

**THE  
MASTER'S SEMINARY**



*A GRAMMAR  
FOR BIBLICAL HEBREW*

עִבְרִית

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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. 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.

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 William Vaughan who prepared the glossaries. 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" (Ecclesiastes 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 Thessalonians 3:13).



## Table of Contents

Table of Abbreviations & Symbols .....	7
Introduction .....	11
The Identity & History of the Hebrew Language .....	13
Chapter 1    The Alphabet — Consonants .....	19
Chapter 2    The Alphabet — Vowels .....	25
Chapter 3    The Alphabet — Special Letters, <i>Dagesh</i> , and <i>Raphe</i> .....	29
Chapter 4    The Alphabet — Half Vowels .....	35
Syllables .....	40
Chapter 5    Accents; Review of Syllables .....	43
Chapter 6    The Article & Interrogation .....	51
Chapter 7    Prepositions .....	57
Chapter 8    Conjunctions & the Relative Pronoun .....	61
Chapter 9    Noun & Adjective: Their Gender & Number .....	67
Chapter 10    Noun & Adjective: Their Relationship .....	71
Demonstrative Pronouns .....	73
Chapter 11    The Construct State .....	77
Chapter 12    The Personal Pronouns .....	85
The Definite Object .....	86
The Old Accusative .....	87
Chapter 13    The Regular Verb — Perfect .....	89
Chapter 14    Pronominal Suffixes for Nouns .....	95
Chapter 15    Pronominal Suffixes for Prepositions and ׀ס .....	101
Chapter 16    The Regular Verb — Imperfect & Imperative .....	107
Chapter 17    The Participle .....	113
Chapter 18    The Infinitive .....	117
Chapter 19    Segholate Nouns & Stative Verbs .....	121
Chapter 20    The <i>Waw</i> -Consecutive & <i>Waw</i> -Correlative .....	125
The Niphal Conjugation .....	127
Chapter 21    The Piel & Pual Conjugations .....	131
Chapter 22    The Hiphil & Hophal Conjugations .....	137
Chapter 23    The Hithpael Conjugation .....	141
Chapter 24    Verbal Suffixes for the Perfect/ <i>Qatal</i> .....	145
Chapter 25    Verbal Suffixes for the Imperfect/ <i>Yiqtol</i> .....	149
Chapter 26    Weak Verb Forms — 1st Root Letter .....	155
Chapter 27    Weak Verb Forms — 2nd Root Letter .....	163
Chapter 28    Weak Verb Forms — 3rd Root Letter .....	169
Recognition of Hebrew Roots .....	174
Chapter 29    The Uses of the Hebrew Conjugations .....	177
Appendix 1 .....	183
Appendix 2: Hebrew Charts .....	197



## 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)
<i>BHS</i>	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, Mich.: Baker Books, 1998)
coh	cohortative
con	construct (used for both the construct state of the noun and, with inf, for the infinitive construct); <i>cf.</i> gen, inf
conj	conjunction
cons	consecutive ( <i>waw</i> -cons = <i>waw</i> -consecutive)
corr	correlative ( <i>waw</i> -corr = <i>waw</i> -correlative)
def	definite
disj	disjunctive
ed	edition, editor
f	feminine (sometimes: fem.)
fact	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 (Oxford: Clarendon Press, 1966 reprint of 1946 ed.)
<i>HALOT</i>	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- )
<i>HBI</i>	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, Mich.: Wm. B. Eerdmans, 1971)

<i>IBHS</i>	Bruce K. Waltke and M. O'Connor, <i>An Introduction to Biblical Hebrew Syntax</i> (Winona Lake, Ind.: 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> , 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, Mich.: Zondervan Publishing House, 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, Mich.: William B. Eerdmans Publishing Co., 1974- )
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, Mass.: Hendrickson Publishers, 1997)
trans	transitive



- TWOT* R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds.,  
*Theological Wordbook of the Old Testament*, 2 vols. (Chicago, Ill.: 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. The goal is the exegesis of the Hebrew text preparatory to expounding the OT Scriptures. To that end, each chapter of this textbook commences 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 reading aloud the Hebrew of these verses repeatedly for the purpose of gaining fluency in pronunciation and classroom reading. To this end, the first five chapters include a transliteration and an interlinear translation of the verse. Both elements are dropped after those chapters to prevent the student from becoming over-dependent upon them. From **Chapter 6** onward 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 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 Gen 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, that Word needs to be interpreted in order to be applied. The final court of appeal in disputes over interpretation resides in the original languages of the Scripture.

“Reading the Bible in translation is like kissing your bride through a veil,” according to the Polish rabbi, Haim Nacham Bialik. The student of Scripture should seek to get as near to the original sources as possible, so as not to be dependent upon others for what the text says or means. “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* 13/1 (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* 60/4 (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, Ill.: Crossway Books, 2000), 99-100.

## The Identity & 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, the following characteristics are generally identified 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 Branches of Semitic Languages.** The Northwest branch of the Semitic languages is but one of five main branches. Each of the following languages is the chief representative of its branch:

### 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 chapters 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

<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: 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, Ind.: Eisenbrauns, 1983), 6.

<sup>6</sup> 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.

the transition to Aramaic was that writers of Hebrew borrowed the Aramaic square script with which to write Hebrew. That same script is still being used today for Hebrew and is called the Jewish script.

- Hebrew was revived in 1948 as a national language of the newly established state of Israel.
- The main phases of the Hebrew language are:
  - a. Biblical, or classical, Hebrew
  - b. Rabbinical Hebrew
  - c. Modern Hebrew

### **2B. Akkadian**

- Akkadian was the common name for the Assyrian and Babylonian dialects. It was the original name for the 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.
- Much of the Talmud (rabbinical writings) is written in Aramaic. Some Aramaic translations of the Bible (called Targums) were completed by the 6th century A.D.
- Aramaic was generally superseded by Arabic ca. 7th century A.D.

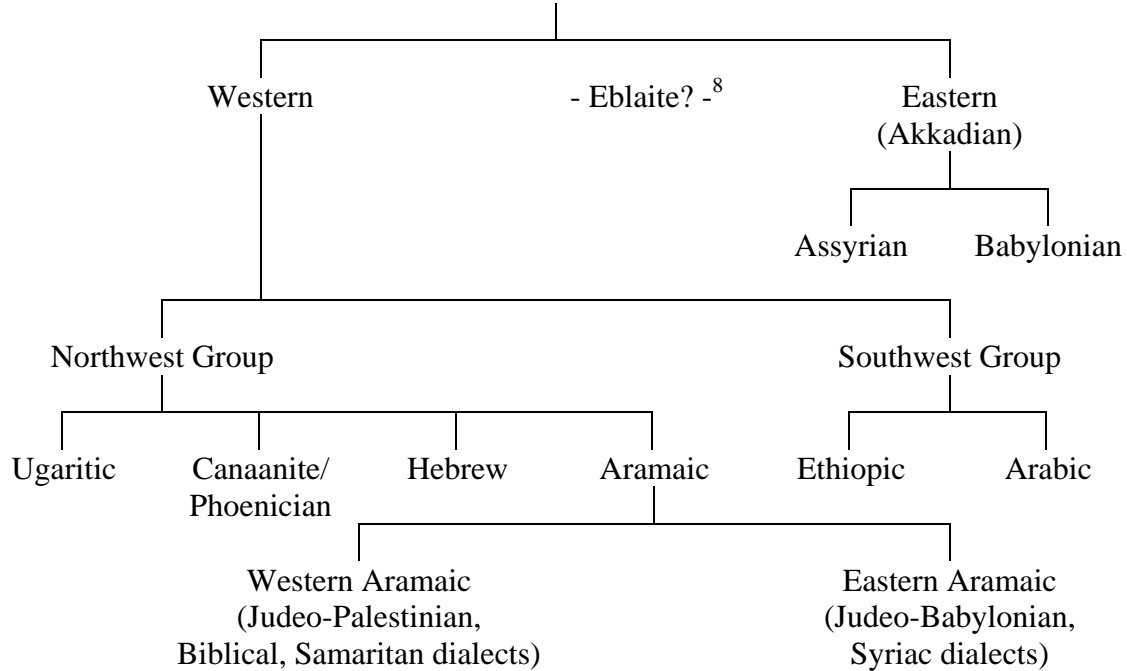
### **4B. Ethiopic**

- Ethiopic was first known to exist 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 is known to have existed 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 פאסטוך (הירטע)  
 מיר וועט גאר נישט פעהלען:<sup>9</sup>

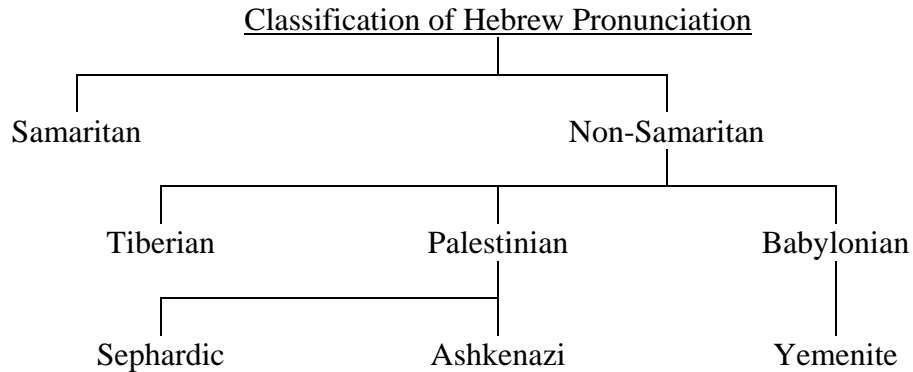
- c. Yiddish was developed and spoken primarily by Ashkenazi Jews (ca. 10th century A.D.).

<sup>7</sup> Adapted from Mansoor, *Biblical Hebrew* (Grand Rapids, Mich.: 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 *Eblaitica: Essays on the Ebla Archives and Eblaite Language*, ed. Cyrus H. Gordon and Gary A. Rendsburg (Winona Lake, Ind.: Eisenbrauns, 1990), 3-29; and, Cyrus H. Gordon, "Eblaite and Northwest Semitic," *ibid.*, 127-39.

<sup>9</sup> "Jehowah ist mein Pastuch (Hirte), mir weit gar nicht fällen."

- 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 (*qāmēš* and *pāṭāḥ*).
- Ashkenazi Jews immigrated from Palestine and Asia Minor to northern, central, and eastern Europe. Starting around the 10th century A.D., they developed and spoke Yiddish.



## 5A. Rabbinic Literature

- Midrash
  - a. Midrash means “investigation” or “inquiry” (from שָׁרַף, “he sought”). This is a branch of rabbinical learning comprised of oral, expository 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>10</sup>
  - a. The meaning of Talmud is “study” (from תָּלַם, “he learned”). It is the source from which Jewish rabbinic law is derived.
  - b. The Talmud is composed of two parts: Mishna and Gemara.

<sup>10</sup> The Babylonian Talmud is four times longer than the Palestinian Talmud. Most of the latter has been lost.



- 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. It was brought into existence about the 2nd century A.D. The Mishna 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>11</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 נָמַר, “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>11</sup> Only 36 of the 63 tractates have a Gemara in the Babylonian Talmud.





## CHAPTER 1

# The Alphabet – Consonants

### In the Word – Exegetical Insights

Genesis 1:1						
בְּרֵאשִׁית	בָּרָא	אֱלֹהִים	אֶת	הַשָּׁמַיִם	וְאֶת	הָאָרֶץ
<i>b'ērē'sīt</i>	<i>bārā'</i>	<i>elōhîm</i>	<i>et</i>	<i>hăššāmāyim</i>	<i>w'et</i>	<i>hā'āreṣ</i>
in beginning	created	God		the heavens	and	the earth

- ☞ For the letters of the alphabet, see the chart of **Hebrew Letters**.
- ☞ For the words in this verse of Scripture, see the **Vocabulary** at the end of this chapter.
- ✧ The symbol at the end of the verse (:) is called *sōp̄ pāsūl* (which means *end of verse*).

### 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>12</sup>	NAME	PRONUNCIATION	NUMERICAL VALUE <sup>13</sup>
1.	א		<i>ālēp</i> - אָלֶפֶת	ʾ / silent <sup>14</sup>	1
2.	ב <sup>15</sup> ב		<i>bēt</i> - בֵּית	<i>b</i> as in <i>boy</i> <i>ḅ</i> or <i>v</i> as in <i>never</i>	2
3.	ג ג		<i>gimēl</i> - גִּמְלָל	<i>g</i> as in <i>girl</i>	3
4.	ד ד		<i>dālēt</i> - דָּלֶת	<i>d</i> as in <i>dawn</i>	4
5.	ה		<i>hē</i> <sup>15</sup> - הֵא (or הִי)	<i>h</i> as in <i>hay</i> <sup>16</sup>	5
6.	ו		<i>wāw</i> / <i>vāw</i> <sup>17</sup> - וָו	<i>w</i> as in <i>wow</i>	6
7.	ז		<i>zāyin</i> - זַיִן	<i>z</i> as in <i>zero</i>	7
8.	ח		<i>hēt</i> <sup>18</sup> - חֵית	<i>ḥ</i> or <i>ch</i> as in <i>Bach</i>	8
9.	ט		<i>tēt</i> - טֵית	<i>ṭ</i> or <i>t</i> as in <i>two</i>	9
10.	י		<i>yôd</i> - יוֹד	<i>y</i> as in <i>yes</i> <sup>19</sup>	10
11.	כ כ	ך <sup>20</sup>	<i>kāp</i> - כָּף	<i>k</i> as in <i>keep</i> <i>ḵ</i> or <i>ch</i> as in <i>Bach</i>	20
12.	ל		<i>lamēd</i> - לָמֶד	<i>l</i> as in <i>like</i>	30
13.	מ	ם	<i>mēm</i> - מֵם	<i>m</i> as in <i>meet</i>	40
14.	נ	ן	<i>nūn</i> - נוּן	<i>n</i> as in <i>note</i>	50
15.	ס		<i>sāmēḵ</i> - סָמֶךְ	<i>s</i> as in <i>sun</i>	60

<sup>12</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 סופית (sōpīt) meaning *final*.

<sup>13</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>14</sup> *ālēp* 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>15</sup> Six of the Hebrew letters take a dot (*dagesh lene*) in them at certain times. Its presence slightly alters the pronunciation, especially in ב, פ, and ת. See **Chapter 4** for further discussion.

<sup>16</sup> At the end of a word, ה is silent (cf. *oh* or *Leah*).

<sup>17</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 = *fōks-vä-gēn*).

<sup>18</sup> This *h* has a dot under it (*ḥ*) 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>19</sup> Sometimes ʾ is silent (cf. *y* in *day* or *keynote*).

<sup>20</sup> Five of the Hebrew letters extend below the line of writing: four of the five final letters and כ.

16.	ע		‘ <i>āyīn</i> - עֵיִן	‘ / silent <sup>21</sup>	<b>70</b>
17.	פ פּ	ף	<i>pē</i> ’ - פֶּה (or פִּי)	<i>p</i> as in <i>play</i> <i>p̄</i> <sup>22</sup> or <i>f</i> as in <i>foot</i>	<b>80</b>
18.	צ	ץ	<i>śādē</i> - צָדֵי	<i>ś</i> or <i>ts</i> as in <i>sits</i>	<b>90</b>
19.	ק		<i>qôp</i> - קוֹף	<i>q</i> as in <i>quiche</i> ( <i>keesh</i> )	<b>100</b>
20.	ר		<i>rēs</i> - רֵישׁ	<i>r</i> as in <i>run</i>	<b>200</b>
21.	ש שׁ <sup>23</sup>		<i>śīn</i> - שֵׁין <i>śīn</i> - שִׁין	<i>ś</i> or <i>sh</i> as in <i>shine</i> <i>ś</i> or <i>s</i> as in <i>sun</i>	<b>300</b>
22.	ת תּ		<i>tāw</i> - תּוֹ	<i>t</i> as in <i>two</i> <i>t̄</i> or <i>th</i> as in <i>anthem</i>	<b>400</b>

- To expedite repeated references to the letters, the following simplified transliterations will be employed throughout this textbook:

Form	Technical Name	Simplified Name	Transliteration
א	<i>‘alēp̄</i>	<i>‘aleph</i>	‘
ב	<i>bēt̄</i>	<i>beth</i>	<i>b̄ b</i>
ג	<i>gimēl</i>	<i>gimel</i>	<i>ḡ g</i>
ד	<i>dālēt̄</i>	<i>daleth</i>	<i>d̄ d</i>
ה	<i>hē’</i>	<i>he</i>	<i>h</i>
ו	<i>wāw</i>	<i>waw</i>	<i>w</i>
ז	<i>zāyīn</i>	<i>zayin</i>	<i>z</i>
ח	<i>hēt̄</i>	<i>heth</i>	<i>h̄</i>
ט	<i>tēt̄</i>	<i>teth</i>	<i>t̄</i>
י	<i>yôd</i>	<i>yod</i>	<i>y</i>

<sup>21</sup> ‘*āyīn* is transliterated with a heavy breathing mark (like a reverse apostrophe) because it has no consonantal value of its own. The pronunciations of ‘*alēp̄* and ‘*āyīn* are virtually identical. Historically, the ‘*āyīn* had a guttural sound produced in the back of the throat that is difficult to pronounce in European languages. At times ‘*āyīn* is almost like *gimēl*, but more like the Arabic *ghayīn*. The LXX indicates this pronunciation by its transliteration of some words like *Gomorra* (Γομορρα = עִמְרָה) and *Gaza* (Γαζα = עַזָּה).

<sup>22</sup> *p̄* = *ph* (as in *phone*).

<sup>23</sup> Note that the distinction between these two consonants involves the placement of the dot over the right or the left horn of ש. שׁ is listed before שׂ due to its priority phonetically and historically. However, Hebrew lexicons will list words with שׂ 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], 33-37), Hebrew may be the only Semitic language maintaining a clear distinction between the two consonants. Ugaritic and Amorite retain only the *ś*. There is some debate as to whether *ś* or *ś̄* is original. There are about 675 entries beginning with שׂ in Holladay’s *Lexicon* as opposed to 195 entries for שׁ — demonstrating the clear dominance of שׂ in biblical Hebrew. Since it is common to recognize 22 consonants (not 23) for biblical Hebrew, the position of prominence should be given to שׁ.

כ	<i>kăṗ</i>	<i>kaph</i>	<i>k̄ k</i>
ל	<i>lāmēḏ</i>	<i>lamed</i>	<i>l</i>
מ	<i>mēm</i>	<i>mem</i>	<i>m</i>
נ	<i>nûn</i>	<i>nun</i>	<i>n</i>
ס	<i>sāmēk</i>	<i>samek</i>	<i>s</i>
ע	<i>‘ayin</i>	<i>‘ayin</i>	<i>‘</i>
פ	<i>pē’</i>	<i>pe</i>	<i>p̄ p</i>
צ	<i>ṣādē</i>	<i>tsade</i>	<i>ṣ</i>
ק	<i>qôṗ</i>	<i>qoph</i>	<i>q</i>
ר	<i>rēs</i>	<i>resh</i>	<i>r</i>
ש <sup>24</sup>	<i>śîn</i>	<i>shin</i>	<i>ś</i>
ש	<i>śîn</i>	<i>sin</i>	<i>ś</i>
ת	<i>tāw</i>	<i>taw</i>	<i>t̄ t</i>

### 3A. Confusing Letters

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

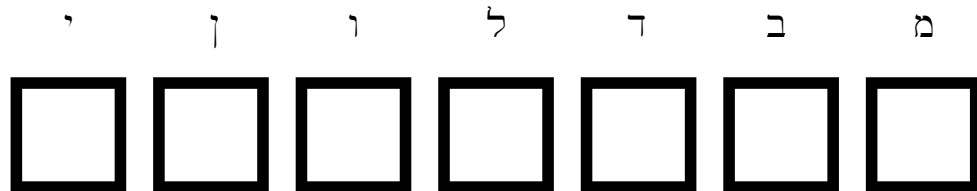
Distinguish carefully between consonants of similar form:

- כ and כ
- ג and ג
- ד and ד
- ד and ד
- ה and ה
- ו and ו
- ו and ו
- ז and ז
- ז and ז
- ח and ח
- ח and ח
- ע and ע
- ע and ע
- ש and ש

<sup>24</sup> See footnote 23.

### 3A. Written Hebrew

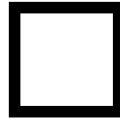
The Hebrew alphabet utilized in the printed Hebrew Bible is the Jewish script. It is sometimes called a *square* script because it can be written within the confines of a square. To reproduce a simple form of the script by hand, keep the square in mind. Note how the following letters utilize the square.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



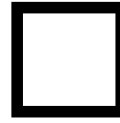
Practice writing the letters of the Hebrew alphabet within a square:

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

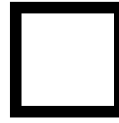
22



21b



21a







## CHAPTER 2

# The Alphabet – Vowels

### In the Word – Exegetical Insights

Isaiah 6:3				
צְבָאוֹת	יְהוָה	קָדוֹשׁ	קָדוֹשׁ	קָדוֹשׁ
<i>ṣəḇā'ot</i>	<i>yehōwāh</i>	<i>qādōš</i>	<i>qādōš</i>	<i>qādōš</i>
hosts/armies	LORD of	holy	holy	holy

➔ For קָדוֹשׁ and צְבָאוֹת see the **Vocabulary** at the end of this chapter.

➔ After reading this chapter, pick out the three pointings in the Hebrew text above that are not vowels.<sup>25</sup>

✧ יְהוָה is the subject of the sentence. It is the Tetragrammaton, the holy Name of God, YHWH (or, Yahweh). It is not to be pronounced with the vowels supplied by the Masoretes. Those vowels merely represent two of the vowels in יְהוָה *Lord*, which was to be read in place of the Tetragrammaton. In this fashion any defilement of the Name would be avoided. In order to distinguish between יְהוָה and יְהוָה, many English translations use *LORD* and *Lord*, respectively. In this grammar YHWH (the transliteration of the Tetragrammaton) will be employed.

### 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>26</sup> who were active until approximately 1000 A.D. They were originally known as הַמְסֻרֵי הַמִּסְרָה (*the masters of the tradition*), then later simply as מְסֻרֵי הַמִּסְרָה (*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.

<sup>25</sup> See **Chapter 5** for the discussion of these pointings and their use in biblical Hebrew.

<sup>26</sup> Both *Masorete* and *Massorete* are acceptable spellings depending on which Hebrew spelling is adopted: מְסֻרֵי הַמִּסְרָה (*māssōrēṭ*) or מְסֻרֵי הַמִּסְרָה (*māsōrēṭ*). Cf. E. Kautzsch, ed., *Gesenius' Hebrew Grammar*, 2nd English ed., ed. by A. E. Cowley (Oxford: Clarendon Press, 1966 reprint of 1946 ed.), 18 fn 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).

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

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>pätāḥ</i> <sup>27</sup> פֶּתַח	ă	ֿ	<i>qāmēš</i> קָמֶץ	ā
e	ֿ	<i>sēgōl</i> סֶגוּל	ě	ֿ	<i>šērē</i> שֶׁרֵי	ē
				ֿ	<i>šērē</i> שֶׁרֵי	é
i	ֿ	<i>hîrēq</i> חִירֶק	i	ֿ	<i>hîrēq</i> חִירֶק	î
u	ֿ	<i>qîbbûš</i> קִבּוּץ	u	ֿ	<i>šûrēq</i> שׁוּרֶק	û
o	ֿ	<i>qāmēš hātûp</i> <sup>28</sup> קָמֶץ חָטוּף	ō	ֿ	<i>hōlēm</i> חֹלֶם <sup>29</sup>	ô
				ֿ	<i>hōlēm</i> חֹלֶם	ō

- To expedite repeated references to the vowels, the following simplified transliterations of vowel names will be employed throughout this textbook:

Form <sup>30</sup>	Technical Name	Simplified Name
ֿ	<i>pätāḥ</i>	<i>pathach</i>
ֿ	<i>qāmēš</i>	<i>qamets</i>
ֿ	<i>sēgōl</i>	<i>seghol</i>
ֿ	<i>šērē</i>	<i>tsere</i>

Phonetic Value
<i>a</i> as in <i>pat</i>
<i>a</i> as in <i>father</i>
<i>e</i> as in <i>met</i>
<i>e</i> as in <i>eight</i>

<sup>27</sup> The pronunciation of *pätāḥ* and *sēgōl* follows two different traditions: the Sephardic and the Ashkenazi. The Sephardic gives *pätāḥ* the same pronunciation as *qāmēš* and *sēgōl* the same as *šērē*. The Ashkenazi tradition (utilized throughout this grammar) maintains a distinction in the pronunciation of these vowels.

<sup>28</sup> This vowel is also known as *qāmēš hātûp* since it might involve either a *u*-class vowel (קָ = *hōq* from קָ = *huq*) or an *o*-class vowel (חֹ = *hōmâ* from חֹ = *hōmâ*, or כֹּ = *kōl* from כֹּ = *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>29</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: מֶשֶׁל or מֶשֶׁל.

<sup>30</sup> The **ſ** is utilized only for the purpose of demonstrating where the vowel pointing is placed relative to the consonants.

יְ	<i>ḥîrēq</i>	<i>hireq</i>	<i>i</i> as in <i>machine</i> <sup>31</sup>
יִ	<i>qibbûṣ</i>	<i>qibbutz</i>	<i>u</i> as in <i>puts</i>
יֵ	<i>šûrēq</i>	<i>shureq</i>	<i>u</i> as in <i>sure</i>
יּ and יֹ	<i>ḥolēm</i>	<i>holem</i>	<i>o</i> as in <i>hole</i>
יָ	<i>qāmēš ḥāḏûḇ</i>	<i>qametz hatuph</i>	<i>o</i> as in <i>sod</i>

- While most of the vowels are placed below the consonant, there are a few exceptions:
  - The *shureq* (יֵ) and the full-letter *holem* (יֹ) follow the consonant.
  - The lesser *holem* is written above the consonant (e.g., כֹּל).
- The vowel sound follows the consonant with which it is associated.
- Words and syllables normally<sup>32</sup> begin with a consonant rather than a vowel.
- Five vowels are known as full-letter vowels because they use consonants in their formation: יָ, יֵ, יִ, יֹ, and יָּ.<sup>33</sup>

### 3A. Vowel Letters

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

Vowel Class	Vowel Letter	Examples from Qumran
<i>a</i>	א or ה	לֵכָה = לָךְ
<i>i</i> or <i>e</i>	י or יֵ	עוֹרָר = עוֹר
<i>o</i> or <i>u</i>	ו	לוֹא = לוֹא

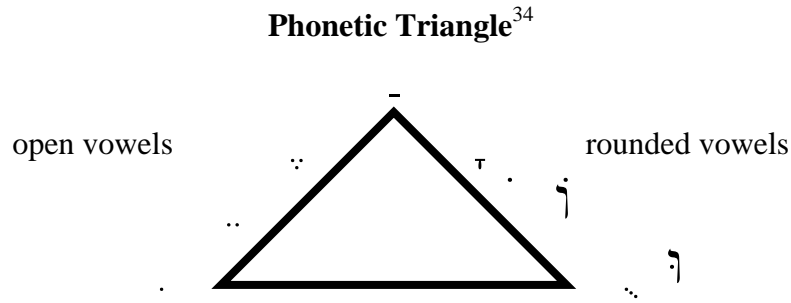
What word would be represented by אַפְרִיקָה?

<sup>31</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*, 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>32</sup> See **Chapter 8** for an occasional exception.

<sup>33</sup> יָּ is a full-letter vowel only at the ends of words. The ה (like the י in יָּ and יֵּ) is silent.

## 4A. Vowel Chart



**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.

קָדוֹשׁ	<i>qādōš</i>	holy (adj.)
צְבָאוֹת	<i>šebā'ōt</i>	armies, hosts
אָב	<i>'āb</i>	father
אָדָם	<i>'ādām</i>	man, Adam
אֲדָמָה	<i>'a dāmā</i>	(f.) ground
אֲדֹנָי	<i>'a dōnāy</i>	Lord, master
אָח	<i>'āh</i>	brother
אֶחָד	<i>'ēhād</i>	one (masc.)
אֶחָת	<i>'āhāt</i>	one (fem.)
אַחַר	<i>'āhār</i>	after, behind
אָכַל	<i>'ākāl</i>	he ate
אָמַר	<i>'āmār</i>	he said
אִישׁ	<i>'iš</i>	man, husband (pl. = אֲנָשִׁים)
אֶרֶץ	<i>'erēš</i>	(f.) earth, land
אִשָּׁה	<i>'iššā</i>	(f.) woman, wife (pl. = נְשִׂים)
אָנוֹשׁ	<i>'enōš</i>	man
בֵּין	<i>bēn</i>	between
הָיָה	<i>hāyā</i>	he was (became)
הָלַךְ	<i>hālāk</i>	he went, walked

<sup>34</sup> Adapted from William Chomsky, *Hebrew: The Eternal Language* (Philadelphia, Pa.: Jewish Publication Society of America, 1986 reprint of 1957 ed.), 108.



## CHAPTER 3

# The Alphabet – Special Letters, *Dagesh*, and *Raphe*

### In the Word – Exegetical Insights

2 Samuel 12:5b

זֹאת:	הַעֲשֵׂה	הָאִישׁ	בֶּן-מָוֶת	כִּי	יְהוָה
<i>zō't</i>	<i>hā'ōśēh</i>	<i>hā'is̄</i>	<i>bēn-māwēt</i>	<i>kī</i>	<i>ʾdōnāy ḥāy</i>
this	who did	the man	son of death	if/that	LORD alive

☞ For יְהוָה, בֶּן, and מָוֶת see the **Vocabulary** at the end of this chapter.

✧ יְהוָה is YHWH (or, Yahweh). See **Chapter 2**.

✧ יְהוָה יְחִי is a formulaic expression utilized in oaths: *as YHWH is alive* or *as YHWH lives*.

✧ בֶּן is a form of the noun בֵּן. Hebrew uses the noun in many idiomatic expressions. In those expressions, it is not to be translated as *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*. In 2 Sam 12:5b the person is identified with his destiny, *death*. Therefore, the phrase may be translated *deserving of death*.

### 1A. Guttural Letters

There are four letters in the Hebrew alphabet that are known as gutturals or laryngeals. They are ע פּ ה ח ך. In addition to these four, ך 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 ך. 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). ך, though technically not a guttural, is also classified with the weak gutturals. The **strong gutturals** are פּ 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; e.g., חַטֹּב (hăṭṭôḇ = the good).
- (2) They prefer *a*-class vowels.
- (3) They prefer compound *shewa*.

**Note:**

Although ח normally refuses doubling, there are occasions when it is found with the doubling *dagesh* in the Masoretic Text (e.g., לֹא־יִנְקָהּ אֶת־עַיִן 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 (עַיִן) 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, לֹא־יִנְקָהּ אֶת־עַיִן in Gen 33:5). This *dagesh* is sometimes called a *conjunctive dagesh*.

## 2A. Silent Letters

There are four letters which sometimes lose their consonantal character and become silent. They are ׀ ׁ ׂ ׃. The special conditions that cause them to quiesce will be discussed later. 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 Letter	Hebrew Vowel
<i>a</i>	א	א
<i>e</i> and <i>i</i>	י	י and יי
<i>o</i> and <i>u</i>	ו	ו and וו

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 פ פּ פֿ. “Labial” means “of the lips.”

<sup>35</sup> For a detailed discussion of the *dagesh*, see 5A, below.

## 5A. *Dagesh*<sup>36</sup>

Definition: A *dagesh* (שֵׁן = “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 קִטְוֹן or קָל)

1C. The weak *dagesh* may occur in six letters of the Hebrew alphabet:

ת פ כ ג ד ב (easily remembered as *bēgād-kēpāt*, בְּגַד־כְּפָת).

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*.”

Spirant	Hardened
ב	בֿ
ג	גֿ
ד	דֿ
כ and כֿ <sup>37</sup>	כֿ and כֿ
פ and פֿ	פֿ
ת	תֿ

3C. The weak *dagesh* is inserted when one of the six letters (ת פ כ ג ד 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 (ת פ כ ג ד ב) does not begin a syllable or when (at the beginning of a syllable) a vowel immediately precedes it.

#### Note:

Even when the *bēgād-kēpāt* letter is preceded by a vowel, a *dagesh* is employed in the following situations:<sup>38</sup>

- following a disjunctive accent  
cf. קִנְיֹתַי הִנְאָכִל (Zeph 3:8)<sup>39</sup>
- with the prefixed prepositions כִּי and כֵּן

<sup>36</sup> The technical transliteration of the name of this pointing would be *dāgēs*, but, in order to simply repeated reference to it, *dagesh* will be employed throughout this textbook.

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

<sup>38</sup> See GKC, §21.

<sup>39</sup> See 8A below.

cf. כִּי בִּישׁ קִנְאָתִי (Zeph 3:8)

- in situations that appear to have no other reason than to avoid too many spirants in close proximity

cf. יְבֹאוּ בְּנֵי אֱלֹהִים (Gen 6:4)

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

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

**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 ׀ stands vowelless between two vowelless consonants (מִּמְלֶךְ). In such cases the vowelless ׀ is scarcely audible and therefore drops out. In compensation for the loss, the following letter is doubled: מִמְּלֶךְ.<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 (“he spoke, he commanded”).

## 6A. *Raphe*<sup>41</sup> (רַפֵּה, *soft*)

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

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

<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 בִּקְשׂוּ the *raphe* provides a way of avoiding a double ׀ which is already a strong radical.



- 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, **יְהוָה** is usually found simply as **יְהוֹ**.

### 7A. Challenge

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

חַי־יְהוָה כִּי בֶן-מָוֶת הָאִישׁ הָעֹשֶׂה זֹאת:

- (2) What kind of *dagesh* is used in **כִּי**?
- (3) Put a box around each of the *beḡād-kepāt* letters in the sentence above.

