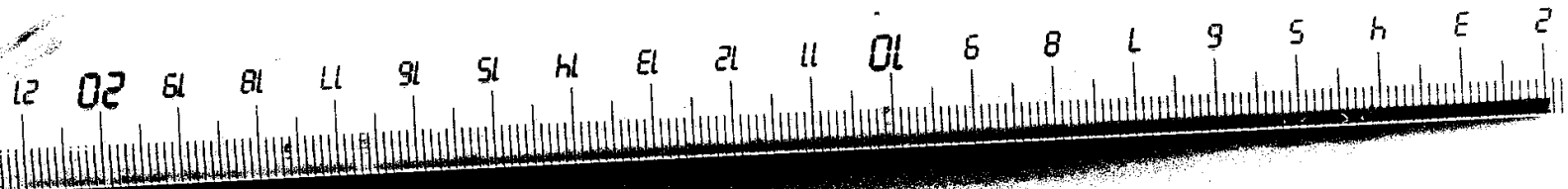


# Biblical Hebrew: A Text and Workbook

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Rebecca Abts Wright

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For Bonnie

*May her memory be for a blessing*

For Ron to whom she was devoted

And her sons, Mark and Daniel, about whom she spoke with pride and affection



## Introduction

The purpose of this book is to get students reading Biblical Hebrew prose, and even a bit of poetry, as soon as possible. To effect this we take an uncommon approach by teaching (in descending order of frequency) the most common constructions, the most common verbs, the most common grammar and syntax. Because all Hebrew in the book - whether for teaching, illustration, or drill - is Biblical, from the very first students experience the joy of working with genuine material.

In each Lesson, a verse or segment generates the concepts to be taught and the workbook style of this grammar demands constant participation. To help students decipher words, explanations focus on key, recurring features rather than on historical and exceptional formations as the latter tend to spark interest and have value at a more advanced level of learning. Of course verb paradigms and other didactic necessities are not neglected. Conscientious study of this mixture equips students to approach passages with some analytic skill. Their embryonic skill is put to use early on, as extended Biblical passages are assigned for reading.

A major section of the book is devoted to annotations to the readings, but only very rarely do the comments translate; rather they identify potential difficulties, and guide the students through a reasoning process which consistently allows them to figure out such critical components as the root of the word, the part of speech, and the syntactical setting. At all times interpretive comments focus on the Hebrew idiom, alerting students to the fact that we are reading this text in a time and culture far removed from its origins and that we are working with a language which is built quite differently from English. If we can transmit an appreciation for the structure and beauty of the Hebrew text, then we will have succeeded in our task.

The only way we have to explain Biblical Hebrew grammar and syntax is to use English nomenclature. Common structures in English such as adjective, adverb, phrase, and sentence do not always function the same way in a Semitic language such as Hebrew. It is because of this disparity that we decided to develop the Glossary. Its entries focus on points of grammar as well as a vocabulary of terminology which is valuable in understanding the Biblical text.

A decision we made early on was to omit transliteration although there are many systems around. Some are highly phonetic; these make use of so many diacritical symbols, and require such a sophisticated knowledge of phonics in order to be comprehensible that it is almost like learning a third language to be able to read this Anglicized Hebrew. Other more literal methods are not standardized, and the easiest ones assume that Hebrew sounds are familiar to the English reader, which of course, they may not be. Practicing reading the Lesson sentences, and later the more lengthy passages, even if labored at first, should help the students develop some skill in reading Hebrew in Hebrew. For those who might find it useful, a tape for reading practice is available.

A necessary but regrettable omission is of accent marks in most places, most particularly in verb charts. Because of the design of the Hebrew font, the inclusion of the accent often obscured the visibility of a vowel. So the accent marks had to go.

The reader will surely notice that punctuation is missing in Hebrew-English segments of the text. We agonized over this decision. But where does one insert the punctuation when Hebrew is read in this direction: ← and then one has to proceed in this direction: → There simply is no graceful way out of such a predicament and so we had to assume that readers would be flexible enough to adjust to compensatory measures. When switching from Hebrew to English, we left extra space to create a visual pause, and of course, a capital letter will signal the start of a new English sentence.

This book is an outgrowth of the elementary Biblical Hebrew course taught by Professor Bonnie Kittel during her tenure at the Yale Divinity School. Along with being an inspiring scholar, Bonnie was an exceptionally gifted and talented teacher. She transmitted her love and enthusiasm for Biblical Hebrew to her students. Not insignificantly, Bonnie was always sensitive to traditions not her own. Bonnie's untimely death was tragic, creating a great personal and professional loss. We hope that her creative style and ability to excite all of those who learned from her are reflected in this volume.

Deuteronomy 30:14 כִּי־קָרוֹב אֵלֶיךָ הַדְּבָר מְאֹד בְּפִיךָ וּבְלִבְּךָ לַעֲשׂוֹתוֹ

## Contents

The Hebrew Alphabet	1
Vowel Points	2
Vocalization	3-5

### Lesson 1

#### וַיֹּאמֶר יְהוָה

1.1b	Pronunciation of יְהוָה	6
1.2	<b>Dagesh forte</b> and count the consonants	6
1.3	Find the <b>root</b>	6
1.3a	ל at the beginning of a word	6
1.3b-c	<b>Vav conversive</b>	7
1.4	Verb Analysis	7
1.4a	<b>Stem</b> (Qal)	7
1.4b	<b>Form</b>	7
1.4c	<b>Person, Gender, Number</b>	7
1.6	Word order	8

### Lesson 2

#### וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה

2.3c	<b>Pi'el</b>	9
2.4	ים m. pl. ending	10
2.5	<b>Maqqef</b>	10
2.9a	ל at end of word	10
2.9b	<b>Suffix</b>	11
2.10b	<b>Noun sentence</b>	11
2.12	וַיְדַבֵּר written וַיְדַבֵּר Masoretic convention	11

### Lesson 3

#### וַיִּלְךָ דָּוִד מִשָּׁם

3.1	<b>Missing letter rule 1<sup>st</sup></b>	12
3.3	<b>Dagesh lene</b>	13
3.3a	Dagesh lene and dagesh forte compared	13
3.4b	<b>Assimilation</b>	13-14

#### Lesson 4

### וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם

4.2a	<b>Affix</b> form, sign of in Qal	15
4.2b	3 m. sg. Qal affix	16
4.2c	Translation of affix form	16
4.2d	לֹא negative	16
4.3	הַ definite article	16
4.4a	כֵּן כֵּן כֵּן pronunciation	16
4.4b	Segolate noun	17
4.5b	הַ before a guttural	17
4.7	3 m. sg. Qal and Pi'el affix, and prefix/vav conversive compared CHART	17

#### Review and Drill 1

19-20

#### Lesson 5

### דְּבַר־יְהוָה אֲשֶׁר הָיָה אֶל־הוֹשֵׁעַ

5.1b	<b>Construct chain</b>	21
5.1c	Vowel shortening in construct	21
5.2	Construct and absolute	21-22
5.2a	<b>Definiteness</b>	22
5.3a	אֲשֶׁר relative pronoun	22
5.3c	No neuter	22
5.4	Furtive pataḥ	23

#### Lesson 6

### וַיָּבֹאוּ עַד־הַיַּרְדֵּן הוּא וְכָל־בְּנֵי יִשְׂרָאֵל

6.1	3 m. pl. prefix form	25
6.1a	<b>Missing letter rule hollow verb</b>	25
6.3	הוּא 3 m. sg. independent pronoun	26
6.3b	Qamets ḥatuf	26
6.3c	ֵי m. pl. construct ending	27
6.3e	<b>Compound</b> subject	27
6.5a	Masculine nouns: sg. and pl., absolute and construct CHART	27-28



Lesson 6 (continued)

6.5b	EndiNG	28
6.6	Three functions of הוּא	28-29

Lesson 7

וַיִּהְיוּ אַבְרָהָם אֶת-כָּל-אֲשֶׁר-לוֹ לְיֶזְעָק

7.1a	Missing letter 1 <sup>st</sup> )	30
7.2-7.2a	אָה or אַה sign of DDO	31
7.2c	לוּ ↔ לוּ + ל	31
7.5	Two uses of ל	32

Review and Drill 2

34-35

Lesson 8

וַיִּדְעוּ כִּי-שְׂמִי יְהוָה

8.1b	וְ plural verb ending	36
8.1d	Vav reversive	36
8.1e	Meteg	37
8.3	וְ at the end of a noun	37
8.5	Synopsis of shortening	37

Lesson 9

וְהֵם לֹא יָדְעוּ כִּי שָׁמַעַ יוֹסֵף

9.1	הֵם 3 m. pl. independent pronoun	39
9.3a	Qal participle	39-40
9.3b	Uses of participle	40
9.5	Defectiva and plene spellings of Qal participle	41
9.5a	Qal participle: hollow verb	41

Lesson 10

וַיָּבֵא אֶל-אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי

10.1b	אָבִיו connecting ו between noun and suffix	43
-------	---	----

Lesson 10 (continued)

10.2b	אָבִי no connecting link between noun and suffix	43
10.2c	Lack of punctuation in Bible	43
10.2d	Atnah	44
10.3b	הָיָה + 1 c. sg. suffix יָ	44

Review and Drill 3 45-46

Lesson 11

וַיֵּצְאוּ לְלֶבֶת אֶרֶץ כְּנָעַן וַיָּבֹאוּ אֶרֶץ כְּנָעַן

11.2a	ל special ending and preposition	47
11.2b	Infinitive	47
11.3	לְ - directive	47-48

Lesson 12

וַיֵּרָא בְּלִי-הָעַם וַיִּפְּלוּ עַל-פְּנֵיהֶם

12.1	Missing letter rule 3 <sup>rd</sup> ה	49
12.2	Collective noun	49
12.3	Footprint dagesh comes before missing letter rules	49
12.3a	Collective noun can take singular or plural verb	50
12.4	הֶם 3 m. pl. suffix, פְּנִים and אֲלֵהֶם used in plural	50
12.6	Idioms using פְּנִים	50

Review and Drill 4 52-53

The Verb 54-58

Lesson 13

וַיֹּאמֶר הַנְּנִי כִי קָרָאתָ לִי

13.2	Direct speech	
13.3	אָ 2 m. sg. affix pronoun	59
13.5	Qal affix strong verb CHART	59
13.6a	Variation 3 <sup>rd</sup> אָ	59-60
		61

### Lesson 13 (continued)

13.6b	Variation 1 <sup>st</sup> Guttural	61
13.7	3 <sup>rd</sup> נ and 1 <sup>st</sup> Guttural CHART	61-62

### Lesson 14

## כִּי־תִשְׁמַר אֶת־כָּל־הַמְצִיחַ הַזֹּאת לְעִשְׂתָּהּ

14.1	ה 2 m. sg. prefix pronoun, and prefix form translation	64
14.2b	הָ f. sg. noun ending	64
14.2c	<b>Attributive adjective</b>	65
14.3	Mappiq	65
14.3a	וְהָ 3 <sup>rd</sup> ה infinitive ending	65-66
14.5	<b>Qal prefix</b> strong verb CHART	66
14.5a	וְ vav conversive for 1 c. sg.	67

### Lesson 15

## וַיֹּאמֶר חִזְקִיָּהוּ אֶל־יְשַׁעְיָהוּ שׁוּב דְּבַר־יְהוָה אֲשֶׁר דִּבַּרְתָּ

15.2	<b>Predicate adjective</b>	70
15.4	<b>Pi'el affix</b> CHART	71
15.4a	Pi'el affix mid guttural/ך and travelling dagesh	71-72
15.5	<b>Pi'el prefix</b> strong verb CHART	72
15.5a	Pi'el prefix mid guttural/ך	73
15.6	Meanings of Pi'el stem	73-74
15.7	Hebrew names	75

### Lesson 16

## וַיִּפֹּל יוֹסֵף עַל־פְּנֵי אָבִיו וַיִּבֶךְ עָלָיו וַיִּשְׁקֵלֵהוּ

16.1a	Dagesh forte cannot stand for two letters simultaneously	77
16.3a	Affix and prefix pronouns, and prefix complements don't assimilate	
	Some 3 <sup>rd</sup> הs pointed like 1 <sup>st</sup> ה	77-78
16.4a	ל instead of את signifying DO	79
16.5a	Qal affix נפל	79
16.5b	Qal prefix נפל and נגש	79-80

### Lesson 16 (continued)

16.6	Qal affix and Qal prefix <b>נתן</b>	80-81
16.7a	Preposition instead of <b>את</b>	82
16.7b	Idioms with prepositions	82

### Lesson 17

## יהוה לי לא אירא מה־יעשה לי אדם

17.2	1 <sup>st</sup> ׀ verbs that don't lose the ׀ of the root	84
17.3a	— under prefix pronoun in 1 <sup>st</sup> Gutturals (Qal)	85
17.3b	Euphonic dagesh	85
17.5	Qal prefix <b>ירא</b> and <b>ישב</b>	86
17.6a-c	Some characteristics of weak verbs	86-87
17.7	Qal affix of "I" and "U" class verbs CHART	87-88

### Lesson 18

## שמע ישראל יהוה אלהינו יהוה אחד:

18.1a-c	Qal singular imperative	91
18.2	Vocative	91
18.3b	ןי— 1 c. pl. suffix, and suffix attached to construct form	91
18.3c	Numbers can be nouns or adjectives	92
18.5	Synopsis of attributive and predicate adjectives	92

### Lesson 19

## ואמרת דבר יהוה כי שמע עבדך

19.2a	Pi'el imperative	94
19.3b	ך— 2 m. sg. suffix	95
19.5	Pausal forms CHART	95

### Lesson 20

## ויקרא פרעה אל-משה ויאמר לכו עבדו את-יהוה

20.3	Direct speech often means imperatives used m. pl. Qal imperative; and many roots missing a letter in imperative	98 98
------	--	----------

Lesson 20 (continued)

20.6a	Qal imperatives CHART	99-100
20.6b	Pi'el imperatives CHART	100

Lesson 21

וַיִּקַּח יִשְׂרָאֵל אֶת כָּל-הָעָרִים הָאֵלֶּה וַיֵּשֶׁב יִשְׂרָאֵל בְּכָל-עָרֵי הָאֱמֹרִי

21.1	לקח acts like 1 <sup>st</sup> נ	102
21.3a	Definite article before a guttural can be הַ הָ or הֶ	102
21.3b	אלה demonstrative plural adjective	102
21.7a-d	לקח Qal affix, prefix, imperative and participle CHART	103-104

Lesson 22

לֹא-תִקַּח אִשָּׁה לְבְנֵי מִבְּנוֹת הַכְּנֻעִי אֲשֶׁר אָנֹכִי יֹשֵׁב בְּאֶרְצוֹ

22.4	ותּ— f. pl. noun ending construct and absolute	106
22.4a	Feminine nouns: sg. and pl., absolute and construct CHART	106
22.5	יִ— can mean <i>-ite</i> in English	107
22.8a-g	אשר clauses	108-109

Lesson 23

אֶת-הָאָרֶץ אֲשֶׁר-יְהוּהוּ אֱלֹהֵיכֶם נָתַן לָכֶם וַיִּרְשְׁתֶּם אֹתָהּ וַיֵּשְׁבֶתֶם-בָּהּ

23.1a	כֶּם— 2 m. pl. suffix	111
23.2a	יִ + וְ diphthong, and וְ + יִ	111
23.2b	את + pronoun endings	112
23.2c	3 f. sg. suffix without mappiq	112

Lesson 24

אֲנִי וְהָאִשָּׁה הָזֹאת יֹשְׁבַת בְּבֵית אָחִי

24.2	Qal feminine plural participle	113
24.5a	Participle: m. and f., sg. and pl. CHART	114
24.5b	Qal participle hollow verbs CHART	114

The Noun

116-120

Lesson 25

וְלֹא־נָתַן יְהוָה לָכֶם לֵב לְדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנוֹיִם לִשְׁמָע  
עַד הַיּוֹם הַזֶּה:

25.2	<b>Qal infinitive 1<sup>st</sup> ׀</b>	121
25.3a	<b>Dual ending</b>	121-122
25.3b	<b>3<sup>rd</sup> ׀ Qal infinitive</b>	122
25.4	<b>Sign of Qal infinitive</b>	122
25.7	<b>Qal infinitive construct (strong and weak verbs) CHART</b>	123

Lesson 26

וְאַתֶּם רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם

26.1	<b>אַתֶּם</b> 2 m. pl. independent pronoun	125
26.2	<b>3<sup>rd</sup> ׀ roots</b>	125
26.5a-e	<b>3<sup>rd</sup> ׀ Qal affix, prefix, imperative, participle, infinitive CHARTS</b>	126-127

Lesson 27

וְלֹא־שָׁבוּ אֶל־יְהוָה אֱלֹהֵיהֶם

27.1	<b>Identify Qal affix Hollow</b>	129
27.4-4e	<b>Hollow: Qal affix, prefix, imperative, participle, infinitive CHARTS</b>	129-131

Lesson 28

וְהַמֶּלֶךְ אָסָא הִשְׁמִיעַ אֶת־כָּל־יְהוּדָה

28.2	<b>Formation and meaning of Hif'il</b>	133
28.5	<b>Hif'il affix CHART</b>	134
28.6	<b>Interrogative ׀</b>	134

Lesson 29

וְהָיָה אֱלֹהִים עִמָּכֶם וְהִשִּׁיב אֶתְכֶם אֶל־אֲרֶץ אֲבֹתֵיכֶם

29.2	<b>Hif'il of hollow verbs</b>	136
29.3	<b>Plural of nouns ending in ׀ with suffix</b>	136
29.5	<b>Hif'il affix hollow CHART</b>	137

Lesson 30

הַגִּידָה לִי מָה עָשִׂיתָה

30.1	— הַ sign of <b>Hif'il imperative</b>	139
30.1a	Emphatic הַ— with imperative	139
30.3	הַ— lengthened pronoun ending	140
30.5	— הַ sign of <b>Hif'il hollow imperative</b>	140

Lesson 31

הֵם הַמְדַבְּרִים אֶל-פָּרְעָה מִלֶּדְ-מִצְרַיִם לְהוֹצִיא אֶת-בְּנֵי-יִשְׂרָאֵל מִמִּצְרַיִם

31.1	Pi'el participle	142
31.2	י' was ו' and <b>Hif'il 1<sup>st</sup> י'</b>	142
31.4	Hif'il infinitive 1 <sup>st</sup> י' and Hif'il affix 1 <sup>st</sup> י' CHART	143

Lesson 32

וַיַּגֵּד מֹשֶׁה אֶת-דְּבָרֵי הָעָם אֶל-יְהוָה

32.1	Signs of <b>Hif'il prefix</b>	145
32.3	Hif'il prefix CHART	145
32.3a	Shortened form with vav conversive in Hif'il and Qal	146
32.3b	Hif'il and Qal ambiguities	146

Lesson 33

וַאוּצִיא אֶת-אֲבוֹתֵיכֶם מִמִּצְרַיִם

33.1	<b>Hif'il prefix 1<sup>st</sup> י'</b>	148
33.4	<b>Hif'il participle</b> regular and 1 <sup>st</sup> י'	148
33.5	Hif'il synopsis regular, hollow and 1 <sup>st</sup> י' CHART	148-149

Lesson 34

וַיָּכֹחַ אֶת-גֹּדְלֵיהֶו בֶּן-אֲחִיקָם בֶּן-שֹׁפָן בְּחָרָב וַיָּמַת אֹתוֹ

34.1	Signs of a 1 <sup>st</sup> / 3 <sup>rd</sup> הַ verb	150
34.4	<b>Hif'il prefix hollow</b>	150-151
34.6	Qal affix hollow "E" class CHART	151

Lesson 35

בְּהִיּוֹת שְׂאוֹל מֶלֶךְ אֶתָּה הַמוֹצִיא וְהַמְּבִיא אֶת־יִשְׂרָאֵל

- 35.1a-c Infinitive + preposition construction 153

Lesson 36

כִּי־אֶתָּה תִּבְרָךְ צְדִיק יְהוָה

- 36.3a **Pi'el** regular and mid guttural/ך' synopsis of forms CHART 156  
 36.3b Dagesh forte may be missing in some Pi'els 156  
 36.7 Independent subject pronouns CHART 157

Lesson 37

מֵאֵת יְהוָה הִיָּתָה זֹאת

- 37.1 **אֵת** the preposition 159  
 37.2a When mid ' or ך' is not a hollow root 159

Lesson 38

וַיִּקְחֵהוּ שְׂאוֹל בַּיּוֹם הַהוּא וְלֹא נָתַנוּ לְשׁוּב בֵּית אָבִיו:

- 38.1 הוּ — 3 m. sg. suffix 162  
 38.2a בָּה — בָּ 162  
 38.2c **Demonstrative** adjectives CHART 162-163  
 38.3 Verb + suffix 163  
 38.5 Supply preposition in translation 163  
 38.7a **Verb suffixes** CHART 164  
 38.7b Vocalization changes in verb when suffix is added 164

Lesson 39

וַיְצַו מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֶה לְאֹמֶר אִישׁ וְאִשָּׁה אֶל־יַעֲשׂוּ־עוֹד  
 מִלְּאֲבָהּ לְהַרְוֹמַת הַקֹּדֶשׁ

- 39.1 Omission of dagesh forte at end of a word 167  
 39.3a Compound subject (m. and f.) takes masculine verb 168  
 39.3b **אֶל** + prefix = negative imperative 168  
 39.4 Synecdoche 169  
 39.6 More on **idioms** 169-170



Lesson 40

גַּם עֲשֵׂה הַעֲשֵׂה וְגַם יָכַל תּוּכַל

40.1	Uses of גַּם	171
40.2	Infinitive absolute	171
40.5	יָכַל CHART	172

Lesson 41

וַיֵּלֶכְהֶנָּה דֶרֶךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר

41.1	Cohortative	174
41.1a	The particle וַיֵּלֶךְ	174
41.1b	Cohortative וַיֵּלֶךְ	174
41.2a	Numbers 1-10 CHART	175
41.4	וַיֵּלֶךְ at the end of a word	176

Lesson 42

יְהִי יְהוָה אֱלֹהֶיךָ בָרוּךְ

42.1	Jussive	179
42.3	Qal passive participle	179
42.5	Cohortative, imperative, jussive CHART	180

Lesson 43

וְהָיָה בְקִרְב־אִישׁ לְהִשְׁתַּחֲוֹת לוֹ וְשָׁלַח אֶת-יָדוֹ וְהִחֲזִיק לוֹ  
וְנָשַׁק לוֹ:

43.1	Frequentive וְ	182
43.2	Hishtafel	182

Lesson 44

אִתָּהּ הִרְאֵתָ לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבָּדוֹ:

44.1	Hof al affix	185
44.5	Syntax of מִלְבָּד	186

Lesson 45

וַאֲשֶׁר בְּבִקְרַת כַּאֲשֶׁר צִוִּיתִי

45-3	Pu'al	188
45-5	Compounds with אֲשֶׁר	188

Lesson 46

וְרָאוּ כָּל-עַמֵּי הָאָרֶץ כִּי שָׁם יְהוּה נִקְרָא עָלֶיךָ

46.4	Nif'al affix	190
46.7	Nif'al affix CHART	191
46.7a	Nif'al affix: 1 <sup>st</sup> ׀ 1 <sup>st</sup> ׀ Hollow, 1 <sup>st</sup> Guttural, and some ambiguities	191-192

Lesson 47

וַעֲשֶׂה-שָׁם מִזְבֵּחַ לְאֵל הַנִּרְאָה אֵלֶיךָ

47.2	Nif'al participle	194
47.4	Meanings of the Nif'al	195

Lesson 48

וְלֹא-יִשְׁמַע בָּהּ עוֹד קוֹל בְּכִי

48.1	Nif'al prefix	197
48.5-5a	Regular and 1 <sup>st</sup> Guttural Nif'al prefix CHART	198
48.5b	Nif'al prefix of weak verbs	198
48.7	Roots for two and three letter nouns	199

Lesson 49

וַיֹּאמֶר אֵלֶי הַנְּבִיא אֶל-הַרוּחַ הַנְּבִיא בֶן-אָדָם

49.2	Nif'al imperative and infinitive	201
------	----------------------------------	-----

Lesson 50

וַיִּסַּף יְהוּה לְהַרְאֹה בְּשִׁלְהָ

50.2	Alternate infinitive of רָאָה	203
50.4	Idiomatic use of יִסַּף	203

Review and Drill 5

205-207

Lesson 51

וְנָסַב אֶת־הַר־שְׁעֵיר יָמִים רַבִּים

51.1	<b>Geminates</b>	208
51.4a	Qal affix geminates CHART	208
51.4b	Qal prefix geminates CHART	209
51.4c-e	Qal imperative, participle and infinitive of geminates	209
51.5	<b>Pol`el and Pilp`el</b>	209
51.6	<b>Hif'il and Nif'al</b> of geminates CHART	209-210

Lesson 52

אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה לְהַתְּהַלֵּךְ בְּאֶרֶץ

52.2	<b>Hitpa`el</b> affix	212
------	-----------------------	-----

Lesson 53

וַיִּתְּהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים וַאֲיָנֹוּ בִּי־לָקַח אֹחֹו אֱלֹהִים:

53.1	<b>Hitpa`el</b> prefix	214
53.3 & 5	<b>Energic</b> ׀	214
53.5a	Suffixes with energic ׀ CHART	215
53.5b	Object suffixes CHART	215
53.5c	Possessive suffixes on nouns CHART	216

Lesson 54

בְּשָׁנָה עֶשְׂרִים וְשֶׁבַע שָׁנָה לְיָרְבֵּעַם מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ עֹזְרִיָּה  
בֶּן־אֲמִצְיָה מֶלֶךְ יְהוּדָה: בֶּן־שֵׁשׁ עֶשְׂרֵה שָׁנָה הָיָה בְּמָלְכוֹ  
וְחֲמָשִׁים וְשָׁתַיִם שָׁנָה מֶלֶךְ בִּירוּשָׁלַם

54.1	<b>Numbers</b> eleven and up, and <b>age</b> formula	219
------	--	-----

Lesson 55

An introduction to Biblical Hebrew poetry	221-223
Psalms 24	223-228
Psalms 100	229-231

## Readings

Genesis 22:1-14	232-244
Genesis 28:10-29:11	245-262
Exodus 3:1-17	263-275
Genesis 37:1-24	276-289
Deuteronomy 6:1-25	290-303
1 Kings 17:1-24	304-317
1 Kings 18:20-46	318-329
1 Kings 19:1-21	330-339

## Glossary

a and b – zeugma	340-390
------------------	---------

## Verb Charts

About the charts	391
Strong Verb	392-393
1 <sup>st</sup> Guttural	394
1 <sup>st</sup> <b>Ⲁ</b>	395
1 <sup>st</sup> <b>Ⲁ</b>	396-397
1 <sup>st</sup> <b>Ⲁ</b>	398
Middle Guttural	399
Hollow	400-401
Geminate	402-403
3 <sup>rd</sup> Guttural	404-405
3 <sup>rd</sup> <b>Ⲁ</b>	406-407
3 <sup>rd</sup> <b>Ⲁ</b>	408-409

## Vocabulary Lists

410-425

## Index

426-429

---

## Vocabulary assignments

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Lessons 1-8	words	1-50	Lessons 28-32	words	201-250
Lessons 9-12		51-75	Lessons 33-40		251-300
Lessons 13-17		76-100	Lessons 41-48		301-350
Lessons 18-22		101-150	Lessons 49-55		351-415
Lessons 23-27		151-200			

## Symbols

⌊	Root letter
⌋	Root letter with dagesh
⌌	Letter with dagesh
—	Letter(s) but not necessarily root letters
	Placed between Hebrew words (or phrases) to mark a break in thought
↔	What is on one side of the arrow is equivalent to what is on the other
[ ]	Square brackets are used when a Hebrew letter is either the first or the last within parenthesis. (It just looks better that way)
*	Plain asterisk: Appears beside some exercise sentences to identify those which may be more difficult than the others
*	<b>Bold Asterisk:</b> Seen only in the Glossary to identify a term which may be specific to this book
<i>italics</i>	Used when something is translated



## The Hebrew Alphabet

<u>Name</u>	<u>Sound</u>	<u>Letter</u>	<u>Name</u>	<u>Sound</u>	<u>Letter</u>
lamed	l	ל	alef	silent	א
mem	m	ם מ	bet	b	ב
nun	n	ן נ	(vet)	v	ו
sameh	s	ס	gimel	g	ג
ayin	silent	ע	dalet	d	ד
peh	p	פ	heh	h	ה
(feh)	f	ף	vav	v	ו
tsadeh	ts	ץ צ	zayin	z	ז
qof	q	ק	het	h	ח
resh	r	ר	tet	t	ט
sin	s	ס	yod	y	י
shin	sh	ש	khof	k	ך כ
tav	t	ת	(hof)	h	ח

Modern Hebrew equivalents are shown for the consonants. This will be true for the vowels as well. This is by far the simplest system for Hebrew pronunciation. Note the following:

א and ו were throat sounds which have been modified in the modern pronunciation system. They are most easily imitated by allowing a slight stoppage of breath (and sound) at the proper place in the word.

ג and ג have the sound of "g" as in "gum."

ו now pronounced with a "v" sound, was originally pronounced as a "w" (the letter name is often written as "waw").

ח and ח a harsh "h" is an "h" sound with a strong puff of wind behind it. Say "h" with the mouth open while blowing sound from the back of the throat. This sound will be designated by "h."

ט ת and ת are all simple "t" sounds.

ס and ש are both "s" sounds.

צ is most closely approximated in English by the sound of "ts" as in hits.

ק has a hard "q" sound close to "k," never the sound of our "qu."

Hebrew is read from right to left; books (such as the Bible) begin at the "back." Note that some letters have two forms. The second is called the **final form**, as it is used only at the end of a word. The first form is used at the beginning and middle of a word. Locate both forms of each letter in the examples below:

tsadeh	צדק	peh	פנים	nun	נפל	mem	מה	khof	כל
	ארץ		כסף		בן		שם		מלך

# Vowel Points

<u>Sign</u>	<u>Sound</u>	<u>Name</u>	<u>Vowel Class</u>
◌ֶ	a (father)	qamets	"A"
◌ַ	a (father)	pataḥ	
◌ֵ	e (prey)	tsere (plene)	"E" and "I"
◌ִ	e (prey or pen)	(defectiva)	
◌ֻ	e (met)	segol	
◌ִֿ	i (machine)	hireq (plene)	
◌ִֿ	i (hit or machine)	(defectiva)	
◌ױ	o (hope)	holem (plene)	"O" and "U"
◌ױֿ	o (hope)	(defectiva)	
◌ׁ	o (hold)	qamets ḥatuf	
◌ֿׁ	u (flute)	shureq	
◌ֿׁ	u (flute)	qibbuts	
◌ְ	no sound	simple shewa (silent)	Shewa vowels
◌ְֿ	slight sound (M'Coy)	(vocal)	
◌ֶֿ	o (obstruct)	composite shewa	
◌ַֿ	a (around)		
◌ֵֿ	e (effect)		

Note the following:

More than one vowel may have the same sound, e.g.: shureq ֿׁ and qibbuts ֿׁ are both heard as "u" in flute.

Qamets and qamets ḥatuf are represented by the same symbol but are pronounced differently. Their distinguishing characteristics are discussed in Lesson 6.

The composite shewas are pronounced like the corresponding full vowel, only shorter.

The following words show the Hebrew pointing system. Note the position of the vowels — above, beneath, and to the side of the consonants. Find an example of each of the vowels on the chart, so that you are aware of their position:

חֹלֶךְ אֱלֹהִים יִשְׂרָאֵל כָּל- וְיִשְׁמְעוּ בְנֵי אֲשֶׁר נָאֵם חֲלִי אֵב

holem only vowel above ↓

↓



The Hebrew alphabet is the oldest in the world still in use today; our own alphabet is a descendant of it by a circuitous route. The text of the Hebrew Bible we use today reflects several periods of development. Originally only the consonants were used. By the time of the Israelite kingdoms, some consonants א ו ה were used to indicate certain vowels:

א "a"      ו "i" or "e"      ה "o" or "u"

These letters continued to be used as consonants as well. Much later, in the Middle Ages, a system of dots and dashes was devised to indicate every vowel. This was done by scholars we call Masoretes. By that time, the text was so sacred that the vowel letters א ו ה could not be removed, so the dot-dash system was used in addition to the vowel letters. For example:

Long "e" (prey) can be represented by either אֵ or אֶ  
 Long "i" (machine) can be represented by אִ or אֵ  
 Long "o" (hope) can be represented by אֹ or אֶ  
 Long "u" (flute) is represented by אֻ or אֹ

The spellings with the vowel letters are considered to be long or longer than those without the vowel letters. Spelling rules during the period in which the texts were written varied a good deal, and the vagaries were usually preserved by the Masoretes. That is why you may see the same word spelled different ways in the text. For example: יָשַׁב and יוֹשֵׁב

To distinguish the forms we have two terms: יָשַׁב is **defectiva** spelling and יוֹשֵׁב is **plene** (or full) spelling. Sometimes, then, the use of vowel letters represents different spellings of one word, and may also represent a slightly different vowel quality in various districts. If a word is usually written with a vowel letter, however, it means that the vowel is long and that it is basically unchangeable, whatever else is added to a word.

Each consonant in Hebrew, except the last, must have a vowel point with it. The proper way to sound out a word is to sound the first consonant, then the vowel with it, then the next consonant and vowel combination, and so on. The last consonant most often has no vowel sound and rounds off (closes) the syllable.

בְּרַבְרָא לְהַיִּם אֵ — no sound for א  
 ↑ pronounce the vowel

Usually, the final syllable in a word is accented or stressed. In most cases, printed texts mark the accented syllables. Stress rules become complicated as the language is inflected. Conventions affecting pronunciation will be discussed during the progress of the course as various examples come up.

## Vocalization

Where no vowel sound was heard, the shewa  $\underset{\cdot}{\text{ְ}}$  was used. Either it has no sound (**silent shewa**) or a very slight sound (**vocal shewa**) to link the consonants together.

A shewa is heard as a slight "uh" sound (vocal shewa) when:

1. It is under the first consonant in a word       $\text{דְּ} | \text{בְ} | \text{רִי} | \text{ם}$   
↑ vocal shewa
  
2. It is the second shewa in a row       $\text{עוֹ} | \text{מְ} | \text{שׁ} | \text{׃}$   
vocal shewa    ↑    ↑    silent shewa
  
3. It follows a long vowel       $\text{וֹ} | \text{לְ} | \text{אֶ} | \text{דָּ} | \text{ם}$   
vocal shewa    ↑    ↑    long vowel

Aside from the vowel signs, another mark was used to indicate more precisely how certain consonants were pronounced. This mark, called a **dagesh**, is simply a dot in the center of a letter. The dagesh was also used in certain grammatical constructions you will learn, and so can be found in most letters. In some letters it always indicates different pronunciation as well:

<u>with dagesh</u>	<u>without dagesh</u>
b <b>בּ</b>	v <b>ב</b>
p <b>פּ</b>	f <b>פ</b>
k <b>כּ</b>	ħ <b>כ</b>

Three other letters **ג ד ת** were distinguished by different pronunciation when dagesh appeared in them but these distinctions are no longer made in modern Hebrew pronunciation, where these letters have only one sound each. We will follow this practice in pronunciation, but the dagesh will still be written in these three letters.

These six consonants **ב ג ד כ פ ת** are known as the **BeGaDKePHaT** letters.

Some letters do not take dagesh. These are the **gutturals** **ע ח ה א** and the letter **ך**

Some letters become **quiescent**, that is, they drop out of pronunciation altogether. This happens if a silent letter would have a simple shewa  $\underset{\cdot}{\text{ְ}}$  under it. In these cases, the consonant is written (remember, it is part of the sacred text), but the shewa is not:

**וַיִּאמֶר**  
consonant, no shewa ↑

Using the simple guidelines presented so far, practice pronunciation with the words below.

בֵּן	בָּם	בּוֹ	בֵּי	בָּא	אֶךְ
אֶח	אֵת	אִם	אֵל	אֵב	גַּם
דָּג	עַם	זֶה	חַג	יָד	כֵּן
לֹא	סִי	נָא	בַּת	רַב	עַד
אִישׁ	בּוֹא	הוּא	הִיא	חוּץ	טוֹב
יוֹם	כּוֹל	אֶחָד	עָשָׂה	שָׁמַע	מוֹת
סוֹס	עַם	שָׁבוּ	פָּה	רָאָה	רִיב
אֶרֶץ	אֲשֶׁר	בַּיִת	דָּבַר	דּוֹד	הָיָה
יָצָא	לָקַח	נָתַן	דָּרַךְ	כָּסַף	גּוֹל
הַשָּׁמַיִם	יְהוּדָה	אֱלֹהִים	יִשְׂרָאֵל	אֲבָרָהָם	פָּנִים

Here is what the Hebrew letters look like written by hand. Practice writing them.

אבגדהוזחטי'כךלמםנזסעפףצצקקרששת

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Genesis 3:13 **וַיֹּאמֶר יְהוָה****1.1a** Read

Referring to the alphabet and vowel listings, (pp. 1-2) pronounce these two words, reading from right to left: consonant, vowel, consonant, etc. Most Hebrew words have the stress on the final syllable. (p. 3) When a word in the Lesson sentence<sup>1</sup> has the accent elsewhere, as in **וַיֹּאמֶר** an accent mark will be used.

**1.1b** The vowels of the second word **יְהוָה** have been omitted intentionally. This is the sacred four-letter name for God. For religious reasons this word sometimes appears in the Hebrew Bible with the vowel markings for another divine name. Some think that an approximation of the original sound of the name is "Yahweh." If you do not wish to say the name, you may substitute "Adonai" ("LORD" in English) whenever you see **יְהוָה**

**1.2** Count the Consonants **וַיֹּאמֶר**

In most aspects Hebrew is a very simple language. Almost every word contains a root of three consonants. The first step in finding the root is to count the consonants in a word. So, **ו** = 1 consonant. Notice the dot in the yod: **י**. A dot in a consonant is called a **dagesh**.

If there is a full vowel immediately preceding the letter containing the dagesh, the dagesh is a **dagesh forte** (or strong dagesh), and has the effect of doubling the letter in which it appears.

Here the **י** is preceded by a vowel (the pataḥ **ַ** under the **ו** is the preceding vowel), so the dagesh is a dagesh forte. **י** = "י" Thus, **ו** = 1 consonant, **י** = 2 consonants, **א** = 1 consonant, **מ** = 1 consonant, and **ר** = 1 consonant, for a total of 6 consonants.

**1.3** Find the Root

You must separate three consonants from the word in order to identify the root. Since the root consonants will appear together, you can expect to find the non-root consonants at either the beginning (right) or the end (left) of the word.

**1.3a** A **ו** at the beginning of a word means *and* regardless of the vowel which appears with it. It cannot stand by itself as a word in Hebrew.

<sup>1</sup> Especially in the early Lessons, you will rarely have a complete Biblical verse as the "Lesson sentence." Terminology is also tricky here: while "sentence" is a clearly defined concept in English grammar, it is not so clear in Biblical Hebrew. However, for convenience of reference we may use the terms "verse" and "sentence" interchangeably.

**1.3b** When such a ׀ is followed by a pataḥ ׀ and a dagesh appears in the next letter ׀ the construction is called **vav conversive**.

**1.3c** A vav conversive indicates:

1. The word is a verb.
2. The subject of the verb, a pronoun, is indicated by the consonant following the vav, which here is ׀. When such a pronoun subject precedes the root, this pronoun is called a prefix, and we say that the verb has **prefix form**.
3. The verb should be translated in the past tense.

**1.3d** Having accounted for ׀ you are left with three letters ׀׀׀ which you can assume are the root.

**1.4** Verb Analysis

You now have: ׀׀׀ = vav conversive  
 ׀ = prefix (pronoun subject)  
 ׀׀׀ = root (meaning *say, command*)

As an aid to translation you make a chart for verbs:

Root	Stem	Form	Person, Gender, Number			Special Features
׀׀׀	Qal	prefix	3	m.	sg.	vav conversive

**1.4a Stem:** indicates whether there has been some change in the basic meaning of the root. Variations from the basic meaning are indicated by additions to the root. When there are no additional letters or other indicators, the meaning is that closest to the root. This is the case here: once you have found the vav conversive and the pronoun, only the root is left. The name of this basic, unaugmented stem is **Qal**. You may write "Qal" or "Q" in the Stem column.

**1.4b Form:** In this column write "prefix" indicating prefix form. In this part of the analysis you are identifying the aspect or type of action of the verb. More will be said of this later.

**1.4c Person, Gender, Number:** We said that ׀ is the prefix, the pronoun subject. ׀ as a prefix indicates the third person, masculine subject of the verb. In this case, the number of the subject is singular, *he* (for the plural, a special ending is added to

the word). So you may write "third masculine singular" (3 m. sg.) in this column. In the Special Features column write "vav conversive."

**1.5** Translation

Reading the analysis chart from right to left you can translate:

vav conversive	=	<i>and</i> (followed by past tense translation)
3 m. sg. prefix	=	<i>he</i>
Qal	=	basic meaning of root
אָמַר	=	<i>say</i>

Translation: *and-he-said*

**1.6** יְהוָה This is the sacred four-letter name for God. (See 1.1b) וַיֹּאמֶר יְהוָה is literally: *and-he-said-LORD*.

In Biblical Hebrew, the normal word order is verb - subject. So the "he" contained in the verb refers to the subject, יְהוָה and you can properly translate, *And the LORD said*. (You now know about 4% of the Hebrew Bible's vocabulary.)

**1.7** Assignment:

- A. Start learning the words from the vocabulary list. You will be responsible for the particles plus the first 50 words for Lessons 1-8.

## Lesson 2

Exodus 6:2 **וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה**

**2.1** Pronounce the words in the above verse. This is assumed to be the first step in all subsequent Lessons.

**2.2** Count the Consonants **וַיְדַבֵּר**

וּ = 1

י = 2 What kind of dagesh is in the י \_\_\_\_\_ (1.2)

ד = 1

בּ = \_\_\_\_\_ What kind of dagesh is this? \_\_\_\_\_ (1.2)

ר = 1

7 total

**2.3** Verb Analysis

**2.3a** What is the initial  ו \_\_\_\_\_ (1.3b)

**2.3b** What is the י \_\_\_\_\_ Form? \_\_\_\_\_

Person, Gender, Number? \_\_\_\_\_ (1.3c, 1.4c)

**2.3c** This leaves four consonants **דבבר** from which you must extract the root:

The doubling of the middle letter of a root by a dagesh forte indicates a change or augment to the root, and thus a change in stem. We call this stem the **Pi`el**.

**דבר** is thus the root of three consonants. In general the Pi`el yields a transitive or intensive meaning of the root, although it doesn't show in this verb. **דבר** is one of the Pi`els thought to be denominative, that is, built from an original noun. The Pi`el of **דבר** means *speak*. (This verb is used almost exclusively in the Pi`el. Examples of verbs used in both Qal and Pi`el stems will be studied later.)

**2.3d** You have accounted for all 7 letters of the word, so you can fill in the analysis:

Root	Stem	Form	Person/Gender/Number	Special Features

# וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה

## 2.3e Translation

Using the analysis chart you can translate:

vav conversive	=	and (plus past tense translation) (1.3c)
3 m. sg. prefix	=	he (1.5)
Pi'el	=	denominative meaning
דָּבַר	=	speak

Translation: *and he spoke*

## 2.4 אֱלֹהִים means *Elohim* or *God*. What is the relationship of *God* to the verb? \_\_\_\_\_

\_\_\_\_\_ (1.6) Note that this appears to be the longest word in the verse. Nouns, like verbs, are built primarily on three letter roots. Here the root has a masculine plural ending ׀ִ. The word can, and does, mean *gods*. But most often in the Bible it is used for *God*, with 3 m. sg. verbs. So *God* is the subject referred to by the 3 m. sg. prefix pronoun.

Translation: *and God spoke*

## 2.5 ל־ is a preposition meaning *to, unto, into*. The dash, called a **maqgef** merely indicates that this word is closely related to and pronounced with the next word without a separate stress.

## 2.6 מֹשֶׁה pronounced "Mo-shéh," is the name *Moses*: *and God spoke to Moses*

## 2.7 וַיֹּאמֶר Referring, if necessary, to 1.2-1.4, fill in the chart:

Root	Stem	Form	Person/Gender/Number	Special Features

## 2.8 Using the chart and reading from right to left, translate: \_\_\_\_\_ (1.5)

## 2.9 אֵלָיו

## 2.9a Notice the אֵל in this word. Here it means the same thing as אֵל in 2.5.

A ׀ or ׀ at the end of a word is the third person masculine singular pronoun suffix.



# וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו יְהוָה

**2.9b** Suffixes are either **objective** (*him*) or **possessive** (*his*). A suffix attached to a preposition is the object of that preposition, and therefore objective. The ך connects this preposition and the suffix. Translation: *to him*

**2.10** אֲנִי יְהוָה

**2.10a** אֲנִי means *I*. יְהוָה means \_\_\_\_\_ (i.1b)

**2.10b**

In Hebrew two nouns (or a noun and a pronoun) can be linked by writing them together. In English we usually link nouns by writing some form of the verb *to be* between them. Such a Hebrew construction (in which *to be* is understood) is called a **noun sentence**.

Translation: *I am the LORD*

**2.11** Translation of verse: *And God spoke to Moses and he said to him, "I am the LORD."*

**2.12** Special Note:

In the Masoretic Text the first word of our verse appears with a slight spelling difference. It is spelled וַיְדַבֵּר (without the dagesh in the yod) rather than וַיְדַבֵּר. This was the preferred pointing because the shewa under the yod ך caused a stoppage of sound and the doubled consonant could no longer be heard. This happens with some frequency in the Bible, and you must learn to recognize this exceptional form of the vav conversive. All further examples in this workbook follow the Masoretic practice.

**2.13** Assignment:

The exercises throughout this workbook will rarely be of a complete Biblical verse, but will be limited to those grammatical constructions and vocabulary you have learned. Therefore, what you translate may be only a phrase or a clause.

A. Translate:

- |              |  |   |
|--------------|--|---|
| Hosea 1:2    | וַיֹּאמֶר יְהוָה אֵלָיו                    | 1 |
| Exodus 6:13  | וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל אַהֲרֹן | 2 |
| Exodus 32:21 | וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן               | 3 |
| Judges 11:13 | וַיֹּאמֶר מֶלֶךְ                           | 4 |

I Samuel 22:1 וַיִּלֶךְ דָּוִד מִשָּׁם

3.1 Count the Consonants וַיִּלֶךְ

There is a total of five consonants. As you now know ו is a \_\_\_\_\_  
 \_\_\_\_\_ (1.3b) and ך is a \_\_\_\_\_ (1.3c, 1.4c) You are  
 thus left with only two consonants לך Since you need three for the root, one  
 consonant is missing. You can determine where the letter is missing (beginning,  
 middle, or end), and which letter is missing, by the vowel underneath the prefix  
 pronoun: וַיִּלֶךְ

When a root letter is missing from a prefix form of the verb, the position of the missing letter and also which letter is missing is indicated by the vowel under the prefix consonant. If this vowel is tsere ֶ then the root letter is missing from the beginning of the root and will usually be a ך

In one exceptional case לַֿ the missing letter is ך So the root is הלך meaning *go, walk*.

3.1a ך is the one consonant that never appears without a vowel of its own. If it has no vowel, a shewa is inserted: ךְ

3.2 Verb Analysis

Based on the above information, you should be able now to fill in the verb chart:

Root	Stem	Form	Person/Gender/Number	Special Features

The stem should be no problem, for no letters have been added to the root, and missing letters do not affect the stem determination. So the stem is Qal (basic meaning).

3.2a Translation:

Reading the analysis chart from right to left you can translate:

vav conversive	=	_____
3 m. sg. prefix	=	_____
Qal	=	basic meaning
הלך	=	go

Translation: *and he went*

3.3 דָּוִד is *David*, in case you had not guessed. Notice the dagesh in the first ד. Since it is not immediately preceded by a vowel, it is not a dagesh forte. We call this dagesh a **dagesh lene** (weak dagesh). A dagesh lene may affect pronunciation but has no grammatical significance. (Review Vocalization, p. 4, for information on pronunciation changes with dagesh.)

A dagesh in a consonant which is not immediately preceded by a full vowel is a **dagesh lene**.

The normal order of the Hebrew sentence is \_\_\_\_\_ (1.6) So the first two words of this Lesson sentence are translated: \_\_\_\_\_

3.3a

	Dagesh Forte	Dagesh Lene
In what letters	All except א ה ח ע ר	Only ב ג ד כ פ ת
Preceded by full vowel? <sup>1</sup>	Yes	No

3.4 משם

3.4a What kind of dagesh is in the ש \_\_\_\_\_

3.4b In Hebrew a number of small words are always or frequently fused to the following word. The most frequent of these particles, or short words, is וְ which you have already met. (1.3a) Another is the particle מִן. However, this particle undergoes a change when it is attached to a word. The ךְ drops out and a dagesh forte takes its

<sup>1</sup> A silent shewa is not considered a vowel. Vocal shewas and composite shewas are not considered full vowels.

place in the following letter. In grammatical terms, we say that the ך has been assimilated to (come to sound like) the following letter, causing a doubling of that letter to take place.

שָׁם		מִן
	מִן	
	מִשָּׁם	
	מִשָּׁם	

מ attached to the beginning of a word is the particle מִן which means from, away from.

**3.4c** שָׁם means there. So מִשָּׁם means from there.

**3.4d** This assimilation of letters, or the dropping out of one and the doubling of its neighbor, can be seen in many places in English.

- |               |   |            |
|---------------|---|------------|
| in + mobile   | → | immobile   |
| in + mature   | → | immature   |
| in + logical  | → | illogical  |
| in + legal    | → | illegal    |
| in + reverent | → | irreverent |
| in + rational | → | irrational |

**3.5** Translation of verse: \_\_\_\_\_

**3.6** Assignment:  
A. Translate:

- Genesis 22:13 וַיִּלֶךְ אֲבֹרָהִם 1
- Genesis 8:15 [נֹחַ famous arkitekt] וַיִּדְבֹר אֱלֹהִים אֶל-נֹחַ 2
- 1 Samuel 15:32 וַיִּלֶךְ אֵלָיו 3
- Genesis 26:17 [son of אֲבֹרָהִם] וַיִּלֶךְ מִשָּׁם יִצְחָק 4
- 2 Chronicles 1:8 [son of דָּוִד] וַיֹּאמֶר שְׁלֹמֹה 5

## Lesson 4

1 Kings 12:15 וְלֹא-שָׁמַע הַמֶּלֶךְ אֶל-הָעָם

4.1 וְלֹא-שָׁמַע הַמֶּלֶךְ

4.1a וְלֹא What does ו at the beginning of a word mean? ..... (1.3a)  
 לֹא means *not*.

4.2 Verb Analysis שָׁמַע

4.2a Since there are only three letters, you can assume that שָׁמַע is the root.

Root	Stem	Form	Person/Gender/Number	Special Features

Is there any indication of a change in the basic meaning of the root? \_\_\_\_\_

What do you call this stem? \_\_\_\_\_ (1.4a) Previous verb forms examined were prefix, in which the pronoun subject was attached to the front of the verb. (1.3c) There is a second form of the verb in which the pronoun is placed after the root.

The form of the verb with the pronoun subject indicated at the end is called **affix form**; and this pronoun subject is called the affix.<sup>1</sup>

Notice the vowel under the ש in שָׁמַע

A qamets ְ under the first root consonant of a verb is a sign of both the Qal stem and the affix form.

You may write "affix" in the Form column.

In the affix form, the pronoun subject comes at the end of the word, after the root:

שָׁמַע  
 affix pronoun goes here ↑      root

<sup>1</sup> Don't confuse the term "affix" with "suffix." (See: Glossary)

# וְלֹא-שָׁמַע הַמֶּלֶךְ אֶל-הָעָם

**4.2b** For one person, gender, and number (PGN), the pronoun is lacking. In this case you can identify the stem and form of the verb by the vowels under the root letters, but the PGN can be identified only by the fact that there is no pronoun ending. This happens only in the 3 m. sg. affix form; all other affix PGNs have a pronoun following the root. You may write 3 m. sg. in the PGN column. Look carefully at this form, for it is very common.

3 m. sg.  
שָׁמַע  
root

### Oal Affix

2 m. sg.  
שָׁמַעְתָּ  
pronoun | root

### 4.2c Translation

An affix form of a verb is normally translated in the past tense, so you may translate, using the analysis chart: *he listened*, or *he did listen*.

**4.2d** A negative statement is formed by putting לֹא in front of the verb, as we have here. The whole phrase becomes then: *and he did not listen*.

### 4.3 הַמֶּלֶךְ

How many letters? \_\_\_\_\_ What kind of dagesh is in the מ \_\_\_\_\_ (1.2)

The combination מֶ at the beginning of a word means *the*.

הַמֶּלֶךְ is a noun meaning *king*. What is the relationship of this word to the verb?

\_\_\_\_\_ (1.6) Translation: \_\_\_\_\_

### 4.4 Pronunciation

**4.4a** The sound of מֶ is quite different from that of מֵ and is notoriously difficult for English speakers. The sound of מֶ is close to English "k." מֵ is a harsh "h," close to what we have suggested for the letter פּ (p.1) Thus, הַמֶּלֶךְ is pronounced "meh leh."

Although the מֶ in הַמֶּלֶךְ has dots in it, they are a shewa, and not a dagesh plus a hireq. In a few exceptional cases a final ׀ will have both a dagesh and a shewa, but they will be written separately:

Genesis 50:1 וַיִּבֶךְ and he wept

4.4b There is a group of nouns which is pronounced with the accent on the first, rather than the last syllable. Since many of these nouns have two segols  $\text{ְ}$  for their vowels, they are called segolates.  $\text{מֶלֶךְ}$  is a segolate noun, so it is accented  $\text{מֶלֶךְ}$

4.5 אל-העם

4.5a אל- means \_\_\_\_\_ (2.5)

4.5b העם

What does  $\text{הָ}$  mean? It sounds like  $\text{הַ}$  in 4.3, but you will notice a difference between this  $\text{הָ}$  and the one in 4.3. The change in vowel takes place because  $\text{ע}$  cannot accept a dagesh. It was difficult or impossible to produce a doubled  $\text{ע}$ . The vowel with the definite article was lengthened in compensation. So  $\text{הָ}$  before some gutturals =  $\text{הַ}$  in meaning.  $\text{עַם}$  is a noun meaning *people*.

4.6 Write the translation for the entire sentence: \_\_\_\_\_

4.7 Extra Grammar

You have been introduced to the 3 m. sg. Qal affix, which is vocalized  $\text{אָמַר}$

The 3 m. sg. Pi'el affix looks like this:  $\text{דִּבֶּר}$

Pi'el		Qal
$\text{ד ב ר}$	Root	$\text{א מ ר}$
$\text{ִ ְ ִ}$	Stem indicator	no augment
$\text{ִ ְ ִ}$	Regular vowel	$\text{ִ ְ ִ}$
$\text{דִּבֶּר}$	Affix	$\text{אָמַר}$

Fill in the prefix + vav conversive for the 3 m. sg. in the chart below:

Pi'el		Qal
$\text{ד ב ר}$	Root	$\text{א מ ר}$
$\text{ִ ְ ִ}$	Stem indicator	no augment
$\text{ִ ְ ִ ַ}$	Regular vowel	not regular
$\text{ִ ְ ִ ַ}$	Prefix + vav conversive	$\text{ִ ְ ִ ַ}$

# ולא-שמע המלך אל-העם

## 48 Assignment:

- A. Put each of the following verbs in the two columns according to form and stem. You do not need to translate them. Indeed, one of the purposes of this exercise is to show you that you do not need to know what the root means in order to analyze a verb.

Form	Stem
Prefix/vav conversive or Affix	Qal or Pi'el

וַיֹּאמֶר

נָסָה

אָהַב

וַיִּחַבֵּשׁ

וַיִּבְקַע

וַיִּגְדֹּף

וַיַּעֲרֹךְ

וַיְדַבֵּר

וַיִּשְׁלַח

וַיִּשְׁלַח

וַיִּקְרָא

יָדַע

חָשַׁךְ

## B. Translate:

Jeremiah 37:14 וְלֹא שָׁמַע אֵלָיו 1

1 Kings 9:4 הִלְךְ דָּוִד 2

1 Kings 22:28 לֹא-דָבַר יְהוָה 3

Jeremiah 36:7 דָּבַר יְהוָה אֶל-הָעָם 4

Numbers 22:5 עַם יִצְאָא 5



## Review and Drill 1

### I. Vocabulary

Remember you are responsible for the first 50 words in the vocabulary list.  
Vocabulary is not repeated here.

### II. Translate Hebrew to English

Note: Many of the verses include proper names. This is to provide you with even more practice in pronouncing Hebrew. If you don't know the traditional English spellings, transliteration is fine.

Verb forms:

וַיְדַבֵּר וַיִּלְךָ אָמַר דָּבַר וַיֹּאמֶר שָׁמַע וַיִּשְׁמַע הָלַךְ

Verses:

- |  |  |    |
|--|--|----|
| 2 Samuel 14:24   | הַמֶּלֶךְ לֹא רָאָה                                | 1  |
| Genesis 42:30 (review 4.5 if necessary)                                    | דָּבַר הָאִישׁ                                     | 2  |
| Jeremiah 26:21   | וַיִּשְׁמַע הַמֶּלֶךְ יְהוֹיָקִים                  | 3  |
| Ezekiel 22:28  | וַיְהוּה לֹא דָבַר                                 | 4  |
| 2 Kings 18:17  | וַיִּשְׁלַח... אֶל-הַמֶּלֶךְ חִזְקִיָּהוּ          | 5  |
| Genesis 12:4 [בְּאִשֶּׁר as]   | וַיִּלְךָ אַבְרָם בְּאִשֶּׁר דָּבַר אֱלֹהֵי יְהוָה | 6  |
| Esther 8:7   | וַיֹּאמֶר הַמֶּלֶךְ אֶחְשָׁרוּשׁ                   | 7  |
| Ezra 7:11  | נָתַן הַמֶּלֶךְ אֶרְתַּחְשֶׁסְתָּא לְעֻזְרָא       | 8  |
| [ל is a preposition (see vocabulary list "particles.") עֻזְרָא is a name.] |  |    |
| 2 Samuel 19:3  | בִּי-שָׁמַע הָעָם                                  | 9  |
| Exodus 19:20 [קרא call]  | וַיִּקְרָא יְהוָה לְמֹשֶׁה                         | 10 |
| Genesis 23:16  | וַיִּשְׁמַע אַבְרָהָם אֶל-עֶפְרוֹן                 | 11 |
| Genesis 13:4   | וַיִּקְרָא שֵׁם אַבְרָם                            | 12 |

### III. Translate English to Hebrew:

Verb forms: Use vav conversive forms where "and" appears; use affix forms for verbs without "and."

he spoke    and he said    and he heard    he went    he said    and he walked

Sentences:

1. The king did not go from there.
2. The people did not listen to God.
3. And God heard.
4. And God spoke to Abraham.
5. And David said to the people, "I am David."
6. And Moses listened to the people.
7. The LORD said.
8. The king spoke to him.

Lesson 5

Hosea 1:1 דְּבַר־יְהוָה אֲשֶׁר הָיָה אֶל־הוֹשֵׁעַ

5.1 דְּבַר־יְהוָה

5.1a What kind of dagesh is in the ד \_\_\_\_\_ (3.3a)

5.1b דְּבַר

דְּבַר is related to the root דבר which you encountered in Lesson 2. The verb root means \_\_\_\_\_ (2.3c) In this case, you have a noun rather than a verb.

What might a noun from this same root mean? If you guessed *word*, you are catching on to the way Hebrew is built. דְּבַר means *word, thing, event*.

יְהוָה means \_\_\_\_\_

Notice the maqgef (2.5) linking דְּבַר and יְהוָה The Masoretes used the maqgef in their accentual system to indicate that the first word in the phrase did not receive a separate stress. It can be a great help to beginning students, since such accent combinations can occur only where grammatical relationships are close. In this particular case we call this relationship a **construct chain**.

We can diagram it like this:

יְהוָה                      דְּבַר  
our two nouns are separate links

By putting the links together in Hebrew, one after the other, we get a chain:

דְּבַר־יְהוָה

To render this chain in English, we must link the individual words with *of*:

*word-of-the-Lord*

5.1c In some cases the vowel(s) of the word in the construct are shortened, as is the case with the first word in the Lesson sentence: דְּבַר becomes דְּבַר when it is in construct relationship to another word.

5.1d Translation: *word of the LORD*

5.2 There is another aspect of construct chains that is important. To use our phrase as an example, we can label the words:

יְהוָה                      דְּבַר  
(last link) **absolute**                      **construct** (first link)

In Hebrew, the definite article [*the* הַ], which you met in 4.3, can be attached only to the absolute, never to the construct. The construct can never carry components which make a noun definite, but the absolute may carry these components.

5.2a

A noun can be definite (specific) in several ways:

1. If it has the definite article
2. If it is a proper noun (a name)
3. If it has a possessive pronoun (*my, his, etc.*)

Of our two nouns, which is definite? \_\_\_\_\_

Why? \_\_\_\_\_

In a construct chain, if the absolute is definite, the whole chain is definite — in translating you can place the definite article *the* in front the whole chain.

Translation of our chain: *the word of the LORD*

5-3 אֲשֶׁר הָיָה

5-3a אֲשֶׁר means *which, who*. It is the all purpose **relative pronoun** in Hebrew and never changes.

5-3b הָיָה is a new verb, but you studied its form in Lesson 4. The landmark vowel is the ָ under the first root letter.

Root	Stem	Form	Person/Gender/Number	Special Features

Is הָיָה a prefix form? \_\_\_\_\_ (1.3c) Is it an affix form? \_\_\_\_\_ (4.2a) What is the stem? \_\_\_\_\_ (4.2a)

Translation of the phrase: *which (it) happened*

5-3c Hebrew does not have a neuter gender, but you can supply a neuter pronoun in English when that makes an appropriate translation. Notice that in good English you do not have to say the pronoun *he* or *it* in this phrase — *which* takes its place.

5.3d In Hebrew the word *happens* to people; in English it is considered correct to render this expression *the word of the LORD which came*.

5.4 אֶל-הוֹשֵׁעַ

אֶל means \_\_\_\_\_ (2.5) הוֹשֵׁעַ is a name. Can you guess it? It is the name of the prophetic book from which this sentence is taken. Notice the pataḥ ַ which is written slightly to the right of the וּ It is to be pronounced before the final consonant of the word, and occurs only in words ending in וּ or ן It is called **furtive pataḥ** because it sneaks in before the final consonant to make pronunciation easier.

5.5 Write your translation of the Lesson sentence: \_\_\_\_\_

5.6 Identify each of the following words and phrases as definite or indefinite. You do not need to be able to translate them in order to determine this; you simply need to know the "rules" in 5.2a. For those which are definite, be able to tell how you know they are definite. The proper names are not difficult ones.

הַדְּבָרִים	הָעִיר (4:5b)	וּבְגָד (1.3a)
אֲבָרָהֶם	רְגְלָיו	מְלָכָו (2.9a)
הַמְּקוֹם	צֶאֱן	מִצְבָּה
עֵינָיו	שְׁנֵי נְעָרָיו	וְהַנְּעָר
שֵׁם	הַמְּאֲבָלָה	הָר
הַשָּׂה	מְקוֹם	הַיּוֹם
סֵלֶם	שֵׁם-הַמְּקוֹם	הַשָּׁמַשׁ
בֵּית אֱלֹהִים	הָאָרֶץ	שַׁעַר הַשָּׁמַיִם

Assignment:

A. Translate:

Jeremiah 11:1 הַדְּבַר אֲשֶׁר הָיָה אֶל-יְרֵמְיָהוּ 1

Deuteronomy 1:45 וְלֹא-שָׁמַע יְהוָה 2

Genesis 15:4 דְּבַר-יְהוָה אֵלָיו 3

Numbers 24:1	וְלֹא-הָלַךְ	4
Genesis 15:1	הָיָה דְבַר-יְהוָה אֶל-אַבְרָם	5
Judges 11:17	וְלֹא שָׁמַע מֶלֶךְ	6
Psalms 1:1	אֲשֶׁר לֹא הָלַךְ	7
2 Chronicles 10:16	לֹא-שָׁמַע הַמֶּלֶךְ	8
Esther 7:8 [פִּי is the construct form of פֶּה <i>mouth</i> ]	הַדְּבַר יֵצֵא מִפִּי הַמֶּלֶךְ	9
Genesis 21:17	שָׁמַע אֱלֹהִים	10

Lesson 6

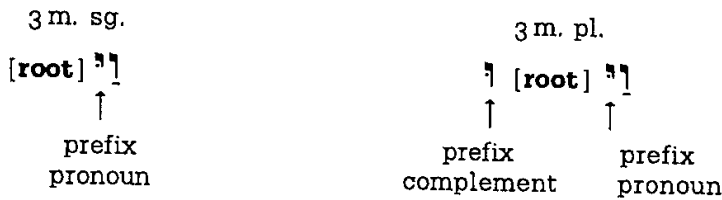
Joshua 3:1 וַיִּבְנֹאוּ עַד-הַיַּרְדֵּן הוּא וְכָל-בְּנֵי יִשְׂרָאֵל

6.1 Verb Analysis וַיִּבְנֹאוּ

Root	Stem	Form	Person/Gender/Number	Special Features

By now you should be able to recognize almost immediately the way in which the verb begins, and you can fill in the Form column and the Special Features column on the chart.

The prefix pronoun ׀ is what person and gender? \_\_\_\_\_ (1.4c) Notice the ׀\_\_\_\_\_ at the end of the verb. When this is added to a prefix form, and the prefix ׀ is used, the verb is no longer 3 masculine singular, but 3 masculine plural:



The letter(s) indicating PGN which occur after the root in prefix form verbs are called the **prefix complement**.

Fill in the PGN column. How many letters are left now? \_\_\_\_\_ Where do you look for the indication of the missing letter in such a case? \_\_\_\_\_

\_\_\_\_\_ (3.1)

6.1a

When the vowel under the prefix pronoun is qamets ָ the missing root letter will be in the middle of the root and will be ׀ or ׀ or ׀.

This type of verb is called a **hollow verb**.

In this case, **בִּיא** does not exist, so **בוא** [pronounced **בוא**] is our root. Is there any indication of a stem change? \_\_\_\_\_ So the stem will be \_\_\_\_\_ (1.4a)

Translation of verb: \_\_\_\_\_

# וַיָּבֹאוּ עַד-הַיַּרְדֵּן הוּא וְכָל-בְּנֵי יִשְׂרָאֵל

## 6.2 עַד-הַיַּרְדֵּן

הַיַּרְדֵּן | הַ is the \_\_\_\_\_ meaning \_\_\_\_\_ (4.3)

יַרְדֵּן is the major river in Palestine: \_\_\_\_\_ What kind of dagesh is in the י \_\_\_\_\_ What kind of dagesh is in the ד \_\_\_\_\_ (3.3a)

## 6.3 הוּא וְכָל-בְּנֵי יִשְׂרָאֵל

הוּא means *he* (the independent pronoun for 3 m. sg.)

וְכָל | וְ means \_\_\_\_\_ (1.3a) כָּל or כּוֹל means *all, every*.

### 6.3a Pronunciation

כָּל | כּוֹל is the second most frequent word in the Hebrew Bible, and one whose pronunciation, when there is no dagesh, may be difficult for English speakers. It is common in all four possible forms: construct, absolute, and both with and without the dagesh lene.

	Absolute	Construct
With dagesh	כּוֹל כָּל	כָּל
Without dagesh	כוֹל כל	כל

Refer back to 4.4a for a discussion of the pronunciation of כּ. The following section discusses the pronunciation of the vowel.

### 6.3b Qamets ḥatuf

How can you tell the qamets ḥatuf from the qamets? They look exactly the same, but a qamets ḥatuf is really a short holem. When the ambiguous vowel ָ is in a closed, unaccented syllable, it is a qamets ḥatuf and pronounced close to the "o" in "hold;" otherwise (and by far the most often), it is qamets and pronounced as in the "a" of "father."

	Accented	Unaccented
Open	הָאָרֶץ	שָׁמַע
Closed	מָשָׁם	וְכָל-בְּנֵי <sup>1</sup>
		↑ qamets ḥatuf

<sup>1</sup> The maqpef connects the words so closely that they are said to have only one accent as a whole unit; neither syllable of וְכָל is accented; the accent falls on the word after the maqpef, which here is בְּנֵי



# וַיִּבְנוּ עַד-הַיַּרְדֵּן הוּא וְכָל-בְּנֵי יִשְׂרָאֵל

The form of כּוֹל with ׀ is a construct form, so וְכָל begins a \_\_\_\_\_  
\_\_\_\_\_ (5.1b) The dagesh in בְּנֵי is a \_\_\_\_\_ (3.3a)

6.3c Notice the ׀ on the end of this word.

The occurrence of ׀ at the end of a word is the sign of a masculine plural noun that is in construct relationship with the noun that follows.

Often the addition of a construct ending will cause a change (shortening) of other vowels in the word, as is the case with בְּנֵי

6.3d יִשְׂרָאֵל means \_\_\_\_\_ The final noun of a construct chain is called the \_\_\_\_\_ (5.2) How are the words of the chain linked in English? \_\_\_\_\_ (5.1b) Is the absolute definite? \_\_\_\_\_ (5.2a) So the whole chain is \_\_\_\_\_ Translation of the whole chain (3 members): \_\_\_\_\_

6.3e How does this entire phrase הוּא וְכָל-בְּנֵי יִשְׂרָאֵל relate to the verb? \_\_\_\_\_ (1.6) Note that this is what we call a **compound subject** and it requires a plural verb. Also note that the prepositional phrase עַד-הַיַּרְדֵּן is inserted between the verb and its subject. This construction is frequently found in Hebrew.

6.4 Translation of verse: \_\_\_\_\_

6.5 Construct and Absolute

6.5a בֵּן is a masculine singular noun. This form, found in the vocabulary list and in the lexicon, is the absolute form. Nouns are always listed in dictionaries in the singular absolute. In this Lesson you have learned the masculine plural construct form בְּנֵי Obviously there are two other forms of בֵּן which you have not yet seen: the singular construct and the plural absolute.

Here are the four possible forms for בֵּן

	Absolute	Construct
Singular	בֵּן	בֶּן
Plural	בָּנִים	בְּנֵי

For the singular construct, no special ending is added, but vowel changes (shortening) usually take place. Compare the two singular forms of דָּבָר in the box below. In the masculine plural noun, you can tell the difference between construct and absolute by the ending. (There are vowel changes as well.) The plural absolute ending is \_\_\_\_\_. Consulting the forms of בֵּן above, fill in the endings for the plural forms of דָּבָר in the box.

	Absolute	Construct
Singular	דָּבָר	דְּבָר
Plural	_____ דָּבָר	_____ דְּבָר

You have already learned one noun that is almost always used in the masculine plural, though its meaning may be in the singular: אֱלֹהִים. Circle the plural ending. (Don't forget that the hireq   is part of the ending.) The construct form will be \_\_\_\_\_ (In this case there are no vowel changes except in the ending itself.)

**6.5b** Noun endings give information about **Number** and **Gender**. As a mnemonic device, we will refer to them as endiNGs.

**6.6** Extra Grammar

הוּא the third masculine singular independent pronoun has several important functions.

1. הוּא can be one of the elements in a noun sentence. Often the best translation in this case is *it*, or sometimes *that*, *that one*, *he*.

Genesis 24:65 וַיֹּאמֶר הַעֶבֶד הוּא אֲדֹנָי

*And the servant said, "He [or that one] is my master."*

## וַיְבֹאוּ עַד-הַיַּרְדֵּן הוּא וְכָל-בְּנֵי יִשְׂרָאֵל

2. Often **הוא** simply emphasizes the subject pronoun of the verb.

Exodus 4:16 וַדְּבַר-הוּא לְךָ  
And he will speak to you.

3. Sometimes **הוא** appears between two nouns that form a noun sentence; it is called a copula in this case and provides the same linking function as the verb *to be* in such a sentence, in addition to its emphatic function as in #2.

Deuteronomy 4:35 יְהוָה הוּא הָאֱלֹהִים  
The Lord he is God.

### 6.7 Assignments:

#### A. Translate:

Extra Vocabulary: דֶּרֶךְ way, road, journey

- |   |    |
|---|----|
| Numbers 13:22 וַיְבֹאוּ עַד-חֲבֵרוֹן                      | 1  |
| Genesis 11:31 וַיְבֹאוּ עַד-חָרָן                         | 2  |
| Joshua 17:14 וַיִּדְבְּרוּ בְּנֵי יוֹסֵף                  | 3  |
| 2 Kings 21:22 וְלֹא הָלַךְ בְּדֶרֶךְ יְהוָה               | 4  |
| [ב is a preposition. See vocabulary section "particles."] |    |
| Numbers 13:26 וַיֵּלְכוּ וַיְבֹאוּ אֶל-מֹשֶׁה             | 5  |
| Micah 1:1 דְּבַר-יְהוָה אֲשֶׁר הָיָה אֶל-מִיכָה           | 6  |
| 1 Kings 20:40 וַיֹּאמֶר אֵלָיו מֶלֶךְ-יִשְׂרָאֵל          | 7  |
| Exodus 5:1 אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל                | 8  |
| Jeremiah 1:1 דְּבַרִי יְרַמְיָהוּ בֶן-הַלְקִיָּהוּ        | 9  |
| Deuteronomy 34:9 וַיִּשְׁמְעוּ אֵלָיו בְּנֵי-יִשְׂרָאֵל   | 10 |
| Exodus 20:19 וַיֹּאמְרוּ אֶל-מֹשֶׁה                       | 11 |

#### B. Analyze in chart form:

וַיֵּלְכוּ	וַיְבֹאוּ	וַיִּדְבְּרוּ	הָלַךְ	וַיְבֹאוּ
	הָיָה	וַיִּשְׁמְעוּ	אָמַר	וַיֹּאמְרוּ

Genesis 25:5 וַיִּתֵּן אֲבָרְהָם אֶת-כָּל-אֲשֶׁר-לוֹ לְיִצְחָק

7.1 Verb Analysis וַיִּתֵּן

7.1a What kind of dagesh is in the וַיִּ \_\_\_\_\_ What kind of dagesh is in the הַ \_\_\_\_\_

Root	Stem	Form	Person/Gender/Number	Special Features

You should be able to determine immediately the form (1.3b and 1.3c) and the PGN. (1.4c) In so doing you have accounted for וַיִּ How many letters are left? \_\_\_\_\_ What are they? \_\_\_\_\_ [Be sure you take account of the dagesh forte in the הַ] This is the proper number for a Hebrew root, but no Hebrew root ever begins with two identical letters. So the root cannot be וַיִּ

Whenever a root appears to begin with two identical letters, due to the use of a dagesh forte, the first root letter is actually a וַיִּ which has been assimilated to (come to sound like) the second root letter.

The real root here, therefore, is וַיִּ

What is the stem? \_\_\_\_\_ (Remember, you have accounted for the dagesh forte by the assimilated וַיִּ rule, so this cannot be a Pi'el.)

A dagesh never does "double duty;" it never stands for more than one consonant at a time.

7.1b Translation of phrase וַיִּתֵּן אֲבָרְהָם

What is the relation of these two words? \_\_\_\_\_ (1.6)

Translate the phrase: \_\_\_\_\_

7.2 אֶת-כָּל-אֲשֶׁר-לוֹ

אֶת is the sign of the **definite direct object (DDO)**. It is not translated; it merely indicates that the word or words that follow:

1. are the object of the verb action and
2. are definite.

7.2a When not joined by a maqqef to the following word, the vowel is     rather than    .

אֶת-כָּל-                      אֶת כָּל-

7.2b כָּל means \_\_\_\_\_ (6.3) אֲשֶׁר means \_\_\_\_\_ (5.3a)

7.2c לוֹ short as it is, is made up of two parts: ׀ and ל

ל means *to, for*; and like ׀ *and*, it must always be connected with some other element. ׀ = ׀ at the end of a word, and thus means \_\_\_\_\_ (2.9a) So לוֹ means *to him*. ל is also often used to indicate possession, so that לוֹ could mean *his*.

Do not confuse this לוֹ with לֹא or לוֹא *not*.

Notice that this whole phrase is tied together by maqqefs. This indicates close relationship of the words. In this case the whole phrase is the direct object of the verb. (Usually the direct object is only one noun.) This object is also definite. Review what makes a noun definite. (5.2a) These rules apply in determining definiteness for the verb object too. So this accounts for the use of אֶת In order to make good English of this phrase you must treat it as a noun sentence and add a form of the verb *to be*.

Translation: \_\_\_\_\_

7.3 לְיִצְחָק

לְ at the beginning of a word can mean \_\_\_\_\_ (7.2c)

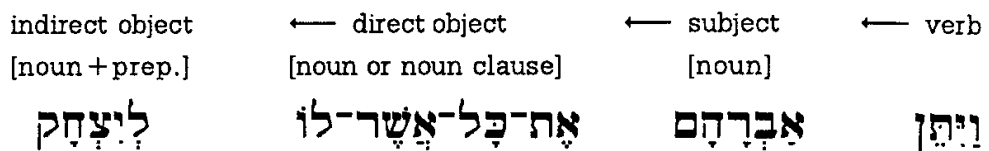
Translation: \_\_\_\_\_

7.4 Translation of verse: \_\_\_\_\_

7.5 Extra Grammar

לְ is used with great frequency. It can be synonymous in meaning with אֶל and the two are often (but not always) interchangeable in grammatical constructions. Two uses of לְ are seen in the verse just studied:

1. It is regularly used to indicate possession and is the equivalent of the English verb *have*, in the sense of *own*. לְ בֵן לוֹ *he has a son*, etc.
2. It often indicates the indirect object of the verb, the one who receives the action of the direct object. Our Lesson sentence consists of:



While in English the preposition before an indirect object is sometimes left out, it will invariably be present in Hebrew. So you can also describe לְיִצְחָק as a prepositional phrase, and יִצְחָק as the object of the preposition.

- 7.6 Sort the following masculine nouns into the appropriate categories. It is not necessary to be able to translate them. (Note: At this point you are not equipped to recognize construct singular nouns out of context. If the nouns below have no special endings, you may assume they are absolute singular.)

Absolute singular      Absolute plural      Construct plural

- דְּבָרִים
- בֵּן
- הָרִים
- שְׁנֵי
- הַמָּקוֹם
- וְהַעֲצִים
- עֲצֵי
- בְּנֵי

# וַיִּתֵּן אֲבָרָהָם אֶת-כָּל-אֲשֶׁר-לוֹ לְיִצְחָק

Absolute singular

Absolute plural

Construct plural

יָד

מֶלֶךְ

אִישׁ

אֱלֹהֵי

מְלָכִים

דְּבָרֵי

**7.6a** Assignment:

A. Translate:

Genesis 25:34 [לֶחֶם *bread, food*] וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם 1

Genesis 28:4 אֲשֶׁר-נָתַן אֱלֹהִים לְאַבְרָהָם 2

1 Kings 3:28 וַיִּשְׁמְעוּ כָל-יִשְׂרָאֵל 3

Genesis 29:28<sup>1</sup> וַיִּתֵּן-לוֹ אֶת-רָחֵל 4

Jeremiah 26:10 וַיִּשְׁמְעוּ... אֶת הַדְּבָרִים 5

Judges 15:13 וַיֹּאמְרוּ לוֹ 6

1 Kings 12:24 וַיִּשְׁמְעוּ אֶת-דְּבַר יְהוָה 7

<sup>1</sup> She was worth 50 shekels of silver or seven sheep plus change.

**Remember:**

וְ at the end of a word can be either a possessive or an objective pronoun.  
When attached to a noun, it is possessive; attached to a verb or preposition it is objective.

וַיְדַבֵּר he spoke *it*

וְדִבְרוֹ *his* word

(As is often the case, there are vowel changes in the word when the suffix is added.)

I. Chart and Translate:

וַיִּשְׁמְעוּ	וַיִּלְכוּ	וַיִּתֵּן
הַלֵּךְ	וַיִּתְּנוּ	וַיְדַבְּרוּ
וַיָּבֹאוּ	וַיֹּאמְרוּ	הָיָה

II. Translate:

דָּרַךְ דָּוִד	כָּל-בְּנֵי יִשְׂרָאֵל
בֶּן-מֶלֶךְ	אֱלֹהֵי יִשְׂרָאֵל
דָּרְכֵי חַבֵּן	בְּנֵי אַבְרָהָם
יַד יְהוָה	כָּל-מְלָכֵי-יִשְׂרָאֵל
עִם-הָאָרֶץ	דְּבַרֵי מֹשֶׁה

וַיֵּלֶךְ בְּכָל-הַדָּרֶךְ אֲשֶׁר-הָלַךְ אָבִיו *his father* אָבִיו 1

וַיֵּלֶךְ בְּכָל-דָּרֶךְ דָּוִד אָבִיו 2

(Note in sentences 1 and 2, the different ways of making the construct chain definite.)

וַיִּשְׁמְעוּ אֶת-דְּבָרֵי יְהוָה 2 Chronicles 11:4 3

וַיִּקְרָאוּ אֶל-לוֹט וַיֹּאמְרוּ לוֹ *call* [קרא] 4 Genesis 19:5

וַיְדַבֵּר אֶת-כָּל-הַדְּבָרִים 8 Genesis 20:8

וַיִּשְׁמַע אֶת-דְּבָרֵי בְנֵי-לֶבֶן 6 Genesis 31:1

יְהוָה אֲשֶׁר עָשָׂה אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן 7 1 Samuel 12:6

וַיָּבֹאוּ עַד-חָרָן וַיִּשְׁבוּ שָׁם 8 Genesis 11:31



2 Chronicles 28:2	וַיֵּלֶךְ בְּדַרְכֵי מַלְכֵי יִשְׂרָאֵל	9
Numbers 11:10	וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם	10
Exodus 20:1	וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים	11
1 Samuel 8:21	וַיִּשְׁמַע שְׁמוּאֵל אֶת כָּל־דְּבָרֵי הָעָם	12
Genesis 29:10	רָאָה יַעֲקֹב אֶת־רַחֵל	13
Genesis 13:12	אֲבָרָם יָשַׁב בְּאֶרֶץ־כְּנָעַן	14
Deuteronomy 34:9	וַיִּשְׁמְעוּ אֱלֹהֵי בְנֵי יִשְׂרָאֵל	15
Judges 11:15	לֹא־לָקַח יִשְׂרָאֵל אֶת־אֶרֶץ מוֹאָב	16
2 Kings 13:25	אֲשֶׁר לָקַח מִיַּד יְהוֹאָחָז	17
Genesis 45:27	וַיְדַבְּרוּ אֵלָיו אֶת כָּל־דְּבָרֵי יוֹסֵף אֲשֶׁר דִּבֶּר	18
Exodus 2:15	וַיִּשְׁמַע פָּרְעֹה אֶת־הַדְּבָר	19

III. Translate English to Hebrew:

the kings of Israel	in the way of Israel	all the words of Moses
the son of the king	God of Abraham	the ways of God
to the people of Israel		

1. I am the king of Israel.
2. And Moses spoke to the people all which God said to him.
3. The LORD did not listen to the sons of David.
4. And all Israel came to the Jordan.
5. God gave a king to the people.
6. And he went to the king who was in Israel.

Jeremiah 16:21 וַיִּדְעוּ כִּי־שְׁמִי יְהוָה

8.1 Verb Analysis וַיִּדְעוּ

8.1a What does an initial ו mean? \_\_\_\_\_ (1.3a) Is this a vav conversive? \_\_\_\_\_

8.1b You need to locate the root, and you have some help:

ו\_\_\_\_\_ is a plural verb ending, and ו\_\_\_\_\_ rarely ends anything except a verb form.

8.1c Since this is not a vav conversive form, the chance that ו is part of the root, rather than the prefix pronoun, is greatly increased. What consonants are thus the probable root? \_\_\_\_\_

Root	Stem	Form	Person/Gender/Number	Special Features

What is the stem? \_\_\_\_\_ (4.2a) What is the form? \_\_\_\_\_ (4.2a)

You will remember that the third person masculine singular affix has no pronoun element at the end, but that the other pronoun subjects will be written at the end of the affix forms. In this case, the simple ending ו\_\_\_\_\_ gives us the third person plural, both masculine and feminine. Compare this third person common plural affix form (3 c. pl.) with the 3 m. pl. prefix form:



8.1d An affix form is normally translated in the past tense in English. (4.2c)

An initial ו used with an affix form verb forms a construction often best rendered by the English future tense. For convenient reference we will call this construction the **vav reversive**.

On the chart indicate this with "vav rev." in the Special Features column.

יָדַע means \_\_\_\_\_ Translation of the verb: \_\_\_\_\_

8.1a Note the small vertical line to the left of the vowel under the י. It is called a **meteg** and indicates a slight hesitation in pronunciation between the vowel and the following consonant. The meteg keeps the vowel from being a qamets hatuf (6.3b) and shows that the following shewa is a vocal shewa.

8.2 כִּי means \_\_\_\_\_

8.3 שְׁמִי יְהוָה

יְ at the end of a noun is normally the first person singular suffix.

Suffixes are possessive or object pronouns. (2.9b) שֵׁם is a noun meaning \_\_\_\_\_

A suffix attached to a noun is a possessive pronoun.

שְׁמִי means my name. Notice that the vowels of the noun change when a possessive suffix is added.

8.3a יְהוָה means \_\_\_\_\_ The two word phrase means \_\_\_\_\_ (2.10b)

8.4 Translation of verse: \_\_\_\_\_

8.5 Vowel changes

You have seen that vowel changes (shortening) can occur under the following circumstances:

- |   |                  |
|---|------------------|
| 1. a masculine singular noun is in construct (5.1c) | בֶּן ← בָּן      |
| 2. a masculine plural noun is in construct (6.3c)   | בָּנִי ← בָּנִים |
| 3. a maqqef ties a word to another word (7.2a)      | אֶת־ ← אֵת       |
| 4. a suffix is added to a word (8.3)                | שְׁמִי ← שֵׁם    |

- 8.6 For each ׀ in the words below, tell whether the ׀ is a plain conjunction, vav conversive, vav reversive, possessive suffix, object suffix, prefix complement, affix pronoun, part of the root of the word, or plene spelling.

יְהוָה	וְהָאֱלֹהִים
וַיֹּאמֶר	חָמְרוּ
וַיִּחַבֵּשׁ	יוֹם
הוּא	לוֹ
וַיִּדְעוּ	וְכָל
יוֹסֵף	וַיֹּאמְרוּ
שָׁמְעוּ	נְעָרָיו
בְּנוֹ	אֵלָיו

8.7 Assignment:

- A. Translate the following. From now on, a few sentences will be marked with an asterisk. These have elements that are more "challenging." (In other words, they're hard.) Do try to figure them out before looking them up.

- 1 Kings 1:11 דָּוִד לֹא יָדַע 1
- 1 Samuel 2:12 לֹא יָדְעוּ אֶת־יְהוָה 2
- 2 Kings 11:18 וַיָּבֹאוּ כָּל־עַם הָאָרֶץ 3
- Deuteronomy 10:17 הוּא אֱלֹהֵי הָאֱלֹהִים 4
- Genesis 28:21 וְהָיָה יְהוָה לִי לְאֱלֹהִים \*5
- Isaiah 42:8 אֲנִי יְהוָה הוּא שָׁמַי \*6
- 1 Kings 22:33 כִּי־לֹא־מָלַךְ יִשְׂרָאֵל הוּא 7
- 2 Samuel 3:37 וַיִּדְעוּ כָּל־הָעָם וְכָל־יִשְׂרָאֵל \*8
- Deuteronomy 27:14 וַאֲמָרוּ אֶל־כָּל־אִישׁ יִשְׂרָאֵל 9
- Joshua 21:43 וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל אֶת־כָּל־הָאָרֶץ 10
- Exodus 6:12 בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי (אֵלַי ← + 1 c. sg. suffix אֵל) 11

Lesson 9

Genesis 42:23 **וְהֵם לֹא יָדְעוּ כִּי שָׁמַעַ יוֹסֵף**

9.1 **וְהֵם** Initial **וְ** means \_\_\_\_\_ **הֵם** means *they*.

**הֵם** is the 3 m. pl. independent pronoun.

9.2a **לֹא יָדְעוּ** | **לֹא** means \_\_\_\_\_ (4.1)

9.2b Verb Analysis **יָדְעוּ**

Root	Stem	Form	Person/Gender/Number	Special Features

What tense will you use in translation? \_\_\_\_\_ (4.2b)

Translation of the first phrase: \_\_\_\_\_

9.3 **כִּי שָׁמַעַ יוֹסֵף**  
**כִּי** means \_\_\_\_\_

**שָׁמַעַ** has an "extra" vowel at the end to facilitate pronunciation; it is called \_\_\_\_\_ (5.4)

9.3a Verb Analysis **שָׁמַעַ**

Root	Stem	Form	Person/Gender/Number	Special Features

**שָׁמַעַ** means \_\_\_\_\_ What is the stem? \_\_\_\_\_ (1.4a)

Is the form prefix? \_\_\_\_\_ Is the form affix? \_\_\_\_\_ (It is useful when determining form to ask these two questions first.)

In the Qal stem, holem **יְ** or **וְ** after the first root letter indicates the **participle** form.

You may write "participle" in the Form column. Participles function as nouns and adjectives as well as verbs. Participles have noun endings. Where there is no extra ending, the participle is masculine singular, as it is here. Participles have no person (no pronouns for 1<sup>st</sup>, 2<sup>nd</sup>, or 3<sup>rd</sup> person), but they modify nouns and pronouns. In the PGN column write "m. sg."

- 9.3b Many students mistakenly believe that all participles in English end in "-ing," and conversely that all words ending in "-ing" are participles. Neither statement is true. Because participles may be used in verb clauses or as nouns or adjectives, the appropriate translation must make use of syntactical clues and context.

Let us first consider our Lesson phrase **שִׁמְעַת יוֹסֵף**

**יוֹסֵף** is a name, *Joseph*. The participle modifies the noun Joseph. In this simple phrase the participle provides the action, the verbal component. You can translate: *Joseph was listening* or *Joseph is listening*. The tense will be decided by the main verb of the verse. Other possible translations exist for this construction, but this will suffice for the moment.

Sometimes the participle is used in a construction as a noun. A hypothetical phrase might be:

<b>יוֹסֵף הַשֹּׁמֵעַ דְבָר</b>	<i>Joseph, the listener, spoke</i>
	<i>Joseph, the one who heard, spoke</i>
	<i>Joseph, who was listening, spoke</i>

Again, the larger context and syntax of the verse would help us decide on the translation (and a more exact description of the function of the participle). Whether used as verbal action or as a noun, the **participle** always involves someone doing something. Frequently you will be helped by having a noun or pronoun in the immediate vicinity of the participle, and you will remember this rule.

The participle never stands for the action of the verb in the abstract.

That is, for example, the participle of **שָׁמַע** would never mean the act of listening as in *listening is an art*.

9-4 Translation of verse: \_\_\_\_\_  
 \_\_\_\_\_

9.5 Extra Grammar

To identify the Qal participle, you must look for the holem after the first root letter. Remember, this vowel can be written two ways in Hebrew: וְ and וּ. Thus two spellings are possible for the Qal participle. For example:

defectiva	plene
שִׁמְעַ	שׁוֹמֵעַ

9.5a For hollow verbs (verbs which are missing the middle root letter in the vav conversive form), there is an irregular participle form. In this case the 3 m. sg. affix and the masculine singular participle are identical in the Qal: בָּא can be either the 3 m. sg. affix or the m. sg. participle.

Three hints can help you decide on the form used:

1. You have a participle if the ambiguous form is combined with another participle.

Joshua 6:1 אֵין יוֹצֵא וְאֵין בָּא  
ambiguous regular

*None was going out and none was coming in.*

2. You most likely have a participle if the ambiguous form is combined with an independent pronoun or a pronoun attached to הִנֵּה (See Lesson 10)

Exodus 3:13 אֲנֹכִי בָא אֶל-בְּנֵי יִשְׂרָאֵל [אֲנִי→אֲנֹכִי]

*I am coming to the children of Israel.*

3. You have a participle if the definite article is attached to the ambiguous form, since the affix cannot be combined with the definite article.

Psalms 118:26 בְּרוּךְ הוּא בְּשֵׁם יְהוָה [בְּרוּךְ] blessed (adj.)

*Blessed is he who comes in the name of the LORD.*

9.6 Assignments:

- A. For lessons 9-12, learn words 51-75 from the vocabulary list.
- B. Analyze the following verbs:

הִלֵּךְ      וְשָׁמַע      הִנְחִין      וְאָמַר      יוֹדַעַ

C. Translate:

Be able to tell whether **בָּא** is a participle or an affix form in the verses below.

- 2 Samuel 12:23 אֲנִי הֵלֵךְ אֵלָיו 1
- 2 Samuel 17:9 וְשָׁמַע הַשָּׁמַע וְאָמַר 2
- Exodus 1:6 [וַיָּמַתְ] 6.1a וַיָּמַתְ יוֹסֵף... וְכָל הַדּוֹר [generation] דּוֹר 3
- 1 Samuel 13:8 וְלֹא-בָא שָׁמוּאֵל הַגִּלְגָּל 4
- Judges 4:14 כִּי זֶה הַיּוֹם אֲשֶׁר נָתַן יְהוָה אֶת-סִיכְרָא בְיָדְךָ \*5  
[בְיָדְךָ into your hand]
- Judges 15:14 הוּא-בָא עַד-לְחֵי 6
- Qohelet 1:4 דּוֹר הֵלֵךְ וְדוֹר בָּא 7
- Psalms 118:24 זֶה-הַיּוֹם עָשָׂה יְהוָה 8
- 2 Kings 8:7 בָּא אִישׁ הָאֱלֹהִים 9
- Psalms 1:6 [צְדִיקִים] righteous ones כִּי-יִזְדַּע יְהוָה דְּרֹךְ צְדִיקִים 10
- Genesis 44:4 הֵם יֵצְאוּ אֶת-הָעִיר 11
- Genesis 4:17 \*12 וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ



Lesson 10

Genesis 27:18 וַיִּבֶן אֶל-אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲלֹנִי

10.1 וַיִּבֶן אֶל-אָבִיו

10.1a Verb Analysis וַיִּבֶן (1.3b, 1.3c, 6.1a)

Root	Stem	Form	Person/Gender/Number	Special Features

10.1b אֵל means \_\_\_\_\_. In אָבִי | אָב is a noun meaning *father*. The ׀ at the end of the word is a \_\_\_\_\_ meaning \_\_\_\_\_ (2.9b) What kind of suffix is this? \_\_\_\_\_ אָבִי means *his father*. Note the extra ׀ connecting the noun and suffix. אָב has some irregular forms, and is one of only two nouns which require this extra connecting link before a suffix.

Translate the whole first clause: \_\_\_\_\_

10.2 וַיֹּאמֶר אָבִי

10.2a Verb Analysis וַיֹּאמֶר (1.4)

Root	Stem	Form	Person/Gender/Number	Special Features

10.2b אָבִי You should recognize the same noun you had just above: \_\_\_\_\_

Again there is a suffix on the word. What are the components of the suffix? \_\_\_\_\_

Which person, gender, and number is it? \_\_\_\_\_ (8.3) Note that this time there is no connecting ׀ between the noun and the suffix.

אָבִי means \_\_\_\_\_

10.2c Biblical Hebrew does not use quotation marks (or any other familiar punctuation marks). Sometimes it is difficult to tell where a speech begins. In this case, אָבִי is what he said, not the noun subject of the verb. This is clear from the larger context of the story. This context is the only clue you will have in deciding the structure of similar verses (unless you later memorize the whole accentual system).

10.2d Notice the    under אֲבִי This mark, called **atnah**, indicates a break in the verse or sentence, equivalent to the break we mark with a period or semi-colon. It indicates that the next word begins a new phrase, and it is one of the few helps you will have in punctuating a Hebrew verse in the Bible.

10.3 וַיֹּאמֶר הֲנִי

10.3a The new phrase begins with a familiar verb. וַיֹּאמֶר means \_\_\_\_\_

10.3b הֲנִי

הֲנִי is a word that cannot be classed as either noun or verb. It is called a **predicator of existence**, emphasizing presence and immediacy; we have no comparable word function in English. *Here and now* are both acceptable translations for beginning students to use for this word, though you will need broader understanding of the syntactical usage of this word later. When suffixes are added to this word — which happens frequently — the final ה is lost. נִי\_\_\_\_\_ or נִי\_\_\_\_\_ is a first person singular suffix. So הֲנִי is made up of two components; it can be translated *here I am*.

Compare this word with אֲבִי which also has a first person singular suffix. Can you think of a reason why the suffixes are different? Nouns and most prepositions take '\_\_\_\_. Verbs, particles like הֲנִי and a few prepositions take נִי\_\_\_\_\_

10.4 Translation of verse: \_\_\_\_\_

10.5 Assignment:

A. Translate and note how the function of the word הֲנִי changes in the various verses.

1 הֲנִי בְנֵי-הַמֶּלֶךְ בָּאוּ 2 Samuel 13:35

2 הֲנִי-בָא Zechariah 2:14

3 וְעַתָּה הֲנִי הוֹלֵךְ לְעַמִּי [עַתָּה now] Numbers 24:14

4 הֲנִי נֹתֵן לוֹ אֶת-בְּרִיתִי [בְּרִית covenant] Numbers 25:12

5 וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִי Exodus 3:4

6 וַיָּבֹא יַעֲקֹב אֶל-יִצְחָק אָבִיו Genesis 35:27

7 וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא Numbers 25:6

### Review and Drill 3

I. Chart and translate the following verbs:

יָדַעַו	שָׁמַעַו	וָדַבְּרוּ
אָמַרוּ	וַהֲלִיכוּ	נָתַנוּ
וַיֵּדַעַע	בָּאוּ	יָדַעַע
שׁוֹמַעַע	אָמַר	הוֹלִיךְ
בָּא	נָחַן	וַיִּשְׁלַח

II. Translate:

- 1 Kings 18:39 יְהוָה הוּא הָאֱלֹהִים 1
- Exodus 19:3 \*2 וּמֹשֶׁה עָלָה אֶל-הָאֱלֹהִים וַיְקַרְא אֵלָיו יְהוָה מִן-הָהָר  
(For help with וּמֹשֶׁה see I.3a. הָרַר mountain)
- Numbers 13:2 אֶרֶץ כְּנָעַן אֲשֶׁר-אֲנִי נָחַן לְבְנֵי יִשְׂרָאֵל 3
- Exodus 4:14 \*4 וְגַם הִנֵּה-הוּא יֵצֵא 4
- Jeremiah 5:12 וַיֹּאמְרוּ לֹא-הוּא 5
- Exodus 6:27 הוּא מֹשֶׁה וְאַהֲרֹן 6
- Exodus 16:15 7 הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה [לֶחֶם] bread, food
- Psalms 24:1 8 לַיהוָה הָאֶרֶץ 8
- Genesis 39:6 9 הַלֶּחֶם אֲשֶׁר-הוּא אוֹכֵל 9
- Deuteronomy 24:15 \*10 וְאֵלָיו הוּא נִשְׂא אֶת-נַפְשׁוֹ 10
- 2 Samuel 17:10 11 כִּי-יָדַעַע כָּל-יִשְׂרָאֵל 11
- Genesis 13:15 12 כִּי אֶת-כָּל-הָאֶרֶץ אֲשֶׁר-אַתָּה רָאָה לְךָ אֶתְּנֶנָּה  
[לְךָ אֶתְּנֶנָּה] to you I will give (it)
- Genesis 21:22 \*13 אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר-אַתָּה עֹשֶׂה 13  
[עִמָּךְ ← עִם + 2 m. sg. object pronoun]

### **Review and Drill 3**

III. Translate from English to Hebrew:

I am going	they entered	and he knew
he is walking	and they will know	

1. And he said, "My father, here I am."
2. The LORD is God. (two ways of saying this)
3. The earth is mine.
4. Here was the man of God coming on his way.
5. For my name is in (over) all the earth.
6. And God gave a covenant to Israel.

Lesson 11

Genesis 12:5 וַיֵּצְאוּ לְלֶכֶת אֶרְצָה כְּנָעַן וַיָּבֹאוּ אֶרְצָה כְּנָעַן

11.1 Verb Analysis וַיֵּצְאוּ

Root	Stem	Form	Person/Gender/Number	Special Features

How do you determine the root? \_\_\_\_\_ (3.1) Where is the missing letter? \_\_\_\_\_ What will it be? \_\_\_\_\_ (3.1) What are the components of the PGN? \_\_\_\_\_

Translation: \_\_\_\_\_

11.2 לְלֶכֶת

11.2a You need to separate at least one letter from the word to find the root. But there are two possibilities. An initial ל can be a preposition meaning *to, for*, but ה\_\_\_\_\_ is frequently a special ending as well. In this case, both are present. Why can you eliminate ללך immediately as the root? (7.1a) Whenever לכ is left, the root is הלך

11.2b Verb Analysis לְלֶכֶת

Root	Stem	Form	Person/Gender/Number	Special Features

As in English, *to* before a verb form usually indicates the infinitive. ה\_\_\_\_\_ is a special infinitive ending for some verbs. As in English, Hebrew infinitives have no PGN. What is the stem? \_\_\_\_\_ In the Special Features column, put "preposition, ל" Are any letters left unaccounted for? \_\_\_\_\_

11.3 אֶרְצָה כְּנָעַן

אֶרֶץ means \_\_\_\_\_ כְּנָעַן means *Canaan*.

