

**THE  
MASTER'S SEMINARY**



**A GRAMMAR  
FOR BIBLICAL HEBREW**

**עִבְרִית**

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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-cons</i> = <i>waw-consecutive</i> )
corr	correlative ( <i>waw-corr</i> = <i>waw-correlative</i> )
def	definite
disj	disjunctive
ed	edition, editor
f	feminine (sometimes: fem.)
fact	factive
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 &amp; 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.”<sup>1</sup>

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.<sup>2</sup>*

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<sup>1</sup> 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).

<sup>2</sup> 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 Semitic<sup>3</sup> family of approximately 70 languages.<sup>4</sup> 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 (triliteral) morphological root system dominates word formation.<sup>5</sup>
- 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:<sup>6</sup> 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

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<sup>3</sup> *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).

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

<sup>5</sup> The morphological roots of Northwest Semitic are not exclusively triliteral. There are a number of 2-letter (biliteral) 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.

<sup>6</sup> 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-Badillos, *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.

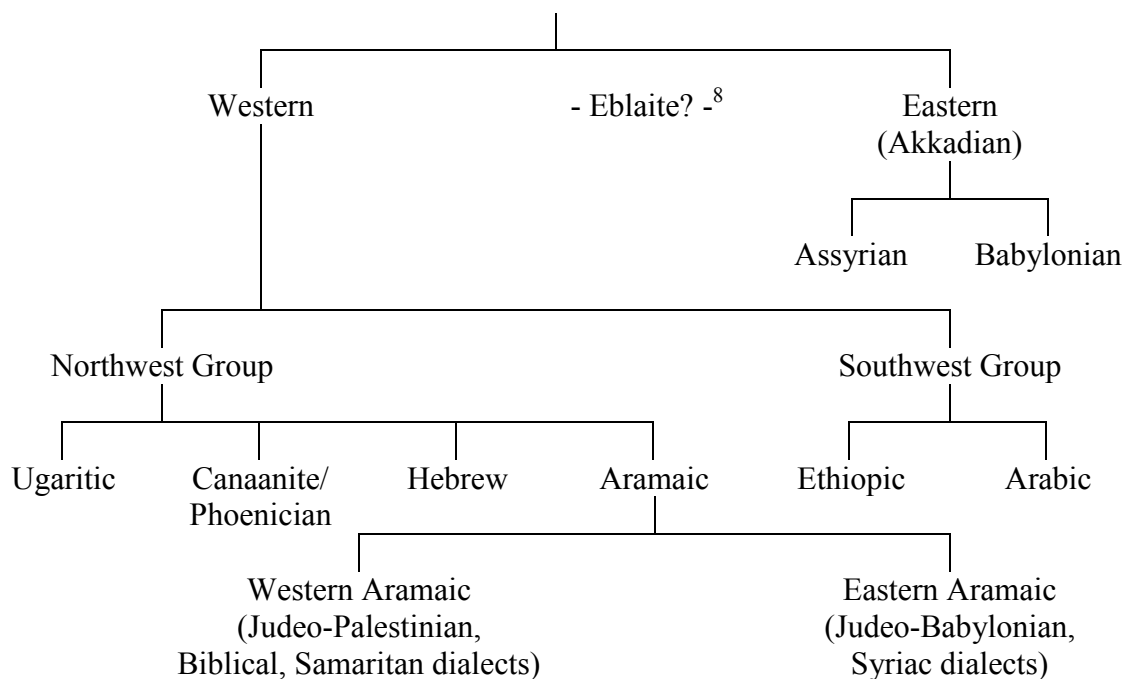
## **4B. Ethiopic**

- 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 Languages<sup>7</sup>



### 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—

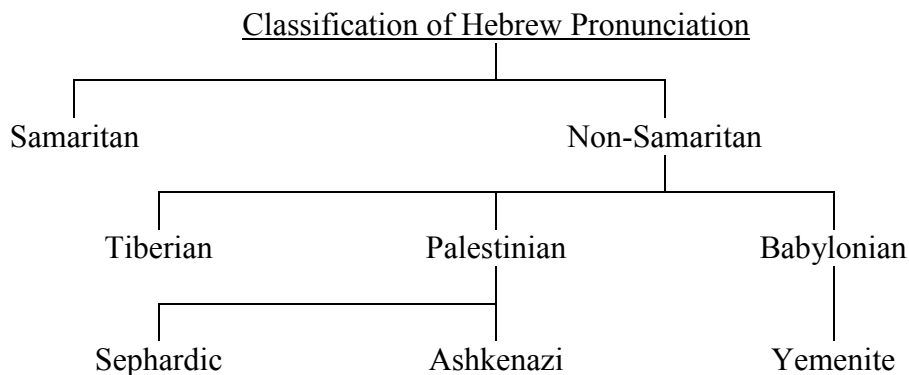
יהוה איז מיין פֿאַסטוך (הירטע)  
 מיר וועט גאר ניט פֿעהלען  
*Jehowah ist mein Pastuch (Hirte),  
 Mir weit gar nicht fällen.*

- 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.

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

<sup>8</sup> 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 *Eblaïtica: Essays on the Ebla Archives and Eblaïte Language*, ed. Cyrus H. Gordon and Gary A. Rendsburg (Winona Lake, IN: Eisenbrauns, 1990), 3–29; and, Cyrus H. Gordon, "Eblaïte 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 (*qāmeṣ* and *pataḥ*).



### 5A. Rabbinic Literature

- Midrash
  - a. Midrash means “investigation” or “inquiry” (from שָׁרַץ, “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
- Talmud<sup>9</sup>
  - a. The meaning of Talmud is “study” (from לָמַד, “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 שָׁנָה, “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

<sup>9</sup> 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:<sup>10</sup>

1. *Zeraim* (Seeds)
  2. *Moed* (Set Feasts)
  3. *Nashim* (Women)
  4. *Nezikin* (Damages)
  5. *Qodashin* (Holy Things)
  6. *Tahoroth* (Cleannesses)
- Gemara means “accomplishment” (from גָּמַר, “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.

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<sup>10</sup> 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 <sup>11</sup>	NAME	PRONUNCIATION	NUMERICAL VALUE <sup>12</sup>
1.	א		ʾāleṗ - אֵלֶּף	ʾ / silent <sup>13</sup>	1
2.	ב <sup>14</sup> ב		bêṭ - בֵּית	<i>b</i> as in <i>boy</i> <i>b</i> or <i>v</i> as in <i>never</i>	2
3.	ג ג		gimel - גִּמֵּל	<i>g</i> as in <i>girl</i>	3
4.	ד ד		dāleṭ - דָּלֶּת	<i>d</i> as in <i>dawn</i>	4
5.	ה		hēʾ - הֵּא	<i>h</i> as in <i>hay</i> <sup>15</sup>	5

<sup>11</sup> 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 sopherit*, *mem sopherit*, *nun sopherit*, *pe sopherit*, and *tsade sopherit*. *Sopherit* is the simplified transliteration of the Hebrew term סוֹפֵיִת (sōp̄îṭ meaning *final*).

<sup>12</sup> 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.

<sup>13</sup> ʾāleṗ 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.

<sup>14</sup> Six of the Hebrew letters take a dot (*dagesh lene*) in them at certain times. Its presence slightly alters the pronunciation, especially in כ, פ, and ת. See **Chapter 4** for further discussion.

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

6.	ו		wāw / vāv <sup>16</sup> - וַו	w as in <i>wow</i>	<b>6</b>
7.	ז		zayin - זַיִן	z as in <i>zero</i>	<b>7</b>
8.	ח		hêt <sup>17</sup> - חֵיִת	h or <i>ch</i> as in <i>Bach</i>	<b>8</b>
9.	ט		têt - טֵיִת	ṭ or <i>t</i> as in <i>two</i>	<b>9</b>
10.	י		yôd - יוֹד	y as in <i>yes</i> <sup>18</sup>	<b>10</b>
11.	כ ט	ך <sup>19</sup>	kāp - כַּף	k as in <i>keep</i> k̄ or <i>ch</i> as in <i>Bach</i>	<b>20</b>
12.	ל		lāmed - לָמֶד	l as in <i>like</i>	<b>30</b>
13.	מ	ם	mēm - מֶם	m as in <i>meet</i>	<b>40</b>
14.	נ	ן	nûn - נוּן	n as in <i>note</i>	<b>50</b>
15.	ס		sāmek - סָמֶךְ	s as in <i>sun</i>	<b>60</b>
16.	ע		ʿayin - עַיִן	ʿ / silent <sup>20</sup>	<b>70</b>
17.	פ ט	ף	pē <sup>21</sup> - פֶּא (or פֵּה)	p as in <i>play</i> p̄ <sup>21</sup> or f as in <i>foot</i>	<b>80</b>
18.	צ	ץ	šādē - שָׁדֵי	š or <i>ts</i> as in <i>sits</i>	<b>90</b>
19.	ק		qôp - קוֹף	q as in <i>quiche</i> ( <i>keesh</i> )	<b>100</b>
20.	ר		rêš - רֵישׁ	r as in <i>run</i>	<b>200</b>
21.	ש ש <sup>22</sup>		šîn - שֵׁין šîn - שִׁין	ś or <i>s</i> as in <i>sun</i> š or <i>sh</i> as in <i>shine</i>	<b>300</b>

<sup>16</sup> 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-vâ-gen*).

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

<sup>18</sup> Sometimes י is silent (cf. *y* in *day* or *keynote*).

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

<sup>20</sup> ʿayin (ע) is transliterated with a heavy breathing mark (like a reverse apostrophe) because it has no consonantal value of its own. The pronunciations of ʿālep (א) and ʿayin (ע) are virtually identical. Historically, the ʿayin (ע) had a guttural sound produced in the back of the throat that is difficult to pronounce in European languages. At times ʿayin (ע) is almost like *gimel* (ג), but more like the Arabic *ghayin*. The LXX indicates this pronunciation by its transliteration of some words like *Gomorra* (Γομορρα = עִמּוֹרָה) and *Gaza* (Γαζα = עַזָּה).

<sup>21</sup> p̄ = *ph* (as in *phone*).

<sup>22</sup> Note that the distinction between these two consonants involves the placement of the dot over the right or the left horn of ש. Hebrew lexicons will list words with ש 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.	ת ת		tāw - תָּ	<i>t</i> as in <i>two</i> <i>t̄</i> or <i>th</i> as in <i>anthem</i>	<b>400</b>
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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
א	ʾāleḫ	ʾaleph	ʾ
ב ב	bêṭ	beth	b ḅ
ג ג	gimel	gimel	g ḡ
ד ד	dāleṭ	daleth	d ḏ
ה	hē	he	h
ו	wāw	waw	w
ז	zayin	zayin	z
ח	ḥêṭ	heth	ḥ
ט	ṭêṭ	teth	ṭ
י	yôḏ	yod	y
כ כ	kaḫ	kaph	k ḵ
ל	lāmeḏ	lamed	l
מ	mēm	mem	m
נ	nûn	nun	n
ס	sāmek	samek	s
ע	ʿayin	ʿayin	ʿ
פ פ	pē	pe	p p̄
צ	ṣāḏê	tsade	ṣ
ק	qôḫ	qoph	q
ר	rêš	resh	r
ש	šîn	sin	ś
ש	šîn	shin	š
ת ת	tāw	taw	t t̄

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 ש in Holladay's *Lexicon* as opposed to 195 entries for ש — demonstrating the clear dominance of ש in biblical Hebrew. Since it is common to recognize 22 consonants (not 23) for biblical Hebrew, the position of prominence should be given to ש.

### 3A. Confusing Letters

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

Distinguish carefully between consonants of similar form:

כ and כּ

ג and גּ

ד and דּ

ה and הּ

ו and וּ

ז and זּ

ח and חּ

ט and טּ

י and יּ

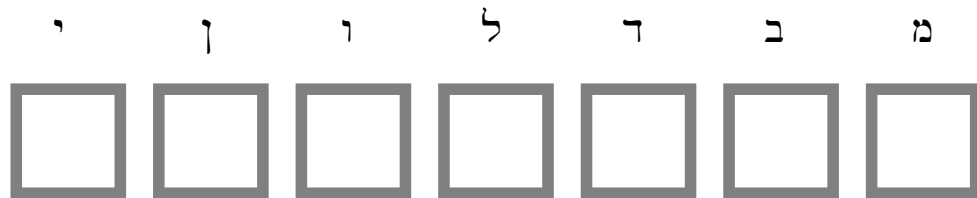
כּ and כ

גּ and ג





























דּ and ד

### 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,<sup>23</sup> who were active until approximately 1000 A.D. They were originally known as הַמְסֻרֵת בְּעֵלֵי הַמִּסְרָת (*the masters of the tradition*), then later simply as מְסֻרֵת (*tradition*—from מָסַר, *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.”<sup>24</sup> The Masoretic text type had already been established nearly 800 years in advance of the Masoretes themselves.<sup>25</sup>

Three types of vowel pointings evolved:

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

<sup>23</sup> Both *Masorete* and *Massorete* are acceptable spellings depending on which Hebrew spelling is adopted מְסֻרֵת (*massōret*) or מַסְרֵת (*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).

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

<sup>25</sup> *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>paṭaḥ</i> <sup>26</sup> פֶּתַח	<i>a</i>	ֿ	<i>qāmeṣ</i> קָמֶץ	<i>ā</i>
				ֿה	<i>qāmeṣ hē</i> <sup>27</sup> הֶאֱמֶץ	<i>â</i>
E	ֿ	<i>s<sup>e</sup>gôl</i> סְגוּל	<i>e</i>	ֿ	<i>šērê</i> שֶׁרֵי	<i>ē</i>
				ֿי	<i>šērê yôḏ</i> שֶׁרֵי יוֹד	<i>ê</i>
I	ֿ	<i>ḥîreq</i> הִירֶק	<i>i</i>	ֿי	<i>ḥîreq yôḏ</i> הִירֶק יוֹד	<i>î</i>
U	ֿ	<i>qibbûṣ</i> קִבּוּץ	<i>u</i>	ֿו	<i>šûreq</i> שׁוּרֶק	<i>û</i>
O	ֿ	<i>qāmeṣ hāṭṭûp</i> <sup>27</sup> קָמֶץ הַטּוֹף	<i>ō</i>	ֿו	<i>ḥōlem wāw</i> <sup>28</sup> חֹלֶם וָו	<i>ô</i>
				ֿ	<i>ḥōlem</i> חֹלֶם	<i>ō</i>

- While most of the vowels are placed below the consonant, there are a few exceptions:
  - The *shureq* (וֿ) and the full-letter *holem* (וֿ) follow the consonant.
  - The lesser *holem* is written above the consonant (e.g., פֿל).
- The vowel sound follows the consonant with which it is associated.
- Words and syllables normally<sup>29</sup> begin with a consonant rather than a vowel.
- Five vowels are known as **full-letter vowels** because they use consonants in their formation: יֿ (ê), יֿ (î), וֿ (û), וֿ (ô), and הֿ (â).<sup>30</sup>
- 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.

<sup>26</sup> The pronunciation of *paṭaḥ* and *s<sup>e</sup>gôl* follows two different traditions: the Sephardic and the Ashkenazi. The Sephardic gives *paṭaḥ* the same pronunciation as *qāmeṣ* and *s<sup>e</sup>gôl* the same as *šērê*. The Ashkenazi tradition (used in this grammar) maintains a distinction in the pronunciation of these vowels.

<sup>27</sup> This vowel is also known as *qāmeṣ hāṭṭûp* since it might involve either a *u*-class vowel (קִבּוּץ = *ḥōq* from קִבּוּץ = *ḥuq*) or an *o*-class vowel (קִבּוּץ = *ḥōkmâ* from קִבּוּץ = *ḥōkmâ*, or קִבּוּץ = *kōl* from כָּל = *kōl*). There is, however, virtually no distinction in actual pronunciation. See **Chapter 5** for a full explanation of this vowel's identification and usage.

<sup>28</sup> When *holem* occurs in a syllable preceding the consonant שׁ, the *holem* sometimes coincides with the dot over the right horn of the consonant: שׁוֹשֶׁל or שׁוֹשֶׁל.

<sup>29</sup> See **Chapter 8** for an occasional exception.

<sup>30</sup> הֿ is a full-letter vowel only at the ends of words. The הֿ (just like the יֿ in יֿ and יֿ) is silent.

Form <sup>31</sup>	Technical Name	Simplified Name	Phonetic Value
𐤀	<i>pataḥ</i>	<i>pathach</i>	<i>a</i> as in <i>pat</i>
𐤁	<i>qāmeṣ</i>	<i>qamets</i>	<i>a</i> as in <i>father</i>
𐤂	<i>səḡôl</i>	<i>seghol</i>	<i>e</i> as in <i>met</i>
𐤃	<i>šērê</i>	<i>tsere</i>	<i>e</i> as in <i>eight</i>
𐤄	<i>ḥîreq</i>	<i>hireq</i>	<i>i</i> as in <i>machine</i> <sup>32</sup>
𐤅	<i>qibbûṣ</i>	<i>qibbuts</i>	<i>u</i> as in <i>puts</i>
𐤆	<i>šûreq</i>	<i>shureq</i>	<i>u</i> as in <i>sure</i>
𐤇 and 𐤈	<i>ḥōlem</i>	<i>holem</i>	<i>o</i> as in <i>hole</i>
𐤉	<i>qāmeṣ hāṭṭûp̄</i>	<i>qamets hatuph</i>	<i>o</i> as in <i>sod</i>

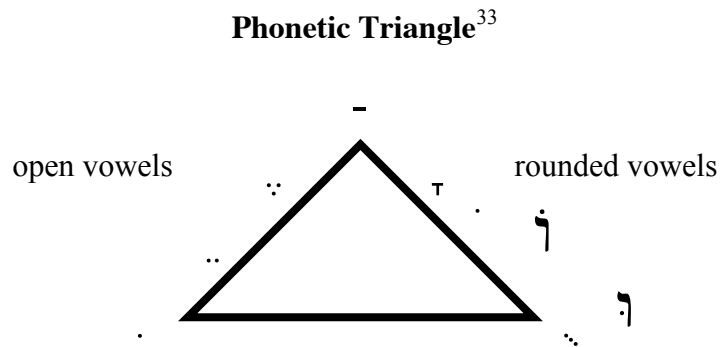
### 3A. Vowel Letters

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>	𐤀 or 𐤇	לכה = לך
<i>i</i> or <i>e</i>	𐤄 or 𐤁	עואר = עור
<i>o</i> or <i>u</i>	𐤆	לוא = לו

What word would be represented by אפריקה?

### 4A. Vowel Chart



<sup>31</sup> This grammar utilizes 𐤀 only for the purpose of demonstrating where the vowel pointing is placed relative to the consonants.

<sup>32</sup> 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.

<sup>33</sup> 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.<sup>34</sup>

Nouns:

אָב	<i>ʾāb</i>	father
אָדָם	<i>ʾādām</i>	man, Adam
אָח	<i>ʾāḥ</i>	brother
אִישׁ	<i>ʾiš</i>	man, husband (pl. אֲנָשִׁים)
אֶרֶץ	<i>ʾeres</i>	(f.) earth, land
אִשָּׁה	<i>ʾiššā</i>	(f.) woman, wife (pl. נְשִׁים)
דָּבָר	<i>dāḇār</i>	(m. or f.) word, matter, thing
יָם	<i>yām</i>	sea
מֶלֶךְ	<i>melek</i>	king

Verbs:

אָכַל	<i>ʾākal</i>	he ate
אָמַר	<i>ʾāmar</i>	he said
הָיָה	<i>hāyâ</i>	he was, became
הִלָּךְ	<i>hālāk</i>	he went, walked
שָׁמַע	<i>šāma<sup>c</sup></i>	he heard, listened
שָׁמַר	<i>šāmar</i>	he kept, watched

Adjectives:

אֶחָד	<i>ʾeḥād</i>	one (m.)
אֶחָת	<i>ʾeḥat</i>	one (f.)
קָדוֹשׁ	<i>qādôš</i>	holy

Prepositions:

אַחֵר	<i>ʾaḥar</i>	after, behind
בֵּין	<i>bên</i>	between

<sup>34</sup> 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 ש, ה, ח, and ע. In addition to these four, ק 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 ש. 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., עֲמֹרָה Gomorrah). ק, though technically not a guttural, is also classified with the weak gutturals. The **strong gutturals** are ח and ה.

The gutturals have three characteristics:

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

#### Note:

Although ק normally refuses doubling, there are occasions when it is found with the doubling *dagesh* in the Masoretic Text (e.g., לֹא־יִנְקָהּ קָע in Prov 11:21). This occurs when the preceding word is accented on the penultimate syllable and ends in *seghol* or *qamets* (יִנְקָהּ) and when the next word (קָע) 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, קָע אֶלֶּה in Gen 33:5). This *dagesh* is sometimes called a *conjunctive dagesh*.

<sup>35</sup> 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 א, ה, ו, and י. 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	ֶ
<i>e</i> and <i>i</i>	א and י	ִ and ֵ
<i>o</i> and <i>u</i>	ו	ֹ and ֺ

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*<sup>36</sup>

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 קטן or קל)

1C. The weak *dagesh* may occur in six letters of the Hebrew alphabet: ב, ג, ד, כ, פ, and ת (easily remembered as *b<sup>e</sup>gād-k<sup>e</sup>pāt*, בתגדכפת).

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*.”

<sup>36</sup> 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
ב	ב
ג	ג
ד	ד
כ and כּ <sup>37</sup>	כ and כּ
פ and פּ	פ
ת	ת

- 3C.** The weak *dagesh* is inserted when one of the six letters (ת פ כ ד ג ב) begins a syllable (either at the beginning or the middle of a word), provided it is not *immediately* preceded by a vowel.

The weak *dagesh* is not inserted when one of the six letters (פ ג ד כ ב ת) does not begin a syllable or when (at the beginning of a syllable) a vowel immediately precedes it.

**Note:**

Even when the *b<sup>e</sup>gād-k<sup>e</sup>pāt* letter is preceded by a vowel, a *dagesh* is employed in the following situations:<sup>38</sup>

- following a disjunctive accent  
cf. קִנְאֹתַי תֵּאָכֵל (Zeph 3:8)<sup>39</sup>
- with the prefixed prepositions בְּ and כִּי  
cf. כִּי בֵּאֵשׁ קִנְאֹתַי (Zeph 3:8)
- in situations that appear to have no other reason than to avoid too many spirants in close proximity  
cf. יִבְאוּ בְנֵי הָאֱלֹהִים (Gen 6:4)

**2B.** The **Strong Dagesh** (*Forte* or גְּדוּל or חֲזָק)

- 1C.** The strong *dagesh* may occur in all the letters of the alphabet except the guttural letters and normally ר, 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*.”

<sup>37</sup> The spirant form of final *kaph* contains its vowel in its bosom: ךְּ, ךֿ, ךֿ, and ךֿ. The hardened form of final *kaph* contains the *dagesh lene* in its bosom and the vowel below: ךּ, ךֿ, ךֿ, and ךֿ.

<sup>38</sup> See GKC, §21.

<sup>39</sup> 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 מֶלֶךְ (“king”), the ך stands vowelless between two vowelless consonants (מִּמְלֶכֶךְ). In such cases the vowelless ך is scarcely audible and therefore drops out. In compensation for the loss, the following letter is doubled: מִּמְּמֶלֶךְ (*mimmelek*).<sup>40</sup>

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

**6A. Raphe**<sup>41</sup> (רַפְּהָ, “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 (רַפְּהָ) is placed above the letter.

For example, the verb בִּקְשׁוּ (*biqq<sup>e</sup>šû*) frequently occurs without the strong *dagesh* characteristic in the second root letter; instead a *raphe* is placed over the letter (בִּקְשׁוּ, *biq<sup>e</sup>šû*) to indicate that the strong *dagesh* characteristic has been omitted for euphonic reasons.<sup>42</sup>

**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, וַיְהִי (*wayy<sup>e</sup>hî*) is usually found simply as וְיָהִי (*way<sup>e</sup>hî*).

**7A. Challenge**

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

חִי־יְהוָה כִּי בֶן-מֹות הָאִישׁ הָעֹשֶׂה זֹאת:

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

(3) Put a box around each of the *b<sup>e</sup>gād-k<sup>e</sup>pāt* letters in the sentence above.

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

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

<sup>42</sup> In the case of בִּקְשׁוּ the *raphe* provides a way of avoiding a double ק 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 –

לְכֵן חִפּוּ-לִי נְאֻם-יְהוָה לְיוֹם קוֹמִי לְעַד כִּי מִשְׁפָּטִי לְאַסֹּף  
 גּוֹיִם לְקַבְּצֵי מַמְלָכוֹת לְשַׁפֵּךְ עֲלֵיהֶם זַעֲמֵי כָל חֲרוֹן אַפִּי  
 כִּי בָאֵשׁ קִנְאַתִּי תֹאכַל כָּל-הָאָרֶץ:

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:

לְכֵן חִפּוּ-לִי נְאֻם-יְהוָה לְיוֹם קוֹמִי לְעַד כִּי מִשְׁפָּטִי לְאַסֹּף

## 9A. Vocabulary

Nouns:

בַּיִת	<i>bayit</i>	house <sup>43</sup>
בֵּן	<i>bēn</i>	son, grandson
בַּת	<i>bat</i>	(f.) daughter
גּוֹי	<i>gōy</i>	nation
דֶּרֶךְ	<i>derek</i>	(m. or f.) way, path
הַר	<i>har</i>	mountain
חַי	<i>hay</i>	(m. or f.) life; living, alive
יָד	<i>yād</i>	(f.) hand, power
יוֹם	<i>yōm</i>	(m. or f.) day
מָוֶת	<i>māwet</i>	death

Verbs:

גָּדַל	<i>gādal</i>	he was great, big <sup>44</sup>
יָדַע	<i>yāda<sup>c</sup></i>	he knew <sup>45</sup>

<sup>43</sup> בַּיִת (*house of*) is the more frequent form of this word (77% of approximately 2100 occurrences).

<sup>44</sup> 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.

<sup>45</sup> 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.

יָטַב	<i>yāṭab</i>	he was good
יָלַד	<i>yālad</i>	he bore, brought forth
יָצָא	<i>yāšāʾ</i> <sup>46</sup>	he went out, departed
יָשַׁב	<i>yāšab</i>	he sat, dwelt, stayed
לָקַח	<i>lāqaḥ</i>	he took, received
מוֹת	<i>mût</i>	to die <sup>46</sup> (he died)

## Adjectives:

גָּדוֹל	<i>gādôl</i>	great, big
טוֹב	<i>ṭôb</i>	good, well

---

<sup>46</sup> 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.: שִׁים *to place, put, set*; בוא *to go in, enter*; רים *to be high, exalted*.



## CHAPTER 4

# The Alphabet — Half Vowels Syllables

### 1A. *Shewa*<sup>47</sup>

#### 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 ך (cf. הַלֵּךְ) and sometimes under final ת (cf. שְׁמֵרֶת).

#### 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 <sup>e</sup>.<sup>48</sup>

	Example	Pronunciation/ Transliteration	Explanation
1.	שְׁמֹר שְׁמוֹרֶת	<sup>e</sup> šmōr <sup>e</sup> šmû-ṛēl	<i>Shewa</i> placed under a letter beginning a syllable is always <b>vocal</b> .

