

**THE
MASTER'S SEMINARY**

*A GRAMMAR
FOR BIBLICAL HEBREW*

עִבְרִית

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PREFACE

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

Special thanks is offered to Dr. Michael Grisanti who has read and commented on this grammar as it has been (and is being) developed and to William Vaughan who prepared the glossaries. Thanks are also due to all those students who have patiently endured (and who are enduring) the process of developing and testing this volume in the classroom. Doubtless, our students have experienced the scriptural warning, "... beyond this, my son, be warned: the writing of many books is endless" (Ecclesiastes 12:12a, NASB). Be assured that the authors have experienced the fact that "excessive devotion *to books* is wearying to the body" (12:12b). As exhausting as the process might prove to be, however, we are not to be "weary of doing good" (2 Thessalonians 3:13).

Table of Contents

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

Table of Abbreviations & Symbols

§	section (usually a reference to a section in a reference grammar)
§§	sections
1	1st person (with reference to verbs)
2	2nd person (with reference to verbs)
3	3rd person (with reference to verbs)
abs	absolute; <i>cf.</i> inf
acc	accusative case
act	active
adj	adjective, adjectival
adv	adverb, adverbial
art	article
BDB	Francis Brown, S. R. Driver, and Charles A. Briggs, eds., <i>A Hebrew and English Lexicon of the Old Testament</i> , corrected ed. (Oxford: Clarendon Press, 1952)
BHS	K. Elliger and W. Rudolph, eds., <i>Biblia Hebraica Stuttgartensia</i> (Stuttgart: Deutsche Bibelstiftung, 1967-77).
c	common
Chisholm	Robert B. Chisholm, Jr., <i>From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew</i> (Grand Rapids, Mich.: Baker Books, 1998)
coh	cohortative
con	construct (used for both the construct state of the noun and, with inf, for the infinitive construct); <i>cf.</i> gen, inf
conj	conjunction
cons	consecutive (<i>waw-cons</i> = <i>waw-consecutive</i>)
corr	correlative (<i>waw-corr</i> = <i>waw-correlative</i>)
def	definite
disj	disjunctive
ed	edition, editor
f	feminine (sometimes: fem.)
fact	factive
fient	fientive
fn	footnote
gen	genitive case; <i>also</i> , con
GKC	E. Kautzsch, ed., <i>Gesenius' Hebrew Grammar</i> , 2nd English ed., trans. and ed. by A. E. Cowley (Oxford: Clarendon Press, 1966 reprint of 1946 ed.)
HALOT	Ludwig Koehler and Walter Baumgartner, eds., <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> , 5 vols., rev. by Walter Baumgartner and Johann Jakob Stamm, trans. and ed. by M. E. J. Richardson (Leiden: E. J. Brill, 1994-)
HBI	Frederic Clarke Putnam, <i>Hebrew Bible Insert</i> (Quakertown, Pa.: Stylus Publishing, 1996)
Holladay	William L. Holladay, <i>A Concise Hebrew and Aramaic Lexicon of the Old Testament</i> (Grand Rapids, Mich.: Wm. B. Eerdmans, 1971)

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

- TWOT* R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds.,
Theological Wordbook of the Old Testament, 2 vols. (Chicago, Ill.: Moody
Press, 1980)
- v verse; vv = verses
- V Latin Vulgate
- Williams Ronald J. Williams, *Hebrew Syntax: An Outline*, 2nd ed. (Toronto: University
of Toronto Press, 1976, reprinted 1992)

Introduction

In the Word – Exegetical Insights

The driving force of this *Grammar* is to introduce the student to the Hebrew text of the Hebrew Scriptures as soon as possible. The goal is the exegesis of the Hebrew text preparatory to expounding the OT Scriptures. To that end, each chapter of this textbook commences with a section entitled **In the Word – Exegetical Insights**. The verses may be used devotionally by the instructor or by the student studying on his own. Additional material about each verse is located in an appendix in the back of the textbook. It is also suggested that the student spend time reading aloud the Hebrew of these verses repeatedly for the purpose of gaining fluency in pronunciation and classroom reading. To this end, the first five chapters include a transliteration and an interlinear translation of the verse. Both elements are dropped after those chapters to prevent the student from becoming over-dependent upon them. From **Chapter 6** onward the student should read only the Hebrew, not the transliteration of Hebrew.

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

☞ Paragraphs marked with this symbol guide the student to helpful sections within the *Grammar*.

Grammatical and syntactical notes are indicated by this symbol.

Goals for the Study of Biblical Hebrew

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

Importance of the Study of Biblical Hebrew

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

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

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

Knowledge of biblical Hebrew is a guard against theological error. The final authority for faith and practice is the written Word of God. However, that Word needs to be interpreted in order to be applied. The final court of appeal in disputes over interpretation resides in the original languages of the Scripture.

¹ Stephen J. Andrews, "Some Knowledge of Hebrew Possible to All: Old Testament Exposition and the *Hebraica Veritas*," *Faith & Mission* 13/1 (1995): 98. The beginning student is strongly encouraged to locate the article by Andrews and to read it before completing the first month of study in Biblical Hebrew. Another article that will prove equally enlightening and rewarding is Walter C. Kaiser, Jr., "The Future Role of the Bible in Seminary Education," *Concordia Theological Quarterly* 60/4 (Oct 1996): 245-58 (especially, 252-54).

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

The Identity & History of the Hebrew Language

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

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

2A. The Branches of Semitic Languages. The Northwest branch of the Semitic languages is but one of five main branches. Each of the following languages is the chief representative of its branch:

1B. Hebrew

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

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

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

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

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

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

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

2B. Akkadian

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

3B. Aramaic

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

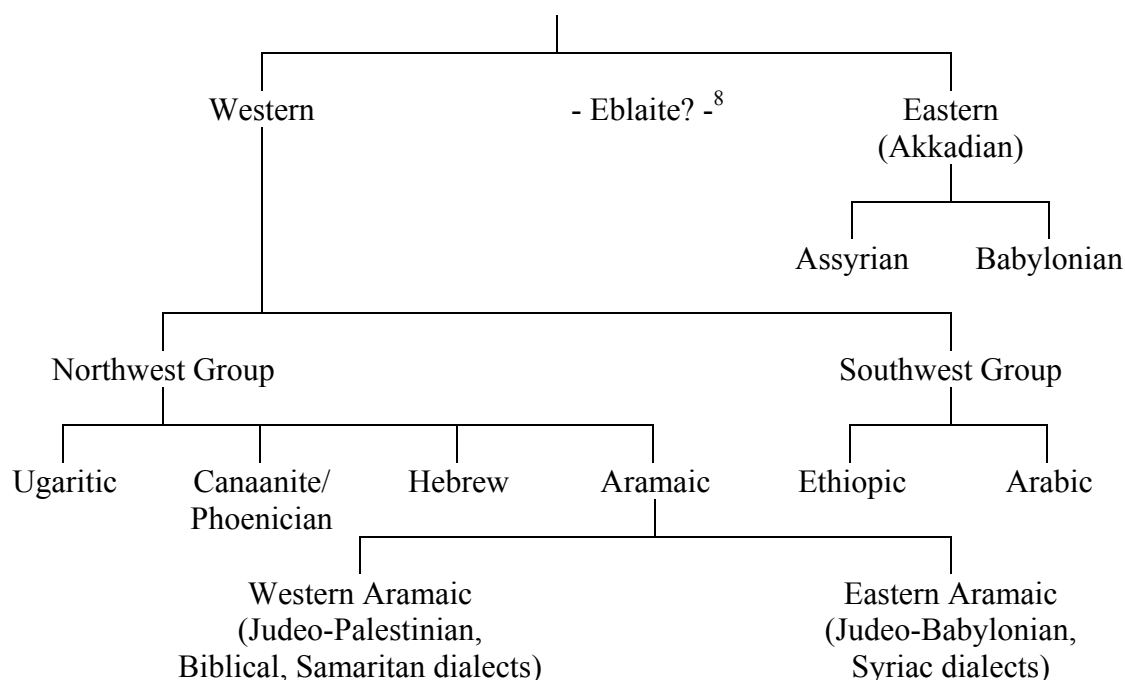
4B. Ethiopic

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

5B. Arabic

- Arabic is the language of all of Arabia and is known to have existed since ca. 8th century B.C.
- Arabic is the official language of Islam and the Qur'an.

