say farewell.

2Sa 14:4 Woman of Tekoa to David

הוֹשַׁעַה הַמֶּלֶךְ

“*Help* (me [understood]), O king!”

2Sa 15:27 David to Zadok the priest

שָׁבָה הָעִיר בְּשָׁלוֹם

“*Go back* to the city (for me [understood]) in peace....”

According to 15:28, David wants Zadok to serve as his eyes in Jerusalem and to inform him if he may return. Thus it is for David’s benefit that Zadok is to return.

1Ki 15:19 Asa, king of Judah, to Ben-Hadad, king of Aram

לֵךְ הַפְרָה אֶת־בְּרִיתְךָ אֶת־בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל וַיַּעֲלֶה מֵעָלַי

“Go, *break* your treaty with Baasha, king of Israel, (for me [understood]) that he may withdraw from me.”

“Go” is the regular imperative, used because the addressee is to go *away* from the speaker. But it is as a favor to Asa, the speaker, that Ben-Hadad is to break the treaty; therefore the long imperative.

1Ki 22:9 King Ahab of Israel to one of his officials

מְהֵרָה מִיְכַיְהוּ בֶן־יְמִלָּה

“*Hurry* (for me [understood]) to Micaiah, son of Imlah.”

2Ki 1:9 Captain of fifty, relaying the king’s command, to Elijah

אִישׁ הָאֱלֹהִים הַמְּלִיךְ דָּבַר רְדֵה

“Man of God, the king says ‘*Come down* (to/with me [understood]).’”

2Ki 1:11 Captain of another fifty to Elijah

אִישׁ הָאֱלֹהִים כֹּה־אָמַר הַמְּלִיךְ מְהֵרָה רְדֵה

“Man of God, this is what the king says: ‘*Come down* quickly (to/with me [understood]).’”

2Ki 5:22 Gehazi, Elisha’s servant, pretending to quote Elisha, to Naaman

תְּנֶה־נָא לָהֶם כֶּבֶר־כֶּסֶף וּשְׁתֵּי חֲלָפוֹת בְּגָדִים

“Please *give* them (i.e., the 2 sons of the prophets) (for me [understood]) a talent of silver and two changes of garments.”

The servant pictures the gift as a favor to be shown to Elisha.

2Ki 6:26 Israelite woman to the king

הוֹשִׁיעָה אֲדֹנָי הַמְּלִיךְ

“*Help* (me [understood]), my lord, O king!”

2Ki 10:15 Jehu to Jehonadab

תֵּן אֶת־יָדְךָ

“*Give* (me [understood]) your hand.”

Jehu has asked Jehonadab, “Are you in accord with me, as I am with you?”

(Is 7:11 Isaiah to King Ahaz

שְׁאַל־לְךָ אוֹת מֵעַם יְהוָה אֱלֹהֶיךָ הַעֲמַק שְׁאֵלָה אוֹ הַגְּבֵה לְמַעַל

“Ask a sign for yourself from the LORD your God for yourself; go down deep, *ask* (for yourself [understood]), or go up to the heights.”

The first imperative is regular, since Ahaz is to ask the sign for himself. The following context makes it likely that שְׁאַלָה should be repointed as שְׁאֵל plus “directional” ה rather than as a lengthened imperative: “go down deep to Sheol or go up to the heights.” In no text that I can find is a long imperative placed parallel with a regular one from the same root. Besides, *for you*, not *for me* is understood.)

Je 40:5 Nebuzaradan, commander of the imperial guard to Jeremiah

וּשְׁבֵה אֶל־גְּדַלְיָה

“And *return* to Gedaliah....”

Just before (40:4) Nebuzaradan had said **בֹּא אִתִּי בְּבָל בֹּא** “If it is good in your sight to come with me to Babylon, come!” A suggestion: the thought may be “come [there—understood]”; that would explain the regular imperative. Now in verse 5 the thought may be “*Return* to Gedaliah [here—understood]”; that would explain the long imperative. I can think of no other explanation. I would consider this passage and 2 Ch 25:19 below to be the most difficult prose passages to rhyme with Freeberg’s and Shulman’s explanation.

Ru 4:1 Boaz to the other potential kinsman-redeemer

סוּרָה שְׁבֵה־פֹה פְּלָנִי אֶלְמָנִי

“*Turn aside* (to me [understood]) *sit* here (with me [understood]), my friend.”

2 Chr 25:19 Jehoash, king of Israel to Amaziah, king of Judah

עֲתָה שְׁבֵה בְּבֵיתְךָ

“Now *stay* at home.”

Amaziah has challenged Jehoash to come out and meet him face to face, i.e., to fight. Jehoash declines in the words of this verse. But Amaziah persists and Jehoash beats him in a battle at Beth-Shemesh. We would probably expect the regular imperative rather than the lengthened form, since the requested action seems to take place away from the speaker and does not seem to be for his benefit. Why the lengthened form? Does the message as delivered in the presence of Jehoash perhaps say, “Stay [here—understood] at home”? I would consider this and Je 40:5 above to be the most difficult prose passages to rhyme with Freeberg’s and Shulman’s explanation.

IN POETRY, 1) Just as in prose, the long imperative may request or demand action toward, to, for, with the speaker, etc. N.B. This category of the citations from poetry takes in all of the prose categories, especially those under B. above. The citations are not broken down into groups as they are in prose above. **2) Regular and lengthened imperatives may be used in parallelism with each other.** **3) Long imperatives may be understood as requesting or requiring action which in a very general way will serve the interest of the speaker.**

IN POETRY, 1) Just as in prose, the long imperative may request or demand action toward, to, for, with the speaker, etc. (These passages, unlike the prose passages above, are not classified into groups. Again, the underline points out the element that explains the use of the long imperative. Underlines do not follow the regular imperatives, even though they also request action in the direction of the speaker.)