<sup>47</sup> The technical transliteration of שְׁמֹר is <sup>e</sup>šwā<sup>2</sup>, but *shewa* will be used throughout this textbook to simplify the many references made to the vowel.

<sup>48</sup> 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	<i>šô-m<sup>e</sup>rîm</i>	<i>Shewa</i> following unaccented full-letter vowels are always <b>vocal</b> .
3.	יִשְׁמְרוּ	<i>yîš-m<sup>e</sup>rû</i> <sup>49</sup>	<i>Shewas</i> occurring back-to-back <b>in the middle of a word</b> follow a specific pattern: <b>the first is always silent</b> and <b>the second is always vocal</b> .
4.	קִטְלֹוּ	<i>qit-ṭ<sup>e</sup>lû</i>	<i>Shewa</i> placed under the <i>dagesh forte</i> (the doubling <i>dagesh</i> ) is both <b>silent and vocal</b> . The form actually represents קִטְטְלֹוּ, making the situation identical to #3, above.
5.	דִּבְרֹוּ	<i>dib-b<sup>e</sup>rû</i>	<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 דִּבְבְּרֹוּ.
6.	הֶלְלוּ	<i>ha-l<sup>e</sup>lû</i>	When <i>shewa</i> occurs under the first of two identical consonants, it is <b>vocal</b> .

### 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.	יִשְׁמֹר מֶרְכָּבָה	<i>yîš-mōr</i> <sup>50</sup> <i>mer-kā-bâ</i> <sup>51</sup>	<i>Shewa</i> placed under a letter closing a syllable is always <b>silent</b> . In such cases the vowel preceding <i>shewa</i> is usually short and unaccented. <sup>52</sup>

<sup>49</sup> This may also be transliterated as *yîš<sup>e</sup>-m<sup>e</sup>-rû* if the transliterater wishes to represent every vowel, even if silent.

<sup>50</sup> May be transliterated *yîš<sup>e</sup>-mōr*.

<sup>51</sup> May be transliterated *mer<sup>e</sup>-kā-bâ*.

<sup>52</sup> 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<sup>e</sup>gād-k<sup>e</sup>pāt* letter has a *dagesh* (as with מֶרְכָּבָה, above). In such cases the *b<sup>e</sup>gād-k<sup>e</sup>pāt* letter has the hardening *dagesh* because it follows a closed syllable. See page 31 (3C).

2.	לְכַנָּה נִגְבָּה	<i>lĕk-nâ</i> <sup>53</sup> <i>neġ-bâ</i> <sup>54</sup>	<i>Shewa</i> immediately following an accented (stressed) syllable is <b>silent</b> .
3.	מֶלֶךְ	<i>me-lek</i> <sup>55</sup>	When final ׀ is vowelless, it always takes a <b>silent shewa</b> .
4.	שְׁמַרְתָּ	<i>šā-mart</i> <sup>56</sup>	<i>Shewas</i> back-to-back <b>at the end of a word</b> are both <b>silent</b> .
5.	יִשְׁמְרוּ	<i>yiš-m<sup>e</sup> rû</i> <sup>57</sup>	<i>Shewas</i> occurring back-to-back <b>in the middle of a word</b> follow a specific pattern: <b>the first is always silent</b> and <b>the second is always vocal</b> .

#### 4B. Compound or Composite *Shewa*

When a *shewa* occurs under a guttural letter (ע ן ף ך ם),<sup>58</sup> it requires a short helping vowel to accompany it. Three different short vowels join with *shewa* to form the compound *shewa*: *pathach* (ֿ = *ḥātēp-pataḥ*), *seghol* (ֿ = *ḥātēp-s<sup>e</sup> ġōl*), and *qamets hatuph* (ֿ = *ḥātēp-qāmeṣ*). In such cases the sound of the *shewa* is not pronounced—only the sound of the short vowel accompanying it.

Example	Pronunciation/ Transliteration
אֲדָמוּהָ	<sup>ʔ</sup> <i>dāmâ</i>
אֱלֹהִים	<sup>ʔ</sup> <i>lōhîm</i>
אֲנִיָּהּ	<sup>ʔ</sup> <i>niyyâ</i>

#### 2A. *Pathach* Furtive

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

$$\begin{aligned} \text{רִוַח} &= rûaḥ \\ \text{שְׂמוֹעַ} &= š<sup>e</sup> mōa<sup>c</sup> \end{aligned}$$

<sup>53</sup> May be transliterated *lĕk<sup>e</sup>-nâ*.

<sup>54</sup> May be transliterated *neġ<sup>e</sup>-bâ*.

<sup>55</sup> May be transliterated *me-lek<sup>e</sup>*.

<sup>56</sup> May be transliterated *šā-mar<sup>e</sup> t<sup>e</sup>*.

<sup>57</sup> See fn 49.

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



(an open syllable immediately preceding the accent). Each *qamets* in \*קָטַל<sup>62</sup> (= *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.<sup>63</sup> 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 וַיֵּן (*û-bên*, two syllables with the first beginning with and consisting of a vowel, ו).

##### 2B. Explanation

1C. In a word such as מָרֶשֶׁת, the first syllable מֶשֶׁ (šā) is open because it ends in a vowel. The last syllable מֶרֶשֶׁת (mar) is closed because it ends in a consonant. A word has as many syllables as regular vowels.

2C. In a word such as כֹּהֵן, the first syllable כֹּה (kô) is open because it ends in a vowel (the ה is not a consonant but a full-letter vowel, *holem*). The last syllable כֵּן (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 כֹּהֵן (kô-kāb), the final syllable is closed but it contains a long vowel because it is accented. The same rule applies to לֵקֵחַ (lēk-nâ).

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

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

<sup>63</sup> 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.* מִקְּדֵם (miq-qe-ḏem) has three syllables—all containing short vowels. The first is unaccented and closed (note the doubling *dagesh* in ק). Its *hireq* is a short vowel (ק 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:

אֶדוֹם	ʔdôm	Edom
אֶרְמָה	ʔdāmâ	(f.) ground
אֲדֹנָי	ʔdônāy	Lord, master
אֵילוֹת	ʔêlôt	Eilat (also, אֵילֹת)
אֱלֹהִים	ʔlôhîm	God, gods
אָנוֹשׁ	ʔnôš	man
עֲצִיּוֹן-גִּבֹר	ʕesyôn-geber	Ezion-geber
צְבָאוֹת	šbāʔôt	(m. or f.) armies, hosts
רוּחַ	rûah	(m. or f.) spirit, Spirit, wind
שֵׁפָה	šāpâ	(f.) lip, border, edge, shore, bank, rim
שְׁלֹמֹה	šlômôh	Solomon
שְׁמוּאֵל	šmûʔel	Samuel

Verbs:

דִּבֶּר	dibber	he spoke, commanded
קָטַל	qātal	he killed

Adjective:

גְּבוּהָ	gābōah	high
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Adverb:

אָז	ʔāz	then
-----	-----	------

Prepositions:

אֶל	ʔel	unto, to, toward
לְ <sup>64</sup>	l <sup>e</sup>	to, for
עַל	ʕal	upon, above, on, against

<sup>64</sup> 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 לְ 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 accents<sup>65</sup> 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., שָׁמֹר) places the primary stress on the last syllable (or, *ultima* = ultimate syllable). Hebrew words stressed on the last syllable are called *Milra'* (Aramaic מְלִרְעָ = *stressed below*—meaning *stressed after*).
- 2C. Occasionally, the pronunciation of Hebrew words (e.g., מְלִרְעָ) 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 מְלִעֵלָ = *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*.

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<sup>65</sup> The Hebrew term for *accent* is מְלִיטָה, meaning *sense, meaning, or discernment*.

- 4C. The normal accent mark employed in beginning Hebrew grammar is <sup>◌</sup> (עוֹלָה = *‘ōlēh*, meaning *over* or *ascending*). Since most words are stressed on the last syllable, *‘ōlēh* is supplied only when the *penultima* is stressed. Note this accent’s use in the following word: מִלֵּךְ. 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 –

קוֹל קוֹרֵא  
בַּמִּדְבָּר פְּנֹה דֶרֶךְ 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:



בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם 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* (אַתְנַחֵךְ) 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:

↓  
בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

- *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 (◌̣):

↓  
קוֹל קוֹרָא  
בְּמִדְבָּר פָּנּוּ דְרֹךְ יְהוָה

## 2D. Conjunctive Accents

Of all of the conjunctive accents *munach* (מוֹנַחַח) 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” (◌̣) and is placed beneath the word:

↓  
↓      קוֹל קוֹרָא  
בְּמִדְבָּר פָּנּוּ דְרֹךְ יְהוָה

## 3C. Example of Accents

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

וַיִּגְרֶשׁ אֶת־הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לְגִן־עֵדֶן אֶת־הַכְּרֻבִים  
וְאֵת לֶהֱטֵ הַחֶרֶב הַמִּתְהַפֶּכֶת לְשָׁמֵר אֶת־דְּרֹךְ עֵץ הַחַיִּים: ס<sup>66</sup>

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 |||<sup>67</sup>

<sup>66</sup> The vertical accent under the first syllables of הָאָדָם and הַחַיִּים is a *metheg*. See the discussion below at 4A.

<sup>67</sup> ||| marks the major pauses (*athnach* and *silluq*) while || marks the weaker disjunctive *zaqeph qaton*. The single bar (|) indicates the use of *rebia'* (◌̣) 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.<sup>68</sup> 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*<sup>69</sup>

- 1B.** The vowel ך 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 ך occurs in a **closed, unaccented** syllable, it is a *qamets hatuph*. If the vowel ך occurs in an open syllable, or in a closed syllable which is accented, it is the long vowel *qamets*.

Example	Transliteration	Explanation
תָּנוּס׃	<i>tā-nōs</i>	The last syllable is closed and unaccented. Therefore, it must have a short vowel— <i>qamets hatuph</i> .
חֹכְמָה	<i>hōk-mâ</i>	The first syllable is closed and unaccented. Therefore, it must have a short vowel— <i>qamets hatuph</i> . <sup>70</sup>
חֹנְנֵי	<i>hōn-nē-nî</i>	The <i>dagesh forte</i> doubles the ך, making the ך 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* ךְּ.

Example	Transliteration	Explanation
בְּחֹלִי	<i>bō-h<sup>ō</sup>-lî</i>	The ך under the preposition בְּ 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.*

<sup>68</sup> Cf. pages 38–39.

<sup>69</sup> 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.

<sup>70</sup> 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> <span style="font-family: monospace;">ְ</span> , 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, אֲזַנִּים clearly commences with *qamets hatuph* because it is derived from אָזַן. Compare, also, וַיִּקְרָא from יָקוּם and כָּל-נֶפֶשׁ from כָּל-נֶפֶשׁ.

#### 4A. *Metheg*

##### 1B. Definition

*Metheg* (מֶתֶג, 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 ַ is a long vowel *qamets* or a short vowel *qamets hatuph*.

Example	Pronunciation/ Transliteration	Explanation
<span style="font-family: monospace;">אֲכָלָה</span>	<sup>ʔ</sup> <i>ōk-lâ</i> “food”	The first syllable is closed and unaccented, indicating that the <span style="font-family: monospace;">ַ</span> is a <i>qamets hatuph</i> and the <i>shewa</i> silent.
<span style="font-family: monospace;">אֶכְלָה</span>	<sup>ʔ</sup> <i>ā-k<sup>ē</sup>lâ</i> “she ate”	The first syllable is now forced open by the <i>metheg</i> , making the <span style="font-family: monospace;">ַ</span> 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
<span style="font-family: monospace;">יִרְאוּ</span>	<i>yi-r<sup>ē</sup>û</i> “they fear”	The brief pause after <i>yi</i> helps to distinguish this word from the following.
<span style="font-family: monospace;">יִרְאוּ</span>	<i>yir-û</i> “they see”	No pause after <i>yi</i> .

- 3C. Hebrew words are normally accented on the last syllable (*Milra<sup>c</sup>*), occasionally on the second to last (*Mil<sup>c</sup>el*), but never any other syllable.<sup>71</sup> 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
הָאָדָם	<i>hā-<sup>ˀ</sup>ā-dām</i>	The הָ is the third syllable back from the accent and thus receives the <i>metheg</i> .
מִדְּהָרִים	<i>mē-hā-<sup>ˀ</sup>ā-reṣ</i>	While the <i>Mil<sup>c</sup>el</i> syllable has the accent, the third syllable back from the accent still receives the <i>metheg</i> .
שְׁלֹמֹה־בְּנֵי וַיִּשְׁבַּע לוֹ	<i>š<sup>e</sup>lō-mō-benî way-yiš-šā-ḅa<sup>c</sup> lô</i>	The <i>metheg</i> is not limited to the first syllable.
שִׁבְעַתְיֻכֶם	<i>šā-ḅu-<sup>ˀ</sup>ō-tê-keṃ</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*.<sup>72</sup> 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
קָטַל → קִטַּל	The short vowel <i>pathach</i> lengthens to a <i>qamets</i> .
לַיְלָה → לִילָה	
פָּרִי → פִּירִי	The vocal <i>shewa</i> becomes a <i>seghol</i> , with the accent moving back onto it.
אָנִי → אִנִּי	The short vowel of the composite <i>shewa</i> is lengthened, with the accent moving back onto it.

<sup>71</sup> Cf. page 41 (2B).

<sup>72</sup> Cf. page 42–43.

קִטְּלָה → קִטְלָה	In verbs, the <i>shewa</i> under the second syllable reverts back to its original vowel (קִטְּל) which is lengthened and again accented.
שָׁמְרוּ → שִׁמְרוּ	

## 6A. Vocabulary

### Nouns:

חִכְמָה	<i>hōkmâ</i>	(f.) wisdom
כֹּהֵן	<i>kōhēn</i>	priest
כּוֹכַב	<i>kōkāb</i>	star
לֵב / לֵבָב	<i>lēb / lēbāb</i>	(m. or f.) heart
לַיְלָה	<i>lāy<sup>e</sup>lâ</i>	night (see page 69, <b>2B</b> )
מִדְבָּר	<i>midbār</i>	wilderness
נֶפֶשׁ	<i>nepēš</i>	(m. or f.) breath, life, soul, person
עֶבֶד	<i>‘ebed</i>	servant
עַיִן	<i>‘ayin</i>	(f.) eye, spring
עִיר	<i>‘îr</i>	(f.) city
עַם	<i>‘am</i>	people
פְּרִי	<i>p<sup>e</sup>rî</i>	fruit
קוֹל	<i>qôl</i>	(m. or f.) voice, sound

### Verbs:

יָרָא	<i>yārē<sup>ʿ</sup></i>	he feared
נָשָׂא	<i>nāšā<sup>ʿ</sup></i>	he lifted up, carried
נָתַן	<i>nātan</i>	he gave
עָלָה	<i>‘alâ</i>	he ascended, went up, arose
עָשָׂה	<i>‘āsâ</i>	he did, made
קָרָא	<i>qārā<sup>ʿ</sup></i>	he called, summoned, read
רָאָה	<i>rā<sup>ʿ</sup>â</i>	he saw
שָׁכַן	<i>šākan</i>	he dwelt







## CHAPTER 6

# The Article and Interrogation

### In the Word – Exegetical Insights

Proverbs 30:4

מִי עֲלֶה-שָׁמַיִם . . . מִי אֶסְפֵּר-רוּחַ

☞ 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 עֲלֶה and אֶסְפֵּר is *metheg* (see pages 46–47). The short horizontal line (ֿ) following both אֶסְפֵּר and עֲלֶה is called a *maqeph*. 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., מִצְרַיִם (*Egypt*), שָׂרָה (*Sarah*), יְהוָה (*Yahweh*).

The definite article was originally designated by הַ. The הַ was lost when הַל 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.<sup>73</sup>

<sup>73</sup> 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.

לַיְלָה	<i>a night</i>	becomes	הַלַּיְלָה	<i>the night</i>
יוֹם	<i>a day</i>	becomes	הַיּוֹם	<i>the day</i>
קוֹל	<i>a voice</i>	becomes	הַקּוֹל	<i>the voice</i>

- 2C.** When the article is attached to a word beginning with one of the weak gutturals (א or ע) or with ה (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*,<sup>74</sup> 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>
רֹאשׁ	<i>a head</i>	becomes	הָרֹאשׁ	<i>the head</i>

- 3C.** When the article is attached to a word beginning with one of the strong gutturals (ה or ח), 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.

הַיְכָל	<i>a temple</i>	becomes	הַהַיְכָל	<i>the temple</i>
הַבֵּל	<i>a breath</i>	becomes	הַהַבֵּל	<i>the breath</i>
חֹשֶׁךְ	<i>darkness</i> <sup>75</sup>	becomes	הַחֹשֶׁךְ	<i>the darkness</i>

- 4C.** When the article is attached to a word beginning with an *unaccented* ה or ע it is usually<sup>76</sup> pointed with a *seghol*. It is always pointed with a *seghol* when attached to a word beginning with ח.

הַרִים	<i>mountains</i>	becomes	הַהַרִים <sup>77</sup>	<i>the mountains</i>
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<sup>74</sup> See page 29 (1A).

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

<sup>76</sup> An exception is the word חַג (a festival or feast) whose *pathach* changes to a *qamets* when the article is added: הַחַג (the festival or feast).

עָפָר	dust	becomes	הָעָפָר	the dust
חָזָק	a strong [man]	becomes	הָחָזָק	the strong [man]

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

עָב	a cloud	becomes	הָעָב	the cloud
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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.<sup>78</sup>

אָרֶץ	earth/a land	becomes	הָאָרֶץ	the earth/land
הַר	a mountain	becomes	הָהָר	the mountain <sup>79</sup>
עַם	people	becomes	הָעַם	the people
אָרוֹן	an ark/box	becomes	הָאָרוֹן	the ark/box

## 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*.

שָׁמַר	he kept	→	הָשָׁמַר	Has he kept?
לֹא שָׁמַר	he did not keep	→	הָלֹא שָׁמַר	Has he not kept?

**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.

שָׁמַרְתָּם	you kept	→	הָשָׁמַרְתָּם	Have you kept?
אַתָּה	you	→	הָאַתָּה	Are you?

**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*.

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

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

<sup>79</sup> Note that the singular and plural of הָרַר 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 **מִי**, 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.<sup>80</sup> However, **since מַה־ and מה־ 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־זֶּה

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,<sup>81</sup> ו, and ר:

מַה־אֵתָהּ

- 3C.** Preceding harsh gutturals (ה and ח):

מַה־הִיא

- 4C.** Especially<sup>82</sup> preceding gutturals with *qamets*: מַה־עָשִׂיתָ

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

<sup>80</sup> See pages 49–50.

<sup>81</sup> Two different treatments of words beginning with ה occur (see, also, **3C**): מַה־הָאָרְיָן (Num 13:19) and מַה־הִיאֵהּ (Exod 32:1).

<sup>82</sup> There are many exceptions (cf. מַה־רָאִיתָ, Gen 20:10). Often this form omits *maqeph*. It also occurs before some uses of ה, ח, and ו 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
הַיְכָל	(m. or f.) temple, palace
חֹשֶׁךְ	darkness
מַיִם	water
עָפָר	dust
קִדְּשׁ	holiness
רֹאשׁ	head
שֵׁם	name
שָׁנָה	(f.) year

## Verbs:

אָהַב	he loved
חָטָא	he sinned
קִדְּשׁ	he was holy; he sanctified (not in Qal)
שָׂם	to place <sup>83</sup> (he placed)
שׁוּב	to return, repent (he returned, repented)
שָׁלַח	he sent, stretched out (a hand)

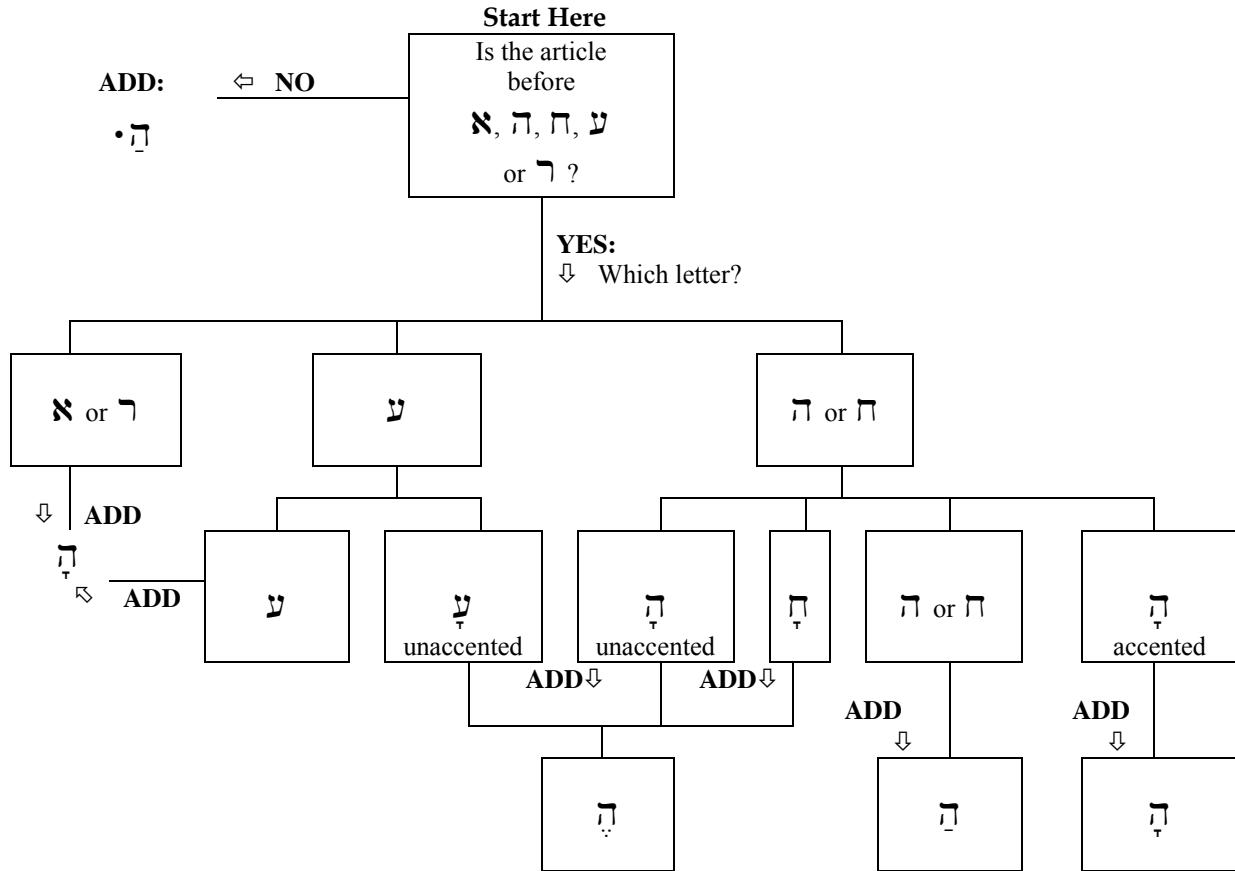
## Interrogative Pronouns:

מָה	what? how?
מִי	who? whom?

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<sup>83</sup> 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 שָׂם are known as *Middle Vowel* verbs. The finite form of the verb (e.g., שָׂם, *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

עִם קְדוֹשׁ אֶתָּה לִיהוּהָ

➤ A chart of the personal pronouns is given in **Chapter 10**.

✧ Note that the first word (עִם) is a noun without the definite article: *a people*.

✧ קְדוֹשׁ 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 שָׁלַח אֶל-הַמֶּלֶךְ (“he sent to the king”), the prepositional phrase אֶל-הַמֶּלֶךְ (“to the king”) modifies the verb (שָׁלַח) adverbially (answering the adverb question “Where?”). In שָׁמַע מֶלֶךְ עַל-יִשְׂרָאֵל הַדָּבָר (“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*.

לְבֹקֶר	<i>to morning</i>	לְאָדָם	<i>to a man, for a man</i>
בְּנָהָר	<i>in a river</i>	בְּעָפָר	<i>in dust</i>
כְּאִישׁ	<i>like a man</i>	כְּלוֹט	<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).

לְמַרְגֵּל	<i>to a spy</i>	<b>instead of</b>	לְמַרְגֵּל
בְּמַרְגֵּל	<i>with a spy</i>	<b>instead of</b>	בְּמַרְגֵּל
כְּמַרְגֵּל	<i>like a spy</i>	<b>instead of</b>	כְּמַרְגֵּל

In cases where the inseparable preposition is prefixed to a word beginning with a *yod* and pointed with a simple *shewa* (e.g., לְיְהוֹשֻׁעַ), 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*: לְיְהוֹשֻׁעַ.

**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.

לַעֲשׂוֹת	<i>to do, make</i>	<b>instead of</b>	לְעֵשׂוֹת
בְּאֶדְוֹם	<i>in Edom</i>	<b>instead of</b>	בְּאֶדְוֹם
כְּאֶנְיָה <sup>84</sup>	<i>like a ship</i>	<b>instead of</b>	כְּאֶנְיָה

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

לְאֱלֹהִים becomes לְאֵלֹהִים

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

<sup>84</sup> 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	<i>for the king</i>	<b>instead of</b>	לְהַמֶּלֶךְ
בְּעֶרֶב	<i>in the evening</i>	<b>instead of</b>	בְּהָעֶרֶב
כְּאָדָם	<i>as the man</i>	<b>instead of</b>	כְּהָאָדָם

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

לְמַיִם	<i>to waters</i>	<b>instead of</b>	לְמַיִם:
לְשִׁבְתָּ:	<i>for sitting</i>	<b>instead of</b>	לְשִׁבְתָּ:

## 2A. The Preposition מִן

### 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 ך stands vowelless between two consonants (e.g., as in מִןמֶלֶךְ), the ך is assimilated and drops out, causing the following letter to receive the *dagesh forte* in a compensatory doubling of that consonant.

מִןמֶלֶךְ	<i>from a king</i>	<b>instead of</b>	מִנְמֶלֶךְ
מִןכֹּהֵן	<i>from a priest</i>	<b>instead of</b>	מִנְכֹּהֵן
מִןקוֹל	<i>from a voice</i>	<b>instead of</b>	מִנְקוֹל

- 2C. When the preposition מִן is prefixed inseparably to a word beginning with a guttural (א, ה, ח, ע, or ר<sup>86</sup>), the vowel under the ך 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 ך drops out.

מִןאָדָם	<i>from Adam</i>	<b>instead of</b>	מִיָּאָדָם
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<sup>85</sup> See page 46 (5A).

<sup>86</sup> ך sometimes behaves as a guttural (especially when it refuses the doubling *dagesh*).

מִהַר *from a mountain*      **instead of**      מְהַר  
 מִרוּחַ *from a spirit*      **instead of**      מְרוּחַ

- 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, מִן, and לְ).<sup>87</sup> The article is retained and, since the article itself is a guttural, the preposition, when attached, is pointed with a *tsere*.