### 8A. Zephaniah 3:8

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

לְכֵן חִבּוֹלִי נְאֻם-יְהוָה לְיוֹם קוֹמִי לְעֵד  
 כִּי מִשְׁפָּטִי לְאַסֵּף גּוֹיִם לְקַבְּצֵי מַמְלָכוֹת  
 לְשַׁפֵּד עֲלֵיהֶם זַעֲמֵי כָל חֲרוֹן אַפִּי  
 כִּי בָאֵשׁ קִנְאָתִי תֹאכַל כָּל-הָאָרֶץ:

Copy the entire verse on a blank piece of paper making certain to keep the same four 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:

<sup>4</sup> לְכֵן חִבּוֹלִי נְאֻם-יְהוָה לְיוֹם קוֹמִי לְעֵד  
<sup>5</sup>      <sup>1</sup>      <sup>14f</sup>

## 9A. Vocabulary

בַּיִת	house <sup>43</sup>	יָדַע	he knew <sup>44</sup>	טוֹב	good, well
בֵּן	son, grandson	יָלַד	he bore, brought forth	יָד	hand, power
בַּת	(f.) daughter	יָצָא	he went out, departed	יוֹם	day
גָּדוֹל	great, big	גָּדַל	he was great, big <sup>45</sup>	יָשַׁב	he sat, dwelt, stayed
גּוֹי	nation	דֶּרֶךְ	way, path	לָקַח	he took, received
דְּבָר	word, matter, thing	הָר	mountain	מוֹת	to die <sup>46</sup> (he died)
יָטִב	he was good	חַי	life; living, alive	מָוֶת	death

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

<sup>44</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.

<sup>45</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>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*; בּוֹא *to go in, enter*; רַם *to be high, exalted*.



## CHAPTER 4

## The Alphabet – Half Vowels Syllables

### In the Word – Exegetical Insights

2 Chronicles 8:17

אָז	הָלַךְ	שְׁלֹמֹה	לְעִזְיוֹן־גִּבֹּר
<i>ʾāz</i>	<i>hālāk</i>	<i>šelōmōh</i>	<i>leʿēzyôn-gēbēr</i>
then	went	Solomon	Ezion-geber
Ezion-geber to Solomon went then			
וְאֶל־אֵילֹת	עַל־שֵׁפֶת	הַיָּם	בְּאֶרֶץ
<i>wēʾel-ʾēlōt</i>	<i>ʿal-šēpāt</i>	<i>hāyyām</i>	<i>beʾereš</i>
and unto	edge upon	the sea	Edom
Edom	in land	the sea	Edom

☞ For הָלַךְ and אָז, see the **Vocabulary** at the end of **Chapter 2**. For גִּבֹּר, and הָ, הַ, see **Appendix 1**, page 185. For אָז, שְׁלֹמֹה, לְ, עִזְיוֹן־גִּבֹּר, אֶל, אֵילֹת, עַל, שֵׁפֶת (><sup>47</sup> שֵׁפֶת), יָם, and אֶרֶץ, see the **Vocabulary** at the end of this chapter and the comments below.

✧ אָז is an adverb meaning *then*. The pointing over the *zayin* is not a vowel—it is an accent.<sup>48</sup>

✧ הָלַךְ is the verb for this sentence. Its form indicates that the subject is a third person, masculine, singular noun or pronoun. Therefore, it is translated, *he went*. The translation *went* rather than *walked* is indicated solely by the context. The pointing over the *lamed* is an accent.

✧ שְׁלֹמֹה is the proper name of an individual. Pronounced *šelōmō* in Hebrew, the name is *Solomon* in English. Note that the *holem* associated with the *lamed* is written to the left of the uppermost part of the letter. The small slanted pointing above the *mem* is yet another Hebrew accent.

✧ לְעִזְיוֹן־גִּבֹּר consists of a preposition (לְ) attached to the proper name of a location, *Ezion-geber* (a city and harbor in the time of King Solomon that was located on the northern tip of the Gulf of Aqaba at the northeast corner of the Sinai Peninsula). The

<sup>47</sup> Most studies of biblical Hebrew employ > to indicate that one Hebrew form is *derived from* another form (usually the root form).

<sup>48</sup> For discussion of Hebrew accents, see **Chapter 5**.

pointing under the *yod* is a secondary accent that will be discussed in **Chapter 5**. The elevated hyphen-like pointing between ך and ך is a *maqquph*. *Maqquph* indicates that the words that it joins together are to be pronounced as one word. The primary accent for this particular compound word is indicated by the backwards *z* pointing under the *gimel* and to the left of its *seghol*. Utilizing wavy underlining for the secondary accent, double underlining as well as bold type for the primary accent, and no underlining for unaccented elements, the compound word's pronunciation may be represented as follows: *l<sup>e</sup>-ēs-yôn-gē-bēr*.

✧ ךֿלֹאֵיִלָּוֹת is another compound form joined by a *maqquph* which is to be pronounced as one word even though it has three parts indicating three words: *and unto Eilat*. ךֿ is the conjunction *and*. לֹאֵ is a preposition indicating direction toward, *unto* or *to*. The small circular pointing above the *maqquph* is called a *circule*. It is not a vowel pointing nor an accent. It is a symbol used to indicate that there is a Masoretic notation in the margin of the Hebrew text. In this particular case the marginal notation (ל) indicates that this is the only occurrence of ךֿלֹאֵיִלָּוֹת in the entire Old Testament. The pointing under the second *lamed* is an accent. The vowel connected with that *lamed* is ךֿ. The transliteration of this compound form is: *w<sup>e</sup>ʿel-ʾelôt*.

✧ ךֿבְּאֶרֶץ is made up of two elements already encountered in **Chapter 1** (see that chapter's **In the Word** section). The context, including the last word in this verse, indicates that the form should be translated, *in the land of*.

✧ ךֿבְּאֶרֶץ־עֲדֹמִים is a proper name of a region, *Edom*. Taken together with the preceding form, the result is: *in the land of Edom*.

## 1A. *Shewa*<sup>49</sup>

### 1B. Introduction

When a letter stands vowelless at the beginning or in the middle of a word, a sign composed of two vertical dots ( ) is inserted 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 ךֿ (cf. ךֿלֹאֵ) and sometimes under final ךֿ (cf. ךֿבְּאֶרֶץ־עֲדֹמִים).

<sup>49</sup> The technical transliteration of ךֿ is *šwā*, but *shewa* will be used throughout this textbook to simplify the many references made to the vowel.

## 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 *e*.<sup>50</sup>

	Example	Pronunciation/ Transliteration	Explanation
1.	שֶׁמֶר שְׁמוֹאֵל	<i>š<sup>e</sup>mōr</i> <i>š<sup>e</sup>mû-`el</i>	<i>Shewa</i> placed under a letter beginning a syllable is always <b>vocal</b> .
2.	שׁוֹמְרִים	<i>šô-m<sup>e</sup>rîm</i>	<i>Shewa</i> following full-letter vowels are always <b>vocal</b> .
3.	יִשְׁמְרוּ	<i>yîš-m<sup>e</sup>rû</i> <sup>51</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.	קִטְּלוּ	<i>qîṭ-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 קִטְּטְלוּ, making the situation identical to #3, above.
5.	דִּבְּרוּ	<i>dîb-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 דִּבְּבְּרוּ.
6.	חֲלְלוּ	<i>hă-l<sup>e</sup>lû</i>	When <i>shewa</i> occurs under the first of two identical consonants, it is <b>vocal</b> .

<sup>50</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, U.K.: 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, Calif.: Harcourt Brace Jovanovich, Publishers, 1989], 48).

<sup>51</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.

### 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.	יְשֹׁמֵר מֶרְכָּבָה	<i>yis̄-mōr</i> <sup>52</sup> <i>mēr-kā-bā</i> <sup>53</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>54</sup>
2.	לִכְנֹה נֶגְבָה	<i>lĕk-nā</i> <sup>55</sup> <i>nĕg-bā</i> <sup>56</sup>	<i>Shewa</i> immediately following an accented (stressed) syllable is <b>silent</b> .
3.	מֶלֶךְ	<i>mĕ-lĕk</i> <sup>57</sup>	When final ׀ is vowelless, it always takes a <b>silent <i>shewa</i></b> .
4.	שְׁמֵרָה	<i>šā-mārĕ</i> <sup>58</sup>	<i>Shewas</i> back-to-back <b>at the end of a word</b> are both <b>silent</b> .
5.	יְשֹׁמְרוּ	<i>yis̄-mĕrū</i> <sup>59</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 and the second is always vocal</b> .

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

When a *shewa* occurs under a guttural letter (א ב ג ד ך ז ט ן ס),<sup>60</sup> it requires a short helping vowel to accompany it. Three different short vowels join with *shewa* to form the compound *shewa*: *pathach* ( ◌◌ = *hāṭĕp-pāṭāḥ*), *seghol* ( ◌◌ = *hāṭĕp-sĕgōl*), and *qamets hatuph* ( ◌◌ = *hāṭĕp-qāmĕš*). In such cases the sound of the *shewa* is not pronounced—only the sound of the short vowel accompanying it.

<sup>52</sup> May be transliterated *yis̄<sup>e</sup>-mōr*.

<sup>53</sup> May be transliterated *mĕr<sup>e</sup>-kā-bā*.

<sup>54</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 *bĕgād-kĕpāt* letter has a dagesh (as with מֶרְכָּבָה, above). In such cases the *bĕgād-kĕpāt* letter has the hardening dagesh because it follows a closed syllable. See page 31 (3C).

<sup>55</sup> May be transliterated *lĕk<sup>e</sup>-nā*.

<sup>56</sup> May be transliterated *nĕg<sup>e</sup>-bā*.

<sup>57</sup> May be transliterated *mĕ-lĕk<sup>e</sup>*.

<sup>58</sup> May be transliterated *šā-mār<sup>e</sup>*.

<sup>59</sup> See footnote 51.

<sup>60</sup> See **Chapter 3** section **1A** regarding gutturals. ׀, though it sometimes behaves as a guttural, prefers the simple *shewa* rather than a compound *shewa*.

Example	Pronunciation/ Transliteration
אָדָמָה	<sup>ˈ</sup> aḏāmá
אֱלֹהִים	<sup>ˈ</sup> elohîm
אֲנִיָּהּ	<sup>ˈ</sup> niyyá

## 2A. Pathach Furtive

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

$$\begin{aligned} \text{רוּחַ} &= rúāḥ \\ \text{שְׂמוֹעַ} &= šēmōā' \\ \text{גְּבוּחַ} &= gāḇōāḥ \end{aligned}$$

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

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

## 3A. Phonetic Chart<sup>62</sup>

Class	Half Vowels		Short Vowels		Tone Long	Characteristically Long	
	Compound (with Gutturals)	Simple	Deflected	Pure		Pure	Diphthong
<b>A</b>	<sup>ː</sup> a	<sup>ː</sup> e		<sup>ː</sup> ā	<sup>ː</sup> ā <sup>ː</sup> é	<sup>ː</sup> ā <sup>63</sup>	
<b>I &amp; E</b>	<sup>ː</sup> i	<sup>ː</sup> e	<sup>ː</sup> ě	<sup>ː</sup> i	<sup>ː</sup> e	<sup>ː</sup> i	<sup>ː</sup> e
<b>O &amp; U</b>	<sup>ː</sup> o	<sup>ː</sup> e	<sup>ː</sup> ō	<sup>ː</sup> u	<sup>ː</sup> ō	<sup>ː</sup> u	<sup>ː</sup> o

<sup>61</sup> The *dagesh*-like pointing in a final ח is called *mappiq* (חִפּיָּק = *māppīq*). It indicates that the ח is to be given its full consonantal value rather than being a vowel letter. Its sound is like a quick closing of the throat—a mild glottal stop. Its sound is lighter than ח.

<sup>62</sup> Adapted from Kyle M. Yates, *The Essentials of Biblical Hebrew*, rev. by John Joseph Owens (New York: Harper & Row, Publishers, n.d.), 9. The transliterations represent the proper symbols for the vowels.

<sup>63</sup> This naturally long vowel (ā) is indicated by both the vowel and a vowel letter (e.g., סָאָרָא = *sāpā*) just like the other four vowels in this category. All transliterated vowels in this chart with a circumflex (ˆ) indicate vowels with vowel letters.

- Characteristically long vowels are found as unchangeable vowels — normally indicated by the long vowel plus a vowel letter (e.g., *tserē* in מָלַעֲ = *mālē* ').
- Tone long vowels are located in the accented syllable. These are vowels that were originally short but were heightened due to the accent or proximity to the accent (an open syllable immediately preceding the accent). Each *qamets* in מָלַעֲ (= *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>64</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 וַיְבִיחַ (*û-bên*, two syllables with the first beginning with and consisting of a vowel, ו).

##### 2B. Explanation

- 1C. In a word such as מָרַשׁ, the first syllable שׁ (šā) is open because it ends in a vowel. The last syllable רַ (mār) is closed because it ends in a consonant.
- 2C. In a word such as כֹּבֵב, the first syllable כֹּ (kô) is open because it ends in a vowel (the ם is not a consonant but a full-letter vowel, *holem*). The last syllable בֵּ (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 כֹּבֵב, the final syllable is closed but it contains a long vowel because it is accented.<sup>65</sup>

<sup>64</sup> Cf. Mario Pei, *Glossary of Linguistic Terminology* (New York/London: Columbia University Press, 1966), 268.

<sup>65</sup> See page 44 (1C under 2B).



On the other hand, the first syllable of the word מִקְדֶּם is an open syllable even though it contains a short vowel because it is accented.

- 2C. *Normally a short vowel is found in syllables which are closed and have no accent.* מִקְדֶּם (miq-qĕ-dĕm) 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 (ׁ 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

אֵילֹת	Eilat (also, אֵילָת)	אָז	then	אֶדוֹם	Edom
לְ <sup>66</sup>	to, for	יָם	sea	אֶל	unto, to, toward
שֹׁפָה	(f.)lip, border, edge, shore, bank, rim	עִזְיוֹן-גִּבֵּר	Ezion-geber	עַל	upon, above, on, against
שָׁמַר	he kept, watched	שְׁמוּאֵל	Samuel	שְׁלֹמֹה	Solomon
שָׁמַע	he heard, listened	רוּחַ	(f.) spirit, Spirit, wind	מֶלֶךְ	king
קָטַל	he killed	דִּבֶּר	he spoke, commanded	גְּבוּהָ	high

<sup>66</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, 68-69.





## CHAPTER 5

## Accents Review of Syllables

### In the Word – Exegetical Insights

1 Kings 8:12

אָז אָז 'āz	אָמַר אָמַר 'āmār	שְׁלֹמֹה שְׁלֹמֹה š'elōmōh
then	said	Solomon

יְהוָה יְהוָה 'adōnāy	אָמַר אָמַר 'āmār	לִישְׁכֹּן לִישְׁכֹּן liš'ekōn	בְּעֵרְפָּל בְּעֵרְפָּל bā <sup>a</sup> rāpēl
LORD	said	to dwell in	darkness

☞ For unfamiliar words, see **Vocabulary** at the conclusion of this chapter or the **Hebrew-English Glossary** at the end of the book.

☞ After reading this chapter, carefully observe the employment of the Masoretic accents and how they divide the passage into its logical components. Refer to the discussion of the accents on pages 45-46 to identify each accent's name and force.

✧ אָמַר לִישְׁכֹּן commences with the preposition לִ. Here it has a *hireq* beneath it in order to prevent the word from having two *shewas* in a row at its beginning—something Hebrew avoids.

✧ בְּעֵרְפָּל: בְּ is the preposition בְּ. See **Chapter 7** for an explanation of the various vowel pointings employed with inseparable prepositions. עֵרְפָּל is one of the unusual quadriliteral (four-letter) roots in biblical Hebrew.<sup>67</sup> It may be translated with *darkness*, *gloom*, or *cloud* (especially, *dense cloud*).

<sup>67</sup> Names of wild animals dominate the other quadrilaterals beginning with ע: עֵינִיָּה (black vulture), עֵטְלָף (bat), עֵכְבִּישׁ (spider), עֵכְבֹּר (jerboa), עֵכְשֹׁב (horned viper), and עֵקֶרֶב (scorpion). These may be loan words taken from other Semitic languages, or they may be the result of an ע prefix (GKC §85w fn). עֵרְפָּל itself might reflect an inserted ר or may be borrowed from Aramaic where such an insertion is common (GKC §30q and 85w).

## 1A. Accents

### 1B. Introduction

Accents<sup>68</sup> were placed into the Hebrew text by the Masoretes in order to preserve the proper reading of the Scriptures, especially the mode of cantillation in their public reading. While the origin and intonation of the accents is obscure, the notations were probably 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. Most Hebrew words (e.g., שָׁמַר) are accented on the last syllable (or, *ultima* = ultimate syllable). Hebrew words accented on the last syllable are called *Milra'* (Aramaic מְלִרְעָ = *accented below*—meaning *accented after*).
- 2C. Occasionally Hebrew words (e.g., מְלִרְעָ) are accented on the next to the last syllable (or, *penultima* = penultimate syllable). Hebrew words accented on the next to the last syllable are called *Mil'el* (Aramaic מְלִיעָלָ = *accented above*—meaning *accented before*).
- 3C. While Hebrew words may be either *Milra'* or *Mil'el*, the accent never falls on any other syllable. An exceptionally long word may have two accents with the secondary accent placed earlier in the word and the primary accent coming on either the *ultima* or the *penultima*.
- 4C. The normal accent mark employed in beginning Hebrew grammar is <sup>˘</sup> (עֲלֵה = *ʿôlê*, meaning *over* or *ascending*). Since most words are accented on the last syllable, *ʿôlê* is supplied only when the *penultima* is accented. Note this accent's use in the following word: מְלִיעָלָ. When no accent appears in a Hebrew word, the *ultima* must be accented in pronunciation.

### 3B. Basic Accents

#### 1C. Purpose of Accents

- To indicate which syllable is to be accented in pronunciation.
- To represent and preserve the chanting (cantillation) of Scripture in the synagogues.

<sup>68</sup> The Hebrew term for *accent* is מַעֲרָה, meaning *sense, meaning, or discernment*.

- 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 accentuation in Isaiah 40:3 with the text of Mark 1:3 –

קוֹל קוֹרֵא  
בַּמִּדְבָּר פְּנֹי דְרַדְרָה 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.”

## 2C. Kinds of Accents

The accents are of two kinds: **disjunctive** (separating) and **conjunctive** (joining). Medieval Hebraists referred to disjunctive accents as **kings** 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* (סְלוּק) is a short vertical mark which is placed to the left of the vowel under the accented (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* (סוֹף פְּסוּק = “end of verse”).

- *Athnach* (אַתְנַח) denotes the principal division of the verse. It does not necessarily divide the verse in the exact 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) divides in half 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 קוֹרֵא  
 בַּמִּדְבָּר פָּנּוּ דְרֹדֵי 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 קוֹרֵא  
 בַּמִּדְבָּר פָּנּוּ דְרֹדֵי יְהוָה

## 3C. Example of Accents

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

וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים  
 וְאֵת לַהֵט הַחֶרֶב הַמֹּתְהַפֶּכֶת לְשָׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:<sup>69</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>70</sup>

## 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>71</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*.

<sup>69</sup> The vertical accent under the first syllables of אֶת־הָאָדָם and הַחַיִּים is a *Metheg*. See the discussion below at **4A**.

<sup>70</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 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>71</sup> Cf. pages 40-41.

### 3A. *Qamets Hatuph*<sup>72</sup>

- 1B.** The vowel  $\text{ָ}$  is employed to designate both the long vowel (*qamets*) and the short vowel (*qamets hatuph*). In order to distinguish between the two vowels the rules given above regarding open and closed syllables must be kept in mind.
- 2B.** The basic rule is as follows: If the vowel  $\text{ָ}$  occurs in a ***closed, unaccented*** syllable, it is a *qamets hatuph*. If the vowel  $\text{ָ}$  occurs in an open syllable, or in a closed syllable which is accented, it is the long vowel *qamets*.

Example	Transliteration	Explanation
סָנֹס	<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>73</sup>
חֹנְנִי	<i>hōn-nē-nî</i>	The <i>dagesh forte</i> doubles the $\text{נ}$ , making the $\text{ָ}$ 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*  $\text{ְּ}$ .

Example	Transliteration	Explanation
בְּחֹלִי	<i>bō-h<sup>o</sup>-lî</i>	The $\text{ָ}$ under the preposition $\text{ב}$ was originally a vocal <i>shewa</i> . However, owing to the influence of the composite <i>shewa</i> $\text{ְּ}$ , 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,  $\text{אֲנִי}$  clearly commences with *qamets hatuph* because it is derived from  $\text{אָנִי}$ . Compare, also,  $\text{אֲנִי}$  from  $\text{אָנִי}$ ;  $\text{כָּל־נַפְשׁ}$  from  $\text{כָּל־נַפְשׁ}$ .

<sup>72</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>73</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.

#### 4A. *Metheg*

##### 1B. Definition

*Metheg* (מֶתֶגַּח, meaning “bridle”) is a pause 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  $\tau$  is a long vowel *qamets* or a short vowel *qamets hatuph*.

Example	Pronunciation/ Transliteration	Explanation
אֶכְלָה	$\text{’}\ddot{o}k\text{-}l\hat{a}$ “food”	The first syllable is closed and unaccented, indicating that the $\tau$ is a <i>qamets hatuph</i> and the <i>shewa</i> silent.
אֶכְלָהּ	$\text{’}\bar{a}\text{-}k^e l\hat{a}$ “she ate”	The first syllable is now forced open by the <i>metheg</i> , making the $\tau$ 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
יִרְאוּ	$y\ddot{i}\text{-}r^e \text{’}\hat{u}$ “they fear”	The brief pause after <i>yi</i> helps to distinguish this word from the following.
יִרְאוּ	$y\ddot{i}r\text{-}\text{’}\hat{u}$ “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>r</sup> el*), but never any other syllable.<sup>74</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*.

<sup>74</sup> Cf. page 44 (2B).



Example	Pronunciation/ Transliteration	Explanation
הָאָדָם	<i>hā-ʾā-dām</i>	The ך is the third syllable back from the accent and thus receives the <i>metheg</i> .
מִהָאָרֶץ	<i>mē-hā-ʾā-rēṣ</i>	While the <i>Mil'el</i> syllable has the accent, the third syllable back from the accent still receives the <i>metheg</i> .
שְׁלֹמֹה־בְּנֵי וַיִּשְׁבַּע לוֹ	<i>š<sup>e</sup>lō-mô-b<sup>e</sup>nî wāy-yiš-šā-bā' lô</i>	The <i>metheg</i> is not limited to the first syllable.
שְׁבַע־תִּכְּם	<i>šā-bu-ʾō-tê-kēm</i>	<i>Metheg</i> can occur twice in the same word.

- 4C. *Metheg* should not be confused with *silluq*.<sup>75</sup> The *silluq* has an identical form and a similar function to the *metheg*. Both are pause marks. *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 *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> .
לֵילָה → לִילָה	
פָּרִי → פִּרִי	The vocal <i>shewa</i> becomes a <i>seghol</i> , with the accent moving back onto it.
אֲנִי → אִנִּי	The short vowel of the composite <i>shewa</i> is lengthened, with the accent moving back onto it.
קָטַלָה → קִטַּלָה שָׁמְרוּ → שִׁמְרוּ	In verbs, the <i>shewa</i> under the second syllable reverts back to its original vowel (קָטַל) which is lengthened and again accented.

<sup>75</sup> Cf. page 45.

## 6A. Vocabulary

שָׁכַן	he dwelt	חִכְמָה	(f.) wisdom	יָרָא	he feared
לַיְלָה	(f.) night	לֵב / לֵבָב	heart	קוֹל	voice, sound
כֹּהֵן	priest	כּוֹכַב	star	מִדְבָּר	wilderness
פְּרִי	fruit	נְפֶשׁ	(f.) breath, life, soul, person	רָאָה	he saw
עֶבֶד	servant	עַם	people	נָתַן	he gave
נָשָׂא	he lifted up, carried	עָלָה	he ascended, went up, arose	קָרָא	he called, summoned, read
עָשָׂה	he did, made	עַיִן	(f.) eye, spring	עִיר	(f.) city



## CHAPTER 6

# The Article & Interrogation

### In the Word – Exegetical Insights

Proverbs 30:4

מִי עֲלֶה-שָׁמַיִם | וַיֵּרֵד  
מִי אֶסְפֶּה-רוּחַ | בְּחַפְזִי

- ☞ 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 אֶסְפֶּה is *metheg* (see pages 48-49). Review the note on page 36 regarding the use of *maqquph*.
- ✧ 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 54 (**1B**). The next accent is a compound form of a minor disjunctive consisting of the small stroke over the word and the vertical stroke after the word: | שָׁמַיִם and | רוּחַ.

### 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 הַל. The ל was lost when הַל was attached inseparably to a word. The loss was compensated for by the insertion of a strong *dagesh (forte)* into the first root letter.<sup>76</sup>

<sup>76</sup> See page 32 (**1D**).

**2B. 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>77</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 harsh 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>78</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>79</sup> pointed with a *seghol*. It is always pointed with a *seghol* when attached to a word beginning with ח.

הָרִים	<i>mountains</i>	becomes	הַהָרִים <sup>80</sup>	<i>the mountains</i>
עָפָר	<i>dust</i>	becomes	הָעָפָר	<i>the dust</i>
חָזָק	<i>a strong [man]</i>	becomes	הַחָזָק	<i>the strong [man]</i>

<sup>77</sup> See page 30 (1A).

<sup>78</sup> In the case of a generic noun, an indefinite article is sometimes not used.

<sup>79</sup> An exception is the word הַג (a festival or feast) whose *pathach* changes to a *qamets* when the article is added: הַהַג (the festival or feast).

<sup>80</sup> There are very few words in the Hebrew OT that begin with an unaccented ה and that occur with an article. Note הַהָרִים (the mountains) in Gen 22:2, הַהֲמוֹן (the tumult/crowd) in 1 Sam 4:4, הַבְּהָדָר (in the glory) in Ps 29:4, and הַהָרוֹתִיהָ (her/its pregnant women) in 2 Ki 15:16.

- 5C. When the article is attached to a word beginning with an accented  $\eta$  or  $\epsilon$ , the article is usually pointed with a *qamets*.

$\text{עָב}$  *a cloud* becomes  $\text{הָעָב}$  *the cloud*

This rule also explains those nouns whose initial *pathach* or *seghol* are altered to a *qamets* when the article is attached.<sup>81</sup>

$\text{אֶרֶץ}$ <i>earth/a land</i>	becomes	$\text{הָאֶרֶץ}$ <i>the earth/land</i>
$\text{הַר}$ <i>a mountain</i>	becomes	$\text{הַהָר}$ <i>the mountain</i> <sup>82</sup>
$\text{עַם}$ <i>people</i>	becomes	$\text{הָעַם}$ <i>the people</i>
$\text{אֲרוֹן}$ <i>an ark/box</i>	becomes	$\text{הָאֲרוֹן}$ <i>the ark/box</i>

## 2A. The Interrogative $\eta$

The interrogative  $\eta$  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  $\eta$  is pointed with *hateph-pathach*.

$\text{שָׁמַר}$ <i>he kept</i>	→	$\text{הַשָּׁמַר}$ <i>Has he kept?</i>
$\text{לֹא שָׁמַר}$ <i>he did not keep</i>	→	$\text{הֲלֹא שָׁמַר}$ <i>Has he not kept?</i>

- 2B. When the interrogative  $\eta$  is attached to a word which begins with a *shewa* or a guttural, it is pointed with a *pathach*.

$\text{שָׁמַרְתָּם}$ <i>you kept</i>	→	$\text{הַשָּׁמַרְתָּם}$ <i>Have you kept?</i>
$\text{אַתָּה}$ <i>you</i>	→	$\text{הַאַתָּה}$ <i>Are you?</i>

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

$\text{אָבַד}$ <i>he perished</i>	→	$\text{הָאָבַד}$ <i>Has he perished?</i>
$\text{עָזַב}$ <i>he left</i>	→	$\text{הָעָזַב}$ <i>Has he left?</i>
$\text{חָטָא}$ <i>he sinned</i>	→	$\text{הָחָטָא}$ <i>Has he sinned?</i>

## 3A. Interrogative Pronouns

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

<sup>81</sup> These four words can be remembered by utilizing the mnemonic device: *Earthy mountain people had the ark*. See footnote 79 for an exception.

<sup>82</sup> Note that the singular and plural of  $\text{הַר}$  are treated differently (cf. 4C above).

- 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>83</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־יָהּ**

**2C.** Preceding the gutturals **א, ה,**<sup>84</sup> **ע,** and **ר:** **מַה־אָתָּה**

**3C.** Preceding harsh gutturals (**אָ** and **אֲ**): **מַה־הֵיאָ**

**4C.** Especially<sup>85</sup> preceding gutturals with *qamets*: **מַה־עֵשִׂיתָ**

**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>86</sup>

#### 4A. Vocabulary

קִדְּשׁ	holiness	אָהֶל	tent	שָׁנָה	(f.) year
שָׁלַח	he sent, stretched out (a hand)	שִׁים	to place <sup>87</sup> (he placed)	אָהֵב	he loved
קִדְּשׁ	he was holy; he sanctified (not in Qal)	רֹאשׁ	head	עָפָר	dust
הֵיכָל	temple, palace	שֵׁם	name	מָה	what? how?
אָרוֹן	ark, box	חֹשֶׁךְ	darkness	מִי	who? whom?
חָטָא	he sinned	שׁוּב	to return, repent (he returned, repented)	עָזַב	he left, deserted

<sup>83</sup> See pages 52-53.

<sup>84</sup> Two different treatments of words beginning with **ה** occur (see, also, **3C**): **מַה הָאָרֶץ** (Numbers 13:19) and **מַה־הָיָה** (Exodus 32:1).

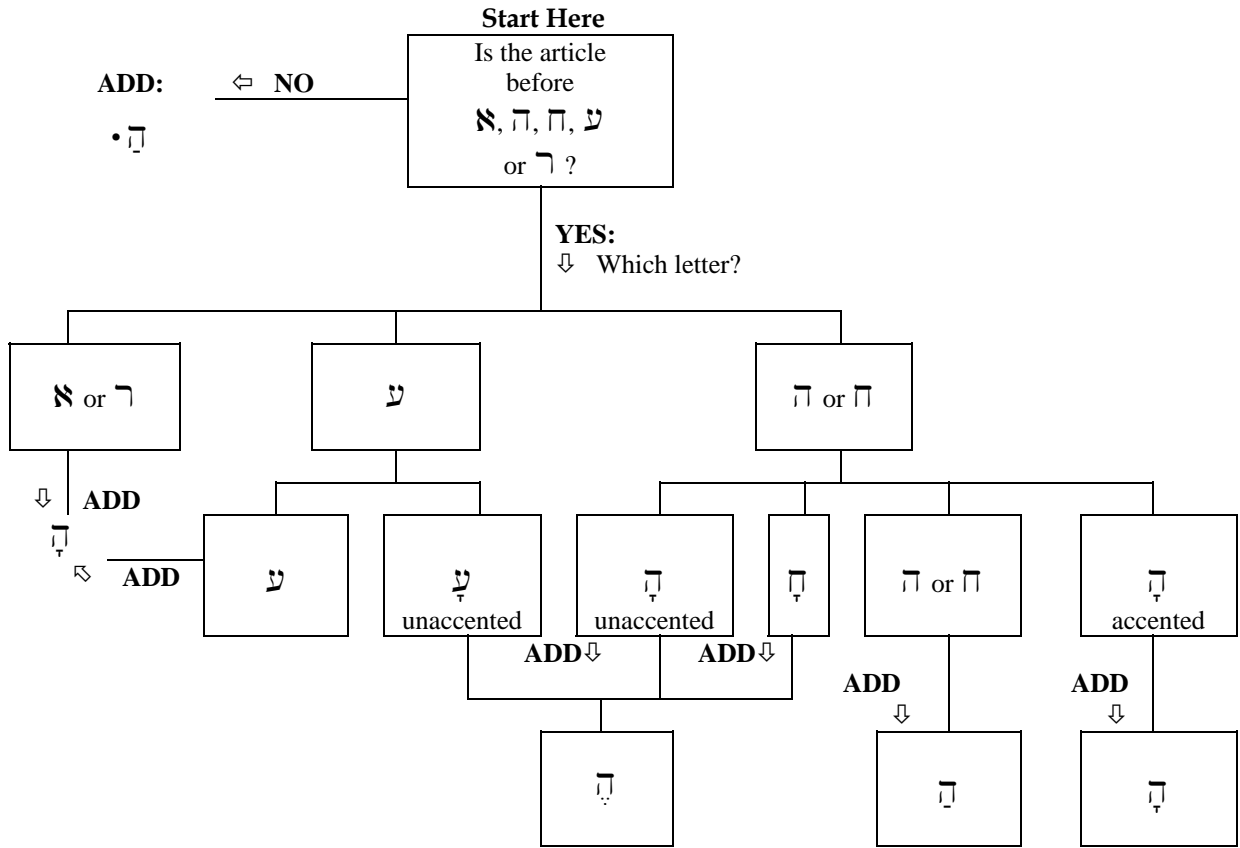
<sup>85</sup> There are many exceptions (cf. **מַה רְאִיתָ**, Genesis 20:10). Often this form omits *maqeph*. It also occurs before some uses of **ה**, **א**, and **ע** without *qamets* (cf. **מַה עָו**, Judges 14:18). Usage may be affected by distance from the principal accent.

<sup>86</sup> See the previous discussion on pages 36. Some uses of **מַה** and **מִי** occur without *maqeph*.

<sup>87</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 **שִׁים** are known as *Middle Vowel* verbs. The finite form of the verb (e.g., **שָׁם**, *he set/placed*) has only two root radicals showing. Whenever *Middle Vowel* verbs appear in the **Vocabulary**, they will be translated as infinitives.