Nu 10:35 Moses to the LORD, when the ark set out

קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֵיךָ

“*Arise* (for us [understood]), O LORD! May your enemies be scattered....”

Action for Moses and his people.

Nu 10:36 Moses to the LORD, whenever the ark would come to rest

שׁוּבָה יְהוָה רַבְבוֹת אֶלְפֵי יִשְׂרָאֵל

“*Return*, O LORD, (to?) the countless thousands of Israel (=to us?).”

The translations usually add “to.” But is the LORD himself perhaps “the countless thousands of Israel?” Cf. Elisha’s cry at Elijah’s ascension in 2 Kings 2:12: is not the prophet himself as the LORD’s representative “the chariots and horsemen of Israel”? Certainly the action is toward and for the benefit of the speakers.

Is 49:20 Children born during bereavement, to Israel

צַר־לִי הַמָּקוֹם גְּשָׁה־לִּי וְאַשְׁבָּה

“The place is (too) narrow for me; *draw near to me* that I may live,” i.e., “Give us more space to live in.”

It seems strange to have a masculine imperative addressed to a mother. Perhaps in the mind of the speaker the nation Israel or even God is the addressee.

Je 2:27 Faithless Israel to the LORD in time of trouble

קוּמָה וְהוֹשִׁיעֵנוּ

“*Arise* and save us.”

Je 3:12 The LORD to faithless Israel

שׁוּבָה מִשְׁבָּה יִשְׂרָאֵל נְאֻם־יְהוָה

“*Return (to me [understood])*, apostate Israel, declares the LORD....”

Je 46:16 Egyptians to each other

קוּמָה וְנִשְׁבָּה אֶל־עַמָּנוּ

“*Arise, and let us return* to our people....”

Je 49:11 The LORD to Edom

עֲזֹבָה יְתַמֶּיךָ אָנֹכִי אַחֲיָהּ וְאַלְמָנֹתֶיךָ עָלַי תִּבְטְחוּ

“*Leave your orphans (with me [understood])*; I will protect their lives; as for your widows, let them trust in me.”

Ez 32:19 Ezekiel, by the word of the LORD, to the hordes of Egypt

רְדָה וְהִשְׁכַּבְּהָ אֶת־עַרְלִים

“*Come down (to us [understood])* and *be laid* with the uncircumcised.”

In V.21, it appears that those previously killed are summoning the hordes of Egypt. Is the prophet quoting them already in V.19? The second lengthened imperative is an unusual Hofal.

Ho 13:10 Israel to the LORD (cf. 1 Sa 8:5 etc).

תִּנְהַלֵּנוּ לִי מֶלֶךְ וְשָׂרִים

“*Give me* a king and princes.”

Ho 14:2 The prophet to Israel

שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ

“*Return, O Israel, to the LORD your God (=to me)*.”

Joel 2:17 The priests to the LORD

חֲוֹסָה יְהוָה עַל־עַמֶּיךָ

“*Have mercy, O LORD, on your people*.”

Amos 4:1 Cows of Bashan (i.e., women of Israel) to their husbands

הַבִּיאָה וְנִשְׁתֶּה

“*Bring (to us [understood]), that we may drink!*”

Habakkuk 2:19 Idolators to wood

הוּא אָמַר לָעֵץ הַיּוֹצֵה עוֹרֵי לְאֶבֶן

“Woe to him who says to wood, “*Wake up (for us [understood])!*” to stone, “Rouse yourself!”

Ps 3:8 [Eng.7]

קוּמָה יְהוָה הוֹשִׁיעֵנִי אֱלֹהֵי

“*Arise, O LORD! Deliver me, O my God!*”

(Ps 4:7

נִסְהַעְלִינוּ אֹר פְּנֵיךָ יְהוָה

“*Lift up the light of your face upon us, O LORD.*”

This appears to be a variant spelling of the root ending in א rather than a lengthened imperative. Or could this spelling possibly suggest the long imperative form?)

Ps 5:2 [Eng. 1]

אָמְרֵי הָאֲזִינָה יְהוָה בִּינָה הַגִּיגִי

“*Give ear to my words, O LORD; consider my sighing.*”

Ps 5:3 [Eng. 2]

הַקְשִׁיבָה לְקוֹל שׁוֹעֵי מַלְכִי וְאֱלֹהֵי

“*Listen to my cry for help, my King and my God....*”

Ps 6:5 [Eng. 4]

שׁוּבָה יְהוָה חֲלָצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חֲסִדְךָ

“*Return (to me—understood), O LORD, deliver my soul; save me for the sake of your faithful love.*”

Ps 12:2 [Eng. 1]

הוֹשִׁיעָה יְהוָה כִּי־גָמַר חֲסִיד כִּי־פָסוּ אֱמוּנֹתֵם מִבְּנֵי אָדָם

Save (us—understood), LORD, for the godly are no more; the faithful have vanished from among men.

Ps 13:4 [Eng. 3]

הַבִּיטָה עֲנֵנִי יְהוָה אֱלֹהֵי הָאִירָה עֵינַי פֶּן־אִישָׁן הַמּוֹת

Look (to me [understood]), answer me, O LORD, my God; give light to my eyes, lest I sleep in death.