3A. Chart of Semitic Languages⁷



4A. Additional Notes

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

יְהוָה אֱלֹהֵי מִינְי פִּאָסְטוּךְ (הִירְטֶט)
 מִיר וועט גאר נישט פֿעִהֲלֶען:⁹

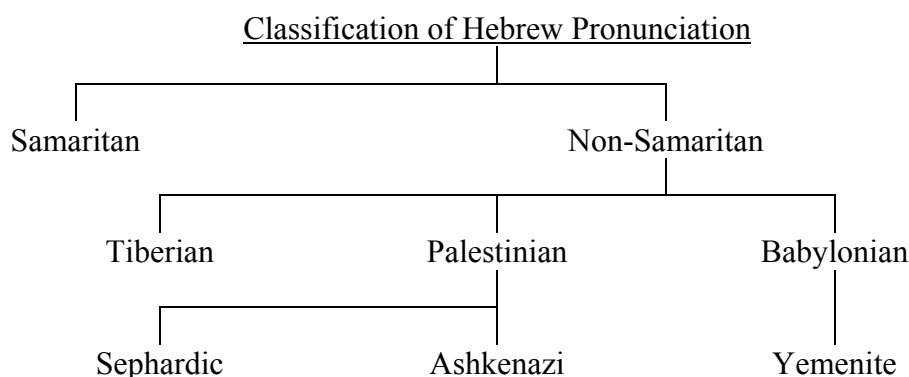
- c. Yiddish was developed and spoken primarily by Ashkenazi Jews (ca. 10th century A.D.).

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

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

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

- Sephardic Jews immigrated from Palestine to Italy to Spain and Portugal and from there to much of western Europe. Later they immigrated to North Africa. Sephardic pronunciation made no distinction between the two *a*-class vowels (*qāmēš* and *pāṭāḥ*).
- Ashkenazi Jews immigrated from Palestine and Asia Minor to northern, central, and eastern Europe. Starting around the 10th century A.D., they developed and spoke Yiddish.



5A. Rabbinic Literature

- Midrash
 - a. Midrash means “investigation” or “inquiry” (from שִׁירָה, “he sought”). This is a branch of rabbinical learning comprised of oral, expository interpretations of the OT. The oral tradition of the Midrash dates from the time of Ezra. Most of the homilies in Midrashic literature were composed between the 7th and 10th centuries A.D.
 - b. There are seven categories of Midrash:
 1. on Jewish law—e.g., *Sifra* on Leviticus
 2. dealing with *Haggadah* based on the Pentateuch—e.g., *Midrash Rabba*
 3. on prophetic literature and the Holy Writings
 4. on sundry matters (small Midrashim)
 5. on Messiah and eschatology from the viewpoint of mysticism (e.g., *Zohar*)
 6. compiled from fragments of pre-existing Midrashim—the *Yalkutim* (“pockets” or “gleanings”)
 7. other minor Midrashim
- Talmud¹⁰
 - a. The meaning of Talmud is “study” (from תָּלַם, “he learned”). It is the source from which Jewish rabbinic law is derived.
 - b. The Talmud is composed of two parts: Mishna and Gemara.

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

- Mishna means “learning” or “repetition” (from שָׁנָה, “he repeated, did again”). It consists of oral law, a collection of religious and legal decisions developed out of the OT. It was brought into existence about the 2nd century A.D.
- Gemara means “accomplishment” (from גָּמַר, “he accomplished, completed”). It is the Aramaic commentary on the Mishna, containing the comments of the rabbis from 200-500 A.D. The Mishna was developed in two centers: Babylon and Tiberias.

¹¹ Only 36 of the 63 tractates have a Gemara in the Babylonian Talmud.



CHAPTER 1

The Alphabet – Consonants

In the Word – Exegetical Insights

Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
hā'āreṣ we'et haššāmayim 'et 'elōhîm bārā' b'erē'sît
 the earth and the heavens God created in beginning

- For the letters of the alphabet, see the chart of **Hebrew Letters**.
- For the words in this verse of Scripture, see the **Vocabulary** at the end of this chapter.

The symbol at the end of the verse (:) is called *sôp pāsûl* (which means *end of verse*).

1A. Introduction to the Alphabet

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

2A. Hebrew Letters

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

¹² There are five letters which assume a final form when they occur at the end of a word. The names of the final forms are: *kaph sophit*, *mem sophit*, *nun sophit*, *peʾ sophit*, and *tsade sophit*. *Sophit* is the simplified transliteration of the Hebrew term סופית (*sōpīt*) meaning *final*.

¹³ Each Hebrew letter has numerical value. The earliest traces of this practice are not biblical but are found on Maccabean coins dating from the second century B.C.

¹⁴ *ʾalēp* is transliterated with a light breathing mark (like an apostrophe) because it has no consonantal value of its own. Similar to the silent *h* in English, it conforms to the sound of the vowel which accompanies it.

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

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

¹⁷ In classical Hebrew the pronunciation appears to have been like a *w*. In modern Hebrew, however, the Germanic-Ashkenazi pronunciation became a *v* just like the *w* in German (cf. Volkswagen = *fōks-vā-gēn*).

¹⁸ This *h* has a dot under it (*ḥ*) to represent the sound of ח and to distinguish it from ה. It is similar in sound to the German or Scottish *ch* (cf. *Kirche* and *loch*).

¹⁹ Sometimes ʾ is silent (cf. *y* in *day* or *keynote*).

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

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

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

Form	Technical Name	Simplified Name	Transliteration
א	‘ālēp̄	‘aleph	‘
ב בּ	bēṭ	beth	<u>b</u> b
ג גּ	gimēl	gimel	<u>g</u> g
ד דּ	dālēṭ	daleth	<u>d</u> d
ה	hē’	he	h
וּ	wāw	waw	w
ז	zāyīn	zayin	z
ח	hēṭ	heth	<u>h</u>
ט	tēṭ	teth	<u>t</u>
י	yôḏ	yod	y

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

²² p̄ = ph (as in *phone*).

²³ Note that the distinction between these two consonants involves the placement of the dot over the right or the left horn of ש. שׁ is listed before ש due to its priority phonetically and historically. However, Hebrew lexicons will list words with שׁ first. The student must keep that factor in mind when using the lexicon. According to at least one comparative Semitics grammar (Sabatino Moscati, ed., *An Introduction to the Comparative Grammar of the Semitic Languages* [Wiesbaden: Otto Harrassowitz, 1969], 33-37), Hebrew may be the only Semitic language maintaining a clear distinction between the two consonants. Ugaritic and Amorite retain only the ś. There is some debate as to whether ś or š is original. There are about 675 entries beginning with שׁ in Holladay’s *Lexicon* as opposed to 195 entries for ש — demonstrating the clear dominance of שׁ in biblical Hebrew. Since it is common to recognize 22 consonants (not 23) for biblical Hebrew, the position of prominence should be given to שׁ.

