

The Syntax of Conditionals in Deuteronomy and Translation of *wqatal* (Consecutive Perfects)¹

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The syntax of conditional sentences in Biblical Hebrew involves far greater ambiguities than encountered with English. In English the conditional particle, ‘if,’ functioning as a subordinator, signals the beginning of the protasis, and the apodosis is marked by asyndeton or the absence of a conjunction. In an alternate structure in English conditionals, it is the inversion of word order that marks the condition (*Had I done that we wouldn’t be here*). The challenge posed by Hebrew is that the same type of clause that continues a protasis (by adding additional elements to the condition) can also begin the apodosis. In addition different moods can also be ascribed to the same form. A comparison of existing translations on any random passage will likely reveal the variety of ways in which the same clause is translated.

This study surveys the range of conditional structures that occur in the book of Deuteronomy. It focuses particularly on the transition from protasis to apodosis and, in the final analysis, asks if it might revert to a secondary protasis without any distinct lexical or grammatical signal.

The fact that many apodoses in Biblical Hebrew conditional sentences begin with a *wqtl* clause is well recognized and even its pre-Hebrew origins observed. The following presentation will suggest a simple handling of these clauses as present linked facts in logical or temporal sequence. *wqtl* clauses routinely extend the protasis as well as the apodosis of multi-part conditionals. When a *wqtl* clause that follows an obvious conditional clause can be construed either as apodosis or as extension of the protasis, what helps us decide which way to take it? This is the burden of the present enquiry.²

General summary of the syntax of conditionals in Deuteronomy

The following is a broad description of conditional structures as found in Deuteronomy: the protasis is introduced by a *ky yqtl* clause and continued by *wqtl* clauses (13:2-3; 17:14; 18:6; 19:1; 20:1; 21:15, 22), and the apodosis has *yqtl* if the verb is not clause initial, as when preceded by the particle of negation (13:4, 9[8]; 15:13, 21; 18:9; etc.) or the infinitive absolute (7:2; 17:15; 22:7) or a topicalized nominal or prepositional phrase (19:2; 21:13). When the verb comes first in the first clause of the apodosis, it is *wqtl* (6:20-21; 11:23; 18:7; 19:9; 22:8, 22; 23:10, 11). The rationale that underlies the apodosis, when it occurs, may be introduced with כִּי (13:4; 20:1, 19; 22:19; 23:22[21]) or another subordinator such as לְמוֹעַן (22:7), or simply with a coordinate clause that states a general principle (19:13b; 22:8, 22; 24:7). A basic conditional sentence with a single clause protasis can become distanced from its apodosis by embedded

¹ This study was greatly aided by the use of Bibleworks 7.0 (Norfolk, VA: Bibleworks LLC, 2007).

² For the purpose of this study, some *ky* clauses which may be viewed as temporal are examined alongside the conditionals because they are syntactically alike and “temporal” is a judgment we make on the basis of the textual context: ... וְאָמַרְתָּ לְבִנְךָ ... כִּי-יִשְׁאַלְךָ בְּנֶךָ מָחָר לֵאמֹר ... , “If/when, in the future, your son shall ask ‘...’, you shall say to your son ...” (6:20-21); ... כִּי תִבְנֶה בַּיִת הַחֲדָשׁ וְעָשִׂיתָ מַעֲקֶה לְגִנְךָ ... , “If/when you build a new house, make a parapet for your roof ...” (22:8).

direct speech and parenthetical statements (13:7-9 [6-8]). The conditional particle **אם** does occur, though less frequently than **כי**, especially in sub-protases (5:25; 19:8; 20:11, 12; 22:20; 24:12; 25:2,7).