מִהַלֵּב *from the heart*      **instead of**      מִלְּבָב  
 מִהָאָדָם *from the man*      **instead of**      מִן־הָאָדָם  
 מִהַחֹשֶׁךְ *from the darkness*      **instead of**      מִן־הַחֹשֶׁךְ

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

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

### 3A. Unattached Prepositions

- 1B. The following prepositions<sup>88</sup> are normally utilized as separate words. They do not attach themselves to the words they govern, except with *maqeph*.

אַחֲרַיִם <sup>89</sup> (אַחֲרֵי)	after, behind	כְּמוֹ <sup>90</sup>	like, as
אֶל	unto, to, toward	לְפָנַי	before, in the presence of
אַצֵּל	near, beside	מוֹל	opposite, in front of
אִתְּ (אִתְּ) <sup>91</sup>	with	מִן	from
בֵּין	between, among	נֶגֶד	in front of, opposite to
בְּלִי	without	סָבִיב	around, surrounding
עַל	on, upon, over	עַד	until, as far as, up to
עִם	with	לְמַעַן	in order that, for the sake of
תַּחַת	under, instead of	עֵבֶר	beyond

<sup>87</sup> See page 55 (4C).

<sup>88</sup> This is not an exhaustive list of the unattached prepositions.

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

<sup>90</sup> This form, as compared with the inseparable preposition מִן, is employed in the poetical sections of the OT.

<sup>91</sup> אִתְּ and עִם are synonyms. אִתְּ denotes a close proximity while עִם depicts a more general proximity. See **Chapter 15** for additional discussion of אִתְּ.

## 2B. Examples

אַחַר הַיּוֹם	after today (the day)	מִלְּפָנֵי אֱלֹהִים	in front of God
אֶל אִשָּׁה	to a woman	מִן הַשָּׁמַיִם	from the heavens
אֶצֶל הַמַּיִם	near the water	נֶגְדַּי הָאִישׁ	opposite the man
אֶת הָאִישׁ <sup>92</sup>	with the man	סָבִיב הָאָרֶץ	around the land
בֵּין הַגּוֹיִם	between the nations	עַד הַלַּיְלָה	until tonight (this night)
בְּלִי מֶלֶךְ	without a king	עַל הָעִיר	against/upon the city
כְּמוֹ אָח	like a brother	עִם הַמֶּלֶךְ	with the king
לְפָנֵי אֱלֹהִים	before God	תַּחַת הַמִּזְבֵּחַ	under the altar

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

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<sup>92</sup> Context, and context alone, would indicate whether את is the direct object marker or the preposition.





## CHAPTER 8

## Conjunctions and the Relative Pronoun

2 Kings 23:13

וְאֵת־הַבָּמוֹת אֲשֶׁר ׀ עַל־פְּנֵי יְרוּשָׁלַם  
 אֲשֶׁר מִיָּמִין לְהַר־הַמִּשְׁחִית  
 אֲשֶׁר בָּנָה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל לְעִשְׂתָּרֶת ׀ שֶׁקֶץ צִידוֹנִים  
 וְלִכְמוֹשׁ שֶׁקֶץ מוֹאָב  
 וְלִמְלֶכֶם תוֹעֵבֹת בְּנֵי־עַמּוֹן  
 טָמֵא 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?

✧ הַבָּמוֹת 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 הַבָּמוֹת, so the relative has the meaning *which*.

✧ יְרוּשָׁלַם 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<sup>e</sup>rû-šā-lā-yim*.

✧ מִיְמִין 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*). מִיְמִין means *right hand* or *south*. The *qamets* had changed to a *shewa* to indicate a genitival form: *right of* or *south of*.<sup>93</sup> 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 לְהַרְהוֹשֵׁחַיִת begins with the ל preposition which completes what was begun by the preposition מִן: *on the south of*.<sup>94</sup> The preposition governs the word *mountain of* followed by *the destruction*.

✧ אֲשֶׁר בָּנָה שְׁלֹמֹה 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: לְעֵשְׁתָרֶת | שִׁקָן צִידֹנִים = *for Ashtoreth, the abomination of the Sidonians*; וְלִכְמוֹשׁ שִׁקָן מוֹאָב = *and for Chemosh, the abomination of Moab*; וְלִמְלֶכֶם תוֹעֵבֹת בְּנֵי־עַמּוֹן = *and for Milkom, the abomination of the Ammonites*.<sup>95</sup>

✧ הַמֶּלֶךְ הַטָּמֵא 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*.<sup>96</sup>

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

<sup>93</sup> **Chapter 11** will discuss the genitive (known as the construct state in Hebrew).

<sup>94</sup> Cf. GKC, §130a fn 3.

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

<sup>96</sup> 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 ו is pointed with a simple *shewa* (cf. **Chapter 7, 1C**): וְ.

**Examples:**

יּוֹם	<i>a day</i>	→	וַיּוֹם	<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 labial<sup>97</sup> (בּ, מוּ, and פּ), it is pointed as a *shureq*.

בַּיִת	<i>a house</i>	→	וּבַיִת	<i>and a house</i>
מֶלֶךְ	<i>a king</i>	→	וּמֶלֶךְ	<i>and a king</i>
פְּנִים <sup>98</sup>	<i>a face</i>	→	וּפְנִים	<i>and a face</i>
שָׁמַרְתָּם	<i>you kept</i>	→	וּשָׁמַרְתָּם	<i>and you kept</i>

Note that when the conjunction ו 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*).

עֲבוּדָה	<i>service</i>	→	וְעֲבוּדָה	<i>and service</i>
אֱמֶת	<i>truth</i>	→	וְאֱמֶת	<i>and truth</i>

**Exception:** When the conjunction is prefixed to אֱלֹהִים, the א 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**):

<sup>97</sup> A labial is a letter whose pronunciation involves the lips. See page 30.

<sup>98</sup> 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.

וְאֱלֹהִים becomes וְאֱלֹהִים

- 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**).

יּוֹמִם וְלַיְלָה:	<i>by day and night</i>	<b>instead of</b>	יּוֹמִם וְלַיְלָה:
	(Exod 13:21)		
וְהֵנָּה־תְּהוּ וְבָהּ	<i>and indeed (it was)</i>	<b>instead of</b>	וְהֵנָּה־תְּהוּ וְבָהּ
	<i>formless and empty</i>		
	(Jer 4:23)		

## 2A. Other Conjunctions

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

- אוּ = *or* (sometimes implying a preference)
- אם = *if* (sometimes expressing the hypothetical; sometimes expressing the interrogative)
- אף = *also*
- כי = *that, because, for, when, even*
- כי אם = *but if, except*
- פֶּן = *lest*

## 3A. The Relative Pronoun

- 1B.** The Hebrew relative pronoun is the indeclinable<sup>99</sup> 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.<sup>100</sup> Therefore, אֲשֶׁר grammarians describe it as a conjunction depicting a relationship.

### Examples:

הָאִישׁ אֲשֶׁר עַל־בַּיִת יוֹסֵף	<i>the man who was over Joseph's house</i>	(Gen 43:19)
לְבַת־פַּרְעֹה אֲשֶׁר לָקַח שְׁלֹמֹה	<i>for Pharaoh's daughter whom Solomon</i>	<i>married [literally, took]</i>
		(1 Kgs 7:8)
כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה	<i>all the things which he did</i>	(Gen 24:66)
עִם־אִשָּׁה אֲשֶׁר־אָהַב	<i>with the wife whom he loves</i>	(cp. Eccl 9:9)

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

<sup>100</sup> BDB, 81.



- 2B.** On rare occasions אֲשֶׁר is abbreviated as וְ followed by a compensatory *dagesh forte* or וּ or וֹ 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., בְּשֵׁנָם in Gen 6:3).

**Examples:**

שְׁלֹשָׁלְמֹהּ *which belongs to Solomon* (Song 3:7)  
 כִּי לְאָדָם שְׂטוּב *because for a man what is good* (Eccl 2:26)

**4A. Vocabulary**

Nouns:

בְּמָה	(f.) high place, shrine
דָּם	blood
זָהָב	gold
חֶרֶב	(m. or f.) sword
יְמִין	(f.) right hand, south
יְרוּשָׁלַם	Jerusalem
יִשְׂרָאֵל	Israel
כֵּלִי	vessel, utensil
מוֹאָב	Moab
פָּנִים	face, surface
צִידוֹן	Sidon
רַב	great number, abundance
שְׂקִיץ, שְׂקִיץ	abomination, detestable idol

Verbs:

בָּנָה he built

Pronouns:

אֲשֶׁר who, whom, which, that

Conjunctions:

אוּ or

אִם if

אֶף also

כְּאֲשֶׁר as, when, according to

כִּי that, because, for, when, even

כי אם but if, except

פן 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 יֵשׁ-לִי** (v. 9).

But Jacob said, **יֵשׁ-לִי-כָל** (v. 11).

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

✧ **יֵשׁ-** is the combination form of **ישׁ**, a noun denoting positive existence: *there is*. When used together with the **ל** preposition and the first common singular<sup>101</sup> pronominal suffix, the phrase means *I have*.

✧ **רַב** is the pausal form<sup>102</sup> of the adjective **רַב**: *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:**      סוּס = *horse* (ms)<sup>103</sup>  
                          אִישׁ = *man* (ms)

<sup>101</sup> The abbreviation for first common singular is **1cs**.

<sup>102</sup> See page 46 (**5A**).

<sup>103</sup> ms = masculine singular

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

**Examples:**

סוּס	<i>horse</i> (ms)	becomes	סוּסָה	<i>mare</i> (fs) <sup>104</sup>
אִישׁ	<i>man</i> (ms)	becomes	אִשָּׁה	<i>woman</i> (fs)

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

**Examples:**

סוּס	<i>horse</i> (ms)	becomes	סוּסִים	<i>horses</i> (mp) <sup>105</sup>
דְּבַר	<i>word</i> (ms)	becomes	דְּבָרִים	<i>words</i> (mp)

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

**Examples:**

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

**Examples:**

אָזְן	<i>ear</i> (fs)	becomes	אָזְנַיִם	<i>two ears</i> (du) <sup>108</sup>
יָד	<i>hand</i> (fs)	becomes	יָדַיִם	<i>two hands</i> (du)
יוֹם	<i>day</i> (ms)	becomes	יוֹמַיִם	<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 שֵׁשׁ כַּנְּפַיִם (*six wings*, Isa 6:2) and כָּל-יָדַיִם (*all hands* or *every hand*, Isa 13:7—note that the dual form of the noun does not always refer to only *two* objects).

<sup>104</sup> fs = feminine singular

<sup>105</sup> mp = masculine plural

<sup>106</sup> Originally the feminine singular noun and adjective ended in תַּ. In the development of the language, however, this ending was eventually replaced by the הַ. The original תַּ remains in the feminine plural nouns and adjectives.

<sup>107</sup> fp = feminine plural

<sup>108</sup> 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: בַּת = *daughter* or אִמָּה = *mother*.
- 2C.** Nouns that are the names of cities or countries are usually feminine: יְרוּשָׁלַיִם = *Jerusalem* or אֶרֶץ = *earth, land*.
- 3C.** Nouns which depict organs of the body that are found in pairs are feminine: אָזְן = *ear* or יָד = *hand*. Most bodily organs that do not occur in pairs are masculine.
- 2B.** There are a few nouns, such as לַיְלָה (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.
- אָב *father* (ms)      becomes      אָבוֹת *fathers* (mp)  
 אִשָּׁה *woman* (fs)      becomes      נָשִׁים *women* (fp)<sup>109</sup>
- 4B.** A unique situation occurs with בַּת (*daughter*). Its plural form adds the feminine plural suffix to the masculine noun בֵּן (*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 סוּס	great גְּדוֹל	wise חָכֶם	star כּוֹכֵב
fs	סוּסָה	גְּדוּלָה	חָכְמָה	
mp	סוּסִים	גְּדוּלִים	חָכְמִים	כוֹכְבִים
fp	סוּסוֹת	גְּדוּלוֹת	חָכְמוֹת	

<sup>109</sup> Only in Ezek 23:44 does the form אִשָּׁה (*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
אִם	(f.) mother
זֶרַע	seed, offspring, descendant(s)
יוֹסֵף	Joseph
יַעֲקֹב	Jacob
מִצְרַיִם	Egypt
מֹשֶׁה	Moses
סוּס	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:

חָכָם	wise
כָּל	all, every, everything, everyone

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

Particles:

אֵין (a form of אִיִן) there is not, there are not

יש there is, there are







## CHAPTER 10

# Noun and Adjective: Their Relationship

### In the Word – Exegetical Insights

Psalm 25:8a

טוֹב-וְיָשָׁר יְהוָה  
TT : TT

➔ See **Vocabulary** for יָשָׁר.

✧ **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>	סוֹס טוֹב	<i>a horse, a good (one)</i>
<i>a great man</i>	אִישׁ גָּדוֹל	<i>a man, a great (one)</i> <sup>110</sup>

**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.

<sup>110</sup> Cf. 2 Sam 19:33.

**Examples:**

English	Hebrew	
<i>a good horse</i>	סוס טוב	<i>a horse, a good (one)</i>
<i>a good mare</i>	סוסה טובה	<i>a mare, a good (one)</i>
<i>good horses</i>	סוסים טובים	<i>horses, good (ones)</i>
<i>good mares</i>	סוסות טובות	<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>	סוס טוב	<i>a horse, a good (one)</i>
<i>the good word</i> <sup>111</sup>	הַדְּבָר הַטוֹב	<i>the word, the good (one)</i> (Josh 21:45)
<i>the good mare</i>	הַסּוּסָה הַטּוֹבָה	<i>the mare, the good (one)</i>
<i>the good land</i>	הָאָרֶץ הַטּוֹבָה	<i>the land, the good (one)</i> (Deut 6:18)
<i>the good horses</i>	הַסּוּסִים הַטּוֹבִים	<i>the horses, the good (ones)</i>
<i>the good things</i>	הַדְּבָרִים הַטּוֹבִים	<i>the things, the good (ones)</i> (Josh 23:14)
<i>good mares</i>	סוסות טובות	<i>mares, good (ones)</i>
<i>the great trials/burdens</i>	הַמַּסּוֹת הַגְּדוֹלֹת	<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>	טוב הסוס	<i>Good is</i> <sup>112</sup> <i>the horse.</i>

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

<sup>112</sup> Hebrew normally does not employ any form of the verb *to be* (הָיָה) 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 *the man was old* (1 Sam 4:18)  
צַדִּיק יְהוָה *the LORD is righteous* (Ps 11:7)

- 2B.** The predicate adjective *occasionally follows* the noun, in which case the grammatical construction would be emphatic, placing emphasis upon the noun:

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

- 3B.** The predicate adjective always *agrees* with the noun it qualifies *in gender and number*, just like the attributive adjective.

**Examples:** וְהַמְּלָאכָה גְדוֹלָה *and the work is great* (1 Chr 29:1)  
אַבְרָהָם וְשָׂרָה זָקֵנִים *Abraham and Sarah were old* (Gen 18:11)<sup>113</sup>

- 4B.** The predicate adjective *does not agree* with the noun it qualifies *in definiteness*. It is always **anarthrous**<sup>114</sup> (without the article).

**Examples:** גְּדוֹל הַיּוֹם הַהוּא *that day is great* (Jer 30:7)  
יְהוָה צַדִּיק *the LORD is righteous* (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>	הוּא	<i>that</i>
fs	זֹאת	<i>this</i>	הִיא	<i>that</i>
cp <sup>115</sup>	אֵלֶּה	<i>these</i>		
mp			הֵם הַמָּוֶה	<i>those</i>
fp			הֵן הַנָּה	<i>those</i>

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

<sup>114</sup> *Anarthrous* is derived from the Greek α(ν) + αρθον (the *alpha* privative “not” plus “joint/articulation”).

<sup>115</sup> 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 take the article if the noun has the article.
2. They follow the noun they qualify.
3. They agree with the noun in gender and number.

**Examples:**

<i>this man</i>	=	הָאִישׁ הַזֶּה
<i>this woman</i>	=	הָאִשָּׁה הַזֹּאת
<i>that horse</i>	=	הַסּוּס הַהוּא
<i>That mare is good.</i>	=	טוֹבָה הַסּוּסָה הַהִיא
<i>after these things</i>	=	אַחֲרַי הַדְּבָרִים הָאֵלֶּה (Gen 15:1)
<i>these eight</i>	=	שְׁמוֹנֶה אֵלֶּה (Gen 22:23)

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

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

**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 הַטּוֹב
<i>These are the generations<sup>116</sup> of the heavens and the earth.</i>	=	אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ (Gen 2:4)

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

**Examples:**

<i>this good man</i>	=	הָאִישׁ הַטּוֹב הַזֶּה
<i>that good woman</i>	=	הָאִשָּׁה הַטּוֹבָה הַהִיא

<sup>116</sup> 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>	=	הָעֵדָה הַרְעָה הַזֹּאת (Num 14:35)

#### 4A. Vocabulary

##### Nouns:

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

##### Verbs:

זָקֵן	he was old, he grew old, be an old man
מָלֵא	he was full, he filled

##### Pronouns:

אֵלֶּה	(c.pl.) these
הוּא	(m.s.) that
היא	(f.s.) that
זאת	(f.s.) this
זֶה	(m.s.) this
הֵם, הֵנָּה	(m.pl.) those
הֵן, הֵנָּה	(f.pl.) those

##### Adjectives:

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

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

## Adverbs:

עַתָּה now [used for time reference]

שָׁם there [used for place reference]



## CHAPTER 11

# The Construct State

### In the Word – Exegetical Insights

Psalm 19:10a-b<sup>118</sup>

יִרְאַת יְהוָה טְהוֹרָה ... לְעֶד  
 מִשְׁפָּטֵי יְהוָה אֱמֶת

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

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

✧ טְהוֹרָה 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.<sup>119</sup> The masculine form of this same adjective would be טְהוֹר. Holladay's *Lexicon* lists the masculine form at the beginning of the entry, not the feminine.<sup>120</sup> 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.

✧ לְעֶד: Preposition ל plus the noun עֶד, *continuing future, always*, meaning *forever*.

✧ מִשְׁפָּטֵי יְהוָה: 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.

<sup>118</sup> 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).

<sup>119</sup> Cf. pages 74–75 (2A).

<sup>120</sup> See Holladay, 121–22.

## 1A. Introduction

In order to fully understand the nature of the construct state, the proper function of the *maqquph* must be reiterated.<sup>121</sup> Words that are bound together by *maqquph* are essentially considered and pronounced as one word. The fact that Biblical Hebrew often utilizes *maqquph* to connect words in the construct relation demonstrates that the construct state connects words very closely. However, the student must not assume that the *maqquph*'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 אִם-יִשְׁׁבִי (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 *maqquph* in this example lose their accent.<sup>122</sup> None of the words are in the construct state.

**2B.** If any of the words bound together by the *maqquph* 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.<sup>123</sup>

**1C.** For example, when כָּל הָאֲנָשִׁים (all the men,<sup>124</sup> Neh 11:2) is connected with a *maqquph* (כָּל-הָאֲנָשִׁים, Exod 4:19), the *holem* in כָּל is reduced (shortened) to a *qamets hatuph* (כָּל־).

**2C.** However, יִשְׁׁלִי-כָּל (Gen 33:11)<sup>125</sup> shows that when the words connected by *maqquph* have a full-letter vowel (וּ, וֹ, יִ, and יֵ), it remains long since these cannot be reduced.<sup>126</sup>

## 2A. Definition

When two or more nouns are closely connected in a genitive relationship, they form one compound idea. The dependent word<sup>127</sup> (the first noun) is said to be in *construct*, while the independent word is said to be in the *absolute* state<sup>128</sup> (the second noun).

<sup>121</sup> See pages 49 and 52 for previous instruction regarding the use of *maqquph*.

<sup>122</sup> 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 *maqquph*.

<sup>123</sup> See page 40 (2C).

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

<sup>125</sup> See **In the Word** at **Chapter 9** (page 67).

<sup>126</sup> Cf. pages 26 (2A) and 38 (3A).

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

<sup>128</sup> 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 אֲבֹן הַמֶּלֶךְ (the weight<sup>129</sup> of the king or the king's weight, 2 Sam 14:26), the first word (אֲבֹן) is dependent upon the last word (הַמֶּלֶךְ) and thus in **construct**. The last word (הַמֶּלֶךְ) 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 *maqeph*.
- 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 אֲבֹן הַמֶּלֶךְ, never הָאֲבֹן הַמֶּלֶךְ. **Proper names are definite even without the definite article**, therefore the construct is also definite: בְּיָמֵי 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. אֲבֹן הַמֶּלֶךְ is not *a weight of the king*, but **the weight of the king**.<sup>130</sup>

- 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 סוֹמֵךְ (*supporting*). The relationship between the two nouns is called סְמִיכוּת (*support*), cf. J-M, §129a note 2.

<sup>129</sup> Literally, *stone*.

<sup>130</sup> In order to express an indefinite noun's genitival relationship to a definite noun, Biblical Hebrew employs a variety of circumlocutions: חָתָן לַמֶּלֶךְ (*a son-in-law of the king*, 1 Sam 18:18), עֶבֶד לְשַׂר הַטַּבָּחִים (*a servant of the captain of the bodyguard*, Gen 41:12), נְבִיא לַיהוָה (*a prophet of Yahweh*, 1 Kgs 18:22), כַּנֶּף אֲשֶׁר לְשֹׂאֵל (*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
<b>Incorrect</b>	בְּנֵי וּבָנוֹת דָּוִד* <sup>131</sup>	<i>the sons of and daughters of David</i>
<b>1. Correct</b> (construct)	בְּנֵי דָוִד וּבָנוֹתָיו	<i>the sons of David and his daughters</i>
<b>2. Correct</b> (construct)	בְּנֵי דָוִד וְהַבָּנוֹת	<i>the sons of David and the (or, his<sup>132</sup>) daughters</i>
<b>3. Correct</b> (without construct)	הַבָּנוֹת וְהַבָּנוֹת אֲשֶׁר לְדָוִד	<i>the sons and the daughters who belong to David</i>

CORRECT COMPOUND GENITIVES		
1	כָּל־חַרְטָמֵי מִצְרַיִם וְאֶת־כָּל־חַכְמֵיהֶם	<i>all the magicians and wisemen of Egypt</i> (Gen 41:8)
2	מִשְׁקֵה מֶלֶךְ־מִצְרַיִם וְהָאֹפֶה	<i>the cupbearer and the baker of the king of Egypt</i> (Gen 40:1)
3	הַמִּשְׁקֵה וְהָאֹפֶה אֲשֶׁר לְמֶלֶךְ מִצְרַיִם	<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:

יְמֵי שָׁנֵי חַיֵּי אֲבֹתַי	<i>the days of the years of the lives of my fathers</i> (Gen 47:9)
וְשָׂר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר	<i>and the remainder of the number of bowmen of the warriors of the sons of Qedar<sup>133</sup></i> (Isa 21:17)

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

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

<sup>133</sup> 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: רַעַהּ רָאֵלִים רִחַח־אֱלֹהִים (an evil spirit of<sup>134</sup> God, 1 Sam 16:15).

**Note:** This form of expression can be somewhat ambiguous. For example, בֵּית מְלֶכֶךְ 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.<sup>135</sup>

## 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.<sup>136</sup>
- The Hebrew tendency is to hurry on to the accented syllable by reducing the preceding vowels (if possible) to the shortest possible vowel sounds.<sup>137</sup>

**2B.** The table on the following page illustrates the various vowel adjustments for words in construct.<sup>138</sup>

<sup>134</sup> Better translated as *from* (a genitive of source).

<sup>135</sup> כְּבוֹד הַבַּיִת הַזֶּה הָאֲחֵרֹן (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 (הָאֲחֵרֹן). See J-M, §139a.

<sup>136</sup> See page 40 (2C).

<sup>137</sup> See page 69 (1B).

<sup>138</sup> 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	סוּם	סוּם- <sup>139</sup>	סוּמִים	סוּמֵי- <sup>140</sup>	סוּמִים / סוּמֵי- <sup>141</sup>
	דְּבַר	דְּבַר- <sup>142</sup>	דְּבָרִים	דְּבָרַי- <sup>143</sup>	
Feminine	סוּסָה	סוּסַת- <sup>144</sup>	סוּסוֹת	סוּסוֹת- <sup>145</sup>	
	יָד	יָד- <sup>146</sup>	יָדוֹת	יָדוֹת-	יָדַי- <sup>147</sup> / יָדַיִם

<sup>139</sup> 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 *maqeph* is inserted in this chart only for the purpose of making the construct form more visible. The student should beware, however, of making the *maqeph* a marker for the construct. In the following examples the *maqeph* has no relationship to a construct relation:

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

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

<sup>141</sup> The construct dual follows the same form as the construct plural nouns that do not have a dual ending. The םֵי־ simply changes to יֵי־, just as in סוּמֵי, above.

<sup>142</sup> The construct singular reveals two vowel reductions. The last syllable (בַּרְ) 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*.

<sup>143</sup> The last syllable of the construct plural changes from םֵי־בַרְיִם (בְּרִיִּם) to יֵי־בַרְיִם (בְּרִיִּי), just as with יָדַי, above. The *shewa* under the בְּ 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*.

<sup>144</sup> The feminine singular (fs) construct retains the full-letter vowel ם but the הַ shortens to תַּ. Two changes have occurred:

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

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

<sup>146</sup> The construct singular of יָדַי 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.

<sup>147</sup> The second vowel back (ֵ) 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	<sup>148</sup> אֲנָשִׁי-
	אָב	<sup>149</sup> אָבִי-	<sup>150</sup> אָבוֹת	אָבוֹת-
Feminine	אִשָּׁה	<sup>151</sup> אִשָּׁת-	<sup>152</sup> נָשִׁים	נָשִׁי-

## 6A. Vocabulary

Nouns:

אֱמוּנָה	(f.) truth
גִּבּוֹר	hero, mighty man, warrior
דָּג (m.),	fish
דָּגָה (f.)	
זֶבַח	(m. or f.) sacrifice
חַטָּאת	(f.) sin, sin-offering
יִרְאָה	(f.) fear
כֶּסֶף	silver, money
מִזְבֵּחַ	(m. or f.) altar
מִלְחָמָה	(f.) battle, war
מָקוֹם	(m. or f.) place
מִשְׁפָּט	judgment, justice
נָבִיא	prophet
עוֹלָם	eternity, a long time
עֵץ	(m. or f.) tree, wood

<sup>148</sup> 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).

<sup>149</sup> The construct singular for אָב (*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, אָח (*brother*): אָחִי.

<sup>150</sup> The plural of אָב (*father*) is irregular.

<sup>151</sup> The construct singular of אִשָּׁה follows the normal feminine pattern of changing הַ to ת. The resultant form would have been אִשָּׁת with the doubling *dagesh* being rejected from ש. The *hireq* under א was heightened to *tsere* and a *seghol* was employed as the vowel under ש. ת. א is a common feminine ending in some Hebrew nouns and participles. Cf. GKC, §96.

<sup>152</sup> Like אָב, אִשָּׁה is an irregular noun.