מים water | אסף he gathered

**5A. Decision Table for the Definite Article**









## CHAPTER 7

# Prepositions

### In the Word – Exegetical Insights

Deuteronomy 7:6a

עַם קְדוֹשׁ אֲתָהּ לַיהוָה אֱלֹהֶיךָ

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

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

✧ קְדוֹשׁ is an adjective defining the preceding noun and completing the predicate for this clause: *a holy people*.

### 1A. Inseparable Prepositions

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

ל = *to, for*

ב = *in, with, by*

כ = *as, like, according to*

### 1B. Rules

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

לְבֹקֶר *to morning*

בְּנָהָר *in a river*

כְּאִישׁ *like a man*

לְאָדָם *to a man, for a man*

בְּעָפָר *in dust*

כְּלוֹט *like Lot*

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	to a spy	instead of	לְמַרְגֵּל
בְּמַרְגֵּל	with a spy	instead of	בְּמַרְגֵּל
כְּמַרְגֵּל	like a spy	instead of	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*).

לַעֲשׂוֹת	to do, make	instead of	לַעֲשׂוֹת
בְּאֶדְוֹם	in Edom	instead of	בְּאֶדְוֹם
כְּאֶנְיָה <sup>88</sup>	like a ship	instead of	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 article. The presence of the article is identifiable by the non-prepositional pointing of the preposition.

לְמֶלֶךְ	for the king	instead of	לְהַמֶּלֶךְ
בְּעָרֶב	in the evening	instead of	בְּהָעָרֶב
כְּאָדָם	as the man	instead of	כְּהָאָדָם

- 5C. When the inseparable preposition is attached immediately before the tone syllable (i.e., the accented syllable) of a word in pause,<sup>89</sup> the pointing under the preposition is *sometimes* lengthened to a *qamets*.

לְמַיִם:	to waters	instead of	לְמַיִם:
לְשִׁבְתָּ:	for sitting	instead of	לְשִׁבְתָּ:

<sup>88</sup> The *qamets* under the preposition is a *qamets hatuph*.

<sup>89</sup> See page 49 (5A).

## 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 מִמֶּלֶךְ), the ך is assimilated and drops out, causing the following letter to receive the *dagesh forte* in a compensatory doubling of that consonant.

מִמֶּלֶךְ	<i>from a king</i>	<b>instead of</b>	מִמְּלֶךְ
מִכֹּהֵן	<i>from a priest</i>	<b>instead of</b>	מִמְּכֹהֵן
מִקוֹל	<i>from a voice</i>	<b>instead of</b>	מִמְּקוֹל

- 2C. When the preposition מִן is prefixed inseparably to a word beginning with a guttural (א, ה, ח, ע, or ך<sup>90</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.

מִאָּדָם	<i>from Adam</i>	<b>instead of</b>	מִאֲדָם
מִהָּר	<i>from a mountain</i>	<b>instead of</b>	מִהֲר
מִרוּחַ	<i>from a spirit</i>	<b>instead of</b>	מִרוּחַ

- 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, כִּי, and לְ).<sup>91</sup> The article is retained and, since the article itself is a guttural, the preposition, when attached, is pointed with a *tsere*.

מִהַּלֵּב	<i>from the heart</i>	<b>instead of</b>	מִהֵלֵב
מִהָאָדָם	<i>from the man</i>	<b>instead of</b>	מִהֲאָדָם
מִהַחֹשֶׁךְ	<i>from the darkness</i>	<b>instead of</b>	מִהֲחֹשֶׁךְ

<sup>90</sup> ך sometimes behaves as a guttural (especially when it refuses the doubling *dagesh*).

<sup>91</sup> See page 58 (4C).

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

וַיֵּאָדָם יַעֲלֶה מִן־הָאָרֶץ	= and a mist/flood rose from the earth	(Gen 2:6)
יֵצְאוּ מִן־הַתֵּבָה	= they went out from the ark	(Gen 8:19)
מִן־הַחֲצֵרוֹת	= from the courtyards	(Exod 8:9)

### 3A. Unattached Prepositions

**1B.** The following prepositions<sup>92</sup> are utilized as separate words. They do not attach themselves to the words they govern.

אַחֲרַיִ (אַחֲרֵ)	after, behind	כְּמוֹ <sup>94</sup>	like, as
אֶל	unto, to, toward	לְפָנַי	before, in the presence of
אַצֵּל	near, beside	מוֹל	opposite, in front of
אֵת (רְאוּת) <sup>95</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

### 2B. Examples

אַחֲרֵ הַיּוֹם	after today (the day)	מוֹל אֱלֹהִים	in front of God
אֶל אִשָּׁה	to a woman	מִן הַשָּׁמַיִם	from the heavens
אַצֵּל הַמַּיִם	near the water	נֶגֶד הָאִישׁ	opposite the man
אֵת הָאִישׁ <sup>96</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
לְפָנַי אֱלֹהִים	before God	תַּחַת הַמִּזְבֵּחַ	under the altar

### 4A. Vocabulary

Learn the meanings of each of the prepositions discussed in this chapter.

<sup>92</sup> This is not an exhaustive list of the unattached prepositions.

<sup>93</sup> The quasi-plural form of this preposition is the more frequent form used in the OT.

<sup>94</sup> This form, as compared with the inseparable preposition ׀, is employed in the poetical sections of the OT.

<sup>95</sup> אֵת and עִם are synonyms. אֵת denotes a close proximity while עִם depicts a more general proximity. See **Chapter 15** for additional discussion of אֵת.

<sup>96</sup> Context, and context alone, would indicate whether אֵת is the direct object marker or the preposition.



## CHAPTER 8

## Conjunctions &amp; the Relative Pronoun

## In the Word – Exegetical Insights

2 Kings 23:13

וְאֶת־הַבָּמוֹת אֲשֶׁר ׀ עַל־פְּנֵי יְרוּשָׁלַם  
 אֲשֶׁר מִיָּמִין לְהַר־הַמִּשְׁחִית׃  
 אֲשֶׁר בָּנָה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל לְעִשְׂתָּרֶת שֶׁקֶץ צִידוֹנִים  
 וְלִכְמוֹשׁ שֶׁקֶץ מוֹאָב  
 וְלִמְלֶכֶם תוֹעֵבֶת בְּנֵי־עַמּוֹן  
 טַמְאָה הַמֶּלֶךְ׃

☞ For the accents employed in this passage, see **Chapter 5**.

☞ Read this passage aloud twice. Observing the pauses indicated by the accents, read it through two more times. Where is the *athnach*? What does its placement in this passage indicate? After reading these notes, write out a translation of this verse.

✧ הַבָּמוֹת is a plural feminine noun with the definite article: *the high places* or *the shrines*.

✧ אֲשֶׁר is the relative pronoun. The meanings of *who*, *whom*, and *which* are determined by usage in the context—primarily by its antecedent. 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 is fairly common in the OT. The *hireq* is technically between the *lamed* and the final *mem* so that it indicates that the Masoretes believed that properly a *yod* would have been between those two letters. The Masoretes are signaling the reader that a *yod* is to be pronounced: *y<sup>e</sup>ru<sup>l</sup>-sā-lā-yim*.

✧ מִיָּמִין consists of the attached preposition מִן (see pages 57-58, 2C, for an explanation of the way an initial *yod* can become part of the long *hireq*). יָמִין means *right hand* or

*south*. The *qamets* had changed to a *shewa* to indicate a genitival form: *right of or south of*.<sup>97</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 לְהַרְהֻמְשָׁחִיתָ begins with the ל preposition which completes what was begun by the preposition מִן: *on the south of*.<sup>98</sup> The preposition governs the word *mountain of* followed by *the destruction*.

✧ אֲשֶׁר בָּנָה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל is 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: לְעִשְׁתָּרֶת שִׁקְיָן צִידֹנִים = *for Ashtoreth, the abomination of the Zidonians*; וְלִכְמוֹשׁ שִׁקְיָן מוֹאָב = *and for Chemosh, the abomination of Moab*; וְלִמְלִכָם הַזֵּעַבֹת בְּנֵי־עַמּוֹן = *and for Milkom, the abomination of the Ammonites*.<sup>99</sup>

✧ אֲשֶׁר הִמְלִיךְ follows the *athnach*. These two words are placed last, but are somewhat emphatic by means of delaying their occurrence in the sentence: *the king defiled* [the aforementioned shrines which Solomon had built]. By context, this king is identified as Josiah.

## 1A. The Principal Conjunction

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 meanings of *so, then, even* and the adversative *but*.<sup>100</sup>

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

וַיּוֹם a day → וַיּוֹם and a day

<sup>97</sup> The genitive (known as the construct state in Hebrew) will be discussed in **Chapter 11**.

<sup>98</sup> Cf. GKC §130a fn 3.

<sup>99</sup> For the explanation of the translation of the idioms utilizing בְּנֵי (literally, *sons of*), see page 29.

<sup>100</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.

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, with the conjunction merely prefixed to it.

- 2B.** When the conjunction is prefixed to a word which begins with a simple *shewa* or with a labial<sup>101</sup> (ב, מ, and פ), 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>
<sup>102</sup> פָּנִים	<i>a face</i>	→	וּפָנִים	<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 ב or a פ, the *dagesh lene* drops out since it is preceded by a vowel (cf. pages 31-32).

- 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 58, **3C**):

וְאֱלֹהִים becomes וְאֵלֹהִים

- 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 58, **5C**).

יוֹמָם וָלַיְלָה:	<i>by day and night</i>	(Exod 13:21)	<b>instead of</b>	יוֹמָם וְלַיְלָה:
וְהָיְתָה־תְּהוֹ וְבָהוּ	<i>and indeed (it was) formless and empty</i>	(Jer 4:23)	<b>instead of</b>	וְהָיְתָה־תְּהוֹ וְבָהוּ

<sup>101</sup> A labial is a letter whose pronunciation involves the lips.

<sup>102</sup> This Hebrew word 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*).

## 2A. Other Conjunctions

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

- אִם = *or* (sometimes implying a preference)
- אִם = *if* (sometimes expressing the hypothetical; sometimes expressing the interrogative)
- אֲף = *also*
- כִּי = *that, because, for, when, even*
- אִם כִּי = *but if, except*
- פֶּן = *lest*

## 3A. The Relative Pronoun

**1B.** The Hebrew relative pronoun is the indeclinable<sup>103</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 is also a connecting link.<sup>104</sup> Therefore, אֲשֶׁר may be described as a conjunction depicting a relationship.

### Examples:

- הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף the man who was over Joseph's house (Gen 43:19)
- לְבַת־פַּרְעֹה אֲשֶׁר לָקַח שְׁלֹמֹה for Pharaoh's daughter whom Solomon married (1 Ki 7:8)
- כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה all the things which he did (Gen 24:66)
- עִם־אִשְׁתּוֹ אֲשֶׁר־אָהַבְתָּ with the wife whom you love (Eccl 9:9)

**2B.** On rare occasions אֲשֶׁר is abbreviated as שׁ followed by a compensatory *dagesh forte* (providing that the word to which it is prefixed does not begin with a guttural). This abbreviated form is always attached inseparably.

### Examples:

- כָּל־שֶׁהָיָה לְפָנַי בִּירוּשָׁלַם everyone who was in Jerusalem before me (Eccl 2:9)
- שֶׁאָתָּה מְדַבֵּר עִמִּי that it is you speaking with me (Judg 6:17)
- כַּחֲזוֹל שֶׁעַל־שֵׁפֶת הַיָּם לְרֹב like the sand which is by the seashore in number (Judg 7:12)

<sup>103</sup> Being indeclinable, there is but one form for both masculine and feminine, for both singular and plural.

<sup>104</sup> BDB, 81.



## 4A. Vocabulary

זָהָב	gold	דָּם	blood	אוּ	or
חֶרֶב	sword	יְרוּשָׁלַם	Jerusalem	אִם	if
כֵּלִי	vessel, utensil	שִׁקְצָה	abomination	אֵלֵי	also
מוֹאָב	Moab	פָּנִים	face, surface	פֶּן	lest
קוּם	to arise, stand (he arose, stood)	כִּי אִם	but if, except	בָּנָה	he built
אֲשֶׁר	who, whom, which, that	חֹדֶשׁ	month, new moon	כַּאֲשֶׁר	according as, according to
רַב	great number, abundance	עַד	until, as far as, up to	כִּי	that, because, for, when, even
בּוֹא	to come, enter (בָּא = perf. 3ms, he came, entered)				





## CHAPTER 9

# Noun & Adjective: Their Gender & Number

### In the Word – Exegetical Insights

Genesis 33:9, 11

#### What *was* it that they said?

Esau said, “יֵשׁ-לִי רֹב” (v. 9).

But Jacob said, “יֵשׁ-לִי-כֹל” (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>105</sup> pronominal suffix, the phrase means *I have*.

☆ רֹב is the pausal form<sup>106</sup> of רב: *numerous, much, an abundance*.

### 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:** סוס = *horse* (ms)<sup>107</sup>  
 אִישׁ = *man* (ms)

<sup>105</sup> The abbreviation for first common singular is **1cs**.

<sup>106</sup> See page 49 (5A).

<sup>107</sup> ms = masculine singular

**2B. Feminine singular** nouns and adjectives are normally indicated by adding the suffix םָ to the masculine singular form.

**Examples:**

סוּס	<i>horse</i> (ms)	<b>becomes</b>	סוּסָה	<i>mare</i> (fs) <sup>108</sup>
אִישׁ	<i>man</i> (ms)	<b>becomes</b>	אִשָּׁה	<i>woman</i> (fs)

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

**Examples:**

סוּס	<i>horse</i> (ms)	<b>becomes</b>	סוּסִים	<i>horses</i> (mp) <sup>109</sup>
דְּבָר	<i>word</i> (ms)	<b>becomes</b>	דְּבָרִים	<i>words</i> (mp)

**4B. Feminine plural** nouns and adjectives are distinguished by the םֹת suffix.<sup>110</sup>

**Examples:**

סוּסָה	<i>horse</i> (fs)	<b>becomes</b>	סוּסוֹת	<i>mares</i> (fp) <sup>111</sup>
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**5B. Dual ending.** Hebrew sometimes uses a dual ending םָ׃ to depict things which occur twice, especially those things which naturally occur in pairs.

**Examples:**

אָזְן	<i>ear</i> (fs)	<b>becomes</b>	אָזְנִים	<i>two ears</i> (du) <sup>112</sup>
יָד	<i>hand</i> (fs)	<b>becomes</b>	יָדַיִם	<i>two hands</i> (du)
יוֹם	<i>day</i> (ms)	<b>becomes</b>	יוֹמַיִם	<i>two days</i> (du)

When the dual ending is attached to a noun which normally exists in a pair, the dual will frequently be used to connote plurality (i.e., more than two).

## 2A. Exceptional Considerations

**1B.** There are a number of Hebrew words which are feminine and yet have no special feminine ending to indicate their gender.

**1C.** Some nouns are naturally feminine, such as בַּת = *daughter* or אִמָּה = *mother*.

<sup>108</sup> fs = feminine singular

<sup>109</sup> mp = masculine plural

<sup>110</sup> Originally the feminine singular noun and adjective ended in םָ׃. In the development of the language, however, this ending was eventually replaced by the םָ׃. The original םָ׃ remains in the feminine plural nouns and adjectives.

<sup>111</sup> fp = feminine plural

<sup>112</sup> du = dual

**2C.** Nouns which are the names of cities or countries are usually feminine, such as יְרוּשָׁלַיִם = *Jerusalem* or אֶרֶץ = *earth, land*..

**3C.** Nouns which depict organs of the body that are found in pairs are feminine, such as אוֹז = *ear* or יָד = *hand*. Most bodily organs which 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. These are irregular nouns.

אָב	<i>father</i> (ms)	becomes	אֲבוֹת	<i>fathers</i> (mp)
אִשָּׁה	<i>woman</i> (fs)	becomes	נָשִׁים	<i>women</i> (fp) <sup>113</sup>

**4B.** A unique situation occurs with בַּת (*daughter*), where the plural form takes the masculine בָּנִים (*sons*) and appends the feminine plural suffix: 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 follow this rule to determine the 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	<i>horse</i> סוּס	<i>great</i> גָּדוֹל	<i>wise</i> חָכֵם	<i>star</i> כּוֹכָב
fs	סוּסָה	גָּדוּלָה	חָכְמָה	
mp	סוּסִים	גָּדוּלִים	חָכְמִים	כוֹכָבִים
fp	סוּסוֹת	גָּדוּלוֹת	חָכְמוֹת	

The first column 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 pointing *gamets*, since it is the third syllable back from the accent, changes to the shortest pointing possible, namely, a *shewa*.

<sup>113</sup> Only once, in Ezek 23:44, the form נָשִׁים (*women*) occurs.

The third column indicates that the third syllable back from the accent also changes to the shortest pointing 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

אֵלֶּה	these (c)	זֹאת	this (f)	זֶה	this (m)
סוּס	horse	אָזְן	(f.) ear	אִם	(f.) mother
יֵשׁ	there is, there are	אֵין	(construct form of אֵין) there is not, there are not	חָכָם	wise
מָלַךְ	he was king, he ruled	זֶרַע	seed, offspring, descendants	כֹּל	all, every, everything, everyone
		אַבְרָם	Abram (the earlier form of the name Abraham)	אַבְרָהָם	Abraham



## CHAPTER 10

# Noun & Adjective: Their Relationship

### In the Word – Exegetical Insights

Judges 16:27a

תְּבִית מִלֵּא הַאֲנָשִׁים וְהַנְּשִׁים

➔ See **Vocabulary** for מִלֵּא.

The Hebrew adjective is related 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 is employed as a modifier, qualifying the noun to which it is related. When the adjective functions as a qualifier, it adheres to the following grammatical structure.

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

#### Examples:

English	Hebrew	
<i>a good horse</i>	סוס טוב	<i>a horse, a good (one)</i>
<i>a great man</i>	איש גדול	<i>a man, a great (one)</i> <sup>114</sup>

**2B.** The adjective always *agrees* with 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>114</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>	סוּסָה מוֹבָה	<i>a mare, a good (one)</i>
<i>good horses</i>	סוסים מוֹבִים	<i>horses, good (ones)</i>
<i>good mares</i>	סוסות מוֹבוֹת	<i>mares, good (ones)</i>

- 3B.** In addition to the adjective's agreement with its noun in gender and number, it must also *agree* with it *in its definiteness*. If the noun is indefinite (without the article), the adjective must also be indefinite. If the noun is definite (has the article), 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>115</sup>	הַדְּבָר הַטוֹב	<i>the word, the good (one),</i> Josh 21:45
<i>the good mare</i>	הַסוּסָה הַמוֹבָה	<i>the mare, the good (one)</i>
<i>the good land</i>	הָאָרֶץ הַטוֹבָה	<i>the land, the good (one),</i> Deut 6:18
<i>the good horses</i>	הַסוסים הַטוֹבִים	<i>the horses, the good (ones)</i>
<i>the good things</i>	הַדְּבָרִים הַטוֹבִים	<i>the things, the good (ones),</i> Josh 23:14
<i>good mares</i>	סוסות מוֹבוֹת	<i>mares, good (ones)</i>
<i>the great trials / burdens</i>	הַמִּסֹּת הַגְּדוֹלוֹת	<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. When the adjective is used predicately, it is structured in the following manner.

- 1B.** The adjective *normally precedes* the noun, with the noun bearing the article and the adjective being *anarthrous*<sup>116</sup> (without the article).

<sup>115</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>116</sup> *Anarthrous* is derived from the Greek α(ν) + αρθρον (the *alpha* privative “not” plus “joint/articulation”).



**Example:**

English	Hebrew	
<i>the horse is good</i>	טוֹב הַסּוּס	<i>good (is)<sup>117</sup> the horse</i>

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

**Example:**

English	Hebrew	
<i>the man was great</i>	הָאִישׁ גָּדוֹל	<i>the man (was) great, 1 Sam 25:2</i>

- 3B.** Just as the attributive adjective must agree with the noun it qualifies in gender and number, so the predicate adjective must also have the same gender and number as the noun with which it is associated.

**Example:**

English	Hebrew	
<i>the man was great</i>	הָאִישׁ גָּדוֹל	<i>the man (was) great, 1 Sam 25:2</i>

**3A. Demonstrative Pronouns/Adjectives**

- 1B.** The following is a chart of the demonstrative pronouns:

	Near Demonstratives		Remote Demonstratives	
<b>ms</b>	זֶה	<i>this</i>	הוּא	<i>that</i>
<b>fs</b>	זֹאת	<i>this</i>	הִיא	<i>that</i>
<b>cp</b> <sup>118</sup>	אֵלֶּה	<i>these</i>		
<b>mp</b>			הֵם הַמָּזֶה	<i>those</i>
<b>fp</b>			הֵנָּה הַמָּזֶה	<i>those</i>

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

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

<sup>117</sup> Hebrew does not normally 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 is usually implied by the context and must be supplied in English translation.

<sup>118</sup> cp = common plural

- They take the article if the noun has the article.
- They follow the noun they qualify.
- 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>	=	אַחַר הַדְּבָרִים הָאֵלֶּה
		(Gen 15:1)
<i>these eight Milcah bore</i>	=	שְׁמֹנֶה אֵלֶּה יְלֵדָהּ מִלְכָּה
		(Gen 22:23)

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

- They do not take the article.
- They precede the noun.
- 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>119</sup> of the heavens and the earth.</i>	=	אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ
		(Gen 2:4)

**3C.** When used together with another adjective, the demonstrative pronoun stands last.

**Examples:**

<i>this good man</i>	=	הָאִישׁ הַטּוֹב הַזֶּה
<i>that good woman</i>	=	הָאִשָּׁה הַטּוֹבָה הַהִיא
<i>this good land</i>	=	הָאָרֶץ הַטּוֹבָה הַזֹּאת
		(Deut 4:22)
<i>this evil congregation</i>	=	הַעֲדָתָה הַרְעָה הַזֹּאת
		(Num 14:35)

<sup>119</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*.

## 4A. Vocabulary

הַאֵלֶּה or הֵם	those (m)	הִיא	that (f)	הַהֵוא	that (m)
אַשּׁוּר	Asshur, Assyria	זֹאת	this (f)	זֶה	this (m)
רַע	bad, evil	מָלֵא	he was full, he filled	הַאֵלֶּה or הֵן	those (f)
עֵדָה	(f.) assembly, congregation, gathering	צַדִּיק	innocent, just, right, righteous	תּוֹלְדוֹת* <sup>120</sup>	(f.) (line) of descendants, generation, history
עַתָּה	now	שָׁם	there	אֱלֹהֵי שַׁדַּי	El Shaddai

<sup>120</sup> The asterisk (\*) indicates a form not found in the Hebrew OT.





## CHAPTER 11

## The Construct State

## In the Word – Exegetical Insights

Psalm 19:10<sup>121</sup>

יְרֵאֲתָ יְהוָה טְהוֹרָה עוֹמֶדֶת לְעַד  
 מִשְׁפָּטֵי־יְהוָה אֱמֶת צְדָקוֹ יַחֲדוֹ:

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

✧ יְרֵאֲתָ יְהוָה commences a clause with no verb (i.e., a noun clause). The verb is to be supplied: *is*. יְרֵאֲתָ is a feminine singular noun in the construct state governing the following noun: *the fear of Yahweh*.

✧ טְהוֹרָה is the predicate adjective defining the subject: *the fear of Yahweh is pure*. Note that it agrees with the subject in gender and number.<sup>122</sup> The masculine form of this same adjective would be טָהוֹר. In Holladay's *Lexicon*, the masculine form is the one listed at the beginning of the entry, not the feminine.<sup>123</sup> This word's range of meaning includes *clean*, *pure*, and *genuine*. It is used both of cultic or ritual purity as well as moral purity.

✧ מִשְׁפָּטֵי־יְהוָה is another construct phrase. The first noun is a masculine plural noun in the construct state.

<sup>121</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 verse 1 (as in Psalm 23).

<sup>122</sup> Cf. pages 72-73 (2A).

<sup>123</sup> See Holladay, 121-22.

## 1A. Introduction

In order to fully understand the nature of the construct state, the proper function of the *maqqeph* must be reiterated.<sup>124</sup> Words which are bound together by the *maqqeph* are essentially considered and pronounced as one word. The fact that *maqqeph* is often utilized to connect words in the construct relation demonstrates that the construct state connects words very closely. However, the student must not assume that the *maqqeph* is a genitive or construct state marker. *Maqqeph* is employed to connect words in many constructions besides the construct state.

**1B.** For example, the three words in **וְיָשׁוּבֵי** (2 Sam 14:32) are pronounced as one word. Therefore, in accordance with the rules for accentuation in Hebrew, only the last word is accented because it is considered as but one syllable in this construction. All other words connected by the *maqqeph* in this example lose their accent.<sup>125</sup>

**2B.** If any of the words bound together by the *maqqeph* have a long vowel, the long vowel (if changeable) is shortened. This shortening is due to the fact that the vowel is now in a closed, unaccented syllable and therefore must be short.<sup>126</sup>

**1C.** For example, when **לְכָל הָאֲנָשִׁים** (*all the men*,<sup>127</sup> Neh 11:2) is connected with a *maqqeph* (**כָּל־הָאֲנָשִׁים**, Exod 4:19), the *holem* in **כָּל** is reduced (shortened) to a *qamets hatuph* (**כֹּל**).

**2C.** However, **וְיָשׁוּבֵי־כָל** (Gen 33:11)<sup>128</sup> shows that when the words connected by *maqqeph* have a full-letter vowel (א, נ, ו, and וּ), it remains long since these cannot be reduced.<sup>129</sup>

## 2A. Definition

When two or more nouns are closely connected in a genitive relationship, they form one compound idea. The dependent word<sup>130</sup> is said to be in *construct*, while the independent word is said to be in the *absolute* state.<sup>131</sup>

<sup>124</sup> See pages 36 and 51 for previous notes regarding the use of *maqqeph*.

<sup>125</sup> This is due primarily to the fact that the occurrence of two accented syllables in succession is disruptive to rhythm. By connecting single syllable words with a *maqqeph*, this disruption is avoided.

<sup>126</sup> See page 41 (2C).

<sup>127</sup> The **ל** preposition is untranslated in this particular example because it introduces the object of the verb (*the people blessed all the men*).

<sup>128</sup> See **In the Word** at **Chapter 9** (page 67).

<sup>129</sup> Cf. page 39 (3A).

<sup>130</sup> There might be more than one dependent word since a string of construct nouns may be put together (see **4B** on page 79).

<sup>131</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 or

### 3A. Usage

The word in the construct state is usually joined to the word in the absolute state with the English preposition *of*, causing the two words to make one compound idea. For example, in the phrase **הַמֶּלֶךְ הַמֶּלֶךְ** (*the weight<sup>132</sup> of the king or the king's weight*, 2 Sam 14:26), the first word (**הַמֶּלֶךְ**) 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 is connected to the absolute by **either** a conjunctive accent **or** a *maqeph*.
- 2B. While the construct is usually followed by the English word *of* in translation, occasionally *for*, *with*, or *in* are employed.<sup>133</sup>
- 3B. When the compound thought is definite, **the word in construct never takes the article** – only the word in the absolute. For example, *the weight of the king* is written **הַמֶּלֶךְ הַמֶּלֶךְ**, never **הַמֶּלֶךְ הַמֶּלֶךְ**.

Note that when the absolute is definite, the word in construct with it is also definite. **הַמֶּלֶךְ הַמֶּלֶךְ** is not *a weight of the king*, but **the weight of the king**.<sup>134</sup>

- 4B. The words in construct are thought of as one compound word and cannot be separated. Thus, two coordinate constructs cannot be attached to the same absolute. Consider the following chart of ways to say *the sons and daughters of David* in Hebrew:

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*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 **סְמוּכּוּת** (*support*) – cf. J-M §129a note 2.

<sup>132</sup> Literally, *stone*.

<sup>133</sup> The context plays a dominant role in the determination of the proper English translation for the construct relationship.

<sup>134</sup> In order to express an indefinite noun's genitival relationship to a definite noun, a variety of circumlocutions are employed in biblical Hebrew: **לְחַתָּן לְמֶלֶךְ** (*a son-in-law of the king*, 1 Sam 18:18), **עֶבֶד לְשָׂר הַטַּבָּחִים** (*a servant of the captain of the bodyguard*, Gen 41:12), **נְבִיא לַיהוָה** (*a prophet of Yahweh*, 1 Ki 18:22), **כַּנֶּף אֲשֶׁר לְשׂוּל** (*a corner of Saul's garment*, 1 Sam 24:6).

<i>the sons and daughters of David</i>		
STATUS	HEBREW	LITERAL TRANSLATION
<b>Incorrect</b>	*בְּנֵי וּבָנוֹת דָּוִד <sup>135</sup>	<i>sons of and daughters of David</i>
<b>1. Correct</b>	בְּנֵי דָּוִד וּבָנוֹתָיו	<i>sons of David and his daughters</i>
<b>2. Correct</b>	בְּנֵי דָּוִד וְהַבָּנוֹת	<i>sons of David and the (or, his<sup>136</sup>) daughters</i>
<b>3. Correct</b>	הַבָּנִים וְהַבָּנוֹת אֲשֶׁר לְדָוִד	<i>the sons and the daughters who belong to David</i>

<b>CORRECT COMPOUND GENITIVES</b>		
<b>1</b>	כָּל־חַרְטֻמֵּי מִצְרַיִם וְכָל־חַכְמֵיהֶם	<i>all the magicians and wisemen of Egypt</i> Gen 41:8
<b>2</b>	מִשְׁקֵה מֶלֶךְ־מִצְרַיִם וְהָאֹפֶה	<i>the cupbearer and the baker of the king of Egypt</i> Gen 40:1
<b>3</b>	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 שָׁנַי חַיֵּי אֲבוֹתַי	<i>the days of the years of the lives of my fathers</i> Gen 47:9
וּשְׂאֵר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר	<i>and the remainder of the number of bowmen of the warriors of the sons of Qedar<sup>137</sup></i> Isa 21:17

<sup>135</sup> The asterisk (\*) indicates a form or phrase not found in the Hebrew OT. See page 75, footnote 120.

<sup>136</sup> The article in this case should probably be understood as possessive (cf. *HBI*, §1.4.3b).

<sup>137</sup> The phrase *the sons of Qedar* would be better translated *Qedarites*. See page 88.



**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: רַעַף רָעִים אֱלֹהִים (an evil spirit of<sup>138</sup> God, 1 Sam 16:15).

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

- *the 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>139</sup>

## 5A. Adjustments in Vowel Pointings

**1B.** Changes in vowel points in the formation of the construct state are motivated by two factors:

- The nouns in construct are unaccented and, therefore, the closed syllables must have short vowels if possible.<sup>140</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>141</sup>

<sup>138</sup> Better translated as *from* (a genitive of source).

<sup>139</sup> כְּבוֹדֵי הַבַּיִת הַשֵּׁנִי הַשְּׁתֵּי (Hag 2:9) should probably be taken as *the second* (or, *latter*) *glory of this house* rather than *the glory of this second* (or, *latter*) *house*. The primary clue to this particular example would be the placement of the demonstrative pronoun immediately after הַבַּיִת rather than after the adjective (הַשְּׁתֵּי). See J-M §139a.

<sup>140</sup> See page 41 (2C).

<sup>141</sup> See pages 69-70.

**2B.** The following table illustrates the various pointing adjustments of words in construct:<sup>142</sup>

Gender	Absolute singular	Construct singular	Absolute plural	Construct plural	Dual Absolute/Construct
Masculine	סוּם	<sup>143</sup> סוּם־	סוּמִים	<sup>144</sup> סוּמִי־	סוּמִים / <sup>145</sup> סוּמִי־
	דְּבַר	<sup>146</sup> דְּבַר־	דְּבָרִים	<sup>147</sup> דְּבָרֵי־	
Feminine	סוּסָה	<sup>148</sup> סוּסַת־	סוּסוֹת	<sup>149</sup> סוּסוֹת־	
	יָד	<sup>150</sup> יָד־	יָדוֹת	יָדוֹת־	יָדַיִם / <sup>151</sup> יָדַיִֿ

<sup>142</sup> Some of the forms in the chart are not found in the Hebrew OT, but are shown here so that a full picture of potential forms can be seen.

<sup>143</sup> Note that the masculine singular (ms) construct in this particular example does not change because the vowel is a full-letter vowel and 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 the construct:

- (1) וַיֵּרְאֵה אֱלֹהִים אֶת־טוֹב (Gen 1:4; the *maqeph* joins the particle *that* to the predicate adjective: (and God saw) *that the light was good*.)
- (2) וְרַעְיוֹנָהּ עַל־הָאָרֶץ וַיְהִי־כֵן: אֲשֶׁר וְרַעְיוֹנָהּ 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>144</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.

<sup>145</sup> The construct dual follows the same form as the construct plural nouns that do not have a dual ending. the םִֿ simply changes to םֵֿ, just as in סוּמִי־, above. The second vowel back (ֵ) is pointed as short as possible – with a *shewa*.

<sup>146</sup> The construct singular has two vowel reductions. The last syllable (בַּר) 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 pointing possible – the *shewa*.

<sup>147</sup> The last syllable of the construct plural changes from דְּבָרִים (דְּ) to דְּבָרֵי (דְּ), just as with יָדַיִ, above. The *shewa* under the ךְ changes to a short *hireq* following the procedure noted previously (see pages 57-58, 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>148</sup> The feminine singular (fs) construct retains the full-letter vowel ם but the הָ shortens to a הַ. 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 הָ to the הַ at the end of the word is due to the fact that originally the fs form was סוּסָה (see page 13, 1A, and page 68, footnote 110). With the evolution and development of the language, the הָ was replaced by the הַ. However, certain forms of the feminine noun still retained the הָ.

<sup>149</sup> The fp construct does not change because the two vowels are full-letter vowels and cannot be reduced.