The basic structures can be illustrated as below.

apod. begins with	grounds	apodosis	protasis continues with <i>wqtl</i>	protasis	ref.
verb		וְנִשְׁמְרָתָּ ...		כִּי־חֲצֹא ...	23:10 [9]
verb	וּבְעֵרָתָּ ...	וּמְתוּ ...		כִּי־יִמְצֵא ...	22:22
לא	כִּי ...	לא תִירָא ...	וְרָאִיתָ ...	כִּי־חֲצֹא ...	20:1
inf. absolute		שׁוּם תְּשִׁים ... תְּשִׁים ... לא תִּוּכַל לָחֵת ...	וּיְרַשְׁתָּהּ וְיִשְׁבְּתָהּ בָּהּ וְאָמַרְתָּ ...	כִּי־תָבֵא ...	17:14-15
topicalized phrase		שְׁלוֹשׁ עָרִים תִּבְדִּיל ...	וּיְרַשְׁתֶּם וְיִשְׁבְּתוּ ...	כִּי־יִכְרִית יְהוָה ...	19:1-2

Less frequent patterns

A temporal clause sequence, which is syntactically analogous to a typical conditional, is followed by an imperative rather than *wqtl* in Deut 12:29-30: ... הַשְּׁמַר לְךָ ... כִּי־יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם ... הַשְּׁמַר לְךָ ...
 “When YHWH your God cuts off the nations ... take care ...

There are also limited occurrences (22:1, 4) of conditional statements where the protasis is not introduced by a particle such as **כי** or **אם**:

You shall not see your brother's ox or his sheep straying, and ignore (= If you see ... do not ignore) them (!). You shall surely take them back to your brother.	לֹא־תִרְאֶה אֶת־שׁוֹר אָחִיךָ אוֹ אֶת־שֵׂי נִדְחִים וְהִתְעַלְמַתָּ מֵהֶם הֲשִׁב תְּשִׁיבֵם לְאָחִיךָ:	22:1
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The structure where the protasis (introduced with **כי** or **אם**) follows the apodosis is also rare.

For this great fire will consume us us if we still continue to hear the voice of YHWH our God.	כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם־יִסְכְּבִים אֲנַחְנוּ לְשִׁמְעַתְּךָ יְהוָה אֱלֹהֵינוּ עוֹד	5:25bc
And you will not bring bloodguilt on your house if anyone falls from it.	וְלֹא־תִשֶׂים דָּמִים בְּבֵיתְךָ כִּי־יִפֹּל הַנֶּפֶל מִמֶּנּוּ	22:8cd

The Role of *wqtl* Clauses in Conditional Structures

wqtl clauses extend the protasis

When the protasis that begins with a *ky yqtl* clause is further defined with added situations, *wqtl* clauses are employed for the purpose. In most instances their identification as part of the protasis derives from empirical and pragmatic considerations. The only obvious lexical or grammatical signal to mark the apodosis is the switch to a *yqtl*, but this is entirely dependent on what word is clause initial in the apodosis.

20:1

pro-tasis	When you go out to battle against your enemy, and you see horse and chariot, a people greater than you,	כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וְרָאִיתָ סוּס וְרֶכֶב עִם רַב מִמֶּךָ
apo-dosis	do not be too afraid of them [to fight]	לֹא תִירָא מֵהֶם
rationale	for YHWH your God, who brought you up from the land of Egypt, is with you.	כִּי־יְהוָה אֱלֹהֶיךָ עִמָּךְ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם

17:14-15

pro-tasis	When you enter the land which YHWH your God is about to give you, and you take possession of it, and you live in it, and you say ...	כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ וְיָרַשְׁתָּהּ וְיָשַׁבְתָּהּ בָּהּ וְאָמַרְתָּ ...
apo-dosis	you should certainly set over you a king whom ...	שׁוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר ...

In 21:15-16 a *whyh* clause bridges the protasis and apodosis. This clause may be seen as part of the latter, but the temporal clause is still part of the situation to which the apodosis answers.

21:15-16

pro-tasis	If a man has two wives, one beloved and one disliked, and the beloved and the disliked (both) bear him sons and [it happens that] firstborn son is of the disliked one,	כִּי־תִהְיֶינָה לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אֲהוּבָה וְהָאֶחָת שְׂנוּאָה וַיִּלְדוּ־לוֹ בָּנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכוֹר לַשְּׂנוּאָה
	It shall be, on the day he assigns inheritance to his sons who belong to him,	וְהָיָה בַּיּוֹם הַנִּחַלְוֹ אֶת־בָּנָיו אֶת־אֲשֶׁר־יְהִיָּה לוֹ
apo-dosis	he must not treat the son of the beloved (wife) as firstborn in preference to the (actual) firstborn, the son of the disliked (wife).	לֹא יוּכַל לְבַכֵּר אֶת־בֶּן־הָאֲהוּבָה עַל־פְּנֵי בֶן־הַשְּׂנוּאָה הַבְּכוֹר