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

Verbs:

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

Adjectives:

טָהוֹר clean, pure, genuine

Adverbs:

יַחְדָּו together, equally, altogether, entirely  
 מֵאַיִן from where? (מִן + אֵין)

Prepositions:

עַל-כֵּן therefore, for that reason

# יב

## CHAPTER 12

### Personal Pronouns, the Particle אַתְּ, and Accusatives

#### In the Word – Exegetical Insights

1 Samuel 30:13

לְמִי־אַתָּה וְאִי מִזֶּה אַתָּה ...  
נַעַר מִצְרִי אֲנִכִּי עֶבֶד לְאִישׁ עַמְלִקִּי

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

✧ מִצְרִי 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 ם like this noun and עַמְלִקִּי 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. מִצְרִי 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?<sup>153</sup>

✧ 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:

<sup>153</sup> 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 <sup>st</sup>	אֲנִי <sup>154</sup> (אֲנֹכִי)	I (c) <sup>155</sup>	אֲנֵינוּ <sup>156</sup> (נִחְנוּ)	we (c)
2 <sup>nd</sup>	אַתָּה (אַתְּ) <sup>157</sup>	you (m)	אַתֶּם	you (m)
2 <sup>nd</sup>	אַתְּ	you (f)	אַתְּנָה <sup>158</sup> (אַתְּנִי)	you (f)
3 <sup>rd</sup>	הוא	He	הֵמָּה (הֵם) <sup>159</sup>	they (m)
3 <sup>rd</sup>	היא <sup>160</sup>	She	הֵנָּה	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 אֶת or אֶתְּ to avoid confusing the subject with the object. There is no English equivalent for this accusative or direct object marker.<sup>161</sup> It merely indicates that the following word, phrase, or clause is a definite direct object of the verb.

## 2B. Usage

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

## Examples:

לָקַח אֶת־הַכֶּסֶף = *he took the silver* [or money] (Num 3:50)  
 לָקַח דָּוִד אֶת־הַכִּנּוֹר = *David took the*<sup>162</sup> *lyre.* (1 Sam 16:23)

Note the difference between the following two examples:

לָקַח הַמֶּלֶךְ = *The king took . . .*

<sup>154</sup> אֲנִי (870 times) is the more common of the two forms (אֲנֹכִי, 358 times).

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

<sup>156</sup> אֲנֵינוּ (125 times) is the more common of the two forms. The second form is found only 6 times in the OT. אֲנִי is a rare form found only once in Jer 42:6.

<sup>157</sup> This form occurs only 5 times in the OT; אַתָּה occurs 743 times.

<sup>158</sup> אַתְּנָה is found only 4 times in the OT; אַתְּנִי only occurs once in Ezek 34:31.

<sup>159</sup> הֵמָּה occurs 282 times and הֵם 269 times.

<sup>160</sup> The Pentateuch commonly spells this pronoun as הוּא.

<sup>161</sup> 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.

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



<sup>163</sup>\* לָקַח אֶת־הַמֶּלֶךְ = *He took the king.*

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

**Examples:**

מְחִיָּאֵל יָלַד אֶת־מֶתוּשָׁאֵל = *Mehujael fathered Methushael.* (Gen 4:18)

מֶתוּשָׁאֵל יָלַד אֶת־לָמֶךְ = *Methushael fathered Lamech.* (Gen 4:18)

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

**Examples:**

בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: = *God created the heavens and the earth.*  
(Gen 1:1)

עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן = *He appointed*<sup>165</sup> *Moses and Aaron.*  
(1 Sam 12:6)

- 4C. When אֵת precedes בְּי, the meaning is *whom*. However, אֵת never precedes מִזֶּה.

**Examples:**

אֶת־מִי עָשִׂיתִי = *Whom have I exploited?* (1 Sam 12:3)

מִזֶּה עָשִׂיתָ<sup>166</sup> = *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* (וּ), a genitive ending in *i* (יְ), and an accusative ending in *a* (אֵ).<sup>167</sup> 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

<sup>163</sup> 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.

<sup>164</sup> See page 81 (3B).

<sup>165</sup> 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*.

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

<sup>167</sup> Cf. page 13 (1A).

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

## 2B. Usage

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

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

### Example:

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

2C. Occasionally it makes reference to time.

### Example:

מִיָּמִים יְמִיּוֹם = *from day to day (every day)* (Exod 13:10)

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

### Examples:

וְ[לָקַח] הָאִישׁ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן = *Then*<sup>168</sup> *the man shall [take] his wife*<sup>169</sup>  
*unto the priest* (Num 5:15)

[וְאָמַר] הַנָּחָשׁ אֶל־הָאִשָּׁה = *and the serpent said unto the woman*  
(Gen 3:4)

4C. The הַ 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: מִצְרַיִם = *Egypt*

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

Without suffix: הָעִיר = *the city*

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

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

<sup>169</sup> אִשְׁתּוֹ possesses a 3ms (third person masculine singular) pronominal suffix: *his*. These suffixes will be explained in **Chapter 14**. אִשָּׁה 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:

אַף (du. אַפִּים)	nose, nostrils (du.), anger
כְּבוֹד	glory, splendor, honor, reputation
לֶחֶם	bread, food
מַחֲנֶה	(m. or f.) camp, army
מַעֲשֵׂה	work, labor, deed
נֶעֱר	lad, young man; servant, attendant
צֹאן	flock, flocks (of sheep or goats)
שָׁלוֹם	peace, prosperity, success, welfare
שָׁמַיִם	heavens, sky, heaven

Verbs:

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

Adverbs:

אֵי	where? (also אֵינָהּ)
<sup>170</sup> אֵל	not, no
<sup>171</sup> כֵּה	thus, so
כֵּן	thus, so
לֹא	not, no
סָבִיב	around, surrounding; (pl.) surroundings, vicinity
פֹּה	here (also occurs as פֹּא or פּוֹ)

<sup>170</sup> The two major Biblical Hebrew negatives are לֹא and אֵל. The first is the objective negative and the second is the subjective negative. This difference shows up especially with prohibitions. לֹא with an imperative (command form of the verb) normally conveys a permanent or emphatic prohibition, while אֵל 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 הַעֲבָד.

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



# יג

## CHAPTER 13

### The Regular Verb — Perfect

#### In the Word – Exegetical Insights

Deuteronomy 29:15 [Eng., 16]

כִּי־אַתֶּם יִדְעֶתֶם  
 אֵת אֲשֶׁר־יִשְׁבְּנוּ בְּאֶרֶץ מִצְרַיִם  
 וְאֵת אֲשֶׁר־עִבְרַנּוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר עִבְרִיתֶם:

- ☞ For unfamiliar words, see the **Vocabulary** at the end of the chapter.
- ☞ Observe the use of אֵת and וְאֵת in this passage.<sup>172</sup> Both precede relative clauses (beginning with the relative pronoun אֲשֶׁר).<sup>173</sup> Instead of using *which* or *what*, this context demands the translation *how*.
- ☞ For the meaning of the verbs יִדְעֶתֶם, יִשְׁבְּנוּ, עִבְרַנּוּ, and עִבְרִיתֶם, compare the forms with those in the chart at the end of this chapter.
- ☆ כִּי־אַתֶּם יִדְעֶתֶם: **Exegetical comment:** The personal pronoun<sup>174</sup> 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 Triliteral 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.<sup>175</sup> By

<sup>172</sup> See pages 88–89.

<sup>173</sup> See pages 64–65.

<sup>174</sup> See the chart of personal pronouns on page 88.

<sup>175</sup> See page 13 (1A).

changing the vowel pointings and by adding prefixes and suffixes the Hebrew verb expresses kind of action, mood,<sup>176</sup> 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 <sup>177</sup>	Trilateral Root
I killed, I kill, I will kill	קָטַלְתִּי	קטל
I kept, I keep, I will keep	שָׁמַרְתִּי	שמר
I wrote, I write, I will write	כָּתַבְתִּי	כתב
I reigned, I reign, I will reign	מָלַכְתִּי	מלך

Translation	Simple Perfect 3ms <sup>178</sup>	Trilateral Root
he killed, he kills, he will kill	קָטַל	קטל
he kept, he keeps, he will keep	שָׁמַר	שמר
he wrote, he writes, he will write	כָּתַב	כתב
he reigned, he reigns, he will reign	מָלַךְ	מלך

## 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*.

<sup>176</sup> 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).

<sup>177</sup> **1cs** = 1<sup>st</sup> person common singular.

<sup>178</sup> **3ms** = 3<sup>rd</sup> 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. Hebraists<sup>179</sup> 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.<sup>180</sup>

**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.<sup>181</sup> One modified form of this view includes a third form, *wayyiqtol*, as a past tense but without aspectual implications.<sup>182</sup>

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**<sup>183</sup> and that the *wayyiqtol* form is **not** strictly a preterite (an old term meaning “past tense”).<sup>184</sup> 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 **שָׁמַר**, but the types of translations it demonstrates apply to all fientive<sup>185</sup> perfects regardless of their roots.<sup>186</sup>

<sup>179</sup> Hebraists are Hebrew scholars.

<sup>180</sup> *IBHS*, §29.6.

<sup>181</sup> J-M, §111.

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

<sup>183</sup> 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.

<sup>184</sup> 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.”

<sup>185</sup> 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.

<sup>186</sup> 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
<b>Singular</b>	שָׁמַרְתִּי	1cs	<i>I kept</i>
	שָׁמַרְתָּ	2ms	<i>you</i> <sup>187</sup> <i>kept</i>
	שָׁמַרְתְּ	2fs	<i>you kept</i>
	שָׁמַר	3ms	<i>he kept</i>
	שָׁמְרָה	3fs	<i>she kept</i>
<b>Plural</b>	שָׁמַרְנוּ	1cp	<i>we kept</i>
	שָׁמַרְתֶּם	2mp	<i>you kept</i>
	שָׁמַרְתֶּן	2fp	<i>you kept</i>
	שָׁמְרוּ	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.<sup>188</sup>

The simplest conjugation of Biblical Hebrew verbs is called *Qal*. The name appears to have been derived from קָל, 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.

<sup>187</sup> 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*.

<sup>188</sup> For example, גָּלָה (he uncovered, exposed, revealed), יָדַע (he knew, was known, made known), יָלַד (he bore, was born, became father of), and פָּקַד (he visited).



## Chart of Hebrew Verb Conjugations

Traditional Name	Hebrew Name	Action	Linguistic Name
Qal	קל	Simple Active	<i>Grundstamm</i> = G
Niphal	<sup>189</sup> נפעל	Simple Passive	N- <i>stamm</i> = N
Piel	פעל	Factitive <sup>190</sup> Active	<i>Doppelungsstamm</i> = D
Pual	פעל	Factitive Passive	<i>Doppelungsstamm</i> with <i>u</i> = Du
Hiphil	הפעיל	Causative Active	H- <i>stamm</i> = H
Hophal	הפעל	Causative Passive	Hu- <i>stamm</i> = Hu
Hithpael	התפעל	Factitive Reflexive	<i>Doppelungsstamm</i> with <i>t</i> infix = Dt

Miscellaneous Rare Intensive Conjugations		
Poel	פועל	Factitive Active
Poal	פועל	Factitive Passive
Hithpoel	התפועל	Factitive Reflexive
Polel	פולל	Factitive Active
Pulal	פלל	Factitive Passive
Hithpolal	התפולל	Factitive Reflexive
Pilpel	פלפל	Factitive Active
Pulpal	פלפל	Factitive Passive
Hitpalpel	התפלפל	Factitive Reflexive
Hishtaphel	השתפל	Factitive Reflexive

[with metathesis of sibilant<sup>191</sup>]

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.

<sup>189</sup> Early Arab grammarians, who prepared some of the first Hebrew grammars, initiated the use of פִּעַל (*he worked*) as the verb form employed in paradigms (charts of verb forms). Later grammars utilized the stronger, more regular קָטַל (*he killed*). To avoid the negative meaning of the latter verb, modern grammars tend to use verbs like פָּקַד (*he visited*), מָלַךְ (*he reigned*), or כָּתַב (*he wrote*).

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

<sup>191</sup> A *sibilant* is an *s*-sounding consonant. In Hebrew sibilants include the following consonants: ז, ס, צ, ש, and שׁ. *Metathesis* refers to two consonants switching places in the order of the letters given as the word's spelling: הַתְּשִׁימוּר becomes הַשְּׁתִּימוּר.

## 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.<sup>192</sup> 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.**<sup>193</sup>

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.<sup>194</sup>

### 2B. The Suffixed (Perfect or *qatal*) Forms of the Qal Conjugation for Regular<sup>195</sup> Verbs

Parsing [Singular]	Form	Suffix	Translation	Personal Pronoun
1cs	שָׁמַרְתִּי	תִּי	<i>I kept</i>	אֲנִי
2ms	שָׁמַרְתָּ	תָּ	<i>you kept</i>	אַתָּה
2fs	שָׁמַרְתְּ	תְּ	<i>you kept</i>	אַתְּ
3ms	שָׁמַר	None	<i>he kept</i>	unrelated
3fs	שָׁמְרָה	הָ	<i>she kept</i>	unrelated

Parsing [Plural]	Form	Suffix	Translation	Personal Pronoun
1cp	שָׁמַרְנוּ	נוּ	<i>we kept</i>	אֲנֵינוּ
2mp	שָׁמַרְתֶּם	תֶּם	<i>you kept</i>	אַתֶּם
2fp	שָׁמַרְתֶּן	תֶּן	<i>you kept</i>	אַתֶּן
3cp	שָׁמְרוּ	וּ	<i>they kept</i>	unrelated

<sup>192</sup> 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.

<sup>193</sup> 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**.

<sup>194</sup> See page 88, **Chart of Personal Pronouns**.

<sup>195</sup> 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,<sup>196</sup> *the verb must always agree with its subject in gender and number.*

**Examples:**

קָבַר אֲבְרָהָם	= Abraham buried	(Gen 23:19)
יָבֵשָׁה הָאָרֶץ	= the earth/land was dry	(Gen 12:10)
הָלְכוּ בְנֵי־יִשְׂרָאֵל	= the Israelites <sup>197</sup> walked	(Josh 5:6)

### 3A. Identifying Hebrew Verb Roots

The Hebrew verb adds a variety of prefixes, suffixes, and infixes to the basic three-letter<sup>198</sup> 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,<sup>199</sup>

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

Form	Eliminated Elements	Trilateral Root
מִשְׁפָּט	remove prefixed מַ	שִׁפָּט
מִלְחָמָה	remove prefixed מַ and suffixed הַ	לָחַם
מִלְכִי	remove suffixed יַ	מָלַךְ
צִדְקָתִי	remove suffixed תִּי	צָדַק
רְחוּק	remove infixed full-letter vowel וּ	רָחַק
הִצְדִּיקוּ	remove prefixed הַ, infixed full-letter vowel יַ, and suffixed וּ	צָדַק
תּוֹלְדוֹת	remove prefixed תַּ and suffixed וֹת	יָלַד <sup>200</sup>

<sup>196</sup> See page 73 (2B).

<sup>197</sup> See page 62 fn 95.

<sup>198</sup> בּוֹא, קוּם, and שִׁים have a middle vowel and only two consonants—but still three letters.

<sup>199</sup> 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*.

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

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

## Nouns:

אֶבֶן	(f.) stone
אַמָּה	(f.) cubit (approx. 18 inches)
אֵשׁ	(f.) fire
בְּרִית	(f.) covenant
מִשְׁפָּחָה	(f.) family, clan
פֶּה	(m. or f.) mouth, opening
קֶרֶב	inner part, inward part, interior, midst, middle
קֶרֶן	(f.) horn
שָׂדֵה	(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)
כָּתַב	he wrote
סָגַר	he shut, he closed, he handed over
עָבַר	he passed, he crossed over
פָּקַד	he visited, he took care of, he made a search
קָרַב	he came near, he approached
שָׁכַב	he lay down

## Particles:

הוּי	alas!, woe!
הִנֵּה	behold, look (here)



## CHAPTER 14

# Pronominal Suffixes for Nouns

### In the Word – Exegetical Insights

Isaiah 55:8

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם  
וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם 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 נְאֻם, see the **Vocabulary** at the end of the chapter.

✧ מַחְשְׁבוֹתַי is a מ- prefix feminine noun (מַחְשְׁבָה/מַחְשְׁבוֹת) occurring here in the plural plus a 1cs pronominal suffix: *my thoughts*.

✧ מַחְשְׁבוֹתֵיכֶם 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 מַחְשְׁבוֹתַי) 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 דַּרְכֵי 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* (סוּסִי) 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

<b>Absolute form</b>	סוּס = <i>horse</i>	דְּבַר = <i>word</i>
<b>Construct form</b>	סוּס = <i>horse of</i>	דְּבַר = <i>word of</i>
<b>sing. 1 com.</b>	סוּסִי = <i>my horse</i>	דְּבָרִי = <i>my word</i>
<b>2 masc.</b>	סוּסֶיךָ = <i>your horse</i>	דְּבָרְךָ = <i>your word</i>
<b>2 fem.</b>	סוּסֶיךָ = <i>your horse</i>	דְּבָרְךָ = <i>your word</i>
<b>3 masc.</b>	סוּסָיו = <i>his horse</i>	דְּבָרוֹ = <i>his word</i>
<b>3 fem.</b>	סוּסֶיהָ = <i>her horse</i>	דְּבָרָהּ = <i>her word</i>
<b>plur. 1 com.</b>	סוּסֵינוּ = <i>our horse</i>	דְּבָרֵנוּ = <i>our word</i>
<b>2 masc.</b>	סוּסֵיכֶם = <i>your horse</i>	דְּבָרְכֶם = <i>your word</i>
<b>2 fem.</b>	סוּסֵיכֶן = <i>your horse</i>	דְּבָרְכֶן = <i>your word</i>
<b>3 masc.</b>	סוּסֵיהֶם = <i>their horse</i>	דְּבָרָם = <i>their word</i>
<b>3 fem.</b>	סוּסֵיהֶן = <i>their horse</i>	דְּבָרָן = <i>their word</i>

#### 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 סוּס the long vowel (וּ) 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 דְּבַר, 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 סוּס does not change in the construct. דְּבַר, however, does change except in the 2m and 2f plural: דְּבָרְכֶם and דְּבָרְכֶן.

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*: בִּ.

4. The 3fs סוּסָהּ (her horse) has a dot in the ה. It is called a *mappiq* (מַפְיִק) = *bringing out*). Hebrew phonology<sup>201</sup> inserts *mappiq* so that a distinction might be made between *mare* (סוּסָה) and *her horse* (סוּסָהּ). The *mappiq* attributes full consonantal status to the ה 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:

הַסוּס הַטוֹב = *the good horse*  
 סוּסִי הַטוֹב = *my good horse*

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

בְּרֹךְ יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם  
 אֲשֶׁר לֹא־עָזַב חַסְדּוֹ וְאֱמֻנתוֹ מֵעַם אֲדֹנָי  
*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 <sup>st</sup>	אֲנִי (אֲנֹכִי)	־י	אֲנֵנוּ (נֹחֲנֵנוּ)	־נוּ
2 <sup>nd</sup>	אַתָּה (אַתָּ)	־ךָ	אַתֶּם	־כֶּם
2 <sup>nd</sup>	אַתָּ	־ךָ	אַתְּנָה (אַתְּנֶן)	־כֶּן
3 <sup>rd</sup>	הוּא	־וֹ	הֵמָּה (הֵם)	־ם
3 <sup>rd</sup>	הִיא	־הָ	הֵנָּה	־ן

<sup>201</sup> 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.

<b>Absolute form</b>	סוֹסָה = <i>mare</i>	עֲצָה = <i>counsel</i>
<b>Construct form</b>	סוֹסַת = <i>mare of</i>	עֲצַת = <i>counsel of</i>
<b>sing. 1 com.</b>	סוֹסָתִי = <i>my mare</i>	עֲצָתִי = <i>my counsel</i>
<b>2 masc.</b>	סוֹסָתְךָ = <i>your mare</i>	עֲצָתְךָ = <i>your counsel</i>
<b>2 fem.</b>	סוֹסָתְךָ = <i>your mare</i>	עֲצָתְךָ = <i>your counsel</i>
<b>3 masc.</b>	סוֹסָתּוֹ = <i>his mare</i>	עֲצָתּוֹ = <i>his counsel</i>
<b>3 fem.</b>	סוֹסָתָהּ = <i>her mare</i>	עֲצָתָהּ = <i>her counsel</i>
<b>plur. 1 com.</b>	סוֹסָתָנוּ = <i>our mare</i>	עֲצָתָנוּ = <i>our counsel</i>
<b>2 masc.</b>	סוֹסָתְכֶם = <i>your mare</i>	עֲצָתְכֶם = <i>your counsel</i>
<b>2 fem.</b>	סוֹסָתְכֶן = <i>your mare</i>	עֲצָתְכֶן = <i>your counsel</i>
<b>3 masc.</b>	סוֹסָתָם = <i>their mare</i>	עֲצָתָם = <i>their counsel</i>
<b>3 fem.</b>	סוֹסָתָן = <i>their mare</i>	עֲצָתָן = <i>their counsel</i>

#### Explanatory Notes:

1. The feminine singular סוֹסָה was originally סוֹסַת.<sup>202</sup> Since Hebrew attaches the pronominal suffixes to the construct form of the noun, the construct סוֹסַת appears before the suffixes.
2. The third column of the chart depicts the declension of עֲצָה (*counsel*). It follows the same vowel pointing alterations as ךְ־בָר 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*.<sup>203</sup>

<sup>202</sup> See page 83 fn 144.

<sup>203</sup> 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
<b>Absolute form</b>	סוּסִים = <i>horses</i>	סוּסוֹת = <i>mares</i>
<b>Construct form</b>	סוּסֵי = <i>horses of</i>	סוּסוֹת = <i>mares of</i>
<b>sing. 1 com.</b>	סוּסֵי = <i>my horses</i>	סוּסוֹתַי = <i>my mares</i>
<b>2 masc.</b>	סוּסֵיךָ = <i>your horses</i>	סוּסוֹתֶיךָ = <i>your mares</i>
<b>2 fem.</b>	סוּסֵיךְ = <i>your horses</i>	סוּסוֹתֶיךְ = <i>your mares</i>
<b>3 masc.</b>	סוּסָיו = <i>his horses</i>	סוּסוֹתָיו = <i>his mares</i>
<b>3 fem.</b>	סוּסֵיהָ = <i>her horses</i>	סוּסוֹתֶיהָ = <i>her mares</i>
<b>plur. 1 com.</b>	סוּסֵינוּ = <i>our horses</i>	סוּסוֹתֵינוּ = <i>our mares</i>
<b>2 masc.</b>	סוּסֵיכֶם = <i>your horses</i>	סוּסוֹתֵיכֶם = <i>your mares</i>
<b>2 fem.</b>	סוּסֵיכֶן = <i>your horses</i>	סוּסוֹתֵיכֶן = <i>your mares</i>
<b>3 masc.</b>	סוּסֵיהֶם = <i>their horses</i>	סוּסוֹתֵיהֶם = <i>their mares</i>
<b>3 fem.</b>	סוּסֵיהֶן = <i>their horses</i>	סוּסוֹתֵיהֶן = <i>their mares</i>

#### Explanatory Notes:

- Both the masculine and the feminine plural nouns employ a *yod* infix between the plural noun and its suffix.
- The feminine plural noun maintains the וֹת throughout the declension.
- The הֶם and הֵן 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 סוּס and דָּבָר (chart on page 102).

Nouns:

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

מִצְוָה	(f., pl. מִצְוֹת) command, commandment
<sup>204</sup> נְאֻם	announcement of, declaration of
עֵשָׂו	Esau
רֵעַ	(m. or f.) comrade, companion, friend, fellow

## Verbs:

בָּחַר	he chose
בָּטַח	he trusted
דָּרַשׁ	he sought, he investigated
חָשַׁב	he thought, he planned, he imputed
לָבַשׁ	he clothed, he put on (a garment)
מָצָא	he found

## Adverbs:

כֵּן	so, thus, as follows
מְאֹד	very, exceedingly

## Interrogative:

עַל-מָה	why?
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<sup>204</sup> This term occurs approximately 360 times in the Hebrew Bible (nearly one-third of them in Jeremiah). Perhaps it was originally the construct of נְאֻמִים. It has become a fixed technical term in prophetic speech.

205 **טו**

## CHAPTER 15

# Pronominal Suffixes for **אֵת** and Prepositions

### In the Word – Exegetical Insights

Joshua 1:15

וִירְשׁוּ גַם־הַמָּה  
 אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם [נָתַן] לָהֶם  
 וְשַׁבְתֶּם לָאָרֶץ יְרֻשָׁתְכֶם וִירְשַׁתֶּם אוֹתָהּ  
 אֲשֶׁר נָתַן לָכֶם 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.

✧ וִירְשׁוּ: Do you recognize the components of the first word? What is ו? What is indicated by the ך on the end of וִירְשׁוּ? Given the fact that the root is י־ר־שׁ, 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.<sup>206</sup>

<sup>205</sup> 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): י־ה־ו־ה. Therefore, to avoid defiling the divine name, the Jewish people utilize 9 and 6 for 15.

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

☆ [נָתַן]: 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.

☆ וְשָׁבְתֶם: 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.

☆ לְאֶרֶץ יְרֵשָׁתְכֶם: 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 יְרֵשָׁה (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 (אֶת) may be employed with pronominal suffixes attached to it to express the pronominal object. The form אֶת (or, אֹת) is an alternate form of אֶת that is normally used to express the object when it is a pronoun. Four of the pronominal suffixes, however, are considered “heavy” (הֵן, הֵם, כֵּן, כֶּם) and are always attached to אֹת (note the reduced vowel when the suffix is attached) instead of אֶת.

**Pronominal Suffixes on Definite Object Marker**

Person & Gender	Singular		Plural	
1st common	אֲתִי	<i>me</i>	אֲתָנוּ	<i>us</i>
2nd masculine	אֲתְךָ	<i>you</i>	אֲתְכֶם	<i>you</i>
2nd feminine	אֲתְךָ	<i>you</i>	אֲתְכֶן	<i>you</i>
3rd masculine	אֹתוֹ	<i>him</i>	אֹתָם אֹתָהֶם (rare)	<i>them</i>
3rd feminine	אֹתָהּ	<i>her</i>	אֹתָן אֹתָהֶן (rare)	<i>them</i>

### 2A. Pronominal Suffixes with Prepositions

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

— אֶת = **O**bject (the direct object marker with pronominal suffixes)

— אֶת = w**I**th (the preposition with pronominal suffixes)

<sup>206</sup> Qal perfect 3cp < יִרְשׁוּ.

