

א ב ג ד ה

PAGE H. KELLEY

BIBLICAL HEBREW

An
Introductory
Grammar

מ נ ס ע פ
צ ק ר ש ת

KELLEY

BIBLICAL HEBREW

An Introductory Grammar

"Page Kelley's Biblical Hebrew grammar is thorough, full of clear, imaginative, and ample exercises, and eminently readable. The classical grammatical terms are retained, but they are explained with precision. The author has taught Biblical Hebrew to large classes for many years; with the use of this fine grammar, many others can and will, I predict, do the same."

— **Walter Harrelson**
Vanderbilt Divinity School

"The fruit of a lifetime's experience at introducing Hebrew grammar and texts to students, this book bears the hallmark of an exceptionally gifted teacher. It will rapidly command recognition as among the best of its kind."

— **Ernest W. Nicholson**
Oriel College, Oxford

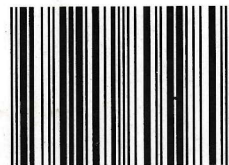
"Dr. Kelley's work offers a progressive and inductive approach to the learning of Biblical Hebrew. For students working either privately or together in classes, the grammar provides a clear statement of the basic principles of the language and offers a wide range of exercises for practice and illustration. Carrying the student through to an advanced stage of competence in reading both Hebrew language and poetry, the book is designed especially for the biblical student who wishes to advance as rapidly as practicable in mastering the language with a view to making the fullest use of the dictionaries and commentaries available on the Hebrew text. I hope that it will be very widely used."

— **Ronald E. Clements**
King's College, University of London

PAGE H. KELLEY is John R. Sampey Professor of Old Testament at The Southern Baptist Theological Seminary, Louisville, Kentucky. He has written eight other books, including *Discovering Isaiah*, *Discovering Genesis 1–25*, *Malachi: Rekindling the Fires of Faith*, and the volume on Micah–Malachi in the LAYMAN'S BIBLE BOOK COMMENTARY series.

**WM. B. EERDMANS**
PUBLISHING CO.
Grand Rapids, Michigan

ISBN 0-8028-0598-1



9 780802 805980

Biblical Hebrew

An Introductory Grammar

Page H. Kelley

WILLIAM B. EERDMANS PUBLISHING COMPANY
GRAND RAPIDS, MICHIGAN

Copyright © 1992 by Wm. B. Eerdmans Publishing Co.
255 Jefferson Ave. S.E., Grand Rapids, Michigan 49503
All rights reserved

Printed in the United States of America

00

10 9

Library of Congress Cataloging-in-Publication Data

Kelley, Page H.

Biblical Hebrew : an introductory grammar / Page H. Kelley.

p. cm.

Includes index.

ISBN 0-8028-0598-1 (pbk.)

I. Hebrew language — Grammar — 1950-

I. Title.

PJ4567.3.K43 1992

492.4'82421 — dc20

92-9728

CIP

Affectionately Dedicated
to
Vernice

Suffix 68
KWB 400

CONTENTS

LESSON I	1
1. The Alphabet	1
Exercises	4
LESSON II	6
2. Vowels	6
3. Half Vowels	8
Exercises	9
LESSON III	12
4. Măqqéph	12
5. Sign of the Direct Object ת	12
6. Dagesh Forte	12
7. Silent Sheva	13
Exercises	14
Vocabulary	15
LESSON IV	16
8. Accents	16
9. Métëg	17
10. Weak Letters	18
11. Măppíq	18
12. Syllables	19
Exercises	21
LESSON V	23
13. The Gutturals	23
14. The Definite Article	24
Exercises	26
Vocabulary	27
LESSON VI	28
15. Prepositions with Nouns	28
16. The Vav Conjunction	31
Exercises	33
Vocabulary	35

CONTENTS

LESSON VII	36
17. Nouns: Derivation	36
18. Nouns: Gender	36
19. Nouns: Number	37
Exercises	40
Vocabulary	42
LESSON VIII	43
20. Adjectives: Gender and Number	43
21. Adjectives: Attributive Usage	45
22. Adjectives: Predicative Usage	46
Exercises	47
Vocabulary	51
LESSON IX	52
23. Independent Personal Pronouns (Subject Pronouns)	52
24. Demonstrative Pronouns	52
Exercises	54
Vocabulary	56
LESSON X	57
25. Nouns: Segholates	57
26. Nouns: Construct Relationship	58
Exercises	65
Vocabulary	67
LESSON XI	68
27. Pronominal Suffixes on Prepositions and Particles	68
28. Pronominal Suffixes on Nouns	71
Exercises	76
Vocabulary	79
LESSON XII	80
29. Verbs: General Characteristics	80
30. Verbs: The Qal Perfect of the Strong Verb	83
31. Verbs: The Meaning of the Perfect	85
32. Verbs: Word Order in Verbal Sentences	87
33. Verbs: The Use of the Lexicon	88
Exercises	89
Vocabulary	93

LESSON XIII	94
34. Interrogative Sentences	94
35. The Numerals	96
Exercises	101
Vocabulary	107
LESSON XIV	108
36. Verbs: The Remaining Stems	108
37. Verbs: The Remaining Perfects	113
38. Verbs: Locating and Translating Perfect Forms	117
Exercises	121
Vocabulary	126
LESSON XV	127
39. Verbs: Qal Imperfect	127
40. Verbs: The Meaning of the Imperfect	129
41. Verbs: The Jussive and Cohortative	131
Exercises	132
Vocabulary	137
LESSON XVI	138
42. Verbs: The Imperfects of the Remaining Stems	138
43. Verbs: Imperfects with Vav Consecutive	145
44. He-Directive (הַיְיָ)	146
45. Conjunctive Dagesh Forte	147
Exercises	148
Vocabulary	152
LESSON XVII	153
46. Verbs: Pronominal Suffixes with Perfects	153
47. Verbs: Pronominal Suffixes with Imperfects	156
Exercises	160
Vocabulary	164
LESSON XVIII	165
48. Verbs: Qal Imperative	165
49. Verbs: Nif'al Imperative	168
50. Verbs: Pi'el Imperative	169
51. Verbs: Hitpa'el Imperative	170

CONTENTS

52. Verbs: Hif'il Imperative	171
53. Verbs: Imperatives with הָךְ Suffix	172
54. Verbs: Imperatives with the Particle אַךְ	173
55. Verbs: Negative Commands or Prohibitions	173
Exercises	174
Vocabulary	178
LESSON XIX	179
56. Verbs: The Infinitive Construct	179
57. Verbs: The Infinitive Absolute	184
Exercises	186
Vocabulary	192
LESSON XX	193
58. Verbs: Introduction to Participles	193
59. Verbs: The Forms of Participles	193
60. Verbs: The Functions of Participles	198
61. Verbs: Synopsis of the Strong Verb	202
Exercises	203
Vocabulary	208
LESSON XXI	209
62. Verbs: The Pointing of Vav Conjunction	209
63. Verbs: Coordinate Relationship	210
Exercises	216
Vocabulary	221
LESSON XXII	222
64. Weak Verbs: Their Classification	222
65. Characteristics of Gutturals	222
66. Weak Verbs: Pe Guttural Verbs	223
Exercises	229
Vocabulary	236
LESSON XXIII	237
67. Weak Verbs: Pe 'Alef Verbs	237
68. Pausal Forms of Heavily Accented Words	240
Exercises	242
Vocabulary	249

LESSON XXIV	250
69. Weak Verbs: ‘Ayin Guttural Verbs	250
Exercises	255
Vocabulary	262
LESSON XXV	263
70. Weak Verbs: Lamed Guttural Verbs	263
Exercises	267
Vocabulary	274
LESSON XXVI	275
71. Weak Verbs: Lamed ‘Alef Verbs	275
Exercises	280
Vocabulary	285
LESSON XXVII	286
72. Weak Verbs: Lamed He Verbs	286
Exercises	293
Vocabulary	300
LESSON XXVIII	301
73. Weak Verbs: Pe Nun Verbs	301
Exercises	308
Vocabulary	315
LESSON XXIX	316
74. Weak Verbs: ‘Ayin Vav/‘Ayin Yod Verbs	316
Exercises	328
Vocabulary	337
LESSON XXX	338
75. Weak Verbs: Pe Vav/Pe Yod Verbs	338
Exercises	346
Vocabulary	356
LESSON XXXI	357
76. Weak Verbs: Double ‘Ayin Verbs	357
Exercises	364
Vocabulary	373
VOCABULARY	374

CONTENTS

VERB CHARTS	400
1 Strong Verb	400
2 Pe Guttural Verb	402
3 Pe 'Alef Verb	404
4 'Ayin Guttural Verb	406
5 Lamed Guttural Verb	408
6 Lamed 'Alef Verb	410
7 Lamed He Verb	412
8 Pe Nun Verb	414
9 'Ayin Vav/'Ayin Yod Verb	416
10 Pe Vav/Pe Yod Verb	420
11 Double 'Ayin Verb	422
GLOSSARY	424
SUBJECT INDEX	448

PREFACE

This grammar has grown out of forty years of classroom experience teaching Biblical Hebrew to seminary students. I have been helped along the way by my own teachers, including Professors John J. Owens, Thomas O. Lambdin, and John Emerton.

My earliest teaching assignment after seminary was in Rio de Janeiro. For a period of seven years I taught Biblical Hebrew in a Brazilian seminary. This experience made me aware of the need for a grammar that was written in simple language, that was as comprehensive as possible, and that contained a wide range of biblically based examples and exercises.

The present work has been prepared with these criteria in mind. If it has any claim to distinction, it is in the design of its examples and exercises. Many hours were spent searching Even-Shoshan's *Hebrew Concordance* for biblical passages that best illustrated the grammatical principles being discussed. Insofar as possible, the choice of passages to be included in a given lesson has been limited to those whose vocabulary and grammar have already been described. A student's ability to handle a lesson's exercises has not been made dependent on the knowledge of subsequent lessons.

Care has been taken throughout the grammar to translate citations from the Hebrew Bible in gender-inclusive language. *The New Revised Standard Version* has served as the primary model for such translations. Exceptions to this practice have sometimes been made in order to avoid ambiguity or the contradiction of grammatical principles. A grammar by its very nature must render the Bible more literally than a modern version might be permitted to do.

A suggested procedure for using the grammar would be for the professor to spend the last part of the class hour highlighting the principal points in the upcoming lesson and assigning all or part of the exercises and vocabulary. Students should be expected to study the lesson carefully, but without attempting to memorize rules. Instead they should move as quickly as possible to the exercises, and then consult the *Handbook* (see below) as needed to understand the exercises. The opening part of the following class period could be used to answer any remaining questions students might have. Professors who find such a plan of study too accelerated might prefer to space out the assignments over a longer period of time, especially on the larger lessons. If the course schedule provides time for additional scripture reading assignments, it is suggested that these be made from Genesis, since a deliberate effort has been made to draw materials for exercises and examples from this part of the Hebrew Bible.

It is assumed that students will need to acquire additional tools for use alongside the grammar. A Bible and a lexicon are indispensable. A concordance and a work on syntax are also recommended. The best Bible currently available is *Biblical Hebraica Stuttgartensia*, a critical edition of the Leningrad Manuscript B19^A(L). My choice of lexicons is still *A Hebrew and English Lexicon of the Old Testament*, by F. Brown, S.R. Driver, and C.A. Briggs. While it desperately needs

revising, it remains the most versatile tool in its class. My second choice would be an abbreviated version of the Koehler–Baumgartner lexicon prepared by William L. Holladay and titled *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. The best available concordance is *A New Concordance of the Bible*, edited by Abraham Even–Shoshan. The Kautzsch–Cowley edition of *Gesenius' Hebrew Grammar*, although somewhat outdated, still remains useful as a research tool. Beginners would be helped by John J. Owen's four-volume *Analytical Key to the Old Testament*, a verse-by-verse analysis of the words and phrases of the Hebrew Bible, all of which are keyed to the Brown, Driver, and Briggs lexicon and translated into English. The most comprehensive survey of Hebrew syntax is that of Bruce K. Waltke and M. O'Connor, titled *An Introduction to Biblical Hebrew Syntax*. In the summer of 1994, Eerdmans also published *A Handbook to Biblical Hebrew: An Introductory Grammar*, written by Page H. Kelley, Terry L. Burden, and Timothy G. Crawford. The *Handbook* consists of an annotated key to the exercises of the *Grammar*, additional study helps, and suggestions for further testing.

This grammar has been used in a number of colleges and seminaries during the course of its preparation. Special thanks is owed to students who struggled through it in its earlier stages, and to professors and instructors who were willing to field-test it and offer suggestions for its improvement. Invaluable assistance and encouragement have come from Joel F. Drinkard, Jr., Gerald L. Keown, Pamela J. Scalise, Thomas G. Smothers, Marvin E. Tate, and John D. W. Watts, my colleagues in the Old Testament Department at The Southern Baptist Theological Seminary. Others who have helped during the course of the preparation of this work include, Trent C. Butler, Tim Crawford, Bob Dunston, J. Kenneth Eakins, David M. Fleming, Darlene R. Gautsch, Walter Harrelson, Harry B. Hunt, Jr., Karen Joines, John Laughlin, M. Pierce Matheney, Jr., Ken Matthews, Gregory Mobley, Gerald P. Morris, Ernest W. Nicholson, Robert Owens, Michael Shockley, William P. Steeger, Robert A. Street, John H. Tullock, Ed Rowell, and James W. Watts.

I wish to thank President Roy L. Honeycutt and Dean Larry L. McSwain for providing sabbatical leave time for me to complete this project. My thanks go also to the faculty and staff of Golden Gate Baptist Theological Seminary, especially Dean Robert L. Cate, for providing working space in what is surely one of the most beautiful spots on earth. Allen C. Myers, Senior Editor of Eerdmans, has demonstrated his own knowledge and love of Hebrew, and has greatly influenced the ultimate shape of the *Grammar*. No one has offered more support and encouragement throughout the entire process than LeRoy C. King, also of the staff of Eerdmans. Klaas Wolterstorff, Production Manager for Eerdmans, has supervised the final preparation of the *Grammar* for publication. Finally, I will always be indebted to Terry L. Burden, without whose expertise with a word processor and a laser printer the grammar might never have seen the light of day.

Louisville, Kentucky
Spring, 1997

LESSON I

1. The Alphabet

Name	Form	Final Form	Transliteration	Pronunciation	Modern Script	Block
ʾālēf	א		ʾ	Silent letter	/c	א
bêt	ב		b	B as in <i>Boy</i>	ב	ב
			v	V as in <i>Vine</i>	ב	ב
gímēl	ג		g	G as in <i>Go</i>	ג	ג
			g	G as in <i>Go</i>	ג	ג
dálēt	ד		d	D as in <i>Dare</i>	ד	ד
			d	D as in <i>Dare</i>	ד	ד
hēʾ	ה		h	H as in <i>His</i>	ה	ה
vāv	ו		v	V as in <i>Vine</i>	ו	ו
záyīn	ז		z	Z as in <i>Zeal</i>	ז	ז
hêt	ח		ḥ	CH as in <i>BaCH</i>	ח	ח
ṭêt	ט		ṭ	T as in <i>Tall</i>	ט	ט
yôd	י		y	Y as in <i>Yes</i>	י	י
kāf	כ	ך	k	K as in <i>Keep</i>	כ	כ
			kh	CH as in <i>BaCH</i>	כ ך	כ ך
lámēd	ל		l	L as in <i>Let</i>	ל	ל
mēm	מ	ם	m	M as in <i>Met</i>	מ ם	מ ם
nûn	נ	ן	n	N as in <i>Net</i>	נ ן	נ ן
sámēkh	ס		s	S as in <i>Set</i>	ס	ס
ʾáyīn	ע		ʾ	Silent letter	ע	ע
pēʾ	פ	ף	p	P as in <i>Pet</i>	פ ף	פ ף
			f	F as in <i>Fat</i>	פ ף	פ ף
ṣādē	צ		ṣ	TS as in <i>NeTS</i>	צ ץ	צ ץ
qôf	ק		q	K as in <i>Keep</i>	ק	ק
rēš	ר		r	R as in <i>Rule</i>	ר	ר
śîn	ש		ś	S as in <i>Set</i>	ש	ש
šîn	שׁ		š	SH as in <i>SHine</i>	שׁ	שׁ
tāv	ת		t	T as in <i>Tall</i>	ת	ת
			t	T as in <i>Tall</i>	ת	ת

I.1 THE ALPHABET

Notes:

1.1 The pronunciation recommended here is based upon that used in modern Hebrew. It is known as the Sephardic pronunciation.

1.2 A point is placed under ḥ when it transliterates ח, under ṭ when it transliterates ט, and under ṣ when it transliterates צ. This is to distinguish these letters from others that have similar sounds.

1.3 There are twenty-two letters in the Hebrew alphabet. This number is arrived at by counting ו and וׁ as variant forms of the same letter.

1.4 The Hebrew alphabet contains no vowels, but only consonants. This is because ancient Hebrew was written without vowels. Its correct pronunciation was based upon an oral tradition handed down from generation to generation. A written vowel system was devised in the period between A.D. 500 and 1000 for the primary purpose of preserving the oral tradition. A text without vowels is called "an unpointed text." Synagogue scrolls even today are written with an unpointed text, as are most books, magazines, and newspapers printed in Modern Hebrew. The written vowels are of great benefit to the beginning student and will be studied in Lesson 2.

1.5 The first letter in the alphabet is א (‘ālēf), but it must not be confused with English "a" or Greek "alpha" (α). The latter two are vowels, while א is always a consonant.

1.6 Hebrew is written and read from right to left. Thus the letters of the alphabet should be written as follows:

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

But they should be read as follows: ‘ālēf, bêt, gîmēl, etc.

1.7 There are no capital letters in Hebrew.

1.8 Each letter in the alphabet represents the initial consonant of the Hebrew name for that letter. The Hebrew names (minus vowels) are as follows:

(1)	אלף	(7)	זין	(13)	מם	(19)	קוף
(2)	בית	(8)	חית	(14)	נון	(20)	ריש
(3)	גימל	(9)	טית	(15)	סמך	(21)	שין
(4)	דלת	(10)	יוד	(16)	עין		שין
(5)	הא	(11)	כף	(17)	פא	(22)	תו
(6)	וּ	(12)	למד	(18)	צדי		

1.9 Six Hebrew consonants, ב, ג, ד, כ, פ, ת, may appear either with or without a dot placed within them. The dot is called a dagesh lene. The dot will normally be required when one of these six consonants begins a new word. It may even be required when one of them begins a new syllable within a word. Rules governing the use of the dagesh lene will be studied later.

A convenient device for remembering the consonants that sometimes accept a dagesh lene is to memorize the artificial words BeGaD KeFaT, where B = ב, G = ג, D = ד, K = כ, F = פ, and T = ת.

In Modern Hebrew pronunciation, the presence or absence of the dagesh lene affects the pronunciation of three of the BeGaD KeFaT letters, namely ב, כ, and פ. With the dagesh lene their pronunciation is hard. Without it their pronunciation is soft. The other three consonants, ג, ד, and ת, are always given a hard sound, regardless of whether or not they have a dagesh lene.

ב	= b, but	ב	= v	ג	= g, and	ג	= g
כ	= k, but	כ	= kh	ד	= d, and	ד	= d
פ	= p, but	פ	= f	ת	= t, and	ת	= t

1.10 Vāv is pronounced like v in “vine.” The same is true of the letter bêt without the dagesh lene. Note also that an alternate name for the letter vāv is wāv, pronounced like the letter w in “we.”

1.11 Five letters take special forms when they stand at the end of a word. Note that four of the final forms extend below the line, which is not the case with regular consonants, except in the case of ק.

Regular forms	כ נ פ צ
Final forms	ך ם ן ף ׀

1.12 Five of the consonants, א, ה, ח, ע, and sometimes ר, are classified as gutturals, because of their having originally been pronounced in the throat. Their distinctive characteristics will be studied later.

1.13 Certain letters are classified as sibilants because of their “s” sounds. They are ש, ס, ז, שׁ, and שׂ. Their presence in certain verb forms influences the writing of these forms (cf. XIV.36.4, p. 110).

1.14 Individual Hebrew letters stand alone and are not joined to each other, except in modern script.

EXERCISES

The exercises included in each lesson are designed to help the student apply the principles studied in that lesson. Examples used in the lessons and exercises will for the most part be taken verbatim from the Hebrew Bible. This will account for the different ways in which the same word may sometimes be written. The style of the author and the demands of the context may alter the form in which a particular word appears.

1. Write a full line of each of the letters of the Hebrew alphabet.
2. Learn to pronounce the letters in proper order from א to ת.
3. Transliterate the following verse (Ezek. 38:12, one of twenty-six verses containing all the letters of the alphabet).

לְשַׁלַּל שְׁלַל וּלְבֹזֹז בֹּזֹז לְהַשִּׁיב יָדְךָ עַל חֲרָבוֹת נוֹשְׁבֹת וְאֵל עַם
מֵאֲסָף מִגּוֹיִם עֹשֶׂה מִקְנֵה וּקְנִיָּן יֹשְׁבֵי עַל טַבּוֹר הָאֲרָצִים

4. Practice pronouncing the letters in the verse above in the order in which they occur, reading from right to left.
5. Locate and identify all the final forms of letters that occur in the verse above.
6. Transliterate the Hebrew names for all consonants as they appear in paragraph I.1.8, pp. 2f.

Example: אֵלֶּף = 'lf
 בַּיִת = byt; etc.

7. Certain letters are similar in form and thus easily confused. Examine the following letters and learn to identify each by name.

(1) ב, בּ, פּ	(6) ו, ז, י
(2) ק, קֶ, קֵ	(7) ס, סֶ, סֵ
(3) ג, נ, נֶ, נֵ	(8) מ, מֶ, מֵ
(4) ך, ן, ןֶ, ןֵ	(9) ת, ח, חֶ, חֵ
(5) ד, ר, רֶ, רֵ	(10) ע, צ, צֶ, צֵ

8. Certain letters sound alike. Learn to identify these letters by name.

(1) ש, ס	- S, as in Set	(4) ו, ב	- V, as in Vine
(2) ק, פ	- K, as in Keep	(5) ח, כ	- CH, as in BaCH
(3) ת, ט	- T, as in Tall	(6) ע, א	- Silent letters

9. What do the letters in each of the following groups have in common?

- (1) ב ג ד כ פ ת (3) ד ס ז ף ין
 (2) ב כ פ (4) א ה ח ע ר

10. Transliterate the following proper names and try to identify them from their consonantal forms. A reference is given to indicate where each may be found in the Hebrew Bible.

- | | | | | | |
|------|----------|----------------------|------|---------|----------------|
| (1) | בית לחם | (Mic. 5:1; Eng. 5:2) | (17) | נתן | (2 Sam. 7:3) |
| (2) | בלק | (Num. 22:2) | (18) | סדם | (Gen. 13:13) |
| (3) | בנימין | (Gen. 42:4) | (19) | עשו | (Gen. 25:25) |
| (4) | גד | (Gen. 30:11) | (20) | פארן | (Deut. 1:1) |
| (5) | גלגל | (Josh. 5:9) | (21) | קדש | (Gen. 14:7) |
| (6) | גשן | (Gen. 46:28) | (22) | רבקה | (Gen. 22:23) |
| (7) | דוד | (1 Sam. 16:23) | (23) | רחל | (Gen. 29:6) |
| (8) | הגר | (Gen. 16:1) | (24) | אברהם | (Gen. 17:5) |
| (9) | חזקיה | (2 Kgs. 18:1) | (25) | שרה | (Gen. 17:15) |
| (10) | פנען | (Gen. 12:5) | (26) | שדרך | (Dan. 1:7) |
| (11) | ישראל | (Gen. 35:10) | (27) | שכם | (Judg. 9:6) |
| (12) | פלב | (Num. 13:6) | (28) | שלמה | (2 Sam. 12:24) |
| (13) | לאה | (Gen. 29:16) | (29) | שם | (Gen. 9:23) |
| (14) | לבן | (Gen. 24:29) | (30) | שפן | (2 Kgs. 22:9) |
| (15) | משה | (Exod. 2:10) | (31) | תל אביב | (Ezek. 3:15) |
| (16) | נבכדנאצר | (2 Kgs. 24:1) | (32) | תמר | (Gen. 38:6) |

11. Practice spelling aloud the names listed above.

Example:

בית לחם, "bêt-yôd-tāv/lāmēd-ḥêt-(final) mēm."

LESSON II

2. Vowels

Ancient Hebrew had no written system of vowels. The language was read and spoken according to an oral tradition handed down from generation to generation.

At an early period in the development of the language certain consonants began to function not only as consonants but also as vowel indicators. Thus א and ה were used to indicate "a" class vowels, ם to indicate "e" and "i" class vowels, and ן to indicate "o" and "u" class vowels. Early Hebrew grammarians coined the term *matres lectionis* (literally, "mothers of reading") to designate these letters. The two consonants most frequently used as vowel indicators are ם and ן.

Table of Full Vowels

Name	Sign	Position with Consonant	Sound	Illustration
1. qáměṣ	ֿ	אֿ	ā, as in <i>car</i>	אָב father
2. páťāḥ	ֿ	הֿ	ǎ, as in <i>car</i>	בַּת daughter
3. šérê	ֿ	אֿ	ē, as in <i>they</i>	אֱלֹהִים God
4. šérê-yôd	׳ֿ	יֿ	ê, as in <i>they</i>	בֵּית house of
5. seḡôl	ֿ	אֿ	ě, as in <i>met</i>	שֶׁקֶל shekel
6. ḥîrēq-yôd	׳ֿ	יֿ	î, as in <i>marine</i>	הִיא she
7. ḥîrēq	ֿ	אֿ	ĩ, as in <i>sit</i>	עִם with
8. ḥólēm	ֿ	אֿ	ō, as in <i>row</i>	לֹא not
9. ḥólēm-vāv	ױֿ	אֿ	ô, as in <i>row</i>	אוֹר light
10. qáměṣ-ḥāťúf	ֿ	אֿ	ö, as in <i>cost</i>	כָּל all of
11. šûrēq	ױֿ	אֿ	û, as in <i>rule</i>	הוא he
12. qîbbúṣ	ֿ	אֿ	ũ, as in <i>pull</i>	שֻׁלְחָן table

(A *mûnah* appears under the word שֶׁקֶל to indicate the accented syllable. This practice will be followed throughout this grammar whenever a word is accented on a syllable other than the final syllable.)

Notes:

2.1 The vowels listed above are designated *full vowels* in order to distinguish them from the *half-vowels*, which will be discussed later.

2.2 For grammatical purposes these vowels are divided into *long vowels* and *short vowels*. This distinction will be especially important for our understanding of the formation of nouns and verbs.

(1) The long vowels include qámēs, šērē, šērē-yôd, ĥîrēq-yôd, ĥólēm, ĥólēm-vāv, and šûrēq. In order to indicate the long vowels that include one of the vowel letters (*matres lectionis*) a circumflex accent is used in representing their sound. Thus šērē-yôd (שֵׁרֵי) is represented as ê, ĥîrēq-yôd (חִירֵי) as î, ĥólēm-vāv (חֹלֵי) as ô, and šûrēq (שֹׁרֵי) as û. These vowels can never be shortened and are therefore said to be characteristically or unchangeably long.

(2) The short vowels are pátāḥ, s^egôl, ĥîrēq, qámēs-ĥātúf, and qîbbúš. (Note that in Modern Hebrew, pátāḥ is pronounced exactly like qámēs. In this grammar, however, it is transliterated as “ă” in order to distinguish it from qámēs, which is transliterated as “ā”.)

2.3 The sounds given in the table above only roughly approximate those of spoken Hebrew. Often in the spoken language no noticeable distinction is made between ĥîrēq-yôd and ĥîrēq, or between šûrēq and qîbbúš, just as no distinction is made between qámēs and pátāḥ.

2.4 Most of the vowels stand directly below the consonants with which they are to be pronounced. The exceptions are ĥólēm, ĥólēm-vāv, and šûrēq.

2.5 The vowels were originally designed so that they could be inserted into a consonantal text without actually lengthening the text. In other words, a pointed text (one supplied with vowels) of a given book of the Hebrew Bible should be exactly the same length as the unpointed text of the same book. This means that the yôds in šērē-yôd and ĥîrēq-yôd, as well as the vāvs in ĥólēm-vāv and šûrēq, were already present in the consonantal text of Hebrew manuscripts (as *matres lectionis*) before they were pointed as vowels. It was the consonants and not the vowels that determined the length of Hebrew texts.

2.6 Qámēs (אָ) and qámēs-ĥātúf (אַ) have the same form, although one represents a long “a” class vowel and the other a short “o” class vowel. Qámēs-ĥātúf occurs either where a ĥólēm has been shortened [cf. XVII.47.2(1), p. 158; Glossary, “Shortening of Vowels,” p. 442], or as a constituent part of a ĥātúf-qámēs, as in Pe Guttural verbs [cf. XXII.66.3(2)(b), p. 225].

2.7 When ĥólēm (חֹ) precedes the letter ׀, it may combine with the dot

over the right hand tip of ׀ to produce a single dot that thus serves a double purpose. Moses' name, for example, is sometimes written as מֹשֶׁה, *Mōšēh*.

Likewise, whenever ḥōlēm follows the letter ׀, it may combine with the dot over the left hand tip of ׀. The word for "enemy," for example, sometimes appears as שֹׁנֵי, *šōnē*.

Some printed editions, however, separate the ḥōlēm from the diacritical points over ׀ and ׀. The *Biblia Hebraica Stuttgartensia* (BHS) is one such edition. It thus prints "Moses" as מֹשֶׁה and "enemy" as שֹׁנֵי.

2.8 Ḥōlēm and ḥōlēm-vāv are often used interchangeably. For example, the masculine plural adjective for "good" may be written either as טֹבִים, *tō-vim*, or as טוֹבִים, *tō-vim*.

2.9 One sometimes encounters a pātāḥ-yōd or a qāmēš-yōd at the end of a Hebrew word. These two combinations sound alike and are pronounced somewhat like "ai" in the word "aisle," except the "a" sound is always long.

Whenever the consonant vāv (׀) is added to this ending, as often happens in plural noun endings, the resultant sound is simply that of long "a" followed by "v." Thus the word for "his sons," בָּנָיו (Gen. 9:8), is pronounced *bā-nāv*. A circumflex accent over the second qāmēš indicates that it has combined with the yōd to form a characteristically long vowel. The following vāv functions as the final consonant in the word.

3. Half-Vowels

In addition to the full vowels listed above, Hebrew makes use of other vowels that could best be described as semi-vowels or half-vowels. They represent full vowels that have been abbreviated for phonetical purposes.

In order to understand half-vowels, we must begin with the ševā (שְׁוָא), hereafter referred to as *sheva*.

There are two classes of sheva, the *vocal sheva* and the *silent sheva*. Our concern here is with the former. The vocal sheva is written like a modern colon, except that it is placed below the line. It stands underneath a consonant either at the beginning of a word or at the beginning of a syllable within a word. The first vowel sound in the Hebrew Bible is a vocal sheva, בְּרֵאשִׁית, *berēšit*, "in (the) beginning" (Gen. 1:1).

Note that in this example the vocal sheva is represented in transliteration by a small "e" raised above the line. It has a short, abbreviated sound, pronounced somewhat like the first syllable in the word "severe." The Hebrew word for "covenant," for example, is בְּרִית, (*berit*), pronounced as if it were written "breet." Likewise, the word for "fruit," פְּרִי (*peri*), has a pronunciation which sounds like "pree."

The simple vocal sheva may also be combined with three of the short vowels

to form compound shevas. Compound shevas are still to be classified as half-vowels and as such they are always vocal and never silent. Compound shevas arose because of the difficulty of pronouncing the gutturals (א, ה, ח, ע, and sometimes ך) with simple vocal shevas. Normally, therefore, a simple vocal sheva will not appear beneath a guttural but will be replaced by one of the three compound shevas.

The three short vowels found in compound shevas are pátāḥ, s^egól, and qáměš-ḥāṭíf.

- plus : equals -:, called ḥáṭěf-pátāḥ
- ∴ plus : equals ∴:, called ḥáṭěf-s^egól
- ⴢ plus : equals ⴢ:, called ḥáṭěf-qáměš

The ḥáṭěf-pátāḥ (-:) is sounded like a hurried pátāḥ, the ḥáṭěf-s^egól (∴:) as a hurried s^egól, and the ḥáṭěf-qáměš (ⴢ:) as a hurried qáměš-ḥāṭíf. (Please note that ⴢ: always represents a half-vowel of the “o” class and never of the “a” class.)

Examples of words written with gutturals followed by compound shevas:

- (1) אָנִי ḥānī, translated “I”
- (2) אָנוֹשׁ ḥānōš, translated “man, mankind”
- (3) חָלִי ḥōlī, translated “sickness”

EXERCISES

1. Write each letter of the alphabet with each of the vowel signs given in the table of full vowels.

Example: אָ אִ אֵ אֶ אֹ אֺ אִי אֵי אֶי אֹי אֺי
etc. בָּ בִּי בֵּי בֹי בֺי

2. Practice pronouncing the letters with the vowels until you are thoroughly familiar with the sounds.

3. The following combinations of Hebrew letters and vowels sound like English words with which you are familiar. However, the combinations for the most part have no meaning in Hebrew. See if you can discover an English word that matches each of the sounds.

Example:

- אָג = ḥāg, pronounced like “egg”
- אָר = ḥār, pronounced like “are”
- בֵּית = bēṭ, pronounced like “bait”

II EXERCISES

(1) אָג	(9) גֵּיט	(17) טָר	(25) לֶת	(33) סָרַף
(2) אָר	(10) הָן	(18) טוּל	(26) לֵין	(34) סוּן
(3) אָרִית	(11) דּוֹר	(19) יַט	(27) מָט	(35) פִּיאַ
(4) אָרִיד	(12) הֵיט	(20) יוֹס	(28) מֵין	(36) פֶּט
(5) אָרִית	(13) הַג	(21) יֶשׁ	(29) מֶן	(37) רוֹת
(6) אָרִיל	(14) הוּל	(22) פֶּק	(30) נִיד	(38) שֶׁל
(7) אָרִין	(15) וִיל	(23) פֶּר	(31) נִת	(39) שֶׁל
(8) אָרִין	(16) וֹת	(24) פִּיל	(32) נֵט	(40) תוּל

4. We learned that ך and ך can function not only as consonants but also as vowels (*matres lectionis*). See if you can determine which of the following words use ך as a consonant and which use it as a vowel.

(1) לֹון	(3) וְשֵׁם	(5) מְוֹת	(7) וְיֵהי
(2) רוֹת	(4) וְיֵהי	(6) בּוֹשׁ	(8) קוֹם

5. See if you can determine which of the following words employ ך as a consonant and which employ it as a vowel.

(1) יָד	(2) יוֹם	(3) אִישׁ	(4) יֶשׁ	(5) בֵּית	(6) שֵׁים
---------	----------	-----------	----------	-----------	-----------

6. Point the following words (supply them with vowels) by consulting a dictionary or word list.

(1) אדמה	(3) חלום	(5) חמור	(7) נחלה
(2) אלהים	(4) חלי	(6) חצי	(8) ערבה

7. Listed below are the letters of the alphabet written in their full Hebrew forms. Transliterate the Hebrew names for these letters and practice pronouncing them.

Example: אָלֶף, *álēf*; בֵּית, *bêt*; etc. [The accent mark used in אָלֶף and elsewhere in this list is explained in 8.1(1).]

(1) אָלֶף	(7) זַיִן	(13) מֶם	(19) קוֹף
(2) בֵּית	(8) חֵית	(14) נוּן	(20) רֵישׁ
(3) גִּימֶל	(9) טֵית	(15) סָמֶךְ	(21) שֵׁין
(4) דָּלֶת	(10) יוֹד	(16) עֵין	שֵׁין
(5) הָא	(11) פֶּף	(17) פֶּא	(22) תּוֹ
(6) נוּ	(12) לָמֶד	(18) צָדִי	

8. Here is a similar list of the vowels. Transliterate these and practice pronouncing them.

- | | | |
|----------------|-----------------|---------------------|
| (1) קָמֶזֶן | (5) סָגוּל | (9) חוֹלָם וּוּ |
| (2) פֶּתַח | (6) חִירֶק יוּד | (10) קָמֶזֶן חָטוּף |
| (3) צָרִי | (7) חִירֶק | (11) שׁוּרֶק |
| (4) צָרִי יוּד | (8) חוֹלָם | (12) קבוּזִן |

9. Transliterate the proper names listed below and practice pronouncing them in Hebrew.

- | | | |
|-----------------|---------------|-------------------|
| (1) בֵּית לָחֶם | (9) לְבָן | (17) שָׂרָה |
| (2) גָּד | (10) מוֹשֶׁה | (18) שָׁכֶם |
| (3) גִּזְשָׁן | (11) גִּתֵּן | (19) שְׁלֹמֹה |
| (4) דָּוִד | (12) סָדֶם | (20) יֵשׁ |
| (5) הַגֵּר | (13) עֵשׂוּ | (21) שָׁפָן |
| (6) כְּנַעַן | (14) פֶּאֶרֶן | (22) תֵּל אַבִּיב |
| (7) כְּלָב | (15) קִדְשׁ | (23) תְּמָר |
| (8) לָאָה | (16) רְחֵל | (24) יִשְׂרָאֵל |

LESSON III

4. Mäqqéf (מקף)

Mäqqéf is a short horizontal stroke used to join together two or more words within a verse. Words so joined are pronounced as one speech unit, the primary accent falling on the final word in the unit. Another way of stating this is that all words that are not final in such a unit lose their primary accents. They may undergo certain vowel changes on this account. For example, כָּל, “all,” becomes כָּל (with qámēš-ḥāṭûf) when placed before a mäqqéf, as in כָּל־הַיּוֹם (Gen. 6:5). Likewise מָה, “what,” becomes מָה when joined to the following word by a mäqqéf, as in מָה־יִקְרָא־לוֹ (Gen. 2:19).

Most of the occurrences of mäqqéf will be with monosyllabic words such as the following:

- | | | |
|---------------|--------------|----------------|
| (1) אֶל unto | (5) לֹא not | (9) עַד unto |
| (2) אִם if | (6) מָה what | (10) עַל upon |
| (3) גַּם also | (7) מִי who | (11) עִם with |
| (4) כָּל all | (8) מִן from | (12) פֶּן lest |

5. Sign of the Direct Object אֶת

A direct object is a word representing a person or thing upon which the action of a verb is performed. The direct object may be either definite or indefinite. If definite, it is usually preceded by the particle אֶת. The particle serves merely as the sign of the direct object and is therefore not to be translated. אֶת may be written alone, or it may be joined by a mäqqéf to the following word. In the latter case šêrê is shortened to s^egöl. Thus we find אֶת הַשָּׁמַיִם in Genesis 1:1, but אֶת־הָאָרֶץ in Genesis 1:4.

6. Dagesh Forte

We studied earlier that dagesh lene is a dot which may be placed in six consonants (ב, ג, ד, נ, פ, ת) in order to indicate when they are to be given a hard pronunciation. Dagesh forte is identical in appearance to dagesh lene, but serves an entirely different purpose. It is a dot that indicates the doubling of the consonant in which it stands. It may be placed in any consonant except the five gutturals (א, ה, ח, ע, ר).

There are three basic rules to follow in distinguishing dagesh lene from dagesh forte.

(1) A dot in any letter other than a BeGaD KeFaT letter is a dagesh forte and indicates the doubling of that letter.

(2) A dot in a BeGaD KeFaT letter will be a dagesh lene whenever that letter *is not* immediately preceded by a vowel.

(3) A dot in a BeGaD KeFaT letter will be a dagesh forte whenever that letter *is* immediately preceded by a vowel.

Another way of stating these last two rules is that dagesh lene *never* stands after a vowel, whereas dagesh forte *always* stands immediately after a vowel.

It should also be noted with regard to the six BeGaD KeFaT letters that dagesh forte has the same effect as dagesh lene in hardening their pronunciation.

Thus the dagesh in the word בְּרִית is a dagesh lene (no vowel precedes it), and the pronunciation is hard (*berîit*). On the other hand, the dagesh in בְּרִית is a dagesh forte (a vowel immediately precedes it), and the pronunciation is also hard (*hăb/bên*).

7. Silent Sheva

In an earlier study (II.3, pp. 8f.), we learned that Hebrew makes use of semi-vowels, or half-vowels, known as vocal shevas. We learned that there are simple vocal shevas (ֵ, ֶ) and compound vocal shevas (ֹ, ֺ, ֻ, ּ).

Hebrew also makes use of the silent sheva, written exactly like the simple vocal sheva (ֵ), but serving an entirely different purpose. A vocal sheva, whether simple or compound, will only stand beneath a consonant that *begins* a syllable. The silent sheva, on the other hand, only stands beneath a consonant that *ends* a syllable. The silent sheva, therefore, may also be referred to as a *syllable divider*.

Whenever two shevas stand under adjacent consonants within a word, the first will always be silent and the second will be vocal. In other words, the first marks the end of a syllable, whereas the second stands at the beginning of a new syllable. In יְמִשְׁלוּ (yîm-šēlû), for example, the first sheva (ֵ) is silent, whereas the second (ֹ) is vocal.

A sheva that stands beneath a doubled consonant (one that has a dagesh forte) will always be vocal. In קִטְלוּ (qîṭ-ṭelû), for example, where ט is pointed with a dagesh forte, the sheva that follows it (ֹ) must be classified as a vocal sheva.

A particularity of the final kāf (ך) is that it is normally pointed with a raised silent sheva (ֶּ). This is perhaps to distinguish it from other letters that have final forms.

Examples: לֶךְ, lēkh; מֶלֶךְ, mē-lēkh.

EXERCISES

1. There are BeGaD KeFaT letters in all the words listed below. Add a dagesh lene wherever it belongs in one of these letters. Please note that the shevas are all silent.

- | | | | |
|-------------|--------------|----------------|----------------|
| (1) אָכְתָב | (5) דָּבַר | (9) מְשַׁכַּב | (13) פְּנִים |
| (2) בָּגַד | (6) יָגִדְל | (10) קָדוֹשׁ | (14) נִפְשׁ |
| (3) בֵּית | (7) כֶּסֶף | (11) מְשַׁפֵּט | (15) תּוֹרָה |
| (4) גָּדוֹל | (8) מְדַבֵּר | (12) נָבִיא | (16) תְּכַתֵּב |

2. Underscore the words in the following list which contain a dagesh forte.

- | | | | |
|-------------|--------------|---------------|----------------|
| (1) אָתָּה | (4) הִנֵּה | (7) כֶּסֶּא | (10) שְׂשִׁי |
| (2) גְּבוֹר | (5) חִיָּה | (8) מְשַׁפֵּט | (11) תְּמוּנָה |
| (3) דְּבַר | (6) יִרְדֵּן | (9) שֶׁבֶר | (12) תְּפִלָּה |

3. Transliterate the words listed above and practice pronouncing them.

4. Exodus 3:1 is reproduced here.

וּמֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חַתָּנוּ
כִּהְיָן מִדְּיָן וַיִּגְהַג אֶת־הַצֹּאן אַחֲרֵי
הַמִּדְבָּר וַיָּבֵא אֶל־הַר הָאֱלֹהִים חֶרְבֵּה:

- (1) Copy the three words in which all the letters are gutturals.
- (2) Copy the three pairs of words linked together by māqqēfs.
- (3) Copy the word that has both a dagesh lene and a dagesh forte, indicating which is which.
- (4) Copy the word that contains a compound sheva.

5. Genesis 2:3 is reproduced here.

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְקַל־
מְלֹאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

- (1) Copy the two words that contain both a silent sheva and a vocal sheva.

- (2) Copy the word that is marked as the direct object of the verb.
- (3) Copy the three words that contain dagesh fortes.
- (4) Copy the four words that contain compound shevas.
- (5) Copy the three words that contain BeGaD KeFaT letters with dagesh lenes.

VOCABULARY

All nouns listed in this and subsequent vocabulary lists will be masculine unless otherwise indicated. All feminine nouns will be indicated by an (f) written beside them.

- | | | | | | |
|-----|-----------------|---------------------------------|------|-------------------|-----------------------------|
| (1) | אָב | (<i>āv</i>) father, ancestor | (10) | בַּת | (<i>bāt</i>) (f) daughter |
| (2) | אָח | (<i>āḥ</i>) brother | (11) | יִשְׂרָאֵל | (<i>yīś-rā-ēl</i>) Israel |
| (3) | אָחוֹת | (<i>ā-ḥōt</i>) (f) sister | (12) | לֵב | (<i>lēv</i>) heart |
| (4) | אִישׁ | (<i>īś</i>) man | (13) | עִיר | (<i>īr</i>) (f) city |
| (5) | אִשָּׁה | (<i>īś-šāh</i>) (f) woman | (14) | עוֹף | (<i>ōf</i>) bird(s) |
| (6) | אִם | (<i>ēm</i>) (f) mother | (15) | עַם | (<i>ām</i>) people |
| (7) | אָדָם | (<i>ā-dām</i>) man, humankind | (16) | קוֹל | (<i>qōl</i>) voice |
| (8) | אֱלֹהִים | (<i>ēlō-ḥīm</i>) God | (17) | רֹאשׁ | (<i>rōś</i>) head |
| (9) | בֵּן | (<i>bēn</i>) son | (18) | שֵׁם | (<i>šēm</i>) name |

LESSON IV

8. Accents*

The same scholars who supplied Hebrew texts with vowel pointings also devised a system of accent signs and added these to the vocalized text. Every word in the Hebrew Bible, unless joined to the following word by a *māqqēf*, carries a primary accent mark on its tone syllable. Some longer words may receive a secondary accent in addition to the primary accent. In BHS there are twenty-seven prose accents and twenty-one poetic accents, the latter occurring mainly in the books of Psalms, Job, and Proverbs. These accents are about equally divided between those that are written above the word and those that are written below it.

8.1 *Hebrew accents serve a threefold purpose.*

(1) *They mark the tone syllable (accented syllable) in a word.* This will normally be the last syllable in a word, but it may also be the next to the last.

Please note that Hebrew accent signs are not printed in this grammar. However, words accented on any syllable other than the final syllable are marked with a *mūnaḥ* (׀).

Examples: מִלְדָּ׀י וַיֵּן דָּלִתְ׀ אֶלְרִי׀

If a word appears without a *mūnaḥ*, it can be assumed that it is accented on the final syllable.

Examples: יִשְׂרָאֵל מֹשֶׁה דָּוִד אֶתְהַ

(2) *Hebrew accents regulate the chanting of biblical texts in the synagogues.* Note, however, that synagogue scrolls are left unpointed and the vowels and accents are cited from memory.

(3) *Hebrew accents serve as marks of punctuation, showing how sentence structure was perceived at the time the accents were placed in the text.* As marks of punctuations, the accents are either *disjunctive* (separating) or *conjunctive* (joining). They help us to identify the component parts of a Hebrew sentence, and are thus a vital aid to exegesis.

8.2 *There are two major disjunctive accents within each Hebrew verse or sentence.* They indicate where the two halves of the verse end. The accent that marks the end of the first half of the verse is known as the *ʿātnāḥ* (ם). It is placed below the accented syllable of the last word in the first half of the verse, as in אֱלֹהִים in Genesis 1:1.

*For a table of both prose and poetic accents, see *A Handbook to Biblical Hebrew: An Introductory Grammar*, pp. 217-219.

The second major disjunctive accent is known as the *sillûq* (,). It is placed below the accented syllable of the last word in the last half of the verse, the word that immediately precedes *sôf pāsšûq* (†), “end of sentence.” See **הָאָרְיָן** in Genesis 1:1.

Note that the two major divisions of a verse are determined not by length but by sense. Thus the two “halves” of a verse may vary greatly in length. Genesis 1:7 is a good example of this. See if you can locate the *’ātnāḥ* and the *sillûq* in this verse.

8.3 A word marked by either *’ātnāḥ* or *sillûq* (as well as certain other strong disjunctive accents) is said to be “in pause.” This means that there is a break in recitation at this point. (Compare this to the pause that follows commas, semi-colons, and periods in modern languages.) A word in pause must have a long vowel in its accented or tone syllable. If the vowel of the tone syllable is regularly short, it must be lengthened when placed in pause. The rules governing the lengthening of short vowels are complicated and need not be studied at this juncture. At the same time, the student must not be surprised at the vowel changes that frequently occur when words are placed “in pause.” These are some common words shown in their regular forms and in their pausal forms.

	Regular Form		Pausal Form
(1)	אֲנִי I		אֲנִי (Jer. 17:18)
(2)	אֶרֶץ earth, land		אֶרֶץ (Exod. 15:12)
(3)	אַתָּה you		אַתָּה (Isa. 44:17)
(4)	בַּיִת house		בַּיִת (1 Chr. 17:12)
(5)	הָאֵל Abel		הָאֵל (Gen. 4:2)
(6)	יָדְעוּ they know		יָדְעוּ (Jer. 4:22)
(7)	יַיִן wine		יַיִן (Jer. 35:5)
(8)	יִשְׁבוּ they shall dwell		יִשְׁבוּ (Eccl. 10:6)
(9)	לֶחֶם bread		לֶחֶם (Ps. 37:25)
(10)	מַיִם water		מַיִם (Gen. 26:32)

9. Mētēg (מֵתֵג)

9.1 Mētēg is a secondary accent that sometimes appears in addition to the primary accent in a word. It is made exactly like the *sillûq*, but the two are easily distinguishable, since *sillûq* appears only on the tone syllable of the last word in a verse.

9.2 Mētēg serves several purposes, of which the following are the most important.

(1) It is sometimes used to mark long vowels that stand two or more syllables before the tone syllable of a word, in order to insure that these long vowels

are given proper stress in pronunciation.

Examples: לְרַקֵּעַ (Gen. 1:8) לְמִינָהֶם (Gen. 1:21)
הֲרִמְשֵׁת (Gen. 1:21)

(2) It is often used with short vowels that stand immediately before compound shevas.

Examples: נִעְשָׂה (Gen. 1:26) לַעֲבֹד (Gen. 3:23)
תַּעֲבֹד (Exod. 20:9) וְאֶעֱשֶׂה (Gen. 35:3)

(3) It may also be used with either long or short vowels that stand immediately before simple (vocal) shevas.

Examples: וְחִיתּוֹ (Gen. 1:24) וַיְהִי (Gen. 1:3)
וַיִּלְדָּה (Gen. 4:22) וַיִּלְכּוּ (Gen. 9:23)

(4) It may also be used with unchangeably long vowels that stand before a mäqqéf.

Examples: פְּנִי־הָאָדָמָה (Gen. 2:6) בֵּית־אֵל (Gen. 12:8)
כִּי־עָפָר (Gen. 3:19)

9.3 Note that *métëg* is normally written to the left of the vowel, as in וַיְהִי (Gen. 1:3). However, in BHS it is sometimes placed to the right of the vowel, as in וַיְהִי (Gen. 1:7). This does not alter its function in any way.

10. Weak Letters

א and ה function as regular consonants at the beginning of syllables. However, at the end of syllables they sometimes become quiescent (silent), losing their consonantal value and remaining only as vowel letters (*matres lectionis*). When this occurs, neither א nor ה is able to close the syllable.

א is always quiescent at the end of a syllable, whether in the middle of a word or at the end of a word. ה is quiescent only when it stands as the consonant that ends a word.

Examples: בְּרֵאשִׁית (Gen. 1:1) תְּדַשֵּׂא (Gen. 1:11)
הִיתָה (Gen. 1:2) הִבְשָׂה (Gen. 1:9)

11. Mäppiq (מִפְּיָק)

Mäppiq is a dot that can be inserted in a final ה (הּ) to signal to the reader

that it is a consonant, and not simply a vowel letter. Final ה with a māppîq (הּ) is considered to be a strong guttural, in the same class with ח and ע. It therefore closes the syllable in which it stands.

Examples: וַיִּגְבְּהוּ (1 Sam. 10:23) אֶרְצָה (Isa. 34:9)
לְמִינָהּ (Gen. 1:25)

12. Syllables

12.1 Every consonant in a Hebrew word, with the exception of final consonants and of א when it stands at the end of a syllable or is otherwise quiescent (cf. רֵאשִׁית), must be followed by a vowel sound or by a silent sheva. The vowel sound may be either a full vowel or a half-vowel. The half-vowel may be either simple or compound.

Examples:

(1) בְּרֵאשִׁית (Gen. 1:1). א is quiescent at the end of the syllable and therefore has no vowel or silent sheva following it. ת is final and likewise has no vowel or silent sheva. The three remaining consonants all have vowel sounds following them.

(2) אֵלֶּהִים (Gen. 1:1). The first three consonants have vowel sounds following them. Final ם stands alone, without a vowel or a silent sheva.

(3) וַיִּבְרָא (Gen. 1:4). This word is a bit more complicated. It contains five consonants, three vowels, and a silent sheva (syllable divider). The sheva under ב has to be silent because it is followed by a BeGaD KeFaT letter with a dagesh lene (בּ). So each of the letters except the final letter (א) is supported either by a vowel or a syllable divider.

12.2 All syllables in a Hebrew word must begin with a consonant, which may be any consonant in the alphabet. The one seeming exception to this rule occurs when a word begins with the vowel וּ, as in וַיִּבְרָא (Gen. 1:4). Some grammarians argue that even this is not a true exception, but that the וּ in an initial וּ may be regarded as functioning in a dual capacity, both as consonant and as vowel, i.e. both as a vāv and as a šūrēq.

(The word for “Jerusalem” presents special problems. Five times it appears as יְרוּשָׁלַיִם, which presents no problems. In all other instances, however, it is found as יְרוּשָׁלַם, i.e., without yōd before the final ḥîrēq. Perhaps yōd is implied in the abbreviated form, or perhaps this is a loan word borrowed from another language.)

12.3 A Hebrew syllable must include one (and only one) full vowel. However, in addition to a full vowel, it may also contain a half-vowel, in which case the half-vowel will stand beneath the consonant that begins the syllable. The number

of syllables in a word is determined by the number of full vowels in that word, irrespective of the number of half-vowels that may be present.

Examples:

- (1) בְּרֵאשִׁית - This word has two full vowels, and thus two syllables. It also has a half-vowel, which stands underneath the consonant that begins the first syllable.
- (2) בְּרִית - This word has one full vowel plus a half-vowel and is therefore treated as a one-syllable word.
- (3) אֵלֶי/הֵימ - This word has two full vowels and therefore two syllables. The half-vowel under אֵ does not constitute a separate syllable but attaches itself to the first syllable of the word.

12.4 Hebrew syllables are classified as either open or closed. An open syllable is one that ends in a vowel. The vowel in an open syllable will normally be long. However, it may be short if it is accented or if it is followed by a consonant that is supported by a vocal sheva.

A closed syllable is one that ends in a consonant. Whenever a dagesh forte occurs in a letter, that letter is doubled, and the preceding syllable is always closed. The vowel in a closed syllable will normally be short, but it may be long if it is accented.

Examples:

- (1) בְּרֵאשִׁית - The first syllable is open, because it ends in א, and א never closes a syllable. The second syllable ends in ת and is closed. A final consonant that closes a syllable does not require a syllable divider (silent sheva), except in the case of the final kāf (ך).
- (2) הַשְּׂמִים - There are four full vowels in this word, which indicates that it is made up of four syllables. ש is written with a dagesh forte, which indicates that it is doubled. The first syllable, therefore, is הַש. It ends in a consonant, thus making it a closed syllable. The vowel is short, since it stands in an unaccented closed syllable.

The second syllable is שִׁ. It ends in a vowel, and is therefore an open syllable. The vowel is long, which is what one would expect in an unaccented open syllable.

The third syllable is מִ, an open syllable with a short vowel. The short vowel is not what one would expect in an open syllable but it is explained by the fact that the syllable is accented.

The final syllable is י, a closed, unaccented syllable with a short vowel. (Note: Do not confuse י with י. In the first instance, yōd is a regular consonant followed by ḥîrēq. In the second instance, yōd follows ḥîrēq and combines with it to form an unchangeable long vowel, ḥîrēq-yōd.)

(3) יִלְדָהּ - Two full vowels indicate two syllables. The sheva under ל is a vocal sheva, as determined by the mētēg on the vowel before it and also by the absence of a dagesh lene in the ד that follows it. Therefore, the first syllable is יִלְ, an open syllable with a long vowel, which requires a mētēg since it is followed by a vocal sheva. The second syllable is דָּהּ, which includes a half-vowel under ל and a full vowel under ד. It is an open syllable, since ה never closes a syllable at the end of a word, unless it carries a māppîq (ה). The second syllable is the tone syllable and has a long vowel.

(4) נַעֲשֶׂה - Two full vowels again indicate two syllables. Since compound shevas are always vocal, the division into syllables must come between נ and ע. The first syllable, therefore, is נַ, an open syllable with a short vowel, which requires a mētēg since it precedes a vocal sheva. Although a short vowel does not ordinarily occur in an open syllable, it may do so if it is followed by a consonant with a vocal sheva. The second syllable is עֲשֶׂה. It too is open, since final ה without a māppîq never closes a syllable. The vowel is short, but this is permitted in an open syllable that serves as the tone syllable of the word.

EXERCISES

1. Turn to Genesis 1:1-5 in a Hebrew Bible and copy the words in each verse that are accented with an ʾātnāḥ or with a sīllūq.

Example: Verse 1: אֱלֹהִים (ʾātnāḥ), הָאָרֶץ (sīllūq)

2. The following words have been divided into syllables. Tell whether a syllable is open (O) or closed (C), and whether its vowel is long (L) or short (S). Caution: Be careful to distinguish between long “a,” qāmēš, and short “o,” qāmēš-ḥāṭūf.

Example: חָב/מָה

חָב - a closed syllable with a short vowel (because it is unaccented).

מָה - an open syllable with a long vowel.

- | | |
|--------------|----------------------|
| (1) חָב/מָה | (6) מו/שָׁה |
| (2) מַלְ/כָה | (7) יְרוּ/שָׁ/לְ/יָם |
| (3) שָׁל/מָה | (8) אַ/נַּעֲשֶׂה |
| (4) דָּ/וּד | (9) וְנַ/עֲשֶׂה |
| (5) פֶּא/רְן | (10) קָטַל |

IV EXERCISES

3. Divide the following words into syllables. Tell what kind of syllable each is (open or closed) and what kind of vowel each has (long or short).

- | | |
|----------------|---------------|
| (1) תְּכַתֵּב | (6) הֶעֱמִיד |
| (2) כָּלָה | (7) יָשָׁבוּ |
| (3) יָדַיִם | (8) בְּדָרְךָ |
| (4) דְּרָכַיִם | (9) שָׁלוֹם |
| (5) חָשַׁךְ | (10) מְבוֹא |

4. There are four silent shevas and eleven vocal shevas in the following list of words. Locate and identify each of these.

Example: בְּרִית - בְּ is vocal

- | | |
|----------------|------------------|
| (1) בְּרִית | (6) וּדְבַרְתִּי |
| (2) נֶעְבַּד | (7) תִּלְמָדִי |
| (3) עֲבָדוּ | (8) פְּכוּכָבִי |
| (4) יִכְתְּבוּ | (9) בְּדַבְּרִי |
| (5) לֵךְ | (10) בְּגָדִים |

5. Take each word in Genesis 1:1, divide it into syllables, and describe each syllable according to the kind of syllable it is and the kind of vowel it has.

6. Practice pronouncing Genesis 1:1.

LESSON V

13. The Gutturals

The gutturals are א, ה, ח, ע, and sometimes ר. They have certain characteristics that distinguish them from other letters of the alphabet.

13.1 *Gutturals cannot be doubled. That is, they reject the dagesh forte.* When this takes place, the preceding short vowel is left in an open, unaccented syllable, and therefore must be lengthened.

- (1) If pátāḥ, it will be lengthened to qámēš.
- (2) If ḥírēq, it will be lengthened to šérê.
- (3) If qǐbbúš, it will be lengthened to ḥólēm.

This is called “compensatory lengthening” of a vowel.

Please note, however, that if the guttural that rejects a dagesh forte is either ח or פ, no lengthening of the preceding short vowel is necessary. Under these circumstances ח and פ are said to be doubled by implication and the preceding syllable is treated as a closed syllable.

13.2 *Gutturals tend to take “a” class vowels before and sometimes after them.* This preference is especially noticeable with the strong gutturals א, ח, and ע. When one of these gutturals occurs at the end of a word and is preceded by an unchangeably long vowel that is not of the “a” class, then another short “a” sound must be inserted between this vowel and the guttural. This short “a” sound is called a pátāḥ furtive, because of its hurried pronunciation. Pátāḥ furtive is not a full vowel and must not be regarded as increasing the number of syllables in a word. It is represented in transliteration by a raised “a,” just as in the case of the ḥátěf-pátāḥ.

Examples:

וְרוּחַ (Gen. 1:2), *vērūʾaḥ*

נֹחַ (Gen. 6:9), *nōʾaḥ*

רַקִּיעַ (Gen. 1:6), *rāqīʾa*

גְּבוּהַ (1 Sam. 9:2), *gāvōʾaḥ*

13.3 *Gutturals tend to take compound shevas rather than simple shevas.* This will usually be a ḥátěf-pátāḥ (-,). Initial א, however, often takes a ḥátěf-ségol (.,.). Only in rare instances will a guttural appear with a ḥátěf-qámēš (.,.).

Examples of gutturals with compound shevas:

אֲשֶׁר *ʾāšēr*, who, which, what

אֱלֹהִים *ʾēlōhîm*, God

חֲלוֹם *ḥālôm*, dream

חֲלִי *ḥōlî*, sickness

The gutturals' preference for compound shevas is so strong that even silent shevas that occur beneath gutturals will usually be changed to compound shevas. Whenever this change takes place, the vowel preceding the guttural will remain short, even though it is now left in an open, unaccented syllable. Sometimes it may receive a mēṭēg in order to insure its stress in pronunciation. Furthermore, the vowel before the guttural will belong to the same class as the compound sheva that follows the guttural.

Examples:

נֶעְבֵּד	<i>nā-āvōd</i>	נֶחְלָה	<i>nā-ḥālāh</i>
מֵעַמָּד	<i>mō-ōmād</i>	אֵשֶׁה	<i>ē-ēšēh</i>

14. The Definite Article

14.1 Hebrew has no indefinite article. It is the absence of the definite article which indicates that a noun is indefinite.

Examples:

אִישׁ	<i>īš</i> , a man	בֵּן	<i>bēn</i> , a son
בַּת	<i>bāt</i> , a daughter	יוֹם	<i>yôm</i> , a day

14.2 The definite article never stands alone but is prefixed to the noun whose definiteness it determines. The form of the article is not affected by the gender and number of the noun to which it is prefixed, but is the same for all genders and numbers.

14.3 The principal rules to follow in writing the definite article are these:

(1) It is usually written \cdot הַ (הַ, plus pātāḥ, plus dagesh forte in the first consonant of the noun) before all non-gutturals.

Examples:

יָד	<i>yād</i> , a hand	הַיָּד	<i>hāy-yād</i> , the hand
קוֹל	<i>qōl</i> , a voice	הַקּוֹל	<i>hāq-qōl</i> , the voice
לֵב	<i>lēv</i> , heart	הַלֵּב	<i>hāl-lēv</i> , the heart

(2) When the article is prefixed to a noun whose initial consonant is a guttural, the form of the article will be modified to compensate for the guttural's refusal to be doubled. The following changes may be noted:

(a) Before הַ and וַ, the article is usually written הֶ (הֶ, plus pātāḥ, but *without* the dagesh forte). In this situation, הַ and וַ are said to be doubled by implication, that is, virtually doubled.

Examples:

חֶרֶב	(f) <i>ḥē-rēv</i> , sword	הַחֶרֶב	<i>hā-ḥē-rēv</i> , the sword
הַיְכָל	<i>hē-khāl</i> , temple	הַהַיְכָל	<i>hā-hē-khāl</i> , the temple

(b) Before א, ע, and ר, the article is usually written הַ (הּ, plus qāmēš). In this case, the guttural's rejection of the dagesh forte causes the preceding short vowel to be lengthened (pātāḥ to qāmēš). This is known as the compensatory lengthening of a vowel. Without the lengthening, pātāḥ would have been left as a short vowel in an open, unaccented syllable.

Examples:

רֹאשׁ	<i>rōš</i> , head	הַרֹאשׁ	<i>hā-rōš</i> , the head
אָב	<i>āv</i> , father	הַאָב	<i>hā-āv</i> , the father
עִיר	(f) <i>īr</i> , (f) city	הַעִיר	<i>hā-īr</i> , the city

(c) Before ה, and before *unaccented* הַ or *unaccented* ע, the article is written הַ (הּ, plus s^egōl).

Examples:

חָכָם	<i>ḥā-khām</i> , wise man	הַחָכָם	<i>hē-ḥā-khām</i> , the wise man
עָפָר	<i>ā-fār</i> , dust	הַעָפָר	<i>hē-ā-fār</i> , the dust
רִים	<i>hā-rīm</i> , mountains	הַרִים	<i>hē-hā-rīm</i> , the mountains

(3) When the article is prefixed to a noun whose initial consonant is yōd, followed by a simple sheva (יְ), the article will normally be written הַ (הּ, plus pātāḥ, but without the dagesh forte). The same rule sometimes applies when a noun's initial consonant is mem, followed by a simple sheva (מְ). It does not apply, however, in the case of other letters of the alphabet that occur with a simple sheva.

Examples:

יְלָדִים	<i>yelā-dīm</i> , children	הַיְלָדִים	<i>hā-yelā-dīm</i> , the children
יְאֹר	<i>ye'ōr</i> , river	הַיְאֹר	<i>hā-ye'ōr</i> , the river
מְסִלָּה	<i>me'sil-lāh</i> , highway	הַמְסִלָּה	<i>hā-me'sil-lāh</i> , the highway

But note these exceptions with initial מְ:

מְלָכִים	<i>melā-khīm</i> , kings	הַמְלָכִים	<i>hām-melā-khīm</i> , the kings
מְקֹמֹת	<i>meqō-mōt</i> , places	הַמְקֹמֹת	<i>hām-meqō-mōt</i> , the places

Note the regular manner in which the article is prefixed to consonants other than yōd and mēm when these are supported by a simple sheva.

דְּבָרִים	<i>devā-rīm</i> , words	הַדְּבָרִים	<i>hād-devā-rīm</i> , the words
זְקֵנִים	<i>zeqē-nīm</i> , elders	הַזְקֵנִים	<i>hāz-zeqē-nīm</i> , the elders

(4) A few nouns in their singular form undergo internal changes when the definite article is prefixed to them. The most important are the following:

אָרֶץ	ʿē-rēs, earth	הָאָרֶץ	hā-ʿā-rēs, the earth
הַר	hār, mountain	הַהָר	hā-hār, the mountain
עַם	ʿām, people	הָעַם	hā-ʿām, the people
גַּן	gān, garden	הַגַּן	hāg-gān, the garden
פָּר	pār, bull	הַפָּר	hāp-pār, the bull
חַג	hāg, festival	הַחַג	hē-hāg, the festival
אָרוֹן	ʾārōn, ark	הָאָרוֹן	hā-ʾā-rōn, the ark

EXERCISES

1. A good method for learning a vocabulary is to prepare vocabulary cards. Write the Hebrew on one side of the card and the English translation on the reverse side. Glance at these cards whenever you have a spare moment during the day. Practice pronouncing the Hebrew aloud.

2. Prefix the definite article to the following words.

(1)	יָד	(7)	עֵשָׂן	(13)	הֵיכָל
(2)	יָאֵר	(8)	אָרֶץ	(14)	הַר
(3)	מִדְבָּר	(9)	עַם	(15)	גַּן
(4)	בַּיִת	(10)	חֶרֶב	(16)	חַג
(5)	אִשָּׁה	(11)	רוּחַ	(17)	הָרִים
(6)	עֵת	(12)	בְּרִית	(18)	רֹאשׁ

3. Divide the following words into syllables and specify whether the syllables are open (O) or closed (C), and whether their vowels are long (L) or short (S).

Example: החֶשֶׁךְ - 1st. syllable (חֶ) is closed (ח is doubled by implication) and has a short vowel. 2nd. syllable (שֶׁ) is open and has a long vowel. 3rd. syllable (כֶׁךְ) is closed and has a short vowel.

(1)	הַחֶשֶׁךְ	(6)	הָאֱלֹהִים
(2)	הָעֵשִׂיר	(7)	הַשֵּׁם
(3)	הַנְּבִיא	(8)	הַיּוֹם
(4)	הָאָרוֹן	(9)	הַמְּצוּהָ
(5)	הָעֵגֶן	(10)	הַדְּבָרִים

4. All the words in the preceding exercise have the definite article. Be prepared to explain why each article was given the form that it has.

5. Mark the words in the following list that are feminine.

- | | | |
|-------------|-------------|--------------|
| (1) אור | (7) חֹשֶׁךְ | (13) שְׁלוֹם |
| (2) אֶרֶץ | (8) חֶרֶב | (14) בְּרִית |
| (3) אִישׁ | (9) רֹאשׁ | (15) רוּחַ |
| (4) אִשָּׁה | (10) עִיר | (16) אָדָם |
| (5) בַּת | (11) הַר | (17) מֶלֶךְ |
| (6) בֵּן | (12) שָׁנָה | (18) בַּיִת |

6. Complete the writing of the definite article with the following nouns.

- | | | |
|--------------|-----------------|-----------------|
| (1) האֶרֶץ | (7) הַיָּאֵר | (13) הַרֹאשׁ |
| (2) הַיּוֹם | (8) הַעֵנָן | (14) הַשְּׁלוֹם |
| (3) הַצֵּאֵן | (9) הַהַר | (15) הַלֵּב |
| (4) הַאֵהָל | (10) הַאֱלֹהִים | (16) הַעִיר |
| (5) הַעַם | (11) הַבְּרִית | (17) הַבַּיִת |
| (6) הַחֵג | (12) הַעֵת | (18) הַשָּׁנָה |

VOCABULARY

- | | | | |
|-------------|--------------------------------|--------------|--------------------------------|
| (1) אור | · <i>ôr</i> , light | (10) חֶרֶב | (f) <i>hê-rêv</i> , sword |
| (2) אֶרֶץ | (f) <i>ê-rêṣ</i> , earth | (11) חֹשֶׁךְ | <i>hō-šekh</i> , darkness |
| (3) אִשָּׁר | <i>āšēr</i> , who, which, what | (12) טוֹב | <i>tôv</i> , good |
| (4) בַּיִת | <i>bâ-yit</i> , house | (13) יָם | <i>yâm</i> , sea |
| (5) בְּרִית | (f) <i>bêrit</i> , covenant | (14) מַיִם | <i>mâ-yim</i> , water |
| (6) בֵּן | <i>gân</i> , garden | (15) מֶלֶךְ | <i>mê-lêkh</i> , king |
| (7) דָּבָר | <i>dâ-vâr</i> , word, thing | (16) רוּחַ | (f) <i>rûah</i> , spirit, wind |
| (8) הַר | <i>hâr</i> , mountain | (17) שְׁלוֹם | <i>šâ-lôm</i> , peace |
| (9) חֵג | <i>häg</i> , feast, festival | (18) שָׁנָה | (f) <i>šâ-nâh</i> , year |

LESSON VI

15. Prepositions With Nouns

In comparison with other languages, Hebrew has relatively few prepositions. Some Hebrew prepositions are inseparable and are prefixed to nouns, somewhat like the definite article. Others are independent and function more like English prepositions.

15.1 Hebrew has three inseparable prepositions:

- בְּ in, by, with (plus other meanings)
- כְּ as, like, according to (plus other meanings)
- לְ to, for, at (plus other meanings)

These are prefixed to nouns according to the following rules:

(1) *They are written with a simple sheva before consonants that have full vowels, except in some of the instances where they stand before the tone syllable of a word (cf. [5] below).*

Examples:

בְּשֵׁם	in a name	כְּדָבָר	according to a word	בְּרוּחַ	by a spirit
לְשָׁלוֹם	for peace	בְּאָב	with a father	בְּבֵן	with a son

(2) *They are written with a hireq* before consonants that have simple (vocal) shevas.* This is because two vocal shevas cannot stand together. The sheva of the preposition, being the first of two vocal shevas in this instance, is changed to hireq.

Examples:

כְּבְרִית	according to a covenant	לְפָרִי	for fruit
בְּדְבָרִים	with words	בְּשֵׂאוֹל	in Sheol

Note, however, that if the preposition is prefixed to a noun whose initial consonant is yod supported by a simple sheva (יְ), other changes also become necessary. First, the sheva of the preposition changes to hireq, as in the examples above. This hireq then combines with the yod to form a hireq-yod. This in turn causes the yod to lose its consonantal value, and the sheva beneath it drops out.

*In the following lessons, for simplicity's sake, most of the diacritical marks on transliterated words will be omitted. Only marks necessary for correct pronunciation will be retained.

Examples:

בִּירוּשָׁלַיִם plus בְּ = בִּירוּשָׁלַיִם in Jerusalem
 בְּיְהוּדָה plus בְּ = בִּיהוּדָה in Judah

(3) *When an inseparable preposition is prefixed to a noun whose initial consonant is supported by a compound sheva, the preposition will take the short vowel that corresponds to that of the compound sheva. Before ḥaṭef-pataḥ, it will take pataḥ; before ḥaṭef-sēgol, it will take sēgol; before ḥaṭef-qameṣ, it will take qameṣ-ḥaṭuf. The vowel before the compound sheva will ordinarily be written with a meteg.*

Examples:

בְּאֲשֶׁר according to which, בְּאֵמֶת in truth, לְחֻלִּי for sickness

Note, however, that occasionally before an **א** that has a ḥaṭef-sēgol (אֲ), the preposition receives a šere and the ḥaṭef-sēgol of the **א** drops out.

Examples:

לְאֱלֹהִים (לְ) = לְאֱלֹהִים for God
 לְאָמַר (לְ) = לְאָמַר to say, saying

(4) *When an inseparable preposition is prefixed to a noun that has the definite article, the ה of the article drops out and is replaced by the consonant of the preposition.*

Examples:

(a)	אִישׁ	a man	לְאִישׁ	for a man
	הָאִישׁ	the man	לְאִישׁ	for the man
(b)	בְּרִית	a covenant	בְּבְרִית	according to a covenant
	הַבְּרִית	the covenant	בְּבְרִית	according to the covenant
(c)	הַיְכָל	a temple	בְּהַיְכָל	in a temple
	הַהַיְכָל	the temple	בְּהַיְכָל	in the temple

(5) *When the inseparable preposition is prefixed to the tone syllable (accented syllable) of a noun, the vowel of the preposition will often be qameṣ. This rule applies especially to one-syllable words with “a” class vowels.*

Examples:

לְעֶד to eternity, לְמַיִם to water

15.2 *There are other prepositions, which are referred to as unattached or independent. They function much like prepositions in English. Some of the more common among these are:*

אֶל to, into, toward לְפָנַי before, in front of

VI.15 PREPOSITIONS

עַל	upon, above, about	מִן	from, out of
עִם	with	תַּחַת	under, instead of
בֵּין	between	אַחֲרַי	behind, after
עַד	until, unto	אַצֵּל	beside, near

15.3 The preposition מִן, “from, out of,” requires further explanation. The rules for writing it are different from the rules for the other independent prepositions.

(1) Before nouns with the definite article, in the majority of cases the preposition מִן appears in its full form and is normally joined to the following word by a maqqef.

Examples:

מִן־הָאָרֶץ	from the earth	מִן־הַיּוֹם	from the day
מִן־הַבַּיִת	from the house	מִן־הָעֵץ	from the tree

(2) Before indefinite nouns (nouns without the article) that have a non-guttural as their initial consonant, the preposition מִן is written mem, plus hireq, plus dagesh forte in the following consonant.

Examples:

מִן	before	בַּיִת	becomes	מִבַּיִת	, from a house
מִן	before	מֶלֶךְ	becomes	מִמֶּלֶךְ	, from a king
מִן	before	יוֹם	becomes	מִיּוֹם	, from a day

Note, however, that מִן before a yod pointed with a simple sheva contracts to מִי, as in מִיְהוּדָה, “from Judah,” and מִירוּשָׁלַיִם, “from Jerusalem.”

(3) Before indefinite nouns whose initial consonant is a guttural, the preposition מִן is written as mem plus sere. In this case, hireq is lengthened to sere to compensate for the guttural’s refusal to be doubled.

Examples:

מִן	before	אִישׁ	becomes	מִאִישׁ	, from a man
מִן	before	הַר	becomes	מִהַר	, from a mountain
מִן	before	חֶרֶב	becomes	מִחֶרֶב	, from a sword
מִן	before	עִיר	becomes	מִעִיר	, from a city
מִן	before	רֹאשׁ	becomes	מִרֹאשׁ	, from a head

(4) The preposition מִן may also be used to express the comparative.

Examples:

טוֹב הָאוֹר	מִן־הַחֹשֶׁךְ	better (is) the light than the darkness
טוֹב הַבֹּקֶר	מִן־הָעֶרֶב	better (is) the morning than the evening

16. The Vav Conjunction

The conjunction “and” does not stand alone in Hebrew but is prefixed to the following word. It closely resembles the inseparable prepositions in that its form is determined by the consonants that stand at the beginning of the word to which it is prefixed. The rules for writing the vav conjunction are the following:

16.1 *It is usually written וְ (vav plus simple sheva) before consonants pointed with a full vowel, unless the consonants are ב, מ, or פ.*

Examples:

וְהָאָרֶץ and the earth, וְחֹשֶׁךְ and darkness, וְלַחֹשֶׁךְ and to the darkness

16.2 *It is written as וּ (šureq) before the labials ב, מ, and פ (consonants articulated by the lips), and before all consonants pointed with a simple sheva, except when this consonant is a yod.*

Examples:

וּנְקֵבָה and female וּבְרִית and a covenant
 וּבֵין and between וּפְרִי and fruit
 וּמִן and from

16.3 *Before י (yod plus simple sheva) the וְ contracts with י to form וַי (vav plus hireq-yod).*

Examples:

וַיְרוּשָׁלַיִם becomes וְיְרוּשָׁלַיִם and Jerusalem
 וַיְהוּדָה becomes וְיְהוּדָה and Judah
 וַיְהִי becomes וְיְהִי and let there be

16.4 *Before a consonant pointed with a compound sheva, the vav conjunction takes the short vowel that corresponds to that of the compound sheva. Note that a meteg is usually placed beside the vowel that immediately precedes a compound sheva.*

Examples:

וְאֲנִי and I (Gen. 6:17) וְחֻלִּי and sickness (Eccl. 6:2)
 וְאִמְתָּ and truth (Gen. 24:49)

16.5 *Before monosyllabic words or before the accented syllable of words with two or more syllables, the vav conjunction will often be written וְ (vav plus qames).* וְ usually joins two words of the same class (nearly always nouns) and tends to reflect a close relationship between the two.

Examples:

טוֹב וְרָע	good and evil (Gen. 2:9)
תְּהוֹ וְבִהוֹ	without form and void (Gen. 1:2)
בְּהֵמָה וְרֶמֶשׂ	cattle and creeping things (Gen. 1:24)

16.6 *Special rules apply when the vav conjunction is prefixed to divine names.*

The two most frequently used designations for deity in the Hebrew Bible are אֱלֹהִים *‘ēlōhîm*, “God,” and יְהוָה, YHVH, “LORD.”

אֱלֹהִים is plural in form, but normally functions as a singular noun. However, it may also function as a plural noun, accompanied by plural modifiers and plural verb forms. This usually occurs when reference is being made to the “gods” of the nations. אֱלֹהִים may occur with or without the definite article (הָאֱלֹהִים).

When the vav conjunction is prefixed to אֱלֹהִים (וְאֱלֹהִים), the א becomes quiescent (ceases to function as a consonant) and loses its compound sheva, resulting in the form וְאֱלֹהִים. Since א never closes a syllable, the preceding vowel, which now stands in an open, unaccented syllable, must be lengthened (s^egol to šere). The resultant form is וְאֱלֹהִים, “and God.”

יְהוָה is the covenant name for Israel’s God. At a very early date in Jewish history, it came to be regarded as too sacred to be pronounced. Pious readers avoided pronouncing it by substituting for it the word אֲדֹנָי *‘ādō-nāy*, meaning “my Lord.” When Masoretic scholars began to supply vowel points to the consonantal text of biblical books, they applied the vowels of אֲדֹנָי to the consonants of יְהוָה. With the modification of compound sheva to simple sheva under the non-guttural yod, the resultant form was יְהוָה (or simply יְהוָה), which was always pronounced as *‘ādō-nāy*.

If there had been no need to avoid pronouncing יְהוָה, it would most likely have been pointed as יְהוָה and thus read as *Yāhveh*. The curious attempt to transliterate the hybrid form יְהוָה as “Yehovah” (or “Jehovah,” since “y” was missing in the German language) was not made until the time of the Protestant Reformation.

Occasionally the two divine names אֱלֹהִים יְהוָה appear together in the Hebrew text (see Amos 1:8). Since it would have been awkward to read the pair of names as *‘ādō-nāy ‘ādō-nāy*, Masoretic scholars chose to point יְהוָה with the modified vowels of אֱלֹהִים. This resulted in the form יְהוָה, later simplified to יְהוָה, which should be pronounced as though it were written אֱלֹהִים, *‘ēlōhîm*. Thus יְהוָה (pointed with the modified vowels of אֱלֹהִים) is translated in English versions as “LORD” (note the capital letters), while יְהוָה (pointed with the modified vowels of אֱלֹהִים) is translated as “GOD” (again with capital letters), and אֲדֹנָי יְהוָה is translated as “Lord GOD.” Translators, therefore, consistently render any form of יְהוָה with capital letters, thereby alerting readers to its presence in the Hebrew text.

When the vav conjunction is prefixed to יְהוָה, it is written as וְיְהוָה (see Gen. 19:24), and pronounced as if it were written וְאֲדֹנָי, *vā-dō-nāy* (see 2 Kgs. 7:6).

EXERCISES

1. Prefix the preposition לְ to the following words, first without the article, then with it. Make the necessary changes where BeGaD KeFaT letters are involved. Translate both forms of each word.

Example: לְבֵן - בֵּן to a son לְהֵבֵן - הֵבֵן to the son

- (1) שְׁלוֹם
- (2) דְּבַר
- (3) רוּחַ
- (4) אִשָּׁה
- (5) פְּרִי
- (6) בְּרִית
- (7) מְקוֹם
- (8) אֶמֶת
- (9) הֵיכַל

2. Prefix the preposition מִן to the following words.

- | | |
|-------------------|----------------|
| (1) בַּיִת | (10) רֹאשׁ |
| (2) הַבַּיִת | (11) אֶרֶץ |
| (3) אֶמֶת | (12) הָאֶרֶץ |
| (4) אִשָּׁה | (13) חֹשֶׁךְ |
| (5) יְרוּשָׁלַיִם | (14) הַחֹשֶׁךְ |
| (6) אֱלֹהִים | (15) הָעִיר |
| (7) פְּרִי | (16) הַהֵיכַל |
| (8) יָד | (17) רוּחַ |
| (9) הַר | (18) הַרוּחַ |

3. Place the vav conjunction on the following words or phrases and give a translation of each completed form.

Example: בְּשֵׁם, וּבְשֵׁם "and by a name"

- | | |
|--------------|----------------|
| (1) בְּשֵׁם | (5) לְבְרִית |
| (2) בְּדָבָר | (6) יְהוּדָה |
| (3) בְּדָבָר | (7) בֵּיהוּדָה |
| (4) בְּרִית | (8) אֶמֶת |

VI EXERCISES

- | | |
|------------------|----------------|
| (9) מֵאֵמֶת | (14) פְּרִי |
| (10) לְאִשָּׁה | (15) לְשָׁלוֹם |
| (11) בְּהִיכֹל | (16) אֱלֹהִים |
| (12) מִמְּלֶךְךָ | (17) בְּלֵב |
| (13) מִן־הָעֵץ | (18) הַשָּׂנֵה |

4. Translate the following phrases:

- (1) אִישׁ וְאִשָּׁה
- (2) שָׁלוֹם בְּאֶרֶץ
- (3) הָאוֹר וְהַחֹשֶׁךְ
- (4) בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ
- (5) יוֹם וְלַיְלָה
- (6) בַּיּוֹם וּבַלַּיְלָה
- (7) אָדָם וְאֱלֹהִים
- (8) מַיִם וּמְאָרֶץ
- (9) אֶל־יְרוּשָׁלַיִם
- (10) פְּרִי מִן־הָעֵץ
- (11) בְּעִיר וּבְהִיכֹל
- (12) בְּאָדָם וּבְאֱלֹהִים
- (13) אֶצֶל הַהָר
- (14) עַד־הָעֶרֶב
- (15) יָד וְשֵׁם
- (16) שָׁלוֹם וְאֵמֶת
- (17) טוֹב וְרָע
- (18) מִבֶּן וּמִבַּת

5. Translate the following clauses.

Example:

אֵין פְּרִי בַגֶּן “There is no fruit in the garden.”

- (1) אֵין אִשָּׁה בְּבַיִת
- (2) אֵין אִישׁ בְּעִיר
- (3) אֵין בֶּן לְאָדָם
- (4) אֵין בְּרִית עַם־הָעַם

- (5) אֵין שְׁלוֹם בְּאַרְץ
 (6) הָעִיר עַל-הַהַר
 (7) אֵין בַּת לְאִשָּׁה
 (8) אֵין אֹר לְעַם
 (9) הָגָן אֶצֶל הַבַּיִת
 (10) טוֹב הָאֹר מִן-הַחֹשֶׁךְ
 (11) טוֹב הַיּוֹם מִן-הַלַּיְלָה
 (12) אֵין מַיִם בַּמָּקוֹם

VOCABULARY

- | | | | | | |
|------|---------|---|------|---------|----------------------------------|
| (1) | אַחֲרַי | · <i>ā-hārē</i> after, behind | (11) | בֹּקֶר | <i>bō-qēr</i> , morning |
| (2) | אֶל | · <i>ēl</i> , to, into, toward | (12) | יָד | <i>yād</i> , (f) hand |
| (3) | בֵּין | <i>bēn</i> , between | (13) | יוֹם | <i>yôm</i> , day |
| (4) | לְפָנַי | <i>lī-fenē</i> , before, in the presence of | (14) | יֵשׁ | <i>yēš</i> , there is, there are |
| (5) | מִן | <i>mīn</i> , from, out of | (15) | לֹא | <i>lō</i> ·, not |
| (6) | עַד | · <i>ād</i> , until, unto | (16) | לַיְלָה | <i>lā-yelāh</i> , night |
| (7) | עִם | · <i>īm</i> , with | (17) | מָקוֹם | <i>mā-qôm</i> , place |
| (8) | עַל | · <i>āl</i> , upon, above, about | (18) | עֵץ | · <i>ēs</i> , tree |
| (9) | תַּחַת | <i>tā-hāt</i> , under, instead of | (19) | עָרֵב | · <i>ē-rēv</i> , evening |
| (10) | אֵין | · <i>ēn</i> , there is not | (20) | פְּרִי | <i>peri</i> , fruit |

LESSON VII

17. Nouns: Derivation

According to their origin or derivation, Hebrew nouns may be divided into three classes.

17.1 *Primitive nouns are those for which no known derivation exists. The number of such nouns is very small.*

Examples:

אָב	father	אִם	mother	דָּם	blood
יוֹם	day	לַיְלָה	night	פֶּה	mouth
בֵּן	son	יָד	hand	שֵׁם	name

17.2 *The vast majority of Hebrew nouns are derived from verbs.*

דְּבַר	“word,” from דִּבֶּר “he spoke”
זֶרַע	“seed,” from זָרַע “he sowed”
מֶלֶךְ	“king,” from מָלַךְ “he ruled”
עֶבֶד	“servant,” from עָבַד “he served”
עוֹף	“bird,” from עָוַף “to fly”
פֶּתַח	“door,” from פָּתַח “he opened”
תִּקְוָה	“hope,” from קָוָה “he hoped, waited”

17.3 *A few Hebrew nouns are derived from other nouns. The very first word in Genesis falls within this category. It is the word רֵאשִׁית “beginning,” from the noun ראש “head.” Other examples include the following:*

בּוֹקֵר	“a herdsman,” from בָּקָר “a herd”
כַּרֵּם	“a vinedresser,” from כֶּרֶם “a vineyard”
יִשְׂרָאֵלִי	“Israelite,” from יִשְׂרָאֵל “Israel”
מִצְרַיִם	“Egyptian,” from מִצְרַיִם “Egypt”

18. Nouns: Gender

18.1 *Hebrew nouns are either masculine or feminine. The only absolute way to determine the gender of a noun is to look it up in a dictionary. Masculine nouns are the most difficult to identify since they do not follow any set pattern.*

18.2 Feminine nouns are somewhat easier to identify. The following guidelines will provide assistance in this task.

- (1) *Nouns referring to female persons or animals will be feminine.*

Examples:

אִם	(f) mother	אִשָּׁה	(f) woman	
בַּת	(f) daughter	מַלְכָּה	(f) queen	סוּסָה (f) mare

- (2) *Nouns ending in הַתְּ will normally be feminine in gender.*

Examples:

אֲדָמָה	(f) ground, earth	אֲכָלָה	(f) food	שָׁנָה	(f) year
בְּהֵמָה	(f) cattle	יַבֵּשָׁה	(f) dry land	תּוֹרָה	(f) law, instruction

- (3) *A few nouns are made feminine by the addition of הַתְּ to the masculine form of the noun.*

Examples:

מֶלֶךְ	king	מַלְכָּה	(f) queen
נְבִיא	prophet	נְבִיאָה	(f) prophetess
נָעַר	youth, lad	נַעֲרָה	(f) maiden
סוּס	horse	סוּסָה	(f) mare
שָׂר	prince	שָׂרָה	(f) princess

- (4) *Nouns ending in תְּ will ordinarily be feminine.*

Examples:

אָחוֹת	(f) sister	אֱמֶת	(f) truth	בְּרִית	(f) covenant
בַּת	(f) daughter	דֶּלֶת	(f) door	דְּמוּת	(f) likeness
דַּעַת	(f) knowledge	חַטָּאת	(f) sin	מַלְכוּת	(f) kingdom
עֵת	(f) time	קֶשֶׁת	(f) bow	שְׂאֵרִית	(f) remnant

- (5) *Nouns that refer to parts of the body that exist in pairs are usually feminine.*

Examples:

יָד	(f) hand	עֵין	(f) eye	רֵגֶל	(f) foot
-----	----------	------	---------	-------	----------

19. Nouns: Number

There are three categories of number to be considered in connection with Hebrew nouns. They are singular, plural, and dual.

19.1 Most *singular nouns* are not identifiable by their endings, as can be seen from the examples cited earlier under the discussion of gender.

19.2 *Plural nouns* have special endings that generally correspond to their gender. Unfortunately, plurals are not formed simply by adding special endings to singular forms, but singular forms themselves often undergo changes when plural endings are added. These changes may seem arbitrary to the beginning student but they will become easier to understand as more is learned about the laws that govern the vocalization of words.

(1) *Masculine Plural Endings*

(a) *Most masculine nouns have plurals that end in ים* (*hireq-yod, followed by mem*). The following examples will demonstrate the types of changes that singular forms undergo when plural endings are added.

<u>Singular</u>		<u>Plural</u>	
סוס	horse	סוסים	horses
עץ	tree	עצים	trees
הר	mountain	הרים	mountains
דבר	word	דברים	words
ספר	book	ספרים	books
מלך	king	מלכים	kings
איש	man	אנשים	men
יום	day	ימים	days
בן	son	בנים	sons

(b) *A few masculine nouns have plurals that end in ות* (*holem-vav, followed by tav*), which is the ending normally used for feminine plurals.

Examples:

<u>Singular</u>		<u>Plural</u>	
אב	father	אבות	fathers
מקום	place	מקומות	places
קול	voice	קולות	voices
שם	name	שמות	names

(2) *Feminine Plural Endings*

(a) *Most feminine nouns have plurals that end in ות* (*holem-vav, followed by tav*).

Examples:

<u>Singular</u>		<u>Plural</u>
סוּסָה	(f) mare	סוּסוֹת (f) mares
תּוֹרָה	(f) law	תּוֹרוֹת (f) laws
מִצְוָה	(f) commandment	מִצְוֹת (f) commandments
רוּחַ	(f) spirit	רוּחוֹת (f) spirits
אִם	(f) mother	אִמוֹת (f) mothers
בַּת	(f) daughter	בָּנוֹת (f) daughters
נֶפֶשׁ	(f) living being	נֶפְשׁוֹת (f) living beings
אֶרֶץ	(f) earth, land	אֶרְצוֹת (f) lands

(The vav in מִצְוֹת serves as the initial consonant in the final syllable, and its vowel is *holem*.)

(b) *A few feminine nouns have plurals that end in ים (hireq-yod, followed by final mem), which is the ending normally used for the masculine plurals.*

Examples:

<u>Singular</u>		<u>Plural</u>
אִשָּׁה	(f) woman	נָשִׁים (f) women
עִיר	(f) city	עָרִים (f) cities

(3) *Nouns with both Masculine and Feminine Plural Endings*

A few nouns have two plural endings, one is ים, and one is ות.

Examples:

<u>Singular</u>		<u>Plural</u>
דוֹר	generation	דוֹרִים or דוֹרוֹת generations
שָׁנָה	(f) year	שָׁנִים or שָׁנוֹת years

19.3 Dual Nouns

The third number classification for Hebrew nouns is the dual. It is used to designate things that occur in pairs, especially the organs of the body.

(1) *The dual ending is normally written as יַם־ (accented patah, plus yod, plus hireq, plus final mem).*

VII EXERCISES

Examples:

<u>Singular</u>	<u>Dual</u>
אָזְן (f) ear	אָזְנַיִם ears (a pair of)
יָד (f) hand	יָדַיִם hands (a pair of)
כַּנָּף (f) wing	כַּנְפָּיִם wings (a pair of)
(no singular)	מֵאֲזָנַיִם balances (a pair of)
נַעַל (f) shoe	נַעֲלָיִם shoes (a pair of)
עֵין (f) eye	עֵינָיִם eyes (a pair of)
קֶרֶן (f) horn	קֶרְנָיִם horns (a pair of)
רֶגֶל (f) foot	רֶגְלָיִם feet (a pair of)
שִׁפְהָ (f) lip	שִׁפְתָּיִם lips (a pair of)

(2) For reasons that are no longer clear, some nouns appear to have a dual ending but without any dual meaning. Included here are the following:

מַיִם water	יְרוּשָׁלַיִם Jerusalem
שָׁמַיִם sky, heavens	מִצְרַיִם Egypt

EXERCISES

1. Add the plural endings to the following words and indicate the gender of each.

(1) אָב	(5) דְּבַר	(9) סוּסָה
(2) אִשָּׁה	(6) הַר	(10) סִפְרָה
(3) בֶּן	(7) מִלְּךָ	(11) רוּחַ
(4) בַּת	(8) סוּס	(12) שֵׁם

2. Translate the following:

- (1) הָאֲנָשִׁים וְהַסּוּסִים
- (2) הַמְצֹאֹת אֲשֶׁר בַּסֵּפֶר
- (3) הַנָּשִׁים אֲשֶׁר בַּבַּיִת
- (4) הַמְּלָכִים וְהַנְּבִיאִים

- (5) הַבְּהֵמָה בַּשָּׂדֶה
 (6) הָעָרִים וְהַהָרִים
 (7) הַבָּנוֹת וְהָאֲמוֹת
 (8) הַבָּתִּים בְּעָרִים
 (9) הַדֶּרֶךְ מִן־הָעִיר
 (10) הַיְדֵדִים וְהַרְגָּלִים

3. Add the plural or dual endings to the following words and translate each plural or dual form.

- | | |
|-----------|--------------|
| (1) אִישׁ | (6) כָּנָךְ |
| (2) אָם | (7) עֵינַיִן |
| (3) אֶרֶץ | (8) עִיר |
| (4) יָד | (9) עַיִן |
| (5) יוֹם | (10) תּוֹרָה |

4. Translate the following:

- (1) הַמַּיִם בְּתוֹךְ הַיָּם
 (2) הָעוֹף בַּשָּׁמַיִם
 (3) הָאֲזִנִּים וְהָעֵינִים
 (4) הַבְּרִית עִם־הַמֶּלֶךְ
 (5) בָּנִים וּבָנוֹת
 (6) הַמִּצּוֹת בַּתּוֹרָה
 (7) עֵפֶר מִן־הָאֲדָמָה
 (8) בַּיּוֹם וּבַלַּיְלָה
 (9) הַשָּׁמַיִם וְהָאָרֶץ
 (10) הַמְּלָכִים מִירוּשָׁלַיִם
 (11) הַנָּשִׁים וְהָאֲנָשִׁים
 (12) הַסּוֹסִים וְהַסּוֹסוֹת

VII VOCABULARY

5. Circle the word that seems to be out of place in each of the following groups.

- | | |
|-----------------------------|-------------------------------|
| (1) סוּס בֵּן אָב | (10) אור חֶשֶׁךְ חָרֵב |
| (2) נֶפֶשׁ לַיְלָה יוֹם | (11) לֹא אֵין לִפְנֵי |
| (3) מִן פְּרֵי בֵּין | (12) אֶצֶל מְאֹד עִם |
| (4) עָרֵב בְּקֶר עֵין | (13) דְּרָךְ קוֹל דְּבָר |
| (5) עָפָר עֵין יָד | (14) אֲשֶׁר הֵיכַל חָג |
| (6) יָם יַבְשָׁה מַיִם | (15) תּוֹרָה בְּתוֹךְ מִצְוָה |
| (7) שָׂדֵה שָׁמַיִם אֲדָמָה | (16) יְהוּדָה יִשְׂרָאֵל לֵב |
| (8) אֱלֹהִים יְהוָה אָדָם | (17) רוּחַ עֵין רֹאשׁ |
| (9) הֵיכַל אִשָּׁה עִיר | (18) אָדָם אִישׁ שֵׁם |

VOCABULARY

- | | |
|---|------------------------------------|
| (1) אֲדָמָה (f) ground, earth | (10) כִּי for, that, because |
| (2) אֲדֹנָי Lord (pronounced <i>ādō-nāy</i>) | (11) כָּל all, every |
| (3) יְהוָה LORD (also pronounced <i>ādō-nāy</i>) | (12) כֵּן thus, so |
| (4) בְּהֵמָה (f) cattle | (13) מְאֹד very, exceedingly |
| (5) בָּשָׂר flesh | (14) מִצְוָה (f) commandment |
| (6) בְּתוֹךְ in the midst of | (15) נֶפֶשׁ (f) soul, living being |
| (7) גַּם also | (16) עָפָר dust |
| (8) דְּרָךְ (m. and f.) way | (17) שָׂדֵה field |
| (9) יַבְשָׁה (f) dry ground | (18) שָׁמַיִם heavens, sky |

LESSON VIII

20. Adjectives: Gender and Number

20.1 The function of an adjective is to describe or limit a noun. In comparison with other languages, Hebrew has relatively few adjectives. The most common masculine singular forms are these:

גָּדוֹל (also גָּדֹל)	great, large	עָז	strong
זָקֵן	old (of persons only)	קָדוֹשׁ (also קְדוֹשׁ)	holy
חָדָשׁ	new	קָטָן	small
חָזָק	strong	קָרוֹב (also קְרוֹב)	near
חַי	living	קָשָׁה	hard, difficult, stubborn
חָכָם	wise	רַב	many, much, great
טוֹב (also טָב)	good	רְחוֹק (also רְחֹק)	far, distant
יָפָה	beautiful, fair, handsome	רָע	evil
יָשָׁר	straight, right	תָּמִים	perfect, complete, whole
מָר	bitter		

20.2 The adjectives listed above are all masculine singular forms and can only be used to describe or limit masculine singular nouns. Adjectives describing masculine plural nouns receive a ם ending. Those describing feminine singular nouns receive a ה ending. And those describing feminine plural nouns receive a ות ending. These adjective endings are consistent and uniform, even when the nouns they describe are irregular in their plural endings.

Examples:

אָב טוֹב	a good father
אָבוֹת טוֹבִים	good fathers (אָבוֹת is an irregular masculine plural)
אִשָּׁה טוֹבָה	a good woman
נְשִׁים טוֹבוֹת	good women (נְשִׁים is an irregular feminine plural)

20.3 There are certain changes that take place in the vocalization and structure of masculine singular adjectives when gender and number endings are added. These changes depend in part upon whether the masculine singular form is monosyllabic or bisyllabic.

(1) *Rules for adding gender and number endings to masculine singular adjectives that are monosyllabic*

(a) Monosyllabic adjectives with unchangeably long vowels (וּ, י, וּ, or וּ) retain these vowels when gender and number endings are added.

Examples:

	(ms)	(mp)	(fs)	(fp)
good	טוֹב	טוֹבִים	טוֹבָה	טוֹבוֹת
empty	רֵיק	רֵיקִים	רֵיקָה	רֵיקוֹת

(b) Monosyllabic adjectives that end in non-gutturals and have short vowels retain their short vowels when gender and number endings are added. Note, however, that when such endings are added, the final consonant of the masculine singular form of the adjective must be doubled (by the addition of dagesh forte).

Examples:

	(ms)	(mp)	(fs)	(fp)
living	חַי	חַיִּים	חַיָּה	חַיּוֹת
strong	עוֹז	עוֹזִים	עוֹזָה	עוֹזוֹת
many	רַב	רַבִּים	רַבָּה	רַבוֹת

(c) Monosyllabic adjectives that end in gutturals and also have short vowels must have their short vowels lengthened to long vowels when gender and number endings are added. This is because gutturals refuse to be doubled.

Examples:

	(ms)	(mp)	(fs)	(fp)
bitter	מַר	מַרִּים	מַרָּה	מַרּוֹת
evil	רַע	רַעִים	רַעָה	רַעוֹת

(2) *Rules for adding gender and number endings to masculine singular adjectives that are bisyllabic*

(a) All masculine singular adjectives that are bisyllabic will have a qameṣ in their initial syllable. When gender and number endings are added, this initial qameṣ is left two syllables before the tone (accented) syllable and therefore must be volatilized (reduced to a vocal sheva).

(i) If the initial consonant of the bisyllabic adjective is a non-guttural, the qameṣ that accompanies it will be reduced to a simple sheva (ְ).

Examples:

	(ms)	(mp)	(fs)	(fp)
great	גָּדוֹל	גָּדוּלִים	גָּדוּלָה	גָּדוּלוֹת
old	זָקֵן	זָקִימִים	זָקֵנָה	זָקֵנוֹת
right	יָשָׁר	יָשָׁרִים	יָשָׁרָה	יָשָׁרוֹת

(ii) However, if the initial consonant of the bisyllabic adjective is a guttural, then the qameṣ that accompanies this consonant must be reduced to a compound sheva (-,), since gutturals prefer compound shevas.

Examples:

	(ms)	(mp)	(fs)	(fp)
new	חֲדָשׁ	חֲדָשִׁים	חֲדָשָׁה	חֲדָשׁוֹת
strong	חֲזָק	חֲזָקִים	חֲזָקָה	חֲזָקוֹת
wise	חָכָם	חָכְמִים	חָכְמָה	חָכְמוֹת

(b) The bisyllabic adjective קָטָן, “small,” behaves in an irregular manner. When gender and number endings are added, ḥolem is replaced by pataḥ, and a dagesh forte is placed in the nun.

Examples:

	(ms)	(mp)	(fs)	(fp)
small	קָטָן	קָטָנִים	קָטָנָה	קָטָנוֹת

(c) Bisyllabic adjectives ending in הֶּ will drop the הֶּ whenever gender and number endings are added.

Examples:

	(ms)	(mp)	(fs)	(fp)
beautiful	יָפֵה	יָפִים	יָפָה	יָפוֹת
difficult	קָשָׁה	קָשִׁים	קָשָׁה	קָשׁוֹת

21. Adjectives: Attributive Usage

21.1 An attributive adjective is one that directly describes a noun. Attributive adjectives usually stand after the nouns they describe, although this order may be reversed if the adjective is to be emphasized.

Examples:

אִישׁ טוֹב	a good man	הָאִישׁ הַטּוֹב	the good man
אִשָּׁה טוֹבָה	a good woman	הָאִשָּׁה הַטּוֹבָה	the good woman

21.2 An attributive adjective must agree in gender, number, and definiteness with the noun it describes. To agree in definiteness means that when the noun is definite, the attributive adjective must also be definite; when the noun is indefinite, the attributive adjective must also remain indefinite.

Examples:

מֶלֶךְ גָּדוֹל	a great king (indefinite)	הַמֶּלֶךְ הַגָּדוֹל	the great king (definite)
מְלָכִים גָּדוֹלִים	great kings (indefinite)	הַמְּלָכִים הַגָּדוֹלִים	the great kings (definite)
עִיר גְּדוֹלָה	a great city (indefinite)	הָעִיר הַגְּדוֹלָה	the great city (definite)
עָרִים גְּדוֹלוֹת	great cities (indefinite)	הָעָרִים הַגְּדוֹלוֹת	the great cities (definite)

22. Adjectives: Predicative Usage

22.1 Hebrew often makes use of simple sentences consisting of a noun, which functions as subject, and an adjective, which functions as predicate. These are verbless sentences, since the verb “to be” is not written but only implied. It must be supplied in translation.

22.2 A predicate adjective usually stands before its subject noun, but occasionally will stand after it.

22.3 A predicate adjective will agree with its subject noun in gender and number, but will never take the article, even though the subject noun is definite.

Examples:

טוֹב הַדָּבָר	The word (is) good. (1 Kgs. 2:38)
כִּי הַמָּקוֹם קֹדֵשׁ	For the place (is) holy. (Ezek. 42:13)
כִּי־קֹדֵשׁ הַיּוֹם	For the day (is) holy. (Neh. 8:10)
וְהַנְּעִרָה יָפָה עַד־מְאֹד	And the maiden (was) exceedingly beautiful. (1 Kgs. 1:4)
טוֹבָה הָאָרֶץ מְאֹד מְאֹד	The land (was) exceedingly good. (Num. 14:7)
טוֹב לְיִשְׂרָאֵל אֱלֹהִים	God (is) good to Israel. (Ps. 73:1)
וְהַמֶּלֶךְ זָקֵן מְאֹד	And the king (was) very old. (1 Kgs. 1:15)
וְהָאֲנָשִׁים טָבִים לָנוּ מְאֹד	And the men were very good to us. (1 Sam. 25:15)

22.4 Two predicate adjectives are sometimes used to describe one subject noun.

Examples:

טוֹב־וְיָשָׁר יְהוָה good and upright (is) the LORD (Ps. 25:8)
 כִּי־זָקֵן הָאִישׁ וְכָבֵד for the man (was) old and heavy (1 Sam. 4:18)

EXERCISES

1. Each of the following entries contains an adjective. In the space marked (a) indicate whether the adjective is used attributively (A) or predicatively (P). In the space marked (b) give the gender of the adjective, and in (c) give its number.

Example:

מֵאֶרֶץ רְחוֹקָה from a distant land (Josh. 9:6)

(a) A (b) fem. (c) sing.

(1) נַעֲרָה קְטַנָּה a little maid (2 Kgs. 5:2)

(a) (b) (c)

(2) בְּדֶרֶךְ יֵשָׁרָה by a straight way (Ps. 107:7)

(a) (b) (c)

(3) אֶבֶן גְּדוֹלָה a great stone (Josh. 24:26)

(a) (b) (c)

(4) בַּיִת חָדָשׁ a new house (Deut. 22:8)

(a) (b) (c)

(5) עִיר גְּדוֹלָה a great city (Josh. 10:2)

(a) (b) (c)

(6) קָרוֹב הַיּוֹם The day is near. (Ezek. 7:7)

(a) (b) (c)

(7) בְּרִית חֲדָשָׁה a new covenant (Jer. 31:31)

(a) (b) (c)

VIII EXERCISES

- (8) נָשִׁים רַבּוֹת many women (Ezek. 16:41)
 (a) _____ (b) _____ (c) _____
- (9) אֲבָנִים גְּדוּלוֹת great stones (Josh. 10:18)
 (a) _____ (b) _____ (c) _____
- (10) וְרוּחַ גְּדוּלָה and a great wind (1 Kgs. 19:11)
 (a) _____ (b) _____ (c) _____
- (11) טוֹבָה הָאָרֶץ מְאֹד מְאֹד The land was exceedingly good. (Num. 14:7)
 (a) _____ (b) _____ (c) _____
- (12) הַדֶּרֶךְ הַטּוֹבָה the good way (2 Chr. 6:27)
 (a) _____ (b) _____ (c) _____

2. Underscore the correct adjectival form in each of the following entries.

- (1) מֶלֶךְ (חֲדָשָׁה , חֲדָשׁ) עַל־מִצְרַיִם a new king over Egypt (Exod. 1:8)
- (2) כִּי אֵל (גְּדוּלָה , גְּדוּל) יְהוָה For the LORD is a great God. (Ps. 95:3)
- (3) בְּיָד (חֲזָקָה , חֲזָק) with a strong hand (Deut. 26:8)
- (4) רוּחַ־גְּדוּלָה (גְּדוּל , גְּדוּלָה) a great wind (Jon. 1:4)
- (5) עִיר־גְּדוּלָה (גְּדוּל , גְּדוּלָה) a great city (Jon. 3:3)
- (6) אִישׁ (חֲכָמָה , חָכֵם) מְאֹד an exceedingly wise man (2 Sam. 13:3)
- (7) לֵב (חֲכָמָה , חָכֵם) a wise heart (1 Kgs. 3:12)
- (8) אִשָּׁה (חֲכָמָה , חָכֵם) a wise woman (2 Sam. 14:2)
- (9) אַנְשֵׁים (חֲכָמוֹת , חֲכָמִים) wise men (Deut. 1:13)
- (10) נָשִׁים (רַבּוֹת , רַבִּים) many women (Judg. 8:30)
- (11) עָרִים (רַבּוֹת , רַבִּים) many cities (Zech. 8:20)
- (12) בָּנוֹת (רַבּוֹת , רַבִּים) many daughters (Prov. 31:29)

3. Match the following:

- | | | |
|----------|---------------------|--|
| (1) () | מְלָכִים גְּדוֹלִים | (A) And the stone was great. (Gen. 29:2) |
| (2) () | יָמִים רַבִּים | (B) a small city (Eccl. 9:14) |
| (3) () | רְעָה רַבָּה | (C) many lands (Jer. 28:8) |
| (4) () | אֶבֶן גְּדוֹלָה | (D) And the maiden was beautiful. (1 Kgs. 1:4) |
| (5) () | אֶרֶץ רְחוֹקָה | (E) many days (Gen. 21:34) |
| (6) () | בָּנִים רַבִּים | (F) a beautiful woman (Prov. 11:22) |
| (7) () | הַעִיר הַקְּרוֹבָה | (G) a new spirit (Ezek. 11:19) |
| (8) () | אֲבָנִים גְּדוֹלוֹת | (H) a great evil (Eccl. 2:21) |
| (9) () | עִיר קְטַנָּה | (I) great kings (Jer. 25:14) |
| (10) () | אֶרְצוֹת רַבּוֹת | (J) an evil spirit (Judg. 9:23) |
| (11) () | וְהָאֶבֶן גְּדוֹלָה | (K) many years (Neh. 9:30) |
| (12) () | נְעֻמָּה יְפָה | (L) a full (whole) year (Lev. 25:30) |
| (13) () | אִשָּׁה יְפָה | (M) the near city (Deut. 21:3) |
| (14) () | רוֹחַ חֲדָשָׁה | (N) large stones (Josh. 10:18) |
| (15) () | רוֹחַ רְעָה | (O) a beautiful maiden (1 Kgs. 1:3) |
| (16) () | שָׁנָה תְּמִימָה | (P) many children (1 Chr. 4:27) |
| (17) () | וְהַנְּעֻמָּה יְפָה | (Q) a distant land (2 Chr. 6:36) |
| (18) () | שָׁנִים רַבּוֹת | (R) a great stone (Josh. 24:26) |

4. Fill in the blanks with the correct translation of the adjectives in the following examples.

- | | | |
|-----|---------------------------------------|--|
| (1) | בָּתִּים רַבִּים גְּדוֹלִים וְטוֹבִים | many houses _____ and _____
(Isa. 5:9) |
| (2) | אִישׁ זָקֵן | an _____ man (Judg. 19:16) |
| (3) | בְּדֶרֶךְ הַטּוֹבָה וְהַיְשָׁרָה | in the _____ and the _____ way
(1 Sam. 12:23) |
| (4) | בְּדֶרֶךְ רָע | into an _____ way (Prov. 28:10) |

- (5) בְּיַד חֲזָקָה by a _____ hand (Exod. 3:19)
 (6) מֶלֶךְ חָכֵם a _____ king (Prov. 20:26)
 (7) שְׁלוֹם רָב _____ peace (Ps. 119:165)
 (8) עַם גָּדוֹל וְרַב a people _____ and _____.
 (Deut. 2:10)
 (9) בָּנִים רַבִּים _____ children (1 Chr. 4:27)
 (10) כְּיוֹם מָר as a _____ day (Amos 8:10)
 (11) נָשִׁים יְפוֹת _____ women (Job 42:15)
 (12) אִשָּׁה חֲדָשָׁה a _____ wife (Deut. 24:5)

5. Practice pronouncing the Hebrew in the following examples. Cover the English translation and practice translating the Hebrew from sight.

- (1) מֵאָדָם רָע from an evil man (Ps. 140:2; Eng. 140:1)
 (2) הָאִישׁ מֹשֶׁה גָּדוֹל מְאֹד The man Moses was very great.
 (Exod. 11:3)
 (3) מִי־אֵל גָּדוֹל כְּאֱלֹהִים Who is a great god like God?
 (Ps. 77:14; Eng. 77:13)
 (4) כִּי אֵל גָּדוֹל יְהוָה For the LORD (is) a great God,
 וּמֶלֶךְ גָּדוֹל עַל־כָּל־ and a great King above (over) all
 אֱלֹהִים gods. (Ps. 95:3)
 (5) דְּבָרִים רַבִּים many words (Jer. 36:32)
 (6) עַמִּים רַבִּים many peoples (Isa. 2:3)
 (7) אִישׁ־יָפֵה a handsome man (2 Sam. 14:25)
 (8) כְּיוֹם תָּמִים as a whole day (Josh. 10:13)
 (9) הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ the new heavens and the new earth
 הַחֲדָשָׁה (Isa. 66:22)
 (10) לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה a new heart and a new spirit (Ezek. 18:31)
 (11) טוֹב־וְיָשָׁר יְהוָה Good and upright is the LORD. (Ps. 25:8)

- (12) וְדָוִד זָקֵן And David was old. (1 Chr. 23:1)
- (13) רוּחַ-רָעָה מֵאֵת יְהוָה an evil spirit from the LORD
(1 Sam. 16:14)
- (14) שֵׁם רָע an evil name (Deut. 22:14)
- (15) דְּבָרִים רָעִים wicked things (2 Kgs. 17:11)

VOCABULARY

- | | |
|-------------------------------------|---------------------------------------|
| (1) גָּדוֹל (גָּדַל) great, large | (10) קָדוֹשׁ (קָדַשׁ) holy |
| (2) זָקֵן old (of persons only) | (11) קָטָן small |
| (3) חָדָשׁ new | (12) קָרוֹב (קָרַב) near |
| (4) חָזָק strong | (13) קָשָׁה hard, difficult |
| (5) חַי living | (14) רַב many, much, great |
| (6) חָכָם wise | (15) רָחוֹק (רָחַק) far, distant |
| (7) יָפָה beautiful, fair, handsome | (16) רָע evil, bad |
| (8) יָשָׁר straight, right, upright | (17) רָעָה (f) (an) evil |
| (9) כָּמַר bitter | (18) תָּמִים perfect, complete, whole |

LESSON IX

23. Independent Personal Pronouns (Subject Pronouns)

23.1 Independent personal pronouns are written as separate forms and may be used as subject pronouns but not as direct objects of a verb or as objects of a preposition. Special pronominal suffixes must be added to verbs, prepositions, and nouns to indicate pronominal relationships other than that of subject. These suffix forms will be introduced in later lessons.

23.2 The forms of the independent personal pronouns are as follows:

אֲנִי, אֲנֹכִי	I	(1 cs)	אֲנֹכִי, אֲנִי, אֲנַחְנוּ, אֲנֹנוּ	we	(1 cp)
אַתָּה	you	(2 ms)	אַתָּם	you	(2 mp)
אַתְּ	you	(2 fs)	אַתֶּן, אַתְּנָה	you	(2 fp)
הוא	he/it	(3 ms)	הֵם, הֵמָּה	they	(3 mp)
היא	she/it	(3 fs)	הֵן, הֵנָּה	they	(3 fp)

(a) Note: 3 fs = הוא throughout the books of the Pentateuch.

(b) Note: The (c) in (1 cs) and (1 cp) indicates “common” gender, covering both masculine and feminine subjects.

23.3 Sentences that employ independent personal pronouns as subjects will often be verbless sentences (with the verb “to be” understood).

Examples:

אֲנִי יְהוָה	I (am) the LORD. (Gen. 28:13)
אַתָּה הָאִישׁ	You (are) the man. (2 Sam. 12:7)
כִּי־עָפָר אַתָּה	For you (are) dust. (Gen. 3:19)
יְהוָה הוּא הָאֱלֹהִים	The LORD, he (is) God. (1 Kgs. 18:39)
אֲחִים אֲנַחְנוּ	We (are) brothers. (Gen. 13:8)
וְאֲנַחְנוּ רַבִּים	And we (are) many. (Ezek. 33:24)
וְהֵמָּה חֲכָמִים	And they (are) wise. (Prov. 30:24)

24. Demonstrative Pronouns

24.1 A demonstrative pronoun is one that indicates something or someone being singled out for attention, as in the case of “*this* man,” or “*This* is the man.”

24.2 The forms of the demonstrative pronouns are as follows:

Singular			Plural		
masc.	זֶה	this	masc.	אֵלֶּה	these
fem.	זֹאת	this	fem.	אֵלֶּה	these
masc.	הוּא	that	masc.	הֵמָּה (הֵם)	those
fem.	הִיא	that	fem.	הֵנָּה (הֵן)	those

24.3 The demonstrative pronouns have a function in Hebrew parallel to that of adjectives.

(1) *Like adjectives, they may be used attributively. In this case, they agree in gender, number, and definiteness with the nouns to which they refer.*

Examples:

הַמָּקוֹם הַזֶּה	this place (Gen. 28:17)
הָאָרֶץ הַזֹּאת	this land (Gen. 15:7)
בַּיּוֹם הַהוּא	on that day (Gen. 15:18)
בְּעִיר הַהִיא	in that city (Josh. 20:6)
הַדְּבָרִים הָאֵלֶּה	these words (Gen. 29:13)
הָעָרִים הָאֵלֶּה	these cities (Num. 21:25)
בַּיָּמִים הָהֵם	in those days (Gen. 6:4)

If a noun is modified by an adjective, the demonstrative pronoun will usually stand after the adjective.

Examples:

הַדָּבָר הַגָּדוֹל הַזֶּה	this great thing (1 Sam. 12:16)
הָאָרֶץ הַטּוֹבָה הַזֹּאת	this good land (Deut. 4:22)
הַמִּדְבָּר הַגָּדוֹל הַהוּא	that great wilderness (Deut. 1:19)
הַשָּׁנִים הַטּוֹבוֹת הָאֵלֶּה	these good years (Gen. 41:35)

Demonstrative pronouns regularly take the definite article when used attributively. Independent personal pronouns, on the other hand, may only be used as subject pronouns, and therefore never take the definite article.

(2) *Demonstrative pronouns may also be used predicatively. Like predicative adjectives, they agree in gender and number with the nouns to which they are linked, but they never take the article.*

Examples:

זֶה הַיּוֹם	This (is) the day. (Judg. 4:14)
זֹאת הָאָרֶץ	This (is) the land. (Num. 34:2)
הוּא הַדְּבָר	That (is) the word. (Gen. 41:28)
הוּא הָעִיר הַגְּדוֹלָה	That (is) the great city. (Gen. 10:12)
אֵלֶּה הַדְּבָרִים	These (are) the words. (Deut. 1:1)

EXERCISES

1. Complete the translation of the following entries by filling in the blanks.

- (1) הַשָּׁנִים הַטּוֹבוֹת הָאֵלֶּה _____ good years (Gen. 41:35)
- (2) צְדִיק אֲתָה _____ are righteous. (Jer. 12:1)
- (3) כִּי מֶלֶךְ גָּדוֹל אָנִי For _____ (am) a great King. (Mal. 1:14)
- (4) לָעִיר הַגְּדוֹלָה הַזֹּאת to _____ great city (Jer. 22:8)
- (5) בְּיַחְזֻקִים הֵמָּה For _____ (are) strong. (Judg. 18:26)
- (6) חֲכָמִים אֲנַחְנוּ _____ (are) wise. (Jer. 8:8)
- (7) בְּיַחְזֹק הוּא For _____ (is) strong. (Num. 13:31)
- (8) כִּי מָרִים הֵם For _____ (were) bitter. (Exod. 15:23)
- (9) הָעִיר הַזֹּאת קְרִיבָה _____ city (is) near. (Gen. 19:20)
- (10) וְאֲנֹכִי נֶעֱר קָטָן And _____ (am) a little child. (1 Kgs. 3:7)

2. Underscore the correct pronominal form in the following entries.

- (1) כִּי קָטָן (הוּא / הִיא) For he (is) small. (Amos 7:2)
- (2) כִּי קָשָׁה (אַתָּה / אַתָּה) that you (are) stubborn (Isa. 48:4)
- (3) כִּי יָפָה (הוּא / הוּא) For she (was) very beautiful. (Gen. 12:14)
- (4) יָפָה (אַתָּה / אַתָּה) You (are) lovely. (Song of Sol. 6:4)
- (5) תָּמִים (אַתָּה / אַתָּה) You (were) perfect (blameless). (Ezek. 28:15)

- (6) (הַזֶּה / הַזֹּאת) הַדְּבָר הַרָע this evil word (Exod. 33:4)
- (7) (וְהוּא / וְהוּא) אֶתְנֵן And he (was) a lad. (Gen. 37:2)
- (8) (זֶה / זֹאת) הַדְּבָר This (is) the word. (Num. 30:2)
- (9) (הַיּוֹם / הַיּוֹם) בַּיּוֹם on that day (Gen. 15:18)
- (10) (הַזֶּה / הַזֹּאת) בַּיּוֹם on this day (Gen. 7:11)
- (11) (הַזֶּה / זֶה) הוּא For this (is) he. (1 Sam. 16:12)
- (12) (הוּא / הוּא) הַעִיר הַגְּדוֹלָה That (is) the great (chief) city. (Gen. 10:12)

3. Each of the following entries contains either a personal or a demonstrative pronoun. In the space marked (a) indicate whether the pronoun is to be classified as personal (P) or as demonstrative (D). In the space marked (b), give the gender of the pronoun, and in (c) its number.

Example:

- | | |
|---|-----------------------|
| יְהוָה הוּא הַאֱלֹהִים | (a) <u> P </u> |
| The LORD, he (is) God. (1 Kgs. 18:39) | (b) <u> masc. </u> |
| | (c) <u> sing. </u> |
| (1) לֹא בַשָּׁמַיִם הוּא | (a) <u> </u> |
| It (she) (is) not in the heavens. (Deut. 30:12) | (b) <u> </u> |
| | (c) <u> </u> |
| (2) הַגּוֹי הַגְּדוֹל הַזֶּה | (a) <u> </u> |
| this great nation (Deut. 4:6) | (b) <u> </u> |
| | (c) <u> </u> |
| (3) זֶה הַיּוֹם | (a) <u> </u> |
| This (is) the day. (Judg. 4:14) | (b) <u> </u> |
| | (c) <u> </u> |
| (4) כִּי אֲנִי יְהוָה | (a) <u> </u> |
| For I (am) the LORD. (Exod. 7:5) | (b) <u> </u> |
| | (c) <u> </u> |
| (5) הָעָם הַזֶּה הַרָע | (a) <u> </u> |
| this evil people (Jer. 13:10) | (b) <u> </u> |
| | (c) <u> </u> |

IX VOCABULARY

- (6) **כְּדָבַר הָרַע הַזֶּה** (a) _____
 according to this evil word (Deut. 13:12) (b) _____
 (c) _____

4. Practice reading the Hebrew aloud. Cover the English translation and practice translating the Hebrew from sight.

- (1) **הָאִישׁ מֹשֶׁה גָּדוֹל מְאֹד** The man Moses (was) very great.
 (Exod. 11:3)
- (2) **הַדָּבָר הַגָּדוֹל הַזֶּה** this great thing (1 Sam. 12:16)
- (3) **כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים** For the LORD (is) a great God, and a great King above all gods. (Ps. 95:3)
- (4) **כִּי קָרוֹב הוּא** For it (was) near. (Exod. 13:17)
- (5) **כִּי-קָרְבִים הֵם** For they (were) near (neighbors).
 (Josh. 9:16)
- (6) **וְאֲנֹכִי נֶעַר קָטָן** And I (am) a little child. (1 Kgs. 3:7)
- (7) **נֹחַ אִישׁ צַדִּיק** Noah (was) a righteous man. (Gen. 6:9)
- (8) **צַדִּיק וְיָשָׁר הוּא** Righteous and upright (is) he. (Deut. 32:4)
- (9) **לֹא אִישׁ אֵל** God (is) not a human being. (Num. 23:19)
- (10) **עַם-יִשְׂרָאֵל הַזֶּה גֵּוִי הַגָּדוֹל הַזֶּה** A wise people (is) this great nation.
 (Deut. 4:6)

VOCABULARY

- | | |
|--|---|
| (1) אֶבֶן (f) stone | (10) מֹשֶׁה Moses |
| (2) דּוֹר generation | (11) נָבִיא prophet |
| (3) יְרוּשָׁלַיִם | (12) נֶעַר lad, youth |
| יְרוּשָׁלַם Jerusalem | (13) נַעֲרָה (f) maiden, young woman |
| (4) כֵּן thus | (14) סֵפֶר book |
| (5) לֶחֶם bread | (15) פֶּן lest |
| (6) מִדְבָּר wilderness, desert | (16) רֶגֶל (f) foot |
| (7) מָה What? | (17) שֶׁמֶן oil, fat |
| (8) מִי Who? | (18) תּוֹרָה (f) law, instruction |
| (9) מִשְׁפָּט judgment, justice | |

LESSON X

25. Nouns: Segholates

Segholates are bisyllabic (two-syllable) nouns that exhibit the following characteristics:

25.1 In the singular they are always accented on the first syllable. The vowels of this syllable may belong to either the “a” class, the “e” class, or the “o” class.