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

3A. Confusing Letters

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

Distinguish carefully between consonants of similar form:

ב and כ

ג and נ

ד and ר

ד and ך

ה and ח

ו and ז

ו and ן

ז and ס

ז and ט

ע and צ

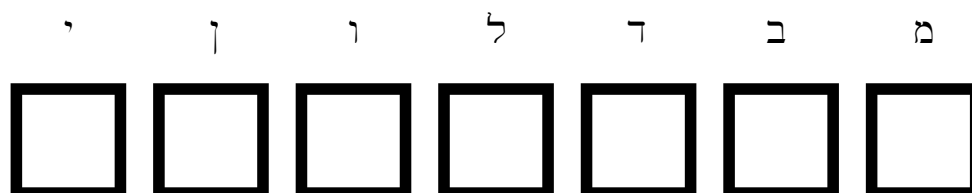
ע and ף

ש and ש

²⁴ See footnote 23.

3A. Written Hebrew

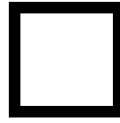
The Hebrew alphabet utilized in the printed Hebrew Bible is the Jewish script. It is sometimes called a *square* script because it can be written within the confines of a square. To reproduce a simple form of the script by hand, keep the square in mind. Note how the following letters utilize the square.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



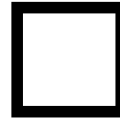
Practice writing the letters of the Hebrew alphabet within a square:

5	4	3	2	1
10	9	8	7	6
13 final	13	12	11 final	11
17	16	15	14 final	14
20	19	18 final	18	17 final

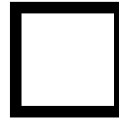
22



21b



21a





CHAPTER 2

The Alphabet – Vowels

In the Word – Exegetical Insights

Isaiah 6:3				
קְדוֹשׁ	קְדוֹשׁ	יְהוָה	צְבָאוֹת	קְדוֹשׁ
<i>qāḏōš</i>	<i>qāḏōš</i>	<i>yḥwḥ</i>	<i>ṣḇā’ōt</i>	<i>qāḏōš</i>
holy	holy	LORD of	hosts/armies	holy

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

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

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

1A. Introduction to the Vowels

The work of the scribes ended around 500 A.D. and in their place came a group of men called Masoretes,²⁶ who were active until approximately 1000 A.D. They were originally known as הַמְסֻרֵּת *the masters of the tradition*, then later simply as מְסֻרֵּת (*tradition*—from מָסַר, *he passed down*). These men attempted to

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

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

²⁶ Both *Masorete* and *Massorete* are acceptable spellings depending on which Hebrew spelling is adopted: מְסֻרֵּת (*māssōrēṭ*) or מְסֻרֵּת (*māsōrēṭ*). Cf. E. Kautzsch, ed., *Gesenius' Hebrew Grammar*, 2nd English ed., ed. by A. E. Cowley (Oxford: Clarendon Press, 1966 reprint of 1946 ed.), 18 fn 1. Hereafter, *Gesenius' Hebrew Grammar* will be referred to as GKC (giving recognition to the author, the German editor, and the English editor: Gesenius, Kautzsch, and Cowley).

Three types of vowel pointings evolved:

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

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

2A. The Vowel Pointings

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

Class	Short Vowels			Long Vowels		
	Sign	Name	Sound	Sign	Name	Sound
a	ֿ	<i>pāṭāḥ</i> ²⁷ פֶּתַח	<i>ă</i>	ֿ	<i>qāmēš</i> קָמֶץ	<i>ā</i>
e	ֿ	<i>sēgōl</i> סֶגוֹל	<i>ě</i>	ֿ	<i>šērē</i> שֶׁרֵי	<i>ē</i>
				ֿ	<i>šērē</i> שֶׁרֵי	<i>é</i>
i	ֿ	<i>hîrēq</i> חִירֶק	<i>i</i>	ֿ	<i>hîrēq</i> חִירֶק	<i>î</i>
u	ֿ	<i>qibbûš</i> קִבּוּץ	<i>u</i>	ֿ	<i>šûrēq</i> שׁוּרֶק	<i>û</i>
o	ֿ	<i>qāmēš ḥāṭûp</i> ²⁸ קָמֶץ חָטוּף	<i>ō</i>	ֿ	<i>hōlēm</i> חֹלֶם ²⁹	<i>ô</i>
				ֿ	<i>hōlēm</i> חֹלֶם	<i>ō</i>

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

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

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

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

²⁸ This vowel is also known as *qāmēš ḥāṭûp* since it might involve either a *u*-class vowel (קָ = *hōq* from קָ = *huq*) or an *o*-class vowel (חָ = *hōk* from חָ = *hōk*, or כָּ = *kōl* from כָּ = *kōl*). There is, however, virtually no distinction in actual pronunciation. See **Chapter 5** for a full explanation of this vowel's identification and usage.

²⁹ When *holem* occurs in a syllable preceding the consonant שׁ, the *holem* sometimes coincides with the dot over the right horn of the consonant: מֶשֶׁל or מֶשֶׁל.

³⁰ The ֿ is utilized only for the purpose of demonstrating where the vowel pointing is placed relative to the consonants.

הִ	<i>hîrêq</i>	<i>hireq</i>	<i>i</i> as in <i>machine</i> ³¹
יִ	<i>qibbûṣ</i>	<i>qibbuts</i>	<i>u</i> as in <i>puts</i>
יְ	<i>šûrêq</i>	<i>shureq</i>	<i>u</i> as in <i>sure</i>
הֹ and הֻ	<i>hōlēm</i>	<i>holem</i>	<i>o</i> as in <i>hole</i>
הָ	<i>qāmēṣ hāḏûḇ</i>	<i>qamets hatuph</i>	<i>o</i> as in <i>sod</i>

- While most of the vowels are placed below the consonant, there are a few exceptions:
 - The *shureq* (יְ) and the full-letter *holem* (הֹ) follow the consonant.
 - The lesser *holem* is written above the consonant (e.g., כֹּל).
- The vowel sound follows the consonant with which it is associated.
- Words and syllables normally³² begin with a consonant rather than a vowel.
- Five vowels are known as full-letter vowels because they use consonants in their formation: הָ, הֹ, יִ, יְ, and הֻ.³³

3A. Vowel Letters

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

Vowel Class	Vowel Letter	Examples from Qumran
<i>a</i>	ס or ה	לֶכֶה = לָךְ
<i>i</i> or <i>e</i>	י or ס	עוֹר = עוֹר
<i>o</i> or <i>u</i>	ו	לֹא = לוֹא

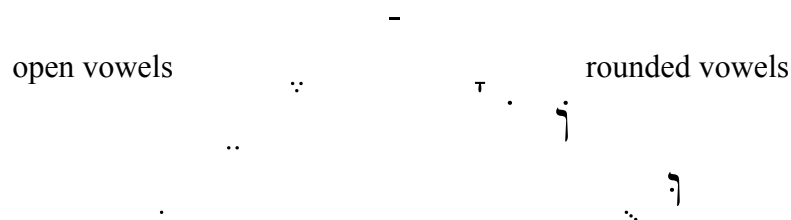
What word would be represented by אפרִיקָה?

³¹ Many Hebraists prefer to distinguish two different *i* sounds: the long *i* (as in *machine*) and the short *i* (as in *pin*). This distinction appears to have originated with Joseph Qimchi in the 12th century A.D. in a radical revision of the Tiberian vowel system. Cf. Paul Joüon, *A Grammar of Biblical Hebrew*, trans. and rev. by T. Muraoka, Subsidia Biblica 14/I-II (Rome: Pontifical Biblical Institute, 1996), 1:37; hereafter referred to as J-M.

³² See **Chapter 8** for an occasional exception.

³³ הֻ is a full-letter vowel only at the ends of words. The ה (like the י in יִ and יְ) is silent.