### Pronominal Suffixes on the Preposition את

Person & Gender	Singular		Plural	
1st common	אִתִּי	<i>with me</i>	אִתָּנוּ	<i>with us</i>
2nd masculine	אִתְּךָ	<i>with you</i>	אִתְּכֶם	<i>with you</i>
2nd feminine	אִתְּךָ	<i>with you</i>	אִתְּכֶן	<i>with you</i>
3rd masculine	אִתּוֹ	<i>with him</i>	אִתָּם	<i>with them</i>
3rd feminine	אִתָּהּ	<i>with her</i>	אִתָּן	<i>with them</i>

#### 2B. With לְ and בְ

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		בְ	
Singular	1st common	לִי	<i>to me</i>	בִּי	<i>in me</i>
	2nd masculine	לְךָ	<i>to you</i>	בְּךָ	<i>in you</i>
	2nd feminine	לְךָ	<i>to you</i>	בְּךָ	<i>in you</i>
	3rd masculine	לוֹ	<i>to him</i>	בוֹ	<i>in him</i>
	3rd feminine	לָהּ	<i>to her</i>	בָּהּ	<i>in her</i>

Number	Person & Gender	לְ		בְ	
Plural	1st common	לָנוּ	<i>to us</i>	בָּנוּ	<i>in us</i>
	2nd masculine	לָכֶם	<i>to you</i>	בָּכֶם	<i>in you</i>
	2nd feminine	לָכֶן	<i>to you</i>	בָּכֶן	<i>in you</i>
	3rd masculine	לָהֶם	<i>to them</i>	בָּהֶם	<i>in them</i>
	3rd feminine	לָהֶן	<i>to them</i>	בָּהֶן	<i>in them</i>

Note the consistency of the forms of the pronominal suffixes that Hebrew appends to the prepositions את, לְ, and בְ. 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 בְּ

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

Person & Gender	Singular		Plural	
1st common	<sup>207</sup> כְּמוֹנִי	<i>like me</i>	כְּמוֹנֵנוּ	<i>like us</i>
2nd masculine	כְּמוֹךָ	<i>like you</i>	כְּכֶם	<i>like you</i>
2nd feminine	כְּמוֹךְ	<i>like you</i>	כְּכֶן	<i>like you</i>
3rd masculine	<sup>208</sup> כְּמוֹהוּ	<i>like him</i>	<sup>209</sup> כְּהֵם	<i>like them</i>
3rd feminine	כְּמוֹהָ	<i>like her</i>	כְּהֵן or כְּהֵנָּה	<i>like them</i>

#### 4B. With מִן

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

Number & Gender	Singular		Plural	
1st common	<sup>210</sup> מִמֹּנִי	<i>from me</i>	מִמֹּנֵנוּ	<i>from us</i>
2nd masculine	מִמֹּךָ	<i>from you</i>	מִמֶּם	<i>from you</i>
2nd feminine	מִמֹּךְ	<i>from you</i>	מִמֶּן	<i>from you</i>
3rd masculine	<sup>211</sup> מִמֹּהוּ	<i>from him</i>	<sup>212</sup> מִמֵּהֶם or מִמֵּהֶנָּה	<i>from them</i>
3rd feminine	מִמֹּהָ	<i>from her</i>	מִמֵּהֶן or מִמֵּהֶנָּה	<i>from them</i>

#### 5B. With אֶל, עַל, and אַחֲרַי (also, תַּחַת and עַד)

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

<sup>207</sup> The נִי ending derives from אֲנִי of the personal pronoun.

<sup>208</sup> The הוּ and הָ endings are primitive forms of וּ and הֶ ׀ which survive in various forms.

<sup>209</sup> The longer poetic form does not occur with the “heavy” suffixes כֶּם, כֶּן, הֵם, and הֵן.

<sup>210</sup> The pronominal suffix on the preposition מִן suggests a reduplicated מִמִּן, accounting for the *dagesh forte* (compensatory) in the second מִ. Both מִמֹּנִי and מִמֹּנָה are shortened (contracted) forms of מִמִּינִי and מִמִּינָה, accounting for the *dagesh forte* (compensatory) in the ׀.

<sup>211</sup> Note that the 3ms and 1cp forms of pronominal suffixes on מִן are identical: מִמֹּנִי. Context alone determines which form to translate it as.

<sup>212</sup> The “heavy” suffixes כֶּם, כֶּן, הֵם, and הֵן do not attach to the reduplicated form of the preposition.

form.<sup>213</sup> For example, although the form *עָלַי* (cp. *סוֹסֵי* in the chart on p. 105) is technically plural, the preposition cannot be translated as a plural.

Number	Person & Gender	אֵלַי = אֵל		עָלַי = עַל	
Singular	1st common	אֵלַי	<i>unto me</i>	עָלַי	<i>upon me</i>
	2nd masculine	אֵלֶיךָ	<i>unto you</i>	עָלֶיךָ	<i>upon you</i>
	2nd feminine	אֵלֶיךָ	<i>unto you</i>	עָלֶיךָ	<i>upon you</i>
	3rd masculine	אֵלָיו	<i>unto him</i>	עָלָיו	<i>upon him</i>
	3rd feminine	אֵלֶיהָ	<i>unto her</i>	עָלֶיהָ	<i>upon her</i>
Plural	1st common	אֵלֵינוּ	<i>unto us</i>	עָלֵינוּ	<i>upon us</i>
	2nd masculine	אֵלֵיכֶם	<i>unto you</i>	עָלֵיכֶם	<i>upon you</i>
	2nd feminine	אֵלֵיכֶן	<i>unto you</i>	עָלֵיכֶן	<i>upon you</i>
	3rd masculine	אֵלֵיהֶם	<i>unto them</i>	עָלֵיהֶם	<i>upon them</i>
	3rd feminine	אֵלֵיהֶן	<i>unto them</i>	עָלֵיהֶן	<i>upon them</i>

### 3A. *יֵשׁ* and *אֵין*

While Hebrew denotes simple possession either by the use of the construct<sup>214</sup> or by pronominal suffixes,<sup>215</sup> *יֵשׁ* and *אֵין* followed by *לְ* indicate possession *in point of time*. For example, *יֵשׁ-לִי רֶב* (“much is mine,” Gen 33:9) and *אֵין לָהּ וְלָד* (“she had no child,” Gen 11:30).

*יֵשׁ* 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־אֵין*, denoting the opposite of *יֵשׁ*. 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:

(Gen 18:24) *אֹלֵי יֵשׁ חֲמֹשִׁים צְדִיקִים בְּתוֹךְ הָעִיר*  
*Perhaps there are fifty righteous individuals<sup>216</sup> in the city . . .*

(Ps 14:1) *אָמַר נְבִל בְּלִבּוֹ אֵין אֱלֹהִים*  
*A fool says in his heart, “There is no God.”*

<sup>213</sup> See **Chapter 14** for discussion of plural nouns with pronominal suffixes.

<sup>214</sup> See **Chapter 11**.

<sup>215</sup> See **Chapter 14**.

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

#### 4A. Vocabulary

##### Nouns:

אֹיֵב	enemy (also, אֵיב)
אַלְפֵי	thousand
גְּשֶׁם	rain
זָכָר	male
נָבֵל	(m. or f.) fool
נִקְבָּה	(f.) female
צֶלֶם	image, likeness, idol
תּוֹרָה	(f.) law, instruction

##### Verbs:

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

##### Particles:

אִילָּי	perhaps
אֵיפֹה	where? what kind? (also, אֵיפֹו)
גַּם	also, even
עוֹד	still, still more, again

##### Numerals:<sup>217</sup>

אֶחָד (m.), אַחַת (f.)	one (constructs אֶחָד and אַחַת)
שְׁנַיִם (m.), שְׁתַּיִם (f.)	two (constructs שְׁנַיִם and שְׁתַּיִם)
שְׁלֹשָׁה (m.), שְׁלֹשָׁה (f.)	three (constructs שְׁלֹשָׁה and שְׁלֹשָׁה)
אַרְבַּע (m.), אַרְבָּעָה (f.)	four (constructs אַרְבַּע and אַרְבָּעָה)
חֲמִישָׁה (m.), חֲמִישָׁה (f.)	five (constructs חֲמִישָׁה and חֲמִישָׁה)
שֵׁשׁ (m.), שֵׁשָׁה (f.)	six (constructs שֵׁשׁ and שֵׁשָׁה)
שִׁבְעָה (m.), שִׁבְעָה (f.)	seven (constructs שִׁבְעָה and שִׁבְעָה)
שְׁמוֹנָה (m.), שְׁמוֹנָה (f.)	eight (constructs *שְׁמוֹנָה and שְׁמוֹנָה)
תְּשַׁע (m.), תְּשַׁעָה (f.)	nine (constructs תְּשַׁע and תְּשַׁעָה)
עָשָׂר (m.), עָשָׂרָה (f.)	ten (constructs עָשָׂר and עָשָׂרָה)

<sup>217</sup> 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**.

<sup>218</sup> The dot over the right horn of the **ש** serves to also mark the *holem* in all this number's forms: *šālōš*, *š<sup>e</sup>lōšâ*, and *š<sup>e</sup>lōšet*.





## CHAPTER 16

## The Regular Verb — Imperfect and Imperative

## In the Word – Exegetical Insights

Psalm 37:29

צְדִיקִים יִרְשׁוּ־אֶרֶץ  
וַיִּשְׁכְּנוּ לְעַד עַל־יָהּ:

☆ צְדִיקִים יִרְשׁוּ־אֶרֶץ: **Exegetical comment:** The psalmist does not use the normal word order (VSO<sup>220</sup>) 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.

☆ לְעַד consists of the preposition ל and the noun עַד: *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.<sup>221</sup> 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.<sup>222</sup> 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

<sup>219</sup> 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).

<sup>220</sup> See page 98 (1B).

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

<sup>222</sup> 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 א, י, נ, and ת.

## 2A. The Prefix or *yiqtol* Verb Form

Just as in the formation of the Hebrew perfect (*qatal*),<sup>223</sup> 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 strong<sup>224</sup> or regular verb forms.

Simple Imperfect 2mp <sup>225</sup>	Trilateral Root
תִּקְטֹל	קטל
תִּשְׁמֹר	שמר
תִּכְתֹּב	כתב
תִּמְלֹךְ	מלך

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

Parsing	Form	Prefix and Suffix	Translation
1cs	אֶשְׁמֹר	אָ□□□	<i>I will keep</i> <sup>226</sup>
2ms	תִּשְׁמֹר	תָ□□□	<i>you will keep</i>
2fs	תִּשְׁמְרִי	תִ□□□י	<i>you will keep</i>
3ms	יִשְׁמֹר	יָ□□□	<i>he will keep</i>
3fs	תִּשְׁמֹר	תָ□□□	<i>she will keep</i>
1cp	נִשְׁמֹר	נָ□□□	<i>we will keep</i>
2mp	תִּשְׁמְרוּ	תָ□□□וּ	<i>you will keep</i>
2fp	תִּשְׁמֹרְנָה	תָ□□□נָה	<i>you will keep</i>
3mp	יִשְׁמְרוּ	<sup>227</sup> יָ□□□וּ	<i>they will keep</i>
3fp	יִשְׁמֹרְנָה	יָ□□□נָה	<i>they will keep</i>

<sup>223</sup> See pages 93–94.

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

<sup>225</sup> 2mp = 2<sup>nd</sup> person masculine plural.

<sup>226</sup> 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.

<sup>227</sup> Occasionally the 3mp and 2mp add a final *nun* after the *shureq*: יִשְׁמְרוּן and תִּשְׁמְרוּן.

**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 שָׁמַר 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.<sup>228</sup> The cohortative and the jussive in Biblical Hebrew belong to the broader category of the subjunctive mood.<sup>229</sup>

### 1C. Cohortative

In Biblical Hebrew the cohortative normally occurs with the **first person** and the addition of the הָ 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	
אֶשְׁמֹר	<i>I will keep</i>	אֶשְׁמֹרְהָ	<i>I will keep; let me keep</i>
נֶשְׁמֹר	<i>we will keep</i>	נֶשְׁמֹרְהָ	<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.

<sup>228</sup> 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.

<sup>229</sup> 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	
יִשְׁמֹר	he will keep	יִשְׁמֹר	let him keep
תִּשְׁמֹר	she will keep, you will keep	תִּשְׁמֹר	let her keep, may you keep
יִשְׁמְרוּ	they will keep	יִשְׁמְרוּ	let them keep
יִשְׁמֹר הָאָב	The father will keep.	יִשְׁמֹר הָאָב	Let the father keep.
<sup>230</sup> יִפְקֹד	he will visit; he will appoint	יִפְקֹד	let him visit; let him appoint

**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	
<b>Ms</b>	תִּשְׁמֹר	you will keep	שְׁמֹר	Keep!
<b>Fs</b>	תִּשְׁמְרִי	you will keep	שְׁמְרִי	Keep!
<b>Mp</b>	תִּשְׁמְרוּ	you will keep	שְׁמְרוּ	Keep!
<b>Fp</b>	תִּשְׁמֹרְנָה	you will keep	שְׁמֹרְנָה	Keep!

**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*.<sup>231</sup>

**2B. Prohibitions**

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

<sup>230</sup> This verb is a Hiphil imperfect 3ms < פִּקֵּד. Note how the shortened form reduces the *hireq yod* (ִּ) to a *tseret* (ֶ). 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.

<sup>231</sup> See page 56 (2C).

**Examples:**

וְעַצְמוֹ לֹא תִשְׁבְּרוּ־בּוֹ:	= and never break a bone of it	(Exod 12:46)
לֹא תִגְנוֹב:	= Don't ever steal!	(Exod 20:15)
אַל־תִּפְגְּעֵי־בִי לְעִזְבֶּךָ	= Don't (at this time) ask me to leave you.	(Ruth 1:16)
וְאַת־מִשְׁפָּטֵיהֶם אַל־תִּשְׁמְרוּ	= and do not (at this time) keep their ordinances.	(Ezek 20:18)

**3B. Imperatives with Paragogic<sup>232</sup> 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.<sup>233</sup> When the speaker is addressing a superior, it appears to be honorific. The particle נָא sometimes expresses additional force when appended to an imperative.

**Examples:**

שִׁמְעָה יְהוָה צְדָקָה	= Hear a righteous cause, O Yahweh.	(Ps 17:1)
שִׁכְבָה עִמּוֹי:	= Lie with me.	(Gen 39:7)
שִׁמְרָה נַפְשִׁי <sup>234</sup>	= Guard my soul.	(Ps 25:20)
שִׁמְעוּ־נָא הַחֲלוֹם 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 חַסְדְּךָ מִחַיִּים	= Because your steadfast love is better than life.	(Ps 63:4)
גוֹיִם גְּדֹלִים וְעֲצֻמוֹת מִמֶּךָ	= nations greater and mightier than you	(Deut 4:38)

Biblical Hebrew often uses מְכַל to express the superlative degree.

<sup>232</sup> “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.

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

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

**Examples:**

וְהַנְחָשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה = *And the serpent was the shrewdest of the living creatures of the field [or, the wild animals]*<sup>235</sup> (Gen 3:1)

יָדַעְתִּי כִּי-גָדוֹל יְהוָה מִכָּל-הָאֱלֹהִים = *I know that Yahweh is the greatest god* (Exod 18:11)

**5A. Vocabulary**

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

## Nouns:

זֹנָה, זֹנָה	(f.) prostitute, harlot
חֻק	(pl. חֻקִּים) rule, law, regulation; portion
חֻקָּה	(f.) statute
יַרְדֵּן	Jordan River
נָשִׂיא	leader, chieftain
עֵד	(m. or f.) witness, testimony
עוֹן	(m. or f.) iniquity, sin, guilt, punishment (for guilt)
עוֹלָה, עֹלָה	(f.) sacrifice (completely burned), burnt offering
עֵצָם	(f.) bone
עַתָּה	(m. or f.) time, point in time, occasion
רֵבֶקָה	Rebecca
רָחֵל	Rachel

## Verbs:

גָּנַב	he stole, he kidnapped
מָשַׁל	he ruled
פָּגַע	he touched, he met, he entreated
שָׁבַר	he broke, he shattered, he smashed

## Adverbs:

אֵיךְ	how?
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## Particles:

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



## CHAPTER 17

# The Participle

### In the Word – Exegetical Insights

Isaiah 66:12

כִּי־כֹה אֶמַר יְהוָה הֲנִי נֹטֶה־אֵלַיָּהּ כְּנֹהַר שְׁלֹם  
וְכִנְחַל שׁוֹטֵף כְּבוֹד גּוֹיִם

☆ **כִּי־כֹה אֶמַר יְהוָה** 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.

☆ **הֲנִי נֹטֶה** consists of the participle **הֹנֶה** 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	שָׁמַר — <i>he kept</i>	יָשַׁב — <i>he sat</i>
Ms	שָׁמַר <i>keeping, keeper</i>	יָשַׁב <i>sitting, sitter</i>
Fs	שֹׁמֵרֶת or שֹׁמְרָה <i>keeping, keeper</i>	יֹשֶׁבֶת or יֹשְׁבָה <i>sitting, sitter</i>
Mp	שֹׁמְרִים <i>keeping, keepers</i>	יֹשְׁבִים <i>sitting, sitters</i>
Fp	שֹׁמְרוֹת <i>keeping, keepers</i>	יֹשְׁבוֹת <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:

וְהוּא יָשַׁב	= <i>and he was dwelling.</i>	(Gen 14:12)
הוּא הוֹלֵךְ	= <i>he was going.</i>	(Num 22:22)
<sup>236</sup> שֹׁפֵךְ דָּם הָאָדָם	= <i>whoever sheds (or, the shedder of) man's blood</i>	(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 יֹשְׁבִים*	= <i>the men are sitting</i>
הַנְּשִׂים שֹׁמְרוֹת*	= <i>the women are keeping</i>
שֹׁמֵר הַמֶּלֶךְ*	= <i>the king is keeping</i>
הַמֶּלֶךְ שֹׁמֵר*	= <i>the king is keeping</i>

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

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

<sup>236</sup> 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 יִשָּׁב, the dot above the ש serves as both the *holem* and the dot that distinguishes the ש 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 תְּ 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 שׁוֹמֵר\* = *the king is keeping*  
 הַמֶּלֶךְ הַשׁוֹמֵר\* = *the king who is keeping*  
 פַּרְעֹה 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 passive<sup>237</sup> 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	שָׁמֵר — <i>he kept</i>	יָשֵׁב — <i>he sat</i>
Ms	שָׁמוּר <i>being kept</i>	יָשׁוּב <i>being sat</i>
Fs	שָׁמוּרָה <i>being kept</i>	יָשׁוּבָה <i>being sat</i>
Mp	שָׁמוּרִים <i>being kept</i>	יָשׁוּבִים <i>being sat</i>
Fp	שָׁמוּרוֹת <i>being kept</i>	יָשׁוּבוֹת <i>being sat</i>

<sup>237</sup> 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*** infixed 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 שֹׁמֵר** (*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 שָׁמוּר** (*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 שָׁמוּר*	= <i>the king is being kept</i>
הַמֶּלֶךְ הַשָּׁמוּר*	= <i>the king who is being kept</i>
כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת הַכְּתוּבִים בַּסֵּפֶר הַזֶּה	= <i>all the words of this law which are written in this book</i> (Deut 28:58)

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:

- |          |  |
|----------|--|
| אָחוֹת   | (f.) sister  |
| אֵיל     | male sheep, ram                                      |
| בְּהֵמָה | (m. or f.) cattle, domestic animals; beasts, animals |
| דְּמוּת  | (f.) pattern, form, shape, image                     |

חוֹמָה	(f.) wall (around a city, area, or building)
מֵאָה	one hundred; מֵאָתַיִם, two hundred
מִנְחָה	(f.) gift, present, offering (esp., grain offering)
פָּר	young bull, steer; פָּרָה (f.) cow
רִאשׁוֹן	(m. or f.) first (in rank) [an ordinal number]
רֵאשִׁית	(f.) beginning, first fruit
שָׂר	official, commander, leader
שַׁבָּת	(m. or f.) sabbath
תְּוֹךְ	midst, middle (construct: תְּוֹךְ)

## Verbs:

נָאֵל	he redeemed
נָטָה	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:

בַּמָּה, בְּמָה	with what? by what means? how?
כַּמָּה, כְּמָה	how much? how many?
לָמָה, לְמָה	why?

## Adverbs:

אָךְ	yea, surely, only
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## Prepositions:

בְּעַד	behind, through, out of, for the benefit of
בְּתוֹךְ	within, inside

## Particles:

אֲנִי	(A particle of urgency that is difficult to translate; often untranslatable. In some cases, <i>please</i> might be legitimate. Sometimes <i>surely</i> or <i>then</i> might be appropriate.)
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## CHAPTER 18

# The Infinitive Cardinal and Ordinal Numbers

### In the Word – Exegetical Insights

Exodus 20:8

זָכוֹר אֶת־יּוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

☆ זָכוֹר: The Qal infinitive absolute (*to remember*) functions as an imperative in this clause, maintaining the infinitive's ability to govern a direct object. אֶת־יּוֹם הַשַּׁבָּת acts as the infinitive's object.

☆ יּוֹם הַשַּׁבָּת is a construct phrase.

☆ לְקַדְּשׁוֹ is also an infinitive (*to sanctify it or to keep it holy*), an infinitive construct: Piel<sup>238</sup> 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 זָכוֹר. **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.

<sup>238</sup> Chapter 21 will discuss the Piel conjugation of Hebrew verbs.

**2B. Examples:**

לִשְׁמֹר	= to keep	(Gen 3:24)
מִשָּׁל	= ruling, to rule	(Prov 19:10)
לִזְכֹּר	= to remember	(Gen 9:16)
לִלְקָט	= to gather	(Exod 16:27)
לִכְתֹּב	= writing, to write	(Deut 31:24)
לִשְׁמֹר אֶת־דַּרְךְ עֵץ הַחַיִּים:	= to keep the way of the tree of life	(Gen 3:24)
לִזְכֹּר 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.<sup>239</sup> 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 תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם	= You shall surely keep <sup>240</sup> the commandments of Yahweh your God	(Deut 6:17)
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<sup>239</sup> 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.

<sup>240</sup> Or, *you must keep* or *you are obligated to keep*.

זָכַר תִּזְכֹּר אֶת אֲשֶׁר-עָשָׂה יְהוָה אֱלֹהֶיךָ = *You shall surely remember<sup>241</sup> what Yahweh your God did* (Deut 7:18)

### 2C. Duration (PC CIA)

שָׁמַעוּ שְׁמֹעַ מִלְּתִי = *Keep on listening to my speech* (Job 13:17)

צָרַף צְרוּף = *the refining goes on* (Jer 6:29)

וְאָכַלְתֶּם אָכֹל = *and you will keep on eating* (Joel 2:26)

יִשְׁפֹּט שְׁפֹט = *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 infixed 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*<sup>243</sup> when ending in a guttural (e.g., שְׁמֹעַ).

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.

<sup>241</sup> Or, *you must remember* or *you are obligated to remember*.

<sup>242</sup> In the Hebrew Bible the form is actually **יִשְׁפֹּט**, a form of the imperfect that **Chapter 20** will present.

<sup>243</sup> 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:  
 א = 1, ב = 2, ג = 3, etc.

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

- 1 אֶחָד (m.), אַחַת (f.); constructs: אֶחָד and אַחַת. 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:

יּוֹם אֶחָד	=	<i>one day</i>	(Gen 1:5)
שְׂפָה אַחַת	=	<i>one language</i>	(Gen 11:6)
הַמְּחַנֶּה הָאֶחָד	=	<i>the one company</i>	(Gen 32:8)

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

### Examples:

שְׁנַיִם כְּרֻבִים זָהָב	=	<i>two golden cherubs</i>	(Exod 25:18)
לֶחֶם תְּנוּפָה שְׁתַּיִם	=	<i>two loaves of bread</i>	(Lev 23:17)
שְׁנַיִם הַמְּאֹרֹת הַגְּדֹלִים	=	<i>the two great lights</i>	(Gen 1:16)
שְׁתַּיִם נָשִׁים	=	<i>two wives</i>	(Gen 4:19)
שְׁנַיִם בָּנִים	=	<i>two sons</i>	(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	<sup>244</sup> שָׁלֹשׁ	שָׁלֹשׁ	שָׁלוֹשׁ	שָׁלוֹשׁת
4	אַרְבַּע	אַרְבַּע	אַרְבַּעַה	אַרְבַּעַת
5	חֲמִישׁ	חֲמִישׁ	חֲמִישָׁה	חֲמִישַׁת
6	שֵׁשׁ	שֵׁשׁ	שֵׁשָׁה	שֵׁשַׁת
7	שִׁבְעַ	שִׁבְעַ	שִׁבְעָה	שִׁבְעַת
8	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶת
9	תְּשַׁע	תְּשַׁע	תְּשַׁעָה	תְּשַׁעַת
10	עָשָׂר	<sup>245</sup> עָשָׂר	עָשָׂרָה	עָשָׂרַת

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



**Examples:**

שְׁלֹשָׁה בָּנִים	= three sons	(Gen 6:10)
שֵׁשֶׁת יָמִים	= six days	(Exod 16:26)
<sup>246</sup> שֵׁשׁ שָׁנִים	= six years	(Gen 6:10)
בֶּן-שְׁמוֹנֶת יָמִים	= eight days old	(Gen 17:12)
שְׁמוֹנֶה אַמּוֹת	= eight cubits	(1 Kgs 7:47)
עֲשָׂרָה . . . הָעֲשָׂרָה	= ten persons . . . the ten	(Gen 18:32)

**Exceptions:**

<sup>247</sup> וּשְׁלֹשֶׁת נְשֵׁי-בָנָיו	= and the three wives of his sons	(Gen 7:13)
אַרְבַּעַת כַּנְפוֹת 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	אַחַד עָשָׂר	עֲשָׂתֵי עָשָׂר	אַחַת עָשָׂרָה	עֲשָׂתֵי עָשָׂרָה
12	שְׁנַיִם עָשָׂר	שְׁנֵי עָשָׂר	שְׁתַּיִם עָשָׂרָה	שְׁתֵּי עָשָׂרָה
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עָשָׂרָה	
14	אַרְבַּעַת עָשָׂר		אַרְבַּע עָשָׂרָה	
15	חֲמִישָׁה עָשָׂר		חֲמִשׁ עָשָׂרָה	
16	שֵׁשָׁה עָשָׂר		שֵׁשׁ עָשָׂרָה	
17	שִׁבְעָה עָשָׂר		שִׁבַּע עָשָׂרָה	
18	שְׁמוֹנֶה עָשָׂר		שְׁמוֹנֶה עָשָׂרָה	
19	תְּשַׁעַת עָשָׂר		תְּשַׁע עָשָׂרָה	

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

<sup>246</sup> 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.