Examples: מוֹת death אֶלֶף thousand אֹהֶל tent

25.2 The second syllable will ordinarily take a s^egol as its vowel, although this may be replaced by a pataḥ whenever the middle or final consonant is a guttural. (Gutturals prefer “a” class vowels around them.)

Examples: מֶלֶךְ king נֶעֶר lad סֵפֶר book בֹּקֶר morning

25.3 Plural segholates fall into a number of well-defined groups. Some of the more common are these:

(1) *The plurals of masculine nouns that begin with non-gutturals:*

בְּגָד garment	בְּגָדִים garments
בֹּקֶר morning	בֹּקְרִים mornings
בַּעַל Baal, master	בַּעֲלִים Baals, masters
סֵפֶר book	סִפְרִים books

Other nouns in this group include:

גֶּפֶן vine	כַּרְם vineyard	יָלֵד child
דֶּרֶךְ (m. and f.) way	מֶלֶךְ king	פְּשָׁע transgression
זֶבַח sacrifice	נֶעֶר lad	שֶׁמֶן oil

(2) *The plurals of feminine nouns that begin with non-gutturals:*

דֶּלֶת (f) door דְּלָתוֹת doors נַפְשׁ (f) soul נַפְשׁוֹת souls

(3) *The plurals of masculine nouns that begin with gutturals:*

הַבֵּל vapor, vanity	הַבָּלִים vapors, vanities
חֶסֶד mercy	חֶסְדִּים mercies
עֶבֶד servant	עֶבְדִּים servants

(4) *The plurals of feminine nouns that begin with gutturals:*

אֶבֶן	(f) stone	אֲבָנִים	stones
אֶרֶץ	(f) earth, land	אֲרָצוֹת	lands
חֶרֶב	(f) sword	חֲרָבוֹת	swords

(Note: The principle involved in nos. 3 and 4 is that gutturals prefer compound shevas rather than simple shevas.)

(5) *Nouns with dual endings:*

אָזֶן	(f) ear	אָזָנַיִם	(two) ears
קָרְן	(f) horn	קָרְנַיִם	(two) horns
רֶגֶל	(f) foot	רֶגְלַיִם	(two) feet

25.4 Some segholates have singular forms but no plural forms. These include the following:

דַּעַת	(f) knowledge	צְדָקָה	righteousness	כֶּסֶף	silver
דָּשָׁא	grass	שֶׁמֶשׁ	sun	אֶכֶל	food
לֶחֶם	bread	צִלְמֶה	image, likeness	זֶרַע	seed

26. Nouns: Construct Relationship

26.1 *A Hebrew noun has both an absolute state and a construct state. The singular absolute state is the form under which nouns are listed in lexicons and vocabulary lists. The construct state of a noun represents a shortening of the absolute state, insofar as this is possible. The principles governing the shortening of nouns in the construct state will be explained below.*

26.2 *A construct relationship may be defined as the joining together of two (occasionally three, but rarely four) nouns within a sentence. The joining may be either by simple juxtaposition or by the use of a maqqef. The final noun in such a series must remain in the absolute state, while the noun (or nouns) that precedes it must take the form of the construct state.*

26.3 *The function of the construct relationship is to express genitival relationships and the various nuances of meaning associated with the preposition "of." Since Hebrew lacked such an all-purpose preposition, the construct relationship helped to fill the gap.*

26.4 *Nouns joined together in a construct relationship are pronounced as a single speech unit, with the accent falling upon the last noun in the series, i.e., upon*

the noun in the absolute state. The loss of stress upon the initial noun (or nouns) in a construct relationship often causes certain vocalic and/or consonantal changes. The vocalic changes involve the shortening of long vowels left standing in closed, unaccented syllables, and the volatilization of long vowels in open syllables that are two or more syllables before the tone (accented) syllable. Neither shortening nor volatilization will take place in a syllable that has an unchangeably long vowel (אֵ, אִ, אָ, אֹ, אִּ, אִי).

(1) For convenience of handling, we will look first at the changes that occur when plural nouns are placed in the construct state.

(a) *When a masculine plural noun is placed in the construct state, its ending is changed from םִי (hireq-yod, plus final mem) to יָ (šere-yod). Long vowels left standing in open syllables before the יָ ending are usually reduced to vocal shevas (unless they are unchangeably long).*

Examples:

Plural Absolute			Plural Construct	
בָּנִים	sons	→	בָּנֵי	sons of
יָמִים	days	→	יָמֵי	days of
אֱלֹהִים	God (gods)	→	אֱלֹהֵי	God of (gods of)
סוּסִים	horses	→	סוּסֵי	horses of

(In the last two examples, ḥolem and šureq are unchangeably long vowels.)

(b) *If the volatilization of the long vowel in an open syllable results in two vocal shevas being placed together at the beginning of the masculine plural construct form, the first of these must be raised to a full vowel.*

Examples:

אֲנָשִׁים	men	→	אֲנָשֵׁי	→	אֲנָשֵׁי	men of
דְּבָרִים	words	→	דְּבָרַי	→	דְּבָרַי	words of
עֲבָדִים	servants	→	עֲבָדַי	→	עֲבָדַי	servants of
זְקֵנִים	elders	→	זְקֵנַי	→	זְקֵנַי	elders of

Examples with unchangeably long vowels:

כּוֹכְבִים	stars	→	כּוֹכְבֵי	stars of
נְבִיאִים	prophets	→	נְבִיאֵי	prophets of

(c) *The dual construct has the same ending (יָ) as the masculine plural construct. The יָ takes the place of the dual absolute ending (יםִ).*

Examples:

Dual Absolute		Dual Construct	
אָזְנַיִם	ears	אָזְנַי	ears of
רַגְלָיִם	feet	רַגְלַי	feet of
קַרְנָיִם	horns	קַרְנֵי	horns of

(d) *The feminine plural construct retains the וֹת ending of the feminine plural absolute.* This is because *holem-vav* is unchangeably long. However, certain other changes must be made. These involve volatilizing long vowels (unless unchangeably long) in open syllables, and making certain that two vocal shevas are not left standing side by side. In the event that this occurs, the first of the shevas must be raised to a full vowel. Masculine plural nouns ending in וֹת follow this same pattern.

Examples:

Plural Absolute			Plural Construct	
אָבוֹת	fathers		אָבוֹת	fathers of
אֶרְצוֹת	(f) lands	→	אֶרְצוֹת	→
			אֶרְצוֹת	lands of

Examples with unchangeably long vowels:

Plural Absolute		Plural Construct	
קוֹלוֹת	voices	קוֹלוֹת	voices of
רוּחוֹת	(f) spirits	רוּחוֹת	spirits of
תּוֹרוֹת	(f) laws	תּוֹרוֹת	laws of

(2) *The rules that govern the formation of singular construct nouns are much more complicated than those that relate to plural construct forms. The only way to be certain about the correct construct form of a particular noun is to consult a lexicon.* The following lists contain many of the most frequently occurring nouns in the Hebrew Bible and illustrate the kinds of changes that take place in the transition from the absolute to the construct state. Special attention is given to the way in which the singular construct is formed. For the formation of the plural construct refer to the rules given above.

(a) *Monosyllabic nouns with unchangeably long vowels have the same form in the singular construct as in the singular absolute, although the plural forms of some of these nouns may be irregular (cf. אִישׁ, יוֹם, עִיר, רֹאשׁ).*

Sing. Abs.		Sing. Const.		Pl. Abs.		Pl. Const.	
אִישׁ	man	אִישׁ	man of	אֲנָשִׁים	men	אֲנָשֵׁי	men of
יוֹם	day	יוֹם	day of	יָמִים	days	יָמֵי	days of

Sing. Abs.	Sing. Const.	Pl. Abs.	Pl. Const.
סוס horse	סוס horse of	סוסים horses	סוסי horses of
עיר (f) city	עיר city of	ערים cities	ערי cities of
קול voice	קול voice of	קולות voices	קולות voices of
ראש head	ראש head of	ראשים heads	ראשי heads of
רוח (f) spirit	רוח spirit of	רוחות spirits	רוחות spirits of

(b) *Monosyllabic nouns with short vowels will also have the same form in the singular construct as in the singular absolute.*

Sing. Abs.	Sing. Const.	Pl. Abs.	Pl. Const.
בת (f) daughter	בת daughter of	בנות daughters	בנות daughters of
הר mountain	הר mountain of	הרים mountains	הרי mountains of
עם people	עם people of	עמים peoples	עמי peoples of

(c) *Monosyllabic nouns with changeably long vowels in the singular absolute will usually shorten these to form the singular construct.*

Sing. Abs.	Sing. Const.	Pl. Abs.	Pl. Const.
בן son	בן (or בְּן)	בנים	בני
דם blood	דם	דמים	דמי
יד (f) hand	יד	ידות	ידות
		ידיים (dual)	ידי (dual)
שם name	שם (or שְׁם)	שמות	שמות

(d) The monosyllabic nouns אב and אח are irregular in the singular construct.

Sing. Abs.	Sing. Const.	Pl. Abs.	Pl. Const.
אב father	אבי	אבות	אבות
אח brother	אחי	אחים	אחי

(e) *Bisyllabic nouns with the first syllable open and the second closed will form the singular construct by reducing the vowel in the first syllable to a vocal sheva and by shortening the vowel in the second syllable, except when these vowels are unchangeably long (see היכל, פּוֹכֵב, and מְקוֹם, נְבִיא).*

X.26 NOUNS: CONSTRUCT RELATIONSHIP

Sing. Abs.		Sing. Const.	Pl. Abs.	Pl. Const.
דָּבָר	word	דְּבַר	דְּבָרִים	דְּבָרַי
הַיְכָל	palace	הַיְכָל	הַיְכָלִים	הַיְכָלַי
כּוֹכַב	star	כּוֹכַב	כּוֹכָבִים	כּוֹכָבַי
מָקוֹם	place	מָקוֹם	מָקוֹמוֹת	מָקוֹמוֹתַי
נָבִיא	prophet	נָבִיא	נְבִיאִים	נְבִיאַי

(f) *Bisyllabic nouns with both syllables closed will form the singular construct by shortening the long vowel in the second syllable (since long vowels cannot stand in closed, unaccented syllables).*

Sing. Abs.		Sing. Const.	Pl. Abs.	Pl. Const.
מִדְּבָר	wilderness	מִדְּבַר	(not used)	(not used)
מִגְדָּל	tower	מִגְדָּל	מִגְדָּלִים	מִגְדָּלַי
מִסְפָּר	number	מִסְפָּר	מִסְפָּרִים	מִסְפָּרַי
מִשְׁכָּן	tabernacle	מִשְׁכָּן	מִשְׁכָּנוֹת	מִשְׁכָּנוֹתַי
מִשְׁפָּט	judgment	מִשְׁפָּט	מִשְׁפָּטִים	מִשְׁפָּטַי

(Note: Two shevas are allowed to stand side by side in the plural construct forms because the first is silent and only the second is vocal.)

(g) *In the case of segholates, the singular construct has the same form as the singular absolute.*

Sing. Abs.		Sing. Const.	Pl. Abs.	Pl. Const.
אֶרֶץ	(f) land	אֶרֶץ	אֶרְצוֹת	אֶרְצוֹתַי
דֶּרֶךְ	way	דֶּרֶךְ	דֶּרְכִים	דֶּרְכַי
מֶלֶךְ	king	מֶלֶךְ	מֶלְכִים	מֶלְכַי
נֶעַר	lad	נֶעַר	נֶעָרִים	נֶעָרַי
נֶפֶשׁ	(f) soul	נֶפֶשׁ	נֶפְשׁוֹת	נֶפְשׁוֹתַי
סֵפֶר	book	סֵפֶר	סֵפָרִים	סֵפָרַי
עֶבֶד	servant	עֶבֶד	עֶבְדִים	עֶבְדַי

(h) *Feminine nouns ending in הַ in the singular absolute will form the singular construct by dropping הַ and replacing it with ת, an old feminine ending, and by shortening ך to ך, because of the closed syllable.*

Sing. Abs.		Sing. Const.	Pl. Abs.	Pl. Const.
מִלְכָּה	queen	מִלְכַּת	מַלְכוֹת	מַלְכוֹת
מִצְוָה	commandment	מִצְוֹת	מִצְוֹת	מִצְוֹת
שָׁנָה	year	שָׁנָת	שָׁנִים	שָׁנִים שָׁנוֹת
תּוֹרָה	law	תּוֹרַת	תּוֹרוֹת	תּוֹרוֹת
(Note: אִשָּׁה, "woman," is irregular.)				
אִשָּׁה	woman	אִשְׁת	נָשִׁים	נָשִׁים

(i) Nouns built on the pattern of בַּיִת, "house," share certain unique characteristics.

Sing. Abs.		Sing. Const.	Pl. Abs.	Pl. Const.
בַּיִת	house	בַּיִת	בָּתִּים	בָּתִּים
זַיִת	olive tree	זַיִת	זַיִתִּים	זַיִתִּים
עַיִן	eye	עַיִן	עַיִנִים	עַיִנֵי

26.5 A noun in the construct state never takes the definite article. Whether it is translated as definite or indefinite depends upon the absolute noun to which it is joined. If the absolute noun is indefinite, then the construct noun must also be indefinite. If the absolute noun is definite, then the construct noun must also be definite. Please note that a noun is considered definite when it has the definite article or when it is a proper name.

Examples:

בֶּן־נָבִיא	a son of a prophet (a prophet's son)
בֶּן־הַמֶּלֶךְ	the son of the king (the king's son)
יוֹם חֹשֶׁךְ	a day of darkness
יוֹם יְהוָה	the day of the LORD
דְּבַר שְׁלוֹם	a word of peace
דְּבַר־אֱלֹהִים	the word of God

26.6 Nothing is allowed to come between nouns that stand in a construct relationship, not even prepositions or conjunctions. If either of the nouns is modified by an adjective, which is sometimes the case, the adjective is placed last so as not to separate the nouns. This often makes it difficult to determine precisely which of the nouns the adjective was meant to modify. The ambiguity can usually be resolved by examining the context or by noting agreement in gender and number between the designated noun and its modifying adjective.

X.26 NOUNS: CONSTRUCT RELATIONSHIP

Examples:

בְּנֵי־הָאִשָּׁה הַזֹּאת	the son of this woman (1 Kgs. 3:19)
קוֹל אֱלֹהִים חַיִּים	the voice of the living God (Deut. 5:26)
יַד אֱלֹהֵינוּ הַטּוֹבָה עָלֵינוּ	The good hand of our God (was) upon us. (Ezra 8:18)
קָרוֹב יוֹם־יְהוָה הַגָּדוֹל	The great day of the LORD (is) near. (Zeph. 1:14)
דְּבַר הַמֶּלֶךְ הַגָּדוֹל	the word of the great king (2 Kgs. 18:28)
כְּלֵי בַיִת הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים	the vessels of the house of God, both great and small (2 Chr. 36:18)

26.7 The various nuances of meaning expressed by the construct relationship include the following:

(1) *It may indicate the location or origin of a person or thing.*

Examples:

עָרֵי יְהוּדָה	the cities of Judah (location)
אֲנָשֵׁי יְרוּשָׁלַם	the men of Jerusalem (origin)

(2) *It may serve as a further description or identification of a person or thing.*

Examples:

יוֹם חֹשֶׁךְ	a day of darkness (kind of day)
סוּסֵי אֵשׁ	horses of fire (kind of horses)
סֵפֶר הַבְּרִית	the book of the covenant (which book?)
אֶרֶץ מִצְרַיִם	the land of Egypt (which land?)

(3) *Most frequently it will be used to show possession or ownership.*

Examples:

בְּנֵי־הָאִשָּׁה	the son of the woman
דְּבַר אֱלֹהִים	the word of God
שָׂדֵה נָבוֹת	the field of Naboth
רוּחַ אֱלֹהִים	the spirit of God

(4) *Other nuances of meaning will be noted as one begins to read the Hebrew Bible.*

EXERCISES

1. Fill in the blanks in order to complete the following construct relationships:

- (1) הָאָרֶץ _____ the people of the earth (Jer. 37:2)
- (2) יִשְׂרָאֵל _____ the sons of Israel (Gen. 42:5)
- (3) יְהוּדָה _____ the cities of Judah (2 Sam. 2:1)
- (4) יְרוּשָׁלַם _____ the king of Jerusalem (Josh. 10:1)
- (5) יִשְׂרָאֵל _____ the land of Israel (1 Sam. 13:19)
- (6) הַמִּדְבָּר _____ the way of the wilderness (Exod. 13:18)
- (7) הָעָם _____ the soul of the people (1 Sam. 30:6)
- (8) הַמְּלֶכֶת _____ the servants of the king (2 Sam. 16:6)
- (9) הָאֱלֹהִים _____ the servant of God (1 Chr. 6:34)
- (10) מִשֵּׁה _____ בְּסֵפֶר in the book of the law of Moses (Josh. 8:31)
- (11) יִשְׂרָאֵל _____ the house of Israel (Exod. 16:31)
- (12) סֵפֶר הַתּוֹרָה _____ the words of the book of the law
(2 Kgs. 22:11)

2. Translate the following:

- (1) מִיַּד הָאִשָּׁה (Gen. 38:20)
- (2) יוֹם הַשַּׁבָּת (Exod. 20:11)
- (3) בֶּן־אָדָם (Ezek. 2:1)
- (4) מִבְּנֵי־הַנְּבִיאִים (2 Kgs. 2:7)
- (5) וּמִבְּנֵי יִשְׂרָאֵל (1 Kgs. 9:22)
- (6) בָּנוֹת אֲנָשֵׁי הָעִיר (Gen. 24:13)
- (7) בְּשֵׁם הַמְּלֶכֶת (Est. 3:12)
- (8) רְאִשֵׁי הַחֲרָדִים (Gen. 8:5)
- (9) וְאֵלֶּה מַלְכֵי הָאָרֶץ (Josh. 12:1)

X EXERCISES

- (10) בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל (Josh. 11:22)
 (11) עֲבָדֵי הַמֶּלֶךְ (1 Sam. 22:17)
 (12) מֹשֶׁה עֶבֶד יְהוָה (Josh. 1:15)

[Watch for the proper names in #5, 10, and 12.]

3. Practice pronouncing each of the phrases in #1.

4. Translate the following:

- (1) כָּל-יְמֵי הָאָרֶץ (Gen. 8:22)
 (2) הַסִּבְלָה-בְּשָׂר (Lev. 17:14)
 (3) וְלֹא בֶן-נְבִיא אֲנֹכִי (Amos 7:14)
 (4) אִישׁ מִבְּנֵי יִשְׂרָאֵל (Lev. 17:13)
 (5) בְּהַר צִיּוֹן וּבִירוּשָׁלַם (Isa. 10:12)
 (6) שֵׁם אִשְׁת־אֲבִרָם שָׂרִי (Gen. 11:29)
 (7) וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל (Exod. 1:1)
 (8) אֶת־דְּרֹךְ עֵין הַחַיִּים (Gen. 3:24)
 (9) בְּתוֹרַת מֹשֶׁה עֶבֶד־הָאֱלֹהִים (Dan. 9:11)
 (10) כִּי בַת־מֶלֶךְ הִיא (2 Kgs. 9:34)

5. Match the following:

- | | |
|--------------------------------------|--|
| (1) () כְּבוֹכְבֵי הַשָּׁמַיִם | (A) For they (are) merciful kings.
(1 Kgs. 20:31) |
| (2) () בָּנוֹת אַנְשֵׁי הָעִיר | (B) the book of the law of
the LORD (2 Chr. 17:9) |
| (3) () כִּי מִצְוֹת הַמֶּלֶךְ הִיא | (C) The voice (is) the voice of Jacob.
(Gen. 27:22) |
| (4) () מִנְשֵׁי בְנֵי־הַנְּבִיאִים | (D) and the houses of the kings of
Judah (Jer. 19:13) |
| (5) () וְזֹאת תּוֹרַת הָאָדָם | (E) the daughters of the men of
the city (Gen. 24:13) |
| (6) () זֹאת תּוֹרַת הַבַּיִת | (F) as the stars of the heavens
(Gen. 26:4) |
| (7) () סֶפֶר תּוֹרַת יְהוָה | (G) in the way of the kings of
Israel (2 Kgs. 8:18) |
| (8) () דְּבָרֵי הַנְּבִיאִים הַהוּא | (H) from the wives of the sons of
the prophets (2 Kgs. 4:1) |

- | | | | |
|----------|---------------------------------|-----|--|
| (9) () | דְּבָרֵי שְׁלוֹם וְאֵמֶת | (I) | men from the elders of Israel
(Ezek. 14:1) |
| (10) () | לְכַל-זְּקֵנֵי הָאָרֶץ | (J) | the words of that prophet
(Deut. 13:4) |
| (11) () | וּדְבַר יְהוָה מִירוּשָׁלַם | (K) | words of peace and truth
(Est. 9:30) |
| (12) () | וְאֵלֶּה דְבָרֵי הַסֵּפֶר | (L) | This (is) the law of the house.
(Ezek. 43:12) |
| (13) () | אֲנָשִׁים מִזְּקֵנֵי יִשְׂרָאֵל | (M) | concerning the houses of this
city (Jer. 33:4) |
| (14) () | עַל-בְּתֵי הָעִיר הַזֹּאת | (N) | to all the elders of the land
(1 Kgs. 20:7) |
| (15) () | וּבְתֵי מַלְכֵי יְהוּדָה | (O) | and the word of the LORD from
Jerusalem (Isa. 2:3) |
| (16) () | בְּדֶרֶךְ מַלְכֵי יִשְׂרָאֵל | (P) | And these (are) the words of
the book. (Jer. 29:1) |
| (17) () | כִּי מַלְכֵי חֶסֶד הֵם | (Q) | For it (is) the commandment of
the king. (Isa. 36:21) |
| (18) () | הַקֵּל קוֹל יַעֲקֹב | (R) | And this (is) the law of the man.
(2 Sam. 7:19) |

6. Practice pronouncing the Hebrew phrases listed in the previous exercise. Cover the English translation and practice translating the Hebrew phrases from sight.

VOCABULARY

- | | | | | | |
|-----|---------|--------------------------|------|-----------|-----------------------|
| (1) | אֹהֶל | tent | (10) | כּוֹכַב | star |
| (2) | אֵמֶת | (f) truth | (11) | כֶּסֶף | silver |
| (3) | אֵשׁ | (f) fire | (12) | מַלְכָּה | (f) queen |
| (4) | דָּם | blood | (13) | מִצְרַיִם | Egypt |
| (5) | זָהָב | gold | (14) | סוּס | horse |
| (6) | חַיָּה | (f) living thing, animal | (15) | עֵת | (f) time |
| (7) | חֵכְמָה | (f) wisdom | (16) | רֵעַ | friend |
| (8) | חֶסֶד | goodness, kindness | (17) | פֶּה | mouth |
| (9) | יַיִן | wine | (18) | תְּהוֹם | (f) great deep, abyss |

LESSON XI

27. Pronominal Suffixes on Prepositions and Particles

Pronominal suffixes are shortened forms of personal pronouns (cf. IX.23, p. 52). They may be attached directly to the end of prepositions, particles, nouns, and verbs. When attached directly to prepositions, they serve as objects of the preposition. When attached to particles, they may express a variety of relationships, depending upon the function of the particles. When attached to nouns, they function as possessive pronouns. When affixed to verbs, they normally serve as direct objects of the verbs.

27.1 *Pronominal Suffixes with Prepositions*

(1) The pronominal suffixes for the inseparable prepositions **בְּ** and **לְ** are as follows:

1 cs	יְ	me	1 cp	נִּנְךָ	us
2 ms	יְךָ	you	2 mp	כֶּם	you
2 fs	יְכֶן	you	2 fp	כֶּן	you
3 ms	וְ	him	3 mp	הֶם	them
3 fs	וֶהָ	her	3 fp	הֶן	them

These suffixes should be memorized, since with only minor variations they are the same for all other prepositions and particles.

(a) **בְּ** “in, by, with”

1 cs	בִּי	with me	1 cp	בִּנְךָ	with us
2 ms	בְּךָ	with you	2 mp	בְּכֶם	with you
2 fs	בְּכֶן	with you	2 fp	בְּכֶן	with you
3 ms	בּוֹ	with him	3 mp	בְּהֶם	with them
3 fs	בְּהָ	with her	3 fp	בְּהֶן	with them

(b) **לְ** “to, for, at”

1 cs	לִי	to me	1 cp	לְנִי	to us
2 ms	לְךָ	to you	2 mp	לְכֶם	to you
2 fs	לְכֶן	to you	2 fp	לְכֶן	to you
3 ms	לוֹ	to him	3 mp	לְהֶם	to them
3 fs	לְהָ	to her	3 fp	לְהֶן	to them

(2) The inseparable preposition כְּ is irregular.

1 cs	כְּמוֹנִי	like me	1 cp	כְּמוֹנוּ	like us
2 ms	כְּמוֹךָ	like you	2 mp	כְּכֶם	like you
2 fs			2 fp		
3 ms	כְּמוֹהוּ	like him	3 mp	כְּהֵם	like them
3 fs	כְּמוֹהָ	like her	3 fp	כְּהֵנָּה	like them

(3) Some prepositions take a dagesh forte in the final consonant before pronominal suffixes. (Some of these prepositions also have alternate forms without the dagesh forte.)

(a) אֵת “with” (not to be confused with the particle אֵת, sign of the direct object)

1 cs	אֵתִי (אוֹתִי)	with me	1 cp	אֵתָנוּ (אוֹתָנוּ)	with us
2 ms	אֵתְךָ (אוֹתְךָ)	with you	2 mp	אֵתְכֶם, אֹתְכֶם	with you
2 fs	אֵתְךָ (אוֹתְךָ)	with you	2 fp		
3 ms	אֵתּוֹ (אוֹתּוֹ)	with him	3 mp	אֵתָם (אוֹתָם)	with them
3 fs	אֵתָהּ	with her	3 fs		

(The six forms in parentheses occur a total of 60 times in the Hebrew Bible, 38 of which are found in the books of Jeremiah and Ezekiel.)

(b) לְבַד “alone, by oneself, by itself” (made up of the preposition לְ, “to,” plus the noun בַּד, “separation, aloneness,” its literal meaning being “in separation, alone”)

1 cs	לְבַדִּי	by myself	1 cp		
2 ms	לְבַדְּךָ	by yourself	2 mp	לְבַדְּכֶם	by yourselves
2 fs			2 fp		
3 ms	לְבַדּוֹ	by himself	3 mp	לְבַדָּם	by themselves
3 fs	לְבַדֶּיהָ	by herself	3 fp	לְבַדֶּיהֶן	by themselves

(c) עִם “with”

1 cs	עִמִּי, עִמָּדִי	with me	1 cp	עִמָּנוּ	with us
2 ms	עִמָּךָ, עִמְךָ	with you	2 mp	עִמָּכֶם	with you
2 fs			2 fp		
3 ms	עִמּוֹ	with him	3 ms	עִמָּהֶם, עִמָּם	with them
3 fs	עִמָּהּ	with her	3 fp		

(4) The preposition **מִן**, “from, away from, more than,” is actually duplicated before some of the pronominal suffixes. For example, the first common singular form, **מִמֶּנִּי**, is made up of **מִן-מִן-נִי**, literally “from, from me.” The two final nuns are assimilated into the following letters by means of the two dagesh fortes.

1 cs	מִמֶּנִּי	from me	1 cp	מִמֶּנּוּ	from us
2 ms	מִמֶּךָ	from you	2 mp	מִמֶּכֶם	from you
2 fs	מִמֶּךָ	from you	2 fp	מִמֶּנָּךְ	from you
3 ms	מִמֶּנּוּ	from him	3 mp	מִמֶּהֶם	from them
3 fs	מִמֶּנָּה	from her	3 fp	מִמֶּהֶן	from them

Not all of the forms have a duplicated **מִן**. In some it is only partially duplicated (2 ms, 2 fs), and in others not at all (2 mp, 2 fp, 3 mp, 3 fp). The final nuns are assimilated in all instances except before **ה** (3 mp, 3 fp). Since **ה** is a guttural and therefore cannot receive a dagesh forte, the vowel before it must be lengthened (hireq to šere).

Two of the forms (3 ms and 1 cp) are identical. Only the context makes it possible to distinguish between them.

(5) A few prepositions take pronominal suffixes that are the same as those that appear on plural nouns. Two of the most common of these prepositions are **לְפָנַי**, “before, in front of, in the presence of,” and **אֵל**, “to, unto.”

(a) **לְפָנַי** This form is made up of **פָּנַי**, the plural construct form of **פָּנִים**, which though plural in form is translated simply as “face,” plus the preposition **לְ**, “to.” “To the face of” means “before.” Compare also **עַל-פָּנַי**, “upon the face of.”

1 cs	לְפָנַי	before me	1 cp	לְפָנֵינוּ	before us
2 ms	לְפָנֶיךָ	before you	2 mp	לְפָנֵיכֶם	before you
2 fs	לְפָנֶיךָ	before you	2 fp		
3 ms	לְפָנָיו	before him	3 mp	לְפָנֵיהֶם	before them
3 fs	לְפָנֶיהָ	before her	3 fp		

(b) **אֵל** “to, unto”

1 cs	אֵלַי	unto me	1 cp	אֵלֵינוּ	unto us
2 ms	אֵלֶיךָ	unto you	2 mp	אֵלֵיכֶם	unto you
2 fs	אֵלֶיךָ	unto you	2 fp	אֵלֵיכֶן	unto you
3 ms	אֵלָיו	unto him	3 mp	אֵלֵיהֶם	unto them
3 fs	אֵלֶיהָ	unto her	3 fp	אֵלֵיהֶן	unto them

27.2 Pronominal Suffixes with Particles

(1) **את** the sign of the direct object.

1 cs	אותי	me	1 cp	אותנו	us
2 ms	אותך	you	2 mp	אתכם	you
2 fs	אתך	you	2 fp	אתכן	you
3 ms	אתו	him	3 mp	אתם	them
3 fs	אתה	her	3 fp	אתן	them

(2) **הנה** "Behold!"

1 cs	הנני, הנני	behold, I	1 cp	הננו, הננו	behold, we
2 ms	הנך	behold, you	2 mp	הנכם	behold, you
2 fs	הנך	behold, you	2 fp		
3 ms	הנו	behold, he	3 mp	הנם	behold, they
3 fs			3 fp		

28. Pronominal Suffixes on Nouns

Pronominal suffixes are affixed to the ends of nouns to show possession. Only nouns in the construct state may receive pronominal suffixes. Thus **דְּבָרִי**, "my word," is formed of the singular construct **דְּבַר** and the pronominal ending of the first person common singular, the literal meaning of which is "word of me." Likewise, **דְּבָרַי**, "my words," is formed of the plural construct **דְּבָרַי** and the first person common singular pronominal suffix, the literal meaning of which is "words of me."

A construct noun with a pronominal suffix will always be treated as definite, even though it never takes the definite article. For this reason any attributive adjective placed after such a form must be written with the definite article.

28.1 Pronominal Suffixes for Singular Nouns (Masculine or Feminine)

1 cs	י	my	1 cp	נו	our
2 ms	ך	your	2 mp	כם	your
2 fs	ך	your	2 fp	כן	your
3 ms	ו	his	3 mp	ם	their
3 fs	ה	her	3 fp	ן	their

XI.28 PRONOMINAL SUFFIXES ON NOUNS

Examples:

(a) קוֹל masculine singular absolute, "voice"
 קוֹל־ masculine singular construct, "voice of"

1 cs	קוֹלִי	my voice	1 cp	קוֹלֵנוּ	our voice
2 ms	קוֹלְךָ	your voice	2 mp	קוֹלְכֶם	your voice
2 fs	קוֹלְךְ	your voice	2 fp	קוֹלְכֶן	your voice
3 ms	קוֹלוֹ	his voice	3 mp	קוֹלָם	their voice
3 fs	קוֹלָהּ	her voice	3 fp	קוֹלָן	their voice

(b) תּוֹרָה feminine singular absolute, "law"
 תּוֹרַת־ feminine singular construct, "law of"

1 cs	תּוֹרָתִי	my law	1 cp	תּוֹרָתֵנוּ	our law
2 ms	תּוֹרָתְךָ	your law	2 mp	תּוֹרָתְכֶם	your law
2 fs	תּוֹרָתְךְ	your law	2 fp	תּוֹרָתְכֶן	your law
3 ms	תּוֹרָתוֹ	his law	3 mp	תּוֹרָתָם	their law
3 fs	תּוֹרָתָהּ	her law	3 fp	תּוֹרָתָן	their law

28.2 Pronominal Suffixes for Plural Nouns (Masculine or Feminine)

1 cs	ִי	my	1 cp	ֵנוּ	our
2 ms	ְךָ	your	2 mp	ְכֶם	your
2 fs	ְךְ	your	2 fp	ְכֶן	your
3 ms	ּוֹ	his	3 mp	ָם	their
3 fs	ָהּ	her	3 fp	ָן	their

Examples:

(a) אֱלֹהִים masculine plural absolute, "God, gods"
 אֱלֹהֵי masculine plural construct, "God of, gods of"

1 cs	אֱלֹהֵי	my God	1 cp	אֱלֹהֵינוּ	our God
2 ms	אֱלֹהֶיךָ	your God	2 mp	אֱלֹהֵיכֶם	your God
2 fs	אֱלֹהֶיךְ	your God	2 fp	אֱלֹהֵיכֶן	your God
3 ms	אֱלֹהָיו	his God	3 mp	אֱלֹהֵיהֶם	their God
3 fs	אֱלֹהֵיהָ	her God	3 fp	אֱלֹהֵיהֶן	their God

- (b) תּוֹרוֹת feminine plural absolute, "laws"
 תּוֹרוֹת feminine plural construct, "laws of"

1 cs	תּוֹרוֹתִי	my laws	1 cp	תּוֹרוֹתֵינוּ	our laws
2 ms	תּוֹרוֹתֶיךָ	your laws	2 mp	תּוֹרוֹתֵיכֶם	your laws
2 fs	תּוֹרוֹתֶיךָ	your laws	2 fp	תּוֹרוֹתֵיכֶן	your laws
3 ms	תּוֹרוֹתָיו	his laws	3 mp	תּוֹרוֹתֵיהֶם	their laws
3 fs	תּוֹרוֹתֶיהָ	her laws	3 fp	תּוֹרוֹתֵיהֶן	their laws

28.3 *Further Examples of Pronominal Suffixes on Nouns, both Regular and Irregular*

- (1) בֶּן m.s. abs., "son" בָּנִים m.p.abs., "sons"
 בֶּן m.s. const., "son of" בָּנָי m.p.const., "sons of"

1 cs	בְּנִי	my son	1 cs	בְּנָי	my sons
2 ms	בְּנֶיךָ	your son	2 ms	בְּנֵיךָ	your sons
2 fs	בְּנֶיךָ	your son	2 fs	בְּנֵיךָ	your sons
3 ms	בְּנוֹ	his son	3 ms	בְּנָיו	his sons
3 fs	בְּנֶיהָ	her son	3 fs	בְּנֵיהָ	her sons
1 cp	בְּנֵינוּ	our son	1 cp	בְּנֵינוּ	our sons
2 mp			2 mp	בְּנֵיכֶם	your sons
2 fs			2 fp		
3 mp			3 mp	בְּנֵיהֶם	their sons
3 fp			3 fp	בְּנֵיהֶן	their sons

- (2) אָב m.s.abs., "father" אֲבוֹת m.p.abs., "fathers," "ancestors"
 אָבִי m.s.const., "father of" אֲבוֹתָי m.p.const., "fathers of"

1 cs	אָבִי	my father	1 cs	אֲבוֹתַי	my fathers
2 ms	אָבֶיךָ	your father	2 ms	אֲבוֹתֶיךָ	your fathers
2 fs	אָבֶיךָ	your father	2 fs		
3 ms	אָבִיו, אָבֵיהוּ	his father	3 ms	אֲבוֹתָיו	his fathers
3 fs	אָבֵיהָ	her father	3 fs		

XI.28 PRONOMINAL SUFFIXES ON NOUNS

1 cp	אָבִינוּ	our father	1 cp	אָבוֹתֵינוּ	our fathers
2 mp	אָבִיכֶם	your father	2 mp	אָבוֹתֵיכֶם	your fathers
2 fp	אָבִיכֶן	your father	2 fp		
3 mp	אָבֵיהֶם	their father	3 mp	אָבוֹתֵיהֶם	their fathers
				אָבוֹתָם	
3 fp	אָבֵיהֶן	their father	3 fp		

- (3) **בַּת** f.s.abs., “daughter” **בָּנוֹת** f.p.abs., “daughters”
בַּת f.s.const., “daughter of” **בָּנוֹת** f.p.const., “daughters of”

1 cs	בַּתִּי	my daughter	1 cs	בָּנוֹתַי	my daughters
2 ms	בַּתְּךָ	your daughter	2 ms	בָּנוֹתֶיךָ	your daughters
2 fs			2 fs	בָּנוֹתֶיךָ	your daughters
3 ms	בַּתּוֹ	his daughter	3 ms	בָּנוֹתָיו	his daughters
3 fs	בַּתָּהּ	her daughter	3 fs	בָּנוֹתֶיהָ	her daughters
1 cp	בַּתֵּנוּ	our daughter	1 cp	בָּנוֹתֵינוּ	our daughters
2 mp	בַּתְּכֶם	your daughter	2 mp	בָּנוֹתֵיכֶם	your daughters
2 fp			2 fp	בָּנוֹתֵיכֶן	your daughters
3 mp			3 mp	בָּנוֹתֵיהֶם	their daughters
3 fp			3 fp	בָּנוֹתֵיהֶן	their daughters

- (4) **בַּיִת** m.s.abs., “house” **בָּתִּים** m.p.abs., “houses”
בַּיִת m.s.const., “house of” **בָּתֵּי** m.p.const., “houses of”

1 cs	בַּיִתִּי	my house	1 cs	בָּתֵּי	my houses
2 ms	בַּיִתְּךָ	your house	2 ms	בָּתֵּיךָ	your houses
2 fs	בַּיִתְּךָ	your house	2 fs	בָּתֵּיךָ	your houses
3 ms	בַּיִתּוֹ	his house	3 ms	בָּתֵּיו	his houses
3 fs	בַּיִתָּהּ	her house	3 fs	בָּתֵּיהָ	her houses

1 cp			1 cp	בְּתֵינוּ	our houses
2 mp	בֵּיתְכֶם	your house	2 mp	בְּתֵיכֶם	your houses
2 fp			2 fp		
3 mp	בֵּיתָם	their house	3 mp	בְּתֵיהֶם	their houses
3 fp			3 fp	בְּתֵיהֶן	their houses

- (5) יָד f.s.abs., "hand" יָדַי f.dual abs., "hands"
 יָד f.s.const., "hand of" יָדַי f.dual const., "hands of"

1 cs	יָדִי	my hand	1 cs	יָדַי	my hands
2 ms	יָדְךָ	your hand	2 ms	יָדֶיךָ	your hands
2 fs	יָדְךָ	your hand	2 fs	יָדֶיךָ	your hands
3 ms	יָדוֹ	his hand	3 ms	יָדָיו	his hands
3 fs	יָדָהּ	her hand	3 fs	יָדֶיהָ	her hands
1 cp	יָדֵנוּ	our hand	1 cp	יָדֵינוּ	our hands
2 mp	יָדְכֶם	your hand	2 mp	יָדֵיכֶם	your hands
2 fp			2 fp		
3 mp	יָדָם	their hand	3 mp	יָדֵיהֶם	their hands
3 fp			3 fp	יָדֵיהֶן	their hands

- (6) דְּבָר m.s.abs., "word" דְּבָרִים m.p.abs., "words"
 דְּבַר m.s.const., "word of" דְּבָרָי m.p.const., "words of"

1 cs	דְּבָרִי	my word	1 cs	דְּבָרַי	my words
2 ms	דְּבָרְךָ	your word	2 ms	דְּבָרֶיךָ	your words
2 fs	דְּבָרְךָ	your word	2 fs	דְּבָרֶיךָ	your words
3 ms	דְּבָרוֹ	his word	3 ms	דְּבָרָיו	his words
3 fs			3 fs	דְּבָרֶיהָ	her words
1 cp	דְּבָרֵנוּ	our word	1 cp		
2 mp			2 mp	דְּבָרֵיכֶם	your words
2 fp			2 fp		
3 mp			3 mp	דְּבָרֵיהֶם	their words
3 fp			3 fp		

EXERCISES

1. Match the following:*

- | | | |
|----------|---------------------------------|---|
| (1) () | מִדְרָכּוֹ הָרָעָה | (A) I am your son. (Gen. 27:32) |
| (2) () | גָּדוֹל שְׁמוֹ | (B) Our father is old. (Gen. 19:31) |
| (3) () | כִּי־גָדוֹל אֱלֹהֵינוּ | (C) You are my God. (Ps. 31:15; Eng. 31:14) |
| (4) () | בְּשֵׁמִי הַגָּדוֹל | (D) You are my father. (Ps. 89:27; Eng. 89:26) |
| (5) () | וְתוֹרַת־יְהוָה אֲתָנוּ | (E) His name is great. (Ps. 76:2; Eng. 76:1) |
| (6) () | תָּמִים דְּרָכּוֹ | (F) For the ways of the LORD are right. (Hos. 14:10; Eng. 14:9) |
| (7) () | תָּמִים אֶתָּה בְּדַרְכֶיךָ | (G) He is my brother. (Gen. 20:5) |
| (8) () | כִּי־יָשָׁר דְּבַר־יְהוָה | (H) from his evil way (Jer. 26:3) |
| (9) () | כִּי יִשְׂרָיִם דְּרָכֵי יְהוָה | (I) For God is with us. (Isa. 8:10) |
| (10) () | אֲבִינוּ זָקֵן | (J) And the law of the LORD is with us. (Jer. 8:8) |
| (11) () | יִשְׂרָלְנוּ אָב זָקֵן | (K) For our God is great. (2 Chr. 2:4) |
| (12) () | אִישָׁה זָקֵן | (L) For I will be with you. (Gen. 26:24) |
| (13) () | אֱלֹהֵי אֲתָה | (M) His way is perfect. (Ps. 18:31; Eng. 18:30) |
| (14) () | אָחִי הוּא | (N) Perfect are you in your ways. (Ezek. 28:15) |
| (15) () | כִּי עַמָּנוּ אֵל | (O) We have an old father. (Gen. 44:20) |
| (16) () | כִּי־אֲתָךְ אֲנֹכִי | (P) by my great name (Jer. 44:26) |
| (17) () | אָנִי בְּנֶךָ | (Q) For the word of the LORD is upright. (Ps. 33:4) |
| (18) () | אָבִי אֲתָה | (R) Her husband was old. (2 Kgs. 4:14) |

*Note: The verb "to be" is so consistently assumed in verbless clauses that its various forms will no longer be set off in parentheses.

2. Translate the following:

- (1) אֶתְּהָ אֲבִינוּ (Isa. 63:16)
- (2) מִיַּד הָאִשָּׁה (Num. 5:25)
- (3) בְּנֵי יִשְׂרָאֵל (Josh. 9:26)
- (4) בְּיַד עַמֵּי יִשְׂרָאֵל (Ezek. 25:14)
- (5) בְּיַד נְבִיאֶיךָ (Neh. 9:30)
- (6) בְּיַד עַבְדֶּיךָ (Ezra 9:11)
- (7) כִּי לִי כָּל־הָאָרֶץ (Exod. 19:5)
- (8) וְכָל־אֲנָשֵׁי בֵיתוֹ (Gen. 17:27)
- (9) וְדַבֵּר אֱלֹהֵינוּ (Isa. 40:8)
- (10) אֱלֹהֵי אָבִי אַבְרָהָם (Gen. 32:10; Eng. 32:9)

3. Supply the correct pronouns in order to translate the following entries:

- (1) יְהוָה צְבָאוֹת עִמָּנוּ The LORD of hosts is with _____.
(Ps. 46:12; Eng. 46:11)
- (2) בְּיַד עַבְדֶּיךָ הַנְּבִיאִים by the hand of _____ servants the
prophets (2 Kgs. 24:2)
- (3) מִיָּמֵי אֲבוֹתֵינוּ from the days of _____ ancestors (Ezra 9:7)
- (4) לָכֶם וְלֵאבוֹתֵיכֶם to _____ and to _____ ancestors
(Jer. 7:14)
- (5) הֵמָּה וְאֲבוֹתָם _____ and _____ ancestors (Jer. 9:15;
Eng. 9:16)
- (6) אֱלֹהֵי אֲבוֹתֵיהֶם the God of _____ ancestors (1 Chr. 5:25)
- (7) כָּל־בָּנָיו וְכָל־בָּנוֹתָיו all _____ sons and all _____
daughters (Gen. 37:35)
- (8) מִפְּרֵי יָדֶיהָ from the fruit of _____ hands (Prov. 31:31)
- (9) וְהִנֵּה יָדֵי עַמְךָ Behold, _____ hand is with _____.
(2 Sam. 3:12)
- (10) הִנֵּה כָּל־אֲשֶׁר־לוֹ בְּיַדְךָ Behold, all that _____ has is in
_____ hand. (Job 1:12)

XI EXERCISES

- (11) יָדַי וְרַגְלַי _____ hands and _____ feet (Ps. 22:17;
Eng. 22:16)
- (12) אַתֶּם וּבְנֵיכֶם _____ and _____ sons (Deut. 12:12)

4. Practice reading aloud the Hebrew examples. Cover the English translation and practice translating the Hebrew from sight.

- (1) בְּנֵי אַבְשָׁלוֹם בְּנֵי בְנֵי My son, Absalom, my son, my son!
(2 Sam. 19:5)
- (2) כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם For I am the LORD your God.
(Exod. 6:7)
- (3) כִּי אֵין לָהּ אָב וְאִם For she had no father or mother. (Est. 2:7)
- (4) כֵּן אַתֶּם בְּיַדִּי בֵּית יִשְׂרָאֵל So are you in my hand, O house of
Israel. (Jer. 18:6)
- (5) הוּא אָבִי־יֵשׁוּ אָבִי דָוִד He was the father of Jesse, the father
of David. (Ruth 4:17)
- (6) וְעַתָּה יְהוָה אָבִינוּ אַתָּה And now, O LORD, you are our
father. (Isa. 64:7; Eng. 64:8)
- (7) עַמֶּךָ עַמִּי וְאֱלֹהֶיךָ אֱלֹהֵי Your people shall be my people, and
your God my God. (Ruth 1:16)
- (8) אַתָּה אֱלֹהִים לְבַדְּךָ You are God alone. (Ps. 86:10)
- (9) בֶּן אֵין לָהּ וְאִשָּׁה זָקֵן She has no son, and her husband is old.
(2 Kgs. 4:14)
- (10) וּבֵיתִי אֵין לֶחֶם And there is no bread in my house.
(Isa. 3:7)
- (11) לִי הַכֶּסֶף וְלִי הַזָּהָב Mine is the silver, and mine is the gold.
(Hag. 2:8)
- (12) וַיְהוֶה אֱלֹהֵי צְבָאוֹת עִמּוֹ For the LORD, the God of hosts, was
with him. (2 Sam. 5:10)
- (13) כִּי אֲנִי־אֵל וְאֵין עוֹד For I am God, and there is no other.
(Isa. 45:22)

- (14) **כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים** For to me the children of Israel are
עֲבָדֵי הֵם מֵאֶרֶץ מִצְרַיִם servants; they are my servants from
אֲנִי יְהוָה אֱלֹהֵיכֶם the land of Egypt; I am the LORD
your God. (Lev. 25:55)
- (15) **יְהוָה אֲדֹנָינוּ מִהֲאֲדִיר** O LORD, our Lord, how excellent is your
שִׁמְךָ בְּכָל־הָאָרֶץ name in all the earth! (Ps. 8:2; Eng. 8:1)

VOCABULARY

- | | | | | | |
|------|-----------------|-----------------|------|------------------------|---------------------|
| (1) | אָהַב | he loved | (11) | עוֹד | again, yet, still |
| (2) | אָמַר | he said | (12) | עַל־פְּנֵי | over, above |
| (3) | בָּרָא | he created | (13) | עַתָּה | now |
| (4) | הָיָה | he was, became | (14) | פֹּה | here |
| (5) | הִלְךְ | he walked, went | (15) | צְבָאוֹת | hosts, armies |
| (6) | יָדַע | he knew | | יְהוָה צְבָאוֹת | LORD of hosts) |
| (7) | יַחְדָּו | together | (16) | שַׁבָּת | (m. and f.) sabbath |
| (8) | יָלַד | child | (17) | שָׁם | there |
| (9) | כְּבוֹד | glory, honor | (18) | שְׁנֵיהֶם | the two of them |
| (10) | תֵּבָה | (f) ark | | | |

LESSON XII

29. Verbs: General Characteristics*

29.1 The simplest form for most Hebrew verbs, the form under which they are listed in the lexicon, is the Qal perfect third masculine singular. The word Qal (קָל) comes from קָלָל and means “he (it) was light,” i.e., “not heavy.” It designates the *simple active stem* of the verb.

29.2 The Qal perfect third masculine singular form of the verb normally has three consonants accompanied by two vowels, thus making it a bisyllabic form. The accent falls on the second syllable. The first syllable is open and always has qameṣ as its vowel. The second syllable is closed, except when it ends in א or ה. When closed, it has pataḥ as its vowel. When open, i.e., when it ends in א or ה, pataḥ is lengthened to qameṣ.

Examples:

- | | | | |
|-----------|---------|------------|-----------------------|
| (1) אָכַל | he ate | (4) יָשַׁב | he sat |
| (2) אָמַר | he said | (5) נָשָׂא | he took up, lifted up |
| (3) הָיָה | he was | (6) עָשָׂה | he did, made |

29.3 An exception to this rule occurs in the case of some verbs classified as “stative” verbs. These are verbs that describe a condition or state of being. Most of these follow the same vowel pattern as the verbs listed in the preceding paragraph. However, some appear with either šere or ḥolem as the second stem vowel.

Examples:

- | | | | |
|------------|---------------|-----------|---------------|
| (1) גָּדַל | he was great | (5) זָקַן | he was old |
| (2) חָזַק | he was strong | (6) יָרָא | he was afraid |
| (3) קָדַשׁ | he was holy | (7) יָכַל | he was able |
| (4) קָרַב | he was near | (8) קָטַן | he was small |

29.4 In addition to the bisyllabic verbs we have considered thus far, there are also a number of monosyllabic verbs. These originally had either a yod or a vav as the middle consonant. However, in the course of the development of the language, the yod or vav contracted with a preceding vowel to form a diphthong (an unchangeably long vowel) and thus ceased to function as a consonant. Because these verbs are considered as no longer having a middle consonant, they are sometimes referred to as “hollow” verbs. Others describe them as “middle vowel” verbs, or as “middle yod/middle vav” verbs. The form listed in the lexicon as the root for these verbs is the Qal infinitive construct, rather than the Qal perfect third masculine singular.

*Refer to Verb Chart 1, pp. 400f., for the conjugation of the strong verb.

Examples:

- | | | | |
|-----------|--------------|-----------|---------------------|
| (1) בּוֹא | to go, enter | (4) רוּם | to be high, exalted |
| (2) מוֹת | to die | (5) שָׁים | to put, place |
| (3) קוּם | to arise | (6) שׁוּב | to turn, return |

In the case of a few verbs ending in ה or ח, the middle yods and middle vavs failed to contract with preceding vowels and therefore continued to function as regular consonants.

Examples:

- | | | | |
|-----------|--------------|-----------|---------------------------|
| (1) הָיָה | he, it was | (4) קָנָה | he waited, hoped |
| (2) חָיָה | he, it lived | (5) רָוַח | he revived, was refreshed |
| (3) צָוָה | he commanded | | |

29.5 Hebrew verbs are classified as either “strong” (“sound”) or “weak.” A strong verb must have three consonants in its Qal perfect third masculine singular form, the form under which it is listed in the lexicon. This automatically requires that middle vowel verbs be classified as weak verbs, since in their lexical form they have only two consonants. Furthermore, a verb is considered weak if one or more of its consonants is a guttural (א, ה, ח, ע, and sometimes ר). A verb is also weak if it begins with either י, ו, or נ, or if its second and third consonants are identical. Subclasses of weak verbs include those that end with ה, and those that either begin or end with א.

29.6 All strong verbs are grouped together in one class. Weak verbs on the other hand, fall into ten separate classes, and grammarians have had to devise names descriptive of each of these classes.

Early grammarians named the various classes of weak verbs on the basis of a paradigm verb chosen for this purpose. They might have chosen any trilateral verb as a basis for the names, but the one they favored was פָּעַל, translated “he did, made.” Weak verbs were then organized into separate classes on the basis of how their weak consonants were positioned in relation to the three consonants of the paradigm verb. Thus a verb with an initial guttural was called a Pe guttural; one with a middle guttural, an ‘Ayin guttural; one with a final guttural, a Lamed guttural, etc. Many modern grammarians prefer to designate these simply as I-guttural, II-guttural, III-guttural, etc. The following table will demonstrate both the traditional and the modern systems for naming the various classes of weak verbs.

XII.29 VERBS: GENERAL CHARACTERISTICS

Traditional System				Modern Alternative					
	ל	ע	פ	Paradigm Verb	III	II	I	Numerical Designation	
(1)	ד	ט	ג	Pe Guttural	(1)	ד	ט	ג	I - Guttural
(2)	ל	א	ע	‘Ayin Guttural	(2)	ל	א	ע	II - Guttural
(3)	ה	ל	ע	Lamed Guttural	(3)	ה	ל	ע	III - Guttural
(4)	ל	ט	א	Pe ‘Alef	(4)	ל	ט	א	I-‘Alef
(5)	א	ל	ט	Lamed ‘Alef	(5)	א	ל	ט	III - ‘Alef
(6)	ה	ל	ע	Lamed He	(6)	ה	ל	ע	III - He
(7)	ל	ט	נ	Pe Nun	(7)	ל	ט	נ	I - Nun
(8)	ע	ו	י	‘Ayin Vav/‘Ayin Yod	(8)	ע	ו	י	II - Vav/II - Yod (or Hollow Verbs)
(9)	ע	ו	י	Pe Vav/Pe Yod	(9)	ע	ו	י	I-Vav/I-Yod
(10)	ע	ע	ע	Double ‘Ayin	(10)	ע	ע	ע	Geminate Verbs

29.7 Weak verbs may have more than one weak consonant, thus causing them to exhibit the peculiarities of more than one class of weak verbs. Here are some examples of verbs that are doubly weak:

- (1) חָיָה Pe Guttural *and* Lamed He (note that yod serves as a regular consonant)
- (2) חָטָא Pe Guttural *and* Lamed ‘Alef
- (3) נָחָה Pe Nun *and* Lamed He
- (4) חָלָל Pe Guttural *and* Double ‘Ayin
- (5) יָשַׁע Pe Vav/Pe Yod *and* Lamed Guttural

29.8 In contrast to weak verbs, a strong verb is one that has no weak letters among its consonants. Compare this representative list of strong verbs with the weak verbs listed above.

- (1) כָּרַת he cut
- (2) כָּשַׁל he stumbled
- (3) כָּתַב he wrote
- (4) מָשַׁל he ruled
- (5) פָּקַד he visited, appointed
- (6) קָטַל he killed
- (7) שָׁכַב he lay down
- (8) שָׁמַר he kept

(Note: In two of these verbs – כָּרַת and שָׁמַר – ר does not function as a guttural but as a regular consonant.)

29.9 Time (tense) is not inherent in the form of a Hebrew verb, but is determined by the context in which it stands. Therefore, the same verb form may be

translated as past in one context, as present in another, and as future in still another.

The translation suggested for isolated verb forms in this grammar is only for purposes of illustration, and is not meant to preclude the possibility of other translations in other more specific contexts. Isolated perfects, for example, for the sake of consistency, will usually be translated in past time. However, if their contexts were provided, they might just as readily be translated as present or as future.

30. Verbs: The Qal Perfect of the Strong Verb

30.1 Hebrew verbs have two full inflections that cover all possible variations of person, gender, and number. They are known as the perfect inflection and the imperfect inflection. They are terms designed to reflect the state of action of verb forms, and not their time (tense). Perfect verb forms reflect a complete state of action, and imperfect verb forms an incomplete state.

30.2 To form the Qal perfect inflection, one should begin with the verb root (Qal perfect, 3 ms), adding to it a fixed set of pronominal suffixes, and making the changes in vocalization demanded by the addition of the suffixes. The suffixes are remnants of personal pronouns and serve as indicators of person, gender, and number in the verb forms of which they are a part. The same perfect suffixes are used for all stems of all verbs, both weak and strong. *This makes it absolutely imperative that beginning students master the Qal perfect inflection in all its forms. It will serve as the model for all other perfect inflections.*

The suffixes for the Qal perfect are as follows:

3 ms (none)	he	3 cp	וְ	they
3 fs	הָ			she
2 ms	תָּ	2 mp	תֶּם	you
2 fs	תְּ	2 fp	תֶּן	you
1 cs	תִּי	1 cp	נוּ	we

[The abbreviation “c” indicates a “common” gender, one that covers both masculine and feminine subjects.]

30.3 The addition of these suffixes to the third masculine singular form of the Qal perfect of שָׁמַר, “he kept,” gives these results:

3 ms	שָׁמַר	he kept	3 cp	שָׁמְרוּ	they kept
3 fs	שָׁמְרָה	she kept			
2 ms	שָׁמַרְתָּ	you kept	2 mp	שָׁמַרְתֶּם	you kept
2 fs	שָׁמַרְתְּ	you kept	2 fp	שָׁמַרְתֶּן	you kept
1 cs	שָׁמַרְתִּי	I kept	1 cp	שָׁמַרְנוּ	we kept

30.4 An explanation of the vocalization changes taking place here will aid the student in writing the perfect inflections for other stems of this and other verbs.

(1) The first step in forming the Qal perfect inflection is to begin with the third masculine singular form and prepare to add the various suffixes to it.

(2) The second step is to divide the suffixes into two groups, those that begin with a vowel (vocalic suffixes) and those that begin with a consonant (consonantal suffixes). The vocalization changes will be determined by the kind of suffix a form takes.

(3) There are two vocalic suffixes in the perfect inflections of verbs. They are הָ, in the third feminine singular and וְ in the third common plural.

All vocalic suffixes, including even those for the imperfect and imperative inflections, share a common characteristic: *Unless they are preceded by an unchangeably long vowel, they draw the accent to themselves and away from its original position on the second stem syllable.* When the accent shifts to the suffix, the nearest preceding vowel in an open syllable will volatilize (be reduced to a vocal sheva). Furthermore, if a long vowel stands immediately before the vocal sheva, the long vowel must be marked with a secondary accent called a meteg (cf. IV.9, pp. 17-18).

Thus when the vocalic suffix הָ is added to שָׁמַר, "he kept," the resultant form is שָׁמְרָהּ. Since ר has been pulled away from the preceding syllable to begin a new syllable, the preceding syllable has changed from a closed syllable (מַר) to an open syllable (מִ). Since the accent is on the new syllable (רָה), the vowel in the nearest preceding open syllable (מִ) must volatilize (מִ becomes מְ). And since the vowel immediately preceding the vocal sheva is long, it must receive a meteg. The resultant form for Qal perfect, third feminine singular is שָׁמְרָהּ, "she kept." By the same process the resultant form for Qal perfect, third common plural is שָׁמְרוּ, "they kept."

(4) All the remaining suffixes begin with a consonant and so are classified as consonantal suffixes. A silent sheva must be placed under the third consonant of שָׁמַר, the Qal perfect third masculine singular form, when consonantal suffixes are added to it. The silent sheva functions as a syllable divider (cf. III.7, p. 13). Thus when the consonantal suffix תָּ (2 ms) is added to שָׁמַר, it is first written שָׁמַרְתָּ, and then with the addition of the silent sheva under the third stem consonant it becomes שָׁמַרְתָּ. This form must be accented on the second syllable (שָׁמַרְתָּ) since the only consonantal suffixes that draw the accent to themselves are תָּם and תָּן.

The following forms follow a similar pattern:

שָׁמַרְתָּ	(2 fs) becomes	שָׁמַרְתְּ
שָׁמַרְתִּי	(1 cs) becomes	שָׁמַרְתִּי
שָׁמַרְנוּ	(1 cp) becomes	שָׁמַרְנוּ

Among the consonantal suffixes, only **תָּם** (2 mp) and **תָּן** (2 fp) take the accent. Since the shift in accent to the suffix syllable causes the nearest preceding vowel in an open syllable to volatilize, the following changes must be made in the **תָּם** and **תָּן** forms.

שָׁמַרְתֶּם becomes **שָׁמַרְתֶּם**
שָׁמַרְתֶּן becomes **שָׁמַרְתֶּן**

Can you explain why the first stem vowel was volatilized and not the second? Can you anticipate what might have happened to the simple vocal sheva if the initial stem consonant had been a guttural instead of a regular consonant?

30.5 The rules for writing the Qal perfect inflection of the verb **שָׁמַר** are applicable to all other strong verbs. Two further examples will suffice:

The Qal Perfect Inflection of מָשַׁל

3 ms	מָשַׁל	he ruled	3 cp	מָשַׁלוּ	they ruled
3 fs	מָשַׁלָּה	she ruled			
2 ms	מָשַׁלְתָּ	you ruled	2 mp	מָשַׁלְתֶּם	you ruled
2 fs	מָשַׁלְתְּ	you ruled	2 fp	מָשַׁלְתֶּן	you ruled
1 cs	מָשַׁלְתִּי	I ruled	1 cp	מָשַׁלְנוּ	we ruled

The Qal Perfect Inflection of פָּקַד

3 ms	פָּקַד	he visited	3 cp	פָּקְדוּ	they visited
3 fs	פָּקְדָה	she visited			
2 ms	פָּקַדְתָּ	you visited	2 mp	פָּקַדְתֶּם	you visited
2 fs	פָּקַדְתְּ	you visited	2 fp	פָּקַדְתֶּן	you visited
1 cs	פָּקַדְתִּי	I visited	1 cp	פָּקַדְנוּ	we visited

31. Verbs: The Meaning of the Perfect

31.1 There are several ways in which the Hebrew perfect may be translated, depending upon the context in which it is used and the kind of action or state of being represented by the verb itself.

(1) A perfect may be translated as a simple action completed in past time.

Examples:

- (a) עַל־כֵּן קָרָאָהּ שְׁמוֹ דָן Therefore she called his name Dan. (Gen. 30:6)
 (b) הוּא נָתַן־לִי מִן־הָעֵץ She gave to me from the tree. (Gen. 3:12)
 (c) בְּרֵאשִׁית בָּרָא אֱלֹהִים In the beginning God created. (Gen. 1:1)

(2) A perfect may be translated as a past perfect, i.e., as an action completed prior to a point of reference in past time.

Examples:

- (a) וַיְהִי וַיָּבֹרֵךְ אֶת־שָׂרָה כַּאֲשֶׁר אָמַר And the LORD visited Sarah as he had said. (Gen. 21:1)
 (b) נָתַנוּ לוֹ אֶת־הָעִיר אֲשֶׁר שָׁאַל They gave to him the city which he had asked. (Josh. 19:50)

(3) A perfect may be translated in the present tense when it represents a verb of perception, attitude, disposition, or mental or physical state of being.

Examples:

- (a) וְדַרְךְ שְׁלוֹם לֹא יָדְעוּ And the way of peace they do not know. (Isa. 59:8)
 (b) הִנֵּה אַתָּה זָקֵנָה Behold, you are old. (1 Sam. 8:5)
 (c) אֶהְבֶּתִי אֶתְכֶם אָמַר יְהוָה I love (or have loved) you, says the LORD. (Mal. 1:2)

(4) A perfect prefixed with vav conjunction will usually be translated in the future tense (cf. XXI.63.2 [2]).

Examples:

- (a) וַשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת And the people of Israel shall keep the sabbath. (Exod. 31:16)
 (b) וַשְׁכַּבְתִּי עִם־אֲבוֹתַי And I shall lie down with my ancestors. (Gen. 47:30)

31.2 Note that there is agreement in person, gender, and number between Hebrew verbs and their subjects. This rule applies to all perfects, imperfects, and imperatives.

Examples:

- (1) זֶה־הַיּוֹם עָשָׂה יְהוָה This is the day the LORD made. (Ps. 118:24)
 (2) וְאָמְרָה הָאִשָּׁה אָמֵן אָמֵן And the woman shall say, "Amen! Amen!" (Num. 5:22)
 (3) וְכָל־הָעָם אָמְרוּ אָמֵן And all the people said, "Amen!" (Deut. 27:15)

31.3 Pronominal subjects need not be written separately since they are inherent in the verb forms themselves. When subject pronouns are used in addition to verb forms, it is for the sake of clarity or for emphasis.

Examples:

- | | | |
|-----|--------------------|--|
| (1) | הוא נתנה-לי מן-העץ | She (emphatic) gave to me from the tree. (Gen. 3:12) |
| (2) | ואני ידעתי גאלי חי | And I (emphatic) know my redeemer lives. (Job 19:25) |
| (3) | כי אתה הדעת מאסת | Because you (emphatic) have rejected knowledge. (Hos. 4:6) |

32. Verbs: Word Order in Verbal Sentences

32.1 The normal word order in a Hebrew verbal sentence is first the verb, then the subject (plus any modifiers), and finally the object (plus any modifiers): Note, however, that the negative particle **לא** is placed before the verb.

Examples:

- | | | |
|-----|-----------------------------|--|
| (1) | נפלו אבותינו בחרב | Our ancestors have fallen by the sword. (2 Chr. 29:9) |
| (2) | לא-שמרו אבותינו את-דבר יהוה | Our ancestors did not keep the word of the LORD. (2 Chr. 34:21) |
| (3) | אמר נבל בלבו אין אלהים | The fool says in his heart, "There is no God." (Ps. 53:2; Eng. 53:1) |

32.2 When a different word order from the one described above is used, it is to emphasize the part of speech that is placed first.

Examples:

- | | | |
|-----|--------------------------------|---|
| (1) | יהוה נתן ויהוה לקח | The LORD (emphatic) gave, and the LORD (emphatic) has taken away. (Job 1:21) |
| (2) | לחם לא אכלתי | Bread (emphatic) I have not eaten. (Deut. 9:9) |
| (3) | דרך שלום לא ידעו | The way of peace (emphatic) they do not know. (Isa. 59:8) |
| (4) | יהוה אלהינו כרת עמנו ברית בחרב | The LORD our God (emphatic) cut (made) with us a covenant in Horeb. (Deut. 5:2) |
| (5) | ובירושלים מלך על-כל-ישראל | And in Jerusalem (emphatic) he ruled over all Israel. (2 Sam. 5:5) |

33. Verbs: The Use of the Lexicon in the Location and Translation of Verbs

It is important from the very beginning for the student to be able to make an analysis of any new verb form that may be encountered in reading. *The first step* in this process is to isolate and identify all prefixes and suffixes that may be present. *The second step* is to reconstruct the verb root. This will be the Qal perfect third masculine singular form in the case of bisyllabic verbs, and the Qal infinitive construct in the case of monosyllabic verbs. *The third step* is to find the root form in a reliable lexicon in order to determine its meaning. *The fourth step* is to identify the stem to which this particular verb form belongs (we have studied only the Qal stem thus far), and to ascertain whether it is a form of the perfect, the imperfect, the imperative, the infinitives, or the participles (again we have studied only the perfect thus far). Where applicable, the verb form being analyzed must also be identified as to person, gender, and number. Finally on the basis of all this information, the location and translation of the verb form should be written out in full. All the examples given here are Qal perfect forms of bisyllabic verbs.

Examples:

- (1) וְעָבְדוּ אֶת יְהוָה אֱלֹהֵיהֶם (Jer. 30:9)

The verb is the first word in this sentence. If we begin by removing the vav conjunction prefix (ו) and the suffix (ו), we are left with three consonants עבד, from which we may make a tentative reconstruction of the verb root. Based on the analogy of other similar verb roots, it should be עבד. When we look this root up in Brown, Driver, and Briggs *Hebrew Lexicon* (hereafter referred to simply as *BDB*), we find it listed on pp. 712f. as a verb meaning "to work, serve." Therefore, this form is to be located and translated as follows:

וְעָבְדוּ Qal pf. (for perfect), 3 cp, plus vav conjunction,
from עָבַד, "he served." Translation: "and they served."

The entire sentence is to be translated: "And they served the LORD their God."

- (2) וְלֹא שָׁמְעֵנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ (Jer. 3:25)

The verb is the second word in this sentence. It has no prefix but does have a suffix (נו) which we can readily identify as that of the perfect, first common plural. The reconstructed verb root is שָׁמַע, listed in *BDB*, pp. 1033f., as a verb meaning "to hear." The form is to be located and translated as follows:

שָׁמְעֵנוּ Qal pf., 1 cp, from שָׁמַע, "he heard."
Translation: "we heard."

The sentence is to be translated: "We did not hear (or, listen to) the voice of the LORD our God."

(3) הִנֵּה שְׁלַחְתִּי לְךָ כֶּסֶף וְזָהָב (2 Chr. 16:3)

The verb is the second word in this sentence. It has no prefix but does have **תי** as its suffix. This can readily be identified as the perfect, first common singular suffix. The reconstructed verb root is **שִׁלַּח**, listed in *BDB*, pp. 1018f., as a verb meaning “to send.” The form may be located and translated as follows:

שְׁלַחְתִּי Qal pf., 1 cs, from **שִׁלַּח**, “he sent.”
Translation: “I sent.”

The sentence can therefore be translated: “Behold, I sent to you silver and gold.”

EXERCISES

1. Write the Qal perfect inflection of **מָשַׁל**, “he ruled.”

(1)	3 ms	מָשַׁל	(6)	3 cp	מָשַׁל
(2)	3 fs	מָשַׁל			
(3)	2 ms	מָשַׁל	(7)	2 mp	מָשַׁל
(4)	2 fs	מָשַׁל	(8)	2 fp	מָשַׁל
(5)	1 cs	מָשַׁל	(9)	1 cp	מָשַׁל

2. Indicate beside each of the following verbs whether it is weak (W) or strong (S).

- | | |
|---------------------------------------|---|
| (1) () אָכַל he ate | (10) () מָלַךְ he reigned |
| (2) () בּוֹא to go, enter | (11) () מָשַׁל he ruled |
| (3) () בָּרָא he created | (12) () נָתַן he gave |
| (4) () גָּדַל he was great | (13) () עָשָׂה he did, made |
| (5) () יָדַע he knew | (14) () קָטַל he killed |
| (6) () יָשַׁב he sat, dwelled | (15) () שָׂם to put, place |
| (7) () כָּתַב he wrote | (16) () שָׁכַב he lay down |
| (8) () לָבַשׁ he put on, wore | (17) () שִׁלַּח he sent |
| (9) () לָקַח he took | (18) () שָׁמַע he heard, obeyed |

XII EXERCISES

3. Each of the following entries contains a Qal perfect form of a verb. Give the correct translation of the verb form by filling in the blank. In the space marked (a) give the person, gender, and number of the verb form; in the space marked (b) give its root.

Example:

וְאֵת־אֲשֶׁר בַּשָּׂדֶה לָקְחוּ

And that which was in the field they took.

(Gen. 34:28)

(a) 3 cp

(b) לָקַח

(1) וְלֹא־הִלְכּוּ בְתוֹרָתִי

And they did not _____ in my law. (Jer. 44:10)

(a) _____

(b) _____

(2) כִּי שָׁמַעְנוּ אֱלֹהִים עִמָּכֶם

For we have _____ that God is with you. (Zech. 8:23)

(a) _____

(b) _____

(3) וּלְחֹשֶׁךְ קָרָא לַיְלָה

And to the darkness he _____ night. (Gen. 1:5)

(a) _____

(b) _____

(4) כָּל־הָעָם אָמְרוּ אָמֵן

All the people _____, "Amen!" (Deut. 27:15)

(a) _____

(b) _____

(5) אֵשׁ אֱלֹהִים נִפְלָה מִן־הַשָּׁמַיִם

The fire of God _____ from the heavens. (Job 1:16)

(a) _____

(b) _____

(6) בְּכָל־כֹּחִי עֲבַדְתִּי אֶת־אֲבִיכֶן

With all my strength I _____ your father. (Gen. 31:6)

(a) _____

(b) _____

(7) הִלְכוּ בְנֵי יִשְׂרָאֵל בַּמִּדְבָּר

The people of Israel _____ in the wilderness.

(Josh. 5:6)

(a) _____

(b) _____

(8) מִצְאָנוּ מַיִם

We have _____ water. (Gen. 26:32)

(a) _____

(b) _____

(9) אַהֲבַת רָע מְטוֹב

You _____ evil more than good. (Ps. 52:5; Eng. 52:3)

(a) _____

(b) _____

(10) עֲבָדִים מְשָׁלוּ בָנוּ

Servants _____ over us. (Lam. 5:8)

(a) _____

(b) _____

(11) וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת

And the people of Israel shall _____ the sabbath.

(Exod. 31:16)

(a) _____

(b) _____

- (12) כֶּסֶף וְזָהָב לְקַחְתֶּם (a) _____
 You have _____ my silver and my gold. (b) _____
 (Joel 4:5; Eng. 3:5)

4. Complete the translation of each entry by supplying the missing pronouns.

- (1) וְאֶת־קֻלּוֹ שָׁמְעֵנוּ And _____ heard _____ voice. (Deut. 5:24)
 (2) אֶת־קִלְדָּה שָׁמַעְתִּי בְּגֶן _____ heard _____ voice in the garden.
 (Gen. 3:10)
 (3) וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ But _____ father and _____ mother
 did not know. (Judg. 14:4)
 (4) לֹא שָׁמְרָת אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ _____ have not kept the
 commandment of the LORD _____ God. (1 Sam. 13:13)
 (5) לֹא־שָׁמְרוּ תוֹרֹתֶיךָ _____ did not keep _____ law. (Ps. 119:136)
 (6) שָׁמַעְתִּי אֶת־תְּפִלָּתְךָ _____ have heard _____ prayer.
 (1 Kgs. 9:3)
 (7) לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ _____ have not listened to
 the voice of the LORD _____ God. (Deut. 28:45)
 (8) וְלֹא שָׁמְעוּ בְּקוֹלִי And _____ have not listened to (obeyed)
 _____ voice. (Num. 14:22)
 (9) וְלָקַחְתָּ אִשָּׁה לְבְנִי And _____ shall take a wife for _____ son.
 (Gen. 24:4)
 (10) כִּי־אָהַב אָבִיהֶם For _____ father loved _____. (Gen. 37:4)

5. Translate the following:

- (1) כִּי שָׁמַע אֱלֹהִים אֶל־קוֹל הַנָּעַר (Gen. 21:17)
 (2) כִּהְיָאָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל (Exod. 5:1)
 (3) וּבִירוּשָׁלַם מָלַךְ עַל כָּל־יִשְׂרָאֵל (2 Sam. 5:5)
 (4) וּלְכָל־בְּנֵי יִשְׂרָאֵל הָיָה אֹר (Exod. 10:23)
 (5) וּמִשָּׁה עָלָה אֶל־הָאֱלֹהִים (Exod. 19:3)
 (6) כִּי־שָׁכַב דָּוִד עִם־אֲבֹתָיו (1 Kgs. 11:21)
 (7) וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ (Deut. 4:36)
 (8) לֹא שָׁמְרוּ בְרִית אֱלֹהִים (Ps. 78:10)
 (9) לֹא שָׁמְרוּ אֲבוֹתֵינוּ אֶת־דְּבַר יְהוָה (2 Chr. 34:21)
 (10) וְלֹא־שָׁמַע עָמִי לְקוֹלִי (Ps. 81:12; Eng. 81:11)

XII EXERCISES

6. Match the following:

- | | | |
|----------|------------------------------|---|
| (1) () | אֲתִי שָׁלַח יְהוָה | (A) And I shall lie down with my ancestors. (Gen. 47:30) |
| (2) () | וַיְהוֶה פָּקֵד אֶת־שָׂרָה | (B) as a sign upon your hand (Exod. 13:9) |
| (3) () | וַלְחָשׁוּד קָרָא לַיְלָה | (C) and the word of the LORD from Jerusalem (Isa. 2:3) |
| (4) () | וַשְׁכַּבְתִּי עִם־אֲבֹתַי | (D) the book of the law of the LORD (2 Chr. 34:14) |
| (5) () | כִּי־פָקֵד יְהוָה אֶת־עַמּוֹ | (E) according to the word of the man of God (2 Kgs. 5:14) |
| (6) () | לְאוֹת עַל־יָדְךָ | (F) The LORD visited Sarah. (Gen. 21:1) |
| (7) () | כָּל־יְמֵי אָדָם | (G) that the LORD had visited his people (Ruth 1:6) |
| (8) () | כַּדְבַר אִישׁ הָאֱלֹהִים | (H) the words of that prophet (Deut. 13:4) |
| (9) () | וּדְבַר יְהוָה מִירוּשָׁלַם | (I) the God of our ancestors (Deut. 26:7) |
| (10) () | דְּבַרִי הַנְּבִיא הַהוּא | (J) The LORD sent me. (1 Sam. 15:1) |
| (11) () | אֶת־סֵפֶר תּוֹרַת־יְהוָה | (K) all the days of Adam (Gen. 5:5) |
| (12) () | אֱלֹהֵי אֲבֹתֵינוּ | (L) But the darkness he called night. (Gen. 1:5) |

7. Practice reading the Hebrew entries aloud. Cover the English translation and practice translating the Hebrew from sight.

- | | | |
|-----|--|---|
| (1) | בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ | In the image of God he created him. (Gen. 1:27) |
| (2) | וּבְנֵי יִשְׂרָאֵל הֵלְכוּ בַיַּבֶּשֶׁת | But (and) the people (sons) of Israel walked on the dry ground. (Exod. 14:29) |
| (3) | וַקָּרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת | And this one called to this one and said, "Holy, holy, holy is the LORD of hosts." (Isa. 6:3) |
| (4) | סֵפֶר נָתַן לִי חִלְקִיָּה הַכֹּהֵן | Hilkiah the priest gave me a book. (2 Kgs. 22:10) |

- (5) **הֵן הָאָדָם הִיָּה כְּאַחַד מִמֶּנּוּ** Behold, the man is (has become) like one of us. (Gen. 3:22)
- (6) **וְאִין־יָדַעַת אֱלֹהִים בְּאֶרֶץ** There is no knowledge of God in the land. (Hos. 4:1)
- (7) **עַל־כֵּן קָרְאוּ־לוֹ עִיר דָּוִד** Therefore they called it the city of David. (1 Chr. 11:7)
- (8) **בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ** In (the) beginning God created the heavens and the earth. (Gen. 1:1)
- (9) **אָכֵן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי** Surely the LORD is in this place, but I did not know. (Gen. 28:16)
- (10) **וְהָאָדָם יָדַע אֶת־יְחֻוָּה אִשְׁתּוֹ** And the man knew Eve his wife. (Gen. 4:1)
- (11) **וּמִמִּצְרַיִם קָרָאתִי לְבְנִי** And from Egypt have I called my son. (Hos. 11:1)
- (12) **אֶת־קוֹלְךָ שָׁמַעְתִּי בַּגֶּן** I heard your voice in the garden. (Gen. 3:10)

VOCABULARY

- | | | | | | |
|-----|--------------------|-------------------------|------|---------------|-----------------------|
| (1) | או | or | (10) | נָפַל | he fell |
| (2) | אוֹת | sign | (11) | עָבַד | he served |
| (3) | אל | God | (12) | עָלָה | he went up |
| (4) | הֵן, הִנֵּה | behold | (13) | פָּקַד | he visited, appointed |
| (5) | זֶרַע | seed | (14) | קָרָא | he called |
| (6) | חֲצִי | half | (15) | שָׁכַב | he lay down |
| (7) | לָקַח | he took | (16) | שָׁלַח | he sent |
| (8) | מָלַךְ | he reigned, became king | (17) | שָׁמַע | he heard, obeyed |
| (9) | מָצָא | he found | (18) | שָׁמַר | he kept |

LESSON XIII

34. Interrogative Sentences

34.1 A simple yes-or-no question is normally introduced by the interrogative ה, which is prefixed to the first word in the sentence. The rules for writing interrogative ה are these:

(1) Before non-gutturals supported by a full vowel, interrogative ה is pointed הֶ.

Examples:

- | | | |
|-----|----------------------------|--|
| (a) | הֶזֶה אַחִיכֶם הַקָּטָן | Is this your youngest brother?
(Gen. 43:29) |
| (b) | הֲלֹא־חֹשֶׁךְ יוֹם יִהְיֶה | Is not the day of the LORD
darkness? (Amos 5:20) |
| (c) | הֲכִלָּב אֲנֹכִי | Am I a dog? (1 Sam. 17:43) |
| (d) | הֲיֵשׁ לָכֶם אָח | Is there to you a brother? (Do you
have a brother?) (Gen. 43:7) |

(2) Before gutturals supported by a full vowel (other than qameṣ or qameṣ-ḥaṭuf), interrogative ה is written הֵ.

Examples:

- | | | |
|-----|---------------------------|--|
| (a) | הֲעוֹד לָכֶם אָח | Is there yet to you a brother? (Do
you have another brother?) (Gen. 43:6) |
| (b) | הֲאִין פֹּה נָבִיא | Is there no prophet here?
(2 Kgs. 3:11) |
| (c) | הֲעֶבֶד יִשְׂרָאֵל | Is Israel a slave? (Jer. 2:14) |
| (d) | הֲאַתָּה אִישׁ־הָאֱלֹהִים | Are you the man of God?
(1 Kgs. 13:14) |

(3) Before gutturals supported by either a qameṣ or a qameṣ-ḥaṭuf, interrogative ה is pointed הֶ.

Examples:

- | | | |
|-----|--|--|
| (a) | בִּי־אֵל־אֵל הָאָמַר | For has one said to God? (Job 34:31) |
| (b) | הֲאֲנֹכִי הֲרִיתִי אֶת כָּל־
הָעָם הַזֶּה | Did I conceive (from הָרָה)
all this people? (Num. 11:12) |
| (c) | הֲחֹזֵק הוּא | Is he strong? (Num. 13:18) |

(4) Before all consonants supported by a vocal sheva, whether simple or compound, interrogative ה is written הֶ.

Examples:

- (a) הַבְּרָכָה אֶחָת הוּא־לְךָ אָבִי Do you have one blessing,
my father? (Gen. 27:38)
- (b) הֲאֵלֵהִים אֲנִי Am I God? (2 Kgs. 5:7)
- (c) הַמְעַט הָעָם אֲס־רַב Are the people few or many?
(Num. 13:18)

34.2 Questions may also be introduced by the interrogative pronouns **מִי** (who?) and **מָה** (what?). The first refers to people and the second to things. Neither of these is inflected for gender or number.

(1) **מִי** usually stands alone, but is sometimes joined to the following word by a maqgef. Its form remains the same in either case.

Examples:

- (a) מִי אַתָּה בְּנִי Who are you, my son? (Gen. 27:18)
- (b) מִי הָאֲנָשִׁים הָאֵלֶּה Who are these men? (Num. 22:9)
- (c) מִי־אֵל כָּמוֹךָ Who is a God like you? (Mic. 7:18)
- (d) מִי־לִי בַשָּׁמַיִם Whom have I (who is to me?)
in heaven? (Ps. 73:25)

(2) **מָה** occasionally stands alone, but is more likely to be joined to the following word by a maqgef. When joining occurs, it usually alters the pointing of **מָה**. The following rules will cover most of the changes.

(a) Before non-gutturals, it is written **מַה־**, followed by a dagesh forte in the first consonant of the next word.

Examples:

- מַה־שְּׁמֶךָ What is your name? (Gen. 32:28)
- מַה־זֹּאת What is this? (Exod. 13:14)
- מַה־יֵשֶׁרְלְךָ בַּבַּיִת What is there to you in the house?
(What do you have in the house?)
(2 Kgs. 4:2)
- וּמַה־שֵּׁם־בְּנוֹ And what is his son's name?
(Prov. 30:4)

(b) Before the gutturals **א**, **ה**, and **ר**, it is usually written either as **מָה** or **מַה־**. (Note, however, that before **ה** it is sometimes written as **מַה־ה**.)

Examples:

- מַה־הַדָּבָר הַזֶּה What is this thing? (Exod. 18:14)
- מָה אֶרְצְךָ What is your land (country)? (Jon. 1:8)

מָה הָעָרִים הָאֵלֶּה What are these cities? (1 Kgs. 9:13)

מַה־הִיא What is it? (Zech. 5:6)

מַה־אָדָם What are human beings? (Ps. 144:3)

(c) Before the gutturals ה and ע, the interrogative מָה is usually written as מַה or מָה־.

Examples:

מַה־עוֹנִי וּמַה־חַטָּאתִי What is my iniquity, and what is my sin? (1 Sam. 20:1)

וּמַה עוֹ מֵאֵרִי And what is stronger than a lion? (Judg. 14:18)

מַה עַבְדְּךָ What is your servant? (2 Sam. 9:8)

34.3 Questions may also be introduced by interrogative adverbs. Some of the more common are these:

- | | | | | | |
|-----|------------|---------------------|-----|-----------------|-------------------------|
| (1) | אֵי | Where? | (6) | אֵיךְ | How? |
| (2) | אֵי־הִיא | Where? | (7) | אֵן, אָנָּה | Whither? To what place? |
| (3) | אֵיפֹה | Where? | (8) | לְמַה, (לָמָּה) | Why? To what purpose? |
| (4) | מֵאֵיִן | Whence? From where? | | | (ל plus מַה) |
| (5) | אֵי־מֵנָּה | Whence? From where? | (9) | מֵדוּעַ | Why? |
- (זֶה plus מֵן plus אֵי)

Examples:

- (a) אֵי הָבֵל אָחִיךָ Where is Abel your brother? (Gen. 4:9)
- (b) אֵי־הִיא שָׂרָה אִשְׁתְּךָ Where is Sarah your wife? (Gen. 18:9)
- (c) אֵיפֹה שְׂמוּאֵל וְדָוִד Where are Samuel and David? (1 Sam. 19:22)
- (d) אַחֵי מֵאֵיִן אַתֶּם My brothers, where are you from? (Gen. 29:4)
- (e) מֵדוּעַ אַתָּה לְבַדְּךָ Why are you alone? (1 Sam. 21:2)

35. The Numerals

35.1 The following tables include the cardinal numerals from 1 to 10 and the ordinal numerals from 1st to 10th. A cardinal numeral is used in counting, as *one, two, three*, etc. An ordinal numeral expresses consecution or position in a series, as *first, second, third*, etc.

	Cardinals				Ordinals	
	Masculine		Feminine		Masculine	Feminine
	Absolute	Construct	Absolute	Construct		
1	אֶחָד	אֶחָד	אַחַת	אַחַת	1st ראשון	ראשונה
2	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	2nd שני	שנית
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	3rd שלישי	שלישית
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	4th רביעי	רביעית
5	חֲמִישָׁה	חֲמִישָׁת	חֲמִשׁ	חֲמִשׁ	5th חמישי	חמישית
6	שֵׁשׁ	שֵׁשַׁת	שֵׁשׁ	שֵׁשׁ	6th ששי	ששית
7	שִׁבְעָה	שִׁבַּעַת	שִׁבַּע	שִׁבַּע	7th שביעי	שביעית
8	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה	8th שמיני	שמינית
9	תְּשַׁעָּה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע	9th תשיעי	תשיעית
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרִים	עֶשְׂרִים	10th עשירי	עשירית

(1) The numeral *one* (m. אֶחָד, f. אַחַת) is classified as an adjective. It follows the noun it modifies and agrees with it in gender.

Examples: אֶחָד יוֹם one day, אַחַת תּוֹרָה one law.

(2) The numerals 2 - 10 also function as adjectives, although they are classified as nouns. In their absolute forms, they may stand either before or after the nouns they modify. In their construct forms, however, they must stand before the nouns they modify.

Examples:

- (a) שְׁנַיִם אֲנָשִׁים two men שְׁנַיִ אֲנָשִׁים two men
 (b) שְׁתַּיִם נָשִׁים two women (wives) שְׁתַּיִ נָשִׁים two women (wives)

(3) The numeral *two* agrees in gender with the noun it modifies (see the examples given above). The numerals 3 - 10, however, follow a different pattern. When they modify masculine nouns they take the feminine form; when they modify feminine nouns, they take the masculine form. There is no satisfactory explanation for this phenomenon. Note that this rule does not apply to ordinals, since they regularly agree in gender with the nouns they modify.

Examples:

- (a) שְׁנַיִ בָּנִים two sons שְׁתַּיִ בָּנוֹת two daughters
 (nouns and numerals *agree* in gender)
 (b) שְׁלֹשָׁה בָּנִים three sons שְׁלֹשׁ בָּנוֹת three daughters
 (nouns and numerals *disagree* in gender)

(4) The absolute and construct forms of numerals can be used interchangeably, with no apparent difference in meaning.

Examples:

- (a) שְׁלֹשָׁה יָמִים three days שְׁלֹשֶׁת יָמִים three days
 (b) שְׁלֹשָׁה אַנְשִׁים three men שְׁלֹשֶׁת אַנְשִׁים three men
 (c) אַרְבָּעָה בָּנִים four sons
 (d) וְאַרְבַּעַת בָּנָיו עִמּוֹ and his four sons with him

(5) Because numerals are nouns, the numerals from 2 – 10 may receive pronominal suffixes. Suffixes can only be added to the construct forms of the numerals. Most of these occur with the numeral 2.

Examples:

- (a) שְׁנַיִנוּ the two of us (Gen. 31:37)
 (b) שְׁנַיְכֶם the two of you (Gen. 27:45)
 (c) שְׁנֵיהֶם the two of them (Gen. 2:25)

35.2 Cardinal Numerals From 11 to 19

	With Masculine Nouns	With Feminine Nouns
11	אַחַד עָשָׂר	אַחַת עָשָׂר
	עֶשְׂתֵי עָשָׂר	עֶשְׂתֵי עָשָׂר
12	שְׁנַיִם עָשָׂר	שְׁתַּיִם עָשָׂר
	שְׁנֵי עָשָׂר	שְׁתֵי עָשָׂר
13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂר
14	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂר
15	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עָשָׂר
16	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂר
17	שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂר
18	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עָשָׂר
19	תְּשַׁעָה עָשָׂר	תְּשַׁע עָשָׂר

(1) The units (1,2,3 etc.) are placed before the word for ten, which in the masculine is עָשָׂר and in the feminine עָשָׂר.

(2) The numerals from 11 to 19 agree in gender with the nouns to which they refer. They also normally occur with plural forms of nouns, although a few nouns (e.g., אִישׁ, “man,” יוֹם, “day,” שָׁנָה, “year,” נַפְשׁ, “soul, self, being”) may remain in their singular forms when they stand after these numerals.

Examples:

- (a) אֶחָד עָשָׂר יוֹם, "11 days"
 (b) אֶחָד עָשָׂר אִישׁ, "11 men"
 (c) אַחַת עָשָׂר שָׁנָה, "11 years"

35.3 Cardinal Numerals From 20 to 99

- 20 עָשָׂרִים (the plural of ten, עָשָׂר)
 21 (m) אֶחָד וְעָשָׂרִים (or עָשָׂרִים וְאֶחָד)
 (f) אַחַת וְעָשָׂרִים (or עָשָׂרִים וְאַחַת)
 22 (m) עָשָׂרִים וְשְׁנַיִם
 23-29 (like the above)
 30 שְׁלֹשִׁים (From 30 through 90,
 the tens are the plural forms
 of the units 3 through 9.)
 31 (m) שְׁלֹשִׁים וְאֶחָד
 32 - 39 (like the above)
 40 אַרְבָּעִים
 41-49 (like the above)
 50 חֲמִישִׁים
 51 - 59 (like the above)
 60 שֵׁשִׁים
 61 - 69 (like the above)
 70 שִׁבְעִים
 71-79 (like the above)
 80 שְׁמוֹנִים
 81-89 (like the above)
 90 תְּשַׁעִים
 91 - 99 (like the above)

35.4 Cardinal Numerals Above 99

- 100 מֵאָה (always feminine; construct
 form is מֵאָת; plural form
 is מֵאוֹת, "hundreds")

200	מֵאָתַיִם	(dual: lit., "a pair, or couple of hundreds")
300	שְׁלֹשׁ מֵאוֹת	(note the masc. const. שְׁלֹשׁ)
400	אַרְבַּע מֵאוֹת	
500 - 900	(like the above)	
1000	אַלְפָּיִם	(masc.) (plural אֲלָפִים)
2000	אַלְפַּיִם	(dual)
3000	שְׁלֹשָׁת אֲלָפִים	(note the fem. const. שְׁלֹשָׁת)
4000	אַרְבַּעַת אֲלָפִים	etc.

35.5 *The Numeral Values of the Letters of the Alphabet, as reflected in the Masorah of the Leningrad Manuscript (cf. Biblia Hebraica Stuttgartensia)*

א	= 1	ב	= 2	ג	= 3	ד	= 4	ה	= 5
ו	= 6	ז	= 7	ח	= 8	ט	= 9	י	= 10
יא	= 11	יב	= 12	יג	= 13	יד	= 14	יהי	= 15

Note: The letters for 15 were reversed in order to avoid writing יה, sometimes used as an abbreviation for the Tetragrammaton (יהוה).

יז	= 16	יח	= 17	יח	= 18	יט	= 19
כ	= 20	כא	- כא	= 21 - 29			
כז	= 30	כח	- לא	= 31 - 39			

Note: ל was not used as the representation for 30, since it had already become the symbol for all hapax legomena. However, 31 is לא, 32 is לב, etc.

מ	= 40	מא	- מא	= 41 - 49
נ	= 50	נא	- נא	= 51 - 59
ס	= 60	סא	- סא	= 61 - 69
ע	= 70	עא	- עא	= 71 - 79
פ	= 80	פא	- פא	= 81 - 89
צ	= 90	צא	- צא	= 91 - 99
ק	= 100	קא	- קא	= 101 - 109
קי	= 110	קיא	- קיא	= 111 - 119

etc.

EXERCISES

1. Fill in the blanks with the correct pronouns.

- (1) מַה־הַדְּבָר הָרַע הַזֶּה _____ is _____ evil thing? (Neh. 13:17)
- (2) אַיֵּה כְבוֹדִי Where is _____ glory (honor)? (Mal. 1:6)
- (3) וּמִי כְמוֹד בְּיִשְׂרָאֵל And _____ is like _____ in Israel?
(1 Sam. 26:15)
- (4) הֲלֹא יְהוָה אֱלֹהֵיכֶם עִמָּכֶם Is not the LORD _____ God with
_____? (1 Chr. 22:18)
- (5) הֲלֹא כָּל־הָאָרֶץ לְפָנָי? Is not all the land before _____?
(Gen. 13:9)
- (6) מִי אַתָּה בְּנִי _____ are _____, _____ son?
(Gen. 27:18)
- (7) מִי־אַתָּה _____ are _____? (Gen. 27:32)
- (8) לְמִי־אַתָּה _____ are _____? (Gen. 32:18; Eng. 32:17)
- (9) מַה־שְּׁמֶךָ _____ is _____ name? (Gen. 32:28)
- (10) מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ _____ are _____ men with
_____? (Num. 22:9)
- (11) מִזֶּה בְיָדְךָ _____ is _____ in _____ hand? (Exod. 4:2)
- (12) הֲזֶה אַחִיכֶם הַקָּטָן Is _____ youngest brother?
(Gen. 43:29)
- (13) אַחֵי מֵאֵין אַתֶּם _____ brothers, where are _____ from?
(Gen. 29:4)
- (14) וְאַיֵּה נְבִיאֵיכֶם And where are _____ prophets? (Jer. 37:19)
- (15) אַחְתִּי הִיא _____ is _____ sister. (Gen. 26:9)

2. Match the following:

- (1) () מַה־שָּׂם־בְּנִי (A) Where is Sarah your wife? (Gen. 18:9)
- (2) () הֲלֹא הוּא אֲבִיךָ (B) Where is your God? (Ps. 42:4; Eng. 42:3)
- (3) () מִי זֶה מֶלֶךְ הַכְּבוֹד (C) the LORD God of your ancestors
(Deut. 1:21)

XIII EXERCISES

- | | | |
|----------|--------------------------|---|
| (4) () | אִיהַ שְׂרָה אֲשֶׁתְּךָ | (D) What is his son's name? (Prov. 30:4) |
| (5) () | אִיהַ אֱלֹהֵיהֶם | (E) Do they not belong to us? (Gen. 34:23) |
| (6) () | אִיהַ אֲלֹהֶיךָ | (F) in the days of your ancestors (Joel 1:2) |
| (7) () | יְהוָה אֱלֹהֵי אֲבֹתֶיךָ | (G) Is he not your father? (Deut. 32:6) |
| (8) () | יְהוָה אֱלֹהֵי אֲבוֹתָיו | (H) Was not this my word? (Jon. 4:2) |
| (9) () | בֵּימֵי אֲבֹתֵיכֶם | (I) you and your ancestors (Jer. 44:3) |
| (10) () | הַלֹּא־זֶה דְבָרִי | (J) Who is this king of glory? (Ps. 24:8) |
| (11) () | אַתֶּם וְאַבְתֵּיכֶם | (K) Where is their God? (Joel 2:17) |
| (12) () | הַלֹּא לָנוּ הֵם | (L) the LORD God of his ancestors
(2 Chr. 30:19) |

3. Match the following:

- | | | |
|----------|------------------------|--|
| (1) () | שְׁנֵיהֶם יַחַד | (A) in one day (Isa. 10:17) |
| (2) () | בֵּין שְׁנֵיהֶם | (B) on the fifth day (Num. 7:36) |
| (3) () | שְׁנֵיהֶם לְבַדָּם | (C) on the sixth day (Exod. 16:5) |
| (4) () | בֵּין שְׁנֵינוּ | (D) on the tenth day (Num. 7:66) |
| (5) () | בַּיּוֹם הַשְּׁמִינִי | (E) on the second day (Num. 7:18) |
| (6) () | בַּיּוֹם אֶחָד | (F) the two of them alone (1 Kgs. 11:29) |
| (7) () | בַּיּוֹם הַשְּׁשִׁי | (G) on the ninth day (Num. 7:60) |
| (8) () | בַּיּוֹם הַשְּׁנִי | (H) on the third day (Gen. 22:4) |
| (9) () | בַּיּוֹם הַחֲמִישִׁי | (I) between the two of us (Gen. 31:37) |
| (10) () | בַּיּוֹם הַעֲשִׂירִי | (J) on the seventh day (Exod. 16:27) |
| (11) () | בַּיּוֹם הָרִאשׁוֹן | (K) between the two of them (Exod. 22:10;
Eng. 22:11) |
| (12) () | בַּיּוֹם הַשְּׁלִישִׁי | (L) on the fourth day (Num. 7:30) |
| (13) () | בַּיּוֹם הַשְּׁבִיעִי | (M) on the first day (Exod. 12:15) |
| (14) () | בַּיּוֹם הָרְבִיעִי | (N) on the eighth day (Exod. 22:29;
Eng. 22:30) |
| (15) () | בַּיּוֹם הַתְּשִׁיעִי | (O) the two of them together (Gen. 22:6) |

4. Answer the following questions by translating the Hebrew phrases.

Example:

On which day did God rest?

בַּיּוֹם הַשְּׁבִיעִי (Gen. 2:2)

Answer: "on the seventh day"

(1) What was the total length of David's reign?

אַרְבָּעִים שָׁנָה (2 Sam. 5:4)

Answer:

(2) How long did David reign in Hebron?

שִׁבְעַת שָׁנִים וְשִׁשָּׁה חֳדָשִׁים (2 Sam. 5:5)

Answer:

(3) How long did David reign in Jerusalem?

שְׁלֹשִׁים וְשָׁנָה (2 Sam. 5:5)

Answer:

(4) How long did it rain?

אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה (Gen. 7:12)

Answer:

(5) How long did Adam live?

תִּשְׁעַת מֵאוֹת שָׁנָה וְשָׁלְשִׁים שָׁנָה (Gen. 5:5)

Answer:

(6) How long did Methuselah live?

תִּשְׁעַת וְשִׁשִּׁים שָׁנָה וְתִשְׁעַת מֵאוֹת שָׁנָה (Gen. 5:27)

Answer:

(7) How long did Abraham live?

מֵאת שָׁנָה וְשִׁבְעִים שָׁנָה וְחֲמִשָּׁה שָׁנִים (Gen. 25:7)

Answer:

(8) How long did Sarah live?

מֵאה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים (Gen. 23:1)

Answer:

XIII EXERCISES

- (9) How long did the Israelites remain in Egypt?
שָׁלֹשׁ שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה (Exod. 12:40)
Answer:
- (10) How many faithful Israelites had not bowed the knee to Baal?
שִׁבְעַת אֲלָפִים (1 Kgs. 19:18)
Answer:
- (11) How many men participated in the exodus from Egypt?
שְׁש־מֵאוֹת אָלֶף (Exod. 12:37)
Answer:
- (12) How many sons and daughters were born to Job?
שִׁבְעָה בָּנִים וְשְׁלוֹשׁ בָּנוֹת (Job 1:2)
Answer:
- (13) How many sheep did Job own?
אַרְבָּעָה עָשָׂר אָלֶף (Job 42:12)
Answer:
- (14) How many camels did Job own?
שֵׁשֶׁת אֲלָפִים (Job 42:12)
Answer:
- (15) When was Passover celebrated?
בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן (2 Chr. 35:1)
Answer:
- (16) How old was Abram when he left Haran?
חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה (Gen. 12:4)
Answer:
- (17) How many trained warriors did Abram have in his household?
שְׁמֹנֶה עָשָׂר וְשָׁלֹשׁ מֵאוֹת (Gen. 14:14)
Answer:
- (18) How many sons were born to Jacob?
שְׁנַיִם עָשָׂר (Gen. 35:22)
Answer:

5. Each of the following entries contains a Qal perfect form of a Hebrew verb. Complete the translation of the verb forms by filling in the blanks. In the space marked (a) give the person, gender, and number of the form, and in (b) give its root (Qal perfect 3 ms).

Example:

- | | | | |
|------|--|--|-----------|
| | וּקְרַאתֶם בְּשֵׁם אֱלֹהֵיכֶם | And you shall _____ call _____ | (a) 2 mp |
| | | on the name of your gods. (1 Kgs. 18:24) | (b) קָרָא |
| (1) | וּמִמִּצְרַיִם קָרַאתִי לְבְנִי | And from Egypt I _____ | (a) _____ |
| | | my son. (Hos. 11:1) | (b) _____ |
| (2) | עַל־כֵּן קָרְאָהּ שְׁמוֹ יְהוּדָה | Therefore she _____ | (a) _____ |
| | | his name Judah. (Gen. 29:35) | (b) _____ |
| (3) | אֵיךְ פָּתַבְתָּ אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה | How did you _____ | (a) _____ |
| | | all these words? (Jer. 36:17) | (b) _____ |
| (4) | לָמָּה לֹא־הִלַּכְתָּ עִמִּי | Why did you not _____ | (a) _____ |
| | | with me? (2 Sam. 19:26) | (b) _____ |
| (5) | לָמָּה אָמַרְתָּ אֲחֹתִי הִוא | Why did you _____, "She | (a) _____ |
| | | is my sister"? (Gen. 12:19) | (b) _____ |
| (6) | אֵיךְ נִפְלַתָּ מִשָּׁמַיִם | How you have _____ from | (a) _____ |
| | | heaven! (Isa. 14:12) | (b) _____ |
| (7) | לֹא יָדַעְתִּי אִי מִזֶּה הֵמָּה | I do not _____ where | (a) _____ |
| | | they are from. (1 Sam. 25:11) | (b) _____ |
| (8) | מַה־יִדְעַתָּ | What do you _____? (Job 15:9) | (a) _____ |
| | | | (b) _____ |
| (9) | וְאָמְרוּ־לִי מַה־שְּׁמוֹ | And they shall _____ to | (a) _____ |
| | | me, "What is his name?" (Exod. 3:13) | (b) _____ |
| (10) | הֲלֹא יָדַעְתֶּם מַה־אֵלֶּה | Do you not _____ what | (a) _____ |
| | | these are? (Ezek. 17:12) | (b) _____ |
| (11) | לֹא יָדַעְנוּ מַה־הָיָה לוֹ | We do not _____ what | (a) _____ |
| | | has become of him. (Exod. 32:1) | (b) _____ |
| (12) | וּשְׁנֵיהֶם עָמְדוּ עַל־הַיַּרְדֵּן | And the two of them _____ | (a) _____ |
| | | beside the Jordan. (2 Kgs. 2:7) | (b) _____ |

XIII EXERCISES

6. Practice reading the Hebrew aloud. Cover the English and practice translating from sight.

- | | | |
|------|---|---|
| (1) | יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד | The LORD our God, the LORD is one.
(Deut. 6:4) |
| (2) | הַשְּׁלוֹם לְךָ הַשְּׁלוֹם לְאִשְׁךָ
הַשְּׁלוֹם לְיָלְדְךָ | Is it well with you? Is it well with
your husband? Is it well with the child?
(2 Kgs. 4:26) |
| (3) | יְהוָה אֱלֹהֵינוּ עִמָּנוּ | The LORD our God is with us.
(1 Kgs. 8:57) |
| (4) | וְכָל־מִצְוֹתֶיךָ אֱמֶת | And all your commandments are true.
(Ps. 119:151) |
| (5) | מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ | Who are these men with you? (Num. 22:9) |
| (6) | הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב | Was not Esau brother to Jacob?
(Mal. 1:2) |
| (7) | הֲלוֹא אָב אֶחָד לְכָלֵנוּ | Is there not one father to all of us?
(Mal. 2:10) |
| (8) | לָמָּה גָּנַבְתָּ אֶת־אֱלֹהָי | Why have you stolen my gods? (Gen. 31:30) |
| (9) | וְלָמָּה לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה | And why have you not listened to
the voice of the LORD? (1 Sam. 15:19) |
| (10) | מַה־זֹּאת עָשָׂה אֱלֹהִים לָנוּ | What is this that God has done to us?
(Gen. 42:28) |
| (11) | כִּי לֹא יָדְעוּ מַה־הוּא | For they did not know what it was.
(Exod. 16:15) |
| (12) | כִּי מִי עָמַד בְּסוּד יְהוָה | For who has stood in the council
of the LORD? (Jer. 23:18) |
| (13) | טוֹבִים הַשְּׁנַיִם מִן־הָאֶחָד | Two are better than one. (Eccl. 4:9) |
| (14) | וּמֶלֶךְ יְהוָה עָלֵיהֶם בְּהַר
צִיּוֹן | And the LORD will reign over them
on Mount Zion. (Mic. 4:7) |
| (15) | עַל־כֵּן קָרְאוּ־לוֹ עִיר דָּוִד | Therefore they called it the city of David.
(1 Chr. 11:7) |

VOCABULARY

- | | | | | | |
|-----|----------------|---------------------|------|-----------------|---------------------------|
| (1) | אָכַל | he ate | (10) | לְכֵן | therefore |
| (2) | גָּנַב | he stole | (11) | מַלְכוּת | (f) kingdom |
| (3) | דְּמוּת | (f) likeness, image | (12) | נֶגֶב | Negev, dry country, south |
| (4) | דַּעַת | (f) knowledge | (13) | נָתַן | he gave |
| (5) | הַיּוֹם | today | (14) | עָמַד | he stood |
| (6) | הַיְכָל | temple | (15) | עָשָׂה | he did, made |
| (7) | חֹדֶשׁ | new moon, month | (16) | צֹאן | flock, sheep |
| (8) | חוֹמָה | (f) wall | (17) | צַדִּיק | righteous one |
| (9) | כָּתַב | he wrote | (18) | צֶלֶם | image, likeness |

LESSON XIV

36. Verbs: The Remaining Stems

The seven stems of Hebrew verbs are Qal, Nif'al, Pi'el, Pu'al, Hitpa'el, Hif'il, and Hof'al. Qal (קל) comes from the verb root קָלַל, "he (it) was light (not heavy)." As its name indicates, it is the simple active stem.

The names of the remaining stems are derived from the verb root פָּעַל, "he did, made." These names, unlike that of Qal, are in no way descriptive of the nature and function of the stems themselves. They are merely the names given to them when פָּעַל was still being used as the paradigm form for Hebrew verbs. The decision by early grammarians to use it for this purpose was an unfortunate one, since it had a guttural as its middle consonant and thus fell within the category of weak verbs. For this reason, later grammarians stopped using it, and substituted in its place strong verbs such as כָּתַב, "he wrote," מָשַׁל, "he ruled," בָּקַד, "he visited, appointed," קָטַל, "he killed," and שָׁמַר, "he kept." However, most modern grammarians continue to refer to the verb stems by their traditional names, names assigned to them when פָּעַל was still being used as the paradigm verb. (We learned earlier that the traditional names for the various classes of weak verbs were also derived from פָּעַל.) The following list gives the names of the verb stems, written first in Hebrew and then transliterated.

- (1) קל Qal (Simple Active)
- (2) נִפְעַל Nif'al (Simple Passive or Reflexive)
- (3) פִּיעַל Pi'el (Intensive Active or Causative)
- (4) פֻּעַל Pu'al (Intensive Passive)
- (5) הִתְפַּעֵל Hitpa'el (Reflexive)
- (6) הִפְעִיל Hif'il (Causative Active)
- (7) הִפְעִיל Hof'al (Causative Passive)

For the sake of convenience, verb charts appearing in this grammar will designate Nif'al forms as passive and Pi'el forms as intensive active.

36.1 Nif'al (נִפְעַל)

(1) In most verb roots the Nif'al functions as the simple passive, in contrast to Qal, which functions as the simple active.

Examples:

	<u>Qal (3 ms)</u>		<u>Nif'al (3 ms)</u>
לָכַד	he captured	נִלְכַּד	he was captured
שָׁבַר	he broke	נִשְׁבַּר	he was broken
שָׁמַע	he heard	נִשְׁמַע	he was heard

(2) In a few verb roots, Nif'al expresses a reflexive action, an action the subject performs upon himself/herself.

Examples:

<u>Qal (3 ms)</u>		<u>Nif'al (3 ms)</u>	
סָתַר	he hid (something)	נִסְתָּר	he hid himself
שָׁמַר	he kept (something)	נִשְׁמַר	he kept himself

(3) In some verb roots, where there are no Qal forms, the Nif'al has a meaning quite similar to the Qal.

Examples:

<u>Nif'al (3 ms)</u>	
נִלָּחַם	he fought
נִשְׁבַּע	he swore

36.2 Pi'el (פִּעֵל)

Pi'el, Pu'al, and Hitpa'el are classified as *intensive* stems. Pi'el is active (or causative), Pu'al is passive, and Hitpa'el is reflexive. The feature that these three stems share in common is the doubling of the middle consonant of the verb root, except when this consonant is a guttural.

(1) The most common use of the Pi'el is as the intensification of the Qal.

Examples:

<u>Qal (3 ms)</u>		<u>Pi'el (3 ms)</u>	
נָשַׁק	he kissed	נִשַּׁק	he kissed repeatedly
שָׁבַר	he broke	שִׁבַּר	he shattered

(2) A surprisingly large number of verbs are used in the Pi'el to express the causative sense, much like the Hif'il. Most of these are either stative verbs or weak verbs, which explains the occurrence of pataḥ as the second vowel in the 3 ms form.

Examples:

<u>Qal (3 ms)</u>		<u>Pi'el (3 ms)</u>	
אָבַד	he perished	אַבַּד	he destroyed
גָּדַל	he was great	גִּדַּל	he exalted (made great)
לָמַד	he learned	לִמַּד	he taught
קִדְּשׁ	he was holy	קִדְּשׁ	he consecrated

(3) In some verbs, where there are no Qal forms, the Pi'el is used without any apparent causative or intensive force, i.e., as the simple active. Several

of the verbs listed here are weak verbs.

Examples:

<u>Pi'el (3 ms)</u>		
בִּקֵּשׁ	he sought	דִּבֶּר he spoke
		הִלֵּל he praised

36.3 Pu'al (פְּעַל)

Pu'al is the passive of Pi'el, and like Pi'el, has a dagesh forte in the middle consonant of the verb root (except, of course, when the middle consonant is a guttural, in which case the preceding vowel has to be lengthened).

Since Pu'al is the passive of Pi'el, its meaning is more uniform and more predictable than that of the other stems.

Examples:

<u>Pi'el (3 ms)</u>	<u>Pu'al (3 ms)</u>
בִּקֵּשׁ he sought	בִּקֵּשׁ he was sought
הִלֵּל he praised	הִלֵּל he was praised
לִמַּד he taught	לִמַּד he was taught
קִדְּשׁ he consecrated	קִדְּשׁ he was consecrated

36.4 Hitpa'el (הִתְפַּעֵל)

Hitpa'el forms can be identified by their longer prefixes and by the doubling of the middle consonant of their verb roots.

(1) Hitpa'el forms normally express a reflexive action, i.e., an action performed by the subject upon himself/herself.

Examples:

<u>Qal (3 ms)</u>	<u>Hitpa'el (3 ms)</u>
אָמַץ he was strong	הִתְאַמֵּץ he strengthened himself
נָפַל he fell	הִתְנַפֵּל he prostrated himself
נָשָׂא he lifted, took up	הִתְנַשֵּׂא he exalted himself
קִדְּשׁ he was holy	הִתְקַדְּשׁ he sanctified himself

(2) Some Hitpa'el verb forms are similar in meaning to those of the Qal stem, i.e., they are translated as simple active.

Examples:

<u>Hitpa'el (3 ms)</u>	
הִתְהַלֵּךְ	he walked to and fro
הִתְפַּלֵּל	he prayed, interceded
הִתְחַנֵּן	he implored, entreated
הִתְנַבֵּא	he prophesied, raved
הִתְיַצֵּב	he took his stand

(3) When the prefix of any Hitpa'el form precedes the sibilants ט, צ, ש, or שׁ, the ת of the prefix and the sibilant itself will change positions in the word. The change is made in order to facilitate pronunciation of the form.

Examples:

הִתְשַׁמֵּר, "he took heed to himself," becomes הִשְׁתַּמֵּר

הִתְסַתֵּר, "he hid himself," becomes הִסְתַּתֵּר

A further change takes place when the sibilant is a צ. In this case the ת of the prefix and the צ of the verb root not only change positions within the word but the ת is also changed to ט.

Example:

הִתְצַדֵּק, "he justified himself," becomes first הִצְתַּדֵּק

and finally הִצְטַדֵּק

A further change takes place when the ת of the prefix precedes ד, ט, or another ת. In this case the ת of the prefix is assimilated into the following consonant by means of a dagesh forte.

Examples:

הִתְטַהַר, "he purified himself," becomes הִטְהַר

הִתְטַמֵּא, "he defiled himself," becomes הִטְמֵא

36.5 Hif'il (הִפְעִיל)

The Hif'il stem has a prefixed ה throughout the perfect inflection.

(1) Hif'il verbs normally serve as the causative of the Qal. Note the weak verbs in the list below.

	<u>Qal (3 ms)</u>		<u>Hif'il (3 ms)</u>
יָדַע	he knew	הוֹדִיעַ	he caused to know
יָצָא	he went out	הוֹצִיא	he brought out
עָבַר	he passed over	הֶעֱבִיר	he brought over
עָמַד	he stood	הֶעֱמִיד	he caused to stand
שָׁכַן	he dwelled	הֶשְׁכִּין	he caused to dwell
שָׁמַע	he heard	הִשְׁמִיעַ	he proclaimed, announced

(2) Hif'il verbs are sometimes used in a declaratory sense. The subject of the verb declares someone else to be in a certain condition or state of being.

Examples:

<u>Qal (3 ms)</u>		<u>Hif'il (3 ms)</u>	
צָדַק	he was righteous, just	הִצְדִּיק	he declared righteous, just; he justified
רָשַׁע	he was unjust, wicked	הִרְשִׁיעַ	he declared unjust, guilty; he condemned

(3) Some Hif'il verbs have a meaning that is more like the simple active of the Qal stem than the causative. Brackets indicate verb roots that do not usually occur in the Qal stem.

Examples:

<u>Qal (3 ms)</u>		<u>Hif'il (3 ms)</u>	
[ישע]	he saved	הוֹשִׁיעַ	he saved, delivered
כָּרַת	he cut off	הִכְרִית	he cut off, destroyed
[סתר]	he hid, concealed	הִסְתִּיר	he hid, concealed
שָׂכַל	he was prudent, wise	הִשְׁכִּיל	he was wise, prudent, prosperous, successful
[שכם]	he arose early	הִשְׁכִּים	he arose early, started (doing something) early
[שלה]	he cast, threw	הִשְׁלִיךְ	he cast, threw
[שמד]	he destroyed	הִשְׁמִיד	he destroyed, exterminated

(4) Some Hif'il verbs do not seem to fit into any of the above categories. Their meaning can best be understood by a careful examination of the context in which they stand.

36.6 Hof'al (הִפְעֵל)

The Hof'al stem, like the Hif'il, has a prefixed ה in all perfects. The Hof'al is the passive of the Hif'il. Most of the verbs listed below are weak verbs. This is because very few of the strong verbs appear in the Hof'al stem.

Examples:

<u>Hif'il (3 ms)</u>		<u>Hof'al (3 ms)</u>	
הִבִּיא	he brought (בוא)	הוּבָא	he (it) was brought
הִגִּיד	he announced, told [נגד]	הִגְדָּ	it was announced, told
הִכָּה	he smote [נכה]	הִכָּה	he was smitten
הִמִּית	he killed (מות)	הוּמָת	he was killed

הִמְלִיךְ	he made (someone) king (מָלַךְ)	הִמְלֵךְ	he was made king
הִצִּיל	he delivered, rescued [נָצַל]	הִצֵּל	he was delivered, rescued

37. Verbs: The Remaining Perfects of the Strong Verb

The Qal perfect of the strong verb was presented in an earlier lesson (XII.30, pp. 83–85). There it was stressed that the Qal perfect furnished the pattern for the perfects of the other six stems of the verb.

This is illustrated in the tables that follow.

Table 1

	Qal (קָל) Perfect			Nif'al (נִפְעַל) Perfect		
3 ms	מָשַׁל	הֵ	he ruled	נִמְשַׁל	הֵ	he was ruled
3 fs	שָׁלָה	הָ	she ruled	נִשָּׁלָה	הָ	she was ruled
2 ms	שָׁלַתְּ	הָ	you ruled	נִשָּׁלַתְּ	הָ	you were ruled
2 fs	שָׁלַתְּ	הָ	you ruled	נִשָּׁלַתְּ	הָ	you were ruled
1 cs	שָׁלַתִּי	הָ	I ruled	נִשָּׁלַתִּי	הָ	I was ruled
3 cp	שָׁלוּ	הֶם	they ruled	נִשָּׁלוּ	הֶם	they were ruled
2 mp	שָׁלַתֶּם	הֶם	you ruled	נִשָּׁלַתֶּם	הֶם	you were ruled
2 fp	שָׁלַתְּנָן	הֶם	you ruled	נִשָּׁלַתְּנָן	הֶם	you were ruled
1 cp	שָׁלַנּוּ	הֶם	we ruled	נִשָּׁלַנּוּ	הֶם	we were ruled

Notes:

(A) The spaces left between the first and second root consonants are merely for the purpose of pointing out the similarities as well as the differences between the Qal perfect and the Nif'al perfect.

(B) Note that the Nif'al perfect third masculine singular form has the same vowels as are found in the name of the stem (נִפְעַל → נִמְשַׁל).

(C) The prefix נִ combines with the first root consonant to form a closed syllable (נִמְ) and this continues unchanged throughout the Nif'al perfect inflection of מָשַׁל.

(D) In all other respects Nif'al perfect forms are identical to Qal perfect forms. This can be seen by comparing what lies left of the spaces placed in the Qal perfect and the Nif'al perfect. *Once again, this underscores the importance of mastering the Qal perfect inflection of the strong verb.*

Table 2

	Qal (קל) Perfect		Pi'el (פעל) Perfect	
3 ms	מָשַׁל	he ruled	מִשַּׁל	he ruled (with force)
3 fs	שָׁלָה מְ	she ruled	שִׁלְּהָ מְ	she ruled (with force)
2 ms	שָׁלַת מְ	you ruled	שִׁלְּתָ מְ	you ruled (with force)
2 fs	שָׁלַת מְ	you ruled	שִׁלְּתָ מְ	you ruled (with force)
1 cs	שָׁלַתִּי מְ	I ruled	שִׁלְּתִי מְ	I ruled (with force)
3 cp	שָׁלוּ מְ	they ruled	שִׁלוּ מְ	they ruled (with force)
2 mp	שָׁלַתֶּם מְ	you ruled	שִׁלְּתֶם מְ	you ruled (with force)
2 fp	שָׁלַתְּנָ מְ	you ruled	שִׁלְּתְּנָ מְ	you ruled (with force)
1 cp	שָׁלַנּוּ מְ	we ruled	שִׁלְּנוּ מְ	we ruled (with force)

Notes:

(A) Pi'el has no prefix in the perfect. The three stems that have no prefix in the perfect are Qal, Pi'el, and Pu'al.

(B) Pi'el perfect third masculine singular form has the same vowels as are found in the name of the stem (פעל → משל).

(C) Note that hireq, which stands beneath the first root consonant of the Pi'el perfect third masculine singular form, continues unchanged throughout the entire Pi'el perfect inflection.

(D) The second stem vowel in the Pi'el perfect third masculine singular form is sere. In all other forms of the Pi'el perfect, however, this vowel reverts to pataḥ, just as in the corresponding forms of the Qal perfect.

(E) Note that there is a dagesh forte in the middle consonant of the verb root in all Pi'el verb forms. This is true of all strong verbs throughout the Pi'el stem.

(F) Except for the doubling of the middle root consonant and the placing of the hireq under the first root consonant, all Pi'el perfect forms are patterned after the corresponding forms of the Qal perfect. This can be seen by comparing the Pi'el perfect with the Qal perfect in the table given above.

Table 3

	Qal (קל) Perfect		Pu'al (פעל) Perfect	
3 ms	מָשַׁל	he ruled	מִשַּׁל	he was ruled (with force)
3 fs	שָׁלָה מְ	she ruled	שִׁלְּהָ מְ	she was ruled (with force)
2 ms	שָׁלַת מְ	you ruled	שִׁלְּתָ מְ	you were ruled (with force)
2 fs	שָׁלַת מְ	you ruled	שִׁלְּתָ מְ	you were ruled (with force)
1 cs	שָׁלַתִּי מְ	I ruled	שִׁלְּתִי מְ	I was ruled (with force)

3 cp	שָׁלוּ	מָּ	they ruled	שָׁלוּ	מָּ	they were ruled (with force)
2 mp	שָׁלַתֶּם	מָּ	you ruled	שָׁלַתֶּם	מָּ	you were ruled (with force)
2 fp	שָׁלַתְּן	מָּ	you ruled	שָׁלַתְּן	מָּ	you were ruled (with force)
1 cp	שָׁלַנוּ	מָּ	we ruled	שָׁלַנוּ	מָּ	we were ruled (with force)

Notes:

- (A) Pu'al has no prefix in the perfect.
- (B) Pu'al perfect, third masculine singular has the same vowels as are found in the name of the stem (פִּעֵל → מִשָּׁל).
- (C) Qibbuṣ appears under the first root consonant in all forms of the Pu'al perfect.
- (D) The middle root consonant is doubled throughout the Pu'al perfect inflection.
- (E) In all other aspects the Pu'al perfect is patterned after the Qal perfect.
- (F) Pu'al forms of the verb are intensive passive, as over against the intensive active of the Pi'el.

Table 4

	Qal (קָל) Perfect		Hitpa'el (הִתְפַּעֵל) Perfect	
3 ms	מִשָּׁל	he ruled	הִתְמַשָּׁל	he ruled himself
3 fs	שָׁלָה	she ruled	הִתְמַשָּׁלָה	she ruled herself
2 ms	שָׁלַתְּ	you ruled	הִתְמַשָּׁלַתְּ	you ruled yourself
2 fs	שָׁלַתְּ	you ruled	הִתְמַשָּׁלַתְּ	you ruled yourself
1 cs	שָׁלַתִּי	I ruled	הִתְמַשָּׁלַתִּי	I ruled myself
3 cp	שָׁלוּ	they ruled	הִתְמַשָּׁלוּ	they ruled themselves
2 mp	שָׁלַתֶּם	you ruled	הִתְמַשָּׁלַתֶּם	you ruled yourselves
2 fp	שָׁלַתְּן	you ruled	הִתְמַשָּׁלַתְּן	you ruled yourselves
1 cp	שָׁלַנוּ	we ruled	הִתְמַשָּׁלַנוּ	we ruled ourselves

Notes:

- (A) All Hitpa'el perfect forms are prefixed with הִתְ, which is a closed syllable. It is the longest prefix of any of the verb stems.
- (B) The third masculine singular form of Hitpa'el perfect has the same vowels as are found in the name of the stem (הִתְפַּעֵל → הִתְמַשָּׁל).
- (C) The pataḥ under the first root consonant of the third masculine singular form is continued in all other forms of the Hitpa'el perfect.
- (D) The doubling in the middle root consonant in all Hitpa'el forms is characteristic of this stem.
- (E) In all other aspects Hitpa'el perfects are patterned after Qal perfects.
- (F) Hitpa'el is normally reflexive in meaning.