4A. Vowel Chart

Phonetic Triangle³⁴

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

5A. Vocabulary

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

קָדוֹשׁ	<i>qāḏōš</i>	holy (adj.)
צְבָאוֹת	<i>šəḇā'ōt</i>	armies, hosts
אָב	<i>'āḇ</i>	father
אָדָם	<i>'āḏām</i>	man, Adam
אֲדָמָה	<i>'aḏāmā</i>	(f.) ground
אֲדֹנָי	<i>'aḏōnāy</i>	Lord, master
אָח	<i>'āḥ</i>	brother
אֶחָד	<i>'ēḥād</i>	one (masc.)
אַחַת	<i>'āḥāt</i>	one (fem.)
אַחֲרָי	<i>'āḥār</i>	after, behind
אָכַל	<i>'ākāl</i>	he ate
אָמַר	<i>'āmār</i>	he said
אִישׁ	<i>'iš</i>	man, husband (pl. = אֲנָשִׁים)
אֶרֶץ	<i>'erēš</i>	(f.) earth, land
אִשָּׁה	<i>'iššā</i>	(f.) woman, wife (pl. = נְשִׁים)
אָנוּשׁ	<i>'enōš</i>	man
בֵּין	<i>bēn</i>	between
הָיָה	<i>hāyā</i>	he was (became)
הָלַךְ	<i>hālāk</i>	he went, walked

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



CHAPTER 3

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

In the Word – Exegetical Insights

2 Samuel 12:5b

חַי־יְהוָה כִּי בֶן־מָוֶת הָאִישׁ הָעֹשֶׂה זֹאת:
zō' t̄ hā'ōsēh hā'is̄ bēn-māwēṭ kī 'dōnāy ḥāy
 this who did the man son of death if/that LORD alive

➔ For חַי, בֶּן, and מָוֶת see the **Vocabulary** at the end of this chapter.

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

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

בֶּן is a form of the noun בֵּן. Hebrew uses the noun in many idiomatic expressions. In those expressions, it is not to be translated as *son*. בֶּן identifies something or someone as a member of a group, category, manner, or destiny. E.g., בְּנֵי יִשְׂרָאֵל should be translated as *Israelites* rather than *sons of Israel*. In 2 Sam 12:5b the person is identified with his destiny, *death*. Therefore, the phrase may be translated *deserving of death*.

1A. Guttural Letters

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

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

The gutturals have three characteristics:

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

Note:

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

2A. Silent Letters

There are four letters which sometimes lose their consonantal character and become silent. They are ׀ ׁ ׂ ׃. The special conditions that cause them to quiesce will be discussed later. For the present, it is important to remember them.

3A. Vowel Letters

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

Vowel Sound	Vowel Letter	Hebrew Vowel
<i>a</i>	א	א
<i>e</i> and <i>i</i>	י	י and יי
<i>o</i> and <i>u</i>	ו	ו and וו

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

4A. Labials

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

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

5A. Dagesh³⁶

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

1B. The Weak Dagesh (Lene or קֶשֶׁן or קָל)

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

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

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

Spirant	Hardened
ב	בּ
ג	גּ
ד	דּ
כ and ך ³⁷	כּ and ךּ
פ and ף	פּ
ת	תּ

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

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

Note:

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

- following a disjunctive accent
cf. קִנְיָתִי הָאֶחָד (Zeph 3:8)³⁹
- with the prefixed prepositions בְּ and כִּי

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

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

³⁸ See GKC, §21.

³⁹ See **8A** below.

cf. כִּי בִּישׁ קִנְאָתִי (Zeph 3:8)

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

cf. יְבֹאוּ בְּנֵי אֱלֹהִים (Gen 6:4)

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

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

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

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

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

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

6A. *Raphe*⁴¹ (רַפֵּה, *soft*)

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

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

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

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

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

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

For example, **יְיָ** is usually found simply as **יָ**.

7A. Challenge

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

חִי־יְהוָה כִּי בֶן־מֹות הָאִישׁ הָעֹשֶׂה זֹאת:

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

8A. Zephaniah 3:8

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

לִכְן חֲכוּר־לִי נְאֻם־יְהוָה לְיוֹם קוֹמִי לְעֹד
 כִּי מִשְׁפָּטִי לְאַסֹּף גּוֹיִם לְקַבְּצִי מִמְּלָכוֹת
 לְשַׁפֵּךְ עֲלֵיהֶם זַעֲמִי כָל חֲרוֹן אַפִּי
 כִּי בָאֵשׁ קִנֵּאתִי תֹאכַל כָּל־הָאָרֶץ:

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

⁴ לִכְן חֲכוּר־לִי נְאֻם־יְהוָה לְיוֹם קוֹמִי לְעֹד ⁵ ¹ ^{14f}

9A. Vocabulary

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

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

⁴⁴ Most Hebrew verbs listed in the vocabulary will be in the Qal (= simple active) *qatal* (or, perfect) third person masculine singular (3ms) form. This is the form listed in Hebrew lexicons (i.e., the lexical form). Such verbs may occur in contexts that require a future, a past, or a present tense translation. Context alone determines the tense of the Hebrew verbs. Until there are adequate contexts to determine the particular tense, the past tense will be used for convenience in translating the *qatal* form of the verb.

⁴⁵ This verb is a stative verb expressing the state or condition of its subject. Stative verbs utilize a helping or auxiliary verb form (from “be”) together with the adjective describing the state.

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



CHAPTER 4

The Alphabet – Half Vowels Syllables

In the Word – Exegetical Insights

2 Chronicles 8:17

אָז הָלַךְ שְׁלֹמֹה לְעִיּוֹן־גִּבֹּר
lê'ēṣyôn-gēbēr s'elōmōh hālāk āz
 Ezion-geber to Solomon went then
 וְאֶל־אֵילֹת עַל־שִׁפְתַּיִם בְּאֶרֶץ אֱדוֹם
ʿeḏōm b'e'ērēš hāyyām 'āl-sēpāt w'e'el-ēlōt
 Edom in land the sea edge upon Elat and unto

➤ For הָלַךְ and אָז, see the **Vocabulary** at the end of **Chapter 2**. For בְּ, and וְ, see **Appendix 1**, page 185. For שְׁלֹמֹה, לְ, עִיּוֹן־גִּבֹּר, אֶל, אֵילֹת, עַל, שִׁפְתַּיִם (>⁴⁷ שִׁפְתָּה), יַם, and אֱדוֹם, see the **Vocabulary** at the end of this chapter and the comments below.

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

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

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

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

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

⁴⁸ For discussion of Hebrew accents, see **Chapter 5**.

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

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

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

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

1A. *Shewa*⁴⁹

1B. Introduction

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

⁴⁹ The technical transliteration of ך is *šewā*, but *shewa* will be used throughout this textbook to simplify the many references made to the vowel.

2B. Vocal Shewa

A *shewa* placed under a letter that begins a syllable (either at the beginning or in the middle of a word) is a **vocal shewa**. The vocal *shewa* is pronounced as a very short, quick *seghol*, sounding like the *a* in *lament* or the first *e* in *increment*. Its transliteration is a superlinear *e*.⁵⁰

	Example	Pronunciation/ Transliteration	Explanation
1.	שֶׁמֶר שְׁמוֹאֵל	<i>šēmōr</i> <i>šēmû-`el</i>	<i>Shewa</i> placed under a letter beginning a syllable is always vocal .
2.	שׁוֹמְרִים	<i>šô-merîm</i>	<i>Shewa</i> following full-letter vowels are always vocal .
3.	יִשְׁמְרוּ	<i>yîš-mērû</i> ⁵¹	<i>Shewas</i> occurring back-to-back in the middle of a word follow a specific pattern: the first is always silent and the second is always vocal .
4.	קִטְּלִי	<i>qîṭ-ṭelû</i>	<i>Shewa</i> placed under the <i>dagesh forte</i> (the doubling <i>dagesh</i>) is both silent and vocal . The form actually represents קִטְּטִלִי, making the situation identical to #3, above.
5.	דִּבְּרִי	<i>dîb-bērû</i>	<i>Shewa</i> in this situation is identical to #4, above, but the <i>dagesh</i> is both <i>forte</i> (doubling) and <i>lene</i> (hardening). The form actually represents דִּבְּבְּרִי.
6.	חֶלְלִי	<i>ḥă-lêlû</i>	When <i>shewa</i> occurs under the first of two identical consonants, it is vocal .

