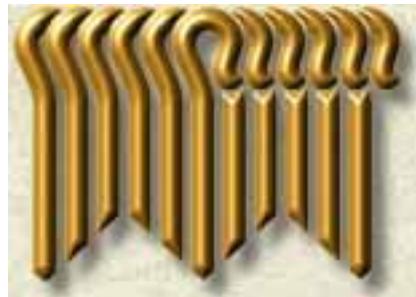


THE
MASTER'S SEMINARY



**A GRAMMAR
FOR BIBLICAL HEBREW**

עֲבָרִית

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Revised Edition

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PREFACE

Originally, the authors had composed their own individual grammars during the course of teaching Biblical Hebrew on the seminary level for many years. It was a pleasant surprise to find that each had adhered to the same basic philosophy of teaching Hebrew grammar. There were some areas that had been developed differently, but the general design was harmonious. *A Grammar for Biblical Hebrew* represents a combining of those two grammars. It is our hope and prayer that the use of this grammar will prove to be a joyful exercise resulting in an understanding of the Hebrew Old Testament. For this revised edition the authors present a totally new and updated vocabulary for the lessons and for the appendixes.

Special thanks is offered to Dr. Michael Grisanti, who has read and commented on this grammar as it has been (and is being) developed, and to Scott Bashoor, Brian Rickett, and Bryan Murphy who have taught the course with this textbook for a number of years. Thanks are also due to all those students who have patiently endured (and who are enduring) the process of developing and testing this volume in the classroom. Doubtless, our students have experienced the scriptural warning, “. . . beyond this, my son, be warned: the writing of many books is endless” (Eccl 12:12a, NASB). Be assured that the authors have experienced the fact that “excessive devotion to books is wearying to the body” (12:12b). As exhausting as the process might prove to be, however, we are not to be “weary of doing good” (2 Thess 3:13).

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Table of Abbreviations & Symbols

§	section (usually a reference to a section in a reference grammar)
§§	sections
1	1st person (with reference to verbs)
2	2nd person (with reference to verbs)
3	3rd person (with reference to verbs)
abs	absolute; <i>cf.</i> inf
acc	accusative case
act	active
adj	adjective, adjectival
adv	adverb, adverbial
art	article
BDB	Francis Brown, S. R. Driver, and Charles A. Briggs, eds., <i>A Hebrew and English Lexicon of the Old Testament</i> , corrected ed. (Oxford: Clarendon Press, 1952)
BHS	K. Elliger and W. Rudolph, eds., <i>Biblia Hebraica Stuttgartensia</i> (Stuttgart: Deutsche Bibelstiftung, 1967–77).
c	common
Chisholm	Robert B. Chisholm, Jr., <i>From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew</i> (Grand Rapids: Baker Books, 1998)
coh	cohortative
con	construct (used for both the construct state of the noun and, with inf, for the infinitive construct); <i>cf.</i> gen, inf
conj	conjunction
cons	consecutive (<i>waw</i> -cons = <i>waw</i> -consecutive)
corr	correlative (<i>waw</i> -corr = <i>waw</i> -correlative)
def	definite
disj	disjunctive
ed	edition, editor
f	feminine (sometimes: fem.)
fact	factitive
fient	fientive
fn	footnote
gen	genitive case; <i>also</i> , con
GKC	E. Kautzsch, ed., <i>Gesenius' Hebrew Grammar</i> , 2nd English ed., trans. and ed. by A. E. Cowley (1910; reprint, Oxford: Clarendon Press, 1966)
HALOT	Ludwig Koehler and Walter Baumgartner, eds., <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> , 5 vols., rev. by Walter Baumgartner and Johann Jakob Stamm, trans. and ed. by M. E. J. Richardson (Leiden: E. J. Brill, 1994–2000)
HBI	Frederic Clarke Putnam, <i>Hebrew Bible Insert</i> (Quakertown, PA: Stylus Publishing, 1996)
Holladay	William L. Holladay, <i>A Concise Hebrew and Aramaic Lexicon of the Old Testament</i> (Grand Rapids: Eerdmans, 1971)

<i>IBHS</i>	Bruce K. Waltke and M. O'Connor, <i>An Introduction to Biblical Hebrew Syntax</i> (Winona Lake, IN: Eisenbrauns, 1990)
impf	imperfect (with reference to the <i>yiqtol</i> verb form)
impv	imperative
indef	indefinite
inf	infinitive: inf abs = infinitive absolute, inf con = infinitive construct
intran	intransitive
J-M	Paul Joüon, <i>A Grammar of Biblical Hebrew</i> , 2 vols., trans. and rev. by T. Muraoka, <i>Subsidia Biblica</i> 14/I-II (Rome: Pontifical Biblical Institute, 1996)
juss	jussive
LXX	Septuagint
m	masculine (sometimes: masc.)
mid	middle
ms	manuscript; mss = manuscripts
MT	Masoretic Text
<i>NIDOTTE</i>	Willem A. VanGemeren, ed., <i>New International Dictionary of Old Testament Theology & Exegesis</i> , 5 vols. (Grand Rapids: Zondervan Publishing, 1997)
nom	nominative case
NT	New Testament
OT	Old Testament
p	plural (sometimes: pl.)
part	particle
pass	passive
perf	perfect (with reference to the <i>qatal</i> verb form)
ppron	personal pronoun
pret	preterite
pron	pronoun, pronominal
ptcp	participle, participial
Q	Qumran
recp	reciprocal
refl	reflexive
rel	relative (rel pron = relative pronoun)
s	singular (sometimes: sg.)
SP	Samaritan Pentateuch
stat	stative
Syr	Syriac Peshitta
<i>TDOT</i>	G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, eds., <i>Theological Dictionary of the Old Testament</i> (Grand Rapids: Eerdmans Publishing, 1974–2008)
Tg	Targum(s)
<i>TLOT</i>	Ernst Jenni and Claus Westermann, eds., <i>Theological Lexicon of the Old Testament</i> , 3 vols., trans. by Mark E. Biddle (Peabody, MA: Hendrickson Publishers, 1997)
trans	transitive
<i>TWOT</i>	R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds., <i>Theological Wordbook of the Old Testament</i> , 2 vols. (Chicago: Moody Press, 1980)

v verse; vv = verses

V Latin Vulgate

Williams Ronald J. Williams, *Hebrew Syntax: An Outline*, 2nd ed. (Toronto: University of Toronto Press, 1976, reprinted 1992)

Introduction

In the Word – Exegetical Insights

The driving force of this *Grammar* is to introduce the student to the Hebrew text of the Hebrew Scriptures as soon as possible. Its goal is the exegesis of the Hebrew text preparatory to expounding the OT Scriptures. To that end, commencing with **Chapter 6** each chapter of this textbook starts with a section entitled **In the Word – Exegetical Insights**. The verses may be used devotionally by the instructor or by the student studying on his own. Additional material about each verse is located in an appendix in the back of the textbook. It is also suggested that the student spend time repeatedly reading aloud the Hebrew of these verses for the purpose of gaining fluency in pronunciation and classroom reading. The authors have employed some transliteration in the early chapters to help the student gain proficiency in proper pronunciation. From **Chapter 6** onward, however, the student should read only the Hebrew, not the transliteration of Hebrew.

The following symbols are employed in **In the Word – Exegetical Insights**:

- ⌚ Paragraphs marked with this symbol guide the student to helpful sections within the *Grammar*.
- ◊ Grammatical and syntactical notes are indicated by this symbol.

Goals for the Study of Biblical Hebrew

- To gain a working knowledge of Biblical Hebrew grammar.
- To gain a working understanding of Biblical Hebrew grammatical thought processes. It is not possible for the modern teacher or student to completely understand how the original writers thought when they wrote, but it is desirable to get as close to that understanding as possible.
- To gain an increased interest in and appreciation for the OT and the languages in which it was written.
- To experience how Hebrew, with the preceding goals, can assist in spiritual maturation and ministry.
- To be able to read aloud the Hebrew of any passage of the Hebrew OT.
- To be able to translate simple sentences from the Hebrew OT.

Importance of the Study of Biblical Hebrew

The OT was written in two languages: Hebrew and Aramaic. Hebrew is the primary language in which the greater part of the OT was written. The portions which were written in Aramaic include a place name in Genesis 31:47, one verse in Jeremiah (10:11), and sections of Daniel (2:4–7:28) and Ezra (4:8–6:18; 7:12–26).

Hebrew is the language God employed to communicate His message to His people. For the student of Scripture, knowledge of Hebrew is an invaluable asset for properly understanding the OT.

In addition to a proper understanding of the OT, a knowledge of Hebrew aids in understanding the NT. Much of the NT is based upon the OT. OT quotations and allusions in the NT need to be understood in their original context before the interpreter can understand their use by the NT writers.

Knowledge of biblical Hebrew is a guard against theological error. The final authority for faith and practice is the written Word of God. However, the believer needs to interpret that Word in order to apply it. In that interpretative process the final court of appeal in disputes over interpretation resides in the original languages of the Scripture.

According to the Polish rabbi, Haim Nacham Bialik, “Reading the Bible in translation is like kissing your bride through a veil.” The student of Scripture should attempt to draw as near to the original sources as possible, so as not to be dependent upon others for what the text says or means. In other words, “For the minister, a knowledge of Hebrew is necessary because it opens up the only truly reliable interpretive window upon the text of the Old Testament.”¹

The student should prayerfully consider the following words of the great reformer, Martin Luther:

Though the faith and the Gospel may be proclaimed by simple preachers without the languages, such preaching is flat and tame, men grow at last wearied and disgusted and it falls to the ground. But when the preacher is versed in the languages, his discourse has freshness and force, the whole of Scripture is treated, and faith finds itself constantly renewed by a continual variety of words and works.

*It is a sin and shame not to know our own book or to understand the speech and words of our God; it is a still greater sin and loss that we do not study languages, especially in these days when God is offering and giving us men and books and every facility and inducement to this study, and desires his Bible to be an open book.*²

¹ Stephen J. Andrews, “Some Knowledge of Hebrew Possible to All: Old Testament Exposition and the *Hebraica Veritas*,” *Faith & Mission* 13, no. 1 (1995): 98. The beginning student is strongly encouraged to locate the article by Andrews and to read it before completing the first month of study in Biblical Hebrew. Another article that will prove equally enlightening and rewarding is Walter C. Kaiser, Jr., “The Future Role of the Bible in Seminary Education,” *Concordia Theological Quarterly* 60, no. 4 (Oct 1996): 245–58 (especially, 252–54).

² John Piper, *The Legacy of Sovereign Joy: God’s Triumphant Grace in the Lives of Augustine, Luther, and Calvin* (Wheaton, IL: Crossway Books, 2000), 99–100.

The Identity and History of the Hebrew Language

1A. A Semitic Language. Hebrew is a member of the Semitic³ family of approximately 70 languages.⁴ The Semitic languages are found in a geographical zone including Palestine, Mesopotamia, the Arabian peninsula, and Ethiopia. Hebrew belongs to the Northwest branch of Semitic languages. Although there is some debate concerning the characteristics common to the members of the Semitic family of languages, most Semitics scholars generally identify the following with the Northwest Semitic branch:

- A 3-letter (trilateral) morphological root system dominates word formation.⁵
- An initial *waw* (= *w*) changes to *yod* (= *y*) as the first root letter, especially in the formation of verbs.
- An unvocalized *nun* (= *n*) is completely assimilated to the following consonant.
- There is evidence for three basic case endings:⁶ a *u*-class vowel as the nominative ending, an *i*-class vowel as the genitive ending, and an *a*-class vowel for the accusative ending.
- The feminine ending *-at* on noun forms drops the *t* in the absolute state but maintains it in the construct state.

2A. The Table of Semitic Languages. The Northwest branch of the Semitic languages is but one of three main branches (Northwest, Southwest, and Eastern). The following identifies the major Semitic languages:

1B. Hebrew

- Hebrew is closely related to Phoenician and Ugaritic.
- The people of Israel spoke Hebrew until the Babylonian Exile when it began to be replaced by Aramaic (cf. Nehemiah 8 and 13). By the end of the first century A.D., Aramaic rather than Hebrew was the commonly spoken language of Israel. Hebrew was originally written in the old Phoenician script. One result of the Babylonian Captivity and the transition to Aramaic was that

³ Semitic is derived from the name of *Shem*, the son of Noah, because of identifiable similarities between the languages spoken by certain genealogical branches of his descendants (cf. Gen 10:21–31).

⁴ Angel Sáenz-Badillo, *A History of the Hebrew Language*, trans. by John Elwolde (Cambridge, UK: University Press, 1996), 3.

⁵ The morphological roots of Northwest Semitic are not exclusively trilateral. There are a number of 2-letter (bilateral) roots as well. Bergsträsser considered triliterality a “prevailing trait of Semitic” — Gotthelf Bergsträsser, *Introduction to the Semitic Languages*, trans. by Peter T. Daniels (Winona Lake, IN: Eisenbrauns, 1983), 6.

⁶ Case endings indicate the grammatical function of nouns in a clause. In biblical Hebrew these three case endings are often merely the remnants of an earlier pattern that had already undergone change. Cf. Bergsträsser, *Introduction to the Semitic Languages*, 17, 60; and, Sáenz-Badillo, *A History of the Hebrew Language*, 23.

writers of Hebrew borrowed the Aramaic square script with which to write Hebrew. Speakers and writers of Hebrew still employ that same script today. It is common to refer to it as the Jewish script.

- In 1948 the newly established state of Israel revived Hebrew as its national language.
- The main phases of the Hebrew language are:
 - a. Biblical, or classical, Hebrew (BH)
 - b. Rabbinical, or Mishnaic, Hebrew (RH)
 - c. Modern Hebrew (MH)

2B. Akkadian

- Akkadian is the common name for the ancient Assyrian and Babylonian dialects. It was also the original name for this early Mesopotamian language.
- Akkadian was superseded by Aramaic ca. 10th century B.C.
- Akkad was the chief city of the early Semitic empire in Mesopotamia ca. 2300 B.C. (cf. Gen 10:10).

3B. Aramaic

- Aramaic was the official language of the Near East from the 10th century B.C. onward.
- Aramaic totally replaced Hebrew in Palestine by A.D. 70, although the process began a millennium earlier.
- Rabbis wrote much of the Talmud (rabbinical writings) in Aramaic. Various Jewish scholars completed Aramaic translations of the Bible (called Targums) by the 6th century A.D.
- Arabic generally superseded Aramaic ca. 7th century A.D.

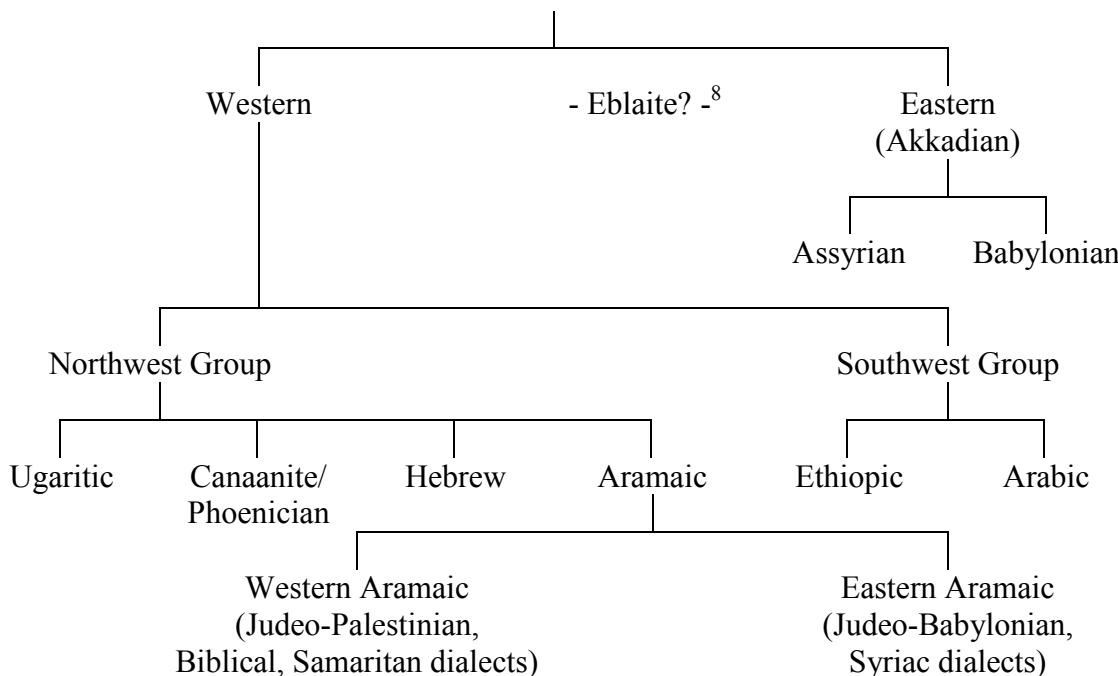
4B. Ethiopic

- Ethiopic appears to have existed from ca. 4th century A.D.
- Amharic, a modified Ethiopic and the main language of Ethiopia today, became the language of the court ca. 13th century A.D., but Ethiopic was still the theological language for many centuries.

5B. Arabic

- Arabic is the language of all of Arabia and evidence indicates its existence since ca. 8th century B.C.
- Arabic is the official language of Islam and the Qur'an.

3A. Chart of Semitic Languages⁷



4A. Additional Notes

- Of the five ancient languages listed above, only Hebrew and Arabic are spoken today.
- Yiddish:
 - a. The name of this dialect is derived from the German *Juddisch* or *Juddisch-Deutsch*.
 - b. German Yiddish consists of German words written in Hebrew characters (with some admixture of Hebrew words). The following is the German Yiddish translation of Psalm 23:1—

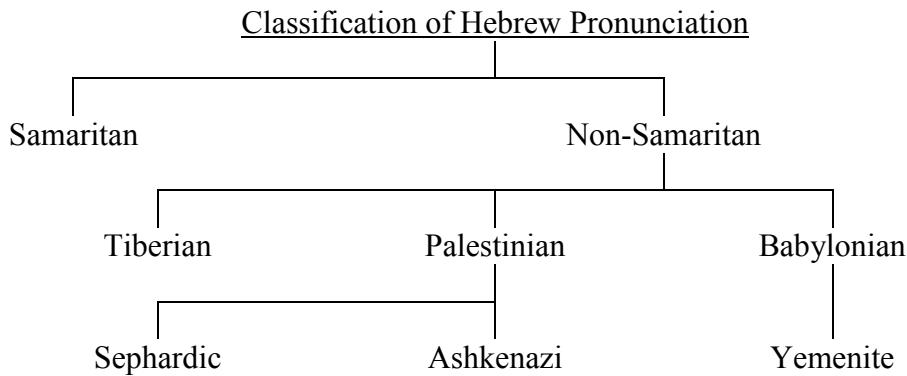
יהֹה אֵין מִין פָּאַסְטָוָה (הִירְטָעַ)
 מִיר וּוּעַט נָאָר נִיט פַּעַהַלְעַן
 Jehovah ist mein Pastuch (Hirte),
 Mir weit gar nicht fallen.

- c. Ashkenazi Jews were the primary developers and speakers of Yiddish (ca. 10th century A.D.). They immigrated from Palestine and Asia Minor to northern, central, and eastern Europe.

⁷ Adapted from Mansoor, *Biblical Hebrew* (Grand Rapids: Baker Books, 1978), 7.

⁸ The discovery of an ancient administrative library of clay tablets on the site of Tell Mardikh (ancient Ebla) by Paolo Matthiae in 1974 brought a new Semitic language to light. It appears that the language is best classified as a border language somewhere between the Western and Eastern branches of the Semitic family of languages. Cf. I. M. Diakonoff, "The Importance of Ebla for History and Linguistics," in vol. 2 of *Ebla Itica: Essays on the Ebla Archives and Eblaite Language*, ed. Cyrus H. Gordon and Gary A. Rendsburg (Winona Lake, IN: Eisenbrauns, 1990), 3–29; and, Cyrus H. Gordon, "Eblaite and Northwest Semitic," *ibid.*, 127–39.

- Sephardic Jews immigrated from Palestine to Italy to Spain and Portugal and from there to much of western Europe. Later they immigrated to North Africa. Sephardic pronunciation made no distinction between the two *a*-class vowels (*qāmes* and *patah*).



5A. Rabbinic Literature

- Midrash
 - a. Midrash means “investigation” or “inquiry” (from **שׁוֹרֵשׁ**, “he sought”). This is a branch of rabbinical learning comprised of oral, expositional interpretations of the OT. The oral tradition of the Midrash dates from the time of Ezra. Most of the homilies in Midrashic literature were composed between the 7th and 10th centuries A.D.
 - b. There are seven categories of Midrash:
 1. on Jewish law—e.g., *Sifra* on Leviticus
 2. dealing with *Haggadah* based on the Pentateuch—e.g., *Midrash Rabba*
 3. on prophetic literature and the Holy Writings
 4. on sundry matters (small Midrashim)
 5. on Messiah and eschatology from the viewpoint of mysticism (e.g., *Zohar*)
 6. compiled from fragments of pre-existing Midrashim—the *Yalkutim* (“pockets” or “gleanings”)
 7. other minor Midrashim
- Talmud⁹
 - a. The meaning of Talmud is “study” (from **לִמּוֹד**, “he learned”). It is the source from which the Jewish religion derives rabbinic law.
 - b. Two parts comprise the Talmud: Mishna and Gemara.
 - Mishna means “learning” or “repetition” (from **נִשְׁרֵר**, “he repeated, did again”). It consists of oral law, a collection of religious and legal decisions developed out of the OT. Rabbis produced it around the 2nd century A.D. The Mishna

⁹ The Babylonian Talmud is four times longer than the Palestinian Talmud. Most of the latter has been lost.

is deeply spiritual, designed to stress divine immanence, simple piety, and saintly life. It is divided into 6 orders which are divided into 63 tractates:¹⁰

1. *Zeraim* (Seeds)
2. *Moed* (Set Feasts)
3. *Nashim* (Women)
4. *Nezikin* (Damages)
5. *Qodashin* (Holy Things)
6. *Tahoroth* (Cleannesses)

➤ Gemara means “accomplishment” (from **רִבּוּגָן**, “he accomplished, completed”). It is the Aramaic commentary on the Mishna, containing the comments of the rabbis from 200–500 A.D. The Mishna was developed in two centers: Babylon and Tiberias.

1. *Halakah*, comprising about two-thirds of the Gemara, consists of legal enactments and precepts in a word for word record of the discussions of 1,800 men.
2. *Haggadah*, comprising about one-third of the Gemara, consists of non-legal, ethical interpretations illustrating the Talmud. These are talks by scholars on a variety of topics interspersed with parables and legends.

¹⁰ Only 36 of the 63 tractates have a Gemara in the Babylonian Talmud.



CHAPTER 1

The Alphabet — Consonants

1A. Introduction to the Alphabet

- There are 22 letters (consonants) in the Hebrew alphabet.
- The order of the Hebrew alphabet is clearly indicated by the acrostic psalms (cf. Psalms 9, 25, 34, 37, 111, 112, and 119). See, also, Lamentations 1–4 and Proverbs 31:10–31.
- The letters, when written, always stand alone.
- There are no capital letters as in English or Greek.

2A. Hebrew Letters

	TYPED FORM	FINAL FORM ¹¹	NAME	PRONUNCIATION	NUMERICAL VALUE ¹²
1.	א		ׁāleph - אָלֶף	ׁ / silent ¹³	1
2.	ב ¹⁴ ב		bêt - בֵּית	b as in boy b or v as in never	2
3.	ג		gimel - גִּימֵל	g as in girl	3
4.	ד		dâlet - דָּלֶת	d as in dawn	4
5.	ה		hêv - הֵבֶת	h as in hay ¹⁵	5

¹¹ There are five letters which assume a final form when they occur at the end of a word. The names of the final forms are: *kaph sophit*, *mem sophit*, *nun sophit*, *pe sophit*, and *tsade sophit*. *Sophit* is the simplified transliteration of the Hebrew term סופית (sôpît meaning *final*).

¹² Each Hebrew letter has numerical value. The earliest traces of this practice are not biblical but are found on Maccabean coins dating from the second century B.C.

¹³ׁāleph is transliterated with a light breathing mark (like an apostrophe) because it has no consonantal value of its own. Similar to the silent h in English, it conforms to the sound of the vowel which accompanies it.

¹⁴ Six of the Hebrew letters take a dot (*dagesh lene*) in them at certain times. Its presence slightly alters the pronunciation, especially in ב, בּ, and נ. See **Chapter 4** for further discussion.

¹⁵ At the end of a word, ה is silent (cf. *oh* or *Leah*).

6.	וּ		wāw / vāv ¹⁶ - וָו	w as in <i>wow</i>	6
7.	זִ		zayin - זִין	z as in <i>zero</i>	7
8.	חַ		hēt ¹⁷ - חַיתָּה	h or ch as in <i>Bach</i>	8
9.	טַ		tēt ¹⁸ - טַיתָּה	t or t as in <i>two</i>	9
10.	יְ		yōd - יְוָדָה	y as in <i>yes</i> ¹⁹	10
11.	כְּ	כְּ	kāp̄ - כְּפָרָה	k as in <i>keep</i> k or ch as in <i>Bach</i>	20
12.	לְ		lāmed - לְמַדָּה	l as in <i>like</i>	30
13.	מְ	מְ	mēm - מְמַדָּה	m as in <i>meet</i>	40
14.	נְ	נְ	nūn - נְנוּןָה	n as in <i>note</i>	50
15.	סְ		sāmek - סְמַךָּה	s as in <i>sun</i>	60
16.	עְ		‘ayin - עְזִיןָה	‘ / silent ²⁰	70
17.	פְּ	פְּ	pē‘ - פְּהָה (or פְּהָה)	p as in <i>play</i> p ²¹ or f as in <i>foot</i>	80
18.	צְ	צְ	sādē - צְדִיָּה	ṣ or ts as in <i>sits</i>	90
19.	קְ		qōp̄ - קְוָפָה	q as in <i>quiche (keesh)</i>	100
20.	רְ		rēš - רְיִשָּׁה	r as in <i>run</i>	200
21.	שְׁ	שְׁ	śīn - שְׁיִנָּה	ś or s as in <i>sun</i>	300
			śīn - שְׁיִנָּה	ś or sh as in <i>shine</i>	

¹⁶ In classical Hebrew the pronunciation appears to have been like a *w*. In modern Hebrew, however, the Germanic-Ashkenazi pronunciation became a *v* just like the *w* in German (cf. Volkswagen = *fôks-vä-gen*).

¹⁷ This *h* has a dot under it (*h*) to represent the sound of **חַ** and to distinguish it from **חַ**. It is similar in sound to the German or Scottish *ch* (cf. *Kirche* and *loch*).

¹⁸ Sometimes ‘ is silent (cf. *y* in *day* or *keynote*).

¹⁹ Five of the Hebrew letters take a final form when ending a word. All but **מְ** extend the form below the line of writing by vertically straightening the bottom of the letter. Note that **פְּ** (not a final form) also possesses a vertical extension below the line of writing.

²⁰ ‘ayin (**עְ**) is transliterated with a heavy breathing mark (like a reverse apostrophe) because it has no consonantal value of its own. The pronunciations of **‘ālep̄** (**אָ**) and **‘ayin** (**עְ**) are virtually identical. Historically, the **‘ayin** (**עְ**) had a guttural sound produced in the back of the throat that is difficult to pronounce in European languages. At times **‘ayin** (**עְ**) is almost like **gimel** (**גְּ**), but more like the Arabic *ghayin*. The LXX indicates this pronunciation by its transliteration of some words like *Gomorrah* (Γομορρα = **עַמְרָה**) and *Gaza* (Γαζα = **עַזָּה**).

²¹ p̄ = *ph* (as in *phone*).

²² Note that the distinction between these two consonants involves the placement of the dot over the right or the left horn of **שְׁ**. Hebrew lexicons will list words with **שְׁ** first. The student must keep that factor in mind when using the lexicon. According to at least one comparative Semitics grammar (Sabatino Moscati, ed., *An Introduction to the Comparative Grammar of the Semitic Languages* [Wiesbaden: Otto Harrassowitz, 1969],

22.	תָּוֹ		<i>tāw</i> - תָּוֹ	<i>t</i> as in <i>two</i> <i>תָּוֹ</i> or <i>th</i> as in <i>anthem</i>	400
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- To expedite repeated references to the letters, the following simplified transliterations will be employed throughout this textbook:

Form	Technical Name	Simplified Name	Transliteration
אָ	² ālep̄	'aleph	א
בָּ	bēt̄	beth	b <u>b</u>
גָּ	gimel̄	gimel	g <u>g</u>
דָּ	dālet̄	daleth	d <u>d</u>
הָ	hēt̄ ²	he	h
וָ	wāw̄	waw	w
זָ	zayin̄	zayin	z
חָ	hēt̄	heth	h
טָ	tēt̄	teth	ṭ
יָ	yôd̄	yod	y
כָּ	kaṭ̄	kaph	k <u>k</u>
לָ	lāmed̄	lamed	l
מָ	mēm̄	mem	m
נָ	nûn̄	nun	n
סָ	sāmek̄	samek	s
עָ	‘ayin̄	‘ayin	‘
פָּ	pēt̄ ²	pe	p <u>p</u>
צָ	ṣādēt̄	tsade	ṣ
קָ	qôp̄	qoph	q
רָ	rêš̄	resh	r
שָׁ	šîn̄	sin	š
שָׂ	šîn̄	shin	š
תָּ	tāw̄	taw	t <u>t</u>

33–37), Hebrew may be the only Semitic language maintaining a clear distinction between the two consonants. Ugaritic and Amorite retain only the š. There is some debate as to whether š or ś is original. There are about 675 entries beginning with š in Holladay's *Lexicon* as opposed to 195 entries for ś — demonstrating the clear dominance of š in biblical Hebrew. Since it is common to recognize 22 consonants (not 23) for biblical Hebrew, the position of prominence should be given to š.

3A. Confusing Letters

Note carefully the minute distinctions — they are crucial. The small marks or strokes, designated as a *tittle* (Greek κεραία = *horn*) in Matthew 5:18 and Luke 16:17, distinguish letters which closely resemble each other. The *jot* refers to the ' (yod), the smallest letter of the Hebrew alphabet.

Distinguish carefully between consonants of similar form:

ב and ב

ג and ג

ד and ד

ת and ת

ה and ה

ו and ו

נ and נ

ל and ל

מ and מ

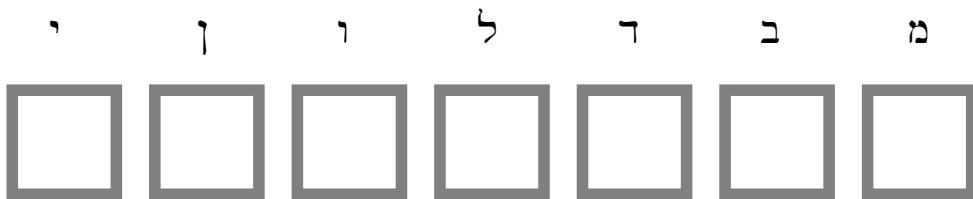
ש and ש

ע and ע

פ and פ

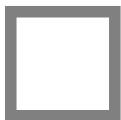
3A. Written Hebrew

The Hebrew alphabet utilized in the printed Hebrew Bible is the Jewish script. It is sometimes called a *square* script because it can be written within the confines of a square. To reproduce a simple form of the script by hand, keep the square in mind. Note how the following letters utilize the square. What are the observable differences and similarities?

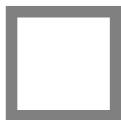


Practice writing the letters of the Hebrew alphabet within a square:

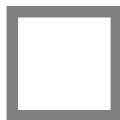
5



4



3



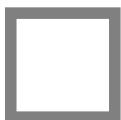
2



1



10



9



8



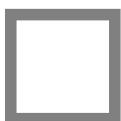
7



6



13 final



13



12



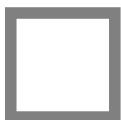
11 final



11



17



16



15



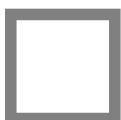
14 final



14



20



19



18 final



18



17 final



22



21b



21a





CHAPTER 2

The Alphabet — Vowels

1A. Introduction to the Vowels

The work of the scribes ended around 500 A.D. and in their place came a group of men called Masoretes,²³ who were active until approximately 1000 A.D. They were originally known as **בָּעָלִי הַמִּסְרָתָה** (*the masters of the tradition*), then later simply as **מִסְרָתָה** (*tradition*—from **מִסַּר**, *he passed down*). These men attempted to

- transmit the consonantal text, just as the scribes had done, and
- insure the proper pronunciation of the text by adding vowels to the text.

The state of our knowledge regarding the history of the text has made great strides since the discovery of the Dead Sea Scrolls in the mid-twentieth century. Such discoveries enable scholars to assert that “The remarkably faithful work of the Masoretes assures us that the form of their text takes us as far back as the late first century of our era.”²⁴ The Masoretic text type had already been established nearly 800 years in advance of the Masoretes themselves.²⁵

Three types of vowel pointings evolved:

The Babylonian and	בְּרִאשִׁית בָּרָא אֱלֹהִים
Palestinian schools placed the vowel pointings above and between the consonants.	בְּרִאשִׁית בָּרָא אֱלֹהִים
The Tiberian school placed them primarily below the consonants.	בְּרִאשִׁית בָּרָא אֱלֹהִים

²³ Both *Masorete* and *Massorete* are acceptable spellings depending on which Hebrew spelling is adopted **מִסְרָתָה** (*massōret*) or **מִסְרָתָה** (*masōret*). Cf. E. Kautzsch, ed., *Gesenius' Hebrew Grammar*, 2nd English ed., trans. and ed. by A. E. Cowley (1910; repr., Oxford: Clarendon Press, 1966), 18 n. 1. Hereafter, *Gesenius' Hebrew Grammar* will be referred to as GKC (giving recognition to the author, the German editor, and the English editor: Gesenius, Kautzsch, and Cowley).

²⁴ Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* (Grand Rapids: Baker Academic, 2000), 147.

²⁵ Ibid., 177.

All three systems co-existed until approximately the tenth century A.D., when the Tiberian system became predominant.

2A. The Vowel Pointings

The Hebrew vowels are written, pronounced and classified as follows:

Class	Short Vowels			Long Vowels		
	Sign	Name	Sound	Sign	Name	Sound
A	-	<i>patah</i> ²⁶ פָתָח	a	-	qāmes קָמֵץ	ā
				הָ	qāmes hēךָמֵץ הָאָ	â
E	..	<i>s'gôl</i> סְגּוֹל	e	..	ṣērê צְרֵי	ē
	..			יָ	ṣērê yôdְ צְרֵי יְוֹדָ	ê
I	.	<i>hîreq</i> הִירְקָ	i	יִ	hîreq yôdְ הִירְקָ יְוֹדָ	î
U	.	<i>qibbûs</i> קִבּוֹץ	u	וּ	šûreq שּׁוֹרֵק	û
O	ׁ	<i>qāmes hāṭtûp</i> ²⁷ קָמֵץ הָטּוֹפָ	ǒ	ׁוּ	hôlem wāw חָלָם וָוּ	ô
					hôlem חָלָם	ô

- While most of the vowels are placed below the consonant, there are a few exceptions:
 - The *shureq* (ׁ) and the full-letter *holem* (ׂ) follow the consonant.
 - The lesser *holem* is written above the consonant (e.g., לׁ).
- The vowel sound follows the consonant with which it is associated.
- Words and syllables normally²⁹ begin with a consonant rather than a vowel.
- Five vowels are known as **full-letter vowels** because they use consonants in their formation: אׁ (ê), אׂ (î), אׄ (û), אׅ (ô), and א׆ (â).³⁰
- To expedite repeated references to the vowels, this textbook will employ simplified transliterations of vowel names as presented in the chart on the following page.

²⁶ The pronunciation of *patah* and *s'gôl* follows two different traditions: the Sephardic and the Ashkenazi. The Sephardic gives *patah* the same pronunciation as *qâmeṣ* and *s'gôl* the same as *šerê*. The Ashkenazi tradition (used in this grammar) maintains a distinction in the pronunciation of these vowels.

²⁷ This vowel is also known as *qāmeṣ hāṭṭōp* since it might involve either a *u*-class vowel (קָמַץ = *hōq* from קָמַץ = *huq*) or an *o*-class vowel (חָכְמָה = *hōk̠mā* from חָכְמָה = *hōk̠mā*, or כָּלֶל = *kōl* from כָּלֶל = *kōl*). There is, however, virtually no distinction in actual pronunciation. See **Chapter 5** for a full explanation of this vowel's identification and usage.

²⁸ When *holem* occurs in a syllable preceding the consonant פֿ, the *holem* sometimes coincides with the dot over the right horn of the consonant: פֿנְשָׁל or פֿנְשָׁלָה.

²⁹ See **Chapter 8** for an occasional exception.

³⁰ נִ is a full-letter vowel only at the ends of words. The נִ (just like the ' in ' and ') is silent.

Form ³¹	Technical Name	Simplified Name	Phonetic Value
אַ	<i>patah</i>	<i>pathach</i>	<i>a</i> as in <i>pat</i>
אָ	<i>qāmetṣ</i>	<i>qamets</i>	<i>a</i> as in <i>father</i>
אֵ	<i>səḡôl</i>	<i>seghol</i>	<i>e</i> as in <i>met</i>
אֶ	<i>sērê</i>	<i>tsere</i>	<i>e</i> as in <i>eight</i>
אִ	<i>hîreq</i>	<i>hireq</i>	<i>i</i> as in <i>machine</i> ³²
אַ	<i>qibbûṣ</i>	<i>qibbutz</i>	<i>u</i> as in <i>puts</i>
אָ	<i>šûreq</i>	<i>shureq</i>	<i>u</i> as in <i>sure</i>
אַ and אָ	<i>hōlem</i>	<i>holem</i>	<i>o</i> as in <i>hole</i>
אַ	<i>qāmetṣ hāṭṭûp</i>	<i>qamets hatuph</i>	<i>o</i> as in <i>sod</i>

3A. Vowel Letters

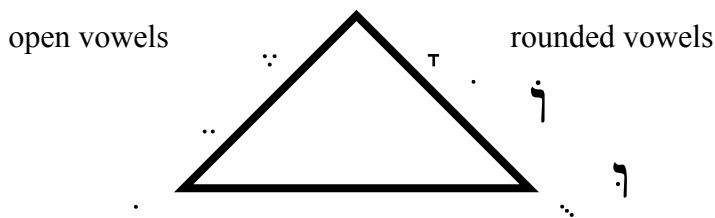
Before the time of Christ, vowel-letters (also known as *matres lectionis*) were employed as a limited signification of vowel sounds. The vowel-letters may be observed in the scrolls from Qumran.

Vowel Class	Vowel Letter	Examples from Qumran
<i>a</i>	א or ה	לְכָה = <i>ləkha</i>
<i>i</i> or <i>e</i>	י or א	עֹוֹר = <i>u'or</i>
<i>o</i> or <i>u</i>	ו	לְוֹא = <i>ləwa</i>

What word would be represented by אֶפְרַיִם?

4A. Vowel Chart

Phonetic Triangle³³



³¹ This grammar utilizes אַ only for the purpose of demonstrating where the vowel pointing is placed relative to the consonants.

³² Many Hebraists prefer to distinguish two different *i* sounds: the long *i* (as in *machine*) and the short *i* (as in *pin*). This distinction appears to have originated with Joseph Qimchi in the 12th century A.D. in a radical revision of the Tiberian vowel system. Cf. Paul Joüon, *A Grammar of Biblical Hebrew*, 2 vols., trans. and rev. by T. Muraoka, *Subsidia Biblica* 14/I-II (Rome: Pontifical Biblical Institute, 1996), 1:37; hereafter referred to as J-M.

³³ Adapted from William Chomsky, *Hebrew: The Eternal Language* (1957; repr., Philadelphia: Jewish Publication Society of America, 1986), 108.

Note: In pronouncing the vowels of the Phonetic Triangle (beginning at the lower left corner) the student will observe a widening of the mouth in pronouncing the ascending vowels of the left side and an increased rounding of the mouth in pronouncing the descending vowels of the right side.

5A. Vocabulary

Read the transliteration of each of the following words. Identify each of the letters and vowels. Feminine nouns are indicated by (f.) in this text's vocabulary lists.³⁴

Nouns:

אָבָּא	<i>’āb</i>	father
אָדָּם	<i>’ādām</i>	man, Adam
אָחָּה	<i>’āhā</i>	brother
אָישׁ	<i>’iš</i>	man, husband (pl. אֲנָשִׁים)
אָרֶץ	<i>’eres</i>	(f.) earth, land
אָשָׁה	<i>’iššā</i>	(f.) woman, wife (pl. נָשִׁים)
אָבָּרְךָ	<i>dābār</i>	(m. or f.) word, matter, thing
יָם	<i>yām</i>	sea
מֶלֶךְ	<i>melek</i>	king

Verbs:

אָכַל	<i>’ākal</i>	he ate
אָמַר	<i>’āmar</i>	he said
הָיָה	<i>hāyā</i>	he was, became
הָלַךְ	<i>hālak</i>	he went, walked
שָׁמַע	<i>šāma‘</i>	he heard, listened
שָׁמַר	<i>šāmar</i>	he kept, watched

Adjectives:

אֶחָד	<i>’ehād</i>	one (m.)
אֶחָת	<i>’ahat</i>	one (f.)
קָדוֹשׁ	<i>qādōš</i>	holy

Prepositions:

אַחֲרָה	<i>’ahar</i>	after, behind
בֵּין	<i>bēn</i>	between

³⁴ For the gender of Biblical Hebrew nouns this grammar replicates the classifications given by Francis I. Andersen and A. Dean Forbes, *The Vocabulary of the Old Testament* (1989; repr., Rome: Pontifical Biblical Institute, 1992).



CHAPTER 3

The Alphabet — Special Letters, *Dagesh*, and *Raphe*

1A. Guttural Letters

There are four letters in the Hebrew alphabet that are known as gutturals or laryngeals. They are **ח**, **כ**, **מ**, and **ע**. In addition to these four, **ר** acts like a guttural but is not one technically. The word guttural means “of the throat” and is used to designate these letters because they are pronounced in the throat.

The gutturals are divided into two classes, weak and strong. The **weak gutturals** are **ע** and **ח**. Although **ע** is usually weak, it is variable and can be considered strong occasionally (especially when it is initial in words that have come to be transliterated with an initial *g*; e.g., **עַמְרָה** *Gomorrah*). **ר**, though technically not a guttural, is also classified with the weak gutturals. The **strong gutturals** are **מ** and **כ**.

The gutturals have three characteristics:

- (1) They refuse doubling (indicated by the use of *dagesh forte*,³⁵ a dot in the bosom of a Hebrew character that doubles the sound of that character; e.g., **הַטּוֹב** (*hattôb* = *the good*).
- (2) They prefer *a*-class vowels.
- (3) They prefer compound *shewa*.

Note:

Although **ר** normally refuses doubling, there are occasions when it is found with the doubling *dagesh* in the Masoretic Text (e.g., **לְאַיִלָּה רַע** in Prov 11:21). This occurs when the preceding word is accented on the penultimate syllable and ends in *seghol* or *qamets* (**יִנְקָה**) and when the next word (**רַע**) is accented on the opening syllable. In such a case, the two words are tied together by the doubling of the second word’s initial consonant (cf., also, **אַלְלָה לְקָדָשָׁה** in Gen 33:5). This *dagesh* is sometimes called a *conjunctive dagesh*.

³⁵ For a detailed discussion of the *dagesh*, see 5A, below.

2A. Silent Letters

There are four letters which sometimes lose their consonantal character and become silent. They are **ኋ**, **኉**, **ኊ**, and **ኍ**. The special conditions that cause them to quiesce will be discussed later (e.g., pp. 56, 104). For the present, it is important to remember them.

3A. Vowel Letters

Prior to the insertion of vowel pointings by the Masoretes (between the sixth and tenth centuries A.D.), the basic, long vowel sounds were represented by three Hebrew letters of the alphabet. They were:

Vowel Sound	Vowel Letters	Hebrew Vowel
<i>a</i>	א and ה	א
<i>e</i> and <i>i</i>	א and י	ֵ and ֵ
<i>o</i> and <i>u</i>	ו	וּ and וּ

These vowel letters had a dual function – they represented both vowel sounds and letters of the alphabet (i.e., consonants).

4A. Labials

There are three letters of the alphabet that are formed essentially with the lips. They are ב, מ, and פ. “Labial” means “of the lips.”

5A. *Dagesh*³⁶

Definition: A *dagesh* (דגשׁ = “to pierce”) is a dot that is placed in the bosom of a letter. There are two kinds of *dagesh*:

1B. The Weak *Dagesh* (*Lene* or לְ or בְּ or בָּ)

1C. The weak *dagesh* may occur in six letters of the Hebrew alphabet: ב, ג, ד, ה, ו, and ת (easily remembered as *b^egad-k^epat*, בְּגָדְכָפֶת).

2C. When pronounced without the weak *dagesh*, these letters are spirants because they are pronounced with a slight breath. When the weak *dagesh* is inserted, these six letters are hardened (cf. **Alphabet Chart** in **Chapter 1**). Therefore, the weak *dagesh* is commonly referred to as the “hardening dot” or “hardening *dagesh*.”

³⁶ The technical transliteration of the name of this pointing would be *dāgēš*, but, in order to simplify repeated reference to it, *dagesh* will be employed throughout this textbook.

Spirant	Hardened
בּ	בּ
גּ	גּ
דּ	דּ
כּ and ךּ ³⁷	כּ and ךּ
פּ and ךּ	פּ
תּ	תּ

3C. The weak *dagesh* is inserted when one of the six letters (בּ גּ דּ כּ פּ תּ) begins a syllable (either at the beginning or the middle of a word), provided it is not *immediately* preceded by a vowel.

בּ גּ דּ כּ פּ תּ
The weak *dagesh* is not inserted when one of the six letters (בּ גּ דּ כּ פּ תּ) does not begin a syllable or when (at the beginning of a syllable) a vowel immediately precedes it.

Note:

Even when the *b^egad-k^epat* letter is preceded by a vowel, a *dagesh* is employed in the following situations:³⁸

- following a disjunctive accent
cf. קָנָתִי תָּאכַל (Zeph 3:8)³⁹
- with the prefixed prepositions בְּ and כְּ
cf. כְּיַ בְּאֵשׁ קָנָתִי (Zeph 3:8)
- in situations that appear to have no other reason than to avoid too many spirants in close proximity
cf. יְבָאֹ בְּנֵי הָאֱלֹהִים (Gen 6:4)

2B. The Strong *Dagesh* (*Forte* or גָּדוֹל or תְּזִקּוֹן)

1C. The strong *dagesh* may occur in all the letters of the alphabet except the guttural letters and normally רּ, which acts like a guttural letter.

2C. When the strong *dagesh* is inserted in a letter, it doubles the letter. Thus the strong *dagesh* is commonly referred to as the “doubling dot” or “doubling *dagesh*.”

³⁷ The spirant form of final *kaph* contains its vowel in its bosom: כּ, גּ, דּ, and ךּ. The hardened form of final *kaph* contains the *dagesh lene* in its bosom and the vowel below: כּ, גּ, דּ, and ךּ.

³⁸ See GKC, §21.

³⁹ See 8A below.

3C. The strong *dagesh* is inserted for a number of reasons. The most common reasons are:

1D. Compensation for a letter that has elided (dropped out). For example, when the preposition מִן (“from”) is prefixed to a noun such as מלָך (“king”), the נ stands vowelless between two vowelled consonants (מִןְמָלָך). In such cases the vowelless נ is scarcely audible and therefore drops out. In compensation for the loss, the following letter is doubled: מִמְלָך (mimmelek).⁴⁰

2D. The strong *dagesh* is characteristic of certain intensive verb forms. In these verbs the second root letter is characteristically doubled: **דָּבָּר** (*dibber*, “he spoke, he commanded”).

6A. *Raphe*⁴¹ (רַפֵּה, “soft”)

1B. Sometimes a word omits the normally present strong *dagesh* for the purpose of achieving a smoother pronunciation. In such cases, a short horizontal line (רְפָה) is placed above the letter.

2B. Some words, especially those which occur frequently, omit the use of the *raphe*, even though the strong *dagesh* has dropped away, too.

For example, **וַיַּהַי** (*wayy^ehî*) is usually found simply as **וַיַּהַי** (*way^ehî*).

7A. Challenge

(1) Circle all guttural letters in the following Hebrew sentence:

חַיְיָ הָיָה כִּי בְּנֵמֹת הָאִישׁ הַעֲשָׂה זֹאת:

(2) What kind of *dagesh* is used in בְּ?

(3) Put a box around each of the *b^egad-k^epat* letters in the sentence above.

⁴⁰ A similar procedure is followed in some English words such as *illegal* and *irreverent*.

⁴¹ The technical transliteration of the name of this pointing is *rāpēh*, but *raphe* will be used throughout this textbook to simplify references to it.

⁴² In the case of בְּ the *raphe* provides a way of avoiding a double בּ which is already a strong radical.

8A. Zephaniah 3:8

All 22 consonants of the Hebrew alphabet, together with their 5 final forms, are found in Zephaniah 3:8 –

לכן חפודלי נאמינה ליום קומי לעד כי משפטו לאסף גוים לקבצי ממלכות לשפט עליהם זעמי לכל חרון אפי כי באש קנאתי תאכל כל הארץ:

Copy the entire verse on a blank piece of paper making certain to keep the same three lines of structure. Leave enough space between the lines of text to write a number above the first occurrence of each of the 22 letters in alphabetical order. Use an *f* after those numbers representing Hebrew characters that are a final form. The following is a sample:

לְקָנָה חִכּוּלִי נָאָמֵנִיהָוָה לִיּוֹם קָוָמִי לְעֵד כִּי מְשֻׁפְטִי לְאַסְפִּי

9A. Vocabulary

Nouns:

בֵּית	<i>bayit</i>	house ⁴³
בֵּן	<i>bēn</i>	son, grandson
בָּת	<i>bat</i>	(f.) daughter
גּוֹי	<i>gôy</i>	nation
דֶּרֶךְ	<i>derek</i>	(m. or f.) way, path
הָר	<i>har</i>	mountain
חַיִּים	<i>hayyim</i>	(m. or f.) life; living, alive
יָד	<i>yād</i>	(f.) hand, power
יּוֹם	<i>yôm</i>	(m. or f.) day
מוֹתָה	<i>māwet</i>	death

Verbs:

לֹא גָּדוֹל	<i>gādal</i>	he was great, big ⁴⁴
יָדָע	<i>yāda'</i>	he knew ⁴⁵

⁴³ בֵּית (house of) is the more frequent form of this word (77% of approximately 2100 occurrences).

⁴⁴ This verb is a stative verb expressing the state or condition of its subject. Stative verbs utilize a helping or auxiliary verb form (from “be”) together with the adjective describing the state.

⁴⁵ Most Hebrew verbs listed in the vocabulary will be in the Qal (= simple active) *qatal* (or, perfect) third person masculine singular (3ms) form. This is the form listed in Hebrew lexicons (i.e., the lexical form). Such verbs may occur in contexts that require a future, a past, or a present tense translation. Context alone determines the tense of the Hebrew verbs. Until there are adequate contexts to determine the particular tense, the past tense will be used for convenience in translating the *qatal* form of the verb.

יָתַב	<i>yātab</i>	he was good
יָלַד	<i>yālad</i>	he bore, brought forth
יָצָא	<i>yāṣā</i>	he went out, departed
יָשַׁב	<i>yāšab</i>	he sat, dwelt, stayed
לָקַח	<i>lāqah</i>	he took, received
מוֹת	<i>mūt</i>	to die ⁴⁶ (he died)

Adjectives:

גָּדוֹל	<i>gādōl</i>	great, big
טוֹב	<i>tōb</i>	good, well

⁴⁶ Verbs with a full-letter middle vowel are listed in the Qal (= simple active) infinitive construct form of the verb in accordance with the usual practice in Hebrew lexicons. Therefore, these verb forms may be translated as infinitives. E.g.: מִשְׁׁוֹר to place, put, set; בָּאֵן to go in, enter; מִגְּדָל to be high, exalted.



CHAPTER 4

The Alphabet — Half Vowels Syllables

1A. *Shewa*⁴⁷

1B. Introduction

When a letter stands vowelless at the beginning or in the middle of a word, the Hebrew language inserts a sign composed of two vertical dots (ׁ) below the letter. This sign is called *shewa* and is referred to as a half-vowel. *Shewa* is normally omitted when a letter stands at the end of a word, but it is retained in final מ (cf. מְלֹה) and sometimes under final נ (cf. שְׁמַרְתָּ).