Table 5

Qal (קל) Perfect			Hif'il (הפעיל) Perfect		
3 ms	מָשַׁל	he ruled	הִמְשִׁיל		he caused to rule
3 fs	שָׁלָה מְ	she ruled	שִׁלָּה הִמְ		she caused to rule
2 ms	שָׁלַת מְ	you ruled	שִׁלַּת הִמְ		you caused to rule
2 fs	שָׁלַת מְ	you ruled	שִׁלַּת הִמְ		you caused to rule
1 cs	שָׁלַתִּי מְ	I ruled	שִׁלַּתִּי הִמְ		I caused to rule
3 cp	שָׁלוּ מְ	they ruled	שִׁלוּ הִמְ		they caused to rule
2 mp	שָׁלַתֶּם מְ	you ruled	שִׁלַּתֶּם הִמְ		you caused to rule
2 fp	שָׁלַתְּנָן מְ	you ruled	שִׁלַּתְּנָן הִמְ		you caused to rule
1 cp	שָׁלַנּוּ מְ	we ruled	שִׁלַּנּוּ הִמְ		we caused to rule

Notes:

(A) All Hif'il perfects are prefixed with הִ (he plus hireq). This combines with the first root consonant to form a closed syllable (הִמְ) and this continues unchanged throughout the Hif'il perfect inflection.

(B) The third masculine singular form of Hif'il perfect has the same vowels as are found in the name of the stem (הִפְעִיל → הִמְשִׁיל).

(C) We learned earlier that vocalic affirmatives draw the accent to themselves, causing the nearest preceding vowel in an open syllable to volatilize (be reduced to a vocal sheva). The only exception to this is the Hif'il stem of the verb. Vocalic affirmatives of the Hif'il stem do not draw the accent to themselves. This is because the vowel before vocalic affirmatives in the Hif'il stem is hireq-yod, which, because it is unchangeably long and thus cannot be volatilized, must retain the accent. This affects the writing of Hif'il perfect third feminine singular, and Hif'il perfect third common plural.

(D) In all other respects, Hif'il perfects are patterned after Qal perfects.

Table 6

Qal (קל) Perfect			Hof'al (הפעל) Perfect		
3 ms	מָשַׁל	he ruled	הִמְשַׁל		he was caused to rule
3 fs	שָׁלָה מְ	she ruled	שִׁלָּה הִמְ		she was caused to rule
2 ms	שָׁלַת מְ	you ruled	שִׁלַּת הִמְ		you were caused to rule
2 fs	שָׁלַת מְ	you ruled	שִׁלַּת הִמְ		you were caused to rule
1 cs	שָׁלַתִּי מְ	I ruled	שִׁלַּתִּי הִמְ		I was caused to rule

3 cp	שָׁלוּ	מָּ	they ruled	שָׁלוּ	הֵמָּ	they were caused to rule
2 mp	שָׁלַתֶּם	מָּ	you ruled	שָׁלַתֶּם	הֵמָּ	you were caused to rule
2 fp	שָׁלַתְּן	מָּ	you ruled	שָׁלַתְּן	הֵמָּ	you were caused to rule
1 cp	שָׁלַנוּ	מָּ	we ruled	שָׁלַנוּ	הֵמָּ	we were caused to rule

Notes:

(A) All Hof'al perfects are prefixed with הָ (he plus qameṣ-ḥaṭuf). This combines with the first root consonant to form a closed syllable (הָמָּ) and this continues unchanged throughout the Hof'al perfect inflection.

(B) The third masculine singular form of Hof'al perfect has the same vowels as are found in the name of the stem (הַפְעֵל → הַמְשַׁל).

(C) In all other respects, Hof'al perfects are patterned after Qal perfects.

38. Verbs: Locating and Translating Perfect Forms of the Hebrew Verb

There are certain guidelines that help to simplify the task of locating and translating perfect forms of Hebrew verbs.

38.1 The first step is to determine whether or not there are any prefixes on the verb form under consideration. Remember that only the Nif'al, Hitpa'el, Hif'il, and Hof'al stems carry prefixes in the perfect. Remember also that a vav conjunction, "and," may be prefixed to any verb form of any stem.

38.2 If there is no prefix on the perfect, except perhaps a vav conjunction, then the form is either Qal, Pi'el, or Pu'al, because these are the only stems that are not prefixed in the perfect. Once it has been determined that the form is not prefixed, it is relatively easy to determine whether it is Qal (simple active), Pi'el (intensive active), or Pu'al (intensive passive), since both Pi'el and Pu'al have a dagesh forte in the middle consonant.

38.3 If the perfect form is prefixed, then the prefix must be isolated from the three consonants of the verb root and identified as to its stem.

- (1) וּ is the prefix for the Nif'al perfect.
- (2) הִתְ is the prefix for the Hitpa'el perfect.
- (3) הִ is the prefix for the Hif'il perfect.
- (4) הָ is the prefix for the Hof'al perfect.

38.4 Having isolated and identified the prefix of a perfect form and having identified the stem to which it belongs, the next step is to isolate and analyze the

suffixes to determine the person, gender, and number of the form. The only form of the perfect that has no suffix is the third masculine singular. The other suffixes are these:

- | | | | |
|----------|--------|----------|--------|
| (1) הַ | (3 fs) | (5) וְ | (3 cp) |
| (2) תָּ | (2 ms) | (6) תָּם | (2 mp) |
| (3) תְּ | (2 fs) | (7) תֵּן | (2 fp) |
| (4) תִּי | (1 cs) | (8) נוּ | (1 cp) |

38.5 The next step is to reconstruct the verb root from the consonants that remain after all prefixes and suffixes have been removed. In all strong verbs, and even in most weak verbs, there will be three consonants left over from which to reconstruct the verb root.

38.6 The final step is to find the verb root in *BDB* (or some other reliable Hebrew lexicon) to determine its meaning in the stem to which this particular form belongs.

These steps having been completed, it is possible to write out a full location and translation of the verb form under consideration.

Examples:

- (1) בִּקֵּשׁ אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל

The verb in this clause is בִּקֵּשׁ. It has no prefix and must therefore belong either to the Qal, the Pi'el, or the Pu'al stem. Doubling in the middle consonant indicates it is intensive and the vowels used in it indicate that it is Pi'el. It has no affirmative and therefore must be the third masculine singular form. The three root consonants are בִּקֵּשׁ, which are listed in *BDB*, p. 134, as [בִּקֵּשׁ], bracketed to show that the verb root is not used in the Qal stem in the Hebrew Bible. The meaning given for the verb root is "to seek."

- בִּקֵּשׁ Pi'el pf. 3 ms from [בִּקֵּשׁ], "he sought"
 Translation: "he sought"
 Translation of the entire clause:
 "He sought the LORD, the God of Israel."

- (2) וּבִקֵּשׁוּ שְׁלוֹם

The verb is וּבִקֵּשׁוּ. It is prefixed with vav conjunction but has no stem prefix. This means it is either Qal, Pi'el, or Pu'al. It cannot be Qal, otherwise the vowels would be different (and also because [בִּקֵּשׁ] is not used in the Qal stem). But if it were Pi'el or Pu'al, we would expect to find a dagesh forte in the middle consonant. However, dagesh forte tends to drop out whenever the consonant in which it is placed is supported by a vocal sheva. This is what has occurred in the present situation and the verb does in fact belong to the Pi'el stem. The ending

indicates that it is third person common plural.

וּבְקָשׁוּ Pi'el pf. 3 cp, plus vav conjunction,
from [בְּקָשׁ], “he sought”
Translation: “and they sought”
Translation of the entire clause: “And they sought
peace.”

(3) הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים

The verb in this clause is הִבְדַּלְתִּי. It is prefixed with הִ, which is the prefix for Hif'il perfect. The suffix is תִּי, which fixes the person, gender, and number as first person common singular. The remaining consonants are בְּדַל, listed in *BDB*, p. 95, as [בְּדַל], bracketed to show that it does not appear in the Qal stem in the Hebrew Bible. The verb root means “to be divided, separate.”

הִבְדַּלְתִּי Hif'il pf. 1 cs, from [בְּדַל], “he divided, separated”
Translation: “I separated, divided”
Translation of the entire clause: “I separated
you from the peoples.”

(4) הִמְלִיךְ אֶת־שָׂאוּל עַל־יִשְׂרָאֵל

The verb in this clause is הִמְלִיךְ. The prefix is הִ, the prefix of the Hif'il perfect. The form has no suffix and therefore has to be classified as third masculine singular. The verb root is מְלַךְ, listed on p. 573 of *BDB* as a denominative verb, i.e., a verb derived from a noun (מֶלֶךְ, “king”). The verb signifies “to become king, to reign.” In the Hif'il it has a causative force and means “to cause (someone) to be king,” or “to cause (someone) to reign.”

הִמְלִיךְ Hif'il pf. 3 ms, from מְלַךְ, “he reigned”
Translation: “he caused to reign”
Translation of the entire clause: “He caused Saul
to reign over Israel.”

(5) אֶת־אֱלֹהִים הִתְהַלְּךָ־נֹחַ

The verb הִתְהַלְּךָ has a הִתְ prefix, which is the prefix of the Hitpa'el perfect. It has no suffix, thus indicating that it is a third masculine singular form. The verb root is הִלַּךְ (*BDB*, pp. 229ff.), “to go, come, walk.” The Hitpa'el (pp. 235f.) means “to walk, to walk to and fro.”

הִתְהַלְּךָ Hitpa'el pf. 3 ms., from הִלַּךְ, “he walked”
Translation: “he walked (to and fro)”
Translation of clause: “With God walked Noah,”
or “Noah walked with God.”

(6) הִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ

The verb **הִכְרַתִּי** has a הָ prefix, which is the Hif'il perfect prefix. It also has a תִּי suffix, indicating that it is a first person common singular form. At first glance this would appear to leave only two consonants from which to reconstruct the verb root, namely, כּ and ר. However, closer examination reveals that the dagesh in ת is a dagesh forte, since ת is preceded by a vowel. The root, therefore, is listed on pp. 503f. of *BDB* as כָּרַת, meaning "to cut off, cut down." The rule is that where the final root consonant is the same as the consonant that begins the suffix, these are written as a doubled consonant with a dagesh forte.

הִכְרַתִּי Hif'il pf. 1 cs, from כָּרַת, "he cut off"
 Translation: "I cut off"
 Translation of clause: "I cut him off from
 the midst of his people."

(7) נָתַנּוּ אֶת־בָּנֹתֵינוּ לָכֶם

The verb is **נָתַנּוּ**. The initial consonant is נ, but it is not pointed like a prefix and therefore must be considered as part of the verb root. The suffix is נוּ, which identifies this as a first person common plural form. The dagesh forte in the נ means that it is doubled and that the verb root is נתן. The rule applied here is the same as in the example given above: When the final root consonant is the same as that which begins the suffix, the two consonants are combined into one by means of a dagesh forte. Since **נָתַנּוּ** has no prefix, it must be either Qal, Pi'el, or Pu'al, and since it is not doubled in the middle consonant, it has to be Qal. The verb root נתן is listed on p. 687 of *BDB* as meaning "to give, put, set."

נָתַנּוּ Qal pf. 1 cp, from נתן, "he gave"
 Translation: "we gave"
 Translation of clause: "We gave our daughters to you."

(8) כִּי קוֹל יְהוָה נִשְׁמַע מִירוּשָׁלַיִם

The verb **נִשְׁמַע** has a נ prefix and must therefore be classified as a Nif'al perfect. The fact that it has no suffix means that it is third person masculine singular. The verb root is שָׁמַע, listed in *BDB*, p. 1033, with the meaning "to hear."

נִשְׁמַע Nif'al pf. 3 ms, from שָׁמַע, "he heard"
 Translation: "he (it) was heard"
 Translation of clause: "For the voice of the LORD
 was heard (is heard) from Jerusalem."

EXERCISES

1. Write the full perfect inflection of the verb **מָשַׁל**, "he ruled," in each of the following stems, indicating the person, gender, and number of each form.

(1) Qal (2) Nif'al (3) Pi'el (4) Hif'il

2. Indicate the three root consonants in each of the following perfects.

Example:	הִקְטִיל	קטל		
(1)	הִמְשִׁילוּ	_____	(10)	נָלַחַם _____
(2)	נָתְנָה	_____	(11)	הִקְטִילְתָּן _____
(3)	שָׁמְרָתְךָ	_____	(12)	רָדַפוּ _____
(4)	גָּדְלָהּ	_____	(13)	נִפְלוּ _____
(5)	דִּבְרָנוּ	_____	(14)	הִזְכַּרְתִּי _____
(6)	הִתְקַדְּשָׁה	_____	(15)	הִכְשִׁילְתָּ _____
(7)	הִכְשִׁילְתֶּם	_____	(16)	קָדְשָׁנוּ _____
(8)	נִשְׁבְּרוּ	_____	(17)	הִתְפַּקְדוּ _____
(9)	הִמְשִׁילְתִּי	_____	(18)	הִבְרַכְתֶּם _____

3. Indicate the stem to which each of the following perfects belongs.

Example:	מִשְׁלַחְתֶּם	Qal		
(1)	בִּקַּשׁ	_____	(10)	נִלְכְּדָה _____
(2)	הִבְדִּילְתִּי	_____	(11)	לְמַדְתָּ _____
(3)	דִּבְרוּ	_____	(12)	הִשְׁבַּרְתִּי _____
(4)	שָׁמְעַתִּי	_____	(13)	הִכְשִׁילְתֶּם _____
(5)	הִשְׁמִיד	_____	(14)	נִמְכַּרְנוּ _____
(6)	לָקַח	_____	(15)	סָפַר _____
(7)	נִכְרַת	_____	(16)	נִסְתַּרְהָ _____
(8)	הִכְבַּדְתִּי	_____	(17)	הִסְתִּיר _____
(9)	קָדְשָׁתִי	_____	(18)	הִבְדִּיל _____

XIV EXERCISES

4. Vocabulary Review: Match the following words so that opposites are paired. For example, the opposite of זָכָר, "male," is נְקֵבָה, "female," therefore the letter E (E) is placed in the block opposite זָכָר.

- | | | | | |
|------|-------|-----------|-----|----------|
| (1) | (E) | זָכָר | (A) | נָתַן |
| (2) | () | מְלַחֵמָה | (B) | אִשָּׁה |
| (3) | () | בִּקְרָה | (C) | רָחֵק |
| (4) | () | מְלִדָּה | (D) | רוּחַ |
| (5) | () | אֲרֵץ | (E) | נְקֵבָה |
| (6) | () | אוֹר | (F) | רַע |
| (7) | () | יוֹם | (G) | אָב |
| (8) | () | אִישׁ | (H) | קָטָן |
| (9) | () | טוֹב | (I) | בְּנִים |
| (10) | () | אֵשׁ | (J) | הֵיא |
| (11) | () | לָקַח | (K) | לִילָה |
| (12) | () | אָח | (L) | עָרַב |
| (13) | () | גְּדוֹל | (M) | אָחוֹת |
| (14) | () | הוּא | (N) | עָבַד |
| (15) | () | קָרַב | (O) | שָׁלוֹם |
| (16) | () | בְּנוֹת | (P) | מַיִם |
| (17) | () | בָּשָׂר | (Q) | שָׁמַיִם |
| (18) | () | אֵם | (R) | חֶשֶׁד |

5. Each of the following entries contains a perfect form of a Hebrew verb. Supply the proper translation of the verb form by filling in the blank. In the space marked (a) give its stem, in (b) its person, gender, and number (abbreviated), and in (c) its root.

Example:

וְנִכְרַת מֵעַמּוֹ

He shall be cut off from his people.

(Exod. 30:33)

(a) Nif'al

(b) 3 ms

(c) כָּרַת

(1) מִי־בִקַּשׁ זֹאת מִיָּדְכֶם

Who has sought this from your hand? (Isa. 1:12)

(a) Piel

(b) 3 ms

(c) בִּקַּשׁ

- (2) לֶחֶם לֹא אָכַלְתִּי
I have not eaten bread. (Deut. 9:9)
(a) Qal
(b) lcs
(c) _____
- (3) כִּי מִמֶּנָּה לָקַחְתָּ
For from it you were taken. (Gen. 3:19)
(a) Pual
(b) 2ms
(c) _____
- (4) הֲלֹא כָתַבְתִּי לָךְ
Have I not written to (for) you? (Prov. 22:20)
(a) Qal
(b) lcs
(c) _____
- (5) וְאֲנֹכִי עָמַדְתִּי בְהָר
And I stood on the mountain. (Deut. 10:10)
(a) _____
(b) _____
(c) _____
- (6) לֹא־שַׁלַּחְתִּי אֶת־הַנְּבִיאִים
I did not send the prophets. (Jer. 23:21)
(a) _____
(b) _____
(c) _____
- (7) כִּי־מָצָאתָ חֵן בְּעֵינַי
For you have found favor in my eyes.
(Exod. 33:17)
(a) _____
(b) _____
(c) _____
- (8) נִמְצְאוּ דְבָרַיךָ
Your words were found. (Jer. 15:16)
(a) _____
(b) _____
(c) _____
- (9) וְהִנֵּה נָפְלוּ אֲבוֹתֵינוּ בַחֶרֶב
And behold, our ancestors have fallen by
the sword. (2 Chr. 29:9)
(a) _____
(b) _____
(c) _____
- (10) פָּקַד יְהוָה אֶת־עַמּוֹ
The LORD had sifted his people. (Ruth 1:6)
(a) _____
(b) _____
(c) _____
- (11) שַׁלַּחְתִּי אֵלֵיכֶם אֶת הַמִּצְוָה הַזֹּאת
I have sent to you this commandment.
(Mal. 2:4)
(a) _____
(b) _____
(c) _____
- (12) דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם
We held to you in Egypt. (Exod. 14:12)
(a) _____
(b) _____
(c) _____

6. Fill in the blanks with the correct pronouns.

- (1) הַבְּדִלְתִּי אֶתְכֶם מִן־הָעַמִּים _____ have separated _____ from the peoples. (Lev. 20:24)
- (2) מֵצְאֵתִי דָוִד עַבְדִּי _____ have found David _____ servant. (Ps. 89:21; Eng. 89:20)
- (3) וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם And _____ shall seek the LORD _____ God. (Hos. 3:5)
- (4) לֹא אֶת־אֲבוֹתֵינוּ כָּרַת יְהוָה אֶת־הַבְּרִית הַזֹּאת פִּי אֲתָנוּ Not with _____ ancestors did the LORD make (cut) _____ covenant, but with _____. (Deut. 5:3)
- (5) וְהִכַּרְתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ And _____ will cut _____ off from the midst of _____ people. (Lev. 17:10)
- (6) וְהִכַּרְתִּי סוּסֵיךָ מִקֶּרְבְּךָ And _____ will cut off _____ horses from the midst of _____. (Mic. 5:9; Eng. 5:10)
- (7) אֵיךְ כָּתַבְתָּ אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה מִפִּי How did _____ write all _____ words from _____ mouth? (Jer. 36:17)
- (8) וְאֶת־אִשְׁתּוֹ לָקַחְתָּ And _____ wife _____ have taken. (2 Sam. 12:9)
- (9) וְנָפְלָתָ אֹתָהּ וַיְהוּדָה עִמָּךְ And _____ shall fall, and Judah with _____. (2 Chr. 25:19)
- (10) וְעַבְדְּתֶם אֹתָנוּ And _____ shall serve _____. (1 Sam. 17:9)
- (11) וְשָׁכַבְתִּי עִם־אֲבוֹתִי And _____ will lie down with _____ ancestors. (Gen. 47:30)
- (12) וְשָׁלַחְתִּי־אֵשׁ בְּעָרָיו And _____ will send fire upon _____ cities. (Hos. 8:14)
- (13) דִּבְרָנוּ אֵלָיךְ בְּמִצְרַיִם _____ spoke to _____ in Egypt. (Exod. 14:12)
- (14) דִּבְרוּ אֲחָיו אֹתוֹ _____ brothers spoke with _____. (Gen. 45:15)

7. Practice reading the Hebrew aloud. Then cover the English and practice translating from sight.

- (1) אָמֵת הָיָה הַדָּבָר אֲשֶׁר
שָׁמַעְתִּי בְּאֶרֶץ
The word was true which I heard
in my country. (1 Kgs. 10:6)
- (2) אִישׁ הָיָה בְּאֶרֶץ עוּז אִיּוֹב
שְׁמוֹ
There was a man in the land of
Uz; Job was his name. (Job 1:1)
- (3) כִּי אָמַרְתֶּם כָּרַתְנָנוּ בְרִית
אֶת־מוֹת
For you say, "We have made (cut)
a covenant with death." (Isa. 28:15)
- (4) וְנִכְרְתָה קֶשֶׁת מִלְחָמָה
וְדָבַר שְׁלוֹם לְגוֹיִם
And the war bow shall be cut off,
and he will speak peace to the
nations. (Zech. 9:10)
- (5) עָשׂוּ לָקַח אֶת־נָשָׁיו
מִבְּנוֹת כְּנָעַן
Esau took his wives from the
daughters of Canaan. (Gen. 36:2)
- (6) וַיְהוֶה נָחָם כִּי־הִמְלִיךָ
אֶת־שָׁאוּל עַל־יִשְׂרָאֵל
And the LORD repented that he had
made Saul king over Israel.
(1 Sam. 15:35)
- (7) וְעַתָּה יְהוָה אֱלֹהֵי אֲתָה
הַמְּלִכָה אֶת־עַבְדְּךָ תַּחַת
דָּוִד אָבִי וְאֲנֹכִי גֶּעֶר קַטָּן
And now, O LORD my God, you have
made your servant to be king instead
of David my father, and I am a little
child. (1 Kgs. 3:7)
- (8) מָצָא חִלְקִיָּהוּ הַכֹּהֵן
אֶת־סֵפֶר תּוֹרַת־יְהוָה
בְּיַד־מֹשֶׁה
Hilkiah the priest found the book
of the law of the LORD by the
hand of Moses. (2 Chr. 34:14)
- (9) לֹא־נָפַל דָּבָר אֶחָד מִכָּל
הַדְּבָרִים הַטּוֹבִים אֲשֶׁר
דָּבַר יְהוָה אֱלֹהֵיכֶם עֲלֵיכֶם
Not one word has fallen (failed)
from all the good words which the
LORD your God spoke to you.
(Josh. 23:14)
- (10) יַחְדָּיו נָפְלוּ שְׁנֵיהֶם
Together the two of them have
fallen. (Jer. 46:12)

XIV VOCABULARY

- (11) בַּיּוֹם הַשְּׁמִינִי שָׁלַח אֶת־הָעָם On the eighth day he sent the people away. (1 Kgs. 8:66)
- (12) כִּי עַתָּה שְׁלַחְתִּי אֵלֶיךָ For now I have been sent to you. (Dan. 10:11)
- (13) [בֵּן דְבָר] נָתַן אֶל־דָּוִד אֶתְּהָ הָאִישׁ Thus spoke Nathan to David, "You are the man!" (2 Sam. 12:7)
- (14) מַה־זָּאת עָשָׂה אֱלֹהִים לָנוּ What is this God has done to us? (Gen. 42:28)
- (15) אָמַרְתִּי לַיהוָה אֱלֹהֵי אֶתְּהָ I say to the LORD, "You are my God." (Ps. 140:7)

VOCABULARY

- | | | | |
|----------------|-----------------------|----------------|-----------------|
| (1) אֶחָד | one | (10) כַּרְם | vineyard |
| (2) אֵת | with | (11) כָּרַת | he cut, cut off |
| (3) [בָּדַל] | he separated, divided | (12) מִין | species, kind |
| (4) בָּנָה | he built | (13) מִלְחָמָה | (f) war, battle |
| (5) [בִּקֵּשׁ] | he sought | (14) נְחֹשֶׁת | copper, bronze |
| (6) בְּרֹזֶל | iron | (15) נְקֵבָה | (f) female |
| (7) [דִּבֶּר] | (Pi'el) he spoke | (16) עָנָן | cloud |
| (8) זָכָר | male | (17) פָּר | young bull |
| (9) כֹּהֵן | priest | (18) קִרְב | midst |

LESSON XV

39. Verbs: Qal Imperfect of the Strong Verb*

39.1 The Qal imperfect is formed by taking the Qal infinitive construct (infinitive construct for **מָשַׁל** is **מְשַׁל**) and adding to it a fixed set of prefixes and suffixes. One must also make the necessary changes in vocalization that these additions demand. As was the case with the perfect suffixes, the imperfect prefixes and suffixes are remnants of personal pronouns and thus serve to indicate changes in person, gender, and number from one verb form to another.

39.2 The following table shows the prefixes and suffixes used to form the Qal imperfect of the strong verb. The X marks are used to show the position of the prefixes and suffixes in relation to the three consonants of the verb root.

3 ms	X X X ך	3 mp	ו X X X ך
3 fs	X X X ך	3 fp	וּ נָה X X X ך
2 ms	X X X ך	2 mp	ו X X X ך
2 fs	׳ X X X ך	2 fp	וּ נָה X X X ך
1 cs	X X X ך	1 cp	X X X ך

(1) The singular prefixes are yod, three tavs, and ׳alef.

(2) The plural prefixes are yod, three tavs, and nun.

(3) The prefix vowel for the Qal imperfect appears as hireq after all prefixes except ׳alef (1 cs). Because ׳alef is a guttural, it requires a s^egol rather than a hireq.

(4) The only singular suffix that occurs in the imperfect inflection of the verb is hireq-yod (ך), which is found in the second person feminine singular.

(5) The first four forms of the plural imperfect inflection have suffixes and these follow the pattern of וּ, נָה, וּ, נָה. The first person common plural form has no suffix.

(6) The forms for the third person feminine singular and the second person masculine singular are identical. The same is true for the third person feminine plural and the second person feminine plural. The context will almost always enable the student to distinguish between these identical forms.

*Refer to Verb Chart 1, pp. 400f. for the conjugation of the strong verb.

39.3 The resultant forms for the Qal imperfect of **מָשַׁל** are these:

3 ms	יִמְשַׁל	3 mp	יִמְשְׁלוּ
3 fs	תִּמְשַׁל	3 fp	תִּמְשְׁלֶנָּה
2 ms	תִּמְשַׁל	2 mp	תִּמְשְׁלוּ
2 fs	תִּמְשְׁלֵי	2 fp	תִּמְשְׁלֶנָּה
1 cs	אִמְשַׁל	1 cp	נִמְשַׁל

(1) The preformative syllable is closed, thus requiring that the sheva under the first root consonant be silent. If the second root consonant had been a BeGaD KeFaT letter, it would have been pointed with a dagesh lene (cf. **כָּתַב** in the example below).

(2) The rule that vocalic affirmatives draw the accent to themselves applies here as well as in the perfect inflection (cf. XII.30.4 [3], p. 84). The forms of the imperfect affected by this rule are second person feminine singular, third person masculine plural, and second person masculine plural. The shift of accent to the suffix syllable causes the nearest preceding vowel in an open syllable to volatilize. In the three forms listed above, *holem* is reduced to a vocal sheva.

2 fs	תִּמְשְׁלֵי	becomes	תִּמְשְׁלֵי
3 mp	יִמְשְׁלוּ	becomes	יִמְשְׁלוּ
2 mp	תִּמְשְׁלוּ	becomes	תִּמְשְׁלוּ

(3) The rule for consonantal suffixes is that only the heavy suffixes **תָּם** and **תֵּן**, used in the perfect inflection of the verb (cf. XII.30.4 [4], pp. 84f.), draw the accent to themselves. This means that the consonantal suffix **נָה**, used in the imperfect third person feminine plural and second person feminine plural, is not accented. In these forms the accent remains on the next to the last syllable and so must be marked. Furthermore, a syllable divider must be placed under the third stem consonant when it is followed by a consonantal affirmative.

3 fp, 2 fp	תִּמְשַׁלְנָה	becomes	תִּמְשְׁלֶנָּה
------------	---------------	---------	----------------

(4) Sometimes the suffix for the third person masculine plural and the second person masculine plural may appear as **וּן**, thus occasionally **יִמְשְׁלוּ** may appear as **יִמְשְׁלוּן**, or **תִּמְשְׁלוּ** as **תִּמְשְׁלוּן**. The addition of a final nun to an imperfect form does not change the meaning of the form.

39.4 The Qal imperfect inflection of **כָּתַב**, “he wrote,” follows the same pattern as **מָשַׁל**.

3 ms	יִכְתֹּב	3 mp	יִכְתְּבוּ
3 fs	תִּכְתֹּב	3 fp	תִּכְתְּבנה
2 ms	תִּכְתֹּב	2 mp	תִּכְתְּבוּ
2 fs	תִּכְתְּבֵי	2 fp	תִּכְתְּבנה
1 cs	אֶכְתֹּב	1 cp	נִכְתֹּב

39.5 Other strong verbs that are inflected like מִשַׁל include the following:

- | | | | | | |
|-----|--------|-------------------------|-----|--------|--------------------|
| (1) | זָכַר | he remembered | (6) | שָׁבַר | he broke in pieces |
| (2) | כָּתַב | he wrote | (7) | שָׁבַת | he rested, ceased |
| (3) | מָלַךְ | he reigned | (8) | שָׁמַר | he kept, watched |
| (4) | קָטַל | he killed | (9) | שָׁפַט | he judged |
| (5) | פָּקַד | he visited, attended to | | | |

39.6 Some stative verbs have the stem vowel of the Qal imperfect as patah instead of holem.

Example: Qal imperfect of כָּבֵד, “he was heavy, honored”

3 ms	יִכְבֹּד	3 mp	יִכְבְּדוּ
3 fs	תִּכְבֹּד	3 fp	תִּכְבְּדנה
2 ms	תִּכְבֹּד	2 mp	תִּכְבְּדוּ
2 fs	תִּכְבְּדֵי	2 fp	תִּכְבְּדנה
1 cs	אֶכְבֹּד	1 cp	נִכְבֹּד

40. Verbs: The Meaning of the Imperfect

Imperfect verbs may be used in a variety of senses and the context must often be consulted in order to determine the sense that is intended. However, there are some uses of the imperfect that seem to be fairly clear. The following examples are by no means intended to cover all these uses. They are merely designed to illustrate some of the more common uses.

40.1 One of the most common uses of the imperfect is to describe a simple action in future time.

Examples:

- | | | |
|-----|-------------------------------|---|
| (1) | כִּי־מֶלֶךְ יִמְלֹךְ עָלֵינוּ | For a king shall reign over us.
(1 Sam. 12:12) |
| (2) | אֲנִי אֶכְרַת אִתְּךָ בְרִית | I will make (cut) a covenant with you.
(2 Sam. 3:13) |

- (3) וְאַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל And you shall reign over Israel.
(1 Sam. 23:17)
- (4) לֹא־אֶמְשַׁל אֲנִי בָכֶם I will not rule over you.
(Judg. 8:23)
- (5) בִּי מְלָכִים יִמְלְכוּ By me kings shall reign.
(Prov. 8:15)

40.2 A second use of the imperfect is to express repeated, habitual, or customary actions, whether in the past, the present, or the future. This is sometimes referred to as the frequentative use of the imperfect.

- (1) Examples of repeated, habitual, or customary actions in past time
- (a) וְאֵד יַעֲלֶה מִן־הָאָרֶץ And a mist went up (used to go up)
from the earth. (Gen. 2:6)
- (b) וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה And so he did year by year.
(1 Sam. 1:7)
- (2) Examples of repeated, habitual, or customary actions in present time
- (a) לְמַעַן אֲשַׁמֵּר דְּבַרְךָ In order that I may keep your word.
(Ps. 119:101)
- (b) וּתְפִלַּת צַדִּיקִים יִשְׁמַע But the prayer of the righteous he
hears. (Prov. 15:29)
- (c) בֶּן יִכְבֵּד אָב A son honors (Pi'el) (his) father.
(Mal. 1:6)
- (3) Examples of repeated, habitual, or customary actions in future time
- (a) יִזְכֵּר לְעוֹלָם בְּרִיתוֹ He will remember his covenant
forever. (Ps. 111:5)
- (b) יְהוָה יִמְלֹךְ לְעֹלָם וָעַד The LORD will reign forever and
ever. (Exod. 15:18)
- (c) אֲשַׁכֵּן־שָׁם בְּתוֹךְ בְּנֵי־יִשְׂרָאֵל I will dwell there in the midst of
the children (sons) of Israel forever.
(Ezek. 43:7)

40.3 The imperfect is frequently used to express actions that are contingent or dependent upon other factors in the context. The possibilities of translation are many and these often involve the use of modal auxiliaries such as “may, can, shall, might, could, should, would, etc.”

The forms included in this category may be dependent upon a variety of factors. Sometimes they reflect the will, desire, judgment, premonition, or permission of the speaker. Sometimes they are dependent upon a prior action

demanding response or reaction. Their sense is often determined by the preceding use of conditional particles such as **אם**, “if, though,” and **אולי**, “perhaps.” These forms of the imperfect are also common after particles expressing end or purpose, such as **לְמַעַן**, “in order that,” **כִּי**, “for, because,” **אֲשֶׁר**, “that,” and **פֶּן**, “lest.” Finally, they may often appear after interrogative pronouns or adverbs such as **אֵיךְ**, “how,” **מָה**, “what,” **מִי**, “who,” and **לָמָּה**, “why.”

Examples:

- | | | |
|-----|---|---|
| (1) | אוּלַי יִשְׁמְעוּ בַּיִת יְהוּדָה | Perhaps the house of Judah will hear.
(Jer. 36:3) |
| (2) | מִי יְהוָה אֲשֶׁר אֶשְׁמַע בְּקוֹלוֹ | Who is the LORD that I should listen to (obey) his voice? (Exod. 5:2) |
| (3) | פֶּן-תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ | Lest you forget the LORD your God.
(Deut. 6:12) |
| (4) | לָמָּה זֶה תִּשְׁאַל לְשְׁמִי | Why is it that you ask my name?
(Gen. 32:30) |
| (5) | אֶת-מִי אֶשְׁלַח | Whom shall I send? (Isa. 6:8) |

41. Verbs: The Jussive and Cohortative

Two further functions of the imperfect remain to be noted. These functions are designated as the jussive and the cohortative.

41.1 The jussive involves only imperfect forms of verbs and may be used in either the second or third person, although the latter is more common. A jussive may appear in any of the verb stems. In strong verbs it takes the normal form of the imperfect and thus may be identified as a jussive only by its context. In weak verbs, on the other hand, it often appears as a shortened form of the imperfect.

The jussive is used to express the speaker's desire, wish, or command. It is frequently accompanied in translation by the modal auxiliaries “may” and “let.”

The particle **נָא** is sometimes added after jussives and cohortatives, perhaps to make them more emphatic. It is usually classified as a particle of entreaty, translated “I pray!”

Examples of the use of the jussive:

- | | | |
|-----|--|--|
| (a) | יִזְכֹּר-נָא הַמֶּלֶךְ אֶת-יְהוָה אֱלֹהֶיךָ | Pray let the king remember the LORD your God. (2 Sam. 14:11) |
| (b) | אַל-יִמְשְׁלוּ-בִי | Let them not have dominion (rule) over me. (Ps. 19:14; Eng. 19:13) |
| (c) | יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ | May the LORD judge between me and between you. (Gen. 16:5) |

41.2 The cohortative involves first person imperfect forms, both singular and plural. A cohortative may appear in any of the verb stems. In contrast to the jussive, which sometimes appears as a shortened form of the imperfect, the cohortative is sometimes lengthened by the addition of הָּ as a suffix. Since this is a vocalic suffix, it draws the accent to itself, causing the preceding vowel, now left in an open unaccented syllable, to volatilize. Volatilization will not take place, of course, if the preceding vowel is unchangeably long. Instead, unchangeably long vowels will retain their accents.

The cohortative is used to express the speaker's desire, intention, self-encouragement, or determination to perform a certain action.

Examples of the use of the cohortative:

- | | | |
|-----|--|---|
| (a) | נְכַרְתָּהּ בְּרִית אֲנִי וְאַתָּה | Let us make (cut) a covenant, you and I (suffix הָּ added to נְכַרְתָּ, from כָּרַת, "he cut"). (Gen. 31:44) |
| (b) | וְאֶשְׁמְרָהּ תּוֹרָתְךָ תָּמִיד | And I will keep thy law continually (suffix הָּ added to אֶשְׁמַר, from שָׁמַר, "he kept"). (Ps. 119:44) |
| (c) | וְאֶכְרַתְּ לָכֶם בְּרִית עוֹלָם | And I will make for you an everlasting covenant (suffix הָּ added to אֶכְרַת, from כָּרַת, "he cut"). (Isa. 55:3) |
| (d) | וְעַתָּה נְכַרְתֶּם-בְּרִית לְאֱלֹהֵינוּ | And now, let us make (cut) a covenant with our God. (Ezra 10:3) |

EXERCISES

1. Write the Qal imperfect of כָּתַב, "he wrote." Translate each of the forms.

- | | | | | | |
|-----|------|-----|------|------|-----|
| (1) | 3 ms | כתב | (6) | 3 mp | כתב |
| (2) | 3 fs | כתב | (7) | 3 fp | כתב |
| (3) | 2 ms | כתב | (8) | 2 mp | כתב |
| (4) | 2 fs | כתב | (9) | 2 fp | כתב |
| (5) | 1 cs | כתב | (10) | 1 cp | כתב |

2. Match the following:

- | | | | |
|----------|------------------------------|-----|--|
| (1) () | יִכְבְּדוּ בְנֵי | (A) | In order that you may learn.
(Deut. 14:23) |
| (2) () | לְמַעַן תִּזְכְּרוּ | (B) | I shall keep your flock. (Gen. 30:31) |
| (3) () | אֲנִי אֶמְלֹךְ | (C) | They shall lie down together.
(Isa. 43:17) |
| (4) () | שְׂאוֹל יִמְלֹךְ עָלֵינוּ | (D) | The LORD will rule over you.
(Judg. 8:23) |
| (5) () | לְמַעַן תִּלְמְדוּ | (E) | And you shall keep my
commandments. (Lev. 26:3) |
| (6) () | יַחְדָּו יִשְׁכְּבוּ | (F) | These things I remember.
(Ps. 42:5; Eng. 42:4) |
| (7) () | צִאֲנֶךָ אֲשָׁמֵר | (G) | I shall reign. (1 Kgs. 1:5) |
| (8) () | וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ | (H) | And you shall keep his
commandments. (Deut. 13:5) |
| (9) () | וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ | (I) | His children are honored. (Job 14:21) |
| (10) () | אֲשַׁפֵּט אֶתְכֶם | (J) | I shall judge you. (Ezek. 11:11) |
| (11) () | אֱלֹהֵי אִזְכְּרָה | (K) | In order that they may learn.
(Deut. 31:12) |
| (12) () | יְהוָה יִמְשַׁל בְּכֶם | (L) | In order that you may remember.
(Num. 15:40) |
| (13) () | אִזְכְּרָה אֱלֹהִים | (M) | I will remember God.
(Ps. 77:4; Eng. 77:3) |
| (14) () | לְמַעַן יִלְמְדוּ | (N) | Perhaps the LORD will hear.
(Isa. 37:4) |
| (15) () | אוֹלֵי יִשְׁמַע יְהוָה | (O) | Saul shall reign over us.
(1 Sam. 11:12) |

3. Fill in the blanks with the correct pronouns.

- (1) פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ Lest _____ forget the LORD _____
God. (Deut. 8:11)
- (2) כִּי־תִשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת For _____ shall keep all
_____ commandment. (Deut. 19:9)

XV EXERCISES

- (3) אִסְי־שְׁמְרוּ בְנֵיךְ בְּרִיתִי If _____ sons keep _____ covenant.
(Ps. 132:12)
- (4) נִשְׁלַח אַנְשִׁים לְפָנֵינוּ Let _____ send men before _____.
(Deut. 1:22)
- (5) וְלֹא אֲשַׁמַּע אֲלֵיהֶם And _____ will not listen to _____.
(Jer. 11:11)
- (6) לֹא־אֶמְשַׁל אֲנִי בָכֶם _____ will not rule over _____.
(Judg. 8:23)
- (7) נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה Let _____ make (cut) a covenant,
_____ and _____. (Gen. 31:44)
- (8) וְאַתָּה אֶת־בְּרִיתִי תִשְׁמֹר But _____ shall keep _____
covenant. (Gen. 17:9)
- (9) הֲיִכְרַת בְּרִית עִמָּךְ Will _____ make (cut) a covenant with
_____? (Job. 40:28; Eng. 41:4)
- (10) וְנִכְרַתָּה בְּרִית עִמָּךְ And let _____ make a covenant with
_____. (Gen. 26:28)
- (11) וַיִּכְרַתוּ אֶתְךָ בְּרִית And _____ shall make a covenant with
_____. (2 Sam. 3:21)
- (12) כִּי־שְׁלֹמֹה בְנֶךָ יִמְלֹךְ אַחֲרַי For Solomon _____ son shall reign
after _____. (1 Kgs. 1:13)
- (13) אֲשֹׁמְרָה דְרָכַי _____ will guard _____ ways. (Ps. 39:2;
Eng. 39:1)
- (14) אֲשֹׁמְרָה תּוֹרָתְךָ תָּמִיד _____ will keep _____ law
continually. (Ps. 119:44)
- (15) וַאֲיֵךְ נִגְנַב מִבַּיִת אֲדֹנָיִךְ כֶּסֶף אוֹ זָהָב For how shall _____
steal silver or gold from the house of _____ master (lord)? (Gen. 44:8)

4. Each of the following entries contains a Qal imperfect form of a Hebrew verb. Give its correct translation by filling in the blank. In the space marked (a) give its person, gender, and number, and in (b) its root (i.e., its Qal perfect 3 ms form).

- (1) **לֹא תִגְנוּב** You shall not _____. (Exod. 20:15) (a) _____
(b) _____
- (2) **לֹא תִגְנוּבוּ** You shall not _____. (Lev. 19:11) (a) _____
(b) _____
- (3) **וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר** And your sins I will not _____ (a) _____
_____. (Isa. 43:25) (b) _____
- (4) **לְמַעַן תִּזְכְּרוּ** In order that you may _____. (a) _____
(Ezek. 16:63) (b) _____
- (5) **אֲלֵ-תִזְכְּרוּ רֵאשִׁנוֹת** _____ not the former (a) _____
things. (Isa. 43:18) (b) _____
- (6) **וְאַתָּה תִמְלֹךְ עַל-יִשְׂרָאֵל** And you shall _____ (a) _____
over Israel. (1 Sam. 23:17) (b) _____
- (7) **כִּי אֶשְׂבֵר אֶת-עַל מֶלֶךְ בָּבֶל** For I will (a) _____
_____ the yoke of the king of Babylon. (b) _____
(Jer. 28:4)
- (8) **וְהוּא יִשְׁפֹט-תְּבִל בְּצִדְקָה** And he will _____ (a) _____
the world with righteousness. (Ps. 9:9; Eng. 9:8) (b) _____
- (9) **הֲתִשְׁפֹט אֹתָם בֶּן-אָדָם** Will you _____ (a) _____
them, son of man? (Ezek. 20:4) (b) _____
- (10) **וּמִצְוֹתַי לֹא יִשְׁמְרוּ** And they do not _____ (a) _____
my commandments. (Ps. 89:32; Eng. 89:31) (b) _____
- (11) **וַיִּזְכֹּר אֶת-יְמֵי הַחֹשֶׁךְ** But let him _____ (a) _____
the days of darkness. (Eccl. 11:8) (b) _____
- (12) **וּמִצְרַיִם לֹא תִזְכְּרוּ-עוֹד** And you shall _____ (a) _____
Egypt no more. (Ezek. 23:27) (b) _____
- (13) **אֶפְקֹד אֹתְכֶם** I will _____ you. (Jer. 29:10) (a) _____
(b) _____
- (14) **לְמַעַן אֶלְמַד חֻקֶיךָ** In order that I may _____ (a) _____
your statutes. (Ps. 119:71) (b) _____

XV EXERCISES

- (15) כָּכָה אֲשַׁבֵּר אֶת־הָעָם הַזֶּה וְאֶת־הָעִיר הַזֹּאת (a) _____
 So will I _____ this people and this city. (b) _____
 (Jer. 19:11)

5. Practice reading the Hebrew aloud. Cover the English translation and practice translating from sight.

- (1) פֶּן־נִשְׂרֹף אֹתְךָ וְאֶת־בַּיִת
 אָבִיךָ בָּאֵשׁ Lest we burn you and your father's
 house with fire. (Judg. 14:15)
- (2) אַל־תִּשְׁלַח יָדְךָ
 אֶל־הַנְּעָר אֶל־הַנְּעָר Do not lay (send) your hand upon
 the lad. (Gen. 22:12)
- (3) יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יָדְךָ Day and night your hand was heavy
 upon me. (Ps. 32:4)
- (4) וְאַנְחֵנוּ נִכְרַת עֵצִים
 מִן־הַלְבָּנוֹן And we will cut timber (trees)
 from Lebanon. (2 Chr. 2:15; Eng. 2:16)
- (5) בְּיַד חֲזָקָה אֶמְלֹךְ עֲלֵיכֶם I will reign over you with
 a mighty hand. (Ezek. 20:33)
- (6) הִנֵּה בֶן־הַמֶּלֶךְ יִמְלֹךְ כַּאֲשֶׁר
 דִּבֶּר יְהוָה עַל־בְּנֵי דָוִד Behold, the king's son! Let him reign,
 as the LORD spoke concerning
 the sons of David. (2 Chr. 23:3)
- (7) יִזְכֹּר עֲוֹנָם וַיִּפְקֹד חַטָּאתָם He will remember their iniquity and
 he will punish (visit) their sins. (Jer. 14:10)
- (8) וְלֹא־יִלְמְדוּן עוֹד מִלְחָמָה And they shall learn war no more.
 (Mic. 4:3)
- (9) וְקִשְׁתׁ וְחֶרֶב וּמִלְחָמָה
 אֲשַׁבֵּר מִן־הָאָרֶץ And the bow, the sword, and war
 I will abolish (break) from the land.
 (Hos. 2:20; Eng. 2:18)
- (10) וְעַבְדֵי יִשְׁכְּנוּ־שָׁמָּה And my servants shall dwell there.
 (Isa. 65:9)
- (11) כִּי־מִי יִשְׁפֹּט אֶת־עַמְּךָ
 הַזֶּה הַגָּדוֹל For who can judge this great people
 of yours? (2 Chr. 1:10)

- (12) אָמַרְתִּי אֲנִי בְּלִבִּי אֶת־הַצַּדִּיק וְאֶת־הַרְשָׁע יִשְׁפֹּט הָאֱלֹהִים I said in my heart, "God will judge the righteous and the wicked." (Eccl. 3:17)
- (13) אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי נַחֲוֹר יִשְׁפֹּטוּ בֵּינֵינוּ Let the God of Abraham and the God of Nahor judge between us. (Gen. 31:53)
- (14) זֶה מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיכֶם This will be the practice (custom) of the king who will reign over you. (1 Sam. 8:11)
- (15) מִי־יִשְׁכֵּן בְּהַר קְדֹשׁךָ Who shall dwell on your holy mountain? (Ps. 15:1)

VOCABULARY

- | | | | |
|-------------|-------------------------|----------------|-----------------------|
| (1) אֵיל | ram | (10) שָׁפָה | (f) lip, speech, edge |
| (2) בּוֹא | to come, go | (11) שָׁאַל | he asked |
| (3) זָכַר | he remembered | (12) שָׁבַר | he broke in pieces |
| (4) חָיָה | he lived, revived | (13) שׁוּב | to turn, return |
| (5) מָשַׁל | he ruled | (14) שׁוֹפָר | ram's horn, trumpet |
| (6) עַבְדֹּ | servant, slave | (15) שָׁכַח | he forgot |
| (7) עָבַר | he passed over, through | (16) שָׁפֵט | he judged, delivered |
| (8) עוֹלָם | eternity | (17) תָּמִיד | continuously |
| (9) קוּם | to arise, stand | (18) תְּפִלָּה | (f) prayer |

LESSON XVI

42. Verbs: The Imperfects of the Remaining Verb Stems*

Imperfect forms of the verb occur not only in the Qal stem but in the other six stems as well. It is important for one to learn the imperfect forms for all stems of the strong verb since the imperfect forms of the weak verbs are based upon them.

The imperfect prefixes and suffixes have the same consonants in all stems of the verb. This rule applies to both strong verbs and weak verbs. The vowels of the suffixes are also the same for all stems. However, the vowels of the prefixes differ from stem to stem and so must be memorized.

Examples:

	Qal Imperfect	Nif'al Imperfect	Pi'el Imperfect
3 ms	_____ י	_____ י	_____ י
3 fs	_____ ת	_____ ת	_____ ת
2 ms	_____ ת	_____ ת	_____ ת
2 fs	י _____ ת	י _____ ת	י _____ ת
1 cs	_____ א	_____ א	_____ א
3 mp	ו _____ י	ו _____ י	ו _____ י
3 fp	נָה _____ ת	נָה _____ ת	נָה _____ ת
2 mp	ו _____ ת	ו _____ ת	ו _____ ת
2 fp	נָה _____ ת	נָה _____ ת	נָה _____ ת
1 cp	_____ נ	_____ נ	_____ נ

This same pattern is continued throughout the remaining stems of the verb.

The prefix vowels will be the same for all imperfect forms in any given stem, except in the first person common singular form, where the prefix consonant is א. Whenever hireq stands after the א prefix, it is changed to s^egol (א → אֵ); and whenever a simple sheva stands after the א prefix, it is changed to ḥaṭef-pataḥ (א → אֶ).

*Refer to Verb Chart 1, pp. 400f. for the conjugation of the strong verb.

42.1 *The Nif'al Imperfect of מושל and כתב*

3 ms	יְמוּשֵׁל	יִכְתֹּב
3 fs	תְּמוּשֵׁל	תִּכְתֹּב
2 ms	תְּמוּשֵׁל	תִּכְתֹּב
2 fs	תְּמוּשְׁלִי	תִּכְתְּבִי
1 cs	אֶמוּשֵׁל	אֶכְתֹּב
3 mp	יְמוּשְׁלוּ	יִכְתְּבוּ
3 fp	תְּמוּשְׁלָנָה	תִּכְתְּבֵנָה
2 mp	תְּמוּשְׁלוּ	תִּכְתְּבוּ
2 fp	תְּמוּשְׁלָנָה	תִּכְתְּבֵנָה
1 cp	נִמוּשֵׁל	נִכְתֵּב

(1) The prefix vowel for the Nif'al imperfect is hireq in all forms except first person common singular, where it is s^egol.

(2) A dagesh forte is placed in the first consonant of the verb root in the Nif'al imperfect. This consonant is therefore doubled. The doubling occurs because an original נ has dropped out. יְנִמוּשֵׁל has become יְמוּשֵׁל. *Whenever נ closes a syllable within a Hebrew word and is followed by a syllable divider (silent sheva), it is assimilated into the following consonant by means of a dagesh forte.*

(3) There are three vocalic suffixes (2 fs, 3 mp, and 2 mp). These draw the accent to themselves, causing the nearest preceding vowel in an open syllable to be volatilized.

2 fs	תְּמוּשְׁלִי	becomes	תְּמוּשְׁלִי
3 mp	יְמוּשְׁלוּ	becomes	יְמוּשְׁלוּ
2 mp	תְּמוּשְׁלוּ	becomes	תְּמוּשְׁלוּ

(Note that a meteg is placed beside a long vowel standing immediately before a vocal sheva.)

(4) The vowel that stands in the syllable before the נָ endings of the imperfect (3 fp and 2 fp) will be holem in the Qal stem, pataḥ in the Nif'al, Pu'al, and Hof'al stems, and šere in the Pi'el, Hitpa'el, and Hif'il stems. This same rule applies to most of the weak verbs. The exceptions will be noted as they occur.

(5) The Nif'al imperfect may be used in a variety of ways, just as is true of imperfections in general. It is often passive in meaning, although it may also be reflexive.

(a) The Nif'al imperfect sometimes describes a simple action in future time.

Examples:

בָּאֵשׁ יִשָּׂרֵף	With fire it shall be burned. (Lev. 7:19)
וְשָׁם אֶקָּבֵר	And there I will be buried. (Ruth 1:17)
מִי הַיַּרְדֵּן יִכָּרְתוּן	The waters of the Jordan shall be cut off. (Josh. 3:13)

(b) The Nif'al imperfect is sometimes used in a frequentative sense, expressing repeated, habitual, or customary actions.

Examples:

וְשִׁמוֹ לֹא-יִזְכָּר עוֹד	And his name shall not be remembered again. (Jer. 11:19)
וְאַתֶּם כֹּהֲנֵי יְהוָה תִּקְרְאוּ	And you shall be called the priests of the LORD. (Isa. 61:6)

(c) The Nif'al imperfect is sometimes used to express actions that are contingent upon other elements in the context. The possibilities of translation are manifold and the context must be relied upon to determine which is more accurate. Jussives and cohortatives are included here.

Examples:

אוּלַי יִמְצְאוּן שָׁם אַרְבָּעִים [אַנָּשִׁים]	Suppose there should be found there forty [men]. (Gen. 18:29)
יִשְׁפֹּטוּ גוֹיִם עַל-פְּנֵיךָ	Let the nations be judged before you. (Ps. 9:20; Eng. 9:19)

42.2 The Pi'el Imperfect of מִשַׁל and דִּבֵּר

3 ms	יִמְשַׁל	יְדַבֵּר
3 fs	תִּמְשַׁל	תִּדְבֹּר
2 ms	תִּמְשַׁל	תִּדְבְּרוּ
2 fs	תִּמְשַׁלְי	תִּדְבְּרֵי
1 cs	אִמְשַׁל	אִדְבֹּר
3 mp	יִמְשְׁלוּ	יְדַבְּרוּ
3 fp	תִּמְשְׁלֶנָּה	תִּדְבְּרֶנָּה
2 mp	תִּמְשְׁלוּ	תִּדְבְּרוּ
2 fp	תִּמְשְׁלֶנָּה	תִּדְבְּרֶנָּה
1 cp	נִמְשַׁל	נִדְבֹּר

(1) The two distinguishing characteristics of the Pi'el imperfect are the sheva after the prefix consonant (normally $\dot{\quad}$, but $\ddot{\quad}$ after \aleph), and the doubling of the middle consonant of the verb root. Note also that the stem vowel in the syllable before the נה endings (3 fp and 2 fp) is šere , as in all active stems (except Qal).

(2) The Pi'el imperfect also may be translated in a variety of ways. It is sometimes intensive in meaning, but often it is rendered as simple active, much like the Qal imperfect, or even as causative active, much like the Hif'il imperfect.

(a) The Pi'el imperfect is sometimes translated as a simple action in future time.

Examples:

$\text{כִּי יְדַבֵּר שְׁלוֹם אֶל-עַמּוֹ}$ For he will speak peace to his people.
(Ps. 85:9; Eng. 85:8)

$\text{אֲשֶׁר יְדַבֵּר יְהוָה אֲתוֹ אֲדַבֵּר}$ What the LORD speaks, that will I speak. (Num. 24:13)

(b) The Pi'el imperfect is often used in a frequentative sense, expressing repeated, habitual, or customary actions.

Examples:

$\text{פִּה־לָהֶם וְלֹא יְדַבְּרוּ}$ They have a mouth, but they do not speak. (Ps. 135:16)

קָשֶׁת יִשְׁבֵּר He breaks the bow. (Ps. 46:10; Eng. 46:9)

מִה־תִּבְקֶשׁ What are you seeking? (Gen. 37:15)

(c) The Pi'el imperfect may also be used to express actions that are contingent upon other factors in the context. Jussives and cohortatives are included here.

Examples:

$\text{אֲדַבְּרָה־נָא אֶל־הַמֶּלֶךְ}$ Let me speak, I pray, to the king.
(2 Sam. 14:15)

$\text{לָמָּה יִבְקֶשׁ זֹאת אֲדֹנָי}$ Why should my lord seek (require) this?
(1 Chr. 21:3)

42.3 *The Pu'al Imperfect of מִשַׁל and כָּתַב*

3 ms	יִמְשַׁל	יִכְתֹּב
3 fs	תִּמְשַׁל	תִּכְתֹּב
2 ms	תִּמְשַׁל	תִּכְתֹּב
2 fs	תִּמְשַׁלִּי	תִּכְתְּבִי
1 cs	אִמְשַׁל	אִכְתֹּב
3 mp	יִמְשְׁלוּ	יִכְתְּבוּ
3 fp	תִּמְשַׁלְנָה	תִּכְתְּבֶנָה
2 mp	תִּמְשְׁלוּ	תִּכְתְּבוּ
2 fp	תִּמְשַׁלְנָה	תִּכְתְּבֶנָה
1 cp	נִמְשַׁל	נִכְתֵּב

(1) The distinguishing characteristics of the Pu'al imperfect are the sheva after the prefix consonant (normally $\dot{\text{ }}$, but - after א), the qibbuṣ after the first root consonant, and the doubling of the middle root consonant.

(2) The Pu'al imperfect is the passive of the Pi'el imperfect.

Examples:

וּמַלְאֲךָ יִשְׁלַח־בּוֹ	And a messenger (angel) will be sent to him. (Prov. 17:11)
לְכֵן בְּזֹאת יִכַּפֵּר עוֹן־יַעֲקֹב	Therefore by this the iniquity (guilt) of Jacob will be expiated (covered). (Isa. 27:9)
וַחֲטִאתֶךָ תִּכַּפֵּר	And your sin is forgiven (covered). (Isa. 6:7)

42.4 *The Hitpa'el Imperfect of מִשַׁל and הִלַּךְ, "he walked, went"*

3 ms	יִתְמַשַׁל	יִתְהַלֵּךְ
3 fs	תִּתְמַשַׁל	תִּתְהַלֵּךְ
2 ms	תִּתְמַשַׁל	תִּתְהַלֵּךְ
2 fs	תִּתְמַשַׁלִּי	תִּתְהַלְּכִי
1 cs	אִתְמַשַׁל	אִתְהַלֵּךְ
3 mp	יִתְמַשְׁלוּ	יִתְהַלְּכוּ
3 fp	תִּתְמַשַׁלְנָה	תִּתְהַלְּכֶנָה
2 mp	תִּתְמַשְׁלוּ	תִּתְהַלְּכוּ
2 fp	תִּתְמַשַׁלְנָה	תִּתְהַלְּכֶנָה
1 cp	נִתְמַשַׁל	נִתְהַלֵּךְ

(1) The distinguishing characteristics of the Hitpa'el imperfect are the longer prefix and the doubling of the middle consonant of the verb root.

(2) The Hitpa'el imperfect is normally reflexive in meaning but sometimes is almost parallel in meaning to the Qal imperfect, expressing a simple action in the active voice.

(a) The Hitpa'el imperfect normally expresses an action that is repeated, customary, or habitual in nature.

Examples:

וְהִמְלִיךְ יִתְגַּדֵּל עַל־כָּל־אֵל	And the king shall exalt himself above every god. (Dan. 11:36)
אֶתְהַלֵּךְ לְפָנַי יְהוָה בְּאֶרֶץ חַיִּים	I walk before the LORD in the land of the living. (Ps. 116:9)
וּבְשֵׁמוֹ יִתְהַלְכוּ	And they shall walk in his name. (Zech. 10:12)

(b) Hitpa'el imperfects are sometimes used to express actions that are contingent upon other factors in the context. These include imperfects used as jussives or cohortatives and those whose translation requires one of the modal auxiliaries.

Examples:

אָמַרְתִּי בְּיָדְךָ וּבֵית אָבִיךָ יִתְהַלְכוּ לְפָנַי עַד־עוֹלָם	I promised (said) that your family and the family of your father should walk before me forever. (1 Sam. 2:30)
יִתְקַדְּשׁוּ [הַכֹּהֲנִים]	Let [the priests] sanctify themselves. (Exod. 19:22)

42.5 *The Hif'il Imperfect of מָשַׁל and סָתַר, "he hid, concealed"*

3 ms	יִמְשִׁיל	יִסְתִּיר
3 fs	תִּמְשִׁיל	תִּסְתִּיר
2 ms	תִּמְשִׁיל	תִּסְתִּיר
2 fs	תִּמְשִׁילִי	תִּסְתִּירִי
1 cs	אִמְשִׁיל	אִסְתִּיר
3 mp	יִמְשִׁילוּ	יִסְתִּירוּ
3 fp	תִּמְשִׁלְנָה	תִּסְתִּירְנָה
2 mp	תִּמְשִׁילוּ	תִּסְתִּירוּ
2 fp	תִּמְשִׁלְנָה	תִּסְתִּירְנָה
1 cp	נִמְשִׁיל	נִסְתִּיר

(1) The Hif'il imperfect is characterized by pataḥ in the prefix syllable and hireq-yod in the second syllable.

(2) Hireq-yod is unchangeably long and cannot be reduced to a vocal sheva before vocalic suffixes (2 fs, 3 mp, and 2 mp). It is therefore retained in each of these forms and the syllable in which it stands continues to bear the accent. Hif'il is the only stem in which the accent does not shift before a vocalic suffix (cf. XII.30.4 [3], p. 84; XV.39.3 [2], p. 128).

(3) The הָ suffixes (3 fp, 2 fp) do not draw the accent to themselves. Like the Pi'el and Hitpa'el imperfects, Hif'il imperfect has a šere in the root syllable before הָ suffixes (cf. XV.39.3 [3], p. 128).

(4) The Hif'il imperfect normally serves as the causative of the Qal imperfect. However, this may vary from verb to verb. Often the meaning of a form can only be determined by a careful analysis of the context in which it stands.

(a) A Hif'il imperfect sometimes describes a simple action in future time.

Examples:

אֶכְרִית אֶת־שְׁמוֹת הָעִצְבִּים מִן־הָאָרֶץ	I will cut off the names of the idols from the land. (Zech. 13:2)
שְׁלוֹשׁ עָרִים תִּבְדִּיל לָךְ בְּתוֹךְ אֶרְצְךָ	Three cities you shall set apart (separate) for yourself in your land. (Deut. 19:2)
וְאֵת בְּנָיו תִּקְרִיב	And his sons you shall bring (cause to draw near). (Exod. 29:8)
הוּא־יִשְׁמֵד אֶת־הַגּוֹיִם הָאֵלֶּה מִלְפָּנָיִךְ	He [emphatic] will destroy these nations before you. (Deut. 31:3)

(b) Often the Hif'il imperfect is used to express repeated, habitual, or customary actions.

Examples:

אֶל־פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ	At the door of the tent of meeting he shall offer it (bring it near). (Lev. 1:3)
אֶזְכְּרָה שְׁמֶךָ בְּכָל־דּוֹר וָדּוֹר	I will cause your name to be celebrated (remembered) in all generations. (Ps. 45:18; Eng. 45:17)

42.6 *The Hof'al Imperfect of מָשַׁל*

3 ms	יִמְשַׁל	3 mp	יִמְשְׁלוּ
3 fs	תִּמְשַׁל	3 fp	תִּמְשְׁלנה
2 ms	תִּמְשַׁל	2 mp	תִּמְשְׁלוּ
2 fs	תִּמְשְׁלֵי	2 fp	תִּמְשְׁלנה
1 cs	אִמְשַׁל	1 cp	נִמְשַׁל

(1) The distinguishing characteristics of the Hof'al imperfect are qameṣ-ḥaṭuf as the prefix vowel and pataḥ as the vowel between the second and third consonants of the verb root. This pataḥ is continued before the נָה suffixes, as in the Nif'al and Pu'al imperfects.

(2) The Hof'al imperfect is the passive of the Hif'il imperfect. Its occurrences in the Hebrew Bible are relatively infrequent, so that the examples given here are necessarily drawn from weak verbs.

Examples:

	Hif'il Imperfect 3 ms		Hof'al Imperfect 3 ms
(a)	יָבִיא "he will bring," from בּוֹא, "to go"	יּוּבֵא	"he will be brought" (see 2 Kgs. 12:5,17)
(b)	יָמִית "he will kill," from מוֹת, "to die"	יּוּמַת	"he will be killed" (see Exod. 19:12; 21:15)

43. Verbs: Imperfects with Vav Consecutive

43.1 The vav consecutive is a special form of the conjunction which can be prefixed to imperfect forms of Hebrew verbs to express the narrated past. A passage narrating consecutive events in past time will often begin with a perfect, and then be continued by a series of imperfects with vav consecutive. Because both perfects and imperfects in such a sequence are normally translated in the past tense, it is common for grammarians to refer to the vav consecutive as the "vav conversive" and to claim that it "converts" imperfect forms of the verb into perfects. It would be simpler to say that imperfects prefixed with vav consecutives represent consecutive actions that from the reader's viewpoint took place in past time. They may be understood as either sequential ("and then") or consequential ("and so"), although it is not always possible to draw a sharp line of distinction between these two meanings, nor is it always necessary to express the distinction in translation.

43.2 The vav consecutive is written ׀ (vav, plus pataḥ, plus dagesh forte in the following consonant). The rules for its pointing are similar to those for the definite article (see V.14, pp. 24ff.). If, for example, the vav consecutive is prefixed

to the first person singular form of the imperfect, which begins with **א**, the dagesh forte is rejected by **א** and the preceding vowel has to be lengthened (pataḥ to qameṣ).

Examples:

- וְאָזְכֹר “and I remembered” (Exod. 6:5)
וְאָכַתְבֹּב “and I wrote” (Jer. 32:10)

The dagesh forte is also rejected by certain non-gutturals that are accompanied by vocal shevas. This happens most frequently when a vav consecutive is prefixed to a word that begins with **י** (yod, supported by a vocal sheva).

43.3 The Qal imperfect third person masculine singular form of **אָמַר**, “he said,” without vav consecutive, is written **יֹאמַר**. However, with vav consecutive, it is changed to **וַיֹּאמֶר**, translated, “and (then) he said.” This form occurs so frequently in the Hebrew Bible that it should be committed to memory.

43.4 Examples of imperfects with vav consecutive:

- (a) וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ And he wrote in the name of the king.
(Est. 8:10)
- (b) וַתִּכְתֹּב אֶסְתֵּר הַמַּלְכָּה Then Esther the queen wrote.
(Est. 9:29)
- (c) וַיַּמְלִיכוּ אֹתוֹ עַל-כָּל-יִשְׂרָאֵל And they made him king
over all Israel. (1 Kgs. 12:20)
- (d) וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מֵשָׁל And he spoke three thousand
proverbs. (1 Kgs. 5:12; Eng. 4:32)

44. He-Directive (הַ)

Hebrew frequently makes use of the suffix **הַ** to indicate “direction toward” or “motion toward.”

44.1 He-directive may be added to both common and proper nouns, and also to adverbs of direction. It is never accented, and must not be confused with the feminine singular ending of nouns.

44.2 Common nouns having the He-directive suffix may appear either with or without the article.

44.3 The vowel and accent changes that occur when He-directive is added to nouns and adverbs are unpredictable, so that each form must be learned individually. Some of the more common occurrences are these:

(1) He-directive with common nouns:

- | | | | | |
|-----|----------|---------------|------------|------------------------------|
| (a) | אָרֶץ | ground, earth | אֶרֶץ | to the ground (2 Sam. 14:11) |
| (b) | הַבַּיִת | the house | אֶתְּהָ | to the house (Gen. 43:26) |
| (c) | הַהָר | the mountain | אֶתְּהָרָה | to the mountain (Deut. 10:1) |

(2) He-directive with proper nouns:

- | | | | | |
|-----|---------------|-----------|----------|-----------------------------------|
| (a) | מִצְרַיִם | Egypt | אֶתְּמָה | toward Egypt (Gen. 41:57) |
| (b) | בָּבֶל | Babylon | אֶתְּהָ | toward Babylon (Jer. 29:20) |
| (c) | יְרוּשָׁלַיִם | Jerusalem | אֶתְּמָה | toward Jerusalem
(2 Chr. 32:9) |

(3) He-directive with directional adverbs:

- | | | | | |
|-----|---------|--------|-----------|-----------------------------------|
| (a) | שָׁם | there | שָׁמָּה | thither, to there (Gen. 24:8) |
| (b) | אֵן | where? | אֵנָּה | whither? to where?
(Ps. 139:7) |
| (c) | צָפוֹן | north | צָפוֹנָה | northward (Gen. 13:14) |
| (d) | תֵּימָן | south | תֵּימָנָה | southward (Deut. 3:27) |
| (e) | קֶדֶם | east | קֶדְמָה | eastward (Gen. 13:14) |
| (f) | יָם | west | יָמָה | westward (Gen. 13:14) |

45. Conjunctive Dagesh Forte

A dagesh forte is sometimes placed in the initial consonant of a word in order to link it to the preceding word. This always happens when the first word is **וְהָ** or **מָה** and they are joined to the following words by a maqqef. It also happens when the first word ends in qames, qames-he, or s^egol-he, and the second word is monosyllabic. Some grammarians prefer to call the conjunctive dagesh forte the “euphonic dagesh forte.” The phonetic value of this dagesh is not certain.

Examples:

- | | | |
|-----|------------------------------------|---|
| (a) | אֲדַבְּרָהּ-נָא אֶל-הַמֶּלֶךְ | Let me speak, I pray, to the king.
(2 Sam. 14:15) |
| (b) | וְהָשְׁמִי לְעֹלָם | This is my name forever. (Exod. 3:15) |
| (c) | מַה-זֹּאת עָשָׂה
אֱלֹהִים לָנוּ | What is this (that) God has
done to us? (Gen. 42:28) |

EXERCISES

1. Write the following inflections:

- (1) Qal imperfect of **כָּשַׁל**
- (2) Nif'al imperfect of **קָבַר**
- (3) Piel imperfect of **דָּבַר**
- (4) Pu'al imperfect of **כָּתַב**
- (5) Hitpa'el imperfect of **הִלָּךְדָּ**
- (6) Hif'il imperfect of **סָתַר**
- (7) Hof'al imperfect of **שָׁלַח**

2. Each of the following examples contains an imperfect form of a Hebrew verb. Complete the translation by supplying the meaning of the verb form. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

Example:

- | | |
|--|-------------------------------|
| וַיִּגְנַב אֶבְשָׁלוֹם אֶת־לֵב אֲנָשֵׁי יִשְׂרָאֵל | (a) <u> Piel </u> |
| Absalom <u> stole </u> the heart of the people | (b) <u> 3 ms </u> |
| of Israel. (2 Sam. 15:6) | (c) <u> גָּנַב </u> |
|
 | |
| (1) וַיִּכְתֹּב בְּסֵפֶר | (a) <u> </u> |
| And he <u> </u> in the book. (1 Sam. 10:25) | (b) <u> </u> |
| | (c) <u> </u> |
|
 | |
| (2) אֶת־פְּנֵיךָ יְהוָה אֶבְקֶשׁ | (a) <u> </u> |
| Your face, O LORD, I will <u> </u> . (Ps. 27:8) | (b) <u> </u> |
| | (c) <u> </u> |
|
 | |
| (3) וַיִּכְרְתוּ בְרִית בְּבֵאֵר שֶׁבַע | (a) <u> </u> |
| And they <u> </u> a covenant at Beer-sheba. | (b) <u> </u> |
| (Gen. 21:32) | (c) <u> </u> |
|
 | |
| (4) וּרְשָׁעִים מֵאֶרֶץ יִכְרְתוּ | (a) <u> </u> |
| But the wicked will be <u> </u> from the land. | (b) <u> </u> |
| (Prov. 2:22) | (c) <u> </u> |
|
 | |
| (5) וְאָזְכַּר אֶת־בְּרִיתִי | (a) <u> </u> |
| And I <u> </u> my covenant. (Exod. 6:5) | (b) <u> </u> |
| | (c) <u> </u> |

- (6) וַיִּזְכֹּר בְרִיתוֹ
And he _____ his covenant. (Ps. 106:45)
- (7) וְלֹא יִזְכְּרוּ עוֹד
And they shall not be _____ again. (Zech. 13:2)
- (8) בֶּן יִכְבֵּד אָב וְעֶבֶד אֲדָנָיו
A son _____ (his) father and a servant
his master. (Mal. 1:6)
- (9) וְאֶת־בְּנֵיהֶם יִלְמְדוּן
And they shall _____ their children (sons).
(Deut. 4:10)
- (10) יְהוָה יִלְחֶם לָכֶם
The LORD shall _____ for you. (Exod. 14:14)
- (11) וְאִמְלֵא אִתּוֹ רוּחַ אֱלֹהִים
And I have _____ him (with) the Spirit of God.
(Exod. 31:3)
- (12) אֶסְתַּיְרָה פָּנַי מֵהֶם
I will _____ my face from them. (Deut. 32:20)
- (13) וְשָׁם תִּקְבְּרוּ
And there you shall be _____. (Jer. 20:6)
- (14) פֶּן־נִשְׂרֹף אוֹתְךָ וְאֶת־בַּיִת אָבִיךָ בְּאֵשׁ
Lest we _____ you and your father's house
with fire. (Judg. 14:15)
- (15) יְדַבֵּר־נָה אֲדֹנָי הַמֶּלֶךְ
Let my lord the king _____. (2 Sam. 14:18)
- (a) _____
(b) _____
(c) _____
- (a) _____
(b) _____
(c) _____
- (a) _____
(b) _____
(c) _____
- (a) _____
(b) _____
(c) _____
- (a) _____
(b) _____
(c) _____
- (a) _____
(b) _____
(c) _____
- (a) _____
(b) _____
(c) _____
- (a) _____
(b) _____
(c) _____
- (a) _____
(b) _____
(c) _____
- (a) _____
(b) _____
(c) _____
- (a) _____
(b) _____
(c) _____

XVI EXERCISES

3. Fill in the blanks with the correct pronouns.

- (1) וְהֵאמֵר מִי־אֵת בְּתִי And _____ said, "_____ are _____, _____ daughter?" (Ruth 3:16)
- (2) וַיֹּאמֶר לִי מִי־אַתָּה And _____ said to _____, "_____ are _____?" (2 Sam. 1:8)
- (3) מִה־נֹּאמַר לְאֲדֹנָי מִה־נִּדְבֵר _____ shall _____ say to _____ lord? _____ shall _____ speak? (Gen. 44:16)
- (4) וְשָׁם אֲדַבֵּר אֹתְךָ And there _____ will speak with _____. (Ezek. 3:22)
- (5) וְלֹא־אֲדַבֵּר עוֹד בְּשֵׁמוֹ _____ will speak no more in _____ name. (Jer. 20:9)
- (6) וַיִּשְׂרְפוּ אוֹתָהּ וְאֶת־אָבִיהָ בָּאֵשׁ And _____ burned _____ and _____ father with fire. (Judg. 15:6)
- (7) בֵּיתְךָ נִשְׂרָף בָּאֵשׁ _____ house _____ will burn with fire. (Judg. 12:1)
- (8) אַל־תְּסַתֵּר מִמֶּנִּי מִצְוֹתֶיךָ Do not hide _____ commandments from _____. (Ps. 119:19)
- (9) וְאַתָּה לֹא תִמָּלֵט מִיָּדוֹ But _____ shall not escape (be delivered) from _____ hand. (Jer. 34:3)
- (10) וּמִפְּנֵיךָ אֶסְתֵּר And from _____ face _____ shall be hidden. (Gen. 4:14)
- (11) וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם And _____ shall not fight against _____ brothers. (2 Chr. 11:4)
- (12) יְהַלְלוּ שְׁמוֹ Let _____ praise _____ name. (Ps. 149:3)

4. Complete the translation of the following entries by filling in the blanks.

- (1) וַיִּשְׁכַּב דָּוִד עִם־אֲבָתָיו Then David lay down with _____. (1 Kgs. 2:10)
- (2) בְּיַדְךָ אֶפְקִיד רֹחִי Into _____ I commit _____. (Ps. 31:6; Eng. 31:5)
- (3) וַיִּשְׁמַר מִצְוֹתָיו But he _____ his _____. (2 Kgs. 18:6)

- (4) הֲלוֹא אֲבַקֵּשׁ אֶת־דָּמוֹ מִיָּדְכֶם Shall I not _____ his _____ from your _____? (2 Sam. 4:11)
- (5) עַתָּה יִזְכֵּר עֲוֹנֵם Now he will _____ their _____. (Jer. 14:10)
- (6) וַיִּשְׁבֵּר אֹתָם And he _____ _____. (Exod. 32:19)
- (7) יִשְׁפֹּטוּ גוֹיִם עַל־פְּנֶיךָ Let the _____ be _____ before you. (Ps. 9:20; Eng. 9:19)
- (8) וְעַבְדִּי יִשְׁכְּנוּ־שָׁמָּה And my _____ shall _____ there. (Isa. 65:9)
- (9) וְלֹא־יִזְכְּרוּ עוֹד And _____ shall be _____ no more. (Zech. 13:2)
- (10) יִזְכֵּר עוֹן אֲבֹתָיו May the iniquity of his _____ be _____. (Ps. 109:14)
- (11) וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ And he _____ in the _____ of the _____. (Est. 8:10)
- (12) וְלֹא־יִזְכֵּר שֵׁם־יִשְׂרָאֵל עוֹד Let the _____ of Israel be _____ no more. (Ps. 83:5; Eng. 83:4)

5. Practice pronouncing the Hebrew. Cover the English translation and practice translating from sight.

- (1) אֲכַרֵּית אֶת־שְׁמוֹת [הַנְּבִיאִים] מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד I will cut off the names of [the prophets] from the earth, and they shall be remembered no more. (Zech. 13:2)
- (2) כֹּל אֲשֶׁר־יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט Whoever calls on the name of the LORD shall be delivered. (Joel 3:5)
- (3) וַיִּשְׁכֵּן כְּבוֹד־יְהוָה עַל־הַר סִינַי The glory of the LORD abode on Mount Sinai. (Exod. 24:16)
- (4) וַיִּלְמְדוּ סֵפֶר תּוֹרַת יְהוָה בְּכָל־עָרֵי יְהוּדָה And they taught the book of the law of the LORD in all the cities of Judah. (2 Chr. 17:9)
- (5) בְּנֵי יִשְׂרָאֵל אַל־תִּלָּחֲמוּ עִם־יְהוָה אֱלֹהֵי־אֲבוֹתֵיכֶם O Israelites, do not fight against (with) the LORD, the God of your ancestors. (2 Chr. 13:12)
- (6) וַיִּקְבֹּר עִם־אֲבוֹתָיו בְּעִיר דָּוִד And he was buried with his ancestors in the city of David. (1 Kgs. 14:31)

- (7) וַיִּשְׂרֹף אֶת־בַּיִת־יְהוָה
וְאֶת־בַּיִת הַמֶּלֶךְ וְאֵת
כָּל־בְּתֵי יְרוּשָׁלַם He burned the house of the LORD
and the house of the king and all
the houses of Jerusalem. (2 Kgs. 25:9)
- (8) אֲשַׁפּוֹךְ אֶת־רוּחִי עַל־
כָּל־בָּשָׂר I will pour out my spirit upon all flesh.
(Joel 3:1)
- (9) אֶת־הַדָּבָר אֲשֶׁר־אָדַבֵּר
אֵלֶיךָ אַתָּו תְּדַבֵּר The word that I speak unto you, that
shall you speak. (Num. 22:35)
- (10) וְלֹא יִקְרָא עוֹד אֶת־שְׁמִי
אַבְרָם And your name shall no more be
called Abram. (Gen. 17:5)
- (11) כִּי בֵיתִי בֵית־תְּפִלָּה יִקְרָא
לְכָל־הָעַמִּים For my house shall be called a house of
prayer for all peoples. (Isa. 56:7)
- (12) וַיִּתְהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים And Enoch walked with God. (Gen. 5:24)
- (13) אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאֶרֶץ
חַיִּים I walk before the LORD in the
land of the living. (Ps. 116:9)
- (14) עַד־אָנָּה תַסְתִּיר אֶת־פְּנֵיךְ
מִמֶּנִּי How long will you hide your face
from me? (Ps. 13:2; Eng. 13:1)
- (15) וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ And then God remembered Noah.
(Gen. 8:1)

VOCABULARY

- | | |
|----------------------------------|---------------------------------------|
| (1) בֶּטֶן (f) belly, body, womb | (10) נָשָׂא he lifted, carried |
| (2) [בֵּרַךְ] he blessed | (11) סָתַר he concealed |
| (3) גָּאֵל he redeemed | (12) עוֹן iniquity, guilt |
| (4) הִלָּל he praised | (13) פְּשָׁע rebellion, transgression |
| (5) חַטָּאת (f) sin | (14) קָבַר he buried |
| (6) [לָחַם] he fought | (15) רָאָה he saw |
| (7) לָמַד he learned | (16) רָקִיעַ expanse, firmament |
| (8) מָלֵא he was full | (17) שָׂרַף he burned |
| (9) מָלַט he escaped | (18) שָׁפַךְ he poured out |

LESSON XVII

46. Verbs: Pronominal Suffixes with Perfects

46.1 A transitive verb is any verb that may take a direct object. When the object of a transitive verb is a pronoun, this may be expressed in either of two ways. The pronominal suffix may be joined to **את**, the sign of the direct object (see XI.27.2 [1], p. 71), and placed either before or after the verb. Or the pronominal suffix may be joined directly to the end of the verb of which it serves as object. There is no difference in meaning between these two ways of expressing the pronominal object.

Examples:

יְהוָה שְׁלַחַנִּי	The LORD sent me. (Jer. 26:12)
אֶתִּי שְׁלַח יְהוָה	The LORD sent me [emphatic]. (1 Sam. 15:1)
אֶתִּי עָזְבוּ	They have forsaken me [emphatic]. (Jer. 2:13)
בְּנֵיךָ עָזְבוּנִי	Your children have forsaken me. (Jer. 5:7)
וְהִכַּרְתִּי מִתּוֹךְ עַמִּי	And I will cut him off from the midst of my people. (Ez. 14:8)
וְהִכַּרְתִּי אֹתוֹ מִקְרֹב עַמּוֹ	And I will cut him off from the midst of his people. (Lev. 20:3)
בְּרַכְנוּ אֶתְכֶם בְּשֵׁם יְהוָה	We bless you in the name of the LORD. (Ps. 129:8)
בְּרַכְנוּכֶם מִבֵּית יְהוָה	We bless you from the house of the LORD. (Ps. 118:26)

46.2 The pronominal suffixes for perfects that end in vowels are the same for all stems of the verb. They are as follows:

1 cs	נִי	me	1 cp	נּוּ	us
2 ms	ךָ	you	2 mp	כֶּם	you
2 fs	ךִי	you	2 fp	כֵּן	you
3 ms	וּ, הוּ	him	3 mp	הֶם, ם	them
3 fs	הָ	her	3 fp	ן	them

XVII VERBS: PRONOMINAL SUFFIXES WITH PERFECTS

(1) Example: Pronominal suffixes added to שָׁמְרוּ, Qal perfect, 3 cp, from שָׁמַר, “he kept,” translated “they kept.”

שָׁמְרוּנִי	they kept me	שָׁמְרוּנוּ	they kept us
שָׁמְרוּךָ	they kept you	שָׁמְרוּכֶם	they kept you
שָׁמְרוּךְ	they kept you	שָׁמְרוּכֶן	they kept you
שָׁמְרוּהוּ	they kept him	שָׁמְרוֹם	they kept them
שָׁמְרוּהָ	they kept her	שָׁמְרוֹן	they kept them

(A) Only the strong pronominal suffixes כֶּם, כֶּן, and הֶם draw the accent to themselves. Before all other suffixes, the accent is placed on the syllable beginning with the final root consonant of the verb.

(B) The addition of a pronominal suffix to a verb form having a vocal sheva under the second root consonant will cause the sheva to be restored to its original form (pataḥ), and then to be lengthened to qameṣ (open unaccented syllables require long vowels). Further, the qameṣ under the initial root consonant, now left in an open syllable two syllables removed from the accented syllable, must be volatized (reduced to a vocal sheva). Note, however, that these changes do not take place with vowels in closed syllables or with vowels that are unchangeably long. These rules are illustrated in the examples given above.

(2) Example: Pronominal suffixes added to בָּקְשׁוּ, Pi'el perfect, 3 cp, from [בָּקַשׁ], “he sought,” translated “they sought.”

בָּקְשׁוּנִי	they sought me	בָּקְשׁוּנוּ	they sought us
בָּקְשׁוּךָ	they sought you	בָּקְשׁוּכֶם	they sought you
בָּקְשׁוּךְ	they sought you	בָּקְשׁוּכֶן	they sought you
בָּקְשׁוּהוּ	they sought him	בָּקְשׁוּהֶם	they sought them
בָּקְשׁוּהָ	they sought her	בָּקְשׁוּן	they sought them

(ק loses its dagesh forte because it is supported by a vocal sheva.)

(3) Example: Pronominal suffixes added to הִכְרִיתוּ, Hif'il perfect, 3 cp, from כָּרַת “he cut off,” translated “they cut off.”

הִכְרִיתוּנִי	they cut me off	הִכְרִיתוּנוּ	they cut us off
הִכְרִיתוּךָ	they cut you off	הִכְרִיתוּכֶם	they cut you off
הִכְרִיתוּךְ	they cut you off	הִכְרִיתוּכֶן	they cut you off
הִכְרִיתוּהוּ	they cut him off	הִכְרִיתוּם	they cut them off
הִכְרִיתוּהָ	they cut her off	הִכְרִיתוּן	they cut them off

46.3 Pronominal suffixes for perfects ending in consonants are also the same for all verb stems. They are as follows:

1 cs	נִיְ	(pausal נִיְ) me	1 cp	נוְ	us
2 ms	ךְ	(pausal ךְ) you	2 mp	כֶּם	you
2 fs	ךְּ or ךְַ	you	2 fp	כֶּן	you
3 ms	וְ or הוְ	him	3 mp	ם	them
3 fs	הְ	her	3 fp	ן	them

(1) Example: Pronominal suffixes added to שָׁמַרְ, Qal perfect, 3 ms, translated “he kept.”

שָׁמַרְנִי	he kept me	שָׁמַרְנוּ	he kept us
שָׁמַרְךָ	he kept you	שָׁמַרְכֶם	he kept you
שָׁמַרְךָּ	he kept you	שָׁמַרְכֶן	he kept you
שָׁמַרוֹ	he kept him (it)	שָׁמַרְם	he kept them
שָׁמַרְהָ	he kept her (it)	שָׁמַרְןָ	he kept them

(A) A connecting vowel is used to join pronominal suffixes to verb forms ending in a consonant. Perfects tend to prefer pataḥ or qameṣ as the connecting vowel, whereas imperfects prefer šere (cf. XVII.47.2, pp. 157f.).

(B) The vocalization changes that take place when pronominal suffixes are added to Qal perfect ending in a consonant are the same as those for forms ending in a vowel. This means that the vowel in the first syllable is volatilizated and the vowel in the second syllable is raised to a qameṣ. This qameṣ receives a meteg whenever it precedes a vocal sheva. This occurs in 2 ms, 2 mp, and 2 fp (see above).

(2) Example: Pronominal suffixes added to הִכְרִיתַ, Hif'il perfect, 3 ms from כָּרַתַ, “he cut off.”

הִכְרִיתַנִּי	he cut me off	הִכְרִיתַנוּ	he cut us off
הִכְרִיתַךָ	he cut you off	הִכְרִיתַכֶּם	he cut you off
הִכְרִיתַךָּ	he cut you off	הִכְרִיתַכֶּן	he cut you off
הִכְרִיתוֹ	he cut him off	הִכְרִיתַם	he cut them off
הִכְרִיתַהָ	he cut her off	הִכְרִיתַןָ	he cut them off

No vowel changes take place when pronominal suffixes are added to הִכְרִיתַ. This is because the first syllable of this Hif'il form is a closed syllable and therefore its vowel cannot be volatilizated. Likewise, the vowel of the second syllable is unchangeably long and therefore cannot be shortened.

46.4 There are additional forms of the perfect inflection that undergo certain internal changes when pronominal suffixes are added to them. Such forms are relatively rare and the following examples need only be noted for future reference.

(1) When pronominal suffixes are to be added to a perfect 3 fs, the הָ ending of the form is replaced by תְּ, an old feminine ending.

Examples:

שָׁמְרָה (Qal) becomes שָׁמְרַתְּ-
 בִּקְשָׁה (Pi'el) becomes בִּקְשַׁתְּ-
 הִשְׁמִידָה (Hif'il) becomes הִשְׁמִידַתְּ-

Pronominal suffixes are then added to the resultant form in this manner:

שָׁמְרַתְּנִי she kept me
 שָׁמְרַתְּךָ she kept you
 etc.

(2) When pronominal suffixes are added to the perfect 2 fs (שָׁמְרַתְּ) the final תְּ becomes תִּי. The resultant form (-שָׁמְרַתְּי) is identical to the perfect 1 cs and only the context can be relied upon to distinguish between the two forms.

(3) When pronominal suffixes are added to the perfect 2 mp (שָׁמְרַתְּם) the final mem is dropped and the preceding s^egol is changed to šureq. The resultant form to which suffixes are added is -שָׁמְרַתְּוּ.

46.5 In summary, the forms of the Qal perfect used before pronominal suffixes are as follows:

3 ms	-שָׁמְרָה		
3 fs	-שָׁמְרַתְּ	3 cp	-שָׁמְרוּ
2 ms	-שָׁמְרַתְּ	2 mp	-שָׁמְרַתְּוּ
2 fs	-שָׁמְרַתְּי	2 fp	-שָׁמְרַתְּוּ
1 cs	-שָׁמְרַתְּי	1 cp	-שָׁמְרַנּוּ

47. Verbs: Pronominal Suffixes with Imperfects

47.1 Pronominal suffixes for imperfects ending in vowels are the same as those for perfects ending in vowels. They are the following:

1 cs	נִי	me	1 cp	נוּ	us
2 ms	ךָ	you	2 mp	כֶּם	you
2 fs	ךִי	you	2 fp	כֶּן	you
3 ms	וּ, הוּ	him	3 mp	ם	them
3 fs	הָ	her	3 fp	ן	them

(1) Example: Pronominal suffixes added to **יִשְׁמְרוּ**, Qal imperfect, 3 mp, from **שָׁמַר**, “he kept,” translated “they will keep”

יִשְׁמְרוּנִי	they will keep me	יִשְׁמְרוּנוּ	they will keep us
יִשְׁמְרוּךָ	they will keep you	יִשְׁמְרוּכֶם	they will keep you
יִשְׁמְרוּךְ	they will keep you	יִשְׁמְרוּכֶן	they will keep you
יִשְׁמְרוּהוּ	they will keep him (it)	יִשְׁמְרוּם	they will keep them
יִשְׁמְרוּהָ	they will keep her (it)	יִשְׁמְרוּן	they will keep them

An alternate form sometimes occurs when a pronominal suffix stands after an imperfect ending in šureq. The šureq is sometimes written defectively, i.e., as a qibbuš. The fact that qibbuš in such instances bears the accent indicates that it is still regarded as a long vowel. Changes of this sort will normally take place before the third masculine singular pronominal suffix.

Examples:

וַיַּמְלִיכֵהוּ תַּחַת־אָבִיו	And they made him king instead of his father. (2 Chr. 36:1)
וַיִּבְקְשׂוּהוּ וְלֹא נִמְצָא	And they sought him, but he could not be found. (1 Sam. 10:21)

(2) Example: Pronominal suffixes added to **יִשְׁלַח**, Pi'el imperfect 3 mp, from **שָׁלַח**, “he sent,” translated “they will send”

יִשְׁלַחֵנִי	they will send me	יִשְׁלַחֵנוּ	they will send us
יִשְׁלַחֵךָ	they will send you	יִשְׁלַחֵכֶם	they will send you
יִשְׁלַחֵךְ	they will send you	יִשְׁלַחֵכֶן	they will send you
יִשְׁלַחֵהוּ	they will send him	יִשְׁלַחֵם	they will send them
יִשְׁלַחֵהָ	they will send her	יִשְׁלַחֵן	they will send them

(Some Pi'el forms retain the dagesh forte in middle consonants supported by a vocal sheva, as is the case with **לְ** in the examples used here.)

47.2 Pronominal suffixes for imperfects ending in consonants are the same for all verb stems. A connecting vowel is needed between the suffix and the verb

XVII.47 VERBS: PRONOMINAL SUFFIXES WITH IMPERFECTS

form. Imperfects prefer *ṣere*, or another vowel of the “e” class (ֵ or י), as the connecting vowel.

1 cs	נִי	me	1 cp	נוּ	us
2 ms	ךָ	(pausal כָּךְ) you	2 mp	כֶּם	you
2 fs	ךִי	you	2 fp	כֶּן	you
3 ms	הוּ	him (it)	3 mp	ם	them
3 fs	הָ, הִי	her (it)	3 fp	ן	them

(1) Example: Pronominal suffixes added to **יִשְׁמַר**, Qal imperfect 3 ms, from **שָׁמַר**, “he kept,” translated “he will keep”

יִשְׁמַרְנִי	he will keep me	יִשְׁמַרְנוּ	he will keep us
יִשְׁמַרְךָ	he will keep you	יִשְׁמַרְכֶם	he will keep you
יִשְׁמַרְךִי	he will keep you	יִשְׁמַרְכֶן	he will keep you
יִשְׁמַרְהוּ	he will keep him (it)	יִשְׁמַרְם	he will keep them
יִשְׁמַרְהָ	he will keep her (it)	יִשְׁמַרְן	he will keep them

The *ḥolem* in the second syllable of **יִשְׁמַר** is shortened to *gameṣ ḥaṭuf* before the pronominal suffixes **ךָ** (2 ms), **כֶּם** (2 mp), and **כֶּן** (2 fp). Before all other pronominal suffixes *ḥolem* is reduced to a vocal sheva.

(2) Example: Pronominal suffixes added to **יִבְקַשׁ**, Pi'el imperfect 3 ms, from **[בְּקַשׁ]**, “he sought,” translated “he will seek”

יִבְקַשְׁנִי	he will seek me	יִבְקַשְׁנוּ	he will seek us
יִבְקַשְׁךָ	he will seek you	יִבְקַשְׁכֶם	he will seek you
יִבְקַשְׁךִי	he will seek you	יִבְקַשְׁכֶן	he will seek you
יִבְקַשְׁהוּ	he will seek him (it)	יִבְקַשְׁם	he will seek them
יִבְקַשְׁהָ	he will seek her (it)	יִבְקַשְׁן	he will seek them

In three of the examples listed above, the vocal sheva that should have been placed beneath **ק**, the middle consonant of the verb root, is changed to *sēgol*. The three examples are 2 ms, 2 mp, and 2 fp. The rule that has been applied here is that whenever two vocal shevas stand adjacent to each other within a word, the first of the shevas must be changed to a full vowel.

(2 ms)	יִבְקַשְׁךָ	becomes	יִבְקַשְׁךָ
(2 mp)	יִבְקַשְׁכֶם	becomes	יִבְקַשְׁכֶם
(2 fp)	יִבְקַשְׁכֶן	becomes	יִבְקַשְׁכֶן

(3) Example: Pronominal suffixes added to יִקְרִיב, Hif'il imperfect 3 ms, from קָרַב, "he drew near," translated "he will bring near"

יִקְרִיבֵנִי	he will bring me near	יִקְרִיבֵנוּ	he will bring us near
יִקְרִיבְךָ	he will bring you near	יִקְרִיבְכֶם	he will bring you near
יִקְרִיבְךֶם	he will bring you near	יִקְרִיבְכֵן	he will bring you near
יִקְרִיבֵהוּ	he will bring him (it) near	יִקְרִיבֵם	he will bring them near
יִקְרִיבֶיהָ	he will bring her (it) near	יִקְרִיבֵן	he will bring them near

There is no volatilization before pronominal suffixes in this verb form since the initial syllable is closed and the vowel of the second syllable (יִ) is unchangeably long.

47.3 Sometimes a variant form of the pronominal suffix occurs with verbs ending in consonants. It involves the insertion of additional nuns between the verb form and the suffix.

(1) The following forms are found in the Hebrew Bible:

1 cs	נִי	(for נִי)	1 cp	נוּ	(for נוּ)
2 ms	ךָ	(for כָּךְ)			
3 ms	נוּ	(for נוּ)			
3 fs	נָהּ	(for נָהּ)			

(A) There is no change in meaning between a suffix which has additional nuns and one which does not have them.

(B) Whenever nun is supported by a silent sheva (syllable divider), nun is assimilated into the following consonant by means of a dagesh forte. This accounts for the unusual forms listed above. Note especially the dagesh forte in the final kaf of the 2 ms suffix (כָּךְ).

(C) The suffix for third person masculine singular is identical to that for first person common plural. Only the context will enable the reader to distinguish between the two.

(2) Example: Alternate forms of pronominal suffixes attached to יִבְקֹשׁ, Pi'el imperfect 3 ms, from [בִּקֵּשׁ], "he sought," translated "he will seek"

יִבְקֹשְׁנִי	he will seek me	יִבְקֹשְׁנָהּ	he will seek her (it)
יִבְקֹשְׁךָ	he will seek you	יִבְקֹשְׁכֶם	he will seek us
יִבְקֹשְׁכֶם	he will seek him (it)		

EXERCISES

1. Match the following:

- | | | | |
|----------|----------------------------|-----|--|
| (1) () | וַיִּשְׁרְפוּהוּ בְּאֵשׁ | (A) | They seek him with all the heart.
(Ps. 119:2) |
| (2) () | שָׁמָּה תִקְבְּרֵנִי | (B) | They did not kill them. (Josh. 9:26) |
| (3) () | עַל־הָאָרֶץ תִּשְׁפְּכֵנוּ | (C) | And they clothed them. (2 Chr. 28:15) |
| (4) () | בְּכָל־לֵב יִדְרְשׁוּהוּ | (D) | You shall pour it out upon the earth.
(Deut. 12:16) |
| (5) () | וְלֹא הִרְגֵתִיךָ | (E) | I will honor him. (Ps. 91:15) |
| (6) () | וְלֹא הִרְגֵתֵנִי | (F) | And he clothed them. (Gen. 3:21) |
| (7) () | וְלֹא הִרְגֵנוּם | (G) | There you shall bury me. (Gen. 50:5) |
| (8) () | וַיִּלְבְּשׁוּם | (H) | You shall sacrifice (offer) it.
(Lev. 19:5) |
| (9) () | וַיִּלְבְּשֵׁם | (I) | I did not kill you.
(1 Sam. 24:12; Eng. 24:11) |
| (10) () | תִּזְכְּחֵהוּ | (J) | You shall honor (glorify) me.
(Ps. 50:15) |
| (11) () | אֲכַבְדְּךָ | (K) | They shall glorify you. (Isa. 25:3) |
| (12) () | תִּכְבְּדֵנִי | (L) | And he burned it with fire.
(1 Kgs. 9:16) |
| (13) () | אֲכַבְּדֶהוּ | (M) | And they clothed him. (Zech. 3:5) |
| (14) () | יִכְבְּדוּךָ | (N) | I will honor you. (Num. 22:17) |
| (15) () | וַיִּלְבְּשֵׁהוּ | (O) | You did not kill me.
(1 Sam. 24:19; Eng. 24:18) |

2. Fill in the blanks with the correct pronouns in the following phrases and sentences.

- (1) **יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע** The LORD will keep _____ from all evil.
(Ps. 121:7)
- (2) **מִה־אֲנוֹשׁ כִּי־תִזְכְּרֵנִי** What is man that you remember _____?
(Ps. 8:5; Eng. 8:4)
- (3) **אֵךְ טוֹב וְחַסֵּד יִרְדְּפוּנִי** Surely goodness and mercy shall pursue _____.
(Ps. 23:6)

- (4) וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגַּן־עֵדֶן And the LORD God sent _____ out of the garden of Eden. (Gen. 3:23)
- (5) תִּבְקֹשׁם וְלֹא תִמְצְאוּם You shall seek _____ but you shall not find _____. (Isa. 41:12)
- (6) וְכָל־עַבְדָּיו אֲהַבֹּדָה And all _____ servants love _____. (1 Sam. 18:22)
- (7) יִרְאֵת יְהוָה אֶלְמַדְכֶם The fear of the LORD I will teach _____. (Ps. 34:12; Eng. 34:11)
- (8) יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי the LORD, the God of the heavens, who took _____ from the house of _____ father (Gen. 24:7)
- (9) וַיִּשְׁלַחְנִי אֱלֹהִים לְפָנֶיכֶם And God sent _____ before _____. (Gen. 45:7)
- (10) וְאֲנִי לֹא שְׁלַחְתִּיו But _____ did not send _____. (Jer. 29:31)
- (11) וְאֲנִי לֹא־שְׁלַחְתִּים But _____ did not send _____. (Jer. 14:15)
- (12) וַיִּרְדְּפֵם יִשְׂרָאֵל And Israel pursued _____. (1 Kgs. 20:20)

3. Supply the correct translation of the verb forms by filling in the blanks. In the space marked (a) give the stem of the verb, in (b) its form (perfect, imperfect), in (c) its person, gender, and number, and in (d) its root.

Example:

וּנְבַקְשֵׁנוּ עִמָּךְ Let us seek him with you. (Song of Sol. 6:1)

(a) Pi'el (b) imperfect (c) 1 cp (d) [בקש]

- (1) וְלֹא בִקְשׂוּהוּ בְכָל־זֹאת Yet they do not _____ him, for all this. (Hos. 7:10)

(a) _____ (b) _____ (c) _____ (d) _____

- (2) יְהַלְלוּהוּ שָׁמַיִם וָאָרֶץ Let heavens and earth _____ him. (Ps. 69:35; Eng. 69:34)

(a) _____ (b) _____ (c) _____ (d) _____

- (3) אִם־תִּבְקֹשֶׁנָּה כֶּכֶסֶף If you _____ it like silver. (Prov. 2:4)

(a) _____ (b) _____ (c) _____ (d) _____

- (4) **עַל־כֵּן אֶזְכְּרֶךָ מֵאֶרֶץ יַרְדֵּן** Therefore I _____ you from the land of the Jordan. (Ps. 42:7; Eng. 42:6)
 (a) _____ (b) _____ (c) _____ (d) _____
- (5) **יְבַדִּילֵנִי יְהוָה מֵעַל עַמּוֹ** The LORD will _____ me from his people. (Isa. 56:3)
 (a) _____ (b) _____ (c) _____ (d) _____
- (6) **וְאֲשַׁבְרֵם לְעֵינֵיכֶם** And I _____ them before your eyes. (Deut. 9:17)
 (a) _____ (b) _____ (c) _____ (d) _____
- (7) **וּמִתּוֹרַתְךָ תִּלְמַדְנֵנוּ** And out of your law you _____ him. (Ps. 94:12)
 (a) _____ (b) _____ (c) _____ (d) _____
- (8) **שֶׁבַע בַּיּוֹם הִלַּתִּיךָ** I _____ you seven times in the day. (Ps. 119:164)
 (a) _____ (b) _____ (c) _____ (d) _____
- (9) **בְּצֵל כַּנְּפֵיךָ תִסְתִּירֵנִי** You will _____ me in the shadow of your wings. (Ps. 17:8)
 (a) _____ (b) _____ (c) _____ (d) _____
- (10) **אַל־נָא תִקְבְּרֵנִי בְּמִצְרַיִם** Do not _____ me in Egypt. (Gen. 47:29)
 (a) _____ (b) _____ (c) _____ (d) _____
- (11) **וַיִּקְבְּרוּהוּ בְּבֵיתוֹ בְּרָמָה** And they _____ him in his house at Ramah. (1 Sam. 25:1)
 (a) _____ (b) _____ (c) _____ (d) _____
- (12) **אֲנִי יַדְעֵתִיךָ בַּמִּדְבָּר** I _____ you in the wilderness. (Hos. 13:5)
 (a) _____ (b) _____ (c) _____ (d) _____

4. Read the Hebrew sentences and phrases aloud. Then cover the English and practice translating the Hebrew from sight.

- (1) **מִה־אָנוּשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי תִפְקֹדֵנוּ** What is man that you are mindful of him, and the son of man that you care for him? (Ps. 8:5; Eng. 8:4)
- (2) **אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי** Surely goodness and mercy shall pursue me all the days of my life. (Ps. 23:6)

- (3) וַיִּתְהַלֵּךְ עִנּוֹךְ אֶת־הָאֱלֹהִים
וַאֲיָנֹנּוּ בִּי־לָקַח אֹתוֹ אֱלֹהִים
And Enoch walked with God; and he was
not, for God took him. (Gen. 5:24)
- (4) יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמַר
אֶת־נַפְשֶׁךָ
The LORD will keep you from all evil;
he will keep your soul. (Ps. 121:7)
- (5) אֱלֹהֵי אֱלֹהֵי לָמָּה עָזַבְתָּנִי
My God, my God, why have you
forsaken me? (Ps. 22:2; Eng., 22:1)
- (6) אֶהְבַּתִּי אֶתְכֶם אָמַר יְהוָה
וְאָמַרְתֶּם בְּמָה אֶהְבַּתָּנוּ
I have loved you, says the LORD; but
you say, How have you loved us?
(Mal. 1:2)
- (7) וְזֶה־לָּךְ הָאוֹת כִּי אֲנֹכִי
שָׁלַחְתִּיךָ
And this will be the sign for you
that I have sent you. (Exod. 3:12)
- (8) אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים
Me they have forsaken, the fountain
of living waters. (Jer. 2:13)
- (9) כִּי אֶתָּה הִמְלַכְתָּנִי עַל־עַם
רַב כַּעֲפַר הָאָרֶץ
For you have made me king over a
people as many (numerous) as the
dust of the earth. (2 Chr. 1:9)
- (10) יְהוָה אֱלֹהֵי הָעִבְרִים
שָׁלַחְנִי אֵלֶיךָ
The LORD, the God of the Hebrews,
sent me to you. (Exod. 7:16)
- (11) וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים
מִגַּן־עֵדֶן
And the LORD God sent him from
the garden of Eden. (Gen. 3:23)
- (12) כִּי־אָבִי וְאִמִּי עָזְבוּנִי
For my father and my mother have
forsaken me. (Ps. 27:10)
- (13) וַיִּכְתְּבֵם עַל־שְׁנֵי לְחוֹת
אֲבָנִים
And he wrote them upon two tablets
of stone. (Deut. 4:13)
- (14) תִּמְשִׁילָהוּ בְּמַעֲשֵׂי יָדֶיךָ
You made him to rule (have dominion)
over the works of your hands.
(Ps. 8:7; Eng. 8:6)
- (15) וְקָשָׁת וְחֶרֶב וְחַרְבַּת וּמִלְחָמָה אֲשַׁבֵּר
מִן־הָאָרֶץ וְהִשְׁכַּבְתִּים לְבֵטַח
And I will break the bow, the sword
and warfare from the land; and I
will make them lie down in safety.
(Hos. 2:20; Eng. 2:18)

VOCABULARY

- | | | | |
|--------------|--|---------------|--|
| (1) בָּטַח | he trusted | (10) פָּנָף | (f) wing, skirt |
| (2) גָּדַל | he was (became) great | (11) [כָּפַר] | (Pi'el) he covered, made atonement |
| (3) דָּרַשׁ | he sought, inquired | (12) לָבַשׁ | he put on, wore |
| (4) דִּשָּׂא | grass | (13) נָחַל | torrent valley, wadi |
| (5) הָרַג | he killed, slew | (14) עָזַב | he abandoned, left, forsook |
| (6) זָבַח | he sacrificed | (15) קָרַב | he drew near, approached; (Hif'il) offered |
| (7) חָזַק | he was (became) strong | (16) רָדַף | he pursued, persecuted |
| (8) חָשַׁב | he thought, devised, reckoned | (17) שָׁבַט | rod, staff, scepter, tribe |
| (9) כָּבֵד | he was (became) heavy; (Pi'el) he was honored, glorified | (18) שָׁכַן | he settled, dwelt |

LESSON XVIII

48. Verbs: Qal Imperative*

Hebrew imperatives occur only in second person forms (masculine and feminine, singular and plural). They are used only to express positive commands and never to express prohibitions. Imperatives never appear in the Pu'al or Hof'al stems, since these stems are always passive in meaning.

The Qal imperatives may be described as shortened forms of the Qal imperfect. The shortening involves the dropping of the preformatives from the imperfect second person forms (masculine and feminine, singular and plural).

The dropping of the Qal imperfect preformatives causes two vocal shevas to be left together at the beginning of two of the forms, the second feminine singular and the second masculine plural. Since two vocal shevas can never stand together, the first sheva in each of these forms is changed to a hireq.

48.1 Examples of the Qal imperative of some representative strong verbs:

(1) שָׁמַר he kept, watched

	<u>Imperfect</u>			<u>Imperative</u>
2 ms	תִּשְׁמַר	→	→	שָׁמַר
2 fs	תִּשְׁמְרִי	→	שְׁמְרִי	שְׁמְרִי
2 mp	תִּשְׁמְרוּ	→	שְׁמְרוּ	שְׁמְרוּ
2 fp	תִּשְׁמְרֶנָּה	→	→	שְׁמְרֶנָּה

(2) שָׁפַט he judged

	<u>Imperfect</u>			<u>Imperative</u>
2 ms	תִּשְׁפֹּט	→	→	שָׁפַט
2 fs	תִּשְׁפְּטִי	→	שְׁפְּטִי	שְׁפְּטִי
2 mp	תִּשְׁפְּטוּ	→	שְׁפְּטוּ	שְׁפְּטוּ
2 fp	תִּשְׁפְּטֶנָּה	→	→	שְׁפְּטֶנָּה

(3) שָׁכַב he lay down

	<u>Imperfect</u>			<u>Imperative</u>
2 ms	תִּשְׁכַּב	→	→	שָׁכַב
2 fs	תִּשְׁכְּבִי	→	שְׁכְּבִי	שְׁכְּבִי
2 mp	תִּשְׁכְּבוּ	→	שְׁכְּבוּ	שְׁכְּבוּ
2 fp	תִּשְׁכְּבֶנָּה	→	→	שְׁכְּבֶנָּה

*Refer to Verb Chart 1, pp. 400f. for the conjugation of the strong verb.

48.2 *Examples of the Qal imperative of some representative classes of weak verbs:*

(1) עָמַד he stood (Pe Guttural)

2 ms	עָמַד	2 mp	עָמְדוּ
2 fs	עָמְדִי	2 fp	עָמְדְנָה

(2) אָכַל he ate (Pe 'Alef)

2 ms	אָכַל	2 mp	אָכְלוּ
2 fs	אָכְלִי	2 fp	אָכְלְנָה

(3) שָׁמַע he heard (Lamed Guttural)

2 ms	שָׁמַע	2 mp	שָׁמְעוּ
2 fs	שָׁמְעִי	2 fp	שָׁמְעְנָה

(4) עָלָה he went up (Pe Guttural and Lamed He)

2 ms	עָלָה	2 mp	עָלוּ
2 fs	עָלִי	2 fp	עָלְיָנָה

(5) מָצָא he found (Lamed 'Alef)

2 ms	מָצָא	2 mp	מָצְאוּ
2 fs	מָצְאִי	2 fp	מָצְאְנָה

(6) נָתַן he gave (Pe Nun)

2 ms	נָתַן	2 mp	נָתְנוּ
2 fs	נָתְנִי	2 fp	נָתְנָה

(7) יָשַׁב he sat, dwelt (Pe Vav/Pe Yod)

2 ms	יָשַׁב	2 mp	יָשְׁבוּ
2 fs	יָשְׁבִי	2 fp	יָשְׁבְנָה

(8) יָדַע he knew (Pe Vav/Pe Yod and Lamed Guttural)

2 ms	יָדַע	2 mp	יָדְעוּ
2 fs	יָדְעִי	2 fp	יָדְעְנָה

(9) הִלְךָ he walked, went (Pe Guttural, inflected as Pe Vav/Pe Yod)

2 ms לֵךְ 2 mp לְכוּ

2 fs לְכִי 2 fp לְכַנְהוּ

(10) סָבַב he surrounded (Double ‘Ayin)

2 ms סֹבֵב 2 mp סִבְבוּ

2 fs סֹבְבִי 2 fp סִבְּינָה

(11) קָם to arise (‘Ayin Vav/‘Ayin Yod)

2 ms קוּם 2 mp קוּמוּ

2 fs קוּמִי (קִמְּנָה) 2 fp קוּמִינָה

48.3 *Examples of the use of the Qal imperative:*

- | | | |
|-----|---|--|
| (1) | וַיֹּאמֶר אֵלַי בֶּן-אָדָם עֲמֹד
עַל-רַגְלֶיךָ | And he said to me, “Son of man,
stand upon your feet!” (Ezek. 2:1) |
| (2) | שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד | Hear, O Israel, the LORD our God is
one LORD. (Deut. 6:4) |
| (3) | לֵב טָהוֹר בְּרֵאֲלֵי אֱלֹהִים | Create in me (for me, to me) a clean
heart, O God (Ps. 51:12; Eng. 51:10) |
| (4) | שְׁמַעוּ אֶת-הַדְּבָר הַזֶּה | Hear this word! (Amos 3:1) |
| (5) | אָרֶץ אָרֶץ אָרֶץ שְׁמַעֵי
דְּבַר-יְהוָה | O earth, earth, earth, hear the word
of the LORD. (Jer. 22:29) |

48.4 *Qal imperative with pronominal suffixes:* (Note: Pronominal suffixes with imperatives follow the same pattern as pronominal suffixes with imperatives [cf. XVII.47, pp. 156-159]).

- | | | |
|-----|------------------------------|--|
| (1) | שִׁפְטֵנִי יְהוָה | Judge me, O LORD! (Ps. 7:9) |
| (2) | כְּתֹבֵם עַל-לִוּחַ לִבִּי | Write them on the tablet of your
heart! (Prov. 3:3) |
| (3) | עֲזֹרְנִי יְהוָה אֱלֹהָי | Help me, O LORD my God!
(Ps. 109:26) |
| (4) | עֲזֹרְנוּ יְהוָה אֱלֹהֵינוּ | Help us, O LORD our God!
(2 Chr. 14:10) |
| (5) | יְהוָה זְכֹרְנִי וּפְקֹדְנִי | O LORD, remember me and visit
me! (Jer. 15:15) |

49. Verbs: The Nif'al Imperative

The Nif'al imperative is formed by isolating the four second person forms of the imperfect and by changing the ת prefix of these forms to a ה prefix.

49.1 Examples of the Nif'al imperative of some representative verbs:

(1) שָׁמַר he kept, watched

	<u>Imperfect</u>	→	<u>Imperative</u>
2 ms	תִּשְׁמַר	→	הִשְׁמַר
2 fs	תִּשְׁמְרִי	→	הִשְׁמְרִי
2 mp	תִּשְׁמְרוּ	→	הִשְׁמְרוּ
2 fp	תִּשְׁמַרְנָה	→	הִשְׁמַרְנָה

(2) [שָׁבַע] he swore (Lamed Guttural)

	<u>Imperfect</u>	→	<u>Imperative</u>
2 ms	תִּשְׁבַּע	→	הִשְׁבַּע
2 fs	תִּשְׁבְּעִי	→	הִשְׁבְּעִי
2 mp	תִּשְׁבְּעוּ	→	הִשְׁבְּעוּ
2 fp	תִּשְׁבְּעֶנָּה	→	הִשְׁבְּעֶנָּה

49.2 Examples of the use of the Nif'al imperative:

- (1) וְעַתָּה הִשְׁבְּעוּ-נָא לִי בַיהוָה And now, swear to me by the LORD. (Josh. 2:12)
- (2) הִשְׁמַר לָךְ פֶּן-תִּשְׁכַּח אֶת-יְהוָה Take heed to yourself lest you forget the LORD. (Deut. 6:12)
- (3) הִשְׁמְרוּ לָכֶם פֶּן-תִּשְׁכַּחוּ אֶת-בְּרִית יְהוָה אֱלֹהֵיכֶם Take heed to yourselves lest you forget the covenant of the LORD your God. (Deut. 4:23)
- (4) וְהִלַּחֵם מִלְחֲמוֹת יְהוָה And fight the LORD's battles. (1 Sam. 18:17)
- (5) וְהִלַּחֲמוּ עַל-אֲחֵיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם נְשִׂיכֶם וּבְתֵיכֶם and fight for your brothers, your sons, and your daughters, your wives, and your homes (houses). (Neh. 4:8)

50. Verbs: The Pi'el Imperative

Like the Qal imperative, the Pi'el imperative is a shortened form of the imperfect. The shortening results from the dropping of the preformatives from all second person imperfect forms.

50.1 Examples of the Pi'el imperative of some representative verbs:

(1) [דַּבֵּר] (Pi'el, to speak)

	<u>Imperfect</u>	→	<u>Imperative</u>
2 ms	תְּדַבֵּר	→	דַּבֵּר
2 fs	תְּדַבְּרִי	→	דַּבְּרִי
2 mp	תְּדַבְּרוּ	→	דַּבְּרוּ
2 fp	תְּדַבְּרֶנָּה	→	דַּבְּרֶנָּה

When the imperative form begins with a BeGaD KeFaT letter, that letter must receive a dagesh lene.

(2) לָמַד he learned (Pi'el, to teach)

	<u>Imperfect</u>	→	<u>Imperative</u>
2 ms	תְּלַמֵּד	→	לַמֵּד
2 fs	תְּלַמְּדִי	→	לַמְּדִי
2 mp	תְּלַמְּדוּ	→	לַמְּדוּ
2 fp	תְּלַמְּדֶנָּה	→	לַמְּדֶנָּה

(3) הִלֵּל he was boastful (Pi'el, to praise)

	<u>Imperfect</u>	→	<u>Imperative</u>
2 ms	תְּהַלֵּל	→	הַלֵּל
2 fs	תְּהַלְּלִי	→	הַלְּלִי
2 mp	תְּהַלְּלוּ	→	הַלְּלוּ
2 fp	תְּהַלְּלֶנָּה	→	הַלְּלֶנָּה

The dagesh forte drops out of ל, the middle consonant of הִלֵּל, whenever it is followed by a vocal sheva. This occurs in Pi'el imperfect, 2 fs and 2 mp, and in Pi'el imperative, 2 fs and 2 mp.

50.2 Examples of the use of the Pi'el imperative:

- (1) הַלְּלוּ־יְהוָה הַקְּלִי נַפְשִׁי Praise the LORD! Praise the LORD,
אֶת־יְהוָה O my soul! (Ps. 146:1)

- (2) כִּבְדוּ אֶת־אָבִיךָ וְאֶת־אִמְךָ Honor your father and your mother!
(Deut. 5:16)
- (3) גִּדְלוּ לַיהוָה אִתִּי O, magnify the LORD with me!
(Ps. 34:4; Eng. 34:3)
- (4) דַּבְּרוּ עַל־לֵב יְרוּשָׁלַם Speak to the heart of Jerusalem!
(Isa. 40:2)
- (5) מִלֵּא קִרְנְךָ שֶׁמֶן Fill your horn with oil! (1 Sam. 16:1)
- (6) סִפְרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ Declare his glory among the nations!
(1 Chr. 16:24)

50.3 *The Pi'el imperative with pronominal suffixes:*

- (1) וְלַמֶּדְהָ אֶת־בְּנֵי־יִשְׂרָאֵל And teach it to the children of
Israel! (Deut. 31:19)
- (2) לְמַדְנִי חֻקֶיךָ Teach me thy statutes! (Ps. 119:12)
- (3) אֱלֹהֵי פִלְטָנִי מִיַּד רָשָׁע Rescue me, O my God, from the
hand of the wicked! (Ps. 71:4)

51. Verbs: The Hitpa'el Imperative

The Hitpa'el imperative, like the Nif'al imperative, is formed by isolating the second person forms of the imperfect and then changing the ת of the prefix to a ה. No other changes are needed to arrive at the completed forms.

51.1 *Examples of the Hitpa'el imperative of some representative verbs:*

- (1) קִדַּשׁ he consecrated, set apart

	<u>Imperfect</u>	→	<u>Imperative</u>
2 ms	תִּתְקַדֵּשׁ	→	הִתְקַדֵּשׁ
2 fs	תִּתְקַדְּשִׁי	→	הִתְקַדְּשִׁי
2 mp	תִּתְקַדְּשׁוּ	→	הִתְקַדְּשׁוּ
2 fp	תִּתְקַדְּשֶׁנָּה	→	הִתְקַדְּשֶׁנָּה

- (2) [פלל] he interposed, intervened, prayed

	<u>Imperfect</u>	→	<u>Imperative</u>
2 ms	תִּתְפַלֵּל	→	הִתְפַלֵּל
2 fs	תִּתְפַלְּלִי	→	הִתְפַלְּלִי
2 mp	תִּתְפַלְּלוּ	→	הִתְפַלְּלוּ
2 fp	תִּתְפַלְּלֶנָּה	→	הִתְפַלְּלֶנָּה

51.2 *Examples of the use of the Hitpa'el imperative:*

- | | | |
|-----|--|--|
| (1) | הִתְקַדְּשׁוּ וְקַדְּשׁוּ אֶת־בַּיִת יְהוָה | Sanctify yourselves, and sanctify the house of the LORD! (2 Chr. 29:5) |
| (2) | הִתְקַדְּשׁוּ אַתֶּם וְאֶחְיֵיכֶם | Sanctify yourselves, you and your brethren! (1 Chr. 15:12) |
| (3) | הִתְפַּלֵּל בְּעַד־עַבְדֶּיךָ אֱלֹהֵי־יְהוָה אֱלֹהֶיךָ | Pray on behalf of your servants to the LORD your God! (1 Sam. 12:19) |
| (4) | הִתְהַלְּכוּ בָאָרֶץ | Walk about in the earth (patrol the earth)! (Zech. 6:7) |

52. Verbs: The Hif'il Imperative

The Hif'il imperative is formed after the same pattern as the imperative of the Nif'al and Hitpa'el stems. The ה of the prefix of the second person imperfect forms is changed to הִ. In addition, the vowel in the final syllable of the second person masculine singular form is changed from hireq-yod to šere. No other changes are necessary.

52.1 *Examples of the Hif'il imperative of some representative verbs:*

- (1) [סתר] he hid

	<u>Imperfect</u>	→	<u>Imperative</u>
2 ms	תִּסְתִּיר	→	הִסְתִּיר
2 fs	תִּסְתִּירִי	→	הִסְתִּירִי
2 mp	תִּסְתִּירוּ	→	הִסְתִּירוּ
2 fp	תִּסְתִּירְנָה	→	הִסְתִּירְנָה

- (2) [שליך] he threw, cast

	<u>Imperfect</u>	→	<u>Imperative</u>
2 ms	תִּשְׁלִיךְ	→	הִשְׁלִיךְ
2 fs	תִּשְׁלִיכִי	→	הִשְׁלִיכִי
2 mp	תִּשְׁלִיכוּ	→	הִשְׁלִיכוּ
2 fp	תִּשְׁלִיכְנָה	→	הִשְׁלִיכְנָה

52.2 *Examples of the use of the Hif'il imperative:*

- | | | |
|-----|--------------------------------|--|
| (1) | הִסְתֵּר פְּנֵיךָ מִחַטָּאֵי | Hide your face from my sins!
(Ps. 51:11; Eng. 51:9) |
| (2) | הִשְׁלִיכוּ אֶת־הַבּוֹר הַזֶּה | Cast him into this pit! (Gen. 37:22) |

- (3) וּבִירוּשָׁלַם הַשְׁמִיעֵנוּ And announce (cause to be heard)
in Jerusalem! (Jer. 4:5)

52.3 *The Hif'il imperative with pronominal suffixes:*

- (1) הוֹפִירֵנִי Cause me to remember. (Isa. 43:26)
 (2) הַקְרִיבֵהוּ נָא לְפָחַתְךָ Offer it now to your governor. (Mal. 1:8)
 (3) הַשְׁמִיעֵנִי בַבֶּקֶר חֲסִדְךָ Cause me to hear thy steadfast
love in the morning! (Ps. 143:8)

53. Verbs: Imperatives with הָ Suffix

The הָ suffix is often added to the second masculine singular form of the imperative. It may occur in any of the verb stems that have imperatives. It is identical in form to the cohortative הָ suffix (cf. XV.41.2, p. 132) Unlike the cohortative suffix, however, it seems to have little or no influence upon the meaning of the form, except perhaps to make it more emphatic. The addition of this suffix to an imperative will cause certain vocalization changes, as indicated in the examples that follow.