⁵⁰ Some Hebrew grammars utilize the inverted *e* (ə) in the International Phonetic Alphabet (IPA) to represent *shewa* (cf. John F. A. Sawyer, *A Modern Introduction to Biblical Hebrew* [Stocksfield, Northumberland, U.K.: Oriel Press, 1976], 13). Even though the inverted *e* in the IPA is called *schwa*, it represents a sound value slightly different from the Hebrew *shewa*. ə represents the sound of *a* in *about*, *above*, and *sofa* (Edward Finegan and Niko Besnier, *Language: Its Structure and Use* [San Diego, Calif.: Harcourt Brace Jovanovich, Publishers, 1989], 48).

⁵¹ This may also be transliterated as *yîš^e-mērû* if the transliterater wishes to represent every vowel, even if silent.

3B. Silent Shewa

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

	Example	Pronunciation/ Transliteration	Explanation
1.	יִשְׁמֹר מֶרְכָּבָה	<i>yis-mōr</i> ⁵² <i>mēr-kā-bā</i> ⁵³	<i>Shewa</i> placed under a letter closing a syllable is always silent . In such cases the vowel preceding <i>shewa</i> is usually short and unaccented. ⁵⁴
2.	לִכְנָה נִגְבָּה	<i>lĕk-nā</i> ⁵⁵ <i>nĕg-bā</i> ⁵⁶	<i>Shewa</i> immediately following an accented (stressed) syllable is silent .
3.	מֶלֶךְ	<i>mĕ-lĕk</i> ⁵⁷	When final ׀ is vowelless, it always takes a silent shewa .
4.	שְׁמֵרָה	<i>šā-mārĕ</i> ⁵⁸	<i>Shewas</i> back-to-back at the end of a word are both silent .
5.	יִשְׁמְרוּ	<i>yis-mĕrū</i> ⁵⁹	<i>Shewas</i> occurring back-to-back in the middle of a word follow a specific pattern: the first is always silent and the second is always vocal .

4B. Compound or Composite Shewa

When a *shewa* occurs under a guttural letter (א ב ג ד),⁶⁰ it requires a short helping vowel to accompany it. Three different short vowels join with *shewa* to form the compound *shewa*: *pathach* (אָ = *hāṭēp-pāṭāḥ*), *seghol* (ֶ = *hāṭēp-sĕgōl*), and *qamets hatuph* (֣ = *hāṭēp-qāmēṣ*). In such cases the sound of the *shewa* is not pronounced—only the sound of the short vowel accompanying it.

⁵² May be transliterated *yis^e-mōr*.

⁵³ May be transliterated *mēr^e-kā-bā*.

⁵⁴ For exceptions to this rule, see #6 under **Vocal Shewa** and #2 under **Silent Shewa**. Note that one way to determine if the *shewa* closes a syllable is if a *bēgād-kēpāṭ* letter has a dagesh (as with מֶרְכָּבָה, above). In such cases the *bēgād-kēpāṭ* letter has the hardening dagesh because it follows a closed syllable. See page 31 (3C).

⁵⁵ May be transliterated *lĕk^e-nā*.

⁵⁶ May be transliterated *nĕg^e-bā*.

⁵⁷ May be transliterated *mĕ-lĕk^e*.

⁵⁸ May be transliterated *šā-mār^eĕ*.

⁵⁹ See footnote 51.

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

Example	Pronunciation/ Transliteration
אָדָמָה	^ʾ <i>aḏāmā</i>
אֱלֹהִים	^e <i>lōhîm</i>
אֲנִיָּה	^ʾ <i>niyyā</i>

2A. Pathach Furtive

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

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

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

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

3A. Phonetic Chart⁶²

	Half Vowels		Short Vowels		Tone Long	Characteristically Long	
Class	Compound (with Gutturals)	Simple	Deflected	Pure		Pure	Diphthong
A	^ˆ <i>a</i> ˆː	^e ː		^ˆ <i>ā</i>	^ˆ <i>ā</i> ^ˆ <i>é</i>	^ˆ <i>ā</i> ⁶³	
I & E	ⁱ ːː	^e ː	^ˆ <i>ě</i>	^ˆ <i>i</i>	^ˆ <i>ē</i>	^ˆ <i>î</i>	^ˆ <i>ē</i>
O & U	^o ːː	^e ː	^ˆ <i>ō</i>	^ˆ <i>u</i>	^ˆ <i>ō</i>	^ˆ <i>û</i>	^ˆ <i>ô</i>

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

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

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

- Characteristically long vowels are found as unchangeable vowels — normally indicated by the long vowel plus a vowel letter (e.g., *tsere* in מָלַע = *mālē* ').
- Tone long vowels are located in the accented syllable. These are vowels that were originally short but were heightened due to the accent or proximity to the accent (an open syllable immediately preceding the accent). Each *qamets* in קָטַל (= *qāṭāl*) is long.

4A. Syllables

1B. Definitions

In Hebrew a syllable is a group of phonemes consisting of a vowel standing alone or combined with a consonant or consonants representing a complete articulation.⁶⁴ The syllable is **open** if it ends in a vowel. It is **closed** if it ends in a consonant. Normally a Hebrew syllable begins with a consonant (therefore, a word also normally begins with a consonant). An exception at the beginning of a word arises with one form of the conjunction as in וְיֵן (*û-bên*, two syllables with the first beginning with and consisting of a vowel, וְ).

2B. Explanation

- 1C. In a word such as מָרַץ, the first syllable מָרַץ (*šā*) is open because it ends in a vowel. The last syllable מָרַץ (*mār*) is closed because it ends in a consonant.
- 2C. In a word such as כֹּהֵן, the first syllable כֹּהֵן (*kô*) is open because it ends in a vowel (the הֵ is not a consonant but a full-letter vowel, *holem*). The last syllable כֹּהֵן (*kāb*) is closed because it ends in a consonant.

3B. Rules to Identify Open and Closed Syllables

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

For example, in the word כֹּהֵן, the final syllable is closed but it contains a long vowel because it is accented.⁶⁵

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

⁶⁵ See page 44 (1C under 2B).

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

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

5A. Vocabulary

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

⁶⁶ The glosses (translations) listed for Hebrew words in **Vocabulary** are not exhaustive of the semantic ranges for those words. This can be especially true in regard to prepositions. In certain contexts לְ can have the following meanings: *towards, until, at, in, of, about, against, in relation to, namely, and because of*. Cf. Holladay, 68-69.



CHAPTER 5

Accents

Review of Syllables

In the Word – Exegetical Insights

1 Kings 8:12

אֵז	אָמַר	שְׁלֹמֹה
<i>ʾāz</i>	<i>ʾāmār</i>	<i>šēlōmôh</i>
then	said	Solomon

יְהוָה	אָמַר	לִשְׁכֹּן	בְּעֶרְפֶּל:
<i>ʾadōnāy</i>	<i>ʾāmār</i>	<i>lišēkōn</i>	<i>bāʿrāpēl</i>
LORD	said	to dwell in	darkness

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

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

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

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

⁶⁷ Names of wild animals dominate the other quadrilaterals beginning with ע: עֵינִיָּה (black vulture), עֹטְלָף (bat), עֲכָבִישׁ (spider), עֲכָבֶר (jerboa), עֲכָשִׁיב (horned viper), and עֲקָרָב (scorpion). These may be loan words taken from other Semitic languages, or they may be the result of an ע prefix (GKC §85w fn). עֶרְפֶּל itself might reflect an inserted ר or may be borrowed from Aramaic where such an insertion is common (GKC §30q and 85w).

