

A Handbook TO

BIBLICAL
HEBREW

An Introductory
Grammar

PAGE H. KELLEY
TERRY L. BURDEN
TIMOTHY G. CRAWFORD

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PREFACE

There are arguments both for and against the publication of a handbook such as this. On the negative side, making an answer key available to students might tempt some of them to use it as a substitute for having to find the answers on their own. This would diminish the teaching value of the exercises. On the other hand, even the most conscientious students will sometimes be in doubt about the correctness of their answers to the exercises. Ideally, their work should be monitored on a regular basis, but time restraints and other factors often make this impractical. Still, it is poor pedagogy to make assignments in the exercises and then fail to provide the opportunity for students to check their work and correct their errors. This is why a number of users of the *Grammar* have requested the preparation of a handbook such as this. It is hoped that providing this help will enable students to resolve their individual problems at home, thus freeing up valuable class time for matters of broader concern.

Requests for the handbook have come from yet another group of users. It is made up of students who for one reason or another are studying Hebrew on their own. The *Grammar* was designed primarily for use in a classroom setting, but these persons, whether by choice or necessity, are using it to teach themselves. The handbook should make their private study of the language far more effective.

The purpose of the handbook is to facilitate the use of the *Grammar*, but not to revise it or to make it into a more advanced textbook. Revisions and corrections are made directly to the text of the *Grammar* itself, each time it is reprinted. This ongoing process of revision has been made possible by the willingness of users to share their suggestions and by the availability of modern computer technology. The text of the *Handbook* has been coordinated with that of the third printing of the *Grammar*.

The lessons in the handbook follow the same order as those in the *Grammar*. Each handbook lesson may contain some or all of the following sections:

Answer Key

All exercises requiring written answers are supplied with an answer key. A few exercises at the beginning of the *Grammar* are omitted because they require oral instead of written answers.

Footnotes

The answer keys are footnoted where grammatical and syntactical problems exist. Footnotes are kept to a minimum to avoid tiresome explanations of the obvious. The student is sometimes referred to relevant sections of the *Grammar* for additional information. There may also be cross references to related sections of the *Handbook*.

Additional Helps

Various types of practical helps are included from time to time under this heading. Suggestions are offered for expediting the student's progress in the language. Important historical data are occasionally highlighted.

Suggestions for Further Testing

Sample tests on the various lessons of the *Grammar* are provided here. They represent the accumulated experience of a number of persons who have taught the course. The tests may be copied and used as written, or adapted in any way the teacher may choose. These sample tests have not been supplied with answer keys.

Dr. Terry L. Burden and Dr. Timothy G. Crawford have assisted in the preparation of the *Handbook*. Both have had classroom experience in the teaching of the *Grammar*. They have given invaluable assistance in the format and content of this book. Dr. Burden has also been responsible for providing a camera-ready manuscript for the publication. These two deserve much of the credit for whatever usefulness the *Handbook* may have.

Page H. Kelley
Spring, 1994

LESSON I

Answer Key (Cf. *G*, pp. 4f.)

[Note: References to the *Grammar* are abbreviated as *G*; those to the *Handbook* appear as *H*.]

I.3 Transliterate the following verse (Ezek. 38:12, one of twenty-six verses containing all the letters of the alphabet).

לשלל שלל ולבו בז להשיב ידך על חרבות נושבת ואל עם
מאסף מגויים עשה מקנה וקנין ישבי על טבור הארץ

lšll šl1 vlvz bz lhšyv ydkh ‘l ḥrvvt^(a) nvšvt v’l ‘m
m’sf mgvym ‘šh mqnh vqnyn yšvy^(a) ‘l ṭbvr h’r Š

I.5 Locate and identify all the final forms of letters that occur in the verse above.

ידך, ך final kăf; עם, ם final mēm; מאסף, ף final pē
מגויים, ם final mēm; וקנין, ן final nūn; הארץ, ץ final šādē

I.6 Transliterate the Hebrew names for all consonants as they appear in *G*, 1.8, pp. 2f.

- (1) אלף
'lf
- (2) בית
byt^(a)
- (3) גימל
gyml
- (4) דלת
dlt
- (5) הא
h[·]
- (6) וו
vv
- (7) זין
zyn
- (8) חית
hyt
- (9) טית
tyt
- (10) יוד
yvd^(a)
- (11) כף
kf
- (12) למד
lmd
- (13) מס
mm
- (14) נון
nvn^(a)
- (15) סמך
smkh

- (16) עין
'yn
- (17) פא
p'
- (18) צדי
şdy
- (19) קוף
qvī^(a)
- (20) ריש
ryš
- (21) שין
śyn^(a)
שין
šyn^(a)
- (22) תו
tv

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

- (1) ב, כ, פ (bêt, kăf, pē')
- (2) ף, ק (final pē', qōf)
- (3) ג, נ (gímēl, nûn)
- (4) ך, ן (final kăf, final nûn)
- (5) ד, ר (dálêṭ, rêš)
- (6) ו, ז, י (vāv, zăyīn, yôd)
- (7) ם, ס (final mēm, sāmēkh)
- (8) ט, מ (ṭêṭ, mēm)
- (9) ה, ח, ת (hê', ḥêṭ, tāv)
- (10) ע, צ, ץ (ăyīn, šádê, final šádê)

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

- | | | | |
|-----|-------|------------------|----------------|
| (1) | ס, ש | - S, as in Set | (sāmēkh, šîn) |
| (2) | כ, ק | - K, as in Keep | (kāf, qōf) |
| (3) | ט, ת | - T, as in Tall | (ṭêt, tāv) |
| (4) | ב, ו | - V, as in Vine | (bêt, vāv) |
| (5) | ח, כּ | - CH, as in BaCH | (ḥêt, kāf) |
| (6) | א, ע | - Silent letters | (ʾālēf, ʾāyīn) |

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

- (1) ב ג ד כ פ ת (These six consonants are called the BeGaD KeFaT letters and may be written either with or without the dagesh lene, depending upon whether or not they are preceded by a vowel. Cf. *G*, 1.9, p. 3; *G*, 6, p. 12.)
- (2) ב כ פ (These are the only BeGaD KeFaT letters whose pronunciations in Modern Hebrew are softened when they occur without a dagesh lene. Cf. *G*, 1.9, p. 3.)
- (3) ז ר ס ו פ צ (These are the forms taken by the letters כ מ נ פ צ when they occur as final consonants in a word. Cf. *G*, 1.11, p. 3.)
- (4) א ה ח ע ר (א, ה, ח, ע, and sometimes ר, are classified as gutturals. Cf. *G*, 1.12, p. 3.)

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

- (1) **בית לחם** (Mic. 5:1; Eng. 5:2)
byt lḥm / Bethlehem^(b)
- (2) **בלק** (Num. 22:2)
blq / Balak
- (3) **בנימין** (Gen. 42:4)
bnymyn / Benjamin
- (4) **גד** (Gen. 30:11)
gd / Gad
- (5) **גלגל** (Josh. 5:9)
glgl / Gilgal
- (6) **גשן** (Gen. 46:28)
gšn / Goshen
- (7) **דוד** (1 Sam. 16:23)
dvd / David
- (8) **הגר** (Gen. 16:1)
hgr / Hagar
- (9) **חזקיה** (2 Kgs. 18:1)
ḥzqyh / Hezekiah
- (10) **כנען** (Gen. 12:5)
kn'n / Canaan
- (11) **ישראל** (Gen. 35:10)
yśr'l / Israel
- (12) **כלב** (Num. 13:6)
klv / Caleb
- (13) **לאה** (Gen. 29:16)
l'h / Leah
- (14) **לבן** (Gen. 24:29)
lvn / Laban
- (15) **משה** (Exod. 2:10)
mšh / Moses
- (16) **נבכדנאצר** (2 Kgs. 24:1)
nvkhdn'sr / Nebuchadnezzar

- (17) **נתן** (2 Sam. 7:3)
ntn / Nathan
- (18) **סדם** (Gen. 13:13)
sdm / Sodom
- (19) **עשו** (Gen. 25:25)
śv / Esau
- (20) **פארן** (Deut. 1:1)
pʾrn / Paran
- (21) **קדש** (Gen. 14:7)
qdš / Kadesh
- (22) **רבקה** (Gen. 22:23)
rvqh / Rebecca
- (23) **רחל** (Gen. 29:6)
rhl / Rachel
- (24) **אברהם** (Gen. 17:5)
ʾvrhm / Abraham
- (25) **שרה** (Gen. 17:15)
śrh / Sarah
- (26) **שדרך** (Dan. 1:7)
šdrkh / Shadrach
- (27) **שכם** (Judg. 9:6)
škm / Shechem
- (28) **שלמה** (2 Sam. 12:24)
šlmh / Solomon
- (29) **שם** (Gen. 9:23)
šm / Shem
- (30) **שפן** (2 Kgs. 22:9)
šfn / Shaphan
- (31) **תל אביב** (Ezek. 3:15)
tl vyv / Tel-abib
- (32) **תמר** (Gen. 38:6)
tmr / Tamar

Footnotes

- (a) In this first lesson, *vāv* is consistently transliterated as “v” and *yôd* as “y,” although this produces some rather strange combinations of letters. In subsequent lessons it will become apparent that certain letters, especially *vāv* and *yôd*, represent consonants only when they begin a word or a new syllable within a word. Otherwise, they stand as component parts of long vowels and are known grammatically as *matres lectionis* (cf. *G*, pp. 6, 7, 18, 437). Understanding the frequent function of these letters as vowels, or vowel indicators, will greatly facilitate their transliteration.
- (b) The English language takes certain liberties with Hebrew proper names. First, the English language capitalizes proper names, although there are no capital letters in Hebrew. Second, English translations sometime make a single name from a compound name, as in “Bethlehem.” Third, the English language frequently anglicizes the spelling of Hebrew names, as in “Rebecca.”

Additional Helps

The Origin and Early History of Biblical Hebrew

Hebrew belongs to the Semitic family of languages, a classification based on the cultural-linguistic elements of Genesis 10:21-31. Semitic languages are usually divided according to their geographical distribution into Northeast Semitic, Northwest Semitic, and Southwest Semitic. Northeast Semitic consists mainly of Akkadian, which in turn is divided into two dialects, Babylonian and Assyrian. Northwest Semitic is comprised of Amorite (known mainly from proper names), Ugaritic (known from the Ras Shamra tablets, discovered in 1929), Canaanite (known from inscriptions), Moabite (known almost exclusively from the Mesha stele), Hebrew, and Aramaic. Southwest Semitic includes Classical Arabic (the language of the Quran), Southern Arabic (known from inscriptions), and Ethiopic.

Before they arrived in Canaan, the Hebrews probably spoke a form of proto-Aramaic. Having settled in Canaan, they borrowed and adapted its language, although it is not known how much time was required for this process to be completed. Indications of the Canaanite origin of Hebrew are obvious. The Bible itself describes the language as “the language of Canaan” (Isa. 19:18). Elsewhere it is described as “Judahite,” i.e., as the language spoken by the inhabitants of Judah (2 Kgs. 18:26, 28; Neh. 13:24). The earliest known use of the term “Hebrew” to designate the language is in the Prologue to Sirach (c. 180 B.C.E.). In Rabbinical writings it is often referred to simply as “the sacred language.”

During the Babylonian exile and the following centuries, Hebrew was gradually replaced by Aramaic as the everyday language of the people. Still, Hebrew remained the literary language of the Jews. Among the late books of the Hebrew Bible, Esther and Ecclesiastes show rather strong Aramaic influence. Portions of Ezra and Daniel are actually written in Aramaic, at least in the form in which they have survived. A late variety of Hebrew mixed with Aramaic and variously known as Mishnaic, Rabbinic, or Tannaitic Hebrew is preserved in the Mishna, the oldest part of the Talmud, and in other Rabbinic writings.

In recent times Hebrew has been resurrected as the language of the new State of Israel. However, Israeli Hebrew is significantly different from Biblical Hebrew, especially in its vocabulary, grammar, and syntax.

Biblical Hebrew reflects the history of the Hebrew people and their interactions with their neighbors. It does this by the use of loan words and phrases characteristic of neighboring languages as well as by the physical appropriation of neighboring scripts. Though the books of the Hebrew Bible were largely edited under the influence of southern (i.e., Judean) editors (either in pre-exilic Judah or during the Exile) other influences also survive. For example, the difficult text of Hosea has long been regarded as “corrupt” because of its divergence from standard Hebrew word forms, syntax, etc. However, more recently some scholars have suggested that these difficulties are due rather to dialect and that Hosea reflects the northern (i.e., Israelite) dialect of the time (cf. Judg. 12:6).

The Hebrew Bible is largely grammatically uniform considering the vast centuries involved in its composition, but significant differences appear between the various documents. The time factor in the development of the

language appears most dramatically when comparing earlier books (Samuel and Kings) with the latter books (Ecclesiastes, Esther, Ezra, Nehemiah, and Chronicles).

Suggestions for Further Testing

1. Five letters take different forms when they are final in a word. Write each of these, first in its regular and then in its final form.

(a) _____ (b) _____ (c) _____
(d) _____ (e) _____

2. Write the six BeGaD KeFaT letters, first with and then without a dagesh lene.

(a) _____ (b) _____ (c) _____
(d) _____ (e) _____ (f) _____

3. Write the five letters that are classified as gutturals.

(a) _____ (b) _____ (c) _____ (d) _____ (e) _____
(sometimes)

4. Use the space above each letter in the following verse (Ezek. 38:12) to number the letter according to its alphabetical order. Repeated letters should be numbered alike. The same is true of regular and final forms of certain letters. Remember that **ו** and **וּ** are also numbered alike (cf. *G*, 1.3, p. 2).

לִשְׁלַל שְׁלָל וּלְבֹו בֹו לְהַשִּׁיב יָדָךְ עַל חֲרָבוֹת נוֹשֶׁבֶת וְאֵל

עִם מֵאֶסֶף מִגֻּוֹיִם עֲשֵׂה מִקְנֵה וּקְנִיִן יֹשְׁבֵי עַל טַבּוֹר הָאָרֶץ

5. From your study of the Glossary (cf. *G*, pp. 424ff.), define the following terms.

- 1) Alphabet
- (2) Aramaic
- (3) BeGaD KeFaT Consonants
- (4) Dagesh Lene
- (5) Hebrew Language
- (6) Semitic Languages
- (7) TANAKH

LESSON II

Answer Key (Cf. *G*, pp. 9ff.)

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

(1)	אֶג	’ěg	“egg”
(2)	אָר	’ār	“are”
(3)	בֵּית	bêt	“bait”
(4)	בִּיד	bîd	“bead”
(5)	בֹּת	bôt	“boat”
(6)	בּוּל	bûl	“bull”
(7)	בֹּן	bôn	“bone”
(8)	גּוֹן	gûn	“gun”
(9)	גֵּת	gêt	“gate”
(10)	דֵּן	děn	“den”
(11)	דֹּר	dôr	“door”
(12)	הֵת	hêt	“hate”
(13)	הֹג	hûg	“hug”
(14)	הוֹל	hôl	“hole”
(15)	וִיל	vîl	“veal”
(16)	וֵת	vêt	“vet”
(17)	טָר	ṭār	“tar”
(18)	טוּל	ṭûl	“tool”
(19)	יֵת	yěṭ	“yet”
(20)	יוּס	yûs	“use”

(21)	יֵשׁ	yěś	“yes”
(22)	כֶּק	kēq	“cake”
(23)	כֹּר	kōr	“core”
(24)	כִּיל	kîl	“keel”
(25)	לֶת	lēt	“let”
(26)	לִין	lîn	“lean”
(27)	מֶט	mēt	“met”
(28)	מִין	mîn	“mean”
(29)	מֶנ	měn	“men”
(30)	נִיד	nîd	“need”
(31)	נֹת	nōt	“note”
(32)	נֹט	nūt	“nut”
(33)	סֵף	sēf	“safe”
(34)	סִין	sûn	“soon”
(35)	פֵּיֵא	pē᾽	“pay”
(36)	פֶּט	pēt	“pet”
(37)	רֹוט	rût	“root”
(38)	שֹּׁל	śōl	“sole”
(39)	שֹׁל	šōl	“shoal”
(40)	תֹּול	tûl	“tool”

II.4 We learned that ם and ן can function not only as consonants but also as vowels (*matres lectionis*). See if you can determine which of the following words use ן as a consonant and which use it as a vowel. (Cf. G, p. 6)

- (1) לִין^(a) V
- (2) רוֹת V
- (3) וְשֵׁם^(b) C
- (4) וְיָהִי C
- (5) מְוֹת C
- (6) בּוֹשׁ V
- (7) וְיָהִי C
- (8) קוֹם V

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

- | | | |
|-----|----------------------|----------|
| (1) | יָד | <u>C</u> |
| (2) | יוֹם | <u>C</u> |
| (3) | אִישׁ ^(c) | <u>V</u> |
| (4) | יֵשׁ ^(d) | <u>C</u> |
| (5) | בֵּית | <u>V</u> |
| (6) | שֵׁם | <u>V</u> |

II.6 Point the following words (supply them with vowels) by consulting a dictionary or word list. (Cf. *G*, pp. 374ff.)

- | | |
|-----|------------------------|
| (1) | אֲדָמָה ^(e) |
| (2) | אֱלֹהִים |
| (3) | חֵלֹם |
| (4) | חֲלִי |
| (5) | חֲמֹר |
| (6) | חֲצִי |
| (7) | נַחֲלָה |
| (8) | עֲרֵבָה |

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

Example: אֵלֶף, 'āleḥ; בֵּית, bêt; etc. [The accent mark used in אֵלֶף and elsewhere in this list is explained in *G*.8.1(1), p. 16.1

(1)	אֶלֶף	ʾălěf
(2)	בֵּית	bêt
(3)	גִּמְל	gîmĕl
(4)	דָּלֶת	dălĕt
(5)	הֵא	hēʾ
(6)	וָו	vāv
(7)	זַיִן	zāyĭn
(8)	חֵת	ĥêt
(9)	טֵת	ṭêt
(10)	יּוֹד	yôd
(11)	כָּף	kăf
(12)	לָמֶד	lāmĕd
(13)	מֶם	mēm
(14)	נוּן	nûn
(15)	סָמֶךְ	sāmĕkh
(16)	עַיִן	ʿāyĭn
(17)	פֶּא	pēʾ
(18)	צָדֵי	ṣādē
(19)	קוֹף	qōf
(20)	רֵשׁ	rēš
(21)	שִׁין	śîn
	שׂין	šîn
(22)	תָּו	tāv

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

- | | | |
|------|-------------|----------------------|
| (1) | קָמֵץ | qáměš ^(f) |
| (2) | פָּתַח | pătāḥ ^(f) |
| (3) | צֶרֶךְ | šérê |
| (4) | צֶרֶךְ יוֹד | šérê yôd |
| (5) | סָגוּל | s ^e gôl |
| (6) | חִירֶק יוֹד | hírêq yôd |
| (7) | חִירֶק | hírêq |
| (8) | חֹלֶם | hólēm |
| (9) | חֹלֶם וָו | hólēm vāv |
| (10) | קָמֵץ חֹטֵף | qáměš ḥāṭúf |
| (11) | שׁוּרֶק | šúrêq |
| (12) | קִיבּוּץ | qĩbbúš |

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

- | | | |
|------|-------------|----------------------|
| (1) | בֵּית לֶחֶם | bêt lěḥēm |
| (2) | גָּד | gād |
| (3) | גֹּשֶׁן | gōšēn |
| (4) | דָּוִד | dāvīd |
| (5) | הָגָר | hāgār |
| (6) | כְּנַעַן | k ^e nā‘ān |
| (7) | כָּלֵב | kālēv |
| (8) | לֵאָה | lē‘āh |
| (9) | לָוָן | lāvān |
| (10) | מֹשֶׁה | mōšēh |
| (11) | נָתַן | nātān |
| (12) | סָדֹם | s ^e dōm |

(13)	עָשָׂו	‘ēśāv
(14)	פָּאֶרָן	pā‘rān
(15)	קָדֵשׁ	qādēš
(16)	רָחֵל	rāḥēl
(17)	שָׂרָה	śārāh
(18)	שָׁכֶם	š ^e khēm
(19)	שְׁלֹמֹה	š ^e lōmōh
(20)	שֵׁם	šēm
(21)	שָׁפָן	šāfān
(22)	תֵּל אָבִיב	tēl ‘āvīv
(23)	תָּמָר	tāmār
(24)	יִשְׂרָאֵל	yīśrā‘ēl

Footnotes

- (a) *vāv* functions as a *vowel* when it occurs immediately after a consonant and is pointed either as *šūrēq* (י) or *hōlēm vāv* (י). Examples in this exercise are בּוֹשׁ, רוּחַ, לֵוִי, and קוֹם.
- (b) *vāv* functions as a *consonant* when it occurs at the beginning of a word or a new syllable within a word. In all such cases, *vāv* must be written with an accompanying vowel, which may be either a half-vowel or a full vowel. Examples in this exercise of *vāvs* that begin words are וַיְהִי, וַיֵּרָא, and וַיִּהְיֶה. An example of *vāv* at the beginning of a new syllable with a word is found in מִוֶּתֶר. The division of words into syllables will be studied later in Lesson IV (cf. G.12, pp. 19ff.).
- (c) *Yōd* functions as a *vowel* when it occurs in a median or final position in a word and is written without an accompanying vowel. In this situation *yōd* combines with the full vowel written beneath the preceding consonant and forms a diphthong. The vowels that may occur with diphthongal *yōd* are *pāṭāḥ* (sometimes lengthened to *qāmēs*),

s^gōl, šērē, and hīrēq. The resultant diphthongs are יֵי, יֵי, יֵי, and יֵי. Examples in this exercise of yōd functioning as a *vowel* are בית אֵישׁ, and שֵׁם. Other examples are צֵדִי, צֵדִי, and שֵׁן.

(d) Yōd functions as a *consonant* when it stands at the beginning of a word or a new syllable within a word. In all such cases yōd must be followed immediately by its supporting vowel. Usually this is a full vowel, but it may also be a half-vowel. Examples in this exercise of yōd as a *consonant* are יום יד, and יֵשׁ. Other examples are יָאֹר (with half-vowel), יָאֹ (twice), and בֵּית (median yōd beginning a new syllable). The constant factor in all these examples is that yōd is always followed immediately by a vowel.

(e) Compound shevas occur almost exclusively with gutturals.

(f) In Modern Hebrew, no appreciable difference is made between the pronunciation of pātāḥ and of qāmēs. For our purpose, however, pātāḥ will be transcribed as “a” and qāmēs as “ā” (cf. G.2.2, p. 7). This will enable students to reconstruct Hebrew words with greater accuracy when words occur with either pātāḥ or qāmēs.

Suggestions for Further Testing

1. Transliterate the names for the letters of the alphabet, marking accented syllables where indicated, and supplying the vowels with appropriate accent marks. In the second blank give the consonant that each name designates. Hint: the first letter of the name designates the consonant.

		<i>Name</i>	<i>Consonant</i>
(1)	אֶלֶף	_____	_____
(2)	בֵּית	_____	_____
(3)	גִּמְלָה	_____	_____
(4)	דָּלֶת	_____	_____
(5)	הָא	_____	_____
(6)	וָו	_____	_____
(7)	זָיִן	_____	_____
(8)	חֵית	_____	_____
(9)	טֵית	_____	_____
(10)	יּוֹד	_____	_____
(11)	כֶּף	_____	_____
(12)	לָמֶד	_____	_____
(13)	מֶם	_____	_____
(14)	נוּן	_____	_____
(15)	סָמֶךְ	_____	_____
(16)	עֵין	_____	_____
(17)	פֶּא	_____	_____
(18)	צָדִי	_____	_____
(19)	קוֹף	_____	_____
(20)	רֵישׁ	_____	_____
(21)	שֵׁין	_____	_____
	שִׁין	_____	_____
(22)	תּוֹ	_____	_____

2. Transliterate the names for the vowels and write the vowels as they occur in the Hebrew Bible.

		<i>Name</i>	<i>Vowel</i>
(1)	קָמִיז	_____	_____
(2)	פֶּתַח	_____	_____
(3)	צָרִי	_____	_____
(4)	צָרִי יוֹד	_____	_____
(5)	סָגוּל	_____	_____
(6)	חֵירָק יוֹד	_____	_____
		<i>Name</i>	<i>Vowel</i>
(7)	חֵירָק	_____	_____
(8)	חוֹלָם	_____	_____
(9)	חוֹלָם נוּ	_____	_____
(10)	קָמִיז חֲטוּף	_____	_____
(11)	שׁוּרֶק	_____	_____
(12)	קָבוּץ	_____	_____

3. Indicate which of the following words employ *yōd* as a consonant (C) and which employ it as a vowel (V).

- (1) אָנִי ()
- (2) בְּרִית ()
- (3) בֵּין ()
- (4) דִּי ()
- (5) הָיָה ()
- (6) יוֹם ()
- (7) וֵין ()
- (8) יְשׁוּעָה ()

- (9) כִּי ()
- (10) מִי ()
- (11) שָׁנִים ()
- (12) שֵׁת ()

4. Indicate which of the following words employ *vāw* as a consonant (C) and which employ it as a vowel (V).

- (1) אֹר ()
- (2) גּוֹאֵל ()
- (3) תִּקְנָה ()
- (4) תּוֹרָה ()
- (5) גּוֹר ()
- (6) וְנָבִיא ()
- (7) הוּא ()
- (8) וְהָאָרֶץ ()
- (9) וְבָהּ ()
- (10) סוֹס ()
- (11) קוֹם ()
- (12) שְׁלוֹם ()

5. From your study of the Glossary (cf. *G*, pp. 424ff.), define the following terms:

- (1) Compound Sheva
- (2) Diphthong
- (3) Half-Vowel
- (4) Masoretes
- (5) Masoretic Text

(6) Matres Lectionis

(7) Munah

(8) Pointed Text

(9) Scriptio Plena

(10) Transliteration

LESSON III

Answer Key (Cf. *G*, pp. 14f.)

III.1 There are BeGaD KeFaT letters in all the words listed below. Add a dagesh lene wherever it belongs in one of these letters. Please note that the shevas are all silent. (Cf. *G*.I.9, p. 3.)

- (1) אֶכְתֹּב
אֶכְתֹּב^(a)
- (2) בָּגַד
בָּגַד^(b)
- (3) בֵּית
בֵּית
- (4) גָּדוֹל
גָּדוֹל^(c)
- (5) דָּבָר
דָּבָר
- (6) יָגִיד
יָגִיד
- (7) כָּסֶף
כָּסֶף
- (8) מְדַבֵּר
מְדַבֵּר

- (9) מִשְׁכָּב
מִשְׁכָּב
- (10) קְדוֹשׁ
- (11) מִשְׁפָּט
מִשְׁפָּט
- (12) נְבִיא
- (13) פְּנִים
פְּנִים
- (14) נֶפֶשׁ
- (15) תּוֹרָה
תּוֹרָה
- (16) תִּכְתֵּב
תִּכְתֵּב

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

- (1) אֶתֶּה^(d)
- (2) גְּבוֹר
- (3) דְּבִיר
- (4) הִנֵּה
- (5) חִיָּה
- (6) יִרְדֵּן^(e)

- (7) כֶּסֶף
 (8) מוֹשֶׁט
 (9) שֶׁבֶר
 (10) שָׁשִׁי
 (11) תְּמוּנָה
 (12) תְּפִלָּה

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

- (1) ʾāt tāh
 (2) gīb bôr
 (3) dīb bēr
 (4) hīn nēh
 (5) ḥāy yāh
 (6) yār dēn
 (7) kīs sēʾ
 (8) mīš paṭ
 (9) šīb bēr
 (10) šīš šī
 (11) tēmû nāh
 (12) tēfīl lāh

III.4 Exodus 3:1 is reproduced here.

וּמֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חֹתֶנּוּ
 בְּהֵן מִדְיָן וַיִּגַּח אֶת־הַצֹּאן אַחֲרֵי
 הַמִּדְבָּר וַיָּבֹא אֶל־הָר הָאֱלֹהִים חֲרֹבָה:

(1) Copy the three words in which all the letters are gutturals.

(a) רֹעֵה (b) אַחֲרֵי (c) הָר

(2) Copy the three pairs of words linked together by **măqqēfs**.

(a) אֶת־צֹאן (b) אֶת־הַצֹּאן (c) אֶל־הָר

- (3) Copy the word that has both a dagesh lene and a dagesh forte, indicating which is which.

הַמְדַּבֵּר מ - dagesh forte, ב - dagesh lene

- (4) Copy the word that contains a compound sheva.

הָאֱלֹהִים

III. 5 Genesis 2:3 is reproduced here.

וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכֻלָּ-
מַלְאֲכָתוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

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

(a) וַיְבָרֶךְ^(f) ׀ silent sheva; ׀ vocal sheva

(b) מַלְאֲכָתוֹ^(g) כ silent sheva; מ vocal sheva

- (2) Copy the word that is marked as the direct object of the verb.

אֶת־יּוֹם

- (3) Copy the three words that contain dagesh fortes.

(a) הַשְּׁבִיעִי (b) וַיְקַדֵּשׁ (c) מְכֻלָּ

- (4) Copy the four words that contain compound shevas.

(a) אֱלֹהִים (b) אֲשֶׁר (c) אֱלֹהִים (d) לַעֲשׂוֹת

- (5) Copy the three words that contain BeGaD KeFaT letters with dagesh lenes.

(a) כִּי (b) מַלְאֲכָתוֹ (c) בָּרָא

Footnotes

- (a) Since beginning students may still have difficulty distinguishing between silent and vocal shevas, students are informed that all shevas in Exercise III.1 are silent. Whenever a BeGaD KeFaT letter stands other than at the beginning of a word and is immediately preceded by a consonant with a silent sheva, it must be pointed with

a dagesh lene. The rule applies in this exercise to III.1(1), (6), (8), (9), (11), and (16).

- (b) A BeGaD KeFaT letter that stands at the beginning of a word, and is therefore not preceded by a consonant with a vowel, must be pointed with dagesh lene [cf. 111.1(2), (3), (4), (5), (7), (13), (15), (16)].
- (c) A BeGaD KeFaT letter immediately preceded by a consonant with a vowel (half-vowel or full vowel) must be written without a dagesh lene. [Cf. III.1(1) כ and ב, (2) ג and ד, (3) ת, (4) ר, (5) ב, (6) ג, (7) ך, (8) ר, (9) ב, (10) ר, (12) ב, (14) פ, (16) כ and ך.]
- (d) A consonant that is doubled by a dagesh forte must stand immediately after a consonant pointed with a full vowel. A half-vowel, whether simple or compound, does not permit a dagesh forte (or dagesh lene) in the following consonant.
- (e) The silent sheva under ך (cf. *G*, 7, p. 13) causes a dagesh lene to be placed in the following ך, a BeGaD KeFaT consonant. The same is true of ם in III.2(8).
- (f) Since the dagesh lene has dropped out of ך, a BeGaD KeFaT letter, the sheva under ך must be vocal rather than silent.
- (g) Since ת, another BeGaD KeFaT letter, has a dagesh lene, the sheva under the preceding consonant must be silent rather than vocal.

Suggestions for Further Testing

1. Transliterate the following words and supply the appropriate vowel accents.

(1)	אֶכְתֹּב	_____
(2)	בָּגַד	_____
(3)	בֵּית	_____
(4)	גָּדוֹל	_____
(5)	דָּבָר	_____
(6)	יָגֵדְלִי	_____
(7)	כֶּסֶף	_____
(8)	מִדְּבָר	_____
(9)	מִשְׁכָּב	_____
(10)	קָדוֹשׁ	_____
(11)	מִשְׁפָּט	_____
(12)	נָבִיא	_____
(13)	פָּנִים	_____
(14)	נֶפֶשׁ	_____
(15)	תּוֹרָה	_____
(16)	תִּכְתֹּב	_____

2. The following words designate parts of the body. Transliterate each word (Column 1) and enter its meaning (Column 2) from the vocabulary list beginning on page 374 of the *Grammar*.

		(1)	(2)
(1)	אֵן	_____	_____
(2)	אֶבֶע	_____	_____
(3)	בֶטֶן	_____	_____
(4)	בֶרֶךְ	_____	_____
(5)	בֶשֶר	_____	_____
(6)	חֶק	_____	_____
(7)	יֶד	_____	_____
(8)	כֶף	_____	_____
(9)	לֶב	_____	_____
(10)	לֶשׁוֹן	_____	_____
(11)	עֵין	_____	_____
(12)	רֶאשׁ	_____	_____

3. Define the following terms based on definitions in the Glossary (cf. *G*, pp. 424ff.).

(1) Conjunctive Dagesh Forte

(2) Dagesh Forte

(3) Full Vowel

(4) Maqqef

(5) Sign of the Direct Object

(6) Silent Sheva

(7) Simple Sheva

LESSON IV

Answer Key (Cf. G, pp. 21f.)

IV.1 Turn to Genesis 1:1-5 in a Hebrew Bible and copy the words in each verse that are accented with an *‘ātnāḥ* or with a *šillūq*.

Example:	Verse 1:	אֱלֹהִים	(‘ātnāḥ),	הָאָרֶץ	(šillūq)
	2:	תְּהוֹם	(‘ātnāḥ),	הַמַּיִם ^(a)	(šillūq)
	3:	אוֹר	(‘ātnāḥ),	אוֹר	(šillūq)
	4:	טוֹב	(‘ātnāḥ),	הַחֹשֶׁךְ	(šillūq)
	5:	לַיְלָה ^(b)	(‘ātnāḥ),	אֶחָד	(šillūq)

IV. 2 The following words have been divided into syllables. Tell what kind of vowel each has (long or short). Caution: Be careful to distinguish between long “a,” *qāmēṣ*, and short “o,” *qāmēṣ-ḥāṭúf*.

Example: חֶכֶּם/מֶזֶה

חֶכֶּם – a closed syllable (C) with a short vowel (S) (because it is unaccented).

מֶזֶה – an open syllable (O) with a long vowel (L).

- (1) חֶבֶן/מָה
OL/CS
- (2) מִלֵּךְ/כָּה
OL/CS
- (3) שֶׁלֹּ/מָה
OL/OL
- (4) דָּ/וֶד
CS/OL
- (5) פֶּאֶרֶן
CL/OL
- (6) מוֹשֶׁה
OS/OL
- (7) יִרְוֹ/שֶׁלֹּ/יָם
CS/OS/OL/OL
- (8) אֶעֱשֶׂה
OS/OS
- (9) וְנֶעֱשֶׂה
OS/OS
- (10) קָטַל
CL/CS

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

- (1) תָּבַח/תָּב
CL/CS
- (2) כָּלִי^(c)/לֵה^(d)
CL/CS

- (3) יֵרֵד/יֵרִים^(e)
CS/OS/OL
- (4) דָּרָךְ/דָּרִים
CL/OL
- (5) חָשַׁךְ/חֹשֶׁךְ^(f)
CS/OL
- (6) הִעֲמִיד/הֵעֵמִיד^(g)
CL/OS
- (7) יָשָׁב/יָשְׁבוּ^(h)
OL/OL
- (8) בָּדַד/בָּדָד/בָּדָד
CS/OS/CS
- (9) שָׁלוֹם/שָׁלוֹם
CL/OL
- (10) מָבֹא/מָבֹא^(j)
OL/CS

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

- (1) בָּרִית בְּ vocal
- (2) נֶעֱבַד^(k) עְ vocal
- (3) עֲבָדוּ בְ vocal
- (4) יִכְתְּבוּ^(l) תְּ vocal, כְּ silent
- (5) לָךְ^(f) דְּ silent
- (6) וְדַבַּרְתִּי^(m) רְ silent, וְ vocal
- (7) תִּלְמָדִי^(l) מְ vocal, לְ silent
- (8) כְּבוֹכָבִי^(m) כְּ vocal, כְּ vocal
- (9) בְּדַבָּרִי^(m) בְּ vocal, בְּ vocal
- (10) בְּגָדִים^(m) גְּ vocal

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

- (1) בְּרָא/שֵׁית^(j)
CL/OL
- (2) בָּ/רָא^(j)
OL/OL
- (3) אֱלֹ/הִים
CL/OL
- (4) אֶת
CL
- (5) הָשָׁ/שָׁ/מִ/יָּם
CS/OS/OL/CS
- (6) וְאֶת
CL
- (7) הָ/אָ/רָץ
CS/OL/OL

Footnotes

- (a) הַיָּמִים is the pausal form for הַיָּמִים (cf. G.8.3, p. 17).
- (b) לַיְלָה is the pausal form for לַיְלָה (cf. G.8.3, p. 17).
- (c) When a consonant is doubled by dagesh forte, the first of the doubled consonants ends the preceding syllable, thus making it a closed syllable, while the second initiates the following syllable, which may be either open or closed, depending on its structure.

There is an important exception to this rule. Whenever a *yōd* occurs with dagesh forte, the first of the doubled *yōds* combines with the vowel under the preceding consonant to form a diphthong, usually *pāṭāḥ yōd* (*

_). This syllable remains open, since it ends in a vowel. [All diphthongs are long vowels.]

Examples: (1) הַיּוֹם → הַיּוֹם/יֹם CL/OL
 (2) בְּלִיעֵל → בְּלִיעֵל/יֵל CS/OS/OL
 (3) אֵיהָ → אֵיהָ/יָה OL/OL
 (4) הַיּוֹם → הַיּוֹם/יֹם CL/OL

- (d) On final *hē*’ with *māppiq* (ש) as a syllable-closing consonant, see *G.11*, pp. 18f., 436.
- (e) The second syllable of this word is ף, which is allowed to stand as an open syllable with a short vowel because it bears the accent (cf. *G.12.4*, p. 20; also “Syllable,” p. 444).
- (f) Silent sheva in final *kāf* (ץ) always indicates a closed syllable (cf. *G.7*, p. 13).
- (g) The initial syllable ם is marked with the secondary accent *mētēg*. The syllable is open and is allowed to stand with a short vowel because it is followed by a consonant supported by a vocal sheva (ׂ) [cf. *G.12.4(4)*, p. 21].
- (h) The *mētēg* beside *qāmēs* marks it as a long vowel in an open syllable before a vocal sheva (׃) [cf. *G.9.2(3)*, p. 18].
- (i) A dagesh forte in a BeGaD KeFaT letter hardens the sound just as if it were a dagesh lene. The resultant transliteration is *mīb-bō* [cf. *G.6(3)*, p. 12].
- (j) ם never closes a syllable, either in the middle of a word or at the end (cf. *G.10*, p. 18).
- (k) Compound shevas are always vocal (cf. *G.3*, pp. 8f.; also “Compound Sheva,” p. 428).

- (l) Whenever two shevas stand under adjacent consonants within a word, the first will be silent and the second vocal. Consequently, the syllable divider will be placed between these two consonants (cf. *G.7*, p. 13).
- (m) Dagesh lene drops out of BeGaD KeFaT letters when these are preceded by a vowel, either full or half (cf. *G.6*, pp. 12f.).

Additional Helps

In regard to syllable division, my first Hebrew teacher advised students to start at the end of a word and work backward when they wished to divide the word into syllables. [Remember that there will be as many syllables as there are full vowels within a word and that every syllable must begin with a consonant (cf. *G.12.2*, p. 19).] Beginning at the end of a word, the student works backward to locate the first full vowel and the consonant that immediately precedes it. A divider is tentatively drawn before the consonant to mark the final syllable in the word. This process is then repeated to locate and mark the next syllable, and so on until the beginning of the word.

Take the word **יִשְׂרָאֵל** as an example. Its three full vowels, *šérē*, *qámēs*, and *hīrēq*, indicate three syllables. The *šérē* is the first vowel from the end of the word and is preceded by **א**. This syllable can be identified as **אֵל (יִשְׂרָאֵל)**. Since the accent falls on the final syllable of a word unless otherwise indicated (cf. *G.2n.*, p. 6), **אֵל** stands as an accented, closed syllable and has a long vowel (cf. *G.12.4*, p. 20).

As one works backward in the word, the second full vowel is *qámēs* and its consonant **ר (יִשְׂרָאֵל)**. **ר** is an open, unaccented syllable with a long vowel.

The remaining full vowel is *hīrēq*, preceded by *yōd* and followed by **שׁ** with a silent sheva (syllable divider). Thus **שֿׁ** is a closed, unaccented syllable with a short vowel.

The approach to syllable division just explained becomes more complicated when vocal shevas (simple or compound) occur within a word. Here are some rules to follow whenever vocal shevas occur:

- (1) A vocal sheva, whether simple or compound, stands only at the beginning and never at the end of a syllable (cf. G.12.3, pp. 19f.).
- (2) Since a vocal sheva is only a half-vowel, it and its consonant alone do not constitute a syllable. Instead, they are joined to the following consonant pointed with a full vowel. The result is a single syllable beginning with a consonant and its half-vowel immediately followed by a second consonant and its full vowel.

Examples: (a) בְּנִי - a single-syllable word
(OL)

(b) בְּרִית - a single-syllable word
(CL)

(c) אֵל/הִים - a two-syllable word
(CL, OL)

- (3) When two consonants with shevas stand next to each other within a word, the first sheva will be silent, thus marking the end of a closed syllable. The second sheva will be vocal, marking the beginning of the next syllable.

Examples: (a) יֵשׁ/מָרוֹ - OL/CS (b) בָּל/עָדִי - OL/CS

- (4) If a sheva occurs beneath a consonant that is doubled by dagesh forte, the pattern of syllable division is the same as that discussed under (2). The doubled consonant is divided into two and the division into syllables is drawn between the two. The first syllable will be closed and will have a short vowel. The second of the two consonants will be pointed with a vocal sheva and will attach itself to the following syllable.

Examples: (a) קָטַלִּי → קָטַ/טַלִּי - OL/CS (b) שָׁמְרוּ → שָׁמַ/מְרוּ - OL/CS

Suggestions for Further Testing

1. Each of the following words has a consonant doubled by a dagesh forte. Rewrite the word with the doubled consonant repeated, divide the word into syllables, and indicate whether a syllable is open (O) or closed (C), and whether it has a long (L) or short (S) vowel.

Example: קָטַל → קָטַטַל
CL/CS

- (1) הַשְׁמִים
- (2) בִּדְרֹךְ
- (3) וְתָהִי
- (4) וְתִשְׁמֹר
- (5) יִקְטֹלוּ
- (6) הַמֵּאֲרֹת
- (7) הַמְדַּבֵּר
- (8) אִשָּׁה
- (9) הַפְּרִי
- (10) בְּרִבְרִי

2. From your study of the Glossary (cf. *G*, pp. 424ff.), define the following terms:

(1) Accented Syllable

(2) Accents

(3) 'Atnaḥ

(4) Meteg

(5) Silluq

(6) Syllable

(7) Tone Syllable

LESSON V

Answer Key (Cf. G, pp. 26f.)

V.2 Prefix the definite article to the following words.

- | | | |
|------|----------|----------------------------|
| (1) | יָד | הַיָּד ^(a) |
| (2) | יָאֵר | הַיָּאֵר ^(b) |
| (3) | מִדְבָּר | הַמִּדְבָּר ^(a) |
| (4) | בֵּית | הַבַּיִת ^(a) |
| (5) | אִשָּׁה | הָאִשָּׁה ^(c) |
| (6) | עֵת | הָעֵת ^(c) |
| (7) | עֵשֶׂן | הָעֵשֶׂן ^(d) |
| (8) | אֶרֶץ | הָאֶרֶץ ^(e) |
| (9) | עַם | הָעַם ^(e) |
| (10) | חֶרֶב | הַחֶרֶב ^(f) |
| (11) | רוּחַ | הָרוּחַ ^(g) |
| (12) | בְּרִית | הַבְּרִית ^(a) |
| (13) | הִיכָל | הַהִיכָל ^(f) |
| (14) | הָר | הַהָר ^(e) |
| (15) | גֶּן | הַגֶּן ^(e) |
| (16) | חֶג | הַחֶג ^(d) |
| (17) | הָרִים | הַהָרִים ^(d) |
| (18) | רֹאשׁ | הָרֹאשׁ ^(c) |

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

Example: **הַחֶשֶׁד** - 1st. syllable (חַח) is closed (ח is doubled by implication) and has a short vowel (CS). 2nd. syllable (שֶׁ) is open and has a long vowel (OL). 3rd. syllable (דַּ) is closed and has a short vowel (CS).

- | | | | |
|------|--------------------|---------------------------------------|----------|
| (1) | הַחֶשֶׁד | הַחַח/שֶׁ/דַּ ^(f) | CS/OL/CS |
| (2) | הַעֶשֶׂיר | הַעַע/שִׁיר ^(h) | CL/OL/OS |
| (3) | הַנְּבִיא | הַנְּ/בִיא | OL/OL/CS |
| (4) | הָאֶדוֹן | הָאֶ/דוֹן | CL/OL/OL |
| (5) | הַעֶנָּן | הַעַע/נָן ^(h) | CL/OL/OS |
| (6) | הָאֱלֹהִים | הָאֱלֹ/הִים | CL/OL/OL |
| (7) | הַשֵּׁם | הַשֶּׁ/שֵׁם | CL/CS |
| (8) | הַיּוֹם | הַיּוֹ/ם ⁽ⁱ⁾ | CL/OL |
| (9) | הַמִּצְוָה | הַמִּ/מִּצְ/וָה ^(j) | OL/CS/CS |
| (10) | הַדְּבָרִים | הַדְּ/דְבָ/רִים | CL/OL/CS |

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

- | | | |
|------|-------------|----------------------------|
| (1) | הַחֶשֶׁד | Cf. G.14.3(2)(a), pp. 24f. |
| (2) | הָעֶשִׂיר | Cf. G.14.3(2)(c), p. 24. |
| (3) | הַנְּבִיא | Cf. G.14.3(1), p. 24. |
| (4) | הָאֶדוֹן | Cf. G.14.3(2)(b), p. 25. |
| (5) | הָעֶנָּן | Cf. G.14.3(2)(c), p. 24. |
| (6) | הָאֱלֹהִים | Cf. G.14.3(2)(b), p. 25. |
| (7) | הַשֵּׁם | Cf. G.14.3(1), p. 24. |
| (8) | הַיּוֹם | Cf. G.14.3(1), p. 24. |
| (9) | הַמִּצְוָה | Cf. G.14.3(1), p. 24. |
| (10) | הַדְּבָרִים | Cf. G.14.3(1), p. 24. |

V.5 Mark the words in the following list that are feminine.^(k)

- | | | |
|------|---------|------|
| (1) | אֹר | |
| (2) | אֶרֶץ | Fem. |
| (3) | אִישׁ | |
| (4) | אִשָּׁה | Fem. |
| (5) | בַּת | Fem. |
| (6) | בֵּן | |
| (7) | חֶשֶׁד | |
| (8) | חֶרֶב | Fem. |
| (9) | רֹאשׁ | |
| (10) | עִיר | Fem. |
| (11) | הַר | |
| (12) | שָׁנָה | Fem. |

- | | | |
|------|---------|------|
| (13) | שָׁלוֹם | |
| (14) | בְּרִית | Fem. |
| (15) | רוּחַ | Fem. |
| (16) | אָדָם | |
| (17) | מֶלֶךְ | |
| (18) | בֵּית | |

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

- | | | |
|------|------------|------------|
| (1) | הָאָרֶץ | הָאָרֶץ |
| (2) | הַיּוֹם | הַיּוֹם |
| (3) | הַצֶּאֱנָן | הַצֶּאֱנָן |
| (4) | הָאֱהָלָה | הָאֱהָלָה |
| (5) | הָעָם | הָעָם |
| (6) | הַחֹג | הַחֹג |
| (7) | הַיָּאֵר | הַיָּאֵר |
| (8) | הָעֵנָן | הָעֵנָן |
| (9) | הַהָר | הַהָר |
| (10) | הָאֱלֹהִים | הָאֱלֹהִים |
| (11) | הַבְּרִית | הַבְּרִית |
| (12) | הָעֵת | הָעֵת |
| (13) | הָרֹאשׁ | הָרֹאשׁ |
| (14) | הַשָּׁלוֹם | הַשָּׁלוֹם |
| (15) | הַלֵּב | הַלֵּב |
| (16) | הָעִיר | הָעִיר |
| (17) | הַבַּיִת | הַבַּיִת |
| (18) | הַשָּׁנָה | הַשָּׁנָה |

Footnotes

- (a) On the pointing of the definite article before non-gutturals, cf. *G.14.3(1)*, p. 24.
- (b) The dagesh forte is frequently omitted from *yōd* when *yōd* is supported by vocal sheva [cf. *G.14.3(3)*, p. 25].
- (c) On the pointing of the definite article before the gutturals א, ע, and ה, cf. *G.14.3(2)(b)*, p. 25.
- (d) On the pointing of the definite article before ה, and before unaccented ה or ע, cf. *G.14.3(2)(c)*, p. 25.
- (e) On the internal vowel changes that take place when the definite article is prefixed to certain words, cf. *G.14.3(4)*, p. 26.
- (f) ה and ח are doubled by implication after the definite article and occur without the dagesh forte [cf. *G.13.1*, p. 23; *14.3(2)(a)*, pp. 24f.].
- (g) On the function of *pāṭāḥ* furtive before the final gutturals ה, ח, and ע, cf. *G.13.2*, p. 23.
- (h) *s^egōl* in this pointing of the article is apparently a short vowel in an open, unaccented syllable, which would be an exception to the rule previously stated, that an open, unaccented syllable must have a long vowel (cf. *G.12.4*, p. 20). However, older grammarians pointed out that under certain circumstances *s^egōl* is interchangeable with “a” class vowels. For example, the pausal forms of certain words (cf. *G.8.3*, p. 17) may occur with either *s^egōl* or *qāmēs* in their accented syllables (cf. *חֶרֶב/חָרֵב, אֶרֶץ/אֲרֶץ*). In all likelihood, therefore, the *s^egōl* in *הַשָּׁנָה* and similar words should be regarded as a long vowel, which is what is expected in an open, unaccented syllable.

- (i) Whenever **yōd** occurs with dagesh forte, the first of the doubled **yōds** unites with the vowel immediately preceding it to form a diphthong. The syllable remains open since it ends in a vowel.
- (j) **Vāv** stands after a consonant that closes the preceding syllable, as indicated by its silent sheva. **Vāv**, therefore, functions as a regular consonant and not as a vowel. The final syllable would be transliterated as *vāh*. It is an open syllable since it ends in ה without a *mäppiq* (cf. *G.11*, pp. 18f.).
- (k) For the gender of nouns, see the vocabulary list in the *Grammar*, pp. 347ff. All masculine nouns are unmarked; all feminine nouns are marked with (f) placed before their translations.

Suggestions for Further Testing

1. Vocabulary Review: In each of the following groups there are three words. Circle the word that is least like the other two.

(1)	אֶרֶץ	בְּרִית	יָם
(2)	יָם	מַיִם	הַר
(3)	אִם	עוֹף	בַּת
(4)	אָחוֹת	לֵב	רוּחַ
(5)	חֶשֶׁךְ	אוֹר	חֶרֶב
(6)	שָׁנָה	אָחוֹת	אָח
(7)	קוֹל	בֵּן	בֵּית

2. A few nouns undergo internal vowel changes when prefixed with the definite article. Write the correct form for each of the following with the definite article.

- (1) אֶרֶץ
- (2) גֶּן
- (3) הַר
- (4) חֶג
- (5) עַם

3. Prefix the definite article to the following words:

- (1) אֹר
- (2) אִישׁ
- (3) אֱלֹהִים
- (4) עִיר
- (5) רֹאשׁ
- (6) בֵּן
- (7) יָם
- (8) לֵב
- (9) מַיִם
- (10) שֵׁם
- (11) חֶרֶב
- (12) חֶשֶׁךְ

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

- (1) בְּרֵאשִׁית
- (2) בְּרָא
- (3) בְּתוּלָה
- (4) גּוֹאֵל
- (5) דֶּרֶךְ

- (6) הַיֵּן
- (7) כֶּסֶם
- (8) מִסְלָה
- (9) מִשְׁכָּב
- (10) נִחְלָה

5. From your study of the Glossary (cf. *G*, pp. 424ff.), define the following terms:

- (1) Definite Article
- (2) Definite/Indefinite Noun
- (3) Gutturals
- (4) Mappiq
- (5) Pataḥ Furtive
- (6) Particle

LESSON VI

Answer Key (Cf. G, pp. 33ff.)

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

Example: בן - לְבֵן to a son הַבֵּן - לְבֵן to the son

- | | | | | | | | |
|-----|---------|-------------------------|----------------|--------------------------|---|-----------|------------------|
| (1) | שָׁלוֹם | לְשָׁלוֹם | for peace | הַשָּׁלוֹם | → | לְשָׁלוֹם | for the peace |
| (2) | דָּבָר | לְדָבָר ^(a) | for a word | הַדָּבָר ^(b) | → | לְדָבָר | for the word |
| (3) | רוּחַ | לְרוּחַ | for a spirit | הַרוּחַ | → | לְרוּחַ | for the spirit |
| (4) | אִשָּׁה | לְאִשָּׁה | for a woman | הָאִשָּׁה | → | לְאִשָּׁה | for the woman |
| (5) | פֶּרִי | לְפֶרִי ^(a) | for fruit | הַפֶּרִי ^(b) | → | לְפֶרִי | for the fruit |
| (6) | בְּרִית | לְבְרִית ^(a) | for a covenant | הַבְּרִית ^(b) | → | לְבְרִית | for the covenant |
| (7) | מָקוֹם | לְמָקוֹם | to a place | הַמָּקוֹם | → | לְמָקוֹם | to the place |
| (8) | אֱמֶת | לְאֱמֶת | for truth | הָאֱמֶת | → | לְאֱמֶת | for the truth |
| (9) | הֵיכַל | לְהֵיכַל | to a temple | הַהֵיכַל ^(c) | → | לְהֵיכַל | to the temple |

VI.2 Prefix the preposition מִן to the following words.

(1)	בֵּית	מִבֵּית
(2)	הַבַּיִת	מִן־הַבַּיִת
(3)	אִמָּת	מֵאִמָּת
(4)	אִשָּׁה	מֵאִשָּׁה
(5)	יְרוּשָׁלַיִם	מִיְרוּשָׁלַיִם ^(d)
(6)	אֱלֹהִים	מֵאֱלֹהִים
(7)	פֶּרִי	מִפְּרִי
(8)	יָד	מִיָּד
(9)	הָר	מִהָר
(10)	רֹאשׁ	מִרֹאשׁ
(11)	אֶרֶץ	מֵאֶרֶץ
(12)	הָאָרֶץ	מִן־הָאָרֶץ
(13)	חֶשֶׁךְ	מִחֶשֶׁךְ
(14)	הַחֹשֶׁךְ	מִן־הַחֹשֶׁךְ
(15)	הָעִיר	מִן־הָעִיר
(16)	הַהִיכָל	מִן־הַהִיכָל
(17)	רוּחַ	מִרוּחַ
(18)	הָרוּחַ	מִן־הָרוּחַ

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

Example: **בְּשֵׁם, וּבְשֵׁם** and by a name

(1)	בְּשֵׁם	וּבְשֵׁם	and by a name
(2)	כְּדָבָר	וּכְדָבָר	and like a word
(3)	כְּדָבָר	וּכְדָבָר	and like the word
(4)	בְּרִית	וּבְרִית^(e)	and a covenant
(5)	לְבְרִית	וּלְבְרִית	and for a covenant
(6)	יְהוּדָה	וְיְהוּדָה^(f)	and Judah
(7)	בְּיְהוּדָה	וּבְיְהוּדָה^(e)	and in Judah
(8)	אֱמֶת	וְאֱמֶת	and truth
(9)	מֵאֱמֶת	וּמֵאֱמֶת^(e)	and from truth
(10)	לְאִשָּׁה	וּלְאִשָּׁה	and for the woman
(11)	בְּהֵיכָל	וּבְהֵיכָל^(e)	and in the temple
(12)	מִמֶּלֶךְ	וּמִמֶּלֶךְ^(e)	and from a king
(13)	מִן־הָעֵץ	וּמִן־הָעֵץ^(e)	and from the tree
(14)	פְּרִי	וּפְרִי^(e)	and fruit
(15)	לְשָׁלוֹם	וּלְשָׁלוֹם^(e)	and for peace
(16)	אֱלֹהִים	וְאֱלֹהִים^(g)	and God
(17)	בְּלֵב	וּבְלֵב^(e)	and in the heart
(18)	הַשָּׁנָה	וְהַשָּׁנָה	and the year

VI.4 Translate the following phrases:

(1)	אִישׁ וְאִשָּׁה	a man and a woman
(2)	שָׁלוֹם בְּאֶרֶץ	peace in the land
(3)	הָאוֹר וְהַחֹשֶׁךְ	the light and the darkness
(4)	בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ	between the light and between the darkness
(5)	יוֹם וּלְיָלָה	day and night
(6)	בַּיּוֹם וּבַלַּיְלָה	in the day and in the night
(7)	אָדָם וְאֱלֹהִים	man and God
(8)	מִיָּם וּמֵאֶרֶץ	from sea and from land
(9)	אֶל־יְרוּשָׁלַיִם	to Jerusalem
(10)	פְּרִי מִן־הָעֵץ	fruit from the tree
(11)	בְּעִיר וּבְהֵיכָל	in the city and in the temple
(12)	בְּאָדָם וּבְאֱלֹהִים	with man and with God

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|------|-----------------|--------------------------------|
| (13) | אֶצֶל הַהָר | beside the mountain |
| (14) | עַד־הָעֶרֶב | until the evening |
| (15) | יָד וְשֵׁם | a hand and a name |
| (16) | שָׁלוֹם וְאֵמֶת | peace and truth |
| (17) | טוֹב וְרָע | good and evil |
| (18) | מִבֶּן וּמִבִּת | from a son and from a daughter |

VI.5 Translate the following clauses.

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|----------|-----------------------------|---|
| Example: | אֵין פֶּרִי בַגֶּן | There is no fruit in the garden. |
| (1) | אֵין אִשָּׁה בַּבַּיִת | There is no woman in the house. |
| (2) | אֵין אִישׁ בָּעִיר | There is no man in the city. |
| (3) | אֵין בֶּן לָאָדָם | There is no son for the man ^(h) . |
| (4) | אֵין בְּרִית עִם־הָעָם | There is no covenant with the people. |
| (5) | אֵין שָׁלוֹם בָּאָרֶץ | There is no peace in the land. |
| (6) | הָעִיר עַל־הָהָר | The city (is) upon the mountain. |
| (7) | אֵין בֵּת לָאִשָּׁה | There is no daughter for the woman ⁽ⁱ⁾ . |
| (8) | אֵין אוֹר לָעָם | There is no light for the people ^(j) . |
| (9) | הַגֶּן אֶצֶל הַבַּיִת | The garden (is) beside the house. |
| (10) | טוֹב הָאוֹר מִן־הַחֹשֶׁךְ | The light (is) better than the darkness. |
| (11) | טוֹב הַיּוֹם מִן־הַלַּיְלָה | The day (is) better than the night. |
| (12) | אֵין מַיִם בַּמָּקוֹם | There is no water in the place. |

Footnotes

- (a) A BeGaD KeFaT letter must be written without dagesh lene when a vowel stands immediately before it (cf. *G.6*, pp. 12f.).
- (b) Whenever a consonant pointed with a dagesh has a vowel immediately preceding it, the dagesh must be classified as a dagesh forte (cf. *G.6*, pp. 12f.).

- (c) For a summary of the rules governing the pointing of the definite article, see “Definite Article,” *G*, pp. 429f.
- (d) For the rule governing the writing of **וְ** before an initial yod pointed with a simple (vocal) sheva, cf. *G*.15.3(2), p. 30.
- (e) Before **ב, מ, פ**, and any consonant supported by a simple sheva, except the consonant yod (cf. *G*.16.3, p. 31), the vav conjunction will be written as **וְ** (cf. *G*.16.2, p. 31).

Older grammarians sometimes used a mnemonic device to assist students further in learning the above rule regarding **וְ**. The mnemonic device consisted of the nonsense word **בּוּמֵפֶּ**, transliterated as BuMP, which was designed to remind students that before the “BuMP” letters (**ב, מ, פ**) vav conjunction was pointed as **וְ**. Students were also to remember that **וְ** occurs before initial consonants supported by simple shevas.

- (f) **וְיְהוּדָה** is the final form that emerged from a three-step process. First, the vav conjunction (**וְ**) prefixed to the proper name **יְהוּדָה**, “Judah,” resulted in the form **וְיְהוּדָה**. Second, since two vocal shevas could not stand together, the initial one had to be raised to a **hireq**, leading to the form **וְיְהוּדָה** [cf. *G*.15.1(2), p. 28]. Third, since yod was immediately preceded by **hireq**, the two united to form a diphthong (**יְ**). Thus yod ceased to function as a consonant and became part of a diphthong. The vocal sheva beneath it was no longer necessary and so dropped out. The final form became **וְיְהוּדָה**.
- (g) For an explanation of this unusual form, cf. *G*.16.6, p. 32.
- (h) A more idiomatic translation would read, “The man has no son.”
- (i) A more idiomatic translation: “The woman has no daughter.”
- (j) A more idiomatic translation: “The people have no light.”

Suggestions for Further Testing

1. Circle the word that is least like the other two in each of the following groups.

(1)	יש	לא	אין
(2)	לילה	ערב	יום
(3)	עין	ראש	פרי
(4)	אב	עם	לפני
(5)	איש	אדם	טוב

2. Translate the following clauses with אשר, “who, which, what”:

- (1) הַחֵיכָל אֲשֶׁר בַּמָּקוֹם
- (2) הַחֵיכָל אֲשֶׁר לֵאלֹהִים
- (3) הַדָּבָר אֲשֶׁר בַּלֵּב
- (4) הַיּוֹם אֲשֶׁר בַּשָּׁנָה
- (5) הַבֵּן אֲשֶׁר לְאָב
- (6) הַמָּיִם אֲשֶׁר בַּיָּם
- (7) הַחֶשֶׁךְ אֲשֶׁר בַּלַּיְלָה
- (8) הָאוֹר אֲשֶׁר בַּבֹּקֶר
- (9) הָרוּחַ אֲשֶׁר בָּאָרֶץ
- (10) הַבַּיִת אֲשֶׁר בַּבַּיִת

3. Match each of the phrases with its correct translation. Students should be able to complete this exercise even though it contains a few new words.