53.1 *Examples of הָ suffix added to 2 ms imperatives:*

- | | | | | | |
|-----|-----------|----------|-------------|-----------|-----------------|
| (1) | שִׁפְט | (Qal) | שִׁפְטָה | judge! | (from שִׁפְט) |
| (2) | שָׁמַר | (Qal) | שָׁמְרָה | keep! | (from שָׁמַר) |
| (3) | שָׁכַב | (Qal) | שָׁכְבָה | lie down! | (from שָׁכַב) |
| (4) | שָׁלַח | (Qal) | שָׁלְחָה | send! | (from שָׁלַח) |
| (5) | שָׁמַע | (Qal) | שָׁמְעָה | hear! | (from שָׁמַע) |
| (6) | תָּן | (Qal) | תָּנָה | give! | (from תָּן) |
| (7) | הִשָּׁבַע | (Nif'al) | הִשָּׁבְעָה | swear! | (from [שָׁבַע]) |
| (8) | סִפֵּר | (Pi-el) | סִפְרָה | tell! | (from [סִפֵּר]) |

53.2 *Examples of the use of the הָ suffix on imperatives:*

- (1) אֱלֹהִים שִׁפְטָה הָאָרֶץ O God, judge the earth! (Ps. 82:8)
 (2) שָׁמְרָה נַפְשִׁי Oh guard my life (soul)! (Ps. 25:20)
 (3) שָׁכְבָה עִמִּי Lie with me! (Gen. 39:7)
 (4) שָׁלְחָה אֵלַי אֶת־דָּוִד בְּנֶךְ Send to me David your son!
(1 Sam. 16:19)
 (5) יְהוָה שְׁמַעַתָּה תְּפִלָּתִי O LORD, hear my prayer! (Ps. 84:9;
Eng. 84:8)

- (6) וְעַתָּה הִשָּׁבְעָה לִי בַיהוָה And now, swear to me by the LORD!
(1 Sam. 24:22)
- (7) סַפְּרֵה־נָא לִי אֵת כָּל־הַגְּדֹלוֹת אֲשֶׁר־עָשָׂה אֱלֹהִים Tell me, I pray, all the great things
that Elisha has done. (2 Kgs. 8:4)

54. Verbs: Imperatives with the Particle נָא

The particle נָא, which is sometimes used with jussives and cohortatives (cf. XV.41.1, p. 131), may also be used with imperatives. The function of the particle is to make the imperative more emphatic or more urgent. It is not always possible to translate the particle into English.

Examples of the use of the particle נָא with imperatives:

- (1) שִׁפְטוּ־נָא בֵּינִי וּבֵין פְּרָמִי Judge, I pray, between me and
(between) my vineyard! (Isa. 5:3)
- (2) יְהוָה פִּקְח־נָא אֶת־עֵינָיו O LORD, open his eyes! (2 Kgs. 6:17)
- (3) וְעַתָּה דַּבֵּר־נָא אֶל־הַמֶּלֶךְ And now, speak to the king!
(2 Sam. 13:13)

55. Verbs: Negative Commands or Prohibitions

The imperative is not used in Hebrew to express negative commands or prohibitions. Instead, these are expressed either by לֹא with the imperfect or by אַל with the jussive (cf. XV.41.1, p. 131).

When לֹא is used with the imperfect, it expresses an absolute or categorical prohibition. It is used, for example, for the prohibitions of the Ten Commandments.

When אַל is used with the jussive, it expresses a milder form of the prohibition, more on the order of a negative wish or dissuasion. The particle נָא is sometimes added to אַל in a negative command, further emphasizing its milder nature.

55.1 *Examples of the use of לֹא with the imperfect to express absolute prohibitions:*

- (1) לֹא תִשְׁמַע אֶל־דְּבָרָי You shall not listen to the words of
הַנְּבִיא הַהוּא that prophet! (Deut. 13:4)
- (2) לֹא תִגְנוֹב You shall not steal! (Exod. 20:15)
- (3) לֹא־תִכְרַת לָהֶם You shall not make a covenant with
וְלֵאלֹהֵיהֶם בְּרִית them or with their gods! (Exod. 23:32)
- (4) לֹא תִנְבֵּא עַל־יִשְׂרָאֵל You shall not prophecy against Israel!
(Amos 7:16)

55.2 Examples of the use of אל with the jussive to express a negative wish, a negative exhortation, or a dissuasion:

- (1) בְּנֵי תוֹרָתִי אַל-תִּשְׁכַּח My son, do not forget my law
(teaching). (Prov. 3:1)
- (2) אַל-תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי Hide not thy face from me.
(Ps. 27:9)
- (3) אַל-תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ Cast me not away from thy presence.
(Ps. 51:13; Eng. 51:11)
- (4) וְאַתָּה אַל-תִּתְפַּלֵּל בְּעַד- The people of this people. (Jer. 11:14)
הָעָם הַזֶּה
- (5) אַל-נָא תִקְבְּרֵנִי בְּמִצְרַיִם Do not bury me in Egypt. (Gen. 47:29)

EXERCISES

1. Locate fully the following imperatives:

Example: דִּבֵּר Pi'el impv., 2 ms from [דִּבַּר], "he spoke"
Translation: "Speak!"

- (1) קְרֵאוּ (2) הִתְפַּלְלוּ (3) שְׁמְעֵי (4) מְשַׁלְּחֵי (5) הִשְׁמַר (6) הִלְלוּ (7) פִּלְטוּ (8) קְרֵאוּ (9) הִתְפַּלְלוּ (10) הִסְתֵּר

2. Fill in the imperative form that appears in the Hebrew Bible in each of the following sentences or clauses. Be prepared to translate each sentence or clause and to locate the imperative form found in it.

- (1) פְּנֵיךָ מִחֻטָּאִי _____ (Ps. 51:11; Eng. 51:9)
- (2) הָרִים אֶת-רִיב יְהוָה _____ (Mic. 6:2)
- (3) אַל-בְּנֵי יִשְׂרָאֵל _____ (Lev. 18:2)
- (4) אֶל-הַיָּד צִיּוֹן _____ (Ps. 147:12)
- (5) אַתֶּם וְאַחֵיכֶם _____ (1 Chr. 15:12)
- (6) תּוֹרַת מֹשֶׁה עֲבָדֵי _____ (Mal. 3:22)
- (7) לָכֶם אֶת-הַשִּׁירָה הַזֹּאת _____ (Deut. 31:19)
- (8) וּמִשְׁפָּטֶיךָ _____ (Ps. 119:108)
- (9) וַיֹּאמֶר _____ לִי _____ (Gen. 47:31)

3. Write the imperatives for the following verbs in the stems indicated:

Examples: Qal imperative of שָׁמַר, "he kept"

2 ms שָׁמַר 2 mp שָׁמְרוּ

2 fs שָׁמְרִי 2 fp שָׁמְרֵנָה

- (1) Qal imperative of שָׁפַט, "he judged"
- (2) Nif'al imperative of שָׁמַר, "he kept"
- (3) Pi'el imperative of לָמַד, "he learned" (Pi'el, "taught")
- (4) Hitpa'el imperative of [פָּלַל], "he prayed"
- (5) Hif'il imperative of [שָׁלַךְ], "he threw, cast"

4. Fill in the blanks with the correct imperatives based on the imperfect forms found in parentheses. Check the scripture references for the accuracy of your work, but only after the blanks have been filled in.

- | | |
|---|---|
| (1) _____ (תִּסְתֵּר) (Ps. 51:11) | (6) _____ (תִּלְחַם) (1 Sam. 18:17) |
| (2) _____ (תִּתְקַדְּשׁוּ) (1 Chr. 15:12) | (7) _____ (תִּקְרְבוּ) (Isa. 48:16) |
| (3) _____ (תִּהְלְלוּ) (Ps. 113:1) | (8) _____ (תִּשְׁכְּבוּ) (2 Sam. 13:11) |
| (4) _____ (תִּבְקֶשׁ) (Ps. 34:15) | (9) _____ (תִּשְׁלִיכוּ) (Gen. 37:22) |
| (5) _____ (תִּזְכְּרוּ) (Mal. 3:22) | (10) _____ (תִּשְׁבְּעוּ) (Josh. 2:12) |

5. Match the following imperatives with the proper translation:

- | | |
|-----------------------------------|----------------------|
| (1) () עֲבֹדְהוּ (1 Chr. 28:9) | (A) send me |
| (2) () לְבַדְּנִי (Ps. 119:108) | (B) seek me |
| (3) () לְבַדְּהָ (Deut. 31:19) | (C) judge me |
| (4) () שְׁלַחְנִי (Isa. 6:8) | (D) cause me to hear |
| (5) () הִשְׁמִיעֵנִי (Ps. 143:8) | (E) teach me |
| (6) () הִלְלוּהוּ (Ps. 150:1) | (F) remember me |
| (7) () בִּקְשׁוּנִי (Isa. 45:19) | (G) write them |
| (8) () כְּתִיבֵם (Prov. 3:3) | (H) teach it (f) |
| (9) () שִׁפְטֵנִי (Ps. 43:1) | (I) help me |
| (10) () רְפְאֵנִי (Jer. 17:14) | (J) praise him |
| (11) () זַכְּרֵנִי (Jer. 15:15) | (K) serve him |
| (12) () עֲזֹרְנִי (Ps. 109:26) | (L) heal me |

6. Fill in the blanks with the correct pronouns.

- (1) שְׁכַבְי עִמִּי אַחֹתִי Lie with _____, _____ sister. (2 Sam. 13:11)
- (2) מְשַׁלְּבֵנוּ גַם־אֶתָּה גַם־בְּנֶךָ Rule over _____, both _____ and _____ son. (Judg. 8:22)
- (3) שְׁמֵרִם בְּתוֹךְ לִבְכֶּךָ Keep _____ within _____ heart. (Prov. 4:21)
- (4) כָּתְבֵם עַל־לוּחַ לִבְךָ Write _____ on the tablet of _____ heart. (Prov. 3:3)
- (5) וּמִלְטֵי אֶת־נַפְשְׁךָ וְאֶת־נַפְשׁ בְּנֶךָ שְׁלֹמֹה Save _____ life and the life of _____ son Solomon. (1 Kgs. 1:12)
- (6) וַיִּקְבֹּר אֶת־אָבִיךָ כַּאֲשֶׁר הִשְׁבִּיעְךָ And bury _____ father, as he caused _____ to swear. (Gen. 50:6)
- (7) קִבְּרוּ אֵתִי אֶל־אֲבֹתָי Bury _____ with _____ ancestors. (Gen. 49:29)
- (8) וּבָחוּ לְאֱלֹהֵיכֶם בְּאֶרֶץ Sacrifice to _____ God in the land. (Exod. 8:21)
- (9) כְּבֹדְנִי נָא נֶגֶד זְקֵנֵי־עַמִּי Honor _____ now before the elders of _____ people. (1 Sam. 15:30)
- (10) רְדַפוּ אַחֲרֵי אִיְבֵיכֶם Pursue after _____ enemies. (Josh. 10:19)
- (11) וְעַבְדוּ אֹתוֹ וְעַמּוֹ Serve _____ and _____ people. (Jer. 27:12)
- (12) וְעַתָּה בְנֵי שְׁמַע בְּקוֹלִי And now, _____ son, hear _____ voice. (Gen. 27:8)
- (13) שְׁמַע־נָא וְאֲנֹכִי אֲדַבֵּר Hear now, and _____ will speak. (Job. 42:4)
- (14) שְׁמַעְהָ עַמִּי וְאֲדַבְּרָה Hear, O _____ people, and _____ will speak. (Ps. 50:7)
- (15) שְׁמַע־נָא דְבָרַי Hear now _____ words. (Num. 12:6)
- (16) וְעַבְדְּהוּ לְבָדוֹ And serve _____ only. (1 Sam. 7:3)

7. Verb review

- (1) Write the Qal perfect forms for מָשַׁל.
- (2) Write the Qal imperfect forms for מָשַׁל.
- (3) Write the Qal imperative forms for מָשַׁל.
- (4) Write the Pi'el perfect forms for [דָּבַר].
- (5) Write the Pi'el imperfect forms for [דָּבַר].
- (6) Write the Pi'el imperative form for [דָּבַר].

8. Practice reading these sentences aloud. Then cover the English and practice translating them from sight.

- | | | |
|-----|---|---|
| (1) | הִלְלוּ יְהוָה הִלְלוּ־אֱלֹהֵי בְּקִדְשׁוֹ | Praise the LORD! Praise God in his sanctuary (holy place)! (Ps. 150:1) |
| (2) | בִּקְשׁוּ שָׁלוֹם וְרַדְפּוּהוּ | Seek peace and pursue it. (Ps. 34:15; Eng. 34:14) |
| (3) | וְרַדְשׁוּ אֶת־שָׁלוֹם הָעִיר
וְהִתְפַּלְלוּ בְּעֵדָה אֶל־יְהוָה כִּי
בְּשָׁלוֹמָהּ יִהְיֶה לָכֶם שָׁלוֹם | And seek the peace (welfare) of the city and pray to the LORD on its behalf, for in its peace (welfare) you will find your peace (welfare). (Jer. 29:7) |
| (4) | שִׁמְרוּ כָּל־מִצְוֹת יְהוָה | Keep all the commandments of the LORD. (1 Chr. 28:8) |
| (5) | וּכְתַב עָלֶיהָ אֵת
כָּל־הַדְּבָרִים הָרִאשׁוֹנִים | And write upon it all the former words. (Jer. 36:28) |
| (6) | הִתְהַלְכוּ בָאָרֶץ וּכְתְבוּ
אוֹתָהּ | Walk through the land and write (about) it. (Josh. 18:8) |
| (7) | זְכֹר יְהוָה מַה־הָיָה לָנוּ | Remember, O LORD, what has happened to us. (Lam. 5:1) |
| (8) | בִּקְשׁוּ פָנָיו תָּמִיד | Seek his presence (face) continually. (Ps. 105:4) |
| (9) | זְכֹרְנִי נָא וְחַזְקֵנִי נָא | Remember me, I pray, and strengthen me, I pray. (Judg. 16:28) |

- (10) לְמַדְנָהּ בְּנוֹתֵיכֶם Teach your daughters. (Jer. 9:19)
- (11) הִלְלוּהוּ שֶׁשֶׁמֶשׁ וַיָּרֵחַ Praise him, sun and moon. (Ps. 148:3)
- (12) וְקָבְרוּהָ כִּי בַת־מֶלֶךְ הִיא Bury her, for she is a king's daughter. (2 Kgs. 9:34)
- (13) הִקְרַב אֶת־מִטְּהָ לְנִי Bring near the tribe of Levi. (Num. 3:6)
- (14) דַּבֵּר־נָא בְּאָזְנֵי הָעָם Speak in the ears of the people. (Exod. 11:2)
- (15) וַיִּסְפֹּר הַכּוֹכָבִים And count the stars. (Gen. 15:5)

VOCABULARY

- | | | | |
|--------------|---|----------------|-------------------------------|
| (1) יוֹמָם | daily | (10) עָנָה | he answered, replied |
| (2) יָצָא | he went out | (11) [פָּלַל] | (Hitpa'el) he prayed |
| (3) יָרָא | he feared | (12) פָּרָה | he (it) was fruitful |
| (4) יָשַׁב | he sat, dwelt | (13) [צוּה] | (Pi'el) he commanded |
| (5) [יָשַׁע] | (Hif'il) he saved,
delivered | (14) רָבָה | he became many,
multiplied |
| (6) מוּת | to die | (15) שָׁם | to put, place |
| (7) [נָצַל] | (Hif'il) he delivered | (16) שָׂמַח | he rejoiced, was glad |
| (8) [סָפַר] | he counted;
(Pi'el) he told, related | (17) [שָׁבַע] | (Nif'al) he swore |
| (9) עָזַר | he helped | (18) [שָׁלַךְ] | (Hif'il) he cast, threw |

LESSON XIX

56. Verbs: The Infinitive Construct*

There are two infinitives in the Hebrew verb system, the infinitive construct and the infinitive absolute. Infinitives are “infinite” in the sense that they express the basic idea of the verb root without the limitations of person, gender, and number. Perfects, imperfects, and imperatives, on the other hand, are limited to a specific person (first, second, or third), gender (masculine or feminine), and number (singular or plural). For this reason they are known as “finite” verbs.

Infinitives are actually verbal nouns, which means that they behave as both verbs and nouns. They are like verbs in that they express the basic idea of the verb root, as in the infinitives **בוא**, “to go,” **שָׁפֵט**, “to judge,” **דַּבֵּר** (Pi’el), “to speak,” etc. On the other hand, they sometimes function like the English gerund, and may be translated as “going,” “judging,” “speaking,” etc. The latter function is especially characteristic of the infinitive absolute. The infinitive construct also functions as a noun by sometimes having a gerundial meaning and by sometimes receiving prepositional prefixes and pronominal suffixes.

56.1 Forming the Infinitive Construct

The infinitive construct of any given stem of the verb is identical in form to the imperative 2 ms form of the same stem. In the Qal stem, for example, the imperative 2 ms of **מָשַׁל** is **מֹשֵׁל**. The Qal infinitive construct is also **מֹשֵׁל**.

The sole exception to this rule is in the Hif’il stem. The Hif’il imperative 2 ms of **מָשַׁל** is **הַמְשִׁיל**, but the Hif’il infinitive construct for this verb is **הַמְשִׁיל**, a substitution of hireq-yod for šere.

(1) The following table illustrates the parallels between the imperatives 2 ms and the infinitives construct for the various stems of **מָשַׁל**, “he ruled.” Parentheses indicate verb forms that do not usually occur in the Hebrew Bible.

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Impv. 2 ms	מָשַׁל	הִמְשַׁל	מִשַּׁל		הִתְמַשַּׁל	הַמְשִׁיל	
Inf. Const.	מֹשֵׁל	הַמְשִׁיל	מֹשֵׁל	(מִשַּׁל)	הִתְמַשַּׁל	הַמְשִׁיל	(הַמְשִׁיל)

(2) The infinitives construct of other representative strong verbs are listed below. Each form is also shown with the preposition **לְ** prefixed to it. The usage of infinitives construct with prefixed prepositions will be explained later.

*Refer to Verb Chart 1, pp. 400f. for the conjugation of the strong verb.

- (a) Pi'el inf. const. **בִּקֵּשׁ** (לְבַקֵּשׁ) “to seek”
 (b) Pi'el inf. const. **דַּבֵּר** (לְדַבֵּר) “to speak”
 (c) Qal inf. const. **לָמַד** (לְלַמֵּד) “to learn”
 (d) Pi'el inf. const. **לָמַד** (לְלַמֵּד) “to teach”
 (e) Qal inf. const. **קָרַב** (לְקָרַב) “to draw near”
 (f) Hif'il inf. const. **הִקְרִיב** (לְהִקְרִיב) “to bring near”
 (g) Qal inf. const. **שָׁכַב** (לְשָׁכַב) “to lie down”
 (h) Qal inf. const. **שָׁפַט** (לְשָׁפַט) “to judge”

(3) The infinitives construct of representative weak verbs are included here for comparison with those of strong verbs. They are listed only for the stems in which they actually occur. Note that some of these verbs are doubly weak.

- (a) **עָבַד** (Pe Guttural)
 Qal inf. const. **עָבַד** (לְעָבַד) “to serve”
 Hif'il inf. const. **הִעֲבִיד** (לְהִעֲבִיד) “to cause to serve”
- (b) **שָׁמַע** (Lamed Guttural)
 Qal inf. const. **שָׁמַע** (לְשָׁמַע) “to hear”
 Hif'il inf. const. **הִשְׁמִיעַ** (לְהִשְׁמִיעַ) “to cause to hear”
- (c) **אָכַל** (Pe 'Alef)
 Qal inf. const. **אָכַל** (לְאָכַל) “to eat”
- (d) **אָמַר** (Pe 'Alef)
 Qal inf. const. **אָמַר** (לְאָמַר) “to say”
- (e) **יָדַע** (Pe Vav/Pe Yod; Lamed Guttural)
 Qal inf. const. **יָדַעַת** (לְיָדַעַת) “to know”
 Hif'il inf. const. **הִוְדִיעַ** (לְהִוְדִיעַ) “to cause to know”
- (f) **יָרַד** (Pe Vav/Pe Yod; 'Ayin Guttural)
 Qal inf. const. **יָרַדַת** (לְיָרַדַת) “to go down”
 Hif'il inf. const. **הִוְרִיד** (לְהִוְרִיד) “to cause to go down”
- (g) **[ישע]** (Pe Vav/Pe Yod; Lamed Guttural)
 Hif'il inf. const. **הושיע** (לְהוּשִׁיעַ) “to save”
- (h) **[נכה]** (Pe Nun; Lamed He)
 Hif'il inf. const. **הכות** (לְהַכּוֹת) “to smite”

- (i) **נָתַן** (Pe Nun)
 Qal inf. const. **תֵּת** (לְתֵת) “to set, place, give”
 Nif'al inf. const. **יִתֵּן** (לְיִתֵּן) “to be placed, given”
- (j) **בָּנָה** (Lamed He)
 Qal inf. const. **בְּנֹת** (לְבְנֹת) “to build”
 Nif'al inf. const. **יִבְנֹת** (לְיִבְנֹת) “to be built”
- (k) **הָיָה** (Pe Guttural; Lamed He)
 Qal inf. const. **יְהִי** (לְיְהִי) “to be”
- (l) **עָשָׂה** (Pe Guttural; Lamed He)
 Qal inf. const. **עֲשׂוֹת** (לְעֲשׂוֹת) “to do, make”
- (m) **מוֹת** (‘Ayin Vav/‘Ayin Yod)
 Qal inf. const. **מֹת** (לְמֹת) “to die”
 Hif'il inf. const. **יִמֹּת** (לְיִמֹּת) “to kill, put to death”
- (n) **שׁוּב** (‘Ayin Vav/‘Ayin Yod)
 Qal inf. const. **שׁוּב** (לְשׁוּב) “to turn, return, repent”
 Hif'il inf. const. **יִשׁוּב** (לְיִשׁוּב) “to bring back, restore”
- (o) Special attention should be given to the weak verb **קָרָא** “he met, encountered.” (This is to be distinguished from another verb root with the same consonants, **קָרָא**, meaning “he called, read aloud.”) The Qal infinitive construct is **קָרְאָה**, although it never occurs in the Hebrew Bible without the prefixed preposition **לְ**, as **לְקָרְאָה**, meaning “to meet, encounter.” It occurs often (121 times), and therefore should be learned.

56.2 The Function of the Infinitive Construct

(1) The infinitive construct may be used without prefixes or suffixes, much like the infinitive is used in the English language.

Examples:

- (a) **הִנֵּה לֹא־יֹדַעְתִּי דַבֵּר** Behold, I do not know (how) to speak.
 (Jer. 1:6)
- (b) **לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ** It is not good for the man to be alone.
 (The man's being alone is not good.)
 (Gen. 2:18)

XIX.56 VERBS: THE INFINITIVE CONSTRUCT

(2) The infinitive construct often follows a preposition or a prepositional prefix.

(a) An infinitive construct prefixed with the preposition **כִּי** may be translated as a temporal clause (expressing *when* an action took place), or as a causal clause (expressing *why* an action took place).

- (i) **בְּהִיּוֹת יְהוֹשֻׁעַ בִּירִיחוֹ** while Joshua was in Jericho (Josh. 5:13)
- (ii) **כִּי־חָטְאָה יֵזֶבֶל אֶת־נְבִיאֵי יְהוָה** when Jezebel cut off the prophets of the LORD (1 Kgs. 18:4)

(b) An infinitive construct prefixed with the preposition **כַּ** is also translated as a temporal clause, to be understood as “when,” “as,” “just as,” or “as soon as.”

Examples:

- (i) **כַּשֶּׁכַּב אֲדֹנָי־הַמֶּלֶךְ עִם־אֲבוֹתָיו** when my lord the king lies down with his ancestors (1 Kgs. 1:21)
- (ii) **כַּדְּבַר אִישׁ הָאֱלֹהִים אֶל־הַמֶּלֶךְ** when the man of God had spoken to the king (2 Kgs. 7:18)

(c) The preposition most frequently prefixed to infinitives construct is **לְ**. It may be used to introduce a purpose clause, a result clause, or a temporal clause. Other usages will be noted as the student gains facility in reading the language.

Examples:

- (i) **כִּי־יֵצֵא שָׂאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ** For Saul had gone out to seek his life (soul). (1 Sam. 23:15)
- (ii) **וְעַתָּה לְדְרוֹשׁ אֶת־יְהוָה** For it is time to seek the LORD. (Hos. 10:12)

Special attention should be given to the preposition **לְ** when it is prefixed to the Qal infinitive construct **אָמַר**, “to say.” One would expect the **לְ** to take the short vowel corresponding to the compound sheva under **א**, resulting in **לְאָמַר**. However, because of the weak nature of **א**, this changes to **לְאֹמַר**, the **א** having become quiescent. **לְאֹמַר** is used to mark direct discourse, somewhat as quotation marks are used in modern languages. This form should be memorized.

(d) The preposition **מִן** is sometimes prefixed to infinitives construct, especially after verbs denoting the idea of withholding, restraining, or refusing to grant a privilege. It is also used occasionally to express the comparative. Sometimes it may simply mean “from.”

Examples:

from to pursue

- (i) וַיָּשָׁב שְׂאוּל מִרְדֵּף אַחֲרַי דָּוִד And Saul returned from pursuing after David. (1 Sam. 23:28)
- (ii) הִשָּׁמֵר לָךְ מִדְּבַר עִסְיֵעֶקֶב Guard yourself from speaking with Jacob. (Gen. 31:29)
- (iii) גְּדוֹל עֲוֹנֵי מִנְּשָׂא My punishment (iniquity) is too great to bear. (Gen. 4:13)
- (iv) וַיִּמְאַסֶּה יְהוָה מִלְּךָ עַל־יִשְׂרָאֵל For the LORD has rejected you from being king over Israel. (1 Sam. 15:26)

(3) The infinitive construct is often used with a pronominal suffix. Such a suffix may function either as the subject or as the object of the infinitive.

(a) Pronominal suffixes as subjects of the infinitive construct

- (i) בְּשֹׁכְבָךְ תִּשְׁמָר עֲלֶיךָ When you lie down, she will watch over (keep) you. (Prov. 6:22)
- (ii) בְּזִכְרָנוּ אֶת־צִיּוֹן when we remember Zion (Ps. 137:1)
- (iii) בְּקָרְבָנְכֶם אֶל־הַמִּלְחָמָה when you draw near to the battle (warfare) (Deut. 20:2)

(b) Pronominal suffixes as objects of the infinitive construct

- (i) לְשִׁמְרָךְ בְּכָל־דְּרָבֶיךָ to keep you in all your ways (Ps. 91:11)
- (ii) לְרִדְפָךְ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ to pursue you and to seek your life (1 Sam. 25:29)
- (iii) מֶלֶךְ לְשַׁפְּטֵנוּ כְּכָל־הַגּוֹיִם a king to rule (judge) us, like all the nations (1 Sam. 8:5)

(4) A negative infinitive clause is formed by placing לְבַלְתִּי, "so as not," or "in order not," before the infinitive construct. Thus לְבַלְתִּי functions somewhat as לא does in other constructions.

Examples:

- (a) לְבַלְתִּי שָׁמַר מִצְוֹתָיו so as not to keep his commandments (Deut. 8:11)
- (b) לְבַלְתִּי אָכַל הַדָּם so as not to eat the blood (Deut. 12:23)
- (c) לְבַלְתִּי שָׂרַף אֶת־הַמְּגִלָּה not to burn the scroll (Jer. 36:25)

57. Verbs: The Infinitive Absolute

Unlike the infinitives construct, the infinitive absolute never takes prepositional prefixes or pronominal suffixes. However, it may have a prefixed vav conjunction.

57.1 *A comparison of the infinitive construct and the infinitive absolute for the verb מָשַׁל, "he ruled":*

	Qal	Nif'al	Piel	Pu'al	Hitpa'el	Hif'il	Hof'al
Inf. Const.	מָשַׁל	הִמְשַׁל	מִשַּׁל	(מִשַּׁל)	הִתְמַשֵּׁל	הִמְשִׁיל	(הִמְשַׁל)
Inf. Abs.	מִשׁוּל	הִמְשַׁל נִמְשַׁל	מִשַּׁל מִשַּׁל	מִשַּׁל	הִתְמַשֵּׁל	הִמְשַׁל	הִמְשַׁל

57.2 *The infinitives absolute of some of the more frequently occurring strong and weak verbs (listed only for the stems in which they actually occur):*

(1)	לָמַד	he learned	Qal inf. abs.	לְמוֹד
(2)	קָרַב	he drew near	Qal inf. abs.	קָרוֹב
			Hif'il inf. abs.	הִקְרַב
(3)	שָׁכַב	he lay down	Qal inf. abs.	שָׁכוֹב
(4)	עָמַד	he stood	Qal inf. abs.	עָמוֹד
(5)	אָכַל	he ate	Qal inf. abs.	אָכוֹל
(6)	אָמַר	he said	Qal inf. abs.	אָמוֹר
(7)	הִלְךְ	he went, walked	Qal inf. abs.	הִלּוֹךְ
(8)	נָפַל	he fell	Qal inf. abs.	נִפּוֹל
(9)	נָתַן	he gave, set	Qal inf. abs.	נָתוֹן
			Nif'al inf. abs.	הִנָּתוֹן
(10)	הָיָה	he was	Qal inf. abs.	הָיָה (הָיִ)

57.3 *Some of the more common uses of the infinitive absolute:*

The infinitive absolute functions primarily in an adverbial sense, although it has other usages as well. It has few parallels in English grammar, and its nuances of meaning are often too subtle for the beginning student to grasp. Precise translation equivalencies are difficult to achieve. Only the more common uses are listed here.

(1) It is sometimes used in a gerundial sense, somewhat like the -ing endings for verb forms in English.

Example:

וְהָיָה שְׂשׂוֹן וְשִׂמְחָה and behold, joy and gladness,
הָרֹג בְּקֶרֶךְ וְשָׁחַט צֹאן slaying oxen and killing sheep,
אֹכֵל בֶּשֶׂר וְשׂוֹתֵי יַיִן eating flesh and drinking wine (Isa. 22:13)

(2) The infinitive absolute often stands immediately before its cognate verb, thus serving to strengthen, reinforce, and intensify the verbal idea.

Examples:

- (a) זָכַר תִּזְכֹּר אֶת אֲשֶׁר- ^{to remember} You shall surely remember what the LORD your God did. (Deut. 7:19)
עָשָׂה יְהוָה אֱלֹהֶיךָ
- (b) שָׁמֹר תִּשְׁמְרוּן אֶת- ^{to keep} You shall diligently keep the commandments of the LORD your God. (Deut. 6:17)
מִצְוֹת יְהוָה אֱלֹהֵיכֶם
- (c) וְאֱלֹהִים פִּקְדוּ יִפְקְדוּ ^{to visit} And God will surely visit you. (Gen. 50:24)
אֶתְכֶם

(3) The infinitive absolute sometimes stands after its cognate verb, in which case it serves to emphasize the duration or continuation of the verbal idea.

Examples:

- (a) שָׁמְעוּ שְׁמוֹעַ וְאַל- Keep on hearing, but do not understand; keep on seeing, but do not perceive. (Isa. 6:9)
תִּבְיִנוּ וּרְאוּ רְאוּ וְאַל-תִּדְעוּ
- (b) לִשְׂוֹא צִרְף צִרְף In vain one goes on refining. (Jer. 6:29)

(4) The infinitive absolute is sometimes used as a substitute for a finite verb form.

Examples:

- (a) זָכוֹר אֶת-יּוֹם הַשַּׁבָּת Remember [imperative] the sabbath day, to keep it holy. (Exod. 20:8)
לְקַדְּשׁוּ
- (b) הֵלֹךְ וְדַבַּרְתָּ אֶל-דָּוִד Go [imperative] and say to David. (2 Sam. 24:12)
- (c) שָׁמֹר אֶת-יּוֹם הַשַּׁבָּת Keep [imperative] the sabbath day to make it holy. (Deut. 5:12)
לְקַדְּשׁוּ

EXERCISES

1. Write the Qal infinitives for the following verbs:

	<u>Verb</u>	<u>Infinitive Construct</u>	<u>Infinitive Absolute</u>
(1)	שָׁפַט	_____	_____
(2)	לָמַד	_____	_____
(3)	קָרַב	_____	_____
(4)	שָׁכַב	_____	_____
(5)	מָשַׁל	_____	_____
(6)	פָּקַד	_____	_____
(7)	קָטַל	_____	_____

2. Each of the following entries contains an infinitive construct. Complete the translation by giving the meaning of the infinitive. In the space marked (a) give the stem of the infinitive and in (b) give its root. If it has a pronominal suffix, give the person, gender, and number of the suffix in (c), and indicate whether it is used as subject or object in (d).

כִּהְזִכִּירוֹ אֶת־אָרוֹן הָאֱלֹהִים when he mentioned the ark of God

(1 Sam. 4:18)

(a) Hif'il (b) זָכַר (c) 3 ms (d) subject

(1) לְשֹׁכֵב אֶת־בְּתִי־עֵקֵב to _____ with the daughter of Jacob

(Gen. 34:7)

(a) _____ (b) _____

(2) לְשָׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים to _____ the way of the tree of life

(Gen. 3:24)

(a) _____ (b) _____

(3) בְּכַתְּבוֹ אֶת־הַדְּבָרִים הָאֵלֶּה when he _____ these words (Jer. 45:1)

(a) _____ (b) _____ (c) _____ (d) _____

(4) לְשַׁפֵּט אֶת־הָעָם to _____ the people (Exod. 18:13)

(a) _____ (b) _____

(5) לְלַמְּדָם מִלְחָמָה to _____ them war (Judg. 3:2)

(a) _____ (b) _____ (c) _____ (d) _____

(6) לְהִלָּחֵם עִם־יִשְׂרָאֵל to _____ with Israel (Josh. 11:5)

(a) _____ (b) _____

- (7) לְקַבְּרָהּ to _____ her (2 Kgs. 9:35)
(a) _____ (b) _____ (c) _____ (d) _____
- (8) לְשַׂרְפוֹ בְּאֵשׁ to _____ it with fire (Judg. 9:52)
(a) _____ (b) _____ (c) _____ (d) _____
- (9) בְּשַׂפְּכָךְ אֶת־חַמְתְּךָ עַל־יְרוּשָׁלַם when you _____ your wrath upon Jerusalem (Ezek. 9:8)
(a) _____ (b) _____ (c) _____ (d) _____
- (10) לְדַרֹּשׁ אֶת־תּוֹרַת יְהוָה to _____ the law of the LORD (Ezr. 7:10)
(a) _____ (b) _____
- (11) וַיִּבְקֵשׁ לְהַרְגַּ אֶת־מֹשֶׁה And he sought to _____ Moses. (Exod. 2:15)
(a) _____ (b) _____
- (12) וּבְגָד לְלִבָּשׁ and clothing to _____ (Gen. 28:20)
(a) _____ (b) _____

3. Fill in the blanks with the correct pronouns.

- (1) יְהוָה יִשְׁמַע בְּקִרְאֵי אֱלֹוֹ The LORD hears when _____ call to _____ . (Ps. 4:4; Eng. 4:3)
- (2) וַיִּקָּם הַמֶּלֶךְ לִקְרֹאתָהּ And the king rose to meet _____. (1 Kgs. 2:19)
- (3) וְאֵלֶּה יָצְאוּ מִן־הָעִיר לִקְרֹאתָם And these went forth from the city to meet _____. (Josh. 8:22)
- (4) בְּבָרְחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ when _____ fled from Absalom _____ son (Ps. 3:1; Eng. title)
- (5) כִּי אֲתִכֶּם אֲנִי לְהוֹשִׁיעַ אֶתְכֶּם For _____ am with _____ to deliver _____. (Jer. 42:11)
- (6) עַד שׁוּבֵי בְּשָׁלוֹם until _____ return in peace (2 Chr. 18:26)
- (7) עִמּוֹ זְרוּעַ בָּשָׂר וְעִמָּנוּ יְהוָה אֱלֹהֵינוּ לְעִזְרָנוּ וּלְהַלְחֵם מִלְחַמֹּתֵנוּ With _____ is an arm of flesh; but with _____ is the LORD _____ God, to help _____ and to fight _____ battles. (2 Chr. 32:8)

XIX EXERCISES

- (8) וַיֹּאמְרוּ לוֹ אָחִיו הַמְּלִךְ תִּמְלֹךְ עָלֵינוּ And _____ brothers said to _____, "Shall _____ indeed reign over _____?" (Gen. 37:8)
- (9) הִנֵּה יָצָא לְהִלָּחֵם אִתְּךָ Behold, _____ has come forth to fight with _____. (2 Kgs. 19:9)
- (10) לֹא יִקְרַב לְהִקְרִיב לֶחֶם אֱלֹהֵיוּ _____ shall not draw near to offer the bread of _____ God. (Lev. 21:17)
- (11) וַיִּשְׁמַע יְהוָה אֶת־קוֹל דְּבָרֵיכֶם בְּדַבְּרְכֶם אֵלַי And the LORD heard _____ words when _____ spoke to _____. (Deut. 5:28)
- (12) וּכְשָׁמְעוּ אֶת־דְּבָרַי רַבֵּקָה אָחֹתוֹ and when _____ heard the words of Rebekah _____ sister (Gen. 24:30)

4. Translate the following:

- (1) לְשָׁמַר אֶת־מִצְוֹת יְהוָה (Deut. 4:2)
- (2) לְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת בִּירוּשָׁלַם (Zech. 8:22)
- (3) לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה (Gen. 1:14)
- (4) לְשַׁפֵּט אֶת־עַמּוּךְ (1 Kgs. 3:9)
- (5) לְהַלֵּל אֶת־יְהוָה (Ezr. 3:10)
- (6) לְמַלֵּא אֶת־דְּבַר יְהוָה (1 Kgs. 2:27)
- (7) לְקַבֵּר אֶת־אָבִיו (Gen. 50:7)
- (8) לְדַרֵּשׁ אֶת־יְהוָה (Gen. 25:22)
- (9) לְרַדֵּף אַחֲרֵיהֶם (Josh. 8:16)
- (10) לְרַדֵּף וּלְבַקֵּשׁ אֶת־נַפְשֵׁךְ (1 Sam. 25:29)
- (11) לְדַבֵּר בְּשִׁמְךָ (Exod. 5:23)
- (12) לְדַבֵּר דְּבַר בְּשִׁמִּי (Deut. 18:20)

5. Match the following verbs so that those expressing similar actions or states of being are paired:

- | | | | |
|----------|------------|-----|----------|
| (1) () | בוא | (A) | דָּרַשׁ |
| (2) () | שָׁתָה | (B) | שָׁכַן |
| (3) () | עָלָה | (C) | בִּין |
| (4) () | רָבָה | (D) | בָּרָא |
| (5) () | יָדַע | (E) | הִלָּךְ |
| (6) () | [בִּקֵּשׁ] | (F) | [יִשַׁע] |
| (7) () | יָשַׁב | (G) | קוּם |
| (8) () | עָשָׂה | (H) | מָשַׁל |
| (9) () | מָלַךְ | (I) | אָכַל |
| (10) () | [נָצַל] | (J) | גָּדַל |

6. In each of the following examples an infinitive absolute stands before a finite verb of the same root and serves to intensify the action of the finite verb. Try to think of other ways the sentences might be translated in order to express the intensification. Consult at least two modern translations to see how they have rendered these sentences. In the space marked (a) give the stem of the infinitive absolute, and in (b) give its root.

- | | | | |
|-----|---|-----|-------|
| (1) | אִם־מָשׁוּל תִּמְשַׁל בָּנוּ | (a) | _____ |
| | Will you indeed rule over us? (Gen. 37:8) | (b) | _____ |
| (2) | הַבָּדֵל יִבְדִּילֵנִי יְהוָה מֵעַל עַמּוֹ | (a) | _____ |
| | The LORD will surely separate me from his people.
(Isa. 56:3) | (b) | _____ |
| (3) | זָכַר אֶזְכְּרֵנוּ עוֹד | (a) | _____ |
| | I still remember him. (Jer. 31:20) | (b) | _____ |
| (4) | אִם־לָמַד יִלְמְדוּ אֶת־דַּרְכֵי עַמִּי | (a) | _____ |
| | if they will diligently learn the ways of my people
(Jer. 12:16) | (b) | _____ |
| (5) | וְאֲנֹכִי הִסְתַּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא | (a) | _____ |
| | And I will surely hide my face in that day.
(Deut. 31:18) | (b) | _____ |

XIX EXERCISES

- | | | |
|------|--|------------------------|
| (6) | כִּי־קָבַר תִּקְבְּרֵנוּ בַיּוֹם הַהוּא
You shall certainly bury him on that (same) day.
(Deut. 21:23) | (a) _____
(b) _____ |
| (7) | דָּרַשׁ דָּרַשׁ מֹשֶׁה
Moses searched diligently. (Lev. 10:16) | (a) _____
(b) _____ |
| (8) | כִּי־כִבֹּד אֶכְבְּדְךָ מְאֹד
For I will surely honor you greatly. (Num. 22:17) | (a) _____
(b) _____ |
| (9) | יָדַעְתִּי כִּי־דַבֵּר יָדַבֵּר הוּא
I know that he can speak well. (Exod. 4:14) | (a) _____
(b) _____ |
| (10) | אִם־שָׁמַעַתְּ תִשְׁמַעוּ בְקוֹלִי
if you truly harken to my voice (Exod. 19:5) | (a) _____
(b) _____ |

7. Practice reading the Hebrew aloud. Then cover the English and practice translating from sight.

- | | | |
|-----|---|--|
| (1) | כַּדְבָּרָה אֶל־יוֹסֵף יוֹם יוֹם
וְלֹא־שָׁמַע אֵלֶיהָ לְשֹׁכֵב
אֶצְלָהּ | As she spoke to Joseph day by day he did not listen to her, to lie with her.
(Gen. 39:10) |
| (2) | כִּי הַנָּתֵן יִנָּתֵן צַדִּיקָהּוּ בְיַד
מֶלֶךְ־בָּבֶל | For Zedekiah shall surely be given into the hand of the king of Babylon.
(Jer. 32:4) |
| (3) | אֵלֶּה דְבָרֵי הַבְּרִית אֲשֶׁר־צִוָּה
יְהוָה אֶת־מֹשֶׁה לְכַרֵּת אֶת־
בְּנֵי יִשְׂרָאֵל | These are the words of the covenant which the LORD commanded Moses to make (cut) with the children (sons) of Israel. (Deut. 28:69) |
| (4) | וְהָמָן עָמַד לְבַקֵּשׁ עַל־נַפְשׁוֹ
מֵאֶסְתֵּר הַמַּלְכָּה | And Haman remained (stood) to beg (seek) his life from Esther the queen.
(Est. 7:7) |
| (5) | עִמּוֹ זְרוּעַ בָּשָׂר וְעִמָּנוּ יְהוָה
אֱלֹהֵינוּ לְעֹזְרָנוּ וּלְהִלָּחֵם
מִלְחַמֹּתֵנוּ | With him is an arm of flesh; but with us is the LORD our God, to help us and to fight our battles.
(2 Chr. 32:8) |

- (6) יְהוָה יִשְׁמַע בְּקוֹרְאֵי אֱלֹהֵי The LORD hears when I call to him.
(Ps. 4:4; Eng. 4:3)
- (7) אָמַרְתִּי כִּי אֶכְבֹּדְךָ I said, "I will certainly honor you."
(Num. 24:11)
- (8) וְתִשְׁלַח בְּגָדִים לְהַלְבִּישׁ She sent garments to clothe Mordecai.
אֶת־מָרְדֳּכָי (Est. 4:4)
- (9) לְמַדּוּ לְשׁוֹנָם דְּבַר־שָׁקֶר They have taught their tongue to
speak falsehood. (Jer. 9:4; Eng. 9:5)
- (10) וּבְדַבְרֵי אוֹתְךָ אֶפְתַּח But when I speak with you, I will
אֶת־פִּיךָ open your mouth. (Ezek. 3:27)
- (11) וּמֹשֶׁה בֶּן־שְׁמֹנִים שָׁנָה Moses was eighty years old, and Aaron
וְאַהֲרֹן בֶּן־שְׁלֹשׁ וּשְׁמֹנִים was eighty-three years old, when they
שָׁנָה בְּדַבְּרָם אֶל־פַּרְעֹה spoke to Pharaoh. (Exod. 7:7)
- (12) וּבְדַבְּרוֹ עָמִי אֶת־הַדָּבָר הַזֶּה While he was speaking this word
עָמַדְתִּי to me, I stood up. (Dan. 10:11)
- (13) לְזָכַר בְּרִית עוֹלָם בֵּין to remember the everlasting covenant
אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה between God and every living being
(Gen. 9:16)
- (14) לְכַתֹּב אֶת־דְּבָרֵי הַתּוֹרָה־ to write the words of this law in
הַזֹּאת עַל־סֵפֶר a book (Deut. 31:24)
- (15) לְהַלֵּל לַיהוָה בְּקוֹל גָּדוֹל to praise the LORD with a loud
(great) voice (2 Chr. 20:19)

VOCABULARY

- | | | | | | |
|------|---------------|-----------------------------------|------|----------------|-------------------------------------|
| (1) | אָבַד | he perished | (13) | כָּלָה | he (it) was completed,
finished |
| (2) | אָסַף | he gathered | (14) | [מָאֵן] | (Pi'el) he refused |
| (3) | בִּין | to understand,
discern | (15) | מָאָס | he rejected, despised |
| (4) | בָּרַח | he fled | (16) | מָכַר | he sold |
| (5) | חָדַל | he ceased | (17) | [נָגַד] | (Hif'il) he told, declared |
| (6) | חָטָא | he sinned, missed
the mark | (18) | נָטָה | he stretched out,
extended |
| (7) | יָכַל | he was able | (19) | [נָכַה] | (Hif'il) he struck, killed |
| (8) | יָלַד | he begot
(children) | (20) | רוּם | to be high, exalted |
| (9) | יָסַף | he added | (21) | רָפָא | he healed, cured |
| (10) | יָרַד | he went down | (22) | רָצָה | he was gracious, took
delight in |
| (11) | יָרַשׁ | he possessed,
subdued | (23) | שָׂנֵא | he hated |
| (12) | כּוּן | to be fixed, firm,
established | (24) | שָׁתָה | he drank |

LESSON XX

58. Verbs: Introduction to Participles*

58.1 An English participle is defined as “a verb form used as an adjective,” or “an adjective derived from a verb, and therefore used to describe participation in the action or state of the verb.”

English participles do not reflect person, gender, or number by the forms they take. Hebrew participles likewise do not reflect person, but they do reflect both gender and number. They may be either masculine or feminine, and either singular or plural.

58.2 Participles in Hebrew, as well as in English, may be in either the active or the passive voice (writing – written; sending – sent; redeeming – redeemed; making – made; seeking – sought; etc.).

In Hebrew, only the Qal stem has both active and passive participles, the latter probably standing as the only remnants of a lost Qal passive conjugation. Voice is determined in the remaining stems by the nature of the stems themselves. For example, active stems (Pi'el and Hif'il) will have active participles, reflexive stems (Hitpa'el, and sometimes Nif'al) reflexive participles, and the passive stems (Nif'al, Pu'al, and Hof'al) passive participles. Participles in the active stems far outnumber those in the reflexive and passive stems.

58.3 Qal participles (both active and passive) occur without prefixes. Participles of the remaining stems all have prefixes. Nif'al participles are prefixed with nun (נ), while the participles of all other stems are prefixed with mem (מ). These rules apply to both strong verbs and weak verbs.

59. Verbs: The Forms of Participles

The forms that Hebrew participles take will vary according to the various classes of strong and weak verbs. The following lists will illustrate some of the variations. They should be used by the student as a reference in identifying participial forms as they are encountered in reading.

59.1 *Synopsis of Qal active participles of representative strong and weak verbs:*

	Root	Masc.Sing.	Masc.Pl.	Fem.Sing.	Fem.Pl.
(1)	מִשַׁל	מוֹשֵׁל ^(A)	מוֹשְׁלִים	מוֹשֶׁלֶת	מוֹשְׁלוֹת
(2)	פָּתַב	פוֹתֵב ^(A)	פוֹתְבִים	פוֹתְבָה ^(B)	פוֹתְבוֹת
				פּוֹתְבֹת	

*Refer to Verb Chart 1, pp. 400f. for the conjugation of the strong verb.

	Root	Masc.Sing.	Masc.Pl.	Fem.Sing.	Fem.Pl.
(3)	יָשַׁב	יוֹשֵׁב ^(A)	יוֹשְׁבִים	יוֹשֶׁבֶת	יוֹשְׁבוֹת
(4)	יָצָא	יוֹצֵא ^(A)	יוֹצְאִים	יוֹצֵאָה ^(C)	יוֹצְאוֹת
(5)	קָרָא	קוֹרֵא ^(A)	קוֹרְאִים	קוֹרֵאת ^(C)	קוֹרְאוֹת
(6)	שָׁמַע	שׁוֹמֵעַ ^(D)	שׁוֹמְעִים	שׁוֹמְעֶת ^(E)	שׁוֹמְעוֹת
(7)	יָדַע	יּוֹדֵעַ ^(D)	יּוֹדְעִים	יּוֹדְעֶת ^(E)	יּוֹדְעוֹת
(8)	בָּנָה	בּוֹנֵה ^(F)	בּוֹנִים ^(G)	בּוֹנֵה	בּוֹנוֹת ^(G)
(9)	רָאָה	רוֹאֵה ^(F)	רוֹאִים ^(G)	רוֹאֵה	רוֹאוֹת ^(G)
(10)	בּוֹא	בּוֹא ^(H)	בּוֹאִים ^(H)	בּוֹאָה ^(H)	בּוֹאוֹת ^(H)

(A) The initial *holem* appears in all forms of the Qal active participle (except for verbs like **בּוֹא**, “to go;” see number 10), but it may be written either full (*holem* plus *vav*) or defective (*holem* without *vav*). Pe Vav/Pe Yod verbs (see numbers 3, 4, 7) prefer the full *holem*.

(B) The feminine singular form of the Qal active participle may end either in הָ, or some form of ת (ת־, ת־, or simple ת). The ת endings probably represent an old construct ending.

(C) In the Qal active feminine singular participial form of trilateral verb roots ending in *alef* (א), the *alef* becomes quiescent, needing no vowel beneath it, and the preceding *s^egol* is lengthened to *šere*.

(D) A *pataḥ furtive* (cf. V.13.2, p. 23) is inserted before the strong gutturals ה, ח, and ע when they stand as final consonants in a word and are not preceded by an “a” class vowel.

(E) The characteristic form for the Qal active feminine singular participial form for verb roots ending in a strong guttural (ה, ח, ע) can be seen in שׁוֹמְעֶת and יּוֹדְעֶת. Note that these forms result from the fact that gutturals prefer “a” class vowels around them.

(F) Verb roots ending in ה always have *s^egol* as the final vowel in the masculine singular participial forms, with the exception of the Qal passive form. This rule applies not only to the Qal stem, but to all other stems as well.

(G) In the formation of the Qal active masculine plural and feminine plural participial forms of verb roots ending in ה, the final ה is dropped before the plural endings are added.

(H) *Qameṣ*, rather than *holem*, is used as the initial vowel in Qal active participial forms of **בּוֹא**.

59.2 *Synopsis of Qal passive participles of representative strong and weak verbs:*

	Root	Masc.Sing.	Masc.Pl.	Fem.Sing.	Fem.Pl.
(1)	מָשַׁל	מְשׁוּל ^(A)	מְשׁוּלִים	מְשׁוּלָה	מְשׁוּלוֹת
(2)	כָּתַב	כְּתוּב	כְּתוּבִים	כְּתוּבָה	כְּתוּבוֹת
(3)	שָׁלַח	שְׁלוּחַ ^(B)	שְׁלוּחִים	שְׁלוּחָה	שְׁלוּחוֹת
(4)	אָהַב	אָהוּב	אָהוּבִים ^(C)	אָהוּבָה ^(C)	אָהוּבוֹת ^(C)
(5)	בָּנָה	בְּנוּי ^(D)	בְּנוּיִים ^(D)	בְּנוּיָה ^(D)	בְּנוּיוֹת ^(D)
(6)	עָשָׂה	עָשׂוּי ^(D)	עָשׂוּיִים ^(C)	עָשׂוּיָה ^(C)	עָשׂוּיוֹת ^(C)
(7)	אָרַר	אָרוּר	אָרוּרִים ^(C)	אָרוּרָה ^(C)	אָרוּרוֹת ^(C)

(A) All forms of the Qal passive participle are written with šureq between the second and third consonants of the verb root.

(B) A pataḥ furtive is placed before a final strong guttural when it is not preceded by an “a” class vowel.

(C) Gutturals prefer compound shevas rather than simple shevas.

(D) For verb roots ending in ה, Qal passive participles (masculine and feminine, singular and plural) are formed by substituting ך for ה. Otherwise, the forms are regular, despite their unusual appearance.

59.3 *Synopsis of Nif'al participles of representative strong and weak verbs:*

	Root	Masc.Sing.	Masc.Pl.	Fem.Sing.	Fem.Pl.
(1)	מָשַׁל	נִמְשָׁל ^(A)	נִמְשָׁלִים	נִמְשָׁלַת	נִמְשָׁלוֹת
(2)	שָׁאֵר	נִשְׁאָר	נִשְׁאָרִים	נִשְׁאָרַת	נִשְׁאָרוֹת
(3)	שָׂמַע	נִשְׁמָע	נִשְׁמָעִים	נִשְׁמָעַת ^(B)	נִשְׁמָעוֹת
(4)	עָשָׂה	נִעְשָׂה ^(C)	נִעְשָׂיִם ^(C)	נִעְשָׂה ^(C)	נִעְשָׂוֹת ^(C)
(5)	[אמַן]	נִאֲמָן ^(C)	נִאֲמָנִים ^(C)	נִאֲמָנָה ^(C)	נִאֲמָנוֹת ^(C)
(6)	נִשָּׂא	נִשְׂאָא ^(D)	נִשְׂאָאִים ^(D)	נִשְׂאָאָה ^(D)	נִשְׂאָאוֹת ^(D)

(A) The nun prefix is characteristic of all Nif'al participial forms.

(B) The Nif'al feminine singular participle for verb roots ending in a strong guttural is formed by substituting pataḥ for s^egol in each of the two final syllables.

(C) Gutturals prefer compound shevas. In the Nif'al participial forms this will be ḥaṭef-pataḥ with ע, and ḥaṭef-segol with נ. Whenever either of these compound shevas is used after the nun prefix, the nun is pointed with the corresponding short vowel and marked with the secondary accent meteg (cf. IV.9, pp. 17f.).

(D) Whenever nun is supported by a syllable divider, the nun drops out and is assimilated into the following consonant by means of a dagesh forte. Thus the original form נִנְשָׂא has become נִשָּׂא, נִנְשָׂאִים has become נִשָּׂאִים, etc.

59.4 *Synopsis of Pi'el participles of representative strong and weak verbs:*

	Root	Masc.Sing.	Masc.Pl.	Fem.Sing.	Fem.Pl.
(1)	מִשַׁל	מְמַשֵּׁל ^(A)	מְמַשְׁלִים	מְמַשְׁלֶת	מְמַשְׁלוֹת
(2)	[בִּקֵּשׁ]	מְבַקֵּשׁ	מְבַקְּשִׁים	מְבַקְּשֶׁת	מְבַקְּשׁוֹת
(3)	[דַּבֵּר]	מְדַבֵּר	מְדַבְּרִים	מְדַבְּרָה ^(B)	מְדַבְּרוֹת
(4)	[בִּרְךְ]	מְבַרְךָ ^(C)	מְבַרְכִים ^(C)	מְבַרְכָּה ^(C)	מְבַרְכוֹת ^(C)
(5)	[צוּה]	מְצַוֶּה ^(D)	מְצַוִּים ^(D)	מְצַוֶּה ^(D)	מְצַוֹת ^(D)

(A) The characteristics of the Pi'el participles are the מְ prefix and the doubling in the middle root consonant.

(B) This is the alternate form of the feminine singular participle.

(C) Because the guttural ר refuses to be doubled, the preceding vowel is lengthened from pataḥ to qameṣ.

(D) Vav acts as a regular consonant in the verb [צוּה]. Therefore, it is a doubled consonant in the Pi'el participial forms, and should not be confused with šureq.

59.5 *Synopsis of Pu'al participles of representative strong and weak verbs:*

	Root	Masc.Sing.	Masc.Pl.	Fem.Sing.	Fem.Pl.
(1)	מִשַׁל	מְמַשָּׁל ^(A)	מְמַשְׁלִים	מְמַשָּׁלָה	מְמַשְׁלוֹת
(2)	עָנָה	מְעַנָּה	מְעַנִּים	מְעַנָּה	מְעַנּוֹת
(3)	[בִּרְךְ]	מְבַרְכָּה ^(B)	מְבַרְכִים ^(B)	מְבַרְכָּה ^(B)	מְבַרְכוֹת ^(B)

(A) The characteristics that distinguish Pu'al participles are the מְ prefix, the qibbuṣ under the initial root consonant, and the doubling of the middle root consonant.

(B) Because the guttural ר refuses to be doubled, the preceding vowel is lengthened from qibbuṣ to ḥolem.

59.6 *Synopsis of Hitpa'el participles of representative strong and weak verbs:*

	Root	Masc.Sing.	Masc.Pl.	Fem.Sing.	Fem.Pl.
(1)	מָשַׁל	מְתַמְשֵׁל ^(A)	מְתַמְשָׁלִים	מְתַמְשֵׁלַת	מְתַמְשָׁלוֹת
(2)	הִלָּךְ	מְתַהַלֵּךְ	מְתַהַלְכִים	מְתַהַלְכַת	מְתַהַלְכוֹת
(3)	קָדַשׁ	מְתַקְדָּשׁ	מְתַקְדָּשִׁים	מְתַקְדָּשֶׁת	מְתַקְדָּשׁוֹת
(4)	[אוה]	מְתַאָּוֶה ^(B)	מְתַאָּוִים ^(B)	מְתַאָּוֶה ^(B)	מְתַאָּוֹת ^(B)

(A) The distinguishing characteristics of the Hitpa'el participles are the **מְתַ** prefix and the doubling of the middle root consonant.

(B) Because vav acts as a regular consonant in the verb **אוה**, “he desired, longed after,” it serves as a doubled middle consonant in the Hitpa'el participial forms and should not be confused with šureq.

59.7 *Synopsis of Hif'il participles of representative strong and weak verbs:*

	Root	Masc.Sing.	Masc.Pl.	Fem.Sing.	Fem.Pl.
(1)	מָשַׁל	מְמַשִּׁיל ^(A)	מְמַשִּׁילִים ^(A)	מְמַשִּׁילָה ^(A)	מְמַשִּׁילוֹת ^(A)
(2)	שָׁמַע	מְשַׁמְעֵי ^(B)	מְשַׁמְעִים	מְשַׁמְעֶה	מְשַׁמְעוֹת
(3)	עָלָה	מְעַלֶּה ^(C)	מְעַלִּים ^(C)	מְעַלָּה ^(C)	מְעַלּוֹת ^(C)
(4)	יָדַע	מְוַדְעֵי ^{(B)(D)}	מְוַדְעִים ^(D)	מְוַדְעֶה ^(D)	מְוַדְעוֹת ^(D)
(5)	[נגד]	מְנַגִּיד ^(E)	מְנַגִּידִים ^(E)	מְנַגִּידָה ^(E)	מְנַגִּידוֹת ^(E)
(6)	[נכה]	מְנַכֵּה ^(F)	מְנַכִּים ^(F)	מְנַכָּה	מְנַכּוֹת ^(F)
(7)	בּוֹא	מְבַיֵּא ^(G)	מְבַיִּאִים	מְבַיֵּאָה	מְבַיֵּאוֹת

(A) Hif'il participles of strong verbs are to be identified by the **מְ** prefix and the hireq-yod stem vowel. Some weak verbs also follow this pattern, although most will have alternate forms.

(B) When a strong guttural is final in a word and is not preceded by an “a” class vowel, a pataḥ furtive must be inserted before it.

(C) Gutturals prefer compound shevas.

(D) The yod in **יָדַע** appears as vav in prefixed forms. The Hif'il participles of this and all similar verb roots point vav as ḥolem-vav after the mem prefix.

(E) Nun, when supported by a syllable divider, is assimilated into the following consonant. Thus the original **מְנַגִּיד** becomes **מְנַגִּיד**, and similar changes take place in

the remaining Hif'il participial forms of Pe Nun verbs.

(F) The verb [נכה], "he smote," is doubly weak because it has both an initial nun and a final ה. Therefore, its Hif'il participial forms reflect the characteristics of initial nun verb roots as well as final ה verb roots. The loss of a nun supported by a syllable divider accounts for the doubling in the middle consonant (מְנַכֵּה became מְכַה), while the ה ending in the masculine singular form and the dropping of ה in the masculine plural and feminine plural forms are characteristic of all verb roots ending in ה.

(G) The distinguishing mark of the Hif'il participle for בוא, and other middle vowel verbs, is the use of מְ rather than מַ as the prefix.

59.8 Synopsis of Hof'al participles of representative strong and weak verbs:

	Root	Masc.Sing.	Masc.Pl.	Fem.Sing.	Fem.Pl.
(1)	מָשַׁל	מְמַשֵּׁל ^(A)	מְמַשְּׁלִים	מְמַשֶּׁלָּה	מְמַשְּׁלוֹת
(2)	שָׁלַךְ	מְשַׁלֵּךְ	מְשַׁלְּכִים	מְשַׁלֶּכֶת	מְשַׁלְּכוֹת
(3)	גָּלָה	מְגַלֵּה ^(B)	מְגַלְּהִים ^(B)	מְגַלֶּה ^(B)	מְגַלְּלוֹת ^(B)
(4)	[נכה]	מְכַה ^(C)	מְכַהִים ^(C)	מְכַה ^(C)	מְכַהוֹת ^(C)
(5)	נָגַשׁ	מְנַשֵּׂשׁ	מְנַשְּׂשִׁים	מְנַשֶּׂשֶׁת	מְנַשְּׂשׁוֹת
(6)	עָמַד	מְעַמְּדֵם ^(D)	מְעַמְּדִים ^(D)	מְעַמְּדָה ^(D)	מְעַמְּדוֹת ^(D)
(7)	יָדַע	מְוַדְּעֵם ^(E)	מְוַדְּעִים ^(E)	מְוַדְּעַת ^(E)	מְוַדְּעוֹת ^(E)

(A) Hof'al participles are characterized by the "o" and "u" class vowels accompanying the מְ prefix. The vowels are either qameṣ-ḥaṭuf, qibbuṣ, or šureq.

(B) These forms are to be explained by the fact that the verb root has a final ה.

(C) These forms are to be explained by the fact that the verb root has both an initial נ and a final ה.

(D) Gutturals prefer compound shevas, and the preceding prefix is pointed with the corresponding short vowel, in this case qameṣ-ḥaṭuf.

(E) The yod of יָדַע appears as vav in prefixed verb forms. In the Hof'al participial forms of this verb, vav stands after the mem prefix and is pointed as šureq.

60. Verbs: The Functions of Participles

Participles have three principal functions in Hebrew. They may be employed as adjectives, as verbs, or as nouns.

60.1 Participles as Adjectives

The rules that govern ordinary adjectives also apply to participles that are used as adjectives (cf. VIII.20, 21, 22; pp. 43-47).

(1) The attributive use of participial adjectives

Participial adjectives, like other adjectives, may be used either attributively or predicatively. When used attributively, they usually follow the nouns they describe and agree with them in gender, number, and definiteness (a definite noun requiring a definite adjective, an indefinite noun an indefinite adjective). Participial adjectives, when used attributively, are usually translated as relative clauses, with such relative pronouns as "who," "which," or "that" being supplied by the translator.

Examples:

- | | | |
|-----|--|--|
| (a) | כִּי כֹה אָמַר יְהוָה אֱלֹהֵי שְׁלֹמֹה הַמֶּלֶךְ תַּחַת יְאֹשִׁיָּהוּ אָבִיו | For thus says the LORD concerning Shallum, <u>who reigned</u> instead of Josiah his father. (Jer. 22:11) |
| (b) | הָאִישׁ הַשֹּׁכֵב עִם הָאִשָּׁה | the man <u>who lay</u> with the woman (Deut. 22:22) |
| (c) | לַחַת אֲבָן כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים | tables of stone, <u>(which were) written</u> with the finger of God (Exod. 31:18) |
| (d) | כָּל־הָאֲלוֹת הַכְּתוּבוֹת עַל־הַסֵּפֶר | all the curses <u>that are written</u> in the book (2 Chr. 34:24) |
| (e) | כָּל־הָאֲנָשִׁים הַמְּבַקְשִׁים אֶת־נַפְשִׁיךָ | all the men <u>who were seeking</u> your life (Exod. 4:19) |

Compare the example given above (e) with the relative clause introduced by אֲשֶׁר in Jeremiah 38:16:

- | | |
|--|--|
| הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר מְבַקְשִׁים אֶת־נַפְשִׁיךָ | these men <u>who</u> are seeking your life |
|--|--|

(2) The predicative use of participial adjectives

A predicate participial adjective is one used in the predicate position in the sentence. It describes or modifies the subject and is usually joined to it by some form of the verb "to be," although this is seldom written and so must be inferred from the context.

XX.60 VERBS: THE FUNCTIONS OF PARTICIPLES

It is often difficult to distinguish between a participle used as a predicate adjective and one used as a verb. The line of demarcation between the two is very thin.

Predicate participial adjectives may stand before or after the nouns (or pronouns) they describe. They agree with them in gender and number, but never take the definite article.

Examples:

- (a) בָּרוּךְ אַתָּה בְּעִיר Blessed shall you be in the
city. (Deut. 28:3)
- (b) אָרוּר אַתָּה מִכָּל-הַבְּהֵמָה Cursed are you above all cattle.
(Gen. 3:14)
- (c) וְהִנֵּה אִשָּׁה שֹׁכֶבֶת מִרְגְּלָתָיו And behold, a woman was lying at
his feet! (Ruth 3:8)
- (d) עָרִיכֶם שָׂרְפוֹת אֵשׁ Your cities are burned with fire.
(Isa. 1:7)

60.2 Participles as Verbs

Participles used as verbs are normally preceded by an expressed subject, with which they must agree in gender and number. However, participles used as verbs do not take the definite article.

Participial verbs in and of themselves are timeless, and time can only be determined by the context in which they stand. They describe continuous action in the time of the context, which may be either past, present, or future. Thus they represent what was going on in the past, what is going on in the present, or what is to take place in the future. Past participles are made even more explicit when preceded by the verb הָיָה. Future participles often refer to the immediate future, especially when introduced by the demonstrative particle הִנֵּה, "Behold!"

(1) Examples of participial verbs in past time:

- (a) וְאַבְרָהָם עוֹדֵנּוּ עֹמֵד And Abraham was still standing
לְפָנֵי יְהוָה before the LORD. (Gen. 18:22)
- (b) שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ Seraphim were standing above him.
(Isa. 6:2)
- (c) וְשָׁמוּאֵל שֹׁכֵב בְּהֵיכַל And Samuel was lying down in the
יְהוָה temple of the LORD. (1 Sam. 3:3)
- (d) וְהִנֵּה הַסֵּנֶה בֹּעֵר בְּאֵשׁ And behold, the bush was burning
with fire. (Exod. 3:2)

(2) Examples of participial verbs in present time:

- (a) כִּי אֲנִי יְהוָה אֹהֵב מִשְׁפָּט For I the LORD love justice.
(Isa. 61:8)
- (b) אֶת־אֲחֵי אֲנֹכִי מִבְּקֹשׁ I am seeking my brothers. (Gen. 37:16)
- (c) הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד
עָלָיו אֲדַמְתָּ-קֹדֶשׁ הוּא The place upon which you are
standing is holy ground. (Exod. 3:5)
- (d) הַשָּׁמַיִם מְסַפְּרִים
כְּבוֹד־אֵל The heavens declare the glory of
God. (Ps. 19:2; Eng. 19:1)

(3) Examples of participial verbs in future time:

- (a) הִנֵּה שׁוֹכֵב עִם־אֲבוֹתֶיךָ Behold, you are about to sleep
(lie down) with your ancestors.
(Deut. 31:16)
- (b) כִּי־שֹׁפֵט אֲנִי אֶת־בֵּיתוֹ
עַד־עוֹלָם For I am about to punish (judge)
his house forever. (1 Sam. 3:13)
- (c) הִנֵּה אֲנֹכִי הוֹרֵג אֶת־בְּנֶךָ Behold, I will slay (kill) your son.
(Exod. 4:23)

60.3 Participles as Nouns

Participles as nouns indicate the "one who" or the "ones who" are performing a certain action or exist in a certain state or condition. Such nouns may be definite or indefinite; masculine or feminine, singular or plural, depending on the person or persons to whom they refer.

Participial nouns may be used in all the ways nouns are normally used, including subject, predicate, direct object, object of the preposition, and in apposition to other nouns. Being verbal nouns, they may also take a direct object, either in the form of another noun or a pronominal suffix.

Participial nouns are simply listed in *BDB* under the verb roots from which they are derived. Some of these are so widely used, however, that more recent lexicons and concordances have begun to provide them with separate entries. These are the verbal nouns that describe a person's major or vocationally identifying activity. They include such forms as גּוֹאֵל, "redeemer," יוֹשֵׁב, "inhabitant," יוֹצֵר, "potter," מוֹשִׁיעַ, "savior, deliverer," סוֹפֵר, "scribe," רוֹאֵה, "seer," רוֹעֵה, "shepherd," and שׁוֹפֵט, "judge." These might be compared to English words such as "commander," "counselor," "farmer," "miller," "sailor," and "teacher."

Participial nouns may occur in either the absolute state or the construct state. The rules for determining their construct state are basically the same as for other nouns (cf. X.26, pp. 58-64). Special attention should be given, however, to masculine

singular absolute forms ending in הַ. In the construct state, these endings will become הֶ. This is because the construct form loses its accent, and when s^egol is left in an unaccented open syllable (final הַ never closes the syllable), it must be lengthened to šere.

(1) Examples of participial nouns in the absolute state:

- (a) וְעָמְדוּ שְׁנֵי־הָאֲנָשִׁים לְפָנַי הַשֹּׁפְטִים And two of the men stood before the judges. (Deut. 19:17)
- (b) וְהִלְכוּ שָׁם גְּאוּלָּיִם And the redeemed shall go (walk) there. (Isa. 35:9)
- (c) שָׁלַח הַמֶּלֶךְ אֶת־שָׁפָן הַסֹּפֵר בֵּית יְהוָה The king sent Shaphan the scribe to the house of the LORD. (2 Kgs. 22:3)

(2) Examples of participial nouns in the construct state:

(a) Construct participial nouns without pronominal suffixes

- (i) הֲשֹׁמֵר אָחִי אֲנִי Am I the keeper of my brother? (Gen. 4:9)
- (ii) לְשֹׁמְרֵי בְרִיתוֹ to the ones keeping his covenant (Ps. 103:18)
- (iii) בְּיַד מְבַקְשֵׁי נַפְשׁוֹ into the hand of those who seek his life (Jer. 44:30)

(b) Construct participial nouns with pronominal suffixes

- (i) יַד־אֱלֹהֵינוּ עַל־כָּל־מְבַקְשָׁיו The hand of our God is upon all who seek him. (Ezr. 8:22)
- (ii) וְגֹאֲלְךָ קָדוֹשׁ יִשְׂרָאֵל And your Redeemer is the Holy One of Israel. (Isa. 41:14)
- (iii) כִּי־מְכַבְּדֵי אֲכַבֵּד For those who honor me I will honor. (1 Sam. 2:30)

61. Verbs: Synopsis of the Strong Verb

Introduction of the participle completes the study of the strong verb. It is now possible to write a synopsis of the entire verb. The student should master the forms of the synopsis. Nothing short of this is adequate.

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perf. 3 ms	מָשַׁל	נִמְשַׁל	מָשַׁל	מִשַּׁל	הִתְמַשַּׁל	הִמְשִׁיל	הִמְשָׁל
Impf. 3 ms	יִמְשַׁל	יִנְמַשַּׁל	יִמְשַׁל	יִמְשַׁל	יִתְמַשַּׁל	יִמְשִׁיל	יִמְשָׁל
Impv. 2 ms	מְשַׁל	הִמְשַׁל	מְשַׁל		הִתְמַשַּׁל	הִמְשַׁל	
Inf. const.	מְשַׁל	הִמְשַׁל	מְשַׁל	(מִשַּׁל)	הִתְמַשַּׁל	הִמְשִׁיל	(הִמְשָׁל)
Inf. Abs.	מְשׁוֹל	הִמְשָׁל	מְשַׁל	מְשַׁל	הִתְמַשַּׁל	הִמְשָׁל	הִמְשָׁל
		נִמְשָׁל	מְשַׁל				
Part. Act. ms	מְשַׁל		מְמַשֵּׁל		מִתְמַשַּׁל	מְמַשִּׁיל	
Part. Act. fs	מְשַׁלָּה		מְמַשֵּׁלָת		מִתְמַשַּׁלָת	מְמַשִּׁילָה	
	מְשַׁלָּת						
Part. Pass. ms	מְשׁוֹל	נִמְשָׁל		מְמֻשָּׁל			מְמֻשָּׁל
Part. Pass. fs	מְשׁוֹלָה	נִמְשָׁלָת		מְמֻשָּׁלָה			מְמֻשָּׁלָת

(Nif'al participles may be reflexive as well as passive.)

EXERCISES

- Write the synopsis for the verb **כָּתַב**.
- Fill in the blanks with the correct pronouns.
 - וְאַתָּה מוֹשֵׁל בְּכָל** _____ rule over all. (1 Chr. 29:12)
 - וְזָרְעוֹ מוֹשְׁלָה לוֹ** _____ arm rules for _____. (Isa. 40:10)
 - אֶל־יָנוּם שֹׁמֵרָהּ** The one keeping _____ will not slumber. (Ps. 121:3)
 - לְאַהֲבָיו וּלְשֹׂמְרֵי מִצְוֹתָיו** to those who love _____ and keep _____ commandments (Dan. 9:4)
 - וְלֹא אִתְּכֶם לְבַדְּכֶם אֲנִי פֹרֵת אֶת־הַבְּרִית הַזֹּאת** And not with _____ alone am _____ making (cutting) _____ covenant. (Deut. 29:13; Eng. 29:14)
 - הִנֵּה בְנֵי מְבַקֵּשׁ אֶת־נַפְשֵׁי** Behold, _____ son is seeking _____ life. (2 Sam. 16:11)
 - כָּל־מְבַקְשֵׁיהָ** all who seek _____ (Jer. 2:24)

XX EXERCISES

- (8) אֶת־הַטַּיִם אֲנִי מִזְכִּיר הַיּוֹם _____ sins _____ remember today.
(Gen. 41:9)
- (9) הֲלוֹא דָוִד מְסֻתֵּר עִמָּנוּ? Is not David hiding among _____?
(1 Sam. 23:19)
- (10) וְהַשֹּׂרֵף אֹתָם יִכְבֵּס בְּגָדָיו And the one burning _____ shall wash
_____ garments. (Lev. 16:28)
- (11) הִיא שֹׁפֵטָה אֶת־יִשְׂרָאֵל בְּעֵת הַהִיא _____ was judging Israel at
_____ time. (Judg. 4:4)
- (12) לָמָּה זֶה אֲדַנִּי רַדְּף אַחֲרַי עֲבָדוֹ Why is _____ lord pursuing after
_____ servant? (1 Sam. 26:18)

3. Underscore the correct form of the participle in each of the following sentences and phrases. Check the scripture references for accuracy, but only after completing the assignment.

- (1) וְחַנָּה הִיא (מְדַבֶּרֶת / מְדַבֵּר) עַל־לִבָּהּ
And Hannah was speaking in her heart. (1 Sam. 1:13)
- (2) הָאִישׁ (הַשֹּׁכֵב / הַשֹּׁכֵבֶת) עִמָּהּ
the man who lay with her (Deut. 22:29)
- (3) הֲלֹא־הִיא (כְּתוּבָה / כְּתוּב) עַל־סֵפֶר הַיָּשָׁר
Is this not written in the Book of Jashar? (Josh. 10:13)
- (4) בָּרוּךְ (בְּרוּךְ / בְּרוּכָה) אֶת לַיהוָה בְּתִי
May you be blessed by the LORD, my daughter. (Ruth 3:10)
- (5) בְּרוּכִים (בְּרוּכֹת / בְּרוּכִים) אַתֶּם לַיהוָה
May you be blessed by the LORD. (1 Sam. 23:21)
- (6) זְבַחֵי אֱלֹהִים רוּחַ (נִשְׁבָּר / נִשְׁבָּרָה)
The sacrifices of God are a broken spirit. (Ps. 51:19; Eng. 51:17)
- (7) עִיר (שֹׁפֵד / שֹׁפֵדָה) דָּם בְּתוֹכָהּ
a city shedding blood in her midst (Ezek. 22:3)
- (8) וַיִּדְּוּ (שֹׁפְכִים / שֹׁפְכֹת) דַּם־נָקִי
and hands shedding innocent blood (Prov. 6:17)
- (9) וּבָרוּךְ (וּבְרוּכָה / וּבָרוּךְ) אַתָּה בַשָּׂדֶה
And blessed shall you be in the field. (Deut. 28:3)

- (10) וְהָנָה [הָעִיר] (שָׂרִיף / שָׂרִיפָה) בְּאֵשׁ
Behold, [the city] was burned with fire. (1 Sam. 30:3)
- (11) וְאֶשְׁמַע אֶת־הָאִישׁ (לְבוּשׁ / לְבוּשָׁה) הַבְּדִים
And I heard the man clothed in linen. (Dan. 12:7)
- (12) כָּל־הָעִיר (עֲזוּבָה / עֲזוּב)
Every city is forsaken. (Jer. 4:29)
- (13) עָרֵי עֲרֹעַר (עֲזוּבִים / עֲזוּבוֹת)
The cities of Aroer are forsaken. (Isa. 17:2)
- (14) אַחֲרֵי מִי אַתָּה (רֹדֵף / רֹדֶפָה)
After whom are you pursuing? (1 Sam. 24:15; Eng. 24:14)
- (15) מָה אֲדַבֵּר (מְדַבֵּר / מְדַבֶּרֶת) אֶל־עַבְדִּי
What is my lord saying to his servant? (Josh. 5:14)
- (16) חֲמִשׁ עָרִים בְּאֶרֶץ מִצְרַיִם (מְדַבְּרִים / מְדַבְּרוֹת) שֹׁפֵת כְּנַעַן
five cities in the land of Egypt which speak the language of Canaan
(Isa. 19:18)
- (17) וַיֹּאמֶר מַה־אַתָּה (רֹאֶה / רֹאֵה) עִמּוֹס
And he said, "What do you see, Amos?" (Amos 8:2)
- (18) הֵם (הַמְדַבְּרִים / הַמְדַבְּרוֹת) אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם
It was they who spoke to Pharaoh king of Egypt. (Exod. 6:27)

4. Each of the following entries contains a participial form. In the space marked (a) give its stem, in (b) its voice (active or passive), in (c) its gender and number, and in (d) its root.

Example:

אֶכְנֶן אֶתָּה אֵל מְסֻתֵּר Truly, you are a God who hides yourself.
(Isa. 45:15)

(a) Hitpa'el (b) active (c) ms (d) [סתר]

- (1) וּשְׁמוּאֵל שָׁכַב בְּהֵיכַל יְהוָה And Samuel was lying down in the temple of the LORD. (1 Sam. 3:3)

(a) _____ (b) _____ (c) _____ (d) _____

- (2) וּשְׁלֹמֹה הָיָה מוֹשֵׁל בְּכָל־הַמְּמַלְכוֹת Solomon ruled over all the kingdoms. (1 Kgs. 5:1; Eng. 4:21)

(a) _____ (b) _____ (c) _____ (d) _____

XX EXERCISES

- (3) שׁוֹמֵר יִשְׂרָאֵל he who keeps Israel (Ps. 121:4)
 (a) _____ (b) _____ (c) _____ (d) _____
- (4) הֲשֹׁמְרִים הֵם אֶת־דֶּרֶךְ יְהוָה Are they keeping the way of the LORD?
 (Judg. 2:22)
 (a) _____ (b) _____ (c) _____ (d) _____
- (5) כַּאֲשֶׁר כָּתוּב בְּתוֹרַת מֹשֶׁה as it is written in the law of Moses
 (Dan. 9:13)
 (a) _____ (b) _____ (c) _____ (d) _____
- (6) כִּי אַתָּה אַתָּם מְבַקְשִׁים For that is what you seek (what you desire).
 (Exod. 10:11)
 (a) _____ (b) _____ (c) _____ (d) _____
- (7) בְּיַד מְבַקְשֵׁי נַפְשָׁם into the hand of those who seek their life (Jer. 46:26)
 (a) _____ (b) _____ (c) _____ (d) _____
- (8) קְרוֹב יְהוָה לְנִשְׁבְּרֵי־לֵב The LORD is near to the broken-hearted.
 (Ps. 34:19; Eng. 34:18)
 (a) _____ (b) _____ (c) _____ (d) _____
- (9) מְשַׁבֵּית מִלְחָמוֹת עַד־קֶצֶה הָאָרֶץ who makes wars to cease to the end
 of the earth (Ps. 46:10; Eng. 46:9)
 (a) _____ (b) _____ (c) _____ (d) _____
- (10) מְלַמֵּד יָדַי לְמִלְחָמָה who teaches (trains) my hands for war (2 Sam. 22:35)
 (a) _____ (b) _____ (c) _____ (d) _____
- (11) הַנְּסֻתָּוֹת לַיהוָה אֱלֹהֵינוּ The hidden things belong to the LORD our God.
 (Deut. 29:28; Eng. 29:29)
 (a) _____ (b) _____ (c) _____ (d) _____
- (12) הַמְּסַתִּיר פָּנָיו מִבֵּית יַעֲקֹב who is hiding his face from the house
 of Jacob (Isa. 8:17)
 (a) _____ (b) _____ (c) _____ (d) _____
- (13) כִּי יְהוָה שֹׁפְטֵנוּ For the LORD is our judge. (Isa. 33:22)
 (a) _____ (b) _____ (c) _____ (d) _____
- (14) יְהַלְלוּ יְהוָה דְּרָשָׁיו Those who seek him shall praise the LORD. (Ps. 22:27;
 Eng. 22:26)
 (a) _____ (b) _____ (c) _____ (d) _____

(15) רַבִּים רֹדְפֵי רַדְפֵי Many are my pursuers (persecutors). (Ps. 119:157)

(a) _____ (b) _____ (c) _____ (d) _____

5. Each of the following sentences contains one or more participial forms. Practice reading the sentences aloud. Then cover the English and practice translating from sight.

- (1) וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה
אֱלֹהִים מְתַהַלֵּךְ בַּגֶּן
לְרוּחַ הַיּוֹם
And they heard the sound (voice)
of the LORD God walking in
the garden in the cool of the
day. (Gen. 3:8)
- (2) שֹׁפֵךְ דַּם הָאָדָם בְּאָדָם דָּמוֹ
יִשְׁפֹךְ כִּי בְצַלְמֵ אֱלֹהִים עָשָׂה
אֶת-הָאָדָם
One shedding the blood of a human, by
a human shall that person's blood be
shed; for in his own image God made
humankind. (Gen. 9:6)
- (3) וַעֲתָלְיָה מָלְכָת עַל-הָאָרֶץ
Athaliah reigned over the land.
(2 Kgs. 11:3)
- (4) וְקָרְאוּ לָהֶם עַם-קֹדֶשׁ
גְּאוּלֵי יְהוָה
And they shall call them the holy
people, the redeemed of the LORD.
(Isa. 62:12)
- (5) הַשֹּׁפֵט כָּל-הָאָרֶץ לֹא
יַעֲשֶׂה מִשְׁפָּט
Shall not the judge of all the earth
do justice? (Gen. 18:25)
- (6) כִּי לֹא-עֲזַבְתָּ דְרָשֶׁיךָ יְהוָה
For you, O LORD, have not forsaken
those who seek you. (Ps. 9:11; Eng. 9:10)
- (7) וְהוּא נִכְבָּד מִכָּל בַּיִת אָבִיו
Now he was honored above all his
father's household. (Gen. 34:19)
- (8) וְקִבַּרְתֶּם אֹתִי בְקִבְרֵ אִישׁ
אִישׁ הָאֱלֹהִים קְבוּרָה בּוֹ
And you shall bury me in the tomb
in which the man of God is buried.
(1 Kgs. 13:31)
- (9) רֹדֵף צְדָקָה וְחֶסֶד יִמְצָא
חַיִּים צְדָקָה וְכָבוֹד
He who pursues righteousness and mercy
will find life, righteousness, and honor.
(Prov. 21:21)
- (10) תְּהוֹם-אֶל-תְּהוֹם קוֹרָא
Deep calls unto deep. (Ps. 42:8; Eng. 42:7)

- (11) הַשְׁמַע עִם קוֹל אֱלֹהִים
מִדְבַר מִתּוֹךְ-הָאֵשׁ פֶּאֶשֶׁר-
שָׁמַעְתָּ אֹתָהּ
Has a people heard the voice of God
speaking from the midst of the fire
as you have heard? (Deut. 4:33)
- (12) כִּי כָל-בֵּיתָהּ לְבַשׁ שָׁנִים
For all her household is clothed in
scarlet. (Prov. 31:21)
- (13) וּמַהֲלָלִים לַיהוָה יוֹם בְּיוֹם
הַלְלוּם וְהִכְהִנִּים
The Levites and the priests praised
the LORD day by day. (2 Chr. 30:21)
- (14) בְּרוּךְ אַתָּה בְּנֵי דָוִד
Blessed be you, my son David!
(1 Sam. 26:25)
- (15) שְׁמַעוּ אֵלַי רְדֹפֵי צְדָקָה
מִבְּקֹשֵׁי יְהוָה
Hearken to me, you who pursue justice,
you who seek the LORD. (Isa. 51:1)

VOCABULARY

- | | | | | | |
|------|-----------|--|------|-----------|----------------------------------|
| (1) | [אמן] | (Nif'al) he was faithful
(Hif'il) he believed | (13) | נָהַר | river |
| (2) | אָרַר | he cursed | (14) | סוֹפֵר | scribe |
| (3) | גּוֹאֵל | redeemer | (15) | פָּדָה | he ransomed, redeemed |
| (4) | גָּלָה | he uncovered,
revealed | (16) | פָּשַׁע | he rebelled,
transgressed |
| (5) | גָּמַל | camel | (17) | רוֹאֵה | seer, prophet |
| (6) | יוֹשֵׁב | inhabitant | (18) | רוֹעֵה | shepherd |
| (7) | יוֹצֵר | potter | (19) | רָעָה | he pastured, tended |
| (8) | יָצַר | he formed | (20) | שָׂר | prince, ruler |
| (9) | מוֹשִׁיעַ | savior, deliverer | (21) | שָׂאַר | he was left, left over |
| (10) | מַלְאָךְ | angel, messenger | (22) | שׁוֹפֵט | judge |
| (11) | נָגַע | he touched, smote | (23) | שָׁקָה | he drank,
(Hif'il) he watered |
| (12) | נִגַּשׁ | he approached | (24) | תּוֹעֵבָה | (f) abomination |

LESSON XXI

62. Verbs: The Pointing of Vav Conjunction with Verb Forms

Attention has already been given to the form and function of the vav consecutive (וַ) on Hebrew imperfects (cf. XVI.43, pp. 145–146). While the vav consecutive occurs only on imperfect forms of the verb, the vav conjunction may be used on all verb forms, including imperfects.

The rules for pointing the vav conjunction before verb forms are the same as those for pointing it before nouns and other parts of speech (cf. VI.16, pp. 30–32). They are repeated here for review purposes.

62.1 ו before consonants with full vowels, unless these consonants are ב, מ, or פ, or unless they belong to the tone syllable of the word (cf. XXI.62.5 below)

Examples:

- | | |
|------------------------------|--------------------------------|
| (1) וְכַתְּבָתָּ (Jer. 36:2) | (3) וְהָיוּ (Gen. 1:14) |
| (2) וְלָקַח (Gen. 3:22) | (4) וַיִּשְׁמְרֵךְ (Num. 6:24) |

62.2 ו before ב, מ, or פ

Examples:

- | | |
|---------------------------------|--------------------------|
| (1) וּבְנֵינוּ (Neh. 2:18) | (3) וּמְלֵאוֹ (Gen. 9:1) |
| (2) וּמִבְּרֵכֶיךָ (Gen. 27:29) | (4) וּפְנֵה (Mal. 3:1) |

62.3 ו before all consonants with simple shevas (except י, ה, and ח)

Examples:

- | | |
|-----------------------------|-------------------------------|
| (1) וּשְׂרָפָה (Jer. 21:10) | (3) וּנְמִיתֶם (1 Sam. 11:12) |
| (2) וּתְחִי (Isa. 55:3) | (4) וּדְעוּ (Ps. 46:11) |

62.4 ו before י, ה, ח

Examples:

- | | |
|--|--|
| (1) וַיִּגְדֵּל (from וַיִּגְדֵּל) (1 Kgs. 1:47) | |
| (2) וַיְהִי (from וַיְהִי) (Gen. 1:6) | |
| (3) וַהֲיִיתֶם (from וַהֲיִיתֶם) (Zech. 8:13) | |
| (4) וַחֲיוּ (from וַחֲיוּ) (Gen. 42:18) | |

62.5 ו sometimes found before the tone syllable, especially in monosyllabic words

Examples:

- | | |
|-------------------------------|--------------------------|
| (1) וּבִשְׁתִּי (Ezek. 16:63) | (3) וּמָתוּ (Exod. 9:19) |
| (2) וּבֵא (1 Kgs. 3:7) | (4) וּמָת (Job 2:9) |

62.6 ׀, ׀ before consonants supported by ḥatef-pataḥ or ḥatef-s^egol
Examples:

- (1) וְאֶכְלֵהֶם (Ezek. 39:17)
 (2) וַעֲשֵׂה (1 Chr. 22:16)
 (3) וְאֵכֶל (1 Kgs. 13:15)

63. Verbs: Coordinate Relationship. A Study of Hebrew Verb Sequences

A coordinate relationship consists of two or more verb forms linked together by means of vav conjunction or vav consecutive. The verb that stands first in such a sequence functions as the governing verb and determines both the time (past, present, or future) and the mode (indicative, subjunctive, or imperative) of the verbs linked to it. This literary device gave writers greater flexibility in expressing their thoughts, even though they worked with a limited number of verb forms.

The presentation here is not meant to be exhaustive. Coordinate relationships are not always so easy to identify as those presented here. However, the consistencies far outweigh the inconsistencies and prove that the emerging patterns must be taken seriously.

63.1 *Coordinate Relationships Involving a Perfect as the Governing Verb*

A perfect may serve as the governing verb when it stands in sequence with another perfect or with an imperfect. Its usage seems to be limited to these two categories.

(1) Perfect + Perfect Sequence

The linking of two perfects is the simplest form of the coordinate relationship. The first perfect in such a sequence does not alter the time and mode of the second, since the two are already essentially alike. Examples of the perfect plus perfect sequence are surprisingly rare in the Hebrew Bible.

Examples:

- (a) דְּבַר שְׁלַח אֲדֹנָי The Lord has sent a word against
 בֵּי־עַקֵּב וְנָפַל Jacob, and it has fallen upon Israel.
 בְּיִשְׂרָאֵל (Isa. 9:7; Eng. 9:8)
- (b) אֲרֶץ יִרְאָה וְשָׁקְטָה The earth feared and was still.
 (Ps. 76:9; Eng. 76:8)

- (c) אָבִיךָ הִלּוּא אָכַל וְשָׁתָה וְעָשָׂה מִשְׁפָּט וְצִדְקָה Did not your father eat and drink and do justice and righteousness? (Jer. 22:15)

(2) Perfect + Imperfect Sequence

This is one of the most frequently occurring verb sequences in the Hebrew Bible. It is a true narrative sequence, as noted earlier in the grammar (cf. XVI.43, pp. 145–146). It is marked by the vav consecutive (· ׁ), the special form of the conjunction linking the imperfect to its governing perfect. The vav consecutive (· ׁ) is used nowhere else in the Hebrew verb system except here, not even on imperfects placed in sequence with other verb forms. Furthermore, in the perfect + imperfect sequence, one rarely encounters an imperfect prefixed with vav conjunction (ׁ ׁ).

An imperfect prefixed with vav consecutive will customarily be translated in past time and in the indicative mode. It may describe an action resulting from a previous action (consequence) or an action subsequent to a previous action (sequence).

Examples:

- (a) וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן Now the man knew Eve his wife, and she conceived and bore Cain. (Gen. 4:1)
- (b) זָכָר וּנְקֵבָה בָּרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שֵׁמָם אָדָם Male and female he created them, and he blessed them, and he named them Humankind. (Gen. 5:2)
- (c) וַזְכַּרְתִּי בַלַּיְלָה שְׁמֶךָ יְהוָה וְאֶשְׁמְרָה תּוֹרֹתֶיךָ I have remembered thy name in the night, O LORD, and I have kept thy law. (Ps. 119:55)

The narrative use of imperfects with vav consecutive became so commonplace that they were often used in this sense even without a preceding governing perfect, especially with imperfect forms of the verb הָיָה, “he was.”

Examples:

- (i) וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה And the word of the LORD came (was) to Jonah. (Jon. 1:1)
- (ii) וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה And it came to pass after these things. (Gen. 22:1)

63.2 Relationships Involving an Imperfect as the Governing Verb

Imperfects may serve as governing verbs when they are placed in sequence with other imperfects or with perfects.

(1) Imperfect + Imperfect Sequence

The conjunction used in this sequence will be the ordinary form of the vav conjunction, pointed according to the rules given in XXI.62, pp. 209f. The second verb in this sequence sometimes expresses the outcome or purpose of the action of the first verb. There are no objective criteria for determining when this is the case. The reader must decide whether this was the author's intended meaning. The work of the translator becomes both an art and a science.

Examples:

- (a) **יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ** May the LORD bless you, and may he keep you. (Num. 6:24)
- (b) **נְשַׁלְחָה אַנְשִׁים לְפָנֵינוּ וַיַּחְפְּרוּ-לָנוּ אֶת-הָאָרֶץ** Let us send men before us, that they may explore the land for us. (Deut. 1:22)
- (c) **וְאֲנִי אֶשְׁמַע מִן-הַשָּׁמַיִם וְאֶסְלַח לְחַטָּאתָם וְאֶרְפָּא אֶת-אֲרָצָם** And I will hear from heaven, and I will forgive their sin, and I will heal their land. (2 Chr. 7:14)

(2) Imperfect + Perfect Sequence

The conjunction used in this sequence will also be the normal form of the vav conjunction, pointed according to the rules given in XXI.62, pp. 209f. This sequence is used with all the various meanings and in all the various modes of the imperfect. It should be noted that when perfects are prefixed with vav conjunction the accent shifts to the final syllable in the 2 ms and 1 cs forms, except in the case of Lamed He verbs.

Examples:

- אָמַרְתָּ** (Isa. 14:13), but **וְאָמַרְתָּ** (Gen. 32:19)
הִלַּכְתִּי (Jer. 2:23), but **וְהִלַּכְתִּי** (Judg. 1:3)
בָּנִיתִי (1 Kgs. 8:27), and **וּבָנִיתִי** (Jer. 42:10)

(a) Indicative Imperfect + Perfect Sequence

Examples:

- (i) **הוּא יִשְׁלַח מַלְאָכּוֹ לְפָנָיִךָ וְלָקַחְתָּ אִשָּׁה לְבָנִי מִזָּשָׁם** He will send his angel before you, and you shall take a wife for my son from there. (Gen. 24:7)

- (ii) וַיֵּאָדָם מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה
And a mist used to go up from the earth, and it used to water all the face of the ground. (Gen. 2:6)
- (iii) בְּיַד מֶלֶךְ־בָּבֶל תִּתֵּן וְשָׂרְפָהּ בְּאֵשׁ
It shall be given into the hand of the king of Babylon, and he shall burn it with fire. (Jer. 34:2)

(b) Jussive Imperfect + Perfect Sequence

Examples:

- (i) וַיֹּאמֶר אֱלֹהִים יְהִי מֵאֲרַת בְּרָקִיעַ הַשָּׁמַיִם וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם
And God said, Let there be lights in the firmament of the heavens, and let them be for signs and for seasons and for days and years. (Gen. 1:14)
- (ii) וְאֵל שְׂדֵי יְבָרַךְ אֶתְךָ וַיַּפְרֹךְ וַיַּרְבֶּךָ וְהָיִיתָ לְקַהַל עַמִּים
May God Almighty bless you and may he make you fruitful, and may he multiply you, and may you become a company of peoples. (Gen. 28:3)

(c) Cohortative Imperfect + Perfect Sequence

Examples:

- (i) וַיֹּאמֶר עֲלֵה נָעֲלָה וַיִּרְשְׁנוּ אֶתָּה
And he said, Let us go up at once, and let us possess it. (Num. 13:30)
- (ii) וַיֹּאמְרוּ נָקוּם וּבְנִינוּ וַיִּבְנֶינָה
And they said, Let us rise up, and let us build. (Neh. 2:18)
- (iii) וְעַתָּה לָכֵן נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינְךָ
And now, come, let us make (cut) a covenant, I and you, and let it be for a witness between me and between you. (Gen. 31:44)

(d) Subjunctive Imperfect + Perfect Sequence

Examples:

- (i) פֶּן־יִנְחָם הָעָם וְשָׁבוּ מִצְרַיִמָּה
Lest the people repent, and (lest) they return to Egypt. (Exod. 13:17)
- (ii) לְמַעַן תִּזְכְּרִי וּבִשְׁתִּי
In order that you may remember, and that you may be confounded (ashamed). (Ezek. 16:63)

- (iii) וַיִּדַר יַעֲקֹב נֶדָר לֵאמֹר
אִם־יְהִי־אֱלֹהִים עִמָּדִי
וְשָׁמְרָנִי בַדֶּרֶךְ הַזֶּה
וְנָתַן־לִי לֶחֶם לֶאֱכֹל
וּבְגָד לְלַבֵּשׁ And Jacob vowed a vow, saying, If
God will be with me, and (if) he
will keep me in this way, and (if)
he will give me bread to eat and
clothing to wear. (Gen. 28:20)
- (iv) פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם
מֵעֵץ הַחַיִּים Lest he put forth his hand, and
(lest) he take also from the tree of
life. (Gen. 3:22)

63.3 Relationships Involving an Imperative as the Governing Verb

An imperative may serve as a governing verb when it is placed in sequence with a perfect, an imperfect, or another imperative. The conjunction used in this sequence will also be the vav conjunction, pointed according to the rules given in XXI.62, pp. 209f. When an imperative functions as the governing verb, the verb that follows it sometimes expresses the notion of purpose or result. It is not always clear which meaning the writer had in mind. In such cases the translator must exercise his or her judgment.

(1) Imperative + Perfect Sequence

The perfect in this coordinate relationship must be translated as an imperative. It is instructive in this respect to compare the similar commands given in Jeremiah 36:2 and 36:28, the first involving an Imperative + Perfect sequence and the second involving an Imperative + Imperative sequence.

(36:2) קַח־לְךָ מִגִּלְת־סֵפֶר
וּכְתַבְתָּ אֵלַיָּהּ Take a scroll and write on it.

(36:28) קַח־לְךָ מִגִּלְתָּ אַחֶרֶת
וּכְתַב עָלֶיהָ Take another scroll and write on it.

The conclusion to be drawn from these two passages is that placing an imperative in sequence with a perfect has the same effect as placing it in sequence with an imperative. Both provide a continuation of the initial command.

Examples of Imperative + Perfect Sequence:

(a) שׁוּבוּ אֶל־הַמֶּלֶךְ אֲשֶׁר־
שָׁלַח אֲתָכֶם וּדְבַרְתֶּם
אֵלָיו Return to the king who sent you,
and say to him. (2 Kgs. 1:6)

(b) קוּם וּיְרַדְתָּ בֵּית הַיּוֹצֵר
 Arise, and go down to the
house of the potter. (Jer. 18:2)

- (c) שְׁמְעוּ אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אוֹתָם Hear the words of this covenant, and do them. (Jer. 11:6)

(2) Imperative + Imperfect Sequence

An imperfect in coordinate relationship with an imperative sometimes expresses purpose or result.

Examples:

- (a) לָכוּ וּנְבִנֵה אֶת־חוֹמַת יְרוּשָׁלַם Come, let us build the wall of Jerusalem. (Neh. 2:17)
- (b) קוּמוּ וְנַעֲלֵה צִיּוֹן Arise, and let us go up to Zion. (Jer. 31:6)
- (c) תִּנְהַלְנוּ בָּשָׂר וְנֹאכְלָהּ Give to us flesh (meat), that we may eat. (Num. 11:13)
- (d) פָּקַח־נָא אֶת־עֵינָיו וְיֵרְאָה Open his eyes, that he may see. (2 Kgs. 6:17)

(3) Imperative + Imperative Sequence

The second imperative in this sequence often expresses purpose or result. The translator must decide whether or not this is the case. Support may sometimes be drawn from other ancient versions.

- (a) סוּר מִרָע וַעֲשֵׂה־טוֹב Depart from evil and do good. (Ps. 34:15; Eng. 34:14)
- (b) בִּקֵּשׁ שְׁלוֹם וְרַדְּפֵהוּ Seek peace, and pursue it. (Ps. 34:15; Eng. 34:14)
- (c) בֵּרַךְ אֱלֹהִים וּמָת Curse (bless) God, and die. (Job. 2:9)
- (d) עֲמִדוּ וּרְאוּ אֶת־יְשׁוּעַת יְהוָה Stand still, and see the salvation of the LORD. (2 Chr. 20:17)

63.4 *Infinitive Absolute + Perfect Sequence*

The infinitive absolute may sometimes be used with the force of an imperative (on the various uses of infinitive absolute, cf. XIX.57, pp. 184ff.). A perfect may be placed in sequence with an infinitive absolute used in this manner, in which case the perfect must also be translated as an imperative.

Examples:

- (1) הֵלֹךְ וְדַבַּרְתָּ אֶל־דָּוִד Go and say to David. (2 Sam. 24:12)

- (2) הָלוֹךְ וְרַחֲצָתָּ שְׁבַע-פְּעָמִים בַּיַּרְדֵּן Go and bathe seven times in the Jordan. (2 Kgs. 5:10)
- (3) שָׁמַע בֵּין-אַחֵיכֶם וְשַׁפְּטֶתֶם צְדָקָה Hear (cases) between your brethren, and judge righteously. (Deut. 1:16)

63.5 Participle + Perfect Sequence

The participle is often used to describe an impending action, something destined to take place in the near future. This is especially true when the participle is introduced by the demonstrative particle הִנֵּה, "behold!" (cf. XX.60, pp. 198-202). When a perfect is placed in sequence with such a participle, it too is translated in future time.

Examples:

- (a) וְאַתֶּם עֹבְרִים וַיִּרְשְׁתֶּם אֶת-הָאָרֶץ הַטּוֹבָה הַזֹּאת And you shall cross over and shall take possession of that good land. (Deut. 4:22)
- (b) הִנְנִי שֹׁלֵחַ מַלְאָכִי וּפְנֵה-דֶרֶךְ לְפָנָי Behold, I will send my messenger, and he will prepare a way before me. (Mal. 3:1)

EXERCISES

1. In the following clauses and sentences, identify (a) the verb sequence, (b) the verb stems, and (c) the verb roots.

Example:

קַח-סֵפֶר מִגְּלוֹת-סֵפֶר וְכַתְּבָהּ אֵלַי Take a scroll and write on it. (Jer. 36:2)

- (a) Imperative + Perfect sequence (b) Qal , Qal
(c) לָקַח , כָּתַב

- (1) שְׁלַח אֶת-עַמִּי וַיַּעֲבֲדוּנִי Send my people out, that they may serve me. (Exod. 7:26; Eng. 8:1)
- (a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (2) בְּנֵה-לְךָ בַּיִת בְּיְרוּשָׁלַם וְיָשַׁבְתָּ שָׁם Build yourself a house in Jerusalem, and dwell there. (1 Kgs. 2:36)
- (a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____

- (3) הַנְּבִיא בֶן־אָדָם וְאָמַרְתָּ
אֶל־הַרוּחַ Prophecy, son of man, and say to the
wind (breath). (Ezek. 37:9)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (4) וְלֹא יִקְרָא עוֹד שְׁמֶךָ
אַבְרָם וְהָיָה שְׁמֶךָ אַבְרָהָם No longer shall your name be called
Abram, but your name shall be Abraham
(Gen. 17:5)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (5) כִּי תִשְׁמַר אֶת־מִצְוֹת יְהוָה
אֱלֹהֶיךָ וְהִלַּכְתָּ בְּדַרְכָּיו if you keep the commandments of
the LORD your God, and walk in
his ways (Deut. 28:9)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (6) נִבְנֶה־לָּנוּ עִיר וְנַעֲשֶׂה־לָּנוּ
שֵׁם Let us build for ourselves a city,
and let us make for ourselves a name.
(Gen. 11:4)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (7) יִקְרָאֵנִי וְאֶעֱנֶהוּ
יְקָרְאֵנִי וְאֶעֱנֶהוּ He will call to me, and I will answer
him. (Ps. 91:15)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (8) קִרְבַּ עֲדֵי־הֵנָּה וְאִדְבַּרְתָּ
אֵלַיךָ Come near, that I may speak to you.
(2 Sam. 20:16)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (9) פָּקַח־נָא אֶת־עֵינָיו וְיִרְאֶה
פָּקַח־נָא אֶת־עֵינָיו וְיִרְאֶה Open his eyes, that he may see.
(2 Kgs. 6:17)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (10) תִּתְּנוּ־לָנוּ מַיִם וְנִשְׁתֶּה
תִּתְּנוּ־לָנוּ מַיִם וְנִשְׁתֶּה Give to us water, that we may drink.
(Exod. 17:2)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____

XXI EXERCISES

- (11) שְׂנֵאוּרָע וְאַהֲבוּ טוֹב Hate evil and love good.
(Amos 5:15)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (12) שְׁמְרוּ מִן־שֹׁפֵט וְעֲשׂוּ צְדָקָה Keep justice, and do righteousness.
(Isa. 56:1)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____

2. Translate the following clauses and sentences, and locate fully all verb forms, following the guidelines given in XIV.38, pp. 117ff.

- (1) זְכַרְתִּי בְלַיְלָה שְׁמֹךְ וְאַשְׁמְרָה תּוֹרַתְךָ (Ps. 119:55)
(2) וַיֹּאמֶר צֵא וְעַמְדַת בְּהַר לְפָנַי יְהוָה (1 Kgs. 19:11)
(3) כִּי־יִצְעַק אֵלַי וְשָׁמַעְתִּי (Exod. 22:26; Eng. 22:27)
(4) וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם (Exod. 2:24)

3. Match each of these weak verbs with its proper classification, according to the traditional classification system.

- | | |
|----------------|--------------------|
| (1) () מִדַּד | (A) Pe Nun |
| (2) () עֲזַב | (B) Lamed Guttural |
| (3) () פָּנָה | (C) Lamed 'Alef |
| (4) () קוּם | (D) 'Ayin Guttural |
| (5) () נָתַן | (E) Pe 'Alef |
| (6) () שָׁמַע | (F) 'Ayin Vav |
| (7) () בִּין | (G) Lamed He |
| (8) () מִצָּא | (H) Pe Guttural |
| (9) () יָלַד | (I) 'Ayin Yod |
| (10) () יָעַק | (J) Double 'Ayin |
| (11) () אָבַד | (K) Pe Vav/Pe Yod |

4. Copy the infinitives in the following examples and give (a) the stem, and (b) the root of each.

Example:

לֶחֶם לֶאֱכֹל וּבְגָד לִלְבֹּשׁ

bread to eat, and clothes to wear
(Gen. 28:20)

Inf. לֶאֱכֹל

(a) Qal (b) אָכַל

Inf. לִלְבֹּשׁ

(a) Qal (b) לָבַשׁ

(1) הֵלֹךְ וְדַבֵּר אֶל-דָּוִד

Go and say to David. (2 Sam. 24:12)

Inf. _____

(a) _____ (b) _____

(2) לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה

to separate between the day and between
the night (Gen. 1:14)

Inf. _____

(a) _____ (b) _____

(3) וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר

And David inquired (asked) of the LORD,
saying: (1 Sam. 23:2)

Inf. _____

(a) _____ (b) _____

(4) אֲשֶׁר עֵינַיִם לָהֶם לְרִאּוֹת וְלֹא רָאוּ
אֹזְנִים לָהֶם לְשִׁמְעַת וְלֹא שָׁמְעוּ

who have eyes to see, but see not; who
have ears to hear, but hear not (Ezek. 12:2)

Inf. _____

(a) _____ (b) _____

Inf. _____

(a) _____ (b) _____

(5) לֹא אֲדַע צֵאת וְבֹא

I do not know (how) to go out or to
come in. (1 Kgs. 3:7)

Inf. _____

(a) _____ (b) _____

Inf. _____

(a) _____ (b) _____

(6) וּלְמָשֵׁל בַּיּוֹם וּבַלַּיְלָה

to rule over the day and over the night
(Gen. 1:18)

Inf. _____

(a) _____ (b) _____

(7) לְדַרוֹשׁ אֶת-תּוֹרַת יְהוָה וְלַעֲשׂוֹת
וּלְלַמֵּד בְּיִשְׂרָאֵל חֻק וּמִשְׁפָּט

to seek the law of the LORD, and to do
(it); and to teach statutes and ordinances
in Israel (Ezra 7:10)

Inf. _____

(a) _____ (b) _____

Inf. _____

(a) _____ (b) _____

Inf. _____

(a) _____ (b) _____

- (8) וַיִּנְחֵהוּ בְּגֵן-עֵדֶן לְעַבְדָּהּ וּלְשָׁמְרָהּ
And he placed him in the garden of Eden (a) _____ (b) _____
to tend it and to keep it. (Gen. 2:15) Inf. _____
- (9) לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ
It is not good for the man to be alone. (a) _____ (b) _____
(Gen. 2:18) Inf. _____

5. Practice pronouncing the Hebrew aloud. Then cover the English and practice translating the Hebrew from sight.

- (1) וְהָאֶבֶן הַזֹּאת אֲשֶׁר-שָׁמַתִּי
מִצֵּבָה יִהְיֶה בֵּית אֱלֹהִים
וְכֹל אֲשֶׁר תִּתֶן-לִי עֹשֶׂר
אֶעֱשֶׂרנִי לָךְ
And this stone, which I have set up
as a pillar, shall be the house of God;
and of all that you give to me I will
without fail give the tenth part
to you. (Gen. 28:22)
- (2) שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד וְאֶהְבֵּת אֶת
יְהוָה אֱלֹהֶיךָ בְּכָל-
לְבָבְךָ וּבְכָל-נַפְשֶׁךָ
וּבְכָל-מְאֹדְךָ
Hear, O Israel: The LORD our God is
one LORD; and you shall love the
LORD your God with all your heart,
and with all your soul, and with all
your might. (Deut. 6:4-5)
- (3) אֵךְ טוֹב וְחַסֵּד יִרְדְּפוּנִי
כָּל-יְמֵי חַיִּי
Surely goodness and mercy shall
follow me all the days of my life.
(Ps. 23:6)
- (4) יִשְׁלַח דְּבָרוֹ וַיִּרְפְּאֵם
He sends forth his word, and heals
them. (Ps. 107:20)
- (5) טַעֲמוּ וּרְאוּ כִּי-טוֹב יְהוָה
Taste and see that the LORD is good.
(Ps. 34:9; Eng. 34:8)
- (6) פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ
Be fruitful, and multiply, and fill
up the earth. (Gen. 9:1)
- (7) הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו
וּקְבֹצֵנו וְהַצִּילֵנו מִן-הַגּוֹיִם
Save us, O God of our salvation, and
gather us, and deliver us from the
nations. (1 Chr. 16:35)

- (8) **יְהוָה יִשְׁמַר-צְּאֹתְךָ וּבֹאֲךָ
מֵעַתָּה וְעַד-עוֹלָם** The LORD will keep your going out
and your coming in from now on and
for evermore. (Ps. 121:8)
- (9) **יִקְוּ הַמַּיִם אֶל-מְקוֹם אֶחָד
וְתִרְאָה הַיַּבְשָׁה** Let the waters be gathered together
in one place, and let the dry land
appear (be seen). (Gen. 1:9)
- (10) **הַקְהֵל-לִי אֶת-הָעָם
וְאֲשַׁמְעֵם אֶת-דִּבְרֵי** Gather the people to me, that I may
cause them to hear my words.
(Deut. 4:10)

VOCABULARY

- | | |
|---|---|
| (1) בוֹשׁ to be ashamed,
confounded | (10) בְּרָכָה (f) blessing |
| (2) דָּבַק he cleaved, clung to | (11) גֹּזֶל lot, portion, share |
| (3) הָרָה (she) conceived, became
pregnant | (12) גַּפֵּן (f) vine |
| (4) סוּר to turn aside | (13) גֶּשֶׁם rain, shower |
| (5) פָּנָה he turned towards,
faced, prepared | (14) זְרֹעַ (f) arm, strength |
| (6) רָחַץ he washed | (15) מוֹעֵד appointed time, place |
| (7) אָזֶן (f) ear | (16) עֵד a witness, testimony,
evidence |
| (8) אָנוּשׁ man, mankind | (17) עַיִן (f) eye, fountain |
| (9) בְּגָד garment | (18) שֶׁקֶר deception, falsehood |

LESSON XXII

64. Weak Verbs: Their Classification

The various classes of weak verbs were introduced in a previous lesson (cf. XII.29, pp. 80ff.). They are simply listed here for review purposes.

- (1) עֲזַב Pe Guttural (I-Guttural)
- (2) זָעַק 'Ayin Guttural (II-Guttural)
- (3) שָׁמַע Lamed Guttural (III-Guttural)
- (4) אָבַד Pe 'Alef (I-'Alef)
- (5) מָצַא Lamed 'Alef (III-'Alef)
- (6) פָּנָה Lamed He (III-He)
- (7) נָתַן Pe Nun (I-Nun)
- (8) בִּין, קוּם 'Ayin Vav/'Ayin Yod (II-Vav/II-Yod)
- (9) יָלַד Pe Vav/Pe Yod (I-Vav/I-Yod)
- (10) מָדַד Double 'Ayin (Geminate Verbs)

65. Characteristics of Gutturals

The various characteristics of gutturals were given in a previous lesson (cf. V.13, pp. 23f.). They are repeated here in order to show how they apply to the inflection of verb forms where there is at least one guttural among the consonants of the verb root. (Note especially the first three classes of weak verbs in the list given above.)

The gutturals include א, ה, ח, ע, and sometimes ר. They exhibit three distinct characteristics that set them apart from other letters of the Hebrew alphabet.

65.1 Gutturals cannot be doubled.

This refusal on the part of the guttural to accept a dagesh forte calls for the compensatory lengthening of the preceding vowel, which otherwise would be left as a short vowel in an unaccented open syllable (cf. IV.12, pp. 19ff.). The normal pattern for compensatory lengthening is as follows:

- (1) Pataḥ is lengthened to Qameṣ (- to ֿ).
- (2) Hīreq is lengthened to Šere (. to ..).
- (3) Qibbuṣ is lengthened to Hōlem (.. to ֿ).

65.2 *Gutturals usually take "a" class vowels.*

If the guttural has a vowel following it, the vowel will normally be pataḥ. Certain strong gutturals, when situated as the final consonant in a word, also demand an "a" class vowel immediately *before* them. These gutturals include ה (he with mappiq; cf. IV.11, p.18), ח, and ע. In the event that the vowel before one of these final gutturals is unchangeably long (וּ, וֹ, אֹ, אָ), a pataḥ furtive (cf. V.13.2, p. 23) must be inserted between this vowel and the final guttural.

65.3 *Gutturals usually take compound shevas rather than simple shevas.*

Simple shevas must therefore be changed to compound shevas when placed after gutturals. This rule applies even to silent shevas (cf. III.7. p. 13) when they stand after a guttural at the end of the first syllable of a prefixed form of a Pe Guttural verb.

66. Weak Verbs: Pe Guttural Verbs***66.1** *Definition*

A Pe Guttural verb is one whose initial consonant is either ה, ח, ע, or ר. A verb whose initial consonant is נ may also belong to the Pe Guttural class, or it may differ so widely from other verbs of this class that it must be assigned to a class all its own, the Pe 'Alef class.

Some of the more common Pe Guttural verbs are these:

- | | | | |
|--------------|--|------------|---|
| (a) אָהַב | he loved | (j) עָבַד | he served, worked |
| (b) [אָמַן] | (Nif.) he was trust-
worthy, faithful;
(Hif.) he believed, trusted | (k) עָבַר | he crossed over,
transgressed |
| (c) הִפִּיךָ | he overturned, changed | (l) עָזַב | he forsook, left |
| (d) הָרַג | he killed | (m) עָזַר | he helped |
| (e) הָרַס | he broke down,
destroyed | (n) עָמַד | he stood |
| (f) חָגַר | he bound, girded | (o) עָנָה | he answered |
| (g) חָזַק | he was strong, firm | (p) עָרַךְ | he arranged, set in order |
| (h) חָפֵץ | he took delight in,
desired | (q) רָאָה | he saw; (Nif.) he appeared;
(Hif.) he revealed, showed |
| (i) חָשַׁב | he thought, reckoned,
imputed | (r) רָפָא | he healed |

*Refer to Verb Chart 2, pp. 402f., for the conjugation of the Pe Guttural verb.

66.2 Pe Guttural verbs are written like strong verbs in the Pi'el, Pu'al, and Hitpa'el stems.

Examples:

	Strong Verb	Pe Guttural
Pi'el Perfect 3 ms	מִשַׁל	עָמַד
etc.		
Pu'al Perfect 3 ms	מִשַּׁל	עָמְדָה
etc.		
Hitpa'el Perfect 3 ms	הִתְמַשַּׁל	הִתְעַמְדָה
etc.		

66.3 Pe Guttural verbs differ from strong verbs in some of the Qal and Nif'al forms and in all of the Hif'il and Hof'al stems.

These differences may be divided into three groups:

(1) Some differences are due to the fact that the initial consonant of Pe Guttural verbs cannot be doubled. In the forms where doubling would normally have been expected in the initial root consonant but cannot occur because of the guttural nature of this consonant, compensatory lengthening of the preceding vowel (the preformative vowel) becomes necessary (cf. Verb Chart 1, pp. 400f., Verb Chart 2, pp. 402f.). Otherwise, a short vowel would be left standing in an open unaccented syllable.

These changes occur only in Nif'al forms that are prefixed and would normally have a dagesh forte in the initial root consonant. This includes all Nif'al imperfects and imperatives, as well as the infinitive construct. In these forms the preformative vowel before the guttural is lengthened from ĥireq to šere. Šere in turn is pointed with a meteg, since it stands in an open syllable which is two syllables removed from the accented syllable.

Examples:

	Strong Verb	Pe Guttural
(a) Nif'al Imperfect 3 ms	יִמְשַׁל	יִעֲמֹד
3 fs	תִּמְשַׁל	תִּעֲמֹד
etc.		
(b) Nif'al Imperative 2 ms	הִמְשַׁל	הִעֲמֹד
2 fs	הִמְשַׁלִּי	הִעֲמֹדִי
etc.		
(c) Nif'al Infinitive Construct	הִמְשַׁל	הִעֲמֹד

(2) Other differences result from the fact that gutturals generally take compound shevas.

(a) The shevas that stand after initial gutturals in non-prefixed verb forms must be compound shevas. This rule applies to only five Pe Guttural forms, all of which occur in the Qal stem, and all of which take the ḥatef-pataḥ (ֿ). The forms included here are as follows:

Examples:

	Strong Verb	Pe Guttural
(i) Qal Perfect 2 mp	מִשַׁלְתֶּם	עִמְדֶתֶם
(ii) Qal Perfect 2 fp	מִשַׁלְתִּי	עִמְדִי
(iii) Qal Imperative 2 ms	מִשַׁל	עִמַּד
(iv) Qal Imperative 2 fp	מִשַׁלְנָה	עִמְדְנָה
(v) Qal Infinitive Construct	מִשַׁל	עִמַּד

(b) A silent sheva which would close the initial syllable (the prefix syllable) of a strong verb is changed to a compound sheva in the corresponding form of a Pe Guttural verb. The prefix vowel standing immediately before such a compound sheva becomes the short vowel corresponding to the vowel of the compound sheva. The prefix vowel normally receives a meteg. This produces the following combinations: (ֿֿֿֿ), (ֿֿֿֿֿֿ), (ֿֿֿֿֿֿֿֿ).

(i) The first of these combinations (ֿֿֿֿ) is found in the Qal imperfect (although a few Pe Gutturals take ֿֿֿֿֿֿ), Nif'al infinitive absolute, Hif'il imperfect, Hif'il imperative, Hif'il infinitives (construct and absolute) and Hif'il participle.

Examples:

Qal Imperfect			
	Strong Verb	Pe Guttural	Pe Guttural
3 ms	יִמְשַׁל	יִעֲמַד	יִחַזֵּק
3 fs	תִּמְשַׁל	תִּעֲמַד	תִּחַזֵּק
2 ms	תִּמְשַׁל	תִּעֲמַד	תִּחַזֵּק
2 fs	תִּמְשַׁלִּי	תִּעֲמַדִּי	תִּחַזֵּקִי
1 cs	אִמְשַׁל	אִעֲמַד	אִחַזֵּק
3 mp	יִמְשַׁלוּ	יִעֲמְדוּ	יִחַזְּקוּ
3 fp	תִּמְשַׁלְנָה	תִּעֲמַדְנָה	תִּחַזְּקְנָה
2 mp	תִּמְשַׁלוּ	תִּעֲמְדוּ	תִּחַזְּקוּ
2 fp	תִּמְשַׁלְנָה	תִּעֲמַדְנָה	תִּחַזְּקְנָה
1 cp	נִמְשַׁל	נִעֲמַד	נִחַזֵּק

Hif'il Imperfect

	Strong Verb	Pe Guttural
3 ms	יִמְשִׁיל	יַעְמִיד
3 fs	תִּמְשִׁיל	תַּעְמִיד
2 ms	תִּמְשִׁיל	תַּעְמִיד
2 fs	תִּמְשִׁילִי	תַּעְמִידִי
1 cs	אִמְשִׁיל	אַעְמִיד
3 mp	יִמְשִׁלוּ	יַעְמִידוּ
3 fp	תִּמְשִׁלְנָה	תַּעְמִידְנָה
2 mp	תִּמְשִׁלוּ	תַּעְמִידוּ
2 fp	תִּמְשִׁלְנָה	תַּעְמִידְנָה
1 cp	נִמְשִׁיל	נַעְמִיד

Hif'il Imperative

	Strong Verb	Pe Guttural
2 ms	הִמְשֵׁל	הַעְמֵד
2 fs	הִמְשִׁילִי	הַעְמִידִי
	etc.	

Hif'il Infinitive

	Strong Verb	Pe Guttural
Construct	הִמְשִׁיל	הַעְמִיד
Absolute	הִמְשֵׁל	הַעְמֵד

Hif'il Participle

	Strong Verb	Pe Guttural
ms	מִמְשִׁיל	מַעְמִיד

(ii) The second combination of vowels ($\text{u} \dots \text{u}$) is found in the Qal imperfect of a few verbs (see above), but appears regularly in the Nif'al perfect, the Nif'al participle, and the Hif'il perfect of Pe Gutturals.

Nif'al Perfect

	Strong Verb	Pe Guttural
3 ms	נִמְשַׁל	נִעְמַד
3 fs	נִמְשַׁלָּה	נִעְמַדָּה
2 ms	נִמְשַׁלְתָּ	נִעְמַדְתָּ
2 fs	נִמְשַׁלְתְּ	נִעְמַדְתְּ
1 cs	נִמְשַׁלְתִּי	נִעְמַדְתִּי
3 cp	נִמְשַׁלוּ	נִעְמַדוּ
2 mp	נִמְשַׁלְתֶּם	נִעְמַדְתֶּם
2 fp	נִמְשַׁלְתֶּן	נִעְמַדְתֶּן
1 cp	נִמְשַׁלְנוּ	נִעְמַדְנוּ

Nif'al Participle

	Strong Verb	Pe Guttural
ms	נִמְשַׁל	נִעְמַד

Hif'il Perfect

	Strong Verb	Pe Guttural
3 ms	הִמְשִׁיל	הִעְמִיד
3 fs	הִמְשִׁילָה	הִעְמִידָה
2 ms	הִמְשִׁילְתָּ	הִעְמִידְתָּ
2 fs	הִמְשִׁילְתְּ	הִעְמִידְתְּ
1 cs	הִמְשִׁילְתִּי	הִעְמִידְתִּי
3 cp	הִמְשִׁילוּ	הִעְמִידוּ
2 mp	הִמְשִׁילְתֶּם	הִעְמִידְתֶּם
2 fp	הִמְשִׁילְתֶּן	הִעְמִידְתֶּן
1 cp	הִמְשִׁילְנוּ	הִעְמִידְנוּ

(iii) The third combination of vowels ($\tau; \tau$) is found in all forms of the Hof'al stem of Pe Gutturals.

Example:

Hof'al Perfect		
	Strong Verb	Pe Guttural
3 ms	הַמְּשַׁלְּ	הַעֲמֹד
	etc.	

Hof'al Imperfect		
	Strong Verb	Pe Guttural
3 ms	יְמַשֵּׁלְ	יַעֲמֹד
	etc.	

Hof'al Infinitive		
	Strong Verb	Pe Guttural
Construct	הַמְּשַׁלְּ	הַעֲמֹד
Absolute	הַמְּשַׁלְּ	הַעֲמֹד

Hof'al Participle		
	Strong Verb	Pe Guttural
ms	מְּשַׁלְּ	מַעֲמֹד

(3) Another change that takes place in the inflection of Pe Gutturals involves forms that have vocalic affirmatives and in which there is the juxtaposition of two vocal shevas. Since two vocal shevas cannot stand together within a word (cf. XVIII.48, pp. 165ff.), the first of these must be raised to a full vowel. The full vowel that takes the place of a compound sheva must be the short vowel that corresponds to the vowel of the compound sheva. Thus

- Ḥaṭef-Pataḥ becomes Pataḥ ($\cdot; \cdot$ to \cdot).
- Ḥaṭef-Segol becomes Segol ($\cdot; \cdot$ to \cdot).
- Ḥaṭef-Qameṣ becomes Qameṣ-Ḥaṭuf ($\cdot; \cdot$ to \cdot).