<sup>247</sup> 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:**

אֶחָד עֶשֶׂר יְלָדָיו	= <i>his eleven children</i>	(Gen 32:22)
שְׁתַּיִם עֶשְׂרֵה עֵינֹת מַיִם	= <i>twelve springs of water</i>	(Gen 17:12)
<sup>248</sup> עָרִים שְׁלֹשׁ-עֶשְׂרֵה	= <i>thirteen cities</i>	(Josh 19:6)
<sup>249</sup> חֲמִשָּׁה עֶשֶׂר שֶׁקֶל	= <i>fifteen shekels</i>	(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	עֶשְׂרִים	60	שְׁשִׁים
30	שְׁלֹשִׁים	70	שִׁבְעִים
40	אַרְבָּעִים	80	שְׁמֹנִים
50	חֲמִשִּׁים	90	תְּשַׁעִים

**Examples:**

<sup>250</sup> עֶשְׂרִים שָׁנָה	= <i>twenty years</i>	(Gen 31:38)
שְׁלֹשִׁים יוֹם	= <i>thirty days</i>	(Deut 34:8)
עֶשְׂרִים וְאַרְבַּע שָׁנָה	= <i>twenty-four years</i>	(1 Kgs 15:34)
<sup>251</sup> שִׁבְעִים וְשִׁבְעָה אִישׁ	= <i>seventy-seven men</i>	(Judg 8:14)
<sup>252</sup> תְּשַׁע וְאַרְבָּעִים שָׁנָה	= <i>forty-nine years</i>	(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	= <i>800 years</i>	(Gen 5:4)
שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמֵאוֹת שָׁנָה	= <i>162 years</i>	(Deut 34:8)
כְּשִׁלְשֵׁת אֲלָפֵי אִישׁ	= <i>about</i> <sup>253</sup> <i>3000 men</i>	(Exod 32:28)
מֵאוֹתָם לֶחֶם	= <i>200 loaves of bread</i>	(1 Sam 25:18)

<sup>248</sup> עֵיר 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.

<sup>249</sup> 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: עֶשֶׂר בָּנִים אַרְבָּעָה (fourteen sons, 1 Chr 25:5).

<sup>250</sup> As with the teens, the tens usually modify a singular form of the noun. They modify plural nouns when the noun precedes the number: אֵילִים עֶשְׂרִים (twenty rams, Gen 32:14).

<sup>251</sup> 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.

<sup>252</sup> The compound numbers may be written in either order: *forty and nine* or *nine and forty*.

<sup>253</sup> Hebrew utilizes the כֹּ preposition to express the expression of approximation, *about*.

אַלְפִים בְּאַמָּה	= 2000 cubits <sup>254</sup>	(Exod 32:28)
עֶשְׂרֵת אַלְפִים אִישׁ	= 10,000 men	(Judg 1:4)
אַלְפֵי רִבְבָה	= thousands of ten thousands	(Gen 24:60)
שְׁנַיִם עָשָׂר אֶלֶף	= 12,000	(Ps 60:1)
רִבְתִּים <sup>255</sup>	= 20,000	(Ps 68:18)
דְּרַכְמוֹנִים שְׁתַּי רַבּוֹת	= 20,000 drachmas	(Neh 7:70)
שֵׁשׁ־מֵאוֹת אֶלֶף וְשִׁלְשָׁת	= 603,550	(Exod 38:26)
אַלְפִים וַחֲמִשׁ מֵאוֹת וַחֲמִשִּׁים		

## 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	רִאשׁוֹן <sup>256</sup>	רִשׁוֹנָה
2nd	שְׁנִי	שְׁנִית
3rd	שְׁלִישִׁי	שְׁלִישִׁית <sup>257</sup>
4th	רְבִיעִי	רְבִיעִית
5th	חֲמִישִׁי	חֲמִישִׁית
6th	שְׁשִׁי	שְׁשִׁית
7th	שְׁבִיעִי	שְׁבִיעִית
8th	שְׁמִינִי	שְׁמִינִית
9th	תְּשִׁיעִי	תְּשִׁיעִית
10th	עֲשִׂירִי	עֲשִׂירִית <sup>258</sup>

Ordinals behave like attributive adjectives. They agree with the noun they modify in gender, number, and definiteness.

### Examples:

בַּיּוֹם הָרִאשׁוֹן	= on the first day	(Exod 12:15)
זֶה יָצָא רִאשׁוֹנָה	= this one came out first	(Gen 38:28)
בֶּן שְׁנִי	= a second son	(Gen 30:7)

<sup>254</sup> Literally, 2000 by the cubit.

<sup>255</sup> Perhaps twice ten thousand, or ten thousand fold (GKC, §97h).

<sup>256</sup> Sometimes Biblical Hebrew utilizes the cardinal אָחָד as an ordinal: שֵׁם הָאָחָד (the name of the first, Gen 2:11).

<sup>257</sup> An alternate fem. ending occurs one time: שְׁלִישִׁיהָ (third party, Isa 19:24).

<sup>258</sup> An alternate fem. ending occurs one time: עֲשִׂרִיהָ (tenth part, Isa 6:13).

צַלַּע הַמִּשְׁכָּן הַשֵּׁנִית	= <i>the second side of the tabernacle</i>	(Exod 36:25)
הַנָּהָר הַשְּׁלִישִׁי	= <i>the third river</i>	(Gen 2:14)
בְּיוֹם עֶשְׂרִים וָאַרְבָּעָה	= <i>on the twenty-fourth day</i>	(Neh 9:1)
<sup>259</sup> בְּשָׁנָה הָרְבִיעִית	= <i>in the fourth year</i>	(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**<sup>260</sup> 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. אֲכַלְתִּי — Since there is no prefix, that section is left blank on the parsing sheet.
2. תִּשְׁמְרוּ — The four letters א, 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. שְׁמְרוּ — Since all imperatives are in the second person, that section is left blank.
4. הַיֶּלֶד — Note the prefixed article as well as the fact that participles, being verbal adjectives, have no person.
5. יְשׁוּבוּת — Note the same things as in #4, above.
6. לְפָקֵד — Note the prefixed preposition as well as the absence of any person, gender, or number.
7. הַשְּׂמוּעָה — (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 הַ.

## 5A. Vocabulary

<sup>259</sup> 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).

<sup>260</sup> 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:

בְּגָד	(m. or f.) garment
בְּכוֹר	(m. or f.) firstborn, firstfruit
בָּקָר	herd, cattle
בֹּקֶר	morning
גְּבוּל	border, boundary
דּוֹר	(m. or f.) generation
חַיִּל	(m. or f.) power, strength, wealth; army
חֲלוֹם	(m. or f.) dream
חֶסֶד	loyalty, faithfulness, kindness, lovingkindness
כַּנָּף	(f.) wing, edge, extremity
כַּף	(f.) palm (of the hand), hand, sole (of the foot)
לָשׁוֹן	(m. or f.) tongue, language
נָהָר	river
עֶרֶב	(m. or f.) evening

Verbs:

אָבַד	he perished
חָלַם	he dreamed
חָנָה	he encamped, he laid siege to
לָכַד	he caught, he captured, he overthrew
נָגַע	he touched, he struck
נָגַשׁ	he approached, he drew near
רָבָה	he multiplied
שָׁתָה	he drank



**PARSING SHEET**

Box # \_\_\_\_\_

Name \_\_\_\_\_

WORD	PREFIX					STEM/CONJUGATION						FORM/TENSE						PERSON			GENDER			NUM		ROOT	MEANING		
	I n t e r r	A r t i c l e	P r e p	׀ C o n s	׀ C o n j	Q a l	N i f a l	P i e l	P u a l	H i f i l	H o f a l	H i t h p	P e r f e c t	I m p e r f	I m p v	A c t P t c p	P a s s P t c p	I n f C s t r	I n f A b s	F i r s t	S e c o n d	T h i r d	M a s c	F e m	C o m m o n			S i n g u l a r	P l u r a l
1.																													
verbal suffix																													
2.																													
verbal suffix																													
3. □																													
verbal suffix																													
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verbal suffix																													
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## CHAPTER 19

# Segholate Nouns and Stative Verbs

### In the Word – Exegetical Insights

Psalm 129:2

רַבַּת צָרְרוֹנִי מִנְעוּרִי  
גַם לֹא־יָכְלוּ לִי:

✧ רַבַּת: Adjective feminine singular construct, *many, many a time, often*. **Exegetical comment:** It appears that the psalmist places the adjective first for emphasis.

✧ יָכְלוּ 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 ל.

✧ לִי: In this context following the previous verb, the ל 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.	מֶלֶךְ <i>king</i>	מְלָכִים <i>kings</i>
2C.	זֶבַח <i>sacrifice</i>	זִבְחִים <i>sacrifices</i>
3C.	אֶרֶץ <i>land</i>	אֲרָצוֹת <i>lands</i>
4C.	נָעַר <i>youth</i>	נְעָרִים <i>youths</i>
5C.	אָזֶן <i>ear</i>	אָזְנַיִם <i>ears</i>

**3B. Explanatory Notes:**

- 1C. מֶלֶךְ Note the pointing of the plural: מְלָכִים. 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. זֶבַח Since gutturals prefer *pathach* under them and even before them, the *seghol* has given way to a *pathach*.
- 3C. אֶרֶץ 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. נָעַר 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 שָׁמַר, are normally **fientive**<sup>260</sup> and denote motion or action.

<sup>260</sup> **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 כָּבַד, 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 יָכַל, 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.

<i>QAL</i>				
		Active ( <i>a-class</i> )	Stative	
			<i>e-class</i>	<i>o-class</i>
Perf. sg.	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ
	2 fem.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ
	3 masc.	קָטַל	כָּבַד	קָטַן
	3 fem.	קָטַלְהָ	כָּבַדְהָ	קָטַנְהָ
	pl.	1 com.	קָטַלְנוּ	כָּבַדְנוּ
	2 masc.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם
	2 fem.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן
	3 com.	קָטַלוּ	כָּבְדוּ	קָטַנוּ
Impf. sg.	1 com.	אֶקְטַל	אֶכְבֵּד	אֶקְטֵן
	2 masc.	תִּקְטַל	תִּכְבֵּד	תִּקְטֵן
	2 fem.	תִּקְטַלִּי	תִּכְבְּדִי	תִּקְטַנִּי
	3 masc.	יִקְטַל	יִכְבֵּד	יִקְטֵן
	3 fem.	תִּקְטַלְהָ	תִּכְבֵּדְהָ	תִּקְטַנְהָ
	pl.	1 com.	נִקְטַל	נִכְבֵּד
	2 masc.	תִּקְטַלוּ	תִּכְבְּדוּ	תִּקְטַנוּ
	2 fem.	תִּקְטַלְנָה	תִּכְבְּדְנָה	תִּקְטַנְנָה
	3 masc.	יִקְטַלוּ	יִכְבְּדוּ	יִקְטַנוּ
	3 fem.	תִּקְטַלְנָה	תִּכְבְּדְנָה	תִּקְטַנְנָה
	Impv. sg.	masc.	קָטַל	כָּבַד
Ptcp. sg.	masc.	קָטַל	כָּבַד	קָטַן

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*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 *gamets-hatuph* in the perfect 2 pl forms of קָטַן. 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 ם of קָטַן in the perfect 1cp and in the imperfect 2fp and 3fp. The strong *dagesh* (“the doubling dot”) indicates that the ם of the root and the ם of the suffix are both present.

**4A. Vocabulary**

## Nouns:

הַבָּל	breath, vanity, idol
חַמָּה	(f.) heat; wrath; venom
נְעוּרִים	(m. or f.) time of youth
עַמּוֹן	Ammon, Ammonites (בְּנֵי עַמּוֹן)
פַּעַם	(f.) step, pace; time
פְּרַת	Euphrates
צֵר	enemy
רֶחֶם	womb; רַחֲמִים (pl. of intensity) compassion, mercy
שֶׁמֶן	(m. or f.) oil, fat
שָׁקַר	lie, breach of faith, deception

## Verbs:

בָּכָה	he wept
גִּלָּה	he revealed, he uncovered
יָכַל	he was able, he prevailed
כָּבַד	he was heavy
צָרַר	he attacked
קָטַן	he was small

## Adjectives:

קָטַן	small, insignificant, unimportant
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## Prepositions:

לְבַד	except, apart from, beside
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## Conjunctions:

יַעַן	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

בְּשֵׁנִת שֵׁשׁ־מֵאוֹת שָׁנָה לְחֵי־נֹחַ  
בְּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה־עָשָׂר יוֹם לְחֹדֶשׁ בַּיּוֹם הַזֶּה  
נִבְקְעוּ כָּל־מַעֲיִנֹת תְּהוֹם רַבָּה  
וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ:

➔ **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<sup>e</sup>qatal*):** 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<sup>e</sup>qatal*. The conjunction's vowel pointing is identical to the simple *waw* conjunction.

**1D.** The usual pointing is ׀:

יִשְׁמַר הָאִישׁ וְשָׁמַע — *the man will watch and will listen.*

**2D.** Before labials (ב, מ, פ) the pointing is ׀:

יִמְשַׁל הַמֶּלֶךְ וּמְלִיךְ — *the king will rule and will reign.*

**3D.** Before a simple *shewa* the pointing is ׀:

תִּזְכְּרוּ וְשָׁמַרְתֶּם — *you will remember and you will keep.*

**4D.** Before a composite *shewa* the ׀ prefers the corresponding short vowel of the composite *shewa*:

תִּשְׁמְרוּ וְעַמַּדְתֶּם — *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”),<sup>261</sup> 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):

עָלָה הַמֶּלֶךְ וַיִּמְשַׁל — *the king arose, then he ruled.*

<sup>261</sup> 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*:

זָכַרְתִּי וַאֲשַׁמֵּר — *I remembered, so I kept.*

### 3B. Additional Notes:

- 1C. The **waw-correlative** (*w<sup>e</sup>qatal*) 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<sup>e</sup>qatal*) 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:

וַיִּשְׁמְרוּתֶם — *and you [mp] will keep* (Exod 12:17)

וַיֹּאמֶר — *and he said* (Gen 4:9)

- 5C. The perfect verb וַיְהִי and its imperfect form יִהְיֶה frequently occur in biblical Hebrew with the *waw* (וַיְהִי and 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*)

וַיְהִי<sup>262</sup> — *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:

<sup>262</sup> 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.

וַיְהִי אַחֲרַי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ  
 בֶּן־נֹון — “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.

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### 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 ׀ and changes in pointing.

## 2B. The Form of the Niphal (See the chart on the following page.)

### 1C. Recognition Keys<sup>263</sup>

**1D. Perfect:** The prefixed ׀ 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 ׀ that has been assimilated. Just as with the preposition בֵּן,<sup>264</sup> when the letter ׀ stands vowelless between two consonants, the ׀ is assimilated and drops out, causing the following letter to receive the *dagesh forte* compensative.

יִשְׁמַר ← יִשְׁמֹר

<sup>263</sup> See “Keys to Hebrew Paradigms” chart.

<sup>264</sup> 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.

יְעִבֵּר ← יַעֲבֹר

### 3D. Imperative

- (a) Prefixed ׀ 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 ׀.  
 (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 נִלְחָם (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 <sup>265</sup> קָטַן / כָּבַד / קָטַל		QAL			NIPHAL
		Active	Stative		
Perf. sg.	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
	2 fem.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
pl.	3 masc.	קָטַל	כָּבַד	קָטַן	נִקְטַל
	3 fem.	קָטַלְהָ	כָּבַדְהָ	קָטַנְהָ	נִקְטַלְהָ
	1 com.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנּוּ	נִקְטַלְנוּ
Impf. sg.	2 masc.	קָטַלְתָּם	כָּבַדְתָּם	קָטַנְתָּם	נִקְטַלְתָּם
	2 fem.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
	3 com.	קָטַלוּ	כָּבְדוּ	קָטַנוּ	נִקְטַלוּ
pl.	1 com.	אֶקְטַל	אֶכְבֹּד	אֶקְטַן	אֶקְטַל
	2 masc.	תִּקְטַל	תִּכְבֹּד	תִּקְטַן	תִּקְטַל
	2 fem.	תִּקְטַלִּי	תִּכְבְּדִי	תִּקְטַנִּי	תִּקְטַלִּי
pl.	3 masc.	יִקְטַל	יִכְבֹּד	יִקְטַן	יִקְטַל
	3 fem.	תִּקְטַל	תִּכְבֹּד	תִּקְטַן	תִּקְטַל
	1 com.	נִקְטַל	נִכְבֹּד	נִקְטַן	נִקְטַל
Impv. sg.	2 masc.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְנוּ	תִּקְטְלוּ
	2 fem.	תִּקְטְלֵנָה	תִּכְבְּדֵנָה	תִּקְטְנֵנָה	תִּקְטְלֵנָה
	3 masc.	נִקְטְלוּ	נִכְבְּדוּ	נִקְטְנוּ	נִקְטְלוּ
pl.	3 fem.	תִּקְטְלֵנָה	תִּכְבְּדֵנָה	תִּקְטְנֵנָה	תִּקְטְלֵנָה
	masc.	קְטַל	כְּבֹד	קְטַן	הִקְטַל
	fem.	קְטַלִּי	כְּבֹדִי	קְטַנִּי	הִקְטַלִּי
pl.	masc.	קְטַלוּ	כְּבֹדוּ	קְטַנוּ	הִקְטַלוּ
	fem.	קְטַלְנָה	כְּבֹדְנָה	קְטַנְנָה	הִקְטַלְנָה
Ptcp. active	masc. sg.	קָטַל	כָּבַד	קָטַן	
passive	masc. sg.	קָטוּל			נִקְטַל
Inf. abs.		קָטוּל			הִקְטַל נִקְטַל
Inf. constr.		קָטַל	כָּבַד	קָטַן	הִקְטַל

<sup>265</sup> Cf. J-M, 2:658.

### 3A. Vocabulary

#### Nouns:

אֵי	(m.) coast, island
אֶכֶל	(m.) food
אֲכָלָהּ	(f.) food
אַרְבָּה	(f.) window
דַּעַת	(f.) knowledge, discernment, understanding
חֹדֶשׁ	(m.) new moon, month
חַמָּס	(m.) violence; wrong
יָלֵד	(m.) boy
מֵאֲכָל	food
מוֹעֵד	meeting, assembly; agreed or appointed time; festival
מִטָּה	stick, staff; tribe
מִסְפָּר	(m.) number, quantity
נֹחַ	Noah
סֵפֶר	(m.) something written; record, letter, scroll
סֹפֵר	(m.) scribe, secretary

#### Verbs:

בָּקַע	he split, he cleft; he broke forth
חָלַל (Ni)	he was polluted; he was defiled
טָמֵא (Ni)	he became ceremonially unclean
יָתַר (Ni)	he was left over
לָחַם (Ni)	he fought
סָפַר	he made a written record; he counted; (Piel) he reported
סָתַר (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 הַיְתֵהָ תְהוֹ וּבְהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם  
וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

☆ הַיְתֵהָ (Qal perfect 3fs < הָיָה) should not be translated *became*. הָיָה 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*).<sup>266</sup>

☆ עַל־פְּנֵי תְהוֹם וְחֹשֶׁךְ: 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־פְּנֵי 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.<sup>267</sup> Final translation: *and darkness was upon the surface of the deep*.

☆ וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: is a clause that employs a Piel participle fs (מְרַחֶפֶת) 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 רוּחַ 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

<sup>266</sup> See J-M, §113p. The LXX accurately translated הַיְתֵהָ with ἦν (imperf. act. 3s < εἰμί, “I am”). Cp. the forms of γίνωμαι (“I became”) for Hebrew imperfect forms of הָיָה throughout Gen 1.

<sup>267</sup> See *HBI*, §1.4.2b.

repeated (iterative) action:<sup>268</sup> *and the Spirit of God was hovering over the surface of the water.*<sup>269</sup>

## 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 Keys**<sup>270</sup>

### 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 *ד*.
- (b) Pointed like the imperfect.

<sup>268</sup> See *HBI*, §2.2.5b.

<sup>269</sup> The plural (יָדָיו) may be taken as a plural of abundance or even of complexity (due to its wave-broken surface?). Cf. *HBI*, §1.1.3b.

<sup>270</sup> 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 Keys**<sup>271</sup>**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.<sup>272</sup>

**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, **יִשְׁבֹּר** with the *waw*-consecutive is **וַיִּשְׁבֹּר**, not **וַיִּשְׁבֹּר**.

**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**, **נ**, **ו**, or **ק**.

While the consonant is no longer doubled, the *shewa* is still considered vocal.

<sup>271</sup> See “Keys to Hebrew Paradigms” chart.

<sup>272</sup> The Pual infinitives are rare occurrences in the Hebrew Bible.

Regular Verb Paradigm <sup>273</sup> קָטַל		QAL	NIPHAL	PIEL	PUAL	
Perf. sg.	1 com.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	2 masc.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 fem.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	3 masc.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 fem.	קָטַלָּה	נִקְטַלָּה	קָטַלָּה	קָטַלָּה	
pl.	1 com.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	
	2 masc.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	
	2 fem.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	
	3 com.	קָטַלוּ	נִקְטַלוּ	קָטַלוּ	קָטַלוּ	
Impf. sg.	1 com.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	2 masc.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 fem.	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	
	3 masc.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 fem.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	pl.	1 com.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
		2 masc.	תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטַלוּ
		2 fem.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	3 masc.	יִקְטַלוּ	יִקְטַלוּ	יִקְטַלוּ	יִקְטַלוּ	
	3 fem.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	
Impv. sg.	masc.	קָטַל	הִקְטַל	קָטַל		
	fem.	קָטַלִּי	הִקְטַלִּי	קָטַלִּי		
pl.	masc.	קָטַלוּ	הִקְטַלוּ	קָטַלוּ		
	fem.	קָטַלְנָה	הִקְטַלְנָה	קָטַלְנָה		
Ptcp. active	masc. sg.	קָטַל		מִקְטַל		
passive	masc. sg.	קָטוּל	נִקְטָל		מִקְטָל	
Inf. abs.		קָטוּל	הִקְטָל	קָטַל	קָטַל	
			נִקְטָל	קָטַל		
Inf. constr.		קָטַל	הִקְטָל	קָטַל		

<sup>273</sup> Cf. J-M, 2:658–59. For the Qal staves, see the chart on page 139.



**5A. Vocabulary**

## Nouns:

בְּהוּ	(m.) void, emptiness, wasteness; unfilled
חֵן	(m.) grace, charm; favor
טוֹבָה	(f.) good things; goodness, kindness; prosperity
כֶּפֶר	(m.) bribe, ransom
נַחֲלָה	(f.) inheritance, possession
עֵצָה	(f.) advice, counsel; plan
שְׂאֵרִית	(f.) remainder, remnant
שִׂמְחָה	(f.) joy, jubilation; happiness
תְּהוּ	(m.) desert, emptiness, nothing; unformed

## Verbs:

כִּסָּה (Pi)	he covered, he concealed
כִּפֵּר (Pi)	he appeased, he made amends; he made atonement
לָמַד (Piel)	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
שָׂמַח (Piel)	he rejoiced; he was merry; (Piel) he made (someone) merry
שָׂרַף	he burned completely
שָׁכַח	he forgot

## Adverbs:

חִנָּם	without compensation; in vain; without cause
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# כב

## CHAPTER 22

### The Hiphil & Hophal Conjugations

#### In the Word – Exegetical Insights

Psalm 22:16 [Eng. 15]

יִבֵּשׁ כִּחְרָשׁוֹ כַּחֵי וְלִשׁוֹנֵי מִדְּבַק מִלְּקוֹחָי  
וְלַעֲפַר־מוֹת תִּשְׁפָּתֵנִי:

☆ **יִבֵּשׁ כִּחְרָשׁוֹ**: The first word is the verb of this clause. It is an *e*-class stative verb, Qal perfect 3ms < יִבֵּשׁ: *he/it is/was dry*. **כִּחְרָשׁוֹ** is a prepositional phrase modifying the verb adverbially and answering the question, “How dry is/was it/he?” **חְרָשׁוֹ** 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 **כ**: *like the potsherd*. **כַּחֵי** is the subject of the verb. It has a 1cs pronominal suffix attached to it: *my strength*.

☆ **וְלִשׁוֹנֵי מִדְּבַק מִלְּקוֹחָי** is a clause employing a Hophal participle (**מִדְּבַק**) as its verb: *is/was made to cleave*. Its subject (normally placed before the participle), **וְלִשׁוֹנֵי**, **מִלְּקוֹחָי**, is a noun in the dual with a 1cs pronominal suffix: *my jaws*, or, by association, *my palate*.

☆ **וְלַעֲפַר־מוֹת תִּשְׁפָּתֵנִי**: The verb is Qal imperfect 2ms < **תִּשְׁפָּתֵנִי** with a 1cs pronominal suffix employed as the direct object: *you have ordained/appointed me*. The prepositional phrase (**וְלַעֲפַר־מוֹת**) 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 Keys**<sup>274</sup>**1C. Perfect**

- (a) Prefixed הַ.
- (b) Infix 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 הַ with a *pathach* (built on the imperfect).**4C. Participle:** Prefixed הַ with a *pathach*.**5C. Infinitive Construct**

- (a) Prefixed הַ with a *pathach* (built on the imperfect).
- (b) Normally occurs with a preposition.

**6C. Infinitive Absolute**

- (a) Prefixed הַ 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 Keys**<sup>275</sup>**1C. Perfect**

- (a) Prefixed הַ.
- (b) *Qamets-hatuph* under preformative (*and so throughout the conjugation*). Remember, *qamets-hatuph* results from a shortened form of הַ or הַ (see pages 45–46).

**2C. Imperfect:** *Qamets-hatuph* under the preformative.**3C. Imperative:** Does not exist.**4C. Participle:** Prefixed הַ with a *qamets-hatuph*.

- (a) Prefixed הַ with *qamets-hatuph*.
- (b) *Pathach* heightens to *qamets* under second root letter.

<sup>274</sup> See “Keys to Hebrew Paradigms” chart.<sup>275</sup> 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 קטל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL
Perf.	1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
	2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
	2fs	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ
	3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל
	3fs	קָטַלָּה	נִקְטַלָּה	קָטַלָּה	קָטַלָּה	הִקְטִילָּהּ	הִקְטַלָּהּ
	1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
	2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
	2fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
	3cp	קָטַלוּ	נִקְטַלוּ	קָטַלוּ	קָטַלוּ	הִקְטִילוּ	הִקְטַלוּ
Impf.	1cs	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל
	2ms	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל
	2fs	תִּקְטָלִי	תִּקְטָלִי	תִּקְטָלִי	תִּקְטָלִי	תִּקְטִילִי	תִּקְטָלִי
	3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל
	3fs	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל
	1cp	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל
	2mp	תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטִילוּ	תִּקְטַלוּ
	2fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
	3mp	יִקְטַלוּ	יִקְטַלוּ	יִקְטַלוּ	יִקְטַלוּ	יִקְטִילוּ	יִקְטַלוּ
3fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	
Impv.	ms	קְטַל	הִקְטַל	קְטַל		הִקְטַל	
	fs	קְטָלִי	הִקְטָלִי	קְטָלִי		הִקְטִילִי	
	mp	קְטַלוּ	הִקְטַלוּ	קְטַלוּ		הִקְטִילוּ	
	fp	קְטַלְנָה	הִקְטַלְנָה	קְטַלְנָה		הִקְטִילְנָה	
Ptcp. active	ms	קָטַל		מִקְטַל		מִקְטִיל	
Ptcp. passive	ms	קָטוּל	נִקְטָל		מִקְטָל		מִקְטָל
Inf. abs.		קָטוּל	הִקְטַל נִקְטַל	קָטַל קָטַל	קָטַל	הִקְטַל	הִקְטַל
Inf. constr.		קָטַל	הִקְטַל	קָטַל		הִקְטִיל	הִקְטַל

**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,  $\text{יִקְטִיל}$  becomes  $\text{וַיִּקְטֵל}$ .

**5A. Vocabulary**

## Nouns:

$\text{חַיִּים}$	(m.) lifetime, life-span, life
$\text{חֶרֶשׁ}$	(m.) potsherd, pottery, earthenware
$\text{יְשׁוּעָה}$	(f.) help, salvation
$\text{כֹּחַ}$	(m.) power, strength; property
$\text{מַלְכוּת}$	(f.) royal dominion or honor; kingship; reign; realm; (adj.) royal
$\text{מִלְקָח}$	(m.) spoils of war, booty
$\text{מִמְלָכָה}$	(f.) dominion, kingdom; kingship
$\text{מְרֵאָה}$	(f.) seeing, vision; appearance
$\text{עֵבֶר}$	one of two opposing sides; bank (of a river); (prep.) on the other side of (see page 58, <b>1B</b> )
$\text{עַמּוּד}$	(m.) pillar; tent-pole
$\text{קֶבֶר}$	(m.) grave
$\text{רֵגֶל}$	(f.) foot, leg

## Verbs:

$\text{דָּבַק}$	he clung to, he stuck to, he cleaved to; (Hiphil) he overtook
$\text{יָבֵשׁ}$	he was dry; he dried up
$\text{נָגַד}$ (Hi)	he proposed; he announced; he informed; he made known
$\text{נָצַל}$	(Niphal) he was saved; he saved himself; (Piel) he robbed; (Hiphil) he pulled out, he saved
$\text{שָׁלַךְ}$ (Hi)	he threw, he cast
$\text{שָׁפַת}$	he set on; he laid down

## Adjectives:

$\text{חַי}$	living, alive
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## Prepositions:

$\text{מֵעַל}$	above, on top of; (adv.) upwards
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# כג

## CHAPTER 23

### The Hithpael Conjugation

#### In the Word – Exegetical Insights

Genesis 3:8

וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בְּגֶן  
לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ  
מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן:

✧ וַיִּשְׁמְעוּ אֶת-קוֹל 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 קוֹל is the object of the verb and is in a construct relationship with the word following it.