1A. Accents

1B. Introduction

Accents⁶⁸ were placed into the Hebrew text by the Masoretes in order to preserve the proper reading of the Scriptures, especially the mode of cantillation in their public reading. While the origin and intonation of the accents is obscure, the notations were probably introduced into the text simultaneously with the vowel pointings. The vowel pointings preserve the traditional pronunciation and the accents preserve the traditional modulation based upon logical divisions of the text.

2B. Basic Characteristics

- 1C. Most Hebrew words (e.g., שָׁמַר) are accented on the last syllable (or, *ultima* = ultimate syllable). Hebrew words accented on the last syllable are called *Milra'* (Aramaic מְלִרָע = *accented below*—meaning *accented after*).
- 2C. Occasionally Hebrew words (e.g., מְלִיץ) are accented on the next to the last syllable (or, *penultima* = penultimate syllable). Hebrew words accented on the next to the last syllable are called *Mil'el* (Aramaic מְלֵעִל = *accented above*—meaning *accented before*).
- 3C. While Hebrew words may be either *Milra'* or *Mil'el*, the accent never falls on any other syllable. An exceptionally long word may have two accents with the secondary accent placed earlier in the word and the primary accent coming on either the *ultima* or the *penultima*.
- 4C. The normal accent mark employed in beginning Hebrew grammar is ˈ (עֲלֵה = ˈelē, meaning *over* or *ascending*). Since most words are accented on the last syllable, ˈelē is supplied only when the *penultima* is accented. Note this accent's use in the following word: מְלִיץ. When no accent appears in a Hebrew word, the *ultima* must be accented in pronunciation.

3B. Basic Accents

1C. Purpose of Accents

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

⁶⁸ The Hebrew term for *accent* is מַעֲלֵה, meaning *sense*, *meaning*, or *discernment*.

- To indicate the logical divisions of the verse. This use of the accents is of great value in understanding the text and preserving the meaning that has been ascribed to it traditionally.

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

קוֹל קוֹרֵא
בַּמִּדְבָּר פְּנֵי דֶרֶךְ יְהוָה

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

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου

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

2C. Kinds of Accents

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

1D. Disjunctive Accents

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

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



בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

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

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



בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

- *Zaqeph qaton* (זָקֵף קָטָן) divides in half the two halves marked by *athnach*. Sometimes it supersedes *athnach* as the principal

divider of the verse. This accent is composed of two vertical dots like a *shewa*, but is placed above the syllable ([·]):

↓
 קוֹל קוֹרֵא
 בַּמִּדְבָּר פָּנּוּ דֶרֶךְ יְהוָה

2D. Conjunctive Accents

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

↓
 קוֹל קוֹרֵא
 בַּמִּדְבָּר פָּנּוּ דֶרֶךְ יְהוָה

3C. Example of Accents

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

וַיִּגְרֹשׁ אֶת־הָאָדָם וַיֵּשֶׁבֶן מִקֶּדֶם לְגִן־עֵדֶן אֶת־הַכְּרֻבִּים
 וְאֵת לַהֲטֵ הַחֶרֶב הַמִּתְהַפֶּכֶת לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:⁶⁹

So He expelled the man |||| and east of the Garden of Eden
 He stationed the cherubim | and the flaming, revolving
 sword || to guard the way to the tree of life ||||⁷⁰

2A. Review of Syllables

At this point in the study of biblical Hebrew, the student must review the matter of syllabification in the preceding chapter.⁷¹ The discussions concerning *qamets hatuph* and *metheg* require an understanding of the formation of syllables in Hebrew. Keep in mind that Hebrew syllabification cannot be compared to English syllabification. Some vowels in Hebrew are not capable of supporting a separate syllable by themselves. This is true of the *shewa*, the composite *shewas*, and the *pathach furtive*.

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

⁷⁰ |||| marks the major pauses (*athnach* and *silluq*) while || marks the weaker disjunctive *zaqeph qaton*. The single bar (|) indicates the use of *Rebia* ([·]) marking the main object (*cherubim*). In this particular example, perhaps it would be better to rearrange the English word order so that “to guard” is not mistakenly limited to the sword: *He expelled the man and stationed spirit beings and the whirling flaming sword east of the garden of Eden to guard the path to the tree of life.*

⁷¹ Cf. pages 40-41.

3A. *Qamets Hatuph*⁷²

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

Example	Transliteration	Explanation
תָּנוּס	<i>tā-nōs</i>	The last syllable is closed and unaccented. Therefore, it must have a short vowel— <i>qamets hatuph</i> .
חֹכְמָה	<i>hōk-mâ</i>	The first syllable is closed and unaccented. Therefore, it must have a short vowel— <i>qamets hatuph</i> . ⁷³
חֲנָנִי	<i>hōn-nē-nî</i>	The <i>dagesh forte</i> doubles the נ , making the ָ appear in a closed, unaccented syllable. Thus it must be a <i>qamets hatuph</i> .

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

Example	Transliteration	Explanation
בְּחִלִּי	<i>bō-h^o-lî</i>	The ָ under the preposition ב was originally a vocal <i>shewa</i> . However, owing to the influence of the composite <i>shewa</i> ְּ , the preposition takes the corresponding short vowel— <i>qamets hatuph</i> .

- 4B.** In some cases the clearest indicator for the presence of a *qamets hatuph* is when it replaces either a *holem* or a *shureq* in the basic form of the word. For example, אֲנִי clearly commences with *qamets hatuph* because it is derived from אִנִּי . Compare, also, אֲנִי from אִנִּי , כֹּל־נֶפֶשׁ from כֹּל־נֶפֶשׁ .

⁷² The *qamets hatuph* may also be called *qamets hatoph*, especially in those cases where it represents an o-class vowel rather than a u-class vowel.

⁷³ In words where an initial *qamets* is followed by a simple *shewa*, the student may consider the absence of a *metheg* sufficient evidence for identifying the syllable as closed.

4A. Metheg**1B. Definition**

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

2B. Usage

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

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

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

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

- 3C.** Hebrew words are normally accented on the last syllable (*Milra^c*), occasionally on the second to last (*Mil^cel*), but never any other syllable.⁷⁴ In cases of longer words, a *metheg* is sometimes placed in the third syllable back from the accented syllable. Any long vowel two or more syllables before the main stress of the word may have *metheg*.

⁷⁴ Cf. page 44 (2B).

Example	Pronunciation/ Transliteration	Explanation
הָאָדָם	<i>hā-ʾā-dām</i>	The ך is the third syllable back from the accent and thus receives the <i>metheg</i> .
מִהָאָרֶץ	<i>mē-hā-ʾā-rēṣ</i>	While the <i>Mil ʿel</i> syllable has the accent, the third syllable back from the accent still receives the <i>metheg</i> .
שְׁלֹמֹה־בֶּן־יִשָּׁבֵעַ לֹו	<i>š^{el}lō-mô-b^enî wāy-yiš-šā-bāʾ lô</i>	The <i>metheg</i> is not limited to the first syllable.
שִׁבְעַתִּיכֶם	<i>šā-bu-ʾō-tê-kēm</i>	<i>Metheg</i> can occur twice in the same word.

- 4C. *Metheg* should not be confused with *silluq*.⁷⁵ The *silluq* has an identical form and a similar function to the *metheg*. Both are pause marks. *Silluq*, however, occurs only under the tone syllable of the last word of the verse.

5A. Words in Pause

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

Example	Explanation
קָטַל → קִטַּל לִיָּלָה → לִיִּלָּה	The short vowel <i>pathach</i> lengthens to a <i>qamets</i> .
פָּרִי → פִּרִּי	The vocal <i>shewa</i> becomes a <i>seghol</i> , with the accent moving back onto it.
אֲנִי → אִנִּי	The short vowel of the composite <i>shewa</i> is lengthened, with the accent moving back onto it.
קָטַלָּה → קִטַּלָּה שָׁמְרוּ → שִׁמְרוּ	In verbs, the <i>shewa</i> under the second syllable reverts back to its original vowel (קָטַל) which is lengthened and again accented.