The Pe Guttural forms affected by this rule are as follows:

- (a) Qal Imperfect
 - 2 fs (תַּעֲמֹדִי becomes יַעֲמֹדִי)
 - 3 mp (יַעֲמֹדוּ becomes תַּעֲמֹדוּ)
 - 2 mp (תַּעֲמֹדוּ becomes יַעֲמֹדוּ)
- (b) Nif'al Perfect
 - 3 fs (נִעְמְדָה becomes גִּעְמְדָה)
 - 3 cp (נִעְמְדוּ becomes גִּעְמְדוּ)
- (c) Hof'al Perfect
 - 3 fs (הִעְמְדָה becomes גִּעְמְדָה)
 - 3 cp (הִעְמְדוּ becomes גִּעְמְדוּ)
- (d) Hof'al Imperfect
 - 2 fs (תַּעֲמֹדִי becomes יַעֲמֹדִי)
 - 3 mp (יַעֲמֹדוּ becomes תַּעֲמֹדוּ)
 - 2 mp (תַּעֲמֹדוּ becomes יַעֲמֹדוּ)

EXERCISES

1. Write the synopsis of עָבַד, "he served," in the Qal, Nif'al, Pi'el, Hif'il, and Hof'al stems.

	Qal	Nif'al	Pi'el	Hif'il	Hof'al
Perf. 3 ms					
Impf. 3 ms					
Impv. 2 ms					X X X
Inf. Const.					
Inf. Abs.					
Part. Act. (ms)		X X X			X X X
Part. Pass. (ms)			X X X	X X X	

XXII EXERCISES

2. Write the full inflection of the perfect of עָבַד, "he served," in the Qal, Nif'al, Pi'el, and Hif'il stems.

	Qal	Nif'al	Pi'el	Hif'il
3 ms				
3 fs				
2 ms				
2 fs				
1 cs				
3 cp				
2 mp				
2 fp				
1 cp				

3. Each of the following sentences contains a perfect form of a Pe Guttural verb. In the space numbered (a) give the perfect's stem, in (b) its person, gender, and number, and in (c) its root.

Example:

נְחַלְתָּנוּ נְהַפְכָה לְזָרִים

Our inheritance has been turned over to strangers.
(Lam. 5:2)

(a) Nif'al

(b) 3 fs

(c) הִפְךָ

(1) אֵיפֹה הָאֲנָשִׁים אֲשֶׁר הֲרַגְתָּם בְּתַבּוֹר

Where are the men whom you killed at Tabor? (Judg. 8:18)

(a) _____

(b) _____

(c) _____

(2) וְעַבַדְתֶּם אֶת־יְהוָה בְּכָל־לִבְבְּכֶם

And you shall serve the LORD with all your heart.
(1 Sam. 12:20)

(a) _____

(b) _____

(c) _____

(3) וְהוּא הֵעֲבִיר אֶת־בָּנָיו בָּאֵשׁ

And he caused his sons to pass through the fire.
(2 Chr. 33:6)

(a) _____

(b) _____

(c) _____

- (4) אֵלֵי אֵלֵי לָמָּה עֲזַבְתָּנִי (a) _____
 My God, my God, why have you forsaken me? (Ps. 22:2; (b) _____
 Eng. 22:1) (c) _____
- (5) בְּנֵיךָ עֲזַבוּנִי (a) _____
 Your children (sons) have forsaken me. (Jer. 5:7) (b) _____
 (c) _____
- (6) בְּיוֹם יְשׁוּעָה עֲזַרְתִּיךָ (a) _____
 In a day of salvation I have helped you. (Isa. 49:8) (b) _____
 (c) _____
- (7) וְהָעֹמֵד הִפְתֵּן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה (a) _____
 And the priest shall set the woman (shall cause the woman (b) _____
 to stand) before the LORD. (Num. 5:18) (c) _____
- (8) בַּמָּה אֶהְבַּתְנוּ (a) _____
 In what (wherein) have you loved us? (Mal. 1:2) (b) _____
 (c) _____
- (9) וְלֹא הֵאֱמִין לָהֶם גְּדַלְיָהוּ (a) _____
 But Gedaliah did not believe them. (Jer. 40:14) (b) _____
 (c) _____
- (10) לָמָּה זֶה עֲזַבְתָּן אֶת־הָאִישׁ (a) _____
 Why is it that you have left the man? (Exod. 2:20) (b) _____
 (c) _____

4. Each of the following sentences contains an imperfect form of a Pe Guttural-verb. In the space numbered (a) give the imperfect's stem, in (b) its person, gender, and number, and in (c) its root.

Example:

- וַיַּחְלֹם יוֹסֵף חֲלֹם (a) Qal
 And Joseph dreamed a dream. (Gen. 37:5) (b) 3 ms
 (c) חֶלֶם

- (1) הֲיִתְחַפֵּךְ בּוֹשֵׂי עוֹרוֹ (a) _____
 Can the Ethiopian change his skin? (Jer. 13:23) (b) _____
 (c) _____

- (2) הַשֶּׁמֶשׁ יִהְיֶה לְחֹשֶׁךְ
The sun shall be turned to darkness. (Joel 3:4)
- (3) וַיַּהַרְגַּם יְהוָה כָּל־בְּכוֹרֵי בְּאֶרֶץ מִצְרַיִם
And the LORD killed all the firstborn in the land of Egypt. (Exod. 13:15)
- (4) וְקִנְיָנְכֶם חֲלֻמוֹת יַחֲלֹמוּן
Your old men shall dream dreams. (Joel 3:1; Eng. 2:28)
- (5) גַּם־אֲנַחְנוּ נַעֲבֹד אֶת־יְהוָה כִּי־הוּא אֱלֹהֵינוּ
We also will serve the LORD, for he is our God. (Josh. 24:18)
- (6) וַיַּעֲבֹד יִשְׂרָאֵל אֶת־יְהוָה כָּל יְמֵי יוֹשֻׁעַ
And Israel served the LORD all the days of Joshua. (Josh. 24:31)
- (7) לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ בְּבָבֶל
You shall not serve the king of Babylon. (Jer. 27:9)
- (8) כִּי־תַעֲבֹר בַּמַּיִם אֲתִי־אֲנִי
When you pass through the waters, I will be with you. (Isa. 43:2)
- (9) אֲנִי אֲעֲבִיר כָּל־טוֹבִי עַל־פְּנֵיךָ
I will cause all my goodness to pass before you (before your face). (Exod. 33:19)
- (10) תַּעֲרֹךְ לְפָנַי שֻׁלְחַן גִּגְד צָרָרִי
You prepare a table before me in the presence of my harassers. (Ps. 23:5)
- (11) וַיִּחַזַּק הָרָעָב בְּאֶרֶץ מִצְרַיִם
For the famine was severe (strong) in the land of Egypt. (Gen. 41:56)
- (12) וַיֶּאֱהַב גַּם־אֶת־רַחֵל מִלֵּאָה
And he loved Rachel more than Leah. (Gen. 29:30)

5. Each of the following sentences contains an imperative form of a Pe Guttural verb. In the space numbered (a) give the imperative's stem, in (b) its person, gender, and number, and in (c) its root.

- (1) הַאֲמִינוּ בְּנְבִיאָיו (a) _____
Believe (in) his prophets. (2 Chr. 20:20) (b) _____
(c) _____
- (2) עֲבַר אֶת־הַיַּרְדֵּן הַזֶּה (a) _____
Cross over this Jordan. (Josh. 1:2) (b) _____
(c) _____
- (3) בֶּן־אָדָם עֲמֹד עַל־רַגְלֶיךָ (a) _____
Son of man, stand upon your feet. (Ezek. 2:1) (b) _____
(c) _____
- (4) עֲלֵה רֹאשׁ הַפְּסִגָּה (a) _____
Go up to the top of Pisgah. (Deut. 3:27) (b) _____
(c) _____

6. Each of the following contains an infinitive construct of a Pe Guttural verb. Give the stem (a) and root (b) of each. (The verb יֻכַּל, used in 3, 4, 5 below is from יָכַל, a Pe Vav/Pe Yod verb.)

- (1) בְּהָרַג אִיּוֹכַל אֶת נְבִיאֵי יְהוָה (a) _____
when Jezebel killed the prophets of the LORD (b) _____
(1 Kgs. 18:13)
- (2) וְאָדָם אֵין לְעַבֵּד אֶת־הָאֲדָמָה (a) _____
And there was no man to till the ground. (Gen. 2:5) (b) _____
- (3) לֹא־יֻכַּל הַנֶּעַר לְעֹזֵב אֶת־אָבִיו (a) _____
The lad is not able to leave his father. (Gen. 44:22) (b) _____
- (4) אָמְרוּ הַיּוֹכַל אֵל לְעַרְךָ שְׁלַחַן בַּמִּדְבָּר (a) _____
They said, "Can God spread a table in the wilderness?" (b) _____
(Ps. 78:19)
- (5) מִי יֻכַּל לְעֹמֵד לְפָנֵי יְהוָה (a) _____
Who is able to stand before the LORD? (1 Sam. 6:20) (b) _____
- (6) וְלְהַעֲמִיד אֶת־יְרוּשָׁלַם (a) _____
and to establish (cause to stand) Jerusalem (1 Kgs. 15:4) (b) _____

7. Each of the following contains a participle of a Pe Guttural verb. Indicate the stem (a), root (b), gender (c), and number (d) of each.

חַטָּאת יְהוּדָה חֲרוּשָׁה עַל־לִוְחַ לִבָּם

The sin of Judah is engraved upon the tablet of their heart. (Jer. 17:1)

(a) Qal (b) חֲרַשׁ (c) Fem. (d) Sing.

(1) וְלֹא־רָאִיתִי צַדִּיק נֶעְזָב

And I have not seen a righteous man forsaken. (Ps. 37:25)

(a) _____ (b) _____ (c) _____ (d) _____

(2) כִּי עֲזָבָה עֲזוּבָה תְהִיָּה

For Gaza shall be forsaken. (Zeph. 2:4)

(a) _____ (b) _____ (c) _____ (d) _____

(3) כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמְתֶּם־קֹדֶשׁ הוּא

For the place where you are standing is holy ground. (Exod. 3:5)

(a) _____ (b) _____ (c) _____ (d) _____

(4) לֹא־יִמָּצָא בְךָ מֵעַבִּיר בְּנוֹ וּבִתּוֹ בָּאֵשׁ

There shall not be found among you one causing his son or his daughter to pass through the fire. (Deut. 18:10)

(a) _____ (b) _____ (c) _____ (d) _____

(5) בְּכָל־בֵּיתִי נֶאֱמָן הוּא

In all my house he is faithful. (Num. 12:7)

(a) _____ (b) _____ (c) _____ (d) _____

8. Practice pronouncing the Hebrew, noting especially Pe Guttural forms. Cover the English and practice translating the Hebrew from sight.

(1) וַיִּהְיוּ כָּל־הַמַּיִם אֲשֶׁר
בְּיַרְדֵּן לְדָם And all the waters which were in the Nile
were changed to blood. (Exod. 7:20)

(2) וְאַתָּם חָשַׁבְתֶּם עָלַי רָעָה
אֱלֹהִים חָשְׁבָה לְטוֹבָה You devised evil against me; God
devised it for good. (Gen. 50:20)

(3) וַיֹּאמֶר אֶעֱבֹדְךָ שִׁבְעַת
שָׁנִים בְּרַחֵל בְּתוּךָ הַקְטָנָה And he said, "I will serve you seven
years for Rachel your younger
daughter." (Gen. 29:18)

- (4) **וְאִם רָע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן וְאֲנֹכִי וּבֵיתִי נַעֲבֹד אֶת־יְהוָה** And if (it seem) evil in your eyes to serve the LORD, (then) choose for yourselves today whom you will serve; but (as for) me and my house, we will serve the LORD. (Josh. 24:15)
- (5) **וַיַּעֲבֹדוּ אֶת־הַבְּעָלִים וַיַּעֲזֹבוּ אֶת־יְהוָה וְלֹא עֲבָדוּהוּ** And they served the Baals; but they forsook the LORD and did not serve him. (Judg. 10:6)
- (6) **וְאַתֶּם עֲזַבְתֶּם אוֹתִי וַתַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים** But you have forsaken me, and you have served other gods. (Judg. 10:13)
- (7) **בָּקַע יָם וַיַּעֲבִירֵם** He divided the sea, and caused them to pass over. (Ps. 78:13)
- (8) **וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים לֹא עֲזַבְתָּם בַּמִּדְבָּר** But you in your great mercies did not forsake them in the wilderness. (Neh. 9:19)
- (9) **וַתֹּאמֶר צִיּוֹן עֲזַבְנִי יְהוָה וְאֲדֹנָי שָׁכַחְנִי** And Zion said, "The LORD has forsaken me; and my LORD has forgotten me." (Isa. 49:14)
- (10) **וְאִם תַּעֲזֹבֵהוּ יַעֲזֹב אֶתְכֶם** And if you forsake him, he will forsake you. (2 Chr. 15:2)
- (11) **וַיַּחֲזֶק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא שָׁמַע אֱלֹהִים** And the LORD hardened the heart of Pharaoh, and he did not listen to them. (Exod. 9:12)
- (12) **אֵלֶּה יַעֲמְדוּ לְבָרֵךְ אֶת־הָעָם עַל־הַר גְּרִזִּים** These shall stand to bless the people upon Mount Gerizim. (Deut. 27:12)
- (13) **וְאַתָּה פֹּה עִמְדִי וְאֲדַבְּרָה אֵלֶיךָ** But you, stand here with me, so that I may speak to you. (Deut. 5:31)
- (14) **וַיֹּאמֶר שְׁמַעוּנִי יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם הֶאֱמִינוּ בִּיהוָה אֱלֹהֵיכֶם וַתֵּאֱמָנוּ** And he said, "Hear me, Judah and inhabitants of Jerusalem! Believe in the LORD your God, and you will be established." (2 Chr. 20:20)
- (15) **אִם לֹא תֵאֱמִינוּ כִּי לֹא תֵאֱמָנוּ** If you do not believe, surely you shall not be established. (Isa. 7:9)

VOCABULARY

- | | | | | | |
|-----|----------|--|------|-----------|----------------------------|
| (1) | אָחַז | he seized, took possession;
(Nif.) he was caught | (8) | עָרַךְ | he arranged, set in order |
| (2) | גָּנַב | he stole | (9) | אָז | then |
| (3) | הִפִּיךָ | he overturned, changed,
(Nif.) he was changed, overthrown | (10) | אֵךְ | surely, only |
| (4) | הָרַס | he broke down, destroyed | (11) | אֱמוּנָה | (f) faithfulness, fidelity |
| (5) | חָגַר | he bound, girded | (12) | בְּאֵר | (f) well |
| (6) | [חָדַשׁ] | (Pi.) he renewed, repaired | (13) | בְּכוֹר | first-born, oldest |
| (7) | חָפֵץ | he took delight in, desired | (14) | דְּבַשׁ | honey |
| | | | (15) | חֹק | (f) statute |
| | | | (16) | לְשׁוֹן | tongue |
| | | | (17) | מָוֶת | death |
| | | | (18) | מִזְבֵּחַ | altar, place of sacrifice |

LESSON XXIII

67. Weak Verbs: Pe 'Alef Verbs*

67.1 Strictly speaking, a Pe 'Alef verb is any verb whose initial root consonant is **א**. However, most of the verbs that fall within this category are inflected exactly like other Pe Guttural verbs. This is true of the following verbs:

- (1) אָבַל he mourned
- (2) אָהַב he loved
- (3) [אָמַן] (Nif.) he was trustworthy, faithful;
(Hif.) he believed, trusted
- (4) אָסַף he gathered
- (5) אָסַר he bound

The verbs listed above all have *s*^egol as the preformative vowel in the Qal imperfect, regardless of the stem vowel. However, when the addition of vocalic affirmatives results in the juxtaposition of two vocal shevas within a word, the first of the shevas converts to pataḥ, and the preformative vowel likewise changes from *s*^egol to pataḥ (with meteg).

Examples:

- (1) אָבַל "he mourned"
 - (a) Qal Imperfect 3 ms: יֵאָבֵל
 - (b) Qal Imperfect 3 mp: יֵאָבְלוּ → יֵאָבְלוּ → יֵאָבְלוּ
- (2) אָסַף "he gathered"
 - (a) Qal Imperfect 3 ms: יֵאָסֵף
 - (b) Qal Imperfect 3 mp: יֵאָסְפוּ → יֵאָסְפוּ → יֵאָסְפוּ
- (3) אָסַר "he bound"
 - (a) Qal Imperfect 3 ms: יֵאָסֵר
 - (b) Qal Imperfect 3 mp: יֵאָסְרוּ → יֵאָסְרוּ → יֵאָסְרוּ

67.2 In addition to the verbs listed above, there is a second group of Pe 'Alef verbs that differ considerably from regular Pe Guttural verbs in the way they are inflected in the Qal imperfect.

The characteristics of these verbs are three. *First*, **א** becomes quiescent after Qal imperfect preformatives, thus ceasing to function as a consonant. As a result, any BeGaD KeFaT letter coming immediately after **א** loses its dagesh lene. *Second*, the preformative vowel for Qal imperfect forms appears as ḥolem. *Third*, the stem vowel for Qal imperfect forms appears as pataḥ.

*Refer to Verb Chart 3, pp. 404f., for the conjugation of the Pe 'Alef verb.

67.3 The three principal verbs in this group are:

- (1) אָבַד he perished, was lost (3) אָמַר he said
 (2) אָכַל he ate

Two other verbs sometimes grouped with these are אָנָה, “he was willing,” and אָפַח, “he baked.” However, since both end in ה, and are therefore doubly weak, they will be examined along with other Lamed He verbs. It should also be noted that the verb אָחַז, “he seized, took possession,” presents a mixture of forms in the Qal imperfect, sometimes following the regular pattern for Pe Guttural verbs, and at other times following the pattern for the three special Pe 'Alef verbs listed above.

67.4 Qal Imperfect inflection of אָבַד and אָכַל

3 ms	יֵאבֹד	יֵאכֹל
3 fs	תֵּאבֹד	תֵּאכֹל
2 ms	תֵּאבֹד	תֵּאכֹל
2 fs	תֵּאבְדִי	תֵּאכְלִי
1 cs	אֵבֹד	אֵכֹל
3 mp	יֵאבְדוּ	יֵאכְלוּ
3 fp	תֵּאבְדֶנָּה	תֵּאכְלֶנָּה
2 mp	תֵּאבְדוּ	תֵּאכְלוּ
2 fp	תֵּאבְדֶנָּה	תֵּאכְלֶנָּה
1 cp	נֵאבֹד	נֵאכֹל

(A) Because **א** ceases to function as a consonant, both **ב** and **כ** are in effect preceded by a vowel (holem) and therefore lose the dagesh lene that would otherwise appear in them.

(B) A meteg appears under the first syllable of the 2 fs, 3 mp, and 2 mp forms, since **א** has become quiescent, thus placing the long preformative vowel holem immediately before a vocal sheva (cf. IV.9, pp. 17f.).

(C) The **א** of the preformative has combined with the **א** of the verb root in the 1 cs forms of these two verbs. Thus אֵאבֹד has been shortened to אֵבֹד, and אֵאכֹל to אֵכֹל.

67.5 Qal Imperfect inflection of אָמַר (also with Vav Consecutive)

3 ms	יֵאמֹר	וַיֵּאמֹר
3 fs	תֵּאמֹר	וַתֵּאמֹר
2 ms	תֵּאמֹר	וַתֵּאמֹר
2 fs	תֵּאמְרִי	וַתֵּאמְרִי
1 cs	אֵמֹר	וְאֵמֹר

3 mp	יֹאמְרוּ	וַיֹּאמְרוּ
3 fp	תֹּאמְרֶנָּה	וַתֹּאמְרֶנָּה
2 mp	תֹּאמְרוּ	וַתֹּאמְרוּ
2 fp	תֹּאמְרֶנָּה	וַתֹּאמְרֶנָּה
1 cp	נֹאמֵר	וְנֹאמֵר

(A) The Qal imperfect forms of אָמַר that have no affirmatives undergo certain changes when they are prefixed with the vav consecutive.

In 3 ms, 3 fs, 2 ms, and 1 cp, the accent shifts from the final syllable to the next to the final syllable, that is, from the stem syllable with pataḥ to the preformative syllable with ḥolem. This normally causes pataḥ to be attenuated to s^egol, although there will be no shift in accent and no attenuation of pataḥ if the form is marked with an atnaḥ (cf. IV.8.2, pp. 16f.). Examples of both forms can be seen in Numbers 23:11,12.

The 1 cs form follows the normal rule for lengthening the vowel of the vav consecutive when it stands before א, since א refuses to be doubled (cf. XVI.43.2, pp. 145f.).

(B) In all other respects the Qal imperfect of אָמַר is formed like that of אָבַד and אָכַל.

67.6 The remaining Qal forms of אָמַר

(1) Qal Imperative

2 ms	אָמַר	2 mp	אָמְרוּ
2 fs	אָמְרִי	2 fp	אָמְרֶנָּה

(A) א is not quiescent at the beginning of a word (or at the beginning of a syllable within a word). In the Qal imperative forms, therefore, it functions as a consonant.

(B) The sheva under the initial consonant of 2 ms and 2 fp becomes a compound sheva because it follows a guttural. א prefers ḥaṭef-s^egol as its compound sheva.

(C) The 2 fs and 2 mp forms are inflected after the pattern of strong verbs.

(2) Qal Infinitive Construct

(a) אָמַר (the same form as Qal imperative 2 ms)

(b) When the inseparable preposition ל is added to אָמַר, it first becomes לְאָמַר, then לְאָמֹר, and finally לְאֹמַר (cf. לְאֵלֵהִים → לְאֵלֵהִים). No other preposition causes this change when attached to the infinitive construct (cf. בְּאָמַר, Deut. 4:10; בְּאָמֹר, Josh. 6:8). Furthermore, ל does not produce this change when added to the infinitive construct of any other Pe 'Alef verb (cf. לְאָהֵב, Eccl. 3:8; לְאָכַל, Gen. 28:20; לְאָסַף, Zeph. 3:8).

(3) Qal Infinitive Absolute

אָמַר

(4) Qal Active Participle

- (a) Masculine Singular אֹמֵר (c) Feminine Singular אֹמֶרֶה or אֹמֶרֶת
 (b) Masculine Plural אֹמְרִים (d) Feminine Plural אֹמְרוֹת

(5) Qal Passive Participle (not used in the verb אָמַר)

68. Pausal Forms of Heavily Accented Words

When a Hebrew word is marked with a strong disjunctive accent (cf. IV.8.3, p. 17), it is said to be "in pause." A word that normally has a short vowel in its accented syllable will have this vowel lengthened when it is in pause. The following list will illustrate the types of changes that take place in words that are placed in pause. Included here are a number of pausal forms in which the accent has shifted from the final syllable to the vocal sheva preceding it, resulting in the conversion of the vocal sheva to a full vowel and thus adding an extra syllable to the word.

68.1 Nouns

(1) Segholates

- (a) אָרֶץ to אֶרֶץ (Exod. 15:12)
 (b) הַדְּבָר to אֶדְבָר (Jer. 29:17)
 (c) בְּדָרֶךְ to אֶדְרֶךְ (Ezr. 8:22)
 (d) הַבֵּל to אֶבֶל (Gen. 4:2)
 (e) בְּחָרֶב to אֶחָרֶב (Amos 7:9)
 (f) לֶחֶם to אֶחָם (Ps. 37:25)

(2) Others

- (a) הַבַּיִת to אֶבַיִת (2 Chr. 7:3)
 (b) בֵּיתָהּ to אֶבֵּיתָהּ (2 Sam. 11:11)
 (c) בַּבַּעַל to אֶבַּעַל (Jer. 23:27)
 (d) דְּבָרִי to אֶדְבָרִי (Jer. 18:2)
 (e) הַשָּׁמַיִם to אֶשָּׁמַיִם (Deut. 7:24)
 (f) חַיִּי to אֶחַיִּי (Ps. 23:6)
 (g) יַיִן to אֶיַּיִן (Jer. 35:5)

- (h) יְרוּשָׁלַם to יְרוּשָׁלַם (1 Chr. 9:34)
 (i) מִים to מִים (1 Kgs. 13:9)
 (j) מִצָּרִים to מִצָּרִים (Ps. 106:21)
 (k) פָּנִי to פָּנִי (Gen. 44:23)

68.2 Pronouns

- (1) אֲנִי (“I”) to אֲנִי (Jer. 17:18)
 (2) אָנֹכִי (“I”) to אָנֹכִי (Gen. 4:9)
 (3) אַתָּה (“you”) to אַתָּה (Isa. 44:17)
 (4) אֲנַחְנוּ (“we”) to אֲנַחְנוּ (Gen. 13:8)

68.3 Verbs

(1) Vocal shevas raised to full vowels

- (a) יְבָרְכוּ to יְבָרְכוּ (Ps. 62:5; Eng. 62:4)
 (b) יִדְעוּ to יִדְעוּ (Jer. 4:22)
 (c) יִכְרְתוּ to יִכְרְתוּ (Isa. 11:13)
 (d) יִשְׁמְחוּ to יִשְׁמְחוּ (Ps. 34:3; Eng. 34:2)
 (e) יִשְׁבוּ to יִשְׁבוּ (Zeph. 1:13)
 (f) שָׁמְעוּ to שָׁמְעוּ (Ezek. 12:2)

(2) Imperfects with vav consecutive

- (a) וַיֹּאמֶר to וַיֹּאמֶר (Exod. 5:22)
 (b) וַתֹּאמֶר to וַתֹּאמֶר (1 Sam. 2:1)
 (c) וַאֲכַל to וַאֲכַל (Gen. 3:12)

(3) Other verb forms

- (a) יֹאכַל to יֹאכַל (Isa. 65:22)
 (b) לְשַׁבֵּת to לְשַׁבֵּת (Josh. 21:2)
 (c) פִּשְׁעַתּוֹ to פִּשְׁעַתּוֹ (Jer. 3:13)
 (d) שֹׁכֵב to שֹׁכֵב (1 Sam. 3:6)
 (e) תִּשְׁכַּח to תִּשְׁכַּח (Prov. 3:1)
 (f) תִּשְׁמַע to תִּשְׁמַע (Neh. 9:27)

EXERCISES

1. Underline the participial form that belongs in each of the following entries.

- (1) וּמְפִיבוֹשֶׁת (יָשַׁב / יֹשֶׁבֶת) בְּיְרוּשָׁלַם כִּי עַל־שֻׁלְחַן הַמֶּלֶךְ תָּמִיד
הוּא (אָכַל / אֹכֶלֶת)

So Mephibosheth dwelt in Jerusalem; for he ate always at the king's table.
(2 Sam. 9:13)

- (2) (וְהֹאכֵל / וְהֹאכְלִים) בְּבַיִת יִכְבֵּס אֶת־בְּגָדָיו

And he who eats in the house shall wash his clothes. (Lev. 14:47)

- (3) כִּי יְהוֹה אֱלֹהֶיךָ אֵשׁ (אָכַל / אֹכֶלֶה) הוּא

For the LORD your God is a devouring fire. (Deut. 4:24)

- (4) וּמֵרָאֵה כְבוֹד יְהוֹה כְּאֵשׁ (אֹכֶלֶת / אוֹכְלוֹת) בְּרֹאשׁ הָהָר

Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain. (Exod. 24:17)

- (5) אֶרֶץ (אָכַל / אֹכֶלֶת) יוֹשְׁבֶיהָ הוּא

It is a land that devours its inhabitants. (Num. 13:32)

- (6) אֲשֶׁר לֹא־נִטְעַתֶּם אֹתָם (אֹכְלוֹת / אוֹכְלִים)

That which you did not plant you are eating. (Josh. 24:13)

- (7) וּבָנָיו וּבָנֹתָיו (אוֹכְלוֹת / אוֹכְלִים) וְשָׂתִים יַיִן בְּבַיִת אָחִיהֶם הַבְּכוֹר

And his sons and his daughters were eating and drinking wine in the house of their elder brother. (Job 1:13)

- (8) וְזֹאת (אֹמֶרֶת / אוֹמְרוֹת)

But this one said. (1 Kgs. 3:26)

- (9) הָאֹמְרָה (הָאֹמֶר / בְּלִבָּבָהּ)

the one saying in her heart (Isa. 47:8)

- (10) כֵּן נַעֲשֶׂה כְּאֲשֶׁר אַתָּה (אֹמֶרֶת / אוֹמֵר)

Thus we will do according as you are saying. (Neh. 5:12)

- (11) וְאִשְׁמַע אֶת־קוֹל אֲדֹנָי (אֹמֵר / אֹמְרָה)

And I heard the voice of the Lord saying. (Isa. 6:8)

- (12) וְרֵבֶקָה (אָהַב / אֹהֶבֶת) אֶת־יַעֲקֹב

And Rebekah loved Jacob. (Gen. 25:28)

2. Each of the following entries contains a Pe 'Alef verb form. In the space marked (a) identify the stem, in (b) the form (perfect, imperfect, imperative, etc.), in (c) the person, gender, and number, and in (d) the root. Ignore verb forms that are not Pe 'Alef.

הוּא נָתַן־לִי מִן־הָעֵץ וְאָכַל She gave to me from the tree, and I ate.
(Gen. 3:12)

(a) Qal (b) Imperfect (c) 1 cs (d) אָכַל

(1) וְתֹאמַר הָאִשָּׁה אֶל־הַנָּחָשׁ And the woman said to the serpent. (Gen. 3:2)

(a) _____ (b) _____ (c) _____ (d) _____

(2) מִפְּרֵי עֵץ־הַגֶּן נֹאכַל From the fruit of the tree(s) of the garden we may eat. (Gen. 3:2)

(a) _____ (b) _____ (c) _____ (d) _____

(3) תֹּאכְלֶנּוּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה You shall eat it in the place that the LORD chooses. (Deut. 12:18)

(a) _____ (b) _____ (c) _____ (d) _____

(4) וְשָׂם תֹּאכְלוּ אֹתוֹ וְאֶת־הַלֶּחֶם And there you shall eat it and the bread.
(Lev. 8:31)

(a) _____ (b) _____ (c) _____ (d) _____

(5) אֶהְרֵן וּבָנָיו יֹאכְלֶהּ Aaron and his sons shall eat it. (Lev. 8:31)

(a) _____ (b) _____ (c) _____ (d) _____

(6) הֵאֲכַלְתִּי אֶתְכֶם בַּמִּדְבָּר I fed you (caused you to eat) in the wilderness.
(Exod. 16:32)

(a) _____ (b) _____ (c) _____ (d) _____

(7) בְּבַיִת אֶחָד יֹאכַל In one house it shall be eaten. (Exod. 12:46)

(a) _____ (b) _____ (c) _____ (d) _____

(8) וַיֹּאכְלֶךָ אֶת־הַמָּן And he fed you with manna. (Deut. 8:3)

(a) _____ (b) _____ (c) _____ (d) _____

(9) וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר And the word of the LORD came (was) to me saying. (Jer. 18:5)

(a) _____ (b) _____ (c) X X X (d) _____

- (10) **בְּאִמְרֵי לְרָשָׁע מוֹת תָּמוּת** when I say (in my saying) to the wicked, "You shall surely die." (Ezek. 3:18)
 (a) _____ (b) _____ (c) X X X (d) _____
- (11) **בְּאִמְרָם אֵלַי כָּל-הַיּוֹם אֵיךְ אֱלֹהֶיךָ** through their saying to me all the day (every day), "Where is your God?" (Ps. 42:11; Eng. 42:10)
 (a) _____ (b) _____ (c) X X X (d) _____
- (12) **כָּל אֲשֶׁר-תֹּאמְרֵי [אֵלַי] אֶעֱשֶׂה-לְךָ** All that you say [to me], I will do to you. (Ruth 3:11)
 (a) _____ (b) _____ (c) _____ (d) _____
- (13) **וַתֹּאמְרָנָה הֲזֹאת נָעֳמִי** And they said, "Is this Naomi?" (Ruth 1:19)
 (a) _____ (b) _____ (c) _____ (d) _____
- (14) **אָמַר לְבָנֵי-יִשְׂרָאֵל אֲנִי יְהוָה** Say to the sons of Israel, "I am the LORD." (Exod. 6:6)
 (a) _____ (b) _____ (c) _____ (d) _____
- (15) **אֲמַרְי לְעָרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם** Say to the cities of Judah, "Behold your God!" (Isa. 40:9)
 (a) _____ (b) _____ (c) _____ (d) _____
- (16) **אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ** Say among the nations, "The LORD reigns" (Ps. 96:10)
 (a) _____ (b) _____ (c) _____ (d) _____
- (17) **אֶתִּיהָאֲבַדְתָּ אֲבִקֶשׁ** And I will seek that which is lost. (Ezek. 34:16)
 (a) _____ (b) _____ (c) _____ (d) _____
- (18) **כִּי לֹא-תֵאבֵד תּוֹרַה מִכֹּהֵן** For the law shall not perish from the priest. (Jer. 18:18)
 (a) _____ (b) _____ (c) _____ (d) _____
- (19) **וְאַתָּה וּבֵית-אָבִיךָ תֵּאבְדוּ** But you and your father's house shall perish. (Est. 4:14)
 (a) _____ (b) _____ (c) _____ (d) _____
- (20) **וַיִּשְׁלַחֵם בְּיְהוּדָה לְהִאָבִידוּ** And he sent them against Judah to destroy it. (2 Kgs. 24:2)
 (a) _____ (b) _____ (c) X X X (d) _____

3. Each of the following entries contains a plural construct form of a participle. Match each entry with its correct translation.

- | | | |
|----------|-----------------------|---|
| (1) () | אֹהֲבֵי | (A) those who eat it (Lev. 17:14) |
| (2) () | אֹהֲבֶיךָ | (B) all who seek you (Ps. 40:17; Eng. 40:16) |
| (3) () | אֹהֲבָיו | (C) all who serve (worship) him (2 Kgs. 10:19) |
| (4) () | אֹהֲבֶיהָ | (D) all who forsake you (Jer. 17:13) |
| (5) () | אֹנְלֶיהָ | (E) all who help her (Ezek. 30:8) |
| (6) () | אֹנְלָיו | (F) from those that pursue (persecute) me (Ps. 142:7; Eng. 142:6) |
| (7) () | מִבְּקָשֵׁי נַפְשָׁם | (G) those who love me (Prov. 8:17) |
| (8) () | מִבְּקָשֵׁי נַפְשֶׁךָ | (H) all those who seek her (Jer. 2:24) |
| (9) () | כָּל-מִבְּקָשֶׁיךָ | (I) those who devour you (Jer. 30:16) |
| (10) () | כָּל-מִבְּקָשָׁיו | (J) all those that pursue her (Lam. 1:3) |
| (11) () | כָּל-מִבְּקָשֶׁיהָ | (K) those who love you (Jer. 20:6) |
| (12) () | כָּל-עֹבְדָיו | (L) those that pursue us (Lam. 4:19) |
| (13) () | כָּל-עֹזְבֶיךָ | (M) those who seek your life (soul) (Jer. 22:25) |
| (14) () | כָּל-עֹזְבָיו | (N) those who love him (Ps. 145:20) |
| (15) () | כָּל-עֹזְרֶיהָ | (O) those who seek their life (soul) (Jer. 19:7) |
| (16) () | מֹרְדָפֵי | (P) all who seek him (Ezr. 8:22) |
| (17) () | כָּל-רֹדְפֶיהָ | (Q) all who forsake him (Ezr. 8:22) |
| (18) () | רֹדְפֵינוּ | (R) those who love her (it) (Prov. 18:21) |

XXIII EXERCISES

4. In the following clauses and sentences, identify (a) the verb sequence (cf. XXI.63, pp. 210–216), (b) the verb stems, and (c) the verb roots.

Example:

הִמָּה כָּשְׁלוֹ וְנָפְלוֹ They shall stumble and fall. (Ps. 27:2)

(a) Perfect + Perfect Sequence (b) Qal , Qal
(c) כָּשַׁל , נָפַל

(1) שָׁמְעָה וַתִּשְׂמַח צִיּוֹן Zion heard and was glad. (Ps. 97:8)

(a) _____ + _____ Sequence (b) _____ , _____
(c) _____ , _____

(2) יִזְכֹּר עֲוֹנֵם וַיִּפְקֹד חַטֹּאתֵם He will remember their iniquity and punish (visit) their sins. (Jer. 14:10)

(a) _____ + _____ Sequence (b) _____ , _____
(c) _____ , _____

(3) נִמְצָאֵיִחַן בְּעֵינַי אֲדֹנָי וְהֵיִינוּ עֲבָדִים לְפָרְעֹה Let us find favor in the eyes of my lord, and let us become slaves (servants) to Pharaoh. (Gen. 47:25)

(a) _____ + _____ Sequence (b) _____ , _____
(c) _____ , _____

(4) לֹא־תִשְׂנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ וְאָהַבְתָּ לְרַעְךָ כְּמוֹךָ You shall not hate your brother in your heart, but you shall love your neighbor as yourself. (Lev. 19:17,18)

(a) _____ + _____ Sequence (b) _____ , _____
(c) _____ , _____

(5) בִּקֵּשׁ שְׁלוֹם וְרַדְּפֵהוּ Seek peace and pursue it. (Ps. 34:15; Eng. 34:14)

(a) _____ + _____ Sequence (b) _____ , _____
(c) _____ , _____

(6) שְׂנֵא־רָע וְאָהַבֵּנוּ טוֹב Hate evil, and love good. (Amos 5:15)

(a) _____ + _____ Sequence (b) _____ , _____
(c) _____ , _____

(7) שְׁמַע בְּקוֹלָם וְהַמְלִכְתָּ לָהֶם מֶלֶךְ Harken to their voice, and make for them a king. (1 Sam. 8:22)

(a) _____ + _____ Sequence (b) _____ , _____
(c) _____ , _____

- (8) **שְׁלַח אֶת-עַמִּי וְיַעֲבֹדְנִי** Send my people away, that they may serve me.
(Exod. 7:26)
(a) _____ + _____ Sequence (b) _____ , _____
(c) _____ , _____
- (9) **הֲלוֹךְ וְדַבַּרְתָּ אֶל-דָּוִד** Go and speak to David. (2 Sam. 24:12)
(a) _____ + _____ Sequence (b) _____ , _____
(c) _____ , _____
- (10) **הִוא נָתַן-לִי מִן-הָעֵץ וָאֲכַל** She gave to me from the tree, and I ate.
(Gen. 3:12)
(a) _____ + _____ Sequence (b) _____ , _____
(c) _____ , _____

5. Practice pronouncing the Hebrew, noting especially Pe 'Alef verb forms. Cover the English and practice translating the Hebrew from sight.

- (1) **מִכָּל עֵץ-הַגָּן אֲכַל תֹּאכַל**
וּמֵעֵץ הַדַּעַת טוֹב וְרַע לֹא
תֹּאכַל מִמֶּנּוּ כִּי בַיּוֹם
אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת From every tree of the garden you may freely eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day of your eating from it you shall surely die.
(Gen. 2:16f.)
- (2) **וַיֹּאמֶר אֶל-הָאִשָּׁה אַךְ**
כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלוּ
מִכָּל עֵץ הַגָּן And he said to the woman, "Has God indeed said, 'You shall not eat from all the trees of the garden?'" (Gen. 3:1)
- (3) **וַתִּקַּח מִפְּרִיָו וַתֹּאכַל וַתִּתֵּן**
גַּם-לְאִישָׁהּ עִמָּהּ וַיֹּאכַל And she took (לָקַח) from its fruit, and she ate, and she gave (נָתַן) also to her husband with her, and he ate.
(Gen. 3:6)
- (4) **וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ** And dust shall you eat all the days of your life. (Gen. 3:14)
- (5) **כָּל-זָכָר בַּכֹּהֲנִים יֹאכְלוּ**
בְּמִקְוֹם קֹדֶשׁ יֹאכַל Every male among the priests shall eat it; in a holy place it shall be eaten. (Lev. 7:6)

- (6) לַחֲמֵנוּ נֹאכֵל רַק יִקְרָא
שְׁמֶךָ עָלֵינוּ Our bread we will eat, only let
your name be called upon us. (Isa. 4:1)
- (7) וְהֶאֱכַלְתִּים אֶת־בֶּשֶׂר בְּנֵיהֶם
וְאֵת בֶּשֶׂר בְּנֹתֵיהֶם And I will cause them to eat the
flesh of their sons and the flesh
of their daughters. (Jer. 19:9)
- (8) וְאֶשְׂאֵל אֹתָהּ וְאָמַר בַּת־מִי
אַתְּ וְהִיא אָמְרָה בַת־בְּתוּאֵל
בֶּן־נְחוֹר And I asked her, and I said, “Whose
daughter are you?” And she said,
“The daughter of Bethuel, the son
of Nahor.” (Gen. 24:47)
- (9) אֵיכָּה תֹאמְרוּ חֲכָמִים
אֲנַחְנוּ וְתוֹרַת יְהוָה אִתָּנוּ How can you say, “We are wise,
and the law of the LORD is with
us?” (Jer. 8:8)
- (10) וַיֹּאמֶר אֵלַי אָמַר כֹּה־אָמַר
יְהוָה כֵּן אָמַרְתֶּם בֵּית יִשְׂרָאֵל And he said to me, “Say, thus says
the LORD, thus you have said,
O house of Israel.” (Ezek. 11:5)
- (11) לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיחָ
אֱלֹהֵיהֶם Why do the nations say, “Where
is their God?” (Ps. 79:10)
- (12) וַיֹּאמְרוּ אֵלָיו אֵיחָ שָׂרָה
אֲשֶׁתְּךָ וַיֹּאמֶר הִנֵּה בְּאֶהֱלִי And they said to him, “Where is
Sarah your wife?” And he said,
“Behold, in the tent!” (Gen. 18:9)
- (13) וַיֹּאמֶר לֹא יִעֲקֹב יֹאמַר עוֹד
שְׁמֶךָ כִּי אִם־יִשְׂרָאֵל And he said, “Your name shall no
more be called Jacob, but Israel.”
(Gen. 32:29)
- (14) וְהָיָה בְּמָקוֹם אֲשֶׁר־יֹאמַר לָהֶם
לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם
בְּנֵי אֱלֹהִים And it shall come to pass that in the
place where it was said to them,
“You are not my people,” it shall be
said to them, “Sons of the living God.”
(Hos. 2:1; Eng. 1:10)
- (15) כִּי־יֹדֵעַ יְהוָה דֶּרֶךְ צְדִיקִים
וְדֶרֶךְ רָשָׁעִים תֵּאבֵד For the LORD knows the way of
the righteous, but the way of the
wicked shall perish. (Ps. 1:6)

VOCABULARY

(1)	אָנָה	he was willing	(11)	חוּץ	a place outside the house, the outdoors, a street
(2)	אָנַל	he mourned	(12)	מָאָה	(f) hundred
(3)	[אָזַן]	he listened, heard	(13)	פְּנִים	face (faces)
(4)	אָמִץ	he was strong, firm, bold	(14)	קִדְּשׁ	holiness, holy thing, sanctuary
(5)	אָסַר	he bound, imprisoned	(15)	שְׁנַיִם	two
(6)	אָפָה	he baked		שְׁתַּיִם	(f)
(7)	אָרַךְ	he prolonged	(16)	שְׁלֹשׁ	three
(8)	אָשַׁם	he committed a wrong, was guilty		שְׁלֹשָׁה	(f)
(9)	אֶלֶף	ox, thousand	(17)	אַרְבַּע	four
(10)	גּוֹי	nation		אַרְבָּעָה	(f)
			(18)	חֲמֵשׁ	five
				חֲמֵשָׁה	(f)

LESSON XXIV

69. Weak Verbs: 'Ayin Guttural Verbs*

69.1 An 'Ayin Guttural verb is one whose middle consonant is a guttural. Some of the most frequently occurring 'Ayin Guttural verbs are these:

<p>(a) בָּחַן he tested</p> <p>(b) בָּחַר he chose</p> <p>(c) בָּעַר he burned, consumed</p> <p>(d) [בָּרַךְ] he blessed</p> <p>(e) גָּאַל he redeemed</p> <p>(f) גָּעַר he rebuked</p> <p>(g) זָעַק he cried out</p> <p>(h) [מָאֵן] (Pi'el) he refused</p> <p>(i) מָאָס he refused, rejected</p> <p>(j) [מָהַר] he made haste</p> <p>(k) נָחַל he took possession, inherited</p>	<p>(l) [נָחַם] he was sorry, had compassion, grieved, repented</p> <p>(m) פָּעַל he made, did</p> <p>(n) פָּרַד he divided, separated</p> <p>(o) צָחַק he laughed, made sport</p> <p>(p) צָעַק he cried out</p> <p>(q) קָרַב he came near; (Hif'il) he offered</p> <p>(r) רָחַץ he washed</p> <p>(s) שָׁחַק he laughed</p> <p>(t) שָׁאַל he asked, prayed</p> <p>(u) שָׁחַט he slaughtered</p>
---	--

69.2 The three characteristics of gutturals all come into play in the inflection of 'Ayin Guttural verbs.

(1) Gutturals cannot be doubled.

Strong verbs have their middle consonants doubled in the Pi'el, Pu'al, and Hitpa'el stems. It is in these three stems, therefore, that substantive changes take place in 'Ayin Guttural verbs.

(a) When א and ר (and occasionally ע) appear in 'Ayin Guttural verbs and reject the dagesh forte, the preceding vowel must be lengthened. In all other respects these forms are like their counterparts in the strong verb. The rules for vowel lengthening are these:

- Pataḥ is lengthened to Qameṣ (אַ to אָ).
- Hīreq is lengthened to Şere (אֵ to אֵֹ).
- Qibbuṣ is lengthened to Ḥolem (אִ to אִֹ).

*Refer to Verb Chart 4, pp. 406f., for the conjugation of the 'Ayin Guttural verb.

Examples:

- (i) **וְאִנְחֵנוּ נְבָרְךָ יְהוָה** But we will bless the LORD. (Ps. 115:18)
 (נְבָרְךָ becomes נְבָרְךָ)
- (ii) **הִנֵּה בְרַכְתִּי אֹתוֹ** Behold, I will bless him. (Gen. 17:20)
 (בְרַכְתִּי becomes בְרַכְתִּי)
- (iii) **יְהִי שֵׁם יְהוָה מְבֹרָךְ** May the name of the LORD be blessed.
 (מְבֹרָךְ becomes מְבֹרָךְ) (Ps. 113:2)

(b) When ה and ח appear in 'Ayin Guttural verbs and reject the dagesh forte, the vowel in the preceding syllable remains short, since ה and ח are considered to be doubled by implication (practically doubled). This rule ordinarily applies also to ע.

Examples:

- (i) **וַיַּמְהֵר אַבְרָהָם הָאֵלֶּהָ אֶל־שָׂרָה** And Abraham hastened into the tent
 to Sarah. (Gen. 18:6)
- (ii) **וַיַּצְחַק לְפָנֵיהֶם** And he made sport before them.
 (Judg. 16:25)
- (iii) **וּבְעֵר עֲלֶיהָ הַכֹּהֵן עֵצִים** And the priest shall burn wood (trees)
 upon it. (Lev. 6:5; Eng. 6:12)

(2) Gutturals generally take "a" class vowels.

(a) This rule, when applied to 'Ayin Guttural verbs, often causes the stem vowel of Qal imperfect and Qal imperative forms to appear as pataḥ instead of ḥolem, as in the strong verb.

Examples:

- (i) **וַיִּבְחַר אֶת־שֵׁבֶט יְהוּדָה** And he chose the tribe of Judah.
 (יִבְחַר instead of יָבַחַר) (Ps. 78:68)
- (ii) **בְּחַרְרֵנוּ אֲנָשִׁים** Choose for us men. (Exod. 17:9)
 (בְּחַר instead of בָּחַר)
- (iii) **כַּאֲשֶׁר תִּבְעֵר יַעַר** as fire consumes a forest (Ps. 83:15;
 Eng. 83:14)
 (תִּבְעֵר instead of תִּבְעֵר)
- (iv) **וַנִּצְעַק אֶל־יְהוָה** And we cried unto the LORD.
 (נִצְעַק instead of נִצְעַק) (Num. 20:16)
- (v) **שְׁאַל־לְךָ אוֹת מֵעַם יְהוָה** Ask a sign from the LORD your God.
 (שְׁאַל instead of שָׁאַל) (Isa. 7:11)

(b) Pi'el perfect 3 ms forms sometimes appear with pataḥ instead of šere as the second stem vowel.

Examples:

- (i) וַיְהִי בָרַךְ אֶת־אַבְרָהָם And the LORD blessed Abraham.
 (בָּרַךְ instead of בִּרְךָ) (Gen. 24:1)
- (ii) וְהָאִישׁ מָהָר Then the man hastened. (1 Sam. 4:14)
 (מָהָר instead of מְהֵר)

(3) Gutturals generally take compound shevas.

(a) This rule applies throughout 'Ayin Guttural verbs with all gutturals except ר. Since a vocal sheva normally stands beneath the middle root consonant of all verb forms having vocalic affirmatives (except in the Hif'il stem), and since in 'Ayin guttural verbs the middle root consonant is a guttural, then in verbs of this class any vocal sheva in this position must be a compound sheva. Usually this will be ḥaṭef-pataḥ (ֶֿ).

(b) In each of the seven stems, vocalic affirmatives occur in the following forms:

Perfect: 3 fs, 3 cp

Imperfect: 2 fs, 3 mp, 2 mp

Imperative: 2 fs, 2 mp

A comparison of the Qal stems of the strong verb מָשַׁל and the weak verb בָּחַר will illustrate the changes that 'Ayin Guttural verbs must undergo before all vocalic affirmatives (except in the Hif'il stem).

	מָשַׁל	בָּחַר
Qal Perfect 3 fs	מָשְׁלָה	בָּחְרָה
Qal Perfect 3 cp	מָשְׁלוּ	בָּחְרוּ
Qal Imperfect 2 fs	תִּמְשְׁלִי	תִּבְחְרִי
Qal Imperfect 3 mp	יִמְשְׁלוּ	יִבְחְרוּ
Qal Imperfect 2 mp	תִּמְשְׁלוּ	תִּבְחְרוּ
Qal Imperative 2 fs	מְשַׁלִּי	בְּחַרִּי
Qal Imperative 2 mp	מְשַׁלוּ	בְּחַרוּ

Note: The Qal imperative forms of בָּחַר listed above are irregular in that they have pataḥ instead of ḥireq as the vowel under the initial consonant. This came about through the dropping of the preformatives of the Qal imperfect 2 fs and 2 mp forms.

Since this resulted in two vocal shevas being left at the beginning of each of these shortened forms, the first of the shevas in each case was raised to pataḥ, since it came before a ḥaṭef-pataḥ.

תִּבְחָרִי → בְּחָרִי → בְּחָרִי
 תִּבְחָרוּ → בְּחָרוּ → בְּחָרוּ

Examples:

- (i) בְּחָרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן Choose this day whom you will serve. (Josh. 24:15)
- (ii) לָכוּ וְזַעֲקוּ אֶל־הָאֱלֹהִים אֲשֶׁר בְּחַרְתֶּם בָּם Go and cry to the gods whom you have chosen. (Judg. 10:14)

69.3 A Synopsis of בָּחַר, "he chose"

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perf. 3 ms	בָּחַר	נִבְחַר	בָּחַר	בָּחַר	הִתְבַּחַר	הִבְחִיר	הִבְחַר
Impf. 3 ms	יִבְחַר	יִבְחַר	יִבְחַר	יִבְחַר	יִתְבַּחַר	יִבְחִיר	יִבְחַר
Impv. 2 ms	בְּחַר	הִבְחַר	בְּחַר		הִתְבַּחַר	הִבְחַר	
Inf. Const.	בְּחַר	הִבְחַר	בְּחַר	בְּחַר	הִתְבַּחַר	הִבְחִיר	הִבְחַר
Inf. Abs.	בְּחֹר	נִבְחַר	בְּחַר	בְּחַר	הִתְבַּחַר	הִבְחַר	הִבְחַר
Part. Act.	בֹּחֵר		מְבַחֵר		מִתְבַּחֵר	מְבַחֵר	
Part. Pass.	בְּחֹר	נִבְחָר		מְבַחָר			מְבַחָר

69.4 A Synopsis of גָּאַל, "he redeemed"

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perf. 3 ms	גָּאַל	נִגְאַל	גָּאַל	גָּאַל	הִתְגָּאַל	הִגְאַיל	הִגְאַל
Impf. 3 ms	יִגְאַל	יִגְאַל	יִגְאַל	יִגְאַל	יִתְגָּאַל	יִגְאַיל	יִגְאַל
Impv. 2 ms	גְּאַל	הִגְאַל	גְּאַל		הִתְגָּאַל	הִגְאַל	
Inf. Const.	גְּאַל	הִגְאַל	גְּאַל	גְּאַל	הִתְגָּאַל	הִגְאַיל	הִגְאַל
Inf. Abs.	גְּאַיל	נִגְאַל	גְּאַל	גְּאַל	הִתְגָּאַל	הִגְאַל	הִגְאַל
Part. Act.	גֹּאַל		מְגַאַל		מִתְגָּאַל	מְגַאַיל	
Part. Pass.	גְּאַיל	נִגְאַל		מְגַאַל			מְגַאַל

69.5 *A Comparison of Strong Verbs and 'Ayin Guttural Verbs in the Qal, Pi'el, and Pu'al Stems (with 'Ayin Guttural Forms in parentheses differing from the corresponding Strong Verb forms) [Note: Hitpa'el forms are similar.]*

	Qal		Pi'el		Pu'al	
	(Strong)	(Weak)	(Strong)	(Weak)	(Strong)	(Weak)
PERFECT	קָטַל	בָּחַר	שָׁבַר	בָּרַךְ	שָׁבַר	בָּרַךְ
3 ms	קָטַל	בָּחַר	שָׁבַר	(בָּרַךְ)	שָׁבַר	(בָּרַךְ)
3 fs	קָטְלָה	(בָּחַרָה)	שָׁבְרָה	(בָּרַכָה)	שָׁבְרָה	(בָּרַכָה)
2 ms	קָטַלְתָּ	בָּחַרְתָּ	שָׁבַרְתָּ	(בָּרַכְתָּ)	שָׁבַרְתָּ	(בָּרַכְתָּ)
2 fs	קָטַלְתְּ	בָּחַרְתְּ	שָׁבַרְתְּ	(בָּרַכְתְּ)	שָׁבַרְתְּ	(בָּרַכְתְּ)
1 cs	קָטַלְתִּי	בָּחַרְתִּי	שָׁבַרְתִּי	(בָּרַכְתִּי)	שָׁבַרְתִּי	(בָּרַכְתִּי)
3 cp	קָטְלוּ	(בָּחֲרוּ)	שָׁבְרוּ	(בָּרְכוּ)	שָׁבְרוּ	(בָּרְכוּ)
2 mp	קָטַלְתֶּם	בָּחַרְתֶּם	שָׁבַרְתֶּם	(בָּרַכְתֶּם)	שָׁבַרְתֶּם	(בָּרַכְתֶּם)
2 fp	קָטַלְתֶּן	בָּחַרְתֶּן	שָׁבַרְתֶּן	(בָּרַכְתֶּן)	שָׁבַרְתֶּן	(בָּרַכְתֶּן)
1 cp	קָטְלוּ	בָּחֲרוּ	שָׁבְרוּ	(בָּרְכוּ)	שָׁבְרוּ	(בָּרְכוּ)
IMPERFECT						
3 ms	יִקְטַל	(יִבְחַר)	יִשָּׁבַר	(יִבְרַךְ)	יִשָּׁבַר	(יִבְרַךְ)
3 fs	תִּקְטַל	(תִּבְחַר)	תִּשָּׁבַר	(תִּבְרַךְ)	תִּשָּׁבַר	(תִּבְרַךְ)
2 ms	תִּקְטַלְ	(תִּבְחַרְ)	תִּשָּׁבַרְ	(תִּבְרַךְ)	תִּשָּׁבַרְ	(תִּבְרַךְ)
2 fs	תִּקְטַלִּי	(תִּבְחַרִּי)	תִּשָּׁבְרִי	(תִּבְרַכִּי)	תִּשָּׁבְרִי	(תִּבְרַכִּי)
1 cs	אֶקְטַל	(אֶבְחַר)	אֶשָּׁבַר	(אֶבְרַךְ)	אֶשָּׁבַר	(אֶבְרַךְ)
3 mp	יִקְטְלוּ	(יִבְחֲרוּ)	יִשָּׁבְרוּ	(יִבְרְכוּ)	יִשָּׁבְרוּ	(יִבְרְכוּ)
3 fp	תִּקְטַלְנָה	(תִּבְחַרְנָה)	תִּשָּׁבְרְנָה	(תִּבְרַכְנָה)	תִּשָּׁבְרְנָה	(תִּבְרַכְנָה)
2 mp	תִּקְטְלוּ	(תִּבְחֲרוּ)	תִּשָּׁבְרוּ	(תִּבְרְכוּ)	תִּשָּׁבְרוּ	(תִּבְרְכוּ)
2 fp	תִּקְטַלְנָה	(תִּבְחַרְנָה)	תִּשָּׁבְרְנָה	(תִּבְרַכְנָה)	תִּשָּׁבְרְנָה	(תִּבְרַכְנָה)
1 cp	נִקְטַל	(נִבְחַר)	נִשָּׁבַר	(נִבְרַךְ)	נִשָּׁבַר	(נִבְרַךְ)
IMPERATIVE						
2 ms	קָטַל	(בָּחַר)	שָׁבַר	(בָּרַךְ)		
2 fs	קָטְלִי	(בָּחֲרִי)	שָׁבְרִי	(בָּרַכִּי)		
2 mp	קָטְלוּ	(בָּחֲרוּ)	שָׁבְרוּ	(בָּרְכוּ)		
2 fp	קָטַלְנָה	(בָּחַרְנָה)	שָׁבְרְנָה	(בָּרַכְנָה)		

	Qal		Piel		Pual
INFINITIVE CONSTRUCT					
	קָטַל	בָּחַר	שָׁבַר	(בָּרַךְ)	שָׁבַר (בָּרַךְ)
INFINITIVE ABSOLUTE					
	קָטֹל	בָּחֹר	שָׁבַר	(בָּרַךְ)	שָׁבַר
PARTICIPLES					
Active ms	קָטַל	בָּחַר	מְשַׁבֵּר	(מְבָרֵךְ)	
Active mp	קָטְלִים	(בָּחָרִים)	מְשַׁבְּרִים	(מְבָרְכִים)	
Active fs	קָטְלַת	(בָּחָרָה)	מְשַׁבֶּרֶת	(מְבָרְכָה)	
Active fp	קָטְלוֹת	(בָּחָרוֹת)	מְשַׁבְּרוֹת	(מְבָרְכוֹת)	
Passive ms	קָטוּל	בָּחוּר			מְשֻׁבָּר (מְבָרֵךְ)
Passive mp	קָטוּלִים	בָּחוּרִים			מְשֻׁבְּרִים (מְבָרְכִים)
Passive fs	קָטוּלָה	בָּחוּרָה			מְשֻׁבֶּרֶת (מְבָרְכָה)
Passive fp	קָטוּלוֹת	בָּחוּרוֹת			מְשֻׁבְּרוֹת (מְבָרְכוֹת)

EXERCISES

1. Observe the 'Ayin Guttural verb forms as they occur in the following sentences. Fill in the blanks with the correct pronouns.

- (1) אָז יִזְעֶקוּ אֶל־יְהוָה וְלֹא יַעֲנֶה אוֹתָם Then _____ will cry to the LORD, but he will not answer _____. (Mic. 3:4)
- (2) וַיִּמָּאֲסוּ אֶת־חֻקָּיו וְאֶת־בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אֲבוֹתָם And _____ rejected _____ statutes and _____ covenant which _____ made with _____ ancestors. (2 Kgs. 17:15)
- (3) וַנִּזְעַק אֶל־יְהוָה וַיִּשְׁמַע קוֹלִנוּ Then _____ cried to the LORD, and he heard _____ voice. (Num. 20:16)
- (4) וַרְחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם And _____ shall wash _____ hands and _____ feet (Exod. 30:21)

XXIV EXERCISES

- (5) אֶל־תִּעַזְבֵנִי יְהוָה אֱלֹהֵי Do not forsake _____, O LORD _____
God. (Ps. 38:22; Eng. 38:21)
- (6) וּבִרְכַתְּ אֶת־יְהוָה אֱלֹהֶיךָ And _____ shall bless the LORD
_____ God. (Deut. 8:10)
- (7) בְּרַכְּנוּ אֶתְכֶם בְּשֵׁם יְהוָה
_____ bless _____ in the name of the LORD. (Ps. 129:8)
- (8) בְּרַכְנוּכֶם מִבֵּית יְהוָה _____ bless _____ from the house
of the LORD. (Ps. 118:26)
- (9) וְאִבְרַכְךָ וְאִגְדֹּלְךָ שְׁמֶךָ And _____ will bless _____, and
_____ will make _____ name great. (Gen. 12:2)
- (10) יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ May God _____ God bless _____.
(Ps. 67:7; Eng. 67:6)
- (11) זָכָר וּנְקֵבָה בְּרֵאשִׁית וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמֵם אָדָם Male and female
_____ created _____, and _____ blessed _____,
and _____ named _____ Humankind. (Gen. 5:2)
- (12) כִּי נִחַמְתִּי כִּי עָשִׂיתִים For _____ am sorry that _____ have
made _____. (Gen. 6:7)

2. Each of the following sentences contains a form of an 'Ayin Guttural verb. In the space numbered (a) identify the verb stem (Qal, Nif'al, etc.), in (b) the verb form (perfect, imperfect, etc.), in (c) the person, gender, and number of the form, and in (d) the verb root.

Example:

וַיִּזְעְקוּ אִישׁ אֶל־אֱלֹהָיו And they cried, each unto his God. (Jon. 1:5)

(a) Qal (b) Imperfect (c) 3 mp (d) זעק

- (1) וְעַתָּה הִנֵּה הַמֶּלֶךְ אֲשֶׁר בָּחַרְתֶּם And now behold the king whom
you have chosen. (1 Sam. 12:13)
(a) _____ (b) _____ (c) _____ (d) _____
- (2) אֶחָד מֵאֶחָיו יִגְאָלֵנוּ One of his brothers shall redeem him. (Lev. 25:48)
(a) _____ (b) _____ (c) _____ (d) _____
- (3) וְלֹא־יִזְעְקוּ אֵלַי בְּלִבָּם But they do not cry to me with (in) their heart.
(Hos. 7:14)
(a) _____ (b) _____ (c) _____ (d) _____

- (4) **וַיִּזְעַק הַמֶּלֶךְ קוֹל גָּדוֹל בְּנֵי אַבְשָׁלוֹם אַבְשָׁלוֹם בְּנֵי בְנֵי** And the king cried with a loud voice, "O my son Absalom, O Absalom, my son, my son." (2 Sam. 19:5; Eng. 19:4)
 (a) _____ (b) _____ (c) _____ (d) _____
- (5) **גַּם־אֲנִי אֶמְאָס בְּכָל־זֶרַע יִשְׂרָאֵל** Also I will reject all the seed (descendants) of Israel. (Jer. 31:37)
 (a) _____ (b) _____ (c) _____ (d) _____
- (6) **וְאִשָּׁה צָעָקָה אֵלָיו** And a woman cried out to him. (2 Kgs. 6:26)
 (a) _____ (b) _____ (c) _____ (d) _____
- (7) **וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה** And the children (sons) of Israel cried out to the LORD. (Exod. 14:10)
 (a) _____ (b) _____ (c) _____ (d) _____
- (8) **וַיִּרְחֲצוּ רַגְלֵיהֶם** And they washed their feet. (Gen. 43:24)
 (a) _____ (b) _____ (c) _____ (d) _____
- (9) **וְאֶשְׂאֵל אֹתָהּ בְּתַרְמֵי אֵת** And I asked her, "Whose daughter are you?" (Gen. 24:47)
 (a) _____ (b) _____ (c) _____ (d) _____
- (10) **שְׂאֲלוּ שְׁלוֹם יְרוּשָׁלַם** Pray (ask) for the peace of Jerusalem. (Ps. 122:6)
 (a) _____ (b) _____ (c) _____ (d) _____
- (11) **יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְשָׁלוֹם** May the LORD bless his people with peace! (Ps. 29:11)
 (a) _____ (b) _____ (c) _____ (d) _____
- (12) **וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם** But we will bless the LORD from now until eternity. (Ps. 115:18)
 (a) _____ (b) _____ (c) _____ (d) _____
- (13) **וַיְבָרְכוּ אֱלֹהִים בְּנֵי יִשְׂרָאֵל** And the people (sons) of Israel blessed God. (Josh. 22:33)
 (a) _____ (b) _____ (c) _____ (d) _____
- (14) **בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה** Bless the LORD, O my soul! (Ps. 103:1)
 (a) _____ (b) _____ (c) _____ (d) _____

- (15) וַיִּנְחֵם דָּוִד אֶת אֵת בַּת־שֶׁבַע אִשְׁתּוֹ And David comforted Bathsheba his wife. (2 Sam. 12:24)
 (a) _____ (b) _____ (c) _____ (d) _____
- (16) שִׁבְטְךָ וּמִשְׁעֲנֶתְךָ הֵמָּה יִנְחֲמֵנִי Your rod and your staff, they comfort me. (Ps. 23:4)
 (a) _____ (b) _____ (c) _____ (d) _____
- (17) וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה And among (in the midst of) the people (sons) of Israel they shall not receive (inherit) an inheritance. (Num. 18:23)
 (a) _____ (b) _____ (c) _____ (d) _____
- (18) וְהִתְנַחֲלֶתֶם אֶת־הָאָרֶץ בְּגֹרֶל And you shall inherit the land by lot. (Num. 33:54)
 (a) _____ (b) _____ (c) _____ (d) _____

3. Each of the following sentences contains an infinitive construct. In the space numbered (a) list its stem, and in (b) its root.

- (1) וְאָכַלְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר לְשֹׁכֵן שְׁמוֹ שָׁם
 And you shall eat before the LORD your God in the place which he will choose, to make his name dwell there. (Deut. 14:23) (a) _____ (b) _____
- (2) וְאֶבְחַר בִּירוּשָׁלַם לְהִיּוֹת שְׁמִי שָׁם
 But I have chosen Jerusalem in order that my name might be there. (2 Chr. 6:6) (a) _____ (b) _____
- (3) וְאִם רָע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן
 And if it be evil in your eyes to serve the LORD, choose for yourselves this day whom you will serve. (Josh. 24:15) (a) _____ (b) _____
- (4) כִּי־אֲתִי מֵאִסוּ מִמֶּלֶךְ עֲלֵיהֶם
 But they have rejected me from being king over them. (1 Sam. 8:7) (a) _____ (b) _____
- (5) אֵלֶּה יַעֲמִדוּ לְבָרֶךְ אֶת־הָעָם עַל־הַר גְּרִזִים
 These shall stand upon Mount Gerizim to bless the people. (Deut. 27:12) (a) _____ (b) _____

- (6) **כִּי לֹא אָדָם הוּא לְהִתְנַחֵם**
For he is not a mortal, that he should
repent. (1 Sam. 15:29) (a) _____ (b) _____
- (7) **וַיִּמְאַן לְהִתְנַחֵם**
But he refused to be comforted.
(Gen. 37:35) (a) _____ (b) _____
- (8) **כִּבְדַּר לֵב פַּרְעֹה מֵאֵן לְשַׁלַּח הָעָם**
Pharaoh's heart is hardened; he refuses
to let the people go. (Exod. 7:14) (a) _____ (b) _____
- (9) **מֵאֵנוּ לָשׁוּב**
They refuse to return (repent). (Jer. 5:3) (a) _____ (b) _____
- (10) **וַיִּמְאַנוּ הָעָם לְשָׁמַע בְּקוֹל שְׁמוּאֵל**
And the people refused to harken (listen)
to the voice of Samuel. (1 Sam. 8:19) (a) _____ (b) _____

4. Each of the following sentences contains a participle. In the space numbered (a) write the participle, in (b) give its stem, in (c) its gender and number, and in (d) its root.

Example:

וּבְעֵרוּ שְׁנֵיהֶם יַחְדָּו וְאֵין מְכַבֵּה And both of them shall burn together,
and no one quenching (them). (Isa. 1:31)

(a) מְכַבֵּה (b) Pi'el (c) ms (d) כָּבַה

- (1) **וְהָיָה בְּלִבִּי כְּאֵשׁ בֹּעֶרֶת** And there is in my heart as a burning fire
(as if it were a burning fire). (Jer. 20:9)

(a) _____ (b) _____ (c) _____ (d) _____

- (2) **וְהִנֵּה יִצְחָק מְצַחֵק אֶת רֵבֶקָה אִשְׁתּוֹ** And behold, Isaac was fondling
Rebekah his wife. (Gen. 26:8)

(a) _____ (b) _____ (c) _____ (d) _____

- (3) **וַיְהִי מֶלֶךְ יִשְׂרָאֵל עֹבֵר עַל-הַחֹמָה** And the king of Israel was passing
by upon the wall. (2 Kgs. 6:26)

(a) _____ (b) _____ (c) _____ (d) _____

- (4) **מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-הָאָדָמָה** What have you
done? The voice of your brother's blood(s) is crying out to me from
the ground. (Gen. 4:10)

(a) _____ (b) _____ (c) _____ (d) _____

- (5) וְדָוִד וְכָל־יִשְׂרָאֵל מְשַׁחֲקִים לְפָנֵי הָאֱלֹהִים בְּכָל־עֹזוֹ And David and all Israel were making merry (celebrating) before God with all their might. (1 Chr. 13:8)
 (a) _____ (b) _____ (c) _____ (d) _____
- (6) וְאֶבְרַכְהָ מְבָרְכֶיהָ And I will bless the ones who bless you. (Gen. 12:3)
 (a) _____ (b) _____ (c) _____ (d) _____
- (7) כִּי יָדַעְתִּי אֶת אֲשֶׁר־תְּבָרַךְ מְבָרַךְ For I know that the one whom you bless is blessed. (Num. 22:6)
 (a) _____ (b) _____ (c) _____ (d) _____
- (8) אֵין מְנַחֵם לָהּ There is no comforter for her. (Lam. 1:9)
 (a) _____ (b) _____ (c) _____ (d) _____
- (9) מֵאֵינן אֲבַקֵּשׁ מְנַחֲמִים לָךְ Whence shall I seek comforters for you? (Nah. 3:7)
 (a) _____ (b) _____ (c) _____ (d) _____
- (10) אֲנֹכִי אֲנֹכִי הוּא מְנַחֲמֶכֶם I, I am he that comforts you. (Isa. 51:12)
 (a) _____ (b) _____ (c) _____ (d) _____

5. Practice pronouncing the Hebrew, noting especially 'Ayin Guttural verb forms. Cover the English and practice translating the Hebrew from sight.

- (1) וַיַּעֲבֵר יֵשׁוּעַ שִׁבְעַת בָּנָיו לְפָנָיו שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל אֶל־יֵשׁוּעַ לֹא־בָחַר יְהוָה בְּאֵלֶּהּ And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The LORD has not chosen these."
 (1 Sam. 16:10)
- (2) וַיִּבְחַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בִּי מִכָּל בֵּית־אָבִי לְהִיּוֹת לְמֶלֶךְ עַל־יִשְׂרָאֵל לְעוֹלָם And the LORD God of Israel chose me above all my father's house to be king over Israel for ever. (1 Chr. 28:4)
- (3) וְאִם־לֹא יִגְאֹל אֶת־הַשָּׂדֶה וְאִם־מָכַר אֶת־הַשָּׂדֶה לְאִישׁ אַחֵר לֹא יִגְאֹל עוֹד But (and) if he does not redeem the field, or if he has sold the field to another man, it shall not be redeemed again. (Lev. 27:20)
- (4) אֲזַעַק אֵלֶיךָ חָמָס וְלֹא תוֹשִׁיעַ I cry out to you, "Violence!" but you do not save. (Hab. 1:2)

- (5) וַיִּזְעַק שְׁמוּאֵל אֶל־יְהוָה
בְּעַד יִשְׂרָאֵל וַיַּעֲנֵהוּ יְהוָה
And Samuel cried to the LORD on
behalf of Israel, and the LORD
answered him. (1 Sam. 7:9)
- (6) וַיִּצְחַק לִפְנֵיהֶם וַיַּעֲמִדוּ
אוֹתוֹ בֵּין הָעַמּוּדִים
And he made sport before them, and
they caused him to stand between
the pillars. (Judg. 16:25)
- (7) וַיִּשְׁחַט מֶלֶךְ בָּבֶל אֶת־בְּנֵי
צִדְקִיָּהוּ בְּרִבְלָה לְעֵינָיו
The king of Babylon slew the sons of
Zedekiah at Riblah before his eyes.
(Jer. 39:6)
- (8) וְאֶת־בָּרוּךְ שָׁאלוּ לֵאמֹר
אֵיךְ כָּתַבְתָּ אֶת־כָּל־הַדְּבָרִים
הָאֵלֶּה מִפִּי
And they asked Baruch (saying), "How
did you write all these words from his
mouth (at his dictation)?" (Jer. 36:17)
- (9) יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ
May the LORD bless you, and may he
keep you. (Num. 6:24)
- (10) עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם
הַשַּׁבָּת וַיְקַדְּשֶׁהָ
Therefore the LORD blessed the
sabbath day and hallowed it (made
it holy). (Exod. 20:11)
- (11) וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ
And God blessed the seventh day
and hallowed it. (Gen. 2:3)
- (12) וַיִּצְעַק צָעֲקָה גְדֹלָה וּמְרָה
עַד־מְאֹד וַיֹּאמֶר לְאָבִיו
בְּרַכְנִי גַם־אֲנִי אָבִי
And he cried out (with) a great and
exceedingly bitter cry, and said to his
father, "Bless me, even me also, my
father!" (Gen. 27:34)
- (13) נִחַמְתִּי כִּי־הִמְלַכְתִּי אֶת־שָׁאוּל
I repent that I have made Saul king.
(1 Sam. 15:11)
- (14) כְּאִישׁ אֲשֶׁר אָמוּ תִנְחַמְנוּ
כֵּן אֲנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם
תִּנְחַמְכוּ
As one whom his mother comforts (him),
so I will comfort you; and in Jerusalem
you shall be comforted. (Isa. 66:13)
- (15) יְהִי שֵׁם יְהוָה מִבְּרַךְ מֵעַתָּה
וְעַד־עוֹלָם
May the name of the LORD be blessed,
from henceforth and forever.
(Ps. 113:2)

VOCABULARY

- | | | | | | |
|-----|---------|--|------|----------|-----------------------------|
| (1) | בָּחַן | he tested | (9) | צָעַק | he cried out |
| (2) | בָּחַר | he chose | (10) | שָׂחַק | he laughed, jested |
| (3) | בָּעַר | he (it) burned | (11) | שָׁחַט | he killed, slaughtered |
| (4) | זָעַק | he cried out | (12) | אַחַר | another, other |
| (5) | [מָהַר] | he hastened | (13) | אַחֵר | behind, after |
| (6) | נָחַל | he took possession,
inherited | (14) | אֵיב | enemy |
| (7) | [נָחַם] | he was sorry, had
compassion, suffered
grief, repented | (15) | בָּקָר | herd, cattle |
| | | | (16) | מִגְדָּל | tower, fortress |
| (8) | צָחַק | he laughed | (17) | זָבַח | sacrifice |
| | | | (18) | מִנְחָה | (f) offering, gift, tribute |

LESSON XXV

70. Weak Verbs: Lamed Guttural Verbs*

70.1 Definition

A Lamed Guttural verb is one whose final root consonant is either ה (rarely used), ח, or ע. Final ך does not behave as a guttural but as a strong consonant (cf. שָׁמַר, “he kept”). Verbs ending in ך or ה behave so differently that they are treated as separate classes of weak verbs.

70.2 A List of Some of the Most Frequently Occurring Lamed Guttural Verbs

(a) בָּטַח	he trusted	(l) פָּשַׁע	he rebelled
(b) בָּלַע	he swallowed	(m) פָּתַח	he opened
(c) בָּקַע	he split	(n) קָרַע	he tore
(d) בָּרַח	he fled	(o) רָצַח	he killed
(e) גָּבַה	he was high, exalted	(p) שָׂבַע	he was satisfied, sated
(f) זָבַח	he sacrificed	(q) שָׂמַח	he rejoiced, made merry
(g) זָרַע	he sowed	(r) שָׁכַח	he forgot
(h) כָּרַע	he knelt, bowed down	(s) שָׁלַח	he sent; (Pi.) he set free
(i) מָשַׁח	he anointed	(t) שָׁמַע	he heard
(j) סָלַח	he forgave	(u) תָּקַע	he struck, thrust (a weapon into someone), he blew (a trumpet), he pitched (a tent)
(k) פָּגַע	he met, interceded		

70.3 Distinctive Characteristics of Lamed Guttural Verbs

(1) When a Lamed Guttural verb form has no suffix (afformative), and thus ends in ה, ח, or ע, the final guttural must be preceded by either pataḥ (lengthened to qameṣ in masculine singular forms of passive participles) or pataḥ furtive (cf. V.13.2, p. 23).

*Refer to Verb Chart 5, pp. 408f., for the conjugation of the Lamed Guttural verb.

(a) If a form of the strong verb has a pataḥ or qameṣ as its stem vowel, then the corresponding form of a Lamed Guttural verb will follow suit.

Examples:

	Strong Verb	Lamed Guttural
Nif'al Perf. 3 ms	נִמְשַׁל	נִשְׁמַע
Nif'al Part. ms	נִמְשָׁל	נִשְׁמָע
Pu'al Impf. 3 ms	יִמְשַׁל	יִשְׁמַע
Pu'al Part. ms	יִמְשָׁל	יִשְׁמָע

(b) If a form of the perfect, the imperfect, the imperative, or the infinitive construct (except Qal infinitive construct) of the strong verb has a stem vowel which is not of the "a" class, this vowel must be changed to pataḥ in the corresponding form of a Lamed Guttural verb. This rule applies to all stems except the Hif'il. Note the transposition of ת and ש in the Hitpa'el of נִשְׁמַע (cf. XIV.36.4 [3], p. 111).

Examples:

	Strong Verb	Lamed Guttural
Qal Impf. 3 ms	יִמְשַׁל	יִשְׁמַע
Qal Impv. 2 ms	מְשַׁל	שְׁמַע
Nif'al Impf. 3 ms	יִמְשַׁל	יִשְׁמַע
Nif'al Impv. 2 ms	הִמְשַׁל	הִשְׁמַע
Nif'al Inf. Const.	הִמְשַׁל	הִשְׁמַע
Pi'el Perf. 3 ms	מִשַׁל	שְׁמַע
Pi'el Impf. 3 ms	יִמְשַׁל	יִשְׁמַע
Pi'el Impv. 2 ms	מִשַׁל	שְׁמַע
Pi'el Inf. Const.	מִשַׁל	שְׁמַע
Hitpa'el Perf. 3 ms	הִתְמַשַׁל	הִשְׁתַּמַּע
Hitpa'el Impf. 3 ms	יִתְמַשַׁל	יִשְׁתַּמַּע

(c) If the stem vowel of a strong verb form is unchangeably long (וֹ, וּ, וִ), the corresponding form of a Lamed Guttural verb will retain the unchangeably long vowel as its stem vowel, but will have a pataḥfurtive inserted between this vowel and the final guttural. This rule applies in Qal infinitive absolute, Qal passive participle (ms), and in all Hif'il forms having וֹ as the stem vowel.

Examples:

	Strong Verb	Lamed Guttural
Qal Inf. Abs.	מְשׁוֹר	שְׁמוֹעַ
Qal Pass. Part. (ms)	מְשׁוֹר	שְׁמוֹעַ
Hif'il Perf. 3 ms	הִמְשִׁיר	הִשְׁמִיעַ
Hif'il Impf. 3 ms	יִמְשִׁיר	יִשְׁמִיעַ
Hif'il Inf. Const.	הִמְשִׁיר	הִשְׁמִיעַ
Hif'il Part. (ms)	מְמַשְׁרֵי	מְשִׁמְעֵי

(d) Although ḥolem and šere are not normally considered to be unchangeably long vowels, they function as such in certain forms of Lamed Guttural verbs. In all such forms, a pataḥ furtive is inserted between the stem vowel and the final guttural. In the case of ḥolem, this rule applies to Qal infinitive construct, Nif'al infinitive absolute, and Pu'al infinitive absolute. In the case of šere, it applies to Qal active participle (ms), Pi'el infinitive absolute, Pi'el participle (ms), Hitpa'el Participle (ms), Hif'il infinitive absolute, and Hof'al infinitive absolute.

Examples:

	Strong Verb	Lamed Guttural
Qal Inf. Const.	מִשֵּׁר	שְׁמוֹעַ
Nif'al Inf. Abs.	נִמְשֵׁר	נִשְׁמוֹעַ
Pu'al Inf. Abs.	מִשֵּׁר	שְׁמוֹעַ
Qal Act. Part. (ms)	מִשֵּׁר	שְׁמוֹעַ
Pi'el Inf. Abs.	מִשֵּׁר	שְׁמוֹעַ
Pi'el Part. (ms)	מְמַשֵּׁר	מְשִׁמְעַ
Hitpa'el Part. (ms)	מִתְמַשֵּׁר	מִשְׁתְּמוֹעַ
Hif'il Inf. Abs.	הִמְשֵׁר	הִשְׁמוֹעַ
Hof'al Inf. Abs.	הִמְשֵׁר	הִשְׁמוֹעַ

(2) When suffixes (affirmatives) are added to Lamed Guttural verb forms, the forms are pointed like their counterparts in the strong verb, except in two instances.

XXV.70 WEAK VERBS: LAMED GUTTURAL VERBS

(a) The stem vowel before all נָה suffixes will be pataḥ, regardless of whether the stem is active or passive. This contrasts to the pattern found in strong verbs where the stem vowel before נָה suffixes is ḥolem in the Qal imperfect and imperative, ṣere in all other active stems (Pi'el, Hitpa'el, and Hif'il), and pataḥ in all passive stems (Nif'al, Pu'al, and Hof'al).

Examples:

	Strong Verb	Lamed Guttural
Qal Impf. 3 fp, 2fp	תִּמְשַׁלְנָה	תִּשְׁמַעְנָה
Qal Impv. 2 fp	מִשְׁלֵנָה	שְׁמַעְנָה
Pi'el Impf. 3 fp, 2 fp	תִּמְשַׁלְנָה	תִּשְׁמַעְנָה
Pi'el Impv. 2 fp	מִשְׁלֵנָה	שְׁמַעְנָה
Hif'il Impf. 3 fp, 2 fp	תִּמְשַׁלְנָה	תִּשְׁמַעְנָה
Hif'il Impv. 2 fp	הִמְשַׁלְנָה	הִשְׁמַעְנָה

(b) The second instance in which Lamed Gutturals differ from strong verbs when suffixes are added is in the 2 fs form of the perfect in all stems. While in the case of strong verbs a silent sheva stands beneath the final root consonant in these forms, a pataḥ replaces the silent sheva in corresponding forms of Lamed Guttural verbs. Since the accent does not shift to the added syllable, it must be marked at its original position in the word.

Examples:

	Strong Verb	Lamed Guttural
Qal Perf. 2 fs	מִשְׁלַתְּ	שְׁמַעַתְּ
Nif'al Perf. 2 fs	נִמְשַׁלַתְּ	נִשְׁמַעַתְּ
Pi'el Perf. 2 fs	מִשְׁלַתְּ	שְׁמַעַתְּ
Pu'al Perf. 2 fs	מִשְׁלַתְּ	שְׁמַעַתְּ
Hitpa'el Perf. 2 fs	הִתְמַשַׁלַתְּ	הִשְׁתַּמַעַתְּ
Hif'il Perf. 2 fs	הִמְשַׁלַתְּ	הִשְׁמַעַתְּ
Hof'al Perf. 2 fs	הִמְשַׁלַתְּ	הִשְׁמַעַתְּ

70.4 A Synopsis of שָׁמַע, "he heard"

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perf. 3 ms	שָׁמַע	נִשְׁמַע	שָׁמַע	שָׁמַע	הִשְׁתַּמַּע	הִשְׁמִיעַ	הִשְׁמַע
Impf. 3 ms	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁתַּמַּע	יִשְׁמִיעַ	יִשְׁמַע
Impv. 2 ms	שָׁמַע	הִשְׁמַע	שָׁמַע		הִשְׁתַּמַּע	הִשְׁמַע	
Inf. Const.	שָׁמַע	הִשְׁמַע	שָׁמַע	שָׁמַע	הִשְׁתַּמַּע	הִשְׁמִיעַ	הִשְׁמַע
Inf. Abs.	שָׁמֹעַ	נִשְׁמֹעַ	שָׁמֹעַ	שָׁמֹעַ	הִשְׁתַּמַּעַ	הִשְׁמִיעַ	הִשְׁמֹעַ
Part. Act. (ms)	שָׁמַעַ		מִשְׁמַעַ		מִשְׁתַּמַּעַ	מִשְׁמִיעַ	
Part. Pass. (ms)	שָׁמוּעַ	נִשְׁמוּעַ		מִשְׁמוּעַ			מִשְׁמוּעַ

EXERCISES

1. Fill in the blanks with the proper verb translations.

- (1) וַיִּמָּאֲנוּ הָעָם לְשָׁמֹעַ בְּקוֹל שְׁמוּאֵל And the people _____ to _____ to the voice of Samuel. (1 Sam. 8:19)
- (2) וּבְשָׁמְעִי אֶת־הַדְּבָר הַזֶּה קָרַעְתִּי אֶת־בְּגָדֵי And when I _____ this word, I _____ my garment. (Ezr. 9:3)
- (3) בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בַּיהוָה _____ is the man who _____ in the LORD. (Jer. 17:7)
- (4) כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְפָּנָי יְהוָה הוּא בָרַח For the men _____ that he was _____ from the presence of the LORD. (Jon. 1:10)
- (5) אֶשְׁלַח אֵלֶיךָ אִישׁ מֵאֶרֶץ בִּנְיָמִן I will _____ to you a man from the land of Benjamin. (1 Sam. 9:16)
- (6) לֹא אֶשְׁכַּח דְּבָרְךָ I will not _____ your word. (Ps. 119:16)
- (7) בְּרִית עוֹלָם לֹא תִשְׁכַּח An everlasting covenant (which) shall not be _____. (Jer. 50:5)
- (8) וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת־אֶרְצְךָ For six years you shall _____ your land. (Exod. 23:10)

- (9) כִּי כְגֹבֵהַ שָׁמַיִם עַל־הָאָרֶץ for as the heavens are _____ above the earth (Ps. 103:11)
- (10) כִּי בִיהוָה אֱלֹהֶיךָ פָּשַׁעְתָּ For you have _____ against the LORD your God. (Jer. 3:13)

2. Each of the following sentences contains a perfect form of a Lamed Guttural verb. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

- (1) הִן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי (a) _____
Behold, the people of Israel have not listened to me. (b) _____
(Exod. 6:12) (c) _____
- (2) אֲשֶׁר שְׁלַחְתִּי מִירוּשָׁלַם בְּבָבֶלָה (a) _____
whom I sent from Jerusalem to Babylon (Jer. 29:20) (b) _____
(c) _____
- (3) יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַחְנִי אֵיֶיךָ (a) _____
The LORD God of the Hebrews has sent me to you. (b) _____
(Exod. 7:16) (c) _____
- (4) כַּאֲשֶׁר שָׁכַחוּ אֲבוֹתָם אֶת־שְׁמִי בְּבַעַל (a) _____
just as their ancestors forgot my name for Baal (b) _____
(Jer. 23:27) (c) _____
- (5) וְגַם־בְּזֹאת לֹא שָׁבַעְתָּ (a) _____
And even with this you were not satisfied. (Ezek. 16:29) (b) _____
(c) _____

3. Each of the following entries contains an imperfect form of a Lamed Guttural verb. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

- (1) וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח (a) _____
And moreover I will not set Israel free (let Israel go). (b) _____
(Exod. 5:2) (c) _____
- (2) וְאֵיךְ יִשְׁמַע אֵלַי פַּרְעֹה (a) _____
How then shall Pharaoh listen to me? (Exod. 6:30) (b) _____
(c) _____

- (3) **כִּי נִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֵינוּ** (a) _____
 For we will listen to (obey) the voice of the LORD our (b) _____
 God. (Jer. 42:6) (c) _____
- (4) **וְלֹא־יִשְׁמַע בָּהּ עוֹד קוֹל בְּכִי** (a) _____
 There shall no more be heard in her (it) the voice (sound) (b) _____
 of weeping. (Isa. 65:19) (c) _____
- (5) **לְךָ־אֹזֶבֶחַ וְזֶבַח תּוֹדָה** (a) _____
 To you I will sacrifice a sacrifice of thanksgiving. (b) _____
 (Ps. 116:17) (c) _____
- (6) **וְאֶשְׁלַח לְפָנַיךָ אֶת־מֹשֶׁה אַהֲרֹן וּמִרְיָם** (a) _____
 And I sent before you Moses, Aaron, and Miriam. (b) _____
 (Mic. 6:4) (c) _____
- (7) **וְלֹא יִשְׁלַח אֶת־הָעָם** (a) _____
 And he will not let the people go (set the people free). (b) _____
 (Exod. 4:21) (c) _____
- (8) **בְּנֵי תוֹרָתִי אַל־תִּשְׁכַּח** (a) _____
 My son, do not forget my law (my instruction). (Prov. 3:1) (b) _____
 (c) _____
- (9) **כִּי לֹא לִנְצַח יִשְׁכַּח אֲבִיוֹן** (a) _____
 For the needy shall never be forgotten. (Ps. 9:19; Eng. 9:18) (b) _____
 (c) _____
- (10) **וְהַמֶּלֶךְ יִשְׂמַח בְּאֱלֹהִים** (a) _____
 But the king shall rejoice in God. (Ps. 63:12; Eng. 63:11) (b) _____
 (c) _____
- (11) **וַיֵּין יִשְׂמַח לִב־אָנוּשׁ** (a) _____
 And wine shall gladden the heart of man. (Ps. 104:15) (b) _____
 (c) _____
- (12) **וַיִּגְבַּהּ יְהוָה צְבָאוֹת בַּמִּשְׁפָּט** (a) _____
 But the LORD of hosts is exalted in justice. (Isa. 5:16) (b) _____
 (c) _____

4. Each of the following entries contains an imperative form of a Lamed Guttural verb. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

- | | |
|--|-------------------------------------|
| (1) אֱלֹהִים שְׁמַע תְּפִלָּתִי
O God, hear my prayer. (Ps. 54:4; Eng. 54:2) | (a) _____
(b) _____
(c) _____ |
| (2) כִּי־שָׁמְעָנָה נָשִׁים דְּבַר־יְהוָה
Hear, O women, the word of the LORD! (Jer. 9:19;
Eng. 9:20) | (a) _____
(b) _____
(c) _____ |
| (3) אָרֶץ אָרֶץ אָרֶץ שְׁמַעִי דְבַר־יְהוָה
O earth, earth, earth, hear the word of the LORD!
(Jer. 22:29) | (a) _____
(b) _____
(c) _____ |
| (4) הַשְּׁמִיעֵנִי אֶת־קוֹלְךָ
Let me hear (cause me to hear) your voice.
(Song of Sol. 2:14) | (a) _____
(b) _____
(c) _____ |
| (5) בְּטַח אֶל־יְהוָה בְּכָל־לִבְּךָ
Trust in the LORD with all your heart. (Prov. 3:5) | (a) _____
(b) _____
(c) _____ |
| (6) סַלַּח־נָּה לְעוֹן הָעָם הַזֶּה
Forgive the iniquity of this people. (Num. 14:19) | (a) _____
(b) _____
(c) _____ |
| (7) וְאַתָּם שְׁמַעוּ דְבַר־יְהוָה
Hear the word of the LORD! (Jer. 29:20) | (a) _____
(b) _____
(c) _____ |
| (8) וְעַתָּה שְׁלַח־לִי אִישׁ־חָכָם
And now send me a wise man (a skilled man).
(2 Chr. 2:6; Eng. 2:7) | (a) _____
(b) _____
(c) _____ |
| (9) שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדֵנִי בַּמִּדְבָּר
Let my people go (send my people) that they may serve
(worship) me in the wilderness. (Exod. 7:16) | (a) _____
(b) _____
(c) _____ |
| (10) חָכֵם בְּנִי וְשִׂמַח לִבִּי
Be wise, my son, and make my heart glad. (Prov. 27:11) | (a) _____
(b) _____
(c) _____ |

5. Each of the following entries contains either an infinitive construct or an infinitive absolute from a Lamed Guttural verb. In the space marked (a) give its stem, in (b) indicate whether it is construct or absolute, and in (c) give its root.

- (1) וַיְהִי כִשְׁמֹעַ הָעָם אֶת־קוֹל הַשּׁוֹפָר (a) _____
and so it was that when the people heard the sound of (b) _____
the trumpet (Josh. 6:20) (c) _____
- (2) אָזְנוֹתָם לְהִשְׁמָע וְלֹא שָׁמְעוּ (a) _____
They have ears to hear, but they do not hear. (Ezek. 12:2) (b) _____
(c) _____
- (3) מִי יְהוָה אֲשֶׁר אֶשְׁמָע בְּקוֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל (a) _____
Who is the LORD that I should obey (listen to) his voice (b) _____
to let Israel go? (Exod. 5:2) (c) _____
- (4) שָׁמְעוּ שְׁמוֹעַ אֵלַי וְאָכְלוּ־טוֹב (a) _____
Harken diligently to me, and eat what is good. (Isa. 55:2) (b) _____
(c) _____
- (5) אִם־שָׁמְעוּ תִשְׁמָע לְקוֹל יְהוָה אֱלֹהֶיךָ (a) _____
if you will diligently hearken to the voice of the LORD (b) _____
your God (Exod. 15:26) (c) _____
- (6) שִׁלַּח תִּשְׁלַח אֶת־הָאִמָּה (a) _____
You shall surely let the mother go free. (Deut. 22:7) (b) _____
(c) _____
- (7) וְהָיָה אִם־שָׁכַח תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ (a) _____
and it shall be (that) if you totally forget the LORD (b) _____
your God (Deut. 8:19) (c) _____
- (8) הַחֹשְׁבִים לְהִשְׁכִּיחַ אֶת־עַמִּי שְׁמִי בַחֲלוֹמֹתָם (a) _____
the ones thinking (intending) to cause my people to forget (b) _____
my name through their dreams (Jer. 23:27) (c) _____
- (9) כִּי כַגְבוֹהַ שָׁמַיִם עַל־הָאָרֶץ (a) _____
for as the heavens are high above the earth (Ps. 103:11) (b) _____
(c) _____
- (10) לְזַבַּח לַיהוָה אֱלֹהֶיךָ בְּגִלְגָּל (a) _____
to sacrifice to the LORD your God in Gilgal (1 Sam. 15:21) (b) _____
(c) _____

6. Each of the following entries contains a participle from a Lamed Guttural verb. In the space marked (a) give its stem, in (b) its gender and number, and in (c) its root.

- (1) וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע עַבְדְּךָ
 And Samuel said, "Speak, for your servant is listening."
 (1 Sam. 3:10)
- (2) בְּזֹאת אֲנִי בֹטֵחַ
 (Even) in this I will trust (be confident). (Ps.:27:3)
- (3) מִפָּנַי שָׂרַי נִגְבְּרָתִי אֲנֹכִי בִּרְחַת
 I am fleeing from Sarai my mistress. (Gen. 16:8)
- (4) בְּן־אָדָם שׁוֹלַח אֲנִי אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל
 Son of man, I am sending you to the people (sons)
 of Israel. (Ezek. 2:3)
- (5) הִנְנִי מְשַׁלַּח בָּם אֶת־הַחֶרֶב אֶת־הָרָעַב וְאֶת־הַדָּבָר
 Behold, I am sending against them sword, famine, and
 pestilence. (Jer. 29:17)

7. Practice pronouncing the Hebrew, noting especially Lamed Guttural verb forms. Cover the English and practice translating the Hebrew from sight.

- (1) וְאֲשָׁמַע אֶת־קוֹל אֲדֹנָי אֹמֵר
 אֶת־מִי אֲשַׁלַּח וּמִי יֵלֶךְ־לָנוּ
 וְאָמַר הִנְנִי שְׁלַחְנִי
 And I heard the voice of the LORD
 saying, "Whom shall I send, and who
 will go for us?" And I said, "Here am
 I; send me!" (Isa. 6:8)
- (2) וּבַעַת צָרָתָם יִצְעֲקוּ אֵלַי
 וְאִתָּה מִשְׁמַיִם תִּשְׁמָע
 And in the time of their trouble they
 cried to you, and you heard from
 heaven. (Neh. 9:27)
- (3) מִהֵנָּאוּ עַל־הַהָרִים רִגְלֵי
 מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם מְבַשֵּׂר
 טוֹב מִשְׁמִיעַ יְשׁוּעָה אֹמֵר
 לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ
 How beautiful (from נָאָה) upon the
 mountains are the feet of the proclaimers
 of good news, the announcers of peace,
 the proclaimers of good news of good, the
 announcers of salvation, the ones saying
 to Zion, "Your God reigns!" (Isa. 52:7)

- (4) וַיִּמְשַׁח אֶת־שְׁלֹמֹה וַיִּתְקְעוּ
בְּשׁוֹפָר וַיֹּאמְרוּ כָּל־הָעָם
יְחִי הַמֶּלֶךְ שְׁלֹמֹה
And he anointed Solomon, and they blew
the trumpet, and all the people said,
"Long live king Solomon!" (1 Kgs. 1:39)
- (5) וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי־נִמְשַׁח
דָּוִד לְמֶלֶךְ עַל־כָּל־יִשְׂרָאֵל
(1 Chr. 14:8)
And the Philistines heard that David had
been anointed as king over all Israel.
- (6) בִּי נִשְׁבַּעְתִּי כִּי־לִי תִכְרַע
כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן
By myself I have sworn that to me
every knee shall bow, every tongue shall
swear. (Isa. 45:23)
- (7) וַיִּשְׁלַח יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם
עֲלֵיהֶם בְּיַד מַלְאָכָיו
הַשָּׂפָם וְשָׁלוּחַ
(2 Chr. 36:15)
And the LORD, the God of their ancestors
sent to them persistently (lit., to rise early
and to send) by the hand of his messengers.
- (8) הִנֵּה אֲנִכִּי שֹׁלֵחַ מַלְאָךְ
לְפָנֶיךָ לְשָׁמְרֶךָ בְּדַרְךָ
Behold, I am sending an angel (messenger)
before you to guard (protect) you on the
way. (Exod. 23:20)
- (9) וַיַּחֲזֶק יְהוָה אֶת־לֵב פַּרְעֹה
וְלֹא־שָׁלַח אֶת־בְּנֵי־יִשְׂרָאֵל
מֵאֶרְצוֹ
And the LORD hardened Pharaoh's heart,
and he would not let the people of Israel
go from his land. (Exod. 11:10)
- (10) וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים
מִגַּן־עֵדֶן לְעַבְדֹתֶךָ אֶת־הָאֲדָמָה
אֲשֶׁר לָקַח מִשָּׁם
And the LORD God sent him from the
garden of Eden to till (serve) the ground
from which he had been taken. (Gen. 3:23)
- (11) הֲתִשְׁכַּח אִשָּׁה בֶן־בֶּטְנָהּ
גַם־אֵלֶּה תִשְׁכַּחנָה וְאֲנִכִּי
לֹא אֲשַׁכַּח
Will a woman forget the son of her
womb? Even these may forget, but I will
not forget you. (Isa. 49:15)
- (12) זֶה־הַיּוֹם עָשָׂה יְהוָה נִגִּילָה
וְנִשְׂמְחָה בּוֹ
This is the day the LORD made; let us
exult and be glad in it. (Ps. 118:24)
- (13) אֵין־טוֹב לָאָדָם תַּחַת
הַשָּׁמֶשׁ כִּי אִם־לֶאֱכֹל
וּלְשָׂתוֹת וּלְשִׂמּוֹחַ
There is nothing good for a person under
the sun but to eat and drink, and to make
merry. (Eccl. 8:15)

- (14) וַיִּתְקַע יוֹאָב בַּשּׁוֹפָר וַיַּעֲמֻדוּ כָּל־הָעָם
And Joab blew the trumpet, and all the people stood. (2 Sam. 2:28)
- (15) כִּי־גְבוֹהוּ שָׁמַיִם מֵאָרֶץ כֵּן גְּבוֹהוּ דְרָכַי מִדְּרָכֵיכֶם
For as the heavens are higher than the earth, so are my ways higher than your ways. (Isa. 55:9)

VOCABULARY

- | | | | | | |
|-----|--------|------------------------|------|------------|-------------------------|
| (1) | בָּלַע | he swallowed, consumed | (10) | קָרַע | he tore |
| (2) | בָּקַע | he split open | (11) | רָצַח | he killed, murdered |
| (3) | גָּבַה | he was high, proud | (12) | שָׂבַע | he was satisfied, sated |
| (4) | זָרַע | he sowed | (13) | בְּמָוָה | (f) high place |
| (5) | כָּרַע | he knelt, bowed down | (14) | צוּר | rock |
| (6) | מָשַׁח | he anointed | (15) | קֵץ | end |
| (7) | סָלַח | he forgave | (16) | שֻׁלְחָן | table |
| (8) | פָּגַע | he met, interceded | (17) | שֶׁמֶשׁ | sun |
| (9) | פָּתַח | he opened | (18) | תּוֹלְדוֹת | (f) generations |

LESSON XXVI

71. Weak Verbs: Lamed 'Alef Verbs*

71.1 Definition

A Lamed 'Alef verb is one whose final consonant is an 'alef. This includes a number of stative verbs, as well as some that are doubly weak.

71.2 A List of the Most Frequently Occurring Lamed 'Alef Verbs

(1) Regular Lamed 'Alef verbs

- (a) בָּרָא he created
- (b) מָצָא he found
- (c) קָרָא he called, announced, read
- (d) רָפָא he healed

(2) Stative Lamed 'Alef verbs

- (a) יָרָא he was afraid
- (b) מָלָא he (it) was full
- (c) צָמָא he was thirsty
- (d) שָׂנָא he hated
- (e) טָמָא he was unclean

(3) Doubly weak Lamed 'Alef verbs

- (a) [חָבָא] he hid
- (b) חָטָא he sinned, missed the mark
- (c) יָצָא he went out
- (d) [נָבָא] he prophesied
- (e) נָשָׂא he lifted up, carried

71.3 Distinctive Characteristics of Lamed 'Alef Verbs

(1) **ℵ** always becomes quiescent (ceases to function as a consonant) at the end of a syllable. Any syllable, therefore, that ends in **ℵ** becomes an open syllable, and must have a long vowel. If the vowel before quiescent **ℵ** is already long, it is allowed to stand as it is. However, if it is short, it must be lengthened. In actual practice, this always involves the lengthening of the stem vowel pataḥ to gameḥ.

*Refer to Verb Chart 6, pp. 410f., for the conjugation of the Lamed 'Alef verb.

Examples:

	Qal Perfect	Nif'al Perfect	Piel Perfect	Pu'al Perfect
Strong Verb 3 ms	מָשַׁל	נִמְשַׁל	מִשַּׁל	מִשַּׁל
Lamed 'Alef 3 ms	מָצַא	נִמְצַא	מִצַּא	מִצַּא

(2) **נ** becomes quiescent not only when it is final in a verb form, but also when it stands before a consonantal affirmative. When it stands before a vocalic affirmative, however, it continues to function as a consonant.

Examples:

		Qal Perfect	
3 ms	מָצַא	quiescent (final in the form)	
3 fs	מָצְאָהּ	not quiescent (before a vocalic affirmative)	
3 cp	מָצְאוּ	not quiescent (before a vocalic affirmative)	
cp	מָצְאָנוּ	quiescent (before a consonantal affirmative)	

(3) A BeGaD KeFaT letter standing immediately after quiescent **נ** loses its dagesh lene (cf. I. .9, pp. 2f.; III.6, pp. 2f.).

Examples:

	Qal Perfect 2 ms	Qal Perfect cs	Qal Perfect 2 mp
Strong Verb	מָשַׁלְתָּ	מִשַּׁלְתִּי	מִשַּׁלְתֶּם
Lamed 'Alef	מָצַאְתָּ	מִצַּאְתִּי	מִצַּאְתֶּם

(4) In the Qal perfect verbs the stem vowel before consonantal affirmatives is *qaṁeṣ*.

Examples:

		Qal Perfect
2 ms		מָצַאְתָּ
2 fs		מָצַאְתְּ
cs		מִצַּאְתִּי
2 mp		מָצַאְתֶּם
2 fp		מָצַאְתֶּן
cp		מָצַאְנוּ

(5) In all stems except Qal, the stem vowel before consonantal affirmatives in the perfect is *ṣere*.

Examples:

	Nif'al Perfect	Pi'el Perfect	Pu'al Perfect	Hif'il Perfect
2 ms	נִמְצַאתָ	מִצַּאתָ	מִצַּאתָ	הִמְצַאתָ
2 fs	נִמְצַאתְּ	מִצַּאתְּ	מִצַּאתְּ	הִמְצַאתְּ
1 cs	נִמְצַאתִי	מִצַּאתִי	מִצַּאתִי	הִמְצַאתִי
2 mp	נִמְצַאתֶם	מִצַּאתֶם	מִצַּאתֶם	הִמְצַאתֶם
2 fp	נִמְצַאתֶן	מִצַּאתֶן	מִצַּאתֶן	הִמְצַאתֶן
1 cp	נִמְצַאתָנוּ	מִצַּאתָנוּ	מִצַּאתָנוּ	הִמְצַאתָנוּ

(Hitpa'el and Hof'al follow suit.)

(6) The stem vowel before quiescent **א** in all forms of the Qal imperfect, except 3 fp and 2 fp, changes from *holem* in the strong verb to *qameṣ* in the Lamed 'Alef verb. This change is also carried over to the Qal imperative 2 ms.

Examples:

	(מִשַׁל)	(מִצַּא)
Qal Imperfect 3 ms	יִמְשַׁל	יִמְצַא
Qal Imperfect 3 fs	תִּמְשַׁל	תִּמְצַא
Qal Imperfect 2 ms	תִּמְשַׁל	תִּמְצַא
Qal Imperfect 1 cs	אֶמְשַׁל	אֶמְצַא
Qal Imperfect 1 cp	נִמְשַׁל	נִמְצַא
Qal Imperative 2 ms	מְשַׁל	מְצַא

(7) The stem vowel before **נָה** endings in the imperfect 3 fp and 2 fp, and in the imperative 2 fp, is *sēgol* in all stems of Lamed 'Alef verbs.

Examples:

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Impf. 3 fp, 2 fp	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה	תִּתְמַצַּאנָה	תִּמְצַאנָה	תִּמְצַאנָה
Impv. 2 fs	מְצַאנָה	הִמְצַאנָה	מְצַאנָה		הִתְמַצַּאנָה	הִמְצַאנָה	

(8) The preformative vowel of all Hof'al forms of Lamed 'Alef verbs is generally regarded to be *qibbuṣ* rather than *qameṣ-ḥaṭuṣ*, although the number of attested Hof'al forms is too small to prove that this is so.

Examples:

	(מוֹשֵׁל)	(מוֹצֵא)
Hof'al Perfect 3 ms	הִמְשִׁיל	הִמְצִיא
Hof'al Imperfect 3 ms	יִמְשֵׁל	יִמְצֵא
Hof'al Inf. Const.	הִמְשִׁיל	הִמְצִיא
Hof'al Inf. Abs.	הִמְשִׁיל	הִמְצִיא
Hof'al Part. (ms)	מְמִשֵּׁל	מְמִצֵּא

(9) The participles of Lamed 'Alef verbs are patterned after those of strong verbs, except that the segholate form of the feminine singular participle has *se* as its stem vowel, and also drops the vowel after א (מוֹצֵאת becomes מוֹצֵאת).

Examples:

	Qal (Active)	Nif'al	Pi'el	Hif'il
ms	מוֹצֵא	נִמְצֵא	מְמַצֵּא	מְמַצִּיא
mp	מוֹצְאִים	נִמְצְאִים	מְמַצְאִים	מְמַצִּיאִים
fs	מוֹצֵאת	נִמְצֵאת	מְמַצֵּאת	מְמַצִּיאה
		נִמְצֵאה	מְמַצֵּאה	
fp	מוֹצְאוֹת	נִמְצְאוֹת	מְמַצְאוֹת	מְמַצִּיאוֹת

(10) All other forms of Lamed 'Alef verbs are patterned after the corresponding forms of strong verbs.

71.4 A Synopsis of מוֹצֵא, "he found"

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perf. 3 ms	מוֹצֵא	נִמְצֵא	מוֹצֵא	מוֹצֵא	הִתְמַצֵּא	הִמְצִיא	הִמְצֵא
Impf. 3 ms	יִמְצֵא	יִנְצֵא	יִמְצֵא	יִמְצֵא	יִתְמַצֵּא	יִמְצִיא	יִמְצֵא
Impv. 2 ms	מוֹצֵא	הִמְצֵא	מוֹצֵא		הִתְמַצֵּא	הִמְצֵא	
Inf. Const.	מוֹצֵא	הִמְצֵא	מוֹצֵא	מוֹצֵא	הִתְמַצֵּא	הִמְצִיא	הִמְצֵא
Inf. Abs.	מוֹצֵא	נִמְצֵא	מוֹצֵא	מוֹצֵא	הִתְמַצֵּא	הִמְצֵא	הִמְצֵא
Part. Act.	מוֹצֵא		מְמַצֵּא		מִתְמַצֵּא	מְמַצִּיא	
Part. Pass.	מוֹצֵא	נִמְצֵא		מְמוֹצֵא			מְמוֹצֵא

71.5 Stative Lamed 'Alef verbs differ from other Lamed 'Alef verbs in three important aspects.

(1) The stem vowel before consonantal affirmatives in the Qal perfect is *šere* rather than *gameš*.

Examples:

Qal Perfect				
	Regular	Stative	Stative	Stative
3 ms	מָצָא	מָלָא	יָרָא	שָׁנָא
2 ms	מָצַאֲתָ	מָלַאֲתָ	יָרַאֲתָ	שָׁנַאֲתָ
2 fs	מָצַאֲתִי	מָלַאֲתִי	יָרַאֲתִי	שָׁנַאֲתִי
1 cs	מָצַאֲתִי	מָלַאֲתִי	יָרַאֲתִי	שָׁנַאֲתִי
2 mp	מָצַאֲתֶם	מָלַאֲתֶם	יָרַאֲתֶם	שָׁנַאֲתֶם
2 fp	מָצַאֲתֶן	מָלַאֲתֶן	יָרַאֲתֶן	שָׁנַאֲתֶן
1 cp	מָצַאֲנִי	מָלַאֲנִי	יָרַאֲנִי	שָׁנַאֲנִי

(2) In some verbs of this class the Qal active participle (ms) has the same form as the Qal perfect 3 ms.

Examples:

	יָרָא "he feared"	מָלָא "he was full"
Qal Perfect 3 ms	יָרָא	מָלָא
Qal Active Part. (ms)	יָרָא	מָלָא

(3) In some verbs of this class infinitive construct forms sometimes end in *הַ* or *תַּ*.

Examples:

	Qal Inf. Const.	Pi'el Inf. Const.
(a) יָרָא "he feared"	יָרָא	
(b) מָלָא "he was full"	מָלַאֲתַ	מָלַאֲתַתַּ
(c) טָמֵא "he was unclean"	טָמֵא	טָמֵאֲתַ

EXERCISES

1. Fill in the blanks with the correct translation for the verbs in the following entries, noting especially Lamed 'Alef verbs as they occur.

- (1) אִמְרֹתַי אֲשַׁמְרָה דְרָבִי מִחֲטוֹא בְלִשׁוֹנִי I _____, "I will _____ my ways, that I might not _____ with my tongue." (Ps. 39:2; Eng. 39:1)
- (2) רָפְאָה נַפְשִׁי כִּי־חָטָאתִי לָךְ _____ my soul, for I have _____ against thee. (Ps. 41:5; Eng. 41:4)
- (3) וְאֲנִי אֲשָׁמַע מִן־הַשָּׁמַיִם וְאֶסְלַח לְחַטְאֹתָם וְאֶרְפָּא אֶת־אֲרָצָם And I will _____ from heaven, and I will _____ their sin, and I will _____ their land. (2 Chr. 7:14)
- (4) קוֹל אָמַר קָרָא וְאָמַר מָה אֶקְרָא A voice saying, "_____!" And he _____, "What shall I _____?" (Isa. 40:6)
- (5) וְדַרְךְ הַקְּדוֹשׁ יִקְרָא לָהּ And it shall be _____ the holy way. (Isa. 35:8)
- (6) יְהוָה יִשְׁמַע בְּקִרְאֵי אֱלֹוֵי The LORD will _____ when I _____ to him. (Ps. 4:4)
- (7) סֵפֶר הַתּוֹרָה מֵצָאתַי בְּבַיִת יְהוָה I have _____ the book of the law in the house of the LORD. (2 Kgs. 22:8)
- (8) וַיִּקְרָא אֶת־שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָם And he _____ their name Humankind in the day they were _____. (Gen. 5:2)
- (9) מָה אוֹת כִּי־יִרְפָּא יְהוָה לִי What is the sign that the LORD will _____ me? (2 Kgs. 20:8)
- (10) בְּצֵל יָדוֹ הִחְבִּיאֲנִי In the shadow (shade) of his hand he _____ me. (Isa. 49:2)
- (11) וְהִנֵּה מְלֵא כְבוֹד־יְהוָה הַבַּיִת And behold the glory of the LORD _____ the house. (Ezek. 43:5)
- (12) מְלֵא קַרְנְךָ שֶׁמֶן _____ your horn with oil. (1 Sam. 16:1)
- (13) עֵת לְאָהָב וְעֵת לְשִׂנְאָה a time to _____ and a time to _____ (Eccl. 3:8)

- (14) שָׁנֵאתָ כָּל-פְּעֻלֵי אֲוֵן You _____ all workers of iniquity (evil).
(Ps. 5:6; Eng. 5:5)
- (15) חָטֵאנוּ כִּי-דִבַּרְנוּ בִיהוָה וְבָךְ We have _____ for we have
_____ against the LORD and against you. (Num. 21:7)
- (16) וְהִחֲטִיִּאם חָטְאָה גְדוֹלָה And he caused them to _____ a great sin.
(2 Kgs. 17:21)

2. Fill in the blanks with the correct pronouns, noting especially Lamed 'Alef verb forms as they occur.

- (1) פֶּן-יִחֲטִיאוּ אֹתְךָ לִי Lest _____ cause _____ to sin against
_____. (Exod. 23:33)
- (2) חָטֵאתִי לַיהוָה אֱלֹהֵיכֶם וְלָכֶם _____ have sinned against the
LORD _____ God and against _____. (Exod. 10:16)
- (3) כִּי-יִרָא אֲנֹכִי אֹתוֹ For _____ fear _____. (Gen. 32:12;
Eng. 32:11)
- (4) הוּא יִקְרָא בְשְׁמִי וְאֲנִי אֶעֱנֶה אֹתוֹ _____ will call on _____
name and _____ will answer _____. (Zech. 13:9)
- (5) יִקְרָאֵנִי וְאֶעֱנֶהוּ _____ will call on _____ and _____ will
answer _____. (Ps. 91:15)
- (6) וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל And _____ shall call _____ name
Immanuel. (Isa. 7:14)
- (7) וַתִּקְרָא לְאֲנָשֵׁי בֵיתָהּ And _____ called to the men of _____
house. (Gen. 39:14)
- (8) קָרָאתִיו וְלֹא עָנָנִי _____ called _____ but _____ did not
answer _____. (Song of Sol. 5:6)
- (9) בִּקְשָׁתִיו וְלֹא מָצָאתִיו _____ sought _____ but did not find
_____. (Song of Sol. 3:1)
- (10) וְגַם-מָצָאתָ חֵן בְּעֵינַי And also _____ have found favor in
_____ eyes. (Exod. 33:12)
- (11) וּבִקְשֶׁתְּם אֹתִי וּמָצַאתֶם (אֹתִי) And _____ shall seek _____,
and _____ shall find (_____). (Jer. 29:13)
- (12) זָכָר וּנְקֵבָה בָּרָאם וַיְבָרֶךְ אֹתָם Male and female _____ created
_____, and _____ blessed _____. (Gen. 5:2)

- (13) וּמְלֵאתִי אֶת־הַבַּיִת הַזֶּה כְּבוֹד And _____ will fill _____ house with glory. (Hag. 2:7)
- (14) אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא _____ will fulfil the number of _____ days. (Exod. 23:26)
- (15) כָּל־רָעָתְכֶם בְּגִלְגָל כִּי־שָׂם שְׂנֵאתִים All _____ evil is in Gilgal, for there _____ have hated _____. (Hos. 9:15)
- (16) וַיֹּאמֶר אָבִיָּה אָמַר אֲמַרְתִּי כִּי־שָׂנֵא שְׂנֵאתָה And _____ father said, “_____ surely said that _____ utterly hated _____.” (Judg. 15:2)
- (17) יִרָא אֲנִי אֶת־אֲדֹנָי הַמֶּלֶךְ _____ fear _____ lord the king. (Dan. 1:10)
- (18) לְמַעַן לֹא אֶחָטָא־לְךָ In order that _____ might not sin against _____. (Ps. 119:11)

3. Each of the following entries contains a participle from a Lamed 'Alef verb. In the space marked (a) give its stem, in (b) tell whether it is *active* or *passive*, in (c) give its gender and number, and in (d) list its root.

- (1) כִּי־יִהְיֶנּוּ בֹרָא שָׁמַיִם חֲדָשִׁים For behold, I am creating new heavens. (Isa. 65:17)
(a) _____ (b) _____ (c) _____ (d) _____
- (2) הַרְפֵּא לְשִׁבוּרֵי לֵב the one healing the brokenhearted (Ps. 147:3)
(a) _____ (b) _____ (c) _____ (d) _____
- (3) שְׂנֵאֵי טוֹב וְאֹהֲבֵי רָע those who hate good and love evil (Mic. 3:2)
(a) _____ (b) _____ (c) _____ (d) _____
- (4) הָאֲחַת אֹהֶבָה וְהָאֲחַת שְׂנוֹאָה the one loved, and the one hated (Deut. 21:15)
(a) _____ (b) _____ (c) _____ (d) _____
- (5) הֲלוֹא־מִשְׂנֵאֶיךָ יְהוָה אֲשָׂנֵא O LORD, do I not hate the ones hating you? (Ps. 139:21)
(a) _____ (b) _____ (c) _____ (d) _____
- (6) וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יִרָא And the LORD, the God of the heavens, I fear. (Jon. 1:9)
(a) _____ (b) _____ (c) _____ (d) _____

- (7) וְשׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל And his skirts were filling the temple.
(Isa. 6:1)
(a) _____ (b) _____ (c) _____ (d) _____
- (8) חַטָּא הוּי גוֹי חַטָּא Woe to the nation that sins (the sinful nation). (Isa. 1:4)
(a) _____ (b) _____ (c) _____ (d) _____
- (9) הַנֶּפֶשׁ הַחַטָּאת הִיא תָמוּת The person who sins, this one shall die.
(Ezek. 18:4)
(a) _____ (b) _____ (c) _____ (d) _____
- (10) קוֹרָא תַהוּס־אֶל־תַהוּס Deep calls unto deep. (Ps. 42:8; Eng. 42:7)
(a) _____ (b) _____ (c) _____ (d) _____

4. Each of the following entries contains a verb form from a Lamed 'Alef verb. In (a) identify the form (perfect, imperfect, or imperative), in (b) give its stem, in (c) its person, gender, and number, and in (d) its root.

- (1) קָרָא שְׁמוֹ לֹא עַמִּי Call his name "Not-My-People." (Hos. 1:9)
(a) _____ (b) _____ (c) _____ (d) _____
- (2) לֹא־יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב Your name shall no longer be called Jacob.
(Gen. 35:10)
(a) _____ (b) _____ (c) _____ (d) _____
- (3) אֲנִי יְהוָה קָרָאתִיךָ בְצִדְקָה I the LORD have called you in righteousness.
(Isa. 42:6)
(a) _____ (b) _____ (c) _____ (d) _____
- (4) וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי־יֵשׁוּ אֲבִי דָוִד And they called his name Obed; he was the father of Jesse, the father of David. (Ruth 4:17)
(a) _____ (b) _____ (c) _____ (d) _____
- (5) הֲמָצָאתַנִּי אִיבִי Have you found me, O my enemy? (1 Kgs. 21:20)
(a) _____ (b) _____ (c) _____ (d) _____
- (6) אֲוִלִי יִמָּצְאוּן שָׁם אַרְבָּעִים Perhaps forty shall be found there.
(Gen. 18:29)
(a) _____ (b) _____ (c) _____ (d) _____
- (7) אֲנִי יְהוָה בָּרָאתִיו I the LORD have created it. (Isa. 45:8)
(a) _____ (b) _____ (c) _____ (d) _____

- (8) **לֵב טָהוֹר בְּרֵאֵלֵי אֱלֹהִים** Create for me a clean heart, O God!
(Ps. 51:12)
(a) _____ (b) _____ (c) _____ (d) _____
- (9) **וְהַבַּיִת יִמְלֵא עָשָׁן** And the house was filled with smoke. (Isa. 6:4)
(a) _____ (b) _____ (c) _____ (d) _____
- (10) **וְאִמַּלְא אֶת־רוּחַ אֱלֹהִים** And I have filled him (with) the spirit of God.
(Exod. 31:3)
(a) _____ (b) _____ (c) _____ (d) _____
- (11) **וְאֶת־עֵשָׂו שָׂנֵאתִי** But Esau have I hated. (Mal. 1:3)
(a) _____ (b) _____ (c) _____ (d) _____
- (12) **חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שָׂנְאָה נַפְשִׁי** Your new moon (festivals) and your appointed feasts my soul hates. (Isa. 1:14)
(a) _____ (b) _____ (c) _____ (d) _____

5. Practice pronouncing the Hebrew, noting especially Lamed 'Alef verb forms. Cover the English and practice translating the Hebrew from sight.

- (1) **כִּי אֵין אָדָם אֲשֶׁר לֹא־יִחַטָּא** For there is not a human being who does not sin. (1 Kgs. 8:46)
- (2) **וַיִּקְרָא זֶה אֶל־זֶה וַיֹּאמֶר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת** And this one called unto this one and said, "Holy, holy, holy is the LORD of hosts." (Isa. 6:3)
- (3) **כִּי בֵיתִי בֵית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים** For my house shall be called a house of prayer for all the peoples. (Isa. 56:7)
- (4) **וְטָמֵא טָמֵא יִקְרָא** And he shall cry, "Unclean, unclean!" (Lev. 13:45)
- (5) **וְהָיָה כָּל־אֲשֶׁר־יִקְרָא בְּשֵׁם יְהוָה יִמְלֹט** And it shall be that everyone who calls upon the name of the LORD shall be delivered. (Joel 3:5)
- (6) **דַּרְשׁוּ יְהוָה בְּהִמְצְאוֹ קְרָאֵהוּ בְּהִיוֹתוֹ קְרוֹב** Seek the LORD in his being found (while he may be found); call on him in his being near (while he is near). (Isa. 55:6)
- (7) **וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה** But Noah found favor in the eyes of the LORD. (Gen. 6:8)

- (8) וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו And Joseph found favor in his eyes.
(Gen. 39:4)
- (9) וּבַעֲתָ הַהִיא יִמְלֹט עַמּוֹךְ וּבְכָל־הַנִּמְצָא פְתוּב בַּסֵּפֶר And in that time your people shall be delivered, everyone found written in the book. (Dan. 12:1)
- (10) הֲלוֹא אֵב אֶחָד לְכֻלָּנוּ הָלוֹא אֵל אֶחָד בָּרָאנוּ Is there not one father to all of us? Did not one God create us? (Mal. 2:10)
- (11) וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם And God created humankind in his image; in the image of God he created him; male and female he created them. (Gen. 1:27)
- (12) וְלֹא יָדְעוּ כִּי רָפָאתִים But they did not know that I healed them. (Hos. 11:3)
- (13) רַפְּאֵנִי יְהוָה וְאֲרַפָּא Heal me, O LORD, so that I may be healed. (Jer. 17:14)
- (14) לֹא־תִשְׂנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ וְאָהַבְתָּ לְרֵעִיךָ כָּמוֹךְ אֲנִי יְהוָה You shall not hate your brother in your heart, but you shall love your neighbor as yourself; I am the LORD. (Lev. 19:17,18)
- (15) שְׂנֵאוּ־רָע וְאָהֲבוּ טוֹב Hate evil, and love good. (Amos 5:15)

VOCABULARY

- | | | | | | |
|-----------|--------|-------------------------|-------|-------------------|---------------------|
| (1) [חבא] | he hid | (10) | נְאֻם | utterance, oracle | |
| (2) | טָמֵא | he was unclean | (11) | סָבִיב | around, surrounding |
| (3) | [נבא] | he prophesied | (12) | עֶשֶׂר | ten |
| (4) | צָמָא | he was thirsty | (13) | עֶשְׂרֵה | (f) ten |
| (5) | קָבַץ | he collected, gathered | (14) | צְדָקָה | righteousness |
| (6) | קָדַשׁ | he was holy | (15) | צְדָקָה | (f) righteousness |
| (7) | [שחת] | he destroyed, corrupted | (16) | שֶׁבַע | seven |
| (8) | שָׁלֵם | he was whole, complete | (17) | שַׁבָּעָה | (f) seven |
| (9) | כְּלִי | tool, weapon, vessel | (18) | שַׁעַר | gate |

LESSON XXVII

72. Weak Verbs: Lamed He Verbs*

72.1 Definition

A Lamed He verb is one whose final root consonant is ה. There is evidence, however, that at an earlier stage in the development of the language the final root consonant was ך (yod), which later evolved into ה. This earlier yod reappears in many of the forms of Lamed He verbs.