<sup>150</sup> The construct singular of יָד simply reduces the *qamets* to a *pathach* due to the fact that the syllable is now closed and unaccented and thus must have a short vowel.

<sup>151</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	אֲנָשִׁים <sup>152</sup>
	אָב	אָבִי <sup>153</sup>	אָבוֹת <sup>154</sup>	אָבוֹת־
Feminine	אִשָּׁה	אִשָּׁת־ <sup>155</sup>	נָשִׁים <sup>156</sup>	נָשִׁים־

## 6A. Vocabulary

לְעֵד	forever	עוֹלָם	eternity, a long time	נְבִיא	prophet
עֵץ	tree, wood	מִלְחָמָה	(f.) battle, war	חָזַק	he was strong
מָקוֹם	place	חַטָּאת	(f.) sin, sin-offering	יִרְאָה	(f.) fear
סָבַב	he surrounded	טָהוֹר	clean, pure, genuine	זָכַר	he remembered
מִזְבֵּחַ	altar	זָבַח	sacrifice	זָבַח	he sacrificed
כֶּסֶף	silver	עָמַד	he stood	אֱמֶת	(f.) truth
צָדִיק	he was right, in the right, just, righteous	יַחְדָּו	together, equally, all together, entirely	מִשְׁפָּט	judgment, justice
תְּהוֹם	deep, primeval ocean	עַל־כֵּן	therefore	דָּג (m.)	fish
מֵאֵין	from where? (מֵין + מֵן)	כֶּכֶר	environs, circuit; the broad southern portion of the Ghor (he Jordan Valley)	דָּגָה (f.)	
				גִּבּוֹר	hero, mighty man, warrior

<sup>152</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 30, 1A).

<sup>153</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 30, 1A). The same form occurs with another term of relation, אָבִי (*brother*): אָבִי־.

<sup>154</sup> The plural of אָב (*father*) is irregular.

<sup>155</sup> The construct singular of אִשָּׁה follows the normal feminine pattern of changing הָ to הַ. The resultant form would have been אִשָּׁה־ with the doubling *dagesh* being rejected from שׁ. The *hireq* under שׁ was heightened to *tsere* and a *seghol* was employed as the vowel under וּ – וּ is a common feminine ending in some Hebrew nouns and participles. Cf. GKC §96.

<sup>156</sup> Like אָב, אִשָּׁה is an irregular noun.



# יב

## CHAPTER 12

### The Personal Pronouns

#### In the Word – Exegetical Insights

Genesis 21:26

לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה  
 וְגַם־אֵתָּה לֹא־[אֶמְרָתִי] לִי  
 וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְּלִתִּי הַיּוֹם:

- For unfamiliar words, see the **Hebrew-English Glossary** at the end of the book.
- Carefully observe the employment of the Masoretic accents<sup>157</sup> and how they divide the passage into its logical components.
- ✧ הַיּוֹם is literally *the day*, but is to be translated as *this day* or *today*, by context.

#### 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>157</sup> See Chapter 5.

### Chart of Personal Pronouns

Person	Singular	Plural
1 <sup>st</sup>	אֲנִי <sup>158</sup> (אֲנִי)   <i>I</i> (c) <sup>159</sup>	אֲנִיחָנוּ <sup>160</sup> (נִחָנוּ)   <i>we</i> (c)
2 <sup>nd</sup>	אַתָּה (אַתָּה) <sup>161</sup>   <i>you</i> (m)	אַתֶּם   <i>you</i> (m)
2 <sup>nd</sup>	אַתְּ   <i>you</i> (f)	אַתֶּנּוּ <sup>162</sup> (אַתֶּן)   <i>you</i> (f)
3 <sup>rd</sup>	הוּא   <i>he</i>	הֵמָּה (הֵם) <sup>163</sup>   <i>they</i> (m)
3 <sup>rd</sup>	הִיא <sup>164</sup>   <i>she</i>	הֵנָּה   <i>they</i> (f)

## 2A. The Definite Object

### 1B. Definition

When the direct or definite object is governed by an active verb in Hebrew, the particle אֵת or אֶת is usually given to avoid confusing the subject with the object. There is no English equivalent.<sup>165</sup> It merely indicates that the following word is the definite object.

### 2B. Usage

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

#### Examples:

לָקַח הַכֹּהֵן מַיִם	= <i>The priest took water.</i>	(Num 5:17)
לָקַח דָּוִד אֶת־הַכִּנּוֹר	= <i>David took the<sup>166</sup> lyre.</i>	(1 Sam 16:23)
לָקַח הַמֶּלֶךְ	= <i>The king took ...</i>	(2 Sam 8:8)
* לָקַח אֶת־הַמֶּלֶךְ	= <i>He took the king.</i> <sup>167</sup>	

2C. When אֵת (or אֶת) is used with proper nouns or names, the article is usually not employed, although the object is still considered definite.

<sup>158</sup> אֲנִי (870 times) is the more common of the two forms (אֲנִי, 358 times).

<sup>159</sup> The abbreviations represent the gender: c = common, m = masculine, f = feminine.

<sup>160</sup> אֲנִיחָנוּ (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>161</sup> This form occurs only 5 times in the OT; אַתָּה occurs 743 times.

<sup>162</sup> אַתֶּנּוּ is found only 4 times in the OT; אַתֶּן only occurs once in Ezek 34:31.

<sup>163</sup> הֵמָּה occurs 282 times and הֵם 269 times.

<sup>164</sup> In the Pentateuch this pronoun is commonly spelled הוּא.

<sup>165</sup> Some Hebrew grammars utilize the symbol )( to represent the direct object marker.

<sup>166</sup> The article here is probably best taken as a possessive: *his*. See page 80, footnote 136.

<sup>167</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 80, footnote 135.

**Examples:**

מְתוֹשֵׁלַל יָלַד אֶת־לָמֶךְ = *Methuselah fathered Lamech.* (Gen 4:18)  
 יָלַד אֶת־מְתוֹשֵׁלַל = *He fathered Methuselah.* (Gen 4:18)

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

**Examples:**

בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: = *God created the heavens and the earth.*  
 (Gen 1:1)  
 עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן = *He appointed<sup>168</sup> Moses and Aaron.*  
 (1 Sam 12:6)

- 4C.** When אֶת is attached to מִי, the meaning is *whom*. However, אֶת is never attached to מָה.

**Examples:**

אֶת־מִי עָשִׂיתִי = *Whom have I exploited?* (1 Sam 12:3)  
 מָה עָשִׂיתָ<sup>169</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* (י), and an accusative ending in *a* (א).<sup>170</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 does not denote the direct object of a transitive verb, but designates an adverbial accusative of *direction or motion toward* by appending אֶת.

**2B. Usage**

This termination is sometimes referred to as the locative-אֶת (or, אֶת-*locale*) because it usually has reference to place. Its usage subscribes to the following guidelines:

- 1C.** It is used with a limited number of nouns (*never with verbs*) and usually has reference to place.

<sup>168</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>169</sup> For the form of the interrogative, see page 54 (4C).

<sup>170</sup> Cf. page 13 (1A).

**Example:**

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

2C. It occasionally is used with regard to time.

**Example:**

מִיּוֹם יְמִיּוֹם = *from day to day (every day)* (Ex 13:10)

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

**Example:**

[וְלָקַח] הָאִישׁ אֶת-אִשְׁתּוֹ אֶל-הַכֹּהֵן = *Then*<sup>171</sup> *the man shall [take] his wife*<sup>172</sup>  
*unto the priest* (Num 5:15)

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

4C. The הַ ending never takes the accent. When the old accusative ending is added, the accent remains where it was before the termination was added.

**Examples:**

מִצְרַיִם = *Egypt*

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

הָעִיר = *the city*

הָעִירָהּ = *to (toward, into) the city* (Gen 44:13)

**4A. Vocabulary**

Learn all of the personal pronouns in the chart on page 86.

יוֹסֵף	Joseph	שָׂרָה	Sarah	לֹא <sup>173</sup>	not
נָחָשׁ	snake, serpent	מִצְרַיִם	Egypt	עֵצָה	(f.) counsel
בָּלַל	he mixed, confused (languages)	בְּלֹא	not, except, without	זָקֵן	<i>verb</i> : he was old; <i>noun</i> : elder
חָיָה	he lived, was alive	יָכַל	he was able	אֵל	not
בְּרוּךְ	blessed	יָרַד	he descended, went down	יָסַף	he added, did again
פֹּה	here	רִבְקָה	Rebekah	יַעֲקֹב	Jacob
נַחֲוֹר	Nahor	לָבָן	Laban	הַכְּנַעֲנִי	the Canaanites

<sup>171</sup> This translation of the Hebrew conjunction is determined by the context. See page 62 (1A).

<sup>172</sup> אִשְׁתּוֹ possesses a 3ms (third person masculine singular) pronominal suffix: *his*. The translation *wife* is derived from the context. אִשָּׁה can mean either *woman* (see the very next example, above) or *wife*.

<sup>173</sup> The Hebrew negative is generally placed prior to that which it negates. For example, *your servant did not go* is written לֹא הֵלַךְ עַבְדְּךָ (2 Ki 5:25).





## CHAPTER 13

# The Regular Verb – Perfect

### In the Word – Exegetical Insights

Exodus 31:16

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת  
 לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:

☞ For unfamiliar words, see the **Hebrew-English Glossary** at the end of the book.

☞ Observe the use of אֶת in this passage.<sup>174</sup>

☞ For the meaning of the verb וְשָׁמְרוּ, see the chart at the end of this chapter.

☆ בְּנֵי־יִשְׂרָאֵל: The noun בְּנֵי may be translated literally as *sons of*. However, the word denotes either literal *sons*, literal *grandsons*, or those who are members of a group or classification. The last meaning is normally intended when it is used in the phrase בְּנֵי־יִשְׂרָאֵל (*Israelites*).<sup>175</sup>

### 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>176</sup> Kind of action, mood, person, gender and number are expressed by changing the vowel pointings and by adding prefixes and suffixes.

The root is the fundamental base for building the Hebrew verb. The three letters of the normal root are usually the three letters of the simplest form in

<sup>174</sup> See pages 86-87 (2A).

<sup>175</sup> See, also, page 80, footnote 137.

<sup>176</sup> See page 13 (1A).

the third person masculine singular of the perfect. Those three letters appear in all forms of the strong or regular verb forms.

Simple Perfect 1cs <sup>177</sup>	Trilateral Root
קָטַלְתִּי	קטל
שָׁמַרְתִּי	שמר
כָּתַבְתִּי	כתב
מָלַכְתִּי	מלך

Simple Perfect 3ms <sup>178</sup>	Trilateral Root
קָטַל	קטל
שָׁמַר	שמר
כָּתַב	כתב
מָלַךְ	מלך

## 2B. The Nature of Verb Action

Strictly speaking, there is no tense in Hebrew. Rather, 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*.

These two verb forms can express a variety of shades of meaning, *depending upon the dictates of the context*. Exegetically significant emphases or meanings of these verb forms will be described as each form is discussed.

There are three different views among Hebraists<sup>179</sup> regarding the components and meaning of the classical (Old Testament) Hebrew verb forms:

**1C. Aspect or Aktionsart view:** The Perfect, or *qatal*, represents action that is completed. 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 and is normally past tense. The Imperfect, or *yiqtol*,

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

<sup>178</sup> **3ms** = 3<sup>rd</sup> person masculine singular.

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

<sup>180</sup> Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Ind.: Eisenbrauns, 1990), §29.6. Hereafter, this volume will be referred to as *IBHS*.

represents action that is incomplete and 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 view taken in this grammar is a modification of the first view (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.<sup>184</sup>

The Perfect (*qatal*) of the verb שָׁמַר can be translated:<sup>185</sup>

	Hebrew Form	Parsing	Translation
Singular	שָׁמַרְתִּי	1cs	<i>I kept</i>
	שָׁמַרְתָּ	2ms	<i>you kept</i>
	שָׁמַרְתְּ	2fs	<i>you kept</i>
	שָׁמַר	3ms	<i>he kept</i>
	שָׁמְרָה	3fs	<i>she kept</i>
Plural	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

The simplest conjugation or stem of the verb is called *Qal*. The name is derived from קָל, which means *light*, i.e. *simple*. This denotes that the other six conjugations are *heavier* or more *complex* due to the additional prefixes and infixes attached to them.

<sup>181</sup> Paul Joüon, *A Grammar of Biblical Hebrew*, trans. and rev. T. Muraoka, Subsidia Biblica 14/II (Rome: Pontifical Biblical Institute, 1996), §111. Hereafter, this reference work will be referred to as J-M.

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

<sup>183</sup> Cf. Chisholm, 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*, translated by Israel Abrahams [Jerusalem: Magnes Press, 1992 reprint of 1964 edition), 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> 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.

The following chart presents the seven Hebrew conjugations and a simplified description of the kind of action they indicate:

**Chart of Hebrew Verb Conjugations**

Traditional Name	Hebrew Name	Action	Linguistic Name
Qal	קָל	Simple Active	G = <i>Grundstamm</i>
Niphal	נִפְעַל <sup>186</sup>	Simple Passive	N = <i>N-stamm</i>
Hiphil	הִפְעִיל	Causative Active	H = <i>H-stamm</i>
Hophal	הִפְעִיל	Causative Passive	Hu = <i>Hu-stamm</i>
Piel	פְּעַל	Intensive Active	D = <i>Doppelungsstamm</i>
Pual	פֻּעַל	Intensive Passive	Du = <i>Doppelungsstamm</i> with <i>u</i>
Hithpael	הִתְפַּעֵל	Intensive Reflexive	Dt = <i>Doppelungsstamm</i> with <i>t</i> infix

Miscellaneous Rare Intensive Conjugations		
Poel	פּוֹעֵל	Intensive Active
Poal	פּוֹעֵל	Intensive Passive
Hithpoel	הִתְפּוֹעֵל	Intensive Reflexive
Polel	פּוֹלֵל	Intensive Active
Pulal	פּוֹלֵל	Intensive Passive
Hithpolal	הִתְפּוֹלֵל	Intensive Reflexive
Pilpel	פִּלְפַּל	Intensive Active
Pulpal	פִּלְפַּל	Intensive Passive
Hitpapel	הִתְפַּלְפַּל	Intensive Reflexive
Hishtaphel	הִשְׁתַּפֵּל	Intensive Reflexive

[with metathesis of sibilant<sup>187</sup>]

At present we will focus on the Qal Perfect; the other verb forms will be discussed later.

<sup>186</sup> The use of פְּעַל (*he worked*) was initiated by early Arab grammarians who prepared some of the first Hebrew grammars. פָּעַל was used as the verb in paradigms. Later grammars used 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>187</sup> A sibilant is an *s*-sounding consonant. These include the following Hebrew consonants: ס, צ, ש, and שׁ. Metathesis refers to two consonants switching places in the order of the letters given as the word's spelling: הַשְׁתַּמֵּר becomes הַשְׁתַּמֵּר.

## 2A. The Suffix or *qatal* Verb Form

### 1B. Introduction

Hebrew grammars have often represented the **suffix 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>188</sup> Some of this is reflected in the suffixed form in that the root comes before the endings which indicate person, gender and number. Thus, it follows the normal Hebrew word order:

**Verb → Subject → Object.**<sup>189</sup>

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

The endings are added to the third person masculine singular (3ms) stem and are essentially the main parts of the personal pronouns.<sup>190</sup>

### 2B. The Suffixed Form of the Qal Conjugation (Regular)

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>	אֲנֵנוּ
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>188</sup> E2E, 86; Gary A. Long, *Grammatical Concepts 101 for Biblical Hebrew: Learning Biblical Hebrew Grammatical Concepts through English Grammar* (Peabody, Mass.: Hendrickson Publishers, 2002), 92.

<sup>189</sup> This order is normally referred to as VSO. Since Hebrew is read from right to left, it is actually better represented as **Object ← Subject ← Verb**.

<sup>190</sup> See page 86, **Chart of Personal Pronouns**.

**3B. Note:** Like the noun and adjective,<sup>191</sup> *the verb must always agree with the subject in gender and number.*

**Examples:**

קָבַר אַבְרָהָם	= Abraham buried	(Gen 23:19)
יְבֹשֶׁה הָאָרֶץ	= the earth/land was dry	(Gen 12:10)
הָלְכוּ בְנֵי־יִשְׂרָאֵל	= the Israelites <sup>192</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>193</sup> root to form inflected words. The root is a semantic clue to the meaning of the word. It is also the means by which Hebrew words are listed in the lexicons. In order to identify the basic trilateral root,<sup>194</sup>

- all prefixes, suffixes, and infixes must be removed
- all internal full-letter vowels must be reduced

Form	Eliminated Elements	Trilateral Root
מִשְׁפַּט	prefixed מ	שפט
מִלְחָמָה	prefixed מ and suffixed ה	לחם
מִלְכִי	suffixed י	מלך
צִדְקָתִי	suffixed תִּי	צדק
רְחוּק	infixes full-letter vowel ו	רחק
הַצְדִּיקוּ	prefixed ה; infixes full-letter vowel י; suffixed ו	צדק
תּוֹלְדוֹת	prefixed ת and suffixed ת	ילד <sup>195</sup>

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

אֲגַדָּה	bundle, sprinkling bush	אֲזוּב	hyssop	הִנֵּה	behold
טָבַל	he dipped	לָמָּה זֶה	why (in the world?)	לֵאמֹר	saying (Qal infinitive from אָמַר) = colon
סֶבֶל	bowl	הָאֲמֹרִי	the Amorites	הַחִתִּי	the Hittites
		הַפְּרִזִּי	the Perizzites	הַחִוִּי	the Hivites

<sup>191</sup> See page 71 (2B).

<sup>192</sup> See page 89.

<sup>193</sup> בּוֹא, קוּם, and שִׁים have a middle vowel and only two consonants — but still three letters.

<sup>194</sup> There are many forms whose roots will not be successfully identified by these two steps alone. Such verbs will be treated in the discussions of what are known as weak verbs.

<sup>195</sup> Many Hebrew words that have a ו or ו following a prefix are formed from roots that originally began with a consonantal ו which has become a full-letter vowel in the form. That original ו of the trilateral root eventually became a consonantal ו.

# יד

## CHAPTER 14

### Pronominal Suffixes for Nouns

#### In the Word – Exegetical Insights

Isaiah 55:8

כִּי לֹא מִחְשְׁבוֹתַי מִחְשְׁבוֹתֵיכֶם  
וְלֹא דַרְכֵיכֶם דְּרֹכַי נֹאֵם יְהוָה:

☞ For unfamiliar words, see the **Hebrew-English Glossary** at the end of the book.

☞ Observe the use of pronominal suffixes in this passage. Match them with forms in the charts on pages 96, 97, 98, and 99.

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

✧ מִחְשְׁבוֹתֵיכֶם 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 the first phrase of this verse would be: *indeed, not-my-thoughts your-thoughts*. It is a noun clause needing a form of the verb *to be* in order to translate it into English. The predicate is probably the first phrase (לֹא מִחְשְׁבוֹתַי), following the normal Hebrew word order, so that would be placed 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 דְּרֹכַי with a reversal of the order of the pronominal suffixes: *and my ways are not your ways*.

#### 1A. Introduction

The adjective was not highly developed in the Hebrew language. To compensate for this situation, the Hebrew normally expresses the adjective by attaching the personal pronoun as a suffix to the construct form (cf. **Chapter 11**) of the noun. Thus, the phrase *my horse* (סוּסִי) is technically expressed *horse-of-me*. Some of the

suffixes exhibit a slight variation from the personal pronoun. These variations will be evident in the list 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>	דְּבַרִּי = <i>my word</i>
<b>2 masc.</b>	סוּסֶיךָ = <i>your horse</i>	דְּבַרְךָ = <i>your word</i>
<b>2 fem.</b>	סוּסֶיךָ = <i>your horse</i>	דְּבַרְךָ = <i>your word</i>
<b>3 masc.</b>	סוּסוֹ = <i>his horse</i>	דְּבָרוֹ = <i>his word</i>
<b>3 fem.</b>	סוּסֶיהָ = <i>her horse</i>	דְּבָרֶיהָ = <i>her word</i>
<b>plur. 1 com.</b>	סוּסֵינוּ = <i>our horse</i>	דְּבָרֵינוּ = <i>our word</i>
<b>2 masc.</b>	סוּסֵיכֶם = <i>your horse</i>	דְּבָרֵיכֶם = <i>your word</i>
<b>2 fem.</b>	סוּסֵיכֶן = <i>your horse</i>	דְּבָרֵיכֶן = <i>your word</i>
<b>3 masc.</b>	סוּסָם = <i>their horse</i>	דְּבָרָם = <i>their word</i>
<b>3 fem.</b>	סוּסָן = <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*) is reduced to a *shewa*. This change occurred because it is the third syllable back from the accent, owing to the Hebraic tendency to hurry on to the accented syllable.
3. The pronominal suffixes are attached to the construct form of the word. While the masculine singular of סוּס does not change in the construct, דְּבַר, however, does change except in the 2m and 2f plural: דְּבָרֵיכֶם and דְּבָרֵיכֶן.

In the remainder of the forms, however, the *pathach* under the ב has lengthened to a *qamets*. Why? The addition of the pronominal suffix in those situations has forced the ב syllable open, thus requiring that the *pathach* be heightened to the *qamets*: בָּ.



4. The 3fs סוֹסָהּ (*her horse*) has a dot in the ה. It is called a *mappiq* (מַפְיִק = *bringing out*). The *mappiq* is inserted so that a distinction might be made between *mare* (סוֹסָה) and *her horse* (סוֹסָהּ). The *mappiq* gives the ה full consonantal status 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 article. If a noun with a pronominal suffix is modified by an attributive adjective, that adjective must have the article since it must agree with the noun it modifies in gender, number, and definiteness:

הַסּוֹס הַטּוֹב = *the good horse*  
 סוֹסִי הַטּוֹב = *my good horse*

6. The pronominal suffix is repeated with each coordinate noun:

בְּרִוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אֲבִרְתָּם  
 אֲשֶׁר לֹא־עָזַב חַסְדּוֹ וְאַמְתּוֹ מִעַם אֲדֹנָי

*Blessed be YHWH, the God of my master Abraham,  
 Who has not abandoned His loving kindness and His truth with my master.*  
 (Genesis 24:27)

### 3B. 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.

Person	Singular		Plural	
	Personal	Suffix	Personal	Suffix
1 <sup>st</sup>	אֲנִי (אֲנִי־)	-י	אֲנִיחָנּוּ (נִיחָנּוּ)	-נוּ
2 <sup>nd</sup>	אַתָּה (אַתָּה־)	-ךָ	אַתְּחֶם	-כֶּם
2 <sup>nd</sup>	אַתָּ	-ךָ	אַתְּחֶנּוּ (אַתְּחֶנּוּ)	-כֶּן
3 <sup>rd</sup>	הוּא	-וֹ	הֵמָּה (הֵמָּה־)	-ם
3 <sup>rd</sup>	הִיא	-ָהּ	הֵנָּה	-ָן

- **Note** that all 2nd person pronominal suffixes utilize some form of the כ.
- Each pronominal suffix (with the exception of 3fs) identifies with one element of their 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>	סוֹפָה = <i>mare</i>	עֲצָה = <i>counsel</i>
<b>Construct form</b>	סוֹפַת = <i>mare of</i>	עֲצַת = <i>counsel of</i>
<b>sing. 1 com.</b>	סוֹפָתִי = <i>my mare</i>	עֲצָתִי = <i>my counsel</i>
<b>2 masc.</b>	סוֹפָתְךָ = <i>your mare</i>	עֲצָתְךָ = <i>your counsel</i>
<b>2 fem.</b>	סוֹפָתְךָ = <i>your mare</i>	עֲצָתְךָ = <i>your counsel</i>
<b>3 masc.</b>	סוֹפָתוֹ = <i>his mare</i>	עֲצָתוֹ = <i>his counsel</i>
<b>3 fem.</b>	סוֹפָתֶיהָ = <i>her mare</i>	עֲצָתֶיהָ = <i>her counsel</i>
<b>plur. 1 com.</b>	סוֹפָתֵנוּ = <i>our mare</i>	עֲצָתֵנוּ = <i>our counsel</i>
<b>2 masc.</b>	סוֹפָתְכֶם = <i>your mare</i>	עֲצָתְכֶם = <i>your counsel</i>
<b>2 fem.</b>	סוֹפָתְכֶן = <i>your mare</i>	עֲצָתְכֶן = <i>your counsel</i>
<b>3 masc.</b>	סוֹפָתָם = <i>their mare</i>	עֲצָתָם = <i>their counsel</i>
<b>3 fem.</b>	סוֹפָתָן = <i>their mare</i>	עֲצָתָן = <i>their counsel</i>

#### Explanatory Notes:

1. The feminine singular סוֹפָה was originally סוֹפַת.<sup>196</sup> Since the pronominal suffixes are attached to the construct form of the noun, the סוֹפָה reappears before the suffixes.
2. The second column of the chart, depicting the declension of עֲצָה (*counsel*), follows the same vowel pointing alterations as דְּבָרַי did in the previous chart. The only exception is the composite *shewa* under the first root letter. This change is demanded by the fact that it is a guttural and thus prefers composite *shewa*.

### 3A. Plural Nouns with Suffixes

The pronominal suffixes attached to plural nouns are identical to those attached to singular nouns.

<sup>196</sup> See page 82, footnote 148.

	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>	סוּסַי = <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>	סוּסוֹתֶיךָ = <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 as given below:

דְּבַר =	<i>word</i>
דְּבַר =	<i>word of</i>
דְּבָרַי =	<i>my word</i>
דְּבָרְךָ =	<i>your word</i>
דְּבָרְךָ =	<i>your word</i>
דְּבָרוֹ =	<i>his word</i>
דְּבָרָהּ =	<i>her word</i>
דְּבָרֵנוּ =	<i>our word</i>
דְּבָרְכֶם =	<i>your word</i>
דְּבָרְכֶן =	<i>your word</i>
דְּבָרָם =	<i>their word</i>
דְּבָרָן =	<i>their word</i>

סוּס =	<i>horse</i>
סוּס =	<i>horse</i>
סוּסַי =	<i>my horse</i>
סוּסֵיךָ =	<i>your horse</i>
סוּסֵיךְ =	<i>your horse</i>
סוּסָיו =	<i>his horse</i>
סוּסֵיהָ =	<i>her horse</i>
סוּסֵינוּ =	<i>our horse</i>
סוּסֵיכֶם =	<i>your horse</i>
סוּסֵיכֶן =	<i>your horse</i>
סוּסֵיהֶם =	<i>their horse</i>
סוּסֵיהֶן =	<i>their horse</i>

<p>כָּכֵהּ so, thus, as follows</p> <p>עָבַר he passed by, crossed over</p> <p>פָּזוּ pure gold</p>	<p>מִצְוָה (f.; pl מִצְוֹת) command, commandment</p> <p>עַל-מָה why?</p> <p>פָּקַד he visited, provided for, cared for</p>	<p>רֵעַ comrade, companion, friend, fellow</p> <p>עֵשָׂו Esau</p> <p>רַב many, numerous</p> <p>שָׂדֵה field, country</p>
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## CHAPTER 15

### Pronominal Suffixes for Prepositions and את

#### In the Word – Exegetical Insights

Joshua 1:15

וַיִּרְשְׁנוּ גַם־תְּחִמָּה  
 אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם  
 וְשַׁבְּתָם לְאֶרֶץ יְרֻשָׁתְכֶם וַיִּרְשְׁתֶּם אוֹתָהּ  
 אֲשֶׁר נָתַן לָכֶם מֹשֶׁה עֶבֶד יְהוָה

☞ For unfamiliar words, see the **Hebrew-English Glossary** at the end of the book.

☞ Observe the use of pronominal suffixes in this passage. Match them with forms in the charts on pages 102-4.

✧ וַיִּרְשְׁנוּ: Do you recognize the components of the first word? What is ׀? What is indicated by the ׀ on the end of וַיִּרְשְׁנוּ? Given the fact that the root is ירשׁ, 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 triliteral base)

When you have completed this identification, compare it with what is in the footnote.<sup>198</sup>

<sup>197</sup> If the common symbols of 10 and 5 were to be employed for 15, the result would be the same consonants as the name of Yahweh (Yah). Therefore, to avoid defiling the divine name, the Jewish people utilize 9 and 6 for 15.

<sup>198</sup> Qal perfect 3cp < ירשׁ.

☆  $\text{גַּם־יִתְּנָה}$  is a particle ( $\text{גַּם}$ ) = *even* or *also*. 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.

☆  $\text{לְאֶרֶץ יְרֵשְׁתֶּם}$ : 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  $\text{יְרֵשָׁה}$ , *property* or *possession*.

### 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. Consequently, the sign of the definite object ( $\text{אֵת}$ ) is employed with pronominal suffixes attached to it to depict the pronominal object. The form  $\text{אֵת}$  (or,  $\text{אֹת}$ ) is an alternate form of  $\text{אֵת}$  that is normally used to express the object when it is a pronoun. Four of the pronominal suffixes, however, are considered “heavy” ( $\text{כֶּם}$ ,  $\text{כֶּן}$ ,  $\text{הֶם}$ ,  $\text{הֵן}$ ) and are always attached to  $\text{אֵת}$  (note the reduced vowel when the suffix is attached) instead of  $\text{אֵת}$ .

#### Pronominal Suffixes on Definite Object Marker

Person & Gender	Singular		Plural	
1st common	$\text{אֵתִי}$	<i>me</i>	$\text{אֵתָנוּ}$	<i>us</i>
2nd masculine	$\text{אֵתְּךָ}$	<i>you</i>	$\text{אֵתְּכֶם}$	<i>you</i>
2nd feminine	$\text{אֵתְּךָ}$	<i>you</i>	$\text{אֵתְּכֶן}$	<i>you</i>
3rd masculine	$\text{אֵתּוֹ}$	<i>him</i>	$\text{אֵתָם}$ $\text{אֵתְּהֶם}$ (rare)	<i>them</i>
3rd feminine	$\text{אֵתָּהּ}$	<i>her</i>	$\text{אֵתָּן}$ $\text{אֵתְּהֵן}$ (rare)	<i>them</i>

### 2A. Pronominal Suffixes with Prepositions

1B.  $\text{אֵת}$  — Compare the chart in 1A above with the one below. One easy way to remember is to observe the following vowel agreement:

—  $\text{אֵת} = \underline{\text{O}}$ bject

—  $\text{אֵת} = \text{w}\underline{\text{I}}\text{th}$

#### Pronominal Suffixes on the Preposition $\text{אֵת}$

Person & Gender	Singular		Plural	
1st common	$\text{אֵתִי}$	<i>with me</i>	$\text{אֵתָנוּ}$	<i>with us</i>
2nd masculine	$\text{אֵתְּךָ}$	<i>with you</i>	$\text{אֵתְּכֶם}$	<i>with you</i>
2nd feminine	$\text{אֵתְּךָ}$	<i>with you</i>	$\text{אֵתְּכֶן}$	<i>with you</i>
3rd masculine	$\text{אֵתּוֹ}$	<i>with him</i>	$\text{אֵתָם}$	<i>with them</i>
3rd feminine	$\text{אֵתָּהּ}$	<i>with her</i>	$\text{אֵתָּן}$	<i>with them</i>

## 2B. With לְ and בְ

Since prepositions cannot be attached 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	
<b>Singular</b>	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	
<b>Plural</b>	1st common	לָנוּ	<i>to us</i>	בָּנוּ	<i>in us</i>
	2nd masculine	לְכֶם	<i>to you</i>	בְּכֶם	<i>in you</i>
	2nd feminine	לְכֶן	<i>to you</i>	בְּכֶן	<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>

## 3B. With כְּ

When the pronominal suffixes are used with the inseparable preposition כְּ, they are usually attached to its poetical form כְּמוֹ. (Be certain to read the footnotes for the following chart.)

Number & Gender	Singular		Plural	
1st common	כְּמוֹנִי <sup>199</sup>	<i>like me</i>	כְּמוֹנוּ	<i>like us</i>
2nd masculine	כְּמוֹךָ	<i>like you</i>	כְּכֶם	<i>like you</i>
2nd feminine	כְּמוֹךָ	<i>like you</i>	כְּכֶן	<i>like you</i>
3rd masculine	כְּמוֹהוּ <sup>200</sup>	<i>like him</i>	כְּהֶם <sup>201</sup>	<i>like them</i>
3rd feminine	כְּמוֹהָ	<i>like her</i>	כְּהֶן or כְּהֶנָּה	<i>like them</i>

<sup>199</sup> The י ending is related closely to יִי of the personal pronoun (used as subject).

<sup>200</sup> The הוּ and הָ endings are primitive forms of הוּ and הָ, which have survived with various forms.

<sup>201</sup> The longer poetic form does not occur with the “heavy” suffixes כֶּם, כֶּן, הֶם, and הֶן.

## 4B. With מִן

When the pronominal suffixes are used with the preposition מִן, they are attached in the following manner:

Number & Gender	Singular		Plural	
1st common	מִמֶּנִּי	<i>from me</i>	מִמֶּנּוּ	<i>from us</i>
2nd masculine	מִמְּךָ	<i>from you</i>	מִמְּכֶם	<i>from you</i>
2nd feminine	מִמְּךָ	<i>from you</i>	מִמְּכֶן	<i>from you</i>
3rd masculine	מִמֶּנּוּ <sup>202</sup>	<i>from him</i>	מִמֶּהֶם <sup>203</sup> מִמֶּהֶן	<i>from them</i>
3rd feminine	מִמֶּנָּה	<i>from her</i>	מִמֶּהֶן or מִמֶּהֶן	<i>from them</i>

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

There are 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, which, owing to their forms in poetry, have suffixes attached only to the plural form.<sup>204</sup> Although the form is plural, the translation does not change (there is no singular or plural in translation).

