

# Word Analysis for Midrash Tankhuma Veyera Bet

by Andrew Ash

#	Hebrew	Translation	Punc	Type	Structur	Meanings	Root	Form	Biny	PGN	Suffix
1	רבי ברכיה	Rabbi Barchiya		person	FALSE						
2	בשם	in the name of		adj	TRUE	in the name of					
3	רבי לוי	Rabbi Levi	br	person	FALSE	Rabbi Levi					
4	פתח	began (his homily as follows):	:br	verb	TRUE	(1) begin, open (Frank 227) (2) open (BDB 834-5)	פתח	qatal	qal	3ms	
5	וַתֵּן־לִי	"You have given me		verb	FALSE	give, put, set, make, constitute (BDB 679-681)	נתן	veqatal	qal	2ms	to me
6	מָגֶן	the shield		noun-m	FALSE	shield, buckler, carried by warrior for defence (BDB 171)	גנן				
7	יְשׁוּעָהְךָ	of your protection-salvation;	.br	noun-m	FALSE	salvation, i.e. primarily physical rescue, by God, oft. with added spiritual idea possible allusions: deliverance, rescue, safety, welfare, and (rarely) victory (BDB 447)	ישע				your (m)
8	יְמִינְךָ	Your right hand		noun-f	FALSE	right hand (BDB 411)					your (m)
9	תִּסְעָדֵנִי	supported me,	,br	verb	FALSE	support, uphold (subject is "his hand", vav-ha'hipuch attached to prev. word "vi'yemincha, so we translate as past-tense) (BDB 703)	סעד	yiqtol	qal	3fs	me
10	וְעֲנוּתְךָ	your humility (OR your giving me the benefit of the doubt)		noun-f	FALSE	BDB suggests "condescension", saying Hebrew text may be in error I prefer humility, meekness (BDB 776)	ענוה				your (m)
11	תִּרְבֶּנִּי	has made me great."	.br	verb	FALSE	make (a person) great (BDB 915)	רבה	yiqtol	hiphi	3fs	me
12	כִּיּוֹן שׁ	When	nsp	prep	TRUE	as soon as; once; now that; since (Frank 122)					
13	נגלה	he revealed Himself		verb	FALSE	reveal himself (of God); allusions to (a) be uncovered (one's nakedness), (b) be disclosed, (c) be discovered (BDB 162)	גלה	qatal	nifal	3ms	
14	עליו	upon him	,br	prep	FALSE	upon, and hence on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against (BDB 752)					
15	היה	(there) was		verb	TRUE	to be	הוה	qatal	qal	3ms	
16	הקב"ה	the Holy One, Blessed Is He	,br	person	FALSE	God, The Holy One Blessed Is He					

17	עומד	standing		verb	FALSE	meanings range from emphatic to matter-of-fact. Matter-of-fact: to stand, to cease moving, to stand still, to stand upright Emphatic: to make a stand, to hold one's ground; to stand over, to have charge of (BDB 763)	עמד	participle	qal	3ms
18	ו	while	nsp	prep	TRUE	and, while, but In particular: "it connects contrasted ideas, where in our idiom the contrast would be expressed explicitly by but; in such cases prominence is usu. given to the contrasted idea by its being placed immed. after" and "it introduces a contrasted idea in such a way as to suggest a question, esp. before a pron.,... 'and shall ye be guiltless?' (Jer 25:29)				
19	אברהם	Avraham		person	FALSE	Avraham				
20	יושב	sitting	!br	verb	FALSE	to sit, remain, dwell	ישב	participle	qal	3ms
21	שנאמר	As it is said	:br	verb	TRUE	be said, told; so said in a book; be related, told of, vision From אמר meaning to utter, to say (often God, while Moses דבר)	אמר	qatal	nifal	3ms
22	והוא	as he		person	FALSE	ve + male third person pronoun				
23	יָשָׁב	was sitting	.br	verb	FALSE	to sit, remain, dwell <COMMENT>Translated as "was" sitting because previous verb in verse וַיֵּאָמֶר is veqatal form, expressing past-tense, and the participle form itself is neutral with respect to time. Here the neutral participle takes on the zman of the previous past-tense verb.	ישב	participle	qal	3ms
24	א"ל	He said to him	,	acr	TRUE	Acronym for אמר לו				
25	הקב"ה	the Holy One, Blessed Is He	:br	person	FALSE					
26	אל	Do not		prep	FALSE					
27	תתמה	be astounded	!br	verb	FALSE	lit. astonish yourselves, be astounded (BDB 1069)	תמה	yiqtol	hitpa	2ms
28	שאף	For even		prep	TRUE					
29	לבניך	for your children		noun-m	FALSE	for your children, to your children				
30	אני	I		person	FALSE					