Notice the הַ on the end of אֶרֶץ

# וַיֵּצְאוּ לְלֶכֶת אֶרֶץ כְּנָעַן וַיָּבֹאוּ אֶרֶץ כְּנָעַן

An extra, unaccented final הַ on a noun can be added to denote motion toward a place, and is called a הַ-directive. It is usually translated *to* or *toward*.

What is the relationship of כְּנָעַן to אֶרֶץ \_\_\_\_\_ (5.1b)

Is כְּנָעַן definite? \_\_\_\_\_ (5.2a) Is the chain definite or indefinite? \_\_\_\_\_

Note that the הַ-directive can be placed on the construct noun just as any other preposition could be placed on the front of that noun.

Translate the phrase: \_\_\_\_\_

## 11.4 Verb Analysis וַיָּבֹאוּ

Root	Stem	Form	Person/Gender/Number	Special Features

11.5 Translation of the whole verse: \_\_\_\_\_

## 11.6 Assignments:

A. Analyze the following verbs:

וַיֵּלְכוּ

וַיֵּצְאוּ

וַיָּבֹאוּ

וַיָּבֹאוּ

B. Translate:

Joshua 2:22 [הַר mountain] וַיֵּלְכוּ וַיָּבֹאוּ הַהָרָה \*1

Judges 19:27 וַיֵּצְאוּ לְלֶכֶת לְדָרְכוֹ 2

Exodus 16:27 וַיָּבֹאוּ מִן-הַעֵם 3

2 Samuel 19:16 וַיָּבֹאוּ עַד-הַיַּרְדֵּן וַיְהוּדָה בָּא הַגִּלְגָּלָה 4

[וַיָּבֹאוּ וַיְהוּדָה as if it were written וַיְהוּדָה]

Joshua 22:9 וַיֵּלְכוּ בְּנֵי-רְאוּבֵן... לְלֶכֶת אֶל-אֶרֶץ הַגִּלְעָד 5

2 Samuel 18:4 וְכָל-הָעָם יָצְאוּ 6

Lesson 12

1 Kings 18:39 וַיִּרֶא כָּל-הָעָם וַיִּפְּלוּ עַל-פְּנֵיהֶם

12.1 Verb Analysis וַיִּרֶא

Root	Stem	Form	Person/Gender/Number	Special Features

Only the root is a problem. Under what letter do you look for the clue to the missing letter? \_\_\_\_\_

When any vowel other than    (tsere) or    (qamets) appears under the prefix pronoun, the missing letter is at the end of the root and is always וּ

12.2 כָּל-הָעָם

הָעָם means \_\_\_\_\_ (4.5b) The relationship of this phrase to the first verb is \_\_\_\_\_. Note that *people* as a collective noun regularly takes a singular verb in Hebrew, rather than a plural verb.

12.3 Verb Analysis וַיִּפְּלוּ

Root	Stem	Form	Person/Gender/Number	Special Features

What rule do you use to find the root? \_\_\_\_\_ (7.1a) You may be wondering why the "missing letter" rules weren't used here, why the root isn't פֿלֿהּ which is a rare, but perfectly good, Biblical Hebrew root. The missing letter rules come into play only when a letter is completely missing. Assimilated letters leave a "footprint" behind by means of the dagesh forte. Always check for such a "footprint dagesh" before trying the missing letter rules.<sup>1</sup>

נִפֿל means *fall*.

<sup>1</sup> The missing letter rules can be found in Lessons 3.1, 6.1a, and 12.1.

# וַיֵּרָא כָּל-הָעָם וַיִּפְּלוּ עַל-פְּנֵיהֶם

12.3a We said in 12.2 that **עַם** regularly takes a singular verb. It is also not unusual for it to take a plural verb. Such mixing of singular and plural within a verse is not at all uncommon in Biblical Hebrew.

## 12.4 פְּנֵיהֶם

**הֶם** \_\_\_\_\_ is the 3 m. pl. possessive or objective suffix.

Compare with the independent subject pronoun in 9.1. When you remove the suffix, you are left with **פְּנֵי**. Notice the similarity to **בְּנֵי** in 6.3c. The absolute form of **בְּנֵי** is \_\_\_\_\_ So the absolute form of **פְּנֵי** will have the ending \_\_\_\_\_

**פְּנֵים** means *face, faces*. Like **אֱלֹהִים** (2.4) almost without exception it is the plural of this noun which is used in Hebrew.

12.5 Translate the verse: \_\_\_\_\_  
\_\_\_\_\_

## 12.6 Extra Grammar

**פְּנֵים** is frequently used idiomatically. This word in its construct form **פְּנֵי** combines most frequently with the preposition **לְ** → **לְפְּנֵי**. Literally this combination means *to (the) faces of*. In its present compound form this word is equivalent to our preposition *before* or *in the presence of*.

Exodus 6:12 **וַיְדַבֵּר מֹשֶׁה לְפְּנֵי יְהוָה**

*And Moses spoke in the presence of the LORD.*

It is common in Hebrew to combine prepositions to create new prepositions. Thus the preposition **מִן** (3.4b) can be combined with **לְפְּנֵי** to form a new preposition meaning away from (*the presence of*):

Genesis 4:16 **וַיֵּצֵא קַיִן מִלְּפְּנֵי יְהוָה**

*And Cain went out from the presence of the LORD.*



## וַיֵּרָא כָּל-הָעָם וַיַּפְּלוּ עַל-פְּנֵיהֶם

### 12.7 Assignments:

#### A. Analyze these verbs:

וַיֵּצֵא      וַיְדַבְּרוּ      וַיִּבֵּא      רָאָה      וַיֵּרָאוּ

#### B. Translate:

- Judges 16:1 וַיֵּרָא-שָׁם אִשָּׁה 1  
Numbers 36:1 וַיְדַבְּרוּ לְפָנַי מֹשֶׁה 2  
Exodus 3:1 וַיִּבֵּא אֶל-הָרַק הַאֱלֹהִים חֲרָבָה 3  
1 Samuel 9:17 וַיִּשְׁמוּעַל רָאָה אֶת-שְׂאוֹל 4  
Exodus 24:10 וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל 5  
Judges 13:20 וַיַּפְּלוּ עַל-פְּנֵיהֶם אַרְצָה 6  
1 Samuel 18:16 כִּי-הוּא יוֹצֵא וּבָא לְפָנֵיהֶם \*7  
Genesis 41:46 וַיֵּצֵא יוֹסֵף מִלְּפָנַי פְּרַעָה 8  
Joshua 7:6 [אָרוֹן] *ark of the covenant* וַיַּפֵּל... לְפָנַי אָרוֹן יְהוָה 9  
Judges 1:24 [שָׁמַר] *keep watch* וַיֵּרְאוּ הַשְּׂמָרִים אִישׁ יוֹצֵא מִן-הָעִיר \*10

## Review and Drill 4

- I. Referring to the Lesson if necessary, write the Qal prefix with vav conversive, 3 m. sg. and 3 m. pl., for each of the following verbs.

אמר (1)	_ _ _ _	_ _ _ _	_ _ _ _
הלך (3)	_ וּ _ _	_ _ _ _	_ וּ _ _
שמע	_ וּ _ וּ _	_ _ _ _	_ וּ _ וּ _
בוא (6)	_ _ _ _	_ _ _ _	_ _ _ _
נהן (7)	_ _ _ _	_ _ _ _	_ וּ _ _
ידע (3)	_ וּ _ _	_ _ _ _	_ וּ _ _
ראה (12)	_ _ _ _	_ _ _ _	_ וּ _ וּ _
יצא (3)	_ וּ _ _	_ _ _ _	_ וּ _ _

These verb forms are at the top of the list in frequency, and are the key to analyzing most of the other regular and irregular prefix forms. Memorize them!

- II. Write the Qal affix 3 m. sg. and 3 c. pl. for the following verbs. If you need help, for 3 m. sg. see 4.2a; for 3 c. pl. see 8.1c. The Qal affix is much more regular than the prefix. All you need here are the two sample forms listed to obtain the vowel pattern.

אמר	_ _ _	_ _ _	_ וּ _ _
הלך	_ _ _	_ _ _	_ וּ _ _
שמע	_ _ _	_ _ _	_ וּ _ _
נהן	_ _ _	_ _ _	_ וּ _ _
ידע	_ _ _	_ _ _	_ וּ _ _
יצא	_ וּ _	_ _ _	_ וּ _ _

Note that **יצא** uses וּ under the second root letter rather than וּ in the 3 m. sg. This will be the case for every strong verb whose third root letter is either **נ** or **י**

- III. For **דבר** write the Pi'el prefix 3 m. sg. וּ ד ב ר וּ 3 m. pl. וּ ד ב ר וּ and the affix 3 m. sg. וּ ד ב ר 3 c. pl. וּ ד ב ר וּ This verb also is used over 1000 times in the Hebrew Bible, and these are its most frequent forms. Memorize them.

IV. Write the Qal m. sg. participle form (9.3a) for:

נחן אמר הלך (5.4) ידע שמע בוא (9.5a)

V. Make up 20 construct chains using the following information:

Construct forms:

שם אבי ארץ בן דבר עם מלך אלהי

Absolute forms:

ידד אב ישראל עם מלך יהוה אלהים

Identify each chain as definite or indefinite.

VI. Turn to your Hebrew Bible. Read Exodus 6:12-13 aloud. You will notice that some of the letters look slightly different in print from our script, and you will see many dots and lines in addition to the vowels. These are part of an elaborate accent system devised by the Masoretes. Many of these need not concern you at this stage. Each of these signs marks the syllable of the word which you must accent — as you read the verses aloud, check to see if you are accenting the proper syllable. Two marks are useful to learn at this stage:  $\bar{\text{—}}$  **atnah** occurs at the main pause in almost every verse in the Bible, roughly in the middle. You can think of it as equivalent to a period, semi-colon, or important comma. (10.2d) Locate the atnah in both verses here, and read them again with a pause at the atnah. The final accent in a verse, usually on the last word, is  $\text{—}$  called **silluq**, and is followed by  $\text{:—}$  **sof passuq**, marking the end of the verse.

verse 12: שִׁפְתֵי־ם

verse 13: מִצְרֵי־ם

Translate the verses. Vocabulary you need:

*saying* (made up of what two elements?)

לְאָמַר

*how?*

אֵיךְ

*to bring forth*

לְהוֹצִיא

*and he charged them*

וַיִּצְוֵם

*uncircumcised lips*

עַרְלֵי שִׁפְתֵי־ם

## The Verb

You have been learning various forms of the verb in these first 12 Lessons. You have learned how to abstract a root, how to conjugate various roots in specific PGNs by changing vowels, adding letters, and so forth. You have expanded the pattern you learned with **וַיֹּאמֶר** and **שָׁמַע** to other verbs, for example, so that at this point you should be able to parse almost any 3 m. sg. Qal prefix or affix verb in the language. But you may feel at sea when it comes to larger patterns of the verb; there are still stems, forms, and PGNs you have not studied. The following paragraphs will give you an overview of the verbal system to sustain you while allowing your grasp of the forms to grow more slowly.

**Roots:** All of the Semitic languages build on triconsonantal and biconsonantal roots. There is disagreement as to whether the two letter or the three letter root is more primary in the emergence of these languages. Though many common words have only two letters, and cannot be traced back to three letter roots, all verbal roots are considered to have three letters, and must be sought in the lexicon under the hypothetical triliteral root. The "missing letter" verbs represent three types of verbs where only two strong letters are present. In some instances there is a strong case for arguing their derivation from three letters; in other cases there is not.

Each of the "missing letter" classes has its own designation. Verbs with the pattern of **בִּוּא** are called **hollow** verbs, because of the disappearing middle letter. Another way to describe the verbs is to identify the place where the weak letter occurs by number, and then the weak letter: 1<sup>st</sup> ך means "a verb with ך in the first position." 3<sup>rd</sup> ך means "a verb with ך in the third position." An older system accomplishes the same thing by using a paradigm verb **פָּעַל** in its designations. Any verb can be described by using פ ע and ל as equivalent to 1, 2, 3.

3	2	1
ל	ע	פ
ב	ש	י

In **יִשַׁב** the י occurs in the פ position, ש in the ע position, and ב in the ל position. **יִשַׁב** falls into the class of י/פ (peh-yod) verbs. Other weak classes include ו/ע (ayin-vav) and ך/ל (lamed-heh). In this book the former system (1<sup>st</sup> ך etc.) is used; however many paradigm charts use the older system, and you should understand this terminology as well.

**Stems:** Also characteristic of Semitic languages is the modification of the root meaning of verbs by the addition of letters (more properly, morphemes) at the beginning or within the word. The modification patterns are similar within the Semitic language group, but Hebrew uses only four of the "families" of stems. These modifications are identified in two ways: descriptively and with an invented name. For example, the most basic stem, closest to the root itself, we can describe as having no augment, only a set of characteristic vowels in each

of its forms; or we can call it **Qal**, which is the name given this stem by classical grammarians of the Middle Ages. Qal is an appropriate name for this stem since it means "light," and was given to the pattern that had no additions. The other stem names were derived by these same grammarians by using the sound of the 3 m. sg. affix form of a sample verb in each family of modifications. Unfortunately the verb they chose for this honor was not a regular verb; it was **פָּעַל** and the **ע** cannot take a dagesh. This meant that, while the names bear a relation to regular verbs in some stems, the names for the family in which the middle root letter is doubled are of little aid to the student. However, the system took hold and is now part of the shorthand terminology needed in studying Hebrew. Here is how the system works:

Stem Name	Description	Meaning change	Regular verb example
<b>פָּעַל</b> Qal	simple stem	basic	<b>פָּקַד</b>
<b>פִּעַל</b> Pi'el	doubled middle root letter - in sample verb, doubling can't take place, so the vowel before <b>ע</b> is often lengthened	intensive, denominative, privative	<b>פִּקַּד</b>
<b>פֻּעַל</b> Pu'al	doubled middle root letter ⤵ under 1 <sup>st</sup> root letter	intensive passive	<b>פֻּקַּד</b>
<b>הִפְעִיל</b> Hif'il	ה added before root	causative	<b>הִפְקִיד</b>
<b>הִפְעִיל</b> Hof'al	ה + ⤵ or ⤵ following	passive causative	<b>הִפְקִיד</b>
<b>נִפְעַל</b> Nif'al	ן sound added before root	passive, reflexive occurs most for verbs used basically in Qal	<b>נִפְקַד</b>

Stems related to the Pi'el system

<b>הִתְפַּעֵל</b> Hitpa'el	prefixed ה + infixed ה and doubled middle root letter	reflexive, passive, iterative	<b>הִתְפַּקַּד</b>
<b>פִּלַּל</b> Pol'el (+Pol'al)	These are rather infrequent;		
<b>הִתְפַּלֵּל</b> Hitpol'el	occur with verbs having		
<b>פִּלְפַּל</b> Pilp'el	only two strong letters		

## The Verb

You have studied verbs only in the Qal and Pi'el systems so far, and will not be studying the Hif'il or Nif'al systematically for some time yet. However, you should memorize the material in this chart now, especially if you are studying Biblical passages while learning grammar. Although the various stems are usually identified with specific meaning changes from the Qal, some things must be remembered about the whole system:

1. Not every pattern is complete. Very few verbs in Biblical Hebrew occur in every stem.
2. Not every verb meaning seems to "fit" every stem in which it occurs. So, for example, although the Hif'il stem generally seems to yield a causative or transitive meaning, it does not always. And of course, the subtleties of meaning of the various stems may be lost in translation.

One further problem in terminology: the modification of the root system which is so marked a characteristic of Semitic languages is quite variously named. Besides "stems," this same phenomenon is sometimes termed theme, conjugation, or pattern.

**Forms:** To use the term "form" for this part of the verb classification scheme admittedly is not precise. The stem modifications just described could as easily be called forms as the patterns about to be described. Most often, however, "form" is used by grammarians in describing the various patterns which result when a verb is conjugated with a subject pronoun within a stem system. In Hebrew there are five of these forms:

### **affix   prefix   imperative   participle   infinitive**

Attention has so far been devoted primarily to the prefix and affix forms. Notice that we do not say that the prefix and affix are future or past tenses, but only that we translate them in certain situations as English future or past tenses. Hebrew (and other Semitic languages) in the classical period did not use a tense system; rather the prefix and affix represent aspects of action.

Prefix forms without vav conversive presented ongoing, incomplete action.

Prefix forms with vav conversive presented completed action, temporal sequence, or result.

Affix forms presented completed action or description of state or condition.

The practical differences between the Hebrew system and our own must be absorbed. The prefix and affix forms cover a wide range of tenses in English, not always neatly divided between the two forms in Hebrew:

**שמע**

can mean

*he heard*

*he has heard*

*he had heard*

completed actions

יִשְׁמַע	can mean	<i>he will hear</i> <i>he hears, he is hearing</i> <i>he will have heard</i> <i>he would hear (constantly)</i>	on-going actions
אָהַב	can mean	<i>he loved</i> <i>he had loved</i>  <i>he loves</i> <i>he would have loved</i>	completed action  describing a state of being

The **vav conversive** with the prefix form was originally a separate form of the verb, a preterite conveying completed action. Before the classical Biblical period, however, this form had fallen together with the prefix form, so that for regular verbs, the prefix form is the same with or without the vav conversive. Hollow verbs and 3<sup>rd</sup> ׀ verbs have differences between the prefix form alone and the prefix form with vav conversive attached. Students should bear in mind that this form, like the other prefix and affix forms, has a broad range of translational possibilities because of syntactic variations.

The **vav reversive** arose by analogy to the vav conversive forms, and does not represent an originally separate aspect. While any ׀ can be identified as a vav conversive, not every ׀ is a vav reversive. Remember that:

1. vav reversive occurs only with the affix.
2. vav reversive has no unique marker. ׀ with an affix form can also be "plain vav."

As is often the case, the context will give indications of which translation is to be preferred.

**The Verb**

Identify the stem (Qal, Pi'el, Nif'al, Hif'il, or Hitpa'el) of each verb below and the root:

Root	Stem	Verb	Root	Stem	Verb
		יָדְעוּ			נָאֲחִזּוּ
		הִתְבָּרְכוּ			יִחַלֵּק
		וַיֵּשֶׂא			שָׁלַח
		וַיֵּלֶד			שָׁבְרוּ
		נִשְׁמְרוּ			הִתְחַלְּפוּ
		שָׁמְרוּ			הִקְטִירוּ

Give a possible translation for each of the augmented forms:

בָּרַךְ <i>blees</i>	הִתְבָּרְכוּ	_____
	נִבְרַכְו	_____
שָׁבַר <i>break</i>	שָׁבַר	_____
קָטַר <i>burn</i>	הִקְטִירוּ	_____
שָׁפַךְ <i>pour out</i>	נִשְׁפָּךְ	_____
לָבַשׁ <i>dress</i>	הִלְבִּישׁ	_____
	נִלְבַּשׁ	_____
בּוֹא <i>come</i>	הִבִּיא	_____
בָּנָה <i>build</i>	נִבְנָה	_____
	הִתְבַּנָּה	_____
	בָּנָה	_____



## Lesson 13

1 Samuel 3:8 וַיֹּאמֶר הָנִנִּי כִּי קָרָאתָ לִּי

13.1 וַיֹּאמֶר means \_\_\_\_\_

13.2 הָנִנִּי means \_\_\_\_\_ (10.3b) הִנֵּי is a \_\_\_\_\_

meaning \_\_\_\_\_. What is the relationship between the first two words of this verse? \_\_\_\_\_ (10.2c) After וַיֹּאמֶר or וַיְדַבֵּר you must learn to watch for **direct speech**, as we have here. Where will the speech end? In Biblical stories the appearance of another third person verb, often with vav conversive, will signal the resumption of the narrative.

13.3 כִּי קָרָאתָ לִּי

כִּי means \_\_\_\_\_ קָרָאתָ is a verb. The stem and form are likely to be \_\_\_\_\_ because under the first root consonant there is a \_\_\_\_\_ (4.2a)

In all affix forms except 3 m. sg., a pronoun will be found \_\_\_\_\_

תְּ is the second masculine singular pronoun (2 m. sg.) in the affix form.

Root	Stem	Form	Person/Gender/Number	Special Features

קָרָאתָ means \_\_\_\_\_ לִּי means \_\_\_\_\_ (7.2c, 8.3)

13.4 Translation of the verse: \_\_\_\_\_  
\_\_\_\_\_

13.5 Extra Grammar

It is now time to learn how to conjugate a verb in the Qal affix in all persons, genders, and numbers. We are using פָּקַד as the paradigm verb because it is a **strong verb**. That means that all three of its root letters will always be present and each of them is able to receive a dagesh. We also chose it because it is one of the few verbs which is attested in Biblical Hebrew in all 7 stems.

Reminder:

The sign of the Qal affix is qamets  $\text{ֿ}$  under the first root letter.

**Qal Affix Strong Verb**

3 m. sg.	פָּקַד	3 c. pl.	פָּקְדוּ
3 f. sg.	פָּקְדָהּ		
2 m. sg.	פָּקְדֶךָ	2 m. pl.	פָּקְדֶם ←
2 f. sg.	פָּקְדֶיךָ	2 f. pl.	פָּקְדֶינָּ ←
1 c. sg.	פָּקְדֵתִי	1 c. pl.	פָּקְדֵנוּ

- 13.5a** We strongly suggest that you memorize the basic patterns as they are presented and then the variations on those patterns.
- 13.5b** Notice how regular the vowels under the root letters stay as the different pronouns are added. The arrows point to the places where a vowel change takes place in the stem pattern. In each case the pattern vowel has become a shewa. The change is due to the tendency of the vowels at the beginning of a word to shorten when these pronouns are added at the end.
- 13.5c** Each dagesh in this paradigm is a dagesh lene. (3.3) Look at the 3 f. sg. and 3 c. pl. forms. You might expect such a dagesh in the  $\text{ֿ}$  because it follows a shewa  $\text{ֿ}$ . But this is a vocal shewa due to the meteg (8.1e) preceding it, and therefore a dagesh lene is not required. Remember that dagesh lene affects only pronunciation and there are a number of factors which can influence its appearance, or nonappearance for that matter.
- 13.6** Variations on the strong verb pattern
- In the terminology of this book, a verb which shows all three root letters but which has different vowels from the strong (regular) verb pattern (13.5), is said to be a **variation** on the strong pattern. We are reserving the term **weak** for verbs which do not show all three root letters in each stem. Verbs which don't seem to follow a pattern, or which are sometimes one way and sometimes another, we will call **irregular**. The landmark signs (such as qamets  $\text{ֿ}$  under the first root letter for the Qal affix) will usually be seen in variations of the strong verb, and in weak and irregular verbs.

13.6a Variation: 3<sup>rd</sup> N

A verb like קָרָאתָ which ends in N is regular in the Qal affix except for three small changes:

1. dagesh lene cannot stand in the affixed pronouns. (3.3)
2. no shewa is written under the N
3. the second vowel in the stem pattern will be ָ rather than ֶ

strong	2 m. sg.	3 <sup>rd</sup> N
		↓ 2 <sup>nd</sup> vowel <u>ָ</u>
פָּקַדְתָּ		קָרָאתָ
		no dagesh ↑ ↑ no shewa

13.6b Variation: 1<sup>st</sup> Guttural

Verbs like אָמַר הִלַּךְ or עָבַד which begin with a guttural normally do not take simple shewa under the first root letter. A composite shewa ָ is therefore used in the 2 m. pl. and 2 f. pl. forms.

strong	2 m. pl.	1 <sup>st</sup> Guttural
פָּקַדְתֶּם		הִלַּכְתֶּם
		↑ composite shewa

13.6c Most verbs are regular in the Qal affix, following 13.5 or the pattern of קָרָאתָ or הִלַּךְ. Two types of verbs that are not regular are hollow verbs [like בִּוֵּא] and verbs ending in הָ. These will be discussed in detail later. Complete paradigms for each type of variation and weak verb are given in the back of the book.

13.7 Referring to the paradigm for the strong verb in 13.5 and the variations noted in 13.6a and b, fill in the chart for the following verbs:

Qal Affix 3<sup>rd</sup> N

3 m. sg.	נִשְׁמַע	3 c. pl.	נִשְׁמָע
3 f. sg.	נִשְׁמָעָה		
2 m. sg.	_____	2 m. pl.	_____ ←
2 f. sg.	_____	2 f. pl.	_____ ←
1 c. sg.	_____	1 c. pl.	_____

Qal Affix 1<sup>st</sup> Guttural

3 m. sg.	עָ בָ ד	3 c. pl.	_____ בָּ בָּ
3 f. sg.	_____ בָּ בָּ		
2 m. sg.	_____ בָּ בָּ	2 m. pl.	עָ בָ דָּ הֶם ←
2 f. sg.	_____ בָּ בָּ	2 f. pl.	_____ בָּ בָּ ←
1 c. sg.	_____ בָּ בָּ	1 c. pl.	_____ בָּ בָּ

13.8a Assignments:

- A. For Lessons 13-17 learn words 76-100 from the vocabulary list.
- B. Memorize the paradigm for the Qal affix of the strong verb, and the variations for 3<sup>rd</sup> N and 1<sup>st</sup> Guttural.
- C. Write out the Qal affix conjugation for:

הֵלֵךְ                      אָמַר                      יָדַע                      יָצָא                      קָרָא

- D. Read and translate Genesis 22:1-2

Each Lesson from now on will have a reading assignment with it. If you can read the assigned verses in your Hebrew Bible without further assistance, great. If you need help, annotations begin on p. 232

- E. Translate the following verses:

- Genesis 3:12 [עֵץ tree] נִחְנָה-לִי מִן-הָעֵץ 1
- Joshua 2:9 [לָכֶם to you m. pl.] יָדַעְתִּי כִּי-נִתַּן יְהוָה לָכֶם אֶת-הָאָרֶץ 2
- Deuteronomy 28:45 [שָׁמַע + בָּ listen to] כִּי-לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה 3
- 1 Kings 8:25 [לְפָנַי ← לְפָנַי + י] הִלַכְתָּ לְפָנַי 4
- Exodus 7:9 וַאֲמַרְתָּ אֶל-אַהֲרֹן 5
- 1 Samuel 8:3 [Read the last word as if it were] וְלֹא-הֵלְכוּ בְנֵיו בְּדַרְכּוֹ בְּדַרְכֵּיו 6
- Deuteronomy 9:23 וְלֹא שָׁמַעְתֶּם בְּקוֹלוֹ 7
- Joshua 1:17 שָׁמַעְנוּ אֶל-מֹשֶׁה 8
- 1 Samuel 3:5 וַיֹּאמֶר לֹא קִרְאתִי 9

1 Kings 18:24 [כֶּם — your m. pl.] וַקְּרַאתֶם בְּשֵׁם אֱלֹהֵיכֶם 10

Leviticus 17:12 [עַל־כֵּן therefore] עַל־כֵּן אָמַרְתִּי לְבְנֵי יִשְׂרָאֵל 11

A good Hebrew grammar for students beginning the study is still a desideratum. Our writers of Hebrew grammars have aimed to write for scholars rather than for students. They have been ambitious on most points to say all that could be said, without studying to say only that which is needful to be said.

“Hermeneutics and Homiletics”

*Methodist Quarterly*, 48 (1866), 372

Deuteronomy 19:9 **בִּי-תִשְׁמַר אֶת-כָּל-הַמִּצְוָה הַזֹּאת לְעִשְׂתָּהּ**

14

14.1 **בִּי-תִשְׁמַר**

For the first time you meet a prefix verb form without a vav conversive. Once you memorize all the prefix subject pronouns these will not be too difficult to recognize, even though you do not have the help of the vav.

**ת** is here the prefix pronoun for the second person masculine singular.

Root	Stem	Form	Person/Gender/Number	Special Features

Without the vav conversive, a prefix form is translated in a future or present tense, as the context suggests.

**שמר** means *keep, guard*. **כי** means \_\_\_\_\_

Translation of the first phrase: \_\_\_\_\_

14.2 **אֶת-כָּל-הַמִּצְוָה הַזֹּאת**

14.2a **את** is \_\_\_\_\_ (7.2) Which is the noun that is definite? \_\_\_\_\_

**כל** means \_\_\_\_\_ Note that this word functions here as a noun, as the first member of a construct chain. Why is it spelled here **כל** instead of **כול** (See 6.3b if you're not sure of the answer.)

14.2b **הַמִּצְוָה** begins with \_\_\_\_\_ (4.3) Thus the noun itself is **מִצְוָה**

This is a feminine noun, and its gender is signaled by the accented **הַ** ending.

**הַ** is the regular feminine singular absolute noun ending.

**מִצְוָה** means *commandment*.

14.2c **הַזֹּאת** This word also begins with \_\_\_\_\_ (4.3) When you remove this article, you are left with **זֹאת** which means *this*. **זֹאת** is the feminine singular demonstrative adjective; its masculine counterpart is **זֶה**. Demonstrative adjectives must agree with the noun they modify in gender and number. **זֹאת** must be used here rather than **זֶה** because **מִצְוָה** is feminine. In addition, when the adjective modifies a noun directly, it must follow the noun and agree with it in definiteness as well. We call this kind of adjective an **attributive adjective**.

An attributive adjective modifies a noun directly; it follows the noun and agrees with it in gender, number, and definiteness.

Here **מִצְוָה** is definite, so **זֹאת** must also be definite — both therefore have the definite article. We would translate **הַמִּצְוָה הַזֹּאת** *this commandment*.

In a construct chain the absolute noun may be modified by an attributive adjective, but construct nouns cannot be so modified.

14.3 **לַעֲשׂוֹתָהּ**

**ל** is a preposition here; it means \_\_\_\_\_. **הָ** at the end of a word is the third feminine singular suffix *her*. Note the dot in the **הָ**. This is not a dagesh, but a **mappiq** (which you may remember as the “feminine period”), and it marks this as a consonant rather than a vowel letter. Masoretic usage conventions are helpful here, because the mappiq is confined almost entirely to marking this pronoun — hence this pronoun cannot be confused with the feminine singular noun ending **הָ** (as in 14.2b) which never has a mappiq.

14.3a This leaves **עֲשׂה** (The dot for the **ש** is also functioning as the vowel holem.) You must locate the root. The **ע** and **ש** must be part of the root, but according to what you have learned so far, **ת**\_\_\_\_\_ could be either part of the root or an ending. (11.2a) In this case **ת**\_\_\_\_\_ is part of an ending: **ת**\_\_\_\_\_ or **ת**\_\_\_\_\_ is the regular Qal infinitive ending for verbs ending in **ת**. So the root is **עשה**. Fill in the chart.

Root	Stem	Form	Person/Gender/Number	Special Features
			See 11.2b	

Verbs whose root ends in ה regularly lose the ה and have ת or ה in the Qal infinitive construct.

This infinitive can be translated literally \_\_\_\_\_ The *her* refers back to what noun? \_\_\_\_\_ In English, nouns of this sort are considered neuter and thus you can use the pronoun *it* in your translation of this Hebrew word.

14.4 Verse translation: \_\_\_\_\_

14.5 Extra Grammar

Once again you are ready to conjugate a verb more fully, this time in the Qal prefix system. Unfortunately there are far fewer regular verbs in the prefix than in the affix. All of the "missing letter" verbs: 1<sup>st</sup> ו 3<sup>rd</sup> ה and hollow are weak, as are 1<sup>st</sup> ו verbs. However, the regular form is an important base from which to build, so you must memorize its pattern first:

**Qal Prefix Strong Verb**

3 m. sg.	יִפְקֹד		3 m. pl.	יִפְקְדוּ ←
3 f. sg.	תִּפְקֹד		3 f. pl.	תִּפְקְדְנָה
2 m. sg.	תִּפְקֹד		2 m. pl.	תִּפְקְדוּ ←
2 f. sg.	תִּפְקְדִי ←		2 f. pl.	תִּפְקְדְנָה
1 c. sg.	אֶפְקֹד ←		1 c. pl.	נִפְקְדוּ

First of all, circle the pronoun elements lightly. Be sure to circle the prefix pronoun at the beginning and the prefix complement at the end of the verb. (6.1) These pronoun elements (the consonants but not the vowels) remain the same in all prefix forms of the verb, regardless of stem, and recognizing them will help you to parse verbs even when you do not fully understand the vowel pattern of the verb.

Notice that the vowel pattern changes more in the Qal prefix than in the Qal affix. The arrows point to the forms that diverge from the common pattern. In addition, the third vowel in the pattern (here holem) changes depending on the type of verb used. To conjugate a verb correctly in the prefix, you must see one of its PGNs to ascertain this vowel.



**14.5a** For the strong verb the vav conversive form can be created simply by adding ׀ to the forms on the chart. And conversely, the simple prefix for such a verb can be derived by removing ׀ from a form. The one exception will be the first person singular. You cannot add ׀ to אֶפְקֹד because the א cannot take a dagesh. (3.3b) The vav conversive for this PGN will be וְאֶפְקֹד. As you can see, removing the ׀ leaves the proper prefix form. This is the only circumstance in which vav conversive is not pointed ׀

**14.6** Exercises:

A. In addition to the ending of 2 f. pl. and 3 f. pl. prefix form verbs, you have now seen a number of things represented by ׀־ 3 f. sg. affix, 3 m. sg. affix of 3<sup>rd</sup> ׀ verbs, f. sg. nouns, and ׀־ directive. The following words which end in ׀־ should be familiar to you from your vocabulary list and your reading in Genesis 22. Identify each ׀־

הַמְרִיָּה	וְהִתְאַמְרְנָה	אֲרָצָה
בָּנָה	הָיָה	שָׁמְרָה
אָתָּה	נָסָה	שָׁנָה
תִּלְבְּנָה	עָלָה	נִתְנָה
אִשָּׁה	עָלָה	הִלְבָּה

B. Conjugate שָׁלַח in the Qal prefix form. The pattern is begun for you:

**Qal Prefix שָׁלַח**

3 m. sg.	יִשְׁלַח	3 m. pl.	יִשְׁלַחוּ
3 f. sg.	_____	3 f. pl.	תִּשְׁלַחְנָה
2 m. sg.	_____	2 m. pl.	_____
2 f. sg.	_____	2 f. pl.	_____
1 c. sg.	_____ אֲ	1 c. pl.	_____

בִּי-תִשְׁמַר אֶת-כָּל-הַמְצִיחַ הַזֹּאת לְעִשְׂתָּהּ

Conjugate מלך in the Qal prefix form. The 3 m. sg. יִמְלֹךְ gives you the pattern to follow.

Qal Prefix מלך

3 m. sg.	יִמְלֹךְ	3 m. pl.	יִמְלֹכוּ
3 f. sg.	_____	3 f. pl.	תִּמְלֹכְנָה
2 m. sg.	_____	2 m. pl.	_____
2 f. sg.	_____	2 f. pl.	_____
1 c. sg.	_____	1 c. pl.	_____

14.6a Assignments:

- A. Memorize the paradigm for the Qal prefix of the strong verb 14.5
- B. Read and translate Genesis 22:3-5
- C. In the following verses, "missing letter" verbs will be found as well as a few regular prefix forms. The missing letter rules work with the simple prefix forms as well as with vav conversive forms. Translate the verses, then analyze each prefix form verb.

1 Samuel 28:12 ותֹאמֶר הָאִשָּׁה אֶל-שְׂאוּל 1

[The city name is regularly spelled without the 2<sup>nd</sup> י] ותָּבוֹא אֶל-יְרוּשָׁלַם 2  
Nehemiah 2:11

כִּי תָבֹאוּ אֶל-אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם [you m. pl.] 3  
Leviticus 14:34

Numbers 21:22 בְּדַרְדָּר הַמִּלְכָּךְ גִּלְדָּךְ 4

Exodus 7:17 בָּזֹאת תֵּדַע כִּי אֲנִי יְהוָה 5

Isaiah 55:11 [thus] כִּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי [my mouth] 6\*

Genesis 13:1 (12.1) וַיַּעַל אַבְרָם מִמִּצְרַיִם 7

Jeremiah 32:22 ותִּתֵּן לָהֶם אֶת-הָאָרֶץ הַזֹּאת 8\*

- 9 וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרַחֵל וּלְלֵאָה Genesis 31:4
- 10 וַהֲנִיָּה אֲשַׁלַּח אֶת-הַנְּעָר [youth נְעָר] 1 Samuel 20:21
- 11 לֹא-תֵרְאוּ פָנַי [my -] Genesis 43:3
- 12 בִּי-נִשְׁמַר לַעֲשׂוֹת אֶת-כָּל-הַמְצָוָה הַזֹּאת Deuteronomy 6:25
- \*13 וַאֲעֹבֵר אֶל-שַׁעַר הָעִיר [fountain gate שַׁעַר הָעִיָּן] Nehemiah 2:14
- 14 וַיֹּאמֶר לֹא תֵעָבֵר Numbers 20:20
- \*15 לֹא-תִדַּע לְשׁוֹנוֹ וְלֹא תִשְׁמַע מִהַיָּדְבָר [language לְשׁוֹן] Jeremiah 5:15

Isaiah 39:8 וַיֹּאמֶר חִזְקִיָּהוּ אֶל־יְשַׁעְיָהוּ טוֹב דְּבַר־יְהוָה אֲשֶׁר דִּבֶּרְתָּ

15.1 וַיֹּאמֶר חִזְקִיָּהוּ אֶל־יְשַׁעְיָהוּ

חִזְקִיָּהוּ is a proper name, functioning as the \_\_\_\_\_ of the sentence.

יְשַׁעְיָהוּ is another proper name.

Translation: \_\_\_\_\_

Note the similarity in the endings of these names. Many Hebrew names are compounds with God's name יהוה as יהוּ\_\_\_\_ or יה\_\_\_\_ as one element.

חִזְקִי means *be strong*; יְשַׁע means *rescue, save, deliver*. How might the two names be "translated:" \_\_\_\_\_

15.2 What do you expect to follow the first phrase? \_\_\_\_\_ (13.2)

טוֹב is an adjective meaning *good* and דְּבַר־ is a noun. But this time the adjective precedes the noun. You cannot translate *the good word* [of the LORD] because an attributive adjective must \_\_\_\_\_ the noun (14.2c)

This new type of adjective which precedes the noun we call the predicate adjective.

A **predicate adjective** usually precedes the noun. It must agree with its noun in gender and number but not necessarily in definiteness.

A phrase consisting of an adjective preceding a noun or construct phrase is treated like a noun sentence (2.10b): you need to insert a form of the verb *to be*.

Translate the phrase: \_\_\_\_\_

15.3 אֲשֶׁר דִּבֶּרְתָּ

אֲשֶׁר is the relative pronoun. (5.3a) The only new grammatical element in this sentence is the final verb: דִּבֶּרְתָּ

Root	Stem	Form	Person/Gender/Number	Special Features

You should have no trouble finding the root, form, and PGN for this verb. Refer to 13.5

if necessary. Is this stem Qal? What is the stem indicator for the Qal affix? \_\_\_\_\_

\_\_\_\_\_ This is the other stem you have seen in the Lessons.

What is its stem indicator? (2.3c) \_\_\_\_\_

Translation of the whole verse: \_\_\_\_\_

#### 15.4 Pi`el Affix

The major **stem** indicator of the Pi`el is the dagesh forte in the middle root letter:

כָּ כִּ כַּ

The major **form** indicator for the Pi`el affix is hireq ךּ under the first root letter:

כִּי כִּי כִּי

The subject pronoun endings you have learned for the Qal Affix are the same ones used in the Pi`el; these endings are used in the affix form of every stem. If you haven't memorized them yet, do so **now**.

#### Pi`el Affix Strong Verb

3 m. sg.	דִּבֵּר	3 c. pl.	דִּבְרוּ
3 f. sg.	דִּבְרָה		
2 m. sg.	דִּבַּרְתָּ	2 m. pl.	דִּבַּרְתֶּם
2 f. sg.	דִּבַּרְתְּ	2 f. pl.	דִּבַּרְתֶּן
1 c. sg.	דִּבַּרְתִּי	1 c. pl.	דִּבַּרְנוּ

What kind of dagesh is in the first root letter of our example? You can see that much of the rest of the pointing is regular throughout the paradigm. This will be the case for most Pi`el verbs.

#### 15.4a Pi`el Affix for middle כ ע ח ה נ

These letters cannot take a dagesh. The form (and stem) indicator for this group of verbs in the Pi`el affix is tsere ך under the first root letter כִּי כִּי כִּי. One way to remember this is to think of the dagesh forte as having gone from the middle root letter to join the expected hireq under the first root letter. There are many cases where a dagesh which cannot stand where it "should" will "move" to join the preceding vowel. We will call this the case of the **travelling dagesh**.

Complete the following paradigm using 15.4 as a guide.

15.

**Pi'el Affix for middle** א ה ח ע ר

3 m. sg.	יְרַחֵם	3 c. pl.	יְרַחֲמֻם
3 f. sg.	יְרַחֲמֵנִי		
2 m. sg.	יְרַחֲמֵךָ	2 m. pl.	יְרַחֲמֵכֶם
2 f. sg.	יְרַחֲמֵכִי	2 f. pl.	יְרַחֲמֵכֶנּוּ
1 c. sg.	יְרַחֲמֵנִי	1 c. pl.	יְרַחֲמֵנוּ

**15.5 Pi'el Prefix**

You construct the Pi'el prefix the same way as the Qal prefix. The prefix pronouns and prefix complements are the same for every stem of the verb.

The form indicator for the Pi'el prefix is shewa ְ under the prefix pronoun. אֲרַחֵם | ְ

Fill in the chart for the Pi'el prefix of דָּבַר Where something deviates from the regular pattern, it has been filled in for you.

**Pi'el Prefix Strong Verb**

15

3 m. sg.	יְדַבֵּר	3 m. pl.	יְדַבְּרוּ
3 f. sg.	יְדַבְּרֵנִי	3 f. pl.	יְדַבְּרֵנָה
2 m. sg.	יְדַבְּרֵךָ	2 m. pl.	יְדַבְּרֵכֶם
2 f. sg.	יְדַבְּרֵכִי	2 f. pl.	יְדַבְּרֵכֶנּוּ
1 c. sg.	יְדַבְּרֵנִי	1 c. pl.	יְדַבְּרֵנוּ

Can you explain the composite shewa under the prefix pronoun for the 1 c. sg.?  
(13.6b)

15.5a Pi`el Prefix for middle א ה ח ע ר

The stem indicator for the Pi`el prefix of this group of verbs is shewa ְ under the prefix pronoun (the same as for verbs with dagesh forte in the middle root letter). To compensate for the lack of doubling of the middle root letter, the vowel under the first root letter is lengthened, this time from pataḥ ַ to qamets ֶ

doubled middle root letter

↓  
יִפְקֹד  
pataḥ ↑ ↑ landmark shewa

middle root letter cannot double

↓  
יִבְרֹךְ  
qamets ↑ ↑ landmark shewa

Complete this paradigm using the 3 m. sg. as a model and refer to 15.5 if necessary.

Pi`el Prefix for middle א ה ח ע ר

3 m. sg.	יִבְרֹךְ	3 m. pl.	_____
3 f. sg.	_____	3 f. pl.	_____
2 m. sg.	_____	2 m. pl.	_____
2 f. sg.	_____	2 f. pl.	_____
1 c. sg.	_____	1 c. pl.	_____

15.6 Meanings of the Pi`el Stem

You have learned that the Qal Stem is the simple or basic meaning of the verb. (1.4a) The change from the Qal to the Pi`el varies from one verb to another but there are a few common relationships:

A. **Transitives:** Many verbs which are intransitive in the Qal have a transitive force in the Pi`el.

Qal		Pi`el	
אָבַד	<i>perish</i>	אִבַּד	<i>destroy</i>
לָמַד	<i>learn</i>	לִמַּד	<i>teach</i>

# וַיֹּאמֶר חִזְקִיָּהוּ אֶל־יְשַׁעְיָהוּ טוֹב דְּבַר־יְהוָה אֲשֶׁר דִּבֶּרְתָּ

A subcategory of these verbs is called **factitive**. An adjective complement is needed to complete the meaning of the verb.

Qal	Pi`el
צָדִק <i>be just, righteous</i>	צָדִק <i>declare just</i>

B. **Denominatives**: Some Pi`els seem to have been formed from nouns. You are already familiar with one of the most common of these: דִּבֶּר and its related noun דְּבַר

Noun	Pi`el
סֵפֶר <i>book, record</i>	סִפֵּר <i>recount, narrate</i>

A subgroup of these denominatives is called **privative**: the verb relates to taking away or injuring the noun, in either a literal or figurative sense.<sup>1</sup>

Noun	Pi`el
חַטָּא <i>sin</i>	חִטֵּא <i>free from sin</i>

C. **Strengthening, repetition, or intensification** of action ("pluralization") seems to be the pattern in other Pi`el verbs.

Qal	Pi`el
שָׁאַל <i>ask</i>	שִׁאַל <i>beg</i>
Genesis 23:4 וַאֲקַבְרָה מָתִי <i>that I may bury my dead</i> (1 person)	I Kings 11:15 לְקַבֵּר אֶת־הַחֲלָלִים <i>to bury the slain</i> (many people)

D. **Others**: There are some Pi`el verbs for which Biblical Hebrew has no Qal. In other cases, Qal and Pi`el forms are both extant, but we do not know how to express the intended difference, if any, between the two.

No Qal	Pi`el
בָּקַשׁ _____	בִּקֵּשׁ <i>seek</i>
הִלֵּל _____	הִלְלֵל <i>praise, commend</i>

Qal	unidentified nuances	Pi`el
Qohelet 2:8 בָּנִסְתִּי לִי גַם־בָּסֶף וְזָהָב <i>I also gathered for myself silver and gold</i>		Psalms 147:2 נִדְחֵי יִשְׂרָאֵל יִבְנֶס׃ <i>he gathers the outcasts of Israel</i>

<sup>1</sup> The grammar of English food preparation has several of these noun/verb pairs: *skin, bone, seed, peel*, and so forth.



15.7 Hebrew Names

It is often intriguing to delve into a name either to learn the Hebrew root, as in the names in our Lesson sentence, or to discover a cultural influence. The name of Sarah's maidservant **הַגֵּר** (Genesis 21) may be from an Arabic root *forsake, retire*. It could also be a play on the word **גֵּר** *stranger*.

Hebrew proper names, both of people and of places, are often compounds. Many town names include the word **בֵּית** as in **בֵּית אֵל** and **בֵּית לָחֶם**. How would you "translate" these? \_\_\_\_\_

In some cases particular names are given for theological purpose. Hosea is told to name two of his children **לֹא רַחֲמָה** (Hosea 1:6) and **לֹא עֲמִי** (Hosea 1:9). The first name is *Not Pitied*. What is the second? \_\_\_\_\_

Many times, especially on the occasion of naming or changing the name of an individual, a reason for the name is given. Look at the poignant lines in Ruth 1:20. The names bespeak the difficulties Naomi has suffered.

וַתֹּאמֶר אֶלֶיהֶן אֶל־תִּקְרָאנִי לִי נְעָמִי קְרָאנִי לִי מָרָא  
כִּי־חָמַר שְׂדֵי לִי מְאֹד:

"Then she said to them, 'Do not call me **נְעָמִי** [root: **נעם** *pleasant, delightful*], call me **מָרָא** [root: **מרר** *bitter*], because God has made much bitterness for me.'"

There are stories in which the names themselves set up our reactions to the characters. The story of David [root: **דוד** *beloved*] and Nabal [root: **נבל** *foolish*] (1 Samuel 25) is such an illustration. Look especially at 1 Samuel 25:25. Of course every name is not pregnant with overtones, but in many cases names add dimensions of meaning and enjoyment to our reading of the text.

15.8 Assignments:

- A. Memorize the Pi'el affix and prefix paradigms for the strong verb and verbs whose middle root letter is **ר ע ח ה א**
- B. Read and translate Genesis 22:6-8

וַיֹּאמֶר חֹזְקֵיהוּ אֶל־יִשְׁעֵיהוּ טוֹב דְּבַר־יְהוָה אֲשֶׁר דִּבְרָתָהּ

C. Translate the following verses:

Vocabulary to learn: **נָבִיא** prophet

**חֹזֵק** Qal: *be strong, hard* Pi'el: *strengthen, harden*

- 1 וַיִּשְׁמַע שְׂאוּל אֶת־כָּל־הָעָם 1 Samuel 23:8
- 2 אַחֲזֹק אֶת־לְבָבוֹ וְלֹא יִשְׁלַח אֶת־הָעָם [לְבָבוֹ → לֵב + ו] Exodus 4:21
- 3 וַיֹּאמֶר פָּרַעַה אֲנֹכִי אֲשַׁלַּח אֶתְכֶם וְאֶתְכֶם → [אֶת + 2 m. pl. object suffix] Exodus 8:24
- 4 וַיַּחֲזֹק יְהוָה אֶת־לֵב פָּרַעַה וְלֹא שִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרְצוֹ Exodus 11:10 (Find the travelling dagesh in this verse. It isn't in a Pi'el verb this time.)
- 5 וְלֹא שִׁלַּח אֶת־הָעָם Exodus 8:28
- 6 וַנִּשְׂאוּ אֶת־הָעָם וְאֶת־בֵּית־הָאֱלֹהִים Ezra 8:36
- 7 וּשְׁלַחְתֶּם אֹתוֹ וְהִקְלִדְתֶּם אֹתוֹ → [אתו] 1 Samuel 6:8 [DDO marker + 3 m. sg. obj. pronoun]
- \*8 כָּל־הַדְּבָרִים הָאֵלֶּה וְכָל־הַחֲזוֹן הַזֶּה בֵּן דְּבַר נָתַן אֶל־דָּוִד: 1 Chronicles 17:15 [חֲזוֹן] vision
- 9 וַיֹּאמֶר לָהֶם הִנֵּה בֶן־הַמֶּלֶךְ יִמְלֹךְ בְּאֶשֶׁר דִּבַּר יְהוָה 2 Chronicles 23:3 עַל־בְּנֵי דָוִד
- 10 זֶה הַדְּבַר אֲשֶׁר דִּבַּר יְהוָה אֶל־מֹאָב Isaiah 16:13 [predicate adjective]
- 11 כִּי יְהוָה דִּבַּר אֶת־הַדְּבַר הַזֶּה Isaiah 24:3 [attributive adjective]
- 12 וַיִּשְׁלַחוּ וַיִּקְרְאוּ־לוֹ וַיָּבֵא יַרְבְּעָם וְכָל־יִשְׂרָאֵל וַיְדַבְּרוּ אֶל־רַחֲבָעָם 2 Chronicles 10:3
- 13 וְלֹא אָדַבַּר עוֹד בְּשֵׁמוֹ Jeremiah 20:9
- 14 וְלֹא תִשְׁמַע מִהַיְדָבָר Jeremiah 5:15
- [Can the "tenses" be rendered in more than one way?]
- 15 וְאֶל־צִדְקִיָּה מֶלֶךְ־יְהוּדָה דִּבַּרְתִּי כָּל־הַדְּבָרִים הָאֵלֶּה Jeremiah 27:12

Genesis 50:1 וַיִּפֹּל יוֹסֵף עַל-פְּנֵי אָבִיו וַיִּבְכֶּה עָלָיו וַיִּשְׁק-לוֹ:

16.1 From now on, atnah אַ and sof passuq ׃ \_\_\_\_\_ (See Review and Drill 4, section VI.) will be inserted in full verses.

16.1a וַיִּפֹּל יוֹסֵף

Root	Stem	Form	Person/Gender/Number	Special Features

After accounting for the ׀ how many consonants are left for the root? \_\_\_\_\_

If you forget why the root can't be פפל review 7.1a.

If you forget why the root isn't פלד review 12.3.

The root is \_\_\_\_\_ What is the stem? \_\_\_\_\_ It cannot be Pi'el because you have already accounted for the dagesh forte in the פ It is the assimilated ׀ of the root. Remember: a dagesh forte cannot stand for two letters simultaneously. (7.1a)

Besides, if this were a Pi'el form, what vowel would you expect under the ׀ \_\_\_\_\_ (15.5) You should be able to fill in the rest of the chart.

נפל means *fall*. Translation of the phrase: \_\_\_\_\_

16.2 עַל-פְּנֵי אָבִיו

If you have trouble with this phrase, check the idioms in 12.6.

Translation: \_\_\_\_\_

16.3 וַיִּבְכֶּה עָלָיו

16.3a וַיִּבְכֶּה

Root	Stem	Form	Person/Gender/Number	Special Features

The PGN, stem, and form of this verb are straightforward; the trouble comes in determining the root. The ׀ you see cannot be part of the root because ׀ begins a

# ויפל יוסף על-פני אביו ויבך עליו וישק-לו:

vav conversive construction, and therefore the ו is a prefix pronoun.

No letter of an affix pronoun, prefix pronoun, or prefix complement will ever assimilate.

That means that a footprint dagesh as in ויפל or a missing letter as in ויבך will always be telling you something about a root letter in a verb form.

According to 12.3, this is a time when the missing letter rules can be used.

According to the appropriate rule, the root needs \_\_\_\_\_ in the \_\_\_\_\_ position. But this is one of the 5% or so of cases where the convention for identifying the missing letter simply doesn't work.<sup>1</sup>

The root here is בכה which means weep. Sometimes בכה will follow the missing letter rule [ויבכו] Gen. 33:4, sometimes it won't [ויתבך] Gen. 21:15.

There are a few other 3<sup>rd</sup> ה verbs which sometimes take the prefix pronoun vowel of a 1<sup>st</sup> ו. The non-conforming instances tend to be in the 2 m. sg., 3 m. sg., and 1 c. pl.

Verb	Expected Pointing	Ambiguous Pointing
שתה <i>drink</i>	וישתה 1 Kings 19:8	וישתה Genesis 9:21
נטה <i>stretch out, extend</i>	יטה Job 15:29	יט Genesis 12:8
רעה <i>pasture, tend</i>	ירעה Isaiah 30:23	ירע Job 20:26

16.3b עליו This is a preposition and object suffix you have seen before.

Translation of phrase: \_\_\_\_\_

16.4 וישק-לו

Root	Stem	Form	Person/Gender/Number	Special Features

<sup>1</sup> The vowels used reflect pronunciation, not a thoroughly consistent grammatical system. The "rules" of grammar we use are really observations which were made much later and from outside the language.

**16.4a** לֹי Without any context, this would be translated to *him* or *for him*. In this sentence, it would make awkward English to say *he kissed to/for him*. This is an idiomatic use of the preposition לֹ where we might expect אֶת. It shouldn't be given a strictly literal English translation.

Translation of the whole verse: \_\_\_\_\_

**16.5a** The Qal affix of a 1<sup>st</sup> ] verb is completely regular, exactly like the pattern you learned in 13.5. Conjugate the Qal affix of נפל

**Qal Affix נפל**

3 m. sg.      _ _ _	3 c. pl.      _ _ פְּ
3 f. sg.      _ _ פְּ	
2 m. sg.      _ _ _	2 m. pl.      _ _ _ ←
2 f. sg.      _ _ _	2 f. pl.      _ _ _ ←
1 c. sg.      _ _ _	1 c. pl.      _ _ _

**16.5b** Qal Prefix of 1<sup>st</sup> ]

Because the prefix pronoun causes the assimilation of the ] the Qal prefix does not follow exactly the pattern you learned in 14.5. However, the prefix pronouns and prefix complements themselves are the same.

**Qal Prefix נפל**

3 m. sg.      י פ ל	3 m. pl.      _ _ פְּ _
3 f. sg.      _ _ _	3 f. pl.      _ _ _
2 m. sg.      _ _ _	2 m. pl.      _ _ פְּ _
2 f. sg.      _ _ פְּ הַ	2 f. pl.      _ _ _
1 c. sg.      _ _ אֶ	1 c. pl.      _ _ _

# ויפל יוסף על-פני אביו ויבך עליו וישק-לו:

Just as is the case with strong verbs, the second vowel in the Qal prefix is not the same for every verb which is 1<sup>st</sup> נ. The other pattern, pataḥ \_ \_ under the second root letter, can be seen with נגש *draw near, approach*. Using the 3 m. sg. as a guide, finish this paradigm. Remember the dagesh forte.

## נגש Qal Prefix

3 m. sg.	נִגַּשׁ	3 m. pl.	_____
3 f. sg.	_____	3 f. pl.	_____
2 m. sg.	_____	2 m. pl.	_____
2 f. sg.	_____	2 f. pl.	_____
1 c. sg.	_____	1 c. pl.	_____

The 1 c. pl. needs careful consideration. The נ you see is the prefix pronoun. The footprint of the first root letter is found in the dagesh forte of the middle root letter.

16.5c Some common 1<sup>st</sup> נ verbs which appear in the Qal are:

נתן *give, permit*

נסע *set out, journey*

נשא *lift, carry*

נגש *draw near, approach*

נפל *fall*

נשק *kiss*

נגע *harm, reach, touch*

## 16.6 נתן

The most frequent of all the 1<sup>st</sup> נ verbs is נתן. It is "irregular," not simply "weak," because its third root letter is a ך which behaves as its first נ does. That is, this ך also assimilates when it is between two strong letters.<sup>2</sup> Therefore, the Qal affix forms will not look exactly like the paradigms in 16.5a in those PGNs in which the

<sup>2</sup> **Strong letter:** does not assimilate, does not elide, can take a dagesh:

ב ג ד ו ז ט י כ ל מ נ ס פ צ ק ש ש ח

**Rebellious letter:** appears but cannot take a dagesh, may cause changes in the vowels of neighboring letters:

א ה ח ע ר

**Weak letter:** a strong or rebellious letter is weak when, because of its position in a word, it assimilates, elides, or quiesces.

א ה ו י ל נ

# ויפל יוסף על-פני אביו ויבך עליו וישק-לו:

affix begins with a strong letter. In these cases the footprint dagesh in the first letter of the affix pronoun will alert you to the identity of the unseen root letter. This is the only root that ends in a nun ך which acts this way.

In the following paradigm, the arrow indicates those forms in which the third root letter has assimilated.

Pay special attention to the 3 c. pl. נִתְּנוּ and the 1 c. pl. נִתְּנִי. How can they be distinguished?

### Qal Affix נִתְּן

3 m. sg.	נִתְּן		נִתְּנוּ
3 f. sg.	נִתְּנָה		
2 m. sg.	נִתְּתָּ ←		נִתְּתֶם ←
2 f. sg.	נִתְּתִי ←		נִתְּתֶיךָ ←
1 c. sg.	נִתְּתִי ←		נִתְּתֶנִּי ←

The prefix forms are regular according to 1<sup>st</sup> ך patterns, showing the second and third root letters in every case. Thus the root can be identified after accounting for the dagesh forte which represents \_\_\_\_\_

Fill in the Qal Prefix paradigm yourself, or ask a friend to do it.

### Qal Prefix נִתְּן

3 m. sg.	נִתְּן		_____
3 f. sg.	_____		_____
2 m. sg.	_____		_____
2 f. sg.	_____		_____
1 c. sg.	_____		_____

The participle is regular: \_\_\_\_\_

# וַיִּפֹּל יוֹסֵף עַל-פְּנֵי אָבִיו וַיִּבְכֶּה עָלָיו וַיִּשְׁק-לוֹ:

## 16.7 Extra Grammar

Idiomatic usage of certain verbs with certain prepositions.

### 16.7a Preposition instead of את

There are times when what we would consider a DDO is preceded not by the DDO marker but by a preposition. One such case occurs in the Lesson sentence:

וַיִּשְׁק-לוֹ

Another verb which commonly takes a preposition, this time בְּ is בחר choose:

<sup>1</sup> Kings 8:16 לֹא-בַחַרְתִּי בְעִיר

*I did not choose a city*

16.7b Sometimes a preposition will change the meaning of the verb it accompanies from what the verb usually means without the preposition. At times different prepositions express different nuances; sometimes they seem to be interchangeable.

קרא *call, proclaim*

קרא לְ or בְּ קרא *call, give a name to, call unto, read*

Genesis 1:5 וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם

*and God called (named) the light Day*

Nehemiah 8:18 וַיִּקְרָא בְּסֵפֶר הַתּוֹרָה הָאֱלֹהִים

*and he read in the book of the Torah of God*

שמע *hear, listen*

שמע אֶל / לְ or בְּ שמע *listen to*

<sup>2</sup> Kings 18:12 וְלֹא-שָׁמְעוּ בְּקוֹל-יְהוָה... וְלֹא שָׁמְעוּ וְלֹא עָשׂוּ

*They did not listen to (obey) the voice of the Lord. . . and they did not hear (listen) and they did not do.*

Exodus 16:20 וְלֹא-שָׁמְעוּ אֶל-מֹשֶׁה

*and they did not listen to Moses*



# ויפל יוסף על-פני אביו ויבך עליו וישק-לו:

**r6.8** Assignments:

- A. Memorize the Qal affix and prefix conjugations of **נפל נגש נתן**
- B. Read and translate Genesis 22:9-11
- C. Translate:

Genesis 27:37 **וְאֶת-כָּל-אָחִיו נָתַתִּי לוֹ לְעֲבָדִים** 1  
 [אָחִיו → אָח + 3 m. sg. possessive suffix]

Genesis 44:14 **וַיָּבֹא יְהוּדָה וְאָחִיו בֵּיתָהּ יוֹסֵף... וַיִּפְּלוּ לְפָנָיו אֶרְצָה** 2

2 Kings 4:37 **וַתָּבֵא וַתַּפֵּל עַל-רַגְלָיו... וַתִּשָּׂא אֶת-בְּנֹתָהּ וַתַּצִּיא [foot רַגְלָה]** \*3

Isaiah 9:7 **דָּבַר שָׁלַח אֲדֹנָי בְּיַעֲקֹב וַיִּפֹּל בְּיִשְׂרָאֵל:** \*4  
 [בְּ can mean *against* here.]

Judges 16:30 **וַיִּפֹּל הַבַּיִת עַל-הַסְּרָנִים וְעַל-כָּל-הָעָם אֲשֶׁר-בּוֹ** \*5  
 [הַסְּרָנִים *the princes*]

Jeremiah 20:4 **וְאֶת-כָּל-יְהוּדָה אָתַן בְּיַד מֶלֶךְ-בָּבֶל** 6

1 Samuel 30:21 **וַיִּגַּשׁ דָּוִד אֶת-הָעָם** 7

1 Kings 3:6 **וַתִּתֵּן-לוֹ בֵּן** 8

Daniel 10:10 **וַהֲנִיחַ יָד נֹגְעָה בִּי [touch נֹגַע בְּ]** \*9

Judges 9:29 **וּמִי יִתֵּן אֶת-הָעָם הַזֶּה בְּיַדִּי [מי who]** 10

יהוה לי לא אִירָא מִהַיְעֲשֶׂה לִי אָדָם: Psalms 118:6

### 17.1 יהוה לי

The preposition ל was introduced in 7.2c where you learned that it often acts as a marker of the indirect object [לִּי to or for him] or as an indicator of the possessive [לִּי מֶלֶךְ he has a king]. In the phrase here, either use of ל would make sense.

Translation: \_\_\_\_\_

### 17.2 לא אִירָא

Root	Stem	Form	Person/Gender/Number	Special Features

אִירָא shows four consonants. When faced with too many consonants it is often helpful to begin by removing any vowel letters. That won't work here because:

אִרָא is not a root.

A prefix pronoun is never followed by a plene hireq.

Take off the prefix pronoun and you are left with אִרָא which are the three root letters of the verb *fear*.

Translation of phrase: \_\_\_\_\_

The 1<sup>st</sup> א verbs you have already studied in the Qal prefix (Lessons 3 and 11) are distinguished by the elision of the א of the root. The tsere ך under the prefix pronoun is the clue to the identity and location of the missing root letter.<sup>1</sup> You are familiar with forms such as יֵצֵא and יֵשֵׁב.

A second group of 1<sup>st</sup> א verbs is conjugated like אִירָא in the Qal prefix. In these, the א of the root quiesces (that is, it appears but it has no vowel of its own) and the vowel hireq ך is under the prefix pronoun.

<sup>1</sup> Remember דָּלֵךְ follows the pattern of these first א verbs.

17.3 מִהַיְעֲשֶׂה לִי אָדָם

17.3a יְעֲשֶׂה

Root	Stem	Form	Person/Gender/Number	Special Features

What letter is not part of the root? \_\_\_\_\_ The root is \_\_\_\_\_

There are two unusual things about יְעֲשֶׂה. First is the vowel under the prefix pronoun.

Roots that begin with the gutturals ע, ח or ה have the vowel pataḥ ַ under the prefix pronoun in the Qal prefix except for the first person singular whose prefix pronoun is also a guttural letter. In that case the vowel is usually segol ֶ

17.3b Second, did you notice the dagesh in the י. It is called a **euphonic dagesh**. What its original melodic function was, we do not know. It has no effect according to today's pronunciation conventions and has no apparent grammatical function. You will recognize one of these only by process of elimination; its most common occurrence is in the first consonant of a word following a final ו

The subject of this part of the verse is \_\_\_\_\_

17.3c לִי is the \_\_\_\_\_

17.3d אָדָם is most frequently used in the generic sense meaning *mankind, humanity* as opposed to אִישׁ *man* which has a feminine counterpart אִשָּׁה *woman*.

Although the Qal prefix form may be translated as a simple present or future, it needn't be restricted to one of those "tenses." Remember, the prefix connotes incomplete action rather than a strict time period. A few other acceptable possibilities for יְעֲשֶׂה are *can do, might do, or could do*.

17.3e Translation of phrase: \_\_\_\_\_

17.4 Translation of entire verse: \_\_\_\_\_

- 17.5 Following the pattern of אִירָא finish conjugating יִרָא in the Qal prefix.  
Remember to make the adjustments which a 3<sup>rd</sup> א requires. (13.6a)

Qal Prefix יִרָא

3 m. sg.	_  _  _  _	3 m. pl.	_  _  _  _
3 f. sg.	_  _  _  _	3 f. pl.	_  _  _  _
2 m. sg.	_  _  _  _	2 m. pl.	_  _  _  _
2 f. sg.	_  _  _  _	2 f. pl.	_  _  _  _
1 c. sg.	אִירָא	1 c. pl.	_  _  _  _

- Following the pattern of אִישַׁב finish conjugating יִשַׁב in the Qal prefix.

Qal Prefix יִשַׁב

3 m. sg.	_  _  _	3 m. pl.	_  _  _  _
3 f. sg.	_  _  _	3 f. pl.	_  _  _  _
2 m. sg.	_  _  _	2 m. pl.	_  _  _  _
2 f. sg.	_  _  _  _	2 f. pl.	_  _  _  _
1 c. sg.	אִישַׁב	1 c. pl.	_  _  _  _

17.6 Extra Grammar

- 17.6a Roots containing weak letters have several unusual characteristics, many of which are demonstrated in the Qal. Much of the grammar presented so far has dealt with recognizing the Qal affix and prefix forms of these verbs. But aside from their deviating from the pattern of the strong verb, they have some other features worth noting.

17.6b A weak root may have more than one pattern for a particular form of a verb:  
שִׁים and שָׂם are both 3 m. sg. Qal affix forms of the hollow root שִׁים

17.6c A verb with a weak letter may mimic a verb with a different weak letter.  
יָבִיִךְ (16.3a) is an example of a 3<sup>rd</sup> יִ verb which looks like some 1<sup>st</sup> יִ verbs.  
There are some 1<sup>st</sup> יִ verbs which act like 1<sup>st</sup> יִ verbs in the Qal prefix: the יִ  
assimilates into the second root letter: יָהַצַק and she poured from the root יִצַק  
(giving yet a third pattern for 1<sup>st</sup> יִ verbs).

These observations do not mean to imply that you should abandon the identification landmarks. Only if a form does not yield to analysis on the basis of the general “rules” you have learned should you consider these secondary possibilities to help find the root.

If you look over your vocabulary list you will see that many of the most common verbs contain weak letters and many are “doubly weak,” containing two weak letters. A significant number are “weak and rebellious” like יָרָא the verb for this Lesson. It is vital to watch for changes from the pattern of the strong verb that might be due to these types of consonants.

#### 17.7 Qal Affix Vowel Patterns

יָרָא differs from verbs you have seen so far not only in the Qal prefix but also in the Qal affix. Most of the verbs you have seen have either אָ or אַ as their second vowel in the 3 m. sg. Qal affix: אָמַר and קָרָא They are called “A” class verbs because the sound of the second vowel approximates the sound of an English “a” as in father. (A better reason is that אָ and אַ are known as the “A” vowels.)

Two other patterns exist. “I” class verbs have tsere אִ<sup>2</sup> as their second vowel, and “U” class verbs have holem אֹ in the second vowel position. These patterns correspond to the three classes of vowels as listed in the section Vowel Points (p. 2). Except for hollow verbs, the Qal affix will always have its landmark אָ under the first root letter, regardless of the second vowel.

Many of these “I” and “U” class verbs are intransitive and describe a state of being rather than an action. For example, יָרָא means *be in awe, fear*, and קָטַן means *be small*. Some textbooks refer to them as “statives.” But some “I” or “U” class verbs are transitive or otherwise do not seem to fit a stative definition, and many “A” class verbs are intransitive. Therefore, we do not use that terminology here.

<sup>2</sup> That אִ sounds more like an English “a” than either אָ or אַ is true, but it is an “I” vowel nonetheless.

**Qal Affix vowel patterns**

"A" class		"I" class	"U" class
יָצָא	שָׁמַע	יָרָא	גָּדַל
2 <sup>nd</sup> vowel <u>   </u>	2 <sup>nd</sup> vowel <u>   </u>	2 <sup>nd</sup> vowel <u>   </u>	2 <sup>nd</sup> vowel וְ

Below are Qal affix conjugations of verbs representative of these two other patterns.

**Qal Affix "I" class קָבַד<sup>3</sup>**

3 m. sg.	קָבַד	3 c. pl.	קָבְדוּ
3 f. sg.	קָבְדָה		
2 m. sg.	קָבַדְתָּ	2 m. pl.	קָבַדְתֶּם
2 f. sg.	קָבַדְתְּ	2 f. pl.	קָבַדְתֶּן
1 c. sg.	קָבַדְתִּי	1 c. pl.	קָבַדְנוּ

**Qal Affix "U" class גָּדַל<sup>4</sup>**

3 m. sg.	גָּדַל	3 c. pl.	גָּדְלוּ
3 f. sg.	גָּדְלָה		
2 m. sg.	גָּדַלְתָּ	2 m. pl.	גָּדַלְתֶּם ←
2 f. sg.	גָּדַלְתְּ	2 f. pl.	גָּדַלְתֶּן ←
1 c. sg.	גָּדַלְתִּי	1 c. pl.	גָּדַלְנוּ

<sup>3</sup> In the Qal affix only the 3 m. sg. demonstrates the "I" class vowel.

<sup>4</sup> Notice that in גָּדַל the holem וְ (written defectiva in our example) becomes a qamets ḥatuf in a closed unaccented syllable. (6.3b)

17.7a Assignments:

- A. Learn the Qal affix paradigms of the "T" and "U" class verbs.
- B. Read and translate Genesis 22:12-14
- C. Read Genesis 21:1-7 and find the following:

- V:1 A verb in the Pi'el \_\_\_\_\_  
 A DDO \_\_\_\_\_  
 A Qal 3 m. sg. affix form \_\_\_\_\_  
 A verb whose third root letter is ך \_\_\_\_\_  
 A dagesh lene \_\_\_\_\_  
 A proper noun \_\_\_\_\_  
 A preposition \_\_\_\_\_  
 A prefix pronoun \_\_\_\_\_

- V:2 A noun in the absolute \_\_\_\_\_  
 A noun with a possessive suffix \_\_\_\_\_  
 A vav conversive \_\_\_\_\_  
 A 1<sup>st</sup> verb \_\_\_\_\_

- V:3 A 3 f. sg. affix form \_\_\_\_\_  
 A construct chain \_\_\_\_\_  
 A 3 m. sg. Qal prefix form \_\_\_\_\_  
 The relative pronoun \_\_\_\_\_

- V:4 A noun which is present twice \_\_\_\_\_  
 A verb that looks like a hollow verb \_\_\_\_\_  
 A m. pl. noun in the absolute \_\_\_\_\_  
 A Pi'el affix form \_\_\_\_\_

יְהוּה לִי לֹא אֵינָא מִה־יַעֲשֶׂה לִי אָדָם:

---

V:5 A conjunction \_\_\_\_\_

V:6 A 3 m. sg. Qal prefix form \_\_\_\_\_

A 3 m. sg. affix form \_\_\_\_\_

A 3 f. sg. prefix form \_\_\_\_\_

A m. sg. Qal participle \_\_\_\_\_

A 1 c. sg. pronominal suffix \_\_\_\_\_

V:7 A 1 c. sg. affix form \_\_\_\_\_

A dagesh forte \_\_\_\_\_



Deuteronomy 6:4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

18.1 Verb Analysis שְׁמַע

Root	Stem	Form	Person/Gender/Number	Special Features

- 18.1a Is the form prefix? \_\_\_\_\_ Is it affix? \_\_\_\_\_ What is the sign of the Qal affix? \_\_\_\_\_ (4.2a) Is the form participle? \_\_\_\_\_ What is the sign of the Qal participle? \_\_\_\_\_ (9.3a) Is the form infinitive? \_\_\_\_\_ What letter might you expect to see in front of the root if it were an infinitive? \_\_\_\_\_ (11.2a) There is one other form: the **imperative** (command), which we have here. Its indicators in the Qal are less distinctive than those marking other forms.

Often the masculine singular Qal imperative can be recognized by the shewa under the first root letter **בְּ**.

- 18.1b If the first root letter is a guttural, you can expect a composite shewa: **אֲמַר**
- 18.1c Imperatives are always in the second person. When no other indication is attached to the end of the imperative, the gender is masculine and the number is singular. Write 2 m. sg. in the PGN column.
- 18.2 **יִשְׂרָאֵל** means \_\_\_\_\_ Here it is the one addressed by the command: (You) hear, O Israel! This is called a **vocative**. Note that no special endings are used for the vocative. You can recognize its use only by the context.

18.3 **יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד**

18.3a **יְהוָה** means \_\_\_\_\_

18.3b **אֱלֹהֵינוּ**

**נוּ** \_\_\_\_\_ at the end of a word (noun or preposition) is the first person plural suffix (*us, our*).

# שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

אֱלֹהֵי is the form אֱלֹהִים takes when a suffix is attached. Note that the form that takes the suffix pronoun is like the construct form. (6.5a) אֱלֹהֵינוּ means

יְהוָה אֱלֹהֵינוּ can be translated as a phrase: \_\_\_\_\_ (2.10b)

18.3c יְהוָה אֶחָד | אֶחָד means *one* [feminine form: אַחַת]. Numbers can be nouns or adjectives in Hebrew. This phrase can be translated *one LORD* with *one* as an adjective. What kind of adjective? \_\_\_\_\_ (14.2c) Or it can be translated as a noun sentence: *the LORD is one*. Our entire phrase then has at least two possible translations. *the LORD is our God, one LORD* or *the LORD is our God, the LORD is one*. Actually there are some other possibilities here, and you should notice at this point that we cannot always be sure there is a single "correct" translation.

18.4 Verse translation: \_\_\_\_\_  
 \_\_\_\_\_ (This is the most important verse in the Hebrew Bible.)

## 18.5 Extra Grammar

You have now seen both attributive (14.2c) and predicate (15.2) adjectives. Descriptive adjectives (*good, bad, old, tall* etc.), demonstratives (*this, that, these, those*), and numbers can act as either attributive or predicate adjectives. The following chart should help you to sort out these distinctions.

	Attributive	Predicate
Descriptive (definite)	הָאָרֶץ הַטּוֹבָה	טוֹבָה הָאָרֶץ
Descriptive (indefinite)	אָרֶץ טוֹבָה	וְהַמָּלֶךְ... זָקֵן <sup>1</sup>
Demonstrative	הָאָרֶץ הַזֹּאת	זֹאת הָאָרֶץ אֱלֹה אֱלֹהֵיךָ
Numbers <sup>2</sup>	יְהוָה אֶחָד	יְהוָה אֶחָד

<sup>1</sup> One could argue that זָקֵן is either the m. sg. Qal affix of an "I" class verb (17.7) or a m. sg. adjective. They look the same.

<sup>2</sup> Numbers, in Hebrew, can function in a few ways. This example demonstrates only their attributive and predicate possibilities.

## שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

In addition to translating the following verses, identify the relationship of each occurrence of אָרֶץ with its modifiers.

- Exodus 3:8 מִן־הָאָרֶץ הָיָא אֶל־אָרֶץ שׁוּבָה 1
- Deuteronomy 11:17 מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם 2  
[מֵעַל from off לָכֶם ← + 2 m. pl. object suffix ל]
- Deuteronomy 1:25 וַיֹּאמְרוּ שׁוּבָה הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ 3
- Genesis 48:4 וַנִּתְּתִי אֶת־הָאָרֶץ הַזֹּאת לְזִרְעֶךָ [זֶרַע seed, descendants] 4
- Genesis 12:7 וַיֹּאמֶר לְזִרְעֶךָ אֶתֶּן אֶת־הָאָרֶץ הַזֹּאת 5

### 18.6 Assignments:

- A. Review vocabulary words 1-100 and add words 101-150 for Lessons 18-22
- B. Read and translate Genesis 28:10-12
- C. Translate:

- Genesis 10:25 שֵׁם הָאֶחָד פֶּלֶג 1
- 1 Samuel 8:7 שָׁמַע בְּקוֹל הָעָם לְכָל אֲשֶׁר־יֹאמְרוּ אֵלַיךְ 2
- 1 Samuel 15:1 שָׁמַע לְקוֹל דְּבָרֵי יְהוָה 3
- 2 Chronicles 2:6 שָׁלַח־לִי אִישׁ־חָכָם [חָכָם wise] 4
- Exodus 33:5 אָמַר אֶל־בְּנֵי־יִשְׂרָאֵל [אָמַר 18.1b] 5
- 1 Samuel 1:2 שֵׁם אַחַת חַנָּה 6
- Deuteronomy 5:24 (27) וּשְׁמַע אֵת כָּל־אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ 7
- Hosea 1:4 קְרָא שְׁמוֹ יִזְרְעָאֵל 8
- Isaiah 40:6 קוֹל אֹמֵר קְרָא 9
- 1 Kings 20:39 שָׁמַר אֶת־הָאִישׁ הַזֶּה 10
- Zechariah 7:5 אָמַר אֶל־כָּל־עַם הָאָרֶץ וְאֵל הַכְּהֹנִים 11

Review: shewa  $\underset{\cdot}{\text{ֶ}}$  can be an identifier of a Pi'el form. Which form? What is its position?

1 Samuel 3:9 **וַאֲמַרְתָּ דְבַר יְהוָה כִּי שָׁמַע עֲבֹדְךָ**

19.1 Verb Analysis **וַאֲמַרְתָּ**

What kind of dagesh is in the ה \_\_\_\_\_

Root	Stem	Form	Person/Gender/Number	Special Features

Don't forget to note the type of vav in the Special Features column. (8.1d)

Translation: \_\_\_\_\_

19.2 **דְבַר יְהוָה**

19.2a Verb Analysis **דְבַר**

Root	Stem	Form	Person/Gender/Number	Special Features

What kind of dagesh is in the ב \_\_\_\_\_ The dagesh forte in the middle root letter indicates \_\_\_\_\_ (2.3c) Is the form affix? \_\_\_\_\_ (4.2a)

What vowel would be under the first root letter if this were an affix? \_\_\_\_\_

In the Pi'el, pataḥ under the first root letter **בַּ** indicates the imperative form.

What will be the PGN? \_\_\_\_\_ (18.1c)

19.2b **יְהוָה** means \_\_\_\_\_ How is it related to the imperative just preceding it? \_\_\_\_\_ (18.2)

Translate the entire phrase: \_\_\_\_\_

19.3 כִּי שָׁמַעַ עֲבָדָי

19.3a Verb Analysis שָׁמַעַ

Root	Stem	Form	Person/Gender/Number	Special Features

Review 9.3a if you need help.

19.3b עֲבָדָי

יְ\_\_\_\_\_ is the second person masculine singular possessive suffix for nouns and prepositions.

עֲבָד means \_\_\_\_\_

Translation of phrase: \_\_\_\_\_

19.4 Sentence translation: \_\_\_\_\_

19.5 Extra Grammar

The word עֲבָדָי in the Lesson sentence usually reads עֲבָדַי but here it is **in pause**. That means the word falls at a major disjunctive accent which may cause a change in pointing and stress. You can see that with עֲבָדַי the second shewa ְ has become a segol ֶ and the stress has moved from the last syllable to the second to last.

noun                                      noun with suffix                                      noun with suffix (in pause)

עֲבָד                                      עֲבָדַי                                      עֲבָדָי

דְּבַר                                      דְּבָרַי                                      דְּבָרָי

כְּסָף                                      כְּסָפַי                                      כְּסָפָי:

preposition                                      preposition with suffix                                      preposition with suffix (in pause)

לְ                                      לָי                                      לָּי

מִן                                      מִנִּי                                      מִנֵּי

# וְאָמַרְתָּ דְבַר יְהוָה כִּי שִׁמְעַ עֲבָדֶיךָ

## 19.6 Exercise:

Often it's the little words that will trip you up. Be sure you're confident of these, which may either look or sound similar.

	שָׁם	שָׁם
	לֹא	לוֹ
אֶל	עַל	אֶל
עִם	אִם	עִם
	בֵּית	בֵּית
	דְּבַר	דְּבַר
	הוּא	הִיא
	יָזַם	יָם
	מִי	מָה
	אֵין	עֵין
	עָתָה	אָתָּה
	עָבָד	עָוָה
יָרָא	רָאָה	רָעָה
	עָשָׂה	נָשָׂא

### Assignments:

A. Read and translate Genesis 28:13-15

B. Translate:

- 1      *Isaiah 44:1*    שָׁמַע יַעֲקֹב עֲבָדַי
- 2      *Exodus 10:29*    וַיֹּאמֶר מֹשֶׁה בֵּן דְּבָרְתָּ
- 3      *Jeremiah 38:25*    מָה דְּבָרְתָּ אֶל-הַמֶּלֶךְ
- 4      *Leviticus 1:2*    דְּבַר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
- 5      *Deuteronomy 28:45*    כִּי-לֹא שִׁמְעֶתָ בְּקוֹל יְהוָה אֱלֹהֶיךָ
- 6      *Exodus 4:23*    שְׁלַח אֶת-בְּנֵי

- 7 דְבַר אֶל-פָּרַעַה מֶלֶךְ מִצְרַיִם Exodus 6:29
- \*8 שִׁלַּח לַחֲמֹךְ עַל-פְּנֵי הַמַּיִם [bread לֶחֶם] Qohelet 11:1
- 9 עָמַד בְּשַׁעַר בַּיִת יְהוָה וְקָרְאתָ שֵׁם אֶת-הַדְּבָר הַזֶּה Jeremiah 7:2
- 10 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עֲבֹר לִפְנֵי הָעָם Exodus 17:5
- 11 שָׁמַר וְשָׁמַעְתָּ אֶת כָּל-הַדְּבָרִים הָאֵלֶּה Deuteronomy 12:28
- \*12 וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שָׁמַר לְעַבְדְּךָ דָּוִד אָבִי אֵת אֲשֶׁר  
דְּבַרְתָּ לוֹ 1 Kings 8:25

Exodus 10:24 וַיִּקְרָא פַרְעֹה אֶל-מֹשֶׁה וַיֹּאמֶר לָכֵן עֲבֹדוּ אֶת-יְהוָה

20.

20.1 וַיִּקְרָא פַרְעֹה אֶל-מֹשֶׁה

Verb analysis וַיִּקְרָא

Root	Stem	Form	Person/Gender/Number	Special Features

קרא means \_\_\_\_\_

Translation of phrase: \_\_\_\_\_

20

20.2 וַיֹּאמֶר means \_\_\_\_\_

20.3 לָכֵן

This word begins the quotation — what Pharaoh said to Moses. Direct address of one person to another frequently means that imperatives will be used. Such is the case here. לָכֵן is a plural imperative.

20

20

\_\_\_\_\_ is the second person masculine plural imperative ending.

This leaves only two letters for the root, and here there is no prefix with its vowel to help in determining the root. This situation will occur in the imperative with all types of roots in which the first letter is lost or assimilated in the prefix form. It can also occur with hollow verbs, and in feminine and plural forms of 3<sup>rd</sup> ה verbs. You must guess the root, but the possibilities will be significantly reduced by your knowledge of the missing letter rules. That is, you are familiar with which letters can be missing from which positions. You know that אַלְךָ בַלְךָ גַלְךָ and so forth are not serious contenders. Here the possibilities would be יַלְךָ הַלְךָ יִלְךָ לַכָּה לִיךָ לֹוךְ Which root is familiar? In this case, you may also remember from 11.2a that whenever the remaining two root letters are לַכָּ the root is הַלְךָ Fill in the chart:

Root	Stem	Form	Person/Gender/Number	Special Features



20.4 Analyze עֲבֹדוּ

Is this an affix form? \_\_\_\_\_ Which form is it? (on the basis of elimination and context) \_\_\_\_\_

Root	Stem	Form	Person/Gender/Number	Special Features

This is the regular vowel pattern for the Qal plural imperative for verbs having three more or less strong root letters. Translate: \_\_\_\_\_

20.5 Translate the verse: \_\_\_\_\_  
\_\_\_\_\_

20.6 Extra Grammar

20.6a The imperative is a derivative of the prefix form. This may not be apparent in all four imperatives of every verb, but it is useful to note this feature as an aid in recognition and memorization.

**Qal Imperatives**

	<b>Strong</b>	<b>3<sup>rd</sup> א</b>	<b>1<sup>st</sup> Guttural</b>
m. sg.	שָׁמַע	קִרְא	עֲבַד
f. sg.	שָׁמְעִי	קִרְאִי	עֲבֹדִי
m. pl.	שָׁמְעוּ	קִרְאוּ	עֲבֹדוּ
f. pl.	שָׁמְעֶנָּה	קִרְאֶנָּה	עֲבֹדֶנָּה
	<b>1<sup>st</sup> י שִׁב</b>	<b>1<sup>st</sup> י יִרְא</b>	<b>3<sup>rd</sup> ה</b>
m. sg.	יִשֵּׁב	יִרְא	יִרְאֵה
f. sg.	יִשְׁבִּי	יִרְאִי	יִרְאִי
m. pl.	יִשְׁבוּ	יִרְאוּ	יִרְאוּ
f. pl.	יִשְׁבְּנָה	יִרְאֶנָּה	יִרְאֶנָּה

**Qal Imperatives (continued)**

21

		Hollow <sup>1</sup>		
m. sg.	קוּם	בּוֹא	שִׁים	
f. sg.	קוּמִי	בּוֹאִי	שִׁימִי	
m. pl.	קוּמוּ	בּוֹאוּ	שִׁימוּ	
f. pl.	קִמְנָה ←	בִּאְנָה ←	שִׁמְנָה ←	
		1 <sup>st</sup> נ <sup>2</sup>		
m. sg.	גִּשׁ	נִפֹּל	נָתַן	
f. sg.	גִּשִׁי	נִפְּלִי	נָתַנִּי	
m. pl.	גִּשׁוּ	נִפְּלוּ	נָתְנוּ	
f. pl.	גִּשְׁנָה	נִפְּלְנָה	נָתַנָּה	

20.6b

**Pi'el Imperatives**

21

		Strong	3 <sup>rd</sup> Guttural	Mid Guttural/ך
m. sg.	דַּבֵּר	שַׁלַּח	בִּרְךָ	
f. sg.	דַּבְּרִי	שַׁלְּחִי	בִּרְכִי	
m. pl.	דַּבְּרוּ	שַׁלְּחוּ	בִּרְכוּ	
f. pl.	דַּבְּרְנָה	שַׁלְּחְנָה	בִּרְכְּנָה	

<sup>1</sup> The imperatives of hollow verbs whose middle letter is ו or י can be written plene or defectiva. Watch for spellings such as בּוֹא and קוּם. Note the deviation from the pattern of the f. pl.

<sup>2</sup> Some 1<sup>st</sup> נ verbs lose the נ of the root in the imperative form and some act like strong verbs with all root letters present.

20.7 Exercises:

A. Write the four Qal imperatives for the verbs listed below:

שָׁמַר

עָמַד

הִלָּךְ

m. sg.

f. sg.

m. pl.

f. pl.

B. Write the root for each of the following Qal imperative forms:

עֲשֵׂה

עֲנֵי

דַּעֵי

בְּנֵה

מִצֵּא

עָלוּ

קַח

שִׂאוּ

קִרְא

רִד

שִׁמְעֵנָה

צֵאוּ

20.8 Assignments:

A. Learn the imperatives presented in 20.6a and 20.6b

B. Read and translate Genesis 28:16-18

C. Translate:

Genesis 31:13 קוּם צֵא מִן-הָאָרֶץ 1

1 Kings 1:13 לְכֵי וּבֹאִי אֶל-הַמֶּלֶךְ דָּוִד 2

2 Samuel 7:5 לֵךְ וְאָמַרְתְּ אֶל-עֲבָדַי 3

Exodus 17:2 תָּנוּ-לָנוּ מַיִם 4

Jeremiah 31:34 דַּעוּ אֶת-יְהוָה 5

בֹּא דַבֵּר אֶל-פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּשְׁלַח אֶת-בְּנֵי-יִשְׂרָאֵל 6

Exodus 6:11 [Read וַיִּשְׁלַח as if it were written וַיִּשְׁלַח + ו] מֵאֶרְצוֹ: 7

Leviticus 11:2 דַּבְּרוּ אֶל-בְּנֵי יִשְׂרָאֵל 7

Psalms 100:3 דַּעוּ כִּי-יְהוָה הוּא אֱלֹהִים 8

וַיִּקַּח יִשְׂרָאֵל אֶת כָּל-הָעָרִים הָאֵלֶּה וַיָּשֶׁב יִשְׂרָאֵל בְּכָל-עָרֵי הָאֲמָרִי

Numbers 21:25

21.1 וַיִּקַּח יִשְׂרָאֵל

Verb analysis וַיִּקַּח

Root	Stem	Form	Person/Gender/Number	Special Features

You should be able to fill in all but the root column. What kind of dagesh is in the ק \_\_\_\_\_ For root letters then, we have קקח ←→ קח You would expect the root to be נקח but this is the one instance where a footprint dagesh of an assimilated first root letter represents not a נ but a ל So the root is \_\_\_\_\_

21.2 אֶת is the sign of \_\_\_\_\_ (7.2a) Where is the direct object? \_\_\_\_\_

21.3 כָּל-הָעָרִים הָאֵלֶּה

21.3a כָּל means \_\_\_\_\_ Look at the next word, הָעָרִים What kind of endiNG does it have? \_\_\_\_\_ (6.5a) If you take off the noun endiNG, you still do not have the root, however. The הָ at the beginning is the definite article. Usually before a guttural it is pointed הָ (4.5b) but הֶ or sometimes even הֵ is a possibility. Now you have עָר left — this is a form of the noun עִיר one of a small group of irregular nouns. עָרִים is the plural form. This is all the more unusual because עִיר is a feminine noun (even though it lacks the feminine endiNG in the singular), and it takes the masculine plural noun endings. הָעָרִים will mean \_\_\_\_\_

21.3b הָאֵלֶּה | הָ means \_\_\_\_\_ The dagesh associated with the definite article is lost because \_\_\_\_\_ (4.5b) אֵלֶּה is a demonstrative adjective meaning *these*. While you must choose the correct form, זֶה or זֵאת in the singular, אֵלֶּה is used for the plural with both masculine and feminine nouns. What do you call the type of adjectival construction in this phrase? \_\_\_\_\_ (14.2c)

Translation of the whole phrase: \_\_\_\_\_

# וַיִּקַּח יִשְׂרָאֵל אֶת כָּל-הָעָרִים הָאֵלֶּה וַיָּשֶׁב יִשְׂרָאֵל בְּכָל-עָרֵי הָאֱמֹרִי

## 21.4 וַיָּשֶׁב יִשְׂרָאֵל

Verb analysis **וַיָּשֶׁב**

Root	Stem	Form	Person/Gender/Number	Special Features

Left with only **שב** for the root, how do you determine the missing letter?

\_\_\_\_\_ (3.1)

Phrase translation: \_\_\_\_\_

## 21.5 בְּכָל-עָרֵי הָאֱמֹרִי

21.5a **בְּכָל** means \_\_\_\_\_

21.5b **עָרֵי** | **י** at the end of a word indicates \_\_\_\_\_ (6.3c)

The plural absolute form of this word is \_\_\_\_\_ and means \_\_\_\_\_

**הָאֱמֹרִי** means *the Amorite* (to be construed in a collective sense).

What do you call the two word phrase? \_\_\_\_\_

Is it definite or indefinite? \_\_\_\_\_

21.6 Sentence translation: \_\_\_\_\_

## 21.7 Extra Grammar

21.7a **לקח** is a common irregular verb. But in the Qal affix it follows the pattern of the strong verb. You should be able to fill in the chart below:

### Qal Affix **לקח**

3 m. sg. <b>לָקַח</b>	3 c. pl.      _____
3 f. sg.      _____	
2 m. sg.      _____	2 m. pl.      _____
2 f. sg.      _____	2 f. pl.      _____
1 c. sg.      _____	1 c. pl.      _____

21.7b The Qal prefix of לקח follows the pattern of נגש (16.5b) Complete the chart:

Qal Prefix לקח

3 m. sg.	יִקַּח	3 m. pl.	_____
3 f. sg.	_____	3 f. pl.	_____
2 m. sg.	_____	2 m. pl.	_____
2 f. sg.	_____	2 f. pl.	_____
1 c. sg.	אֶקַּח	1 c. pl.	_____

21.7c The Qal imperatives of לקח also follow the pattern of נגש Complete the chart:

Qal Imperative לקח

m. sg.	קַח	m. pl.	_____
f. sg.	_____	f. pl.	_____

21.7d The m. sg. Qal participle of לקח is לֹקֵחַ The \_\_\_\_\_ is a furtive pataḥ. (5.4)

21.8 Assignments:

A. Memorize the paradigms for the Qal of לקח

B. Read and translate Genesis 28:19-22

C. Translate:

1 Samuel 11:7 וַיֵּצְאוּ כָּאִישׁ אֶחָד 1

1 Samuel 12:4 [מֵאוֹמָהּ] מֵאוֹמָהּ אִישׁ מִיַּד-אִישׁ מֵאוֹמָהּ 2

Jeremiah 2:6 וְלֹא-יֹשֵׁב אָדָם שָׁם 3

1 Samuel 15:5 וַיָּבֵא שָׁאוּל עַד-עִיר עִמְלֵק 4

Genesis 24:62 וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנָּגֶב 5

Genesis 45:10 וַיִּשְׁבֶּה בְּאֶרֶץ-גֹּשֶׁן 6

# וַיִּקַּח יִשְׂרָאֵל אֶת כָּל-הָעָרִים הָאֵלֶּה וַיָּשֶׁב יִשְׂרָאֵל בְּכָל-עָרֵי הָאָמָרִי

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Judges 9:43	וַיֵּרָא וַהֲנִיחָה הָעָם יָצָא מִן-הָעִיר	7
2 Samuel 11:1	וַדָּוִד יוֹשֵׁב בִּירוּשָׁלַם	8
Leviticus 8:2	קַח אֶת-אֶהָרָן וְאֶת-בְּנָיו	9
Judges 21:23	וַיִּבְנוּ אֶת-הָעָרִים וַיָּשֻׁבוּ בָהֶם	10
Psalms 102:17 [note absence of אֶת]	כִּי-בָנָה יְהוָה צִיּוֹן	11
2 Kings 25:24	שָׁבוּ בָאָרֶץ וְעָבְדוּ אֶת-מֶלֶךְ בָּבֶל	12

Can't walk? Take לקח

לֹא־תִקַּח אִשָּׁה לְבָנִי מִבָּנוֹת הַכְּנֻעִי אֲשֶׁר אֲנֹכִי יוֹשֵׁב בְּאֶרֶצוֹ

Genesis 24:37

22.1 Verb לֹא־תִקַּח

Root	Stem	Form	Person/Gender/Number	Special Features

You should be able to analyze this verb. (21.7b) The tense of the verb translation will be \_\_\_\_\_ (14.1) Translate the verb phrase: \_\_\_\_\_

22.2 אִשָּׁה means \_\_\_\_\_ Relationship of noun to verb phrase: \_\_\_\_\_

22.3 לְבָנִי There are three parts to this word; can you break it down? ל means \_\_\_\_\_ בֵּן means \_\_\_\_\_ י means \_\_\_\_\_ (8.3) Notice the vowel changes in the noun when it is combined in such a phrase. Translate the word: \_\_\_\_\_

22.4 מִבָּנוֹת | מָ means \_\_\_\_\_ (3.4b) בָּנוֹת means *daughters*. Minus the ending וֹת \_\_\_\_\_ is the familiar root בָּן The feminine singular of בָּנוֹת is בַּת an irregular noun.

וֹת \_\_\_\_\_ is the feminine plural noun ending , for both the construct and absolute plural.

22.4a We can now make a chart for feminine nouns as we did for masculine nouns in 6.5a. נַחֲלָה means *property, inheritance*.

	Absolute	Construct
Singular	נַחֲלָה	נַחֲלָה
Plural	נַחֲלוֹת	נַחֲלוֹת

In the singular absolute הָ or הַ is a common ending for feminine nouns.

In the singular construct these nouns will all end in הַ



לֹא־תִקַּח אִשָּׁה לְבְנֵי מְבֹנֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יֹשֵׁב בְּאֶרֶץ־

Fill in the appropriate endings (consonants and vowels) in the chart below.

מַלְכָּה means queen.

	Absolute	Construct
Singular	___ מֶלֶךְ	___ מֶלֶךְ
Plural	___ מְלָכִים	___ מְלָכִים

22.5 הַכְּנַעֲנִי

כֵּן in front of a word means \_\_\_\_\_. הַכְּנַעֲנִי is related to a place name you have already seen. The ending is equivalent to *-ite* in English. הַכְּנַעֲנִי means *the Canaanite*.

How are מְבֹנֹת and הַכְּנַעֲנִי related? \_\_\_\_\_ (5.1b)

Translation: \_\_\_\_\_

22.6 אֲשֶׁר אָנֹכִי יֹשֵׁב

אֲשֶׁר means \_\_\_\_\_ (5.3a) אָנֹכִי ←→ אָנִי which means \_\_\_\_\_

Verb analysis יֹשֵׁב

Root	Stem	Form	Person/Gender/Number	Special Features

Translation of phrase: \_\_\_\_\_

22.7 בְּאֶרֶץ־

Again there are three parts to this word. בְּ means \_\_\_\_\_ אֶרֶץ means \_\_\_\_\_

אֶרֶץ ←→ אֶרֶץ as a suffix pronoun. Translation: \_\_\_\_\_

22.8 Sentence translation: \_\_\_\_\_

22.8a Notice the way this subordinate אֲשֶׁר clause is constructed. It is a clause which further describes the Canaanite. In the clause in Hebrew a pronoun is used which repeats this antecedent noun:

הַכְּנֻעִי אֲשֶׁר אָנֹכִי יֹשֵׁב בְּאֶרֶצוֹ

*the Canaanite, which I am dwelling in his land*

This is a very common syntactical construction in Hebrew. In good English you may combine the אֲשֶׁר... and say:

*the Canaanite in whose land I am dwelling*

## 22.9 Extra Grammar

You know from 5.3a that the relative particle אֲשֶׁר never changes. That is, its form will always be the same, regardless of what it modifies. It can fill any one of several functions, and can be translated in many different ways, depending on its particular use in each instance. You have seen several of these uses in the readings from Genesis 22 and 28. In addition to what we usually think of as "relative" functions, אֲשֶׁר can be the subject of a verb, the object of a verb – with or without אֵת – or it can be the object of a preposition.

A. אֲשֶׁר as the subject of a verb:

Genesis 38:10 וַיֵּרַע בְּעֵינֵי יְהוָה אֲשֶׁר עָשָׂה

*and it was evil in the eyes of the LORD — what he had done*

*and what he had done was evil in the eyes of the LORD<sup>1</sup>*

B. אֲשֶׁר as the direct object of a verb:

1. Definite direct object with אֵת

Genesis 28:15 עָשִׂיתִי אֵת אֲשֶׁר־דִּבַּרְתִּי לְךָ

*I have done (that about) which I had spoken to you*

2. Direct object without אֵת

Genesis 22:2 אֲשֶׁר־אָהַבְתָּ

*whom you love*

<sup>1</sup> Often the English will have different word order from the Hebrew, though the translation itself is straightforward. Here we are giving a literal translation followed by a more idiomatic rendering.

# לֹא־תִקַּח אִשָּׁה לְבְנֵי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנֹכִי יֹשֵׁב בְּאֶרֶצוֹ

## C. אֲשֶׁר as the object of a preposition:

### 1. With a resumptive object suffix:

Genesis 28:13 הָאָרֶץ אֲשֶׁר אַתָּה שׂוֹכֵב עָלֶיהָ  
*the land which-you-are-dwelling-on-it*  
*the land upon which you are dwelling*

### 2. Without a resumptive suffix:

Genesis 28:20 בְּדַרְךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ  
*in this way which I am walking*

## D. אֲשֶׁר expressing a relative relationship:

m. sg. antecedent

Genesis 29:9 הַצֹּאֵן אֲשֶׁר לְאָבִיהָ  
*the flock which was her father's*

f. sg.

Genesis 28:18 וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר שָׁם  
*and he took the stone which was there*

m. pl.

Genesis 20:9 מַעֲשִׂים אֲשֶׁר לֹא־יַעֲשׂוּ  
*things which should not have been done*

f. pl.