wqtl clauses provide background information in the protasis

Certain *wqtl* verbs which are part of the protasis of a conditional sentence seem to be the simple conjunction+*qtl* forms, giving background information, rather than the *wqtl* with the tense-aspect corresponding to *yqtl*. For instance, the action of יִקוּם, the leading verb of 13:2 should be seen being resumed by לֵאמֹר that follows: *If a prophet or dreamer rises up in your midst ... saying ...*³ The two “*wqtl*” clauses in between are better read as perfective forms, and the clauses parenthetically: *and he had given to you a sign or a portent and the sign and the portent which he had spoken to you had come about*. The use of the *qtl* in this instance is not different in character from the that of יִדְעֵתֶם in the relative clause that follows in the sentence, whose use also is in a parenthetic statement.

13:2-4

pro-tasis	If a prophet or one who has a dream rises up among you—and he had given you a sign or a portent, and the sign and the portent which he had spoken to you did come about—saying, “Let us follow other gods” (whom you have not known) and let us serve them,”	כִּי־יָקוּם בְּקִרְבְּךָ נָבִיא אוֹ חֹלֵם חֹלִים וְנָתַן אֵלֶיךָ אוֹת אוֹ מוֹפֵת וּבָא הָאוֹת וְהַמוֹפֵת אֲשֶׁר־דִּבֶּר אֵלֶיךָ לֵאמֹר נִלְכֶה אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתֶּם וְנַעֲבָדֵם
apodosis	you shall not listen to the words of that prophet or that dream diviner;	לֹא תִשְׁמַע אֶל־דְּבָרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חֹלֵם הַחֹלִים הַהוּא
explanation	for YHWH your God is testing you, to know whether you are those who love YHWH your God with all your heart and with all your soul.	כִּי מִנִּסָּה יְהוָה אֱלֹהֵיכֶם אֲתֶכֶם לְדַעַת הֵי שִׂכֶם אֱהַבִים אֶת־יְהוָה אֱלֹהֵיכֶם בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם

wqtl clauses begin as well as extend the apodosis

A *wqtl* clause can begin the apodosis which can then be extended by similar clauses. In the examples below, the first *wqtl* clause within the conditional begins the apodosis. However, the choice of the verb form is dictated merely by word order; a *yqtl* clause can also occur in such a sequence if the verb is not the first clausal element.

21:1-9

pro-tasis	If a corpse is found in the land which YHWH your God is going to give you to possess, lying in the field —it is not known who struck him—	כִּי־יִמְצָא חָלָל בְּאֶדְמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לְרִשְׁתָּהּ נֶפֶל בַּשָּׂדֶה לֹא נֹדַע מִי הִכָּהוּ
apodosis	(then,) your elders and judges shall go	וַיָּצֵאוּ זְקֵנֶיךָ וְשֹׁפְטֶיךָ