- | | | |
|----------|---------------------------------|--|
| (1) () | וְאִישׁ אֵין בְּאֶרֶץ | (A) For there is no food and no water. (Num. 21:5) |
| (2) () | יֵשׁ יְהוּה בְּמִקּוֹם הַזֶּה | (B) There was no king in Israel. (Judg. 17:6) |
| (3) () | יִשְׁלַנּוּ אֵב זָקֵן | (C) There was no sword in David's hand. (1 Sam. 17:50) |
| (4) () | וְלֶחֶם אֵין בְּכָל־הָאָרֶץ | (D) The LORD is in this place. (Gen. 28:16) |
| (5) () | אֵין מִלֶּדֶד בִּישְׂרָאֵל | (E) [Saying] "Peace, peace," when there is no peace. (Jer. 6:14) |
| (6) () | כִּי אֵין לָחֶם וְאֵין מִים | (F) But there was no breath (spirit) in them. (Ezek. 37:8) |
| (7) () | כִּי אֵין הַלֶּחֶם עוֹד בְּעִיר | (G) And there is not a man on earth. (Gen. 19:31) |
| (8) () | וְרוּחַ אֵין בָּהֶם | (H) Now there was no food (bread) in all the land. (Gen. 47:13) |
| (9) () | וְחֶרֶב אֵין בִּידֵי־דָוִד | (I) For there is no bread left in the city. (Jer. 38:9) |
| (10) () | שָׁלוֹם שָׁלוֹם וְאֵין שָׁלוֹם | (J) We have an old father. (Gen. 44:20) |

4. From your study of the Glossary (cf. *G*, pp. 424ff.), define the following terms:

- (1) Comparative Degree
- (2) Noun
- (3) Proper Noun
- (4) Vav Conjunction

LESSON VII

Answer Key (Cf. *G*, pp. 40ff.)

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

(1)	אב	אבות ^(a)	Masc.
(2)	אשה	נשים ^(b)	Fem.
(3)	בית	בתים ^(c)	Masc.
(4)	בן	בנים	Masc.
(5)	בת	בנות	Fem.
(6)	דבר	דברים ^(d)	Masc.
(7)	הר	הרים	Masc.
(8)	מלך	מלכים ^(d)	Masc.
(9)	סוס	סוסים	Masc.
(10)	סוסה	סוסות	Fem.
(11)	ספר	ספרים ^(d)	Masc.
(12)	רוח	רוחות ^(e)	Fem.

VII.2 Translate the following:

(1)	הָאֲנָשִׁים וְהַסּוּסִים	the men and the horses
(2)	הַמִּצְוֹת אֲשֶׁר בַּסֵּפֶר ^(f)	the commandments which (are) in the book
(3)	הַנָּשִׁים אֲשֶׁר בַּבַּיִת ^(f)	the women who (are) in the house
(4)	הַמְּלָכִים וְהַנְּבִיאִים	the kings and the prophets
(5)	הַבְּהֵמָה בַּשָּׂדֶה ^(g)	the cattle in the field
(6)	הָעָרִים וְהַהָרִים ^(h)	the cities and the mountains
(7)	הַבָּנוֹת וְהָאֲמוֹת	the daughters and the mothers
(8)	הַבָּתִּים בְּעָרִים ^(h)	the houses in the cities
(9)	הַדֶּרֶךְ מִן־הָעִיר	the way from the city
(10)	הַיָּדַיִם וְהַרְגְלָיִם ⁽ⁱ⁾	the hands and the feet

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

(1)	אִישׁ	אֲנָשִׁים ^{(d)(j)}	men
(2)	אִם	אֲמוֹת	mothers
(3)	אֶרֶץ	אַרְצוֹת ^(d)	lands
(4)	יָד	יָדַיִם ⁽ⁱ⁾ (dual)	hands
(5)	יוֹם	יָמִים	days
(6)	כָּנָף	כַּנְפַיִם ⁽ⁱ⁾ (dual)	wings
(7)	עֵין	עֵינַיִם ⁽ⁱ⁾ (dual)	eyes
(8)	עִיר	עָרִים ^(b)	cities
(9)	עֵץ	עֲצִים	trees
(10)	תּוֹרָה	תּוֹרוֹת	laws

VII.4 Translate the following:

(1)	הַמַּיִם בְּתוֹךְ הַיָּם	the water in the midst of the sea
(2)	הָעוֹף בַּשָּׁמַיִם	the bird in the sky
(3)	הָאָזְנִים וְהָעֵינַיִם	the noses and the eyes
(4)	הַבְּרִית עִם־הַמֶּלֶךְ	the covenant with the king
(5)	בָּנִים וּבָנוֹת	sons and daughters
(6)	הַמִּצְוֹת בַּתּוֹרָה	the commandments in the law
(7)	עָפָר מִן־הָאֲדָמָה	dust from the earth
(8)	בַּיּוֹם וּבַלַּיְלָה	in the day and in the night
(9)	הַשָּׁמַיִם וְהָאָרֶץ	the heavens and the earth
(10)	הַמְּלָכִים מִירוּשָׁלַיִם ^(k)	the kings from Jerusalem
(11)	הַנָּשִׁים וְהָאָנָשִׁים	the women and the men
(12)	הַסּוּסִים וְהַסּוּסוֹת	the horses and the mares

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

(1)	אָב	בֶּן	(סוּס)
(2)	יוֹם	לַיְלָה	(נֶפֶשׁ)
(3)	בֵּין	(פֶּרִי)	מֶן
(4)	(עֵין)	בָּקָר	עֶרֶב
(5)	יָד	עֵין	(עֶפֶר)
(6)	מַיִם	(יִבְשָׁה)	יָם
(7)	אֲדָמָה	(שָׁמַיִם)	שָׂדֶה
(8)	(אָדָם)	יְהוָה	אֱלֹהִים
(9)	עִיר	(אִשָּׁה)	הֵיכָל

(10)	(חָרַב)	חֶשֶׁךְ	אֹר
(11)	(לִפְנֵי)	אֵין	לֹא
(12)	עִם	(מָאד)	אֶצֶל
(13)	דָּבָר	קוֹל	(דִּרְךְ)
(14)	חָג	הֵיכָל	(אֶשֶׁר)
(15)	מִצְוָה	(בְּתוֹךְ)	תּוֹרָה
(16)	(לֵב)	יִשְׂרָאֵל	יְהוּדָה
(17)	רֹאשׁ	עֵין	(רוּחַ)
(18)	(שֵׁם)	אִישׁ	אָדָם

Footnotes

- (a) A few masculine nouns have plurals ending in **וֹת**, the usual ending for feminine plurals [cf. *G.19.2(1)(b)*, p. 38].
- (b) A few feminine nouns have plurals ending in **ים**, the normal ending for masculine plurals [cf. *G.19.2(2)(b)*, p. 39].
- (c) The plural of **בֵּית** is irregular. Other common nouns with irregular plurals include **אָב**, father, **אֲבוֹת**, fathers; **אָח**, brother, **אֲחִים**, brothers; **בֶּן**, son, **בָּנִים**, sons; **בַּת**, daughter, **בָּנוֹת**, daughters; **פֶּה**, mouth, **פִּיּוֹת**, mouths.
- (d) A bisyllabic noun whose initial syllable is open will undergo certain internal vowel changes when pluralized.

First, the accent shifts to the newly created syllable containing the plural ending.

דָּבָר	→	דְּבָרִים
נֶפֶשׁ	→	נַפְשׁוֹת
אֶרֶץ	→	אַרְצוֹת

Second, the open syllable at the beginning of the word, now two syllables removed from the accented (tone) syllable, is volatilized

(reduced to a half-vowel) for a phonetical reason (difficult to pronounce otherwise). Under non-gutturals the vowel is reduced to a simple sheva (◌ְ); under initial gutturals it becomes ^hatef-pataḥ

דְּבָרִים → דְּבָרִים
נֶפְשׁוֹת → נֶפְשׁוֹת
אֶרְצוֹת → אֶרְצוֹת

Third, since the syllable before the accented syllable is open and unaccented, it needs a long vowel (cf. G.12A, p. 20). If the vowel is already long, it remains unchanged, but if the vowel is short (either pataḥ or s^egol), it is lengthened to qameṣ.

דְּבָרִים → remains the same
נֶפְשׁוֹת → נֶפְשׁוֹת
אֶרְצוֹת → אֶרְצוֹת

Segholate nouns form one of the largest groups subject to these changes (cf. G.253, pp. 57f.).

Plural forms of bisyllabic adjectives are also formed in a similar manner [cf. G.20.3(2)(a)(i)(ii), pp. 44f.].

- (e) The pataḥ furtive drops out before ה when (רִיחַ) is pluralized and ה is no longer final in רִיחוֹת (cf. G.13.2, p. 23).
- (f) The verb “to be,” though not written, is generally assumed in verbless clauses such as these.
- (g) בְּחֵמָה is classified as a collective noun, one that is singular in form but either singular or plural in its use (cf. G, “Collective Nouns,” p. 427).
- (h) Before ך, and before unaccented ך or ם, the ה of the definite article is pointed with a s^egol [cf. G.14.3(2)(c), p. 25].
- (i) For the rules governing the dual form of nouns, cf. G.19.3, pp. 39f.

- (j) The plural of אִישׁ, “man,” is אַנְשִׁים. The longer form of the plural, with a median נ, can be explained by its relationship to אָנוּשׁ, another similar word for “man.”
- (k) The form that the preposition בֵּין takes before words like יְרוּשָׁלַיִם is explained in G.15.2n., p. 30.

Additional Helps

1. At this stage in the study of Biblical Hebrew, teachers are perhaps unwise to assume that students have already mastered the Hebrew alphabet and the table of vowels. Drills should be devised to determine whether or not they have sharpened their skills. One such drill that has been helpful is to have the teacher “spell” orally a passage from the Hebrew Bible, perhaps Genesis 1:1ff., and then have students write what they hear. The teacher reads, “bet (with dagesh lene), simple sheva, reš, Šere, ’alef, šin, hireq-yod, tav,” after which the students should have written בְּרֵאשִׁית. This exercise can be varied by having students themselves turn to a verse in the Hebrew Bible and “spell” it, either orally or in writing.
2. By this time in the course students should have discovered and learned how to use the “Subject Index” at the back of the *Grammar*, pp. 448ff. For example, earlier in this lesson (cf. *H*, footnote (d), p. 32) reference was made to the *volatilization of vowels* in the formation of plural forms of bisyllabic nouns. Students who wish to know more about this subject should consult the “Subject Index,” where on page 452 is found the entry, “Volatilization of vowels,” with a list of the pages in the *Grammar* where the subject is mentioned.

Suggestions for Further Testing

1. Write the plural form for each of these words. [Review footnote (d), p. 32.]

- (1) נֶפֶשׁ (f)
- (2) אֶרֶץ (f)
- (3) סֵפֶר
- (4) מֶלֶךְ
- (5) דָּבָר
- (6) דֶּרֶךְ
- (7) בֶּקֶר

2. Match the following:

- | | |
|----------------------------------|----------------------------------|
| (1) () דָּוִד מֶלֶךְ יִשְׂרָאֵל | (A) peace and truth |
| (2) () מֶלֶךְ מְלָכִים | (B) city of God |
| (3) () אֲנָשִׁים מִיְּהוּדָה | (C) from the city |
| (4) () אָבוֹת וּבָנִים | (D) David, king of Israel |
| (5) () בָּנִים וּבָנוֹת | (E) between men |
| (6) () שָׁלוֹם וְאַמֶּת | (F) sons and daughters |
| (7) () רֹאשׁ הַשָּׁנָה | (G) king of kings |
| (8) () עִיר אֱלֹהִים | (H) fathers and sons |
| (9) () מִן־הָעִיר | (I) beginning (head) of the year |
| (10) () בֵּין אֲנָשִׁים | (J) men of (from) Judah |

3. Translate the following:

- (1) בֵּין הַיּוֹם וּבֵין הַלַּיְלָה (Gen. 1:14)
- (2) בַּבַּיִת וּבַשָּׂדֶה (Gen. 39:5)
- (3) אֵין שְׁלוֹם לְכָל־בָּשָׂר (Jer. 12:12)
- (4) גַּם מִעוֹף הַשָּׁמַיִם (Gen. 7:3)
- (5) מִן־הַבָּתִּים וּמִן־הַשָּׂדֶה (Exod. 8:9)
- (6) הָאֲנָשִׁים אֲשֶׁר בַּבָּתִּים (Judg. 18:22)
- (7) בֵּין הַשָּׁמַיִם וּבֵין־הָאָרֶץ (2 Sam. 18:9)
- (8) מִפְּרִי הָעֵץ אֲשֶׁר בַּגֵּן (Gen. 3:3)

4. Define the following terms based on definitions given in the Glossary (cf. *G*, pp. 424ff.).

- (1) Apocopation
- (2) Collective Nouns
- (3) Gender
- (4) Number
- (5) Pausal Forms
- (6) Volatilization

LESSON VIII

Answer Key (Cf. *G*, pp. 47ff.)

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

Example:

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

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

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

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

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

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

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

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

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

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

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

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

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

(a) P (b) masc. (c) sing.

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

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

- (8) נָשִׁים רַבּוֹת^(b) many women (Ezek. 16:41)
 (a) A (b) fem. (c) plur.
- (9) אֲבָנִים גְּדוֹלוֹת^(b) great stones (Josh. 10:18)
 (a) A (b) fem. (c) plur.
- (10) וְרוּחַ גְּדוֹלָה and a great wind (1 Kgs. 19:11)
 (a) A (b) fem. (c) sing.
- (11) הָאָרֶץ מְאֹד מְאֹד טוֹבָה^(c) The land was exceedingly good. (Num. 14:7)
 (a) P (b) fem. (c) sing.
- (12) הַדֶּרֶךְ הַטוֹבָה the good way (2 Chr. 6:27)
 (a) A (b) fem. (c) sing.

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

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

VIII. 3 Match the following:

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

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

- (1) בָּתִּים רַבִּים גְּדֻלִּים וְטוֹבִים many houses great and good
(Isa. 5:9)
- (2) אִישׁ זָקֵן an old man (Judg. 19:16)
- (3) בְּדֶרֶךְ הַטּוֹבָה וְהַיֹּשֶׁרָה in the good and the straight way
(1 Sam. 12:23)
- (4) בְּדֶרֶךְ רָע into an evil way (Prov. 28:10)
- (5) בְּיַד חֲזָקָה by a strong hand (Exod. 3:19)
- (6) מֶלֶךְ חָכָם a wise king (Prov. 20:26)
- (7) שְׁלוֹם רַב great peace (Ps. 119:165)
- (8) עַם גְּדוֹל וְרַב a people great and many.
(Deut. 2:10)
- (9) בָּנִים רַבִּים many children (1 Chr. 4:27)
- (10) כִּיּוֹם מָר as a bitter day (Amos 8:10)
- (11) נָשִׁים יְפוֹת beautiful women (Job 42:15)
- (12) אִשָּׁה חֲדָשָׁה a new wife (Deut. 24:5)

Footnotes

(a) For the irregular forms of קָטָן, “small,” cf. G.20.3(2)(b), p. 45.

(b) A few masculine and feminine nouns seem to have abandoned their normal plural endings, with masculine plurals ending in וֹת and feminine plurals in יִם [cf. G.19.2(1)(b) and (2)(b), pp. 38f.].

However, plural adjectives accompanying these nouns appear with their normal gender endings, יִם for those that modify or describe masculine plural nouns, and וֹת for those that modify or describe feminine plural nouns.

Examples:

אָבֹת	"fathers"
אָבֹת טוֹבִים	"good fathers"
נָשִׁים	"women"
נָשִׁים טוֹבוֹת	"good women"

- (c) The verb "to be," though not written, may be assumed when adjectives are used in a predicative sense.

Suggestions for Further Testing

1. Each of the adjectival forms listed here fits into one (only one) of the blanks. Copy each in its correct position.

גָּדוֹל חֲכָמִים	גְּדוּלָּה גְּדוּלִּים	הַחֲכָם גְּדוּלוֹת	הַגָּדוֹל חָכֵם	הַגְּדוּלָּה חֲכָמָה
(1)	_____	הָאֵשׁ	the great fire (Deut. 5:22)	
(2)	_____	הַבַּיִת	the great house (Amos 6:11)	
(3)	_____	מְלָכִים	great kings (Jer. 27:7)	
(4)	_____	וְהָאֶבֶן	And the stone was great. (Gen. 29:2)	
(5)	_____	הַבַּיִת	The house is great. (2 Chr. 2:8)	
(6)	_____	הָעָרִים	The cities are great. (Num. 13:28)	
(7)	_____	אֲנָשִׁים	wise men (Deut. 1:15)	
(8)	_____	לֵב	a wise heart (Eccl. 8:5)	
(9)	_____	הָאִישׁ	the wise man (Jer. 9:11)	
(10)	_____	אִשָּׁה	a wise woman (2 Sam. 14:2)	

2. Translate the following:

(1)	כִּי־גָדוֹל יְהוָה	(Exod. 18:11)
(2)	אִישׁ חָכָם מְאֹד	(2 Sam. 13:3)
(3)	טוֹב הַדָּבָר	(1 Kgs. 2:38)
(4)	עָרִים גְּדֹלֹת וְטֹבֹת	(Deut. 6:10)
(5)	מִן־הַיָּם הַגָּדֹל	(Num. 34:7)
(6)	בֵּית־חֹדֶשׁ	(Deut. 20:5)
(7)	שָׁמַיִם חֲדָשִׁים	(Isa. 65:17)
(8)	קָרוֹב הַיּוֹם	(Ezek. 7:7)
(9)	אִישׁ יָפֶה	(2 Sam. 14:25)
(10)	אָחוֹת יָפֶה	(2 Sam. 13:1)

3. From your study of the Glossary (cf. *G*, pp. 424ff.), define the following terms:

- (1) Agreement
- (2) Attributive Adjective
- (3) Gentilic Adjective
- (4) Predicate Adjective

LESSON IX

Answer Key (Cf. G, pp. 54ff.)

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

- (1) הַשָּׁנִים הַטֹּבֹת הָאֵלֶּה^(a) these good years (Gen. 41:35)
- (2) צַדִּיק אַתָּה you are righteous. (Jer. 12:1)
- (3) כִּי מֶלֶךְ גָּדוֹל אֲנִי^(b) For I (am) a great King. (Mal. 1:14)
- (4) לְעִיר הַגְּדוֹלָה הַזֹּאת to this great city (Jer. 22:8)
- (5) כִּי־חֲזָקִים הֵמָּה For they (are) strong. (Judg. 18:26)
- (6) חֲכָמִים אֲנַחְנוּ We (are) wise. (Jer. 8:8)
- (7) כִּי־חֲזָק הוּא For he (is) strong. (Num. 13:31)
- (8) כִּי מָרִים הֵם For they (were) bitter. (Exod. 15:23)
- (9) הָעִיר הַזֹּאת קְרִיבָה This city (is) near. (Gen. 19:20)
- (10) וְאֲנֹכִי נֶעַר קָטָן And I (am) a little child. (1 Kgs. 3:7)

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

- (1) (הוא / היא) כִּי קָטָן For he (is) small. (Amos 7:2)
- (2) (אתָ / אתה^(c)) כִּי קָשָׁה that you (are) stubborn (Isa. 48:4)
- (3) מְאֹד (הוא^(d) / היא) כִּי־יָפָה For she (was) very beautiful. (Gen. 12:14)
- (4) (אתָ / אתה) יָפָה You (are) lovely. (Song of Sol. 6:4)
- (5) (אתָ / אתה) תָּמִים You (were) perfect (blameless). (Ezek. 28:15)
- (6) (הָזֶה / הַזֹּאת) הַדָּבָר הָרָע this evil word (Exod. 33:4)
- (7) נָעַר (וְהוּא / וְהִיא) And he (was) a lad. (Gen. 37:2)
- (8) הַדָּבָר (זֶה / זֹאת) This (is) the word. (Num. 30:2)
- (9) (הַהוּא / הַהוּא) בַּיּוֹם on that day (Gen. 15:18)
- (10) (הָזֶה / הַזֹּאת) בַּיּוֹם on this day (Gen. 7:11)
- (11) הוא (זֶה / זֹאת) כִּי For this (is) he. (1 Sam. 16:12)
- (12) הָעִיר הַגְּדֹלָה (הוא / היא) That (is) the great (chief) city. (Gen. 10:12)

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

Example:

	יְהוָה הוּא הָאֱלֹהִים ^(e)	(a) <u>P</u>
	The LORD, he (is) God. (1 Kgs. 18:39)	(b) <u>masc.</u>
		(c) <u>sing.</u>
(1)	לֹא בַשָּׁמַיִם הוּא	(a) <u>P</u>
	It (she) (is) not in the heavens. (Deut. 30:12)	(b) <u>fem.</u>
		(c) <u>sing.</u>
(2)	הַגּוֹי הַגָּדוֹל הַזֶּה ^(f)	(a) <u>D</u>
	this great nation (Deut. 4:6)	(b) <u>masc.</u>
		(c) <u>sing.</u>
(3)	זֶה הַיּוֹם	(a) <u>D</u>
	This (is) the day. (Judg. 4:14)	(b) <u>masc.</u>
		(c) <u>sing.</u>
(4)	כִּי אֲנִי יְהוָה	(a) <u>P</u>
	For I (am) the LORD. (Exod. 7:5)	(b) <u>com.</u>
		(c) <u>sing.</u>
(5)	הָעָם הַזֶּה הָרָע	(a) <u>D</u>
	this evil people (Jer. 13:10)	(b) <u>masc.</u>
		(c) <u>sing.</u>
(6)	כַּדְבָּר הָרָע הַזֶּה	(a) <u>D</u>
	according to this evil word (Deut. 13:12)	(b) <u>masc.</u>
		(c) <u>sing.</u>

Footnotes

(a) For irregular plural endings on certain nouns, cf. *G.19.2(1)(b)* and (2)(b), pp. 38f.

(b) אֲנִי is the pausal form for אָנִי (cf. *G.8.3*, p. 17; also *G.68*, pp. 240f.).

(c) אֵתָּה is pausal (with 'atnaḥ, אֵתָּה [cf. MT in *Biblia Hebraica Stuttgartensia*] for אַתָּה (cf. *G.8.3*, p. 17; *G.68*, pp. 240f.).

- (d) The normal form for the third person feminine singular personal pronoun is **היא**, but throughout the Pentateuch vav replaces vav and the form becomes **היא**. It is still pronounced as if the vowel were a **hireq-yod**.
- (e) For the translation of **יהוה** as LORD (all capital letters), cf. *G* 16.6, p. 32.
- (f) **הגוי** consists of the masculine noun **גוי**, “nation, people,” prefixed by the definite article. The noun alone would be transliterated as *gôy*. In modern Hebrew usage it is applied to all non-Jewish persons.

Suggestions for Further Testing

1. Translate the following:

- | | | |
|-----|----------------------------------|----------------|
| (1) | כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ | (Eccl. 7:20) |
| (2) | אֲבָרָהָם וְשָׂרָה זָקְנִים | (Gen. 18:11) |
| (3) | אֲנַחְנוּ אֲחִים | (Gen. 42:32) |
| (4) | מֶלֶךְ יִשְׂרָאֵל הוּא | (1 Kgs. 22:32) |
| (5) | כִּי גָדוֹל הַיּוֹם הַהוּא | (Jer. 30:7) |
| (6) | הַגּוֹי הַגָּדוֹל הַזֶּה | (Deut. 4:6) |
| (7) | הָאֵשׁ הַגְּדוֹלָה הַזֹּאת | (Deut. 5:22) |
| (8) | בְּדִבְרֵים הָאֵלֶּה | (Gen. 24:23) |

2. Match each word in the first two the words in the last two columns with its opposite or counterpart from the words in the last two columns.

- (1) () טוב
- (2) () זקן
- (3) () אב
- (4) () אין
- (5) () חֲשֹׁד
- (6) () רגל
- (7) () ים
- (8) () יום
- (9) () קטן
- (10) () אדם
- (11) () רחוק
- (12) () פרי
- (13) () בן
- (14) () רוח
- (A) גדול
- (B) אור
- (C) לילה
- (D) קרוב
- (E) עין
- (F) בת
- (G) בשר
- (H) יש
- (I) חדש
- (J) אם
- (K) רע
- (L) יבשה
- (M) ראש
- (N) אשה

3. From your study of the Glossary (cf. *G*, pp. 424ff.), define the following terms:

(1) Demonstrative Pronouns

(2) Independent Pronouns

LESSON X

Answer Key (Cf. G, pp. 65ff.)

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

(1)	הָאָרֶץ	עַם ^(a)	the people of the earth (Jer. 37:2)
(2)	יִשְׂרָאֵל	בְּנֵי	the sons of Israel (Gen. 42:5)
(3)	יְהוּדָה	עָרֵי	the cities of Judah (2 Sam. 2:1)
(4)	יְרוּשָׁלַם	מֶלֶךְ	the king of Jerusalem (Josh. 10:1)
(5)	יִשְׂרָאֵל	אֶרֶץ	the land of Israel (1 Sam. 13:19)
(6)	הַמִּדְבָּר	דֶּרֶךְ	the way of the wilderness (Exod. 13:18)
(7)	הָעָם	נַפְשׁ	the soul of the people (1 Sam. 30:6)
(8)	הַמֶּלֶךְ	עַבְדֵי	the servants of the king (2 Sam. 16:6)
(9)	הָאֱלֹהִים ^(b)	עַבֵד	the servant of God (1 Chr. 6:34)
(10)	מֹשֶׁה	תּוֹרַת בְּסֵפֶר ^(c)	in the book of the law of Moses (Josh. 8:31)
(11)	יִשְׂרָאֵל	בֵּית	the house of Israel (Exod. 16:31)
(12)	סֵפֶר הַתּוֹרָה	דְּבָרֵי ^(c)	the words of the book of the law (2 Kgs. 22:11)

X.2 Translate the following:

(1)	מִיַּד הָאִשָּׁה	from the hand of the woman (Gen. 38:20)
(2)	יוֹם הַשַּׁבָּת	the day of the Sabbath (Exod. 20:11)
(3)	בֶּן-אָדָם	son of man (Ezek. 2:1)
(4)	מִבְּנֵי-הַנְּבִיאִים	from the sons of the prophets (2 Kgs. 2:7)
(5)	וּמִבְּנֵי יִשְׂרָאֵל	and from the sons of Israel (1 Kgs. 9:22)
(6)	בָּנוֹת אַנְשֵׁי הָעִיר ^(c)	the daughters of the men of the city (Gen. 24:13)
(7)	בְּשֵׁם הַמֶּלֶךְ	in the name of the king (Est. 3:12)
(8)	רֹאשֵׁי הַהָרִים	the tops of the mountains (Gen. 8:5)
(9)	וְאַלֶּה מַלְכֵי הָאָרֶץ ^(d)	and these (are) the kings of the land (Josh. 12:1)
(10)	בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל ^(c)	in the land of the sons of Israel (Josh. 11:22)
(11)	עֲבָדֵי הַמֶּלֶךְ	the servants of the king (1 Sam. 22:17)
(12)	מֹשֶׁה עֶבֶד יְהוָה ^(e)	Moses, servant of the LORD (Josh. 1:15)

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

X.4 Translate the following:

(1)	כָּל-יְמֵי הָאָרֶץ	all the days of the earth (Gen. 8:22)
(2)	דַּם-כָּל-בָּשָׂר	blood of all flesh (Lev. 17:14)
(3)	וְלֹא בֶן-נְבִיא אָנֹכִי	And I (am) not a son of a prophet (Amos 7:14)
(4)	אִישׁ מִבְּנֵי יִשְׂרָאֵל	a man from the children of Israel (Lev. 17:13)
(5)	בְּהַר צִיּוֹן וּבִירוּשָׁלַם	on the mountain of Zion and in Jerusalem (Isa. 10:12)
(6)	שֵׁם אִשְׁת־אַבְרָם שָׂרַי	The name of Abraham's wife (was) Sarai. (Gen. 11:29)
(7)	וְאַלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל	And these (are) the names of the children of Israel (Exod. 1:1)
(8)	אֶת־דֶּרֶךְ עֵץ הַחַיִּים	the way of the tree of life (Gen. 3:24)
(9)	בְּתוֹרַת מֹשֶׁה עֶבֶד־הָאֱלֹהִים	in the law of Moses the servant of God (Dan. 9:11)
(10)	כִּי בַת־מֶלֶךְ הִיא ^(f)	for she (is) a daughter of a king (2 Kgs. 9:34)

X.5 Match the following:

- | | | | |
|------------|---------------------------------|-----|--|
| (1) (F) | כְּכֹכְבֵי הַשָּׁמַיִם | (A) | For they (are) merciful kings.
(1 Kgs. 20:31) |
| (2) (E) | בָּנוֹת אֲנָשֵׁי הָעִיר | (B) | the book of the law of
the LORD (2 Chr. 17:9) |
| (3) (Q) | כִּי מְצֹת הַמֶּלֶךְ הִיא | (C) | The voice (is) the voice of Jacob.
(Gen. 27:22) |
| (4) (H) | מִנְשֵׁי בְנֵי־הַנְּבִיאִים | (D) | and the houses of the kings of
Judah (Jer. 19:13) |
| (5) (R) | וְזֹאת תּוֹרַת הָאָדָם | (E) | the daughters of the men of
the city (Gen. 24:13) |
| (6) (L) | זֹאת תּוֹרַת הַבַּיִת | (F) | as the stars of the heavens
(Gen. 26:4) |
| (7) (B) | סֵפֶר תּוֹרַת יְהוָה | (G) | in the way of the kings of
Israel (2 Kgs. 8:18) |
| (8) (J) | דְּבַר־יְהוָה הַזֶּה | (H) | from the wives of the sons of
the prophets (2 Kgs. 4:1) |
| (9) (K) | דְּבַר־שָׁלוֹם וְאֱמֶת | (I) | men from the elders of Israel
(Ezek. 14:1) |
| (10) (N) | לְכָל־זִקְנֵי הָאָרֶץ | (J) | the words of that prophet
(Deut. 13:4) |
| (11) (O) | וְדַבֵּר יְהוָה מִירוּשָׁלַם | (K) | words of peace and truth
(Est. 9:30) |
| (12) (P) | וְאֵלֶּה דְּבַר־יְהוָה הַסֵּפֶר | (L) | This (is) the law of the house.
(Ezek. 43:12) |
| (13) (I) | אֲנָשִׁים מִזִּקְנֵי יִשְׂרָאֵל | (M) | concerning the houses of this
city (Jer. 33:4) |
| (14) (M) | עַל־בְּתֵי הָעִיר הַזֹּאת | (N) | to all the elders of the land
(1 Kgs. 20:7) |
| (15) (D) | וּבְתֵי מַלְכֵי יְהוּדָה | (O) | and the word of the LORD from
Jerusalem (Isa. 2:3) |
| (16) (G) | בְּדֶרֶךְ מַלְכֵי יִשְׂרָאֵל | (P) | And these (are) the words of
the book. (Jer. 29:1) |
| (17) (A) | כִּי מַלְכֵי חֶסֶד הֵם | (Q) | For it (is) the commandment of
the king. (Isa. 36:21) |
| (18) (C) | הַקָּל קוֹל יַעֲקֹב | (R) | And this (is) the law of the man.
(2 Sam. 7:19) |

Footnotes

- (a) A noun in the construct state never takes the definite article but is considered definite if the absolute noun that follows it has the definite article or is a proper name. All the examples in this exercise are definite.
- (b) **אלהים** is treated as a proper name when it refers to the God of Israel. It is classified as definite whether it stands with or without the definite article. Nouns in a construct relationship with it are translated with the definite article. The same rule applies to all the proper names.
- (c) Two or more construct nouns may occur in the same construct relationship. The rule regarding definiteness applies to both of them: if the noun in the absolute state is indefinite, they are indefinite; if it is definite, they are definite.
- (d) **אלה** is the masculine or feminine plural demonstrative pronoun, translated “these” (cf. *G.24.2*, p. 53).
- (e) An appositional phrase consisting of nouns forming a construct relationship often occurs after a proper noun and serves to define the proper noun more exactly. “Moses, servant of the LORD” tells us who Moses is. (Cf. 2 Chr. 29:27: “David, king of Israel”; 2 Sam. 6:16: “Michal, daughter of Saul.”)
- (f) A construct noun is indefinite when the absolute noun following it is indefinite.
- (g) The noun **חסד** takes on the force of an adjective when used as the absolute noun in a construct relationship. For example, **אנשי חסד** (Isa. 57:1), “men of **חסד**” has been rendered “pious men” and “men of good faith.” **תורת חסד** (Prov. 31:26), “law of **חסד**,” has been translated “kindly teaching.” Examples of other nouns used in a similar way include the following:
- (1) **איש דברים** “a man of words,” i.e., “an eloquent man” (Exod. 4:10)

- (2) אֲנָשֵׁי אֱמֶת “men of truth,” i.e., “trustworthy men” (Exod. 18:21)
- (3) שֵׁר שְׁלוֹם “a prince of peace,” i.e., “a peaceable ruler” (Isa. 9:5; Eng. 9:6)
- (4) אֲנָשֵׁי מִלְחָמָה “men of war,” i.e., “trained warriors” (2 Chr. 8:9)
- (5) אֲנָשֵׁי הַשֵּׁם “men of the name,” i.e., “renowned men” (Gen. 6:4)
- (6) אֶרֶץ שְׁלוֹם “a land of peace,” i.e., “a tranquil, safe land” (Jer. 12:5)
- (7) אִישׁ דָּמִים “a man of bloods,” i.e., “a bloodguilty man, a murderer” (2 sam. 16:7)

Suggestions for Further Testing

1. Circle the word that does not belong to the category indicated.

(1) parts of the body	יָד	לֵב	אָהֶל	רֶגֶל
(2) food and drink	מַיִם	אֶבֶן	פָּרִי	לֶחֶם
(3) where people gather	יַיִן	יְרוּשָׁלַיִם	בַּיִת	עִיר
(4) related to time	שָׁנָה	תְּהוֹם	עֵת	יוֹם
(5) where things grow	מִדְבָּר	שָׂדֶה	יָם	מִשְׁפָּט
(6) desirable qualities	חֹזֶק	חָכָם	קָשָׁה	יָפָה
(7) living creatures	יַבִּשָּׁה	בְּהֵמָה	סוֹס	חֵיָה
(8) related to obedience	מִצְוָה	תּוֹרָה	נִעְרָה	בְּרִית
(9) persons with a vocation	חֶרֶב	מֶלֶךְ	נָבִיא	מַלְכָּה
(10) in liquid form	דָּם	יַיִן	מַיִם	עוֹף

2. Match the following:

- | | | | | |
|------|-----|-----------------------|-----|---|
| (1) | () | מִיד אֱלֹהִים הִיא | (A) | according to the commandment of Moses (2 Chr. 8:13) |
| (2) | () | כִּי בֶן רִבְקָה הוּא | (B) | stars of light (Ps. 148:3) |
| (3) | () | זְקֵנִים וְזִקְנוֹת | (C) | For it (is) from the hand of God. (Eccl. 2:24) |
| (4) | () | תּוֹרַת אֱמֶת | (D) | according to the word of the LORD (Josh. 8:27) |
| (5) | () | אִשְׁת־הָאִישׁ | (E) | on the mountains of Israel (Ezek. 37:22) |
| (6) | () | בּוֹכְבֵי אוֹר | (F) | judgment of truth (Zech. 7:9) |
| (7) | () | מִבְּנוֹת יִשְׂרָאֵל | (G) | law of truth (Mal. 2:6) |
| (8) | () | מִשְׁפַּט אֱמֶת | (H) | the top (head) of the mountain (Exod. 19:20) |
| (9) | () | כְּמִצּוֹת מֹשֶׁה | (I) | For he (was) the son of Rebecca. (Gen. 29:12) |
| (10) | () | כְּדִבַּר יְהוָה | (J) | from the daughters of Israel (Deut. 23:18) |
| (11) | () | בְּהָרֵי יִשְׂרָאֵל | (K) | the man's wife (Gen. 20:7) |
| (12) | () | רֹאשׁ הָהָר | (L) | old men and old women (Zech. 8:4) |

3. Translate the following:

- | | | |
|------|---------------------------------|------------------------|
| (1) | וְגוֹי קָדוֹשׁ | (Exod. 19:6) |
| (2) | הָעָרִים גְּדוֹלֹת מְאֹד | (Num. 13:28) |
| (3) | אֵין אֱמֶת וְאֵין חֶסֶד | (Hos. 4:1) |
| (4) | כְּדִבְרֵי הָאֱלֹהִים | (Gen. 24:23) |
| (5) | לֹא אִישׁ דִּבְרִים אֲנֹכִי | (Exod. 4:10) |
| (6) | וְאֱלֹהֵי שְׁמוֹת הָאֲנָשִׁים | (Num. 1:5) |
| (7) | כָּל-עָרֵי הַמְּלָכִים-הָאֵלֶּה | (Josh. 11:12) |
| (8) | אִשָּׁה מֵאֶרֶץ מִצְרַיִם | (Gen. 21:21) |
| (9) | סֵפֶר הַבְּרִית | (Exod. 24:7) |
| (10) | עִם אֱלֹהֵי אֲבֹתָם | (Ps. 47:10; Eng. 47:9) |

4. From your study of the Glossary (G, pp. 424ff.), define the following terms:

- (1) Absolute State
- (2) Construct Relationship
- (3) Construct State
- (4) Hapax Legomenon
- (5) Relative Pronoun

LESSON XI

Answer Key (Cf. G, pp. 76ff.)

XI.1 Match the following:*

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

XI.2 Translate the following:

- | | | |
|------|--------------------------------------|---|
| (1) | אַתָּה אָבִינוּ | You are our father. (Isa. 63:16) |
| (2) | מִיַּד הָאִשָּׁה | from the hand of the woman (Num. 5:25) |
| (3) | בְּנֵי יִשְׂרָאֵל | the sons of Israel (Josh. 9:26) |
| (4) | בְּיַד עַמִּי יִשְׂרָאֵל | by the hand of my people Israel (Ezek. 25:14) |
| (5) | בְּיַד נְבִיאֶיךָ | by the hand of your prophets (Neh. 9:30) |
| (6) | בְּיַד עֲבָדֶיךָ | by the hand of your servants (Ezra 9:11) |
| (7) | כִּי לִי ^(e) כָּל־הָאָרֶץ | For to me is all the earth. (Exod. 19:5) |
| (8) | וְכָל־אֲנָשֵׁי בֵיתוֹ | and all of the men of his house (Gen. 17:27) |
| (9) | וּדְבַר אֱלֹהֵינוּ | and the word of our God (Isa. 40:8) |
| (10) | אֱלֹהֵי אָבִי אַבְרָהָם | the God of my father Abraham (Gen. 32:10;
Eng. 32:9) |

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

- (1) יְהוָה צְבָאוֹת עִמָּנוּ The LORD of hosts is with us.
(Ps. 46:12; Eng. 46:11)
- (2) בְּיַד עֲבָדָיו הַנְּבִיאִים^(f) by the hand of his servants the prophets (2 Kgs. 24:2)
- (3) מִיָּמֵינוּ אֲבוֹתֵינוּ from the days of our ancestors (Ezra 9:7)
- (4) לָכֶם וּלְאֲבוֹתֵיכֶם^(g) to you and to your ancestors (Jer. 7:14)
- (5) הֵמָּה וְאֲבוֹתָם they and their ancestors (Jer. 9:15; Eng. 9:16)
- (6) אֱלֹהֵי אֲבוֹתֵיהֶם^(g) the God of their ancestors (1 Chr. 5:25)
- (7) כָּל-בָּנָיו וְכָל-בָּנוֹתָיו^(h) all his sons and all his daughters (Gen. 37:35)
- (8) מִפְּרִי יָדֶיהָ from the fruit of her hands (Prov. 31:31)
- (9) וְהִנֵּה יָדִי עִמָּךְ Behold, my hand is with you.
(2 Sam. 3:12)
- (10) הִנֵּה כָּל-אֲשֶׁר-לּוֹ בְּיָדְךָ^(j) Behold, all that he has is in your hand. (Job 1:12)
- (11) יָדַי וְרַגְלֵי^(k) my hands and my feet (Ps. 22:17; Eng. 22:16)
- (12) אַתָּם וּבְנֵיכֶם you and your sons (Deut. 12:12)

Footnotes

- (a) A noun is definite when it has the definite article, is a proper name, is in the construct relationship with a definite noun, or has a pronominal suffix (cf. G.26.5, p. 63; *Glossary*, “Definite/Indefinite Noun,” p. 430). The example here is of a noun made definite by its pronominal ending.
- (b) אַתָּה is the pausal form (with silluq, אַתָּה [cf. MT in *Biblia Hebraica Stuttgartensia*]) for אַתָּה (cf. G.68, pp. 240f.).
- (c) אַנְכִי is the pausal form (with secondary accent, אַנְכִי [cf. MT in *Biblia Hebraica Stuttgartensia*]) for אַנְכִי (cf. G.68, pp. 240f.).

- (d) The word אב, “father,” exhibits forms that are easily confused. The singular construct is אבי, “father of.” When the first person singular pronominal suffix is added, the result is אבי, “my father” [cf. G.28.3(2), pp. 73.f.L According to the way אבי is normally written, the final syllable is the accented syllable. Before the pausal form אבה, however, the accent is pushed back to the initial syllable (אבה). This was done to avoid juxtaposing two heavily accented syllables within a sentence. Such changes in accentuation are not uncommon in the Hebrew Bible.
- (e) ׀ is idiomatic for “mine,” making it possible to translate: “For mine is all the earth.”
- (f) The transliteration (pronunciation) of אבדו is ʾvādāv. The final vav functions as a regular consonant, closing the final syllable (דו). The vowel is qameṣ-yod, a diphthong. All third masculine singular pronominal suffixes, when added to plural construct nouns, produce final closed syllables in a similar manner [cf. H.XI.3(7), p. 49].
- (g) The secondary accent meteg may occur on long vowels in open syllables when the long vowels stand two or more syllables before the tone syllable of a word (cf. G.9.2, pp. 17f.)
- (h) A BeGaD KeFaT letter loses its dagesh lene when placed immediately after a vowel (cf. G.6, pp. 12f.). The dagesh lene may be caused to drop out when a BeGaD KeFaT letter stands first in a word if the preceding word ends in a vowel. In the example taken from Genesis 37:35, קל stands without a dagesh lene since, in the larger context of the sentence, it is preceded by a word with a final vowel (וַיִּקְרָא קַל-בְּנִי). The preceding šureq causes kaf to drop its dagesh lene. The exercises throughout the *Grammar* contain many similar examples, because they faithfully reproduce the texts from which they were drawn.
- (i) In this case כ appears without its dagesh lene because it comes immediately after a word ending in a final ה without mappiq, which

means that the syllable is open [cf. *G.12.4(4)*, p. 21]. The שֶׁ in הִנֵּה , therefore, is treated as preceding kaf and causing it to lose its dagesh lene.

- (j) בְּיָדְךָ, “in your hand,” is the pausal form (with secondary accent, בְּיָדְךָ [cf. MT in *Biblia Hebraica Stuttgartensia*]) for בְּיָדְךָ (cf. Exod. 13:9).
- (k) רַגְלִי, “my feet,” is the pausal form (with silluq, רַגְלִי [cf. MT in *Biblia Hebraica Stuttgartensia*]) for רַגְלִי (cf. Isa. 60:13). This word occurs more often with ’atnaִּ than with silluq (cf. *G.8.3*, p. 17).

Suggestions for Further Testing

1. Match the following:

- | | | |
|----------|------------------|---|
| (1) () | לפני האלהים | (A) his wife and his sons' wives
(Gen. 7:7) |
| (2) () | אלהי אבותיכם | (B) our sons and our daughters
(Jer. 35:8) |
| (3) () | אשתך ונשי־בניך | (C) they and our ancestors (Neh. 9:16) |
| (4) () | אשתו ונשי־בניו | (D) their wives and their daughters
(Jer. 14:16) |
| (5) () | בנינו ובנותינו | (E) you and your sons (Deut. 12:12) |
| (6) () | את־בניו ואת־נשיו | (F) the God of their ancestors
(1 Chr. 5:25) |
| (7) () | נשיהם ובנותיהם | (G) your wife and your sons' wives
(Gen. 6:18) |
| (8) () | בימי אבותיכם | (H) in the presence of God
(Exod. 18:12) |
| (9) () | אלהי אבותיהם | (I) your brothers and your houses
(Neh. 4:8) |
| (10) () | אתם ובניכם | (J) the God of your ancestors
(Exod. 3:13) |
| (11) () | הם ואבותינו | (K) in the days of your ancestors
(fathers) (Joel 1:2) |
| (12) () | אחיכם ובתיכם | (L) his sons and his wives
(Gen. 31:17) |

2. Translate the following:

- | | | |
|------|---------------------------------------|----------------|
| (1) | וַיֵּד אֱלֹהֵינוּ עָלֵינוּ | (Ezra 8:31) |
| (2) | יָדָיו עַל־יְדֵי הַמֶּלֶךְ | (2 Kgs. 13:16) |
| (3) | וַקּוֹלוֹ כְּקוֹל מַיִם רַבִּים | (Ezek. 43:2) |
| (4) | הַבָּנוֹת בָּנְתִי וְהַבָּנִים בְּנִי | (Gen. 31:43) |
| (5) | וְאֵלֶּה שְׁמוֹת בָּנָתָיו | (Num. 27:1) |
| (6) | יְהוָה אֱלֹהֶיךָ עִמָּךְ | (Deut. 2:7) |
| (7) | כִּי אָחִי אָבִיָּה הוּא | (Gen. 29:12) |
| (8) | הָאָרֶץ וְכָל־אֲשֶׁר בָּהּ | (Deut. 10:14) |
| (9) | אֲנִי וְכָל־הָעָם אֲשֶׁר אִתִּי | (Josh. 8:5) |
| (10) | הוּא וְכָל־הָעָם אֲשֶׁר עִמּוֹ | (Gen. 35:6) |
| (11) | אֵתָהּ וְהָעָם אֲשֶׁר אִתָּךְ | (Judg. 9:32) |
| (12) | לִּי אֲנִי וְכָל־אֲשֶׁר־לִי | (1 Kgs. 20:4) |

3. Supply the correct pronouns in order to complete the translations.

- (1) כֶּסֶף וְזָהָב _____ silver and _____ gold (Joel 4:5; Eng. 3:5)
- (2) אֶת־נָשָׁי וְאֶת־יְלָדָי _____ wives and _____ children
(Gen. 30:26)
- (3) בְּעָרֵיהֶם וּבְבָתֵּיהֶם in _____ cities and in _____ houses
(Deut. 19:1)
- (4) בַּת־אָבִי הוּא אֶךְ לֹא בַת־אִמִּי _____ is the daughter of
_____ father but not the daughter of _____ mother. (Gen. 20:12)
- (5) לִי־הֵם _____ are _____. (Gen. 45:8)
- (6) כִּי־עֲבָדֵי הֵם For _____ are _____ servants. (Lev. 25:42)
- (7) אֲשֶׁר אִתָּהּ בַּבַּיִת who were with _____ in the house (Gen. 27:15)
- (8) לְכָל־עֲבָדָיו אֲשֶׁר־אִתּוֹ בִּירוּשָׁלַם to all _____ servants who were
with _____ in Jerusalem (2 Sam. 15:14)
- (9) הֵיא טוֹבָה לִּי _____ is good to (for) _____. (Ruth 4:15)
- (10) כִּי זְקֵנִים־הָיָה מִמֶּנּוּ For _____ were older than _____.
(Job 32:4)
- (11) צַדִּיק אִתָּהּ מִמֶּנִּי _____ are more righteous than _____.
(1 Sam. 24:17)
- (12) כִּי הוּא צַדִּיק בְּעֵינָיו For _____ was righteous in _____ (own)
eyes. (Job 32:1)

LESSON XII

Answer Key (Cf. *G*, pp. 89ff.)

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

(1)	3 ms	מָשַׁל	he ruled
(2)	3 fs	מָשַׁלָּהּ	she ruled
(3)	2 ms	מָשַׁלְתָּ	you ruled
(4)	2 fs	מָשַׁלְתְּ	you ruled
(5)	1 cs	מָשַׁלְתִּי	I ruled
(6)	3 cp	מָשַׁלְנוּ	we ruled
(7)	2 mp	מָשַׁלְתֶּם	you ruled
(8)	2 fp	מָשַׁלְתֶּן	you ruled
(9)	1 cp	מָשַׁלְנוּ	we ruled

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

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

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

Example:

	וְאֵת־אֲשֶׁר בַּשָּׂדֶה לָקְחוּ	(a)	3 cp
	And that which was in the field they _____ took _____. (Gen. 34:28)	(b)	לָקַח
(1)	וְלֹא־הֵלְכוּ בְּתוֹרָתִי	(a)	3 cp
	And they did not _____ walk _____ in my law. (Jer. 44:10)	(b)	הֵלֵךְ
(2)	כִּי שָׁמַעְנוּ אֱלֹהִים עִמָּכֶם	(a)	1 cp
	For we have _____ heard _____ that God is with you. (Zech. 8:23)	(b)	שָׁמַע
(3)	וַיִּלְחַשֵּׁךְ קָרָא לַיְלָה ^(a)	(a)	3 ms
	And to the darkness he _____ called _____ night. (Gen. 1:5)	(b)	קָרָא
(4)	כָּל־הָעָם אָמְרוּ אָמֵן ^(b)	(a)	3 cp
	All the people _____ said _____, "Amen!" (Deut. 27:15)	(b)	אָמַר
(5)	אֵשׁ אֱלֹהִים נָפְלָה מִן־הַשָּׁמַיִם ^(c)	(a)	3 fs
	The fire of God _____ fell _____ from the heavens. (Job 1:16)	(b)	נָפַל
(6)	בְּכָל־כֹּחִי עָבַדְתִּי אֶת־אֲבִיכֶן ^(d)	(a)	1 cs
	With all my strength I _____ served _____ your father. (Gen. 31:6)	(b)	עָבַד
(7)	הֵלְכוּ בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר	(a)	3 cp
	The people of Israel _____ walked _____ in the wilderness. (Josh. 5:6)	(b)	הֵלֵךְ
(8)	מִצָּאנוּ מַיִם	(a)	1 cp
	We have _____ found _____ water. (Gen. 26:32)	(b)	מִצָּא
(9)	אָהַבְתָּ רָע מִטוֹב	(a)	2 ms
	You _____ loved _____ evil more than good. (Ps. 52:5; Eng. 52:3)	(b)	אָהַב
(10)	עֲבָדִים מָשְׁלוּ בָנוּ	(a)	3 cp
	Servants _____ ruled _____ over us. (Lam. 5:8)	(b)	מָשַׁל
(11)	וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת ^(e)	(a)	3 cp
	And the people of Israel shall _____ keep _____ the sabbath. (Exod. 31:16)	(b)	שָׁמַר
(12)	כִּסְפִּי וְזָהָבִי לָקַחְתָּם ^(f)	(a)	2 mp
	You have _____ taken _____ my silver and my gold. (Joel 4:5; Eng. 3:5)	(b)	לָקַח

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

- (1) וְאֶת־קוֹלֹ שְׁמַעְנוּ (g) And we heard his voice. (Deut. 5:24)
- (2) אֶת־קוֹלְךָ שְׁמַעְתִּי בְּגֶן (h) I heard your voice in the garden. (Gen. 3:10)
- (3) וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ (i) But his father and his mother did not know. (Judg. 14:4)
- (4) לֹא שָׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ You have not kept the commandment of the LORD your God. (1 Sam. 13:13)
- (5) לֹא־שָׁמְרוּ (j) תּוֹרָתְךָ They did not keep your law. (Ps. 119:136)
- (6) שְׁמַעְתִּי אֶת־תְּפִלָּתְךָ I have heard your prayer. (1 Kgs. 9:3)
- (7) לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ You have not listened to the voice of the LORD your God. (Deut. 28:45)
- (8) וְלֹא שָׁמְעוּ בְּקוֹלִי And they have not listened to (obeyed) my voice. (Num. 14:22)
- (9) וְלָקַחְתָּ אִשָּׁה לְבָנִי (e) And you shall take a wife for my son. (Gen. 24:4)
- (10) כִּי־אָהַב אָבִיהֶם (k) For their father loved him. (Gen. 37:4)

XII.5 Translate the following:

- | | |
|---|---|
| (1) כִּי שָׁמַע אֱלֹהִים אֶל־קוֹל הַנֶּעַר | And God heard the voice of the boy. (Gen. 21:17) |
| (2) כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל | Thus says the LORD, the God of Israel. (Exod. 5:1) |
| (3) וּבִירוּשָׁלַם מָלַךְ עַל כָּל־יִשְׂרָאֵל (l) | And in Jerusalem he reigned over all Israel. (2 Sam. 5:5) |
| (4) וְלְכָל־בְּנֵי יִשְׂרָאֵל הָיָה אֹר (m) | But to all the people of Israel there was light. (Exod. 10:23) |
| (5) וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים (n) | And Moses went up unto God. (Exod. 19:3) |
| (6) כִּי־שָׁכַב דָּוִד עִם־אֲבוֹתָיו | that David had lain down with his ancestors (1 Kgs. 11:21) |
| (7) וְדִבְרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ (o) | And you heard his words from the midst of the fire. (Deut. 4:36) |
| (8) לֹא שָׁמְרוּ בְרִית אֱלֹהִים | They did not keep God's covenant. (Ps. 78:10) |
| (9) לֹא שָׁמְרוּ אֲבוֹתֵינוּ אֶת־דְּבַר יְהוָה | Our ancestors did not keep the word of the LORD. (2 Chr. 34:21) |
| (10) וְלֹא־שָׁמַע עַמִּי לְקוֹלִי | But my people did not listen to my voice. (Ps. 81:12; Eng. 81:11) |

XII.6 Match the following:

- | | | |
|------------|---|---|
| (1) (J) | אֶתִּי שְׁלַח יְהוָה ^(p) | (A) And I shall lie down with my ancestors. (Gen. 47:30) |
| (2) (F) | וַיְהִי־הָיָה פֶקֶד אֶת־שָׂרָה ^(q) | (B) as a sign upon your hand (Exod. 13:9) |
| (3) (L) | וַיִּלְחַשׁ־קָרָא לַיְלָה ^(a) | (C) and the word of the LORD from Jerusalem (Isa. 2:3) |
| (4) (A) | וַיִּשְׁכַּבְתִּי עִם־אֲבֹתִי ^(e) | (D) the book of the law of the LORD (2 Chr. 34:14) |
| (5) (G) | כִּי־פָקֵד יְהוָה אֶת־עַמּוֹ | (E) according to the word of the man of God (2 Kgs. 5:14) |
| (6) (B) | לָאוֹת עַל־יָדָי | (F) The LORD visited Sarah. (Gen. 21:1) |
| (7) (K) | כָּל־יְמֵי אָדָם | (G) that the LORD had visited his people (Ruth 1:6) |
| (8) (E) | כַּדְּבַר אִישׁ הָאֱלֹהִים | (H) the words of that prophet (Deut. 13:4) |
| (9) (C) | וּדְבַר יְהוָה ^(r) מִירוּשָׁלַם | (I) the God of our ancestors (Deut. 26:7) |
| (10) (H) | דְּבַר־יְהוָה הַנִּבֵּא הַזֶּה | (J) The LORD sent me. (1 Sam. 15:1) |
| (11) (D) | אֶת־סֵפֶר תּוֹרַת־יְהוָה | (K) all the days of Adam (Gen. 5:5) |
| (12) (I) | אֱלֹהֵי אֲבֹתֵינוּ | (L) But the darkness he called night. (Gen. 1:5) |

Footnotes

- (a) וַיִּלְחַשׁ is made emphatic by being written before the verb (cf. G.32, p. 87). Students may gain new insight into the meaning of a text if they are sensitive to the use of inverted word order in Biblical Hebrew to achieve emphasis.
- (b) כָּל־יְמֵי is made emphatic by the inverted word order of the sentence.
- (c) אֱשׁ אֱלֹהִים is another example of inverted word order for emphasis.
- (d) בְּכָל־כֹּחַ also uses inverted word order for emphasis.
- (e) A perfect form of a verb, when prefixed with vav conjunction, will ordinarily be translated in the future tense [cf. G.31.1(4), p. 86].

- (f) כִּסְפִי וְזָהָבִי are made emphatic by being placed before the verb.
- (g) וְאֶת־קִלְוֹ is another example of inverted word order, used for emphasis.
- (h) אֶת־קִלְוֹ is made emphatic by its position in the sentence.
- (i) וְאֶבְיֹר וְאֶמְנוֹ illustrates inverted word order for emphasis.
- (j) תִּירְתָּךְ is the pausal form (with silluq, תִּירְתָּךְ) for תִּירְתָּךְ (cf. G.8.2, 8.3, pp. 16f.). The dagesh lene has dropped out of the initial tav in this word because the preceding word ends in a vowel (וֹ) (cf. G.6, pp. 12f.).
- (k) כִּי־אֵתָּו is made emphatic by its position before the verb.
- (l) וּבִירוּשָׁלַם is emphasized by the inverted word order.
- (m) וְלִכְלִי־בְנֵי יִשְׂרָאֵל is a vivid example of how words and phrases could be made emphatic by their position in a sentence. Try reading Hebrew with this in mind.
- (n) וּמֹשֶׁה is highlighted by being placed before the verb.
- (o) וְדִבְרָיו shifts emphasis to God's spoken words by its inverted position in the sentence.
- (p) אֲתִי is the speaker's way of stressing his commission from the LORD. It is another instance of emphasis through dislocation.
- (q) וַיְהִי־הָאֵל stresses that the astounding thing to be communicated is that *the LORD* visited Sarah.
- (r) On the unusual ending on יְרוּשָׁלַם, see G.12.2, p. 19.

Additional Helps

Those who have studied the *Grammar* up to this point should be prepared to make an analysis of Hebrew phrases, clauses, and sentences. A translation based upon this analysis should then be possible. The translation process involves examining each word, dividing it into its component parts, and identifying and explaining each part. All verb forms should be fully located. The examples given below suggest one way to analyze Hebrew sentences.

1. אֲתִי שָׁלַח יְהוָה (1 Sam. 15:1)

- (1) אֲתִי, the sign of the direct object, אֶת (cf. G.5, p. 12), plus first person pronominal suffix, which serves as the direct object, and is translated “me” (cf. G.27.2, p. 71). This word is made emphatic by its position in the sentence prior to the subject and verb (cf. G.32, p. 87).
- (2) שָׁלַח, a Qal perfect, third masculine singular, from the same root שָׁלַח, translated “he sent.”
- (3) יְהוָה, the divine name Yahweh, for which אֲדֹנָי (’*Ādōnāy*) is substituted in the pronunciation. יְהוָה is translated “LORD” (all capital letters) (cf. G.16.6, p. 32).

Translation:

אֲתִי שָׁלַח יְהוָה “The LORD sent *me*.”

2. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל (Gen. 25:13)

- (1) וְאֵלֶּה, the vav conjunction ו (“and”), plus the demonstrative masculine (or feminine) plural pronoun, translated “and these” (cf. G.24.2, p. 53).
- (2) שְׁמוֹת, a masculine plural construct noun, from the absolute שְׁמוֹת, “names,” translated “names of” [cf. G.26.4(2)(c), p. 61]. שְׁמוֹת is

one of the several masculine plural nouns ending in **ות**, an ending normally used on feminine plural nouns [cf. *G.19.2(1)(b)*, p. 381].

- (3) **בני**, the masculine plural construct noun, from **בנים**, “sons,” translated “sons of” [cf. *G.26.4(2)(c)*, p. 61].
- (4) **ישמעאל**, the proper name “Ishmael,” which has a quiescent (silent) **א** in its final syllable. Since a proper name is definite, all the nouns in a construct relationship with it are also definite (cf. *G.26.5*, p. 63).

Translation:

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל “And these (are) the names of the sons of Ishmael.”

3. **זָכַרְתִּי בַלַּיְלָה שְׁמְךָ יְהוָה** (Ps. 119:55)

- (1) **זָכַרְתִּי**, Qal perfect, first common singular, from **זָכַר**, “he remembered,” translated “I remember.” The position of **זָכַרְתִּי** illustrates the normal word order for a Hebrew verbal sentence in which the verb appears first (cf. *G.32*, p. 87).
- (2) **בַּלַּיְלָה**, masculine singular noun (**לַיְלָה**), translated “night,” plus the contraction of the preposition **בְּ** (“in”) and the definite article **הַ** (“the”) producing **בִּי** [cf. *G.15. 1(4)*, p. 29]. **בִּי** lacks a dagesh lene because the preceding word ends in a vowel. The full translation of the word is “in the night.”
- (3) **שְׁמְךָ**, masculine singular construct noun, from the absolute **שֵׁם**, “name,” plus second masculine singular pronominal suffix. The writing of **שְׁמְךָ** with pronominal endings follows the same pattern as **בְּנִי**, “son” [cf. *G.28.3Q*], p. 73]. Translation: “your name.”
- (4) **יְהוָה**, the covenant name for Israel’s God, pronounced *’Adōnāy* (**אֲדֹנָי**), and translated “LORD” (all capital letters) (cf. *G.16.6*, p. 32). **יְהוָה** is used here as a vocative, a means of addressing a person or

thing. Translation: “O LORD.”

Translation:

זְכַרְתִּי בַלַּיְלָה שְׁמֶךָ יְהוָה “I remember your name in the
night, O LORD.”

4. וְלֹא־הֵלְכוּ בַתּוֹרָתִי (Jer. 44:10)

- (1) וְלֹא, the vav conjunction ו (“and”), plus the negative particle לֹא (“not”). A maqqef joins וְלֹא to the following word (cf. G.4, p. 12).
- (2) הֵלְכוּ, Qal perfect, third common plural, from the verb הָלַךְ, “he walked,” translated “they walked.” United by maqqef, the verb and the negative particle are translated as a unit: “they did not walk.” The meteg in the initial syllable indicates that the syllable is open and that therefore the sheva under ה is a vocal sheva [cf. G.9.2(3), p. 18].
- (3) בַּתּוֹרָתִי, the preposition ב (“in”) prefixed to the noun תּוֹרָה, “law,” in its construct form (תּוֹרַת), plus the first common singular pronominal suffix, “my.” The preposition ב lacks a dagesh lene because the preceding word ends in a vowel. Pronominal suffixes on nouns indicate that the nouns are in the construct state. The literal meaning of תּוֹרָתִי is “the law of me.” The translation of בַּתּוֹרָתִי is “in my law.”

Translation:

וְלֹא־הֵלְכוּ בַּתּוֹרָתִי “And they did not walk in my law.”

Suggestions for Further Testing

1. Write the Qal perfect inflection of כָּתַב, “he wrote.”

3 ms	כתב	3 cp	כתב
3 fs	כתב		
2 ms	כתב	2 mp	כתב
2 fs	כתב	2 fp	כתב
1 cs	כתב	1 cp	כתב

2. Locate and translate the following forms.

Example: שָׁכַבְתִּי Qal Perfect, 1 cs, from שָׁכַב, “he lay down,” translated “I lay down.”

- (1) מִשְׁלַחְתִּי
- (2) שָׁכַבְנוּ
- (3) שָׁכַבְתָּ
- (4) שָׁמַרְתֶּם
- (5) מָלְכוּ
- (6) אָהַבְתָּ
- (7) פָּקְדָה
- (8) מִשְׁלַחַן

3. Translate the following:

- (1) וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ (Gen. 36:31)
- (2) וְשָׁמַר יְהוָה אֱלֹהֶיךָ הַבְּרִית (Deut. 7:12)
- (3) אִישׁ הָאֱלֹהִים אֲשֶׁר שָׁלַחַתָּ (Judg. 13:8)
- (4) וְאַתָּה אֶת־עַבְדְּךָ יָדַעְתָּ (1 Chr. 17:18)
- (5) וְהוּא לֹא יָדַע (Hos. 7:9)
- (6) כִּי לֹא יָדְעוּ מֶה־הוּא (Exod. 16:15)
- (7) וְהִיא לֹא יָדְעָה (Hos. 2:10)
- (8) הֲלֹךְ יִשְׂרָאֵל בְּמִדְבָּר (Josh. 14:10)

LESSON XIII

Answer Key (Cf. *G*, pp. 101ff.)