31	עושה	will be doing		verb	FALSE	to do, make as participle, "doing", "making" <COMMENT> Context, "for your children", tells us this time-neutral participle applies to the future. Hence "will be doing"	עשה	participle	qal	1ms
32	כן	thus	.br	prep	TRUE					
33	כשיהיו	When they will		verb	TRUE		הוה	yiqtol	qal	3pl
34	יושבין	be sitting	,br	verb	FALSE	For some reason God speaks in Aramaic instead of Hebrew!	ישב	participle	qal	3pl
35	בבתי כנסיות	in the synagogues		noun-f	FALSE					
36	ו	and	nsp	prep	TRUE					
37	בבתי מדרשות	study halls	,br	noun-f	FALSE	beit midrash, school houses (Frank 48)				
38	ואני	then too I		person	TRUE	<COMMENT> Vav + Subject can indicate that one case derives from another (Frank 97)				
39	נצב	will be standing-firm		verb	FALSE	- station oneself, take one's stand, for definite purpose - also as a visual metaphor: picture someone actually standing firm, ex. "every man, (even) the firm-standing, is wholly vanity" (Psalm 39:6) (BDB 662) <COMMENT> Unlike the verb עמד used to describe God earlier in this text, the verb נצב in niphil does not have the simple meaning "to stand". Switching to נצב the Rabbis highlight that God stands emphatically before his people. A sense of protection may be implied.	נצב	participle	nifal	3ms
40	עליהם	beside them	.br	prep	FALSE	upon, and hence on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against (BDB 752)				
42	שנאמר	As it is said	,br	verb	TRUE	be said, told; so said in a book; be related, told of, vision From אמר meaning to utter, to say (often God, while Moses דבר)	אמר	qatal	nifal	3ms
43	אלהים	God		person	FALSE	God, divine beings				

44	נָצַב	stations himself		verb	FALSE	- station oneself, take one's stand, for definite purpose - to take up a particular assigned position - also as a visual metaphor: picture someone actually standing firm, ex. "every man, (even) the firm-standing, is wholly vanity" (Psalm 39:6) (BDB 662)	נָצַב	participle	nifal	3ms
45	בְּעֵדַת־אֱל	in the formal-gathering of divine beings	.br	noun-f	FALSE	congregation of Ēl, of company of angels (BDB 417) JPS has "divine assembly" <COMMENT> In construct form, עֵדַת־, usually has positive connotations, although it is attested to less than 20 times in Tanakh. It is used to mean "Congregation of (peoples)", or "Congregation of (the righteous)" in construct with other nouns (BDB 417) <COMMENT> Fascinating. The Rabbis twist the meaning of Psalm 82 entirely on its head. They quote Psalm 82:1 out of text, leaving out the next phrase "בְּקִרְבֹּת אֱלֹהִים יִשְׁפָּט", "in the company of Gods (or divine beings)" and implies that God's children - when they are in synagogues or study halls - are divine. This directly contradicts the Psalm's author's argument that human beings are faulty and not divine, as in Psalm 82:6-7 "I *had* taken you for divine beings... but you shall die as men do". The interpretation of the Rabbis is far more radical.				
46	בְּנוֹהַג שְׁבַעוֹלָם	It is a universal practice	,br	idi	TRUE	to become accustomed, to follow a practice - נהג (Frank 195)				
47	כֵּשׁ	when	nsp	prep	TRUE					
48	הַתְּלָמִיד	when a student		noun-m	FALSE	the student, disciple				
49	חֹלָה	sick	,br	adj	FALSE					
50	ו	and	nsp	prep	TRUE					
51	הָרַב	the Rav		noun-m	FALSE					
52	הוֹלֵךְ	goes		verb	FALSE	goes, going, walking, walks	הִלָּךְ	participle	qal	3ms