³ cf. Judges 20:8

	<p>out and measure to the cities which are in every direction from the corpse, and as for the city nearest to the corpse, the elders of that city shall take a heifer, which has not been made to work, which has not pulled with a yoke, and the elders of that city shall go down with the heifer to a wadi with a perennial stream that has not been plowed or sown and they shall break the neck of the heifer there, in the wadi, and the priests, the sons of Levi, shall draw near—</p> <p>for YHWH your God has chosen them to serve Him and to bless in the name of YHWH, and by their sentence shall be [adjudicated] every dispute and crime</p> <p>—and all the elders of that city, which is nearest to the corpse, shall wash their hands over the heifer whose neck was broken in the wadi, and shall testify and say, “Our hands did not shed this blood, and our eyes did not see (it); absolve from guilt, O YHWH, your people Israel whom you redeemed, and do not place bloodguilt in the midst of your people Israel,” and they shall absolve themselves of the blood(guilt), and you will purge the guilt of shedding innocent blood from your midst,</p>	<p>וּמְדָרוּ אֶל־הָעָרִים אֲשֶׁר סְבִיבַת הַחֶלֶל וְהָיָה הָעִיר הַקְּרֹבָה אֶל־הַחֶלֶל וְלָקְחוּ זָקְנֵי הָעִיר הַהִוא עֹגֶלֶת בָּקָר אֲשֶׁר לֹא־עָבַד בָּהּ אֲשֶׁר לֹא־מִשְׁכָּה בְּעַל וְהוֹרְדוּ זָקְנֵי הָעִיר הַהִוא אֶת־הָעֹגֶלָה אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־יֵעָבֵד בּוֹ וְלֹא יִזְרַע וְעָרְפוּ־שֵׁם אֶת־הָעֹגֶלָה בְּנַחַל וּנְגַשׁוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִּי בָם בָּחַר יְהוָה אֱלֹהֶיךָ לְשָׁרְתוֹ וְלִבְרָךְ בְּשֵׁם יְהוָה וְעַל־פִּיהֶם יְהִי כַל־רִיב וְכַל־נִנְעָה וְכָל זָקְנֵי הָעִיר הַהִוא הַקְּרֹבִים אֶל־הַחֶלֶל יִרְחֲצוּ אֶת־יְדֵיהֶם עַל־הָעֹגֶלָה הָעָרוּפָה בְּנַחַל וְעָנוּ וְאָמְרוּ יָדֵינוּ לֹא (שִׁפְכָה) [שִׁפְכוּ] אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ כַּפֵּר לְעַמּוּךָ יִשְׂרָאֵל אֲשֶׁר־פָּדִיתָ יְהוָה וְאֶל־תִּתֵּן דָּם נָקִי בְּקִרְבֵּי עַמּוּךָ יִשְׂרָאֵל וְנִכְפַּר לָהֶם הַדָּם וְאָתָּה תִּבְעַר הַדָּם הַנָּקִי מִקִּרְבֶּךָ</p>
rationale	for you shall practice what is right in the eyes of YHWH.	כִּי־תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה

wqtl clauses continue the apodosis even through changes in the grammatical subject of the verbs.

17:8-10

pro-tasis	If a matter is too difficult for you— for judgment between kinds of bloodshed, claims, assaults: matters of dispute in your dwelling places—	כִּי יִפְלֵא מִמֶּךָ דְבַר לְמוֹשֶׁפֶט בֵּין־דָּם לְדָם בֵּין־דִּין לְדִין וּבֵין נָנַע לְנָנַע דְּבָרֵי רִיבַת בְּשַׁעְרֶיךָ
apo-dosis	you shall get up and go up to the place which YHWH your God will choose and come to the Levitical priests and to the judge who is (in office) at that time, and seek (judgment); and they shall tell you the verdict	וְקָמַתָּ וְעָלִיתָ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּבָאתָ אֶל־הַכֹּהֲנִים הַלְוִיִּם וְאֶל־הַשֹּׁפֵט אֲשֶׁר יְהִי בַיָּמִים הָהֵם

<p>and you should act in accordance with the decision which they tell you from that place which YHWH will choose</p> <p>and you should take care to do according to everything they instruct you.</p>	<p>וְדַרְשְׁתָּ וְהִגִּידוּ לְךָ אֶת דְּבַר הַמִּשְׁפָּט ←</p> <p>וְעָשִׂיתָ עַל־פִּי הַדָּבָר אֲשֶׁר יִגִּידוּ לְךָ מִן־הַמְּקוֹם הַהוּא אֲשֶׁר יִבְחַר יְהוָה וְשָׁמַרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יֹרֹד</p>
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It is evident that the choice of *wqtl* in apodoses is purely word order dependent. The apodosis can begin with a *yqtl* clause and be continued with *wqtl*. The illustration below involves an asyndeton.