Deuteronomy 4:2 אֶת־מִצְוֹת... אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם  
*the commandments ...which I am commanding you*

## 22.10 Assignments:

A. Read and translate Genesis 29:1-3

B. Translate:

Genesis 39:17 [כָּפַר ← כָּ + הַ] וַתְּדַבֵּר אֵלָיו כַּדְּבָרִים הָאֵלֶּה 1

Exodus 9:29 תִּדַע כִּי לַיהוָה הָאָרֶץ 2

Genesis 24:7 וּלְקַחְתָּ אִשָּׁה לְבְנֵי מִשְׁם 3

Isaiah 55:5 [הֵן ← הִנֵּה] הֵן גּוֹי לֹא־תִדַע תִּקְרָא [הֵן ← הִנֵּה] 4

Deuteronomy 17:14 כִּי־תִבְּאֵ אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ 5

Genesis 6:4 יִבְּאוּ בְנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם 6

7 וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ... אֶל־הָאָרֶץ

אֲשֶׁר אֲרָאֶךָ [I will show you] אֶרְאֶךָ] Genesis 12:1

\*8 וַיֹּאמֶר דָּוִד אֶל־הָאֱלֹהִים חֲטָאתִי מְאֹד אֲשֶׁר עָשִׂיתִי

אֶת־הַדָּבָר הַזֶּה [sin חַטָּא exceedingly מְאֹד] I Chronicles 21:8

9 יִצְחָק אֲשֶׁר תֵּלַד לְךָ שְׂרָה

10 וַיִּקְרְאוּ אֶל־לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ הָאֲנָשִׁים אֲשֶׁר־בָּאוּ אֵלֶיךָ

Genesis 19:5 [אֵיךְ where? אִישׁ plural of אֲנָשִׁים]

\*11 אֵל כָּל־הַמְּקוֹם אֲשֶׁר נִבְּוֵא שָׁמָּה אֶמְרִי־לִי אָחִי הוּא

12 וַיִּקַּם מֶלֶךְ־חֲדָשׁ עַל־מִצְרַיִם אֲשֶׁר לֹא־יָדַע אֶת־יֹסֵף:

[new חֲדָשׁ]

\*13 וַאֲמַר אֲלֵכֶם בְּאַתֶּם עַד־הַר הָאֶמְרִי אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:

Deuteronomy 1:20

14 וְלוֹ־אֶתֵּן אֶת־הָאָרֶץ אֲשֶׁר דָּרַךְ־בָּהּ וּלְבְנֵי

Deuteronomy 1:36

[דָּרַךְ verb related to דָּרַךְ]

15 בִּי עַמּוּד יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלַד

Joshua 1:9

אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם וַיְרַשְׁתֶּם אֹתָהּ וַיִּשְׁבְּתֶם־בָּהּ

Deuteronomy 11:31

23.1 אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם

23.1a There is only one new element here: the suffix on the noun אֱלֹהֵי and on the preposition ל

כֶּם is the second person masculine plural suffix for nouns, prepositions, and verbs.

What form of the noun is אֱלֹהֵי \_\_\_\_\_

Suffixes are usually attached to the \_\_\_\_\_ form of a noun.

23.1b You should be able to analyze נָתַן

Root	Stem	Form	Person/Gender/Number	Special Features

Participles take on "tense" from the context in which they occur. Here the sense may be present: *is giving*, or of imminent future: *is about to give*.

23.1c Translation: \_\_\_\_\_

23.2 וַיְרַשְׁתֶּם אֹתָהּ וַיִּשְׁבְּתֶם־בָּהּ

23.2a וַיִּשְׁבְּתֶם is the sign of which PGN and which form? \_\_\_\_\_ should yield a familiar root. What is it? \_\_\_\_\_ Is there any augment to the root to suggest a stem other than Qal? \_\_\_\_\_ So you would expect the first root letter to be pointed with a \_\_\_\_\_ (13.5) But וַיִּ (here for a vav reversion) makes a difficult vowel combination at the beginning of a word and so וַיִּ becomes the diphthong וַיִּ

When the conjunction וַיִּ is followed by a letter other than ו that is pointed with a shewa, the conjunction becomes וַיִּ e.g. וַיִּעֲלֶיךָ means *inherit*.

אֶתְהָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם וַיִּרְשְׁתֶּם אֹתָהּ וַיִּשְׁבְּתֶם־בָּהּ

**23.2b** אֹתָהּ is an interesting construction. It consists of אָת the sign of the DDO combined with a pronoun, here אִי \_\_\_\_\_. When the DDO sign combines with pronouns, the segol ם usually becomes a holem ׁ or ׀.

1 c. sg.	אֲתִי	1 c. pl.	אֲתָנוּ
2 m. sg.	אֲתֶךָ	2 m. pl.	אֲתֶכֶם ←
2 f. sg.	אֲתֶיךָ	2 f. pl.	אֲתֶכֶן ←
3 m. sg.	אֹתוֹ	3 m. pl.	אֹתָם
3 f. sg.	אֹתָהּ	3 f. pl.	אֹתָהֶן ←

Such a combination is the form a pronoun takes if it stands as a direct object of the verb.

In our phrase, what is the antecedent for the pronoun אִי \_\_\_\_\_

**23.2c** There is a circumstance in which the mappiq may be missing from the feminine singular suffix. If the final ה is already consonantal because it has its own vowel, then a mappiq is not needed to give it that force.

Numbers 30:8 וַקְּמוּ נְדָרֶיהָ וְאַסְרָהּ אֲשֶׁר־אַסְרָהּ עַל־נַפְשָׁהּ יִקְמוּ  
                   mappiq ׀      f. sg. affix ׀      no mappiq ׀      ׀ no mappiq

*and her vows will stand and her bonds which she bound on her life will stand*

**23.2d** Translate the phrase: \_\_\_\_\_

**23.3** Translate the verse: \_\_\_\_\_

**23.4** Assignments:

- A. For Lessons 23-27 learn vocabulary words 151-200
- B. Memorize the chart of DDO marker plus pronominal suffixes in 23.2b
- C. Read and translate Genesis 29:4-7
- D. No sentences. Night off. וְהָיְתָה אֵף שִׁמְחָה (Deuteronomy 16:15b)

Lesson 24

1 Kings 3:17 אָנִי וְהָאִשָּׁה הָזֹאת יֹשֶׁבֶת בְּבַיִת אֶחָד

24.1 אָנִי וְהָאִשָּׁה הָזֹאת

Translate the first three words of this sentence: \_\_\_\_\_

24.2 יֹשֶׁבֶת

Root	Stem	Form	Person/Gender/Number	Special Features

This word contains a root you have seen a number of times: \_\_\_\_\_ (17.5, 21.4)

The ending וֹת\_\_\_\_\_ however is used on what kind of words? \_\_\_\_\_ (22.4)

Only one verb form can take noun endings — the participle. Up until now you have seen only masculine singular participles, which have no special endings, just as masculine singular nouns have no special endings. But all other participles must take the appropriate noun endings which tell us the gender and number of the participle. This participle is what gender and number? \_\_\_\_\_

How do participles use these endings? They must agree with the noun(s) or pronoun(s) they modify. What words are modified by this participle? \_\_\_\_\_

Is the noun definite? \_\_\_\_\_ Is the participle? \_\_\_\_\_ Then what sort of adjective must it be in this case? \_\_\_\_\_ (15.2)

How do you fit this phrase together? Review 9.3b, and then translate the whole first phrase of the sentence: \_\_\_\_\_

24.3 אֶחָד | בְּבַיִת | בְּ means \_\_\_\_\_ בַּיִת means \_\_\_\_\_ אֶחָד means \_\_\_\_\_  
(18.3c and 18.5) The type of grammatical construction you have here is called

Translate the phrase: \_\_\_\_\_

24.4 Sentence translation: \_\_\_\_\_

# אני והאשה הזאת יושבת בבית אחד

## 24.5 Extra Grammar

24.5a The Qal participle of almost every verb is regular and can be recognized by the holem (written plene or defectiva) after the first root letter plus the appropriate noun ending. Complete the chart below:

		Qal Participle		
		א	ק	ל
m. sg.	יֹשֵׁב	_____	_____	_____
f. sg.	יֹשֶׁבֶת <sup>1</sup>	_____	_____	_____
m. pl.	יֹשְׁבִים	_____	_____	_____
f. pl.	יֹשְׁבוֹת	_____	_____	_____

## 24.5b Qal participle of hollow verbs

The Qal participle of hollow verbs does not have holem ך after the first root letter. You learned in 9.5a that the m. sg. participle of a hollow verb looks exactly like the 3 m. sg. affix form. There is the same ambiguity between the f. sg. participle and the 3 f. sg. affix form of hollow verbs. The same clues given in 9.5a for removing the ambiguity of בָּא will also work for בָּאָה. The plural forms can be recognized by the noun endings.

### Qal Participle Hollow Verbs

	בּוֹא	קוֹם	שִׁים
m. sg.	בָּא	קָם	שָׂם
f. sg.	בָּאָה	קָמָה	שָׂמָה
m. pl.	בָּאִים	קָמִים	שָׂמִים
f. pl.	בָּאוֹת	קָמוֹת	שָׂמוֹת

24.5c Participles, as verbal nouns, can have not only the definite article, but also any of the attached prepositions that a noun can have. Participles may occur in the construct or absolute states. Translate the words or phrases below:

הַיּוֹצֵאת    לַיּוֹצֵא    יּוֹצֵא    הַיּוֹצֵא    כֹּל-יּוֹצֵאֵי שַׁעַר עִירוֹ

<sup>1</sup> The f. sg. participle may also end in ת e.g. יּוֹשֶׁבֶת



## אני והאשה הזאת יושבת בבית אחד

### 24.6 Assignments:

A. Read and translate Genesis 29:8-11

B. Translate:

- Judges 1:24 [וייראו] ≠ [וייראו] 1
- Genesis 24:15 [Remember ת\_\_\_\_\_ is a f. sg. participle ending] וְהָיָה רַבְקָה יֹצֵאת 2
- Genesis 41:29 [7 years שבע שנים באות] הָיָה שֶׁבַע שָׁנִים 3\*
- Deuteronomy 4:12 [אתם pl. of אָתָּה] קוֹל דְּבָרִים אַתֶּם שֹׁמְעִים 4
- 1 Kings 3:23 [זה-בני] וַיֹּאמֶר הַמֶּלֶךְ זֹאת אִמְרַת זֶה-בְּנֵי 5\*
- 1 Kings 10:1 [ומלכת-שבא שמעה אח-שמע שלמה] וּמַלְכַת-שְׁבָא שָׁמְעָה אַח-שִׁמְעַת שְׁלֹמֹה 6  
[review 22.4] מְלַכַת report שִׁמְעַן
- Numbers 26:4 [ובני ישראל היצאים מארץ מצרים] וּבְנֵי יִשְׂרָאֵל הַיּוֹצֵאִים מֵאֶרֶץ מִצְרַיִם 7
- Isaiah 51:7 [צדק righteousness] שִׁמְעוּ אֵלַי יְדַעֵי צְדָקָה 8\*
- Ezekiel 12:27 [הנה בית-ישראל אמרים] הֲנִיחָה בֵּית-יִשְׂרָאֵל אֹמְרִים 9
- Jeremiah 36:9 [קראו... וכל-העם הבאים מערי יהודה] קְרָאוּ... וְכָל-הָעָם הַבָּאִים מֵעָרֵי יְהוּדָה 10
- Judges 9:36 [הנה-עם יורד מראשי ההרים] הֲנִיחָה-עַם יוֹרֵד מֵרֵאשֵׁי הַהָרִים [ראש] 11
- 1 Samuel 10:8 [ויירדת לפני... והנה אנכי ירד אליך] וַיִּרְדָּתָּ לְפָנַי... וְהִנֵּה אֲנֹכִי יוֹרֵד אֵלֶיךָ 12\*
- Deuteronomy 29:13 [אנכי כרת את-הברית הזאת] אֲנֹכִי כָרַת אֶת-הַבְּרִית הַזֹּאת 13  
[make a covenant] כָּרַת בְּרִית
- Genesis 18:10 [ושרה שמעת פתח האהל] וּשְׂרָה שִׁמְעַת פֶּתַח הָאֹהֶל 14
- כי כה אמר-יהוה אל-שלם בן-יאשיהו מלך יהודה המלך 15\*  
תחת יאשיהו אביו אשר יצא מן-המקום הזה לא ישוב  
שם עוד: Jeremiah 22:11

## The Noun

In the last few Lessons you have been introduced to an assortment of nouns, both masculine and feminine, with a confusing array of endings, and we must attempt some order. At this point it is necessary to summarize the forms of the noun in Hebrew. Some of this material is best memorized immediately; other pieces of information can be assimilated more gradually.

With each noun we must determine three things:

- Gender:** masculine or feminine
- Number:** singular or plural
- State:** absolute or construct (5.1b)

The following chart shows the endings which help in determining these three things:

	Masc. Absolute	Masc. Construct	Fem. Absolute	Fem. Construct
singular	— no special endings —		הַ    תַּ	תַּ
	דָּבָר	דְּבָר	חֲשֵׁאת בְּרָכָה	חֲשֵׁאת בְּרָכָת
plural	ִים	ִי	וֹת	וֹת
	דְּבָרִים	דְּבָרֵי	חֲשֵׁאות בְּרָכוֹת	חֲשֵׁאות בְּרָכוֹת

In addition to the help given by the endings, you will observe that vowel changes take place within a word when the number or state is changed.

These vocalic changes make Hebrew quite a different type of language from English, where the vowel sounds within a word are relatively fixed. (Note, however, that even in English, vowels in words are often shortened in speech when words are strung together in long phrases and spoken quickly.) In Hebrew, the addition of the endings, or the use of a construct phrase, causes the accent to shift away from the syllable accented in the singular absolute. The vowels in the early syllables of a word are reduced or shortened when this happens, since the accent is on the last syllable. Certain regular patterns are found in nouns as the number and state change, but the number of patterns is quite large, and there are many exceptions to the basic patterns. This makes it difficult for a beginning student, since each noun requires separate pattern memorization. Remember, however, that the root consonants do not change, and the endings will help you to identify gender, number, and state.

It helps most students to divide mastery of nouns into two parts: first, to identify the gender, number, and state of the noun, its root, and any additions to it; then after some experience, to study nouns with more attention so that the more basic patterns can be remembered, and nouns can be classified by type.

- A. You may usually assume that a noun is masculine unless it ends in  $\text{הָ}$  or  $\text{הַ}$  or unless it falls into one of the following exceptional classes. Two common feminine nouns that do not have these endings are  $\text{אֶרֶץ}$  *land* and  $\text{עִיר}$  *city*. [ $\text{עִיר}$  even takes masculine plural endings.]

If a noun ends in  $\text{הָ}$  it is masculine. Common examples are  $\text{פֶּה}$  *mouth*,  $\text{שָׂדֶה}$  *field*,  $\text{מִטָּה}$  *staff, tribe*.

While sometimes there seems to be no reason behind gender assignment, there are classes of objects that tend to fall into a particular gender:

Not only is  $\text{אֶרֶץ}$  feminine, but so are similar words such as  $\text{אֲדָמָה}$  *ground*, and  $\text{הַיָּבֵל}$  *world*.

Pottery items are always feminine, but containers of wood are usually masculine. Boats, however, are feminine and have the  $\text{הָ}$  ending.

- B. Many parts of the body — especially those occurring in pairs — are feminine even if they do not end in  $\text{הָ}$

$\text{יָד}$ <i>hand</i>	$\text{אָזְן}$ <i>ear</i>
$\text{עֵין}$ <i>eye</i>	$\text{רֶגֶל}$ <i>foot</i>
$\text{בֶּטֶן}$ <i>belly</i>	$\text{נַפֶּשׁ}$ <i>self, soul</i>
$\text{רוּחַ}$ <i>breath, spirit</i>	$\text{שֵׁן}$ <i>tooth</i>

A notable exception to the rule of paired body parts being feminine is the masculine  $\text{שֵׁד}$  *breast*. A few body parts, like  $\text{לֵב}$  *heart*, are considered masculine, but use feminine plural endings.

A special plural is used for these pairs:  $\text{יָמַי}$  the dual ending.

dual absolute	dual and plural construct
$\text{עֵינַי}$ $\text{אָזְנַי}$	$\text{עֵינַי}$ $\text{אָזְנַי}$

- C. Many nouns have more (or less) than three letters. Yet many lexicons require you to establish the hypothetical three letter root in order to look up the noun. It is helpful, therefore, to learn to find the root base of any noun.<sup>1</sup>

<sup>1</sup> Nouns of two letters and three letter nouns whose root may be difficult to determine will be discussed later in the Lessons.

1. Nouns may be formed from three letter roots simply by adding ה at the end:

בִּרְךְ	<i>bless</i>	בְּרָכָה	<i>blessing</i>
צַדִּיק	<i>be righteous</i>	צְדִיקָה	<i>righteousness</i>

2. Nouns may be formed from three letter roots by placing a מ in front of the root:

שֹׁפֵט	<i>judge</i>	מִשְׁפָּט	<i>judgment, justice</i>
קוּם	<i>arise</i>	מְקוּם	<i>place</i>

3. Nouns may be formed by adding a ת in front of the three letter root:

יָרָה	<i>teach</i>	תּוֹרָה	<i>law, instruction</i>
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D. Many masculine nouns have feminine counterparts which can be easily guessed or remembered:

בֵּן	<i>son</i>	בָּנוֹת	<i>daughters</i> [sg. בַּת]
אָח	<i>brother</i>	אָחוֹת	<i>sister</i>
מֶלֶךְ	<i>king</i>	מַלְכָּה	<i>queen</i>
אָדָם	<i>man</i>	אֲדָמָה	<i>earth</i>

(If this last pair seems strange to you, look at Genesis 2:7.)

E. Family relationships of nouns may be both helpful and confusing. For example, consider these nouns related to the root מִלְךְ

מֶלֶךְ	<i>king</i>	מַלְכָּה	<i>queen</i>	מַמְלָכָה	<i>kingdom</i>	מַלְכוּת	<i>reign</i>
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Again, ability to pick out the root is an important asset in such times of confusion, since you can then use a lexicon to untangle the meanings.

F. One common noun pattern is the segolate noun, so called because the two syllable nouns of this class nearly always have segol as their second vowel. They are always accented on the first syllable in the singular absolute, not the second. Nouns of this class are easy for most students to memorize, especially since the vowels are the same in both the absolute and construct singular. Some common examples are

אֲרֶץ	<i>land</i>	מֶלֶךְ	<i>king</i>	כֶּסֶד	<i>silver</i>	סֵפֶר	<i>book</i>	בֹּקֶר	<i>morning</i>
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A few relatively common nouns – whose middle letter is a guttural – are considered segolates, even though the segol doesn't appear. They follow the other patterns of this class however, in that the accent is on the first syllable and the vowels in the absolute and construct singular remain the same:

נַעַר *lad, youth*    בַּעַל *Baal, master, owner, lord*    נַחַל *stream, wadi, torrent*

G. When pronoun suffixes are added to nouns, other endings are changed. Many times (though certainly not always) the form of the noun to which the pronoun is added is similar to the construct form:

Absolute	Construct	Suffixed Form
דָּבָר	דְּבַר	דְּבָרָנוּ
תּוֹרָה	תּוֹרַת	תּוֹרַתִּי
אֱלֹהִים	אֱלֹהֵי	אֱלֹהֵינוּ
דְּבָרִים	דְּבָרַי	דְּבָרֵינוּ

It follows from the above observation that it is possible to tell whether a noun with a suffix is singular or plural; masculine plural nouns can be recognized by the ךְּ of the plural construct ending which will be present between the noun root and the suffix. Feminine plural nouns use both ׁתּ (the plural ending) and a connecting ךְּ

דְּבָרַי	<i>words of</i>	דְּבָרֵינוּ	<i>our words</i>
תּוֹרוֹת	<i>laws</i>	תּוֹרוֹתֵינוּ	<i>our laws</i>

This rule is infallible for distinguishing singular and plural nouns with suffixes, with only two exceptions:

1. אָב *father* and אָח *brother* have irregular constructs in the singular using ךְּ (See section H below)
2. With the first person singular suffix, the vowel alone tells you whether the noun is singular or plural:

יָדִי	<i>my hand</i>	יָדַי	<i>my hands</i>
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## The Noun

- H. Some very common nouns have irregular forms that occur a great deal. It is well worth memorizing all of these.

Sg. Absolute	Sg. Construct	Pl. Absolute	Pl. Construct
אִישׁ <i>man</i>	אִישׁ	אֲנָשִׁים	אֲנָשֵׁי
אִשָּׁה <i>woman</i>	אִשָּׁה	נָשִׁים	נָשֵׁי
בַּיִת <i>house</i>	בַּיִת	בָּתִּים	בָּתֵּי
בַּת <i>daughter</i>	בַּת	בָּנוֹת	בָּנוֹת
אָב <i>father</i>	אָבִי	אֲבוֹת	אֲבוֹת
אָח <i>brother</i>	אָחִי	אֲחִים	אֲחֵי
יוֹם <i>day</i>	יוֹם	יָמִים	יָמֵי
עִיר <i>city</i>	עִיר	עָרִים	עָרֵי

Attempting to classify nouns by patterns of formation, and then again by gender, and finally by variations to vowels caused by silent letters (and gutturals), produces well over one hundred different patterns for nouns. This does not count the nouns that are simply downright irregular. Eventually you will want, and need, to know more about the forms or morphology of Hebrew nouns, but for now the information in this excursus should serve as a basic introduction.

וְלֹא־נָתַן יְהוָה לָכֶם לֵב לְדַעַת וְעֵינַיִם לְרֹאוֹת וְאָזְנוֹיִם לְשָׁמֹעַ

Deuteronomy 29:3 עַד הַיּוֹם הַזֶּה:

25.1 וְלֹא־נָתַן יְהוָה לָכֶם

25.1a Analyze נָתַן

Root	Stem	Form	Person/Gender/Number	Special Features

25.1b לָכֶם | לָ means \_\_\_\_\_ כֶּם means \_\_\_\_\_

Translation of phrase: \_\_\_\_\_

25.2 לֵב לְדַעַת

לֵב means \_\_\_\_\_ לְדַעַת is a verb form. Can you analyze it?

Root	Stem	Form	Person/Gender/Number	Special Features

The key to the form is the ל in front of the root. Which form of the verb usually occurs with the preposition *to*? \_\_\_\_\_ ה is the infinitive ending of one type of verb (see 11.2b). Do you remember a root with the letters דע in it?

\_\_\_\_\_

When a verb root begins with ה the Qal infinitive construct usually drops the ה and adds ה on the end.

Translation of phrase: \_\_\_\_\_

25.3 וְעֵינַיִם לְרֹאוֹת

25.3a וְעֵינַיִם Initial ו means \_\_\_\_\_

וְלֹא־נָתַן יְהוָה לָכֶם לֵב לְדַעַת וְעֵינַיִם לְרֹאוֹת וְאָזְנִים לְשָׁמֵעַ  
עַד הַיּוֹם הַזֶּה:

ים' is the dual ending on nouns. This ending is used instead of the simple plural for referring to two of a noun, or for things that occur in pairs. (Review The Noun B.)

עֵין means \_\_\_\_\_ so עֵינַיִם means \_\_\_\_\_. Note that there is a similarity between this dual ending and the masculine plural ending. The dual ending can occur with either gender, but is most likely to be seen with feminine nouns, since it is used most often with parts of the body, and body parts occurring in pairs are most often feminine. The dual construct is like the masculine plural construct and the possessive suffixes are added to this construct ending.

25.3b לְרֹאוֹת

Root	Stem	Form	Person/Gender/Number	Special Features

3<sup>rd</sup> ה verbs in the Qal infinitive drop the ה and add וְת\_\_\_\_\_

25.4 וְאָזְנִים לְשָׁמֵעַ

What kind of ending is on וְאָזְנִים \_\_\_\_\_ אֶזְן means ear.  
אָזְנִים means \_\_\_\_\_

Analyze לְשָׁמֵעַ

Root	Stem	Form	Person/Gender/Number	Special Features

A holem after the second root letter indicates the Qal infinitive of the regular verb.

Translate phrase: \_\_\_\_\_



וְלֹא־נִתַּן יְהוָה לָכֶם לֵב לְדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנוֹיִם לִשְׁמָע  
עַד הַיּוֹם הַזֶּה:

25.5 עַד הַיּוֹם הַזֶּה

What do you call this kind of adjective construction? \_\_\_\_\_

Translate phrase: \_\_\_\_\_

25.6 Translation of verse: \_\_\_\_\_

25.7 Here is a summary of the **Qal infinitive construct**.<sup>1</sup>

**Regular Infinitive** שָׁמַע With attached preposition, לְשָׁמַע

The Qal infinitive of a regular verb has a \_\_\_\_\_ (25.4)

1<sup>st</sup> יָ דָעַת With attached preposition, \_\_\_\_\_ לְ

Verbs beginning with a יָ usually form their infinitives by \_\_\_\_\_  
(25.2)

This pattern extends to other verbs whose first root letter is weak:

הִלַּךְ ← לְהִלַּךְ and לָקַח ← קַח

Some 1<sup>st</sup> יָ verbs follow this rule as well: נָשָׂא ← לְנָשֵׂא while some follow the rule for regular verbs: נָפַל ← לְנַפֵּל

Note the differences in interior vocalization of the examples given.

1<sup>st</sup> יָ verbs which retain the יָ of the root in the prefix, (17.5) usually follow the pattern of the regular infinitive יָרָא ← לְיָרֵא

3<sup>rd</sup> הָ רָאוֹת With attached preposition \_\_\_\_\_ לְ

Roots ending in הָ form the infinitive by \_\_\_\_\_ (25.3b)

**Hollow verbs** קוּם With attached preposition \_\_\_\_\_ לְ

That is, hollow verbs retain the יָ or וָ in the Qal infinitive.

נָתַן

The infinitive of נָתַן is לְנָתַת With an attached preposition, לְנָתַת

<sup>1</sup> A second type of infinitive, the infinitive absolute, will be studied later.

ולא־נתן יהוה לכם לב לדעת ועינים לראות ואזנים לשמע  
עד היום הזה:

25.8 Assignments:

A. Memorize the Qal infinitive patterns in 25.7

B. Translate Exodus 3:1-3

C. Translate:

- Judges 19:7 וַיִּקַּם הָאִישׁ לְלָכֶת 1
- 1 Samuel 22:11 וַיִּשְׁלַח הַמֶּלֶךְ לְקַרְא אֶת־אֲחִימֶלֶךְ 2
- 1 Chronicles 17:4 לֹא אַתָּה תִּבְנֶה־לִּי הַבַּיִת לְשִׁבְתִּי: 3
- Genesis 25:24 וַיִּמְלְאוּ יָמֶיהָ לְלָדָת [her days יָמֶיהָ] \*4
- Genesis 8:15 וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר: 5
- Genesis 11:5 וַיֵּרַד יְהוָה לִרְאוֹת אֶת־הָעִיר 6
- עינים להם לראות ולא ראו אזנים להם לשמע ולא שמעו 7  
Ezekiel 12:2
- 2 Chronicles 1:18 וַיֹּאמֶר שְׁלֹמֹה לְבָנוֹת בֵּית לְשֵׁם יְהוָה 8
- Jeremiah 41:17 וַיִּלְכוּ... לְלָכֶת לְבוֹא מִצְרַיִם 9
- 1 Samuel 19:14 וַיִּשְׁלַח שָׂאוּל מַלְאָכִים לְקַחַת אֶת־דָּוִד [messenger מַלְאָךְ] 10
- אָנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם לְתַת 11
- Leviticus 25:38 וְכִּי תִבְרַח אֶת־אֶרֶץ כְּנָעַן [I brought you הוֹצֵאתִי אֶתְכֶם] 12
- Qohelet 3:2 עֵת לְלָדָת וְעֵת לָמוּת [vocabulary עֵת] 12
- 2 Chronicles 2:7 כִּי אָנֹכִי יָדַעְתִּי אֲשֶׁר עֲבַדְיָךְ יוֹדְעִים לְכַרוֹת עֵצִי לְבָנוֹן \*13
- 2 Chronicles 29:10 עֲתָה עִם־לִבִּי לְכַרוֹת בְּרִית לַיהוָה אֱלֹהֵי יִשְׂרָאֵל 14  
(Note the two very different uses of כרת in 13 and 14.)
- Joshua 8:3 וַיִּקַּם יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה לָעֲלוֹת הָעִיר 15
- 2 Kings 12:18 וַיִּשֶׂם חֲזָאֵל פָּנָיו לָעֲלוֹת עַל־יְרוּשָׁלַיִם 16
- Genesis 45:3 וַיֹּאמֶר יוֹסֵף אֶל־אָחִיו אָנֹכִי יוֹסֵף... וְלֹא יָכֹלוּ אָחִיו לָעֲנוֹת 17  
[be able יָכֹלוּ] אֲחִי

Joshua 23:3 וַאֲתֶם רְאִיתֶם אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם

26.1 וַאֲתֶם | ׀ means \_\_\_\_\_

וַאֲתֶם is the second person masculine plural independent pronoun.

When an independent pronoun is followed by a verb in the same person, gender, and number, it is used for emphasis.

26.2 Verb analysis רְאִיתֶם

Root	Stem	Form	Person/Gender/Number	Special Features

תֶּם \_\_\_\_\_ is the 2 m. pl. affix ending. The root must therefore be found in the letters רְאִי However, **no root ends in ׀**

When a verb root ends in a ׀ before an affix pronoun, the last letter of the root is actually ה

What is the stem? \_\_\_\_\_ The form is Qal affix, even though ׀ is not used. The change in pointing is due to the "heavy" ending תֶּם \_\_\_\_\_ which causes vowel shifts in the first part of the word. (Review 13.5) Translate verb: \_\_\_\_\_

26.3 וַאֲתֶם רְאִיתֶם אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם

This whole segment is the DDO of the main verb, but it is made up of three grammatical components. What are they? \_\_\_\_\_

Analyze עָשָׂה

Root	Stem	Form	Person/Gender/Number	Special Features

**וְאַתֶּם רְאִיתֶם אֶת כָּל-אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם**

26.4 Translate verse: \_\_\_\_\_

26.5 Extra Grammar

3<sup>rd</sup> ה verbs present one of the very few irregular patterns in the Qal affix. The following chart shows how the ending of the root is affected by the addition of each affix pronoun. (In the 2<sup>nd</sup> and 1<sup>st</sup> persons, the original ה of the root is manifest).

26.5a

**Qal Affix 3<sup>rd</sup> ה**

3 m. sg.	בָּנָה	3 c. pl.	בָּנוּ ←
3 f. sg.	בָּנְתָה ←		
2 m. sg.	בָּנִיתָ	2 m. pl.	בָּנִיתֶם
2 f. sg.	בָּנִיתְּ	2 f. pl.	בָּנִיתֶן
1 c. sg.	בָּנִיתִי	1 c. pl.	בָּנִינוּ

Note especially the 3 f. sg. and the 3 c. pl., which are unlike the others in the pattern. The chart uses בָּנָה which has two strong letters at the beginning of the root. The most common 3<sup>rd</sup> ה verbs עָשָׂה הִיא עָלָה רָאָה are composed of weak and guttural letters, and thus may have other irregular vowel markings as well as those connected with the final ה

26.5b The Qal prefix of 3<sup>rd</sup> ה verbs loses the ה of the root before a prefix complement is added. In some PGN s, a ה takes its place.

**Qal Prefix 3<sup>rd</sup> ה**

3 m. sg.	יְבָנֶה	3 m. pl.	יְבָנוּ
3 f. sg.	תְּבָנֶה	3 f. pl.	תְּבָנֶינָה
2 m. sg.	תְּבָנֶה	2 m. pl.	תְּבָנוּ
2 f. sg.	תְּבָנִי	2 f. pl.	תְּבָנֶינָה
1 c. sg.	אֶבָּנֶה	1 c. pl.	נְבָנֶה

**26.5c** The Qal imperative of 3<sup>rd</sup> הו verbs was presented in 20.6a. Fill in the chart for **בנה**

**Qal Imperative 3<sup>rd</sup> הו**

m. sg.		_	_	_
f. sg.		_	_	_
m. pl.		_	_	_
f. pl.		_	' _	_

**26.5d** The Qal participle for 3<sup>rd</sup> הו verbs can be recognized by the usual feature for Qal participles: \_\_\_\_\_ The interior vocalization is different for the m. sg. and f. sg., and as is the way with 3<sup>rd</sup> הו forms, the הו of the root is lost before endings are added.

**Qal Participle 3<sup>rd</sup> הו**

m. sg.	<b>בֹּנֶה</b>
f. sg.	<b>בֹּנֵה</b>
m. pl.	<b>בֹּנִים</b>
f. pl.	<b>בֹּנוֹת</b>

**26.5e** You already learned the Qal infinitive for 3<sup>rd</sup> הו verbs. (14.3a, 25.7)  
 The Qal infinitive construct for **בנה** is \_\_\_\_\_ and with an attached preposition \_\_\_\_\_

**26.6** Assignments:

- A. Memorize the 3<sup>rd</sup> הו Qal paradigm. (26.5a-e)
- B. Read and translate Exodus 3:4-6
- C. Translate:

Judges 1:24 <b>וְעָשִׂינוּ עִמָּךְ חֶסֶד:</b>	1
Numbers 13:18 <b>וְרָאִיתֶם אֶת-הָאָרֶץ</b>	2
Genesis 34:16 <b>וְהָיִינוּ לָעַם אֶחָד</b>	3

וְאַתֶּם רְאִיתֶם אֶת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם

- 4 וּבָנִים לֹא־הָיוּ לָהֶם Numbers 3:4
- 5 כִּי רְאִיתִי אֶת כָּל־אֲשֶׁר לָבֵן עָשָׂה לְךָ Genesis 31:12
- 6 מִה־זֹּאת עָשִׂיתָ לִּי Genesis 12:18
- \*7 וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאל כִּי־רְאִיתִי אֱלֹהִים פָּנִים  
אֶל־פָּנִים וַתִּנְצַל נַפְשִׁי: [נִפְשִׁי it is preserved, i.e., תִּנְצַל] Genesis 32:31
- 8 וַיִּקְרָא אַבְיִמֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מִה־עָשִׂיתָ לָנוּ  
וּמִה־חָטַאתִי לְךָ [מָה ← מָה] Genesis 20:9
- 9 וְאַתֶּם רְאִיתֶם אֶת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְכָל־הַגּוֹיִם  
הָאֵלֶּה מִפְּנֵיכֶם Joshua 23:3
- 10 וּבְנֵי רְאוּבֵן בָּנוּ אֶת־חֻשְׁבּוֹן Numbers 32:37
- 11 בַּת־שְׁלֹמֹה הָיְתָה לוֹ לְאִשָּׁה 1 Kings 4:11
- 12 וְאֶרֶץ הַגִּלְעָד הָיְתָה לְבְנֵי־מְנוּשָׁה Joshua 17:6
- 13 אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם Exodus 19:4
- 14 וַיֹּאמֶר לָהֶם יוֹסֵף מִה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם Genesis 44:15
- 15 וְאֵלֶּה הַכְּתוּבִים וְהַלְוִיִּם אֲשֶׁר עָלוּ עִם־זְרַבְבָּל בֶּן־שָׂאֵל־תִּיאֵל  
[וְהַלְוִיִּם] Nehemiah 12:1 [Can you tell why there is a dagesh in
- 16 וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אַתֶּם רְאִיתֶם אֶת  
כָּל־אֲשֶׁר עָשָׂה יְהוָה לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם לַפְרָעָה  
וּלְכָל־עַבְדָּיו וּלְכָל־אֶרְצוֹ: [לְ] Deuteronomy 29:1 [Note the nuances of the use of
- 17 אֲךָ בַּת־פְּרָעָה עָלְתָה מְעִיר דָּוִד אֶל־בֵּיתָה אֲשֶׁר בָּנָה־לָהּ  
1 Kings 9:24 [אֲךָ surely, only]
- 18 וַיֵּרֶד יְהוָה לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְנֵי הָאָדָם:  
Genesis 11:5 [מִגְדָּל] tower]
- 19 וּבְנִיתָ שֵׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ Deuteronomy 27:5

Hosea 7:10 וְלֹא-שָׁבוּ אֶל-יְהוָה אֱלֹהֵיהֶם

27.1 וְלֹא-שָׁבוּ

Analyze שָׁבוּ

Root	Stem	Form	Person/Gender/Number	Special Features

The only difficulty with this verb is finding the root since there is no prefix pronoun to help you. However, a short rule will aid you here: 1<sup>st</sup> ׀ and 1<sup>st</sup> ׁ verbs are regular in the Qal affix; 3<sup>rd</sup> ׀ verbs are irregular and you have just studied their forms. Of our major classes of irregular verbs, only hollow verbs are unaccounted for.

In the Qal affix, **hollow verbs** use only the two strong letters of the root, plus the affix pronouns. This form is distinct from most two letter imperative forms because either ף or ץ will appear under the first root letter.

Once you know this is an affix form, it should not be difficult to fill in all the columns of the chart.

Translate phrase: \_\_\_\_\_

27.2 אֶל-יְהוָה אֱלֹהֵיהֶם

All the components of this phrase have been seen several times.

27.3 Translate the verse: \_\_\_\_\_

27.4 Extra Grammar

While the third person forms of hollow verbs use the characteristic stem vowel for the Qal affix, note what happens to the vowel in other PGNs.<sup>1</sup>

<sup>1</sup> The Qal affix vowel pattern for שׁוּב is also applied to hollow verbs whose middle letter is ׀ or ׁ. So you will see בּוֹא → 3 m. sg. בֹּא 3 f. sg. בֹּאָה etc., and for שׁוּם → 3 m. sg. שָׁם 3 f. sg. שָׁמָה etc.

27.4a

Qal Affix Hollow שׁוּב

3 m. sg.	שׁוּב	3 c. pl.	שׁוּבוּ
3 f. sg.	שׁוּבָה		
2 m. sg.	שׁוּבְתָּ	2 m. pl.	שׁוּבְתֶם
2 f. sg.	שׁוּבְתִי	2 f. pl.	שׁוּבְתֵינָן
1 c. sg.	שׁוּבְתִי	1 c. pl.	שׁוּבוּ

27.4b The Qal prefix of hollow verbs is regular,<sup>1</sup> except for the 3 f. pl. and the 2 f. pl.

Qal Prefix Hollow שׁוּב

3 m. sg.	יְשׁוּב	3 m. pl.	_____
3 f. sg.	_____	3 f. pl.	_____
2 m. sg.	_____	2 m. pl.	_____
2 f. sg.	_____	2 f. pl.	_____
1 c. sg.	_____	1 c. pl.	_____

27.4c The Qal Imperative of hollow verbs is regular (that is, it is formed by removing the prefix pronoun from the corresponding 2<sup>nd</sup> person prefix form). Review 20.6a if necessary, then fill in the chart:

Qal Imperative Hollow

	שׁוּב	אוּר	בִּינְ
m. sg.	_____	_____	_____
f. sg.	_____	_____	_____
m. pl.	_____	_____	_____
f. pl.	_____	_____	_____

<sup>1</sup> That means the middle letter of the root remains so בוא → 3 m. sg. יבוא 3 f. sg. תבוא and שים → 3 m. sg. ישים 3 f. sg. תשים The 2 and 3 f. pl. are pointed with a shortened interior vowel.



27.4d The Qal participle of hollow verbs is not regular. Review 24.5b and fill in the chart:

**Qal Participle Hollow**

	שׁוּב	בּוֹא	בֵּינִי
m. sg.			
f. sg.			
m. pl.			
f. pl.			

27.4e The Qal infinitive of hollow verbs is formed by removing the prefix pronoun from the 3 m. sg. Review 25.7, then fill in the chart using the 3 paradigm verbs just above:

**Qal Infinitive Hollow**

	With attached preposition		לְ
			לְ
			לְ

27.5 Assignments:

- Memorize the Qal forms of the hollow verb 27.4a-e
- Read and translate Exodus 3:7-9
- Translate:

\*1 בֵּי הָעַמְלָקִי וְהַכְּנֻעִי שָׁם לַפְּנִיכֶם וַיִּפְלְתֶם בְּחָרֵב כִּי-עַל-בֵּן

שְׁבַתְּם מֵאַחֲרֵי יְהוָה וְלֹא-יְהִי יְהוָה עִמָּכֶם: Numbers 14:43

because from after] כִּי-עַל-בֵּן

2 וַיָּשׁוּבוּ הַמְּלָאכִים אֵלָיו וַיֹּאמֶר אֲלֵיהֶם מַה-זֶּה שְׁבַתְּתֶם: 2 Kings 1:5

3 וַשְׁמַתִּי מְקוֹם לְעַמִּי לְיִשְׂרָאֵל 2 Samuel 7:10

4 שִׁים יְמִינְךָ עַל-רֹאשׁוֹ [יְמִין right hand] Genesis 48:18

5 וַתֹּאמֶר נְעָמִי... לְכִנָּה שְׁבִנָּה Ruth 1:8

# ולא־שבו אל־יהוה אלהיהם

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6 וַנִּחֲיָהּ וְלֹא נָמוּת Genesis 43:8

7 וְרוּחַ יְהוָה סָרָה מֵעַם שְׂאוּל [מֵעַם from] I Samuel 16:14

\*8 קוּמִי שְׂאִי אֶת־הַנֶּעֱרָר Genesis 21:18

9 וַיֵּשֶׁב אַבְרָהָם אֶל־זַעֲרֵיו וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע

וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע: [יַחְדָּו together] Genesis 22:19

Hint: the most common vowel letter in hollow verbs is הָ The rarest is חָ

1 Kings 15:22 וְהַמֶּלֶךְ אָסָא הִשְׁמִיעַ אֶת-כָּל-יְהוּדָה

28.1 וְהַמֶּלֶךְ means \_\_\_\_\_ אָסָא is a name: \_\_\_\_\_

28.2 Verb Analysis הִשְׁמִיעַ

Root	Stem	Form	Person/Gender/Number	Special Features

Here you encounter a new stem. It is called **Hif'il**, and is formed by adding הִ before the root letters and by using a characteristic set of vowels. The key vowel to watch for comes between the second and third root letters and will usually be

יְ, יִ, יֶ, or יֵ (an "I" or "E" vowel) which you can refer to as a **dot vowel**.

This vowel does not occur in every PGN and form in the Hif'il, but is in the most frequent ones.

The Hif'il gives a causative meaning to roots.

If you add the words "to cause" or "to make" before the Qal meaning you will get the rough equivalent of the Hif'il in most cases. Sometimes a verb in the Hif'il may not transmit a causative sense into English but may be translated as a simple transitive verb. Some Hif'ילים do not convey to us their reason for being in that stem. Such are the problems of translation and ignorance of the full nuances of the Hebrew.

The root in this case, once you have dealt with the signs of the Hif'il, is \_\_\_\_\_

This form, in which the הִ clearly stands in front of the root, is the affix. As in the Qal, the affix is most clearly recognizable by the use of the affix pronouns you have seen, but the 3 m. sg. has no added pronoun.

28.3 אֶת-כָּל-יְהוּדָה means \_\_\_\_\_

28.4 Sentence translation: \_\_\_\_\_

# וְהַמְלִיךְ אֶסָא הַשָּׁמַיִם אֶת-כָּל-יְהוּדָה

28.5 A chart summarizing the regular Hif'il affix may be helpful:

גדל Hif'il Affix			
3 m. sg.	הִגְדִּיל	3 c. pl.	הִגְדִּילוּ
3 f. sg.	הִגְדִּילָהּ		
2 m. sg.	הִגְדַּלְתָּ	2 m. pl.	הִגְדַּלְתֶּם
2 f. sg.	הִגְדַּלְתְּ	2 f. pl.	הִגְדַּלְתֶּן
1 c. sg.	הִגְדַּלְתִּי	1 c. pl.	הִגְדַּלְנוּ

Note that the vowels we have said are characteristic of the Hif'il are actually found only in the third person singular and plural forms. These forms make up the bulk of Biblical usage, however, so the rule will still be valuable due to the frequency of these forms.

גדל in the Qal means *be great* or *be big*. In the Hif'il it means \_\_\_\_\_

## 28.6 Extra Grammar: Interrogative הַ

There is yet something else הַ on the front of a word can be. You have seen two ways of indicating a question in Hebrew: use of interrogative words, מִי or מַה for example, and inverted word order. Another way is to use the interrogative particle הַ which is placed on the first word of a clause or phrase. This הַ can be distinguished from the sign of the Hif'il and from the definite article by its usual pointing: הַ [It is sometimes pointed הַ and occasionally הַ]

הַ at the beginning of the first word of a phrase is the interrogative הַ

הַ can be attached to: a particle	Exodus 4:11 הֲלֹא אֲנֹכִי יְהוָה
a noun or pronoun	Genesis 29:6 הֲשָׁלוֹם לוֹ
a verb	1 Samuel 23:11 הֲיִרַד שָׂאוֹל
a participle	Genesis 4:9 הֲשָׁמַר אָחִי אֲנֹכִי

28.7 Assignments:

- A. For Lessons 28-32, review words 1-200 and learn vocabulary words 201-250
- B. Memorize the regular Hif'il affix presented in 28.5
- C. Read and translate Exodus 3:10-13
- D. Translate:

Ezekiel 27:30 \*1 וְהִשְׁמִיעוּ עָלַיךָ בְּקוֹלָם

[על takes a connecting י before a suffix, which here is 2 m. sg. For בְּקוֹלָם see 16.7a.]

Leviticus 3:7 \*2 וְהִקְרִיב אֹתוֹ לְפָנַי יְהוָה

Psalms 126:3 \*3 הַגִּדִיל יְהוָה לַעֲשׂוֹת עִמּוֹנוֹ

Psalms 138:2 \*4 כִּי הִגְדַּלְתָּ עַל-כָּל-שָׁמַיִם

\*5 וַיְבִן דָּוִד כִּי מֵת הַגִּיד וַיֹּאמֶר דָּוִד אֶל-עַבְדָּיו הֵמָּה הַגִּיד

וַיֹּאמְרוּ מֵת [מת is dead] 2 Samuel 12:19

1 Kings 3:7 \*6 אַתָּה הַמְּלַכְתָּ אֶת-עַבְדְּךָ תַּחַת דָּוִד אָבִי

Psalms 76:9 [דין judgment] \*7 מִשְׁמַיִם הִשְׁמַעְתָּ דִּין

Ezra 8:35 \*8 הַקְּרִיבוּ עֲלוֹת לֵאלֹהֵי יִשְׂרָאֵל

Numbers 29:8 \*9 וְהִקְרַבְתֶּם עֹלָה לַיהוָה

\*10 וַיְהִי מֵאִזְ הַפְּקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל-אֲשֶׁר יֵשׁ-לוֹ וַיְבָרֶךְ יְהוָה

Genesis 39:5 \*11 אֶת-בֵּית הַמִּצְרִי בְּגִלְל יוֹסֵף

[בגלל for the sake of אז at that time]

\*11 וַיִּשְׁמְעוּ כָּל-שָׂרֵי הַחַיִּלִּים אֲשֶׁר בְּשָׂדֵה הַמֶּה וַאֲנָשֵׁיהֶם כִּי-הִפְקִיד

מֶלֶךְ-בָּבֶל אֶת-גְּדֻלָּתוֹ בֶּן-אֲחִיקָם בְּאֶרֶץ Jeremiah 40:7

Genesis 48:21 **וְהָיָה אֱלֹהִים עִמָּכֶם וְהָשִׁיב אֶל-אָרֶץ אַבְרָהָם**

29.1 Verb Analysis **וְהָיָה**

Root	Stem	Form	Person/Gender/Number	Special Features

**אֱלֹהִים** means \_\_\_\_\_ **עִמָּכֶם** means \_\_\_\_\_ (23.1a)

Translation of this phrase: \_\_\_\_\_

29.2 Verb analysis **וְהָשִׁיב**

Root	Stem	Form	Person/Gender/Number	Special Features

A **ו** in front of a verb form can indicate \_\_\_\_\_ stem. (28.2) You see that the **י** which usually accompanies Hif'il forms is present, but then that leaves you only two root letters.

In hollow verbs, the characteristic Hif'il stem vowel will appear in its place in Hif'il forms, and thus in the middle of the verb.

29.3 You have had all the components of the remaining phrase. If you need help with **אַבְרָהָם** review The Noun H. Note the form used when the plural ending **וֹת** is combined with a possessive pronoun:

**כֶּם | י | אַבְוֹת**  
 pronoun plural ends in **וֹת**

All nouns using **וֹת** plurals have this extra **י** between the noun and the pronoun suffix.

29.4 Sentence Translation: \_\_\_\_\_

29.5 Extra Grammar

Verbs with weak letters<sup>1</sup> and 1<sup>st</sup> gutturals may deviate from the pattern of the strong verb in the Hif'il. The changes at the end of 3<sup>rd</sup> ה verbs are similar to those in the Qal (review 26.5). 1<sup>st</sup> נ verbs have an assimilation of the נ into the second root letter, but can be recognized easily: הַגִּישׁ. 1<sup>st</sup> gutturals show all letters but the preformative ה may be pointed הַ as in הַחֲזִיק. The changes in the hollow verb are slightly more complicated and are shown below.

**Hif'il Affix Hollow שׁוּב**

3 m. sg.	הַשִּׁיב	3 c. pl.	הַשִּׁיבוּ
3 f. sg.	הַשִּׁיבָה		
2 m. sg.	הַשִּׁיבוֹתָ	2 m. pl.	הַשִּׁיבוֹתֶם
2 f. sg.	הַשִּׁיבוֹתְךָ	2 f. pl.	הַשִּׁיבוֹתֵינָן
1 c. sg.	הַשִּׁיבוֹתִי	1 c. pl.	הַשִּׁיבוֹנוּ

Note the addition of the ה between the root and the affix pronouns in first and second person forms. These forms appear much less frequently than the third person forms, which are more regular; and בּוֹא does not use the extra ה at all.

29.6 Exercises:

You have now seen four uses of a ה at the beginning of a word. One is "first root letter." What are the other three?

- \_\_\_\_\_ (4.3)
- \_\_\_\_\_ (28.2)
- \_\_\_\_\_ (28.6)

What are some of the ways you can determine the function of the ה and what are some possible ambiguities?

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<sup>1</sup> The Hif'uls of 1<sup>st</sup> נ verbs are covered separately.

# וְהָיָה אֱלֹהִים עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל-אֶרֶץ אֲבוֹתֵיכֶם

Identify the initial ה in the following words, and describe your reasoning process in each case, unless you don't have one; then just do the first part:

הָשִׁיב	הָהוּא	הָאֶרֶץ
הָאֱלֹהִים	הָיָה	הַבָּשָׂר
הַגִּידָה	הַגִּישׁ	הַקִּוּמָתִי
הַשְּׁלוֹם	הַשְּׂמֹתָ	הַשְּׂמֵר
הַהֲלֹךְ	הַהֲלֹךְ	הַלֹּךְ

**29.7** Assignments:

- A. Memorize the Hif'il affix paradigm of the Hollow verb. (28.5)
- B. Read and translate Exodus 3:14-17
- C. Translate:

- 1 וְהִבִּיאָה אֹתָם אֶל-הַכְּהֵן Leviticus 15:29
- \*2 יְהוּהַ הָעֲלִיתָ מִן-שָׂאוֹל וּנְפִשִׁי Psalms 30:4
- 3 וְהִבֵּאתִי אֶתְכֶם אֶל-אֲדָמַת יִשְׂרָאֵל Ezekiel 37:12
- 4 וְהִשְׁבַּחְתִּי אֶתְכֶם דָּבָר כַּאֲשֶׁר יִדְבַּר יְהוּהַ אֵלַי Numbers 22:8
- 5 וְהִפְלִיתִי אֶת-הַחֶרֶב מִיָּדוֹ Ezekiel 30:22
- 6 הִשְׁבִּנוּ פְּלִשְׁתִּים אֶת-אֲרוֹן יְהוּהַ [vocabulary word אֲרוֹן] 1 Samuel 6:21
- 7 וְהָעֶמִיד הַכְּהֵן אֶת-הָאִשָּׁה לְפָנָי יְהוּהַ Numbers 5:18
- \*8 וְהִנֵּה הִרְאָה אֹתִי אֱלֹהִים גַּם אֶת-זֶרְעֶךָ Genesis 48:11
- \*9 וַיִּתֵּן אֶת-יִשְׂרָאֵל בְּגִלְלַת חַטָּאוֹת יִרְבְּעָם אֲשֶׁר חָטָא וְאֲשֶׁר הִחַטִּיא 1 Kings 14:16 [בְּגִלְלַת on account of] super plene spelling אֶת-יִשְׂרָאֵל: חַטָּאוֹת
- 10 יְהוּהַ אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם Deuteronomy 1:10
- 11 וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוּהַ אֲשֶׁר הֲצִיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד Exodus 18:10 פָּרְעָה אֲשֶׁר הֲצִיל אֶת-הָעָם מִתַּחַת יַד-מִצְרַיִם: ברוך ← m. sg. Qal passive participle of ברוך



1 Samuel 14:43 הַגִּידָה לִּי מָה עָשִׂיתָ

30.1 הַגִּידָה

Here we have another form of the Hif'il. Therefore the הַ at the beginning of the word will be \_\_\_\_\_ and not a letter of the root. (28.2)

How many letters are left? \_\_\_\_\_ What other letter is part of the characteristic Hif'il pattern? \_\_\_\_\_ Locating this tells you something important, for this combination comes \_\_\_\_\_ (28.2)

So the final הַ must be some special ending, and you have the second and third letters of the root. What will the first letter be? \_\_\_\_\_ (7.1a)

Note the vowel under the first הַ In the affix form the usual vowel under the הַ indicator of the stem was \_\_\_\_\_ (Review 29.5 for variations.)

Pataḥ \_\_\_\_\_ under the הַ stem indicator is the sign of the imperative form in the Hif'il.

30.1a We have accounted now for all the letters except the final הַ This is **not** a PGN ending (review imperative endings in 20.6a if necessary), but is usually called the emphatic הַ It occurs at the end of imperatives and imperative-like forms sometimes but not always. The actual function of this ending is still a matter of speculation.

Analyze הַגִּידָה

Root	Stem	Form	Person/Gender/Number	Special Features

גִּדַּד means *be conspicuous*. In the Bible it is used exclusively in the Hif'il and we translate it *tell, declare*.

30.2 לִּי What kind of dagesh is in the לִּי \_\_\_\_\_ (17.3b)

Translate phrase: \_\_\_\_\_

# הגידה לי מה עשיתה

## 30.3 מה עשיתה

מה ← מה and so means \_\_\_\_\_

Analyze עשיתה

Root	Stem	Form	Person/Gender/Number	Special Features

What is the PGN? If you remember, the rule states that a final ך becomes ך before all affix pronouns except 3 f. sg. and 3 c. pl. (26.5a) The pronoun must begin with the ך therefore, so the final ך cannot be the 3 f. sg. pronoun. ך ← ך here; the PGN is \_\_\_\_\_. Once again this is an extra lengthening of the pronoun ending, a rather infrequent phenomenon.

30.4 Translate sentence: \_\_\_\_\_

30.5 The sign of the Hif'il imperative, preformative ך is constant for most types of verbs. One exception is Hollows, whose preformative is usually pointed ך

30.6 Give the form and PGN of the following Hif'is:

Form	PGN	Form	PGN
האכלתם		הראנה	
הבא		העלה	
השמיעו		השלתתי	
והגדת		הגידו	
והקימתי		העלו	
הקרב		השבו	
העל		והקים	

30.8 Assignments:

A. Read and translate Genesis 37:1-4

B. Translate:

1 Samuel 17:29 \*I וַיֹּאמֶר דָּוִד מָה עָשִׂיתִי עִתָּה הֲלוֹא דָּבָר הוּא

Isaiah 48:20 השמיעו זאת 2

Exodus 28:1 ואתה הקרב אליך את-אחרן אחיך ואת-בניו 3

Genesis 43:16 הבא את-האנשים הביתה 4

Numbers 14:3 הלא טוב לנו שוב מצרימה 5

Nehemiah 5:11 [נא particle of politeness] השיבו נא להם 6

Exodus 33:12 העל את-העם הזה 7

2 Samuel 24:18 עלה הקם ליהוה מן-בית 8

1 Kings 14:14 והקים יהוה לו מלך על-ישראל 9

Judges 4:6 ותאמר אליו הלא צנה יהוה אל-הי-ישראל 10

\*II ויאמר המלך אל-הכנעני השלום לנער לאבשלום ויאמר

הכנעני יהיו כנער איבי אדני המלך וכל אשר-קמו עליך

לרעה: 2 Samuel 18:32

Genesis 6:18 [אתך with you] והקמתי את-בריתי אתך 12

הם המדברים אל-פרעה מלך-מצרים להוציא את-בני-ישראל  
 ממצרים  
 Exodus 6:27

31.1 הם המדברים

הם means \_\_\_\_\_ הם המדברים is a verb form – a new one, but one which contains many familiar elements if you break it down.

Root	Stem	Form	Person/Gender/Number	Special Features

ה means \_\_\_\_\_ The ending ים is \_\_\_\_\_ Only one verb form takes noun endings: it is the \_\_\_\_\_ form. (9.3a) Out of the five (count them) letters left, do you see a familiar root? \_\_\_\_\_ What stem will this be? Note the doubled root letter.

The Pi'el participle uses a ה preformative in front of the root, in which the middle letter is doubled הַ הַ הַ

Translation of phrase: \_\_\_\_\_

31.2 Verb Analysis להוציא

Root	Stem	Form	Person/Gender/Number	Special Features

The form is easy to identify because ה is used before it. The stem is not Qal but \_\_\_\_\_ because of \_\_\_\_\_ (28.2) The root letters appear to be הוצ and this actually was the root in a more archaic Hebrew. Later the ה became ו in Qal forms, so that we know the root as הוצ which means \_\_\_\_\_ In the Hif'il (and other derived stems) the ancient ה takes the place of ו in the infinitive forms in most verbs now beginning with ו The Hif'il meaning of הוצ will be \_\_\_\_\_ or more simply *bring forth*.

# הם המדברים אל-פרעה מלך-מצרים להוציא את-בני-ישראל מצרים

31.3 The rest of this sentence contains familiar words. Translate the whole sentence:

\_\_\_\_\_

\_\_\_\_\_

31.4 Extra Grammar

The Hif'il infinitive of a 1<sup>st</sup> **י** verb looks the same as the 3 m. sg. affix form. So **הוֹצִיא** could be translated *to bring out* or *he brought out*. How will you know which is meant? The infinitive usually has an attached preposition, and of course the context will tell you which makes more sense. The other 1<sup>st</sup> **י** Hif'il affix PGNs can be identified by **הוֹ** at the front of the verb and an affix pronoun at the end. Speaking of the Hif'il affix, try your skills by filling in the chart below. There is a vowel change caused by **י צ י** being a 3<sup>rd</sup> **צ**. A tsere **ִ** occurs where patah **ַ** appears in the strong verb. There is no infix **י** in those PGNs in either case. (28.5) One more thing, don't forget to consider the **צ** when you add the affix pronouns. (13.6a)

### Hif'il Affix **י צ י**

3 m. sg.	<b>הוֹ צִ י א</b>	3 c. pl.	_ _ _ _
3 f. sg.	_ _ _ _		
2 m. sg.	_ <b>צ י</b> _ _	2 m. pl.	_ _ _ _
2 f. sg.	_ _ _ _	2 f. pl.	_ _ _ _
1 c. sg.	_ _ _ _	1 c. pl.	_ _ _ _

31.5 Exercise:

Give the root and form of the following Hif'ילים:

Root	Form	Root	Form
	<b>וְהוֹדַעְתֶּם</b>		<b>וְהוֹדַעְתָּ</b>
	<b>וְהוֹפְרֶתָן</b>		<b>וְהוֹפְרֵתִי</b>
	<b>וְהוֹשִׁיבוּ</b>		<b>וְהוֹפִיר</b>

הם המדברים אל-פרעה מלך-מצרים להוציא את-בני-ישראל  
ממצרים

Root	Form	Root	Form
	הותיר		הוליד
	להביא		להקריב
	להמליך		השימי
	הקריב		הביאו
	הזכיר		הקימתי
	הקימו		הקם

31.7 Assignments:

A. Read and translate Genesis 37:5-8

B. Translate:

Exodus 18:20	והודעתה להם את-הדרך	1
1 Samuel 10:8	והודעתני לך את אשר תעשה	2
Jeremiah 29:17	הנני משלח בם את-החרב	3
Ezekiel 2:8	שמע את אשר-אני מדבר אליך	4
Numbers 20:8	והוצאתה להם מים	5
Isaiah 52:6	כי-אני-הוא המדבר הנני	6
Leviticus 19:36	הוצאתי אתכם מארץ מצרים	7
1 Samuel 1:13	והנה היא מדברת על-לבה [See 24.5a <sup>1</sup> for ending] מדברת	8
Joshua 6:22	והוציאו משם את-האשה ואת-כל-אשר-לה	9
Joshua 4:22	והודעתם את-בניכם	10
Deuteronomy 21:19	והוציאו אתו אל-זקני עירו [elder זקן]	11
Ezekiel 44:15	ועמדו לפני להקריב לי חלב ודם [fat חלב]	12
1 Chronicles 12:39	באו חברונה להמליך את-דויד על-כל-ישראל	13
Esther 1:17	המלך אחשורוש אמר להביא את-ושתה המלכה לפניו	14
2 Chronicles 29:21	ויאמר לבני אהרן הכהנים להעלות על-מזבח יהוה	15

Lesson 32

Exodus 19:9 וַיִּגַד מֹשֶׁה אֶת־דְּבָרֵי הָעַם אֶל־יְהוָה

32.1 Analyze וַיִּגַד

Root	Stem	Form	Person/Gender/Number	Special Features

The focus of this Lesson is on this first word of the sentence. Obviously we have here a prefix form of the verb. What is the root? \_\_\_\_\_ (7.1a) The stem is neither Qal nor Pi'el, but Hif'il. Where is the ה that marks the Hif'il stem? It has been elided (squashed) out of the word:

וַיִּגַד ← וַיְהִיגַד original form

The ה sound, merely a breath, was easily slid over and eventually dropped out altogether in the Hif'il prefix form. Only its vowel was left – pataḥ – which now stands under the prefix pronoun.

The Hif'il prefix can be recognized by two characteristic vowels: pataḥ ׀ under the prefix pronoun and ׀ or ׀ (‘dot vowel’) between the second and third root letters.

32.2 The remainder of this sentence is quite simple; translate the whole sentence:

\_\_\_\_\_

32.3 Fill in the chart for the Hif'il prefix of גַּדַּל Why is there a dagesh in the ד

Hif'il Prefix גַּדַּל

3 m. sg.	יְגַדֵּל	3 m. pl.	_____
3 f. sg.	_____	3 f. pl.	_____
2 m. sg.	_____	2 m. pl.	_____
2 f. sg.	_____	2 f. pl.	_____
1 c. sg.	_____	1 c. pl.	_____

# וַיִּגַד מֹשֶׁה אֶת־דְּבָרֵי הָעַם אֶל־יְהוָה

## 32.3a Extra Grammar

The verb for this Lesson וַיִּגַד demonstrates a feature of some Hif'il with vav conversive: **the shortened form.**<sup>1</sup> That means וַיִּגַד ← וִיגִיד The וַיִּ ← וִי

There is another pattern: וַתִּגֵּד ← וִתְּגִיד The וַתִּ ← וִתְּ

BUT note, the pataḥ under the prefix pronoun and dot vowel remain as faithful stem indicators.

Shortened forms with vav conversive also run through the **Qal**. This is most evident in the 2<sup>nd</sup> and 3<sup>rd</sup> persons singular of 1<sup>st</sup> י hollow, and 3<sup>rd</sup> ה verbs. So you should expect to see:

יֵשֵׁב ← וַיֵּשֶׁב	יָשׁוּב ← וַיָּשׁוּב	יֵשִׁים ← וַיֵּשִׁים
יִרְאֶה ← וַיִּרְאֶה	יַעֲשֶׂה ← וַיַּעֲשֶׂה	תִּבְנֶה ← וַתִּבְנֶה

32.3b וַיִּרְאֶה and וַיַּעֲשֶׂה forms just listed, bring us into conflict with the recognition feature of the Hif'il prefix. A 3<sup>rd</sup> ה prefix form + vav conversive may look identical in the Qal and Hif'il. Your only clue to the correct stem in such a case is context. The Hif'il will tend to be transitive.

Another problem: 1<sup>st</sup> gutturals in the Qal prefix may have וַ under the prefix pronoun. (17.3a) The stem of these verbs can be determined by going to the secondary key feature of the form. The Hif'il will have a dot vowel between the 2<sup>nd</sup> and 3<sup>rd</sup> root letters. Qal יַעֲמֹד Hif'il יַעֲמִיד (The ambiguity remains, alas, with 1<sup>st</sup> Guttural/3<sup>rd</sup> ה verbs in some PGNs. See וַיַּעֲשֶׂה just above.)

## 32.4 Assignments:

- Make sure you are confident of all the Hif'il signs presented so far. To learn this stem more thoroughly, consult the verb charts at the back of the book.
- Read and translate Genesis 37:9-12
- Analyze:

אָגִיד	וַיִּקְרַב	תִּקְרִיבוּ	תִּקְרִיב
תִּשְׁמַע	וַיִּשְׁמַעוּ	וַיִּגְדוּ	הִגִּד
הָשִׂיא	תָּשׁוּב	תָּשִׁיב	תִּשְׁמַע
וַתֵּשֶׁב	תָּשֵׁב	הוֹשִׁבָהּ	וַיֵּשֶׁב

<sup>1</sup> If you are at a social gathering and wish to impress the cognoscenti, you would refer to these as "apocopated forms."



## ויגד משה את־דברי העם אל־יהוה

D. Translate:

- 1 Samuel 9:19 וְכָל אֲשֶׁר בְּלִבְבְּךָ אֲגִיד לְךָ 1
- 1 Kings 14:3 הוּא יִגִּיד לְךָ מִה־יְהִיָּה לְנֹעַר 2
- 2 Samuel 17:21 וַיִּלְכוּ וַיִּגְדוּ לְמֶלֶךְ דָּוִד 3
- Exodus 29:4 וְאֶת־אֹהֶרֶן וְאֶת־בְּנָיו תִּקְרִיב אֶל־פֶּתַח אֹהֶל מוֹעֵד 4  
[פֶּתַח *entrance, opening*]
- Leviticus 22:22 לֹא תִקְרִיבוּ אֵלֶּה לַיהוָה 5
- Jeremiah 23:22 [דְּבָרִי is functioning as a DO] וַיִּשְׁמְעוּ דְבָרִי אֶת־עַמִּי \*6
- Numbers 16:10 וַיִּקְרַב אֹהֶד וְאֶת־כָּל־אֶחָיו 7
- 1 Samuel 25:37 וַתִּגְדֵּל־לוֹ אֲשֶׁתוֹ אֶת־הַדְּבָרִים הָאֵלֶּה 8
- Joshua 6:10 וְלֹא־תִשְׁמְעוּ אֶת־קוֹלְכֶם 9

Joshua 24:6 וְאֹצִיָּא אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם

33.1 Analyze וְאֹצִיָּא

Root	Stem	Form	Person/Gender/Number	Special Features

Can the ו here be a vav conversive? \_\_\_\_\_ Why or why not? \_\_\_\_\_  
 \_\_\_\_\_ (14.5a) What is the stem? \_\_\_\_\_

The clue here is the ו between the second and third letters of the root. (32.1) The root of the verb is \_\_\_\_\_ because in the Hif'il the original first root letter was \_\_\_\_\_ (31.2) ו is the prefix for which PGN? \_\_\_\_\_

Translate: \_\_\_\_\_

Holem ו after a prefix pronoun, combined with a dot vowel after the middle root letter, is the sign of the Hif'il prefix in this group of 1<sup>st</sup> ו verbs.

33.2 וְאֶת־אֲבוֹתֵיכֶם means \_\_\_\_\_

מִמִּצְרַיִם means \_\_\_\_\_

33.3 Translate the whole sentence: \_\_\_\_\_  
 \_\_\_\_\_

33.4 Most deviant from the regular Hif'il vocalization patterns are 1<sup>st</sup> ו verbs. However, they are consistently characterized by having ו between the preformative or prefix pronoun and the root. This pattern can be seen in the participle as well. The Hif'il participle can be recognized by a ו preformative, usually pointed \_\_\_\_\_ ו (patah being the favorite vowel for Hif'il preformatives) but for 1<sup>st</sup> ו verbs it is \_\_\_\_\_ נו

33.5 In the chart below, the (3) m. sg. pronoun is used even though its vocalization may not be the most representative for the form, but other PGNs have affix pronouns, prefix pronouns and/or complements, or endINGS to help with identification.

**Hif'il Synopsis**

	Regular	Hollow	1 <sup>st</sup> י
Affix	הַ בְּ י א	הַ בְּ י א	הוּ בְ י א
Prefix	י בְּ י א	י בְּ י א	י בְּ י א
Prefix/vav conv.	וַי בְּ י א	וַי בְּ י א	וַי בְּ י א
Imperative	הַ בְּ י א	הַ בְּ י א	הוּ בְ י א
Participle	מַ בְּ י א	מַ בְּ י א	מוּ בְ י א
Infinitive	הַ בְּ י א	הַ בְּ י א	הוּ בְ י א

**33.6** Assignments:

- A. For Lessons 33-40 learn words 251-300 from your vocabulary list.
- B. Learn the Hif'il synopsis.
- C. Read and translate Genesis 37:13-16
- D. Translate:

- 1 Psalms 103:7 יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה
- 2 2 Chronicles 8:2 וַיּוֹשֶׁב שָׁם אֶת־בְּנֵי יִשְׂרָאֵל
- 3 Ezekiel 39:7 וְאֶת־שֵׁם קְדָשִׁי אֹדִיעַ בְּחֹף עַמִּי יִשְׂרָאֵל
- 4 Deuteronomy 4:25 בֵּי־הוֹלִיד בְּנִים וּבְנֵי בְנִים
- 5 2 Kings 11:12 וַיּוֹצֵא אֶת־בֶּן־הַמֶּלֶךְ
- 6 Isaiah 42:1 נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא
- 7 Haggai 1:11 תּוֹצִיא הָאֲדָמָה
- 8 2 Kings 11:19 וַיּוֹרִידוּ אֶת־הַמֶּלֶךְ מִבַּיִת יְהוָה וַיָּבִיאוּ דְרָךְ־שֶׁר
- 9 Ruth 4:22 וַעֲבַד הוֹלִיד אֶת־יֹשִׁי וַיֹּשִׁי הוֹלִיד אֶת־דָּוִד׃
- 10 Judges 7:5 וַיּוֹרֵד אֶת־הָעָם אֶל־הַמַּיִם
- 11 Genesis 21:2 וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו
- 12 Exodus 3:11 וְכִי אֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם
- 13 Obadiah 17 וַיִּרְשׁוּ בַּיִת יַעֲקֹב אֶת מוֹרְשֵׁיהֶם

Jeremiah 41:2 וַיָּבֹאוּ אֶתְגַּדְלִיָּהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן בְּחָרָב וַיָּמָת אֹתוֹ

34.1 Analyze וַיָּבֹאוּ

Root	Stem	Form	Person/Gender/Number	Special Features

You may wonder, after you have dealt with the vav conversive and the PGN of this verb, whether you have been too drastic in your surgery, but a little thought will help you find the root. The first root letter will be \_\_\_\_\_ because the dagesh forte in the **ב** indicates \_\_\_\_\_ (7.1a). The final letter of the root must be \_\_\_\_\_ (use the missing letter rule in 12.1). There are only a few verbs like this in Hebrew, but one or two occur with some frequency.

When only one consonant (doubled or not) shows for a root, you probably have a combination 1<sup>st</sup> **ב** 3<sup>rd</sup> **ו** verb.

What is the stem? Here we have real difficulties, because according to the discussion in 32.3b, this could be Qal or Hif'il. The PGNs in which this ambiguity appears are 3 m. sg., 2 m. pl., and 3 m. pl. In all other cases, you should watch for both characteristic vowels in the Hif'il prefix. The fact that a DDO follows the verb indicates that it is transitive and so the stem is more likely to be Hif'il.

34.2 וַיָּבֹאוּ אֶתְגַּדְלִיָּהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן means \_\_\_\_\_

Now "translate" the names.

שָׁפָן means *rock badger* (!) \_\_\_\_\_

34.3 בְּחָרָב means \_\_\_\_\_

34.4 וַיָּמָת אֹתוֹ

Analyze וַיָּמָת

Root	Stem	Form	Person/Gender/Number	Special Features

# וַיְכֹּן אֶת־גֹּדְלֵיהֶוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן בַּחֶרֶב וַיָּמָת אֹתוֹ

Determining stem: with hollow verbs, the vowel under the prefix letter continues to be ִ in the Hif'il (following the missing letter rule of 6.1a). In this case, you must use the characteristic dot vowel to help you determine the stem. **מִוֵּת** in the Qal means \_\_\_\_\_ so \_\_\_\_\_ in the Hif'il.

**34.5** Translate sentence: \_\_\_\_\_  
 \_\_\_\_\_

**34.6** Extra Grammar

The verb **מִוֵּת** is a hollow "E" class verb. It will follow the pattern for hollow verbs in the derived stems; however, the pattern in the Qal affix is not regular and so a chart will be helpful. Note that the "E" vowel shows only in the third person.

Extra credit: why there is a dagesh forte in the **ת** of some PGN s?

### Qal Affix Hollow "I" class

3 m. sg.	<b>מִוֵּת</b>		<b>מִוֵּתוּ</b>
3 f. sg.	<b>מִוֵּתָהּ</b>		
2 m. sg.	<b>מִוֵּתָהּ</b>	2 m. pl.	<b>מִוֵּתְהֶם</b>
2 f. sg.	<b>מִוֵּתְךָ</b>	2 f. pl.	<b>מִוֵּתְכֶן</b>
1 c. sg.	<b>מִוֵּתִי</b>	1 c. pl.	<b>מִוֵּתְנוּ</b>

**34.7** Assignments:

- A. Learn the Qal affix of **מִוֵּת** (34.6)
- B. Read and translate Genesis 37:17-20
- C. Translate:

Psalms 90:12 **וַיְנַבֵּא לְבַב חֲכָמָה** \*1

1 Samuel 21:15 **לָמָּה תָּבִיאוּ אֹתוֹ אֵלַי** 2

2 Kings 11:4 **וַיִּרְא אֹתָם אֶת־בֶּן־הַמֶּלֶךְ** 3

1 Samuel 1:25 **וַיְבִיאוּ אֶת־הַנְּעַר אֶל־עָלִי** 4

וַיִּכּוּ אֶת־גֹּדְלֵיהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן בְּחָרֵב וַיִּמַּח אֹתוֹ

- 5 וַאֲתָהּ תַעֲלֶה אִתָּם יְרוּשָׁלַם 2 Chronicles 2:15
- 6 וַיַּעֲלוּ הַכֹּסֶף בְּיָדָם Judges 16:18
- 7 וַיַּעַל דָּוִד עֲלוֹת לְפָנַי יְהוָה 2 Samuel 6:17
- 8 וַיָּבֵא יוֹסֵף וַיַּגִּד לְפָרְעָה Genesis 47:1
- 9 וַתִּקַּם אֶת־דְּבָרֶיךָ כִּי צָדִיק אָתָּה Nehemiah 9:8
- 10 וַיִּקַּם יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דָּבַר 1 Kings 8:20
- 11 וַיֵּשֶׁב־יְהוָה לִי כְצַדְקוֹ Psalms 18:25
- 12 וְלֹא־יָשִׁיב אֶת־הָעַם מִצְרַיִמָּה Deuteronomy 17:16
- 13 וַיֵּשְׁבוּ אוֹתָם דְּבַר Joshua 22:32
- 14 וְאֶת־בְּרִיתִי אֲקִים אֶת־יַעֲקֹב [את] means with here Genesis 17:21
- 15 וַיָּבֶה יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ Joshua 10:40
- 16 אֲעֲלֶה אִתְּכֶם מִמִּצְרַיִם וְאָבִיא אִתְּכֶם אֶל־הָאָרֶץ Judges 2:1
- 17 כִּי אָתָּה תָּבִיא אֶת־בְּנֵי יִשְׂרָאֵל אֶל־הָאָרֶץ Deuteronomy 31:23
- 18 וַתִּשָּׂא אֹתִי רוּחַ וַתָּבֵא אֹתִי אֶל־שַׁעַר בַּיִת־יְהוָה Ezekiel 11:1
- 19 וַיִּקַּח אֶת־לֶאֱהָ בָתּוֹ וַיָּבֵא אִתָּהּ אֵלָיו Genesis 29:23
- 20 וְאֲקִים מִבְּנֵיכֶם לְנָבִיאִים Amos 2:11

1 Chronicles 11:2 בְּהִיּוֹת שְׂאוּל מֶלֶךְ אֶתָּה הַמוֹצִיא וְהַמְבִּיא אֶת־יִשְׂרָאֵל

35.1 בְּהִיּוֹת שְׂאוּל מֶלֶךְ

35.1a Analyze בְּהִיּוֹת

Root	Stem	Form	Person/Gender/Number	Special Features

The key to analyzing this form is the **ב** What part of speech is this? \_\_\_\_\_

Only one form of the verb regularly is found with a preposition, although usually it is the preposition **ל** What is this form? \_\_\_\_\_ (11.2b) This analysis is confirmed by the **וֹת** ending. This is the regular infinitive ending for what sort of root? \_\_\_\_\_ (14.3a)

The translation of this infinitive is obviously different from the translation of one employing **ל** The infinitive, used alone, names the action of the verb; the best way of achieving this in English is to add “-ing” to the meaning:

הִיָּה *be*                      הִיָּוֹת *be-ing*

When an infinitive is used in this way, it can have a subject and object.

35.1b **שְׂאוּל** is a name. In the phrase we are studying, it is the subject of the infinitive. **מֶלֶךְ** is the object of the infinitive. Literally, with no attention to other grammatical facets, we have “in-being-Saul-king.” If we work with the idea of the infinitive as a verb with a subject and object we can translate:

subject	verb	object of verb
<i>in Saul's</i>	<i>being</i>	<i>(a) king</i>

35.1c When either **כ** or **כִּ** is used with the infinitive, the best translation is usually “when” + the past tense of the verb (infinitive):

***when Saul was king***

In other words, the infinitive with a subject and object represents an idiomatic expression in Hebrew, one which yields to simple analysis, but which may take you a few moments to work out.

# בְּהִיּוֹת שְׂאוֹל מֶלֶךְ אֶתָּה הַמוֹצֵיא וְהַמְבִּיא אֶת-יִשְׂרָאֵל

## 35.2 אֶתָּה הַמוֹצֵיא

אֶתָּה means \_\_\_\_\_

Analyze הַמוֹצֵיא (33.4)

Root	Stem	Form	Person/Gender/Number	Special Features

You have seen the elements of this form before. The stem is \_\_\_\_\_ because the vowels are \_\_\_\_\_ (33.4) The root is therefore \_\_\_\_\_

אֶתָּה is the \_\_\_\_\_ and this can occur only with a verb used as a noun, so the form is probably \_\_\_\_\_ (9.3b) The הַ here is \_\_\_\_\_

Translate phrase: \_\_\_\_\_

## 35.3 Analyze וְהַמְבִּיא

Root	Stem	Form	Person/Gender/Number	Special Features

What is the root? \_\_\_\_\_ With hollow verbs in the Hif'il, the Hif'il vowels regularly occur \_\_\_\_\_ (29.2)

35.4 Sentence translation: \_\_\_\_\_

## 35.5 Exercise:

Analyze the following forms:

הָשִׁיב	מְקוֹם	מוֹשִׁיבִים
הַמַּעֲלָה	בְּשִׁמְעַ	שָׁמְעוּ
וְשִׁים	רוֹאוֹת	הַעֲלָה
הַמְגִיד	מְשַׁמַּע	וַיִּשְׁמַע



# בְּהִיּוֹת שְׂאוֹל מֶלֶךְ אֶתְּהָ הַמוֹצִיא וְהַמְבִיא אֶת־יִשְׂרָאֵל

## 35.6 Assignments:

A Read and translate Genesis 37:21-24

B. Translate:

- Jeremiah 28:3 אָנֹכִי מָשִׁיב אֶל־הַמָּקוֹם הַזֶּה אֶת־כָּל־כְּלֵי בַיִת יְהוָה 1
- Genesis 9:9 וְאֲנִי הֲנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זֶרְעְכֶם אֲחַרְיְכֶם: 2  
[אֶת + suffix means *with*. The dagesh differentiates it from the sign of the DDO.]
- Jeremiah 6:19 הֲנִה אֲנֹכִי מָבִיא רָעָה אֶל־הָעָם הַזֶּה 3  
[רָעָה represents different roots.]
- בי יהוה אֱלֹהֵינוּ הוּא הַמַּעֲלָה אֶתְנוּ וְאֶת־אֲבוֹתֵינוּ מֵאֶרֶץ מִצְרַיִם 4  
מִבֵּית עַבְדִּים Joshua 24:17
- וַיְהִי כִשְׁמַע כָּל־יִשְׂרָאֵל כִּי־שָׁב יִרְבְּעָם וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֹתוֹ 5  
1 Kings 12:20
- לְכֹן הֲנִי מָבִיא רָעָה אֶל־בֵּית יִרְבְּעָם 6  
1 Kings 14:10
- שָׁמַע וְשִׁים לְבָד לְכָל אֲשֶׁר־אָנִי מֵרְאָה אוֹתְךָ 7  
Ezekiel 40:4
- אָנֹכִי יְהוָה הַמַּעֲלָה אִתְּכֶם מֵאֶרֶץ מִצְרַיִם לְהִיֵּת לְכֶם לְאֱלֹהִים 8  
Leviticus 11:45
- וַיֹּאמֶר דָּוִד אֶל־הַנְּעָר הַמְּגִיד לוֹ 9  
2 Samuel 11:5
- אֵף אֵין־מְגִיד אֵף אֵין מְשֻׁמֵּעַ [אֵף surely] 10  
Isaiah 41:26
- אָנֹכִי יְהוָה מְקַדְּשְׁכֶם: הַמוֹצִיא אִתְּכֶם מֵאֶרֶץ מִצְרַיִם 11  
Leviticus 22:32-33

Psalms 5:13 כִּי־אַתָּה תִּבְרַךְ לְיָדֶיךָ יְהוָה

36.1 כִּי means \_\_\_\_\_ Note that כִּי frequently begins sentences in Biblical Hebrew, sentences that describe the result of preceding actions. כִּי may sometimes also be translated as *but, surely*, when it introduces a phrase which contrasts with a preceding statement.

36.2 אַתָּה means \_\_\_\_\_ What do you call this kind of pronoun? \_\_\_\_\_

36.3 Verb Analysis תִּבְרַךְ

Root	Stem	Form	Person/Gender/Number	Special Features

אֵל is the prefix pronoun for \_\_\_\_\_ (14.1) בִּרַךְ appears almost always in the Pi'el stem. However, as you have learned, ר is a letter which cannot take the dagesh required in the formation of the Pi'el: the "r" sound was one which was not doubled. As a result, there is compensation for the missing dagesh in the previous vowel. (15.4a) Not all mid gutturals demand compensation. In those cases, watch for the regular Pi'el vowels minus the mid dagesh forte.

The following synopsis shows the usual changes which take place in various forms:

36.3a	Pi'el regular	mid guttural / ר	no compensation
Affix	דָּבַר	בִּרַךְ בָּרַךְ	נָהַג
Prefix	יְדַבֵּר	יְבָרֵךְ	יְנַהֵג
Imperative	דַּבֵּר	בָּרַךְ	נַהֵג
Participle	מְדַבֵּר	מְבָרֵךְ	מְנַהֵג
Infinitive	דַּבֵּר	בָּרַךְ	נַהֵג

36.3b When the middle root letter of a Pi'el is pointed with a shewa ְ the dagesh forte may not appear, in which case there is no compensation for the missing dagesh: תִּבְרַךְשְׁנוּ (Gen. 43:9) but תִּבְרַךְשְׁנָה (Gen. 31:39). Your clue to the stem will be the usual vocalization for the particular Pi'el form.

36.4 צְדִיק means \_\_\_\_\_ This word is an adjective, but is used here as a noun, *righteous one*.

36.5 יְהוָה is related to the sentence in what way? \_\_\_\_\_ (18.2)

36.6 Sentence translation: \_\_\_\_\_

36.7 Extra Grammar

Independent subject pronouns are often used in Biblical Hebrew for emphasis, as is the case in this Lesson sentence. They are also used as:

1. the subject of a noun sentence: אֲנִי יְהוָה (Genesis 15:7)
2. the subject in a participial clause: כִּי־עָשָׂה אֲנִי (Judges 15:3)

**Independent Subject Pronouns**

1 c. sg.	אֲנִי אֲנִכִּי	1 c. pl.	אֲנַחְנוּ
2 m. sg.	אַתָּה	2 m. pl.	אַתֶּם
2 f. sg.	אַתְּ	2 f. pl.	אַתֶּן אַתְנָה
3 m. sg.	הוא	3 m. pl.	הֵם הֵמָּה
3 f. sg.	היא	3 f. pl.	הֵן הֵנָּה

36.8 Exercise:

Analyze the following verbs:

אָכַל	קָרַבְתִּי	קָרְבוּ
אָכְלוּ	רָבַח	יִשְׂאֵל
גָּאֵל	וַיְבָרֵךְ	בָּרְכֵי
וַיִּסְפָּח	שָׁחַת	שָׁחַת
וַיִּגַּל	יָכִין	בָּרְכוּ
הוֹשִׁיעַ	יִחַטֵּא	מִצָּאתָ

## כִּי־אָתָּה תִּבְרַךְ צְדִיק יְהוָה

### 36.9 Assignments:

- A. Make sure you can identify all Pi'el forms for regular and mid guttural/ר verbs.  
 B. Memorize the chart of independent subject pronouns. (36.7)  
 C. Read and translate Deuteronomy 6:1-5  
 D. Translate:

- 1 אָתָּה יָדַעְתָּ אֶת־הָעָם Exodus 32:22
- 2 וַיְהוּה בִּרְךְ אֶת־אֲבֹרָהֶם בְּכָל Genesis 24:1
- \*3 וַעֲתָה אֲדַנִּי יְהוָה אֶתָּה־הוּא הָאֱלֹהִים 2 Samuel 7:28
- 4 וַיְבָרְכוּ אֱלֹהִים בְּנֵי יִשְׂרָאֵל Joshua 22:33  
 (Note absence of DDO marker. How will you determine the subject?)
- 5 קָדַשׁ יִתְּיָה־לָּךְ כִּי קָדוֹשׁ אֲנִי יְהוָה Leviticus 21:8
- 6 כִּי עִם קָדוֹשׁ אָתָּה לִיהוּה אֱלֹהֶיךָ בָּךְ בָּחַר יְהוָה אֱלֹהֶיךָ  
 לְהִיּוֹת לוֹ לְעַם סֻּגְלָה מִכָּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאָדָמָה  
 Deuteronomy 7:6 [סֻּגְלָה possession, treasure]
- 7 רוּחַ יְהוָה דִּבֶּר בִּי 2 Samuel 23:2
- 8 וַבִּרְךְ אֶת־בֵּית עַבְדְּךָ לְהִיּוֹת לְעוֹלָם לְפָנֶיךָ כִּי־אָתָּה אֲדַנִּי  
 יְהוָה דִּבְרַתָּה 2 Samuel 7:29
- 9 הִנְנִי נֹתֵן בּוֹ רוּחַ 2 Kings 19:7
- \*10 וּלְעוֹלָם כָּל־מְשַׁפֵּט צִדְקָךְ Psalms 119:160  
 (Treat as a noun sentence + construct chain.)
- 11 כִּי הַמְשַׁפֵּט לְאֱלֹהִים הוּא Deuteronomy 1:17
- 12 צְדִיק יְהוָה בְּכָל־דַּרְכָּיו Psalms 145:17
- \*13 בָּרְכֵי נַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבֵי אֶת־שֵׁם קָדְשׁוֹ: Psalms 103:1
- 14 וַיֵּשֶׁב שָׁם עַד־עוֹלָם 1 Samuel 1:22
- 15 אָתָּה תִּהְיֶה עַל־בֵּיתִי Genesis 41:40
- 16 וַיֵּרָא דָוִד כִּי־יֵצֵא שְׂאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ 1 Samuel 23:15
- 17 הִנֵּה בָרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה Psalms 134:1

Lesson 37

Psalms 118:23 **מֵאֵת יְהוָה הִיְתָה זֹאת**

37.1 **מֵאֵת יְהוָה**

We have here a compound prepositional phrase. The first component is \_\_\_\_\_  
**מֵאֵת** is not the sign of the definite direct object here, but a preposition meaning *with*.  
 Since this **מֵאֵת** is identical in many cases to the sign of the DDO, you must decide by  
 the context which you have. Here there is no problem — the sign of the DDO could  
 never combine with a preposition.

Literal translation of the phrase: \_\_\_\_\_

37.1a When the preposition **מֵאֵת** combines with a pronoun, it can usually be differentiated  
 from the sign of the DDO + pronoun (23.2b) by its being accompanied by a dagesh.

**מֵאֵתִי** *me*                      **מֵאֵתִי** *with me*

37.2 **הִיְתָה זֹאת**

**הִיְתָה** is a verb. Can you determine the root? There is one type of weak verb in  
 which the 3 f. sg. affix looks like **הִיְתָה** \_\_\_\_\_. When other affix endings are added to  
 3<sup>rd</sup> **ה** roots, the final **ה** either drops off or changes to **י** (26.5a)

Root	Stem	Form	Person/Gender/Number	Special Features

37.2a **הִיְתָה** is not a hollow verb. Its middle root letter is **י** but the letter before it has a  
 vowel and the **י** has its own vowel; therefore, the **י** is functioning as a consonant.  
 This **י** will not be lost in any stems or forms of **הִיְתָה**. The other letter which can be  
 either the middle letter of a hollow verb or a consonant is \_\_\_\_\_. If the letter  
 preceding it has a vowel already, the **י** must be a consonant and will be pronounced  
 "v." The confusion comes in a word like **מִצְוֹת** in which **ו** is **ו** + dagesh and not  
 the vowel shureq.

37.2b **זֹאת** is the feminine counterpart of **זֶה**. What is its relation to the verb? \_\_\_\_\_  
 \_\_\_\_\_ Note the order of the elements in this sentence.

37.3 Literal translation: \_\_\_\_\_

English order: \_\_\_\_\_

37.4 Exercises:

In the following words, identify each ך or ך as a consonant or vowel letter:

יין	סור	ועתה
צנה	קדוש	ויאמר
גבול	יהיה	אור
אין	איש	מות
מות	היכל	ואתה
מצות	המצות	ולאדם

Analyze:

רבתה	היו	ותהינה
תהיי	היית	וקיינו
יראה	ראינו	ראתה
חיה	ובנית	ושבה
אמרה	והלכה	ישא
עשה	ותוצא	נתנה

37.5 Assignments:

- A. Review the Qal affix of 3<sup>rd</sup> ך verbs. (26.5a)
- B. Read and translate Deuteronomy 6:6-10
- C. Translate:

- 1 ורחל באה עם הצאן Genesis 29:9
- 2 בייצאה בני יד-יהוה Ruth 1:13
- 3 היא נתנה-לי מן-העץ ואכל Genesis 3:12
- 4 ולדוד ולזרעו ולביתו... יהיה שלום עד-עולם 1 Kings 2:33
- 5 ויצא השטן מאת פני יהוה [שטן just transliterate] Job 2:7
- 6 ישא ברכה מאת יהוה Psalms 24:5

- 7 ולא־היית בעבדי דוד I Kings 14:8
- 8 והאמר האשה הזאת אמרה אלי 2 Kings 6:28
- \*9 עין לא־ראתה Isaiah 64:3
- 10 כִּי־היו יָדיו כִּיְדֵי עֶשׂו Genesis 27:23
- 11 ובנית בית יהוה אלהיך I Chronicles 22:11
- 12 וישבה העיר־הזאת לעולם Jeremiah 17:25
- 13 וגם־בני ענקים ראינו שם Deuteronomy 1:28
- 14 ויצאה מביתו והלכה והיתה לאיש אחר Deuteronomy 24:2
- 15 כזאת וכזאת דברה הנערה אשר מארץ ישראל 2 Kings 5:4
- 16 הלא ראית מה־העם הזה דברו Jeremiah 33:24
- 17 ואמרת לבנד עבדים היינו לפרעה Deuteronomy 6:21
- 18 ובנו בתים ולא ישבו ונטעו כרמים ולא ישתו את־ייןם Zephaniah 1:13  
 [vineyard כרם wine יין]

וַיִּקְרָאוּ שְׂאוּל בְּיוֹם הַהוּא וְלֹא נִתְּנוּ לָשׁוּב בֵּית אָבִיו: 1 Samuel 18:2

38.1 Verb analysis וַיִּקְרָאוּ

Root	Stem	Form	Person/Gender/Number	Special Features

For help in determining the root, see 21.7b

וּ at the end of a verb is another form of the 3 m. sg. suffix.

It is easy to confuse this with the plural prefix and affix ending. Always look to see if a ו precedes ו. If so, the chances are very good that you have a suffix (object of the verb).

Translation of phrase: \_\_\_\_\_

38.2 בְּיוֹם הַהוּא

38.2a What is the initial בְּ \_\_\_\_\_ Notice the vowel under the בְּ Pataḥ represents the definite article *the* הַ which has been elided (slid over) so that only the vowel of the definite article and the dagesh forte remain.

Thus, הַ בְּ ← הַ בְּ in the יוֹם means \_\_\_\_\_

38.2b הַהוּא

What is the initial הַ \_\_\_\_\_ (21.3a) הוּא besides being the 3 m. sg. independent pronoun, is also used as a demonstrative adjective (*that*).

The adjective construction בְּיוֹם הַהוּא is called \_\_\_\_\_

38.2c Summary of the Demonstrative Adjectives

	<i>this</i>	<i>that</i>
masculine	הַיּוֹם הַזֶּה	הַיּוֹם הַהוּא
feminine	הַיּוֹם הַזֹּאת	הַיּוֹם הַהִיא



וַיִּקְרָאוּ שְׂאוֹל בְּיוֹם הַהוּא וְלֹא יָתְנוּ לָשׁוּב בֵּית אָבִיו:

	<i>these</i>	<i>those</i>
masculine	הַיָּמִים הָאֵלֶּה	הַיָּמִים הַהֵם
feminine	הַיָּמִים הָאֵלֶּה	הַיָּמִים הָהֵן

38.3 Verb Analysis וְלֹא יָתְנוּ  
וְלֹא means \_\_\_\_\_

Root	Stem	Form	Person/Gender/Number	Special Features

Until now, all the suffixes we have studied have been on nouns (possessive suffixes) or on prepositions (object suffixes). Verbs can also have suffixes – object suffixes (receive the action of the verb). What is the suffix here? \_\_\_\_\_ (7.2c)

The root is then \_\_\_\_\_. Enter this on the chart and place the PGN of the suffix in the Special Features column: 3 m. sg. suffix. וְתֵן means \_\_\_\_\_

When a suffix is added to a verb, the regular vowels associated with the forms change as the stress in the word shifts. This happens in nouns too. (8.5) When a suffix causes the regular vowels of a verb to change, you must determine the form by other hints. Is the form prefix? Is the form imperative? (Look at the context.) What form fits the context best? The stem will be Qal, since there are no other changes in the verb. So we have a verb: 3 m. sg. Qal affix, with a 3 m. sg. suffix.

38.4 Verb Analysis לָשׁוּב

Root	Stem	Form	Person/Gender/Number	Special Features

38.5 בֵּית אָבִיו is a \_\_\_\_\_ It means \_\_\_\_\_

Note that the context demands a preposition in front of the phrase. Occasionally there is no preposition in Biblical Hebrew with nouns toward which, or in which, action takes place. Supply the preposition when you translate.

38.6 Translate sentence: \_\_\_\_\_

# וַיִּקְחֵהוּ שְׂאוֹל בַּיּוֹם הַהוּא וְלֹא נָתַנוּ לָשׁוּב בֵּית אָבִיו:

## 38.7a Extra Grammar

You have seen two ways of expressing a verb + pronominal DDO. One is by using the verb followed by **את** + pronoun: **וַיִּקְחֵהוּ אֹתוֹ** (23.2b) The other way we have seen in this Lesson: the object pronoun can be attached directly to the conjugated form of the verb. Below is a chart showing the most common suffixes.

### Verb Suffixes

1 c. sg.	נִי__	1 c. pl.	נו__
2 m. sg.	ךְ__	2 m. pl.	כֶּם__
2 f. sg.	ךִּ--	2 f. pl.	כֶּן__
3 m. sg.	וּ__ וּ__ הוּ	3 m. pl.	הֶם__
3 f. sg.	הּ__ הּ__	3 f. pl.	הֵן__

**38.7b** As you have seen, there can be vocalization changes in the verb when a suffix is added. This does not mean that all identification keys totally disappear. Affix pronouns, prefix pronouns, and complements will remain and so will any augmentation to the root. Most of the problems occur in the Qal.

1. Vowels at the beginning of the word may shorten:

3 m. sg. Qal affix

שָׁמַר

3 m. sg. Qal affix + 3 f. sg. suffix

שָׁמְרָהּ

2. Affix pronouns may lose their characteristic vocalization:

2 m. sg. Qal affix

שָׁמְרָתְךָ

2 m. sg. Qal affix + 1 c. sg. suffix

שָׁמְרָתִי

3. There may be an extra syllable in the word to facilitate pronunciation:

3 m. sg. Qal prefix

יִשְׁמַר

3 m. sg. Qal prefix + 1 c. sg. suffix

יִשְׁמְרֵנִי

4. In cases of apparent ambiguity context should help:

3 m. sg. Qal affix + 2 m. sg. suffix

שָׁמְרָךְ

Qal infinitive + 2 m. sg. suffix

שָׁמְרֶךָ

וַיִּקְחֵהוּ שְׂאוֹל בַּיּוֹם הַהוּא וְלֹא נָתַנוּ לָשׁוּב בֵּית אָבִיו:

38.8 If you can analyze these verbs with confidence, or even with difficulty, you are well on your way to mastery of Hebrew verbs.

פָּקַדְתִּי	פָּקַדְתִּיו	פָּקַדְתִּים
פָּקַדְתֶּם	פָּקַדוּ	יִפְקְדֶם
פִּקְדָּה	וַיִּפְקִידוּ	הִפְקִידְתִּיךְ
וַתָּבֵא	וַיָּבֵאוּ	הִבִּיאָנָה
בָּבֹא	הִבִּיאַתְנִי	וַתָּבִיֵּאֵם
וַאֲבִיא	אָשִׁיב	וַיָּשִׁבוּ
וַיִּשׁוּבוּ	יָשַׁב	יָשַׁב
אוֹשִׁיבְךָ	אָשִׁיבְךָ	וַאֲעֲלֶה
וַיַּעֲלֶהוּ	וַיַּעֲלוּ	תַּעֲלֶה
יורִידְנִי	יִרְאֶהוּ	מָצַאתִי
מָצַאתִיו	נִתְּתִים	נִתְּנִים
נִתְּתִיו	נִתְּתִיהוּ	נִתְּנִי
נִתְּתִנִּי	צָוָהוּ	צָוָה
בָּרְכוּ	בָּרְכוּ	בָּרְכוּנִי
יִבְרְכוּ	וַיִּבְרְכוּהוּ	וַיִּבְרְכוּ
תִּבְרַכְנִי	בָּרְכוּ	יַעֲשֶׂה
יַעֲשֶׂהוּ	יַעֲשֶׂה	יַעֲשֶׂה
עָשׂוּ	עָשׂוּ	וַיַּעֲשׂוּנִי
עָשִׂיתִי	עָשִׂיתִיו	עָשִׂיתְנִי
וַעֲשִׂיתִיהוּ	עָשִׂיתִים	עָשִׂיתְנִי
עָשִׂיתָהּ	עָשִׂתָהּ	עָשָׂהוּ
עָשׂוּנִי	עָשִׂינוּ	עָשׂוּנִי
עָשׂוּהוּ	שָׁלַחְנוּ	שָׁלַחְנִי
שָׁלַחְנוּ	שָׁלַחְתָּנוּ	תִּשְׁלַחְנוּ

# וַיִּקְחָהּ שְׂאוֹל בַּיּוֹם הַהוּא וְלֹא נָתַנוּ לָשׁוּב בֵּית אָבִיו:

## 38.9 Assignments:

- A. Learn the verb suffixes in 38.7a
- B. Read and translate Deuteronomy 6:11-15
- C. Translate:

	Genesis 38:15	וַיִּרְאֶה יְהוּדָה	1
Judges 17:6		בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל	2
	Deuteronomy 24:3	אֲשֶׁר לָקַחָהּ לוֹ לְאִשָּׁה	3
Genesis 33:16		וַיָּשָׁב בַּיּוֹם הַהוּא עָשׂוּ לְדַרְכּוֹ	4
	1 Chronicles 23:22	וַיִּשְׂאוּם בְּנֵי-קִישׁ אַחֵיהֶם	5
	Zechariah 8:3	כֹּה אָמַר יְהוָה שְׁבִתִּי אֶל-צִיּוֹן	6
	Genesis 8:9	וַיִּשְׁלַח יְדֹו וַיִּקְחָהּ	7
	Deuteronomy 2:33	וַיִּתְּנָהּ יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ	8
	Ezekiel 3:14	וְרוּחַ נְשֹׂאתָנִי וַתִּקְחָנִי וְאֵלַי	9
	Deuteronomy 31:9	וַיִּתְּנָה אֶל-הַכֹּהֲנִים בְּנֵי לוֹי	10
	Jeremiah 22:25 (36.3b)	וַנִּתְּחַדְּךָ בְּיַד מְבַקְשֵׁי נַפְשֶׁךָ	11
	1 Samuel 1:11	וַנִּתְּחִיו לִיהוָה כָּל-יָמֵי חַיָּיו	12
		[וַיִּקְחָהּ construct pl. of חַיִּים life + suffix]	
	Exodus 5:22	לָמָּה זֶה שְׁלַחְתָּנִי	13

וַיֵּצֵא מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֵה לְאֹמֶר אִישׁ וְאִשָּׁה אֶל-יַעֲשׂוּ-עוֹד  
 Exodus 36:6 מְלֹאכָה לְתָרוּמַת הַקֹּדֶשׁ

39.1 וַיֵּצֵא מֹשֶׁה

Verb Analysis וַיֵּצֵא

Root	Stem	Form	Person/Gender/Number	Special Features

According to the missing letter rule in 12.1, what is the missing root letter? \_\_\_\_\_  
 The tricky part of this analysis is the stem. The vowel under the prefix pronoun is what we need to look at to help determine that feature of the verb. What stem routinely has shewa ְ under the prefix pronoun? \_\_\_\_\_ (15.5) Where then is the supporting dagesh forte to confirm this stem?

