

- c. It disjoins contradictory words...words in which the basic ideas are so violently opposed that it is thought unlikely they should occur together.
- d. It designates words that might be mistakenly put together or omitted.
- e. It distinguishes between heterogenous terms or, in some cases, names where one might falsely assume an appositional usage. Examples are in Gesenius: 15 and ff.

An interesting textual usage occurs in Isaiah 6:3. The occurrence of paseq among the "holy, holy, holy" concepts of the verse caution us to read all three of them. This became more meaningful when the DSS of Isaiah was found to contain only "holy, holy." Paseq may be used for other things of this sort which we may not now know or be able to appreciate

2. Strengtheners

a. Dagesh lene, Dagesh forte.

The discussion in Harris is certainly adequate. These marks hold the integrity of the consonant. At times they are used in an inexplicable manner or place but they will always confirm the reality of the consonant and should be understood to serve this purpose.

b. Mappiq

The dagesh in a vowel letter that allows you to recognize it as a consonant and not a vowel. It occurs mostly with he and yodh but has three occurrences with Aleph and a few with waw. See Gesenius, 57: fig. d. One of the aleph usages may be seen in Genesis 43:26.

c. Metheq

This infralinear mark sustains the tone of a vowel when such is in a position where it might be lost. Be sure to read the introductory note on metheq in the preface to the Stuttgart Bible. See also Gesenius 16: para c-1

3. Poetic Accents

Poetry is generally more complicated than prose and so in the matter of accentuation the Hebrew poetry introduces several new elements. These may assist in the rhythm or meter and the class in Poetical Books in the Biblical curriculum will say more about them.

a. Disjunctives

- (1) silluq...used as in the prose literature at the end of the sentence..before the soph.