72.2 A List of Some of the Most Frequently Occurring Lamed He Verbs

(1) Regular Lamed He verbs

- | | |
|---|---|
| <p>(a) בָּכָה he wept</p> <p>(b) בָּנָה he built</p> <p>(c) גָּלָה he uncovered, revealed,
went into exile</p> <p>(d) זָנָה he committed adultery or
fornication</p> <p>(e) כָּלָה he was completed,
finished</p> <p>(f) כָּסָה he covered, concealed</p> <p>(g) פָּדָה he redeemed, ransomed</p> | <p>(h) פָּנָה he turned, prepared</p> <p>(i) [צוּה] (Pi-el) he commanded</p> <p>(j) צָפָה he kept watch, spied</p> <p>(k) קָנָה he took possession,
bought, acquired</p> <p>(l) רָבָה he was many, became
numerous, multiplied</p> <p>(m) שָׁתָה he drank</p> <p>(n) רָצָה he was pleased</p> |
|---|---|

(2) Doubly Weak Lamed He verbs

- | | |
|--|--|
| <p>(a) אָבָה he was willing</p> <p>(b) אָפָה he baked</p> <p>(c) הָיָה he was</p> <p>(d) חָזָה he saw (as in a vision)</p> <p>(e) חָיָה he lived</p> <p>(f) חָלָה he was sick, weak</p> <p>(g) חָנָה he encamped</p> <p>(h) חָרָה it (anger) was hot,
burned</p> <p>(i) [יָדָה] he praised, thanked,
confessed</p> | <p>(j) יָרָה he taught</p> <p>(k) נָטָה he stretched forth</p> <p>(l) [נָכָה] he smote, killed</p> <p>(m) עָלָה he went up</p> <p>(n) עָנָה (1) he answered, replied;
(2) he was bowed down,
afflicted</p> <p>(o) עָשָׂה he did, made</p> <p>(p) רָאָה he saw</p> <p>(q) רָעָה he fed, tended, shepherded</p> <p>(r) [שָׁחָה] he bowed down,
worshipped, confessed</p> |
|--|--|

*Refer to Verb Chart 7, pp. 412f., for the conjugation of the Lamed He verb.

72.3 *Distinctive Characteristics of Lamed He Verbs*

(1) A remarkably uniform pattern of stem vowels can be observed in all Lamed He verb forms without affirmatives.

(a) All perfects without affirmatives end in הָ .

(b) All imperfects without affirmatives end in הֻ .

(c) All imperatives without affirmatives end in הֵ .

(d) All infinitives construct drop final ה together with the vowel that precedes it and replace them with הֵ .

(e) Infinitives absolutes end either in הֵ (holem + he) (Qal, Nif'al, Pi'el, Pu'al, and Hitpa'el stems), or הֵ (şere + he) (Hif'il, Hof'al, and sometimes Pi'el stems).

(f) All masculine singular participles (except Qal passive) end in הֻ (s^egol + he), which is changed to הֵ (şere + he) in the construct state.

(g) Qal passive participle (ms) is patterned after the strong verb, except that yod (י) takes the place of the final he (ה). Thus בָּנִיָּהּ becomes בָּנִיָּהּ .

The synopsis of בָּנָה , “he built,” illustrates the changes in Lamed He forms without affirmatives.

Synopsis

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perf. 3 ms	בָּנָה	נִבְּנָה	בָּנָה	בָּנָה	הִתְבַּנְּה	הִבְּנָה	הִבְּנָה
Impf. 3 ms	יִבְּנֶה	יִבְּנֶה	יִבְּנֶה	יִבְּנֶה	יִתְבַּנֶּה	יִבְּנֶה	יִבְּנֶה
Impv. 2 ms	בְּנֵה	הִבְּנֵה	בְּנֵה		הִתְבַּנֵּה	הִבְּנֵה	
Inf. Const.	בְּנוֹת	הִבְּנוֹת	בְּנוֹת	בְּנוֹת	הִתְבַּנּוֹת	הִבְּנוֹת	הִבְּנוֹת
Inf. Abs.	בְּנֵה	נִבְּנֵה	בְּנֵה	בְּנֵה	הִתְבַּנֵּה	הִבְּנֵה	הִבְּנֵה
Part. Act. ms	בּוֹנֵה		מְבַנֵּה		מִתְבַּנֵּה	מְבַנֵּה	
Part. Pass. ms	בָּנוּי	נִבְּנוּי		מְבַנּוּי			מְבַנּוּי

(2) Uniform changes also take place when affirmatives or pronominal suffixes are added to Lamed He verb forms. Verb forms with *vocalic* affirmatives undergo the following changes.

(a) The perfect 3 fs in all stems of Lamed He verbs is formed by substituting the old feminine ת for the final ה of the verb root and adding הַ, the 3 fs affirmative.

Examples of Perfect 3 fs forms of בָּנָה

Qal	בָּנְהָה	becomes	בָּנְתָה
Nif'al	נִבְנְהָה	becomes	נִבְנְתָה
Pi'el	פְּבָנְהָה	becomes	פְּבָנְתָה
Pu'al	פּוּבְנְהָה	becomes	פּוּבְנְתָה
Hitpa'el	הִתְבְּנְהָה	becomes	הִתְבְּנְתָה
Hif'il	הִבְנְהָה	becomes	הִבְנְתָה
Hof'al	הֻבְנְהָה	becomes	הֻבְנְתָה

(b) All other forms with vocalic affirmatives are simply shortened by the dropping of הַ together with the vowel or vocal sheva that precedes it. This applies to all stems of the verb and involves the shortening of all perfects 3 cp, all imperfects 2 fs, 3 mp, and 2 mp, and all imperatives 2 fs and 2 mp.

Examples:

Qal Perfect 3 cp	בָּנְהוּ	becomes	בָּנוּ
Nif'al Perfect 3 cp	נִבְנְהוּ	becomes	נִבְנוּ
Pi'el Perfect 3 cp	פְּבָנְהוּ	becomes	פְּבָנוּ
Qal Imperfect 2 fs	תִּבְנְהִי	becomes	תִּבְנִי
Qal Imperative 2 mp	בְּנְהוּ	becomes	בְּנוּ

(3) Lamed He verb forms with *consonantal* affirmatives consistently drop the הַ of the verb root and substitute ם in its place. This ם in turn combines with the preceding vowel to form a diphthong.

(a) This results in a ם, (hireq-yod) before perfect consonantal affirmative in all *active* stems (Qal, Pi'el, Hitpa'el, Hif'il).

Examples:

	Qal	Pi'el	Hif'il
Perfect 2 ms	בָּנִיתָ	בְּנִיתָ	הִבְנִיתָ
Perfect 2 fs	בָּנִיתְּ	בְּנִיתְּ	הִבְנִיתְּ
Perfect 1 cs	בָּנִיתִי	בְּנִיתִי	הִבְנִיתִי
Perfect 2 mp	בָּנִיתֶם	בְּנִיתֶם	הִבְנִיתֶם
Perfect 2 fp	בָּנִיתֶן	בְּנִיתֶן	הִבְנִיתֶן
Perfect 1 cp	בָּנִינוּ	בְּנִינוּ	הִבְנִינוּ

(b) The vowel before perfect consonantal affirmatives in all *passive* stems (Nif'al, Pu'al, and Hof'al) is ֶ (šere-yod).

Examples:

	Nif'al	Pu'al	Hof'al
Perfect 2 ms	נִבְּנִיתָ	בִּנִּיתָ	הִבְּנִיתָ
Perfect 2 fs	נִבְּנִיתִי	בִּנִּיתִי	הִבְּנִיתִי
Perfect 1 cs	נִבְּנִיתִי	בִּנִּיתִי	הִבְּנִיתִי
Perfect 2 mp	נִבְּנִיתֶם	בִּנִּיתֶם	הִבְּנִיתֶם
Perfect 2 fp	נִבְּנִיתֶן	בִּנִּיתֶן	הִבְּנִיתֶן
Perfect 1 cp	נִבְּנִינוּ	בִּנִּינוּ	הִבְּנִינוּ

(c) The vowel before imperfect and imperative consonantal affirmatives in all stems is ֶ (s^egol-yod). This involves all forms with נָה endings (imperfect 3 fp and 2 fp; imperative 2 fp).

Examples:

	Qal	Nif'al	Hif'il
Imperfect 3 fp, 2 fp	תִּבְּנִינָה	תִּבְּנִינָה	תִּבְּנִינָה
Imperative 2 fp	בְּנִינָה	הִבְּנִינָה	הִבְּנִינָה

72.4 *Inflection of the Qal Stem of גָּלָה, "he uncovered, revealed, went into exile"*

Perfect		Imperfect		Imperative	
3 ms	גָּלָה	3 mp	יִגְלֶה		
3 fs	גָּלְתָה	3 fp	תִּגְלֶה		
2 ms	גָּלִיתָ	2 mp	תִּגְלֶה	2 ms	גָּלֶה
2 fs	גָּלִיתִי	2 fp	תִּגְלִי	2 fs	גָּלִי
1 cs	גָּלִיתִי	1 cp	אִגְלֶה		
		3 mp	יִגְלוּ		
3 cp	גָּלוּ	3 fp	תִּגְלִינָה		
2 mp	גָּלִיתֶם	2 mp	תִּגְלוּ	2 mp	גָּלוּ
2 fp	גָּלִיתֶן	2 fp	תִּגְלִינָה	2 fp	גָּלִינָה
1 cp	גָּלִינוּ	1 cp	נִגְלֶה		
Infinitive Construct	גָּלוֹת	Participle Active ms			גָּלֶה
Infinitive Absolute	גָּלָה	Participle Passive ms			גָּלוֹי

72.5 *Inflection of the Qal Stem of אָבָה, "he was willing," a doubly weak verb (Pe Alef and Lamed He)*

Perfect		Imperfect		Imperative	
3 ms	אָבָה	3 ms	יֵאָבֵה		
3 fs	אָבָתָה	3 fs	תֵּאָבֵה		
2 ms	אָבִיתָ	2 ms	תֵּאָבֵה	2 ms	אָבֵה
2 fs	אָבִיתְּ	2 fs	תֵּאָבִי	2 fs	אָבִי
1 cs	אָבִיתִי	1 cs	אָבֵה		
3 cp	אָבוּ	3 mp	יֵאָבוּ		
		3 fp	תֵּאָבִינָה		
2 mp	אָבִיתֶם	2 mp	תֵּאָבוּ	2 mp	אָבוּ
2 fp	אָבִיתְן	2 fp	תֵּאָבִינָה	2 fp	אָבִינָה
1 cp	אָבִינוּ	1 cp	נֵאָבֵה		
Infinitive Construct	אָבוֹת	Participle Active ms		אָבֵה	
Infinitive Absolute	אָבֵה	Participle Passive ms		אָבוֹי	

72.6 *Inflection of the Qal Stem of עָשָׂה, "he did, made," a doubly weak verb (Pe Guttural, Lamed He)*

Perfect		Imperfect		Imperative	
3 ms	עָשָׂה	3 ms	יֵעָשֶׂה		
3 fs	עָשָׂתָה	3 fs	תֵּעָשֶׂה		
2 ms	עָשִׂיתָ	2 ms	תֵּעָשֶׂה	2 ms	עָשֵׂה
2 fs	עָשִׂיתְּ	2 fs	תֵּעָשִׂי	2 fs	עָשִׂי
1 cs	עָשִׂיתִי	1 cs	אֵעָשֶׂה		
3 cp	עָשׂוּ	3 mp	יֵעָשׂוּ		
		3 fp	תֵּעָשִׂינָה		
2 mp	עָשִׂיתֶם	2 mp	תֵּעָשׂוּ	2 mp	עָשׂוּ
2 fp	עָשִׂיתְן	2 fp	תֵּעָשִׂינָה	2 fp	עָשִׂינָה
1 cp	עָשִׂינוּ	1 cp	נֵעָשֶׂה		

Infinitive Construct	עֲשׂוֹת	Participle Active ms	עוֹשֶׂה
Infinitive Absolute	עָשׂוּ	Participle Active mp	עוֹשִׂים
	עָשָׂה	Participle Active fs	עוֹשָׂה
		Participle Active fp	עוֹשׂוֹת
		Participle Passive ms	עָשׂוּי

72.7 *Inflection of הָיָה, "he was," in the Qal Stem and Nif'al Stem (attested occurrences only)*

		Qal		
		Perfect	Imperfect	Imperative
3 ms	הָיָה	3 ms	יִהְיֶה	
3 fs	הָיְתָה	3 fs	תִּהְיֶה	
2 ms	הָיִיתָ	2 ms	תִּהְיֶה	2 ms הָיֵה
2 fs	הָיִיתְּ	2 fs	תִּהְיִי	2 fs הָיִי (once)
1 cs	הָיִיתִי	1 cs	אֶהְיֶה	
3 cp	הָיוּ	3 mp	יִהְיוּ	
		3 fp	תִּהְיֶינָה	
2 mp	הָיִיתֶם	2 mp	תִּהְיוּ	2 mp הָיוּ
2 fp	הָיִיתֶן	2 fp	תִּהְיֶינָה	2 fp הָיֶינָה
1 cp	הָיִינוּ	1 cp	נִהְיֶה	
Infinitive Construct	הָיִיתָ	Participle Active ms	הוֹיָה	
Infinitive Absolute	הָיוּ הָיָה	Participle Active fs	הוֹיָה	
Nif'al Perfect				
3 ms	נִהְיָה	Note: There are no other attested forms of this important verb in this or any other verb stem, although the forms listed here may be prefixed with either vav conjunction or vav consecutive, as illustrated on p. 292 [72.8(8)].		
3 fs	נִהְיְתָה			
2 ms	נִהְיִיתָ			
1 cs	נִהְיִיתִי			

72.8 Imperfects of Lamed He verbs that have no affirmatives, and thus have ה as their final consonant, often appear in apocopated (shortened) form. This occurs when they function as jussives (cf. XV.41, pp. 131f.), or when they are prefixed with vav consecutive (cf. XVI.43, pp. 145f.). Apocopation involves the loss of the final ה and the vowel that precedes it. Other vocalization changes may also be demanded by the shortening of the imperfect forms. The following table illustrates the way apocopation takes place in representative Lamed He verbs.

	Root	Meaning	Stem/Person	Imperfect	With ו	Jussive	With ו
(1)	בָּנָה	he built	Qal 3 ms	יִבְנֶה	וַיִּבְנֶן	יִבְנֶן	וַיִּבְנֶן
(2)	גָּלָה	he revealed	Qal 3 ms	יִגְלֶה	וַיִּגְלֶל	יִגְלֶל	וַיִּגְלֶל
(3)	פָּנָה	he turned	Qal 3 ms	יִפְנֶה	וַיִּפְּנוּ	יִפְּנוּ	וַיִּפְּנוּ
(4)	רָבָה	he was many	Qal 3 ms	יִרְבֶּה	וַיִּרְבֶּב	יִרְבֶּב	וַיִּרְבֶּב
			Hif. 3 ms	יִרְבֶּה	וַיִּרְבֶּב	יִרְבֶּב	וַיִּרְבֶּב
(5)	כָּסָה	he covered	Pi'el 3 ms	יִכְסֶה	וַיִּכְסֶס		
(6)	בָּכָה	he wept	Qal 3 ms	יִבְכֶּה	וַיִּבְכֶּד	יִבְכֶּד	
(7)	שָׁתָה	he drank	Qal 3 ms	יִשְׁתֶּה	וַיִּשְׁתֶּת	יִשְׁתֶּת	וַיִּשְׁתֶּת
(8)	הָיָה	he was	Qal 3 ms	יִהְיֶה	וַיְהִי	יְהִי	וַיְהִי
			Qal 2 ms	תִּהְיֶה	וַתְּהִי	תְּהִי	וַתְּהִי
			Qal 1 cs	אִהְיֶה	וְאִהְיֶה		
(9)	חָיָה	he lived	Qal 3 ms	יִחְיֶה	וַיְחִי	יְחִי	וַיְחִי
(10)	רָאָה	he saw	Qal 3 ms	יִרְאֶה	וַיִּרְאֶא	יִרְאֶא	וַיִּרְאֶא
			Nif. 3 ms	יִרְאֶה	וַיִּרְאֶא	יִרְאֶא	וַיִּרְאֶא
			Hif. 3 ms	יִרְאֶה	וַיִּרְאֶא		
(11)	עָלָה	he went up	Qal 3 ms	יִעֲלֶה	וַיִּעֲלֶל	יִעֲלֶל	וַיִּעֲלֶל
			Hif. 3 ms	יִעֲלֶה	וַיִּעֲלֶל	יִעֲלֶל	וַיִּעֲלֶל
(12)	עָנָה	he answered	Qal 3 ms	יִעֲנֶה	וַיִּעֲנֶן	יִעֲנֶן	
(13)	עָשָׂה	he made	Qal 3 ms	יַעֲשֶׂה	וַיַּעֲשֶׂשׂ	יַעֲשֶׂשׂ	וַיַּעֲשֶׂשׂ
			Qal 2 ms	תַּעֲשֶׂה	וַתַּעֲשֶׂשׂ	תַּעֲשֶׂשׂ	
			Qal 1 cs	אֶעֱשֶׂה	וְאֶעֱשֶׂשׂ		
(14)	[צוּה]	he commanded	Pi'el 3 ms	יִצְוֶה	וַיִּצְוֶו	יִצְוֶו	

Use the following as a pattern for the translation of the forms above.

בָּנָה		הָיָה		
(a)	יִבְנֶה	he will build	(a) יִהְיֶה	he will be
(b)	וַיִּבֶן	and he built	(b) וַיְהִי	and he (it) was
(c)	יִבֶן	let him build	(c) יְהִי	let there be
(d)	וַיִּבֶן	and let him build	(d) וַיְהִי	and let there be

EXERCISES

1. Each of the following entries contains a Lamed He verb form. In the space marked (a) give its stem, in (b) its form (perfect, imperfect, or imperative), in (c) its person, gender, and number, and in (d) its root. *Ignore all verb forms that are not Lamed He.*

- (1) וַיֹּאמְרוּ כָל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע And they said, "All that the LORD has spoken we will do, and we will obey (listen)." (Exod. 24:7)
 (a) _____ (b) _____ (c) _____ (d) _____
- (2) בְּטַח בְּיְהוָה וַעֲשֵׂה־טוֹב Trust in the LORD and do good. (Ps. 37:3)
 (a) _____ (b) _____ (c) _____ (d) _____
- (3) לָמָּה לֹא־בִנִּיתָם לִי בַיִת אֲרָזִים Why have you not built for me a house of cedar (cedars)? (2 Sam. 7:7)
 (a) _____ (b) _____ (c) _____ (d) _____
- (4) וַיַּעֲלוּ עֹלוֹת וּשְׁלָמִים And they offered up (caused to go up) whole burnt offerings and peace offerings. (Judg. 21:4)
 (a) _____ (b) _____ (c) _____ (d) _____
- (5) וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה And Noah built an altar to the LORD. (Gen. 8:20)
 (a) _____ (b) _____ (c) _____ (d) _____
- (6) בֵּיתִי יִבְנֶה בָּהּ My house shall be built in her (it). (Zech. 1:16)
 (a) _____ (b) _____ (c) _____ (d) _____

XXVII EXERCISES

- (7) כָּלֵם לְדַרְכֵם פָּנּוּ They have all turned to their (own) way. (Isa. 56:11)
 (a) _____ (b) _____ (c) _____ (d) _____
- (8) בָּנוֹת יִשְׂרָאֵל אֶל־שָׂאוּל בְּכִינָה Daughters of Israel, weep over Saul.
 (2 Sam. 1:24)
 (a) _____ (b) _____ (c) _____ (d) _____
- (9) צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה Zion shall be redeemed in justice. (Isa. 1:27)
 (a) _____ (b) _____ (c) _____ (d) _____
- (10) וְנִגְלָה כְבוֹד יְהוָה And the glory of the LORD shall be revealed.
 (Isa. 40:5)
 (a) _____ (b) _____ (c) _____ (d) _____
- (11) וְרָאוּ כָּל־בָּשָׂר יַחְדָּו And all flesh shall see it together. (Isa. 40:5)
 (a) _____ (b) _____ (c) _____ (d) _____
- (12) אֲרֶץ אֶל־תִּכְסֵי דָמִי O earth, do not cover my blood! (Job 16:18)
 (a) _____ (b) _____ (c) _____ (d) _____
- (13) וַיִּתְכַסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה And let them cover themselves with sackcloth, both men and cattle. (Jon. 3:8)
 (a) _____ (b) _____ (c) _____ (d) _____
- (14) כְּרֹעֵה עֲדָרוֹ יִרְעֶה Like a shepherd he will feed his flock. (Isa. 40:11)
 (a) _____ (b) _____ (c) _____ (d) _____
- (15) לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי I did not eat bread, and I did not drink water. (Deut. 9:9)
 (a) _____ (b) _____ (c) _____ (d) _____
- (16) וַתֹּאמֶר שְׂתֵה אֲדֹנָי And she said, "Drink, my lord." (Gen. 24:18)
 (a) _____ (b) _____ (c) _____ (d) _____
- (17) וַתֵּרָאֵה הַיַּבְשָׁה And let dry land appear (be seen). (Gen. 1:9)
 (a) _____ (b) _____ (c) _____ (d) _____
- (18) יְהוָה הֶעֱלִיתָ מִן־שָׂאוּל נַפְשִׁי O LORD, you have brought up (caused to go up) my soul from Sheol. (Ps. 30:4; Eng. 30:3)
 (a) _____ (b) _____ (c) _____ (d) _____

2. Each of the following entries contains a Qal form of הָיָה, "he was." In the space marked (a) identify each form (perfect, imperfect, etc.), in (b) give its person, gender, and number, and if the verb form has a prefixed vav, indicate in (c) whether it is a vav conjunction (vav conj.) or a vav consecutive (vav cons.). *Ignore verb forms not derived from הָיָה.*

- (1) וְהָאָרֶץ הָיְתָה תֶּהוֹ וְנָחֹוּ Now the earth was without form and empty. (Gen. 1:2) (a) _____ (b) _____
- (2) וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר And God said, "Let there be light." (Gen. 1:3) (a) _____ (b) _____
- (3) וַיְהִי־אוֹר And there was light. (Gen. 1:3) (a) _____ (b) _____ (c) _____
- (4) וַהֲיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם And let them be for signs and for appointed seasons, and for days and years. (Gen. 1:14) (a) _____ (b) _____ (c) _____
- (5) לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ It is not good for the man to be alone. (Gen. 2:18) (a) _____
- (6) וַהֲיִהְיֶה־לָּנוּ לְאָב וּלְכֹהֵן And be to us a father and a priest. (Judg. 18:19) (a) _____ (b) _____ (c) _____
- (7) וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה And God said to Moses, "I am who I am" (or, "I will be who I will be"). (Exod. 3:14) (a) _____ (b) _____
- (8) תְּהִי נָא יָדְךָ בִּי וּבְבֵית אָבִי I pray, let your hand be upon me and upon my father's house. (2 Sam. 24:17) (a) _____ (b) _____
- (9) כִּי־תִהְיֶינָה לְאִישׁ שְׁתֵּי נָשִׁים if there shall be two wives to a man (if a man has two wives) (Deut. 21:15) (a) _____ (b) _____
- (10) וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ And the two of them were naked, the man and his wife. (Gen. 2:25) (a) _____ (b) _____ (c) _____
- (11) וַיְהִי חֹשֶׁךְ עַל־אֶרֶץ מִצְרַיִם And let there be darkness over the land of Egypt. (Exod. 10:21) (a) _____ (b) _____ (c) _____
- (12) וַהֲיוּ לְבָשָׂר אֶחָד And they shall become (be) one flesh. (Gen. 2:24) (a) _____ (b) _____ (c) _____

XXVII EXERCISES

- (13) וְאַתֶּם תְּהִי־לִי מְמַלְכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ And you shall be to me a kingdom of priests and a holy nation. (Exod. 19:6)
(a) _____ (b) _____
- (14) הִיְהִי־עֵזֶר לִי Be my helper (be a helper to me). (Ps. 30:11; Eng. 30:10)
(a) _____ (b) _____
- (15) הַתְּחַזְּקוּ וְהִיּוּ לְאֲנָשִׁים Make yourselves strong and be men! (1 Sam. 4:9)
(a) _____ (b) _____ (c) _____
- (16) וַתְּהִי־לִי לְאִשָּׁה And she became my wife. (Gen. 20:12)
(a) _____ (b) _____ (c) _____
- (17) לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ In order that the law of the LORD may be in your mouth. (Exod. 13:9) (a) _____ (b) _____
- (18) לְהִיּוֹת־שְׁמִי שָׁם עַד־עוֹלָם that my name may be there for ever (2 Chr. 7:16)
(a) _____

3. Each of the following entries contains a participle of a Lamed He verb. Underscore the correct form for each entry.

- (1) הַבַּיִת הַזֶּה אֲשֶׁר־אַתָּה (בָּנָה / בְּנֶה)
the house which you are building (1 Kgs. 6:12)
- (2) וַיֹּאמֶר חֲזַאֵל מִדּוּעַ אֲדָנִי (בָכָה / בּוֹכִים)
And Hazael said, "Why is my lord weeping?" (2 Kgs. 8:12)
- (3) רָחֵל (מְבַכָּה / מְבַכָּה) עַל־בְּנֶיהָ
Rachel weeping for her children (Jer. 31:15)
- (4) וַיַּעֲקֹב (רָעָה / רְעִים) אֶת־צֹאן לָבָן
And Jacob was tending the flock of Laban. (Gen. 30:36)
- (5) מַה־אַתָּה (רָאָה / רֹאֶה) עִמּוֹס
What are you seeing, Amos? (Amos 7:8)
- (6) כַּאֲשֶׁר אַתָּם (רֹאִים / רָאָה) בְּעֵינֵיכֶם
as you are seeing with your (own) eyes (2 Chr. 29:8)
- (7) וַיֹּאמֶר אֶל־הַשֹּׁפְטִים רְאוּ מַה־אַתֶּם (עֹשֶׂה / עֹשִׂים)
And he said to the judges, "See (consider) what you are doing." (2 Chr. 19:6)
- (8) עַבְדֶּיךָ יַעֲשׂוּ כַּאֲשֶׁר אֲדָנִי (מְצַוֶּה / מְצַוִּים)
Your servants will do as my lord commands. (Num. 32:25)

- (9) **מִי זֹאת (עֹלָה / עֹלָה) מִן־הַמִּדְבָּר**
Who is this going up from the desert? (Song of Sol. 3:6)
- (10) **וְהִנֵּה מִן־הַיָּאֵר (עֲלִים / עֲלֵת) שֶׁבַע פָּרוֹת**
And behold, seven cows were coming up out of the Nile (river). (Gen. 41:2)
- (11) **וַיְהִי שָׁמוּאֵל (מַעֲלָה / מַעֲלָה) הָעֹלָה**
And Samuel was offering up the whole burnt offering. (1 Sam. 7:10)
- (12) **כִּי אֲנִי יְהוָה (הַמַּעֲלָה / הַמַּעֲלִים) אֶתְכֶם מֵאֶרֶץ מִצְרַיִם**
For I (am) the LORD, the one bringing you up from the land of Egypt.
(Lev. 11:45)
- (13) **וַיְהִיו (מַעֲלִים / מַעֲלוֹת) עֹלוֹת בְּבֵית־יְהוָה תָּמִיד**
And they were offering up whole burnt offerings in the house of the LORD
continually. (2 Chr. 24:14)
- (14) **וַיֹּאמֶר אֲלֵיהֶם הַכֹּהֵן מָה אַתֶּם (עֹשֶׂה / עֹשִׂים)**
And the priest said to them, "What are you doing?" (Judg. 18:18)
- (15) **הוּאִי (הַמְרַבֶּה / הַמְרַבָּה) לֵאֱלֹוֹ**
Woe to the one heaping up (making much, multiplying) what is not his own.
(Hab. 2:6)

4. Supply the correct pronouns in the translations of the Hebrew in the following examples of Lamed He verbs.

- (1) **וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת עָשִׂיתָ** And _____ said to _____, "What is this _____ have done?" (Jon. 1:10)
- (2) **וַאֲמָרוּ לְהָרִים כַּסּוּנוּ** And _____ shall say to the mountains, "Cover _____!" (Hos. 10:8)
- (3) **וַאֲמַר אֲלֵיהֶם שְׁתוּ־יַיִן** And _____ said to _____, "Drink wine!" (Jer. 35:5)
- (4) **וַיִּרְא אֶת־בֶּן־הַמֶּלֶךְ** And _____ showed _____ the king's son. (2 Kgs. 11:4)
- (5) **וַיִּרְאוּם אֶת־פְּרֵי הָאָרֶץ** And _____ showed _____ the fruit of the land. (Num. 13:26)
- (6) **וַיֹּאמֶר הָרְאֵנִי נָא אֶת־כְּבוֹדְךָ** And _____ said, "Show _____ glory." (Exod. 33:18)

XXVII EXERCISES

- (7) לֹא־תִרְאֶה אֶת־פָּנָי _____ shall not see _____ face.
(2 Sam. 3:13)
- (8) לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ to do according to all that _____
commanded _____ (1 Kgs. 9:4)
- (9) וְכְבוֹדוֹ עָלֶיךָ יֵרָאֶה And _____ glory will be seen upon _____.
(Isa. 60:2)
- (10) עָשִׂיתִי כְּכֹל אֲשֶׁר צִוִּיתָנִי _____ have done according to all that
_____ commanded _____. (Deut. 26:14)
- (11) וְלֵה אָמַר עָלַי לְשָׁלוֹם לְבֵיתִיךָ And _____ said to _____,
"Go up in peace to _____ house." (1 Sam. 25:35)
- (12) וַיֹּאמְרוּ זֶה אֱלֹהֶיךָ אֲשֶׁר הֵעֲלָךְ מִמִּצְרַיִם And _____ said, "This is
_____ God who brought _____ up from Egypt." (Neh. 9:18)
- (13) וַיֹּאמְרוּ אֱלֹהֵי אֲלֹהֶיךָ אֲשֶׁר הֵעֲלִיךָ מֵאֶרֶץ מִצְרַיִם And _____ said,
"_____ are _____ gods which brought _____ up from the land
of Egypt." (Exod. 32:4)
- (14) וַאֲקָרָא לָהֶם וְלֹא עָנוּ And _____ called to _____ but
_____ did not answer. (Jer. 35:17)
- (15) עַמִּי מַה־עָשִׂיתִי לָךְ עַגְוָה בִּי O _____ people, what have _____
done to _____? Answer _____! (Mic. 6:3)
- (16) עֲשׂוּהָ־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ Make for _____ gods which
shall go before _____. (Exod. 32:1)
- (17) וַיֹּאמֶר לוֹ עֲשׂוּהָ כָּל־אֲשֶׁר בְּלִבְבְּךָ And _____ said to _____,
"Do all that is in _____ heart." (1 Sam. 14:7)
- (18) וְלֹא אָבִיתִי לְשַׁלַּח יָדַי בְּמַשִּׁיחַ יְהוָה And _____ was not willing
to put forth _____ hand against the LORD's anointed. (1 Sam. 26:23)

5. Practice pronouncing the Hebrew, noting especially Lamed He verbs. Cover the English translation and practice translating from sight.

- (1) וַיַּעֲשֵׂהוּ כְּלִי אֲחֵר כַּאֲשֶׁר יֵשֶׁר בְּעֵינָי הַיּוֹצֵר לַעֲשׂוֹת And he made it another vessel, as it was
right in the eyes of the potter to do.
(Jer. 18:4)

- (2) וַיֹּאמֶר יַעֲקֹב אֶל-יֹסֵף
אֵל שְׂדֵי נְרָאָה-אֵלַי
בְּאֶרֶץ כְּנָעַן וַיְבָרֶךְ אֹתִי
And Jacob said to Joseph, "El Shaddai
appeared to me in the land of Canaan and
blessed me." (Gen. 48:3)
- (3) וְהַבַּיִת אֲשֶׁר-אֲנִי בֹנֶה
גָּדוֹל כִּי-גָדוֹל אֱלֹהֵינוּ
מִכָּל-הָאֱלֹהִים
And the house which I am building is
great, for greater is our God than all the
gods. (2 Chr. 2:4)
- (4) וָאֲבַחַר בִּירוּשָׁלַם לְהִיֹּת
שְׁמִי שָׁם וָאֲבַחַר בְּדָוִד
לְהִיֹּת עַל-עַמִּי יִשְׂרָאֵל
And I chose Jerusalem so that my name
might be there; and I chose David so
that he might be over my people Israel.
(2 Chr. 6:6)
- (5) וַיֹּאמְרוּ נִבְנֶה-לָנוּ עִיר
וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם
וְנַעֲשֶׂה-לָנוּ שֵׁם
And they said, "Let us build for ourselves
a city, and a tower whose top is in the
heavens, and let us make for ourselves a
name." (Gen. 11:4)
- (6) כָּלֵנוּ כַּצֹּאֵן תָּעִינוּ
אִישׁ לְדַרְכּוֹ פָּנִינוּ וַיְהוּה
הַפְּגִיעַ בּוֹ אֶת עֹון כָּלֵנוּ
All of us like a flock have wandered; we
have turned each to his own way; but
the LORD has caused the iniquity of all
of us to strike him. (Isa. 53:6)
- (7) וַיַּעֲנוּ אֶת-יְהוֹשֻׁעַ לֵאמֹר
כָּל אֲשֶׁר-צִוִּיתָנוּ נַעֲשֶׂה
And they answered Joshua saying, "All that
you commanded us we will do." (Josh. 1:16)
- (8) וְהָיוּ-לִי לְעָם וָאֲנִכִּי
אֶהְיֶה לָהֶם לֵאלֹהִים
And they shall be to me for a people,
and I will be to them for God. (Jer. 24:7)
- (9) כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל
אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם
Thus you shall say to the Israelites,
"I AM has sent me to you." (Exod. 3:14)
- (10) יְהִי יְהוּה אֱלֹהֵינוּ עִמָּנוּ
כַּאֲשֶׁר הָיָה עִם-אֲבוֹתֵינוּ
May the LORD our God be with us,
according as he was with our ancestors.
(1 Kgs. 8:57)
- (11) וַיַּחֲזַק יְהוּה אֶת-לֵב
פַּרְעֹה וְלֹא אָבָה לְשַׁלְּחָם
And the LORD hardened (strengthened) the
heart of Pharaoh, and he was not willing to
let them go (to send them). (Exod. 10:27)
- (12) כִּי תִמְלֵא הָאָרֶץ לְדַעַת
אֶת-קְבוֹד יְהוּה בַּמַּיִם
יִכְסּוּ עַל-יָם
For the earth shall be filled with the
knowledge of the glory of the LORD as
the waters cover the sea. (Hab. 2:14)

- (13) וַיִּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד
And God saw all that he had made, and behold, (it was) very good. (Gen. 1:31)
- (14) וַיֵּרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי
And I appeared (was seen) unto Abraham, unto Isaac, and unto Jacob as El Shaddai. (Exod. 6:3)
- (15) עַל נְהָרוֹת בְּבֵל שָׁם יִשְׁבְּנוּ גַם־בְּכִינֹנוּ בְּזִכְרֵנוּ אֶת־צִיּוֹן
By the rivers of Babylon, there we sat down; also we wept when we remembered Zion. (Ps. 137:1)
- (16) וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
And God finished on the seventh day his work that he had done, and he rested on the seventh day from all his work that he had done. (Gen. 2:2)
- (17) בַּשָּׁתַיִם יָכַסָּה פָּנָיו וּבַשָּׁתַיִם יָכַסָּה רַגְלָיו
With two he covered his face, and with two he covered his feet. (Isa. 6:2)
- (18) וְרָאוּ כָל־אֲפְסֵי־אֲרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ
And all the ends of the earth shall see the salvation of our God. (Isa. 52:10)

VOCABULARY

- | | | | |
|------------|--|------------------|--------------------------------------|
| (1) בָּכָה | he wept | (10) צָפָה | he kept watch, spied |
| (2) זָנָה | he committed adultery, fornication | (11) קָנָה | he took possession, acquired, bought |
| (3) חָזָה | he saw (as in a vision) | (12) [שָׁחָה] | he bowed down, worshipped |
| (4) חָלָה | he was sick, weak | (13) אַמָּה | (f) cubit |
| (5) חָנָה | he encamped | (14) מַחֲנֶה | (m and f) camp, encampment |
| (6) חָרָה | it (anger) was hot, burned | (15) מִטָּה | staff, rod, branch, tribe |
| (7) יָרָה | he taught | (16) מַעֲשֵׂה | work, deed |
| (8) כָּסָה | he covered, concealed | (17) מִשְׁפָּחָה | (f) family, clan |
| (9) עָנָה | (1) he answered, replied; (2) he was bowed down, afflicted | (18) עֹלָה | (f) whole burnt offering |

LESSON XXVIII

73. Weak Verbs: Pe Nun Verbs*

73.1 Definition

A Pe Nun verb is one whose initial root consonant is נ.

(1) Regular Pe Nun Verbs

- | | |
|--|---|
| <p>(a) [נבט] (Hif.) he saw, looked upon</p> <p>(b) [נגד] (Hif.) he told, declared</p> <p>(c) נגף he struck, smote</p> <p>(d) נגש he drew near, approached</p> <p>(e) נדר he vowed</p> <p>(f) נטש he left, forsook</p> <p>(g) נפל he fell</p> | <p>(h) [נצב] (Nif.) he stationed himself, took his stand, (Hif.) he stationed, set, caused to stand</p> <p>(i) [נצל] (Hif.) he took away, rescued, delivered</p> <p>(j) נצר he watched, guarded, kept</p> <p>(k) נקם he avenged, took vengeance</p> <p>(l) [נשג] (Hif.) he reached, overtook, attained</p> <p>(m) נתך he poured out</p> <p>(n) נתן he pulled down, broke down</p> |
|--|---|

(2) Doubly Weak Verbs: Pe Nun and Lamed 'Alef

- | | |
|---------------------------------------|---|
| <p>(a) [נבא] (Nif.) he prophesied</p> | <p>(b) נשא he lifted up, carried, took away</p> |
|---------------------------------------|---|

(3) Doubly Weak Verbs: Pe Nun and Lamed He

- | | |
|---|--|
| <p>(a) נזה he (it) spurted, spattered; (Hif.) he sprinkled</p> <p>(b) נטה he stretched out, spread out, turned aside</p> <p>(c) [נכה] (Hif.) he struck, smote, killed</p> | <p>(d) [נסה] (Pi.) he tested, tried</p> <p>(e) נקה he was clean, innocent, guiltless</p> <p>(f) נשה (1) he lent, borrowed</p> <p>(g) נשה (2) he forgot</p> |
|---|--|

*Refer to Verb Chart 8, pp. 414f., for the conjugation of the Pe Nun verb.

(4) Doubly Weak Verbs: Pe Nun and Lamed Guttural

- | | | | |
|-----------|-------------------------------------|-----------|------------------------------------|
| (a) נָגַע | he touched, smote | (d) נָסַע | he set out, departed,
journeyed |
| (b) נָדַח | he drove out, banished,
expelled | (e) נָפַח | he breathed, blew |
| (c) נָטַע | he planted | | |

Note: לָקַח, “he took,” also follows the pattern of a doubly weak verb of the Pe Nun/ Lamed Guttural class.

(5) Doubly Weak Verb: Pe Nun and Lamed Nun

Only one verb falls within this category, the frequently occurring נָתַן, “he gave, put, set, paid, permitted.”

73.2 *Distinctive Characteristics of Pe Nun Verbs*

(1) When נ is the final consonant in a syllable other than the last syllable of the word, it is assimilated into the following consonant by means of a dagesh forte.

(2) However, if the following consonant is a guttural, and therefore cannot to be doubled, נ is ordinarily allowed to stand as an unassimilated consonant. This is the case in such verbs as נָאַץ, “he despised, reviled,” נָהַג, “he drove, led,” and נָחַל, “he inherited, took possession.” An exception to this rule is the verb [נָחַם], “he was sorry, repented, consoled himself,” which has the assimilated nun in the Nif'al perfect and Nif'al participle.

Examples:

- | | | |
|-----|------------------------------------|----------------------------|
| (a) | Qal imperfect 3 ms of נָחַל: | יְנַחֵל |
| (b) | Nif'al perfect 3 ms of [נָחַם]: | נָחַם becomes נָחַם |
| | | (ח doubled by implication) |
| (c) | Nif'al participle (ms) of [נָחַם]: | נֹחֵם becomes נָחַם |
| | | (ח doubled by implication) |

(3) The assimilation of the נ of Pe Nun verbs, apart from the exceptions mentioned above, occurs in all forms of Qal imperfect, Nif'al perfect, and Nif'al participle. In addition to this, it occurs throughout the entire Hif'il and Hof'al inflections. In the Piel, Pu'al, and Hitpa'el stems, regular Pe Nun verbs follow the same pattern as strong verbs.

י

Examples:

(a) Qal imperfect of נָפַל, “he fell”

3 ms יִפֹּל becomes יָפַל

3 fs תִּפֹּל becomes תָּפַל

etc.

(b) Nif'al perfect of נָגַשׁ, “he approached, drew near”

3 ms נִגַּשׁ becomes נָגַשׁ

3 fs נִגַּשָּׁה becomes נָגַשָּׁה

etc.

(c) Hif'il perfect of [נָצַל], “he took away, rescued, delivered”

3 ms הִנְצִיל becomes הֶצִיל

3 fs הִנְצִיֶּלָה becomes הֶצִיֶּלָה

2 ms הִנְצִיֶּלְתָּ becomes הֶצִיֶּלְתָּ

etc.

(d) Hif'il imperfect of נָגַשׁ, “he approached, drew near;” (Hif.)
“he brought near”

3 ms יִנְגִּישׁ becomes יָגִישׁ

3 fs תִּנְגִּישׁ becomes תָּגִישׁ

etc.

(4) The stem vowel for Qal imperfect and Qal imperative forms of Pe Nun verbs exhibits the following variations.

(a) The stem vowel is *holem* in most of the regular Pe Nun verbs.
Examples:

Qal Imperfect			
נָפַל, “he fell”		נָטַשׁ, “he left, forsook”	
3 ms	יִפֹּל	3 ms	יִטַּשׁ
3 fs	תִּפֹּל	3 fs	תִּטַּשׁ
2 fs	תִּפְלוּ	2 fs	תִּטְשׁוּ
1 cs	אִפֹּל	1 cs	אִטַּשׁ
2 mp	תִּפְלוּ	2 mp	תִּטְשׁוּ
2 fp	תִּפְלוּנָה	2 fp	תִּטְשׁוּנָה
1 cp	נִפֹּל	1 cp	נִטַּשׁ

Qal Imperative

2 ms	נָפֵל	2 ms	נָטֵשׁ
2 fs	נָפְלִי	2 fs	נָטְשִׁי
2 mp	נָפְלוּ	2 mp	נָטְשׂוּ
2 fp	נָפְלְנָה	2 fp	נָטְשְׁנָה

(b) The stem vowel is pataḥ in a few regular Pe Nun verbs (cf. נָגַשׁ, נָתַחַד), in all doubly weak Pe Nun/Lamed Guttural verbs, and in the verb לָקַח, “he took,” a verb that exhibits the characteristics of Pe Nun/Lamed Guttural verbs.

Examples of Qal imperfect forms:

3 ms	יִגֵּשׁ	from	נָגַשׁ
3 ms	יִגַּע	from	נָגַע
3 ms	יִטַּע	from	נָטַע
3 ms	יִסַּע	from	נָסַע
3 ms	יִקַּח	from	לָקַח

The Pe Nun verbs in this category form the Qal imperative by dropping the initial נ altogether.

Examples of the Qal imperative of representative verbs in this category:

	נָגַשׁ, “he drew near”	נָגַע, “he touched”	לָקַח, “he took”
2 ms	גֵּשׁ	גַּע	קַח
2 fs	גְּשִׁי	גַּעִי	קַחִי
2 mp	גֵּשׂוּ	גַּעוּ	קַחוּ
2 fp	גֵּשְׁנָה	גַּעְנָה	קַחְנָה

(c) The stem vowel is šere in the Qal imperfect and Qal imperative of the doubly weak Pe Nun/Lamed Nun verb נָתַן, “he gave.”

Examples:

	Qal Imperfect		Qal Imperative
3 ms	יִתֵּן	2 ms	תֵּן
3 fs	תִּתֵּן	2 fs	תִּנִּי
2 ms	תִּתֵּן	2 mp	תִּנוּ
2 fs	תִּתְּנִי	2 fp	תִּנְּנָה (תִּנְּנָה becomes תִּנְּנָה)
1 cs	אֶתֵּן		תִּנְּנָה
	etc.		

(d) The stem vowel is qameṣ in the Qal imperfect and Qal imperative 2 ms of the doubly weak Pe Nun/Lamed 'Alef verb נָשָׂא, "he lifted up."

Examples:

Qal Imperfect		Qal Imperative	
3 ms	יִשָּׂא	2 ms	שָׂא
3 fs	תִּשָּׂא	2 fs	שָׂאִי
2 ms	תִּשָּׂא	2 mp	שָׂאוּ
2 fs	תִּשָּׂאִי	2 fp	שָׂאנָה
1 cs	אֲשָׂא		
	etc.		

(5) In Pe Nun verbs that do not have ḥolem as the stem vowel in the Qal imperfect, the Qal infinitive construct is formed by dropping the initial נ and adding a final ת to form a segholate. This rule applies also to לָקַח. The doubly weak נָתַן forms the Qal infinitive construct by dropping the initial נ and by substituting ת for the final נ, thus arriving at the form תַּת.

When a preposition is prefixed to one of the segholate infinitive construct forms or to one of the monosyllabic forms, it is pointed with qameṣ, since it stands before the stressed, or accented, syllable of the word.

Examples:

	Verb Root	Qal Infinitive Construct	With Preposition
(a)	נָשָׂא	גָּשַׂת	לְגָשַׂת
(b)	נָגַע	גָּעַת	לְגָעַת
(c)	נָטַע	טָעַת (נָטַע)	לְטָעַת
(d)	נָשָׂא	שָׂאת	לְשָׂאת
(e)	נָתַן	תַּת	לְתַת
(f)	לָקַח	קָחַת	לְקָחַת

(6) The verb נָתַן also assimilates the final נ when it stands at the end of a syllable before a consonantal affirmative.

Examples:

Qal Perfect			
2 ms	נָתַנְתָּ	becomes	נָתַתָּ (נָתַתָּה)
2 fs	נָתַנְתְּ	becomes	נָתַתְּ
1 cs	נָתַנְתִּי	becomes	נָתַתִּי
2 mp	נָתַנְתֶּם	becomes	נָתַתֶּם
1 cp	נָתַנְנוּ	becomes	נָתַתְנוּ

Qal Imperfect		
3 fp, 2 fp	תִּתְּנָה	becomes תִּתְּנָה
Qal Imperative		
2 fp	תִּתְּנִי	becomes תִּתְּנִי

(7) Doubly weak verbs that are both Pe Nun and Lamed He present special problems for the beginning student. Not only is the initial נ assimilated according to the rules given above, but also the weakness of the final ה sometimes results in apocopated verb forms, especially when these are used as jussives or when they are prefixed with vav consecutive. The inflection of the Hif'il stem of נָכַח will illustrate the peculiar characteristics of this class of verbs.

Hif'il Stem of נָכַח, "he struck, smote, killed"

Perfect		Imperfect		Jussive	Impf. + וַ
3 ms	נָכַח	3 ms	יִכֹּחַ	יִכֹּחַ	וַיִּכֹּחַ
3 fs	נָכַחַת	3 fs	תִּכֹּחַ		וַתִּכֹּחַ
2 ms	נָכַחְתָּ	2 ms	תִּכֹּחַ		
2 fs	נָכַחְתְּ	2 fs	תִּכֹּחִי		
1 cs	נָכַחְתִּי	1 cs	אִכֹּחַ		וְאִכֹּחַ
3 cp	נָכַחוּ	3 mp	יִכֹּחוּ	יִכֹּחוּ	וַיִּכֹּחוּ
		3 fp	תִּכֹּחֶינָה		
2 mp	נָכַחְתֶּם	2 mp	תִּכֹּחוּ		
2 fp	נָכַחְתֶּן	2 fp	תִּכֹּחֶינָה		
1 cp	נָכַחְנוּ	1 cp	נָכַחַ		וַנָּכַחַ
Imperative					
2 ms	נָכַח (נָכַחַ)				
2 fs	נָכַחִי				
2 mp	נָכַחוּ				
2 fp	נָכַחֶינָה				
Infinitive Construct	Infinitive Absolute	Participle			
נָכַחַת (לְנָכַחַת)	נָכַחַ	ms	נָכַחַ (construct נָכַחַ)		
		mp	נָכַחִים		

(8) The Qal Stem of לָקַח, "he took"

	Perfect		Imperfect		Imperative
3 ms	לָקַח	3 ms	יִקַּח		
3 fs	לָקְחָהּ	3 fs	תִּקַּח		
2 ms	לָקַחְתָּ	2 ms	תִּקַּח	2 ms	קַח
2 fs	לָקַחְתְּ	2 fs	תִּקְחִי	2 fs	קְחִי
1 cs	לָקַחְתִּי	1 cs	אֶקַּח		
3 cp	לָקַחוּ	3 mp	יִקְחוּ		
		3 fp	תִּקְחֶנָּה		
2 mp	לָקַחְתֶּם	2 mp	תִּקְחוּ	2 mp	קְחוּ
2 fp	לָקַחְתֶּן	2 fp	תִּקְחֶנָּה	2 fp	קְחֶנָּה
1 cp	לָקַחְנוּ	1 cp	נִקַּח		
Infinitive Construct	קַחַת (לָקַחַת)	Participle Active	ms	לֹקַחַת	
Infinitive Absolute	קֹחַח		mp	לֹקַחִים	
			Construct	לֹקַחִי	
		Participle Passive	ms	לֹקֻחַח	
			mp	לֹקֻחִים	

(9) The Synopsis of נָגַשׁ, "he drew near, approached"

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perf. 3 ms	נָגַשׁ	נִגַּשׁ	נִגַּשׁ	נִגַּשׁ	הִתְנַגַּשׁ	הִגִּישׁ	הֻגַּשׁ
Impf. 3 ms	יִגַּשׁ	יִנַּשׁ	יִנַּשׁ	יִנַּשׁ	יִתְנַגַּשׁ	יִגִּישׁ	יֻגַּשׁ
Impv. 2 ms	גַּשׁ	הִנַּשׁ	נַגַּשׁ		הִתְנַגַּשׁ	הַגִּישׁ	
Inf. Const.	נִגַּשׁתָּ	הִנַּשׁתָּ	נִגַּשׁתָּ	נִגַּשׁתָּ	הִתְנַגַּשׁתָּ	הִגִּישׁתָּ	הֻגַּשׁתָּ
Inf. Abs.	נִגַּשׁ	הִנַּשׁ	נִגַּשׁ	נִגַּשׁ	הִתְנַגַּשׁ	הַגִּישׁ	הֻגַּשׁ
Part. Act.	נִגַּשׁ		מִנַּשׁ		מִתְנַגַּשׁ	מִגִּישׁ	
Part. Pass.	נִגַּשׁ	נִגַּשׁ		מִנַּשׁ			מֻגַּשׁ

EXERCISES

1. Each of the following entries contains a Pe Nun verb form. Supply the correct translation of the verb form. In the space marked (a) give its stem, in (b) the identification of the form (perfect, imperfect, etc.), in (c) its person, gender, and number, and in (d) its root. *Ignore verb forms that are not Pe Nun, except for לקח, "he took."*

- (1) לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב Nation shall not _____ sword against nation. (Isa. 2:4)
(a) _____ (b) _____ (c) _____ (d) _____
- (2) כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ אֶתְנַנֶּה For all the land that you see, to you I will _____ it. (Gen. 13:15)
(a) _____ (b) _____ (c) _____ (d) _____
- (3) שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם _____ up your heads, O gates! (Ps. 24:7)
(a) _____ (b) _____ (c) _____ (d) _____
- (4) וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה And the lot _____ upon Jonah. (Jon. 1:7)
(a) _____ (b) _____ (c) _____ (d) _____
- (5) וַיִּתְפַּלֵּל אֵלָיו וַיֹּאמֶר הַצִּילֵנִי כִּי אֱלֹהֵי אַתָּה And he prays to it and says, "_____ me, for you are my god." (Isa. 44:17)
(a) _____ (b) _____ (c) _____ (d) _____
- (6) לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי אִשְׁתְּךָ הוּא Why did you not _____ me that she was your wife? (Gen. 12:18)
(a) _____ (b) _____ (c) _____ (d) _____
- (7) וַיִּשְׁלַח יְהוָה אֶת־יָדוֹ וַיִּנְעַע עַל־פִּי And the LORD put forth (sent) his hand and _____ my mouth. (Jer. 1:9)
(a) _____ (b) _____ (c) _____ (d) _____
- (8) וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְבָרִי בְּפִיךָ And the LORD said to me, "Behold, I have _____ my words in your mouth." (Jer. 1:9)
(a) _____ (b) _____ (c) _____ (d) _____
- (9) וַיִּטַּע יְהוָה אֱלֹהִים גַּן־בְּעֵדֵן And the LORD God _____ a garden in Eden. (Gen. 2:8)
(a) _____ (b) _____ (c) _____ (d) _____

- (10) הַבֵּט מִשָּׁמַיִם וּרְאֵה _____ from heaven and see! (Isa. 63:15)
 (a) _____ (b) _____ (c) _____ (d) _____
- (11) וּבְמָקוֹם הַזֶּה אֶתֵּן שְׁלוֹמִים And in this place I will _____ peace.
 (Hag. 2:9)
 (a) _____ (b) _____ (c) _____ (d) _____
- (12) וְהִפִּיתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם And I will _____ all the firstborn
 in the land of Egypt. (Exod. 12:12)
 (a) _____ (b) _____ (c) _____ (d) _____
- (13) וְרוּחַ קֹדֶשְׁךָ אַל־תִּקַּח מִמֶּנִּי And _____ not your holy spirit
 from me. (Ps. 51:13; Eng. 51:11)
 (a) _____ (b) _____ (c) _____ (d) _____
- (14) וַתִּקַּח מִפְּרִי וַתֹּאכַל And she _____ from its fruit, and she ate.
 (Gen. 3:6)
 (a) _____ (b) _____ (c) _____ (d) _____
- (15) יֵשָׂא יְהוָה פָּנָיו אֵלַיךָ May the LORD _____ his
 countenance (face) upon you. (Num. 6:26)
 (a) _____ (b) _____ (c) _____ (d) _____

2. Each of the following entries contains an infinitive form from a Pe Nun verb. In the space marked (a) give its stem, in (b) tell whether it is *construct* or *absolute*, and in (c) give its root.

- (1) לָתֵת לָהֶם לֵב אֶחָד (a) _____
 to give to them one heart (2 Chr. 30:12) (b) _____
 (c) _____
- (2) וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ (a) _____
 And they seek my soul (life) to take it. (1 Kgs. 19:10) (b) _____
 (c) _____
- (3) וְעַתָּה אָרוּר אֶתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָהּ אֶת־פִּיהָ (a) _____
 לְקַחַת אֶת־דַּמִּי אַחִיד מִיָּדְךָ (b) _____
 And now cursed are you from the ground which has (c) _____
 opened its mouth to receive (take) the blood (bloods)
 of your brother from your hand. (Gen. 4:11)

- (4) בְּנִטְתִּי אֶת־יָדִי עַל־מִצְרַיִם (a) _____
 when I stretch out my hand against Egypt (Exod. 7:5) (b) _____
 (c) _____
- (5) וַיִּמָּאן הָאִישׁ לְהַכְתּוֹ (a) _____
 But the man refused to smite him. (1 Kgs. 20:35) (b) _____
 (c) _____
- (6) וַיֹּאמְרוּ אֶל־בְּרוּךְ הַגִּיד נְגִיד לְמַלְכָּךְ אֵת כָּל־הַדְּבָרִים (a) _____
 הָאֵלֶּה (b) _____
 And they said to Baruch, "We must surely report (declare) (c) _____
 all these words to the king." (Jer. 36:16)
- (7) לְהַגִּיד לְיַעֲקֹב פְּשָׁעוֹ וּלְיִשְׂרָאֵל חַטָּאתוֹ (a) _____
 to declare to Jacob his transgression and to Israel his sin (b) _____
 (Mic. 3:8) (c) _____
- (8) כִּי־אִתְּךָ אָנִי לְהַצִּילְךָ (a) _____
 For I am with you to deliver you. (Jer. 1:8) (b) _____
 (c) _____
- (9) וְאַל־יִבְטַח אֶתְכֶם חִזְקִיהוּ אֶל־יְהוָה לֵאמֹר הֲצִל (a) _____
 יִצְלֵנוּ יְהוָה (b) _____
 And do not let Hezekiah cause you to trust in the LORD (c) _____
 saying, "The LORD will surely deliver us." (Isa. 36:15)
- (10) וְשָׂאוֹל חָשַׁב לְהַפִּיל אֶת־דָּוִד בְּיַד־פְּלִשְׁתִּים (a) _____
 And Saul thought to make David fall by the hand of the (b) _____
 Philistines. (1 Sam. 18:25) (c) _____
- (11) הֲכֵה תִכֶּה אֶת־יֹשְׁבֵי הָעִיר הַהוּא לְפִי־חֶרֶב (a) _____
 You shall surely smite the inhabitants of that city (b) _____
 by the edge (mouth) of the sword. (Deut. 13:16) (c) _____

3. Fill in the blanks with the correct pronouns.

- (1) אֲשֶׁא עֵינַי אֶל־הַהָרִים _____ will lift up _____ eyes to the
 mountains. (Ps. 121:1)
- (2) וְרוּחַ יְהוָה יִשָּׂאךָ _____ up.
 (1 Kgs. 18:12)

- (3) **וְאַתָּה נִשְׂאתָ עוֹן חַטָּאתַי** But _____ have forgiven (lifted up) the iniquity of _____ sin. (Ps. 32:5)
- (4) **אֲכֵן חָלִינוּ הוּא נָשָׂא** Surely _____ has carried (lifted up) _____ sicknesses. (Isa. 53:4)
- (5) **וְאָפַל עַל-פָּנָי** And _____ fell on _____ face. (Ezek. 3:23)
- (6) **וְהַפְּלִיתִים בְּחַרְבַּ לְפָנַי אִיבִיָּהֶם** And _____ caused _____ to fall by the sword before _____ enemies. (Jer. 19:7)
- (7) **כִּי הִצִּילָתָ נַפְשִׁי מִמָּוֶת** For _____ delivered _____ soul from death. (Ps. 56:14; Eng. 56:13)
- (8) **לְמַעַן הִצִּיל אֶתְּוֹ מִיָּדָם** In order to deliver _____ from _____ hand. (Gen. 37:22)
- (9) **בְּצִדְקָתְךָ תִּצְּלֵנִי** In _____ righteousness _____ will deliver _____. (Ps. 71:2)
- (10) **וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי עִירֹם אָתָּה** And _____ said, “_____ told _____ that _____ were naked?” (Gen. 3:11)
- (11) **וְהִגִּידוּ אֶת-כְּבוֹדִי בְּגוֹיִם** And _____ shall declare _____ glory among the nations. (Isa. 66:19)
- (12) **וַיִּכּוּ אֶתְּוֹ וְאֶת-בָּנָיו וְאֶת-כָּל-עַמּוּ** And _____ smote _____ and _____ sons and all _____ people. (Num. 21:35)
- (13) **וְנִטְּיָתִי אֶת-יָדֵי עֲלִיהֶם** And _____ will stretch out _____ hand against _____. (Ezek. 6:14)
- (14) **הִטּוּ אָזְנוֹכֶם וּלְכוּ אֵלַי שְׁמָעוּ וּתְחִי נַפְשְׁכֶם** Incline (stretch out) _____ ears and come to _____; hear that _____ soul may live. (Isa. 55:3)
- (15) **תְּנֵה-לָנוּ מֶלֶךְ לְשֹׁפְטֵנוּ** Give to _____ a king to judge _____. (1 Sam. 8:6)

XXVIII EXERCISES

4. Each of the following entries contains an imperative form of a Pe Nun verb. Fill in the correct translation for each form. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root. *Ignore verb forms that are not Pe Nun.*

- (1) שָׂא נָא עֵינֶיךָ וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר אַתָּה שָׂם (a) _____
 _____ up your eyes and look from the place where (b) _____
 you are. (Gen. 13:14) (c) _____
- (2) וְעַתָּה הַצִּילֵנוּ מִיַּד אֹיְבֵינוּ (a) _____
 And now _____ us from the hand of our enemies. (b) _____
 (1 Sam. 12:10) (c) _____
- (3) הִגֵּד אֶת־כָּל־אֲשֶׁר־אַתָּה רֹאֶה לְבֵית יִשְׂרָאֵל (a) _____
 _____ all that you are seeing to the house of Israel. (b) _____
 (Ezek. 40:4) (c) _____
- (4) וַיֹּאמֶר הַגִּידָה־נָא שְׁמֶךָ (a) _____
 And he said, “_____ me, I pray, your name!” (b) _____
 (Gen. 32:30) (c) _____
- (5) וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גְּשָׁה־נָא וַיִּגַּשׁ (a) _____
 And Isaac his father said to him, “_____,” (b) _____
 and he drew near. (Gen. 27:26-27) (c) _____
- (6) שְׁלַח־נָא יָדְךָ וּגַע בְּכָל־אֲשֶׁר־לוֹ (a) _____
 Put forth (send) your hand and _____ all that (b) _____
 which is his. (Job 1:11) (c) _____
- (7) וַיֹּאמֶר הַבְּטֵ־נָא הַשָּׁמַיְמָה (a) _____
 And he said, “_____ to the heavens.” (Gen. 15:5) (b) _____
 (c) _____
- (8) וַיֹּאמְרוּ תִּנּוּ־לָנוּ מַיִם וְנִשְׁתֶּה (a) _____
 And they said, “_____ us water that we may drink.” (b) _____
 (Exod. 17:2) (c) _____
- (9) לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לְשִׁמְךָ תֵּן כְּבוֹד (a) _____
 “Not to us, O LORD, not to us, but to your name (b) _____
 _____ glory.” (Ps. 115:1) (c) _____

- (10) תְּנֶה-אֶת-בִּתְּךָ לְבְנִי לְאִשָּׁה (a) _____
 _____ your daughter to my son for a wife. (b) _____
 (2 Kgs. 14:9) (c) _____
- (11) וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אֲמַר אֶל-אַהֲרֹן נִטֵּה אֶת-מַטְּךָ (a) _____
 And the LORD said to Moses, "Say to Aaron, _____ (b) _____
 out your rod." (Exod. 8:12; Eng. 8:16) (c) _____
- (12) וְעַתָּה יְהוָה קַח-נָא אֶת-נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחַיִּי (a) _____
 And now, O LORD, _____ from me my soul (life), (b) _____
 for better is my death than my life. (Jon. 4:3) (c) _____
- (13) וְעַתָּה קַחוּ לָכֶם שְׁנֵי עָשָׂר אִישׁ מִשְׁבְּטֵי יִשְׂרָאֵל (a) _____
 And now _____ for you twelve men from the tribes (b) _____
 of Israel. (Josh. 3:12) (c) _____
- (14) הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו (a) _____
 _____ me, I pray, from the hand of my brother, (b) _____
 from the hand of Esau. (Gen. 32:12) (c) _____
- (15) הַגִּידָה לִּי מָה עָשִׂיתָה (a) _____
 _____ me what you have done. (1 Sam. 14:43) (b) _____
 (c) _____

5. Practice pronouncing the Hebrew, noting especially Pe Nun verb forms. Cover the English translation and practice translating from sight.

- (1) וַיִּקַּחנִי יְהוָה מֵאַחֲרַי הַצֹּאן וַיֹּאמֶר אֵלַי יְהוָה לֵךְ הַנְּבֵא אֶל-עַמִּי יִשְׂרָאֵל And the LORD took me from behind the flock, and the LORD said to me, "Go, prophesy to my people Israel." (Amos 7:15)
- (2) לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשׁוֹן You shall not take up (lift, bear) the name of the LORD your God in vain (to vanity). (Exod. 20:7)
- (3) שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הֵמָּה יִנְחַמְנֵנִי Your rod and your staff, they comfort me. (Ps. 23:4)
- (4) וַאֲרָאָה אֶת-אֲדֹנָי יוֹשֵׁב עַל-כִּסֵּא רָם וְנִשְׂאָה And I saw the LORD sitting upon a throne that was high and lifted up. (Isa. 6:1)
- (5) וַיֹּאמְרוּ לָכֵן וְנִפְּלָה גוֹרְלוֹת וַיִּפְּלוּ גוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל-יוֹנָה And they said, "Come and let us cast lots." And they cast lots, and the lot fell upon Jonah. (Jon. 1:7)

- (6) וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר הִצִּילָנִי
מִיַּד הָאֲרִי וּמִיַּד הַדָּב יִצִּילָנִי
מִיַּד הַפְּלִשְׁתִּי הַזֶּה
- And David said, "The LORD who delivered me from the hand (power) of the lion and from the hand of the bear will deliver me from the hand of this Philistine."
(1 Sam. 17:37)
- (7) הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל
וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ
- The heavens are reciting the glory of God, and the work of his hands the firmament is declaring. (Ps. 19:2; Eng. 19:1)
- (8) וַיִּגְשׁוּ עַבְדָּיו וַיְדַבְּרוּ אֵלָיו
וַיֹּאמְרוּ אָבִי דַבֵּר גְּדוֹל הַנְּבִיא
דַבֵּר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה
- Then his servants approached him and they spoke to him, and they said, "My father, (if) the prophet had spoken a great word (thing) to you, would you not have done (it)?" (2 Kgs. 5:13)
- (9) הִבִּיטוּ אֶל־אַבְרָהָם אָבִיכֶם
כִּי־אָחַד קָרָאתִיו וְאַבְרָכָהוּ
וְאַרְבָּהוּ
- Look to Abraham your father, for (when he was) one I called him, and I blessed him, and I multiplied him (caused him to be many). (Isa. 51:2)
- (10) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רֵאה
נָתַתִּיךָ אֱלֹהִים לְפָרְעֹה
וְאַהֲרֹן אַחִיךָ יִהְיֶה נְבִיאֲךָ
- And the LORD said to Moses, "See, I have set (given) you as God to Pharaoh, and Aaron your brother shall be your prophet."
(Exod. 7:1)
- (11) רֵאה נָתַתִּי לְפָנֶיךָ הַיּוֹם
אֶת־הַחַיִּים וְאֶת־הַטּוֹב
וְאֶת־הַמּוֹת וְאֶת־הָרָע
- See, I have set (given) before you today life and good and death and evil.
(Deut. 30:15)
- (12) אֵת אֹרְיָה הַחִתִּי הַבַּיִת
בַּחֶרֶב וְאֶת־אִשְׁתּוֹ לְקַחַת
לְךָ לְאִשָּׁה
- Uriah the Hittite you have slain with the sword, and his wife you have taken as a wife to you (as your wife). (2 Sam. 12:9)
- (13) יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּבֵה וַיָּרַח
בַּלַּיְלָה
- The sun shall not smite you by day, nor the moon by night. (Ps. 121:6)
- (14) וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח
אֶת־הַמַּאֲכָלֶת לְשַׁחַט אֶת־בְּנוֹ
- And Abraham put forth (sent) his hand and took the knife to slay his son. (Gen. 22:10)
- (15) יְהוָה נָתַן וַיְהוֶה לָקַח יְהִי
שֵׁם יְהוָה מְבֹרָךְ
- The LORD gave, and the LORD has taken away; may the name of the LORD be blessed. (Job 1:21)

VOCABULARY

- | | | | | | |
|------|---------------|--|------|----------------|---|
| (1) | [נבט] | (Hif.) he saw, looked upon | (11) | [נצב] | (Nif.) he stationed himself, took his stand;
(Hif.) he stationed, set, caused to stand |
| (2) | נָגַף | he smote, struck | (12) | נָצַר | he watched, guarded, kept |
| (3) | נָדַח | he drove out, banished, expelled | (13) | [נקה] | he was clean, innocent, guiltless |
| (4) | נָדַר | he vowed | (14) | [נקם] | he avenged, took vengeance |
| (5) | [נהל] | (Pi.) he led, guided, refreshed | (15) | [נשג] | (Hif.) he reached, overtook, attained |
| (6) | נָזַה | he (it) spurted, spattered;
(Hif.) he sprinkled | (16) | נָתַן | he pulled down, broke down |
| (7) | נָטַע | he planted | (17) | חַיִל | strength, wealth, army |
| (8) | נָטַשׁ | he left, forsook | (18) | נַחֲלָה | (f) possession, inheritance |
| (9) | [נסה] | (Pi.) he tested, tried | | | |
| (10) | נָסַע | he set out, departed, journeyed | | | |

LESSON XXIX

74. Weak Verbs: ‘Ayin Vav/‘Ayin Yod Verbs*

74.1 Definition

‘Ayin Vav/‘Ayin Yod verbs may also be referred to as “Middle Vowel verbs,” “II-Vav/II-Yod verbs,” or “Hollow verbs.” Whatever the designation, this class of weak verbs includes those in which middle vav or middle yod lost its consonantal character and either dropped out of verb forms altogether or else combined with the preceding vowel to form וַ, וּ, or וֹ. In either case the resultant verb forms are essentially biliteral.

A few verbs with middle consonants in vav or yod resisted these changes and maintained their trilateral character. The most important among these are גָּוַע, “he expired, died,” [צוה], “he commanded,” קָנָה, “he waited for, hoped for,” הָיָה, “he was,” and חָיָה, “he lived.”

In the inflection of the Qal perfect of ‘Ayin Vav/‘Ayin Yod verbs, middle vav and middle yod usually disappear. For this reason Hebrew lexicons list as the root for these verbs the Qal infinitive construct rather than the customary Qal perfect 3 ms.

74.2 A List of Some of the Most Frequently Occurring ‘Ayin Vav/‘Ayin Yod Verbs

(1) Verbs with ו as the middle vowel

- | | |
|---|--|
| <p>(a) גוּר to sojourn</p> <p>(b) כּוּן to be firm, fixed, established</p> <p>(c) מוּל to circumcise</p> <p>(d) מוּת to die</p> <p>(e) נוּחַ (doubly weak) to come to rest, to be at rest</p> <p>(f) נוּס to flee</p> | <p>(g) נוּעַ (doubly weak) to quiver, stagger, tremble</p> <p>(h) סוּר to turn aside</p> <p>(i) עוּר to awaken, arouse oneself</p> <p>(j) פּוּץ to be scattered, dispersed</p> <p>(k) קוּם to arise, to stand, establish</p> <p>(l) רוּם to be high, exalted</p> <p>(m) רוּץ to run</p> <p>(n) שׁוּב to turn, return, repent</p> |
|---|--|

(2) Verbs with ו as the middle vowel

- | | |
|---|---------------------------------|
| <p>(a) בּוּא (doubly weak) to come, go, enter</p> | <p>(b) בּוּשׁ to be ashamed</p> |
|---|---------------------------------|

*Refer to Verb Chart 9, pp. 416–419, for the conjugation of the ‘Ayin Vav/‘Ayin Yod verb.

(3) Verbs with י as the middle vowel

- (a) בִּין to discern (d) רִיב to strive
 (b) גִּיל to rejoice (e) שִׁיר to sing
 (c) דִּין to judge (f) שִׁית to put, place, set

(4) Verbs with either י or ו as the middle vowel

- (a) חוּל/חִיל to whirl, dance, writhe
 (b) לוּן/לִין to lodge, pass the night, abide
 (c) שׁוּם/שִׁים to put, place, appoint

74.3 The Qal Inflection of Representative 'Ayin Vav/'Ayin Yod Verbs

(1) קוּם "to arise"

Perfect		Imperfect		Imperative	
3 ms	קָם	3 ms	יִקוּם		
3 fs	קָמָה	3 fs	תִּקוּם		
2 ms	קָמַתָּ	2 ms	תִּקוּם	2 ms	קוּם
2 fs	קָמַתְּ	2 fs	תִּקוּמִי	2 fs	קוּמִי
1 cs	קָמַתִּי	1 cs	אִקוּם		
3 cp	קָמוּ	3 mp	יִקוּמוּ		
		3 fp	תִּקוּמֵינָה		
2 mp	קָמַתֶּם	2 mp	תִּקוּמוּ	2 mp	קוּמוּ
2 fp	קָמַתְּן	2 fp	תִּקוּמֵינָה	2 fp	קָמְנָה
1 cp	קָמְנוּ	1 cp	נִקוּם		
Infinitive Construct	קוּם	Participle Active	ms	קָם	
Infinitive Absolute	קוּם	Participle Active	mp	קָמִים	
			fs	קָמָה	
			fp	קָמוֹת	
		Participle Passive	(Not used)		

(A) Almost all 'Ayin Vav/'Ayin Yod verbs follow the pattern of קוּם in the inflection of the Qal perfect. The exceptions include the doubly weak בּוֹא, "to go," and the two stative verbs, בּוֹשׁ, "to be ashamed," and מוֹת, "to die."

(B) The Qal perfect 3 ms and the Qal active participle (ms) are identical in form. The context alone will enable the reader to distinguish between the two.

(C) The only difference between the Qal perfect 3 fs and the Qal active participle (fs) is the manner in which these two forms are accented. The perfect form is accented on the initial syllable; the participial form is accented on the final syllable.

Root	Qal Perfect 3 fs	Qal Active Participle (fs)
קום	קָמָה	קָמָה
בוא	בָּאָה	בָּאָה
מות	מָתָה	מָתָה
נוח	נָחָה	נָחָה

(D) Vocalic affirmatives normally draw the accent to themselves, except when they come immediately after an unchangeably long stem vowel (cf. XII.30.4[3], p. 83). This does not occur, however, in the two Qal perfect forms with vocalic affirmatives. Before both the הַ affirmative of the 3 fs and the וְ affirmative of the 3 cp, the accent remains on the stem vowel. The resultant forms are קָמָה and קָמוּ. Only in the Hof'al stem of 'Ayin Vav/'Ayin Yod verbs do vocalic affirmatives draw the accent to themselves.

(E) In the Qal inflection of קום, the middle vav appears in the imperfect, the imperative, and the infinitive construct as וְ, and in the infinitive absolute as וּ. Practically all 'Ayin Vav verbs follow the same pattern, two notable exceptions being בוא, "to go, come, enter," and בוש, "to be ashamed," both of which substitute וּ in the place of וְ.

(F) The preformative vowels of the Qal imperfect, the Nif'al perfect, and the Nif'al participle, as well as those used throughout the Hif'il and Hof'al stems of 'Ayin Vav/'Ayin Yod verbs all stand in open syllables and therefore must be long. These vowels normally occur in the following patterns:

- (a) Qameš in Qal imperfect, Nif'al perfect, Nif'al participle, Hif'il imperfect, Hif'il imperative, Hif'il infinitive construct, and Hif'il infinitive absolute.
- (b) Šere in Hif'il perfect and Hif'il participle.
- (c) Šureq in all forms of the Hof'al stem.

(G) A linking vowel is usually inserted before the הַ endings of the Qal imperfect and before all consonantal affirmatives of the Nif'al perfect and the Hif'il perfect of 'Ayin Vav/'Ayin Yod verbs. The linking vowel is וְ in the Qal imperfect and וּ in the Nif'al perfect and Hif'il perfect. The linking vowels always draw the accent to themselves, except before the heavy consonantal affirmatives הַ and הַ. This results in the volatilization of the nearest preceding changeably long vowel in an

open syllable. Thus **תִּקְוִינָה** becomes **תִּקְוִינָה**.

(2) **שׁוּם/שִׁים**, “to put, place”

Perfect		Imperfect		Imperative	
3 ms	שָׁם	3 ms	יִשֵּׂים		
3 fs	שָׂמָה	3 fs	תִּשֵּׂים		
2 ms	שָׂמַתָּ	2 ms	תִּשֵּׂים	2 ms	שִׂים
2 fs	שָׂמַתְּ	2 fs	תִּשְׂיִמִי	2 fs	שְׂיִמִי
1 cs	שָׂמַתִּי	1 cs	אִשֵּׂים		
3 cp	שָׂמוּ	3 mp	יִשְׂיִמוּ		
		3 fp	תִּשְׂיִמְיִנָּה		
2 mp	שָׂמַתֶּם	2 mp	תִּשְׂיִמוּ	2 mp	שְׂיִמוּ
2 fp	שָׂמַתְנָן	2 fp	תִּשְׂיִמְיִנָּה	2 fp	שְׂמְיִנָּה
1 cp	שָׂמְנוּ	1 cp	נִשְׂיִם		
Infinitive Construct		שׁוּם/שִׁים	Participle Active	ms	שֹׂם
Infinitive Absolute		שׁוּם		mp	שׂוּמִים
				fs	שׂוּמָה
				fp	שׂוּמוֹת

(A) Except for the presence of י in the imperfect, imperative, and infinitive construct forms of this verb, it follows the same pattern as that of the Qal inflection of **קוּם**. It is only the presence of י that indicates that this is an 'Ayin Yod verb.

(B) There is no difference between the form of 'Ayin Yod verbs in the Qal imperfect and the Hif'il imperfect. Example: **יִשֵּׂים** may be either Qal imperfect 3 ms or Hif'il imperfect 3 ms. Sometimes it is necessary to consult a lexicon or concordance to determine the correct location of this and similar forms.

(3) **מוֹת**, “to die”

Perfect		Imperfect		Imperative	
3 ms	מָת	3 ms	יִמוֹת		
3 fs	מָתָה	3 fs	תִּמוֹת		
2 ms	מָתַתָּ	2 ms	תִּמוֹת	2 ms	מוֹת
2 fs	מָתְּ	2 fs	תִּמוֹתִי	2 fs	מוֹתִי
1 cs	מָתִי	1 cs	אִמוֹת		

3 cp	מָתוּ	3 mp	יְמוּתוּ		
		3 fp	תְּמוּתֵינָה		
2 mp	מָתֶם	2 mp	תְּמוּתוּ	2 mp	מוּתוּ
2 fp	מָתֶן	2 fp	תְּמוּתֵינָה	2 fp	מָתְנָה
1 cp	מָתְנוּ	1 cp	נְמוּת		
Infinitive Construct	מוּת	Participle Active	ms	מֹת	
Infinitive Absolute	מוּת		mp	מֹתִים	
			fs	מֹתָה	
			fp	מֹתוֹת	

(A) The stem vowel for this stative verb is *ṣere* in all third person forms of the Qal perfect and in all forms of the participle.

(B) The dagesh forte in מ of the Qal perfect 2 ms, 2 fs, 1 cs, 2 mp, and 2 fp forms indicates that the מ of the verb root has been combined with the מ of the consonantal affirmatives. The rule involved here is that when the final root consonant is the same as the initial consonant of the affirmative the two consonants are combined by doubling (cf. XIV.38.6[6], [7], p. 120).

מָתְתָּ becomes מֹתָה
 מָתְתָּ becomes מֹת
 etc.

(C) The Qal imperative 2 fp is apparently derived from an alternate form of the Qal imperfect 2 fp (תְּמוּתְנָה; cf. תְּבַשְׁנָה).

(4) בּוֹשׁ, “to be ashamed”

	Perfect		Imperfect		Imperative
3 ms	בוֹשׁ	3 ms	יְבוֹשׁ		
3 fs	בוֹשָׁה	3 fs	תְּבוֹשׁ		
2 ms	בִּשְׁתָּ	2 ms	תְּבוֹשׁ	2 ms	בוֹשׁ
2 fs	בִּשְׁתְּ	2 fs	תְּבוֹשִׁי	2 fs	בוֹשִׁי
1 cs	בִּשְׁתִּי	1 cs	אֲבוֹשׁ		

3 cp	בּוֹשׁוּ	3 mp	יְבוֹשׁוּ		
		3 fp	תְּבוֹשְׁנָה		
2 mp	בְּשׂוּתֶם	2 mp	תְּבוֹשׁוּ	2 mp	בוֹשׁוּ
2 fp	בְּשׂוּתֵן	2 fp	תְּבוֹשְׁנָה	2 fp	בְּשׂוּנָה
1 cp	בְּשׂוּנוּ	1 cp	גְּבוֹשׁ		
Infinitive Construct	בוֹשׁ	Participle Active	ms	בוֹשׁ	
Infinitive Absolute	בוֹשׁ		mp	בוֹשִׁים	
			fs	בוֹשָׁה	
			fp	בוֹשׁוֹת	

(A) The stem vowel in the Qal perfect 2 mp and 2 fp forms is not to be identified as qameṣ but as qameṣ-ḥaṭuf, shortened from ḥolem. It has to be short for it stands in an unaccented closed syllable.

(B) The preformative vowel of the Qal imperfect forms of בּוֹשׁ is ṣere rather than qameṣ.

(5) בּוֹא, “to come, go, enter”

	Perfect		Imperfect		Imperative
3 ms	בָּא	3 ms	יְבוֹא		
3 fs	בָּאָה	3 fs	תְּבוֹא		
2 ms	בָּאתָ	2 ms	תְּבוֹא	2 ms	בּוֹא
2 fs	בָּאתְּ	2 fs	תְּבוֹאִי	2 fs	בּוֹאִי
1 cs	בָּאתִי	1 cs	אָבוֹא		
3 cp	בָּאוּ	3 mp	יְבוֹאוּ		
		3 fp	תְּבוֹאנָה		
2 mp	בָּאתֶם	2 mp	תְּבוֹאוּ	2 mp	בּוֹאוּ
2 fp	בָּאתֵן	2 fp	תְּבוֹאנָה	2 fp	בּוֹאנָה
1 cp	בָּאוּנוּ	1 cp	גְּבוֹא		
Infinitive Construct	בּוֹא	Participle Active	ms	בּוֹא	
Infinitive Absolute	בּוֹא		ms	בּוֹאִים	
			fs	בּוֹאָה	
			fp	בּוֹאוֹת	

(A) The verb נָח is doubly weak and exhibits the characteristics of 'Ayin Vav/'Ayin Yod verbs as well as those of Lamed 'Alef verbs.

(B) Since נ never closes the syllable, the vowel preceding it must be long. The vowel is qameṣ in all Qal perfect and Qal participle forms, and ḥolem in all other forms of the Qal stem.

(6) נָח, "to rest, come to rest, abide"

Perfect		Imperfect		Imperative	
3 ms	נָח	3 ms	יִנַּח		
3 fs	נָחָה	3 fs	תִּנַּח		
2 ms	נָחְתָּ	2 ms	תִּנַּח	2 ms	---
2 fs	נָחְתְּ	2 fs	תִּנַּחִי	2 fs	---
1 cs	נָחֲתִי	1 cs	אֲנַח		
3 cp	נָחוּ	3 mp	יִנַּחוּ		
		3 fp	---		
2 mp	נָחְתֶם	2 mp	---	2 mp	---
2 fp	נָחְתֵינָּן	2 fp	---	2 fp	---
1 cp	נָחֲנוּ	1 cp	---		
Infinitive Construct נָח/נָחָה		Participle Active		ms	נָח
Infinitive Absolute נָח				ms	נָחִים
				fs	נָחָה
				fp	נָחוֹת

(A) This doubly weak verb exhibits the characteristics of both 'Ayin Vav/'Ayin Yod and Lamed Guttural verbs.

(B) When ן is final in a verb form it must be preceded by an "a" class vowel. This is qameṣ in Qal perfect 3 ms and Qal active participle (ms). However, when final ן is preceded by ו or וי, both of which are unchangeably long vowels, a pataḥ furtive (cf. V.13.2, p. 23) must be inserted between final ן and the preceding vowel.

74.4 The Nif'al Inflection of [כּוּן], which in the Nif'al signifies "to be firm, established, fixed, prepared, ready"

Perfect		Imperfect		Imperative	
3 ms	כּוּן	3 ms	יִכּוּן		
3 fs	כּוּנָה	3 fs	תִּכּוּן		
2 ms	כּוּנֹתָ	2 ms	תִּכּוּן	2 ms	הִכּוּן
2 fs	כּוּנֹתִי	2 fs	תִּכּוּנִי	2 fs	הִכּוּנִי
1 cs	כּוּנֹתִי	1 cs	אִכּוּן		
3 cp	כּוּנוּ	3 mp	יִכּוּנוּ		
		3 fp	תִּכּוּנָה		
2 mp	כּוּנֹתֶם	2 mp	תִּכּוּנוּ	2 mp	הִכּוּנוּ
2 fp	כּוּנֹתֵינָא	2 fp	תִּכּוּנָה	2 fp	הִכּוּנָה
1 cp	כּוּנוּנֹו	1 cp	כּוּן		
Infinitive Construct	הִכּוּן	Participle Passive	ms	כּוּן	
Infinitive Absolute	הִכּוּן		mp	כּוּנִים	
			fs	כּוּנָה	
			fp	כּוּנֹת	

(A) The linking vowel placed before consonantal affirmatives in the Nif'al perfect is ו .

(B) When consonantal affirmatives are added to Nif'al perfect forms of 'Ayin Vav/ 'Ayin Yod verbs, the accent shifts away from the stem vowel ו . This causes ו to be replaced by ו . Example: 2 ms כּוּנֹתָ becomes כּוּנֹתָ.

(C) The dagesh forte in the initial root consonant of the Nif'al imperfect, imperative, and infinitive forms is what one would expect in the Nif'al stem.

(D) Because כּוּן has a נ as its final root consonant, this נ is assimilated before נָה endings. Example: Imperfect 3 fp תִּכּוּנָה becomes תִּכּוּנָה.

74.5 *The Hif'il Inflection of Representative 'Ayin Vav/'Ayin Yod Verbs*

(1) [כּוּן], which in the Hif'il signifies "to establish, set up, prepare, make ready, arrange"

Perfect		Imperfect		Imperative	
3 ms	הִכִּין	3 ms	יִכְיֶן		
3 fs	הִכִּינָה	3 fs	תִּכְיֶן		
2 ms	הִכִּינֹתָ	2 ms	תִּכְיֶינָה	2 ms	הִכֵּן
2 fs	הִכִּינֹתְךָ	2 fs	תִּכְיֶינִי	2 fs	הִכִּינִי
1 cs	הִכִּינֹתִי	1 cs	אִכְיֶן		
3 cp	הִכִּינוּ	3 mp	יִכְיֶנוּ		
		3 fp	תִּכְיֶנָּה		
2 mp	הִכִּינוּתֶם	2 mp	תִּכְיֶינוּ	2 mp	הִכִּינוּ
2 fp	הִכִּינוּתְכֶם	2 fp	תִּכְיֶנָּה	2 fp	הִכִּינָה
1 cp	הִכִּינוּנִי	1 cp	נִכְיֶן		
Infinitive Construct	הִכִּין	Participle Active	ms	מִכְיֶן	
Infinitive Absolute	הִכֵּן		mp	מִכְיֶינִים	
			fs	מִכְיֶינָה	
			fp	מִכְיֶינֹת	

(A) The linking vowel inserted before consonantal affirmatives in the Hif'il perfect is וּ.

(B) The accent shifts away from the stem vowel י, whenever the linking vowel is inserted in the perfect forms. This causes the performative vowel šere (the nearest changeably long vowel in an open syllable) to volatilize. It becomes ḥaṭef-pataḥ, since it stands beneath the guttural ה.

(C) Final ך of the verb root is combined with the ך of ךָ endings by doubling. Example: Imperfect 3 fp תִּכְיֶנָּה becomes תִּכְיֶנָּה.

(2) בּוֹא, "to come, go, enter," which in the Hif'il means "to bring, to cause to go"

Perfect		Imperfect		Imperative	
3 ms	הָבִיא	3 ms	יָבִיא		
3 fs	הִבִּיֵּאָה	3 fs	תָּבִיא		
2 ms	הִבְּאֵת	2 ms	תָּבִיא	2 ms	הֲבֵא
2 fs	הִבְּאֵת	2 fs	תָּבִיאִי	2 fs	הִבִּיאִי
1 cs	הִבְּאֵתִי	1 cs	אָבִיא		
3 cp	הִבְּיֵאוּ	3 mp	יָבִיא		
		3 fp	תָּבִיאֵינָהּ		
2 mp	הִבְּאֵתֶם	2 mp	תָּבִיאוּ	2 mp	הִבְּיֵאוּ
2 fp	הִבְּאֵתֶן	2 fp	תָּבִיאֵינָהּ	2 fp	הִבְּאֵנָהּ
1 cp	הִבְּאֵנוּ	1 cp	נָבִיא		
Infinitive Construct	הָבִיא	Participle Active		ms	מְבִיא
Infinitive Absolute	הֲבֵא			mp	מְבִיאִים
				fs	מְבִיאָהּ
				fp	מְבִיאֹת

(A) This doubly weak verb is unique in its rejection of the linking vowel before consonantal affirmatives in the Hif'il perfect. The change that is apparent before consonantal affirmatives throughout the Hif'il perfect is the alteration of the stem vowel from hireq-yod to šere. This change does not take place, however, before vocalic affirmatives.

(B) Accented s^egol-yod (וֵי) is inserted as a linking vowel before נָה endings in the Hif'il imperfect. This causes the preformative vowel qameš (the nearest changeably long vowel in an open syllable) to volatilize.

(C) The imperative 2 fp is based on an alternate form of the imperfect 2 fp.

74.6 *The Hof'al Inflection of מוֹת, "to die," which in the Hof'al stem means "to be killed" ("to be caused to die")*

Perfect		Imperfect	
3 ms	הוּמַת	3 ms	יוּמַת
3 fs	הוּמַתָּה	3 fs	תוּמַת
2 ms	הוּמַתָּ	2 ms	תוּמַת
2 fs	הוּמַתִּי	2 fs	תוּמַתִּי
1 cs	הוּמַתִּי	1 cs	אוּמַת

XXIX.74 WEAK VERBS: 'AYIN VAV/'AYIN YOD VERBS

Perfect		Imperfect	
3 cp	הִוּמְתִי	3 mp	יִוּמְתוּ
		3 fp	תִּוּמְתְּנָה
2 mp	הִוּמְתֶם	2 mp	תִּוּמְתוּ
2 fp	הִוּמְתֶן	2 fp	תִּוּמְתְּנָה
1 cp	הִוּמְתָנוּ	1 cp	נִוּמַת
Infinitive Construct	הִוּמַת	Participle Passive	ms הִוּמְתָ
Infinitive Absolute	הִוּמַת		

(A) When the final ת of the verb root (מוּת) stands before a consonantal affirmative beginning with ת, the two are combined by means of a dagesh forte (cf. XXIX.74.3[3], [B], p. 320). Example: Perfect 1 cs הִוּמְתִי becomes הִוּמְתִי.

(B) The preformative vowel is šureq throughout the Hof'al stem of 'Ayin Vav/'Ayin Yod verbs.

74.7 The Intensive and Reflexive Stems of 'Ayin Vav/'Ayin Yod Verbs

There are no Pi'el, Pu'al, or Hitpa'el forms for 'Ayin Vav/'Ayin Yod verbs, except in a few instances in late Biblical Hebrew. Normally, the characteristic sign of these stems is the doubling of the middle consonant of the verb root. However, since the middle consonant of 'Ayin Vav/'Ayin Yod verbs either drops out or becomes a long vowel, it becomes impossible to double it.

Substitute forms for these three stems were created by the repetition of the final root consonant and the supplying of appropriate vowels. The resultant stems are designated as Polel (for Pi'el), Polal (for Pu'al), and Hitpolel (for Hitpa'el).

(1) The Polel inflection of [פון], "to set up, establish, make"

Perfect		Imperfect		Imperative	
3 ms	פּוֹנֵן	3 ms	יִפּוֹנֵן		
3 fs	פּוֹנְנָה	3 fs	תִּפּוֹנֵן		
2 ms	פּוֹנְנָתָ	2 ms	תִּפּוֹנֵן	2 ms	פּוֹנֵן
2 fs	פּוֹנְנָתְּ	2 fs	תִּפּוֹנְנִי	2 fs	פּוֹנְנִי
1 cs	פּוֹנְנָתִי	1 cs	אִפּוֹנֵן		

	Perfect		Imperfect		Imperative
3 cp	פִּוּנְנֻ	3 mp	יִפְּוּנְנֻ		
		3 fp	תִּפְּוּנְנֵה		
2 mp	פִּוּנְנֶתֶם	2 mp	תִּפְּוּנְנֻ	2 mp	פִּוּנְנֻ
2 fp	פִּוּנְנֶתֶן	2 fp	תִּפְּוּנְנֵה	2 fp	פִּוּנְנֵה
1 cp	פִּוּנְנֵה	1 cp	נִפְּוּנְנֵה		
Infinitive Construct	פִּוּנְנֵה	Participle Active	ms	מִפְּוּנְנֵה	
Infinitive Absolute	פִּוּנְנֵה				

(A) Note the doubling of נ, the final root consonant, before consonantal affirmatives beginning with נ. Example: Perfect 1 cp פִּוּנְנֵה becomes פִּוּנְנֵה.

(B) The unchangeably long stem vowel holem is repeated in every form of this stem.

(2) The Polal inflection of שׁוּב, "to turn, return," which in the Polal stem means "to be restored, returned"

	Perfect		Imperfect
3 ms	שׁוּבָה	3 ms	יִשׁוּבָה
3 fs	שׁוּבְהָ	3 fs	תִּשׁוּבְהָ
2 ms	שׁוּבְתֶם	2 ms	תִּשׁוּבְתֶם
2 fs	שׁוּבְתֶן	2 fs	תִּשׁוּבְתֶן
1 cs	שׁוּבְתִי	1 cs	אִשׁוּבְתִי
3 cp	שׁוּבְבוּ	3 mp	יִשׁוּבְבוּ
		3 fp	תִּשׁוּבְבֵנה
2 mp	שׁוּבְבֶתֶם	2 mp	תִּשׁוּבְבֶתֶם
2 fp	שׁוּבְבֶתֶן	2 fp	תִּשׁוּבְבֶתֶן
1 cp	שׁוּבְבֵה	1 cp	נִשׁוּבְבֵה
Infinitive Construct	שׁוּבָה	Participle Passive	ms מִשׁוּבָה
Infinitive Absolute	שׁוּבָה		

(3) The Hitpolel inflection of בִּין, "to understand, discern," which in the Hitpolel stem means "to show oneself attentive, to have understanding, discernment"

XXIX EXERCISES

	Perfect	Imperfect	Imperative
3 ms	הִתְבוֹנֵן	3 ms יִתְבוֹנֵן	
3 fs	הִתְבוֹנְנָה	3 fs תִּתְבוֹנֵן	
2 ms	הִתְבוֹנְנָתְךָ	2 ms תִּתְבוֹנֵן	2 ms הִתְבוֹנֵן
2 fs	הִתְבוֹנְנָתְךָ	2 fs תִּתְבוֹנְנִי	2 fs הִתְבוֹנְנִי
1 cs	הִתְבוֹנְנָתִי	1 cs אֶתְבוֹנֵן	
3 cp	הִתְבוֹנְנוּ	3 mp יִתְבוֹנְנוּ	
		3 fp תִּתְבוֹנְנָה	
2 mp	הִתְבוֹנְנֶם	2 mp תִּתְבוֹנְנוּ	2 mp הִתְבוֹנְנוּ
2 fp	הִתְבוֹנְנֶיךָ	2 fp תִּתְבוֹנְנָה	2 fp הִתְבוֹנְנָה
1 cp	הִתְבוֹנְנוּ	1 cp נִתְבוֹנֵן	
Infinitive Construct	הִתְבוֹנֵן	Participle Reflexive	מִתְבוֹנֵן
Infinitive Absolute	הִתְבוֹנֵן		

The doubling of ׀ occurs before consonantal affirmatives beginning with ׀.

Example:

Perfect 1 cp הִתְבוֹנְנִי becomes יִתְבוֹנְנִי.

EXERCISES

1. Each of the following entries contains an 'Ayin Vav/'Ayin Yod verb form. Supply the proper translation for the form. In the space marked (a) give its stem, in (b) the identification of the form (perfect, imperfect), in (c) its person, gender, and number, and in (d) its root. Supply this information only for verbs that are 'Ayin Vav/'Ayin Yod.

(1) יְהוָה בְּשָׁמַיִם הִכִּין כִּסְאוֹ The LORD has _____ his throne in the heavens. (Ps. 103:19)

(a) _____ (b) _____ (c) _____ (d) _____

(2) וְכִנְנֹתִי אֶת־כִּסְאוֹ עַד־עוֹלָם And I will _____ his throne forever. (1 Chr. 17:12)

(a) _____ (b) _____ (c) _____ (d) _____

- (3) **לְמַעַן תְּבִינֵנוּ כִּי־אֲנִי הוּא** In order that you may _____ that I am he.
(Isa. 43:10)
(a) _____ (b) _____ (c) _____ (d) _____
- (4) **שִׁירוּ לַיהוָה בְּרַכּוּ שְׁמוֹ** _____ to the LORD; bless his name.
(Ps. 96:2)
(a) _____ (b) _____ (c) _____ (d) _____
- (5) **וְשָׂמֵתִי עֵינַי עֲלֵיהֶם לְטוֹבָה** And I will _____ my eye upon them
for good. (Jer. 24:6)
(a) _____ (b) _____ (c) _____ (d) _____
- (6) **וַיִּדָּ אֶת־הַפְּלִשְׁתִּי וַיְמִיתֵהוּ** And he smote the Philistine and _____
him. (2 Sam. 21:17)
(a) _____ (b) _____ (c) _____ (d) _____
- (7) **וְאֵין אֱלֹהִים עִמָּדַי אֲנִי אֲמִית וְאֲחִיָּה** And there is no god beside me;
I _____ and I make alive. (Deut. 32:39)
(a) _____ (b) _____ (c) _____ (d) _____
- (8) **אִם־יָמוּת גָּבַר הַיְחִיָּה** If a man _____, shall he live (again)?
(Job. 14:14)
(a) _____ (b) _____ (c) _____ (d) _____
- (9) **הֲרִימֵתִי קוֹלִי וְאֶקְרָא** I _____ my voice and cried out.
(Gen. 39:15)
(a) _____ (b) _____ (c) _____ (d) _____
- (10) **נִפְשִׁי יִשׁוּבָב** He _____ my soul. (Ps. 23:3)
(a) _____ (b) _____ (c) _____ (d) _____
- (11) **וַיִּקַּם קַיִן אֶל־הָבֶל אָחִיו וַיַּהַרְגֵהוּ** And Cain _____ against Abel
his brother and killed him. (Gen. 4:8)
(a) _____ (b) _____ (c) _____ (d) _____
- (12) **יִבֶשׂ הָחֵצִיר נִבֶּל צִיץ וּדְבַר־אֱלֹהֵינוּ יָקוּם לְעוֹלָם** The grass withers,
the flower fades; but the word of our God shall _____ for ever.
(Isa. 40:8)
(a) _____ (b) _____ (c) _____ (d) _____

XXIX EXERCISES

- (13) בִּשְׁנוֹ מְאֹד כִּי־עֲזַבְנוּ אֶרֶץ We are utterly _____, for we have forsaken the land. (Jer. 9:18)
 (a) _____ (b) _____ (c) _____ (d) _____
- (14) הֵבִיא לָנוּ אִישׁ עִבְרִי לְצַחֵק בְּנוֹ He has _____ to us a Hebrew man to make sport of us. (Gen. 39:14)
 (a) _____ (b) _____ (c) _____ (d) _____
- (15) בָּא אֵלַי לְשֹׁכֵב עִמִּי He _____ to me to lie with me. (Gen. 39:14)
 (a) _____ (b) _____ (c) _____ (d) _____

2. Each of the following entries contains an imperative form of an 'Ayin Vav/'Ayin Yod verb. Supply the proper translation for the form. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

- (1) קוֹמִי כִּי בָא אוֹרְךָ _____, for your light has come. (Isa. 60:1)
 (a) _____
 (b) _____
 (c) _____
- (2) וַיֹּאמֶר יְהוָה לְנֹחַ בְּאַיֶּתָהּ וּכְלִי־בֵיתְךָ אֶל־הַתְּבֵה
 And the LORD said to Noah, "_____ the ark, you and all your household." (Gen. 7:1)
 (a) _____
 (b) _____
 (c) _____
- (3) בָּאוּ שְׁעָרָיו בְּתוֹדָה _____ his gates with thanksgiving. (Ps. 100:4)
 (a) _____
 (b) _____
 (c) _____
- (4) קוֹמוּ בְּרַכּוּ אֶת־יְהוָה אֱלֹהֵיכֶם _____, bless the LORD your God. (Neh. 9:5)
 (a) _____
 (b) _____
 (c) _____
- (5) וַיֹּאמֶר לוֹ עֲלֶה הָקָם לִיהוָה מִזְבֵּחַ
 And he said to him, "Go up, _____ an altar to the LORD." (2 Sam. 24:18)
 (a) _____
 (b) _____
 (c) _____
- (6) וַיֹּאמֶר לֹא־קָרָאתִי בְנִי שׁוֹב שָׁכַב
 And he said, "I did not call, my son; _____, lie down!" (1 Sam. 3:6)
 (a) _____
 (b) _____
 (c) _____
- (7) שׁוּבִי בְתוּלַת יִשְׂרָאֵל _____, O virgin Israel. (Jer. 31:21)
 (a) _____
 (b) _____
 (c) _____

- (8) שָׁבוּ עָדֵי בְּכָל־לִבְבְּכֶם _____ to me with all your heart. (Joel 2:12)
- (9) הַשִּׂיבָה לִי שְׂשׂוֹן יִשְׁעֶךָ _____ to me the joy of your salvation. (Ps. 51:14; Eng. 51:12)
- (10) כְּשׁוֹפָר הָרֶם קוֹלְךָ _____ your voice like the trumpet. (Isa. 58:1)
- (11) הֲרִימִי בְּכַח קוֹלְךָ _____ your voice with strength. (Isa. 40:9)
- (12) שִׂימָה־לָּנוּ מֶלֶךְ לְשִׁפְטָנוּ _____ for us a king to judge (govern) us. (1 Sam. 8:5)
- (13) כִּי שָׁם שָׁאֲלוּנוּ שִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן For there they requested us, “_____ for us from the song (one of the songs) of Zion.” (Ps. 137:3)
- (14) וְהָבִיאוּ אֶת־אֲחִיכֶם הַקָּטָן אֵלַי And _____ your youngest brother to me. (Gen. 42:19, 20)
- (15) הֲשִׁיבֵנִי וְאֲשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי _____ me that I may be restored, for you are the LORD my God. (Jer. 31:18)

3. Supply the proper translation for the pronouns in the following entries.

- (1) וַיִּשְׂאָהּ וַיְבִיאהּ אֶל־אִמּוֹ And _____ lifted _____ up and brought _____ to _____ mother. (2 Kgs. 4:20)
- (2) מִי אַתֶּם וּמֵאֵן תָּבֹאוּ _____ are _____, and where do _____ come from? (Josh. 9:8)
- (3) וַתָּבוֹא בָהֶם הָרוּחַ וַיְחִיּוּ וַיַּעֲמְדוּ עַל־רַגְלֵיהֶם חֵל גָּדוֹל מְאֹד־מְאֹד And the spirit (breath) entered _____, and _____ lived, and stood upon _____ feet, an exceedingly great army. (Ezek. 37:10)

- (4) **בְּאֵנוֹ-בְּאֵשׁ וּבַמַּיִם** _____ have come through the fire and through the water. (Ps. 66:12)
- (5) **וְאֶתְּהָ תָבוֹא אֶל-אֲבוֹתֶיךָ בְּשָׁלוֹם** And _____ shall go to _____ ancestors in peace. (Gen. 15:15)
- (6) **וַיָּבִיאהָ אֶל-הָאָדָם** And _____ brought _____ to the man. (Gen. 2:22)
- (7) **וַיָּבִיאהוּ יְרוּשָׁלַם וַיָּמָת שָׁם** And _____ brought _____ to Jerusalem, and _____ died there. (Judg. 1:7)
- (8) **לָמָּה תָבִיאוּ אֵתוֹ אֵלַי** Why have _____ brought _____ to _____? (1 Sam. 21:15)
- (9) **וַהֲקִימָתִי אֶת-בְּרִיתִי אִתְּכֶם** And _____ will establish _____ covenant with _____. (Lev. 26:9)
- (10) **כִּי-עָפָר אַתָּה וְאֶל-עָפָר תָּשׁוּב** For _____ are dust, and unto dust _____ shall return. (Gen. 3:19)
- (11) **וַהֲשִׁבְתִּים עַל-הָאָרֶץ הַזֹּאת** And _____ will bring _____ back to _____ land. (Jer. 24:6)
- (12) **מִבְּקֵשׁ שָׂאוֹל אָבִי לְהַמִּיתָךְ** Saul _____ father is seeking to kill _____. (1 Sam. 19:2)
- (13) **הֵעֲלִיתָנוּ מֵאָרֶץ זָבַת חֶלֶב וּדְבַשׁ לְהַמִּיתָנוּ בַּמִּדְבָּר** _____ brought _____ up from a land flowing with milk and honey to slay _____ in the wilderness. (Num. 16:13)
- (14) **בַּהֲכִינוּ שָׁמַיִם שָׁם אָנִי** When _____ established the heavens, _____ was there. (Prov. 8:27)
- (15) **עַד-עוֹלָם אָכִין זְרַעְךָ** _____ will establish _____ seed (descendants) forever. (Ps. 89:5; Eng. 89:4)

4. Underscore the correct participial form in each of the following entries.

- (1) **מָה אֵלֶּה (בָּא / בָּאִים) לַעֲשׂוֹת**
What are these coming to do? (Zech. 2:4; Eng. 1:21)
- (2) **וַהֲנֵה רַחֵל בָּתּוֹ (בָּאָה / בָּאוּ) עִם-הַצֹּאֵן**
And behold, Rachel his daughter is coming with the flock. (Gen. 29:6)

- (3) (בָּאוֹת / בָּאִים) וַיֵּרָא וַהֲנֵה גַמְלִים
And he saw, and behold, camels were coming. (Gen. 24:63)
- (4) (בָּאוֹת / בָּאִים) הִנֵּה יָמִים
Behold, the days are coming. (1 Sam. 2:31)
- (5) מִי־זֶה (בָּא / בָּאָה) מֵאֶדוֹם
Who is this coming from Edom? (Isa. 63:1)
- (6) הֲנִנִּי (מְבִיאִים / מְבִיא) רָעָה עַל־יְרוּשָׁלַם
Behold, I am bringing evil against Jerusalem. (2 Kgs. 21:12)
- (7) וְלָמָּה יְהוָה (מְבִיאָה / מְבִיא) אֶתְנוּ אֶל־הָאָרֶץ הַזֹּאת
Why is the LORD bringing us to this land? (Num. 14:3)
- (8) הִנֵּה (מָתָה / מָת) שָׂאוּל
Behold, Saul is dead. (2 Sam. 4:10)
- (9) כִּי אָמְרוּ כָּלֵנוּ (מֵתִים / מֵתוֹת)
For they said, "We are all dead (men)." (Exod. 12:33)
- (10) הַר יִהְיֶה הַר בֵּית־יְהוָה בְּרֹאשׁ הַהָרִים
The mountain of the house of the LORD shall be established at the head of the mountains. (Isa. 2:2)

5. Identify each of the verb sequences in the spaces marked (a). In (b) give the stems of the verbs, and in (c) their roots. (Review Lesson XXI.)

Example:

עָלוּ הָהָר וְהֵבֵאתֶם עֵץ Go up to the mountain and bring wood. (Hag. 1:8)

(a) Imperative + Perfect sequence (b) Qal , Hif'il

(c) עָלָה , בִּיא

(1) אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ I will come to you, and I will bless you.

(Exod. 20:24)

(a) _____ + _____ sequence (b) _____ , _____

(c) _____ , _____

(2) בָּאוּ וְנִבְּאוּ יְרוּשָׁלַם Come, and let us go up to Jerusalem. (Jer. 35:11)

(a) _____ + _____ sequence (b) _____ , _____

(c) _____ , _____

XXIX EXERCISES

- (3) **לְמַעַן הַזְכֵּרִי וּבִשְׁתּוֹ** In order that you may remember and be put to shame (confounded). (Ezek. 16:63)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (4) **וַיֹּאמְרוּ נָקוּם וּבְנִינוּ** And they said, "Let us arise and (let us) build."
 (Neh. 2:18)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (5) **בְּהִינֵי נִתֵּן בּוֹ רוּחַ וְשָׁמַע שְׁמוּעָה** Behold, I will put a spirit in him, so that he shall hear a rumor (report). (2 Kgs. 19:7)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (6) **הַשִּׁבְנִי וְאֲשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי** Restore me, that I may be restored, for you are the LORD my God. (Jer. 31:18)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (7) **גִּדְלוּ לַיהוָה אִתִּי וְנִרְוַמְנָה שְׁמוֹ יַחְדָּו** Magnify the LORD with me, and let us exalt his name together. (Ps. 34:4; Eng. 34:3)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (8) **וְהֵבִיאוּ אֶת־אֲחֵיכֶם הַקָּטָן אֵלַי וְאִדְעָה כִּי לֹא מְרַגְלִים אַתֶּם** And bring your youngest brother to me, that I may know you are not spies. (Gen. 42:34)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (9) **שִׂים לֶחֶם לִפְנֵיהֶם וַיֹּאכְלוּ** Set bread before them, that they may eat. (2 Kgs. 6:22)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (10) **יָדֶיךָ עָשׂוּנִי וַיְכַוְנֵנוּנִי** Your hands made me and established me. (Ps. 119:73)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____

6. Practice pronouncing the Hebrew, noting especially 'Ayin Vav/'Ayin Yod verb forms. Cover the translation and practice translating the Hebrew from sight.

- (1) וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי
אֵתָהּ בָּא אֵלַי בְּחֶרֶב וְאֲנֹכִי
בָּא־אֵלֶיךָ בְּשֵׁם יְהוָה
צְבָאוֹת
And David said to the Philistine,
"You come to me with a sword, but I
come to you in the name of the LORD
of hosts." (1 Sam. 17:45)
- (2) וַהֲנֵה רִיחַ גְּדוּלָה בָּאָה
מֵעֵבֶר הַמִּדְבָּר וַיִּגַע בְּאַרְבַּע
פְּנוֹת הַבַּיִת וַיִּפֹּל עַל־
הַנְּעָרִים וַיָּמוּתוּ
And behold, a great wind came from across
the desert, and struck the four corners
of the house, and it fell upon the young
people, and they died. (Job 1:19)
- (3) בָּרוּךְ הֵבֵא בְשֵׁם יְהוָה
בְּרַכְנוּכֶם מִבֵּית יְהוָה
Blessed is the one who comes in the name
of the LORD; we bless you from the house
of the LORD. (Ps. 118:26)
- (4) שָׂאוּ שְׁעָרִים רְאִשִׁיכֶם
וַיָּבֹא מֶלֶךְ הַכְבוֹד
Lift up your heads, O gates, that
the King of glory may enter. (Ps. 24:7)
- (5) כִּי אֵתָה תָבִיא אֶת־בְּנֵי
יִשְׂרָאֵל אֶל־הָאָרֶץ אֲשֶׁר־
נִשְׁבַּעְתִּי לָהֶם וְאֲנֹכִי
אֶהְיֶה עִמָּךְ
For you shall bring the children of Israel
to the land which I swore to them; and I
will be with you. (Deut. 31:23)
- (6) וְלֹא־קָם נָבִיא עוֹד בְּיִשְׂרָאֵל
כְּמֹשֶׁה
And there has not arisen a prophet since
in Israel like Moses. (Deut. 34:10)
- (7) מִי־יַעֲלֶה בְּהַר־יְהוָה וּמִי־
יָקוּם בְּמִקְוֹם קִדְשׁוֹ
Who shall go up to the mountain of
the LORD, and who shall stand in his holy
place? (Ps. 24:3)
- (8) עַל־כֵּן לֹא־יָקֻמוּ רְשָׁעִים
בְּמִשְׁפָּט
Therefore, the wicked shall not stand
in the judgment. (Ps. 1:5)
- (9) וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת
אוֹת־הַבְּרִית אֲשֶׁר הִקְמַתִּי
בֵּינִי וּבֵין כָּל־בָּשָׂר אֲשֶׁר
עַל־הָאָרֶץ
And God said to Noah, "This is the sign
of the covenant which I have established
between me and (between) all flesh that
is upon the earth." (Gen. 9:17)

- (10) נְבִיא אֲקִים לָהֶם מִקֶּרֶב
אֲחֵיהֶם כְּמֹד וְנִתְּתִי דְבָרִי
בְּפִיו וְדַבֵּר אֲלֵיהֶם אֶת
כָּל־אֲשֶׁר אֶצְוֶנוּ
I will raise up for them a prophet like you
from among their brethren; and I will put
my words in his mouth, and he shall speak
to them all that I command him.
(Deut. 18:18)
- (11) כִּי עֲזָרָא הִכִּין לִבּוֹ לְדַרוֹשׁ
אֶת־תּוֹרַת יְהוָה וְלַעֲשׂוֹת
וְלִלְמַד בִּישְׂרָאֵל חֻק וּמִשְׁפָּט
For Ezra set his heart to seek the law of
the LORD, and to do (it), and to teach in
Israel statute(s) and judgment(s). (Ezr. 7:10)
- (12) שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
תִּהְלְתוּ מִקְצֵה הָאָרֶץ
Sing to the LORD a new song, his praise
from the end of the earth. (Isa. 42:10)
- (13) וַיְהִיו הַמֵּתִים אֲשֶׁר הָמִית
בְּמוֹתוֹ רַבִּים מֵאֲשֶׁר הָמִית
בְּחַיָּו
And the dead whom he killed at his death
were more than those whom he had killed
during his life. (Judg. 16:30)
- (14) וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ
לְשַׁפֵּט אֶת־עַמְּךָ לְהַבִּין
בֵּין־טוֹב לְרָע
And give to your servant an obedient mind
(heart) to govern (judge) your people, to
discern between good and evil.
(1 Kgs. 3:9)
- (15) כִּי־אֲרָאָה יָרַח וּכּוֹכָבִים
אֲשֶׁר כּוֹנְנִתָּ מִה־אֲנוֹשׁ
כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם
כִּי תִפְקְדֶנּוּ
When I look at the moon and the stars that
you have set in place, what is man that you
remember him or a son of man that you
visit him? (Ps. 8:4,5; Eng. 8:3,4)
- (16) וּמֵעֵץ הַדַּעַת טוֹב וְרָע לֹא
תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכַלְךָ
מִמֶּנּוּ מוֹת תָּמוּת
But from the tree of the knowledge of
good and evil you shall not eat, for
in the day that you eat from it you shall
surely die. (Gen. 2:17)
- (17) וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אֵתָּה
עִמָּנוּ וְנִשְׁמָעָה וְאֵל־יְדַבֵּר
עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת
And they said to Moses, "You speak to us,
and we will obey; but let not God speak
to us, lest we die." (Exod. 20:19)
- (18) וַיִּקַּח יְהוָה אֱלֹהִים אֶת־
הָאָדָם וַיַּנְחֵהוּ בְּגַן־עֵדֶן
לְעַבְדָּהּ וּלְשָׁמְרָהּ
And the LORD God took the man and he
placed him in the garden of Eden to tend
it and to keep it. (Gen. 2:15)

VOCABULARY

- | | | | | | |
|-----|-----------|------------------------------------|------|---------|---------------------|
| (1) | גֹּרַר | to sojourn | (10) | עֹרַר | to arouse oneself |
| (2) | גִּיל | to rejoice | (11) | פּוֹזַר | to be scattered |
| (3) | דִּין | to judge | (12) | רוּץ | to run |
| (4) | חֹל/חִיל | to whirl, dance, writhe | (13) | רִיב | to strive, contend |
| (5) | לוֹן/לִין | to lodge, pass the night,
abide | (14) | שָׁרַח | to sing |
| (6) | מִוּל | to circumcise | (15) | שָׁתַח | to put, place, set |
| (7) | נוּחַ | to rest, come to rest | (16) | כָּשַׁל | he stumbled |
| (8) | נוּס | to flee | (17) | לָכַד | he seized, captured |
| (9) | נוּעַ | to quiver, stagger,
tremble | (18) | שָׁבַת | he ceased, rested |

LESSON XXX

75. Weak Verbs: Pe Vav/Pe Yod Verbs*

75.1 Definition

Pe Vav/Pe Yod verbs include all verbs whose initial root consonant as it now stands is yod. In their root forms, therefore, all Pe Vav/Pe Yod verbs look alike. For example **יָבֵשׁ**, “he dried up, withered, was dry,” and **יָטַב**, “he was good,” have similar root forms (Qal perfect 3 ms), yet the first is to be classified as Pe Vav and the second as Pe Yod. The two can be distinguished not by their Qal forms but by their forms in other stems, particularly in the Nif'al and Hif'il stems.

75.2 Distinguishing Characteristics of Pe Vav Verbs

(1) Some Pe Vav verbs have yod as their initial root consonant in most forms of the Qal stem. Another distinguishing characteristic of verbs in this group is that they have pataḥ as the stem vowel in the Qal imperfect. The group includes:

- | | |
|----------------------------------|---|
| (a) יָבֵשׁ “he was dry” | (e) יָרָא “he feared” |
| (b) יָגַע “he grew weary” | (f) יָרַשׁ “he possessed, drove out” |
| (c) יָעַץ “he advised” | (g) יָשַׁן “he fell asleep, slept” |
| (d) יָקַץ “he awoke” | |

(a) The initial root consonant appears as yod in all forms of the Qal perfect in these and all other Pe Vav verbs. The Qal perfect is inflected in the customary manner, allowing of course for the necessary changes in doubly weak verbs.

Qal Perfect of **יָבֵשׁ** and of the doubly weak **יָרָא**

3 ms	יָבֵשׁ	יָרָא
3 fs	יָבֵשָׁה	יָרָאָה
2 ms	יָבֵשְׁתָּ	יָרָאתָ
2 fs	etc.	etc.

(b) The initial root consonant appears as yod in all Qal imperfect forms of this group of Pe Vav verbs. Note also that the stem vowel is pataḥ. Since yod is preceded by the preformative vowel ḥireq, it combines with ḥireq to form ḥireq-yod, an unchangeably long vowel.

*Refer to Verb Chart 10, pp. 420f., for the conjugation of the Pe Vav/Pe Yod verb.

Qal Imperfect of יָבֵשׁ and יִרְאֵ

3 ms	יִבֵּשׁ	יִרְאֵ
3 fs	תִּיבֵּשׁ	תִּירְאֵ
2 ms	תִּיבֵּשׁ	תִּירְאֵ
2 fs	תִּיבֵּשִׁי	תִּירְאִי
1 cs	אִיבֵּשׁ	אִירְאֵ
3 mp	יִבְשׁוּ	יִרְאוּ
3 fp	תִּיבְשְׁנָה	תִּירְאֲנָה
2 mp	תִּיבְשׁוּ	תִּירְאוּ
2 fp	תִּיבְשְׁנָה	תִּירְאֲנָה
1 cp	נִיבֵּשׁ	נִירְאֵ

(c) The two verbs listed here illustrate the different forms of the Qal imperative that one encounters in this group of Pe Vav verbs. Some of these verbs retain the vav (as yod) in the Qal imperative, while others drop it altogether, resulting in forms that resemble those of many Pe Nun verbs (cf. XXVIII.73.2[4], pp. 303ff.).

Qal Imperative of יָבֵשׁ and יִרְשׂ, "he possessed, inherited"

2 ms	יְבֵשׁ	רֵשׁ
2 fs	יְבֵשִׁי	רֵשִׁי
2 mp	יְבֵשׁוּ	רֵשׁוּ
2 fp	יְבֵשְׁנָה	רֵשְׁנָה

(d) Two variations are also evident in the Qal infinitive forms of this group of Pe Vav verbs. Some form the Qal infinitive construct by retaining the vav (as yod), while others drop vav (yod) from the beginning of the form and add ת to the end of the form, thus producing a segholate form.

Qal Infinitive forms of יָבֵשׁ and יִרְשׂ

Qal Infinitive Construct	יְבֵשׁ	רֵשֶׁת
Qal Infinitive Absolute	יְבוֹשׁ	יְרוֹשׁ

(e) Qal participles of these and other Pe Vav verbs are formed in the normal manner.

Examples:

	ms	mp	fs	fp
Active:	יֹרֵשׁ	יֹרְשִׁים		(not used)
	יֹעֲזֵן	יֹעֲצִים		
	יִרְאֵ	יִרְאִים	יִרְאֵה	
Passive:	יְעוֹזֵן	יְעוֹצִים	יְעוֹצֵה	

(2) A second group of Pe Vav verbs consists of those that drop the initial root consonant in the Qal imperfect, Qal imperative, and Qal infinitive construct. These verbs retain yod as the initial root consonant in all other Qal forms. In this group of verbs the preformative vowel of the Qal imperfect forms is raised from hireq to şere. The stem vowel is also şere, which may be volatized before vocalic affirmatives or changed to pataḥ before נה endings.

The following verbs are among those included in this group:

יָדַע	“he knew”	יָצָא	“he went out”
יָלַד	“he begot”	יָרַד	“he went down”
יָסַף	“he added, increased”	יָשַׁב	“he sat, dwelt”

The verb הִלְךָ, “he went, walked,” must also be included here, since in the Qal imperfect, Qal imperative, Qal infinitive construct, and throughout the Hif'il stem it is treated as a Pe Vav verb. It is also likely that the verbs [יָכַח], “he judged, corrected, rebuked,” [יָשַׁע], “he saved, delivered,” and [יָתַר], “he was left over, remained” belong in this group, although they are not found in the Qal stem.

(a) Qal Imperfect of יָשַׁב, יָצָא, הִלְךָ, and יָדַע

These verbs drop the initial root consonant in the Qal imperfect. In all Qal imperfect forms the preformative vowel is şere. The stem vowel is also şere except in the case of יָדַע, which because of its final guttural requires a pataḥ rather than a şere. Because יָצָא is doubly weak, it reflects some of the characteristics of Lamed Alef verbs (cf. XXVI.71, pp. 275ff.).

	יָשַׁב	יָצָא	הִלְךָ	יָדַע
3 ms	יִשְׁבֶּ	יִצְאֶ	יִלְכֶ	יִדְעֶ
3 fs	תִּשְׁבִּי	תִּצְאי	תִּלְכִי	תִּדְעי
2 ms	תִּשְׁבֵּ	תִּצְאֵ	תִּלְכֵּ	תִּדְעֵ
2 fs	תִּשְׁבִּי	תִּצְאי	תִּלְכִי	תִּדְעי
1 cs	אִשְׁבֵּ	אִצְאֵ	אִלְכֵּ	אִדְעֵ
3 mp	יִשְׁבּוּ	יִצְאוּ	יִלְכוּ	יִדְעוּ
3 fp	תִּשְׁבְּנָה	תִּצְאֵנָה	תִּלְכְּנָה	תִּדְעֵנָה
2 mp	תִּשְׁבּוּ	תִּצְאוּ	תִּלְכוּ	תִּדְעוּ
2 fp	תִּשְׁבְּנָה	תִּצְאֵנָה	תִּלְכְּנָה	תִּדְעֵנָה
1 cp	גִּשְׁבֵּ	גִּצְאֵ	גִּלְכֵּ	גִּדְעֵ

(b) Qal Imperative

	יָשָׁב	יָצָא	הִלָּךְ	יָדַע
2 ms	שָׁב	אֵץ	לָךְ	דַּע
2 fs	שָׁבִי	אֵצִי	לָכִי	דַּעִי
2 mp	שָׁבוּ	אֵצוּ	לָכוּ	דַּעוּ
2 fp	שָׁבְנָה	אֵצְנָה	לָכְנָה	דַּעְנָה

(c) Qal Infinitive Construct

יָשָׁב	יָצָא	הִלָּךְ	יָדַע
שֹׁבֵת (לְשֹׁבֵת)	צֹאת (לְצֹאת)	לֹכֵת (לְלֹכֵת)	דַּעַת (לְדַעַת)

(3) A third group of Pe Vav verbs consists of those that have **צ** (or occasionally another sibilant) as their middle root consonant (cf. I.1.13, p. 3). These verbs are formed on the analogy of Pe Nun verbs (cf. XXVIII.73, pp. 301–307). When vav (yod) stands at the end of the preformative syllable, it drops out and a dagesh forte is placed in the following consonant (in this case the sibilant). Thus יִצֹק (Qal imperfect 3 ms from יָצַק, “he poured out”) becomes יִצֹּק; הִיִּצִית (Hif’il perfect 3 ms from יָצַת, “he kindled, set on fire”) becomes הִיִּצִיִּת; and יִצִּיג (Hif’il imperfect 3 ms from יָצַג, “he set, placed”) becomes יִצִּיִּג.