Ps 17:1

שְׁמָעָה יְהוָה צְדָק הַקְשִׁיבָה רִנָּתִי הָאֲזִינָה תַפְלָתִי בְּלֹא שִׁפְתַי מִרְמָה

Hear, O LORD, (my [understood]) righteous plea; listen to my cry; give ear to my prayer; it does not arise from deceitful lips.

Ps 17:13

קוּמָה יְהוָה קְדָמָה פָּנֵינוּ הַכְרִיעֵהוּ פְּלִטָה נַפְשִׁי מִרְשָׁע חֲרָבָךְ

Rise up (for us [understood]), O LORD; confront them (for us [understood]), bring them down; rescue my soul from the wicked by your sword.

Ps 20:10 [Eng. 9]

יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קָרְאֵנוּ

O LORD, *save the king!* Answer us (lit. let him answer us) when we call!

Since this is a psalm of David, the king is asking for salvation for himself and his people.

Ps 22:20 [Eng. 19]

וְאַתָּה יְהוָה אַל-תִּרְחַק אֵילֹתַי לְעִזְרָתִי חוֹשָׁה

But you, O LORD, be not far off; O my Strength, *come quickly to help me* (lit. for my help).

Ps 22:21 [Eng. 20]

הַצִּילָה מִחֶרֶב נַפְשִׁי מִיַּד-כָּלָב יַחֲדִתַּי

Deliver my life from the sword, my precious life from the power of the dogs.

Ps 25:20

שָׁמְרָה נַפְשִׁי וְהַצִּילֵנִי אֶל-אֲנוּשׁ בֵּי-חֲסִיתִי בָךְ

Guard my life and rescue me; let me not be put to shame, for I take refuge in you.

Ps 26:2

בְּחַנְנֵי יְהוָה וְנִסְנֵי צְרוּפָה כְּלִיֹּתִי וְלִבִּי

Test me, O LORD, and try me, *examine my heart and my mind.*

Qere above; Ketiv has צְרוּפָה, which appears to be a combination of the regular and the lengthened imperative.

Ps 31:17 [Eng. 16]

הָאֵירָה פָּנֶיךָ עַל-עַבְדְּךָ הוֹשִׁיעֵנִי בְּחַסְדְּךָ

Let your face shine on your servant; save me in your faithful love.

Ps 35:17

אֲדַנִּי כַמָּה תִרְאֶה הַשִּׁיבָה נַפְשִׁי מִשְׂאִיָּהֶם

O Lord, how long will you look on? *Rescue my life from their ravages.*

Ps 35:23

הִעִירָה וְהִקִּיצָה לְמִשְׁפָּטִי אֱלֹהֵי וְאֲדַנִּי לְרִיבִי

Awake and rise for my defense, my God and my Lord, to contend for me.

Ps 38:23 [Eng. 22]

חוֹשָׁה לְעִזְרָתִי אֲדַנִּי תְּשׁוּעָתִי

Come quickly to help me (lit. for my help), O Lord, my Savior.

Ps 39:13 [Eng. 12]

שְׁמַעַתְּהָתְפִלְתִּי יְהוָה וּשְׁוַעְתִּי הָאֲזִינֵי אֶל־דְּמָעָתִי
Hear my prayer, O LORD, and listen to my tears.

Ps 40:14 [Eng. 13]

רְצֵה יְהוָה לְהַצִּילֵנִי יְהוָה לְעֲזָרְתִּי חוֹשֶׁה
Be pleased, O LORD, to save me; O LORD, come quickly to help me (lit. for my help).

Ps 41:5 [Eng. 4]

אָנִי־אָמַרְתִּי יְהוָה חַנּוּנִי רַפָּאָה נַפְשִׁי
I said, “O LORD, have mercy on me; heal my soul....”

Ps 43:1

שְׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבֵי מַגּוּי לְא־חֶסֶד
Vindicate me, O God, and plead my cause against an ungodly nation.

Ps 44:27 [Eng. 26]

קוּמָה עֲזָרְתָה לָנוּ ו־פְדֵנוּ לְמַעַן חֶסֶדְךָ
Rise up as a help for us, and redeem us for the sake of your faithful love.

Ps 50:7

שְׁמַעַתְּהָ עַמִּי וְאִדְבַרְתָּה יִשְׂרָאֵל וְאָעִידָה בְּךָ
*Hear, O my people, and I will speak; O Israel, and I will testify against you.
 Cohortative, a first-person verb, follows the long imperative.*

Ps 51:14 [Eng. 12]

הַשִּׁיבָה לִּי שִׂשׂוֹן יְשׁוּעָתְךָ וְרוּחַ נְדִיבָה תִּדְמַכְנִי
Restore to me the joy of your salvation, and (with) a willing spirit you will sustain me.

Ps 51:20 [Eng. 18]

הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם
*In your good pleasure make Zion prosper; you will build the walls of Jerusalem.
 Zion = us, the people of Israel.*

Ps 55:2 [Eng. 1]

הָאֲזִינָה אֱלֹהִים תְּפִלְתִּי וְאַל־תִּתְעַלַּם מִתְחַנְּתִי
Listen to my prayer, O God, and do not ignore my plea.

Ps 55:3 [Eng. 2]

הִקְשִׁיבָה לִּי וְעֲנֵנִי
Hear me and answer me....

Ps 56:9 [Eng. 8]

נָדִי סִפְרָתָהּ אֶתָּה שִׁמָּה דְמָעָתִי בְּנֹאדָךְ

You have recorded my lament; *put my tears* in your wineskin.

Ps 59:5 [Eng. 4]

עוֹרָה לְקִרְאָתִי וּרְאֵה

Awake to come to me (lit. toward me) and see!