53	לבקר	to inquire-after-his-health	,br	verb	FALSE	In BH, to seek, to look for, to consider seeking to distinguish or to care for or to contemplate (BDB 133) In RH, to enter into, to examine, to search, to distinguish between, and "to inquire after one's health, to visit the sick" (Jastrow 187)	בקר	infcons	piel	n/a (in his
54	התלמידים	the (other) students		noun-m	FALSE					
55	מהלכין	walk-as-a-throng-together		verb	FALSE	to walk in or with a throng of people, walking about, to depart. Also idiomatically to walk the particular path of one's life. (BDB 229-236) <COMMENT> Pi'el form is much more rare than the Pa'al form that most students are familiar with. Very visual language - we can imagine a large throng of students going to visit their sick friend. The many are required to visit before The One. the Rav.	הלכ	participle	piel	3pl
56	תחלה	at first	,br	adj	FALSE	beginning, at first, first in order (BDB 321)				
57	ואומרים	then they say		verb	FALSE	to utter, to say (BDB 55)	אמר	participle	qal	3mpl
58	שליחות הרב	the Rav's messages		noun-f	FALSE	from שלח meaning "to send a messenger", or to send (BDB 1018)				
59	לביתו של חולה	to the household of the sick man	,br	noun-f	FALSE	<COMMENT> The household includes more people than just the sick person, and the students carry more than one message. Perhaps this teaches that when visiting the home of a sick person we must address the suffering of not only the sick individual, but their family, and each person deserves a different message. Similarly, God brings a different message for Sarah (that she will become pregnant) than God brings for Abraham, though the messengers in Gen. 18 do not speak to Sarah directly.				
60	לומר	to say		verb	TRUE		אמר	infcons	qal	
61	ש	that	nsp	prep	TRUE					
62	הרב	the Rav		noun-m	FALSE					
63	מבקש	asks		verb	FALSE	to seek - seek to find, seek to secure, or when in relation to a higher power, to seek the face of. Also to ask, request (BDB 134)	בקש	participle	piel	

64	לבקר	to inquire-after-his-health	.br	verb	FALSE	In BH, to seek, to look for, to consider seeking to distinguish or to care for or to contemplate (BDB 133) In RH, to enter into, to examine, to search, to distinguish between, and "to inquire after one's health, to visit the sick" (Jastrow 187)	בקר	infcons	piel	his
65	ו	However		prep	TRUE	<COMMENT> This entire phrase is one of dramatic contrast. Veh could be read as "but" or "and" but in the text is trying to draw a stronger contrast.				
66	הקב"ה	the Holy One, Blessed Is He		noun-m	FALSE					
67	אינו כן	is not like that	!br	idi	TRUE	Checked Frank 17-18 but this term was not found.				
68	כש	When	nsp	prep	TRUE	according to that which, according as, as, when (BDB 455)				
69	מל	was circumcised		verb	FALSE	to circumcise the foreskin, later used metaphorically for "circumcise the heart"	מול	qatal	qal	3ms
70	אברהם	Avraham	,br	person	FALSE					
71	ו	and	nsp	prep	TRUE	<COMMENT>Unlike BH, the vowel Veh can precede a qatal verb without it being ve-qatal, i.e. non-past, form.				
72	היה	he was		verb	FALSE		הוה	qatal	qal	3ms
73	מצטער	hurting		verb	FALSE	to feel pain, to suffer privation, to grieve, trouble one's self (Jastrow 1294) BH meaning to grow little, insignificant, but the התפעל form is not attested to in Tanakh (BDB 858)	צער	participle	hitpa	3ms
74	מן	from		prep	FALSE	from, of more (Jastrow 796)				
75	המילה	the circumcision	,br	noun-f	FALSE					
76	אמר	he assigned		verb	TRUE	to utter, to say. (BDB 55) <COMMENT> Late BH usage when followed by preposition אל as in this case then אמר ל can mean command or assign	אמר	qatal	qal	3ms
77	למלאכים	the divine-messengers		noun-f	FALSE	<COMMENT> Reading as La-Malakhim and not Le-Malakhim, with a definite article applied to Mamakhim				
78	לילך	to go	nsp	verb	FALSE	to go, to walk (this unusual infinitive form of הלך isn't attested to in BH but is found in Jastrow 352)	הלכ		qal	