2B. Vocal *Shewa*

A *shewa* placed under a letter that begins a syllable (either at the beginning or in the middle of a word) is a **vocal *shewa***. The vocal *shewa* is pronounced as a very short, quick *seghol*, sounding like the *a* in *lament* or the first *e* in *increment*. Its transliteration is a superlinear ^e⁴⁸.

	Example	Pronunciation/ Transliteration	Explanation
1.	שְׁמֹר שְׁמֹוֹאֵל	^e <i>mōr</i> ^e <i>mû-ə'el</i>	<i>Shewa</i> placed under a letter beginning a syllable is always vocal .

⁴⁷ The technical transliteration of שְׁמֹאֵל is ^e*wā?*, but *shewa* will be used throughout this textbook to simplify the many references made to the vowel.

⁴⁸ Some Hebrew grammars utilize the inverted *e* (ə) in the International Phonetic Alphabet (IPA) to represent *shewa* (cf. John F. A. Sawyer, *A Modern Introduction to Biblical Hebrew* [Stocksfield, Northumberland, UK: Oriel Press, 1976], 13). Even though the inverted *e* in the IPA is called *schwa*, it represents a sound value slightly different from the Hebrew *shewa*. ə represents the sound of *a* in *about*, *above*, and *sofa* (Edward Finegan and Niko Besnier, *Language: Its Structure and Use* [San Diego: Harcourt Brace Jovanovich, Publishers, 1989], 48).

2.	שׁוֹמְרִים	$\check{sh}\text{-}m^e\text{r}îm$	<i>Shewa</i> following unaccented full-letter vowels are always vocal .
3.	יִשְׁמַרְךָ	$y\check{i}\text{-}sh^e\text{m}^e\text{r}û$ ⁴⁹	<i>Shewas</i> occurring back-to-back in the middle of a word follow a specific pattern: the first is always silent and the second is always vocal .
4.	קְטַלְלָה	$q\check{i}\text{-t}^e\text{l}û$	<i>Shewa</i> placed under the <i>dagesh forte</i> (the doubling <i>dagesh</i>) is both silent and vocal . The form actually represents קְטַטְלָה, making the situation identical to #3, above.
5.	דְּבָרְךָ	$d\check{i}\text{-b}^e\text{r}û$	<i>Shewa</i> in this situation is identical to #4, above, but the <i>dagesh</i> is both <i>forte</i> (doubling) and <i>lene</i> (hardening). The form actually represents דְּבָבְרָךָ.
6.	הַלְלָה	$h\check{a}\text{-l}^e\text{l}û$	When <i>shewa</i> occurs under the first of two identical consonants, it is vocal .

3B. Silent *Shewa*

When a *shewa* is placed under a letter that closes or ends a syllable (either in the middle or at the end of a word), it is a **silent *shewa*** (unpronounced).

	Example	Pronunciation/ Transliteration	Explanation
1.	יִשְׁמַר מִרְכָּבָה	$y\check{i}\text{-sh}^e\text{-m}^e\text{r}$ ⁵⁰ $mer\text{-k}â\text{-b}â$ ⁵¹	<i>Shewa</i> placed under a letter closing a syllable is always silent . In such cases the vowel preceding <i>shewa</i> is usually short and unaccented. ⁵²

⁴⁹ This may also be transliterated as $y\check{i}\text{-s}^e\text{-m}^e\text{-r}û$ if the transliterater wishes to represent every vowel, even if silent.

⁵⁰ May be transliterated $y\check{i}\text{-sh}^e\text{-m}ôr$.

⁵¹ May be transliterated $mer\text{-k}â\text{-b}â$.

⁵² For exceptions to this rule, see #6 under **Vocal *Shewa*** and #2 under **Silent *Shewa***. Note that one way to determine if the *shewa* closes a syllable is if a $b^e\text{g}ad\text{-}k^e\text{p}at$ letter has a *dagesh* (as with מִרְכָּבָה, above). In such cases the $b^e\text{g}ad\text{-}k^e\text{p}at$ letter has the hardening *dagesh* because it follows a closed syllable. See page 31 (3C).

2.	לְכָנָה נְגָבָה	<i>lēk-nâ⁵³</i> <i>neḡ-bâ⁵⁴</i>	<i>Shewa</i> immediately following an accented (stressed) syllable is silent .
3.	מְלָקָה	<i>me-lek⁵⁵</i>	When final ת is vowelless, it always takes a silent shewa .
4.	שְׁמָרָתָה	<i>šā-mart⁵⁶</i>	<i>Shewas</i> back-to-back at the end of a word are both silent .
5.	יְשִׁמְרוּ	<i>yiš-m^erû⁵⁷</i>	<i>Shewas</i> occurring back-to-back in the middle of a word follow a specific pattern: the first is always silent and the second is always vocal .

4B. Compound or Composite *Shewa*

When a *shewa* occurs under a guttural letter (ע נ ה נ),⁵⁸ it requires a short helping vowel to accompany it. Three different short vowels join with *shewa* to form the compound *shewa*: *pathach* (ע = *hātēp-patah*), *seghol* (נ = *hātēp-s^egōl*), and *qamets hatuph* (ה = *hātēp-qāmēṣ*). In such cases the sound of the *shewa* is not pronounced—only the sound of the short vowel accompanying it.

Example	Pronunciation/ Transliteration
אָדָמָה	^a <i>dāmâ</i>
אֱלֹהִים	^e <i>lōhîm</i>
אֲנִיָּה	^ɔ <i>niyyâ</i>

2A. *Pathach* Furtive

When the gutturals ע and נ (and sometimes, ה) occur at the end of a word, their peculiar pronunciation demands a *pathach* under the guttural:

$$\text{רְוִיחָה} = râah$$

$$\text{שְׁמָעָה} = s̄m̄ah$$

⁵³ May be transliterated *lēk^e-nâ*.

⁵⁴ May be transliterated *neḡ^e-bâ*.

⁵⁵ May be transliterated *me-lek^e*.

⁵⁶ May be transliterated *šā-mar^et^e*.

⁵⁷ See fn 49.

⁵⁸ See **Chapter 3** section **1A** regarding gutturals. ת, though it sometimes behaves as a guttural, prefers the simple *shewa* rather than a compound *shewa*.

⁵⁹ גָּבוֹאָה = *gābōah*

The *pathach* in this situation is called a *pathach* furtive. It occurs when the terminal guttural is preceded by a tone (= accented) long vowel. Vowels are characteristically pronounced following the consonant with which they are associated. However, *pathach* furtive is always pronounced **before** the terminal guttural.

A *pathach* furtive cannot form a syllable by itself since it is treated as a half-vowel in phonetic value. Therefore, גָּבוֹאָה is but one Hebrew syllable.

3A. Phonetic Chart⁶⁰

In the following chart the heavy, bold lines represent uncrossable phonetic boundaries. Changes in vowels must proceed parallel to those bold lines except at its one breach at which a *pathach* may change to a *hireq* or a *hireq* may change to a *pathach*. Movement horizontally to the left represents the shortening of the vowel while movement horizontally to the right represents the lengthening of the vowel. With the exception of the one breach, vowel changes must remain within the same vowel class.

	Half Vowels		Short Vowels		Tone Long	Characteristically Long	
Class	Compound (with Gutturals)	Simple	Deflected	Pure		Pure	Diphthong
A	a -:	e :		a -	a תָּ ēh תָּ	ָּ ^{תָּ} ā ⁶¹	
I & E	i ..	e :	e ..	i .	.. ē .	ִּ ^{..} ī ִּ .. ē	
O & U	ō τ:	e :	ō τ	u ..	ָּ [.] ū ָּ	ַּ [.] ū ַּ	ַּ ū

- Characteristically long vowels are found as unchangeable vowels — normally indicated by the long vowel plus a vowel letter (e.g., *tsere* in מָלֵּה = *mālē*²).
- Tone long vowels are located in the accented syllable. These are vowels that were originally short but were lengthened due to the accent or proximity to the accent

⁵⁹ The *dagesh*-like pointing in a final תָּ is called *mappiq* (מְפִיק = *mappiq*). It indicates that the תָּ possesses its full consonantal value rather than being a vowel letter. Its sound is like a quick closing of the throat—a mild glottal stop. Its sound is lighter than תָּ.

⁶⁰ Adapted from Kyle M. Yates, *The Essentials of Biblical Hebrew*, rev. by John Joseph Owens (New York: Harper & Row, n.d.), 9. The transliterations represent the proper symbols for the vowels.

⁶¹ This naturally long vowel (ā) is indicated by both the vowel and a vowel letter (e.g., תָּפָּה = *sāpāh*) just like the other four vowels in this category. All transliterated vowels in this chart with a circumflex (^) indicate vowels with vowel letters.

(an open syllable immediately preceding the accent). Each *qamets* in ^{לְקַטֵּל}⁶² (= *qāṭāl*) is long.

4A. Syllables

1B. Definitions

In Hebrew a syllable is a group of phonemes consisting of a vowel standing alone or combined with a consonant or consonants representing a complete articulation.⁶³ The syllable is *open* if it ends in a vowel. It is *closed* if it ends in a consonant. Normally a Hebrew syllable begins with a consonant (therefore, a word also normally begins with a consonant). An exception at the beginning of a word arises with one form of the conjunction as in **וּבָן** (*û-bêñ*, two syllables with the first beginning with and consisting of a vowel, ֻ).

2B. Explanation

- 1C. In a word such as **שָׁמַר**, the first syllable **שָׁ** (*šā*) is open because it ends in a vowel. The last syllable **מָר** (*mar*) is closed because it ends in a consonant. A word has as many syllables as regular vowels.
- 2C. In a word such as **כּוֹכֶבֶת**, the first syllable **כּוֹ** (*kô*) is open because it ends in a vowel (the ֹ is not a consonant but a full-letter vowel, *holem*). The last syllable **כֶּבֶת** (*kāb*) is closed because it ends in a consonant.

3B. Rules to Identify Open and Closed Syllables

- 1C. *Normally, long vowels occur in open syllables; short vowels normally occur in closed syllables.* Exceptions to this general rule occur in connection with accentuation: If the long vowel is accented, it may occur in a closed syllable; if the short vowel is accented, it may occur in an open syllable.

For example, in the word **כּוֹכֶבֶת** (*kô-kāb*), the final syllable is closed but it contains a long vowel because it is accented. The same rule applies to **לְכָנָה** (*lēk-nâ*).

On the other hand, the first syllable of the word **הֵסֶד** (*he-sed*) is an open syllable even though it contains a short vowel because it is accented.

⁶² The asterisk with the Hebrew word indicates that the form is hypothetical. That particular form does not occur in the Hebrew Bible.

⁶³ Cf. Mario Pei, *Glossary of Linguistic Terminology* (New York: Columbia University Press, 1966), 268.

2C. *Normally a short vowel is found in syllables which are closed and have no accent.* מִקְּדָם (miq-qe-dem) has three syllables—all containing short vowels. The first is unaccented and closed (note the doubling *dagesh* in פ). Its *hireq* is a short vowel (י would be the long *i*-class vowel). The second syllable is accented and open. The third syllable is unaccented and closed. Therefore, the first and third syllables illustrate this rule.

5A. Vocabulary

Nouns:

אֲדֹם	² <i>dôm</i>	Edom
אָדָמָה	² <i>dâmâ</i>	(f.) ground
אָדָנִי	² <i>dônây</i>	Lord, master
אַיִלּוֹת	² <i>elôt</i>	Eilat (also, אִילָתּ)
אֱלֹהִים	² <i>lôhîm</i>	God, gods
אָנוֹשׁ	² <i>nôš</i>	man
עַצְיוֹן-גֶּבֶר	² <i>esyôn-geber</i>	Ezion-geber
צְבָאותּ	² <i>bâ'ôt</i>	(m. or f.) armies, hosts
רוּחַ	<i>rûah</i>	(m. or f.) spirit, Spirit, wind
שְׁפָה	<i>sâpâ</i>	(f.) lip, border, edge, shore, bank, rim
שְׁלֹמֹה	² <i>lômôh</i>	Solomon
שְׁמוּאֵל	² <i>mû'êl</i>	Samuel

Verbs:

דִּבֶּר	<i>dibber</i>	he spoke, commanded
קָטַל	<i>qâṭal</i>	he killed

Adjective:

גָּבָהּ	<i>gâbôah</i>	high
---------	---------------	------

Adverb:

זֶה	² <i>az</i>	then
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Prepositions:

לְ	² <i>el</i>	unto, to, toward
לִ	<i>l^e</i>	to, for
עַלְ	² <i>al</i>	upon, above, on, against

⁶⁴ The glosses (translations) listed for Hebrew words in **Vocabulary** are not exhaustive of the semantic ranges for those words. This can be especially true in regard to prepositions. In certain contexts ל can have the following meanings: *towards, until, at, in, of, about, against, in relation to, namely, and because of.* Cf. Holladay, 168–69.



CHAPTER 5

Accents Review of Syllables

1A. Accents

1B. Introduction

The Masoretes placed accents⁶⁵ into the Hebrew text in order to preserve the proper reading and meaningful interpretation of the Scriptures, especially the mode of cantillation in their public reading. While the origin and intonation of the accents is obscure, the Masoretes probably introduced notations introduced into the text simultaneously with the vowel pointings. The vowel pointings preserve the traditional pronunciation and the accents preserve the traditional modulation based upon logical divisions of the text.

2B. Basic Characteristics

- 1C. The pronunciation of most Hebrew words (e.g., שָׁמָר) places the primary stress on the last syllable (or, *ultima* = ultimate syllable). Hebrew words stressed on the last syllable are called *Milra'* (Aramaic מִלְרָע = *stressed below*—meaning *stressed after*).
- 2C. Occasionally, the pronunciation of Hebrew words (e.g., מִלְעָל) stresses the next to the last syllable (or, *penultima* = penultimate syllable). Hebrew words stressed on the next to the last syllable are called *Mil'el* (Aramaic מִלְעָל = *stressed above*—meaning *stressed before*).
- 3C. While Hebrew words may be either *Milra'* or *Mil'el*, the primary stress never falls on any other syllable. An exceptionally long word may have two stressed syllables with a secondary accent placed earlier in the word and the primary stress coming on either the *ultima* or the *penultima*.

⁶⁵ The Hebrew term for *accent* is מְעֻטָּה, meaning *sense*, *meaning*, or *discernment*.

4C. The normal accent mark employed in beginning Hebrew grammar is (עֲלֵה = *’ôlēh*, meaning *over* or *ascending*). Since most words are stressed on the last syllable, *’ôlēh* is supplied only when the *penultima* is stressed. Note this accent’s use in the following word: נְלֵה. When no accent appears in a Hebrew word, the *ultima* must be stressed in pronunciation.

3B. Basic Accents

1C. Purpose of Accents

- To indicate which syllable is to be stressed in pronunciation.
- To represent and preserve the chanting (cantillation) of Scripture in the synagogues.
- To indicate the logical divisions of the verse. This use of the accents is of great value in understanding the text and preserving the meaning that has been ascribed to it traditionally.

Compare the accents in Isaiah 40:3 with the text of Mark 1:3 –

קֹרֵא
בְּמִרְבָּר פָּנָה דָּרָךְ יְהוָה

A voice crying: “In the wilderness prepare the way of the LORD.”

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου

A voice crying in the wilderness: “Prepare the way of the Lord.”

Early Greek manuscripts did not employ much in the way of punctuation. Punctuation in Mark 1:3 represents a modern editor’s opinion. The editor could have chosen to place the comma after βοῶντος.

2C. Kinds of Accents

The accents are of two kinds: **disjunctive** (separating) and **conjunctive** (joining). Medieval Hebraists referred to disjunctive accents as **kings** (or even **emperors**) and conjunctive accents as **servants**.

1D. Disjunctive Accents

Disjunctive accents normally indicate the last word in a phrase or clause. As such, they indicate a pause in much the same manner as a comma, semi-colon, or period. For the beginning Hebrew student the following are the more significant of the disjunctive accents:

- *Silluq* (סִלּוּק) is a short vertical mark which is placed to the left of the vowel under the stressed (tone) syllable of the last word of a verse:



בְּרָאשֵׁית בְּרָא אֱלֹהִים אֶת הַשְׁמִים וְאֶת הָאָרֶץ:

It marks the principal stop in the verse. It is not always the equivalent of a period since a verse may be only part of a longer sentence. *Silluq* is followed by two small diamond marks (:) called *soph pasuq* (סוף פסוק) = “end of verse”).

- *Athnach* (אתנָחָה) denotes the principal division of the verse. It does not necessarily divide the verse in the exact geometric center; rather, it marks the logical division. The *athnach* is designated by a small arrow (↗) and always occurs under the accented syllable:

↙
בראשית ברא אלהים את השמים ואת הארץ:

- *Zaqeph qaton* (זָקֵף קָטוֹן) is a quarter marker dividing the two halves marked by *athnach*. Sometimes it supersedes *athnach* as the principal divider of the verse. This accent is composed of two vertical dots like a *shewa*, but is placed above the syllable (ן):

↙
kol kōrā
בְּמִדְבָּר פָּנָוּ דָּרָךְ יְהוָה

2D. Conjunctive Accents

Of all of the conjunctive accents *munach* (נוּנָחָה) is the strongest and most frequent. A word bearing *munach* should not be separated from the word which follows it. It looks like a backwards miniature “L” (ן) and is placed beneath the word:

↙
kol kōrā
בְּמִדְבָּר פָּנָוּ דָּרָךְ יְהוָה

3C. Example of Accents

Note how the logical divisions and pauses in Genesis 3:24 affect its meaning and translation:

וַיַּגַּשׁ אֹתָהָרָם וַיִּשְׁכַּן מֶלֶךְ מִן־עַד אֹתָהָכְרָבִים
וְאֶת לְהֹטָה חֶרְבָּה הַמִּתְהַפְּכָת לְשָׁמֶר אֹתָהָדָרָךְ עַז הַחַיִּים: ס⁶⁶

So He expelled the man ||| and east of the Garden of Eden He stationed the cherubim | and the flaming, revolving sword || to guard the way to the tree of life |||⁶⁷

⁶⁶ The vertical accent under the first syllables of הַחַיִּים and הָרָם is a *metheg*. See the discussion below at 4A.

⁶⁷ ||| marks the major pauses (*athnach* and *silluq*) while || marks the weaker disjunctive *zaqeph qaton*. The single bar (|) indicates the use of *rebia* (רְבִיא) marking the main object (*cherubim*). In this particular

2A. Review of Syllables

At this point in the study of biblical Hebrew, the student must review the matter of syllabification in the preceding chapter.⁶⁸ The discussions concerning *qamets hatuph* and *metheg* require an understanding of the formation of syllables in Hebrew. Keep in mind that Hebrew syllabification cannot be compared to English syllabification. Some vowels in Hebrew are not capable of supporting a separate syllable by themselves. This is true of the *shewa*, the composite *shewas*, and the *pathach* furtive.

3A. *Qamets Hatuph*⁶⁹

- 1B. The vowel [ָ] can designate either the long vowel (*qamets*) or the short vowel (*qamets hatuph*). In order to distinguish between the two vowels the rules given on pages 39–40 (3B) regarding open and closed syllables must be kept in mind.
- 2B. The basic rule is as follows: If the vowel [ָ] occurs in a **closed, unaccented** syllable, it is a *qamets hatuph*. If the vowel [ָ] occurs in an open syllable, or in a closed syllable which is accented, it is the long vowel *qamets*.

Example	Transliteration	Explanation
תָּנוֹס	<i>tā-nōs</i>	The last syllable is closed and unaccented. Therefore, it must have a short vowel— <i>qamets hatuph</i> .
חָקְמָה	<i>hōk-mâ</i>	The first syllable is closed and unaccented. Therefore, it must have a short vowel— <i>qamets hatuph</i> . ⁷⁰
חָנְנִי	<i>hōn-nē-nî</i>	The <i>dagesh forte</i> doubles the נ, making the [ָ] appear in a closed, unaccented syllable. Thus it must be a <i>qamets hatuph</i> .

- 3B. In a few exceptional cases the short vowel *qamets hatuph* may occur in an open syllable, but **only** when followed by the composite *shewa* ^{ָֹ}.

Example	Transliteration	Explanation
בָּחָלִי	<i>bō-h[ֹ]-lî</i>	The [ָ] under the preposition ב was originally a vocal <i>shewa</i> . However, since two <i>shewas</i> cannot occur back-to-back and owing to the influence

example, perhaps it would be better to rearrange the English word order so that “to guard” is not mistakenly limited to the sword: *He expelled the man and stationed spirit beings and the whirling flaming sword east of the garden of Eden to guard the path to the tree of life.*

⁶⁸ Cf. pages 38–39.

⁶⁹ The *qamets hatuph* may also be called *qamets hatoph*, especially in those cases where it represents an *o*-class vowel rather than a *u*-class vowel.

⁷⁰ In words where an initial *qamets* is followed by a simple *shewa*, the student may consider the absence of a *metheg* sufficient evidence for identifying the syllable as closed.

		of the composite <i>shewa</i> ^τ , the preposition takes the corresponding short vowel— <i>qamets hatuph</i> .
--	--	--

4B. In some cases the clearest indicator for the presence of a *qamets hatuph* is when it replaces either a *holem* or a *shureq* in the basic form of the word. For example, אָזְנִים clearly commences with *qamets hatuph* because it is derived from אָזֵן. Compare, also, וַיַּקְרָם from קָלְנֶפֶשׁ and וַיַּקְרָם from קָלְנֶפֶשׁ.

4A. *Metheg*

1B. Definition

Metheg (מְתָגָן, meaning “bridle”) is a mark used as a secondary accent. It is designated in the word by placing a small vertical stroke to the left of a vowel, causing the reader to pause briefly after it.

2B. Usage

1C. The presence of *metheg* will cause the syllable in which it appears to remain open. This is especially significant in determining if the vowel ^τ is a long vowel *qamets* or a short vowel *qamets hatuph*.

Example	Pronunciation/ Transliteration	Explanation
אֲכַלָּה	^τ ōk-lâ “food”	The first syllable is closed and unaccented, indicating that the ^τ is a <i>qamets hatuph</i> and the <i>shewa</i> silent.
אֲכַלָּה	^τ ā-k ^ε lâ “she ate”	The first syllable is now forced open by the <i>metheg</i> , making the ^τ a <i>qamets</i> and the <i>shewa</i> vocal.

2C. The presence of *metheg* is also an important clue for distinguishing between two words that otherwise are identical. *Metheg* indicates that they have different enunciations.

Example	Pronunciation/ Transliteration	Explanation
יְרָאָה	<i>yi</i> -r ^ε â “they fear”	The brief pause after <i>yi</i> helps to distinguish this word from the following.
יְרָאָה	<i>yir</i> -râ “they see”	No pause after <i>yi</i> .

3C. Hebrew words are normally accented on the last syllable (*Milra'*), occasionally on the second to last (*Mil'el*), but never any other syllable.⁷¹ In cases of longer words, a *metheg* is sometimes placed in the third syllable back from the accented syllable. Any long vowel two or more syllables before the main stress of the word may have *metheg*.

Example	Pronunciation/ Transliteration	Explanation
הָאָרֶם	<i>hā-²ā-dām</i>	The ² ā is the third syllable back from the accent and thus receives the <i>metheg</i> .
מִהָּרֶץ	<i>mē-hā-²ā-res</i>	While the <i>Mil'el</i> syllable has the accent, the third syllable back from the accent still receives the <i>metheg</i> .
שְׁלֹמֹה-בָנִי וַיִּשְׁבַּע לֹ	<i>š²lō-mô-benî way-yiš-šā-ba² lô</i>	The <i>metheg</i> is not limited to the first syllable.
שְׁבָעָתִיכֶם	<i>šā-bu-²ō-tê-kem</i>	<i>Metheg</i> can occur twice in the same word. But, on the last word of a verse it is only the first—the second is <i>silluq</i> .

4C. *Metheg* should not be confused with *silluq*.⁷² The *silluq* has an identical form but a different function from the *metheg*. *Silluq*, however, occurs only under the tone syllable of the last word of the verse.

5A. Words in Pause

Sometimes changes in vowel pointing take place in words when they occur at a major break (pause) in a sentence or clause. These major stops are indicated primarily (but not solely) by the major disjunctive accents *silluq* and *athnach*. The basic purpose for the changes in the pointing is to slow down the reader in those places, thus performing a function similar to the English comma, semi-colon, or period.

Example	Explanation
קָטָל → קָטָל	The short vowel <i>pathach</i> lengthens to a <i>qamets</i> .
לִילָה → לִילָה	
פָרָי → פָרָי	The vocal <i>shewa</i> becomes a <i>seghol</i> , with the accent moving back onto it.
אָנָי → אָנָי	The short vowel of the composite <i>shewa</i> is lengthened, with the accent moving back onto it.

⁷¹ Cf. page 41 (2B).

⁷² Cf. page 42–43.

קְטַלָּה → קְטַלָּה שְׁמָרוֹ → שְׁמָרֹו	In verbs, the <i>shewa</i> under the second syllable reverts back to its original vowel (קְטַלָּה) which is lengthened and again accented.
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6A. Vocabulary

Nouns:

חָכְמָה	<i>hôk̠mâ</i>	(f.) wisdom
כְּהֵن	<i>kôhēn</i>	priest
כּוֹכֵב	<i>kôk̠âb</i>	star
לֵב / לִבְבָּה	<i>lêb / lêbâb</i>	(m. or f.) heart
לֵילָה	<i>lây'âlâ</i>	night (see page 69, 2B)
מִדְבָּר	<i>midbâr</i>	wilderness
נֶפֶשׁ	<i>nêp̠eš</i>	(m. or f.) breath, life, soul, person
עָבֵד	<i>‘ebed</i>	servant
עֵין	<i>‘ayin</i>	(f.) eye, spring
עִיר	<i>‘îr</i>	(f.) city
עַם	<i>‘am</i>	people
פְּרִי	<i>p̠'rî</i>	fruit
קֹול	<i>qôl</i>	(m. or f.) voice, sound

Verbs:

יָרַא	<i>yârâ</i>	he feared
נָשַׂא	<i>nâsâ</i>	he lifted up, carried
נָתַן	<i>nâtan</i>	he gave
עָלָה	<i>‘âlâ</i>	he ascended, went up, arose
עָשָׂה	<i>‘âsâ</i>	he did, made
קָרָא	<i>qârâ</i>	he called, summoned, read
רָאָה	<i>râ</i>	he saw
שָׁכַן	<i>šâkhan</i>	he dwelt



CHAPTER 6

The Article and Interrogation

In the Word – Exegetical Insights

Proverbs 30:4

מִי עַלְהָשָׁמִים . . . מִי אָסְפָּרְיוֹתָן

- ⌚ For unfamiliar words, see **Vocabulary** at the conclusion of this chapter or the **Hebrew-English Glossary** at the end of the book.
- ⌚ The accent used on **עַלְהָ** and **אָסְפָּ** is *metheg* (see pages 46–47). The short horizontal line (־) following both **עַלְהָ** and **אָסְפָּ** is called a *maqqeph*. It is used to bind words together, indicating that they are to be pronounced as though they were one word.
- ❖ The accent on **מִי** is a minor conjunctive which indicates that the interrogative pronoun is not to be separated from the following verb. **מִי** is the personal interrogative pronoun (*who?*). See page 53 (**1B**).
- ❖ **Exegetical comment:** These questions are rhetorical. By context their implied answer is emphatically “God alone.”

1A. The Article

1B. Introduction

The Hebrew language has no word to designate the indefinite article (*a, an*). If a word is indefinite, it is usually implied by the context. Certain nouns are definite by nature: e.g., **מִצְרִים** (*Egypt*), **שָׁרָה** (*Sarah*), **יְהֹוָה** (*Yahweh*).

The definite article was originally designated by **הַל**. The **ל** was lost when **הַ** was attached inseparably to a word. The loss was compensated for by the insertion of a strong (doubling) *dagesh* (*dagesh forte*) into the first root letter.⁷³

⁷³ See page 32 (**1D**).

2B. Pointing Rules

There are five rules which govern the affixation of the article. The first three govern the majority of cases; the last two govern only a relatively small portion of cases.

1C. The article is always attached inseparably, normally with a *pathach* followed by the strong *dagesh* in the first root letter of the word.

לְיְلָה	<i>a night</i>	becomes	הַלְּיְלָה	<i>the night</i>
יְמָם	<i>a day</i>	becomes	הַיְמָם	<i>the day</i>
קְוֹל	<i>a voice</i>	becomes	הַקְּוֹל	<i>the voice</i>

2C. When the article is attached to a word beginning with one of the weak gutturals (**ח** or **ע**) or with **ר** (which acts like a weak guttural but actually is not), the article is pointed with a *qamets* without the *dagesh*. This adjustment is necessary since the guttural cannot take the *dagesh*,⁷⁴ causing the preceding vowel (*pathach*) to be lengthened to a *qamets*.

אָדָם	<i>a man</i>	becomes	הָאָדָם	<i>the man</i>
עִיר	<i>a city</i>	becomes	הָעִיר	<i>the city</i>
רָאשׁ	<i>a head</i>	becomes	הָרָאשׁ	<i>the head</i>

3C. When the article is attached to a word beginning with one of the strong gutturals (**ח** or **כ**), the article is usually pointed with a *pathach*. Just as in the case of the weak gutturals, the *dagesh* is rejected and does not appear in the first root letter—instead, that guttural is doubled by implication.

הַיִּכְלָל	<i>a temple</i>	becomes	הַהִיכְלָל	<i>the temple</i>
הַבְּלָל	<i>a breath</i>	becomes	הַהְבָּלָל	<i>the breath</i>
הַחְשָׁךְ	<i>darkness</i> ⁷⁵	becomes	הַחְחָשָׁךְ	<i>the darkness</i>

4C. When the article is attached to a word beginning with an *unaccented* **ר** or **ע** it is usually⁷⁶ pointed with a *seghol*. It is always pointed with a *seghol* when attached to a word beginning with **ר**.

הַרִּיּוֹם	<i>mountains</i>	becomes	הַהִרְיּוֹם	⁷⁷ <i>the mountains</i>
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⁷⁴ See page 29 (1A).

⁷⁵ In the case of a generic noun, a definite article is sometimes not used.

⁷⁶ An exception is the word **פָּנָג** (*a festival or feast*) whose *pathach* changes to a *qamets* when the article is added: **הַפָּנָג** (*the festival or feast*).

עָפָר	<i>dust</i>	becomes	הָעָפָר	<i>the dust</i>
חָזָק	<i>a strong [man]</i>	becomes	הַחָזָק	<i>the strong [man]</i>

5C. When the article is attached to a word beginning with an *accented* הַ or הָ, the article is usually pointed with a *qamets*.

עַב	<i>a cloud</i>	becomes	הַעַב	<i>the cloud</i>
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This rule also explains those nouns whose initial *pathach* or *seghol* are altered to a *qamets* when the article is attached.⁷⁸

אָרֶץ	<i>earth/a land</i>	becomes	הָאָרֶץ	<i>the earth/land</i>
הָר	<i>a mountain</i>	becomes	הַהָּר	<i>the mountain</i> ⁷⁹
עָם	<i>people</i>	becomes	הָעָם	<i>the people</i>
אָרוֹן	<i>an ark/box</i>	becomes	הָאָרוֹן	<i>the ark/box</i>

2A. The Interrogative הָ

The interrogative הָ introduces the question in Hebrew. It is always attached inseparably, usually to the first word of a sentence or clause. One should carefully note the differences between this particle and the definite article.

1B. Normally, the interrogative הָ is pointed with *hateph-pathach*.

שִׁמְרָה	<i>he kept</i>	→	הַשִּׁמְרָה	<i>Has he kept?</i>
לֹא שִׁמְרָה	<i>he did not keep</i>	→	הַלֹּא שִׁמְרָה	<i>Has he not kept?</i>

2B. When the interrogative הָ is attached to a word which begins with a *shewa* or a guttural, it is pointed with a *pathach* to avoid two *shewas* in a row.

שִׁמְרָתֶם	<i>you kept</i>	→	הַשִּׁמְרָתֶם	<i>Have you kept?</i>
אַתָּה	<i>you</i>	→	הַאַתָּה	<i>Are you?</i>

3B. An exception to the above rule exists when the interrogative הָ is attached to a guttural which is pointed with a *qamets*. In such cases the interrogative הָ is pointed with a *seghol*.

⁷⁷ There are very few words in the Hebrew OT that begin with an unaccented הָ and that occur with an article. Note **הַהֲרִים** (*the mountains*) in Gen 22:2, **הַחְמֹוֹן** (*the tumult/crowd*) in 1 Sam 4:4, **בַּהֲדָרָה** (*in the glory*) in Ps 29:4, and **הַהֲרֹתִיָּה** (*her/its pregnant women*) in 2 Kgs 15:16.

⁷⁸ These four words can be remembered by utilizing the mnemonic device: *Earthy mountain people had the ark*. See fn 76 for an exception.

⁷⁹ Note that the singular and plural of **הָרָה** are treated differently (cf. 4C above).

אָבַד <i>he perished</i>	→	הָאָבַד <i>Has he perished?</i>
עָזַב <i>he left</i>	→	הָעָזַב <i>Has he left?</i>
חָטָא <i>he sinned</i>	→	הָחָטָא <i>Has he sinned?</i>

3A. Interrogative Pronouns

There are two interrogative pronouns which Hebrew uses to introduce questions.

1B. The personal interrogative pronoun is **יְנִי**, meaning *who?* (subject) or *whom?* (object). Its form never changes (i.e., is indeclinable). It is always used with reference to persons, not things.

2B. The second interrogative pronoun is **מַה**. It usually means *what?* but occasionally will mean *how?* This pronoun, used only of things, follows basically the same rules for pointing as the definite article.⁸⁰ However, since **מַה** and **מָה** are so easily recognized and are nearly always translated by means of *what?* or *how?*, there is no need to memorize the following variations in its form.

1C. Preceding non-gutturals:

מַה-זָה

Note that the doubling *dagesh* must be used in the first letter of the next word, because the interrogative pronoun generally follows the rules for the pointing of the definite article.

2C. Preceding the gutturals **א**, **ה**⁸¹, **ע**, and **ר**:

מַה-אַתָה

3C. Preceding harsh gutturals (**כ** and **כּ**):

מַה-כְּיָא

4C. Especially⁸² preceding gutturals with *qamets*:

מַה-עַשְׂיוֹת

NOTE: The short horizontal line (־) following the interrogative pronoun is called a *maqqeph*. It is used to bind words together, indicating that they are to be pronounced as though they were one word.

⁸⁰ See pages 49–50.

⁸¹ Two different treatments of words beginning with **ה** occur (see, also, **3C**): **מַה** **הָאָרַץ** (Num 13:19) and **מָה** **הָרָקִידִיָה** (Exod 32:1).

⁸² There are many exceptions (cf. **מַה רָאִיתָ**, Gen 20:10). Often this form omits *maqqeph*. It also occurs before some uses of **ה**, **כ**, and **ע** without *qamets* (cf. **מַה עָזַב**, Judg 14:18). Usage may be affected by distance from the principal accent.

4A. Vocabulary

Nouns:

אֹהֶל	tent
אָרוֹן	ark, box
הַיּוֹבֵל	(m. or f.) temple, palace
חֹשֶׁךְ	darkness
מִים	water
עַפְرָה	dust
קָדָשׁ	holiness
רָאשׁ	head
שֵׁם	name
שָׁנָה	(f.) year

Verbs:

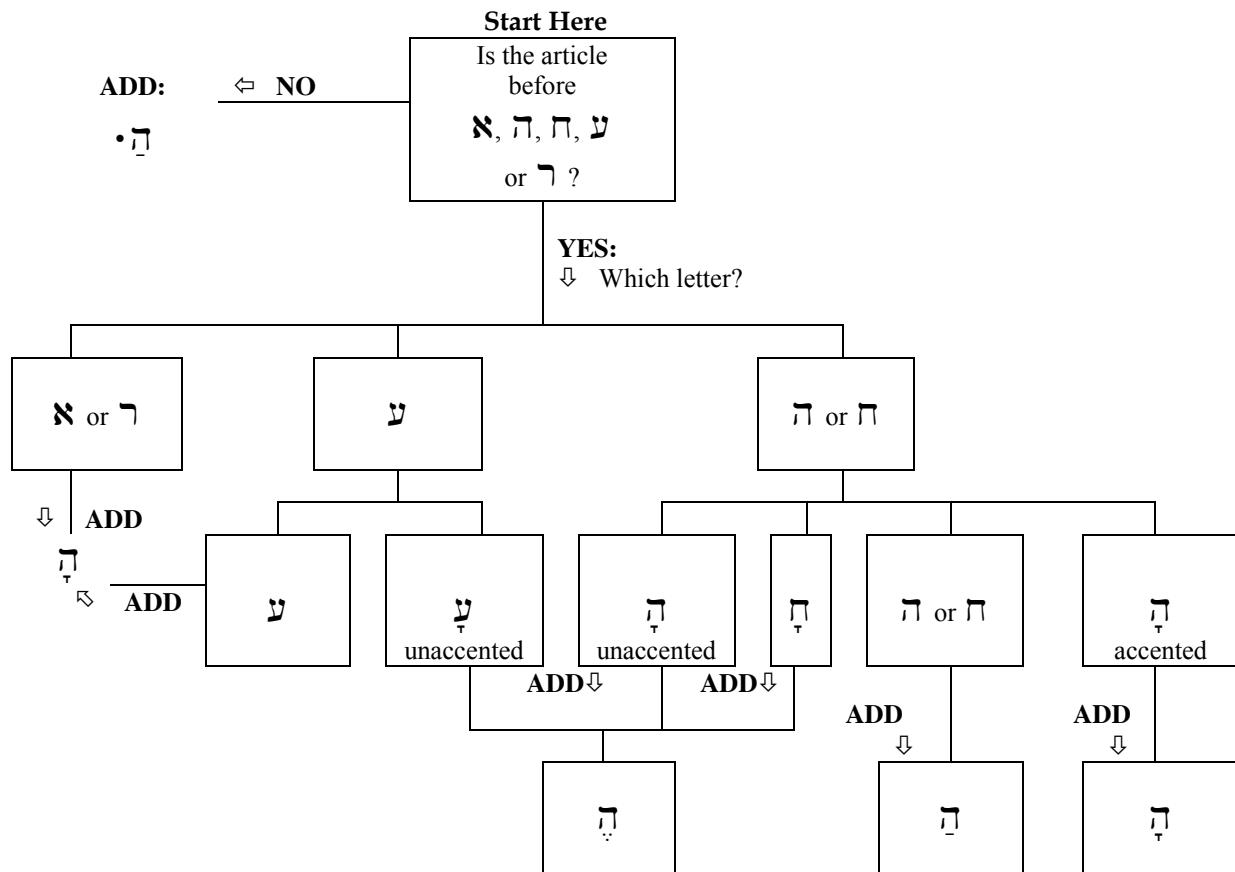
אָהַב	he loved
אָטַף	he sinned
קָדַשׁ	he was holy; he sanctified (not in Qal)
שִׁמֶּה	to place ⁸³ (he placed)
שׁוּבָה	to return, repent (he returned, repented)
שָׁלַח	he sent, stretched out (a hand)

Interrogative Pronouns:

מַה	what? how?
مַיִם	who? whom?

⁸³ In Hebrew lexicons certain verbs are entered by means of their infinitive form rather than a finite verb form. Lexicographers did this in order to preserve the general trilateral nature of Hebrew root words. Verbs like **שִׁמֶּה** are known as *Middle Vowel* verbs. The finite form of the verb (e.g., **שִׁמֵּה**, *he set/placed*) has only two root radicals showing. Whenever *Middle Vowel* verbs appear in the **Vocabulary**, they will be translated as infinitives.

5A. Decision Table for the Definite Article





CHAPTER 7

Prepositions

In the Word – Exegetical Insights

Deuteronomy 7:6a

עַם קָדוֹשׁ אַתָּה לַיהוָה

- ⌚ A chart of the personal pronouns is given in **Chapter 10**.
- ◊ Note that the first word (עַם) is a noun without the definite article: *a people*.
- ◊ קָדוֹשׁ is an adjective defining the preceding noun and completing the predicate for this clause: *a holy people*.
- ◊ **Exegetical comment:** This text speaks of the corporate holiness of the people of Israel.

1A. Introduction to Inseparable Prepositions

Prepositions are words indicating a relationship of a noun to a verb, an adjective, or another noun. As parts of speech they introduce phrases (called prepositional phrases) that modify the other word either adverbially (with relation to verbs and adjective) or adjectivally (with relation to nouns). Prepositions consist of words like “in,” “from,” “on,” “by,” and “with.”

In the sentence פֶּלְךָ שָׁלַח אֶל-הַמֶּלֶךְ (“he sent to the king”), the prepositional phrase אל-הַמֶּלֶךְ (“to the king”) modifies the verb שָׁלַח (shālakh) adverbially (answering the adverb question “Where?”). In שָׁמָע מֶלֶךְ עַל-יִשְׂרָאֵל הָבָר (“a king over Israel heard the matter”), the prepositional phrase עַל-יִשְׂרָאֵל (“over Israel”) modifies the noun מֶלֶךְ adjectivally.

Three prepositions in Hebrew cannot stand alone. They are prefixed inseparably to the words they govern. They are:

לְ = *to, for*

בְּ = *in, with, by*

כְּ = *as, like, according to*

1B. Pointing Rules

1C. Normally, the inseparable preposition is pointed with a *shewa*.

לְבָקָר	<i>to morning</i>	לְאַדְמָן	<i>to a man, for a man</i>
בְּנָהָר	<i>in a river</i>	בְּעָפָר	<i>in dust</i>
כְּאֵישׁ	<i>like a man</i>	כְּלֹאָת	<i>like Lot</i>

2C. When the preposition is attached to a word beginning with a simple *shewa*, it is pointed with the *hireq*. This change is necessary because two *shewas* cannot stand back-to-back at the beginning of a Hebrew word (i.e., a syllable cannot begin with two vowelless letters).

לִמְרָגֵל	<i>to a spy</i>	instead of	לִמְרָגֵל
בִּמְרָגֵל	<i>with a spy</i>	instead of	בִּמְרָגֵל
כִּמְרָגֵל	<i>like a spy</i>	instead of	כִּמְרָגֵל

In cases where the inseparable preposition is prefixed to a word beginning with a *yod* and pointed with a simple *shewa* (e.g., **לִיהוּשָׁעַ**), the *shewa* which was vocal is silent and drops out. The *yod*, having thus lost its function as a consonant, merges with the *hireq* making it a long *hireq*: **לִיהוּשָׁעַ**.

3C. When the inseparable preposition is joined to a word beginning with a composite *shewa*, it is pointed with the corresponding short vowel (viz., the short vowel of the composite *shewa*), since two *shewas* cannot occur back-to-back.

לְעַשְׂוֹת	<i>to do, make</i>	instead of	לְעַשְׂוֹת
בְּאֶדְםָן	<i>in Edom</i>	instead of	בְּאֶדְםָן
כְּאַנְיָה ⁸⁴	<i>like a ship</i>	instead of	כְּאַנְיָה

Exception: When an inseparable preposition is prefixed to **אֱלֹהִים**, the **אֱ** no longer functions as a consonant and becomes silent. The composite *shewa* drops out (elides), causing the *seghol* to lengthen to a *tsere*:

לִאֱלֹהִים becomes **לִאֵלֹהִים**

4C. When the inseparable preposition is followed by the definite article, the **הַ** is omitted, allowing the preposition to usurp the position and pointing of the

⁸⁴ The *qamets* under the preposition is a *qamets hatuph*, because it is the corresponding short vowel to the o-class *hateph-qamets* under the following letter.

article. The presence of the article is identifiable by the non-prepositional pointing of the preposition.

לְמֶלֶךְ	for the king	instead of	לְהַמֶּלֶךְ
בְּעֶרֶב	in the evening	instead of	בְּהַעֲרֶב
כְּאָדָם	as the man	instead of	כְּהַאֲדָם

5C. When the inseparable preposition is attached immediately before the tone syllable (i.e., the accented syllable) of a word in pause,⁸⁵ the pointing under the preposition is *sometimes* lengthened to a *qamets*.

לְמִים:	to waters	instead of	לְמִים:
לְשִׁבְתָּה:	for sitting	instead of	לְשִׁבְתָּה:

2A. The Preposition נִנְ

1B. Introduction

This preposition, normally meaning *from*, is unique and therefore must be treated separately. It is a preposition that may occur either unattached or attached to the word it governs.

2B. Pointing Rules

There are three basic guidelines that govern this preposition when attached inseparably to the word it governs.

1C. Normally, when a נ stands vowelless between two consonants (e.g., as in נִנְמֶלֶךְ), the נ is assimilated and drops out, causing the following letter to receive the *dagesh forte* in a compensatory doubling of that consonant.

מִמֶּלֶךְ	from a king	instead of	מִנְמֶלֶךְ
מִכֹּה	from a priest	instead of	מִנְכֹּה
מִקּוֹל	from a voice	instead of	מִנְקּוֹל

2C. When the preposition נִנְ is prefixed inseparably to a word beginning with a guttural (א, ה, ח, ע, or ר⁸⁶), the vowel under the נ lengthens from a *hireq* to a *tsere*. This change is prompted by the fact that the gutturals refuse the compensatory doubling *dagesh* required when the נ drops out.

מִנְאָדָם	from Adam	instead of	מִאָדָם
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⁸⁵ See page 46 (5A).

⁸⁶ ר sometimes behaves as a guttural (especially when it refuses the doubling *dagesh*).

מִהָּר	<i>from a mountain</i>	instead of	מִהָּר
מִרוֹחַ	<i>from a spirit</i>	instead of	מִרוֹחַ

3C. When the preposition **מִן** is attached to a word which has the article, the preposition **does not take the pointing and position of the article** like the inseparable prepositions (בְּ, בִּ, and לְ).⁸⁷ The article is retained and, since the article itself is a guttural, the preposition, when attached, is pointed with a *tsere*.

מִלְבָב	<i>from the heart</i>	instead of	מִלְבָב
מִנְאָדָם	<i>from the man</i>	instead of	מִנְאָדָם
מִמְחֹשֶׁךְ	<i>from the darkness</i>	instead of	מִמְחֹשֶׁךְ

In some cases, however, **מִן** will be attached to the definite noun by means of *maqqeph* without the loss of the **נ**:

וְאֵד מִן־הָאָרֶץ	= and a mist/flood from the earth	(cp. Gen 2:6)
וַיֵּצֵא מִן־הַתְּבָהָר	= he went out from the ark	(cp. Gen 8:19)
מִן־הַחֲצֹרָה	= from the courtyards	(Exod 8:9, Eng. 13)

3A. Unattached Prepositions

1B. The following prepositions⁸⁸ are normally utilized as separate words. They do not attach themselves to the words they govern, except with *maqqeph*.

אַחֲרֵי (אַחֲר)	after, behind	כִּמוֹ	like, as
אֶל	unto, to, toward	לִפְנֵי	before, in the presence of
אֶצְלָה	near, beside	מִוּלָה	opposite, in front of
אֶת (אֶת)	with	מִן	from
בּין	between, among	נִגְדָּה	in front of, opposite to
בְּלִי	without	סְבִיבָה	around, surrounding
עַל	on, upon, over	עַד	until, as far as, up to
עִם	with	לְמַעַן	in order that, for the sake of
תְּחִתָּה	under, instead of	עַבְרָה	beyond

⁸⁷ See page 55 (4C).

⁸⁸ This is not an exhaustive list of the unattached prepositions.

⁸⁹ The quasi-plural form of this preposition is the more frequent form used in the OT.

⁹⁰ This form, as compared with the inseparable preposition בְּ, is employed in the poetical sections of the OT.

⁹¹ תְּנַנְּ and עַנְּ are synonyms. תְּנַנְּ denotes a close proximity while עַנְּ depicts a more general proximity. See **Chapter 15** for additional discussion of תְּנַנְּ.

2B. Examples

אַחֲר הַיּוֹם	after today (the day)	מִזְבֵּחַ אֱלֹהִים	in front of God
אַל אִשָּׁה	to a woman	מִן הַשָּׁמָיִם	from the heavens
אַצְלַ הַמְּוּימָם	near the water	נִגְדַּת הָאִישׁ	opposite the man
אַתְּ הָאִישׁ ⁹²	with the man	סְבִיב הָאָרֶץ	around the land
בּוּנֵן הַגּוֹיִם	between the nations	עַד הַלְּילָה	until tonight (this night)
בְּלִי מֶלֶךְ	without a king	עַל הָעִיר	against/upon the city
כְּמוֹ אֶחָד	like a brother	עַמְּ הַמֶּלֶךְ	with the king
לִפְנֵי אֱלֹהִים	before God	תְּהִתְהַמּוֹבֵת	under the altar

4A. Vocabulary: Learn the meanings of each preposition in this chapter.

⁹² Context, and context alone, would indicate whether **תָּ** is the direct object marker or the preposition.



CHAPTER 8

Conjunctions and the Relative Pronoun

2 Kings 23:13

וְאֶת־הַבָּמֹות אֲשֶׁר־וּלְפָנֵי יְרוּשָׁלָם
 אֲשֶׁר־מִימִין לְהַר־הַמִּשְׁחִית
 אֲשֶׁר־בְּנָה שֶׁלֶמֶה מֶלֶךְ־יִשְׂרָאֵל לְעִשְׁתָּרָתָו שְׁקָצָן צִדְנִים
 וְלִכְמֹושׁ שְׁקָצָן מוֹאָב
 וְלִמְלָכָם תֹּועֶבֶת בְּנֵי־עַמּוֹן
 טְמֵא הַמֶּלֶךְ:

- ⌚ For the accents employed in this passage, see [Chapter 5](#).
- ⌚ Read this passage aloud twice. Read it through two more times, observing the pauses indicated by the accents. Where is the *athnach*? **Exegetical comment:** What does *athnach*'s placement in this passage indicate?
- ❖ **הַבָּמֹות** is a plural feminine noun with the definite article: *the high places* or *the shrines*.

❖ **אֲשֶׁר** is the relative pronoun. Pronouns serve as substitutes for nouns. The nouns served by pronouns are called *antecedents*. Relative pronouns introduce a clause describing an antecedent. *Who, whom, which, and that* are relative pronouns. Here, the antecedent for the relative pronoun is the noun **הַבָּמֹות**, so the relative has the meaning *which*.

❖ **יְרוּשָׁלָם** is the proper name of a city: *Jerusalem*. This particular spelling commonly occurs in the OT. The *hireq* technically stands between the *lamed* and the final *mem* so that it indicates that the Masoretes believed that a *yod* properly exists between those two letters. The Masoretes thus signal the reader that a *yod* should be pronounced: *y^erû-šā-lā-yim*.

◊ **מִימַן** consists of the attached preposition **מִן** (see page 57, 2C, for an explanation of the way an initial *yod* can become part of the long *hireq*). **מִימַן** means *right hand* or *south*. The *qamets* had changed to a *shewa* to indicate a genitival form: *right of* or *south of*.⁹³ The *shewa* was dropped in favor of allowing the *yod* to become part of the *hireq* vowel under the *mem*. Being a vowel, the compensatory *dagesh* for the assimilated *nun* cannot be employed.

◊ The phrase **לְהַר-הַמְשִׁיחַת** begins with the **ל** preposition which completes what was begun by the preposition **מִן**: *on the south of*.⁹⁴ The preposition governs the word *mountain* of followed by *the destruction*.

◊ **אֲשֶׁר בָּנָה שָׁלֹמָה מֶלֶךְ-יִשְׂרָאֵל** comprises a second relative clause defining *the high places* or *shrines* as those which *Solomon, king of Israel, had built*.

◊ Three co-equal phrases, each introduced by the **ל** preposition, indicate *to* or *for* or *on behalf of* whom the shrines were built: **לְעִשְׂתָּרָתָן שְׁקָעָן צִידְנִים** = *for Ashtoreth, the abomination of the Sidonians*; **וְלְכָמוֹשׁ שְׁקָעָן מוֹאָב** = *and for Chemosh, the abomination of Moab*; **וְלְמִלְכָם תֹּועֵבָת בְּנֵי-עֲמֹן** = *and for Milkom, the abomination of the Ammonites*.⁹⁵

◊ **הַפְלִקָּה טָפְנָה** follows the *athnach*. The delayed the reading of these two words by placing them last: *the king defiled* [the aforementioned shrines which Solomon had built]. The isolation of the two words makes them somewhat emphatic. Context identifies the king as Josiah.