The first imperative is lengthened, the second regular. But no lengthened form of the second is possible.

Ps 60:7 [Eng. 5]

לְמַעַן יַחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי

In order that those you love may be delivered, *save (us with [understood])* your right hand and answer me.

Ps 60:13 [Eng. 11]

הִבְהִלְנוּ עֲזָרַת מִצָּר וְשׂוֹא תְּשׁוּעַת אָדָם

Give us aid against the enemy, for worthless is the help of man.

Ps 61:2 [Eng. 1]

שְׁמַעָה אֱלֹהִים רִנָּתִי הַקְּשִׁיבָה תְּפִלָּתִי

Hear my cry, O God; *listen to my prayer*.

Ps 68:29 [Eng. 28]

צוּהָ אֱלֹהֶיךָ עֲזוּהָ אֱלֹהִים זֹ פַעַלְתָּ לָנוּ

Your God has summoned your power (i.e., power for you); *show yourself strong*, O God, as (lit. this) you have done for us.

Ps 69:19 [Eng. 18]

קִרְבָּה אֶל־נַפְשִׁי גְאֹלָה לְמַעַן אֵיבֵי פְדֵנִי

Come near to my soul, rescue it; because of my enemies redeem me.

Ps 70:2 [Eng. 1]

אֱלֹהִים לְהַצִּילֵנִי יְהוָה לְעֲזָרָתִי חוֹשָׁה

O God, (*come quickly*) to save me; O LORD, *come quickly to help me* (lit. for my help).

Ps 70:6 [Eng. 5]

וְאֲנִי עָנִי וְאֶבְיוֹן אֱלֹהִים חוֹשָׁה־לִּי

And I am poor and needy. O God, *come quickly to me*....

Ps 71:12

אֱלֹהִים אַל־תִּרְחַק מִמֶּנִּי אֱלֹהֵי לְעֲזָרָתִי חוֹשָׁה

O God, do not be far from me; my God, *hasten to help me* (lit. for my help).

Ps 78:1

הַאֲזִינָה עַמִּי תוֹרַתִי הַטּוֹ אֲזַנְכֶם לְאִמְרֵי־פִי

Give ear to my teaching, my people; extend your ear to the words of my mouth.

Ps 80:2 [Eng. 1]

רְעֵה יִשְׂרָאֵל הַאֲזִינָה נְהַג כְּצֹאן יוֹסֵף יֹשֵׁב הַכְּרוּבִים הוֹפִיעָה

Hear (us [understood]), O Shepherd of Israel; you who lead Joseph like a flock, sitting (between) the cherubim, shine forth (upon us [understood]).

Ps 80:3 [Eng. 2]

עוֹרְרָה אֶת־גְּבוּרַתְךָ וּלְכֵה לִישָׁעַתָּה לָנוּ

Awaken your might and come to save us (lit. for salvation for us).

“For us ”is understood to apply to both halves of the verse.

Ps 84:9 [Eng. 8]

יְהוָה אֱלֹהִים צְבָאוֹת שְׁמְעָה תְּפִלָּתִי הַאֲזִינָה אֱלֹהֵי יַעֲקֹב

LORD God of hosts, hear my prayer; give ear (to us [understood]), O God of Jacob.

Ps 86:6

הַאֲזִינָה יְהוָה תְּפִלָּתִי וְהִקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתַי

Listen to my prayer, O LORD; pay attention to my cry for mercy (lit. in the voice of my supplications for favor).

Ps 86:16

תְּנֵה־עֹז לְעַבְדְּךָ וְהוֹשִׁיעָה לְבֶן־אֲמָתְךָ

Give your strength to your servant and save (lit. to) the son of your handmaid.

“Your servant” and “the son of your handmaid” = me.

Ps 90:17

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ

May the favor of the Lord our God be upon us, and establish the work of our hands for us (lit. upon us)....

Ps 102:2 [Eng. 1]

יְהוָה שְׁמְעָה תְּפִלָּתִי וְשׁוּעַתִּי אֵלֶיךָ תְּבוֹא

O LORD, hear my prayer, and let my cry for help come to you.

Ps 108:3 [Eng. 2]

עוֹרָה הַנִּבֶּל וְכִנּוֹר אָעִירָה שָׁחַר

Awake, harp and lyre; I will awaken the dawn.

Like Psalm 57:9 above. The cohortative verb following influences the choice of the long imperative.

Ps 108:7 [Eng. 6]

לְמַעַן יַחֲלִצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינְךָ וְעַנֵּנִי

That those you love may be delivered, *save* (me with [understood]) your right hand and answer me.

Ps 108:13 [Eng. 12]

הִבֵּה־לָנוּ עֲזָרַת מְצָר וְשׂוֹא תְשׁוּעַת אָדָם

Give us aid against the enemy, for worthless is the help of man.

Ps 116:4

וּבְשֵׁם־יְהוָה אֶקְרָא אַנְּהָ יְהוָה מִלְּטָה נַפְשִׁי

And I will call on the name of the LORD; O LORD, *save* my soul.

Ps 118:25

אֲנָא יְהוָה הַוְשִׁיעָה נָא אֲנָא יְהוָה הַצְּלִיחָה נָא

O LORD, please *save* (us [understood])! O LORD, please *grant* (us [understood]) *success*!

Ps 119:149

קוֹלִי שְׁמָעָה כַּחֲסֶדְךָ יְהוָה כְּמִשְׁפָּטְךָ חַיִּי

Hear my voice according to your faithful love, O LORD; according to your justice preserve my life.