⁷⁵ Cf. page 45.

6A. Vocabulary

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



CHAPTER 6

The Article & Interrogation

In the Word – Exegetical Insights

Proverbs 30:4

מִי עֲלֶה-שָׁמַיִם | וַיֵּרֶד
מִי אֶסְף־רוּחַ | בְּחַפְזִי

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

☞ The accent used on עֲלֶה and אֶסְף־ is *metheg* (see pages 48-49). Review the note on page 36 regarding the use of *maqquph*.

The accent on מִי is a minor conjunctive which indicates that the interrogative pronoun is not to be separated from the following verb. מִי is the personal interrogative pronoun (*who?*). See page 54 (1B). The next accent is a compound form of a minor disjunctive consisting of the small stroke over the word and the vertical stroke after the word: וַיֵּרֶד and רֵוַחַּ.

1A. The Article

1B. Introduction

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

The definite article was originally designated by הָ. The הָ was lost when הָ was attached inseparably to a word. The loss was compensated for by the insertion of a strong *dagesh* (*forte*) into the first root letter.⁷⁶

⁷⁶ See page 32 (1D).

2B. Rules

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

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

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

- 2C. When the article is attached to a word beginning with one of the weak gutturals (א or ע) or with ה (which acts like a weak guttural but actually is not), the article is pointed with a *qamets* without the *dagesh*. This adjustment is necessary since the guttural cannot take the *dagesh*,⁷⁷ causing the preceding vowel (*pathach*) to be lengthened to a *qamets*.

אָדָם	<i>a man</i>	becomes	הָאָדָם	<i>the man</i>
עִיר	<i>a city</i>	becomes	הָעִיר	<i>the city</i>
רֹאשׁ	<i>a head</i>	becomes	הָרֹאשׁ	<i>the head</i>

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

הֵיכָל	<i>a temple</i>	becomes	הַהֵיכָל	<i>the temple</i>
הַבָּל	<i>a breath</i>	becomes	הַהַבָּל	<i>the breath</i>
חֹשֶׁךְ	<i>darkness</i> ⁷⁸	becomes	הַחֹשֶׁךְ	<i>the darkness</i>

- 4C. When the article is attached to a word beginning with an **unaccented** ה or ע it is usually⁷⁹ pointed with a *seghol*. It is always pointed with a *seghol* when attached to a word beginning with ח.

הָרִים	<i>mountains</i>	becomes	הַהָרִים ⁸⁰	<i>the mountains</i>
עָפָר	<i>dust</i>	becomes	הָעָפָר	<i>the dust</i>
חֲזָק	<i>a strong [man]</i>	becomes	הַחֲזָק	<i>the strong [man]</i>

⁷⁷ See page 30 (1A).

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

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

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

- 5C. When the article is attached to a word beginning with an accented $\dot{\text{א}}$ or ע , the article is usually pointed with a *qamets*.

עָב *a cloud* becomes הָעָב *the cloud*

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

אֶרֶץ <i>earth/a land</i>	becomes	הָאֶרֶץ <i>the earth/land</i>
הָר <i>a mountain</i>	becomes	הַהָר <i>the mountain</i> ⁸²
עַם <i>people</i>	becomes	הָעַם <i>the people</i>
אֲרוֹן <i>an ark/box</i>	becomes	הָאֲרוֹן <i>the ark/box</i>

2A. The Interrogative ה

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

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

שָׁמַר <i>he kept</i>	→	הַשָּׁמַר <i>Has he kept?</i>
לֹא שָׁמַר <i>he did not keep</i>	→	הַלֹּא שָׁמַר <i>Has he not kept?</i>

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

שָׁמַרְתָּם <i>you kept</i>	→	הַשָּׁמַרְתָּם <i>Have you kept?</i>
אַתָּה <i>you</i>	→	הַאַתָּה <i>Are you?</i>

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

אָבַד <i>he perished</i>	→	הֶאָבַד <i>Has he perished?</i>
עָזַב <i>he left</i>	→	הֶעָזַב <i>Has he left?</i>
חָטָא <i>he sinned</i>	→	הֶחָטָא <i>Has he sinned?</i>

3A. Interrogative Pronouns

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

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

⁸² Note that the singular and plural of הָר are treated differently (cf. 4C above).

- 1B.** The personal interrogative pronoun is **מִי**, meaning *who?* (subject) or *whom?* (object). Its form never changes (i.e., is indeclinable). It is always used with reference to persons, not things.
- 2B.** The second interrogative pronoun is **מָה**. It usually means *what?* but occasionally will mean *how?* This pronoun, used only of things, follows basically the same rules for pointing as the definite article.⁸³ However, **since מָה and מַה are so easily recognized and are nearly always translated by means of *what?* or *how?*, there is no need to memorize the following variations in its form.**

1C. Preceding non-gutturals: מַה־יָּהּ

2C. Preceding the gutturals א, ה,⁸⁴ ע, and ר: מַה־אֵתָהּ

3C. Preceding harsh gutturals (א and ח): מַה־הֵיאָ

4C. Especially⁸⁵ preceding gutturals with *qamets*: מַה־עֵשִׂיתָ

NOTE: The short horizontal line following the interrogative pronoun is called a *maqquph*. It is used to bind words together, indicating that they are to be pronounced as though they were one word.⁸⁶

4A. Vocabulary

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

⁸³ See pages 52-53.

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

⁸⁵ There are many exceptions (cf. מָה רָאִיתָ, Genesis 20:10). Often this form omits *maqquph*. It also occurs before some uses of ה, ח, and ע without *qamets* (cf. מָה עָו, Judges 14:18). Usage may be affected by distance from the principal accent.

⁸⁶ See the previous discussion on pages 36. Some uses of מָה and מַה occur without *maqquph*.

⁸⁷ In Hebrew lexicons certain verbs are entered by means of their infinitive form rather than a finite verb form. Lexicographers did this in order to preserve the general triliteral nature of Hebrew root words. Verbs like שִׁים are known as *Middle Vowel* verbs. The finite form of the verb (e.g., שָׁם, *he set/placed*) has only two root radicals showing. Whenever *Middle Vowel* verbs appear in the **Vocabulary**, they will be translated as infinitives.

הִסְתַּף he gathered

```

graph TD
    Start[Start Here] --> Q1{Is the article before  
N, H, P, U  
or R ?}
    Q1 -- NO --> A1[ADD:  
• H]
    Q1 -- YES --> Q2{Which letter?}
    Q2 --> Q3{N or R}
    Q2 --> Q4{U}
    Q2 --> Q5{H or P}
    Q3 --> A2[ADD  
• H]
    Q4 --> Q6{unaccented}
    Q4 --> Q7{accented}
    Q6 --> A3[ADD  
• U]
    Q7 --> A4[ADD  
• H or • P]
    Q5 --> Q8{unaccented}
    Q5 --> Q9{accented}
    Q8 --> A5[ADD  
• H or • P]
    Q9 --> A6[ADD  
• H or • P]
  
```




CHAPTER 7

Prepositions

In the Word – Exegetical Insights

Deuteronomy 7:6a

עַם קְדוֹשׁ אֲתָהּ לַיהוָה אֱלֹהֶיךָ

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

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

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

1A. Inseparable Prepositions

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

ל = *to, for*

ב = *in, with, by*

כ = *as, like, according to*

1B. Rules

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

לְבֹקֶר *to morning*

בְּנָהָר *in a river*

כְּאִישׁ *like a man*

לְאָדָם *to a man, for a man*

בְּעָפָר *in dust*

כְּלוֹט *like Lot*

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

לְמַרְגֵּל	to a spy	instead of	לְמַרְגֵּל
בְּמַרְגֵּל	with a spy	instead of	בְּמַרְגֵּל
כְּמַרְגֵּל	like a spy	instead of	כְּמַרְגֵּל

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

- 3C. When the inseparable preposition is joined to a word beginning with a composite *shewa*, it is pointed with the corresponding short vowel (viz., the short vowel of the composite *shewa*).