79	לבקר	to inquire-after-his-health	.br	verb	FALSE	In BH, to seek, to look for, to consider seeking to distinguish or to care for or to contemplate (BDB 133) In RH, to enter into, to examine, to search, to distinguish between, and "to inquire after one's health, to visit the sick" (Jastrow 187)	בקר	infcons	his
80	עד ש	Before yet	nsp	prep	TRUE	Generally - up to, until, during, while; in place of. Specifically, Jastrow gives example of עד ש meaning "*before yet* the Lord causes the sun of one righteous man to set, ..." (Jastrow 1042)			
81	המלאכים	the divine-messengers		noun-m	FALSE				
82	הולכין	were walking	,br	verb	FALSE	<COMMENT> This is *not* the Pi'el form found earlier in this Midrash. This form is Qal, with a range of meanings, including "to come, to go, to walk" (BDB 229-236)	הלכ	participle qal	3mpl
83	קדמן	in front of them (was)		prep	TRUE	Plural of first, former, previous (Jastrow 1317) <COMMENT> 3mpl suffix refers to the מלאכים			
84	הקב"ה	the Holy One, Blessed Is He	,br	noun-m	FALSE				
85	שנאמר	As it is said	:br	prep	TRUE	be said, told; so said in a book; be related, told of, vision From אמר meaning to utter, to say (often God, while Moses דבר)	אמר	qatal	nifal 3ms
86	וַיֵּרָא	Was seen		verb	FALSE	to be seen	ראה	vayiqtol	nifal 3ms
87	אֵלָיו	by him		prep	FALSE	to him, by him			
88	יְהוָה	YHWH	,br	noun-m	FALSE				
89	ואח"כ	and only then	:br	acr	TRUE	Acronym for אחר כך, meaning afterwards or subsequently (Jastrow 41)			
90	וַיִּשָּׂא	He lifted up		verb	FALSE	to lift, lift up, carry, take (BDB 669)	נשא	vayiqtol	qal 3ms
91	עיניו	his eyes		noun-m	FALSE				

92	וַיֵּרָא	and saw	.br	verb	FALSE	Pa'al form <COMMENT> Tankhuma contrasts Gen. 18:1 and Gen. 18:2 and hangs its homily about God's humility on the different divine figures referred to in each verse. Gen. 18:1 refers to YHWH while Gen. 28:2 talks about three men, not even identifying them as מלאכים. The historical-critical approach to Tanakh study says that this may be the case of a "bump" where two different textual sources have been copy & pasted side-by-side, without editing the sources to smooth over inconsistencies. The Rabbis however beautifully read into this consistency the idea that God visited Avraham even before the three angels had arrived, doing the opposite of what human standards of respect, formality, and pride require of an earthly Rav.	ראה	vayiqtol	qal	3ms
93	יש	Is there		prep	TRUE	is, has <COMMENT> In this case, יש begins a rhetorical question. Can be read "Is there anyone..."				
94	עניו	humble		adj	FALSE	<COMMENT> Used either as noun or adjective, meaning humble, forbearing, kind, or humility depending on context. Refer's to a person's humility or God's humility rather than an abstract concept. (Jastrow 1092)				
95	גדול	greater		adj	FALSE	larger, bigger, greater, more significant				
96	מזה	than this	?!br	prep	TRUE					
97	אמרו	They said		verb	TRUE	to utter, to say. (BDB 55)	אמר	qatal	qal	3pl
98	רבותינו	our Rabbis		noun-m	FALSE					
99	בשם	in the name of		prep	TRUE					
100	ר' אליעזר בן פדת	Rabbi Eliezer ben P'dat	:br	person	TRUE					
101	ב	In	nsp	prep	TRUE					
102	שבעה	seven		adj	FALSE					
103	מקומות	occasions	br	noun-f	FALSE	places; existence, substance (Jastrow 830)				