Number	Person & Gender	אֶל = אֵלַי		עַל = עָלַי	
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>

<sup>202</sup> The pronominal suffix on the preposition מִן suggests a reduplicated מִמִּן, accounting for the dagesh forte (compensatory) in the מ. Both מִמֶּנּוּ and מִמֶּנָּה are shortened (contracted) forms of מִמִּנְהוּ and מִמִּנְהָה, accounting for the *dagesh forte* (compensatory) in the ך.

<sup>203</sup> The “heavy” suffixes כֶּם, כֶּן, הֶם, and הֶן are not attached to the reduplicated form.

<sup>204</sup> See **Chapter 14** for discussion of plural nouns with pronominal suffixes.



## 6B. $\text{ישׁ}$ and $\text{אין}$

While simple possession is denoted in Hebrew either by the use of the construct<sup>205</sup> or by pronominal suffixes,<sup>206</sup> possession *in point of time* is indicated by  $\text{ישׁ}$  and  $\text{אין}$ .

$\text{ישׁ}$  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.*

$\text{אין}$  is the construct form of  $\text{אין}$  and is the opposite of  $\text{ישׁ}$ . It means *non-existence, nothing, naught*. It is employed frequently as a particle of negation, generally translated *there is not, there are not, etc.*

Below are a few examples of their usage:

(Genesis 18:24)  $\text{אולי ישׁ חמשים צדיקים בתוך העיר}$   
*Perhaps there are fifty righteous individuals in the city ...*

(Psalm 14:1)  $\text{אמר נבל בלבו אין אלהים}$   
*A fool says in his heart, "There is no God."*

$\text{כי אמרתי רק אין יראת אלהים במקום הנני ונהרגוני על־דבר אשתי}$   
 (Genesis 20:11)  
*"Because/Indeed I thought, 'Surely there is no fear of God in this place and they will kill me because of my wife.'"*

### 3A. Vocabulary

$\text{כָּלָה}$	he finished, completed	$\text{כָּרַת}$	he cut	$\text{כָּתַב}$	he wrote
$\text{נָבֵל}$	fool	$\text{אולי}$	perhaps	$\text{גֶּשֶׁם}$	rain
$\text{שְׁלֹשָׁה}$	three (f) <sup>207</sup>	$\text{שְׁנַיִם (m)}$	two	$\text{תּוֹרָה}$	(f.) law, instruction
$\text{שֵׁשׁ}$	six (f)	$\text{שְׁתַּיִם (f)}$		$\text{אַרְבָּעָה}$	four (f)
$\text{תְּשֻׁעָה}$	nine (f) law, instruction	$\text{חַמֵּשָׁה}$	five (f)	$\text{שִׁבְעָה}$	seven (f)
$\text{הָרַג}$	he slew, killed	$\text{שְׁמוֹנֶה}$	eight (f)	$\text{עֲשָׂרָה}$	ten (f)
$\text{זָכָר}$	male	$\text{יָרַשׁ}$	he possessed, subdued	$\text{אויב}$	enemy
		$\text{אֵיפָה}$	where? what kind?	$\text{צֶלֶם}$	image
		$\text{נְקִיבָה}$	female	$\text{תְּבוֹר}$	Tabor

<sup>205</sup> See Chapter 11.

<sup>206</sup> See Chapter 14.

<sup>207</sup> Hebrew employs the feminine forms of the numerals 3 through 10 with masculine nouns and the masculine forms with feminine nouns.





## CHAPTER 16

# The Regular Verb — Imperfect and Imperative

### In the Word – Exegetical Insights

Psalm 37:29

צַדִּיקִים יִרְשׁוּ־אֶרֶץ וַיִּשְׁכְּנוּ לָעֶד עֲלֶיהָ:

☆ צַדִּיקִים יִרְשׁוּ־אֶרֶץ: The normal word order (VSO<sup>208</sup>) is not followed in this verse. Its order is SVO. Emphasis, therefore, has switched to the subject: *righteous ones*. Since the emphasis is on something other than the verb itself, it is natural that the prefix form of the verb would be employed. The tense or time for the verb is derived from the context.

☆ לָעֶד is the preposition ל and the noun עֶד: *forever* or *for a very long time*.

### 1A. Introduction

The action of the **prefixed verb form (imperfect or *yiqtol*)** of the Hebrew verb has often been described (or is conceived of) as incomplete or moving toward completion. The primary force of this form, however, is to represent 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>209</sup> Thus, it alters the normal Hebrew word order: **Verb → Subject → Object**. Imperfect verbs view an action or situation from the inside, focusing on the internal progress of action.<sup>210</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 may represent key modal nuances (e.g., subjunctive mood). The time of the Hebrew imperfect is determined by context.

The prefixes of the imperfect or *yiqtol* form of the verb designate person, gender, and number. These prefixes are א, י, נ, and ת.

<sup>207</sup> See page 101, footnote 196. 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>208</sup> See page 93 (1B).

<sup>209</sup> J. Weingreen, *A Practical Grammar for Classical Hebrew* (Oxford: Clarendon Press, 1955 reprint of 1939 ed.), 76.

<sup>210</sup> Long, *Grammatical Concepts 101 for Biblical Hebrew*, 94.

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

Just as in the formation of the Hebrew perfect (*qatal*)<sup>211</sup> the root is the fundamental base for building the Hebrew imperfect (*yiqtol*). The three letters of the normal root are usually 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 or regular verb forms.

Simple Imperfect 2mp <sup>212</sup>	Trilateral Root
תִּקְטֹלוּ	קטל
תִּשְׁמְרוּ	שמר
תִּכְתְּבוּ	כתב
תִּמְלְכוּ	מלך

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

Parsing [Singular]	Form	Prefix and Suffix	Translation
1cs	אֶשְׁמֵר	□□□א	<i>I will keep</i> <sup>213</sup>
2ms	תִּשְׁמַר	□□□ת	<i>you will keep</i>
2fs	תִּשְׁמְרִי	י□□□ת	<i>you will keep</i>
3ms	יִשְׁמַר	□□□י	<i>he will keep</i>
3fs	תִּשְׁמַר	□□□ת	<i>she will keep</i>
Parsing [Plural]	Form	Prefix and Suffix	Translation
1cp	נִשְׁמְרִי	□□□נ	<i>we will keep</i>
2mp	תִּשְׁמְרוּ	ו□□□ת	<i>you will keep</i>
2fp	תִּשְׁמְרֶנָּה	ת□□□נָּה	<i>you will keep</i>
3mp	יִשְׁמְרוּ	<sup>214</sup> ו□□□י	<i>they will keep</i>
3fp	תִּשְׁמְרֶנָּה	ת□□□נָּה	<i>they will keep</i>

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

<sup>211</sup> See pages 89-90.

<sup>212</sup> **2mp** = 2<sup>nd</sup> person masculine plural.

<sup>213</sup> The future tense is employed solely for learning purposes to distinguish from *qatal*. Both forms of the Hebrew verb are used in past, present, and future contexts and must be translated accordingly.

<sup>214</sup> On occasion the 3mp and 2mp add a final *nun* after the *shureq*: יִשְׁמְרוּן and תִּשְׁמְרוּן.

The imperfect (*yiqtol*) of the verb שָׁמַר can be translated in a variety of ways, such as *he will keep, he keeps, he kept*. The future tense is more predominant and thus will be employed for translating the charted forms solely for temporary learning purposes. Ultimately, its proper translation depends upon the context in which each individual form is used.

## 2B. Emphatic or Modal Imperfects

The prefixed or imperfect form of the Hebrew verb can be employed to express a variety of emphases and moods. Some of these uses have their own specialized forms.<sup>215</sup>

### 1C. Cohortative

The cohortative occurs with the **first person** and normally is indicated by the addition of the ׀ָ suffix to the imperfect. It depicts **emphasis, desire, permission, or intention**.

Examples:

Simple Imperfect		Cohortative Imperfect	
אֲשַׁמֵּר	<i>I will keep</i>	אֲשַׁמְּרָה	<i>I will keep; let me keep</i>
נִשְׁמַר	<i>we will keep</i>	נִשְׁמַרְהוּ	<i>we will keep; let us keep</i>

### 2C. Jussive

The jussive occurs with the **third person** and sometimes is indicated by a shortening of the final syllable of the imperfect—thus conveying brevity and abruptness. It depicts **intent, determination, wish, request, permission, or purpose**. Since it is frequently impossible to shorten the final syllable of an imperfect, the jussive is most often indicated solely by *context*.

Examples:

Simple Imperfect		Jussive Imperfect	
יִשְׁמַר	<i>he will keep</i>	יִשְׁמַר	<i>let him keep</i>
תִּשְׁמַר	<i>she will keep</i>	תִּשְׁמַר	<i>let her keep</i>
יִשְׁמְרוּ	<i>they will keep</i>	יִשְׁמְרוּ	<i>let them keep</i>

<sup>215</sup> Some Hebraists would prefer not to even classify these specialized forms as imperfects. In this grammar the jussive and cohortative forms are treated as part of the prefix conjugation and the student is reminded that differentiation in forms is often non-existent.

Simple Imperfect		Jussive Imperfect	
יִשְׁמַר הָאָב	<i>The father will keep.</i>	יִשְׁמַר הָאָב	<i>Let the father keep.</i>
יִפְקֹד <sup>216</sup>	<i>he will visit; he will appoint</i>	יִפְקֹד	<i>let him visit; let him appoint</i>

### 3A. The Imperative

#### 1B. Commands

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

Examples:

	Simple Imperfect		Imperative	
<b>ms</b>	תִּשְׁמַר	<i>you will keep</i>	שְׁמַר	<i>Keep!</i>
<b>fs</b>	תִּשְׁמְרִי	<i>you will keep</i>	שְׁמְרִי	<i>Keep!</i>
<b>mp</b>	תִּשְׁמְרוּ	<i>you will keep</i>	שְׁמְרוּ	<i>Keep!</i>
<b>fp</b>	תִּשְׁמְרֶנָּה	<i>you will keep</i>	שְׁמְרֶנָּה	<i>Keep!</i>

**Note:** In cases where the removal of the imperfect prefix would have resulted in two *shewas* back-to-back at the beginning of the word (fs and mp), the first *shewa* changes to a *hireq*.<sup>217</sup>

#### 2B. Prohibitions

Prohibitions in Hebrew do not use the imperative. Instead, the imperfect with the negative particle is employed. The negative לֹא normally occurs to denote **permanent prohibition** (i.e., *never do something*). Another negative, אַל, is utilized to express a **more immediate prohibition** (i.e., *don't do something now*). אַל is often employed with the jussive imperfect.

Examples:

וְעֵצֶם לֹא תִשְׁבְּרוּ-בּוֹ:	= and never break a bone of it	(Exodus 12:46)
לֹא תִגְנוֹב:	= Don't ever steal!	(Exodus 20:15)
אַל-תִּפְגַּעַי-בִּי 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.	(Ezekiel 20:18)

<sup>216</sup> This verb is a Hiphil imperfect 3ms < פִּקֵּד. Note how the shortened form reduces the *hireq yod* (ִ) to a *tsere* (ֵ). The shortened jussive form shows up best and most frequently in the Hiphil conjugation of the verb since its final syllable is most easily shortened.

<sup>217</sup> See pages 57-58 (2C).

### 3B. Imperatives with Paragogic<sup>218</sup> ׀ֿ

On occasion the imperative masculine singular is employed with a paragogic ׀ֿ that has an emphatic origin. However, it often causes no appreciable difference in meaning, especially when it seems to be euphonic. At times it appears to be honorific when addressing a superior. The particle ׀ֿ is sometimes added to give additional force.

#### Examples:

שְׁמַעָה יְהוָה זְדָקָה	= Hear a righteous cause, O Yahweh.	(Psalm 17:1)
שְׁכַבָּה עִמִּי׃	= Lie with me.	(Genesis 39:7)
שְׁמָרָה נַפְשִׁי <sup>219</sup>	= Guard my soul.	(Psalm 25:20)

### 4A. Comparative מן

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

#### Examples:

כִּי־טוֹב חֶסֶדְךָ מִחַיִּים	= For your steadfast love is better than life.	(Psalm 63:4)
גוֹיִם גְּדוּלִים וְעֲצָמִים מִמֶּךָ	= nations greater and mightier than you	(Deuteronomy 4:38)

מִכֹּל is often employed as one of the ways to express the superlative degree.

#### Examples:

וְהַנָּחַשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה	= And the serpent was the shrewdest of the living creatures of the field	(Genesis 3:1)
יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכֹּל־הָאֱלֹהִים	= I know that Yahweh is the greatest god	(Exodus 18:11)

<sup>218</sup> Paragogic “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>219</sup> The *qamets* in place of a *hireq* is normal with most forms of the Qal imperative ms with pronominal suffixes and paragogic *he*.

## 5A. Vocabulary

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

בְּרִית	(f.) covenant	אֵיךְ	how?	עוֹד	again, still
עֵת	(f.) time	רֵבֶקָה	Rebecca	רָחֵל	Rachel
גָּנַב	he stole	שָׁבַר	he broke	עֲצָם	(f.) bone
מָשַׁל	he ruled	עוֹן	iniquity, sin, guilt	פָּגַע	he touched, met, entreated
חֹק	statute, decree	לְכֵן	therefore	זוֹנָה	harlot, prostitute
(pl.: חֻקִּים)		עֵד	testimony, witness	מִשְׁפָּט	judgment, ordinance



# יז

## CHAPTER 17

### The Participle

#### In the Word – Exegetical Insights

Isaiah 66:12

כִּי־כָה אֶמַר יְהוָה הֲנִנִי נֹטָה אֵלַיָּהּ כְּנֹהֵר שְׁלֹום  
וּכְנֹחַל שׁוֹטֵף כְּבוֹד גּוֹיִם

✧ הֲנִנִי נֹטָה consists of the particle הִנֵּה with a pronominal suffix (1cs) followed by a participle employed as a verb.

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

#### 1A. Qal Active Participle

##### 1B. Introduction

The Hebrew participle corresponds with the English participle and is used to express continuous or characteristic activity. The following table 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	שָׁמֵר <i>keeping, keeper</i>	יֹשֵׁב <i>sitting, sitter</i>
fs	שֹׁמֶרֶת or שָׁמְרָה <i>keeping, keeper</i>	יֹשֵׁבֶת 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**, 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) **must always accompany it**.

**Examples:**

וְהָיָא יֹשֵׁב = *and he was dwelling.* (Genesis 14:12)  
 הִיא יוֹשֶׁבֶת: = *she was dwelling.* (Joshua 2:15)

- 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\* = *the men are sitting*  
 הַנָּשִׁים שֹׁמְרוֹת\* = *the women are keeping*  
 הַמֶּלֶךְ שֹׁמֵר\* = *the king is keeping*  
 הַמֶּלֶךְ שֹׁמֵר\* = *the king is keeping*

- 4C. The participle is often translated with the English participle ending in *ing*.
- 5C. The recognition of the Qal active participle involves three keys:
- (1) A *holem* above the first root letter. Occasionally this *holem* appears as a full-letter vowel *holem*, as in שׁוֹמֵר. In the case of יֹשֵׁב, the dot above the ש serves as both the *holem* and the dot that distinguishes the ש from the שׁ.
  - (2) The **noun endings**.
  - (3) The **accompanying subject**.
- 6C. The alternate form of the feminine singular participle does not occur with frequency.
- 7C. When the participle is used with the article (**the only verb to take the article**), it is translated into English with the relative pronoun, *who* (or, *which*).

**Examples:**

הַמֶּלֶךְ שֹׁמֵר\* = *the king is keeping*  
 הַמֶּלֶךְ הַשֹּׁמֵר\* = *the king who is keeping*  
 פַּרְעֹה הַיֹּשֵׁב עַל-כִּסֵּאוֹ = *pharaoh who was sitting upon his throne* (Exodus 11:5)

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

## 2A. Qal Passive Participle

### 1B. Introduction

The passive 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	שָׁמַר — <i>he kept</i>	יָשַׁב — <i>he sat</i>
ms	שָׁמוֹר <i>being kept</i>	יָשׁוּב <i>being sat</i>
fs	שָׁמוֹרָה <i>being kept</i>	יָשׁוּבָה <i>being sat</i>
mp	שָׁמוֹרִים <i>being kept</i>	יָשׁוּבִים <i>being sat</i>
fp	שָׁמוֹרוֹת <i>being kept</i>	יָשׁוּבוֹת <i>being sat</i>

### 2B. Explanatory Notes

1C. Similar to the Qal active participle, there are three keys that 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**.
- (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 versus passive focuses on the actor and the recipient of the action**.

**In the Qal active participle, the subject is the doer of the action.** For example, in *הָאִישׁ שָׁמַר* (*the man is/was 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 שָׁמוֹר* (*the man is/was being kept*), the man (the subject of the verb) is the one who receives the action, namely, *being kept*.

3C. Just like the active participle, the passive participle, when prefixed with the article, is translated into English with the relative pronoun, *who* (or, *which*).

**Examples:**

הַמֶּלֶךְ שָׁמוֹר*	= the king is being kept
הַמֶּלֶךְ הַשָּׁמוֹר	= the king who is being kept
כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת הַכְּתוּבִים בִּסְפָר תִּנָּה	= all the words of this law which are written in this book

(Deuteronomy 28:58)

**4C.** The Qal is the only conjugation or stem to have both an active and a passive participle. All other conjugations possess only one participle.

**3A. Vocabulary**

מָצָא	he found	נָטָה	he stretched out	נָפַל	he fell
שָׂדֵה	field	עָנָה	he answered	צִוָּה	he commanded (Piel)
שָׂר	official, leader	עָבַר	he passed over	עָבַד	he served
תְּוֹךְ (תּוֹךְ)	midst (construct: תּוֹךְ)	גֵּן	garden	שַׁעַר	gate
בָּרַךְ	he blessed	שָׁבַת	he rested, he ceased (work)	שַׁבָּת	sabbath
גָּאֵל	he redeemed	יָלַד	he bore, gave birth to	מַלְאָךְ	messenger
דְּמוּת	(f.) pattern, form, shape, image	אֶצְבַּע	(f.) finger	רָע	evil
יָכַל	he was able	יְסוֹד	foundation, foundation wall, base	נָא	(A particle of urgency that is difficult to translate; often untranslatable. In some cases, <i>please</i> might be legitimate.)
מַבּוּל	flood, deluge	פָּר	young bull	קָרָן	(f.) horn (plural: קָרְנוֹת)
				שָׁפַךְ	he poured out, spilled, shed

# יח

## CHAPTER 18

### The Infinitive

#### In the Word – Exegetical Insights

Proverbs 25:27

אֲכַל דְּבַשׁ דַּרְבֹּת לֹא־טוֹב  
וַחֲקֵר כְּבֹדָם כְּבוֹד:

☆ אֲכַל: The Qal infinitive absolute (*to eat*) is employed as a noun in this clause, but it still maintains the ability to govern an object the way a verb does. דְּבַשׁ (*honey*) is the infinitive's object.

☆ דְּבַשׁ is in the construct state followed by the Hiphil infinitive construct (> רבה).

☆ לֹא־טוֹב is the predicate: *is not good*.

☆ : כְּבֹדָם כְּבוֹד involves 3 nouns. The first is in construct: *searching of*. The second has a 3mp pronominal suffix: *their glory* or *their honor*. The third is the same noun as the second but without the pronominal suffix and having a different meaning. It is the predicate: *is heavy* or *is grievous*.

#### 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.

**2B. Examples:**

לְשׂוֹר	= to keep	(Genesis 3:24)
מִשֵּׁל	= ruling, to rule	(Proverbs 19:10)
לְזָכַר	= to remember	(Genesis 9:16)
לְשַׁלַּח	= to send	(1 Samuel 26:23)
שִׁלְחָם	= sending, to send	(Numbers 22:15)
לְשׂוֹר אֶת־דַּרְךְ עֵץ הַחַיִּים:	= to keep the way of the tree of life	(Genesis 3:24)
לְזָכַר בְּרִית עוֹלָם	= to remember the eternal covenant	(Genesis 9:16)
לְשַׁלַּח אֹתוֹ אֶל־הַמֶּלֶךְ	= to send him to the king	(2 Samuel 24:29)

**3B. Explanatory Notes:**

- 1C.** When the infinitive construct ends in a guttural, the furtive *pathach*<sup>220</sup> is added. E.g., לְשַׁמַּע or לְשַׁלַּח.
- 2C.** The infinitive construct possesses no person, gender, or number. One form is employed with any person, gender, or number.
- 3C.** 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 form has a full-letter vowel *holem* inserted between the second and third root letters. In addition, in about 55% of occurrences, the infinitive absolute is accompanied by a finite verb.<sup>221</sup> When it occurs *before* the finite verb, it normally emphasizes or strengthens the force of the verb. This construction is called the *prepositive intensive cognate infinitive absolute* (PI CIA). When it *follows* the finite verb, it normally suggests duration or continuance. This construction is called the *postpositive continuative cognate infinitive absolute* (PC CIA).

<sup>220</sup> See page 39 (**2A**).

<sup>221</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.

## 2B. Examples

### 1C. Emphasis (PI CIA)

שָׁמְרוּר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם = *You shall surely keep*<sup>222</sup> *the commandments of Yahweh your God*  
(Deuteronomy 6:17)

זָכַר תִּזְכֹּר אֶת אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ = *You shall surely remember*<sup>223</sup> *what Yahweh your God did*  
(Deuteronomy 7:18)

### 2C. Duration (PC CIA)

לִקְבֹּ אֵיבֵי לְקַחְתִּיךָ וְהִנֵּה [בְּרַכְתָּ] בְּרַךְ: = *I hired you to curse my enemies, but you just keep on blessing them.*  
(Numbers 23:11)

אֲכַלְתֶּם אֶכּוֹל = *You shall keep on eating*  
(Joel 2:26)

## 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.

2C. Similar to the infinitive construct, the infinitive absolute usually takes a furtive *pathach* when it ends in a guttural (e.g., שָׁמְרוּעַ).

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 — it stands absolutely alone.

## 3A. 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 the eight

<sup>222</sup> Or, *you must keep* or *you are obligated to keep*.

<sup>223</sup> Or, *you must remember* or *you are obligated to remember*.

possible things about a verb. The eight categories are depicted on the *parsing sheet* at the end of this chapter.<sup>224</sup>

## 2B. Examples

(Compare the number below with the corresponding number on the parsing sheet at the end of this chapter.)

1. אָכַלְתִּי — Since there is no prefix, that section is left blank on the parsing sheet.
2. תִּשְׁמְרִי — 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.

## 4A. Vocabulary

עֶרֶב	evening	בֹּקֶר	morning	אֶבֶן	(f.) stone
אָף	nose, anger	אַמְזָה	(f.) forearm, cubit	אֵיל	ram
חֲלוֹם	dream	בָּשָׂר	flesh	בְּגָד	garment
מְאֹד	exceedingly, very	רָבָה	he multiplied, he became many	שָׁפַךְ	he poured out, he shed (blood), he spilled
אָבַד	he perished	שָׁתָה	he drank	רוּם	to be exalted (he was exalted)
בִּין	to understand (he understood)	בָּטַח	he trusted	חֲלַם	he dreamed
כְּבוֹד	glory, honor, weight, heavy	שָׁחַת	he ruined, destroyed, annihilated (Piel)	בוּשָׁה	to be ashamed (he was ashamed)
				דְּבַשׁ	honey

<sup>224</sup> The category of the *verbal suffix* can be disregarded at this point. They will be discussed in **Chapter 24** and **Chapter 25**.



# יט

## CHAPTER 19

### Segholate Nouns and Stative Verbs

#### In the Word – Exegetical Insights

Genesis 32:11<sup>225</sup>

קִטְנֹתִי מִכָּל הַחֲסָדִים וּמִכָּל הַאֱמֻנֹת  
אֲשֶׁר עָשִׂיתָ אֶת־עַבְדְּךָ

✧ קִטְנֹתִי: Qal perfect 1cs, *I am small*.

✧ מִכָּל הַחֲסָדִים is a comparative phrase:<sup>226</sup> *than all the lovingkindnesses*.<sup>227</sup> Such a phrase demands a retranslation of the preceding verb: *I am smaller*.

✧ וּמִכָּל הַאֱמֻנֹת is a second comparative phrase: *than all the faithfulness*.

✧ אֲשֶׁר עָשִׂיתָ אֶת־עַבְדְּךָ: This relative clause (*which You have performed for your servant*) defines the preceding nouns, *lovingkindnesses* and *faithfulness*.

#### 1A. Segholate Nouns

##### 1B. Introduction

There are a significant number of Hebrew nouns which

- (1) generally have a *seghol* under the second syllable and
- (2) have 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.

<sup>225</sup> In the English translations, this verse is verse 10.

<sup>226</sup> See page 111 (4A).

<sup>227</sup> Or, *steadfast love*.

**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.	נְעָר <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. This pointing is followed by most plural segholates. (Remember that Hebrew characteristically moves from accented syllable to long vowel to short as possible—cf. **Chapter 9**.)
- 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. נְעָר 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 (cf. **Chapter 9**).
  2. Takes a *qamets-hatuph* under the *aleph* since the syllable is now closed and unaccented, thereby demanding a short vowel.

**2A. Stative Verbs****1B. Introduction**

There are three basic types of verbs in Hebrew which are named according to the vowel in the second syllable:

- (1) The *a* verbs, such as שָׁמַר, are generally **fientive**<sup>228</sup> and denote motion or action.

<sup>228</sup> **Fientive** verbs are verbs denoting actions—verbs of *doing*. Fientive verbs may be further divided into two groups: **transitive** and **intransitive**. Transitive verbs take an object. Intransitive do not take an object. Some verbs may partake of both senses when used in different contexts. Consider the use of the English

- (2) The *e* verbs, such as כָּבַד, are generally **stative**,<sup>229</sup> describing the condition or state of being of the subject. Statives are normally translated with the English present tense, depicting a present condition resulting from a past act or experience.
- (3) The *o* verbs, such as יָכַל, are also generally intransitive (stative).

## 2B. The Conjugation of the Stative Verbs

The stative verb is conjugated essentially the same as the Qal of the regular verb, with only a few exceptions.

QAL					
		Active	Stative		
Perf. sg.	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	
	2 fem.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	
	3 masc.	קָטַל	כָּבַד	קָטַן	
	3 fem.	קָטַלָּה	כָּבְדָה	קָטַנָּה	
	pl.	1 com.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ
	2 masc.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	
	2 fem.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	
	3 com.	קָטַלוּ	כָּבְדוּ	קָטַנוּ	
Impf. sg.	1 com.	אֶקְטַל	אֶכְבֹּד	אֶקְטַן	
	2 masc.	תִּקְטַל	תִּכְבֹּד	תִּקְטַן	
	2 fem.	תִּקְטַלִּי	תִּכְבְּדִי	תִּקְטַנִּי	
	3 masc.	יִקְטַל	יִכְבֹּד	יִקְטַן	
	3 fem.	תִּקְטַל	תִּכְבֹּד	תִּקְטַן	
	pl.	1 com.	נִקְטַל	נִכְבֹּד	נִקְטַן
	2 masc.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְנוּ	
	2 fem.	תִּקְטַלְנָה	תִּכְבְּדֶנָה	תִּקְטַנְנָה	
	3 masc.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְנוּ	
	3 fem.	תִּקְטַלְנָה	תִּכְבְּדֶנָה	תִּקְטַנְנָה	
	Impv. sg.	masc.	קָטַל	כָּבַד	קָטַן
	Ptcp. sg.	masc.	קָטַל	כָּבַד	קָטַן

verb *run*, for example. (1) *Instead of walking, the man ran.* In this use of *run*, the verb is an intransitive fientive—an active verb describing an action that is not imposed upon a direct object. (2) *Mr. Jones runs a factory.* This sentence employs *run* as a transitive fientive—an active verb describing an action which is effected upon a direct object (*a factory*).

<sup>229</sup> **Stative** verbs are verbs denoting states—verbs of *being*.

**3B. Explanatory Notes:**

1. Note that the stative verb's participle has the same form as the perfect 3ms. Context as well as the rules governing participles will help one determine which form it is.
2. Note the *qamets-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 (cf. **Chapter 5**).
3. Note the strong *dagesh* (forte) in the ך of קָטַן in the perfect 1cp and in the imperfect 2fp and 3fp. The strong *dagesh* (“the doubling dot”) allows the ך of the root and the ך of the suffix to be combined.

**4A. Vocabulary**

זֶרַע	seed	כָּבֵד	he was heavy	גְּבוּל	boundary
גָּאֵל	he redeemed	חֵיל	strength, power	בָּכָה	he wept
לֶחֶם	bread, food	גִּיר	to sojourn (he sojourned)	חֶסֶד	steadfast love, lovingkindness
דָּרַשׁ	he sought	קָטַן	he was small	גָּלָה	he revealed, he uncovered
רֶחֶם	womb; רַחֲמִים (plural of intensity), compassion, mercy	קָטַל	he killed	הָרַג	he killed
				פְּרַת	Euphrates



## CHAPTER 20

# The *Waw*-Consecutive and *Waw*-Correlative The Niphal Conjugation

### In the Word – Exegetical Insights

Deuteronomy 23:10

כִּי־תֵצֵא מִחֲנֵה עַל־אֹיְבֶיךָ  
וְנִשְׁמַרְתָּ מִכֹּל דְּבַר רָע:

- ✧ כִּי־תֵצֵא מִחֲנֵה עַל־אֹיְבֶיךָ is the Qal imperfect 2ms from יָצָא: *you go out*.
- ✧ עַל־אֹיְבֶיךָ: This prepositional phrase modifies the verb in an adverbial fashion answering the question “Where are you going?”: *against your enemies*.
- ✧ וְנִשְׁמַרְתָּ is a *waw*-correlative (or, *w<sup>e</sup>qatal*) form of the perfect. Note the normal suffix of a 2ms for the suffix conjugation or perfect. However, this verb also has a prefix (נ) which indicates that it is a Niphal conjugation verb. In this context it is being employed in a reflexive sense: *you shall keep yourself*.
- ✧ מִכֹּל דְּבַר רָע: This prepositional phrase modifies the preceding verb in an adverbial fashion answering the question “How must you keep yourself?”: *from every evil matter/thing*.

### 1A. The *Waw*-Consecutive

#### 1B. Introduction

Biblical Hebrew frequently employs the *waw* conjunction in ways other than merely as a connective. The simple *waw* may be attached to a perfect (*qatal*) form of the verb. This particular form is found most often in prophetic contexts, therefore it is normally future in its time orientation. Since it deals with logically related events, it is best termed the ***waw*-correlative** or *w<sup>e</sup>qatal*.

A second form is also found in biblical Hebrew. It occurs most often in narratives and represents actions that are either temporally or logically sequential in nature. Therefore, it is best termed the *waw-consecutive* or *wayyiqtol* (it is attached to the imperfect). Many refer to it as the Hebrew *preterite* (meaning “past tense”).<sup>230</sup>

These two forms are characteristic and common in biblical Hebrew. They demand close observation. The origins, nature, and significance of these two verb forms are hotly debated. However, all are agreed that they cannot be ignored.

## 2B. Form

**1C.** The *waw-correlative* (*w<sup>e</sup>qatal*) with the perfect. 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 (פ, ב, מ) the pointing is ׀:

יִמְשֵׁל הַמֶּלֶךְ וּמָלַךְ — *the king will rule and will reign.*

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

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

**4D.** Before a composite *shewa* the ׀ is pointed with the corresponding short vowel of the composite *shewa*:

תִּשְׁמְרוּ וְעִמְדֵתֶם — *you will watch and you will stand.*

**2C.** The *waw-consecutive* (*wayyiqtol*) with the imperfect. The conjunction’s vowel pointing is identical to that of the definite article.

**1D.** The usual pointing is ׀׀ (a *pathach* followed by a doubling *dagesh* in the next letter):

מָלַךְ הַמֶּלֶךְ וַיִּמְשֵׁל — *the king reigned and ruled.*

**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 and 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.

<sup>230</sup> See page 91 footnote 184 concerning the use of the term “preterite.”

- 2C.** These forms of the *waw* will always be attached directly to the verb. No word may intervene between these two *waws* and their respective verbs.
- 3C.** Since the *waw*-correlative (*w<sup>e</sup>qatal*) is employed in prophetic materials, the context will generally assist the reader in determining if the *waw* attached to the perfect is connective (simple conjunctive) or correlative.
- 4C.** When the *waw*-correlative is attached to a perfect, the accent tends to move forward to the last syllable of the word. On the other hand, the *waw*-consecutive on the imperfect often attracts the accent backward toward itself. Thus:

וְשָׁמְרֶתְּ — *and you will keep*  
וַיֹּאמֶר — *and he said*

- 5C.** The perfect verb וְהָיָה and its imperfect form וַיְהִי frequently occur in biblical Hebrew with the *waw* (וְהָיָה and וַיְהִי, respectively) as the first word of a section or paragraph. Therefore, they behave as macrosyntactical markers. While a continuation with what has gone before may not be implied, they may be consistently translated in the following manner:

וְהָיָה — *and it shall be (or, and it was)*  
וַיְהִי<sup>231</sup> — *and it came to pass or and it came to be or and it happened*

## 2A. The Niphal Conjugation

### 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.

<sup>231</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.

**2B. The Form of the Niphal** (See the chart on the following page.)**1C. Recognition Keys**<sup>232</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 ׀ן,<sup>233</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

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.

יִעֲבֹד    ⇐    יִעָבֵד

**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.

<sup>232</sup> See “Keys to Hebrew Paradigms” chart.

<sup>233</sup> See page 59 (1C).