1A. The Principal Conjunction

“Conjunction” means “join with.” Conjunctions connect words, phrases, clauses, and sentences. The Hebrew conjunction *and* is written with a **ו** and attached inseparably to the word it governs. In addition to *and*, it can also have the following meanings (determined by context): *so, then, even, and the adversative but*.⁹⁶

Originally the conjunction was pointed with a *pathach* (ָ). In biblical Hebrew, however, it is pointed like the inseparable preposition, with only a few exceptions.

⁹³ Chapter 11 will discuss the genitive (known as the construct state in Hebrew).

⁹⁴ Cf. GKC, §130a fn 3.

⁹⁵ Biblical Hebrew utilizes **בָן** (*son of*) and **בְנֵי** (*sons of*) in a number of idiomatic expressions. In those expressions, its meaning is not *son*. **בָן** identifies something or someone as a member of a group, category, manner, or destiny. E.g., **בְנֵי יִשְׂרָאֵל** should be translated as *Israelites* rather than *sons of Israel*.

⁹⁶ Other potential translations for **ו** include the following: *with, in addition to, namely, also, or, whether, since, because, so that, if, that, and therefore*. Cf. Holladay, 84–85. Context is the key to translating the conjunction.

Consequently, determining the vowels for a conjunction is essentially a review of **Chapter 7**.

1B. Normally, the conjunction **וְ** is pointed with a simple *shewa* (cf. **Chapter 7**, **1C**): **וְ**.

Examples:

יום	<i>a day</i>	➔	וַיּוּם	<i>and a day</i>
אִישׁ	<i>a man</i>	➔	וְאִישׁ	<i>and a man</i>
הַר	<i>a mountain</i>	➔	וְהַר	<i>and a mountain</i>
הָאָדָם	<i>the man</i>	➔	וְהָאָדָם	<i>and the man</i>

Note that the last example above differs from the inseparable preposition in that ***the conjunction does not take the position and pointing of the definite article***. The article remains attached to the noun and the conjunction attaches to the article as a prefix.

2B. When the conjunction is prefixed to a word which begins with a simple *shewa* or with a labial⁹⁷ (בּ, מּ, פּ, בּ, מּ, פּ), it is pointed as a *shureq*.

בֵּית	<i>a house</i>	➔	וּבֵית	<i>and a house</i>
מֶלֶךְ	<i>a king</i>	➔	וּמֶלֶךְ	<i>and a king</i>
⁹⁸ פְּנִים	<i>a face</i>	➔	וּפְנִים	<i>and a face</i>
שִׁמְרַתְּמָם	<i>you kept</i>	➔	וּשִׁמְרַתְּמָם	<i>and you kept</i>

Note that when the conjunction **וְ** is prefixed to a word beginning with a בּ or a פּ, the *dagesh lene* drops out since it is preceded by a vowel (cf. pages 30–31).

3B. When the conjunction is joined to a word which begins with a composite *shewa*, it is pointed with the corresponding short vowel (viz., the short vowel of the composite *shewa*).

עַבְדָּה	<i>service</i>	➔	וְעַבְדָּה	<i>and service</i>
אַמְתָּה	<i>truth</i>	➔	וְאַמְתָּה	<i>and truth</i>

Exception: When the conjunction is prefixed to **אֱלֹהִים**, the נּ no longer functions as a consonant and becomes silent. The composite *shewa* drops out, causing the *seghol* to lengthen to a *tsere* (cf. page 56, **3C**):

⁹⁷ A labial is a letter whose pronunciation involves the lips. See page 30.

⁹⁸ This Hebrew noun occurs about 2100 times in the OT (Holladay, 293). It is always in the plural form even though it is often singular in meaning. Its meanings include *surface*, *side*, and *front*. It is also employed as a preposition (*before*)—see pages 58–59.

וְאֶלְ�הִים becomes וְאֶלְהִים

4B. *Sometimes* the pointing under the conjunction is lengthened to a *qamets* when the conjunction is attached immediately before the accented syllable of a word in pause (cf. page 57, 5C).

וּמָם וּלְילָה:	by day and night	instead of	וּמָם וּלְילָה:
וְהַנְּהַתָּהוּ וּבָהּ	and indeed (it was) formless and empty	instead of	וְהַנְּהַתָּהוּ וּבָהּ

(Exod 13:21) (Jer 4:23)

2A. Other Conjunctions

Although the predominant Hebrew conjunction is ו, there are other conjunctions which do occur with varying frequency:

- או = or (sometimes implying a preference)
- אם = if (sometimes expressing the hypothetical; sometimes expressing the interrogative)
- אך = also
- כִּי = that, because, for, when, even
- כִּי אָם = but if, except
- פָּנָן = lest

3A. The Relative Pronoun

1B. The Hebrew relative pronoun is the indeclinable⁹⁹ אֲשֶׁר meaning *who, whom, which, and that*. While the relative pronoun is employed for the purpose of bringing the clause introduced by it into relation with an antecedent clause, it also behaves as a connecting link.¹⁰⁰ Therefore, אֲשֶׁר grammarians describe it as a conjunction depicting a relationship.

Examples:

הָאִישׁ אֲשֶׁר עַל-בֵּית יוֹסֵף	the man who was over Joseph's house	(Gen 43:19)
לִבְתַּח-פְּרָעָה אֲשֶׁר לְקַח שֶׁלֶמֶת	for Pharaoh's daughter whom Solomon married [literally, took]	(1 Kgs 7:8)
כָּל-הָרְבָּרִים אֲשֶׁר עָשָׂה	all the things which he did	(Gen 24:66)
עִם-אִשָּׁה אֲשֶׁר-אֶחָב	with the wife whom he loves	(cp. Eccl 9:9)

⁹⁹ Being indeclinable, there is but one form for both masculine and feminine, for both singular and plural.

¹⁰⁰ BDB, 81.

2B. On rare occasions **שָׁנָה** is abbreviated as **שׁ** followed by a compensatory *dagesh forte* or **שׂ** or **שׁׂ** when doubling is not possible (as before a guttural). This abbreviated form is always attached inseparably and can take an inseparable preposition before it (e.g., **בְּשָׁנָה** in Gen 6:3).

Examples:

שְׁלַלְלָמָה *which belongs to Solomon* (Song 3:7)
כִּי לְאַדְמָם שְׁטוֹב *because for a man what is good* (Eccl 2:26)

4A. Vocabulary

Nouns:

בָּמָה (f.) high place, shrine
דָם blood
זָהָב gold
חרָב (m. or f.) sword
ימִין (f.) right hand, south
יְרוּשָׁלָם Jerusalem
יִשְׂרָאֵל Israel
כָּלִי vessel, utensil
מוֹאָב Moab
פָנִים face, surface
צִידּוֹן Sidon
רָב great number, abundance
שְׁקָנוּץ abomination, detestable idol

Verbs:

בָנָה he built

Pronouns:

שְׁנָה who, whom, which, that

Conjunctions:

אוֹ or
מִן if
בַּן also
כַּאֲשֶׁר as, when, according to
כִּי that, because, for, when, even

וְאֵن כִּי but if, except

לֹא lest



CHAPTER 9

Noun and Adjective: Their Gender and Number

In the Word – Exegetical Insights

Genesis 33:9, 11

What was it that they said?

Esau said, **רַב יְשָׁלֵל** (v. 9).

But Jacob said, **רַב יְשָׁלֵל** (v. 11).

➲ Read Genesis 33:1–11 in three or four English translations to become familiar with the overall context.

❖ **רַב** is the combination form of **וְיָשָׁ**, a noun denoting positive existence: *there is*. When used together with the **ל** preposition and the first common singular¹⁰¹ pronominal suffix, the phrase means *I have*.

❖ **רַב** is the pausal form¹⁰² of the adjective **רָב**: *numerous, much, an abundance*.

❖ **Exegetical comment:** The two adjectives express a contrast. Who possessed the most?

1A. General Rules

There are only two genders in the Hebrew language: masculine and feminine. There is no neuter. That which is considered both masculine and feminine is labeled *common*.

1B. Masculine singular nouns and adjectives have no special form or suffix to indicate their gender.

Examples: **סֵוֶס** = *horse* (ms)¹⁰³
אָנָּ = *man* (ms)

¹⁰¹ The abbreviation for first common singular is **1cs**.

¹⁰² See page 46 (**5A**).

¹⁰³ ms = masculine singular

2B. Feminine singular nouns and adjectives normally add the suffix **תְּ** to the masculine singular form.

Examples:

סֹס	<i>horse</i> (ms)	becomes	סֹסָה	<i>mare</i> (fs) ¹⁰⁴
אִישׁ	<i>man</i> (ms)	becomes	אִשָּׁה	<i>woman</i> (fs)

3B. Masculine plural nouns and adjectives are indicated by the addition of **יִ** to the masculine singular form.

Examples:

סֹס	<i>horse</i> (ms)	becomes	סֹסִים	<i>horses</i> (mp) ¹⁰⁵
דָּבָר	<i>word</i> (ms)	becomes	דָּבָרִים	<i>words</i> (mp)

4B. Feminine plural nouns and adjectives are distinguished by the **וֹת** suffix.¹⁰⁶

Examples:

סֹסָה	<i>horse</i> (fs)	becomes	סֹסּוֹת	<i>mares</i> (fp) ¹⁰⁷
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5B. Dual ending. Hebrew sometimes uses a dual ending **וּ** to depict things which occur twice, especially those things which naturally occur in pairs.

Examples:

אָזֶן	<i>ear</i> (fs)	becomes	אֲזֹנִים	<i>two ears</i> (du) ¹⁰⁸
יָד	<i>hand</i> (fs)	becomes	יָדִים	<i>two hands</i> (du)
יּוֹם	<i>day</i> (ms)	becomes	יּוֹמִים	<i>two days</i> (du)

When the dual ending occurs on a noun that normally represents a pair of something, the dual frequently connotes plurality (i.e., more than two). Such dual forms with plural meaning include **כֶּנֶפֶים** **כֶּנֶפֶשׁ** (*six wings*, Isa 6:2) and **כָּל-יָדִים** (*all hands* or *every hand*, Isa 13:7)—note that the dual form of the noun does not always refer to only *two* objects).

¹⁰⁴ fs = feminine singular

¹⁰⁵ mp = masculine plural

¹⁰⁶ Originally the feminine singular noun and adjective ended in **תְּ**. In the development of the language, however, this ending was eventually replaced by the **וֹת**. The original **תְּ** remains in the feminine plural nouns and adjectives.

¹⁰⁷ fp = feminine plural

¹⁰⁸ du = dual

2A. Exceptional Considerations

1B. A number of Hebrew words are feminine and yet have no special feminine ending to indicate their gender.

1C. Some nouns are naturally feminine: בָּתָה = *daughter* or מִתְּהָ = *mother*.

2C. Nouns that are the names of cities or countries are usually feminine: יְרוּשָׁלָם = *Jerusalem* or אָרֶץ = *earth, land*.

3C. Nouns which depict organs of the body that are found in pairs are feminine: אָזֶן = *ear* or יָד = *hand*. Most bodily organs that do not occur in pairs are masculine.

2B. There are a few nouns, such as לְיִלָּה (*night*), which appear to be feminine but actually are masculine. The exceptions are rare.

3B. There are a few feminine words which, when they occur in the plural, take masculine plural endings. Likewise, there are a few masculine words which, when they occur in the plural, take feminine endings. Grammarians refer to these nouns as irregular nouns.

אֵב אָב	<i>father</i> (ms)	becomes	אָבוֹת	<i>fathers</i> (mp)
אִשָּׁה	<i>woman</i> (fs)	becomes	נָשִׁים	<i>women</i> (fp) ¹⁰⁹

4B. A unique situation occurs with בָּתָה (*daughter*). Its plural form adds the feminine plural suffix to the masculine noun בָּן (*son*): בָּנוֹת (*daughters*).

3A. Vowel Pointing Changes

1B. When suffixes are appended to Hebrew nouns, alterations frequently occur. These changes are instigated by the Hebraic tendency to hurry on to the accented syllable, which in Hebrew is usually the last syllable. To facilitate this desire, Hebrew nouns normally adhere to the following rule for determining vowel pointing changes: *The third vowel back from the accented syllable is pointed with as short a vowel as possible.*

2B. Examples:

	I	II	III	IV
ms	horse סֹוס	great גָּדוֹל	wise חָכָם	star כֹּכֶב
fs		great גָּדוֹלָה	wise חָכָמָה	
mp		great גָּדוֹלִים	wise חָכָמִים	star כֹּכֶבִים
fp		great גָּדוֹלּוֹת	wise חָכָמּוֹת	

¹⁰⁹ Only in Ezek 23:44 does the form אִשָּׁתָּה (*women*) occur.

The first column of the chart at the bottom of the preceding page indicates that the vowel pointings do not change when the suffixes are attached to a noun with only one syllable.

The second column indicates that the vowel *qamets*, since it is the third syllable back from the accent, changes to the shortest vowel possible, namely, a *shewa*.

The third column indicates that the third syllable back from the accent also changes to the shortest vowel possible. However, because the first letter of the word is a guttural (and gutturals cannot take a simple *shewa*), it is changed to a composite *shewa*.

The fourth column indicates that no changes take place in the third syllable back from the accent because it is pointed with a full-letter vowel (cf. page 27, 2A). Because these full-letter vowels use consonants in their formation, they cannot be reduced.

4A. Vocabulary

Nouns:

אַבְרָהָם	Abraham
אַבְרָם	Abram (earlier form of אַבְרָהָם)
אָזֶן	(f.) ear
אֶם	(f.) mother
זָרָע	seed, offspring, descendant(s)
יְוָשֵׁף	Joseph
יְעָקֹב	Jacob
מִצְרַיִם	Egypt
מֹשֶׁה	Moses
סֹס	horse

Verbs:

בָּקַשׁ	he sought, he searched for
בָּרַךְ	he blessed
חָזַק	he was strong
מָלַךְ	he reigned, he was king, he ruled
עָבַד	he served, he worked, he tilled (the ground)

Adjectives:

חֲכָמָה	wise
כָּלָל	all, every, everything, everyone

בַּ much, numerous, abundant, great (in quantity, not quality)

Particles:

וְ (a form of **וּ**) there is not, there are not

וּ there is, there are



CHAPTER 10

Noun and Adjective: Their Relationship

In the Word – Exegetical Insights

Psalm 25:8a

טוֹב־וַיִּשְׁרֵאֵל יְהוָה :

⌚ See Vocabulary for **טוֹב**.

◊ **Exegetical comment:** Context determines the form of *be* the translator will use to translate this clause into English. What does *is* imply in this statement?

The Hebrew adjective relates to the noun in one of two ways: either as an **attributive adjective** or as a **predicate adjective**. The functions of these two types of adjectives are given below.

1A. Attributive Adjectives

The attributive adjective qualifies (or, modifies) the noun to which it is related. When the adjective functions as a qualifier, it adheres to the following grammatical structure.

1B. The attributive adjective *follows* the noun it qualifies.

Examples:

English	Hebrew	
<i>a good horse</i>	סֹס טֹב	<i>a horse, a good (one)</i>
<i>a great man</i>	אִישׁ גָּדוֹל	<i>a man, a great (one)</i> ¹¹⁰

2B. The attributive adjective always *agrees* with the noun it qualifies **in gender and number**. If the noun is feminine singular, the adjective qualifying it also must be feminine singular. If the noun is masculine plural, the adjective qualifying it also must be masculine plural.

¹¹⁰ Cf. 2 Sam 19:33.

Examples:

English	Hebrew	
<i>a good horse</i>	סֹס טֹב	<i>a horse, a good (one)</i>
<i>a good mare</i>	סֹסָה טֹבָה	<i>a mare, a good (one)</i>
<i>good horses</i>	סֹסִים טֹבִים	<i>horses, good (ones)</i>
<i>good mares</i>	סֹסּוֹת טֹבּוֹת	<i>mares, good (ones)</i>

3B. The attributive adjective must also *agree* with the noun it qualifies *in definiteness*. If the noun is indefinite (without the article), the adjective must also be indefinite. If the noun is definite (has the article or is a proper name), the adjective must possess the article.

Examples:

English	Hebrew	
<i>a good horse</i>	סֹס טֹב	<i>a horse, a good (one)</i>
<i>the good word</i> ¹¹¹	הַדָּבָר הַטֹּב	<i>the word, the good (one)</i> (Josh 21:45)
<i>the good mare</i>	הַסָּסָה הַטֹּבָה	<i>the mare, the good (one)</i>
<i>the good land</i>	הָאָרֶץ הַטֹּבָה	<i>the land, the good (one)</i> (Deut 6:18)
<i>the good horses</i>	הַסּוֹסִים הַטֹּבִים	<i>the horses, the good (ones)</i>
<i>the good things</i>	הַדְּבָרִים הַטֹּבִים	<i>the things, the good (ones)</i> (Josh 23:14)
<i>good mares</i>	סֹסּוֹת טֹבּוֹת	<i>mares, good (ones)</i>
<i>the great trials/burdens</i>	הַמִּסְתָּה הַגְּדַלָּת	<i>the trials/burdens, the great (ones)</i> (Deut 7:19)

2A. Predicate Adjectives

The predicate adjective is employed as a predicate in association with a noun. Sentences contain a subject and a predicate. The predicate is the part of a sentence that makes a comment about the subject.

Example:

English	Hebrew	
<i>The horse is good.</i>	טֹב הֵסָס	<i>Good is¹¹² the horse.</i>

¹¹¹ In Josh 21:45 the complete phrase includes a qualifying word that means *every* or *all* and the context indicates that the meaning of **דָּבָר** here is most likely *promise* (therefore, *every promise* or *all the promises* – a collective).

¹¹² Hebrew normally does not employ any form of the verb *to be* (הִיְנָה) to express the present tense of that verb (*am, is, are*). This verb is known as the copula. The copula in Hebrew usually is implied by the context and must be supplied in English translation.

Biblical Hebrew structures predicate adjectives in the following manner:

1B. The predicate adjective *normally precedes* the noun. The noun often bears the article or is definite in meaning.

Examples:	זָקֵן הָאִישׁ	<i>the man was old</i>	(1 Sam 4:18)
	צָדִיק יְהוָה	<i>the LORD is righteous</i>	(Ps 11:7)

Occasionally, however, the predicate adjective *follows* the noun, in which case the grammatical construction is emphatic, placing emphasis upon the noun:

Examples:	הָאִישׁ גָּדוֹל	<i>the man was great</i>	(1 Sam 25:2)
	יְהוָה בְּצִיּוֹן גָּדוֹל	<i>the LORD is great in Zion</i>	(Ps 99:2)

2B. The predicate adjective always *agrees* with the noun it qualifies *in gender and number*, just like the attributive adjective.

Examples:	וְהַמְּלָאָכה גָּדוֹלָה	<i>and the work is great</i> (1 Chr 29:1)
	אַבְרָהָם וָשָׁרָה זָקְנִים	<i>Abraham and Sarah were old</i> (Gen 18:11) ¹¹³

3B. The predicate adjective is always **anarthrous**¹¹⁴ (without the article). In other words, it *does not agree* with the noun it qualifies *in definiteness*.

Examples:	גָּדוֹל הַיּוֹם הַהְוָא	<i>that day is great</i>	(Jer 30:7)
	יְהוָה צָדִיק	<i>the LORD is righteous</i>	(Ps 129:4)

3A. Demonstrative Pronouns

1B. Demonstrative pronouns point out another word or phrase. English equivalents are *this*, *that*, *these*, and *those*. The following is a chart of the demonstrative pronouns:

	Near Demonstratives		Remote Demonstratives	
ms	זֶה	<i>this</i>	הֵוָא	<i>that</i>
fs	זֶאת	<i>this</i>	הֵיאָה	<i>that</i>
cp ¹¹⁵	אֲלֹהָה	<i>these</i>		
mp			הֵם הֵמָה	<i>those</i>
fp			הֵנָה	<i>those</i>

¹¹³ When *waw* connects two nouns of different gender, the adjective will be plural, but normally agrees with the gender of the first noun.

¹¹⁴ *Anarthrous* is derived from the Greek $\alpha(\nu)$ + $\alpha\rho\theta\sigma\nu$ (the *alpha* privative “not” plus “joint/articulation”).

¹¹⁵ cp = common plural

2B. The demonstrative pronouns may function either as adjectives or as pronouns. They relate to the noun in the same way as the attributive and predicate adjectives do.

1C. When used as adjectives, demonstrative pronouns function the same way as the attributive adjectives.

1. They follow the noun they qualify.
2. They agree with the noun in gender and number.
3. They take the article if the noun has the article.

Examples:

<i>this man</i>	=	הָאִישׁ הַזֶּה
<i>this woman</i>	=	הָאִשָּׁה הַזֶּה
<i>that horse</i>	=	הַסּוֹס הַהוּא
<i>That mare is good.</i>	=	טוֹבָה הַטּוֹבָה הַהִיא
<i>after these things</i>	=	אַחֲרֵי הַדְּבָרִים הַאֲלָהָה (Gen 15:1)
<i>these eight</i>	=	שָׁמְנָה אַלְהָה (Gen 22:23)

2C. When used as pronouns, demonstrative pronouns function the same way as the predicate adjectives.

1. They precede the noun.
2. They agree with the noun in gender and number.
3. They do not take the article.

Examples:

<i>This is a man.</i>	=	זֶה אִישׁ
<i>This is the man.</i>	=	זֶה הָאִישׁ
<i>This is the good man.</i>	=	זֶה הָאִישׁ הַטוֹב
<i>These are the generations¹¹⁶ of the heavens and the earth.</i>	=	אַלְהָה תּוֹלְדֹות הַשְׁמִים וְהָאָרֶץ (Gen 2:4)

3C. When used together with another adjective, demonstrative pronouns stand last.

Examples:

<i>this good man</i>	=	הָאִישׁ הַטוֹב הַזֶּה
<i>that good woman</i>	=	הָאִשָּׁה הַטוֹבָה הַהִיא

¹¹⁶ Even though the phrase utilizes a plural pronoun and the plural noun, it is idiomatic and could just as well be translated as *this is the history of the heavens and the earth*.

<i>this good land</i>	=	הָאָרֶץ הַטּוֹבָה הַזֹּאת (Deut 4:22)
<i>this evil congregation</i>	=	הַעֲדָה הַרְעָה הַזֹּאת (Num 14:35)

4A. Vocabulary

Nouns:

אֵל שָׁדַי	El Shaddai, God Almighty
אַשּׁוּר	Asshur, Assyria
זָקֵן	(m. or f.) elder, old person
מְלָאכָה	(f.) business, occupation, work, employment
עֲדָה	(f.) assembly, congregation, gathering
רָעָה	(f.) evil, harm, trouble, disaster, calamity
¹¹⁷ תּוֹלְדוֹת , תּוֹלְדוֹת	(f.) (line) of descendants, generation, history

Verbs:

זָקַן	he was old, he grew old, be an old man
מִלַּא	he was full, he filled

Pronouns:

אֲלֹהָה	(c.pl.) these
הַזֶּה	(m.s.) that
הַזֶּה	(f.s.) that
זֶה	(f.s.) this
זֶה	(m.s.) this
הֵם, הֵם מֵה	(m.pl.) those
הֵן, הֵן נֵה	(f.pl.) those

Adjectives:

זָקֵן	old
יְשָׁרָם	upright, honest
צָדִיק	innocent, just, right, righteous
רָע, רָעָה	bad, evil, injurious; רָעָה (f.)

¹¹⁷ The asterisk (*) indicates a form not found in the Hebrew Bible. The second form is what is used.

Adverbs:

וְתָمֹעַ now [used for time reference]
וְתָמֹא there [used for place reference]



CHAPTER 11

The Construct State

In the Word – Exegetical Insights

Psalm 19:10a-b¹¹⁸

יְרָאָתְּ יְהֹוָה טָהֹרָה לְעֵד
מְשֻׁפְטִי־יְהֹוָה אָמָתְּ

⇒ See **Vocabulary** and/or **Glossary** for unfamiliar words.

◊ **יְרָאָתְּ יְהֹוָה** commences a clause with no verb (i.e., a noun clause). The translator must supply the verb: *is*. **יְרָאָתְּ** is a feminine singular noun in the construct state governing the following noun: *the fear of Yahweh*.

◊ **טָהֹרָה** acts as a predicate adjective defining the subject: *the fear of Yahweh is pure*. Note that it agrees with the subject in gender and number.¹¹⁹ The masculine form of this same adjective would be **טָהֹר**. Holladay's *Lexicon* lists the masculine form at the beginning of the entry, not the feminine.¹²⁰ This word's range of meaning includes *clean*, *pure*, and *genuine*. Biblical writers use it for cultic or ritual purity as well as moral purity.

◊ **לְעֵד**: Preposition **ל** plus the noun **עֵד**, *continuing future, always, meaning forever*.

◊ **מְשֻׁפְטִי־יְהֹוָה**: The first noun is a masculine plural noun in the construct state.

◊ **Exegetical comment:** When the noun modified by a predicate adjective precedes the adjective, the writer draws attention to the noun as the focal point.

¹¹⁸ The Hebrew numbering of verses in the Book of Psalms often differs from the English numbering. In this case, the Hebrew verse number is 10, but the English verse number is 9. This difference occurs because the headings of individual psalms are included as part of the text in the Hebrew numbering. Sometimes (as here) the heading has its own number. In other psalms, a brief heading may be included in v. 1 (as in Ps 23).

¹¹⁹ Cf. pages 74–75 (2A).

¹²⁰ See Holladay, 121–22.

1A. Introduction

In order to fully understand the nature of the construct state, the proper function of the *maqqeph* must be reiterated.¹²¹ Words that are bound together by *maqqeph* are essentially considered and pronounced as one word. The fact that Biblical Hebrew often utilizes *maqqeph* to connect words in the construct relation demonstrates that the construct state connects words very closely. However, the student must not assume that the *maqqeph*'s purpose is to mark the genitive or construct state. *Maqqeph* connects words in many phrases that are not the construct state.

- 1B. For example, the three words in **אָמֵן-יְשָׁבֵן** (2 Sam 14:32) are pronounced as one word. Therefore, in accordance with the rules for accentuation in Hebrew, only the last word is accented because it is considered as but one syllable in this construction. All other words connected by the *maqqeph* in this example lose their accent.¹²² None of the words are in the construct state.
- 2B. If any of the words bound together by the *maqqeph* display a long vowel, the long vowel (if changeable) is shortened. This shortening occurs because the vowel is now in a closed, unaccented syllable and therefore must be short.¹²³
- 1C. For example, when **כָּל הָנָשִׁים** (*all the men*,¹²⁴ Neh 11:2) is connected with a *maqqeph* (Exod 4:19), the *holem* in **כָּל** is reduced (shortened) to a *qamets hatuph* (**כָּל**).
- 2C. However, **יִשְׁלַׁי-כָּל** (Gen 33:11)¹²⁵ shows that when the words connected by *maqqeph* have a full-letter vowel (וּ, גּ, יּ, וּ, and יּוּ), it remains long since these cannot be reduced.¹²⁶

2A. Definition

When two or more nouns are closely connected in a genitive relationship, they form one compound idea. The dependent word¹²⁷ (the first noun) is said to be in **construct**, while the independent word is said to be in the **absolute** state¹²⁸ (the second noun).

¹²¹ See pages 49 and 52 for previous instruction regarding the use of *maqqeph*.

¹²² The occurrence of two accented syllables in succession disrupts the rhythm of pronunciation. Biblical Hebrew avoids this disruption by connecting single syllable words with a *maqqeph*.

¹²³ See page 40 (2C).

¹²⁴ The נ preposition remains untranslated in this particular example because it introduces the object of the verb (*the people blessed all the men*).

¹²⁵ See **In the Word at Chapter 9** (page 67).

¹²⁶ Cf. pages 26 (2A) and 38 (3A).

¹²⁷ There might be more than one dependent word since a string of construct nouns may be put together (see 4B on pages 81–82).

¹²⁸ These two elements of the construct relationship are also called the *pregenitive* and the *genitive* (cf. *IBHS*, §9.2a. The older grammars refer to them as the *regens* (governor or ruler) and *rectum* (governed

3A. Usage

Translators normally join the word in the construct state to the word in the absolute state with the English preposition *of*, creating one compound idea. For example, in the phrase **הַמְלָקֶת אֶבֶן** (*the weight*¹²⁹ *of the king* or *the king's weight*, 2 Sam 14:26), the first word (**אֶבֶן**) is dependent upon the last word (**הַמְלָקֶת**) and thus in **construct**. The last word (**הַמְלָקֶת**) is independent and thus **absolute**. The first half of the phrase (*weight of*) is not complete in itself and depends on the last half (*the king*) to complete the thought.

4A. Rules

- 1B. In biblical Hebrew the construct connects with the absolute by **either** a conjunctive accent **or** a *maqqeph*.
- 2B. While the English word *of* in translation usually follows the construct, occasionally translators employ *for*, *with*, or *in*, depending on the context.
- 3B. When the compound thought is definite, ***the word in construct never takes the definite article***. Only the word in the absolute takes the article. For example, *the weight of the king* is written **אֶבֶן הַמְלָקֶת**, never **הַאֶבֶן הַמְלָקֶת**. **Proper names are definite even without the definite article**, therefore the construct is also definite: **בִּימֵי יְחִזְקִיָּהוּ**, *in the days of Hezekiah* (1 Chr 4:41).

Note that when the absolute is definite, the word in construct with it is also considered to be definite. **אֶבֶן הַמְלָקֶת** is not *a weight of the king*, but *the weight of the king*.¹³⁰

- 4B. The words in construct are thought of as one compound word and cannot be separated. Thus, two constructs connected by the *waw* conjunction (“and”) cannot be attached to the same absolute.

or *ruled*); cf. GKC, §128a. Modern Hebrew grammar utilizes the term **נִסְמָךְ** (*supported*) for the first noun (the one in construct) and the second noun is called **סָמִיךְ** (*supporting*). The relationship between the two nouns is called **סָמִיכָה** (*support*), cf. J-M, §129a note 2.

¹²⁹ Literally, *stone*.

¹³⁰ In order to express an indefinite noun's genitival relationship to a definite noun, Biblical Hebrew employs a variety of circumlocutions: **צָהָן לְפָנָיָה** (*a son-in-law of the king*, 1 Sam 18:18), **נָבִיא לִיהוָה עֶבֶד לְשֵׁר הַטְּבִיחִים** (*a servant of the captain of the bodyguard*, Gen 41:12), **קָנָף אֲשֶׁר לְשֵׁאָול** (*a corner of Saul's garment*, 1 Sam 24:6, Eng. v. 5).

Biblical Hebrew possesses a number of ways to express the genitive concept displayed in a statement like *the sons and daughters of David*. The chart below displays those ways.

<i>the sons and daughters of David</i>		
STATUS	HEBREW	LITERAL TRANSLATION
Incorrect	בְּנֵי וּבְנֹות דָוִד ¹³¹ *	<i>the sons of and daughters of David</i>
1. Correct (construct)	בְּנֵי דָוִד וּבְנָתָיו	<i>the sons of David and his daughters</i>
2. Correct (construct)	בְּנֵי דָוִד וְהַבְּנֹות	<i>the sons of David and the (or, his¹³²) daughters</i>
3. Correct (without construct)	הַבְּנִים וְהַבְּנֹות אֲשֶׁר לְדָוִד	<i>the sons and the daughters who belong to David</i>

CORRECT COMPOUND GENITIVES		
1	כָל-חֶרְטָמִי מִצְרָיִם וְאַתְ-כָל-חֶכְמִיָּה	<i>all the magicians and wisemen of Egypt</i> (Gen 41:8)
2	מִשְׁקָה מֶלֶךְ-מִצְרָיִם וְהָאָפָה	<i>the cupbearer and the baker of the king of Egypt</i> (Gen 40:1)
3	הַמִּשְׁקָה וְהָאָפָה אֲשֶׁר לְמֶלֶךְ מִצְרָיִם	<i>the cupbearer and the baker of the king of Egypt</i> (Gen 40:5)

A succession of constructs in which one construct builds upon the previous is grammatically legitimate. For example:

יְמִינֵי שְׁנֵי חִינֵי אֲבָתֵי	<i>the days of the years of the lives of my fathers</i> (Gen 47:9)
וְשֶׁאָר מִסְפָּר-קֶשֶׁת גָּבוֹרִי בְּנֵי-קֶדֶר	<i>and the remainder of the number of bowmen of the warriors of the sons of Qedar¹³³</i> (Isa 21:17)

¹³¹ The asterisk (*) indicates a form or phrase not found in the Hebrew OT. See page 77 fn 117.

¹³² The article in this case probably should be understood as possessive (cf. *HBI*, §1.4.3b).

¹³³ A better translation of the phrase *the sons of Qedar* would be *Qedarites*. See page 62 fn 95 and page 99.

5B. If an adjective modifies a noun in the construct state, the adjective cannot interrupt the connection of the construct with the absolute. Therefore, it must follow the compound expression: **רִיחַת־אֱלֹהִים רָעָה** (*an evil spirit of¹³⁴ God*, 1 Sam 16:15).

Note: This form of expression can be somewhat ambiguous. For example, **בֵּית מֶלֶךְ גָּדוֹל** can mean:

- *a house of a great king*, or
- *a great royal house (palace)*.

This ambiguity is rare. When it does occur, the exact meaning must be determined by the context.¹³⁵

5A. Adjustments in Vowel Pointings

1B. Two factors motivate changes in vowels in forming the construct state:

- Nouns in construct are unaccented and, therefore, the closed syllables must have short vowels if possible.¹³⁶
- The Hebrew tendency is to hurry on to the accented syllable by reducing the preceding vowels (if possible) to the shortest possible vowel sounds.¹³⁷

2B. The table on the following page illustrates the various vowel adjustments for words in construct.¹³⁸

¹³⁴ Better translated as *from* (a genitive of source).

¹³⁵ **כִּבְדָּל הַבַּיִת הַזֶּה הַאַחַرְנוֹן** (Hag 2:9) probably means *the second (or, latter) glory of this house* rather than *the glory of this second (or, latter) house*. The primary clue is the placement of the demonstrative pronoun immediately after **הַבַּיִת** rather than after the adjective (**הַאַחַרְנוֹן**). See J-M, §139a.

¹³⁶ See page 40 (2C).

¹³⁷ See page 69 (1B).

¹³⁸ Some of the forms in the chart do not occur in the Hebrew Bible, but are shown here so that a full picture of potential forms can be seen.

Gender	Absolute singular	Construct singular	Absolute plural	Construct plural	Dual Absolute/Construct
Masculine	סֹס	סֹס ¹³⁹	סֹסִים	סֹסִי-	סֹסִי- / סֹסִים ¹⁴¹
	דָּבָר	דָּבָר ¹⁴²	דָּבָרִים	דָּבָרִי-	
Feminine	סֹסָה	סֹסָה-	סֹסָות	סֹסָות-	
	יָד	יָד ¹⁴⁶	יָדֹת	יָדֹת-	יָדִי- / יָדִים ¹⁴⁷

¹³⁹ Note that the masculine singular (ms) construct in this particular example does not change because the vowel is a full-letter vowel which normally cannot be reduced. The *maqqeph* is inserted in this chart only for the purpose of making the construct form more visible. The student should beware, however, of making the *maqqeph* a marker for the construct. In the following examples the *maqqeph* has no relationship to a construct relation:

- (1) **הִאָּרוֹד כִּי־טוֹב** (Gen 1:4; the *maqqeph* joins the particle *that* to the predicate adjective: *(and God saw) that the light was good.*)
- (2) **אֲשֶׁר זָרַע־בּוֹ עַל־הָאָרֶץ וַיַּהַיּוּ** (Gen 1:11; the first *maqqeph* joins a noun with a pronominal suffix to an adjectival prepositional phrase, the second *maqqeph* joins a preposition to its object, and the third *maqqeph* joins a verb to an adverbial modifier: *whose seed is in it upon the earth, and it was so.*)

¹⁴⁰ The masculine plural (mp) drops the final **ם**. To indicate that it has dropped, the full-letter vowel (בּ) changes to another full-letter vowel (בּ). Note that neither vowel can be shortened, for both are full-letter vowels which normally cannot be reduced.

¹⁴¹ The construct dual follows the same form as the construct plural nouns that do not have a dual ending. The **ם** simply changes to **יָ**, just as in **סֹסִי**, above.

¹⁴² The construct singular reveals two vowel reductions. The last syllable (בּ) is now a closed and unaccented syllable and therefore must have a short vowel—thus the *qamets* is reduced to a *pathach*. The first syllable takes the shortest vowel possible—the *shewa*.

¹⁴³ The last syllable of the construct plural changes from **בּרִים** to **בּרִי**, just as with **יָדִי**, above. The *shewa* under the **ר** changes to a short *hireq* following the procedure noted previously (see page 56, 2C)—viz., when two *shewas* occur back-to-back at the beginning of a word, the first *shewa* is changed to a short *hireq*.

¹⁴⁴ The feminine singular (fs) construct retains the full-letter vowel **יָ** but the **ם** shortens to **מָ**. Two changes have occurred:

- (1) The long vowel *qamets* in **סֹסָה** (fs) must be shortened because the construct form **סֹסָת-** has lost its accent, forcing the closed, unaccented syllable to have a short vowel.
- (2) The change from the **ם** to the **מָ** at the end of the word is due to the fact that originally the fs form was **סֹסָת** (see page 13, 1A, and page 68 fn 106). With the development of the language, the **ם** replaced the **מָ**. However, certain forms of the feminine noun still retain the **ם**.

¹⁴⁵ The fp construct does not change because the two vowels are full-letter vowels and cannot be reduced.

¹⁴⁶ The construct singular of **יָד** simply reduces the *qamets* to a *pathach* due to the fact that the syllable is now closed and unaccented and thus must display a short vowel.

¹⁴⁷ The second vowel back (בּ) is pointed as short as possible—with a *shewa*.

Note the variations in forms for the following irregular nouns:

Gender	Absolute singular	Construct singular	Absolute plural	Construct plural
Masculine	אִישׁ	אִישׁ-	אֲנָשִׁים	אֲנָשִׁׂים ¹⁴⁸
	אָבִּי	אָבִי-	אָבוֹתִּים ¹⁵⁰	אָבוֹתִׂים
Feminine	אָשָׁה	אָשָׁתִּים ¹⁵¹	נְשָׁמָּה	נְשִׁׂים ¹⁵²

6A. Vocabulary

Nouns:

אֶמֶת	(f.) truth
גָּבֹר	hero, mighty man, warrior
דָּג	(m.), fish
דָּגָנָה	(f.)
זָבֵחַ	(m. or f.) sacrifice
חַטָּאת	(f.) sin, sin-offering
יְרָאָה	(f.) fear
כְּסָף	silver, money
מִזְבֵּחַ	(m. or f.) altar
מִלְחָמָה	(f.) battle, war
מִקְרָם	(m. or f.) place
מִשְׁפָּט	judgment, justice
נָבִיא	prophet
עוֹלָם	eternity, a long time
עֵץ	(m. or f.) tree, wood

¹⁴⁸ The *pathach* occurs in the first syllable to replace the composite *shewa* since two *shewas* (including composites) cannot occur together at the beginning of a word. Keep in mind that gutturals prefer *a*-class vowels (see page 29, 1A).

¹⁴⁹ The construct singular for **בָּאֵב** (*father*) shows retention of the original genitival suffix (see page 13, 1A). The *hateph pathach* occurs due to the preference of gutturals for composite *shewa* (cf. page 29, 1A). The same form occurs with another term of relation, **בָּנָאֵב** (*brother*): **בָּנָאֵבִי**.

¹⁵⁰ The plural of **בָּאֵב** (*father*) is irregular.

¹⁵¹ The construct singular of **הַשְׁמָנָה** follows the normal feminine pattern of changing **תְּ** to **תִּ**. The resultant form would have been **הַשְׁמָנִה** with the doubling *dagesh* being rejected from **תִּ**. The *hireq* under **נָ** was heightened to *tsere* and a *seghol* was employed as the vowel under **תִּ**. **תִּ** is a common feminine ending in some Hebrew nouns and participles. Cf. GKC, §96.

¹⁵² Like **בָּאֵב**, **הַשְׁמָנָה** is an irregular noun.

תְּהוֹם (m. or f.) deep, primeval ocean

Verbs:

- זָבַח** he sacrificed
- זָכַר** he remembered
- סָבַב** he surrounded
- עָמַד** he stood
- צָרַק** he was right, he was in the right, he was just, he was righteous
- שָׁפַט** he judged

Adjectives:

טָהוֹר clean, pure, genuine

Adverbs:

- יחָדָה** together, equally, altogether, entirely
- מִנְאָן** from where? (מִן + אָן)

Prepositions:

עַל־כֵּן therefore, for that reason



CHAPTER 12

Personal Pronouns, the Particle **את**, and Accusatives

In the Word – Exegetical Insights

1 Samuel 30:13

לְמִרְאַתָּה וְאֵי מִזְהָה אַתָּה . . .
נָעַר מִצְרֵי אָנֹכִי עֲבָד לְאִישׁ עַמְלָקִי

⌚ For unfamiliar words, see the **Vocabulary** at the end of this chapter.

◊ **מִצְרֵי** is the gentilic (national) noun form identifying a people group. Hebrew lexicons often use the abbreviation “gent.” (e.g., Holladay, 211). Most Hebrew gentilics end in ‘. like this noun and **עַמְלָקִי** at the end of the line. The same ending shows up in the employment of *Israeli* to identify a citizen of the nation of Israel. **מִצְרֵי** is derived from the country name, **מִצְרַיִם** (see page 70, **Vocabulary**). *Egyptian* translates the first noun, while *Amalekite* represents the second noun. Other than *-ian* and *-ite*, what other gentilic (national) suffixes does English employ?¹⁵³

◊ Keep in mind that noun clauses do not contain verbs, but some form of *be* is understood and must be employed to translate the sentences. Try not to replicate the exact word order in your English translation—aim for a smooth, natural English reading.

◊ **Exegetical comment:** The noun clauses in the young man’s answer identify him. Which part of his identity does he emphasize?

1A. Personal Pronouns—Subject

Pronouns are specialized words that take the place of nouns and noun clauses. Those nouns or noun clauses represented by pronouns are called antecedents. In Hebrew there are two kinds of personal pronouns: independent pronouns and pronominal suffixes. The following forms constitute the independent personal pronouns to express the subject of a verb:

¹⁵³ What gentilics does English use for a person from France? Germany? China? Africa? Arabia? Thailand? Bangladesh? Brazil? Peru? Holland? Spain? Ireland? Scotland? Maine? Wyoming? Michigan?

Chart of Personal Pronouns

Person	Singular		Plural	
1 st	אָנָּבָי ¹⁵⁴ (אָנָּבָי)	I (c) ¹⁵⁵	אָנָּחָנוּ ¹⁵⁶ (אָנָּחָנוּ)	we (c)
2 nd	אַתָּה ¹⁵⁷ (אַתָּה)	you (m)	אַתָּם ¹⁵⁸ (אַתָּם)	you (m)
2 nd	אַתָּה ¹⁵⁸ (אַתָּה)	you (f)	אַתָּנָה ¹⁵⁹ (אַתָּנָה)	you (f)
3 rd	הָיָה ¹⁵⁹ (הָיָה)	He	הָמָה ¹⁵⁹ (הָמָה)	they (m)
3 rd	הָיָה ¹⁶⁰ (הָיָה)	She	הָנָה ¹⁶⁰ (הָנָה)	they (f)

2A. The Definite Object

1B. Definition

In Biblical Hebrew, when an active verb governs a definite direct object, the writer employs the particle **תָּאַת** or **תָּתָּאַת** to avoid confusing the subject with the object. There is no English equivalent for this accusative or direct object marker.¹⁶¹ It merely indicates that the following word, phrase, or clause is a definite direct object of the verb.

2B. Usage

1C. When **תָּאַת** (or **תָּתָּאַת**) appears before a common noun, the direct object is always definite and usually has the article.

Examples:

לְקַח אֶת־הַכֹּסֶף = *he took the silver [or money]* (Num 3:50)
לְקַח דָּוִד אֶת־הַכְּנוֹר = *David took the¹⁶² lyre.* (1 Sam 16:23)

Note the difference between the following two examples:

לְקַח הַמֶּלֶךְ = *The king took . . .*

¹⁵⁴ אָנָּבָי (870 times) is the more common of the two forms (אָנָּבָי, 358 times).

¹⁵⁵ The abbreviations represent the gender: c = common, m = masculine, f = feminine.

¹⁵⁶ אָנָּחָנוּ (125 times) is the more common of the two forms. The second form is found only 6 times in the OT. אָנוּ is a rare form found only once in Jer 42:6.

¹⁵⁷ This form occurs only 5 times in the OT; אַתָּה occurs 743 times.

¹⁵⁸ אַתָּנָה is found only 4 times in the OT; אַתָּה only occurs once in Ezek 34:31.

¹⁵⁹ הָמָה occurs 282 times and הָנָה 269 times.

¹⁶⁰ The Pentateuch commonly spells this pronoun as הָיָה.

¹⁶¹ Older Hebrew grammars sometimes utilize the symbol) (to represent the direct object marker; see William R. Harper, *Introductory Hebrew Method and Manual*, rev. by J. M. Powis Smith (Chicago: University of Chicago Press, 1959), 3, 13.

¹⁶² The article here probably best represents a possessive: *his*. See page 82 fn 132.

^{163*} **לְקַח אַתָּה מֶלֶךְ** = *He took the king.*

2C. Although the definite article usually does not appear when **את-** (or **אֵת-**) introduces proper nouns or names, the object is still considered definite—**proper nouns are always grammatically definite.**¹⁶⁴

Examples:

מְחִיעָאֵל יָלֵד אַתָּה מֹתְשָׁאֵל = *Mehujael fathered Methushael.* (Gen 4:18)
מֹתְשָׁאֵל יָלֵד אַתָּה לָמֶךְ = *Methushael fathered Lamech.* (Gen 4:18)

3C. When the verb has two or more direct objects, the **תְּ** is repeated before each.

Examples:

בָּרָא אֱלֹהִים אַתָּה הַשְׁמִים וְאַתָּה הָאָרֶץ = *God created the heavens and the earth.*
 (Gen 1:1)
עָשָׂה אַתָּה מֹשֶׁה וְאַתָּה אַהֲרֹן = *He appointed¹⁶⁵ Moses and Aaron.*
 (1 Sam 12:6)

4C. When **תְּ** precedes **מי**, the meaning is *whom*. However, **תְּ** never precedes **מה**.

Examples:

אַתָּה מֵי עָשָׂקְתָּי = *Whom have I exploited?* (1 Sam 12:3)
מַהָּוּ עָשָׂתָּךְ = *What have you done?* (Gen 31:26)

3A. The Old Accusative

1B. Definition

It is thought that Hebrew, like Arabic, originally possessed three case endings: a nominative ending in *u* (א), a genitive ending in *i* (ו), and an accusative ending in *a* (ת).¹⁶⁷ While the nominative and genitive case endings seem for the most part to have disappeared from Biblical Hebrew, the accusative case ending has remained in one particular usage. This usage designates an

¹⁶³ The asterisk following the Hebrew indicates that it is not a form or phrase found in the Masoretic Text, but is consistent with the grammatical rules of biblical Hebrew. See page 82 fn 131.

¹⁶⁴ See page 81 (3B).

¹⁶⁵ The Hebrew verb **עָשָׂה** is a very common verb with many possible meanings, depending upon the context in which it is employed. In 1 Sam 12:6 *appointed* is more appropriate than *made*.

¹⁶⁶ For the form of the interrogative pronoun, see page 52 (4C).

¹⁶⁷ Cf. page 13 (1A).

adverbial accusative of *direction* or *motion toward* by appending נֶ, rather than denoting the direct object of a transitive verb.

2B. Usage

Grammarians sometimes refer to this word ending as the locative-נֶ (or, נֶ-*locale*) because it usually has reference to location (place). Its usage subscribes to the following guidelines:

1C. This נֶ occurs with a limited number of nouns (*never with verbs*) and usually refers to location.

Example:

הַשְׁנִימָה = *toward the heavens* (Gen 15:5)

2C. Occasionally it makes reference to time.

Example:

מִמְיוֹם יּוֹמָה = *from day to day (every day)* (Exod 13:10)

3C. It never refers to persons. Motion toward persons is usually designated by the preposition אלֶ.

Examples:

וְ[לִקְחָה] הָאִישׁ אֶת-אֶשְׁתּוֹ אֶל-הַבְּהֵן = *Then¹⁶⁸ the man shall [take] his wife¹⁶⁹ unto the priest* (Num 5:15)

וְ[אָמַר] הַנֶּשֶׁן אֶל-הָאִשָּׁה = *and the serpent said unto the woman* (Gen 3:4)

4C. The נֶ ending never takes the accent. When the biblical writers add the old accusative ending, the accent remains where it was before adding the ending.

Examples:

Without suffix: מִצְרִים = *Egypt*

With suffix: מִצְרִימָה = *to (toward) Egypt* (Gen 12:10)

Without suffix: הָעִיר = *the city*

With suffix: הָעִירָה = *to (toward, into) the city* (Gen 44:13)

¹⁶⁸ The context determines this translation of the Hebrew conjunction. See page 62 (1A).

¹⁶⁹ אֶשְׁתּוֹ possesses a 3ms (third person masculine singular) pronominal suffix: *his*. These suffixes will be explained in **Chapter 14**. הָאִשָּׁה can mean either *woman* (see the very next example, above) or *wife*. Context determines the meaning for any particular usage.

4A. Vocabulary

Learn all of the personal pronouns in the chart on page 88.

Nouns:

אַףִים	(du.) nose, nostrils (du.), anger
כִּבּוֹר	glory, splendor, honor, reputation
לְחֵם	bread, food
מַחְנָה	(m. or f.) camp, army
מְעַשָּׂה	work, labor, deed
נַעַר	lad, young man; servant, attendant
צָאן	flock, flocks (of sheep or goats)
שְׁלוֹם	peace, prosperity, success, welfare
שְׁמָיִם	heavens, sky, heaven

Verbs:

חִיָּה	he lived, he was alive
יָכַל	he was able
יִסַּף	he added, he continued, he did again
יָרַד	he descended, he went down

Adverbs:

אֵי	where? (also אֵיהֶנּוּ)
¹⁷⁰ אַל	not, no
¹⁷¹ כֹּה	thus, so
כֹּן	thus, so
לֹא	not, no
סְבִיב	around, surrounding; (pl.) surroundings, vicinity
פָּה	here (also occurs as פָּאָ or פָּוּ)

¹⁷⁰ The two major Biblical Hebrew negatives are **לֹא** and **אַל**. The first is the objective negative and the second is the subjective negative. This difference shows up especially with prohibitions. **אַל** with an imperative (command form of the verb) normally conveys a permanent or emphatic prohibition, while **לֹא** often indicates a temporary prohibition. The Hebrew negative is generally placed prior to that which it negates. For example, *the servant did not go* is written **לֹא-הָלַךְ הַעֲבָרִ**.

¹⁷¹ Although the Vocabulary translations for **כֹּה** and **כֹּן** appear the same, biblical writers usually employ **כֹּה** to express manner (especially in introducing speech: *Thus says the LORD*) and **כֹּן** to express comparison (*And it came to be so*, Gen 1:15). For the compound **עַל-כֹּן** (*therefore*), see page 85.



CHAPTER 13

The Regular Verb — Perfect

In the Word – Exegetical Insights

Deuteronomy 29:15 [Eng., 16]

כִּי־אַתֶּם יְדֻעַתֶּם
 אַת אֲשֶׁר־יִשְׁבָּנו בָּאָרֶץ מִצְרִים
 וְאַת אֲשֶׁר־עַבְרָנו בְּקָרְבָּן הַגּוֹיִם אֲשֶׁר עַבְרָתֶם:

- ⌚ For unfamiliar words, see the **Vocabulary** at the end of the chapter.
- ⌚ Observe the use of **את** and **וְאת** in this passage.¹⁷² Both precede relative clauses (beginning with the relative pronoun **אשר**).¹⁷³ Instead of using *which* or *what*, this context demands the translation *how*.
- ⌚ For the meaning of the verbs **עַבְרָנו**, **יְדֻעַתֶּם**, **יִשְׁבָּנו**, **עַבְרָתֶם**, and **עַבְרָתֶם**, compare the forms with those in the chart at the end of this chapter.

☆ **Exegetical comment:** The personal pronoun¹⁷⁴ **אתם** **יְדֻעַתֶּם**: The personal pronoun¹⁷⁴ is emphatic, because it is unnecessary—the subject of the verb is identified by the suffix on the verb. Thus, the verse makes double reference to the subject. It is legitimate to translate the emphatic personal pronoun as *you yourselves*.

1A. Introduction

1B. The Trilateral Root

The Hebrew verb is similar in nature to other Semitic languages in that, among other things, it is normally constructed with three root letters.¹⁷⁵ By

¹⁷² See pages 88–89.