104	השוה	placed side-by-side	verb	FALSE	(1) to place side-by-side, (2) to make even, smooth, level, (3) to compare, make alike, place on a level standard, (4) to harmonize, find in harmony <COMMENT> This verb could have a range of meanings. To place a tall person side-by-side next to a short person accentuates the tallness and shortness of each individual. However the citations that follow indicate God places himself right next to the lowly people, the wretched and the poor in spite of his high status. This text does not, however, appear to extend so far as to say that God considers himself equal to human beings. The citations praise not man's Godliness but God's kindness. We do not rise up to meet God, but rather God steps down low enough to stand with us in solidarity. My personal theology would like to see us meet somewhere in the middle, although compared to the distance God travels to be with us how Godly can we really ascend?	שוה	qatal	hiphi 3ms
105	הקב"ה	the Holy One, Blessed Is He	noun-m	FALSE				
106	עצמו	God's self	br	prep	FALSE	himself <COMMENT> Chose to translate using gender-neutral language		
107	עם	with		prep	TRUE	with, near (Jastrow 1086)		
108	הבריות הנמוכין	the lower creatures	.br	noun-f	FALSE	<COMMENT> Smichoot chain where הנמוכין derives from נמכ meaning "to lower". Does not necessarily have a derogatory tone.		
109	שנאמר	As it is said	:br	verb	TRUE	be said, told; so said in a book; be related, told of, vision From אמר meaning to utter, to say (often God, while Moses דבר)	אמר	qatal nifal 3ms
110	כי	For		prep	TRUE	for, because, when		
111	יְהוָה	YHWH		noun-m	FALSE			
112	אֱלֹהֵיכֶם	is your God	,br	noun-m	FALSE			
113	הוא	he (is)		person	TRUE			
114	אֱלֹהֵי הָאֱלֹהִים	the God of gods	,br	noun-m	FALSE			
115	ו	and	nsp	prep	TRUE			

116	אֲדֹנֵי הָאֲדֹנִים	the Lord of lords	,br	noun-m	FALSE					
117	הָאֵל	the God		noun-m	FALSE	<COMMENT> The next word expresses another name of God, and is followed by three words express different qualities of God, which have also come to be seen as names of God. The repeated definite article in all four words provides extra emphasis.				
118	הַגָּדֹל	great	,	adj	FALSE	great, large, big				
119	הַגָּבֹר	powerful	,	adj	FALSE	strong, powerful				
120	וְהַנּוֹרָא	and awe-inspiring	,br	adj	FALSE	<COMMENT> Often translated "awesome", I prefer "awe-inspiring" as found in Everett Fox's translation because it avoids the slang connotations of "awesome" in 21st C english.				
121	אֲשֶׁר לֹא-יִשָּׂא פָנָיו	whose face will not flinch at threats	,br	idi	FALSE	<COMMENT> See Prov 6:35, "Prov. 6:35 He will not have regard for any ransom; He will refuse your bribe, however great. " and BDB 669, נשא, Qal, (1) Not having regard for ransom I translate idiomatically as an english idiom. I disagree with Fox translation in translating yiqtol form as future tense, rather than time-natural tense.				
122	וְלֹא	nor	nsp	prep	TRUE					
123	יִקַּח	will he take		verb	FALSE		לקח	yiqtol	qal	3ms
124	שֹׂחַד	a bribe	!br	noun-m	FALSE	a present, specifically a bribe (BDB 1005)				
125	מֵה כְּתִיב אַחֲרָיו	And what is written after this	?br	idi	TRUE					
126	עֹשֶׂה	he makes		verb	FALSE	to do, make, prepare (BDB 793)	עשה	participle	qal	3ms
127	מִשְׁפָּט	the justice of		noun-m	FALSE	attribute of the שֹׁפֵט, justice, right, rectitude... of God also judgement (BDB 1048) <COMMENT> After puzzling over why the hebrew text doesn't include a conjunction like "for" or "on behalf of" I decided to read the expression יָתוֹם מִשְׁפָּט like a smichoot, hence "the justice of orphan and widow"				
128	יָתוֹם	orphan		noun-m	FALSE					
129	וְאַלְמָנָה	and widow	,br	noun-f	FALSE					
130	וְ	and	nsp	prep	TRUE					