Regular Verb Paradigm <sup>234</sup> קָטַל / כָּבַד / קָטַן		QAL			NIPHAL	
		Active	Stative			
Perf. sg.	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי	
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ	
	2 fem.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ	
	3 masc.	קָטַל	כָּבַד	קָטַן	נִקְטַל	
	3 fem.	קָטַלָּה	כָּבַדָּה	קָטַנָּה	נִקְטַלָּה	
	pl.	1 com.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
2 masc.		קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם	
2 fem.		קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן	
3 com.		קָטַלוּ	כָּבְדוּ	קָטַנוּ	נִקְטַלוּ	
Impf. sg.		1 com.	אֶקְטַל	אֶכְבֹּד	אֶקְטַן	אֶקְטַל
		2 masc.	תִּקְטַל	תִּכְבֹּד	תִּקְטַן	תִּקְטַל
	2 fem.	תִּקְטַלִּי	תִּכְבְּדִי	תִּקְטַנִּי	תִּקְטַלִּי	
	3 masc.	יִקְטַל	יִכְבֹּד	יִקְטַן	יִקְטַל	
	3 fem.	תִּקְטַל	תִּכְבֹּד	תִּקְטַן	תִּקְטַל	
	pl.	1 com.	נִקְטַל	נִכְבֹּד	נִקְטַן	נִקְטַל
2 masc.		תִּקְטַלוּ	תִּכְבְּדוּ	תִּקְטַנוּ	תִּקְטַלוּ	
2 fem.		תִּקְטַלְנָה	תִּכְבְּדֶנָּה	תִּקְטַנְנָה	תִּקְטַלְנָה	
3 masc.		יִקְטַלוּ	יִכְבְּדוּ	יִקְטַנוּ	יִקְטַלוּ	
3 fem.		תִּקְטַלְנָה	תִּכְבְּדֶנָּה	תִּקְטַנְנָה	תִּקְטַלְנָה	
Impv. sg.		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>234</sup> Cf. J-M, 2:658.

**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 נִלְחַם (*he fought*). While some residual passive or reflexive idea may exist, these Niphals are generally given a simple active translation in English.

**3A. Vocabulary**

חָשַׁב	he regarded, he thought	חָנָה	he encamped	חָלַל (Ni)	he polluted
מוֹעֵד	appointed time, feast time	טָמֵא	he was unclean	יָתַר (Ni)	he was left, he remained
מַלְאָךְ	angel, messenger	מִטָּה	rod, tribe	מַחֲנֶה	Camp
מִשְׁפָּחָה	(f.) family	לָחַם (Ni)	he fought	סָתַר (Ni)	he hid
אֵי	coast, region, island	חָמָס	violence	לָשׁוֹן	(f.) tongue, language
מִאֲכָל	food	פָּרַד	he divided, separated, spread	רִאשׁוֹן	First
אֲכָלָה	food				

# כא

## CHAPTER 21

### The Piel and Pual Conjugations

#### In the Word – Exegetical Insights

Genesis 1:2

וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם  
וַרְיַח אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

✧ הָיְתָה 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>235</sup>

✧ עַל־פְּנֵי תְהוֹם: 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>236</sup> Final translation: *and darkness was upon the surface of the deep*.

✧ וַרְיַח אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: is a clause that employs a participle (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 רַיַח is a feminine noun, the participle agrees with it in both number and gender. 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 repeated (iterative) action:<sup>237</sup> *and the Spirit of God was hovering over the surface of the water*.<sup>238</sup>

<sup>235</sup> See J-M, §113p.

<sup>236</sup> See HBI, §1.4.2b.

<sup>237</sup> See HBI, §2.2.5b.

<sup>238</sup> The plural (מַיִם) may be taken as a plural of abundance or even of complexity (due to its wave-broken surface?). Cf. HBI, §1.1.3b.

## 1A. Introduction

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*).

## 2A. The Piel (Factitive Active)

**1B. The Form of the Piel** (See the chart on page 134.)

### 2B. Recognition Keys<sup>239</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 ׀.
- (b) Pointed like the imperfect.

#### 5C. Infinitive Construct

- (a) Same as the imperative.
- (b) Normally prefixed with a preposition.

#### 6C. Infinitive Absolute

- (a) Same as the imperative.

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<sup>239</sup> See “Keys to Hebrew Paradigms” chart.

- (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>240</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 ׀.  
 (b) Pointed like the imperfect.

**5C. Infinitive Construct and Infinitive Absolute:** *Holem* above the second root letter.<sup>241</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, *יִשְׁמְרוּ* with the *waw*-consecutive is *וַיִּשְׁמְרוּ*, not *וַיִּשְׁמְרוּ*.

**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 ׀, ׀, ׀, or ׀.

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

<sup>240</sup> See “Keys to Hebrew Paradigms” chart.

<sup>241</sup> The Pual infinitives are rare occurrences in the Hebrew Bible.

Regular Verb Paradigm <sup>242</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.	קְטַל	הִקְטַל	קְטַל		
	fem.	קְטַלִּי	הִקְטַלִּי	קְטַלִּי		
pl.	masc.	קְטַלוּ	הִקְטַלוּ	קְטַלוּ		
	fem.	קְטַלְנָה	הִקְטַלְנָה	קְטַלְנָה		
Ptcp. active	masc. sg.	קָטַל		מִקְטַל		
passive	masc. sg.	קָטוּל	נִקְטָל		מִקְטָל	
Inf. abs.		קָטוּל	הִקְטַל נִקְטַל	קָטַל קָטַל	קָטַל	
Inf. constr.		קָטַל	הִקְטַל	קָטַל		

<sup>242</sup> Cf. J-M, 2:658-59. For the Qal statives, see the chart on page 123.

**5A. Vocabulary**

נָחַל	he inherited, possessed	כָּסָה	he covered, concealed	נָסַע	he departed
לָבַשׁ	he was clothed	נַחֲלָה	inheritance, possession	כָּפַר	he wiped clean, made atonement for
עֲוֹן	sin, iniquity, guilt	נוּס	to flee (he fled)	נְעָר	youth
נָגַשׁ	he drew near, approached	עָלָה	(f.) burnt	נָגַע	he touched
		עֹלָה	offering	צֹאן	(f.) sheep, flock





# כב

## CHAPTER 22

### The Hiphil & Hophal Conjugations

#### In the Word – Exegetical Insights

Psalm 22:16 [Eng. 15]

יִבֶּשׂ כַּחֲרֹשׁ כַּחֲזִי וְלִשְׁוֹנֵי מַדְבָּק מִלְקוֹחֵי  
וְלַעֲפַר-מִוֹת תִּשְׁפָּתֵנִי:

✧ יִבֶּשׂ כַּחֲרֹשׁ כַּחֲזִי: The first word is the verb of this clause. It is an *e*-class stative verb, Qal perfect 3ms יבש: *he/it is/was dry*. כַּחֲרֹשׁ is a prepositional phrase modifying the verb adverbially and answering the question, “How dry is/was it/he?” חֲרֹשׁ 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*. כַּחֲזִי is the subject of the verb. It has a 1cs pronominal suffix attached to it: *my strength*.

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

✧ וְלַעֲפַר-מִוֹת תִּשְׁפָּתֵנִי: The verb is Qal imperfect 2ms תשפת with a 1cs pronominal suffix employed as the direct object: *you have ordained/appointed me*. The prepositional phrase (וְלַעֲפַר-מִוֹת) precedes the verb in the emphatic position.

#### 1A. Introduction

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 132), the Hiphil *causes an event*.

#### 2A. The Hiphil

1B. **The Form of the Hiphil** (See the chart on page 139.)

**2B. Recognition Keys**<sup>243</sup>**1C. Perfect**

- (a) Prefixed ׀.
- (b) Infix long *hireq* (generally) between the second and third root letters (*and so throughout the conjugation*).

**2C. Imperfect:** *Pathach* under the preformative.

**3C. Imperative:** Prefixed ׀ with a *pathach* (built on the imperfect).

**4C. Participle:** Prefixed ׀ with a *pathach*.

**5C. Infinitive Construct**

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

**6C. Infinitive Absolute**

- (a) Prefixed ׀ with a *pathach*.
- (b) Normally occurs with a finite verb.

**3A. The Hophal**

**1B. The Form of the Hophal** (See the chart on the following page.)

**2B. Recognition Keys**<sup>244</sup>**1C. Perfect**

- (a) Prefixed ׀.
- (b) *Qamets-hatuph* under preformative (*and so throughout the conjugation*).

**2C. Imperfect:** *Qamets-hatuph* under the preformative.

**3C. Imperative:** Does not exist.

**4C. Participle:** Prefixed ׀ with a *qamets-hatuph*.

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

**5C. Infinitive Construct:** Prefixed ׀ with a *qamets-hatuph* (same form as the perfect 3ms).

**6C. Infinitive Absolute:** *Pathach* changes to *tsere* under second root letter.

<sup>243</sup> See “Keys to Hebrew Paradigms” chart.

<sup>244</sup> See “Keys to Hebrew Paradigms” chart.

Regular Verb קטל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL
<b>Perf.</b>	1cs	קטלתי	נקטלתי	קטלתי	קטלתי	הקטלתי	הקטלתי
	2ms	קטלת	נקטלת	קטלת	קטלת	הקטלת	הקטלת
	2fs	קטלת	נקטלת	קטלת	קטלת	הקטלת	הקטלת
	3ms	קטל	נקטל	קטל	קטל	הקטיל	הקטל
	3fs	קטלה	נקטלה	קטלה	קטלה	הקטילה	הקטלה
	1cp	קטלנו	נקטלנו	קטלנו	קטלנו	הקטלנו	הקטלנו
	2mp	קטלתם	נקטלתם	קטלתם	קטלתם	הקטלתם	הקטלתם
	2fp	קטלתן	נקטלתן	קטלתן	קטלתן	הקטלתן	הקטלתן
	3cp	קטלו	נקטלו	קטלו	קטלו	הקטילו	הקטלו
<b>Impf.</b>	1cs	אקטל	אקטל	אקטל	אקטל	אקטיל	אקטל
	2ms	תקטל	תקטל	תקטל	תקטל	תקטיל	תקטל
	2fs	תקטלי	תקטלי	תקטלי	תקטלי	תקטילי	תקטלי
	3ms	יקטל	יקטל	יקטל	יקטל	יקטיל	יקטל
	3fs	תקטל	תקטל	תקטל	תקטל	תקטיל	תקטל
	1cp	נקטל	נקטל	נקטל	נקטל	נקטיל	נקטל
	2mp	תקטלו	תקטלו	תקטלו	תקטלו	תקטילו	תקטלו
	2fp	תקטלנה	תקטלנה	תקטלנה	תקטלנה	תקטילנה	תקטלנה
	3mp	יקטלו	יקטלו	יקטלו	יקטלו	יקטילו	יקטלו
3fp	תקטלנה	תקטלנה	תקטלנה	תקטלנה	תקטילנה	תקטלנה	
<b>Impv.</b>	ms	קטל	הקטל	קטל		הקטל	
	fs	קטלי	הקטלי	קטלי		הקטילי	
	mp	קטלו	הקטלו	קטלו		הקטילו	
	fp	קטלנה	הקטלנה	קטלנה		הקטילנה	
<b>Ptcp. active</b>	ms	קטל		מקטל		מקטיל	
<b>Ptcp. passive</b>	ms	קטול	נקטל		מקטל		מקטל
<b>Inf. abs.</b>		קטול	הקטל נקטל	קטל קטל	קטל	הקטל	הקטל
<b>Inf. constr.</b>		קטל	הקטל	קטל		הקטיל	הקטל

**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, וַיִּקְטֹל becomes וַיִּקְטֹל.

**5A. Vocabulary**

קָבַר	he buried	נָצַל (Hi)	he delivered, snatched	קָבַץ	he gathered, collected
סָפַר	he wrote, counted	קָבֵר	grave	סוּר	to depart, to turn aside (he departed, turned aside)
שָׁכַח	he forgot	בָּחַר	he chose	רֵגֶל	(f.) foot, leg
סָפַר	scribe	סֵפֶר	book, scroll, letter	יָבֵשׁ	he was dry, dried up
נָגַד (Hi)	he made known, reported	חֶרֶשׁ	potsherd, pottery	כֹּה	thus, so
				רָעָה	he fed, tended, pastured, shepherded

## כג

## CHAPTER 23

## The Hithpael Conjugation

## In the Word – Exegetical Insights

Genesis 3:8

וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּךְ בַּגֶּן  
 לְרוּחַ הַיּוֹם וַיִּתְחַבְּא 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.

✧ מִתְּהִלָּךְ בַּגֶּן is a clause employing a Hithpael participle (מִתְּהִלָּךְ) 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*.

✧ וַיִּתְחַבְּא הָאָדָם וְאִשְׁתּוֹ: The *wayyiqtol* verb form continues as a normal element in narrative. וַיִּתְחַבְּא is the Hithpael of חָבַא, a verb found primarily in passive and reflexive conjugations (Niphal, Pual, Hiphil, Hophal, and Hithpael).<sup>245</sup>

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

<sup>245</sup> Holladay, 93.

☆ : עַיִן הַגִּנָּן : This is yet another adverbial prepositional phrase—this one defining *where* the man and his wife were hiding. עַיִן is in a construct relation with הַגִּנָּן.

### 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>246</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 ט, ס, צ, שׁ and שׂ, the ה of the preformative is transposed (changes places) with the sibilant.<sup>247</sup> For example,

הַשְׁפִּיץ becomes הִשְׁפִּיץ<sup>248</sup>  
 הַשְׁמִיץ becomes הִשְׁמִיץ<sup>249</sup>  
 הַשְׁבִּיל becomes הִשְׁבִּיל<sup>250</sup>

<sup>246</sup> See “Keys to Hebrew Paradigms” chart.

<sup>247</sup> This transposition is described by Hebrew grammars as metathesis.

<sup>248</sup> Lamentations 2:12

<sup>249</sup> Psalm 18:24

<sup>250</sup> Ecclesiastes 12:5

Regular Verb קטל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL	HITHPAEL
<b>Perf.</b>	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	קָטְלָהּ	נִקְטַלָּהּ	קָטְלָהּ	קָטְלָהּ	הִקְטִילָהּ	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
<b>Impf.</b>	1cs	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
	2ms	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
	2fs	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטִילִי	תִּקְטְלִי	תִּתְקַטְּלִי
	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	תִּתְקַטְּלְנָה
	3mp	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטְּלְנָה	
<b>Impv.</b>	ms	קְטַל	הִקְטַל	קְטַל		הִקְטַל		הִתְקַטַּל
	fs	קְטְלִי	הִקְטְלִי	קְטְלִי		הִקְטְלִי		הִתְקַטְּלִי
	mp	קְטְלוּ	הִקְטְלוּ	קְטְלוּ		הִקְטְלוּ		הִתְקַטְּלוּ
	fp	קְטַלְנָה	הִקְטַלְנָה	קְטַלְנָה		הִקְטַלְנָה		הִתְקַטְּלְנָה
<b>Ptcp. active</b>	ms	קָטַל		מִקְטַל		מִקְטִיל		
<b>Ptcp. passive</b>	ms	קָטוּל	נִקְטָל		מִקְטָל		מִקְטָל	מִתְקַטַּל
<b>Inf. abs.</b>		קָטוּל	הִקְטָל נִקְטָל	קָטַל קָטַל	קָטַל	הִקְטַל	הִקְטַל	הִתְקַטַּל
<b>Inf. constr.</b>		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,

הַצִּיטִינִי becomes הַטִּינִי<sup>251</sup>

- 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,

הַתִּהַרְוֵהוּ becomes הַטִּהַרְוֵהוּ<sup>252</sup>

#### 4A. Vocabulary

רֵעַ	friend, neighbor	קִטַּר	he burned incense	שָׂמַח	he was glad, rejoiced
רָשָׁע	wicked	קִרְבֵּי	midst, inward parts	קָרַב	he came near, approached
שָׁלוֹם	peace, well being	רוּץ	to run (he ran)	שָׁבַע (Ni)	he swore
		חֵנוּךְ	Enoch	רָדַף	he pursued (with accusative); he persecuted (with prepositions)

<sup>251</sup> Joshua 9:12

<sup>252</sup> Ezra 6:20



# כד

## CHAPTER 24

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

#### In the Word – Exegetical Insights

Genesis 4:14

הִן גִּרְשֶׁת אֶתִּי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה  
וּמִפְּנֵיךָ אֶסְתָּר וְהִיִּתִי נָע וְנָד בְּאֶרֶץ  
וְהָיָה כָּל־מִצְאֵי יְהִרְגֵנִי:

- ☞ Utilize Holladay's *Lexicon* to identify the meaning of גִּרְשֶׁת.
- ☞ Utilize Holladay's *Lexicon* to identify both נָע and נָד. How do they differ in their meanings?
- ✧ הֵן גִּרְשֶׁת אֶתִּי 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?
- ✧ וְהִיִּתִי נָע 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>247</sup>

<sup>247</sup> See Chapter 12.

## 1A. Introduction

While a pronominal object of a verb may be designated by אֹתִי, אֹתְךָ, etc.,<sup>248</sup> following the verb, the pronominal object is frequently attached directly to the verb itself as a suffix. Generally, only the active stems (Qal, Piel, and Hiphil) are given verbal suffixes. The passive and reflexive stems of Niphal, Pual, Hophal, and Hithpael are grammatically unable to receive verbal suffixes (with the exception of the infinitive construct, which may receive suffixes in the passive and reflexive stems).

## 2A. Verbal Suffixes of the Perfect

### 1B. Basic Forms

Below a grid is presented showing:

- 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 verbal suffixes.

Suffixes		Verbs		
Suffix PGN <sup>249</sup>	Verbal Suffix	Suffixed Form	Regular Form	Parsing
1cs	נִי	שָׁמַרְתִּי	שָׁמַרְתִּי	Qal Perf 1cs
2ms	ךָ	שָׁמַרְתָּ	שָׁמַרְתָּ	Qal Perf 2ms
2fs	ךְ	שָׁמַרְתִּי	שָׁמַרְתְּ	Qal Perf 2fs
3ms	וּ or הוּ	שָׁמַר	שָׁמַר	Qal Perf 3ms
3fs	הָ or הָ	שָׁמַרְתְּ	שָׁמַרְהָ	Qal Perf 3fs
1cp	נוּ	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>248</sup> See page 102 (1A).

<sup>249</sup> PGN = Person, Number and Gender

Insert “Verbal Suffixes with the Perfect” Chart

## 2B. Keys to Remember

1. Only **active** stems take verbal suffixes (with the exception of the infinitive construct).
2. The verbal suffixes are those of the personal pronoun *objects*. Thus, if a verb ends with a םָ or a ךָ, it must be a verbal 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 ה prefix.
4. Due to #2, above, the recognition of a verbal 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	אָזַר	light	שָׂנֵא	he hated
אֲחֵר	other, another	אָחֹת	(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>250</sup>
בָּקָר	cattle, herd	שָׁכַב	he lay down, reclined	(Eshtaphal) שָׁחַת	he destroyed
				(Pi, Hi)	

<sup>250</sup> See Holladay, 365.

# כה

## CHAPTER 25

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

#### In the Word – Exegetical Insights

Deuteronomy 30:7

וַנִּתֵּן יְהוָה אֱלֹהֶיךָ  
 אֶת כָּל-הָאֱלֹתֵי הָאֱלֹהִים  
 עַל-אִיבֶיךָ וְעַל-שְׁנֵאֵיךָ אֲשֶׁר רָדַפְּךָ:

✧ וַנִּתֵּן 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-הָאֱלֹתֵי הָאֱלֹהִים is the object of the previous verb. Why is הָאֱלֹהִים employed here?

✧ עַל-אִיבֶיךָ וְעַל-שְׁנֵאֵיךָ: The adverbial prepositional phrases define the secondary objects or recipients of הָאֱלֹתֵי הָאֱלֹהִים. What is the antecedent for the pronominal suffixes?

✧ אֲשֶׁר רָדַפְּךָ: Note the employment of רָדַף. Check the **Vocabulary** of **Chapter 23**.

#### 1A. Verbal 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>251</sup>	Verbal Suffix	Suffixed Form	Regular Form	Parsing
1cs	נִי	אֲשַׁמֵּר	אֲשַׁמֵּר	Qal Imperf 1cs
2ms	ךָ	תִּשְׁמַר	תִּשְׁמַר	Qal Imperf 2ms
2fs	ךִי	תִּשְׁמְרִי	תִּשְׁמְרִי	Qal Imperf 2fs
3ms	הוּ	יִשְׁמַר	יִשְׁמַר	Qal Imperf 3ms
3fs	הָ	תִּשְׁמַר	תִּשְׁמַר	Qal Imperf 3fs
1cp	נוּ	נִשְׁמַר	נִשְׁמַר	Qal Imperf 1cp
2mp	כֶּם	תִּשְׁמְרוּ	תִּשְׁמְרוּ	Qal Imperf 2mp
2fp	כִּן	תִּשְׁמְרוּ	תִּשְׁמְרֶנָּה	Qal Imperf 2fp
3mp	ם	יִשְׁמְרוּ	יִשְׁמְרוּ	Qal Imperf 3mp
3fp	ן	תִּשְׁמְרוּ	תִּשְׁמְרֶנָּה	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 follow the more primitive form. This similar form, however, is not confusing since the pronominal suffixes attached clearly distinguish them from each other.
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., יִשְׁמְרֶנָּה and יִשְׁמְרֶנָּה

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

e.g., יִשְׁמְרֶנָּה (for יִשְׁמְרֶנָּה) and יִשְׁמְרֶנָּה (for יִשְׁמְרֶנָּה)

These unique forms are found most commonly in pause.

<sup>251</sup> PGN = Person, Number and Gender

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

Suffix	<i>Qal 3ms</i> יִשְׁמֹר	<i>Piel 3ms</i> <sup>252</sup> יִשְׁמֹר	<i>Hiphil 3ms</i> יַמְשִׁיל <sup>253</sup>
1cs	יִשְׁמְרֵנִי <i>he keeps</i> <sup>254</sup> <i>me</i>	יִשְׁמְרֵנִי <i>he preserves me</i>	יַמְשִׁילֵנִי <i>he makes me lord</i>
2ms	יִשְׁמְרֶךָ <i>he keeps you</i>	יִשְׁמְרֶךָ <i>he preserves you</i>	יַמְשִׁילֶךָ <i>he makes you lord</i>
2fs	יִשְׁמְרֶיךָ <i>he keeps you</i>	יִשְׁמְרֶיךָ <i>he preserves you</i>	יַמְשִׁילֶיךָ <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	יִשְׁמְרֶיהָ <i>he keeps her</i>	יִשְׁמְרֶיהָ <i>he preserves her</i>	יַמְשִׁילֶיהָ <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	יִשְׁמְרְכֶם <i>he keeps you</i>	יִשְׁמְרְכֶם <i>he preserves you</i>	יַמְשִׁילְכֶם <i>he makes you lord</i>
2fp	יִשְׁמְרְכֶן <i>he keeps you</i>	יִשְׁמְרְכֶן <i>he preserves you</i>	יַמְשִׁילְכֶן <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 verbal suffixes are those 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 verbal suffix is relatively simple

<sup>252</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>253</sup> שָׁמַר does not occur in Hiphil. מָשַׁל does occur in Hiphil.

<sup>254</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. Verbal Suffixes with the Imperative

**1B. Basic Forms:** The pronominal suffixes appended to the imperative are the same as those of the imperfect. Below are the imperative forms to which the pronominal suffixes are added.

	<i>Qal</i>		<i>Piel</i>		<i>Hiphil</i>	
	Suffix Form	Regular Form	Suffix Form	Regular Form	Suffix Form	Regular Form
ms	שָׁמֵר	שָׁמֵר	שָׁמֵר	שָׁמֵר	הַשְׁמִיר	הַשְׁמֵר
fs	שָׁמְרִי	שָׁמְרִי	שָׁמְרִי	שָׁמְרִי	הַשְׁמִירִי	הַשְׁמֵרִי
mp	שָׁמְרוּ	שָׁמְרוּ	שָׁמְרוּ	שָׁמְרוּ	הַשְׁמִירוּ	הַשְׁמֵרוּ
fp	שָׁמְרוּ	שָׁמְרֶנָּה	שָׁמְרוּ	שָׁמְרֶנָּה	הַשְׁמִירוּ	הַשְׁמֵרֶנָּה

## 2B. Explanatory Notes

- 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*.
- As with the verbal suffixes of the imperfect, the fp follows the more primitive form when pronominal suffixes are appended.

## 3B. Chart of Verbal Suffixes with the Imperative

Suffix	<i>Qal ms</i> שָׁמֵר	<i>Piel ms</i> שָׁמֵר	<i>Hiphil ms</i> הַמְשִׁיל
1cs	שָׁמְרָנִי <i>keep me</i>	שָׁמְרָנִי <i>revere me</i>	הַמְשִׁילָנִי <i>make me lord</i>
2ms			
2fs			
3ms	שָׁמְרֵהוּ <i>keep him</i>	שָׁמְרֵהוּ <i>revere him</i>	הַמְשִׁילֵהוּ <i>make him lord</i>
3fs	שָׁמְרֵהָ <i>keep her</i>	שָׁמְרֵהָ <i>revere her</i>	הַמְשִׁילֵהָ <i>make her lord</i>
1cp	שָׁמְרֵנוּ <i>keep us</i>	שָׁמְרֵנוּ <i>revere us</i>	הַמְשִׁילֵנוּ <i>make us lord</i>
2mp			
2fp			
3mp	שָׁמְרוּם <i>keep them</i>	שָׁמְרוּם <i>revere them</i>	הַמְשִׁילֵם <i>make them lord</i>
3fp	שָׁמְרוּן <i>keep them</i>	שָׁמְרוּן <i>revere them</i>	הַמְשִׁילֵן <i>make them lord</i>



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

#### 1B. Basic Forms

Suffix	Subject Suffix	Translation	Object Suffix	Translation
1cs <sup>255</sup>	שְׁמַרְי	<i>my keeping</i>	שְׁמַרְנִי	<i>keeping me</i>
2ms	שְׁמַרְךָ	<i>your keeping</i>	שְׁמַרְךָ	<i>keeping you</i>
2fs	שְׁמַרְךָ	<i>your keeping</i>	שְׁמַרְךָ	<i>keeping you</i>
3ms	שְׁמַרּוֹ	<i>his keeping</i>	שְׁמַרּוֹ	<i>keeping him</i>
3fs	שְׁמַרְהָ	<i>her keeping</i>	שְׁמַרְהָ	<i>keeping her</i>
1cp	שְׁמַרְנוּ	<i>our keeping</i>	שְׁמַרְנוּ	<i>keeping us</i>
2mp	שְׁמַרְכֶם	<i>your keeping</i>	שְׁמַרְכֶם	<i>keeping you</i>
2fp	שְׁמַרְכֶן	<i>your keeping</i>	שְׁמַרְכֶן	<i>keeping you</i>
3mp	שְׁמַרְם	<i>their keeping</i>	שְׁמַרְם	<i>keeping them</i>
3fp	שְׁמַרְןָ	<i>their keeping</i>	שְׁמַרְןָ	<i>keeping them</i>

#### 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>256</sup>      בְּעֹמְדוֹ לְפָנַי פָּרַעְהָ (1)
- when anyone came near*<sup>257</sup>      בְּקִרְב־אִישׁ (2)
- when he catches him in his net*<sup>258</sup>      בְּמִשְׁכּוֹ בְּרֶשֶׁתוֹ: (3)
- and it came to pass, when  
Moses descended from Mt.  
Sinai*<sup>259</sup>      וַיְהִי בְּרִדְתָּ מֹשֶׁה מִתֵּר סִינַי (4)

<sup>255</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>256</sup> Genesis 41:46

<sup>257</sup> 2 Samuel 15:5

<sup>258</sup> Psalm 10:9

<sup>259</sup> Exodus 34:29

**4B. Parsing Note:** Parse the verbs which have verbal suffixes in the same way as those without with the addition of the person, gender, and number of the verbal suffix.

E.g., בַּעֲמֹדוֹ (#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>260</sup> he ministered מָשַׁךְ he seized, carried off, pulled
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<sup>260</sup> This verb is found only in the Piel in the OT.

# כּו

## CHAPTER 26

### Weak Verb Forms — 1st Root Letter

#### In the Word – Exegetical Insights

Ezekiel 10:7

וַיִּשְׁלַח הַכָּרוֹב אֶת־יָדוֹ מִבֵּינֹת לְכָרוֹבִים  
 אֶל־הָאֵשׁ אֲשֶׁר בֵּינֹת הַכָּרָבִים  
 וַיִּשָּׂא וַיִּתֵּן אֶל־חַפְּנָי לְבֶשׂ הַבַּהֲמִים  
 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*: חֶפֶן (*the two hollow hands*).

✧ לְבֶשׂ 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: הַבַּהֲמִים.

#### 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>261</sup>

- Gutturals reject the doubling *dagesh*. When this occurs, the preceding vowel is normally heightened in compensation. (Remember, however, that both ׀ and ׀ are doubled by implication and do not require compensatory heightening for the preceding vowel.)<sup>262</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>263</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>264</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>261</sup> See page 30.

<sup>262</sup> See page 52 (3C).

<sup>263</sup> Note that this same paradigm verb is the source of the names of the Hebrew verb conjugations. See pages 91-92 (3B) and footnote 186.

<sup>264</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>265</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.

יִעְזְרוּ    הִחְבֵּא

- 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.

יִחְסֹר    יִחְמַד

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

תִּחְזַקְנָה    הִעֲמִיד

- 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>265</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 **א** loses its consonantal character and the preformative vowel changes from *pathach* to *holem*.

האכל ויאמר

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

תאחה לאמר

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

אכל אמר

4. In cases other than the first person, the **א** 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"א) or I-י (י"ב)

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

### 1C. I-י (י"ב) Proper

1. The two classes are distinguished only in the Qal imperfect, imperative, and infinitive construct.

- a. **Class #1:** Those verbs which reject the י (9 verbs only):

יָדַע יָחַד יָלַד יָסַף יָצָא יָקַע יָרַד יָשַׁב הָלַךְ

**Examples:** דַּע לָדַת יָצָא תֵּשֵׁב לָךְ

- b. **Class #2:** Those verbs which retain the י (over 50% of all י"ב verbs):

יָסַד יָעַף יָעַץ יָצַר יָרָא יָרַשׁ יָשַׁן יָתַר

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

יִרְאוּ 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:

נוֹלַד נוֹשֵׁב נוֹשְׁבוֹת 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 Hithpaels, behave like the regular/strong verb:

הִלְלֵדוּ אֶתְוַדַּע יִלְלֵד

## 2C. I-י (פ"י)

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

יֵטַב יֵלֵל יֵמֵן יֵנַק יֵקַץ יֵשֶׁר

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

יֵיטַב יֵיטַב

b. Some exceptions:

וַתִּנְיָקְהוּ (Exod 2:9) וַתִּקְיָץ (Isa 29:8) וַתִּשֶׁר (Prov 6:22) וַתִּלְלֵדוּ (Isa 45:2) וַתִּשְׁרַח (Ps 5:9) וַתִּשְׁמַח (2 Sam 14:19)

- 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) יָצַקַ  
 (Gen 40:20) יָצִירַ

## 3C. I-<sup>ו</sup> (ׁוּ) or I-<sup>ו</sup> (ׁוּ) 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) יָעִפוּ (1)

(Isa 65:23) יָגֵעוּ (2)

(2 Kings 17:28) יָרְאוּ (3)

(Gen 37:4) יָרְאוּ (4)

(Gen 47:11) יוֹשֵׁב (5)

(Zech 10:5, 11) הַבִּישׁוּ (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 ברת לתת
- Qal imperfect and imperative: תנו נתן תן תנו
- Final-ן assimilation: נתתי 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  
 וְאֶזְנֵי הַכֹּהֵן וְעֵינָיו הַשֹּׁעַ  
 פֶּן־יִרְאֶה בְּעֵינָיו וּבְאֶזְנָיו יִשְׁמַע  
 וְלִבָּבוֹ יִבֶּין וְשָׁב וּרְפָא 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 הַשֹּׁעַ 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 הַשֹּׁעַ is yet another Hiphil imperative (שָׁעַע).

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

✧ וְשָׁב וּרְפָא לוֹ are two perfects (*qatals*) introducing the results of the two preceding imperfects (*viqtols*). Since שָׁב is a single syllable, it is also the accented syllable, thus accounting for the *qamets* under the conjunction.<sup>266</sup> What is the grammatical subject for each verb? לוֹ is the direct object of רְפָא.<sup>267</sup>

<sup>266</sup> See page 63 (4B).

<sup>267</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 שָׂאַל שָׁחַט

### 1C. Rejection of the doubling *dagesh* in intensive 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 intensive stems:

מָאַן	as compared with	שָׁמַר
בָּרַךְ	as compared with	שָׁמַר
יְבָרַךְ	as compared with	יְשָׁמַר

2. Sometimes compensation does not take place:

- Especially before א:

וַיִּנְאֹפוּ (Jer 29:23) שָׂאַלוּ

- Occasionally before ע:

וּבְעֵתָהּ (1 Sam 16:14) וְבָעַר

- Strong gutturals (ח and ה):

מָהַר נָחַם יְנַחֵם

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

**Examples:** בָּחַרוּ שָׁחַטוּ מְשַׁחֲקִים שָׂאֲהָבָה<sup>268</sup> אָהָבוּ

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

**Examples:** אָצַעַק שָׁחַקְתִּי סָעְדוּ נָחַם יְשָׁחַט

**Exceptions:** יְבָרַךְ יְגָאַל יְבָעַר

<sup>268</sup> The ש prefix is the inseparable relative particle identical to אֲשֶׁר in its usage. This particular form (שָׂאֲהָבָה) 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"י and ע"ו:

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) שָׂם (שים) קָם (קום)
2. *i*-class: בִּין (בין) מִת (מות)
3. *o*-class: בּוּש (בוש)

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

1. Qal imperfect: יִבּוּן יִבּוּן
2. Niphal: נִבּוּן נִבּוּן
3. Hiphil: יִבּוּן יִבּוּן יִבּוּן

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

(Isa 28:9) יִבּוּן (Ps 48:12) יִבּוּן

4. Hophal: מוּרָם מוּרָם

## 4C. Middle vowel:

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

נִקּוּן נִבּוּן נִבּוּן

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

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

### 5C. Intensive stems:

1. Piel becomes Polel and Pilpel: שָׁנַשְׁנַשׁ טָלַטְלַט קוּמְמוּ
2. Pual becomes Polal: כּוּנְנוּ קוּמְמוּ
3. Hithpael becomes Hithpolel: מִתְהַוְוֶה אֶתְהַבְּוֶה

**Note:** These intensive 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. Intensive stems** are sometimes special.