XIII.1 Fill in the blanks with the correct pronouns.

- (1) מַה־הַדָּבָר הָרַע הַזֶּה What is this evil thing? (Neh. 13:17)
- (2) אֵיךְ כְּבוֹדִי^(a) Where is my glory (honor)? (Mal. 1:6)
- (3) וּמִי כִמּוֹךָ בְּיִשְׂרָאֵל And who is like you in Israel?
(1 Sam. 26:15)
- (4) הֲלֹא יְהוָה אֱלֹהֵיכֶם עִמָּכֶם^(b) Is not the LORD your God with
you? (1 Chr. 22:18)
- (5) הֲלֹא כָל־הָאָרֶץ לִפְנֶיךָ^(b) Is not all the land before you?
(Gen. 13:9)
- (6) מִי אַתָּה^(a) Who are you, my son?
(Gen. 27:18)
- (7) מִי־אַתָּה^(c) Who are you? (Gen. 27:32)
- (8) לְמִי־אַתָּה^(d) To whom are you? (Gen. 32:18; Eng. 32:17)
- (9) מַה־שִּׁמְךָ^(e) What is your name? (Gen. 32:28)
- (10) מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ Who are these men with
you? (Num. 22:9)
- (11) מַזֶּה בְּיָדְךָ^(f) What is this in your hand? (Exod. 4:2)
- (12) הֲזֶה אַחִיכֶם הַקָּטָן Is this your youngest brother?
(Gen. 43:29)
- (13) אַחֵי מֵאֵין אַתֶּם My brothers, where are you from?
(Gen. 29:4)
- (14) וְאַיֵּה נְבִיאֵיכֶם And where are your prophets? (Jer. 37:19)
- (15) אַחֲתִי הִוא^(g) She is my sister. (Gen. 26:9)

XIII.2 Match the following:

- | | | |
|------------|---|--|
| (1) (D) | מֶה־שָׁם־בָּנוּ ^(h) | (A) Where is Sarah your wife? (Gen. 18:9) |
| (2) (G) | הֲלֹא הוּא אֲבִיךָ ^(b) | (B) Where is your God? (Ps. 42:4; Eng. 42:3) |
| (3) (J) | מִי זֶה מֶלֶךְ הַכְּבוֹד | (C) the LORD God of your ancestors (Deut. 1:21) |
| (4) (A) | אִיָּה שָׂרָה ⁽ⁱ⁾ אִשְׁתְּךָ | (D) What is his son's name? (Prov. 30:4) |
| (5) (K) | אִיָּה אֱלֹהֵיהֶם | (E) Do they not belong to us? (Gen. 34:23) |
| (6) (B) | אִיָּה אֱלֹהֶיךָ | (F) in the days of your ancestors (Joel 1:2) |
| (7) (C) | יִהְיֶה אֱלֹהֵי אֲבֹתֶיךָ | (G) Is he not your father? (Deut. 32:6) |
| (8) (L) | יִהְיֶה אֱלֹהֵי אֲבוֹתָיו | (H) Was not this my word? (Jon. 4:2) |
| (9) (F) | בֵּימֵי אֲבוֹתֵיכֶם | (I) you and your ancestors (Jer. 44:3) |
| (10) (H) | הֲלוֹא־זֶה דְּבָרִי ^(b) | (J) Who is this king of glory? (Ps. 24:8) |
| (11) (I) | אַתֶּם וְאֲבוֹתֵיכֶם | (K) Where is their God? (Joel 2:17) |
| (12) (E) | הֲלוֹא לָנוּ הֵם ^(b) | (L) the LORD God of his ancestors (2 Chr. 30:19) |

XIII.3 Match the following:⁽ⁱ⁾

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

XIII.4 Answer the following questions by translating the Hebrew phrases. Example:

On which day did God rest?

בְּיוֹם הַשְּׁבִיעִי (Gen. 2:2)

Answer: "on the seventh day"

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

אַרְבָּעִים שָׁנָה (2 Sam. 5:4)

Answer: "forty years"

- (2) How long did David reign in Hebron?

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

Answer: "seven years and six months"

- (3) How long did David reign in Jerusalem?

שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנָה (2 Sam. 5:5)

Answer: "thirty and three years"

- (4) How long did it rain?

אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה (Gen. 7:12)

Answer: "forty days and forty nights"

- (5) How long did Adam live?

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

Answer: "nine hundred years and thirty years"

- (6) How long did Methuselah live?
תֵּשַׁע וְשָׁשִׁים שָׁנָה וְתֵשַׁע מֵאוֹת שָׁנָה (Gen. 5:27)
Answer: "nine and sixty years and nine hundred years"
- (7) How long did Abraham live?
מֵאֵת שָׁנָה וְשִׁבְעִים שָׁנָה וְחֲמֹשׁ שָׁנִים (Gen. 25:7)
Answer: "one hundred years and seventy years and five years"
- (8) How long did Sarah live?
מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים (Gen. 23:1)
Answer: "one hundred years and twenty years and seven years"
- (9) How long did the Israelites remain in Egypt?
שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה (Exod. 12:40)
Answer: "thirty years and four hundred years"
- (10) How many faithful Israelites had not bowed the knee to Baal?
שִׁבְעַת אֲלָפִים (1 Kgs. 19:18)
Answer: "seven thousand"

- (11) How many men participated in the exodus from Egypt?
שֵׁשׁ־מֵאוֹת אֶלֶף (Exod. 12:37)
Answer: "six hundred thousand"
- (12) How many sons and daughters were born to Job?
שִׁבְעָה בָּנִים וְשְׁלוֹשׁ בָּנוֹת (Job 1:2)
Answer: "seven sons and three daughters"
- (13) How many sheep did Job own?
אַרְבָּעָה עָשָׂר אֶלֶף (Job 42:12)
Answer: "fourteen thousand"
- (14) How many camels did Job own?
שֵׁשֶׁת אֲלָפִים (Job 42:12)
Answer: "six thousand"
- (15) When was Passover celebrated?
בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן (2 Chr. 35:1)
Answer: "on the fourteenth of the first month"
- (16) How old was Abram when he left Haran?
חֲמִשָּׁה שָׁנִים וְשִׁבְעִים שָׁנָה (Gen. 12:4)
Answer: "five years and seventy years"
- (17) How many trained warriors did Abram have in his household?
שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת (Gen. 14:14)
Answer: "eighteen and three hundred"
- (18) How many sons were born to Jacob?
שְׁנָיִם עָשָׂר (Gen. 35:22)
Answer: "twelve"

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

Example:

	וּקְרַאתֶם בְּשֵׁם אֱלֹהֵיכֶם And you shall <u>call</u> on the name of your gods. (1 Kgs. 18:24)	(a) <u>2 mp</u> (b) <u>קָרָא</u>
(1)	וּמִמִּצְרַיִם קָרָאתִי לְבְנִי And from Egypt I <u>called</u> my son. (Hos. 11:1)	(a) <u>1 cs</u> (b) <u>קָרָא</u>
(2)	עַל־כֵּן קָרָאָה שְׁמוֹ יְהוּדָה Therefore she <u>called</u> his name Judah. (Gen. 29:35)	(a) <u>3 fs</u> (b) <u>קָרָא</u>
(3)	אֵיךְ כָּתַבְתָּ אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה How did you <u>write</u> all these words? (Jer. 36:17)	(a) <u>2 ms</u> (b) <u>כָּתַב</u>
(4)	לָמָּה לֹא־הָלַכְתָּ עִמִּי Why did you not <u>walk</u> with me? (2 Sam. 19:26)	(a) <u>2 ms</u> (b) <u>הָלַךְ</u>
(5)	לָמָּה אָמַרְתָּ (g) אַחֲתִי הוּא Why did you <u>say</u> , "She is my sister"? (Gen. 12:19)	(a) <u>2 ms</u> (b) <u>אָמַר</u>
(6)	אֵיךְ נִפְלַת מִשָּׁמַיִם How you have <u>fallen</u> from heaven! (Isa. 14:12)	(a) <u>2 ms</u> (b) <u>נִפַּל</u>
(7)	לֹא יָדַעְתִּי אִי מִזֶּה הֵמָּה I do not <u>know</u> where they are from. (1 Sam. 25:11)	(a) <u>1 cs</u> (b) <u>יָדַע</u>
(8)	מָה־יָדַעְתָּ (h) What do you <u>know</u> ? (Job 15:9)	(a) <u>2 ms</u> (b) <u>יָדַע</u>
(9)	וְאָמְרוּ־לִי מָה־שְּׁמוֹ (h) And they shall <u>say</u> to me, "What is his name?" (Exod. 3:13)	(a) <u>3 cp</u> (b) <u>אָמַר</u>
(10)	הֲלֹא יָדַעְתֶּם מָה־אֵלֶּה Do you not <u>know</u> what these are? (Ezek. 17:12)	(a) <u>2 mp</u> (b) <u>יָדַע</u>
(11)	לֹא יָדַעְנוּ (l) מָה־הָיָה לוֹ We do not <u>know</u> what has become of him. (Exod. 32:1)	(a) <u>1 cp</u> (b) <u>יָדַע</u>
(12)	וּשְׁנֵיהֶם עָמְדוּ עַל־הַיַּרְדֵּן And the two of them <u>stood</u> beside the Jordan. (2 Kgs. 2:7)	(a) <u>3 cp</u> (b) <u>עָמַד</u>

Footnotes

- (a) קָבֹדִי occurs without dagesh lene in its BeGaD KeFaT letters because these are all preceded by vowels. The initial כּ is preceded by a word ending in ה, and since final ה (without mappiq) does not

close its syllable, כ behaves as if preceded by שere. However, if there is a strong disjunctive accent on a word ending in either א.ה, or a vowel, a BeGaD KeFaT letter at the beginning of the following word retains its dagesh lene. A good example is found in exercise H.XIII.1(6), p. 61. In מִי אַתָּה בְּנִי, one might have expected בְּנִי to appear without a dagesh lene in the initial ב, except for the fact that a strong disjunctive accent appears on אַתָּה, making a separation between it and the following word. Unfortunately, students must determine accentuation by examining the text of a printed Hebrew Bible. In the present exercises the vocalized text is reproduced, but without the accompanying accent signs.

- (b) הֲלֹא, the combination of interrogative ה and the negative particle לא assumes an affirmative response.
- (c) אַתָּה is the pausal form (with 'atnaḥ, אַתָּה) for אתָּה.
- (d) אַתָּה is the pausal form for אתָּה. The accent is one of the weaker disjunctives, however, and while it causes the initial syllable to be stressed, being accented does not cause the vowel to be lengthened.
- (e) The dagesh forte in שְׁמַד is called a “conjunctive,” or “euphonic” dagesh forte [cf. G.34.2(2)(a), p. 95; 45, p. 147]. The conjunctive dagesh forte is very common after words such as וְה and מִה־שְׁמַד (מה־שְׁמַד) קָה. שְׁמַד. is also the pausal form (with 'atnaḥ, שְׁמַד).
- (f) בְּיָדָהּ is the pausal form of יָדָהּ (with 'atnaḥ) plus the preposition ב, “in,” minus dagesh lene because the preceding open syllable ends in ה (without mappiq).
- (g) אַחֲתִי is normally accented on the final syllable. However, since the accented הוּא follows it, אַחֲתִי is forced to be written אַחֲתִי. The shift in accent was done for euphonic reasons: to avoid juxtaposing two tone syllables in adjoining words. There are many occurrences of this type of accentuation change in the Hebrew Bible.

(h) This is another example of the conjunctive dagesh forte [cf. footnote (e) above].

(i) אֲשֶׁתֶּךָ is the pausal form (with 'atnaḥ, אֲשֶׁתְּךָ) for אִשְׁתְּךָ.

(j) This exercise provides students an opportunity to review the pointing of the definite article, before both gutturals and non-gutturals (cf. G.14, pp. 24ff.).

(k) Numerals from 1-10 are followed by plural nouns. Those beginning with 11 and above are followed by nouns in their singular form.

Examples:	(1)	עֶשְׂרֵי שָׁנִים	10 years (Gen. 5:14)
	(2)	עֶשְׂרִים שָׁנָה	20 years (Gen. 31:38)
	(3)	שְׁלֹשָׁה אָנָשִׁים	3 men (Gen. 18:2)
	(4)	שְׁלֹשִׁים אִישׁ	30 men (Judg. 14:19)

(l) The pointing of the interrogative מָה is normally מַה when it stands before words beginning with ה or ע [cf. G.34.2(2)(c), p. 96].

Suggestions for Further Testing

1. Translate the following:

(1)	כִּי־גָדַל עַד־שָׁמַיִם חֲסִדְךָ	(Ps. 57:11; Eng. 57:10)
(2)	כִּי־עַם־יְהוָה הַחֲסִד	(Ps. 130:7)
(3)	כִּי־גָדַל כְּבֹד יְהוָה	(Ps. 138:5)
(4)	זֶה עֶשְׂרִים שָׁנָה אָנֹכִי עֹמֵד	(Gen. 31:38)
(5)	זֶה אַרְבָּעִים שָׁנָה יְהוָה אֱלֹהֶיךָ עֹמֵד	(Deut. 2:7)
(6)	כִּי רַבִּים אֲשֶׁר אֶתְּנוּ מֵאֲשֶׁר אוֹתָם	(2 Kgs. 6:16)
(7)	וְשָׁמַר יְהוָה אֱלֹהֶיךָ לְךָ הַבְּרִית	(Deut. 7:12)
(8)	וְאַהֲבַת לְרַעְךָ כְּמוֹךָ	(Lev. 19:18)
(9)	לְמָה אָמַרְתָּ אַחֲתִי הוּא	(Gen. 12:19)
(10)	וְגַם לֶחֶם וַיֵּינן יִשְׂרָאֵלִי	(Judg. 19:19)

2. Match the following:

- | | | |
|----------|--|--|
| (1) () | וְשֵׁם אֲבֵן גְּדֻלָּה | (A) This is none other than the house of God. (Gen. 28:17) |
| (2) () | וְשֵׁם אֶתְנֹו גֵּעַר עֲבָרִי | (B) You are more righteous than I. (1 Sam. 24:17) |
| (3) () | וְזֶה פְּרִיָּה | (C) Who is the wise man? (Jer. 9:11) |
| (4) () | כָּל־נֶפֶשׁ שְׁבָעָה | (D) And a Hebrew lad was there with us. (Gen. 41:12) |
| (5) () | אֵין זֶה כִּי אִם־בֵּית אֱלֹהִים | (E) all that was good in the eyes of Israel (2 Sam. 3:19) |
| (6) () | אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ | (F) O LORD, the God of Israel, you are righteous. (Ezra. 9:15) |
| (7) () | כָּל־אֲשֶׁר טוֹב בְּעֵינֵי יִשְׂרָאֵל | (G) Am I not a Benjaminite? (1 Sam. 9:21) |
| (8) () | צַדִּיק אֶתָּה מִמֶּנִּי | (H) Where are your mercies, O Lord? (Ps. 89:50; Eng. 89:49) |
| (9) () | יְהוָה אֱלֹהֵי יִשְׂרָאֵל צַדִּיק אֶתָּה | (I) All the living beings were seven. (Gen. 46:25) |
| (10) () | הֲלֹא בֶן־יְמִינִי אֲנִכִּי | (J) And a great stone was there. (1 Sam. 6:14) |
| (11) () | מִי־הָאִישׁ הַחֶכֶם | (K) a man in whom there is the spirit of God (Gen. 41:38) |
| (12) () | אִיהָ חֲסִדֶּיהָ אֲדֹנָי | (L) And this is its fruit. (Num. 13:27) |

3. Complete the translation by supplying the correct pronouns.

- (1) מִזֶּה־הוּא _____ is _____? (Exod. 16:5)
- (2) מִי־אֵלֶּה _____ are _____? (Gen. 48:8)
- (3) מִזֶּה־שְׁמוֹ וּמִזֶּה־שֵׁם־בְּנוֹ _____ is _____ name, and _____ is _____ son's name? (Prov. 30:4)
- (4) וּמִזֶּה־הָאָרֶץ הֲיִשְׁכָּה עֵץ אִם־אֵין _____ of the land? Are there trees in _____ or not (none)? (Num. 13:20)
- (5) אֵת אֲשֶׁר־טוֹב בְּעֵינֶיךָ _____ that which is good in _____ eyes (2 Sam. 19:38)
- (6) כֹּכֵל אֲשֶׁר בִּלְבָבִי _____ according to all that is in _____ heart (2 Kgs. 10:30)
- (7) וְשֹׁפֵטֹתִי בֵין אִישׁ וּבֵין רֵעֵהוּ _____ And _____ will judge between a man and (between) _____ neighbor (Exod. 18:16)
- (8) שְׁנַיִם־עָשָׂר אֲנָחְנוּ אֲחִים בְּנֵי אָבִינוּ _____ are twelve brothers, the sons of _____ father. (Gen. 42:32)
- (9) הוּא וְשֵׁשׁ־מֵאוֹת אִישׁ אֲשֶׁר אִתּוֹ _____ and six hundred men _____ (were) with _____ (1 Sam. 30:9)
- (10) אֲשֶׁר הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָנִים _____ is better to _____ than seven sons. (Ruth 4:15)
- (11) הֲלֹא־הוּא אָבִיךָ _____ Is _____ not _____ father? (Deut. 32:6)
- (12) וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ _____ and with _____ four hundred men (Gen. 33:1)

LESSON XIV

Answer Key (Cf. *G*, pp. 121ff.)

XIV.1 Write the full perfect inflection of the verb **מָשַׁל**, “he ruled,” in each of the following stems, indicating the person, gender, and number of each form (cf. *G*.37, pp. 113ff.).

(1) Qal Perfect

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

(2) Nif'al Perfect

נִמְשַׁל	he was ruled
נִמְשְׁלָה	she was ruled
נִמְשַׁלְתָּ	you were ruled
נִמְשַׁלְתָּ	you were ruled
נִמְשַׁלְתִּי	I was ruled
נִמְשְׁלוּ	they were ruled
נִמְשַׁלְתֶּם	you were ruled
נִמְשַׁלְתֶּן	you were ruled
נִמְשַׁלְנוּ	we were ruled

(3) Pi'el Perfect

3 ms	מִשַּׁל	he ruled (with force)
3 fs	מִשְׁלָה	she ruled (with force)
2 ms	מִשַּׁלְתָּ	you ruled (with force)
2 fs	מִשַּׁלְתָּ	you ruled (with force)
1 cs	מִשַּׁלְתִּי	I ruled (with force)
3 cp	מִשְׁלוּ	they ruled (with force)
2 mp	מִשַּׁלְתֶּם	you ruled (with force)
2 fp	מִשַּׁלְתֶּן	you ruled (with force)
1 cp	מִשַּׁלְנוּ	we ruled (with force)

(4) Hif'il Perfect

הִמְשִׁיל	he caused to rule
הִמְשִׁילָהּ	she caused to rule
הִמְשִׁילְתָּ	you caused to rule
הִמְשִׁילְתְּ	you caused to rule
הִמְשִׁילְתִּי	I caused to rule
הִמְשִׁילוּ	they caused to rule
הִמְשִׁילְתֶּם	you caused to rule
הִמְשִׁילְתֶּן	you caused to rule
הִמְשִׁילָנוּ	we caused to rule

XIV.2 Indicate the three root consonants in each of the following perfects.

Example:	הִקְטִיל	קטל
(1)	הִמְשִׁילוּ	משל
(2)	נָתַן	נתן
(3)	שָׁמַרְתָּ	שמר
(4)	גָּדַלָהּ	גדל
(5)	דִּבְּרָנוּ	[דבר] ^(a)
(6)	הִתְקַדְּשָׁה	קדש
(7)	הִכְשִׁילְתֶּם	כשל
(8)	נִשְׁבְּרוּ	שבר
(9)	הִמְשִׁילְתִּי	משל

(10)	גָּלַחַם	<u>[לחם]</u>
(11)	הִקְטִילָן	<u>קטל</u>
(12)	רָדְפוּ	<u>רדף</u>
(13)	נִפְּלוּ	<u>נפל</u>
(14)	הִזְכֵּרְתִּי	<u>זכר</u>
(15)	הִכְשִׁילָהּ	<u>כשל</u>
(16)	קִדְּשֵׁנוּ	<u>קדש</u>
(17)	הִתְפַּקְּדוּ	<u>פקד</u>
(18)	הִבְרַכְתֶּם	<u>[ברך]^(a)</u>

XIV.3 Indicate the stem to which each of the following perfects belongs.

Example:	מִשְׁלָּתָם	<u>Qal</u>
(1)	בָּקַשׁ	<u>Pi'el</u>
(2)	הִבְדִּילְתִּי	<u>Hif'il</u>
(3)	דָּבְרוּ	<u>Pi'el</u>
(4)	שָׁמַעְתִּי	<u>Qal</u>
(5)	הִשְׁמִיד	<u>Hif'il</u>
(6)	לָקַח	<u>Pu'al</u>
(7)	נִכְרַת	<u>Nif'al</u>
(8)	הִכְבִּדְתִּי	<u>Hif'il</u>
(9)	קִדְּשֵׁתִי	<u>Pi'el</u>
(10)	נִלְכְּדָה	<u>Nif'al</u>
(11)	לָמַדְתָּ	<u>Pi'el</u>
(12)	הִשְׁבַּרְתִּי	<u>Hof'al</u>
(13)	הִכְשִׁילָתֶם	<u>Hif'il</u>
(14)	נִמְכַּרְנוּ	<u>Nif'al</u>
(15)	סָפַר	<u>Pu'al</u>
(16)	נִסְתָּרָה	<u>Nif'al</u>
(17)	הִסְתִּיר	<u>Hif'il</u>
(18)	הִבְדִּיל	<u>Hif'il</u>

XIV.4 Vocabulary Review: Match the following words so that opposites are paired. For example, the opposite of זָכָר, “male,” is נְקֵבָה, “female,” therefore the letter E (E) is placed in the block opposite זָכָר.

- | | | |
|------|-------|-----------|
| (1) | (E) | זָכָר |
| (2) | (O) | מִלְחָמָה |
| (3) | (L) | בֶּקֶר |
| (4) | (N) | מֶלֶךְ |
| (5) | (Q) | אֶרֶץ |
| (6) | (R) | אֹר |
| (7) | (K) | יוֹם |
| (8) | (B) | אִישׁ |
| (9) | (F) | טוֹב |
| (10) | (P) | אִשׁ |
| (11) | (A) | לָקַח |
| (12) | (M) | אָח |
| (13) | (H) | גָּדוֹל |
| (14) | (J) | הוּא |
| (15) | (C) | קָרֵב |
| (16) | (I) | בָּנוֹת |
| (17) | (D) | בָּשָׂר |
| (18) | (G) | אִם |
| | (A) | נָתַן |
| | (B) | אִשָּׁה |
| | (C) | רָחֵק |
| | (D) | רוּחַ |
| | (E) | נְקֵבָה |
| | (F) | רָע |
| | (G) | אָב |
| | (H) | קָטָן |
| | (I) | בָּנִים |

(J)	הִיא
(K)	לִילָה
(L)	עָרַב
(M)	אָחֻזָּה
(N)	עָבַד
(O)	שָׁלוֹם
(P)	מִים
(Q)	שָׁמַיִם
(R)	חָשַׁךְ

XIV. 5 Each of the following entries contains a perfect form of a Hebrew verb. Supply the proper translation of the verb form by filling in the blank. In the space marked (a) give its stem, in (b) its person, gender, and number (abbreviated), and in (c) its root.

Example:

	וְנִכְרַת מֵעַמּוֹ	(a)	Nif'al
	He shall be <u>cut off</u> from his people.	(b)	3 ms
	(Exod. 30:33)	(c)	כָּרַת
(1)	מִי־בִקֵּשׁ זֹאת מִיָּדְכֶם	(a)	Pi'el
	Who has <u>sought</u> this from your hand? (Isa. 1:12)	(b)	3 ms
		(c)	[בִּקֵּשׁ] ^(a)
(2)	לֶחֶם לֹא אָכַלְתִּי	(a)	Qal
	I have not <u>eaten</u> bread. (Deut. 9:9)	(b)	1 cs
		(c)	אָכַל
(3)	כִּי מִמֶּנָּה לָקַחְתָּ ^(b)	(a)	Pu'al
	For from it you were <u>taken</u> . (Gen. 3:19)	(b)	2 ms
		(c)	לָקַח

(4)	הֲלֹא כָּתַבְתִּי לָךְ Have I not <u>written</u> to (for) you? (Prov. 22:20)	(a) <u>Qal</u> (b) <u>1 cs</u> (c) <u>כָּתַב</u>
(5)	וְאֲנִכִּי עָמַדְתִּי בְהָר And I <u>stood</u> on the mountain. (Deut. 10:10)	(a) <u>Qal</u> (b) <u>1 cs</u> (c) <u>עָמַד</u>
(6)	לֹא־שִׁלַּחְתִּי אֶת־הַנְּבִיאִים I did not <u>send</u> the prophets. (Jer. 23:21)	(a) <u>Qal</u> (b) <u>1 cs</u> (c) <u>שִׁלַּח</u>
(7)	כִּי־מָצַאת חֵן בְּעֵינַי ^(c) For you have <u>found</u> favor in my eyes. (Exod. 33:17)	(a) <u>Qal</u> (b) <u>2 ms</u> (c) <u>מָצַא</u>
(8)	נִמְצְאוּ דְבָרֶיךָ Your words were <u>found</u> . (Jer. 15:16)	(a) <u>Nif'al</u> (b) <u>3 cp</u> (c) <u>נִמְצַא</u>
(9)	וְהִנֵּה נָפְלוּ אֲבוֹתֵינוּ בְּחֶרֶב ^(d) And behold, our ancestors have <u>fallen</u> by the sword. (2 Chr. 29:9)	(a) <u>Qal</u> (b) <u>3 cp</u> (c) <u>נָפַל</u>
(10)	פָּקַד יְהוָה אֶת־עַמּוֹ The LORD had <u>visited</u> his people. (Ruth 1:6)	(a) <u>Qal</u> (b) <u>3 ms</u> (c) <u>פָּקַד</u>
(11)	שִׁלַּחְתִּי אֵלֵיכֶם אֶת הַמִּצְוָה הַזֹּאת I have <u>sent</u> to you this commandment. (Mal. 2:4)	(a) <u>Pi'el</u> (b) <u>1 cs</u> (c) <u>שִׁלַּח</u>
(12)	דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם We <u>spoke</u> to you in Egypt. (Exod. 14:12)	(a) <u>Pi'el</u> (b) <u>1 cp</u> (c) <u>[דִּבַּר]^(a)</u>

XIV. 6 Fill in the blanks with the correct pronouns.

- (1) הִבַּדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים I have separated you from the peoples. (Lev. 20:24)
- (2) מָצָאתִי דָוִד עַבְדִּי^(c) I have found David my servant. (Ps. 89:21; Eng. 89:20)
- (3) וַיִּבְקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם^(e) And they shall seek the LORD their God. (Hos. 3:5)
- (4) לֹא אֶת־אֲבוֹתֵינוּ כָּרַת יְהוָה אֶת־הַבְּרִית הַזֹּאת כִּי אֲנֵנוּ Not with our ancestors did the LORD make (cut) this covenant, but with us. (Deut. 5:3)
- (5) וַיַּחַדְרֵתִי אֹתָהּ מִקֶּרֶב עַמָּהּ^(e) And I will cut her off from the midst of her people. (Lev. 17:10)
- (6) וַיַּחַדְרֵתִי סוּסֶיךָ מִקֶּרֶבְךָ^(f) And I will cut off your horses from the midst of you. (Mic. 5:9; Eng. 5:10)
- (7) אֵיךְ כָּתַבְתָּ אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה מִפִּי How did you write all these words from his mouth? (Jer. 36:17)
- (8) וְאֶת־אִשְׁתּוֹ לָקַחְתָּ And his wife you have taken. (2 Sam. 12:9)
- (9) וַיִּנְפֹּלְתָּ אֹתָהּ וַיהוּדָה עִמָּךְ^(g) And you shall fall, and Judah with you. (2 Chr. 25:19)
- (10) וַעֲבַדְתֶּם אֲנֵנוּ^(h) And you shall serve us. (1 Sam. 17:9)
- (11) וַיִּשְׁכַּבְתִּי עִם־אֲבוֹתִי^(e) And I will lie down with my ancestors. (Gen. 47:30)
- (12) וַיִּשְׁלַח־תִּי־אֵשׁ בְּעָרָיו^(e) And I will send fire upon his cities. (Hos. 8:14)
- (13) דִּבְרָנוּ אֵלָיךְ בְּמִצְרַיִם We spoke to you in Egypt. (Exod. 14:12)
- (14) דִּבְרוּ אָחִיו אֹתוֹ His brothers spoke with him. (Gen. 45:15)

Footnotes

- (a) A bracketed verb root indicates one that rarely, if ever, occurs in the Qal stem (cf. *G*, “Vocabulary,” pp. 374ff.).

- (b) **לָקַחְתָּ** is pausal (with 'atna^h, **לָקַחְתָּ**) for **לָקַחְתָּ**.
- (c) The Lamed 'Alef **קָצַח** is a weak verb (cf. *G*, pp. 275ff.). When **ח** occurs at the end of a word or a syllable within a word, as in **קָצַחְתָּ**, it becomes quiescent (ceases to function as a consonant). Because quiescent **ח** cannot close its syllable, the preceding vowel must be long. Thus, **פָּתַחְתָּ** has been lengthened to **פָּתַחְתָּ**. Note also that the **ת** loses its dagesh lene because it follows an open syllable.
- (d) **בְּחֶרֶב** is pausal (with 'atna^h, **בְּחֶרֶב**) for **בְּחֶרֶב**. Note the additional change in the pointing of the definite article. Before **ה** (**חֶרֶב**) the definite article is **ה** (**הַחֶרֶב**); however, before the pausal long vowel **ה** (**חֶרֶב**), the definite article occurs as **ה** (**הַחֶרֶב**) [cf. *G*.14.3(2)(c), p. 25]. The preposition **ב** is also added and **חֶרֶב** becomes **בְּחֶרֶב** [cf. *G*.15.1(4), p. 29].
- (e) A perfect that is prefixed with vav conjunction will ordinarily be translated in the future tense [cf. *G*.31. 1(4), p. 86]. Note that these forms are accented on the final syllable.
- (f) **מִמְקַרְבְּךָ** is the pausal (with 'atna^h, **מִמְקַרְבְּךָ**) for **מִמְקַרְבְּךָ**, with prefixed **מִן**, “from,” and second masculine singular pronominal suffix: “from your midst.”
- (g) **עָמַדְתָּ** is pausal (with silluq, **עָמַדְתָּ**) for **עָמַדְתָּ**.
- (h) The volatilization of the long vowel in the nearest open syllable before the **תָּם** ending caused **hatef-pata^h** to be placed under the initial guttural in **עֲבַדְתֶּם** (gutturals prefer compound shevas). For the pointing of vav conjunction before compound shevas, see *G*.16.4, p. 31.

Suggestions for Further Testing

1. The following quotations from the Hebrew Bible contain examples of perfect forms representing a variety of stems. Locate the verb in each of the quotations, using the form suggested here.

Example: נָפַל Qal perfect, 3 cp, from נָפַל, “he fell.” Trans. “They fell.”

- | | | |
|------|---|---------------|
| (1) | וְלֹא שָׁמְעֵנוּ בְּקֹלוֹ | (Dan. 9:14) |
| (2) | וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ | (Lev. 17:4) |
| (3) | מִיּוֹם דִּבַּרְתִּי אֵלֶיךָ | (Jer. 36:2) |
| (4) | אַתָּה יָדַעְתָּ אֶת־הָעַם | (Exod. 32:22) |
| (5) | יָדַעְתֶּם אֶת־הָאִישׁ | (2 Kgs. 9:11) |
| (6) | כִּי עָתָה שְׁלַחְתִּי אֵלֶיךָ | (Dan. 10:11) |
| (7) | כִּי שְׁלַחְנוּ אֶת־יִשְׂרָאֵל | (Exod. 14:5) |
| (8) | אַתָּה הַמְלַכְתָּ אֶת־עַבְדְּךָ | (1 Kgs. 3:7) |
| (9) | וּמֶלֶךְ יִהְיֶה עֲלֵיהֶם | (Mic. 4:7) |
| (10) | אֲשֶׁר שָׁמַעְתִּי בָאָרֶץ | (1 Kgs. 10:6) |
| (11) | וְלֹא־שָׁמַעְתֶּם בְּקֹלוֹ | (Deut. 9:23) |
| (12) | וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל | (Gen. 17:14) |

2. Translate the sentences and clauses given in #1.

LESSON XV

Answer Key (Cf. *G*, pp. 132ff.)

XV.1 Write the Qal imperfect of **כָּתַב**, “he wrote.” Translate each of the forms.

- (1) 3 ms **יִכְתֹּב** he will write
- (2) 3 fs **תִּכְתֹּב** she will write
- (3) 2 ms **תִּכְתֹּב** you will write
- (4) 2 fs **תִּכְתְּבִי^(a)** you will write
- (5) 1 cs **אֶכְתֹּב** I will write
- (6) 3 mp **יִכְתְּבוּ^(a)** they will write
- (7) 3 fp **תִּכְתְּבֶנָּה** they will write
- (8) 2 mp **תִּכְתְּבוּ^(a)** you will write
- (9) 2 fp **תִּכְתְּבֶנָּה** you will write
- (10) 1 cp **נִכְתֹּב** we will write

XV.2 Match the following:

- | | | |
|------------|--|--|
| (1) (I) | יִכְבְּדוּ בָנָיו ^(a) | (A) In order that you may learn.
(Deut. 14:23) |
| (2) (L) | לִמְעַן ^(a) תִּזְכְּרוּ | (B) I shall keep your flock.
(Gen. 30:31) |
| (3) (G) | אֲנִי אֶמְלֹךְ | (C) They shall lie down together.
(Isa. 43:17) |
| (4) (O) | שָׂאוֹל יִמְלֹךְ עָלֵינוּ | (D) The LORD will rule over you.
(Judg. 8:23) |
| (5) (A) | לִמְעַן תִּלְמַד | (E) And you shall keep my
commandments. (Lev. 26:3) |
| (6) (C) | יִחַדּוּ ^(a) יִשְׁכְּבוּ | (F) These things I remember.
(Ps. 42:5; Eng. 42:4) |
| (7) (B) | צִאֲנֶךָ אֶשְׁמַר | (G) I shall reign. (1 Kgs. 1:5) |
| (8) (E) | וְאַתָּה ^(b) מִצְוֹתַי ^(a) תִּשְׁמְרוּ | (H) And you shall keep his
commandments. (Deut. 13:5) |
| (9) (H) | וְאַתָּה ^(c) מִצְוֹתָיו תִּשְׁמְרוּ | (I) His children are honored.
(Job 14:21) |
| (10) (J) | אֶשְׁפֹּט אֶתְכֶם | (J) I shall judge you. (Ezek. 11:11) |
| (11) (F) | אֱלֹהִים ^(d) אֶזְכְּרָה | (K) In order that they may learn.
(Deut. 31:12) |
| (12) (D) | יְהוָה יִמְשַׁל בָּכֶם | (L) In order that you may remember.
(Num. 15:40) |
| (13) (M) | אֶזְכְּרָה ^(d) אֱלֹהִים | (M) I will remember God.
(Ps. 77:4; Eng. 77:3) |
| (14) (K) | לִמְעַן ^(a) יִלְמְדוּ | (N) Perhaps the LORD will hear.
(Isa. 37:4) |
| (15) (N) | אֵילָנִי ^(e) יִשְׁמַע יְהוָה | (O) Saul shall reign over us.
(1 Sam. 11:12) |

XV.3 Fill in the blanks with the correct pronouns.

- (1) פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ Lest you forget the LORD your God. (Deut. 8:11)
- (2) כִּי־תִשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת For you shall keep all this commandment. (Deut. 19:9)
- (3) אִם־יִשְׁמְרוּ בְנֶיךָ בְרִיתִי If your sons keep my covenant. (Ps. 132:12)
- (4) נִשְׁלַח אַנְשִׁים לְפָנֵינוּ Let us send men before us. (Deut. 1:22)
- (5) וְלֹא אֶשְׁמַע אֲלֵיהֶם And I will not listen to them. (Jer. 11:11)
- (6) לֹא־אֶמְשָׁל אֲנִי בָכֶם I will not rule over you. (Judg. 8:23)
- (7) נַכְרֹתָהּ בְּרִית אֲנִי וְאַתָּה Let us make (cut) a covenant, I and you. (Gen. 31:44)
- (8) וְאַתָּה אֶת־בְּרִיתִי תִשְׁמֹר But you shall keep my covenant. (Gen. 17:9)
- (9) הֲיִכְרֹת בְּרִית עִמָּךְ Will he make (cut) a covenant with you? (Job. 40:28; Eng. 41:4)
- (10) וְנִכְרֹתָהּ בְּרִית עִמָּךְ And let us make a covenant with you. (Gen. 26:28)
- (11) וְיִכְרְתוּ אִתְּךָ בְּרִית And they shall make a covenant with you. (2 Sam. 3:21)
- (12) כִּי־שָׁלֹמֹה בְנֶךָ יִמְלֹךְ אַחֲרַי For Solomon your son shall reign after me. (1 Kgs. 1:13)
- (13) אֶשְׁמְרָה דְרָכַי I will guard my ways. (Ps. 39:2; Eng. 39:1)
- (14) אֶשְׁמְרָה תּוֹרָתְךָ תָּמִיד I will keep your law continually. (Ps. 119:44)
- (15) וְאֵיךְ נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב For how shall we steal silver or gold from the house of your master (lord)? (Gen. 44:8)

XV.4 Each of the following entries contains a Qal imperfect form of a Hebrew verb. Give its correct translation by filling in the blank. In the space marked (a) give its person, gender, and number, and in (b) its root (i.e., its Qal perfect 3 ms form).

- | | | | |
|------|---|-----|---------------|
| (1) | לֹא תִגְנוֹב You shall not <u>steal</u> . (Exod. 20:15) | (a) | <u>2 ms</u> |
| | | (b) | <u>גָּנַב</u> |
| (2) | לֹא תִגְנוֹבוּ ⁽ⁱ⁾ You shall not <u>steal</u> . (Lev. 19:11) | (a) | <u>2 mp</u> |
| | | (b) | <u>גָּנַב</u> |
| (3) | וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר And your sins I will not <u>remember</u> . (Isa. 43:25) | (a) | <u>1 cs</u> |
| | | (b) | <u>זָכַר</u> |
| (4) | לְמַעַן ^(a) תִּזְכְּרִי In order that you may <u>remember</u> . (Ezek. 16:63) | (a) | <u>2 fs</u> |
| | | (b) | <u>זָכַר</u> |
| (5) | אַל-תִּזְכְּרוּ ^(a) רִאשֹׁנוֹת Remember not the former things. (Isa. 43:18) | (a) | <u>2 mp</u> |
| | | (b) | <u>זָכַר</u> |
| (6) | וְאַתָּה תִּמְלֹךְ עַל-יִשְׂרָאֵל And you shall <u>reign</u> over Israel. (1 Sam. 23:17) | (a) | <u>2 ms</u> |
| | | (b) | <u>מָלַךְ</u> |
| (7) | כִּי אֶשְׁבֵּר אֶת-עַל מֶלֶךְ בָּבֶל For I will <u>break</u> the yoke of the king of Babylon. (Jer. 28:4) | (a) | <u>1 cs</u> |
| | | (b) | <u>שָׁבַר</u> |
| (8) | וְהוּא יִשְׁפֹּט-תֵּבֶל בְּצֶדֶק And he will <u>judge</u> the world with righteousness. (Ps. 9:9; Eng. 9:8) | (a) | <u>3 ms</u> |
| | | (b) | <u>שָׁפַט</u> |
| (9) | הֲתִשְׁפֹּט אֹתָם בֶּן-אָדָם Will you <u>judge</u> them, son of man? (Ezek. 20:4) | (a) | <u>2 ms</u> |
| | | (b) | <u>שָׁפַט</u> |
| (10) | וּמִצְוֹתַי לֹא יִשְׁמְרוּ And they do not <u>keep</u> my commandments. (Ps. 89:32; Eng. 89:31) | (a) | <u>3 mp</u> |
| | | (b) | <u>שָׁמַר</u> |

(11)	וַיִּזְכֹּר אֶת־יְמֵי הַחֹשֶׁךְ	But let him <u>remember</u>	(a)	<u>3 ms</u>
	the days of darkness. (Eccl. 11:8)		(b)	<u>זָכַר</u>
(12)	וּמִצְרַיִם לֹא תִזְכְּרִי־עוֹד ^(a)	And you shall <u>remember</u>	(a)	<u>2 fs</u>
	Egypt no more. (Ezek. 23:27)		(b)	<u>זָכַר</u>
(13)	אֶפְקֹד אֶתְכֶם	I will <u>visit</u> you. (Jer. 29:10)	(a)	<u>1 cs</u>
			(b)	<u>פָּקַד</u>
(14)	לְמַעַן אֶלְמֹד חֻקֶּיךָ	In order that I may <u>learn</u>	(a)	<u>1 cs</u>
	your statutes. (Ps. 119:71)		(b)	<u>לָמַד</u>
(15)	כִּכְהָ אֶשְׁבֵּר אֶת־הָעָם הַזֶּה וְאֶת־הָעִיר הַזֹּאת	So will I <u>break</u> this people and this city.	(a)	<u>1 cs</u>
	(Jer. 19:11)		(b)	<u>שָׁבַר</u>

Footnotes

- (a) When two shevas occur under adjacent consonants within a word, the first will be silent and the second vocal. The first will end its syllable and the second will begin the new syllable. Note the effect this has on BeGaD KeFaT letters.
- (b) מִצְוֹתַי, “my commandments,” has three full vowels, thus three syllables (מִצְוָ/וֹתַי). The first is closed (מִצְוָ), the second is open (וֹ), and the third is open (תַּי). In the middle syllable ו functions as a consonant (a syllable begins with a consonant) and is followed by הֹ olem. It would be transliterated as *vō*.
- (c) תִּשְׁמְרוּ is pausal (with minor disjunctive accent) for תִּשְׁמְרוּ.
- (d) אֶזְכְּרָה has the cohortative ending הִי, (cf. G.41.2, p. 132). A cohortative involves first person imperfect forms, either singular or plural, and is used to express the speaker’s desire, intention, self-encouragement, or strong determination to perform a certain action.

- (e) A Lamed Guttural verb (cf. *G.70*, pp. 263ff.) occurs with an “a” class vowel before the final guttural. In Qal imperfect forms of the Lamed Guttural verb, the *holem* is usually replaced with *pataḥ* (cf. *G*, Verb Chart 1, p. 400, and Verb Chart 5, p. 408).
- (f) **וְאַתָּה** is pausal (with *’atnaḥ*, **וְאַתָּה**) for **וְאַתָּה**. The vav conjunction is pointed with *qameṣ* instead of the usual sheva because the accented syllable has moved to the front of the word (cf. *G.16.5*, pp. 31f.).
- (g) **הֲתִשָּׁמַע** is prefixed with interrogative **ה** (cf. *G.34.1*, pp. 94f.). Interrogative **ה** usually serves to introduce a simple yes-or-no question.
- (h) **עִמְךָ** is pausal (usually with *’atnaḥ*, **עִמְךָ** [cf. Gen. 32:13]) for **עִמְךָ**.
- (i) **תִּנְנֵבוּ** is pausal (with *’atnaḥ*, **תִּנְנֵבוּ**) for **תִּנְנֵבוּ**.
- (j) **יִשְׁמְרוּ** is pausal (with *silluq*, **יִשְׁמְרוּ**) for **יִשְׁמְרוּ**.

Suggestions for Further Testing

1. Match the following:

- (1) () וְאֶת־הַרְשָׁע יִשְׁפֹּט (A) Forever I will keep my steadfast love for him. (Ps. 89:29; Eng. 89:28)
- (2) () וּמִלְחָמָה אֶשְׁבֹּר מִן־הָאָרֶץ (B) And I will make an everlasting covenant with them. (Isa. 61:8)
- (3) () לְעוֹלָם אֶשְׁמְרֶהָ לוֹ חֹסְדִי (C) And you shall break it. (Lev. 11:33)
- (4) () לֹא יִזְכְּרוּ־בּוֹ (D) And a strong king shall rule over them. (Isa. 19:4)
- (5) () פֶּן־תִּכְרַת בְּרִית (E) Lest you seek after their gods. (Deut. 12:30)
- (6) () וְאֵתוֹ תִּשְׁבְּרוּ (F) And I will remember the land. (Lev. 26:42)
- (7) () פֶּן־תִּדְרֹשׁ לֵאלֹהֵיהֶם (G) And the wicked he will judge. (Eccl. 3:17)
- (8) () וּבְרִית עוֹלָם אֶכְרוֹת לָהֶם (H) the king who shall rule over them (1 Sam. 8:9)
- (9) () וּמֶלֶךְ עֹז יִמְשְׁלֵבָם (I) They shall not remember it. (Jer. 31:16)
- (10) () אֶת־בְּרִיתִי אֲבַרְהֵם אֶזְכֹּר (J) Lest you make a covenant. (Exod. 34:12)
- (11) () הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם (K) And I will abolish (break) war from the land. (Hos. 2:20; Eng. 2:18)
- (12) () וְהָאָרֶץ אֶזְכֹּר (L) My covenant (with) Abraham I will remember. (Lev. 26:42)

2. Circle the word that does not belong to the category indicated.

(1) verbs of movement	עָלָה	הִלָּךְ	שָׁכַח	בּוֹא
(2) verbs of making	בָּנָה	בָּרָא	עָשָׂה	אָכַל
(3) verbs of acquisition	נָפַל	לָקַח	גָּנַב	מָצָא
(4) verbs of authority	שָׁפַט	מָלַךְ	עָבַד	מָשַׁל
(5) verbs of mental activity	זָכַר	שָׁכַח	יָדַע	פָּרַת
(6) metals	נְחֹשֶׁת	צֹלֵם	כֶּסֶף	בְּרוֹזֶל
(7) visible in the sky	עָנָן	תְּהוֹם	פּוֹכֵב	אֹר
(8) architectural structures	בְּהֵמָה	הֵיכַל	חֹמָה	בֵּית
(9) symbols of violence	יָלַד	חָרַב	דָּם	מִלְחָמָה
(10) segments of time	מַלְכוּת	שָׁנָה	חֹדֶשׁ	יוֹם

3. Locate the following verbs using the form suggested in the example
(cf. Exercise XV.1 above).

Example: **יִשְׁפֹּט** Qal imperfect 3 ms, from **שָׁפַט**, “he judged.”
Translated: “he will judge”

- (1) אֲשַׁבֵּר
- (2) אֲשַׁמֵּר
- (3) יִזְכְּרוּ
- (4) תִּכְרֹת
- (5) תִּשְׁבְּרוּ
- (6) תִּדְרֹשׁ
- (7) אִכְרוֹת
- (8) יִמְשֹׁל
- (9) אִזְכֵּר
- (10) יִמְלֹךְ
- (11) נִמְשֹׁל
- (12) תִּשְׁמֹרְנָה

LESSON XVI

Answer Key (Cf. G, pp. 148ff.)

XVI.1 Write the following inflections of the imperfect:

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
3 ms	יִמְשֹׁל	יִקְבֹּר	יִדְבֹּר	יִכְתֹּב	יִתְהַלֵּךְ	יִסְתִּיר	יִשְׁלַח
3 fs	תִּמְשֹׁל	תִּקְבֹּר	תִּדְבֹּר	תִּכְתֹּב	תִּתְהַלֵּךְ	תִּסְתִּיר	תִּשְׁלַח
2 ms	תִּמְשֹׁל	תִּקְבֹּר	תִּדְבֹּר	תִּכְתֹּב	תִּתְהַלֵּךְ	תִּסְתִּיר	תִּשְׁלַח
2 fs	תִּמְשֹׁלִי	תִּקְבְּרִי	תִּדְבְּרִי	תִּכְתְּבִי	תִּתְהַלְכִי	תִּסְתִּירִי	תִּשְׁלַחִי
1 cs	אִמְשֹׁל	אִקְבֹּר	אִדְבֹּר	אִכְתֹּב	אִתְהַלֵּךְ	אִסְתִּיר	אִשְׁלַח
3 mp	יִמְשֻׁלוּ	יִקְבְּרוּ	יִדְבְּרוּ	יִכְתְּבוּ	יִתְהַלְכוּ	יִסְתִּירוּ	יִשְׁלַחוּ
3 fp	תִּמְשֻׁלְנָה	תִּקְבְּרֶנָּה	תִּדְבְּרֶנָּה	תִּכְתְּבֶנָּה	תִּתְהַלְכֶנָּה	תִּסְתִּירֶנָּה	תִּשְׁלַחֲנָה
2 mp	תִּמְשֻׁלוּ	תִּקְבְּרוּ	תִּדְבְּרוּ	תִּכְתְּבוּ	תִּתְהַלְכוּ	תִּסְתִּירוּ	תִּשְׁלַחוּ
2 fp	תִּמְשֻׁלְנָה	תִּקְבְּרֶנָּה	תִּדְבְּרֶנָּה	תִּכְתְּבֶנָּה	תִּתְהַלְכֶנָּה	תִּסְתִּירֶנָּה	תִּשְׁלַחֲנָה
1 cp	נִמְשֹׁל	נִקְבֹּר	נִדְבֹּר	נִכְתֹּב	נִתְהַלֵּךְ	נִסְתִּיר	נִשְׁלַח

XVI.2 Each of the following examples contains an imperfect verb.

Complete the translation by supplying the meaning of the space marked (a) give its stem, in (b) its person, gender, (c) its root.

Example:

	וַיִּגְנֹב אֶבְשָׁלוֹם אֶת־לֵב אִנְשֵׁי יִשְׂרָאֵל ^(a)	(a)	Pi'el
	Absalom <u>stole</u> the heart of the people	(b)	3 ms
	of Israel. (2 Sam. 15:6)	(c)	גָּנַב
(1)	וַיִּכְתֹּב בַּסֵּפֶר ^(a)	(a)	Qal
	And he <u>wrote</u> in the book. (1 Sam. 10:25)	(b)	3 ms
		(c)	כָּתַב
(2)	אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ	(a)	Pi'el
	Your face, O LORD, I will <u>seek</u> . (Ps. 27:8)	(b)	1 cs
		(c)	[בִּקֵּשׁ]
(3)	וַיַּכְרֹתוּ בְרִית בֵּבְאֵר ^(b) שֶׁבַע	(a)	Qal
	And they <u>made (cut)</u> a covenant at Beer-sheba.	(b)	3 mp
	(Gen. 21:32)	(c)	כָּרַת
(4)	וְרָשָׁעִים מֵאֶרֶץ ^(c) יִכָּרֶתוּ	(a)	Nif'al
	But the wicked will be <u>cut off</u> from the land.	(b)	3 mp
	(Prov. 2:22)	(c)	כָּרַת
(5)	וַאֲזָכֹר אֶת־בְּרִיתִי ^(a)	(a)	Qal
	And I <u>remembered</u> my covenant. (Exod. 6:5)	(b)	1 cs
		(c)	זָכַר
(6)	וַיִּזְכֹּר בְּרִיתוֹ ^(a)	(a)	Qal
	And he <u>remembered</u> his covenant. (Ps. 106:45)	(b)	3 ms
		(c)	זָכַר
(7)	וְלֹא יִזְכְּרוּ עוֹד	(a)	Nif'al
	And they shall not be <u>remembered</u> again. (Zech. 13:2)	(b)	3 mp
		(c)	זָכַר
(8)	בֶּן יִכְבֹּד אָב וְעֶבֶד אֲדֹנָיו	(a)	Pi'el
	A son <u>honors</u> (his) father and a servant	(b)	3 ms
	his master. (Mal. 1:6)	(c)	כָּבֵד
(9)	וְאֶת־בְּנֵיהֶם יִלְמְדוּן ^(d)	(a)	Pi'el
	And they shall <u>teach</u> their children (sons).	(b)	3 mp
	(Deut. 4:10)	(c)	לָמַד

(10)	יְהוָה יִלָּחֶם לָכֶם ^(e)	(a)	<u>Nif'al</u>
	The LORD shall <u>fight</u> for you. (Exod. 14:14)	(b)	<u>3 ms</u>
		(c)	<u>[לחם]</u>
(11)	וְאִמַּלְאֵה אֶת־רוּחַ אֱלֹהִים ^(a)	(a)	<u>Pi'el</u>
	And I have <u>filled</u> him (with) the Spirit of God. (Exod. 31:3)	(b)	<u>1 cs</u>
		(c)	<u>מלא</u>
(12)	אֶסְתִּירָה פָנַי מֵהֶם ^(f)	(a)	<u>Hif'il</u>
	I will <u>hide</u> my face from them. (Deut. 32:20)	(b)	<u>1 cs</u>
		(c)	<u>סתר</u>
(13)	וְשָׁם תִּקְבֹּר	(a)	<u>Nif'al</u>
	And there you shall be <u>buried</u> . (Jer. 20:6)	(b)	<u>2 ms</u>
		(c)	<u>קבר</u>
(14)	פֶּן־נִשְׂרֹף ^(g) אֹתְךָ ^(h) וְאֶת־בֵּית אָבִיךָ בָּאֵשׁ	(a)	<u>Qal</u>
	Lest we <u>burn</u> you and your father's house with fire. (Judg. 14:15)	(b)	<u>1 cp</u>
		(c)	<u>שרף</u>
(15)	יְדַבֵּר־נָה ⁽ⁱ⁾ אֲדֹנָי הַמֶּלֶךְ ^(j)	(a)	<u>Pi'el</u>
	Let my lord the king <u>speak</u> . (2 Sam. 14:18)	(b)	<u>3 ms</u>
		(c)	<u>[דבר]</u>

XVI.3 Fill in the blanks with the correct pronouns.

- (1) וַתֹּאמֶר מִי־אַתְּ בְּתִי^(a) And she said, “ Who are you ,
my daughter?” (Ruth 3:16)
- (2) וַיֹּאמֶר לִי מִי־אַתָּה^(a) And he said to me , “ Who
are you ?” (2 Sam. 1:8)
- (3) מַה־נֹּאמַר לַאֲדֹנִי^(k) מַה־נִּדְבַר^(k) What shall we say to
my lord? What shall we speak? (Gen. 44:16)
- (4) וְשָׁם אֲדַבֵּר אוֹתָהּ^(h) And there I will speak with you .
(Ezek. 3:22)
- (5) וְלֹא־אֲדַבֵּר עוֹד בְּשִׁמּוֹ I will speak no more in his
name. (Jer. 20:9)
- (6) וַיִּשְׂרְפוּ אוֹתָהּ וְאֶת־אָבִיהָ בָּאֵשׁ^(a) And they burned her and
her father with fire. (Judg. 15:6)
- (7) בֵּיתְךָ נִשְׂרָף בָּאֵשׁ Your house we will burn with fire.
(Judg. 12:1)
- (8) אַל־תַּסְתִּיר מִמֶּנִּי מִצְוֹתֶיךָ^(m) Do not hide your commandments
from me . (Ps. 119:19)
- (9) וְאַתָּה לֹא תִמָּלֵט מִיָּדוֹ But you shall not escape (be delivered)
from his hand. (Jer. 34:3)
- (10) וּמִפְּנֵיךָ אֶסְתֵּר And from your face I shall be hidden.
(Gen. 4:14)
- (11) וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם⁽ⁿ⁾ And you shall not fight against
your brothers. (2 Chr. 11:4)
- (12) יִהְיוּ לְלוֹ שִׁמּוֹ^(o) Let them praise his name. (Ps. 149:3)

XVI.4 Complete the translation of the following entries by filling in the blanks.

- (1) וַיִּשְׁכַּב דָּוִד עִם־אֲבוֹתָיו^(a) Then David lay down with his
ancestors . (1 Kgs. 2:10)
- (2) בְּיָדְךָ אֶפְקִיד רוּחִי Into your hand I commit
my spirit . (Ps. 31:6; Eng. 31:5)
- (3) וַיִּשְׁמֹר מִצְוֹתָיו^(a) But he kept his commandments . (2 Kgs. 18:6)
- (4) הֲלוֹא אֶבְקֹשׁ אֶת־דָּמְךָ מִיָּדְךָ^(p) Shall I not seek his blood
from your hand ? (2 Sam. 4:11)
- (5) עַתָּה יִזְכֹּר עֲוֹנָם Now he will remember their iniquity .
(Jer. 14:10)
- (6) וַיִּשְׁבֹּר אֹתָם^(a) And he broke them . (Exod. 32:19)
- (7) וַיִּשְׁפֹּטוּ גוֹיִם עַל־פָּנֶיךָ^(q) Let the nations be judged before you.
(Ps. 9:20; Eng. 9:19)
- (8) וְעַבְדֵי יִשְׁכְּנוּ־שָׁמָּה^(r) And my servants shall dwell there.
(Isa. 65:9)
- (9) וְלֹא־יִזְכְּרוּ עוֹד And they shall be remembered no more.
(Zech. 13:2)
- (10) יִזְכֹּר עוֹן אֲבוֹתָיו^(s) May the iniquity of his ancestors be remembered .
(Ps. 109:14)
- (11) וַיִּכְתֹּב בִּשְׁם הַמֶּלֶךְ^(a) And he wrote in the name of the
king . (Est. 8:10)
- (12) וְלֹא־יִזְכֹּר שְׁם־יִשְׂרָאֵל עוֹד^(t) Let the name of Israel be
remembered no more. (Ps. 83:5; Eng. 83:4)

Footnotes

- (a) וַיִּגַּב is an imperfect verb form that is prefixed with a vav consecutive (cf. G.43, pp. 145ff.). The vav consecutive occurs only with imperfects and indicates that the translation is to be in the past tense and always in the indicative mode. Vav consecutive is usually written bull ׀ (vav, plus pataḥ, plus dagesh forte in the following consonant). Before ׀ (the preformative for first common singular imperfect forms) it is written ׀ (since gutturals cannot be doubled) [e.g., H.XVI.2(5), (11), pp. 81f.]. Before non-gutturals supported by

vocal sheva, the dagesh forte sometimes drops out, leaving ו unchanged [cf. *H.XVII.2*(1), (3), (6), pp. 81f.].

- (b) שָׁבַע is pausal (with 'atnaח, שָׁבַע) for שָׁבַע.
- (c) יָצַח is pausal (with 'atnaח, יָצַח) for יָצַח.
- (d) לָמַד, “he learned,” expresses a causative meaning in the Pi‘el [cf. *G.36.2*(2), p. 109]. לָמַד is pausal (with silluq, לָמַד) for לָמַד. The fact that a nun has been added to the end of this Pi‘el imperfect third masculine plural form in no way changes its meaning [cf. *G.39.3*(4), p. 128].
- (e) The root verb here is לָחַם, set off in brackets to indicate that no Qal forms occur in the Hebrew Bible. יָלַחַם is the Nif‘al stem, but translated with a simple active sense, “he will fight,” similar to that normally found in the Qal stem [cf. *G.36.1*(3), p. 109].
- (f) אֶסְתַּיְחָה, a Hif‘il imperfect first common singular, has a ה suffix, indicating that it is a cohortative (cf. *G.41.2*, p. 132).
- (g) Words like כִּי (“lest”), אם (“if”), and אִילָּךְ (“perhaps”) introduce verbs that in modern usage would be assigned to the subjunctive mode, i.e., verbs used for subjective, doubtful, hypothetical, or grammatically subordinate statements or questions (cf. *G.40.3*, pp. 130f.).
- (h) אֶתְּ is אֶת, the sign of the direct object, plus תְּ, the second feminine singular pronominal suffix [cf. *G.27.2*(1), p. 71].
- (i) יִדְבַּרְנָה is the jussive use of the imperfect (cf. *G.41.1*, p. 131).
- (j) The word אֲדֹנָי is used over 300 times in reference to an earthly “lord” (king, master, husband, etc.), and about 30 times in reference to a divine “Lord.” The singular form of the noun together with the first person pronominal suffix (אֲדֹנָי) refers to an earthly lord. The plural form (plural of majesty?) with the added first person

pronominal suffix (אֵלָיו) generally refers to the divine Lord. אֵלָיו as a title for God appears 449 times in the Hebrew Bible. [Note: אֵלָיו is not to be confused with יְהוָה, which is only pronounced as אֵלָיו, and is translated in most English versions with all capital letters, “LORD.”]

- (k) The conjunctive dagesh forte is sometimes placed in the initial consonant of a word in order to link it with such words as כִּי and וְ (cf. *G.45*, p. 147).
- (l) אִתְּךָ is pausal (with silluq) for אִתְּךָ, which consists of the preposition אִתְּ, “with,” plus the second masculine singular pronominal suffix, “with you” [cf. *G.27.1(3)(a)*, p. 69].
- (m) A negative command or a prohibition is not expressed by the imperative form of the verb. Instead, for this purpose, Hebrew uses either לֹא with the imperfect or אַל (“not”) with the jussive (cf. *G.55*, pp. 173f.). The jussive is also an imperfect used in a special way (cf. *G.41.1*, p. 131).
- (n) לֹא with an imperfect expresses a prohibition in stronger terms than אַל with the jussive [cf. (m) above].
- (o) יִתְּלֶלְךָ is the jussive use of the imperfect.
- (p) הֲלֹא introduces a question that presupposes an affirmative answer.
- (q) יִשְׁכַּטְךָ is the jussive use of the imperfect.
- (r) שָׁמָּה is שָׁם, “there,” plus the הָ suffix, known as “He-directive” (cf. *G.44*, pp. 146f.). The “He-directive” suffix is never accented. It expresses direction or motion toward a person, place, or thing.
- (s) יִזְכֶּרְךָ is the jussive use of the imperfect.
- (t) לֹא, when used with an imperfect, expresses a strong prohibition (cf. *G.55*, p. 173).