¹⁷³ See pages 64–65.

¹⁷⁴ See the chart of personal pronouns on page 88.

¹⁷⁵ See page 13 (1A).

changing the vowel pointings and by adding prefixes and suffixes the Hebrew verb expresses kind of action, mood,¹⁷⁶ person, gender, and number.

The three-letter (trilateral) root provides the fundamental base for building the Hebrew verb. The three letters of the normal root are usually the three letters of the simplest form of the verb in the third person masculine singular of what is generally called the perfect or *qatal* form of the verb. Those three letters appear in all forms of the strong or regular verb forms.

Read the following chart by starting in the right hand column and moving left.

Translation	Simple Perfect 1cs ¹⁷⁷	Trilateral Root
I killed, I kill, I will kill	קָטַלְתִּי	קְטַל
I kept, I keep, I will keep	שָׁמַרְתִּי	שְׁמַר
I wrote, I write, I will write	כְּתַבְתִּי	כְּתַב
I reigned, I reign, I will reign	מְלַכְתִּי	מְלַך

Translation	Simple Perfect 3ms ¹⁷⁸	Trilateral Root
he killed, he kills, he will kill	קָטַל	קְטַל
he kept, he keeps, he will keep	שָׁמַר	שְׁמַר
he wrote, he writes, he will write	כְּתַב	כְּתַב
he reigned, he reigns, he will reign	מְלַך	מְלַך

2B. The Nature of Verb Action

Strictly speaking, there is no tense in Hebrew—**context alone determines the timeframe for the action or state** depicted by the verb. Instead, the verb occurs in two forms:

1. the **suffix form** known as **Perfect** or *qatal*; and
2. the **prefix form** known as **Imperfect** or *yiqtol*.

¹⁷⁶ Mood or modality refers to the degree of reality of the action of the verb. Most Hebrew verbs appear as indicative (or, declarative) in mood. That is the mood of reality. The unreal or potential verbs are subjunctive (such as the jussive and cohortative), imperative (command), or optative (wish).

¹⁷⁷ 1cs = 1st person common singular.

¹⁷⁸ 3ms = 3rd person masculine singular.

These two verb forms can represent a variety of shades of meaning, *depending upon the dictates of the context*. This grammar will describe the exegetically significant emphases or meanings of these verb forms in their respective chapters. Hebraists¹⁷⁹ adhere to three different views regarding the components and meaning of the classical (Hebrew Bible) verb forms:

1C. Aspect or *Aktionsart* view: Aspect refers to the location of a verb's action within a situation in time. Many grammarians take the Perfect, or *qatal*, as representative of action that is completed, while the Imperfect, or *yiqtol*, represents action that is incomplete.¹⁸⁰

2C. Aspect and Tense view: The Perfect, or *qatal*, represents action that is completed, therefore normally past tense. The Imperfect, or *yiqtol*, represents action that is incomplete, therefore normally future.¹⁸¹ One modified form of this view includes a third form, *wayyiqtol*, as a past tense but without aspectual implications.¹⁸²

The authors of this grammar take a view that modifies the first view above (1C). We hold that **tense (time) is a function of context alone**¹⁸³ and that the *wayyiqtol* form is **not** strictly a preterite (an old term meaning “past tense”).¹⁸⁴ Also, we believe the Perfect represents action that is *complete*, not *completed*.

The following table demonstrates how, for the purpose of the illustrations of this *Grammar* and for exercises in its *Workbook*, students should translate the Perfect (*qatal*) forms of the verb. The table utilizes **נִמְשָׁךְ**, but the types of translations it demonstrates apply to all fientive¹⁸⁵ perfects regardless of their roots.¹⁸⁶

¹⁷⁹ Hebraists are Hebrew scholars.

¹⁸⁰ IBHS, §29.6.

¹⁸¹ J-M, §111.

¹⁸² Cf. E. Lipinski, *Semitic Languages: Outline of a Comparative Grammar*, Orientalia Lovaniensia Analecta 80 (Leuven, Belgium: Uitgaveij Peeters en Departement Oosterse Studies, 1997), 341.

¹⁸³ Cf. Robert B. Chisholm, Jr., *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew* (Grand Rapids: Baker Books, 1998), 86: “The conjugations do not indicate tense; time frame must be determined contextually.” “We must not forget that the concept of the *tenses* of verbs, to which we are accustomed today, was unknown in the classic period of the Hebrew language” (U. Cassuto, *A Commentary on the Book of Genesis: Part II—From Noah to Abraham*, trans. by Israel Abrahams [1964; repr., Jerusalem: Magnes Press, 1992], 91).

¹⁸⁴ Cf. Chisholm, 95: “Since the label ‘preterite’ is inadequate and inaccurate in some cases, our discussion only uses this label when the form is truly functioning as a past tense. Otherwise, the label ‘short prefixed form’ is employed, even though the original morphological distinction between this form and the imperfect is, with a few exceptions, no longer apparent.”

¹⁸⁵ Fientive refers to verbs describing an activity; stative refers to verbs describing a state. *She writes a book* employs an transitive fientive verb (because it can take a direct object that receives the action); *she runs* uses an intransitive fientive verb (because the verb, though active, does not take a direct object); *she is young* employs a stative verb.

¹⁸⁶ Alternate translations may include the following: *he keeps, he will keep, he has kept, he had kept, he has been keeping, he had been keeping, he did keep, he is keeping, he will have kept, and he will be keeping*. **The context alone will determine which translation is the best choice.**

	Hebrew Form	Parsing	Translation
Singular	שִׁמְרָתִי	1cs	<i>I kept</i>
	שִׁמְרָתְךָ	2ms	<i>you¹⁸⁷ kept</i>
	שִׁמְרָתָךְ	2fs	<i>you kept</i>
	שִׁמְרָתְךָ	3ms	<i>he kept</i>
	שִׁמְרָתָה	3fs	<i>she kept</i>
Plural	שִׁמְרָנוּ	1cp	<i>we kept</i>
	שִׁמְרָתָם	2mp	<i>you kept</i>
	שִׁמְרָתָן	2fp	<i>you kept</i>
	שִׁמְרָתוּ	3cp	<i>they kept</i>

3B. The Seven Conjugations

Hebrew verbs occur in seven different inflections called conjugations. Only a few verbs actually appear in all seven conjugations in the Hebrew Bible.¹⁸⁸ The simplest conjugation of Biblical Hebrew verbs is called *Qal*. The name appears to have been derived from **לְקָ**, which means *light* (i.e., *simple*). Such a derivation might denote that the other six conjugations are *heavier* or more *complex* due to the additional prefixes and infixes attached to them.

The chart on the following page presents the seven Hebrew conjugations and a simplified description of the kind of action they indicate, as well as the technical linguistic German names with their abbreviations.

¹⁸⁷ English *you* is ambiguous. Hebrew teachers might require students to indicate the gender and number whenever students use *you*. If so, the translations would be *you* (ms), *you* (fs), *you* (mp), and *you* (fp), with the gender and number indicated by an abbreviation in parentheses following each occurrence of *you*.

¹⁸⁸ For example, **לְגַלֵּה** (he uncovered, exposed, revealed), **יָדַע** (he knew, was known, made known), **יָלַד** (he bore, was born, became father of), and **בָּקַר** (he visited).

Chart of Hebrew Verb Conjugations

Traditional Name	Hebrew Name	Action	Linguistic Name
Qal	קָל	Simple Active	<i>Grundstamm</i> = G
Niphal	¹⁸⁹ נִפְעַל	Simple Passive	N-stamm = N
Piel	פִּעְל	Factitive ¹⁹⁰ Active	<i>Doppelungsstamm</i> = D
Pual	פִּעְל	Factitive Passive	<i>Doppelungsstamm</i> with u = Du
Hiphil	הַפְעִיל	Causative Active	H-stamm = H
Hophal	הַפְעֵל	Causative Passive	Hu-stamm = Hu
Hithpael	הַחְפִּעְל	Factitive Reflexive	<i>Doppelungsstamm</i> with t infix = Dt

Miscellaneous Rare Intensive Conjugations		
Poel	פֹּעַל	Factitive Active
Poal	פֹּעֵל	Factitive Passive
Hithpoel	הַחְפֹּעַל	Factitive Reflexive
Polel	פּוֹלֵל	Factitive Active
Pulal	פּוֹלֵל	Factitive Passive
Hithpolal	הַחְפּוֹלֵל	Factitive Reflexive
Pilpel	פּלְפּוֹל	Factitive Active
Pulpal	פּלְפּוֹל	Factitive Passive
Hitpalpel	הַחְפּוֹלְפּוֹל	Factitive Reflexive
Hishtaphel	הַשְׁתַּפְּלֵל	Factitive Reflexive

[with metathesis of sibilant¹⁹¹]

For the present the focus will remain on the Qal Perfect; later chapters will define the other verb forms with regard to their definitions and functions.

¹⁸⁹ Early Arab grammarians, who prepared some of the first Hebrew grammars, initiated the use of פִּעְל (he worked) as the verb form employed in paradigms (charts of verb forms). Later grammars utilized the stronger, more regular לִמְלָד (he killed). To avoid the negative meaning of the latter verb, modern grammars tend to use verbs like פִּקְדָּח (he visited), נִלְאָךְ (he reigned), or בִּתְבָּחָר (he wrote).

¹⁹⁰ Chapter 21 will explain the reason why the Piel, Pual, and Hithpael involve a factitive sense rather than the traditional intensive sense.

¹⁹¹ A sibilant is an s-sounding consonant. In Hebrew sibilants include the following consonants: נ, ס, צ, ש, and פ. Metathesis refers to two consonants switching places in the order of the letters given as the word's spelling: הַחְשִׁפְּר becomes הַשְׁחִפְּר.

2A. The Suffix or *qatal* Verb Form

1B. Introduction

Hebrew grammars often represent the **suffixed verb form (Perfect or *qatal*)** as referring to or conceiving of the action as *completed*. However, the primary force of this form is to represent the **action itself** as more prominent than the actor or the object or any adverbial element limiting the action. The *qatal* looks at the situation as a whole (*complete*, not *completed*) and indicates the simple fact of the action or state.¹⁹² Some of this is reflected in the suffixed form, because the root comes before the subject endings that indicate person, gender and number. Thus, it follows the normal Hebrew word order:

Verb → Subject → Object.¹⁹³

This order gives prominence to the verb rather than the subject, object, or any modifiers.

To compose the verb form, add the subject endings to the third person masculine singular (3ms) stem. Essentially, those subject endings consist of the main parts of the personal pronouns.¹⁹⁴

2B. The Suffixed (Perfect or *qatal*) Forms of the Qal Conjugation for Regular¹⁹⁵ Verbs

Parsing [Singular]	Form	Suffix	Translation	Personal Pronoun
1cs	שִׁמְרָתִי	תִּי	<i>I kept</i>	אָנִי
2ms	שִׁמְרָתְךָ	תְּךָ	<i>you kept</i>	אַתָּךְ
2fs	שִׁמְרָתְךָן	תְּךָן	<i>you kept</i>	אַתָּהֶן
3ms	שִׁמְרָה	None	<i>he kept</i>	unrelated
3fs	שִׁמְרָהָה	הָהָה	<i>she kept</i>	unrelated

Parsing [Plural]	Form	Suffix	Translation	Personal Pronoun
1cp	שִׁמְרָנוּ	נוּ	<i>we kept</i>	אָנוּ
2mp	שִׁמְרָתֶם	תֶּם	<i>you kept</i>	אַתָּהֶם
2fp	שִׁמְרָתָן	תָּהָן	<i>you kept</i>	אַתָּהֶן
3cp	שִׁמְרָהָה	הָהָה	<i>they kept</i>	unrelated

¹⁹² Chisholm, 86; Gary A. Long, *Grammatical Concepts 101 for Biblical Hebrew: Learning Biblical Hebrew Grammatical Concepts through English Grammar* (Peabody, MA: Hendrickson Publishers, 2002), 92.

¹⁹³ Grammarians normally refer to this word order as VSO. Since Hebrew is read from right to left, it is actually better represented as **Object ← Subject ← Verb** or **O ← S ← V**.

¹⁹⁴ See page 88, **Chart of Personal Pronouns**.

¹⁹⁵ Qal suffixed forms (also known as Qal perfects) occur over 9800 times scattered through over 7200 verses of the Hebrew Bible.

3B. Note: Like the noun and adjective,¹⁹⁶ *the verb must always agree with its subject in gender and number.*

Examples:

קָבַר אֶבְרָהָם	= <i>Abraham buried</i>	(Gen 23:19)
יִבְשָׂה הָרִץ	= <i>the earth/land was dry</i>	(Gen 12:10)
הַלְּכָה בְּנֵי-יִשְׂרָאֵל	= <i>the Israelites¹⁹⁷ walked</i>	(Josh 5:6)

3A. Identifying Hebrew Verb Roots

The Hebrew verb adds a variety of prefixes, suffixes, and infixes to the basic three-letter¹⁹⁸ root to form inflected words. The root is a semantic clue to the meaning of the word. Hebrew lexicons list verbs by their root forms. In order to identify the basic trilateral root,¹⁹⁹

- remove all prefixes, suffixes, and infixes
- reduce all internal full-letter vowels

Form	Eliminated Elements	Trilateral Root
מִשְׁפַּט	remove prefixed מ	שְׁפָט
מַלְחִנָּה	remove prefixed מ and suffixed ה	לְחַם
מַלְכִּי	remove suffixed י	מֶלֶךְ
צַדְקִתִּי	remove suffixed תִּי	צְדָקָה
רַחֲקִקָּה	remove infixated full-letter vowel וְ	רְחַקָּה
הַצְדִּיקָה	remove prefixed הַ, infixated full-letter vowel יְ, and suffixed וָ	צְדָקָה
תַּולְדֹּות	remove prefixed תַּ and suffixed וֹתָ	יְלֹדָה ²⁰⁰

¹⁹⁶ See page 73 (2B).

¹⁹⁷ See page 62 fn 95.

¹⁹⁸ קָרְבָּן, בָּנָה, and שָׁוֹם have a middle vowel and only two consonants—but still three letters.

¹⁹⁹ These two steps alone will not identify successfully many forms in the Hebrew Bible. Later chapters will deal with such verbs in the discussions of what are known as *weak verbs*.

²⁰⁰ Many Hebrew words that have an וְ or יְ following a prefix are formed from roots that originally began with a consonantal יְ that has become a full-letter vowel in the form. That original יְ of the trilateral root eventually became a consonantal יְ.

4A. Vocabulary: Learn the Qal Perfect (*qatal*) of שָׁמַר.

Nouns:

- אָבָן** (f.) stone
- אָמָן** (f.) cubit (approx. 18 inches)
- אָשָׁה** (f.) fire
- בְּרִית** (f.) covenant
- מִשְׁפָּחָה** (f.) family, clan
- פֶּה** (m. or f.) mouth, opening
- קְרֻבָּה** inner part, inward part, interior, midst, middle
- קָרֵן** (f.) horn
- שָׂדָה** (m. or f.) field, pasture, open country
- שַׁעַר** gate, city gate

Verbs:

- יָרַשׁ** he took possession of, he became the heir (of someone)
- כָּרַת** he cut, he cut off, he made (a covenant, with **בְּרִית**)
- כְּתַבֵּה** he wrote
- סָנַר** he shut, he closed, he handed over
- עַבַּר** he passed, he crossed over
- פָּקַד** he visited, he took care of, he made a search
- קָרַבְתָּ** he came near, he approached
- שָׁכַבְתָּ** he lay down

Particles:

- הָיוּ** alas!, woe!
- הָנֵה** behold, look (here)



CHAPTER 14

Pronominal Suffixes for Nouns

In the Word – Exegetical Insights

Isaiah 55:8

כִּי לֹא מִחְשָׁבָותִי מִחְשָׁבּוֹתֵיכֶם
וְלֹא דְּרָכֵיכֶם דְּרָכִי נָאָם יְהוָה:

⌚ Observe the use of pronominal suffixes in this passage. Match them with forms in the charts on pages 102, 103, 104, and 105.

⌚ For **נָאָם**, see the **Vocabulary** at the end of the chapter.

◊ **מִחְשָׁבָתִי** ◊ is a **מִ**-prefix feminine noun (**מִחְשָׁבָה/מִחְשָׁבָת**) occurring here in the plural plus a 1cs pronominal suffix: *my thoughts*.

◊ **מִחְשָׁבּוֹתֵיכֶם** ◊ is the same noun as the one preceding, but with a 2mp pronominal suffix: *your thoughts*. The *zaqef qaton* marks a logical pause. An overly literal translation of this verse's first phrase would be: *indeed, not-my-thoughts your-thoughts*. The phrase is a noun clause that requires a form of the verb *to be* in English translation. The first phrase (**לֹא מִחְשָׁבּוֹתִי**) probably serves as the predicate, following the normal Hebrew word order. Therefore, the translator should place it after the supplied verb: *Indeed, your thoughts are not my thoughts*.

◊ The second clause of this verse is identical in structure to the first, merely substituting the noun **דְּרָכֶם** with a reversal of the order of the pronominal suffixes: *and my ways are not your ways*. **Exegetical comment:** The reversal of pronominal suffixes creates an inverted parallelism with the 2mp suffixes in the center. Of what significance is this focus?

1A. Introduction

Biblical Hebrew modifies nouns with adjectives far less than English. Often it uses elements like the construct relation (cf. **Chapter 11**) for adjectival modification.

For expressing possession, Hebrew uses pronominal suffixes added to the construct

form of the noun. Thus, Hebrew expresses the phrase *my horse* (סֹוסִי) as *horse-of-me*. Some of the suffixes exhibit a slight variation from the personal pronoun. Note those variations in the chart below.

2A. Singular Nouns with Pronominal Suffixes

1B. Suffixes on Masculine Nouns

Absolute form	סֹוס	= horse	דְּבָר	= word
Construct form	סֹוס	= horse of	דְּבָר	= word of
sing. 1 com.	סֹוסִי	= my horse	דְּבָרִי	= my word
2 masc.	סֹוסֵךְ	= your horse	דְּבָרֶךְ	= your word
2 fem.	סֹוסֵךְ	= your horse	דְּבָרֶךְ	= your word
3 masc.	סֹוסֶוּ	= his horse	דְּבָרוּ	= his word
3 fem.	סֹוסֶה	= her horse	דְּבָרָה	= her word
plur. 1 com.	סֹוסִינוּ	= our horse	דְּבָרָנוּ	= our word
2 masc.	סֹוסְכֶם	= your horse	דְּבָרָכֶם	= your word
2 fem.	סֹוסְכֶנּוּ	= your horse	דְּבָרָכֶנּוּ	= your word
3 masc.	סֹוסְםָ	= their horse	דְּבָרָם	= their word
3 fem.	סֹיסְמָ	= their horse	דְּבָרָןּוּ	= their word

Explanatory Notes:

1. Notice the progression in the chart from the absolute form to the construct form to the forms with suffixes.
2. Note the following vowel behavior:
 - In סֹוס the long vowel (א) does not change: (1) because it is never more than one syllable back from the accented syllable and (2) because it is a full-letter vowel and thus cannot be reduced or shortened.
 - In דְּבָר, however, the first vowel (*qamets*) reduces to a *shewa*. This change occurs because it is the third syllable back from the accent and the Hebrew tendency is to hurry onward to the accented syllable.
3. Hebrew attaches the pronominal suffixes to the construct form of the noun. Note that the masculine singular of סֹוס does not change in the construct. דְּבָר, however, does change except in the 2m and 2f plural: דְּבָרָכֶן and דְּבָרָכֶם.

In the remainder of the forms, however, the *pathach* under the ב lengthens to a *qamets*. Why? The addition of the pronominal suffix in those situations forces the ב syllable open, thus requiring that the *pathach* heighten to the *qamets*: ב.

4. The 3fs סוֹסָה (*her horse*) has a dot in the נ. It is called a *mappiq* (מְפִיק = *bringing out*). Hebrew phonology²⁰¹ inserts *mappiq* so that a distinction might be made between *mare* (סֹסָה) and *her horse* (סֹסָה). The *mappiq* attributes full consonantal status to the נ as compared to its normal silent status.
5. The pronominal suffix attached to a noun makes that noun definite, therefore it does not take the definite article. If an attributive adjective modifies a noun with a pronominal suffix, that adjective must have the definite article since it must agree with the noun it modifies in gender, number, and definiteness:

הַטָּוֹב = *the good horse*
 טָוֹב = *my good horse*

6. Hebrew repeats the pronominal suffix with each coordinate noun:

בָּרוּךְ יְהוָה אֱלֹהֵי אָדָנִי אֶבְרָהָם
 אֲשֶׁר לֹא־זָבַח חֶסֶד וְאֶתְחָדָה מִעֵמֶךָ אָדָנִי
 Blessed be YHWH, the God of my master Abraham,
 Who has not abandoned His lovingkindness and His truth with my master.
 (Gen 24:27)

2B. Comparison of Pronominal Suffixes to the Personal Pronouns

Observe the similarities and differences between the forms of the pronominal suffixes and their corresponding personal pronouns in the following chart.

Person	Singular		Plural	
	Personal	Suffix	Personal	Suffix
1 st	אָנִי (אָנָּכִי)	־י	אָנָּחָנוּ (נָחָנוּ)	־נוּ
2 nd	אַתָּה (אַתָּךְ)	־תָּ	אַתָּהֶם (אַתָּהֶם)	־כֶּם
2 nd	אַתָּה	־תָּ	אַתָּהֶנָּה (אַתָּהֶנָּה)	־כָּנָה
3 rd	הָנָה	־וּ	הָנָהֶם (הָנָהֶם)	־כָּם
3 rd	הִיא	־תָּ	הִיאָה	־וֹתָה

²⁰¹ Phonology is the science of speech sounds and phonetics.

- Note that all 2nd person pronominal suffixes utilize some form of the **ך**.
- Each pronominal suffix (with the exception of 3fs) identifies with one element of its corresponding personal pronoun.
- What are the similarities between the personal pronoun and the pronominal suffixes that make them easy to identify?

3B. Suffixes on Feminine Nouns

The pronominal suffixes attached to feminine nouns are identical to those attached to masculine nouns.

Absolute form	סֹסֶה = <i>mare</i>	עַצָּה = <i>counsel</i>
Construct form	סֹסֶת = <i>mare of</i>	עַצָּת = <i>counsel of</i>
sing. 1 com.	סֹסֶתִי = <i>my mare</i>	עַצָּתִי = <i>my counsel</i>
2 masc.	סֹסֶתְךָ = <i>your mare</i>	עַצָּתְךָ = <i>your counsel</i>
2 fem.	סֹסֶתְךָ = <i>your mare</i>	עַצָּתְךָ = <i>your counsel</i>
3 masc.	סֹסֶתּוֹ = <i>his mare</i>	עַצָּתּוֹ = <i>his counsel</i>
3 fem.	סֹסֶתּוֹ = <i>her mare</i>	עַצָּתּוֹ = <i>her counsel</i>
plur. 1 com.	סֹסֶתְנוּ = <i>our mare</i>	עַצָּתְנוּ = <i>our counsel</i>
2 masc.	סֹסֶתְכֶם = <i>your mare</i>	עַצָּתְכֶם = <i>your counsel</i>
2 fem.	סֹסֶתְכֶן = <i>your mare</i>	עַצָּתְכֶן = <i>your counsel</i>
3 masc.	סֹסֶתְתֶם = <i>their mare</i>	עַצָּתְתֶם = <i>their counsel</i>
3 fem.	סֹסֶתְתֶן = <i>their mare</i>	עַצָּתְתֶן = <i>their counsel</i>

Explanatory Notes:

1. The feminine singular **סֹסֶה** was originally **סֹסֶת**.²⁰² Since Hebrew attaches the pronominal suffixes to the construct form of the noun, the construct **סֹסֶת** appears before the suffixes.
2. The third column of the chart depicts the declension of **עַצָּה** (*counsel*). It follows the same vowel pointing alterations as **דָּבָר** did in the previous chart. The only exception is the composite *shewa* under the first root letter. The presence of the guttural demands this change—a guttural prefers compound *shewa*.²⁰³

²⁰² See page 83 fn 144.

²⁰³ See pages 29 (1A) and 37 (4B).

3A. Plural Nouns with Suffixes

Pronominal suffixes attached to plural nouns are identical to those attached to singular nouns.

	Masculine	Feminine
Absolute form	סִיסִּים = horses	סִיסָּות = mares
Construct form	סִיסִּי = horses of	סִיסָּות = mares of
sing. 1 com.	סִיסִּי = my horses	סִיסָּותִי = my mares
2 masc.	סִיסִּיךְ = your horses	סִיסָּותִיךְ = your mares
2 fem.	סִיסִּיךְ = your horses	סִיסָּותִיךְ = your mares
3 masc.	סִיסִּיו = his horses	סִיסָּותִיו = his mares
3 fem.	סִיסִּיהָ = her horses	סִיסָּותִיהָ = her mares
plur. 1 com.	סִיסִּינו = our horses	סִיסָּותִינו = our mares
2 masc.	סִיסִּיכְם = your horses	סִיסָּותִיכְם = your mares
2 fem.	סִיסִּיכְן = your horses	סִיסָּותִיכְן = your mares
3 masc.	סִיסִּיכְם = their horses	סִיסָּותִיכְם = their mares
3 fem.	סִיסִּיכְן = their horses	סִיסָּותִיכְן = their mares

Explanatory Notes:

1. Both the masculine and the feminine plural nouns employ a *yod* infix between the plural noun and its suffix.
2. The feminine plural noun maintains the **וֹת** throughout the declension.
3. The **הָם** and **הָן** suffixes of the 3rd plural are rare and represent an older stage in the development of the language.

4A. Vocabulary

Memorize the pronominal suffixes attached to the masculine singular nouns **סִיס** and **דָּבָר** (chart on page 102).

Nouns:

- אַהֲרֹן** Aaron
- בָּשָׂר** flesh, meat, food; body
- דָּוִד** David
- יְהוּדָה** Judah
- מַלְאָךְ** angel, messenger

מְצֻוָּה (f., pl. **מְצֻוֹת**) command, commandment
²⁰⁴ **מְנֻאָה** announcement of, declaration of
עֵשָׂו Esau
רָעַ (m. or f.) comrade, companion, friend, fellow

Verbs:

בָּחַر he chose
בָּטַח he trusted
דָּרַשׁ he sought, he investigated
חָשַׁב he thought, he planned, he imputed
לְבַשׁ he clothed, he put on (a garment)
מִצָּא he found

Adverbs:

כִּכְרָה so, thus, as follows
מִאָרָךְ very, exceedingly

Interrogative:

עַל-מָה why?

²⁰⁴ This term occurs approximately 360 times in the Hebrew Bible (nearly one-third of them in Jeremiah). Perhaps it was originally the construct of **מְנֻאָה**. It has become a fixed technical term in prophetic speech.



CHAPTER 15

Pronominal Suffixes for **תְּ** and Prepositions

In the Word – Exegetical Insights

Joshua 1:15

וַיַּרְשׁוּ נְמִזְחָמָה
אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֵיכֶם [נָתַן] לְהֶם
וִשְׁבַּתֶּם לְאָרֶץ יְרַשְׁתֶּם וַיַּרְשְׁתֶּם אֹתָהּ
אֲשֶׁר-וָנָתַן לְכֶם מֹשֶׁה עֶבֶד יְהוָה

- ⌚ For unfamiliar words, see the **Vocabulary** at the end of the chapter.
- ⌚ Observe the use of pronominal suffixes in this passage. Match them with forms in the charts on pages 102–4.
- ❖ **Exegetical comment:** Identify the reason for the change from 3mp to 2mp at mid-verse.

❖ **וַיַּרְשׁוּ**: Do you recognize the components of the first word? What is **וַיַּ**? What is indicated by the **וַיַּ** on the end of **וַיַּרְשׁוּ**? Given the fact that the root is **רִשָׁ**, parse this verb completely utilizing the following order:

1. Conjugation (*Qal, Niphal, Hiphil, Hophal, Piel, Pual, or Hithpael?*)
2. Aspect or Form (Perfect = *qatal* or Imperfect = *yiqtol*?)
3. Person (3rd, 2nd, or 1st?)
4. Gender (masculine, feminine, or common?)
5. Number (singular or plural?)
6. Root (the three consonants or letters forming the trilateral base)

When you have completed this identification, compare it with what is in the footnote.²⁰⁵

²⁰⁵ If Hebrew were to employ the common symbols of 10 and 5 for 15, the result would be the same consonants as the name of Yahweh (Yah): **יְהָ**. Therefore, to avoid defiling the divine name, the Jewish people utilize 9 and 6 for 15.

וְנַהֲמָה is a particle (וְ). Do you recognize the pronoun that follows it? Note that these two words are not in construct relation. The *maqqeph* simply indicates that they are to be pronounced as one word.

◊ [נִנְחַת]: The square brackets indicate that this form of the verb does not appear in the actual text, but is employed because the student has not yet learned the form that is used in the text.

וְשָׁבְתָם: Translate as *you will return*. This verb is a so-called weak verb from the root שׁוּב, which a later chapter will discuss. Parse it as Qal perf 2mp < שׁוּב.

לְאָרֶץ יְרַשְׁתֶּכֶם: Translate: *to the land of your possession*. The construct relationship between these two words makes the first noun definite by reason of the pronominal suffix on the second. The second noun is **ירשָׁה** (f.), *property or possession*. What is its root?

1A. Pronominal Suffixes with the Sign of the Definite Object

When the personal pronoun is employed as the object of a verb, it is always definite. Therefore, the sign of the definite object (תְּנָא) may be employed with pronominal suffixes attached to it to express the pronominal object. The form **תְּנָא** (or, **תְּנָאָה**) is an alternate form of **תְּנָא** that is normally used to express the object when it is a pronoun. Four of the pronominal suffixes, however, are considered “heavy” (תְּנָאָה, **הָמָה**, **כָּן**, **כָּם**) and are always attached to **תְּנָא** (note the reduced vowel when the suffix is attached) instead of **תְּנָא**.

Pronominal Suffixes on Definite Object Marker

Person & Gender	Singular		Plural	
1st common	אני	me	אנחנו	us
2nd masculine	אתך	you	אתכם	you
2nd feminine	אתך	you	אתכן	you
3rd masculine	אותו	him	אתם אתהם (rare)	them
3rd feminine	אתה	her	אתן אתהן (rare)	them

2A. Pronominal Suffixes with Prepositions

1B. נָ — Compare the chart in **1A** above with the one below. One easy way to remember is to observe the following vowel agreement:

- מְ** = **Object** (the direct object marker with pronominal suffixes)
- בְּ** = **wIth** (the preposition with pronominal suffixes)

²⁰⁶ Qal perfect 3cp < יְרַשּׁ.

Pronominal Suffixes on the Preposition **תְּ**

Person & Gender	Singular		Plural	
1st common	אַתִּי	with me	אַתֶּנוּ	with us
2nd masculine	אַתָּךְ	with you	אַתְּכֶם	with you
2nd feminine	אַתָּה	with you	אַתְּכֹן	with you
3rd masculine	אַתּוּ	with him	אַתּּם	with them
3rd feminine	אַתְּהָ	with her	אַתּּן	with them

2B. With **לְ** and **בְּ**

Since inseparable prepositions cannot attach directly to personal pronouns, they accept pronominal suffixes instead. This is similar to the manner in which the definite object marker takes pronominal suffixes.

Number	Person & Gender	לְ		בְּ	
Singular	1st common	לִ	to me	בִּ	in me
	2nd masculine	לְךָ	to you	בְּךָ	in you
	2nd feminine	לְךָה	to you	בְּךָה	in you
	3rd masculine	לּוּ	to him	בָּוּ	in him
	3rd feminine	לָהּ	to her	בָּהּ	in her

Number	Person & Gender	לְ		בְּ	
Plural	1st common	לָנוּ	to us	בָּנוּ	in us
	2nd masculine	לָכֶם	to you	בָּכֶם	in you
	2nd feminine	לָכֶן	to you	בָּכֶן	in you
	3rd masculine	לָהּם	to them	בָּהּם	in them
	3rd feminine	לָהּן	to them	בָּהּן	in them

Note the consistency of the forms of the pronominal suffixes that Hebrew appends to the prepositions **תְּ**, **לְ**, and **בְּ**. Most of this consistency carries over even to the irregular prepositions in **3B**, **4B**, and **5B** below. Once you have mastered the consistencies, focus on the differences.

3B. With **כְּ**

When the inseparable preposition **כְּ** takes pronominal suffixes, Hebrew usually attaches them to its poetical form, **כָּמוֹ**. (Be certain to read the footnotes for the following chart.)

Person & Gender	Singular		Plural	
1st common	²⁰⁷ כִּמְנִי	<i>like me</i>	כִּמְנוּנָה	<i>like us</i>
2nd masculine	כִּמְךָ	<i>like you</i>	כִּיכָם	<i>like you</i>
2nd feminine	כִּמְךָ	<i>like you</i>	כִּיכָן	<i>like you</i>
3rd masculine	²⁰⁸ כִּמְהֹוָה	<i>like him</i>	כִּיחָם	<i>like them</i>
3rd feminine	כִּמְוָהָה	<i>like her</i>	כִּיחָן or כִּיחָנָה	<i>like them</i>

4B. With נִן

When Biblical Hebrew attaches pronominal suffixes to the preposition נִן, the forms appear as follows:

Number & Gender	Singular		Plural	
1st common	²¹⁰ מִמְנִי	<i>from me</i>	מִמְנָנוּ	<i>from us</i>
2nd masculine	מִמְךָ	<i>from you</i>	מִמְכָם	<i>from you</i>
2nd feminine	מִמְךָ	<i>from you</i>	מִמְכָן	<i>from you</i>
3rd masculine	²¹¹ מִמְנָה	<i>from him</i>	מִמְהָם or מִמְהָנָה	<i>from them</i>
3rd feminine	מִמְנָה	<i>from her</i>	מִמְהָן or מִמְהָנָה	<i>from them</i>

5B. With עַד, תְּחִת, עַל, אֶל, and אַחֲר (also, תְּחִתָּה and עַדְתָּה)

Some prepositions, such as אֶל (to, unto), עַל (on, upon, over), עַד (unto, until, as far as), אַחֲר (after, behind), תְּחִתָּה (beneath, under, in place of), and others, owing to their forms in poetry, attach suffixes only to the plural

²⁰⁷ The נִי ending derives from נִנִי of the personal pronoun.

²⁰⁸ The נִי and נִנִּי endings are primitive forms of נִי and נִנִּי which survive in various forms.

²⁰⁹ The longer poetic form does not occur with the “heavy” suffixes כָם, כָּן, כָּמָן, and נִנָּן.

²¹⁰ The pronominal suffix on the preposition נִן suggests a reduplicated נִנִּנָה, accounting for the *dagesh forte* (compensatory) in the second נִנִּ. Both נִנִּנָה and נִנִּנָה are shortened (contracted) forms of נִנִּנָה and נִנִּנָה, accounting for the *dagesh forte* (compensatory) in the נִנִּ.

²¹¹ Note that the 3ms and 1cp forms of pronominal suffixes on נִן are identical: נִנִּנָה. Context alone determines which form to translate it as.

²¹² The “heavy” suffixes כָם, כָּן, כָּמָן, and נִנָּן do not attach to the reduplicated form of the preposition.

form.²¹³ For example, although the form **עַלִי** (cp. סְוִסִי in the chart on p. 105) is technically plural, the preposition cannot be translated as a plural.

Number	Person & Gender	אֶלְיָהוּ = אֶל	עַלְיָהוּ = עַל
Singular	1st common	אֶלְיָהוּ	unto me
	2nd masculine	אֶלְיָהָה	unto you
	2nd feminine	אֶלְיָהָה	unto you
	3rd masculine	אֶלְיָהּ	unto him
	3rd feminine	אֶלְיָהָהּ	unto her
Plural	1st common	אֶלְיָהָנוּ	unto us
	2nd masculine	אֶלְיָהָם	unto you
	2nd feminine	אֶלְיָהָן	unto you
	3rd masculine	אֶלְיָהָם	unto them
	3rd feminine	אֶלְיָהָן	unto them

3A. **יְהִי** and **אֵין**

While Hebrew denotes simple possession either by the use of the construct²¹⁴ or by pronominal suffixes,²¹⁵ **יְהִי** and **אֵין** followed by **ל** indicate possession *in point of time*. For example, **יְשָׁלִי רַב** (“much is mine,” Gen 33:9) and **אֵין לָהּ וָלֶד** (“she had no child,” Gen 11:30).

יְהִי essentially means *existence* and thus corresponds to the stative verb *is, are, was, were, will be*. It is generally translated *there is, there are, etc.* **אֵין** represents the construct form of **אֵין**, denoting the opposite of **יְהִי**. It means *non-existence, nothing, or naught*. Biblical Hebrew employs it frequently as a particle of negation, generally translated *there is not, there are not, etc.*

Below are a few examples of the usage of these two particles of existence:

אֵלִי יְשָׁהַיִם צְדִיקִים בְּתוֹךְ הָעִיר (Gen 18:24)
*Perhaps there are fifty righteous individuals*²¹⁶ *in the city . . .*

אָמָר נָבָל בְּלֹבֶן אֵין אֱלֹהִים (Ps 14:1)
A fool says in his heart, “There is no God.”

²¹³ See **Chapter 14** for discussion of plural nouns with pronominal suffixes.

²¹⁴ See **Chapter 11**.

²¹⁵ See **Chapter 14**.

²¹⁶ Placing “individuals” in a different type face shows that the translator has added it to clarify the meaning.

4A. Vocabulary

Nouns:

אֹיֵב	enemy (also, אֹיֵב)
אֶלְף	thousand
נֶמֶן	rain
זָכָר	male
נוּבָל	(m. or f.) fool
נָקָבָה	(f.) female
צָלָם	image, likeness, idol
תּוֹרָה	(f.) law, instruction

Verbs:

הָרַג	he slew, he killed
כָּלָה	he finished, he completed, he perished

Particles:

אַוְلֵי	perhaps
אֵיָה	where? what kind? (also, אֲפָוּ)
גַּם	also, even
עַזְּזָה	still, still more, again

Numerals:²¹⁷

אַחַד (m.), אַחַת (f.)	one (constructs אַחַד and אַחַת)
שְׁנִים (m.), שְׁנִי (f.)	two (constructs שְׁנִים and שְׁנִי)
²¹⁸ שְׁלִשָּׁה (m.), שְׁלִשָּׁה (f.)	three (constructs שְׁלִשָּׁה and שְׁלִשָּׁה)
אַרְבָּעָה (m.), אַרְבָּעָה (f.)	four (constructs אַרְבָּעָה and אַרְבָּעָה)
חַמְשָׁה (m.), חַמְשָׁה (f.)	five (constructs חַמְשָׁה and חַמְשָׁה)
שְׁשָׁה (m.), שְׁשָׁה (f.)	six (constructs שְׁשָׁה and שְׁשָׁה)
שְׁבַעַת (m.), שְׁבַעַת (f.)	seven (constructs שְׁבַעַת and שְׁבַעַת)
שְׁמַנְיָה (m.), שְׁמַנְיָה (f.)	eight (constructs שְׁמַנְיָה and שְׁמַנְיָה)
תְּשִׁבְעָה (m.), תְּשִׁבְעָה (f.)	nine (constructs תְּשִׁבְעָה and תְּשִׁבְעָה)
עֶשֶׂרֶת (m.), עֶשֶׂרֶת (f.)	ten (constructs עֶשֶׂרֶת and עֶשֶׂרֶת)

²¹⁷ For the cardinal numbers 3 through 10, Biblical Hebrew employs the feminine forms with masculine nouns and the masculine forms with feminine nouns. Both 1 and 2, however, agree with their nouns in gender. See **Chapter 18**.

²¹⁸ The dot over the right horn of the **שׁ** serves to also mark the *holem* in all this number's forms: **שְׁלֹשָׁה**, **שְׁלֹשָׁה**, and **שְׁלֹשֶׁת**.



CHAPTER 16

The Regular Verb — Imperfect and Imperative

In the Word – Exegetical Insights

Psalm 37:29

צְדִיקִים יִרְשׁוּ אָרֶץ
וַיִּשְׁכַּנּוּ לְעֵד עַלְיהָ:

◇ **Exegetical comment:** The psalmist does not use the normal word order (VSO²²⁰) in this clause. Its order is SVO. By the switch he places emphasis on the subject: *righteous ones*. Since the word order emphasizes something other than the verb itself, the prefix form of the verb comes into play naturally. The context determines the tense or time for the verb—it is not inherent in the verb form itself.

◇ **לְעֵד** consists of the preposition **ל** and the noun **עֵד**: *forever* or *for a very long time*.

1A. Introduction

Hebraists often describe the action of the **prefixed verb form (imperfect or *yiqtol*)** of the Hebrew verb as incomplete or moving toward completion. The primary force of this form, however, represents the **subject, object, or circumstances** as more prominent than the action itself. This prominence is reflected in the prefixed form by the fact that the prefix precedes the root.²²¹ Thus, it alters the normal Hebrew word order: **Verb → Subject → Object** internally. Imperfect verbs view an action or situation from the inside, focusing on the internal progress of action.²²² They may involve actions that are repeated (iterative), habitual, in progress (continuous), or completed (culminative) from the viewpoint of the writer. These verb forms also

²¹⁹ See page 107 fn 203. If the common symbols of 10 and 6 were to be employed for 16, the result would be similar to the consonants employed in the name of Yahweh (Yah).

²²⁰ See page 98 (1B).

²²¹ J. Weingreen, *A Practical Grammar for Classical Hebrew* (1939; repr., Oxford: Clarendon Press, 1955), 76.

²²² Long, *Grammatical Concepts 101 for Biblical Hebrew*, 94.

may represent key modal nuances (e.g., the subjunctive mood). **Context alone determines the time of the Hebrew imperfect.**

The prefixes on the imperfect or *yiqtol* form of the verb designate person, gender, and number. These prefixes include נ, י, נ, and ה.

2A. The Prefix or *yiqtol* Verb Form

Just as in the formation of the Hebrew perfect (*qatal*),²²³ the root provides the fundamental base (stem) for building the Hebrew imperfect (*yiqtol*). The three letters of the normal root usually consist of the three letters of the simplest form in the third person masculine singular of the perfect. Those three letters appear in all forms of the strong²²⁴ or regular verb forms.

Simple Imperfect 2mp ²²⁵	Triliteral Root
תְּקַטֵּלִוּ	קְטַל
תְּשִׁמְרֹוּ	שְׁמַר
תְּכַתְּבּוּ	כְּתַב
תְּמַלְכּוּ	מְלַךְ

1B. The Prefixed Form of the Qal Conjugation (Regular)

Parsing	Form	Prefix and Suffix	Translation
1cs	אָשָׁמֵר	אָ	<i>I will keep</i> ²²⁶
2ms	תְּשִׁמְרָ	תְּ	<i>you will keep</i>
2fs	תְּשִׁמְרֵי	תְּיָ	<i>you will keep</i>
3ms	יִשְׁמֵר	יִ	<i>he will keep</i>
3fs	תְּשִׁמְרָ	תְּ	<i>she will keep</i>
1cp	נִשְׁמֵר	נִ	<i>we will keep</i>
2mp	תְּשִׁמְרֹ	תְּיִ	<i>you will keep</i>
2fp	תְּשִׁמְרָנָה	תְּמִנָּה	<i>you will keep</i>
3mp	יִשְׁמְרֹ	יִמְנָה ²²⁷	<i>they will keep</i>
3fp	תְּשִׁמְרָנָה	תְּמִנָּה	<i>they will keep</i>

²²³ See pages 93–94.

²²⁴ “Strong” designates verb roots without weak letters such as gutturals or consonants that can disappear.

²²⁵ 2mp = 2nd person masculine plural.

²²⁶ This grammar employs the future translation solely for learning purposes to distinguish *yiqtol* from *qatal*. The Hebrew Bible uses both forms of the Hebrew verb in past, present, and future contexts.

²²⁷ Occasionally the 3mp and 2mp add a final *nun* after the *shureq*: יִשְׁמְרָנוֹן and תְּשִׁמְרָנוֹן.

Note: In cases where two forms are identical (3fs and 2ms; 3fp and 2fp), the **context** must determine which form the reader must understand.

Translators render the imperfect (*yiqtol*) of the verb **רִמַּשׁ** in a variety of ways: *he will keep, he keeps, he kept*. The future tense tends to dominate in some contexts. This grammar will employ it for translating the charted forms solely for temporary learning purposes. Ultimately, its proper translation depends upon the context in which each individual form occurs.

2B. Emphatic or Modal Imperfects

The Hebrew Bible can utilize the prefixed or imperfect form of the Hebrew verb to express a variety of emphases and moods. Some of these uses possess their own specialized forms.²²⁸ The cohortative and the jussive in Biblical Hebrew belong to the broader category of the subjunctive mood.²²⁹

1C. Cohortative

In Biblical Hebrew the cohortative normally occurs with the **first person** and the addition of the **נָ** suffix to the imperfect. Sometimes the context alone identifies an imperfect as a cohortative without the suffix. The cohortative depicts **emphasis, desire, permission, or intention**.

Examples:

Simple Imperfect		Cohortative Imperfect	
אָשָׁמָר	<i>I will keep</i>	אָשָׁמָרָה	<i>I will keep; let me keep</i>
נָשָׁמָר	<i>we will keep</i>	נָשָׁמָרָה	<i>we will keep; let us keep</i>

2C. Jussive

The Hebrew jussive appears primarily in the **third person**. Sometimes a shortening of the final syllable of the imperfect (thus conveying brevity and abruptness) indicates its presence. The jussive depicts **intent, determination, wish, request, permission, or purpose**. Since it is frequently impossible to shorten the final syllable of an imperfect, **context** alone often indicates the jussive.

²²⁸ Some Hebraists would prefer not to even classify these specialized forms as imperfects. This grammar treats the jussive and cohortative forms as part of the prefix conjugation and reminds students that differentiation in forms is often non-existent.

²²⁹ See page 94 fn 175. Mood represents a verb's feature that a speaker employs to portray the certainty of the verb's action or state—in other words, the actuality or potentiality of the occurrence of that action or state. The subjunctive mood expresses potentiality rather than actuality—the writer represents the action or state as uncertain but probable. The English translation of the subjunctive mood often includes words like *may, might, should, would, could, and let's*.

Examples:

Simple Imperfect		Jussive Imperfect	
יִשְׁמַר	<i>he will keep</i>	יִשְׁמֹר	<i>let him keep</i>
תִּשְׁמַר	<i>she will keep, you will keep</i>	תִּשְׁמֹר	<i>let her keep, may you keep</i>
יִשְׁמְרוּ	<i>they will keep</i>	יִשְׁמְרוּ	<i>let them keep</i>
יִשְׁמַר הָאָב	<i>The father will keep.</i>	יִשְׁמֹר הָאָב	<i>Let the father keep.</i>
יִפְקִיד ²³⁰	<i>he will visit; he will appoint</i>	יִפְקֹד	<i>let him visit; let him appoint</i>

3A. The Imperative**1B. Commands**

The imperative (the mood expressing a command) is identical to the **second person** imperfect *minus the prefix*.

Examples:

	Simple Imperfect		Imperative	
Ms	תִּשְׁמַר	<i>you will keep</i>	שְׁמַר	<i>Keep!</i>
Fs	תִּשְׁמַרִי	<i>you will keep</i>	שְׁמַרִי	<i>Keep!</i>
Mp	תִּשְׁמְרוּ	<i>you will keep</i>	שְׁמְרוּ	<i>Keep!</i>
Fp	תִּשְׁמְרָנָה	<i>you will keep</i>	שְׁמְרָנָה	<i>Keep!</i>

Note: In cases where the removal of the imperfect prefix would result in two *shewas* back-to-back at the beginning of the word (fs and mp), the first *shewa* changes to a *hireq*.²³¹

2B. Prohibitions

Prohibitions in Hebrew do not use the imperative. Instead, Biblical Hebrew employs the imperfect with the negative particle. The negative אַל normally denotes **permanent prohibition** (i.e., *never do something*). Another negative, לֹא, expresses a **more immediate prohibition** (i.e., *don't do something now*). Biblical Hebrew often employs לֹא with the jussive imperfect.

²³⁰ This verb is a Hiphil imperfect 3ms < פְקִיד. Note how the shortened form reduces the *hireq* *yod* (י) to a *tsere* (ׁ). The shortened jussive form shows up best and most frequently in the Hiphil conjugation of the verb since its final syllable is most easily shortened.

²³¹ See page 56 (2C).

Examples:

וְעַצְם לֹא תַשְׁבְּרוּ-בָוּ: = *and never break a bone of it*
(Exod 12:46)

לֹא תִנְגַּבְנָה: = *Don't ever steal!*
(Exod 20:15)

אַל-תִּפְגַּע-עִירְבִּי לְעִזְבָּךְ = *Don't (at this time) ask me to leave you.*
(Ruth 1:16)

וְאַתְּ-מִשְׁפְּטֵיכֶם אַל-תִּשְׁמַרְוּ = *and do not (at this time) keep their ordinances.*
(Ezek 20:18)

3B. Imperatives with Paragogic²³² הַ

On occasion a paragogic הַ of emphatic origin attaches as a suffix to the imperative masculine singular. However, it often causes no appreciable difference in meaning, especially when it seems to be euphonic.²³³ When the speaker is addressing a superior, it appears to be honorific. The particle נַ sometimes expresses additional force when appended to an imperative.

Examples:

שְׁמֻעָה יְהוָה צְדָקָה = *Hear a righteous cause, O Yahweh.*
(Ps 17:1)

שְׁכַבָּה עַמְּנִי: = *Lie with me.*
(Gen 39:7)

שְׁמִרָה נֶפֶשִׁי²³⁴ = *Guard my soul.*
(Ps 25:20)

שְׁמַעְוָנָה הַחֲלֹם הַזֶּה = *Hear this dream. (or, Listen to this dream.)*
(Gen 37:6)

4A. Comparative מִן

One of the ways to express the comparative degree in biblical Hebrew is by attaching the preposition מִן to the object of the comparison.

Examples:

כִּי-טוֹב חֲסִידָךְ מִחְיִים = *Because your steadfast love is better than life.*
(Ps 63:4)

נוִים גְּדֹלִים וּעֲצָמִים מִמֶּךָּ = *nations greater and mightier than you*
(Deut 4:38)

Biblical Hebrew often uses מְפָלֵל to express the superlative degree.

²³² “Paragogic” means “added to the end of.” It refers to letters added to the end of a word to lengthen the word’s pronunciation. In Semitic languages such lengthening of ordinary words can indicate additional emphasis or could indicate some other change in the meaning.

²³³ “Euphony” refers to good sound—that which sounds good to the ears of a native speaker.

²³⁴ The *qamets* in place of a *hireq* is normal with most forms of the Qal imperative ms with pronominal suffixes and paragogic *he*.

Examples:

וַיְהִי נָחַשׁ הַנִּהְתָּבֵעַ עֲרוֹם מִכֶּלֶת הַשְׁרָדָה = *And the serpent was the shrewdest of the living creatures of the field [or, the wild animals]*²³⁵ (Gen 3:1)

יְדַעַתִּי כִּי־גָדוֹל יְהוָה מִכֶּלֶת־הָאֱלֹהִים = *I know that Yahweh is the greatest god* (Exod 18:11)

5A. Vocabulary

Learn the Qal Imperfect (*yiqtol*) of **שָׁמַר**.

Nouns:

זָנוֹה, זָנוֹת (f.) prostitute, harlot

חֲקִים (pl.) rule, law, regulation; portion

חֲקָה (f.) statute

יַרְדֵּן Jordan River

נָשִׁיא leader, chieftain

עֵד (m. or f.) witness, testimony

עַזְנָה (m. or f.) iniquity, sin, guilt, punishment (for guilt)

עַלְהָה, עַלְהָה (f.) sacrifice (completely burned), burnt offering

עַצְמָה (f.) bone

עַתָּה (m. or f.) time, point in time, occasion

רֶבֶקָה Rebecca

רָחֵל Rachel

Verbs:

גַּנְבָּה he stole, he kidnapped

מִשְׁלָה he ruled

פָּגַע he touched, he met, he entreated

שָׁבַר he broke, he shattered, he smashed

Adverbs:

אַזְכֵּר how?

Particles:

לְכָן therefore

²³⁵ Hebraists usually take the construct “of the field” as an idiom for “wild” or “undomesticated,” since שָׁרֶדֶת means “open field” (those areas outside villages and towns). See Michael A. Grisanti, “שָׁרֶדֶת,” in *NIDOTTE*, 3:1217.