Omission of dagesh forte occurs, almost always, at the end of a word.

צוה is a common verb and in the Bible is found almost exclusively in the Pi`el. Because it is a 3<sup>rd</sup> ה it may lose its third root letter in some forms; therefore, it will lose the dagesh forte when ו appears as the last letter.

Translation of the phrase: \_\_\_\_\_

39.2 וַיַּעֲבִירוּ קוֹל בְּמַחֲנֵה לְאֹמֶר

39.2a Verb Analysis וַיַּעֲבִירוּ

Root	Stem	Form	Person/Gender/Number	Special Features

Does the vowel under the prefix pronoun create an ambiguity? \_\_\_\_\_ (32.3b)

Where will you look next to determine the stem? Pay particular attention to the PGN of this verb. A literal translation would be \_\_\_\_\_

How is קול related to וַיַּעֲבִירוּ \_\_\_\_\_

וַיִּצוּ מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֶה לֵאמֹר אִישׁ וְאִשָּׁה אֶל-יַעֲשׂוּ-עוֹד  
מִלֵּאכָה לְהַרוֹמֵת הַקֹּדֶשׁ

You should be able to translate the next word in this phrase, but if you can't, where would you look in the dictionary? \_\_\_\_\_ (The Noun section C.)

39.2b Verb Analysis לֵאמֹר

Root	Stem	Form	Person/Gender/Number	Special Features

What is the form of the verb \_\_\_\_\_ and how is it being used? (35.1a)

\_\_\_\_\_ Compare this to the uses of the participle. (9.3b)

לֵאמֹר often comes immediately before a direct quotation and functions as "aural quotation marks."

Literal translation of the whole phrase: \_\_\_\_\_

39.3 אִישׁ וְאִשָּׁה אֶל-יַעֲשׂוּ-עוֹד מִלֵּאכָה

39.3a The compound subject of this phrase is composed of a masculine and a feminine noun: אִישׁ וְאִשָּׁה. In such a case, you can expect a masculine verb. The conjunction linking the two nouns need not be translated *and*. After working out the verb, see how you can best link the subject to it.

אִישׁ can mean, in addition to a *man*, *each man*, or *every man*. By extension, then, the phrase here is an idiom meaning *each man and woman*.

39.3b אֶל-יַעֲשׂוּ

Root	Stem	Form	Person/Gender/Number	Special Features

אֶל is a negative particle, used with a prefix form of the verb to express a negative command (*Don't...*)

In the Special Features column write "negative imperative."

וַיִּצוּ מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֵה לְאֹמֶר אִישׁ וְאִשָּׁה אֶל-יַעֲשׂוּ-עוֹד  
מִלֶּאכָה לְתִרְוַת הַקֹּדֶשׁ

The problem with analyzing the verb is determining the stem. What are the possibilities? \_\_\_\_\_ (32.3b) Can you resolve the ambiguity in this case? **עוֹד** is an adverb meaning \_\_\_\_\_. To find the root of **מִלֶּאכָה** take out the consonant cluster which must be part of the root.

Translation of the phrase: \_\_\_\_\_  
\_\_\_\_\_

39-4 לְתִרְוַת הַקֹּדֶשׁ

One thing to be determined about **לְתִרְוַת** is whether it is a noun or a verb. In either case, which letter will be extraneous? \_\_\_\_\_ Of the letters left is there a pattern which can confirm or eliminate one syntactical possibility? (prefix pronoun/prefix complement, or noun preformative and state indicator.)

What part of speech is **הַקֹּדֶשׁ** \_\_\_\_\_ It means \_\_\_\_\_

**קֹדֶשׁ** may be a synecdoche (the naming of a part to represent the whole; not to be confused with a city in upstate New York) referring to the sanctuary.

39-5 Translation of the verse: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

39-6 In the sampling of translations below, you can see how editors handled what they perceived as idiom or awkward language in this verse. Consider whether you think such liberties as change in voice, and change in placement of the negative are justified. Then there is the matter of some of the words themselves. Does **צוּה** mean more than *command*? It may carry with it a military connotation, or by translating it *give a charge* it may connote the transmission of a sense of responsibility. **קוֹל** and **וַיַּעֲבִירוּ** are other words which may have an idiomatic sense of which we are unaware and which some of the editors tried to capture by using the colloquial speech of their day.

And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary."

Jewish Publication Society of America, 1917  
King James Version  
New King James Version

וַיְצַו מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֵה לֵאמֹר אִישׁ וְאִשָּׁה אֶל-יַעֲשׂוּ-עוֹד  
מִלֶּאכָה לְתֵרוּמַת הַקֹּדֶשׁ

So Moses sent word round the camp that no man or woman should prepare anything more as a contribution for the sanctuary.

New English Bible

So Moses bade the crier give out that no man or woman should offer any more for the needs of the sanctuary.

Knox

So Moses sent a command throughout the camp that no one was to make any further contribution for the sacred Tent.

T E V American Bible Society

Moses thereupon had this proclamation made throughout the camp: "Let no man or woman make further effort toward gifts for the sanctuary."

The Torah, A Modern Commentary

39-7 Assignments:

A. Read and translate Deuteronomy 6:16-20

B. Translate:

הִנֵּה הַנְּבִאִים אֹמְרִים לָהֶם לֹא-תִרְאוּ חָרֵב וְרָעַב לֹא-יִהְיֶה 1

לָכֶם כִּי-שְׁלוֹם אֱמַת אֶתֶן לָכֶם [אֱמַת] truth] Jeremiah 14:13

וְכָל-הָעָם רֹאִים אֶת-הַקּוֹלֹת Exodus 20:18 2

וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחֹזֵק מְאֹד Exodus 19:19 3

וַתֹּאמֶר בַּת-שֶׁבַע טוֹב אֲנִי אֲדַבֵּר עֲלֶיךָ אֶל-הַמֶּלֶךְ: 1 Kings 2:18 4

וַיֹּאמֶר יְהוָה אֵלַי אֶל-תֹּאמַר נַעַר אֲנִי כִי עַל-כָּל-אֲשֶׁר 5

אֲשַׁלְחֶךָ תִּלְךָ וְאֵת כָּל-אֲשֶׁר אֲצַוְךָ תִּדְבֹר: אֶל-תִּירָא

מִפְּנֵיהֶם כִּי-אֲתֶךָ אֲנִי לְהַצִּילְךָ נְאֻם-יְהוָה: Jeremiah 1:7-8

וַעֲתָה בָּנִים שְׂמַעוּ-לִי וְאֶל-תִּסּוּרוּ מֵאֲמַרֵי-פִי: Proverbs 5:7 6

Review question: Give 3 reasons why the dagesh forte may be missing from the middle root letter of a Pi'el.



Lesson 40

גַּם עָשָׂה תַעֲשֶׂה וְגַם יָכֹל תּוֹכֵל  
 1 Samuel 26:25

40.1 גַּם means \_\_\_\_\_ It can also be used to stress a particular word, as in  
 לָא אֱלֹהִים אֲנִי even these.

Paired with a negative, it can mean *neither*:

Exodus 5:2 לֹא יָדַעְתִּי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אָשִׁילָח

Used as it is here גַּם...וְגַם is often translated *both...and*.

40.2 עָשָׂה תַעֲשֶׂה

40.2a What do you notice about these two words? We hope the fact that the root is repeated stands out to you. The first word uses the root alone, the second word is a prefix form of the verb; together they form an emphatic phrase — we translate this type of construction with the word *surely* plus the verb used in the proper tense.

If you are sharply observant, you will see the first word is like an infinitive without the ל It is actually a special type of the infinitive, the **infinitive absolute** (here, in the Qal) and this is its major use in Hebrew prose. Note the difference between the infinitive construct and the infinitive absolute for a verb like עָשָׂה (25.7)

The infinitive absolute + verb (usually prefix) is an emphatic construction conveyed in English by adding the word *surely* to the verb employed.

40.2b Analyze עָשָׂה (14.3a comments on the vocalization)

Root	Stem	Form	Person/Gender/Number	Special Features

In the Special Features column note the type of infinitive.

40.2c Analyze תַעֲשֶׂה

Root	Stem	Form	Person/Gender/Number	Special Features

## גַּם עָשָׂה תַעֲשֶׂה וְגַם יָכַל הַיּוֹכֵל

### 40.3 וְגַם יָכַל הַיּוֹכֵל

You can see here a repetition of the previous construction. **יָכַל** has several meanings: *be able, have power, prevail, endure*.

40.4 Translate the verse: \_\_\_\_\_

40.5 **יָכַל** does not follow a 1<sup>st</sup> י pattern. Below are charts of its extant forms in the Bible.

#### Qal Affix יָכַל

3 m. sg.	יָכַל	3 c. pl.	יָכְלוּ
3 f. sg.	יָכְלָה		
2 m. sg.	יָכַלְתָּ	2 m. pl.	-----
2 f. sg.	-----	2 f. pl.	-----
1 c. sg.	יָכַלְתִּי	1 c. pl.	-----

#### Qal Prefix יָכַל

3 m. sg.	יֹכֵל	3 m. pl.	יֹכְלוּ
3 f. sg.	תֹּכֵל	3 f. pl.	-----
2 m. sg.	תֹּכַל	2 m. pl.	תֹּכְלוּ
2 f. sg.	-----	2 f. pl.	-----
1 c. sg.	אֹכֵל	1 c. pl.	נֹכְלוּ

#### Qal Infinitives יָכַל

Construct	יִכְלֶה	Absolute	יָכַל
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40.6 Assignments:

A. Read and translate Deuteronomy 6:21-25

B. Translate:

- 1 כי עשה אעשה עמך חסד 2 Samuel 9:7
- 2 וּאֲנַחְנוּ לֹא נִדְעַ מִהֲנַעֲשֶׂה בִּי עָלֶיךָ עֵינֵינוּ 2 Chronicles 20:12
- 3 אֲכֹל תֹּאכְלוּ אֹתָהּ בִּקְדָשׁ כַּאֲשֶׁר צִוִּיתִי [See 39.4] Leviticus 10:18  
[בִּקְדָשׁ]
- 4 בֹּא-יָבֹא מֶלֶךְ-בָּבֶל וְהִשְׁחִית אֶת-הָאָרֶץ הַזֹּאת Jeremiah 36:29
- 5 וְכִי תֹאמְרוּ מִה־נֹּאכַל Leviticus 25:20
- 6 הֲלֹא אֲהַרְן֩ אַחִיךָ הֲלוֹי יִדְעָתִי כִּי-דָבַר יְדָבַר הוּא Exodus 4:14
- 7 אֶת-בְּנֹתָם נִקַּח-לָנוּ לְנָשִׁים וְאֶת-בְּנֹתֵינוּ נָתַן לָהֶם Genesis 34:21
- 8 וְעֹזְבֵי יְהוָה יִכְלוּ Isaiah 1:28
- 9 יֵצֵא אֵצֶא גַם-אֲנִי עִמָּכֶם 2 Samuel 18:2
- 10 וַיֹּאמֶר יְהוָה מִה־נֹּאמַר לְאֲדָנִי מִה־נִּדְבַר Genesis 44:16
- 11 וְצַדִּיקָה תִּהְיֶה-לָנוּ כִּי-נִשְׁמַר לַעֲשׂוֹת אֶת-כָּל-הַמִּצְוָה הַזֹּאת  
לִפְנֵי יְהוָה אֱלֹהֵינוּ כַּאֲשֶׁר צִוִּינוּ: Deuteronomy 6:25
- 12 אֶל-תַּעֲמֹד בְּדָבַר רָע Qohelet 8:3
- 13 וְנֵצֵא אֶל-מֶלֶךְ יִשְׂרָאֵל אוֹלִי יִחַיָּה אֶת-נַפְשֶׁךָ 1 Kings 20:31  
[אוֹלִי perhaps]
- 14 כִּי מִרְעָה אֶל-רְעָה יֵצְאוּ וְאֲחִי לֹא-יִדְעוּ Jeremiah 9:2
- 15 וְגַם-אֲנַחְנוּ נִהְיֶה לְאֲדָנִי לְעֲבָדִים Genesis 44:9
- 16 פֶּן-תִּכְרַת בְּרִית לְיוֹשֵׁב הָאָרֶץ וְנָנוּ אַחֲרֵי אֱלֹהֵיהֶם וְנִבְחֹו  
לְאֱלֹהֵיהֶם וְקָרָא לָךְ וְאִכְלָתָּ מִזִּבְחֹו: [lest פֶּן whore זָנָה] Exodus 34:15
- 17 כִּי-כִלִּינוּ בְּאִפְךָ Psalms 90:7
- 18 כִּי אִמַּרְתִּי יִשְׁ-לִי תִקְוָה גַם הָיִיתִי הַלִּילָה לְאִישׁ וְגַם  
יִלְדָתִי בָנִים [hope תִּקְוָה] Ruth 1:12

Exodus 3:18 נִלְכְּה־נָא דְרָךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר

41.1 Verb Analysis נִלְכְּה־נָא

Root	Stem	Form	Person/Gender/Number	Special Features

In the first word נִ is \_\_\_\_\_ Thus the root will be \_\_\_\_\_ The ending ה־ can be an emphatic verb ending. (30.3) When, however, it is combined with a 1<sup>st</sup> person prefix pronoun, it is a sign of a specialized form of the prefix.

A first person prefix, singular or plural, may be used in a specialized construction called the **cohortative**.

The cohortative is a type of command — to oneself:

“Let us do such and such.”

“I shall do . . .”

“We shall do such and such.” (not future, an exercise of will)

41.1a נִ is a particle attached almost exclusively to imperatives, cohortatives, and jussives (see next Lesson). Use this helpful bit of information to assist in locating these forms. It is sometimes also attached to הִנֵּה | נִ is frequently translated as *please*, and just as frequently not translated at all! Some scholars treat it as a “modal particle,” indicating action arising out of a preceding statement (translation: *now, as a result*). While this explanation will not work in every case, נִ usually has the force of *now* in the English, “Now finish your milk!”

41.1b The cohortative ה־ is usually ה־. It is not added to a verb which already ends in ה־ So in a form like נִעֲלֶה the mood has to be inferred from the context.

41.2 דְרָךְ שְׁלֹשֶׁת יָמִים

דְרָךְ means \_\_\_\_\_ שְׁלֹשֶׁת is a form of שָׁלֹשׁ *three*. יָמִים means \_\_\_\_\_ (The Noun H) Note the endiNGs on these words.

Do they agree?

## נִלְכָּה־נָא דְרַךְ שְׁלֹשָׁת יָמִים בְּמִדְבָּר

**41.2a** Numbers are the grand exception to all our adjective rules in Hebrew. In fact they themselves do not follow one consistent scheme. The basic number words (cardinals) for the numbers from 1-10 are shown below. Note that the form given is identified as the word modifying masculine or feminine nouns – the words themselves often appear to be in the gender opposite to the noun modified.

	Modifying masculine nouns		Modifying feminine nouns	
	before or after	before only	before or after	before only
One	אֶחָד		אֶחָת	
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	
Five	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנֶה	
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂר	

Rules on use:

The number **one** always agrees with its noun, and the same word is used in front of or after the noun. When in front, the word may be part of a construct chain.

**Two** has a dual ending יָיִם in both masculine and feminine forms. The noun used with the number two is plural. BUT if an item occurs in a pair, only the dual ending is used with the noun, without the use of the word *two*.

From **three** to **ten** the plural of the noun is used with the number word.

Note the construction of this three word phrase. We have here a \_\_\_\_\_

This also helps in our understanding how the number can be singular and the noun plural. Is the chain definite or indefinite? \_\_\_\_\_

Translate phrase: \_\_\_\_\_ בְּמִדְבָּר means \_\_\_\_\_

**41.3** Translate verse: \_\_\_\_\_

# נִלְכָּה-נָא דְרָךְ שְׁלֶשֶׁת יָמִים בְּמִדְבָּר

41.4 You have seen that there are many things that ׀ֿ at the end of a word can be:

רָאָה	part of verb root
פָּקְדָה	3 f. sg. affix pronoun
תְּרַאֲיֶנָּה	2 and 3 f. pl. prefix complement
שְׁמַרְנָה	feminine plural imperative
נִלְכָּה	cohortative ה
הִגִּידָה	optional m. sg. imperative ending
עֲשִׂיתָה	emphatic verb form
שָׁנָה	part of feminine singular noun
טוֹבָה	feminine singular adjective ending
פָּקְדָה	feminine singular participle ending
עָרִיהָ	feminine singular possessive suffix (consonantal) <sup>1</sup>
אָתָּה	part of another sort of word (pronoun, adverb, etc.)
אֶרְצָה	location/direction

Some clues to help you determine what the ׀ֿ is:

It may be part of a whole word you should recognize as it stands: אָתָּה

In other cases, you need to find the root. If it is a noun, knowing your vocabulary will be a great help

If it is a verb form:

- holem ׀ after the first root letter is probably a sign of \_\_\_\_\_
- shewa ׀ under the first root letter and ׀ immediately before the ׀ֿ could be an indication of \_\_\_\_\_
- a prefix pronoun, combined with ׀ immediately before the ׀ֿ could indicate \_\_\_\_\_

What other hints can you think of to identify other things? ("Context" counts!)

<sup>1</sup> Admittedly, ׀ֿ is not the same as ׀ֿ but it is included because it may cause visual ambiguity.

גלכה-נא דרך שלשת ימים במדבר

41-5 Identify the function of the  $\text{ה}$  in each of the following words. In some cases there is more than one possibility. In such potentially ambiguous cases, tell how you would decide among the options.

רעה	ואבדה	הירדנה
עשרה	בהמה	הבאה
הראינה	שמרנה	ויצילה
נאבדה	שדתיה	שובה
ראתה	מצרימה	שבעה
הלכה	מאה	עדה
השלכנה	עשיתה	שפטה
גלה	מלחמה	הרבתה
שמה	ששה	שופטה
עתה	אשמרה	דברנה
הראתה	ציה	משפחה
שכבה	גלה	נבואה
ונשובה	למה	השלכנה
אמרה	מנחה	ואמרה
האמרה	אמרנה	אמרה
עלה	גדלה	והגדולה
חכמה	הרשעה	הטה
שלחנה	ענה	נחלה
אמה	זרה	לימה
אדמה	והאבדנה	מצאנה
חיה	מלכה	מלכה
השמענה	רבה	התקלינה
שתה	עלינה	יכלה

# נִלְכְּחָנָא דְרַךְ שְׁלֶשֶׁת יָמִים בַּמִּדְבָּר

## 41.6 Assignments:

A. For Lessons 41-48 learn vocabulary words 301-350

B. Learn the numbers from 1-10 (41.5)

C. Read and translate 1 Kings 17:1-5

D. Translate. Then identify the form and mood of each 1<sup>st</sup> person verb:

- |                  |  |    |
|------------------|--|----|
| Psalms 43:4      | וַאֲבוֹאָה אֶל-מִזְבַּח אֱלֹהִים   | 1  |
| Exodus 12:15     | שִׁבְעַת יָמִים מַצּוֹת תֹּאכְלוּ  | 2  |
| Jeremiah 35:11   | וַנֹּאמֶר בָּאוּ וְנִבּוֹא יְרוּשָׁלַם   | 3  |
| Genesis 24:48    | וַאֲבָרַךְ אֶת-יְהוָה אֱלֹהֵי אֲדֹנָי  | 4  |
| Psalms 122:1     | שָׁמַחְתִּי בְּאִמְרִים לִי בֵּית יְהוָה גִּלְךָ                                     | 5  |
|                  | וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כָל אֲשֶׁר-דִּבֶּר | 6  |
|                  | יְהוָה נַעֲשֶׂה וְנִשְׁמָע: Exodus 24:7  |    |
| Nehemiah 8:18    | וַיַּעֲשׂוּ-חֵג שִׁבְעַת יָמִים  | 7  |
| Psalms 89:29     | לְעוֹלָם אֲשַׁמְרֶ-לוֹ חֹסְדִי   | 8  |
| Deuteronomy 3:8  | וַנִּקַּח בְּעֵת הַהִיא אֶת-הָאָרֶץ מִיַּד שְׁנֵי מַלְכֵי הָאֱמֹרִי                  | 9  |
|                  | וַיִּגְשׂוּ אֶל-זָרְבָבֶל וְאֶל-רָאשֵׁי הָאֲבוֹת וַיֹּאמְרוּ לָהֶם נִבְנָה עִמָּכֶם  | 10 |
| Ezra 4:2         |  |    |
| 1 Kings 8:20     | וַאֲבָנָה הַבַּיִת לְשֵׁם-יְהוָה   | 11 |
|                  | הִנְחָנָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא-יָדְעוּ אִישׁ אוֹצִיָּא-הֵנָּה אֶתְחֵן       | 12 |
| Genesis 19:8     | אֵלֵיכֶם וַעֲשׂוּ לָהֶן כְּטוֹב בְּעֵינֵיכֶם   |    |
| 2 Samuel 12:1    | שְׁנֵי אֲנָשִׁים הָיוּ בְּעִיר אֶחָד   | 13 |
| Deuteronomy 5:13 | שֵׁשֶׁת יָמִים תַּעֲבֹד  | 14 |
| 2 Samuel 2:18    | וַיְהִי-שֵׁם שְׁלֹשָׁה בְנֵי צְרוּיָה  | 15 |
| Nehemiah 4:6     | וַיֹּאמְרוּ לָנוּ עֲשֵׂר פְּעָמִים   | 16 |
| Joshua 24:24     | אֶת-יְהוָה אֱלֹהֵינוּ נַעֲבֹד וּבְקוֹלוֹ נִשְׁמָע                                    | 17 |
| Deuteronomy 3:25 | אֶעֱבְרָה-נָּא וְאֶרְאֶה אֶת-הָאָרֶץ הַשׁוֹבָה                                       | 18 |



Lesson 42

1 Kings 10:9 יהי יהוה אלקיך ברוך

42.1 Verb Analysis יהי

Root	Stem	Form	Person/Gender/Number	Special Features

Analyzing the verb on the chart should not be difficult. We have here a different form syntactically, however. This form is called the **jussive**.

A third person prefix form, singular or plural, may be used as a jussive, a command given in the third person.

Examples of jussives:

“May he do such and such”

“Let them do such and such”

42.1a The jussive form is ordinarily identical to the prefix form. However, if there are two forms of the prefix, as happens with 3<sup>rd</sup> ה verbs — יהי and יהי — the jussive will use the shorter or **apocopated** form. (Apocopated refers to subtraction from the end of a word.) We have seen examples of this apocopated form until now only with the vav conversive. (32.3a) Without this vav conversive, the apocopated form must be a jussive.

42.2 יהוה אלקיך is related to the verb \_\_\_\_\_

Translation of the first three words: \_\_\_\_\_

42.3 ברוך

Do you see a familiar root here? This form, in which a ך appears between the second and third letters of the root is called the **Qal passive participle**. In the Bible it is regularly used as an adjective, rather than as a verbal construction.

ברך means \_\_\_\_\_ ברוך means \_\_\_\_\_

42.4 Translate sentence: \_\_\_\_\_

# יְהִי יְהוָה אֱלֹהֶיךָ בָּרוּךְ

42.5 Our imperative picture is now complete:

Cohortative	Imperative	Jussive
1 <sup>st</sup> person	2 <sup>nd</sup> person	3 <sup>rd</sup> person
<i>Let me/us do</i>	<i>Do</i>	<i>Let him/her/them do</i>
usually lengthens (41.1)	may lengthen (30.1a)	may shorten (42.1)

All of these are closely related to the prefix forms. Indeed, in some cases of the cohortative and jussive, the forms themselves may be indistinguishable.

Sometimes **נִ** will be a broad hint for you; sometimes its simply a matter of judgment.

42.6 Assignments:

A. Read and tranlate 1 Kings 17:6-10

B. Translate:

Ruth 1:8 [Read יַעֲשֶׂה as יַעֲשֵׂה] יַעֲשֶׂה יְהוָה עִמָּכֶם חֶסֶד [יעֲשֵׂה] as יַעֲשֵׂה 1

Genesis 1:3 [אֹר light] וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי-אֹר: 2

Psalms 121:8 יְהוָה יִשְׁמַר-צִאֲתְךָ וּבֹאֲךָ מֵעַתָּה וְעַד עוֹלָם: 3

(Do you see the scribal error here?) יְהִי-נָא דְבָרֶיךָ כְּדָבָר אֶחָד מֵהֶם 4

1 Kings 22:13

Psalms 132:12 אִם-יִשְׁמְרוּ בְנֵיךָ בְרִיתִי 5

(Why doesn't וַיִּקְחוּ have a dagesh forte?) וַיִּקְחוּ-נָא חַמְשָׁה מִן-הַסּוּסִים 6

2 Kings 7:13

1 Chronicles 17:12 הוּא יִבְנֶה-לִּי בַיִת 7

Genesis 24:27 בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם 8

Genesis 12:20 וַיִּשְׁלַח אֹתוֹ וְאֶת-אִשְׁתּוֹ וְאֶת-כָּל-אֲשֶׁר לוֹ 9

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה בְּלִבְתָּךְ לָשׁוּב מִצְרַיִם רָאָה 10

כָּל-הַמִּפְתִּיחַ אֲשֶׁר-שָׁמַתִּי בְיַדְךָ וְעִשִׂיתָם לִפְנֵי פַרְעֹה וְאֲנִי אֲחַזֵּק

אֶת-לְבָבוֹ וְלֹא יִשְׁלַח אֶת-הָעַמִּים: [מִפְתִּיחַ wonders] Exodus 4:21

1 Samuel 16:22 יַעֲמַד-נָא דָוִד לִפְנֵי כִּי מֵצָא חֵן בְּעֵינַי 11

- 12 וַיֹּאבֶב וְכָל־הַצָּבָא אֲשֶׁר־אִתּוֹ בָּאוּ וַיִּגְדּוּ לַיּוֹאֵב לֵאמֹר בָּא־אֲבִיךָ  
בְּזַנְיָה אֶל־הַמֶּלֶךְ וַיִּשְׁלַחְהוּ וַיִּלְךְ בְּשָׁלוֹם: 2 Samuel 3:23
- 13 וַאֲתַנְּהָ אֶת־הַלְוִיִּם נְתָנִים לְאַהֲרֹן וּלְבָנָיו Numbers 8:19
- 14 בְּנִיךָ וּבְנֵי־יָדְיָךָ נְתָנִים לְעַם אַחֵר וְעֵינֶיךָ רְאוּת וְכָלוּת אֲלֵיהֶם  
כָּל־הַיּוֹם Deuteronomy 28:32
- 15 וַאֲקַח אֶת־רְאשֵׁי שְׁבָטֶיכֶם אַנְשִׁים חַכְמִים וַיְדַעִים Deuteronomy 1:15
- 16 וַנַּעֲמֵן שַׁר־צָבָא מֶלֶךְ־אַרְם הִיָּה אִישׁ גְּדוֹל לְפָנָי אֲדָנָיו  
וַיִּשָׂא פָנָיִם 2 Kings 5:1
- 17 וַיֹּאמֶר הַמֶּלֶךְ לְהַמְּן הַכֹּסֶף נָתַן לְךָ וְהָעַם לַעֲשׂוֹת בּוֹ  
כַּטּוֹב בְּעֵינֶיךָ: Esther 3:11
- 18 וַיִּקְמוּ כָּל־הַקְּרָאִים אֲשֶׁר לְאֲדָנֶיהוּ וַיִּלְכוּ אִישׁ לְדַרְכּוֹ 1 Kings 1:49

וְהָיָה בְּקִרְב־אִישׁ לְהִשְׁתַּחֲוֹת לוֹ וְשָׁלַח אֶת־יָדוֹ וְהִחֲזִיק לוֹ  
וְנָשַׁק לוֹ: 2 Samuel 15:5

43.1 וְהָיָה בְּקִרְב־אִישׁ

Frequently וְהָיָה announces a future event, which is what you would expect when you see וְ followed by the affix. However, it may also be used to introduce past events which were repeated over a period of time. The feeling of future or **frequentive past** time must be ascertained from the larger context of the story. Here the latter meaning fits best. וְהָיָה itself is usually left untranslated.

בְּקִרְב־ is composed of how many segments? \_\_\_\_\_ What are they? \_\_\_\_\_

Review 35.1c if necessary and translate the phrase בְּקִרְב־אִישׁ \_\_\_\_\_

\_\_\_\_\_ Do you know why the infinitive is not written בְּקִרְב־ (6.3b)

43.2 לְהִשְׁתַּחֲוֹת לוֹ

We have here a unique language "fossil" — a remnant of a once larger system that still survives in other Semitic languages. This word is a verb. What form? \_\_\_\_\_

\_\_\_\_\_ The stem is called **Hishtaf'el** — the letters הַשְׁתַּ were prefixed to the root. There is evidence that this stem was extensively used in Semitic languages, but only one verb has survived in Biblical Hebrew with which this stem is used (and this verb occurs in the Bible only in the Hishtaf'el). The root is חוה *prostrate oneself in worship* which you can find by taking off the stem letters הַשְׁתַּ and following the infinitive rule in which 3<sup>rd</sup> הַ verbs use וְתַ in the infinitive.

[In some older lexicons the root is considered to be שַׁחַח]

The infinitive, imperative, and affix of this verb are easy to recognize by the הַשְׁתַּ combination. The 3 m. sg. prefix form is יִשְׁתַּחֲוֶה and the m. sg. participle is מִשְׁתַּחֲוֶה

Analyze לְהִשְׁתַּחֲוֹת לוֹ

Root	Stem	Form	Person/Gender/Number	Special Features

43.2a Translate the phrase: \_\_\_\_\_

וְהָיָה בְּקֶרֶב-אִישׁ לְהִשְׁתַּחֲוֹת לּוֹ וְשָׁלַח אֶת-יָדוֹ וְהִחֲזִיק לּוֹ  
וַיִּשֶׁק לּוֹ:

43-3 וְשָׁלַח אֶת-יָדוֹ

The sense of frequentive past continues throughout the verse.

Translate the phrase: \_\_\_\_\_

43-4 וְהִחֲזִיק לּוֹ וַיִּשֶׁק לּוֹ

Analyze וְהִחֲזִיק

Root	Stem	Form	Person/Gender/Number	Special Features

Note the frequentive ׀ in the Special Features column.

After abstracting the root, what function will you give the extra letters? \_\_\_\_\_

\_\_\_\_\_ Can you think of a reason why the ׀ is pointed with a segol ן?

The meaning of חזק in the Qal is \_\_\_\_\_. In the Hif'il it can have several connotations, *make strong, take hold, seize*.

Review 16.4a if necessary and translate the phrase: \_\_\_\_\_

43-5 Translate the verse: \_\_\_\_\_

43-6 Assignments:

A. Read and translate 1 Kings 17:11-15

B. Translate:

וַיִּקְרָא לְשִׁלְמָה בְּנוֹ וַיִּצְוָהּ לְבָנוֹת בֵּית לַיהוָה אֱלֹהֵי יִשְׂרָאֵל: 1

1 Chronicles 22:6

הִשְׁתַּחֲוּוּ-לוֹ כָּל-אֱלֹהִים 2  
Psalms 97:7

עֲבַדְיָךְ יַעֲשׂוּ כַאֲשֶׁר אָדְנִי מִצְוָה 3  
Numbers 32:25

וַיִּפֹּל עַל-פָּנָיו וַיִּשְׁתַּחֲוֶה 4  
2 Samuel 9:6

וְהָיָה בְקָרְב־אִישׁ לְהִשְׁתַּחֲוֹת לוֹ וְשָׁלַח אֶת־יָדוֹ וְסָחֹוּק לוֹ  
וְנָשַׁק לוֹ:

- 2 Kings 18:22 לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲוֶה 5
- Deuteronomy 26:10 וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ 6
- Deuteronomy 15:4 כִּי־בָרַךְ יִבְרַכְךָ יְהוָה בְּאָרֶץ 7
- Song of Songs 5:6 נִפְשִׁי יֵצֵאָה בְּדַבְרוֹ 8
- Exodus 13:17 וַיְהִי בְשָׁלַח פָּרְעָה אֶת־הָעָם 9
- Genesis 49:33 וַיִּכַּל יַעֲקֹב לְצוֹת אֶת־בְּנָיו \*10
- Isaiah 27:13 וְהִשְׁתַּחֲוֶה לַיהוָה בְּהַר הַקָּדֹשׁ בִּירוּשָׁלַם 11
- Nehemiah 9:6 וַצָּבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים 12
- Jeremiah 26:15 כִּי בְּאֵמַת שְׁלַחְנִי יְהוָה עָלֵיכֶם לְדַבֵּר בְּאָזְנֵיכֶם 13

מַלְבְּדוֹ:

441 הִרְאָתָּ

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אַתָּה הִרְאִיתָ לְדַעַת כִּי יְהוּה הוּא הָאֱלֹהִים אִין עוֹד מְלַבְּדוּ:

Deuteronomy 4:35

44.1 אַתָּה הִרְאִיתָ

The pronoun here is used to \_\_\_\_\_ the verb. (36.7) You may easily pick out the root of the verb, since it is a common one. This in turn suggests that the הִ in front of the root is \_\_\_\_\_ and that the תָּ at the end is \_\_\_\_\_. There is just one additional twist here: what vowel would you expect to see under the הִ in the Hif'il affix?<sup>1</sup> \_\_\_\_\_ (28.5) This form is called the Hof'al rather than Hif'il. (The וֹ in the verb is qamets hatuf, pronounced "o," just as the וֹ in כָּל). The **Hof'al** is the Hif'il stem in a passive mood:

Active: you **showed** me

Passive: I **was shown** by you

There are not many instances of the Hof'al in the Bible in comparison to the total number of verbs. But you should be aware of its existence; when the vowels in a Hif'il type of form do not seem to fit the regular pattern, but are וֹ or וֹ or תָּ where this is unexpected, you should think of the Hof'al.

Root	Stem	Form	Person/Gender/Number	Special Features

Translation of phrase: \_\_\_\_\_

44.2 Analyze לְדַעַת

Root	Stem	Form	Person/Gender/Number	Special Features

<sup>1</sup> The verb הִרְאִיתָ is not altogether regular in the Hif'il affix. Its preformative is pointed not הִ but הִי. However, you should note that when the vowel of a preformative changes, it usually does so within its own class. (See: Vowel Points.) That means וֹ would exchange with וֹ or וֹ and וֹ would likely exchange with וֹ. This phenomenon is almost perfectly illustrated in the conjugations of hollow verbs in the Hif'il. (33.5)

אתה קראת לדעת כי יהוה הוא האלהים אין עוד מלבדו:

44.3 כִּי יְהוָה הוּא הָאֱלֹהִים means \_\_\_\_\_

44.4 אֵין means \_\_\_\_\_ עוֹד means \_\_\_\_\_

44.5 מְלַבְדּוֹ has several components, including two prepositions, a noun, and a pronoun. Can you locate these? The noun is בַּד *part, piece*, but it appears rarely in this form in the Bible. Usually it appears in the combination לְבַד meaning *alone, by itself*. Pronouns attached to such a word indicate who is alone. Other prepositions, such as מִן can be attached also, altering the concept. The word here will mean \_\_\_\_\_

44.6 The final three words of the verse form a phrase meaning \_\_\_\_\_

44.7 Sentence translation: \_\_\_\_\_

44.8 Assignments:

A. Read and translate 1 Kings 17:16-20

B. Analyze the following verbs:

יָדַעַתְּ	יָדַעַתְּ	הוֹדַעַתְּ
יָדַעְתִּיךָ	לְדַעְתּוֹ	יֹדַעַתְּ
תִּדְעוּהָ	יֹדִיעַ	לְהוֹדִיעַךָ
הוֹדַעְתִּיךָ	מוֹדַעַתְּ	וְהוֹבֵא
תָּבִיאֵם	הַמוֹבֵא	מִבָּיִת
הוֹרֵד	וַיִּתֵּן	וּמִכָּה
יוֹמַת	מוֹת	יָבֵה

C. Translate:

Leviticus 4:23 הוֹדַעַתְּ אֵלָיו הַטָּאתוֹ 1

Leviticus 13:2 וְהוֹבֵא אֶל-אֶהֱרֹן הַכֹּהֵן אוֹ אֶל-אֶחָד מִבְּנָיו הַכֹּהֲנִים: 2

Exodus 5:16 וְהִנֵּה עֲבָדֶיךָ מִבָּיִת 3



# אתה קראת לדעת פי יהוה הוא האלהים אין עוד מלבדו:

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- 4 וַיֹּסֶף הוֹרֵד מִצְרַיִם Genesis 39:1
- 5 יִתֵּן אֶת־הָאָרֶץ הַזֹּאת לְעִבְדֶיךָ Numbers 32:5
- 6 וּמָכָה אָבִיו וְאִמּוֹ מוֹת יוֹמָת: Exodus 21:15
- 7 וְאִישׁ כִּי יִכֶּה כָּל־נֶפֶשׁ אָדָם מוֹת יוֹמָת: Leviticus 24:17
- 8 יִהְיוּ־לְךָ לְבַדָּךְ וְאֵין לְזָרִים אֲתָךְ: Proverbs 5:17

Ezekiel 24:18 וַאֲשַׁר בְּבִקְרָא כְּאֲשֶׁר צִוִּיתִי

45.1 Analyze וַאֲשַׁר

Root	Stem	Form	Person/Gender/Number	Special Features

45.2 בְּבִקְרָא means \_\_\_\_\_ כְּאֲשֶׁר means \_\_\_\_\_

45.3 צִוִּיתִי

Here again we have a variation of a more familiar stem. Think how this word is pronounced. The ׀ is not a vowel but \_\_\_\_\_ (37.2a)  
 What stem does this suggest? \_\_\_\_\_ The vowels are not the expected ones for the Pi'el affix, however.

Qibbutz ׀ under the first root letter, plus doubling of the middle root letter, are signs of the **Pu'al**, the passive of the Pi'el system.

Root	Stem	Form	Person/Gender/Number	Special Features

If the verb צוּה were active it would be translated \_\_\_\_\_

But the verb is passive, so the translation will be \_\_\_\_\_

45.4 Verse translation: \_\_\_\_\_

45.5 Some compounds with אֲשֶׁר are:

לְאֲשֶׁר to him who      עַל אֲשֶׁר to (the place)      בְּאֲשֶׁר in (the place)  
 אֲשֶׁר... שָׁם where or whence      כְּאֲשֶׁר when, as      עַד אֲשֶׁר until

45.6 Assignments:

A. Read and translate 1 Kings 17:21-24

B. Analyze the following verbs:

יְלֹדִים	יִלְדְתִי	יִלְדְתִי
יִלְדוּ	יּוֹלְדוֹת	יִלְדַּ
יִלְדֵּ	לְדַת	יִלְדָּה
תִּלְדִּי	הַמְיֻלְדוֹת	הַיּוֹלְדֵי
הוֹלִיד	הִקְלַדְתָּ	יִבְרַךְ
מְבַרְךְ	מְבַרְךְ	בּוֹרַךְ
יִצְוָה	צִוִּיתָהּ	צִוּוּ

C. Translate:

- 1 וְלִשְׁתַּ גַּם-הוּא יִלְד-בֵּן Genesis 4:26
- 2 אָרוּר הַיּוֹם אֲשֶׁר יִלְדְתִי בוֹ Jeremiah 20:14 [אָרוּר cursed adj.]
- 3 וְאַתָּה צִוִּיתָהּ זֹאת עָשׂוּ Genesis 45:19
- 4 אֱלֹהֵי יִלְדוּ לְדוֹד בְּחִבְרוֹן 2 Samuel 3:5
- 5 יְהוּה נָתַן וַיְהוּה לָקַח יְהִי שֵׁם יְהוּה מְבַרְךְ Job 1:21
- 6 יִבְרַךְ בֵּית-עֲבָדְךָ לְעוֹלָם 2 Samuel 7:29
- 7 וְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר יִצְוָה Exodus 34:34
- 8 וַיִּשְׁבֹּתָ עִמּוֹ יָמִים אֶחָדִים עַד אֲשֶׁר-תֵּשׁוּב חַמַּת אֶחָדִי:  
Genesis 27:44 [חַמָּה fury pl. of אֶחָד of course!]
- 9 וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת-בְּרִית יְהוּה אֱלֹהֵי אֲבֹתָם אֲשֶׁר כָּרַת  
Deuteronomy 29:24 עִמָּם בְּהוֹצִיאוֹ אֹתָם מֵאֶרֶץ מִצְרָיִם:
- 10 אֶל-תִּירָאֵי כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנֶּעַר בְּאֲשֶׁר הוּא-שֵׁם Genesis 21:17

Deuteronomy 28:10 וְרָאוּ כָּל-עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא עֲלֵיךָ

46.1 וְרָאוּ כָּל-עַמֵּי הָאָרֶץ

Analyze וְרָאוּ

Root	Stem	Form	Person/Gender/Number	Special Features

46.1a Translate the phrase: \_\_\_\_\_

46.2 כִּי means \_\_\_\_\_

46.3 שֵׁם יְהוָה means \_\_\_\_\_

46.4 נִקְרָא

Here you meet the last family in the stem classification. It is called **Nif'al**, and the stem indicator is a נ added in front of the root letters. Its secondary recognition sign often is ׀ or ׀ under the second root letter. (Hence the stem name Nif'al, as in "A" class vowel.) The form here is affix — what is the PGN? \_\_\_\_\_

Root	Stem	Form	Person/Gender/Number	Special Features

The Nif'al is a passive stem. Qal is almost always active, Pi'el and Hif'il are active stems, with related passive forms; for this reason, verbs that occur in the Qal for the most part usually occur in the Nif'al also, while verbs that occur mostly in the Pi'el or Hif'il systems use the passives of those stems.

קָרָא means \_\_\_\_\_ נִקְרָא means \_\_\_\_\_

46.5 עֲלֵיךָ means \_\_\_\_\_

46.6 Sentence translation: \_\_\_\_\_

# וְרָאוּ כָּל-עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ

46.7 The Nif'al affix is formed like the affix of most of the derived stems.

affix pronoun ← root ← stem preformative

וְ    ל    ל    ל    וְ

You should be able to fill in the chart, making the internal vowel adjustments where necessary. The vowel under the preformative will not change.

## Nif'al Affix    בָּרַךְ

3 m. sg.	וְ בָּרַךְ	3 c. pl.	וְ לָלְלוּ
3 f. sg.	וְ בָּרְכִי		
2 m. sg.	וְ בָּרְכֶם	2 m. pl.	וְ לָלְלוּ
2 f. sg.	וְ בָּרְכִי	2 f. pl.	וְ לָלְלוּ
1 c. sg.	וְ בָּרְכֵנִי	1 c. pl.	וְ לָלְלוּ

46.7a For 1<sup>st</sup> ב verbs, there will be a dagesh forte in the second root letter to represent the assimilation of the ב of the root:

3 f. sg. Qal affix

נִשְׂאָה

3 f. sg. Nif'al affix

נִשְׂאָה

1<sup>st</sup> ב verbs have ו between the preformative and the root:

3 f. sg. Qal affix

וְדָעָה

3 f. sg. Nif'al affix

וְדָעָה

**Hollow** verbs (happily, rare in the Nif'al) will have ו preformative or ו for the longer PGNs. These latter have an extra ו syllable between the root and the affix pronoun:

3 f. sg. Qal affix

רָמָה

3 f. sg. Nif'al affix

וְרָמָה

1 c. pl. Qal affix

רָמְנוּ

1 c. pl. Nif'al affix

וְרָמוּנוּ

# וְרָאוּ כָּל-עַמֵּי הָאָרֶץ בִּי שֵׁם יְהוָה וַיִּקְרָא עָלֵיהֶם

With 1<sup>st</sup> Gutturals the preformative is usually pointed נְ but נִ or נִי is possible:

3 f. sg. Qal affix

עָמְדָה

3 f. sg. Nif'al affix

נִעְמְדָה

The נְ preformative can create a common ambiguity which you may have thought of already. The 3 m. sg. Nif'al affix can be identical to the 1 c. pl. Qal prefix. This is most common with verbs which follow the regular patterns and 1<sup>st</sup> נִs. In such cases, the context of the verse should indicate which stem and PGN is meant.

Jeremiah 8:3 וַיִּבְחַר מוֹת מַחֲיִים לְכָל הַשְּׂאֲרִית הַנְּשָׂאֲרִים

3 m. sg. Nif'al affix

*and death shall be chosen rather than life by all the residue of those who are left*

Lamentations 3:41 נִשָּׂא לְבַבְנוּ אֶל-כַּפָּיִם אֶל-אֵל בַּשָּׁמַיִם

1 c. pl. Qal affix

*Let us lift up our heart with our hands to God in the heavens.*

Jeremiah 51:9 בִּי-נֹגַע אֶל-הַשָּׁמַיִם מִשְׁפָּטָהּ וְנִשְׂא עַד-שָׁחֲקִים

3 m. sg. Nif'al affix

*for her judgment reaches heaven and is lifted up to the clouds*

## 46.8 Assignments:

- Learn the Nif'al affix (46.7-46.7a)
- Read and translate 1 Kings 18:20-24
- Analyze the following verbs. If a form is ambiguous, note that:

יָדוּעַ	נִדַּע	נִדְעָה
וַיִּבְנֶתָהּ	נִוְדִיעַ	וַיִּבְנֶנוּ
נִבְנָה	נִבְנָה	נִהְיָה
נִהְיָה	נִהְיָה	נִהְיָנוּ
נִוְחָן	נִהְיָה	נִהְיָתָה
נִעָשׂוּ	נִעָשׂוּ	נִעָשׂוּ
נִוְלָד	נִרְאָה	נִרְאוּ

# וְרָאוּ כָּל-עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ

D. Translate:

- |                                     |   |    |
|-------------------------------------|---|----|
|                                     | Zechariah 8:3 וְנִקְרְאָה יְרוּשָׁלַם עִיר-הָאֱמֶת                            | 1  |
|                                     | Deuteronomy 21:1 לֹא נֹדַע מִי הִכָּהוּ                                       | 2  |
|                                     | 1 Chronicles 3:4 שֵׁשָׁה נֹלְדוּ-לוֹ בְּחִבְרוֹן                              | 3  |
| Isaiah 19:21                        | וְנֹדַע יְהוָה לְמִצְרַיִם וַיִּדְעוּ מִצְרַיִם אֶת-יְהוָה בַּיּוֹם הַהוּא    | 4  |
| [English needs a preposition before | וְשֵׁמִי יְהוָה לֹא נֹדַעְתִּי לָהֶם] שְׁמִי                                  | 5  |
| Exodus 6:3                          |   |    |
|                                     | Jeremiah 31:38 (37) וַנִּבְנֶתָה הָעִיר לְיְהוָה                              | 6  |
|                                     | Psalms 33:6 (46.7a) בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ                        | 7  |
|                                     | Jeremiah 12:16 וַנִּבְנוּ בְּתוֹךְ עַמִּי                                     | 8  |
|                                     | 1 Kings 3:2 כִּי לֹא-נִבְנָה בַיִת לְשֵׁם יְהוָה                              | 9  |
|                                     | Leviticus 9:4 הַיּוֹם יְהוָה נִרְאָה אֲלֵיכֶם                                 | 10 |
|                                     | Jeremiah 32:24 וְהָעִיר נִתְּנָה בְיַד הַכַּשְׂדִּים                          | 11 |
|                                     | Genesis 8:5 נִרְאוּ רְאשֵׁי הַהָרִים  | 12 |
|                                     | 1 Kings 12:24 כִּי מֵאֲתִי נִהְיָה הַדְּבַר הַזֶּה                            | 13 |
|                                     | Daniel 9:19 כִּי שָׁמַךְ נִקְרָא עַל-עִירְךָ וְעַל-עַמְּךָ                    | 14 |
|                                     | Esther 4:11 וְאֲנִי לֹא נִקְרָאתִי לָבוֹא אֶל-הַמֶּלֶךְ                       | 15 |
|                                     | Judges 20:12 מָה הָרַעָה הַזֹּאת אֲשֶׁר נִהְיִתָה בְכֶם                       | 16 |
| 2 Kings 23:23                       | וַנַּעֲשֶׂה הַפֶּסַח הַזֶּה לְיְהוָה בְּיְרוּשָׁלַם [פֶּסַח <i>passover</i> ] | 17 |
|                                     | Genesis 9:2 וּבְכָל-דְּגֵי הַיָּם בְּיַדְכֶם נִתְּנוּ [דָּג <i>fish</i> ]     | 18 |

נִי is me

מִי is who

הוּא is he

הִיא is she AND

דָּג is fish

Genesis 35:1 **וַעֲשֶׂה־שֵׁם מִזְבֵּחַ לְאֵל הַנִּרְאָה אֵלָיו**

47.1 **וַעֲשֶׂה־שֵׁם מִזְבֵּחַ**

Analyze **וַעֲשֶׂה**

Root	Stem	Form	Person/Gender/Number	Special Features

Translate phrase: \_\_\_\_\_

47.2 **לְאֵל הַנִּרְאָה**

**אֵל** is a shorter form of **אֱלֹהִים**

**הַנִּרְאָה** is a new verb form.

Root	Stem	Form	Person/Gender/Number	Special Features

**וַ** is the \_\_\_\_\_ and occurs with which verb form?

\_\_\_\_\_ With this help, you should be able to analyze the rest of the verb. The **ו** in front of the root indicates \_\_\_\_\_ (46.4)

Since no special endings are added the number and gender will be \_\_\_\_\_

If you compare the vowel patterns of the 3 m. sg. Nif'al affix and the m. sg. participle in the Nif'al you will see there is not much difference. In the absence of the definite article, context is the best indication in deciding between these two. With other PGNs, of course, this is not a problem. A less than perfect guide: if the vowel under the 2<sup>nd</sup> root letter is    the form is affix as in **נִבְרָהוּ**. If the vowel is    it may be a participle as in **נִבְרָהוּ**.

The Qal and the Nif'al are the only stems in which the participle does not have a preformative **ו**



Some verbs in the Nif'al have taken on specialized meanings, rather than being translated more literally. Such is the case with **נִרְאָה**. In the Nif'al it means literally \_\_\_\_\_ but is translated *appear* (active, not passive). Such Nif'al meanings appear in the vocabulary list for the most common verbs.

47-3 Translate sentence: \_\_\_\_\_

47-4 Meanings of the Nif'al stem

You have already seen the passive function of the Nif'al in **נִקְרָא** (Lesson 46) This Lesson shows how English sometimes imparts an active meaning to a Nif'al by using a different verb in translation. Like the other derived stems, the Nif'al can impart a variety of meanings to a root.

A. A lot of verbs have a **reflexive** meaning in the Nif'al:

Qal	Nif'al
<b>שָׁמַר</b> <i>be on one's guard</i>	<b>נִשְׁמַר</b> <i>take heed to oneself</i>

B. It can be used to express **reciprocal** action:

Pi'el	Nif'al
<b>דִּבְּרָה</b> <i>speak</i>	<b>נִדְּבָר</b> <i>speak to one another</i>
Qal	Nif'al
<b>שָׁפַט</b> <i>judge</i>	<b>נִשְׁפָּט</b> <i>enter into controversy with</i>

C. It can be the **active + to or for oneself**:

Qal	Nif'al
<b>שָׁאַל</b> <i>ask</i>	<b>נִשְׁאַל</b> <i>ask for oneself</i>

D. The Nif'al is often used to express an **emotional state**:

Pi'el	Nif'al
<b>נָחַם יְהוָה עַמּוֹ</b> (Isaiah 49:13) <i>comfort (someone else)</i>	<b>נָחַם יְהוָה עַל-זֹאת</b> (Amos 7:3) <i>be sorry, console oneself</i>

What are the features of **נָחַם** that make the affix in this PGN of these two stems look the same?

## ועשה-שם מזבח לאל הנראה אליך

### 47.5 Assignments:

A. Read and translate 1 Kings 18:25-29

B. Translate:

- 1 נודע ביהודה אלהים Psalms 76:2
- 2 ויהיו נקראים לפני המלך Esther 6:1
- 3 הנה-בן נולד לבית-דוד 1 Kings 13:2
- 4 ונברכו בך כל משפחת האדמה Genesis 12:3
- 5 ויאמר מצרים אנוסה מפני ישראל כי יהוה נלחם להם במצרים Exodus 14:25
- 6 ופלשתים נלחמים בישראל וינסו אנשי ישראל מפני פלשתים 1 Samuel 31:1
- 7 והקל נשמע בית פרעה לאמר באו אחי יוסף וייתב בעיני פרעה ובעיני עבדיו: Genesis 45:16
- 8 אין-קרא בצדק ואין נשפט באמונה [steadfastness אמונה] Isaiah 59:4
- 9 חזקו עלי דבריכם אמר יהוה ואמרתם מה-נדברנו עליך: Malachi 3:13
- 10 ויקרא אברהם את-שם-בנו הנולד-לו אשר-ילדה-לו שרה יצחק: Genesis 21:3



# ולא-ישמע בה עוד קול בכי

48.5 Fill in the chart for the regular Nif'al prefix pattern. Do not forget the dagesh forte!

## Nif'al Prefix שמע

3 m. sg.	יִשְׁמַע	3 m. pl.	_____
3 f. sg.	_____	3 f. pl.	_____
2 m. sg.	_____	2 m. pl.	_____
2 f. sg.	_____	2 f. pl.	_____
1 c. sg.	_____	1 c. pl.	_____

48.5a Now fill in the chart for the Nif'al prefix of 1<sup>st</sup> Guttural/ א verbs.

## Nif'al Prefix אמר

3 m. sg.	יִאמַר	3 m. pl.	_____
3 f. sg.	_____	3 f. pl.	_____
2 m. sg.	_____	2 m. pl.	_____
2 f. sg.	_____	2 f. pl.	_____
1 c. sg.	_____	1 c. pl.	_____

48.5b The Nif'al prefix patterns for weak verbs can be identified by the dagesh forte in the first root letter and ־ under it. Even 1<sup>st</sup> נs follow this pattern: הִנֵּיעַ. In 1<sup>st</sup> י verbs the י of the root becomes the older א as it does in the Nif'al affix. But here, because it has a dagesh forte, it is consonantal: יוֹשֵׁב הַיְוֵלָד etc. (Note the similarity of formation of 1<sup>st</sup> י verbs in the Nif'al and Hif'il.)

48.6 Write the 3 m. pl. Nif'al prefix for the following verbs:

זכר	מלך	ידע
נשע	רדף	עמד
נמח	אכל	יתר

48.7 Extra Grammar

You have had plenty of practice finding the roots for nouns which have more than three letters. What about nouns with three or fewer letters?

1. Nouns which end in י come from roots which end in ה

root	noun
בכה	בכי

2. Some two letter nouns are found listed as two letter nouns:

בן	יד	פה	דם
----	----	----	----

3. Most two letter nouns are listed as being from a hollow, geminate, or 3<sup>rd</sup> ה root:

root	noun
גור	גר
הרר	הר
אבה	אב

48.8 Assignments:

- A. Memorize the Nif'al prefix patterns in 48.5 and 48.5a  
 B. Read and translate 1 Kings 18:30-34  
 C. Translate

- Isaiah 61:6 ואתם כהני יהוה תקראו 1  
 Jeremiah 28:9 יודע הנביא אשר-שלחו יהוה באמת 2  
 Genesis 32:29 לא יעקב יאמר עוד שמך 3  
 Exodus 6:3 וארא אל-אברהם אל-יצחק 4  
 Psalms 84:8 יראה אל-אלהים בעיון 5  
 Genesis 2:23 לואת יקרא אשה כי מאיש לקחה-זאת \*6  
 (the verb יקרא does not agree with its subject in what respect?)  
 Ruth 3:14 אל-יודע פי-באה האשה 7  
 2 Samuel 13:12 כי לא יעשה בן בישראל 8

# ולא-ישמע בה עוד קול בְּכִי

- 9 בְּחִכְמָה יִבְנֶה בַּיִת Proverbs 24:3
- 10 בָּיִד מְלָךְ-בְּבַל תִּנְתַּן Jeremiah 37:17
- 11 וַיֵּרָא יְהוָה אֶל-אַבְרָם Genesis 12:7  
(What is the difference between this verb and the one in #5?)
- 12 לֹא תִנְתַּן יְרוּשָׁלַם בָּיִד מְלָךְ אַשּׁוּר 2 Kings 19:10
- 13 כִּי-יִלְדוּ יִלְדוּ-לָנוּ בֵּן נִתַּן-לָנוּ Isaiah 9:5
- 14 כִּי תִמְלֹא הָאָרֶץ לְדַעַת אֶת-כְּבוֹד יְהוָה כַּמַּיִם יִכְסּוּ עַל-יָם:  
Habakkuk 2:14

Ezekiel 37:9 וַיֹּאמֶר אֵלַי הִנְבֵּא אֶל-הַרוּחַ הִנְבֵּא בֶן-אָדָם

49.1 וַיֹּאמֶר אֵלַי means \_\_\_\_\_

49.2 Analyze הִנְבֵּא

Root	Stem	Form	Person/Gender/Number	Special Features

Two Nif'al forms, the imperative and the infinitive, often give beginning students trouble because these forms are prefixed with the syllable **הִנְ** instead of simply **נְ**. In the present example notice what happened to these Nif'al forms:

הִנְ + נִבֵּא ← הִנְבֵּא

The form with the assimilated **נְ** is now the regular form for the Nif'al imperative. Note that the imperative cannot be confused with the affix in this stem, nor with the participle. You must be careful not to fall into the trap of thinking that you have a Hif'il form — remember the dagesh!

The Nif'al imperative and the Nif'al infinitive can be recognized by the **הִנְ** preformative.

נִבֵּא means *prophecy*, and is translated in the active voice even in the Nif'al.

49.3 אֶל-הַרוּחַ means \_\_\_\_\_

49.4 הִנְבֵּא בֶן-אָדָם means \_\_\_\_\_

49.5 Sentence translation: \_\_\_\_\_  
\_\_\_\_\_

49.6 The sample verb in this Lesson shows how a 1<sup>st</sup> **נְ** verb looks in the Nif'al imperative. Following the explanation in 49.2, write the m. sg. Nif'al imperative for the strong verb **שָׁפַט** \_\_\_\_\_ The changes you saw in the Nif'al prefix for compensation

# וַיֹּאמֶר אֵלַי הִנְבֵּא אֶל-הַרוּחַ הַנְּבִיא בֶן-אָדָם

in 1<sup>st</sup> Gutturals, and the change in 1<sup>st</sup> א apply also to the Nif'al imperative.

Write the m. sg. Nif'al imperative for אָמַר \_\_\_\_\_ and יָלַד \_\_\_\_\_

## 49-7 Assignments:

A. For Lessons 49-55 learn vocabulary words 350-415

B. Read and translate 1 Kings 18:35-40

C. Translate:

- 1 לָךְ הִרְאָה אֶל-אֲחָאָב  
1 Kings 18:1
- 2 הַשָּׁמַר לָךְ מִדְּבַר עַם-יַעֲקֹב  
Genesis 31:29
- 3 הַשָּׁמַר מִפְּנֵיו וְשָׁמַע בְּקִלּוֹ  
Exodus 23:21
- 4 וַעֲתָה הַשְׁבֵּעָה לִּי בֵאלֹהִים  
Genesis 21:23
- 5 וַיַּצַּב אֲבָרָהָם אֶת-שֵׁבַע כְּבֹשֶׁת הַצֹּאן לְבִדְהָן:  
Genesis 21:28 [לבד set apart] (Hif'il) נִצַּב]
- 6 עַל-כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שֵׁבַע כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם  
Genesis 21:31
- 7 וַיֹּאמֶר יְהוָה הִנֵּה מָקוֹם אֲתִי וְנִצַּבְתָּ עַל-הַצּוּר:  
Exodus 33:21 [צור rock]
- 8 וַיְהוֹנָתָן וְאַחִימַעַץ עֲמָדִים בְּעֵין-רֹגֵל וְהִלְכָה הַשְּׂפָחָה וְהַגִּידָה  
לָהֶם וְהֵם יָלְכוּ לַמֶּלֶךְ דָּוִד כִּי לֹא יוֹכְלוּ לְהִרְאוֹת  
לְבוֹא הָעִירָה:  
2 Samuel 17:17



1 Samuel 3:21 וַיִּסַּף יְהוָה לְהִרְאֹה בְּשֵׁלָה

50.1 וַיִּסַּף יְהוָה

The first word cannot be a name because it begins with \_\_\_\_\_

Pay careful attention to the stem of the verb; it may look as if you have a missing letter, but it is actually a case of a camouflaged letter. The holem here is more commonly written plene וְ and represents the first root letter, which has \_\_\_\_\_

\_\_\_\_\_ (31.2)

Root	Stem	Form	Person/Gender/Number	Special Features

וַיִּסַּף means *add, continue, do again* and is used most often in the Hif'il stem.

Translate phrase: \_\_\_\_\_

50.2 Analyze לְהִרְאֹה

Root	Stem	Form	Person/Gender/Number	Special Features

We said in 49.2 that the imperative and the infinitive of the Nif'al are marked by the combination וְהִי ← וְהִי before the root. But before a letter which cannot take a dagesh the vocalization will be \_\_\_\_\_. (48.1) Here the form is \_\_\_\_\_

You would expect this word to end in \_\_\_\_\_. This is an alternate spelling.

How can you distinguish this form from a Hif'il infinitive? What key vowel is different? \_\_\_\_\_ (31.2)

50.3 בְּשֵׁלָה involves a place name: \_\_\_\_\_

50.4 וַיִּסַּף is almost always to be translated in co-ordination with another verb, either conjugated or in infinitive form. When so used it means *do x again* or sometimes, *continue to do x*.

## וַיִּסַּף יְהוָה לְהִרְאֹה בְּשֵׁלָה

50.5 Translate sentence: \_\_\_\_\_

50.6 Assignments:

A. Review the signs of the Nif'al, Lessons 46-50

B. Read and translate I Kings 18:41-46

C. Translate:

Esther 9:14 וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֵּן 1

Jeremiah 32:4 כִּי הִנֵּתָן יְנֵתָן בְּיַד מֶלֶךְ-בָּבֶל 2

Genesis 18:29 וַיִּסַּף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֶר אֱלֹהֵי יִמְצְאוּן שֵׁם 3  
[אֱלֹהֵי *perhaps*]

I Kings 18:2 וַיִּלֶּךְ אֵלָיָהוּ לְהִרְאֹת אֶל-אֲחָאָב וְהִרְעֵב חֹזֶק בְּשִׁמְרוֹן: 4

Deuteronomy 13:12 וְלֹא-יִוָּסְפוּ לַעֲשׂוֹת כַּדְּבַר הָרַע הַזֶּה 5

I Samuel 3:17 כֹּה יַעֲשֶׂה-לְךָ אֱלֹהִים וְכֹה יוֹסִיף 6

Haggai 1:2 הָעַם הַזֶּה אָמְרוּ לֹא עָתִּיבָא עִת־בַּיִת יְהוָה לְהַבְנֹת 7

I.

Nif'al Synopses

	Regular	1 <sup>st</sup> Guttural	1 <sup>st</sup> ן [3 <sup>rd</sup> ע]
Affix	נִשְׁפַּט	נִאָמַר	נִשַּׁע
Prefix	יִשְׁפַּט	יִאָמַר	יִנְשַׁע
Imperative	הִשְׁפַּט	הִאָמַר	הִנְשַׁע
Participle	נֹשְׁפַט	נֹאָמַר	נֹשַׁע
Infinitive	הִשְׁפֹּט	הִאָמַר	הִנְשַׁע
	1 <sup>st</sup> ך	Hollow	3 <sup>rd</sup> ח
Affix	נִוְלַד	נִבּוֹן	נִבְּנָה
Prefix	יִוְלַד	יִבּוֹן	יִבְּנָה
Imperative	הִוְלַד	הִבּוֹן	הִבְּנָה
Participle	נֹוְלַד	נֹבּוֹן	נֹבְּנָה
Infinitive	הִוְלֹד	הִבּוֹן	הִבְּנוֹת

II. Now here is a comparison of the Qal, Nif'al, and Hif'il for 1<sup>st</sup> ן / 3<sup>rd</sup> ח

	Qal	Hif'il	Nif'al
Affix	נָטָה	הִטָּה	נִטָּה
Prefix	יָטָה	יִטָּה	יִנְטָה
Imperative	נָטָה	הִטָּה	הִנְטָה
Participle	נוֹטָה	מִטָּה	נִטָּה
Infinitive	לְנִטּוֹת	לְהִטּוֹת	לְנִטּוֹת

**Review and Drill 5**

III. In this exercise, some ambiguous forms are presented. Each is a Qal and can also be either a Hif'il, Nif'al, or Pi'el. Give the form and PGN for the Qal and the other stem(s).

נבין	נברך	יעלה
נשה	נעשה	גלחם

IV. Give the stem: Qal, Pi'el, Hif'il, or Nif'al, and form for the following forms of זכר

הזכיר	זוכר	נזכור
נזכיר	נזכר	בזכר
בזכר	בהזכיר	בזכר
הזכרו	תזכרנה	תזכרנה
תזכרנה	תזכרנה	הזכירו
הזכרו	זכרו	זכרו
מזכירים	זכורות	מזכירה

V. In the verbs below, identify each ׀ as a root letter, prefix pronoun, prefix complement, affix pronoun, stem indicator, or suffix. Assimilated ׀s count!

גלך	נגיע	הנגעי
גחלך	אנגע	נביט
נוליד	נגענו	תנהן
נתונים	ננוח	גח
נוגד	גחלכו	נפל
הנחנו	הגעתן	מגיע
נגע	געו	גענו
גאמן	נעמד	נתונות
והבסני	נכתב	נותרו

VI. Analyze the following verbs:

קָרַבָּה	הִקְרִיב	יִקְרַבְתֶּם
וַיִּקְרַב	קָרַב	יִקְרַבוּ
יִקְרְבוּ	יִקְרְבוּ	יִקְרִיבוּ
מִקְרַב	מִקְרִיב	הִקְרַב
נוֹתֵר	נוֹתֵיר	הוֹתֵר
הוֹתֵר	מִיֵּתֵר	יֵתֵר
בְּהוֹתֵר	יֵתְרֵנוּ	נוֹתְרֵנוּ
הוֹתְרֵנוּ	מוֹתֵיר	בְּהוֹתֵיר
בְּיֵתֵר	מִיֵּתִירִים	מוֹתֵירִים
נוֹתְרִים	נֹאכַל	אוֹכֵל
נֹאכֵל	אֲכָלוּ	יֹאכֵל
נֹאכְלֵי	הֵאכֵל	מֵאֲכִיל
הֵאכֵל	נֹאכְלֵת	אֲכַל

VII. Write the Hebrew for the following verbs:

<b>שמע</b>	3 m. pl. Nif'al affix	<b>בוא</b>	3 m. pl. Qal prefix
	3 m. sg. Hof'al affix		3 f. sg. Hif'il affix
	1 c. pl. Hif'il prefix		3 m. pl. Nif'il prefix
<b>ראה</b>	1 c. sg. Nif'al prefix	<b>אסף</b>	1 c. pl. Qal affix
	1 c. sg. Qal affix		1 c. pl. Pi'el prefix
	f. pl. Qal participle		3 m. sg. Nif'al prefix
<b>שלח</b>	m. sg. Pi'el participle	<b>שלח</b>	2 m. sg. Nif'il affix
	2 m. pl. Pi'el affix		2 m. sg. Nif'al prefix
	3 c. pl. Hif'il affix		m. sg. Hof'al participle

Deuteronomy 2:1 וְנָסַב אֶת־הַר־שַׁעִיר יָמִים רַבִּים

51.1 Analyze **נָסַב**

There is one type of irregular verb which has no consistent patterns which are exclusively its own, but appears with patterns characteristic of several other verb types. The verbs of this type do not even use the same pattern in a particular form. This type of verb has identical second and third root letters, and is called a **geminate** (related to "gemini" — twins). The root in this case will be \_\_\_\_\_

Root	Stem	Form	Person/Gender/Number	Special Features

How is one to recognize such verbs?

1. You can memorize the basic patterns.
2. You can keep the possibility of a geminate in mind when you analyze a verb according to the basic rules but then cannot find it in the dictionary. Before you give up, try a geminate. **נָסַב** means *go around, surround*.

51.2 **אֶת־הַר־שַׁעִיר** means \_\_\_\_\_ **יָמִים** means \_\_\_\_\_  
**רַב** is an adjective meaning \_\_\_\_\_

51.3 Translate the verse: \_\_\_\_\_

51.4 The chart below shows the most common Qal affix pattern for geminates. Note that the double **ב** is represented by a dagesh forte in many PGNS and that **ו** is inserted between the root and many of the affix pronouns.

51.4a **Qal Affix נָסַב**

3 m. sg.	<b>נָסַב</b>	3 c. pl.	<b>נָסְבוּ</b>
3 f. sg.	<b>נָסְבָהּ</b>		
2 m. sg.	<b>נָסַבְתָּ</b>	2 m. pl.	<b>נָסַבְתֶּם</b>
2 f. sg.	<b>נָסַבְתְּ</b>	2 f. pl.	<b>נָסַבְתֶּן</b>
1 c. sg.	<b>נָסַבְתִּי</b>	1 c. pl.	<b>נָסַבְנוּ</b>

51.4b In these, the two most common Qal prefix patterns, notice that:

1. Those PGNs which have no prefix complement do not show a doubled **ב** (analogous to the formation of **וַיִּצַו** 39.1)
2. The **יִסַּב** pattern shows a doubled 1<sup>st</sup> root letter, making it look like a \_\_\_\_\_
3. The **יִסַּב** pattern has the vowel under the prefix pronoun of \_\_\_\_\_
4. Here again holem appears but its position is different from that in the Qal affix.

**Qal Prefix סַבַּב**

3 m. sg.	<b>יִסַּב יִסַּב</b>	3 m. pl.	<b>יִסְבוּ יִסְבוּ</b>
3 f. sg.	<b>תִּסַּב תִּסַּב</b>	3 f. pl.	<b>תִּסְבֶּינָה תִּסְבֶּינָה</b>
2 m. sg.	<b>תִּסַּב תִּסַּב</b>	2 m. pl.	<b>תִּסְבוּ תִּסְבוּ</b>
2 f. sg.	<b>תִּסְבִּי תִּסְבִּי</b>	2 f. pl.	<b>תִּסְבֶּינָה תִּסְבֶּינָה</b>
1 c. sg.	<b>אִסַּב אִסַּב</b>	1 c. pl.	<b>אִסְבוּ אִסְבוּ</b>

51.4c The **Qal imperatives** of **סַבַּב** follow the pattern of **יִסַּב**. So the m. sg. imperative is **סַב**. Write these others: f. sg. \_\_\_\_\_ m. pl. \_\_\_\_\_

51.4d The **Qal participles** are regular. The m. sg. Qal active participle is **סוֹבֵב**. Write the m. sg. Qal passive participle \_\_\_\_\_ (42.3)

51.4e The **Qal infinitives** of **סַבַּב** are **סַב** (construct) and **סַבּוֹב** (absolute).

51.5 Geminates have two equivalents of the Pi'el. The **Pol'el** gets its name from the vowel **ו** after the first root letter: **סוֹבֵב**. This stem is absolutely regular: you will always see the holem and all three root letters, but unfortunately the configuration **בּוּב** can be other things as well. (See Verb Charts.)

The **Pilp'el** is formed by doubling the two strong consonants: **בּוֹבֵב**

Hollow verbs can do the same thing so one cannot tell from looking at a Pol'el or Pilp'el whether the root is geminate or hollow.

51.6 The **Hif'il** and **Nif'al** preserve the difficulties of the other stems, especially the (3) m. sg.

## וְנִסַּב אֶת-הַר-שְׁעִיר יָמִים רַבִּים

We will look at synopses of **סבב** for these two stems:

	Hif'il	Nif'al
3 m. sg. Affix	הִסֵּב	נִסַּב
2 m. sg. Affix	הִסְבֹּתָ	נִסְבֹּתָ
3 m. sg. Prefix	יִסֵּב	יִסַּב
3 m. pl. Prefix	יִסְבוּ	יִסְבוּ
m. sg. Imperative	הִסֵּב	הִסֵּב
m. pl. Imperative	הִסְבוּ	הִסְבוּ
m. sg. Participle	מִסֵּב	נִסַּב
f. sg. Participle	מִסְבָּה	נִסְבָּה
Infinitive Construct	הִסֵּב	הִסֵּב
Infinitive Absolute	הִסֵּב	הִסֵּב

51.7 Analyze the following forms of **סבב**

סוֹבְבָתִי	הִסְבֹּב	הִסְבֹּתָם
מִסוֹבֵב	אִסַּב	נִסְבֹּתָ
נִסְבוּנוּ	הִסְבִּי	הִסְבִּי
הִסְבִּי	סָבְבוּנִי	וַיִּסְבְּנוּ
נִסַּב	נִסְבָּה	נִסְבְּנוּ

51.8 Geminates are not as rare as you might wish. Some you are likely to encounter are:

הלל <i>praise</i>	פלל <i>pray</i>	חלל <i>profane</i>
רבב <i>become great</i>	חמם <i>be complete</i>	רעע <i>be evil</i>
המם <i>make a noise</i>	רנן <i>give a ringing cry</i>	חנן <i>show favor</i>
חמם <i>become warm</i>	ארר <i>curse</i>	שמם <i>be desolate</i>
שדד <i>lay waste</i>	צרר <i>be hostile</i>	מדד <i>measure</i>



51.9 Assignments:

- A. Learn to identify geminates which follow the patterns of סבב (51.4-6)  
 B. Read and translate 1 Kings 19:1-5  
 C. Translate:

	Joshua 6:3	וְסִבְתֶּם אֶת־הָעִיר	1
	Psalms 118:11	סִבּוּנִי גַם־סִבְבוּנִי בְּשֵׁם יְהוָה	2
	Ocholet 1:6	סוֹבֵב סַבֵּב הוֹלֵךְ הַרוּחַ	3
	1 Samuel 15:12	וַיִּסַּב וַיַּעֲבֹר וַיִּרְדַּד הַגִּלְגָּל	4
	2 Kings 9:18	סַב אֶל־אַחֲרָי	5
	Judges 11:18	וַיִּסַּב אֶת־אֶרֶץ אֲדוֹם	6
	1 Samuel 5:8	וַיִּסְבוּ אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל	7
	Joshua 6:7	עָבְרוּ וְסָבוּ אֶת־הָעִיר	8
	2 Chronicles 17:9	וַיִּסְבוּ בְּכָל־עָרֵי יְהוּדָה וַיִּלְמְדוּ בָעָם	9
	Psalms 44:9	בְּאֱלֹהִים הִלְלָנוּ כָּל־הַיּוֹם	10
	Psalms 26:6	וְאַסְבְּבָה אֶת־מִזְבִּיחַ יְהוָה	11
	Psalms 117:1	הִלְלוּ אֶת־יְהוָה כָּל גּוֹיִם	12
	Ezra 6:22	וְחִסַּב לֵב מֶלֶךְ־אֲשׁוּר עֲלֵיהֶם	13
	2 Samuel 22:4	מִהִלֵּל אֶקְרָא יְהוָה	14
	Joel 2:26	וְהִלְלִיתֶם אֶת־שֵׁם יְהוָה אֱלֹהֵיכֶם	15
	Psalms 135:1	הִלְלוּ יְהוָה הִלְלוּ אֶת־שֵׁם יְהוָה הִלְלוּ עַבְדֵי יְהוָה:	16
	Psalms 41:11	וְאַתָּה יְהוָה חַנּוּנִי וְהַקִּימֵנִי [show favor חַנּוּן]	17
	Genesis 19:4	וְאִנְשֵׁי הָעִיר... נָסְבוּ עַל־הַבַּיִת	18
	Exodus 13:18	וַיִּסַּב אֱלֹהִים אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר	19
	2 Samuel 12:22	מִי יוֹדֵעַ יַחַנּוּנִי יְהוָה וְחֵי הַיֶּלֶד	20
	Nahum 3:7	שִׁדְדָה נִינְוָה מִי יָנוּד לָהּ מֵאֵין אֲבִקֵּשׁ מִנְחָמִים לָךְ	21
		[wander מֵאֵין from where נוֹד]	

Zechariah 1:10 אֱלֹהֵי אֲשֶׁר שָׁלַח יְהוָה לְהִתְהַלֵּךְ בְּאֶרֶץ

52.1 אֱלֹהֵי אֲשֶׁר שָׁלַח יְהוָה

Note that אֲשֶׁר here stands for several words in English: (the) ones who

Translate phrase: \_\_\_\_\_

52.2 Analyze לְהִתְהַלֵּךְ

Root	Stem	Form	Person/Gender/Number	Special Features

Can you find a familiar root in the verb? Note the dagesh in the ל. It is a dagesh  
 \_\_\_\_\_ What stem does this suggest? \_\_\_\_\_ We have here yet  
 another variation of the Pi'el system. This one is called **Hitpa'el**, and usually yields  
 a reflexive/intensive or iterative meaning. Its signs are the doubling of the middle  
 root letter and the infix **ת** "Infix" means "fixed inside the word." Note that the  
**ת** is what infixes the **ל** here. The infinitive, imperative, and affix infix the **ת** in  
 the Hitpa'el by means of the **ת** So the Hitpa'el pattern is: **לְהִתְהַלֵּךְ** The stem  
 meaning here seems to be iterative, conveying the notion of *walking about, to and  
 fro*.

Translate the verb: \_\_\_\_\_

52.3 Translate sentence: \_\_\_\_\_

52.4 You have learned a lot of stems and verb types. Make sure you are confident of these. In this exercise, identify the stem. Possibilities are: Qal, Pi'el, Pu'al, Pol'el, Pilp'el, Hif'il, Hof'al, Nif'al, Hitpa'el, or Hishtaf'el.

- |            |             |              |
|------------|-------------|--------------|
| גָּדַל     | הִתְגַּדַּל | גָּדְלוּ     |
| הִגְדִּיל  | יְהוּלַל    | לְהִתְהַלֵּל |
| מְהַלֵּל   | תְּהַלּוּ   | הוֹלְלִים    |
| מְתַגַּדְר | גָּר        | יְקִים       |

מקום	תקומם	קומם
בלבל	עולל	מעלל
התראה	הראני	בהראות
הראה	מראה	מראה
והשתחוית	ורבה	חרע

52.5 Assignments:

A. Read and translate 1 Kings 19:6-10

B. Translate:

1 והתקדשתם והייתם קדשים כי קדוש אני ולא תשמו

את־נפשתיכם Leviticus 11:44

2 כִּי־חֲסֵדךָ לְגַד עֵינַי וְהִתְהַלַּכְתִּי בְּאַמְתֶּךָ: Psalms 26:3

3 קום התהלך בארץ Genesis 13:17

4 ויהי בצאת הפהנים מן־הקדש פי כל־הפהנים הנמצאים

התקדשו אין לשמור למחלקות 2 Chronicles 5:11  
[division What is the root?] מחלקת

5 התהללו בשם קדשו ישמח לב מבקשי יהוה: Psalms 105:3

6 ושבו אליך והודו את־שמך והתפללו והתחננו אליך

1 Kings 8:33 הנה

7 והתברך בלבבו לאמר שלום יהיה־לי פי בשררות לבי

אלך [firmness שררות] Deuteronomy 29:18

8 והאמצים יצאו ויבקשו ללכת להתהלך בארץ ויאמר לכו

התהלכו בארץ ותתהלכנה בארץ: [steeds אמצים] Zechariah 6:7

9 ויאמר אלי יהוה אשר־התהלכתי לפניו ישלח מלאכו אתך

והצליח דרכך ולקחת אשה לבני ממשפחתי ומבית אבי:

Genesis 24:40 [make successful צלח]

Genesis 5:24 וַיִּתְחַלֵּף חֲנוּךְ אֶת־הָאֱלֹהִים וַאֲיָנָו בֵּי־לֶקַח אֹתוֹ אֱלֹהִים:

53.1 Analyze וַיִּתְחַלֵּף

Root	Stem	Form	Person/Gender/Number	Special Features

Note that the prefix of the Hitpa'el infixes the **ת** by use of the regular prefix pronouns. The participle is even simpler: it infixes the **ת** by the preformative **ו**

53.2 וַיִּתְחַלֵּף חֲנוּךְ אֶת־הָאֱלֹהִים means \_\_\_\_\_

53.3 וַאֲיָנָו

What components can you find? **אִין** means \_\_\_\_\_ What kind of dagesh is in the **ן** \_\_\_\_\_ This is not the 1 c. pl. suffix, as you may have expected, but a different and rarer form of the 3 m. sg. suffix. Originally **וְהוּ** \_\_\_\_\_ in time this suffix became **וְוִ** \_\_\_\_\_ Such a form (which exists for other pronouns as well) is called an **energetic form**. Watch for suffixes with dagesh forte. Translate: \_\_\_\_\_

53.4 בֵּי־לֶקַח אֹתוֹ אֱלֹהִים

Notice the two different meanings of **אֹתוֹ** in this verse.

Translate the phrase: \_\_\_\_\_

Translate sentence: \_\_\_\_\_

53.5 The suffixes with energetic **ו** are object suffixes. They can be attached to verbs, most frequently in pause, and to some particles, most particularly **וְהוּ**

You will also see energetic **ו** on adverbs (which really are particles), but they are not suffixes for nouns. These nunated forms of the suffix do not exist for every PGN. And note that the 3 m. sg. and the 1 c. pl. suffix are the same **only** in the nunated form.

53-5a

**Suffixes with energetic ך**

1 c. sg.	me	נִיְ	נִיְ
2 m. sg.	you	נִיְךָ	ךָ
3 m. sg.	him	נִיְהוּ	נוּ
3 f. sg.	her	נִיְהָ	
1 c. pl.	us	נִיְנוּ	

**53-5b** Now we will review the various forms of the regular object suffix. The suffixes for verbs, prepositions, and other particles are virtually the same except for two differences:

1. The 1 c. sg. suffix on a preposition may be simply ך or ךְ.
2. Prepositions may have a connecting ך before the suffix.

**Object Suffixes**

1 c. sg.	me	ני	ניְ	ניִ		
2 m. sg.	you	ך	ךְ	ךִ	ךָ	
2 f. sg.	you	ך	ךְ	ךִ	ךָ	
3 m. sg.	him	הוּ	וּ	וִ	הוּ	הוּ
3 f. sg.	her	הָ	הָ	הָ		
1 c. pl.	us	נוּ	נוּ	נוּ		
2 m. pl.	you	כֶּם	כֶּם			
2 f. pl.	you	כֶּן	כֶּן			
3 m. pl.	them	הֶם	ם	ם	ם	ם
3 f. pl.	them	הֶן	ן	ן		

# וַיְהִי־לֶךְ חֲנוּךְ אֶת־הָאֱלֹהִים וְאֵינּוּ כִי־לָקַח אֹתוֹ אֱלֹהִים:

53-5c Nouns take possessive suffixes. Review those Lessons which discuss the construct and absolute states of the noun.

masculine noun		Singular		feminine noun	
	<i>a horse</i>	סוּס	<i>a mare</i>	סוּסָה	
1 c. sg.	<i>my horse</i>	סוּסִי	<i>my mare</i>	סוּסָתִי	
2 m. sg.	<i>your horse</i>	סוּסְךָ	<i>your mare</i>	סוּסְתְךָ	
2 f. sg.	<i>your horse</i>	סוּסְךָ	<i>your mare</i>	סוּסְתְךָ	
3 m. sg.	<i>his horse</i>	סוּסוֹ	<i>his mare</i>	סוּסָתוֹ	
3 f. sg.	<i>her horse</i>	סוּסָהּ	<i>her mare</i>	סוּסָתֶהּ	
1 c. pl.	<i>our horse</i>	סוּסֵנוּ	<i>our mare</i>	סוּסָתֵנוּ	
2 m. pl.	<i>your horse</i>	סוּסְכֶם	<i>your mare</i>	סוּסְתְכֶם	
2 f. pl.	<i>your horse</i>	סוּסְכֶן	<i>your mare</i>	סוּסְתְכֶן	
3 m. pl.	<i>their horse</i>	סוּסָם	<i>their mare</i>	סוּסָתָם	
3 f. pl.	<i>their horse</i>	סוּסָן	<i>their mare</i>	סוּסָתָן	
		<b>Plural</b>			
	<i>horses</i>	סוּסִים	<i>mares</i>	סוּסוֹת	
1 c. sg.	<i>my horses</i>	סוּסֵי	<i>my mares</i>	סוּסוֹתַי	
2 m. sg.	<i>your horses</i>	סוּסֵיךָ	<i>your mares</i>	סוּסוֹתֶיךָ	
2 f. sg.	<i>your horses</i>	סוּסֵיךָ	<i>your mares</i>	סוּסוֹתֶיךָ	
3 m. sg.	<i>his horses</i>	סוּסֵיוֹ	<i>his mares</i>	סוּסוֹתָיו	
3 f. sg.	<i>her horses</i>	סוּסֵיהָ	<i>her mares</i>	סוּסוֹתֶיהָ	
1 c. pl.	<i>our horses</i>	סוּסֵינוּ	<i>our mares</i>	סוּסוֹתֵינוּ	
2 m. pl.	<i>your horses</i>	סוּסֵיכֶם	<i>your mares</i>	סוּסוֹתֵיכֶם	
2 f. pl.	<i>your horses</i>	סוּסֵיכֶן	<i>your mares</i>	סוּסוֹתֵיכֶן	
3 m. pl.	<i>their horses</i>	סוּסֵיהֶם	<i>their mares</i>	סוּסוֹתֵהֶם	
3 f. pl.	<i>their horses</i>	סוּסֵיהֶן	<i>their mares</i>	סוּסוֹתֵיהֶן	

וַיִּתְּחַלֵּךְ חֲנוּךְ אֶת-הָאֲלֵהִים וַאֲיָנָו כִּי-לָקַח אֹתוֹ אֱלֹהִים:

53.6 When you know what's נִי\_\_ and who owns the horse, do the following exercise.  
 Not every word will have a suffix, although most do. Translate each word, noting whether the suffix is the energetic נ form. For those pronouns which are ambiguous in English, *their* (for gender) and *your* (for gender and number), note those things.

אֱלֹיךָ	הוֹלֵךְ	אֱלֵיךָ
אִשְׁתּוֹ	אִשָּׁה	אִשָּׁה
נְשִׁיכֶם	אִשְׁתְּךָ	אֲנִשְׁיָהּ
אָחִי	אָחִיךָ	אָחִיךָ
אָחִי	אָחִיָּהּ	אָחוֹתָם
אָבִיךָ	אָבוֹתָיו	אָהָבִים
בְּתוּךָ	בָּנָה	בֵּיתִי
בְּתִי	בְּנֹתֶיהָ	בְּתָכֶם
יִשְׁמְרוּ	שָׁמְרוּ	הַשְּׁמֹרִי
הַשְּׁלִיךְ	שְׁלַחְתָּנִי	וַיִּשְׁלַחֵם
וְאֶרְמָמְנָהוּ	רָמְמוּ	מָנִי
מָכֶם	מָהְנָה	מָמְךָ
קוֹמִי	תְּחַתְּיוֹ	מָמְנוּ
בְּכִי	לְמַעַנְכֶם	עוֹדְנִי
עֲנִנִי	וְעֲנִנִי	יִתְּנָהּ
תָּנוּ	יִתְּנֶךָ	יִתְּנִי
לָכֶם	לָחֶם	לְבַדְּהוֹן
עָשָׂהוּ	עָשָׂתוּ	עֲשִׂנִי
עָשִׂיךָ	יִבְרָךְ	יִבְרָכֶךָ
תְּבַרְכֵנִי	הִנֵּךְ	הִנֵּךְ
הִנְהוּ	הִנְנִי	הִנְנִי
הִנְנוּ	הִנְנוּ	הִנְנוּ

# וַיִּתְחַלֵּף חֲנוּךְ אֶת-הָאֱלֹהִים וַאֲיָנֹו כִּי-לָקַח אֹתוֹ אֱלֹהִים:

## 53-7 Assignments:

A. Read and translate 1 Kings 19:11-15

B. Translate:

	Deuteronomy 9:18 וַאֲתַנְפַּל לְפָנַי יְהוָה	1
	1 Samuel 19:24 וַיִּתְנַבֵּא גַם-הוּא לְפָנַי שְׁמוּאֵל	2
	Jeremiah 26:20 וְגַם-אִישׁ הָיָה מִתְנַבְּא בְּשֵׁם יְהוָה	3
	Psalms 34:3 בִּיהוָה תִּתְחַלֵּל נַפְשִׁי	4
	2 Chronicles 18:7 כִּי אֵינְנוּ מִתְנַבְּא עָלַי לְטוֹבָה	5
	1 Chronicles 15:14 וַיִּתְקַדְּשׁוּ הַכֹּהֲנִים וְהַלְוִיִּם	6
	Jeremiah 9:23 כִּי אִם-בְּזֹאת יִתְחַלֵּל הַמִּתְחַלֵּל	7
	Isaiah 44:17 וַיִּשְׁתַּחֲוּ וַיִּתְפַּלֵּל אֱלֹוֹ [pray פִּלֵּל]	8
	1 Samuel 12:2 הֲנֵה הַמֶּלֶךְ מִתְחַלֵּף לְפָנֵיכֶם	9
	Deuteronomy 9:26 וַאֲתַפְּלֵל אֶל-יְהוָה וְאָמַר	10
	Jeremiah 4:2 וְהִתְבָּרְכוּ בּוֹ גּוֹיִם וּבּוֹ יִתְחַלְּלוּ	11
	1 Kings 22:10 וְכָל-הַנְּבִיאִים מִתְנַבְּאִים לְפָנֵיהֶם	12
	2 Samuel 7:27 עַל-כֵּן מָצָא עַבְדְּךָ אֶת-לְבוֹ לְהִתְפַּלֵּל אֵלֶיךָ	13
	Jeremiah 37:3 [on behalf of בְּ + עַד] הִתְפַּלֵּל-נָא בְּעַדְנוּ אֶל-יְהוָה אֱלֹהֵינוּ	14
	1 Chronicles 21:4 וַיִּצְא יוֹאָב וַיִּתְחַלֵּף בְּכָל-יִשְׂרָאֵל	15
	Psalms 116:9 אֲתַחֲלֵף לְפָנַי יְהוָה בְּאַרְצוֹת הַחַיִּים:	16
	Psalms 30:9 אֵלֶיךָ יְהוָה אֶקְרָא וְאֶל-אֲדוֹנָי אֲתַחֲנֶן:	17
	Obadiah 7 עַד-הַגְּבוּל שְׁלַחוּךָ כָּל אַנְשֵׁי בְרִיתְךָ	18



בְּשָׁנָה עָשָׂרִים וְשֶׁבַע שָׁנָה לְיִרְבְּעָם מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ עֹרִיָּה  
 בֶּן-אֲמִצְיָה מֶלֶךְ יְהוּדָה: בֶּן-שָׁשׁ עָשָׂרָה שָׁנָה הָיָה בְּמָלְכוֹ  
 וְחֲמָשִׁים וְשֵׁתַּיִם שָׁנָה מֶלֶךְ בִּירוּשָׁלַם 2 Kings 15:1-2

54.1 In this very long Lesson sentence there are several numbers. The cardinals from 1-10 were presented in Lesson 41.2a. Review that section if necessary. Note the following:

The numbers from **eleven** to **nineteen** combine the proper words for ten plus the other number between 1-10 with no "and" between the words. The smaller number precedes the ten in these combinations. **שָׁשׁ עָשָׂרָה** is an example.

The **tens** words are plurals of the basic words. **Twenty** is **עָשָׂרִים** (two 10s). The words for **thirty** to **ninety** are the plurals of 3-9.

With **numbers over ten**, the singular of the noun is most often used. That means they do not agree in number and gender with the noun they modify.

**Ordinals** (*first, second, third*) are forms related to the cardinals and can be recognized by finding the relevant root: **שְׁלִישִׁי שְׁנַיִ** Ordinals are attested only for the numbers 1-10, after which the cardinal numbers must be employed with ordinal meaning (by context).

A **hundred** has the following forms:

absolute	construct	dual	plural (for 100s over 200)
מֵאָה	מֵאָת	מֵאָתַיִם	מֵאוֹת

A **thousand** is **אַלְפִּי** plural **אַלְפַּיִם**

**Age formula:** A person is a *son* (or *daughter*) of *X* years **בֶּן [בַּת]...שָׁנָה**

54.2 **מֶלֶךְ** as a verb means \_\_\_\_\_ Here the meaning of the first occurrence verges on *began to reign*.

54.3 Translate verses: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

בְּשָׁנַת עֶשְׂרִים וְשֶׁבַע שָׁנָה לְיִרְבְּעָם מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ עֲזַרְיָה  
 בֶּן־אֲמִצְיָה מֶלֶךְ יְהוּדָה: בֶּן־שָׁשׁ עֶשְׂרֵה שָׁנָה הָיָה בְּמָלְכוֹ  
 וְחֲמִשִּׁים וּשְׁתַּיִם שָׁנָה מֶלֶךְ בִּירוּשָׁלַם

544 Assignments:

- A. Review all vocabulary words.  
 B. Read and translate 1 Kings 19:16-21

C. Translate:

- 1 וּלְאַחָב שִׁבְעִים בָּנִים בְּשִׁמְרוֹן 2 Kings 10:1
- 2 הִבָּה שְׂאוּל בְּאַלְפִיּוֹ [thousand אֶלֶף] 1 Samuel 18:7
- 3 וְאַבְרָהָם בֶּן־מֵאָה שָׁנָה בְּהוֹלֵד לוֹ אֵת יִצְחָק בְּנוֹ: Genesis 21:5
- 4 בְּשָׁנַת עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה לְיוֹאָשׁ בֶּן־אֲחִזְיָהוּ מֶלֶךְ יְהוּדָה מֶלֶךְ
- 5 יְהוֹאָחָז בֶּן־יְהוּא עַל־יִשְׂרָאֵל בְּשִׁמְרוֹן שִׁבְעַת עֶשְׂרֵה שָׁנָה: 2 Kings 13:1
- 6 וַיְהִי־שֵׁשׁ חֲמִשׁ שָׁנִים וּמֵאָה שָׁנָה וַיּוֹלֵד אֶת־אֲנָשׁ: וַיְהִי
- 7 כָּל־יְמֵי־שֵׁשׁ שָׁתַיִם עֶשְׂרֵה שָׁנָה וַתִּשַׁע מֵאוֹת שָׁנָה וַיָּמָת: Genesis 5:6, 8
- 8 וַיִּשְׁמַע שְׂאוּל אֶת־הָעָם וַיִּפְקְדֵם בַּשָּׂלָאִים מֵאֲתַיִם אֶלֶף רִגְלֵי
- 9 וַעֲשֶׂרֶת אֲלָפִים אֶת־אִישׁ יְהוּדָה: [שָׂלָאִים name of a place] 1 Samuel 15:4
- 10 וְאֲנֹכִי הֵעֲלִיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְאוֹלַךְ אֶתְכֶם בַּמִּדְבָּר
- 11 אַרְבַּעִים שָׁנָה לָרֶשֶׁת אֶת־אֶרֶץ הָאֱמֹרִי Amos 2:10

As you have already seen, much Biblical Hebrew prose is written in an elevated style. Such elements as euphony, repetition of roots, inverted word order, and careful phrasing create heightened images. Sometimes these components blend so exquisitely that it is difficult not to label certain passages as poetry. But in order to study Biblical poetry as a specific literary style, we have to identify some stylistic features that are peculiar to it.

In English, we recognize traditional poetry by meter and rhyme scheme, and by the way the lines are set out on the page. Biblical poetry has no rhyme; it does have rhythm and certain structural indications. We don't know what the metrical conventions were, and so the structural indications are very important.

The basic structural characteristic of Biblical Hebrew poetry is **parallelism**. A line is paralleled by a statement that relates to the first one, and the poetry proceeds by means of couplets or less frequently triplets. This is a characteristic of all ancient Semitic poetry. If the second line echoes the thought of the first line, then the parallelism is said to be **synonymous**:

מִדָּאֲנוֹשׁ כִּי־תִזְכְּרוּנוּ

Psalms 8:5 וּבֶן־אָדָם כִּי תִפְקְדוּנוּ:

*What is man, that you are mindful of him?*

*And the son of man that you think of him?*

If the second line contrasts with the first, the parallelism is called **antithetic**:

בַּבֶּקֶר יִצְיֵץ וְחֶלֶךְ

Psalms 90:6 לָעֶרֶב יִמּוּלֵל וַיִּבֶשׁ:

*In the morning it flourishes and grows up;*

*In the evening it is cut down and withers.*

The thought may continue from line to line to build up a cumulative effect; in this case the parallelism is said to be **synthetic**:

יְהוָה רֵעִי לֹא אֶחְסֶר:

בְּנֵאוֹת דָּשָׁא יִרְבִּי צִנִּי

עַל־מִי מִנְחוֹת יִנְחֶלְנִי:

וּפְשֵׁי יִשׁוּבּוּ

Psalms 23:1-3 יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׂמוֹ:

*The LORD is my shepherd; I shall not want.  
 He causes me to lie down in green pastures;  
 He leads me beside the still waters.  
 He restores my soul;  
 He guides me in straight paths for his name's sake.*

Very rarely will all the elements of one line be paralleled by the second. If they do, the parallelism is called **complete**:

	d	c	b	a
	בְּשָׂרָם אֶצְוֹרֶךְ בְּבֶטֶן יִדְעֵתִיךְ			
	d <sup>I</sup>	c <sup>I</sup>	b <sup>I</sup>	a <sup>I</sup>
Jeremiah 1:5	וּבְשָׂרָם תֵּצֵא מִרְחֹם הַקֶּדְשִׁיךְ			

*Before I formed you in the belly I knew you;  
 And before you came out of the womb I sanctified you.*

Most parallelism is **incomplete** with more elements in the first line than in the second:

	d	c	b	a
	וְהִיאָמַר צִיּוֹן עָזַבְנִי יְהוָה			
		c <sup>I</sup>	d <sup>I</sup>	
Isaiah 49:14	וְאֲדֹנָי שָׁכַחְנִי:			

*But Zion said, "The LORD has forsaken me;  
 And my LORD has forgotten me."*

Also there is incomplete parallelism with **compensation**:

	c	b	a
	אֲכַן שָׁמַע אֱלֹהִים		
	e	d	b <sup>I</sup>
Psalms 66:19	הִקְשִׁיב בְּקוֹל תַּפְלִתִּי:		

*But surely God has heard;  
 He has attended to the voice of my prayer.*

We do not know how the lines were laid out when the poetry was first written down. In many Bibles, there is a horizontal or vertical space between the two halves of a line or **couplet**. A section of a poem, which in English is called a stanza, is usually referred to in Hebrew poetry as a **strophe**.

Some of the other features of Hebrew poetry are highly compressed expression, frequent absence of the DDO marker **את** absence of particles, greater variety of word order, lots of vocatives, and the occurrence of much vocabulary not seen in prose literature. Lines tend to be short and rhythmic. We will look at some of these poetic elements in **Psalms 24**.

Psalms 24 starts out with the words **לְדוֹד מְזֻמֹּר** We simply do not know if this means that David wrote the psalm, that it was written during his period, or whether it was dedicated to him. It could mean that it is part of a collection of psalms belonging to him. *David* may refer not specifically to King David, but might refer to the House of David, i.e., a Davidic King.

We do not know whether **לְדוֹד מְזֻמֹּר** is supposed to be a title, although when sung in a service, these words are included. This heading, with which many psalms begin, usually appears **לְדוֹד מְזֻמֹּר** The term **מְזֻמֹּר** is a technical term used only in regard to psalms, and occurs in the heading of fifty-seven of them. Both in Hebrew and in Greek the root-meaning is *to play instrumental music or to sing to musical accompaniment*.

The first line is  $\begin{matrix} c & & b & & a \\ \text{לִיהוּה הָאָרֶץ וּמְלוֹאָה} \end{matrix}$

The second is  $\begin{matrix} & & c^1 & & b^1 \\ \text{תִּבֵּל וַיֵּשְׁבִי בָהּ} \end{matrix}$

In the word **וּמְלוֹאָה** the feminine possessive suffix is referring to **הָאָרֶץ** and so it means *and its fullness*. Interestingly, a contrasting thought is expressed in Psalms 115:16:

**הַשָּׁמַיִם שָׁמַיִם לִיהוּה  
וְהָאָרֶץ נָתַן לְבְנֵי-אָדָם:**

In the second line **תִּבֵּל** is a parallel for **הָאָרֶץ** It is a poetic term for world, but may refer specifically to the habitable parts of the earth. Like most terms for earth or world it is feminine. Poetic convention allows the definite article **ה** to be dropped in front of **תִּבֵּל** The **ה** of **הָאָרֶץ** does "double duty." Notice that the more general noun is used first and the more specific one, second.