Suggestions for Further Testing

1. Translate the following entries.

- | | | |
|------|------------------------------------|-----------------------|
| (1) | וַיִּקְבְּרוּ אֹתוֹ | (Gen. 35:29) |
| (2) | וְהִסְתַּרְתִּי פָנַי מִמֶּהֶם | (Deut. 31:17) |
| (3) | שָׁכַנְתִּי שְׁמִי שָׁם | (Jer. 7:12) |
| (4) | דִּבְרוּ בְּשִׁמְךָ | (Dan. 9:6) |
| (5) | הִנְבִּיא דְּבַר אֱלֹהִים | (2 Kgs. 5:13) |
| (6) | חֲסִדִּי יִהְיֶה אֲזִכִּיר | (Isa. 63:7) |
| (7) | וְלֹא אֲדַבֵּר עוֹד בְּשִׁמּוֹ | (Jer. 20:9) |
| (8) | כִּי יִדְבֹּר שְׁלוֹם אֶל־עַמּוֹ | (Ps. 85:9; Eng. 85:8) |
| (9) | כִּי בֵיתִי בְּתִתְּפִלָּה יִקְרָא | (Isa. 56:7) |
| (10) | וְלֹא בְכִסֵּף תִּגְאָלוּ | (Isa. 52:3) |

2. Locate the following verb forms, which are drawn from exercise #1.

- | | |
|------|-----------------|
| (1) | וַיִּקְבְּרוּ |
| (2) | וְהִסְתַּרְתִּי |
| (3) | שָׁכַנְתִּי |
| (4) | דִּבְרוּ |
| (5) | דְּבַר |
| (6) | אֲזִכִּיר |
| (7) | אֲדַבֵּר |
| (8) | יִדְבֹּר |
| (9) | יִקְרָא |
| (10) | תִּגְאָלוּ |

LESSON XVII

Answer Key (Cf. G, pp. 160ff.)

XVII.1 Match the following:

- | | | |
|------------|---|--|
| (1) (L) | וַיִּשְׁרְפוּהוּ בָּאֵשׁ ^(a) | (A) They seek him with all the heart.
(Ps. 119:2) |
| (2) (G) | שָׁמָּה תִּקְבְּרֵנִי ^(b) | (B) They did not kill them. (Josh. 9:26) |
| (3) (D) | עַל־הָאָרֶץ תִּשְׁפְּכֵנוּ ^(c) | (C) And they clothed them. (2 Chr. 28:15) |
| (4) (A) | בְּכָל־לֵב יִדְרֹשׁוּהוּ | (D) You shall pour it out upon the earth.
(Deut. 12:16) |
| (5) (I) | וְלֹא הִרְגֵתִיךָ | (E) I will honor him. (Ps. 91:15) |
| (6) (O) | וְלֹא הִרְגֵתִנִי | (F) And he clothed them. (Gen. 3:21) |
| (7) (B) | וְלֹא הִרְגֵנוּם | (G) There you shall bury me. (Gen. 50:5) |
| (8) (C) | וַיִּלְבָּשׁוּם ^(a) | (H) You shall sacrifice (offer) it.
(Lev. 19:5) |
| (9) (F) | וַיִּלְבָּשֵׁם ^(a) | (I) I did not kill you.
(1 Sam. 24:12; Eng. 24:11) |
| (10) (H) | תִּזְבַּחְהוּ ^(d) | (J) You shall honor (glorify) me.
(Ps. 50:15) |
| (11) (N) | אֲכַבְדְּךָ | (K) They shall glorify you. (Isa. 25:3) |
| (12) (J) | תִּכְבְּדֵנִי | (L) And he burned it with fire.
(1 Kgs. 9:16) |
| (13) (E) | אֲכַבְדָּהוּ | (M) And they clothed him. (Zech. 3:5) |
| (14) (K) | יִכְבְּדוּךָ | (N) I will honor you. (Num. 22:17) |
| (15) (M) | וַיִּלְבָּשׁוּהוּ ^(a) | (O) You did not kill me.
(1 Sam. 24:19; Eng. 24:18) |

XVII.2 Fill in the blanks with the correct pronouns in the following phrases and sentences.

- (1) יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע The LORD will keep you from all evil.
(Ps. 121:7)
- (2) מַה־אָנוּשׁ כִּי־תִזְכְּרֶנּוּ^(c) What is man that you remember him ?
(Ps. 8:5; Eng. 8:4)
- (3) אֵךְ טוֹב וְחֶסֶד וְרַחֲמֵי יְרַדּוּנִי Surely goodness and mercy shall pursue me . (Ps. 23:6)
- (4) וַיִּשְׁלַחֵהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן^(a) And the LORD God sent him out of the garden of Eden. (Gen. 3:23)
- (5) תִּבְקֶשׁם וְלֹא תִמְצָאם You shall seek them but you shall not find them . (Isa. 41:12)
- (6) וְכָל־עַבְדָּיו אֲהַבֶּךָ And all his servants love you .
(1 Sam. 18:22)
- (7) יִרְאֵת יְהוָה אֶלְמֻדְכֶם The fear of the LORD I will teach you .
(Ps. 34:12; Eng. 34:11)
- (8) יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי the LORD, the God of the heavens, who took me from the house of my father
(Gen. 24:7)
- (9) וַיִּשְׁלַחֵנִי אֱלֹהִים לִפְנֵיכֶם^(a) And God sent me before you .
(Gen. 45:7)
- (10) וְאֲנִי לֹא שְׁלַחְתִּיו But I did not send him . (Jer. 29:31)
- (11) וְאֲנִי לֹא־שְׁלַחְתִּים But I did not send them . (Jer. 14:15)
- (12) וַיִּרְדְּפֵם יִשְׂרָאֵל^(a) And Israel pursued them . (1 Kgs. 20:20)

XVII. 3 Supply the correct translation of the verb forms by filling in the blanks. In the space marked (a) give the stem of the verb, in (b) its form (perfect, imperfect), in (c) its person, gender, and number, and in (d) its root.

Example:

וְנִבְקְשֵׁנוּ עִמָּךְ^(c) Let us seek him with you. (Song of Sol. 6:1)

(a) Pi'el (b) imperfect (c) 1 cp (d) [בקש]

- (1) וְלֹא בִקְשׁוּ בְּכָל־זֹאת^(d) Yet they do not seek him, for all this.
(Hos. 7:10)

(a) Pi'el (b) perfect (c) 3 cp (d) [בקש]

- (2) יִהְיֶה לִיהוָה שָׁמַיִם וָאָרֶץ^(e) Let heavens and earth praise him. (Ps. 69:35;
Eng. 69:34)

(a) Pi'el (b) imperfect (c) 3 mp (d) הָלַל

- (3) אִם־תִּבְקְשֶׁנָּה כֶּסֶף^(c) If you seek it like silver. (Prov. 2:4)

(a) Pi'el (b) imperfect (c) 2 ms (d) [בקש]

- (4) **עַל־כֵּן אֶזְכֹּרְךָ מֵאֶרֶץ יַרְדֵּן** Therefore I remember you from the land of the Jordan. (Ps. 42:7; Eng. 42:6)
 (a) Qal (b) imperfect (c) 1 cs (d) זָכַר
- (5) **יִבְדִּילֵנִי יְהוָה מֵעַל עַמּוֹ** The LORD will separate me from his people. (Isa. 56:3)
 (a) Hif'il (b) imperfect (c) 3 ms (d) בָּדַל
- (6) **וְאַשְׁבַּרְם לְעֵינֶיכֶם**^(a) And I broke them before your eyes. (Deut. 9:17)
 (a) Pi'el (b) imperfect (c) 1 cs (d) שָׁבַר
- (7) **וּמִתּוֹרָתְךָ תִּלְמְדֵנוּ**^(c) And out of your law you teach him. (Ps. 94:12)
 (a) Pi'el (b) imperfect (c) 2 ms (d) לָמַד
- (8) **שִׁבְעַת בְּיוֹם הַלֵּלְתִּיךָ** I praise you seven times in the day. (Ps. 119:164)
 (a) Pi'el (b) perfect (c) 1 cs (d) הָלַל
- (9) **בְּצֵל כְּנָפֶיךָ תִּסְתִּירֵנִי** You will hide me in the shadow of your wings. (Ps. 17:8)
 (a) Hif'il (b) imperfect (c) 2 ms (d) סָתַר
- (10) **אַל־נָא תִקְבְּרֵנִי בְּמִצְרַיִם**^(f) Do not bury me in Egypt. (Gen. 47:29)
 (a) Qal (b) imperfect (c) 2 ms (d) קָבַר
- (11) **וַיִּקְבְּרוּהוּ בְּבֵיתוֹ בְּרָמָה**^(a) And they buried him in his house at Ramah. (1 Sam. 25:1)
 (a) Qal (b) imperfect (c) 3 mp (d) קָבַר
- (12) **אֲנִי יָדַעְתִּיךָ בַּמִּדְבָּר** I knew you in the wilderness. (Hos. 13:5)
 (a) Qal (b) perfect (c) 1 cs (d) יָדַע

Footnotes

- (a) **וַיִּשְׁרָפָהּ** is a Qal imperfect verb form prefixed with a vav consecutive (See *H.XVI.fn.(a)*, p. 84; cf. *G.43*, pp. 145ff.). **הָ** is a third feminine singular pronominal suffix which functions as the direct object of the verb [cf. *G.27.1(1)*, p. 68].

- (b) שָׁמָּה is שָׁם, “there,” plus the “He-directive” ending הָ. (cf. *G.44*, pp. 146f.).
- (c) תִּשְׁכַּחֲנוּ has an example of a variant class of pronominal suffixes that are sometimes used with verbs ending in consonants (cf. *G.47.3*, p. 159).
- (d) When a pronominal suffix is added to a verb form ending in šureq, the šureq is sometimes written defectively, i.e., as a qibbus (תִּשְׁכַּחֲנוּ). Such a change is most common when the suffix is the third masculine singular [cf. *G.47.1(1)*, p. 157]. When standing as the defective writing of šureq, qibbus functions as a long vowel. (Note: Look for other examples of this change in the exercises for this lesson.)
- (e) An imperfect second or third person form may be used as a jussive, expressing the speaker’s desire, wish, or command directed toward another person (or persons) or a thing. It is the most common way of saying, “Let such and such a thing take place” (cf. *G.41.1*, p. 131).
- (f) אַל with the jussive is used to express a negative wish or a prohibition (cf. *G.55*, pp. 173f.). It constitutes a milder form of the prohibition than אַל with an imperfect, especially when אַל is followed by the particle of entreaty אֲנִי, almost as if the speaker were saying, “Please do not.”

Suggestions for Further Testing

- Each of the following sentences contains a verb form that is either perfect or imperfect. It may belong to either one of the seven stems (Qal, Nif‘al, Pi‘el, etc.). In the space marked (a) give the stem; in (b) give the form (perfect, imperfect); in (c) indicate person, gender, and number (abbreviated); and in (d) give the three consonants of the

root.

Example:

וְאֶשְׁלַחְךָ אֶל־פַּרְעֹה And I will send you to Pharaoh. (Exod. 3:10)

(a) Qal (b) Imperfect (c) 1 cs (d) שלה

(1) וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם And these are the kings who reigned in the land of Edom. (Gen. 36:31)

(a) _____ (b) _____ (c) _____ (d) _____

(2) וַיִּבְקְשׁוּ שְׁמֹךָ יְהוָה And let them seek your name, O LORD. (Ps. 83:17; Eng. 83:16)

(a) _____ (b) _____ (c) _____ (d) _____

(3) וַתַּלְבֵּשׁ אֶת־יַעֲקֹב בְּנֵהּ הַקָּטָן And she clothed (dressed) Jacob, her younger son. (Gen. 27:15)

(a) _____ (b) _____ (c) _____ (d) _____

(4) וַיִּמְלֵא בֵּית־הַבַּעַל And the house of Baal was filled. (2 Kgs. 10:21)

(a) _____ (b) _____ (c) _____ (d) _____

(5) וְלֹא־נָתַן אֱלֹהִים בְּיָדוֹ And God did not give him into his hand. (1 Sam. 23:14)

(a) _____ (b) _____ (c) _____ (d) _____

(6) לֹא שְׁלַחְךָ יְהוָה אֱלֹהֵינוּ The LORD our God has not sent you. (Jer. 43:2)

(a) _____ (b) _____ (c) _____ (d) _____

(7) וְעַתָּה אֲדֹנִי יְהוָה שְׁלַחְנִי And now the Lord GOD has sent me. (Isa. 48:16)

(a) _____ (b) _____ (c) _____ (d) _____

(8) וַיִּשְׁלַחְךָ יְהוָה בְּדֶרֶךְ And the LORD sent you on a journey (way). (1 Sam. 15:18)

(a) _____ (b) _____ (c) _____ (d) _____

(9) נִשְׁלַח אֲנָשִׁים לְפָנֵינוּ Let us send men before us. (Deut. 1:22)

(a) _____ (b) _____ (c) _____ (d) _____

(10) וְנִשְׁלַחְךָ בְּשָׁלוֹם And we sent you (away) in peace. (Gen. 26:29)

(a) _____ (b) _____ (c) _____ (d) _____

2. Match the following. [Note: In the translation of pronouns, (s) indicates a singular and (p) a plural pronoun.]

- | | | |
|----------|------------------|---|
| (1) () | וַיִּשְׁלַחֵם | (A) You (s) shall send us. (Josh. 1:16) |
| (2) () | וַיִּשְׁלַחֵם | (B) And I will send you (s) (away). (1 Sam. 9:19) |
| (3) () | וַתִּשְׁלַחֵנִי | (C) You (p) sent me. (Gen. 45:8) |
| (4) () | וַשְׁלַחֵתִּיךְ | (D) I sent them. (Jer. 14:14) |
| (5) () | תִּשְׁלַחֵנִי | (E) He has sent me. (Isa. 48:16) |
| (6) () | תִּשְׁלַחֵנוּ | (F) And he sent you (s). (1 Sam. 15:18) |
| (7) () | וַשְׁלַחֵם אֹתוֹ | (G) And they sent them (away). (1 Sam. 6:6) |
| (8) () | וַיִּשְׁלַחֵךְ | (H) And I will send them. (Josh. 18:4) |
| (9) () | וַאֲשַׁלַּחֵם | (I) And he sent them (away). (Josh. 22:6) |
| (10) () | שְׁלַחֵתִּים | (J) And he sent him (away). (Gen. 28:6) |
| (11) () | שְׁלַחֵנִי | (K) And you (p) have sent me (away). (Gen. 26:27) |
| (12) () | שְׁלַחֵתֶם אֹתִי | (L) You (s) shall send me (away). (1 Kgs. 11:22) |

3. Translate the following:

- | | | |
|------|---|------------------------|
| (1) | כִּי יִפְקֹדֶם יְהוָה אֱלֹהֵיהֶם | (Zeph. 2:7) |
| (2) | יְהוָה צְבָאוֹת שְׁלַחֵנִי אֲלֵיכֶם | (Zech. 6:15) |
| (3) | אֱלֹהֵי בְךָ בִּטְחֹתִי | (Ps. 25:2) |
| (4) | וּבִרְכָתִי אֹתָהּ | (Gen. 17:16) |
| (5) | וַשְׁלַחֵתִּיךְ וְהִלַּכְתָּ לְשָׁלוֹם | (1 Sam. 20:13) |
| (6) | לֹא שְׁלַחֵתִים וְלֹא דִבְרָתִי אֲלֵיהֶם | (Jer. 14:14) |
| (7) | הֲלֹא שְׁלַחֵתִיךְ | (Judg. 6:14) |
| (8) | וַיִּשְׂרְפוּ אֶת־בֵּית הָאֱלֹהִים | (2 Chr. 36:19) |
| (9) | וְהִי־דַעַתִּי כִּי־אֱלֹהִים לִי | (Ps. 56:10; Eng. 56:9) |
| (10) | כִּי מָלֵא כְבוֹד־יְהוָה אֶת־בֵּית הָאֱלֹהִים | (2 Chr. 5:14) |

LESSON XVIII

Answer Key (Cf. G, pp. 174ff.)

XVIII.1 Locate fully the following imperatives:

- Example: דַּבֵּר Pi'el impv., 2 ms from [דִּבֵּר], "he spoke." Trans. "Speak!"
- (1) קְרֹא Qal impv., 2 mp from קָרָא, "he called." Trans. "Call, proclaim!"
 - (2) כָּתֹב Qal impv., 2 mp from כָּתַב, "he wrote." Trans. "Write!"
 - (3) הִשְׁמֹר^(a) Nif'al impv., 2 ms from שָׁמַר, "he kept." Trans. "Keep, guard yourself!"
 - (4) הִלְלוּ^(b) Pi'el impv., 2 mp from הָלַל, "he praised." Trans. "Praise!"
 - (5) שְׁמַע Qal impv., 2 fs from שָׁמַע, "he heard." Trans. "Hear!"
 - (6) לְמַדְנָה^(c) Pi'el impv., 2 fp from לָמַד, "he learned." Trans. "Teach!"
 - (7) מִשֵּׁל Qal impv., 2 ms from מָשַׁל, "he ruled." Trans. "Rule!"
 - (8) פִּלְטוּ Pi'el impv., 2 mp from פָּלַט, "he escaped, delivered." Trans. "Deliver, liberate!"
 - (9) הִתְפַּלְלוּ Hitpa'el impv., 2 mp from [פָּלַל], "he prayed." Trans. "Pray!"
 - (10) הִסְתֵּר Hif'il impv., 2 ms from [סָתַר], "he concealed, hid." Trans. "Hide!"

XVIII. 2 Fill in the imperative form that appears in the Hebrew Bible in each of the following sentences or clauses. Be prepared to translate each sentence or clause and to locate the imperative form found in it.

- (1) הִסְתַּר פְּנֵיךָ ^(d) מִחַטָּאִי (Ps. 51:11; Eng. 51:9)
 “Hide your face from my sins.” Hif’il impv., 2 ms, from [סתר], “he concealed, hid.” Trans. “Hide!”
- (2) שְׁמַעוּ הָרִים אֶת־רִיב יְהוָה (Mic. 6:2)
 “Hear, O mountains, the controversy of the LORD.” Qal Impv. 2 mp, from שָׁמַע, “he heard.” Trans. “Hear!”
- (3) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל (Lev. 18:2)
 “Speak to the people of Israel.” Pi’el impv., 2 ms, from [דבר], “he spoke.” Trans. “Speak!”
- (4) הַלְלִי אֱלֹהֶיךָ צִיּוֹן (Ps. 147:12)
 “Praise your God, O Zion.” Pi’el impv., 2 fs, from הִלָּל, “he praised.” Trans. “Praise!”
- (5) הִתְקַדְּשׁוּ אַתֶּם וְאֶחֱיֵכֶם (1 Chr. 15:12)
 “Sanctify yourselves and your brothers.” Hitpa’el impv., 2 mp, from קָדַשׁ, “he was holy.” Trans. “Sanctify yourselves!”
- (6) זָכְרוּ תּוֹרַת מֹשֶׁה עַבְדִּי (Mal. 3:22)
 “Remember the law of Moses, my servant.” Qal impv., 2 mp, from זָכַר, “he remembered.” Trans. “Remember!”
- (7) כָּתְבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת (Deut. 31:19)
 “Write for yourselves this song.” Qal impv., 2 mp, from כָּתַב, “he wrote.” Trans. “Write!”
- (8) וּמִשְׁפָּטֶיךָ לְמַדְנִי (Ps. 119:108)
 “Teach me your judgments.” Pi’el impv., 2 ms (plus 1 cs pronominal suffix), from לָמַד, “he learned.” Trans. “Teach me!”
- (9) וַיֹּאמֶר הַשְׁבַּעָה ^(e) לִי (Gen. 47:31)
 “And he said, ‘Swear to me.’” Nif’al impv., 2 ms, from [שבַע], “he swore.” Trans. “Swear!”

XVIII.3 Write the imperatives for the following verbs in the stems indicated:

Examples: Qal imperative of שָׁמַר, “he kept”

2 ms שָׁמַר 2 mp שָׁמְרוּ 2 fs שָׁמְרִי 2 fp שָׁמְרָנָה

(1) Qal imperative of שָׁפַט, “he judged”

2 ms שָׁפַט 2 mp שָׁפְטוּ 2 fs שָׁפְטִי 2 fp שָׁפְטָנָה

(2) Nif'al imperative of שָׁמַר, “he kept”

2 ms הִשְׁמַר 2 mp הִשְׁמְרוּ 2 fs הִשְׁמְרִי 2 fp הִשְׁמְרָנָה

(3) Pi'el imperative of לָמַד, “he learned” (Pi'el, “taught”)

2 ms לָמַד 2 mp לָמְדוּ 2 fs לָמְדִי 2 fp לָמְדָנָה

(4) Hitpa'el imperative of [פָּלַל], “he prayed”

2 ms הִתְפַּלֵּל 2 mp הִתְפַּלְלוּ 2 fs הִתְפַּלְלִי 2 fp הִתְפַּלְלָנָה

(5) Hif'il imperative of [שָׁלַךְ], “he threw, cast”

2 ms הִשְׁלֵךְ 2 mp הִשְׁלִיכוּ 2 fs הִשְׁלִיכוּ 2 fp הִשְׁלִיכָנָה

XVIII. 4 Fill in the blanks with the correct imperatives based on the imperfect forms found in parentheses. Check the scripture references for the accuracy of your work, but only after the blanks have been filled in.

- (1) הִסְתַּר (תִּסְתַּר) (Ps. 51:11)
- (2) הִתְקַדְּשׁוּ (תִּתְקַדְּשׁוּ) (1 Chr. 15:12)
- (3) הִלָּלוּ (תִּהְלָלוּ) (Ps. 113:1)
- (4) בִּקֶּשׁ (תִּבְקֶשׁ) (Ps. 34:15)
- (5) זָכְרוּ (תִּזְכְּרוּ) (Mal. 3:22)
- (6) הִלָּחֶם (תִּלָּחֶם) (1 Sam. 18:17)
- (7) קִרְבוּ (תִּקְרְבוּ) (Isa. 48:16)
- (8) שָׁכְבִי (תִּשְׁכְּבִי) (2 Sam. 13:11)
- (9) הִשְׁלִיכוּ (תִּשְׁלִיכוּ) (Gen. 37:22)
- (10) הִשְׁבַּעוּ (תִּשְׁבַּעוּ) (Josh. 2:12)

XVIII.5 Match the following imperatives with the proper translation:

(1) (K)	עֲבֹדְהוּ	(1 Chr. 28:9)	(A) send me
(2) (E)	לְמַדְנִי	(Ps. 119:108)	(B) seek me
(3) (H)	לְמִדָּה	(Deut. 31:19)	(C) judge me
(4) (A)	שְׁלַחְנִי	(Isa. 6:8)	(D) cause me to hear
(5) (D)	הַשְׁמִיעֵנִי	(Ps. 143:8)	(E) teach me
(6) (J)	הִלְלוּהוּ	(Ps. 150:1)	(F) remember me
(7) (B)	בְּקִשׁוֹנִי	(Isa. 45:19)	(G) write them
(8) (G)	כְּתֹבֵם	(Prov. 3:3)	(H) teach it (f)
(9) (C)	שִׁפְטֵנִי	(Ps. 43:1)	(I) help me
(10) (L)	רְפָאֵנִי	(Jer. 17:14)	(J) praise him
(11) (F)	זַכְּרֵנִי	(Jer. 15:15)	(K) serve him
(12) (I)	עֲזֹרְנִי	(Ps. 109:26)	(L) heal me

XVIII.6 Fill in the blanks with the correct pronouns.

- (1) שִׁכְבִּי עִמִּי אֲחוֹתִי Lie with me, my sister. (2 Sam. 13:11)
- (2) מְשַׁלְּבֵנוּ גַם־אֶתָּה גַם־בְּנֶךָ^(f) Rule over us, both you and your son. (Judg. 8:22)
- (3) שְׁמֹרֵם בְּתוֹךְ לִבְבְּךָ^(g) Keep them within your heart. (Prov. 4:21)
- (4) כְּתֹבֵם עַל־לִיחַ לִבְךָ^(h) Write them on the tablet of your heart. (Prov. 3:3)
- (5) וּמַלְטִי אֶת־נַפְשִׁי וְאֶת־נַפְשׁ בְּנִךְ שְׁלֹמֹה⁽ⁱ⁾ Save your life and the life of your son Solomon. (1 Kgs. 1:12)
- (6) וְקַבֵּר אֶת־אֲבִיךָ כַּאֲשֶׁר^(j) הִשְׁבִּיעַךָ And bury your father, as he caused you to swear. (Gen. 50:6)
- (7) קַבְּרוּ אִתִּי אֶל־אֲבֹתַי Bury me with my ancestors. (Gen. 49:29)

- (8) זָבַחוּ לֵאלֹהֵיכֶם בְּאֶרֶץ Sacrifice to your God in the land.
(Exod. 8:21)
- (9) כְּבֹדֵנִי נָא נִגַּד זִקְנֵי-עַמִּי Honor me now before the elders of my people. (1 Sam. 15:30)
- (10) רָדְפוּ אַחֲרֵי אֹיְבֵיכֶם Pursue after your enemies. (Josh. 10:19)
- (11) וְעָבְדוּ אֹתוֹ וְעַמּוֹ Serve him and his people. (Jer. 27:12)
- (12) וְעַתָּה בְּנִי שְׁמַע בְּקוֹלִי And now, my son, hear my voice.
(Gen. 27:8)
- (13) שְׁמַע-נָא וְאֲנֹכִי אֲדַבֵּר Hear now, and I will speak. (Job. 42:4)
- (14) וְאַדְבָּרָה^(l) שְׁמַעְתִּי עַמִּי^(e) Hear, O my people, and I will speak. (Ps. 50:7)
- (15) שְׁמַעוּ-נָא דְבָרִי^(m) Hear now my words. (Num. 12:6)
- (16) וְעָבְדוּהוּ לְבִדּוֹ⁽ⁿ⁾ And serve him only. (1 Sam. 7:3)

XVII.7 Verb review

- (1) Write the Qal perfect forms for מָשַׁל. (cf. G.30.5, p. 85)
- (2) Write the Qal imperfect forms for מָשַׁל. (cf. G.39.3, p. 128)
- (3) Write the Qal imperative forms for מָשַׁל. [Cf. G.48.1(1), p. 165]
- (4) Write the Pi'el perfect forms for דָּבַר. (cf. G.37, Table 2, p. 114)
- (5) Write the Pi'el imperfect forms for [דָּבַר]. (cf. G.42.2, p. 140)
- (6) Write the Pi'el imperative form for [דָּבַר]. [cf. G.50.1 (1), p. 169]

Qal Perf.		Qal Imp.		Qal Impv.	Pi'el Perf.		Pi'el Imp.		Pi'el Impv.
3 ms	מָשַׁל	3 ms	יִמְשַׁל		3 ms	דָּבַר	3 ms	יְדַבֵּר	
3 fs	מָשַׁלָּה	3 fs	תִּמְשַׁל		3 fs	דָּבְרָה	3 fs	תִּדְבֹר	
2 ms	מָשַׁלְתָּ	2 ms	תִּמְשַׁל	מָשַׁל	2 ms	דָּבַרְתָּ	2 ms	תִּדְבֹר	דָּבַר
2 fs	מָשַׁלְתְּ	2 fs	תִּמְשְׁלִי	מָשַׁלְי	2 fs	דָּבַרְתְּ	2 fs	תִּדְבְּרִי	דָּבְרִי
1 cs	מָשַׁלְתִּי	1 cs	אִמְשַׁל		1 cs	דָּבַרְתִּי	1 cs	אֲדַבֵּר	
3 cp	מָשַׁלּוּ	3 mp	יִמְשְׁלוּ		3 cp	דָּבְרוּ	3 mp	יְדַבְּרוּ	
		3 fp	תִּמְשַׁלְנָה				3 fp	תִּדְבְּרֶנָּה	
2 mp	מָשַׁלְתֶּם	2 mp	תִּמְשְׁלוּ	מָשַׁלוּ	2 mp	דָּבַרְתֶּם	2 mp	תִּדְבְּרוּ	דָּבְרוּ
2 fp	מָשַׁלְתֶּן	2 fp	תִּמְשַׁלְנָה	מָשַׁלְנָה	2 fp	דָּבַרְתֶּן	2 fp	תִּדְבְּרֶנָּה	דָּבְרֶנָּה
1 cp	מָשַׁלְנוּ	1 cp	נִמְשַׁל		1 cp	דָּבַרְנוּ	1 cp	נְדַבֵּר	

Footnotes

- (a) Some Nif'al verbs are essentially reflexive [cf. *G.36. 1(2)*, p. 109]. For example, **הִשָּׁמֵר** is translated “Guard yourself!” “Take heed to yourself!”
- (b) Dagesh forte often drops out of consonants pointed with a vocal sheva (**הִלָּלוּ**) [cf. *G.50. 1(3)*, p. 169]; however, XVIII.1(8) and (9), p. 93, of the present exercise, are exceptions to this rule.
- (c) Some verbs occur in the Pi'el with a causative sense [cf. *G.36. 2(2)*, p. 109]. **לָמַד**, “he learned,” is such a verb. In the Pi'el stem, it means “he teaches.”
- (d) **מִחֲטָאִי** is pausal (with 'atnaḥ, **מִחֲטָאִי**) for **מִחֲטָאִי** (“from my sins”).
- (e) Some second masculine singular forms of imperatives occur with a ה suffix, which seems to have little or no impact on their meaning (cf. *G.53*, pp. 172f.). **הִשָּׁבַעְהָ**, “Swear!” always follows this pattern.
- (f) Words joined by maqqef are pronounced as one speech unit, with the primary accent falling on the last word in the unit (cf. *G.4*, p. 12). Words losing their accent often undergo internal vowel changes. **מִשַּׁל**, “Rule!” for example, has the vowel in its final syllable shortened from ḥolem to qameṣ ḥatuf, thus resulting in the present form **מִשַּׁל־בְּנֵי** (unaccented closed syllables require short vowels).
- (g) **לִבְבֶךָ** is pausal (with silluq, **לִבְבֶךָ**) for **לִבְבֶךָ**. (**לִבְבֶךָ** and **לִבְבֶךָ** are alternate forms of the same word.)
- (h) **לִבְבֶךָ** is pausal (with silluq, **לִבְבֶךָ**) for **לִבְבֶךָ**.
- (i) Students should note the second feminine singular form of the imperative and the second feminine singular pronominal suffixes in this sentence (words addressed to Bathsheba).

- (j) **הַשְׁבִּיעַדְ** is pausal (with silluq, **הַשְׁבִּיעַדְ**) for **הַשְׁבִּיעַדְ**. (Note the compound sheva under the guttural **ע**. Without the pronominal suffix, the form is **הַשְׁבִּיעַ**, Hif'il perfect, third masculine singular.)
- (k) Lamed Guttural verb forms take “a” class vowels in final syllables ending in a guttural (cf. *G.70*, pp. 263ff.).
- (l) The **ה**, cohortative ending on this first person imperfect form expresses the speaker’s (God’s) determination to speak (cf. *G.41.2*, p. 132).
- (m) **דַּבְּרִי** is pausal (with 'atnaḥ, **דַּבְּרִי**) for **דַּבְּרִי** (י at the end of the preceding word accounts for the loss of dagesh lene in **ר**).
- (n) When the third masculine singular pronominal suffix is added to a verb form ending in šureq, šureq will often be written defectively, i.e., as a qibbuš [See *H.XVII.fn.(d)*, p. 90; cf. *G.47.1(1)*, p. 157]. The qibbuš is still considered to be a long vowel.

Suggestions for Further Testing

1. Vocabulary Review: Circle the word that does not fit the category indicated.

(1) verbs of speaking	עָנָה	[דָּבַר]	שָׁמַע	אָמַר
(2) verbs of physical activity	עָמַד	נָשָׂא	הֶלֶךְ	לָמַד
(3) verbs of cultic activity	[כָּפַר]	[שָׁלַךְ]	[פָּלַל]	זָבַח
(4) verbs of oppression	רָדַף	הָרַג	אָהַב	[לָחַם]
(5) verbs of liberation	גָּאֵל	מָלָא	[יָשַׁע]	שָׁפַט
(6) verbs of emotional response	לָבַשׁ	שָׂמַח	יָרָא	הֶלֶל
(7) verbs of physical posture	קוּם	יָשַׁב	עָזַב	שָׁכַב
(8) verbs of destruction	בָּרָא	שָׁבַר	שָׂרַף	כָּרַת
(9) verbs of being (life, death)	הָיָה	לָקַח	חָיָה	מָוַת
(10) verbs of inquiry	[בִּקֵּשׁ]	עָבַד	שָׁאַל	דָּרַשׁ

2. Match the following:

(1) () שְׁפֹטֵנִי	(A) Help me! (Ps. 109:26)
(2) () הוֹשִׁיעֵנִי	(B) Seek me! (Isa. 45:19)
(3) () הוֹשִׁיעֵנוּ	(C) Judge me! (Ps. 35:24)
(4) () עֲבֹדָהּ	(D) Remember me! (Judg. 16:28)
(5) () רַפְּאֵלִי	(E) Bless me! (Gen. 27:34)
(6) () עֲזֹרָתִי	(F) Save me! (Ps. 3:8; Eng. 3:7)
(7) () זְכָרְנִי	(G) Heal me! (Jer. 17:14)
(8) () לְמִדָּה	(H) Praise him! (Ps. 150:1)
(9) () בִּקְשׁוּנִי	(I) Write them! (Prov. 3:3)
(10) () הִלְלוּהוּ	(J) Save us! (Ps. 106:47)
(11) () בְּרַכְנִי	(K) Teach it (fem.)! (Deut. 31:19)
(12) () כְּתֹבֵם	(L) Serve him! (1 Chr. 28:9)

3. Translate the following:

- (1) בַּטַּח אֶל־יְהוָה בְּכָל־לֵבְךָ (Prov. 3:5)
- (2) אֶל־תִּשְׁפֹּכֵדָם (Gen. 37:22)
- (3) שְׁלַח אֹרֶךְ וְאַמְתָּךְ (Ps. 43:3)
- (4) יְהוָה זִכְרֹנִי וּפִקְדֹנִי (Jer. 15:15)
- (5) אֲמַרִי בַגּוֹיִם יְהוָה מֶלֶךְ (Ps. 96:10)
- (6) שְׁלַח נָא לִי אֶחָד מִן־הַנְּעָרִים (2 Kgs. 4:22)
- (7) שִׁמְעוּ בְּקוֹל יְהוָה אֱלֹהֵיכֶם (Jer. 26:13)
- (8) הַשְׁמִיעֵנִי בִבְקֶר חֶסֶדְךָ (Ps. 143:8)
- (9) הַשְׁמִיעֵנִי בִיהוּדָה (Jer. 5:20)
- (10) חֶסֶד וּמִשְׁפָּט שְׁמֹר (Hos. 12:7; Eng. 12:6)
- (11) וְאַזְנוֹ הַכֶּבֶד (Isa. 6:10)
- (12) וְגַם אֶת־אַחֶיךָ הַקְרֹב אֶתְּךָ (Num. 18:2)

LESSON XIX

Answer Key (Cf, G, pp. 186ff.)

XIX.1 Write the Qal infinitives for the following verbs:

	Verb	Infinitive Construct	Infinitive Absolute
(1)	שָׁפַט	שָׁפֵט	שָׁפוֹט
(2)	לָמַד	לָמֵד	לָמוּד
(3)	קָרַב	קָרֵב	קָרוֹב
(4)	שָׁכַב	שָׁכֵב	שָׁכוֹב
(5)	מָשַׁל	מָשֵׁל	מָשׁוֹל
(6)	פָּקַד	פָּקֵד	פָּקוּד
(7)	קָטַל	קָטֵל	קָטוּל

XIX.2 Each of the following entries contains an infinitive construct. Complete the translation by giving the meaning of the infinitive. In the space marked (a) give the stem of the infinitive and in (b) give its root. If it has a pronominal suffix, give the person, gender, and number of the suffix in (c), and indicate whether it is used as subject or object in (d).

- כְּהִזְכִּירוֹ אֶת־אֲרוֹן הָאֱלֹהִים when he mentioned^(a) the ark of God
(1 Sam. 4:18)
(a) Hif'il (b) זָכַר (c) 3 ms (d) subject
- (1) אֶת־בְּתִיעֶלָב^(b) לְשָׁכַב to lie with the daughter of Jacob
(Gen. 34:7) (a) Qal (b) שָׁכַב
- (2) לְשָׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים to keep the way of the tree of life
(Gen. 3:24) (a) Qal (b) שָׁמַר
- (3) בִּכְתָבוֹ אֶת־הַדְּבָרִים הָאֵלֶּה when he wrote these words (Jer. 45:1)
(a) Qal (b) כָּתַב (c) 3 ms (d) subject
- (4) לְשַׁפֵּט אֶת־הָעָם to judge the people (Exod. 18:13)
(a) Qal (b) שָׁפַט
- (5) לְלַמְּדָם מִלְחָמָה to teach them war (Judg. 3:2)
(a) Pi'el (b) לָמַד (c) 3 mp (d) object
- (6) לְהִלָּחֵם עִם־יִשְׂרָאֵל^(c) to fight with Israel (Josh. 11:5)
(a) Nif'al (b) [לָחַם]
- (7) לְקַבְּרָהּ to bury her (2 Kgs. 9:35)
(a) Qal (b) קָבַר (c) 3 fs (d) object
- (8) לְשַׂרְפוֹ בָּאֵשׁ to burn it with fire (Judg. 9:52)
(a) Qal (b) שָׂרַף (c) 3 ms (d) object
- (9) בְּשִׁפְכוֹ אֶת־חֲמָתְךָ עַל־יְרוּשָׁלַם when you pour out your wrath upon Jerusalem (Ezek. 9:8)
(a) Qal (b) שָׁפַךְ (c) 2 ms (d) subject
- (10) לְדַרֹּשׁ אֶת־תּוֹרַת יְהוָה to seek the law of the LORD
(Ezr. 7:10) (a) Qal (b) דָּרַשׁ
- (11) וַיִּבְקֹשׁ לְהַרְגַּם אֶת־מֹשֶׁה And he sought to kill Moses.
(Exod. 2:15) (a) Qal (b) הָרַג
- (12) וּבְגָד לְלִבֵּשׁ and clothing to wear (Gen. 28:20)
(a) Qal (b) לָבַשׁ

XIX.3 Fill in the blanks with the correct pronouns.

- (1) **יְהוָה יִשְׁמַע בְּקִרְאִי אֵלָיו** The LORD hears when I call to him. (Ps. 4:4; Eng. 4:3)
- (2) **וַיָּקָם הַמֶּלֶךְ^(d) לִקְרֹאתָהּ** And the king rose to meet her. (1 Kgs. 2:19)
- (3) **וְאֵלֶּה יָצְאוּ מִן־הָעִיר לִקְרֹאתָם^(d)** And these went forth from the city to meet them. (Josh. 8:22)
- (4) **בְּבָרְחוֹ מִפְּנֵי אֲבִשְׁלוֹם בְּנוֹ** when he fled from Absalom his son (Ps. 3:1; Eng. title)
- (5) **כִּי אֲתֶכֶם אֲנִי לְהוֹשִׁיעַ אֶתְכֶם^(e)** For I am with you to deliver you. (Jer. 42:11)
- (6) **עַד שׁוּבִי בְּשָׁלוֹם** until I return in peace (2 Chr. 18:26)
- (7) **עִמּוֹ זְרוּעַ בָּשָׂר וְעִמָּנוּ יְהוָה אֱלֹהֵינוּ לְעִזְרָנוּ וּלְהִלָּחֵם מִלְחֻמֹּתֵנוּ** With him is an arm of flesh; but with us is the LORD our God, to help us and to fight our battles. (2 Chr. 32:8)
- (8) **וַיֹּאמְרוּ לוֹ אָחָיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ^(f)** And his brothers said to him, "Shall you indeed reign over us?" (Gen. 37:8)
- (9) **הִנֵּה יָצָא לְהִלָּחֵם אִתָּךְ** Behold, he has come forth to fight with you. (2 Kgs. 19:9)
- (10) **לֹא יִקְרַב לְהִקְרִיב לֶחֶם אֱלֹהָיו^(g)** He shall not draw near to offer the bread of his God. (Lev. 21:17)
- (11) **וַיִּשְׁמַע יְהוָה אֶת־קוֹל דְּבָרֵיכֶם בְּדַבְּרְכֶם אֵלַי^(h)** And the LORD heard your words when you spoke to me. (Deut. 5:28)
- (12) **וַיִּשְׁמָעוּ אֶת־דְּבָרֵי רֵבֶקָה אָחִתּוֹ** and when he heard the words of Rebekah his sister (Gen. 24:30)

XIX.4 Translate the following:

- (1) לְשַׁמֵּר אֶת־מִצְוֹת יְהוָה (Deut. 4:2)
to keep the commandments of the LORD
- (2) לְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת בִּירוּשָׁלַם (Zech. 8:22)
to seek the LORD of hosts in Jerusalem
- (3) לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה (Gen. 1:14)
to separate between the day and between the night
- (4) לְשַׁפֵּט אֶת־עַמּוֹךְ (1 Kgs. 3:9)
to judge your people
- (5) לְהַלֵּל אֶת־יְהוָה (Ezr. 3:10)
to praise the LORD
- (6) לְמַלֵּא אֶת־דְּבַר יְהוָה⁽¹⁾ (1 Kgs. 2:27)
to fulfill the word of the LORD
- (7) לְקַבֵּר אֶת־אָבִיו (Gen. 50:7)
to bury his father
- (8) לְדַרֵּשׁ אֶת־יְהוָה (Gen. 25:22)
to seek the LORD
- (9) לְרַדֹּף אַחֲרֵיהֶם (Josh. 8:16)
to pursue after them
- (10) לְרַדֹּף וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ (1 Sam. 25:29)
to pursue you and to seek your life (soul)
- (11) לְדַבֵּר בְּשֵׁמִיךְ (Exod. 5:23)
to speak in your name
- (12) לְדַבֵּר דְּבַר בְּשֵׁמִי (Deut. 18:20)
to speak a word in my name

XIX.5 Match the following verbs so that those expressing similar actions or states of being are paired:

(1) (E)	בוא	(A)	דַּרַשׁ
(2) (I)	שָׁתָה	(B)	שָׁכַן
(3) (G)	עָלָה	(C)	בִּין
(4) (J)	רָבָה	(D)	בָּרָא
(5) (C)	יָדַע	(E)	הִלֵּךְ
(6) (A)	[בִּקֵּשׁ]	(F)	[יִשַּׁע]
(7) (B)	יָשַׁב	(G)	קוּם
(8) (D)	עָשָׂה	(H)	מָשַׁל
(9) (H)	מָלַךְ	(I)	אָכַל
(10) (F)	[נָצַל]	(J)	גָּדַל

XIX.6 In each of the following examples an infinitive absolute stands before a finite verb of the same root and serves to intensify the action of the finite verb. Try to think of other ways the sentences might be translated in order to express the intensification. Consult at least two modern translations to see how they have rendered these sentences. In the space marked (a) give the stem of the infinitive absolute, and in (b) give its root.

(1)	אִם־מִשׁוֹל תִּמְשָׁל בָּנוּ ⁽¹⁾	(a)	<u>Qal</u>
	Will you indeed rule over us? (Gen. 37:8)	(b)	<u>מָשַׁל</u>
(2)	הַבָּדֵל יִבְדִּילֵנִי יְהוָה מֵעַל עַמּוֹ	(a)	<u>Hif'il</u>
	The LORD will surely separate me from his people. (Isa. 56:3)	(b)	<u>בָּדַל</u>
(3)	זָכַר אֶזְכְּרֵנוּ עוֹד	(a)	<u>Qal</u>
	I still remember him. (Jer. 31:20)	(b)	<u>זָכַר</u>
(4)	אִם־לָמַד יִלְמְדוּ אֶת־דַּרְכֵי עַמִּי	(a)	<u>Qal</u>
	if they will diligently learn the ways of my people (Jer. 12:16)	(b)	<u>לָמַד</u>

(5) וְאֲנִכִּי הִסְתֵּיר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא And I will surely hide my face in that day. (Deut. 31:18)	(a) <u>Hif'il</u> (b) <u>[סתר]</u>
(6) כִּי־קָבֹר תִּקְבְּרֵנוּ בַּיּוֹם הַהוּא You shall certainly bury him on that (same) day. (Deut. 21:23)	(a) <u>Qal</u> (b) <u>קָבַר</u>
(7) דָּרַשׁ דָּרַשׁ מֹשֶׁה Moses searched diligently. (Lev. 10:16)	(a) <u>Qal</u> (b) <u>דָּרַשׁ</u>
(8) כִּי־כָבֹד אֶכְבְּדְּךָ מְאֹד For I will surely honor you greatly. (Num. 22:17)	(a) <u>Pi'el</u> (b) <u>כָּבַד</u>
(9) יָדַעְתִּי כִּי־דָבָר יֵדְבָר הוּא I know that he can speak well. (Exod. 4:14)	(a) <u>Pi'el</u> (b) <u>[דבר]</u>
(10) אִם־שָׁמַעַתְּ תִשְׁמָעוּ בְּקוֹלִי ^(k) if you truly harken to my voice (Exod. 19:5)	(a) <u>Qal</u> (b) <u>שָׁמַעַתְּ</u>

Footnotes

- (a) “Mentioned” is a more idiomatic translation than “he caused to remember.” A literal causative rendering is seldom needed for Hif'il forms.
- (b) **אִתּ**, a preposition meaning “with,” is easily confused with **אֵת**, the sign of the direct object [cf. G.5, p. 12; (3)(a), p. 69].
- (c) The final mem (**ם**) of this form is part of the verb root (**לחם**), and not to be confused with the third masculine plural pronominal suffix (cf. G.46.3, p. 155).
- (d) **לִקְרֹאתָהּ** is Qal infinitive construct, plus preposition **לְ**, plus third feminine singular pronominal suffix, from **קָרָא**, “he met, encountered,” (not to be confused with **קָרָא**, “he called, read aloud”), translated “to meet her.” This infinitive construct form occurs 121 times and always with the prefixed preposition **לְ**. The second

occurrence of the form in this exercise has the third masculine plural pronominal suffix, translated “to meet them.” (cf. *G.56.1(3)(o)*, p. 181.]

- (e) **לְהוֹשִׁיעַ** is a Hif'il infinitive construct, plus **ל**, from **[יִשַׁע]**, a doubly weak verb (Pe Vav/Pe Yod; 'Ayin Guttural) which occurs only in the Hif'il stem and is translated “to save.” [cf. *G.56.1(3)(g)*, p. 180.]
- (f) The infinitive absolute may take a prefixed interrogative **ה** (cf. *G.34.1*, pp. 94f.).
- (g) “To draw near” and “to offer” are from the same verb root (**קָרַב**). The Hif'il means “to cause to come near,” and thus “to offer (upon an altar).”
- (h) The literal translation of **אֶת־קוֹל דְּבָרֵיכֶם** is “the voice (sound) of your words.” A noun is definite when it has a pronominal suffix (cf. *G.28*, p. 71).
- (i) “To fill” can also mean “to fulfill.”
- (j) **אִם** can be used to introduce a question, in which case it is somewhat similar to interrogative **ה**. A question introduced by **אִם** alone presupposes a negative response: “Certainly not!” **אִם־לֹא**, on the other hand, implies a positive answer: “Certainly!”
- (k) The verb root **שָׁמַע** means both “he listened” and “he obeyed.” The two actions are complementary.

Suggestions for Further Testing

1. Translate the following:

- | | | |
|------|---|---------------------------|
| (1) | וַיֵּמְאֵן לֵאכּוֹל | (1 Sam. 13:9) |
| (2) | לְהַכְרִית מִמֶּנָּה אָדָם וּבְהֵמָה | (Ezek. 14:19) |
| (3) | לְשַׁכֵּן אֶת־שְׁמִי שָׁם | (Neh. 1:9) |
| (4) | כִּי בָרַךְ יְבָרְכֶךָ יְהוָה בָּאָרֶץ | (Deut. 15:4) |
| (5) | וּלְמַעַן סַפֵּר שְׁמִי בְכָל־הָאָרֶץ | (Exod. 9:16) |
| (6) | יַעַן דִּבַּרְכֶּם אֶת־הַדָּבָר הַזֶּה | (Jer. 5:14) |
| (7) | לְהַמְלִיךְ אֶת־דָּוִיד עַל־כָּל־יִשְׂרָאֵל | (1 Chr. 12:39) |
| (8) | לְשׂוּרֵף אֶת־בְּנֵיכֶם בָּאֵשׁ | (Jer. 19:5) |
| (9) | לְסַפֵּר בְּצִיּוֹן שֵׁם יְהוָה | (Ps. 102:22; Eng. 102:21) |
| (10) | לְקַרְאֲתִי בַדֶּרֶךְ | (Num. 22:34) |
| (11) | וַיִּשְׁלַח לְקַרְאֲתָם | (2 Sam. 10:5) |
| (12) | בַּעֲזֹבָם אֶת־יְהוָה אֱלֹהֵי אֲבוֹתָם | (2 Chr. 28:6) |
| (13) | וּבָאֵשׁ שָׂרֹף יִשְׂרָפוּ | (2 Sam. 23:7) |
| (14) | דִּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ | (Isa. 55:6) |
| (15) | קִרְאוּהוּ בְהִיּוֹתוֹ קְרוֹב | (Isa. 55:6) |

2. Locate the following infinitives, together with all prefixes and suffixes. Note that the infinitives are drawn from the exercises in the preceding section.

Example: כְּדַבְּרָם Pi'el inf. const., plus preposition כִּי, plus 3 mp pronominal suffix, from [דבר], "he spoke." Trans. "When they spoke."

- | | |
|-----|------------|
| (1) | לֵאכּוֹל |
| (2) | לְהַכְרִית |
| (3) | לְשַׁכֵּן |
| (4) | בָּרַךְ |
| (5) | סַפֵּר |

- (6) דְּבַרְכֶּם
- (7) לְהַמְלִיד
- (8) לְשׁוֹרֵף
- (9) לְסַפֵּר
- (10) לְקַרְאֲתִי
- (11) לְקַרְאֲתֶם
- (12) בְּעֶזְבְּם
- (13) שָׂרוּף
- (14) בְּהִמָּצְאוֹ
- (15) בְּהִיּוֹתוֹ

3. Match the following:

- | | | |
|----------|--|--|
| (1) () | יְרִידָךְ אֶחָד אֵלֶיךָ | (A) to teach you to do (Deut. 6:1) |
| (2) () | פָּקֵד יִפְקֹד אֶתְכֶם | (B) to teach them (the skills of) war (Judg. 3:2) |
| (3) () | יְהוֹה שְׁלַחךָ לְקַרְאֲתִי | (C) when we remember Zion (Ps. 137:1) |
| (4) () | שִׁלַּח תִּשְׁלַחֲנִי | (D) to hear the wisdom of Solomon (1 Kgs. 5:14) |
| (5) () | אִם בִּרְךָ תְּבָרַכְנִי | (E) If you truly bless me. (1 Chr. 4:10) |
| (6) () | לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת | (F) There is power with God to help. (2 Chr. 25:8) |
| (7) () | שָׁמוֹר תִּשְׁמְרוּן אֶת־מִצְוֹת | (G) You shall surely send me away. (1 Kgs. 11:22) |
| (8) () | אִם־שָׁמוּעַ תִּשְׁמְעוּן בְּקוֹל יְהוֹה | (H) One shall pursue a thousand. (Deut. 32:30) |
| (9) () | לְלַמֵּד מִלְחָמָה | (I) You shall diligently keep the commandments. (Deut. 6:17) |
| (10) () | לִשְׁמֹעַ אֶת חֲכָמַת שְׁלֹמֹה | (J) He will surely visit you. (Gen. 50:24) |
| (11) () | בְּזַכְרֵנוּ אֶת־צִיּוֹן | (K) If you diligently obey the voice of the LORD. (Zech. 6:15) |
| (12) () | יִשְׁכַּח בְּאֱלֹהִים לַעְזוֹר | (L) The LORD sent you to meet me. (1 Sam. 25:32) |

LESSON XX

Answer Key (Cf. G, pp. 203ff.)

XX.1 Write the synopsis for the verb **כָּתַב**^(a). (Cf. G, 61, p. 203)

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
Perf. 3 ms	כָּתַב	נִכְתַּב	כָּתַב	כָּתַב	הִתְכַּתֵּב	הִכְתִּיב	הֻכְתַּב
Impf. 3 ms	יִכְתֹּב	יִכְתָּב	יִכְתֹּב	יִכְתָּב	יִתְכַּתֵּב	יִכְתִּיב	יִכְתָּב
Impv. 2 ms	כָּתֹב	הִכְתֵּב	כָּתֹב		הִתְכַּתֵּב	הִכְתֵּב	
Inf. const.	כָּתֹב	הִכְתֵּב	כָּתֹב	(כָּתֹב)	הִתְכַּתֵּב	הִכְתִּיב	(הִכְתֵּב)
Inf. Abs.	כָּתוּב	הִכְתָּב נִכְתָּב	כָּתֹב כָּתֹב	כָּתֹב	הִתְכַּתֵּב	הִכְתָּב	הֻכְתָּב
Part. Act. ms	כּוֹתֵב		מִכְתֵּב		מִתְכַּתֵּב	מִכְתִּיב	
Part. Act. fs	כּוֹתֶבֶת		מִכְתֶּבֶת		מִתְכַּתֶּבֶת	מִכְתִּיבָה	
	כּוֹתֵבֶת						
Part. Pass. ms	כָּתוּב	נִכְתָּב		מִכְתָּב			מִכְתָּב
Part. Pass. fs	כָּתוּבָה	נִכְתָּבָה		מִכְתָּבָה			מִכְתָּבָה

XX.2 Fill in the blanks with the correct pronouns.

- (1) וְאַתָּה ^(b)מוֹשֵׁל בְּכָל _____ You _____ rule over all. (1 Chr. 29:12)
- (2) וְזִרְעוֹ ^(c)מוֹשֵׁלָה לוֹ _____ His _____ arm rules for _____ him _____. (Isa. 40:10)
- (3) אֲלֵי־נֹוֹם שֹׁמֵרְךָ _____ The one keeping _____ you _____ will not slumber. (Ps. 121:3)
- (4) וְלִשְׁמֵרֵי מִצְוֹתָיו ^(d)לְאַהֲבָיו ^(d) _____ to those who love _____ him _____ and keep
_____ his _____ commandments (Dan. 9:4)
- (5) וְלֹא אִתְּכֶם לְבַדְּכֶם אֲנִי כֹרֵת אֶת־הַבְּרִית הַזֹּאת _____ And not with
_____ you _____ alone am _____ I _____ making (cutting) _____ this _____ covenant.
(Deut. 29:13; Eng. 29:14)
- (6) הִנֵּה בְנִי מִבְקֵשׁ אֶת־נַפְשִׁי _____ Behold, _____ my _____ son is seeking _____ my _____
life. (2 Sam. 16:11)
- (7) כָּל־מִבְקָשֶׁיהָ _____ all who seek _____ it/her _____ (Jer. 2:24)
- (8) אֶת־חַטָּאִי אֲנִי מוֹזִיר הַיּוֹם _____ My _____ sins _____ I _____ remember today.
(Gen. 41:9)
- (9) הֲלוֹא דָוִד מְסֻתָּר עִמָּנוּ ^(e)מְסֻתָּתָר עִמָּנוּ _____ Is not David hiding among _____ us _____?
(1 Sam. 23:19)
- (10) וְהַשֹּׂרֵף אֹתָם יִכְבֵּס בְּגָדָיו _____ And the one burning _____ them _____ shall wash
_____ his _____ garments. (Lev. 16:28)
- (11) הִיא שֹׁפֵטָה אֶת־יִשְׂרָאֵל בְּעֵת הַהִיא _____ She _____ was judging Israel at
_____ that _____ time. (Judg. 4:4)
- (12) לָמָּה זֶה אֲדֹנִי רֹדֵף אַחֲרֵי עַבְדּוֹ ^(f) _____ Why is _____ my _____ lord pursuing after
_____ his _____ servant? (1 Sam. 26:18)

XX.3 Underscore the correct form of the participle in each of the following sentences and phrases. Check the scripture references for accuracy, but only after completing the assignment.

- (1) וַחֲנָה הָיָא (מְדַבֵּר / מְדַבֶּרֶת^(g)) עַל־לִבָּהּ
And Hannah was speaking in her heart. (1 Sam. 1:13)
- (2) הָאִישׁ (הַשֹּׁכֵב / הַשֹּׁכֶבֶת) עִמָּהּ
the man who lay with her (Deut. 22:29)
- (3) הֲלֹא־הָיָא (כָּתוּב / כְּתוּבָה) עַל־סֵפֶר הַיָּשָׁר
Is this not written in the Book of Jashar? (Josh. 10:13)
- (4) (h) בָּרוּךְ / בְּרוּכָה) אֶת לַיהוָה בְּתִי
May you be blessed by the LORD, my daughter. (Ruth 3:10)
- (5) (בְּרוּכִים / בְּרוּכוֹת) אַתֶּם לַיהוָה
May you be blessed by the LORD. (1 Sam. 23:21)
- (6) וּבָחִי אֱלֹהִים רוּחַ (נִשְׁבָּר / נִשְׁבָּרָה)
The sacrifices of God are a broken spirit. (Ps. 51:19; Eng. 51:17)
- (7) עִיר (שֹׁפֵךְ / שֹׁפֶכֶת) דָּם בְּתוֹכָהּ
a city shedding blood in her midst (Ezek. 22:3)
- (8) (i) וַיִּידִים (שֹׁפְכִים / שֹׁפְכוֹת) דָּם־נָקִי
and hands shedding innocent blood (Prov. 6:17)
- (9) (וּבְרוּךְ / וּבְרוּכָה) אַתָּה בַּשָּׂדֶה
And blessed shall you be in the field. (Deut. 28:3)

- (10) וְהִנֵּה [הָעִיר] (שָׂרוּף / שְׂרוּפָה) בָּאֵשׁ
Behold, [the city] was burned with fire. (1 Sam. 30:3)
- (11) וָאֲשָׁמַע אֶת־הָאִישׁ (לְבוּשׁ / לְבוּשָׁה) הַבָּדִים
And I heard the man clothed in linen. (Dan. 12:7)
- (12) כָּל־הָעִיר (עָזוּב / עֲזוּבָה^(j))
Every city is forsaken. (Jer. 4:29)
- (13) (עֲזוּבִים / עֲזוּבוֹת^(k)) עָרֵי עֲרֹעַר
The cities of Aroer are forsaken. (Isa. 17:2)
- (14) אַחֲרֵי מִי אַתָּה (רֹדֵף / רֹדֶפָה)
After whom are you pursuing? (1 Sam. 24:15; Eng. 24:14)
- (15) מָה אֲדֹנִי (מְדַבֵּר / מְדַבֶּרֶת) אֶל־עַבְדִּי
What is my lord saying to his servant? (Josh. 5:14)
- (16) חֲמִשׁ עָרִים בְּאֶרֶץ מִצְרַיִם (מְדַבְּרִים / מְדַבְּרוֹת) שֹׁפֵת כְּנַעַן
five cities in the land of Egypt which speak the language of Canaan
(Isa. 19:18)
- (17) וַיֹּאמֶר מָה־אַתָּה (רֹאֶה / רֹאָה) עָמוֹס
And he said, "What do you see, Amos?" (Amos 8:2)
- (18) הֵם^(l) (הַמְדַבְּרִים / הַמְדַבְּרוֹת) אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם
It was they who spoke to Pharaoh king of Egypt. (Exod. 6:27)

XX.4 Each of the following entries contains a participial form. In the space marked (a) give its stem, in (b) its voice (active or passive), in (c) its gender and number, and in (d) its root.

Example:

מִסְתַּתֵּר^(e) אֵל אֲכֵן אַתָּה אֱלֹהִים Truly, you are a God who hides yourself.
(Isa. 45:15)

(a) Hitpa'el (b) active (c) ms (d) [סתר]

- (1) וְשָׁמוּאֵל שָׁכַב בְּהֵיכַל יְהוָה And Samuel was lying down in the temple of the LORD. (1 Sam. 3:3)

(a) Qal (b) active (c) ms (d) שָׁכַב

- (2) וְשֹׁלֹמֹה^(m) הָיָה מוֹשֵׁל בְּכָל-הַמְּמַלְכוֹת Solomon ruled over all the kingdoms. (1 Kgs. 5:1; Eng. 4:21)

(a) Qal (b) active (c) ms (d) מוֹשֵׁל

- (3) שׁוֹמֵר יִשְׂרָאֵל he who keeps Israel (Ps. 121:4)

(a) Qal (b) active (c) ms (d) שָׁמַר

- (4) הֲשֹׁמְרִים הֵם אֶת-דֶּרֶךְ יְהוָה Are they keeping the way of the LORD? (Judg. 2:22)

(a) Qal (b) active (c) mp (d) שָׁמַר

- (5) כַּאֲשֶׁר כָּתוּב בְּתוֹרַת מֹשֶׁה as it is written in the law of Moses (Dan. 9:13)

(a) Qal (b) passive (c) ms (d) כָּתַב

- (6) כִּי אַתָּה אַתָּם מִבְקָשִׁים For that is what you seek (what you desire). (Exod. 10:11)

(a) Pi'el (b) active (c) mp (d) [בקש]

- (7) בְּיַד מִבְקָשֵׁי נַפְשָׁם into the hand of those who seek their life (Jer. 46:26)

(a) Pi'el (b) active (c) mp (d) [בקש]

- (8) קָרֹב יְהוָה לְנִשְׁבְּרֵי-לֵב The LORD is near to the broken-hearted. (Ps. 34:19; Eng. 34:18)

(a) Nif'al (b) passive (c) mp (d) שָׁבַר

- (9) מְשַׁבֵּית מִלְחָמוֹת עַד-קֵצֵה הָאָרֶץ who makes wars to cease to the end of the earth (Ps. 46:10; Eng. 46:9)

(a) Hif'il (b) active (c) ms (d) שָׁבַת

- (10) מְלַמֵּד יָדַי לְמִלְחָמָה who teaches (trains) my hands for war (2 Sam. 22:35)
 (a) Pi'el (b) active (c) ms (d) לְמַד
- (11) הַנְּסִתֶּרֶת לַיהוָה אֱלֹהֵינוּ The hidden things belong to the LORD our God.
 (Deut. 29:28; Eng. 29:29)
 (a) Nif'al (b) passive (c) fp (d) [סתר]
- (12) הַמִּסְתִּיר פָּנָיו מִבֵּית יַעֲקֹב who is hiding his face from the house
 of Jacob (Isa. 8:17)
 (a) Hif'il (b) active (c) ms (d) [סתר]
- (13) כִּי יִהְיֶה שֹׁפְטֵנוּ For the LORD is our judge. (Isa. 33:22)
 (a) Qal (b) active (c) ms (d) שָׁפַט
- (14) יִהְיֶה לָּוִי יִהְיֶה דֹרְשׁוֹ Those who seek him shall praise the LORD.
 (Ps. 22:27; Eng. 22:26)
 (a) Qal (b) active (c) mp (d) דָּרַשׁ
- (15) רַבִּים רֹדְפֵי רַגְלִי Many are my pursuers (persecutors). (Ps. 119:157)
 (a) Qal (b) active (c) mp (d) רָדַף

Footnotes

- (a) קָתַב, “he wrote,” is made up of three BeGaD KeFaT consonants. Caution is needed in determining when dagesh lenes are to be included in the synopsis forms. A BeGaD KeFaT consonant takes a dagesh lene whenever it is not immediately preceded by a vowel (full vowel or vocal sheva). (cf. G.39.4, p. 128f.)
- (b) A participle depicts continuous action taking place in either the past, present, or future, i.e., from the standpoint of the writer or the participants in the story. The reader must use the clues furnished by the context to determine which time was intended. Most of the participles chosen for this exercise describe actions taking place in the present, although that used in exercise XX.2(11) (שֹׁפֵט) is to be translated in the past, as indicated by the phrase “at that time.”