24:5

pro-tasis	If/when a man takes a new wife	כִּי־יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה
apo-dosis	<p>he shall not go out with the army and he shall not be assigned any duty:</p> <p>he shall be free at home for a year and gladden his wife whom he married.</p>	<p>לֹא יֵצֵא בַצֵּבָא וְלֹא־יַעֲבֹר עָלָיו לְכָל־דָּבָר נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אַחַת וְשִׂמַּח אֶת־אִשְׁתּוֹ אֲשֶׁר־לָקַח</p>

wqtl clauses and transition from the protasis to the apodosis

The protasis can change to the apodosis within a series of *wqtl* clauses without any special syntactic markers. The shift from the protasis to the apodosis is understood from the sense of the statements.

the apodosis begins without another marker but does not revert to any new conditional element

None of the following examples shows a reversion to a new apodosis merely with a *wqtl* clause.

24:7

pro-tasis	If a man is found kidnapping one of his brothers from the sons of Israel and enslaves him and sells him	כִּי־יִמְצָא אִישׁ גֹּנֵב נַפְשׁ מֵאֶחָיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְרֵבוּ וּמָכְרוּ
apodosis	that kidnapper should die	וּמֹת הַגֹּנֵב הַהוּא
grounds/ result	and you shall purge evil from your midst.	וּבְעֵרְתָּ הָרַע מִקִּרְבְּךָ

19:11-12

pro-tasis	And if a man is someone who hates another and lies in wait for him	וְכִי־יְהִי אִישׁ שֹׂנֵא לְרֵעֵהוּ וְאָרַב לוֹ וְקָם עָלָיו
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	and rises up against him and strikes him mortally and he dies and he flees to one of these cities	וְהִקָּהוּ נַפְשׁוֹ וְנָמַת וְנָס אֶל-אַחַת הָעָרִים הָאֵלֶּה
apodosis	the elders of his city shall send (militia) and take him from there and give him into the hand of the avenger of blood and he shall die.	וְשִׁלְּחוּ זִקְנֵי עִירוֹ וְלָקְחוּ אֹתוֹ מִשָּׁם וְנָתְנוּ אֹתוֹ בְּיַד גֹּאֵל הַדָּם וְנָמַת

22:28-29

protasis	If a man comes across a virgin who is not engaged and seizes her and lies with her and they are discovered	כִּי-יִמְצָא אִישׁ נַעֲרָה בְּתוּלָה אֲשֶׁר לֹא-אָרְשָׁה וַתִּפְשָׁה וַשְׁכַּב עִמָּהּ וְנִמְצְאוּ
apodosis	the man who lay with her shall pay fifty [shekels of] silver to the father of the maiden, and she shall become his wife. Inasmuch as he has violated her, he is not allowed to ever divorce her.	וְנָתַן הָאִישׁ הַשֹּׁכֵב עִמָּהּ לְאָבִי הַנַּעֲרָה חֲמִשִּׁים כֶּסֶף וְלֹדֶת-הִי לְאִשָּׁה תַּחַת אֲשֶׁר עָנָה לֹא-יִוָּכַל שְׁלַחָהּ כָּל-יָמָיו

21:18-21 is generally read as if it fits the above pattern, where the *wqtl* clauses of v. 18 are part of the protasis, and the apodosis begins in v. 19. However, one might consider if the apodosis begins at v. 21 and all of what precedes is the protasis.

the protasis contains procedural elements that lead to the determination in the apodosis

wqtl clauses in what I have presented below as part of the protasis, describing a logical and temporal sequences that set the stage of the case, have been rendered by translations as prescriptions and thus the apodosis. The interpretation given below is reasonable and it is commended by the existence of the *hinneh* clauses in the midst, which some that follow the traditional rendering take as a conditional. But taking the *hinneh* clauses as conditional has little to commend it. The statements function to report or present observations (9:13, 16; 22:17).

13:13-16a (17:2-5 is very similar)

protasis	If you hear about one of your cities, which YHWH your God is going to give you to dwell in, (that) worthless men have emerged from your midst and enticed the inhabitants of their city, saying, “let us go	כִּי-תִשְׁמַע בְּאַחַת עָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְשִׁבְתֶּךָ וַיֵּצְאוּ אֲנָשִׁים בְּנֵי-בְלִיעַל מִקִּרְבְּךָ וַיְדַיְחוּ אֶת-יִשְׁבְּי עִירָם לֵאמֹר נִלְכָה
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	and serve other gods"— whom you have not known— and you investigate and search (it) out and make thorough enquiry and behold, it is true: the fact is established, such an abhorrent things has been committed in your midst;	וְנִעְבְּדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתֶּם וְדַרְשֶׁתָּ וְחִקְרֶתָּ וְשָׁאַלְתָּ הַיָּטֵב וְהִנֵּה אֱמֶת נִכּוֹן תִּדְבָּר נַעֲשֶׂתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבְּךָ
apo- dosis	you shall surely slay the inhabitants of that city with the edge of the sword.	הַכָּה תַּכֶּה אֶת־יֹשְׁבֵי הָעִיר הַהִיא לְפִי־חָרֵב