(4) The verb יָכַל, “he had power, was able,” which occurs only in the Qal stem, has a peculiar characteristic in the Qal imperfect. There it retains the vav of the verb root as *šureq* after each of the imperfect preformatives. Grammarians theorize that the Qal imperfect of this verb may have originally been based on the imperfect of either the Pu‘al or the Hof‘al.

The Qal imperfect forms of יָכַל attested in the Hebrew Bible are these:

3 ms	יִכַּל	3 mp	יִכַּלוּ
3 fs	תִּכַּל	3 fp	-----
2 ms	תִּכַּל	2 mp	תִּכַּלוּ
2 fs	תִּכַּלִּי	2 fp	-----
1 cs	אוֹכַל	1 cp	נוֹכַל

(5) Pe Vav verbs in the Nif'al stem

The initial vav of Pe Vav verbs acts as a regular consonant in all Nif'al forms except those of the Nif'al perfect and Nif'al participle. It combines with the "a" class vowel (pataḥ) of the nun preformative to form a diphthongal ḥolem (וּ). This applies to all classes of Pe Vav verbs.

(a) יָלַד, "he begot"

	Perfect	Imperfect	Imperative
3 ms	נִילַד	3 ms יוֹלֵד	
3 fs	נִילְדָה	3 fs תִּילְדִי	
2 ms	נִילְדֶתָ	2 ms תִּילְדִי	2 ms הוֹלֵד
2 fs	נִילְדֶתִי	2 fs תִּילְדִי	2 fs הוֹלְדִי
1 cs	נִילְדֹתִי	1 cs אִילְדֵה	
3 cp	נִילְדוּ	3 mp יוֹלְדוּ	
		3 fp תִּילְדְנָה	
2 mp	נִילְדְתֶם	2 mp תִּילְדוּ	2 mp הוֹלְדוּ
2 fp	נִילְדְתֵן	2 fp תִּילְדְנָה	2 fp הוֹלְדְנָה
1 cp	נִילְדְנוּ	1 cp גִּילְדֵה	
Infinitive Construct	הוֹלֵד	Participle Passive	ms נִילְד
Infinitive Absolute	הוֹלֵד		

(b) [ישע], "he saved, delivered," a doubly weak verb which in the Nif'al stem means "he was saved, liberated, delivered"

	Perfect	Imperfect	Imperative
3 ms	נִישַׁע	3 ms יוֹשַׁע	
3 fs	נִישַׁעָה	3 fs תִּישַׁעִי	
2 ms	נִישַׁעְתָּ	2 ms תִּישַׁעִי	2 ms הוֹשַׁע
2 fs	נִישַׁעְתִּי	2 fs תִּישַׁעִי	2 fs הוֹשַׁעִי
1 cs	נִישַׁעְתִּי	1 cs אִישַׁעֵה	

3 cp	נִשְׁעַנּוּ	3 mp	יִנְשְׁעוּ		
		3 fp	תִּנְשְׁעֶנָּה		
2 mp	נִשְׁעַתֶּם	2 mp	תִּנְשְׁעוּ	2 mp	הִנְשְׁעוּ
2 fp	נִשְׁעַתֶּן	2 fp	תִּנְשְׁעֶנָּה	2 fp	הִנְשְׁעֶנָּה
1 cp	נִשְׁעַנּוּ	1 cp	נִשְׁעַע		
Infinitive Construct	הִנְשַׁע	Participle		ms	נֹשֵׂעַ
Infinitive Absolute	הִנְשַׁע				

(6) Pe Vav verbs in the intensive stems (Pi'el, Pu'al, Hitpa'el)

Pe Vav verbs normally have a yod as the initial root consonant in the intensive stems, although they occasionally have a vav in the Hitpa'el stem.

Examples:

- יִיָּסַר (Pi'el imperfect 3 ms from יָסַר, "he chastened, corrected")
 יִיָּשַׁר (Pi'el imperfect 3 ms from יָשַׁר, "he made straight, smooth")
 יִתְיַצֵּב (Hitpa'el imperfect 3 ms from יָצַב, "he stationed himself, took his stand")

(7) Pe Vav verbs in the causative stems (Hif'il, Hof'al)

Pe Vav verbs retain the vav as holem throughout the Hif'il stem, and as šureq throughout the Hof'al stem.

(a) יָשַׁב, "he sat, dwelt," which in the Hif'il stem means "he caused to sit or to dwell"

	Perfect		Imperfect		Imperative
3 ms	הוֹשִׁיב	3 ms	יוֹשִׁיב	2 ms	הוֹשִׁיב
3 fs	הוֹשִׁיבָּה	3 fs	תוֹשִׁיב	2 fs	הוֹשִׁיבִי
2 ms	הוֹשִׁיבְתָּ	2 ms	תוֹשִׁיב	2 mp	הוֹשִׁיבוּ
	etc.		etc.	2 fp	הוֹשִׁיבְנָה
Infinitive Construct	הוֹשִׁיב	Participle Active		ms	מוֹשִׁיב
Infinitive Absolute	הוֹשִׁיב				

(b) הָלַךְ, “he went, walked,” which in the Hif’il stem means “he led or brought”

Perfect		Imperfect		Imperative	
3 ms	הוֹלִיךְ	3 ms	יוֹלִיךְ	2 ms	הוֹלֵךְ
3 fs	הוֹלִיכָה	3 fs	תוֹלִיךְ	2 fs	הוֹלִיכִי
2 ms	הוֹלִיכֶתָ	2 ms	תוֹלִיךְ	2 mp	הוֹלִיכוּ
	etc.		etc.	2 fp	הוֹלִיכְנָה
Infinitive Construct	הוֹלִיךְ	Participle Active	ms	מוֹלִיךְ	
Infinitive Absolute	הוֹלֵךְ		mp	מוֹלִיכִים	
			fs	מוֹלִיכָה	
			fp	מוֹלִיכוֹת	

(c) יָצָא, “he went out” (a doubly weak verb), which in the Hif’il stem means “he brought out or led out”

Perfect		Imperfect		Imperative	
3 ms	הוֹצִיא	3 ms	יוֹצִיא	2 ms	הוֹצֵא
3 fs	הוֹצִיָּאָה	3 fs	תוֹצִיא	2 fs	הוֹצִיָּאִי
2 ms	הוֹצִיָּאתָ	2 ms	תוֹצִיא	2 mp	הוֹצִיָּאוּ
2 fs	הוֹצִיָּאתִי	2 fs	תוֹצִיָּאִי	2 fp	הוֹצִיָּאנָה
1 cs	הוֹצִיָּאתִי	1 cs	אוֹצִיא		
3 cp	הוֹצִיָּאוּ		etc.		
2 mp	הוֹצִיָּאתֶם				
	etc.				
Infinitive Construct	הוֹצִיא	Participle Active	ms	מוֹצִיא	
Infinitive Absolute	הוֹצֵא		mp	מוֹצִיָּאִים	
			fs	מוֹצִיָּאָה	
			fp	מוֹצִיָּאוֹת	

(d) יָרַד, “he went down,” which in the Hof'al stem means “he was brought down”

Perfect		Imperfect	
3 ms	הֵרַד	3 ms	יֵרַד
3 fs	הֵרְדָה	3 fs	תֵּרַד
2 ms	הֵרַדְתָּ	2 ms	תֵּרַד
	etc.		etc.
Infinitive Construct	הֵרַד	Participle Passive	ms מוֹרַד
Infinitive Absolute	הֵרַד		

75.3 Distinguishing Characteristics of Pe Yod Verbs

The number of true Pe Yod verbs in the Hebrew Bible is very limited. A true Pe Yod verb is one that retains the yod as its initial root consonant in all forms. In forms without prefixes, yod is retained as a regular consonant. In forms with prefixes, it is retained either as hireq-yod (in the Qal imperfect), or as šere-yod (throughout the Hif'il stem).

(1) Six verbs have traditionally been classified as Pe Yod verbs. They are as follows:

יָטַב	“he was good”	יָנַק	“he sucked”
יָלַל	“he wailed, howled”	יָקַץ	“he awoke”
יָבֵן	“he went to the right”	יָשָׁר	“he was straight, straightforward, upright”

(2) The occurrences of these verbs are limited to the Qal and/or Hif'il stems, except for the verb יָשָׁר, which has forms not only in these two stems but also in the Pi'el and Pu'al stems.

(a) יָטַב, “he was good”

Perfect		Imperfect		Imperative
3 ms	יָטַב	3 ms	יֵטַב	(not used)
3 fs	יָטְבָה	3 fs	תֵּטַב	
2 ms	יָטַבְתָּ	2 ms	תֵּטַב	
	etc.		etc.	

(Because יָטַב is a stative verb, its stem vowel in Qal imperfect is pataḥ.)

Infinitive Construct	יָטַב	Participle Active	ms	יָטֵב
Infinitive Absolute	יָטוֹב			

(b) יָטַב, “he did well, was good,” which in the Hif’il stem means “he made (a thing) right, good, beautiful”

Perfect		Imperfect		Imperative	
3 ms	הִיטִיב	3 ms	יִיטִיב	2 ms	הִיטֵב
3 fs	הִיטִיבָּה	3 fs	תִּיטִיב	2 fs	הִיטִיבִי
2 ms	הִיטִיבְתָ	2 ms	תִּיטִיב	2 mp	הִיטִיבוּ
	etc.		etc.	2 fp	הִיטִיבְנָה

Infinitive Construct	הִיטִיב	Participle Active	ms	מִיטִיב
Infinitive Absolute	הִיטֵב		mp	מִיטִיבִים
			fs	מִיטִיבָּה
			fp	מִיטִיבוֹת

EXERCISES

1. Each of the following entries contains a Pe Vav/Pe Yod verb form. Supply the proper translation for the form. In the space numbered (a) give its stem, in (b) the identification of the form (perfect, imperfect, imperative), in (c) its person, gender, and number, and in (d) its root.

- (1) וּשְׁבַע עִסְהִמְלִךְ שׁוֹב וְשָׁב Return and _____ with the king. (2 Sam. 15:19)
 (a) _____ (b) _____ (c) _____ (d) _____
- (2) כִּי־אֶשֶׁב בַּחֹשֶׁךְ יְהוָה אֹרֶךְ לִי When I _____ in darkness, the LORD is a light to me. (Mic. 7:8)
 (a) _____ (b) _____ (c) _____ (d) _____

- (3) **וְאֲנֹכִי יְהוָה אֱלֹהֶיךָ עַד אוֹשִׁיבְךָ בְּאֹהֳלִים** I am the LORD your God; once again I will cause you to _____ in tents. (Hos. 12:10)
 (a) _____ (b) _____ (c) _____ (d) _____
- (4) **אֲנֹכִי אֶרְדּוּ עִמָּךְ מִצְרַיִם** I will _____ with you to Egypt. (Gen. 46:4)
 (a) _____ (b) _____ (c) _____ (d) _____
- (5) **וַיּוֹסֶף הוֹרֵד מִצְרַיִם** Now Joseph was _____ to Egypt. (Gen. 39:1)
 (a) _____ (b) _____ (c) _____ (d) _____
- (6) **כְּעוֹף הַשָּׁמַיִם אוֹרִידֵם** Like a bird of the heavens, I will _____ them _____. (Hos. 7:12)
 (a) _____ (b) _____ (c) _____ (d) _____
- (7) **הוֹרֵד אוֹתָם אֶל-הַמַּיִם** _____ them _____ to the water. (Judg. 7:4)
 (a) _____ (b) _____ (c) _____ (d) _____
- (8) **אֲבָרָהָם הוֹלִיד אֶת-יִצְחָק** Abraham _____ Isaac. (Gen. 25:19)
 (a) _____ (b) _____ (c) _____ (d) _____
- (9) **דָּעוּ כִּי-יְהוָה הוּא אֱלֹהִים** _____ that the LORD, he is God. (Ps. 100:3)
 (a) _____ (b) _____ (c) _____ (d) _____
- (10) **וַיִּדְעוּ כָּל-הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל** That all the earth may _____ that there is a God for (in) Israel. (1 Sam. 17:46)
 (a) _____ (b) _____ (c) _____ (d) _____
- (11) **לֹא-אֵיךָ רָע כִּי-אַתָּה עִמָּדִי** I will _____ no evil, for you are with me. (Ps. 23:4)
 (a) _____ (b) _____ (c) _____ (d) _____
- (12) **הִתְיַצְּבוּ וּרְאוּ אֶת-יְשׁוּעַת יְהוָה** _____ and see the salvation of the LORD. (Exod. 14:13)
 (a) _____ (b) _____ (c) _____ (d) _____
- (13) **וַיֹּאמֶר אֵלַי יְהוָה לֵךְ הִנְבֵּא אֶל-עַמִּי יִשְׂרָאֵל** And the LORD said to me, “_____, prophesy to my people Israel.” (Amos 7:15)
 (a) _____ (b) _____ (c) _____ (d) _____

- (14) וְהוֹשִׁיעַ אֶת־עַמִּי מִיַּד פְּלִשְׁתִּים And he shall _____ my people from the hand of the Philistines. (1 Sam. 9:16)
 (a) _____ (b) _____ (c) _____ (d) _____
- (15) אֲזַעַק אֵלֶיךָ חָמָס וְלֹא תוֹשִׁיעַ I cry out to you, "Violence!" but you do not _____. (Hab. 1:2)
 (a) _____ (b) _____ (c) _____ (d) _____

2. Two Pe Vav verbs, יָכַל, "he was able," and יָסַף, "he added, repeated," are frequently followed by infinitives construct, normally prefixed with an inseparable preposition. The forms of יָכַל followed by the infinitive construct express the notion of being able to do (or not to do) something. The forms of יָסַף followed by the infinitive construct express the notion of repeating an action. In the following examples various infinitives construct occur in conjunction with forms of these two Pe Vav verbs. Copy the infinitive construct in the space marked (a), give its stem in the space marked (b), and list its verb root in the space marked (c). An example containing more than one infinitive construct will have additional spaces provided. Note that the infinitives construct are not necessarily derived from Pe Vav/Pe Yod roots.

- וְלֹא־יָסַף שְׁמוּאֵל לְרֹאוֹת אֶת־שָׂאוּל עַד־יוֹם מוֹתוֹ (a) לְרֹאוֹת
 And Samuel did not see Saul again until the day (b) Qal
 of his death. (1 Sam. 15:35) (c) רָאָה
- (1) וַיֹּאמֶר יְהוָה אֶל־לְבוֹ לֹא־אֶסַף עוֹד לְהַבֹּת אֶת־כָּל־חַי כְּאֲשֶׁר עָשִׂיתִי (a) _____
 And the LORD said in his heart, "I will never again (b) _____
 destroy (kill) every living creature as I have done." (Gen. 8:21) (c) _____
- (2) לְכֵן לֹא־אֹסִיף לְהוֹשִׁיעַ אֶתְכֶם (a) _____
 Therefore I will deliver you no more. (Judg. 10:13) (b) _____
 (c) _____
- (3) לֹא אֹסֵף לְשָׁמַע אֶת־קוֹל יְהוָה אֱלֹהֵי (a) _____
 Let me not hear again the voice of the LORD my God. (b) _____
 (Deut. 18:16) (c) _____
- (4) לֹא אֹסִיף לְהִיֹּת עִמָּכֶם (a) _____
 I will be with you no more. (Josh. 7:12) (b) _____
 (c) _____
- (5) לֹא־תוֹסִיפוּ לְשַׁתּוֹתָהּ עוֹד (a) _____
 You shall not drink it again. (Isa. 51:22) (b) _____
 (c) _____

- (6) וַיִּשְׁלַח אֶת־הַיּוֹנָה וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד (a) _____
 And he sent out the dove, but she did not return to him (b) _____
 again. (Gen. 8:12) (c) _____
- (7) וַיַּסְפּוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה (a) _____
 And the Israelites again did what was evil in the eyes (b) _____
 of the LORD. (Judg. 3:12) (c) _____
- (8) וְלֹא־יָכַל מֹשֶׁה לָּבוֹא אֶל־אֹהֶל מוֹעֵד (a) _____
 And Moses was not able to enter the tent of meeting. (b) _____
 (Exod. 40:35) (c) _____
- (9) דָּוִד לֹא יָכַל לְבַנּוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהָיו (a) _____
 David was not able to build a house to the name (b) _____
 of the LORD his God. (1 Kgs. 5:17) (c) _____
- (10) לֹא־אוּכַל עוֹד לָצֵאת וּלְבוֹא (a) _____ (a) _____
 I am no longer able to go out or (b) _____ (b) _____
 to come in. (Deut. 31:2) (c) _____ (c) _____
- (11) מִי יוּכַל לַעֲמֹד לְפָנַי יְהוָה הָאֱלֹהִים הַקְּדוֹשׁ הַזֶּה (a) _____
 Who is able to stand before the LORD, this holy God? (b) _____
 (1 Sam. 6:20) (c) _____
- (12) מִלְּאֲכָה גְדוֹלָה אֲנִי עוֹשֶׂה וְלֹא אוּכַל לָרֶדֶת (a) _____
 I am doing a great work, and I am not able to come (b) _____
 down. (Neh. 6:3) (c) _____
- (13) לֹא נוּכַל דַּבֵּר אֵלֶיךָ רָע אוֹ־טוֹב (a) _____
 We are not able to speak to you evil or good. (b) _____
 (Gen. 24:50) (c) _____
- (14) וְלֹא יָכְלוּ בְנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת־הָעָרִים הָאֵלֶּה (a) _____
 But the Manassites were not able to take possession (b) _____
 of those cities. (Josh. 17:12) (c) _____
- (15) כִּי מִי יוּכַל לְשַׁפֵּט אֶת־עַמּוֹךְ (a) _____
 For who is able to judge your people? (1 Kgs. 3:9) (b) _____
 (c) _____

XXX EXERCISES

3. Fill in the correct translation for the pronouns in each of the following entries.

- (1) **וַיִּרְשֹׁתָּ אֹתָם וַיֵּשְׁבֹתָ בְּאֶרֶץ** And _____ shall take possession of _____, and _____ shall dwell in _____ land. (Deut. 12:29)
- (2) **לֹא אֶהְיֶה וְאִתּוֹ אֶשָׁב** I will be _____, and with _____ I will dwell (remain). (2 Sam. 16:18)
- (3) **בְּתֵי גֵזִית בְּנִיתָם וְלֹא־תֵשְׁבוּ בָם** _____ have built houses of hewn stone, but _____ shall not dwell in _____. (Amos 5:11)
- (4) **וַיּוֹשִׁיבֵנִי עַל־כִּסֵּא דָוִד אָבִי** And _____ caused _____ to sit on the throne of David _____ father. (1 Kgs. 2:24)
- (5) **וַתֹּאמֶר אֶל־עַבְדֶּיךָ הוֹרְדוּהוּ אֵלַי וְאֲשִׁמָּה עֵינַי עָלָיו** And _____ said to _____ servants, "Bring _____ down to _____, that _____ may set _____ eyes upon _____." (Gen. 44:21)
- (6) **אָמַר אֵלַי בְּנֵי אֶתָּה אֲנִי הַיּוֹם יִלְדְּתֶיךָ** _____ said to _____, "_____ are _____ son, today _____ have begotten _____." (Ps. 2:7)
- (7) **יָדַעְתֶּיךָ בְּשֵׁם וְגַם־מָצְאוּ חֵן בְּעֵינַי** _____ know _____ by name, and _____ have also found favor in _____ eyes. (Exod. 33:12)
- (8) **וְאֶת־שֵׁם קִדְּשִׁי אֹדִיעַ בְּתוֹךְ עַמִּי יִשְׂרָאֵל** And _____ holy name _____ will make known in the midst of _____ people Israel. (Ezek. 39:7)
- (9) **וַיֹּאמְרוּ לִי עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ** And _____ said to _____, "Make for _____ gods who may go before _____." (Exod. 32:23)
- (10) **כִּי־אֵתָּךְ אֲנִי לְהוֹשִׁיעַךָ וּלְהַצִּילְךָ** For _____ am with _____ to save _____ and to deliver _____. (Jer. 15:20)
- (11) **וּמִלְאָךְ פָּנָיו הוֹשִׁיעָם** And the angel of _____ presence saved _____. (Isa. 63:9)
- (12) **אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם** _____ am the LORD _____ God, who brought _____ up from the land of Egypt. (Exod. 20:2)

- (13) וּנְצַעַק אֶל־יְהוָה וַיִּשְׁמַע קִלְנוּ וַיִּשְׁלַח מַלְאָךְ וַיִּצְאָנוּ מִמִּצְרַיִם And _____ cried out to the LORD, and _____ heard _____ voice, and _____ sent an angel and _____ brought _____ up from Egypt. (Num. 20:16)
- (14) וַיֹּאמֶר אֶת־קִלְךָ שָׁמַעְתִּי בַגֶּן וְאִירָא פִי־עֵירֹם אֲנֹכִי וְאֶחָבֵא _____ said, "_____ heard _____ voice in the garden, and _____ was afraid because _____ was naked, and _____ hid _____." (Gen. 3:10)
- (15) יְהוָה אֹרֵי וַיִּשְׁעִי מִמִּי אִירָא The LORD is _____ light and _____ salvation; of _____ should _____ be afraid? (Ps. 27:1)
- (16) וְאֹזְנֶיךָ תִשְׁמַעְנָה דְבַר מֵאַחֲרֶיךָ לְאֹמֵר זֶה הַדֶּרֶךְ לָכוּ בּוֹ And _____ ears shall hear a word behind _____ saying, "_____ is the way, walk in _____!" (Isa. 30:21)
- (17) וְאֶת־נְבִיאֶיךָ הָרְגוּ בַחֶרֶב וְאֹתָר אֲנִי לְבַדִּי וַיִּבְקְשׂוּ אֶת־נַפְשִׁי לְקַחְתָּהּ And _____ have slain _____ prophets with the sword, and _____ alone was left, and _____ sought _____ life to take _____. (1 Kgs. 19:10)
- (18) כִּי יְהוָה שֹׁפֵטֵנוּ יְהוָה מִלְּפָנָיו הוּא יוֹשִׁיעֵנוּ For the LORD is _____ judge; the LORD is _____ king; _____ will save _____. (Isa. 33:22)

4. Underscore the correct participial form in each of the following entries.

- (1) וְהִיא (יוֹשֶׁבֶת / יוֹשֵׁב) בַּשָּׂדֶה
And she was sitting in the field. (Judg. 13:9)
- (2) וּבֵתוֹךְ עִם־טָמְאָ שֹׁפְתִים אֲנֹכִי (יוֹשֵׁב / יוֹשְׁבִים)
And I am dwelling in the midst of a people of unclean lips. (Isa. 6:5)
- (3) וְהִנֵּה מִלְאֲכֵי אֱלֹהִים (יֹרְדִים / יֹרְדוֹת) בּוֹ
And behold, the angels of God were descending on it! (Gen. 28:12)
- (4) הֵם בָּאֲנִיּוֹת הַמָּה רָאוּ מַעֲשֵׂי יְהוָה (יוֹרֵד / יוֹרְדֵי)
They that go down to the sea in ships, they see the works of the LORD.
(Ps. 107:23, 24)

- (5) שָׂרָה אֲשֶׁתְּךָ (יֵלֶדְת / יֵלְדָת) לְךָ בֵּן
Sarah your wife shall bear you a son. (Gen. 17:19)
- (6) הִנֵּה-בֵּן (נוֹלָד / נוֹלָדִים) לְבֵית-דָּוִד
Behold, a son shall be born to the house of David. (1 Kgs. 13:2)
- (7) וְהִיִּיתֶם כַּאֲלֹהִים (יִדְעִי / יִדְעוֹת) טוֹב וְרָע
And you shall be as God, knowing good and evil. (Gen. 3:5)
- (8) מִדּוּעַ אַתָּה (הוֹלֵךְ / הֹלֶכֶת) אֵלָיו הַיּוֹם
Why are you going to him today? (2 Kgs. 4:23)
- (9) וַיֹּאמֶר עֲשׂוּ הִנֵּה אֲנֹכִי (הוֹלֵךְ / הֹלֶכֶת) לָמוּת
And Esau said, "Behold, I am going to die." (Gen. 25:32)
- (10) הָעָם (הִהְלִכוֹת / הִהְלִכִים) בַּחֹשֶׁךְ רָאוּ אֹר גָּדוֹל
The people who walk in darkness have seen a great light. (Isa. 9:1)

5. Identify each of the verb sequences by filling in the space marked (a). In (b) give the stems of the verbs, and in (c) supply their roots. (Review Lesson XXI).

- (1) בְּנִהֲלֶךְךָ בַּיְתָא בִירוּשָׁלַם וַיִּשְׁבְּתָ שָׁם Build for yourselves a house in Jerusalem, and dwell there. (1 Kgs. 2:36)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (2) קוּם וַיֵּרְדָתָ בֵּית הַיּוֹצֵר Arise, and go down to the potter's house. (Jer. 18:2)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (3) שָׂרָה אֲשֶׁתְּךָ יֵלְדָת לְךָ בֵּן וְקָרָאתָ אֶת-שְׁמוֹ יִצְחָק Sarah your wife shall bear you a son, and you shall call his name Isaac. (Gen. 17:19)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____
- (4) וְאֶת-בָּנוֹתֶיכֶם תִּנּוּ לְאֲנָשִׁים וְתִלְדְּנָה בָנִים וּבָנוֹת And give your daughters to men, that they may bear sons and daughters. (Jer. 29:6)
(a) _____ + _____ sequence (b) _____ , _____
(c) _____ , _____

- (5) כֵּן אוֹשִׁיעַ אֶתְכֶם וְהִייתֶם בְּרָכָה So will I save you and you shall be a blessing. (Zech. 8:13)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (6) צֵא וְעַמַּדְתָּ בְּהַר לְפָנַי יְהוָה “Go forth and stand on the mountain before the LORD.” (1 Kgs. 19:11)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (7) אַחַד הָיָה אַבְרָהָם וַיִּירֶשׂ אֶת־הָאָרֶץ Abraham was one, and he took possession of the land. (Ezek. 33:24)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (8) עֲלֵה נַעֲלֵה וַיִּרְשָׁנוּ אֹתָהּ “Let us go up at once and (let us) possess it.” (Num. 13:30)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (9) לְמַעַן יִיטֵב לְךָ וַיִּרְשֶׁתָּ אֶת־הָאָרֶץ הַטֹּבָה In order that it may be well with you, and that you may inherit the good land. (Deut. 6:18)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (10) פֶּן־יָבֹא וְהַכֵּנִי lest he should come and smite (kill) me (Gen. 32:12)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (11) וְאֲנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ And I will be with your mouth and I will teach you. (Exod. 4:12)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (12) אִם־תֵּלְכִי עִמִּי וְהִלַּכְתִּי “If you go with me, I will go.” (Judg. 4:8)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____

6. Practice pronouncing the Hebrew, noting especially Pe Vav/Pe Yod verbs. Cover the English translation and practice translating from sight.

- (1) אחת שאלתי מאת־יהוה אותה
אבקש שבתי בבית־יהוה
כל־ימי חיי One thing have I asked of the LORD,
that will I seek after; my dwelling
in the house of the LORD all the days
of my life. (Ps. 27:4)
- (2) אך טוב וחסד ירדפוני
כל־ימי חיי Surely goodness and mercy shall pursue
me all the days of my life. (Ps. 23:6)
- (3) ויֵרד יהוה לראת את־העיר
ואת־המגדל אשר בנו בני
הָאָדָם And the LORD came down to see the city
and the tower that the children (sons)
of men had built. (Gen. 11:5)
- (4) כי־יֵלֵד ילד־לָנוּ בן נתן־לָנוּ For a child has been born to us; a son
has been given to us. (Isa. 9:5)
- (5) כי־יֹדֵעַ יהוה דרך צדיקים
ודרך רשעים תאבד For the LORD knows the way of the
righteous, but the way of the wicked shall
perish. (Ps. 1:6)
- (6) כי לא־תֵדַע מה־יֵלֵד יום For you do not know what a day may
bring forth. (Prov. 27:1)
- (7) ויאמר אכן יש יהוה במקום
הזה ואנכי לא ידעתי (Gen. 28:16)
- (8) ויקם מלך־חדש על־מצרים
אשר לא־יָדַע את־יוסף And there arose a new king over Egypt,
who did not know Joseph. (Exod. 1:8)
- (9) ומי יודע אם־לעת כזאת
הגעת למלכות And who knows if for a time like this
you have come to the kingdom? (Est. 4:14)
- (10) וייקץ נח מיינו וידע את
אשר־עשה־לוֹ בנו הקטן And Noah awoke from his wine, and he
knew what his youngest son had done
to him. (Gen. 9:24)

- (11) וְאָרָא אֶל-אַבְרָהָם אֶל-יִצְחָק
וְאֶל-יַעֲקֹב בְּאֵל שְׁדֵי וּשְׁמִי
יְהוָה לֹא נִדְעָתִי לָהֶם
- And I appeared to Abraham, Isaac, and Jacob as El Shaddai (God Almighty), but by my name the LORD I was not known to them. (Exod. 6:3)
- (12) פְּנוּ-אֵלַי וְהוֹשַׁעוּ כָל-אֶפְסוּי
אֲרֶץ כִּי אֲנִי-אֵל וְאֵין עוֹד
- Turn to me and be saved, all the ends of the earth, for I am God and there is no other. (Isa. 45:22)
- (13) כִּן יִהְיֶה דְבַרִּי אֲשֶׁר יֵצֵא
מִפִּי לֹא-יָשׁוּב אֵלַי
רִיקִם
- So shall my word be that goes forth from my mouth; it shall not return to me fruitless. (Isa. 55:11)
- (14) יֶבֶשׁ חֲצִיר נָבֵל צִיץ וּדְבַר-
אֱלֹהֵינוּ יָקוּם לְעוֹלָם
- The grass dries up, the flower fades; but the word of our God will stand forever. (Isa. 40:8)
- (15) וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אֲנֹכִי
וְאֶת-יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי
יָרָא אֲשֶׁר-עָשָׂה אֶת-הַיָּם
וְאֶת-הַיַּבֶּשֶׁה
- And he said to them, "I am a Hebrew, and the LORD, the God of heavens, I fear (worship), who made the sea and the dry land." (Jon. 1:9)
- (16) וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ
לָכוּ וְנַעֲלֶה אֶל-הַר-יְהוָה
וְאֶל-בַּיִת אֱלֹהֵי יַעֲקֹב וְיֹרְנֵנוּ
מִדְרָכָיו וְנִלְכֶה בְּאַרְחֹתָיו כִּי
מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-
יְהוָה מִירוּשָׁלַם
- And many nations shall come and shall say, "Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For from Zion shall go forth the law, and the word of the LORD from Jerusalem. (Mic. 4:2)
- (17) וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים
מִי אֲנֹכִי כִי אֵלֶּךָ אֶל-פְּרַעֲוִה
וְכִי אוֹצִיא אֶת-בְּנֵי
יִשְׂרָאֵל מִמִּצְרַיִם
- And Moses said to God, "Who am I that I should go to Pharaoh and that I should bring out the children (sons) of Israel from Egypt?" (Exod. 3:11)
- (18) בָּאוּ שְׁעָרָיו בְּתוֹדָה חֲצֵלְתָיו
בְּתִהְלֶה הוֹדוּ-לוֹ בְּרָכוּ שְׁמוֹ
- Enter his gates with thanksgiving, his courts with praise! Give thanks to him, and bless his name! (Ps. 100:4)

VOCABULARY

- | | | | | | |
|-----|---------|---|------|----------|--|
| (1) | יָבֵשׁ | he dried up, was dry | (10) | [יָצַב] | (Hitpa'el) he stationed himself, took his stand |
| (2) | יָגַע | he labored, grew weary | (11) | יָצַק | he poured out |
| (3) | [יָדָה] | (Hif'il) he praised, confessed, gave thanks | (12) | יָצַת | he kindled, set on fire |
| (4) | יָטַב | he did well, was good | (13) | יָשָׁר | he was straight, straight-forward, upright |
| (5) | [יָכַח] | (Hif'il) he reproved, rebuked | (14) | [יָתַר] | (Nif'al) he (it) was left over, remained |
| (6) | יָנַק | he sucked | (15) | קָטַר | he burned (offered) incense, caused a sacrifice to smoke |
| (7) | יָסַד | he founded, established | (16) | [שָׁרַת] | (Pi'el) he ministered, served |
| (8) | יָסַר | he admonished, chastised | (17) | סָגַר | he shut, closed |
| (9) | יָעַץ | he counseled, advised | (18) | [שָׁחַם] | (Hif'il) he arose early |

LESSON XXXI

76. Weak Verbs: Double ‘Ayin Verbs*

76.1 Definition

Double ‘Ayin verbs are those in which the second root consonant has been duplicated. They are also known as “Geminate” verbs.

The dictionary form for Double ‘Ayin verbs is Qal perfect 3 ms, which is usually written in its full form (e.g., סָבַב, “he surrounded,” קָלַל, “he was swift, light, insignificant,” and תָּמַם, “he was finished, completed.”) In the Hebrew Bible, however, many Double ‘Ayin verbs are found in monosyllabic form. Thus סָבַב is written as סָב, קָלַל as קָל, and תָּמַם as תָּם. Suffixes and prefixes are added to these short forms to determine the inflection of the various stems.

Many verbs whose second and third consonants are identical are inflected in the same manner as strong verbs. Our concern in this lesson is not with this group of verbs, but with those that show such divergence from the pattern of strong verbs that they must be classified as weak.

76.2 The Qal Stem of Double ‘Ayin Verbs

The Qal stem of Double ‘Ayin verbs is complicated in its formation. The principal reason for this is that transitive and intransitive (stative) verbs are inflected differently in the Qal perfect and imperfect. To complicate matters even further, transitive verbs are not always inflected in a consistent manner in the Qal perfect and imperfect. Their Qal perfect third person forms are sometimes written full (3 ms, סָבַב; 3 fs, סָבְבָה; 3 cp, סָבְבוּ), while at other times they are written defectively (3 ms, סָב; 3 fs, סָבְה; 3 cp, סָבוּ). These transitive verbs may also have two different forms in the Qal imperfect, one form analogous to that of ‘Ayin Vav/‘Ayin Yod verbs and the other analogous to that of Pe Nun verbs.

(1) The following Double ‘Ayin verbs are among those classified as transitive. (Transitive verbs are those that take direct objects.)

- | | | | |
|------------|----------------------|------------|--------------------------|
| (a) אָרַר | he cursed | (d) מָדַד | he measured |
| (b) בָּלַל | he mixed, confounded | (e) סָבַב | he surrounded |
| (c) גָּלַל | he rolled | (f) שָׁדַד | he devastated, destroyed |

*Refer to Verb Chart 11, pp. 422f., for the conjugation of the Double ‘Ayin verb.

(2) The peculiarities of these verbs in the Qal stem can be illustrated in the Qal inflection of סָבַב, "he surrounded."

Perfect		Imperfect		Imperative	
3 ms	סָבַב (סָבַב)	3 ms	יִסְבֵּב יָסֹבֵב		
3 fs	סָבְבָה (סָבְבָה)	3 fs	תִּסְבְּבִי תִסְבְּבִי		
2 ms	סָבַבְתָּ	2 ms	תִּסְבְּבִי תִסְבְּבִי	2 ms	סֹבֵב
2 fs	סָבַבְתְּ	2 fs	תִּסְבְּבִי תִסְבְּבִי	2 fs	סֹבְבִי
1 cs	סָבַבְתִּי	1 cs	אִסְבֵּב אִסְבֵּב		
3 cp	סָבְבוּ (סָבְבוּ)	3 mp	יִסְבְּבוּ יִסְבְּבוּ		
		3 fp	תִּסְבְּבִינָה תִסְבְּבִינָה		
2 mp	סָבַבְתֶּם	2 mp	תִּסְבְּבוּ תִסְבְּבוּ	2 mp	סֹבְבוּ
2 fp	סָבַבְתֶּן	2 fp	תִּסְבְּבִינָה תִסְבְּבִינָה	2 fp	סֹבְבִינָה
1 cp	סָבְבוּ	1 cp	נִסְבֵּב נִסְבֵּב		
Infinitive Construct		סָבֹב	Participle Active	ms	סֹבֵב
Infinitive Absolute		סָבֹב	Participle Passive	ms	סֹבֵב

(A) A linking vowel is inserted before consonantal affirmatives in this and all other stems of Double 'Ayin verbs. This will be *holem-vav* (וֹ) before consonantal affirmatives of the perfect (all stems), and *s^egol-yod* (יֹ) before consonantal affirmatives of the imperfect and the imperative (all stems). *Holem-vav* draws the accent to itself except before the heavy consonantal affirmatives תָּם and תָּן. *S^egol-yod* is always accented when it stands as the linking vowel before consonantal affirmatives of the imperfect and imperative.

(B) Vocalic affirmatives in the Qal perfect, imperfect, and imperative are not accented as in other classes of verbs. Instead, the accent remains on the preceding stem vowel and therefore must be marked.

(C) The addition of any affirmative, either vocalic or consonantal, requires the doubling (by *dagesh forte*) of the preceding root consonant.

(D) The Qal imperfect 3 fp and 2 fp form תִּסְבְּבִינָה came from the addition of יִנָּה to תִּסְבֵּב. This resulted in תִּסְבְּבִינָה. Because of the shift in accent, two changes took place. The nearest vowel in an open syllable was volatitized: תִּ became תִּ. Then *holem*, left in an unaccented closed syllable, was shortened to *qibbuṣ*. This resulted in תִּסְבְּבִינָה.

(E) One set of Qal imperfect forms of Double 'Ayin verbs is built on the analogy of Pe Nun verbs (3 ms, יִסְבֵּב; 3 fs, תִּסְבְּבִי; etc.). For example, יִדָּם (Qal imperfect 3 ms, from דָּמָם, "he was silent, speechless"), found in Amos 5:13, is identical in structure

to **יָפַל** (Qal imperfect 3 ms, from **נָפַל**, “he fell”), found in 1 Samuel 14:45. The beginning student may be confused by these two forms, not knowing if they are Pe Nun verbs or Double ‘Ayin verbs. The best way to be certain about the location and translation of verb forms like these is to consult a reliable Hebrew lexicon or concordance.

(3) The following Double ‘Ayin verbs are included among those that are classified as intransitive (stative). (Intransitive verbs are those that do not take direct objects.)

- | | | | | | |
|-----|--------------|---|-----|---------------|--------------------------------|
| (a) | חָתַת | he was shattered,
dismayed | (e) | רָבַב | he was numerous, many |
| (b) | מָרַר | he was bitter | (f) | רָעַע | he was bad, evil |
| (c) | צָרַר | he was in distress | (g) | שָׁמַם | he was appalled,
devastated |
| (d) | קָלַל | he was swift, light,
insignificant, (Pi‘el) he
cursed | (h) | תָּמַם | he was completed, finished |

(4) **תָּמַם**, “he was finished, completed,” illustrates the peculiarities of Double ‘Ayin verbs that are intransitive.

Perfect		Imperfect		Imperative	
3 ms	תָּם	3 ms	יָתַם	יָתַם	
3 fs	תָּמָה	3 fs	יָתַתְּם	תָּתַם	
2 ms	תָּמוֹתָ	2 ms	יָתַתְּם	תָּתַם	2 ms תָּם
2 fs	תָּמוֹתַי	2 fs	יָתַמְוּ		2 fs תָּמוּ
1 cs	תָּמוֹתִי	1 cs	אָתַם		
3 cp	תָּמוּ	3 mp	יָתַמוּ	יָתַמוּ	
		3 fp	יָתַמְיִנָּה		
2 mp	תָּמוֹתְם	2 mp	יָתַמוּ	תָּתַמוּ	2 mp תָּמוּ
2 fp	תָּמוֹתֵינָּה	2 fp	יָתַמְיִנָּה		2 fp תָּמְיִנָּה
1 cp	תָּמוּנִי	1 cp	נָתַם		
Infinitive Construct	תָּם	Participle Active	ms	תָּם	
Infinitive Absolute	תָּם		mp	תָּמוּם	
			fs	תָּמָה	
			fp	תָּמוֹת	

- (A) The preformative vowel in Qal imperfect is *šere*, lengthened from *hireq*, by virtue of the fact that it stands in an open unaccented syllable.
- (B) The stem vowel in the Qal imperfect and imperative is *pataḥ* rather than *ḥolem*, which is found in the inflection of transitive verbs of this class.
- (C) The rules for the addition of affirmatives and for accentuation are the same as in the Qal inflection of transitive verbs.

76.3 *The Nif'al Stem of Double 'Ayin Verbs*

All Double 'Ayin verbs are inflected alike in the Nif'al stem. The peculiarities of these forms can be seen in the Nif'al inflection of **סָבַב**, "he surrounded," which in the Nif'al stem means "he turned himself, he turned around."

	Perfect	Imperfect	Imperative		
3 ms	נָסַב	3 ms	יִסַּב		
3 fs	נָסְבָה	3 fs	תִּסְבִּי		
2 ms	נָסְבוּתָ	2 ms	תִּסְבִּי	2 ms	הִסַּב
2 fs	נָסְבוּתִי	2 fs	תִּסְבִּי	2 fs	הִסְבִּי
1 cs	נָסְבוּתִי	1 cs	אִסַּב		
3 cp	נָסְבוּ	3 mp	יִסְבוּ		
		3 fp	תִּסְבִּינָה		
2 mp	נָסְבוּתֶם	2 mp	תִּסְבוּ	2 mp	הִסְבוּ
2 fp	נָסְבוּתֵינָּה	2 fp	תִּסְבִּינָה	2 fp	הִסְבִּינָה
1 cp	נָסְבוּנִי	1 cp	נִסַּב		
Infinitive Construct	הִסַּב	Participle Passive	ms	נָסַב	
Infinitive Absolute	הִסַּב				

- (A) All Nif'al forms of Double 'Ayin verbs are shortened forms.
- (B) The final root consonant is doubled before all affirmatives, both consonantal and vocalic.
- (C) The linking vowels before consonantal affirmatives are the same as in the Qal stems (*i* before perfect affirmatives, and *u* before imperfect and imperative affirmatives).
- (D) The linking vowels draw the accent to themselves except before **הִסַּב** and **תִּסְבִּי**.
- (E) Vocalic affirmatives are never accented.
- (F) The preformative vowel of the Nif'al perfect and participial forms is *qameṣ* rather than *hireq* (which occurs in the strong verb). *Qameṣ* is volatilized whenever the accent shifts away from the stem vowel.

(G) The stem vowel of the Nif'al imperfect, imperative, and infinitive construct is pataḥ rather than šere (which occurs in the strong verb).

(H) The dagesh forte in the initial root consonant of the Nif'al imperfect, imperative, and infinitive forms is the result of the assimilation of the nun of the Nif'al stems (יִסַּב becomes יִסַּב; יִסְבּוּ becomes יִסְבּוּ; etc.).

76.4 The intensive stems (Pi'el, Pu'al, and Hitpa'el) of most Double 'Ayin verbs are inflected like strong verbs. Occasionally, however, a Double 'Ayin verb will have alternate intensive forms built on the analogy of 'Ayin Vav/'Ayin Yod verbs. For instance, there may be Po'el forms in addition to Pi'el forms, Po'al forms in addition to Pu'al forms, and Hitpo'el forms in addition to Hitpa'el forms. A prime example of this occurs with the intensive forms of הָלַל, "he was boastful, he praised."

Synopsis of הָלַל in the Intensive Stems

	Pi'el	Po'el	Pu'al	Po'al	Hitpa'el	Hitpo'el
Perf. 3 ms	הָלַל	הוֹלִיל	הָלַל	הוֹלִיל	הִתְהַלֵּל	הִתְהַלֵּל
Impf. 3 ms	יְהַלֵּל	יְהוֹלִיל	יְהַלֵּל	יְהוֹלִיל	יִתְהַלֵּל	יִתְהַלֵּל
Impv. 2 ms	הָלַל	הוֹלִיל			הִתְהַלֵּל	הִתְהַלֵּל
Inf. Const.	הָלַל	הוֹלִיל	הָלַל	הוֹלִיל	הִתְהַלֵּל	הִתְהַלֵּל
Inf. Abs.	הָלַל	הוֹלִיל		הוֹלִיל	הִתְהַלֵּל	הִתְהַלֵּל
Part. Act.	מְהַלֵּל	מְהוֹלִיל			מִתְהַלֵּל	מִתְהַלֵּל
Part. Pass.			מְהַלֵּל	מְהוֹלִיל		

76.5 *The Hif'il Stem of Double 'Ayin Verbs*

The peculiarities of the Hif'il stem of Double 'Ayin verbs can be illustrated from the Hif'il inflection of סָבַב, "he surrounded."

	Perfect	Imperfect	Imperative
3 ms	סָבַב	3 ms יִסְבּוּ (יִסַּב)	
3 fs	סָבְבָה	3 fs תִּסְבּוּ	
2 ms	סָבְבוּתָ	2 ms תִּסְבּוּ	2 ms סָבַב
2 fs	סָבְבוּתַי	2 fs תִּסְבְּבִי	2 fs סָבְבִי
1 cs	סָבְבוּתִי	1 cs אִסְבּוּ	

3 cp	הִסְבּוּ	3 mp	יִסְבוּ (יִסְבוּ)		
		3 fp	תִּסְבְּינָה		
2 mp	הִסְבוֹתֶם	2 mp	תִּסְבוּ	2 mp	הִסְבוּ
2 fp	הִסְבוֹתֵינָן	2 fp	תִּסְבְּינָה	2 fp	הִסְבְּינָה
1 cp	הִסְבוּנוּ	1 cp	נִסֵּב		
Infinitive Construct	הִסֵּב	Participle Active	ms	מִסֵּב	
Infinitive Absolute	הִסֵּב				

- (A) The preformative vowel is *šere* in the perfect and participial forms.
- (B) The linking vowel before consonantal affirmatives is *holem-vav* in the perfect and *šegol-yod* in the imperfect and imperative.
- (C) Linking vowels draw the accent to themselves except before **תֶּם** and **תֵּן**. This causes the preformative vowel, which is the nearest preceding vowel in an open syllable, to volatilize. This vowel is reduced to *sheva* under non-gutturals and *ḥaṭef-pataḥ* under gutturals (**הֵ**). In addition to this, since the stem syllable is a closed syllable and no longer bears the accent before linking vowels, its long vowel, *šere*, must be shortened to *ḥireq*. The rule applied here is that a closed unaccented syllable ordinarily must have a short vowel.
- (D) The stem vowel is *šere* in all Hif'il forms. It is shortened to *ḥireq* whenever it loses the accent (before all consonantal affirmatives).
- (E) The stem vowel *šere* is accented before all vocalic affirmatives.
- (F) The final root consonant is doubled before all affirmatives, vocalic as well as consonantal.

76.6 The Hof'al Stem of Double 'Ayin Verbs

The Hof'al stem of Double 'Ayin verbs is formed on the analogy of that of 'Ayin Vav/'Ayin Yod verbs. A comparison of the Hof'al synopses of **סָבַב**, "he surrounded," and **קָוַם**, "to arise," will illustrate the parallels between these two classes of weak verbs. (**סָבַב** in the Hof'al means "he or it was turned, was surrounded." The Hof'al of **קָוַם** means "he or it was raised up.")

Hof'al Synopsis

	קָוַם	קָוַם
Perf. 3 ms	הוֹסַב	הוֹקַם
Impf. 3 ms	יֹוֹסַב	יֹוֹקַם
Impv. 2 ms	---	---
Inf. Const.	הוֹסַב	הוֹקַם
Inf. Abs.	הוֹסַב	הוֹקַם
Part. Pass.	מוֹסָב	מוֹקָם

76.7 *Qal and Hif'il occurrences of רָעַע, "he was evil, bad," which in the Hif'il stem means "he injured, hurt, acted wickedly."*

This is a doubly weak verb (Double ‘Ayin and ‘Ayin Guttural), which explains the pataḥ (or pataḥ-furtive) before ‘ayin whenever it is final in a form. Note that only those forms that actually occur in the Hebrew Bible are included here.

Qal Perfect		Qal Imperfect	
3 ms	רָע	3 ms	יִרְעַע
3 fs	רָעָה	3 fs	תִּרְעַע
		3 mp	יִרְעִי
Hif'il Perfect		Hif'il Imperfect	
3 ms	הִרְעַע	3 ms	יִרְעַע
2 ms	הִרְעִי	2 ms	תִּרְעַע
1 cs	הִרְעִיתִי	1 cs	אִרְעַע
3 cp	הִרְעִינוּ	3 mp	יִרְעִי
2 mp	הִרְעִיתֶם	2 mp	תִּרְעִי
		1 cp	נִרְעַע
Hif'il Inf. Const.		הִרְעַע	
Hif'il Inf. Abs.		הִרְעַע	
Hif'il Participle ms		מִרְעַע	
Hif'il Participle mp		מִרְעִים	

EXERCISES

1. Each of the following entries contains a perfect form of a Double 'Ayin verb. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

- (1) **בַּיּוֹם הַשְּׁבִיעִי סָבְבוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים** (a) _____
 On the seventh day they marched around the city (b) _____
 seven times. (Josh. 6:15) (c) _____
- (2) **תָּמּוּ דְבָרַי אִיּוֹב** (a) _____
 The words of Job are completed (ended). (Job 31:40) (b) _____
 (c) _____
- (3) **וְשָׂדֵי הָרַע לִי** (a) _____
 And the Almighty (Shaddai) has brought evil (calamity) (b) _____
 upon me. (Ruth 1:21) (c) _____
- (4) **לָמָּה הָרַעְתָּ לְעַבְדְּךָ** (a) _____
 Why have you caused evil to your servant? (Num. 11:11) (b) _____
 (c) _____
- (5) **וְלֹא־הִסָּב יֵאֲשִׁיחוּ פָּנָיו מִמֶּנּוּ** (a) _____
 But Josiah would not turn away his face from him. (b) _____
 (2 Chr. 35:22) (c) _____
- (6) **חָתוּ וַיִּבְשּׁוּ** (a) _____
 They are dismayed and confounded (ashamed). (b) _____
 (2 Kgs. 19:26) (c) _____
- (7) **נִשְׁמָה כָּל־הָאָרֶץ** (a) _____
 All the earth is made desolate. (Jer. 12:11) (b) _____
 (c) _____
- (8) **וְנִשְׁמּוּ הַכֹּהֲנִים** (a) _____
 And the priests shall be appalled. (Jer. 4:9) (b) _____
 (c) _____
- (9) **וְהִשְׁמַתִּי אֲנִי אֶת־הָאָרֶץ** (a) _____
 And I will devastate the land. (Lev. 26:32) (b) _____
 (c) _____

- (10) שָׁבַע בַּיּוֹם הַלְלִיתִיךָ _____ (a) _____
 Seven times in the day I praise you. (Ps. 119:164) _____ (b) _____
 _____ (c) _____

2. An imperfect form of the Double 'Ayin verb is included in each of the following entries. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

- (1) וַיִּסְבּוּ אֶת־הָעִיר בַּיּוֹם הַשֵּׁנִי פַעַם אַחַת _____ (a) _____
 And they circled the city once (one time) on the second _____ (b) _____
 day. (Josh. 6:14) _____ (c) _____
- (2) הַיַּרְדֵּן יָסַב לְאַחֹר _____ (a) _____
 The Jordan turned back. (Ps. 114:3) _____ (b) _____
 _____ (c) _____
- (3) אֶקְוֶמָה נָא וְאֶסּוּבָבָה בְּעִיר _____ (a) _____
 I will arise and I will go about in the city. _____ (b) _____
 (Song of Sol. 3:2) _____ (c) _____
- (4) וַיִּסַּב חִזְקִיָּהוּ פָּנָיו אֶל־הַקִּיר _____ (a) _____
 And Hezekiah turned his face to the wall. (Isa. 38:2) _____ (b) _____
 _____ (c) _____
- (5) וַתִּתְפַּלֵּל חַנָּה _____ (a) _____
 And Hannah prayed. (1 Sam. 2:1) _____ (b) _____
 _____ (c) _____
- (6) לֹא תֹאֵר אֶת־הָעָם _____ (a) _____
 You shall not curse the people. (Num. 22:12) _____ (b) _____
 _____ (c) _____
- (7) בְּמִדְבַּר הַזֶּה יִתְּמוּ וְשָׁם יָמָתוּ _____ (a) _____
 In this wilderness they shall be brought to an end _____ (b) _____
 (finished), and there they shall die. (Num. 14:35) _____ (c) _____
- (8) וַיִּרְא יְהוָה וַיִּרְעַע בְּעֵינָיו _____ (a) _____
 And the LORD saw, and it was evil in his eyes. _____ (b) _____
 (Isa. 59:15) _____ (c) _____

- (9) וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד
וְלֹא יִסָּפֵר (a) _____
(b) _____
And the number of the children of Israel shall be as the (c) _____
sand of the sea which can not be measured and can not
be counted. (Hos. 2:1; Eng. 1:10)
- (10) וְלֹא־יִירָאוּ עוֹד וְלֹא־יִחָתְּנוּ (a) _____
And they shall not fear any more and they shall not be (b) _____
dismayed. (Jer. 23:4) (c) _____
- (11) וַיִּרְא כָּל־הָעָם וַיִּרְנוּ (a) _____
And all the people saw and they cried out. (Lev. 9:24) (b) _____
(c) _____
- (12) יִשְׁמֹוּ יִשְׂרָיִם עַל־זֹאת (a) _____
The upright ones are appalled at this. (Job 17:8) (b) _____
(c) _____
- (13) וָאֲתַפְּלֵלָה לַיהוָה אֱלֹהֵי (a) _____
And I prayed to the LORD my God. (Dan. 9:4) (b) _____
(c) _____
- (14) וַיֹּאמֶר יְהוָה אֵלַי אַל־תִּתְּפִלַּל בְּעַד־הָעָם הַזֶּה לְטוֹבָה (a) _____
And the LORD said to me, "Do not pray on behalf of (b) _____
this people for good." (Jer. 14:11) (c) _____
- (15) וַיַּעֲמֵד פִּינְחָס וַיִּפְּלֵל (a) _____
And Phinehas stood up and prayed. (Ps. 106:30) (b) _____
(c) _____
- (16) אֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד (a) _____
I will praise your name for ever and ever. (Ps. 145:2) (b) _____
(c) _____
- (17) וַיֹּאמְרוּ כָּל־הַקְּהָל אָמֵן וַיְהַלְלוּ אֶת־יְהוָה (a) _____
And all the congregation said, "Amen!" And they praised (b) _____
the LORD. (Neh. 5:13) (c) _____
- (18) בִּיהוָה תִּתְהַלֵּל נַפְשִׁי (a) _____
My soul boasts in the LORD. (Ps. 34:3; Eng. 34:2) (b) _____
(c) _____

3. Each of the following entries includes an imperative form of a Double 'Ayin verb. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

- | | | |
|------|--|-----------|
| (1) | עָבְרוּ וְסָבּוּ אֶת־הָעִיר | (a) _____ |
| | Pass over and march around the city. (Josh. 6:7) | (b) _____ |
| | | (c) _____ |
| (2) | הַקֵּל מִן־הָעֵל אֲשֶׁר־נָתַן אָבִיךָ עָלֵינוּ | (a) _____ |
| | Lighten the yoke that your father placed (gave) upon us. | (b) _____ |
| | (1 Kgs. 12:9) | (c) _____ |
| (3) | רְנִי בַת־צִיּוֹן הָרִיעִי יִשְׂרָאֵל | (a) _____ |
| | Sing aloud, O daughter of Zion; Shout, O Israel! | (b) _____ |
| | (Zeph. 3:14) | (c) _____ |
| (4) | שָׁמוּ שָׁמַיִם עַל־זֹאת | (a) _____ |
| | Be appalled, O heavens, at this! (Jer. 2:12) | (b) _____ |
| | | (c) _____ |
| (5) | הִתְפַּלֵּל בְּעַדְנוּ אֱלֹהֵינוּ אֱלֹהֵינוּ | (a) _____ |
| | Pray on our behalf to the LORD our God. (Jer. 42:20) | (b) _____ |
| | | (c) _____ |
| (6) | הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם | (a) _____ |
| | Praise the LORD from the heavens. (Ps. 148:1) | (b) _____ |
| | | (c) _____ |
| (7) | הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ | (a) _____ |
| | Praise him, sun and moon. (Ps. 148:3) | (b) _____ |
| | | (c) _____ |
| (8) | הַלְלוּ־אֵל בְּקֹדֶשׁוֹ | (a) _____ |
| | Praise God in his sanctuary! (Ps. 150:1) | (b) _____ |
| | | (c) _____ |
| (9) | הַלְלוּ־יְהוָה | (a) _____ |
| | Praise the LORD! (Ps. 104:35) | (b) _____ |
| | | (c) _____ |
| (10) | הַלְלִי נַפְשִׁי אֶת־יְהוָה | (a) _____ |
| | Praise the LORD, O my soul! (Ps. 146:1) | (b) _____ |
| | | (c) _____ |

4. A participial form of a Double 'Ayin verb is included in each of the following entries. In the space marked (a) give its stem, in (b) its gender and number, and in (c) its root.

- (1) **וּמְקַלֵּל אָבִיו וְאִמּוֹ מוֹת יוּמָת** (a) _____
 And the one who makes light of (curses) his father or (b) _____
 his mother shall surely be put to death. (Exod. 21:17) (c) _____
- (2) **כִּי מְבֻרְכָיו יִירָשׁוּ אֶרֶץ וּמְקֻלָּלָיו יִכָּרְתוּ** (a) _____
 For those blessed by him shall possess the land, but (b) _____
 those cursed by him shall be cut off. (Ps. 37:22) (c) _____
- (3) **וְאֶבְרַכְהָ מְבֻרְכֶיךָ וּמְקַלְלֶךָ אָאֵר** (a) _____
 And I will bless the ones blessing you, but the one (b) _____
 cursing you I will curse. (Gen. 12:3) (c) _____
- (4) **אָרוּר הַיּוֹם אֲשֶׁר יִלְדַתִּי בּוֹ** (a) _____
 Cursed be the day on which I was born. (Jer. 20:14) (b) _____
 (c) _____
- (5) **וְצַרְרֵי יְהוּדָה יִכָּרְתוּ** (a) _____
 And the oppressors of (the ones oppressing) Judah (b) _____
 shall be cut off. (Isa. 11:13) (c) _____
- (6) **וּמִתְפַּלְלִים אֶל-אֵל לֹא יוֹשִׁיעַ** (a) _____
 and those who pray to a god who can not save (b) _____
 (Isa. 45:20) (c) _____
- (7) **גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד** (a) _____
 Great is the LORD, and one to be praised profusely. (b) _____
 (Ps. 145:3) (c) _____

5. Supply the correct pronouns in the translation of each of the following entries.

- (1) **יְהַלְלוּ אֶת-יְשׁוּם יְהוָה כִּי הוּא צִוָּה וַיִּבְרָאוּ** Let _____ praise the
 name of the LORD, for _____ commanded and _____ were
 created. (Ps. 148:5)
- (2) **וַיִּתְפַּלֵּל אֶל-אֱלֹהֵינוּ** And _____ prayed to _____ God.
 (Neh. 4:3)

- (3) וּקְרָאתֶם אֹתִי וְהִלַּכְתֶּם וְהִתְפַּלַּלְתֶּם אֵלַי וְשָׁמַעְתִּי אֲלֵיכֶם And _____ shall call upon _____, and _____ shall come, and _____ shall pray to _____, and _____ will hear _____. (Jer. 29:12)
- (4) וַיִּתְפַּלֵּל אֵלָיו וַיֹּאמֶר הַצִּילֵנִי כִּי אֵלֵי אַתָּה And _____ prays to it and _____ says, "Deliver _____, for _____ are _____ god!" (Isa. 44:17)
- (5) הִקְמוּ קוֹלְכֶם יִרְנֹו הַמָּוָה יִשְׂאוּ קוֹלָם יִרְנֹו _____ lift up _____ voice, _____ shout aloud. (Isa. 24:14)
- (6) וַאֲמַר אָנֹכִי אַתָּה הֲלֹךְ וַיֹּאמֶר אֵלַי לָמוּד אֶת־יְרוּשָׁלַם And _____ said, "Where are _____ going?" And _____ said to _____, "To measure Jerusalem." (Zech. 2:6)
- (7) וַיֵּרְדוּ אֲבוֹתֵינוּ מִצְרַיִם וַנִּשָּׁב בְּמִצְרַיִם יָמִים רַבִּים וַיִּרְעוּ לָנוּ מִצְרַיִם וְלֹאֲבוֹתֵינוּ
And _____ ancestors went down to Egypt, and _____ dwelt in Egypt many days, and the Egyptians dealt harshly with _____ and with _____ ancestors. (Num. 20:15)
- (8) הִרְעוּ מֵאֲבוֹתָם _____ did more evil than _____ ancestors. (Jer. 7:26)
- (9) בְּפִיהֶם יְבָרְכוּ וּבִקְרָבָם יִקְלְלוּ With _____ mouths _____ bless, but inwardly _____ curse (belittle). (Ps. 62:5; Eng. 62:4)
- (10) חֲבָלֵי שְׂאוֹל סָבְגוּ The cords of Sheol encircled _____. (2 Sam. 22:6)

6. In the following clauses and sentences, identify (a) the verb sequence (cf. XXI.63, pp. 213ff.), (b) the verb stems, and (c) the verb roots.

Example:

אֲנֹכִי עָשִׂיתִי אֶת־הָאָרֶץ וְנָתַתִּיהָ לְאִשֶׁר יֵשֵׁר בְּעֵינָי I have made the earth and have given it to the one who is suitable in my sight. (Jer. 27:5)

- (a) Perfect + Perfect sequence (b) Qal , Qal
(c) עָשָׂה , נָתַן

- (1) **בָּקַע יָם וַיַּעֲבִירֵם** He divided (split open) the sea, and caused them to pass over. (Ps. 78:13)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (2) **וְאֶת־מִשְׁפָּטַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם** You shall keep my ordinances (judgments) and you shall perform them. (Lev. 25:18)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (3) **הֲאֵלֶךְ וְקָרָאתִי לָךְ אִשָּׁה מִיִּנְקָת מִן הָעֵבְרִית** Shall I go and call you a nursing woman from the Hebrew women? (Exod. 2:7)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (4) **לְמַעַן תִּזְכְּרוּ וְעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי** in order that you may remember and do all my commandments (Num. 15:40)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (5) **שָׁמַר מִצְוֹתַי וַחֲיָה** Keep my commandments, and live. (Prov. 4:4)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (6) **וְאָקְרָא הֲרִימֹתִי קוֹלִי** I lifted up my voice and cried. (Gen. 39:15)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (7) **הֲאֵעֲלֶה עַל־פְּלִשְׁתִּים וְנָתַתֶּם בְּיָדִי** Shall I go up against the Philistines, and will you give them into my hand? (1 Chr. 14:10)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (8) **שׁוּבוּ אֶל־הַמֶּלֶךְ וְדַבַּרְתֶּם אֵלָיו** Return to the king and speak to him. (2 Kgs. 1:6)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____
- (9) **שִׂאוּ שְׂעָרִים רְאִישֵׁיכֶם וַיָּבֹא מֶלֶךְ הַכְּבוֹד** Lift up your heads, O gates, that the King of glory may come in. (Ps. 24:7)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____

- (10) שְׁמַעוּ וּתְחִי נַפְשְׁכֶם Hear, that your soul may live. (Isa. 55:3)
 (a) _____ + _____ sequence (b) _____ , _____
 (c) _____ , _____

7. Practice reading the Hebrew aloud, noting especially occurrences of Double 'Ayin verbs. Cover the English translation and practice translating from sight.

- (1) סָבוּ צִיּוֹן סָפְרוּ מִגְדְּלֶיהָ Go round about Zion, count her towers.
 (Ps. 48:13; Eng. 48:12)
- (2) וַתָּבֵא אֵלָיו הַיּוֹנָה לַעֲת עֶרֶב
 וַיֵּדַע נֹחַ כִּי־קָלוּ הַמַּיִם
 מֵעַל הָאָרֶץ And the dove came to him at the time
 of evening, and Noah knew that the
 waters had diminished from upon
 the earth. (Gen. 8:11)
- (3) וַיֹּאמֶר יְהוָה אֶל־לְבוּ לֹא־
 אֶסְףּ לְקַלֵּל עוֹד אֶת־הָאָדָמָה
 בְּעִבּוֹר הָאָדָם וְלֹא־אֶסְףּ
 עוֹד לְהַכּוֹת אֶת־כָּל־חַי
 כַּאֲשֶׁר עָשִׂיתִי And the LORD said in his heart, "I will
 never again curse the ground because of
 humankind, and I will never again smite
 every living creature as I have done."
 (Gen. 8:21)
- (4) וַיֵּרַע הַדְּבָר אֲשֶׁר־עָשָׂה
 דָּוִד בְּעֵינֵי יְהוָה But the thing that David had done was
 evil (displeasing) in the eyes of
 the LORD. (2 Sam. 11:27)
- (5) וְהַכֹּהֲנִים נוֹשְׂאֵי הָאָרוֹן עֹמְדִים
 בְּתוֹךְ הַיַּרְדֵּן עַד תָּם כָּל־
 הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה אֶת־
 יְהוֹשֻׁעַ לְדַבֵּר אֶל־הָעָם And the priests bearing the ark were
 standing in the midst of the Jordan until
 everything was completed which the LORD
 commanded Joshua to speak to the people.
 (Josh. 4:10)
- (6) וְעַתָּה לְכֹה־נָא אָרְהִי־לִי אֶת־
 הָעָם הַזֶּה כִּי־עָצוּם הוּא
 מִמֶּנִּי אוּלַי אוּכַל נִכְהַרְבוּ
 וְאֶגְרָשְׁנוּ מִן־הָאָרֶץ כִּי
 יָדַעְתִּי אֶת אֲשֶׁר־תְּבַרֵךְ
 מִבְּרָךְ וְאֲשֶׁר תָּאֵר יוּאֵר Come now, curse for me this people,
 for they (he) are mightier than I; perhaps
 I shall be able to smite them (him)
 and drive them (him) from the land;
 for I know that he whom you bless is
 blessed, and he whom you curse is cursed.
 (Num. 22:6)

- (7) וַתִּתְּנֵם בְּיַד צָרֵיהֶם וַיִּצְרוּ
לָהֶם וּבָעֵת צָרְתֶם יִצְעֲקוּ
אֵלַיךָ וְאַתָּה מִשָּׁמַיִם תִּשְׁמַע
וּכְרַחֲמֶיךָ הַרְבִּים תִּתֵּן לָהֶם
מִוֹשִׁיעִים וַיּוֹשִׁיעוּם מִיַּד
צָרֵיהֶם
- Therefore you gave them into the hand of their oppressors, and they oppressed them; and in the time of their oppression they cried to you and you heard from heaven; and according to your great mercies you gave them deliverers, and they delivered them from the hand of their oppressors. (Neh. 9:27)
- (8) וּכְכֹלוֹת שְׁלֹמֹה לְהִתְפַּלֵּל
וְהָאֵשׁ יָרְדָה מִהַשָּׁמַיִם
וַתֹּאכַל הָעֹלָה וְהַזִּבְחִים
וּכְבוֹד יְהוָה מָלֵא אֶת־
הַבַּיִת
- When Solomon finished praying, fire came down from the heavens and devoured the burnt offering and the sacrifices, and the glory of the LORD filled the house. (2 Chr. 7:1)
- (9) וְעַתָּה הֲשִׁב אִשְׁת־הָאִישׁ
כִּי־נָבִיא הוּא וַיִּתְפַּלֵּל
בְּעַדְךָ וַחַיָּה וְאִם־אֵינְךָ
מְשִׁיב דָּע כִּי־מוֹת תָּמוֹת
אֶתָּה וְכָל־אֲשֶׁר־לְךָ
- Now then restore the man's wife; for he is a prophet, and he will pray for you that you may live. But if you do not restore (her), know that you shall surely die, you, and all that are yours. (Gen. 20:7)
- (10) וַיֹּאמְרוּ כָל־הָעָם אֶל־שָׁמוּאֵל
הִתְפַּלֵּל בְּעַד־עַבְדֶּיךָ אֶל־
יְהוָה אֱלֹהֶיךָ וְאֶל־נַמּוֹת
כִּי־יִסְפְּנוּ עָלֵינוּ כָל־חַטָּאתֵינוּ
רָעָה לְשֹׂאֵל לָנוּ מֶלֶךְ
- And all the people said to Samuel, "Pray for your servants to the LORD your God, that we may not die; for we have added to all our sins (this) evil, to ask for ourselves a king." (1 Sam. 12:19)
- (11) וּדְרָשׁוּ אֶת־שְׁלוֹם הָעִיר אֲשֶׁר
הִגַּלְתִּי אֶתְכֶם שָׁמָּה
וְהִתְפַּלְלוּ בְּעַדָּהּ אֶל־יְהוָה
כִּי בְשָׁלוֹמָה יְהִי
לְכֶם שְׁלוֹם
- Seek the welfare of the city where I have taken you into exile, and pray to the LORD on its behalf; for in its welfare (prosperity) you shall have welfare (prosperity). (Jer. 29:7)
- (12) אַל־יִתְהַלַּל חָכֵם בְּחָכְמָתוֹ
וְאַל־יִתְהַלַּל הַגִּבּוֹר בְּגִבּוֹרָתוֹ
אַל־יִתְהַלַּל עָשִׁיר בְּעֲשָׂרוֹ
- Let not a wise man boast of his wisdom; let not the mighty man boast of his might; let not a rich man boast of his riches. (Jer. 9:22; Eng. 9:23)

- (13) אֶל־תִּתְהַלֵּל בְּיוֹם מָחָר כִּי
לֹא־תֵדַע מַה־יֵלֵד יוֹם
Do not boast about tomorrow, for you do
not know what a day may bring forth
(give birth to). (Prov. 27:1)
- (14) בִּיהוָה תִּתְהַלֵּל נַפְשִׁי וְשָׂמְעוּ
עֲנָוִים וְיִשְׂמְחוּ
My soul will glory in the LORD;
the humble (afflicted ones) shall hear
and be glad. (Ps. 34:3; Eng. 34:2)
- (15) בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה
הַלְלוּ־יְהוָה
Bless the LORD, O my soul! Hallelujah!
(Ps. 104:35)

VOCABULARY

- | | | | | | |
|-----|--------|---|------|----------|---|
| (1) | בָּזַז | he plundered,
destroyed | (10) | סָבַב | he surrounded, turned
about, went around |
| (2) | בָּלַל | he mixed, confounded | (11) | צָרַר | he was in distress |
| (3) | דָּמַם | he was silent,
speechless | (12) | רָנַן | he shouted for joy,
cried out |
| (4) | [הלל] | (Pi'el, Hitpa'el) he
praised | (13) | שָׁדַד | he devastated,
destroyed |
| (5) | [חלל] | (Nif'al) he was polluted
(Hif'il) he began | (14) | שָׁמַם | he was appalled,
devastated |
| (6) | חָנַן | he was gracious, showed
favor | (15) | תָּמַם | he (it) was finished,
completed |
| (7) | חָתַת | he was shattered,
dismayed | (16) | גְּבוּל | boundary, border |
| (8) | מָדַד | he measured | (17) | גִּבּוֹר | hero, mighty one |
| (9) | נָדַד | he fled | (18) | קֶשֶׁת | (f) bow |

VOCABULARY

[Brackets indicate verb roots that do not usually occur in the Qal stem.]

אָב	father, ancestor (אָבִי, const.)	אָחַד	one, אַחַת (f)
אָבַד	he perished	אָחוֹת	(f) sister
אָבָה	he was willing	אָחַז	he seized, took possession
אָבִיב	ears (of corn); month of year (Mar./Apr.)	אָחֵר	another, other
אָבִיוֹן	the poor	אָחֵר	behind, after
אָבַל	he mourned	אָחוֹר	hind part, back part
אָבֶן	(f) stone	אָחֵרִי	after, behind
אָדָם	man, humankind, people	אָחֵרִית	(f) latter part, end, residue
אָדָמָה	(f) ground, earth	אֵי	coast, border, region
אָדוֹן	lord, master, head	אֵי	(אֵי) where?
אָדֹנָי	Lord (pronounced <i>ādō-nāy</i>)	אֵינָה	where?
אָהַב	he loved	אֵיךְ	how?
אָהֶבָה	(f) love	אֵיב	he was hostile
אָהֶל	tent	אֵיב	enemy
אוּ	or	אֵיל	ram
[אוה]	he desired, longed for, lusted after	אֵין	nothing, nought
אוֹי	woe! alas!	אֵין	there is not (construct of אֵין)
אוֹלֵי	perhaps, peradventure	אֵיפָה	(f) ephah (grain-measure)
אוֹן	trouble, sorrow, wickedness	אִישׁ	man, husband
אוֹצֵר	treasure, treasury, storehouse	אֵיתָן	(adj) perennial, ever-flowing
אוֹר	to be light, to give light, to shine	אֶךְ	surely, only
אוֹר	light	אָכַל	he ate
אוֹת	sign	אָכֵן	surely
אָז	then, at that time	אֵל	God
אָזֶן	(f) ear	אֶל	to, into, toward
[אזן]	he listened, heard	אֵל	not
אָח	brother (אָחִי, const.)	אֵלֶּה	(f) terebinth

אֵלֶּה	these	אֶצֶּל	beside, near
אָלָה	(f) oath	אָרַב	he lay in wait, ambushed
אֵלֹן	(f) terebinth (= אֵלָה)	אֶרְבֵּה	(f) lattice, window, sluice
אֱלֹהִים	God	אַרְבַּע	four, אֶרְבַּעָה (f)
אֵלֹן	oak	אַרְגָּמָן	purple, purple thread or cloth
[אִלֵּם]	he was dumb, unable to speak	אָרוֹן	chest, ark
אַלְמָנָה	(f) widow	אַרְז	cedar
אַלְף	ox, thousand	אַרְחָה	way, path
אִם	(f) mother	אַרִּי	lion
אִם	if	אַרְיֵה	lion
אַמָּה	(f) maid, handmaid	אַרְדָּךְ	he prolonged
אַמָּה	(f) cubit	אַרְדָּךְ	length
אַמוּנָה	(f) faithfulness, fidelity	אַרְמוֹן	citadel, castle, palace
[אַמֵּן]	(Nif'al) he was faithful (Hif'il) he believed	אַרְצָה	(f) earth
אַמִּץ	he was strong, firm, bold	אַרַר	he cursed
אָמַר	he said	אֵשׁ	(f) fire
אַמֶּת	(f) truth	אִשָּׁה	(f) woman, wife
אָנֹשׁ	he was sick, weakly	אַשָּׁם	he committed a wrong, was guilty
אָנוּשׁ	man, mankind	אַשָּׁם	guilt, offense, trespass, trespass offering
אֲנִי, אֲנִי	I	אַשְׁמָה	(f) wrong-doing, guilt
אֲנַחְנוּ	we	אֲשֶׁר	who, which, what
אַסַּף	he gathered, removed	אֲשֶׁר	(only pl const אֲשֶׁרִי) happiness, blessedness
אַסַּר	he bound, imprisoned	אַשְׁרָה	(f) Ashera, sacred tree or pole
אַף	nostril, nose, face, anger	אֵת	with
אַף	yea, also, indeed	אֵת	sign of direct object (not to be translated)
אַפָּה	he baked	אַתָּה	you (f)
אַפֹּד	ephod (priestly garment)		
אַפֵּר	ashes		
אַצְבַּע	(f) finger		

אַתָּה	he came (poet); (Hif'il) he brought	בִּין	to understand, discern
אַתָּה	you (m)	בִּינָה	(f) understanding
אַתֶּם	you (m pl)	בֵּית	house, family (בֵּית, const.)
אַתְּמוֹל	formerly	בָּכָה	he wept
אַתָּן	you (f pl)	בָּכִי	weeping
		בְּכוֹר	first-born, oldest
בְּאֵר	(f) well	בְּכוֹרִים	first-fruits
בָּאֵשׁ	he stank, smelled bad	בֹּל	not
בָּבֶל	Babylon	בָּלָה	it became old, wore out
בָּגַד	he dealt treacherously	בְּלִי	without, for lack of
בְּגָד	garment	בְּלִיעַל	worthlessness
בַּד	separation (always with לְ)	בָּלַל	he mixed, confounded
[בדל]	he separated, divided	בָּלַע	he swallowed, consumed
בְּהוּ	emptiness	בְּלִעְדֵי	apart from, except, without
[בהל]	he hastened, acted precipitately, he terrified	בְּמָה	(f) high place
בְּהֵמָה	(f) cattle	בֶּן	son
בּוֹא	to come, go	בָּנָה	he built
בוֹז	to despise	בְּעַד	out from, away from, on behalf of
בוֹס	to tread down, trample	בַּעַל	husband, owner, lord, Baal
בוֹר	pit, cistern, well	בָּעַר	he (it) burned
בוֹשׁ	to be ashamed, confounded	בָּצַר	he cut off, made inaccessible, enclosed
בָּזָה	he despised	בָּקַע	he split open
בָּזַז	he plundered, destroyed	בְּקָעָה	(f) valley, plain
בַּז	plunder, spoil, booty	בָּקָר	herd, cattle
בָּחַן	he tested, tried, examined	בֹּקֶר	morning
בָּחַר	he chose	[בקש]	(Pi'el) he sought
בָּטַח	he trusted	בָּרָא	he created
בֶּטֶן	(f) belly, body, womb	בָּרַד	hail
בֵּין	between	בְּרוֹשׁ	cypress or fir
		בְּרוֹזַל	iron

פָּרַח	he fled	גֵּר	sojourner
פָּרִיחַ	bar (to secure a door or gate)	גָּזַז	he sheared (sheep)
פְּרִית	(f) covenant	גָּזַל	he tore away, seized, robbed
[פָּרַךְ]	he blessed	גֵּיאַ	valley (גֵּיאַ or גֵּי, const.)
פָּרַק	lightning	גִּיל	to rejoice
פָּרָךְ	(f) knee	גָּלַה	he uncovered, revealed
פְּרָכָה	(f) blessing	גּוֹלָה	(f) exile, exiles
פָּרַר	he purged, purified, polished	גֵּל	a heap, wave, billow
בָּשָׂם	spice, balsam	גָּלַל	he rolled, rolled away
[בָּשַׂר]	(Pi'el) he bore tidings, preached	גְּלוּלִים	(only pl) idols
בָּשָׂר	flesh	גַּם	also, moreover, yea
בָּשַׁל	he boiled, seethed	גָּמַל	he dealt generously with, repaid, recompensed
בְּשֹׂת	(f) shame, shameful thing	גְּמוּלָה	a recompense, benefit
בַּת	(f) daughter	גָּמַל	camel
בְּתוֹךְ	in the midst of	גֵּן	garden
בְּתוּלָה	(f) virgin	גָּנַב	he stole
גָּאַל	he redeemed	גָּעַר	he rebuked
גּוֹאֵל	redeemer	גִּפְזָן	(f) vine
גָּאוֹן	majesty, excellence	[גָּרַה]	he stirred up strife, engaged in strife
גָּבַהּ	he was high, proud	גּוֹרֵל	(m and f) lot (as in "casting lots")
גְּבוּל	boundary, border	גְּרוֹן	neck, throat
גָּבַר	he was strong, mighty; he prevailed	גְּרִין	threshing-floor
גִּבּוֹר	hero, mighty one	גָּרַע	he diminished, restrained, withdrew
גְּבֻעָה	(f) hill	גָּרַשׁ	he drove out, cast out
גָּדַל	he was (became) great	גְּשָׁם	rain, shower
גְּדוֹל	great, large	גַּת	(f) wine-press
גָּדַע	he hewed down, hewed off	דָּב	(m and f) bear
גּוֹי	nation, people		
גּוֹר	to sojourn		

VOCABULARY

דָּבַק	he cleaved, clung to, kept close	הַבֵּל	vapor, breath, vanity
דָּבָר	word	הִגָּה	he moaned, growled, spoke, muttered
[דִּבֵּר]	(Pi'el) he spoke	הֶדְס	myrtle (tree)
דְּבַשׁ	honey	הִדְרָה	he thrust, pushed, drove
דָּג	fish, דָּגָה (f)	הִדְרָה	he honored, adorned
דָּגָן	corn, grain	הִדְרָה	splendor, honor, adornment
דוּד	beloved, loved one, uncle	הוּא	he
דוֹר	generation, period	הוֹד	splendor, majesty, splendor
דוּשׁ	tread, thresh	הוֹנָה	(f) desire (usually evil), ruin, destruction
דָּחַק	he pushed, thrust	הוּי	Ah! Alas! Ha!
דִּי	sufficiency, enough (דִּי, const.)	הוּם, הוּם	to murmur, roar
דִּין	to judge	הוֹן	wealth, sufficiency
[דִּכָּא]	he crushed	הִיָּה	he was, became
דָּל	(adj) low, weak, poor, helpless	הַיּוֹם	today (lit. "the day")
דָּלַל	he was brought low, languished	הַיְכָל	temple
דִּלְת	(f) door	הִיא	(f) she
דָּם	blood	הִין	hin (a measure for liquids)
דָּמָה	he was like, resembled	הִלָּךְ	he went, walked
דְּמוּת	(f) likeness, image	הִלָּל	he was boastful, he praised
דָּמַם	he was silent, speechless	הֵם, הֵמָּה	they
דַּעַת	(f) knowledge	הֵן, הֵנָּה	(f) they
דָּק	(adj) thin, small, fine	הִמָּה	he murmured, growled, roared, was boisterous
דָּקַק	he crushed, pulverized, threshed	הַמוֹן	sound, murmur, roar, crowd, abundance
דָּרַךְ	he treaded, marched	הִמָּם	he made a noise, confused, vexed
דָּרַךְ	(m and f) way	הִנֵּה, הִנֵּה	behold
דָּרַשׁ	he sought, inquired	הִנֵּה	hither
דְּשָׁא	grass	הִס	hush! keep silent!
דָּשַׁן	he was fat, grew fat		
דָּת	(f) decree, law		

הִפְךָ	he overturned, changed, (Nif'al) he was changed, overthrown	זָנַח	he rejected, spurned
הַר	mountain	זָעַם	he was indignant
הָרַג	he killed, slew	זָעַם	indignation
הָרָה	to conceive, become pregnant	זָעַק	he cried out
הָרַס	he broke down, destroyed	זָעָקָה	(f) cry, outcry
		זָקֵן	he was old, became old
זֶבֶד	wolf	זָקֵן	(m and f) beard
זֵאת	(f) this	זָקֵן	(adj) old (of persons only)
זָבַח	he sacrificed, slew	זָר	a stranger, foreigner; (adj) strange, foreign
זִבְחֵי	sacrifice	זָרָה	he scattered, fanned, winnowed
זָד	(adj) insolent, presumptuous	זָרַח	he arose, came forth, appeared
זָדוֹן	insolence, presumptuousness	זָרַע	he sowed
זֶה	this	זָרַע	seed, offspring
זָהָב	gold	זָרַע	(f) arm, strength
[זָהַר]	he instructed, taught, warned	זָרַק	he tossed, threw, scattered
זָרַח	to flow, gush out	[חָבֵא]	he hid, withdrew
זָרַח, זָרַח	to boil up, seethe, to act proudly, presumptuously	חָבֵא	he hid, withdrew
זָיִת	olive-tree, olive (זָיִת, const.)	חָבַל	(1) he bound, pledged; (2) he acted corruptly, ruined, destroyed
זָכָר	male	חָבַל	rope, band, measuring-cord, measured portion, lot
זָכַר	he remembered	חָבַק	he clasped, embraced
זָכָרֹן	memorial, remembrance	חָבַר	he united, was joined
זָמָה	(f) plan, device, wickedness	חָבַר	company, association
זָמַם	he considered, purposed, devised	חָבַר	associate, companion
[זָמַר]	he made melody, made music, sang	חָבַשׁ	he bound up, harnessed, restrained
זָנָה	he committed adultery, fornication	חָג	feast, festival
זָוְנָה	(f) harlot		

VOCABULARY

חָגַג	he made a pilgrimage, attended a religious festival	חָכֵם	he was wise
חָגַר	he bound, girded	חָכָם	(adj) wise, skillful
חָדַל	he ceased	חֲכֻמָּה	(f) wisdom
חֲדָר	chamber, room	חֶלֶב	milk
חֲדָשׁ	(adj) new	חֶלֶב	fat
[חֲדָשׁ]	(Pi-el) he renewed, repaired	חָלָה	he was sick, weak
חֲדָשׁ	new moon, month	חֲלִי	sickness
חֹל	sand	חֲלוֹם	dream
חוֹמָה	(f) wall	חֲלוֹן	(m and f) window
חוּץ	a place outside the house, the outdoors, a street	[חָלַל]	(Nif'al) he was polluted (Hif'il) he began
חָוָה	to hurry, make haste	חָלַף	he passed away, swept past, changed, exchanged
חָזָה	he saw (as in a vision)	חָלַץ	(1) he took off, withdrew, rescued; (2) he was prepared, equipped (for war)
חֹזֵה	seer, prophet	חָלַק	he divided, apportioned, assigned
חֲזוֹן	vision, oracle, prophecy	חֲלָק	portion, tract, territory
חָזַק	he was (became) strong	חֲלָקָה	(f) portion of ground
חָזַק	(adj) strong, stout, mighty	חָמַד	he desired, took pleasure in
חָטָא	he sinned, missed the mark	חֶמֶה	(f) heat, rage
חַטָּא	sin	חֲמוֹר	ass
חַטָּאת	(f) sin	חָמַל	he spared, had compassion on
חֲטָה	(f) wheat	חָמַס	violence
חִידָה	(f) riddle, enigmatic saying or question	חֲמִץ	that which is leavened
חַי	(adj) living, alive	חֲמֹר	(1) cement, mortar, clay; (2) a dry measure (for grain)
חָיָה	he lived, revived	חֲמִשָּׁה	five, חֲמִשָּׁה (f)
חַיָּה	(f) living thing, animal	חָנָה	he encamped
חַיִּים	life	חֲנִית	(f) spear
חֵיל	strength, ability, wealth, army (חֵיל, const.)		
חָיַל, חוּל	to whirl, dance, writhe		
חֶף	palate, roof of mouth, gums		

חֲנֻכָּה	(f) dedication, consecration	חֲרָבָה	(f) waste, desolation, ruin
חָנַן	he was gracious, showed favor	חָרַד	he trembled, was terrified
חֵן	favor, grace, acceptance	חָרָה	he (anger) was hot, burned
חֲנָם	in vain, without purpose, freely, gratis	חָרוֹן	fierce, burning anger
חָנַף	he was polluted, profaned, godless	[חָרַם]	(Hif'il) he banned, exterminated, dedicated to destruction
חֲסָד	goodness, kindness	חָרַם	something banned, destined to be destroyed
חָסִיד	kind, pious, godly	חָרַף	he reproached, taunted
חָסָה	he sought refuge	חָרַץ	he cut, sharpened, decided
חָסַר	he lacked, needed, decreased, diminished	חָרַפָּה	(f) reproach, taunt
חָפֵץ	he took delight in, desired	חָרַף	harvest-time, autumn
חֲפִץ	delight, pleasure	חָרַשׁ	he cut, engraved, plowed
חָפַר	he dug, searched for	חָרַשׁ	engraver, carpenter, metalworker
חָפַר	he was abashed, ashamed	חָרַשׁ	he was silent, deaf, speechless
חָפַשׁ	he searched	חָרַשׁ	(adj) deaf
חֵץ	arrow	חָשַׁד	he withheld, refrained
חָצַב	he hewed out	חָשַׁף	he stripped off, made bare
חָצָה	he divided, halved	חָשַׁב	he thought, devised, reckoned
חָצִי	half	חָשָׁה	he was silent, inactive, still
חָצֵר	(m and f) enclosure, court, settlement, village	חָשַׁד	it was dark, grew dark
חֲצִיר	green grass, herbage	חָשַׁד	darkness, obscurity
חֶק, חֵיק	bosom	חָתַם	he sealed, attested by sealing, sealed up
חָקַק	he carved, inscribed, decreed	חָתַם	seal, signet-ring
חֶק	statute	חָתָן	a wife's father, hence father-in-law
חָקָה	(f) enactment, decree, statute	חָתַר	he dug, rowed
חָקַר	he searched out, examined	חָתַת	he was shattered, dismayed
חָרַב	(f) sword		
חָרַב	he was dry, dried up, waste, desolate		

טָבַח	he slaughtered, butchered, killed ruthlessly	[יָדָה]	(Hif'il) he praised, confessed, gave thanks
טָבַל	he dipped, moistened, bathed	יָדַע	he knew
טָבַע	he sank down	יָהַב	he gave, ascribed (glory)
טַבְעֵת	(f) signet, signet-ring	יְהוָה	LORD (pronounced <i>ādō-nāy</i>)
טָהַר	he was clean, pure	יָבַל, יוֹבֵל	ram, ram's horn, cornet
טָהוֹר	(adj) clean, pure	יוֹם	day
טוֹב	(adj) good	יוֹמָם	daily, by day
[טוֹל]	to hurl, cast	יוֹנָה	(f) dove
טוֹר	row (of jewels), course (of building stones)	יוֹצֵר	potter
טַל	night-mist, light rain, dew	יוֹשֵׁב	inhabitant
טָמֵא	he was unclean	יַחְדוֹ	together
טָמֵא	(adj) unclean, defiled	[יַחַל]	he waited, tarried
טָמַן	he hid, concealed	יָטַב	he did well, was good
טָעַם	he tasted, perceived	יַיִן	wine
טַף	(collective) children, little ones	[יָכַח]	(Hif'il) he reprov'd, rebuked
טַרְס	not yet, before that	יָכַל	he was able, he endured
טָרַף	he tore, rent, plucked	יָלַד	he begot (children)
טָרֶף	food, prey	יָלַד	child
[יָאֵל]	(Hif'il) he showed willingness, was pleased, resolved to do (something)	[יָלַל]	(Hif'il) he howled (in distress)
יָאֹר, יָאֵר	stream, canal, River Nile	יָם	sea
[יָבַל]	(Hif'il) he led, bore, carried away	יָמִין	(f) right hand, right side, south
יָבֵשׁ	he dried up, was dry	יָנָה	he oppressed, mistreated
יַבְשָׁה	(f) dry ground	יָנַק	he sucked (as an infant)
יָגַע	he labored, grew weary	יָסַד	he founded, established
יָגִיעַ	toil, product of toil	יָסַף	he added
יָד	(f) hand	יָסַר	he admonished, chastised
		יָעַד	he appointed, met at an appointed place

יַעַץ	he counseled, advised	יָשָׁר	(adj) straight, right, upright
יַעַר	wood, forest, thicket	יִשְׂרָאֵל	Israel
יָפָה	(adj) beautiful, fair, handsome, יָפָה (f)	יָתֵד	(f) tent-peg, pin
יָצָא	he went out	[יָתַר]	(Nif'al) he (it) was left over, remained
יָצַב	(Hitpa'el) he stationed himself, took his stand	יָתֵר	remnant, remainder, excess
[יָצַג]	(Hif'il) he set, placed	כְּאֲשֶׁר	according as, as, when
יָצְהָר	fresh olive oil	כָּבֵד	he was (became) heavy (Pi'el) he was honored, glorified
יָצַק	he poured out	כְּבוֹד	glory, honor
יָצַר	he formed	קָבַח	it (he) was quenched, extinguished
יָצַת	he kindled, set on fire	[כַּבַּס]	he washed
יָקָר	he was precious, prized, highly esteemed	כֶּבֶד	lamb
יָקָר	(adj) precious, rare, splendid, costly	כָּבַשׁ	he subdued, brought into bondage
יָרָא	he feared	כֹּה	thus
יָרָאָה	(f) fear	כָּהָה	he grew dim, fainted
יָרַד	he went down	כֹּהֵן	priest
יָרָה	he taught	כּוֹכֵב	star
יָרֵךְ	(f) thigh, loin, side	[כּוֹל]	to comprehend, contain, support, nourish
יְרוּשָׁלַיִם		[כּוֹן]	to be fixed, firm, established
יְרוּשָׁלַם	Jerusalem	כּוֹס	(f) cup
יָרַשׁ	he possessed, inherited, subdued	כָּזַב	he lied, was a liar
יֵשׁ	there is, there are	כָּזַב	lie, falsehood, deceptive thing
יָשַׁב	he sat, dwelt	[כָּחַד]	he hid, destroyed, effaced
יָשַׁן	he slept, went to sleep	כֹּחַ, כִּחַ	strength, power
[יָשַׁע]	(Hif'il) he saved, delivered	כָּחַשׁ	he (it) was disappointing, deceived, failed
יְשׁוּעָה	(f) salvation		
יָשָׁר	he was straight, straight- forward, upright		

כִּי	for, that, because, when	[כִּפֵּר]	(Pi'el) he covered, made atonement
כִּיּוֹר, כִּיּוֹר	pot, wash-basin	כָּרַה	(1) he dug; (2) he got by trading, bought
כִּנָּה	thus	כְּרוּב	cherub, a celestial being
כֹּל	all, every (כָּל־, const.)	כַּרְם	vineyard
כָּלָא	he shut up, restrained, withheld	כַּרְמֶל	plantation, garden-land
כֶּלֶב	dog	כָּרַע	he knelt, bowed down
כָּלָה	he (it) was completed, finished	כָּרַת	he cut, cut off
כָּלָה	(f) completion, complete, destruction, annihilation	כָּשַׁל	he stumbled, staggered
כָּלָה	(f) daughter-in-law, bride	כָּתַב	he wrote
כְּלִי	tool, weapon, vessel	כְּתוּנָה	(f) tunic, robe
כְּלִיּוֹת, כְּלִיָּה	(f) (only pl) kidneys (כְּלִיּוֹת, const.)	כְּתֹף	(f) shoulder, shoulder-blade, side
כָּלַל	he completed, perfected	כָּתַת	he beat, hammered, crushed
[כָּלַם]	he was humiliated, put to shame	לֹא	not
כָּלַמָּה	(f) insult, reproach, ignominy	לְאוֹם, לְאוֹם	people
כֵּן	thus, so	לֵב	heart, mind, will
כַּנּוֹר	lyre (stringed instrument)	לֵבָב	heart, mind, will
[כַּנַּע]	he humbled himself, was humbled, subdued	לְבַד	alone, by oneself (לְ plus בַד)
כַּנָּף	(f) wing, skirt, extremity	לְבַלְתִּי	so as not, in order not
כִּסֵּה, כִּסֵּה	seat of honor, throne	לָבָן	white
כִּסָּה	he covered, concealed	לְבַשׁ	he put on, wore
כֶּסֶף	silver, money	לָהַב	flame, לְהִבָּה (f)
כָּעַס	he was vexed, angry	לָהַט	it blazed up, flamed
כָּעַס	vexation, anger	לֹא, לוֹ	if, if only, would that!
כַּף	(f) hollow of the hand, palm, sole of the foot	לֹאִילֹא	if not, unless
כַּפִּיר	young lion	לִיחַ	tablet, board, plank, plate
		לְחִי	jaw, cheek
		[לָחַם]	he fought
		לֶחֶם	bread, food
		לַיְלָה	night

לִּון, לִּין	to lodge, pass the night, abide	מוֹל, מוּל	in front of
לַיִן	to scorn	מוּל	to circumcise
לָבַד	he seized, captured	מוֹסֵר	discipline, chastening, correction
לָכֵן	therefore	מוֹעֵד	appointed time, place
לָמַד	he learned	מוֹפֵת	wonder, sign, portent
לָעַג	he mocked, derided, scorned	מוֹקֵשׁ	a bait, lure
לַפִּיד	torch, lightning-flash	מוֹר	to change
לְפָנַי	before, in the presence of	מוֹשׁ, מִישׁ	to depart, remove
לָקַח	he took	מוֹשָׁב	seat, dwelling, dwelling-place
לְשׁוֹן	tongue	מוֹשִׁיעַ	savior, deliverer
מְאֹד	very, exceedingly	מוֹת	to die
מֵאָה	(f) hundred	מוֹת	death
מֵאַיִן	whence? (מֵן plus אֵין)	מִזְבֵּחַ	altar, place of sacrifice
[מֵאֵן]	(Pi'el) he refused	מִזְוֵה	(f) door-post, gate-post
מֵאֵס	he rejected, despised	מִזְמָה	(f) purpose, discretion, device
מַבּוּל	flood	מִזְמוֹר	melody, psalm
מִבְצָר	fortress, fortification	מִזְרַח	place of sunrise, east
מִגְדָּל	tower, fortress	מָחָה	he wiped, wiped out, blotted out
מִגָּן	(m and f) shield, buckler	מַחִיר	price, hire
מִגְרָשׁ	common-land, open range	מַחֲנֶה	(m and f) camp, encampment
מִדְבָּר	wilderness, desert	מָחַץ	he smote, wounded, shattered
מָדַד	he measured	מָחָר	tomorrow, in time to come
מִדָּה	(f) measure, measurement	מַחֲרָת	(f) the following day, the day after
מִדּוֹן	strife, contention	מַחְשָׁבָה	(f) thought, device, plan, purpose
מִדּוּעַ	why? on what account?	מַטֵּה	staff, rod, branch, tribe
מָה	what?		
[מֵהֵר]	he hastened		
מוֹג	to melt		
מוֹט	to totter, shake, slip		

VOCABULARY

מִטָּה	(f) couch, bed	מַס	(collective) laborers, slave-gangs, conscripted, laborers
מָטָר	rain	מָסָךְ	covering, screen
מָטַר	it rained, hailed	מִסְכָּה	(f) molten metal, image, libation
מִי	who?	מִסְלָה	(f) highway
מַיִם	water	מִסְפָּד	wailing
מִיִּן	species, kind	מִסְפָּר	number, sum total
מַכָּה	(f) blow, wound, slaughter	מַעַט	he became small, diminished
מָכַר	he sold	מַעַט	a little, few
מִכְשׁוֹל	a stumbling, stumbling-block	מַעֲיִם	(only pl) inward parts, intestines, bowels, belly (מַעֲיָ, const.)
מָלֵא	he was full	מַעַיִן	spring, fountain of water
מָלֵא	(adj) full (מָלֵא, const.)	מַעַל	he acted unfaithfully, was treacherous
מָלֵא, מְלֵא	fulness, contents, that which fills	מַעַל	(1) with מִן, above, on the top of; (2) מַעַלָּה upwards, forward (in time)
מַלְאָךְ	angel, messenger	מַעַל	(מִן plus עַל) from upon, from over, from off
מְלָכָה	(f) occupation, work	מַעַלָּה	(f) step, stair
מִלָּה	(f) word, speech, utterance	מַעַן	(only with לְ) for the sake of, on account of, in order that
מֶלַח	salt	מַעֲשֵׂה	work, deed
מִלְחָמָה	(f) war, battle	מַעֲשֵׂר	tenth part, tithe
[מִלַּט]	he escaped	מָצָא	he found
מָלַךְ	he reigned, became king	מִצְבֵּה	(f) pillar, sacred stone, stump
מֶלֶךְ	king	מִצְוֵה	(f) fortress, stronghold
מַלְכָּה	(f) queen	מִצָּה	(f) unleavened bread
מַלְכוּת	(f) kingdom	מִצּוֹר	seige-works, entrenchment, seige (מִצּוֹרָה [f])
מַמְלָכָה	(f) kingdom, dominion, reign	מִצְוָה	(f) commandment (מִצְוֹת, const.)
מְמֻשָּׁלָה	(f) rule, dominion, realm		
מִן	from, out of		
מְנוּחָה, מְנוּחָה	(f) resting-place, rest		
מְנוֹרָה, מְנוֹרָה	(f) lampstand		
מְנַחָה	(f) offering, gift, tribute		
מָנַע	he withheld, held back		

מִצְרַיִם	Egypt	מִשְׁמֶרֶת	(f) a guard, watch, function
מָקוֹם	place	מִשְׁפָּחָה	(f) family, clan
מִקֵּל	rod, staff, stick	מִשְׁפָּט	judgment, justice
מִקְנֵה	cattle	מִשְׁקָל	weight (of something)
מִקְרָא	convocation, reading	מִשְׁתֶּה	(1) a feast, banquet; (2) a drink
מָר	(adj) bitter, מְרָה (f)	מָתִי	when?
מִרְאָה	sight, appearance, vision	מָתִים	(only pl) males, men (מָתִי, const.)
מָרַד	he rebelled, revolted	מִתָּנָה	(f) gift
מְרָה	he was disobedient, rebellious, stubborn	מִתְנַיִם	(dual) loins
מְרוֹם	height, elevation	מִתַּק	it was sweet, pleasant
מָרַט	he made smooth, bare, he scoured, polished	מִתּוֹק	(adj) sweet
מִרְכָּבָה	(f) chariot	נָא	particle of entreaty, exhortation
מִרְמָה	(f) deceit, treachery	נְאֻם	utterance, oracle
מִרְפָּא, מִרְפֵּה	a cure, healing, health	נֶאֱרַךְ	he committed adultery
מָרַר	he was bitter	[נבא]	he prophesied
מִשָּׂא	utterance, oracle	[נבט]	(Hif'il) he saw, looked upon
מִשְׂאֵת	(f) uprising, utterance, burden, portion	נְבִיא	prophet
מִשׂוֹשׁ	exultation, joy	נֶבֶל	(1) wine-skin, bottle; (2) harp, lute, guitar
מֹשֶׁה	Moses	נָבֵל	(adj) foolish, senseless
מִשַּׁח	he anointed	נֶבֶל	he sank, dropped down, languished, faded
מִשְׁכָּב	a couch, bed	נִבְלָה	(f) carcass, corpse
מִשְׁכָּן	dwelling-place, tabernacle	נִבֵּעַ	it flowed, bubbled up, poured out
מְשִׁיחַ	anointed (one), Messianic prince	נֶגֶב	Negev, dry country, south
מִשָּׂדֶה	he drew out, led, dragged along	[נגד]	(Hif'il) he told, declared
מִשָּׁל	(1) he was like, similar; (2) he spoke in parables; (3) he ruled	נֶגַד	in front of, in sight of, opposite to
מִשְׁלַל	proverb, parable	נָגַע	he touched, smote

נָגַע	stroke, plaque, mark, wound	[נָזַר]	he dedicated, consecrated
נָגַף	he smote, struck	נָזַר	consecration, crown, Naziriteship
נָגַשׁ	he pressed, drove, oppressed	נָחַה	he led, guided
נָגַשׁ	he approached, drew near	נָחַל	torrent valley, wadi
נָדַב	he incited, impelled	נָחַל	he took possession, inherited
נָדָבָה	(f) voluntariness, freewill offering	נָחַלָה	(f) possession, inheritance, property
נָדַד	he fled, retreated, wandered	[נָחַם]	he was sorry, had compassion, suffered grief, repented
נָדַח	he drove out, banished, expelled	נָחַשׁ	serpent
נָדַר	he vowed	[נָחַשׁ]	he practiced divination, observed signs
נָדָר, נָדָר	vow	נָחֻשֶׁת	copper, bronze
נָהַג	he drove, conducted, led off, guided	נָחַת	it went down, descended
[נָהַל]	(Pi'el) he led, guided, refreshed	נָחַתָה	he stretched out, extended, bent down, turned aside
נָהַר	river, stream	נָטַע	he planted
נָוַד	to move to and fro, wander, flutter, show grief	נָטַף	it dropped, dripped; he preached, prophesied
נָוָה	abode of shepherd, abode of sheep, meadow, pasture, נָוָה (f)	נָטַשׁ	he left, forsook
נָוַח	to rest, come to rest	[נָכַח]	(Hif'il) he struck, killed
נָוַס	to flee, escape	נָכַח	front, in front of, opposite to
נָוַע	to quiver, stagger, tremble	[נָכַר]	he regarded, recognized, observed
נָוַף	to move to and fro, wave, shake	נָכָרִי	foreign, alien, strange, unfamiliar
נָזַף	he (it) spurted, spattered; (Hif'il) he sprinkled	נֹסֵם	standard, ensign, signal, sign
נָזַר	one consecrated, devoted, a Nazirite	[נָסַה]	(Pi'el) he tested, tried
נָזַל	it flowed, trickled down, dropped	נָסַךְ	he poured out, poured an offering
		נָסַךְ	drink-offering

נָסַע	he set out, departed, journeyed	נָשָׂא	(1) he lent at interest; (2) (Hif'il) he beguiled, deceived
נָעַל	(f) sandal, shoe	נָשָׂא	(1) he lent at interest, was a creditor; (2) he forgot
נָעַר	he shook, shook off, shook out	נָשָׂךְ	he (it) bit
נָעָר	lad, youth	נָשָׂמָה	(f) breath
נְעָרָה	(f) maiden, young woman	נָשַׁק	he kissed
נְעוּרִים	youth, early years of life	נָשָׂר	vulture, eagle
נָפַח	he breathed upon, blew	נְתִיב	path, pathway, נְתִיבָה (f)
נָפַל	he fell, lay	נָתַךְ	he poured out, poured forth
נַפְשׁ	(f) soul, living being, desire, appetite	נָתַן	he gave, set, placed
[נָצַב]	(Nif'al) he stationed himself, took his stand; (Hif'il) he stationed, set, caused to stand	נָתַן	he pulled down, broke down
נִצְחָה	eminence, perpetuity, endurance (לְנִצְחָה , for ever)	נָתַק	he pulled apart, tore away, pulled off
[נָצַל]	(Hif'il) he delivered	נָתַשׁ	he uprooted, plucked up
נָצַר	he watched, guarded, kept	סָבַב	he surrounded, turned about, went around
נָקַב	he pierced, bored through	סָבִיב	around, surrounding
נְקֵבָה	(f.) female	סָגַר	he shut, closed
[נָקָה]	he was clean, innocent, guiltless	סוּג (שׁוּג)	to turn away, depart, backslide
נָקִי	(adj) innocent, clean, free from, exempt	סוּד	council, assembly, company, counsel
[נָקַם]	he avenged, took vengeance	סוּד, סוּדָה	(1) to pour, anoint; (2) to hedge, fence in
נָקָם	vengeance, נְקָמָה (f)	סוּס	horse
נָקַף	he went around, encompassed, surrounded, completed a circuit	סוּף	to come to an end, cease
נֵר	lamp	סוּפָה	(f) storm-wind
נָשָׂא	he lifted, carried	סוּף	reeds, rushes
[נָשַׁג]	(Hif'il) he reached, overtook, attained	סוּר	to turn aside, depart; (Hif'il) remove, take away

[סות]	(Hif'il) to incite, allure, instigate	סָתַם	he stopped up, shut up, kept closed
סָחַר	he went about, went to and fro, journeyed	[סתר]	he concealed, hid
סִינִי	Sinai	סִתָּר	covering, hiding-place, secrecy
סִיר	(m and f) pot	עָבַ	dark cloud, cloud mass, thicket
סִכָּה	(f) thicket, booth	עָבַד	he worked, served
סִכְּבָד	he overshadowed, screened, covered	עֶבֶד	servant, slave
סָלַח	he forgave	עֲבָדָה	(f) labor, service
סָלַל	he lifted up, cast up	עָבַר	he passed over, through
סִלְעַ	craig, cliff	עֲבָרָה	(f) overflow, arrogance, fury
סִלָּת	(f) fine flour	עֲבָרִי	Hebrew
סָמַךְ	he leaned, rested, supported	עָבֹר	(only as בְּעִבּוֹר) for the sake of, on account of, in order that
סָעַד	he supported, sustained, upheld	עֲבַת	(m and f) cord, rope
סָעַר	it stormed, raged	עֲגָה	(f) cake of bread
סָעַר	tempest, storm-wind, סָעָרָה (f)	עֲגֹל	calf, עֲגֹלָה (f)
סָף	(1) basin, goblet; (2) threshold, sill	עֲגֹלָה	(f) cart
סָפַד	he wailed, lamented	עַד	(1) until, unto; (2) perpetuity, for ever (see לְעַד)
סָפָה	he (it) was swept away, snatched away, destroyed	[עוד]	(Hif'il) to bear witness
[ספר]	(Pi'el) he told, related, counted	עֵד	a witness, testimony, evidence
סוֹפֵר, סֹפֵר	scribe, secretary	עֵדָה	(f) congregation
סִפְרָ	book, document, writing	עֵדוּת	(f) testimony
סָקַל	he stoned to death	עֵדֶר	flock, herd
סָרִיס	eunuch	עוֹד	again, yet, still
סָרַן	tyrant, official, lord (Philistine official)	עוֹל	injustice, unrighteousness, עוֹלָה (f)
סָרַר	he was stubborn, rebellious	עוֹל	yoke

עוֹלָל, עוֹלָל	child	עֲלִיָּה	(f) roof-chamber, upper story
עוֹלָם	eternity, long duration, antiquity	עֲלִיוֹן	Most High (as in אֵל עֲלִיוֹן, God Most High)
עוֹן	iniquity, guilt, punishment for iniquity	עָלַם	he concealed
עוֹף	to fly	עֲלָמָה	(f) young woman
עוֹף	bird(s)	עִם	with
עוֹר	to arouse oneself, awake	עִם	people
עוֹר	skin	עָמַד	he stood
עוֹר	(adj) blind	עֲמוּד, עֲמוּד	pillar, column
עָזַב	he abandoned, left, forsook	עָמַל	trouble, labor, toil
עֲזָה	Gaza	עָמַק	it was deep; (Hif'il) he made deep
עָזַז	he was strong	עֲמָק	vale, valley, lowland
עוֹז, עוֹז	strength, might	עֲנַב	grape(s)
עוֹז	(adj) strong	עָנָו	(noun) poor, afflicted, humble, meek
עוֹז	(f) she-goat	עָנִי	(adj) poor, afflicted, humble
עָזַר	he helped	עָנִי	affliction, poverty
עֲזָרָה	help, assistance	עָנָה	(1) he answered, responded; (2) he was bowed down, afflicted; (3) he sang
עֲזָרָה, עֲזָרָה	(f) help, assistance	עָנָן	cloud
עָצַף	he wrapped himself, enveloped himself with	עָפָר	dust
עָטַף	he was feeble, faint	עֵץ	tree, trees, wood
עֲטָרָה	(f) crown, wreath	עָצַב	he hurt, was pained, grieved
עֵין	(f) eye, fountain (עֵין const.)	עֲצָה	(f) counsel, advice
עָיַף	(adj) faint, weary	עֲצוּם	(adj) mighty, numerous
עִיר	(f) city	עֲצָם	(f) bone, substance, self
עַל	upon, above, about	עָצַר	he restrained, hindered, detained
עַל-פָּנָי	over, above, upon the face of	עָקַב	heel, footprint
עָלָה	he went up, climbed	עָקַב	as a consequence of, because
עֹלָה	(f) whole burnt offering	עָרַב	evening

עָרַב	(1) he took or gave in pledge, exchanged; (2) it was sweet, pleasing	[פָּאָר]	he beautified, glorified
עֲרָבָה	(f) desert, steppe	פָּגַעַ	he met, interceded, made entreaty
[עָרָה]	he (it) lay naked, was bare, poured out	פָּגַר	corpse, carcass
עָרְוָה	(f) nakedness, indecency	פָּגַשׁ	he met, encountered
עָרַךְ	he arranged, set in order	פָּדָה	he ransomed, redeemed
עָרָךְ	order, row, estimate	פֹּה	here
עָרִיל	(adj) having foreskin, uncircumcised	פֶּה	mouth
עָרְלָה	(f) foreskin	פִּיחַ	to breathe, blow
עָרוֹם, עָרָם	naked, nakedness	פוּץ	to be scattered
עָרְף	back of neck, neck	פַּח	bird-trap, snare
עָרְפֵּל	cloud, heavy cloud	פָּחַד	he was in dread, stood in awe
עָרַז	he caused trembling, inspired awe	פָּחַד	dread, trembling
עָרִיז	awe-inspiring, terrifying	פָּחָה	governor
עֵשֶׁב	herb, herbage	פָּטַר	he removed, set free
עָשָׂה	he did, made	[פָּלֵא]	it was extraordinary, wonderful, hard to comprehend
עָשָׂר	ten, עֶשְׂרֵה (f)	פָּלֵא	wonder, marvel
עָשָׂךְ	he oppressed, wronged, practiced extortion	פָּלְגָשׁ	(f) concubine
עֵשָׂם, עֵישָׁם	naked, nakedness	פָּלַט	he escaped, caused to escape, delivered
עָשָׂן	smoke	פָּלִיט	escaped one, fugitive
עָשָׂר	he was rich, became rich	פָּלִיטָה	(f) escape, deliverance
עָשִׂיר	(adj) rich	[פָּלַל]	(Hitpa'el) he prayed, interceded
עֵת	(f) time	פָּן	lest
עַתָּה	now	פָּנָה	(f) corner
עָתַר	he prayed, entreated, made supplication	פָּנָה	he turned towards, faced, prepared
פָּאָה	(f) corner, side	פָּנִים	face (faces) (פָּנִי, const.)
		פֶּסַח	Passover
		פֶּסֶחַ	(adj) lame

פֶּסֶל	idol, image	פָּשַׁט	he stripped off, raided, attacked
פָּעַל	he did, made	פָּשַׁע	he rebelled, transgressed
פִּעֵל	doing, deed, work	פְּשָׁע	rebellion, transgression
פָּעַם	(f) foot, footstep, time, occurrence	פֶּתַח	(f) fragment, bit, morsel
פָּצַח	he (it) opened, parted	פָּתַח	he was simple, simple-minded
פָּקַד	he visited, appointed	פְּתִי	(adj) simple, simple-minded
פְּקֻדָּה	(f) visitation (for the purpose of punishing), oversight, charge, overseer	פָּתַח	he opened
פְּקִיד	commissioner, deputy, overseer	פְּתַח	opening, doorway, entrance
פָּקַח	he opened (the eyes or the ears)	פְּתָאם	suddenly
פָּר	young bull	צֹאן	flock, sheep
פָּרַד	he divided, separated	צָבָא	army, way, warfare
פָּרָד	mule, פְּרָדָה (f)	צְבָאוֹת	hosts, armies (תְּהוֹה יְהוָה צְבָאוֹת) LORD of hosts
פָּרָה	he (it) was fruitful, bore fruit	צָבִי	(1) beauty, honor; (2) gazelle
פְּרִי	fruit	צַד	side
פָּרַח	it budded, sprouted, sent out shoots	צָדִק, צְדִק	he was just, righteous
פָּרַח	bud, sprout	צְדִיק	righteous one
פָּרַס (פָּרַשׁ)	it broke in two, divided into two	צְדִיק	righteousness
פָּרַץ	he broke or burst out, broke through, broke open	צְדִיקָה	(f) righteousness
פָּרַץ	a bursting forth, a breach, an outburst	צְהַרְיָם	(only pl) midday, noon
פָּרַק	he tore off, tore apart	צְנָאָר	neck, back of neck
[פָּרַר]	he broke, frustrated	צוּד	to hunt
פָּרַשׁ	he spread, spread out	[צוּה]	(Pi'el) he commanded
פָּרָשׁ	(1) horse, steed; (2) horseman, rider	צוּם	he fasted, abstained from food
פָּרַת	Euphrates (river)	צוּם	fasting, a fast
		צוּר	he confined, bound up, besieged

צור	rock, cliff	קדם	front, east, ancient times
צחק	he laughed	[קדם]	he confronted, met, went before, preceded
ציון	Zion	קדים	east, east wind
צל	shadow, shade	קדש	he was holy, consecrated, set apart
צלח	(1) he rushed; (2) he advanced, prospered	קדוש	(adj) holy, sacred
צלם	image, likeness	קדש	holiness, apartness, sacredness
צלע	(f) rib, side	קהל	assembly, convocation, concretion
צמא	he was thirsty	[קהל]	he assembled, summoned an assembly
צמח	it sprouted, sprang up	קו	line, measuring-line
צמח	sprout, shoot, growth	קנה	he waited for, looked eagerly for
צמר	wool	קול	voice
צנה	(f) large shield	קום	to arise, stand
צעיר	(adj) little, insignificant, young	קומה	(f) height
צעק	he cried out	קטן	(adj) small, young, unimportant
צעקה	(f) cry, outcry	קטן	(adj) small, insignificant
צפה	(1) he kept watch, spied; (2) he overlaid	[קטר]	he burned (offered) incense, caused a sacrifice to smoke
צפן	he hid, treasured up	קטרת	(f) smoke (of sacrifice), incense
צפון	(f) north	קינה	(f) elegy, dirge
צפור, צפר	(f) bird	[קיין]	(Hif'il) to awake
צר	(1) straits, distress, צרה (f); (2) adversary, foe	קיר	wall
צור, צר	Tyre	קלל	it was light (not heavy), trifling, lightly esteemed
צרעת	(f) leprosy	קללה	(f) curse
צרך	he smelted, refined, tested	[קנא]	(Pi'el) he was jealous, zealous
צרר	(1) he bound up, was restricted; (2) he distressed, was hostile toward		
קבץ	he collected, gathered		
קבר	he buried		
קבר	grave, burial-place		

קִנְיָה	ardor, zeal, jealousy	רָאָה	he saw
קִנְיָה	reed, stalk	רֹאשׁ	head
קָנָה	he took possession, acquired, bought	רֵאשׁוֹן	(adj) former, first, chief
קִסַּם	he practiced divination	רֵאשִׁית	(f) beginning, chief
קִסְוֹת	divination	רָבַב	he became many, much
קִץ	end	רָבָה	he became many, multiplied
קִצְוֵה	end, extremity	רַב	(adj) many, much, great, רָבָה (f)
קִצְוֵה	(m and f) end	רַב	multitude, abundance, greatness
קִצְפוֹ	he was angry, in a rage	רָבַץ	he stretched himself out, lay down
קִצְפוֹ	wrath, anger	רָגַז	he was agitated, excited, perturbed, he quivered
קִצְרָה	(1) it was short; (2) he reaped, harvested	רָגַל	he walked on foot, went about (as an explorer, or spy)
קִצְרֵי	harvest, time of harvest	רִגְלֵי	(f) foot
קָרָא	(1) he called, proclaimed, read; (2) he met, encountered	רִנָּע	a moment
קָרַב	midst, inward part	רָדָה	he had dominion over, ruled, dominated
קָרַב	he drew near, approached, (Hif'il) he offered	רָדַף	he pursued, persecuted
קָרְבָּן	offering, gift	רוֹאֵה	seer, prophet
קָרַה	he encountered, met	רוּהַ	he was saturated, drank his fill
קָרוֹב	near	רוּחַ	(f) spirit, wind
קָרַח	he made bald	רוּם	to be high, exalted
קָרְיָה	(f) town, city	[רוּעַ]	(Hif'il) to shout, to sound a signal or an alarm
קָרַן	(f) horn	רוֹעֵה	shepherd
קָרַע	he tore	רוּץ	to run
קָשַׁב	he inclined (his ears), paid attention	רָחַב	he was large, he enlarged, widened
קָשָׁה	he was hard, severe, fierce	רָחַב	breadth, width
קָשָׁה	(adj) hard, difficult, קָשָׁה (f)		
קָשַׁר	he joined forces, conspired		
קָשָׁר	conspiracy		
קָשֶׁת	(f) bow		

רָחַב	(adj) wide, broad, רְחֵבָה (f)	רָעַשׁ	an earthquake, a shaking or trembling
רְחוֹב	(f) broad open space, plaza	רָפָא	he healed, cured
רַחֵם, רַחֲמִים	womb	רָפָה	he sank down, became limp, relaxed
[רחם]	(Pi'el) he had compassion, was compassionate	רָצָה	he was gracious, took delight in, was pleased with
רָחַץ	he washed, bathed	רָצוֹן	goodwill, favor, acceptance
רָחַק	he was distant, far away	רָצַח	he killed, murdered
רְחוֹק	(adj) far, distant	רָצַץ	he crushed
רִיב	to strive, contend	רַק	(1) (adj) thin; (2) (adv) only, altogether, surely
רִיב	strife, dispute, contention	רָקִיעַ	expanse, firmament
[ריק]	(Hif'il) to empty, make empty	רָקַע	he beat out, stamped, spread out
רַק	(adj) empty, vain	רָשַׁע	he was wicked, acted wickedly
רָכַב	he mounted, rode upon	רָשַׁע	(adj) wicked, guilty
רֶכֶב	chariotry, chariot	רָשָׁע	wickedness, רָשָׁעָה (f)
רָמַס	he trampled	רֶשֶׁת	(f) net
רָנַן	he shouted for joy, cried out	שָׂבַע	he was satisfied, sated
רִנָּה	(f) a ringing cry	שָׂנַב	he was set on high, exalted
רֵעַ	friend, compassion	שָׂדֵה	field (שָׂדֵה, const.)
רַעַ	(adj) evil, bad, רָעָה (f)	שָׂה	(m and f) a sheep or a goat
רַעַ	evil, distress, misery, calamity, רָעָה (f)	שָׂם, שָׂמוּ	to put, place
רָעַ	badness, evil	שָׂשׂוּ	to exult, rejoice
רָעַב	he was hungry	שָׂחַק	he laughed, played
רָעַב	famine, hunger	שָׂטָן	adversary, Satan
רָעַב	(adj) hungry, רָעֵבָה (f)	שֵׁיבָה	(f) gray hair, old age
רָעָה	he pastured, tended (flocks)	שִׂיחַ	to complain, muse, meditate upon
רָעֵנָן	(adj) luxuriant, fresh		
רָעַע	(1) he was evil, bad; (2) he broke		
רָעַשׁ	it quaked, trembled, shook		

שִׁיחַ	a complaint, meditation, שִׁיחָה (f)	שָׂאֵר	residue, remnant, remainder, שְׂאֵרִית (f)
שָׂכַל	he was prudent, clever, successful	שָׁבַה	he took captive, led captive
שָׂכַר	he hired	שָׁבִי	captivity, captives, שְׁבוּת, שְׁבוּת (f)
שָׂכָר	wages, reward	שְׁבוּעָה	(f) oath, curse
שָׂכִיר	(adj) hired	שֶׁטֶט	rod, staff, scepter, tribe
שְׂמָאוֹל, שְׂמָאל	the left (as opposed to the right), the north (on the left hand as one faces east)	[שָׁבַע]	(Nif'al) he swore
שָׂמַח	he rejoiced, was glad	שֶׁבַע	seven, שְׁבַעַה (f)
שָׂמַח	(adj) glad, joyful, merry, שְׂמִיחָה (f)	שָׁבַר	he broke in pieces
שְׂמִיחָה	(f) joy, gladness, mirth	שֶׁבַר	a breaking, crushing, fracture, breach
שְׂמִלָּה	(f) garment, mantle, clothes	שָׁבַת	he ceased, rested
שָׂנֵא	he hated	שָׁבַת	(m and f) sabbath
שֵׁעַר	hair	שָׁגָה	he went astray, erred, wandered off
שְׂעִיר	he-goat, buck	שָׁדַד	he devastated, destroyed
שְׂעִרָה	(f) barley	שֹׁד, שֹׁד	violence, destruction
שִׁפָּה	(f) lip, speech, edge	שֹׁא	emptiness, vanity, worthlessness
שָׂק	sack, sackcloth	שׁוּב	to turn, return, repent
שָׂר	chieftain, ruler, official, prince, שָׂרָה (f)	שׁוֹפֵט	judge
שָׂרִיד	survivor	שׁוֹפָר	ram's horn, trumpet
שָׂרַף	he burned	שׁוֹר	ox, bullock, a head of cattle
שִׂשׁוֹן	exultation, joy	[שָׁחָה]	(Hitpa'el) he bowed down, worshipped
שִׂשׁוֹן	a roar, crash, uproar	שָׁחַח	he bowed down, crouched
שְׂאֵל, שְׂאוֹל	(f) Sheol, underworld	שָׁחַט	he killed, slaughtered
שָׂאל	he asked	שָׁחַר	dawn
שָׂאֵף	(1) he gasped, panted after, longed for; (2) he crushed, trampled upon	[שָׁחַת]	he destroyed, corrupted
שָׂאֵר	he was left, left over	שָׁחַת	(f) pit, grave
		שָׁטַף	it overflowed, washed away
		שָׂיר	to sing
		שִׁיר	a song

שִׁית	to put, place, set	שָׁמֶשׁ	sun
שָׁבַב	he lay down	שֵׁן	(f) tooth, ivory
שָׁכַח	he forgot	שָׁנָה	(1) he (it) changed; (2) he repeated, did again
שָׁבַל, שָׁבַל	he was bereaved, made childless	שָׁנָה	(f) year (שָׁנָה, const.)
[שָׁמַם]	(Hif'il) he arose early	שְׁנֵיהֶם	the two of them
שֵׁבֶט	shoulder	שְׁנַיִם	two, שְׁתַּיִם (f)
שָׁבַן	he settled, dwelt	שָׁעָה	he gazed, looked
שָׁכַר	he was drunk, became drunk	[שָׁעַן]	(Nif'al) he leaned upon, supported himself
שָׁלֵג	snow	שַׁעַר	gate
שֻׁלְחָן	table	שֹׁפְתָה	(f) maid, hand-maid
שָׁלוֹם	peace	שָׁפַט	he judged, delivered
שָׁלַח	he sent	שָׁפַךְ	he poured out
[שָׁלַךְ]	(Hif'il) he cast, threw	שָׁפַל	he became low, was abased
שָׁלַל	he spoiled, plundered	[שָׁקַה]	(Hif'il) he watered, caused to drink
שָׁלַל	prey, spoil, plunder, booty	שָׁקִיץ	a detestable thing
שָׁלֵם	he was whole, complete	שָׁקֵט	he was quiet, undisturbed
שָׁלֵם	(adj) complete, full, perfect, שְׁלֵמָה (f)	שָׁקַל	he weighed, weighed out money
שָׁלַם	peace-offering	שָׁקֶל	shekel, a standard weight of money
שָׁלֹשׁ	three, שְׁלֹשָׁה (f)	[שָׁקַף]	he leaned over, looked down
שָׁם	there	שָׁקָר	deception, falsehood
שֵׁם	name	שָׁרֵשׁ	root, stock
[שָׁמַד]	he was annihilated, exterminated	[שָׁרַת]	(Pi'el) he ministered, served
שָׁמַיִם	heavens, sky	שֵׁשׁ	six, שֵׁשָׁה (f)
שָׁמַם	he was appalled, devastated	שָׁתָה	he drank
שָׁמָמָה	(f) a devastation, waste	שָׁתָה	he drank
שָׁמֶן	oil, fat	תְּאֵנָה	(f) fig, fig-tree
שָׁמֹנֶה	eight, שְׁמוֹנָה (f)		
שָׁמַע	he heard		
שָׁמַר	he kept		