✧ מִתְהַלֵּךְ בְּגֶן is a clause employing a Hithpael participle (מִתְהַלֵּךְ) as its verb. Its subject is יְהוָה אֱלֹהִים.

✧ לְרוּחַ הַיּוֹם: The adverbial prepositional phrase defines the time when the *walking around* took place: *at [the time of] the wind of the day*.

✧ וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ: The *wayyiqtol* verb form continues as a normal element in narrative. וַיִּתְחַבֵּא is the Hithpael of חָבֵא, a verb found primarily in passive and reflexive conjugations (Niphal, Pual, Hiphil, Hophal, and Hithpael).<sup>276</sup>

✧ מִפְּנֵי יְהוָה אֱלֹהִים is another adverbial prepositional phrase. It modifies the preceding verb (וַיִּתְחַבֵּא). The phrase is best translated, *from the presence of Yahweh God*. מִפְּנֵי should not be translated literally (*faces of*).

✧ בְּתוֹךְ עֵץ הַגֵּן: This is yet another adverbial prepositional phrase—this one defining *where* the man and his wife were hiding. עֵץ is in a construct relation with הַגֵּן.

<sup>276</sup> 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 (הִתְּ) 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 Keys**<sup>277</sup>

### 1C. Perfect

- (a) Prefixed הִתְּ.
- (b) Strong (doubling) *dagesh* in the second root letter (*and so throughout the conjugation*).

**2C. Imperfect:** Prefixed הִתְּ, הִתְּ, הִתְּ, or הִתְּ (a contracted form of הִתְּ, הִתְּ, הִתְּ, or הִתְּ).

**3C. Imperative:** Prefixed הִתְּ (just like the perfect) with imperfect endings (2nd person only).

**4C. Participle:** Prefixed הִתְּ (contracted form of הִתְּ).

**5C. Infinitive (Construct and Absolute):** Prefixed הִתְּ (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 ז, ס, צ, שׁ and שׂ, the ת of the preformative is transposed (changes places) with the sibilant.<sup>278</sup> For example,

הִתְּשַׁפֵּן becomes הִתְּשַׁפֵּן<sup>279</sup>  
 וְאִתְּשַׁמֵּר becomes וְאִתְּשַׁמֵּר<sup>280</sup>  
 וְיִתְּסַבֵּל becomes וְיִתְּסַבֵּל<sup>281</sup>

<sup>277</sup> See “Keys to Hebrew Paradigms” chart.

<sup>278</sup> This transposition is described by Hebrew grammars as metathesis.

<sup>279</sup> Lam 2:12.

<sup>280</sup> Ps 18:24.

<sup>281</sup> Eccl 12:5.



Regular Verb קטל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL	HITHPAEL
Perf.	1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
	2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
	2fs	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
	3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
	3fs	קָטַלָּהּ	נִקְטַלָּהּ	קָטַלָּהּ	קָטַלָּהּ	הִקְטִילָּהּ	הִקְטַלָּהּ	הִתְקַטַּלָּהּ
	1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
	2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
	2fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
	3cp	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הִקְטְלוּ	הִתְקַטְּלוּ
Impf.	1cs	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
	2ms	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
	2fs	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטַּלִּי
	3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
	3fs	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
	1cp	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
	2mp	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ	תִּתְקַטְּלוּ
	2fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
	3mp	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	
Impv.	ms	קָטַל	הִקְטַל	קָטַל		הִקְטַל		הִתְקַטַּל
	fs	קְטַלִּי	הִקְטַלִּי	קְטַלִּי		הִקְטִילִי		הִתְקַטַּלִּי
	mp	קְטְלוּ	הִקְטְלוּ	קְטְלוּ		הִקְטִילוּ		הִתְקַטְּלוּ
	fp	קְטַלְנָה	הִקְטַלְנָה	קְטַלְנָה		הִקְטִילְנָה		הִתְקַטַּלְנָה
Ptcp. active	ms	קָטַל		מִקְטַל		מִקְטִיל		
Ptcp. passive	ms	קָטוּל	נִקְטָל		מִקְטָל		מִקְטָל	מִתְקַטָּל
Inf. abs.		קָטוּל	הִקְטָל נִקְטָל	קָטַל קָטַל	קָטַל	הִקְטַל	הִקְטַל	הִתְקַטַּל
		קָטַל	הִקְטַל	קָטַל		הִקְטִיל	הִקְטַל	הִתְקַטַּל
Inf. constr.		קָטַל	הִקְטַל	קָטַל		הִקְטִיל	הִקְטַל	הִתְקַטַּל

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,

הַתְּצַיִדְנוּ becomes הַצְּטִיִדְנוּ<sup>282</sup>

<sup>282</sup> Josh 9:12.

**3B.** When the first root letter is a *dental* (ד, ט, ת and sometimes נ and ז), the ת of the prefix is assimilated. In such cases, recognition is greatly dependent on closely observing the pointing. For example,

הַתְּהַרְרוּ becomes הַטְּהַרְרוּ<sup>283</sup>

#### 4A. Vocabulary

Nouns:

הַמּוֹן	(m.) noise, roar, turmoil; procession; multitude, crowd
חֵנוֹךְ	Enoch
מְשִׁיחַ	(m.) anointed one
מְשִׁחָה	(f.) anointing
עֵזֶר	help, assistance
עָנִי	(m.) poor, wretched; without (sufficient) property; needy
רִיב	(?) dispute, quarrel; lawsuit, legal case
רֶכֶב	(m.) war chariot(s), chariotry; upper millstone
רָשָׁע	(m.) guilty person, wicked person; (f.) רִשְׁעָה
תְּפִלָּה	(f.) prayer

Verbs:

חָבֵא	(Niphal) he hid himself; (Hiphil) he hid, he kept hidden
מָכַר	he sold; he betrayed (to others)
מָשַׁח	he smeared (with oil); he anointed
פָּלַל	(Piel) he pronounced judgment; he was arbitrator; (Hithpael) he prayed; he made intercession
שָׂכַל	(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
תָּמִים	complete; without fault; perfect; honest; devout

Adverbs:

יּוֹמָם	daily; by day
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<sup>283</sup> Ezra 6:20.

# כד

## CHAPTER 24

### Pronominal Suffixes for the Perfect/*Qatal*

#### In the Word – Exegetical Insights

Genesis 4:14

הִן גִּרְשֶׁת אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה  
וּמִפְּנֵיךָ אֶסְתָּר וְהִיְתִי נֶעַ וְנָד בְּאֶרֶץ  
וְהָיָה כָּל-מִצְאֵי יְהִרְגֵנִי:

- ☞ Utilize Holladay's *Lexicon* to identify the meaning of גִּרְשֶׁת.
- ☞ Utilize Holladay's *Lexicon* to identify both נֶעַ and נָד. How do they differ in their meanings?
- ✧ הֵן גִּרְשֶׁת אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה 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 פְּנֵי = *from*). What is the best translation of הָאֲדָמָה in this context?
- ✧ וּמִפְּנֵיךָ אֶסְתָּר: What are the keys that identify the correct parsing of the verb?
- ✧ וְהִיְתִי נֶעַ וְנָד בְּאֶרֶץ: Note the employment of the perfect (*qatal*) of הָיָה. Keep in mind that it focuses on a condition or a state of existence (being) rather than upon a transition or occurrence (becoming).
- ✧ כָּל-מִצְאֵי יְהִרְגֵנִי: 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 (אֲנִי or אֲנִי).<sup>284</sup>

<sup>284</sup> See Chapter 12.

## 1A. Introduction

While a pronominal object of a verb may be designated by אֹתִי, אֹתְךָ, etc.,<sup>285</sup> 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:

- the regular form of the Qal verb,
- the basic vowel changes which occur in the regular form when suffixes are attached, and
- the basic form of the pronominal suffixes.

Suffixes		Verbs		
Suffix PGN <sup>286</sup>	Pronominal Suffix for Verbs	Suffixed Form	Regular Form	Parsing
1cs	נִי	שָׁמַרְתִּי	שָׁמַרְתִּי	Qal Perf 1cs
2ms	ךָ	שָׁמַרְתָּ	שָׁמַרְתָּ	Qal Perf 2ms
2fs	ךְ	שָׁמַרְתְּ	שָׁמַרְתְּ	Qal Perf 2fs
3ms	וּ or הוּ	שָׁמַר	שָׁמַר	Qal Perf 3ms
3fs	הָ or הָ	שָׁמַרְתְּ	שָׁמַרְתְּ	Qal Perf 3fs
1cp	נִי	שָׁמַרְנוּ	שָׁמַרְנוּ	Qal Perf 1cp
2mp	כֶּם	שָׁמַרְתֶּם	שָׁמַרְתֶּם	Qal Perf 2mp
2fp	כֶּן		שָׁמַרְתֶּן	Qal Perf 2fp
3mp	ם	שָׁמַרוּ	שָׁמַרוּ	Qal Perf 3cp
3fp	ן			

See the chart on the following page for the forms of the perfect with pronominal suffixes.

<sup>285</sup> See page 102 (1A).

<sup>286</sup> PGN = Person, Number and Gender

## PRONOMINAL SUFFIXES WITH THE PERFECT

SUFFIX	QAL						PIEL	HIPHIL		
	1cs	2ms	2fs	3ms	3fs	1cp	2mp/2fp	3cp	3ms	3ms
	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַל	קָטַלָּהּ	קָטַלְנוּ	קָטַלְתֶּם קָטַלְתֶּן	קָטַלוּ	קָטַל	הִקְטִיל
1cs		קָטַלְתָּנִי	קָטַלְתִּינִי	קָטַלְנִי	קָטַלְתָּנִי		קָטַלְתֶּנִּי	קָטַלְנִי	קָטַלְנִי	הִקְטִילְנִי
2ms	קָטַלְתִּיךָ			קָטַלְךָ	קָטַלְתֶּךָ	קָטַלְנוּךָ		קָטַלְוּךָ	קָטַלְךָ	הִקְטִילְךָ
2fs	קָטַלְתִּיךְ			קָטַלְךְ	קָטַלְתֶּךְ	קָטַלְנוּךְ		קָטַלְוּךְ	קָטַלְךְ	הִקְטִילְךְ
3ms	קָטַלְתִּיהוּ קָטַלְתִּיו	קָטַלְתֶּהוּ קָטַלְתֹּו	קָטַלְתִּיהוּ	קָטַלְתֶּהוּ קָטַלוּ	קָטַלְתֶּהוּ קָטַלְתֹּו	קָטַלְנוּהוּ	קָטַלְתֶּוּהוּ	קָטַלְוּהוּ	קָטַלוּ	הִקְטִילוּ
3fs	קָטַלְתִּיהָ	קָטַלְתֶּהָ	קָטַלְתִּיהָ	קָטַלְתֶּהָ	קָטַלְתֶּהָ	קָטַלְנוּהָ	קָטַלְתֶּהָ	קָטַלְוּהָ	קָטַלְהָ	הִקְטִילְהָ
1cp		קָטַלְתָּנוּ	קָטַלְתִּינוּ	קָטַלְנוּ	קָטַלְתָּנוּ		קָטַלְתֶּנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטִילְנוּ
2mp	קָטַלְתִּיכֶם					קָטַלְנוּכֶם			קָטַלְכֶם	הִקְטִילְכֶם
2fp	קָטַלְתִּיכֶן					קָטַלְנוּכֶן			קָטַלְכֶן	הִקְטִילְכֶן
3mp	קָטַלְתִּים	קָטַלְתֶּם	קָטַלְתִּים	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְנוּם	קָטַלְתֶּם	קָטַלוּם	קָטַלְתֶּם	הִקְטִילְתֶּם
3fp	קָטַלְתִּין	קָטַלְתֶּן	קָטַלְתִּין	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְנוּן	קָטַלְתֶּן	קָטַלוּן	קָטַלְתֶּן	הִקְטִילְתֶּן

## Explanatory Notes:

1. 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*.
2. 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 ך in שָׁמְרָנוּ (he kept us).
3. 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 הָ, to תָּ, or תָּ, the 2fs changes from תָּ to תִּי or תִּי. **Only context can distinguish the 2fs from 1cs.**
4. The 2mp and 2fp are identical when suffixes are attached. This is due to the fact that the original forms of שָׁמְרָתֶם and שָׁמְרָתֶן were שָׁמְרָתֶם and שָׁמְרָתֶן. 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 ׀ or a ׀, 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 ׀ 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

שָׂרַף	he burned	אֹר	Light	שָׂנֵא	he hated
אַחֵר	other, another	אָחוֹת	(f.) sister	שָׂאַל	he asked
אָרוֹן	chest, coffin	שָׂאַר	he remained	שָׁבַר	he shattered
בְּהֵמָה	(f.) brute, beast	בְּכוֹר	Firstborn	חָוָה	he bowed down <sup>287</sup>
בָּקָר	cattle, herd	שָׁכַב	he lay down, reclined	(Eshtaphal)	
				שָׁחַת	he destroyed
				(Pi, Hi)	

<sup>287</sup> See Holladay, 365.

# כה

## CHAPTER 25

### Pronominal Suffixes for the Imperfect/*Yiqtol*

#### In the Word – Exegetical Insights

Deuteronomy 30:7

וְנָתַן יְהוָה אֱלֹהֶיךָ  
 אֶת כָּל-הָאֲלֹת הָאֵלֶּה  
 עַל-אִיבֶיךָ וְעַל-שְׁנֵאֵיךָ אֲשֶׁר רָדַפְּוּךָ:

- ✧ וְנָתַן יְהוָה אֱלֹהֶיךָ: 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-הָאֲלֹת הָאֵלֶּה is the object of the previous verb. Why is הָאֵלֶּה employed here?
- ✧ עַל-אִיבֶיךָ וְעַל-שְׁנֵאֵיךָ: The adverbial prepositional phrases define the secondary objects or recipients of הָאֲלֹת. What is the antecedent for the pronominal suffixes?
- ✧ אֲשֶׁר רָדַפְּוּךָ: Note the employment of רָדַף. 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 <sup>288</sup>	Pronominal Suffix for Verbs	Suffixed Form	Regular Form	Parsing
1cs	נִי	אֶשְׁמַר	אֶשְׁמַר	Qal Imperf 1cs
2ms	ךָ	תֶּשְׁמַר	תֶּשְׁמַר	Qal Imperf 2ms
2fs	ךִי	תֶּשְׁמְרִי	תֶּשְׁמְרִי	Qal Imperf 2fs
3ms	הוּ	יִשְׁמַר	יִשְׁמַר	Qal Imperf 3ms
3fs	הָ	תֶּשְׁמַר	תֶּשְׁמַר	Qal Imperf 3fs
1cp	נוּ	נֶשְׁמַר	נֶשְׁמַר	Qal Imperf 1cp
2mp	כֶּם	תֶּשְׁמְרוּ	תֶּשְׁמְרוּ	Qal Imperf 2mp
2fp	כִּן	תֶּשְׁמְרוּ	תֶּשְׁמְרְנָה	Qal Imperf 2fp
3mp	ם	יִשְׁמְרוּ	יִשְׁמְרוּ	Qal Imperf 3mp
3fp	ן	תֶּשְׁמְרוּ	תֶּשְׁמְרְנָה	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 (תֶּשְׁמְרוּ). Just as with the uses of תֶּשְׁמְרְנָה, however, the context produces the information necessary for distinguishing 2fp from 3fp.
4. Occasionally, the singular suffixes have a *nun energic* inserted immediately before the suffix. When this does occur, the *nun* frequently

- (a) is assimilated into the following consonant:

e.g., יִשְׁמְרְנִי and יִשְׁמְרְךָ

- (b) or, if the first letter of the suffix is a ה, then the *nun* remains and the ה drops out:

e.g., יִשְׁמְרְנוּ (for יִשְׁמְרְהוּ) and יִשְׁמְרְנָה (for יִשְׁמְרְהָ)

These unique forms are found most commonly in pause.

<sup>288</sup> PGN = Person, Number and Gender



## 3B. Chart of Pronominal Suffixes with the Imperfect

Suffix	<i>Qal 3ms</i> יִשְׁמֵר	<i>Piel 3ms</i> <sup>289</sup> יִשְׁמְרֵ	<i>Hiphil 3ms</i> יַמְשִׁיל <sup>290</sup>
1cs	יִשְׁמְרֵנִי <i>he keeps</i> <sup>291</sup> <i>me</i>	יִשְׁמְרֵנִי <i>he preserves me</i>	יַמְשִׁילֵנִי <i>he makes me lord</i>
2ms	יִשְׁמְרֵךָ <i>he keeps you</i>	יִשְׁמְרֵךָ <i>he preserves you</i>	יַמְשִׁילֵךָ <i>he makes you lord</i>
2fs	יִשְׁמְרֵךְ <i>he keeps you</i>	יִשְׁמְרֵךְ <i>he preserves you</i>	יַמְשִׁילֵךְ <i>he makes you lord</i>
3ms	יִשְׁמְרֵהוּ <i>he keeps him</i>	יִשְׁמְרֵהוּ <i>he preserves him</i>	יַמְשִׁילֵהוּ <i>he makes him lord</i>
3fs	יִשְׁמְרֵהָ <i>he keeps her</i>	יִשְׁמְרֵהָ <i>he preserves her</i>	יַמְשִׁילֵהָ <i>he makes her lord</i>
1cp	יִשְׁמְרֵנוּ <i>he keeps us</i>	יִשְׁמְרֵנוּ <i>he preserves us</i>	יַמְשִׁילֵנוּ <i>he makes us lord</i>
2mp	יִשְׁמְרֵכֶם <i>he keeps you</i>	יִשְׁמְרֵכֶם <i>he preserves you</i>	יַמְשִׁילֵכֶם <i>he makes you lord</i>
2fp	יִשְׁמְרֵכֶן <i>he keeps you</i>	יִשְׁמְרֵכֶן <i>he preserves you</i>	יַמְשִׁילֵכֶן <i>he makes you lord</i>
3mp	יִשְׁמְרֵם <i>he keeps them</i>	יִשְׁמְרֵם <i>he preserves them</i>	יַמְשִׁילֵם <i>he makes them lord</i>
3fp	יִשְׁמְרֵן <i>he keeps them</i>	יִשְׁמְרֵן <i>he preserves them</i>	יַמְשִׁילֵן <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* infixed 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.

<sup>289</sup> 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.

<sup>290</sup> שָׁמַר does not occur in Hiphil. מָשַׁל does occur in Hiphil.

<sup>291</sup> 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
<b>ms</b>	שָׁמֵר	שָׁמֵר	שָׁמֵר	שָׁמֵר	הַשְׁמִיר	הַשְׁמֵר
<b>fs</b>	שָׁמְרִי	שָׁמְרִי	שָׁמְרִי	שָׁמְרִי	הַשְׁמִירִי	הַשְׁמֵרִי
<b>mp</b>	שָׁמְרוּ	שָׁמְרוּ	שָׁמְרוּ	שָׁמְרוּ	הַשְׁמִירוּ	הַשְׁמֵרוּ
<b>fp</b>	שָׁמְרוּ	שָׁמְרֶנָּה	שָׁמְרוּ	שָׁמְרֶנָּה	הַשְׁמִירוּ	הַשְׁמֵרֶנָּה

## 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> שָׁמֵר	<i>Piel ms</i> שָׁמֵר	<i>Hiphil ms</i> הַמְשִׁיל
<b>1cs</b>	שָׁמְרָנִי <i>keep me</i>	שָׁמְרָנִי <i>revere me</i>	הַמְשִׁילָנִי <i>make me lord</i>
<b>2ms</b>			
<b>2fs</b>			
<b>3ms</b>	שָׁמְרֵהוּ <i>keep him</i>	שָׁמְרֵהוּ <i>revere him</i>	הַמְשִׁילֵהוּ <i>make him lord</i>
<b>3fs</b>	שָׁמְרֵהָ <i>keep her</i>	שָׁמְרֵהָ <i>revere her</i>	הַמְשִׁילֵהָ <i>make her lord</i>
<b>1cp</b>	שָׁמְרָנוּ <i>keep us</i>	שָׁמְרָנוּ <i>revere us</i>	הַמְשִׁילָנוּ <i>make us lord</i>
<b>2mp</b>			
<b>2fp</b>			
<b>3mp</b>	שָׁמְרֵם <i>keep them</i>	שָׁמְרֵם <i>revere them</i>	הַמְשִׁילֵם <i>make them lord</i>
<b>3fp</b>	שָׁמְרוּן <i>keep them</i>	שָׁמְרוּן <i>revere them</i>	הַמְשִׁילוּן <i>make them lord</i>

### 3A. Pronominal Suffixes with the Infinitive Construct

#### 1B. Basic Forms

Suffix	Translation	Subject Suffix	Translation	Object Suffix
1cs <sup>292</sup>	<i>my keeping</i>	שְׁמֶרִי	<i>keeping me</i>	שְׁמֶרְנִי
2ms	<i>your keeping</i>	שְׁמֶרְךָ	<i>keeping you</i>	שְׁמֶרְךָ
2fs	<i>your keeping</i>	שְׁמֶרְךָ	<i>keeping you</i>	שְׁמֶרְךָ
3ms	<i>his keeping</i>	שְׁמֶרּוֹ	<i>keeping him</i>	שְׁמֶרּוֹ
3fs	<i>her keeping</i>	שְׁמֶרָהּ	<i>keeping her</i>	שְׁמֶרָהּ
1cp	<i>our keeping</i>	שְׁמֶרְנוּ	<i>keeping us</i>	שְׁמֶרְנוּ
2mp	<i>your keeping</i>	שְׁמֶרְכֶם	<i>keeping you</i>	שְׁמֶרְכֶם
2fp	<i>your keeping</i>	שְׁמֶרְכֶן	<i>keeping you</i>	שְׁמֶרְכֶן
3mp	<i>their keeping</i>	שְׁמֶרָם	<i>keeping them</i>	שְׁמֶרָם
3fp	<i>their keeping</i>	שְׁמֶרָן	<i>keeping them</i>	שְׁמֶרָן

#### 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., בְּ or לְ) or as a separate word (e.g., אֶל).

#### 3B. Examples

- when he stood before Pharaoh*<sup>293</sup>      בְּעֶמְדוֹ לְפָנַי פָּרַעֲהַ (1)
- when anyone came near*<sup>294</sup>      בְּקֶרֶב-אִישׁ (2)
- when he catches him in his net*<sup>295</sup>      בְּמִשְׁכּוֹ בְּרֶשֶׁתוֹ: (3)
- and it came to pass, when  
Moses descended from Mt.  
Sinai*<sup>296</sup>      וַיְהִי בְּרִדְתָּ מֹשֶׁה מִתֵּר סִינַי (4)

<sup>292</sup> 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.

<sup>293</sup> Genesis 41:46

<sup>294</sup> 2 Samuel 15:5

<sup>295</sup> Psalm 10:9

<sup>296</sup> Exodus 34:29

**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., בָּעָמְדוֹ (#1 under **3B** above) would be parsed:

Qal inf constr w/ב prep & 3ms pron suff, עמד *stand*

#### 4A. Vocabulary

דֹּר (דָּר) generation שָׁפַט he judged	שָׁלַם (Qal) he was whole, was complete שָׁלַם (Pi) he made amends, repaid, fulfilled (a vow)	שָׁלַךְ (Hi) he cast, threw שָׁרַת (Pi) <sup>297</sup> he ministered מָשַׁךְ he seized, carried off, pulled
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<sup>297</sup> 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 הַכָּרוֹב אֶת־יָדָיו מִבֵּינֹת לְכָרוֹבִים  
 אֶל־הָאֵשׁ אֲשֶׁר בֵּינֹת הַכָּרֹבִים  
 וַיִּשָּׂא וַיִּתֵּן אֶל־חַפְּנָי לְבַשׁ הַבְּהִים  
 וַיִּקַּח וַיִּצָּא:

✧ מִבֵּינֹת is a compound preposition (מִן + בֵּין) with the same meaning as מִבֵּין: *from between*.

✧ חַפְּנָי is a noun in the masculine plural construct. The first vowel is a *qamets-hatoph* derived from the absolute form with an initial *holem*: חָפֶן (*the two hollow hands*).

✧ לְבַשׁ is also in the construct state. It is the Qal passive participle masculine singular from לָבַשׁ. Note that both nouns in the construct acquire grammatical definiteness (the definite article) from the final noun in the construct chain: הַבְּהִים.

#### 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:<sup>298</sup>

- Gutturals reject the doubling *dagesh*. When this occurs, the preceding vowel is normally heightened in compensation. (Remember, however, that both ך and ך are doubled by implication and do not require compensatory heightening for the preceding vowel.)<sup>299</sup>
- 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 עָעַל (*he worked, he made, he performed, he practiced*).<sup>300</sup> The first root letter of this verb is ע, 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	ע
ע-Guttural or ע"ע <sup>301</sup>	ל	ע	ע
ע-Guttural	ו	ע	ע
ל-Guttural or ע"ל	ע	ל	ע
Geminate or ע"ע	ל	ל	ע

The second system is more popular and current:

Weak Verb Name or Classification	III	II	I
I-Guttural or I-ע	ל	ע	ע
II-Guttural	ו	ע	ע
III-Guttural or III-ע	ע	ל	ע
Geminate	ל	ל	ע

<sup>298</sup> See page 30.