**וַיֵּשְׁבִי בָהּ** These words are parallel to **וּמְלוֹאָה** and so are identified as  $c^1$ . The **הוֹלֵם** after the first root letter identifies **וַיֵּשְׁבִי** as a \_\_\_\_\_

**בָּהּ** is a separate word but its parallel lies in the suffix of **וּמְלוֹאָה** Note that both **וּמְלוֹאָה** and **וַיֵּשְׁבִי בָּהּ** have four syllables.

The first colon maps out:  $a\ b\ c // b^1\ c^1$ , an example of incomplete, synonymous parallelism.

**Psalms 24:2**

**כִּי־הוּא** An emphatic use of the independent subject pronoun.

**עַל־יָמִים** Do not confuse **יָמִים** with **יָמִים** (See: The Noun H.) The word order of this couplet is: subject / adverbial phrase / verb + DO. The image here is that the earth rests upon the great cosmic ocean and is supported by pillars which are, at the same time, bases of the mountains.

**יִסְדָּהּ** The suffix is still referring to the feminine **הָאָרֶץ** or **הַתֵּבֵל** If the verb did not have a suffix it would be pointed **יָסַד** But the suffix causes shortening of the first syllable and so the familiar landmark of the Qal affix, \_\_\_\_\_ is gone. We can assume it's a Qal because there is no preformative or internal doubling of a letter to indicate another stem.

**וְעַל־נְהַרֹת** This begins the second half of the second couplet, and you can see that it is a parallel statement to **עַל־יָמִים** There is no parallel for **כִּי־הוּא** the first phrase in the couplet, and so **וְעַל־נְהַרֹת** is designated b<sup>1</sup>. These **נְהַרֹת** are likely the subterranean waters, and may be translated as *floodwaters*. Some interpreters take **נְהַרֹת** to mean actual rivers such as the Jordan and Euphrates.

**יְכוֹנְנֶהּ** This verb is in the \_\_\_\_\_ which is one of the ways to give a hollow verb Pi'el intensity. (51.5) The suffix is still the 3 f. sg. object suffix but it does not have a mappiq because \_\_\_\_\_ (23.2c) Text note 2<sup>b</sup> suggests reading **כּוֹנְנֶהּ** instead of **יְכוֹנְנֶהּ** so that the aspects of the two verbs in this couplet would be the same.

**Psalms 24:3**

**מִי־יַעֲלֶה** What stems are possible for the verb? \_\_\_\_\_ (32.3b) How will you decide? The verb **עָלָה** can be used to mean making a pilgrimage to the sanctuary.

**בְּהַר־יְהוָה** Mountains feature prominently in the imagery of Psalms. They are thought to be a link between earth and heaven. Although the imagery in this psalm can be taken in an abstract sense, it probably is referring specifically to the temple in Jerusalem and *the mountain* is most likely Mt. Zion.

**קָדְשׁוֹ** This is the noun **קָדֵשׁ** + the 3 m. sg. possessive suffix; not the adjective **קָדוֹשׁ**. Why then is the **ק** pointed **קֶ** \_\_\_\_\_ The phrase **בְּמִקְוֹם קָדְשׁוֹ** is an example of **hendiadys**: using two nouns in apposition rather than a noun and an adjective. (Compare with the use of **קָדֵשׁ** in 39.4.) This third couplet demonstrates complete parallelism.

c	b	a
בְּהַר־יְהוָה	מִיַּעֲלָה	מִי־יְקוּם
c <sup>I</sup>	b <sup>I</sup>	a <sup>I</sup>
וּמִי־יְקוּם בְּמִקְוֹם קָדְשׁוֹ:		

**Psalms 24:4**

**יְקִי** It is true that 3 f. sg. imperatives end in **י** but there is no antecedent for a f. sg. imperative here. What are two other possibilities for the ending? (8.3 and 48.7) **יְקִי** is functioning as a m. sg. adjective in construct, so the **י** is acting as the replacement for the **ה** of the root.

**כַּפַּיִם** This is the dual of a vocabulary word. Why is there a dagesh in the **פ**

**וַיְבָרֵךְ** The syntax of the verse suggests that this is a noun.

**לֵבָב** Vocabulary word.

Verse 4 is a triplet and this first line contains its own internal parallelism:

b <sup>I</sup>	a <sup>I</sup>	b	a
וַיְבָרֵךְ	לֵבָב	יְקִי	כַּפַּיִם

**נִפְשִׁי** There are two different Masoretic conventions not only for the reading of this word but also for the writing of it. Some texts have **נִפְשִׁי**. If it is read **נִפְשִׁי** then the meaning is *who has not sworn deceitfully by my נִפְשִׁי* (literally: *who has not lifted up my נִפְשִׁי to vanity*) and **נִפְשִׁי** is taken to be a substitute for *my name*. This idea is expressed in the commandment **לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹן** (Ex. 20:7). If the word is taken to be **נִפְשׁוֹ** then the meaning becomes *who has not lifted up his נִפְשׁוֹ to vanity*.

**Psalms 24**

י and ו were written the same way by copyists for hundreds of years and so it is difficult to know which meaning was intended.

וְלֹא נִשְׁבַּע אֲשֶׁר The word אֲשֶׁר introduced the previous clause and is understood in this one. It is an example of a word doing double duty, like the definite article הַ in the word הָאָרֶץ (Ps. 24:1) Is the \_\_\_\_\_ a preformative or the 1 c. pl. subject pronoun?

לְמַרְמָה It is difficult to abstract the root of this word. Taking off the preposition leaves מַרְמָה There are many possibilities with this combination of letters; you should be able to think of about four but in order to get on with the psalm let it be known that the root is רמה

**Psalms 24:5**

יֵשָׁא בְרָכָה The use of the verb נִשָּׂא is contrasted with its use in the previous verse.

מֵאֵת This is a compound preposition. What then is the function of the component אֵת

יִשְׁעוּ The fact that this word comes after a word in the construct form should tell you that you are looking at a noun. What part of it is not part of the root?

The parallelism in this couplet is incomplete with compensation. Diagram it:

יֵשָׁא בְרָכָה מֵאֵת יְהוָה

וַיִּצְדְּקוּ מֵאֵלֵהֶי יִשְׁעוּ:

**Psalms 24:6**

זֶה דֹּר Why can this phrase not be *this generation*? (15.2)

דִּרְשׁוּ Note the קְרָא כְּתָב It tells us that the participle is to be read as a plural. The verb דִּרְשׁוּ can mean seeking after, i.e., *knowing God's ways*. It is also the term used for consulting an oracle.



**מִבְּקָשִׁי** Analyze this word. The stem is a bit tricky. (36.3b)

**יְעֻקֵּב** Vocative, but may be a shortened epithet for **יְהוָה יְעֻקֵּב** *O God of Jacob*. It may mean *even Jacob*.

**סֶלָה** Nobody knows what **סֶלָה** means. It could mean "crash the cymbals here." It could represent a musical direction, or some kind of interruption or change. It is not intrinsic to the poem and is found in many psalms at the end of a strophe. It may be a word like *amen* or what David said when he broke a harpstring. Notice how it marks a break in the psalm. What follows seems to be a chorus or refrain.

This couplet is an example of synthetic parallelism. Diagram it:

זֶה דֹר דְרָשׁוּ  
מִבְּקָשִׁי כְּפִי יְעֻקֵּב סֶלָה

#### Psalms 24:7

**שָׂאוּ שְׁעָרֵי יְרוּשָׁלַיִם** How do the words **שָׂאוּ שְׁעָרֵי יְרוּשָׁלַיִם** fit with the imperative **שָׂאוּ**. The word **יְרוּשָׁלַיִם** is a DO and **שְׁעָרֵי** is a vocative. This is the third use of **נָשָׂא** in the psalm. In verse 4 it was used with **לִשְׂוֹא** *who has not lifted up his soul to deceit*. In verse 5 it is used with **בָּרָכָה** *he has lifted up a blessing*. Here it is used with *gates*. Most likely this is supposed to be a physical image and not a metaphor. According to tradition, this psalm was composed to celebrate the bringing of the ark into Jerusalem. At this point in the psalm, the bearers of the ark are at the gates and the address to the gates to *lift up your heads* means to extend their height because they are too low for the king of glory to enter.

**וְהִנְשָׂאוּ** Another use of the verb **נָשָׂא** This time the stem is \_\_\_\_\_ (49.2)

**פָּתְחֵי עוֹלָם** It is not known whether the image is a reference to the gates of Jerusalem or the gates of heaven since in ancient times the temple was thought to be representative of its heavenly counterpart. It may very well be a double image.

**Psalms 24**

**מֶלֶךְ הַקְּבוֹד** This is either hendiadys (see **קָדְשׁוֹ** Ps. 24:3) or a construct chain. **הַקְּבוֹד** cannot be a simple adjective modifying **מֶלֶךְ** because it is definite and **מֶלֶךְ** is not. But then again, none of the prose conventions are solid in poetry. The concept expressed here, of God as king, is very ancient and was never challenged by the institution of the monarchy. Verses 7-10 are all triplets. Verses 7 and 9 make a pair; as do verses 8 and 10.

**Psalms 24:8**

**מִי זֶה** An interrogative noun sentence.

**עֲזוּז וְגִבּוֹר** Adjectives modifying **יְהוָה** In the word **עֲזוּז** what does the ו between the second and third root letters signify? (42.3)

**מִלְחָמָה** English needs a preposition before this word. The images of God as warrior stem from the days when the ark used to be carried into battle.

**Psalms 24:9**

Not an exact repetition of verse 7.

**Psalms 24:10**

**מִי הוּא זֶה** Even more emphatic than **מִי זֶה** in verse 8.

**יְהוָה צְבָאוֹת** A problem (for moderns) with this phrase is the meaning of **צְבָאוֹת** It can refer to the armies of Israel, but more likely refers to the heavenly bodies or heavenly armies.

## Psalms 100:1

**מְזִמֹּר לְתוֹדָה** Some dictionaries list **תוֹדָה** as is, but if yours doesn't, and the root is a problem, review The Noun C. This is the only one of the psalms labeled **לְתוֹדָה**. It is thought that it was originally intended to accompany the bringing of the sacrifice. It is sung, in contemporary Jewish liturgy, on days other than the Sabbath and Festivals when that offering was not brought.

**הִרְיעוּ** The stem, and PGN are straightforward. Of the Hif'il forms, only three have the **ה** preformative. One obviously is the Hif'il affix, the others are the \_\_\_\_\_ Which fits here? What about the root? It looks like **רִיעַ** but if your dictionary doesn't list it that way remember: in the Hif'il the middle letter of hollow verbs, which may be \_\_\_\_ or \_\_\_\_ is replaced by **י** (29.2) Explain the vowel under the preformative. (29.5)

## Psalms 100:2

Diagram these lines and tell what type of parallelism they exemplify: \_\_\_\_\_

**עֲבָדוּ אֶת־יְהוָה בְּשִׂמְחָה**  
**בְּאוֹ לִפְנֵי בְּרִנָּה:**

## Psalms 100:3

**דַּעוּ** The mood is a continuation of that expressed in the verbs in the previous verse.

**יְהוָה הוּא אֱלֹהִים** Where else have you seen this phrase (with one slight difference)?

**עֲשֵׂנוּ** If this looks like an ambiguous form STUDY 26.5 and 53.5b.

**הוּא עֲשֵׂנוּ וְלֹא אֲנַחְנוּ** There are two conventions regarding this line. One takes it the way it is written and translates it *He made us and not we ourselves*. The other, and more widely accepted tradition, claims that **וְלֹא** is a scribal error and it should read **וְלוֹ**. Then the line becomes *He made us and we are his*. There is no "right" answer.

**מְרֵעִיתוֹ** Roots that look as if they might end in י most likely end in \_\_\_\_\_. The image of God as shepherd is found frequently in Psalms.

Verse 3 is set out as a triplet. It is difficult to analyze this verse in terms of parallelism. Actually, it's a list; some would interpret that feature to be an example of synthetic parallelism. If parallelism is difficult to find, it doesn't mean that the writing isn't poetic. Parallelism is just one feature, albeit a major one, of Hebrew poetry and is particularly useful when we come upon a difficult phrase or an obscure word — then turning to what appears to be a parallel line may help decipher the problematic expression.

**Psalms 100:4**

**שְׁעָרָיו** Of the temple.

**בְּתוֹדָה** According to rabbinic interpretation, all forms of sacrifice and prayers of petition should become obsolete in the Messianic era with the exception of thanksgiving offerings, because even in a perfect world people should show their appreciation to God.

**הִצְרָתָיו** The temple had outer courts where the people gathered.

**בְּתִהְיֶה** What kind of dagesh is in the ל The components of בְּתִהְיֶה are: preposition ב / noun preformative ת / root הלל / and feminine ending הַ. This type of prayer is recited aloud as opposed to תְּפִלָּה which is usually silent prayer.

**הוֹדוּ** Same root as תוֹדָה

**בְּרִכּוֹ** The combination of three strong letters, gamets under the first root letter, and a m. pl. suffix usually suggest 3 m. pl. Qal affix. But then why is there a composite shewa under the ר A composite shewa takes the place of a vocal shewa normally under a letter which cannot take a dagesh. What would make a shewa in this position vocal, is a dagesh forte in the consonant. Since ר cannot accept a dagesh, the preceding vowel is compensating.

ִ is longer than pataḥ ַ the usual vowel in this position for this stem and form. So what stem and form have pataḥ under the first root letter and dagesh in the middle root letter? Most compensations we have seen involve hireq ִ and tsere ִ e.g.: מְצַרִּים but

**מֵאֲדָם** However ִ lengthened to ִ is also common as demonstrated for example with **הִרְעוּ** (Ps. 100:1) a hollow verb in a derived stem.

## Psalms 100:5

חֶסֶד | חֶסֶד is one of those untranslatable words, rendered in English as *loving kindness*, or *steadfast love*, or *mercy*.

וְעַד-דָּר וְדָר A frequently used expression to convey the idea of perpetuity, often translated *from generation to generation*.

אֲמוֹנָתוֹ Knowing that this is a noun is the clue to abstracting the root.

Verse five is a fine example of compressed poetic expression. We usually put it into English using three sentences. But notice that in the Hebrew there is not one verb in the entire verse.

There are two ways to look at verse 5, either as a couplet or triplets. It depends on whether or not you think **כִּי-טוֹב יְהוָה** is an independent clause.

About the structure of this psalm: it has a symmetrical structure. It is composed of two strophes. The first strophe (verses 1-3) has four plural imperatives and then a **כִּי** clause which proclaims the omnipotence of God. The second strophe (verses 4-5) has three plural imperatives followed by a **כִּי** clause which proclaims God's goodness. That there are seven imperatives is significant. It is common to see groups of either five or seven verbs or names for God in a psalm.

Genesis 22:1 [Lesson 13]

וַיְהִי | וַיְהִי is a common way to begin a narrative. It is usually translated *And it happened*, or *And it came to pass*. Does it have the signs of vav conversive? (2.12) What is the root? (12.1)

אָחַר can be found in the dictionary under אָחַר

הַדְּבָרִים הָאֵלֶּה What are the gender and number of the noun דְּבָרִים (6.5a) What is the הָ in front of it? (4.3)

הָאֵלֶּה is an adjective modifying הַדְּבָרִים and means *these*. An adjective which follows a noun and agrees with it in gender (masculine or feminine), number (singular or plural), and definiteness is called an **attributive adjective**. הַדְּבָרִים is masculine, plural, and definite and so its adjective הָאֵלֶּה must also be masculine, plural, and definite. Actually, the gender of הָאֵלֶּה is common; that means it is used to modify both masculine and feminine plural nouns. To review why the הָ of הָאֵלֶּה is pointed with a qamets see 4.5b.

The attributive adjective *this*

זֶה	<i>this</i>	(m. sg.)
זֹאת	<i>this</i>	(f. sg.)
אֵלֶּה	<i>these</i>	(c. pl.)

וְהָאֵלֶּהִים It is not unusual to see the definite article prefixed to a proper name. English translation, however, does not differentiate between the name with and without the article.

נִסָּה The dagesh in the ס is a dagesh forte. (1.2, 3.3b) For one reason, it is not in one of the BeGaDKePhaT letters ב ג ד כ פ ת and so it cannot possibly be lene. That means that the ס is doubled either because it is representing an assimilated letter (7.1a) or because it is being strengthened. (2.3c) Do the easy thing first: look up נִסָּה in a dictionary. The entry indicates that this root is found in the Bible exclusively in the Pi'el stem.

Although the word for God is plural, it takes a singular verb. (2.4) The usual word order in a Hebrew sentence is verb – subject. For emphasis, the subject may precede the verb as it does here.

אֶת־אֱבָרָהֶם Why is אֱבָרָהֶם preceded by אֶת (7.2)

וַיֹּאמֶר אֵלָיו אַבְרָהָם | The prefix pronoun and the the fact that there is no prefix complement at the end of וַיֹּאמֶר tells us that the subject of the verb will be 3 m. sg. The verb by itself thus has as its subject the pronoun ׀ which could be the pronoun *he*. But two words further along is the name אַבְרָהָם Perhaps that is the subject of וַיֹּאמֶר Let us suppose that it is. The phrase would read *And Abraham said to him*. Who is *him*? *Him* refers to the closest preceding noun, which is also אַבְרָהָם and would mean that Abraham is talking to himself (which he certainly may have done from time to time, but not here!) So *he* must refer to another noun. אֱלֹהִים was the subject of the verb in the first half of the verse and so we could assume that אֱלֹהִים is still the subject. (10.2c discusses the difficulties in identifying direct speech in the Hebrew Bible.)

אֵלָיו (2.9) To whom does the suffix refer?

## Genesis 22:2 [Lesson 13]

קַח-נָא | קַח is the m. sg. imperative of the irregular verb לָקַח There is no exact equivalent in English for נָא It is a stylistic feature, often used with the imperative, and conveys the formality of the old fashioned phrase *I pray thee*.

אֶת-בְּנֶיךָ The suffix ׀ is the 2 m. sg. possessive pronoun *your*. The addition of a suffix to a noun may cause shortening of the first vowel(s). (8.5)

אֶת-יְחִידֶךָ This is an adjectival phrase often translated as *your only one*. This is an incorrect rendering as you will see if you examine the root. First remove the suffix ׀ Four letters ד ח י ׀ are left. ׀ ח ׀ can be either consonants or vowel letters. You can tell when they are consonants because they will have a vowel with them. When they are vowel letters, they may or may not be part of the root. If there are more than three letters for the root, look to a vowel letter to remove something. The first ׀ has shewa ׀ under it and so it is a consonant. The second ׀ is part of the vowel plene hireq ׀ so it is a vowel letter. If you remove the second ׀ you are left with the three letter root ׀חד׀ which means *be united, make as one*. The phrase means, then, *the-one-with-whom-you-are-one*. English has no word for this concept. Some translations use *favored*.

אֲהַבְתָּ | ׀ is the 2 m. sg. affix subject pronoun. That leaves three letters for the root. Affix form usually means past tense translation, but with verbs denoting affections or states of mind the affix form often requires present tense translation into English.

את־יִצְחָק This is the third DDO in this verse. Give the reason for the definiteness of each.

The three ways in which a noun can be definite:

- |                                   |             |
|-----------------------------------|-------------|
| 1. If it has the definite article | הַדְּבָרִים |
| 2. If it is a proper noun         | אַבְרָהָם   |
| 3. If it has a possessive pronoun | בְּנִי      |

A word about the style of this part of the verse: notice how each phrase builds upon and intensifies the one before:

את־בְּנִי      את־יְחִידִי      אֲשֶׁר־אֶחָבֶה      אֶת־יִצְחָק

These short phrases, the repetition of את and the repetition of the harsh ḥ sounds, relieved by the softness of אֲשֶׁר־אֶחָבֶה give the verse a rhythm, strength, and emotional quality not captured in translation.

וּלְךָ־לְךָ It is common in Hebrew prose for one imperative to be followed by another. לְךָ is another example of a Qal imperative losing a root letter. It is from the root \_\_\_\_\_ לְךָ conveys the idea of action done to or for oneself. Thus the phrase is a way of saying *pick yourself up and go!* Because we don't have this construction in English, and the literal translation *go-for-yourself* is clumsy, most translations ignore the לְךָ segment. Notice that לְךָ is constructed like the compound לוֹ (7.2c)

אֶרֶץ הַמְּרִיָּה This is a construct chain. (5.1b) מְרִיָּה is the name of a place.

וְהַעֲלֵהוּ There are far too many letters for a root. First take off the conjunction וְ in front. הוּ at the end is the 3 m. sg. object suffix *him*. It is a variation of the suffix וְ or וּ We are left with הַעֲלֵה Looking in the dictionary, you will find that no such root exists. ל and ע in these positions are always root letters so you have to assume that the ה is not part of the root. You don't know if the missing letter is in the first, second, or third position. According to what you have learned so far, if the missing letter were in the first position it would probably be a י or a נ In the second position it would be a י or a ו and in the third position it would be a ה Among the first fifty vocabulary words is one of these combinations, עֲלָה and it happens to be the root here. (For reasons which we will not go into here, the other possibilities would have to be discarded in this case even though a couple of them are roots.) The ה in front of the verb is a sign of the Hif'il stem. The Hif'il takes a basic root idea and makes it causative. The Hif'il of עֲלָה is *cause to go up* (as smoke of a sacrifice), i.e., *sacrifice* or *offer up*. The form is imperative. The whole word



וְהִעֲלֵהוּ means *and sacrifice him*. This is the third time a m. sg. imperative is used in this verse.

Why could the final letter ה not be the 3 m. pl. affix ending? Because verbs that end in ה always lose the ה before a subject or object pronoun is added to the verb. [The m. pl. Hif'il imperative would be הִעֲלֵהוּ]

לְעֹלָה Taking off the preposition ל reveals a repetition of the root עֹלָה In this case the word is the noun *sacrifice*.

אֶחָד | אֶחָד means *one*. \_\_\_\_\_ ה is another possible pointing for the definite article in front of a guttural. After taking off the definite article and the masculine plural noun ending, you are left with הָרַי *mountain*. This phrase is a construct chain. Is it definite or indefinite? (5.2)

אָמַר The holem \_\_\_\_\_ after what appears to be the first root letter is usually the sign of the Qal participle pattern. (9.3a) However, this is an irregular verb. The root is indeed אָמַר and the stem is Qal but the form is prefix. The א is the 1 c. sg. prefix pronoun. We would expect to see אָמַר | א  
 root | prefix pronoun

But the א of the root has elided. That means it isn't heard or seen, nor does it leave a remnant in the form of a dagesh as does an assimilated א (7.1a)

אָמַר may be translated *I will say* or *I am about to say*.

Synopsis of אָמַר

<u>Verb</u>	<u>PGN/Form</u>	<u>Special Feature</u>	<u>Usual Translation</u>
אָמַר	3 m. sg. affix	-----	past
אָמַר	m. sg. participle	-----	depends on context
אָמַר	1 c. sg. prefix	-----	future or present
וְאָמַר	3 m. sg. affix	vav reversive	future
יֹאמַר	3 m. sg. prefix	-----	future or present
וַיֹּאמַר	3 m. sg. prefix	vav conversive	past

אֵלָיךְ The suffix יך has appeared three times already in this verse and it was the possessive pronoun *your*. It is still 2 m. sg. but is now the object pronoun *you*. It is the object of the preposition אֶל (2.9a) Several prepositions may take a connecting ו before a suffix is added. Four frequently seen are: אַחֲרַי עַל אֶל

**וַיִּשְׁכֶּם** | **שָׁכַם** means *get up early*. This verb appears only in the Hif'il (even though its causativeness or transitiveness is not apparent). Here it is the 3 m. sg. prefix form with vav conversive. The Hif'il prefix does not have a preformative **וַ** but it does have two distinguishing characteristics:

1. The vowel pataḥ ַ under the prefix pronoun.
2. A "dot vowel" **בְּ** or **בִּ** under the second root letter.

Note: the marks of vav conversive **וַ** are the same regardless of the stem of the verb.

**בַּבֹּקֶר** | **בֹּקֶר** means *morning*. **בְּ** is a prefixed preposition. To say *in the morning*, you need **בְּ** + **וַ** before the noun. Since that sound combination is hard to maintain, the **וַ** elided (dropped out) but left its vowel pataḥ ַ behind with the **בְּ**. Both **בְּ**s of **בַּבֹּקֶר** have a dagesh; what is the reason for each? (3.3b)

**וַיַּחֲבֹשׁ** The root is \_\_\_\_\_ The form is Qal prefix. The vowel under the prefix pronoun looks like that of the Hif'il prefix (see **וַיִּשְׁכֶּם** just above) but there is no "dot vowel" between the second and third root letters to confirm a Hif'il prefix form. It is the guttural **ח** which creates the change in vowel pattern.

**חֲמָרוֹ** The root is \_\_\_\_\_ The suffix should be familiar.

**וַיִּקַּח** This is another form of the irregular verb **לָקַח** seen in **קָח-נָא** (Gen. 22:2) It acts like **נָתַן** (7.1a) and **נָפַל** (12.3) except that its assimilated root letter is **ל**

**שְׁנַיִם** The number *two*. Notice the m. pl. construct endiNG. (6.5a)

**וְעַרְוֹ** | **עַרְוֹ** means \_\_\_\_\_ The suffix **וֹ** is the 3 m. sg. possessive suffix on a plural noun. The **וֹ** is the remnant of the masculine plural noun endiNG. It is not functioning as the connecting **וְ** we spoke about in the discussion of **אֱלֹהֵי** (Gen.22.2)

Synopsis of עַרְוֹ

<b>עַרְוֹ</b>	<i>servant</i>	<b>וְעַרְוֵם</b>	<i>servants</i>
<b>וְעַרְוֹ</b>	<i>his servant</i>	<b>וְעַרְוֵי</b>	<i>his servants</i>

**אִתּוֹ** | **אִתָּא** looks like the DDO marker, but with the “accompanying” dagesh and a pronominal suffix, it means *with*. **אִתָּא** by itself can be either the sign of the DDO or the preposition *with*.

Synopsis of **אִתָּא**

<b>אֶת־הַבֵּן</b>	<i>the son (DDO) or with the son</i>
<b>אֵת הַבֵּן</b>	<i>the son (DDO) or with the son</i>
<b>אִתּוֹ</b>	<i>him (DDO)</i>
<b>אִתּוֹ</b>	<i>with him</i>

**וַיִּבְקַע** Note the stem. (2.3c) The root is \_\_\_\_\_

**עֵץ** | **עֵצִי עֵלָה** means *tree, wood, timber*. For help with the construction see 6.5a. The noun **עֵלָה** appears in Gen. 22:2 as part of the the phrase **לְעֵלָה**

**וַיִּקָּם** See 6.1a for help determining the root.

**הַמָּקוֹם** | **מָקוֹם** is the noun *place*. As with **וַיִּקָּם** just above, the root is also **קוּם**

Genesis 22:4 [Lesson 14]

**בְּיָוֶם הַשְּׁלִישִׁי** | **בְּיָוֶם** is constructed like **בְּבֹקֶר** (Gen. 22:3) Note how the same preposition in Hebrew may be translated by different prepositions in idiomatic English. **שְׁלִישִׁי** means *third*. It is another example of an attributive adjective because it follows the noun and agrees with it in gender, number and definiteness. (See **הַדְּבָרִים הָאֵלֶּה** Gen. 22:1.)

**וַיִּשָּׂא** For help determining the root see 7.1a and again 12.3. The root sounds like **נָסַח** (Gen. 22:1) but their meanings are, of course, entirely different.

**אֶת־עֵינָיו** The root of **עֵינָיו** is \_\_\_\_\_ (vocabulary word). The suffix is discussed in the word **וַיַּעֲרִיזוּ** (Gen. 22:3)

**וַיִּרְא** 12.1 discusses the root.

Genesis 22:3 [Lesson 14]

**וַיִּשְׁכֶּם** | **שָׁכַם** means *get up early*. This verb appears only in the Hif'il (even though its causativeness or transitiveness is not apparent). Here it is the 3 m. sg. prefix form with vav conversive. The Hif'il prefix does not have a preformative **וַ** but it does have two distinguishing characteristics:

1. The vowel pataḥ **ַ** under the prefix pronoun.
2. A "dot vowel" **ֿ** **ֿ** or **ֿ** under the second root letter.

Note: the marks of vav conversive **וַ** **וַ** are the same regardless of the stem of the verb.

**בַּבֹּקֶר** | **בֹּקֶר** means *morning*. **בֹּ** is a prefixed preposition. To say *in the morning*, you need **וַ** **וַ** + **בֹּ** before the noun. Since that sound combination is hard to maintain, the **וַ** elided (dropped out) but left its vowel pataḥ **ַ** behind with the **בֹּ**. Both **בֹּ**s of **בַּבֹּקֶר** have a dagesh; what is the reason for each? (3.3b)

**וַיַּחֲבֹשׁ** The root is \_\_\_\_\_ The form is Qal prefix. The vowel under the prefix pronoun looks like that of the Hif'il prefix (see **וַיִּשְׁכֶּם** just above) but there is no "dot vowel" between the second and third root letters to confirm a Hif'il prefix form. It is the guttural **ח** which creates the change in vowel pattern.

**חֲמֹרָו** The root is \_\_\_\_\_ The suffix should be familiar.

**וַיִּקַּח** This is another form of the irregular verb **לָקַח** seen in **קָח־נָא** (Gen. 22:2) It acts like **נָתַן** (7.1a) and **נָפַל** (12.3) except that its assimilated root letter is **ל**

**שְׁנַיִ** The number *two*. Notice the m. pl. construct ending. (6.5a)

**וְעֲרָיו** | **עָרַו** means \_\_\_\_\_ The suffix **וְ** is the 3 m. sg. possessive suffix on a plural noun. The **וְ** is the remnant of the masculine plural noun ending. It is not functioning as the connecting **וְ** we spoke about in the discussion of **אֱלֹהֶיךָ** (Gen. 22.2)

Synopsis of **עָרַו**

<b>עָרַו</b>	<i>servant</i>	<b>עֲרָיו</b>	<i>servants</i>
<b>עֲרָיו</b>	<i>his servant</i>	<b>עֲרָיו</b>	<i>his servants</i>

**כֹּה** The adverb *thus, thither*

**וְנִשְׁתַּחֲוּהוּ** Like imperatives, cohortatives often come in clusters. You just saw a cohortative and so you might expect others to follow and they do. Take off the conjunction **ו** and remove indicators of the cohortative. You are left with **שִׁתְּחוּ** The root of this verb is disputed and so is the name of its stem, but it will be discussed later in the course. When you see this four letter cluster it means *prostrate oneself in worship*. There are about 170 occurrences of this verb in the Hebrew Bible, always in this stem, so be on the lookout for it.

**וְנִשְׁבַּח** This is a new verb but perhaps you can get some clues about it from the features it has in common with the verbs preceding it. All three are prefixed with **נ** and end with **ח** or **ב** Why is the prefix pronoun pointed with qamets **נָ** (6.1a)

**אֱלֵיכֶם** is the plural of **אֵלַיְךָ** (Gen. 22:2) You saw the suffix **כֶּם** earlier in this verse in the expression **שְׁבוּ-לְכֶם**

**Genesis 22:6** [Lesson 15]

**וַיִּקַּח** See Gen. 22:3 same word.

**אֶת-עֵצֵי הָעֵלֶה** Compare with **עֵצֵי עֵלֶה** (Gen. 22:3) Can you explain the differences?

**וַיִּשֶׂם** What does the vowel under the prefix pronoun tell you? (6.1a)

**בְּיָדוֹ** is made up of how many parts?

**אֵשׁ** is the noun *fire*.

**הַמֶּאֱכָלֶת** Is this word a noun or a verb? There is a feature which should tell you: the DDO sign **הַ** in front of it. To find the root you must take off the definite article **הַ**. A **מ** in front of a verb root can make it into a noun. **ת** at the end indicates the noun is feminine. You are left with the root **אכל** which means \_\_\_\_\_ The noun **מֶאֱכָלֶת** is *knife*. [You were expecting *food*! Not to worry; it also is built from the root **אכל**]

מְרַחֵק | רָחַק is a noun. מְרַחֵק is constructed like מָשַׁם (3.4b) But since ר can't take a dagesh, the vowel under the מ is lengthened in compensation. We can say that the dagesh that couldn't stand in the ר went under the מ turning the hireq ֿ into tsere ֿ. We call this "The case of the travelling dagesh."

Genesis 22:5 [Lesson 14]

שְׁבוּ-לָכֶם | שְׁבוּ is a m. pl. Qal imperative from the verb יָשַׁב and וּ is the m. pl. imperative ending. לָכֶם is like לָךְ (Gen. 22:2) but כֶּם is the m. pl. suffix you. After all there are two וְעַרְיִם A literal translation might be *sit yourselves* or *stay (on behalf of) yourselves*, or perhaps לָכֶם adds emphasis to the imperative.

Synopsis of imperatives

All the imperatives you have seen in this reading come from verbs with a weak root letter or verbs which act as if they have a weak root letter. That letter is lost in the imperative form.

(Gen. 22:2)	קַח	from	לִקַּח
	לָךְ-לָךְ	from	הִלַּךְ
	וְהַעֲלֵהוּ	from	עָלָה
(Gen. 22:5)	שְׁבוּ-לָכֶם	from	יָשַׁב

פֹּה The adverb here.

וְאֵינִי The guttural letter א is causing the change in pointing of the conjunction ו

וְהִנֵּער This word has one connotation here and another earlier in this verse.

וְלָכֶה This is a new form of an irregular verb, but it's a verb you've seen twice so far in this story. The two consonants לכ should remind you of the root \_\_\_\_\_ (11.2a) The ו is a prefix pronoun (14.5) and the ֿ under it reinforces the fact that this is a verb missing its first root letter. (3.1) Following the prefix pronoun and the root is a special ending וְֿֿֿ

This triple combination: 1. first person prefix pronoun

2. verb root

3. special ending וְֿֿֿ [in some cases the ending may be וְֿֿֿ]

means the form is cohortative and is translated (in the plural) *let us*, or *that we may*.

וַיַּעַרְךָ The root is \_\_\_\_\_

וַיַּעַקְדְּ The root is \_\_\_\_\_

וַיִּשָּׂם Gen. 22:6 same word.

אָתָּה Holem is the vocalization that goes with the DDO marker אַתָּה when an object pronoun is added. Compare אָתָּה with אֶתָּה (Gen. 22:3)

מֵעַל A combination of the prepositions מִן and עַל

Genesis 22:10 [Lesson 16]

וַיִּשְׁלַח The root is \_\_\_\_\_

לְשַׁחַט The preposition ל in front of a verb is usually a sign of \_\_\_\_\_ (11.2b)

Genesis 22:11 [Lesson 16]

מִלְאָךְ This is a noun; is it definite or indefinite? Which consonant is most likely to be extraneous to the root? (See הַמֵּאֲכָלֹת Gen 22:6.)

הַשָּׁמַיִם | שָׁמַיִם means *heaven(s)*. It never appears in the singular. שָׁמַיִם may possibly be a compound of the words אֵשׁ *fire* and מַיִם *water*.

Genesis 22:12 [Lesson 17]

אַל-תִּשְׁלַח The root שִׁלַּח appears in Gen. 22:10. The prefix pronoun אַל can be either 3 f. sg. or 2 m. sg. (14.5); context will tell you which is meant. אַל + the prefix form of the verb expresses a negative command.

שְׁנֵיהֶם The suffix is discussed in 12.4. שְׁנֵי appears in Gen. 22:3.

יַחְדָּו together. It comes from the same root as יַחְדָּד (Gen. 22:2) It means physical proximity and often also includes connotations of *being of like mind* or *together in purpose*.

Genesis 22:7 [Lesson 15]

וַיֹּאמֶר יִצְחָק Watch for direct speech in this verse; there are several changes of speakers.

אָבִיו... אָבִי 10.1b and 10.2b discuss these words.

וְהַעֲצִים This word is made up of four components; can you identify them? The mid-portion is seen in the phrase עֲצֵי עֵלָה (Gen. 22:3)

וְאֵיךְ הִשָּׂה A literal translation would be *and where the sheep?* This is another type of noun sentence (2.10b) and smooth English requires the addition of a form of *to be*.

Genesis 22:8 [Lesson 15]

וַיִּרְאֵה-לוֹ | יִרְאֶה is the same verb, stem, form, and PGN as וַיִּרְאֵה (12.1 and above in verse 4) but without vav conversive. Some verbs may have a shortened prefix form with vav conversive; that is what וַיִּרְאֵה is.

Remember that the suffix וְ... can be translated *it* as well as *him*. It is the object pronoun referring to the masculine noun שֶׁה

Genesis 22:9 [Lesson 16]

וַיִּבֶן 12.1 tells how to find the root.

אֶת-הַמִּזְבֵּחַ After taking off the definite article and the noun indicator (see הַמִּזְבֵּחַ Gen. 22:6) you are left with the root זָבַח meaning *sacrifice*. Upon what did the ancients sacrifice?



**בְּקִרְנָיו** This word is composed of a preposition + noun + suffix. (If you need help with the suffix, see **נְעָרָיו** Gen. 22:3.) One of the functions of the preposition **בְּ** is to express *means* or *instrument*, so here it would mean *by*.

Some uses of the preposition **בְּ**

Gen. 22:3	<b>בְּבִקְרֹ</b>
Gen. 22:4	<b>בְּיוֹם הַשְּׁלִישִׁי</b>
Gen. 22:6	<b>בְּיָדוֹ</b>
Gen. 22:13	<b>בְּקִרְנָיו</b>

**וַיַּעֲלֵהוּ** In Gen. 22:2 you saw **וְהַעֲלֵהוּ** a Hif'il imperative. Here you have a Hif'il prefix with vav conversive. What happened to the characteristic **וּ** in front of the root marking the Hif'il? (See **וַיִּשְׁכַּם** Gen. 22:3.)

**תַּחַת** The adverb and preposition *under, beneath, in place of*.

**Genesis 22:14** [Lesson 17]

**שֵׁם-הַמְּקוֹם הַהוּא** The noun **שֵׁם** is a vocabulary word; **מְקוֹם** appears in Gen. 22:3; and for a refresher on the uses of **הוּא** see 6.6. **הַהוּא** is functioning as an attributive adjective modifying **הַמְּקוֹם** and because they are both definite, they cause **שֵׁם** to be definite. Why is there no dagesh after the **הַ** of **הַהוּא**?

**יְהוָה יִרְאֶה** These words make perfect sense translated literally but many translators treat the whole phrase **יְהוָה יִרְאֶה** as the name of the place and simply transliterate it: *Adonaijireh*.

**אֲשֶׁר** In 5.3a **אֲשֶׁר** was introduced as the relative pronoun *which* or *who*. It can also open a dependent clause, as it does here, and mean *that, when, because, where, as*.

**יֹאמַר** The root and prefix pronoun are familiar but the pointing is new. This is the 3 m. sg. Nif'al prefix form. The Nif'al affix form is distinctive because it has a preformative **י**.

וְאֵל-הָעֵשׂ Another negative command. That means that the form of the verb is \_\_\_\_\_ The ו then is the prefix pronoun and not part of the root. 12.1 gives help finding the root which is among the "first fifty."

מְאוּמָה means anything.

כִּי | כִּי and אֲשֶׁר are the two most common words which introduce clauses.

עָתָה Do not confuse this adverb with the independent subject pronoun אֲתָה

יִדְעֵתִי This verb, like אֶהְבֶּתָּ (Gen. 22:2), uses the affix form although present tense may give a better English translation.

יִרָא From the root יִרָא It is an adjective in the construct form and means *fearing, reverencing*. Because it is masculine and singular, it can imply *one who fears* or a *fearer*.

מִמֶּנִּי When the preposition מִן appears with a suffix it takes this lengthened form. מִי is the 1 c. sg. object suffix. (10.3b)

Genesis 22:13 [Lesson 17]

וַיִּשָּׂא... וַיִּרָא A repetition of Gen. 22:4a. "a" is the part of the verse up to the atnah \_\_\_\_\_

אֵיל May be listed under אֵיל or אול

אַחַר This can be the preposition *after, behind* as in Gen. 22:1 or the adverb *hind part, back part*.

נֶאֱחָז The root אָחַז means *seize, grasp*. A ׀ in front of a root can be one of two things:  
1. The first person plural prefix pronoun. (14.5)  
2. The sign of some Nif'al forms.

Since the first person wouldn't make sense here, try the Nif'al. נֶאֱחָז is the 3 m. sg. Nif'al affix. The Nif'al usually imparts passive meaning.

בְּסִבְבָּד | סִבְבָּד is a noun. בָּ + סָבַב + בָּ (See בְּבִקְרָה Gen. 22:3.)

Genesis 28:10 [Lesson 18]

מְבַאֵר שְׁבַע | בְּאֵר שְׁבַע is the name of a place. בְּאֵר means *well*. שְׁבַע is the root for *swear* and is the number *seven*. Read Gen. 21:24-34 to see the connection made between these meanings of the root.

חֲרִנָּה The name of a place plus ח- directive. (11.3)

Genesis 28:11 [Lesson 18]

וַיִּפְגַּע What kind of dagesh is in the ל (3.3) What is the stem?

וַיִּלְךְּ If you are having trouble determining the root, refer to 6.1a.

בֵּי-בֹא הַשֶּׁמֶשׁ What are the two possible forms for בֹּא (9.5a) Do you think it is possible that either verb form could be used here? After looking up the words you might think that this clause means *because the sun was rising*. But no! בֹּא הַשֶּׁמֶשׁ is an idiom referring to the setting of the sun.

וַיִּקַּח Hebrew does not require an explicit DO here although one is needed in English.

מֵאֲבֵי The root is \_\_\_\_\_ The preposition is pointed מִ instead of מֵ because \_\_\_\_\_ (See מֵרַחֵק Gen. 22:4.) מִן is being used in the partitive sense, to mean *some of*.

וַיִּשָּׂם As with וַיִּקַּח just above, English needs a DO.

מְרִאשְׁתֵּי If your dictionary does not list this under מְרִאשֶׁת it can be found under its root \_\_\_\_\_ (vocabulary word). This noun appears rarely, but always in the plural and with a suffix. It is usually taken to mean *at his head place*. In the four Biblical passages in which this noun appears, someone is asleep or is going to sleep, and something unusual happens. Here, the placement of the stones מְרִאשְׁתֵּי may mean something more significant than is apparent on the surface.

Notice throughout the reading how variously אָבֵן is used.

as the name Nif'al suggests. But the Nif'al prefix does not begin with a preformative ׀. It is recognized by a characteristic vowel pattern:

Nif'al prefix vowel pattern

For roots beginning with a guttural	<table border="0"> <tr> <td>ב</td> <td>י</td> <td>פ</td> <td> </td> <td>י</td> </tr> <tr> <td>ב</td> <td>י</td> <td>פ</td> <td> </td> <td>י</td> </tr> </table>	ב	י	פ		י	ב	י	פ		י
ב	י	פ		י							
ב	י	פ		י							
For other roots	<table border="0"> <tr> <td>ב</td> <td>י</td> <td>פ</td> <td> </td> <td>י</td> </tr> <tr> <td>ב</td> <td>י</td> <td>פ</td> <td> </td> <td>י</td> </tr> </table>	ב	י	פ		י	ב	י	פ		י
ב	י	פ		י							
ב	י	פ		י							

הַיּוֹם Literally, *the day*, often translated idiomatically *today* and in some translations even more freely *until this day*. The third rendition seems to be taking great liberty with the text because the phrase עַד הַיּוֹם הַזֶּה appears frequently in Biblical literature. It is hard to know exactly what time frame is meant by הַיּוֹם here.

בְּהָר יְהוּה יֵרָאֶה There is more than one way to translate the last three words in this verse and we will consider three possibilities.

First let us assume that בְּהָר יְהוּה is a construct chain. Would the phrase be definite?

(5.2a) Why does הָר have בְּ in front of it and not בּ

יֵרָאֶה is another 3 m. sg. Nif'al prefix like יֵאָמֵר earlier in the verse. The subject of the verb is the pronoun *he* and we could translate יֵרָאֶה *is seen, will be seen, appears or will appear*.

Now let us assume that the phrase בְּהָר יְהוּה is not a construct chain. In that case בְּהָר is no longer definite and יְהוּה becomes the subject of the verb.

A third approach is taken by some scholars who believe that יֵרָאֶה is a scribal error and that the word should really read יֵרָאֵה making it the Qal prefix and so putting the verb in the active voice: *he will see*. Notice that the difference is only one of pointing, not of consonants and that עַד הַיּוֹם הַזֶּה *to this day* Torah scrolls are unpointed. Well, no matter what you do with this clause, it's tricky. But before deciding that an error has been made in the Masoretic text, you should have a strong argument. A difficult text is not necessarily an incorrect text. Is Biblical Hebrew often like this? Yes!

בַּע  
 root  
 bet  
 יֵה  
 גַּע  
 יֵל  
 שֵׁ  
 pos  
 thir  
 idic  
 קַח  
 יֵי  
 —  
 soz  
 זֵם  
 וֵי  
 its  
 wi  
 wi  
 ha  
 ai  
 Ne

**הַשְּׂמִימָה** If you are up-to-date learning your vocabulary words, you will know this one. This time is the **הַ** directive or locative?

**מִלְאֲכֵי** The construct plural of **מִלְאָךְ** (Gen. 22:11)

**עֲלִים** The holem **ִ** after the first root letter identifies the form as a \_\_\_\_\_ (9.3a) The ending is \_\_\_\_\_ (6.5a) That leaves two letters for the root. If you can't figure out the root re-read the comments about **יְהוֹעֵלְהוּ** (Gen. 22:2) and study your vocabulary.

**בּוּ** preposition + suffix.

Genesis 28:13 [Lesson 19]

**וַיַּעַב** The same root as **מָצַב** (Gen. 28:12) but what is the stem? If it were Qal, the pointing would be \_\_\_\_\_ (4.2a) If it were a Pi'el, it would be pointed \_\_\_\_\_ (15.4) It is a Nif'al participle. Remember: all participles except Qal and Nif'al have a preformative **נ** (See **מָצַב** Gen. 28:12.) Again **וַיַּעַב** was the clue to watch for a participle. The **נ** you see is the preformative **נ** stem indicator of some Nif'al forms. The dagesh represents the assimilated **נ** of the root. (16.1a)

**וַיַּעַב**

**נ** of the root **עַב** preformative of the Nif'al affix and participle

**עָלְיוֹ** Constructed like **עָלְיָךְ** (Gen. 22:2) **עַל** can mean, among other things, *on* or *near*. The suffix could refer to the ladder or to Jacob.

**וַיֹּאמֶר** Starting in Gen. 28:12 there has been a series of constructions made up of **וַיַּעַב** followed by a participle. The reappearance of a finite verb means that the main narrative has resumed. (13.2) (The **נ** is pointed with pataḥ **ַ** because of the accent.)

**יִצְחָק** There is a major break in the sense of the verse after the atnah **ַ**

**הָאָרֶץ אֲשֶׁר אָתָּה שָׂכַב עָלֶיהָ** This is a complicated phrase syntactically. It is best to translate it literally and then turn it into idiomatic English. **שָׂכַב** is pointed for a \_\_\_\_\_ **עָלֶיהָ** is the feminine counterpart of **עָלָיו** It is referring to \_\_\_\_\_

## Genesis 28:12 [Lesson 18]

**סֵלַל** This word is most often translated *ladder*. However, this is the only time the word appears in the Hebrew Bible and its root is somewhat obscure. It is probably from the root **סלל** which means *lift up* or *cast up*. So even if *ladder* is not precise, we can assume from associated words and the context that some sort of thing-which-goes-up is meant.

**מָצַב** Can this be **מָן + צַב**? Although there is a dagesh in the **צ** which could represent the assimilated **ן** of the preposition, the **מ** of **מָן** never has qibbuts **ֿ** under it, so we can exclude the possibility of that compound. That still leaves four strong letters from which we must abstract a root. We could approach the problem of finding the root the way we did with **נָסַח** (Gen. 22:1) There we found that **נָסַח** was a root, and that the dagesh represented strengthening indicating the Pi'el stem. Here we find that **מָצַב** is not a root and therefore the dagesh must represent an assimilated letter, most likely **ן**. There is a root **נָצַב** so that takes care of the dagesh. Now what about the **מ**. A preformative **מ** can be an indication of a noun; it can also be the sign of a participle in stems other than Qal and Nif'al. A participle in the Hof'al is characterized by qamets **ֿ** or qibbuts **ֿ** under a preformative **מ** (It is not among the top ten forms but you will come across it from time to time.) It so happens that **מָצַב** can be found listed as a noun meaning *palisade*, but that does not fit the context here; or perhaps it does at least to the extent that it enhances the image of the verb.

**אֶרְצָהּ** The ending **ֿֿֿ** looks just the same as the **ֿֿֿ**- directive (11.3) but this is where it's at and is called the **locative** - **ֿֿֿ**. There are grammarians who consider **ֿֿֿ**- directive and locative - **ֿֿֿ** the same construction; others think they are completely different. The important thing to remember is that both *place to which* and *place at which* or *on which* can be expressed by **ֿֿֿ**.

**וְרֵאשׁוֹ** To what does the suffix refer?

**מִוִּיעַ** Again you have to dig for a root. When there are too many letters for a root, a vowel letter is a good one to delete. (See **יְחִידָךְ** Gen. 22:2) That leaves **מִוִּיעַ**. Proceed the same way as with **מָצַב** earlier in the verse to find the root and form. However, the pointing is different here, which means the stem is different. Just as the Hif'il prefix form has pataḥ **ֿ** under its prefix pronoun (see **וַיִּשְׁכַּם** Gen. 22:3) so the Hif'il participle has **ֿ** under its preformative **מ**. The "dot vowel" **ֿ** between the second and third root letters which we cast aside earlier can be brought back as further support for a Hif'il form.

וּפְרָצָה Is this an affix form with vav reversive?

יָמָה וְקִדְמָה וְצַפְנָה וְנִגְבָּה Four nice examples of ה- directive. These words are the names of the four directions. Imagine yourself standing in Israel facing North:

יָם	West ↔ sea
קֶדֶם	East ↔ sunrise place
צֶפֶן	North ↔ hide (beyond the mountains)
נֶגֶב	South ↔ be dry

וְנִבְרָכוּ Remove the conjunction and the 3 m. pl. affix pronoun to get closer to the root. Which of the remaining letters do you think is "extra?" Root letters are found together in a cluster. [There is no reason to discard the כ because if it were part of a suffix it would come after everything else and would be in its final form ך] That leaves ן which can be either the 1 c. pl. prefix pronoun or the sign of the Nif'al. If it were the 1 c. pl. prefix pronoun, what would ן be doing at the end of the word? That leaves us with a Nif'al preformative. The form is affix + vav reversive and the PGN is \_\_\_\_\_

מִשְׁפָּחָה This is a noun formed the same way as מִאֲבֹתָהּ (Gen. 22:6) but the ending ה־ of מִשְׁפָּחָה is feminine plural.

וּבְזִרְעֶךָ This word is made up of four components. It is almost a repetition of the last word in Gen. 28:13. Incidentally, in both cases the vowel under the ז is a segol ֶ. Normally it would be a shewa ְ but in these places the syllable is in pause. That is, it receives the accent or tone at a major breaking point, which often causes a change in vocalization.

Genesis 28:15 [Lesson 19]

אֲנִי Another form of אָנֹכִי

עִמְךָ This word usually appears pointed עִמְךָ But here it is in pause. (19.5) Why is there a dagesh in the מ Many two letter nouns are derived from geminate roots. When a suffix is added to such nouns, their geminate origin is manifest by actual doubling, or more often, by a dagesh forte. Note that יָמָה (in Gen. 28:14) has a dagesh for the same reason.

Why does the ה of עָלֶיָּהּ not have a mappiq? (14.3) Because the ה has its own vowel which gives it consonantal value and so does not need a mappiq to perform that function.

לָּךְ means the same as אֵלֶיךָ (Gen. 22:2)

אֶהְיֶה אִתְּךָ אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ A first person prefix pronoun + הָ ending are the signs of the cohortative. (See וְלָכֵה Gen. 22:5.) From the consonants that are left, you should be able to abstract a familiar root if, of course, you remember to account for the dagesh in the ה (If not, consult 16.6.) But you still have to account for the ׀ There is a set of endings in Hebrew which we will call nunated forms<sup>1</sup> because they have an extra accented ׀ syllable. This syllable has no grammatical function which we can discern, but it is thought to add strength to the suffix. The conventional singular cohortative would be אֶהְיֶה אִתְּךָ If perhaps you were thinking that the הָ at the end of אֶהְיֶה אִתְּךָ might be the feminine singular DO, remember, in that case, the ה would need a mappiq. (14.3)

וְלִזְרַעְךָ | ׀ is the same conjunction as ׀ but it will appear this way before the letters ב מ נ (affectionately known as the **BuMP** letters) and before other letters when they are pointed with a shewa ׀ as is the case here. In English four words are needed for this one in Hebrew. Look at its components: conjunction + preposition + root + suffix.

The second half or "b" part of this verse is long and complicated. First there is a noun הָאָרֶץ which is actually the DDO of the verb אֶהְיֶה אִתְּךָ but it does not have the DDO marker אֵת in front of it. Furthermore it is far in front of the verb and has a descriptive clause following it. After this clause [which is introduced by אֲשֶׁר] comes an indirect object, לָּךְ then the main verb, אֶהְיֶה אִתְּךָ and then another indirect object, וְלִזְרַעְךָ What is the purpose of this convoluted word order? Emphasis. הָאָרֶץ standing at the front, is emphasized and לָּךְ preceding the verb is also emphasized.

Genesis 28:14 [Lesson 19]

בְּעֵפֶר Here ב is not analogous to ב in בְּבִקְרָךְ (Gen. 22:3) בְּעֵפֶר is in construct and so it cannot have the definite article. It is pointed בְּעֵפֶר instead of בְּעֵפֶר because of the guttural ע which follows the preposition.

<sup>1</sup> The name most commonly used for this ending is *nun energicum* or *energetic nun*.

יָרַע

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Genesis 28:16 [Lesson 20]

יִיקַן | 17.2 discusses this type of verb.

מְשַׁנָּה | שָׁנָה is the noun *sleep*. All feminine nouns in the singular construct end in ם and a noun usually takes the construct form before a suffix is added.

אָכַן | An adverb.

יֵשׁ | There is, a predicator of existence like הִנֵּה

יִדְעָתִי | What "tense" do you think fits best here? (See יִדְעָתִי Gen. 22:12.) This is a case where the fluidity of Hebrew time concepts embraces a dimension not available with the English tense system.

Genesis 28:17 [Lesson 20]

מֶה-נֹרָא | מָה is the interrogative pronoun *what? which?* It is also an exclamation *how! what!* נֹרָא is the m. sg. Nif'al participle of יָרָא In 1<sup>st</sup> י verbs you will often see a ך in the י position, in stems other than Qal, after a preformative letter or prefix pronoun. נֹרָא means literally *awed, revered, being feared*. English needs to twist this to come up with a smooth phrase.

אֵין | אִין is the negative of יֵשׁ (Gen. 28:16) יֵשׁ is what it is. אֵין is what it ain't!

כִּי אָם | A compound preposition meaning *but, but indeed, certainly*.

וְזָה שְׁעָר | Why does the adjective precede the noun? (15.2)

Three uses for an adjective

1. Attributive: Modifies a noun. It follows the noun and must agree with it in gender, number, and definiteness: הַזֹּאת הַאֲדָמָה (Gen. 28:15) סֵלֶם מִצֵּב (Gen. 28:12)
2. Predicate: It functions as the predicate of a noun sentence: וְהָאָבֶן גְּדֹלָה (Gen. 29:2)
3. Substantive: Makes a noun out of an adjective: יָרָא אֱלֹהִים (Gen. 22:12)

**וְשָׁמַר הָיִד** This word has four components. Verbs which are inflected (built up) this way may lose some of their identifying characteristics. For example, although this verb is a Qal affix it does not have qamets **ִ** under the first root letter. The suffix, because it lengthens the word, causes a shortening of the vowels at the beginning of the word. But you can deduce that this isn't one of the derived stems because there is no stem preformative or dagesh forte in the middle root letter.

**וְהִשְׁבִּיחַ** The initial **ו** is a vav reversive. It is pointed with a patah **ַ** instead of the expected shewa **ְ** because the following letter **ח** is a guttural. It cannot be a sign of the vav conversive because it is not followed by a prefix pronoun + dagesh forte. Moving in from the end of the word, you can remove the object suffix and the affix subject pronoun. That leaves **הִשְׁבַּח** but that is not a root. The preformative **ח** is a Hif'il indicator and the root is the hollow verb **שׁוּב**. Hollow verbs can also lose their middle root letter in stems other than the Qal. The Hif'il of **שׁוּב** is *cause to return* or *bring back*.

**כִּי** The translation you give the conjunction can have a big effect on the meaning of the verse.

**אֲעֹבֶדְךָ** The components are slightly different from those in the verbs immediately preceding because a switch has been made from affix form to prefix form. The vocalization is unfamiliar, though. Not only does **א** as a prefix pronoun cause a change in pointing, so does the following letter **ע**. But as with **וְשָׁמַר הָיִד** earlier in the verse, there is no augment (dagesh or preformative letter, for example) to the root to suggest a stem other than Qal, and Qal it is!

**עַד אֲשֶׁר אֵם** These three words can be translated together as *until*.

**עָשִׂיתִי** You can take off the **תִּי** as an affix subject pronoun but the root cannot be **עָשִׂי** because no root ends in י. The root is **עָשָׂה**. Verb roots that end in **ה** drop the **ה** before a subject pronoun is added. (Discussed with **וְהִעֲלֵהוּ** Gen. 22:2.) Some PGN s of 3<sup>rd</sup> **ה** verbs have **י** between the second root letter and the subject pronoun.

**אֲשֶׁר | אֵת אֲשֶׁר** is the DDO.

**דְּבַרְתִּי** If this poses a problem do not party Saturday night. Do not pass Go. Do not collect \$200.00.

**לָךְ** 19-5.

Genesis 2  
וְיִקַּח  
מִשְׁנָחוֹ  
and a nou  
אֵבֶן  
יֵשׁ  
דְּעִתִּי  
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הִנּוּרֵא  
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כִּי אֵם  
וְשָׁמַר  
1. Attrib  
numb  
2. Predi  
3. Subst

**לְאמֹר** A preposition in front of a verb root almost certainly signals an infinitive. (The tsere ִ under the **ל** is not regular pointing for infinitive forms.) In Hebrew, an infinitive is not always translated "to + verb." It can be "verb+ ing." It gives the idea of the verb in the abstract sense. Both infinitives and participles have verb and noun-like qualities but there is a distinction between the two:

The **participle** stresses the doer of the action.

The **infinitive** focuses on the action itself.

**אִם** introduces a string of clauses. You can consider the preposition to be repeated before each one.

**עִמָּדִי** A lengthened form of **עִמֵּ** with the 1 c. sg. object suffix.

**וְשָׁמְרֵנִי** | **נִי**\_\_\_\_\_ is another form of the 1 c. sg. object suffix. (10.3b) **שָׁמְרֵנִי** is a potentially ambiguous form. You learned in 18.1a that often the Qal singular imperative can be recognized by the shewa ֶ under the first root letter and here there is no affix or prefix pronoun to identify a PGN as in **וְשָׁמְרֵתִיךְ** (Gen. 28:15) But context tells us that an imperative does not fit here. The subject of this verb is the same as for the previous verb, **יְהוָה**. This is another Qal affix whose landmark vowel has been shortened from qamets ֶ to shewa ֶ because of the addition of a suffix. For those who are curious, the m. sg. Qal imperative with a 1 c. sg. object suffix is **שָׁמְרֵנִי** In unpointed text both forms would look the same.

**הוֹלֵךְ** Notice the plene spelling.

**לְאָכַל** This is composed of a preposition + a verb root, and so the form is most likely \_\_\_\_\_ **לְאָכַל** is pointed differently from **לְאמֹר** because there are different patterns for 1<sup>st</sup> א verbs.

**וּבְגָד** | **בְּגָד** is a noun from the root **בגד**

**לְלַבֵּשׁ** There have been three Qal infinitives in this verse, all pointed somewhat differently; yet each is recognizable because of the attached preposition.

Genesis 28:18 [Lesson 20]

וַיִּשְׁכֶּם For a discussion of the stem, see Gen. 22:3 same word.

מִרְאֵשֵׁתָיו Gen. 28:11 same word.

אָהָה When אָה is followed by an object pronoun, the pointing changes to holem. You will see it both plene אָהָה and defectiva as it is here.

מִצְבָּה A noun from the root נִצַּב seen earlier in מִצְבָּה (Gen. 28:12) and in נִצַּב (Gen. 28:13) It means *pillar* — the type used in worship. This is what the Israelites were told not to do in later times. How does this word fit in with the phrase immediately preceding? — either by our assuming a comma after אָהָה or adding a link such as *as a*.

וַיִּצַק According to the missing letter rules, this looks like it should be missing its third root letter, (12.1) but it isn't. This is a highly irregular spelling. It is a 1<sup>st</sup> י verb masquerading as a 1<sup>st</sup> י But even worse, the י has not even left a footprint dagesh; it has elided (dropped out altogether). This problem is touched on in 17.6a-c.

עַל־רֹאשָׁה Whose head gets the oil?

Genesis 28:19 [Lesson 21]

אֹלָם But

לִזוֹ שֵׁם־הָעִיר A noun sentence + a construct chain. (2.10b and 5.1b)

לְרֵאשִׁיטָה An adverb meaning *at first, formerly*. Can you determine the root?

Genesis 28:20 [Lesson 21]

וַיִּדַר... וַיִּדַר It is common Hebrew style to use the same root in different ways close together. It strengthens the idea, and is euphonic.

לְאָמַר

tsere = u  
not always  
abstract s  
is a distini

אֵם in  
each one.

עֲמֹדִי

יְשֻׁמֵי

potential

be recog

pronoun

imperati

יְהִי

to shew

imperati

the sam

הוֹלֵךְ

לְאָכַל

pattern

וַיָּבֹד

לְבַשׁ

differe

Now look at the word **עֲשֶׂה** Hebrew has two infinitives. You have already seen the infinitive construct. As its name implies, you can build with it: prepositions on the front, suffixes at the end. **עֲשֶׂה** is an example of the other infinitive, the infinitive absolute. It serves to intensify the idea of the root. It most commonly stands right before the conjugated verb in the same stem. English has no corresponding construction which uses the verb twice. We use the verb and an adverb such as *surely* or *indeed* to try to capture the intensification in translation.

## Genesis 29:1 [Lesson 22]

**רְגָלָיו** Constructed like **נְעָרָיו** (Gen. 22:3)

**בְּנֵי-קָדָם** | **בְּנֵי** in front of a name is one of the ways of referring to a people. The most common example is **בְּנֵי-יִשְׂרָאֵל** which can be translated *the sons of Israel, the children of Israel, the people of Israel, or Israelites*. The gentilic ending presented in 22.5 is another way of expressing nationhood.

## Genesis 29:2 [Lesson 22]

**שְׁלֹשָׁה עֲדָרֵי-צֹאן** What you are seeing is not a feminine adjective modifying a m. pl. noun and what would be even more irregular, preceding the noun! Numbers in Hebrew have a complicated and varied syntax. Here the number **שְׁלֹשָׁה** is being used as a substantive: *a triad, flocks of sheep*.

**עָלֶיהָ** Gen. 28:13 same word. What is the antecedent?

**הָהוּא** This word is really **הָהוּא** When a word in the Hebrew Bible is spelled "incorrectly," the consonants are not changed but the correct spelling is noted in the margin. The word is to be pronounced not the way it is written but according to the marginal notation. This system is called **כְּתָב** (written) **קִרְא** (read). Some words are so commonly spelled "incorrectly" that the error is not noted for each instance. Such is the case for **הוּא** which appears as it does here all but twelve times in the Bible. It is interesting to bear in mind that **ו** and **וּ** were not consistently differentiated by scribes until about the time of the Common Era so that what is being notated here is not so much a mistake as a change in the written language over time.

Genesis 28:21 [Lesson 21]

**וְשָׁבְתִי** After removing the conjunction and affix pronoun you are left with two letters for the root. In the Qal affix, 3<sup>rd</sup> **וְ** and hollow verbs may show only two root letters. But only hollow verbs can have the vowel pataḥ **ַ** (instead of qamets **ֶ**) under the first root letter. Thus the root here is \_\_\_\_\_

Some translators believe that this verse is a continuation of verse 20 and that the conditional **אם** still applies. Others feel that the new verse ends the condition and translate the conjunction **וְ** then.

**בְּשָׁלוֹם** When you are looking for a root, remember that a plene spelling does not introduce a new consonant.

**וְהָיָה יְהוָה לִי לְאֱלֹהִים** There are two prepositional phrases here and each is introduced by **ל** (17.1) Translate literally and then smooth out the English.

Genesis 28:22 [Lesson 21]

The syntax of the first part of verse is:

1. **וְהָאֲבֵן הַזֹּאת** subject: noun + attributive adjective
2. **אֲשֶׁר** introduces a clause modifying the subject
3. **יְהִי** verb
4. **בֵּית אֱלֹהִים** predicate

**תִּתֶּן-לִי** 16.6 concentrates on this verb. The second vowel has been shortened from tsere **ֵ** to segol **ֶ** because the verb is followed by a maqfef. Most frequently, shortening of a vowel for this reason is seen with nouns in construct chains.

**עֲשֶׂר אֲעֻשְׂרֶנּוּ** Notice that the consonants **ע ש ר** are common to both words. First look at **אֲעֻשְׂרֶנּוּ** An **א** in front of a root can be only a prefix pronoun. That means that **נּוּ** at the end cannot be an affix subject pronoun; it must have some other function.

It can be the 3 m. sg. or 1 c. pl. object suffix, nunated form. (See **אֶתְּנֶנּוּ** Gen. 28:13.)

Context will determine which it is. It serves the same function as **הוּ** in **וְהָעֵלָהּ** (Gen. 22:2) What are the root and stem?

Now look a  
infinitive c  
suffixes at  
serves to it  
verb in the  
twice. We  
intensificat

וְהָיָה

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of Israel, th  
way of exp:

דְּרֵי-צֹאן  
noun and w  
a complicat  
a triad, floci

עָלֶיהָ

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until about t  
mistake as e

Would you have recognized the noun more easily if it had been written **מְקוּם** Defectiva and plene spellings, and final forms of letters can change the appearance of a word from the way you may be accustomed to seeing it.

Genesis 29:4 [Lesson 23]

**וַיֹּאמֶר אֵלָיו אַבְרָהָם** Compare this to **וַיֹּאמֶר לָהֶם יַעֲקֹב** (Gen. 22:1) The components are the same in both cases but are these two segments translated the same way? In a case like this, it is context rather than rigid rules of word order which must be considered.

**אָחִי** This word is in the vocative. (18.2) As was the case in that Lesson sentence, there are no guidelines here, other than context, to identify that part of speech. About the suffix: you have already seen that **ִי** is the sign of the 1 c. sg. possessive suffix.

If the noun is singular, you will see **ִי** as in **אָחִי** my brother.

If the noun is plural you will see **ִי** as in **אָחִי** my brothers.

Two common but irregular nouns **אָב** and **אָח**

<b>אָבִי</b>	my father	<b>אָחִי</b>	my brother
<b>אָבִי</b>	father of	<b>אָחִי</b>	brother of
<b>אָבוֹתַי</b>	my fathers	<b>אָחִי</b>	my brothers
<b>אָבוֹתַי</b>	fathers of	<b>אָחִי</b>	brothers of

**מֵאֵין** A compound preposition *from where*. What are the two components?

**אָחִים** Plural of **אָח**

**אָחֵינוּ** Plural of **אָנִי**

Genesis 29:5 [Lesson 23]

**הִידְעָתֶם** The PGN is \_\_\_\_\_ The form is \_\_\_\_\_ The root is \_\_\_\_\_

That leaves the **ה** unaccounted for. Is it the sign of the Hif'il? Not here. In 1<sup>st</sup> **י** verbs, the addition of a stem preformative causes the **י** of the root to appear as a **י** so the 2 m. pl. Hif'il

**יִשְׁקוּ** Why is this not a 3 m. pl. Qal affix? It is the 3 m. pl. Hif'il prefix of **שָׁקַח** *cause to drink (water) or give to drink*. 3<sup>rd</sup> ה verbs lose the ה of the root before subject pronouns are added, or in the case of the prefix form, before the prefix complement. The Hif'il prefix is distinctive because of the patah ַ under the prefix pronoun. (See **וַיִּשְׁכַּם** Gen. 22:3.)

**וְהָאֶבֶן גְּדֹלָה** The conjunction ו can mean *but*. The adjective follows the noun, but is it an attributive adjective? (14.2c and 15.2)

**פִּי** is the construct form of **פֶּה**

Genesis 29:3 [Lesson 22]

**וְנִאֲסַפּוּ** Like **וַיְבָרְכוּ** (Gen. 28:14) but the guttural א causes a change in pointing. All the verbs in this verse are affix forms + vav reversive, but they are not translated in the future. (As you read on you will see why.) This may be a specialized use of the vav reversive for actions which have been completed but were repeated over a period of time.

**שָׁמָּה** For the dagesh see **עָמַד** (Gen. 28:15) For the ה ending see **אֶרְצָהּ** (Gen. 28:12)

**וְגִלְלוּ** A root cannot begin with the same two letters but the second and third root letters can twin. Such roots are called **geminales**, and as you will discover, they can cause no end of trouble. Here, fortunately, the components are straightforward.

**מֵעַל** A compound preposition. For the vowel under the מ see **מִרְחֵק** (Gen. 22:4)

**וְהִשְׁקוּ** Hif'il affix of **שָׁקַח** with vav reversive.

**וְהִשִּׁיבוּ** The Hif'il affix of **שׁוּב** The preformative ה and a "dot vowel" between the second and third root letters (in the case of hollow verbs, the "dot vowel" takes the place of the middle root letter) are the stem indicators.

**לְמִקְמָהּ** Components: preposition + noun + suffix. The ה ending cannot be the ה-directive because:

1. It has a mappiq which is always the sign of \_\_\_\_\_ (14.3)
2. The preposition ל gives the meaning of direction toward.

Would you h  
and plene st  
way you ma

הֵם יַעֲקֹב  
components  
way? In a c  
considered

אֲחֵי Th  
are no guid  
you have al  
If the noun  
If the noun

מֵאִין

אֲחֵם

אֲחֵנוּ

לְדַעֲתָם  
That leav  
addition



## Genesis 29:7 [Lesson 23]

הַן A shortened form of הִנֵּה

הַיּוֹם גְּדוֹל What kind of adjective is גְּדוֹל here? Compare with וְהָאֶבֶן גְּדֹלָה (Gen. 29:2)

עַתָּה time

הָאִסָּךְ What will you take off to find the root? This is a use of a preformative הַ you have not seen yet. It is the indicator of two Nif'al (yes, Nif'al) forms: the imperative and the infinitive. Context should tell you which form הָאִסָּךְ is. The vowel pattern  $\text{־} \text{בְּ} \text{בְּ} \text{־}$  or  $\text{־} \text{בְּ} \text{־}$  [before a guttural or ר] may be the signpost of this sometimes difficult stem. (See יִאֲמָר Gen. 22:14 for an example of the Nif'al prefix.)

הַמְּקַנָּה The dagesh in the מ should alert you to the function of the first הַ What is the function of the מ (See הַמְּאֲכֶלֶת Gen. 22:6.) The atnah  $\text{־}$  marks a significant break in thought here.

הַשְּׁקוּ This is the third occurrence of שָׁקַח in this chapter. A preformative הַ or  $\text{־}$  under a prefix pronoun has been a consistent identifier:

(Gen. 29:2)	יִשְׁקוּ	3 m. pl. Hif'il prefix
(Gen. 29:3)	וַיִּשְׁקוּ	3 m. pl. Hif'il affix
(Gen. 29:7)	הַשְּׁקוּ	m. pl. Hif'il imperative

וּלְכוּ The consonant cluster לַכ should signal the root.

רְעוּ The PGN is \_\_\_\_\_ That leaves \_\_\_\_\_ for root letters. 20.3 indicates that in an imperative form missing a root letter, that missing letter can be in the first, second, or third position. In the case of this word, there is a root for all those possibilities. As a reward for so much hard work so far, here's a suggestion: try the third position first.

## Genesis 29:8 [Lesson 24]

נוּכַל The root of נוּכַל is יָכַל *be able* (an irregular verb). Grammarians argue as to whether the stem here is an old Qal passive or a Hof'al (passive of Hif'il) but neither the

affix of ידע for example, is הודעתם. A ה in front of a verb or noun can be the interrogative particle. When this interrogative ה is used, it will be appended to a word at the beginning of a verse or clause. Usually the interrogative ה is pointed הֹ but it may be pointed ה or rarely הֶ

Context would indicate present tense translation even though הודעתם is an affix form. This is discussed with the phrase כִּי עָתָה יִדְעָתִי (Gen. 22:12)

לָבָן בֶּן-נְחוּרִי This is how a person's full name is expressed in Hebrew: so-and-so בן or בת so-and-so.

יִדְעֵנוּ What about the נוּ? Is it the 1 c. pl. affix pronoun, (13.5) or the 1 c. pl. suffix us? (18.3b) Which makes more sense? (It cannot be the 3 m. sg. suffix as in אֶעֱשֶׂנּוּ (Gen. 28:22) because the only time נוּ can be a 3 m. sg. suffix is when it is in the nunated form נוֹּ.

Note that although English would use an object pronoun here, Hebrew doesn't require one.

Genesis 29:6 [Lesson 23]

הַשְּׁלוֹם The noun שְׁלוֹם is in Gen. 28:21. It is a word with a broad range of meanings. In Hebrew שְׁלוֹם carries the ideas of peace, welfare, well being, completeness, wholeness. What about the ה in front? You have seen a preformative ה as a sign of the Hif'il, as the definite article and as an interrogative particle. You should be able to come up with reasons to eliminate two of these possibilities here. ("Context" doesn't count as a sufficient reason this time.) The phrase הַשְּׁלוֹם לוֹ should be treated as a noun sentence.

בָּתוֹ | בַּת is an irregular noun and בָּתוֹ shows the change in vocalization when a suffix is added. Why the dagesh forte? (See עֲמִדָּה Gen. 28:15.)

בָּאָה The 3 m. sg. Qal affix and the m. sg. Qal participle of a hollow verb look the same. (9.5a) This is true also for the 3 f. sg. Qal affix and the f. sg. Qal participle. Which is the intended form here? Well, הִנֵּה introduces the clause which points to its being a participle. Also the accent can be a clue. If it is placed with the first syllable, the form is probably affix. So here, the accent is supporting the participial form, and in this context a participle makes more sense.

הֹ A shof

זִיּוֹם גְּדוֹל (Gen. 29:2)

עַ time

הָאִסָּךְ V not seen yet. infinitive. Cf or יִבְיֶה stem. (See הֹ

הַמְלִיכָה function of the thought here

הַשְּׁקוֹ T under a prefi

וּלְכוּ Th

רְעוּ The imperative ft position. In t much hard w

וְהִבֵּל Th whether the

**מְדַבֵּר** All participles except those in the Qal and Nif'al begin with **מ**. The dagesh in the middle root letter and the shewa **ְ** under the preformative are indicators of the stem here. That there is no extra ending is the sign of what gender and number?

**עִמָּם** Constructed like **עִמָּךְ** (Gen. 28:15) Some prepositions take **עִמָּ** as the 3 m. pl. suffix as in **אֵלֵיהֶם** and some, like this one, take only **עִמָּ**.

**וְרַחֵל** The conjunction acts as a connecting link to the preceding clause, introducing the action that was going on **עוֹדְנוּ מְדַבֵּר עִמָּם**

**בָּאָה** For help with the form, see **בָּאָה** (Gen. 29:6)

**לְאִבֶּיהָ** For help with the suffix, see **עָלֶיהָ** (Gen. 28:13)

**רָעָה** 3<sup>rd</sup> **ה** participles do not show the **ה** of the root. The f. sg. ending is **הָ** as in **רָעָה**. The m. sg. ending is **הַ** as in **רָעָה**. Review the functions of participles. (9.3b)

**הוּא** For the spelling see Gen. 29:2 same word and for use of independent subject pronouns see 6.6.

Genesis 29:10 [Lesson 24]

**וַיְהִי כַאֲשֶׁר** This combination: **וַיְהִי כַאֲשֶׁר** + the affix form of the verb means *when so-and-so did...* After the atnah **ְ** the second part, then *such-and-such...* will begin.

**אָחִי** See **אָחִי** (Gen. 29:4)

**אָמוֹ** There is a conjunction **אִם** and there is a noun **אִם**. From which do you think **אָמוֹ** is built?

Synopsis

<b>אִם</b>	<i>if</i>
<b>עִם</b>	<i>with</i>
<b>עִם</b>	<i>people</i>
<b>אִם</b>	<i>mother</i>
<b>אָמוֹ</b>	<i>his mother</i>

passiveness or causativeness is transmitted into English. This word is another illustration of ׀ appearing in the position of a 1<sup>st</sup> ׀. But here the ׀ appears after a prefix pronoun rather than after a stem preformative as in נוכל (Gen. 28:17)

ן sign of Nif'al ׀ ׀ 1 c. pl. prefix pronoun

עד אשר This compound preposition, meaning *until*, introduces a string of clauses just as אם does in Gen. 28:20.

יאספו This is the third occurrence in this chapter of the verb אסף

- (Gen. 29:3) יאספו 3 m. pl. Nif'al affix
- (Gen. 29:7) האסף Nif'al infinitive
- (Gen. 29:8) יאספו 3 m. pl. Nif'al prefix

You saw the same stem and form in יאמר and יראה (Gen. 22:14). The reason that

יאספו has a shewa ך under the ס rather than a tsere ך is that the length of the word has caused this syllable to shorten. Note the meteg after the vowel qamets ך. It is there to make sure you separate the syllables and sound the shewa, and indicates the vowel is not a qamets hatuf. You should hear four syllables in this word.

וגללו Gen. 29:3 same word.

והשקיניו Glance back to השקיניו (Gen. 29:7) The summary there should be of value in determining the stem and form of this verb. ׀ appears between the two strong letters and affix pronoun in some PGNs of 3<sup>rd</sup> ה verbs. The atnah ך just before והשקיניו is a signal that the conditional עד אשר no longer applies, and so we introduce this verb by saying *that we may*.

הצאן This is a DDO not preceded by את

Genesis 29:9 [Lesson 24]

עודנו | עוד + suffix. Put together it becomes *while he was still*. . . How do we know that the suffix is 3 m. sg. and not 1 c. pl.? It could be either, but 90% of the time it's 3 m. sg. and that PGN fits the context better. The construction of עודנו is like that in כפני (Gen. 22:12) אהנה (Gen. 28:13) and אעשרנו (Gen. 28:22).

כפני  
the middle  
here the  
עודנו  
3 m. pl.  
אהנה  
action that  
כפני  
אהנה  
הוא  
pronouns s  
כפני  
when so-  
begin.  
אהנה  
Se  
כפני  
Th  
is built?

## Exodus 3:1 [Lesson 25]

**וּמִשָּׁה** It is a common stylistic device to use the conjunction **ו** to connect a new narrative to the previous one, and that is its function here.

**הָיָה רֹעֵה** The combination of the verb **הָיָה** in the affix form + a participle gives emphasis to action in the past. **רֹעֵה** being a participle, can be translated verbally, *was shepherding* or as the noun *shepherd*. Here the verbal form fits better because there is a DDO coming up as you can tell by the word **אֵת** which follows. If you said *And Moses was a shepherd*, what would you do with **אֶת-צֹאֵן**

Compare the translation of the participle here with **כִּי רֹעֵה הוּא** (Gen 29:9)

**אֶת-צֹאֵן** This is a DDO but there is no definite article. You would expect to see **אֶת-הַצֹּאֵן** But looking ahead to the next few words, you can see that **צֹאֵן** is the first part of a construct chain and the definiteness of the word(s) in the absolute makes the whole chain definite. (5.2) Where do you think the chain ends?

**חֲתָנוּ** The root is \_\_\_\_\_

**אֶת-הַצֹּאֵן** Notice that here the definite article is used because there is no other element to make the noun definite.

**וַיִּנְהַג** When a clause with the verb **הָיָה** is followed by a clause with a vav conversive, as is the case in this verse, it means that the two actions are going on at the same time. The second verb introduces the main action.

**אַחַר הַמִּדְבָּר** We generally translate **מִדְבָּר** as *wilderness*. But it is a word which has shades of meaning peculiar to the geography and topography of Israel and its environs. It most often refers to large tracts of sparsely inhabited land used for pasturage. Some areas of **מִדְבָּר** actually supported cities; some were desolate. But the term is not meant to give an image of uninhabitable desert; there are other words for that.

**אַחַר הַמִּדְבָּר** emphasizes the isolation of Moses.

**אֶל-הַר הָאֱלֹהִים חֲרֵב** | **חֲרֵב** is a proper noun. Notice that two different ways of expressing "direction toward" are used in this segment of the verse. The best way to put together the elements of **אֶל-הַר הָאֱלֹהִים חֲרֵב** is to think of there being a comma between **הָאֱלֹהִים** and **חֲרֵב**

וַיִּגַשׁ Featured in 16.5b.

וַיִּגַּל This verb appears in the Qal affix form וַיִּגַּלְלוּ in Gen. 29:3 and 8. Here it is a Qal prefix. The qamets under the prefix pronoun makes it look like a hollow verb (6.1a), and in some forms geminates often masquerade as hollow verbs. Why is the second ל missing? Geminates do not always show the doubled root letter.

וַיִּשְׁקוּ See וַיִּשְׁקוּ (Gen. 29:2) for the stem. There the third root letter ה is missing because of the prefix complement. Here it is missing because this is shortened form with vav conversive. The 3 m. sg. Hif'il prefix form without vav conversive is יִשְׁקוּ

Genesis 29:11 [Lesson 24]

וַיִּשְׁקוּ Look carefully. Where is the missing root letter? This is not a form of שָׁקַח. If you mix up these two verbs you will have Jacob watering Rachel and kissing the sheep.

קָלוּ defectiva spelling.

וַיִּבְרָךְ 16.3a discusses this verb. The sound of בְּ is a hard, catch-in-the-throat "k" sound. (4.4a)

מִשָּׁה  
narrat

רִעָה  
emph:

sheph  
DDO c  
sheph  
Comp:

צִמְצִין  
part of  
chain

חֲהַנּוּ

צִמְצִין  
to mal

וַיִּנְהַג  
as is t  
secon

דָּבָר  
has sh  
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of דָּבָר  
an im  
דָּבָר

רָבָה  
of exp  
togetl  
betwe

## Exodus 3:2 [Lesson 25]

**וַיִּרְא** According to the missing letter rule in Lesson 3.1 this verb looks as if it should be a 1<sup>st</sup> ' The "rules" are valuable and they work most of the time but not here. **וַיִּרְא** is the 3 m. sg. Nif'al of **רָאָה** with vav conversive. We encountered this verb, stem, and form but without vav conversive in Gen. 22:14 **וַיִּרְאָהוּ** and discussed the Nif'al prefix vowel pattern in that same chapter and verse with the verb **יֵאמַר**. But with vav conversive, there is often a shortened form for verbs with weak letters, and so all that is left of the characteristic Nif'al prefix vowel pattern for a 3<sup>rd</sup> **ה** verb is **וַיְ** | **וַיְ**

**בְּלֶבֶת** Here is a case where the text critical note (2<sup>a</sup>) may help to identify the root. The Samaritan Pentateuch has **בלהבת** at this point, indicating that the dagesh forte represents an assimilated **ה** something rarely seen. Another provocative thought is that the root is **לבב** (Our thanks to George Landes for this latter suggestion.)

**מִתּוֹךְ** What two elements make up this word?

**וַיִּרְא** Be sure you can distinguish this confidently from **וַיִּרְא** at the beginning of the verse.

**אֵינִי** | **אֵין** is the construct form of **אֵין** (vocabulary word not to be confused with **עֵין** and see Gen. 28:17). The suffix is discussed in **אֵשְׁרֵנוּ** (Gen. 28:22)

**אָכַל** The first thing to determine is whether the dagesh represents an assimilated letter or strengthening of the middle root letter. Or to ask the question another way, is the **א** part of the root or a prefix pronoun? There are roots for both possibilities, but would a 1 c. sg. subject make sense here? So the root is \_\_\_\_\_

There are few verbs in the Pu'al stem in the Hebrew Bible. Qibbutz **אָ** under the first root letter and the dagesh forte in the middle root letter are sure signs of that stem. **אָכַל** may be an irregular spelling of the Pu'al participle which should read **מֵאָכַל**. Another way of reading the form is as an archaic 3 m. sg. Qal passive affix form.

## Exodus 3:3 [Lesson 25]

**אֶסְרֶה-נָּא** One clue to this verb form is **נָּא** at the end of the phrase. It is seen with

Text Criticism

↓

Note the small superscript "a" after <sup>a</sup>הָאֱלֹהִים. It refers to text note "a" for this verse, found at the bottom of the page. (This assumes you are using *Biblia Hebraica*.)

- Cp 3, 1<sup>a</sup> is what to look for first.
- || is the division mark between text notes.
- Cp Chapter
- 3,1 Chapter and verse are divided by a comma. The chapter number is given only for the first note in the chapter. After that, only the verse numbers are given.
- a the first note for this verse.

Before interpreting this particular note, there is another matter to be considered. There are many more textual variants that could be listed, many more observations from the ancient versions which could be noted, than could possibly be included in a volume this size. So we begin with the presumption that the editors were selective, not haphazard, in deciding which to print and which to omit. Presumably these notes are here to aid the reader in some way, to help with a difficulty, whether it be grammatical, lexical, stylistic, theological, or whatever. It is a good habit to cultivate when looking at textual notes, to begin by asking yourself what the editors are trying to fix. Sometimes the difficulty is plain; sometimes it is esoteric. At other times you may even be reminded of that great maxim, "If it ain't broke, don't fix it." Students and scholars alike approach these text critical notes with varying degrees of skepticism or enthusiasm. Whether or not the notes sway us to consider an alternate reading, they are nonetheless valuable as an insight into other text traditions.

The notes are given in a very compressed, sometimes even cryptic, form. The note we are considering, 3<sup>a</sup>, consists of three symbols:

> G\*

Consulting the key at the front of BHS, you can "translate" the note to read, literally, "not in / Septuagint / original" or "not in the original Septuagint."

Some questions to ponder and perhaps discuss:

1. What is the difficulty with <sup>a</sup>הָאֱלֹהִים in this context? In other words, why do you think the editor selected this word for comment? Do you think his concern is grammatical, stylistic, or theological?
2. What is the Septuagint [LXX]?
3. What is the "original" LXX?
4. Where is the "original" LXX today?
5. How could the determination be made that something was not in the "original" LXX? (Remember that the language of the LXX is Greek, not Hebrew.)
6. Are there any other extant sources which seem to find this phrase a problem?
7. If all you had was your Hebrew text, could you make sense out of this passage as it stands?

וַיִּרְא  
1st ' T

3 m. sg.  
without  
in that s  
often a s  
Nif'al pr

בְּלִבָּת  
Samarita  
represe  
the root

מִתּוֹךְ

וַיִּרְא  
verse.

אִינּוּ  
and see

אֶבֶל  
or stren  
of the rc  
subject

There a  
letter ar  
be an ir  
reading

וַיִּדְבַר



## Exodus 3:5 [Lesson 26]

**אֶל-תִּקְרַב** | **אֶל** in front of a prefix form of a verb is the sign of the negative imperative. It is the only circumstance in which **אֶל** is used with a verb.

**הֵלֵם** An adverb.

**שָׁל** is a verb. How can you tell? You just saw a negative imperative in direct speech and there are likely to be other verbs as the speech continues. **שָׁל** looks as if it could be a 3 m. sg. Qal affix of a hollow verb according to what we just said about **סָר** (Ex. 3:4) but there is no root **שִׁיל** or **שׁוּל**. An alternative is the imperative, because they often appear in clusters, especially in direct speech. Verbs whose first root letter is weak may lose that weak letter in the imperative. (20.6a) Of the two most likely possibilities, which shows the vocalization of **שָׁל** in the imperative? (16.2)

**נְעֻלָיִךְ . . . רְגֻלָיִךְ** What are the state, gender, and number of these nouns? Look at text note 5<sup>a</sup>. This note may be not so much the editor's solution to a problem as giving us an interesting bit of information. Again, using the key, we can "translate" the note: "many / manuscripts / Samaritan Pentateuch / Septuagint / Vulgate / **נְעֻלָיִךְ** "

1. How many manuscripts are represented by "many"?
2. Could the LXX or the Vulgate really say **נְעֻלָיִךְ**?
3. How might this change, from plural to singular, have come about?
4. 5<sup>b</sup> seems to support 5<sup>a</sup> for a change to the singular but strangely cites different sources: adds one, subtracts 2, and keeps one the same.

**כִּי** is introducing a clause just as it did in Ex. 3:4 but we would use a different conjunction here in English.

**אֲשֶׁר אֶתָּה עֹמֵד עָלָיו** This type of construction is discussed in 22.8a.

**אֲדָמָה-קֹדֶשׁ** This is a construct chain. The first link is the feminine noun **אֲדָמָה** undergoing the regular change for the construct form. (22.4) **קֹדֶשׁ** is a masculine noun. Using two nouns together rather than a noun and an adjective, as we might in English, is regular syntax in Hebrew.

imperatives as in קָח־נָא (Gen. 22:2) and imperative-like forms. In the word אֶסְרָה the prefix pronoun אֶ and the ending ׀־ reinforce the cohortative pattern. (See וּלְכָה Gen. 22:5.) Removing those two letters leaves only two letters for the root. The vowel under the prefix pronoun is the indicator of the missing root letter. (6.1a) In hollow verbs the vowel between the two strong letters indicates the missing root letter. Qibbutz ׀ becomes ׀ in the middle position. Of course אֶ and ׀ can be root letters, but when you see the possibility of a first person prefix pronoun, ׀־ at the end of a verb and אֶ immediately following, you should be thinking "cohortative."

וְאָרְאָה אֶת־הַמַּרְאֶה If you look closely you will see that the consonants א ה ר א are common to both words, which means that וְאָרְאָה and הַמַּרְאֶה probably come from the same root. First look at the verb. It is a safe assumption that it is a cohortative because of the link with the verb before it, although you don't see an additional ׀ at the end: 3<sup>rd</sup> ׀ verbs don't add an extra ׀ in the cohortative.

What about the conjunction וְ? Can it be vav conversive? (14.5a) Can it be vav reversione?

With a cohortative the conjunction וְ often serves to express intention, *that I may...*

A word about הַמַּרְאֶה Nouns which end in ׀ need another component to make them feminine. (14.2b) Does this one have it? (See also The Noun A.)

מַדְוֵעַ Some dictionaries list the word just this way. If your dictionary doesn't, look under the root ידע

יִבְעַר Although we usually translate prefix forms in the future, there are other possibilities. In this case the present is better. We must not forget that prefix form expresses incomplete action, not a specific tense.

Exodus 3:4 [Lesson 26]

סָר One way to determine the root is to recognize that this verb appears in Ex. 3:3 in the phrase אֶסְרָה־נָא Another is to know that when you see two strong letter and qamets ׀־ or patah ׀ under the first one, you most likely have a 3 m. sg. Qal affix of a hollow verb. A pluperfect translation would be appropriate here. Notice how often the subject switches in this verse.

לְרִאוֹת 25.3b discusses this very word.

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## Exodus 3:7 [Lesson 27]

**רָאָה רְאִיתִי** See **עָשָׂר אֲעֲשֶׂרְנוּ** (Gen. 28:22) for a discussion of this construction and 26.5 for a discussion of the conjugated form of the verb.

**עָנִי** This sounds like, but is not, the first person independent pronoun **אֲנִי**. It looks as if it might be a two letter noun with the 1 c. sg. possessive suffix. However, two letter words almost always have a dagesh in the second letter when a suffix is added. (See **עָמָךְ** Gen. 28:15.) So perhaps this word is not made up of these two elements. Roots do not end in **י**. When there is a word, like this one, whose third letter is **י** and the **י** is not the 1 c. sg. possessive suffix, it is likely that the root from which the noun is derived is composed of the first two letters of the word + **ה**.

**עָמִי** You can see how the composition of this word differs from **עָנִי**.

**צִעֲקָתָם** Remember, a noun most usually takes the construct form when a suffix is added. (The Noun G) Why can this not be a 2 m. pl. Qal affix?

**נִגְשִׁיו** Be careful not to confuse the root here with the more common **נָגַשׁ**. You may have noticed that this is a plural noun with a singular suffix and that just before was **צִעֲקָתָם** a singular noun with a plural suffix. Both of these words refer to the collective **עַם**. Switching from singular to plural and vice versa is common Biblical Hebrew style. There is another frequently used stylistic device in this verse, **chiasm**, in which the words are arranged:

verb — direct object  
 direct object — verb

**יִדְעָתִי** For a discussion of the translation of the affix form of **יָדַע** see Gen. 22:12.

**אֶחָד־מִבְּנָיו** Although this word is made up of several elements, it should not be too difficult to break down. **אֶחָד** in front indicates that the word functions as a \_\_\_\_\_ Root letters come in a cluster. The rest should be smooth sailing.

## Exodus 3:8 [Lesson 27]

**וְאָרַךְ** 14.5 discusses the unusual pointing of the conjunction. Look at text note 8<sup>a</sup>. Can you see the different nuance the alternate reading would impart?

## Exodus 3:6 [Lesson 26]

**אָבִיךָ** As you go on to read the verse you will see that a plural noun seems to make more sense here. Note 6<sup>a</sup> cites some sources where a plural does in fact appear, but these are minor citations. Also, a difficult reading is not necessarily an incorrect reading.

**וַיִּסְתַּחֲר** Is this a Pi'el? Don't let the dagesh in the **ח** sway you too quickly; wait at least until you check the vowel before it. Also check the vowel under the prefix pronoun. (15.5) This is a Hif'il prefix. Two distinguishing characteristics of this stem and form are discussed with **וַיִּשְׁכַּם** (Gen. 22:3)

**פָּנָיו** | **פָּנָיו** is a DDO but it is not preceded by **אֵת** The omission of the DDO marker is something you will see from time to time, although more frequently in poetry than in prose.

**יָרָא** 17.7 discusses the pointing for this form.

**מִהֵבֵשׁ** Abstracting the root from this word is a real challenge. The **מ** looks like either a noun indicator, participial preformative, or the attached preposition **מִן** The **ה** looks like either the sign of the definite article, a Hif'il preformative, or a root letter. The dagesh in the **ב** looks like either the footprint of an assimilated letter, confirmation of the definite article, or the sign of the Pi'el. The **י** is a vowel letter (it has no vowel of its own) and so is not a serious contender for a root letter. Since root letters come in a cluster, let's try **הבש** It isn't a root, which means that **מ** here cannot be a participial preformative or a noun indicator. Therefore, it is \_\_\_\_\_ That **הבש** is not a root also means **ה** is not a root letter, and so the dagesh cannot be the sign of the Pi'el. Because a noun can't be derived from **בש** the **ה** is not the definite article; that leaves it with its being the sign of the Hif'il. So, the dagesh must be \_\_\_\_\_ and the root is \_\_\_\_\_ The prefixed preposition strongly suggests infinitive form. You have seen the following verb patterns:

1. Preformative **ה** | **וְהִשְׁבַּחְתִּיךָ** (Gen. 28:15); **וְהִשִּׁיבוּ** (Gen. 29:3); **וְהִשְׁקוּ** (Gen. 29:3)
2. Prefix pronoun or other preformative + pataḥ **ַ** and a dot vowel between the second and third root letter: **וַיִּשְׁכַּם** (Gen. 22:3) **וַיַּעֲלֶהוּ** (Gen. 22:13) **מִגִּיעַ** (Gen. 28:12).

93% of the time these patterns will yield a Hif'il. Where are the other 7%? See **הִדְעֶתֶם** (Gen. 29:5) and **הִעֲסֶךָ** (Gen. 29:7)

Another problem here is how to translate the preposition **מִן** Although it is awkward English to say *from looking*, do you think *to look* means the same thing?

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## Exodus 3:10 [Lesson 28]

לְכָה | לְכָה is a lengthened form of the m. sg. imperative לֵךְ. The הָ ending is analogous to the cohortative ending. (See אֲסַרְהָ Ex. 3:3.) It is not unusual to see it on an imperative. It may be there for no other reason than that it sounds better.

וְאֶשְׁלַחְךָ This word may be harder to pronounce than to break down. What is the function of the ו? Is it possible for it to be vav reversive or vav conversive? (See וְאֶרְאֶה Ex. 3:3.)

וְהוֹצֵא Remove the conjunction. Set aside the vowel letter ו (See וְיִחַדְךָ Gen 22: 2.) That leaves the combination ה צ א which is not a root. A final א and a middle צ will always be root letters but ה in the first position may function as something other than a root letter. A familiar root using א צ is אִצַּח and that is the root here. What about the function of the ה? It is not pointed for the definite article or the interrogative ה and so Hif'il indicator seems to be the best choice. Back to the vowel letter ו. Why could it not have been considered for a root letter? Because no root starts with vav. Whenever there is a stem indicator or a prefix pronoun followed by a ו you have a 1<sup>st</sup> verb. To confirm the Hif'il, note the "dot vowel" tsere between the second and third root letters. הוֹצֵא is a m. sg. Hif'il imperative. אִצַּח is *go out* so the Hif'il is *cause to go out*, in other words *bring out*.

## Exodus 3:11 [Lesson 28]

מִי The interrogative pronoun *who*?

כִּי אֵלַי | כִּי followed by the prefix form often expresses purpose *that I should...*

אֲוִצִּיא Review the remarks about וְהוֹצֵא (Ex. 3:10) The form here is \_\_\_\_\_

## Exodus 3:12 [Lesson 28]

כִּי-אֶהְיֶה | כִּי can have many meanings. In this context it is expressing absolute certainty. Notice how different the sense seems here from that in the phrase כִּי אֵלַי

**לְהַצִּילוֹ** This word is constructed like **מִהַבִּיט** (Ex. 3:6) with two differences. Here the first letter is unambiguously a preposition, and there is a suffix to cope with. The antecedent for the suffix is in Ex. 3:7a.

**מִצְרַיִם** The name of the country is also used for the name of the people.

**וְלִהְיוּ** After removing the conjunction, preposition, and suffix, you are still faced with too many letters for a root. Consider the function of the **ו**. It is not part of the root because there is no root **והעל**. It is unlikely to be the definite article because the **ו** of the definite article would normally elide after a preposition. An interrogative **ו** would not appear in this position in a verse. (See **הֲיִדְעֶתֶם** Gen. 29:5.) That leaves us with a Hif'il indicator. Any further problems? See 25.3b.

**הָהוּא** See Gen. 29.2 same word.

**זָבַח** Here are three strong letters but a search through the dictionary has, no doubt, revealed that they do not compose a root. **זָבַח** is a f. sg. participle in the construct. It is from the hollow verb **זָבַח**. Hollow verbs have an irregular participial form in the Qal. (9.5a) The f. sg. Qal participle in the absolute is **זָבַח** and so, remembering the ending that f. sg. nouns have in the construct (22.4a), it follows that **זָבַח** is precisely that, even though it certainly is not immediately apparent. Usually we use *of* to link the construct with the absolute, but here *with* works better.

**הַכְּנֻעֵי** 22.5 discusses the gentilic ending.

**Exodus 3:9** [Lesson 27]

**בָּאֵה** The form is discussed in Gen. 29:9 same word. The subject is \_\_\_\_\_

**רְאִיתִי** Learn the chart in 26.5 if you had to refer to it.

**לְחַצִּים** The **ל** is not a preposition here. Although prefixed prepositions take different vowels, they are never pointed with holem. The vowel pattern and ending indicate that **לְחַצִּים** is a \_\_\_\_\_. What is its subject?

**אֲתָם** 23.2b discusses the vocalization.

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אֲבוֹתֵיכֶם Compare אֲבוֹתֵיכֶם with אָבִיךָ (Ex. 3:6)

שְׁלַחְנִי First remove the suffix. What is left is a potentially ambiguous form. The shewa under the first root letter looks like the sign of a m. sg. Qal imperative. (18.1a) But look at שְׁלַחְתִּיךָ (Ex. 3:12) What happened there to the qamets ־ under the שְׁלַחְנִי is the same combination of parts, but its PGN does not have additional consonants. If this were an unpointed text, the 3 m. sg. Qal affix + suffix שְׁלַחְנִי and the m. sg. Qal imperative + suffix שְׁלַחְנִי would look identical.

שְׁמוֹ Name is often a synonym for power. מַה-שְׁמוֹ implies the question, *What are his great deeds? What is his power?* as well as *What is his name/identity?*

אָמַר This verb form appears in Gen. 22:2. There are only five first א verbs in which the א of the root regularly elides in the first person singular prefix form. They are:

אָמַר say אָבָה be willing אָכַל eat אָפָה bake אָבַד perish

They can be remembered by this little ditty:

The bride **said** to the bridegroom, "I am **willing** to **eat** what you **bake** though I **perish**."