Ps 119:154

רִיבָה רִיבִי וּגְאֹלֵנִי לְאַמְרֹתֶיךָ חַיִּי

Defend my cause and redeem me; preserve my life according to your promise.

Ps 120:2

יְהוָה הַצִּילָה נַפְשִׁי מִשְׁפַּת־שִׁקָּר מִלְּשׁוֹן רְמִיָּה

O LORD, *save* my life from lying lips, from a deceitful tongue.

Ps 125:4

הִיטִיבָה יְהוָה לְטוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם

Do good, O LORD, to the good to those who are upright in their hearts.

“The good”= the speaker and his people.

Ps 126:4

שׁוּבָה יְהוָה אֶת־שְׁבִיתָנוּ כַּאֲפִיקִים בְּגִבְעַת

Restore, O LORD, our fortune, like streams in the Negev.

Ps 130:2

אֲדַנִּי שְׁמָעָה בְּקוֹלִי תַהֲיִינָה אָזְנוֹיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי

O Lord, *hear* my voice; let your ears be attentive to my cry for mercy.

Ps 132:8 Israel to the LORD.

קוּמָה יְהוָה לְמִנוּחַתְךָ אֶתָּה וְאֶרְוֹן עִדְךָ

Arise, O LORD, (for us [understood]) (and come) to your resting-place, you and the ark of your might.

Cf. Nu 10:35 and 2 Ch 6:41. Action taken toward and for the speaker.

Ps 140:7 [Eng. 6]

אִמַּרְתִּי לַיהוָה אֱלֹהֵי אֶתְּהָּ הָאֲזִינָה יְהוָה קוֹל תִּחְנוּנֵי

I say to the LORD, “You are my God; *give ear*, O LORD, *to the voice of my cries for mercy.*”

Ps 141:1

יְהוָה קְרֵאתִי חוֹשָׁה לִי הָאֲזִינָה קוֹלִי בְּקִרְאֵי-לִי

O LORD, I call to you; *come quickly to me*; *give ear to my voice* when I call to you.

Ps 141:3

שִׁיתָה יְהוָה שְׁמֶרָה לְפִי נִצְרָה עַל-דַּל שְׁפִתַי

Set (a guard over me [understood]), O LORD, *keep my mouth*; *watch over the door of my lips.*

Ps 142:7 [Eng. 6]

הִקְשִׁיבָה אֶל-רִנָּתִי בִּי-דִלּוֹתַי מֵאֵד הַצִּלֵּנִי מִרְדְּפֵי כִי אֶמְצֵוּ מִמֶּנִּי

Listen to my cry, for I am in desperate need; save me from those who persecute me, for they are too strong for me.

Ps 142:8 [Eng. 7]

הוֹצִיָאָה מִמִּסְגֵּר נַפְשִׁי לְהוֹדוֹת אֶת-שִׁמְךָ

Bring my soul out from prison to praise your name....

Job 17:3 Job to God

שִׁמְהֵנָּא עֲרַבְנִי עִמָּךְ

“*Give* (lit. *set for*) me, please, my pledge with you [i.e., the pledge you demand].”

Job 32:10 Elihu to Job (and Job’s three friends)

לִכֵּן אִמַּרְתִּי שְׁמְעָה-לִי אַחֲוֵה אַף-אֲנִי

“Therefore I say, *Listen to me*; I too will tell (you) what I know.”

Job 33:5 Elihu to Job

אִם-תּוֹכַל הַשִּׁיבֵנִי עֲרָכָה לְפָנַי הַתִּיצֵבָה

“If you are able, answer me; *set* (your words) in order before me; *take your stand* (before me [understood])

Job 34:16 Elihu to Job

וְאִם-בִּינָה שְׁמְעָה-זֹאת הָאֲזִינָה לְקוֹל מְלִי

“And if (you have) understanding, *hear* this; listen to the sound of my words.”

The parallelism makes it evident that “this” also means “my words.”

Pr 1:11 Sinners to “my son”

לָכֵּה אֶתְּנֶנּוּ נֶאֱרָבָה לְדָם נִצְפָּנָה לְנִקְי חָנָם

“*Come with us*; let’s lie in wait for blood; let’s waylay some harmless soul....”

The cohortative following would also explain the use of the long imperative.

Pr 4:20 Father to “my son”

בְּנִי לְדַבְרֵי הַקְּשִׁיבָה לְאִמְרֵי הַט־אֲזַנֶּה

“My son, *pay attention to my words*; listen closely (lit. bend your ear) to what I say.”

Parallel imperative is regular, but it would not have a lengthened form, since the root ends in ה.

Pr 5:1 Father to “my son”

בְּנִי לְחֻכְמָתִי הַקְּשִׁיבָה לְתַבוּנָתִי הַט־אֲזַנֶּה

“My son, *pay attention to my wisdom*; to my understanding listen closely (lit. bend your ear).”

Parallel imperative is regular, but it does not have a lengthened form, since the root ends in ה.

Pr 7:18 Woman dressed like a prostitute to “my son”

לָכֶּה גְרוּהַ דְּדִים עַד־הַבֶּקֶר

“*Come, let’s drink* deep of love till morning....”

The first person plural imperfect is translated as a cohortative. (Verbs ending in ה do not have a separate cohortative form.)

Pr 23:12 The wise to (whoever will hear)

הַבִּיֵּאָה לְמוֹסֵר לְבָבְךָ וְאֲזַנֶּה לְאִמְרֵי־דַעַת

“*Apply* (lit. *bring*) your heart to (my [understood]) instruction and your ears to words of knowledge.”