<sup>299</sup> See page 52 (3C).

<sup>300</sup> 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.

<sup>301</sup> 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 (א-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*:

הָרַג	הָפַךְ	הָלַךְ	הָיָה	הָגָה
חָשַׁב	חָלַק	חָטָא	חָדַל	חָבַר
עָשָׂה	עָלָה	עָמַד	עָבַר	עָבַד
רָצָה	רָפָא	רָמַס	רָחַק	רָאָה
אָשַׁם	אָמַר	אָכַל	אָבָה	<sup>302</sup> אָבַד

- 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.

יַעֲזְרוּ    הַחֲבִיא

- 2C. Where a *shewa* appears under the first root letter, the guttural prefers the compound *shewa*. Prefixes usually will take the corresponding short vowel.

יַעֲמַד    חֹזֵק    מַעֲמִיד

**Note:** When a syllable is closed by a strong guttural after the original vowel of the preformative, the simple *shewa* usually is preserved.

יַחֲסֵר    יַחֲמַד

- 3C. Niphal perfect and participle, Hiphil perfect, and some Qal imperfects prefer *seghol* and the corresponding *hateph-seghol*.

תַּחֲזֹקְנָה    הַעֲמִיד

- 4C. When compound *shewa* is followed by a simple *shewa*, the compound *shewa* changes to the corresponding short vowel.

יַעֲבֹדוּ    נַעֲבֹדֶם

- 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

<sup>302</sup> 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.

אָבַד אָבָה אָחַז אָכַל אָמַר אָפָה

1. The **ס** loses its consonantal character and the preformative vowel changes from *pathach* to *holem*.

תֹּאכַל וַיֹּאמֶר

2. Sometimes the *holem* of the first syllable becomes *tsere* due to the contraction of *seghol* and *hateph-seghol*.

תֹּאמְרָה לֵאמֹר

3. In the first person singular the **ס** is elided after the preformative **ס**.

אֶכַּל אֶמַר

4. In cases other than the first person, the **ס** is sometimes elided.

מִלְפָּנָיו: (Job 35:11)      תִּסְרֶה (Ps 104:29)

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"פ) or I-י (י"פ)

**Rule:** The י or י contracts with the preceding vowel, or assimilates to the following consonant, or elides if possible.

### 1C. I-י (י"פ) Proper

1. The two classes are distinguished only in the Qal imperfect, imperative, and infinitive construct.
  - a. **Class #1:** Those verbs which reject the י (9 verbs only):
 

יָדַע יָחַד יָלַד יָסַף יָצָא יָקַע יָרַד יָשַׁב הָלַךְ

**Examples:** דַּע לְיָדַת יָצֵא תֵשֵׁב לֵךְ
  - b. **Class #2:** Those verbs which retain the י (over 50% of all י"פ verbs):
 

יָסַד יָעַף יָעִין יָצַר יָרָא יָרַשׁ יָשַׁן יָתַר



The ך, when retained in this fashion, joins with the *hireq* of the prefix:

יִרְאֵהוּ יִרְשׁוּ יִישָׁן

2. The original ך appears as a ך 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:** יָדַע יָלַד יָדַעְתָּ

3. In the Niphal perfect and participle, ך contracts to ך with the preceding vowel:

נוֹלַדְתָּ נוֹשֵׁב נוֹשְׁבֵי נוֹשְׁבוֹת

4. In the Hiphil, ך contracts to ך with the preceding vowel:

יֹדִיעַ הוֹדִיעָה הוֹלִיד

5. In the Hophal, ך contracts to ך with the preceding vowel:

מוֹדַעַת הוֹרַד יוֹבֵל

6. The Niphal imperfect, imperative, and infinitives, as well as some Hithpael, behave like the regular/strong verb:

הִלְלֵהוּ אֶתְּוֹדַע יִלְדֵהוּ

## 2C. י-י (פ"י)

1. **Proper:** Only 6 verbs.

יָטַב יָלַל יָמַן יָנַק יָקַץ יָשַׁר

a. In the Qal imperfect and the Hiphil, the ך is not elided, but joins with the *hireq* of the prefix to form *hireq-yodh* in the Qal and *tsere-yodh* in the Hiphil:

יִיטַב יִיטַב

b. Some exceptions:

וַתִּנְיָקְהוּ (Exod 2:9) וַתִּקְיָץ (Isa 29:8) וַתִּשָּׂר (Prov 6:22)  
 וַתִּיטַב (2 Sam 14:19) וַתִּיטַב (Isa 45:2) וַתִּיטַב (Ps 5:9) וַתִּיטַב (Isa 45:2)

- c. Borderline verbs (I-<sup>ו</sup> or I-<sup>ו</sup>):

יָבֵשׁ (*he was dry*)      יָצַר (*he formed*)  
 אֲוֹשֶׁר (Isa 45:2)      הוֹשֶׁר (Ps 5:9)      לְהִמְיִן (2 Sam 14:19)

## 2. Assimilating

- a. The <sup>ו</sup> is regarded as a full consonant. It is not elided nor contracted, but rather assimilated to the following consonant (just as in I-<sup>ו</sup> verbs).
- b. The second root letter is normally a sibilant (usually צ).

### Examples:

(*he spread under*) יָצַע < יָצִיעַ  
 (*he burned*) יָצַת < יָצִיתַ  
 (*he placed*) יָצַג < יָצִיגַ

- c. Some roots sometimes behave as assimilating I-<sup>ו</sup>:

(*he poured out*) יָצַק < יָצִיקַ  
 (*he formed*) יָצַר < יָצִירַ

- d. A few exceptional forms also appear:

(1 Kings 3:15) וַיִּקְוֶן  
 (Gen 40:20) הִקְלִדַּת

## 3C. I-<sup>ו</sup> (״ו) or I-<sup>ו</sup> (״ו) Research

Utilizing Holladay's *Lexicon*, available commentaries, and the contexts for each passage, parse the following verbs and identify whether they are I-<sup>ו</sup> or I-<sup>ו</sup>.

(Isa 40:30) יִעֲפֹ (1)

(Isa 65:23) יִגְעוּ (2)

(2 Kings 17:28) יִרְאוּ (3)

(Gen 37:4) יִרְאוּ (4)

(Gen 47:11) יוֹשֵׁב (5)

(Zech 10:5, 11) הִבִּישׁוּ (6)

## 3B. I-נ (י"פ)

**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 ך would be initial in verbs having *tsere* or *pathach* as the stem vowel.

1. Qal imperative:

תן של גע גש שקה תנו סעו שאי

2. Qal infinitive construct (normally found in a segholate form with a ת suffix:

תת גשת לטעת גשתו בשאת

**2C. Assimilation** takes place when the ך would be initial in verbs having *tsere* or *pathach* as the stem vowel.

1. Qal imperfect, Niphal perfect and participle:

תתן נגד נגד יפח

2. Hiphil and Hophal:

תגיד תגיד

## 3C. Additional Observations

1. All other stems and forms are regular:

נגוד ננצל נסע

2. The assimilation of ך does not take place in those I-נ verbs that are also II-Guttural:

ואנעלך ינאף נחל

3. לקח follows the pattern of I-נ verbs in the Qal and Hophal:

יקח לקחת יקח

4. נתן has its own peculiar forms:

- Qal infinitive construct: תת ברתת לתת
- Qal imperfect and imperative: תתנו נתן תנו
- Final-ן assimilation: נתתו נתתם נתת

**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

הַשְׁמִן לִב־הָעַם הַזֶּה  
 וְאַזְנֵי הַכֹּהֵן וְעֵינָיו הִשַׁע  
 פֶּן־יִרְאֶה בְּעֵינָיו וּבְאַזְנוֹ יִשְׁמַע  
 וְלִבָּבוֹ יִבֶּן וּשְׁב וּרְפֵא לוֹ:

✧ הַשְׁמִן לִב־הָעַם הַזֶּה: Note that the verb is an ambiguous Hiphil form since it could be either the imperative ms or the infinitive absolute (שָׁמַן). Context is the key for identifying the proper parsing.

✧ וְעֵינָיו הִשַׁע 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 הִשַׁע is yet another Hiphil imperative (שַׁע).

✧ פֶּן־יִרְאֶה: The preventive conjunction (פֶּן) introduces the concept of preventing some action that is theoretically possible. The verb is a form of יָרָא.

✧ וּשְׁב וּרְפֵא לוֹ are two perfects (*qatals*) introducing the results of the two preceding imperfects (*yiqtol*s). Since שְׁב is a single syllable, it is also the accented syllable, thus accounting for the *qamets* under the conjunction.<sup>303</sup> What is the grammatical subject for each verb? לוֹ is the direct object of רְפֵא.<sup>304</sup>

<sup>303</sup> See page 63 (4B).

<sup>304</sup> 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 גָּאַל זָעַק לָחַם שָׁאַל שָׁחַט

### 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
יְבָרַךְ	as compared with	יִשְׁמַר
יִבְרַךְ	as compared with	יִשְׁמַר

2. Sometimes compensation does not take place:

- Especially before א:

וַיִּנְאֹפוּ (Jer 29:23) שָׁאַלוּ

- Occasionally before ע:

וּבְעֵתָהּ (1 Sam 16:14) וְבָעַרְתָּהּ

- Strong gutturals (ח and ה):

מָחַר נָחַם יִנְחַם

### 2C. Preference for composite *shewa*.

**Examples:** בָּחַרוּ שָׁחַטוּ מְשַׁחֲקִים שָׁחָבָה<sup>305</sup> אָחִיבוּ

### 3C. Preference for *a*-class vowels.

**Examples:** אָצַעַק שָׁחַקְתִּי סָעְדוּ נָחַם יִשְׁחַט

**Exceptions:** יְבָרַךְ יִגָּאַל יְבָעַר

<sup>305</sup> The ש prefix is the inseparable relative particle identical to אשר in its usage. This particular form (שָׁחָבָה) 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 ם) as the second root letter are called Middle Vowel or Hollow verbs. In the older nomenclature, they were also called ע"ו and ע"י:

גור בוש קום שים בוא בין מות

**Note:** If the middle ו or י are consonantal, the verb is not a II-Vowel (Middle Vowel) verb:

היה חיה צנה קנה רוח

**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: בּא (בוא) שם (שים) קם (קום)
2. *i*-class: בין (בין) מת (מות)
3. *o*-class: בוש (בוש)

**3C. Lengthening of the prefix vowel** occurs in open syllables before the tone (accented syllable).

1. Qal imperfect: יבא יבין
2. Niphal: נבון נכון
3. Hiphil: יבין יקים יקום יקום

**Note:** In the II-י (ע"י) verbs, the Qal imperfect and Hiphil imperfect have identical forms.

(Isa 28:9) יבין (Ps 48:12) יתגלנה

4. Hophal: הוקם מוקם

## 4C. Middle vowel:

1. Normally preserved before consonantal suffixes except in the Niphal:

נקון נבון נכון

2. Sometimes preserved by employing a helping vowel to open the syllable:

(Qal imperf) תִּקְוִינָה (Hiphil imperf) תִּבְיֵאִינָה  
 (Niphal perf) נִקְוִינָה (Hiphil perf) הִקְוִינָה (Qal perf) בִּינָה

### 5C. Factitive stems:

1. Piel becomes Polel and Pilpel: שָׁנַשׁג טִלְטַל קוּמְמִי
2. Pual becomes Polal: כּוּנְנוּ קוּמָם
3. Hithpael becomes Hithpolel: מִתְגַּוְוֶרֶר אֶתְבוּנוּ

**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:

חָלַל חָנַן סָבַב פָּלַל שָׁדַד שָׁמַם

**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:

הִשָּׁמַם וּגְלָלוּ בָּלַל סָבַב מִתְחַנֵּן שָׁדַד קָלַל

**Note:** This is true of those fientive forms in Qal perfect 3rd person which denote action or movement:

צָרָר (*he wrapped, tied up, shut away*)

The stative, however, follows rule #1:

צָר (*he/it was narrow, cramped, hampered, oppressed*)



**2C. Factitive stems** are sometimes special.

1. Poel, Pilpel or Pilpal: גִּלְגַּל קָלָקַל יְמוּלֵל
2. Poal: עוֹלֵל
3. Hithpoel: הִתְקוּלֵל

**3C.** The closed/short stem vowel creates lengthened vowels in the open syllables of the prefixes:

הוֹקֵל הִסֵּב יָקַל יִקַּל יְקַל

**4C.** Helping vowels before consonantal suffixes allow the doubling *dagesh* to be fully pronounced:

תוֹסֵף־יָנָה (imperfect) סִבֹּתָ (perfect)

**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.



# כה

## CHAPTER 28

### Weak Verb Forms — 3rd Root Letter Recognition of Hebrew Roots

#### In the Word – Exegetical Insights

Genesis 42:25

וַיִּצְנּוּ יוֹסֵף וַיִּמְלֹאוּ אֶת־כְּלֵיהֶם בָּרֶ֑  
וַלְהֲשִׁיב כֶּסֶפִּיהֶם אִישׁ אֶל־שַׁקּוֹ  
וְלִתֵּת לָהֶם צֶדֶה לְהֵרֵךְ וַיַּעַשׂ לָהֶם כֵּן׃

✧ 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*:

בָּטַח זָבַח גָּבַהּ פָּשַׁע שָׁלַח שָׁמַע

**Note:** Verbs ending in ך are considered regular or strong verbs since the ך in such situations normally does not call into play the rules governing a guttural. Also, a ך 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.<sup>306</sup>

Those verbs ending in **ס** are considered III-**ס** (**ס"ל**) and those ending in **ה** are entitled III-**ה** (**ה"ל**) since those two letters may be elided (disappear entirely) in some forms. An exception involves verbs that have **ה** (**ה** 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:

ישלח שלח הבקעה נשכח נשבע

1. Qals are normally *a*-class: פגע ימשחם ויבקע
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).

השמע שסע שכח וינגע ינדע

- 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:

בקע: גיה השמיע שמע לפתח שלוח נשלוח

- 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:

שמעת or שמעת שכחת הגעת

2. The 2fp and 3fp of both imperfect and imperative in Hiphil and Piel employ *pathach* instead of *tsere* before **נה**:

תשכחנה תשלחנה

- 4C.** A preference for composite *shewa* is indicated in some situations immediately before pronominal suffixes (predominantly second person suffixes):

למשחך למשמעכם שלחך

<sup>306</sup> 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-ס (ס"ל)

**Rules:**

- (1) The ס prefers *a*-class vowels preceding it.
- (2) When the ס is silent, the preceding vowel is always long.

Verbs ending in an ס are called III- 'Aleph or Lamed- 'Aleph:

מָצָא שָׁנָא יָצָא נָשָׂא קָרָא בָּרָא מָלָא

1C. Qal imperfect and imperative prefer the *a*-class vowel:

יִקְרָא קָרָא יִתְחַטֵּא תְחַטֵּא תִמְצָא מְצָא

2C. The long vowel occurs before the ס:

1. In forms without consonantal suffixes:

- הוֹצֵאָה יִתְחַטֵּא שָׂא שָׂאת קָרָא נִקְרָא מְצָא
- 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: יִתְחַטֵּא

2. In forms with consonantal suffixes:

- *Qamets* in Qal perfect: מְצָאתֶם מְצָאתָ
- *Tsere* in all perfects of stems other than Qal: חָטַאתְּ נִמְצָאתִי
- *Seghol* before נָה in imperfect and imperative: תִּשְׁאִינָה וּמְצָאֵן
- *Hateph-pathach* before some pronominal suffixes:

תְּבָרְאוּכֶם תִּמְצָאוּךְ

3C. The infinitive construct *may* be formed by adding ת. Otherwise, it follows the regular form:

צָאתָ לְמַצָּא קָרָא מָלָאת

4C. The silent (quiescent) ס is sometimes elided:

נִשְׁמַתֶּם אֶחְשָׁנָה מְצָתִי

5C. Some III-ס verbs are inflected like III-ה verbs: מָלָאת צָמַת

## 3B. III-ה (ל"ה)

**Rules:**

- (1) Include the characteristic form vowels.
- (2) In some forms an original ך or ך are retained in place of the final ה.

Verbs ending in ה are called III-*He* or *Lamed-He*:

צָוָה רָדָה גָּלָה עָשָׂה רָאָה כָּלָה בָּנָה הָיָה

1C. When the third root letter is final, an original ך occurs in the Qal passive participle: בָּנוּי גָּלוּי

2C. When the ה is final, it acts as a vowel letter:

1. הָ in all perfects: הָיָה כָּלָה הִגָּלָה

2. הָ in all imperfects and participles (except Qal passive participle):

יְהִי תִגָּלָה אֲצַוָּה נַעֲשֶׂה אֲכַלָּה הִקְנֶה בָכָה

3. הָ in all imperatives, construct participles, and Hiphil and Hophal infinitive absolute:

עֲשֵׂה רַעַה בְּנֵה הַעֲלֵה

4. הָ in all infinitive absolutes (except Hiphil and Hophal, and, sometimes, Piel):

נִגְלָה בָכָה

3C. Infinitive constructs all have וְת (testifying to an original ך):

הַתְּגַלְוֹת עֲשׂוֹת רְאוֹת

4C. When the suffixes are vocalic, the ה/ך normally elides (together with its preceding vowel) except in pausal or emphatic inflections:

יְהִי יִרְדּוּ יִרְדּוּ

5C. When the suffixes are consonantal, the ה/ך contracts with the preceding stem vowel (always *pathach*) and becomes:

1. ך normally in perfects of *passive* stems (but, cf. כְּלִיִּי):

עֲשִׂיתִי נִדְמִית

2. יָ, normally in perfects of *active* stems:

עָשִׂיתָ קָנִינוּ

**Note:** The two cases above sometimes interchange (especially in the Piel and Hiphil):

הָעֲלִיתָ הָעֲלִיתָ

3. יָ, in imperfects and imperatives before נָה:

בְּכִינָה תַעֲשִׂינָה

- 6C.** The perfect 3fs of all stems elides the ה' and utilizes the feminine ת ending to which the הָ suffix is added:

רָאָתָה (cf. 2ms רָאִיתָ) הִיָּתָה

- 7C.** Some forms elide the third root letter entirely:

1. Piel, Hiphil, and Hithpael **imperatives**:

צוּ גַל הַעַל וְהִתְגַּדֵּר

**Note:** In the Hiphil a helping vowel is often inserted:

הִרְבֵּה < הִרְבַּ < הִרְבַּ (Judg 20:38)

הָעֲלֵה < הָעֵל (Exod 8:1)

2. Imperfect employed as a **jussive** or with *waw-consecutive*:

וַיֵּצֵא וַיַּעַשׂ וַיִּבֶן וַתִּגַּל וַיִּפְתָּ

- 8C.** III-ה' (ל"ה) verbs were originally III-י' (ל"י) verbs. Verbs with final y in Ugaritic<sup>307</sup> occur as final *he* in Hebrew:

UGARITIC	HEBREW
<i>bky</i>	בכה
<i>'ly</i>	עלה
<i>qny</i>	קנה

An example of the rare ל"י verb may be seen in Job 3:26 — שְׁלוֹתַי.

<sup>307</sup> See page 13 (1B) and page 15 (3A).

## 2A. Recognition of Hebrew Roots<sup>308</sup>

- 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
□□ <sub>τ</sub>	II-Vowel or II-Doubled
□□ <sub>..</sub>	I-י or III-י
□□ <sub>.</sub>	III-י
□□ <sub>-</sub>	III-י
□□י	I-י (sometimes written as <i>holem</i> )
□□ <sub>τ</sub>	II-Vowel
□□ <sub>..</sub>	I-י
□□ <sub>-</sub>	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**.

<sup>308</sup> 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- $\bar{\text{}}$  or occasionally III- $\bar{\text{}}$  — the Qal stem.

2.1.3 *hireq*, the root will normally be III- $\bar{\text{}}$  — the Qal stem.

2.1.4 *pathach*, the root will normally be III- $\bar{\text{}}$  — 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* ( $\bar{\text{}}$ ), the root will normally be I- $\bar{\text{}}$  — 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- $\bar{\text{}}$ .

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- $\bar{\text{}}$  or I- $\bar{\text{}}$  ?
- $\text{קָ} \text{לָ} \text{פָ} ?$

- 3.2** Look for a **weak ending** which might result in the **loss of the third root letter**.
- III-ס or III-ה ?
  - Remember that the ה in III- ה verbs sometimes becomes ו (cf. יִשְׁתַּחֲוֹת < יִשְׁתַּחֲוֶה).
- 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-י or II-י or II-י = II-Vowel? Cf. יִקְרָא < קָרָא, יִשְׁתַּחֲוֶה < שְׁתַּחֲוֶה, יִבְרָא < בְּרָא, יִבְרָא < בְּרָא
- 3.4** Look for **any other weakness** due to the presence of **gutturals or the geminate** verb form (II-Doubled).
- E.g., יִשְׁמַח < שְׂמַח

### 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.<sup>309</sup> Their formative nature is highlighted by the Hebrew term that early Hebrew grammarians utilized as a name for them: בנינים (binyanim), meaning *buildings* or *formatives*. In some grammars the conjugations are called stems.<sup>310</sup>

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,<sup>311</sup> 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 Qal<sup>312</sup>

Review **Chapter 19, 2A**. The two major categories of usage for the Qal are the fientive and stative.

### 2A. The Uses of the Niphal<sup>313</sup>

#### 1B. Reflexive

נִמְכַּר — *he sold himself*

נִסְגַּר — *he shut himself in*

<sup>309</sup> Review **Chapter 13**.

<sup>310</sup> See *HBI*, §2.1.

<sup>311</sup> See *HBI*, §2.1.2.

<sup>312</sup> See *HBI*, §2.1.1.

<sup>313</sup> 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*

נִלְחָמוּ — *they fought with one another*

**4B. Passive**

נִקְבַּר — *he was buried*

נִאֶכַל — *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**

נִאֶכַל — *it is eaten/edible*

נִרְאָה — *it is seen/visible*

**3A. The Uses of the Piel and Pual**<sup>314</sup>

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.<sup>315</sup> The Pual is a passive conjugation. It is far less frequent than the Piel.

**1B. Factitive**

**Piel:** וַיַּגְדֵּל יְהוָה אֶת־שְׁלֹמֹה — *thus Yahweh made Solomon great*  
(or, *exalted*; or, *brought Solomon into a state of greatness*)<sup>316</sup>

**Pual:** יִכְבֹּד — *he is honored* (or, *brought into a state of honor*)<sup>317</sup>

<sup>314</sup> See *HBI*, §2.1.4 and §2.1.5.

<sup>315</sup> When the subject performs an action upon itself/himself/herself, the verb's voice is considered **reflexive**.

<sup>316</sup> 1 Chronicles 29:25

<sup>317</sup> 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*).<sup>318</sup>

## 2B. Resultative

**Piel:** לְקַלַּל אֶתְכֶם — *to curse you = to pronounce (and thus make) you of no account*<sup>319</sup>

**Pual:** יִקְלַל — *he will be accursed = will be pronounced (and thus made) of no account*<sup>320</sup>

## 3B. Iterative/Frequentative

**Piel:** לְקַבֵּר אֶת־הַחַיִּים — *to bury the casualties*<sup>321</sup>

**Pual:** נִשְׁמְרָה קַבְרֵ אַבְרָהָם וְשָׂרָה אִשְׁתּוֹ — *there Abraham was buried, and Sarah his wife*<sup>322</sup>

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:** וְעָשִׂיתָ סִירֹתָיו לְדַשְׁנוֹ — *you will make its pots for removing the fat*<sup>323</sup>

<sup>318</sup> 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.*

<sup>319</sup> Joshua 24:9

<sup>320</sup> Isaiah 65:20

<sup>321</sup> 1 Kings 11:15.

<sup>322</sup> 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.

<sup>323</sup> Exodus 27:3

#### 4A. The Uses of the Hiphil and Hophal<sup>324</sup>

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.<sup>325</sup>

##### 1B. Causative

**Hiphil:** אָתָּה הַמֶּלֶךְ אֲתָּעֲבֹדָהּ — *You have made your servant king*<sup>326</sup>

**Hophal:** וַיִּגָּדַר לְאַבְרָהָם — *then it was made known to Abraham*<sup>327</sup>

##### 2B. Factitive

**Hiphil:** יַגְדִּיל תּוֹרָה וַיִּשְׁתַּדֵּר — *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)*<sup>328</sup>

**Hophal:** שֵׁשׁ מְשֻׁזָּר — *twisted (brought into a condition of being twisted) linen*<sup>329</sup>

##### 3B. Declarative/Delocutive

**Hiphil:** וְלִתְצַדִּיק צְדִיקָה — *and to justify (declare righteous) the righteous*<sup>330</sup>

#### 5A. The Uses of the Hithpael<sup>331</sup>

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*.

<sup>324</sup> See *HBI*, §2.1.7 and §2.1.8.

<sup>325</sup> 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.

<sup>326</sup> 1 Kings 3:7

<sup>327</sup> Genesis 22:20. The root for the verb is נגד, used only in the causative conjugations (Hiphil and Hophal). Its meaning is *make known, cause to know, report, reveal*.

<sup>328</sup> Isaiah 42:21

<sup>329</sup> Exodus 26:1

<sup>330</sup> 1 Kings 8:32

<sup>331</sup> See *HBI*, §2.1.6.

**1B. Reflexive****1C. Simple Reflexive**

הִתְאַוְּרוּ — *gird yourselves*<sup>332</sup>

**2C. Causative Reflexive****1D. Factitive**

הִתְפָּאֵר הַגֶּרְזֵן — *should the axe vaunt itself (bring itself into a vaunted condition or state)*<sup>333</sup>

**2D. Resultative**

יֵשׁ בְּמַתְעֵשֶׁר — *There is one who pretends to be rich*<sup>334</sup>

**3D. Declarative/Estimative**

וְהִתְגַּדְּלִיתִי וְהִתְקַדְּשִׁיתִי — *and I will show greatness and I will display holiness*<sup>335</sup>

**3C. Reflexive Iterative**

בְּמַתְרַבֵּס — *trampling*<sup>336</sup>

וַיִּתְנַבֵּא בְּתוֹכָם: — *and he was prophesying among them*<sup>337</sup>

**2B. Passive**

לְהִתְרַפֵּא בְּיִזְרְעֵאל — *to be healed in Jezreel*<sup>338</sup>

תִּיא תִתְהַלֵּל: — *she will be praised*<sup>339</sup>

**3B. Reciprocal**

נִתְרָאָה פְּנֵים: — *Let's look at each other face to face*<sup>340</sup>

וְלֹא יִתְבַּשְׁשׁוּ: — *and they were not ashamed in front of each other*<sup>341</sup>

<sup>332</sup> Isaiah 8:9

<sup>333</sup> Isaiah 10:15

<sup>334</sup> Proverbs 13:7

<sup>335</sup> Ezekiel 38:23

<sup>336</sup> Psalm 68:31

<sup>337</sup> 1 Samuel 10:10

<sup>338</sup> 2 Chronicles 22:6

<sup>339</sup> Proverbs 31:30

<sup>340</sup> 1 Kings 14:8

<sup>341</sup> 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.