#### Review of terms

**Elide:** A letter disappears without a trace: אָמַר for אָאמַר

**Assimilate:** A letter disappears but leaves a footprint dagesh: וַיִּתֵּן for וַיִּתְּן

**Quiesce:** A letter loses its vowel and its own sound. Though it can still be seen in the word, it cannot be heard: the א in וַיִּאמַר

Quiesce, Elide, and Assimilate  
Went out for a stroll about half past eight.  
Quiesce was seen, but never heard.  
Elide disappeared without a word.  
Whatever happened to assimilate?  
A footprint dagesh points to its fate.

#### Exodus 3:14 [Lesson 29]

אֲהִיָּה אֲשֶׁר אֲהִיָּה "Incomplete action" expressed in the prefix form can imply endless time. Present and/or future tense severely limits the sense of timelessness implied

(Ex. 3:11) Part of the difference lies in their syntactical settings: **כִּי-אֶהְיֶה** is the main clause of a statement and **כִּי אֵלֶיךָ** is the subordinate clause of a question.

**עִמָּךְ** You would expect to see this phrase pointed **עִמָּךְ** Once again the change in pointing is due to the accent.

**וְהָיָה-לְךָ** These elements, when translated into English require a verb to link them together. What tense will you give the needed verb?

**הָאוֹת** The pattern **וְהָאוֹת** looks like a 3<sup>rd</sup> **הָ** infinitive. (25.3b) It also looks like a f. pl. noun. (22.4) But there is no root **הָאוֹת** And a fortunate thing too. Can you imagine conjugating a triply rebellious, doubly weak, first guttural, 3<sup>rd</sup> **הָ** verb? The **הָ** is none other than the definite article and **אוֹת** is a noun. Why is it not preceded by **אֵת**

**כִּי** The translation of the conjunction will affect the meaning of the rest of the verse.

**אֲנֹכִי** What do you think is the purpose of the independent subject pronoun here?

**שְׁלַחְתִּיךָ** The components are straightforward but the landmark vowel of the Qal affix has been shortened because of the addition of a suffix.

**בְּהוֹצִיאֲךָ** Remove the preposition and the suffix. That leaves **הוֹצִיא** This consonant cluster appears in Ex. 3:10 with one difference. There it has a defectiva spelling and here we see a plene spelling. But again it is a Hif'il form of **יָצָא** The preposition in front of the root indicates that the form is most likely \_\_\_\_\_ **בְּ** often means *in* but it can also have a temporal meaning when used with an infinitive. The PGN of the suffix is \_\_\_\_\_ The literal translation of this whole combination is *in-your-causing-to-go-out*. More colloquially we can say *when you bring out*.

**תִּעֲבֹדוּן** The paragogic or emphatic **ן** is an optional ending for a prefix form that ends in a vowel. There are a lot of these endings in Deuteronomy.

Exodus 3:13 [Lesson 28]

**הֲיָנָה אֲנֹכִי בָא** How many reasons can you give to support your choice of meaning for the ambiguous verb form? (9.3b) The sense is of imminent action *about to*.

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## Exodus 3:17 [Lesson 29]

**וְאָמַר** The conjunction is pointed as in **וְאָרַד** (Ex. 3:8) Text note 17<sup>a</sup> points out that the Septuagint has a 3 m. sg. subject pronoun here.

**אֶעֱלֶה** Pataḥ **ֶ** under the prefix pronoun is a sign of the Hif'il prefix and the dot vowel, a segol **ֶ** in this case, confirms it. The Qal prefix of many 1<sup>st</sup> guttural verbs mimics the Hif'il prefix. (17.3a) But in the Qal, the 1 c. sg. prefix pronoun usually takes segol before a guttural. So with the verb **עלה** for example, the 1 c. sg. Qal prefix form is **אֶעֱלֶה**

**מֵעַיִן** See **עֵינִי** (Ex. 3:7)

**זָבַח** See Ex. 3:8 same word.

here. **אֲשֶׁר** can mean *who, what, or which*. **אֱהְיֶה** may be a word play on **יְהוָה** perhaps stressing that aspect of God which causes to be. (Reading **אֱהְיֶה** unpointed tempts us to entertain the possibility of a Hif'il.) In any case, this is a mysterious and elusive answer, stressing God's essence and eternity. It might be best to leave this phrase untranslated.

**אֱהְיֶה שְׁלֹחֵי אֵלֵיכֶם** A literal translation of **אֱהְיֶה** is never used here.

**Exodus 3:15** [Lesson 29]

**לְדָר דָּר** Two words repeated can convey continuity. Here idiomatic use of prepositions has to be supplied in translation to get the meaning across.

**Exodus 3:16** [Lesson 29]

**לֵךְ וְאִסַּפְתָּ... וְאָמַרְתָּ** An imperative followed by an affix form gives the affix imperative force, so it is as if there were a string of commands even though not every verb is in the imperative form. Text note 16<sup>a</sup> could lead to an interesting "political" discussion!

**יִרְאֶה** presents a few possibilities: **י** in this position can be a root letter, the 1 c. pl. prefix pronoun or it can be a Nif'al preformative. The first choice doesn't lead to an extant root; the second doesn't fit the context. **יִרְאֶה** is a Nif'al affix. Because there is no additional affix pronoun the PGN is \_\_\_\_\_ In Gen. 22:14 God also "appears." There the verb is **יִרְאֶה** the 3 m. sg. Nif'al prefix of **רָאָה**

**פָּקַד פְּקֻדָּתִי** There is a discussion of this construction with the phrase **עָשָׂר אֲעֲשֶׂנּוּ** (Gen. 28:22)

**הָעֲשׂוּי** Look at the chart of 3<sup>rd</sup> **ה** verbs (26.5) and notice that a **י** stands in for the **ה** in some cases when a subject pronoun is added. Well, here is a case of a 3<sup>rd</sup> **ה** verb undergoing a different change which also causes the **י** to appear. **הָעֲשׂוּי** is a m. sg. Qal passive participle: *that which is done*. (Remember, a participle is the one verb form which can take the definite article.) The Qal passive participle is formed by inserting **י** between the second and third root letters, e.g.: **אֲתָהּ בְּרוּךְ** *blessed are you*. In a 3<sup>rd</sup> **ה** passive participle, the **י** is between the second root letter and the substitute for the third root letter.

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prefix. (1  
guttural.

מעני

ובת

**בְּצֹאן** The individual words from **רָעָה** to here are not difficult but you may be having trouble making sense out of them. **רָעָה בְּצֹאן** constitutes an idiom meaning *herdsman*, and if you put mental commas around **אֶת־אָחִיו** it will all fall into place.

**וְהוּא זָעִיר** Another parenthetical remark in the form of a noun sentence.

**אֶת־בְּנֵי** Again think of the two possibilities for **אֶת**

**נָשִׁי** This is the construct of an irregular noun. (See: The Noun H.) Notice particularly the m. pl. ending on a feminine noun. Are there any other **בְּנִים** or other **נָשִׁים** you would expect to see mentioned here?

**וַיָּבֵא** You have seen **וַיָּבֵא** and this form looks as if it comes from the same the same root. It does indeed! It is the 3 m. sg. Hif'il prefix with vav conversive. The familiar pataḥ **ַ** is not under the prefix pronoun (see **וַיִּשְׁכַּם** Gen. 22:3) because the missing letter convention takes precedence over the pataḥ rule. Notice that a "dot vowel" is taking the place of the middle root letter. ( 29.2 )

**דִּבְתָּם** The root of **דִּבְתָּם** is the geminate **דבב** If you have difficulty finding the form in the dictionary review 22.4a.

**רָעָה** This word certainly looks like it might be related to **רָעָה** further back in the verse, but in this context, it isn't. It is an adjective from the root **רעע** You should be able to see three features that **דִּבְתָּם** and **רָעָה** have in common.

Genesis 37:3 [Lesson 30]

**וַיִּשְׂרָאֵל אֶהָב אֶת־יֹסֵף מִכָּל־בְּנָיו** After translating this clause, you may decide to use a comparative adverb for **מִכָּל** even though that does not match a more literal translation.

**זְקֵנִים** The root is \_\_\_\_\_ A noun in the plural may be used to express an abstract idea.

**לוֹ** Which use of **לוֹ** is this? (7.5)

Genesis 37: 1-24

Genesis 37:1 [Lesson 30]

**וַיֵּשֶׁב** You have seen many shortened forms of the prefix with vav conversive. Below is a sample of such forms seen in the readings so far. Identify the root in each.

- |                                       |                                     |
|---------------------------------------|-------------------------------------|
| _____ <b>וַיִּלֶן</b> (Gen. 28:10)    | _____ <b>וַיְהִי</b> (Gen. 22:1)    |
| _____ <b>וַיִּגַּל</b> (Gen. 29:11)   | _____ <b>וַיִּקָּם</b> (Gen. 22:3)  |
| _____ <b>וַיִּשָּׂק</b> (Gen. 29:10)  | _____ <b>וַיִּרְא</b> (Gen. 22.4)   |
| _____ <b>וַיִּבְרַךְ</b> (Gen. 29:11) | _____ <b>וַיִּשָּׂם</b> (Gen. 22:6) |
| _____ <b>וַיִּרְא</b> (Ex. 3:2)       | _____ <b>וַיִּבֶן</b> (Gen. 22.9)   |

**בְּאֶרֶץ** Is this word definite or indefinite?

**מְגוּרֵי** The ending reveals that you are looking at what form of the word? If your dictionary does not list this word under **מ** where would you look next?

Genesis 37:2 [Lesson 30]

**תְּלִדוֹת** | **אֵלֶּה תְּלִדוֹת** is from the root **ילד** The whole phrase is often used when a report of a genealogy is about to begin. But as you read on you will see that doesn't happen here. How is **אֵלֶּה** related to **תְּלִדוֹת** (15.2)

**בֶּן-שֶׁבַע-עָשָׂרָה שָׁנָה** The idiom for telling someone's age is a *son (or daughter) of so-and-so-many-a-year*. The number is composed much the same way as we compound it in English.

**הָיָה רָעָה אֶת-אָחִיו** The construction looks the same as **אֶת-צֵאֵן** in Ex. 3:1, but is it?

**אָחִיו** An unscientific but practical way to tell the singular from the plural of **אָח** with a 3 m. sg. ending is:

**אָחִיו**      **אָחִיו**  
 one dot one brother ↑      ↑ more than one dot, more than one brother

**בְּצָאֵן**  
trouble m  
and if you

**אֶת-נְעָרִים**

**אֶת-בְּנֵי**

**נְשִׂים**  
m. pl. en  
Are ther

**וַיִּבְנֵא**  
root. It  
is not u  
convent  
place of

**רְבָהֶם**  
form in

**רָעָה**  
but in 1  
three f

**בְּנָיו**  
decide  
literal

**אָחִים**

**לוֹ**

**דָּבַר** The root, stem, and suffix are familiar. What vowel would you expect under the first root letter if this were a Pi'el affix? (15.4) There are two Pi'el forms which take pataḥ under the first root letter. One is the \_\_\_\_\_ (19.2a) The other is the Pi'el infinitive. Which form makes more sense here? Note 4<sup>b</sup> is a nice help.

**לְשָׁלֵם** This is an example of yet another use of the preposition ל in front of a noun. Some English translations have it give the noun an adverbial sense.

### Genesis 37:5 [Lesson 31]

**וַיִּחַלֵּם** If the pointing looks ambiguous check the vowel between the second and third root letters and then 17.3a if you are still stumped.

**חָלַם** You can see that the DO and the verb are built from the same root. Why is this DO not preceded by אַתָּה

**וַיִּגֵּד** When you are looking for a missing root letter what do you do first? (The answer is not cry!) Look for a footprint dagesh. Only if that doesn't work do you try the missing letter rules. (16.1b) The next question is why is pataḥ — under the prefix pronoun? There are two verb stems which may take that pointing in the prefix, one of which you have already learned. (12.3) The other you have seen in the readings [**וַיִּשְׁכַּם**] Gen 22:3 for example]. Here the pointing is characteristic of the Hif'il prefix and of course we look for a dot vowel under the second root letter to confirm that stem. This particular verb, which is quite common, occurs almost exclusively in the Hif'il.

**לְאָחָיו** See **אָחָיו** Gen. 37:2. Note that sometimes English wants a pronominal direct object *he made it known to his brothers*, although Hebrew does not need one.

**וַיִּוָּסְפוּ** | **ו** between the prefix pronoun and the root means the missing root letter is \_\_\_\_ (31.2) So the root is \_\_\_\_\_ (Does this root not evoke the name of the leading persona in this drama?) Look at the vowel under the second root letter. What stem most often has this type of vowel in this position in the prefix form?

**שָׁנָא** 25.4 discusses the pointing of this form.

Now look at the whole phrase **וַיִּוָּסְפוּ עוֹד שָׁנָא אִתּוֹ** The words make sense individually but it doesn't seem to flow very well in English. Although **יִסָּךְ** means

**וַעֲשֶׂה לוֹ** To treat the verb as an affix plus vav reversive doesn't work. This may be a special use of the vav reversive which we saw in Gen. 29:3. An affix followed by an affix plus vav reversive may refer to an action which has been completed but has been done more than one time. You can see from text note 3<sup>a</sup> that the difficulty of this construction has not gone unnoticed.

**כְּחֹנֶת פְּסִים** This phrase occurs five times in the Bible: three times in the Joseph story (Gen. 37:3, 23 and 32) and twice in the story of Tamar (2 Samuel 13:18 and 19). What is fascinating is that traditionally the tunic is called, in English translation, a *coat of many colors* when Joseph's coat is being referred to, but Tamar's garment is called a *long robe with sleeves*. The noun **פֶּס** means *flat of hand or foot*. So maybe this was a garment which reached to the palms and to the soles. There is no etymological evidence that this was a coat of many colors. Where does the famous image come from? It is as old as some of the earliest translations. Ancient Egyptian tomb paintings show that there was indeed a striped garment worn by Hebrew dignitaries. Later evidence from Middle Eastern countries shows that coats into which colored threads were woven were worn by young boys of rank. It is possible that the idea of a *coat of many colors* came from sociological assumption rather than from an attempt at literal translation accuracy. In any case the robe must have had some special significance.

Genesis 37:4 [Lesson 30]

**וַיִּרְאוּ** According to the missing letter rules (3.1; 6.1a; 12.1) what should the root be? \_\_\_\_\_ Is it? \_\_\_\_\_ (17.5) If this were being recited, do you think the listener might think the root is something else? Do you think it possible that some ambiguity is intended?

**אָתָּו** Notice the emphatic position of **אָתָּו** in this part of the verse. It is placed before the verb rather than the more usual place following both the verb and subject.

**יִכְלוּ** Of the consonants in this word, it is sure that the cluster **כל** is part of the root. **וּ** indicates what PGN? The potentially ambiguous component is the initial **י**. It could be part of the root of a Qal affix. (4.2 and 8.1) But perhaps you are thinking, "hollow verb in the Qal prefix." (6.1) It may help to remember that in a hollow verb, Qal prefix (without vav conversive), the middle root letter will appear.

וּ י וּ  
יְשִׁימוּ

וּ וּ וּ  
יְבוֹאוּ

וּ וּ וּ  
יְכוּלוּ

יָבִיאוּ  
first root  
under the  
Which fo

לְשֵׁלֵם  
Some En

וַיִּחְלֹם  
root lett

חָלוֹם  
not prec

וַיִּגְדּוּ  
not cry!  
rules. (17  
verb ste  
learned.  
Here the  
under tl  
commor

לְאָחָיו  
object h

וַיִּסְפּוּ  
(31.2) ε  
this dra  
type of

שָׁנָה  
Now loc  
individ

is no such root. The root is **סבב** a geminate verb, so you can see that the dagesh is representing the doubled **ב** of the root. The **י** is a connecting letter in this case.

Incidentally, **הִסְבִּינָהּ** does read exactly like a 3<sup>rd</sup> Pu'al. Geminates are the **great masqueraders**, taking on the characteristics of other verb types. Bear in mind that when all else fails to yield a root, think of the possibility of a geminate.

**וַתִּשְׁתַּחֲוֶינָּהּ** The root and stem were discussed with **וַיִּשְׁתַּחֲוֶה** (Gen. 22:5) The ending you see here **וַ** is a variant of the more usual f. pl. prefix complement **וְ**\_\_\_\_\_ What element constitutes the prefix pronoun? What is the subject of this verb?

**לְאֶלְמָתַי** The root of this word appears five times in this verse. Look especially at the phrase **מֵאֶלְמַיִם אֶלְמַיִם** and then at **אֶלְמַתֵּיכֶם** Do you see anything unusual about the gender?

Genesis 37:8 [Lesson 31]

**וַיֹּאמְרוּ** How does this word relate to **אָחִיו**

**הַמֶּלֶךְ** The root is \_\_\_\_\_ What is the function of the **הַ** Choices to consider: definite article, Hif'il preformative, root letter, interrogative **הַ**

**הַמֶּלֶךְ** What are the stem, form, and PGN of this verb form? For a review of the whole construction **עָשָׂר אֶעֱשְׂרֶנּוּ הַמֶּלֶךְ הַמֶּלֶךְ** see **עָשָׂר אֶעֱשְׂרֶנּוּ** (Gen. 28:22)

**עָלֵינוּ** What is the function of the **י** (See **אֵלַיךְ** Gen. 22.2.)

**אִם** Although used most frequently to mean *if*, **אִם** can have other meanings. *Or* seems to work here.

**מִשׁוּל הַמֶּשֶׁל** A repetition of the same construction seen earlier in the verse with the root **מלך** The interrogative mood carries through this phrase. Notice the plene spelling of **מִשׁוּל**

The force of these infinitive absolute phrases is far stronger, more impressive and euphonic than anything we can do with them in English.

increase or add, it is very often used, as it is here, to mean to do something more strongly. Thus there are two strengthenings (expressed in the verb and the adverb) to the basic idea

שָׁנְאוֹ אֹתוֹ

Genesis 37:6 [Lesson 31]

שָׁמְעוּ-נָא For help with the form see 20.6a.

הַחֵלוֹם 21.3a explains the pointing of the definite article before a guttural. ח is a "strong" guttural and often does not cause compensation in the preceding vowel for an inadmissible dagesh. This happens whether it is the part of a noun or a verb that needs a dagesh (if it is the middle root letter of a Pi'el for example). We are supposed to assume that the necessary doubling is "implied."

Genesis 37:7 [Lesson 31]

מֵאֲלֵמִים The root is \_\_\_\_\_ What choices of form does the ending provide? What can the preformative מ be? What stem would you deduce this word to be from?

אֲלֵמִים This word is a sibling of the word just before it.

קָמָה If the root cannot be קָמָה is there a consonant you can remove? What possibilities are there for a missing letter? Which one gives you a familiar root? Reread Genesis 29:6 וְהָיָה רַחֵל בְּתוּ בָאָה for a refresher on this form.

אֲלֵמָתִי Does seeing תִּי at the end of the word cause the reflex response, "1 c. sg. affix pronoun?" Why could it not be here? What else could these components be?

נִצְבָה Perhaps this word looks familiar. The root appears in מִצְבֵּ (Gen. 28:12) in נִצְבֵּ (Gen. 28:13) and in מִצְבָּה (Gen 28:18)

הַסְבִּינָה A prefix pronoun pointed with shewa and a dagesh forte in the second root letter should signal "Pi'el," in which case the third root letter would be \_\_\_\_ However, there

is no such root. The root representing the double incidentally, חֲסִבִּינָה masqueraders, taking else fails to yield a root

וְהִשְׁתַּחֲוִי The root ending you see here element constitutes the

לְאֵלֵמִי The root phrase אֵלֵמִים about the gender?

אֲחִיו How does th

הַמֶּלֶךְ The root is definite article, Hif'il

הַמֶּלֶךְ What are construction זָמַלְךְ

עֲלֵינוּ What is th

אִם Although use to work here.

מִשׁוֹל הַמֶּלֶךְ The root מִלְךְ משׁוֹל

The force of these than anything we c



**אֲרִצָּה** Need a reminder about the ending? See comments in Gen 28:12, same word.

**Genesis 37:11** [Lesson 32]

**וַיִּקְנֵאוּ** The difficulty with this word is the identity of its stem. Shewa ְ under the prefix pronoun indicates \_\_\_\_\_ (15.5) But there is no dagesh in the middle root letter. The combination dagesh forte + shewa ְ may cause disappearance of the dagesh ּ a convention which is echoed elsewhere in this word.

**וְאָבִיו** | **ו** need not be translated as *and*. It is the "all purpose conjunction" so pick the conjunction you think best links this phrase with the one before it.

**הַדָּבָר** Suggestions for meanings of this noun occupy four columns in a major dictionary.

**Genesis 37:12** [Lesson 32]

**לָרְעוּת** That **לרע** is not a root should cut down your choices in determining the root and form.

**Genesis 37:13** [Lesson 33]

**הַלּוּא** | **לוּא** is the plene spelling for **לוא**

**לָכָה** See Ex. 3:10 same word or 30.1a.

**וְאִשְׁלֵחֶךָ** Identify the four components of this word.

**Genesis 37:14** [Lesson 33]

**רֵאָה** The context itself is the biggest clue to the form.

**וְהִשְׁבִּינִי** That this word begins with a conjunction and ends with a suffix is fairly

בְּנוֹ Choices: a 3 c. pl. Qal affix of a 3<sup>rd</sup> הָ or a preposition + DO. Luckily, context can resolve the dilemma.

וַיִּוְסְפוּ עוֹד שָׁנָא אֹתוֹ An exact repetition of the phrase in Gen. 37:5.

עַל- | עַל-חֲלֹמְתָיו here gives the sense of *because of*, or *on account of*.

Can you identify the components of חֲלֹמְתָיו Pay particular attention to the gender and number of the segments.

Genesis 37:9 [Lesson 32]

אָחֵר Not the same as אַחֵר

אֹתוֹ To what is the suffix referring?

לְאָחִיו See Gen. 37:2 same word.

וְאֶחָד עָשָׂר Add these two numbers together.

מִשְׁתַּחֲוִים The root and stem are discussed with וְנִשְׁתַּחֲוּהוּ (Gen. 22:5) The preformative מִ may indicate \_\_\_\_\_ and the ending is \_\_\_\_\_

Genesis 37:10 [Lesson 32]

וַיִּגְעַר-בּוֹ 16.7a discusses the combination: verb + preposition + DO.

הָבֹא נְבוֹא Like הַמֶּלֶךְ הַמֶּלֶךְ (Gen. 37:8) What is the PGN of נְבוֹא

וְאִמָּךְ Why is there a dagesh in the מִ (See עָמְךָ Gen. 28:14.) If the rest of the word is a problem, refer to the synopsis in Gen. 29:10.

לְהִשְׁתַּחֲוֹת | זֹת \_\_\_\_\_ can be the f. pl. noun ending or the sign of a 3<sup>rd</sup> הָ infinitive. Which fits the context?

אֲרֵצָה

יִקְנֵאוּ

prefix י

The cor

convent

וְאָבִיו

conjunc

הַדְּבָר

רְעוּת

and for

הָלוֹא

לְכָה

זֶלְזָלְךָ

רָאָה

שִׁבְנֵי

## Genesis 37:17 [Lesson 34]

מִזֶּה | זֶה is functioning as a substantive meaning *this place*.

שָׁמְעָתִי Text note 17<sup>a</sup> cites sources which read שָׁמְעָתִים here. Do you think the addition of the suffix alters the sense?

נִלְכָּה Gen. 22.5 same word.

אָחֵר | אַחֲרָיו has appeared in different contexts in the readings:

אַחֲרֵי הַדְּבָרִים הָאֵלֶּה (Gen. 22:1)

וַיִּהְיֶה אֵיל אַחֲרָיו (Gen. 22:13)

וַיִּנְהַג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר (Ex. 3:1)

## Genesis 37:18 [Lesson 34]

וַיִּרְאוּ Is the root more likely to be יִרָא or רִאָה (17.5)

וּבְטֶרֶם A temporal adverb meaning *before*. It appears as בְּטֶרֶם or טֶרֶם without the initial ב

וַיִּתְנַכְּלוּ The stem of this verb is the Hitpa'el. It can be recognized in the prefix form by the prefix pronoun followed by ת and in every form it has a doubled middle root letter. Like all the derived stems it can have many shades of meaning. It is often intensive and usually either reflexive and/or interactive. Here *they planned deceitfully among themselves* seems to make the point.

לְהִמִּיתוֹ The attached preposition should help with the form, and the suffix is familiar. הִי cannot be interrogative הִי because of its position in the word; the clue to its function lies in the suffix which demands a transitive form of the verb. (See 29.1 for help with the root.)

## Genesis 37:19 [Lesson 34]

וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו This is an interesting bit of phraseology. We have seen a

obvious. The consonants **ב ש ה** are left. They do not make a root. The one to set aside then is \_\_\_\_ Two familiar roots containing **שב** are **ישב** and **שוב** If the root here were **ישב** with a **ה** preformative, then what would have happened to the ' of the root? (31.2)

The root then is \_\_\_\_\_

Lesson 29.2 discusses the Hif'il affix of hollow verbs and 30.1 goes on to discuss Hif'il imperatives. But part of the difficulty in identifying these features in **וְהִשְׁבִּנִי** is caused by the addition of the suffix, which reduces the vowel under the preformative; also, the word has defectiva spelling. It would be valuable to remember the features of this verb in the Hif'il; it occurs frequently.

**וַיִּשְׁלַחְהוּ** Same root, same form, same components as **וַאֲשַׁלְּחֶךָ** Different PGN and suffix.

**Genesis 37:15** [Lesson 33]

**וַיִּמְצְאֵהוּ** Another highly inflected verb, but containing no surprises. What is the subject of this verb? How do you know it cannot be Joseph?

**הָעֵדָה** Pointed like a 3<sup>rd</sup> **ה** m. sg. participle, and that is what it is.

**וַיִּשְׁאַלְהוּ הָאִישׁ** The elements of the verb are just like those of **וַיִּמְצְאֵהוּ** Again it's a matter of sorting out who is the subject and who is the direct object.

**Genesis 37:16** [Lesson 33]

**וַיֹּאמֶר אֶת־אָחִי** We are not witnessing the phenomenon of an intransitive verb suddenly taking a direct object. This verse, like many others in the chapter, uses inverted word order for emphasis.

**מִבְּקֶשׁ** The stem and form are discussed in 31.1.

**הַגִּידָה־נָא** Featured in 30.1.

**אִיפָּה** Which consonant will you leave out to find the three letter root necessary to locate this word in the dictionary?

**חַיָּה רָעָה** Is **חַיָּה** a 3 m. sg. Qal affix? Check the vowel under the first root letter. Would a Qal affix have a dagesh forte in the middle root letter? The root is **חיה** [not **היה**] and **חַיָּה** is a noun.

Now take a look at **רָעָה**. In this chapter we have seen **רָעָה** and **רָעָה** (verse 2), **לְרָעוֹת** (verse 12), and **רָעִים** (verse 13). The root in these words is either **רעע** or **רעה**. Which root fits here? Imagine listening to this phrase recited. Do you think a double entendre is intended?

**אָכַלְתָּהּ** Remove the suffix. Of the consonants left, one group is not a root and the other composes a root which you have seen: **הָמָאֲכַלְתָּ** (Gen. 22:6), **לֶאֱכֹל** (Gen. 28:20), and **אָכַל** (Ex. 3:2). What about the PGN? This verb seems to be pointed for a second person feminine singular subject; but considering the gender and number of the immediately preceding noun and adjective (which are the subject for this verb), you would expect a third person feminine singular affix pronoun. What is going on here? Well, the 3 f. sg. affix pronoun is **הָ** which, due to the characteristics of **ה** in such a position, cannot be followed by a suffix. So the **ה** is a euphonic substitute. One has to depend on context for such a form to be relieved of its ambiguity.

**וַיִּרְאֶה** It is a reasonable possibility that **רָאָה** is the root. The functions of the conjunction and the **ו** become the issues to consider. The **ו** could be the 1 c. pl. subject pronoun. That would give the verb prefix form and the conjunction could be a simple vav **ו**. Perhaps the form is cohortative. In that case the conjunction would express purpose. (See **וַיִּרְאֶה** Ex.3:3.) Could you make a case for a Nif'al here?

**יְהִי** What is the subject of this verb? Indeed, what is the verb? For the dagesh see 17.3b.

**חַלְמָתוֹ | חָלַם** does not have the plural ending you would expect on a masculine noun.

### Genesis 37:21 [Lesson 35]

**רְאוּבֵן** Text note 21<sup>a</sup> proposes **יְהוּדָה** in place of **רְאוּבֵן** so that the text would harmonize with verse 26. There is no textual support for the suggestion but it is provocative. Later on in the story, in Genesis 44:18, it is **יְהוּדָה** who speaks on behalf of the brothers.

collective noun taking a singular verb. Now we have just the opposite: a plural verb and what seems to be a singular subject. But **אִישׁ** meaning a *man* can imply *each man* so *They said each to his brother* would smooth out the English without distorting the meaning of the text.

**בְּעַל הַחִלְמוֹת הַלְּזָה** This phrase is a complicated construction. First look at **הַלְּזָה** It is considered to be an old form of **לָזַח**. The adjective **הַלְּזָה** modifies **בְּעַל** though it lies outside the construct chain. Yet it could not be within the construct chain because theoretically, nothing should come between the word in the construct and the word in the absolute. We should think of **הַלְּזָה** parenthetically, much like **וְהוּא יַעַר** (Gen. 37:2) This phrase injects a heavy note of sarcasm.

**בָּא** Will you treat this as a participle or an affix form?

Genesis 37:20 [Lesson 34]

**לְכוּ וְנַהַרְגֵהוּ וְנִשְׁלַכְהוּ** Do you notice that the subject of all these verbs is not the same? This is a feature of Hebrew which is seen quite often. It is not the mark of poor prose; but rather a stylistic device.

**הַבְּרוֹת** This is a very difficult word to look up in the dictionary. When faced with six letters, it's time to do surgery. First to be excised from the contenders for consideration as a root letter is the vowel letter **וּ**. Then there is **הַ** in front of the word, so it can be assumed that the word is preceded by the definite article. Left are one **בּ** and **ר** which definitely are root letters and a final **ת**. Well, unfortunately **בַּרְת** is not a root. It seems logical then to consider **וְת**\_\_\_\_\_ a feminine plural noun ending. That leaves only two letters for the root, so where is the missing letter? Suppose we try a 3<sup>rd</sup> **ה**. There is a root **בַּרְה**. In fact there is more than one. There just isn't one that makes any sense here. We have to try for another missing letter. What about trying **בּוֹר**. That may work but you will find that the entry may send you to **בְּאֵר** [although, some dictionaries do list the root as **בּוֹר**] which is the singular absolute of **בְּרוֹת**. The **א** has elided or so the logic of it would go. **בְּאֵר** appears in Gen. 29:2, 3, and 10 causing no trouble because in those places it is spelled with its three dictionary root letters. One more possibility: **בּוֹר** and **בְּאֵר** are not variations in spelling but rather two distinct words. That thought offers little comfort when one has to do battle with a dictionary which lists both under the same root.

אֲשֶׁר עָלָיו is a noun sentence.

Genesis 37:24 [Lesson 35]

וַיִּקְחֵהוּ Defectiva spelling.

וַיִּשְׁלַכְהוּ Compare with וַיִּשְׁלַכְהוּ (Gen. 37:20) and הִשְׁלִיכוּ (Gen. 37:22)

הַבְּרָה What economical use of language!

רַק Where do you find the third letter? If you look under these two letters and your dictionary doesn't give you the meaning, you will be referred to רִיק or רַקֵּק Hint: try the first suggestion! רַק is an adjective describing בּוֹר In some dictionaries בַּאֵר is listed as a feminine noun and בּוֹר as a masculine noun.

בּוֹ The antecedent is \_\_\_\_\_

וַיִּצְלָהוּ    Take care of the dagesh forte to get the root, then go to the stem signs and suffix.

מִיָּדָם    Hmmm, יָד is a two letter noun that does not take a Napoleonic dagesh.

נִפְּנוּ    On a scale of 1-10 this is about a 9 in degree of difficulty! See 34.1 for help with the root. The subject is \_\_\_\_\_ The suffix is a nunated form; what are its components?\_\_\_\_\_

נִפְּשׁוּ    This word seems to have no syntactical place. Set it off parenthetically; it is qualifying the DO which is the suffix of the verb. Its pointing is due to its being in pause.

Genesis 37:22 [Lesson 35]

אֶל-תִּשְׁפְּכוּ | אֶל + the prefix form → negative imperative.

הַשְּׁלִיכוּ    30.1 discusses the form.

וַיֵּד אֶל-תִּשְׁלַחוּ-בוּ    The verb שִׁלַּח is not the same as that just previous שָׁלַח  
The word order is tricky here. The subject precedes the verb. Compare this phrase with  
אֶל-תִּשְׁלַח יָדְךָ (Gen. 22:12)

לְמַעַן הִצִּיל    Although a preposition is often an attached particle, it needn't be.

לְהַשִּׁיבוּ    Same characteristics as לְהַמִּיתוּ (Gen. 37:18)

Genesis 37:23 [Lesson 35]

וַיְהִי כַאֲשֶׁר    This combination gives a temporal sense *And it happened when...*

אֶת-יֹסֵף אֶת-בְּתֻלָתוֹ אֶת-בְּתֻלַת הַפְּסִים    How many DOs are there here? Are they definite or indefinite? Review 5.2a if you cannot come up with a different reason for the definiteness of each one. Text note 23<sup>a</sup> cites two sources, the Septuagint and the Syriac versions of the text, which omit the segment אֶת-בְּתֻלָתוֹ How unfortunate! It is an essential part of the crescendo. This same intensive style is used in Gen. 22:2:

קָח-נָא אֶת-בְּנֵךְ אֶת-יְחִידְךָ אֲשֶׁר-אָהַבְתָּ אֶת-יִצְחָק



the verse, an infinitive would suit the syntactical design. Two categories of weak verbs end in **ת**\_\_\_\_\_ in their infinitive forms. One is 3<sup>rd</sup> **ת** but its infinitive ends in **ות**\_\_\_\_\_ The other is \_\_\_\_\_ (25.2) So the root is \_\_\_\_\_ (and it is a vocabulary word).

### Deuteronomy 6:2 [Lesson 36]

**לְמַעַן** Vocabulary word. Although the verb form which often follows a preposition is the infinitive, it is not unusual for an independent preposition to introduce a prefix form.

**תִּירָא** The verb form is discussed in 17.2. Deuteronomy is written in the style of a sermon and so you will want to consider that feature in your translation. Here, from the fact that the verb is preceded by **לְמַעַן** one infers that the mood conveyed is of strong obligation. An interesting feature of Deuteronomy is the frequent switching between second person singular and plural: *you* the individual as in **תִּירָא** as opposed to *you* the group as in **אֲהָם עֹבְרִים** (Dt. 6:1)

**אֶת-כָּל-הַקְּהוּלִי** The noun here is what gender? Compare this to **קְהָלִים** (Dt. 6:1)

**וּמִצְוֹתָיו** There are three vavs **ו** in this word. How many have consonantal value? If you don't know it's O.K. - this is covered in the next Lesson.

**מִצְוָה** 31.1 discusses the stem and form.

**תְּיִיד** The masculine plural of an adjective is often used to create an abstract noun.

**יִאֲרָן** The root is \_\_\_\_\_ What about the stem of this verb? Patah **ַ** under the prefix pronoun may be an ambiguous indicator when the first root letter is a guttural (17.3a) so check the vowel between the second and third root letters. (32.1) Qibbutz **ֻ** is the defectiva spelling of shureq **וּ** so the PGN of the verb is \_\_\_\_\_ The ending **ן** in **יִאֲרָן** is called paragodic nun and is a favorite in Deuteronomic style. (See **תַּעֲבֹדוּן** Ex. 3:12.)

## Deuteronomy 6:1 [Lesson 36]

**וְזֹאת הַמִּצְוָה** This construction is called \_\_\_\_\_ **מִצְוָה** is usually interpreted as *commandment*, *precept*, or *religious duty*. It refers to all the commandments, both positive and negative, of the Torah. It is in the singular because it is referring to the whole body of law. The term **מִצְוָה** has also come to mean *good deed* but that interpretation is from a later time.

**וְהַמִּשְׁפָּטִים וְהַחֻקִּים וְזֹאת הַמִּצְוָה** You have to decide whether this phrase is qualifying and is parenthetical to **וְזֹאת הַמִּצְוָה** or whether three different things are meant here.

The root **חִקַּק** means *inscribe* or *engrave* and so probably refers to enactments passed by an authoritative body and engraved on a tablet. There is the masculine noun **חֻק** from this root and also a feminine noun **חֻקָּה**. They have such possible meanings as: prescribed portion (Gen. 47:22), an offering due to the priests (Lv. 16:11), a specific decree (Gen. 47:26), law in general (Ps. 94:20). According to traditional thinking **חֻקִּים** also include precepts, the reason for the observance of which we do not know, such as which foods may not be eaten (Lv. 11).

**מִשְׁפָּט** deals with matters pertaining to the relationship between person and person, i.e., civil and criminal law, and not to precepts governing the relationship between oneself and God, i.e., the laws of Passover.

For purposes of consistency, we will use the following terms:

<b>מִצְוָה</b>	<i>commandment</i>
<b>חֻק</b>	<i>statute</i>
<b>מִשְׁפָּט</b>	<i>judgment</i>

**לַעֲשׂוֹת** Check 14.3a if you are unsure about the root.

**אַתֶּם עֹבְרִים שְׂמָה** The question here is what tense to give the participle. The sense is of the imminent future *about to*. Also notice that **לְ**-directive can be attached to an adverb.

**לְרִשְׁתָּהּ** The suffix is \_\_\_\_\_ (14.3) The fact that neither **רִשׁ** nor **רִשְׁתָּהּ** is a root reveals that neither **ל** nor **ת** is a root letter and so each must have some other function. The **ל** is a \_\_\_\_\_ It wouldn't be giving away a secret to say that at this point in

## Deuteronomy 6:5 [Lesson 36]

**וְאָהַבְתָּ** An imperative followed by the affix - vav reversive gives the affix imperative force: you *will* ... In this case the imperative **שָׁמַע** is in the previous verse, but the verse breaks are not indigenous to the text and a sequence can cross the sof passuk : In fact, the imperative mood continues through verse 9.

**מְאֹד** and **לֵב** and **בְּכָל-לֵבְךָ** and **בְּכָל-נַפְשְׁךָ** and **בְּכָל-מְאֹדְךָ** are difficult words to put into English.

**לֵב** refers to the inner person. Rabbinic commentary interprets the word to mean *all desires*. BDB interprets the word to mean *knowledge, thought, purpose, mind, will*. A blending of both of these probably gives the sense. In English "figurative physiology" the heart is the seat of the emotions, the feeling organ. **לֵב** on the other hand, is the decision-making part of the body, the seat of the will. Many cross cultural mixups, good natured and otherwise, can result from the different interpretations peoples put on different body parts.

**נֶפֶשׁ** is a person's very life force, the self, the soul, the inner being, akin to the Latin *anima*.

**מְאֹד** is *vitality, force, might*. This is the same word that appears in the phrase

**מְאֹד** **הִרְבּוּן** (Dt. 6:3) where we use it as an adverb in translation. You can see that what is conveyed by the noun is stronger than the meaning the English adverb carries.

## Deuteronomy 6:6 [Lesson 37]

**וְהָיוּ** 26.5 deals with the root, and 37.2 handles it specifically.

**הַדְּבָרִים הָאֵלֶּה** Referring to the words in Dt. 6:4 and 5.

**הַיּוֹם** In addition to its literal translation, **הַיּוֹם** can be an idiom meaning *to-day*.

Compare with **אֲשֶׁר יֹאמַר הַיּוֹם** (Gen. 22:14)

## Deuteronomy 6:7 [Lesson 37]

**וְשִׁנְתָּם** How many **ן**s are in this word? The root is geminate. The stem is \_\_\_\_\_

The subject is \_\_\_\_\_ If this were the 2 m. pl. affix form, the subject pronoun would be \_\_\_\_\_

**Deuteronomy 6:2-4**

**יָמִיד** An irregular noun (see: The Noun H) with a possessive suffix. Could this be confused with the plural of **יָם** *sea*? No, because there would always be a "fish" in the sea **יָמִים** represented by the aquarium dagesh (subgroup of the Napoleonic).  
What is the relationship of **יָמִיד** to the verb **יָאָרַךְ** which comes just before it?

**Deuteronomy 6:3** [Lesson 36]

**וְשָׁמַעְתָּ יִשְׂרָאֵל** What is the relationship between these two words? (18.2) The verbs in this part of the verse have imperative force: *and you will...*

**וְשָׁמַרְתָּ לַעֲשׂוֹת** This combination of verbs is troublesome to translate because English doesn't say *guard to do*, and yet we have nothing as emphatic. *Observe to do*, or *take care to do* is seen in some translations.

**וַיֵּשֶׁב** 17.2 discusses this type of first 'י verb. Can **אֲשֶׁר** be the subject? That seems to work until you get further into the verse. Because of the ordered, oratorical style of this passage it seems unlikely that the syntactical function of **אֲשֶׁר** would change in two adjacent, parallel clauses. Look at text note 3<sup>a</sup> to see what a Qumran scroll has here; that may affect your decision. The subject may be *it* understood.

**הַרְבִּיזוֹן** | **ז** \_\_\_\_\_ is? (Dt. 6:2) The root is \_\_\_\_\_ (26.5) Why is there a dagesh in the **ב**

**לָךְ** English seems to want a verb before **לָךְ** Text note 3<sup>d</sup> appreciates this need.

**אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ** In which other passage did you read this description?

**Deuteronomy 6:4** [Lesson 36]

Lesson 18 is devoted to the grammar of this verse. Note that in the text, the **ו** of **שָׁמַעְתָּ** and the **ד** of **אֶחָד** are written in large script. Jewish commentary explains that the large **ד** is to distinguish clearly the word **אֶחָד** *one* from **אֲחֵר** *another*. (Look also at Ex. 34:14.) The reason for the large **ו** is not so clear. It may have been done to avoid ambiguity with **שָׁמַע** a Mishnaic word which means *perhaps*. Commentators point out that the enlarged letters **ו** and **ד** form the word **וְד** which means *testimony* or *witness*.

**לִטְטַפַּח** There are very few Hebrew words which appear to have the same first two root letters. This is one and **לִיָּן** is another. To avoid the embarrassment of accounting for such anomalies, some etymological purists term them "loan words." The origin and derivation of **לִטְטַפַּח** are uncertain. Possibilities include *tatapu* from the Assyrian word for *encircle* and the Arabic word *toof* meaning *go around*. The word might best be left untranslated although *frontlets* is common English translation. The big question is whether or not these were to be physical signs or whether this is a figure of speech. Most researchers agree that a physical token was implied.

## Deuteronomy 6:9 [Lesson 37]

**מְזוּזָה** Generally this word is transliterated or else is given the English term *doorpost*. It is another word whose origin is not certain. There is a root **זוּז** which means *move* or *rise* and so it is possible that the mezzuzah was originally part of a tent.

**בֵּיתָךְ** is in pause. The usual spelling of this word is **בֵּיתְךָ** The plural would be **בֵּיתֵיךָ** Plural nouns always have a **י** before a suffix.

Synopsis of **בֵּית** and **בַּת**

<b>בֵּית</b>	sg. absolute	<b>בַּת</b>
<b>בֵּית</b>	sg. construct	<b>בַּת</b>
<b>בֵּיתְךָ</b>	sg. with suffix	<b>בַּתְךָ</b>
<b>בֵּיתְךָ</b>	sg. with suffix, in pause	<b>בַּתְךָ</b>
<b>בֵּיתִים</b>	pl. absolute	<b>בָּנוֹת</b>
<b>בֵּיתֵיךָ</b>	pl. with suffix	<b>בָּנוֹתֵיךָ</b>

**וּבְשַׁעְרֵיךָ** Presumably of cities.

## Deuteronomy 6:10 [Lesson 37]

**יְבִיאֲךָ** This verb form looks as if it is sending a mixed message. On the one hand it has **וְ** under the prefix pronoun, which usually indicates \_\_\_\_\_ stem. (15.5) But there is no other sign of that stem. It is the suffix which is causing the vowel under the

## Deuteronomy 6:7-8

םָּֿ\_\_\_\_\_ It is true that the addition of a suffix could cause a change in pointing but םָּֿ\_\_\_\_\_ at the end of a verb will always be 2 m. sg. affix subject + 3 m. pl. object pronoun. The combination affix form + object suffix will be seen many times in this section. There really isn't an English word that captures the essence of שָׁנָה but *inculcate* approaches it. *Incise* is more precise because שָׁנָה means *sharpen* and the noun שֵׁן means *tooth*.

לְבָנָיִךְ Is the noun singular or plural? Compare with וּבְנֵיךָ (Dt. 6:2)

וּדְבַרְתָּ בָּם It is hard to tell whether this is a slightly different use of a verb followed by preposition + suffix as discussed in Lesson 16.7 a-b or whether the difference is due to English translation. In any event, the preposition בְּ is sometimes used with verbs of speaking or mentioning to mean *about* or *of*.

בְּשִׁבְתְּךָ Refer to 35.1 and בְּהוֹצִיאֲךָ (Ex. 3:12b) for a discussion of the syntax; see 25.2 for the spelling of the form. In Lesson 35 the subject of the infinitive is a separate word. Here that function is taken up by the pronominal suffix ךָּ\_\_\_\_\_ Another difference from the similar construction in Lesson 35 is the tense that would make the most sense in English. Obviously a past tense does not work here.

The verbs in Dt. 6:7b constitute two sets of polarities. This is a literary device to mean not only those actions but also everything between them.

וּבְלִכְתְּךָ This is a repetition of the construction just above. You can start from the inside, with a familiar consonant cluster and work out, or you can go from the ends to the middle. In either case, you should end up with four components.

### Deuteronomy 6:8 [Lesson 37]

וּקְשָׁרְתֶם The components are like those in וְשִׁנְנֶתֶם (Dt. 6:7)

לְאוֹת Could אוֹת be the plene spelling of the DDO marker as in אוֹתִי No. The DDO marker takes that form only when a suffix is added and it never takes an attached preposition. אוֹת is a noun from the root אוּחַ *describe with a mark*. (Notice that the vocalic וּ of the root becomes a vowel letter in the noun.) 3<sup>rd</sup> וּ roots frequently create nouns ending in וֹת\_\_\_\_\_

עַל-יְדֵיךָ What is the usual pointing of יְדֵיךָ (19.5)

(Ex. 3:16) The indicator is again ך between the second and third root letters.

ואכלה Is the א part of the root or a prefix pronoun?

ושבע Does this word contain the same root as ישבע (Dt. 6:10)

Deuteronomy 6:12 [Lesson 38]

השמר This is a Nif'al imperative. It is believed that in the early stages of the language the preformative of the Nif'al was הן This syllable is still seen in the imperative and infinitive forms but with the ך assimilated. That is why there is a dagesh forte (footprint dagesh) in the first root letter of these two forms. Although many Hif'il forms have a ה preformative they do not have a dagesh forte in their first root letter. The other distinctive characteristic of some Nif'al forms is their vowel pattern. (See יאמר Gen. 22:14.)

A Synopsis of some forms of the Strong Verb

	Prefix		Imperative		Infinitive Construct
3 m. sg. Qal	יפקד	m. sg. Qal	פקד	Qal	פקד
3 m. sg. Hif'il	יפקיד	m. sg. Hif'il	הפקיד	Hif'il	הפקיד
3 m. sg. Nif'al	יפקד	m. sg. Nif'al	הפקד	Nif'al	הפקד

לך | לך השמר is the same syntactical construction as לך-לך (Gen 22:2) but השמר לך is stronger because it is doubly reflexive; once in the stem and then in the suffix. Notice the abrupt change in the tone of the passage that occurs with this phrase.

השפח Is this a Pi'el?

אשר הוציאך After אשר you usually see a finite (affix or prefix) form of the verb. The subject is \_\_\_\_\_ The stem is \_\_\_\_\_ What is the function of the suffix?

עבדים Another case of a masculine plural noun being used to represent an abstract idea. In Gen. 37:3 יקנים functions similarly.

prefix pronoun to shorten from qamets  $\text{־}$  the usual vowel for the prefix pronoun for this kind of verb in this stem, to shewa  $\text{ֿ}$ . Lesson 29:1 discusses the mid portion of the form.

**וְשָׁבַע** The **ו** here looks as if it could be the 1 c. pl. prefix pronoun or a Nif'al preformative. When you look up this verb you will see that it occurs primarily in one stem.

**לְהָתַח** 25.7. But wait, you should know what irregular verb could present with a double **ת**

**לָךְ** 19.5 remarks on the pointing.

**עָרִים גְּדֹלָה וְטַבָּח** At first glance it looks as if the adjectives do not agree with the noun but **עָרִים** is irregular. (See: The Noun A.) It is interesting that there are some masculine nouns with f. pl. endiNGs such as **אָב** and feminine nouns with m. pl. endiNGs such as **עִיר**

**לֹא-בָנוּהָ** 26.5 but by now you shouldn't have to look.

Deuteronomy 6:11 [Lesson 38]

**וּבְהֵימָן מְלֵאִים** Is **בְּהֵימָן** a m. pl. noun or a 1 c. sg. Qal affix + suffix? Context can answer that. **מְלֵא** is a stative or "A" class verb. (17.7) A characteristic of statives is that adjectives can be formed from the 3 m. sg. Qal affix. The phrase **וּבְהֵימָן מְלֵאִים** looks as if it could be a noun sentence or a noun and an attributive adjective. You have to go further into the verse to see which works out better.

**טוֹב** The root **טוֹב** yields three nouns: **טוֹב** and **טוֹב** (m.) and **טוֹבָה** (f.)

**מְלֵאָתָהּ** Here's a perfect illustration of a verb which is intransitive in the Qal and transitive in the \_\_\_\_\_

**וּבְרָתָהּ** The root of this noun appears variously as **בָּאָר** (Gen. 29:2) and **בּוֹר** (Gen. 37:20 where it is discussed). Here again is a masculine noun with a feminine endiNG in the plural.

**הַצּוֹנִיִּם** The root will be readily apparent if you read ahead just two words. The stem and form of the verb here are Qal passive participle. You saw one of these before in **הָעֲשׂוּיִם**



**קָנָא** As an adjective, this word is used with reference to God only. It is another one of those words almost impossible to translate into English. Two frequently used terms are *jealous* or *zealous*.

**יַחַרְחֹרֵה אֶף** First the verb: the usual pointing for this verb in the 3 m. sg. Qal prefix is **יַחַר**. The form here, which occurs only three times in the Bible, is a lengthened form of the prefix. (30.3) **אֶף** can be a conjunction or a noun. As a noun it means *nose*.

**יַחַרְחֹרֵה אֶף** is an anthropomorphic image of a nose breathing fire but it is tamed in translation to give a picture of burning anger.

**בְּךָ** One of the many uses suggested for the preposition **בְּ** is adversative, i.e., *against*. However, it might be possible that a more literal meaning *in you* captures another aspect of feeling.

**וְהִשְׁמִידֶךָ** This is a Hif'il whose causative sense is not apparent in English.

#### Deuteronomy 6:16 [Lesson 39]

**תִּנְסֶינָהּ** Spelled out, this would read **תִּנְסֶינָהּ**. Is **נס** a root? Yes it is. Could the root be anything else? What are the stem indicators? Read on in the verse and you will see the same root used again, but in the affix form. In fact the root is used three times in this verse. The reference is to Exodus 17:7.

#### Deuteronomy 6:17 [Lesson 39]

**שָׁמֹר תִּשְׁמְרוּן** See **אֶעֱשֶׂנִי** (Gen. 28:22) for a discussion of the construction.

**וְעֵדוּתוֹ** Here is another word for a kind of law, **עֵדוּת** or **עֵדָה**. It is from the root **עוּד** *bear witness* or *testify*. It is a testimony of divine will on matters of moral and religious duties, as in the **דְּבָרִים** on the tablets.

**צִוְּךָ** The stem of **צִוְּךָ** is \_\_\_\_\_ Do you understand the pointing of the suffix?  
(19.5) The verb root has appeared several times in this reading:

**Deuteronomy 6:13-15**

**Deuteronomy 6:13** [Lesson 38]

**אֶת־יְהוָה אֱלֹהֶיךָ תִירָא** Notice the word order: DDO followed by verb. The same inverted word order is used for emphasis in **כִּי־אֵתוֹ אָהַב אֲבִיהֶם** (Gen. 37:4)

**וְאֵתוֹ תַעֲבֹד** A continuation of the emphatic construction. The pointing of **אֵתוֹ** is discussed in 23.2b. Why is there a pataḥ ַ under the prefix pronoun of **תַעֲבֹד** (17.3a)

**וּבְשִׁמוֹ** The style of the verse should be your clue that this phrase is related to the verb which follows it in a way similar to the patterns (DO followed by verb) which precede it.

**תִּשָׁבַע** The root of this verb appears in **וְשָׁבַע** (Dt. 6:10) and you probably discovered at that point that this verb occurs almost exclusively in the Nif'al. Note again the dagesh forte in the first root letter (representing the assimilated **נ** of the stem preformative) and the vowel pattern **נִפְעַל** | ַ. The pataḥ ַ with the **ע** is \_\_\_\_\_ (5.4)

**Deuteronomy 6:14** [Lesson 38]

**תִּלְכוּן** Another paragogic **ן** (See **יִאָרְכֶן** Dt. 6:2.) Notice that this passage started with its address in the 2 m. pl., switched to the 2 m. sg., and now is back to the 2 m. pl.

**אַחֲרַי אֱלֹהִים אַחֲרַיִם** Both the preposition **אַחֲרַי** and the adjective **אַחֲרַיִם** come from the same root.

**מֵאֲלֵהֵי** Here the preposition **מֵן** means *from among* just as in **מֵאֲבֵנֵי** (Gen. 28:11)

**סְבִיבוֹתֵיכֶם** This word (in its m. sg. absolute form) is a vocabulary word from way back! Its root is **סָבַב** The form here is the f. pl. construct and it is most often seen this way, with a suffix, to mean *surrounding*.

**Deuteronomy 6:15** [Lesson 38]

**אֵל** One of the titles used for God.

## מָה הָעֵלֶת וְהַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתָכֶם

This section is analogous to Exodus 13:15. At the Passover seder these questions are asked. The answers, which consist mainly of passages from Exodus and Deuteronomy, with midrashic interpretation, deal with the deliverance from Egypt.

### Deuteronomy 6:21 [Lesson 40]

**עֲבָדִים הָיִינוּ** Notice the word order. **עֲבָדִים** is being used as a m. pl. noun here but it was used in an abstract sense in Dt. 6:12. If **הָיִינוּ** is a problem see 37.2.

**וַיֹּצִיאָנוּ** 33.1 deals with the stem. **נִי** \_\_\_\_\_ cannot be the subject because that function is taken up by the prefix pronoun. Then **נִי** \_\_\_\_\_ must be a \_\_\_\_\_ Can it be 3 m. sg. or 1 c. pl.? No. That ambiguity exists only if the suffix is in the nunated form: **נִי־וֹ**

**בְּיַד חֲזָקָה** This is a frequently used anthropomorphic image.

### Deuteronomy 6:22 [Lesson 40]

**אוֹתָת** See **לְאוֹת** (Dt. 6:8) The gender and number of **אוֹתָת** are \_\_\_\_\_

**וּמִפְתִּים** If your dictionary is kind to you, it will have a listing for **מוֹפֵת** If you are working with an unrelenting three-root-letter variety, you will most likely find this noun listed under **אִפְתַּ** certainly not the first place one would expect it to be.

**גְּדֻלִים וְרַעִים** The consonant cluster **רע** leads one to think of a couple of possible roots. (See Gen. 37:2a and b for example.) But only one of those roots has an adjective pointed like this one, and context will support one meaning over the other. **רַעִים** and **גְּדֻלִים** refer to **מִפְתִּים** and **אוֹתָת** Although **אוֹתָת** has a f. pl. ending, it functions as either a masculine or feminine noun. Furthermore, a masculine noun and a feminine noun in combination would have masculine modifiers.

**בְּמַעְרִים בְּפָרְעָה וּבְכָל-בֵּיתוֹ לְעֵינֵינוּ** Here the prepositions **בְּ** and **לְ** require some thought — as is often the case.

Deuteronomy 6:23 [Lesson 40]

וְאוֹתָנוּ Is אוֹתָנוּ the noun אוֹת (Dt. 6:8 and 22) with a suffix, or the plene spelling of the DDO marker with suffix? (23.2b)

הָבִיא The preformative is the stem indicator. The form is ambiguous. What makes syntactical sense?

לָהֶם Dt. 6:10 same word.

נִשְׁבַּע Dt. 6:10 same word. Who is the subject?

Deuteronomy 6:24 [Lesson 40]

וַיְצַוֵּנוּ In the discussion of צִוָּה (Dt. 6:17) there is a collection of forms of צוּה from this reading. Here is yet another.

לִירְאָה Context and the attached preposition ל suggest an infinitive. Is the root ירא or ראה? If it is ירא what is the ה doing on the end? If the root is ראה what is the י doing in front? Well ה has turned up before to be something extra on the end of a word but a י in front of a root can function only as a prefix pronoun. So logic points to the root being ירא. The infinitive construct of ירא takes several forms. Without an attached preposition or suffix it is usually ירא. With a prefixed ל it is לִירְאָה. Almost every occurrence of לִירְאָה is followed by את and so it is possible that the ה was added to the infinitive so that two אs would not be next to each other.

לָטוֹב This is not an infinitive form. יֵשֵׁב is a first י verb which never loses its י in any Qal form. לָטוֹב is a noun + a preposition.

לְחַיֵּנוּ This is a difficult word because it looks as if it could be a verb with an attached preposition and a suffix, or a noun with those additions. It is commonly taken to be a verb (but that does not mean that you couldn't argue for something else). Assuming it is a verb what is the stem? (15.4) What is the root? (14.3a) The factitive function of the Pi'el (15.6) is demonstrated here, which means that an adjective complement is needed to complete the verb, *keep alive*.

כְּהַיּוֹם If you are wondering why the ה has not elided to give כְּיּוֹם you are very astute. It is not usual.

**Deuteronomy 6:25** [Lesson 40]

וַיְדַקְּהָ Although this word has come to mean *charity*, its primary meaning is *righteousness*.

נִשְׁמַר לַעֲשׂוֹת This combination of verbs is seen in Dt. 6:3.

הַמִּצְוָה הַזֹּאת As in Dt. 6:1 the sense of a body of law is implied.

**אֱלִיהוּ** "Translate" the components of this name.

**הַתְּשִׁבִי** One way to read this word is as a gentilic. (22.5) In the apocryphal literature there is reference to a place, Tishbe, in Northern Galilee. (Tobit 1:2) The *Oxford Bible Atlas* puts Tishbe on the brook of **בְּרִית** (very near Jabesh Gilead) the place where **אֱלִיהוּ** is told to go. (1 Ki. 17:2) Some commentators say there was no such place, which of course destroys the gentilic notion. Another way to read **הַתְּשִׁבִי** is as a variant of the noun **הוֹשֵׁב** *sojourner* under the root **יִשַׁב** Text note 17<sup>a</sup> offers yet another approach by pointing out that some versions of the Septuagint have the word for **הַנְּבִיא** *prophet* instead of **הַתְּשִׁבִי** Obviously this word has been problematic for many readers.

**מֵהַתְּשִׁבִי גֵלְעָד** The problem of how to read the word **הַתְּשִׁבִי** continues into this phrase. Text note 17<sup>b</sup> suggests changing the vocalization to read **מֵהַתְּשִׁבִי** *from Tishbe [of Gilead]*. Part of the difficulty of the words lies in the interpretation of **מֵ** Of course it can be the preposition *from*, but it can also function as the partitive as in **מֵאֲבִי** (Gen. 28:11) These first phrases about the vagueness of Elijah's origins immediately imbue him with a sense of mystery.

**חִי־יְהוּהוּהוּ** | **חִי** is a vocabulary word from the root \_\_\_\_\_ The phrase **חִי־יְהוּהוּהוּ** introduces an **oath formula**. The formula consists of three parts:

1. The deity by whom the person is swearing, which here is **יְהוּהוּ אֱלֹהֵי יִשְׂרָאֵל**
2. Then a clause will be introduced by **אִם** which is understood as a negative, even though a negative particle as such doesn't appear: i.e., that such-and-such-won't-happen.
3. **כִּי אִם** begins the third clause and is translated as *but, except, or unless*.

An oath formula can consist of only the first two components but usually you will see all three. It exists mostly in 1 Kings. Here we have a particularly full and complete example:

1. **חִי־יְהוּהוּהוּ אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עִמָּדָתִי לְפָנָיו**
2. **אִם־יְהִיָּה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר**
3. **כִּי אִם־לְפִי דְבָרִי**

**עִמָּדָתִי** In direct speech, the affix form of the verb is sometimes used even though the action is taking place in the present.

**אִם-יְהִיָּה** This introduces the second part of the oath.

**הַשָּׁנִים הָאֵלֶּה** There are several seemingly unrelated meanings for the word **שנה**. One theory is that they developed from entirely different roots. Context will tell you which root to use.

**טל** can be found under the root **טלל**. Two letter nouns are usually formed from geminate or hollow roots.

**וּמָטָר** The **מ** is not a preformative here. It is actually part of the root! Hebrew has many words for rain, each having to do with the season in which it falls and the type of rain that it is. **מָטָר** is the most general term for rain. **טַל** is a very fine rain, like a mist or dew. **גֶּשֶׁם** is heavy rain. The early, light rain is **יֹרֵחַ** and the later, heavier rain is **מִלְקוֹשׁ**.

**כִּי אִם** This introduces the third part of the oath.

**לְפִי** Three letters and only one is part of the root! What root letter have you seen which falls off before a suffix can be added? (See **וְהֵעֵלָהּ** Gen. 22:2.) That happens with nouns as well as verbs. The root here can be found in the dictionary as a two letter word. But even easier than that, it is a vocabulary word.

**דְּבָרִי** Why is there a shewa **ְ** under the **ד**? Is this word singular or plural?

1 Kings 17:2 [Lesson 41]

**דְּבַר-יְהוָה אֵלָיו** Such a phrase is often seen in Prophets. It can be read as a noun sentence but the verb *came* is often used instead of *was* to make it flow better in English. It is grammatically possible that **יָיְהִי** is the verb for this phrase, but stylistically unlikely.

1 Kings 17:3 [Lesson 41]

**לְךָ... וּפְנִיתָ לְךָ** The sequence here: imperative followed by affix + vav reversive gives the affix form imperative force. (See **וְיָשָׁע יִשְׂרָאֵל... וְאַתְּהָבָהּ** Dt. 6:4-5.) **לְךָ** used precisely this way appears in **לְךָ-לְךָ** (Gen. 22:2)

מִזָּה | זָה is being used as a substantive adjective.

וְנִסְתַּרְתָּ The consonant cluster סתּר can be extracted from this word to supply the root; that leaves three other elements. ׀ is \_\_\_\_\_ Now you have ׀\_\_\_\_׀? Which of these consonants must be the subject pronoun? What will the other one be? \_\_\_\_\_ This verb is still part of the sequence imperative + affix.

בְּנַחַל The word נַחַל is a segolate noun (see: The Noun F) but it is pointed with patah \_\_\_\_\_ instead of segol \_\_\_\_\_ because of the middle guttural. Gutturals have a propensity for the vowel \_\_\_\_\_ under them, before them, and even after them.

1 Kings 17:4 [Lesson 41]

תִּשְׁתָּח What will you take off to find the root? Does either dagesh represent doubling?

הַעֲרִיבִים The root here like שָׁנָה has a number of different basic meanings. One of these roots means *to become dark*, which is where the translation *raven* comes from. There are other roots that don't make sense here and some that you might find possible. For example, one of them is treated to mean *arid*. Nouns from that root are *steppe dweller*, *merchant*, and *Arab*.

לְכַלְכֵּל Remove the preposition and the suffix. You are left with the two letters כּל which are repeated. Doubling of the two strong consonants is one way that a hollow verb can be intensified because the middle letter, being a vowel letter, cannot be doubled.<sup>1</sup> This stem is called the Pilp'el and is a variant of Pi'el.

1 Kings 17:5 [Lesson 41]

וַיֵּלֶךְ וַיַּעַשׂ... וַיֵּלֶךְ וַיֵּשֶׁב You can translate these verbs literally. Some translators consider הֵלֵךְ in front of another verb to be idiomatic, being used to convey a sequence of actions, and they leave it out of the translation. We just don't know whether הֵלֵךְ used this way is emphatic, stylistic, idiomatic, or colloquial.

<sup>1</sup> This statement is not quite true but a hollow verb in the Pi'el is a rare find.



1 Kings 17:6 [Lesson 42]

**מְבִיאִים** This word has the same ending as the word **וְהֵעֲרִיבִים** just before it and so the two words are probably connected in some way. If **מְבִיאִים** were a noun, it would need a conjunction to link it to **וְהֵעֲרִיבִים**. If it were an attributive adjective, it would be definite. There is one verb form which has a **מ** preformative in most stems and takes adjective endings. The vowel under the preformative seems to indicate Pi'el. (31.1) BUT there is no doubled middle root letter. What is the middle root letter? (This is a very familiar root. Check 35.3 if necessary.) What is the stem?

Remember: 1. Hollow verbs do not go into the Pi'el.

2. The addition of a suffix to a form can cause vowel shortening at the front of the word.

Review question: How would the m. sg. of this word be pointed? (33.5)

**בְּעֵרָב** The root **ערב** is being used to mean something different from that at the beginning of the verse.

**יִשְׁתָּח** A good example of the prefix form being used to show action over a period of time.

1 Kings 17:7 [Lesson 42]

**מִקָּץ** The first thing to figure out is what the dagesh is for. Well, **מקץ** is not a root so the dagesh most likely represents the letter \_\_\_\_\_. Is **נקץ** a root? The assimilated letter, then, has what function? That leaves only two visible root letters. The root is a geminate and so the third root letter is \_\_\_\_\_

**מִקָּץ יָמִים** The preposition **מן** occasionally gives a temporal sense. **יָמִים** is the plural of an irregular noun. (See **יָמִיד** Dt. 6:2.) The phrase will not go into English exactly as it stands but the idiom is fairly clear.

**הַזֵּחַל** How is this word related to **וַיִּבֶשׂ**?

**לֹא-תִיָּה** What tense choices are possible in English? (Review: The Verb.)

1 Kings 17:9 [Lesson 42]

קוּם לֵךְ The form of these words is \_\_\_\_\_

צָרְפָתָהּ The root reveals something about the industry of the place.

וַיִּשְׁבֹּתֵי Is this a prefix or an affix form? Is the ם a root letter or a prefix pronoun?

צִוִּיתִי What are the root, stem, form, and PGN of this verb? How is the ן in this word different from the ן in כּוּל (1 Ki. 17:4)

אִשָּׁה אֶלְמָנָה Why isn't אַתּ in front of this phrase? אִשָּׁה אֶלְמָנָה is an example of pleonastic (overly full) language. We already know from the word אֶלְמָנָה that the person must be a woman so the word אִשָּׁה is not necessary to make the point. Pleonastic is merely a descriptive term and does not mean that the writing is redundant. Colloquial English does exactly the same thing in the phrase *widow woman*.

לְכַלְכְּלֵךְ (See לְכַלְכְּלֵךְ 1 Ki. 17:4.) These words differ slightly in pointing because of the accent each receives.

1 Kings 17:10 [Lesson 42]

אֶל-פְּתַח הָעִיר This description reveals that צָרְפָתָהּ was most likely a walled, that is, a fortified city.

מְקַשְׁשֶׁת There are two possibilities for the root of this word. One is that it is hollow, the other is that it is a geminate. (The dictionary most likely has it as a geminate.) How does the hollow verb possibility come up — because there are two ways to intensify a hollow verb. One is to repeat the two strong letter cluster as in לְכַלְכְּלֵךְ (1 Ki. 17:4) The other is to double the second strong letter. Shewa ף under the preformative ם holem ן after the first root letter, and doubling of the second strong radical (root letter) mean that this verb is in the Pol'el (a variation of the Pi'el), a stem saved for troublesome verb types such as hollows and geminates. You should be able to identify the form and PGN of מְקַשְׁשֶׁת

**Warning:** The introduction of a female character means that you should be on the lookout for feminine singular verb forms and suffixes.

אֵלֶיהָ | What is the suffix and why is it written this way? (23.2c)

קָחִינָא | If the form of the verb is not obvious review 21.7c.

בְּכֹלִי | בְּכֹל is not a root and so although יֵּ looks like the 1 c. sg. possessive pronoun, it isn't here. Like עֵנִי (Ex. 3:7) כֹּלִי is a noun (and a vocabulary word) which can be found in the dictionary under the three letter root כלה

וְאָשְׁתָּהּ | In 3<sup>rd</sup> הִ verbs the prefix form and the cohortative (41.1b) look the same. (See וְנָרְאָהּ Gen. 37:20.)

Review

Imperative + affix + vav rev.: affix has imperative force: לֵךְ מִזֶּה וּפְנִיתְ לְךָ קִדְמָה

Imperative + prefix: prefix expresses purpose: קָחִינָא לִי מַעֲשֵׂי-מַיִם... וְאָשְׁתָּהּ

1 Kings 17:11 [Lesson 43]

לְקַחַת | 25.7 discusses the form. English requires the addition of the implied object.

וַיֹּאמֶר | וַיֹּאמֶר in pause.

לְקַחִי | This is an irregular imperative. קָחִי in the previous verse is the regular form. The Masoretic note cites this as the sole occurrence of such a spelling. Text note 11<sup>b</sup>, seeking to account for this unusual spelling, suggests it may be meant to be read לָהּ קָחִי [And he said] to her, "Take..." There are a number of unusual forms in this chapter; perhaps they preserve the flavor of northern dialect.

פָּה | To find the root see comment on שָׁל (1 Ki. 17:1)

בְּיָדָהּ | יָּ is the f. sg. possessive suffix.

1 Kings 17:12 [Lesson 43]

חַיֵּיהֶוָה | See the discussion about the oath formula. (1 Ki. 17:1)

**אִם-יֵשׁ-לִי** This begins the second part of the oath. You see **יֵשׁ** instead of **יֵשׁ** in this phrase because of the maqqef.

**אֱלֹהֵיךָ** It was considered proper etiquette to swear by the deity of the person in whose company the speaker was. So although the widow was a Phoenician and presumably therefore a worshiper of Ba'al, she swears by the God of Elijah.

**מְעוּג** A noun from the root **עוּג** Unfortunately we cannot know exactly what a **מְעוּג** was. The word occurs infrequently in Biblical literature. The identification of utensils and foods is problematic. Text note 12<sup>a</sup> tells us that the Syriac and Targum(s) read a completely different word here, **מְאוּמָה** as in: **וְאֵל-תַּעַשׂ לוֹ מְאוּמָה** (Gen. 22:12)

**כִּי אִם** Introduces the third part of the oath.

**מִלֵּא** Can be found as a noun under **מִלֵּא**

**כִּי** Those up to date with vocabulary will now be rewarded.

**בְּכַד** To break down this word, figure out the function of each dagesh and then if necessary refer to **שָׁל** (1 Ki. 17:1)

**שְׁנַיִם** This word is from a root of **שָׁנָה** different from that of **שְׁנַיִם** (1 Ki. 17:1) Literally how many sticks is this? Rather than referring to a precise number it may be like the English expression *a couple of*.

**וּבְאֵתִי** There are four verbs from here until the end of the verse; all of them are affix forms with vav reversive. Not one of the conjunctions is pointed with a shewa either because of the first root letter or in the case of **וּמִתְּנוּ** because of the tone.

**וַעֲשִׂיתִיהוּ** The suffix is referring to \_\_\_\_\_ Analyze this verb.

**וּלְבָנִי** Five letters comprising four components.

**וְאִכְלָנָהוּ** When you see qibbutz **ָ** in a verb form, think shureq **ִ** to help you analyze it.

**וּמִתְּנוּ** This last word in the verse is jarring. How you translate the conjunction greatly affects the meaning of the passage.

1 Kings 17:13 [Lesson 43]

אֶל-תִּירָאִי 39.3b

בָּאִי עָשִׂי 20.6a

כְּדָבָרָךְ The suffix appears in בְּיַדְךָ (1 Ki. 17:11)

אָךְ An adverb found under אָךְ In spite of the three-letter-root theory, some words are found under a two letter listing.

בְּרֵאשֵׁנָה The adjective is רֵאשִׁיׁן The ending הַֿ on an adjective may give it adverbial meaning.

וְהוֹצֵאתָ The root and stem are the topic of 31.3 but by this time you should be dreaming about such forms as הוֹצֵאתִי מוֹצֵאתִי and יוֹצֵאתִי We expect a DO to follow because of the transitive meaning of the verb, but it doesn't; it must be supplied for smoother English.

וְלָךְ Here the conjunction conveys sequence. We have seen לָךְ many times before but always as the m. sg. form of לָךְ in pause. Here it is the regular combination of the preposition ל with the 2 f. sg. object suffix ךְּ or ךְּֿ Text note 13<sup>c</sup> tells us that two other extant Hebrew manuscripts understood it differently. Can you see how the other reading is possible?

בְּאֶחְרָנָה Approach this the same way as בְּרֵאשֵׁנָה earlier in the verse.

1 Kings 17:14 [Lesson 43]

תְּכַלָּה Is this תְּכַלָּה + ת or תְּכַלָּה + ת What is the subject?

תְּחָסֵר | חָסַר is an "E" class verb (17.7) and segol ף under the prefix pronoun is usual for these 1<sup>st</sup> gutturals in the Qal prefix. What is the usual vowel under the prefix pronoun of a Qal prefix for a 1<sup>st</sup> guttural?

תָּתֵן The Masoretic note cites this as תָּתֵן (See תָּתֵן Gen. 29.2.) and tells us that it should be read תָּתֵן The infinitive is being used as an abstract noun [the] giving.

1 Kings 17:15 [Lesson 43]

**וְהַעֲשֶׂה** This is a 1<sup>st</sup> guttural in which the Qal and Hif'il prefix look identical in this PGN.

**וְהֹאכַל** Often when there are a lot of subjects, as there are here, the verb agrees with the first one. So far the subject has been 3 f. sg. but after **וְהֹאכַל** another subject is introduced.

**הוּא־וְהִיא** Another **קָרָא** **פָּתַח** supported by text note 15<sup>b</sup>. There is a dagesh in the **י** to stand for **י** Read this as **הִיא וְהוּא** The verb is 3 f. sg. and so we can assume that **הִיא** comes first. Here both the Masoretic notation and text note are commenting on and saying the same thing. They frequently attend to completely different matters.

**וּבֵיתָהּ** The widow's household has not been mentioned before and this did not escape the eye of the BHS editor who proposes **וּבְנֵיהָ** in place of **וּבֵיתָהּ**

**יָמִים** An idiomatic use; we need to supply a preposition in English.

1 Kings 17:16 [Lesson 44]

**כָּלְתָהּ** Compare this to **הִתְכַּלָּה** (1 Ki. 17:14)

**חָסַר** This verb, in the Qal prefix, appears in 1 Ki. 17:14.

**בְּיַד** | **יָד** has a lot of figurative meanings. Here it implies agency.

1 Kings 17:17 [Lesson 44]

**וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה** This expression is the sign of a new story. Genesis 22 starts the same way. The 3 m. sg. Qal prefix of **וַיְהִי** is \_\_\_\_\_

**בְּעֵלְתָּ הַבָּיִת** This phrase is qualifying **הָאִשָּׁה** Remember that the construct of a feminine noun ends in **ת**\_\_\_\_\_ though the absolute may end in \_\_\_\_\_  
The **ב** in **בְּעֵלְתָּ** is part of the noun, not the sign of a preposition + definite article.

**חָלִי** This is a noun (with a suffix) formed like **כְּלִי** (1 Ki. 17:10) The root occurs earlier in the verse.

**עַד אֲשֶׁר** A compound preposition which is translated as the conjunction *until*.

**נוֹתְרָה** The two indisputable root letters are \_\_\_\_\_. If you can figure out the function of the ׀ you will have the root. The subject is at the end of the verse.

**בוּ** The pronoun ׀ is referring to \_\_\_\_\_

**נְשָׁמָה** is close in meaning to **נֶפֶשׁ** (Dt. 6:5) but **נְשָׁמָה** is one's actual breath.

1 Kings 17: 18 [Lesson 44]

**מֵה-לִּי וְלָךְ** Literally *What [is it] to me and to you?* An idiom meaning *What is there between you and me?*

**אִישׁ הָאֱלֹהִים** Same syntactical function as **יִשְׂרָאֵל** in Dt. 6:4: **יִשְׂרָאֵל שָׁמַע**

**אֵלַי** means the same as **לִי**

**לְהִזְכִּיר** Do not panic. There are three strong letters here from which to abstract the root. The text is not explicit as to just who is doing the remembering.

**עֲוֹנֵי** The root is **עוּוה** The number is \_\_\_\_\_ Hebrew has many words for sin. Some are:

**עוּוה** which means *err* and is most frequently seen as the noun **עוֹן**

**חָטָא** usually means *miss the mark, err, offend*.

**רָשָׁע** connotes *acting wickedly, gross crass wickedness*.

**פָּשַׁע** is *rebel, revolt*

Trivia question: when does ׀ represent a defectiva holem? (Answer at the bottom of page.)

**וְלִקְהִיָּה** The form is \_\_\_\_\_ The stem is \_\_\_\_\_ The root, which you may recall, appears in 1 Ki. 17:12.

Answer to trivia question: in **עוֹן**

הָגִי 20.6a

בָּנָךְ For the suffix see בָּנֶיךָ (1 Ki. 17:11)

וַיִּקְחֵהוּ The root is \_\_\_\_\_ (21.1) The suffix is \_\_\_\_\_

Synopsis of common 3 m. sg. suffixes

וְ\_\_\_\_\_ וְ\_\_\_\_\_ 3 m. sg. possessive suffix on a noun

חָלָיו his sickness (1 Ki. 17:17) נְעָרָיו his youths (Gen. 22:3)

וְ\_\_\_\_\_ וְ\_\_\_\_\_ 3 m. sg. object suffix on a preposition

וַיִּגְעַר-בּוֹ and he rebuked him (Gen. 37:10) אֵלָיו to him (Gen. 22:1)

וְ\_\_\_\_\_ הוּא וְנֹוֹ 3 m. sg. object suffix on a verb

לְהַמִּיתוֹ to kill him (Gen. 37:18) לֹא נִכְנֹוּ let us not kill him (Gen. 37:21)

וַיִּקְחֵהוּ and he took him (1 Ki. 17:19)

מַחִיקָה Hollow roots often have biforms. This root may be listed חִיק or חוּק

וַיַּעֲלֵהוּ What stem(s) could וַיַּעֲלֵהוּ be? (32.3b) The suffix is the determining feature.

הַעֲלִיָּה The same root as in וַיַּעֲלֵהוּ Review question: why is the first הָ pointed הָ (4.5b)

אֲשֶׁר-הוּא יֹשֵׁב שָׁם Syntax: see 22.8

וַיִּשְׁכַּבְהוּ Pay particular attention to stem indicators.

מִטָּה The reason for the dagesh is very interesting. The מִ is not the remnant of the preposition מִן because you would not see מִן-עַל-מִן The מִ is part of the noun מִטָּה which comes from the root נִטַּח *stretch out, extend, incline* and so the dagesh is the footprint of the נִ of the root.



1 Kings 17:20 [Lesson 44]

**וַיֹּאמֶר** What is the subject of the verb? The fact that the atnah comes here suggests that what comes next starts a new thought.

**אֱלֹהֵי** The usual pointing would be **אֱלֹהֵי** but the accent over this word (the two dots) sometimes causes the word to be in pause and so may cause lengthening of the vowel.

**הַגֵּם** Can the **הַ** here be the sign of the Hif'il or the definite article? If not, why not? What else could it be? (28.6) There is a long **אֲשֶׁר** clause (22.8) before the main verb.

**מִתְגַּוֵּרֵר** The Hitpa'el participle can be recognized by the **מִתְ** preformative. The Hitpa'el, like the Pi'el, requires a doubling of the middle root letter which, as we have seen, is a problem with hollow verbs. The root here is **גוּר** and the intensification is achieved by doubling the third root letter. To be technically correct, we have to call this the Hitpol'el rather than the Hitpa'el because of the pointing. (See **לְבַלְבֹּלֵךְ** 1 Ki. 17:4 for another solution to the same problem.)

**הִרְעוּתָהּ** Finally the main verb! This time **הִ** cannot be the interrogative **הִ** because  
 1. there already is an interrogative in this sentence and  
 2. it is not at the beginning of a phrase or clause.

So **הִ** is probably a sign of \_\_\_\_\_ The PGN is \_\_\_\_\_ That leaves **רעו** Like ' a **ו** cannot be a third root letter. The root is the geminate **רעע** Geminate can have two spellings in the Qal and the Hif'il. One of those inserts holem **ו** before the affix pronoun in some PGNs. The Qal of **רעע** is *be evil*; the Hif'il is \_\_\_\_\_

1 Kings 17:21 [Lesson 45]

**וַיִּתְמַדְד** The Hitpol'el prefix form. The root looks like a geminate or hollow (See **מִתְגַּוֵּרֵר** 1 Ki. 17:20.) As opposed to its handling of **מִקְשָׁשֶׁת** (1 Ki. 17:10) the dictionary assigns this a hollow root but cites a geminate root as a secondary form. Note the reflexive character of **וַיִּתְמַדְד**

**וַיֹּאמֶר** Although the words following are masculine and singular do you think they are functioning as the subject of **וַיֹּאמֶר** The same syntax is used in 1 Ki. 17:20.

**הָשִׁב נָא** What is the root of the verb? (6.1a) The form of the verb is \_\_\_\_\_. The PGN could be either \_\_\_\_\_ or \_\_\_\_\_. Read on further into the verse before deciding what the subject is. What is the syntactical function of the verb form in this clause? (42.1)

**נִפְשׁ** Interesting that in 1 Ki. 17:17 the term **נִשְׁמָה** is used.

**עַל-קִרְבּוֹ** The prepositions **אֶל** and **עַל** seem to interchange in later writings. One theory is that **ע** and **א** had come to sound alike and when the material was dictated the letters were sometimes confused. Another possibility is that we don't understand the whole meaning of the words. Prepositions tend to be highly idiomatic, each having a multitude of nuances related to the context. English has not escaped this problem. Look at a sampling of the preposition *in*: To come *in* a rage, *in* a car, *in* a door, *in* a minute, *in* a suit, *in* a hurry, *in* spite of it all!

There are two roots listed for **קִרְב**. One means *come near, approach*; the other means *inward part* or *midst*. Notice the pointing because of the suffix.

1 Kings 17:22 [Lesson 45]

**וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלֵיהֶוּ** 16.7b discusses the use of a preposition before a DO.

**וַיִּחֵי** The vowel under the prefix pronoun is not what you would expect to see but, as in **וַיֹּאמֶר** (1 Ki. 17:21) the word is in pause. Segol **ִ** often exchanges with qamets **ֵ** or patah **ַ** in pause. What is the root? (12.1)

1 Kings 17:23 [Lesson 45]

**וַיִּרְדְּהוּ** This is a defectiva spelling, so you can assume **ו** between the prefix pronoun and the root. The suffix tells us that the verb must be transitive. In the Qal this verb means \_\_\_\_\_

**הַבֵּיתָהּ** What is the ending **ָהּ** here?

**וַיִּתְנַהֲוּ** See also **וַיִּקְחֵהוּ** (1 Ki. 17:19)

**לְאִמּוֹ** Why is there a dagesh in the **מ** (See **עֲמָדָה** Gen. 28:14.)

רָאִי 20.6a. What familiar weak root would fit the context here?

חִי Is this a verb? The same word appears in 1 Ki. 17:1.

1 Kings 17:24 [Lesson 45]

אִישׁ אֱלֹהִים If we must follow the "rules" of grammar, then this must be *the man of God*. (5.2a) There is a similar translation problem with יְהוָה מַלְאָךְ (Gen. 22:11) The philosophical and theological question is, "Can there be only one angel or one prophet at a time?"

בְּפִיךָ A suffix is attached to the \_\_\_\_\_ form of a noun.

1 Kings 18:20 [Lesson 46]

וַיִּשְׁלַח אֶחָאֵב Is אֶחָאֵב the subject or the object of the verb?

הַנְּבִיאִים Text note 20<sup>b</sup> tells us that a few texts insert **כֹּל** before הַנְּבִיאִים. Because **כֹּל** precedes **בְּנֵי יִשְׂרָאֵל** earlier in the verse, its presence before הַנְּבִיאִים would make the verse more balanced. One of the things the editor looks for is stylistic consistency and you will see many notes like this one in this chapter.

1 Kings 18:21 [Lesson 46]

עַד-מָה־ In spite of all the previous discussion about words which seem to end in ם the interrogative adverb מָה־ is listed precisely this way in the dictionary.

אָהָם What purpose is this pronoun serving?

פְּסָחִים Whether פֶּסַח has two different roots is a point of controversy. Do you think the choices given are so different as to be incompatible with one root meaning?

עַל-שְׁתֵּי | שְׁתֵּי is from the root of שָׁנָה meaning *repeat, do again*. שְׁתֵּי is the feminine construct form of the number two. Numbers are introduced in Lesson 41.

אִם...אִם *Either...or*

יְהוָה הָאֱלֹהִים What is this construction called?

אֶחָרָיו What is the function of the ם (See אֵלֶיךָ Gen. 22:2.)

וְלֹא-עָנּוּ הָעָם What is the root of עָנּוּ In Deuteronomy 6 there was a lot of switching between 2 m. sg. and 2 m. pl. In this reading the switch between singular and plural is with עָם and consequently third person verbs.

אֵתוֹ דָּבָר The אֵת identifies the suffix ו as the DDO. Where then does דָּבָר fit into the phrase? It is also a DO. It is possible in Hebrew to have two direct objects: *answer him* (DDO) *a word* (DO). In English grammar, *him* would be called the indirect object.

1 Kings 18:22 [Lesson 46]

**אני** Is this pronoun serving the same function as **אתם** in 1 Ki. 18:21?

**נותרתי** If you have trouble with the root or stem see 1 Ki. 17:17 **נותרה** This is another example of the affix form used in direct speech to convey present time as in **עמדתי** (1 Ki. 17:1) and **ידעתי** (1 Ki. 17:24)

**לבדי** On the vocabulary sheet, **לבד** is listed as a word. In the dictionary, however if not listed that way, it will be found under the geminate root **בדד** *be separate*. The noun is sub-listed as **בד** But for all practical purposes, it is always found with a prefixed **ל** to mean *alone* and often with a suffix to express the idea of by oneself, e.g.: **לבדו** *by himself*.

**ארבע-מאות וחסמים** Vocabulary words or derivatives all.

**איש** Compare the use of **איש** here with **איש אל-אחיו** (Gen. 37:19)

1 Kings 18:23 [Lesson 46]

**ויהנו לנו** Jussive mood works best here (42.1) and can be applied to all the verbs in the verse. What kind of a **ו** is this? It serves to express purpose as in **ואראה** (Ex. 3:3) This verse is long and complicated. Use each **ו** as a division marker.

Notice that both words in this phrase end in **נו** \_\_\_\_\_. However, in **ויהנו** the **ו** is part of the root but in **לנו** it is part of the suffix. Can the suffix be ambiguous? (See **ויציאנו** Dt. 6:21.)

**שנים פרים** For translation purposes it may not be critical whether we think of **שנים** as an adjective or a noun, but for the sake of syntactical awareness, how is it being used?

About **פרים** The roots of two letter nouns are usually \_\_\_\_\_ or \_\_\_\_\_  
(See **של** 1 Ki. 17:1.)

**להם** The suffix has a reflexive meaning here.

**הפר האחר** At last, a number used adjectivally!

וַיִּנְתַּחֲהוּ There is no vowel under the ך because \_\_\_\_\_ (23.2a)  
Shureq ך is a defectiva \_\_\_\_\_ Analyze this verb.

וַיִּשִׂימוּ The pronominal DO הוּ which is part of the previous verb, and understood here, has to be supplied in English.

וְאִשׁ Remember that *and* is not the only meaning for the conjunction ו How does this word relate to the verb יִשִׂימוּ which follows?

1 Kings 18:24 [Lesson 46]

בְּשֵׁם-יְהוָה Text note 24<sup>a</sup> notes that the Septuagint, Syriac, and Vulgate add the equivalent of *my God* after יְהוָה perhaps to balance the verse.

יַעֲנֶה What about the stem? The prefix pronoun is pointed for \_\_\_\_\_ or \_\_\_\_\_

בְּאִשׁ The preposition is being used as it is in בְּקִרְיָנוּ (Gen. 22:13)

הוּא הָאֱלֹהִים It is more than awkward to have to choose a tense.

וַיַּעַן כָּל-הָעָם This time עַם is taking a singular verb. (See וְלֹא-עָנוּ הָעָם וְיִאֲמְרוּ 1 Ki. 18:21.) But go one word further וַיִּאֲמְרוּ and the verb becomes plural.

טוֹב הַדָּבָר When an adjective precedes the noun it is functioning as \_\_\_\_\_  
(15.2) דָּבָר has many meanings but even so, the idea is so compressed in Hebrew, it will be difficult to find something that goes smoothly into English.

1 Kings 18:25 [Lesson 47]

בְּחָרוּ If the form is giving you trouble, read through the rest of the verse; that may help reveal the mood. The pointing could be either Qal or Pi'el.

לְכֶם is functioning like לְהֶם (1 Ki. 18:23)

**יַעֲשֶׂה** What is the usual vowel under the first root letter in this stem and form? Why is there a composite shewa ֿֿֿ in that position? The **י** has a pataḥ ֿֿ under it to harmonize with the vowel next to it.

**רִאשֹׁנָה** Discussed in 1 Ki. 17:13 same word.

**1 Kings 18:26** [Lesson 47]

**אֲשֶׁר־נָתַן** An affix form in a subordinate clause is often referring to an action which was done before the main action of the sentence and so we would use the pluperfect in English.

**הַבַּעַל** It is common to see **הַ** in front of a proper name, although we don't acknowledge it in English translation. Some occurrences of this convention are: **הָאֱלֹהִים** (Gen. 22:1) and **הַמִּזְבֵּחַ** (Gen. 22:2)

**עֲנֵנוּ** If the root is not apparent, review your vocabulary; and if this section of the translation is difficult, study Lessons 18 and 20.

Valuable hint: when you see **נִי** at the end of a verb (realizing, of course, that the accented tsere ֿֿֿ syllable is a critical component of this segment), then the **נִי** will always be the i c. pl. object suffix.

**וַיִּפְסְחוּ** You saw this verb in another stem and form in 1 Ki. 18:21.

**אֲשֶׁר עָשָׂה** The tense relationships in this clause parallel **נָתַן אֲשֶׁר** at the beginning of the verse. (There are some tense relationships in the story, too.)

**1 Kings 18:27** [Lesson 47]

**כִּי שִׁיחַ** The conjunction, which is repeated in the following phrases, conveys the idea of *perhaps*.

**לֹא וְכִי־שִׁיחַ לֹא וְכִי־דָרַךְ לֹא** here is either a specific colloquialism, or it is being used in apposition to the verb like **לָךְ** as in **לָךְ־לָךְ** (Gen. 22:2)

אולי Listed precisely this way in the dictionary.

ישן Do you recognize this verb type? (17.7)

ויקץ A root you have seen which uses the two strong letters here is קצץ (1 Ki. 17:7) but ויקץ is not pointed for a Qal prefix of a geminate verb. קץ is a 1st ' verb like ירא which retains the ' of the root in most forms. Here, unfortunately, the ' of the root has elided and so the root's identifying characteristic is lost. (In Gen. 28:16 this verb appears in the Qal prefix with vav conversive and is written ויקץ the way one would expect to see it.) Quiz: Is the ו a vav reversive? What is the form of the verb?

1 Kings 18:28 [Lesson 47]

ויתגדרו Another Hitpol'el of a geminate verb like ויתגדר (1 Ki. 17:21) Both reflexive and interactive meanings might be appropriate here.

כמשפטים Although judgment is the primary meaning of משפט custom or fashion are also possibilities.

בחרבות The preposition is functioning like that in באש (1 Ki. 18:24) What is ות here?

עד-שפך-דם This clause is similar syntactically to בהיות שאול (35.1) except the conjunction here is not attached to the verb. What is the form of the verb?

1 Kings 18:29 [Lesson 47]

כעבר הצהרים This phrase is constructed like עד-שפך-דם In both cases there is a preposition + infinitive + subject.

ויתנבאו The root should be familiar. Some scholars believe that one of the meanings of the Hitpa'el is to feign something, like to play the prophet. But it is a major interpretation difference to say they prophesied or they feigned prophesy. Other possibilities could be they prophesied to each other, they prophesied to themselves (a bit far out perhaps but "correct"), they prophesied over and over.



**לַעֲלוֹת** Analyze **לַעֲלוֹת** The verb **עלה** is intransitive in the Qal and so cannot be the DO. Besides, if it were, it would probably have **את** in front of it. the Qal can mean *be offered* and **הַמִּנְחָה** is the subject of the infinitive. The was probably an offering that was given late in the afternoon because it fits the and later in Judaism it became the term for the late afternoon service. Because the **ע** is used, it seems likely that this was a burnt offering although some interpreters a term applies to any offering made to God.

Note the repetition and extension of the **וְאֵין** clauses here and also in 1 Ki. 18:26.

1 Kings 18:30 [Lesson 48]

If you don't recognize the root, read a little further into the verse and it may become ent.

**הוּ** 42.3 discusses the form. The word is in this position because it is modifying which is the first word in a construct chain. Because nothing comes between the ruct and the absolute, a modifier of the construct must come after the whole chain. You his arrangement in **בְּעַל הַחֲלָמוֹת הַלְוָה** (Gen. 37:19)

1 Kings 18:31 [Lesson 48]

**שְׁתִּים עֶשְׂרֵה** The compound **שְׁתִּים עֶשְׂרֵה** is feminine but the noun **אֲבָנִים** is masculine. This is like the construction **שְׁלֹשָׁה עָדְרֵי-צֶאֱן** (Gen. 29:2) The applications in expressing numbers are touched on in Lesson 41.

**בְּמִסְפַּר שְׁבַטֵי בְנֵי-יִשְׂרָאֵל** This is a phrase with three words in the construct. Separate out the component parts of **בְּמִסְפַּר**

**אֲשֶׁר הָיָה דְבַר-יְהוָה** The syntactical expression in Hebrew is so different English that some liberty must be taken in translation. First of all, you should recognize that this is the type of clause that was discussed in 22.8c, so for our purposes in **אֲשֶׁר** can combine with **אֵלָיו** to create *to whom*.

1 Kings 18:32 [Lesson 48]

**אֶת־הָאֲבָנִים מִזֶּבַח** Hebrew handles this as a double DO or what we might call a DO and an object complement. English needs something like *into an* between the two nouns.

**הַעֲלָה** A noun.

**בַּבַּיִת** | **בֵּית** is not translated *house* here but rather *receptacle*.

**סָאִים** is the dual of **סָאָה** and because we don't know what size this measure represented, we simply transliterate it as *two seahs*.

**זֶרַע** is the last part of a construct chain which began with **בַּבַּיִת**

1 Kings 18:33 [Lesson 48]

**וַיַּעֲרֹךְ אֶת־הָעֵצִים** Compare this section with Genesis 22:9.

**וַיִּנְתַּח** The stem is \_\_\_\_\_ The guttural causes a change in the pointing.

**וַיִּשָׂם** If you need help, glance back at the chart in Gen. 37:1. This is yet another case where English needs an expressed DO.

1 Kings 18:34 [Lesson 48]

**מִלֵּא** Qal imperative of an "E" class verb. This is a place where a verb which is usually intransitive in the Qal certainly seems to be transitive here.

**כַּדָּיִם** Can't find the root? See **כַּבֵּד** (1 Ki. 17:12)

**וַיִּצְקוּ** You saw this verb before in the phrase **וַיִּצְקוּ שֶׁמֶן עַל־רֵאשָׁהּ** (Gen. 28:18)

It is interesting that **יִצַק** and **יִקַּץ** (1 Ki. 18:27), whose letters are metathetic, are both irregularly spelled 1<sup>st</sup> ' verbs.

As has been the case earlier in the narrative, the word *it* has to be supplied in English.

**וַיֹּאמֶר שָׁנוּ וַיִּשְׁנוּ וַיֹּאמֶר שְׁלֹשׁ וַיִּשְׁלֹשׁוּ** This is a magnificent example of compressed Hebrew expression. We have seen this type of thing all along, particularly in the readings in Kings but these phrases top them all. Notice also that the first set of verbs is in the Qal but the second set, being an intensification, is in the Pi`el.

1 Kings 18:35 [Lesson 49]

**וַיִּלְכוּ הַמַּיִם** | **מַיִם** is always used in the plural (dual?) and always takes a plural verb. What is the subject of this phrase?

**מֵלֵא-מַיִם** Can **מַיִם** be the subject of the verb? What is the stem of the verb? What is the DO of the part of the verse after the atnah **—** So what happens with **מַיִם** The comment with **מִזְבֵּחַ אֶת-הָאֲבָנִים** (1 Ki. 18:32) might help.

1 Kings 18:36 [Lesson 49]

**בְּעֵלוֹת הַמִּנְחָה** Is this phrase analogous to **בְּעֵלַת הַבַּיִת** (1 Ki. 17:17) or perhaps to **לְעֵלוֹת הַמִּנְחָה** (1 Ki. 18:29)

**אֵלֶיהוּ הַנָּבִיא** This is the only time in the three chapters which comprise this narrative that Elijah is referred to as **הַנָּבִיא**

**יִוָּדַע** A **ו** between the prefix pronoun and the verb means the first root letter is \_\_\_\_\_. The stem is more difficult. What does the dagesh forte in the **ו** represent? (48.5b) Only part of the characteristic Nif'al vowel pattern is seen because of the guttural **ע** Jussive mood best fits the sense here with an impersonal *it* as the subject.

**וַיִּבְדְּבְרֵיךְ כָּתַב קָרָא** See the marginal notation and text note 36<sup>f</sup>. The large number of text critical notes for this verse indicates that the editor is concerned with the stylistic inconsistencies in the Masoretic version. For example the evocation of **יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל** is not the usual formulaic expression.

1 Kings 18:37 [Lesson 49]

עָנִי See עָנִי (1 Ki. 18:26)

הִסְבֵּה The form and PGN are straightforward but the rest is not quite so obvious. The dagesh gives us הִסְבֵּה and so a root you have seen before is exposed.

(See סָבִיבוֹתֵיכֶם Dt. 6:14.) The preformative הִ is \_\_\_\_\_ The vowel under it ִ is seen with geminates, sometimes with hollow verbs, and with other verbs if they have four syllables (causing the vowels in front to shorten).

לָבַם Compare with לָבַבְךָ (Dt. 6:5)

אַחֲרַיִת This is an adverb whose root you have seen many times before.

The meaning of the last half of this verse is puzzling and certainly has intrigued the commentators.

1 Kings 18:38 [Lesson 49]

וְהַפֵּל Is there a noun subject to clear up the ambiguous prefix pronoun?

אֲשֶׁ-יְהוּהוּ Do you think the variation put forth in text note 38<sup>a</sup> changes the image?

לַחֲכָה Both חָכָה and לַחַךְ are roots. So you have to figure out whether the ל or the ח is extraneous to the root. Here is a case where the pointing helps define the stem and form. Take into account that there is a guttural in this word. This verb is sort of an add-on. What is its subject?

1 Kings 18:39 [Lesson 49]

וַיֵּרָא Is the root יָרָא or רָאָה

וַיֵּאמְרוּ Note 39<sup>c</sup> tells us that the Septuagint inserts the equivalent of אָמֵן here.

יְהוּהוּ הוּא הָאֱלֹהִים The use of the independent pronoun and the repetition of the entire phrase create the highest degree of emphasis.

1 Kings 18:40 [Lesson 49]

הַפְּשִׁי Decision: this word is constructed ו + תפּשׁ or ו + פּשׁ + ה in which case there is a missing root letter.

אִישׁ Used as in Gen. 37:19.

אֶל-יִמְלֹט For אֶל + the prefix form of the verb, see 39.3b. The stem and form are presented in the previous Lesson. The root מִלַּט is not found in the Qal in the Bible.

וַיִּתְּפְשׂוּ At first glance this looks as if it might be a Hitpa'el prefix form, (see וַיִּתְּנָבוּ 1 Ki. 18:29) but it is missing one key ingredient: a dagesh forte in the second root letter. The root appears in another form earlier in the verse.

וַיִּוֹרְדוּ Difficult, but not impossible. 1. ו between a prefix pronoun and the root means \_\_\_\_\_ 2. The root is \_\_\_\_\_ 3. A dot vowel between the 2<sup>nd</sup> and 3<sup>rd</sup> root letter means \_\_\_\_\_ 4. This verb is a) transitive b) intransitive c) both a and b d) neither a nor b 5. ם is one spelling of the object suffix for which PGN \_\_\_\_\_

Notice that even though וַיִּתְּפְשׂוּ and וַיִּוֹרְדוּ are joined by a conjunction, they do not have the same subject.

1 Kings 18:41 [Lesson 50]

עָלָה אָכַל וּשְׁתָּה These three verbs have the same form but each has different pointing because of the characteristic of its first root letter.