19:16-19

pro- tasis	If a malicious witness stands up against a man, to witness falsehood about him, and the two men who have the dispute stand before YHWH, before the priests, and/even the judges who are [in office] in those days, and the judges make good enquiry and it turns out (< behold), the witness is a false one he testified falsehood about his brother	כִּי־יָקוּם עַד־חָמָס בְּאִישׁ לַעֲנוֹת בּוֹ סָרָה וְעָמְדוּ שְׁנֵי־הָאָנָשִׁים אֲשֶׁר־לָהֶם הַרִיב לִפְנֵי יְהוָה לִפְנֵי הַכֹּהֲנִים וְהַשֹּׁפְטִים אֲשֶׁר יִהְיוּ בַיָּמִים הָהֵם וְדַרְשׁוּ הַשֹּׁפְטִים הַיָּטֵב וְהִנֵּה עַד־שָׁקַר הָעֵד שָׁקַר עָנָה בְּאָחִיו
apo- dosis	you shall do to him just as he had schemed to do to his brother.	וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו
grounds/ result	and you shall purge evil from your midst.	וּבִעֲרַתְּ הָרַע מִקִּרְבְּךָ

wqtl clauses in the apodosis are followed by a sub-protasis

22:13-21 presents a complex case. It is possible to read this case in such a way that the action of the parents of the slandered maiden are part of the first protasis and the apodosis begins with the action of the judges. However, even if the traditional reading is maintained (this may be warranted) what is noteworthy is that the apodosis does not turn to a new protasis without a lexical signal. The following display follows the traditional interpretation.

22:13-21

pro- tasis	If a man takes a wife and goes in to her and (then) dislikes her and makes charges of misconduct against her and causes her disrepute and says,	כִּי־יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ וּשְׂנְאָהּ וְשָׁם לָהּ עֲלִילַת דְּבָרִים וְהוֹצִיא עָלֶיהָ שֵׁם רָע וַאֲמַר
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	<p>"I married this woman and approached her (for relations) and did not find her with virginity;"</p>	<p>אֶת־הָאִשָּׁה הַזֹּאת לָקַחְתִּי וְאֶקְרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ בְּתוּלִים</p>
apo- dosis	<p>(then?) the father and mother of the maiden shall take and produce the (evidence) of the maiden's virginity before the elders of the city, at the gate, and the maiden's father shall say to the elders,</p> <p>"I gave my daughter to this man as wife, and he came to dislike her, and behold, he has made charges of misconduct, saying, 'I did not find your daughter with virginity,' and (yet) these are (evidence) my daughter's virginity;"</p> <p>and they shall spread the garment before the elders of the city, and the elders of the city shall take that man and rebuke him, and fine him 100 (shekels of) silver and give (that) to the maiden's father, because he brought disrepute on a virgin of Israel; and she shall become his wife.</p> <p>He is not allowed to ever divorce her.</p>	<p>וְלָקַח אָבִי הַנְּעֻרָה וְאִמָּהּ וְהוֹצִיאוּ אֶת־בְּתוּלֵי הַנְּעֻרָה אֶל־זִקְנֵי הָעִיר הַשְּׂעָרָה וְאָמַר אָבִי הַנְּעֻרָה אֶל־הַזְּקֵנִים אֶת־בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה וַיִּשְׁנְאָהּ וְהִנֵּה־הוּא שֹׂם עָלַי לַת דְּבָרִים לֵאמֹר לֹא־מָצָאתִי לְבַתְּךָ בְּתוּלִים וְאֵלֶּה בְּתוּלֵי בְּתִי וּפָרְשׂוּ הַשְּׂמֹלָה לִפְנֵי זִקְנֵי הָעִיר וְלָקַחוּ זִקְנֵי הָעִיר־הַהוּא אֶת־הָאִישׁ וַיִּסְרוּ אֹתוֹ וְעָנְשׂוּ אֹתוֹ מֵאָה כֶּסֶף וְנָתְנוּ לְאָבִי הַנְּעֻרָה כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל וְלֹד־תְּהִי לְאִשָּׁה לֹא־יֹכֵל לְשַׁלַּחָהּ כָּל־יָמָיו</p>
2° pro- tasis	<p>But if this charge was true, and (evidence of) the maiden's virginity was not found,</p>	<p>וְאִם־אָמַת תְּהִי הַדְּבָר הַזֶּה לֹא־נִמְצְאוּ בְּתוּלִים לַנְּעֻרָה</p>
2° apo- dosis	<p>they shall bring the maiden to the door of her father's house and the men of her city shall stone her to death, and she shall die, because she committed a disgraceful thing in Israel by harlotry in her father's house;</p>	<p>וְהוֹצִיאוּ אֹתָהּ הַנְּעֻרָה אֶל־פֶּתַח בֵּית־אָבִיהָ וַיִּסְקְלוּהָ אַנְשֵׁי עִירָהּ בְּאֲבָנִים וּמָתָה כִּי־עָשְׂתָה נְבִלָה בְּיִשְׂרָאֵל לְזִנוּת בֵּית אָבִיהָ</p>
grounds/ result	<p>and you shall purge evil from your midst.</p>	<p>וּבְעֵרַת הָרָע מִקִּרְבְּךָ</p>