131	אָהַב	loves		verb	FALSE					
132	גֵּר	the sojourner		noun-m	FALSE					
133	לִתֵּת	(by) giving		verb	FALSE		לתת	infcons	qal	
134	לּוֹ	him		prep	FALSE					
135	לֶחֶם	bread		noun-m	FALSE					
136	וְ	and	nsp	prep	TRUE					
137	שְׂמָלָה	clothing	.br	noun-f	FALSE	wrapper, mantle, more generally garment (BDB 971)				
138	וְאָמַר	Also it says	:br	verb	TRUE	it says, it says in a book	אמר	participle	qal	3ms
139	כִּי־רָם	Even though raised-high is		idi	TRUE	to be high, exalted, rise (BDB 926)				
140	יְהוָה	YHWH	,br	noun-m	FALSE					
141	וְ	still	nsp	prep	TRUE					
142	שָׁפָל	the lowly		adj	FALSE	General adjective for "low" that has special cases: (1) low, in height, i.e. a vine or tree (agricultural) (2) of a modest, unambitious kingdom, low in station (title/power) (3) humiliated (4) lowly BDB cites our verse for special case (4), but the Rabbis are playing on special case (1), low in height (BDB 1050)				
143	יִרְאֶה	will regard-favourably	.br	verb	FALSE	look at with favour, acc. pers. Jb 37:24, Psalm 138:6; so perh. fig., subj. man, regard (BDB 906)	ראה	yiqtol	qal	3ms
144	וְאָמַר	Also it says	:br	verb	TRUE	it says, it says in a book	אמר	participle	qal	3ms
145	כִּי־	For		prep	TRUE					
146	כֵּן	thus		prep	FALSE					
147	אָמַר	said		verb	FALSE	to say, to utter				
148	רָם וְנִשָּׂא שִׁכְנָו עַד	The Forever Exalted and Uplifted	,br	idi	FALSE					
149	וְקֹדֶשׁ	and holy (is)		noun-m	FALSE					
150	שְׁמוֹ	his Name	:br	noun-m	FALSE					
151	מָרוֹם	High		noun-m	FALSE					
152	וְקֹדֶשׁ	and holy		noun-m	FALSE					
153	אֶשְׁכֵּן	I will dwell	,br	verb	FALSE	settle down to abide, settle permanently; abide, dwell, (BDB 1014)	שכן	yiqtol	qal	1s
154	וְאֵת־	Yet with	nsp	prep	TRUE					
155	דָּכָא	the crushed		noun-m	FALSE	contrite (crushed)—דָּכָא Is 57:15 (BDB 194)				

156	וּשְׁפַל־רוּחַ	and lowly-in-spirit	.br	noun-m	FALSE	רוּחַ שְׁפָלִים, (opp. גָּבוּהַ) Psalm 138:6 (lowly, as subst. Is 57:15 (BDB 1050))
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