CHAPTER 17

The Participle

In the Word – Exegetical Insights

Isaiah 66:12

כִּי-בָּהּ אָמַר יְהֹוָה הָנָנִי נִטְהָר אֶלְيָהּ בְּנֵהֶר שְׁלֹום
וּכְנַחַל שׁוֹטֵף כְּבָוד גּוּיִם

בָּהּ אָמַר יְהֹוָה ⚫ acts as a formula introducing a prophetic announcement. It occurs over 290 times in the Hebrew Bible (10x in Exodus, 2x in Joshua, 1x in Judges, 8x in Samuel, 32x in Kings, 12x in Chronicles, 30x in Isaiah, 153x in Jeremiah, 3x in Ezekiel, 12x in Amos, 2x in Micah, 1x in Nahum, 5x in Haggai, 20x in Zechariah, and 1x in Malachi). **Exegetical comment:** The formula lends divine authority to the prophet, who declares divine revelation.

הָנָנִי נִטְהָר ⚫ consists of the particle הָנָנִי with a pronominal suffix (1cs) followed by a participle expressing the sense of imminency—that something is about to happen.

שׁוֹטֵף ⚫: The second participle may be understood as continuing the previous participial construction.

1A. Qal Active Participle

1B. Introduction

The Hebrew participle corresponds to the English participle, which normally ends in *-ing*. A participle is a nominal form of a verb that is employed with an auxiliary verb (a form of *be*) to indicate continuous or characteristic activity. Grammarians also refer to the participle as a gerund. A gerund is a verbal form employed as noun while still conveying the meaning of the verb. In the sentence *Translating Hebrew is both a science and an art, translating* is a gerund formed from the verb *translate*. The table on the next page indicates how the principle parts of the Qal active participle are formed.

Gender & Number	שָׁמֵר — <i>he kept</i>	יִשְׁבֶּן — <i>he sat</i>
Ms	שָׁמֵר <i>keeping, keeper</i>	יִשְׁבֶּן <i>sitting, sitter</i>
Fs	שָׁמְרָה or שָׁמְרָת <i>keeping, keeper</i>	יִשְׁבָּה or יִשְׁבָּת <i>sitting, sitter</i>
Mp	שָׁמְרִים <i>keeping, keepers</i>	יִשְׁבָּים <i>sitting, sitters</i>
Fp	שָׁמְרוֹת <i>keeping, keepers</i>	יִשְׁבָּות <i>sitting, sitters</i>

2B. Explanatory Notes

1C. The participle is a verbal adjective (noun), consequently it takes **adjective/noun endings** (including the construct), not verb endings.

2C. Because the participle is a verbal adjective (noun) and takes adjective/noun endings, it possesses no person or subject in itself—only gender and number. Therefore, a **subject** (noun or pronoun) **usually accompanies it when used as a verb**.

Examples:

וְהִיא יִשְׁבֶּן = *and he was dwelling.* (Gen 14:12)

הַוּלֶךְ הוּא = *he was going.* (Num 22:22)

²³⁶ שְׁפֵךְ דְּם הָאָדָם = *whoever sheds (or, the shedder of) man's blood* (Gen 9:6)

Note: The personal pronoun acting as the subject of the participle may be placed before or after the participle. Neither position is emphatic.

3C. As indicated in the examples above, **the participle must agree with its noun or pronoun in gender and number** and may precede or follow the noun or pronoun.

Examples:

*הָאֲנָשִׁים יִשְׁבִּים = *the men are sitting*

*הָנָשִׁים שָׁמְרוֹת = *the women are keeping*

*שָׁמֵר הַמֶּלֶךְ = *the king is keeping*

*הַמֶּלֶךְ שָׁמֵר = *the king is keeping*

4C. Translating the Hebrew participle often employs the English participle's *-ing* ending.

5C. The recognition of the Qal active participle involves three keys:

²³⁶ In this example, the participle behaves as a noun (substantival participle) or as a relative clause. By context, the action of the participle is characteristic, thus the use of the present tense in English.

(1) A **holem** above the first root letter. Occasionally this **holem** appears as a full-letter vowel **holem**, as in שׁוֹמֵר. In the case of יֹשֵׁב, the dot above the שׁ serves as both the **holem** and the dot that distinguishes the שׁ from the שׁ.

(2) The **noun endings** (singular and plural, absolute and construct).

(3) The **accompanying subject**.

6C. The alternate form of the feminine singular participle does not occur with frequency (with the נִיְלָה ending).

7C. When the definite article precedes the participle (**the only verb to take the article**), using the relative pronoun *who* (or, *which*) enables a smooth English translation.

Examples:

*הַמֶּלֶךְ שְׁמֹר = *the king is keeping*
 *הַמֶּלֶךְ הַשְּׁמֹר = *the king who is keeping*
 פְּרָעָה הַיֹּשֵׁב עַל-כִּסְאוֹ = *pharaoh who was sitting upon his throne* (Exod 11:5)

Note: Context determines the tense (time) of the participle.

2A. Qal Passive Participle

1B. Introduction

The passive²³⁷ participle follows the same rules governing the active participle. It, too, corresponds to the English participle expressing continuous or characteristic action. The following table indicates how the principle parts of the Qal passive participle are formed:

Gender & Number	שְׁמֹר — <i>he kept</i>	יֹשֵׁב — <i>he sat</i>
Ms	שְׁמֹר being kept	יֹשֵׁב being sat
Fs	שְׁמֹוֶרֶת being kept	יֹשְׁבֶת being sat
Mp	שְׁמֹוֶרִים being kept	יֹשְׁבִים being sat
Fp	שְׁמֹוֶרֶתִּים being kept	יֹשְׁבָות being sat

²³⁷ The passive belongs to an inflected category of the verb called “voice.” Voice refers to the relationship of the subject to the action of the verb. See page 122 (2C).

2B. Explanatory Notes

1C. Similar to the Qal active participle, three keys assist in the recognition of the Qal passive participle:

- (1) A **full-letter shureq** infix between the second and third root letters.
- (2) The **noun endings** (singular and plural, absolute and construct).
- (3) The **accompanying subject**.

2C. The passive participle does not differ from the active participle in terms of chronology (i.e., it gives no indication as to whether the continuous activity is occurring in the present or if it occurred in the past from the viewpoint of the writer); rather, **active** vs. **passive** focuses on the actor and the recipient of the action in a verb's voice.

In the Qal **active** participle, **the subject is the doer of the action**. For example, in **הָאִישׁ שְׁמֹר** (*the man is/was/will be keeping*), the man (the subject of the verb) is the one who is performing the action, namely, *keeping*.

In the Qal **passive** participle, **the subject is the recipient of the action**. For example, in **הָאִישׁ שְׁמֹור** (*the man is/was/will be being kept*), the man (the subject of the verb) is the one who receives the action, namely, *being kept*.

3C. Just as with the active participle prefixed with the definite article, the relative pronoun, translating the passive participle normally utilizes *who* (or, *which*).

Examples:

הַמֶּלֶךְ שְׁמֹור הַמֶּלֶךְ הַשְׁמֹור כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת הַכְּתֻובִים בְּסֶפֶר הַזֶּה	* = <i>the king is being kept</i> * = <i>the king who is being kept</i> = <i>all the words of this law which are written in this book</i> (Deut 28:58)
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4C. Qal is the only conjugation or stem possessing both an active and a passive participle. All other conjugations have only one participle.

3A. Vocabulary

Nouns:

אֶחָד (f.) sister

אֵל male sheep, ram

בָּהַנְמָה (m. or f.) cattle, domestic animals; beasts, animals

דְּמָוֹת (f.) pattern, form, shape, image

חוֹמָה (f.) wall (around a city, area, or building)

מֵאָה one hundred; **מֵאַתִּים**, two hundred

מַנְחָה (f.) gift, present, offering (esp., grain offering)

בָּרָךְ young bull, steer; **בָּרָה** (f.) cow

רָאשׁוֹן (m. or f.) first (in rank) [an ordinal number]

רָאשִׁית (f.) beginning, first fruit

שָׁרֵךְ official, commander, leader

שְׁבָתָה (m. or f.) sabbath

מִתְנָהָה midst, middle (construct: **מִתְנָהָה**)

Verbs:

גָּאַל he redeemed

נָטַח he stretched out, he reached out

נָפַל he fell

עָנָה he answered, he replied

שָׁבַת he rested, he ceased (work)

שָׁפַךְ he poured out, he spilled, he shed

Pronouns:

בְּמַה, בְּמַה with what? by what means? how?

כְּמַה, כְּמַה how much? how many?

לְמַה why?

Adverbs:

אָז yea, surely, only

Prepositions:

בְּעֵד behind, through, out of, for the benefit of

בְּתוּךְ within, inside

Particles:

אָז (A particle of urgency that is difficult to translate; often untranslatable. In some cases, *please* might be legitimate. Sometimes *surely* or *then* might be appropriate.)



CHAPTER 18

The Infinitive Cardinal and Ordinal Numbers

In the Word – Exegetical Insights

Exodus 20:8

זכור אַתָּה יּוֹם הַשְׁבָת לְקַדְשׁוֹ:

◊ **זכור**: The Qal infinitive absolute (*to remember*) functions as an imperative in this clause, maintaining the infinitive's ability to govern a direct object. **את-יום השבת** acts as the infinitive's object.

◊ **יום השבת** is a construct phrase.

◊ **לְקַדְשׁוֹ**: is also an infinitive (*to sanctify it or to keep it holy*), an infinitive construct: Piel²³⁸ infinitive construct with **ל** preposition prefix and 3ms pronominal suffix. The infinitive construct functions as an adverbial modifier of the primary verb, the infinitive absolute **זכור**. **Exegetical comment:** As an adverbial phrase, it specifies how to *remember*.

1A. Infinitive Construct

1B. Introduction

The infinitive construct is a verbal noun whose form is identical to that of a masculine singular imperative. In 84% of cases it occurs with an inseparable preposition. It has similarities to the English gerund (verbal nouns ending in *ing*). Nearly 69% of infinitive constructs in the Hebrew Bible have the **ל** preposition as the prefix. Corresponding to the English infinitive, it expresses existence or action without reference to person, gender, or number.

²³⁸ Chapter 21 will discuss the Piel conjugation of Hebrew verbs.

2B. Examples:

לִשְׁמַר	= to keep	(Gen 3:24)
מִשְׁלָל	= ruling, to rule	(Prov 19:10)
לִזְכָּר	= to remember	(Gen 9:16)
לִלְקֹדֶת	= to gather	(Exod 16:27)
לִכְתָּבָה	= writing, to write	(Deut 31:24)

לִשְׁמַר אֶת־דֶּרֶךְ עַז הַחַיִּים:	= to keep the way of the tree of life	(Gen 3:24)
לִזְכָּר בְּרִית עוֹלָם	= to remember the eternal covenant	(Gen 9:16)
וְלִזְעַק עוֹד אֶל־הַמֶּלֶךְ:	= and to cry out [or, complain] again to the king	(2 Sam 19:29)

3B. Explanatory Notes:

- 1C. The infinitive construct possesses no person, gender, or number. One form is employed with any person, gender, or number.
- 2C. The infinitive construct emphasizes the existence of purpose (cf. examples under 2B). Similar to the Greek aorist, it emphasizes the fact of the act rather than the doing of the act.

2A. Infinitive Absolute

1B. Introduction

The infinitive absolute is a verbal noun whose Qal form usually employs a *holem-waw* inserted between the second and third root letters. In addition, in about 55% of occurrences, a finite verb accompanies the infinitive absolute.²³⁹ When it occurs *before* a cognate (same root) finite verb, it normally emphasizes or strengthens the force of the verb. This is the *prepositive intensive cognate infinitive absolute* (PI CIA). When it *follows* a cognate finite verb, it normally suggests duration or continuance. This construction is the *postpositive continuative cognate infinitive absolute* (PC CIA).

2B. Examples

1C. Emphasis (PI CIA)

שְׁמֹר תְּשִׁמְרוֹן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם	= You shall surely keep ²⁴⁰ the commandments of Yahweh your God
	(Deut 6:17)

²³⁹ Cf. IBHS, 581 fn 8, 585 fn 25. The infinitive absolute is found approximately 875 times in the Old Testament. Approximately 470 of these involve an accompanying finite verb.

²⁴⁰ Or, you must keep or you are obligated to keep.

זכור תזכר את אשר עשה יהוה אלהיך = *You shall surely remember*²⁴¹ what Yahweh your God did (Deut 7:18)

2C. Duration (PC CIA)

שְׁמַעַו שְׁמַעַע מְלֹתִי = *Keep on listening to my speech* (Job 13:17)

צְרֻרָה צְרֻרָה וְאֶכְלָתָם אֶכְלָתָם = *the refining goes on* (Jer 6:29)
= *and you will keep on eating* (Joel 2:26)

יְשֻׁפֵּט שְׁפָטָו = *he keeps on acting as a judge* (Gen 19:9)

3B. Explanatory Notes:

- 1C. There are two keys which assist in the recognition of the infinitive absolute:
 - (1) the infix full-letter *holem* between the second and third root letters, and
 - (2) the usual accompaniment of a finite verb from the same root.
- 2C. Both infinitive construct and infinitive absolute will take a furtive *pathach*²⁴³ when ending in a guttural (e.g., **עַמְנוּעַ**).
- 3C. Similar to the infinitive construct, the infinitive absolute has no person, gender, or number. One form is employed with any person, gender, or number.
- 4C. Unlike the infinitive construct, the infinitive absolute takes no prefixes or suffixes. In other words, **the infinitive construct is constructed with prefixes and suffixes, but the infinitive absolute stands absolutely alone.**

3A. Cardinal and Ordinal Numbers

1B. Introduction

As anyone knows who learns a new language, being able to count indicates how well someone knows that language. Cardinal numbers express an amount: *one, four, sixteen, thirty, two hundred, one thousand*, etc. Ordinal numbers normally express position in a series: *first, second, third, fourth*, etc. Hebrew numerals exhibit special grammatical idiosyncrasies with which the beginning student must become familiar.

²⁴¹ Or, *you must remember* or *you are obligated to remember*.

²⁴² In the Hebrew Bible the form is actually **טְשִׁיבָה**, a form of the imperfect that **Chapter 20** will present.

²⁴³ See pages 38–39 (2A).

The Hebrew Bible spells out numerals rather than using signs or symbols for them. In ancient times scribes sometimes represented numbers with some sort of symbol system: // = 3. Somewhere along the way, Biblical Hebrew apparently incorporated a letter-number system that continues to this day: נ = 1, ב = 2, ג = 3, etc.

2B. Cardinal Numbers (Pay close attention to comments in the footnotes.)

1 אֶחָד (m.), אֶחָת (f.); constructs: אֶחָד and אֶחָת. This cardinal number behaves like an attributive adjective. It agrees with the noun it modifies in gender, number, and definiteness. It also follows that noun.

Examples:

יֹם אֶחָד	= one day	(Gen 1:5)
שָׁפָה אֶחָת	= one language	(Gen 11:6)
הַמְּדִנָּה אֶחָת	= the one company	(Gen 32:8)

2 שְׁנִים (m.), שְׁנִי (f.); constructs: שְׁנִי and שְׁנִים. *Two* behaves as a noun and precedes the noun that it modifies, while agreeing with it in gender and number.

Examples:

שְׁנִים כְּרָבִים זָהָב	= two golden cherubs	(Exod 25:18)
לְחֵם תְּנוּפָה שְׁתִים	= two loaves of bread	(Lev 23:17)
שְׁנִי הַמְּאָרָת הַגָּדְלִים	= the two great lights	(Gen 1:16)
שְׁתִי נְשִׁים	= two wives	(Gen 4:19)
שְׁנִי בָנִים	= two sons	(Gen 10:25)

3–10 The following table displays the forms for these numerals that Biblical Hebrew employs to modify nouns of the opposite gender:

Number	Masculine Absolute	Masculine Construct	Feminine Absolute	Feminine Construct
3	²⁴⁴ שְׁלַשׁ	שְׁלַשׁ	שְׁלַשָּׁה	שְׁלַשָּׁת
4	אֶרְבַּע	אֶרְבַּע	אֶרְבַּעָה	אֶרְבַּעָת
5	חַמֵּשׁ	חַמֵּשׁ	חַמְשָׁה	חַמְשָׁת
6	שְׁשִׁים	שְׁשִׁים	שְׁשָׁה	שְׁשָׁת
7	שְׁבַע	שְׁבַע	שְׁבַעָה	שְׁבַעָת
8	שְׁמַנְיָה	שְׁמַנְיָה	שְׁמַנָּה	שְׁמַנָּת
9	תְּשִׁבְעָה	תְּשִׁבְעָה	תְּשִׁבְעָה	תְּשִׁבְעָת
10	עֶשֶׂר	²⁴⁵ עֶשֶׂר	עֶשֶׂרָה	עֶשֶׂרָת

²⁴⁴ The point over the right horn of ש serves also as the *holem* throughout the forms for *three*.

Examples:

שָׁלַשָׁה בָנִים	= three sons	(Gen 6:10)
שָׁשַׁת יְמִים ²⁴⁶	= six days	(Exod 16:26)
שָׁשׁ שָׁנִים	= six years	(Gen 6:10)
בֶּן-שְׁמַנְתָּה יְמִים	= eight days old	(Gen 17:12)
שְׁמַנְתָּה אַמּוֹת	= eight cubits	(1 Kgs 7:47)
עֲשָׂרָה . . . הָעָשָׂרָה	= ten persons . . . the ten	(Gen 18:32)

Exceptions:

וּשְׁלַשָׁת נְשִׁירְבָּנִיו ²⁴⁷	= and the three wives of his sons	(Gen 7:13)
אַרְבָּעָת בְּנֹפּוֹת הָאָרֶץ:	= the four corners of the earth	(Ezek 7:2)

11–19 The following table displays the forms for these teen numerals. *Eleven* and *twelve* modify nouns of the same gender (like *one* and *two*), but *thirteen* through *nineteen* modify nouns of the opposite gender (like *three* through *ten*).

Number	With Masculine Nouns	Or	With Feminine Nouns	Or
11	אֶחָד עָשָׂר	עָשָׂתִי עָשָׂר	אֶחָת עָשָׂרָה	עָשָׂתִי עָשָׂרָה
12	שְׁנִים עָשָׂר	שְׁנִי עָשָׂר	שְׁתִים עָשָׂרָה	שְׁתִי עָשָׂרָה
13	שְׁלַשָׁה עָשָׂר		שְׁלַשׁ עָשָׂרָה	
14	אַרְבָּעָה עָשָׂר		אַרְבָּע עָשָׂרָה	
15	חֲמִשָּׁה עָשָׂר		חֲמִשׁ עָשָׂרָה	
16	שְׁשָׁה עָשָׂר		שְׁשׁ עָשָׂרָה	
17	שְׁבָעָה עָשָׂר		שְׁבָעָת עָשָׂרָה	
18	שְׁמָנָה עָשָׂר		שְׁמָנָה עָשָׂרָה	
19	תְּשָׁעָה עָשָׂר		תְּשָׁעָת עָשָׂרָה	

²⁴⁵ Note that the presence or absence of the accent distinguishes between the masc. absolute and construct forms of *ten*.

²⁴⁶ שָׁנָה is an irregular noun. It is fem., but takes a masc. plural ending. The number takes into account the noun's true gender—the masc. number modifies the fem. noun.

²⁴⁷ When the text's author intends to identify a specific number (i.e., three instead of four or five), he follows the regular grammatical pattern (masc. number modifying a fem. noun, or fem. number modifying a masc. noun). But, if the writer wishes to speak of a group whose number the reader already knows, both number and noun possess the same gender for numbers 3 through 10. Cp. Job 1:2 and 4. See U. Cassuto, *A Commentary on the Book of Genesis, Part II: From Noah to Abraham*, trans. by Israel Abrahams (1964; repr., Jerusalem: Magnes Press, 1992), 89; GKC, §97c.

Examples:

אַחֲר עָשָׂר יָלְדָיו	= his eleven children	(Gen 32:22)
שְׁתִים עָשָׂרָה עִינַת מֵים	= twelve springs of water	(Gen 17:12)
²⁴⁸ עָרִים שְׁלֹש־עָשָׂרָה	= thirteen cities	(Josh 19:6)
²⁴⁹ חֲמֹשָׁה עָשָׂר שָׁקָל	= fifteen shekels	(Lev 27:7)

Tens (20, 30, 40, 50, 60, 70, 80, 90). By adding the masculine noun plural ending to the single digit number, Biblical Hebrew forms the tens. The first, *twenty*, is irregular because it is a multiple of *ten* rather than of *two*.

20	עָשָׂרִים	60	שְׁשָׁים
30	שְׁלֹשִׁים	70	שְׁבָעִים
40	אֶרְבָּעִים	80	שְׁמָנִים
50	חֲמֹשִׁים	90	תְּשִׁעִים

Examples:

²⁵⁰ עָשָׂרִים שָׁנָה	= twenty years	(Gen 31:38)
שְׁלֹשִׁים יוֹם	= thirty days	(Deut 34:8)
עָשָׂרִים וּאֶרְבָּעָה שָׁנָה	= twenty-four years	(1 Kgs 15:34)
²⁵¹ שְׁבָעִים וּשְׁבָעָה אִישׁ	= seventy-seven men	(Judg 8:14)
²⁵² חֲשָׁע וּאֶרְבָּעִים שָׁנָה	= forty-nine years	(Lev 25:8)

Hundreds and Thousands. The larger numbers follow all the rules (for gender agreement/disagreement, number agreement/disagreement, and word order) already described for lower numbers. In addition, Biblical Hebrew employs the dual for 200 and 2000.

Examples:

שְׁמֹנֶה מֵאוֹת שָׁנָה	= 800 years	(Gen 5:4)
שְׁתִים וּשְׁשִׁים שָׁנָה וּמֵאוֹת שָׁנָה	= 162 years	(Deut 34:8)
כְּשִׁלְשָׁת אֶלְפִי אִישׁ	= about ²⁵³ 3000 men	(Exod 32:28)
מֵאוֹתִים לְחֵם	= 200 loaves of bread	(1 Sam 25:18)

²⁴⁸ עִיר is an irregular noun. It is fem., but takes a masc. plural ending. The number takes into account the noun's true gender—the masc. number modifies the fem. noun.

²⁴⁹ In Biblical Hebrew a singular form of the noun occurs with numbers in the teens. The plural noun normally occurs when it precedes the number: בָּנִים אֶרְבָּעָה עָשָׂר (*fourteen sons*, 1 Chr 25:5).

²⁵⁰ As with the teens, the tens usually modify a singular form of the noun. They modify plural nouns when the noun precedes the number: אַיִלִים עָשָׂרִים (*twenty rams*, Gen 32:14).

²⁵¹ In compound numbers the single digit number follows the agreement/disagreement rules for numbers one through 10 with regard to gender. Compare this example with the preceding one.

²⁵² The compound numbers may be written in either order: *forty and nine* or *nine and forty*.

²⁵³ Hebrew utilizes the כ preposition to express the expression of approximation, *about*.

אלפּוּם בְּאַמְתָּה	= 2000 <i>cubits</i> ²⁵⁴	(Exod 32:28)
עֶשֶׂרֶת אֶלְפּוּם אִישׁ	= 10,000 <i>men</i>	(Judg 1:4)
אֶלְפּוּן רְבָבָה	= <i>thousands of ten thousands</i>	(Gen 24:60)
שְׁנַיִם עֶשֶׂר אֶלְף ²⁵⁵	= 12,000	(Ps 60:1)
רְבַתְּיּוּם	= 20,000	(Ps 68:18)
הַרְכְּמוּנִים שְׁתִּי רְבּוֹת	= 20,000 <i>drachmas</i>	(Neh 7:70)
שְׁשָׁמָאוֹת אֶלְף וּשְׁלֹשָׁה	= 603,550	(Exod 38:26)
אֶלְפּוּם וְחַמְשָׁה מֵאוֹת וְחַמְשִׁים		

2B. Ordinal Numbers

Biblical Hebrew possesses a separate set of ordinals for *first* through *tenth* only. For all ordinals above *tenth*, Hebrew employs the cardinal numbers.

Ordinal	Masculine	Feminine
1st	²⁵⁶ רָאשֶׁן	רְשָׁוֹנָה
2nd	שְׁנִי	שְׁנִית
3rd	שְׁלִישִׁי	²⁵⁷ שְׁלִישִׁית
4th	רְבִיעִי	רְבִיעִית
5th	חְמִישִׁי	חְמִישִׁית
6th	שְׁשִׁי	שְׁשִׁית
7th	שְׁבִיעִי	שְׁבִיעִית
8th	שְׁמִינִי	שְׁמִינִית
9th	תְּשִׁיעִי	תְּשִׁיעִית
10th	עֲשִׂירִי	²⁵⁸ עֲשִׂירִית

Ordinals behave like attributive adjectives. They agree with the noun they modify in gender, number, and definiteness.

Examples:

בְּיֹם הַרְאָשָׁון	= <i>on the first day</i>	(Exod 12:15)
זֶה יִצְאָ רָאשָׁנָה	= <i>this one came out first</i>	(Gen 38:28)
בָּן שְׁנִי	= <i>a second son</i>	(Gen 30:7)

²⁵⁴ Literally, *2000 by the cubit*.

²⁵⁵ Perhaps *twice ten thousand*, or *ten thousand fold* (GKC, §97h).

²⁵⁶ Sometimes Biblical Hebrew utilizes the cardinal **אֶחָד** as an ordinal: **שֵׁם הַאֶחָד** (*the name of the first*, Gen 2:11).

²⁵⁷ An alternate fem. ending occurs one time: **שְׁלִישִׁיה** (*third party*, Isa 19:24).

²⁵⁸ An alternate fem. ending occurs one time: **עֲשִׂירִיה** (*tenth part*, Isa 6:13).

צָלָע הַמִּשְׁכָּן הַשְׁנִית	= the second side of the tabernacle
	(Exod 36:25)
הַנָּהָר הַשְׁלִישִׁי	= the third river
בַּיּוֹם עֲשֶׂרִים וְאֶרְבָּעָה ²⁵⁹	= on the twenty-fourth day
	(Neh 9:1)
בְּשָׁנָה הַרְבִּיעִית	= in the fourth year
	(Jer 46:2)

4A. Parsing Verbs

1B. Introduction

“Parse” is derived from the Latin *pars* (plural of “part”) and means to describe a word grammatically. In Hebrew language study parsing identifies eight possible things about a verb. The **Parsing Sheet**²⁶⁰ at the end of this chapter depicts eight categories: prefix, conjugation, form, person, gender, number, root, and meaning.

2B. Examples

(Compare the number below with the corresponding number on the parsing sheet at the end of this chapter.)

1. אָכַלְתִּי — Since there is no prefix, that section is left blank on the parsing sheet.
2. תְּשִׁמְרֵי — The four letters נ, ת, נ, and י prefixed to a verb to make it an imperfect (*yiqtol*) are not treated as a prefix when parsing a verb.
3. שִׁמְרֹה — Since all imperatives are in the second person, that section is left blank.
4. הַיְלֵד — Note the prefixed article as well as the fact that participles, being verbal adjectives, have no person.
5. יְשֻׁבוֹת — Note the same things as in #4, above.
6. לְפַקֵּד — Note the prefixed preposition as well as the absence of any person, gender, or number.
7. הַשְׁמֹועַ²⁵⁹ — (a) Since the verb ends in a guttural, it takes a furtive *pathach*.
 (b) Note the absence of person, gender, and number.
 (c) Note the prefixed interrogative הָ.

5A. Vocabulary

²⁵⁹ A noun in construct can be modified by a definite ordinal—the definiteness of the ordinal applies to the noun, just as in any such construct relationship. See page 81 (3B).

²⁶⁰ The student can disregard the category of the *verbal suffix* at this point. **Chapter 24** and **Chapter 25** will take up the matter of these suffixes. For parsing exercises, photocopy the second (blank) parsing sheet.

Learn the cardinal and ordinal numbers discussed in this chapter.

Nouns:

בְּנֵד	(m. or f.) garment
בָּכָר	(m. or f.) firstborn, firstfruit
בָּקָר	herd, cattle
בָּקָר	morning
בָּבוּל	border, boundary
דָּוָר	(m. or f.) generation
חַיִּיל	(m. or f.) power, strength, wealth; army
חַלּוּם	(m. or f.) dream
חַסְד	loyalty, faithfulness, kindness, lovingkindness
כָּנֶף	(f.) wing, edge, extremity
כַּף	(f.) palm (of the hand), hand, sole (of the foot)
לְשׁוֹן	(m. or f.) tongue, language
נָהָר	river
עָרָב	(m. or f.) evening

Verbs:

אָבַד	he perished
חָלַם	he dreamed
חִנֵּה	he encamped, he laid siege to
לְכַד	he caught, he captured, he overthrew
נִגַּע	he touched, he struck
נִגְשַׁה	he approached, he drew near
רָבָה	he multiplied
שָׁתַה	he drank

PARSING SHEET

Box #77

Name: Hezekiah Barebones

PARSING SHEET

Box #

Name



CHAPTER 19

Segholate Nouns and Stative Verbs

In the Word – Exegetical Insights

Psalm 129:2

רַבָּת֙ צְרֻרּוֹנִי מִנְעִירִי֙
גַּם לֹא־יִכְלֹו לִי֙

◊ **רַבָּת** : Adjective feminine singular construct, *many, many a time, often*. **Exegetical comment:** It appears that the psalmist places the adjective first for emphasis.

◊ **יִכְלֹו** : is a stative verb from **יָכַל** meaning *was able* or *he prevailed*. Often the verb takes the latter meaning when it is not followed by the characteristic infinitive construct with a prefixed **לְ**.

◊ **לִי** : In this context following the previous verb, the **לִ** expresses the concept of *against*.

◊ Being part of the body of a psalm, this verse consists of Hebrew poetry. Parallelism characterizes Hebrew poetry. For translating this verse, the student should compose two lines of English dividing the verse as the major Hebrew disjunctive accent divides it.

1A. Segholate Nouns

1B. Introduction

A significant number of Hebrew nouns

- (1) generally possess a *seghol* under the second syllable and
- (2) indicate an accent on the first syllable (if a word ends in a *seghol*, the accent precedes it).

Such nouns are called *segholate nouns* and demand special attention since they are pointed uniquely.

2B. Declension Examples:

	Singular	Plural
1C.	מלך <i>melek</i>	מלךִים <i>melekhim</i>
2C.	זבח <i>zibh</i>	זבחִים <i>zibchim</i>
3C.	ארץ <i>eretz</i>	ארצּות <i>eretzot</i>
4C.	נוּעָר <i>ne'ar</i>	נוּעָרִים <i>ne'arim</i>
5C.	אָזֶן <i>azan</i>	אָזֶנִים <i>azanim</i>

3B. Explanatory Notes:

1C. **מלך** Note the pointing of the plural: **מלךִים**. Most plural segholates follow this pointing. Remember that longer Hebrew words tend to prefer an accented syllable at the end, a long vowel in the next to last syllable, and in the third syllable from the end as short a vowel as possible. See page 69 (3A).

2C. **זבח** Since gutturals prefer *pathach* under them and even before them, the *seghol* has given way to a *pathach*.

3C. **ארץ** Two things should be noted about this segholate:

1. The word is feminine and takes a feminine ending in the plural.
2. The word begins with a guttural and since gutturals cannot take simple *shewa*, it receives a composite *shewa*.

4C. **נוּעָר** Similar to 2C, the *pathachs* owe their presence to the preference of gutturals to have *pathach* under and before them.

5C. **אָזֶן** This slightly different segholate:

1. Takes a dual ending. See page 68 (5B).
2. Takes a *qamets-hatuph* under the *aleph* since the syllable is now closed and unaccented, thereby demanding a short vowel. See pages 45–46 (3A).

2A. Stative Verbs (Verbs of *Being*)

1B. Introduction

Three basic types of verbs exist in Hebrew that may be classified generally by the vowel in their second syllable:

- (1) The **a-class** verbs, such as **נִמְשָׁךְ**, are normally **fientive**²⁶⁰ and denote motion or action.

²⁶⁰ **Stative** verbs express a state of *being* (e.g., *be afraid*, *be good*). **Fientive** verbs are verbs denoting actions—verbs of *doing*. Fientive verbs divide into two groups: **transitive** and **intransitive**. Transitive verbs take an object. Intransitive verbs do not take an object. Some verbs may partake of both senses when used in different contexts. Consider the use of the English verb *run*: (1) *Mr. Jones runs a*

(2) The **e**-class verbs, such as קָבַד, are generally **stative**, verbs denoting states—verbs of *being*. English translation of statives characteristically employ some form of the verb *be*.

(3) The **o**-class verbs, such as יִכְלֶל, are also generally stative.

2B. Conjugating Stative Verbs

The stative verb conjugates essentially in the same forms as the Qal of the regular verb, with only a few exceptions.

QAL				
		Active (<i>a</i> -class)	Stative	
			<i>e</i> -class	<i>o</i> -class
Perf. sg.	1 com.	קָטַלְתִּי	כְּבָדָתִי	קָטַנְתִּי
	2 masc.	קָטַלְתָּ	כְּבָדָתָ	קָטַנְתָּ
	2 fem.	קָטַלְתָּה	כְּבָדָתָה	קָטַנְתָּה
	3 masc.	קָטָלָ	כְּבָדָ	קָטָןָ
	3 fem.	קָטָלָה	כְּבָדָה	קָטָנָה
pl.	1 com.	קָטְלָנוּ	כְּבָדָנוּ	קָטָנוּ
	2 masc.	קָטְלָתָם	כְּבָדָתָם	קָטָנָתָם
	2 fem.	קָטְלָתָן	כְּבָדָתָן	קָטָנָתָן
	3 com.	קָטָלוּ	כְּבָדָו	קָטָנוּ
Impf. sg.	1 com.	אָקָטָל	אָכָבָד	אָקָטָן
	2 masc.	תָקָטָל	תָכָבָד	תָקָטָן
	2 fem.	תָקָטָלִי	תָכָבָדִי	תָקָטָנִי
	3 masc.	יָקָטָל	יָכָבָד	יָקָטָן
	3 fem.	תָקָטָל	תָכָבָד	תָקָטָנָה
pl.	1 com.	נָקָטָל	נָכָבָד	נָקָטָנוּ
	2 masc.	תָקָטָלוּ	תָכָבָדוּ	תָקָטָנוּ
	2 fem.	תָקָטָלָנָה	תָכָבָדָנָה	תָקָטָנָה
	3 masc.	יָקָטָלוּ	יָכָבָדוּ	יָקָטָנוּ
	3 fem.	תָקָטָלָנָה	תָכָבָדָנָה	תָקָטָנָה
Impv. sg.	masc.	קָטָל	כְּבָד	קָטָן
Ptcp. sg.	masc.	קָטָל	כְּבָד	קָטָן

factory. This sentence employs *run* as a transitive fientive—an active verb describing an action that acts upon a direct object (*a factory*). (2) *Instead of walking, the man ran*. In this use of *run*, the verb is an intransitive fientive—an active verb that does not impose action upon a direct object.

3B. Explanatory Notes:

1. Note that the stative verb's participle displays the same form as the perfect 3ms. Context as well as the rules governing participles help determine which of the two forms the writer intends.
2. Note the *qamets-hatuph* in the perfect 2 pl forms of נִתְּן. The long vowel *holem* was replaced by the short vowel because the syllable is now closed and unaccented, thereby demanding a short vowel. See pages 45–46 (3A).
3. Note the strong *dagesh* (forte) in the נ of נִתְּנָה in the perfect 1cp and in the imperfect 2fp and 3fp. The strong *dagesh* (“the doubling dot”) indicates that the נ of the root and the נ of the suffix are both present.

4A. Vocabulary

Nouns:

הַבָּלָה	breath, vanity, idol
חַמְּה	(f.) heat; wrath; venom
נַעֲוָרִים	(m. or f.) time of youth
עַמּוֹן	Ammon, Ammonites (בְּנֵי עַמּוֹן)
פָּעֵם	(f.) step, pace; time
פְּרָת	Euphrates
צָרָר	enemy
רַחֲם	womb; רַחֲמִים (pl. of intensity) compassion, mercy
שָׁמֵן	(m. or f.) oil, fat
שָׁקָר	lie, breach of faith, deception

Verbs:

בָּכַה	he wept
גָּלַה	he revealed, he uncovered
יָכַל	he was able, he prevailed
כָּבַד	he was heavy
צָרַר	he attacked
קָטַן	he was small

Adjectives:

קָטָן	small, insignificant, unimportant
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Prepositions:

לִבְדֵּק	except, apart from, beside
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Conjunctions:

יְעַנְּךָ	because, because of
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CHAPTER 20

The Waw-Consecutive and Waw-Correlative The Niphal Conjugation

In the Word – Exegetical Insights

Genesis 7:11

בָּשָׁנָה שְׁשָׁ-מֵאוֹת שָׁנָה לְחִי-נִחְיָה
בְּחִדְשָׁה הַשְׁנִי בְּשַׁבָּעָה-עָשָׂר יוֹם לְחִדְשָׁה בְּיֹם הַזֶּה
נִבְקָעָה כָּל-מַעֲינָת תְּהוּם רַבָּה
וְאַרְבָּת הַשְׁמָמִים נִפְתָּחוּ:

- ⌚ Chapter 18 discusses all of the Hebrew numbers and their grammar.
- ⌚ See the **Vocabulary** at the end of the chapter for new words.
- ◊ Pay close attention to the Masoretic accents in the verse. Identify the structure of the verse and the rationale for its division by the major disjunctive accents.
- ◊ **Exegetical comment:** Note how the two Niphal verbs bracket the final section of this verse with the pattern *verb + direct object* then *direct object + verb*. This grammatical *a-b // b-a* chiasm (mirror image or inverted parallelism) highlights the central elements, thus revealing the writer's focus: the two mechanisms for the Flood waters.

1A. The Waw-Correlative and Waw-Consecutive

1B. Introduction

Biblical Hebrew frequently employs the *waw* conjunction in ways other than as a simple connective. Two forms of the verb with *waw* characterize the Hebrew Bible's verbal grammar. Each form demands close observation. Scholars still debate the origins, nature, and significance of these two verb forms. However, all agree that these verbs cannot be ignored.

2B. Forms

1C. Waw-correlative (*w^eqatal*): The perfect (*qatal*) form of the verb (note the transliterated title based upon the Qal perfect 3ms) commences with a simple *waw*. This particular form occurs most often in prophetic contexts, therefore it is normally future in its time orientation by context. Since it deals with logically related events, the best title to utilize for it is **waw-correlative**. Some Hebraists prefer to refer to it with the transliterated title *w^eqatal*. The conjunction's vowel pointing is identical to the simple *waw* conjunction.

1D. The usual pointing is ֻ:

יִשְׁמַר הָאִישׁ וַיְשִׁמֵּעַ — *the man will watch and will listen.*

2D. Before labials (ב, מ, פ) the pointing is ֻ:

יִמְשַׁל הַמֶּלֶךְ וּמַלְךָ — *the king will rule and will reign.*

3D. Before a simple *shewa* the pointing is ֻ:

תִּזְכְּרוּ וְשִׁמְרָתֶם — *you will remember and you will keep.*

4D. Before a composite *shewa* the ֻ prefers the corresponding short vowel of the composite *shewa*:

תִּשְׁמַרְוּ וְעַמְדָתֶם — *you will watch and you will stand.*

2C. Waw-consecutive (*wayyiqtol*): This form of the imperfect with *waw* occurs most often in narratives and represents actions that are either temporally or logically sequential in nature. Therefore, the best term to represent its usage is **waw-consecutive**. Some Hebraists prefer its alternate name *wayyiqtol*, which transliterates the Qal imperfect 3ms of the form. Many scholars refer to the *wayyiqtol* as the Hebrew **preterite** (an old English term meaning “past tense”),²⁶¹ since the narrative contexts which employ it characteristically recount past events. The *waw* conjunction takes a vowel pointing that happens to be identical to that of the definite article.

1D. The usual pointing is ·ֻ (a *pathach* followed by a doubling *dagesh* in the next letter):

עַלְהָ הַמֶּלֶךְ וַיִּמְשַׁל — *the king arose, then he ruled.*

²⁶¹ As mentioned previously, context alone determines a verb's tense. Therefore, “preterite” is an inadequate and inaccurate way to characterize the *wayyiqtol*. See page 95 fn 183 concerning the use of the term “preterite.”

2D. Before the gutturals the *pathach* is lengthened to a *qamets* to compensate for the guttural's rejection of the doubling *dagesh*:

זכורתי ונשמר — *I remembered, so I kept.*

3B. Additional Notes:

1C. The **waw-correlative** (*w^eqatal*) occurs only with the perfect and the **waw-consecutive** (*wayyiqtol*) occurs only with the imperfect—never with any other form of the verb.

2C. These forms of the verb cannot be separated from the *waw* conjunction. No word may intervene between these two verb forms and their respective *waws*.

3C. Since the *waw*-correlative (*w^eqatal*) occurs in prophetic materials, the context (especially the nature of the type of literature) will generally assist the reader in determining if the *waw* attached to the perfect is connective (simple conjunctive—used mainly in historical narrative) or correlative (used primarily in prophetic literature).

4C. In the *waw*-correlative the accent tends to move to the last syllable of the word. On the other hand, the *waw* plus *pathach* of the *waw*-consecutive often attracts the accent toward itself. Thus:

וְשִׁמְרָתֶךָ — *and you [mp] will keep* (Exod 12:17)
וַיֹּאמֶר — *and he said* (Gen 4:9)

5C. The perfect verb **וַיְהִי** and its imperfect form **וַיְהִי** frequently occur in biblical Hebrew with the *waw* (**וַיְהִי**) and **וַיְהִי** (**וַיְהִי**, respectively) as the first word of a book, section, or paragraph. Therefore, they behave as **macrosyntactical markers**. Such occurrences do not necessarily imply a sequence of action that continues in the new book, section, or paragraph. The following represent one way to literally translate these macrosyntactical uses:

וַיְהִי — *and it shall be (or, and it was)*
וַיְהִי²⁶² — *and it came to pass or and it came to be or and it happened*

However, a more accurate translation will treat the macrosyntactical marker as introducing a temporal clause that precedes the actual resumption of sequential actions. The beginning of the Book of Joshua serves as an example of this type of situation:

²⁶² Occasionally the strong *dagesh* (forte) is omitted from the more commonly used forms for euphonic reasons. **וַיְהִי** is a shortened form of **וַיְהִי**. The *waw*-consecutive, when attached to the imperfect, prefers the shortened form of the imperfect whenever one exists.

וַיֹּהִי אַחֲרֵי מֹתָה מֹשֶׁה עָבֵד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ — בָּנְ-נוּן “After Moses the servant of Yahweh died, Yahweh spoke unto Joshua the son of Nun . . .” (Josh 1:1)

2A. The Niphal Conjugation

Review the “Chart of Hebrew Verb Conjugations” on page 97.

r

1B. Introduction

In **Chapter 13** it was noted that the Niphal stem (or conjugation) of the Hebrew verb was employed to express the simple passive (i.e., the subject is the recipient of the action). While this is the most common function, the Niphal is also used to express reflexive action (i.e., the subject is both the actor and the recipient of the action).

As noted earlier in this grammar, the Hebrew verb is normally constructed with three root letters. Hebrew expresses different kinds of action by changing the vowel pointings and by adding prefixes and suffixes. The Niphal conjugation has essentially the same prefixes and suffixes as the Qal. The only exceptions are the prefixed נ and changes in pointing.

2B. The Form of the Niphal (See the chart on the following page.)

1C. Recognition Keys²⁶³

1D. Perfect: The prefixed נ is characteristic.

2D. Imperfect: The *Niphal triangle*.

- (a) *hireq* under the prefix,
- (b) *dagesh* in the first root letter, and
- (c) *qamets* under the first root letter.



Notes:

1. The doubling *dagesh* in the first root letter is compensating for the נ that has been assimilated. Just as with the preposition נ, ²⁶⁴ when the letter נ stands vowelless between two consonants, the נ is assimilated and drops out, causing the following letter to receive the *dagesh forte* compensative.

יְנַשְּׁמַר ⇔ יְשַׁמְּרָ

²⁶³ See “Keys to Hebrew Paradigms” chart.

²⁶⁴ See page 57 (1C).

2. If the word begins with a guttural, then, because gutturals cannot take a *dagesh*, the preceding vowel located under the preformative is lengthened to compensate.

יעַבְדֵּ \leftrightarrow יְעַבֵּד

3D. Imperative

- (a) Prefixed נַ with the *Niphal triangle*.
- (b) Always understood as second person (as with all imperatives).

4D. Participle

- (a) Always passive.
- (b) Same form as the perfect 3ms, except that the *pathach* has changed to a *qamets*.
- (c) Always takes noun endings (as with all participles).

5D. Infinitive Construct:

Same form as the masculine singular imperative, but normally preceded by a preposition.

6D. Infinitive Absolute

- (a) *Holem* above second root letter.
- (b) *Niphal triangle* or a prefixed נַ.
- (c) Normally occurs with a finite (perfect or imperfect) form of the verb.

3B. Additional Note

Some verbs occur in the Niphal stem (or, conjugation) only, such as נִלְחַם (he fought). While some residual passive or reflexive idea may exist, these Niphals are generally given a simple active translation in English.

Regular Verb Paradigm ²⁶⁵ קָטַן / קָבַד / קָטַל		QAL			NIPHAL
		Active	Stative		
Perf. sg.	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
	2 fem.	קָטַלְתָּה	כָּבַדְתָּה	קָטַנְתָּה	נִקְטַלְתָּה
	3 masc.	קָטַלְ	כָּבַדְ	קָטַנְ	נִקְטַלְ
	3 fem.	קָטַלְהָ	כָּבַדְהָ	קָטַנְהָ	נִקְטַלְהָ
pl.	1 com.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
	2 masc.	קָטַלְתָּם	כָּבַדְתָּם	קָטַנְתָּם	נִקְטַלְתָּם
	2 fem.	קָטַלְתָּן	כָּבַדְתָּן	קָטַנְתָּן	נִקְטַלְתָּן
	3 com.	קָטַלְוּ	כָּבַדְוּ	קָטַנְוּ	נִקְטַלְוּ
Impf. sg.	1 com.	אָקָטַל	אָכָבַד	אָקָטַן	אָקָטַל
	2 masc.	תָּקָטַל	תָּכָבַד	תָּקָטַן	תָּקָטַל
	2 fem.	תָּקָטַלְיָ	תָּכָבַדְיָ	תָּקָטַנְיָ	תָּקָטַלְיָ
	3 masc.	יָקָטַל	יָכָבַד	יָקָטַן	יָקָטַל
	3 fem.	תָּקָטַל	תָּכָבַד	תָּקָטַן	תָּקָטַל
pl.	1 com.	נִקְטַלְ	נִכָּבַדְ	נִקְטַנְ	נִקְטַלְ
	2 masc.	תָּקָטַלְוּ	תָּכָבַדְוּ	תָּקָטַנְוּ	תָּקָטַלְוּ
	2 fem.	תָּקָטַלְנָה	תָּכָבַדְנָה	תָּקָטַנְנָה	תָּקָטַלְנָה
	3 masc.	נִקְטַלְוּ	נִכָּבַדְוּ	נִקְטַנְוּ	יָקָטַלְוּ
	3 fem.	תָּקָטַלְנָה	תָּכָבַדְנָה	תָּקָטַנְנָה	תָּקָטַלְנָה
Impv. sg.	masc.	קָטַלְ	כָּבַדְ	קָטַןְ	הָקָטַלְ
	fem.	קָטַלְיָ	כָּבַדְיָ	קָטַנְיָ	הָקָטַלְיָ
	pl.	מְבָרָקָטַלְוּ	מְבָרָקָבַדְוּ	מְבָרָקָטַנְוּ	הָקָטַלְוּ
Ptcp. active	masc. sg.	קָטַלְ	כָּבַדְ	קָטַןְ	
	passive	קָטַולְ			נִקְטַלְ
	Inf. abs.	קָטַולְ			הָקָטַלְ
Inf. constr.		קָטַלְ	כָּבַדְ	קָטַןְ	הָקָטַלְ

²⁶⁵ Cf. J-M, 2:658.

3A. Vocabulary

Nouns:

אָיָה	(m.) coast, island
אָכְלָה	(m.) food
אָכְלָה	(f.) food
אָרְבָּה	(f.) window
דַּעַת	(f.) knowledge, discernment, understanding
חָרֵשׁ	(m.) new moon, month
חַמֵּס	(m.) violence; wrong
יִלְדָּה	(m.) boy
מְאֹכֶל	food
מוֹעֵד	meeting, assembly; agreed or appointed time; festival
מַטָּה	stick, staff; tribe
מִסְפָּר	(m.) number, quantity
נוֹחַ	Noah
סְפָר	(m.) something written; record, letter, scroll
סְפִיר	(m.) scribe, secretary

Verbs:

בָּקַע	he split, he cleft; he broke forth
חַלֵּל (Ni)	he was polluted; he was defiled
טָמֵא (Ni)	he became ceremonially unclean
יִתֵּר (Ni)	he was left over
לָחַם (Ni)	he fought
סִפְרָה	he made a written record; he counted; (Piel) he reported
סִתְרָה (Ni)	he hid himself; he was hidden
פָּרַד (Ni)	he separated; he was scattered
פָּתַח	he opened
קָבַץ	he gathered together, he collected, he assembled
קָבַר	he buried

Adjectives:

טָמֵא	ceremonially unclean
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CHAPTER 21

The Piel and Pual Conjugations

In the Word – Exegetical Insights

Genesis 1:2

וְהָאָרֶץ הִיְתָה תְּהֹוֹ וּבָהּוּ וְחֹשֶׁךְ עַל־פָנָי תְּהֹוּמָה
וַיֹּוֹרֶךְ אֱלֹהִים מַרְחַפְתָּ עַל־פָנָי הַמִים:

וְהִיְתָה (Qal perfect 3fs < **הִיָה**) should not be translated *became*. **הִיָה** is a stative verb (a verb of *being*, as opposed to *doing*). Stative verbs consistently define a **state of being or existence** (= static stative) by means of the perfect (*qatal*) and a **state of becoming or happening** (= dynamic stative) by means of the imperfect (*yiqtol*).²⁶⁶

וְחֹשֶׁךְ עַל־פָנָי תְּהֹוּמָה: The noun clause must be supplied with a form of the verb *to be* as the copula: *and darkness was upon the faces of the deep*. **עַל־פָנָי** is an idiomatic way of saying *on the surface of*. The definiteness of the last noun is not a function of form here since it does not have the definite article. The supplying of the definite article in translating this noun is due to the *deep* being a unique or particular thing in and of itself.²⁶⁷ Final translation: *and darkness was upon the surface of the deep*.

וַיֹּוֹרֶךְ אֱלֹהִים מַרְחַפְתָּ עַל־פָנָי הַמִים: is a clause that employs a Piel participle fs (מַרְחַפְתָּ) as its main verb. The subject of a participle is not inherent in its form, so it must be supplied and normally precedes it in word order. Since **רוּח** is a feminine noun, the participle agrees with it in both gender and number. The action attributed to *the Spirit of God* does not appear to be intended to represent a characteristic action (an action which the Spirit performs as a normal rule). Instead, the participle presents continuous or

²⁶⁶ See J-M, §113p. The LXX accurately translated **הִיְתָה** with ἦν (imperf. act. 3s < εἰμί, “I am”). Cp. the forms of γίνομαι (“I became”) for Hebrew imperfect forms of **הִיָה** throughout Gen 1.

²⁶⁷ See HBI, §1.4.2b.

repeated (iterative) action:²⁶⁸ *and the Spirit of God was hovering over the surface of the water.*²⁶⁹

1A. Introduction

Review the “Chart of Hebrew Verb Conjugations” on page 97.

The Piel and Pual stems represent the ***factitive forms*** of the Hebrew verb. These two conjugations characteristically duplicate the second root letter by placing a strong *dagesh (forte)* in it.

It must be noted that the traditional characterization of these stems as ***intensive*** is misleading. In actuality, the Piel and Pual are most often employed in a ***causative*** sense best described as ***factitive***. If a verb is found to be a stative verb (a verb of *being*) in the Qal, it is normally a factitive in the Piel and Pual. Factitive means that the subject of the verb causes the object of the verb to enter a state or condition expressed by the stative (e.g., *God brought Abraham into a state of righteousness* or *God made Abraham righteous*). Such causation differs from making an object perform an action (e.g., *Jeroboam caused Israel to sin*), which will be discussed in **Chapter 22** with regard to the Hiphil conjugation.

2A. The Piel (Factitive Active)

1B. The Form of the Piel (See the chart on page 152.)

2B. Recognition Keys²⁷⁰

1C. Perfect

- (a) *Hireq* under the first root letter.
- (b) Strong *dagesh (forte)* in the second root letter (*and so throughout the conjugation*).