20:10-13

protasis	<p>If/When you draw near to a city to fight against it</p>	<p>כִּי־תִקְרַב אֶל־עִיר לְהִלָּחֵם עָלֶיהָ</p>
apodosis	<p>you should offer it terms of peace;</p>	<p>וְקִרְאתָ אֵלֶיהָ לְשָׁלוֹם</p>
sub- protasis 1	<p>And if they accept the terms of peace and open (the gates) to you</p>	<p>וְהָיָה אִם־שָׁלוֹם תַּעֲנֶדְךָ וּפָתַחְתָּ לָּךְ</p>

sub-apodosis 1	all the people found in it shall become conscripted laborers for you and serve you;	וְהָיָה כָּל־הָעָם הַנִּמְצָא־בָּהּ יִהְיוּ לְךָ לְמַס וְעֲבָדוּךָ
sub-protasis 2	but if it will not come to peaceful terms with you and will make war with you	וְאִם־לֹא תִשְׁלַם עִמָּךְ וְעָשְׂתָה עִמָּךְ מִלְחָמָה ←
sub-apodosis 2	you shall lay siege to it and YHWH your God will give it into your hand and you shall slay all its males with the edge of the sword.	וְצָרְתָּ עָלֶיהָ וַיִּתֵּן יְהוָה אֱלֹהֶיךָ בְיָדְךָ וְהָכִיתָ אֶת־כָּל־זְכוּרָהּ לַפִּי־חֶרֶב

It is possible that the first apodosis is an extension of the protasis, but contextual considerations favor the interpretation given above.

20:10-13

protasis	If you go out to battle against your enemies and YHWH your God gives it into your hand and you deport its captives and you see among the captives a beautiful woman and you are drawn to her and you take her as your wife and you bring her into your household,	כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַיִּתֵּן יְהוָה אֱלֹהֶיךָ בְיָדְךָ וְשָׁבִית שְׁבִי וְרָאִית בַּשְּׁבִיָּה אִשָּׁת יְפִת־תֶּאֱרָר וַחֲשַׁקְתָּ בָּהּ וְלָקַחְתָּ לָּךְ לְאִשָּׁה וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתְךָ
apodosis	(then) she shall shave her head and trim her nails and put off her captive's clothing and live in your house and mourn her father and mother for a month and after that you may go in to her and marry her and she shall become your wife.	וְנָלְחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צַפְרֹנֶיהָ וְהִסִּירָה אֶת־שִׁמְלַת שְׁבִיָּהּ מֵעָלֶיהָ וַיִּשְׁבָּה בְּבֵיתְךָ וּבְכַתֵּהּ אֶת־אֲבִיהָ וְאֶת־אִמָּהּ יָרַח יָמִים וְאַחֵר כֵּן תָּבוֹא אֵלֶיהָ וּבָעַלְתָּהּ וְהָיְתָה לְךָ לְאִשָּׁה
sub-protasis	And if you are not satisfied with her	וְהָיָה אִם־לֹא חָפְצָתָּ בָּהּ ←
sub-apodosis	you shall let her go where she wishes and must not sell her for money.	וְשַׁלַּחְתָּהּ לְנַפְשָׁהּ וּמָזַכַּר לֹא־תִמְכְּרָנָהּ בַּכֶּסֶף
rationale	You shall not trade with her inasmuch as you humbled her.	לֹא־תִתְעַמֵּר בָּהּ תַּחַת אֲשֶׁר עֲנִיתָהּ