Pr 23:26 The wise to “my son”

תְּנֵה־בְּנִי לְבָבְךָ לִי וְעֵינֶיךָ דְרָכֵי תִרְצֶנָּה

“My son, *give me* your heart, and let your eyes keep to my ways....”

Song 1:7 Beloved to her lover

הַגִּידָה לִי שְׂאֵהֶבָה נִפְשִׁי אֵיכָה תִרְעָה

“*Tell me*, O one I love, where you graze your sheep....”

Song 7:12 (Eng. 11) Beloved to her lover

לָכֶּה דוֹדֵי גֵצָא הַשְּׂדֵה נְלִינָה בְּכַפְרִים

“*Come*, my lover, let us go out to the field; let us stay in the villages....”

Lengthened imperative followed by first person imperfect, translated as a cohortative.

La 1:11 The prophet to the LORD

רְאֵה יְהוָה וְהִבִּיטָה בִּי הֵייתִי זוּלָלָה

“Look, O LORD, and *consider* (me [understood]), for I (i.e., Jerusalem) am worthless.”

La 2:20 The prophet to the LORD

רֵאָה יְהוָה וְהִבִּיטָה לְמִי עוֹלָלָתָ בָּהּ

“Look, O LORD, and *consider with whom have you dealt thus.*”

Action done to the speaker.

La 3:59 The prophet to the LORD

רֵאִיתָהּ יְהוָה עֲוֹתָתִי שְׁפָטָה מִשְׁפָּטִי

“You have seen, O LORD, my wrong (i.e., the wrong done to me); *judge my cause.*”

La 3:63 The prophet to the LORD

שִׁבְתָּם וְקִימְתָם הִבִּיטָה אֲנִי מִגִּינֹתָם

“*Consider (for me [understood])* their sitting and their rising; I am (the subject of) their mocking song.”

Action to be taken for benefit of speaker.

Da 9:19 Daniel to the LORD

אֲדַנִּי שְׁמַעָה אֲדַנִּי סְלַחָה אֲדַנִּי הִקְשִׁיבָה וְעֲשֵׂה

“O Lord, *hear (me [understood])!* O Lord, *forgive (me [understood])!* O Lord, *listen (to me [understood])* and act!”

Ne 1:11 Nehemiah to the LORD

וְהִצְלִיחָה־נָּא לְעַבְדְּךָ הַיּוֹם

“And please *give your servant success* today....”

Ne 5:19 Nehemiah to the LORD

זְכֹרָה־לִּי אֱלֹהֵי לְטוֹבָה כָּל אֲשֶׁר־עָשִׂיתִי עַל־הָעָם הַזֶּה

“*Remember me* with favor, my God, for all I have done for this people.”

Ne 6:14 Nehemiah to the LORD

זְכֹרָה אֱלֹהֵי לְטוֹבָיָה וְלִסְגֻבַּלְט

“*Remember me* with favor, my God, for all I have done for this people.”

Action to be taken for the speaker. But cf. also 6:9, where Nehemiah apparently prayed, וְעֲתָה חֲזַק אֶת־יָדַי
“And now, strengthen my hands.”

Ne 13:14 Nehemiah to the LORD

זְכֹרָה־לִּי אֱלֹהֵי עַל־זֹאת וְאַל־תִּמַּח חֲסָדַי

“*Remember me* for this, O my God, and do not blot out my acts of faithful love I have done....”

Ne 13:22 Nehemiah to the LORD

זְכֹרָה־לִּי אֱלֹהֵי וְחֹסֶה עָלַי כְּרַב חֲסָדֶיךָ

“*Remember me*, my God and *show mercy on me* according to the abundance of your faithful love.”

Ne 13:29 Nehemiah to the LORD

זְכֹרָה לָהֶם אֱלֹהֵי עַל גִּזְאַלֵי הַכֹּהֲנָה

“*Remember them (for me [understood])*, my God, because of the priestly office....”

Although the preposition has a third-person suffix, the action is to be taken for the speaker.

Ne 13:31 Nehemiah to the LORD

זְכַרְה־לִי אֱלֹהֵי לְטוֹבָה

“Remember me, my God, with favor!”

1 Ch 29:18 David to the LORD

שְׁמַרְה־זֹאת לְעוֹלָם לְיִצְרַר מִחֲשָׁבוֹת לְבָב עַמְּךָ וְהִכֵּן לְבָבָם אֵלָיךְ

“Keep this desire forever in the heart of your people and keep their hearts loyal to you.”

In this poetic prayer, the first imperative is lengthened, while the second is regular.

However, the first action is directed toward the speaker, since he is included in עַמְּךָ; in the second part of the verse, the action is directed toward the addressee. Thus the second imperative is regular. This verse could be classified below with the poetic verses where the two imperative forms appear in parallelism, but it is placed with these passages because there is the usual reason for each form.

2 Chr 6:41 Solomon to the LORD

וְעַתָּה קוּמָה יְהוָה אֱלֹהֵים לְנוּחָךְ אֶתָּה וְאַרְוֹן עִיךָ

“And now, *arise* (for us [understood]), O LORD God, to your resting place, you and the ark of your might.” Cf. Nu 10:35 above.

2 Chr 6:42 Solomon to the LORD

זְכַרְה לְחַסְדֵי דָוִד עַבְדְּךָ

“Remember the faithful love of (i.e., promised to) David, yourservant.”

Solomon associates himself with David, as if he is speaking of “the faithful love promised to David and to me, his son and heir.”

IN POETRY, 2) regular and long imperatives may be used in parallelism with each other. There are the usual reasons for the use of the long imperatives, but the parallel regular imperatives also request action toward or for the benefit of the speaker. Only the words which explain the use of the long imperatives are underlined in the translations.