כִּי-קוֹל הַמּוֹן הַגָּשָׁם This is a clause because it is introduced by כִּי Where is the verb? קוֹל is a \_\_\_\_\_ Now look at הַמּוֹן The ה can't be the interrogative ה because it is not at the beginning of a phrase. It can't be the sign of the Hif'il because the rest of the pointing does not support a Hif'il pattern. הַמּוֹן is a noun in construct, listed as being from the root הִמַּח *murmur, growl, roar*, even though there is a root הִמַּן meaning *rage, be turbulent*. The word הַגָּשָׁם is in pause. If pointed regularly, it would read הַגָּשָׁם in which case, of course, you would immediately recognize it as a segolate noun. This whole clause is a noun sentence and so a form of the verb *to be* has to be inserted in the translation. Usually the verb is put between two nouns, but here an impersonal *there is* can function as the verb if inserted after כִּי Other creative solutions are possible.

1 Kings 18:42 [Lesson 50]

**ויעלה** Taking this verb out of context gives two choices for the form. Putting it in context solves the problem.

**לאכל** Remember 1<sup>st</sup> **א** verbs have more than one pattern.

**ולשהות** What is the root? (14.3a)

**ברכו** The Masoretic note and text note 42<sup>b</sup> agree that this spelling represents a scribal error (although it may just represent a pre-exilic spelling). Without consulting the notes, can you identify the problem?

1 Kings 18:43 [Lesson 50]

**הבט** What kind of dagesh is in the **ב** \_\_\_\_\_. You have to discern its function. As always, it is best to do the easiest thing first. See if **הבט** is a root. If the dagesh is the footprint of an assimilated letter, what letter is it most likely to be? Under that root, you will see that this verb occurs almost always in one stem. The form is \_\_\_\_\_

**דרך-ים** A literal translation gets the idea across. It may be referring to the major road along the coast which later became known as the Via Maris.

**מאומה** Some identify the root as **אום**. This would allow the assumption that the **מ** is a noun identifier and the **ה** the ending. Others identify the root as **מאם** which is where you will probably find it in the dictionary. (This word occurs also in Gen. 22:12.)

**שב** Remember that **ש** is a defectiva \_\_\_\_\_

1 Kings 18:44 [Lesson 50]

**בשבטית** The ordinal form of **שבע** plus a preposition.

**ויאמר** The usual introductory *and, then, or but* for a vav conversive doesn't sound right here. *That* may be better.

עב Note: this is not אב

עב קטנה א phrase further modifying בכך-איש

מים Not to be confused with מים

ורד Context should reveal the form. What kind of ו is this?

יעצרה Obviously too many letters for a root, but three can be nothing else. The ending כה is a rare emphatic form. Notice the PGN of this verb; it is not the same as that of the two previous verbs.

הגשם Can this be the DDO of יעצרה? How else might it be related to the verb?

1 Kings 18:45 [Lesson 50]

עד-פה ועד פה The expression עד-פה appears in Gen. 22:5 meaning *hither*. Here it also is functioning as an adverb but has a temporal sense and means *now...until, then, or meanwhile*.

התקדרו The \_\_\_\_\_ ה preformative and the doubled middle root letter identify this stem. (See: The Verb.)

עבים Hebrew doesn't need a preposition before this word; English does.

ויהי גשם גדול For a parallel, including locale, read the story of Deborah and Barak, Judges 4:4 - 5:28, especially 5:21.

1 Kings 18:46 [Lesson 50]

אל-אליהו For discussion of the preposition see על-קרבו (1 Ki. 17:21)

עד-באכה The difficulty with באכה is the ה on the end. Without it, it reads like an infinitive with a possessive pronoun acting as the subject. (35.1) The ה could be thought of as a variant spelling or perhaps a ה- directive. The phrase is given several different translations: *as far as, to the entrance of, until coming to* are some samples.

1 Kings 19:1 [Lesson 51]

**וַיִּגֵד** The root and stem signs are classic. (32.1) This is a verb you are likely to encounter in the Hof'al. So in future readings watch for forms such as **הִגִּיד** and **וַיִּגֵד**

**אֵת כָּל-אֲשֶׁר עָשָׂה** In 1 Ki. 18:26 there is a discussion of **אֲשֶׁר** followed by the affix form of the verb.

**וְאֵת כָּל-אֲשֶׁר הָרַג** This clause parallels the one just before it.

**אֶת-כָּל-הַנְּבִיאִים** qualifies the previous **אֲשֶׁר**

**בְּחָרֵב** For this use of the preposition see **בְּאֵשׁ** (1 Ki. 18:24) The pointing is altered because **בְּחָרֵב** is in pause.

The structure of this verse is an elaboration of the style of Gen. 22:2 and Gen. 37:23b, where the DDO is extended and heightened by the repetition of **אֵת** phrases.

1 Kings 19:2 [Lesson 51]

**מַלְאָךְ** Angel is not the only meaning of this word. The root is \_\_\_\_\_

**כִּהְיֵעֲשׂוּן אֱלֹהִים** This is a variation of the oath formula we saw before in 1 Ki. 17:1 and 1 Ki. 17:12, where it is introduced by **חִי-יְהוּהוּ** Notice that **אֱלֹהִים** has a plural verb. Jezebel, a Phoenician, is swearing by her gods. (She may be seen as a foil for the widow woman 1 Ki. 17.) The final ׀ in **יֵעֲשׂוּן** is \_\_\_\_\_ (See **יֵאָרְבֵן** Dt. 6:2.) Jussive mood is likely to be intended in direct speech and *So may...* can be a way of expressing the mood.

**וְכִהּ יוֹסֵפוּן** A literal translation of **וְכִהּ יוֹסֵפוּן** would certainly not be wrong but it may be rendered idiomatically. See 50.4 or refer to **וַיֹּסֵפוּ עוֹד שָׁנָא אֹתוֹ** (Gen. 37:5) In this verse oratorical impact is achieved by balanced phrasing and repetition of the paragogic ׀\_\_\_\_\_ in adjacent phrases.

**כִּי-כַעַת** The second part of the oath is introduced by **כִּי** rather than **אִם** (1 Ki. 17:1) **כַּעַת** is a compound word and is used idiomatically to mean *at about this time*. Note: this vow has only two clauses.



**מָהָם** See **מָהָם** (1 Ki. 18:40) The reference is to the massacre of the 450 prophets of Ba'al in the previous chapter.

1 Kings 19:3 [Lesson 51]

**וַיִּרְא** Look at text note 3<sup>a</sup>. It cites sources which read this word **וַיִּרְא** [an alternate spelling of **וַיִּירְא**] You can see (pun intended) what a change in pointing does to the meaning of the text.

**אֶל-נַפְשׁוֹ** Even if we are dealing with an **אֶל/עַל** ambiguity, as suggested by note 3<sup>b</sup>, we are still left with an idiom which means something like *for his life*.

**וַיִּנַּח** If this doesn't look like anything you have ever seen before, it's because it isn't. You may recall the discussion in Lesson 17.6 about roots with weak letters having more than one form. Well, this is such an example. The usual form is **וַיִּנַּח** or without vav conversive **וַיִּנַּח**. Sometimes, in later Biblical Hebrew, hollow verbs and geminates in the Hif'il with vav conversive follow the form of **וַיִּנַּח**. That is, they have a short vowel under the prefix pronoun and dagesh forte in the following consonant. Now you have to figure out if the root is **נחח** **נוח** or **ניח** (Hint: it's the one that is a vocabulary word.)

**אֶת-נַעֲרָו** There is an interesting parallel here to Gen. 22:5.  
Trivia question: How many **נַעֲרִים** did Abraham and Elijah each have?

1 Kings 19:4 [Lesson 51]

**וְהוּא-הֶלְךְ** This is an emphatic use of the personal pronoun inserted to emphasize Elijah's being alone, something which was already implied in the previous verse.

**דֶּרֶךְ יוֹם** Different from **דֶּרֶךְ-יָמִים** (1 Ki. 18:43) The translation difficulty is due to the fact that Hebrew doesn't need articles or prepositions here. Put a mental comma after **בַּמִּדְבָּר**. Treat this phrase as a construct chain and note that the word in the absolute is indefinite.

**וַיֵּשֶׁב** Make sure you are straight on **וַיֵּשֶׁב** and **וַיֵּשֶׁב**

**רָתֵם** It is often a problem to identify vegetation. This is translated *juniper, broom tree*, or left transliterated as *rotem*.

**אָחָה** Look at the Masoretic marginal note, text note 4<sup>a</sup>, and this word in the next verse.

**וַיִּשְׂאֵל אֶת-נַפְשׁוֹ לָמוּת** Yet another instance in which it is difficult to move the Hebrew into English and maintain the flavor of the expression. It is simply too pedestrian to say *that I may die*. In 1 Ki. 19:3 **אֵלֵיָּהוּ** fled to save his **נַפְשׁוֹ** Here he is entreating that his **נַפְשׁוֹ** (a synecdoche for himself) die.

**רַב** There is a double difficulty here: the root and the part of speech. Do you think **יְהוּדָה** is the subject? It works grammatically but it wouldn't make sense. Don't forget the possibility of using an impersonal pronoun as a subject.

**יְהוּדָה** If not the subject of **רַב** what other syntactical function might it have?

**כִּי-לֹא-טוֹב אֲנֹכִי מֵאֲבֹתַי** The elements in this clause are a little bit different from those in the preceding one. Both **רַב** and **טוֹב** are predicate adjectives but **אֲנֹכִי** is not a parallel to **יְהוּדָה** It is an independent subject pronoun.

The comparative is expressed in Hebrew by an adjective + **מִן** attached to the noun being compared.

1 Kings 19:5 [Lesson 51]

**תַּחַת רָתֵם אֶחָד שֵׁם** Note 5<sup>a</sup> finds this phrase redundant, and would prefer us to read **שֵׁם** instead. Such an objection to the text without major citation is more a reflection of the editor's literary taste than anything else.

**וְהִנְהִיָּה מִלְאָךְ** When an adjective precedes a noun it functions as \_\_\_\_\_ (15.2)

**נִגַע בּוֹ** What form is **נִגַע** For help with verb + preposition + DO see 16.7b.

**אָכַל** This word occurs in 1 Ki. 18:41 but with defectiva spelling.

1 Kings 19:6 [Lesson 52]

**וַיֵּבֶט** This verb appears in another form, **הֵבֵט** (1 Ki. 18:43)

**מִרְאֲשֵׁתָיו** Discussed in Gen. 28:11, same word.

**עִגְתָּ רְצָפִים** A construct chain which is much too compressed for English; something like *baked on* has to be inserted between these two words. **עִגָּה** is a variation, perhaps, of **מְעוּג** (1 Ki. 17:12)

**וַיִּשְׁתָּה** A 3<sup>rd</sup> **ה** disguised as a 1<sup>st</sup> **י** (16.3a)

**וַיֵּשֶׁב** Just as **יִסַּךְ** can be used to convey doing something more intensely, so **שׁוּב** can be used to convey doing something again.

1 Kings 19:7 [Lesson 52]

**רַב מִמָּדָךְ** Like **מֵאֲבֹתָי שׁוּב** (1 Ki. 19:4) The formation of the preposition **מִן** + an object pronoun is discussed with **מִמֶּנִּי** (Gen. 22:12)

1 Kings 19:8 [Lesson 52]

**וַיִּשְׁתָּה** This is the way we would expect to find the 3 m. sg. Qal prefix of **שָׁתָה**  
Compare with **וַיִּשְׁתֶּה** (1 Ki. 19:6)

**בְּכֶן** You have to determine whether **כ** here is a root letter or a preposition.

**הָאֲכִילָהּ** The root appears earlier in this verse. **מֵאֲכָלָהּ** (Gen. 22:6) is another noun you have seen from the same root.

**הָהִיא** How does this word relate to the word before it?

**אַרְבָּעִים יוֹם** Why is **יוֹם** singular? Peek ahead to Lesson 54.

עַד הָרַ הָאֱלֹהִים חָרַב Text note 8<sup>a</sup> is reminiscent of Exodus 3:1 text note 1<sup>a</sup>.

1 Kings 19:9 [Lesson 52]

הַמְעַרְהָ From a geminate or hollow root — depending on your dictionary.

מַה-לָּךְ פָּה Another expression which cannot go easily into English. Translate the words literally as if they form a noun sentence (albeit an interrogative sentence) and then find an English expression which seems to make the point.

1 Kings 19:10 [Lesson 52]

קָנָא קָנָא קָנָאתִי 40.2 presents the construction. What is the stem of these verbs? קָנָא used as a verb is not restricted to God. See comments about קָנָא (Dt. 6:15)

עֲזָבוּ Look for a 3 m. pl. noun subject. The word order patterns are not consistent in this verse.

בְּרִיחָךְ This word (minus the suffix) is on the vocabulary list. But if you look at it as an exercise in root identification, where would you find it in the dictionary?

מִזְבַּחְתֶּיךָ Can you analyze this word?

וְאִנִּי לְבַדִּי About וְאִנִּי First remove the conjunction. What is its function? (14.5a) The vowel pattern of the rest of the word should ring a bell. If you need help with the root see 48.5b. לְבַדִּי is discussed in 1 Ki. 18:22. The three words here constitute a highly emphatic construction. The first person is expressed in the prefix pronoun of the verb, then repeated by the independent subject pronoun and again in the suffix of לְבַד

וַיִּבְקְשׁוּ If you can identify the stem you are ready for intermediate Biblical Hebrew.

לְקַחְתָּהּ Is the לְ functioning as a root letter here or a preposition? What is the role of the תְּ And one more question: to what is the suffix referring?

## 1 Kings 19:11 [Lesson 53]

עַא 20.6a

וְהִנֵּה יְהוָה עֹבֵר There is heavy use of participles in this verse. Sometimes a participle is used instead of a finite form of the verb when the verb is expressing a single continuous event. The tense must be inferred from the context.

וְרוּחַ גְּדוּלָה וְחֹק This is a curious combination of a noun which is usually feminine but may at times be masculine, taking one feminine and one masculine adjective. What is it about the pointing of וְחֹק that precludes its being a verb?

מִפָּרֶק The vowel under the preformative מ is the stem identifier. (31.1) This stem usually has another indicator. Why is it missing here? Incidentally, although many nouns begin with מ it is unusual for them to begin with מְ

לִפְנֵי יְהוָה This phrase is part of the preceding thought and translation would be easier if the following word לֹא read וְלֹא! The main syntactical difficulty of this whole chapter has been the paucity of words Hebrew needs to express concepts compared with the much larger number of words English uses. This feature contributes a highly poetic quality to the Hebrew in these verses.

לֹא בְרוּחַ יְהוָה English handles the phrases from here until the end of verse 12 as a string of noun sentences.

## 1 Kings 19:12 [Lesson 53]

קוֹל דְּמָמָה וְדָקָה Traditionally דְּמָמָה and דָּקָה are translated as adjectives describing קוֹל but do they agree in gender? This is an example of hendiadys: two nouns used in apposition e.g. אֲדָמַת־קֹדֶשׁ *ground of holiness* (Ex. 3:5) instead of a noun and an adjective וְגוֹי קָדוֹשׁ *and a holy nation*. (Ex. 19:6)

## 1 Kings 19:13 [Lesson 53]

בְּשִׁמְעֵי אֲלֵיהֶו is the same type of construction as שְׂאוּל בְּהִיּוֹת (35.1)

הַמְעַרָּה This word appears in 1 Ki. 19:9. It violates the observation made with מְפַרֵּק (1 Ki. 19:12) that most nouns constructed with preformative מ do not begin with ה

אֱלֹהֵי קוֹל The word order is not what we are used to seeing. As in the phrase אֱלֹהֵי דְבַר-יְהוָה this phrase needs a verb in English.

וַיֹּאמֶר מִה-לָּךְ פֶּה אֱלֹהָיו This segment through verse 14 repeats 1 Ki. 19:9b-10.

1 Kings 19:15 [Lesson 53]

אֶת-חֲזוֹאֵל לְמֶלֶךְ One of the functions English assigns to the preposition ל is to specify something, so here לְמֶלֶךְ would mean *as king*.

1 Kings 19:16 [Lesson 54]

יְהוּא There are two reasons why this word must be a noun. It comes after אֵת and following it is the phrase בֶּן-נְמֹשִׁי which means it must be the first part of a name.

מֵאֲבֵל מְחֹלָה Where אֱלִישֶׁע is from.

תְּחִלָּתֶיךָ Clue: one of the components of this word is a preposition.

1 Kings 19:17 [Lesson 54]

הִנְמַלֵּט 47.2 discusses the stem and form. Why is there a dagesh in the נ This verb appears in the prefix form 1 Ki. 18:40.

יְמִית Stem? (29.2) Qal prefix would be \_\_\_\_\_

יְהוּא Is this the subject or the object of יְמִית

1 Kings 19:18 [Lesson 54]

**שְׁבַעַת אֲלָפִים** How fortunate that the vagaries about numbers above ten happen to be presented in the Lesson for this reading.

**כָּל-הַחֲבָרָנִים** This phrase is connected to the last one as if there were a comma between the two and it is the subject of the following **אֲשֶׁר** clause.

**וְכָל-הַפָּה** A repetition of the previous syntactical pattern.

**לֹא-נִשְׁקָ לּוֹ** This is clear visually but is a great aural pun.

1 Kings 19:19 [Lesson 54]

**חֲרַשׁ** There are two ways to proceed after this participle: tie it to the next phrase with a preposition: *with*, or consider the next part of the verse a separate thought: *there were*.

**שְׁנַיִם-עָשָׂר צְמָדִים** Like **שְׁתַּיִם עָשָׂרָה אֲבָנִים** (1 Ki. 18:31) only here the number is masculine.

**יְהוּא בְּשָׁנִים הָעֹשֶׂר** Knowing how the number is constructed is one thing; being able to make sense out of it is another.

**וַיִּשְׁלַךְ** Stem?

**אֲדָרְתּוֹ** The meanings of this word create a rich image.

**אֵלָיו** Look at text note 19<sup>b</sup>. Does the other preposition affect the meaning?

1 Kings 19:20 [Lesson 54]

**אֲשַׁקֶּה-נָּה** Why is there a dagesh in the **ש** What is the mood of the verb? (41.1)

**וְאֵלְכָה** Notice how differently this cohortative might be translated compared with **אֲשַׁקֵּה-נָא** which comes just before. The first one is an independent main verb and has the sense of *let me...* Whereas **וְאֵלְכָה** is a subordinate verb with a conjunction attached and seems to mean *that I may...*

**לֵךְ שׁוּב** Whereas the meanings of the word **אֶדְרָתוֹ** heighten the image, here the ambiguity in the word **שׁוּב** is confusing. Does it mean *go back* **וְלֵאמֹי** or *return* to Elijah? The next clause does not solve the problem because it, too, can be read in more than one way.

**כִּי מִה-עֲשִׂיתִי לָךְ** We don't know whether a statement or a question is implied here. If a statement, it refers to what was said in 1 Ki. 19:15 and 18. If it is a question, as Rashi interprets it, then Elijah's casting his mantle over Elisha was meant to be a test to see whether Elisha meant to follow him wholeheartedly. Elijah is still giving him the opportunity to go back. The events in 1 Kings 17:8-24 are echoed in 2 Kings 4 and demonstrate quite eloquently the relationship that developed between Elijah and Elisha.

1 Kings 19:21 [Lesson 54]

**וַיָּשָׁב מֵאַחֲרָיו** This is not so much a problem to translate; it's a problem to know what it means.

**אֶת-צֹמֶד הַבָּקָר** Notice that only the word in the absolute has the definite article.

**וַיִּזְבְּחֵהוּ** The pair of oxen is treated as a collective as reflected in the use of the object pronoun.

**וַיִּבְכְּלִי** Analyze this word. Hint: it appears in 1 Ki. 17:10 but the meaning is different here. How will you treat **כ** here?

**בַּשֶּׁלֶם הַבָּשָׂר** First a word about **בַּשֶּׁלֶם** The consonant which is not part of the root is either the first or the last. (Remember: root letters come in a cluster.) If **כ** is not part of the root, then what is the dagesh doing in the **ש** If **כ** is part of the root, what is the dagesh doing in the **ש** What then is the function of the **כ**\_\_\_\_\_ To what is it referring? There is no m. pl. antecedent. There are two arguments. 1. Treat the **כ**\_\_\_\_\_ as an indirect object: [*he cooked*] for them and the following word **הַבָּשָׂר** becomes the direct object



(a DDO not preceded by **את** though not usual in prose is possible.) 2. The **וַיִּבְרַח** refers to the yoke of oxen, which, granted, received a singular suffix in **וַיִּבְרַח** but we have seen many times that switching between singular and plural is not uncommon style. If we go with the second possibility, then the following **הַבָּשָׂר** further qualifies the oxen: *he cooked them, the meat.*

**וַיֵּאָכְלוּ** Analyze this form.

**וַיִּשְׂרְתֵהוּ** Stem?

## Glossary

### a and b

That part of a verse in the Hebrew Bible up to and including the word with the the **atnah** is designated **a**; the portion following is **b**.

Deuteronomy 6:4: יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: שְׁמַע יִשְׂרָאֵל

b a

### Absolute

The plain, independent form of a noun; the form that is the last word of a construct chain. A noun is listed in its absolute form in the dictionary, although you may have to look it up under its three root letters. (5.2)

noun		root		noun
מִאֲכָלָת	←	אכל	→	אֲכָלָה
<i>knife</i>		<i>eat</i>		<i>meal</i>

### Accental System

The non-vowel marks over and under the letters make up the accentual system. These marks, usually placed just to the left of the accented syllable, serve to break up each verse into small syntactical segments. The accentual markings are used to chant the Torah, Prophets, and some of the Writings.

### Active Voice

That state of the verb in which the subject of the verb is doing the action.  
(See also: **Passive Voice**)

1 Kings 18:39 וַיִּרְא כָּל-הָעָם

subject      active verb

*and all the people      saw*

### Adjective

An adjective describes or otherwise modifies a noun or a pronoun. Adjectives are either descriptive: זוה הוּא גְדוֹלָה טוֹב etc., or demonstrative: זוה הוּא

The function of an adjective is either attributive, predicate, or substantive.

**attributive adjective** (14.2c)

Exodus 3:8 טוֹבָה אֶל-אֶרֶץ

attributive descriptive  
*to a good land*

**Adjective (continued)**

**predicate adjective (15.2)**

Deuteronomy 1:14 **טוֹב הַדְּבָר אֲשֶׁר דִּבַּרְתָּ**  
 predicate descriptive  
*the thing which you have spoken is good*

**substantive adjective (38.2c)**

Deuteronomy 6:18 **וַעֲשִׂיתָ הַיָּשָׁר וְהַטוֹב**  
 substantive descriptive  
*and you will do what is upright and good*

**Adjective Clause**

A relative clause which describes or otherwise modifies a noun or pronoun.

Genesis 28:13 **הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ**  
 adjective clause                      noun  
*the land on which you are sleeping*

**Adjective Phrase**

A phrase which describes or otherwise modifies a noun or pronoun.

Genesis 37:2 **יוֹסֵף בֶּן־שֶׁבַע־עָשָׂר שָׁנָה**  
 phrase describing יוֹסֵף  
*Joseph (a son of) seventeen year(s)*

**Adverb**

An adverb describes or otherwise modifies a verb, adjective, or another adverb. It may tell where, when, how, or why.

**where**

1 Samuel 19:23 **וַיֵּלֶךְ שָׁם**  
*and he went there*

**when**

Genesis 30:30 **וַעֲתָה מָתִי אַעֲשֶׂה גַם־אֲנֹכִי לְבֵיתִי**  
*And now when shall I provide for my house also?*

**how**

Psalms 92:6 **מָאֵד עֲמָקוֹ מַחְשְׁבֹתָיִךְ**  
*your thoughts are exceedingly deep*

## Glossary

### Adverb (continued)

why

Exodus 3:3 מִדּוּעַ לֹא-יִבְעַר הַסֵּנֶה  
*why the bush is not burnt*

modifying a verb

1 Samuel 19:23 וַיֵּלֶךְ שָׁם  
adverb verb  
*and he went there*

modifying an adjective

1 Kings 1:15 וְהַמֶּלֶךְ זָקֵן מְאֹד  
adverb adjective noun  
*and the king was very old*

modifying an adverb

Genesis 7:19 וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל-הָאָרֶץ  
adverb adverb  
*and the water(s) prevailed so mightily upon the earth*

### Adverb Clause

A clause which describes or otherwise modifies a verb.

why

Exodus 3:6 וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרָא מֵהִבִּישׁ אֶל-הָאֱלֹהִים  
*and Moses hid his face because he was afraid to look at God*

when

Genesis 29:9 עוֹדָנוּ מְדַבֵּר עִמָּם  
*while he was speaking with them*

result

Deuteronomy 6:18 וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה לְמַעַן יֵיטֵב לָךְ  
*and you will do what is upright and good in the eyes of the LORD in order that it should be good for you*

### Adverb Phrase

A phrase, usually prepositional, which describes or otherwise modifies a verb, adjective, or other adverb. The phrase itself need not contain an adverb.

where

Genesis 22:2 וּלְךָ-לְךָ אֶל-אֶרֶץ מֹרְיָה  
*and go to the land of Moriah*

when

Genesis 22:4 בַּיּוֹם הַשְּׁלִישִׁי  
*on the third day*

**Adverb Phrase** (continued)

how

Deuteronomy 7:22 **וְנִשַּׁל... מִפְּנֵיךָ מְעַט מְעַט**  
*and he will drive out... from before you little by little*

**\*Affix Form**

The affix is the Hebrew verb form in which the subject pronoun is "affixed" to the end of the root. For example, the 2 m. sg. Qal affix of **שָׁמַר** → **שָׁמַרְתָּ** and the 2 m. sg. Hif'il affix is **הִשְׁמַרְתָּ**. Some textbooks refer to this form as the perfect because affix form usually implies past tense translation. However, verbs of feeling and knowing may use the affix form even though these are most often translated using the present tense in English.

**Antecedent**

The word, phrase, or clause to which a pronoun refers or for which it has been substituted.

Exodus 3:5 **כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו**  
 ↑ pronoun *it*                      antecedent *place*  
*the place which you are standing on it (on which you are standing)*

**Apocope**

A form which is shortened from the end. Weak verbs in the prefix with vav conversive and jussives are apocopated in some PGNs. (32.3a and 42.1a)

**יְהִי — וְיִהְיֶה — יִהְיֶה**  
 jussive      prefix/vav conv.      prefix

**Aspect**

Hebrew does not employ a tense system comparable to the tenses in English and most other Indo-European languages. Rather the verbs refer to completed action (affix) or incomplete action (prefix). (See: **Mood** and the excursus on The Verb)

**Assimilation**

The adaptation of two adjacent sounds so that one consonant has come to sound like its neighbor. In such a case we say that the original letter has assimilated. It does not disappear completely; it leaves a footprint in the form of a dagesh.

**יִשָּׂא — יִשְׂאָא — יִשְׂאָא**  
 The **ש** is assimilating to the **ש**

## Glossary

### Atnah

In all except very short Hebrew prose verses, this caret shaped sign  $\wedge$  marks the main syntactical division of a verse.

Genesis 37:1 **וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגֹרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:**

*And Jacob dwelled in the land of his father's sojournings, in the land of Canaan.*

### Attributive Adjective

This type of adjective follows the noun it modifies and must agree with it in gender, number, and definiteness. (14.2c)

Genesis 21:26 **הִנֵּה** מִי עָשָׂה אֶת־הַדָּבָר  
m. sg. definite adjective      הַדָּבָר m. sg. definite noun  
*Who did this thing?*

Exodus 3:8 **אֶל־אֶרֶץ שׁוֹבָה וְרַחֲבָה**  
f. sg. indefinite adjectives      אֶרֶץ f. sg. indefinite noun  
*to a good and big land*

### BeGaDKePHaT Letters

A mnemonic device to remember the six letters **ב ג ד כ פ ת** which may contain a dagesh lene. Speakers of Modern Hebrew distinguish the sounds of only three of these letters **ב כ פ** with and without dagesh, but some readers of Biblical Hebrew still differentiate the pronunciation of plain and dageshed **ג ד ת** as well. (See: Vocalization p. 4)

### Bible

In this textbook, Bible refers to the Hebrew Bible which consists of the five books of the Torah, Prophets, and Writings.

### Bicolon

The two parallel segments of a line of Biblical Hebrew poetry.

Isaiah 1:3 **יָדַע שׁוֹר קִנְיָהּ**      **וַיִּחְמֹר אֲבוֹס בְּעֻלָּיו**  
colon      colon

← bicolon →

*The ox knows its owner, and the ass its master's crib.*

**BuMP Letter**

A mnemonic device to remind us of the letters **ב מ פ** before which the conjunction **ו** is pointed **וְ**

Genesis 28:14 **וּבְרָכְךָ**  
pointing of **וְ** for word beginning with **ב** ↑

Genesis 28:14 **וַיְבָרְכֵךְ**  
regular pointing **וְ** for conjunction

**Chiasm**

A literary, stylistic device in which the syntactical elements of two expressions "cross." The chiasmic effect in Hebrew poetry may be lost in English translation.



*But Zion has said, the LORD has forsaken me,  
And my LORD has forgotten me.*

**Clause**

A sentence or part of a sentence which contains both subject and predicate. "Clause" is often used in describing Hebrew grammar and syntax in place of "sentence," because there is no clear definition of the sentence in Hebrew as there is in English. **כִּי** and **אֲשֶׁר** frequently introduce clauses. (See: **Adjective Clause** and **Adverb Clause**)

**Cognate**

Words in different languages which are derived from a common original are cognates.

Hebrew	<b>אָב</b>	Aramaic	<b>אָבָא</b>	French	abbe
Phoenician	<b>אָב</b>	Greek	αββα	Assyrian	abu
Sabean	<b>אָב</b>	Old English	abbod		

**Cognate Accusative**

A direct object (noun) built from the same root as the verb.

Genesis 37:5 **וַיַּחְלֶם יוֹסֵף חֲלֹם**  
cognate accusative verb  
*and Joseph dreamed a dream*

### Cognate Language

Cognate languages are related through the same origin. Hebrew is related to the other Semitic languages: Arabic, Ugaritic, Aramaic, etc. The more closely related languages are, the more cognate words they will share. Hebrew and Aramaic have a multitude of cognates; Hebrew and English virtually none. (Words in English such as *Amen* and *Hallelujah* are more properly termed loan-words.)

### Cohortative

A lengthened form of the prefix, the cohortative is used only in the first person and has a distinctive ending  $\text{הָֿ}$  (appears  $\text{הָֿ}$  in 3<sup>rd</sup>  $\text{הָֿ}$  verbs). The cohortative is a strong future and/or a mood of encouragement. It is sometimes referred to as the "first person imperative." It can be translated as a regular, but emphatic future, *I will go*. It can have a wishful sense, *that I might go*, or be frankly encouraging, *let us go!* (41)

Genesis 22:5  $\text{וַאֲנִי וְהַנְּעִר וְנֵלְכָה עַד־כַּה וְנִשְׁתַּחֲוֶה וְנִשׁוּבָה אֲלֵיכֶם}$

There are several ways you could translate this passage, have it be grammatically correct, and yet have different shades of meaning.

### Collective Noun

A collective noun is singular in form although it refers to more than one individual. In Hebrew it may take either singular or plural modifiers and either a singular or plural verb.

1 Kings 18:39  $\text{וַיֵּרָא כָּל־הָעָם}$   
 collective subject singular verb  
*and all the people saw*

Though the subject of the sentence *all the people* refers to many individuals, it designates the group as a unit and so the verb is singular. It is of course possible to have a plural verb with  $\text{כָּל־הָעָם}$  but in that case the emphasis is on each individual within the group.

Exodus 19:8  $\text{וַיַּעֲנוּ כָּל־הָעָם יַחְדָּו וַיֹּאמְרוּ}$   
 plural verb collective subject plural verb  
*and all the people (they) answered as one and (they) said*

### Common [Gender]

Common is not the distinction between us and royalty but rather is the gender designation that includes both masculine and feminine. This can be seen in some verb and adjective forms. So, for example, the third person plural in the affix form of the verb  $\text{פָּקְדוּ}$  *they*



**Common [Gender] (continued)**

visited, the subject could be *they* the women, *they* the men, or *they* both men and women. The prefix form, however, has both a 3 m. pl. יִפְקְדוּ and a 3 f. pl. תִּפְקְדֶנָּה. Mixed groups are usually represented by masculine verbs. In English all pronouns are common except the third person singular, where a choice must be made – *he, she, or it*. The one common adjective in Hebrew is the plural demonstrative adjective אֵלֶּה *these*.

**Comparative Degree**

The comparative degree implies *more than* as in *prettier than, faster than, taller than*. In Hebrew this sense of comparison may be expressed by using the particle מִן in front of a noun or adjective.

Genesis 37:4 וַיֵּרְאוּ אֶחָיו כִּי־אָתוּ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו  
*and his brothers saw that their father loved him more than all his brothers*

**Compensatory Lengthening**

When a letter cannot accept a needed dagesh forte the vowel before it is often lengthened to make up or compensate for the lack of the doubled consonant. (4.5b, 15.4a, 15.5a)

3 m. sg. Pi'el prefix

יִדְבֹּר	יִבְרַךְ
regular vowel ↑	↑ lengthened vowel

**Composite Shewa**

A vowel composed of a shewa ְ and either pataḥ ַ, gamets ֿ or segol ֶ to give the half vowels ֶֿ, ֶֿ, ֶֿ. A composite shewa (called compound shewa by some) is used instead of a vocal shewa usually under a guttural letter. It is pronounced like the corresponding full vowel only shorter.

**Compound Preposition**

Two prepositions combining to form a new preposition.

מִן + אֶת → מֵאֶת *from (being) with*  
 מִן + עַל → מֵעַל *over*

## Glossary

### Compound Subject

Two or more elements composing the subject of a sentence. They usually take a plural verb:

Genesis 22:5 **וְאֲנִי וְהַנְּעָר וְלָכָה**  
pl. verb compound subject  
and *I and the youth will go*

Then again, they may take a singular verb:

Genesis 17:9 **אֶת-בְּרִיתִי הַשְּׁמֵר אַתָּה וְזַרְעֶךָ**  
compound subject 2 m. sg. verb  
*my covenant you will keep, you and your seed*

### Concordance

A reference book in which the principal words, and sometimes phrases, of the Biblical text are given in alphabetical order with a listing of the passages in which they occur. Such a book, especially in Hebrew, makes a great graduation gift.

### Conjugate/conjugation

The methodical presentation of the inflected forms of a verb according to person, gender, and number. In Hebrew, the only forms of the verb which are fully conjugated are the prefix and affix. By convention the conjugation in Hebrew has the order 3 m., 3 f., 2 m., 2 f., 1 c. in the singular and then in the plural. This is because all PGNs are built on the 3 m. sg., which is the base form. Parsing, although related to conjugating, is not the same thing. When you are given the verb form, and then must tell what it is, you are parsing.

### Conjunction

A conjunction connects words, phrases, clauses, or sentences and expresses the relation between the two. The most common conjunction in Biblical Hebrew is **וְ**. Other common conjunctions are **כִּי** *that, because, for*, and **פֶּן** *lest*. When a preposition and a conjunction join, the two are considered a single conjunction **כִּי + אֲשֶׁר ↔ כִּי אֲשֶׁר**

### Connector

Some words — nouns and prepositions — may take a connecting letter, most frequently **וְ** before a suffix is added. This is different from **וְ** being used to designate the plural.

**דְּבָרִים** sign of plural ↑      **אֲבוֹתָיִךְ** connector ↑      **אֵלֶיךָ** connector ↑      **אֲבִיךָ** connector ↑

### Consonant

In Hebrew when we speak of the consonants we are referring to the letters of the alphabet. This is a characteristic of all Semitic alphabets. The Greeks, who took their alphabet from the Phoenicians (about the eighth or ninth century BCE), used those letters which they did not need for sounds in their language, to represent vowels.

### Construct

A word(s) which depends on the following word(s), the **absolute**, for both meaning and definiteness. Many nouns have a shortened form for the construct. The construct is also that form of the word to which suffixes are usually appended. (5.1)

Genesis 37:2 אֶת־בְּנֵי בְלָהָה וְאֶת־בְּנֵי זְלִפְחָה וְנִשְׂי אֲבִיו  
vowels in construct shortened

Genesis 37:2 אֱלֹהֵ תְלָדוֹת יַעֲקֹב  
vowel in construct not shortened

Genesis 37:4 כִּי־אָתוּ אָהַב אֲבִיהֶם  
construct form of noun + suffix הם—

### Construct Chain

A grammatical construction in which the word(s) in the construct is in close relationship with and dependent on the word(s) in the absolute. In translation the most common, but not the only, way to link the construct to the absolute is by inserting *of* between the elements. In terms of English grammar, a construct chain represents a genitive relationship. It is sometimes best rendered by a possessive. (5.1b - 5.2)

Deuteronomy 6:3 אֱלֹהֵי אֲבוֹתֵיךָ  
absolute construct  
definite → definite  
*the God of your fathers*

### Context

The framework within which something exists.

Genesis 18:33 וְאַבְרָהָם שָׁב לְמַקְמוֹ  
ambiguous form

שב can be read as a participle or an affix form depending on the context.

## Glossary

### Copula

A linking word, usually between the subject and the predicate. The copula in Hebrew, unlike English, needn't be a verb; a pronoun often fulfills this function.

Pronoun being used as a copula:

1 Kings 18:39 יהוה הוא האלהים  
noun copula noun

In many cases a form of היה serves as a copula:

Exodus 3:1 ומשה היה רעה את-צאן  
copula

In a Hebrew noun sentence, the copula needn't be present at all:

1 Kings 19:9 והנה דבר-יהוה אליו

### Dagesh

A dot inside a letter. However a dot inside a final ה is called a **mappiq**.

1 Kings 19:10 לקחתה  
mappiq ↑ ↑ dagesh

### Dagesh Forte

A dagesh which has grammatical significance, doubling the consonant in which it appears. It may represent an assimilated letter. It must be preceded by a full vowel. (1.2 and 3.3b)

Leviticus 27:9 כל אשר יתן ממנו ליהיה  
strengthened ן ↑ | — ↑ assimilated ןs

### Dagesh Lene

A dagesh which has no apparent grammatical significance but indicates a difference in pronunciation. It can be found only in the six BeGaDKePHaT letters: ה פ כ ג ד ב

Note carefully: a dagesh in one of these letters may be a dagesh forte. (3.3a - 3.3b)

1 Kings 21:8 והכתב ספרים בשם אחאב  
lene ↑                      lene ↑    ↑ forte

## DDO

See: **Definite Direct Object**

## Defectiva

Sometimes a word can be spelled either with a vowel letter or without. The shorter spelling is termed, from the Latin, *defectiva*. The Hebrew term is **קָסֵר בְּתַב** *writing in want of*. It is unfortunate that the English "defective" carries the connotation of wrong, broken, or incorrect because its grammatical opposite isn't *right*, but **plene** meaning *full or complete*. The terminology is part of our legacy from European grammarians of several centuries ago who gave Latin names to Hebrew constructions. (What can you do?) Sometimes the difference in spelling is used for approximate dating of material because plene spellings were used more frequently in later Biblical times.

<b>יִלְדָּה</b> defectiva spelling no vowel letter ↑	<b>הוּלְדָתָּהּ</b> ↑ plene spelling vowel letter
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## Definite Article

In English *the*; in Hebrew **הַ** attached to the front of a noun with a dagesh forte in the next letter: **הַיַּיִן**. Of course if the letter following the definite article cannot take a dagesh then the vowel under the **הַ** may be lengthened in compensation. The only verb form which can take the definite article is a participle. (4.3, 4.5b, 21.3a)

Genesis 1:7 **וַיִּבְדֵּל בֵּין הַמַּיִם**  
 dagesh forte ↑↑ definite article

Isaiah 40:13 **הֲאִמֵּר לְךָ אֱלֹהִים**  
 guttural can't take dagesh ↑↑ compensatory lengthening

## Definite Direct Object (DDO)

The direct object of a verb can be definite or indefinite. (See: **Definite Noun** and **Direct Object**) When it is definite it is usually designated by **אֵת/אֶת** in front of it. The sign of the DDO itself is not translated. It is possible to have a DDO without **אֵת** preceding it; that is seen more frequently in Biblical Hebrew poetry than in prose.

Exodus 34:1 **אֶת-הַדְּבָרִים** פְּסָל-לְךָ שְׁנַיִם-לַחַת. וְכָתַבְתִּי עַל-הַלְּחָת indefinite DO  
 DDO    sign of DDO  
*hew for yourself two tablets . . . and I will write upon the tablets the words*

## Glossary

### Definite Direct Object (continued)

1 Kings 16:25 וַיַּעַשׂה עֹמְרִי הָרַע בְּעֵינֵי יְהוָה

DDO in prose without אַח

and Omri did what was evil in the eyes of the LORD

### Definite Noun

A noun is definite if has the definite article הַ + הֵ in front of it, if it has a possessive pronoun attached to it, or if it is a proper noun. A noun in the construct state will be definite if the absolute is definite, although a construct noun never has in itself the marks of definiteness. In English, *the* is usually the sign of the definite noun. (5.2a)

Joshua 1:2 אֶל-הָאָרֶץ

definite article: *to the land*

Joshua 1:3 בַּר-רֶגְלְכֶם

noun in construct governed by noun in absolute which has a possessive pronoun  
*the sole of your foot*

Joshua 1:1 בֶּן-נֹון

noun in construct governed by noun in absolute which is a proper noun  
*the son of Nun*

### Demonstrative Adjective

An adjective which points out or specifies: *this* or *that*. It may be used as an attributive or a predicate adjective. In the latter use it often functions as a pronoun and is sometimes referred to as a demonstrative pronoun. (See: **Adjective** and 38.2c)

*this* זֹאת f. sg.    הַזֶּה m. sg.

*that* הִיא f. sg.    הוּא m. sg.

*these* אֵלֶּה c. pl.

*those* הֵנָּה f. pl.    הֵם m. pl.

Genesis 22:1 אַחַר הַדְּבָרִים הָאֵלֶּה

demonstrative adjective used as an attributive adjective  
*after these words*

Exodus 19:6 אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבֹר

demonstrative adjective used as a pronoun and functioning as a predicate adjective  
*these are the words which you will speak*

**Denominative**

Formed from a noun. The verb סָפַר *recount, relate* is thought to be derived from the noun סֵפֶר *document, book*. It's a question of which came first, the verb or the noun.

**Direct Object (DO)**

That which receives the action of a transitive verb. It may be either definite or indefinite.

Genesis 1:26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ  
 indefinite DO verb  
*and God said, "Let us make אָדָם in our image"*

Genesis 1:27 וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ  
 DDO verb  
*and God created the אָדָם in his image*

A verb may have more than one direct object. If they are definite, אֵת is usually repeated:

Genesis 1:1 בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ  
 DDO DDO  
*God created the heaven and the earth*

The direct object may be an entire phrase or clause:

Genesis 1:25 וַיַּעַשׂ אֱלֹהִים אֶת-חַיַּת הָאָרֶץ  
 DDO phrase  
*and God made the beasts of the earth*

Genesis 1:31 וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה  
 DDO clause  
*and God saw everything which he had made*

The same DO may be expressed twice: as an object suffix on the verb, and by the specific object or objects being named:

Psalms 89:13 צָפוֹן וְיָמִין אֵתָּה בָּרָאתָם  
 object suffix DO  
*the north and the south, you have created them*

**Direct Speech**

The exact words of a speaker which are reported directly. It usually appears in a narrative and is frequently introduced by **וַיֹּאמֶר** or **לֵאמֹר**. It may be difficult to recognize direct speech in Biblical Hebrew because the spoken words are not set off by any special punctuation marks.

Genesis 22:1 **וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי**  
 direct speech                      direct speech  
*and he said to him, "Abraham," and he said, "Here I am"*

**\*Dot Vowel**

This term is being used specifically to remember the vowels **ִ**, **ֵ** and **ֶ** which are characteristically found between the second and third root letters of many Hif'il forms.

Judges 6:8 **אָנֹכִי הֵעֲלִיתִי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם**  
 dot vowel ↑ sign of Hif'il  
*I brought up Israel from Egypt*

**Dual**

Hebrew has a special ending **ִים** for things that come in pairs: **יָדַיִם** hands  
**רַגְלָיִם** feet, etc., or to denote two of something. **יוֹם** for example has some occurrences of **יוֹמַיִם**. Note that the dual ending is the same for masculine and feminine nouns.

Exodus 21:21 **אִךְ אִם־יוֹם אֹו יוֹמַיִם יַעֲמֵד**  
 dual                      singular  
*but if he continues a day or two (days)*

**Elide**

When a letter falls out of a word and leaves no trace in the form of a dagesh forte (footprint dagesh) it is said to have elided. The most common letters to elide are **א ה ו י**.

**אֵצֶא**

i c. sg. Qal prefix of **אֵצֶא** the **א** of the root has elided

**לְ + הַבְּקָר ← לַבְּקָר**

the **ה** of the definite article has elided



**Emphatic Construction**

Some of the devices used in Biblical Hebrew prose to achieve emphasis are:

A change in the normal word order:

Genesis 37:4 כִּי־אָתּוֹ אָהַב אָבִיהֶם

DO before verb

because him their father loved

The use of an independent pronoun when it is not necessary to avoid ambiguity:

1 Kings 18:39 יְהוָה הוּא הָאֱלֹהִים

independent pronoun

the LORD (he) is God

Repetition of a word or phrase:

Genesis 7:19 וַהֲמִים גָּבְרוּ מְאֹד מְאֹד עַל הָאָרֶץ

repetition of adverb

and the water prevailed mightily, mightily upon the earth

1 Kings 18:39 יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים

repetition of entire clause

Using a verb and noun from the same root (cognate accusative):

Genesis 37:5 וַיִּחְלֵם יוֹסֵף חֲלֹם

root of noun and verb is חלם

and Joseph dreamed a dream

Using two verbs from the same root:

Genesis 37:8 הֲמֶלֶךְ הַמְּלָךְ עָלֵינוּ אִם־מְשׁוֹל הַמְּשׁוֹל בָּנוּ

repeated construction of infinitive absolute + conjugated verb

Do you mean to be king (be king?) over us and even to have dominion (dominion?) over us?

**\*Ending**

This type of ending is specific because it gives Number and Gender information about nouns, adjectives, and participles. An ending comes between the root and a suffix, if present.

**Ending (continued)**

Genesis 29:2 עֲדָרֵי-צֹאן  
construct ending ' indicates the noun עֹדֵר is m. pl.

Genesis 41:2 עֹלֹת שֶׁבַע פְּרוֹת יְפוֹת  
participle, noun, and adjective have f. pl. ending וֹת\_\_

Deuteronomy 6:13 אֶת-יְהוָה אֱלֹהֶיךָ  
m. pl. noun ending before 2 m. sg. suffix

**\*Ending, Special**

We are using this term to refer to a letter or letters at the end of a word which add either special information or emphasis to the word: cohortative ׀ emphatic ׀ locative ׀ ׀- directive, gentilic ending ' dual ending ׀ paragogic ׀

**Energic ׀**

There is a special set of suffixes with an accented נָ syllable as their first component. This syllable is thought to add emphasis to the suffix. (53.3 and 53.5) Various names given to this nunated suffix include: nun energicum, energetic nun, nun demonstrativum, nun epentheticum or epenthetic nun. This brings us to our first principle of terminology. "The more names something has the less well it is understood."

Genesis 28: 22 עֲשֵׂר אֶעֱשְׂרֶנּוּ  
m. sg. object suffix with energic ׀ on a verb

Genesis 29:9 עוֹלָנוּ מְדַבֵּר עִמָּם  
suffix with energic ׀ on an adverb

**Ethical Dative**

Used with verbs, most often imperatives, in order to give emphasis to the one to or for whom the action is done. It is expressed in Hebrew by the preposition לְ and a possessive suffix. English translations usually ignore the phrase since English does not have an equivalent construction. This is unfortunate because the ethical dative implies a degree of interest or sympathetic concern which, consequently, is lost in translation. לְךָ is simply not quite the same as לְךָ-לְךָ (Genesis 22:2)

**Etymology**

Etymologists study the origin and derivation of words, tracing a word back as far as possible, generally by the methods of comparative linguistics. (Entomologists study insects.)

**Factitive**

The addition of an adjective to a verb to designate its meaning. This use of an adjective complement applies only to the English; Hebrew conveys this notion by using the Pi'el. The use of an entirely different verb in English may mask the factitive quality.

Exodus 23:7 **כִּי לֹא־אֶצְדִּיק רָשָׁע**  
 DO verb root and adjective complement  
*for I will not declare innocent (acquit) the guilty*

Exodus 1:16 **וַיֹּאמֶר בְּיֶלְדָּךְ**  
 verb root יָדַל in Pi'el meaning *help bear*  
*and he said, "When you do the office of midwife"*

**Feminine**

A grammatical distinction is made between masculine and feminine with nouns, pronouns, adjectives, and 2<sup>nd</sup> and 3<sup>rd</sup> person verbs. For some things — words for *girl* and *queen* for example, the feminine designation is obvious. For others — *city* or *year* there doesn't seem to be any reason. But since Hebrew has no grammatical neuter, all objects must be assigned a gender. If a group is mixed, then the masculine form is used. (See: The Noun B)

Esther 2:4 **וְהִנְעִרְהָ...הַמֶּלֶךְ הַחַת וְשֵׁתִי**  
 3 f. sg. prefix pronoun ׀ f. sg. noun ending הָ  
*and let the girl...be queen instead of Vashti*

Joshua 6:2 **נָתַתִּי בְיָדְךָ אֶת־יְרִיחוֹ וְאֶת־מְלָכָהּ**  
 f. sg. possessive pronoun ׀ feminine noun  
*I have given into your hand Jericho and its (her) king*

**\*Feminine Period**

Because the mappiq in a final ׀ is always the sign of a feminine singular suffix, we call it the "feminine period" as a reminder of both its use and its position in a word.

Genesis 2:15 **וַיִּנְחֵהוּ בְּגַן־עֵדֶן לְעֹבְדָהּ וּלְשֹׁמְרָהּ**  
 ׀ 3 f. sg. object ׀ suffix feminine noun  
*and he set him to rest in the Garden of Eden to till it (her) and to keep it (her)*

## Glossary

### Finite Verb

In Hebrew grammar, this term refers to the prefix and affix forms of the verb.

Genesis 28:12 **וַיַּחְלֵם** וַיְהִי סֵלֶם מֵצֵב אֶרְצָה

**מֵצֵב** Hof'al participle, ≠ finite verb form      3 m. sg. Qal prefix, finite verb  
and he dreamed and behold, (there was) a ladder set up on the earth

### \*Form

There are five verb forms in Hebrew: affix, prefix, imperative, participle, infinitive. (Jussive and cohortative are considered to be subgroups of the imperative.) These forms are traditionally referred to as "the principal parts of the verb."

### \*Form Indicator

Any consonant and/or vowel which is a sign of a certain verb form.

Psalms 18:22 **כִּי שָׁמַרְתִּי** דְרָכֵי יְהוָה

subject pronoun at the end of a verb root → sign of affix form  
for I have kept the ways of the LORD

Jonah 2:9 **מְשַׁמְרִים** הַבְּלִי-שׁוֹא

preformative ׀ and noun ending ם' → signs of participle  
they that guard lying vanities

### Formulaic Language

Phrases which occur in different passages according to a fixed pattern such as:

Exodus 3:6, 15; 4:5, etc. **אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב**

### Full Vowel

Any of the vowels except shewa and the composite shewa vowels.

**אֱלֹהִים**

— and — full vowels    ↑ half vowel

### Furtive Pataḥ

A pataḥ — under a ך or ם when one of those consonants is the last letter of a word and is

**Furtive Pataḥ** (continued)

immediately preceded by a long vowel. The pataḥ (which may be written slightly to the right of its normal position) in such a case is actually pronounced before the **ו** or **ח**. The pronunciation difference is particularly noticeable with **ח**.

Genesis 27:46 לֹקֶחַ  
pronunciation of furtive pataḥ under **ח** aḥ

Ezekiel 22:12 לִקְחָהּ  
usual pronunciation of **ח** ḥa

**Geminate Verb**

A verb whose root has the same second and third root letters: גַּלַּל סַבַּב רַעַע (51)

**Gender**

Hebrew uses two genders, masculine and feminine. There is no neuter *it*. All nouns, pronouns and adjectives have gender; particles, prepositions, conjunctions, and infinitives do not. Gender determination for nouns is discussed in The Noun sections A and B. A few nouns in Hebrew are masculine in some occurrences and feminine in others. For example Genesis 1:1 reads מְרַחֵם אֱלֹהִים וְרוּחַ There the noun רוּחַ is feminine as shown by the ending on the participle. 1 Kings 19:11 reads מְפַרֵק רוּחַ which shows the same noun using a masculine participle. Those verb forms which do not have separate masculine and feminine designators are called **common**.

**Geniza**

A geniza is a storage room, attached to a synagogue, for sacred writings and objects which have become damaged. The most famous geniza, discovered in 1896, is in Cairo, where fragments of documents dating from 750 CE were found preserved. This affords us the opportunity to compare fragments of ancient Biblical texts with the Masoretic Text and other recensions of the Bible.

**Gentilic**

A classification which refers to members of the same class, usually in terms of nationhood. One way of expressing nationality in Hebrew is by the use of a special gentilic ending יִּיְ. It is interesting that some peoples are referred to this way with the יִּיְ ending and some, such as the Egyptians, מִצְרַיִם usually are not.

Exodus 34:11 הֲנִי גֹרֵשׁ מִפְּנֵיךָ אֶת־הָאֹמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי  
*behold, I am driving out before you the Amorite(s) and the Canaanite(s), and the Hittite(s)*

**Guttural Letter**

ע פ ה נ are the gutturals, even though in modern Hebrew the throat sound is not heard in all of them. These letters are "rebellious" because often they don't follow the rules. But worse than that, they don't necessarily behave like each other, and they cause different changes depending on their position in a word. But the gutturals do have a few things in common — they cannot accept a dagesh forte. (The dot sometimes seen in a final ה [עֲמַח] Isaiah 65:18] is not a dagesh but a mappiq.) When a dagesh is needed, in the middle root letter of a Pi'el, or the first root letter of a Nif'al prefix for example, it is often forced by the guttural to become a "travelling dagesh."

Genesis 29:26 <b>יַעֲשֶׂה</b> 3 m. sg. Nif'al prefix — lengthened to — because dagesh needed in ע	1 Samuel 3:7 <b>יִגְלֶה</b> 3 m. sg. Nif'al prefix — under prefix pronoun regular pointing
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A guttural takes a composite shewa instead of a simple shewa when that syllable is to be pronounced:

Isaiah 66:3 <b>בְּחִרֹי</b> composite shewa ↑	Genesis 14:24 <b>הִלְכוּ</b> vocal shewa ↑
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Gutturals have a propensity for pataḥ — before, under, and sometimes even after them:

Jeremiah 25:30 <b>יַעֲנֶה</b> 3 m. sg. Qal prefix of a first guttural has — under prefix pronoun	1 Samuel 20:2 <b>יִגְלֶה</b> — usual vowel for Qal prefix pronoun
---	--

The letter ך is not classified as a guttural although it shares some of their peculiarities, such as not being able to take a dagesh.

**Half Vowel**

A vocal shewa and the composite shewas are considered to be half vowels. (Vocalization p. 4)

Deuteronomy 5:8 <b>לֹא-תַעֲשֶׂה-לְךָ</b> half vowels ↑                      ↑
--

**Hapax Legomenon**

The single occurrence of a word in the entire Hebrew Bible. Most people refer to this term affectionately as a hapax. It is a Greek term, as you can see, meaning something said only once. Examples from the readings are **סֶלֶם** (Genesis 28:11) and **טַטְפַח** (Deuteronomy 6:7)

**ת - Directive**

A תָּ on the end of a noun indicating direction toward a place, never toward a person.  
The construction אֶל + place name can also carry this meaning.

Genesis 28:14 וּפְרַצְתָּ יָמָה וְקִדְמָה וְצַפְנָה וְנִגְבָּהּ

four examples of ת - directive

and you will spread abroad to the west, and to the east, to the north, and to the south

2 Samuel 24:7 וַיֵּצְאוּ אֶל-נֹגֵב יְהוּדָה בְּאֵר שֶׁבַע

אֶל-נֹגֵב used to express direction toward

and they went out to the south of Judah (which is) Be'er-Sheva

**Heavy Ending**

Accented endings which are at least two syllables distant from the beginning of the word cause the vowel(s) at the front of the word to shorten. The endings are called "heavy" because they weight the word at the end.

Ezekiel 16:47 וְלֹא בְדַרְכֵיהֶן הִלַּחַתְתִּי

heavy ending; vowels under ל and ח reduced from ו

**Hif'il**

The stem which, primarily, takes the basic root meaning (Qal) and makes it causative.  
Verbs which are intransitive in the Qal may take on a transitive force in the Hif'il:

צָעַק (Qal) cry → Hif'il call together or assemble. (28-33)

1 Kings 18:45 וַיֵּרֶכֶב אַחָב וַיֵּלֶךְ יִזְרְעֵאלָהּ

Qal Qal

and Ahab rode and he went to Yizre'el

1 Kings 1:38 וַיִּרְכְּבוּ אֶת-שְׁלֹמֹה עַל-פָּרְדֵי הַמֶּלֶךְ דָּוִד

Hif'il

and they caused (Solomon) to ride on King David's mule

**Hishtafel**

A stem characterized by having the preformative ש[ה] It is found in the Hebrew Bible applied only to the root חוּהַ giving that root an intensive, reflexive meaning  
prostrate oneself in worship. (43.2)

## Glossary

### Hishtaf'el (continued)

Genesis 22:5 **וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֵלֵיכֶם**  
שח sign of the Hishtaf'el

*and we will prostrate ourselves in worship and we will return to you*

### Hitpa'el

This stem is related to the Pi'el because its middle root letter is doubled, so some sort of intensification of the root is implied. The preformative **הת** imparts a reflexive and/or reciprocal meaning to the root. (52, 53)

Ezekiel 38:23 **וְהִתְגַּדַּלְתִּי וְהִתְקַדְּשִׁיתִי**  
↑ dagesh forte ↑ + preformative  
*and I will magnify myself and I will sanctify myself*

### Hof'al

The Hof'al functions as the passive of the Hif'il. It is one of the more difficult stems to recognize, but then again it is not seen very often. Its distinguishing feature is the vowel qamets ḥatuf **ֶ** or sometimes qibbutz **ֵ** under the preformative consonant. (44)

1 Kings 13:24 **וַתְּהִי נִבְלָתוֹ מִשְׁלָחַת בְּדַרְרָן**  
Hof'al participle with **ֶ** under preformative **ו**  
*and its carcass was thrown down in the road*

Psalms 22:11 **עָלִיד מִרְחֶם הַשְּׁלֵכְתִי**  
Hof'al i c. sg. affix with **ֶ** under preformative **ו**  
*I was cast upon you from the womb*

### Hollow Verb

When **ו** or **י** appears as the middle root letter of a verb and does not have consonantal value, as in **שׁוּב בּוֹא** and **שִׁים** it functions as a weak letter. That is, it may fall out in some forms and so the verb appears to be hollow in the middle. Roots such as **חָיָה** and **צָוָה** are not hollow because there **ו** and **י** do have consonantal value.

Proverbs 18:3 **בְּבוֹא רָשָׁע בָּא גַם-בוֹז**  
weak letter not part of the form      weak letter part of the form  
*when wickedness comes, contempt comes also*



**Idiom**

An expression which is peculiar to a language and whose meaning doesn't necessarily follow the grammatical rules, so there is special difficulty translating it. (12.6, 16.7, 39.6)

**Imperative**

The verb form used to express commands. It applies only to the second person. Other ways of expressing imperative force are by using an infinitive or the sequence: imperative + affix with vav reversive.

Exodus 19:24 לְדַרְדֹּר וְעָלִיתָ

affix with vav reversive m. sg. imperatives  
go, (get yourself) down and (you will) come up

Exodus 20:8 זָכוֹר אֶת-יוֹם הַשַּׁבָּת

infinitive used to convey imperative  
remember the Shabbat day

**Imperfect**

A term used by many grammarians to refer to the **prefix** form.

**Indefinite**

Not specifying or limiting. *A* and *an* are indefinite articles. Hebrew does not have a designator for indefinite articles or pronouns. You can assume indefiniteness if there are no signs of the definite article, or anything else such as a possessive pronoun that makes a word definite.

Exodus 3:2 וַיֵּרָא מֵאֲחַד יְהוָה אֵלָיו בְּלַבַּת-אֵשׁ מִתּוֹךְ הַסֵּנֶה

definite

indefinite

definite

in construct with a proper noun

and the angel of the LORD appeared to him in a flame of fire from the midst of the bush

**Independent Pronoun**

A word used as a substitute for a noun and which can also stand alone.

Exodus 33:12 וַאֲתָהּ אָמַרְתָּ

subject pronoun affixed to verb: not independent †

independent subject pronoun

**Indirect Object**

The person or thing to which something is given, shown, or told or for whom something is

## Glossary

### Indirect Object (continued)

done. In Hebrew the preposition **אֶל** or **לְ** in front of a noun or pronoun is often a sign of the indirect object.

Exodus 34:1 **וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה פְּסֹל-לָךְ**  
2 m. sg. pronoun as indirect object      noun as indirect object  
*and God said to Moses, 'Make for yourself...'*

### Infinitive

The form of the verb which expresses the action or state of the verb without any indication of person, gender, or number. In English an infinitive is a verb always preceded by *to*, as in *to go* or *to do*. Not necessarily so in Hebrew. To know more, read the next two entries.

### Infinitive Absolute

The infinitive absolute rarely has anything added to it. (40.2) Some of its common uses are:

To emphasize the idea of a verb in the abstract:

Jeremiah 10:5 **אֶל-תִּירָאוּ מֵהֶם כִּי-לֹא יִרְעוּ וְגַם-הֵיטִיב אֵין אוֹתָם**  
Hif'il infinitive absolute  
*do not fear them because they will not do evil, nor is it in them to do good*

To intensify another form of the verb:

Deuteronomy 6:17 **שְׁמֹר תִּשְׁמְרוּן אֶת-מִצְוֹת**  
infinitive absolute, intensifying the verb following  
*you will diligently keep the commandments*

To represent the imperative:

Deuteronomy 5:12 **שְׁמֹר אֶת-יוֹם הַשַּׁבָּת**  
infinitive absolute expressing imperative idea  
*keep the Shabbat day*

### Infinitive Construct

Of the two infinitives, the infinitive construct is the more common and flexible. Most often it appears with a preposition, which may be attached or unattached, and it may have a suffix.

(25) Like the infinitive absolute, it can express the abstract and noun-like quality of a verb:

Isaiah 11:9 **יְדָעָה יְהוָה**

Note: this is an alternate form of the infinitive construct (25.2)  
*to know the LORD → knowledge of the LORD*

**Infinitive Construct** (continued)

It can serve as the main verbal idea in a temporal clause:

Deuteronomy 6:7 בְּשִׁבְתֶּךָ בְּבֵיתְךָ

preposition + infinitive construct + 2 m. sg. suffix

*when you sit in your house*

It can express purpose:

Deuteronomy 13:13 אֲשֶׁר יְהוּה אֱלֹהֶיךָ נֹתֵן לְךָ לְשִׁבֹת שָׁם

*which the LORD your God is giving you to dwell there*

**Interrogative**

Asking a question. There is no question mark in Hebrew, and so sometimes interrogative mood is inferred from the context. There are some interrogative indicators, however, such as interrogative הַ and words such as מִי *who* מֵאֵין *from where* מַדּוּעַ *why*

Genesis 27:24 אִתָּה זֶה בְּנֵי יַעֲשׂוּ

interrogative inferred from context

*Is this you? my son? Esau?*

Genesis 29:5 הֲיָדַעְתָּם אֶת־לָבָן בֶּן־נָחוֹר

interrogative הַ

*Do you know Laban, the son of Nahor?*

Genesis 29:4 וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מֵאֵין אַתֶּם

interrogative adverb

*And Jacob said to them, 'My brothers, from where are you?'*

**Intransitive**

A verb which cannot take a direct object to complete its meaning.

Genesis 29:1 וַיֵּשֶׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרְצָה בְּנֵי־קְדָם

intransitive verb DO

transitive verb

*and Jacob went on his journey (picked up his feet) and he went to the land of the children of the east*

**\*Irregular Verb**

Some classifiers would call any verb irregular which does not follow exactly the pattern of

## Glossary

### Irregular Verb (continued)

the strong verb. And that's fine. We are reserving the term to capture those verbs which do not fit into any of the strong or weak patterns.

Genesis 28:18 **וַיֵּצֵק** שָׁמֶן

a 1<sup>st</sup> י verb acting like a 1<sup>st</sup> ך but with no footprint dagesh in the second root letter. That is irregular.

### Iterative

Done frequently or repeatedly. The infinitive absolute can impart this meaning to a verb, as can using either of the intensive stems: the Pi`el or Hitpa`el.

2 Samuel 18:25 **וַיֵּלֶךְ הַלֵּךְ וַקְרַב**

infinitive absolute giving the sense of keeping on walking  
*and he kept on walking and drew near*

1 Samuel 12:2 **וְאֲנִי הִתְהַלַּכְתִּי לְפָנֶיכֶם מִנְעֲרִי**

Hitpa`el giving iterative meaning  
*and I have walked before you since my childhood*

### Jussive

A verb form expressing a command in the third person: *let him do... that they may do...* It may look no different from the prefix (which means that its use may be an interpretation of the translator) or it may be a shortened form of the prefix as in 3<sup>rd</sup> ה verbs for example. (42)

1 Kings 1:51 **וַיִּשְׁבַּע־לִי כִּיּוֹם הַמֶּלֶךְ שְׁלֹמֹה**

jussive looking the same as Nif'al 3 m. sg. prefix form  
*let king Solomon swear to me today*

Genesis 1:3 **וַיֹּאמֶר אֱלֹהִים יְהִי אֹר**

shortened form of Qal prefix יְהִיָּה  
*and God said, "Let there be light"*

### K'tiv-Q're כתב קרא

There are places in the Biblical text where there is a scribal error, or variant traditions which the Masoretes wished to preserve. In these cases, the desired pronunciation is noted in the margin or in a footnote. This is known as **כְּתֹב קְרֹא** *it is written קְרֹא to be read.*

**K'tiv Q're קרא כתב** (continued)

In the phrase **אָהַת רָהֶם** (1 Kings 19:4) the word **אָהַת [כְּתַב]** is referenced to a note which tells us to read **אָהַד [קְרָא]**. The "error" there is that the vowels **ָּ** **ֶּ** **ֹּ** are for the masculine form of the word but the ending **תּ** is for the feminine form. When a scribal "error" occurs frequently it may not be noted as in the words **יְרוּשָׁלַם** and **הוּא**. This is called Q're Perpetuum.

**Lexicon**

The same thing as a dictionary but often used to refer to a dictionary of ancient languages. These languages were first translated into Greek and so it seems perfectly sensible that we should use the Greek word for dictionary to celebrate that happening.

**Locative ך**

This can mean the same as **ך** - directive (place to which), or it can have a narrower meaning and refer only to place in or on which.

Genesis 28:12 **וַיַּחְלֹם וַהֲנִה סֹלֶם מְצַב אֶרֶץ**

↑ locative ך

*and he dreamed and behold, a ladder set up on the earth*

**Major Disjunctive Accent**

**Silluq** at the end of a verse and **atnah** which marks the major break within the verse are the two most important major disjunctive accents. (We are not discussing the whole accentual system in this course.) There may be a change in pointing at these accent points where the word is said to be in **pause**.

Numbers 9:5 **יַעֲשׂוּ אֶת-הַפֶּסַח**

regular pointing for פֶּסַח

Numbers 9:4 **וַיְדַבֵּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח:**

ֶּ becomes ֶ because of the silluq. פֶּסַח is in pause

**Mappiq**

A mappiq, like a dagesh, is a dot within a consonant. It is a sign that the letter is to be regarded as a full consonant and not a vowel letter. Most usually it is seen in a **ך** at the end of a word where it identifies the 3 f. sg. possessive or object suffix. (See: **Feminine Period**)

## Glossary

### Mappiq (continued)

1 Kings 10:13 אֶת-כָּל-הַחֲפֹצָה אֲשֶׁר שָׁאַלָה  
vowel letter † mappiq † dagesh †  
*all her desire which she asked*

### Maqqef

The mark which looks like a hyphen and joins two or more words together into a single accentual unit. The vowels in the first word(s) of the unit may be shortened. (2.5)

Exodus 29:12 וְאֶת-כָּל-הַדָּם  
A phrase with two maqqefs: כָּל shortened from כָּל and אֶת shortened from אֶת

### Masculine

Of the two genders in Hebrew it is considered to be the prior gender. This means that if a group is composed of masculine and feminine nouns, masculine verb forms are used. Likewise, a group of masculine and feminine nouns will be referred to by a masculine pronoun. Occasionally even a feminine plural subject will take a masculine verb. (See: **Common, Feminine, and Gender**)

Genesis 18:11 אֲבִרָהֶם וְשָׂרָה זְקִינִים  
m. pl. adjective f. noun m. noun  
*Abraham and Sarah were old*

Genesis 1:27 זָכָר וְיִקְבָּה בָּרָא אֹתָם  
3 m. pl. object pronoun f. noun m. noun  
*male and female he created them*

1 Kings 11:3 וַיִּטּוּ נְשָׂיו אֶת-לְבָבוֹ  
f. pl. subj. 3 m. pl. Hif'il prefix of נָשָׂה  
*and his wives turned away his heart*

### Masora

In its fullest sense, this term is indefinable because it refers first to an oral tradition concerning the transmission of the Bible as it developed through the ages. Later, the term came to refer to the total orthography of the Hebrew Bible. It includes such issues as writing materials, sizes and shapes of the letters, length of lines, spaces between words, and proper pronunciation. In the narrow sense, Masora refers to everything that is written outside the Biblical text but accompanies it. The common technical division is between the **Masora Magna** and **Masora Parva**.

**Masora Magna**

A detailed explanation of the Masora Parva including some additional notes. These notes were written at the top and bottom of each page and if there was not enough room, the scribes would continue their notation at the end of the book. The purpose of these meticulously detailed notes was to guard the text from scribal errors.

**Masora Parva**

These brief and often abbreviated notes are found in the margins of the text. There may be a small circle over a word in the text to which the note of the Masora is directed. These notes catalogue such things as corrected pronunciations, unusual spellings, rare usages of words, the number of occurrences of a particular form, and the number of words in a book.

**Masoretes**

The Masoretes were those scholars who were responsible for the creation of the entire Masora. Their activities date from the fourth century CE, but are based on an oral tradition which goes back centuries earlier. Most of the Masoretes are anonymous; among the few known to us, perhaps the most prominent, were the ben Asher family.

**Masoretic Text**

This is the Biblical Hebrew text accepted by both Jews and Christians. The only complete extant manuscript available is the Leningrad Codex (1008 CE), which was written by Aaron ben Moses ben Asher. This codex arose from earlier traditions of the Masoretic Text.

**Matres Lectionis**

*Mothers of reading.* Before the dot-dash vowel system was developed, the letters ם ן ן and rarely נ were the only vowel indicators in Hebrew. This is still the case for Torah scrolls used in worship services.

ם stands for hireq ׀ tere ׀ and segol ׀

ן for holem ן shureq ן and qibbutz ׀

נ for qamets ׀ patah ׀ segol ׀ at the end of a word.

נ in the middle, or at the end of a word, can stand for qamets ׀

Spellings with vowel letters are called *scriptio plene* or קול קתב מלא (full writing):

The omission of vowel letters is *scriptio defectiva* or קתב חסר (writing in want of):

Remember, vowel letters also function as full consonants, which was, of course, their original use. In ןןןן the final ן is a vowel letter; the three other letters are consonants.

## Glossary

### Metathesis

The transposition of letters. So you might see **כָּשַׁב** instead of **כָּבַשׁ** or **שָׁלַח** instead of **שָׁלַח**. The one verb stem in which metathesis is most likely to occur is the Hitpa'el, so you will see **הִשְׁתַּחֲוֶה** instead of **הִתְשַׁחֲוֶה**.

### Meteg

A small vertical stroke to the left of a vowel. Its purpose is to make sure that the vowel is separated syllabically from the following vowel (often a shewa). Sometimes it gives a clue to the form. In the word **כְּבֹדָה** the meteg identifies the 3 f. sg. affix. **כְּבֹדָה** without the meteg means that this is a f. sg. adjective. The meteg, in this example, is allowing us to distinguish qamets from qamets hatuf.

### \*Missing Letter Rule

An aid to help identify a missing root letter in a verb. It is usually the identification of a particular vowel under the prefix pronoun or, in the affix, under the first root letter. These "rules" are definitely worth memorizing. They can be found in 3.1, 6.1a, and 12.1.

### Mood

That state of a verb which has to do with the speaker's attitude toward the action or state expressed: indicative → statement; interrogative → question; imperative → command. In English some moods, such as the subjunctive, may be expressed by using an auxiliary verb such as *might, may, should*. In Hebrew, mood may be expressed by the form but most often is inferred from the context.

1 Kings 17:10 **וַיֹּאמֶר קְחֵי-נָא לִי מֵעַט-מַיִם בַּבַּיִל וְאֶשְׁתָּה**  
cohortative imperative indicative  
and he said, "Bring me, pray, a little water in the vessel that I may drink"

### Nif'al

The Nif'al is often considered to be the passive of the Qal, but like the other derived stems it has a variety of functions. It may express reflexive action: **נִסְתָּר** *hide oneself*; reciprocal or mutual action: **נִלָּחֵם** *engage in warfare*. Its forms are characterized by a ך or ךּ preformative. Fortunately, in pointed texts, the distinctive vowel patterns of this stem often help reduce seeming ambiguity: **הִזְכֵּרְכֶם** (Nif'al infinitive with suffix) **הִזְכֵּרְכֶם** (Hif'il infinitive with suffix). (46-49 and Review and Drill 5)



**Noun**

A word used to denote a person, place, or thing. A proper noun is the name of a place or a person. In Hebrew, nouns are either masculine or feminine; singular or plural. They can occur in the absolute or construct states. Nouns can have prepositions and suffixes attached to them.

Genesis 37:1 וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגֹרֵי אָבִיו בְּאֶרֶץ כְּנָעַן

יַעֲקֹב	m. sg. proper noun
בְּאֶרֶץ	f. sg. noun in construct with a preposition attached
מְגֹרֵי	m. pl. noun in construct
אָבִיו	m. sg. noun with m. sg. suffix
כְּנָעַן	m. sg. proper noun

**Noun Sentence**

Two nouns, a noun and a pronoun, or a noun and an adjective. In English a verb, most often a form of *to be*, is needed between the elements to make a grammatically correct sentence.

Deuteronomy 14:1 לַיהוָה אֲנִי בְנֵי אֱלֹהִים  
 pronoun noun  
*you are children of the LORD*

Deuteronomy 14:4 זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ  
 demonstrative pronoun as predicate adjective+noun  
*this is the animal (life) which you may eat*

Deuteronomy 16:8 וּבַיּוֹם הַשְּׁבִיעִי עֵצְרָתָ לַיהוָה אֱלֹהֶיךָ  
 noun (adjective) noun  
*on the seventh day shall be a solemn assembly to the LORD your God*

**Number**

Refers to singular, plural, or dual. Nouns, pronouns, adjectives, and most verb forms have number. Adverbs, infinitives, prepositions, conjunctions, and particles do not. (Numbers as in 1, 2, 3 are discussed in Lessons 41.2 and 54.)

Genesis 22:6 וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ  
 (f.) sg. noun with (m.) sg. suffix  
*and he took the fire in his hand*

## Glossary

### Number (continued)

Isaiah 13:7 על-כֵּן כָּל-יָדַיִם תִּרְפִּינָה  
f. noun + dual ending  
therefore, every (pair of) hands will be weak

2 Chronicles 9:18 וּשְׁנַיִם אֲרִיּוֹת עֹמְדִים אֶצֶל הַיְדוּת  
f. pl. noun  
and two lions standing by the arms (hands)

### Nunated Form

See **Energic** }

### Object of Preposition

The noun or pronoun which follows a preposition. This is not the same as a **direct object**.

Genesis 22:3 וַיֵּלֶךְ אֶל-הַמָּקוֹם  
noun as object of preposition  
and he went to the place

Genesis 22:3 וַיִּקַּח אֶת-שְׁנֵי נְעָרָיו אִתּוֹ  
pronoun 1 object of preposition אִתּוֹ  
and he took two of his youths with him

### Object Pronoun

A suffixed pronoun which receives the action of a verb or follows a preposition. Object pronouns have person, gender, and number. **Independent pronouns** cannot be object pronouns.

Genesis 37:3 וַעֲשֵׂה לִּי כְהֵנָּה פְסִים  
3 m. sg. object pronoun; ל preposition  
and he made for him a כְהֵנָּה פְסִים

Isaiah 48:5 פֶּן-הֵאמַר עֲצָבִי עָשָׂם  
3 m. pl. object pronoun of verb עָשָׂה  
lest you should say, "My idol has done them"

**Paradigm**

An example of a conjugation or a declension giving all the forms of a verb, noun, or pronoun. The paradigmatic strong verb for this course is פָּקַד

**Parse**

See: **Conjugate**

**Participle**

The verb form between the noun and the conjugated verb which emphasizes the agent of the action. Participles are declined like adjectives. They have number and gender which is displayed in their **endiNGs**. In all stems except the Qal and Nif'al, participles have a preformative ׀. In the Qal, the identifying feature is holem ׀ after the first root letter. In the Nif'al there is a preformative ׀ and usually qamets ׀ under the 2<sup>nd</sup> root letter. (9.5)

1 Samuel 12:2 הִנֵּה הַמֶּלֶךְ מְהַלֵּךְ לְפָנֶיכֶם

m. sg. Hitpa'el participle

*behold, the king is walking before you*

1 Kings 3:23 זֹאת אֹמֶרֶת ׀ זֶה-בְּנִי הַחַי

f. sg. Qal participle

*and this one is saying, "This is my son, the living one"*

Exodus 6:27 הֵם הַמְדַבְּרִים אֶל-פַּרְעֹה

m. pl. Pi'el participle

*it was they who spoke to Pharaoh*

**Particle**

A short and indeclinable part of speech such as the definite article הַ interjection הוּי  
preposition בְּ לְ מִן etc., conjunction ׀ לֶחֶן כִּי ׀ predicator of  
existence הִנֵּה אֵין יֵשׁ

**Passive**

That state of the verb in which the subject is the recipient of the action rather than the agent. The stems in Hebrew which communicate passive action are the Pu'al, and Hof'al, and often the Nif'al. The Qal has a passive participle, which can be recognized by the shureq ׀

## Glossary

### Passive (continued)

between the 2<sup>nd</sup> and 3<sup>rd</sup> root letters.

Genesis 6:21 וַתֵּחַד קַח-לָךְ מִכָּל-מֵאֲכָל אֲשֶׁר יֵאָכֵל וְאַסַּפְתָּ אֵלֶיךָ

3 m. sg. Nif'al prefix

take for yourself of all the food that may be eaten and gather it to yourself

Ezekiel 2:9 וְהִנֵּה-יָד שְׁלוּחָה אֵלַי

f. sg. Qal passive participle

behold a hand was sent to me

### Pause

The stress laid on the word at a **Major Disjunctive Accent**. There may be a change of vowel and even of accent position at these points.

Malachai 3:23 הֲנִיָּה אֲנֹכִי שִׁלַּח לָכֶם

אֲנֹכִי not in pause, accented on last syllable

Jeremiah 1:6 כִּי-נִעַר אֲנֹכִי

אֲנֹכִי in pause, accent on נ rather than on כִּי

Jeremiah 22:29 אֶרֶץ אֶרֶץ אֶרֶץ שְׁמַעִי דְבַר-יְהוָה

vowel change due to pause

### Pentateuch

The Greek word, still commonly used, for the first five books of the Bible (The Torah).

### Perfect

The term some grammarians use for the **affix** form.

### Person

There are three grammatical "persons." 1<sup>st</sup> person refers to the speaker or speakers and is demonstrated by such pronouns as *I, we, my, mine, and our*. 2<sup>nd</sup> person refers to the person spoken to, designated by *you or your*. 3<sup>rd</sup> person refers to the person or thing spoken about. Some third person pronouns are *he, she, them, their*. All nouns use 3<sup>rd</sup> person signification. In Hebrew person is designated by affix pronouns, prefix pronouns and complements, by the use of independent pronouns, and by possessive and object suffixes.

**Person** (continued)

זאת המצוה החקים והמשפטים אשר צוה יהוה אלהיכם ללמד  
 2 m. pl. possessive suffix      3 m. sg. verb

Deuteronomy 6:1 אהיכם לעשות בארץ אשר אהם עבדים שמה לרשתה  
 3 f. sg. object suffix      2 m. pl. independent subject pronoun      2 m. pl. object suffix

**PGN (Person, Gender, Number)**

Person is 1<sup>st</sup>, 2<sup>nd</sup>, or 3<sup>rd</sup>. Gender is masculine or feminine. Number is singular or plural. Verbs, pronouns, and suffixes have PGN. Nouns, adjectives, and participles have only gender and number. Infinitives, particles, prepositions, and conjunctions have no PGN.

ויען כל-העם ויאמרו טוב הדבר  
 1 Kings 18:24 m. sg. predicate adjective and m. sg. noun      3 m. pl. verb      3 m. sg. verb

**Phrase**

In English, a phrase is a group of two or more words, forming a separate part of a sentence but not containing both a subject and a verb. In Hebrew a phrase such as **ובכל-מאדך** and with all your might coincides with this definition. But because of the way Hebrew is built, a phrase which may need several words in English translation may be expressed by a single Hebrew word: **ובשעריך** and within your gates.

**Pi'el**

One of the verb stems in Hebrew characterized by the strengthening of the middle root letter by means of a **dagesh forte**. The basic meaning of the stem is intensified; **שבר** break in the Qal becomes *smash* in the Pi'el. **בחר** choose becomes *prefer*. The Pi'el may give a transitive meaning to many verbs which are intransitive in the Qal. **מלא** be full means *fill* in the Pi'el. **ישב** sit or dwell, in the Pi'el means *colonize*. (15.4 - 15.7a)

**Pilp'el**

The Pilp'el refers to the strengthening of the two strong root letters of hollow verbs and geminates to give them the intensity of the Pi'el. **גלל** roll would become **גלגל**

## Glossary

### Plene

The spelling of a word which includes the vowel letter ם ך ם plus the dot or dash vowel. The spelling of a word which includes the vowel letter ם ך ם plus the dot or dash vowel. The spelling of a word which includes the vowel letter ם ך ם plus the dot or dash vowel. The Hebrew term for this fuller spelling is **הַגְּדוּל** as opposed to **defectiva** spelling **הַגְּדוּל**. The Hebrew term for this fuller spelling is **מִלָּא כְּתָב** *full writing*. Some scholars believe that text heavily sprinkled with plene spellings is indicative of late composition.

### Pleonastic

Literally *overly full* and refers to an expression which has more words than necessary to get an idea across. Such an expression may intensify or emphasize a thought.

1 Kings 17:10 **וַהֲנֵה-שָׁם אִשָּׁה אֶלְמָנָה**  
and behold, there was a *widow woman*

In this verse we know that **אֶלְמָנָה** has to be a woman, so the word **אִשָּׁה** makes the phrase pleonastic.

### Pluperfect

This tense can also be referred to as the past perfect. It refers to actions which have taken place before the main action of the verse. In English it is recognized by the auxiliary verb *had* plus a past tense. In Hebrew, the pluperfect is rendered by the affix form and must be inferred from the context, but often **אֲשֶׁר** followed by the affix is an indication of pluperfect time.

Genesis 2:2 **וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה**  
pluperfect translation past tense translation  
and God finished, on the seventh day, his work which he *had made*

### Pointing/points

The vowels that were inserted into the consonantal text can also be called points. Such a text is vocalized or pointed. Vocalization also refers to the other marks such as dagesh, meteg, sof passuq, and of course all the other accents. This system was developed after everyday usage of the language had died out and there was danger that correct pronunciation might be lost. Most of this work was done in the sixth and seventh centuries CE by Masoretic scholars. The insertion of the dot-dash vowel system is in itself an interpretation of the text. If you look at a sample of unvocalized text (next page), you can see that for many words there is more than one way to point the text.

## Pointing (continued)

וַיִּקְרָא אַבְרָהָם שֵׁם הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר

Genesis 22:14 הַיּוֹם בָּהָר יְהוָה יִרְאֶה

וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר

Genesis 22:14 הַיּוֹם בָּהָר יְהוָה יִרְאֶה:

If you compare the unpointed text with the pointed Masoretic version, you can see that different pointing would change the meaning. With some words the difference might be slight, but with others, quite marked. Torah scrolls are not pointed.

## Possessive Pronoun

A suffixed pronoun used to show ownership: *my, mine, your, yours*, etc. In Hebrew, possessive pronouns can be attached to nouns, and sometimes to infinitives. They have person, gender, and number. The other types of pronouns are **independent pronouns** (which are often **subject pronouns**) and **object pronouns**.

Deuteronomy 6:2 תִּירָא אֶת-יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת-כָּל-חֻקֹּתָיו וּמִצְוֹתָיו

3 m. sg. possessive pronoun                      2 m. sg. possessive pronoun

*you will fear the LORD your God to keep all his statutes and his commandments*

## Predicate

The predicate may be simply a verb, or the term may refer to everything in a sentence other than the subject and its modifiers.

1 Kings 10:2 וַתָּבֵא יְרוּשָׁלַיִם בַּחֵיל כְּבֵד מְאֹד גְּמָלִים וְנֹשְׂאִים בְּשָׂמִים

*and she came to Jerusalem with a very great retinue, with camels that bore spices*

The predicate could be וַתָּבֵא or וְנֹשְׂאִים and all the phrases following. Well, that is not quite accurate because in Hebrew the subject is included in the verb form, but you should get the idea.

## Predicate Adjective

This is another way of referring to an adjective which is part of a **noun sentence**. A predicate adjective often precedes the noun (or pronoun) it modifies. (15.2)

## Glossary

### Predicate Adjective (continued)

1 Kings 19:4 כִּי-לֹא-טוֹב אֲנֹכִי מֵאֲבֹתַי  
pronoun predicate adjective  
because I am no better than my fathers

### Predicator of Existence

An indeclinable word which indicates the being of something, **יֵשׁ** or **הִנְּה** for example, or it can imply nonexistence **אֵין**. These words may have a suffix attached.

Genesis 37:24 וְהַבּוֹר רֵק אֵין בּוֹ מַיִם  
predicator of nonexistence  
but the well was empty; there was no water in it

Genesis 37:13 וַיֹּאמֶר לוֹ הֲנִי  
predicator of existence with 1 c. sg. suffix attached  
and he said to him, "Here I am"

### \*Prefix Form

The prefix is the Hebrew verb form in which the subject pronoun is "prefixed" to the front of the root. Part of the subject pronoun may also follow the root; it is called the prefix complement.

	3 m. pl.	Hif'il prefix	3 m. sg.
	יִמְלִיכוּ		יִמְלִיךְ
prefix complement ↑		↑ prefix pronoun	↑ prefix pronoun

The prefix form is called the imperfect by many grammarians because it refers to incomplete action. It is usually given a future or present tense translation. The prefix form may carry the notion of *could*, *should*, *would*, or *might*.

Deuteronomy 6:2 לִמְעַן תִּירָא אֶת-יְהוָה אֱלֹהֶיךָ  
prefix form, many possibilities for "correct" translation

### Preposition

An indeclinable word that introduces a phrase or clause. A preposition can be an independent word: **אֶל** or it can be attached to another word: **לְבֵן**

It may join with another preposition to create a new preposition: **מִן + עַל → מֵעַל**



**Preposition** (continued)

It may be combined with a conjunction, in which case the two words together create a single conjunction: **עַל אֲשֶׁר** ↔ *because*.

Prepositions are among the most difficult elements one has to cope with in trying to get the feel of a foreign language. Example: **עַל** fills 13 plus columns in a standard dictionary, **ל** 16.

**Prepositional Phrase**

In English a prepositional phrase would consist of at least two words but that is not necessarily the case in Hebrew because the preposition may be attached to its object. (See: **Adjective Phrase** and **Phrase**)

Genesis 22:3 **וַיָּקָם וַיֵּלֶךְ אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לוֹ הָאֱלֹהִים**  
 attached preposition+ pronoun      independent preposition + noun  
*and he arose and he went to the place which God had said to him*

**Pronoun**

A word used in place of a noun. The adjective for pronoun is pronominal, as in the question, "In the example below, how many pronominal suffixes are there?"

**זֹאת הַמַּצֹּה הַקִּיּוֹם הַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם**  
 2 m. pl. possessive pronoun      relative pronoun      demonstrative pronoun

**לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:**  
 3 f. sg. object pronoun      2 m. pl. independent pronoun      2 m. pl. object pronoun

Deuteronomy 6:1-2 **לְמַעַן תִּירָא אֶת-יְהוָה אֱלֹהֶיךָ**  
 2 m. sg. possessive pronoun      2 m. sg. prefix pronoun

**Proper Noun**

Proper nouns are the names of particular people or places. It's easy to recognize them in English because they begin with a capital letter, but in Hebrew only the meaning or context will identify proper nouns.

**דְּבָרֵי יִרְמְיָהוּ בֶן-חִלְקִיָּהוּ מִן-הַכֹּהֲנִים אֲשֶׁר בְּעִנְתוֹת בְּאֶרֶץ בְּנִימִן**  
 Jeremiah 1:1      ← four proper nouns →  
*the words of Jeremiah, son of Hilkiyah, of the kohanim, who were in Anathoth, in the land of Benjamin*

## Glossary

### Pu'al

The Pu'al stem is the passive of the **Pi'el**. Like the Pi'el, the middle root letter is doubled by means of a dagesh forte, and the preformatives have shewa ְ under them. It also makes similar adjustments to those of the Pi'el for things such as middle guttural. The Pu'al is recognized by the vowel qibbutz ֻ under the first root letter. (45.3)

Numbers 3:16 **וַיִּפְקֹד אֹתָם מֹשֶׁה עַל־פִּי יְהוָה כַּאֲשֶׁר צִוָּה**

Pu'al 3 m. sg. affix form

*And Moses numbered them according to the word of the Lord, as he had been commanded.*

Exodus 34:34 **וַדַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר יִצְוָה**

Pu'al 3 m. sg. prefix form

*and he spoke to the children of Israel that which he was commanded*

### Qal

The Qal is the basic stem of the verb, sometimes called the ground-form. The root Qal **קלל** means *light*. The derived stems are called **כבדים** *heavy* because they have additions, either in terms of preformatives or strengthening, to the basic stem.

Genesis 12:10 **כִּי־כָבֵד הָרַעַב בְּאֶרֶץ**

3 m. sg. Qal affix

*because the famine was heavy (severe) in the land*

Exodus 20:12 **כְּבֹד אָבִיךָ וְאִם־אִמְךָ**

3 m. sg. Pi'el affix, middle root letter strengthened

*honor your father and your mother*

### Quiescent

A letter which is seen but not heard. This most often occurs with the vowel letters ה ו י and the letters נ and ע when they are at the end of a syllable and have no vowel.

**יָדַע**  
quiescent ע ↑

**קָרָא**  
quiescent נ ↑

**הָיָה**  
quiescent ה ↑ ↑ vocal ה

Examples of quiescent letters in English are the *t* in *often* and the *g* in *paradigm*.

**Radical**

Another term for root letter. In אָמַר א would be the first radical, מ the second, and ר the third. "The three radicals" refer then to the three root letters, not to a singing group.

**Reflexive**

An action which is turned back upon the subject of the verb. In Hebrew the Nif'al and Hitpa'el are the verb stems which may most commonly impart a reflexive meaning to an action. Pronouns can also fulfill this function.

Deuteronomy 8:11 הִשְׁמַר לְךָ פִּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ

reflexive use of pronoun and of Nif'al imperative

*take heed (upon yourself) lest you forget the LORD your God*

Ezekiel 38:23 וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי וְנִדְעָתִי לְעֵינֵי גוֹיִם רַבִּים

reflexive meanings of Nif'al and Hitpa'el affix

*and I will magnify myself and sanctify myself and I will make myself known in the eyes of many nations*

**Regular Verb**

See: **Strong Verb**

**Relative Clause**

A clause often introduced by a relative particle such as אֲשֶׁר or כִּי. Sometimes in Hebrew, the relative pronoun is not used; for example, a relative clause can be introduced by means of the article before a participle.

Psalms 1:1 אֲשֶׁר־יֵהְיֶה אִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רָשָׁעִים

relative clause introduced by אֲשֶׁר

*happy is the man who does not walk in the council of the wicked*

Psalms 118:26 בָּרוּךְ הוּא בְּשֵׁם יְהוָה

relative clause introduced by הוּא in front of a participle

*blessed is he who comes in the name of the LORD*

**Relative Pronoun**

A word which introduces a clause and refers to an antecedent. In Hebrew this function is

## Glossary

### Relative Pronoun (continued)

absorbed by the all-purpose relative pronoun **אֲשֶׁר**

Genesis 22:2 **קָח־נָא אֶת־בְּנֶךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק**  
relative pronoun referring to **בְּנֶךָ** and **יְחִידְךָ**  
*whom you love*

### Root

A three letter consonant cluster which represents the base from which verbs and nouns develop. So for example **מֶלֶךְ** would represent the concept of ruling. From this root come the verb **מָלַךְ** *rule*, and such nouns as **מֶלֶךְ** *king* and **מַלְכוּת** *royalty*. There are those who do not agree entirely with this concept but reason instead that some roots are originally from a two letter or a four letter base. They believe such a hypothesis better explains such phenomena as hollow and geminate verbs. This is the stuff of advanced **etymology**.

### Segolate Noun

A two syllable noun, having the emphasis on the first syllable. Its vowels are most often segol **אֶרֶץ** **בְּקָר** **מֶלֶךְ** If the middle letter of a segolate noun is a guttural, then the vowels change to patah **נֶעַר**

### Semitic Language

A major group of languages of southwestern Asia and northern Africa. The subgroups are East Semitic (Akkadian), Northwest Semitic (Phoenician, Punic, Aramaic, Hebrew), and Southwest Semitic (Arabic, Ethiopic, Amharic).

### Septuagint

A Greek translation of the Hebrew Bible so called because it was said to be the work of seventy-two Palestinian Jews who completed the work in seventy days in the third century BCE. Contrary to this lovely legend, the actual work was done by many people over a long period of time. The original document does not exist. The reason for the translation was that the Jews were moving into Greek speaking areas, adopting that language as the vernacular, and wanted to be able to read the Bible in that tongue.

**Silluq**

A small vertical line  $\text{—}$  (it looks just like a meteg) near the end of a verse to mark where the tone or accent is. It is one of the major disjunctive accents.

Deuteronomy 5:17-19: **לֹא תִרְצֹחַ: וְלֹא תִנְאַף: וְלֹא תִגְנוֹב:**

**Simple Vav**

The conjunction vav  $\text{ו}$  usually pointed with a shewa  $\text{ְ}$  which is seen often with nouns, adjectives, and particles, less often attached to a prefix form of the verb, and rarely on an affix form. This conjunction has a wide range of meanings some of which are *and, then, but, both...and*. (See also **Vav Conversive** and **Vav Reversive**)

1 Kings 17:4 **וְהָיָה מִהַנְחַל הַשְּׂתֵהּ וְאֶת־הָעֲרָבִים צִוִּיתִי לְכַלֵּךְ שָׁם**  
simple vav  $\text{ו}$  vav reversive  $\text{ו}$

*And it shall be that you will drink of the wadi and the ravens I have commanded to feed you there.*

**Sof Passuq**

The sign  $\text{׃}$  which marks the end of a verse. Like the vowels, it is not indigenous to the text but was added when the text (for use outside of the synagogue) began to be written with vocalization markings.

**\*Special Ending**

See: **Ending, Special**

**Stative**

Stative verbs denote the state of the subject rather than describe an action. In English, this state is usually expressed by using a form of *to be* with a predicate adjective such as *old, afraid, heavy*. Many of the statives in Hebrew have tseré  $\text{ֵ}$  (an "E" vowel) or holem  $\text{ֹ}$  (an "O" vowel) as their second vowel in the Qal and only a few are transitive. (17.7)

1 Kings 1:1 **וְהָמֶלֶךְ דָּוִד יָקֵן**  
 stative verb  
*and King David was old*

Genesis 37:4 **וַיִּשְׁנְאוּ אֹתוֹ**  
 stative verb taking a DO  
*and they hated him*

## Glossary

### Stem

The seven major patterns of the verb. The stems other than Qal are called derived stems and are formed either by internal intensification of the root or by the addition of preformatives. Most verbs do not exist in all stems.

Qal — basic stem פָּקַד *attend, visit, muster, appoint*

Nif'al — passive or reflexive נִפְקַד *be visited (upon), be appointed*

Pi'el — intensive פִּקַּד *muster (a host)*

Pu'al — passive of Pi'el פֻּקַּד *be passed in review*

Hif'il — causative הִפְקִיד *make overseer*

Hof'al — passive of Hif'il הֻפְקַד *be made overseer*

Hitpa'el — intensive reflexive הִתְפַּקַּד *be mustered*

### Stem Indicator

A distinctive preformative, vowel, or dagesh that helps to identify the stem of a verb. So for example in the 3 m. sg. Pi'el affix form פִּקַּד the dagesh forte in the middle root letter is a stem indicator. In the Hif'il הִפְקִיד the preformative הִ and the hireq ךֿ under the middle root letter are stem indicators.

### Strong Verb

Some classify as a strong verb one whose root is made up of three consonants which follow the paradigm exactly such as קָטַל and פָּקַד. We find it difficult to give a definition of the strong or regular verb. (These words are used interchangeably in this course.) So rather than define we will advise: learn the paradigms and be prepared for heated semantic arguments on this topic.

### Subject

The noun or pronoun which does the action of the verb or about which something is said. In Hebrew, the subject may be indicated within the verb form and/or it may be a separate word.

1 Kings 17:5 וַיֵּלֶךְ וַיַּעַשׂ כְּדִבְרֵי יְהוָה

two 3 m. sg. Qal prefix verbs: the subject is indicated by the prefix ךֿ  
and he went and he did according to the word of the LORD

1 Kings 19:2 וַתִּשְׁלַח אֵיזָבֵל מַלְאָךְ אֶל-אֵלִיָּהוּ

subject a proper noun, and also indicated by prefix pronoun ךֿ  
and Jezebel (she) sent a messenger to Elijah

**Subject Pronoun**

The pronoun (I, they, you, etc.) which does the action of the verb. In the affix and prefix forms, the subject pronoun is carried by the verb; in the imperative, it is understood to be 2<sup>nd</sup> person; with a participle, it is indicated by another word, either a noun or an independent subject pronoun; and if an infinitive has a subject pronoun, it will be a possessive suffix or an independent noun (most likely a proper noun). Independent subject pronouns are often used for emphasis.

Deuteronomy 9:1 שָׁמַע יִשְׂרָאֵל אֶתְּהָ עֲבַר הַיּוֹם אֶת-הַיַּרְדֵּן

Qal m. sg. imperative שָׁמַע subject pronoun implied

m. sg. participle עֲבַר subject indicated by independent subject pronoun אֶתְּהָ

(*you*) hear, O Israel: *you* are about to pass over the Jordan this day

Genesis 22:14 אֲשֶׁר יֹאמַר הַיּוֹם

3 m. sg. Nif'al prefix. Subject pronoun *it* indicated by prefix pronoun

*it is said...*

**Subordinate Clause**

See: **Adjective Clause** and **Adverb Clause**

**Substantive**

A word, usually an adjective or a participle, which is used for the equivalent of a noun.

Exodus 20:6 וְעָשָׂה חֶסֶד לְאַלְפִים לְאַהֲבֵי וּלְשֹׁמְרֵי מִצְוֹתַי

three participles being used as substantives

but *showing* mercy to thousands (of generations) of *those that love* me and *keep* my commamdnents

**\*Suffix**

We are reserving this term to refer specifically to object and possessive pronouns which are attached to verbs, nouns, and prepositions. Suffixes have person, gender, and number.

Deuteronomy 6:10 וְהָיָה כִּי יָבִיֵאֵל יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ

2 m. sg. possessive suffix attached to noun

2 m. sg. object suffix attached to a verb

*and it will be that the Lord your God will bring you to the land*

**Glossary**

**Syllable**

A unit of pronunciation. In Hebrew a syllable starts with a consonant [except when a word starts with the conjunction vocalized as ו]. If it ends in a consonant it is a closed syllable and if it ends in a vowel, it is an open syllable.

<p>זאת</p> <p>monosyllabic word of one closed syllable</p>	<p>וְבִקְרָא</p> <p>trisyllabic word: closed open open</p>
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**Syntax**

The branch of grammar which deals with the arrangement of words and how the arrangement and the meaning conveyed are related. Syntax addresses such issues as the construction and placement of phrases, clauses, direct speech, agreement of nouns and adjectives, and use of tenses.

**Text Criticism**

Full text criticism would be an examination of all extant manuscripts to try to determine the best text. It is a concern of text criticism to try to explain how existing variants may have arisen. There is a modest discussion of this topic in the notes to Exodus 3:1.

**Tone**

Tone is another term for the accented syllable in a word.

**Torah**

The books Genesis, Exodus, Leviticus, Numbers, and Deuteronomy make up the Torah. In Hebrew these names are בְּרָאשִׁית שְׁמוֹת וַיִּקְרָא בְּמִדְבַּר יְבָרִים  
 You can see that except for Genesis the English names have no relationship the Hebrew. The Hebrew titles are taken from the first distinctive word in each book. The word Torah is derived from the root יָרָה which, in the Hif'il, means *instruct, point out, show*. It is not synonymous with *law* as in *legislate*.

**Transitive**

A verb which takes a **direct object** (DO) to complete its meaning.