- (c) מִשְׁלָּה would ordinarily be accented on the final syllable. But since the following word (לִי) is pausal (with silluq, לִי), the accent on מִשְׁלָּה recedes one syllable. This is a change that frequently occurs in other similar situations.
- (d) Two masculine plural construct participial forms appear side by side: “the ones loving (him)” and “the ones keeping.”
- (e) When the prefix of the Hitpa‘el is placed before a verb whose initial consonant is a sibilant (ס, צ, ש, or שׁ), the ת of the prefix changes position with the sibilant in order to facilitate pronunciation. The participle מִתְסַתֵּר becomes מִסְתַּתֵּר. The meaning remains the same, “one hiding himself.” [Cf. G.36.4(3), p. 111.]
- (f) An alternate translation would be: “Why is this (that) my lord is pursuing after his servant?”
- (g) Participles agree in gender and number with the nouns and pronouns that are described by them or that serve as subjects of the participles.
- (h) בָּרִיד is a Qal passive participle, masculine singular, from [בָּרַד]. [בָּרַד] occurs a total of 71 times in its various forms. בָּרִיד often functions as if it were a jussive, expressing a wish, desire, or invocation.
- (i) Nouns designating parts of the body that exist in pairs (eyes, ears, hands, etc.) are usually feminine [cf. G.18.2(5), p. 37], thus requiring feminine participles.
- (j) ע is pointed with a compound sheva rather than a simple sheva, since it is a guttural.
- (k) מִגִּבּוֹת contains a defective sureq (י), both here and in its only other occurrence in the book of Isaiah (10:14). The qibbus still remains a long vowel that stands in an open, unaccented syllable.

- (l) Since participles can describe continuous action, the use of the participle in Exodus 6:27 suggests that Moses and Aaron spoke to Pharaoh on numerous occasions (cf. *G.60.2*, p. 200).
- (m) Forms of the verb “to be” (הָיָה) may be followed by either active or passive participles. This construction describes a continuous or progressive action or state of being in either the past, present, or future. The combination of a form of הָיָה plus the participle is more likely to occur in late Biblical Hebrew.
- (n) Participles that stand at the beginning of a question may have the prefixed interrogative ה (cf. *G.34.1*, pp. 94f.).
- (o) An alternate translation based on the interpretation of the initial verb as a jussive: “Let those praise the LORD who are his seekers.”

Suggestions for Further Testing

1. (Vocabulary Review) Match the following so that words with opposite meanings are paired.

- | | |
|------------|--------|
| (1) () | אָרֶר |
| (2) () | שָׁנָא |
| (3) () | מֵוֹת |
| (4) () | גָּלָה |
| (5) () | עָבַד |
| (6) () | נָתַן |
| (7) () | עָמַד |
| (8) () | עָלָה |
| (9) () | זָכַר |
| (10) () | שָׁכַב |

- (11) () [דבר]
- (12) () יִרְאֵ
- (13) () שֶׁאֵל
- (14) () הֶלֶךְ
- (15) () שֶׁבֶר
- (16) () עֵזֶר
- (17) () אֵכֵל
- (18) () [אמן]
- (19) () צֵאן
- (20) () שְׁלוֹם
- (A) מִזֵּשׁל
- (B) יִשָּׁב
- (C) יִרְדֵּ
- (D) שֶׁמֶע
- (E) עֵנָה
- (F) רָפָא
- (G) שׁוֹב
- (H) עֵזֶב
- (I) מִלְחָמָה
- (J) שֶׁתָּה
- (K) לִקַּח
- (L) חִיָּה
- (M) קוֹם
- (N) [ברך]
- (O) רוּעָה
- (P) סִתֵּר
- (Q) פֶּשַׁע
- (R) אֶהֱבֵ
- (S) שֶׁמַּח
- (T) שֶׁכַּח

2. Underscore the correct participial form in each of the following sentences and phrases.

- (1) וְמַה־יִּהְיֶה (דּוֹרֵשׁ / דּוֹרֶשֶׁה) מִמֶּךָ (Mic. 6:8)
- (2) קוֹל אֱלֹהִים (מְדַבֵּר / מְדַבְּרִים) מִתּוֹךְ־הָאֵשׁ (Deut. 4:33)
- (3) וְהִנֵּה בָתוֹ (יוֹצֵא / יוֹצֵאת) לְקִרְאָתוֹ (Judg. 11:34)
- (4) אֶת־הָאִישׁ אֲשֶׁר־אַתָּה (מְבַקֶּשֶׁת / מְבַקֵּשׁ) (Judg. 4:22)
- (5) יִהְיֶה אֱלֹהִים (מַתְהַלֵּךְ / מַתְהַלְכִים) בְּגֵן (Gen. 3:8)
- (6) כִּי־הוּא (מוֹשְׁלָה / מוֹשֵׁל) בְּכָל־אֶרֶץ מִצְרַיִם (Gen. 45:26)
- (7) כָּל־הָאֲנָשִׁים (הַמְבַקֵּשׁ / הַמְבַקְשִׁים) אֶת־נַפְשָׁךְ (Exod. 4:19)
- (8) וּזְרְעוּ (מוֹשְׁלָה / מוֹשֵׁל) לוֹ (Isa. 40:10)
- (9) הָאֲדוֹן אֲשֶׁר־אַתָּם (מְבַקֵּשׁ / מְבַקְשִׁים) (Mal. 3:1)
- (10) (הַשֹּׁמֵר / הַשֹּׁמְרִים) הֵם אֶת־דֶּרֶךְ יְהוָה (Judg. 2:22)

3. Fill in the blanks with the correct pronouns. (Note the participial forms.)

- (1) אֲנַחְנוּ שְׁלָחִים אֶתְךָ אֵלָיו
_____ are sending _____ to _____. (Jer. 42:6)
- (2) אֲנִכִּי שֶׁלַח אוֹתְךָ אֵלֵיהֶם
_____ am sending _____ to _____. (Jer. 25:15)
- (3) וְקִדְּשָׁתוּ כִּי־אֶת־לֶחֶם אֱלֹהֶיךָ הוּא מִקְרִיב
_____ shall sanctify _____ for _____ is offering (bringing near) the bread (food) of _____ God. (Lev. 21:8)
- (4) הִנְנִי מִתְפַּלֵּל אֶל־יְהוָה אֱלֹהֵיכֶם כְּדִבְרֵיכֶם
Behold, _____ am praying to the LORD _____ God according to _____ words. (Jer. 42:4)
- (5) אֶת־אָבִיהָ הִיא מְחַלֵּלַת בָּאֵשׁ תִּשְׂרֹף
_____ is profaning _____ father; _____ shall be burned with fire. (Lev. 21:9)
- (6) הֲמַכְבֵּד דָּוִד אֶת־אָבִיךָ בְּעֵינָיִךְ
Is David honoring _____ father in _____ eyes? (2 Sam. 10:3)
- (7) כָּל־עַמָּה מִבִּקְשִׁים לֶחֶם
All _____ people are seeking bread. (Lam. 1:11)
- (8) גֹּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ
_____ redeemer, the LORD of hosts is _____ name. (Isa. 47:4)
- (9) עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמַע
While _____ are yet speaking, _____ will hear. (Isa. 65:24)
- (10) יְהוָה צוּרִי וְגֹאֲלִי
O LORD, _____ rock and _____ redeemer. (Ps. 19:15; Eng. 19:14)

LESSON XXI

Answer Key (Cf. *G*, pp. 216ff.)

XXI.1 In the following clauses and sentences, identify (a) the verb sequence, (b) the verb stems, and (c) the verb roots.

Example:

קַח־לְךָ מְגִלַּת־סֵפֶר^(a) Take a scroll and write on it. (Jer. 36:2)
וְכָתַבְתָּ אֵלֶיהָ^(f)

(a) Imperative + Perfect sequence (b) Qal , Qal
(c) לָקַח , כָּתַב

(1) שְׁלַח^(b) אֶת־עַמִּי^(c) וְיַעֲבֹדֵנִי^(f) Send my people out, that they may serve me. (Exod. 7:26; Eng. 8:1)

(a) Imperative + Imperfect sequence (b) Pi'el , Qal
(c) שָׁלַח , עָבַד

(2) בִּנְהֵלֶךְ בֵּית בִּירוּשָׁלַם^(a) Build yourself a house in Jerusalem,
וְיָשַׁבְתָּ שָׁם^(f) and dwell there. (1 Kgs. 2:36)

(a) Imperative + Perfect sequence (b) Qal , Qal
(c) בָּנָה , יָשַׁב

(3) הִנָּבֵא בֶן־אָדָם^(a) וְאָמַרְתָּ^(f) Prophesy, son of man, and say to the
אֶל־הַרוּחַ wind (breath). (Ezek. 37:9)

(a) Imperative + Perfect sequence (b) Nif'al , Qal
(c) [נָבֵא] , אָמַר

(4) וְלֹא יִקְרָא עוֹד שְׁמֶךָ^(d) No longer shall your name be called
אַבְרָם וְהָיָה שְׁמֶךָ אַבְרָהָם (Gen. 17:5)

(a) Imperfect + Perfect sequence (b) Nif'al , Qal
(c) קָרָא , הָיָה

(5) כִּי תִשְׁמַר אֶת־מִצְוֹת יְהוָה^(e) if you keep the commandments of
אֱלֹהֶיךָ^(f) וְהִלַּכְתָּ בְּדַרְכָּיו the LORD your God, and walk in his ways (Deut. 28:9)

(a) Imperfect + Perfect sequence (b) Qal , Qal
(c) שָׁמַר , הִלָּךְ

- (6) נִבְנֶה-לָנוּ עִיר^(g) וְנַעֲשֶׂה-לָנוּ שֵׁם^(h) Let us build for ourselves a city,
and let us make for ourselves a name.
(Gen. 11:4)
(a) Imperfect + Imperfect sequence (b) Qal , Qal
(c) בָּנָה , עָשָׂה
- (7) יִקְרָאֵנִי וְאֶעֱנֶה⁽ⁱ⁾ He will call to me, and I will answer
him. (Ps. 91:15)
(a) Imperfect + Imperfect sequence (b) Qal , Qal
(c) קָרָא , עָנָה
- (8) קִרְבַּ עֲדִי-הֵנָּה וְאֶדְבַּרְהָ^(b) Come near, that I may speak to you.
אֵלַיךְ (2 Sam. 20:16)
(a) Imperative + Imperfect sequence (b) Qal , Pi'el
(c) קִרְבַּ , [דְּבַר]
- (9) פָּקַח-נָא אֶת-עֵינָיו וְיֵרָא^(b) Open his eyes, that he may see.
(2 Kgs. 6:17)
(a) Imperative + Imperfect sequence (b) Qal , Qal
(c) פָּקַח , רָאָה
- (10) תִּנוּ-לָנוּ מַיִם וְנִשְׁתָּה^(b) Give^(j) to us water, that we may drink.
(Exod. 17:2)
(a) Imperative + Imperfect sequence (b) Qal , Qal
(c) נָתַן , שָׁתָה
- (11) שְׂנֹא-רָע וְאָהֵב טוֹב^(k) Hate evil and love good.
(Amos 5:15)
(a) Imperative + Imperative sequence (b) Qal , Qal
(c) שָׂנָא , אָהֵב
- (12) שְׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה^(l) Keep justice, and do righteousness.
(Isa. 56:1)
(a) Imperative + Imperative sequence (b) Qal , Qal
(c) שָׁמַר , עָשָׂה

XXI.2 Translate the following clauses and sentences, and locate fully all verb forms, following the guidelines given in G.XIV.38, pp. 117ff.

- (1) **וְאֶשְׁמְרָה תּוֹרָתְךָ**⁽ⁿ⁾ **וְיִזְכְּרֵנִי בַלַּיְלָה שְׁמֹךְ**^(m) (Ps. 119:55)
 “I remember your name in the night, and I keep your law.”
- (a) **וְיִזְכְּרֵנִי** Qal perfect, 1 cs, from **זָכַר**, “he remembered.” Trans. “I remember.”
- (b) **וְאֶשְׁמְרָה** Qal imperfect, 1 cs, plus vav consecutive [cf. G.43, pp. 145f.; 63.1(2), p. 211], plus cohortative **וְ** (cf. G.41.2, p. 132), from **שָׁמַר**, “he kept.” Trans. “And I keep.”
- (2) **וַיֹּאמֶר**^(o) **צֵא**^(f) **וַעֲמֵדָה בְּהָר לִפְנֵי יְהוָה** (1 Kgs. 19:11)
 “And he said, ‘Go out and stand on the mountain before the LORD.’”
- (a) **וַיֹּאמֶר** Qal imperfect, 3 ms, plus vav consecutive, from **אָמַר**, “he said.” Trans. “And he said.”
- (b) **צֵא** Qal imperative, 2 ms, from **יָצָא**, “he went out.” Trans. “Go out!”
- (c) **וַעֲמֵדָה** Qal perfect, 2 ms, plus vav conjunction, from **עָמַד**, “he stood.” Trans. “Stand!”
- (3) **וְשָׁמַעְתִּי**^(f) **כִּי־יִצְעַק אֵלַי** (Exod. 22:26; Eng. 22:27)
 “If he cries out to me, I will listen.”
- (a) **יִצְעַק** Qal imperfect, 3 ms, from **צָעַק**, “he cried out.” Trans. “He will cry out.”
- (b) **וְשָׁמַעְתִּי** Qal perfect, 1 cs, plus vav consecutive, from **שָׁמַע**, “he listened.” Trans. “I will listen, hear.”
- (4) **וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם** (Exod. 2:24)
 “And God remembered his covenant with Abraham.”
- וַיִּזְכֹּר** Qal imperfect, 3 ms, plus vav consecutive, from **זָכַר**, “he remembered.” Trans. “And he (God) remembered.”

XXI.3 Match each of these weak verbs with its proper classification, according to the traditional classification system.^(p)

- (1) (J) **מָדַד**
 (2) (H) **עָזַב**
 (3) (G) **פָּנָה**
 (4) (F) **קִים**
 (5) (A) **נָתַן**

(6) (B) שָׁמַע

(7) (I) בִּין

(8) (C) מָצָא

(9) (K) יָלַד

(10) (D) זָעַק

(11) (E) אָבַד

(A) Pe Nun

(B) Lamed Guttural

(C) Lamed 'Alef

(D) 'Ayin Guttural

(E) Pe 'Alef

(F) 'Ayin Vav

(G) Lamed He

(H) Pe Guttural

(I) 'Ayin Yod

(J) Double 'Ayin

(K) Pe Vav/Pe Yod

XXI.4 Copy the infinitives in the following examples and give (a) the stem, and (b) the root of each.

Example:

	לֶחֶם לֶאֱכֹל וּבִגְדֵי לְבָשׁ bread to eat, and clothes to wear (Gen. 28:20)	Inf. לֶאֱכֹל (a) Qal (b) אֵכֹל Inf. לְבָשׁ (a) Qal (b) לְבַשׁ Inf. הִלּוּךְ (a) Qal (b) הִלָּךְ Inf. לְהַבְדִּיל (a) Hif'il (b) [בדל]
(1)	וְהִלּוּךְ וּדְבַרְתָּ אֶל־דָּוִד Go and say to David. (2 Sam. 24:12)	Inf. לֵאמֹר (a) Qal (b) אָמַר
(2)	לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה to separate between the day and between the night (Gen. 1:14)	Inf. לֵאמֹר (a) Qal (b) אָמַר
(3)	וַיִּשְׁאַל דָּוִד בַּיהוָה (s) לֵאמֹר And David inquired (asked) of the LORD, saying: (1 Sam. 23:2)	Inf. לֵאמֹר (a) Qal (b) אָמַר
(4)	אֲשֶׁר עֵינַיִם לָהֶם לִרְאוֹת וְלֹא רָאוּ אָזְנוֹיִם לָהֶם לִשְׁמֹעַ וְלֹא שָׁמְעוּ who have eyes to see, but see not; who have ears to hear, but hear not (Ezek. 12:2)	Inf. לֵאמֹר (a) Qal (b) אָמַר
(5)	לֹא אֲדַע (u) צֵאת וְבֹא I do not know (how) to go out or to come in. (1 Kgs. 3:7)	Inf. לֵאמֹר (a) Qal (b) אָמַר
(6)	וּלְמֹשֶׁל בַּיּוֹם וּבַלַּיְלָה to rule over the day and over the night (Gen. 1:18)	Inf. לֵאמֹר (a) Qal (b) אָמַר
(7)	לְדַרֹּשׁ אֶת־תּוֹרַת יְהוָה וּלַעֲשׂוֹת וּלְלַמֹּד בְּיִשְׂרָאֵל חֻקַּי (w) וּמִשְׁפָּטַי to seek the law of the LORD, and to do (it); and to teach statutes and ordinances in Israel (Ezra 7:10)	Inf. לֵאמֹר (a) Qal (b) אָמַר

- (8) וַיִּנְחֵהוּ בְּגֶן-עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ
And he placed him in the garden of Eden
to tend it and to keep it. (Gen. 2:15)

	Inf.	לְעֲבֹדָהּ
(a)	Qal	(b) עֲבָד
	Inf.	וּלְשִׁמְרָהּ
(a)	Qal	(b) שָׁמַר

- (9) לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ^(z)
It is not good for the man to be alone.
(Gen. 2:18)

	Inf.	הָיִיתָ
(a)	Qal	(b) הָיָה

Footnotes

- (a) For the Imperative/Perfect sequence, cf. *G.63.3(1)*, pp. 214f.
- (b) For the Imperative/Imperfect sequence, cf. *G.63.3(2)*, p. 215.
- (c) When a pronominal suffix is added to an imperfect ending in šureq, the šureq will often be written defectively, i.e., as a qibbuš. Changes of this nature most often occur when the pronominal suffix is third masculine singular, although in this instance it is first common singular [cf. *G.47.1(1)*, p. 157].
- (d) For the Indicative Imperfect/Perfect sequence, cf. *G.63.2(2)(a)*, pp. 212f.
- (e) כִּי often introduces a subjunctive clause, i.e., one that expresses a conditional, doubtful, contrary to fact, or hypothetical statement or question. It can mean “if,” “lest,” “when,” “indeed,” “that,” “since,” or “because.” For the Subjunctive Imperfect/Perfect sequence, cf. *G.63.2(2)(d)*, pp. 213f.
- (f) When perfects are prefixed with vav conjunction, the accent shifts to the final syllable in second masculine singular and first common singular forms in all classes of verbs except Lamed He [cf. *G.63.2(2)*, p. 212].

- (g) A Cohortative Imperfect may be in a coordinate relationship with another (Cohortative) Imperfect.
- (h) For the use of the conjunctive dagesh forte, which occurs twice in this example, cf. *G.45*, p. 147.
- (i) For the Indicative Imperfect/Imperfect sequence, cf. *G.63.2(1)*, p. 212.
- (j) The verb **תנו** is Qal imperative, second masculine plural, from **נתן**, “he gave.” Trans. “You (pl.) give!” [Cf. *G.48.2(6)*, p. 166.]
- (k) Since **טוב** is a pausal form (carries a heavy accent), the accent on the preceding word is forced back one syllable (away from the final syllable) to avoid having two accented syllables standing side by side in the sentence.
- (l) **ועשו** is Qal imperative, second masculine plural, plus vav conjunction, from **עשה**, “he did, made.” Trans. “You (pl.) do!” (cf. *G.72.6*, p. 290)
- (m) A perfect (and its coordinated imperfect) may be translated in the present tense when it represents a verb of perception, attitude, disposition, or mental or physical state of being [cf. *G.31.1(3)*, p. 86].
- (n) For the cohortative (emphatic) **ה** on first person imperfects, cf. *G.41.2*, p. 132.
- (o) On the form of this imperative, cf. *G.75.2(2)(b)*, p. 341.
- (p) cf. *G.29.6*, pp. 81f.
- (q) On the form of this infinitive, cf. *G.56.1(3)(c)*, p. 180.
- (r) The infinitive absolute may be used as a substitute for an imperative [cf. *G.57.3(4)*, p. 185].

- (s) On the form and function of **לִאמֹר**, cf. *G.56.1(3)(d)*, p. 180; *56.2(2)(c)*, p. 182.
- (t) On the form of this infinitive, cf. *G.56.1(3)(j)*, p. 181.
- (u) **אֵדַע** is a Qal imperfect, first common singular, from **יָדַע**, “he knows (knew).” Trans. “I know” [cf. *G.75.2(2)(a)*, p. 340].
- (v) For the form of this infinitive, cf. *G.75.2(2)(c)*, p. 341.
- (w) The two final nouns in this sentence are singular in form but collective in meaning.
- (x) **וַיִּנְחִלֵהוּ** is Hif'il imperfect, third masculine singular, plus vav consecutive, plus third masculine singular pronominal suffix, from **נָחַח**, “to rest.” Trans, (with causative force) “he placed him.”
- (y) For the form of this infinitive, cf. *G.56.1(3)(k)*, p. 181; *72.7*, p. 291.
- (z) On the form and meaning of **לְבַדּוֹ**, cf. *G.27.1(3)(b)*, p. 69.

Suggestions for Further Testing

1. Translate the clauses and sentences, and locate all verb forms.

- | | | |
|------|--|----------------|
| (1) | הַלֹּךְ וְדַבַּרְתָּ אֶל־דָּוִד | (2 Sam. 24:12) |
| (2) | כִּי אַתָּה אַתָּם מִבְּקָשִׁים | (Exod. 10:11) |
| (3) | וַיְהִי הַשְּׁלִיף עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת | (Josh. 10:11) |
| (4) | שָׁמְעָה עַמִּי וַאֲדַבְּרָה | (Ps. 50:7) |
| (5) | וַיִּתְּפֵל אַבְרָהָם אֶל־הָאֱלֹהִים | (Gen. 20:17) |
| (6) | וַנִּתְפַּל אֶל־אֱלֹהֵינוּ | (Neh. 4:3) |
| (7) | אֱלֹהֵינוּ יִלְחֶם לָנוּ | (Neh. 4:14) |
| (8) | כִּי יִהְיֶה אֱלֹהֶיךָ הוּא הַהֵלֶךְ עִמָּךְ | (Deut. 31:6) |
| (9) | יִזְכְּרֶנָּה הַמֶּלֶךְ אֶת־יְהוָה אֱלֹהֶיךָ | (2 Sam. 14:11) |
| (10) | וְהִשְׁלַף לַפְּנֵי־פָרְעָה | (Exod. 7:9) |

LESSON XXII

Answer Key (Cf. *G*, pp. 229ff.)

XXII.1 Write the synopsis of עָבַד, “he served,” in the Qal, Nif‘al, Pi‘el, Hif‘il, and Pi‘el Hif‘il Hof‘al

	Qal	Nif'al	Pi'el	Hif'il	Hof'al
Perf. 3 ms	עָבַד	נָעַבַד	עָבַד	הִעָבִיד	הִעָבַד
Impf. 3 ms	יַעֲבֹד	יַעֲבֹד	יַעֲבֹד	יַעֲבִיד	יַעֲבֹד
Impv. 2 ms	עֲבֹד	הֲעֲבֹד	עֲבֹד	הֲעֲבִיד	X X X
Inf. Const.	עֲבֹד	הֲעֲבֹד	עֲבֹד	הֲעֲבִיד	הֲעֲבֹד
Inf. Abs.	עֲבוֹד	נִעְבֹּד	עֲבֹד	הֲעֲבֹד	הֲעֲבֹד
Part. Act. (ms)	עֹבֵד	X X X	מְעַבֵּד	מְעַבִּיד	X X X
Part. Pass. (ms)	עֲבוּד	נִעְבָּד	X X X	X X X	מְעַבָּד

XXII.2 Write the full inflection of the perfect of עָבַד, “he served,” in the Qal, Nif‘al, Pi‘el, and Hif‘il stems.

	Qal	Nif'al	Pi'el	Hif'il
3 ms	עָבַד	נִעְבַּד	עִבֵּד	הִעֲבִיד
3 fs	עָבְדָה	נִעְבְּדָה	עִבְּדָה	הִעֲבִידָה
2 ms	עָבַדְתָּ	נִעְבַּדְתָּ	עִבַּדְתָּ	הִעֲבַדְתָּ
2 fs	עָבַדְתָּ	נִעְבַּדְתָּ	עִבַּדְתָּ	הִעֲבַדְתָּ
1 cs	עָבַדְתִּי	נִעְבַּדְתִּי	עִבַּדְתִּי	הִעֲבַדְתִּי
3 cp	עָבְדוּ	נִעְבְּדוּ	עִבְּדוּ	הִעֲבִידוּ
2 mp	עָבַדְתֶּם	נִעְבַּדְתֶּם	עִבַּדְתֶּם	הִעֲבַדְתֶּם
2 fp	עָבַדְתֶּן	נִעְבַּדְתֶּן	עִבַּדְתֶּן	הִעֲבַדְתֶּן
1 cp	עָבַדְנוּ	נִעְבַּדְנוּ	עִבַּדְנוּ	הִעֲבַדְנוּ

XXII.3 Each of the following sentences contains a perfect form of a Pe Guttural verb. In the space numbered (a) give the perfect's stem, in (b) its person, gender, and number, and in (c) its root.

Example:

נחלתנו נהפכה לזרים	(a) Nif'al
Our inheritance has been turned over to strangers.	(b) 3 fs
(Lam. 5:2)	(c) הפך
(1) איפה האנשים אשר הרגתם בתבור	(a) Qal
Where are the men whom you killed at Tabor? (Judg. 8:18)	(b) 2 mp
	(c) הרג
(2) ונעבדתם את־יהוה בכל־לבבכם ^(a)	(a) Qal
And you shall serve the LORD with all your heart.	(b) 2 mp
(1 Sam. 12:20)	(c) עבד
(3) ויהוא העביר את־בניו באש ^(b)	(a) Hif'il
And he caused his sons to pass through the fire.	(b) 3 ms
(2 Chr. 33:6)	(c) עבר
(4) אלי אלי למה עזבתני	(a) Qal
My God, my God, why have you forsaken me? (Ps. 22:2;	(b) 2 ms
Eng. 22:1)	(c) עזב
(5) בניך עזבוני	(a) Qal
Your children (sons) have forsaken me. (Jer. 5:7)	(b) 3 cp
	(c) עזב
(6) ביום ישועה עזרתך	(a) Qal
In a day of salvation I have helped you. (Isa. 49:8)	(b) 1 cs
	(c) עזר
(7) ויהעמיד הכהן את־האשה לפני יהוה ^(a)	(a) Hif'il
And the priest shall set the woman (shall cause the woman to stand) before the LORD. (Num. 5:18)	(b) 3 ms
	(c) עמד
(8) במה אהבתנו	(a) Qal
In what (wherein) have you loved us? (Mal. 1:2)	(b) 2 ms
	(c) אהב
(9) ולא האמין להם גדליהו	(a) Hif'il
But Gedaliah did not believe them. (Jer. 40:14)	(b) 3 ms
	(c) [אמן]
(10) למה זה עזבתן את־האיש	(a) Qal
Why is it that you have left the man? (Exod. 2:20)	(b) 2 fp
	(c) עזב

XXII.4 Each of the following sentences contains an imperfect form of a Pe Guttural verb. In the space numbered (a) give the imperfect's stem, in (b) its person, gender, and number, and in (c) its root.

Example:

- | | | | |
|-----|---|-----|-----------------|
| | וַיַּחְלֹם יוֹסֵף חֲלוֹם ^(c) | (a) | <u>Qal</u> |
| | And Joseph dreamed a dream. (Gen. 37:5) | (b) | <u>3 ms</u> |
| | | (c) | <u>חֶלֶם</u> |
| (1) | הֲיִתְּפֹךְ ^(d) כּוֹשִׁי עוֹרוֹ ^(e) | (a) | <u>Qal</u> |
| | Can the Ethiopian change his skin? (Jer. 13:23) | (b) | <u>3 ms</u> |
| | | (c) | <u>תִּפֹּךְ</u> |
| (2) | הַשֶּׁמֶשׁ יִהְיֶה לְחֹשֶׁךְ | (a) | <u>Nif'al</u> |
| | The sun shall be turned to darkness. (Joel 3:4) | (b) | <u>3 ms</u> |
| | | (c) | <u>תִּפֹּךְ</u> |
| (3) | וַיַּהַרְגַּם יְהוָה כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם ^(f) | (a) | <u>Qal</u> |
| | And the LORD killed all the firstborn in the land of Egypt. (Exod. 13:15) | (b) | <u>3 ms</u> |
| | | (c) | <u>הָרַג</u> |
| (4) | זְקֵנֵיכֶם חֲלֹמוֹת יַחְלֹמוּ ^(g) | (a) | <u>Qal</u> |
| | Your old men shall dream dreams. (Joel 3:1; Eng. 2:28) | (b) | <u>3 mp</u> |
| | | (c) | <u>חֶלֶם</u> |
| (5) | גַּם־אֲנַחְנוּ נַעֲבֹד אֶת־יְהוָה כִּי־הוּא אֱלֹהֵינוּ | (a) | <u>Qal</u> |
| | We also will serve the LORD, for he is our God. (Josh. 24:18) | (b) | <u>1 cp</u> |
| | | (c) | <u>עָבַד</u> |
| (6) | וַיַּעֲבֹד יִשְׂרָאֵל אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ ^(f) | (a) | <u>Qal</u> |
| | And Israel served the LORD all the days of Joshua. (Josh. 24:31) | (b) | <u>3 ms</u> |
| | | (c) | <u>עָבַד</u> |
| (7) | לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ בָּבֶל | (a) | <u>Qal</u> |
| | You shall not serve the king of Babylon. (Jer. 27:9) | (b) | <u>2 mp</u> |
| | | (c) | <u>עָבַד</u> |

(8) כִּי־תַעֲבֹר בַּמַּיִם אֶתְךָ־אֲנִי	(a) Qal
When you pass through the waters, I will be with you.	(b) 2 ms
(Isa. 43:2)	(c) עָבַר
(9) אֲנִי אֶעֱבִיר כָּל־טוֹבִי עַל־פְּנֶיךָ	(a) Hif'il
I will cause all my goodness to pass before you (before	(b) 1 cs
your face). (Exod. 33:19)	(c) עָבַר
(10) תַּעֲרֹךְ לִפְנֵי שִׁלְחָן נֹגֵד צָרָי	(a) Qal
You prepare a table before me in the presence of my	(b) 2 ms
harassers. (Ps. 23:5)	(c) עָרַךְ
(11) וַיִּחְזַק הָרָעָב בְּאֶרֶץ מִצְרַיִם ^(f)	(a) Qal
For the famine was severe (strong) in the land of Egypt.	(b) 3 ms
(Gen. 41:56)	(c) חָזַק
(12) וַיֶּאֱהָב גַּם־אֶת־רַחֵל מִלֵּאָה ^(h)	(a) Qal
And he loved Rachel more than Leah. (Gen. 29:30)	(b) 3 ms
	(c) אָהַב

XXII.5 Each of the following sentences contains an imperative form of a Pe Guttural verb. In the space numbered (a) give the imperative's stem, in (b) its person, gender, and number, and in (c) its root.

(1) הֶאֱמִינוּ בְּנְבִיאָיו	(a) Hif'il
Believe (in) his prophets. (2 Chr. 20:20)	(b) 2 mp
	(c) [אֱמַן]
(2) עָבַר אֶת־הַיַּרְדֵּן הַזֶּה	(a) Qal
Cross over this Jordan. (Josh. 1:2)	(b) 2 ms
	(c) עָבַר
(3) בֶּן־אָדָם עֲמֹד עַל־רַגְלֶיךָ	(a) Qal
Son of man, stand upon your feet. (Ezek. 2:1)	(b) 2 ms
	(c) עָמַד
(4) עֲלֵה רֹאשׁ הַפְּסָגָה ⁽ⁱ⁾	(a) Qal
Go up to the top of Pisgah. (Deut. 3:27)	(b) 2 ms
	(c) עָלָה

XXII.6 Each of the following contains an infinitive construct of a Pe Guttural verb. Give the stem (a) and root (b) of each. (The verb יוכל, used in 3, 4, 5 below is from יכל, a Pe Vav/Pe Yod verb.)

- | | |
|---|--|
| (1) בָּהָרָג אֵיזָבֵל אֶת נְבִיאֵי יְהוָה
when Jezebel killed the prophets of the LORD
(1 Kgs. 18:13) | (a) <u>Qal</u>
(b) <u>הָרָג</u> |
| (2) וְאָדָם אֵין לְעֹבֵד אֶת־הָאֲדָמָה
And there was no man to till the ground. (Gen. 2:5) | (a) <u>Qal</u>
(b) <u>עָבַד</u> |
| (3) לֹא־יֻכַּל הַנֶּעֱר לְעֹזֵב אֶת־אָבִיו
The lad is not able to leave his father. (Gen. 44:22) | (a) <u>Qal</u>
(b) <u>עֹזַב</u> |
| (4) אָמְרוּ הֵיכֹל ^(d) אֵל לַעֲרֹךְ שֻׁלְחָן בַּמִּדְבָּר
They said, "Can God spread a table in the wilderness?"
(Ps. 78:19) | (a) <u>Qal</u>
(b) <u>עָרַק</u> |
| (5) מִי יֻכַּל לַעֲמֹד לִפְנֵי יְהוָה
Who is able to stand before the LORD? (1 Sam. 6:20) | (a) <u>Qal</u>
(b) <u>עָמַד</u> |
| (6) וּלְהַעֲמִיד אֶת־יְרוּשָׁלַם
and to establish (cause to stand) Jerusalem (1 Kgs. 15:4) | (a) <u>Hif'il</u>
(b) <u>עִמַּד</u> |

XXII.7 Each of the following contains a participle of a Pe Guttural verb. Indicate the stem (a), root (b), gender (c), and number (d) of each.

חַטָּאת יְהוּדָה חֲרוּשָׁה עַל־לִוְחַ לִבָּם

The sin of Judah is engraved upon the tablet of their heart. (Jer. 17:1)

(a) Qal (b) חֲרַשׁ (c) Fem. (d) Sing.

(1) וְלֹא־רָאִיתִי צְדִיק נֶעְזָב^(k)

And I have not seen a righteous man forsaken. (Ps. 37:25)

(a) Nif'al (b) עֲזָב (c) Masc. (d) Sing.

(2) כִּי עֲזָבָה עֲזוּבָה תִּהְיֶה^(l)

For Gaza shall be forsaken. (Zeph. 2:4)

(a) Qal (b) עֲזָב (c) Fem. (d) Sing.

(3) כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדֹמֶת־קֹדֶשׁ הוּא

For the place where you are standing is holy ground. (Exod. 3:5)

(a) Qal (b) עָמַד (c) Masc. (d) Sing.

(4) לֹא־יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ־וּבִתּוֹ בָּאֵשׁ^(b)

There shall not be found among you one causing his son or his daughter to pass through the fire. (Deut. 18:10)

(a) Hif'il (b) עָבַר (c) Masc. (d) Sing.

(5) בְּכָל־בֵּיתִי נֶאֱמָן הוּא

In all my house he is faithful. (Num. 12:7)

(a) Nif'al (b) [אֱמָן] (c) Masc. (d) Sing.

Footnotes

(a) A perfect prefixed with vav conjunction will often be translated in the future tense [cf. G.31.1(4), p. 86; 63.2(2), pp. 212ff.].

(b) “To cause someone to pass through fire” is idiomatic for offering a human sacrifice.

(c) Cognate accusatives such as “dreaming a dream,” “vowing a vow,” “sacrificing a sacrifice,” etc., are fairly common in Biblical Hebrew.

(d) This word is prefixed with an interrogative ה (cf. G.34.1, p. 94).

- (e) כּוּשׁ is the biblical name for Ethiopia. כּוּשִׁי is the gentilic adjective used to describe a citizen of כּוּשׁ (cf. *G.* “Gentilic Adjective,” Glossary, pp. 431f.).
- (f) For the form and function of vav consecutive prefixed to the imperfect, cf. *G.* 43, pp. 145f.; 63.1(2), p. 211.
- (g) Imperfects third masculine plural and second masculine plural, which end in וּ, may sometimes appear with final nun following נִּ (נִּן) [cf. *G.* 39. 3(4), p. 128]. The added nun does not affect the meaning of the form.
- (h) The comparative degree (“more than”) is expressed in Biblical Hebrew by prefixing כֵּן to a noun or pronoun preceded by an adjective or some form of a stative verb (Cf. *G.* “Comparative Degree,” Glossary, p. 427).
- (i) The form of this Qal imperative is determined by the fact that עָלָה is a doubly weak verb (Pe Guttural and Lamed He). For the final שֶׁ, cf. *G.* 72.3(1)(c), p. 287.
- (j) מִי (“who”) is sometimes used in a rhetorical question aimed not so much at gaining information but rather at giving information. This pattern often involves self-abasement or insult (cf. 1 Sam. 17:26, 18:18, 25:10; Exod. 5:2; etc.).
- (k) For the form of רָאִיתִי, a Lamed He verb, cf. *G.* 72.3(2)(a), p. 288; Verb Chart 7, pp. 412f.
- (l) The writer’s skill is evident in the juxtapositioning of עָנָה and עֲנוּכָה, which creates a phonetic effect. Such a play on sounds is lost in translation.

Suggestions for Further Testing

1. Complete the translation by giving the meaning of the verb. In the space marked (a) give its stem (Qal, Nif'al, etc.), in (b) its form (perfect, imperfect, etc.), in (c) its person, gender, and number, and in (d) its root.

(1) וְלֹא הֶאֱמַנְתִּי לְדִבְרִים

But I did not _____ the reports (words). (1 Kgs. 10:7)

(a) _____ (b) _____ (c) _____ (d) _____

(2) הֵן בְּעַבְדָּיו לֹא יֶאֱמִין

Behold, in his servants he does not _____. (Job 4:18)

(a) _____ (b) _____ (c) _____ (d) _____

(3) וַיֵּאֱמִינוּ אַנְשֵׁי נִינְוָה בֵּאלֵהִים

And the men of Nineveh _____ (in) God. (Jon. 3:5)

(a) _____ (b) _____ (c) _____ (d) _____

(4) נַעֲבְרָה־נָּא בְּאַרְצְךָ

Now let us _____ through your land. (Num. 20:17)

(a) _____ (b) _____ (c) _____ (d) _____

(5) לֹא נַעֲבֹר בְּשָׂדֶה וּבְכַרְם

We will not _____ through field or vineyard. (Num. 20:17)

(a) _____ (b) _____ (c) _____ (d) _____

(6) הֵן אֲדַנִּי יְהוָה יַעֲזֹר־לִי

Behold, the Lord GOD will _____ me. (Isa. 50:9)

(a) _____ (b) _____ (c) _____ (d) _____

- (7) תַּעֲבֹדוּן אֶת־יְהוָה עַל הַהָר הַזֶּה
You shall _____ God on this mountain. (Exod. 3:12)
(a) _____ (b) _____ (c) _____ (d) _____
- (8) וַיַּעֲבֹדוּ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתָם
And they _____ the LORD, the God of their ancestors. (Judg. 2:12)
(a) _____ (b) _____ (c) _____ (d) _____
- (9) גַּם אֲנַחְנוּ נַעֲבֹד אֶת־יְהוָה
We also will _____ the LORD. (Josh. 24:18)
(a) _____ (b) _____ (c) _____ (d) _____
- (10) עָזַבְנוּ אֶת־אֱלֹהֵינוּ
We have _____ our God. (Judg. 10:10)
(a) _____ (b) _____ (c) _____ (d) _____
- (11) אֵינְכֶם מֵאֲמִינִים בִּיהוָה אֱלֹהֵיכֶם
None of you are _____ in the LORD your God. (Deut. 1:32)
(a) _____ (b) _____ (c) _____ (d) _____
- (12) אֲבוֹתָם לֹא הָאֲמִינוּ יְהוָה אֱלֹהֵיהֶם
Their ancestors did not _____ in the LORD their God. (2 Kgs. 17:14)
(a) _____ (b) _____ (c) _____ (d) _____
- (13) עֲזַרְנִי יְהוָה אֱלֹהֵי
_____ me, O LORD my God! (Ps. 109:26)
(a) _____ (b) _____ (c) _____ (d) _____
- (14) וּבֵית צְדִיקִים יַעֲמֹד
But the house of the righteous (ones) shall _____. (Prov. 12:7)
(a) _____ (b) _____ (c) _____ (d) _____
- (15) לֹא־יַעֲלֶה עִמָּנוּ בַּמִּלְחָמָה
He shall not _____ with us to the battle. (1 Sam. 29:9)
(a) _____ (b) _____ (c) _____ (d) _____
- (16) וְקִנְיָנְכֶם חֲלֻמֹּת יַחֲלֹמוּן
Your old men shall _____ dreams. (Joel 3:1)
(a) _____ (b) _____ (c) _____ (d) _____
- (17) כִּי אֵין אָדָם אֲשֶׁר לֹא־יִחָטֵא
For there is no one who does not _____. (2 Chr. 6:36)
(a) _____ (b) _____ (c) _____ (d) _____
- (18) רַעַךְ וְרַעַה אֲבִיד אֶל־תַּעֲזֹב
Do not _____ your friend or the friend of your father. (Prov. 27:10)
(a) _____ (b) _____ (c) _____ (d) _____

2. Match the following:

- | | | |
|----------|----------|--------------------|
| (1) () | אָהַב | (A) he overturned |
| (2) () | [אַמַן] | (B) he was strong |
| (3) () | הִפִּיךָ | (C) he helped |
| (4) () | הָרַג | (D) he passed over |
| (5) () | חִזַּק | (E) he loved |
| (6) () | עָבַד | (F) he abandoned |
| (7) () | עָבַר | (G) he stood |
| (8) () | עָזַב | (H) he served |
| (9) () | עֲזָרָה | (I) he believed |
| (10) () | עָמַד | (J) he killed |

LESSON XXIII

Answer Key (Cf. G, pp. 242ff.)

XXIII.1 Underline the participial form that belongs in each of the following entries.

- (1) וּמִפִּיבֹשֶׁת (יָשַׁב / יָשְׁבַת) בִּירוּשָׁלַם כִּי עַל־שֻׁלְחַן הַמֶּלֶךְ תָּמִיד
הוּא (אָכַל / אָכְלָת)

So Mephibosheth dwelt in Jerusalem; for he ate always at the king's table.
(2 Sam. 9:13)

- (2) (וְהֹאֲכַל / וְהֹאֲכִילִים) בְּבֵית יִכְבֵּס אֶת־בְּגָדָיו

And he who eats in the house shall wash his clothes. (Lev. 14:47)

- (3) כִּי יִהְיֶה אֱלֹהֶיךָ אֵשׁ (אָכַל / אָכְלָה) הוּא ^(a)

For the LORD your God is a devouring fire. (Deut. 4:24)

- (4) וּמֵרָאָה כְּבוֹד יְהוָה כַּאֲשֶׁר (אָכְלָת / אוֹכְלוֹת) בְּרֹאשׁ הָהָר

Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain. (Exod. 24:17)

- (5) אֶרֶץ (אָכַל / אָכְלָת) יוֹשְׁבֶיהָ הוּא

It is a land that devours its inhabitants. (Num. 13:32)

- (6) אֲשֶׁר לֹא־נִמְעַתְּם אֹתָם (אֲכָלִים / אוֹכְלוֹת)
That which you did not plant you are eating. (Josh. 24:13)
- (7) וּבָנָיו וּבָנֹתָיו (אוֹכְלוֹת / אֲכָלִים^(b)) וְשָׁתִים יָיִן בְּבֵית אֲחִיהֶם הַבְּכוֹר
And his sons and his daughters were eating and drinking wine in the house of their elder brother. (Job 1:13)
- (8) וְזֹאת (אֹמֶרֶת / אוֹמְרוֹת)
But this one said. (1 Kgs. 3:26)
- (9) הָאֹמְרָה (הָאֹמֶר / בִּלְבָבָהּ)
the one saying in her heart (Isa. 47:8)
- (10) בֵּן נַעֲשֶׂה כַּאֲשֶׁר אָתָּה (אֹמֶרֶת / אוֹמֵר)
Thus we will do according as you are saying. (Neh. 5:12)
- (11) וָאֶשְׁמַע אֶת־קוֹל אֲדֹנָי (אֹמֵר / אֹמְרָה)
And I heard the voice of the Lord saying. (Isa. 6:8)
- (12) וְרִבְקָה (אֹהֶב / אֹהֶבֶת) אֶת־יַעֲקֹב
And Rebekah loved Jacob. (Gen. 25:28)

XXIII.2 Each of the following entries contains a Pe 'Alef verb form. In the space marked (a) identify the stem, in (b) the form (perfect, imperfect, imperative, etc.), in (c) the person, gender, and number, and in (d) the root. Ignore verb forms that are not Pe 'Alef.

הוא נתנה־לי מן־העץ ואכל she gave to me from the tree, and I ate.
(Gen. 3:12)

(a) Qal (b) Imperfect (c) 1 cs (d) אכל

(1) ותאמר האשה אל־הנחש And the woman said to the serpent. (Gen. 3:2)

(a) Qal (b) Imperfect (c) 3 fs (d) אמר

(2) מפרי עץ־הגן נאכל From the fruit of the tree(s) of the garden we may eat. (Gen. 3:2)

(a) Qal (b) Imperfect (c) 1 cp (d) אכל

(3) תאכלנו במקום אשר יבחר יהוה^(d) You shall eat it in the place that the LORD chooses. (Deut. 12:18)

(a) Qal (b) Imperfect (c) 2 ms (d) אכל

(4) ושם תאכלו אתו ואת־הלחם And there you shall eat it and the bread.
(Lev. 8:31)

(a) Qal (b) Imperfect (c) 2 mp (d) אכל

(5) ואהרן ובניו יאכלו^(e) Aaron and his sons shall eat it. (Lev. 8:31)

(a) Qal (b) Imperfect (c) 3 mp (d) אכל

(6) האכלתי אתכם במדבר I fed you (caused you to eat) in the wilderness.
(Exod. 16:32)

(a) Hif'il (b) Perfect (c) 1 cs (d) אכל

(7) בבית אחד יאכל In one house it shall be eaten. (Exod. 12:46)

(a) Nif'al (b) Imperfect (c) 3 ms (d) אכל

(8) ויאכלך את־המן^(f) And he fed you with manna. (Deut. 8:3)

(a) Hif'il (b) Imperfect (c) 3 ms (d) אכל

- (9) וַיְהִי דְבַר־יְהוָה אֵלַי ^(g)לֵאמֹר And the word of the LORD came (was) to me saying. (Jer. 18:5)
 (a) Qal (b) Inf. Const. (c) X X X (d) אָמַר
- (10) בְּאָמְרִי לְרָשָׁע מוֹת תָּמוּת ^(h) when I say (in my saying) to the wicked, "You shall surely die." (Ezek. 3:18)
 (a) Qal (b) Inf. Const. (c) X X X (d) אָמַר
- (11) בְּאָמְרָם אֵלַי כָּל־הַיּוֹם אֵיךְ אֱלֹהֶיךָ ^(h) through their saying to me all the day (every day), "Where is your God?" (Ps. 42:11; Eng. 42:10)
 (a) Qal (b) Inf. Const. (c) X X X (d) אָמַר
- (12) כָּל אֲשֶׁר־תֹּאמְרִי [אֵלַי] אֶעֱשֶׂה־לָּךְ All that you say [to me], I will do to you. (Ruth 3:11)
 (a) Qal (b) Imperfect (c) 2 fs (d) אָמַר
- (13) וַתֹּאמְרֶנָּה ⁽ⁱ⁾הֲזֹאת נַעֲמִי And they said, "Is this Naomi?" (Ruth 1:19)
 (a) Qal (b) Imperfect (c) 3 fp (d) אָמַר
- (14) אָמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה Say to the sons of Israel, "I am the LORD."
 (Exod. 6:6)
 (a) Qal (b) Imperative (c) 2 ms (d) אָמַר

- (15) **אָמְרֵי לְעָרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם** Say to the cities of Judah, "Behold your God!" (Isa. 40:9)
 (a) Qal (b) Imperative (c) 2 fs (d) אָמַר
- (16) **אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ**^(j) Say among the nations, "The LORD reigns" (Ps. 96:10)
 (a) Qal (b) Imperative (c) 2 mp (d) אָמַר
- (17) **אֶת־הָאֲבֵדָה אֲבַקֵּשׁ** And I will seek that which is lost. (Ezek. 34:16)
 (a) Qal (b) Participle (c) fs (d) אָבַד
- (18) **כִּי לֹא־תֵאָבֵד תּוֹרַת מֹשֶׁה** For the law shall not perish from the priest. (Jer. 18:18)
 (a) Qal (b) Imperfect (c) 3 fs (d) אָבַד
- (19) **וְאַתָּה וּבֵית־אָבִיךָ תֵּאָבְדוּ**^(k) But you and your father's house shall perish. (Est. 4:14)
 (a) Qal (b) Imperfect (c) 2 mp (d) אָבַד
- (20) **וַיִּשְׁלַחֵם בְּיְהוּדָה לְהָאֲבִידוֹ** And he sent them against Judah to destroy it. (2 Kgs. 24:2)
 (a) Hif'il (b) Inf. Const. (c) X X X (d) אָבַד

XXIII.3 Each of the following entries contains a plural construct form of a participle. Match each entry with its correct translation.

(1)	(G)	אֹהֲבֵי	(A)	those who eat it (Lev. 17:14)
(2)	(K)	אֹהֲבֶיךָ	(B)	all who seek you (Ps. 40:17; Eng. 40:16)
(3)	(N)	אֹהֲבָיו	(C)	all who serve (worship) him (2 Kgs. 10:19)
(4)	(R)	אֹהֲבֶיהָ	(D)	all who forsake you (Jer. 17:13)
(5)	(I)	אֹכְלֶיךָ	(E)	all who help her (Ezek. 30:8)
(6)	(A)	אֹכְלָיו	(F)	from those that pursue (persecute) me (Ps. 142:7; Eng. 142:6)
(7)	(O)	מִבְּקָשֵׁי נַפְשִׁי	(G)	those who love me (Prov. 8:17)
(8)	(M)	מִבְּקָשֵׁי נַפְשְׁךָ	(H)	all those who seek her (Jer. 2:24)
(9)	(B)	כָּל־מִבְּקָשֶׁיךָ	(I)	those who devour you (Jer. 30:16)
(10)	(P)	כָּל־מִבְּקָשָׁיו	(J)	all those that pursue her (Lam. 1:3)
(11)	(H)	כָּל־מִבְּקָשֶׁיהָ	(K)	those who love you (Jer. 20:6)
(12)	(C)	כָּל־עֲבָדָיו	(L)	those that pursue us (Lam. 4:19)
(13)	(D)	כָּל־עֲזֹבֶיךָ	(M)	those who seek your life (soul) (Jer. 22:25)
(14)	(Q)	כָּל־עֲזֹבָיו	(N)	those who love him (Ps. 145:20)
(15)	(E)	כָּל־עֲזָרֶיהָ	(O)	those who seek their life (soul) (Jer. 19:7)
(16)	(F)	מִרְדְּפִי	(P)	all who seek him (Ezr. 8:22)
(17)	(J)	כָּל־רֹדְפֶיהָ	(Q)	all who forsake him (Ezr. 8:22)
(18)	(L)	רֹדְפֵינוּ	(R)	those who love her (it) (Prov. 18:21)

XXIII.4 In the following clauses and sentences, identify (a) the verb sequence (cf. XXI.63, pp. 210-216), (b) the verb stems, and (c) the verb roots.

Example:

הָמָּה כְּשָׁלוּ וְנָפְלוּ They shall stumble and fall. (Ps. 27:2)

- (a) Perfect + Perfect Sequence (b) Qal , Qal
(c) כָּשַׁל , נָפַל

(1) שָׁמְעָה וַתִּשְׂמַח צִיּוֹן Zion heard and was glad. (Ps. 97:8)

- (a) Perfect + Imperfect Sequence (b) Qal , Qal
(c) שָׁמְעָה , וַתִּשְׂמַח

(2) יִזְכֹּר עֲוֹנֵם וַיִּפְקֹד חַטֹּאתֵם He will remember their iniquity and punish (visit) their sins. (Jer. 14:10)

- (a) Imperfect + Imperfect Sequence (b) Qal , Qal
(c) יִזְכֹּר , וַיִּפְקֹד

(3) נִמְצָאֵהֶן בְּעֵינֵי אֲדֹנִי וְהִיָּינוּ עֲבָדִים לְפָרְעָה⁽¹⁾ Let us find favor in the eyes of my lord, and let us become slaves (servants) to Pharaoh. (Gen. 47:25)

- (a) Imperfect + Perfect Sequence (b) Qal , Qal
(c) נִמְצָא , הִיָּינוּ

(4) לֹא־תִשְׁנֵא אֶת־אֲחִיךָ בְּלִבְבְּךָ וְאַהֲבָתָ לְרֵעֶךָ כְּמוֹךָ You shall not hate your brother in your heart, but you shall love your neighbor as yourself. (Lev. 19:17,18)

- (a) Imperfect + Perfect Sequence (b) Qal , Qal
(c) שָׁנֵא , אַהֲבָ

(5) בִּקֵּשׁ שָׁלוֹם וְרַדְּפֵהוּ Seek peace and pursue it. (Ps. 34:15; Eng. 34:14)

- (a) Imperative + Perfect Sequence (b) Pi'el , Qal
(c) רַדְּף , [בִּקֵּשׁ]

(6) שְׂנֹא־רָע וְאַהֲבֵנוּ טוֹב^(m) Hate evil, and love good. (Amos 5:15)

- (a) Imperative + Imperative Sequence (b) Qal , Qal
(c) שְׂנֵא , אַהֲבָ

(7) שְׁמַע בְּקוֹלָם וְהַמְלִכְתָּ לָהֶם מֶלֶךְ Harken to their voice, and make for them a king. (1 Sam. 8:22)

- (a) Imperative + Perfect Sequence (b) Qal , Hif'il
(c) שְׁמַע , מֶלֶךְ

- (8) **שְׁלַח אֶת־עַמִּי (e) וְיַעֲבֹדֵנִי** Send my people away, that they may serve me. (Exod. 7:26)
 (a) Imperative + Imperfect Sequence (b) Pi'el , Qal
 (c) שְׁלַח , עֲבַד
- (9) **וְהָלֹךְ וְדַבֵּר אֶל־דָּוִד (n)** Go and speak to David. (2 Sam. 24:12)
 (a) Inf. Abs. + Perfect Sequence (b) Qal , Pi'el
 (c) הָלַךְ , [דַּבֵּר]
- (10) **וְהָיָה מִן־הָעֵץ וְאָכַל (o)** She gave to me from the tree, and I ate. (Gen. 3:12)
 (a) Perfect + Imperfect Sequence (b) Qal , Qal
 (c) נָתַן , אָכַל

Footnotes

- (a) An alternate rendering: “As for the LORD your God, a consuming fire is he.”
- (b) A compound subject of mixed gender will take a masculine plural participle. The accompanying participle, **וְשָׂתִים** (from **שָׁתָה**), is also masculine plural.
- (c) Sometimes a variant form of the pronominal suffix occurs with verbs ending in consonants [cf. G.47.3(1), p. 1591.
- (d) For a synopsis of the ‘Ayin Guttural verb **בָּחַר**, “he chose,” cf. G.69.3, p. 253.
- (e) On the occurrence of defective šureq before a pronominal suffix, cf. G.47.1(1), p. 157.
- (f) The characteristically long **hireq**-yod in this Hif‘il imperfect form is written defectively (as **hireq**). It is still to be considered a long vowel. Note that the sheva under the following consonant is vocal, joining the pronominal suffix to the verb form.

- (g) The infinitive construct **לֵאמֹר** serves roughly the same purpose as quotation marks in modern usage.
- (h) The infinite construct may be prefixed with a preposition. It may also receive a pronominal suffix. Here the suffix is the subject of the infinitive.
- (i) The interrogative **ה** is prefixed to this demonstrative pronoun.
- (j) **מִלֵּד** is the pausal form (with secondary accent) for **מִלָּד**.
- (k) **תֹּאבְדוּ** is the pausal form (with ‘atnaḥ, **תֹּאבְדוּ**) for **תֹּאבְדוּ**.
- (l) A first person cohortative imperfect is the governing verb in this coordinate relationship, determining that the following first person perfect with vav conjunction should also be translated as a cohortative.
- (m) The accent on **וְאֶחָדָם** has been retracted one syllable before the heavily accented (pausal) **טוֹב**. Hebrew resists juxtaposing two heavily accented syllables, except where it is unavoidable.
- (n) For the use of the infinitive absolute with the force of an imperative, cf. *G.57.3(4)*, p. 185.
- (o) For the contraction of **אֶאֱכַל** (Qal imperfect, first common singular) to **אֶכַל**, cf. *G.67.4(c)*, p. 238. The stem vowel pataḥ becomes Šere because its syllable is in pause (with silluq) (**וְאֶכַל** becomes **וְאֶכַל**).

Suggestions for Further Testing

1. Circle the word that is out of place in each of the following categories.

(1)	Marks of good character	אֱמוּנָה	חֲטָאת	חֻקֵּיהָ
(2)	Food products	דָּבַשׁ	שֶׁמֶן	אֶבֶן
(3)	Parts of the body	הֵיכָל	עֵין	אֵז
(4)	Animals	אֵיל	צֶאֱן	עֵץ
(5)	Sources of water	נָהָר	יַבֶּשֶׁה	בְּאֵר
(6)	Religious legislation	עֲנֹן	מִשְׁפָּט	תּוֹרָה
(7)	Religious functionaries	נָבִיא	מַלְכָּה	רוֹאֵה
(8)	Dry areas	נֶגֶב	בְּאֵר	מִדְבָּר
(9)	Things constructed	כּוֹכַב	מִזְבֵּחַ	חוֹמָה
(10)	Sources of fruit	גֶּן	כֶּרֶם	שָׁמַיִם

2. Translate the following sentences and clauses, and locate fully all verbs having כ as their initial root consonant.

- (1) וַתֹּאמֶר אֵלֶיהָ כָּל אֲשֶׁר-תֹּאמְרִי אֵלַי אֲעֲשֶׂה (Ruth 3:5)
- (2) וַיֹּאמֶר אֶל-נָא תַעֲזֹב אֶתָּנוּ (Num. 10:31)
- (3) וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי (Gen. 3:12)
הוּא נָתַתָּה-לִּי מִן-הָעֵץ וָאֵכַל
- (4) כִּי לֹא-תֵאבֹד תּוֹרָה מִבְּהֵן (Jer. 18:18)
- (5) וְאִסַּפְתָּ אֶת-זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם (Exod. 3:16)
- (6) וַיֹּאסְפוּ אֶת-כָּל-זִקְנֵי בְנֵי יִשְׂרָאֵל (Exod. 4:29)
- (7) וַיֹּאסֹף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם (Num. 11:24)
- (8) וְהִאֲבֹדְתָ אֶת-שָׁמַם מִתַּחַת הַשָּׁמַיִם (Deut. 7:24)
- (9) וְאִבְדֹתֶם אֶת-שָׁמַם מִן-הַמָּקוֹם הַהוּא (Deut. 12:3)
- (10) אֲבָד תֵּאבְדוּן אֶת-כָּל-הַמָּקוֹמוֹת אֲשֶׁר עֲבָדוּ-שֵׁם הַגּוֹיִם אֶת-אֱלֹהֵיהֶם (Deut. 12:2)
- (11) וַתֹּאמֶר אֶל-הָעֶבֶד מִי-הָאִישׁ הַהֶלֶךְ בְּשָׂדֶה לְקַרְאֹתָנוּ (Gen. 24:65)
- (12) נֹאסְפוּ מִעֲרִיָּהֶם (1 Chr. 19:7)
- (13) אִסְפֹּה-לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל (Num. 11:16)
- (14) אֶהְבֵּת רָע מְשׁוֹב (Ps. 52:5; Eng. 52:4)
- (15) אָמַרְתִּי לִיהוָה אֵלַי אַתָּה (Ps. 140:7; Eng. 140:6)

LESSON XXIV

Answer Key (Cf. *G*, pp. 255ff.)

XXIV.1 Observe the ‘Ayin Guttural verb forms as they occur in the following sentences. Fill in the blanks with the correct pronouns.

- (1) אָז יִזְעֻקוּ אֶל־יְהוָה וְלֹא יַעֲנֶה אוֹתָם Then they will cry to the LORD, but he will not answer them. (Mic. 3:4)
- (2) וַיִּמָּאֲסוּ אֶת־חֻקָּיו וְאֶת־בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אֲבוֹתָם And they rejected his statutes and his covenant which he made with their ancestors. (2 Kgs. 17:15)
- (3) וַנִּזְעַק אֶל־יְהוָה וַיִּשְׁמַע קֹלֵנוּ Then we cried to the LORD, and he heard our voice. (Num. 20:16)
- (4) וַרְחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם And they shall wash their hands and their feet (Exod. 30:21)
- (5) אַל־תַּעֲזֹבֵנִי יְהוָה אֱלֹהֵי Do not forsake me, O LORD my God. (Ps. 38:22; Eng. 38:21)
- (6) וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ And you shall bless the LORD your God. (Deut. 8:10)

- (7) בְּרַכְנוּ אֶתְכֶם בְּשֵׁם יְהוָה We bless you in the name of the LORD. (Ps. 129:8)
- (8) בְּרַכְנוּכֶם מִבֵּית יְהוָה We bless you from the house of the LORD. (Ps. 118:26)
- (9) וְאֶבְרַכְךָ וְאֶגְדֹּל שְׁמִי And I will bless you, and I will make your name great. (Gen. 12:2)
- (10) יִבְרַכְנוּ אֱלֹהִים אֱלֹהֵינוּ May God our God bless us. (Ps. 67:7; Eng. 67:6)
- (11) זָכָר וּנְקֵבָה בָּרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שֵׁמָם אָדָם Male and female he created them, and he blessed them, and he called their name Humankind. (Gen. 5:2)
- (12) כִּי נַחֲמָתִי כִי עָשִׂיתִם For I am sorry that I have made them. (Gen. 6:7)

XXIV.2 Each of the following sentences contains a form of an ‘Ayin Guttural verb. In the space numbered (a) identify the verb stem (Qal, Nif‘al, etc.), in (b) the verb form (perfect, imperfect, etc.), in (c) the person, gender, and number of the form, and in (d) the verb root.