Nu 23:18 Balaam to Balak

קוּם בָּלַק וּשְׁמַע הָאֲזִינָה עָדִי בְּנוֹ צִפּוֹר

“Arise, Balak, and hear! *Listen to me*, son of Zippor!”

After the introductory imperative, which is regular, the second is also regular, even though the thought is “Hear me.” The last, parallel to the second, is lengthened for the usual reason.

Dt 26:15 Israelite to the LORD

הִשְׁקִיפָה מִמַּעוֹן קִדְשְׁךָ מִן־הַשָּׁמַיִם וּבִרְךָ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל

“Look down (on your people, i.e., on us [understood]) from heaven, your holy dwelling place and bless your people Israel....”

In this prayer, the first imperative is lengthened; the second is regular, even though this action also is to be taken for “your people Israel” = for us.

Je 18:19 The prophet to the LORD

הַקְשִׁיבָה יְהוָה אֵלַי וּשְׁמַע לְקוֹל יְרִיבַי

“*Listen to me*, O LORD, and hear the voice of my accusers.”

First imperative is long, second regular, even though in both cases the action is to be taken toward the speaker.

Ps 7:7 [Eng. 6]

קוּמָה יְהוָה בְּאַפְּךָ הַנִּשְׂא בְּעִבְרוֹת צוֹרְרֵי וְעוֹרָה אֵלַי מִשְׁפָּט צְוִיָּת

“*Arise (for me [understood])*, O LORD, in your anger; rise up against the rage of my enemies, and *awake (for me [understood])* my God; you have decreed justice.”

First imperative lengthened, second regular, third lengthened. The second is explicitly for the benefit of the speaker; the first and third could be understood in the same sense.

Ps 10:12

קוּמָה יְהוָה אֵל נְשֹׂא יָדְךָ אֶל־תִּשְׁכַּח עֲנָיִים

Arise (for us [understood]), LORD! Lift up your hand, O God! Do not forget the helpless.

The first imperative is lengthened, the second regular. Yet the thought of both is similar: the LORD is also asked to lift up his hand“ for us.”

Ps 28:9

הוֹשִׁיעָה אֶת־עַמְּךָ וּבְרַךְ אֶת־נַחְלָתְךָ

Save your people and *bless your inheritance*....

The first imperative is long, the second regular. Yet the two objects are parallel and both include the speaker (“your people...your inheritance”).

Ps 35:1

רִיבָה יְהוָה אֶת־יְרִיבֵי לְחָם אֶת־לַחְמִי

Contend, O Lord, *with those who contend with me*; fight against those who fight against me.

The first imperative is lengthened, the second regular. Yet both are followed by a preposition with first-person suffix. Note the“ chiasm ”of imperatives formed by this verse and the following.

Ps 35:2

הַחֲזֵק מִגֵּן וְצַנָּה וְקוּמָה בְּעִזָּרְתִּי

Take up shield and buckler, and *arise to help me* (lit. *in my help*).

First imperative is regular, second lengthened. See note for 35:1 above.

Ps 54:4 [Eng. 2]

אֱלֹהִים שְׁמַע תְּפִלָּתִי הָאֲזִינָה לְאַמְרֵי־פִי

O God, hear my prayer; *listen to the words of my mouth*.

Regular imperative, followed by lengthened form. Yet the parallelism is synonymous. In both cases the action is toward and for the benefit of the speaker.

Ps 74:22

קוּמָה אֱלֹהִים רִיבָה רִיבְךָ זְכֹר חֲרַפְתְּךָ מִנִּי־נָכַל כָּל־הַיּוֹם

Rise up (for me [understood]), O God, defend your cause; remember how fools mock you all day long.

First two imperatives are long, third regular. If the first two are for the benefit of the speaker, so is the third.

Ps 86:2

שְׁמֶרָה נַפְשִׁי כִּי־חָסִיד אָנִי הוֹשַׁע עַבְדֶּיךָ

Guard my life, for I am devoted to you; save your servant....

First imperative is long, second regular. Yet the second action is also for the benefit of “your servant,” the speaker.

Ps 90:13

שׁוּבָה יְהוָה עַד־מָתַי וְהִנָּחֵם עַל־עַבְדֶּיךָ

Relent (for us [understood]), O LORD; how long? And be sorry for your servants.

First imperative is long, second regular. The second action is also expressly for the benefit of “your servants,” including the speaker.

Ps 143:1

יְהוָה שְׁמַע תְּפִלָּתִי הָאֲזִינָה אֶל־תַּחֲנוּנָי

O LORD, hear my prayer; *listen to my cry for mercy*....

First imperative is regular, second long. Yet the thoughts are perfectly parallel.

Job 33:1 Elihu to Job

וְאִוְלָם שְׁמַע־נָא אִיּוֹב מִלִּי וְכֹל־דְּבָרֵי הָאֲזִינָה

“But please hear my words, Job, and *pay attention to all I say*.”

The first imperative is regular, the second long. Since the request is not addressed to God, this verse suggests that the alternation of regular and long imperatives is a feature not only of prayer to God, but of parallelism generally.

Job 37:14 Elihu to Job

הָאֲזִינָה זֹאת אִיּוֹב עֲמַד וְהִתְבּוֹנֵן נִפְלְאוֹת אֵל

“*Listen to this* (i.e. *my words*), Job; stop and consider the wonders of God.”

The first imperative is lengthened; the second and third are regular. As in the preceding verse, the words are not addressed to God. This suggests that the alternation of regular and long imperatives is a feature of parallelism, not only of prayer.