תֵּאָר	outline, form, shape, appearance	תָּמַל, תָּמוּל	yesterday, recently,
תֵּבָה	(f) ark	(cf. אֶתְמוּל)	formerly
תְּבוּנָה	(f) produce, yield, income	תָּמַךְ	he grasped, upheld, supported
תֵּבֵל	(f) world	תָּמִיד	continuously
תֵּבֵן	straw	תָּמִים	(adj) perfect, complete, whole
תְּבִנִית	(f) pattern, figure, image	תָּמַם	he (it) was finished, completed
תְּהוּ	formlessness, confusion, unreality, emptiness	תְּנוּפָה	(f) a swinging, waving, wave-offering
תְּהוֹם	(f) great deep, abyss	תְּנוּר	stove, fire-pot, oven, furnace
תְּהִלָּה	(f) praise, song of praise	[תַּעֲב]	he despised, abhorred, made abominable
תּוֹרָה	(f) thanksgiving	תָּעָה	he erred, went astray, misled
תְּנוּף	midst (תּוֹף, const.)	תֵּף	timbrel, tambourine
תּוֹלְדוֹת	(f) generations	תִּפְאָרָה	(f) beauty, glory (תִּפְאָרַת, const.)
תּוֹלְעָה, תּוֹלְעַת	(f) worm	תְּפִלָּה	(f) prayer (תְּפִלַּת, const.)
תּוֹעֵבָה	(f) abomination	תָּפַשׁ	he seized, laid hold of, grasped, wielded
תּוֹר	to seek out, spy out, explore	תָּקַע	he struck, thrust (a weapon into someone), pitched (a tent), blew (a trumpet)
תּוֹרָה	(f) law, instruction (תּוֹרַת, const.)	תּוֹר, תֹּר	(f) turtle-dove
תְּחִלָּה	(f) beginning	תְּרוּמָה	(f) contribution, offering
תְּחִנָּה	(f) favor, supplication for favor	תְּרוּעָה	(f) shout of war, alarm, or joy
תַּחַת	under, instead of	תְּרָפִים	(plural only) idols, household gods
תַּחְתִּי	(adj) lower (parts), lowest (places)	תְּשׁוּעָה	(f) deliverance, salvation
תֵּימָן	(f) south, southern quarter (of the sky)	תֵּשַׁע	nine, תֵּשַׁעָה (f)
תֵּירוֹשׁ	new wine		
תְּכֵלֶת	(f) violet thread or fabric		
תָּלָה, תִּלָּא	he hung (something)		
תָּם	completeness, integrity, innocence		

VERB CHART 1 Strong Verb

		Qal	Nif'al	Piel	Pu'al	Hitpa'el	Hif'il	Hof'al
Perfect								
He	3 ms	שָׁמַר	נִשְׁמַר	שָׁמַר	שָׁמַר	הִשְׁתַּמֵּר	הִשְׁמִיר	הִשְׁמַר
She	3 fs	שָׁמְרָה	נִשְׁמְרָה	שָׁמְרָה	שָׁמְרָה	הִשְׁתַּמְּרָה	הִשְׁמִירָה	הִשְׁמַרָה
Thou	2 ms	שָׁמַרְתָּ	נִשְׁמַרְתָּ	שָׁמַרְתָּ	שָׁמַרְתָּ	הִשְׁתַּמַּרְתָּ	הִשְׁמִירְתָּ	הִשְׁמַרְתָּ
Thou	2 fs	שָׁמַרְתְּ	נִשְׁמַרְתְּ	שָׁמַרְתְּ	שָׁמַרְתְּ	הִשְׁתַּמַּרְתְּ	הִשְׁמִירְתְּ	הִשְׁמַרְתְּ
I	1 cs	שָׁמַרְתִּי	נִשְׁמַרְתִּי	שָׁמַרְתִּי	שָׁמַרְתִּי	הִשְׁתַּמַּרְתִּי	הִשְׁמִירְתִּי	הִשְׁמַרְתִּי
They	3 cp	שָׁמְרוּ	נִשְׁמְרוּ	שָׁמְרוּ	שָׁמְרוּ	הִשְׁתַּמְּרוּ	הִשְׁמִירוּ	הִשְׁמַרוּ
Ye	2 mp	שָׁמַרְתֶּם	נִשְׁמַרְתֶּם	שָׁמַרְתֶּם	שָׁמַרְתֶּם	הִשְׁתַּמַּרְתֶּם	הִשְׁמִירְתֶּם	הִשְׁמַרְתֶּם
Ye	2 fp	שָׁמַרְתֶּן	נִשְׁמַרְתֶּן	שָׁמַרְתֶּן	שָׁמַרְתֶּן	הִשְׁתַּמַּרְתֶּן	הִשְׁמִירְתֶּן	הִשְׁמַרְתֶּן
We	1 cp	שָׁמַרְנוּ	נִשְׁמַרְנוּ	שָׁמַרְנוּ	שָׁמַרְנוּ	הִשְׁתַּמַּרְנוּ	הִשְׁמִירְנוּ	הִשְׁמַרְנוּ
Imperfect								
He	3 ms	יִשְׁמַר	יִשְׁמַר	יִשְׁמַר	יִשְׁמַר	יִשְׁתַּמֵּר	יִשְׁמִיר	יִשְׁמַר
She	3 fs	תִּשְׁמַר	תִּשְׁמַר	תִּשְׁמַר	תִּשְׁמַר	תִּשְׁתַּמְּר	תִּשְׁמִיר	תִּשְׁמַר
Thou	2 ms	תִּשְׁמַר	תִּשְׁמַר	תִּשְׁמַר	תִּשְׁמַר	תִּשְׁתַּמַּר	תִּשְׁמִיר	תִּשְׁמַר
Thou	2 fs	תִּשְׁמְרִי	תִּשְׁמְרִי	תִּשְׁמְרִי	תִּשְׁמְרִי	תִּשְׁתַּמְּרִי	תִּשְׁמִירִי	תִּשְׁמַרִי
I	1 cs	אֶשְׁמַר	אֶשְׁמַר	אֶשְׁמַר	אֶשְׁמַר	אֶשְׁתַּמֵּר	אֶשְׁמִיר	אֶשְׁמַר
They	3 mp	יִשְׁמְרוּ	יִשְׁמְרוּ	יִשְׁמְרוּ	יִשְׁמְרוּ	יִשְׁתַּמְּרוּ	יִשְׁמִירוּ	יִשְׁמַרוּ
They	3 fp	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה	תִּשְׁתַּמְּרְנָה	תִּשְׁמִירְנָה	תִּשְׁמַרְנָה
Ye	2 mp	תִּשְׁמְרוּ	תִּשְׁמְרוּ	תִּשְׁמְרוּ	תִּשְׁמְרוּ	תִּשְׁתַּמְּרוּ	תִּשְׁמִירוּ	תִּשְׁמַרוּ
Ye	2 fp	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה	תִּשְׁתַּמְּרְנָה	תִּשְׁמִירְנָה	תִּשְׁמַרְנָה
We	1 cp	נִשְׁמַר	נִשְׁמַר	נִשְׁמַר	נִשְׁמַר	נִשְׁתַּמֵּר	נִשְׁמִיר	נִשְׁמַר

	Qal	Nif'al	Piel	Pu'al	Hitpa'el	Hif'il	Hof'al
Imperative							
2 ms	שָׁמֵר	הִשְׁמֵר	שָׁמֵר		הִשְׁתַּמֵּר	הִשְׁמֵר	
2 fs	שָׁמְרִי	הִשְׁמְרִי	שָׁמְרִי		הִשְׁתַּמְרִי	הִשְׁמִירִי	
2 mp	שָׁמְרוּ	הִשְׁמְרוּ	שָׁמְרוּ		הִשְׁתַּמְרוּ	הִשְׁמִירוּ	
2 fp	שָׁמְרָנָה	הִשְׁמְרָנָה	שָׁמְרָנָה		הִשְׁתַּמְרָנָה	הִשְׁמִרְנָה	
Infinitive Construct							
	שָׁמֹר	הִשְׁמֹר	שָׁמֹר	(שָׁמֹר)	הִשְׁתַּמֹּר	הִשְׁמִיר	(הִשְׁמֹר)
Infinitive Absolute							
	שָׁמֹר	הִשְׁמֹר	שָׁמֹר	שָׁמֹר	הִשְׁתַּמֹּר	הִשְׁמֹר	הִשְׁמֹר
		Alt. נִשְׁמֹר	Alt. שָׁמֹר				
Active Participle							
ms	שֹׁמֵר		מְשַׁמֵּר		מְשַׁתְּמֵר	מְשַׁמֵּר	
mp	שֹׁמְרִים		מְשַׁמְּרִים		מְשַׁתְּמְּרִים	מְשַׁמֵּרִים	
fs	שֹׁמֶרֶה		מְשַׁמְּרֶה		מְשַׁתְּמְּרֶה	מְשַׁמֵּרֶה	
fp	שֹׁמְרוֹת		מְשַׁמְּרוֹת		מְשַׁתְּמְּרוֹת	מְשַׁמֵּרוֹת	
Passive Participle							
ms	שְׁמוּר	נִשְׁמָר	מְשֻׁמָּר			מְשֻׁמָּר	
mp	שְׁמוּרִים	נִשְׁמָרִים	מְשֻׁמָּרִים			מְשֻׁמָּרִים	
fs	שְׁמוּרָה	נִשְׁמָרָה	מְשֻׁמָּרָה			מְשֻׁמָּרָה	
fp	שְׁמוּרוֹת	נִשְׁמָרוֹת	מְשֻׁמָּרוֹת			מְשֻׁמָּרוֹת	

VERB CHART 2 Pe Guttural

	Qal (Active)	Qal (Stative)	Nif'al	Hif'il	Hof'al
Perfect					
3 ms	עָמַד	חָזַק	נִעְמַד	הִעְמִיד	הֶעְמַד
3 fs	עָמְדָה	חָזְקָה	נִעְמְדָה	הִעְמִידָה	הֶעְמְדָה
2 ms	עָמַדְתָּ	חָזַקְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הֶעְמַדְתָּ
2 fs	עָמַדְתְּ	חָזַקְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הֶעְמַדְתְּ
1 cs	עָמַדְתִּי	חָזַקְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הֶעְמַדְתִּי
3 cp	עָמְדוּ	חָזְקוּ	נִעְמְדוּ	הִעְמִידוּ	הֶעְמְדוּ
2 mp	עָמַדְתֶּם	חָזַקְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הֶעְמַדְתֶּם
2 fp	עָמַדְתֶּן	חָזַקְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הֶעְמַדְתֶּן
1 cp	עָמַדְנוּ	חָזַקְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הֶעְמַדְנוּ
Imperfect					
3 ms	יִעְמַד	יִחְזַק	יִעְמַד	יִעְמִיד	יִעְמַד
3 fs	תִּעְמַד	תִּחְזַק	תִּעְמַד	תִּעְמִיד	תִּעְמַד
2 ms	תִּעְמַד	תִּחְזַק	תִּעְמַד	תִּעְמִיד	תִּעְמַד
2 fs	תִּעְמְדִי	תִּחְזְקִי	תִּעְמְדִי	תִּעְמִידִי	תִּעְמְדִי
1 cs	אֶעְמַד	אֶחְזַק	אֶעְמַד	אֶעְמִיד	אֶעְמַד
3 mp	יִעְמְדוּ	יִחְזְקוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמְדוּ
3 fp	תִּעְמַדְנָה	תִּחְזַקְנָה	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמַדְנָה
2 mp	תִּעְמְדוּ	תִּחְזְקוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמְדוּ
2 fp	תִּעְמַדְנָה	תִּחְזַקְנָה	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמַדְנָה
1 cp	נִעְמַד	נִחְזַק	נִעְמַד	נִעְמִיד	נִעְמַד

	Qal (Active)	Qal (Stative)	Nif'al	Hif'il	Hof'al
Imperative					
2 ms	עֲמֹד	חִזַּק	הֶעֱמֵד	הֶעֱמֵד	
2 fs	עֲמֹדִי	חִזְּקִי	הֶעֱמֵדִי	הֶעֱמֵדִי	
2 mp	עֲמְדוּ	חִזְּקוּ	הֶעֱמְדוּ	הֶעֱמְדוּ	
2 fp	עֲמֹדְנָה	חִזְּקֵנָה	הֶעֱמֹדְנָה	הֶעֱמֹדְנָה	
Infinitive Construct					
	עֹמֵד		הֶעֱמֵד	הֶעֱמִיד	
Infinitive Absolute					
	עֹמְדֹד		נֶעֱמֵד	הֶעֱמֵד	הֶעֱמֵד
Active Participle					
ms	עֹמֵד			מֶעֱמִיד	
mp	עֹמְדִים			מֶעֱמִידִים	
fs	עֹמֶדֶת			מֶעֱמִידָה	
fp	עֹמְדוֹת			מֶעֱמִידוֹת	
Passive Participle					
ms	עֹמְדֹד		נֶעֱמֵד		מֶעֱמֵד
mp	עֹמְדִים		נֶעֱמְדִים		מֶעֱמֵדִים
fs	עֹמְדָה		נֶעֱמְדָה		מֶעֱמֵדָה
fp	עֹמְדוֹת		נֶעֱמְדוֹת		מֶעֱמֵדוֹת

VERB CHART 3
Pe 'Alef

Qal Perfect			
3 ms	אָכַל	אָמַר	
3 fs	אָכְלָה	אָמְרָה	
2 ms	אָכַלְתָּ	אָמַרְתָּ	
2 fs	אָכַלְתְּ	אָמַרְתְּ	
1 cs	אָכַלְתִּי	אָמַרְתִּי	
3 cp	אָכְלוּ	אָמְרוּ	
2 mp	אָכַלְתֶּם	אָמַרְתֶּם	
2 fp	אָכַלְתֶּן	אָמַרְתֶּן	
1 cp	אָכַלְנוּ	אָמַרְנוּ	
Qal Imperfect			
3 ms	יֹאכַל	יֹאמַר	(וְיֹאמֵר)
3 fs	תֹּאכַל	תֹּאמַר	(וְתֹאמֵר)
2 ms	תֹּאכַל	תֹּאמַר	(וְתֹאמֵר)
2 fs	תֹּאכְלִי	תֹּאמְרִי	(וְתֹאמְרִי)
1 cs	אֲכַל	אֲמַר	(וְאֲמַר)
3 mp	יֹאכְלוּ	יֹאמְרוּ	(וְיֹאמְרוּ)
3 fp	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	(וְתֹאמְרֶנָּה)
2 mp	תֹּאכְלוּ	תֹּאמְרוּ	(וְתֹאמְרוּ)
2 fp	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	(וְתֹאמְרֶנָּה)
1 cp	נֹאכַל	נֹאמַר	(וְנֹאמַר)

Qal Imperative		
2 ms	אֲכַל	אֲמַר
2 fs	אֲכָלִי	אֲמָרִי
2 mp	אֲכַלוּ	אֲמַרוּ
2 fp	אֲכַלְנָה	אֲמַרְנָה
Qal Infinitive Construct		
	אֲכַל	אֲמַר
Qal Infinitive Absolute		
	אֲכֹל	אֲמֹר
Qal Active Participle		
ms	אֹכֵל	אֹמֵר
mp	אֹכְלִים	אֹמְרִים
fs	אֹכֶלֶת	אֹמֶרֶת
	or אֹכֵלֶת	or אֹמֶרֶת
fp	אֹכְלוֹת	אֹמְרוֹת
Qal Passive Participle		
ms	אֲכֻל	
mp	אֲכֻלִּים	
fs	אֲכֻלָּה	
fp	אֲכֻלוֹת	

VERB CHART 4
‘Ayin Guttural

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perfect							
3 ms	גָּאַל	נִגְאַל	פָּרַךְ	פָּרַךְ	הִתְפָּרַךְ	הִגְאִיל	הִגְאַל
3 fs	גָּאַלָּה	נִגְאַלָּה	פָּרְכָּה	פָּרְכָּה	הִתְפָּרְכָּה	הִגְאִילָּה	הִגְאַלָּה
2 ms	גָּאַלְתָּ	נִגְאַלְתָּ	פָּרַכְתָּ	פָּרַכְתָּ	הִתְפָּרַכְתָּ	הִגְאִילְתָּ	הִגְאַלְתָּ
2 fs	גָּאַלְתְּ	נִגְאַלְתְּ	פָּרַכְתְּ	פָּרַכְתְּ	הִתְפָּרַכְתְּ	הִגְאִילְתְּ	הִגְאַלְתְּ
1 cs	גָּאַלְתִּי	נִגְאַלְתִּי	פָּרַכְתִּי	פָּרַכְתִּי	הִתְפָּרַכְתִּי	הִגְאִילְתִּי	הִגְאַלְתִּי
3 cp	גָּאַלוּ	נִגְאַלוּ	פָּרְכוּ	פָּרְכוּ	הִתְפָּרְכוּ	הִגְאִילוּ	הִגְאַלוּ
2 mp	גָּאַלְתֶּם	נִגְאַלְתֶּם	פָּרַכְתֶּם	פָּרַכְתֶּם	הִתְפָּרַכְתֶּם	הִגְאִילְתֶּם	הִגְאַלְתֶּם
2 fp	גָּאַלְתֶּן	נִגְאַלְתֶּן	פָּרַכְתֶּן	פָּרַכְתֶּן	הִתְפָּרַכְתֶּן	הִגְאִילְתֶּן	הִגְאַלְתֶּן
1 cp	גָּאַלְנוּ	נִגְאַלְנוּ	פָּרַכְנוּ	פָּרַכְנוּ	הִתְפָּרַכְנוּ	הִגְאִילְנוּ	הִגְאַלְנוּ
Imperfect							
3 ms	יִגְאַל	יִגְאַל	יִפְרֹךְ	יִפְרֹךְ	יִתְפָּרַךְ	יִגְאִיל	יִגְאַל
3 fs	תִּגְאַל	תִּגְאַל	תִּפְרֹךְ	תִּפְרֹךְ	תִּתְפָּרַךְ	תִּגְאִיל	תִּגְאַל
2 ms	תִּגְאַל	תִּגְאַל	תִּפְרֹךְ	תִּפְרֹךְ	תִּתְפָּרַךְ	תִּגְאִיל	תִּגְאַל
2 fs	תִּגְאַלִּי	תִּגְאַלִּי	תִּפְרֹכִי	תִּפְרֹכִי	תִּתְפָּרְכִי	תִּגְאִילִי	תִּגְאַלִּי
1 cs	אֶגְאַל	אֶגְאַל	אֶפְרֹךְ	אֶפְרֹךְ	אֶתְפָּרַךְ	אֶגְאִיל	אֶגְאַל
3 mp	יִגְאַלוּ	יִגְאַלוּ	יִפְרֹכוּ	יִפְרֹכוּ	יִתְפָּרְכוּ	יִגְאִילוּ	יִגְאַלוּ
3 fp	תִּגְאַלְנָה	תִּגְאַלְנָה	תִּפְרֹכְנָה	תִּפְרֹכְנָה	תִּתְפָּרְכְנָה	תִּגְאִילְנָה	תִּגְאַלְנָה
2 mp	תִּגְאַלוּ	תִּגְאַלוּ	תִּפְרֹכוּ	תִּפְרֹכוּ	תִּתְפָּרְכוּ	תִּגְאִילוּ	תִּגְאַלוּ
2 fp	תִּגְאַלְנָה	תִּגְאַלְנָה	תִּפְרֹכְנָה	תִּפְרֹכְנָה	תִּתְפָּרְכְנָה	תִּגְאִילְנָה	תִּגְאַלְנָה
1 cp	נִגְאַל	נִגְאַל	נִפְרֹךְ	נִפְרֹךְ	נִתְפָּרַךְ	נִגְאִיל	נִגְאַל

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Imperative							
2 ms	בָּרַךְ	הִנָּאֵל	בְּרַךְ		הִתְבָּרַךְ	הִנָּאֵל	
2 fs	בְּרַכִּי	הִנָּאֵלִי	בְּרַכִּי		הִתְבָּרְכִי	הִנָּאֵלִי	
2 mp	בְּרַכּוּ	הִנָּאֵלוּ	בְּרַכּוּ		הִתְבָּרְכוּ	הִנָּאֵלוּ	
2 fp	בְּרַכְנָה	הִנָּאֵלְנָה	בְּרַכְנָה		הִתְבָּרְכְנָה	הִנָּאֵלְנָה	
Infinitive Construct							
	בָּרַךְ	הִנָּאֵל	בְּרַךְ	בְּרַךְ	הִתְבָּרַךְ	הִנָּאֵל	הִנָּאֵל
Infinitive Absolute							
	בְּרַכֵּךְ	נִנָּאֵל	בְּרַכֵּךְ		הִתְבָּרְכֵךְ	הִנָּאֵל	הִנָּאֵל
Active Participle							
ms	בָּרַכְתִּי		מְבָרְךָ		מִתְבָּרְךָ	מְנָאֵל	
mp	בָּרַכְתִּים		מְבָרְכִים		מִתְבָּרְכִים	מְנָאֵלִים	
fs	בָּרַכְתְּךָ		מְבָרְכָה		מִתְבָּרְכָה	מְנָאֵלָה	
fp	בָּרַכְתֶּנּוּ		מְבָרְכוֹת		מִתְבָּרְכוֹת	מְנָאֵלוֹת	
Passive Participle							
ms	בְּרַכְיָהּ	נִנָּאֵל		מְבָרְךָ			מְנָאֵל
mp	בְּרַכְיָם	נִנָּאֵלִים		מְבָרְכִים			מְנָאֵלִים
fs	בְּרַכְיָהּ	נִנָּאֵלָה		מְבָרְכָה			מְנָאֵלָה
fp	בְּרַכְיֹתָי	נִנָּאֵלוֹת		מְבָרְכוֹת			מְנָאֵלוֹת

VERB CHART 5
Lamed Guttural

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perfect							
3 ms	שָׁלַח	נִשְׁלַח	שָׁלַח	שֻׁלַח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הִשְׁלַח
3 fs	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	שֻׁלְחָה	הִשְׁתַּלַּחָה	הִשְׁלִיחָה	הִשְׁלַחָה
2 ms	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	שֻׁלַחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ
2 fs	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	שֻׁלַחְתְּ	הִשְׁתַּלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁלַחְתְּ
1 cs	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	שֻׁלַחְתִּי	הִשְׁתַּלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי
3 cp	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	שֻׁלְחוּ	הִשְׁתַּלְּחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ
2 mp	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	שֻׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם
2 fp	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	שֻׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן
1 cp	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	שֻׁלַחְנוּ	הִשְׁתַּלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ
Imperfect							
3 ms	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח
3 fs	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח
2 ms	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח
2 fs	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי	תִּשְׁלִיחִי	תִּשְׁלַחִי
1 cs	אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁתַּלַּח	אִשְׁלִיחַ	אִשְׁלַח
3 mp	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁתַּלְּחוּ	יִשְׁלִיחוּ	יִשְׁלְחוּ
3 fp	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 mp	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁתַּלְּחוּ	תִּשְׁלִיחוּ	תִּשְׁלְחוּ
2 fp	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 cp	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁתַּלַּח	נִשְׁלִיחַ	נִשְׁלַח

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Imperative							
2 ms	שְׁלַח	הִשְׁלַח	שְׁלַח		הִשְׁתַּלַּח	הִשְׁלַח	
2 fs	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי		הִשְׁתַּלַּחִי	הִשְׁלַחִי	
2 mp	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ		הִשְׁתַּלַּחוּ	הִשְׁלַחוּ	
2 fp	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה		הִשְׁתַּלַּחְנָה	הִשְׁלַחְנָה	
Infinitive Construct							
	שְׁלַח	הִשְׁלַח	שְׁלַח	שְׁלַח	הִשְׁתַּלַּח	הִשְׁלַיִח	הִשְׁלַח
Infinitive Absolute							
	שְׁלַח־	נִשְׁלַח־ הִשְׁלַח־	שְׁלַח־	שְׁלַח־	הִשְׁתַּלַּח־	הִשְׁלַח־	הִשְׁלַח־
Active Participle							
ms	שֹׁלֵחַ		מוֹשְׁלֵחַ		מוֹשְׁתַּלֵּחַ	מוֹשְׁלִיחַ	
mp	שֹׁלְחִים		מוֹשְׁלָחִים		מוֹשְׁתַּלְּחִים	מוֹשְׁלִיחִים	
fs	שֹׁלְחָה		מוֹשְׁלָחָה		מוֹשְׁתַּלְּחָה	מוֹשְׁלִיחָה	
fp	שֹׁלְחוֹת		מוֹשְׁלָחוֹת		מוֹשְׁתַּלְּחוֹת	מוֹשְׁלִיחוֹת	
Passive Participle							
ms	שְׁלֻח־	נִשְׁלַח־		מוֹשְׁלַח־			מוֹשְׁלָח־
mp	שְׁלֻחִים־	נִשְׁלַחִים־		מוֹשְׁלָחִים־			מוֹשְׁלָחִים־
fs	שְׁלֻחָה־	נִשְׁלַחָה־		מוֹשְׁלָחָה־			מוֹשְׁלָחָה־
fp	שְׁלֻחוֹת־	נִשְׁלַחוֹת־		מוֹשְׁלָחוֹת־			מוֹשְׁלָחוֹת־

VERB CHART 6
Lamed 'Alef

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perfect							
3 ms	הִמָּצַח	נִמָּצַח	הִמָּצַח	הִמָּצַח	הִתְמָצַח	הִמָּצַח	הִמָּצַח
3 fs	הִמָּצְחָה	נִמָּצְחָה	הִמָּצְחָה	הִמָּצְחָה	הִתְמָצְחָה	הִמָּצְחָה	הִמָּצְחָה
2 ms	הִמָּצַחְתָּ	נִמָּצַחְתָּ	הִמָּצַחְתָּ	הִמָּצַחְתָּ	הִתְמָצַחְתָּ	הִמָּצַחְתָּ	הִמָּצַחְתָּ
2 fs	הִמָּצַחְתְּ	נִמָּצַחְתְּ	הִמָּצַחְתְּ	הִמָּצַחְתְּ	הִתְמָצַחְתְּ	הִמָּצַחְתְּ	הִמָּצַחְתְּ
1 cs	הִמָּצַחְתִּי	נִמָּצַחְתִּי	הִמָּצַחְתִּי	הִמָּצַחְתִּי	הִתְמָצַחְתִּי	הִמָּצַחְתִּי	הִמָּצַחְתִּי
3 cp	הִמָּצְאוּ	נִמָּצְאוּ	הִמָּצְאוּ	הִמָּצְאוּ	הִתְמָצְאוּ	הִמָּצְאוּ	הִמָּצְאוּ
2 mp	הִמָּצַחְתֶּם	נִמָּצַחְתֶּם	הִמָּצַחְתֶּם	הִמָּצַחְתֶּם	הִתְמָצַחְתֶּם	הִמָּצַחְתֶּם	הִמָּצַחְתֶּם
2 fp	הִמָּצַחְתֶּן	נִמָּצַחְתֶּן	הִמָּצַחְתֶּן	הִמָּצַחְתֶּן	הִתְמָצַחְתֶּן	הִמָּצַחְתֶּן	הִמָּצַחְתֶּן
1 cp	הִמָּצַחְנוּ	נִמָּצַחְנוּ	הִמָּצַחְנוּ	הִמָּצַחְנוּ	הִתְמָצַחְנוּ	הִמָּצַחְנוּ	הִמָּצַחְנוּ
Imperfect							
3 ms	יִמָּצַח	יִמָּצַח	יִמָּצַח	יִמָּצַח	יִתְמָצַח	יִמָּצַח	יִמָּצַח
3 fs	תִּמָּצַח	תִּמָּצַח	תִּמָּצַח	תִּמָּצַח	תִּתְמָצַח	תִּמָּצַח	תִּמָּצַח
2 ms	תִּמָּצַחְךָ	תִּמָּצַחְךָ	תִּמָּצַחְךָ	תִּמָּצַחְךָ	תִּתְמָצַחְךָ	תִּמָּצַחְךָ	תִּמָּצַחְךָ
2 fs	תִּמָּצַחֶיךָ	תִּמָּצַחֶיךָ	תִּמָּצַחֶיךָ	תִּמָּצַחֶיךָ	תִּתְמָצַחֶיךָ	תִּמָּצַחֶיךָ	תִּמָּצַחֶיךָ
1 cs	אִמָּצַח	אִמָּצַח	אִמָּצַח	אִמָּצַח	אִתְמָצַח	אִמָּצַח	אִמָּצַח
3 mp	יִמָּצְאוּ	יִמָּצְאוּ	יִמָּצְאוּ	יִמָּצְאוּ	יִתְמָצְאוּ	יִמָּצְאוּ	יִמָּצְאוּ
3 fp	תִּמָּצְאנה	תִּמָּצְאנה	תִּמָּצְאנה	תִּמָּצְאנה	תִּתְמָצְאנה	תִּמָּצְאנה	תִּמָּצְאנה
2 mp	תִּמָּצְאוּ	תִּמָּצְאוּ	תִּמָּצְאוּ	תִּמָּצְאוּ	תִּתְמָצְאוּ	תִּמָּצְאוּ	תִּמָּצְאוּ
2 fp	תִּמָּצְאנה	תִּמָּצְאנה	תִּמָּצְאנה	תִּמָּצְאנה	תִּתְמָצְאנה	תִּמָּצְאנה	תִּמָּצְאנה
1 cp	נִמָּצַח	נִמָּצַח	נִמָּצַח	נִמָּצַח	נִתְמָצַח	נִמָּצַח	נִמָּצַח

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Imperative							
2 ms	מִצֵּא	הִצֵּא	מִצֵּא		הִתְמַצֵּא	הִמְצֵא	
2 fs	מִצֵּאי	הִצֵּאי	מִצֵּאי		הִתְמַצֵּאי	הִמְצֵאי	
2 mp	מִצֵּאוּ	הִצֵּאוּ	מִצֵּאוּ		הִתְמַצֵּאוּ	הִמְצֵאוּ	
2 fp	מִצֵּאנה	הִצֵּאנה	מִצֵּאנה		הִתְמַצֵּאנה	הִמְצֵאנה	
Infinitive Construct							
	מִצֵּא	הִצֵּעַ	מִצֵּעַ	מִצֵּא	הִתְמַצֵּעַ	הִמְצֵעַ	הִמְצֵא
Infinitive Absolute							
	מִצֵּא	נִמְצֵא	מִצֵּעַ	מִצֵּא	הִתְמַצֵּעַ	הִמְצֵעַ	הִמְצֵא
Active Participle							
ms	מִצֵּעַ		מִמְצֵעַ		מִתְמַצֵּעַ	מִמְצֵעַ	
mp	מִצֵּעִים		מִמְצֵעִים		מִתְמַצֵּעִים	מִמְצֵעִים	
fs	מִצֵּעַת		מִמְצֵעַת מִמְצֵעָה		מִתְמַצֵּעַת מִתְמַצֵּעָה	מִמְצֵעָה	
fp	מִצֵּעוֹת		מִמְצֵעוֹת		מִתְמַצֵּעוֹת	מִמְצֵעוֹת	
Passive Participle							
ms	מִצֻּא	נִמְצֵא		מִמְצֻא			מִמְצֻא
mp	מִצֻּאִים	נִמְצֵאִים		מִמְצֻאִים			מִמְצֻאִים
fs	מִצֻּאָה	נִמְצֵאָה נִמְצֵעָה		מִמְצֻאָה			מִמְצֻאָה
fp	מִצֻּאוֹת	נִמְצֵאוֹת		מִמְצֻאוֹת			מִמְצֻאוֹת

VERB CHART 7
Lamed He

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perfect							
3 ms	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִתְגַּלָּה	הִגְלָה	הִגְלָה
3 fs	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה	הִתְגַּלְתָּה	הִגְלְתָה	הִגְלְתָה
2 ms	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	גָּלִיתָ	הִתְגַּלִּיתָ	הִגְלִיתָ	הִגְלִיתָ
2 fs	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ	גָּלִיתְּ	הִתְגַּלִּיתְּ	הִגְלִיתְּ	הִגְלִיתְּ
1 cs	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי	הִתְגַּלִּיתִי	הִגְלִיתִי	הִגְלִיתִי
3 cp	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ	הִתְגַּלוּ	הִגְלוּ	הִגְלוּ
2 mp	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִתְגַּלִּיתֶם	הִגְלִיתֶם	הִגְלִיתֶם
2 fp	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן	הִתְגַּלִּיתֶן	הִגְלִיתֶן	הִגְלִיתֶן
1 cp	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	הִתְגַּלִּינוּ	הִגְלִינוּ	הִגְלִינוּ
Imperfect							
3 ms	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה	יִגְלֶה	יִגְלֶה
3 fs	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּגְלֶה	תִּגְלֶה
2 ms	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּגְלֶה	תִּגְלֶה
2 fs	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	תִּגְלִי	תִּגְלִי
1 cs	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶתְגַּלֶּה	אֶגְלֶה	אֶגְלֶה
3 mp	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ	יִגְלוּ	יִגְלוּ
3 fp	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	תִּגְלִינָה	תִּגְלִינָה
2 mp	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ	תִּגְלוּ	תִּגְלוּ
2 fp	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	תִּגְלִינָה	תִּגְלִינָה
1 cp	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִתְגַּלֶּה	נִגְלֶה	נִגְלֶה

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Imperative							
2 ms	גַּלְה	הַגְּלֵה	גַּלְה		הִתְגַּלְה	הַגְּלֵה	
2 fs	גְּלִי	הַגְּלִי	גְּלִי		הִתְגְּלִי	הַגְּלִי	
2 mp	גְּלוּ	הַגְּלוּ	גְּלוּ		הִתְגְּלוּ	הַגְּלוּ	
2 fp	גְּלִינָה	הַגְּלִינָה	גְּלִינָה		הִתְגְּלִינָה	הַגְּלִינָה	
Infinitive Construct							
	גָּלוֹת	הַגָּלוֹת	גָּלוֹת	גָּלוֹת	הַתְּגָלוֹת	הַגָּלוֹת	הָלוֹת
Infinitive Absolute							
	גָּלָה	נִגְּלָה	גָּלָה	גָּלָה	הִתְגָּלָה	הַגָּלָה	הַגָּלָה
Active Participle							
ms	גֹּלֵה		מְגַלֵּה		מִתְגַּלֵּה	מְגַלֵּה	
mp	גֹּלִים		מְגַלִּים		מִתְגַּלִּים	מְגַלִּים	
fs	גֹּלֵה		מְגַלֵּה		מִתְגַּלֵּה	מְגַלֵּה	
fp	גֹּלוֹת		מְגַלוֹת		מִתְגַּלוֹת	מְגַלוֹת	
Passive Participle							
ms	גָּלוּי	נִגְּלָה		מְגֻלָּה			מְגֻלָּה
mp	גָּלוּיִים	נִגְּלִים		מְגֻלִּים			מְגֻלִּים
fs	גָּלוּיָה	נִגְּלָה		מְגֻלָּה			מְגֻלָּה
fp	גָּלוּיוֹת	נִגְּלוֹת		מְגֻלוֹת			מְגֻלוֹת

VERB CHART 8
Pe Nun

	Qal	Qal	Qal	Qal	Nif'al	Hif'il	Hof'al
Perfect							
	נָפַל	נָגַשׁ	נָתַן	לָקַח	נָגַשׁ	הִגִּישׁ	הִגִּישׁ
3 ms	נָפַל	נָגַשׁ	נָתַן	לָקַח	נָגַשׁ	הִגִּישׁ	הִגִּישׁ
3 fs	נָפְלָה	נָגְשָׁה	נָתְנָה	לָקַחְהָ	נָגְשָׁה	הִגִּישָׁה	הִגִּישָׁה
2 ms	נָפַלְתָּ	נָגַשְׁתָּ	נָתַתָּ	לָקַחְתָּ	נָגַשְׁתָּ	הִגִּישְׁתָּ	הִגִּישְׁתָּ
2 fs	נָפַלְתְּ	נָגַשְׁתְּ	נָתַתְּ	לָקַחְתְּ	נָגַשְׁתְּ	הִגִּישְׁתְּ	הִגִּישְׁתְּ
1 cs	נָפַלְתִּי	נָגַשְׁתִּי	נָתַתִּי	לָקַחְתִּי	נָגַשְׁתִּי	הִגִּישְׁתִּי	הִגִּישְׁתִּי
3 cp	נָפְלוּ	נָגְשׂוּ	נָתְנוּ	לָקַחוּ	נָגְשׂוּ	הִגִּישׂוּ	הִגִּישׂוּ
2 mp	נָפַלְתֶּם	נָגַשְׁתֶּם	נָתַתֶּם	לָקַחְתֶּם	נָגַשְׁתֶּם	הִגִּישְׁתֶּם	הִגִּישְׁתֶּם
2 fp	נָפַלְתֶּן	נָגַשְׁתֶּן	נָתַתֶּן	לָקַחְתֶּן	נָגַשְׁתֶּן	הִגִּישְׁתֶּן	הִגִּישְׁתֶּן
1 cp	נָפַלְנוּ	נָגַשְׁנוּ	נָתַנוּ	לָקַחְנוּ	נָגַשְׁנוּ	הִגִּישְׁנוּ	הִגִּישְׁנוּ
Imperfect							
3 ms	יִפֹּל	יִגֹּשׁ	יִתֵּן	יִקַּח	יִנָּגֵשׁ	יִגִּישׁ	יִגִּישׁ
3 fs	תִּפֹּל	תִּגֹּשׁ	תִּתֵּן	תִּקַּח	תִּנָּגֵשׁ	תִּגִּישׁ	תִּגִּישׁ
2 ms	תִּפֹּל	תִּגֹּשׁ	תִּתֵּן	תִּקַּח	תִּנָּגֵשׁ	תִּגִּישׁ	תִּגִּישׁ
2 fs	תִּפְּלִי	תִּגְּשִׁי	תִּתְּנִי	תִּקְּחִי	תִּנְּגִישִׁי	תִּגְּיִשִׁי	תִּגְּיִשִׁי
1 cs	אִפֹּל	אִגֹּשׁ	אִתֵּן	אִקַּח	אִנָּגֵשׁ	אִגִּישׁ	אִגִּישׁ
3 mp	יִפְּלוּ	יִגְּשׂוּ	יִתְּנוּ	יִקְּחוּ	יִנְּגִישׂוּ	יִגְּיִשׂוּ	יִגְּיִשׂוּ
3 fp	תִּפְּלֶנָּה	תִּגְּשְׁנָה	תִּתְּנֶנָּה	תִּקְּחֶנָּה	תִּנְּגִישְׁנָה	תִּגְּיִשְׁנָה	תִּגְּיִשְׁנָה
2 mp	תִּפְּלוּ	תִּגְּשׂוּ	תִּתְּנוּ	תִּקְּחוּ	תִּנְּגִישׂוּ	תִּגְּיִשׂוּ	תִּגְּיִשׂוּ
2 fp	תִּפְּלֶנָּה	תִּגְּשְׁנָה	תִּתְּנֶנָּה	תִּקְּחֶנָּה	תִּנְּגִישְׁנָה	תִּגְּיִשְׁנָה	תִּגְּיִשְׁנָה
1 cp	נִפֹּל	נִגֹּשׁ	נִתֵּן	נִקַּח	נִנָּגֵשׁ	נִגִּישׁ	נִגִּישׁ

	Qal	Qal	Qal	Qal	Nif'al	Hif'il	Hof'al
Imperative							
	נָפֵל	נִגְשׁ	נָתַן	לִקַּח	נִגַּשׁ	נִגְשׂוּ	נִגְשׂוּ
2 ms	נָפֵל	גִּשׁ	תֵּן	קַח	הִנְגַּשׁ	הִגְשׂוּ	
2 fs	נִפְלִי	גִּשִׁי	תִּנִּי	קַחִי	הִנְגִּשִׁי	הִגְשִׁי	
2 mp	נִפְלוּ	גִּשׂוּ	תִּנוּ	קַחוּ	הִנְגִּשׂוּ	הִגְשִׂוּ	
2 fp	נִפְלְנָה	גִּשְׁנָה	תִּנְנָה	קַחְנָה	הִנְגִּשְׁנָה	הִגְשְׁנָה	
Infinitive Construct							
	נָפֵל	גִּשְׁתָּ	תֵּת	קַחַת	הִנְגַּשׁ	הִגִּישׁ	הִגִּשׁ
Infinitive Absolute							
	נִפּוּל	נִגּוּשׁ	נָתוֹן	לִקּוּחַ	הִנְגִּשׁ	הִגִּשׁ	הִגִּשׁ
Active Participle							
ms	נֹפֵל	נֹגֵשׁ	נֹתֵן	לֹקֵחַ		מִגִּישׁ	
mp	נֹפְלִים	נֹגְשִׁים	נֹתְנִים	לֹקְחִים		מִגִּישִׁים	
fs	נֹפֶלֶה	נֹגֶשֶׁה	נֹתְנָה	לֹקְחָהּ		מִגִּישָׁה	
fp	נֹפְלוֹת	נֹגְשׁוֹת	נֹתְנוֹת	לֹקְחוֹת		מִגִּישׁוֹת	
Passive Participle							
ms	נִפּוּל				נִגְשׁ		מִגְשׁ
mp	נִפּוּלִים				נִגְשִׁים		מִגְשִׁים
fs	נִפּוּלָה				נִגְשָׁה		מִגְשָׁה
fp	נִפּוּלוֹת				נִגְשׁוֹת		מִגְשׁוֹת

VERB CHART 9
'Ayin Vav/'Ayin Yod

	Qal	Qal	Qal	Qal	Qal
Perfect					
	קום	(שים, שום)	בוא	בוש	מות
3 ms	קם	שם	בא	בוש	מת
3 fs	קמה	שמה	באה	בושה	מתה
2 ms	קמת	שמת	באת	בשת	מתה
2 fs	קמת	שמת	באת	בשת	מת
1 cs	קמתי	שמתי	באתי	בשתי	מתי
3 cp	קמו	שמו	באו	בושו	מתו
2 mp	קמתם	שמתם	באתם	בשתם	מתם
2 fp	קמתן	שמתן	באתן	בשתן	מתן
1 cp	קמנו	שמנו	באנו	בושנו	מתנו
Imperfect					
3 ms	יקום	ישים	יבוא	יבוש	ימות
3 fs	תקום	תשים	תבוא	תבוש	תמות
2 ms	תקום	תשים	תבוא	תבוש	תמות
2 fs	תקומי	תשימי	תבואי	תבושי	תמותי
1 cs	אקום	אשים	אבוא	אבוש	אמות
3 mp	יקומו	ישימו	יבואו	יבושו	ימותו
3 fp	תקומינה	תשימינה	תבואנה	תבושנה	תמותינה
2 mp	תקומו	תשימו	תבואו	תבושו	תמותו
2 fp	תקומינה	תשימינה	תבואנה	תבושנה	תמותינה
1 cp	נקום	נשים	נבוא	נבוש	נמות

	Qal	Qal	Qal	Qal	Qal
Imperative					
	קום	(שים, שום)	בוא	בוש	מות
2 ms	קום	שים	בוא	בוש	מות
2 fs	קומי	שימי	בואי	בושי	מותי
2 mp	קומו	שימו	בואו	בושו	מותו
2 fp	קומנה	שמנה	בואנה	בושנה	מותנה
Infinitive Construct					
	קום	(שים, שום)	בוא	בוש	מות
Infinitive Absolute					
	קום	שום	בוא	בוש	מות
Active Participle					
ms	קם	שם	בא	בוש	מת
mp	קמים	שמים	באים	בושים	מתים
fs	קמה	שמה	באה	בושה	מתה
fp	קמות	שמות	באות	בושות	מתות

	Nif'al	Polel	Hif'il	Hof'al
Perfect				
	פּוֹן	פּוֹן	קִיַּם	מוֹת
3 ms	נָכַן	פָּנַן	הִקִּים	הוֹמַת
3 fs	נָכְנָה	פָּנְנָה	הִקִּימָה	הוֹמְתָה
2 ms	נָכְנֹתָ	פָּנְנֹתָ	הִקִּימֹתָ	הוֹמַמְתָּ
2 fs	נָכְנֹתִי	פָּנְנֹתִי	הִקִּימֹתִי	הוֹמַמְתִּי
1 cs	נָכְנֹתִי	פָּנְנֹתִי	הִקִּימֹתִי	הוֹמַמְתִּי
3 cp	נָכְנוּ	פָּנְנוּ	הִקִּימוּ	הוֹמְמוּ
2 mp	נָכְנֹתֶם	פָּנְנֹתֶם	הִקִּימֹתֶם	הוֹמַמְתֶּם
2 fp	נָכְנֹתֶן	פָּנְנֹתֶן	הִקִּימֹתֶן	הוֹמַמְתֶּן
1 cp	נָכְנוּנוּ	פָּנְנוּנוּ	הִקִּימוּנוּ	הוֹמַמְתוּנוּ
Imperfect				
3 ms	יִפּוֹן	יִכּוֹן	יִקִּים	יּוֹמַת
3 fs	תִּפּוֹן	תִּכּוֹן	תִּקִּים	תּוֹמַת
2 ms	תִּפּוֹן	תִּכּוֹן	תִּקִּים	תּוֹמַת
2 fs	תִּפּוֹנִי	תִּכּוֹנִי	תִּקִּימִי	תּוֹמַמְתִּי
1 cs	אִפּוֹן	אִכּוֹן	אִקִּים	אּוֹמַת
3 mp	יִפּוֹנוּ	יִכּוֹנוּ	יִקִּימוּ	יּוֹמְמוּ
3 fp	תִּפּוֹנָה	תִּכּוֹנָה	תִּקִּימָה	תּוֹמַמְתָּה
2 mp	תִּפּוֹנוּ	תִּכּוֹנוּ	תִּקִּימוּ	תּוֹמַמְמוּ
2 fp	תִּפּוֹנָה	תִּכּוֹנָה	תִּקִּימָה	תּוֹמַמְתָּה
1 cp	נִפּוֹן	נִכּוֹן	נִקִּים	נּוֹמַת

	Nif'al	Polel	Hif'il	Hof'al
Imperative				
	פּוֹן	פּוֹן	קוּם	מוֹת
2 ms	הַפּוֹן	פּוֹנֵן	הִקָּם	
2 fs	הַפּוֹנִי	פּוֹנֵי	הִקִּימִי	
2 mp	הַפּוֹנוּ	פּוֹנְנוּ	הִקִּימוּ	
2 fp	הַפּוֹנָה	פּוֹנְנָה	הִקִּמְנָה	
Infinitive Construct				
	הַפּוֹן	פּוֹנֵן	הִקָּם	הוֹמֵת
Infinitive Absolute				
	הַפּוֹן	פּוֹנֵן	הִקָּם	הוֹמֵת
Active Participle				
ms		מְפוֹנֵן	מִקָּם	
mp		מְפוֹנְנִים	מִקִּימִים	
fs		מְפוֹנְנָה	מִקִּימָה	
fp		מְפוֹנְנֹת	מִקִּימוֹת	
Passive Participle				
ms	נְכוּן			מוֹמָת
mp	נְכוּנִים			מוֹמָתִים
fs	נְכוּנָה			מוֹמָתָה
fp	נְכוּנוֹת			מוֹמָתוֹת

VERB CHART 10
Pe Vav/Pe Yod

	Qal	Qal	Nif'al	Hif'il	Hof'al	Qal	Hif'il
Perfect							
	יָשַׁב	יָרָא	יָשַׁב	יָשַׁב	יָשַׁב	יָטַב	יָטַב
3 ms	יָשַׁב	יָרָא	נִישַׁב	הוֹשִׁיב	הוֹשַׁב	יָטַב	הִיטִיב
3 fs	יָשְׁבָה	יָרְאָה	נִישְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָטַבָה	הִיטִיבָה
2 ms	יָשַׁבְתָּ	יָרָאתָ	נִישַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשַׁבְתָּ	יָטַבְתָּ	הִיטַבְתָּ
2 fs	יָשַׁבְתְּ	יָרָאתְ	נִישַׁבְתְּ	הוֹשַׁבְתְּ	הוֹשַׁבְתְּ	יָטַבְתְּ	הִיטַבְתְּ
1 cs	יָשַׁבְתִּי	יָרָאתִי	נִישַׁבְתִּי	הוֹשַׁבְתִּי	הוֹשַׁבְתִּי	יָטַבְתִּי	הִיטַבְתִּי
3 cp	יָשְׁבוּ	יָרְאוּ	נִישְׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָטַבוּ	הִיטִיבוּ
2 mp	יָשַׁבְתֶּם	יָרָאתֶם	נִישַׁבְתֶּם	הוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	יָטַבְתֶּם	הִיטַבְתֶּם
2 fp	יָשַׁבְתֶּן	יָרָאתֶן	נִישַׁבְתֶּן	הוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	יָטַבְתֶּן	הִיטַבְתֶּן
1 cp	יָשַׁבְנוּ	יָרָאנוּ	נִישַׁבְנוּ	הוֹשַׁבְנוּ	הוֹשַׁבְנוּ	יָטַבְנוּ	הִיטַבְנוּ
Imperfect							
	יִשֵּׁב	יִרְאֶה	יִשֵּׁב	יִשֵּׁב	יִשֵּׁב	יִיטֵב	יִיטֵב
3 ms	יִשֵּׁב	יִרְאֶה	יִשֵּׁב	יִשֵּׁב	יִשֵּׁב	יִיטֵב	יִיטֵב
3 fs	תִּשֵּׁב	תִּירְאֶה	תִּשֵּׁב	תִּשֵּׁב	תִּשֵּׁב	תִּיטֵב	תִּיטֵב
2 ms	תִּשֵּׁב	תִּירְאֶה	תִּשֵּׁב	תִּשֵּׁב	תִּשֵּׁב	תִּיטֵב	תִּיטֵב
2 fs	תִּשְׁבִּי	תִּירְאִי	תִּשְׁבִּי	תִּשְׁבִּי	תִּשְׁבִּי	תִּיטֵבִי	תִּיטֵבִי
1 cs	אִשֵּׁב	אִירְאֶה	אִשֵּׁב	אִשֵּׁב	אִשֵּׁב	אִיטֵב	אִיטֵב
3 mp	יִשְׁבוּ	יִירְאוּ	יִשְׁבוּ	יִשְׁבוּ	יִשְׁבוּ	יִיטַבוּ	יִיטַבוּ
3 fp	תִּשְׁבְּנָה	תִּירְאֶנָּה	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּיטַבְּנָה	תִּיטַבְּנָה
2 mp	תִּשְׁבוּ	תִּירְאוּ	תִּשְׁבוּ	תִּשְׁבוּ	תִּשְׁבוּ	תִּיטַבוּ	תִּיטַבוּ
2 fp	תִּשְׁבְּנָה	תִּירְאֶנָּה	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּשְׁבְּנָה	תִּיטַבְּנָה	תִּיטַבְּנָה
1 cp	נִשְׁבֵּנָה	נִירְאֵנָה	נִשְׁבֵּנָה	נִשְׁבֵּנָה	נִשְׁבֵּנָה	נִיטַבֵּנָה	נִיטַבֵּנָה

	Qal	Qal	Nif'al	Hif'il	Hof'al	Qal	Hif'il
Imperative							
	יֵשֶׁב	יֵרָא	יֵשֶׁב	יֵשֶׁב	יֵשֶׁב	יֵטֵב	יֵטֵב
2 ms	שֶׁב	רָא	הִשְׁב	הוֹשֵׁב		יֵטֵב	הִיטֵב
2 fs	שְׁבִי	רְאִי	הִשְׁבִי	הוֹשִׁיבִי		יֵטְבִי	הִיטְבִי
2 mp	שְׁבוּ	רְאוּ	הִשְׁבוּ	הוֹשִׁיבוּ		יֵטְבוּ	הִיטְבוּ
2 fp	שְׁבַנְהוּ	רְאֵנָה	הִשְׁבַּנְהוּ	הוֹשִׁבְנָה		יֵטְבַּנְהוּ	הִיטְבַּנְהוּ
Infinitive Construct							
	שֵׁב	רְאֵה	הִשְׁב	הוֹשִׁיב	הוֹשֵׁב	יֵטֵב	הִיטֵב
Infinitive Absolute							
	יֵשֹׁב		הִשְׁב	הוֹשֵׁב	הוֹשֵׁב	יֵטֹב	הִיטֵב
Active Participle							
ms	יֹשֵׁב	רֹאֵה		מוֹשֵׁב		יֹטֵב	מִיטֵב
mp	יֹשְׁבִים			מוֹשְׁבִים		יֹטְבִים	מִיטְבִים
fs	יֹשְׁבָה			מוֹשְׁבָה		יֹטְבָה	מִיטְבָה
fp	יֹשְׁבוֹת			מוֹשְׁבוֹת		יֹטְבוֹת	מִיטְבוֹת
Passive Participle							
ms			נוֹשֵׁב		מוֹשָׁב		
mp			נוֹשְׁבִים		מוֹשְׁבִים		
fs			נוֹשְׁבָה		מוֹשְׁבָה		
fp			נוֹשְׁבוֹת		מוֹשְׁבוֹת		

VERB CHART 11
Double 'Ayin

	Qal	Nif'al	Polel	Polal	Hitpolel	Hif'il	Hof'al
Perfect							
3 ms	סָב	נָסַב	סִבַּב	סִבַּב	הִסְתִּיבֵב	הִסְבָּ	הוֹסִיב
3 fs	סָבָה	נָסְבָה	סִבְּבָה	סִבְּבָה	הִסְתִּיבְּבָה	הִסְבָּה	הוֹסְבָה
2 ms	סִבּוֹת	נָסְבוֹת	סִבְּבוֹת	סִבְּבוֹת	הִסְתִּיבְּבוֹת	הִסְבוֹת	הוֹסְבוֹת
2 fs	סִבּוֹת	נָסְבוֹת	סִבְּבוֹת	סִבְּבוֹת	הִסְתִּיבְּבוֹת	הִסְבוֹת	הוֹסְבוֹת
1 cs	סִבֹּתִי	נָסְבוֹתִי	סִבְּבוֹתִי	סִבְּבוֹתִי	הִסְתִּיבְּבוֹתִי	הִסְבוֹתִי	הוֹסְבוֹתִי
3 cp	סִבּוּ	נָסְבוּ	סִבְּבוּ	סִבְּבוּ	הִסְתִּיבּוּ	הִסְבוּ	הוֹסְבוּ
2 mp	סִבּוֹתֶם	נָסְבוֹתֶם	סִבְּבוֹתֶם	סִבְּבוֹתֶם	הִסְתִּיבְּבוֹתֶם	הִסְבוֹתֶם	הוֹסְבוֹתֶם
2 fp	סִבּוֹתֵן	נָסְבוֹתֵן	סִבְּבוֹתֵן	סִבְּבוֹתֵן	הִסְתִּיבְּבוֹתֵן	הִסְבוֹתֵן	הוֹסְבוֹתֵן
1 cp	סִבְּנוּ	נָסְבוּנוּ	סִבְּבוּנוּ	סִבְּבוּנוּ	הִסְתִּיבְּבוּנוּ	הִסְבוּנוּ	הוֹסְבוּנוּ
Imperfect							
3 ms	יִסֵּב	יִסָּב	יִסְבֵּב	יִסְבֵּב	יִסְתִּיבֵּב	יִסְבָּ	יּוֹסִיב
3 fs	תִּסָּב	תִּסָּב	תִּסְבֵּב	תִּסְבֵּב	תִּסְתִּיבֵּב	תִּסְבָּ	תּוֹסִיב
2 ms	תִּסְבּוּ	תִּסְבּוּ	תִּסְבֵּבוּ	תִּסְבֵּבוּ	תִּסְתִּיבֵּבוּ	תִּסְבּוּ	תּוֹסִיב
2 fs	תִּסְבִּי	תִּסְבִּי	תִּסְבֵּבִי	תִּסְבֵּבִי	תִּסְתִּיבֵּבִי	תִּסְבִּי	תּוֹסְבִי
1 cs	אֶסֵּב	אֶסָּב	אֶסְבֵּב	אֶסְבֵּב	אֶסְתִּיבֵּב	אֶסְבָּ	אּוֹסִיב
3 mp	יִסְבוּ	יִסְבוּ	יִסְבוּ	יִסְבוּ	יִסְתִּיבּוּ	יִסְבוּ	יּוֹסְבוּ
3 fp	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבֵּבִינָה	תִּסְבֵּבִינָה	תִּסְתִּיבֵּבִינָה	תִּסְבִּינָה	תּוֹסְבִינָה
2 mp	תִּסְבוּ	תִּסְבוּ	תִּסְבוּ	תִּסְבוּ	תִּסְתִּיבּוּ	תִּסְבוּ	תּוֹסְבוּ
2 fp	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבֵּבִינָה	תִּסְבֵּבִינָה	תִּסְתִּיבֵּבִינָה	תִּסְבִּינָה	תּוֹסְבִינָה
1 cp	נִסָּב	נִסָּב	נִסְבֵּב	נִסְבֵּב	נִסְתִּיבֵּב	נִסְבָּ	נּוֹסִיב

	Qal	Nif'al	Polel	Polal	Hitpolel	Hif'il	Hof'al
Imperative							
2 ms	סב	הִסב	סוֹבב		הִסְתוֹבב	הִסב	
2 fs	סְבִי	הִסְבִּי	סוֹבְבִי		הִסְתוֹבְבִי	הִסְבִּי	
2 mp	סבו	הִסְבוּ	סוֹבְבוּ		הִסְתוֹבְבוּ	הִסְבוּ	
2 fp	סְבִינָה	הִסְבִּינָה	סוֹבְבִנָה		הִסְתוֹבְבִנָה	הִסְבִּינָה	
Infinitive Construct							
	סב	הִסב	סוֹבב	סוֹבב	הִסְתוֹבב	הִסב	הוֹסב
Infinitive Absolute							
	סָבוּב	הִסב	סוֹבב	סוֹבב	הִסְתוֹבב	הִסב	הוֹסב
Active Participle							
ms	סֹבֵב		מְסוֹבֵב		מְסִתוֹבֵב	מְסִב	
mp	סוֹבְבִים		מְסוֹבְבִים		מְסִתוֹבְבִים	מְסִבִים	
fs	סוֹבֵבָה		מְסוֹבֵבָה		מְסִתוֹבֵבָה	מְסִבָה	
fp	סוֹבְבוֹת		מְסוֹבְבוֹת		מְסִתוֹבְבוֹת	מְסִבוֹת	
Passive Participle							
ms		נֹסֵב	מְסוֹבֵב				מוֹסֵב
mp		נֹסְבִים	מְסוֹבְבִים				מוֹסְבִים
fs		נֹסֵבָה	מְסוֹבֵבָה				מוֹסֵבָה
fp		נֹסְבוֹת	מְסוֹבְבוֹת				מוֹסְבוֹת

GLOSSARY

Absolute State: the simple, ordinary form of nouns, the form under which they are listed in dictionaries. Nouns often have an altered form when placed in the construct state, due mainly to their loss of stress.

Accented Syllable: the syllable carrying the major accent in a word, sometimes referred to as the tone syllable. The accented syllable will normally be the final syllable in a word. A munaḥ (,) will be used throughout this grammar to mark any accented syllable that is not final in a word.

Accents: the non-vowel marks placed above and below words to indicate the primary accented syllable and to mark other secondarily accented syllables in multi-syllable words. Accents also serve as a guide to the chanting of the text in synagogogue settings and as marks of punctuation to indicate the smaller syntactical segments that may be found within a verse (sentence). About two-thirds of the accents are disjunctive (separating) and about one-third conjunctive (joining). There are separate systems of prose and poetic accents, although they sometimes overlap. The latter are found primarily in Psalms, Job, and Proverbs. The inserting of accents into the consonantal text of the Hebrew Bible was the work of the Masoretes, who were active between A.D. 500 and 1000.

Active Voice: the classification of a verbal inflection in which the subject of the verb is represented as performing the action of the verb. Its opposite is the passive voice.

Adjective: see **Attributive Adjective; Predicate Adjective**

Adverb: a word that modifies or describes a verb, an adjective, or another adverb. It may specify where, when, how, or why a certain action has occurred or a certain condition exists. Hebrew adverbs are few in number in comparison with modern languages. These include adverbs of *location* (פה, "here," שם, "there," חוץ, "outside," etc.); adverbs of *degree* (מאד, "very," מעט, "few, a little," תמיד, "continually," עוד, "again," etc.); adverbs of *time* (עתה, "now," אז, "then," טרם, "before, not yet," עולם, "forever," היום, "today," etc.); and adverbs of *manner* (פתאום, "suddenly," יחדו, "together," הנם, "in vain, for nothing," etc.).

Affirmative: see **Suffix**

Agreement: the sharing of common grammatical features by two different parts of speech. Attributive adjectives, for example, agree in gender, number, and definiteness (both adjectives and modified nouns appearing as either definite or indefinite) with the nouns they describe or modify. Predicate adjectives (used in

verbless sentences) agree with their subject nouns in gender and number but never take the definite article, even when a subject noun is definite. Inflected verb forms will also agree with their subjects in person, gender, and number (participles in gender and number only).

- (1) Agreement of attributive adjective and modified noun:

אִשָּׁה טוֹבָה “a good woman”

הָאִשָּׁה הַטוֹבָה “the good woman”

- (2) Agreement of predicate adjective and subject noun:

זָקֵן הָאִישׁ “the man (was) old”

הָאֲנָשִׁים טוֹבִים “the men (were) good”

- (3) Agreement between inflected verb forms and their subjects:

בָּרָא אֱלֹהִים “God created”

אָמְרָה הָאִשָּׁה “the woman said”

Alphabet: the twenty-two letters of Biblical Hebrew in their proper order. This number is arrived at by considering **ש** and **שׁ** as variant forms of the same letter. All Hebrew alphabetical letters are consonants; the vowels were invented later. A purely consonantal text is known as an unpointed or unvocalized text. Official synagogue scrolls are written in unpointed Hebrew. Five of the letters of the alphabet are classified as gutturals (**א**, **ה**, **ח**, **ע**, and sometimes **ך**). Five are classified as sibilants (**ז**, **ס**, **צ**, **שׁ**, and **שׂ**). Five have alternate forms when they are final in words (**כ** → **ך**, **מ** → **ם**, **נ** → **ן**, **פ** → **ף**, **צ** → **ץ**).

Apocopation: the shortening of a verb form and the subsequent changes in vocalization and syllable structure. Apocopation occurs most frequently with imperfect forms of Lamed He verbs when they are used as jussives or are prefixed with the vav consecutive.

יְהִי־הֵאָדָּמָה Qal imperfect 3 ms of יְהִי־הָאָדָּמָה, “he was,” translated “he will be”

יְהִי־הֵאָדָּמָה Jussive, or shortened form of the above, translated “let him (it) be”

וַיְהִי־הֵאָדָּמָה Apocopated form of וַיְהִי־הָאָדָּמָה, translated “and he (it) was”

Aramaic: a Semitic language sharing a common script and a close structural relationship with Biblical Hebrew. Certain sections of the Bible are actually written in Aramaic, including Ezra 4:8–6:18; 7:12–26; Dan. 2:4b–7:28; and Jer. 10:11. A number of isolated Aramaic words appear elsewhere in the Bible. The Targums to biblical books, as well as Syriac versions of the Bible, are also written in Aramaic. The Masoretic notes appearing along the side margins (Masorah Parva) and at the top and bottom of manuscript pages (Masorah Magna) are

GLOSSARY

written in a form of abbreviated Aramaic, since Aramaic was the working language of the scholars who prepared these notes.

Ashkenazi, pl. Ashkenazim: a term applied to Jews who migrated to Germany and other Eastern European countries after the period of the Crusades. Ashkenazi is also the term used to describe their system of spoken Hebrew, a system that differed from that of the Sephardim, a term applied to Jews who migrated to Spain and surrounding regions.

Assimilation: the process by which the letter נ, when positioned as the final consonant in a closed syllable (other than the final syllable of a word), is absorbed or assimilated into the following consonant by means of a dagesh forte.

יְנַפֵּל (from נִפַּל) → יַפֵּל נִתְנַתָּ (from נָתַן) → נִתְנָתָּ

Assimilation also occurs when ת of the Hitpa'el preformative (הִתַּ) precedes ד, ט, or another ת. In such instances the ת of the prefix is assimilated into the following consonant by means of a dagesh forte.

הִתְטַמֵּא, "he defiled himself," becomes הִטַּמֵּא

'Atnah: a major disjunctive accent that generally appears on the accented syllable of the last word in the first half of a verse, thus dividing the verse into two syntactical units. It is found, for example, on the word אֱלֹהִים in Genesis 1:1, indicating that this word marks the syntactical end of the first half of the verse. Silluq performs a similar function on the accented syllable of the final word in each verse. Because both 'atnah and silluq are heavy disjunctive accents, the words that carry them are always in pause and so must have a long vowel in their accented syllables.

Attributive Adjective: an adjective that directly describes an attribute of a noun. It usually follows the noun it modifies and agrees with it in gender (masculine or feminine), number (singular or plural), and definiteness (definite or indefinite).

מֶלֶךְ גָּדוֹל "a great king"

הָעִיר הַגְּדוֹלָה "the great city"

הַמְּלָכִים הַגְּדוֹלִים "the great kings"

'Ayin Guttural (II-Guttural) Verb: a verb classified as weak by virtue of the fact that its middle root consonant is a guttural. The various peculiarities of gutturals affect the conjugation of 'Ayin Gutturals.

'Ayin Vav/'Ayin Yod (II-Vav/II-Yod) Verb: a verb rendered weak by virtue of the fact that its middle root consonant was originally either vav or yod, but the middle consonant has now combined with a preceding vowel to form a diphthong,

either ך, ך, or ך. The resultant verb roots are essentially biliteral (consisting of only two consonants) and are always cited in dictionaries in their Qal infinitive construct forms.

BeGaD KeFaT Consonants: a mnemonic device for remembering the six consonants that may take a dagesh lene when not preceded by a full vowel or a vocal sheva. The presence of dagesh lene serves to harden the pronunciation, while its omission serves to soften it, although in Modern Hebrew only three consonants without dagesh lene (ב, כ, and פ) are given a softer sound.

Biconsonantal Root (also referred to as diconsonantal root): a verb root composed of only two consonants, thus making it monosyllabic. Since biconsonantal verb roots originally had as their middle consonant either vav or yod, they are classified as 'Ayin Vav/'Ayin Yod (II-Vav/II-Yod) verbs.

שׂים "to put, place" קום "to arise"

Cardinal Numerals: those used in counting, as *one, two, three*, etc. An ordinal numeral is one that expresses consecutive order or rank, or relative position in a series, as *first, second, third*, etc.

Causative: see Hif'il

Cohortative: a first person imperfect verb form, either singular or plural, often with a הָ suffix, used to express the speaker's desire, determination, or self-encouragement to perform a certain action, sometimes referred to as the "first person imperative." The cohortative suffix הָ draws the accent to itself, causing the preceding vowel (now left in an open, unaccented syllable) to volatilize. The particle אֵנִי may appear after a cohortative verb form for emphasis.

Collective Nouns: nouns that are singular in form but capable of being either singular or plural in meaning. Thus עם may refer to "a people," requiring singular modifiers and singular verbs, or it may refer to a body of individual persons, "the people," in which case it requires plural modifiers and plural verbs.

Comparative Degree: the degree (expressed in English by such phrases as "greater than," "better than," "younger than," etc.) expressed by the preposition מִן (the so-called "comparative *min*") prefixed to a noun or a pronoun that is preceded by an adjective or some form of a stative verb. This Hebrew construction sometimes expresses a meaning similar to the English superlative.

טוֹבִים הַשְּׁנַיִם מִן־הָאֶחָד "Two are better than one."

יָרוּם מִמֶּנִּי "It is too high for me."

וַיִּגְדֵּל שְׁלֹמֹה מְכַל מְלְכֵי הָאָרֶץ "And Solomon was greater than all the kings of the earth."

Compensatory Lengthening of Vowels: the lengthening that occurs when short vowels are left in open, unaccented syllables before gutturals that have refused a dagesh forte. Such lengthening is not required before ך and ך since they are doubled by implication (virtually doubled). The pattern of compensatory lengthening is as follows:

pataḥ to qameṣ (- to ַ)

ḥireq to šere (. to ֿ)

qibbuṣ to ḥolem (ֿ to ֿ)

Composite Sheva: see **Compound Sheva**

Compound Sheva: the form of the sheva that replaces a simple (vocal) sheva after a guttural. Compound shevas consist of a simple sheva (ֿ) combined with a short vowel from either the “a” class (ַ), the “e” class (ֿ), or the “o” class (ֿ). The resultant forms are ḥaṭef-pataḥ (ַֿ), ḥaṭef-segol (ֿֿ), and ḥaṭef-qameṣ (ַֿ). These are used mainly in the inflection of weak verbs having one or more gutturals in their root forms. Compound shevas must always be treated as vocal shevas.

Conjugation: the orderly presentation of all the inflected forms of a verb according to person, gender, and number. The only conjugations covering the full range of person, gender, and number are the perfect (or suffix) conjugation and the imperfect (or prefix) conjugation. To conjugate a verb means to list in order all its inflected forms in all stems.

Conjunction: see **Vav Conjunction; Vav Consecutive**

Conjunctive Dagesh Forte (also referred to as euphonic dagesh forte): a dagesh forte placed in the initial consonant of a word in order to link it to the preceding word.

 ׃-הַשְׁמִי “This (is) my name.”
מה־יַעֲשֶׂה־לִּי “What will he do to me?”

Consonant: see **Alphabet**

Consonantal Suffix: a verb suffix that begins with a consonant rather than a vowel. Consonantal suffixes are not accented, except for ׁ and ׁ, the suffixes for the perfect 2 mp and 2 fp.

Construct Relationship: the joining together of two (occasionally three, but rarely four) nouns within a sentence. The joining may be by a maqgef or by simple juxtaposition. The final noun remains in the absolute state while the noun (or nouns) preceding it must be in the construct state. Nouns so joined are treated as a single speech unit, with only the final noun (the absolute noun) receiving a

major accent. The construct relationship functions to express genitival relationship and nuances of meaning associated with the preposition “of.”

Construct State: the state of a noun placed in a construct relationship to a noun in the absolute state. A noun must also be written in its construct form when it is supplied with a pronominal suffix. The basic reason nouns are placed in the construct state is to express genitival relationships of the possessed/possessor type, and to convey the various nuances of meaning associated with the preposition “of.”

בַּיִת	“house” (absolute state)
בֵּית	“house” (construct state)
בֵּית־דָּוִד	“the house of David” (construct relationship)
בֵּיתוֹ	“his house” (construct state with pronominal suffix)

Coordinate Relationship: a linking of two or more verb forms by means of vav conjunction or vav consecutive. The first word in such a sequence acts as the governing verb and controls both the time frame (past, present, or future) and the mode (indicative, subjunctive, imperative, or hortatory) of the verbs linked to it. A perfect may govern another perfect or an imperfect, the latter having the distinction of always being linked to its governing perfect by means of a vav consecutive. An imperfect may govern another imperfect or a perfect. An imperative may govern a perfect, an imperfect, or another imperative. An infinitive absolute may govern a perfect, and a participle may also govern a perfect. The list given here is not meant to be exhaustive but covers the most frequently occurring verb sequences.

Dagesh Forte: a dot placed inside a non-guttural consonant to indicate the doubling of the consonant or the assimilation of a preceding consonant (usually נ or ת). The consonant doubled by dagesh forte or containing an assimilated letter must be preceded by a consonant pointed with a full vowel.

Dagesh Lene: a dot placed in six consonants (ב, ג, ד, פ, צ, ת - BeGaD KeFaT) when they stand at the beginning of a word or a new syllable within a word and are not immediately preceded by a full vowel or a vocal sheva, either in the preceding syllable or (under certain circumstances) in the preceding word. The presence of dagesh lene serves to harden the pronunciation of the BeGaD KeFaT letters, while its absence serves to soften their pronunciation, although in modern usage (and throughout this grammar) only the letters ב, כ, and פ are given a softer sound when they are written without dagesh lene.

Definite Article: a prefixed particle placed on a noun and/or its modifying adjective to indicate that it is a definite noun. The table for writing definite articles is as follows:

- (1) הֵּ (he plus pataḥ plus dagesh forte) before non-gutturals
- (a) הַבֵּן “the son”
 - (b) בְּנוֹ הַקָּטָן “his youngest son”
 - (c) הַסֵּפֶר הַגָּדוֹל “the large book”
- (2) הֶ (he plus qameṣ) before א, ר, and (generally) ע
- (a) הָעִיר “the city”
 - (b) הַרוּחַ “the spirit”
- (3) הִ (he plus pataḥ) before הֵ and ח (doubled by implication)
- (a) הַחֹשֶׁךְ “the darkness”
 - (b) הַהוּא “that” (demonstrative pronoun plus article)
- (4) הֶ (he plus seḡol) before חֵ and before unaccented הֶ or עֶ
- (a) הַחֲכָמִים “the wise”
 - (b) הַהָרִים “the mountains”
 - (c) הָעָרִים “the cities”

Defective Writing: see *Scriptio Plena*

Definite/Indefinite Noun: Hebrew has no indefinite article. A Hebrew noun is indefinite if it has no definite article prefixed to it. A noun is definite if it has the definite article prefixed to it, if it is a proper name, if it is in the construct state and stands in construct relationship to a definite noun, or if it has a pronominal suffix.

- (1) Indefinite nouns

בֵּן “a son” בַּיִת “a house”

- (2) Definite nouns

(a) הַבַּיִת “the house”

(b) יִשְׂרָאֵל “Israel”

(c) בַּיִת יִשְׂרָאֵל “the house of Israel”

(d) בְּנוֹ הַקָּטָן “his youngest son”

Demonstrative Pronouns: pronouns that specify or single out someone or something. These have a function parallel to that of adjectives in that they may be used in either an attributive sense (“*this* house”) or in a predicative sense (“*this* is the house”).

Denominative Verb: a verb derived from a noun. For example, [נָבֵא], “he prophesied,” is derived from נָבִיא, “a prophet.”

Diphthong: a gliding speech sound made up of two originally separate sounds, as the *oi* sound in *boy* or *boil*. Hebrew diphthongs originated from the juxtaposition of a vowel letter or vowel indicator (א, ה, י, or ו, otherwise known as *matres lectionis*) and a preceding short vowel of a homogeneous class. The diphthongs that resulted from the merger of these two formerly independent elements include: יַ (יָ, pausal form), יַי, יַי, יַי, וַ, וַ. Diphthongs are classified as unchangeably long vowels, which means that they cannot be shortened or volatilized. The value of a diphthong is represented in transliteration by the circumflex accent.

בוּ *bō*, בֵּין *bēn*, בִּין *bîn*

Direct Object: a person or thing that receives the action of a transitive verb. A direct object may be a noun (either definite or indefinite), a proper name, or a pronominal suffix attached either to the end of a verb form or to the particle אֶת. אֶת functions as the direct object indicator and is not to be translated. When used before a definite noun, it may stand alone, or it may be joined to the noun by a maqqef. When the latter occurs, אֶת ceases to be accented and šere must be shortened to s^egol.

אֶת הַשָּׁמַיִם “the heavens” (Gen. 1:1)

אֶת־הַשָּׁמַיִם “the heavens” (Exod. 20:11)

Double ‘Ayin Verb (Geminate Verb): a verb classified as weak by virtue of the fact that its second and third root consonants are the same.

Examples: סָבַב, “he surrounded,” קָלַל, “he was swift, light (not heavy), insignificant,” and תָּמַם, “he was finished, complete.”

Euphonic Dagesh Forte: see **Conjunctive Dagesh Forte**

Full Vowel: any vowel except a vocal sheva (simple or compound). Vocal shevas are treated as half-vowels.

Full Writing: see **Scriptio Plena**

Geminate Verb: see **Double ‘Ayin Verb**

Gender: the determination of nouns, adjectives, pronouns, pronominal suffixes, and all verb forms (except infinitives) as either masculine or feminine. Verb forms that do not have separate masculine and feminine endings are said to be common in gender. Thus שָׁמְרוּ, “they kept,” is a Qal perfect third *common* plural from שָׁמַר. The subject “they” could consist of either males or females, or a mixture of the two.

Gentilic Adjective: an adjective formed by a special hireq-yod (יְ) ending added to the name of a country to designate the citizens of that country, as in the

GLOSSARY

modern use of “Israeli” and “Saudi.” Biblical examples include: מואבי , “Moabite,” עברי , “Hebrew,” ישראלי (fem. ישראליית), “Israelite.”

Gutturals: five consonants (א, ה, ח, ע, and sometimes ר) so designated by their having been pronounced in the throat. They have three distinctive characteristics that set them apart from other consonants:

- (1) They cannot be doubled by receiving a dagesh forte, which often necessitates the compensatory lengthening of the preceding short vowel.
- (2) They tend to take “a” class vowels both immediately before and after them.
- (3) They take compound shevas instead of simple shevas.

[א is always quiescent at the end of a syllable. ה is quiescent at the end of the final syllable in a word, unless it is pointed with a mappiq (הּ).]

Half-Vowel: any vocal sheva, whether simple (ְ) or compound (ֱ, ִ, ֵ, ֶ). A half-vowel always stands beneath a consonant that begins a word or a new syllable within a word.

Hapax Legomenon: a Greek phrase meaning “read once,” which in the context of the study of the Hebrew Bible is used to describe a particular form of a word or a particular combination of words that occurs in a given context but is not found elsewhere. The plural of *Hapax Legomenon* is *Hapax Legomena*. A Hapax Legomenon is often marked in the Masorah Parva of the Masoretic Text by a lamed with a point placed above it (ל̣). Approximately 2000 of the 8000 or so words in the Hebrew Bible are Hapax Legomena. See וְלִהְיֶינָּהּ in Exodus 23:20.

He-Directive: a הָ ending added to nouns or directional adverbs to indicate “direction toward” or “motion toward” a thing or a place (never toward a person). The He-Directive ending never takes the accent.

He (וּ) Interrogative: a particle prefixed to the initial word in a question, and thus functioning somewhat like a question mark in modern languages. The He Interrogative is written as follows:

- (a) וּ before a non-guttural pointed with a full vowel
- (b) וּ before a guttural pointed with any full vowel except qameṣ or qameṣ-ḥaṭuf
- (c) וּ before a guttural pointed with qameṣ or qameṣ-ḥaṭuf
- (d) וּ before any consonant (guttural or non-guttural) pointed with a vocal sheva (simple or compound)

Hebrew Language: language of the Semitic family of languages, which includes Akkadian, Syriac-Aramean, Canaanite, Moabite, Phoenician, Arabic, Ethiopic, etc. Evidence suggests that the ancestors of the Hebrews were Arameans (cf. Gen.

31:47; Deut. 26:5). They apparently learned the Hebrew language after they migrated to the land of Canaan. The Ugaritic tablets, excavated in 1929 and following, clearly demonstrate that the Hebrew language, even including its poetic structures, was largely taken over from the Canaanites. In fact, the biblical designation for the language is not "Hebrew" but "the language of Canaan" (cf. Isa. 19:18). The Hebrews continued to shape and expand the language they had borrowed from the Canaanites through their contacts with other peoples.

Hif'il: the sixth verb stem, normally functioning as the causative counterpart to Qal verb forms.

Qal perfect 3 ms שָׁמַע, "he heard"

Hif'il perfect 3 ms הִשְׁמִיעַ, "he caused (another) to hear"

Hitpa'el: the fifth verb stem, characterized by the longer preformative (הִתְּ in perfect, יִתְּ in imperfects, etc.) and the doubling of the middle consonant of the verb root. Hitpa'el verbs are intransitive and usually have a reflexive force (הִתְחַבֵּא, "he hid himself"). Some Hitpa'el forms are only indirectly reflexive and are translated much like Qal forms (הִתְהַלֵּךְ, "he walked").

Hof'al: the seventh verb stem, functioning as the causative passive, the counterpart to the causative active (Hif'il).

הוֹרִיד, Hif'il perfect 3 ms (from יָרַד, "he went down"), translated "he brought down"

הוֹרָד, Hof'al perfect 3 ms (also from יָרַד), translated "he was brought down"

Hollow Verb: see 'Ayin Vav/'Ayin Yod Verb

Hortatory Mode: the mode of the verb used to exhort or motivate someone to act in a certain way, or to express the speaker's desire, determination, or self-encouragement to undertake a certain action. It involves the use of both jussive and cohortative forms of verbs.

יַעֲזֹב רָשָׁע דַּרְכּוֹ "Let the wicked forsake his way."

נִבְנֶה-לָנוּ עִיר "Let us build for us a city."

Imperative: the verb conjugation used to express commands. Its occurrences are limited to second person forms and to positive commands. Prohibitions are expressed by לֹא with the imperfect or אַל with the jussive. Imperatives may occur in any stem except Pu'al or Hof'al.

Imperative Mode: the mode of the verb used in expressing commands or prohibitions.

קוּם לְךָ "Arise, go!" לֹא תִגְנוֹב "You shall not steal!"

Imperfect: the incomplete or non-perfective conjugation of the verb. It is also referred to as the prefix conjugation, since abbreviated subject pronouns are prefixed to its forms.

Independent Pronoun (also referred to as a subject pronoun): a free-standing personal pronoun that functions as the subject of a verb but never as the object. An independent pronoun will often appear in a verbless clause or sentence, with some form of the verb “to be” understood [אֲנִי יְהוָה], “I (am) the LORD”].

Indicative Mode: the mode of the verb reflected in ordinary statements of fact, statements that are declaratory in nature, and not contingent upon other factors, either expressed or unexpressed.

בָּרָא אֱלֹהִים “God created.”
וַיִּקְרָא אֶל־מֹשֶׁה “And he called to Moses.”

Infinitive Absolute: one of two infinitives (see **Infinitive Construct**) expressing the basic idea of the verb root without the limitations of person, gender, and number. Unlike the infinitive construct, the infinitive absolute never takes prepositional prefixes or pronominal suffixes. Infinitives absolute sometimes function like English gerunds (“eating,” “drinking,” etc.). In a few instances they serve as alternate forms of the imperative. Usually, however, they stand either before or after a conjugated form of a cognate verb, thus serving to intensify or reiterate the verbal statement, as in מוֹת תָּמוּת, “You shall surely die.”

Infinitive Construct: one of the two infinitives (see **Infinitive Absolute**) expressing the bare idea of a verb root without the specification of person, gender, and number. Infinitives construct may take prepositional prefixes and/or pronominal suffixes. In the case of ‘Ayin Vav/‘Ayin Yod verbs, it is the Qal infinitive construct that is cited as the verb root, as in מוֹת, “to die.”

Interrogative Adverb: an adverbial particle designed to elicit information about direction, origin, location, duration, intention, etc.

- (a) אֵיפֹה, אַיֵּה, אֵי “Where?”
- (b) מֵאַיְנֶה, מֵאַיִן “Whence?”
- (c) אֶנְהָ “Whither?”
- (d) אֵיךְ “How?”
- (e) עַד־מַתַּי, עַד־אַנְהָ “How long?”
- (f) מַדּוּעַ, לָמָּה “Why?”

Interrogative He: see He (ה) Interrogative

Interrogative Pronoun: a pronoun used to introduce a question. The interrogative pronoun **מִי** (“Who?”) refers to persons, while **מָה** (“What?”) refers to things. They are unchangeable in form, regardless of the gender or number of their referents. Both may function as subject or as object of a verb. **מִי** may also be used to show possession when prefixed by the preposition **לְ** (**לְמִי**, “to whom?” or “whose?”). **מִי** is invariable in form either with or without a prefix, or regardless of whether it stands alone or is joined to the following word by a maqqef. The vocalization of **מָה**, however, shows the following variations:

- (a) **מָה** whenever it is free-standing or when it is joined by a maqqef to a word beginning with **א**, **ה**, or **ו**
- (b) **מַה־** when joined by maqqef to a word beginning with a non-guttural (in which case a dagesh forte will be placed in the non-guttural consonant following maqqef), **מַה־זֹּאת**, “What is this?”
- (c) **מֶה** (or **מֶה־**) before **ח** or **ע**

Intransitive Verb: a verb which cannot take a direct object. A transitive verb, on the other hand, is one that requires a direct object to complete its meaning.

קוּם אֲכַל-לֶחֶם “Arise (intransitive), eat bread (transitive).” (1 Kgs. 21:7)

Jussive: a second or third person imperfect verb form used to express a wish, desire, or command. There is no difference in form between jussives and imperfects in strong verbs. In weak verbs, however, jussives often appear as shortened forms of third person imperfects, especially in the case of Lamed He verbs. The particle **נָ** may be added after jussives for emphasis.

Lamed ‘Alef (III-‘Alef) Verb: a verb rendered weak by virtue of the fact that its third root consonant is **א**. Since final **א** is always quiescent (ceases to function as a consonant), it will affect the vocalization of verb forms in which it stands.

Lamed Guttural (III-Guttural) Verb: a verb classified as weak by virtue of the fact that its final root consonant is either **ה** (rarely used), **ח**, or **ע**. Final **ו** behaves not as a guttural but as a strong consonant. Verbs whose roots end in **א** or **ה** behave so differently that they constitute separate classes of weak verbs. The conjugation of Lamed Gutturals is determined by the various rules governing the use of gutturals.

Lamed He (III-He) Verb: a verb rendered weak by virtue of the fact that its third root consonant is **ה**. In some inflected forms the **ה** of the verb root is replaced by an original **י** (yod).

Lengthening of Vowels: see **Compensatory Lengthening of Vowels**

GLOSSARY

Location (sometimes referred to as parsing): the systematic analysis of an inflected form of a verb according to stem, form (perfect, imperfect, etc.), person, gender, number, root (plus its meaning), and its resultant translation.

יִשְׁמֹר? Qal (stem), Imperfect (form), 3 ms (Person, gender, number), from שָׁמַר (root), “he kept,” translated: “he will keep, guard”

Locative ה: see **He-Directive**

Mappiq: a dot that can be inserted in a final ה (הַמֶּה) to indicate that it functions as a strong guttural and not merely as a vowel letter. Final ה without a mappiq becomes quiescent (ceases to function as a consonant) and is therefore unable to make the syllable in which it stands a closed syllable. This rule applies only to a ה that is final in a word and not to one that occupies an initial or an intermediate position. While ה (he + mappiq) sometimes occurs as the final consonant in the root form of a verb, its most common occurrence is as the 3 fs pronominal suffix to a noun, verb, or preposition. Examples are: סוּסָהּ, “her horse,” לְשָׁמְרָהּ, “to keep it,” לָהּ, “for her.”

Maqqef: a short horizontal stroke (resembling a hyphen in modern languages) used to join two or more words into a single speech unit. All words in such a unit lose their primary accents, except the word that closes the unit. When a closed syllable with a long vowel loses its primary accent because of maqqef, the long vowel, unless unchangeably long, must be shortened. וְאֶת־כָּל־הַדָּם is a single speech unit with two maqqefs and the first two words have had their vowels shortened (וְאֶת becoming וְאֶת־, and כָּל becoming כָּל־).

Masorah: see **Masoretic Text**

Masoretes: Jewish scholars active from about A.D. 500 to 1000. They took up the earlier work of the scribes. Because Hebrew had largely ceased to be a spoken language in their time, the Masoretes invented a system of vowel pointings and superimposed it on the fixed consonantal text. They also devised a system of accents and superimposed it on the text. Vowels and accents were written under, within, and above the existing text. The Masoretes also made textual annotations and placed them on the side of the page (Masorah Parva), at the top and bottom of the page (Masorah Magna), and at the end of individual books (Masorah Finalis). Some notes contained statistical information about the frequency of occurrence of words, groups of words, or special forms. Others represented early attempts to improve the Hebrew text and clarify its meaning. The text that resulted from the efforts of the Masoretes came to be known as the Masoretic Text (MT). The Masoretic Text is the text represented in modern printed editions of the Hebrew Bible.

Masoretic Text (abbreviated as MT): the name given to the fixed consonantal text with its accompanying system of vowels and accents and its various types of Masorah (Masorah Parva, Masorah Magna, Masorah Finalis). The text was perfected toward the end of the ninth or the beginning of the tenth century A.D. and since then has replaced all other textual traditions. The primary witnesses to this textual tradition are the Aleppo codex (A), containing the entire Hebrew Bible and dating from the first half of the tenth century A.D.; the Leningrad Codex (L), containing the entire Hebrew Bible and, according to its colophon, copied in A.D. 1008; the Cairo Codex (C), containing the Former and Latter Prophets and copied and pointed, according to its colophon, in A.D. 895; and the British Museum Codex (OR.4445), a pointed and accented manuscript of the Pentateuch dated c. A.D. 820–850.

Matres Lectionis (*mothers of reading*): a Latin phrase coined by early grammarians to designate certain consonants that served as vowel indicators before the full system of vowel points was invented. מ and נ represented “a” class vowels, י, “i” and “e” class vowels, and ו, “o” and “u” class vowels. Writing that contained vowel letters was called *scriptio plene*, while writing that omitted them was called *scriptio defectiva*.

Meteg: a small vertical stroke ordinarily placed to the left of a vowel (sometimes printed to the right in *BHS*, cf. **יְיָ** in Gen. 1:7). It functions as a secondary accent. Its uses include the following:

- (a) to stress the pronunciation of long vowels standing two or more syllables before the accented syllable of a word
- (b) to stress full vowels standing immediately before consonants with half-vowels
- (c) to stress unchangeably long vowels standing in syllables that immediately precede a maqqef

Modal Auxiliary: one of a group of “helping” verbs used with other verbs to express the various distinctions of mode. Included here are such verbs as “could,” “should,” “may,” “must,” “dare,” “will,” “shall,” etc.

Mode (also called **Mood**): the characterization of a verb which defines a speaker’s attitude toward an action taken or a state expressed. This involves such attitudes as certainty (indicative mode), uncertainty (subjunctive mode), command (imperative mode), and wish or desire (jussive or hortatory mode).

Munah: one of the accents supplied by the Masoretes to the pointed text, classified as a conjunctive accent. In this Grammar, however, it has been adopted as the standard accent for words accented on any syllable other than their final syllable.

אֵלֶּה, “these,” **וְיִפְּן**, “vine”

- Nif'al:** the second of the verb stems, generally identifiable by a nun (נ) prefix, whether actually present or assimilated. Nif'al often stands as the passive counterpart to the Qal. At other times it may be translated in an active sense, much like the Qal. It may also express a reflexive action, where the subject becomes the object of the action performed.
- Noun:** a word used to denote a person, place, or thing. The name of a person or place is classified as a proper name. Participles often function as nouns. Nouns may occur in either the absolute or the construct state, in either the masculine or the feminine gender, and in either the singular, plural, or dual number. They may appear either with or without the definite article, and be prefixed with prepositions or conjunctions. They may end with a pronominal suffix or with a He-Directive.
- Number:** the property of a word which indicates whether it has one or more referents. Hebrew distinguishes three possible numbers for nouns (singular, plural, and dual) and two (singular and plural) for pronouns, adjectives, and all verb forms except infinitives.
- Object of a Preposition:** a noun or pronoun that follows a preposition.
- Object Pronouns:** pronominal suffixes that may be added to verbs and prepositions to function as objects of these two parts of speech. Object pronouns, like independent (subject) pronouns, include in their structure the elements of person, gender, and number.
- Ordinal Numerals:** numerals used to express consecutive order or rank, or relative position in a series, as *first, second, third*, etc. Cardinal numerals are those used in counting, as *one, two, three*, etc.
- Paradigm:** a table showing the way a verb can be conjugated or a noun declined. The verb charts at the end of this Grammar provide examples of paradigms of both strong and weak verbs.
- Participles:** verb forms sharing the properties and performing the functions of adjectives, verbs, and nouns. By their endings they display both gender (masculine/feminine) and number (singular/plural), but not person. They are also classified according to voice, as either active, passive, or reflexive. Only the Qal stem exhibits both active and passive participial forms. Nif'al participles may be either passive or reflexive in voice. Qal participles alone occur without prefixes. Nif'al participles are prefixed with נ, and participial forms of all remaining stems are prefixed with מ.

Particle: a class of short, undeclinable words consisting of such forms as the definite article, the ה directive, the אַ particle of entreaty, particles of existence (אִין, אִישׁ), prepositions, conjunctions, interjections and exclamations (הוּי, הַגִּה, etc.).

Passive Voice: the classification of a verbal inflection in which the subject is the recipient rather than the performer of the action. Its opposite is the active voice.

Pataḥ Furtive: a pataḥ inserted before ה (he with mappiq), ח, and ע when they stand as the final consonants in words and are immediately preceded by long vowels not of the "a" class. Pataḥ furtive is actually inserted *between* the final strong guttural and the vowel that precedes it. It does not have the value of a full vowel and therefore does not increase the number of syllables in the word in which it stands.

וְרוּחַ (Gen. 1:2), נַחַח (Gen. 6:9), רָקִיעַ (Gen. 1:6), גְּבוּהַ (1 Sam. 9:2)

Pausal Forms: the altered forms that words ordinarily take when they are marked with a major disjunctive accent within a sentence (verse). A pausal form may differ from the ordinary form of a word by having a long vowel in place of a short vowel or by having a shift in the location of the major accented syllable within the word.

Ordinary Forms Pausal Forms

אֶרֶץ	אֶרֶץ
אֲנִי	אֲנִי
יִפְרְתוּ	יִפְרְתוּ
בֵּיתָךְ	בֵּיתָךְ

Pe 'Alef (I-'Alef) Verb: a verb rendered weak by virtue of the fact that its initial root consonant is א. However, not all verbs with initial א are conjugated alike. Most are treated simply as Pe Gutturals. Those that are genuinely Pe 'Alef include אָבַד, "he was lost, perished," אָכַל, "he ate," אָמַר, "he said."

Pe Guttural (I-Guttural) Verb: a verb classified as weak by virtue of the fact that its initial root consonant is either ה, ח, ע, or ר. A verb whose initial root consonant is א may also belong to the Pe Guttural class, or it may differ so widely in form from other verbs of this class that it must be treated separately, as a Pe 'Alef verb. The various peculiarities of gutturals affect the conjugation of Pe Guttural verbs.

Pe Nun (I-Nun) Verb: a verb rendered weak by virtue of the fact that its initial root consonant is נ. When in the inflection of a Pe Nun verb the initial nun is supported by a syllable divider (silent sheva), the נ is dropped, along with its silent sheva, and the following consonant is doubled (by a dagesh forte).

Pe Vav/Pe Yod (I-Vav/I-Yod) Verbs: verbs rendered weak by virtue of the fact that in non-prefixed forms they have yod as their initial root consonant, except where this consonant is omitted altogether. In prefixed forms, verbs properly Pe Yod still retain the yod, although in the form of a diphthong; verbs properly Pe Vav, on the other hand, have a vav after the prefix, again in the form of a diphthong. This is one of the most complicated of all the classes of weak verbs.

Perfect: one of the verb conjugations, sometimes referred to as the “affix” conjugation, since its primary characteristic is the affixing of the subject pronoun to the end of the verb root. It describes a completed action in past, present, or future time, the time being determined by the context.

Pi’el: the third of the verb stems, characterized by a doubling of the middle consonant of the verb root. Pi’el may function as the intensification of the Qal, as the transitive counterpart to verbs normally intransitive in the Qal, or as the causative active (similar in meaning to the Hif’il).

Pointed Text: a text supplied with vowels, also known as a vocalized text. An unpointed text is one consisting only of consonants without vowel points. Synagogue scrolls are unpointed scrolls and are pronounced according to a longstanding oral tradition.

Predicate Adjective: an adjective that functions as predicate to a subject noun or pronoun. Predicate adjectives are usually found in verbless sentences (the verb “to be” understood), or following an inflected form of the verb הָיָה, “he was.” A predicate adjective usually stands before its subject but may sometimes follow it. It agrees with its subject in gender and number but never takes the definite article, even though its subject may be definite.

טוֹב הַדְּבָר	“The word (is) good.”
טוֹבָה הָאָרֶץ	“The land was good.”
וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ	“And the altar shall be holy.”

Prefix (also referred to as preformative): something added to the beginning of a verb root to help to determine the remaining inflected forms of the verb in all stems.

Preformative: see **Prefix**

Pronominal Suffix: a shortened form of a personal pronoun that may be added to the end of prepositions, particles, nouns, or verbs. When affixed to a preposition, it becomes the object of the preposition. When attached to a particle, its meaning will be determined by the nature of the particle. When placed at the end of a noun (always the construct form of the noun), it will function as a possessive pronoun. When affixed to a verb it will normally function as object of the verb,

but may occasionally function as subject, if its accompanying verb is an infinitive construct.

Proper Noun: the name of a person (Noah), a people (Moabites), or a place (Egypt). Hebrew proper nouns, unlike their counterparts in English, do not begin with capital letters, since Hebrew has none.

Pu'al: the fourth verb stem, characterized by the doubling of the middle root consonant. It functions as the passive counterpart to the Pi'el.

Qal: the basic stem of the verb, from which the other six stems are derived. Qal (קל) is derived from קלל, "he (it) was light (not heavy), insignificant." It is classified as the simple active stem, although it has a passive participle, perhaps the only surviving remnant of an old Qal passive conjugation.

Radical: another name for a verb root consonant. While it is common practice to speak, for example, of the verb root שָׁמַר as having three consonants, it is also acceptable to say that it has three radicals.

Reflexive: the description of an action which the subject of the verb performs upon himself/herself. A reflexive action is ordinarily expressed by verb forms of either the Nif'al or the Hitpa'el stem.

Relative Pronoun: a pronoun that refers back to its antecedent and introduces a clause that modifies the antecedent. The most common relative pronoun is אֲשֶׁר, equivalent in meaning to the English relative pronoun "who," "which," "that." It is fixed in its form and unaffected by the gender or number of its antecedent.

מִי־הָאִישׁ אֲשֶׁר בָּנָה בֵּית־חֹדֶשׁ "Who is the man who has built a new house?" (Deut. 20:5)

הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי "the woman whom you gave to me" (Gen. 3:12)

Root: see Verb Root

Scriptio Defectiva (defective writing): see Scriptio Plena

Scriptio Plena (full writing): a Latin term coined by early grammarians to designate a text supplied with extra consonants (*Matres Lectionis*) that served as vowel indicators during the period before the text itself was pointed. The Dead Sea scroll of Isaiah (1QIs^a), for example, is such a text. *Scriptio Defectiva (defective writing)* refers to a text, or a word within a text, written without the use of vowel letters or vowel indicators. The same word may sometimes be written full and sometimes defective.

טב or טוב, קדוש or קדוש

GLOSSARY

Semitic Languages: the family of languages to which Hebrew belongs. It is usually divided into three groups: (1) East Semitic (Akkadian); (2) Northwest Semitic (Canaanite, Moabite, Phoenician, Punic, Hebrew, Ugaritic, Aramaic, Syriac, Samaritan, and Nabatean); (3) Southwest Semitic (Arabic, Sabean, Minean, and Ethiopic).

The common features shared by this family of languages include the following: (1) All are basically consonantal in character, the addition of vowel signs being a late development in most. (2) All are written from right to left, except Akkadian and Ethiopic. (3) All show a decided preference for tri-consonantal verb roots. (4) The third person singular form of the verb is usually cited as the verb root. (5) In each of these languages there is a wide range of verb stems, with Akkadian, Ethiopic, and Arabic having more than a dozen, and Hebrew and Aramaic each having seven.

Sephardi, pl Sephardim: a term applied to Jews who migrated to Spain and surrounding regions. Sephardi (or Sephardic) is also used to describe the system of pronunciation used by this particular Jewish community, which is the system adopted by this grammar.

Shortening of Vowels: A long vowel standing in a closed accented syllable must be changed to a short vowel if the syllable loses its accent. If qameṣ, it is changed to pataḥ; if šere, to s^egol; if ḥolem, to qameṣ-ḥaṭuf. The most common occurrences of such shortening is when an absolute noun is placed in the construct state, or when the particle **נָא** is added to either the jussive or the imperative form of a verb.

- | | | |
|-----|---------------------|-------------------------------------|
| (1) | יָד | “hand” (absolute state) |
| | יַד־אֱלֹהִים | “the hand of God” (construct state) |
| (2) | יִזְכֵּר | “he will remember” |
| | יִזְכֵּר־נָא | “let him remember” |
| (3) | דַּבֵּר | “Speak!” |
| | דַּבֵּר־נָא | “Pray, speak!” |

Sibilants: the term used to describe letters of the alphabet that have an “s” sound. These include **ז, ס, צ, ש,** and **שׁ**.

Sign of the Direct Object: the particle **אֵת**, which is placed before a definite noun to indicate that the noun receives the action of the verb. It may stand alone before a noun or be joined to it by a maqqef. It is never translated.

Silent Sheva: identical in form to the simple sheva, but differing from it in its function. Whereas the simple sheva stands beneath a non-guttural consonant at the beginning of a word or a new syllable within a word and is always vocal, the

silent sheva stands beneath a non-guttural consonant that closes a syllable within a word and is therefore silent (often described as a “syllable divider”). When two shevas stand beneath adjacent consonants within a word, the first will be a silent sheva marking the end of a closed syllable, and the second will be a simple (vocal) sheva marking the beginning of a new syllable.

יְשֻׁמְרוּ. The first sheva (שְׁ) is silent, the second (מְ) is vocal.

Silluq: a major disjunctive accent that resembles a meteg in form but is placed on the accented syllable of the final word in each verse, the word that is immediately followed by sof passuq (׃), the Hebrew equivalent of a period. Silluq is found, for example, on the final syllable of אָחַר in Genesis 1:5. A word accented by silluq is always in pause and the syllable carrying silluq must have a long vowel.

Simple Sheva: a sheva placed beneath a non-guttural consonant at the beginning of a word or at the beginning of a new syllable within a word. Simple shevas are therefore to be treated as vocal shevas.

בְּרִית, “covenant,” begins with ב supported by a simple (vocal) sheva (בְּ).

Sof Passuq: the sign (׃) that indicates the end of a verse or sentence. It is equivalent to the period in other languages.

Stative Verb: a verb that describes a condition, quality, or state of being of its subject. Since no action is involved, it is to be classified as an intransitive verb. The root form of trilateral stative verbs normally follows the pattern seen in such verbs as גָּדַל, “he was great,” and קָרַב, “he was near.” However, there are some roots that have either šere or ḥolem in the second syllable, as יָקַן, “he was old,” and יָכַל, “he was able.”

Stems: see **Verb Stems**

Strong Verbs (also known as sound verbs): verbs that have three strong consonants in their root form (Qal perfect 3 ms). The consonants that do not render a verb “weak” are ב, ג, ד, ז, ט, פ, ל, מ, נ (except when נ stands as the initial or the final consonant in a verb root), ס, פ, צ, ק, ר (only when ר is the final consonant in a verb root), ש, ש, and ת. A strong verb must be made up entirely of strong consonants.

Strong verbs: בָּקַשׁ, קָטַל, מָלַךְ, etc.

Weak Verbs: נָפַל, עָשָׂה, יָצָא, etc.

Subject: the noun or pronoun that performs the action of the verb or exists in a state or condition described by the verb. When the subject is a pronoun, it may be expressed by the verb itself, without having to be written as a separate form.

Subject Pronoun: see **Independent Pronoun**

Subjunctive Mode: the mode of the verb that reflects an action or a state of being not yet realized in the time of the context, or about which there is an element of doubt or uncertainty.

אִם־יְהִי אֱלֹהִים עִמָּדִי “If God will be with me.”

פֶּן־נָמוּת “Lest we should die.”

Substantive: see **Noun**

Suffix (also referred to as **afformative**): generally used to describe the pronominal endings added to perfect, imperfect, and imperative forms of the verb to indicate the person, gender, and number of each. Suffix may also be used to designate the object pronouns added to verbs and the possessive pronouns added to nouns and prepositions. These suffixes are also distinguished according to person, gender, and number.

Syllable: a unit of pronunciation initiated by a consonant supported by a vocal sheva (simple or compound) or by a full vowel (short or long). If the initial consonant is supported by a vocal sheva, it cannot by itself constitute a syllable, but must be paired with the following consonant and its full vowel in order to be classified as a syllable. Thus there will be as many syllables as there are full vowels within a word. Thus בֵּין and בְּרִית are both one-syllable words, since each has only one full vowel.

Syllables are either open or closed. An open syllable is one ending in a vowel. A closed syllable is one ending in a consonant (except א or final ה). An open syllable will normally have a long vowel, although the vowel may be short if the syllable is accented. A closed syllable will normally have a short vowel, although the vowel may be long if the syllable is accented. These changes are most likely to occur when words are placed in pause by a heavy disjunctive accent.

Syntax: an advanced branch of Hebrew grammar. Waltke and O'Connor describe their *Introduction to Biblical Hebrew Syntax* as “an intermediary grammar of the language of the Hebrew Bible.” But while an introductory grammar aims primarily at giving students a grasp of the basic fundamentals of the language, a treatise on syntax deals with such matters as the formation of grammatical sentences and the arrangement and relationship of various parts of speech within a phrase, clause, or sentence. Grammar focuses attention on the form of isolated words; syntax deals with the function and meaning of words in context.

TANAKH: an acronym formed from the initial letters of the three words used to describe major divisions of the Hebrew Bible. These are:

- (T) Torah (Law)
- (N) Nebhi'im (Prophets)
- (K) Kethubhim (Writings)

The Hebrew Bible is commonly referred to simply as the Tanakh.

Tone Syllable: an alternate name for the syllable carrying the main accent in a word, otherwise known as the accented syllable. The tone syllable will normally be the final syllable in a word. A *munah* (ֿ) will be used throughout this Grammar to mark any accented syllable that is not final in a word.

Transitive Verb: a verb which requires a direct object to complete its meaning. An intransitive verb, on the other hand, is one which cannot take a direct object.

וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל

“And Abraham went [intransitive] and took the ram [transitive].” (Gen. 22:13)

Transliteration: the process whereby the individual letters of a word written in one language are transcribed into their phonetical equivalents in another language. Shalom, for example, is the transliteration of שְׁלוֹמִים; its translation is “peace.”

Transposition of Sibilants: when the ת of the Hitpa'el preformative is placed before one of the sibilants ס, צ, ש, or שׁ, the ת of the preformative and the following sibilant are transposed. This change in the sequence of sounds is also referred to as metathesis.

הִתְשַׁמֵּר, “he took heed to himself,” becomes הִשְׁתַּמֵּר

הִתְסַתֵּר, “he hid himself,” becomes הִסְתַּתֵּר

A further change becomes necessary when ת is followed by the sibilant צ. After ת and צ are transposed, ת is changed to ט.

הִתְצַדֵּק, “he justified himself,” first becomes הִצְתַּדֵּק, which in turn becomes הִצְטַדֵּק

Unchangeably Long Vowels: see Diphthong

Vav Conjunction: the conjunction “and,” used to connect words, phrases, clauses, and sentences. The rules for writing vav conjunction:

- (a) ו before consonants with full vowels (except ב, מ, and פ)
- (b) ו before ב, מ, and פ and before consonants pointed with a simple sheva (except before ו)
- (c) ו before ו (יהי) instead of ויהי
- (d) ו, ו, ו before consonants pointed with a compound sheva (ואני, ואמת, וחלי)

Vav Consecutive (also described as vav conversive): a form of the conjunction “and” found only on imperfect forms of the verb. A verb prefixed with vav consecutive must be translated in past time and in the indicative mode. It may be either sequential (“and then”) or consequential (“and so”) in meaning. Vav consecutive is usually written vav + pataḥ + dagesh forte in the following consonant (וּ). However, before an imperfect 1 cs form, which has א as its prefix, the dagesh forte cannot be placed in the guttural א, and therefore the preceding vowel pataḥ must be lengthened to qameṣ. When vav consecutive is prefixed to imperfect forms of Lamed He verbs, these are often shortened or apocopated.

Verb Root: the base form of the verb from which other forms evolve. It is the form listed in lexicons. For trilateral verbs found in the Qal stem, it is the Qal perfect 3 ms form. For trilateral verbs not found in the Qal, it is normally listed in brackets without vowels, as in [בַּקֶּשׁ]. For ‘Ayin Vav/‘Ayin Yod verbs, it is the Qal infinitive construct, as in מוֹת, “to die,” שִׁים, “to put or place.”

Verb Sequences: see **Coordinate Relationship**

Verb Stems (also referred to as conjugations, or as *binyan*, Hebrew for “building”): the seven major conjugation patterns of Hebrew verbs. The first of these, the Qal (קָל) stem (from קָלַל, “he was light, insignificant”), is often described as the “basic” or “pure” stem, and the remaining six as “derived” stems. The latter are formed by such devices as the internal modification of vowels, the doubling of middle root consonants, and the addition of stem preformatives.

The Qal stem is the simple active stem. The second, the Nif'al (נִפְעַל) may be either reflexive or simple passive. The Pi'el (פִּעֵל) stem is intensive active; the Pu'al (פּוֹעֵל), intensive passive; and the Hitpa'el (הִתְפַּעֵל), reflexive. The two causative stems are Hif'il (הִפְעִיל), causative active, and Hof'al (הִפְעִיל), causative passive. Rarely will one encounter a verb that has conjugated forms in all seven of these stems, or even in a majority of them.

Vocalic Suffix: a verb suffix that begins with a vowel. Vocalic suffixes will draw the accent to themselves, except where they occur in the Hif'il stem and are preceded by hireq-yod.

Volatilization (also referred to as vowel reduction): the process whereby a full vowel is reduced to a half vowel (vocal sheva). Reduction occurs when an originally accented syllable loses its accent to a new syllable added to the end of the word. The new syllable may represent a pronominal suffix, a person, gender, and number ending of a verb form, or a plural ending of a noun. In verb forms, a shift in accent causes the nearest preceding vowel in an open syllable to volatilize. Volatilization in nouns involves vowels left in open syllables two or more syllables before the accented syllable (tone syllable). This includes nouns that lose their accent by being placed in construct relationship to other nouns.

- (1) 3 fs suffix הָ added to שָׁמַר, "he kept"
 הָ + שָׁמַר → שָׁמְרָה → שָׁמְרָהּ
- (2) mp ending יִם added to נְבִיא, "prophet"
 יִם + נְבִיא → נְבִיאִים → נְבִיאִים
- (3) דְּבַר "word," הָאִישׁ "the man"
 דְּבַר הָאִישׁ "the word of the man"

SUBJECT INDEX

- Absolute state 58
- Accented syllables (see tone syllables)
6, 16, 17, 28, 29, 44, 57, 59, 80, 209
- Accented words, (pausal) 17, 240–241
- Accents 16–18
- Active participles (Qal) 193–194
- Adjectives 43–47
gender and number 43–45
agreement with noun 46, 71, 97, 199
attributive usage 45–46
predicative usage 46–47
participial 199
- Alphabet l
numerical values of letters 100
- Apocopation of verbs 292–293, 306
- Article (see definite article)
- Assimilation of letters
of nun 70, 120, 139, 159, 196, 197, 302, 305, 306, 323, 324, 361
of tav 111, 120, 320, 326
of yod 341
in Double ‘Ayin verbs 358
- ‘Atnah 16–17
- Attributive adjectives 45–46
- ‘Ayin Guttural verbs 82, 180, 250–255
paradigm 406–407
- ‘Ayin Vav/‘Ayin Yod verbs 80, 82, 167, 181, 316–328
paradigm 416–419
- BeGaD KeFaT letters 3, 12–13
- Biblia Hebraica Stuttgartensia (BHS)*
8, 16, 18
- Brown, Driver, and Briggs, Hebrew Lexicon (BDB)* 88, 118, 119, 120, 201
- Cardinal numerals 96–100
- Cohortatives 131–132, 140, 141, 143, 173
with ׀, 132
in coordinate relationships 213
- Comparisons 30
- Compensatory lengthening of vowels
23, 25, 30, 70, 146, 222, 224
- Compound sheva 8–9, 13, 18, 23–24, 29, 31, 223, 225, 252–253
- Conjunctions (see vav conjunction)
- Conjunctive dagesh forte 95, 147
- Connecting vowels (see linking vowels)
- Consonantal suffixes 84, 128, 276, 288–289, 305, 358
- Construct relationship 58–64, 202
function of 58, 64
formation of 58–63
with pronominal suffixes 71, 202
with numerals 97, 98
- Construct state 58
- Coordinate relationships of verbs (see verb sequences)
- Closed syllables 20–21
- Dagesh forte 12–13, 20
rejection by gutturals 23, 24, 30, 44, 146, 222, 224, 250
with definite article 24
with preposition ׀ 30
in some forms of adjectives 44, 45
in prepositions with pronominal suffixes 69
as assimilated letter 70, 111, 120, 139, 159, 196, 197, 302, 305, 306, 320, 323, 324, 326, 341, 358, 361
rejection by consonants with vocal shevas 118, 146, 154, 157, 169
in intensive stems 109, 110, 114, 115, 141, 142, 143

- with vav consecutive 145
 conjunctive use of 95, 147
 in final kaf of the 2 ms suffix
 ך 159
- Dagesh lene 3, 12-13
- Definite article 24-26, 30, 53
 with inseparable prepositions 29
 with attributive adjectives 46,
 71, 199
 in construct relationships 63
- Demonstrative pronouns 52-54
- Direct object
 ך as sign of 12
 ך with pronominal suffixes 71,
 153
- Divine names 32
- Double 'Ayin verbs 82, 167, 357-363
 paradigm 422-423
- Doubling by implication 23, 24, 251
- Doubly weak verbs 82, 180, 181, 198,
 290, 301, 302, 317, 322, 324-325,
 342, 344, 363
- Dual nouns 39-40
 in construct state 59-60
- Euphonic dagesh forte (see conjunctive
 dagesh forte)
- Feminine nouns 37, 38-39
 in construct state 60, 62-63
- Final letters 1, 3
 final kaf with dagesh forte and 2
 ms suffix 159
- Finite verbs 179, 185
- Full vowels 6, 7, 19-21
- Geminate verbs (see Double 'Ayin
 verbs)
- Gutturals 3, 12, 18, 19
 characteristics of 23-24, 222-223,
 250-253
 strong gutturals 19, 23, 223
- Half vowels 7, 8-9, 13, 19-21
- He-directive [הַ] 146-147
- He interrogative [הַ] 94-95
- Hif'il verb stem, strong verb 108,
 111-112, 202-203
 perfect 116
 imperfect 143-144
 imperative 171-172
 infinitive absolute 184
 infinitive construct 179, 184
 participle 193, 197-198
- Hitpa'el verb stem, strong verb 108,
 110-111, 202-203
 perfect 115
 imperfect 142-143
 imperative 170-171
 infinitive absolute 184
 infinitive construct 179, 184
 participle 193, 197
 transposition of sibilants 111
- Hitpo'el verbs 361
- Hitpolel verbs 326, 327-328
- Hof'al verb stem, strong verb 108,
 112-113, 202-203
 perfect 116-117
 imperfect 145
 infinitive absolute 184
 infinitive construct 179, 184
 participle 198
- Hollow verbs (see 'Ayin Vav/'Ayin
 Yod verbs)
- Imperative 165-172
 with pronominal suffixes 167,
 170, 172
 with הַ suffix 172-173
 with particle of entreaty ם 173
 negative commands/prohibitions
 173-174
 in coordinate relationships
 214-215
- Imperfect, Qal stem 127-129
 remaining stems 138-145
 meaning of the imperfect 129-132
 with vav consecutive 145-146

SUBJECT INDEX

- with pronominal suffixes 156–159
- in negative commands 173–174
- in coordinate relationships 211, 212–214, 215
- Independent personal (subject) pronouns 52, 87
- Independent prepositions 29
- Infinitive absolute 179, 184–185
 - functions of 184–185
 - in cognate verbal constructions 185
 - in coordinate relationships 215–216
- Infinitive construct 179–183
 - as lexical form of 'Ayin Vav/'Ayin Yod verbs 80, 316
 - functions of 181–183
 - with prepositions 182–183
 - with pronominal suffixes 183
 - negative infinitives construct 183
- Inseparable prepositions 28–29, 182
- Interrogative adverbs 96, 131
- Interrogative pronouns 95–96, 131
- Interrogative sentences 94–96
- Interrogative he [ה] 94
- Intransitive verbs 357, 359
- Jussive 131, 140, 141, 143, 306
 - in negative commands 173–174
 - in coordinate relationships 213
- Lamed 'Alef verbs 82, 166, 275–279
 - paradigm 410–411
- Lamed Guttural verbs 82, 166, 180, 263–267
 - paradigm 408–409
- Lamed He verbs 82, 166, 180, 181, 286–293
 - paradigm 412–413
- Lexicon, use of 88–89, 117–120
- Linking vowels 155, 157, 318, 323, 324, 325, 358, 360, 362
- Location of verbs 88–89, 117–120
- Long vowels 7, 19–21
- Mappiq 18–19, 21
- Maqqef 12, 30, 58, 95, 147
- Masculine nouns 36, 38
 - in construct state 59
- Matres lectionis* 6, 7, 18
- Meteg 17–18, 21, 29, 31, 84, 139, 155
- Munaḥ 6, 16
- Negative commands/prohibitions 173–174
- Negative infinitives construct 183
- Nif'al verb stem, strong verb 108–109, 202–203
 - perfect 113
 - imperfect 139–140
 - imperative 168
 - infinitive absolute 184
 - infinitive construct 179, 184
 - participle 193, 195–196, 203
- Nouns 36–40
 - derivation of 36
 - masculine 36, 38
 - in construct state 59
 - feminine 37, 38–39
 - in construct state 60, 62
 - dual 39–40
 - in construct state 59
 - definiteness of 46, 53, 63, 71, 199
 - segholates 57–58, 62
 - with pronominal suffixes 71–75
 - participial 201–202
- Numerals 96–100
- Numerical value of letters of the alphabet 100
- Nun, added to end of some imperfect verb forms 128
- Object pronouns 153
- Open syllables 20–21
- Ordinal numerals 97
- Participles 193–202
 - functions of 198–202
 - with pronominal suffixes 202

in coordinate relationships 216
 Particle of entreaty **נָּ**
 with jussives and cohortatives 131
 with imperatives 173
 Passive participles (Qal) 193, 195
 Pataḥ furtive 23, 194, 195, 223, 263,
 264, 322, 363
 Pausal forms 17, 240–241
 Pe 'Alef verbs 82, 166, 180, 237–240
 paradigm 404–405
 Pe Guttural verbs 82, 166, 167, 180,
 181, 223–229
 paradigm 402–403
 Pe Nun verbs 82, 166, 180, 181,
 301–307
 paradigm 414–415
 Pe Vav/Pe Yod verbs 82, 166, 167,
 180, 338–346
 paradigm 420–421
 Perfect, Qal stem 83–85
 remaining stems 113–117
 meaning of the perfect 85–86
 with pronominal suffixes 153–156
 in coordinate relationships
 210–211, 212–214, 214–215, 216
 Pi'el verb stem, strong verb 108,
 109–110, 202–203
 perfect 114
 imperfect 140–141
 imperative 169–170
 infinitive absolute 184
 infinitive construct 179, 184
 participle 193, 196
 Po'al verb stem 361
 Po'el verb stem 361
 Pointed text 7
 Polal verb stem 326, 327
 Polel verb stem 326, 327
 Predicative adjectives 46–47
 Prepositions 28–30
 inseparable 28–29
 independent 29
 with pronominal suffixes 68–70
 with infinitives construct 182–183

Pronominal suffixes 68–75, 153–159
 with prepositions 68–70
 with particles 71
 with nouns 71–75
 with numerals 98
 with verbs
 perfects 153–156
 imperfects 156–159
 imperatives 167, 170, 172
 infinitives construct 183
 participles 202
 with an additional, inserted nun
 159
 Pronouns (also see pronominal suffixes)
 independent personal (subject)
 52, 87
 demonstrative 52–54
 interrogative 95, 131
 Pronunciation 1, 3, 6, 7, 8, 13
 Proper nouns 63
 Pu'al verb stem, strong 108, 110,
 202–203
 perfect 114–115
 imperfect 142
 infinitive absolute 184
 infinitive construct 179, 184
 participle 193, 196
 Qal verb stem, strong verb 80, 83,
 202–203
 perfect 83–85
 imperfect 127–129
 imperative 165–167
 infinitive absolute 184
 infinitive construct 179, 184
 participle 193–195
 Quiescent **נָּ** and **נָּ** 18, 19, 32, 182,
 194, 237, 275, 276, 277
 Segholate nouns 57–58, 62
 Sephardic pronunciation 2
 Sheva (see silent sheva and vocal sheva)
 Short vowels 7, 19–21

SUBJECT INDEX

- Shortening of vowels 12, 59, 61, 62, 158
- Sibilants 3, 341
transposition in Hitpa'el stem 111
- Sign of the direct object 12
with pronominal suffixes 71, 153
- Silent sheva 8, 13, 19, 20, 24, 223
- Silluq 16-17
- Simple sheva 8, 18, 25, 31, 44, 58, 141, 142, 158, 165
- Sof passuq 16
- Stative verbs 80, 109, 129, 279, 318, 320, 345, 357, 359
- Strong verbs 81, 113-117, 127-129, 138-145, 165, 202-203
paradigm 400-401
- Subject pronouns (see independent personal pronouns)
- Suffixes
pronominal (see pronominal suffixes)
consonantal 84, 128, 276, 288-289, 305, 358
vocalic 81, 116, 128, 132, 139, 144, 228, 237, 252, 276, 287-288, 358
- Syllable divider (see silent sheva)
- Syllables
accented (tone) 6, 16, 17, 28, 29, 44, 57, 59, 80, 209
open and closed 20-21
- Tone syllables 6, 16, 17, 28, 29, 44, 57, 59, 80, 209
- Transitive verbs 153, 357
- Transliteration 1, 2, 7, 8, 23, 28
- Transposition of sibilants in Hitpa'el stem 111
- Unchangeably long vowels 7, 8, 18, 23, 44, 59, 60, 61, 116, 132, 144, 223, 264
- Vav conjunction 31-32, 209-210
in coordinate relationships 212, 214
- Vav consecutive 145-146, 209, 211, 239, 306
- Vav conversive (see vav consecutive)
- Verbal sentences 87
- Verbless sentences 46, 52
- Verb sequences (coordinate relationships) 145-146, 210-216
perfect + perfect 210-211
perfect + imperfect 211
imperfect + imperfect 212
imperfect + perfect 212-213
jussive imperfect + perfect 213
cohortative imperfect + perfect 213
subjunctive imperfect + perfect 213-214
imperative + perfect 214-215
imperative + imperfect 215
imperative + imperative 215
infinitive absolute + perfect 215-216
participle + perfect 216
- Vocal sheva
simple 8, 18, 25, 28, 31, 44, 58, 60, 141, 142, 158, 165
compound 8-9, 13, 18, 23-24, 29, 31, 223, 225, 252-253
- Vocalic suffixes 84, 116, 128, 132, 139, 144, 228, 237, 252, 276, 287-288, 358
- Volatilization of vowels 44, 59, 60, 61, 84, 85, 128, 132, 139, 154
- Vowels
classes of 6
vowel indicators (*matres lectionis*) 6, 7, 18
full vowels 6, 7, 19-21
half-vowels 7, 8-9, 13, 19-21
short and long 7, 17, 19-21

- unchangeably long 7, 8, 18, 23,
 44, 59, 60, 61, 116, 132, 144,
 223, 264
 shortening of 12, 59, 61, 62, 158
 compensatory lengthening of 23,
 25, 30, 70, 146, 222, 224
 volatilization of 44, 59, 60, 61,
 84, 85, 128, 132, 139, 154
 linking 155, 157, 318, 323, 324,
 325, 358, 360, 362
- Weak verbs** 81-83, 166
 classification of 81-82, 222
 doubly weak verbs 82, 180, 181,
 198, 290, 301, 302, 317, 322,
 324-325, 342, 344, 363
 'Ayin Guttural verbs 82, 180,
 250-255
 paradigm 406-407
 'Ayin Vav/'Ayin Yod 80, 82,
 167, 181, 316-328
 paradigm 416-419
Double 'Ayin verbs 82, 167, 181,
 357-363
 paradigm 422-423
- Lamed 'Alef verbs** 82, 166,
 275-279
 paradigm 410-411
Lamed Guttural verbs 82, 166,
 180, 263-267
 paradigm 408-409
Lamed He verbs 82, 166, 167,
 180, 181, 223-229
 paradigm 412-413
Pe 'Alef verbs 82, 166, 180,
 237-240
 paradigm 404-405
Pe Guttural verbs 82, 166, 167,
 180, 181, 223-229
 paradigm 402-403
Pe Nun verbs 82, 166, 180, 181,
 301-307
 paradigm 414-415
Pe Vav/Pe Yod verbs 82, 166,
 167, 180, 338-346
 paradigm 420-421
- Word order in verbal sentences** 87