Genesis 37:18	<p>וַיִּשְׂבֶּם יַעֲקֹב בְּבֹקֵר וַיִּיקַח אֶת־הָאֶבֶן</p>
	<p>  DDO            transitive verb            intransitive verb</p>
	<p>and Jacob got up early in the morning and he took the stone</p>



**Triliteral**

"Three letters." A term used to describe the Hebrew hypothetical three letter root. Most dictionaries are organized around this concept. There are grammarians who believe that there were biliteral and also quadraliteral roots. (See: **Root**)

**Trope**

The musical symbols used to chant the Torah, Prophets, and some of the Writings. The sound patterns are indicated by the accent marks, over and under the words, which are not vowels.

**Ultima**

The last syllable in a word. It generally receives the accent or tone.

Genesis 1:1: בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

In this verse all the words except for הָאָרֶץ and הַשָּׁמַיִם are accented on the ultima.

**Vav Consecutive**

What we are calling the **vav conversive**. Each term takes into account one use of this construction. Consecutive implies "This happened and then that..." and so describes its narrative function. Conversive is descriptive of the tense being converted, in translation, from future or present to past.

**\*Vav Conversive**

A construction which can be recognized by a vav-pataḥ-dagesh forte [וַ] in front of the prefix form of the verb: וַיִּדְבֹּר. When the pronoun is וְ the dagesh is usually omitted: וַיִּדְבֹּר. Some 1<sup>st</sup> וְ verbs, hollow verbs, 3<sup>rd</sup> הַ and Hif'il have a shortened form in the vav conversive for some PGNs:

וַיֵּשֶׁב ← יֵשֶׁב	וַיָּקוּם ← יָקוּם	וַיֵּרָא ← יֵרָא	וַיִּרְכַּב ← יִרְכַּב
1 <sup>st</sup> וְ	Hollow	3 <sup>rd</sup> הַ	Hif'il

It is a stylistic device of Biblical Hebrew when narrating a series of past events to begin the narration with an affix form of the verb and to continue it with a series of verbs in the prefix form with vav conversive.

**Vav Conversive** (continued)

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר  
 prefix forms with vav conversive affix form

Genesis 4:1 קְנִיתִי אִישׁ אֶת־יהוָה:  
 direct speech so affix form

And אָדָם knew חַוָּה his wife and (then) she conceived and (then) she bore קַיִן and (then) she said,  
*"I have acquired a man (child) with (the help of ) the Lord."*

A new section of a narrative often is introduced by a vav conversive:

Genesis 6:5 וַיֵּרָא יְהוָה כִּי רָבָה רַעַת הָאָדָם בְּאָרֶץ  
 and (then) the LORD saw that the wickedness of man was great on the earth

**\*Vav Reversive**

When a vav ׀ is attached to the front of an affix form of the verb, it usually serves to give it a future tense translation. Hence the vav "reverses" the tense. The name vav reversive is an analogic extension of vav conversive for the affix. In the narration of future events, the first verb will often be a prefix form and the following ones will be affix form plus vav reversive. There are instances of the vavs not changing the tense from past to future; in that case the ׀ is called a **simple vav**. Such occurrences are mostly in the later books.

Deuteronomy 2:28 אַכֹּל בִּבְכֹסֶךָ תִּשְׁבְּרִנִי וְאַכְלָתִי  
 affix form + vav reversive prefix form  
*you will sell me food for money that I may eat (and I will eat)*

Ezekiel 37:8 וּרְאִיתִי וְהִנְחֶה־עֲלֵיהֶם גְּדִים וּבָשָׂר עָלֶיהָ  
 simple vav  
*and as I beheld, lo, the sinews and the flesh came upon them*

**Verb**

A word or words which expresses action, existence, or occurrence. In Hebrew, the verb has five **forms**: affix, prefix, participle, imperative, and infinitive. It has seven **stems**: Qal, Nif'al, Pi'el, Pu'al, Hif'il, Hof'al, and Hitpa'el. Because Biblical Hebrew uses so few adjectives and adverbs, the impact and color of the language are conveyed particularly through the verb. The fact that the verb can be built up in front with preformatives, strengthened in the middle by a dagesh, or infix, and lengthened by the addition of pronominal suffixes enhances its conspicuousness. The verbs in Dt. 6:7 are a representative example of the

**Verb** (continued)

strength of highly inflected verbs. Notice how English needs about four times as many words to get across the ideas which, in Hebrew, are carried on the verb.

וְשִׁנַּנְתֶּם לְבָנֵיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ

Deuteronomy 6:7 וּבְשֹׁכְבְךָ וּבְקוּמְךָ:

*And you will inculcate them to your children, and you will speak about them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.*

**Vocalization**

See: **Pointing**

**Vocative**

The direct address of a person or thing.

1 Samuel 17:58 וַיֹּאמֶר אֵלָיו שָׂאוּל בֶּן-מִי אַתָּה הַנְּעָר

vocative

*and Saul said to him, 'Whose son are you, youth?'*

Isaiah 49:13 רִנּוּ שָׁמַיִם וְגִילִי אֶרֶץ

vocative

vocative

*sing, O heavens; and be joyful, O earth*

**Voice**

See: **Active** and **Passive**

**Vowel Class**

There are three classes of vowels in Hebrew: "A" "E/I" and "O/U" Most often a vowel will exchange with another of its own class for purposes of lengthening or shortening. The one vowel which conspicuously crosses class is segol. Although it is an "E/I" vowel, it exchanges with "A" vowels in pause.

יָ-יֵד- בֵּן-בֵּן- בּוֹל-בָּל- שָׁמֶן-שָׁמֶן:

gamets hatuf ↑

**Vowel Letter**

The letters י ו ה נ (See: **Matres Lectionis**)

**Vulgate**

The Latin translation of the Hebrew Bible plus the Apocrypha and New Testament prepared primarily by St. Jerome in the fourth century CE. This translation enjoyed wide acceptance in Western Christendom during the Middle Ages, and thus became known as the *Vulgata Versio* ("common version.") Until recently it was the only authorized version of the Bible for the Roman Catholic Church.

**\*Weak Verb**

A verb with a root letter which may not appear in all forms. 1<sup>st</sup> י 1<sup>st</sup> ך 3<sup>rd</sup> ה hollow verbs, and geminates fall into this category. Some grammars include in this group verbs which contain a guttural letter. In the following Qal prefix forms of weak verbs note the missing root letter: (17.6)

הִצֵּא	הִתְּן	וּתְקַם	וּתְרֵא	תָּרַע
1 <sup>st</sup> י missing	1 <sup>st</sup> ך assimilated	middle ך missing	final ה missing	final ע missing

**Word Order**

The usual word order of a Biblical verse is: verb followed by its subject (if there is an independent subject), then the indirect object followed by the direct object. Other features such as adjectives and adverbs, which may be single words, phrases or clauses, are fitted in of course. Word order is often varied for emphasis or euphony.

וְיִשְׂרָאֵל אָהַב אֶת-יוֹסֵף מִכָּל-בָּנָיו כִּי-בֶן-זִקְנִים הוּא לוֹ  
 placement of **לוֹ** emphatic      note: subject **יִשְׂרָאֵל** precedes verb **אָהַב**

וַעֲשֵׂה לוֹ כְּתָנֹת פַּסִּים: וַיֵּרְאוּ אָחָיו כִּי-אָתּוֹ אָהַב אָבִיהֶם  
 placement of **אָתּוֹ** before the verb is emphatic      usual word order

Genesis 37:3 and 4a      מִכָּל-אָחָיו וַיִּשְׁנְאוּ אֹתוֹ  
 usual word order

**Zeugma**

Ellipsis of a verb from one of two or more usually parallel clauses. This is a figure of speech seen often in Biblical Hebrew poetry but is usually referred to as incomplete parallelism. (55)

Jeremiah 2:2      זָכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֲהַבַת כְּלוּלֹתֶיךָ  
 לְכַתֶּךָ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:

*I remember the devotion of your youth, [I remember] the love of your bridehood  
 [I remember] your following after me in the wilderness, in a land not sown.*

## Verb Charts

About these charts:

**Prefix form/vav conversive** is included for those verbs which are apocopated with vav conversive. For the other verbs, the prefix/vav conversive is formed by adding **ו** to the prefix form.

In some places you will see a second "spelling" of a form. This is because these verbs developed biforms. Most notable in this respect is the **Hof'al**. Bear in mind, even if not noted in every chart, that its preformative vowel can be **ו** or **ו**.

You will notice that in some of the charts, the **f. pl. participle** is missing. This is because of a spacing problem which forced us to remove one line of text. Because f. pl. participles are rare, that form was selected for this ignominious honor. Those who can figure out the reason why on some charts there is room for everything, but on others a line had to be omitted can have their copy of the book autographed by one of the authors.

A word about the **Pi'el middle guttural**: the representative verb is **בָּרַךְ** which technically is not a middle guttural but fits into the category because **כ** does not take dagesh. It is the most common Pi'el of this type and so that is why it was selected for the paradigm. You will notice that a composite shewa appears under the **כ** in some PGNs. In some Biblical texts the verb appears this way; in others a simple shewa is used. In other words you will see **בָּרַכְו** in some Bibles; **בָּרַכוּ** in others.

Two inclusions require explanations. In the 1<sup>st</sup> Guttural chart **חָזַק** is listed as an alternate 1<sup>st</sup> **ח** pattern. In fact, it is "alternate" because it is stative, but it is an "A" class stative which brings us to the problem of terminology discussed in Lesson 17.7. It is only this type of 1<sup>st</sup> **ח** verb which takes such pointing.

The other entry which needs comment is **נָרַח**. It may be the only 1<sup>st</sup> "E" class of its type, but because of its frequency of occurrence, a listing of its extant PGNs in the Qal has been included.

Spaces which are blank are so because there are no extant examples of such forms in the Bible. For example, there simply are no Pu'al or Hof'al imperatives.

Strong Verb

		Qal "A" regular	Qal "E"	Qal "O"	Nif'al	
Affix	Sg. 3 m.	פָּקַד	כָּבַד	קָטַן	נִפְקַד	
	3 f.	פָּקְדָה	כָּבְדָה	קָטְנָה	נִפְקְדָה	
	2 m.	פָּקַדְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִפְקַדְתָּ	
	2 f.	פָּקַדְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִפְקַדְתְּ	
	1 c.	פָּקַדְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִפְקַדְתִּי	
	Pl.	3 c.	פָּקְדוּ	כָּבְדוּ	קָטְנוּ	נִפְקְדוּ
		2 m.	פָּקַדְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִפְקַדְתֶּם
		2 f.	פָּקַדְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִפְקַדְתֶּן
		1 c.	פָּקַדְנוּ	כָּבַדְנוּ	קָטַנּוּ	נִפְקַדְנוּ
	Prefix	Sg. 3 m.	יִפְקַד	יִכְבֵּד	יִקְטֵן	יִפְקַד
3 f.		תִּפְקַד	תִּכְבֵּד	like	תִּפְקַד	
2 m.		תִּפְקַד	תִּכְבֵּד	יִכְבֵּד	תִּפְקַד	
2 f.		תִּפְקְדִי	תִּכְבְּדִי		תִּפְקְדִי	
1 c.		אֶפְקַד	אֶכְבֵּד		אֶפְקַד	
Pl.		3 m.	יִפְקְדוּ	יִכְבְּדוּ		יִפְקְדוּ
		3 f.	תִּפְקַדְנָה	תִּכְבְּדְנָה		תִּפְקַדְנָה
		2 m.	תִּפְקְדוּ	תִּכְבְּדוּ		תִּפְקְדוּ
		2 f.	תִּפְקַדְנָה	תִּכְבְּדְנָה		תִּפְקַדְנָה
		1 c.	נִפְקַד	נִכְבֵּד		נִפְקַד
Imperative	Sg. 2 m.	פָּקַד	כָּבַד		הִפְקַד	
	2 f.	פָּקְדִי	כָּבְדִי		הִפְקְדִי	
	Pl.	2 m.	פָּקְדוּ	כָּבְדוּ		הִפְקְדוּ
		2 f.	פָּקַדְנָה	כָּבְדְנָה		הִפְקַדְנָה
Participle	Sg. m.	פֹּקֵד	כֹּבֵד	קָטָן	נִפְקַד	
	f.	פֹּקְדָה	כֹּבְדָה	קָטְנָה	נִפְקְדָה	
	Pl.	m.	פֹּקְדִים	כֹּבְדִים	קָטָנִים	נִפְקְדִים
		f.	פֹּקְדוֹת	כֹּבְדוֹת	קָטְנוֹת	נִפְקְדוֹת
Infinitive	Construct	פָּקַד	כָּבַד		הִפְקַד	
	Absolute	פָּקוּד	כָּבַד		הִפְקַד וְנִפְקַד	

Prefix/vav conversive

Strong Verb

Pf'el	Pu'al	Hif'il	Hof'al
פָּקַד פִּקְדוֹ	פִּקְדוֹ	הִפְקִיד	הִפְקַד הִפְקָדוֹ
פִּקְדָה	פִּקְדָה	הִפְקִידָה	הִפְקַדָה
פִּקְדָתָהּ	פִּקְדָתָהּ	הִפְקִידָתָהּ	הִפְקַדָתָהּ
פִּקְדָתֶיךָ	פִּקְדָתֶיךָ	הִפְקִידָתֶיךָ	הִפְקַדָתֶיךָ
פִּקְדָתֵינוּ	פִּקְדָתֵינוּ	הִפְקִידָתֵינוּ	הִפְקַדָתֵינוּ
פִּקְדוּ	פִּקְדוּ	הִפְקִידוּ	הִפְקַדוּ
פִּקְדוּם	פִּקְדוּם	הִפְקִידוּם	הִפְקַדוּם
פִּקְדוּן	פִּקְדוּן	הִפְקִידוּן	הִפְקַדוּן
פִּקְדוֹנוֹ	פִּקְדוֹנוֹ	הִפְקִידוֹנוֹ	הִפְקַדוֹנוֹ
יִפְקַד	יִפְקַד	יִפְקִיד	יִפְקַד יִפְקָדוֹ
תִּפְקַד	תִּפְקַד	תִּפְקִיד	תִּפְקַד
תִּפְקַדְךָ	תִּפְקַדְךָ	תִּפְקִידְךָ	תִּפְקַדְךָ
תִּפְקַדְתִּי	תִּפְקַדְתִּי	תִּפְקִידְתִּי	תִּפְקַדְתִּי
אִפְקַד	אִפְקַד	אִפְקִיד	אִפְקַד
יִפְקְדוּ	יִפְקְדוּ	יִפְקִידוּ	יִפְקְדוּ
תִּפְקְדֶנָּה	תִּפְקְדֶנָּה	תִּפְקִידֶנָּה	תִּפְקְדֶנָּה
תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקִידוּ	תִּפְקְדוּ
תִּפְקְדֶנָּה	תִּפְקְדֶנָּה	תִּפְקִידֶנָּה	תִּפְקְדֶנָּה
נִפְקַד	נִפְקַד	נִפְקִיד	נִפְקַד
פִּקְדוֹ		הִפְקַד	
פִּקְדֵי		הִפְקִידֵי	
פִּקְדוֹ		הִפְקִידוֹ	
פִּקְדָנָה		הִפְקִידָנָה	
מִפְקַד	מִפְקַד	מִפְקִיד	מִפְקַד מִפְקָדוֹ
מִפְקַדָה	מִפְקַדָה	מִפְקִידָה	מִפְקַדָה
מִפְקַדִים	מִפְקַדִים	מִפְקִידִים	מִפְקַדִים
מִפְקַדוֹת	מִפְקַדוֹת	מִפְקִידוֹת	מִפְקַדוֹת
פִּקְדוֹ		הִפְקִיד	
פִּקְדוֹ פִּקְדוֹ	פִּקְדוֹ	הִפְקַד	הִפְקַד הִפְקָדוֹ
		וַיִּפְקַד	

1<sup>st</sup> Guttural

		Qal		Nifal	Hifil	Hofal	
Affix	Sg.	3 m.	עָמַד		הֶעֱמִיד	הֶעֱמַד	
		3 f.	עָמְדָה		הֶעֱמִידָה	הֶעֱמַדָה	
		2 m.	עָמַדְתָּ		הֶעֱמַדְתָּ	הֶעֱמַדְתָּ	
		2 f.	עָמַדְתְּ		הֶעֱמַדְתְּ	הֶעֱמַדְתְּ	
		1 c.	עָמַדְתִּי		הֶעֱמַדְתִּי	הֶעֱמַדְתִּי	
	Pl.	3 c.	עָמְדוּ		הֶעֱמִידוּ	הֶעֱמַדוּ	
		2 m.	עָמַדְתֶּם		הֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	
		2 f.	עָמַדְתֶּן		הֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	
		1 c.	עָמַדְנוּ		הֶעֱמַדְנוּ	הֶעֱמַדְנוּ	
Prefix	Sg.	3 m.	יַעֲמַד	יְחַזֵּק	יַעֲמִיד	יַעֲמַד	
		3 f.	תַּעֲמַד	תְּחַזֵּק	תַּעֲמִיד	תַּעֲמַד	
		2 m.	תַּעֲמַד	etc.	תַּעֲמַד	תַּעֲמַד	
		2 f.	תַּעֲמַדִּי	can be	תַּעֲמַדִּי	תַּעֲמַדִּי	
		1 c.	אֶעֱמַד	a pattern	אֶעֱמַד	אֶעֱמַד	
	Pl.	3 m.	יַעֲמְדוּ	for 1 <sup>st</sup> ח	יַעֲמְדוּ	יַעֲמִידוּ	יַעֲמְדוּ
		3 f.	תַּעֲמַדְנָה	verbs	תַּעֲמַדְנָה	תַּעֲמַדְנָה	תַּעֲמַדְנָה
		2 m.	תַּעֲמְדוּ		תַּעֲמְדוּ	תַּעֲמִידוּ	תַּעֲמְדוּ
		2 f.	תַּעֲמַדְנָה		תַּעֲמַדְנָה	תַּעֲמַדְנָה	תַּעֲמַדְנָה
		1 c.	נֶעֱמַד		נֶעֱמַד	נֶעֱמִיד	נֶעֱמַד
Imperative	Sg.	2 m.	עֲמַד	חַזֵּק	הֶעֱמַד	הֶעֱמַד	
		2 f.	עֲמַדִּי	חַזְּקִי	הֶעֱמַדִּי	הֶעֱמַדִּי	
	Pl.	2 m.	עֲמְדוּ	חַזְּקוּ	הֶעֱמְדוּ	הֶעֱמְדוּ	
		2 f.	עֲמַדְנָה	חַזְּקֵנָה	הֶעֱמַדְנָה	הֶעֱמַדְנָה	
Participle	Sg.	m.	עֹמֵד	חֹזֵק	מַעֲמִיד	מַעֲמַד	
		f.	עֹמְדָה	חֹזְקָה	מַעֲמִידָה	מַעֲמַדָה	
	Pl.	m.	עֹמְדִים	חֹזְקִים	מַעֲמִידִים	מַעֲמַדִּים	
		f.	עֹמְדוֹת	חֹזְקוֹת	מַעֲמִידוֹת	מַעֲמַדוֹת	
Infinitive	Construct	עֹמֵד		הֶעֱמִיד			
Infinitive	Absolute	עֹמוֹד	הָאֶסֶף	הֶעֱמַד	הֶעֱמַד		
Prefix/vav conversive				וַיַּעֲמַד			



		Qal	Nif'al	Hif'il	Hof'al
Affix	Sg. 3 m.	אָכַל	נֹאכַל	הֹאכִיל	הֹאכַל
		etc.	etc.	etc.	etc.

Most 1<sup>st</sup> א verbs follow the 1<sup>st</sup> Guttural patterns, but five 1<sup>st</sup> אs deviate in some stems and forms, most notably the Qal prefix.

אָפֵה אָנַל אָמַר אָבַד אָהַב

Prefix	Sg.	3 m.	יֹאכַל	יֹאכַל	יֹאכִיל	יֹאכַל
		3 f.	תֹּאכַל	etc.	etc.	etc.
		2 m.	תֹּאכַל			
		2 f.	תֹּאכְלִי			
		1 c.	אָכַל			
	Pl.	3 m.	יֹאכְלוּ			
		3 f.	תֹּאכְלֶנָּה			
		2 m.	תֹּאכְלוּ			
		2 f.	תֹּאכְלֶנָּה			
		1 c.	נֹאכַל			
Imperative	Sg.	2 m.	אָכַל	הֹאכַל	הֹאכַל	
		2 f.	אָכְלִי	etc.	etc.	
	Pl.	2 m.	אָכְלוּ			
		2 f.	אָכְלֶנָּה			
Participle	Sg.	m.	אָכַל	נֹאכַל	מֹאכִיל	מֹאכַל
		f.	אָכְלָה	etc.	etc.	etc.
	Pl.	m.	אָכְלִים			
Infinitive	Construct		אָכַל אָכַל	הֹאכַל	הֹאכִיל	הֹאכַל
	Absolute		אָכוֹל	הֹאכַל		
Prefix/vav	conversive		וַיֹּאכַל וַיֹּאמַר			

		Qal	Nifal	Hifil	Hofal	
Affix	Sg.	3 m.	יָשַׁב	נוֹשַׁב	הוֹשִׁיב	הוֹשֵׁב
		3 f.	like the	נוֹשְׁבָה	הוֹשִׁיבָה	הוֹשֵׁבָה
		2 m.	strong	נוֹשְׁבֶתָה	הוֹשִׁיבֶתָה	הוֹשֵׁבֶתָה
		2 f.	verb	נוֹשְׁבֶתְךָ	הוֹשִׁיבֶתְךָ	הוֹשֵׁבֶתְךָ
		1 c.		נוֹשְׁבֶתִי	הוֹשִׁיבֶתִי	הוֹשֵׁבֶתִי
	Pl.	3 c.		נוֹשְׁבוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ
		2 m.		נוֹשְׁבֹתֶם	הוֹשִׁיבוֹתֶם	הוֹשֵׁבוֹתֶם
		2 f.		נוֹשְׁבֹתֵינָן	הוֹשִׁיבוֹתֵינָן	הוֹשֵׁבוֹתֵינָן
		1 c.		נוֹשְׁבוּנִי	הוֹשִׁיבוּנִי	הוֹשֵׁבוּנִי
Prefix	Sg.	3 m.	יָשַׁב	יִוָּשַׁב	יִוָּשִׁיב	יִוָּשֵׁב
		3 f.	תָּשַׁב	תִּוָּשַׁב	תִּוָּשִׁיב	תִּוָּשֵׁב
		2 m.	תָּשַׁב	תִּוָּשַׁב	תִּוָּשִׁיב	תִּוָּשֵׁב
		2 f.	תָּשַׁבִי	תִּוָּשַׁבִי	תִּוָּשִׁיבִי	תִּוָּשֵׁבִי
		1 c.	אָשַׁב	אִוָּשַׁב	אִוָּשִׁיב	אִוָּשֵׁב
	Pl.	3 m.	יָשַׁבוּ	יִוָּשַׁבוּ	יִוָּשִׁיבוּ	יִוָּשֵׁבוּ
		3 f.	תָּשַׁבְנָה	תִּוָּשַׁבְנָה	תִּוָּשִׁיבְנָה	תִּוָּשֵׁבְנָה
		2 m.	תָּשַׁבוּ	תִּוָּשַׁבוּ	תִּוָּשִׁיבוּ	תִּוָּשֵׁבוּ
		2 f.	תָּשַׁבְנָה	תִּוָּשַׁבְנָה	תִּוָּשִׁיבְנָה	תִּוָּשֵׁבְנָה
		1 c.	נָשַׁב	נִוָּשַׁב	נִוָּשִׁיב	נִוָּשֵׁב
Imperative	Sg.	2 m.	שֵׁב דַּע	הוֹשַׁב	הוֹשִׁב	
		2 f.	שְׁבִי	הוֹשְׁבִי	הוֹשִׁיבִי	
	Pl.	2 m.	שְׁבוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ	
		2 f.	שְׁבֹנָה	הוֹשְׁבֹנָה	הוֹשִׁיבֹנָה	
Participle	Sg.	m.	יָשַׁב	נוֹשֵׁב	מוֹשִׁיב	מוֹשֵׁב
		f.	יֹשְׁבָה	נוֹשְׁבָה	מוֹשִׁיבָה	מוֹשֵׁבָה
	Pl.	m.	יֹשְׁבִים	נוֹשְׁבִים	מוֹשִׁיבִים	מוֹשֵׁבִים
Infinitive	Construct	שְׁבַת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	
	Absolute	יֵשֵׁב		הוֹשֵׁב		
Prefix/vav conversive		וַיָּשַׁב		וַיִּוָּשַׁב		

		Qal	Qal "E"	Hifil	
Affix	Sg. 3 m.	יָטַב	יָרָא	הִיטִיב	
	3 f.	like the	note changes יָרְאָה	הִיטִיבָהּ	
	2 m.	strong	for 3 <sup>rd</sup> א → יָרָאתָ	הִיטִיבְתָּ	
	2 f.	verb	יָרָאתְּ	הִיטִיבְתְּ	
	1 c.		יָרָאתִי	הִיטִיבְתִּי	
	Pl.	3 c.		יָרְאוּ	הִיטִיבוּ
		2 m.		יָרְאתֶם	הִיטִיבְתֶּם
		2 f.		יָרְאתֶן	הִיטִיבְתֶּן
		1 c.		יָרְאתִנוּ	הִיטִיבְנוּ
	Prefix	Sg. 3 m.	יִיטַב	יִרְא	יִיטִיב
3 f.		הִיטַב	הִירָא	הִיטִיב	
2 m.		הִיטַב	הִירָא	הִיטִיב	
2 f.		הִיטַבִּי	הִירָאִי	הִיטִיבִי	
1 c.		אִיטַב	אִירָא	אִיטִיב	
Pl.		3 m.	יִיטַבוּ	יִרְאוּ	יִיטִיבוּ
		3 f.	הִיטַבְנָה	הִירְאָנָה	הִיטַבְנָה
		2 m.	הִיטַבוּ	הִירְאוּ	הִיטִיבוּ
		2 f.	הִיטַבְנָה	הִירְאָנָה	הִיטַבְנָה
		1 c.	נִיטַב	נִירָא	נִיטִיב
Imperative	Sg. 2 m.	יִטַב	יִרָא	הִיטַב	
	2 f.	יִטַבִּי		הִיטִיבִי	
	Pl. 2 m.	יִטַבוּ	יִרְאוּ	הִיטִיבוּ	
		יִטַבְנָה		הִיטַבְנָה	
Participle	Sg. m.	יֹטֵב	יֹרֵא	מִיטִיב	
	f.	יֹטֵבָהּ	construct יֹרְאָתָּהּ	מִיטִיבָהּ	
	Pl. m.	יֹטֵבִים	יֹרְאֵי	מִיטִיבִים	
Infinitive	Construct	יִטַב	יִרְאָה יִרְאָתָּהּ	הִיטִיב	
	Absolute	יִטּוֹב	יִרָא	הִיטַב	
Prefix/vav conversive				וַיִּטַב	

			Qal	Nifal	Hifil	Hofal
Affix	Sg.	3 m.	נָגַשׁ    נָפַל	נִגַּשׁ	הִגִּישׁ	הִגָּשׁ
		3 f.	like the	נִגַּשָּׁה	הִגִּיֶּשֶׁה	הִגָּשָׁה
		2 m.	strong	נִגַּשְׁתָּ	הִגִּשְׁתָּ	הִגָּשְׁתָּ
		2 f.	verb	נִגַּשְׁתְּ	הִגִּשְׁתְּ	הִגָּשְׁתְּ
		1 c.		נִגַּשְׁתִּי	הִגִּשְׁתִּי	הִגָּשְׁתִּי
	Pl.	3 c.		נִגַּשׁוּ	הִגִּישׁוּ	הִגָּשׁוּ
		2 m.		נִגַּשְׁתֶּם	הִגִּשְׁתֶּם	הִגָּשְׁתֶּם
		2 f.		נִגַּשְׁתֶּן	הִגִּשְׁתֶּן	הִגָּשְׁתֶּן
		1 c.		נִגַּשְׁנוּ	הִגִּשְׁנוּ	הִגָּשְׁנוּ
Prefix	Sg.	3 m.	יָגַשׁ    יָפַל	יִנְגַּשׁ	יִגִּישׁ	יִגָּשׁ
		3 f.	תִּגַּשׁ    תִּפַּל	תִּנְגַּשׁ	תִּגִּישׁ	תִּגָּשׁ
		2 m.	תִּגַּשׁ    תִּפַּל	תִּנְגַּשׁ	תִּגִּישׁ	תִּגָּשׁ
		2 f.	תִּגַּשְׁי    תִּפְּלִי	תִּנְגַּשְׁי	תִּגִּישְׁי	תִּגָּשְׁי
		1 c.	אֶגַּשׁ    אֶפַּל	אֶנְגַּשׁ	אֶגִּישׁ	אֶגָּשׁ
	Pl.	3 m.	יִגַּשׁוּ    יִפְּלוּ	יִנְגַּשׁוּ	יִגִּישׁוּ	יִגָּשׁוּ
		3 f.	תִּגַּשְׁנָה    תִּפְּלֶנָה	תִּנְגַּשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
		2 m.	תִּגַּשׁוּ    תִּפְּלוּ	תִּנְגַּשׁוּ	תִּגִּישׁוּ	תִּגָּשׁוּ
		2 f.	תִּגַּשְׁנָה    תִּפְּלֶנָה	תִּנְגַּשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
		1 c.	נִגַּשׁ    נָפַל	נִנְגַּשׁ	נִגִּישׁ	נִגָּשׁ
Imperative	Sg.	2 m.	גַּשׁ    נָפַל	הִנְגַּשׁ	הִגִּשׁ	
		2 f.	גַּשְׁי    נָפְלִי	הִנְגַּשְׁי	הִגִּישְׁי	
	Pl.	2 m.	גַּשׁוּ    נָפְלוּ	הִנְגַּשׁוּ	הִגִּישׁוּ	
		2 f.	גַּשְׁנָה    נָפְלֶנָה	הִנְגַּשְׁנָה	הִגִּישְׁנָה	
Participle	Sg.	m.	נֹגֵשׁ    נֹפֵל	נֹגֵשׁ	מֹגִישׁ	מֹגָשׁ
		f.	נֹגֶשֶׁה    נֹפֶלֶה	נֹגֶשֶׁה	מֹגִישֶׁה	מֹגָשֶׁה
	Pl.	m.	נֹגְשִׁים    נֹפְלִים	נֹגְשִׁים	מֹגִישִׁים	מֹגָשִׁים
Infinitive	Construct		נִגַּשׁ    נָפַל	הִנְגַּשׁ	הִגִּישׁ	הִגָּשׁ
	Absolute		נִגּוֹשׁ    נָפַל	הִנְגִּישׁ	הִגִּישׁ	הִגָּשׁ
Prefix/vav conversive					וַיִּגַּשׁ	

		Qal	Nifal	Pi'el	Pu'al	
Affix	Sg.	3 m.	גָּאַל	נִגְאַל	בִּרְךְ בִּרְךְ	בִּרְךְ
		3 f.	גָּאַלָּה	נִגְאַלָּה	בִּרְכָּה	בִּרְכָּה
		2 m.	גָּאַלְתָּ	נִגְאַלְתָּ	בִּרְכַּתְּ	בִּרְכַּתְּ
		2 f.	גָּאַלְתְּ	נִגְאַלְתְּ	בִּרְכַּתְּ	בִּרְכַּתְּ
		1 c.	גָּאַלְתִּי	נִגְאַלְתִּי	בִּרְכַּתִּי	בִּרְכַּתִּי
	Pl.	3 c.	גָּאַלוּ	נִגְאַלוּ	בִּרְכוּ	בִּרְכוּ
		2 m.	גָּאַלְתֶּם	נִגְאַלְתֶּם	בִּרְכַּתֶּם	בִּרְכַּתֶּם
		2 f.	גָּאַלְתֶּן	נִגְאַלְתֶּן	בִּרְכַּתֶּן	בִּרְכַּתֶּן
		1 c.	גָּאַלְנוּ	נִגְאַלְנוּ	בִּרְכָנוּ	בִּרְכָנוּ
		<hr/>				
Prefix	Sg.	3 m.	יִגְאַל	יִגְאַל	יִבְרְךְ	יִבְרְךְ
		3 f.	תִּגְאַל	תִּגְאַל	תִּבְרְךְ	תִּבְרְךְ
		2 m.	תִּגְאַל	תִּגְאַל	תִּבְרְךְ	תִּבְרְךְ
		2 f.	תִּגְאַלִּי	תִּגְאַלִּי	תִּבְרְכִי	תִּבְרְכִי
		1 c.	אֶגְאַל	אֶגְאַל	אֶבְרְךְ	אֶבְרְךְ
	Pl.	3 m.	יִגְאַלוּ	יִגְאַלוּ	יִבְרְכוּ	יִבְרְכוּ
		3 f.	תִּגְאַלְנָה	תִּגְאַלְנָה	תִּבְרְכְנָה	תִּבְרְכְנָה
		2 m.	תִּגְאַלוּ	תִּגְאַלוּ	תִּבְרְכוּ	תִּבְרְכוּ
		2 f.	תִּגְאַלְנָה	תִּגְאַלְנָה	תִּבְרְכְנָה	תִּבְרְכְנָה
		1 c.	נִגְאַל	נִגְאַל	נִבְרְךְ	נִבְרְךְ
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Imperative	Sg.	2 m.	גָּאַל	הִגְאַל	בִּרְךְ	
		2 f.	גָּאַלִּי	הִגְאַלִּי	בִּרְכִי	
	Pl.	2 m.	גָּאַלוּ	הִגְאַלוּ	בִּרְכוּ	
		2 f.	גָּאַלְנָה	הִגְאַלְנָה	בִּרְכְנָה	
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Participle	Sg.	m.	גָּאַל	נִגְאַל	מְבַרְךְ	מְבַרְךְ
		f.	גָּאַלָּה	נִגְאַלָּה	מְבַרְכָּה	מְבַרְכָּה
	Pl.	m.	גָּאַלִּים	נִגְאַלִּים	מְבַרְכִים	מְבַרְכִים
		f.	גָּאַלוֹת	נִגְאַלוֹת	מְבַרְכוֹת	מְבַרְכוֹת
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Infinitive	Construct	גָּאַל	הִגְאַל	בִּרְךְ		
	Absolute	גָּאַל	הִגְאַל נִגְאוֹל	בִּרְךְ	בִּרְךְ	

Prefix/vav conversive

Hollow

		Qal		Qal		Qal		Qal "E"
Affix	Sg.	3 m.	קָם	note	נָאָם	שָׁם		מָתָם
		3 f.	קָמָה	changes	נָאָהָה	שָׁמָה		מָתָהָה
		2 m.	קָמְתָהּ	for 3 <sup>rd</sup>	נָאָתָהָה	שָׁמְתָהּ		מָתָהָה
		2 f.	קָמְתָהּ	→	נָאָתָהָה	שָׁמְתָהּ		מָתָהָה
		1 c.	קָמְתִי		נָאָתִי	שָׁמְתִי		מָתִי
	Pl.	3 c.	קָמוּ		נָאָו	שָׁמוּ		מָתוּ
		2 m.	קָמְתֶם		נָאָתֶם	שָׁמְתֶם		מָתֶם
		2 f.	קָמְתֶינָן		נָאָתֶינָן	שָׁמְתֶינָן		מָתֶינָן
		1 c.	קָמְנוּ		נָאָנוּ	שָׁמְנוּ		מָתְנוּ
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Prefix	Sg.	3 m.	יִקּוּם		יִבּוּא	יִשִּׁים		יִמּוּת
		3 f.	תִּקּוּם		תִּבּוּא	תִּשִּׁים		תִּמּוּת
		2 m.	תִּקּוּם		תִּבּוּא	תִּשִּׁים		תִּמּוּת
		2 f.	תִּקּוּמִי		תִּבּוּאִי	תִּשִּׁימִי		תִּמּוּתִי
		1 c.	אִקּוּם		אִבּוּא	אִשִּׁים		אִמּוּת
	Pl.	3 m.	יִקּוּמוּ		יִבּוּאוּ	יִשִּׁימוּ		יִמּוּתוּ
		3 f.	תִּקּוּמְנָהּ		תִּבּוּאָנָהּ	תִּשִּׁמְנָהּ		תִּמּוּתָנָהּ
		2 m.	תִּקּוּמוּ		תִּבּוּאוּ	תִּשִּׁימוּ		תִּמּוּתוּ
		2 f.	תִּקּוּמְנָהּ		תִּבּוּאָנָהּ	תִּשִּׁמְנָהּ		תִּמּוּתָנָהּ
		1 c.	נִקּוּם		נִבּוּא	נִשִּׁים		נִמּוּת
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Imperative	Sg.	2 m.	קוּם		בּוּא	שִׁים		מוּת
		2 f.	קוּמִי		בּוּאִי	שִׁימִי		מוּתִי
	Pl.	2 m.	קוּמוּ		בּוּאוּ	שִׁימוּ		מוּתוּ
		2 f.	קוּמְנָהּ		בּוּאָנָהּ	שִׁמְנָהּ		מוּתָנָהּ
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Participle	Sg.	m.	קָם		נָאָם	שָׁם		מָתָם
		f.	קָמָה		נָאָהָה	שָׁמָה		מָתָהָה
	Pl.	m.	קָמִים		נָאָיִם	שָׁמִים		מָתִים
		f.	קָמוֹת		נָאָוֹת	שָׁמוֹת		מָתוֹת
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Infinitive	Construct		קוּם		בּוּא	שִׁים		מוּת
Infinitive	Absolute		קוּם		בּוּא	שׁוּם		מוּת
Prefix/vav conversive			וַיִּקּוּם		וַיִּבּוּא	וַיִּשִּׁים		וַיִּמּוּת

Qal "O"	Nif'al	Hif'il	Hof'al	Pol'el
בוש	נְקוּם	הִקִּים	הוֹקֵם	קוּמֶם
בושה	נְקוּמָה	הִקִּימָה	הוֹקְמָה	קוּמְמָה
בשת	נְקוּמוֹת	הִקִּימוֹת	הוֹקְמוֹת	קוּמְמוֹת
בשת	נְקוּמוֹת	הִקִּימוֹת	הוֹקְמוֹת	קוּמְמוֹת
בשתי	נְקוּמוֹתַי	הִקִּימוֹתַי	הוֹקְמוֹתַי	קוּמְמוֹתַי
בושו	נְקוּמוּ	הִקִּימוּ	הוֹקְמוּ	קוּמְמוּ
בושתם	נְקוּמוֹתֵם	הִקִּימוֹתֵם	הוֹקְמוֹתֵם	קוּמְמוֹתֵם
בשתן	נְקוּמוֹתֵן	הִקִּימוֹתֵן	הוֹקְמוֹתֵן	קוּמְמוֹתֵן
בשנו	נְקוּמוֹנוּ	הִקִּימוֹנוּ	הוֹקְמוֹנוּ	קוּמְמוֹנוּ
יבוש	יְקוּם	יִקִּים	יּוֹקֵם	יְקוּמֶם
תבוש	תְּקוּם	תִּקִּים	תּוֹקֵם	תְּקוּמֶם
תבוש	תְּקוּם	תִּקִּים	תּוֹקֵם	תְּקוּמֶם
תבושי	תְּקוּמִי	תִּקִּימִי	תּוֹקְמִי	תְּקוּמְמִי
אבוש	אֶקוּם	אִקִּים	אּוֹקֵם	אֶקוּמֶם
יבושו	יְקוּמוּ	יִקִּימוּ	יּוֹקְמוּ	יְקוּמְמוּ
תבשנה	תְּקוּמְנָה	תִּקְמְנָה	תּוֹקְמְנָה	תְּקוּמְמְנָה
תבושו	תְּקוּמוּ	תִּקִּימוּ	תּוֹקְמוּ	תְּקוּמְמוּ
תבשנה	תְּקוּמְנָה	תִּקְמְנָה	תּוֹקְמְנָה	תְּקוּמְמְנָה
נבוש	נְקוּם	נִקִּים	נּוֹקֵם	נְקוּמֶם
בוש	הִקִּים	הִקִּים		קוּמֶם
בושי	הִקִּימִי	הִקִּימִי		קוּמְמִי
בושו	הִקִּימוּ	הִקִּימוּ		קוּמְמוּ
בשנה	הִקִּימְנָה	הִקִּימְנָה		קוּמְמְנָה
בוש	נְקוּם	מְקִים	מוֹקֵם	מְקוּמֶם
בושה	נְקוּמָה	מְקִימָה	מוֹקְמָה	מְקוּמְמָה
בושים	נְקוּמִים	מְקִימִים	מוֹקְמִים	מְקוּמְמִים
בושות	נְקוּמוֹת	מְקִימוֹת	מוֹקְמוֹת	מְקוּמְמוֹת
בוש	הִקִּים	הִקִּים	הוֹקֵם	קוּמֶם
בוש	הִקִּים	הִקִּים		

Geminate

		Qal	Nifal		
Affix	Sg.	3 m. סָבַב תָּם	נָסַב נָמַס		
		3 f. סָבְבָה תָּמָה	נָסְבָה		
		2 m. סָבוֹתָ	נָסְבוֹתָ		
		2 f. סָבוֹת	נָסְבוֹת		
		1 c. סָבוֹתִי	נָסְבוֹתִי		
	Pl.	3 c. סָבְבוּ תָמוּ	נָסְבוּ		
		2 m. סָבוֹתֶם	נָסְבוֹתֶם		
		2 f. סָבוֹתֵן	נָסְבוֹתֵן		
		1 c. סָבוֹנוּ	נָסְבוֹנוּ		
		<hr/>			
Prefix	Sg.	3 m. יָסַב יָמַל יָקַל	יָסַב		
		3 f. יָסַבְתְּ	יָסַבְתְּ		
		2 m. יָסַבְתָּ	יָסַבְתָּ		
		2 f. יָסַבְתְּ	יָסַבְתְּ		
		1 c. יָסַבְתִּי	יָסַבְתִּי		
	Pl.	3 m. יָסְבוּ	יָסְבוּ		
		3 f. יָסַבְתֶּנּוּ	יָסַבְתֶּנּוּ		
		2 m. יָסַבְתֶּם	יָסַבְתֶּם		
		2 f. יָסַבְתֶּנּוּ	יָסַבְתֶּנּוּ		
		1 c. יָסַבְתֶּם	יָסַבְתֶּם		
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		Imperative	Sg.	2 m. סַב	הִסַב
				2 f. סַבִּי	הִסַבִּי
Pl.	2 m. סַבוּ		הִסַבוּ		
	2 f. סַבְיִנָּה		הִסַבְיִנָּה		
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Participle	Sg.	m. סָבַב	נָסַב		
		f. סָבְבָה	נָסְבָה		
	Pl.	m. סָבְבִים	נָסְבִים		
		f. סָבְבוֹת	נָסְבוֹת		
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Infinitive	Construct	סַב	הִסַב		
Infinitive	Absolute	סָבוֹב	הִסּוֹב הִמָּס		
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Prefix/vav conversive		וַיָּסַב			



Geminate

Hif'il	Hof'al	Pol'el
הִסַּב הִסַּב	הוֹסִיב	סוֹבֵב
הִסְבֶּה	הוֹסִיבָה	סוֹבֵבָה
הִסְבוֹתָ	הוֹסִיבוֹתָ	סוֹבְבוֹתָ
הִסְבוֹתִי	הוֹסִיבוֹתִי	סוֹבְבוֹתִי
הִסְבוּ הַחֲלוּ	הוֹסִיבוּ	סוֹבְבוּ
הִסְבוֹתֶם	הוֹסִיבוֹתֶם	סוֹבְבוֹתֶם
הִסְבוֹתֶן	הוֹסִיבוֹתֶן	סוֹבְבוֹתֶן
הִסְבוּנוּ	הוֹסִיבוּנוּ	סוֹבְבוּנוּ
יִסַּב יִסַּב	יוֹסִיב יִסַּב	יְסוֹבֵב
הִסַּב	הוֹסִיב	הֶסוֹבֵב
הִסְבֶּה	הוֹסִיבָה	הֶסוֹבֵבָה
הִסְבִּי	הוֹסִיבִי	הֶסוֹבְבִי
אִסַּב	אוֹסִיב	אֶסוֹבֵב
יִסְבוּ יִסְבוּ	יוֹסְבוּ	יְסוֹבְבוּ
הִסְבִּינָה	הוֹסְבִינָה	הֶסוֹבְבִינָה
הִסְבוּ	הוֹסְבוּ	הֶסוֹבְבוּ
הִסְבִּינָה	הוֹסְבִינָה	הֶסוֹבְבִינָה
נִסַּב	נוֹסֵב	נְסוֹבֵב
הִסַּב		סוֹבֵב
הִסְבִּי		סוֹבְבִי
הִסְבוּ		סוֹבְבוּ
הִסְבִּינָה		סוֹבְבִינָה
מִסַּב	מוֹסֵב	מְסוֹבֵב
מִסְבֶּה		מְסוֹבֵבָה
מִסְבִּים		מְסוֹבְבִים
מִסְבוֹת		מְסוֹבְבוֹת
הִסַּב	הוֹסֵב	סוֹבֵב
הִסְבֶּה		סוֹבֵבָה
וַיִּסַּב		

		Qal	Nifal	Pi'el	
Affix	Sg. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	
	3 f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְּחָה	
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	
	2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	
	1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	
	Pl.	3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
		2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
		2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
		1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
	Prefix	Sg. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.		תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	
2 m.		תִּשְׁלַחְךָ	תִּשְׁלַחְךָ	תִּשְׁלַחְךָ	
2 f.		תִּשְׁלַחֲךִי	תִּשְׁלַחֲךִי	תִּשְׁלַחֲךִי	
1 c.		אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	
Pl.		3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
		3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
		2 m.	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ
		2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
		1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
Imperative	Sg. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	
	2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	
	Pl.	2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ
		2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה
Participle	Sg. m.	שֹׁלֵחַ	נֹשֵׁלֵחַ	מְשַׁלֵּחַ	
	f.	שֹׁלְחָה	נֹשֵׁלְחָה	מְשַׁלְּחָה	
	Pl.	m.	שֹׁלְחִים	נֹשֵׁלְחִים	מְשַׁלְּחִים
		f.	שֹׁלְחוֹת	נֹשֵׁלְחוֹת	מְשַׁלְּחוֹת
Infinitive	Construct	שְׁלַחַךְ	הִשְׁלַחַךְ	שְׁלַחַךְ	
Infinitive	Absolute	שְׁלוּחַ	נִשְׁלוּחַ	שְׁלִיחַ	

Prefix/vav conversive

Pu'al	Hif'il	Hof'al
שָׁלַח	הִשְׁלִיחַ	הִשְׁלַח
שָׁלַחָה	הִשְׁלִיחָה	הִשְׁלַחָה
שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ
שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁלַחְתְּ
שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי
שָׁלַחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ
שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם
שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן
שָׁלַחוּ	הִשְׁלַחוּ	הִשְׁלַחוּ
יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח
תִּשְׁלַחֵי	תִּשְׁלִיחֵי	תִּשְׁלַחֵי
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁלַחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח
	הִשְׁלַח	
	הִשְׁלִיחֵי	
	הִשְׁלִיחוּ	
	הִשְׁלַחְנָה	
מִשְׁלַח	מִשְׁלִיחַ	מִשְׁלַח
מִשְׁלַחָה	מִשְׁלִיחָה	מִשְׁלַחָה
מִשְׁלַחִים	מִשְׁלִיחִים	מִשְׁלַחִים
מִשְׁלַחוֹת	מִשְׁלִיחוֹת	מִשְׁלַחוֹת
	הִשְׁלִיחַ	
	הִשְׁלַח	הִשְׁלַח
	וַיִּשְׁלַח	

		Qal	Qal "E"	Nifal	Piel	
Affix	Sg.	3 m.	קָטַעַא	קָטַעַא	קָטַעַא	קָטַעַא
		3 f.	קָטַעַאָה	קָטַעַאָה	קָטַעַאָה	קָטַעַאָה
		2 m.	קָטַעַאְתָּה	קָטַעַאְתָּה	קָטַעַאְתָּה	קָטַעַאְתָּה
		2 f.	קָטַעַאְתְּה	קָטַעַאְתְּה	קָטַעַאְתְּה	קָטַעַאְתְּה
		1 c.	קָטַעַאְתִּי	קָטַעַאְתִּי	קָטַעַאְתִּי	קָטַעַאְתִּי
	Pl.	3 c.	קָטַעַאוּ	קָטַעַאוּ	קָטַעַאוּ	קָטַעַאוּ
		2 m.	קָטַעַאְתֶּם	קָטַעַאְתֶּם	קָטַעַאְתֶּם	קָטַעַאְתֶּם
		2 f.	קָטַעַאְתֶּן	קָטַעַאְתֶּן	קָטַעַאְתֶּן	קָטַעַאְתֶּן
		1 c.	קָטַעַאנוּ	קָטַעַאנוּ	קָטַעַאנוּ	קָטַעַאנוּ
		Prefix			follows 3 <sup>rd</sup> א pattern	
Sg.	3 m.	יִקְטַעַא		יִקְטַעַא	יִקְטַעַא	
	3 f.	יִקְטַעַאָה		יִקְטַעַאָה	יִקְטַעַאָה	
	2 m.	יִקְטַעַאְתָּה		יִקְטַעַאְתָּה	יִקְטַעַאְתָּה	
	2 f.	יִקְטַעַאְתְּה		יִקְטַעַאְתְּה	יִקְטַעַאְתְּה	
	1 c.	יִקְטַעַאְתִּי		יִקְטַעַאְתִּי	יִקְטַעַאְתִּי	
	Pl.	3 m.	יִקְטַעַאוּ		יִקְטַעַאוּ	יִקְטַעַאוּ
		3 f.	יִקְטַעַאנָה		יִקְטַעַאנָה	יִקְטַעַאנָה
		2 m.	יִקְטַעַאוּ		יִקְטַעַאוּ	יִקְטַעַאוּ
		2 f.	יִקְטַעַאנָה		יִקְטַעַאנָה	יִקְטַעַאנָה
		1 c.	יִקְטַעַא		יִקְטַעַא	יִקְטַעַא
Imperative	Sg.	2 m.	קָטַעַא	קָטַעַא	קָטַעַא	
		2 f.	קָטַעַאִי	קָטַעַאָה	קָטַעַאִי	
	Pl.	2 m.	קָטַעַאוּ	קָטַעַאִים	קָטַעַאוּ	
		2 f.	קָטַעַאנָה	קָטַעַאנָה	קָטַעַאנָה	
Participle	Sg.	m.	קָטַעַא	קָטַעַא	קָטַעַא	
		f.	קָטַעַאָה	קָטַעַאָה	קָטַעַאָה	
	Pl.	m.	קָטַעַאִים	קָטַעַאִים	קָטַעַאִים	
Infinitive	Construct	קָטַעַא		קָטַעַא	קָטַעַא	
	Absolute	קָטַעַא		קָטַעַא	קָטַעַא	

Prefix/vav conversive

Pu'al	Hifil	Hofal
הִשָּׁאֵל קָרָא	הִשָּׁאֵל	הִשָּׁאֵל
הִשָּׁאֵל ה	הִשָּׁאֵל ה	הִשָּׁאֵל ה
הִשָּׁאֵל י	הִשָּׁאֵל י	הִשָּׁאֵל י
הִשָּׁאֵל ו	הִשָּׁאֵל ו	הִשָּׁאֵל ו
הִשָּׁאֵל ז	הִשָּׁאֵל ז	הִשָּׁאֵל ז
הִשָּׁאֵל ח	הִשָּׁאֵל ח	הִשָּׁאֵל ח
הִשָּׁאֵל ט	הִשָּׁאֵל ט	הִשָּׁאֵל ט
הִשָּׁאֵל י	הִשָּׁאֵל י	הִשָּׁאֵל י
הִשָּׁאֵל כ	הִשָּׁאֵל כ	הִשָּׁאֵל כ
הִשָּׁאֵל ל	הִשָּׁאֵל ל	הִשָּׁאֵל ל
הִשָּׁאֵל מ	הִשָּׁאֵל מ	הִשָּׁאֵל מ
הִשָּׁאֵל נ	הִשָּׁאֵל נ	הִשָּׁאֵל נ
הִשָּׁאֵל ס	הִשָּׁאֵל ס	הִשָּׁאֵל ס
הִשָּׁאֵל ע	הִשָּׁאֵל ע	הִשָּׁאֵל ע
הִשָּׁאֵל פ	הִשָּׁאֵל פ	הִשָּׁאֵל פ
הִשָּׁאֵל צ	הִשָּׁאֵל צ	הִשָּׁאֵל צ
הִשָּׁאֵל ק	הִשָּׁאֵל ק	הִשָּׁאֵל ק
הִשָּׁאֵל ר	הִשָּׁאֵל ר	הִשָּׁאֵל ר
הִשָּׁאֵל ש	הִשָּׁאֵל ש	הִשָּׁאֵל ש
הִשָּׁאֵל ט	הִשָּׁאֵל ט	הִשָּׁאֵל ט
הִשָּׁאֵל י	הִשָּׁאֵל י	הִשָּׁאֵל י
הִשָּׁאֵל	הִשָּׁאֵל	הִשָּׁאֵל
הִשָּׁאֵל	הִשָּׁאֵל	הִשָּׁאֵל
הִשָּׁאֵל	הִשָּׁאֵל	הִשָּׁאֵל
הִשָּׁאֵל	הִשָּׁאֵל	הִשָּׁאֵל
הִשָּׁאֵל	הִשָּׁאֵל	הִשָּׁאֵל

			Qal	Nifal	Piel
Affix	Sg.	3 m.	גָּלָה	נִגְלָה	גָּלָה
		3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה
		2 m.	גָּלִיתָ	נִגְלִיתָ נִגְלִיתָ	גָּלִיתָ
		2 f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
		1 c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
	Pl.	3 c.	גָּלוּ	נִגְלוּ	גָּלוּ
		2 m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
		2 f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן
		1 c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
					<hr/>
Prefix	Sg.	3 m.	יִגְלָה	יִגְלָה	יִגְלָה
		3 f.	תִּגְלָה	תִּגְלָה	תִּגְלָה
		2 m.	תִּגְלָה	תִּגְלָה	תִּגְלָה
		2 f.	תִּגְלִי	תִּגְלִי	תִּגְלִי
		1 c.	אֶגְלָה	אֶגְלָה אֶגְלָה	אֶגְלָה
	Pl.	3 m.	יִגְלוּ	יִגְלוּ	יִגְלוּ
		3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
		2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
		2 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
		1 c.	נִגְלָה	נִגְלָה	נִגְלָה
			<hr/>		
Imperative	Sg.	2 m.	גָּלָה	הִגְלָה הִגְלָה	גָּלָה גָּל
		2 f.	גָּלִי	הִגְלִי	גָּלִי
	Pl.	2 m.	גָּלוּ	הִגְלוּ	גָּלוּ
		2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה
			<hr/>		
Participle	Sg.	m.	גָּלָה	נִגְלָה	מְגָלָה
		f.	גָּלְתָה	נִגְלְתָה	מְגָלְתָה
	Pl.	m.	גָּלִים	נִגְלִים	מְגָלִים
			<hr/>		
Infinitive	Construct		גָּלוֹת	הִגְלוֹת	גָּלוֹת
Infinitive	Absolute		גָּלָה	נִגְלָה הִנְקָה	גָּלָה
			<hr/>		
Prefix/vav	conversive		וַיִּגְלַל	וַיִּגְלַל	וַיִּגְלַל

Pu'al	Hif'il	Hof'al
גָּלָה	הִגְלָה	הִגְלָה
גָּלְתָה	הִגְלְתָה	הִגְלְתָה
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ
גָּלִיתְּם	הִגְלִיתְּם	הִגְלִיתְּם
גָּלִיתֶן	הִגְלִיתֶן	הִגְלִיתֶן
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ
יִגְלָה	יִגְלָה	יִגְלָה
תִּגְלָה	תִּגְלָה	תִּגְלָה
תִּגְלָה	תִּגְלָה	תִּגְלָה
תִּגְלִי	תִּגְלִי	תִּגְלִי
אִגְלָה	אִגְלָה	אִגְלָה
יִגְלוּ	יִגְלוּ	יִגְלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
נִגְלָה	נִגְלָה	נִגְלָה
	הִגְלָה	
	הִגְלִי	
	הִגְלוּ	
	הִגְלִינָה	
מִגְלָה	מִגְלָה	מִגְלָה
מִגְלָה	מִגְלָה	מִגְלָה
מִגְלִים	מִגְלִים	מִגְלִים
גָּלוּת	הִגְלוּת	
גָּלָה	הִגְלָה	הִגְלָה
	וַיִּגְל	

## Vocabulary

### Particles

Single letter particles are always attached to another word.

1	<b>את</b>	sign of definite direct object	6	<b>ו</b>	and, but, then, or
2	<b>את</b>	with, near	7	<b>כ</b>	as, like
3	<b>ב</b>	in, by, with, from, against	8	<b>ל</b>	to, for, of
4	<b>ה</b>	the (definite article)	9	<b>מן</b>	from, out of, of, than
5	<b>ה</b>	? (interrogative)	10	<b>ש</b>	who, which, that

The rest of the vocabulary is listed in terms of its frequency in the Hebrew Bible. Verbs list the stem(s) most commonly appearing. Primary stem(s) meaning(s) are underlined.

1	<b>יהוה</b>	The LORD	14	<b>מלך</b>	king
2	<b>כל</b>	all, every, any	15	<b>ישראל</b>	Israel
3	<b>אשר</b>	who, whom, which, that	16	<b>ארץ</b>	earth, land, country
4	<b>אל</b>	to, toward, into, at	17	<b>יום</b>	day
5	<b>אמר</b>	Q: <u>say</u> , command	18	<b>איש</b>	man, husband, each
6	<b>לא</b>	not	19	<b>פנים</b>	face, appearance, presence
7	<b>בן</b>	son, youth	20	<b>בית</b>	house, dwelling, temple
8	<b>על</b>	on, upon, concerning, on account of, against	21	<b>נתן</b>	Q: <u>give</u> , <u>put</u> , set, permit
9	<b>כי</b>	for, that, because, when, but	22	<b>עם</b>	people
10	<b>היה</b>	Q: <u>happen</u> , <u>become</u> , be N: be done, come to pass	23	<b>יד</b>	hand, strength
11	<b>עשה</b>	Q: <u>make</u> , <u>do</u> N: be done, be made	24	<b>הלך</b>	Q: <u>go</u> , <u>walk</u> H: lead, bring Ht: walk, walk about
12	<b>אלהים</b>	God, gods	25	<b>דבר</b>	word, thing, affair
13	<b>בוא</b>	Q: <u>enter</u> , <u>come</u> H: bring, bring in	26	<b>הוא</b>	he, that one, that



27	<b>רָאָה</b>	Q: see, look at N: appear, be seen H: show, cause to see	44	<b>עָלָה</b>	Q: go up, ascend H: bring up, offer N: be brought up, taken away
28	<b>עַד</b>	as far as, until, while	45	<b>שָׁנָה</b>	year
29	<b>אָב</b>	father, ancestor	46	<b>שֵׁם</b>	name, fame
30	<b>שָׁמַע</b>	Q: hear, listen to, obey H: proclaim, announce	47	<b>אֲנִי</b>	I
31	<b>דָּבַר</b>	P: speak	48	<b>עֵין</b>	eye, spring
32	<b>זֶה</b>	this one, this	49	<b>שָׁלַח</b>	Q: send P: send forth, send away
33	<b>עִיר</b>	town, city	50	<b>מוֹת</b>	Q: die H: kill, execute
34	<b>יָשַׁב</b>	Q: sit, remain, dwell H: set, place, cause to dwell	51	<b>יְהוּדָה</b>	Judah
35	<b>יָצָא</b>	Q: go forth, come out H: bring out, take out	52	<b>שָׁם</b>	there
36	<b>דָּוִד</b>	David	53	<b>אָכַל</b>	Q: eat, consume N: be eaten H: feed, cause to eat
37	<b>שׁוּב</b>	Q: turn back, return P: bring back, restore H: bring back, turn back	54	<b>עֶבֶד</b>	slave, servant
38	<b>הִנֵּה הֵן</b>	behold! lo! see! here! now! look!	55	<b>אִשָּׁה</b>	woman, wife
39	<b>עִם</b>	with, beside	56	<b>שְׁנַיִם</b>	two (m.)
40	<b>לָקַח</b>	Q: take, receive N: be taken		<b>שְׁתַּיִם</b>	(f.)
41	<b>אֶחָד</b>	one, first, once, each	57	<b>גַּם</b>	moreover, also, even
42	<b>יָדַע</b>	Q: know N: be known P: cause to know H: make known, declare	58	<b>מֹשֶׁה</b>	Moses
43	<b>אִם</b>	if	59	<b>נַפְשׁוֹ</b>	self, person, life
			60	<b>אֵין</b>	is not, are not
			61	<b>אֲדוֹן</b>	master, lord,
				<b>אֲדוֹנָי</b>	LORD
			62	<b>כֹּהֵן</b>	priest
			63	<b>אֵלֶּה</b>	these

## Vocabulary

64	<b>מָה</b>	what? how?	86	<b>אָדָם</b>	man, humankind, Adam
65	<b>אַתָּה</b>	you (m. sg.)	87	<b>הָר</b>	mountain, hill
66	<b>קָרָא</b>	Q: call, proclaim N: be called	88	<b>עָבַר</b>	Q: pass over, pass by H: cause to pass over
67	<b>אַחַר</b>	behind, after	89	<b>עָשָׂר</b>	ten (m.)
68	<b>אֵל</b>	not		<b>עֲשָׂרָה</b>	(f.)
69	<b>דֶּרֶךְ</b>	way, road, manner	90	<b>גָּדוֹל</b>	great, big (adj.)
70	<b>כֵּן</b>	thus, so	91	<b>עָמַד</b>	Q: stand, stop, take one's stand H: erect, make stand
71	<b>מִצְרַיִם</b>	Egypt	92	<b>הֵם</b>	they, those (m.)
72	<b>רָעָה</b>	evil, distress, harm		<b>הֵמָּה</b>	
73	<b>נָשָׂא</b>	Q: lift, carry, take N: be lifted up, rise P: lift, take up Ht: lift oneself up	93	<b>קוֹל</b>	voice, sound
74	<b>יְרוּשָׁלַיִם</b>	Jerusalem	94	<b>נָכַח</b>	H: smite, strike
75	<b>אָח</b>	brother	95	<b>יָלַד</b>	Q: bear, give birth to H: beget, father
76	<b>קוּם</b>	Q: arise, stand P: confirm H: raise, set up	96	<b>אַלְפָּיִם</b>	thousand, military unit
77	<b>לֵב</b>	heart, mind, will	97	<b>תַּחַת</b>	under, below, in place of
78	<b>רֹאשׁ</b>	head, chief, top	98	<b>חַי</b>	alive, living (adj.)
79	<b>בַּת</b>	daughter	99	<b>עוֹד</b>	still, yet, again
80	<b>מֵאָה</b>	hundred	100	<b>פֶּה</b>	mouth
81	<b>זֹאת</b>	this one, this (f.)	101	<b>צְבָא</b>	army, war[fare], host
82	<b>שָׂם</b>	Q: put, place, set	102	<b>צָוָה</b>	P: charge, command
83	<b>מַיִם</b>	water, waters	103	<b>הִיא</b>	she, that
84	<b>כֵּהָ</b>	thus, here	104	<b>קֹדֶשׁ</b>	sacredness, holiness
85	<b>גּוֹי</b>	nation	105	<b>שָׁמַר</b>	Q: keep watch, preserve N: be on guard, be guarded

106	<b>מָצָא</b>	Q: <u>find</u> , reach, attain to N: be found, be left H: present, bring into contact	126	<b>יָרַד</b>	Q: go down, descend H: bring down
107	<b>עוֹלָם</b>	eternity, antiquity	127	<b>יָרָא</b>	Q: <u>fear</u> , be awed N: be awe inspiring
108	<b>עַתָּה</b>	now	128	<b>רוּחַ</b>	wind, spirit, breath
109	<b>נָפַל</b>	Q: fall, lie H: fell, cause to fall	129	<b>אֵשׁ</b>	fire
110	<b>שָׁלֹשׁ</b>	three (m.)	130	<b>נֹאֵם</b>	utterance, oracle
	<b>שְׁלֹשָׁה</b>	(f.)	131	<b>בָּנָה</b>	Q: build N: be built
111	<b>רַב</b>	much, many, great	132	<b>שַׁעַר</b>	gate
112	<b>מִי</b>	who? whoever?	133	<b>נִגַּד</b>	H: declare, tell, inform
113	<b>מִשְׁפָּט</b>	justice, judgment, custom, manner, norm	134	<b>דָּם</b>	blood
114	<b>שָׁמַיִם</b>	heaven(s), sky	135	<b>אֲנֹכִי</b>	I
115	<b>שָׂר</b>	ruler, chieftain	136	<b>יַעֲקֹב</b>	Jacob
116	<b>תּוֹךְ</b>	midst, middle	137	<b>אַהֲרֹן</b>	Aaron
117	<b>חֶרֶב</b>	sword	138	<b>מָלַךְ</b>	Q: reign, rule, be king H: make king, cause to rule
118	<b>שָׂאוּל</b>	Saul	139	<b>אֹהֶל</b>	tent
119	<b>כֶּסֶף</b>	silver, money	140	<b>חֲמֵשׁ</b>	five (m.)
120	<b>נָא</b>	"please," "now"		<b>חֲמֵשָׁה</b>	(f.)
121	<b>מִזְבֵּחַ</b>	altar	141	<b>טוֹב</b>	benefit (noun)
122	<b>מְקוֹם</b>	place (noun)		<b>טוֹב</b>	good, pleasant (adj.)
123	<b>שִׁבְעַת</b>	seven (m.)	142	<b>סָבִיב</b>	round about, circuit, surrounding
	<b>שִׁבְעָה</b>	(f.)	143	<b>עֵץ</b>	tree(s), wood
124	<b>יָם</b>	sea, west	144	<b>בָּרַךְ</b>	Q: kneel, bless N: bless oneself P: <u>bless</u> Ht: bless oneself
125	<b>זָהָב</b>	gold			

## Vocabulary

145	<b>כֵּלִי</b>	vessel, utensil, article of a general sort	162	<b>כָּרַת</b>	Q: cut off/down, make a covenant N: be cut off, cut down H: cut off, destroy
146	<b>או</b>	or	163	<b>לֵוִי</b>	Levi, Levite
147	<b>מִלְחָמָה</b>	battle, war	164	<b>עָבַד</b>	Q: work, serve H: compel to labor
148	<b>שָׂדֶה</b>	field, country	165	<b>פְּלִשְׁתִּי</b>	Philistine
149	<b>אַרְבַּע</b>	four (m.)	166	<b>עֹלָה</b>	burnt offering
	<b>אַרְבָּעָה</b>	(f.)	167	<b>בְּרִית</b>	covenant, agreement
150	<b>עָנָה</b>	Q: answer, respond	168	<b>אִיב</b>	Q: be hostile to, treat as an enemy (N.B.- participle form)
151	<b>עֶשְׂרִים</b>	twenty	169	<b>חָיָה</b>	Q: live P: preserve, revive H: preserve, revive
152	<b>נְבִיא</b>	prophet	170	<b>חֹדֶשׁ</b>	month, new moon
153	<b>מִשְׁפָּחָה</b>	clan, family	171	<b>קָרַב</b>	Q: draw near, approach P: bring near H: bring, bring near
154	<b>פָּקַד</b>	Q: visit, attend to, observe N: be missing, be visited P: muster H: appoint, deposit	172	<b>אַתֶּם</b>	you (m. pl.)
155	<b>סוּר</b>	Q: depart from, turn aside H: take away, remove	173	<b>אַךְ</b>	anger, nostril, nose
156	<b>מְאֹד</b>	very, exceedingly, strength	174	<b>פַּרְעֹה</b>	Pharaoh
157	<b>עֵת</b>	time, season	175	<b>אֶבֶן</b>	stone
158	<b>לֶחֶם</b>	bread, food	176	<b>צֹאן</b>	flock (sheep and goats)
159	<b>חַטָּאת</b>	sin, sin offering	177	<b>לְמַעַן</b>	for the sake of, in order that, on account of
160	<b>שְׁלֹמֹה</b>	Solomon	178	<b>מִדְבָּר</b>	wilderness, plain
161	<b>חִזַּק</b>	Q: be/grow strong, be firm P: strengthen, harden H: strengthen, seize Ht: strengthen oneself	179	<b>בָּשָׂר</b>	flesh, meat
			180	<b>רָשָׁע</b>	wicked, guilty
			181	<b>בָּבֶל</b>	Babel, Babylon

182	<b>בֵּין</b>	between	201	<b>קָרַב</b>	midst, among, inward part
183	<b>לֵב</b>	heart, mind, will	202	<b>זָרַע</b>	seed, offspring
184	<b>מִטָּה</b>	rod, staff, tribe	203	<b>רָבָה</b>	Q: be/become many, much H: make many, great
185	<b>מָלֵא</b>	Q: be full, fill N: be filled P: fill, complete	204	<b>אֲדָמָה</b>	ground, land
186	<b>חֶסֶד</b>	kindness, goodness	205	<b>בָּקַשׁ</b>	P: seek, desire
187	<b>יְהוֹשֻׁעַ</b>	Joshua	206	<b>נַחֲלָה</b>	property, share, inheritance
188	<b>רֶגֶל</b>	foot	207	<b>כָּתַב</b>	Q: write N: be written
189	<b>אַמָּה</b>	cubit	208	<b>מוֹעֵד</b>	appointed time, place, or meeting
190	<b>חֵיל</b>	strength, wealth, army	209	<b>אִם</b>	mother
191	<b>לַיְלָה</b>	night	210	<b>תּוֹרָה</b>	Torah, teaching, law
192	<b>אֵל</b>	El, God, god	211	<b>כּוּן</b>	N: be established, ready H: establish, prepare
193	<b>גְּבוּל</b>	border, boundary, territory	212	<b>שָׁתָה</b>	Q: drink
194	<b>נֶעַר</b>	boy, youth, servant	213	<b>אָהַב</b>	Q: love
195	<b>חָטָא</b>	Q: sin, miss P: purify, make a sin offering H: cause to sin	214	<b>שֵׁשׁ</b>	six (m.)
196	<b>שְׁלוֹם</b>	welfare, peace, wholeness		<b>שֵׁשֶׁת</b>	(f.)
197	<b>מַעֲשֵׂה</b>	deed, work	215	<b>נָשָׂה</b>	Q: stretch out, extend H: turn aside, incline, pervert justice
198	<b>זָכַר</b>	Q: remember, call to mind N: be remembered H: remind, cause to remember	216	<b>בֹּקֶר</b>	morning
199	<b>יָרַשׁ</b>	Q: take possession of, inherit H: inherit, dispossess	217	<b>יָסַף</b>	Q: add H: add to, increase, do again
200	<b>עוֹן</b>	sin, guilt, punishment	218	<b>מַחֲנֵה</b>	camp, encampment
			219	<b>מַלְאָךְ</b>	messenger, angel

**Vocabulary**

220	<b>עֲזַב</b>	Q: leave, abandon N: be forsaken	238	<b>אָזֵן</b>	ear
221	<b>יוֹסֵף</b>	Joseph	239	<b>בְּהֵמָה</b>	cattle, beast
222	<b>נָצַל</b>	N: <u>deliver oneself</u> P: strip off, plunder H: deliver, take away	240	<b>רֵעַ</b>	friend, companion
223	<b>שָׁכַב</b>	Q: lie down	241	<b>שָׁבַע</b>	N: <u>swear</u> , take an oath H: cause to swear
224	<b>בְּגָד</b>	garment	242	<b>סֵפֶר</b>	letter
225	<b>כָּלָה</b>	Q: be complete, be finished P: complete, finish	243	<b>שָׁפַט</b>	Q: judge, govern N: plead one's cause, be judged
226	<b>צַדִּיק</b>	just, righteous	244	<b>אָבַד</b>	Q: perish, be lost P: destroy, kill H: destroy, put to death
227	<b>יִשַׁע</b>	N: <u>be liberated, saved</u> H: deliver, save, give victory to	245	<b>בָּקָר</b>	cattle, herd, ox
228	<b>אָרוֹן</b>	ark, chest	246	<b>יַרְדֵּן</b>	Jordan
229	<b>אָסַף</b>	Q: gather, remove N: assemble, be gathered	247	<b>רִאשׁוֹן</b>	former, first
230	<b>כְּבוֹד</b>	glory, splendor, honor	248	<b>מִצְוָה</b>	commandment
231	<b>רוּם</b>	Q: be high, exalted; rise H: raise, lift up, erect	249	<b>אֶפְרַיִם</b>	Ephraim
232	<b>יָכַל</b>	Q: be able, prevail	250	<b>מוֹאָב</b>	Moab
233	<b>כַּף</b>	palm of hand, sole of foot	251	<b>זָקֵן</b>	old man, old, elder
234	<b>לָכֵן</b>	therefore	252	<b>שִׁפָּה</b>	lip, speech, edge
235	<b>שֶׁמֶן</b>	oil, fat	253	<b>שְׁלֹשִׁים</b>	thirty
236	<b>גָּלָה</b>	Q: uncover, depart, go into exile N: be uncovered, revealed P: uncover, disclose H: take into exile	254	<b>חָוָה</b>	prostrate oneself in worship
237	<b>שִׁבְט</b>	rod, staff, tribe	255	<b>קָדַשׁ</b>	Q: be set apart N: show oneself sacred P: set apart, consecrate Ht: purify oneself H: consecrate
			256	<b>בָּחַר</b>	Q: choose N: be chosen
			257	<b>לָחַם</b>	N: wage war, fight

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258	שָׁאַל	Q: ask, inquire	277	נוּס	Q: flee, escape
259	בִּין	Q: perceive, understand N: be intelligent H: teach, understand, cause to understand	278	גִּבּוֹר	warrior, mighty man
260	דּוֹר	generation, era	279	צְדָקָה	righteousness
261	מְלָאכָה	work, business, occupation	280	שְׁנִי	second (m.)
262	רָעָה	Q: pasture, tend, graze		שְׁנִית	(f.)
263	בְּנֵימִין	Benjamin	281	אֵיל	ram
264	בַּעַל	Baal, owner, lord	282	לְבַד	alone, by oneself
265	הָרַג	Q: kill, slay	283	חֵכְמָה	widsom, skill
266	חוּץ	outside, street	284	צִיּוֹן	Zion
267	לָמָּה	why?	285	שָׂמַח	Q: rejoice, be glad P: gladden
268	אַחֵר	another, different, other	286	מִנְחָה	offering, gift, tribute
269	חֲמִשִּׁים	fifty	287	צָפוֹן	north
270	פֶּתַח	doorway, opening, entrance	288	כָּסָה	P: cover, conceal
271	דָּרַשׁ	Q: seek, consult N: let oneself be consulted	289	כְּמוֹ	as, like, when
272	זָבַח	sacrifice (noun)	290	נֶגֶד	in front of, opposite
273	סָבַב	Q: turn around, surround N: turn around H: turn, cause to turn, lead around	291	רַב	multitude, abundance
274	אֵךְ	surely, only	292	שָׁחַת	P: spoil, ruin, corrupt H: spoil, ruin, corrupt
275	מָוֶת	death	293	נָגַע	Q: touch, harm, reach H: cause to touch or reach
276	שָׂמָא	Q: be, become unclean N: defile oneself, be defiled P: defile Ht: defile oneself	294	אַרָם	Aram (Syria)
			295	אַשּׁוּר	Ashur (Assyria)
			296	עֵדָה	congregation, gathering
			297	שָׁבַר	Q: break N: be broken P: break, shatter
			298	יֵרֵמְיָהוּ	Jeremiah

## Vocabulary

299	<b>נָסַע</b>	Q: set out, journey H: lead out	320	<b>נְחֹשֶׁת</b>	copper, bronze
300	<b>חֵצֵר</b>	court, enclosure	321	<b>קָרָא</b>	Q: meet, encounter, befall
301	<b>יֹאָב</b>	Joab		<b>לְקַרְאָתָּהּ</b>	(infinitive)
302	<b>עֲבָדָהּ</b>	labor, service	322	<b>אַרְבָּעִים</b>	forty
303	<b>שָׂנֵא</b>	Q: hate P: hate	323	<b>מְנַשֶּׁה</b>	Manasseh
304	<b>אָז</b>	at that time, then	324	<b>פָּנָה</b>	Q: turn, look P: turn away, clear away H: turn
305	<b>חָנָה</b>	Q: encamp	325	<b>גִּלְעָד</b>	Gilead
306	<b>נָוַח</b>	Q: rest, be quiet H: give rest to, leave	326	<b>זָבַח</b>	Q: slaughter, sacrifice P: sacrifice
307	<b>פָּתַח</b>	Q: be open N: be opened P: set free, open, loosen	327	<b>חוֹמָה</b>	wall
308	<b>הִלֵּל</b>	P: praise Ht: glory, boast	328	<b>כִּסֵּא</b>	throne, seat
309	<b>יַיִן</b>	wine	329	<b>מִסְפָּר</b>	number
310	<b>רָדַף</b>	Q: pursue, persecute P: pursue vigorously	330	<b>פֶּן</b>	lest
311	<b>מֵעַל</b>	upward, above	331	<b>שָׂאֵר</b>	N: be left over, behind H: leave over, spare
312	<b>שְׁמוּאֵל</b>	Samuel	332	<b>שֶׁמֶשׁ</b>	sun
313	<b>מִשְׁכָּן</b>	tabernacle, dwelling	333	<b>אֵף</b>	also, indeed, even
314	<b>יָחַד</b>	be united	334	<b>פָּר</b>	bull, young bull
	<b>יַחְדָּו</b>	together (adv.)	335	<b>קָבַר</b>	Q: bury N: be buried
315	<b>נַחַל</b>	stream, wadi, torrent	336	<b>חִזְקִיָּהוּ</b>	Hezekiah
316	<b>סוּס</b>	horse	337	<b>עָרַב</b>	sunset, evening
317	<b>חָכָם</b>	wise, skillful, clever	338	<b>שָׁכַן</b>	Q: dwell, tent P: establish, settle H: place, cause to dwell
318	<b>יְמִין</b>	right hand	339	<b>חָלַל</b>	P: defile, profane, pollute H: begin
319	<b>יֵשׁ</b>	there is, there are			



340	<b>נְשִׂיא</b>	chief, prince	360	<b>יָשָׁר</b>	upright, just, straight (adj.)
341	<b>חֻק</b>	statute, ordinance	361	<b>פְּרִי</b>	fruit
342	<b>כֹּחַ</b>	strength, power	362	<b>אָמֵן</b>	N: <u>be confirmed, faithful</u> H: trust, believe
343	<b>קָבַץ</b>	Q: gather, collect N: assemble, be gathered P: gather together	363	<b>חַיָּה</b>	living being, animal
344	<b>אֱמֻנָה</b>	faithfulness, truth, stability	364	<b>פֶּעַם</b>	time, occurrence, foot
345	<b>נָגַשׁ</b>	Q: draw near, approach N: draw near H: bring near	365	<b>צְדָקָה</b>	righteousness, rightness
346	<b>עֶצֶם</b>	bone, substance, self	366	<b>לְשׁוֹן</b>	tongue, language
347	<b>שָׁלַךְ</b>	Q: throw, cast H: throw, cast	367	<b>שָׂרַף</b>	Q: burn N: be burned
348	<b>חָשַׁב</b>	Q: think, account, plan N: be reckoned P: consider, devise	368	<b>תּוֹעֵבָה</b>	abomination
349	<b>יְהוֹנָתָן</b>	Jonathan	369	<b>מַמְלָכָה</b>	kingdom, dominion
350	<b>חֲצִי</b>	half, middle	370	<b>קָדוֹשׁ</b>	sacred, holy
351	<b>קָהָל</b>	assembly, congregation	371	<b>גָּדַל</b>	Q: grow up, become great P: raise, rear (a child), make great H: make great, magnify
352	<b>בְּכוֹר</b>	first-born	372	<b>קָטַר</b>	P: burn sacrifices, incense H: burn sacrifices, incense
353	<b>אוֹר</b>	light	373	<b>אָחוֹת</b>	sister
354	<b>אֲנַחְנוּ</b>	we	374	<b>בָּכָה</b>	Q: weep, bewail
355	<b>חֶמֶה</b>	heat, rage, fury	375	<b>יָדָה</b>	H: give thanks, praise Ht: confess, give thanks
356	<b>בִּטַּח</b>	Q: trust, be confident	376	<b>נְבִיא</b>	N: prophesy Ht: prophesy
357	<b>לָכַד</b>	Q: capture, seize N: be captured, caught	377	<b>בְּלֹאֵי</b>	not, except
358	<b>נָהָר</b>	river, stream	378	<b>כָּבֵד</b>	Q: be heavy, honored N: be honored P: honor, glorify H: make heavy
359	<b>רֶכֶב</b>	chariot, chariotry			

Vocabulary

379	שָׁפַךְ	Q: pour out N: be poured out	398	עָנִי	affliction, poor (one)
380	שָׁקַר	lie, falsehood		עָנִי	afflicted, poor (adj.)
381	יִצְחָק	Isaac	399	עַמּוֹן	Ammon
382	רַק	only, surely	400	צָרָה	distress, trouble, narrow
383	שַׁבָּת	Sabbath		צָר	
384	כָּפַר	P: reconcile, cover over	401	בְּעַד	through, behind, on behalf of
385	לָבַשׁ	Q: dress, put on clothes H: clothe (someone)	402	בָּמָה	high place, ridge, back
386	נֶגֶב	southland, Negev	403	גָּאֵל	Q: redeem, act as kinsman N: redeem oneself, be redeemed
387	עַמּוּד	pillar, column	404	חֻקָּה	statute, enactment
388	בוֹשׁ	Q: be ashamed H: put to shame	405	יֶרֶבֶעַם	Jeroboam
389	כַּנָּף	wing, extremity, skirt	406	אַבְשָׁלוֹם	Absalom
390	שְׁמֹנֶה	eight (m.)	407	רוּץ	Q: run
	שְׁמֹנֶה	(f.)	408	שָׁלַם	Q: be complete, sound P: complete, make good, reward
391	שַׁמְרוֹן	Samaria	409	תָּמִיד	continually, daily
392	עָפָר	dust, dirt	410	יָטַב	Q: be well, be pleasing H: do good to, make good
393	שְׁלִישִׁי	third	411	מֵרָאָה	sight, appearance, vision
394	יָתַר	N: <u>be left over, remain</u> H: leave over, leave	412	שָׁכַח	Q: forget N: be forgotten
395	כֶּבֶשׂ	lamb	413	מְעַט	a little, a few
396	סָפַר	Q: count, number N: be counted, numbered P: recount, relate, tell	414	רֵחַב	breadth, width
397	נָחַם	N: be sorry, repent, be comforted P: comfort, console	415	רָעַב	famine, hunger

Alphabetic Vocabulary

29	אב	96	אלך	388	בוש
244	אבד	43	אם	256	בחר
175	אבן	209	אם	356	בטח
406	אבשלום	189	אמה	259	בין
61	אדון	362	אמן	182	בין
86	אדם	5	אמר	20	בית
204	אדמה	344	אמת	374	בכה
213	אהב	354	אנחנו	352	בכור
139	אהל	47	אני	377	בלתי
137	אהרן	135	אנכי	402	במה
146	או	229	אסך	7	בן
353	אור	173, 333	אך	131	בנה
304	אז	249	אפרים	263	בנימין
238	אזן	149	ארבע	401	בעד
75	אח		ארבעה	264	בעל
41	אחד	322	ארבעים	245	בקר
373	אחות	228	ארון	216	בקר
67	אחר	294	אדם	205	בקש
268	אחר	16	ארץ	167	ברית
168	איב	129	אש	144	ברך
281	איל	55	אשה	179	בשר
60	אין	295	אשור	79	בת
18	איש	3	אשר		
274	אף	65	אתה	403	גאל
53	אבל	172	אתם	193	גבול
68	אל			278	גבור
192	אל	181	גבל	371	גדל
4	אל	224	גד	90	גדול
63	אלה	239	בהמה	85	גוי
12	אלהים	13	בוא	236	גלה

Alphabetic Vocabulary

325	גִּלְעָד	170	חֲדָשׁ	141	טוֹב
57	גֵּם	254	חֹה		טָבָה
		266	חוּץ	276	טָמֵא
31	דָּבָר	327	חֹמֶה		
25	דָּבָר	161	חֹק	23	יָד
36	דָּוִד	336	חֹקְיָהוּ	375	יָדָה
260	דֹּר	195	חָטָא	42	יָדַע
134	דָּם	159	חָטֵאת	51	יְהוּדָה
69	דָּרָךְ	98	חֵי	1	יְהוּה
271	דָּרַשׁ	169	חַיָּה	349	יְהוֹנָתָן
		363	חַיָּה	187	יְהוֹשֻׁעַ
26	הוּא	190	חַיִּל	301	יּוֹאָב
10	חַיָּה	317	חֶכֶם	17	יוֹם
103	חַיָּה	283	חֶכְמָה	221	יוֹסֵף
24	חֶלֶךְ	339	חֶלֶל	314	יָחַד
308	חֶלֶל	355	חֶמֶה		יָחַדוּ
92	חֶם	269	חֶמִישִׁים	410	יָשַׁב
	חֶמֶה	140	חֶמֶשׁ	309	יָיִן
38	חֶנֶּה הֵן		חֶמְשָׁה	232	יָכַל
87	חֶר	305	חֶנֶּה	95	יָלַד
265	חֶרֶג	186	חֶסֶד	124	יָם
		350	חֶצִי	318	יָמִין
81	זָאת	300	חֶצֶר	217	יָסַף
326	זָבַח	341	חֶק	136	יָעַקֵּב
272	זָבַח	404	חֶקֶה	35	יָצֵא
32	זָה	117	חֶרֶב	381	יָצַחֵק
125	זָהָב	348	חֶשֶׁב	127	יָרָא
198	זָכַר			405	יָרְבִּעַם
251	זָקֵן			126	יָרַד
202	זָרָה			246	יָרַדוּ

74	יְרוּשָׁלַם	207	כָּתַב	83	מִים
298	יְרֻמִּיחוּ			185	מָלֵא
199	יִרְשׁ	6	לֹא	219	מִלְאָךְ
15	יִשְׂרָאֵל	77	לֵב	261	מִלְאָכָה
319	יֵשׁ	183	לֵבֵב	147	מִלְחָמָה
34	יֵשֵׁב	282	לֵבֵד	138	מִלְךְ
227	יֵשַׁע	385	לְבַשׁ	14	מִלְךְ
360	יִשָּׂר	163	לְוִי	369	מִמְלָכָה
394	יִתַר	257	לֶחֶם	286	מִנְחָה
		158	לֶחֶם	323	מְנַשֶּׁה
378	כָּבֵד	191	לִילָה	329	מְסַפֵּר
230	כְּבוֹד	357	לִכְד	413	מְעַשׂ
395	כָּבֵשׁ	234	לִכְנֹן	311	מַעַל
84	כָּה	267	לָמָּה	197	מַעֲשֵׂה
62	כַּהֲנָן	177	לְמַעַן	106	מַצָּא
211	כּוֹנֵן	40	לְקַח	248	מַצֹּה
342	כַּח	366	לְשׁוֹן	71	מַצְרִים
9	כִּי			122	מְקוֹם
2	כֹּל	156	מָאֵד	411	מְרַאֶה
225	כָּלָה	80	מָאָה	58	מִשָּׁה
145	כָּלִי	178	מִדְבָּר	313	מִשְׁכָּן
289	כָּמוֹ	64	מָה	113	מִשְׁפָּט
70	כֵּן	250	מוֹאָב	153	מִשְׁפָּחַת
389	כִּנְיָ	208	מוֹעֵד		
328	כִּסָּא	50	מוֹת	120	נָא
288	כִּסֵּה	275	מוֹת	130	נְאֻם
119	כִּסְיָ	121	מוֹצֵחַ	376	נְבִיא
233	כִּי	218	מִחְנֶה	152	נְבִיא
384	כִּפֵּר	184	מִטָּה	386	נָגַב
162	כִּרְת	112	מִי	133	נָגַד

290	נָגַד	302	עֲבָדָה	100	פָּה	93
293	נָגַע	88	עָבַר	165	פְּלִשְׁתִּי	76
345	נָגַשׁ	28	עַד	330	פֶּן	37
358	נָהַר	296	עֵדָה	324	פָּנָה	66,
306	נוּחַ	99	עוֹד	19	פָּנִים	171
277	נוֹס	107	עוֹלָם	364	פָּעַם	201
315	נָחַל	200	עוֹן	154	פָּקַד	
206	נָחֳלָה	220	עֲזַב	334	פָּר	27
397	נָחַם	48	עֵין	361	פָּרִי	78
320	נָחֶשֶׁת	33	עִיר	174	פָּרְעָה	247
215	נָשָׂה	8	עַל	307	פָּתַח	111
94	נָכַח	44	עָלָה	270	פָּתַח	291
299	נָסַע	166	עָלָה			203
194	נָעַר	22	עַם	176	צֵאן	188
109	נָפַל	39	עַם	101	צָבָא	310
59	נָפַשׁ	91	עָמַד	226	צָדִיק	414
222	נָצַל	387	עָמוּד	365	צָדֵק	128
73	נָשָׂא	399	עָמוּן	279	צָדִיקָה	231
340	נָשִׂיא	150	עָנָה	102	צָוָה	407
21	נָתַן	398	עָנִי	284	צִיּוֹן	359
		392	עָפָר	287	צָפוֹן	240
273	סָבַב	143	עָץ	400	צָר	415
142	סָבִיב	346	עָצָם		צָרָה	72, 2
316	סוֹס	337	עָרַב			382
155	סוּר	11	עָשָׂה	335	קָבַר	180
396	סָפַר	89	עָשָׂר	343	קָבֵץ	
242	סָפָר		עָשָׂרָה	370	קָדוֹשׁ	148
		151	עָשָׂרִים	255	קָדַשׁ	82
164	עָבַד	157	עַתָּה	104	קָדַשׁ	285
54	עָבָד	108	עָתָה	351	קָהַל	303

93	קול	252	שָׁפָה	114	שָׁמַיִם
76	קוֹם	115	שָׂר	235	שָׁמֶן
372	קָטַר	367	שָׂרָף	390	שָׁמְנָה
66, 321	קָרָא				שָׁמְנָה
171	קָרַב	258	שָׂאל	30	שָׁמַע
201	קָרַב	118	שָׂאוּל	105	שָׁמַר
		331	שָׂאֵר	391	שָׁמְרוֹן
27	רָאָה	237	שָׁבַט	332	שָׁמַשׁ
78	רָאשׁ	241	שָׁבַע	45	שָׁנָה
247	רָאשׁוֹן	123	שָׁבַע	280	שָׁנִי
111	רַב		שָׁבַעָה		שָׁנִית
291	רַב	297	שָׁבַר	56	שָׁנִים
203	רָבָה	383	שָׁבַת		שָׁתִים
188	רָגַל	37	שׁוּב	132	שָׁעַר
310	רָדַף	292	שָׁחַת	243	שָׁפַט
414	רָחַב	223	שָׁכַב	379	שָׁפַךְ
128	רוּחַ	412	שָׁכַח	380	שָׁקַר
231	רוּם	338	שָׁכַן	214	שָׁשׁ
407	רוּץ	196	שָׁלוֹם		שָׁשָׁה
359	רָכַב	49	שָׁלַח	212	שָׁתַח
240	רָע	393	שָׁלִישִׁי	56	שָׁתִים
415	רָעַב	347	שָׁלַךְ		
72, 262	רָעָה	408	שָׁלַם	116	תּוֹךְ
382	רָק	160	שָׁלְמָה	368	תּוֹעֵבָה
180	רָשַׁע	110	שָׁלַשׁ	210	תּוֹרָה
			שָׁלְשָׁה	97	תַּחַת
148	שָׂדֵה	253	שָׁלְשִׁים	409	תָּמִיד
82	שָׂיִם	52	שָׂם		
285	שָׂמַח	46	שָׂם		
303	שָׂנֵא	312	שָׂמוּאֵל		

## Index

- |                                   |                               |                             |  |
|-----------------------------------|-------------------------------|-----------------------------|--|
| Absolute                          | 21, 34                        | Direct speech               | 43, 59, 98, 168, 233,<br>267, 304, 354 |
| Abstract noun                     | 291, 297                      | Dot vowel                   | 133, 354                               |
| Adjective                         | 340-1                         | "Double duty"               | 223                                    |
| Attributive                       | 65, 92, 232, 251,<br>340, 344 | Dual                        | 117, 122, 354                          |
| Predicate                         | 251, 341                      | Elide                       | 235, 273, 354                          |
| Substantive                       | 251, 300, 341                 | Emphatic ׀                  | 139                                    |
| Synopsis of types                 | 92                            | "Emphatic" syntax           | 157, 295, 326,<br>331, 334, 355        |
| Three uses                        | 251                           | "Emphatic" word order       | 125, 248,<br>278, 284                  |
| Adverb                            | 341-2                         | Energic form                | 214-15                                 |
| Affix form                        | 15, 343                       | Energic ׀                   | 214-5, 248, 356                        |
| Translation                       | 233                           | Euphonic dagesh             | 85                                     |
| Age formula                       | 219, 276                      | Footprint dagesh            | 78, 81                                 |
| Alphabet, Hebrew                  | 1, 3                          | Form                        | 7, 358                                 |
| Apocopated form                   | 146, 179, 343                 | Frequentive ׀               | 182                                    |
| Aquarium dagesh                   | 292                           | Furtive pataḥ               | 23, 358-9                              |
| Assimilation                      | 13-14, 30, 78, 273, 343       | Geminate                    | 208-10, 359                            |
| Atnaḥ                             | 44, 53, 260, 344              | Hendiadys                   | 225, 335                               |
| BuMP letters                      | 248, 345                      | Hif'il                      | 133, 149, 361                          |
| Cardinal numbers                  | 175                           | Hishtaf'el                  | 182, 361-2                             |
| Chiasm                            | 269, 345                      | Hitpa'el                    | 212, 214, 285, 322, 362                |
| Cohortative                       | 174, 239, 338, 346            | Hof'al                      | 185, 362                               |
| Comparative degree                | 332, 347                      | Hollow verb                 | 25, 54, 129-31, 362                    |
| Compass points                    | 249                           | Idiomatic usage             | 79, 82, 274                            |
| Compound subject                  | 168, 348                      | Imperative                  | 91, 99-100, 238, 363                   |
| Connecting ׀                      | 235, 348                      | + affix                     | 274, 293, 305, 309                     |
| Construct                         | 21, 349                       | + prefix                    | 309                                    |
| Construct chain                   | 21, 22, 65, 267, 349          | Negative                    | 168, 267                               |
| Couplet                           | 222                           | ׀                           | 174                                    |
| Dagesh                            | 4, 30, 350                    | System synopsis             | 180                                    |
| Dagesh forte                      | 6, 13, 77, 167, 350           | "Incorrect" spellings       | 255                                    |
| Dagesh lene                       | 13, 350                       | Independent Subject Pronoun | 157, 363                               |
| Dagesh, travelling                | 71, 238                       | Indirect object             | 32, 363-4                              |
| DDO [see: Definite direct object] |                               |                             |  |
| Defectiva spelling                | 3, 351                        |                             |  |
| Definite article                  | 16-17, 102, 162, 351          |                             |  |
| Definite direct object            | 31, 351-2                     |                             |  |
| Definite noun                     | 22, 234, 352                  |                             |  |
| Demonstrative adjective           | 65, 92, 102,<br>162-3, 352    |                             |  |



- Infinitive 253  
   Infinitive absolute 171, 255, 281, 364  
   Infinitive construct 47, 123, 364-5  
     Translation 153  
 Infix letter 212  
 Interrogative ן 134, 258  
 Irregular verb 60, 365-6  
  
 Jussive 179, 366  
   with ׀ 174  
  
 K'tiv-Q're 255, 366-7  
  
 Loan Words 295  
 Locative ן 246, 367  
  
 Mappiq 65, 112, 248, 367-8  
 Maqqef 10, 21, 26, 31, 368  
 Meteg 37, 370  
 Missing letter rules 12, 25, 49, 370  
  
 Names 75, 258  
 Napoleonic dagesh 249  
 Nif'al 190-2, 370  
   meanings of 195  
 Noun 116-120, 199, 371  
   Synopsis of endings 116  
   Table of common irregulars 120  
   With suffixes 119  
 Noun Sentence 11, 70, 240, 371  
 Numbers 92, 175, 219  
 Nunated forms [See: Energic ׀]  
  
 Oath Formula 304-5, 330  
 Object Pronoun 372  
 Object Suffixes 215  
 Ordinal numbers 219  
  
 Paragogic ׀ 272, 291, 298  
 Parallelism  
   antithetic 221  
   compensative 222, 226  
   complete 222, 225  
   incomplete 222, 223, 226  
   synonymous 221, 223  
   synthetic 221, 227  
 Participle 40, 373  
   Hollow verbs 41, 114  
   Qal 39, 42, 113  
   Translation 111, 263, 300  
   Uses 41, 114, 253, 335  
 Partitive ׀ 245  
 Pausal forms 95, 374  
 Pi'el 9, 73-74, 375  
   Affix 71  
   Prefix 71-73  
 Pilp'el 209  
 Plene spelling 3, 376  
 Pleonastic language 308, 376  
 Poetry 221-31  
 Pol'el 209  
 Possessive pronoun 377  
 Possessive suffix 216  
 Predicate adjective 70, 92, 341, 377-8  
 Predicator of existence 44, 378  
 Prefix complement 25  
 Pronunciation 1-4, 16, 26  
 Pu'al 188, 380  
  
 Qal 7, 380  
 Qal passive participle 179, 274  
 Qamets hatuf 2, 26  
 Quiescent 4, 273, 380  
  
 Rain, types of 305  
 Rebellious letter 80  
 Relative pronoun 22, 381-2  
 Root 6, 382  
  
 Segolate noun 17, 118-9, 306, 382  
 Shewa, composite 2, 230  
 Shewa, simple 2, 4  
 Shewa, vocal 2, 4  
 Shortened form 146  
 Shortening (vowels) 37, 116, 254

**Index**

Silluq	53, 383
Sin, types of	313
Sof passuq	53, 383
Stative verbs	87, 296, 383
Stem	7, 384
Stress	3, 6
Strong letter	80
Strong verb	59, 384
small synopsis	297
Strophe	222
Subject-verb agreement	312
Suffix	11, 163, 385
3 m. sg. synopsis	314
Synecdoche	169
Text criticism	264, 265, 267, 268, 285, 287, 288, 292, 304, 309, 310, 311, 312, 318, 325, 331, 332, 386
Translation	169-70, 182, 244, 251
Affix form	64, 85, 266, 273-4
"Correct"	92, 229, 322
Imperative	234
Infinitive construct	153
Prefix form	64, 85, 266, 273-4
Vav conversive	7
Vav reversive	256
Vav conversive	7, 57, 67, 387-8
Vav reversive	36, 57, 256, 278, 388
Verb	54-7, 388-9
Forms	56
Roots	54
Stems	54-56
Verb suffixes	164
Vocative	91, 389
Weak letter	80
Weak verb	60, 87, 390
Word order	
Emphatic	232, 248, 278, 284, 298, 390
Regular	8, 390
וְ ending, synopsis	176

Noted are those locations where the discussion of a word goes beyond simple dictionary information.

אָו	257
אָדָם	85
אָח	257, 276
אָחוּר	285
אָיִן	265
אָיִשׁ	85, 168, 286
אָל	168, 267
אָל	316
אָמַר synopsis	235
אָסַךְ	260
אָשָׁה	85, 168
אָשַׁר	22, 108-9, 188, 243
אֵת	
DDO marker	31, 82
DDO marker with pronouns	112
Absence in poetry	223
Absence in prose	339
Synopsis	237
אֵת preposition	159
Synopsis	237
בְּ	243, 272, 294, 299
בְּיָת	295
בְּנֵה	78
בְּן synopsis of forms	28
בֵּת	295
גַּם	171
דָּבַר synopsis of forms	28
דָּבַר Pi'el affix	71

הָ	16	נָא	174, 180, 233, 265
הָ-directive	48, 361	נָעַר synopsis	236
הוּא	28-9, 162	נָפֶשׁ	293
הִיָּה	159, 263	נָתַן	80-81
הִלַּךְ	306	סָלַח	227
הִנֵּה	44, 214, 247	עַד-כֵּה	329
וְ	283, 319, 329	עֵדוּת	299
וְ with cohortative	266	עַל	316
וַיְהִי כַּאֲשֶׁר	261, 288	עִם	50
חִקַּק	290	פָּנִים	50
יָד	312	צוּה	167, 169, 300
יָהוּה	6, 274	קָנָא	299
יָכַל	172	קָרָא	82
יָסַךְ	203, 279-80	רָאָה	185
יָשׁ	265	שׁוּב	333
כִּי	156, 271-2	שָׁלוֹם	258
כָּתַב/קָרָא	255, 366-7	שֵׁם	273
כָּתַחַת פָּסִים	278	שָׁמִים	241
ל	32, 79, 279, 336	שָׁמַע	82
לֵאמֹר	168	שָׁנָה synopsis of forms	106
לֵבָב	293	שָׁקָה	259
לִפְנֵי	50		
מָ	14		
מָאֵד	293		
מִדְּבַר	263		
מִזְמַר	223		
מִצְוָה	290		
מִן	14, 245, 307		
מִשְׁפָּט	290, 322		