2C. Imperfect

- (a) *Shewa* under the preformative.
- (b) *Pathach* under the first root letter.

3C. Imperative: The imperfect form without the preformative.

4C. Participle

- (a) Prefixed with a **וְ**.
- (b) Pointed like the imperfect.

²⁶⁸ See *HBI*, §2.2.5b.

²⁶⁹ The plural (וְיַםְנָה) may be taken as a plural of abundance or even of complexity (due to its wave-broken surface?). Cf. *HBI*, §1.1.3b.

²⁷⁰ See “Keys to Hebrew Paradigms” chart.

5C. Infinitive Construct

- (a) Same as the imperative.
- (b) Normally prefixed with a preposition.

6C. Infinitive Absolute

- (a) Same as the imperative.
- (b) Normally occurs with a finite verb.

3A. The Pual (Factitive Passive)

1B. The Form of the Pual (See the chart on the following page.)

2B. Recognition Keys²⁷¹

1C. Perfect

- (a) *Qibbutz* under the first root letter.
- (b) Strong *dagesh (forte)* in the second root letter (*and so throughout the conjugation*).

2C. Imperfect: *Shewa* under the preformative (like the Piel imperfect).

3C. Imperative: This form does not exist in the Pual.

4C. Participle

- (a) Prefixed with a **נ**.
- (b) Pointed like the imperfect.

5C. Infinitive Construct and Infinitive Absolute: *Holem* above the second root letter.²⁷²

4A. Additional Notes

- 1B. Apparently due to euphonic reasons, the strong *dagesh (forte)* is omitted in the preformative of the imperfect when the *waw-consecutive* is attached. For example, **וַיִּשְׁמַר** with the *waw-consecutive* is **וַיִּשְׁמַר**, not **וַיִּשְׁמַר**.
- 2B. Also because of euphony, the strong *dagesh (forte)* characteristic is sometimes omitted when the second root letter
 - (a) has a vocal *shewa* and
 - (b) is a **ל**, **מ**, **נ**, or **ר**.

While the consonant is no longer doubled, the *shewa* is still considered vocal.

²⁷¹ See “Keys to Hebrew Paradigms” chart.

²⁷² The Pual infinitives are rare occurrences in the Hebrew Bible.

Regular Verb Paradigm ²⁷³ קָטַל		QAL	NIPHAL	PIEL	PUAL
Perf. sg.	1 com.	קָטַלְתִּי	נִקְטַּלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	2 masc.	קָטַלְתָּ	נִקְטַּלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 fem.	קָטַלְתָּה	נִקְטַּלְתָּה	קָטַלְתָּה	קָטַלְתָּה
	3 masc.	קָטַלְ	נִקְטַּלְ	קָטַלְ	קָטַלְ
	3 fem.	קָטַלְהָ	נִקְטַּלְהָ	קָטַלְהָ	קָטַלְהָ
pl.	1 com.	קָטַלְנוּ	נִקְטַּלְנוּ	קָטַלְנוּ	קָטַלְנוּ
	2 masc.	קָטַלְתָּם	נִקְטַּלְתָּם	קָטַלְתָּם	קָטַלְתָּם
	2 fem.	קָטַלְתָּן	נִקְטַּלְתָּן	קָטַלְתָּן	קָטַלְתָּן
	3 com.	קָטַלְוּ	נִקְטַּלְוּ	קָטַלְוּ	קָטַלְוּ
Impf. sg.	1 com.	אָקָטָל	אָקָטָל	אָקָטָל	אָקָטָל
	2 masc.	תָּקָטָל	תָּקָטָל	תָּקָטָל	תָּקָטָל
	2 fem.	תָּקָטָלִי	תָּקָטָלִי	תָּקָטָלִי	תָּקָטָלִי
	3 masc.	יָקָטָל	יָקָטָל	יָקָטָל	יָקָטָל
	3 fem.	תָּקָטָל	תָּקָטָל	תָּקָטָל	תָּקָטָל
pl.	1 com.	נִקְטַּלְ	נִקְטַּלְ	נִקְטַּלְ	נִקְטַּלְ
	2 masc.	תָּקָטָלְוּ	תָּקָטָלְוּ	תָּקָטָלְוּ	תָּקָטָלְוּ
	2 fem.	תָּקָטָלְנָה	תָּקָטָלְנָה	תָּקָטָלְנָה	תָּקָטָלְנָה
	3 masc.	יָקָטָלְוּ	יָקָטָלְוּ	יָקָטָלְוּ	יָקָטָלְוּ
	3 fem.	תָּקָטָלְנָה	תָּקָטָלְנָה	תָּקָטָלְנָה	תָּקָטָלְנָה
Impv. sg.	masc.	קָטָל	הָקָטָל	קָטָל	
	fem.	קָטָלִי	הָקָטָלִי	קָטָלִי	
pl.	masc.	קָטָלְוּ	הָקָטָלְוּ	קָטָלְוּ	
	fem.	קָטָלְנָה	הָקָטָלְנָה	קָטָלְנָה	
Ptcp. active	masc. sg.	קָטָל		מִקְטָל	
passive	masc. sg.	קָטָול	נִקְטָל		מִקְטָל
Inf. abs.		קָטָול	הָקָטָל נִקְטָל	קָטָל קָטָל	קָטָל
Inf. constr.		קָטָל	הָקָטָל	קָטָל	

²⁷³ Cf. J-M, 2:658–59. For the Qal statives, see the chart on page 139.

5A. Vocabulary

Nouns:

- בָּהִ依** (m.) void, emptiness, wasteness; unfilled
- חָן** (m.) grace, charm; favor
- טוֹבָה** (f.) good things; goodness, kindness; prosperity
- כְּפָר** (m.) bribe, ransom
- נְחִילָה** (f.) inheritance, possession
- עַצְתָּה** (f.) advice, counsel; plan
- שְׁאָרִיתָה** (f.) remainder, remnant
- שְׁמִיחָה** (f.) joy, jubilation; happiness
- תָּהִ依** (m.) desert, emptiness, nothing; unformed

Verbs:

- כָּסַה** (Pi) he covered, he concealed
- כָּפַר** (Pi) he appeased, he made amends; he made atonement
- לִמְדָה** he learned; (Piel) he taught
- נָחַל** (Qal) he took possession of; (Piel) he assigned as an inheritance
- קָטַר** (Pi) he made into smoke; he sacrificed
- רָדַף** he pursued (with accusative); he persecuted (with prepositions)
- רָחַף** (Pi) he hovered; he trembled
- שָׁמַחַת** he rejoiced; he was merry; (Piel) he made (someone) merry
- שָׁרַף** he burned completely
- שָׁכַח** he forgot

Adverbs:

- לְגַם** without compensation; in vain; without cause

כְּבָ

CHAPTER 22

The Hiphil & Hophal Conjugations

In the Word – Exegetical Insights

Psalm 22:16 [Eng. 15]

יָבַשׁ כְּחִרְשׁוֹ כְּחִי וְלִשְׂוִニִּי מִרְבָּק מַלְקוּחִי
וְלִעְפְּרִמּוֹת תְּשִׁפְתְּנִי:

יָבַשׁ כְּחִרְשׁוֹ כְּחִי: The first word is the verb of this clause. It is an *e*-class stative verb, Qal perfect 3ms < יָבַשׁ: *he/it is/was dry*. כְּחִרְשׁוֹ is a prepositional phrase modifying the verb adverbially and answering the question, “How dry is/was it/he?” כְּחִי is a segholate noun with the meaning of *clay*, *clay pot*, or *potsherd*. The strong guttural is doubled by implication in the formation of the definite article (note the *pathach*) under the inseparable preposition כְ: *like the potsherd*. כְּחִי is the subject of the verb. It has a 1cs pronominal suffix attached to it: *my strength*.

וְלִשְׂוִニִּי מִרְבָּק מַלְקוּחִי is a clause employing a Hophal participle (מִרְבָּק) as its verb: *is/was made to cleave*. Its subject (normally placed before the participle), וְלִשְׂוִニִּי, is a noun in the dual with a 1cs pronominal suffix: *my jaws*, or, by association, *my palate*.

וְלִעְפְּרִמּוֹת תְּשִׁפְתְּנִי: The verb is Qal imperfect 2ms < תְּשִׁפְתְּנִי with a 1cs pronominal suffix employed as the direct object: *you have ordained/appointed me*. The prepositional phrase (וְלִעְפְּרִמּוֹת) precedes the verb in the emphatic position.

1A. Introduction

Review the “Chart of Hebrew Verb Conjugations” on page 97.

The Hiphil and Hophal stems represent the *causative forms* of the Hebrew verb. In a **causative** verb the subject of the verb *causes* the object to perform the action specified by the verb (e.g., *he made me fall*). The **Hiphil** represents the **active causative** and the **Hophal** represents the **passive causative**. Whereas the Piel factitive *causes a state* (see page 150), the Hiphil *causes an event*.

2A. The Hiphil**1B. The Form of the Hiphil** (See the chart on page 157.)**2B. Recognition Keys²⁷⁴****1C. Perfect**

- (a) Prefixed **נ**.
- (b) Infixed long *hireq-yod* (generally) between the second and third root letters (*and so throughout the conjugation*).

2C. Imperfect: *Pathach* under the preformative.**3C. Imperative:** Prefixed **נ** with a *pathach* (built on the imperfect).**4C. Participle:** Prefixed **נ** with a *pathach*.**5C. Infinitive Construct**

- (a) Prefixed **נ** with a *pathach* (built on the imperfect).
- (b) Normally occurs with a preposition.

6C. Infinitive Absolute

- (a) Prefixed **נ** with a *pathach*.
- (b) Normally occurs with a finite verb.

3A. The Hophal**1B. The Form of the Hophal** (See the chart on page 157.)**2B. Recognition Keys²⁷⁵****1C. Perfect**

- (a) Prefixed **נ**.
- (b) *Qamets-hatuph* under preformative (*and so throughout the conjugation*). Remember, *qamets-hatuph* results from a shortened form of **נ** or **נ** (see pages 45–46).

2C. Imperfect: *Qamets-hatuph* under the preformative.**3C. Imperative:** Does not exist.**4C. Participle:** Prefixed **נ** with a *qamets-hatuph*.

- (a) Prefixed **נ** with *qamets-hatuph*.
- (b) *Pathach* heightens to *qamets* under second root letter.

²⁷⁴ See “Keys to Hebrew Paradigms” chart.

²⁷⁵ See “Keys to Hebrew Paradigms” chart.

5C. Infinitive Construct: Prefixed ה with a *qamets-hatuph* (same form as the perfect 3ms).

6C. Infinitive Absolute: *Pathach* changes to *tsere* under second root letter.

Regular Verb קְטַל	QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL
Perf.	1cs קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הַקָּטַלְתִּי	הַקָּטַלְתִּי
	2ms קָטַלְתְּתָ	נִקְטַלְתְּתָ	קָטַלְתְּתָ	קָטַלְתְּתָ	הַקָּטַלְתְּתָ	הַקָּטַלְתְּתָ
	2fs קָטַלְתָּתָ	נִקְטַלְתָּתָ	קָטַלְתָּתָ	קָטַלְתָּתָ	הַקָּטַלְתָּתָ	הַקָּטַלְתָּתָ
	3ms קָטַלְ	נִקְטַלְ	קָטַלְ	קָטַלְ	הַקָּטַלְ	הַקָּטַלְ
	3fs קָטְלָה	נִקְטְּלָה	קָטְלָה	קָטְלָה	הַקָּטְלָה	הַקָּטְלָה
	1cp קָטְלָנוּ	נִקְטְּלָנוּ	קָטְלָנוּ	קָטְלָנוּ	הַקָּטְלָנוּ	הַקָּטְלָנוּ
	2mp קָטְלָתָם	נִקְטְּלָתָם	קָטְלָתָם	קָטְלָתָם	הַקָּטְלָתָם	הַקָּטְלָתָם
	2fp קָטְלָתָן	נִקְטְּלָתָן	קָטְלָתָן	קָטְלָתָן	הַקָּטְלָתָן	הַקָּטְלָתָן
	3cp קָטְלָוּ	נִקְטְּלָוּ	קָטְלָוּ	קָטְלָוּ	הַקָּטְלָוּ	הַקָּטְלָוּ
Impf.	1cs אָקָטָל	אִקְטָל	אָקָטָל	אָקָטָל	אִקְטִיל	אִקְטִיל
	2ms תָּקָטָל	תִּקְטָל	תָּקָטָל	תָּקָטָל	תִּקְטִיל	תִּקְטִיל
	2fs תָּקָטָלִי	תִּקְטָלִי	תָּקָטָלִי	תָּקָטָלִי	תִּקְטִילִי	תִּקְטִילִי
	3ms יָקָטָל	יִקְטָל	יָקָטָל	יָקָטָל	יִקְטִיל	יִקְטִיל
	3fs תָּקָטָל	תִּקְטָל	תָּקָטָל	תָּקָטָל	תִּקְטִיל	תִּקְטִיל
	1cp נָקָטָל	נִקְטָל	נָקָטָל	נָקָטָל	נִקְטִיל	נִקְטִיל
	2mp תָּקָטָלוּ	תִּקְטָלוּ	תָּקָטָלוּ	תָּקָטָלוּ	תִּקְטִילוּ	תִּקְטִילוּ
	2fp תָּקָטָלָנָה	תִּקְטָלָנָה	תָּקָטָלָנָה	תָּקָטָלָנָה	תִּקְטִילָנָה	תִּקְטִילָנָה
	3mp נָקָטָלוּ	נִקְטָלוּ	יָקָטָלוּ	יִקְטָלוּ	יִקְטִילּוּ	יִקְטִילּוּ
	3fp תָּקָטָלָנָה	תִּקְטָלָנָה	תָּקָטָלָנָה	תָּקָטָלָנָה	תִּקְטִילָנָה	תִּקְטִילָנָה
Impv.	ms קָטָל	הָקָטָל	קָטָל	קָטָל	הַקָּטָל	
	fs קָטָלִי	הָקָטָלִי	קָטָלִי		הַקָּטָלִי	
	mp קָטָלוּ	הָקָטָלוּ	קָטָלוּ	קָטָלוּ	הַקָּטָלוּ	
	fp קָטָלָנָה	הָקָטָלָנָה	קָטָלָנָה	קָטָלָנָה	הַקָּטָלָנָה	
Ptcp. active	ms קָטָל		מָקָטָל		מִקָּטִיל	
Ptcp. passive	ms קָטָול	נִקְטָל		מִקָּטָל		מִקָּטָל
Inf. abs.		קָטָול	הָקָטָל	קָטָל	קָטָל	הָקָטָל
Inf. constr.		קָטָל	הָקָטָל	קָטָל	הָקָטִיל	הָקָטִיל

4A. Additional Note

Occasionally the long *hireq* will change to the shorter *tsere*, such as in the Hiphil imperative. This is the characteristic procedure when the Hiphil imperfect receives the *waw-consecutive*. For example, **יִקְטַּל** becomes **נִיקְטַּל**.

5A. Vocabulary

Nouns:

- חַיִם** (m.) lifetime, life-span, life
- חָרֶשׁ** (m.) potsherd, pottery, earthenware
- יְשׁוּעָה** (f.) help, salvation
- כְּחָ** (m.) power, strength; property
- מִלְכָות** (f.) royal dominion or honor; kingship; reign; realm; (adj.) royal
- מִלְכּוֹת** (m.) spoils of war, booty
- מִמְלָכָה** (f.) dominion, kingdom; kingship
- מִרְאָה** (f.) seeing, vision; appearance
- עַבְרָ** one of two opposing sides; bank (of a river); (prep.) on the other side of (see page 58, **1B**)
- עַמּוֹד** (m.) pillar; tent-pole
- קְבָרָ** (m.) grave
- רַגְלָ** (f.) foot, leg

Verbs:

- דָּבַק** he clung to, he stuck to, he cleaved to; (Hiphil) he overtook
- יִבְשַׁ** he was dry; he dried up
- נִנְדַּ** (Hi) he proposed; he announced; he informed; he made known
- נִצְלַ** (Niphal) he was saved; he saved himself; (Piel) he robbed; (Hiphil) he pulled out, he saved
- שָׁלַךְ** (Hi) he threw, he cast
- שִׁפְתַּח** he set on; he laid down

Adjectives:

- חַיִּ** living, alive

Prepositions:

- מִעַלְ** above, on top of; (adv.) upwards

כג

CHAPTER 23

The Hithpael Conjugation

In the Word – Exegetical Insights

Genesis 3:8

וַיִּשְׁמַעַ אֶת־קֹול יְהוָה אֱלֹהִים מִתְהַלֵּךְ בָּנָן
לְרוֹחַ הַיּוֹם וַיַּחֲבֹבָה הָרָם וְאַשְׁתָּוֹ
מִפְנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עַז הַגָּן:

וַיִּשְׁמַעַ אֶת־קֹול יְהוָה אֱלֹהִים ◇: What is the verb form that commences this verse? What does it indicate about the context in which the verse occurs? What is the subject of the verb? Note that קֹול is the object of the verb and is in a construct relationship with the word following it.

מִתְהַלֵּךְ בָּנָן ◇ is a clause employing a Hithpael participle (מִתְהַלֵּךְ) as its verb. Its subject is יְהוָה אֱלֹהִים ◇.

לְרוֹחַ הַיּוֹם ◇: The adverbial prepositional phrase defines the time when the *walking around* took place: *at [the time of] the wind of the day*.

וַיַּחֲבֹבָה הָרָם וְאַשְׁתָּוֹ ◇: The *wayyiqtol* verb form continues as a normal element in narrative. **חֲבֹבָה** is the Hithpael of **חַבָּא**, a verb found primarily in passive and reflexive conjugations (Niphal, Pual, Hiphil, Hophal, and Hithpael).²⁷⁶

מִפְנֵי יְהוָה אֱלֹהִים ◇ is another adverbial prepositional phrase. It modifies the preceding verb (וַיַּחֲבֹבָה). The phrase is best translated, *from the presence of Yahweh God*. **מִפְנֵי** should not be translated literally (*faces of*).

בְּתוֹךְ עַז הַגָּן: ◇ This is yet another adverbial prepositional phrase—this one defining *where* the man and his wife were hiding. **עַז** is in a construct relation with **הַגָּן**.

²⁷⁶ Holladay, 93.

1A. Introduction

The Hithpael stem represents the *reflexive* and *reciprocal* actions of the Hebrew verb. Two characteristics distinguish the Hithpael:

- (a) the prefix (הִ) and
- (b) the strong *dagesh (forte)* in the second root letter (just like the Piel and Pual stems).

2A. The Hithpael

1B. The Form of the Hithpael (See the chart on the following page.)

2B. Recognition Keys²⁷⁷

1C. Perfect

- (a) Prefixed הִ.
- (b) Strong (doubling) *dagesh* in the second root letter (*and so throughout the conjugation*).

2C. Imperfect: Prefixed הַנִּ, הַתִּ, הַיִּ, or הַנִּ (a contracted form of הִנֵּנִ, הִתֵּתִ, הִיֵּתִ, or הִנֵּתִ).

3C. Imperative: Prefixed הִנֵּ (just like the perfect) with imperfect endings (2nd person only).

4C. Participle: Prefixed הַנִּ (contracted form of הִנָּתִ).

5C. Infinitive (Construct and Absolute): Prefixed הִנֵּ (just like the perfect) with the same characteristics as other infinitives.

3A. Additional Notes

1B. When the first root letter of a verb is a *sibilant* (i.e., an *s* sound) such as נ, ס, צ, ש and פ, the ה of the preformative is transposed (changes places) with the sibilant.²⁷⁸ For example,

הַשְׁתִּפְךָ becomes הַשְׁפִּתְךָ²⁷⁹

וְאַשְׁתִּמְרֵר becomes וְאַתְּשִׁמְרֵר²⁸⁰

וְיִסְתְּבֵל becomes וְיִתְסְּבֵל²⁸¹

²⁷⁷ See “Keys to Hebrew Paradigms” chart.

²⁷⁸ This transposition is described by Hebrew grammars as metathesis.

²⁷⁹ Lam 2:12.

²⁸⁰ Ps 18:24.

²⁸¹ Eccl 12:5.

Regular Verb קָטַל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL	HITHPAEL
Perf.	1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הַקְטַלְתִּי	הַתְקַטְלָתִי
	2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הַקְטַלְתָּ	הַתְקַטְלָתָ
	2fs	קָטַלְתָּה	נִקְטַלְתָּה	קָטַלְתָּה	קָטַלְתָּה	הִקְטַלְתָּה	הַקְטַלְתָּה	הַתְקַטְלָתָה
	3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטַל	הַקְטַל	הַתְקַטְלָל
	3fs	קָטַלה	נִקְטַלה	קָטַלה	קָטַלה	הִקְטַלה	הַקְטַלה	הַתְקַטְלָה
	1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הַקְטַלְנוּ	הַתְקַטְלָנוּ
	2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הַקְטַלְתֶּם	הַתְקַטְלָתֶם
	2fp	קָטַלְתָּתָן	נִקְטַלְתָּתָן	קָטַלְתָּתָן	קָטַלְתָּתָן	הִקְטַלְתָּתָן	הַקְטַלְתָּתָן	הַתְקַטְלָתָתָן
	3cp	קָטַלְוּ	נִקְטַלְוּ	קָטַלְוּ	קָטַלְוּ	הִקְטַלְוּ	הַקְטַלְוּ	הַתְקַטְלָוּ
Impf.	1cs	אָקַטֵּל	אָקַטֵּל	אָקַטֵּל	אָקַטֵּל	אָקַטֵּל	אָקַטֵּל	אָחַקְטֵּל
	2ms	תָקַטֵּל	תָקַטֵּל	תָקַטֵּל	תָקַטֵּל	תָקַטֵּל	תָקַטֵּל	תָתְקַטֵּל
	2fs	תָקַטְלִי	תָקַטְלִי	תָקַטְלִי	תָקַטְלִי	תָקַטְלִי	תָקַטְלִי	תָתְקַטְלִי
	3ms	יָקַטֵּל	יָקַטֵּל	יָקַטֵּל	יָקַטֵּל	יָקַטְיִל	יָקַטְלִי	יָתְקַטְלִי
	3fs	תָקַטֵּל	תָקַטֵּל	תָקַטֵּל	תָקַטֵּל	תָקַטֵּל	תָקַטֵּל	תָתְקַטֵּל
	1cp	נִקְטֵל	נִקְטֵל	נִקְטֵל	נִקְטֵל	נִקְטֵיל	נִקְטֵל	נָתְקַטֵּל
	2mp	תָקַטְלוּ	תָקַטְלוּ	תָקַטְלוּ	תָקַטְלוּ	תָקַטְלִוּ	תָקַטְלוּ	תָתְקַטְלָוּ
	2fp	תָקַטְלָנָה	תָקַטְלָנָה	תָקַטְלָנָה	תָקַטְלָנָה	תָקַטְלָנָה	תָקַטְלָנָה	תָתְקַטְלָנָה
	3mp	נִקְטְּלוּ	נִקְטְּלוּ	נִקְטְּלוּ	נִקְטְּלוּ	נִקְטְּילּוּ	נִקְטְּלוּ	יָתְקַטְלָוּ
	3fp	תָקַטְלָנָה	תָקַטְלָנָה	תָקַטְלָנָה	תָקַטְלָנָה	תָקַטְלָנָה	תָקַטְלָנָה	תָתְקַטְלָנָה
Impv.	ms	קָטֵל	הִקְטֵל	קָטֵל	קָטֵל	הִקְטֵל		הַתְקַטֵּל
	fs	קָטְלִי	הִקְטְּלִי	קָטְלִי		הִקְטְּלִי		הַתְקַטְלִי
	mp	קָטֵלוּ	הִקְטֵלוּ	קָטֵלוּ	קָטֵלוּ	הִקְטֵלוּ		הַתְקַטְלָוּ
	fp	קָטְלָנָה	הִקְטְּלָנָה	קָטְלָנָה	קָטְלָנָה	הִקְטְּלָנָה		הַתְקַטְלָנָה
Ptcp. active	ms	קָטֵל		נִקְטֵל		נִקְטֵיל		
Ptcp. passive	ms	קָטָול	נִקְטָל		מִקְטָל		מִקְטָל	מָתְקַטֵּל
Inf. abs.		קָטָול	הִקְטָל	נִקְטָל	קָטָל	קָטָל	הִקְטָל	הַתְקַטֵּל
Inf. constr.		קָטֵל	הִקְטֵל	קָטֵל	קָטֵל	הִקְטֵיל	הַקְטֵל	הַתְקַטֵּל

2B. In the case of צ, not only does the צ exchange places with the ת, but the ת becomes a softer ט. For example,

הַצְטִידִינָה²⁸² becomes הַתְצִידִינָה

²⁸² Josh 9:12.

3B. When the first root letter is a *dental* (ר, ט, ת and sometimes נ and נ), the ת of the prefix is assimilated. In such cases, recognition is greatly dependent on closely observing the pointing. For example,

הַתְּהִרְוּ becomes ²⁸³הַתְּהִרְוִי

4A. Vocabulary

Nouns:

- הַמֹּון (m.) noise, roar, turmoil; procession; multitude, crowd
- הַנּוֹךְ Enoch
- מַשְׁיחָה (m.) anointed one
- מַשְׁחָה (f.) anointing
- עָזָר help, assistance
- עָנֵי (m.) poor, wretched; without (sufficient) property; needy
- רִיב (?) dispute, quarrel; lawsuit, legal case
- רַכְבָּה (m.) war chariot(s), chariots; upper millstone
- רָשָׁע (m.) guilty person, wicked person; (f.) רָשָׁעָה
- תְּפִלָּה (f.) prayer

Verbs:

- חַבָּא (Niphal) he hid himself; (Hiphil) he hid, he kept hidden
- מִכְרָה he sold; he betrayed (to others)
- מִשְׁחָה he smeared (with oil); he anointed
- פָּלָל (Piel) he pronounced judgment; he was arbitrator; (Hithpael) he prayed; he made intercession
- שָׁכַל (Qal) he was successful; (Hiphil) he understood, he comprehended; he made wise; he achieved success
- שָׁבַע (Niphal) he swore (an oath); (Hiphil) he made (someone) take an oath; he pled with (someone)
- שָׁחַט he slaughtered

Adjectives:

- רָשָׁע guilty, wicked
- תְּמִימָם complete; without fault; perfect; honest; devout

Adverbs:

- יּוֹמָם daily; by day

²⁸³ Ezra 6:20.



CHAPTER 24

Pronominal Suffixes for the Perfect/*Qatal*

In the Word – Exegetical Insights

Genesis 4:14

הַזֶּה גָּרַשְׁתִּי אֶתְּנִי הַיּוֹם מֵעַל פָּנַי הַאֲדָמָה
 וּמִפָּנֶיךָ אָסַתְּרָה וְהִיִּתְּנַעַן וְנַדְּבָרָא
 וְהִיה כָּל-מַצְאָי יְהִרְגָּנִי:

➊ Utilize Holladay's *Lexicon* to identify the meaning of **גָּרַשְׁתִּי**.

➋ Utilize Holladay's *Lexicon* to identify both **נַעַן** and **נַדְּבָרָא**. How do they differ in their meanings?

➌ **מֵעַל** is an adverbial prepositional phrase describing the direction of the action represented by the preceding verb. Note that the preposition is a compound with but a simple meaning = **מֵעַל** (**פָּנָי**) (*from*). What is the best translation of **הַאֲדָמָה** in this context?

➍ **וּמִפָּנֶיךָ אָסַתְּרָה**: What are the keys that identify the correct parsing of the verb?

➎ **וְהִיִּתְּנַעַן וְנַדְּבָרָא**: Note the employment of the perfect (*qatal*) of **הִיה**. Keep in mind that it focuses on a condition or a state of existence (being) rather than upon a transition or occurrence (becoming).

➏ **כָּל-מַצְאָי יְהִרְגָּנִי**: There are two pronominal suffixes on verbs in this clause. They are both object suffixes, 1cs (*me*). Note that the *hireq yod* is consistent with the closing vowel of the 1cs personal pronoun (*אָנִי* or *אַנְּכִי*).²⁸⁴

²⁸⁴ See Chapter 12.

1A. Introduction

While a pronominal object of a verb may be designated by **אַתָּה**, **אַתְּ**, **אַתְּנָה**, etc.,²⁸⁵ following the verb, the pronominal object is frequently attached directly to the verb itself as a suffix. Generally, pronominal suffixes occur only on the active stems (Qal, Piel, and Hiphil). The passive and reflexive stems of Niphal, Pual, Hophal, and Hithpael are grammatically unable to receive pronominal suffixes (with the exception of the infinitive construct, which may receive suffixes in the passive and reflexive stems).

2A. Pronominal Suffixes of the Perfect

1B. Basic Forms

The table below presents (from right to left) in the three middle columns:

- (a) the regular form of the Qal verb,
- (b) the basic vowel changes which occur in the regular form when suffixes are attached, and
- (c) the basic form of the pronominal suffixes.

Suffixes		Verbs		
Suffix PGN ²⁸⁶	Pronominal Suffix for Verbs	Suffixed Form	Regular Form	Parsing
1cs	נִי	שִׁמְרָתִי	שִׁמְרָתִי	Qal Perf 1cs
2ms	תִּ	שִׁמְרָתָךְ	שִׁמְרָתָךְ	Qal Perf 2ms
2fs	תִּי	שִׁמְרָתָךְ	שִׁמְרָתָךְ	Qal Perf 2fs
3ms	וּ or הָוּ	שִׁמְרָתָה	שִׁמְרָתָה	Qal Perf 3ms
3fs	הָ or הָיָה	שִׁמְרָתָה	שִׁמְרָתָה	Qal Perf 3fs
1cp	נוּ	שִׁמְרָנוּ	שִׁמְרָנוּ	Qal Perf 1cp
2mp	כָּם	שִׁמְרָתָם	שִׁמְרָתָם	Qal Perf 2mp
2fp	כָּנוּ			
3mp	וּ	שִׁמְרָוּ	שִׁמְרָוּ	Qal Perf 3cp
3fp	וּ	שִׁמְרָוּ	שִׁמְרָוּ	Qal Perf 3cp

See the chart on the following page for the forms of the perfect with pronominal suffixes.

²⁸⁵ See page 102 (1A).

²⁸⁶ PGN = Person, Number and Gender

PRONOMINAL SUFFIXES WITH THE PERFECT

QAL							PIEL			HIPHIL
SUFFIX	1cs	2ms	2fs	3ms	3fs	1cp	2mp/2fp	3cp	3ms	3ms
	קָטַלְתִּי	קָטַלְתָּךְ	קָטַלְתָּה	קָטַלְתָּ	קָטַלְתָּה	קָטַלְתָּה	קָטַלְתָּם	קָטַלְתָּנוּ	קָטַלְתָּוּ	קָטַלְתָּ
1cs				קָטַלְתָּנִי	קָטַלְתָּנִי	קָטַלְתָּנִי		קָטַלְתָּנוּנִי	קָטַלְתָּנוּנִי	קָטַלְתָּנִי
2ms	קָטַלְתָּנִיךְ				קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּנוּךְ		קָטַלְתָּךְ	קָטַלְתָּךְ
2fs	קָטַלְתָּנִיךְ				קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּנוּךְ		קָטַלְתָּךְ	קָטַלְתָּךְ
3ms	קָטַלְתָּנִיו	קָטַלְתָּנִיו	קָטַלְתָּנִהוּ	קָטַלְתָּנִהוּ	קָטַלְתָּנִהוּ	קָטַלְתָּנִהוּ	קָטַלְתָּנוּהוּ	קָטַלְתָּנוּהוּ	קָטַלְתָּוּהוּ	קָטַלְתָּ
3fs	קָטַלְתָּנִיכְה		קָטַלְתָּה	קָטַלְתָּנִיכְה	קָטַלְתָּה	קָטַלְתָּה	קָטַלְתָּנוּה	קָטַלְתָּנוּה	קָטַלְתָּה	הָקָטַלְתָּה
1cp				קָטַלְתָּנוּנוּ	קָטַלְתָּנוּנוּ	קָטַלְתָּנוּנוּ		קָטַלְתָּנוּנוּ	קָטַלְתָּנוּנוּ	הָקָטַלְתָּנוּנוּ
2mp	קָטַלְתָּנִיכְם						קָטַלְנוּכְם			הָקָטַלְנוּכְם
2fp	קָטַלְתָּנִיכְנָ						קָטַלְנוּכָנָ			הָקָטַלְנוּכָנָ
3mp	קָטַלְתָּנִים	קָטַלְתָּם	קָטַלְתָּם	קָטַלְתָּנִים	קָטַלְתָּם	קָטַלְתָּם	קָטַלְנוּם	קָטַלְתָּוּם	קָטַלְמָ	הָקָטַלְמָ
3fp	קָטַלְתָּנִין	קָטַלְתָּן	קָטַלְתָּן	קָטַלְתָּנִין	קָטַלְתָּן	קָטַלְתָּן	קָטַלְנוּן	קָטַלְתָּוּן	קָטַלְןָ	הָקָטַלְנָ

Explanatory Notes:

- When the verb receives a suffix, the accent generally moves forward to the new syllable. Thus, owing to the Hebraic tendency to want to hurry on to the accented syllable, the third syllable back from the accent is reduced to a *shewa*.
- In some verb forms, the pronominal suffix requires a “helping vowel” (generally a *qamets*) to assist in connecting the suffix to the verb. For example, notice the *qamets* under the ר in *הָקָטַלְנָנוּ* (*he kept us*).
- The 2fs form, when suffixes are attached, is identical to the 1cs form. This is due to the fact that before suffixes the more primitive form is retained. Thus, just as the 3fs changes from ה, to הְ, or הָ, the 2fs changes from תְּ to תִּ or תָּ. **Only context can distinguish the 2fs from 1cs.**
- The 2mp and 2fp are identical when suffixes are attached. This is due to the fact that the original forms of שָׁמְרָתָם and שָׁמְרָתָן were שָׁמְרָתָם and שָׁמְרָתָן respectively. Again, **only context can distinguish the masculine form from the feminine form.**

2B. Keys to Remember

1. Only **active** stems take pronominal suffixes (with the exception of the infinitive construct).
2. The pronominal suffixes on verbs consist of the personal pronoun **objects**. Thus, if a verb ends with a **ׁם** or a **ׁת**, it must be a pronominal suffix acting as the object of the verb.
3. The same basic keys of recognition remain in force: the Piel still has a *hireq* under the first root letter and a *dagesh* in the second root letter, while the Hiphil still retains its **ׁנ** prefix.
4. Due to #2, above, the recognition of a pronominal suffix is not difficult. The more difficult matter will be to determine the person, gender, and number of the verb itself. Together with practice, the context will give considerable assistance in the deciphering process.

3A. Vocabulary

שָׁרֵךְ	he burned	אֹרֶךְ	Light	שָׁנָא	he hated
אֶחָר	other, another	אֶחָדָה	(f.) sister	שָׁאַלְתָּ	he asked
אָרוֹן	chest, coffin	שָׁאַר	he remained	שָׁבַרְתָּ	he shattered
בָּהַמְּתָה	(f.) brute, beast	בָּכֹרְתָּ	Firstborn	חָוָה	he bowed
בָּקָרְתָּ	cattle, herd	שָׁכַבְתָּ	he lay down, reclined	(Eshtaphal) שָׁחַתָּ (Pi, Hi)	down ²⁸⁷
					he destroyed

²⁸⁷ See Holladay, 365.

כד

CHAPTER 25

Pronominal Suffixes for the Imperfect/*Yiqtol*

In the Word – Exegetical Insights

Deuteronomy 30:7

וַיְנַתֵּן יְהוָה אֶלְيִךְ
 אֶת כָּל-הָאֱלُות הָאֱלֹהִים
 עַל-אַיִבֵּךְ וְעַל-שְׁנָאִיךְ אֲשֶׁר רְדָפָה:

וַיְנַתֵּן יְהוָה אֶלְיִךְ: A *waw*-correlative begins the verse, tying it to the preceding context (perhaps as one of the concomitant actions of God described in this passage).

אֶת כָּל-הָאֱלُות הָאֱלֹהִים is the object of the previous verb. Why is *הָאֱלֹהִים* employed here?

עַל-אַיִבֵּךְ וְעַל-שְׁנָאִיךְ: The adverbial prepositional phrases define the secondary objects or recipients of *הָאֱלֹות*. What is the antecedent for the pronominal suffixes?

אֲשֶׁר רְדָפָה: Note the employment of *רְדָפָה*. Check the **Vocabulary of Chapter 23**.

1A. Pronominal Suffixes with the Imperfect

1B. Basic Forms

Similar to the pronominal suffixes attached to the perfect, the imperfect of the active stems (Qal, Piel, and Hiphil) also take pronominal suffixes. The chart below depicts the basic formulation of the Qal imperfect verb with pronominal suffixes.

Suffixes		Verbs		
Suffix PGN ²⁸⁸	Pronominal Suffix for Verbs	Suffixed Form	Regular Form	Parsing
1cs	נִי	אָשָׁמֵר	אָשָׁמֵר	Qal Imperf 1cs
2ms	תָּ	תָּשָׁמֵר	תָּשָׁמֵר	Qal Imperf 2ms
2fs	תָּךְ	תָּשָׁמְרִי	תָּשָׁמְרִי	Qal Imperf 2fs
3ms	הָ	יִשָּׁמֵר	יִשָּׁמֵר	Qal Imperf 3ms
3fs	הָךְ	תָּשָׁמֵר	תָּשָׁמֵר	Qal Imperf 3fs
1cp	נוּ	נִשְׁמֵר	נִשְׁמֵר	Qal Imperf 1cp
2mp	כָּם	תָּשָׁמְרוּ	תָּשָׁמְרוּ	Qal Imperf 2mp
2fp	כָּנוּ	תָּשָׁמְרוּ	תָּשָׁמְרָנָה	Qal Imperf 2fp
3mp	וּ	יִשָּׁמְרוּ	יִשָּׁמְרוּ	Qal Imperf 3mp
3fp	וּנְ	תָּשָׁמְרוּ	תָּשָׁמְרָנָה	Qal Imperf 3fp

2B. Explanatory Notes

1. When the regular verb ends in a vowel, then no “helping” vowel is needed (nor possible). In such cases the suffix is appended directly to the verb.
2. When a “helping” vowel is needed, it usually takes the *tsere*.
3. Note that the 2fp and 3fp verb forms follow the more primitive form (תָּשָׁמְרָנָה). Just as with the uses of תָּשָׁמְרָנָה, however, the context produces the information necessary for distinguishing 2fp from 3fp.
4. Occasionally, the singular suffixes have a *nun energetic* inserted immediately before the suffix. When this does occur, the *nun* frequently
 - (a) is assimilated into the following consonant:
e.g., יִשְׁמַרְךָ and יִשְׁמַרְנִי
 - (b) or, if the first letter of the suffix is a תָּ, then the *nun* remains and the תָּ drops out:
e.g., יִשְׁמַרְךָ (for יִשְׁמַרְנָה) and יִשְׁמַרְנָה (for יִשְׁמַרְנָה)

These unique forms are found most commonly in pause.

²⁸⁸ PGN = Person, Number and Gender

3B. Chart of Pronominal Suffixes with the Imperfect

Suffix	Qal 3ms יִשְׁמַר	Piel 3ms ²⁸⁹ יִשְׁמַרְ	Hiphil 3ms ²⁹⁰ יִמְשִׁילָנִי
1cs	יִשְׁמַרְנִי <i>he keeps²⁹¹ me</i>	יִשְׁמַרְנִי <i>he preserves me</i>	יִמְשִׁילְנִי <i>he makes me lord</i>
2ms	יִשְׁמַרְךָ <i>he keeps you</i>	יִשְׁמַרְךָ <i>he preserves you</i>	יִמְשִׁילְךָ <i>he makes you lord</i>
2fs	יִשְׁמַרְךָ <i>he keeps you</i>	יִשְׁמַרְךָ <i>he preserves you</i>	יִמְשִׁילְךָ <i>he makes you lord</i>
3ms	יִשְׁמַרְהוּ <i>he keeps him</i>	יִשְׁמַרְהוּ <i>he preserves him</i>	יִמְשִׁילְהוּ <i>he makes him lord</i>
3fs	יִשְׁמַרְהָ <i>he keeps her</i>	יִשְׁמַרְהָ <i>he preserves her</i>	יִמְשִׁילְהָ <i>he makes her lord</i>
1cp	יִשְׁמַרְנוּ <i>he keeps us</i>	יִשְׁמַרְנוּ <i>he preserves us</i>	יִמְשִׁילְנוּ <i>he makes us lord</i>
2mp	יִשְׁמַרְכֶּם <i>he keeps you</i>	יִשְׁמַרְכֶּם <i>he preserves you</i>	יִמְשִׁילְכֶּם <i>he makes you lord</i>
2fp	יִשְׁמַרְכֶּנָּךְ <i>he keeps you</i>	יִשְׁמַרְכֶּנָּךְ <i>he preserves you</i>	יִמְשִׁילְכֶּנָּךְ <i>he makes you lord</i>
3mp	יִשְׁמַרְםָ <i>he keeps them</i>	יִשְׁמַרְםָ <i>he preserves them</i>	יִמְשִׁילְםָ <i>he makes them lord</i>
3fp	יִשְׁמַרְןָ <i>he keeps them</i>	יִשְׁמַרְןָ <i>he preserves them</i>	יִמְשִׁילְנָ <i>he makes them lord</i>

4B. Keys to Remember

1. As with the perfect, the pronominal suffixes consist of the personal pronoun objects.
2. The same basic keys of recognition still apply. The Piel still maintains a *shewa* under the prefix, a *pathach* under the first root letter, and a *dagesh* in the second root letter. The Hiphil still has a *pathach* under the prefix and a *hireq yod* infix between the second and third root letters.
3. Because the distinguishing characteristic of the imperfect stem is the prefix, the addition of pronominal suffixes does not significantly alter the form. Therefore, recognition of an imperfect with a pronominal suffix is relatively simple.

²⁸⁹ Piel should not be translated *utterly keep*. See Holladay, *Lexicon*, 378. The only occurrence of Piel of שָׁמַר in the Old Testament is a masculine plural participle in Jonah 2:9.

²⁹⁰ שָׁמַר does not occur in Hiphil. מְשִׁיל does occur in Hiphil.

²⁹¹ The present tense is employed in this chart to provide variety in translation. Remember that time for verbs is not inherent in the form itself, but is determined solely by the context.

2A. Pronominal Suffixes with the Imperative

1B. Basic Forms: The pronominal suffixes appended to the imperative are the same as those of the imperfect. Below are the imperative forms to which the pronominal suffixes are added.

	<i>Qal</i>		<i>Piel</i>		<i>Hiphil</i>	
	Suffix Form	Regular Form	Suffix Form	Regular Form	Suffix Form	Regular Form
ms	שָׁמַר	שָׁמַר	שָׁמַר	שָׁמַר	הַשְּׁמַר	הַשְּׁמַר
fs	שָׁמַרִי	שָׁמַרִי	שָׁמַרִי	שָׁמַרִי	הַשְּׁמַרִי	הַשְּׁמַרִי
mp	שָׁמַרוּ	שָׁמַרוּ	שָׁמַרוּ	שָׁמַרוּ	הַשְּׁמַרוּ	הַשְּׁמַרוּ
fp	שָׁמַרוּ	שָׁמַרְנָה	שָׁמַרוּ	שָׁמַרְנָה	הַשְּׁמַרְנָה	הַשְּׁמַרְנָה

2B. Explanatory Notes

1. Normally, when two *shewas* occur back-to-back, the first becomes a *hireq*. However, in the Qal ms, the *shewa* changes to a *qamets-hatuph*.
2. As with the pronominal suffixes of the imperfect, the fp follows the more primitive form when pronominal suffixes are appended.

3B. Chart of Pronominal Suffixes with the Imperative

Suffix	<i>Qal ms</i> שָׁמַר	<i>Piel ms</i> שָׁמַרְנָה	<i>Hiphil ms</i> הַשְּׁמַלְנָה
1cs	שְׁמַרְנִי <i>keep me</i>	שְׁמַרְנִי <i>revere me</i>	הַשְּׁמַלְנִי <i>make me lord</i>
2ms			
2fs			
3ms	שְׁמַרְדוֹה <i>keep him</i>	שְׁמַרְדוֹה <i>revere him</i>	הַשְּׁמַלְדוֹה <i>make him lord</i>
3fs	שְׁמַרְהָה <i>keep her</i>	שְׁמַרְהָה <i>revere her</i>	הַשְּׁמַלְהָה <i>make her lord</i>
1cp	שְׁמַרְנוּ <i>keep us</i>	שְׁמַרְנוּ <i>revere us</i>	הַשְּׁמַלְנוּ <i>make us lord</i>
2mp			
2fp			
3mp	שְׁמַרְםָה <i>keep them</i>	שְׁמַרְמָה <i>revere them</i>	הַשְּׁמַלְמָה <i>make them lord</i>
3fp	שְׁמַרְנוּ <i>keep them</i>	שְׁמַרְנוּ <i>revere them</i>	הַשְּׁמַלְנוּ <i>make them lord</i>

3A. Pronominal Suffixes with the Infinitive Construct

1B. Basic Forms

Suffix	Translation	Subject Suffix	Translation	Object Suffix
1cs ²⁹²	<i>my keeping</i>	שָׁמַרְיָה	<i>keeping me</i>	שָׁמַרְנִי
2ms	<i>your keeping</i>	שָׁמַרְךָ	<i>keeping you</i>	שָׁמַרְךָ
2fs	<i>your keeping</i>	שָׁמַרְךָ	<i>keeping you</i>	שָׁמַרְךָ
3ms	<i>his keeping</i>	שָׁמַרְוֹ	<i>keeping him</i>	שָׁמַרְוֹ
3fs	<i>her keeping</i>	שָׁמַרְהָ	<i>keeping her</i>	שָׁמַרְהָ
1cp	<i>our keeping</i>	שָׁמַרְנוּ	<i>keeping us</i>	שָׁמַרְנוּ
2mp	<i>your keeping</i>	שָׁמַרְכֶּם	<i>keeping you</i>	שָׁמַרְכֶּם
2fp	<i>your keeping</i>	שָׁמַרְכֶּן	<i>keeping you</i>	שָׁמַרְכֶּן
3mp	<i>their keeping</i>	שָׁמַרְםָם	<i>keeping them</i>	שָׁמַרְמָם
3fp	<i>their keeping</i>	שָׁמַרְמָן	<i>keeping them</i>	שָׁמַרְמָן

2B. Explanatory Notes

1. The pointing of the infinitive construct with suffixes is similar to the imperative when suffixes are appended to them.
2. The infinitive construct generally occurs with a preposition, either inseparably (e.g., בְ or בִ) or as a separate word (e.g., בַּ).

3B. Examples

*when he stood before Pharaoh*²⁹³

(1) בְּעַמְּדוֹ לִפְנֵי פְּרֻעָה

*when anyone came near*²⁹⁴

(2) בְּקָרְבָּן־אִישׁ

when he catches him in his net²⁹⁵

(3) בְּמַשְׁכוֹ בְּרַשְׁתָּוֹ:

*and it came to pass, when
Moses descended from Mt.
Sinai²⁹⁶*

(4) **וַיְהִי בְּרֵדָת מֹשֶׁה מֵהָר סִינֵי**

²⁹² The shaded suffixes are the only ones in the chart to possess separate forms for the subject and object suffixes. All other suffixes in the chart utilize the same form for both subject and object suffixes.

293 Genesis 41:46

²⁹⁴ Genesis 41:40; 2 Samuel 15:5

295 Psalm 10:9

²⁹⁶ Psalm 10:9

4B. Parsing Note: Parse the verbs which have pronominal suffixes in the same way as those without with the addition of the person, gender, and number of the pronominal suffix.

E.g., בָּנָה מְדֹון (#1 under **3B** above) would be parsed:

Qal inf constr w/ ב prep & 3ms pron suff, מְדֹון stand

4A. Vocabulary

דָּוָר (דָּר)	generation	שָׁלֵם (Qal)	he was whole, was complete	לָשַׁלֵּךְ (Hi)	he cast, threw
טָבַע (טָבַע)	he judged	שָׁלֵם (Pi)	he made amends, repaid, fulfilled (a vow)	לָשַׁלֵּךְ (Pi) ²⁹⁷	he ministered
				מָשַׁךְ	he seized, carried off, pulled

²⁹⁷ This verb is found only in the Piel in the OT.

כ

CHAPTER 26

Weak Verb Forms — 1st Root Letter

In the Word – Exegetical Insights

Ezekiel 10:7

וַיִּשְׁלַח הַכֹּרְבֵּן אֶת־יָדוֹ מִבֵּין־יָדָיו לְכַרְוּבִים
 אֶל־הָאָשָׁר אֲשֶׁר־בֵּין־יָדָיו הַכְּרָבִים
 וַיַּשְׁאַל וַיֹּחֶן אֶל־חַפְנֵי לְבַטְחַת הַבְּדִים
 וַיִּקְחַן וַיִּצְאֵן:

מִבֵּין ◇ is a compound preposition (מִן + בֵּין) with the same meaning as **מִבֵּין**: *from between*.

חַפְנֵי ◇ is a noun in the masculine plural construct. The first vowel is a *qamets-hatoph* derived from the absolute form with an initial *holem*: חַפְּנָן (*the two hollow hands*).

לְבַטְחַת ◇ is also in the construct state. It is the Qal passive participle masculine singular from לְבַטֵּשׁ. Note that both nouns in the construct acquire grammatical definiteness (the definite article) from the final noun in the construct chain: הַבְּדִים.

1A. Introduction to Weak Verbs

Weak verbs are those verbs possessing one of the following characteristics:

1. a guttural as one (or more) of the three letters of the root
2. a full-vowel letter as the middle letter of the root
3. a *yodh* or *waw* as the first letter of the root
4. a *nun* as the first letter of the root
5. the same consonant for both the second and third letters of the root

The primary concepts to be remembered and applied in the identification of weak verbs are the rules concerning gutturals:²⁹⁸

- Gutturals reject the doubling *dagesh*. When this occurs, the preceding vowel is normally heightened in compensation. (Remember, however, that both **ל** and **ל** are doubled by implication and do not require compensatory heightening for the preceding vowel.)²⁹⁹
- Gutturals prefer *a*-class vowels around them.
- Gutturals prefer compound *shewa*.

2A. Nomenclature for Weak Verbs

There are two systems of weak verb nomenclature. The older system utilizes the old Hebrew paradigm verb **בָּעַל** (*he worked, he made, he performed, he practiced*).³⁰⁰ The first root letter of this verb is **ב**, the second is **ע**, and the third is **ל**. Those letters are employed to identify their respective positions in the three-letter root.

Weak Verb Name or Classification	ל	ע	ב
ב -Guttural or בּ ³⁰¹	ל	כ	א
ע -Guttural	ס	א	ת
ל -Guttural or לּ	א	ל	ת
Geminate or עּ	ל	ל	כ

The second system is more popular and current:

Weak Verb Name or Classification	III	II	I
I-Guttural or I- א	ל	כ	א
II-Guttural	ס	א	ת
III-Guttural or III- א	א	ל	ת
Geminate	ל	ל	כ

²⁹⁸ See page 30.

²⁹⁹ See page 52 (3C).

³⁰⁰ Note that this same paradigm verb is the source of the names of the Hebrew verb conjugations. See pages 91–92 (3B) and fn 186.

³⁰¹ This name is to be read as *Pe- 'Aleph* and the later one as *Lamed- 'Aleph*.

3A. Verbs Weak in the 1st Root Letter

1B. I-Guttural (ע-Guttural)

Rule: Incorporate the peculiarities of the gutturals.

Those verbs with a guttural as the first letter of the root are among the most common weak verbs in the Hebrew Old Testament. They may also be called *Pe-Guttural*:

הָרָג	הָקַפֵּךְ	הָלַךְ	הָיָה	הָאָזֵן
חָשַׁב	חָלַק	חָטָא	חָנַל	חָבֵר
עָשָׂה	עָלָה	עָמַד	עָבֵר	עָבֵד
רָצַח	רָפָא	רָמַס	רָחַק	רָאָה
אָשָׁם	אָמַר	אָכַל	אָבַה	אָבַד ³⁰²

1C. The guttural in the first root letter refuses the doubling *dagesh* characteristic of the “Niphal Triangle” that appears in the Niphal imperfect, imperative, and infinitive.

יְעַזְרוּ חַחְבָּא

2C. Where a *shewa* appears under the first root letter, the guttural prefers the compound *shewa*. Prefixes usually will take the corresponding short vowel.