Example:

וַיִּזְעֻקוּ אִישׁ אֶל־אֱלֹהָיו And they cried, each unto his God. (Jon. 1:5)

(a) Qal (b) Imperfect (c) 3 mp (d) זָעַק

- (1) וַעֲתָה הִנֵּה הַמֶּלֶךְ אֲשֶׁר בָּחַרְתָּם And now behold the king whom you have chosen. (1 Sam. 12:13)

(a) Qal (b) Perfect (c) 2 mp (d) בָּחַר

- (2) אֶחָד מֵאֶחָיו יִגְאָלֶנּוּ^(e) One of his brothers shall redeem him. (Lev. 25:48)

(a) Qal (b) Imperfect (c) 3 ms (d) גָּאֵל

- (3) וְלֹא־יִזְעֻקוּ אֵלַי בְּלִבָּם But they do not cry to me with (in) their heart. (Hos. 7:14)

(a) Qal (b) Perfect (c) 3 cp (d) זָעַק

- (4) וַיִּזְעַק הַמֶּלֶךְ קוֹל גָּדוֹל בְּנִי אַבְשָׁלוֹם אַבְשָׁלוֹם בְּנִי בְנִי And the king cried with a loud voice, "O my son Absalom, O Absalom, my son, my son." (2 Sam. 19:5; Eng. 19:4)

(a) Qal (b) Imperfect (c) 3 ms (d) זָעַק

- (5) גַּם־אֲנִי^(c) אֶמְאָס בְּכָל־זֶרַע יִשְׂרָאֵל Also I will reject all the seed (descendants) of Israel. (Jer. 31:37)

(a) Qal (b) Imperfect (c) 1 cs (d) מְאָס

- (6) וְאִשָּׁה צָעָקָה אֵלָיו And a woman cried out to him. (2 Kgs. 6:26)

(a) Qal (b) Perfect (c) 3 fs (d) צָעַק

- (7) וַיִּצְעֻקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה And the children (sons) of Israel cried out to the LORD. (Exod. 14:10)

(a) Qal (b) Imperfect (c) 3 mp (d) צָעַק

- (8) וַיִּרְחֻצּוּ רַגְלֵיהֶם^(a) And they washed their feet. (Gen. 43:24)

(a) Qal (b) Imperfect (c) 3 mp (d) רָחַץ

- (9) וַאֲשַׁאל אֶתָּה בִּתְּרִמִּי אַתָּה And I asked her, "Whose daughter are you?"
(Gen. 24:47)
(a) Qal (b) Imperfect (c) 1 cs (d) שָׁאַל
- (10) שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַם Pray (ask) for the peace of Jerusalem. (Ps. 122:6)
(a) Qal (b) Imperative (c) 2 mp (d) שָׁאַל
- (11) יְהוָה יִבְרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם May the LORD bless his people with peace! (Ps. 29:11)
(a) Pi'el (b) Imperfect (c) 3 ms (d) [בִּרְךְ]
- (12) וְאִנְחֵנוּ נִבְרֶךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם But we will bless the LORD from now until eternity. (Ps. 115:18)
(a) Pi'el (b) Imperfect (c) 1 cp (d) [בִּרְךְ]
- (13) וַיְבָרְכוּ אֱלֹהִים בְּנֵי יִשְׂרָאֵל And the people (sons) of Israel blessed God.
(Josh. 22:33)
(a) Pi'el (b) Imperfect (c) 3 mp (d) [בִּרְךְ]
- (14) בָּרַכִּי נַפְשִׁי אֶת־יְהוָה Bless the LORD, O my soul! (Ps. 103:1)
(a) Pi'el (b) Imperative (c) 2 fs (d) [בִּרְךְ]
- (15) וַיִּנְחֵם דָּוִד אֶת בַּת־שֶׁבַע אִשְׁתּוֹ And David comforted Bathsheba his wife. (2 Sam. 12:24)
(a) Pi'el (b) Imperfect (c) 3 ms (d) [נָחַם]
- (16) וּמִשְׁעֲנִיתְךָ הִמָּה וּמִשְׁבָּטְךָ (a) שְׁבָטְךָ Your rod and your staff, they comfort me. (Ps. 23:4)
(a) Pi'el (b) Imperfect (c) 3 mp (d) [נָחַם]
- (17) וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֻלוּ (g) נִחְלָה And among (in the midst of) the people (sons) of Israel they shall not receive (inherit) an inheritance.
(Num. 18:23)
(a) Qal (b) Imperfect (c) 3 mp (d) נָחַל
- (18) וְהִתְנַחֲלֶתֶם אֶת־הָאָרֶץ בְּגֹרֶל And you shall inherit the land by lot.
(Num. 33:54)
(a) Hitpa'el (b) Perfect (c) 2 mp (d) נָחַל

XXIV.3 Each of the following sentences contains an infinitive construct. In the space numbered (a) list its stem, and in (b) its root.

- (1) **וְאָכַלְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר ^(h)לְשֹׁכֵן שְׁמוֹ שָׁם**
And you shall eat before the LORD your God in the place which he will choose, to make his name dwell there. (Deut. 14:23) (a) Pi'el (b) שָׁכַן
- (2) **וְאֶבְחַר בִּירוּשָׁלַם ^(d)לְהִיּוֹת שְׁמִי שָׁם**
But I have chosen Jerusalem in order that my name might be there. (2 Chr. 6:6) (a) Qal (b) הָיָה
- (3) **וְאִם רָע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן**
And if it be evil in your eyes to serve the LORD, choose for yourselves this day whom you will serve. (Josh. 24:15) (a) Qal (b) עָבַד
- (4) **כִּי־אֲתִי מָאֲסוּ מִמֶּלֶךְ עָלֵיהֶם**
But they have rejected me from being king over them. (1 Sam. 8:7) (a) Qal (b) מָלַךְ
- (5) **אֵלֶּה יַעֲמִדוּ לְבָרֵךְ אֶת־הָעָם עַל־הָר גֶּרִזִּים**
These shall stand upon Mount Gerizim to bless the people. (Deut. 27:12) (a) Pi'el (b) [בָּרַךְ]
- (6) **כִּי לֹא אָדָם הוּא לְהִנָּחַם**
For he is not a mortal, that he should repent. (1 Sam. 15:29) (a) Nif'al (b) [נָחַם]
- (7) **וַיִּמָּאֵן לְהִתְנַחֵם**
But he refused to be comforted. (Gen. 37:35) (a) Hitpa'el (b) [נָחַם]
- (8) **כָּבֵד לֵב פַּרְעֹה ⁽ⁱ⁾מֵאֵן לְשַׁלַּח הָעָם**
Pharaoh's heart is hardened; he refuses to let the people go. (Exod. 7:14) (a) Pi'el (b) שָׁלַח
- (9) **מֵאֲנוּ ^(j)לָשׁוּב**
They refuse to return (repent). (Jer. 5:3) (a) Qal (b) שׁוּב
- (10) **וַיִּמָּאֲנוּ הָעָם לִשְׁמָע בְּקוֹל שְׁמוּאֵל**
And the people refused to harken (listen) to the voice of Samuel. (1 Sam. 8:19) (a) Qal (b) שָׁמַע

XXIV.4 Each of the following sentences contains a participle. In the space numbered (a) write the participle, in (b) give its stem, in (c) its gender and number, and in (d) its root.

Example:

וּבָעֵרוּ שְׁנֵיהֶם יַחַד וְאֵין מִכְבֵּה And both of them shall burn together, and no one quenching (them). (Isa. 1:31)

(a) מִכְבֵּה (b) Pi'el (c) ms (d) כָּבַה

- (1) וְהָיָה בְּלִבִּי כְּאֵשׁ בֹּעֶרֶת And there is in my heart as a burning fire (as if it were a burning fire). (Jer. 20:9)

(a) בֹּעֶרֶת (b) Qal (c) fs (d) בָּעַר

- (2) וְהִנֵּה יִצְחָק מְצַחֵק אֶת רֵבֶקָה אִשְׁתּוֹ And behold, Isaac was fondling Rebekah his wife. (Gen. 26:8)

(a) מְצַחֵק (b) Pi'el (c) ms (d) צָחַק

- (3) וַיְהִי מֶלֶךְ יִשְׂרָאֵל עֹבֵר עַל־הַחֻמָּה And the king of Israel was passing by upon the wall. (2 Kgs. 6:26)

(a) עֹבֵר (b) Qal (c) ms (d) עָבַר

- (4) מָה עָשִׂיתָ קוֹל דְּמֵי אֲחִיךָ צֹעֲקִים אֵלַי מִן־הָאָדָמָה What have you done? The voice of your brother's blood(s) is crying out to me from the ground. (Gen. 4:10)

(a) צֹעֲקִים (b) Qal (c) mp (d) צָעַק

- (5) וְדָוִיד וְכָל־יִשְׂרָאֵל מְשַׁחֲקִים לִפְנֵי הָאֱלֹהִים בְּכָל־עֹז And David and all Israel were making merry (celebrating) before God with all their might. (1 Chr. 13:8)

(a) מְשַׁחֲקִים (b) Pi'el (c) mp (d) שָׁחַק

- (6) וְאֶבְרַכָּה מְבָרְכֶיךָ And I will bless the ones who bless you. (Gen. 12:3)

(a) מְבָרְכֶיךָ (b) Pi'el (c) mp (d) [בָּרַךְ]

- (7) כִּי יָדַעְתִּי אֶת אֲשֶׁר־תְּבָרֵךְ מְבָרְךָ For I know that the one whom you bless is blessed. (Num. 22:6)

(a) מְבָרְךָ (b) Pu'al (c) ms (d) [בָּרַךְ]

- (8) אֵין מְנַחֵם לָהּ There is no comforter for her. (Lam. 1:9)

(a) מְנַחֵם (b) Pi'el (c) ms (d) [נָחַם]

- (9) מֵאֵינִי אֶבְקֹשׁ מְנַחֲמִים לָךְ Whence shall I seek comforters for you? (Nah. 3:7)

(a) מְנַחֲמִים (b) Pi'el (c) mp (d) [נָחַם]

- (10) אֲנִכִּי אֲנִכִּי הוּא מְנַחֲמֶכֶם I, I am he that comforts you. (Isa. 51:12)

(a) מְנַחֲמֶכֶם (b) Pi'el (c) ms (d) [נָחַם]

Footnotes

- (a) When two shevas stand side by side within the word, the first will be silent and the second vocal. A sheva placed under a guttural (א generally excepted) will be compound. Note that compound shevas are always vocal.
- (b) תשובני is a jussive, i.e., an imperfect (either second or third person), used to express the speaker's desire, wish, or command directed toward another person (cf. G.41.1, p. 131). אל with the jussive expresses a mild prohibition, a wish or desire that a specific action not be done (cf. G.55.2, p. 174).
- (c) A first person imperfect that is classified as a cohortative is used to express the speaker's desire or strong determination to perform a given action. Cohortatives are sometimes lengthened by the addition of ה as a suffix (cf. G.41.2, p. 132). ואמרקד has the second masculine singular pronominal suffix as its direct object, while ואמרלה has the cohortative ה suffix and שמד as its direct object.
- (d) עשיתים comes from עשה, "he did, made," a weak verb (Lamed He), which will be studied in Lesson XXVII (cf. G.72.7, p. 291).
- (e) For the variant form of the pronominal suffix found on the imperfect verb ונאלי, cf. G.47.3, p. 159.
- (f) For the defective writing of ו (as qibbuṣ) before pronominal suffixes, cf. G.47.1(1), p. 157.
- (g) Biblical authors seem to have been fond of using cognate accusatives such as this one: "yin^halu na^halah."
- (h) A verb is sometimes used in the Pi'el stem to express a causative sense [cf. G.36.2(2), p. 109].
- (i) כזא is the Pi'el perfect third masculine singular form of the 'Ayin Guttural [כזא], "he refused" (cf. Verb Chart 4 in G, p. 406).

- (j) For the form of the Qal infinitive construct שׁוּב, cf. G.74, p. 316ff.
- (k) There is a play on words between Isaac's name (*yishaaq*) and the succeeding participle (*m^esaheq*). Both are from the same root, שָׂחַק.
- (l) When the word for blood occurs in the plural (דָּמִים), of which the construct form is דָּמִי, it usually refers to blood shed through some act of violence.

Suggestions for Further Testing

1. Match the following:

- | | | |
|----------|----------------------------|--|
| (1) () | וַיְבָרֶכְנוּ אֱלֹהִים | (A) And the LORD blessed him. (Gen. 26:12) |
| (2) () | וַיְבָרֶךְ אֹתוֹ | (B) And bless your people. (Deut. 26:15) |
| (3) () | וַיְבָרְכֵהוּ יְהוָה | (C) And he blessed them. (Gen. 5:2) |
| (4) () | וַיְבָרֶךְ יְהוָה אֹתְךָ | (D) The LORD your God has blessed you. (Deut. 2:7) |
| (5) () | וַיְבָרֶךְ אֹתָם | (E) For I will surely bless you. (Gen. 22:17) |
| (6) () | וְאֲנִי אֲבָרְכֵם | (F) God will bless us. (Ps. 67:6) |
| (7) () | יְהוָה אֱלֹהֶיךָ בִּרְכֶךָ | (G) And I will bless you. (Exod. 20:24) |
| (8) () | כִּי־בִרַךְ אֲבָרְכֶךָ | (H) And I will bless her. (Gen. 17:16) |
| (9) () | וַיְבָרְכֵתִיךָ | (I) And they blessed the people. (2 Chr. 30:27) |
| (10) () | וַיְבָרְכֵנִי אֹתָהּ | (J) And he blessed him. (Gen. 28:1) |
| (11) () | וַיְבָרֶךְ אֶת־עַמְּךָ | (K) And I will bless them. (Num. 6:27) |
| (12) () | וַיְבָרְכֵנוּ אֶת־הָעַם | (L) And the LORD has blessed you. (Gen. 30:30) |

2. Translate the following sentences and clauses and locate fully all 'Ayin Guttural verb forms.

- (1) חֲמִתְּבֶרֶךְ בָּאָרֶץ יִתְבָּרֶךְ בֵּאלֹהֵי אֱמֵן (Isa. 65:16)
[אֱמֵן, "faithfulness"]
- (2) וַיִּזְעֻקוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר חָטֵאנוּ לָךְ (Judg. 10:10)
- (3) יְהוָה נָתַן וַיְהוֶה לָקַח יְהִי שֵׁם יְהוָה מְבֹרָךְ (Job 1:21)
- (4) וַיִּשְׁאֵל יַעֲקֹב [proper name] וַיֹּאמֶר [מה] שְׁמֶךָ (Gen. 32:30)
וַיֹּאמֶר לְמַה זֶה תִּשְׁאֵל לְשִׁמִּי וַיְבָרֶךְ אֹתוֹ שֵׁם
- (5) וַיַּצַּעַק צַעֲקָה גְדֹלָה וּמָרָה עַד־מָאֹד (Gen. 37:34)
- (6) כִּי לֵאלֹהִים זָעַקוּ בְּמִלְחָמָה (1 Chr. 5:20)
- (7) וַאֲבִרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד (Ps. 145:1)

LESSON XXV

Answer Key (Cf. G, pp. 267ff.)

XXV.1 Fill in the blanks with the proper verb translations.

- (1) וַיִּמָּאֲנוּ הָעָם לְשָׁמֹעַ בְּקוֹל שְׁמוּאֵל And the people refused to listen to the voice of Samuel. (1 Sam. 8:19)
- (2) וַיִּשְׁמָעֵי אֶת־הַדְּבָר הַזֶּה קָרַעְתִּי אֶת־בְּגָדִי And when I heard this word, I tore my garment. (Ezr. 9:3)
- (3) בָּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח בַּיהוָה Blessed is the man who trusts in the LORD. (Jer. 17:7)
- (4) כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְפָּנַי יְהוָה הוּא בָּרַח For the men knew that he was fleeing from the presence of the LORD. (Jon. 1:10)
- (5) אֶשְׁלַח אֵלֶיךָ אִישׁ מֵאֶרֶץ בִּנְיָמִן I will send to you a man from the land of Benjamin. (1 Sam. 9:16)
- (6) לֹא אֲשַׁכַּח דְּבָרְךָ I will not forget your word. (Ps. 119:16)
- (7) בְּרִית עוֹלָם לֹא תִשְׁכַּח An everlasting covenant (which) shall not be forgotten. (Jer. 50:5)
- (8) וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת־אֶרְצְךָ For six years you shall sow your land. (Exod. 23:10)
- (9) כִּי כַגְבֹּהַּ שָׁמַיִם עַל־הָאָרֶץ for as the heavens are high above the earth (Ps. 103:11)
- (10) כִּי בַיהוָה אֱלֹהֶיךָ פָּשַׁעְתָּ For you have rebelled against the LORD your God. (Jer. 3:13)

XXV.2 Each of the following sentences contains a perfect form of a Lamed Guttural verb. In the space marked (a) give its stem, in (b) its

person, gender, and number, and in (c) its root.

(1) הֵן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי	(a) Qal
Behold, the people of Israel have not listened to me.	(b) 3 cp
(Exod. 6:12)	(c) שָׁמַע
(2) אֲשֶׁר שְׁלַחְתִּי מִירוּשָׁלַם בְּבִלְזָה ^(d)	(a) Pi'el
whom I sent from Jerusalem to Babylon (Jer. 29:20)	(b) 1 cs
	(c) שָׁלַח
(3) יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַחְנִי אֵלֶיךָ	(a) Qal
The LORD God of the Hebrews has sent me to you.	(b) 3 ms
(Exod. 7:16)	(c) שָׁלַח
(4) כַּאֲשֶׁר שָׁכַח אֲבוֹתָם אֶת־שְׁמִי בְּבַעַל ^(c)	(a) Qal
just as their ancestors forgot my name for Baal (Jer. 23:27)	(b) 3 cp
	(c) שָׁכַח
(5) וְגַם־בְּזֹאת לֹא שָׁבַעְתָּ ^(c)	(a) Qal
And even with this you were not satisfied. (Ezek. 16:29)	(b) 2 fs
	(c) שָׁבַע

XXV.3 Each of the following entries contains an imperfect form of a Lamed Guttural verb. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

- | | |
|--|--|
| <p>(1) וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח^(a)
 And moreover I will not set Israel free (let Israel go).
 (Exod. 5:2)</p> | <p>(a) <u>Pi'el</u>
 (b) <u>1 cs</u>
 (c) <u>שִׁלַּח</u></p> |
| <p>(2) וְאֵיךְ יִשְׁמַע אֵלַי פַּרְעֹה
 How then shall Pharaoh listen to me? (Exod. 6:30)</p> | <p>(a) <u>Qal</u>
 (b) <u>3 ms</u>
 (c) <u>שָׁמַע</u></p> |
| <p>(3) כִּי נִשְׁמָע בְּקוֹל יְהוָה אֱלֹהֵינוּ
 For we will listen to (obey) the voice of the LORD our
 God. (Jer. 42:6)</p> | <p>(a) <u>Qal</u>
 (b) <u>1 cp</u>
 (c) <u>שָׁמַע</u></p> |
| <p>(4) וְלֹא־יִשְׁמַע בָּהּ עוֹד קוֹל בְּכִי
 There shall no more be heard in her (it) the voice (sound)
 of weeping. (Isa. 65:19)</p> | <p>(a) <u>Nif'al</u>
 (b) <u>3 ms</u>
 (c) <u>שָׁמַע</u></p> |
| <p>(5) לְךָ־אֶזְבֹּחַ^(e) זֶבַח תֹּדָה
 To you I will sacrifice a sacrifice of thanksgiving.
 (Ps. 116:17)</p> | <p>(a) <u>Qal</u>
 (b) <u>1 cs</u>
 (c) <u>זָבַח</u></p> |
| <p>(6) וְאֲשַׁלַּח לְפָנֶיךָ אֶת־מֹשֶׁה אַהֲרֹן וּמִרְיָם
 And I sent before you Moses, Aaron, and Miriam.
 (Mic. 6:4)</p> | <p>(a) <u>Qal</u>
 (b) <u>1 cs</u>
 (c) <u>שִׁלַּח</u></p> |

(7)	וְלֹא יִשְׁלַח אֶת־הָעָם	(a)	Pi'el
	And he will not let the people go (set the people free). (Exod. 4:21)	(b)	3 ms
		(c)	שִׁלַּח
(8)	בְּנִי תֹרְתִי אֶל־תִּשְׁכַּח	(a)	Qal
	My son, do not forget my law (my instruction). (Prov. 3:1)	(b)	2 ms
		(c)	שָׁכַח
(9)	כִּי לֹא לִנְצִיחַ יִשְׁכַּח אֲבִיוֹן	(a)	Nif'al
	For the needy shall never be forgotten. (Ps. 9:19; Eng. 9:18)	(b)	3 ms
		(c)	שָׁכַח
(10)	וְהַמֶּלֶךְ יִשְׂמַח בִּאלֹהִים	(a)	Qal
	But the king shall rejoice in God. (Ps. 63:12; Eng. 63:11)	(b)	3 ms
		(c)	שָׂמַח
(11)	וַיֵּין יִשְׂמַח לִבִּב־אָנוּשׁ	(a)	Pi'el
	And wine shall gladden the heart of man. (Ps. 104:15)	(b)	3 ms
		(c)	שָׂמַח
(12)	וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט ^(f)	(a)	Qal
	But the LORD of hosts is exalted in justice. (Isa. 5:16)	(b)	3 ms
		(c)	גָּבַהּ

XXV.4 Each of the following entries contains an imperative form of a Lamed Guttural verb. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

(1) אֱלֹהִים שְׁמַע תְּפִלָּתִי O God, hear my prayer. (Ps. 54:4; Eng. 54:2)	(a) Qal (b) 2 ms (c) שְׁמַע
(2) כִּי־שְׁמַעְנָה נָשִׁים דְּבַר־יְהוָה Hear, O women, the word of the LORD! (Jer. 9:19; Eng. 9:20)	(a) Qal (b) 2 fp (c) שְׁמַע
(3) אֶרֶץ אֶרֶץ אֶרֶץ ^(c) שְׁמַעִי דְּבַר־יְהוָה O earth, earth, earth, hear the word of the LORD! (Jer. 22:29)	(a) Qal (b) 2 fs (c) שְׁמַע
(4) הַשְׁמִיעֵנִי אֶת־קוֹלְךָ Let me hear (cause me to hear) your voice. (Song of Sol. 2:14)	(a) Hif'il (b) 2 fs (c) שְׁמַע
(5) בָּטַח אֶל־יְהוָה בְּכָל־ ^(c) לִבְּךָ Trust in the LORD with all your heart. (Prov. 3:5)	(a) Qal (b) 2 ms (c) בָּטַח
(6) סַלַּח־נָה לַעֲוֹן הָעָם הַזֶּה Forgive the iniquity of this people. (Num. 14:19)	(a) Qal (b) 2 ms (c) סַלַּח
(7) וְאַתֶּם שְׁמַעוּ דְּבַר־יְהוָה Hear the word of the LORD! (Jer. 29:20)	(a) Qal (b) 2 mp (c) שְׁמַע
(8) וְעַתָּה שְׁלַח־לִי אִישׁ־חָכָם And now send me a wise man (a skilled man). (2 Chr. 2:6; Eng. 2:7)	(a) Qal (b) 2 ms (c) שְׁלַח
(9) שְׁלַח אֶת־עַמִּי ^(g) וַיַּעֲבֲדֵנִי בַּמִּדְבָּר Let my people go (send my people) that they may serve (worship) me in the wilderness. (Exod. 7:16)	(a) Pi'el (b) 2 ms (c) שְׁלַח
(10) חָכֵם בְּנִי וְשִׂמַּח לִבִּי Be wise, my son, and make my heart glad. (Prov. 27:11)	(a) Pi'el (b) 2 ms (c) שִׂמַּח

XXV.5 Each of the following entries contains either an infinitive construct or an infinitive absolute from a Lamed Guttural verb. In

the space marked (a) give its stem, in (b) indicate whether it is construct or absolute, and in (c) its root.

(1) וַיְהִי כִשְׁמֹעַ הָעָם אֶת־קוֹל הַשּׁוֹפָר	(a) Qal
and so it was that when the people heard the sound of the trumpet (Josh. 6:20)	(b) Construct
	(c) שָׁמַע
(2) אָזְנוֹתָם לָהֶם לִשְׁמֹעַ וְלֹא שָׁמְעוּ	(a) Qal
They have ears to hear, but they do not hear. (Ezek. 12:2)	(b) Construct
	(c) שָׁמַע
(3) מִי יְהוָה אֲשֶׁר אֶשְׁמָע בְּקוֹלִי לְשַׁלַּח אֶת־יִשְׂרָאֵל	(a) Pi'el
Who is the LORD that I should obey (listen to) his voice to let Israel go? (Exod. 5:2)	(b) Construct
	(c) שָׁלַח
(4) שְׁמָעוּ שְׁמָעוּ אֵלַי וְאָכְלוּ־טוֹב	(a) Qal
Hearken diligently to me, and eat what is good. (Isa. 55:2)	(b) Absolute
	(c) שָׁמַע
(5) אִם־שְׁמָעוּ תִשְׁמָעוּ לְקוֹל יְהוָה אֱלֹהֶיךָ	(a) Qal
if you will diligently hearken to the voice of the LORD your God (Exod. 15:26)	(b) Absolute
	(c) שָׁמַע
(6) שְׁלַח תִּשְׁלַח אֶת־הָאִם	(a) Pi'el
You shall surely let the mother go free. (Deut. 22:7)	(b) Absolute
	(c) שָׁלַח
(7) וְהָיָה אִם־שָׁכַח אֶת־יְהוָה אֱלֹהֶיךָ	(a) Qal
and it shall be (that) if you totally forget the LORD your God (Deut. 8:19)	(b) Absolute
	(c) שָׁכַח
(8) הַחֹשְׁבִים לְהַשְׁכִּיחַ אֶת־עַמִּי שְׁמִי בַחֲלוּמָתָם	(a) Hif'il
the ones thinking (intending) to cause my people to forget my name through their dreams (Jer. 23:27)	(b) Construct
	(c) שָׁכַח
(9) כִּי כְגֹבָהּ שָׁמַיִם עַל־הָאָרֶץ	(a) Qal
for as the heavens are high above the earth (Ps. 103:11)	(b) Construct
	(c) גָּבַהּ
(10) לִזְבֹּחַ לַיהוָה אֱלֹהֶיךָ בְּגִלְגָּל	(a) Qal
to sacrifice to the LORD your God in Gilgal (1 Sam. 15:21)	(b) Construct
	(c) זָבַח

XXV.6 Each of the following entries contains a participle from a Lamed Guttural verb. In the space marked (a) give its stem, in (b) its gender and number, and in (c) its root.

(1) וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע ^(a) עֲבָדְךָ ^(c)	(a) <u>Qal</u>
And Samuel said, "Speak, for your servant is listening." (1 Sam. 3:10)	(b) <u>ms</u>
	(c) <u>שָׁמַע</u>
(2) בּוֹאֵת אֲנִי ^(a) בּוֹטָח	(a) <u>Qal</u>
(Even) in this I will trust (be confident). (Ps. 27:3)	(b) <u>ms</u>
	(c) <u>בָּטַח</u>
(3) מִפְּנֵי שָׂרִי גְבֵרְתִּי אֲנֹכִי ^(b) בֹּרַחַת	(a) <u>Qal</u>
I am fleeing from Sarai my mistress. (Gen. 16:8)	(b) <u>fs</u>
	(c) <u>בָּרַח</u>
(4) בֶּן־אָדָם שׁוֹלֵחַ אֲנִי אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל ^(a)	(a) <u>Qal</u>
Son of man, I am sending you to the people (sons) of Israel. (Ezek. 2:3)	(b) <u>ms</u>
	(c) <u>שָׁלַח</u>
(5) הִנְנִי מְשַׁלֵּחַ ^(a) בָּם אֶת־הַחֶרֶב אֶת־הָרָעָב וְאֶת־הַדָּבָר ^(c)	(a) <u>Pi'el</u>
Behold, I am sending against them sword, famine, and pestilence. (Jer. 29:17)	(b) <u>ms</u>
	(c) <u>שָׁלַח</u>

Footnotes

- (a) For the rules governing the use of *pataḥ* furtive before a strong guttural (ה, ח, ע) standing at the end of a word, cf. *G.13.2*, p. 23.
- (b) The infinitive construct governed by a preposition is often used as the equivalent of a temporal clause, expressing ideas such as "when," "while," "as soon as," etc.
- (c) The vowel change in this word is to be explained by its being "in pause" (cf. *G.68*, pp. 240f.).

- (d) The ם ending on this noun is called a “He-directive.” It may be added to nouns or directional adverbs to indicate motion or direction toward a place or a thing (never a person). The He-directive ending never takes the accent. (cf. *G.44*, pp. 146f.)
- (e) Cognate accusatives are fairly common in Hebrew. “To sacrifice a sacrifice” is a good example. Compare the English, “Speak a speech.”
- (f) Final ם is sometimes pointed with mappiq (ם), in which case it retains its full consonantal value, instead of serving merely as a vowel letter. Final ם with mappiq (ם) belongs to the same class of strong gutturals as ך and ם, and thus closes the syllable to which it belongs. Like ך and ם, it also may have a pataח furtive written before it to compensate for the lack of an “a” class vowel (cf. *G.11*, pp. 18f.)
- (g) For the occasional occurrence of the defective šureq (written as qibbuš) before pronominal suffixes, cf. *G.47.1(1)*, p. 157.
- (h) The interrogative pronoun מי (“who?”) is sometimes used to introduce a question with an implied insult. The questioner does not wish for information, but uses this means to attack another’s integrity or adequacy.
- (i) The infinitive absolute may stand either before or after a finite form of its cognate verb, thus serving to strengthen, reinforce, and intensify the verbal idea [cf. *G.57.3(2)(3)*, p. 185].
- (j) בָּרַחַת is Qal active participle, feminine singular, from בָּרַח, “he fled.” Trans. “(I am) fleeing.” The subject is Hagar.

Suggestions for Further Testing

1. Circle the word that does not belong to the category indicated.

(1) Violent acquisition	אָחוּ	נָחַל	גָּנַב
(2) Division or separation	קָרַב	עָזַב	[בָּדַל]
(3) Expression of anger	אָרַר	עָזַר	שָׁנָא
(4) Ingestion of food	בָּלַע	אָכַל	יָצַר
(5) What could be done with water	רָחַץ	שָׁפַךְ	שָׁחַח
(6) Source of light	כּוֹכַב	כֵּיִם	שֶׁמֶשׁ
(7) Response to adversity	חָפִין	אָבַל	יָרָא
(8) Questionable behavior	פָּשַׁע	חָטָא	בָּטַח
(9) Disposition of property	נָתַן	מוֹת	מָכַר
(10) Movement upward	קוּם	עָלָה	יָרַד
(11) Acts of belligerency	רָפָא	[נָכַח]	[לָחַם]
(12) Destroy by fire	שָׂרַף	זָרַע	בָּעַר

2. Match the following:

(1) () קוֹלִי שְׁמָעָה	(A) Your (sing.) eyes are open. (Jer. 32:19)
(2) () כִּי שָׁמַעַ עֲבָדְךָ	(B) And he sent them. (Num. 13:17)
(3) () שָׁמַע בְּקוֹלָם	(C) My people have forgotten me. (Jer. 2:32)
(4) () עֵינֶיךָ פָקְחוֹת	(D) Have I not sent you? (Judg. 6:14)
(5) () וְנִפְקְחוּ עֵינֵיכֶם	(E) For your servant is listening. (1 Sam. 3:10)
(6) () וְעַמִּי שָׁכְחוּנִי	(F) And he sent them (by) night. (Josh. 8:3)
(7) () הֲלֹא שְׁלַחְתִּיךָ	(G) I have not sent them. (Jer. 14:14)
(8) () לֹא שְׁלַחְתִּים	(H) Hear my voice! (Ps. 119:149)
(9) () וַיִּשְׁלַח אֹתָם	(I) And your (pl.) eyes shall be opened. (Gen. 3:5)
(10) () וַיִּשְׁלַח לִילָה	(J) Hear their voice! (1 Sam. 8:9)

3. Translate the following sentences and clauses. Locate fully all Lamed Guttural verb forms.

- (1) אֲנִכִּי אֲשַׁלַּח אֶתְכֶם וּבַחֲתָם לַיהוָה אֱלֹהֵיכֶם בַּמִּדְבָּר (Exod. 8:24)
- (2) וְהִנֵּשְׁבַע בְּאֶרֶץ יִשְׂבַּע בְּאֱלֹהֵי אָמֵן (Isa. 65:16)
- (3) בַּמָּקוֹם אֲשֶׁר תִּשְׁמְעוּ אֶת קוֹל הַשּׁוֹפָר שָׁמָּה תִקְבְּצוּ אֵלֵינוּ (Neh. 4:14)
- (4) אִם־שָׁמוּעַ תִּשְׁמְעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם (Zech. 6:15)
- (5) הֲלֹא שָׁלַח שְׁלַחְתִּי אֵלֶיךָ לְקַרְא־לְךָ לָמָּה לֹא־הִלַּכְתָּ אֵלַי (Num. 22:37)
- (6) הִנֵּה שָׁמוּעַ מוֹבַח טוֹב (1 Sam. 15:22)
- (7) וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם (Gen. 3:7)
- (8) וַיֹּאמֶר יְהוָה פְּקַח־נָא אֶת־עֵינָיו וַיִּפְקַח יְהוָה אֶת־עֵינֵי הַנְּעָר (2 Kgs. 6:17)
- (9) וַיִּפְטַח הַסֵּפֶר לְעֵינָי כָּל־הָעָם (Neh. 8:5)
- (10) הִשְׁמַעְתִּיךָ חֲדָשׁוֹת מַעֲתָה (Isa. 48:6)

LESSON XXVI

Answer Key (Cf. *G*, pp. 280ff.)

XXVI.1 Fill in the blanks with the correct translation for the verbs in the following entries, noting especially Lamed 'Alef verbs as they occur.

- (1) אָמַרְתִּי אֲשֶׁמְרָה דְרָכַי ^(a)מִחֲטֹא בִלְשׁוֹנִי I said, "I will keep my ways, that I might not sin with my tongue." (Ps. 39:2; Eng. 39:1)
- (2) רַפְּאָה נַפְשִׁי כִּי־חָטָאתִי לָךְ ^(c)Heal my soul, for I have sinned against thee. (Ps. 41:5; Eng. 41:4)
- (3) וְאֲנִי אֲשָׁמַע מִן־הַשָּׁמַיִם וְאֶסְלַח לַחַטָּאתָם וְאֶרְפָּא אֶת־אֲרָצָם And I will hear from heaven, and I will forgive their sin, and I will heal their land. (2 Chr. 7:14)
- (4) קוֹל אָמַר קִרָּא וְאָמַר מָה אֶקְרָא ^(d)A voice saying, "Cry!" And he said, "What shall I cry?" (Isa. 40:6)
- (5) וְדֶרֶךְ הַקֹּדֶשׁ יִקְרָא לָהּ And it shall be called the holy way. (Isa. 35:8)
- (6) יְהוָה יִשְׁמַע בְּקִרְאִי אֵלָיו ^(e)The LORD will hear when I call to him. (Ps. 4:4)
- (7) סֵפֶר הַתּוֹרָה מֵצָאתִי בְּבֵית יְהוָה I have found the book of the law in the house of the LORD. (2 Kgs. 22:8)
- (8) וַיִּקְרָא אֶת־שֵׁמֶם ^(f)אָדָם בְּיוֹם הַבְּרָאָה ^(g)And he called their name Humankind in the day they were created. (Gen. 5:2)
- (9) מָה אוֹת כִּי־יִרְפָּא יְהוָה לִי What is the sign that the LORD will heal me? (2 Kgs. 20:8)
- (10) בַּצֵּל יְדוֹ הִחְבִּיאוֹנִי In the shadow (shade) of his hand he hid me. (Isa. 49:2)
- (11) וְהִנֵּה מָלֵא כְבוֹד־יְהוָה הַבַּיִת And behold the glory of the LORD filled the house. (Ezek. 43:5)
- (12) מִלֵּא קֶרֶןךָ שֶׁמֶן Fill your horn with oil. (1 Sam. 16:1)
- (13) עֵת לָאֵהָב וְעֵת לְשׂוֹנֵא a time to love and a time to hate (Eccl. 3:8)
- (14) שֹׂנְאֵת כָּל־פְּעֻלֵי אוֹן You hate all workers of iniquity (evil). (Ps. 5:6; Eng. 5:5)
- (15) חָטָאנוּ כִּי־דִבַּרְנוּ בִיהוָה וּבָךְ We have sinned for we have spoken against the LORD and against you. (Num. 21:7)
- (16) וַהֲחַטִּיִּם חַטָּאָה גְּדוֹלָה And he caused them to sin a great sin. (2 Kgs. 17:21)

XXVI. 2 Fill in the blanks with the correct pronouns, noting especially Lamed 'Alef verb forms as they occur.

- (1) פִּנְיֵי־חַטֵּאוֹ אֶתְךָ לִי Lest they cause you to sin against me. (Exod. 23:33)
- (2) חָטֵאתִי לַיהוָה אֱלֹהֵיכֶם וְלָכֶם I have sinned against the LORD your God and against you. (Exod. 10:16)
- (3) כִּי־יִרָא אֲנֹכִי אֹתוֹ For I fear him. (Gen. 32:12; Eng. 32:11)
- (4) הוּא יִקְרָא בְשִׁמִּי וְאֲנִי אֶעֱנֶה אֹתוֹ He will call on my name and I will answer him. (Zech. 13:9)
- (5) יִקְרָאֵנִי וְאֶעֱנֶהוּ He will call on me and I will answer him (Ps. 91:15)
- (6) וְקִרְאתָ שְׁמוֹ עִמָּנוּ אֵל And you shall call his name Immanuel. (Isa. 7:14)
- (7) וְתִקְרָא לְאֲנָשֵׁי בֵיתָהּ And she called to the men of her house. (Gen. 39:14)
- (8) קִרְאתִיו וְלֹא עֲנָנִי I called him but he did not answer me. (Song of Sol. 5:6)
- (9) בִּקְשָׁתִיו וְלֹא מָצָאתִיו I sought him but did not find him. (Song of Sol. 3:1)
- (10) וְגַם־מָצָאתָ חֵן בְּעֵינָי And also you have found favor in my eyes. (Exod. 33:12)
- (11) וּבִקְשֶׁתְּםָּ אֹתִי וּמָצַאתֶם (אֹתִי) And you shall seek me, and you shall find (me). (Jer. 29:13)

- (12) זָכַר וַיִּבְרָא בְּרָאָם וַיְבָרֶךְ אֹתָם Male and female he created them, and he blessed them. (Gen. 5:2)
- (13) וּמִלֵּאתִי אֶת־הַבַּיִת הַזֶּה כְּבוֹד And I will fill this house with glory. (Hag. 2:7)
- (14) אֶת־מִסְפַּר יְמֶיךָ אֲמַלֵּא ⁽ⁱ⁾ I will fulfil the number of your days. (Exod. 23:26)
- (15) כָּל־רָעָתָם בְּגִלְגָל כִּי־שָׂם שְׂנֵאתִים All their evil is in Gilgal, for there I have hated them. (Hos. 9:15)
- (16) וַיֹּאמֶר אָבִיהָ ^(j) אָמַר אִמְרָתִי כִי־⁽ⁱ⁾שָׂנֵא שְׂנֵאתָה And her father said, "I surely said that you utterly hated her." (Judg. 15:2)
- (17) יִרָא אֲנִי אֶת־אֲדֹנִי הַמֶּלֶךְ I fear my lord the king. (Dan. 1:10)
- (18) לְמַעַן לֹא אֶחֱטֵא־לָךְ In order that I might not sin against you. (Ps. 119:11)

XXVI. 3 Each of the following entries contains a participle from a Lamed 'Alef verb. In the space marked (a) give its stem, in (b) tell whether it is *active* or *passive*, in (c) give its gender and number, and in (d) list its root.

- (1) בִּי־הִנְנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים For behold, I am creating new heavens. (Isa. 65:17)
 (a) Qal (b) Active (c) ms (d) בָּרָא
- (2) הַרְפֵּא לְשִׁבּוּרֵי לֵב the one healing the brokenhearted (Ps. 147:3)
 (a) Qal (b) Active (c) ms (d) רָפָא
- (3) שְׂנֵאֵי טוֹב וְאֹהֲבֵי רָע those who hate good and love evil (Mic. 3:2)
 (a) Qal (b) Active (c) mp (d) שָׂנֵא
- (4) הָאֶחָת אֹהֶבָה וְהָאֶחָת שְׂנוּאָה the one loved, and the one hated (Deut. 21:15)
 (a) Qal (b) Passive (c) fs (d) שָׂנֵא
- (5) הֲלוֹא־מִשְׂנֵאִיָּךְ יְהוֹה אֶשְׂנֵא ^(k) O LORD, do I not hate the ones hating you? (Ps. 139:21)
 (a) Pi'el (b) Active (c) mp (d) שָׂנֵא

- (6) **וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יִרָא** And the LORD, the God of the heavens I fear. (Jon. 1:9)
 (a) Qal (b) Active (c) ms (d) יִרָא
- (7) **וְשׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל** And his skirts were filling the temple. (Isa. 6:1)
 (a) Qal (b) Active (c) mp (d) מְלֵא
- (8) **חַטָּא הוּא גוֹי חַטָּא** Woe to the nation that sins (the sinful nation). (Isa. 1:4)
 (a) Qal (b) Active (c) ms (d) חַטָּא
- (9) **הַנֶּפֶשׁ הַחַטָּאת הִיא תָמוּת** The person who sins, this one shall die. (Ezek. 18:4)
 (a) Qal (b) Active (c) fs (d) חַטָּא
- (10) **קוֹרָא תְהוֹם־אֶל־תְהוֹם** Deep calls unto deep. (Ps. 42:8; Eng. 42:7)
 (a) Qal (b) Active (c) ms (d) קוֹרָא

XXVI.4 Each of the following entries contains a verb form from a Lamed 'Alef verb. In (a) give its stem, in (b) identify the form (perfect, imperfect, or imperative), in (c) its person, gender, and number, and in (d) its root.

- (1) קָרָא שְׁמוֹ לֹא עַמִּי Call his name "Not-My-People." (Hos. 1:9)
(a) Qal (b) Imperative (c) 2 ms (d) קָרָא
- (2) לֹא־יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב Your name shall no longer be called Jacob. (Gen. 35:10)
(a) Nif'al (b) Imperfect (c) 3 ms (d) קָרָא
- (3) אֲנִי יְהוָה קָרָאתִיךָ בְּצִדִּיק I the LORD have called you in righteousness. (Isa. 42:6)
(a) Qal (b) Perfect (c) 1 cs (d) קָרָא
- (4) וַתִּקְרְאוּהוּ שְׁמוֹ עוֹבֵד הוּא אֲבִי־יֵשׁוּעַ אֲבִי דָוִד And they called his name Obed; he was the father of Jesse, the father of David. (Ruth 4:17)
(a) Qal (b) Imperfect (c) 3 fp (d) קָרָא
- (5) הֲמָצָאתַנִּי אִיבִי^(k) Have you found me, O my enemy? (1 Kgs. 21:20)
(a) Qal (b) Perfect (c) 2 ms (d) מָצָא
- (6) אולי יִמָּצְאוּ שָׁם אַרְבָּעִים Perhaps forty shall be found there. (Gen. 18:29)
(a) Nif'al (b) Imperfect (c) 3 mp (d) מָצָא
- (7) אֲנִי יְהוָה בָּרָאתִיו I the LORD have created it. (Isa. 45:8)
(a) Qal (b) Perfect (c) 1 cs (d) בָּרָא
- (8) לֵב טָהוֹר בְּרֹא־לִי אֱלֹהִים Create for me a clean heart, O God! (Ps. 51:12)
(a) Qal (b) Imperative (c) 2 ms (d) בָּרָא
- (9) וַהֲבִיתָ יִמְלָא עָשָׁן And the house was filled with smoke. (Isa. 6:4)
(a) Nif'al (b) Imperfect (c) 3 ms (d) מָלָא
- (10) וָאִמְלָא אֹתוֹ רוּחַ אֱלֹהִים⁽ⁱ⁾ And I have filled him (with) the spirit of God. (Exod. 31:3)
(a) Pi'el (b) Imperfect (c) 1 cs (d) מָלָא
- (11) וְאֶת־עֵשָׂו שָׂנְאתִי But Esau have I hated. (Mal. 1:3)
(a) Qal (b) Perfect (c) 1 cs (d) שָׂנָא
- (12) חֲדָשֵׁיכֶם וּמוֹעֲדֵיכֶם שְׂנֵאָה נַפְשִׁי^(l) Your new moon (festivals) and your appointed feasts my soul hates. (Isa. 1:14)
(a) Qal (b) Perfect (c) 3 fs (d) שָׂנָא

Footnotes

- (a) For ׀, ending on first person cohortative imperfects, cf. *G.41.2*, p. 132.
- (b) The preposition ׀ prefixed to an infinitive construct sometimes expresses a negative outcome or consequence, “so as not to,” “so that not.”
- (c) The ׀ suffix often occurs with the second masculine singular form of the Qal imperative (cf. *G.53*, pp. 172f.).
- (d) A slight change from ׀אמר (Qal perfect, third masculine singular) to ׀אמר (Qal imperfect, first common singular, plus vav consecutive) would give the meaning “And I said,” which agrees with the following verb, “What shall I say?” Some authorities have proposed this change.
- (e) When the preposition ׀ is prefixed to an infinitive construct, it serves as a temporal conjunction (“when,” “as,” “while”) or as a causal conjunction (“through,” “because of,” “on account of”).
- (f) ׀אדם is a collective noun, as indicated by the plural pronominal suffix on the following verb (הבראם).
- (g) The Nif‘al infinitive construct with a third masculine plural pronominal suffix (הבראם) is immediately preceded by the preposition ׀ prefixed to יום and produces the same effect as if ׀ were attached directly to the infinitive [cf. fn.(e) above]. The two words serve as a temporal clause: “in the day of their being created,” i.e., “when they were created.”
- (h) The verb ענה is doubly weak (Pe Guttural/Lamed He). For Pe Guttural rules, cf. *G.66*, pp. 223ff. For Lamed He, cf. *G.72*, pp. 286ff.

- (i) Verbs in the Pi‘el stem frequently have a causative meaning [cf. *G.* 36. 2(2), p. 109].
- (j) An infinitive absolute may stand either before or after a finite form of its cognate verb root, thus serving to strengthen, reinforce, and intensify the verbal idea [cf. *G.* 57.3(2)(3), p. 185]. Having two occurrences of this construction in the same sentence is unusual.
- (k) Questions requiring a simple “yes” or “no” answer are usually introduced by interrogative ה, which is prefixed to the initial word in the sentence (cf. *G.* 34.1, pp. 94f.)
- (l) שְׁנֵאָה is the third feminine singular since its subject (נַפְשִׁי) is also feminine.

Suggestions for Further Testing

1. Translate the following interrogative sentences.

- (1) מָה יְהוָה אֱלֹהֶיךָ שָׁאֵל מִעַמּוּךְ (Deut. 10:12)
- (2) הַשְׁלוֹם אֲבִיכֶם הִזְקֵן (Gen. 43:27)
- (3) הֲלֹא־הוּא אָבִיךָ (Deut. 32:6)
- (4) הֲתַחַת אֱלֹהִים אָנִי (Gen. 50:19)
- (5) הֲלוֹא לָנוּ הֵם (Gen. 34:23)
- (6) הֲיֵשׁ בָּהּ עֵין אִם אֵין (Num. 13:20)
- (7) וְלִמָּה דִּבַּרְתָּ אֵלַי כַּדְּבַר הַזֶּה (1 Sam. 9:21)

2. Translate the following sentences and clauses. Locate fully all Lamed 'Alef verbs.

- (1) עַת לַהֲרוֹג וְעַת לְרַפּוֹא (Eccl. 3:3)
- (2) וַיֵּצֵק מֹשֶׁה אֶל־יְהוָה לֵאמֹר
אֵל נָא רַפָּא נָא לָהּ (Num. 12:13)
- (3) לְכֻלָּם בְּשֵׁם יְקֹרָא (Isa. 40:26)
- (4) כִּי־שָׁמַךְ נִקְרָא עַל־הַבַּיִת הַזֶּה (1 Kgs. 8:43)
- (5) רַק יְקֹרָא שְׁמֶךְ עָלֵינוּ (Isa. 4:1)
- (6) קִרְאתִי בְשִׁמְךָ לִי־אֶתָּא (Isa. 43:1)
- (7) וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל (Exod. 12:21)
- (8) חֲסִדְךָ יְהוָה מְלָאָה הָאָרֶץ (Ps. 119:64)
- (9) וְנִקְרְאָה יְרוּשָׁלַם עִיר־הָאֱמֶת (Zech. 8:3)
- (10) וּמָלְאוּ אֶת־הָאָרֶץ (Gen. 1:28)
- (11) נִמְצְאוּ דְבָרֶיךָ וְאִכְלָם (Jer. 15:16)
- (12) רַפְּאֵנִי יְהוָה וְאַרְפָּא (Jer. 17:14)

LESSON XXVII

Answer Key **(Cf. G, pp. 293ff.)**

XXVII.1 Each of the following entries contains a Lamed He verb form. In the space marked (a) give its stem, in (b) its form (perfect, imperfect, or imperative), in (c) its person, gender, and number, and in (d) its root. *Ignore all verb forms that are not Lamed He.*

- (1) וַיֹּאמְרוּ כָל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע And they said, "All that the LORD has spoken we will do, and we will obey (listen)." (Exod. 24:7)
 (a) Qal (b) Imperfect (c) 1 cp (d) עָשָׂה
- (2) בָּטַח בַּיהוָה וַעֲשֵׂה־טוֹב Trust in the LORD and do good. (Ps. 37:3)
 (a) Qal (b) Imperative (c) 2 ms (d) עָשָׂה
- (3) לָמָּה לֹא־בִנִיתָם לִי בַּיִת אֲרָזִים Why have you not built for me a house of cedar (cedars)? (2 Sam. 7:7)
 (a) Qal (b) Perfect (c) 2 mp (d) בָּנָה
- (4) וַיַּעֲלוּ עֹלוֹת וְשָׁלָמִים^(a) And they offered up (caused to go up) whole burnt offerings and peace offerings. (Judg. 21:4)
 (a) Hif'il (b) Imperfect (c) 3 mp (d) עָלָה
- (5) וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה And Noah built an altar to the LORD. (Gen. 8:20)
 (a) Qal (b) Imperfect (c) 3 ms (d) בָּנָה
- (6) בֵּיתִי^(b) יִבְנֶה בָּהּ My house shall be built in her (it). (Zech. 1:16)
 (a) Nif'al (b) Imperfect (c) 3 ms (d) בָּנָה
- (7) כָּל־ם לְדַרְכָּם פָּנוּ They have all turned to their (own) way. (Isa. 56:11)
 (a) Qal (b) Perfect (c) 3 cp (d) פָּנָה
- (8) בָּנוֹת יִשְׂרָאֵל אֵל־שָׂאוֹל בִּכְיָנָה Daughters of Israel, weep over Saul. (2 Sam. 1:24)
 (a) Qal (b) Imperative (c) 2 fp (d) בָּכָה
- (9) צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה Zion shall be redeemed in justice. (Isa. 1:27)
 (a) Nif'al (b) Imperfect (c) 3 fs (d) פָּדָה

- (10) וְנִגְלָה כְּבוֹד יְהוָה And the glory of the LORD shall be revealed.
(Isa. 40:5)
(a) Nif'al (b) Perfect (c) 3 ms (d) גִּלָּה
- (11) וְרָאוּ כָּל־בָּשָׂר יַחְדָּו And all flesh shall see it together. (Isa. 40:5)
(a) Qal (b) Perfect (c) 3 cp (d) רָאָה
- (12) אֲרִיזָה אֶל־תִּכְסֵּי דָמִי^(c) O earth, do not cover my blood! (Job 16:18)
(a) Pi'el (b) Imperfect (c) 2 fs (d) כִּסָּה
- (13) וְיִתְכַסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה^(d) And let them cover themselves with sackcloth, both men and cattle. (Jon. 3:8)
(a) Hitpa'el (b) Imperfect (c) 3 mp (d) כִּסָּה
- (14) כְּרֹעֶה עֹדְרוֹ יִרְעֶה Like a shepherd he will feed his flock. (Isa. 40:11)
(a) Qal (b) Imperfect (c) 3 ms (d) רִעֶה
- (15) לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי I did not eat bread, and I did not drink water. (Deut. 9:9)
(a) Qal (b) Perfect (c) 1 cs (d) שָׁתָה
- (16) וְתֹאמַר שְׁתֵּה אֲדֹנָי And she said, "Drink, my lord." (Gen. 24:18)
(a) Qal (b) Imperative (c) 2 ms (d) שָׁתָה
- (17) וְתִרְאֶה הַיַּבֶּשֶׁה^(d) And let dry land appear (be seen). (Gen. 1:9)
(a) Nif'al (b) Imperfect (c) 3 fs (d) רָאָה
- (18) יְהוָה הֶעֱלִיתָ מִן־שְׂאוֹל נַפְשִׁי O LORD, you have brought up (caused to go up) my soul from Sheol. (Ps. 30:4; Eng. 30:3)
(a) Hif'il (b) Perfect (c) 2 ms (d) עָלָה

XXVII.2 Each of the following entries contains a Qal form of הָיָה, "he was." In the space marked (a) identify each form (perfect, imperfect, etc.), in (b) give its person, gender, and number, and if the verb form has a prefixed vav, indicate in (c) whether it is a vav conjunction (vav conj.) or a vav consecutive (vav cons.). *Ignore verb forms not derived from הָיָה.*

- (1) וְהָאָרֶץ הָיְתָה תֶּהוֹ וְנִבְהוּ^(e) Now the earth was without form and empty.
(Gen. 1:2) (a) Perfect (b) 3 fs
- (2) וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר^(f) And God said, "Let there be light." (Gen. 1:3)
(a) Imperfect (b) 3 ms
- (3) וַיְהִי־אוֹר And there was light. (Gen. 1:3)
(a) Imperfect (b) 3 ms (c) Vav Cons.
- (4) וַיִּהְיוּ לְאֹתֹת וּלְמוֹעֲדִים וְלַיָּמִים וּשְׁנִים^(f) And let them be for signs and for appointed seasons, and for days and years. (Gen. 1:14)
(a) Perfect (b) 3 cp (c) Vav Conj.
- (5) לֹא־טוֹב הָיֹוֹת הָאָדָם לְבַדּוֹ It is not good for the man to be alone.
(Gen. 2:18) (a) Inf. Const.
- (6) וְהָיָה־לָּנוּ לְאָב וּלְכֹהֵן And be to us a father and a priest. (Judg. 18:19)
(a) Imperative (b) 2 ms (c) Vav Conj.
- (7) וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה And God said to Moses, "I am who I am" (or, "I will be who I will be"). (Exod. 3:14)
(a) Imperfect (b) 1 cs
- (8) תְּהִי נָא יָדְךָ בִּי וּבְבֵית אָבִי^(f) I pray, let your hand be upon me and upon my father's house. (2 Sam. 24:17) (a) Imperfect (b) 3 fs
- (9) כִּי־תִהְיֶינָה לְאִישׁ שְׁתֵּי נָשִׁים if there shall be two wives to a man (if a man has two wives) (Deut. 21:15) (a) Imperfect (b) 3 fp

- (10) וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ And the two of them were naked, the man and his wife. (Gen. 2:25)
(a) Imperfect (b) 3 mp (c) Vav Cons.
- (11) וַיְהִי חֹשֶׁךְ עַל־אֶרֶץ מִצְרַיִם^(f) And let there be darkness over the land of Egypt. (Exod. 10:21) (a) Imperfect (b) 3 ms (c) Vav Conj.
- (12) וַיְהִיו לְבָשָׁר אֶחָד^(f) And they shall become (be) one flesh. (Gen. 2:24)
(a) Perfect (b) 3 cp (c) Vav Conj.
- (13) וְאַתֶּם תְּהִי־לִי מְמֻלְכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ^(f) And you shall be to me a kingdom of priests and a holy nation. (Exod. 19:6)
(a) Imperfect (b) 2 mp
- (14) הִיְהִיעֹזֵר לִי Be my helper (be a helper to me). (Ps. 30:11; Eng. 30:10)
(a) Imperative (b) 2 ms
- (15) הַתְחַזְקוּ וְהִיו לְאֲנָשִׁים Make yourselves strong and be men! (1 Sam. 4:9)
(a) Imperative (b) 2 mp (c) Vav Conj.
- (16) וַתְּהִי־לִי לְאִשָּׁה And she became my wife. (Gen. 20:12)
(a) Imperfect (b) 3 fs (c) Vav Cons.
- (17) לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ In order that the law of the LORD may be in your mouth. (Exod. 13:9) (a) Imperfect (b) 3 fs
- (18) לְהִיט־שְׁמִי שָׁם עַד־עוֹלָם that my name may be there for ever (2 Chr. 7:16)
(a) Inf. Const.

XXVII.3 Each of the following entries contains a participle of a Lamed He verb. Underscore the correct form for each entry.

- (1) הַבַּיִת הַזֶּה אֲשֶׁר־אַתָּה (בָּנָה / בְּנֶה)
the house which you are building (1 Kgs. 6:12)
- (2) וַיֹּאמֶר חֲזָאֵל מִדּוּעַ אֲדֹנִי (בָכָה / בּוֹכִים)
And Hazael said, "Why is my lord weeping?" (2 Kgs. 8:12)
- (3) רָחֵל (מְבַכָּה / מְבַכָּה) עַל־בְּנֶיהָ
Rachel weeping for her children (Jer. 31:15)
- (4) וַיַּעֲקֹב (רָעָה / רָעִים) אֶת־צֹאן לָבָן
And Jacob was tending the flock of Laban. (Gen. 30:36)
- (5) מַה־אַתָּה (רָאָה / רָאָה) עֲמוֹס
What are you seeing, Amos? (Amos 7:8)
- (6) כַּאֲשֶׁר אַתֶּם (רְאִים / רָאָה) בְּעֵינֵיכֶם
as you are seeing with your (own) eyes (2 Chr. 29:8)
- (7) וַיֹּאמֶר אֶל־הַשֹּׁפְטִים רְאוּ מַה־אַתֶּם (עֲשִׂה / עֲשִׂים)
And he said to the judges, "See (consider) what you are doing." (2 Chr. 19:6)
- (8) עֲבַדְיָךְ יַעֲשׂוּ כַּאֲשֶׁר אֲדֹנִי (מְצִוָּה / מְצִוִּים)
Your servants will do as my lord commands. (Num. 32:25)
- (9) מִי זֹאת (עֹלָה / עֹלָה) מִן־הַמִּדְבָּר
Who is this going up from the desert? (Song of Sol. 3:6)
- (10) וְהִנֵּה מִן־הַיָּאֵר (עֲלִים / עֲלֹת) שֶׁבַע פָּרוֹת
And behold, seven cows were coming up out of the Nile (river). (Gen. 41:2)
- (11) וַיְהִי שְׁמוּאֵל (מַעֲלָה / מַעֲלָה) הָעֹלָה
And Samuel was offering up the whole burnt offering. (1 Sam. 7:10)
- (12) כִּי אֲנִי יְהוָה (הַמַּעֲלָה / הַמַּעֲלִים) אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
For I (am) the LORD, the one bringing you up from the land of Egypt.
(Lev. 11:45)
- (13) וַיְהִיו (מַעֲלִים / מַעֲלֹת) עֹלֹת בְּבֵית־יְהוָה תָּמִיד
And they were offering up whole burnt offerings in the house of the LORD continually. (2 Chr. 24:14)
- (14) וַיֹּאמֶר אֲלֵיהֶם הַכֹּהֵן מַה אַתֶּם (עֲשִׂה / עֲשִׂים)
And the priest said to them, "What are you doing?" (Judg. 18:18)
- (15) הוּא (הַמְרַבָּה / הַמְרַבָּה) לֹא־לוֹ
Woe to the one heaping up (making much, multiplying) what is not his own.
(Hab. 2:6)

XXVII. 4 Supply the correct pronouns in the translations of the Hebrew in the following examples of Lamed He verbs.

- (1) וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת עָשִׂיתָ And they said to him, "What is this you have done?" (Jon. 1:10)
- (2) וַאֲמָרוּ לְהָרִים כְּסוּנוּ And they shall say to the mountains, "Cover us!" (Hos. 10:8)
- (3) וַאֲמַר אֲלֵיהֶם שְׁתוּ־יַיִן^(h) And I said to them, "Drink wine!" (Jer. 35:5)
- (4) וַיֵּרָא אֹתָם אֶת־בֶּן־הַמֶּלֶךְ⁽ⁱ⁾ And he showed them the king's son. (2 Kgs. 11:4)
- (5) וַיִּרְאוּם אֶת־פְּרֵי הָאָרֶץ And they showed them the fruit of the land. (Num. 13:26)
- (6) וַיֹּאמֶר^(j) הֲרֹאֵנִי נָא אֶת־כְּבוֹדְךָ And he said, "Show me your glory." (Exod. 33:18)
- (7) לֹא־תִרְאֶה אֶת־פָּנַי You shall not see my face. (2 Sam. 3:13)
- (8) לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ to do according to all that I commanded you (1 Kgs. 9:4)
- (9) וְכְבוֹדוֹ עָלֶיךָ יֵרָאֶה And his glory will be seen upon you. (Isa. 60:2)
- (10) עָשִׂיתִי כְכֹל אֲשֶׁר צִוִּיתֵנִי I have done according to all that you commanded me. (Deut. 26:14)
- (11) וְלֵה אָמַר^(k) עָלַי לְשָׁלוֹם לְבֵיתְךָ And he said to her, "Go up in peace to your house." (1 Sam. 25:35)
- (12) וַיֹּאמְרוּ זֶה אֱלֹהֶיךָ אֲשֶׁר הֵעֲלָךְ מִמִּצְרַיִם And they said, "This is your God who brought you up from Egypt." (Neh. 9:18)

- (13) וַיֹּאמְרוּ אֱלֹהֵי אֲשֶׁר הֵעִלּוּךָ מֵאֶרֶץ מִצְרַיִם And they said, “These are your gods which brought you up from the land of Egypt.” (Exod. 32:4)
- (14) וַאֲקִרָא לָהֶם וְלֹא עָנוּ And I called to them but they did not answer. (Jer. 35:17)
- (15) עָמִי מַה־עָשִׂיתִי לָךְ עֲנֵה בִי O my people, what have I done to you? Answer me! (Mic. 6:3)
- (16) עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ Make for us gods which shall go before us. (Exod. 32:1)
- (17) וַיֹּאמֶר לוֹ עֲשֵׂה כְּלִי־אֲשֶׁר בְּלִבְבְּךָ And he said to him, “Do all that is in your heart.” (1 Sam. 14:7)
- (18) וְלֹא אָבִיתִי לְשַׁלַּח יָדִי בְּמֹשֶׁה וְיֹהָנָה And I was not willing to put forth my hand against the LORD’s anointed. (1 Sam. 26:23)

Footnotes

- (a) (וַיַּעֲלוּ עֹלוֹת) In this construction, עֹלוֹת is a feminine plural noun (singular: עֹלָה), designating whole burnt offerings. The translation would be “to offer up offerings,” an example of the use of a cognate accusative, which means that the verb form (וַיַּעֲלוּ) and its object (עֹלוֹת) are derived from the same root (עָלָה).
- (b) The accent has moved backward one syllable on יִבְנֶה. This was done to avoid juxtaposing two tone syllables.
- (c) אַל, “not,” with the imperfect indicates the jussive use of the imperfect (cf. G.41.1, p. 131). The jussive expresses a negative wish, a negative exhortation, or a mild prohibition (cf. G.55, pp. 173f.).
- (d) A second or third person form of the imperfect may be used as a jussive, except when the form is prefixed with vav consecutive. The vav used here (וַיִּתְּנֵסִי) is vav conjunction. (cf. G.41.1, p. 131.)