1. Poel, Pilpel or Pilpal: גָּלַגַּל קָלַקַּל יִמּוּלֵל
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 יָקַל

**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>269</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 'משחם 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 יודע

- 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 למשעכם שלחך

<sup>269</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 intensive 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 תִּחַטְּא תִּמְצָא מְצָא

2C. The long vowel occurs before the ס:

1. In forms without consonantal suffixes:

- הוֹצֵאָה יִתְחַטֵּא שָׂא שָׂאת קָרָא יִקְרָא 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 וּמְצָאןָ
- *Hateph-pathach* before some pronominal suffixes:

תִּבְרִיאֶכֶם תִּמְצָאֶךָ

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

צָאתָ לְמִצָּא קָרָא מָלָאת

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

נִשְׁמַתֶּם אֶחָשְׁנָה 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*:

צָנָה 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):

יָהִי תִגָּלֶה אֲצַוֶּה נַעֲשֶׂה אֲכַלֶּה הִקְנֶה בָכָה

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

עֲשֵׂה רַעֵה בִּנֵה הַעֲלֵה

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

נִגְלֵה בָכָה

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

הַתְּגַלֹּת עֲשׂוֹת רְאוֹת

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

יִהְיוּ יִרְדּוּ רָדוּ

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

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

עֲשִׂיתִי נִדְמִיתִי

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

עָשִׂיתָ קָנִינוּ

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

הֶעֱלִיתָ הֶעֱלִיתָ

3. יָ, in imperfects and imperatives before נָה:

בְּכִינָה תַעֲשִׂינָה

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

רָאָתָהּ (cf. 2ms רָאִיתָ) הִיָּתָהּ

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

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

צוּ גַל הַעַל וְהִתְקַר

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

הִרְבֵּה < הִרְבַּ < הִרְבַּ (Judg 20:38)

הֶעֱלֶה < הֶעֱלַ (Exod 8:1)

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

וַיִּצְוּ וַיַּעַשׂ וַיִּבֶן וַתִּגַּל וַיִּפְתָּ

- 8C.** III-ה' (ל"ה) verbs were originally III-י' (ל"י) verbs. Verbs with final y in Ugaritic<sup>270</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>270</sup> See page 13 (1B) and page 15 (3A).

## 2A. Recognition of Hebrew Roots<sup>271</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 either **Hophal**.

1.4 If the vowel of the **imperfect prefix** is *shewa*, the form will normally be either **Piel** or **Pual**.

<sup>271</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. יִשְׁמְרוּ < יִשְׁמְרוּ).
- 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, יִבְרָא < בָּרָא, יִבְרָא < בָּרָא.
- 3.4** Look for **any other weakness** due to the presence of **gutturals** or the **geminate** verb form (II-Doubled).
- E.g., יִשְׁמְרוּ < שְׁמְרוּ

### 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>272</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>273</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>274</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>275</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>276</sup>

#### 1B. Reflexive

נִמְכַר — *he sold himself*

נִסְגַּר — *he shut himself in*

<sup>272</sup> Review **Chapter 13**.

<sup>273</sup> See *HBI*, §2.1.

<sup>274</sup> See *HBI*, §2.1.2.

<sup>275</sup> See *HBI*, §2.1.1.

<sup>276</sup> See *HBI*, §2.1.3.

**2B. Tolerative**

נִזְהַר — *he let himself be warned*

נִדְרַשׁ — *he let himself be sought*

**3B. Reciprocal**

נִדְבְּרוּ — *they spoke with one another*

נִלָּחֲמוּ — *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>277</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>278</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>279</sup>

**Pual:** יִכְבֹּד — *he is honored* (or, *brought into a state of honor*)<sup>280</sup>

<sup>277</sup> See *HBI*, §2.1.4 and §2.1.5.

<sup>278</sup> When the subject performs an action upon itself/himself/herself, the verb's voice is considered **reflexive**.

<sup>279</sup> 1 Chronicles 29:25

<sup>280</sup> Proverbs 13:18. The *gamets* 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>281</sup>.

## 2B. Resultative

**Piel:** לְקַלַּל אֶתְכֶם — *to curse you = to pronounce (and thus make) you of no account*<sup>282</sup>

**Pual:** יִקְלַל — *he will be accursed = will be pronounced (and thus made) of no account*<sup>283</sup>

## 3B. Iterative/Frequentative

**Piel:** לְקַבֵּר אֶת־הַחַיִּים — *to bury the casualties*<sup>284</sup>

**Pual:** שָׁמָּה קָבַר אַבְרָהָם וְשָׂרָה אִשְׁתּוֹ — *there Abraham was buried, and Sarah his wife*<sup>285</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 קָבַר is employed. The Qal of קָבַר is employed for one individual (cf. Genesis 23:19).

## 4B. Privative

**Piel:** וְעָשִׂיתָ סִירֹתָיו לְדָשְׁנוֹ — *you will make its pots for removing the fat*<sup>286</sup>

<sup>281</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>282</sup> Joshua 24:9

<sup>283</sup> Isaiah 65:20

<sup>284</sup> 1 Kings 11:15.

<sup>285</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>286</sup> Exodus 27:3

#### 4A. The Uses of the Hiphil and Hophal<sup>287</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>288</sup>

##### 1B. Causative

**Hiphil:** אָתָּה הַמֶּלֶךְ אֲתָּ עָבַדְתָּ — *You have made your servant*  
*king*<sup>289</sup>

**Hophal:** וַיִּגָּדַר לְאַבְרָהָם — *then it was made known to Abraham*<sup>290</sup>

##### 2B. Factitive

**Hiphil:** יִגְדִּיל 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>291</sup>

**Hophal:** שֵׁשׁ מְשֻׁזָּר — *twisted (brought into a condition of being*  
*twisted) linen*<sup>292</sup>

##### 3B. Declarative/Delocutive

**Hiphil:** וַיְהַצֵּדִיק צְדִיק — *and to justify (declare righteous) the*  
*righteous*<sup>293</sup>

#### 5A. The Uses of the Hithpael<sup>294</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>287</sup> See *HBI*, §2.1.7 and §2.1.8.

<sup>288</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>289</sup> 1 Kings 3:7

<sup>290</sup> Genesis 22:20. The root for the verb is נִגַּד, used only in the causative conjugations (Hiphil and Hophal). Its meaning is *make known, cause to know, report, reveal*.

<sup>291</sup> Isaiah 42:21

<sup>292</sup> Exodus 26:1

<sup>293</sup> 1 Kings 8:32

<sup>294</sup> See *HBI*, §2.1.6.

**1B. Reflexive****1C. Simple Reflexive**

הִתְאַוְּרוּ — *gird yourselves*<sup>295</sup>

**2C. Causative Reflexive****1D. Factitive**

הִתְפָּאֵר הַגֶּרְזֵן — *should the axe vaunt itself (bring itself into a vaunted condition or state)*<sup>296</sup>

**2D. Resultative**

יֵשׁ בְּמַתְעֵשֶׁר — *There is one who pretends to be rich*<sup>297</sup>

**3D. Declarative/Estimative**

וְהִתְגַּדְּלִיתִי וְהִתְקַדְּשִׁיתִי — *and I will show greatness and I will display holiness*<sup>298</sup>

**3C. Reflexive Iterative**

מְתַרְבֵּס — *trampling*<sup>299</sup>

וַיִּתְנַבֵּא בְּתוֹכָם: — *and he was prophesying among them*<sup>300</sup>

**2B. Passive**

לְהִתְרַפֵּא בְּיִזְרְעֵאל — *to be healed in Jezreel*<sup>301</sup>

תִּיא תִתְהַלֵּל: — *she will be praised*<sup>302</sup>

**3B. Reciprocal**

נִתְרָאָה פְּנֵים: — *Let's look at each other face to face*<sup>303</sup>

וְלֹא יִתְבַּשְׁשׁוּ: — *and they were not ashamed in front of each other*<sup>304</sup>

<sup>295</sup> Isaiah 8:9

<sup>296</sup> Isaiah 10:15

<sup>297</sup> Proverbs 13:7

<sup>298</sup> Ezekiel 38:23

<sup>299</sup> Psalm 68:31

<sup>300</sup> 1 Samuel 10:10

<sup>301</sup> 2 Chronicles 22:6

<sup>302</sup> Proverbs 31:30

<sup>303</sup> 1 Kings 14:8

<sup>304</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.

# APPENDIX 1

## In the Word — Exegetical Insights

### CHAPTER 1

#### Genesis 1:1

Read the transliteration of each of the following words from Genesis 1:1. Identify each of the letters.

בַּי	<i>b<sup>e</sup></i>	in
רֵאשִׁית	<i>rē'sīt</i>	beginning
בָּרָא	<i>bārā'</i>	he created
אֱלֹהִים	<i>elohîm</i>	God
אֵת	<i>et</i>	[not translatable]
הַ	<i>hā</i>	the
שָׁמַיִם	<i>sāmāyim</i>	heavens
וְ	<i>w<sup>e</sup></i>	and
אֶרֶץ	<i>erēs</i>	earth

✧ בְּרֵאשִׁית (*b<sup>e</sup>rē'sīt*) is a temporal prepositional phrase: *in beginning*. The first letter (בּ, *b<sup>e</sup>*) is the preposition *in*. רֵאשִׁית (*rē'sīt* = *beginning*) is a noun related to the noun רֵשֶׁת (*rō's* = *head*).

✧ בָּרָא (*bārā'*) is the verb, which, by itself, would be translated *he created*. The subject of the verb is identified as אֱלֹהִים (*elohîm* = *God*). The last letter of אֱלֹהִים (ם) is the final form of מ (mēm).

✧ אֵת (*et*) is the direct object marker. It is not to be translated. The object it introduces is הַשָּׁמַיִם (*hāssāmāyim* = *the heavens*). The Hebrew definite article (*the*) is the הַ portion of הַשָּׁמַיִם.

✧ וְ - The direct object marker is preceded by the simple conjunction וְ (*w<sup>e</sup>* = *and*). The object it introduces is אֶרֶץ (*hā'arēs* = *the earth*). The Hebrew definite article (*the*) is the הַ portion of אֶרֶץ. Because it is the last word in the verse, it is considered to be **in**

<sup>1</sup> This word is a preposition that never stands alone. It is always attached inseparably to either a pronominal suffix or another word. Such prepositions will be discussed in **Chapter 7**.

<sup>2</sup> This is another inseparable prefix. It is the definite article and will be discussed in **Chapter 6**. The dot to the left of the letter is part of the form of the article.

<sup>3</sup> This is also an inseparable prefix in Hebrew. It is the conjunction. See **Chapter 8**.

**pause.** Normally, the noun (*earth* or *land*, without the article) would be אֶרֶץ (‘*erēṣ*). The last letter of אֶרֶץ (ר) is the final form of צ (‘*sāḏē*).

## CHAPTER 2

### Isaiah 6:3

✧ The predicate adjective normally is placed first in the sentence. The verb *is* is understood and must be supplied in translation. קדוש קדוש | קדוש is a triple repetition of the predicate adjective for emphasis or for the grammatical superlative. It could be translated, *very holy* or *exceedingly holy*.

✧ אֱלֹהֵי צְבָאוֹת is part of the divine title, *YHWH of hosts* or *YHWH of armies*. It is the plural of צָבָא (army or host).

## CHAPTER 3

### 2 Samuel 12:5b

✧ כִּי is a particle which often means *because* or *for*, but which sometimes has an asseverative or emphatic force: *surely* or *indeed*.

✧ אִישׁ is a noun with a definite article (אִישׁ): *the man* or *the one*.

✧ עוֹשֵׂה is an active participle with a definite article = *who is doing*.

✧ הַזֶּה is a demonstrative pronoun: *this*. It is the object of the participle.

The oath formula, the asseverative use of כִּי and the idiomatic phrase all combine to impress the reader with the mental and emotional state of David when he made the declaration.

An overly literal translation: “The life of YHWH! Surely the man who did this is a man of death.”

An accurate literal translation: “As YHWH lives, surely the one who has done this deserves death.”

An accurate paraphrase: “I swear that the one who has done this is as good as dead!”



## CHAPTER 4

### 2 Chronicles 8:17

☆ **עַל־שְׂפָתַי** presents another compound form (note the *maqeph*). The first element is another Hebrew preposition, *on* (or, *upon*, *at*, or *above*). In this context the preposition is best translated as *on*. The second element is a noun form derived from **שָׂפָה** (*lip*, *shore*, *bank*, or *edge*). The collocation of **שָׂפָה** with the following word (**יָם** = *sea*) assures that the meaning *shore* was intended here. The form of the noun indicates the genitive case:<sup>4</sup> *shore of*.

☆ **הַיָּם** completes the genitive relationship initiated by the preceding word (**שְׂפָתַי**). The definite article (**הַ**)<sup>5</sup> begins the form. Therefore, the final translation of **עַל־שְׂפָתַי הַיָּם** is *on the shore of the sea*.

## CHAPTER 5

### 1 Kings 8:12

☆ **שָׁכַן** is an infinitive (< **שָׁכַן**, *he dwelt*). Infinitive are the form of the verb translated with *to* (for this verb a tentative translation would be *to dwell*). The overall context will help the translator understand how the infinitive ultimately should be translated.<sup>6</sup>

The preliminary translation reveals a need for further refinement with the overall context in mind: *Then Solomon said, “YHWH said to dwell in darkness.”* This is obviously an overly literal translation that leaves the reader with an ambiguity in meaning:

1. YHWH told Solomon to dwell in darkness/dense cloud.
2. YHWH is reported to dwell in darkness/dense cloud.
3. YHWH told Solomon that He (YHWH) would dwell in darkness/dense cloud)?
4. YHWH had at some time in the previous past declared that He (YHWH) would dwell in darkness/dense cloud?

The first option makes no sense—the context deals with Solomon’s construction of the Temple for YHWH.

The second option forces the active verb into an unnatural passive meaning without sufficient evidence to do so.

<sup>4</sup> See **Chapter 11** for discussion of the genitive case in biblical Hebrew.

<sup>5</sup> See **Chapter 1** in the discussion contained under **In the Word**.

<sup>6</sup> The initial translation of any biblical Hebrew text should be considered tentative or preliminary. A final translation can only be produced after observing the entire context. The preliminary translation gives the translator a somewhat disjointed overview of the grammatical and lexical elements of the text. After reviewing the context, a smoother and more accurate translation can be proposed.

The third option suffers from the absence of any previous description of such a revelation being given to Solomon.

The fourth option is chosen by the vast majority of translations in English, German, French, and Spanish. This choice is confirmed by the immediate context. Verses 10-11 describe the appearance of YHWH in a cloud (ענני). It is also consistent with the remoter context of previous revelation in the Law of Moses (cf. Exod 19:9; 20:21; Lev 16:2). The reference in Leviticus is particularly significant since it also deals with the presence of YHWH at the sanctuary. Most translations differing with this option have chosen to follow a fifth option: the Septuagint's total reconstruction of Solomon's words.<sup>7</sup>

## CHAPTER 6

### Proverbs 30:4

☆ מִי is the grammatical subject for עָלָה in the first line and יָרַד in the second.

☆ The phrase עָלָה שָׁמַיְמָה requires the addition of a preposition in translation (*ascended into* or *up to the heavens*). As often in Hebrew poetry,<sup>8</sup> the generic definite article must also be supplied in translation.

☆ וַיֵּרַד is a specialized form of the Hebrew verb that will be discussed in **Chapter 20**. It is relatively infrequent in biblical Hebrew poetry. In this particular context this verb and its prefixed conjunction could be translated *then descended*. One possible meaning for this first interrogative clause, therefore, would be: *Who has ascended up to heaven, then has come back down?*<sup>9</sup>

☆ בְּקַפְּיָיו is made up of the preposition בְּ, a plural noun in the construct<sup>10</sup> (קַפְּיָיו), and a pronominal suffix (י). Put together, this form may be translated: *in his fists*.

<sup>7</sup> This fifth option is far too extreme to be considered legitimate. Perhaps the Septuagint's reconstruction was the result of the Hebrew text's ambiguity.

<sup>8</sup> Biblical Hebrew poetry is characterized by the relative absence of the definite article, the relative pronoun, the direct object marker, and the consecutive *waw*. Cf. Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to its Techniques*, 2nd ed., JSOTSS 26 (Sheffield: Sheffield Academic Press, 1995 reprint of 1986 ed.), 54.

<sup>9</sup> For a good discussion of the meaning of Proverbs 30:4, the student is referred to Franz Delitzsch, *Biblical Commentary on the Proverbs of Solomon*, trans. M. G. Easton, in *Biblical Commentary on the Old Testament*, C. F. Keil and F. Delitzsch (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1970), 2:273-78

<sup>10</sup> See **Chapter 11** for a discussion of the construct state of the Hebrew noun.

## CHAPTER 7

### Deuteronomy 7:6a

✧ אַתָּה is the second person masculine singular (2ms) personal pronoun employed here as the subject of the noun clause: *you are a holy people*. The *zaqeph qaton* indicates a major pause. The 3-word noun clause is a complete thought in and of itself.

✧ לַיהוָה אֱלֹהֶיךָ is an adverbial phrase describing the preceding noun clause: *to Yahweh your God*. The preposition לְ (with the form לַ) is attached inseparably to the divine title, *Yahweh*. Its meaning in this context is something akin to *belonging to*. The ךָ on the last word of the clause is a second person masculine singular (2ms) pronominal suffix (*your*). The second of the two nouns (אֱלֹהֶיךָ) is in apposition to the other. It defines the first noun more closely. The concepts could be paraphrased as follows: *belonging to Yahweh who is your God*.

## CHAPTER 8

### 2 Kings 23:13

✧ The phrase עַל־פָּנָי behaves as a compound preposition indicating direction. In this context it indicates either *in front of* or *east of*. The latter is the result of the eastward orientation of the Hebrew mindset. When one faces east, he is properly oriented. His left hand would indicate north, the right hand would indicate south, and his back would be to the west.

✧ מִיְמִין consists of the attached preposition מִן (see pages 57-58, 2C, for an explanation of the way an initial *yod* can become part of the long *hireq*). יְמִין means *right hand* or *south*. The *qamets* had changed to a *shewa* to indicate a genitival form: *right of* or *south of*.<sup>11</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.

✧ לְהַרְחִיק מִשְׁחֵית׃ could be an intentional pun on the word מְשֻׁחָה (anointing)<sup>12</sup> in order to make a strong contrast to the sanctity of the Mount of Olives just north of this idol-filled location.

✧ The past perfect of the verb בָּנָה is a contextual nuance. The time frame of this passage is long after Solomon.

✧ Two different words for *abomination* are used here. The first (אֲבִדֹת) is employed twice. The *i*-class + *u*-class vowel combination is perhaps another pun emphasizing that

<sup>11</sup> The genitive (known as the construct state in Hebrew) will be discussed in **Chapter 11**.

<sup>12</sup> Cf. Holladay, 218.

these idols are abhorrent and detestable—as filthy as dung.<sup>13</sup> The second (הוֹעֲבֵת) is in at least 6 instances used as an exact or near synonym to the first term.<sup>14</sup>

## CHAPTER 9

### Genesis 33:9, 11

☆ כֹּל is a noun which often behaves as an adjective in English translation: *everything, everyone, all, every*. There is no dagesh in the first letter since it follows an open syllable.<sup>15</sup>

☆ What is the difference in meaning between the two statements? What is the exegetical significance of the difference in meaning? What difference does it make in our understanding of what occurred when Jacob and Esau met?

## CHAPTER 10

### Judges 16:27a

☆ הַבַּיִת is placed first in the verse for emphasis. It commences a description of the previous reference to הַבַּיִת in verse 26. It is the temple of the Philistines where the blinded Samson has been led. Verse 26 informs the reader that Samson had asked to touch the supporting pillars of the building. Verse 27 provides additional information that helps the reader to understand why Samson had made such a request.

☆ הָאֲנָשִׁים וְהַנְּשִׂים is the accusative of material.<sup>16</sup>

## CHAPTER 11

### Psalms 19:10

☆ עוֹמֶדֶת is a participle. Since יִרְאֵת יְהוָה is the subject of the participle, it agrees with it in gender and number (fs). Its root is עָמַד (*he stood*).

<sup>13</sup> This concept arises in the contemplation of a term (גִּלְגָּלִים) used for idols in Lev 26:30. That word may be “a term of reproach, ‘things of dung,’ which is vocalized similarly to שְׂקִיזִים [‘detested things’]” (Menahem Haran, *Temples and Temple-Service in Ancient Israel: An Inquiry into the Character of Cult Phenomena and the Historical Setting of the Priestly School* [Oxford: Clarendon Press, 1978], 104-5). Cf. Erhard S. Gerstenberger, *Leviticus: A Commentary*, trans. Douglas W. Stott, OTL (Louisville, Ky.: Westminster John Knox Press, 1996), 403: “dungy things.”

<sup>14</sup> Cf. Michael A. Grisanti, “שְׂקִיזִים,” in *NIDOTTE*, 4:244.

<sup>15</sup> See page 31 (3C).

<sup>16</sup> Cf. Holladay, 195.

✧ לְעַד acts as an adverb to limit the action of the participle: *forever*.<sup>17</sup> The form involves an inseparable ל preposition attached to the noun עַד.

✧ אֱמֶת acts as the predicate nominative for the preceding phrase: *the judgments of Yahweh are truth* (= *the judgments of Yahweh are true*). Note the *athnach* under this word – it marks the conclusion of the first logical half of the verse. The last two words of the verse have equal logical weight to the first eight words of the verse.

✧ צְדִיקוֹ יִחְדָּו is a verb clause in which צְדִיקוֹ is the verb: *they are just* (or, *righteous*).<sup>18</sup> יִחְדָּו is an adverb in a bound form that occurs about 90 times in the Hebrew OT.<sup>19</sup> The meaning of the clause is either *they are completely just/righteous*,<sup>20</sup> or *they are equally just/righteous*,<sup>21</sup> or *when taken all together* (i.e., as a unit), *they are just/righteous*.

## CHAPTER 12

### Genesis 21:26

✧ לֹא יָדַעְתִּי is a verb clause with a negative and the 1cs form of the verb יָדַע (*he knew*): *I do not know*.

✧ The main verb is followed by its object clause: מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה (who did this thing). Note that מִי is not a true interrogative in this context, but very similar in function to the relative pronoun, אֲשֶׁר.

✧ The personal pronouns (אֲנִי and אֲנֹכִי) are being employed as extrapositions<sup>22</sup> to emphasize the subjects of their respective verbs (לֹא [אֲמַרְתָּ] — *you did not tell* and שָׁמַעְתִּי לֹא — *I had not heard*). It would be legitimate to translate them in either of the following ways:

<sup>17</sup> See Holladay, 264: I עַד. The roman numeral before a lexical entry indicates that there is more than one possible root behind words that sound alike. In this case there are three words of identical spelling and sound. I עַד and II עַד might be related and some lexicographers would not distinguish them by separate entries. III עַד is definitely from a different root.

<sup>18</sup> Ibid., 303.

<sup>19</sup> Ibid., 132.

<sup>20</sup> Cf. Peter C. Craigie, *Psalms 1–50*, in vol. 19 of *Word Biblical Commentary*, ed. David A. Hubbard and Glenn W. Barker (Waco, Tex.: Word Books, 1983), 178: “they are entirely righteous.”

<sup>21</sup> Cf. *Holy Bible: New Living Translation* (Wheaton, Ill.: Tyndale House Publishers, Inc., 1996), 575: “each one is fair.” Also, *The Revised English Bible* (Oxford: University Press, 1989), 474: “righteous every one.” Common abbreviations for these two translations are NLB and NEB.

<sup>22</sup> Extraposition is also known as *casus pendens*. A fuller discussion of this feature of biblical Hebrew may be found in J. C. L. Gibson, *Davidson’s Introductory Hebrew Grammar—Syntax*, 4<sup>th</sup> edition (Edinburgh: T & T Clark, 1994), 180-83.

<sup>23</sup> In the Hebrew Bible the verb is actually הִגַּדְתָּ (*you made known*).

<sup>24</sup> Note the way word-wrap occurs when writing Hebrew. The first part occurs on the upper line and the latter part on the lower line, so that it may be read properly in the right-to-left direction.

- (1) *and as for you, you also did not tell me. As for me, even I had not heard*
- (2) *and also, you yourself did not tell me. Even I myself had not heard*

✧ בְּלִי is an adverb often used as a negative with infinitives. In this context it has an exceptive force: *except for* or *until*.

## CHAPTER 13

### Exodus 31:16

✧ לַעֲשׂוֹת is an infinitive<sup>25</sup> from the root עָשָׂה with a ל preposition as a prefix: *to do* or *to observe*. The infinitive is actually giving a further definition of the primary verb in the verse: *keep ... by observing*.

✧ לְדִרְתָּם is composed of three elements:

- (1) The preposition ל takes the meaning *throughout* (determined by context).
- (2) The noun דֵּר (or, דִּיר) in the plural (דִּירוֹת) is a defective<sup>26</sup> spelling of (דִּירוֹת) means *generations*.
- (3) A third person masculine plural (3mp) pronominal suffix (םָ = *their*) completes the form.

✧ The final two words (בְּרִית עוֹלָם) are an adverbial accusative defining the object of the infinitive: *to observe the sabbath as an eternal covenant*.

## CHAPTER 14

### Isaiah 55:8

✧ כִּי: In this particular context, it is probably best to take this particle in an emphatic or asseverative force: *indeed* or *surely*.

✧ לֹא is the negative that expresses permanency as compared to temporariness. It acts like an adjective here, modifying the noun that follows it.

✧ נִאֵם יְהוָה is a very common phrase in prophetic literature. The first word (נִאֵם) is a noun (perhaps derived from a passive participle) in construct: *the declaration of Yahweh*. The subjective genitive is often converted into a direct statement for translation: *declares Yahweh*.

<sup>25</sup> See **Chapter 18**.

<sup>26</sup> Defective, in this use of the term, merely refers to a shortened spelling of the Hebrew word in question. It does not mean that it is in error or abnormal.

✧ This passage expresses the difference between God and mankind. Man's thoughts and way of doing things are not the same as God's. How could our finite knowledge and ability to think ever equal His infinite and supreme knowledge and mind? That alone should be sufficient to cause us to listen to His Word rather than insisting upon our own ways.

## CHAPTER 15

### Joshua 1:15

✧ גַּם-הִנֵּה is a particle (גַּם) = *even* or *also*. 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. This phrase is emphatic by means of the particle and by means of the personal pronoun that restates the inherent subject of the verb. Joshua is speaking to the warriors of the two and one-half tribes that had already received their inheritance on the east side of the Jordan River (v. 12). “They” here in v. 15 refers to the members of the other tribes. In essence, Joshua is telling the two and one-half tribes to think of their fellow Israelites who had not yet possessed their lands. There was no room for the members of the tribes of Reuben, Gad, or the half-tribe of Manasseh to be selfish or to fail to finish the task which they had committed themselves to complete.

✧ נִתֵּן לָהֶם: The first word in this phrase is a Qal active participle from the root נתן. It is perhaps best to translate it as *is giving* in this particular context. It might even be taken as an imminent future use of the participle: *is about to give*. The next word is the preposition ל with a pronominal suffix. Which personal pronoun does it look like? Note that the subject of the participle is God. Joshua is not going to give the land to the Israelites—God is.

✧ וְשָׁבְתָם: This is another verb with a *waw* conjunction attached to it. What does the תָּם suffix on it tell you about its identification? Its root is not all showing. It is from a familiar Middle Vowel verb: שׁוּב. Since there are no prefixes or infixes that would indicate any conjugation other than *Qal*, you may assume that this is a Qal perfect (*qatal*). How would you translate it? Who are the subjects of this verb in this context?

✧ וַיִּרְשָׁתָם אֹתָהּ: One more verb with a *waw* conjunction. Why does this *waw* have the *hireq*? Identify (parse) this verb in the same order as the first one above. אֹתָהּ is the definite object (= definite direct object) marker אֵת with a pronominal suffix. To what does the pronominal suffix refer?—in other words, what is its antecedent?

✧ The last clause of this verse speaks of Moses being the one who *had granted* to the two and one-half tribes the property they had inherited. That is not contradictory to the early

clause that used the same verb (נתן) to refer to what God was about to *give*. Why isn't it contradictory?

## CHAPTER 16

### Psalm 37:29

✧ The Beatitudes in Matthew 5 appear to have drawn upon this passage. The basic truth in this verse is that the unrighteous will not reside in the land of promise forever—that is promised only to the righteous. Until Israel can be described as “righteous,” the nation will not have permanent possession of the land. All of God’s blessings are for the righteous.

## CHAPTER 17

### Psalm 37:29

✧ כִּהְיֶה אָמַר יְהוָה: This phrase is a very common way of introducing divine revelation in the prophetic books of the Old Testament.

✧ הִנְנִי נֹטֶה consists of the particle הִנֵּה with a pronominal suffix (1cs) followed by a participle employed as a verb. The construction is often expressive of an immediate or imminent future: *I am about to extend*.

✧ שׁוֹטֵף: The second participle may be understood as continuing the previous participial construction with the same concept of the immediate future: *I am about to overflow*.

✧ In Ezekiel 24:16 God employed the same participial construction to tell Ezekiel that his wife was about to die: בֶּן-אָדָם הִנְנִי לִקְחַת מִמֶּךָ, אֶת-מַחְמַד עֵינַיִךְ (son of man, I am about to take the delight of your eyes). According to 24:18, Ezekiel’s wife died that very evening—that was how imminent it was.

✧ The immediate future reveals that the people of the Old Testament were to live with a sense of imminent divine intervention in their lives. It is not at variance with the New Testament believer’s daily expectation that Christ’s second advent is imminent. Indeed, the fulfillment of this prophecy in Isaiah awaits that advent. Anyone who would point to the long wait of Israel as an excuse for denying the Lord’s imminent return must face the rebuke of Peter in 2 Peter .3:1-10.



## CHAPTER 18

### Proverbs 25:27

✧ **דְּבַשׁ יִבְרַשׁ** in the construct state followed by the Hiphil infinitive construct is literally, *honey of increasing*, an idiom meaning *much honey* or *honey in abundance*.

✧ The resulting proverb is as follows: *It is not good to eat a lot of honey, and men searching for their own glory is a grievous matter*. Self-centeredness and pride might feel good at first, but it will only result in a grievous burden, like being overcome by nausea after eating too much honey.

## CHAPTER 19

### Genesis 32:11

✧ Such phraseology is idiomatic. To claim to be *less than* or *smaller than* such deeds of God, is the equivalent of saying, *I am not worthy of the least of* such divine deeds. It is a statement of humility worthy of our contemplation and emulation.

## CHAPTER 20

### Deuteronomy 23:10

✧ The particle **כִּי** is employed as a temporal particle in this context: *when*.

✧ **מִחַנֵּה** is a noun employed as an adverbial accusative of manner: *in camp*. It is an idiomatic way of saying *as a troop* or *as a military force*.

## CHAPTER 21

### Genesis 1:2

✧ **וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ**: This verse opens with the same word that closed verse 1 (**הָאָרֶץ**). Such construction is known as anadiplosis. Grammatically, the beginning of a sentence with *waw* + non-verb is a disjunctive clause.<sup>27</sup> Disjunctive clauses have two basic functions: (1) to present a contrast between two subjects or two actions or (2) to provide supplementary information (sometimes intended to be parenthetical). In this case, the disjunctive clause is best taken as supplementary information: *In the beginning God created the heavens and the earth*. With regard to the latter, *that earth was unformed and unfilled*.

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<sup>27</sup> See HBI, §3.2.2.

✧ The grammar of Genesis 1:2 does not support any form of the so-called Gap Theory that depends heavily on translating הָיְתָה as *became*. It is far more natural to understand verse 2 as the commencement of an extensive section describing God's creative activity with reference to the earth. That creative activity will alter the earth's original *unformed and unfilled* condition or state (as emphasized by the perfect form of the stative verb הָיְתָה) by forming it (shaping it into an arrangement of sea and land) and filling it (with creatures, including mankind).

## CHAPTER 22

### Psalm 22:16 [Eng. 15]

✧ יִבֶּשׂ כְּחֶרֶשׁ כְּחִי: The article is often used in comparisons where the translation would omit it:<sup>28</sup> *like a potsherd*. The translation would be: *My strength is dried up like a potsherd* or *My strength is dried up like a piece of broken pottery*.

✧ וְלִעֲפָר־מִוְתֵּת הַשָּׁפְתָנִי: The adverbial prepositional phrase precedes the verb in this clause for emphasis: *and to the dust of death*. The root (שפת) may also mean *set* (a pot) *on a fire*. Perhaps the choice of roots was intended to present a picture of *put on the hot seat*, to use a current English idiom.

## CHAPTER 23

### Genesis 3:8

✧ Perhaps it would be best to translated קול as *sound* in this situation.<sup>29</sup>

✧ The iterative meaning of the Hithpael fits this context best: *walking around*.<sup>30</sup>

✧ לְרוּחַ הַיּוֹם: This would appear to be a reference to either the morning around sunrise or the evening around sunset. If the latter is understood, that would account for the translations utilizing *in the cool of the day*.

✧ וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ: The use of the Hithpael here is most likely a simple reflexive which might even be best translated with an active sense: *so the man and his wife hid*. It is understood in the English that they hid themselves. The compound subject in Hebrew often takes a verb that is in agreement only with the first subject.<sup>31</sup>

<sup>28</sup> See *HBI*, §1.4.3h.