יְעַמֵּד חָזֶק מְעַמֵּד

Note: When a syllable is closed by a strong guttural after the original vowel of the preformative, the simple *shewa* usually is preserved.

יְחִסֵּר יְחִמֵּד

3C. Niphal perfect and participle, Hiphil perfect, and some Qal imperfects prefer *seghol* and the corresponding *hateph-seghol*.

תְּחִזְקָנָה תְּחִזְמָיד

4C. When compound *shewa* is followed by a simple *shewa*, the compound *shewa* changes to the corresponding short vowel.

יְעַבְדוּ נְעַבְדָּם

5C. *Pe-'Aleph* (I-א) verbs follow the same rules as the other I-Guttural verbs. Six of the verbs, however, show certain peculiarities in the Qal

³⁰² This final row of verbs are sometimes treated separately since the 'aleph becomes silent and loses its consonantal value. These verbs are called *Pe-'Aleph* or *I-'Aleph*.

imperfect.

אָבֶד אָבָה אָבָה אָחֹז אָכָל אָמָר אָפָה

1. The **h** loses its consonantal character and the preformative vowel changes from *pathach* to *holem*.

וַיֹּאמֶר תְּאכַל

2. Sometimes the *holem* of the first syllable becomes *tsere* due to the contraction of *seghol* and *hateph-seghol*.

ל אמר תאתה

3. In the first person singular the **N** is elided after the preformative **N**.

אָמַר אָכַל

4. In cases other than the first person, the **N** is sometimes elided.

תְּפַתֵּח (Ps 104:29) מִלְפָנָנוּ (Job 35:11)

5. The stem vowel is never *holem*, but generally *pathach*. In pause it becomes *tsere* and, when the accent recedes, it becomes *seghol*.

2B. I-י (י"ב) or I-ג (ג"ב)

Rule: The ' or ' contracts with the preceding vowel,
or assimilates to the following consonant,
or elides if possible.

1C. I-1 (א"ב) Proper

1. The two classes are distinguished only in the Qal imperfect, imperative, and infinitive construct.

a. Class #1: Those verbs which reject the 1 (9 verbs only):

יְדֻעַ יְחִידָה יְלָדָה יְסֻפָּה יְצָאָה יְקֻעָה יְרָדָה יְשָׁבָה הַלְּקָדָה

Examples: **דַע** **לְדַת** **יָצָא** **תָשַׁבְךָ** **לְדַ**

b. Class #2: Those verbs which retain the נ (over 50% of all נ"נ verbs):

יסד יעפּ יעַזְזֵל יִצְרָא יְרֵשָׁה יִשְׁנָן יִתְּהָרָה

The ' (aleph) when retained in this fashion, joins with the *hireq* of the prefix:

יָרָאָה יָרָשׁ יִישַׁן

2. The original ' appears as a ' when it is initial in:

- Qal perfect, infinitive absolute and construct, participle
- Piel perfect, infinitive absolute
- Pual perfect, infinitive absolute
- Hithpael perfect, imperative, infinitive absolute and construct

Examples: יְדֻעַּתְּ יְלָדָהּ

3. In the Niphal perfect and participle, ' contracts to ' with the preceding vowel:

נוֹלָדָה נוֹשָׁבָה נוֹשָׁבָה

4. In the Hiphil, ' contracts to ' with the preceding vowel:

יְזַדְּעַתְּ הַזְּרַעַתְּ הַזְּלַלְדָהּ

5. In the Hophal, ' contracts to ' with the preceding vowel:

מוֹדַעַתְּ הַוְרַדְתָהּ יְבָלָהּ

6. The Niphal imperfect, imperative, and infinitives, as well as some Hithpaels, behave like the regular/strong verb:

הַזְּלַלְדָהּ אַחֲנַדְעַתְּ יְלָדָהּ

2C. I-יְבָלָהּ

1. **Proper:** Only 6 verbs.

יְטַבְּ יְלָלָהּ יְמַנְּנָהּ יְמַקְּזָהּ יְשַׁרְבָּהּ

a. In the Qal imperfect and the Hiphil, the ' is not elided, but joins with the *hireq* of the prefix to form *hireq-yodh* in the Qal and *tsere-yodh* in the Hiphil:

יְיַטְבָהּ יְיַטְבָהּ

b. Some exceptions:

וְתַנִּיקְהָוּ (Prov 6:22) הַקִּיזְזָהּ (Isa 29:8) וְקִיצְזָהּ (Exod 2:9)
אָוְשָׁר (Isa 45:2) הַוְשָׁר (Ps 5:9) לְהַמִּין (2 Sam 14:19)

c. Borderline verbs (I-י or I-נ):

יִבָּשׁ (*he was dry*) יִצְרָא (*he formed*)
 (Isa 45:2) הַזְּבָרָר (*Ps 5:9*) לְהַמִּין (*2 Sam 14:19*)

2. Assimilating

- a. The נ is regarded as a full consonant. It is not elided nor contracted, but rather assimilated to the following consonant (just as in I-נ verbs).
- b. The second root letter is normally a sibilant (usually צ).

Examples:

(he spread under) יִצְעַק < יִצְעָק
 (he burned) יִצְתָּחַת < יִצְתָּחָת
 (he placed) יִצְגַּן < יִצְגָּן

- c. Some roots sometimes behave as assimilating I-י:

(he poured out) יִצְפַּךְ < יִצְפָּךְ
 (he formed) יִצְרָדוֹת < יִצְרָדוֹת

- d. A few exceptional forms also appear:

(1 Kings 3:15) יִצְרָאֵל
 (Gen 40:20) חַלְדָּה

3C. I-י (י"ה) or I-נ (נ"ה) Research

Utilizing Holladay's *Lexicon*, available commentaries, and the contexts for each passage, parse the following verbs and identify whether they are I-י or I-נ.

- (Isa 40:30) יַעֲפֵי (1)
- (Isa 65:23) יִגְעַשׁ (2)
- (2 Kings 17:28) יַרְאֵנָה (3)
- (Gen 37:4) יַרְאֵנָה (4)
- (Gen 47:11) יַזְשֵׁבָה (5)
- (Zech 10:5, 11) הַבִּישָׁה (6)

3B. I-ג (י"ג)

Rule: Whenever it is supported by a *shewa*, the *nun* is either rejected or assimilated to the following consonant.

1C. Rejection takes place when the ' would be initial in verbs having *tsere* or *pathach* as the stem vowel.

1. Qal imperative:

תְּנַשֵּׁל גַּעַגְעַת שְׁקָה סְנָא שְׁאֵי

2. Qal infinitive construct (normally found in a segholate form with a ת suffix):

תְּהַשֵּׁת לְתַעֲשֵׂה גְּשָׁתְּ בְּשָׁאָתְּ

2C. Assimilation takes place when the ' would be initial in verbs having *tsere* or *pathach* as the stem vowel.

1. Qal imperfect, Niphal perfect and participle:

תְּהַנֵּן נְנָדָן נְנָדָן יְפָחָה

2. Hiphil and Hophal:

תְּהַנֵּן הַנְּגִידָה הַנְּגִידָה

3C. Additional Observations

1. All other stems and forms are regular:

נְגִידָה נְגִידָה נְגִידָה נְגִידָה

2. The assimilation of נ does not take place in those I-ג verbs that are also II-Guttural:

וְאַנְעַלְקָה יְנַעַף נְחַלָּה

3. לְקָח follows the pattern of I-ג verbs in the Qal and Hophal:

יְקָחָה קְחַת יְקָחָה קְחַת יְקָחָה

4. נְתָן has its own peculiar forms:

- Qal infinitive construct: תְּהַתְּ בְּהַתְּ לְהַתְּ
- Qal imperfect and imperative: יְתַנֵּן תְּהַנֵּן אַתְּנָן תְּנַנָּן תְּנַנָּן
- Final-ג assimilation: נְתַנְתִּי נְתַנְתִּמְמָה נְתַנְתִּמְמָה

4A. Translation

Translate 1 Samuel 16:1–10. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb. In other words, perfects should not always be translated with a past tense nor should imperfects always be translated with a future or present tense.

5A. Vocabulary

From 1 Samuel 16:1–10 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook's **Vocabulary** sections, but which you cannot yet recognize immediately.

כז

CHAPTER 27

Weak Verb Forms — 2nd Root Letter

In the Word – Exegetical Insights

Isaiah 6:10

הַשְׁמַן לִבְּהָעֵם הַזֶּה
 וְאַזְנֵיו הַכְּבָד וְעַינֵּיו הַשְׁעָר
 פְּנַזְרָאָה בְּעִינֵּיו וּבְאַזְנֵיו יְשַׁמְּעַ
 וְלַבְבָּבוֹ יִבְין וְשַׁב וְרַפְאָ לֹ:

הַשְׁמַן לִבְּהָעֵם הַזֶּה: Note that the verb is an ambiguous Hiphil form since it could be either the imperative ms or the infinitive absolute (שְׁמָן). Context is the key for identifying the proper parsing.

וְעַינֵּיו הַשְׁעָר is a third parallel phrase closing out the first logical half of the verse (note the placement of *athnach*). With *heart* and *ears* being the preceding objects, *eyes* is obviously the object here and הַשְׁעָר is yet another Hiphil imperative (שְׁעָר).

פְּנַזְרָאָה: The preventive conjunction (פְּ) introduces the concept of preventing some action that is theoretically possible. The verb is a form of רָאָה.

וְשַׁב וְרַפְאָ לֹ are two perfects (*qatals*) introducing the results of the two preceding imperfects (*yiqtols*). Since בְּ is a single syllable, it is also the accented syllable, thus accounting for the *qamets* under the conjunction.³⁰³ What is the grammatical subject for each verb? לֹ is the direct object of רַפְאָ.³⁰⁴

³⁰³ See page 63 (4B).

³⁰⁴ See Holladay, 344 (qal 1).

1A. Verbs Weak in the 2nd Root Letter

1B. II-Guttural (ע-Guttural)

Rule: Incorporate the peculiarities of the gutturals.

Those verbs with a guttural as the second letter of the root are called II-Guttural or 'Ayin-Guttural:

בָּחַר בָּעַר בָּרַךְ נָאַל זָעַק לְחַם שָׁאַל שְׁחַט

1C. Rejection of the doubling *dagesh* in factitive stems.

1. Normally, the preceding vowel (under the first root letter) is heightened to compensate for the rejection of the characteristic *dagesh forte* of the factitive stems:

יִמְאַן	as compared with	יִשְׁמַר
בִּרְךָ	as compared with	שִׁמְרָה
יִבְרַךְ	as compared with	יִשְׁמַר

2. Sometimes compensation does not take place:

- Especially before ע:

וַיַּנְאַפֵּה (Jer 29:23) שְׁאַלְוָה

- Occasionally before ע:

וּבְעַתָּה (1 Sam 16:14)

- Strong gutturals (ר and ט):

מִהְרָה נְחַם יְנַחֵם

2C. Preference for composite *shewa*.

Examples: בְּחַרְוּ שְׁחַטוּ מְשֻׁחְקִים שְׁאַהֲבָה³⁰⁵ אָהָבוּ

3C. Preference for *a*-class vowels.

Examples: אֲצַעַק שְׁחַקְתִּי סְעַדְתִּי נְחַם יְשַׁחַט

Exceptions: יִבְרַךְ יִגְאַל יִבְעַר

³⁰⁵ The שְׁ prefix is the inseparable relative particle identical to שֶׁ in its usage. This particular form (שְׁאַהֲבָה) is employed in Song of Solomon 1:7; 3:1, 2, 3, 4.

2B. II-Vowel (Middle Vowel)

Rule: The middle vowel rarely appears as a consonant.

Those verbs with a full-vowel letter (ו, י, or ע) as the second root letter are called Middle Vowel or Hollow verbs. In the older nomenclature, they were also called ע"ו and י"ו:

גַּוְרָ בָּזָשׁ קָוָם שָׁוִם בָּוָא בֵּין מָוֶת

Note: If the middle ו or י are consonantal, the verb is not a II-Vowel (Middle Vowel) verb:

הַיָּה חַיָּה צַוָּה קַוָּה רַוָּה

- 1C. **Roots** for II-Vowel verbs are listed in lexicons and vocabularies by their Qal infinitive construct form in order to preserve a three-letter root since many of these verbs show only the first and second root letters in the Qal perfect 3ms.
- 2C. Three **classes** of II-Vowel verbs occur due to the vowel pattern of the Qal perfect forms.

1. *a*-class: בָּא (בָּוָא) קָמָ (קָוָם) שָׁוִם (שָׁוִם)
2. *i*-class: מָתָ (מָוָתָ) בֵּין (בָּיִן)
3. *o*-class: בָּזָשׁ (בָּזָשׁ)

- 3C. **Lengthening of the prefix vowel** occurs in open syllables before the tone (accented syllable).

1. Qal imperfect: יַבְאֵן יַבְיַן
2. Niphal: נַבְזֵן נַבְזָן
3. Hiphil: לְקַבְּיַן לְקַבְּיָן

Note: In the II-י (ע"ו) verbs, the Qal imperfect and Hiphil imperfect have identical forms.

תְּגַלְּנָה (Isa 28:9) יַבְיַן (Ps 48:12)

4. Hophal: מַיְרֵם הַוְקֵם

4C. Middle vowel:

1. Normally preserved before consonantal suffixes except in the Niphal:

נַכְזֵן נַבְזֵן נַכְזָן

2. Sometimes preserved by employing a helping vowel to open the syllable:

תְּבִיאֵנָה (Qal imperf) תְּקִוְמִינָה (Hiphil imperf)
 (Niphal perf) נְקִוְמָותִי (Hiphil perf) בְּיִנּוֹתָ (Qal perf)

5C. Factitive stems:

1. Piel becomes Polel and Pilpel: קְוֹמָמִי טְלִטְלִ שְׁגַנְשָׁג
2. Pual becomes Polal: קְוֹמָם
3. Hithpael becomes Hithpolel: מְתַגּוֹרֵר אַחֲבּוֹנֵן

Note: These factitive stems can usually be identified simply by pronouncing them.

3B. II-Double/Geminate (ע"ע)

Rules:

- (1) Drop the 3rd root letter and the vowel under the 1st root letter.
- (2) The 2nd root letter contains a doubling *dagesh* before all suffixes.

Those verbs with a duplicated second root letter are called Geminate or ע"ע verbs:

חַלֵּל חַנֵּן סַבֵּב פָּלֵל שַׁדֵּד שַׁמֵּם

Note: Whereas the II-Vowel verbs seek to approximate tri-literality by emphasizing the characteristic stem vowel, the II-Double verbs seek to approximate tri-literality by strengthening the consonantal element of the root.

1C. Some forms are identical to the regular (or, strong) verb forms:

הַשְׁמָם וְגַלְלָו בְּלִיל סְבֻוב מְתַחַנֵּן שְׁדֵד קְלִיל

Note: This is true of those fientive forms in Qal perfect 3rd person which denote action or movement:

צָרַ (he wrapped, tied up, shut away)

The stative, however, follows rule #1:

צָרָ (he/it was narrow, cramped, hampered, oppressed)

2C. Factitive stems are sometimes special.

1. Poel, Pilpel or Pilpal: **קָלְקָל** **יָמָלָל** **גָּלָל**
2. Poal: **עָזָלָל**
3. Hithpoel: **הַקְזָלָל**

3C. The closed/short stem vowel creates lengthened vowels in the open syllables of the prefixes:

חִזְקָל **חִסְבָּה** **יִקְלָל** **יִקְלָל**

4C. Helping vowels before consonantal suffixes allow the doubling *dagesh* to be fully pronounced:

(perfect) **סְבֹּרָה** (imperfect) **חָסְבִּיָּה**

2A. Translation

Translate 1 Samuel 16:11–23. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb.

3A. Vocabulary

From 1 Samuel 16:11–23 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook’s **Vocabulary** sections, but which you cannot yet recognize immediately. Add these words to the list you prepared for 1 Samuel 16:1–10, arranging them in alphabetical order by the form utilized by Hebrew lexicons for their entries.

כָּחַ

CHAPTER 28

Weak Verb Forms — 3rd Root Letter Recognition of Hebrew Roots

In the Word – Exegetical Insights

Genesis 42:25

וַיַּצְאוּ יוֹסֵף וַיִּמְלָאוּ אֶת-כָּלֵיכֶם בָּרֶךְ
 וְלֹהֲשֵׁב כִּסְפִּיכֶם אֲיַשׁ אַל-שְׁקָרוֹ
 וְלֹתַת לְהַמֵּצָה לְדָרְךָ וְיִעַשׂ לְהַמֵּכָן:

◊ Genesis 42:25 employs five different weak verbs. Using the steps described in **3B** under **2A**, below, carefully identify each verb. Also, note the different forms of those verbs and their individual exegetical significance in this context.

◊ Are there any unfamiliar vocabulary or forms? With a pencil, circle those forms and proceed to identify them utilizing Holladay's *Lexicon* together with pertinent chapters within this grammar.

1A. Verbs Weak in the 3rd Root Letter

1B. III-Guttural (ל-Guttural)

Rule: Every final guttural must have an *a*-class vowel before it.

Verbs with a guttural as the third (final) letter of the root are called III-Guttural or *Lamed-Guttural*:

בְּטָחַ זְבָחַ גְּבָהַ שְׁלָחַ שְׁמָעַ

Note: Verbs ending in **ר** are considered regular or strong verbs since the **ר** in such situations normally does not call into play the rules governing a guttural. Also, a **ר** does not elide at the end of a root

when suffixes are added and there are no conjugation-specific characteristics that affect the last root letter.³⁰⁶

Those verbs ending in נ are considered III-נ (ל"נ) and those ending in נ are entitled III-נ (ל"נ) since those two letters may be elided (disappear entirely) in some forms. An exception involves verbs that have נ (נ with *mappiq*) as their third root letter, since the *mappiq* strengthens the consonantal value of the letter and normally prevents its elision.

1C. When the final guttural is preceded by an *a*-class vowel, it is treated like a strong verb:

ישַׁלֵּח שָׁלֹחַ הַבְּקֻעָה נִשְׁכַּח נִשְׁבַּע :

1. Qals are normally *a*-class: נִיבְקָעַ בְּנָעַ יְמִשְׁחָם :

2. *Pathach* is retained in all forms where there is normally a *tsere* (except for the infinitive absolute, participle, and cases described in **2C**, below).

הַשְׁבָּעַ שְׁבָעַ וַיְנַעַן יְזַעַן :

2C. Characteristically long vowels, vowels essential to a form, and vowels in pause are sometimes unchangeable. In such cases a *pathach*-furtive is placed between that vowel and the final guttural:

בְּקֻעַ: וְגַעַת הַשְׁמִיעַ שְׁמֹעַ לְפַתַּח שְׁלֹוֹחַ נִשְׁלֹוֹחַ :

3C. When suffixes are part of the verb form, the form follows the strong verb pattern with two exceptions:

1. Perfect 2fs receives a helping vowel under the guttural:

הַגְּנַעַת שְׁכַחַת שְׁמַעַת or שְׁמַעַת :

2. The 2fp and 3fp of both imperfect and imperative in Hiphil and Piel employ *pathach* instead of *tsere* before נָהָ:

תְּשִׁבְחָנָה תְּשִׁלְחָנָה :

4C. A preference for composite *shewa* is indicated in some situations immediately before pronominal suffixes (predominantly second person suffixes):

לְמַשְׁחָתָם שְׁלֹחַתָּם כְּשִׁמְעָתָם :

³⁰⁶ Note that the first root letter is especially affected by the compensatory *dagesh* when the characteristic *nun* is assimilated to the first root letter in the Niphal imperfect, imperative, and infinitive. Then, in all the factitive conjugations (Piel, Pual, and Hithpael) a doubling *dagesh* characteristically appears in the second root letter.

2B. III-אַ (אַל)

Rules:

- (1) The אַ prefers *a*-class vowels preceding it.
- (2) When the אַ is silent, the preceding vowel is always long.

Verbs ending in an אַ are called III-*'Aleph* or *Lamed-'Aleph*:

מִצָּא שָׁנָא יָצָא נָשָׁא קָרָא בָּרָא מָלָא

1C. Qal imperfect and imperative prefer the *a*-class vowel:

יָקָרָא קָרָא תְּחִטָּא תְּמִצָּא מִצָּא

2C. The long vowel occurs before the אַ:

1. In forms without consonantal suffixes:

- הוֹצָאָה יְתַחְטָא שָׁאָה קָרָא שָׁאָה מִצָּא
- The vowel is *tsere* in the Qal stative: שָׁנָא יָרָא מָלָא
- In the Hiphil jussive, consecutive imperfect, and imperfect *hireq* sometimes occurs in the final syllable: וְתַחְטֵא

2. In forms with consonantal suffixes:

- *Qamets* in Qal perfect: מִצְאָתָם מִצְאָתָךְ
- *Tsere* in all perfects of stems other than Qal: נִמְצָאָתִי חִטְאָתִךְ
- *Seghol* before הָנָה in imperfect and imperative: נִמְצָאָנָה תִּמְצָאָנָה
- *Hateph-pathach* before some pronominal suffixes:

הַבְּרִיאָתָךְ תְּמִצָּאָתָךְ

3C. The infinitive construct *may* be formed by adding הַ. Otherwise, it follows the regular form:

צָאת לְמִצָּא קָרָא מָלָאת

4C. The silent (quiescent) אַ is sometimes elided:

נִטְמָתָם אַחֲרָנָה מִצָּתִי

5C. Some III-אַ verbs are inflected like III-לָ verbs: צָמָת מָלָאת

3B. III-ה (ל')

Rules:

- (1) Include the characteristic form vowels.
- (2) In some forms an original ' or ׁ are retained in place of the final ה.

Verbs ending in ה are called III-*He* or *Lamed-He*:

אָזַה רְדָה גָּלַה עָשָׂה רָאַה כָּלָה בָּנָה הָיָה

1C. When the third root letter is final, an original ' occurs in the Qal passive participle: **בְּנָוי גָּלָוי**

2C. When the ה is final, it acts as a vowel letter:

1. ה in all perfects: **הָיָה כָּלָה הָיָה**

2. ה in all imperfects and participles (except Qal passive participle): **וְהָיָה תָּגַלְהָ אָצַה נָעַשָּׂה אָכַלְהָ הַקְרָבָה בְּכָה**

3. ה in all imperatives, construct participles, and Hiphil and Hophal infinitive absolute:

עָשָׂה רְעָה בָּנָה הַעֲלָה

4. ה in all infinitive absolutes (except Hiphil and Hophal, and, sometimes, Piel): **נָגַלְהָ בְּכָה**

3C. Infinitive constructs all have זֶה (testifying to an original ׁ):

הַתְּגַלְלָה רְאֹתָה עָשֹׂות

4C. When the suffixes are vocalic, the ה/ׁ normally elides (together with its preceding vowel) except in pausal or emphatic inflections:

וְהִיא יְרַדוּ רָדוּ

5C. When the suffixes are consonantal, the ה/ׁ contracts with the preceding stem vowel (always *pathach*) and becomes:

1. ' .. normally in perfects of *passive* stems (but, cf. **כְּלִיתִי**):

עָשְׂתִי נְדַמִּית

2. ' normally in perfects of *active* stems:

עֲשִׂית קָנִינוּ

Note: The two cases above sometimes interchange (especially in the Piel and Hiphil):

הַעֲלִית הַעֲלִית

3. ' in imperfects and imperatives before הָ:

בְּלִינה תַּעֲשֵׂנָה

6C. The perfect 3fs of all stems elides the ה/י and utilizes the feminine ה ending to which the ה suffix is added:

רָאָתָה (רָאִיתָ) (cf. 2ms הָיָה)

7C. Some forms elide the third root letter entirely:

1. Piel, Hiphil, and Hithpael **imperatives**:

צְוָה גַּל הַעַל וְהַתְּגַנֵּר

Note: In the Hiphil a helping vowel is often inserted:

הַרְבָּה < הַרְבָּ > הַרְבָּ (Judg 20:38)

הַעֲלָה < הַעֲלָ > הַעֲלָ (Exod 8:1)

2. Imperfect employed as a **jussive** or with **waw-consecutive**:

וַיְצַו וַיְעִשֵּׂה וַיְבִן וַיְתַל וַיְפַת

8C. III-ה (ל"ה) verbs were originally III-י (ל"י) verbs. Verbs with final y in Ugaritic³⁰⁷ occur as final *he* in Hebrew:

UGARITIC	HEBREW
bky	בְּכָה
'ly	עַלְהָ
qny	קָנָה

An example of the rare ל"י verb may be seen in Job 3:26 — שְׁלֹוֹתִי.

³⁰⁷ See page 13 (1B) and page 15 (3A).

2A. Recognition of Hebrew Roots³⁰⁸

1B. The following chart demonstrates the patterns of weak verbs **when only two out of three root letters remain** or are visible. (See part 2 of the **Classification Key**, below.)

FORM	TYPE OF WEAK VERB
□□ τ	II-Vowel or II-Doubled
□□ ..	I-נ or III-נ
□□ .	III-נ
□□ -	III-נ
□□נ	I-נ (sometimes written as <i>holem</i>)
□□ τ	II-Vowel
□□ ..	I-נ
□□ -	II-Doubled
The vowel represents the vowel of an open preformative (prefix); the □'s represent the two remaining root letters.	

2B. The following is a **Classification Key** to be employed in identifying Hebrew weak verbs.

1. When **all root letters** appear:

- 1.1** If the vowel of the **imperfect prefix** is *pathach*
 - 1.1.1** and the following root letter is a strong letter (i.e., not a guttural or a vowel letter), the form is **Hiphil**;
 - 1.1.2** if the following root letter is a guttural, the form is either **Qal** or **Hiphil**.
- 1.2** If the vowel of the **imperfect prefix** is *hireq*, the form will normally be either **Qal** or **Niphal**.
- 1.3** If the vowel of the **imperfect prefix** is *qamets-hatuph*, the form will normally be **Hophal**.
- 1.4** If the vowel of the **imperfect prefix** is *shewa*, the form will normally be either **Piel** or **Pual**.

³⁰⁸ Adapted from John H. Marks and Virgil M. Rogers, *A Beginner's Handbook to Biblical Hebrew* (New York: Abingdon Press, 1958), 76–78.

2. When **only two root letters** appear, the following key applies to about 90% of forms:

2.1 If there is a prefix, and if **the vowel of the open-syllable prefix** is

2.1.1 *qamets* (not *qamets-hatuph*), the root will normally be II-Vowel (90%) or II-Doubled (10%) — the Qal or Hiphil stem.

2.1.2 *tsere*, the root will normally be I-ֲ or occasionally III-ַ — the Qal stem.

2.1.3 *hireq*, the root will normally be III-ַ — the Qal stem.

2.1.4 *pathach*, the root will normally be III-ַ — the Qal or Hiphil stem:

2.1.4a if it is followed by a strong root letter — the Hiphil stem;

2.1.4b if it is followed by a guttural — the Qal or Hiphil stem;

2.1.5 *holem-waw* (ׁ), the root will normally be I-ֲ — the Niphal or Hiphil stem:

2.2 If there is no prefix or suffix, and if **the vowel of the closed-syllable** is

2.2.1 *qamets*, the root will normally be II-Vowel.

2.2.2 *tsere*, the root will normally be I-ֲ.

2.2.3 *pathach*, the root will normally be II-Doubled.

3B. Steps for Weak Verb Identification

1. Try to **identify the three root letters**.
2. **Note the prefixes and suffixes** and what they signify.
3. **Consider the possibilities.** In each of the following steps, look up each possible root form in a Hebrew lexicon in order to make a determination of their potential.

3.1 Look for *dagesh* in the first visible root letter.

- I-ֲ or I-ׁ ?
- נְגַדֵּל ?

3.2 Look for a **weak ending** which might result in the **loss of the third root letter**.

- III-**שׁ** or III-**תּ** ?
- Remember that the **תּ** in III- **תּ** verbs sometimes becomes **תּ'** (cf. **רָאַתְּ** < **רָאַתּ**).

3.3 Look for a **II-Vowel verb** in which the middle vowel has been reduced and its equivalent second root letter has disappeared.

- II-**גִּ** or II-**גִּ'** or II-**גִּ'** = II-Vowel? Cf. **קִוְמָן** < **קִוְמָן**, **בָּאָתָּה** < **בָּאָתָּה**, **בִּין** < **בִּינָה**

3.4 Look for **any other weakness** due to the presence of **gutturals or the geminate verb form** (II-Doubled).

- E.g., **יִשְׁמַמָּה** < **שְׁמַמָּה**

3A. Translation

Translate Genesis 37:1–11. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb.

4A. Vocabulary

From Genesis 37:1–11 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook's **Vocabulary** sections, but which you cannot yet recognize immediately.



CHAPTER 29

The Uses of the Hebrew Conjugations

The seven Hebrew verb conjugations are the means by which the root is modified in order to convey a wide variety of meanings.³⁰⁹ Their formative nature is highlighted by the Hebrew term that early Hebrew grammarians utilized as a name for them: *בנין* (*binyanim*), meaning *buildings* or *formatives*. In some grammars the conjugations are called stems.³¹⁰

Context shapes the usage of the various conjugations in their individual appearances. When the student takes into account the wide range of meanings that can be conveyed by the combination of context, form, and root, the conventional classifications of the conjugations are revealed for what they really are—merely oversimplified guides for learning. The Qal is not always active,³¹¹ nor is the Niphal always passive. The Piel and Pual are more often causative than intensive. The Hiphil and Hophal are not always causative.

Frederic Clarke Putnam's *Hebrew Bible Insert (HBI)* should be kept open while working through this chapter. His examples will supplement the examples provided within this chapter. More detailed descriptions and definitions are to be found in Putnam's treatment. The student is encouraged to make *HBI* a constant companion in the study of the Hebrew Bible.

1A. The Uses of the Qal³¹²

Review **Chapter 19**, **2A**. The two major categories of usage for the Qal are the fientive and stative.

2A. The Uses of the Niphal³¹³

1B. Reflexive

נִמְכַר — *he sold himself*
נִסְגַּר — *he shut himself in*

³⁰⁹ Review **Chapter 13**.

³¹⁰ See *HBI*, §2.1.

³¹¹ See *HBI*, §2.1.2.

³¹² See *HBI*, §2.1.1.

³¹³ See *HBI*, §2.1.3.

2B. Tolerative

נִזְהָר — *he let himself be warned*

נִדְרָשׁ — *he let himself be sought*

3B. Reciprocal

נִדְבָּרוּ — *they spoke with one another*

נִלְחָמָה — *they fought with one another*

4B. Passive

נִקְבָּר — *he was buried*

נִאָכֵל — *he was eaten or, impersonally, it was eaten*

The passive in Hebrew normally is employed without the specification of the agent involved. When the passive is encountered, the reader needs to inquire about the agent. Sometimes a divine passive is used—i.e., the passive is used to indicate that God is the agent of the action even though He is not mentioned specifically.

5B. Resultative

נִאָכֵל — *it is eaten/edible*

נִרְאָה — *it is seen/visible*

3A. The Uses of the Piel and Pual³¹⁴

In the following uses of the Piel and Pual, the primary distinction has to do with the active and passive voices of the verb. The **active voice** refers to verbs in which the subject of the verb performs an action that is either transitive (taking a direct object) or intransitive (not taking a direct object). If it is transitive, the subject must not be the object of the action. The Piel is an active conjugation. The **passive voice** refers to verbs in which the subject of the verb is the recipient of the action performed by an agent that is not the subject.³¹⁵ The Pual is a passive conjugation. It is far less frequent than the Piel.

1B. Factitive

Piel: וַיַּגְדֵּל יְהֻוָּה אֶת־שְׁלֹמֹה — *thus Yahweh made Solomon great*
(or, *exalted; or, brought Solomon into a state of greatness*)³¹⁶

Pual: וַיַּכְבִּד יְהֻוָּה — *he is honored (or, brought into a state of honor)*³¹⁷

³¹⁴ See *HBI*, §2.1.4 and §2.1.5.

³¹⁵ When the subject performs an action upon itself/himself/herself, the verb's voice is considered **reflexive**.

³¹⁶ 1 Chronicles 29:25

³¹⁷ Proverbs 13:18. The *qamets* occurs under the second root radical instead of the usual *pathach* because the word is in pause. See page 47.

The matter of the factitive requires the use of the lexicon. When a Piel or Pual is encountered, the reader should check the lexicon to see if the same root is found in the Qal or Niphal in the Hebrew Bible. If a verb root is a stative (e.g., *he was little, he was great, he was full, he was holy*) in the Qal or Niphal, its use in the Piel or Pual is likely to be factitive.

The factitive usage presents the subject of the verb as acting upon the object of the verb in such a manner as to cause that object to enter the state or condition described by the verb root (e.g., employing the same four verbs used as examples of the stative, *he diminished, he magnified, he filled, he sanctified*).³¹⁸

2B. Resultative

Piel: **לִקְלָל** **אֲחַכָּה** : — *to curse you = to pronounce (and thus make) you of no account*³¹⁹

Pual: **יִקְלָל** : — *he will be accursed = will be pronounced (and thus made) of no account*³²⁰

3B. Iterative/Frequentative

Piel: **לִקְבָּר** **אֲתָהֶחָלְלִים** : — *to bury the casualties*³²¹

Pual: **קָבָר** **אֲבָרָהָם** **וָשָׂרָה** **אֲשֶׁר** : — *there Abraham was buried, and Sarah his wife*³²²

Note that the number of objects involved determines whether the Qal/Niphal or the Piel/Pual are employed in such contexts. This could also be taken as a **plurative** use of the Piel. Whenever more than one individual is being buried, or if a mass burial is involved, the Piel of קבר is employed. The Qal of קבר is employed for one individual (cf. Genesis 23:19).

4B. Privative

Piel: **לְדַשְׁנוּ** **וַעֲשֵׂת** **סִירְתִּיו** : — *you will make its pots for removing the fat*³²³

³¹⁸ The same four verbs in the factitive use could also be translated *he made little or he brought into a reduced state, he made great or he brought into a state of greatness, he made full or he brought into a condition of fullness, and he made holy or he brought into a condition of holiness.*

³¹⁹ Joshua 24:9

³²⁰ Isaiah 65:20

³²¹ 1 Kings 11:15.

³²² Genesis 25:10. This phrase may also be translated, *there Abraham and his wife Sarah were buried*. In Hebrew a compound subject is often preceded by a singular verb in agreement with the first member of the compound subject.

³²³ Exodus 27:3

4A. The Uses of the Hiphil and Hophal³²⁴

As with the Piel and Pual, the primary distinction in the uses of the Hiphil and Hophal has to do with the active and passive voices. The Hiphil is an active conjugation. The **passive voice** refers to verbs in which the subject of the verb is the recipient of the action performed by an agent that is not the subject. The Hophal is a passive conjugation. It is far less frequent than the Hiphil.³²⁵

1B. Causative

Hiphil: **אָתָּה־עָבָדָךְ הַמְלָכָתְךָ** — *You have made your servant king*³²⁶

Hophal: **וַיַּגְדֵּל לְאַבְרָהָם** — *then it was made known to Abraham*³²⁷

2B. Factitive

Hiphil: **וַיַּגְדִּיל תֹּורָה וַיְגַדֵּר** — *he will magnify (bring into a condition or state of greatness) law and will glorify it (bring it into a state or condition of glory)*³²⁸

Hophal: **שְׁבַשְׁׂר מַשְׁׂרֵר** — *twisted (brought into a condition of being twisted) linen*³²⁹

3B. Declarative/Delocutive

Hiphil: **וְלֹא־צָדִיק צָדִיק** — *and to justify (declare righteous) the righteous*³³⁰

5A. The Uses of the Hithpael³³¹

In the following uses of the Hithpael, the primary distinction has to do with the reflexive and reciprocal voices of the verb. The **reflexive voice** refers to verbs in which the subject of the verb is affected by the action that is performed by that same subject. In other words, the subject is acting upon itself. The **reciprocal voice** refers to verbs in which the subject of the verb is the performer of the action together with another actor: *with each other* or *with one another*.

³²⁴ See *HBI*, §2.1.7 and §2.1.8.

³²⁵ The Hophal is the least employed conjugation, occurring only 400 times with 100 roots in the Hebrew Bible. About 40% of its occurrences are participles. Cf. *IBHS*, §21.2.3e.

³²⁶ 1 Kings 3:7

³²⁷ Genesis 22:20. The root for the verb is מִלְאָה, used only in the causative conjugations (Hiphil and Hophal). Its meaning is *make known, cause to know, report, reveal*.

³²⁸ Isaiah 42:21

³²⁹ Exodus 26:1

³³⁰ 1 Kings 8:32

³³¹ See *HBI*, §2.1.6.

1B. Reflexive

1C. Simple Reflexive

הַתְּאַגֵּד — *gird yourselves*³³²

2C. Causative Reflexive

1D. Factive

הַיְתָפֵאָר הַגְּרוֹן — *should the axe vaunt itself (bring itself into a vaunted condition or state)*³³³

2D. Resultative

יְמַתַּעַשׂ — *There is one who pretends to be rich*³³⁴

3D. Declarative/Estimative

וְהַגְּדַלְתִּי וְהַקְּדַשְׁתִּי — *and I will show greatness and I will display holiness*³³⁵

3C. Reflexive Iterative

מַתְּרַפֵּס — *trampling*³³⁶

וַיְהִנְבֵּא בְּתוֹכָם — *and he was prophesying among them*³³⁷

2B. Passive

לִהְתְּרַפֵּא בִּיּוֹרֶעֶל — *to be healed in Jezreel*³³⁸

וְהִיא תִּתְהַלֵּל — *she will be praised*³³⁹

3B. Reciprocal

נְתַרְאֵה פִּנְימָה — *Let's look at each other face to face*³⁴⁰

וְלֹא יִתְבָּשְׁשׁוּ — *and they were not ashamed in front of each other*³⁴¹

³³² Isaiah 8:9

³³³ Isaiah 10:15

³³⁴ Proverbs 13:7

³³⁵ Ezekiel 38:23

³³⁶ Psalm 68:31

³³⁷ 1 Samuel 10:10

³³⁸ 2 Chronicles 22:6

³³⁹ Proverbs 31:30

³⁴⁰ 1 Kings 14:8

³⁴¹ Genesis 2:25

6A. Translation

Translate Genesis 37:12–25. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb. Observe the uses of the conjugations, reviewing the possibilities as presented in this lesson and also in Putnam's *Hebrew Bible Insert*.

7A. Vocabulary

From Genesis 37:12–25 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook's **Vocabulary** sections, but which you cannot yet recognize immediately. Add these to the list you compiled for 37:1–11.

APPENDIX 1

In the Word — Exegetical Insights

CHAPTER 1

Genesis 1:1

Read the transliteration of each of the following words from Genesis 1:1. Identify each of the letters.

¹ בְּ	<i>b^e</i>	in
רְאֵשֶׁת	<i>rē'sh̄et</i>	beginning
בָּרָא	<i>bārā'</i>	he created
אֱלֹהִים	<i>elōhīm</i>	God
אַתָּה	<i>āt̄</i>	[not translatable]
² הַ	<i>hā</i>	the
שְׁמָיִם	<i>šāmāyim</i>	heavens
³ וְ	<i>w^e</i>	and
אָרֶץ	<i>ārēṣ</i>	earth

◊ בְּרֵאשֶׁת (*bērē'sh̄et*) is a temporal prepositional phrase: *in beginning*. The first letter (בְּ), *b^e* is the preposition *in*. רְאֵשֶׁת (*rē'sh̄et* = *beginning*) is a noun related to the noun רָאשׁ (*rō'sh̄* = *head*).

◊ בָּרָא (*bārā'*) is the verb, which, by itself, would be translated *he created*. The subject of the verb is identified as אֱלֹהִים (*elōhīm* = *God*). The last letter of אֱלֹהִים (ם) is the final form of מ (*mēm*).

◊ אַתָּה (אַתָּה) is the direct object marker. It is not to be translated. The object it introduces is הָשָׁמָיִם (*hāššāmāyim* = *the heavens*). The Hebrew definite article (*the*) is the ה portion of הָשָׁמָיִם.

◊ אָרֶץ - The direct object marker is preceded by the simple conjunction וְ (*w^e* = *and*). The object it introduces is אָרֶץ (*ārēṣ* = *the earth*). The Hebrew definite article (*the*) is the ה portion of אָרֶץ. Because it is the last word in the verse, it is considered to be **in**

¹ This word is a preposition that never stands alone. It is always attached inseparably to either a pronominal suffix or another word. Such prepositions will be discussed in **Chapter 7**.

² This is another inseparable prefix. It is the definite article and will be discussed in **Chapter 6**. The dot to the left of the letter is part of the form of the article.

³ This is also an inseparable prefix in Hebrew. It is the conjunction. See **Chapter 8**.

pause. Normally, the noun (*earth* or *land*, without the article) would be **הארץ** (‘erēš). The last letter of **הארץ** (‘) is the final form of **א** (*sādē*).

CHAPTER 2

Isaiah 6:3

◊ The predicate adjective normally is placed first in the sentence. The verb *is* is understood and must be supplied in translation. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ is a triple repetition of the predicate adjective for emphasis or for the grammatical superlative. It could be translated, *very holy* or *exceedingly holy*.

◊ **אֲנָשָׁתִים** is part of the divine title, *YHWH of hosts* or *YHWH of armies*. It is the plural of **אָנָשָׁת** (*army* or *host*).

CHAPTER 3

2 Samuel 12:5b

◊ **כִּי** is a particle which often means *because* or *for*, but which sometimes has an asseverative or emphatic force: *surely* or *indeed*.

◊ **הַמְּנִינָה** is a noun with a definite article (הַ): *the man* or *the one*.

◊ **הַעֲשֵׂה** is an active participle with a definite article = *who is doing*.

◊ **זֶה** is a demonstrative pronoun: *this*. It is the object of the participle.

The oath formula, the asseverative use of **כִּי** and the idiomatic phrase all combine to impress the reader with the mental and emotional state of David when he made the declaration.

An overly literal translation: “The life of YHWH! Surely the man who did this is a man of death.”

An accurate literal translation: “As YHWH lives, surely the one who has done this deserves death.”

An accurate paraphrase: “I swear that the one who has done this is as good as dead!”

CHAPTER 4

2 Chronicles 8:17

❖ **עַל־שָׁבֶת** presents another compound form (note the *maqqeph*). The first element is another Hebrew preposition, *on* (or, *upon*, *at*, or *above*). In this context the preposition is best translated as *on*. The second element is a noun form derived from **שָׁבֵת** (*lip*, *shore*, *bank*, or *edge*). The collocation of **שָׁבֵת** with the following word (**יָם** = *sea*) assures that the meaning *shore* was intended here. The form of the noun indicates the genitive case:⁴ *shore of*.

❖ **יָם** completes the genitive relationship initiated by the preceding word (**שָׁבֵת**). The definite article (‐**ת**)⁵ begins the form. Therefore, the final translation of **עַל־שָׁבֶת יָם** is *on the shore of the sea*.

CHAPTER 5

1 Kings 8:12

❖ **נִבְנֶה** is an infinitive (<**נִבְנָה**, *he dwelt*). Infinitives are the form of the verb translated with *to* (for this verb a tentative translation would be *to dwell*). The overall context will help the translator understand how the infinitive ultimately should be translated.⁶

The preliminary translation reveals a need for further refinement with the overall context in mind: *Then Solomon said, “YHWH said to dwell in darkness.”* This is obviously an overly literal translation that leaves the reader with an ambiguity in meaning:

1. YHWH told Solomon to dwell in darkness/dense cloud.
2. YHWH is reported to dwell in darkness/dense cloud.
3. YHWH told Solomon that He (YHWH) would dwell in darkness/dense cloud?
4. YHWH had at some time in the previous past declared that He (YHWH) would dwell in darkness/dense cloud?

The first option makes no sense—the context deals with Solomon’s construction of the Temple for YHWH.

The second option forces the active verb into an unnatural passive meaning without sufficient evidence to do so.

⁴ See **Chapter 11** for discussion of the genitive case in biblical Hebrew.

⁵ See **Chapter 1** in the discussion contained under **In the Word**.

⁶ The initial translation of any biblical Hebrew text should be considered tentative or preliminary. A final translation can only be produced after observing the entire context. The preliminary translation gives the translator a somewhat disjointed overview of the grammatical and lexical elements of the text. After reviewing the context, a smoother and more accurate translation can be proposed.

The third option suffers from the absence of any previous description of such a revelation being given to Solomon.

The fourth option is chosen by the vast majority of translations in English, German, French, and Spanish. This choice is confirmed by the immediate context. Verses 10-11 describe the appearance of YHWH in a cloud (גָּשָׂר). It is also consistent with the remoter context of previous revelation in the Law of Moses (cf. Exod 19:9; 20:21; Lev 16:2). The reference in Leviticus is particularly significant since it also deals with the presence of YHWH at the sanctuary. Most translations differing with this option have chosen to follow a fifth option: the Septuagint's total reconstruction of Solomon's words.⁷

CHAPTER 6

Proverbs 30:4

◊ **מִי** is the grammatical subject for **עָלָה** in the first line and **נִסָּע** in the second.

◊ The phrase **עָלָה־שָׁמָן** requires the addition of a preposition in translation (*ascended into* or *up to the heavens*). As often in Hebrew poetry,⁸ the generic definite article must also be supplied in translation.

◊ **נִירַד** is a specialized form of the Hebrew verb that will be discussed in **Chapter 20**. It is relatively infrequent in biblical Hebrew poetry. In this particular context this verb and its prefixed conjunction could be translated *then descended*. One possible meaning for this first interrogative clause, therefore, would be: *Who has ascended up to heaven, then has come back down?*⁹

◊ **בְּחַפְנֵיו** is made up of the preposition **בְּ**, a plural noun in the construct¹⁰ (**חַפְנֵי**), and a pronominal suffix (**וּ**). Put together, this form may be translated: *in his fists*.

⁷ This fifth option is far too extreme to be considered legitimate. Perhaps the Septuagint's reconstruction was the result of the Hebrew text's ambiguity.

⁸ Biblical Hebrew poetry is characterized by the relative absence of the definite article, the relative pronoun, the direct object marker, and the consecutive *waw*. Cf. Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to its Techniques*, 2nd ed., JSOTSS 26 (Sheffield: Sheffield Academic Press, 1995 reprint of 1986 ed.), 54.

⁹ For a good discussion of the meaning of Proverbs 30:4, the student is referred to Franz Delitzsch, *Biblical Commentary on the Proverbs of Solomon*, trans. M. G. Easton, in *Biblical Commentary on the Old Testament*, C. F. Keil and F. Delitzsch (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1970), 2:273-78.

¹⁰ See **Chapter 11** for a discussion of the construct state of the Hebrew noun.

CHAPTER 7

Deuteronomy 7:6a

◊ **תְּהִלָּתְךָ** is the second person masculine singular (2ms) personal pronoun employed here as the subject of the noun clause: *you are a holy people*. The *zaqeph qaton* indicates a major pause. The 3-word noun clause is a complete thought in and of itself.

◊ **לִיהְוָה אֱלֹהֶיךָ** is an adverbial phrase describing the preceding noun clause: *to Yahweh your God*. The preposition **לְ** (with the form **לָ**) is attached inseparably to the divine title, *Yahweh*. Its meaning in this context is something akin to *belonging to*. The **ךָ** on the last word of the clause is a second person masculine singular (2ms) pronominal suffix (*your*). The second of the two nouns (**אֱלֹהֶיךָ**) is in apposition to the other. It defines the first noun more closely. The concepts could be paraphrased as follows: *belonging to Yahweh who is your God*.

CHAPTER 8

2 Kings 23:13

◊ The phrase **עַל-פָּנֶיךָ** behaves as a compound preposition indicating direction. In this context it indicates either *in front of* or *east of*. The latter is the result of the eastward orientation of the Hebrew mindset. When one faces east, he is properly oriented. His left hand would indicate north, the right hand would indicate south, and his back would be to the west.

◊ **מִימִין** consists of the attached preposition **מִן** (see pages 57-58, 2C, for an explanation of the way an initial *yod* can become part of the long *hireq*). **מִימִין** means *right hand* or *south*. The *qamets* had changed to a *shewa* to indicate a genitival form: *right of* or *south of*.¹¹ The *shewa* was dropped in favor of allowing the *yod* to become part of the *hireq* vowel under the *mem*. Being a vowel, the compensatory *dagesh* for the assimilated *nun* cannot be employed.

◊ **לְהַר-הַמִּשְׁחִיתָ** could be an intentional pun on the word **מִשְׁחָה** (*anointing*)¹² in order to make a strong contrast to the sanctity of the Mount of Olives just north of this idol-filled location.

◊ The past perfect of the verb **בָּנָה** is a contextual nuance. The time frame of this passage is long after Solomon.

◊ Two different words for *abomination* are used here. The first (**עַבְدָּשׁ**) is employed twice. The *i*-class + *u*-class vowel combination is perhaps another pun emphasizing that

¹¹ The genitive (known as the construct state in Hebrew) will be discussed in **Chapter 11**.

¹² Cf. Holladay, 218.

these idols are abhorrent and detestable—as filthy as dung.¹³ The second (תֹּוֹעַבָּה) is in at least 6 instances used as an exact or near synonym to the first term.¹⁴

CHAPTER 9

Genesis 33:9, 11

◊ **כָּל** is a noun which often behaves as an adjective in English translation: *everything, everyone, all, every*. There is no dagesh in the first letter since it follows an open syllable.¹⁵

◊ What is the difference in meaning between the two statements? What is the exegetical significance of the difference in meaning? What difference does it make in our understanding of what occurred when Jacob and Esau met?

CHAPTER 10

Judges 16:27a

◊ **הַבָּיִת** is placed first in the verse for emphasis. It commences a description of the previous reference to **הַבָּיִת** in verse 26. It is the temple of the Philistines where the blinded Samson has been led. Verse 26 informs the reader that Samson had asked to touch the supporting pillars of the building. Verse 27 provides additional information that helps the reader to understand why Samson had made such a request.

◊ **הָאָנָשִׁים וְהַנְּשִׁים** is the accusative of material.¹⁶

CHAPTER 11

Psalm 19:10

◊ **עֹמֶדֶת** is a participle. Since **יְרָאָתְּ יְהֹוָה** is the subject of the participle, it agrees with it in gender and number (fs). Its root is **עַמֶּד** (*he stood*).

¹³ This concept arises in the contemplation of a term (גְּלִילִים) used for idols in Lev 26:30. That word may be “a term of reproach, ‘things of dung,’ which is vocalized similarly to תֹּוֹעַבָּה [‘detested things’]” (Menahem Haran, *Temples and Temple-Service in Ancient Israel: An Inquiry into the Character of Cult Phenomena and the Historical Setting of the Priestly School* [Oxford: Clarendon Press, 1978], 104-5). Cf. Erhard S. Gerstenberger, *Leviticus: A Commentary*, trans. Douglas W. Stott, OTL (Louisville, Ky.: Westminster John Knox Press, 1996), 403: “dungy things.”

¹⁴ Cf. Michael A. Grisanti, “תֹּוֹעַבָּה,” in *NIDOTTE*, 4:244.

¹⁵ See page 31 (3C).

¹⁶ Cf. Holladay, 195.

◊ **לְעוֹלָמָה** acts as an adverb to limit the action of the participle: *forever*.¹⁷ The form involves an inseparable **ל** preposition attached to the noun **עוֹלָמָה**.

◊ **אָמֵן** acts as the predicate nominative for the preceding phrase: *the judgments of Yahweh are truth* (= *the judgments of Yahweh are true*). Note the *athnach* under this word – it marks the conclusion of the first logical half of the verse. The last two words of the verse have equal logical weight to the first eight words of the verse.

◊ **אָדָקִים יִחְפֹּרוּ** is a verb clause in which **אָדָקִים** is the verb: *they are just* (or, *righteous*).¹⁸ **יִחְפֹּרוּ** is an adverb in a bound form that occurs about 90 times in the Hebrew OT.¹⁹ The meaning of the clause is either *they are completely just/righteous*,²⁰ or *they are equally just/righteous*,²¹ or *when taken all together* (i.e., as a unit), *they are just/righteous*.

CHAPTER 12

Genesis 21:26

◊ **לֹא יִדְעַת** is a verb clause with a negative and the 1cs form of the verb **יִדְעַ** (*he knew*): *I do not know*.

◊ The main verb is followed by its object clause: **מַי עָשָׂה אַתְהָ בְּדָבָר הַזֶּה** (*who did this thing*). Note that **מַי** is not a true interrogative in this context, but very similar in function to the relative pronoun, **שֶׁ**.