La 5:1 The prophet to the LORD

זָכֵר יְהוָה מַה־הָיָה לָנוּ הַבֵּיט וּרְאֵה אֶת־חֲרָפְתָנוּ

“Remember, O LORD, what has happened to us; *consider* and see our disgrace.”

Note the Ketiv without ה, which is added in the Qere. The first imperative is regular, the Qere of the second is long. The third is regular, but verb roots ending in ה so not have a long imperative.

Da 9:18 Daniel to the LORD

הִטָּה אֱלֹהֵי אֲזִנְךָ וּשְׁמַע פְּקוּחָה עֵינֶיךָ וּרְאֵה וְהִעִיר אֶשְׁר־נִקְרָא שְׁמֶךָ עָלֶיךָ

“Give ear, O my God, and hear; *open* your eyes and see our desolation and the city that is called by your name.”

Note the Ketiv of “open”: an unpointed ה. Qere would be lengthened, while the preceding “and hear” has the consonants of a regular imperative.

IN POETRY, 3) long imperatives may apparently be understood as requesting or requiring action which in a very general way will serve the interest of the speaker. “One could argue in some of these passages that the relationship of the action to the speaker is so weak as to be forced...” (Freeberg 11). But see also the suggestions regarding these passages at the end of the article as printed.

Dt 33:23 Moses to Naphtali, in a blessing

יָם וְדָרוֹם יִרְשֶׁה

“*Inherit* sea (i.e., west) and south.” (NIV: “he will inherit southward to the lake.”)

The verb is imperative, according to BDB. Fassberg does not consider this to be a lengthened imperative.

Ps 7:8 [Eng. 7]

וְעֵדַת לְאֻמִּים תְּסֻבְּבֶךָ וְעֲלִיָּה לְמָרוֹם שׁוּבָה

“Let the assembly of nations gather around you; and over them (lit. it) *return* to the height.”

Ps 8:2 [Eng.1]

יְהוָה אֲדִינֶנּוּ מִהָאֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר תָּנָה הוֹדֶךָ עַל־הַשָּׁמַיִם

O LORD, our Lord, how majestic is your name in all the earth! *Set* your glory above the heavens.

Ps 9:20 [Eng. 19]

קוּמָה יְהוָה אֲלֵ־יַעֲזוּ אֹנֹשׁ יִשְׁפֹּטוּ גוֹיִם עַל־פָּנֶיךָ

Arise, O LORD, let not man triumph; let the nations be judged in your presence.

Ps 9:21 [Eng.20]

שִׁיתָה יְהוָה מוֹרָה לָהֶם יִדְעוּ גוֹיִם אֹנֹשׁ הֵמָּה סָלָה

Strike them with terror, O LORD; let the nations know they are but men. Selah.

Ps 21:14 [Eng. 13]

רוּמָה יְהוָה בְּעֹזֶךָ נְשִׁירָה וְנִזְמְרָה גְבוּרָתֶךָ

Be exalted, O LORD, in your strength; we will sing and praise your might.

Ps. 44:24 [Eng. 23]

עוֹרָה לָמָּה תִישָׁן אֲדֹנָי הִקִּיצָה אֶל־תַּזְנִיחַ לְנֶפֶחַ

Awake! Why are you sleeping, O Lord? *Rouse yourself*, do not reject us forever.

Ps 57:6 [Eng. 5]

רוּמָה עַל־הַשָּׁמַיִם אֱלֹהִים

Be exalted, O God, above the heavens....

Ps 57:9 [Eng. 8]

עוֹרָה כְּבוֹדֵי עוֹרָה הַנִּבֶּל וְכִנּוֹר אָעִירָה שְׁחָר

Awake, my glory; awake, harp and lyre; I will awaken the dawn.

The following cohortative may influence the choice of the long imperative. But the regular imperative of this verb does not occur.

Ps 57:12 [Eng. 11]

רוֹמָה עַל־שָׁמַיִם אֱלֹהִים

Be exalted above the heavens, O God

Ps 59:6 [Eng. 5]

הַקִּיצָה לִפְקֹד כָּל־הַגּוֹיִם אֶל־תִּחַן כָּל־בְּגֵדֵי אֹן

Rouse yourself to punish all the nations; do not show mercy to all wicked traitors.

(Ps 60:4 [Eng. 2]

הִרְעַשְׂתָּהּ אֶרֶץ פְּצַמְתָּהּ רָפָה שְׁבַרְיָה כִּי־מָטָה

You have shaken the land and torn it open; *mend* (רָפָה for רָפָא) its fractures, for it is quaking.

Probably this is not a lengthened imperative, though perhaps the spelling is to reflect that form.)

Ps 69:28 [Eng. 27]

תִּנְהַעֲוֹן עַל־עוֹנָם וְאַל־יִבְאוּ בְּצַדִּיקְךָ

Charge (lit. *raise*) [them with] crime upon crime; let them not come into your righteousness.

Ps 74:3

הֲרִימָה פְּעֻמֶיךָ לְמִשְׁאוֹת נֹצֵחַ

Turn (lit. *raise*) your steps toward (these) everlasting ruins....

Generally in the classification accompanying this article parallels beyond verse boundaries are not considered.

But note that the parallel in v.2 has regular imperative זָכֵר “remember.”

Ps 82:8

קוּמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ

Arise, O God, judge the earth....

Ps 108:6 [Eng. 5]

רוֹמָה עַל־שָׁמַיִם אֱלֹהִים וְעַל כָּל־הָאָרֶץ כְּבוֹדֶךָ

Be exalted above the heavens, O God, and let your glory be over all the earth.