- (e) Vav conjunction may be pointed as **ו** before the accented syllable of the word to which it has been prefixed (cf. *G.62.5*, p. 209).
- (f) Imperfect second person and third person forms of **הנה**, either with or without vav conjunction, are frequently used as jussives.
- (g) **ננה** is unusual in that vav (**ו**) continues to function as a consonant instead of combining with the preceding vowel to form a diphthong (cf. *G.74.1*, p. 316).
- (h) On the inflection of the Qal imperfect forms of **אמר** (with vav consecutive), cf. *G.67.5*, pp. 238f.
- (i) Forms of **ראה**, “he saw,” in the Qal imperfect third masculine singular plus vav consecutive and the Hif’il imperfect third masculine singular plus vav consecutive are written alike (**וירא**) [cf. *G.72.8(10)*, p. 292]. Only the context will enable students to distinguish between the two.
- (j) **הראהני** is the Hif’il imperative, second masculine singular, plus first common singular pronominal suffix, from **ראה**, “he saw.” Translated: “Cause me to see” i.e., “Show me.”
- (k) **עלי** is the Qal imperative, second feminine singular (feminine subject indicated by pronominal suffixes), from **עלה**, “he went up.” Translated: “Go up.”

Suggestions for Further Testing

1. Translate the following and locate all forms of Lamed He verbs.

- | | | |
|------|--|----------------|
| (1) | עֲשׂוּ-לִי כְּטוֹב בְּעֵינֵיכֶם | (Jer. 26:14) |
| (2) | וַיַּעַל יוֹסֵף לְקַבֹּר אֶת-אָבִיו וַיַּעַל אֹתוֹ
כָּל-עַבְדֵי פַרְעֹה | (Gen. 50:7) |
| (3) | צַדִּיק הוּא חַיָּה יְחִיה | (Ezek. 18:9) |
| (4) | הוּא יִקְרָא בְשֵׁמִי וְאֲנִי אֶעֱנֶה אֹתוֹ | (Zech. 13:9) |
| (5) | מִלְחָמוֹת גְּדֹלוֹת עָשִׂיתָ לֹא-תִבְנֶה בַּיִת לְשִׁמִּי | (1 Chr. 22:8) |
| (6) | וּרְאוּ אֶת-הַדָּבָר הַגָּדוֹל הַזֶּה אֲשֶׁר יְהוָה עָשָׂה
לְעֵינֵיכֶם | (1 Sam. 12:16) |
| (7) | יְהוָה נָתַן וַיְהִי לָקַח יְהִי שֵׁם יְהוָה מְבֹרָךְ | (Job 1:21) |
| (8) | כִּי אֶת-הַמֶּלֶךְ יְהוָה צָבָאוֹת רְאוּ עֵינֵי | (Isa. 6:5) |
| (9) | כִּי לֹא יָכְלוּ לְשֹׁתֵת מִמִּימֵי הַיָּאֵר | (Exod. 7:24) |
| (10) | כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַךְ עָשֵׂה | (Eccl. 9:10) |

2. Match the following:

- | | | |
|----------|-------------------------------|---|
| (1) () | וַאֲנִשָּׁךְ לְגוֹי גָדוֹל | (A) Has this happened in your days?
(Joel 1:2) |
| (2) () | כִּי־בֵן הָיִיתִי לְאָבִי | (B) Be not wise in your (own) eyes.
(Prov. 3:7) |
| (3) () | הָהִיתָה זֹאת בְּיָמֶיכֶם | (C) And you did (what was) evil in my
eyes. (Isa. 65:12) |
| (4) () | וַיִּמְהַר לַעֲשׂוֹת אֹתוֹ | (D) to do the commandments of
the LORD (Neh. 10:30) |
| (5) () | אֶל־תְּהִי חֶכֶם בְּעֵינַיִךְ | (E) The hand of the LORD has done
this. (Isa. 41:20) |
| (6) () | לַעֲשׂוֹת אֶת־מִצְוֹת יְהוָה | (F) Your hands made me.
(Ps. 119:73) |
| (7) () | אֲדַבֵּר דָּבָר וְעָשִׂיתִיו | (G) And I will make you a great
nation. (Gen. 12:2) |
| (8) () | יַד־יְהוָה עֹשֶׂתָהּ זֹאת | (H) Do what is good in your eyes.
(1 Sam. 14:36) |
| (9) () | מִה־זֹּאת עֲשִׂיתָם | (I) I will speak a word and I will
do it. (Ezek. 12:25) |
| (10) () | יָדֶיךָ עָשׂוּנִי | (J) What is this you have done?
(Judg. 2:2) |
| (11) () | וַתַּעֲשׂוּ הָרַע בְּעֵינַי | (K) And he hastened to do (prepare) it.
(Gen. 18:7) |
| (12) () | הַטּוֹב בְּעֵינַיִךְ עָשָׂה | (L) For I was a son to my father.
(Prov. 4:3) |

LESSON XXVIII

Answer Key **(Cf. G, pp. 308ff.)**

XXVIII1. Each of the following entries contains a Pe Nun verb form. Supply the correct translation of the verb form. In the space marked (a) give its stem, in (b) the identification of the form (perfect, imperfect, etc.), in (c) its person, gender, and number, and in (d) its root. *Ignore verb forms that are not Pe Nun, except for* **לָקַח**, “he took.”

- (1) **לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב** Nation shall not lift up sword against nation. (Isa. 2:4)
 (a) Qal (b) Imperfect (c) 3 ms (d) נָשָׂא
- (2) **כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר רָאָה לְךָ^(a) אֶתֶּנָּה** For all the land that you see, to you I will give it. (Gen. 13:15)
 (a) Qal (b) Imperfect (c) 1 cs (d) נָתַן
- (3) **שָׂאוּ שְׁעָרֵיכֶם רָאשֵׁיכֶם** Lift up your heads, O gates! (Ps. 24:7)
 (a) Qal (b) Imperative (c) 2 mp (d) נָשָׂא
- (4) **וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה** And the lot fell upon Jonah. (Jon. 1:7)
 (a) Qal (b) Imperfect (c) 3 ms (d) נָפַל
- (5) **וַיִּתְפַּלֵּל אֵלָיו וַיֹּאמֶר הַצִּילֵנִי כִּי אֱלֹהֵי אֶתֶּנָּה** And he prays to it and says, "Deliver me, for you are my god." (Isa. 44:17)
 (a) Hif'il (b) Imperative (c) 2 ms (d) [נָצַל]
- (6) **לָמָּה לֹא־הַגַּדְתָּ לִּי כִּי אִשְׁתְּךָ הוּא** Why did you not tell me that she was your wife? (Gen. 12:18)
 (a) Hif'il (b) Perfect (c) 2 ms (d) [נִגַּד]
- (7) **וַיִּשְׁלַח יְהוָה אֶת־יָדוֹ וַיַּגֵּעַ עַל־פִּי** And the LORD put forth (sent) his hand and touched my mouth. (Jer. 1:9)
 (a) Hif'il (b) Imperfect (c) 3 ms (d) נָגַע
- (8) **וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה^(b) נָתַתִּי דְבָרִי בְּפִיךָ** And the LORD said to me, "Behold, I have put my words in your mouth." (Jer. 1:9)
 (a) Qal (b) Perfect (c) 1 cs (d) נָתַן

- (9) וַיֵּטַע יְהוָה אֱלֹהִים גֶּן-עֵדֶן And the LORD God planted a garden in Eden. (Gen. 2:8)
 (a) Qal (b) Imperfect (c) 3 ms (d) נָטַע
- (10) הִבֵּט מִשָּׁמַיִם וַרְאָה Look from heaven and see! (Isa. 63:15)
 (a) Hif'il (b) Imperative (c) 2 ms (d) נָבַט
- (11) וּבַמָּקוֹם הַזֶּה אֶתֵּן שָׁלוֹם And in this place I will give peace. (Hag. 2:9)
 (a) Qal (b) Imperfect (c) 1 cs (d) נָתַן
- (12) וְהִכֵּיתִי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם^(c) And I will smite all the firstborn in the the land of Egypt. (Exod. 12:12)
 (a) Hif'il (b) Perfect (c) 1 cs (d) [נכה]
- (13) וְרוּחַ קֹדֶשְׁךָ אֱלֹהִים^(d) תִּקַּח מִמֶּנִּי And take not your holy spirit from me. (Ps. 51:13; Eng. 51:11)
 (a) Qal (b) Imperfect (c) 2 ms (d) לָקַח
- (14) וַתִּקַּח מִפְּרִי וַתֹּאכַל And she took from its fruit, and she ate. (Gen. 3:6)
 (a) Qal (b) Imperfect (c) 3 fs (d) לָקַח
- (15) וַיִּשָּׂא יְהוָה פָּנָיו אֵלֶיךָ^(e) May the LORD lift up his countenance (face) upon you. (Num. 6:26)
 (a) Qal (b) Imperfect (c) 3 ms (d) נִשָּׂא

XXVIII.2 Each of the following entries contains an infinitive form from a Pe Nun verb. In the space marked (a) give its stem, in (b) tell whether it is *construct* or *absolute*, and in (c) give its root.

- | | |
|---|-------------------|
| (1) לָתֵת לָהֶם לֵב אֶחָד ^(f)
to give to them one heart (2 Chr. 30:12) | (a) <u>Qal</u> |
| | (b) <u>Const.</u> |
| | (c) <u>נָתַן</u> |
| (2) וַיִּבְקְשׁוּ אֶת־נַפְשִׁי ^(d) לִקְחָתָהּ
And they seek my soul (life) to take it. (1 Kgs. 19:10) | (a) <u>Qal</u> |
| | (b) <u>Const.</u> |
| | (c) <u>לָקַח</u> |
| (3) וְעַתָּה אָרוּר אַתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ
לִקְחַת אֶת־דָּמִי אֲחִיךָ מִיָּדְךָ ^(d) ^(g)
And now cursed are you from the ground which has
opened its mouth to receive (take) the blood (bloods)
of your brother from your hand. (Gen. 4:11) | (a) <u>Qal</u> |
| | (b) <u>Const.</u> |
| | (c) <u>לָקַח</u> |

(4)	בְּנִטְתִּי אֶת־יָדִי עַל־מִצְרַיִם ^(h)	(a)	Qal
	when I stretch out my hand against Egypt (Exod. 7:5)	(b)	Const.
		(c)	נָטָה
(5)	וַיִּמָּאֵן הָאִישׁ לְהַכּוֹתוֹ ⁽ⁱ⁾	(a)	Hif'il
	But the man refused to smite him. (1 Kgs. 20:35)	(b)	Const.
		(c)	[נָכַח]
(6)	וַיֹּאמְרוּ אֶל־בָּרוּךְ הַגִּיד נָגִיד לְמֶלֶךְ אֶת כָּל־ הַדְּבָרִים הָאֵלֶּה ^(j)	(a)	Hif'il
	And they said to Baruch, "We must surely report (declare) all these words to the king." (Jer. 36:16)	(b)	Abs.
		(c)	[נָגַד]
(7)	לְהַגִּיד לְיַעֲקֹב פְּשָׁעוֹ וּלְיִשְׂרָאֵל חַטָּאתוֹ	(a)	Hif'il
	to declare to Jacob his transgression and to Israel his sin (Mic. 3:8)	(b)	Const.
		(c)	[נָגַד]
(8)	כִּי־אֲתֶךָ אֲנִי לְהַצִּילָךָ	(a)	Hif'il
	For I am with you to deliver you. (Jer. 1:8)	(b)	Const.
		(c)	[נָצַל]
(9)	וְאַל־יִבְטַח אַתְּכֶם חֲזָקִיָּהוּ אֶל־יְהוָה לֵאמֹר ^(j) הַצִּיל	(a)	Hif'il
	יִצְלִלְנוּ יְהוָה	(b)	Abs.
	And do not let Hezekiah cause you to trust in the LORD saying, "The LORD will surely deliver us." (Isa. 36:15)	(c)	[נָצַל]
(10)	וְשָׂאוּל חָשַׁב לְהַפִּיל אֶת־דָּוִד בְּיַד־פְּלִשְׁתִּים	(a)	Hif'il
	And Saul thought to make David fall by the hand of the Philistines. (1 Sam. 18:25)	(b)	Const.
		(c)	נָפַל
(11)	הִנֵּה תִכֶּה אֶת־יֹשְׁבֵי הָעִיר הַהוּא לְפִי־חֶרֶב ^(j)	(a)	Hif'il
	You shall surely smite the inhabitants of that city by the edge (mouth) of the sword. (Deut. 13:16)	(b)	Abs.
		(c)	[נָכַח]

XXVIII.3 Fill in the blanks with the correct pronouns.

- (1) אֲשָׂא עֵינַי אֶל־הָהָרִים I will lift up my eyes to the mountains. (Ps. 121:1)
- (2) וְרוּחַ יְהוָה יִשָּׂאֶךָ And the spirit of the LORD shall lift you up. (1 Kgs. 18:12)
- (3) וְאַתָּה נָשָׂאתָ עוֹן חַטָּאתִי But you have forgiven (lifted up) the iniquity of my sin. (Ps. 32:5)
- (4) אַכֵּן חָלִינוּ הוּא נָשָׂא Surely he has carried (lifted up) our sicknesses. (Isa. 53:4)
- (5) וָאֶפֶל עַל־פָּנַי And I fell on my face. (Ezek. 3:23)
- (6) וְהִפְלֵיתִים בַּחֶרֶב לִפְנֵי אִיבֵיהֶם And I caused them to fall by the sword before their enemies. (Jer. 19:7)
- (7) כִּי הִצַּלְתָּ נַפְשִׁי מִמָּוֶת For you delivered my soul from death. (Ps. 56:14; Eng. 56:13)
- (8) לְמַעַן הִצִּיל אֹתוֹ מִיָּדָם In order to deliver him from their hand. (Gen. 37:22)
- (9) בְּצִדְקָתְךָ תַּצִּילֵנִי In your righteousness you will deliver me. (Ps. 71:2)
- (10) וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירִם אַתָּה And he said, "Who told you that you were naked?" (Gen. 3:11)
- (11) וְהִגִּידוּ אֶת־כְּבוֹדִי בְּגוֹיִם And they shall declare my glory among the nations. (Isa. 66:19)
- (12) וַיִּכּוּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ^(c) And they smote him and his sons and all his people. (Num. 21:35)
- (13) וְנָטִיתִי אֶת־יָדִי עֲלֵיהֶם And I will stretch out my hand against them. (Ezek. 6:14)
- (14) הִטּוּ אָזְנוֹכֶם וּלְכוּ אֵלַי שְׁמְעוּ וּתְחִי נַפְשְׁכֶם Incline (stretch out) your ears and come to me; hear that your soul may live. (Isa. 55:3)
- (15) הִתְנַהֲלֵנוּ מֶלֶךְ לְשַׁפְּטֵנוּ^(k) Give to us a king to judge us. (1 Sam. 8:6)

XX VIII. 4 Each of the following entries contains an imperative form of a Pe Nun verb. Fill in the correct translation for each form. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root. *Ignore verb forms that are not Pe Nun.*

(1) שָׂא נָא עֵינֶיךָ וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר אַתָּה שָׂם Lift up your eyes and look from the place where you are. (Gen. 13:14)	(a) Qal (b) 2 ms (c) נָשָׂא
(2) וְעַתָּה הַצִּילֵנוּ מִיַּד אֹיְבֵינוּ And now deliver us from the hand of our enemies. (1 Sam. 12:10)	(a) Hif'il (b) 2 ms (c) נָצַל
(3) הַגֵּד אֶת־כָּל־אֲשֶׁר־אַתָּה רֹאֶה לְבֵית יִשְׂרָאֵל Tell all that you are seeing to the house of Israel. (Ezek. 40:4)	(a) Hif'il (b) 2 ms (c) נָגַד
(4) וַיֹּאמֶר הַגִּידָה־נָא שְׁמֶךָ And he said, "Tell me, I pray, your name!" (Gen. 32:30)	(a) Hif'il (b) 2 ms (c) נָגַד
(5) וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גִּשְׁה־נָּא וַיִּגַּשׁ And Isaac his father said to him, "Draw near," and he drew near. (Gen. 27:26-27)	(a) Qal (b) 2 ms (c) נָגַשׁ
(6) שְׁלַח־נָא יָדְךָ וּגַע בְּכָל־אֲשֶׁר־לּוֹ Put forth (send) your hand and touch all that which is his. (Job 1:11)	(a) Qal (b) 2 ms (c) נָגַע
(7) וַיֹּאמֶר הַבֹּט־נָא הַשָּׁמַיְמָה ⁽¹⁾ And he said, "Look to the heavens." (Gen. 15:5)	(a) Hif'il (b) 2 ms (c) נָבַט
(8) וַיֹּאמְרוּ הַתְּנוּ־לָנוּ מַיִם וְנִשְׁתֶּה ^(f) And they said, "Give us water that we may drink." (Exod. 17:2)	(a) Qal (b) 2 mp (c) נָתַן
(9) לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לְשִׁמְךָ ^(f) תֵּן כְּבוֹד "Not to us, O LORD, not to us, but to your name give glory." (Ps. 115:1)	(a) Qal (b) 2 ms (c) נָתַן

(10) תִּנְהַי־אֶת־בִּתְּךָ לְבָנִי לְאִשָּׁה ^(k)	(a) Qal
Give your daughter to my son for a wife.	(b) 2 ms
(2 Kgs. 14:9)	(c) נָתַן
(11) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אָמַר אֶל־אַהֲרֹן נָטָה אֶת־מִטְּךָ	(a) Qal
And the LORD said to Moses, "Say to Aaron, stretch	(b) 2 ms
out your rod." (Exod. 8:12; Eng. 8:16)	(c) נָטָה
(12) וְעַתָּה יְהוָה ^(d) קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחַיִּי	(a) Qal
And now, O LORD, take from me my soul (life),	(b) 2 ms
for better is my death than my life. (Jon. 4:3)	(c) לָקַח
(13) וְעַתָּה ^(d) קַחוּ לָכֶם שְׁנֵי עָשָׂר אִישׁ מִשְׁבֵּטֵי יִשְׂרָאֵל	(a) Qal
And now take for you twelve men from the tribes	(b) 2 mp
of Israel. (Josh. 3:12)	(c) לָקַח
(14) הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֲשׂוֹ	(a) Hif'il
Deliver me, I pray, from the hand of my brother,	(b) 2 ms
from the hand of Esau. (Gen. 32:12)	(c) נָצַל
(15) הַגִּידָה לִּי מָה עָשִׂיתָה ^(k)	(a) Hif'il
Tell me what you have done. (1 Sam. 14:43)	(b) 2 ms
	(c) נִגַּד

Footnotes

- (a) Verbs ending in consonants often occur with an alternate set of forms for pronominal suffixes (cf. *G.47.3*, p. 159). **אֶתְנַנֶּה** is the Qal imperfect, first common singular form of **נָתַן** (**אָתַן**), plus the third masculine singular pronominal suffix. A simplified form of this word, and one with basically the same meaning, is **אֶתְנֶהוּ** (cf. Ps. 89:28; *G.47.2*, pp. 157f.).
- (b) The full unassimilated form of **נָתַתִּי** would be **נִתְנִיתִי**. The final nun that is supported by a silent sheva drops out and a compensating dagesh forte is placed in the following consonant (**ת**). This change regularly takes place before consonantal affirmatives in verbs

whose root forms end in nun [cf. *G.73.2(6)*, pp. 305f.]. Such verbs are too rare, however, to be treated as a separate class of weak verbs.

- (c) Doubly weak verbs that are both Pe Nun and Lamed He involve a number of changes. Not only is initial נ assimilated when supported by a syllable divider (silent sheva), but an imperfect form ending in ה will lose its final syllable and undergo certain internal vowel changes when it serves as a jussive (cf. *G.41.1*, p. 131) or is prefixed with a vav consecutive. Such changes are especially notable when verbs of this class occur in the Hif'il stem [cf. *G.73.2(7)*, p. 306].
- (d) לקח, “he took,” is inflected as if it were a Pe Nun verb [cf. *G.73.2(8)*, p. 307; Verb Chart 8, pp. 414f.].
- (e) נשא, “he lifted up,” is doubly weak (Pe Nun/Lamed 'Alef). Here the Qal imperfect third masculine singular form of this verb is used as a jussive.
- (f) For the full Qal inflection of נתן, “he gave,” cf. *G*, Verb Chart 8 (Pe Nun), pp. 414f.
- (g) The plural form of the noun דם, “blood,” is used to indicate blood that has been shed by violent means. דמי is the plural construct, “blood(s) of.”
- (h) בנטתי is the Qal infinitive construct of נטה, “he stretched out,” a doubly weak verb in the same class with [נכה]. The first common singular pronominal suffix (י) serves as the subject of the infinitive. The preposition כ functions as a temporal conjunction and should be translated “when,” “as,” “while.”
- (i) For the Hif'il inflection of [נכה] cf. *G.73.2(7)*, p. 306.
- (j) An infinitive absolute, standing either before or after a finite form of its cognate verb root, serves to reinforce or intensify the verbal idea [cf. *G.57.3(2)(3)*, p. 185].

(k) The ך suffix is often added to the second masculine singular form of imperatives. The suffix may serve to reinforce the verbal idea (cf. G.53, p. 172f.).

(l) The ך ending on this noun is the “He-directive,” indicating motion or direction toward a place or thing (never a person). The accent never falls on the “He-directive” (cf. G.44, pp. 146f.).

Suggestions for Further Testing

1. Match the following:

- | | | |
|----------|-------------------------------------|--|
| (1) () | נִתְּנָה אֱלֹהִים בְּיָדָם | (A) in order to rescue him from their hand (Gen. 37:22) |
| (2) () | וְלֹא־נָתַנּוּ אֱלֹהִים בְּיָדוֹ | (B) Give her to him for a wife. (Gen. 34:8) |
| (3) () | לִמְעַן הַצִּיל אֹתוֹ מִיָּדָם | (C) But let me not fall into the hand of man. (1 Chr. 21:13) |
| (4) () | אָפְלָה־נָּא בִּיד־יְהוָה | (D) And she lifted up her eyes and she saw. (Gen. 24:64) |
| (5) () | וּבִיד־אָדָם אֶל־אָפֶל | (E) Lift up your eyes and see. (Zech. 5:5) |
| (6) () | לִמְכָּה מְלָכִים גְּדֹלִים | (F) My son, give me your heart. (Prov. 23:26) |
| (7) () | שָׂא נָא עֵינֶיךָ וּרְאֵה | (G) But God did not give him into his hand. (1 Sam. 23:14) |
| (8) () | תֵּנוּ נָא אֹתָהּ לוֹ לְאִשָּׁה | (H) to the one smiting great kings (Ps. 136:17) |
| (9) () | תִּנְהַבְנִי לִבְךָ לִי | (I) Let me fall into the hand of the LORD. (1 Chr. 21:13) |
| (10) () | וַאֲשָׁא אֶת־עֵינַי וְאָרָא | (J) And they lifted up their eyes from afar. (Job 2:12) |
| (11) () | וַתִּשָּׂא אֶת־עֵינֶיהָ וַתִּרְאֵה | (K) God has given it into your hand. (Judg. 18:10) |
| (12) () | וַיִּשָּׂאוּ אֶת־עֵינֵיהֶם מֵרְחוֹק | (L) And I lifted up my eyes and I saw. (Zech. 2:1) |

2. Each of the following examples includes a Pe Nun verb or a form of לָקַח which shares the characteristics of Pe Nun verbs. Some Pe Nun

verbs may also be doubly weak, thus requiring special attention.
Translate each example and locate the verb form.

- (1) וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחוֹמֹתַי יָד וְשֵׁם טוֹב מִבָּנִים וּמִבָּנוֹת (Isa. 56:5)
- (2) שֵׁם עוֹלָם אֶתֶן-לוֹ (Isa. 56:5)
- (3) הַגִּידָה-נָא שְׁמֶךָ (Gen. 32:30)
- (4) וּבָתּוֹ לֹא-תִקַּח לְבָנָהּ (Deut. 7:3)
- (5) וְהָךְ אֶת-עֶפְרַיִם הָאָרֶץ (Exod. 8:12)
- (6) וַיִּט אֶהָרֶן אֶת-יָדוֹ (Exod. 8:13)
- (7) וַיִּךְ אֶת-עֶפְרַיִם הָאָרֶץ (Exod. 8:13)
- (8) יוֹמָם הַשֶּׁמֶשׁ לֹא-יִכָּפֵה וַיְרַח בַּלַּיְלָה (Ps. 121:6)
- (9) וַתִּךְ הַשֶּׁמֶשׁ עַל-רֹאשׁ יוֹנָה (Jon. 4:8)
- (10) וַנִּךְ אֹתוֹ וְאֶת-בָּנָיו וְאֶת-כָּל-עַמּוֹ (Deut. 2:33)

3. Fill in the blanks with the correct pronouns.

- (1) לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם in order to deliver _____ from _____ hand (Gen. 37:22)
- (2) מָה-עָשִׂיתִי לָךְ כִּי הִכִּיתָנִי What have _____ done to _____ that _____ have smitten _____? (Num. 22:28)
- (3) מָדוּעַ הִכִּיתָנוּ Why have _____ smitten _____? (Jer. 14:19)
- (4) וְנָתַנָּם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם And the LORD _____ God will give _____ over to _____, and _____ shall smite _____. (Deut. 7:2)
- (5) בָּתֶּךָ לֹא-תִתֶּן לְבָנָיו וּבָתּוֹ לֹא-תִקַּח לְבָנָהּ _____ daughter _____ shall not give to _____ son, and _____ daughter _____ shall not take for _____ son. (Deut. 7:3)
- (6) וְהָכֵם לְעֵינֵיכֶם And _____ shall smite _____ before _____ eyes. (Jer. 29:21)
- (7) וַיִּךְ אוֹתָם And _____ smote _____. (Judg. 15:8)
- (8) אֵת אֲשֶׁר-תִּתֶּן עָלַי אִשָּׁא That which _____ give (place) upon _____, _____ will bear. (2 Kgs. 18:14)

LESSON XXIX

Answer Key **(Cf. *G*, pp. 328ff.)**

XXIX.1 Each of the following entries contains an ‘Ayin Vav/‘Ayin Yod verb form. Supply the proper translation for the form. In the space marked (a) give its stem, in (b) the identification of the form (perfect, imperfect), in (c) its person, gender, and number, and in (d) its root. Supply this information only for verbs that are ‘Ayin Vav/‘Ayin Yod.

- (1) יְהוָה בִּשְׁמַיִם הֵכִין כִּסְאוֹ The LORD has established his throne in the heavens. (Ps. 103:19)
 (a) Hif'il (b) Perfect (c) 3 ms (d) בִּין
- (2) וּכְנַנְתִּי אֶת־כִּסְאוֹ עַד־עוֹלָם And I will establish his throne forever. (1 Chr. 17:12)
 (a) Polel (b) Perfect (c) 1 cs (d) בִּין
- (3) לְמַעַן תֵּבִינּוּ כִּי־אֲנִי הוּא In order that you may understand that I am he. (Isa. 43:10)
 (a) Qal (b) Imperfect (c) 2 mp (d) בִּין
- (4) שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ Sing to the LORD; bless his name. (Ps. 96:2)
 (a) Qal (b) Imperative (c) 2 mp (d) שִׁיר
- (5) וּשְׂמַתִּי עֵינִי עֲלֵיהֶם לְטוֹבָה And I will set my eye upon them for good. (Jer. 24:6)
 (a) Qal (b) Perfect (c) 1 cs (d) שׁוּם
- (6) וַיִּךְ אֶת־הַפְּלִשְׁתִּי וַיָּמִיתֵהוּ And he smote the Philistine and killed him. (2 Sam. 21:17)
 (a) Hif'il (b) Imperfect (c) 3 ms (d) מֹות
- (7) וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אֵמִית ^(a)וְאֶחְיֶה And there is no god beside me; I kill and I make alive. (Deut. 32:39)
 (a) Hif'il (b) Imperfect (c) 1 cs (d) מֹות

- (8) אִם־יָמֹות גָּבֵר הָיִיחָה^(b) If a man dies, shall he live (again)?
(Job. 14:14)
(a) Qal (b) Imperfect (c) 3 ms (d) מות
- (9) הִרִימֹתי קוֹלִי וָאֶקְרָא I raised my voice and cried out.
(Gen. 39:15)
(a) Hif'il (b) Perfect (c) 1 cs (d) רום
- (10) נִפְשִׁי יִשׁוּבֵב He restores my soul. (Ps. 23:3)
(a) Polel (b) Imperfect (c) 3 ms (d) שוב
- (11) וַיָּקָם קַיִן אֶל־הָאֵבֶל אָחִיו וַיְהַרְגֵהוּ And Cain rose against Abel his brother and killed him. (Gen. 4:8)
(a) Qal (b) Imperfect (c) 3 ms (d) קום
- (12) יָבֵשׁ חֲצִיר נָבֵל צִיץ וּדְבַר־אֱלֹהֵינוּ יָקוּם לְעוֹלָם The grass withers, the flower fades; but the word of our God shall stand for ever.
(Isa. 40:8)
(a) Qal (b) Imperfect (c) 3 ms (d) קום
- (13) בָּשָׁנוּ מְאֹד כִּי־עָזַבְנוּ אֶרֶץ We are utterly ashamed, for we have forsaken the land. (Jer. 9:18)
(a) Qal (b) Perfect (c) 1 cp (d) בוש
- (14) הָבִיא לָנוּ אִישׁ עֵבֶרִי לְצַחֵק בָּנוּ He has brought to us a Hebrew man to make sport of us. (Gen. 39:14)
(a) Hif'il (b) Perfect (c) 3 ms (d) בוא
- (15) בָּא אֵלַי לְשָׁכַב עִמִּי He came to me to lie with me. (Gen. 39:14)
(a) Qal (b) Perfect (c) 3 ms (d) בוא

XXIX. 2 Each of the following entries contains an imperative form of an 'Ayin Vav/'Ayin Yod verb. Supply the proper translation for the form. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

- | | |
|---|--|
| (1) קוּמִי כִּי בָא אֹרֶךְ
<u>Arise</u> , for your light has come. (Isa. 60:1) | (a) <u>Qal</u>
(b) <u>2 fs</u>
(c) <u>קום</u> |
| (2) וַיֹּאמֶר יְהוָה לְנֹחַ בֹּא-אִתָּהּ וְכָל-בֵּיתְךָ אֲלֵי-הַתֶּבֶה
And the LORD said to Noah, " <u>Enter</u> the ark, you
and all your household." (Gen. 7:1) | (a) <u>Qal</u>
(b) <u>2 ms</u>
(c) <u>בוא</u> |
| (3) בָּאוּ שַׁעְרָיו בְּתוֹדָה
<u>Enter</u> his gates with thanksgiving. (Ps. 100:4) | (a) <u>Qal</u>
(b) <u>2 mp</u>
(c) <u>בוא</u> |
| (4) קוּמוּ בִּרְכוּ אֶת-יְהוָה אֱלֹהֵיכֶם
<u>Arise</u> , bless the LORD your God. (Neh. 9:5) | (a) <u>Qal</u>
(b) <u>2 mp</u>
(c) <u>קום</u> |
| (5) וַיֹּאמֶר לוֹ עֲלֵה הָקֵם לַיהוָה מִזְבֵּחַ
And he said to him, "Go up, <u>raise</u> an altar
to the LORD." (2 Sam. 24:18) | (a) <u>Hif'il</u>
(b) <u>2 ms</u>
(c) <u>קום</u> |
| (6) וַיֹּאמֶר לֹא-קָרָאתִי בְנִי שׁוֹב שָׁכַב
And he said, "I did not call, my son; <u>return</u> ,
lie down!" (1 Sam. 3:6) | (a) <u>Qal</u>
(b) <u>2 ms</u>
(c) <u>שוב</u> |
| (7) שׁוּבִי בְתוּלַת יִשְׂרָאֵל
<u>Return</u> , O virgin Israel. (Jer. 31:21) | (a) <u>Qal</u>
(b) <u>2 fs</u>
(c) <u>שוב</u> |
| (8) שִׁבוּ עָרִי בְּכָל-לִבְבְּכֶם
<u>Return</u> to me with all your heart. (Joel 2:12) | (a) <u>Qal</u>
(b) <u>2 mp</u>
(c) <u>שוב</u> |
| (9) הַשִּׁיבָה ^(d) לִי שְׂשׂוֹן יִשְׁעֶךָ ^(e)
<u>Restore</u> to me the joy of your salvation. (Ps. 51:14;
Eng. 51:12) | (a) <u>Hif'il</u>
(b) <u>2 ms</u>
(c) <u>שוב</u> |

(10) כְּשׁוֹפֵר הָרִם קוֹלְךָ	(a) <u>Hif'il</u>
<u>Lift up</u> your voice like the trumpet. (Isa. 58:1)	(b) <u>2 ms</u>
	(c) <u>רום</u>
(11) הָרִימִי בְּכַחַּ קוֹלְךָ	(a) <u>Hif'il</u>
<u>Lift up</u> your voice with strength. (Isa. 40:9)	(b) <u>2 fs</u>
	(c) <u>רום</u>
(12) שִׁמְחֵה-לָנוּ מֶלֶךְ לְשִׁפְטָנוּ ^(d)	(a) <u>Qal</u>
<u>Set</u> for us a king to judge (govern) us.	(b) <u>2 ms</u>
(1 Sam. 8:5)	(c) <u>שִׁים</u>
(13) כִּי שָׁם שָׁאֲלוּנוּ שִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן	(a) <u>Qal</u>
For there they requested us, " <u>Sing</u> for us from	(b) <u>2 mp</u>
the song (one of the songs) of Zion." (Ps. 137:3)	(c) <u>שִׁיר</u>
(14) וְהִבִּיאוּ אֶת־אֲחִיכֶם הַקָּטָן אֵלַי	(a) <u>Hif'il</u>
And <u>bring</u> your youngest brother to me.	(b) <u>2 mp</u>
(Gen. 42:19, 20)	(c) <u>בוא</u>
(15) הַשִּׁיבֵנִי וְאֶשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי	(a) <u>Hif'il</u>
<u>Restore</u> me that I may be restored, for you are	(b) <u>2 ms</u>
the LORD my God. (Jer. 31:18)	(c) <u>שוב</u>

XXIX.3 Supply the proper translation for the pronouns in the following entries.

- (1) וַיִּשְׁאֲרוּ וַיְבִיאוּהוּ אֶל-אִמּוֹ And he lifted him up and brought him to his mother. (2 Kgs. 4:20)
- (2) מִי אַתֶּם וּמֵאֵין תִּבְּאוּ Who are you, and where do you come from? (Josh. 9:8)
- (3) וַתָּבוֹא בָהֶם הָרוּחַ וַיַּחְיוּ וַיַּעֲמֵדוּ עַל-רַגְלֵיהֶם חֵיל גָּדוֹל מְאֹד-מְאֹד And the spirit (breath) entered them, and they lived, and stood upon their feet, an exceedingly great army. (Ezek. 37:10)
- (4) בָּאוּנוּ בָּאֵשׁ וּבַמַּיִם We have come through the fire and through the water. (Ps. 66:12)
- (5) וְאַתָּה תָּבוֹא אֶל-אַבְתֶּיךָ בְּשָׁלוֹם And you shall go to your ancestors in peace. (Gen. 15:15)
- (6) וַיָּבֵאָהּ אֶל-הָאָדָם And he brought her to the man. (Gen. 2:22)
- (7) וַיְבִיאוּהוּ יְרוּשָׁלַם וַיָּמָת שָׁם And they brought him to Jerusalem, and he died there. (Judg. 1:7)
- (8) לָמָּה תָּבִיאוּ אֹתוֹ אֵלַי Why have you brought him to me? (1 Sam. 21:15)
- (9) וְהָקִמְתִּי אֶת-בְּרִיתִי אִתְּכֶם And I will establish my covenant with you. (Lev. 26:9)
- (10) כִּי-עָפָר אַתָּה וְאֶל-עָפָר תָּשׁוּב For you are dust, and unto dust you shall return. (Gen. 3:19)
- (11) וְהֵשַׁבְתִּים עַל-הָאָרֶץ הַזֹּאת And I will bring them back to this land. (Jer. 24:6)
- (12) מִבִּקֵּשׁ שְׂאוּל אָבִי לְהַמִּיתָךְ Saul my father is seeking to kill you. (1 Sam. 19:2)
- (13) הָעֲלִיתָנוּ מֵאֶרֶץ זָבַת חֶלֶב וּדְבַשׁ לְהַמִּיתָנוּ בַּמִּדְבָּר you brought us up from a land flowing with milk and honey to slay us in the wilderness. (Num. 16:13)
- (14) בְּהִכִּינוּ שָׁמַיִם שָׁם אָנִי When he established the heavens, I was there. (Prov. 8:27)
- (15) עַד-עוֹלָם אֲכִין זְרַעְךָ I will establish your seed (descendants) forever. (Ps. 89:5; Eng. 89:4)

XXIX. 4 Underscore the correct participial form in each of the following entries.

- (1) מָה אֵלֶּה (בָּא / בָּאִים) לַעֲשׂוֹת
What are these coming to do? (Zech. 2:4; Eng. 1:21)
- (2) וְהִנֵּה רַחֵל בָּתּוּ (בָּאָה / בָּאָה⁽¹⁾) עִם־הַצֹּאן
And behold, Rachel his daughter is coming with the flock. (Gen. 29:6)
- (3) וַיֵּרָא וְהִנֵּה גַמְלִים (בָּאוֹת / בָּאִים)
And he saw, and behold, camels were coming. (Gen. 24:63)
- (4) הִנֵּה יָמִים (בָּאוֹת / בָּאִים)
Behold, the days are coming. (1 Sam. 2:31)
- (5) מִי־זֶה (בָּא / בָּאָה) מֵאֶדוֹם
Who is this coming from Edom? (Isa. 63:1)
- (6) הִנְנִי (מְבִיאִים / מְבִיא) רָעָה עַל־יְרוּשָׁלַם
Behold, I am bringing evil against Jerusalem. (2 Kgs. 21:12)
- (7) וְלָמָּה יְהוָה (מְבִיאָה / מְבִיא) אֶתָּנוּ אֶל־הָאָרֶץ הַזֹּאת
Why is the LORD bringing us to this land? (Num. 14:3)
- (8) הִנֵּה (מֵתָה / מֵת) שָׁאוּל
Behold, Saul is dead. (2 Sam. 4:10)
- (9) כִּי אָמְרוּ כָּלָנוּ (מֵתִים / מֵתוֹת)
For they said, "We are all dead (men)." (Exod. 12:33)
- (10) נָכוֹן / נִכּוֹנָה (יְהִיָּה הָרַ בֵּית־יְהוָה בְּרֹאשׁ הַהָרִים)
The mountain of the house of the LORD shall be established at the head of the mountains. (Isa. 2:2)

XXIX. 5 Identify each of the verb sequences in the spaces marked (a).
In (b) give the stems of the verbs, and in (c) their roots. (Review Lesson XXI.)

Example:

עָלוּ הָהָר וְהֵבֵאתֶם עֵץ Go up to the mountain and bring wood. (Hag. 1:8)

(a) Imperative + Perfect sequence (b) Qal , Hif'il

(c) בוא , עלה

(1) אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ I will come to you, and I will bless you.

(Exod. 20:24)

(a) Imperfect + Perfect sequence (b) Qal , Pi'el

(c) בוא , [ברך]

(2) בָּאוּ וְנִבֹּא יְרוּשָׁלַם Come, and let us go up to Jerusalem. (Jer. 35:11)

(a) Imperative + Imperfect sequence (b) Qal , Qal

(c) בוא , בוא

(3) לְמַעַן תִּזְכְּרִי וּבִשְׁתָּ In order that you may remember and be put to shame (confounded). (Ezek. 16:63)

(a) Imperfect + Perfect sequence (b) Qal , Qal

(c) זכר , בוש

(4) וַיֹּאמְרוּ נָקוּם וּבִנֵינוּ And they said, "Let us arise and (let us) build."

(Neh. 2:18)

(a) Imperfect + Perfect sequence (b) Qal , Qal

(c) קום , בנה

(5) הִנְנִי נֹתֵן בּוֹ רוּחַ וְשָׁמַע שְׁמוּעָה Behold, I will put a spirit in him, so that he shall hear a rumor (report). (2 Kgs. 19:7)

(a) Participle + Perfect sequence (b) Qal , Qal

(c) נתן , שמע

(6) הַשִּׁיבֵנִי וְאַשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי Restored me, that I may be restored, for you are the LORD my God. (Jer. 31:18)

(a) Imperative + Imperfect sequence (b) Hif'il , Qal

(c) שוב , שוב

(7) גִּדְּלוּ לַיהוָה אִתִּי וְנִרְוַמְנָה שְׁמוֹ יַחְדָּו Magnify the LORD with me, and let us exalt his name together. (Ps. 34:4; Eng. 34:3)

(a) Imperative + Imperfect sequence (b) Pi'el , Polel

(c) גדל , רום

- (8) וְהֵבִיאוּ אֶת־אֶחְיֶיכֶם הַקָּטָן אֵלַי וְאֵדַעָה כִּי לֹא מְרִגְלִים אַתֶּם And bring your youngest brother to me, that I may know you are not spies. (Gen. 42:34)
 (a) Imperative + Imperfect sequence (b) Hif'il , Qal
 (c) בֹּא , יָדַע
- (9) שִׁים לֶחֶם לִפְנֵיהֶם וַיֹּאכְלוּ Set bread before them, that they may eat. (2 Kgs. 6:22)
 (a) Imperative + Imperfect sequence (b) Qal , Qal
 (c) שִׁים , אָכַל
- (10) יָדֶיךָ עָשׂוּנִי וַיְכַוְנֵנוּנִי Your hands made me and established me. (Ps. 119:73)
 (a) Perfect + Imperfect sequence (b) Qal , Polel
 (c) עָשָׂה , כָּוֵן

Footnotes

- (a) Pi'el verbs often express a causative meaning [cf. G.36. 2(2), p. 109]. Thus וַאֲחִיָּהּ, Pi'el imperfect first common singular, means “I cause to live,” “I make alive,”
- (b) Interrogative ה is used to introduce questions that may be answered by either yes or no (cf. G.34.1, pp. 94f.).
- (c) The accent on the Pi'el infinitive construct (with preposition) לַעֲשֹׂה is retracted one syllable away from the end of the word because it is immediately followed by בְּנִי with an initial tone (heavily accented) syllable. This also results in the shortening of הָ to הַ.
- (d) הָ may be added as a suffix to the second masculine singular form of imperatives. It seems to have little effect on the meaning, although it may denote a sense of urgency (cf. G.53, pp. 172f.).
- (e) A conjunctive dagesh forte is sometimes placed in the initial consonant of a word to link it to the preceding word (cf. G.45, p. 147).

- (f) הָ, added as a suffix to first person imperfects indicates the cohortative use of the imperfect (cf. *G.41.2*, p. 132).
- (g) זָבַתְּ, from זָבַח, “to flow,” is a Qal participle, feminine singular construct, from the absolute זָבַח.
- (h) The preposition בְּ, when prefixed to an infinitive construct, functions as a temporal conjunction and should be translated “when,” “as,” “while.”
- (i) For a discussion of the distinction between Qal perfect third feminine singular and Qal participle feminine singular of ‘Ayin Vav/‘Ayin Yod verbs, cf. *G.74.3(c)*, p. 318.
- (j) וַיִּאָּמְרוּ introduces the sequence of imperfect with coordinated perfect, but is not itself a part of the sequence.

Suggestions for Further Testing

1. Translate and fully locate all ‘Ayin Vav/‘Ayin Yod verbs.

(1)	עֲדֹב־בְּאִי אֵלֶיךָ מִצְרִימָה	(Gen. 48:5)
(2)	עֲדֹב־בְּאוֹ לְדַבֵּר אֵתוֹ	(Exod. 34:35)
(3)	עֲדֹב־בְּאֵנוּ שְׂמָה	(Exod. 10:26)
(4)	עֲדֹב־בּוֹא אֲדֹנָיו אֶל־בֵּיתוֹ	(Gen. 39:16)
(5)	וּבֹאֵת אֶתָּה וְזִקְנֵי יִשְׂרָאֵל	(Exod. 3:18)
(6)	עֲדֹב־בְּאֵם אֶל־קֶצֶה אֶרֶץ כְּנָעַן	(Exod. 16:35)
(7)	שִׁירוֹ לִיהוָה שִׁיר חֹדֶשׁ	(Ps. 96:1)
(8)	כָּל־הַדָּבָר הַגָּדֹל יָבִיאוּ אֵלֶיךָ	(Exod. 18:22)
(9)	וְהִנֵּה רוּחַ גְּדוֹלָה בָּאָה מֵעֶבֶר הַמִּדְבָּר	(Job 1:19)
(10)	לְהָבִיא עָלֵינוּ רָעָה גְדֹלָה	(Dan. 9:12)
(11)	וּמָתוּ גְדֹלִים וּקְטָנִים בָּאֶרֶץ הַזֹּאת	(Jer. 16:6)
(12)	פֶּן־יָמוּת בַּמִּלְחָמָה	(Deut. 20:5)
(13)	וְאִבְשָׁלוֹם מָת בַּמִּלְחָמָה	(2 Sam. 19:11)
(14)	עַל־כֵּן הָבִי־אֵלֶיךָ אֶת כָּל־הָרָעָה הַזֹּאת	(2 Chr. 7:22)
(15)	מָתָה רָחֵל בָּאֶרֶץ כְּנָעַן	(Gen. 48:7)
(16)	בְּיוֹם אֶחָד יָמוּתוּ שְׁנֵיהֶם	(1 Sam. 2:34)
(17)	וַיָּבֹאוּ מִכָּל־הָעַמִּים לְשָׁמֹעַ חֲכָמַת שָׁלֹמֶה	(1 Kgs. 5:14)
(18)	לְמַעַן הַצִּיל אֶתוֹ מִיָּדָם לְהַשִּׁיבֻ אֶל־אֲבִיו	(Gen. 37:22)

2. Circle the word that seems out of place in the category indicated.

(1) act of belligerency	[נקם]	הָרַס	בָּחַר	[נכה]
(2) something possessed	נִחְלָה	צוּר	בָּקַר	בָּגַד
(3) farmer's place of work	מִחְגָּה	חוּץ	כָּרַם	שָׂדֶה
(4) verbs of joy	גִּיל	רִיב	שִׁיר	צַחֲקִים
(5) verbs of sorrow	עָנָה	בָּכָה	[נחם]	חֲפִיץ
(6) verbs of communication	[חבא]	[נגד]	גָּלָה	יָרָה
(7) verbs of motion	נָסַע	נוּס	שָׁבַת	סוּר
(8) sources of water	בְּאֵר	שְׂמוּשׁ	גִּשָּׁם	נַחַל
(9) a type of plant	גִּפְן	דֶּשֶׁא	כִּלְי	עֵץ
(10) a preposition	אֲשֶׁר	כֵּן	בֵּין	עִם

LESSON XXX

Answer Key **(Cf. *G*, pp. 346ff.)**

XXX.1 Each of the following entries contains a Pe Vav/Pe Yod verb form. Supply the proper translation for the form. In the space numbered (a) give its stem, in (b) the identification of the form (perfect, imperfect, imperative), in (c) its person, gender, and number, and in (d) its root.

- (1) **שׁוּב וְיָשֶׁב עִם־הַמֶּלֶךְ** Return and dwell with the king. (2 Sam. 15:19)
 (a) Qal (b) Imperative (c) 2 ms (d) יָשֶׁב
- (2) **כִּי־אֶשֶׁב בַּחֹשֶׁךְ יְהוָה אֹר לִי** When I dwell in darkness, the LORD is a light to me. (Mic. 7:8)
 (a) Qal (b) Imperfect (c) 1 cs (d) יָשֶׁב
- (3) **וְאֵנֹכִי יְהוָה אֱלֹהֶיךָ עַד אוֹשִׁיבְךָ בְּאַהֲלִים** I am the LORD your God; once again I will cause you to dwell in tents. (Hos. 12:10)
 (a) Hif'il (b) Imperfect (c) 1 cs (d) יָשֶׁב
- (4) **אֶנֹכִי אֵרֵד עִמָּךְ מִצְרַיִמָּה**^(a) I will go down with you to Egypt. (Gen. 46:4)
 (a) Qal (b) Imperfect (c) 1 cs (d) יָרַד
- (5) **וַיּוֹסֶף הוֹרֵד מִצְרַיִמָּה**^(a) Now Joseph was brought down to Egypt. (Gen. 39:1)
 (a) Hof'al (b) Perfect (c) 3 ms (d) יָרַד
- (6) **כְּעוֹף הַשָּׁמַיִם אוֹרִידֵם** Like a bird of the heavens, I will bring them down . (Hos. 7:12)
 (a) Hif'il (b) Imperfect (c) 1 cs (d) יָרַד
- (7) **הוֹרֵד אוֹתָם אֶל־הַמַּיִם** Bring them down to the water. (Judg. 7:4)
 (a) Hif'il (b) Imperative (c) 2 ms (d) יָרַד
- (8) **אֲבָרָהָם הוֹלִיד אֶת־יִצְחָק** Abraham begot Isaac. (Gen. 25:19)
 (a) Hif'il (b) Perfect (c) 3 ms (d) יָלַד

- (9) דָּעוּ כִּי־יְהוָה הוּא אֱלֹהִים _____ Know _____ that the LORD, he is God.
(Ps. 100:3)
(a) Qal (b) Imperative (c) 2 mp (d) יָדַע
- (10) וַיֵּדְעוּ כָּל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל _____ That all the earth may
_____ know _____ that there is a God for (in) Israel. (1 Sam. 17:46)
(a) Qal (b) Imperfect (c) 3 mp (d) יָדַע
- (11) לֹא־אֵרָא רָע כִּי־אַתָּה עִמָּדִי _____ I will _____ fear _____ no evil, for you
are with me. (Ps. 23:4)
(a) Qal (b) Imperfect (c) 1 cs (d) יָרָא
- (12) הִתְיַצְּבוּ וּרְאוּ אֶת־יְשׁוּעַת יְהוָה _____ Stand _____ still _____ and see
the salvation of the LORD. (Exod. 14:13)
(a) Hitpa'el (b) Imperative (c) 2 mp (d) יָצַב
- (13) וַיֹּאמֶר אֵלֵי יְהוָה לֵךְ הִנָּבֵא אֶל־עַמִּי יִשְׂרָאֵל _____ And the LORD said to
me, "_____ Go _____, prophesy to my people Israel." (Amos 7:15)
(a) Qal (b) Imperative (c) 2 ms (d) הִלָּךְ
- (14) וְהוֹשִׁיעַ אֶת־עַמִּי מִיַּד פִּלִּשְׁתִּים _____ And he shall _____ save _____ my people
from the hand of the Philistines. (1 Sam. 9:16)
(a) Hif'il (b) Perfect (c) 3 ms (d) [ישע]
- (15) אֲזַעֵק אֵלֶיךָ חֲמָס וְלֹא תוֹשִׁיעַ _____ I cry out to you, "Violence!" but you do
not _____ save _____. (Hab. 1:2)
(a) Hif'il (b) Imperfect (c) 2 ms (d) [ישע]

XXX.2 Two Pe Vav verbs, יָכַל, "he was able," and יָסַף, "he added, repeated," are frequently followed by infinitives construct, normally prefixed with an inseparable preposition. The forms of יָכַל followed by the infinitive construct express the notion of being able to do (or not to do) something. The forms of יָסַף followed by the infinitive construct express the notion of repeating an action. In the following examples various infinitives construct occur in conjunction with forms of these two Pe Vav verbs. Copy the infinitive construct in the space marked (a), give its stem in the space marked (b), and list its verb root in the space marked (c). An example containing more than one infinitive construct will have additional spaces provided. Note that the infinitives construct are not necessarily derived from Pe Vav/Pe Yod roots.

- | | |
|--|---|
| וְלֹא־יָסַף שְׁמוּאֵל לִרְאוֹת אֶת־שָׂאוּל עַד־יוֹם מוֹתוֹ
And Samuel did not see Saul again until the day
of his death. (1 Sam. 15:35) | (a) לִרְאוֹת
(b) Qal
(c) רָאָה |
| (1) וַיֹּאמֶר יְהוָה אֶל־לְבוֹ לֹא־ ^(c) אֶסֶף עוֹד לְהַבֹּת
אֶת־כָּל־חַי כְּאֲשֶׁר עָשִׂיתִי
And the LORD said in his heart, "I will never again
destroy (kill) every living creature as I have done." (Gen. 8:21) | (a) לְהַבֹּת
(b) Hif'il
(c) [נָכַח] |
| (2) לָכֵן לֹא־אֹסִיף לְהוֹשִׁיעַ אֶתְכֶם
Therefore I will deliver you no more. (Judg. 10:13) | (a) לְהוֹשִׁיעַ
(b) Hif'il
(c) [יָשַׁע] |
| (3) לֹא אֶסֶף לִשְׁמַע אֶת־קוֹל יְהוָה אֱלֹהֵי
Let me not hear again the voice of the LORD my God.
(Deut. 18:16) | (a) לִשְׁמַע
(b) Qal
(c) שָׁמַע |
| (4) לֹא אֹסִיף לִהְיוֹת עִמָּכֶם
I will be with you no more. (Josh. 7:12) | (a) לִהְיוֹת
(b) Qal
(c) הָיָה |
| (5) לֹא־תוֹסִיפוּ לִשְׁתוֹתָהּ עוֹד
You shall not drink it again. (Isa. 51:22) | (a) לִשְׁתוֹתָהּ
(b) Qal
(c) שָׁתָה |

(6)	וַיִּשְׁלַח אֶת־הַיּוֹנָה וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד	(a)	שׁוּב
	And he sent out the dove, but she did not return to him again. (Gen. 8:12)	(b)	Qal
		(c)	שׁוּב
(7)	וַיַּסְפּוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה ^(c)	(a)	לַעֲשׂוֹת
	And the Israelites again did what was evil in the eyes of the LORD. (Judg. 3:12)	(b)	Qal
		(c)	עָשָׂע
(8)	וְלֹא־יָכַל מֹשֶׁה לָּבוֹא אֶל־אֹהֶל מוֹעֵד	(a)	לָּבוֹא
	And Moses was not able to enter the tent of meeting. (Exod. 40:35)	(b)	Qal
		(c)	בּוֹא
(9)	דָּוִד לֹא יָכַל לְבַנּוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהָיו	(a)	לְבַנּוֹת
	David was not able to build a house to the name of the LORD his God. (1 Kgs. 5:17)	(b)	Qal
		(c)	בָּנָה
(10)	לֹא־אֹכֵל עוֹד לָצֵאת וּלְבוֹא	(a)	לָצֵאת
	I am no longer able to go out or to come in. (Deut. 31:2)	(b)	Qal
		(c)	יָצָא
(11)	מִי יוֹכַל לַעֲמֹד לִפְנֵי יְהוָה הָאֱלֹהִים הַקָּדוֹשׁ הַזֶּה	(a)	לַעֲמֹד
	Who is able to stand before the LORD, this holy God? (1 Sam. 6:20)	(b)	Qal
		(c)	עָמַד
(12)	מֵלֶאכָה גְדוֹלָה אֲנִי עֹשֶׂה וְלֹא אוֹכֵל לָרֶדֶת	(a)	לָרֶדֶת
	I am doing a great work, and I am not able to come down. (Neh. 6:3)	(b)	Qal
		(c)	יָרַד
(13)	לֹא נוֹכַל דְּבַר אֵלֶיךָ רָע אוֹרְטוֹב	(a)	דְּבַר
	We are not able to speak to you evil or good. (Gen. 24:50)	(b)	Pi'el
		(c)	[דְּבַר]
(14)	וְלֹא יָכְלוּ בְנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת־הָעָרִים הָאֵלֶּה	(a)	לְהוֹרִישׁ
	But the Manassites were not able to take possession of those cities. (Josh. 17:12)	(b)	Hif'il
		(c)	יָרַשׁ
(15)	כִּי מִי יוֹכַל לְשַׁפֵּט אֶת־עַמְּךָ	(a)	לְשַׁפֵּט
	For who is able to judge your people? (1 Kgs. 3:9)	(b)	Qal
		(c)	שָׁפַט

XXX.3 Fill in the correct translation for the pronouns in each of the following entries.

- (1) וַיִּרְשְׁתָּם אַתֶּם וַיֵּשְׁבֹת בְּאַרְצָם And you shall take possession of them, and you shall dwell in their land. (Deut. 12:29)
- (2) לוֹ אֶהְיֶה וְאִתּוֹ אֵשֵׁב I will be his, and with him I will dwell (remain). (2 Sam. 16:18)
- (3) בָּתֵּי גִזִּית בְּנִיתֶם וְלֹא־תֵשְׁבוּ בָם You have built houses of hewn stone, but you shall not dwell in them. (Amos 5:11)
- (4) וַיּוֹשִׁיבֵנִי עַל־כִּסֵּא דָוִד אָבִי And he caused me to sit on the throne of David my father. (1 Kgs. 2:24)
- (5) וַתֹּאמֶר אֶל־עַבְדֶּיךָ הוֹרְדֵהוּ אֵלַי וְאֲשִׁימָה עֵינַי עָלָיו And you said to your servants, "Bring him down to me, that I may set my eyes upon him." (Gen. 44:21)
- (6) אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יִלְדֶתֶיךָ He said to me, "You are my son, today I have begotten you." (Ps. 2:7)
- (7) יָדַעְתִּיךָ בִּשְׁם וְגַם־מָצָאתָ חֵן בְּעֵינַי I know you by name, and you have also found favor in my eyes. (Exod. 33:12)
- (8) וְאֶת־שְׁם קִדְּשִׁי אֹדִיעַ בְּתוֹךְ עַמִּי יִשְׂרָאֵל And my holy name I will make known in the midst of my people Israel. (Ezek. 39:7)
- (9) וַיֹּאמְרוּ לִי עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ And they said to me, "Make for us gods who may go before us." (Exod. 32:23)
- (10) כִּי־אַתָּה אֲנִי לְהוֹשִׁיעַךָ וּלְהַצִּילֶךָ For I am with you to save you and to deliver you. (Jer. 15:20)
- (11) וּמַלְאָךְ פָּנָיו הוֹשִׁיעָם And the angel of his presence saved them. (Isa. 63:9)
- (12) אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם I am the LORD your God, who brought you up from the land of Egypt. (Exod. 20:2)

- (13) וַנִּצְעַק אֶל־יְהוָה וַיִּשְׁמַע קוֹלֵנוּ וַיִּשְׁלַח מַלְאָךְ וַיֹּצֵאֵנוּ מִמִּצְרַיִם And
 we cried out to the LORD, and he heard our voice,
 and he sent an angel and he brought us up from
 Egypt. (Num. 20:16)
- (14) וַיֹּאמֶר אֶת־קוֹלְךָ שָׁמַעְתִּי בַּגֶּן וְאִירָא כִּי־עֵירֹם אָנֹכִי^(e) וַיִּחַבֵּא אֶחְבֵּא And
 he said, " I heard your voice in the garden, and
 I was afraid because I was naked, and I hid
 myself ." (Gen. 3:10)
- (15) יְהוָה אֹרִי וַיִּשְׁעִי^(f) מִמּוֹי אִירָא The LORD is my light and
 my salvation; of whom should I be afraid? (Ps. 27:1)
- (16) וְאוֹזְנֶיךָ תִּשְׁמַעְנָה דְּבַר מֵאַחֲרֶיךָ לֵאמֹר זֶה הַדֶּרֶךְ לָכֹּה בּוֹ And
 your ears shall hear a word behind you saying, " This
 is the way, walk in it !" (Isa. 30:21)
- (17) וְאֶת־נְבִיאֶיךָ הָרְגוּ בַּחֶרֶב^(g) וְאֶת־נַפְשֵׁי לְקַחְתָּהּ And they have slain your prophets with the sword, and
 I alone was left, and they sought my life
 to take it . (1 Kgs. 19:10)
- (18) כִּי יְהוָה שֹׁפְטֵנוּ יְהוָה מֶלֶכֵּנוּ הוּא יוֹשִׁיעֵנוּ For the LORD is our
 judge; the LORD is our king; he will save us .
 (Isa. 33:22)

XXX.4 Underscore the correct participial form in each of the following entries.

- (1) וְהָיָא (יוֹשֶׁבֶת / יוֹשֵׁב) בַּשָּׂדֶה
And she was sitting in the field. (Judg. 13:9)
- (2) וּבִתּוֹךְ עַם־טָמֵא שְׁפָתַיִם אֲנֹכִי (יוֹשֵׁב / יוֹשְׁבִים)
And I am dwelling in the midst of a people of unclean lips. (Isa. 6:5)
- (3) וְהִנֵּה מַלְאֲכֵי אֱלֹהִים (יֹרְדִים / יִרְדּוּת) בּוֹ
And behold, the angels of God were descending on it! (Gen. 28:12)
- (4) הֵם בְּאֲנִיּוֹת הַיָּם רָאוּ מַעֲשֵׂי יְהוָה (יוֹרֵד / יוֹרְדִי^(h))
They that go down to the sea in ships, they see the works of the LORD.
(Ps. 107:23, 24)
- (5) שָׂרָה אִשְׁתְּךָ (יֹלֵד / יֹלְדָת⁽ⁱ⁾) לְךָ בֵּן
Sarah your wife shall bear you a son. (Gen. 17:19)
- (6) הִנֵּה־בֵן (נוֹלֵד / נוֹלָדִים) לְבֵית־דָּוִד
Behold, a son shall be born to the house of David. (1 Kgs. 13:2)
- (7) וְהָיִיתֶם כְּאֱלֹהִים (יֹדְעִי / יִדְעוֹת) טוֹב וָרָע
And you shall be as God, knowing good and evil. (Gen. 3:5)
- (8) מָדוּעַ אַתָּה (הוֹלֵךְ / הֹלֶכֶת) אֵלָיו הַיּוֹם
Why are you going to him today? (2 Kgs. 4:23)
- (9) וַיֹּאמֶר עֲשׂוֹ הִנֵּה אֲנֹכִי (הוֹלֵךְ / הֹלֶכֶת) לָמוּת
And Esau said, "Behold, I am going to die." (Gen. 25:32)
- (10) הָעָם (הַהֹלְכוֹת / הַהֹלְכִים) בַּחֹשֶׁךְ רָאוּ אֹרֶךְ גָּדוֹל
The people who walk in darkness have seen a great light. (Isa. 9:1)

XXX.5 Identify each of the verb sequences by filling in the space marked (a). In (b) give the stems of the verbs, and in (c) supply their roots. (Review Lesson XXI).