◊ The personal pronouns (**הָאָתָּה** and **אָנֹכִי**) are being employed as extrapositions²² to emphasize the subjects of their respective verbs (²³**[אָמַרְתָּ]** – *you did not tell* and **שָׁמַעְתָּ** – *I had not heard*). It would be legitimate to translate them in either of the following ways:

¹⁷ See Holladay, 264: I **דָע**. The roman numeral before a lexical entry indicates that there is more than one possible root behind words that sound alike. In this case there are three words of identical spelling and sound. I **דָע** and II **דָע** might be related and some lexicographers would not distinguish them by separate entries. III **דָע** is definitely from a different root.

¹⁸ Ibid., 303.

¹⁹ Ibid., 132.

²⁰ Cf. Peter C. Craigie, *Psalms 1—50*, in vol. 19 of Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker (Waco, Tex.: Word Books, 1983), 178: “they are entirely righteous.”

²¹ Cf. *Holy Bible: New Living Translation* (Wheaton, Ill.: Tyndale House Publishers, Inc., 1996), 575: “each one is fair.” Also, *The Revised English Bible* (Oxford: University Press, 1989), 474: “righteous every one.” Common abbreviations for these two translations are NLB and NEB.

²² Extraposition is also known as *casus pendens*. A fuller discussion of this feature of biblical Hebrew may be found in J. C. L. Gibson, *Davidson’s Introductory Hebrew Grammar—Syntax*, 4th edition (Edinburgh: T & T Clark, 1994), 180-83.

²³ In the Hebrew Bible the verb is actually **הִגְדַּתָּ** (*you made known*).

²⁴ Note the way word-wrap occurs when writing Hebrew. The first part occurs on the upper line and the latter part on the lower line, so that it may be read properly in the right-to-left direction.

- (1) *and as for you, you also did not tell me. As for me, even I had not heard*
- (2) *and also, you yourself did not tell me. Even I myself had not heard*

◊ **בְּלֹא** is an adverb often used as a negative with infinitives. In this context it has an exceptive force: *except for* or *until*.

CHAPTER 13

Exodus 31:16

◊ **לְעַשׂוֹת** is an infinitive²⁵ from the root **עַשֵּׂה** with a **ל** preposition as a prefix: *to do* or *to observe*. The infinitive is actually giving a further definition of the primary verb in the verse: *keep ... by observing*.

◊ **לְדוֹרֶתֶם** is composed of three elements:

- (1) The preposition **ל** takes the meaning *throughout* (determined by context).
- (2) The noun **דָּר** (or, **דָּרָה**) in the plural (**דָּרָת**) is a defective²⁶ spelling of **דָּרוֹת** means *generations*.
- (3) A third person masculine plural (3mp) pronominal suffix (**ם**, = *their*) completes the form.

◊ The final two words (**בְּרִית עֹלָם**) are an adverbial accusative defining the object of the infinitive: *to observe the sabbath as an eternal covenant*.

CHAPTER 14

Isaiah 55:8

◊ **כִּי**: In this particular context, it is probably best to take this particle in an emphatic or asseverative force: *indeed* or *surely*.

◊ **אַל** is the negative that expresses permanency as compared to temporariness. It acts like an adjective here, modifying the noun that follows it.

◊ **נָאָמֵן יְהֹוָה** is a very common phrase in prophetic literature. The first word (**נָאָמֵן**) is a noun (perhaps derived from a passive participle) in construct: *the declaration of Yahweh*. The subjective genitive is often converted into a direct statement for translation: *declares Yahweh*.

²⁵ See Chapter 18.

²⁶ Defective, in this use of the term, merely refers to a shortened spelling of the Hebrew word in question. It does not mean that it is in error or abnormal.

◊ This passage expresses the difference between God and mankind. Man's thoughts and way of doing things are not the same as God's. How could our finite knowledge and ability to think ever equal His infinite and supreme knowledge and mind? That alone should be sufficient to cause us to listen to His Word rather than insisting upon our own ways.

CHAPTER 15

Joshua 1:15

◊ **הַמָּתָּה-מִנְגָּדָה** is a particle (מִנְגָּדָה) = *even* or *also*. Do you recognize the pronoun that follows it? Note that these two words are not in construct relation. The *maqqeph* simply indicates that they are to be pronounced as one word. This phrase is emphatic by means of the particle and by means of the personal pronoun that restates the inherent subject of the verb. Joshua is speaking to the warriors of the two and one-half tribes that had already received their inheritance on the east side of the Jordan River (v. 12). “They” here in v. 15 refers to the members of the other tribes. In essence, Joshua is telling the two and one-half tribes to think of their fellow Israelites who had not yet possessed their lands. There was no room for the members of the tribes of Reuben, Gad, or the half-tribe of Manasseh to be selfish or to fail to finish the task which they had committed themselves to complete.

◊ **נְתַתְּנָהּ לְךָ מִנְגָּדָה**: The first word in this phrase is a Qal active participle from the root **נְתַתּוּ**. It is perhaps best to translate it as *is giving* in this particular context. It might even be taken as an imminent future use of the participle: *is about to give*. The next word is the preposition **לְ** with a pronominal suffix. Which personal pronoun does it look like? Note that the subject of the participle is God. Joshua is not going to give the land to the Israelites—God is.

◊ **וְיִשְׁבְּנָהּ יְשָׁבֵת**: This is another verb with a *waw* conjunction attached to it. What does the **מִנְגָּדָה** suffix on it tell you about its identification? Its root is not all showing. It is from a familiar Middle Vowel verb: **שָׁבַת**. Since there are no prefixes or infixes that would indicate any conjugation other than *Qal*, you may assume that this is a Qal perfect (*qatal*). How would you translate it? Who are the subjects of this verb in this context?

◊ **וְיִרְשֶׁתָּהּ אַוְתָּהּ**: One more verb with a *waw* conjunction. Why does this *waw* have the *hireq*? Identify (parse) this verb in the same order as the first one above. **אַוְתָּהּ** is the definite object (= definite direct object) marker **תְּ** with a pronominal suffix. To what does the pronominal suffix refer?—in other words, what is its antecedent?

◊ The last clause of this verse speaks of Moses being the one who *had granted* to the two and one-half tribes the property they had inherited. That is not contradictory to the early

clause that used the same verb (גַּם) to refer to what God was about to *give*. Why isn't it contradictory?

CHAPTER 16

Psalm 37:29

◊ The Beatitudes in Matthew 5 appear to have drawn upon this passage. The basic truth in this verse is that the unrighteous will not reside in the land of promise forever—that is promised only to the righteous. Until Israel can be described as “righteous,” the nation will not have permanent possession of the land. All of God’s blessings are for the righteous.

CHAPTER 17

Psalm 37:29

◊ כִּי אָמַר יְהֹוָה: This phrase is a very common way of introducing divine revelation in the prophetic books of the Old Testament.

◊ הָנָנִי נָתַת: This phrase consists of the particle הָנָנִי with a pronominal suffix (1cs) followed by a participle employed as a verb. The construction is often expressive of an immediate or imminent future: *I am about to extend*.

◊ שׁוֹטֵף: The second participle may be understood as continuing the previous participial construction with the same concept of the immediate future: *I am about to overflow*.

◊ In Ezekiel 24:16 God employed the same participial construction to tell Ezekiel that his wife was about to die: בָּן-אָדָם הָנָנִי לְקַח מִתְּמַד עַיִּינִיך (son of man, *I am about to take the delight of your eyes*). According to 24:18, Ezekiel’s wife died that very evening—that was how imminent it was.

◊ The immediate future reveals that the people of the Old Testament were to live with a sense of imminent divine intervention in their lives. It is not at variance with the New Testament believer’s daily expectation that Christ’s second advent is imminent. Indeed, the fulfillment of this prophecy in Isaiah awaits that advent. Anyone who would point to the long wait of Israel as an excuse for denying the Lord’s imminent return must face the rebuke of Peter in 2 Peter 3:1-10.

CHAPTER 18

Proverbs 25:27

◊ **דָבָשׂ** in the construct state followed by the Hiphil infinitive construct is literally, *honey of increasing*, an idiom meaning *much honey* or *honey in abundance*.

◊ The resulting proverb is as follows: *It is not good to eat a lot of honey, and men searching for their own glory is a grievous matter.* Self-centeredness and pride might feel good at first, but it will only result in a grievous burden, like being overcome by nausea after eating too much honey.

CHAPTER 19

Genesis 32:11

◊ Such phraseology is idiomatic. To claim to be *less than* or *smaller than* such deeds of God, is the equivalent of saying, *I am not worthy of the least of* such divine deeds. It is a statement of humility worthy of our contemplation and emulation.

CHAPTER 20

Deuteronomy 23:10

◊ The particle **כִּי** is employed as a temporal particle in this context: *when*.

◊ **מַחְנָה** is a noun employed as an adverbial accusative of manner: *in camp*. It is an idiomatic way of saying *as a troop* or *as a military force*.

CHAPTER 21

Genesis 1:2

◊ **וְהַאֲרֹץ הִתְהַوֵּה וּבָהּ**: This verse opens with the same word that closed verse 1 (**וְהַאֲרֹץ**). Such construction is known as anadiplosis. Grammatically, the beginning of a sentence with *waw* + non-verb is a disjunctive clause.²⁷ Disjunctive clauses have two basic functions: (1) to present a contrast between two subjects or two actions or (2) to provide supplementary information (sometimes intended to be parenthetical). In this case, the disjunctive clause is best taken as supplementary information: *In the beginning God created the heavens and the earth. With regard to the latter, that earth was unformed and unfilled.*

²⁷ See *HBI*, §3.2.2.

◊ The grammar of Genesis 1:2 does not support any form of the so-called Gap Theory that depends heavily on translating **הִתִּבְאַל** as *became*. It is far more natural to understand verse 2 as the commencement of an extensive section describing God's creative activity with reference to the earth. That creative activity will alter the earth's original *unformed and unfilled* condition or state (as emphasized by the perfect form of the stative verb **תָּבִאַל**) by forming it (shaping it into an arrangement of sea and land) and filling it (with creatures, including mankind).

CHAPTER 22

Psalm 22:16 [Eng. 15]

◊ **כַּהֲרֵשׁ בַּיִשְׁבֵּשׁ**: The article is often used in comparisons where the translation would omit it:²⁸ *like a potsherd*. The translation would be: *My strength is dried up like a potsherd* or *My strength is dried up like a piece of broken pottery*.

◊ **וְלֹעֲפָר-מֹות תִּשְׁפַּתְנִי**: The adverbial prepositional phrase precedes the verb in this clause for emphasis: *and to the dust of death*. The root (**שִׁפְתָּח**) may also mean *set* (a pot) *on a fire*. Perhaps the choice of roots was intended to present a picture of *put on the hot seat*, to use a current English idiom.

CHAPTER 23

Genesis 3:8

◊ Perhaps it would be best to translated **קָוֵל** as *sound* in this situation.²⁹

◊ The iterative meaning of the Hithpael fits this context best: *walking around*.³⁰

◊ **לְרֹעֵחַ הַיּוֹם**: This would appear to be a reference to either the morning around sunrise or the evening around sunset. If the latter is understood, that would account for the translations utilizing *in the cool of the day*.

◊ **וַיַּחֲבֹבָא הָאָדָם וְאַשְׁתָּו**: The use of the Hithpael here is most likely a simple reflexive which might even be best translated with an active sense: *so the man and his wife hid*. It is understood in the English that they hid themselves. The compound subject in Hebrew often takes a verb that is in agreement only with the first subject.³¹

²⁸ See *HBI*, §1.4.3h.

²⁹ For detailed discussions of this point and other matters within Genesis 3:8, the following commentary is recommended: U. Cassuto, *A Commentary on the Book of Genesis, Part One: From Adam to Noah*, trans. Israel Abrahams (Jerusalem: Magnes Press, 1998 reprint of 1961 ed.), 150-55.

³⁰ Cf. Holladay, 80.

³¹ Cf. *HBI*, §1.3.1a.

◊ should not be translated literally (*in the middle of the tree*) since that could be quite misleading. It is obvious that עץ is collective and should be translated in the plural: *trees*. In order to avoid yet another misunderstanding (that Yahweh God is *in the midst of the trees of the garden*), the English word order should be altered: *the man and his wife hid among the trees of the garden from the presence of Yahweh God*.

CHAPTER 24

Genesis 4:14

◊ הִנֵּה גָּלוּשָׁת אֶתְּנִי הַיּוֹם ◊: The verse commences with a conditional particle, הִנֵּה (*if*). How has the ה affected the pointing of the verb? What is its correct parsing?

◊ מַעַל פָּנִי הַאֲדָמָה ◊ is an adverbial prepositional phrase describing the direction of the action represented by the preceding verb. Note that the preposition is a compound with but a simple meaning (= *from*). What is the best translation of הַאֲדָמָה in this context?

◊ וּמִפְנֵי אָסָה ◊: Here the adverbial prepositional phrase precedes the verb—perhaps by attraction to the preceding adverbial prepositional phrase expressing a similar concept.

◊ Why is אָסָה employed in this clause rather than אָדָמָה as above?

◊ וְהִיִּה ◊ is not a parallel to the preceding וְהִיִּה is a macrosyntactic marker indicating a change in topic or the beginning of a new section.³²

◊ כָּל-מִצְאֵי יְהִרְגָּנִי ◊: What characteristic vowel in מִצְאֵי leads to its proper parsing? Explain the prefix vowel on יְהִרְגָּנִי.

CHAPTER 25

Deuteronomy 30:7

◊ The translation of the verb נְתַנָּה is dependent upon its collation with the object (הָאֲלֹות). What English verb would best represent that relationship?

◊ אַתָּה כָּל-הָאֲלֹות תְּאַלֵּה ◊ is the object of the previous verb. Why is תְּאַלֵּה employed here?

◊ עַל-אַיְלִיךְ וְעַל-שְׁנַיְלִיךְ ◊: What is the significance of being singular rather than plural of the 2ms pronominal suffixes?³³

³² See page 127 (5C).

³³ Cf. Eugene H. Merrill, *Deuteronomy*, The New American Commentary, ed. E. Ray Clendenen (Nashville Tenn.: Broadman & Holman Publishers, 1994), 162, 383.

❖ **אֲשֶׁר רְדָפֹה:** What kind of pronominal suffix is employed here? How does that determine the meaning and/or translation of **רְדֹף**?

CHAPTER 26

Ezekiel 10:7

❖ **וְיִשְׁלַח**: A *waw-consecutive* begins this verse, tying it to the preceding context. How many times does the same construction occur in this verse? What relationship do they all bear to one another? What possible effects does the construction have on translation and interpretation?

❖ **הַבָּקָרִים**: What implications does the placement of the *athnach* have for the translation and interpretation of this verse?

CHAPTER 27

Isaiah 6:10

❖ **הַשְׁמַן לְבָקָעֵם הַזֶּה**: In this particular context, a second such form occurs: **הַכְּבָד**. What can be gleaned from looking at these verbs in Holladay's *Lexicon*? These are Hiphil imperatives. Such identification means that **לְבָ** is the object of **הַשְׁמַן**.

❖ **פָּנִים-ירָאָה**: How is the verb's translation affected by the force of the preventive conjunction?

CHAPTER 28

Genesis 42:25

❖ **אֲיַשְׁ** in this context has the meaning *each*.

❖ **וַיְלַתָּה** and **וַיְלַשֵּׁב** are infinitive constructs functioning in a way that continues the action begun with **וַיִּמְלָאוּ**.³⁴ Therefore, their subjects are the same: *they filled ... they returned ... they gave*.

❖ **כְּסֶפֶתֶם** is a plural of composition which will be translated *pieces of silver*.³⁵

³⁴ J-M, 2:438 (§124.p).

³⁵ Ibid., 2:500 (§136.b).

APPENDIX 2

Hebrew Charts

VERBS

The Suffixed Form of the Qal Conjugation (Regular)¹

Parsing [Singular]	Form	Suffix	Translation	Personal Pronoun
3ms	שִׁמְרָ	none	<i>he kept</i>	unrelated
3fs	שִׁמְרָה	הָ	<i>she kept</i>	unrelated
2ms	שִׁמְרָתָ	תָּ	<i>you kept</i>	תְּ
2fs	שִׁמְרָתָ	תָּ	<i>you kept</i>	תְּ
1cs	שִׁמְרָתִי	תִּ	<i>I kept</i>	תִּ

Parsing [Plural]	Form	Suffix	Translation	Personal Pronoun
3cp	שִׁמְרָוּ	וּ	<i>they kept</i>	unrelated
2mp	שִׁמְרָתָם	תָּם	<i>you kept</i>	תְּמָ
2fp	שִׁמְרָתָנוּ	תָּנוּ	<i>you kept</i>	תְּנוּ
1cp	שִׁמְרָנוּ	נוּ	<i>we kept</i>	נוּ

The Prefixed Form of the Qal Conjugation (Regular)²

Parsing [Singular]	Form	Prefix and Suffix	Translation
3ms	יִשְׁמַר	יְ	<i>he will keep</i>
3fs	תִּשְׁמַר	תְּ	<i>she will keep</i>
2ms	תִּשְׁמַר	תְּ	<i>you will keep</i>
2fs	תִּשְׁמַרִי	תְּמִ	<i>you will keep</i>
1cs	אַשְׁמַר	אָ	<i>I will keep</i>

¹ Cf. Chapter 13.

² Cf. Chapter 16.

Parsing [Plural]	Form	Prefix and Suffix	Translation
3mp	יִשְׁמַרְוּ	יִגְּדֹּלְנָה ³	they will keep
3fp	תִּשְׁמַרְנָה	תִּגְּדֹּלְנָה	they will keep
2mp	תִּשְׁמַרְוּ	תִּגְּדֹּלְנָה	you will keep
2fp	תִּשְׁמַרְנָה	תִּגְּדֹּלְנָה	you will keep
1cp	נִשְׁמַרְ	נִגְּדֹּלְנָה	we will keep

Cohortative

Simple Imperfect		Cohortative Imperfect	
אַשְׁמַר	I will keep	אַשְׁמַרְהָ	I will keep; let me keep
נִשְׁמַרְ	we will keep	נִשְׁמַרְהָ	we will keep; let us keep

Jussive

Simple Imperfect		Jussive Imperfect	
יִשְׁמַר	he will keep	יִשְׁמַר	let him keep
תִּשְׁמַר	she will keep	תִּשְׁמַר	let her keep
יִשְׁמַרְוּ	they will keep	יִשְׁמַרְוּ	let them keep
יִשְׁמַרְ דָּאָבָ	The father will keep.	יִשְׁמַרְ דָּאָבָ	Let the father keep.
יִפְקִיד ⁴	he will visit; he will appoint	יִפְקִיד	let him visit; let him appoint

Imperative

	Simple Imperfect		Imperative	
ms	תִּשְׁמַר	you will keep	שִׁמְרָ	Keep!
fs	תִּשְׁמַרְיָ	you will keep	שִׁמְרָיָ	Keep!
mp	תִּשְׁמַרְוּ	you will keep	שִׁמְרָוּ	Keep!
fp	תִּשְׁמַרְנָה	you will keep	שִׁמְרָנָה	Keep!

³ On occasion the 3mp and 2mp add a final *nun* after the *shureq*: יִשְׁמַרְוֹנָ and תִּשְׁמַרְנָה.

⁴ This verb is a Hiphil imperfect 3ms < פְקִיד. Note how the shortened form reduces the *hireq yod* (י) to a *tsere* (ָ). The shortened jussive form shows up best and most frequently in the Hiphil conjugation of the verb since its final syllable is most easily shortened.

Qal Active Participle⁵

Gender & Number	שָׁמֵר — <i>he kept</i>	יִשְׁבֶּן — <i>he sat</i>
ms	שָׁמֵר — <i>keeping, keeper</i>	יִשְׁבֶּן — <i>sitting, sitter</i>
fs	שָׁמְרָה or שָׁמְרָת — <i>keeping, keeper</i>	יִשְׁבָּה or יִשְׁבָּת — <i>sitting, sitter</i>
mp	שָׁמְרִים — <i>keeping, keepers</i>	יִשְׁבָּבִים — <i>sitting, sitters</i>
fp	שָׁמְרֹות — <i>keeping, keepers</i>	יִשְׁבָּבּוֹת — <i>sitting, sitters</i>

Qal Passive Participle

Gender & Number	שָׁמֵר — <i>he kept</i>	יִשְׁבֶּן — <i>he sat</i>
ms	שָׁמֹר — <i>being kept</i>	יִשְׁבֹּן — <i>being sat</i>
fs	שָׁמֹרָה — <i>being kept</i>	יִשְׁבָּה — <i>being sat</i>
mp	שָׁמֹרִים — <i>being kept</i>	יִשְׁבָּבִים — <i>being sat</i>
fp	שָׁמֹרֹות — <i>being kept</i>	יִשְׁבָּבּוֹת — <i>being sat</i>

⁵ Cf. Chapter 17.

Regular Verb - Qal

QAL				
		Active	Stative	
Perf. sg.	3 masc.	קָטַל	כָּבֵד	קָטָן
	3 fem.	קָטַלְתָּה	כָּבְרָה	קָטָנָה
	2 masc.	קָטַלְתָּה	כָּבֹדָת	קָטָנָת
	2 fem.	קָטַלְתָּה	כָּבֹדָת	קָטָנָת
	1 com.	קָטַלְתִּי	כָּבֹדָתִי	קָטָנָתִי
pl.	3 com.	קָטַלְוּ	כָּבֹדּוּ	קָטָנוּ
	2 masc.	קָטַלְתֶּם	כָּבֹדְתֶּם	קָטָנוּתֶם
	2 fem.	קָטַלְתֶּן	כָּבֹדְתֶּן	קָטָנוּתֶן
	1 com.	קָטַלְנוּ	כָּבֹדְנוּ	קָטָנוּנוּ
Impf. sg.	3 masc.	יִקְטַּל	יִכְבֹּד	יִקְטָן
	3 fem.	תִּקְטַּל	תִּכְבֹּד	תִּקְטָן
	2 masc.	תִּקְטַּל	תִּכְבֹּד	תִּקְטָן
	2 fem.	תִּקְטַּלִּי	תִּכְבֹּדִי	תִּקְטָנִי
	1 com.	אִקְטַּל	אִכְבֹּד	אִקְטָן
pl.	3 masc.	יִקְטַּל	יִכְבֹּד	יִקְטָנוּ
	3 fem.	תִּקְטַּלְנָה	תִּכְבֹּדְנָה	תִּקְטָנוּתָה
	2 masc.	תִּקְטַּלְוּ	תִּכְבֹּדּוּ	תִּקְטָנוּנוּ
	2 fem.	תִּקְטַּלְתָּה	תִּכְבֹּדְתָּה	תִּקְטָנוּתָה
	1 com.	נִקְטַּל	נִכְבֹּד	נִקְטָן
Impv. sg.	masc.	קָטַל	כָּבֵד	קָטָן
Ptcp. sg.	masc.	קָטַל	כָּבֵד	קָטָן

Qal and Niphal of the Regular Verb⁶

Regular Verb Paradigm ⁷ קָטַל / קָבַד / קָטַל		QAL			NIPHAL
		Active	Stative		
Perf. sg.	3 masc.	קָטַל	קָבַד	קָטַן	נִקְטַל
	3 fem.	קָטַלָה	קָבַדָה	קָטַנָה	נִקְטַלָה
	2 masc.	קָטַלְת	קָבַדְת	קָטַנְת	נִקְטַלְת
	2 fem.	קָטַלְת	קָבַדְת	קָטַנְת	נִקְטַלְת
	1 com.	קָטַלְתִי	קָבַדְתִי	קָטַנְתִי	נִקְטַלְתִי
pl.	3 com.	קָטַלּו	קָבַדּו	קָטַנו	נִקְטַלּו
	2 masc.	קָטַלְתּו	קָבַדְתּו	קָטַנְתּו	נִקְטַלְתּו
	2 fem.	קָטַלְתּו	קָבַדְתּו	קָטַנְתּו	נִקְטַלְתּו
	1 com.	קָטַלְנו	קָבַדְנו	קָטַנו	נִקְטַלְנו
Impf. sg.	3 masc.	יָקַטֵל	יָקַבֵד	יָקַטֵן	יָקַטֵל
	3 fem.	תָקַטֵל	תָקַבֵד	תָקַטֵן	תָקַטֵל
	2 masc.	תָקַטֵל	תָקַבֵד	תָקַטֵן	תָקַטֵל
	2 fem.	תָקַטְלִי	תָקַבְדִי	תָקַטְנִי	תָקַטְלִי
	1 com.	אָקַטֵל	אָקַבֵד	אָקַטֵן	אָקַטֵל
pl.	3 masc.	יָקַטְלּו	יָקַבְדּו	יָקַטְנו	יָקַטְלּו
	3 fem.	תָקַטְלָנָה	תָקַבְדָנָה	תָקַטְנָה	תָקַטְלָנָה
	2 masc.	תָקַטְלּו	תָקַבְדּו	תָקַטְנו	תָקַטְלּו
	2 fem.	תָקַטְלָנָה	תָקַבְדָנָה	תָקַטְנָה	תָקַטְלָנָה
	1 com.	נִקְטַל	נִקְבַד	נִקְטֵן	נִקְטַל
Impv. sg.	masc.	קָטַל	קָבַד	קָטַן	הָקַטֵל
	fem.	קָטַלִי	קָבַדִי	קָטַנִי	הָקַטְלִי
pl.	masc.	קָטַלּו	קָבַדּו	קָטַנו	הָקַטְלּו
	fem.	קָטַלְנָה	קָבַדְנָה	קָטַנָה	הָקַטְלָנָה
Ptcp. active	masc. sg.	קָטָל	קָבָד	קָטַן	קָטַן
passive	masc. sg.	קָטָול			נִקְטַל
Inf. abs.		קָטָול			הָקַטֵל נִקְטַל
Inf. constr.		קָטָל	קָבַד	קָטַן	הָקַטֵל

⁶ Cf. Chapter 20.⁷ Cf. J-M, 2:658.

Qal, Niphal, Piel, and Pual of the Regular Verb⁸

Regular Verb Paradigm ⁹ קָטַל		QAL	NIPHAL	PIEL	PUAL
Perf. sg.	3 masc.	קָטַל	נִקְטַּל	קָטַל	קָטַל
	3 fem.	קָטַלָה	נִקְטַּלָה	קָטַלָה	קָטַלָה
	2 masc.	קָטַלַת	נִקְטַּלַת	קָטַלַת	קָטַלַת
	2 fem.	קָטַלַת	נִקְטַּלַת	קָטַלַת	קָטַלַת
	1 com.	קָטַלְתִּי	נִקְטַּלְתִּי	קָטַלְתִּי	קָטַלְתִּי
pl.	3 com.	קָטַלּוּ	נִקְטַּלּוּ	קָטַלּוּ	קָטַלּוּ
	2 masc.	קָטַלְתָם	נִקְטַּלְתָם	קָטַלְתָם	קָטַלְתָם
	2 fem.	קָטַלְתָוֹן	נִקְטַּלְתָוֹן	קָטַלְתָוֹן	קָטַלְתָוֹן
	1 com.	קָטַלְנוּ	נִקְטַּלְנוּ	קָטַלְנוּ	קָטַלְנוּ
Impf. sg.	3 masc.	יָקַטֵל	יִקְטַל	יָקַטֵל	יִקְטַל
	3 fem.	תָקַטֵל	תִקְטַל	תָקַטֵל	תִקְטַל
	2 masc.	תָקַטֵל	תִקְטַל	תָקַטֵל	תִקְטַל
	2 fem.	תָקַטְלִי	תִקְטְלִי	תָקַטְלִי	תִקְטְלִי
	1 com.	אָקַטֵל	אִקְטַל	אָקַטֵל	אִקְטַל
pl.	3 masc.	יָקַטְלוּ	יִקְטַלּוּ	יָקַטְלוּ	יִקְטַלּוּ
	3 fem.	תָקַטְלָנָה	תִקְטְלָנָה	תָקַטְלָנָה	תִקְטְלָנָה
	2 masc.	תָקַטְלוּ	תִקְטְלָוֹן	תָקַטְלוּ	תִקְטְלָוֹן
	2 fem.	תָקַטְלָנָה	תִקְטְלָנָה	תָקַטְלָנָה	תִקְטְלָנָה
	1 com.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
Impv. sg.	masc.	קָטֵל	הַקְטֵל	קָטֵל	
	fem.	קָטֵלִי	הַקְטֵלִי	קָטֵלִי	
pl.	masc.	קָטְלוּ	הַקְטְלָוֹן	קָטְלוּ	
	fem.	קָטְלָנָה	הַקְטְלָנָה	קָטְלָנָה	
Ptcp. active	masc. sg.	קָטֵל		מִקְטֵל	
passive	masc. sg.	קָטֵול	נִקְטֵל		מִקְטֵל
Inf. abs.		קָטָול	הַקְטָל נִקְטָל	קָטֵל קָטֵל	קָטֵל
Inf. constr.		קָטֵל	הַקְטֵל	קָטֵל	

⁸ Cf. Chapter 21.⁹ For the Qal statives, see the chart on page 123. Cf. J-M, 2:658-59.

Qal, Niphal, Piel, Pual, Hiphil, and Hophal of the Regular Verb¹⁰

Regular Verb קָטַל	QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL
Perf.						
3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטִיל
3fs	קָטַלָה	נִקְטַלָה	קָטַלָה	קָטַלָה	הִקְטִילָה	הִקְטִילָה
2ms	קָטַלְתָה	נִקְטַלְתָה	קָטַלְתָה	קָטַלְתָה	הִקְטִילְתָה	הִקְטִילְתָה
2fs	קָטַלְתָה	נִקְטַלְתָה	קָטַלְתָה	קָטַלְתָה	הִקְטִילְתָה	הִקְטִילְתָה
1cs	קָטַלָהִי	נִקְטַלָהִי	קָטַלָהִי	קָטַלָהִי	הִקְטִילָהִי	הִקְטִילָהִי
3cp	קָטַלּו	נִקְטַלּו	קָטַלּו	קָטַלּו	הִקְטִילּו	הִקְטִילּו
2mp	קָטַלּתָם	נִקְטַלּתָם	קָטַלּתָם	קָטַלּתָם	הִקְטִילּתָם	הִקְטִילּתָם
2fp	קָטַלְתָן	נִקְטַלְתָן	קָטַלְתָן	קָטַלְתָן	הִקְטִילְתָן	הִקְטִילְתָן
1cp	קָטַלְנו	נִקְטַלְנו	קָטַלְנו	קָטַלְנו	הִקְטִילְנו	הִקְטִילְנו
Impf.						
3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטִיל
3fs	תִקְטַל	תִקְטַל	תִקְטַל	תִקְטַל	תִקְטִיל	תִקְטִיל
2ms	תִקְטַל	תִקְטַל	תִקְטַל	תִקְטַל	תִקְטִיל	תִקְטִיל
2fs	תִקְטַלִי	תִקְטַלִי	תִקְטַלִי	תִקְטַלִי	תִקְטִילִי	תִקְטִילִי
1cs	אִקְטַל	אִקְטַל	אִקְטַל	אִקְטַל	אִקְטִיל	אִקְטִיל
3mp	יִקְטַלּו	יִקְטַלּו	יִקְטַלּו	יִקְטַלּו	יִקְטִילּו	יִקְטִילּו
3fp	תִקְשְׁלָנָה	תִקְשְׁלָנָה	תִקְשְׁלָנָה	תִקְשְׁלָנָה	תִקְשְׁלִנָה	תִקְשְׁלִנָה
2mp	תִקְטְלָוּ	תִקְטְלָוּ	תִקְטְלָוּ	תִקְטְלָוּ	תִקְטִילָוּ	תִקְטִילָוּ
2fp	תִקְשְׁלָנָה	תִקְשְׁלָנָה	תִקְשְׁלָנָה	תִקְשְׁלָנָה	תִקְשְׁלִנָה	תִקְשְׁלִנָה
1cp	נִקְטָל	נִקְטָל	נִקְטָל	נִקְטָל	נִקְטִיל	נִקְטִיל
Impv.						
ms	קָטָל	הִקְטַל	קָטָל	קָטָל	הִקְטִיל	הִקְטִיל
fs	קָטָלִי	הִקְטַלִי	קָטָלִי		הִקְטִילִי	
mp	קָטְלָוּ	הִקְטְלָוּ	קָטְלָוּ		הִקְטִילָוּ	
fp	קָטְלָנָה	הִקְטְלָנָה	קָטְלָנָה		הִקְטְלָנָה	
Ptcp. active	ms	קָטָל		מִקְטָל	מִקְטִיל	
Ptcp. passive	ms	קָטִיל	נִקְטָל	מִקְטָל	מִקְטִיל	מִקְטִיל
Inf. abs.		קָטָול	הִקְטָל	קָטָל	הִקְטָל	הִקְטָל
Inf. constr.		קָטָל	הִקְטָל	קָטָל	הִקְטִיל	הִקְטִיל

¹⁰ Cf. Chapter 22.

All Conjugations of the Regular Verb¹¹

Regular Verb קָטַל	QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL	HITHPAEL
Perf.							
3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטְלָל
3fs	קָטַלָה	נִקְטַלָה	קָטַלָה	קָטַלָה	הִקְטַלָה	הִקְטַלָה	הִתְקַטְלָה
2ms	קָטַלְתָּךְ	נִקְטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּךְ	הִקְטַלְתָּךְ	הִקְטַלְתָּךְ	הִתְקַטְלָתָךְ
2fs	קָטַלְתֶּךְ	נִקְטַלְתֶּךְ	קָטַלְתֶּךְ	קָטַלְתֶּךְ	הִקְטַלְתֶּךְ	הִקְטַלְתֶּךְ	הִתְקַטְלָתֶךְ
1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטְלָתִי
3cp	קָטַלּוּ	נִקְטַלּוּ	קָטַלּוּ	קָטַלּוּ	הִקְטַלּוּ	הִקְטַלּוּ	הִתְקַטְלָלוּ
2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטְלָתֶם
2fp	קָטַלְתֶּנוּ	נִקְטַלְתֶּנוּ	קָטַלְתֶּנוּ	קָטַלְתֶּנוּ	הִקְטַלְתֶּנוּ	הִקְטַלְתֶּנוּ	הִתְקַטְלָתֶנוּ
1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטְלָנוּ
Impf.							
3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטְלָל
3fs	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטְלָל
2ms	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטְלָל
2fs	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטְלָלִי
1cs	אִקְטַל	אִקְטַל	אִקְטַל	אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטְלָל
3mp	יִקְטָלּוּ	יִקְטַלּוּ	יִקְטַלּוּ	יִקְטַלּוּ	יִקְטִילּוּ	יִקְטַלּוּ	יִתְקַטְלָלוּ
3fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילָה	תִּקְטַלָה	תִּתְקַטְלָלָה
2mp	תִּקְטַלִּוּ	תִּקְטַלִּוּ	תִּקְטַלִּוּ	תִּקְטַלִּוּ	תִּקְטִילִוּ	תִּקְטַלִּוּ	תִּתְקַטְלָלִוּ
2fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילָה	תִּקְטַלָה	תִּתְקַטְלָלָה
1cp	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטְלָל
Impv.							
ms	קָטָל	הִקְטַל	קָטָל	קָטָל	הִקְטִיל		הִתְקַטְלָל
fs	קָטְלִי	הִקְטַלִּי	קָטְלִי	קָטְלִי	הִקְטִילִי		הִתְקַטְלָלִי
mp	קָטְלּוּ	הִקְטַלְתָּךְ	קָטְלּוּ	קָטְלּוּ	הִקְטִילּוּ		הִתְקַטְלָלָךְ
fp	קָטְלָה	הִקְטַלָּךְ	קָטְלָה	קָטְלָה	הִקְטִילָה		הִתְקַטְלָלָךְ
Ptcp. active	ms	קָטָל		מִקְטָל	מִקְטִיל		
Ptcp. passive	ms	קָטָול	נִקְטָל		מִקְטָל	מִקְטָל	מִתְקַטְלָל
Inf. abs.		קָטָול	הִקְטַל	קָטָל	קָטָל	הִקְטַל	הִתְקַטְלָל
Inf. constr.		קָטָל	הִקְטַל	קָטָל	הִקְטִיל	הִקְטַל	הִתְקַטְלָל

¹¹ Cf. Chapter 23.

Verbal Suffix Forms for the Perfect (*qatal*)¹²

Suffixes		Verbs		
Suffix PGN ¹³	Verbal Suffix	Suffixed Form	Regular Form	Parsing
3ms	וֹ or הֹ	שִׁמְרֹ	שִׁמְרָ	Qal Perf 3ms
3fs	וָ or הָ	שִׁמְרָתָ	שִׁמְרָתָ	Qal Perf 3fs
2ms	הָ	שִׁמְרָתָ	שִׁמְרָתָ	Qal Perf 2ms
2fs	הָ	שִׁמְרָתִי	שִׁמְרָתִי	Qal Perf 2fs
1cs	נוּ	שִׁמְרָתִי	שִׁמְרָתִי	Qal Perf 1cs
3mp	וּ	שִׁמְרָוּ	שִׁמְרָוּ	Qal Perf 3cp
3fp	וָ			
2mp	כָּם	שִׁמְרָתָם	שִׁמְרָתָם	Qal Perf 2mp
2fp	כָּן		שִׁמְרָתָן	Qal Perf 2fp
1cp	נוּ	שִׁמְרָנוּ	שִׁמְרָנוּ	Qal Perf 1cp

Verbal Suffix Forms for the Imperfect (*yiqtol*)¹⁴

Suffixes		Verbs		
Suffix PGN ¹⁵	Verbal Suffix	Suffixed Form	Regular Form	Parsing
3ms	וֹ	יִשְׁמַר	יִשְׁמַר	Qal Imperf 3ms
3fs	וָ	תִּשְׁמַר	תִּשְׁמַר	Qal Imperf 3fs
2ms	הָ	תִּשְׁמַר	תִּשְׁמַר	Qal Imperf 2ms
2fs	הָ	תִּשְׁמַרִי	תִּשְׁמַרִי	Qal Imperf 2fs
1cs	נוּ	אַשְׁמַר	אַשְׁמַר	Qal Imperf 1cs
3mp	וּ	יִשְׁמָרוּ	יִשְׁמָרוּ	Qal Imperf 3mp
3fp	וָ	תִּשְׁמָרוּ	תִּשְׁמָרָנָה	Qal Imperf 3fp
2mp	כָּם	תִּשְׁמָרוּ	תִּשְׁמָרוּ	Qal Imperf 2mp
2fp	כָּן	תִּשְׁמָרוּ	תִּשְׁמָרָנָה	Qal Imperf 2fp
1cp	נוּ	נִשְׁמַר	נִשְׁמַר	Qal Imperf 1cp

¹² Cf. **Chapter 24**. See page 206 for full chart of verbal suffixes on the perfect.

¹³ PGN = Person, Number and Gender

¹⁴ Cf. **Chapter 25**. See page 207 for full chart of verbal suffixes on the imperfect.

¹⁵ PGN = Person, Number and Gender

Insert “Verbal Suffixes with the Perfect” Chart

Verbal Suffixes with the Imperfect

Suffix	<i>Qal 3ms</i> יִשְׁמַר	<i>Piel 3ms</i> יִשְׁמַרְ	<i>Hiphil 3ms</i> יִשְׁמִיר
3ms	יִשְׁמַרְהוּ	יִשְׁמַרְהוּ	יִשְׁמִירְהוּ
3fs	יִשְׁמַרְךָ	יִשְׁמַרְךָ	יִשְׁמִירְךָ
2ms	יִשְׁמַרְךָ	יִשְׁמַרְךָ	יִשְׁמִירְךָ
2fs	יִשְׁמַרְךָ	יִשְׁמַרְךָ	יִשְׁמִירְךָ
1cs	יִשְׁמַרְנִי	יִשְׁמַרְנִי	יִשְׁמִירְנִי
3mp	יִשְׁמַרְםָ	יִשְׁמַרְםָ	יִשְׁמִירְםָ
3fp	יִשְׁמַרְנוּ	יִשְׁמַרְנוּ	יִשְׁמִירְנוּ
2mp	יִשְׁמַרְכָּם	יִשְׁמַרְכָּם	יִשְׁמִירְכָּם
2fp	יִשְׁמַרְכָּנוּ	יִשְׁמַרְכָּנוּ	יִשְׁמִירְכָּנוּ
1cp	יִשְׁמַרְנוּ	יִשְׁמַרְנוּ	יִשְׁמִירְנוּ

Verbal Suffix Forms for the Imperative¹⁶

	<i>Qal</i>		<i>Piel</i>		<i>Hiphil</i>	
	Suffix Form	Regular Form	Suffix Form	Regular Form	Suffix Form	Regular Form
ms	שִׁמֶר	שִׁמֶר	שִׁמְרָ	שִׁמְרָ	הִשְׁמִיר	הִשְׁמֵר
fs	שִׁמְרִי	שִׁמְרִי	שִׁמְרִי	שִׁמְרִי	הִשְׁמִירִי	הִשְׁמֵרִי
mp	שִׁמְרָה	שִׁמְרָה	שִׁמְרָה	שִׁמְרָה	הִשְׁמִירָה	הִשְׁמֵרָה
fp	שִׁמְרָה	שִׁמְרָה	שִׁמְרָה	שִׁמְרָה	הִשְׁמִירָה	הִשְׁמֵרָה

¹⁶ Cf. Chapter 25. See the chart of verbal suffixes on the imperative on page 208.

Verbal Suffixes on the Imperative

Suffix	<i>Qal ms</i> שְׁמַר	<i>Piel ms</i> שְׁמַרְ	<i>Hiphil ms</i> הַשְׁמָר
1cs	שְׁמַרְנִי	שְׁמַרְנִי	הַשְׁמִירִנִי
2ms			
2fs			
3ms	שְׁמַרְהָוּ	שְׁמַרְהָוּ	הַשְׁמִירְהָוּ
3fs	שְׁמַרְהָה	שְׁמַרְהָה	הַשְׁמִירְהָה
1cp	שְׁמַרְנוּ	שְׁמַרְנוּ	הַשְׁמִירְנוּ
2mp			
2fp			
3mp	שְׁמַרְםָה	שְׁמַרְמָה	הַשְׁמִירְמָה
3fp	שְׁמַרְנוֹ	שְׁמַרְנוֹ	הַשְׁמִירְנוֹ

Verbal Suffixes for the Infinitive Construct¹⁷

Suffix	Subject Suffix	Translation	Object Suffix	Translation
1cs ¹⁸	שְׁמַרְיִ	<i>my keeping</i>	שְׁמַרְנִי	<i>keeping me</i>
2ms	שְׁמַרְךָ	<i>your keeping</i>	שְׁמַרְךָ	<i>keeping you</i>
2fs	שְׁמַרְךָ	<i>your keeping</i>	שְׁמַרְךָ	<i>keeping you</i>
3ms	שְׁמַרְוֹ	<i>his keeping</i>	שְׁמַרְוֹ	<i>keeping him</i>
3fs	שְׁמַרְהָ	<i>her keeping</i>	שְׁמַרְהָ	<i>keeping her</i>
1cp	שְׁמַרְנוּ	<i>our keeping</i>	שְׁמַרְנוּ	<i>keeping us</i>
2mp	שְׁמַרְכֶּם	<i>your keeping</i>	שְׁמַרְכֶּם	<i>keeping you</i>
2fp	שְׁמַרְכָּנוּ	<i>your keeping</i>	שְׁמַרְכָּנוּ	<i>keeping you</i>
3mp	שְׁמַרְמָה	<i>their keeping</i>	שְׁמַרְמָה	<i>keeping them</i>
3fp	שְׁמַרְנוֹ	<i>their keeping</i>	שְׁמַרְנוֹ	<i>keeping them</i>

¹⁷ Cf. Chapter 25.

¹⁸ The shaded suffixes are the only ones in the chart to possess separate forms for the subject and object suffixes. All other suffixes in the chart utilize the same form for both subject and object suffixes.

NOUNS

Singular Nouns with Pronominal Suffixes¹⁹

Suffixes on Masculine Nouns

Absolute form	סִוסִים = horse	דָּבָר = word
Construct form	סִוסִים = horse of	דָּבָר = word of
sing. 3 masc.	סִיסּוֹ = his horse	דָּבָרּוֹ = his word
3 fem.	סִיסָּה = her horse	דָּבָרָה = her word
2 masc.	סִיסּךְ = your horse	דָּבָרָךְ = your word
2 fem.	סִיסּךְ = your horse	דָּבָרָךְ = your word
1 com.	סִיסִּי = my horse	דָּבָרִי = my word

Absolute form	סִוסִים = horse	דָּבָר = word
Construct form	סִוסִים = horse of	דָּבָר = word of
plur. 1 com.	סִיסְנָנוּ = our horse	דָּבָרָנוּ = our word
2 masc.	סִיסְכָּם = your horse	דָּבָרָכָם = your word
2 fem.	סִיסְכָּנָה = your horse	דָּבָרָכָנָה = your word
3 masc.	סִיסְמָם = their horse	דָּבָרָם = their word
3 fem.	סִיסְמָנָה = their horse	דָּבָרָם = their word

Suffixes on Feminine Nouns

Absolute form	סִיסָּה = mare	עַצָּה = counsel
Construct form	סִיסָּת = mare of	עַצָּת = counsel of
sing. 3 masc.	סִיסָּתוֹ = his mare	עַצָּתוֹ = his counsel
3 fem.	סִיסָּתָה = her mare	עַצָּתָה = her counsel
2 masc.	סִיסָּתָךְ = your mare	עַצָּתָךְ = your counsel
2 fem.	סִיסָּתָךְ = your mare	עַצָּתָךְ = your counsel
1 com.	סִיסָּתִי = my mare	עַצָּתִי = my counsel
plur. 3 masc.	סִיסָּתָם = their mare	עַצָּתָם = their counsel
3 fem.	סִיסָּתָן = their mare	עַצָּתָן = their counsel
2 masc.	סִיסָּתָכָם = your mare	עַצָּתָכָם = your counsel
2 fem.	סִיסָּתָכָנָה = your mare	עַצָּתָכָנָה = your counsel
1 com.	סִיסָּתָנוּ = our mare	עַצָּתָנוּ = our counsel

¹⁹ Cf. Chapter 14.

Plural Nouns with Pronominal Suffixes²⁰

	Masculine	Feminine
Absolute form	סֹוסִים = horses	סֹוסָות = mares
Construct form	סֹוסִי = horses of	סֹוסָות = mares of
sing. 3 masc.	סֹוסִיּוֹ = his horses	סֹוסָתוֹיּוֹ = his mares
3 fem.	סֹוסִיתָה = her horses	סֹוסָתוֹתָה = her mares
2 masc.	סֹוסִיךְ = your horses	סֹוסָתוֹיכְ = your mares
2 fem.	סֹוסִיךְ = your horses	סֹוסָתוֹיכְ = your mares
1 com.	סֹוסִיּוֹ = my horses	סֹוסָתוֹיּוֹ = my mares

	Masculine	Feminine
Absolute form	סֹוסִים = horses	סֹוסָות = mares
Construct form	סֹוסִי = horses of	סֹוסָות = mares of
plur. 3 masc.	סֹוסִיכָם = their horses	סֹוסָתוֹיכָם = their mares
3 fem.	סֹוסִיכָנָה = their horses	סֹוסָתוֹיכָנָה = their mares
2 masc.	סֹוסִיכָם = your horses	סֹוסָתוֹיכָם = your mares
2 fem.	סֹוסִיכָנָה = your horses	סֹוסָתוֹיכָנָה = your mares
1 com.	סֹוסִיכָנוּ = our horses	סֹוסָתוֹיכָנוּ = our mares

PARTICLES

Pronominal Suffixes on Definite Object Marker²¹

Person & Gender	Singular		Plural	
3rd masculine	אָתָה	him	אָתָּם	them
			אָתָּהֶם (rare)	
3rd feminine	אָתָּה	her	אָתָּנָה	them
			אָתָּהֶנָּה (rare)	
2nd masculine	אָתָּךְ	you	אָתָּכָם	you
2nd feminine	אָתָּךְ	you	אָתָּכָנָה	you
1st common	אָתָּנוּ	me	אָתָּנוּן	us

²⁰ Cf. Chapter 14.

²¹ Cf. Chapter 15.

Pronominal Suffixes with Prepositions²²

Pronominal Suffixes on the Preposition **בְּ**

Person & Gender	Singular		Plural	
3rd masculine	בָּנָא	with him	בָּנָאִים	with them
3rd feminine	בָּנָה	with her	בָּנָהִים	with them
2nd masculine	בָּנָךְ	with you	בָּנָיכְם	with you
2nd feminine	בָּנָךְ	with you	בָּנָיכְנָה	with you
1st common	בָּנָּה	with me	בָּנָּנוּ	with us

Pronominal Suffixes on the Prepositions **לְ** and **בְּ**

Number	Person & Gender	לְ	בְּ
Singular	3rd masculine	לָו	בָו
	3rd feminine	לָהּ	בָהּ
	2nd masculine	לָךְ	בָךְ
	2nd feminine	לָךְ	בָךְ
	1st common	לִי	בִּי

Number	Person & Gender	לְ	בְּ
Plural	3rd masculine	לָהּם	בָהּם
	3rd feminine	לָהּן	בָהּן
	2nd masculine	לָכְם	בָכְם
	2nd feminine	לָכְנָה	בָכְנָה
	1st common	לָנוּ	בָנוּ

²² Cf. Chapter 15.

Pronominal Suffixes on the Preposition כְּ

Number & Gender	Singular		Plural	
3rd masculine	כָּמֹזֶה ²³	<i>like him</i>	כָּהֶם ²⁴	<i>like them</i>
3rd feminine	כָּמֹזֶה	<i>like her</i>	כָּהֶן or כָּהֶנֶּה	<i>like them</i>
2nd masculine	כָּמֹזֶךְ	<i>like you</i>	כָּכֶם	<i>like you</i>
2nd feminine	כָּמֹזֶךְ	<i>like you</i>	כָּכֶן	<i>like you</i>
1st common	כָּמֹזֶנוּ ²⁵	<i>like me</i>	כָּמֹזֶנוּ	<i>like us</i>

Pronominal Suffixes on the Preposition מְ

Number & Gender	Singular		Plural	
3rd masculine	מְמֹשֶׁךְ ²⁶	<i>from him</i>	מְמֹשֶׁךְ ²⁷ מְמֹשֶׁנֶּה	<i>from them</i>
3rd feminine	מְמֹשֶׁנֶּה	<i>from her</i>	מְמֹשֶׁנֶּה or מְמֹשֶׁנֶּה	<i>from them</i>
2nd masculine	מְמֹשֶׁךְ	<i>from you</i>	מְמֹשֶׁם	<i>from you</i>
2nd feminine	מְמֹשֶׁךְ	<i>from you</i>	מְמֹשֶׁנֶּה	<i>from you</i>
1st common	מְמֹשֶׁנוּ	<i>from me</i>	מְמֹשֶׁנוּ	<i>from us</i>

²³ The מְ and כְּ endings are primitive forms of מִ and כִּ, which have survived with various forms.

²⁴ The longer poetic form does not occur with the “heavy” suffixes מְכָם, מְכָנֶה, מְכָנֶנֶּה, and מְכָנֶנֶּה.

²⁵ The נֶה ending is related closely to נֶה of the personal pronoun (used as subject).

²⁶ The pronominal suffix on the preposition מְ suggests a reduplicated מִמִּנִּ, accounting for the dagesh forte (compensatory) in the מִ. Both מְמֹשֶׁךְ and מְמֹשֶׁנֶּה are shortened (contracted) forms of מִמְּשֶׁךְ and מִמְּשֶׁנֶּה, accounting for the *dagesh forte* (compensatory) in the מִ.

²⁷ The “heavy” suffixes מְכָם, מְכָנֶה, מְכָנֶנֶּה, and מְכָנֶנֶּה are not attached to the reduplicated form.

אֶחָר Pronominal Suffixes on the Prepositions אֶל, עַל, and עַלְיָה

Number	Person & Gender	אֶל = אֶלְיָה	עַל = עַלְיָה
Singular	3rd masculine	אֶלְיָה	עַלְיָה
	3rd feminine	אֶלְיָהָה	עַלְיָהָה
	2nd masculine	אֶלְיָךְ	עַלְיָךְ
	2nd feminine	אֶלְיָךְ	עַלְיָךְ
	1st common	אֶלְיָנוּ	עַלְיָנוּ
Plural	3rd masculine	אֶלְיָהִם	עַלְיָהִם
	3rd feminine	אֶלְיָהֹן	עַלְיָהֹן
	2nd masculine	אֶלְיָכִם	עַלְיָכִם
	2nd feminine	אֶלְיָכָן	עַלְיָכָן
	1st common	אֶלְיָנוּם	עַלְיָנוּם