<sup>29</sup> For detailed discussions of this point and other matters within Genesis 3:8, the following commentary is recommended: U. Cassuto, *A Commentary on the Book of Genesis, Part One: From Adam to Noah*, trans. Israel Abrahams (Jerusalem: Magnes Press, 1998 reprint of 1961 ed.), 150-55.

<sup>30</sup> Cf. Holladay, 80.

<sup>31</sup> Cf. *HBI*, §1.3.1a.

✧ עץ בְּתוֹךְ should not be translated literally (*in the middle of the tree*) since that could be quite misleading. It is obvious that עץ is collective and should be translated in the plural: *trees*. In order to avoid yet another misunderstanding (that Yahweh God is *in the midst of the trees of the garden*), the English word order should be altered: *the man and his wife hid among the trees of the garden from the presence of Yahweh God*.

## CHAPTER 24

### Genesis 4:14

✧ הִן גִּרְשָׁתָּ אֹתִי הַיּוֹם: The verse commences with a conditional particle, הִן (*if*). How has the ה affected the pointing of the verb? What is its correct parsing?

✧ 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?

✧ וּמִפְּנֵי אֶסְתָּר: Here the adverbial prepositional phrase precedes the verb—perhaps by attraction to the preceding adverbial prepositional phrase expressing a similar concept.

✧ Why is אֶרֶץ employed in this clause rather than אֲדָמָה as above?

✧ וְהָיָה is not a parallel to the preceding וְהָיָה. וְהָיָה is a macrosyntactic marker indicating a change in topic or the beginning of a new section.<sup>32</sup>

✧ כָּל-מִצְאֵי יַהֲרֹגְנִי: What characteristic vowel in מִצְאֵי leads to its proper parsing? Explain the prefix vowel on יַהֲרֹגְנִי.

## CHAPTER 25

### Deuteronomy 30:7

✧ The translation of the verb נָתַן is dependent upon its collation with the object (הָאֱלֹת). What English verb would best represent that relationship?

✧ אֵת כָּל-הָאֱלֹת הָאֱלֹהִים is the object of the previous verb. Why is הָאֱלֹהִים employed here?

✧ עַל-אִיבֶיךָ וְעַל-שְׁנֵאֶיךָ: What is the significance of being singular rather than plural of the 2ms pronominal suffixes?<sup>33</sup>

<sup>32</sup> See page 127 (5C).

<sup>33</sup> Cf. Eugene H. Merrill, *Deuteronomy*, The New American Commentary, ed. E. Ray Clendenen (Nashville Tenn.: Broadman & Holman Publishers, 1994), 162, 383.

✧ אֲשֶׁר יִדְפְּנֶיךָ: What kind of pronominal suffix is employed here? How does that determine the meaning and/or translation of יִדְפֶּךָ?

## CHAPTER 26

### Ezekiel 10:7

✧ וַיִּשְׁלַח: A *waw*-consecutive begins this verse, tying it to the preceding context. How many times does the same construction occur in this verse? What relationship do they all bear to one another? What possible effects does the construction have on translation and interpretation?

✧ הַבְּדִים: What implications does the placement of the *athnach* have for the translation and interpretation of this verse?

## CHAPTER 27

### Isaiah 6:10

✧ הַשְׁמֵן לֵב-הָעַם הַזֶּה: In this particular context, a second such form occurs: הַכְּבִיד. What can be gleaned from looking at these verbs in Holladay's *Lexicon*? These are Hiphil imperatives. Such identification means that לֵב is the object of הַשְׁמֵן.

✧ פֶּן-יִרְאֶה: How is the verb's translation affected by the force of the preventive conjunction?

## CHAPTER 28

### Genesis 42:25

✧ אִישׁ in this context has the meaning *each*.

✧ וַיִּמְלְאוּ and וַיָּשִׁיבוּ are infinitive constructs functioning in a way that continues the action begun with וַיִּמְלְאוּ.<sup>34</sup> Therefore, their subjects are the same: *they filled ... they returned ... they gave*.

✧ כֶּסֶף is a plural of composition which will be translated *pieces of silver*.<sup>35</sup>

<sup>34</sup> J-M, 2:438 (§124.p).

<sup>35</sup> Ibid., 2:500 (§136.b).

# APPENDIX 2

## Hebrew Charts

### VERBS

#### The Suffixed Form of the Qal Conjugation (Regular)<sup>1</sup>

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

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

#### The Prefixed Form of the Qal Conjugation (Regular)<sup>2</sup>

Parsing [Singular]	Form	Prefix and Suffix	Translation
3ms	יִשְׁמַר	יָם	<i>he will keep</i>
3fs	תִּשְׁמַר	תָּם	<i>she will keep</i>
2ms	תִּשְׁמַרְתָּ	תָּם	<i>you will keep</i>
2fs	תִּשְׁמַרְתְּ	תָּם	<i>you will keep</i>
1cs	אֲשַׁמַּר	אָם	<i>I will keep</i>

<sup>1</sup> Cf. Chapter 13.

<sup>2</sup> Cf. Chapter 16.

Parsing [Plural]	Form	Prefix and Suffix	Translation
<b>3mp</b>	יִשְׁמְרוּ	יִשְׁמְרוּ <sup>3</sup>	<i>they will keep</i>
<b>3fp</b>	תִּשְׁמְרֶנָּה	תִּשְׁמְרֶנָּה	<i>they will keep</i>
<b>2mp</b>	תִּשְׁמְרוּ	תִּשְׁמְרוּ	<i>you will keep</i>
<b>2fp</b>	תִּשְׁמְרֶנָּה	תִּשְׁמְרֶנָּה	<i>you will keep</i>
<b>1cp</b>	נִשְׁמַר	נִשְׁמַר	<i>we will keep</i>

### Cohortative

Simple Imperfect		Cohortative Imperfect	
אֶשְׁמַר	<i>I will keep</i>	אֶשְׁמְרָה	<i>I will keep; let me keep</i>
נִשְׁמַר	<i>we will keep</i>	נִשְׁמְרָה	<i>we will keep; let us keep</i>

### Jussive

Simple Imperfect		Jussive Imperfect	
יִשְׁמַר	<i>he will keep</i>	יִשְׁמַר	<i>let him keep</i>
תִּשְׁמַר	<i>she will keep</i>	תִּשְׁמַר	<i>let her keep</i>
יִשְׁמְרוּ	<i>they will keep</i>	יִשְׁמְרוּ	<i>let them keep</i>
יִשְׁמַר הָאָב	<i>The father will keep.</i>	יִשְׁמַר הָאָב	<i>Let the father keep.</i>
יִפְקֹד <sup>4</sup>	<i>he will visit; he will appoint</i>	יִפְקֹד	<i>let him visit; let him appoint</i>

### Imperative

	Simple Imperfect		Imperative	
<b>ms</b>	תִּשְׁמַר	<i>you will keep</i>	שְׁמַר	<i>Keep!</i>
<b>fs</b>	תִּשְׁמְרִי	<i>you will keep</i>	שְׁמְרִי	<i>Keep!</i>
<b>mp</b>	תִּשְׁמְרוּ	<i>you will keep</i>	שְׁמְרוּ	<i>Keep!</i>
<b>fp</b>	תִּשְׁמְרֶנָּה	<i>you will keep</i>	שְׁמְרֶנָּה	<i>Keep!</i>

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

<sup>4</sup> This verb is a Hiphil imperfect 3ms < פִּקֵּד. Note how the shortened form reduces the *hireq yod* (ִ) to a *tsere* (ֶ). The shortened jussive form shows up best and most frequently in the Hiphil conjugation of the verb since its final syllable is most easily shortened.

Qal Active Participle<sup>5</sup>

Gender & Number	שָׁמַר — <i>he kept</i>	יָשַׁב — <i>he sat</i>
ms	שֹׁמֵר <i>keeping, keeper</i>	יֹשֵׁב <i>sitting, sitter</i>
fs	שֹׁמֶרֶת or שֹׁמֵרָה <i>keeping, keeper</i>	יֹשֵׁבֶת or יֹשֵׁבָה <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>

## Qal Passive Participle

Gender & Number	שָׁמַר — <i>he kept</i>	יָשַׁב — <i>he sat</i>
ms	שְׁמוּר <i>being kept</i>	יְשׁוּב <i>being sat</i>
fs	שְׁמוּרָה <i>being kept</i>	יְשׁוּבָה <i>being sat</i>
mp	שְׁמוּרִים <i>being kept</i>	יְשׁוּבִים <i>being sat</i>
fp	שְׁמוּרוֹת <i>being kept</i>	יְשׁוּבוֹת <i>being sat</i>

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<sup>5</sup> Cf. Chapter 17.

## Regular Verb - Qal

<i>QAL</i>				
		Active	Stative	
<b>Perf. sg.</b>	3 masc.	קָטַל	כָּבַד	קָטַן
	3 fem.	קָטְלָהּ	כָּבְדָהּ	קָטְנָהּ
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ
	2 fem.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ
	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי
<b>pl.</b>	3 com.	קָטְלוּ	כָּבְדוּ	קָטְנוּ
	2 masc.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם
	2 fem.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן
	1 com.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ
<b>Impf. sg.</b>	3 masc.	'קַטֵּל	'כַּבֵּד	'קַטֵּן
	3 fem.	תִּקְטְלִי	תִּכְבְּדִי	תִּקְטְנִי
	2 masc.	תִּקְטֹל	תִּכְבֹּד	תִּקְטֹן
	2 fem.	תִּקְטְלִי	תִּכְבְּדִי	תִּקְטְנִי
	1 com.	אִקְטֹל	אִכְבֹּד	אִקְטֹן
<b>pl.</b>	3 masc.	'קַטְלוּ	'כַּבְּדוּ	'קַטְנוּ
	3 fem.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה	תִּקְטְנֶנָּה
	2 masc.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְנוּ
	2 fem.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה	תִּקְטְנֶנָּה
	1 com.	נִקְטֹל	נִכְבֹּד	נִקְטֹן
<b>Impv. sg.</b>	masc.	קַטֵּל	כַּבֵּד	קַטֵּן
<b>Ptcp. sg.</b>	masc.	קָטֵל	כָּבֵד	קָטֵן



Qal and Niphal of the Regular Verb<sup>6</sup>

Regular Verb Paradigm <sup>7</sup> קָטַל / כָּבַד / קָטַן		QAL			NIPHAL	
		Active	Stative			
Perf. sg.	3 masc.	קָטַל	כָּבַד	קָטַן	נִקְטַל	
	3 fem.	קָטְלָה	כָּבְדָה	קָטְנָה	נִקְטְלָה	
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ	
	2 fem.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ	
	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי	
	pl.	3 com.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
		2 masc.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
		2 fem.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
		1 com.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
Impf. sg.	3 masc.	יִקְטַל	יִכְבֹּד	יִקְטַן	יִקְטַל	
	3 fem.	תִּקְטַל	תִּכְבֹּד	תִּקְטַן	תִּקְטַל	
	2 masc.	תִּקְטַל	תִּכְבֹּד	תִּקְטַן	תִּקְטַל	
	2 fem.	תִּקְטְלִי	תִּכְבְּדִי	תִּקְטַנִּי	תִּקְטְלִי	
	1 com.	אִקְטַל	אִכְבֹּד	אִקְטַן	אִקְטַל	
	pl.	3 masc.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְנוּ	יִקְטְלוּ
		3 fem.	תִּקְטַלְנָה	תִּכְבְּדֶנָה	תִּקְטַנְנָה	תִּקְטַלְנָה
		2 masc.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְנוּ	תִּקְטְלוּ
		2 fem.	תִּקְטַלְנָה	תִּכְבְּדֶנָה	תִּקְטַנְנָה	תִּקְטַלְנָה
1 com.		נִקְטַל	נִכְבֹּד	נִקְטַן	נִקְטַל	
Impv. sg.	masc.	קָטַל	כָּבַד	קָטַן	הִקְטַל	
	fem.	קָטְלִי	כָּבְדִי	קָטְנִי	הִקְטְלִי	
	pl.	masc.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	הִקְטְלוּ
		fem.	קָטַלְנָה	כָּבְדֶנָה	קָטַנְנָה	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>6</sup> Cf. Chapter 20.<sup>7</sup> Cf. J-M, 2:658.

Qal, Niphal, Piel, and Pual of the Regular Verb<sup>8</sup>

Regular Verb Paradigm <sup>9</sup> קָטַל		QAL	NIPHAL	PIEL	PUAL
Perf. sg.	3 masc.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 fem.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ
	2 masc.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 fem.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 com.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	pl.				
	3 com.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 masc.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 fem.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 com.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
Impf. sg.	3 masc.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל
	3 fem.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	2 masc.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ
	2 fem.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ
	1 com.	אִקְטַל	אִקְטַל	אִקְטַל	אִקְטַל
	pl.				
	3 masc.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 fem.	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ
	2 masc.	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם
	2 fem.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן
	1 com.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
Impv. sg.	masc.	קָטַל	הִקְטַל	קָטַל	
	fem.	קָטְלִי	הִקְטְלִי	קָטְלִי	
pl.	masc.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	
	fem.	קָטַלְנָהּ	הִקְטַלְנָהּ	קָטַלְנָהּ	
Ptcp. active	masc. sg.	קָטַל		מְקָטַל	
	passive				
passive	masc. sg.	קָטוּל	נִקְטָל		מְקָטַל
Inf. abs.		קָטוּל	הִקְטַל נִקְטַל	קָטַל קָטַל	קָטַל
Inf. constr.		קָטַל	הִקְטַל	קָטַל	

<sup>8</sup> Cf. Chapter 21.<sup>9</sup> For the Qal staves, see the chart on page 123. Cf. J-M, 2:658-59.

Qal, Niphal, Piel, Pual, Hiphil, and Hophal of the Regular Verb<sup>10</sup>

Regular Verb קטל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL
Perf.	3ms	קטל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הֻקְטַל
	3fs	קָטְלָהּ	נִקְטַלְהָ	קָטְלָהּ	קָטְלָהּ	הִקְטִילָהּ	הֻקְטַלְהָ
	2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטִילְתָּ	הֻקְטַלְתָּ
	2fs	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטִילְתְּ	הֻקְטַלְתְּ
	1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטִילְתִּי	הֻקְטַלְתִּי
	3cp	קָטַלְוּ	נִקְטַלְוּ	קָטַלְוּ	קָטַלְוּ	הִקְטִילְוּ	הֻקְטַלְוּ
	2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטִילְתֶּם	הֻקְטַלְתֶּם
	2fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטִילְתֶּן	הֻקְטַלְתֶּן
	1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטִילְנוּ	הֻקְטַלְנוּ
Impf.	3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל
	3fs	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל
	2ms	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל
	2fs	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטִילִי	תִּקְטַלִּי
	1cs	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל
	3mp	יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַלְוּ	יִקְטִילְוּ	יִקְטַלְוּ
	3fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
	2mp	תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטִילְוּ	תִּקְטַלְוּ
	2fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
1cp	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	
Impv.	ms	קַטַּל	הִקְטִיל	קַטַּל		הִקְטִיל	
	fs	קַטַּלִּי	הִקְטִילִי	קַטַּלִּי		הִקְטִילִי	
	mp	קַטַּלְוּ	הִקְטִילְוּ	קַטַּלְוּ		הִקְטִילְוּ	
	fp	קַטַּלְנָה	הִקְטִילְנָה	קַטַּלְנָה		הִקְטִילְנָה	
Ptcp. active	ms	קָטַל		מִקְטַל		מִקְטִיל	
Ptcp. passive	ms	קָטוּל	נִקְטָל		מִקְטָל		מִקְטָל
Inf. abs.		קָטוּל	הִקְטִיל נִקְטַל	קָטַל קָטַל	קָטַל	הִקְטִיל	הִקְטִיל
Inf. constr.		קָטַל	הִקְטִיל	קָטַל		הִקְטִיל	הִקְטִיל

<sup>10</sup> Cf. Chapter 22.

All Conjugations of the Regular Verb<sup>11</sup>

Regular Verb קָטַל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL	HITHPAEL
<b>Perf.</b>	3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל
	3fs	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	הִקְטִילָהּ	הֻקְטְלָהּ	הִתְקַטְּלָהּ
	2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הֻקְטַלְתָּ	הִתְקַטַּלְתָּ
	2fs	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הֻקְטַלְתְּ	הִתְקַטַּלְתְּ
	1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הֻקְטַלְתִּי	הִתְקַטַּלְתִּי
	3cp	קָטַלְוּ	נִקְטַלְוּ	קָטַלְוּ	קָטַלְוּ	הִקְטַלְוּ	הֻקְטַלְוּ	הִתְקַטַּלְוּ
	2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הֻקְטַלְתֶּם	הִתְקַטַּלְתֶּם
	2fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הֻקְטַלְתֶּן	הִתְקַטַּלְתֶּן
	1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הֻקְטַלְנוּ	הִתְקַטַּלְנוּ
	<b>Impf.</b>	3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל
3fs		תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
2ms		תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
2fs		תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטַּלִּי
1cs		אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
3mp		יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַלְוּ	יִקְטִילוּ	יִקְטַלְוּ	יִתְקַטַּלְוּ
3fp		תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטִילְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ
2mp		תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטִילוּ	תִּקְטַלְוּ	תִּתְקַטַּלְוּ
2fp		תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטִילְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ
1cp		נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
<b>Impv.</b>	ms	קָטַל	הִקְטַל	קָטַל		הִקְטַל		הִתְקַטַּל
	fs	קְטַלִּי	הִקְטַלִּי	קְטַלִּי		הִקְטַלִּי		הִתְקַטַּלִּי
	mp	קְטַלְוּ	הִקְטַלְוּ	קְטַלְוּ		הִקְטַלְוּ		הִתְקַטַּלְוּ
	fp	קְטַלְנָהּ	הִקְטַלְנָהּ	קְטַלְנָהּ		הִקְטַלְנָהּ		הִתְקַטַּלְנָהּ
<b>Ptcp. active</b>	ms	קָטַל		מִקְטַל		מִקְטִיל		
	ms	קָטוּל	נִקְטָל		מִקְטָל		מִקְטָל	מִתְקַטַּל
<b>Inf. abs.</b>		קָטוּל	הִקְטָל נִקְטָל	קָטַל קָטַל	קָטַל	הִקְטַל	הִקְטַל	הִתְקַטַּל
		קָטַל	הִקְטַל	קָטַל		הִקְטִיל	הִקְטַל	הִתְקַטַּל
<b>Inf. constr.</b>		קָטַל	הִקְטַל	קָטַל		הִקְטִיל	הִקְטַל	הִתְקַטַּל

<sup>11</sup> Cf. Chapter 23.

Verbal Suffix Forms for the Perfect (*qatal*)<sup>12</sup>

Suffixes		Verbs		
Suffix PGN <sup>13</sup>	Verbal Suffix	Suffixed Form	Regular Form	Parsing
3ms	וְ or וּ	שָׁמַר	שָׁמַר	Qal Perf 3ms
3fs	וָ or וַ	שָׁמְרָה	שָׁמְרָה	Qal Perf 3fs
2ms	ךְ	שָׁמַרְתָּ	שָׁמַרְתָּ	Qal Perf 2ms
2fs	ךְ	שָׁמַרְתִּי	שָׁמַרְתִּי	Qal Perf 2fs
1cs	נִי	שָׁמַרְתִּי	שָׁמַרְתִּי	Qal Perf 1cs
3mp	ם	שָׁמְרוּ	שָׁמְרוּ	Qal Perf 3cp
3fp	ן			
2mp	כֶּם	שָׁמַרְתֶּם	שָׁמַרְתֶּם	Qal Perf 2mp
2fp	כֶּן		שָׁמַרְתֶּן	Qal Perf 2fp
1cp	נוּ	שָׁמַרְנוּ	שָׁמַרְנוּ	Qal Perf 1cp

Verbal Suffix Forms for the Imperfect (*yiqtol*)<sup>14</sup>

Suffixes		Verbs		
Suffix PGN <sup>15</sup>	Verbal Suffix	Suffixed Form	Regular Form	Parsing
3ms	וְ	יִשְׁמַר	יִשְׁמַר	Qal Imperf 3ms
3fs	וָ	תִּשְׁמַר	תִּשְׁמַר	Qal Imperf 3fs
2ms	ךְ	תִּשְׁמַר	תִּשְׁמַר	Qal Imperf 2ms
2fs	ךְ	תִּשְׁמְרִי	תִּשְׁמְרִי	Qal Imperf 2fs
1cs	נִי	אֲשַׁמַּר	אֲשַׁמַּר	Qal Imperf 1cs
3mp	ם	יִשְׁמְרוּ	יִשְׁמְרוּ	Qal Imperf 3mp
3fp	ן	תִּשְׁמְרֶנָּה	תִּשְׁמְרֶנָּה	Qal Imperf 3fp
2mp	כֶּם	תִּשְׁמְרוּ	תִּשְׁמְרוּ	Qal Imperf 2mp
2fp	כֶּן	תִּשְׁמְרוּ	תִּשְׁמְרֶנָּה	Qal Imperf 2fp
1cp	נוּ	נִשְׁמַר	נִשְׁמַר	Qal Imperf 1cp

<sup>12</sup> Cf. **Chapter 24**. See page 206 for full chart of verbal suffixes on the perfect.

<sup>13</sup> PGN = Person, Number and Gender

<sup>14</sup> Cf. **Chapter 25**. See page 207 for full chart of verbal suffixes on the imperfect.

<sup>15</sup> PGN = Person, Number and Gender

Insert “Verbal Suffixes with the Perfect” Chart

## Verbal Suffixes with the Imperfect

Suffix	<i>Qal 3ms</i> יִשְׁמֵר	<i>Piel 3ms</i> יִשְׁמַר	<i>Hiphil 3ms</i> יִשְׁמִיר
3ms	יִשְׁמְרֶהוּ	יִשְׁמְרֶהוּ	יִשְׁמִירֶהוּ
3fs	יִשְׁמְרֶהָ	יִשְׁמְרֶהָ	יִשְׁמִירֶהָ
2ms	יִשְׁמְרֶךָ	יִשְׁמְרֶךָ	יִשְׁמִירֶךָ
2fs	יִשְׁמְרֶיךָ	יִשְׁמְרֶיךָ	יִשְׁמִירֶיךָ
1cs	יִשְׁמְרֵנִי	יִשְׁמְרֵנִי	יִשְׁמִירֵנִי
3mp	יִשְׁמְרֵם	יִשְׁמְרֵם	יִשְׁמִירֵם
3fp	יִשְׁמְרֵנָּה	יִשְׁמְרֵנָּה	יִשְׁמִירֵנָּה
2mp	יִשְׁמְרֵכֶם	יִשְׁמְרֵכֶם	יִשְׁמִירֵכֶם
2fp	יִשְׁמְרֵכֶנָּה	יִשְׁמְרֵכֶנָּה	יִשְׁמִירֵכֶנָּה
1cp	יִשְׁמְרֵנוּ	יִשְׁמְרֵנוּ	יִשְׁמִירֵנוּ

Verbal Suffix Forms for the Imperative<sup>16</sup>

	<i>Qal</i>		<i>Piel</i>		<i>Hiphil</i>	
	Suffix Form	Regular Form	Suffix Form	Regular Form	Suffix Form	Regular Form
ms	שְׁמַר	שְׁמַר	שְׁמַר	שְׁמַר	הִשְׁמִיר	הִשְׁמַר
fs	שְׁמַרִי	שְׁמַרִי	שְׁמַרִי	שְׁמַרִי	הִשְׁמִירִי	הִשְׁמַרִי
mp	שְׁמַרוּ	שְׁמַרוּ	שְׁמַרוּ	שְׁמַרוּ	הִשְׁמִירוּ	הִשְׁמַרוּ
fp	שְׁמַרוּ	שְׁמַרְנָה	שְׁמַרוּ	שְׁמַרְנָה	הִשְׁמִירוּ	הִשְׁמַרְנָה

<sup>16</sup> Cf. Chapter 25. See the chart of verbal suffixes on the imperative on page 208.

## Verbal Suffixes on the Imperative

Suffix	<i>Qal ms</i> שָׁמַר	<i>Piel ms</i> שָׁמַר	<i>Hiphil ms</i> הִשְׁמִיר
1cs	שָׁמַרְנִי	שָׁמַרְנִי	הִשְׁמִירְנִי
2ms			
2fs			
3ms	שָׁמַרְהוּ	שָׁמַרְהוּ	הִשְׁמִירְהוּ
3fs	שָׁמַרְהָ	שָׁמַרְהָ	הִשְׁמִירְהָ
1cp	שָׁמַרְנוּ	שָׁמַרְנוּ	הִשְׁמִירְנוּ
2mp			
2fp			
3mp	שָׁמַרְם	שָׁמַרְם	הִשְׁמִירְם
3fp	שָׁמַרְן	שָׁמַרְן	הִשְׁמִירְן

Verbal Suffixes for the Infinitive Construct<sup>17</sup>

Suffix	Subject Suffix	Translation	Object Suffix	Translation
1cs <sup>18</sup>	שָׁמַרְי	<i>my keeping</i>	שָׁמַרְנִי	<i>keeping me</i>
2ms	שָׁמַרְךָ	<i>your keeping</i>	שָׁמַרְךָ	<i>keeping you</i>
2fs	שָׁמַרְךָ	<i>your keeping</i>	שָׁמַרְךָ	<i>keeping you</i>
3ms	שָׁמַרְוֹ	<i>his keeping</i>	שָׁמַרְוֹ	<i>keeping him</i>
3fs	שָׁמַרְהָ	<i>her keeping</i>	שָׁמַרְהָ	<i>keeping her</i>
1cp	שָׁמַרְנוּ	<i>our keeping</i>	שָׁמַרְנוּ	<i>keeping us</i>
2mp	שָׁמַרְכֶם	<i>your keeping</i>	שָׁמַרְכֶם	<i>keeping you</i>
2fp	שָׁמַרְכֶן	<i>your keeping</i>	שָׁמַרְכֶן	<i>keeping you</i>
3mp	שָׁמַרְם	<i>their keeping</i>	שָׁמַרְם	<i>keeping them</i>
3fp	שָׁמַרְן	<i>their keeping</i>	שָׁמַרְן	<i>keeping them</i>

<sup>17</sup> Cf. Chapter 25.

<sup>18</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.



## NOUNS

### Singular Nouns with Pronominal Suffixes<sup>19</sup>

#### 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. 3 masc.</b>	סוּסוֹ = <i>his horse</i>	דְּבָרוֹ = <i>his word</i>
<b>3 fem.</b>	סוּסֶיהָ = <i>her horse</i>	דְּבָרֶיהָ = <i>her word</i>
<b>2 masc.</b>	סוּסֶיךָ = <i>your horse</i>	דְּבָרֶיךָ = <i>your word</i>
<b>2 fem.</b>	סוּסֶיךָ = <i>your horse</i>	דְּבָרֶיךָ = <i>your word</i>
<b>1 com.</b>	סוּסִי = <i>my horse</i>	דְּבָרִי = <i>my word</i>

<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>plur. 1 com.</b>	סוּסֵינוּ = <i>our horse</i>	דְּבָרֵינוּ = <i>our word</i>
<b>2 masc.</b>	סוּסֵיכֶם = <i>your horse</i>	דְּבָרֵיכֶם = <i>your word</i>
<b>2 fem.</b>	סוּסֵיכֶן = <i>your horse</i>	דְּבָרֵיכֶן = <i>your word</i>
<b>3 masc.</b>	סוּסֵיהֶם = <i>their horse</i>	דְּבָרֵיהֶם = <i>their word</i>
<b>3 fem.</b>	סוּסֵיהֶן = <i>their horse</i>	דְּבָרֵיהֶן = <i>their word</i>

#### Suffixes on Feminine Nouns

<b>Absolute form</b>	סוּסָה = <i>mare</i>	עֲצָה = <i>counsel</i>
<b>Construct form</b>	סוּסָת = <i>mare of</i>	עֲצָת = <i>counsel of</i>
<b>sing. 3 masc.</b>	סוּסָתוֹ = <i>his mare</i>	עֲצָתוֹ = <i>his counsel</i>
<b>3 fem.</b>	סוּסָתֶיהָ = <i>her mare</i>	עֲצָתֶיהָ = <i>her counsel</i>
<b>2 masc.</b>	סוּסָתֶיךָ = <i>your mare</i>	עֲצָתֶיךָ = <i>your counsel</i>
<b>2 fem.</b>	סוּסָתֶיךָ = <i>your mare</i>	עֲצָתֶיךָ = <i>your counsel</i>
<b>1 com.</b>	סוּסָתִי = <i>my mare</i>	עֲצָתִי = <i>my counsel</i>
<b>plur. 3 masc.</b>	סוּסָתָם = <i>their mare</i>	עֲצָתָם = <i>their counsel</i>
<b>3 fem.</b>	סוּסָתָן = <i>their mare</i>	עֲצָתָן = <i>their counsel</i>
<b>2 masc.</b>	סוּסָתְכֶם = <i>your mare</i>	עֲצָתְכֶם = <i>your counsel</i>
<b>2 fem.</b>	סוּסָתְכֶן = <i>your mare</i>	עֲצָתְכֶן = <i>your counsel</i>
<b>1 com.</b>	סוּסָתֵנוּ = <i>our mare</i>	עֲצָתֵנוּ = <i>our counsel</i>

<sup>19</sup> Cf. Chapter 14.

### Plural Nouns with Pronominal Suffixes<sup>20</sup>

	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. 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>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>1 com.</b>	סוּסֵי = <i>my horses</i>	סוּסוֹתֵי = <i>my mares</i>

	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>plur. 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>
<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>1 com.</b>	סוּסֵינוּ = <i>our horses</i>	סוּסוֹתֵינוּ = <i>our mares</i>

## PARTICLES

### Pronominal Suffixes on Definite Object Marker<sup>21</sup>

Person & Gender	Singular		Plural	
<b>3rd masculine</b>	אֹתוֹ	<i>him</i>	אֹתָם אֹתָהֶם (rare)	<i>them</i>
<b>3rd feminine</b>	אֹתָהּ	<i>her</i>	אֹתָן אֹתֵיהֶן (rare)	<i>them</i>
<b>2nd masculine</b>	אֹתְךָ	<i>you</i>	אֹתְכֶם	<i>you</i>
<b>2nd feminine</b>	אֹתְךְ	<i>you</i>	אֹתְכֶן	<i>you</i>
<b>1st common</b>	אֹתִי	<i>me</i>	אֹתֵנוּ	<i>us</i>

<sup>20</sup> Cf. Chapter 14.

<sup>21</sup> Cf. Chapter 15.

## Pronominal Suffixes with Prepositions<sup>22</sup>

### Pronominal Suffixes on the Preposition את

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

### Pronominal Suffixes on the Prepositions לְ and בְּ

Number	Person & Gender	לְ		בְּ	
<b>Singular</b>	<b>3rd masculine</b>	לּוֹ	<i>to him</i>	בּוֹ	<i>in him</i>
	<b>3rd feminine</b>	לָהּ	<i>to her</i>	בָּהּ	<i>in her</i>
	<b>2nd masculine</b>	לְךָ	<i>to you</i>	בְּךָ	<i>in you</i>
	<b>2nd feminine</b>	לְךָ	<i>to you</i>	בְּךָ	<i>in you</i>
	<b>1st common</b>	לִי	<i>to me</i>	בִּי	<i>in me</i>

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

<sup>22</sup> Cf. Chapter 15.

### Pronominal Suffixes on the Preposition כִּי

Number & Gender	Singular		Plural	
3rd masculine	כִּי־הוּא <sup>23</sup>	<i>like him</i>	כִּיהֶם <sup>24</sup>	<i>like them</i>
3rd feminine	כִּי־הִיא	<i>like her</i>	כִּיהֶן or כִּי־הֵנָּה	<i>like them</i>
2nd masculine	כִּי־אַתָּה	<i>like you</i>	כִּיכֶם	<i>like you</i>
2nd feminine	כִּי־אַתְּ	<i>like you</i>	כִּיכֶן	<i>like you</i>
1st common	כִּי־אֲנִי <sup>25</sup>	<i>like me</i>	כִּי־אֲנֹנֵנוּ	<i>like us</i>

### Pronominal Suffixes on the Preposition מִן

Number & Gender	Singular		Plural	
3rd masculine	מִן־הוּא <sup>26</sup>	<i>from him</i>	מִיהֶם <sup>27</sup> מִיהֶנָּה	<i>from them</i>
3rd feminine	מִן־הִיא	<i>from her</i>	מִיהֶן or מִיהֵנָּה	<i>from them</i>
2nd masculine	מִן־אַתָּה	<i>from you</i>	מִיכֶם	<i>from you</i>
2nd feminine	מִן־אַתְּ	<i>from you</i>	מִיכֶן	<i>from you</i>
1st common	מִן־אֲנִי	<i>from me</i>	מִן־אֲנֹנֵנוּ	<i>from us</i>

<sup>23</sup> The הוּא and הִיא endings are primitive forms of הוּא and הִיא, which have survived with various forms.

<sup>24</sup> The longer poetic form does not occur with the “heavy” suffixes כִּיכֶם, כִּיכֶן, כִּי־הֶם, and כִּי־הֶן.

<sup>25</sup> The אֲנִי ending is related closely to אֲנִי of the personal pronoun (used as subject).

<sup>26</sup> The pronominal suffix on the preposition מִן suggests a reduplicated מִן־הוּא, accounting for the dagesh forte (compensatory) in the הּ. Both מִן־הוּא and מִן־הִיא are shortened (contracted) forms of מִן־הוּא־הוּא and מִן־הִיא־הִיא, accounting for the *dagesh forte* (compensatory) in the הּ.

<sup>27</sup> The “heavy” suffixes כִּיכֶם, כִּיכֶן, כִּי־הֶם, and כִּי־הֶן are not attached to the reduplicated form.

**Pronominal Suffixes on the Prepositions אל, על, and אחר**

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