- (1) **בְּנֵה־לָךְ בַּיִת בִּירוּשָׁלַם וְיֹשְׁבֶתָ שָׁם** Build for yourselves a house in Jerusalem, and dwell there. (1 Kgs. 2:36)
 (a) Imperative + Perfect sequence (b) Qal , Qal
 (c) בָּנָה , יָשָׁב
- (2) **קוּם וִירְדָה בֵּית הַיּוֹצֵר** Arise, and go down to the potter's house. (Jer. 18:2)
 (a) Imperative + Perfect sequence (b) Qal , Qal
 (c) קוּם , יָרַד
- (3) **שָׂרָה אִשְׁתְּךָ יִלְדֶת לְךָ בֵּן וְקָרָאתָ אֶת־שְׁמוֹ יִצְחָק** Sarah your wife shall bear you a son, and you shall call his name Isaac. (Gen. 17:19)
 (a) Participle + Perfect sequence (b) Qal , Qal
 (c) יָלַד , קָרָא
- (4) **וְאֶת־בָּנוֹתֶיכֶם תִּתְּנוּ לְאֲנָשִׁים וְתִלְדְּנָה בָנִים וּבָנוֹת** And give your daughters to men, that they may bear sons and daughters. (Jer. 29:6)
 (a) Imperative + Imperfect sequence (b) Qal , Qal
 (c) נָתַן , יָלַד
- (5) **כֵּן אֹשִׁיעַ אֶתְּכֶם וְהָיִיתֶם בְּרָכָה** So will I save you and you shall be a blessing. (Zech. 8:13)
 (a) Imperfect + Perfect sequence (b) Hif'il , Qal
 (c) [יִשַׁע] , הָיָה

- (6) צֵא וְעַמַּדְתָּ בְּהָר לִפְנֵי יְהוָה “Go forth and stand on the mountain before the LORD.” (1 Kgs. 19:11)
 (a) Imperative + Perfect sequence (b) Qal , Qal
 (c) יֵצֵא , עֲמַד
- (7) אֶחָד הָיָה אַבְרָהָם וַיִּירֶשׁ אֶת־הָאָרֶץ Abraham was one, and he took possession of the land. (Ezek. 33:24)
 (a) Perfect + Imperfect sequence (b) Qal , Qal
 (c) הָיָה , יִרַשׁ
- (8) עֲלֵה^(k) נַעֲלֵה וַיִּרְשְׁנוּ אֹתָהּ “Let us go up at once and (let us) possess it.” (Num. 13:30)
 (a) Imperfect + Perfect sequence (b) Qal , Qal
 (c) עֲלֵה , יִרַשׁ
- (9) לְמַעַן יִיטֵב לָךְ וַיִּרְשֶׁתָּ אֶת־הָאָרֶץ הַטֹּבָה In order that it may be well with you, and that you may inherit the good land. (Deut. 6:18)
 (a) Imperfect + Perfect sequence (b) Qal , Qal
 (c) יִיטֵב , יִרַשׁ
- (10) פֶּן־יָבוֹא וְהָכְנִי lest he should come and smite (kill) me (Gen. 32:12)
 (a) Imperfect + Perfect sequence (b) Qal , Hif'il
 (c) בּוֹא , [נִכֵּה]
- (11) וְאֲנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ And I will be with your mouth and I will teach you. (Exod. 4:12)
 (a) Imperfect + Perfect sequence (b) Qal , Hif'il
 (c) הָיָה , יָרָה
- (12) אִם־תֵּלְכִי עִמִּי וְהִלַּכְתִּי “If you go with me, I will go.” (Judg. 4:8)
 (a) Imperfect + Perfect sequence (b) Qal , Qal
 (c) הִלַּךְ , הִלַּךְ

Footnotes

- (a) The ה־ ending is the “He-directive.” He-directive indicates motion or direction toward a place or thing (never a person). This ending may also be added to directional adverbs such as שָׁם. The ending is never accented (cf. G.44, pp. 146f.).

- (b) Before the accented monosyllabic **רַע**, the accent on **אִירָא** is moved from its normal position on the final syllable to the initial syllable. Hebrew will not ordinarily juxtapose tone syllables in adjacent words.
- (c) **אָסַף** is a Hif'il imperfect, first common singular, and **וַיִּסְפוּ** is a Hif'il imperfect, third masculine plural. Both verbs are examples of the common occurrence in which a **hireq-yod** (יִ) is written defectively in verb forms. **הוֹרִדְהוּ** illustrates the defective writing of **sureq** (רָ), as well as **hireq-yod** (רִ). The two defective writings (**hireq** and **qibbus**) are still treated as long vowels for purposes of syllabification.
- (d) The noun **קֹדֶשׁ**, “apartness, sacredness,” may function as an adjective when placed after the noun it describes. “My holy name” is literally “the name of my holiness.” Note that the pronominal ending is not permitted to separate two words in a construct relationship but is attached to the final word in the relationship.
- (e) The **ח** of this Nif'al imperfect form of [**חָבַא**] is doubled by implication (cf. G.13.1, p. 23).
- (f) **מִמֶּי** is the interrogative pronoun **מִי**, “who?” with the prefixed preposition **מִן**, “from.”
- (g) Note the retention of **ו** as a regular consonant in the Nif'al forms of Pe Vav verbs such as [**יָתַר**].
- (h) **יֹרְדֵי** is a form of the masculine plural construct participle. Its literal meaning is “the goers down to the sea.”
- (i) When participles are used in the place of regular verb forms, they often describe an action expected to occur in the near future.
- (j) **יֹדְעֵי** is a masculine plural construct participle (Qal) that could be translated “knowers of.”

- (k) The infinitive absolute functions to intensify the action specified by its cognate verb. The two verbs (עלה נעלה) are treated as a unit. The coordinate relationship, however, involves two verbs, i.e., the imperfect (comprising the unit עלה נעלה) followed by the perfect (וירשנו).

Suggestions for Further Testing

1. Translate the following sentences and locate fully all Pe Vav/Pe Yod verb forms.

- | | | |
|------|---|-----------------------|
| (1) | וִירָאוּ צְדִיקִים וַיִּירָאוּ | (Ps. 52:8; Eng. 52:6) |
| (2) | וַיּוֹשִׁיעַם לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־גְּבוּרָתוֹ | (Ps. 106:8) |
| (3) | וְהוֹשַׁעְתִּים בִּיהוָה אֱלֹהֵיהֶם וְלֹא אוֹשִׁיעַם
בְּקֶשֶׁת וּבַחֶרֶב וּבְמִלְחָמָה | (Hos. 1:7) |
| (4) | הַיּוֹכֵל אֵל לַעֲרֹךְ שְׁלֹחַן בַּמִּדְבָּר | (Ps. 78:19) |
| (5) | וַיִּירָאוּ הָעָם אֶת־יְהוָה וַיֵּאֱמִינוּ בִּיהוָה
וּבְמֹשֶׁה עַבְדּוֹ | (Exod. 14:31) |
| (6) | וַעֲתָה בְּתִי אֶל־תִּירָאִי כֹל אֲשֶׁר־תֹּאמְרִי
אֶעֱשֶׂה־לָּךְ | (Ruth 3:11) |
| (7) | הָאוֹסֵף עוֹד לָצֵאת לְמִלְחָמָה | (Judg. 20:28) |
| (8) | לֹא תוֹכְלוּ לַעֲבֹד אֶת־יְהוָה כִּי־אֱלֹהִים
קְדוֹשִׁים הוּא | (Josh. 24:19) |
| (9) | הוֹשִׁיעֵנִי וְאוֹשַׁעַה כִּי תִהְלֹתִי אִתָּה | (Jer. 17:14) |
| (10) | לְמַעַן הוֹדַעַךְ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ
יַחְיֶה הָאָדָם | (Deut. 8:3) |

2. Match the following:

- | | | |
|----------|----------------------------------|---|
| (1) () | הוֹדַעְנִי אֶת־דַּרְכְּךָ | (A) Do not make yourself known to the man. (Ruth 3:3) |
| (2) () | בְּשִׁמְךָ הוֹשִׁיעֵנִי | (B) In his days Judah shall be saved. (Jer. 23:6) |
| (3) () | וְאִדְעֵךְ בְּשֵׁם | (C) And make know to them the way. (Exod. 18:20) |
| (4) () | צַדִּיקִים יִרְשׁוּ אֶרֶץ | (D) Never speak to me again. (Deut. 3:26) |
| (5) () | וְהוֹדַעְתָּ לָהֶם אֶת הַדֶּרֶךְ | (E) Know what you have done. (Jer. 2:23) |
| (6) () | אֶל־תְּוֹדַעֵי לְאִישׁ | (F) Save me by your name. (Ps. 54:3; Eng. 54:1) |
| (7) () | אֶל־תּוֹסֵף דְּבַר אֵלַי עוֹד | (G) The righteous shall inherit the land. (Ps. 37:29) |
| (8) () | דַּעֵי מַה עָשִׂיתָ | (H) to the one leading his people through the wilderness (Ps. 136:16) |
| (9) () | בְּיָמָיו תִּוְּשַׁע יְהוּדָה | (I) Teach me to know your way. (Exod. 33:13) |
| (10) () | לְמוֹלִיךְ עָמּוֹ בְּמִדְבָּר | (J) And I know you by name. (Exod. 33:17) |

LESSON XXXI

Answer Key (Cf. G, pp. 364ff.)

XXXI.1 Each of the following entries contains a perfect form of a Double 'Ayin verb. In the space marked (a) give its stem, in (b) its person, gender, and number, and in (c) its root.

- | | |
|---|-------------------------------------|
| (1) בַּיּוֹם הַשְּׁבִיעִי סָבְבוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים
On the seventh day they marched around the city
seven times. (Josh. 6:15) | (a) Qal
(b) 3 cp
(c) סָבַב |
| (2) תָּמְּוּ דְּבָרַי אִיּוֹב
The words of Job are completed (ended). (Job 31:40) | (a) Qal
(b) 3 cp
(c) תָּמַם |
| (3) וַשֹּׁדֵי הָרָע לִי
And the Almighty (Shaddai) has brought evil (calamity)
upon me. (Ruth 1:21) | (a) Hif'il
(b) 3 ms
(c) רָעַע |
| (4) לָמָּה הִרְעַתָּ לַעֲבָדְךָ
Why have you caused evil to your servant? (Num. 11:11) | (a) Hif'il
(b) 2 ms
(c) רָעַע |
| (5) וְלֹא־הִסָּב פָּנָיו מִמֶּנּוּ
But Josiah would not turn away his face from him.
(2 Chr. 35:22) | (a) Hif'il
(b) 3 ms
(c) סָבַב |

(6) חָתוּ וַיִּבְשּׁוּ	(a) Qal
They are dismayed and confounded (ashamed).	(b) 3 cp
(2 Kgs. 19:26)	(c) חָתַת
(7) נִשְׁמָה כָּל־הָאָרֶץ	(a) Nif'al
All the earth is made desolate. (Jer. 12:11)	(b) 3 fs
	(c) שָׁמַם
(8) וְנִשְׁמּוּ הַכֹּהֲנִים ^(a)	(a) Nif'al
And the priests shall be appalled. (Jer. 4:9)	(b) 3 cp
	(c) שָׁמַם
(9) וְהִשְׁמַתִּי אֲנִי אֶת־הָאָרֶץ ^(a)	(a) Hif'il
And I will devastate the land. (Lev. 26:32)	(b) 1 cs
	(c) שָׁמַם
(10) שֶׁבַע בַּיּוֹם הִלַּלְתִּיךָ	(a) Piel
Seven times in the day I praise you. (Ps. 119:164)	(b) 1 cs
	(c) [הִלֵּל]

XXXI.2 An imperfect form of the Double 'Ayin verb is included in following entries. In the space marked (a) give its stem, in (b) gender, and number, and in (c) its root.

(1) וַיִּסְבּוּ אֶת־הָעִיר בַּיּוֹם הַשֵּׁנִי פַעַם אַחַת	(a) Qal
And they circled the city once (one time) on the second day. (Josh. 6:14)	(b) 3 mp
	(c) סָבַב
(2) הַיַּרְדֵּן יָסַב לְאַחֹר	(a) Qal
The Jordan turned back. (Ps. 114:3)	(b) 3 ms
	(c) סָבַב
(3) אֶקְוֶמָה נָא וְאֶסּוּבָּה בְּעִיר ^(b)	(a) Polel
I will arise and I will go about in the city. (Song of Sol. 3:2)	(b) 1 cs
	(c) סָבַב
(4) וַיִּסַּב חִזְקִיָּהוּ פָנָיו אֶל־הַקִּיר	(a) Hif'il
And Hezekiah turned his face to the wall. (Isa. 38:2)	(b) 3 ms
	(c) סָבַב
(5) וַתִּתְפַּלֵּל חַנָּה	(a) Hitpa'el
And Hannah prayed. (1 Sam. 2:1)	(b) 3 fs
	(c) [פָּלַל]
(6) לֹא תֹאֵר אֶת־הָעָם ^(c)	(a) Qal
You shall not curse the people. (Num. 22:12)	(b) 2 ms
	(c) אָרַר
(7) בַּמִּדְבָּר הַזֶּה יִתְּמוּ וְשָׁם יָמָתוּ ^(d)	(a) Qal
In this wilderness they shall be brought to an end (finished), and there they shall die. (Num. 14:35)	(b) 3 mp
	(c) תָּמַם
(8) וַיֵּרָא יְהוָה וַיֵּרַע בְּעֵינָיו	(a) Qal
And the LORD saw, and it was evil in his eyes. (Isa. 59:15)	(b) 3 ms
	(c) רָעַע

(9) וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר	(a) <u>Nif'al</u> (b) <u>3 ms</u> (c) <u>מִדָּד</u>
And the number of the children of Israel shall be as the sand of the sea which can not be measured and can not be counted. (Hos. 2:1; Eng. 1:10)	
(10) וְלֹא־יִירָאוּ עוֹד וְלֹא־יִחָתּוּ And they shall not fear any more and they shall not be dismayed. (Jer. 23:4)	(a) <u>Nif'al</u> (b) <u>3 mp</u> (c) <u>חָתַת</u>
(11) וַיֵּרָא כָּל־הָעָם וַיִּרְגּוּ And all the people saw and they cried out. (Lev. 9:24)	(a) <u>Qal</u> (b) <u>3 mp</u> (c) <u>רָגַן</u>
(12) יִשְׁמּוּ יֹשְׁרִים עַל־זֹאת The upright ones are appalled at this. (Job 17:8)	(a) <u>Qal</u> (b) <u>3 mp</u> (c) <u>שָׁמַם</u>
(13) וָאֲתַפְּלֶלָה לַיהוָה אֱלֹהֵי And I prayed to the LORD my God. (Dan. 9:4)	(a) <u>Hitpa'el</u> (b) <u>1 cs</u> (c) <u>[פָּלַל]</u>
(14) וַיֹּאמֶר יְהוָה אֵלַי ^(e) אַל־תִּתְּפֶלֶל בְּעַד־הָעָם הַזֶּה לְטוֹבָה And the LORD said to me, "Do not pray on behalf of this people for good." (Jer. 14:11)	(a) <u>Hitpa'el</u> (b) <u>2 ms</u> (c) <u>[פָּלַל]</u>
(15) וַיַּעֲמֹד פִּינְחָס וַיִּפְּלֵל And Phinehas stood up and prayed. (Ps. 106:30)	(a) <u>Pi'el</u> (b) <u>3 ms</u> (c) <u>[פָּלַל]</u>
(16) אֶהְלֶלֶה שִׁמְךָ לְעוֹלָם וָעֶד I will praise your name for ever and ever. (Ps. 145:2)	(a) <u>Pi'el</u> (b) <u>1 cs</u> (c) <u>[הִלֵּל]</u>
(17) וַיֹּאמְרוּ כָּל־הַקָּהָל אָמֵן ^(f) וַיִּהְלְלוּ אֶת־יְהוָה And all the congregation said, "Amen!" And they praised the LORD. (Neh. 5:13)	(a) <u>Pi'el</u> (b) <u>3 mp</u> (c) <u>[הִלֵּל]</u>
(18) בִּיהוָה תִּתְהַלֵּל נַפְשִׁי My soul boasts in the LORD. (Ps. 34:3; Eng. 34:2)	(a) <u>Hitpa'el</u> (b) <u>3 fs</u> (c) <u>[הִלֵּל]</u>

XXI.3 Each of the following entries includes an imperative form of a Double 'Ayin verb. In the space marked (a) give its stem, in (b) its person, number, and in (c) its root.

- | | |
|---|--|
| (1) עָבְרוּ וְסָבּוּ אֶת־הָעִיר
Pass over and march around the city. (Josh. 6:7) | (a) Qal
(b) 2 mp
(c) סָבַב |
| (2) הִקֵּל מִן־הָעֵל אֲשֶׁר־נָתַן אָבִיךָ עָלֵינוּ
Lighten the yoke that your father placed (gave) upon us.
(1 Kgs. 12:9) | (a) Hif'il
(b) 2 ms
(c) קָלַל |
| (3) רָנִי בַת־צִיּוֹן הָרִיעִי יִשְׂרָאֵל
Sing aloud, O daughter of Zion; Shout, O Israel!
(Zeph. 3:14) | (a) Qal
(b) 2 fs
(c) רָנַן |
| (4) שִׁמּוּ שָׁמַיִם עַל־זֹאת
Be appalled, O heavens, at this! (Jer. 2:12) | (a) Qal
(b) 2 mp
(c) שָׁמַם |
| (5) הִתְפַּלֵּל בְּעַדָּנוּ אֱלֹהֵינוּ אֱלֹהֵינוּ
Pray on our behalf to the LORD our God. (Jer. 42:20) | (a) Hitpa'el
(b) 2 ms
(c) [פָּלַל] |
| (6) הִלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם
Praise the LORD from the heavens. (Ps. 148:1) | (a) Pi'el
(b) 2 mp
(c) [הִלֵּל] |
| (7) הִלְלוּהוּ שֶׁשֶׁשׁ וַיָּרַח
Praise him, sun and moon. (Ps. 148:3) | (a) Pi'el
(b) 2 mp
(c) [הִלֵּל] |
| (8) הִלְלוּ־אֵל בְּקֹדֶשׁוֹ
Praise God in his sanctuary! (Ps. 150:1) | (a) Pi'el
(b) 2 mp
(c) [הִלֵּל] |
| (9) הִלְלוּ־יְהוָה
Praise the LORD! (Ps. 104:35) | (a) Pi'el
(b) 2 mp
(c) [הִלֵּל] |
| (10) הִלְלִי נַפְשִׁי אֶת־יְהוָה
Praise the LORD, O my soul! (Ps. 146:1) | (a) Pi'el
(b) 2 fs
(c) [הִלֵּל] |

XXI.4 A participial form of a Double ‘Ayin verb is included in each of the following entries. In the space marked (a) give its stem, in (b) its gender and number, and in (c) its root.

(1) וּמְקַלֵּל אָבִיו וְאִמּוֹ מוֹת יוּמָת And the one who makes light of (curses) his father or his mother shall surely be put to death. (Exod. 21:17)	(a) <u>Pi’el</u> (b) <u>ms</u> (c) <u>קלל</u>
(2) כִּי מְבָרְכָיו יִירְשׁוּ אֶרֶץ וּמְקַלְלָיו יִכָּרְתוּ For those blessed by him shall possess the land, but those cursed by him shall be cut off. (Ps. 37:22)	(a) <u>Pu’al</u> (b) <u>mp</u> (c) <u>קלל</u>
(3) וְאֶבְרַכָּה מְבָרְכֶיךָ וּמְקַלְלֶךָ אָאֵר ^(b) And I will bless the ones blessing you, but the one cursing you I will curse. (Gen. 12:3)	(a) <u>Pi’el</u> (b) <u>ms</u> (c) <u>קלל</u>
(4) אָרוּר הַיּוֹם אֲשֶׁר יֻלְּדָתִי בּוֹ Cursed be the day on which I was born. (Jer. 20:14)	(a) <u>Qal</u> (b) <u>ms</u> (c) <u>אָרַר</u>
(5) וְצִרְרֵי יְהוּדָה יִכָּרְתוּ And the oppressors of (the ones oppressing) Judah shall be cut off. (Isa. 11:13)	(a) <u>Qal</u> (b) <u>mp</u> (c) <u>צָרַר</u>
(6) וּמִתְפַּלְלִים אֶל-אֵל לֹא יוֹשִׁיעַ and those who pray to a god who can not save (Isa. 45:20)	(a) <u>Hitpa’el</u> (b) <u>mp</u> (c) <u>[פלל]</u>
(7) גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד Great is the LORD, and one to be praised profusely. (Ps. 145:3)	(a) <u>Pu’al</u> (b) <u>ms</u> (c) <u>[הלל]</u>

XXXI.5 Supply the correct pronouns in the translation of each of the following entries.

- (1) יִהְיֶה לָהֶם יְהוָה כִּי הוּא צִוָּה וַיִּבְרָאוּ Let them praise the name of the LORD, for he commanded and they were created. (Ps. 148:5)
- (2) וְנִתְפַּלֵּל אֶל־אֱלֹהֵינוּ And we prayed to our God. (Neh. 4:3)
- (3) וְקִרְאתֶם אֹתִי וְהִלַּכְתֶּם וְהִתְפַּלַּלְתֶּם אֵלַי וְשָׁמַעְתִּי אֲלֵיכֶם And you shall call upon me, and you shall come, and you shall pray to me, and I will hear you. (Jer. 29:12)
- (4) וַיִּתְפַּלֵּל אֵלָיו וַיֹּאמֶר הַצִּילֵנִי כִּי אֱלֹהֵי אֲתָהּ And he prays to it and he says, "Deliver me, for you are my god!" (Isa. 44:17)
- (5) הִמָּה יִשְׂאוּ קוֹלָם יְרֵנוּ They lift up their voice, they shout aloud. (Isa. 24:14)
- (6) וְאָמַר אָנֹכִי אֲתָהּ הִלֵּךְ וַיֹּאמֶר אֵלַי לְמַד אֶת־יְרוּשָׁלַם And I said, "Where are you going?" And he said to me, "To measure Jerusalem." (Zech. 2:6)
- (7) וַיֵּרְדּוּ אֲבוֹתֵינוּ מִצְרֵימָה וַנֵּשֶׁב בְּמִצְרַיִם יָמִים רַבִּים וַיַּרְעוּ לָנוּ מִצְרַיִם וּלְאֲבוֹתֵינוּ
And our ancestors went down to Egypt, and we dwelt in Egypt many days, and the Egyptians dealt harshly with us and with our ancestors. (Num. 20:15)
- (8) הָרַעוּ מֵאֲבוֹתָם They did more evil than their ancestors. (Jer. 7:26)
- (9) בְּפִיהֶם יְבָרְכוּ וּבִקְרָבָם יִקְלְלוּ With their mouths they bless, but inwardly they curse (belittle). (Ps. 62:5; Eng. 62:4)
- (10) חֲבִלֵי שְׂאוֹל סָבְנוּ The cords of Sheol encircled me. (2 Sam. 22:6)

XXXI.6 In the following clauses and sentences, identify (a) the verb sequence (cf. XXI.63, pp. 213ff.), (b) the verb stems, and (c) the verb roots.

Example:

אֲנִכִּי עָשִׂיתִי אֶת־הָאָרֶץ וְנָתַתִּיהָ לַאֲשֶׁר יֵשֶׁר בְּעֵינַי I have made the earth and have given it to the one who is suitable in my sight. (Jer. 27:5)

- (a) Perfect + Perfect sequence (b) Qal , Qal
(c) עָשָׂה , נָתַן

- (1) **בָּקַע יָם וַיַּעֲבִירֵם** He divided (split open) the sea, and caused them to pass over. (Ps. 78:13)

- (a) Perfect + Imperfect sequence (b) Qal , Hif'il
(c) בָּקַע , עָבַר

- (2) **וְאַת־מִשְׁפָּטַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם** You shall keep my ordinances (judgments) and you shall perform them. (Lev. 25:18)

- (a) Imperfect + Perfect sequence (b) Qal , Qal
(c) שָׁמַר , עָשָׂה

- (3) **הֲאֵלֶךְ וְקָרָאתִי לָךְ אִשָּׁה מִיִּנְקָת מֶן הָעִבְרִיָּה** Shall I go and call you a nursing woman from the Hebrew women? (Exod. 2:7)

- (a) Imperfect + Perfect sequence (b) Qal , Qal
(c) הֵלֵךְ , קָרָא

- (4) **לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי** in order that you may remember and do all my commandments (Num. 15:40)

- (a) Imperfect + Perfect sequence (b) Qal , Qal
(c) זָכַר , עָשָׂה

- (5) **שָׁמַר מִצְוֹתַי וְחָיָה** Keep my commandments, and live. (Prov. 4:4)

- (a) Imperative + Imperative sequence (b) Qal , Qal
(c) שָׁמַר , חָיָה

- (6) הִרִמֹתִי קוֹלִי וָאָקְרָא I lifted up my voice and cried. (Gen. 39:15)
 (a) Perfect + Imperfect sequence (b) Hif'il , Qal
 (c) קָרָא , רוּם
- (7) הֲאֵעֹלָה עַל־פִּלְשְׁתִּים וְנִתַּתָּם בְּיָדִי Shall I go up against the Philistines, and will you give them into my hand? (1 Chr. 14:10)
 (a) Imperfect + Perfect sequence (b) Qal , Qal
 (c) נָתַן , עָלָה
- (8) שׁוּבוּ אֶל־הַמֶּלֶךְ וְדַבַּרְתֶּם אֵלָיו Return to the king and speak to him. (2 Kgs. 1:6)
 (a) Imperative + Perfect sequence (b) Qal , Pi'el
 (c) [דַּבֵּר] , שׁוּב
- (9) שִׂאוּ שְׁעָרִים רְאשֵׁיכֶם וַיָּבֹא מֶלֶךְ הַכְּבוֹד Lift up your heads, O gates, that the King of glory may come in. (Ps. 24:7)
 (a) Imperative + Imperfect sequence (b) Qal , Qal
 (c) בּוֹא , נִשְׂא
- (10) שְׁמָעוּ וְתָחִי נַפְשְׁכֶם Hear, that your soul may live. (Isa. 55:3)
 (a) Imperative + Imperfect sequence (b) Qal , Qal
 (c) חָיָה , שָׁמַע

Footnotes

- (a) A perfect prefixed with vav conjunction will often be translated in the future tense [cf. G.31.1(4), p. 86].
- (b) Cohortatives are first person imperfect verb forms used to express strong determination. They are often written with הָ suffix (cf. G.41.2, p. 132).
- (c) לֹא before the imperfect expresses a strong prohibition.
- (d) Šureq is often written defectively (as qibbuš). For purposes of syllabification, the אַל (.,) is to be treated as a long vowel.

- (e) לא followed by a jussive (an imperfect used as a jussive) expresses a milder form of a prohibition than לא with the imperfect.
- (f) This form (Pi‘el imperfect, third masculine plural, plus vav consecutive) has lost two dagesh fortes from consonants supported by vocal shevas (וַיִּחַלְלוּ becomes וַיַּחַלְלוּ). Similar losses occur in other forms in this exercise.
- (g) לְמֹד is Qal infinitive construct plus preposition (לְ), from מָדַד, “he measured.” Trans, “to measure.”
- (h) מִפְּקֻדָּה has the “He-directive” suffix.
- (i) An interrogative ה is used to introduce a question expecting a simple yes or no answer (cf. G.34.1, pp. 94f.).

Suggestions for Further Testing

1. Translate the following sentences and locate fully all Double ‘Ayin verb forms.

- | | | |
|-----|---|-------------------------|
| (1) | לֹא־אָסַף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעֵבֹר הָאָדָם | (Gen. 8:21) |
| (2) | אֲרוּר הַגֵּבֶר אֲשֶׁר יִבְטַח בָּאָדָם | (Jer. 17:5) |
| (3) | אֶחָלָה שֵׁם אֱלֹהִים בְּשִׁיר | (Ps. 69:31; Eng. 69:30) |
| (4) | אֲחֲרֵי־כֵן פָּתַח אִיּוֹב אֶת־פִּיהוּ וַיִּקְלֹל אֶת־יוֹמוֹ | (Job 3:1) |
| (5) | חֲנֹנִי חֲנֹנִי אֲתָם רַעִי | (Job 19:21) |
| (6) | וַיְהִי שָׁב אֶת־שְׁבוֹת אִיּוֹב בְּהַתְּפַלְלוֹ בְּעַד רָעָהוּ | (Job 42:10) |
| (7) | הֲנִי מִסֵּב אֶת־פְּלִי הַמִּלְחָמָה אֲשֶׁר בִּידְכֶם | (Jer. 21:4) |
| (8) | וְהַבֹּשֶׁט בִּיהוָה חֶסֶד יְסֻבֵּבֵנוּ | (Ps. 32:10) |

SUGGESTIONS FOR SIMPLIFYING THE TASK OF VERB LOCATION

Knowing how to locate verb forms is crucial to the understanding of Hebrew. The task of verb location, however, is often baffling to the beginning student. Verb location may seem to be based largely upon guesswork, but this perception is far from the truth. There is order and design in the composition of Hebrew, and this is nowhere more apparent than in the structure of the Hebrew verbal system. The purpose of the following discussion is to take some of the mystery out of the process of verb location by identifying some of the guideposts that the language provides for those making this journey. The following questions provide a starting point.

1. Does the verb form under consideration have a preformative?

If the verb does not have a preformative, then it must belong either to the Qal, Pi'el, or Pu'al stem. These three stems are the only verb forms without preformatives. Of course, all stems have preformatives in the imperfect, and all stems except Qal have preformatives in the participle. The Nif'al, Hitpa'el, Hif'il, and Hof'al stems have preformatives on every verb form.

The rules regarding preformatives apply to all verb roots, whether they are strong or weak (cf. *G*, pp. 400ff.).

2. Is the verb form under consideration an imperfect?

Imperfects can usually be identified by examining the preformative. The imperfect preformatives are the easiest to recognize since they are the same for all verbs and for all stems. The strong verb imperfect preformatives (consonants and vowels) for all seven stems are:

	Qal	Nif'al	Pi'el	Pu'al	Hitpa'el	Hif'il	Hof'al
3 ms	יָ	יָ	יָ	יָ	יִתְּ	יָ	יָ
3 fs	יָ	יָ	יָ	יָ	יִתְּ	יָ	יָ
2 ms	יָ	יָ	יָ	יָ	יִתְּ	יָ	יָ
2 fs	יָ	יָ	יָ	יָ	יִתְּ	יָ	יָ
1 cs	יָ	יָ	יָ	יָ	יִתְּ	יָ	יָ
3 mp	יָ	יָ	יָ	יָ	יִתְּ	יָ	יָ
3 fp	יָ	יָ	יָ	יָ	יִתְּ	יָ	יָ
2 mp	יָ	יָ	יָ	יָ	יִתְּ	יָ	יָ
2 fp	יָ	יָ	יָ	יָ	יִתְּ	יָ	יָ
1 cp	יָ	יָ	יָ	יָ	יִתְּ	יָ	יָ

Note that preformative vowels are the same throughout a given stem except when they stand after the guttural א. (א becomes אֵ, א becomes אֵ.) All of the preformative consonants and most of the vowels are repeated in the imperfect of weak verbs.

3. *Is the verb form being located prefixed with a vav consecutive (normally bull ו)?*

If prefixed with a vav consecutive, the verb form must be the imperfect, for while any verb form, including imperfects, may be prefixed with a vav conjunction, *only an imperfect* may take a vav consecutive.

Identifying vav consecutives on imperfects simplifies the overall task of verb location. Just knowing that the form is an imperfect makes it easier for the student to identify the verb root. The consonant standing immediately after the vav consecutive is always an imperfect preformative and thus not to be considered as part of the verb root.

One may also expect the addition of vav consecutive to result in an occasional apocopated imperfect, especially in Lamed He verbs (לָמַדְתָּ)

becomes **וַיִּשְׁמַע**). Again, recognizing this simplifies the task of reconstructing the verb root.

4. *Does the form being located have a prefix other than vav consecutive?*

- (1) Is the verb prefixed with vav conjunction? Remember that vav conjunction may occur on any verb form, including imperfects. It is distinguishable from the vav consecutive by its pointing.
- (2) Is there a stem prefix (other than the imperfect prefixes discussed above)?
 - (a) The Nif'al stem occurs with prefixed nun (**נ**) throughout the perfect, in the alternate form of the infinitive absolute (rarely used), and in all participial forms. A he (**ה**) prefix is found throughout the Nif'al imperative, the Nif'al infinitive construct, and the regular form of the Nif'al infinitive absolute.
 - (b) The Hitpa'el stem has a prefixed **הִתְ**, the longest of all stem prefixes, in all forms of the perfect, the imperative, the infinitive construct, and the infinitive absolute. All Hitpa'el participial forms occur with a **הִתְ** prefix.
 - (c) The Hif'il stem has a he (**ה**) prefix in all forms of the perfect, the imperative, the infinitive construct, and the infinitive absolute. All participial forms are prefixed with mem (**מ**).
 - (d) The Hof'al stem is prefixed with he (**ה**) in all forms of the perfect, in the infinitive construct, and in the infinitive absolute. The Hif'il participial forms are prefixed with the mem (**מ**).
- (3) Is there a prefixed preposition? The prepositions that may function as verbal prefixes are **כִּי** (with assimilated **נ**), and the inseparable prepositions **בְּ**, **לְ**, and **מִן**. These may be prefixed to infinitives construct and to participial forms.
- (4) Is there an interrogative **ה** prefixed to the verbal form? Theoretically, the interrogative **ה** may be prefixed to any form of

the verb, although its actual occurrence in this capacity is somewhat rare.

5. *Is there an affirmative that functions as an integral part of the verb form?*

- (1) The perfect affirmatives that fall in this category are the same for all stems and for all verbs.

3 ms	(none)	3 cp	וְ
3 fs	הָ		
2 ms	תָּ	2 mp	תֶּם
2 fs	תְּ	2 fp	תֵּן
1 cs	תִּי	1 cp	נִי

- (2) The imperfect affirmatives are also the same for all stems and for all verbs.

3 ms	(none)	3 mp	וְ
3 fs	(none)	3 fp	נָה
2 ms	(none)	2 mp	וְ
2 fs	יְ	2 fp	נָה
1 cs	(none)	1 cp	(none)

- (3) The imperative affirmatives are the same for all stems in which imperatives occur (Qal, Nif'al, Pi'el, Hitpa'el, and Hif'il) and for all verbs.

2 ms	(none)	2 mp	וְ
2 fs	יְ	2 fp	נָה

6. *Is there an affirmative that functions as an occasional part of the verb form?*

- (1) A final nun (וְ) is added to over three hundred third masculine plural and second masculine plural imperfect forms in the Hebrew Bible

(cf. תִּשְׁמְעוּ in Deut. 1:17). This is apparently an archaic ending, and the reason for its survival has never been discovered.

- (2) Is there an ם suffix added to a first person imperfect verb form, indicating that it is to be interpreted as a cohortative (cf. G.41.2, p. 132)?
- (3) Is there a ם suffix added to a second masculine singular form of the imperative, perhaps to make it more emphatic (cf. G.53, pp. 172f.)?

7. Does the form being located have a pronominal suffix?

This question refers to pronominal endings that serve as direct objects of the verbs. Pronominal suffixes are the same for perfects and imperfects that end in vowels, but there are slight differences between those added to perfects and imperfects that end in consonants.

- (1) Pronominal suffixes for perfects and imperfects ending in vowels (cf. G.46.2, p. 153; 47, pp. 156f.)

1 cs	נִי	me	1 cp	נוּ	us
2 ms	ךָ	you	2 mp	כֶּם	you
2 fs	ךִּי	you	2 fp	כֵּן	you
3 ms	וּ, הוּ	him	3 mp	ם, הֶם	them
3 fs	הָ	her	3 fp	ן	them

- (2) Pronominal suffixes for perfects ending in consonants (cf. G.46.3, p. 155)

1 cs	נִיַּ	(pausal נִיַּ) me	1 cp	נוַּ	us
2 ms	ךָּ	(pausal כָּךְ) you	2 mp	כֶּםַ	you
2 fs	ךִּיַּ or כִּיַּ	you	2 fp	כֵּןַ	you
3 ms	וּ or הוַּ	him	3 mp	םַ	them
3 fs	הַָ	her	3 fp	ןַ	them

- (3) Pronominal suffixes for imperfects ending in consonants (cf. G.47.2, pp. 157f.)

1 cs	נִי _{cs}	me	1 cp	נֵנוּ _{cp}	us
2 ms	ךָ _{ms}	(pausal כָּךְ _{ms}) you	2 mp	כֶּם _{mp}	you
2 fs	ךִּי _{fs}	you	2 fp	כֶּי _{fp}	you
3 ms	הִי _{ms}	him (it)	3 mp	הֵם _{mp}	them
3 fs	הִי _{fs} , הִי _{fs}	her (it)	3 fp	הֵי _{fp}	them

- (4) An alternate form of the pronominal suffix is sometimes used with verbs ending in consonants (cf. G.47.3, p. 159). The following forms are found in the Hebrew Bible:

1 cs	נִי _{cs}	(for נִי _{cs})	1 cp	נֵנוּ _{cp}	(for נֵנוּ _{cp})
2 ms	ךָ _{ms}	(for כָּךְ _{ms})			
3 ms	הִי _{ms}	(for הִי _{ms})			
3 fs	הִי _{fs}	(for הִי _{fs})			

- (5) Pronominal suffixes used with imperatives, infinitives construct, and participles follow the same pattern as those used with imperfects [cf. G.48.4, p. 167; 50.3, p. 170; 52.2, pp. 172f.; 56.2(3), p. 183; 60.3(2), p. 202].

Since participles are verbal nouns, they may occur in the singular or plural form, and may be either absolute or construct. Pronominal suffixes may be attached to any participial form that is in the construct state.

8. *Having identified all prefixes and suffixes of the form under consideration, is it now possible to determine what consonants make up the verb root?*

The process is fairly simple where strong verbs are concerned, since their roots always consist of three strong consonants. (For a representative list of strong verbs, cf. G.29.8, p. 82.) Most weak verbs

likewise contain three root consonants in all their inflected forms, which makes identification of their roots less complicated.

Major problems arise, however, when an inflected form of a weak verb has lost one or more of its root consonants. How is one to reconstruct the verb root when one or more of its consonants is missing? Constant vocabulary building is the surest path to progress in this area. Until that can be achieved, beginning students must resort to a process of trial and error in determining the verb root (and meaning) for abbreviated verb forms.

Root consonants may disappear from the beginning, the middle, or the end of certain weak verb forms.

(1) Weak verbs that sometimes lose their *initial consonants* include Pe Nuns (plus לָקַח) and Pe Vavs (plus הָלַךְ). Representative forms drawn from these two classes of weak verbs are listed below. Some may also have prefixes and suffixes. Practice identifying the prefixes and suffixes, determining what consonants make up the verb root, and fully locating the verb form. When in doubt about a particular form, the student should consult the *Grammar* for the verb charts on Pe Nuns (pp. 414f.) and Pe Vavs (pp. 420f.).

- | | | |
|-----|-----------|--------------|
| (a) | קָחָהּ | (Gen. 30:15) |
| (b) | וָאָחַז | (Gen. 12:19) |
| (c) | וָקַח | (Exod. 17:5) |
| (d) | אֶתְנַחֵם | (Gen. 13:17) |
| (e) | וַתִּתֵּן | (Neh. 9:24) |
| (f) | תָּנוּ | (Exod. 17:2) |

- (g) הִתַּח (Jer. 43:3)
- (h) לִשְׁבַּת (Gen. 19:30)
- (i) וַיֵּשֶׁב (Gen. 4:16)
- (j) נִשְׁבַּח (Jer. 42:14)
- (k) שָׁבוּ (Jer. 40:9)
- (l) וַיֵּלֶךְ (Gen. 12:4)

(2) Weak verbs that sometimes lose their *middle consonants* include ‘Ayin Vav and ‘Ayin Yod verbs (cf. *G*, pp. 416ff.). Representative forms drawn from these weak verbs are listed below, some with prefixes and suffixes. Identify the prefixes and suffixes, determine the verb root (Qal infinitive construct), and fully locate the form.

- (a) בָּא (Josh. 23:1)
- (b) בָּאתִי (Josh. 23:2)
- (c) הִבָּא (Ps. 118:26)
- (d) הִבָּאָה (Gen. 46:26)
- (e) בָּאִים (Gen. 24:63)
- (f) וּמָת (Exod. 11:5)
- (g) מָתוּ (Josh. 5:4)
- (h) הִמָּית (2 Chr. 25:4)
- (i) קָם (2 Sam. 23:10)
- (j) קָמְנוּ (Ps. 20:9; Eng. 20:8)
- (k) וַיִּקָּם (Gen. 4:8)
- (l) מָקָם (Gen. 9:9)

(3) Weak verbs that sometimes lose their *final consonants* include Lamed He and Double ‘Ayin (Geminate verbs). Lamed He verbs occur so frequently that it is imperative to understand the circumstances under which the ה, the third consonant of the verb root, drops out. For this reason, the student should carefully review the lesson on the Lamed He verb (cf. *G*.72, pp. 286ff.). Special attention should be given to the loss of ה before vocalic

affirmatives [cf. *G.72.3(2)(a)(b)*, p. 287f.], the substitution of yod (י) for ה before consonantal affirmatives [cf. *G.72.3(3)(a)(b)(c)*, pp. 288f.], and the apocopation of imperfects of Lamed He verbs without affirmatives. Apocopation occurs when these imperfects are used as jussives or when prefixed with vav consecutive (cf. *G.72.8*, pp. 292f.).

Representative forms of Lamed He and Double ‘Ayin (Geminate) verbs are listed below. Determine the triconsonantal root for each form and give a full location of the form.

- (a) הִתְהַיָּה (Gen. 1:2)
- (b) יִהְיֶה (Gen. 1:3)
- (c) וַיְהִי (Gen. 1:3)
- (d) וַיֵּרָא (Gen. 1:4)
- (e) וַיַּעַשׂ (Gen. 1:7)
- (f) וַהֲיוּ (Gen. 1:14)
- (g) פָּרוּ (Gen. 1:22)
- (h) תָּמוּ (Job 31:40)
- (i) סָבוּ (Ps. 48:13; Eng. 48:12)
- (j) תָּסַב (Ps. 114:5)
- (k) הָכַר (Job 27:2)
- (l) וַיִּרַע (Gen. 38:10)

(4) Special difficulties arise when verbs are doubly weak, as, for example, in the case of those that are both Pe Nun and Lamed He. Occurrences of such verbs are rare, but those that do occur are quite significant, especially in the case of נָשָׂה, “he stretched forth,” and [נָכַה], “he smote, killed,” the latter occurring only in the Hif’il stem.

Representative forms of these verbs are listed below. Give a full location of each form [cf. *G.59.7:96)(F)*, pp. 197f.].

(a)	לְהַכּוֹת	(2 Sam. 21:16)
(b)	לְהַכְתֵּם	(2 Sam. 21:2)
(c)	הִכִּיתָ	(Exod. 17:5)
(d)	הִכּוּ	(Josh. 11:14)
(e)	וַיִּךְ	(Exod. 2:12)
(f)	וַיַּכּוּ	(Josh. 8:24)
(g)	נָטוּ	(Isa. 45:12)
(h)	וַנְטִיתִי	(Ezek. 6:14)
(i)	וַיֵּט	(Exod. 10:22)
(j)	וַאֲט	(Jer. 15:6)

By way of summary, when a verb form contains only two root consonants, it may have dropped an initial נ (Pe Nun) or an initial י (Pe Yod). Try placing first one and then the other of these consonants to the two remaining root consonants. Then consult a lexicon or vocabulary list to see if such a triconsonantal verb root exists, and, if so, whether or not its meaning fits the context in which the form is found.

If the search thus far has been fruitless, try placing a ו ('Ayin Vav) or י ('Ayin Yod) between the two consonants that remain. Then repeat the lexicon search for such a verb root and determine its meaning and suitability for the context.

If this also proves fruitless, try placing a final ה (Lamed He) after the other two root consonants or repeating the second of the two consonants (Double 'Ayin/Geminate). Then test the resulting verb root by checking a lexicon to see if it exists and if it has a meaning that suits the context. As a final precaution, check the appropriate verb chart in the *Grammar* (pp. 400ff.) to see if the form being located would fit into the class of weak verbs to which it has tentatively been assigned.

If this procedure seems cumbersome at first, it will become less so with practice. Mastering it will simplify the task of verb location and

make the study of Hebrew much more intelligible.

WORD LIST*

A. Verbs Occurring 200 or More Times

אָהַב	208	he loved
אָכַל	807	he ate, devoured
אָמַר	5298	he said
אָסַף	200	he gathered, removed
בּוֹא	2565	to come, go
בָּנָה	373	he built
[בִּקֵּשׁ]	225	he sought
[בֵּרַךְ]	327	he blessed
[דִּבֶּר]	1137	he spoke
הָיָה	3548	he was, became
הִלָּךְ	1549	he went, walked
זָכַר	222	he remembered
חָזַק	293	he was strong
חָטָא	238	he sinned

חַיָּה	283	he was alive
יָדַע	940	he knew
יָלַד	468	he begot (children)
יָסַף	212	he added
יָצָא	1067	he went out
יָרָא	336	he feared
יָרַד	379	he descended, went down
יָרַשׁ	231	he possessed, subdued
יָשַׁב	815	he sat, dwelt
[יָשַׁע]	205	he saved, delivered
כּוֹן־	217	to be fixed, firm, established
כָּלָה	206	he (it) was completed
כָּרַת	285	he cut
כָּתַב	223	he wrote
לָקַח	966	he took, seized
מוֹת	780	to die
מָלָא	250	he (it) was full
מָלַךְ	347	he reigned
מָצָא	455	he found
[נָגַד]	369	he told, declared
[נָכַח]	504	he struck, killed
נָפַל	434	he fell
[נָצַל]	213	he delivered, saved
נָשָׂא	650	he lifted, carried
נָתַן	2011	he gave
סוּר	300	to turn aside, depart
עָבַד	289	he served, worked
עָבַר	547	he passed over, through

עָזַב	208	he abandoned, left, forsook
עָלָה	890	he went up
עָמַד	521	he stood
עָנָה	316	he answered
עָשָׂה	2627	he made, did
פָּקַד	223	he visited, appointed
[צוה]	496	he commanded
קוּם	629	to rise, stand
קָרָא	738	he called, read, met
קָרַב	291	he drew near, approached
רָאָה	1299	he saw
רָעָה	319	he pastured, tended
שׁוּב	1059	to turn, return, repent
שָׁם	586	to set, place
שָׁכַב	212	he lay down
שָׁלַח	846	he stretched out, sent
שָׁמַע	1159	he heard
שָׁמַר	411	he kept, watched
שָׁתָה	217	he drank

B. Verbs Occurring 100 to 199 Times

אָבַד	184	he perished
[אָמַן]	100	he was faithful, he believed
בּוֹשׁ	109	to be ashamed, confounded
בָּטַח	120	he trusted
בִּין	171	to understand, discern
בָּכָה	114	he wept
גָּדַל	116	he was (became) great
גָּלָה	187	he uncovered, revealed
דָּרַשׁ	164	he sought, inquired
הָלַל	150	he was boastful, he praised
הָרַג	167	he killed, slew
זָבַח	134	he sacrificed, slew
[חָלַל]	141	he was polluted, he began

חָנָה	143	he encamped
חָשַׁב	123	he thought, devised, reckoned
טָמֵא	163	he was unclean
[יָדָה]	111	he praised, confessed, gave thanks
יָטַב	101	he did well, was good
[יָתַר]	105	he (it) was left over, remained
שָׂמַח	154	he rejoiced, was glad
שָׂנֵא	112	he hated
שָׂרַף	117	he burned
שָׂאֵל	172	he asked
שָׂאֵר	133	he was left, left over
[שָׁבַע]	185	he swore
שָׁבַר	148	he broke in pieces
[שָׁחָה]	172	he bowed down, worshipped

כָּבֵד	113	he was (became) heavy, he was honored, glorified
כָּסָה	156	he covered, concealed
[כָּפַר]	101	he covered, made atonement
לָבַשׁ	112	he put on, wore
[לָחַם]	171	he fought
[נָבֵא]	115	he prophesied
נָגַע	150	he touched, smote
נָגַשׁ	125	he approached, drew near
נוֹס	157	to flee, escape
נָסַע	146	he set out, departed, journeyed
סָבַב	162	he surrounded, turned about
[סָפַר]	107	he told, related, counted

פָּנָה	135	he turned toward, faced, prepared
קָבַץ	127	he collected, gathered
קָבַר	133	he buried
קָדַשׁ	171	he was holy, consecrated, set apart
[קָטַר]	116	he burned (offered) incense
רָדַף	144	he pursued, persecuted
[שָׁחַת]	140	he destroyed, corrupted
שָׁכַח	102	he forgot
שָׁכַן	129	he settled, dwelt
[שָׁלַךְ]	125	he cast, threw
שָׁלֵם	117	he was whole, complete
שָׁפַט	142	he judged, delivered
שָׁפַךְ	115	he poured out

C. Nouns Occurring 300 or More Times

אב	1215	father, ancestor
אדם	561	man, humankind
אדני/אדון	425	Lord/master, lord
אהל	345	tent
אח	629	brother
איש	2179	man, husband
אלהים	2603	God, gods
ארץ	2504	(f) earth
אשה	782	(f) woman, wife
בית/בית	2036	house/house of
בן	4891	son
בת	574	(f) daughter
גוי	556	nation, people
דבר	1442	word, thing
דם	360	blood
דרך	706	(m/f) way, road
הר	547	mountain
זהב	387	gold
חרב	411	sword
יד	1617	hand

יום	2291	day
ים	392	sea
כהן	752	priest
כל/כל-	5408	all/all of
כלי	324	tool, weapon, vessel
כסף	403	silver
לב, לבב	851	heart, mind, will
מזבח	400	altar, place of sacrifice
מים	580	water
מלחמה	316	(f) war, battle
מלך	2518	king
מקום	401	place
משפחה	303	(f) family, clan
משפט	424	judgment, justice
נאם	373	utterance, oracle
נביא	315	prophet
נפש	753	(f) life, soul, person
עבד	799	servant, slave, worshiper

עוֹלָם	437	eternity, long duration, antiquity
עֵין	868	(f) eye, fountain
עִיר	1042	(f) city
עַם	1850	people
עֵץ	329	tree, trees, wood
פֶּה	502	mouth
פָּנִים	2040	face(s)
צָבָא, צְבָאוֹת	482	host(s), army(ies)
קוֹל	505	voice, sound
קֹדֶשׁ	477	holiness, apartness, sacredness
רֹאשׁ	600	head
רוּחַ	378	(f) spirit, wind, breath
רֵעַ	319	friend, companion
שָׂדֶה	333	field
שָׂר	421	prince, leader, official
שֵׁם	864	name
שָׁמַיִם	421	heavens, sky
שָׁנָה	874	(f) year
שַׁעַר	375	gate
תָּוֶךְ/תּוֹךְ	318	midst/midst of

D. Nouns Occurring 200 or 299 Times

אֶבֶן	269	(f) stone
אֲדָמָה	225	(f) ground, earth
אֵל	235	God
אִם	220	(f) mother
אַמָּה	248	(f) cubit
אַף	277	nostril, nose, face, anger
אָרוֹן	201	chest, ark
בִּגְד	215	garment
בֹּקֶר	214	morning
בְּרִית	283	(f) covenant
בָּשָׂר	270	flesh
גְּבוּל	240	boundary, border
זֶרַע	229	seed, offspring
חַטָּאת	221	(f) sin
חֵיל	244	strength, ability, wealth, army
עֹלָה	286	(f) whole burnt offering
עֵת	294	(f) time
צֹאן	273	flock, sheep

חֶסֶד	246	goodness, kindness
לֶחֶם	297	bread, food
לַיְלָה	227	night
מִדְבָּר	271	wilderness, desert
מוֹעֵד	223	appointed time, place
מַחֲנֶה	216	(m/f) camp, encampment
מִטָּה	251	staff, rod, branch, tribe
מַלְאָךְ	212	angel, messenger
מִנְחָה	211	(f) offering, gift, tribute
מַעֲשֵׂה	234	work, deed
נַחֲלָה	221	(f) possession, inheritance, property
נָעַר	240	lad, youth
עוֹן	229	iniquity, guilt, punishment for iniquity
קֶרֶב	227	midst, inward part
רֶגֶל	243	(f) foot
שָׁלוֹם	237	peace
תּוֹרָה	220	(f) law, instruction

E. Nouns Occurring 100 or 199 Times

אֹר	122	light
אָזן	187	(f) ear
אָחוֹת	114	(f) sister
אַחֵר	166	another, other
אֵיל	182	ram
בַּחֲמָה	190	(f) cattle
בְּכוֹר	122	first-born, oldest
בָּקָר	183	herd, cattle
גִּבּוֹר	159	hero, mighty one
דּוֹר	167	generation, period
זֶבַח	162	sacrifice
זָקֵן	187	old one
חוֹמָה	133	(f) wall
חוּץ	164	a place outside the house, the outdoors, a street
חָכָם	138	wise one
חֲכָמָה	153	(f) wisdom
חֶמֶה	125	(f) heat, rage
חֲצִי	126	half
חֲצִי	190	(m/f) enclosure, court, settlement, village
חֹק	129	statute
חֻקָּה	100	(f) enactment, decree, statute
יַיִן	141	wine

יָמִין	139	(f) right hand, right side, south
יָשָׁר	118	upright one
כְּבוֹד	199	glory, honor
כֶּבֶשׂ	107	lamb
כֹּחַ	125	strength, power
כַּנָּף	109	(f) wing, skirt, extremity
כִּסֵּא	135	seat of honor, throne
כַּף	193	(f) hollow of the hand, palm, sole of the foot
לִשׁוֹן	117	tongue
מִגְרָשׁ	110	common-land, open range
מוֹת	161	death
מְלָאכָה	166	(f) occupation, work
מַמְלָכָה	117	(f) kingdom, dominion, reign
מִסְפָּר	134	number, sum total
מִצְוָה	181	(f) commandment
מֵרָאה	103	sight, appearance, vision
מִשְׁכָּן	139	dwelling-place, tabernacle
נֶגֶב	110	Negev, dry country, south
נָהָר	117	river, stream

נַחַל	137	torrent valley, wadi
נְחֹשֶׁת	133	copper, bronze
נָשִׂיא	129	chief, prince
סוּס	137	horse
סֵפֶר	185	book, document, writing
עֲבוּדָה	145	(f) labor, service
עֵדָה	149	(f) congregation
עָפָר	110	dust
עֵצֶם	126	(f) bone, substance, self, selfsame
עֶרֶב	135	evening
פֶּעַם	115	(f) foot, footstep, time, occurrence
פֶּרֶ	133	young bull
פֵּרִי	118	fruit
פֶּתַח	164	opening, doorway, entrance
צָפוֹן	153	(f) north
רֹב	151	multitude, abundance, greatness
רָחֵב	101	breadth, width
רֶכֶב	119	chariotry, chariot
רָעָב	101	famine, hunger
שָׁפָה	176	(f) lip, speech, edge
שִׁבְט	190	rod, staff, scepter, tribe
שַׁבָּת	111	(m/f) sabbath
שֶׁמֶן	193	oil, fat
שֶׁמֶשׁ	134	sun
שֶׁקֶל	113	shekel, a standard weight of money
תּוֹעֵבָה	117	(f) abomination

F. Adjectives Occurring 50 or More Times

אַחֵר	166	another, other
גָּדוֹל	526	great, large
זָקֵן	187	old
חָדָשׁ	53	new
חָזָק	56	strong, stout, mighty
חַי	239	living, alive
חָכָם	138	wise, skillful
טוֹב	495	good
יָשָׁר	118	straight, right, upright
צַדִּיק	206	righteous
קָדוֹשׁ	116	holy, sacred
קָטָן	101	small, insignificant
קָרוֹב	78	near
רִאשׁוֹן	140	former, first, chief
רַב	413	many, much, great
רָחוֹק	85	far
רָע	142	evil
רֶק	108	empty, vain
רָשָׁע	263	wicked, guilty
תָּמִים	91	perfect, complete, whole

G. Prepositions/Particles Occurring 50 or More Times

אַחֲרַי	619	after, behind
אֶל	5464	to, unto
אֶצֶל	61	beside, near
אֵת	938	with
אֵת	10903	sign of direct object
בֵּין	403	between
בְּלֹתִי	111	not, so as not
בְּעֵבוֹר	49	on account of, for the sake of
בְּעַד	105	away from, behind
לְמַעַן	271	for the sake of, on account of
לִפְנֵי	1103	in the presence of, before
מִן	1323	from
נֶגֶד	151	in front of, in sight of, opposite to
סָבִיב	334	round about, around
עֲבַר	90	beyond, across
עַד	1269	until, unto
עַל	5772	upon, above, about
עִם	1091	with
תַּחַת	506	under, instead of

ACCENT TABLES for Biblia Hebraica Stuttgartensia

In the study of classical Hebrew, students will notice that virtually every Hebrew word receives an accent (called טעמים, “tastes,” or נגינות, “melodies”). Some of the exceptionally long words may have a secondary accent as well. Words accented on the last syllable are said to be accented מלרע, while words accented on the next to the last syllable are said to be accented מלעיל. In the *Grammar*, accents are not generally printed unless a word is accented on other than the last syllable (i.e., מלרע). Accents indicate which syllable should receive the stress in pronunciation, and at times they are also important for interpretive reasons (e.g., קמה when accented on the first syllable is the Qal perfect third feminine singular*, but if accented on the last syllable, it is the Qal active participle feminine singular (Cf. *G*, p. 317).

The Hebrew Bible has two systems of accents: one system is for the poetic books (Psalms, Proverbs, and Job) and the other system is employed in the prose books (the balance of the Hebrew Bible). Furthermore, each system is divided into two general types of accents: disjunctive accents and conjunctive accents. Disjunctive accents separate the accented word from the next word in the clause or sentence. Conjunctive accents, on the other hand, establish a connection between the accented word and the word that follows. In the prose books, eighteen disjunctive accents and nine conjunctive accents are employed. In the poetic books, twelve disjunctive accents and nine conjunctive accents appear.

In addition to the two major breaks in a sentence, created by the presence of 'Atnaḥ and Silluq, the other disjunctive accents further divide the sentence into smaller sections. 'Atnaḥ divides the verse into two syntactical divisions. If three such divisions are mandated by the structure of the verse, 'Atnaḥ may be preceded by Segolta, as in Genesis 1:7:

הָרָקִיעַ - - - לָרָקִיעַ - - - כֵּן:

Both the 'Atnaḥ and the Silluq sections of the verse may be further divided by such disjunctives as Zaqef (qaton or gadol), Revia', Tifḥa, etc.

- - - עֵינֵיכֶם - - - מִמֶּנּוּ - - - אֱלֹהִים - - - (Gen. 3:5)
בְּאֱלֹהִים - - - וְרַע:

In the following lists of accents, those marked as *prepositive* stand at the beginning of the word, either over or under the initial consonant. Those marked as *postpositive* stand at the end of the word, either over or under the final consonant. Consequently, in both cases the tone-syllable in the word may be other than that marked with the accent. In the case of a word accented by *Pašta*, a *postpositive* accent, *Pašta* is written over the final consonant in the word and is then repeated over the tone-syllable if it is other than the final syllable in the word (cf. מִלֵּד).

Prose Accents

(A. Disjunctive)

(1)	⋮	דבר:	Sof pasuq accompanied by Silluq
(2)	⋈	דבר	ʾAtnah
(3)	⋈	דבר	Segolta (<i>postpositive</i>)
(4)	⋈	דבר	Šalšelet
(5)	⋈	דבר	Zaqef qaton
(6)	⋈	דבר	Zaqef gadol
(7)	⋈	דבר	Reviaʿ
(8)	⋈	דבר	Ṭifḥa
(9)	⋈	דבר	Zarqa (<i>postpositive</i>)
(10)	⋈	דבר or מלך	Pašta (<i>postpositive</i>)
(11)	⋈	מלך	Yeṭiv (<i>prepositive</i>)
(12)	⋈	דבר	Tevir
(13)	⋈	דבר	Geresh or Ṭeres
(14)	⋈	דבר	Garshayim
(15)	⋈	דבר	Pazer
(16)	⋈	דבר	Pazer gadol or Qarnê fara
(17)	⋈	דבר	Telisha gedolah (<i>prepositive</i>)
(18)	⋈	דבר	Legarmeh

(B. Conjunctive)

(19)		דִּבֵּר	Munah
(20)		דִּבֵּר	Mahpakh or Mehuppakh
(21)		דִּבֵּר	Merekha
(22)		דִּבֵּר	Merekha khefula
(23)		דִּבֵּר	Darga
(24)		דִּבֵּר	'Azla
(25)		דִּבֵּר	Telisha qetanna (<i>postpositive</i>)
(26)		דִּבֵּר	Galgal or Yerah
(27)		בְּשִׁבְעֵיכֶם	Ma'yela

Poetic Accents

(A. Disjunctive)

(1)		דִּבֵּר :	Sof pasuq accompanied by Silluq
(2)		דִּבֵּר	'Oleh weyored
(3)		דִּבֵּר	'Atnah
(4)		דִּבֵּר	Revia' gadol
(5)		דִּבֵּר	Revia' mugraś
(6)		דִּבֵּר	Šalšelet gedolah
(7)		דִּבֵּר	Šinnor or Zarqa (<i>postpositive</i>)
(8)		דִּבֵּר	Revia' qaton (before 'Oleh weyored)
(9)		דִּבֵּר	Dehi or Tifha (<i>prepositive</i>)
(10)		דִּבֵּר	Pazer
(11)		דִּבֵּר	Mehuppakh legarmeh
(12)		דִּבֵּר	'Azla legarmeh

(B. Conjunctive)

(13)		מֶנָּה	Munah
(14)		מֶרֶכָּה	Merekha
(15)		מִלּוּי	‘Illuy or Upper munah
(16)		מֶרְחָה	Tarḥa
(17)		מֶגָּל	Galgāl or Yerah
(18)		מֶהֻפָּךְ	Mehuppakh or Mahpakh
(19)		מֶאֲזֵלָה	‘Azla or Qadma
(20)		שָׁלְשֵׁלֶת	Šalšelet qeṭannah
(21)		שִׁנּוֹרִית or מֶנָּה	Šinnorit

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

* The frequency of occurrence of each word is taken from A. Even-Shoshan's *New Concordance of the Old Testament Using the Hebrew and Aramaic Text*. 2nd. ed. Grand Rapids: Baker Book House, 1989.

* The subject index is keyed primarily to the footnotes of the *Handbook*. For example, 14(d) refers to page 14, footnote (d).