The sub-protasis is introduced with the particle אִם also in 22:23-27.

All of the above data would suggest that 24:1-4 should be analyzed as given below, that there is no apodosis in the last clause of v. 1, but should be seen as another element of the protasis.

24:1-4

protasis	If/when a man takes a wife and marries her and	כִּי־יִקַּח אִישׁ אִשָּׁה וּבָעֲלָה וְהָיָה
sub-protasis	if she finds no favor in his eyes because he has found in her “nakedness of a thing” and he writes for her a document of divorce and places (gives) <i>it</i> in her hand and sends her away(free) from his house, and she leaves his house and goes and becomes another husband’s and the latter husband comes to hate her and writes for her a document of divorce and places (gives) <i>it</i> in her hand and sends her away(free) from his house, or if the latter husband who took her as his wife dies	אִם־לֹא תִמְצָא־תָן בְּעֵינָיו כִּי־מָצָא בָּהּ עֲרוּת דָּבָר וְכָתַב לָהּ סֵפֶר כְּרִיתָת וְנָתַן בְּיָדָהּ וּשְׁלַחָהּ מִבֵּיתוֹ: וַיֵּצֵאָה מִבֵּיתוֹ וְהִלְכָה וְהָיְתָה לְאִישׁ־אַחֵר: וּשְׁנֵאָה הָאִישׁ הָאֲחֵרוֹן וְכָתַב לָהּ סֵפֶר כְּרִיתָת וְנָתַן בְּיָדָהּ וּשְׁלַחָהּ מִבֵּיתוֹ אוֹ כִּי יָמוּת הָאִישׁ הָאֲחֵרוֹן אֲשֶׁר־לָקַחָהּ לֹא לְאִשָּׁה:
apodosis	the first husband who sent her away is not permitted to marry her to take her again as his wife after the fact that she was caused to defile herself	לֹא־יִוָּכַל בְּעֲלָה הָרִאשׁוֹן אֲשֶׁר־שְׁלַחָהּ לָשׁוּב לְקַחְתָּהּ לְהִיּוֹת לֹא לְאִשָּׁה אַחֲרֵי אֲשֶׁר הִטְמִינָהּ
rationale	because that is an abomination before YHWH and you shall not lead into sin the land which YHWH your God is about to give you as an inheritance	כִּי־תוֹעֵבָה הוּא לִפְנֵי יְהוָה וְלֹא תַחֲטִיֵּא אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה:

Conclusion

Within the syntactic framework of conditional structures *wqtl* clauses have similar mood-aspect characteristics of *yqtl* and the choice of the verb form is dependent on word order in the clause. *wqtl* clauses function to add additional elements of the protasis or of the apodosis. Whereas the switch from a protasis to an apodosis is found to be unmarked when both involve *wqtl*, the converse does not appear to be true. When a new condition or corollary situation is presented, it is indicated with אִם. Where several laws have, in our effort to understand the text, been traditionally read seeing (unmarked) intermediate conditionals such restructuring can be shown to be not necessary. They may just as well be read as procedural elements that are part of the protasis or apodosis, as the case may be. That they should be so understood is also suggested by the use of הָיָה in those structures. There is no evidence to commend the reading of סֵפֶר כְּרִיתָת לָהּ in 24:1 as an apodosis.