לַעֲשׂוֹת	to do, make	instead of	לַעֲשׂוֹת
בְּאֶדְוֹם	in Edom	instead of	בְּאֶדְוֹם
כְּאֶנְיָה ⁸⁸	like a ship	instead of	כְּאֶנְיָה

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

לְאֱלֹהִים becomes לְאֵלֹהִים

- 4C. When the inseparable preposition is followed by the definite article, the ה is omitted, allowing the preposition to usurp the position and pointing of the article. The presence of the article is identifiable by the non-prepositional pointing of the preposition.

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

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

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

⁸⁸ The *qamets* under the preposition is a *qamets hatuph*.

⁸⁹ See page 49 (5A).

2A. The Preposition מִן

1B. Introduction

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

2B. Pointing Rules

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

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

מִמֶּלֶךְ	from a king	instead of	מִמֶּלֶךְ
מִכֹּהֵן	from a priest	instead of	מִכֹּהֵן
מִקוֹל	from a voice	instead of	מִקוֹל

- 2C. When the preposition מִן is prefixed inseparably to a word beginning with a guttural (א, ה, ח, ע, or ׀⁹⁰), the vowel under the ך lengthens from a *hireq* to a *tsere*. This change is prompted by the fact that the gutturals refuse the compensatory doubling *dagesh* required when the ך drops out.

מִאָדָם	from Adam	instead of	מִאָדָם
מִהָר	from a mountain	instead of	מִהָר
מִרוּחַ	from a spirit	instead of	מִרוּחַ

- 3C. When the preposition מִן is attached to a word which has the article, the preposition **does not take the pointing and position of the article** like the inseparable prepositions (בְּ, לְ, and אֶל).⁹¹ The article is retained and, since the article itself is a guttural, the preposition, when attached, is pointed with a *tsere*.

מִהַלֵּב	from the heart	instead of	מִהַלֵּב
מִהָאָדָם	from the man	instead of	מִהָאָדָם
מִהַחֹשֶׁךְ	from the darkness	instead of	מִהַחֹשֶׁךְ

⁹⁰ ׀ sometimes behaves as a guttural (especially when it refuses the doubling *dagesh*).

⁹¹ See page 58 (4C).

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

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

3A. Unattached Prepositions

1B. The following prepositions⁹² are utilized as separate words. They do not attach themselves to the words they govern.

אַחֲרַיִ (אַחֲרִי)	after, behind	כְּמוֹ ⁹⁴	like, as
אֶל	unto, to, toward	לִפְנֵי	before, in the presence of
אַצֵּל	near, beside	מוֹל	opposite, in front of
אֵת (אֵת) ⁹⁵	with	מִן	from
בֵּין	between, among	נֶגֶד	in front of, opposite to
בְּלִי	without	סָבִיב	around, surrounding
עַל	on, upon, over	עַד	until, as far as, up to
עִם	with	לְמַעַן	in order that, for the sake of
תַּחַת	under, instead of	עֵבֶר	beyond

2B. Examples

אַחֲרֵי הַיּוֹם	after today (the day)	מוֹל אֱלֹהִים	in front of God
אֶל אִשָּׁה	to a woman	מִן הַשָּׁמַיִם	from the heavens
אַצֵּל הַמַּיִם	near the water	נֶגֶד הָאִישׁ	opposite the man
אֵת הָאִישׁ ⁹⁶	with the man	סָבִיב הָאָרֶץ	around the land
בֵּין הַגּוֹיִם	between the nations	עַד הַלַּיְלָה	until tonight (this night)
בְּלִי מֶלֶךְ	without a king	עַל הָעִיר	against/upon the city
כְּמוֹ אָח	like a brother	עִם הַמֶּלֶךְ	with the king
לִפְנֵי אֱלֹהִים	before God	תַּחַת הַמִּזְבֵּחַ	under the altar

4A. Vocabulary

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

⁹² This is not an exhaustive list of the unattached prepositions.

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

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

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

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



CHAPTER 8

Conjunctions & the Relative Pronoun

In the Word – Exegetical Insights

2 Kings 23:13

וְאֶת־הַבָּמוֹת אֲשֶׁר | עַל־פְּנֵי יְרוּשָׁלַם
 אֲשֶׁר מִיָּמִין לְהַר־הַמִּשְׁחִית
 אֲשֶׁר בָּנָה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל לַעֲשֹׂת־שָׁקֶץ צִידֹנִים
 וְלִכְמוֹשׁ שָׁקֶץ מוֹאֵב
 וְלִמְלָכָם תּוֹעֵבֶת בְּנֵי־עַמּוֹן
 טָמְאָה הַמֶּלֶךְ:

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

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

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

אֲשֶׁר is the relative pronoun. The meanings of *who*, *whom*, and *which* are determined by usage in the context—primarily by its antecedent. Here, the antecedent for the relative pronoun is the noun הַבָּמוֹת, so the relative has the meaning *which*.

יְרוּשָׁלַם is the proper name of a city: *Jerusalem*. This particular spelling is fairly common in the OT. The *hireq* is technically between the *lamed* and the final *mem* so that it indicates that the Masoretes believed that properly a *yod* would have been between those two letters. The Masoretes are signaling the reader that a *yod* is to be pronounced: *y^erû-šā-lă-yim*.

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

south. The *qamets* had changed to a *shewa* to indicate a genitival form: *right of* or *south of*.⁹⁷ The *shewa* was dropped in favor of allowing the *yod* to become part of the *hireq* vowel under the *mem*. Being a vowel, the compensatory *dagesh* for the assimilated *nun* cannot be employed.

The phrase **לְהַרְהֹמֶשְׁחִית** begins with the **ל** preposition which completes what was begun by the preposition **מִן**: *on the south of*.⁹⁸ The preposition governs the word *mountain of* followed by *the destruction*.

אֲשֶׁר בָּנָה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל is a second relative clause defining *the high places* or *shrines* as those *which Solomon, king of Israel, had built*.

Three co-equal phrases, each introduced by the **ל** preposition, indicate *to* or *for* or *on behalf of* whom the shrines were built: **לְעִשְׁתֶּרֶת שֶׁקֶץ צִידֹנִים** = *for Ashtoreth, the abomination of the Zidonians*; **וְלִכְמוֹשׁ שֶׁקֶץ מוֹאָב** = *and for Chemosh, the abomination of Moab*; **וְלִמְלֶכֶם תּוֹעֵבֹת בְּנֵי־עַמּוֹן** = *and for Milkom, the abomination of the Ammonites*.⁹⁹

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

1A. The Principal Conjunction

The Hebrew conjunction *and* is written with a **ו** and attached inseparably to the word it governs. In addition to *and* it can also have the meanings of *so*, *then*, *even* and the adversative *but*.¹⁰⁰

Originally the conjunction was pointed with a *pathach* (**וְ**). In biblical Hebrew, however, it is pointed like the inseparable preposition, with only a few exceptions. Consequently, the conjunction is essentially a review of **Chapter 7**.

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

Examples:

וַיּוֹם *a day* → **וַיּוֹם** *and a day*

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

⁹⁸ Cf. GKC §130a fn 3.

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

¹⁰⁰ Other potential translations for **ו** include the following: *with*, *in addition to*, *namely*, *also*, *or*, *whether*, *since*, *because*, *so that*, *if*, *that*, and *therefore*. Cf. Holladay, 84-85. Context is the key to translating the conjunction.

אִישׁ	a man	→	וְאִישׁ	and a man
הָר	a mountain	→	וְהָר	and a mountain
הָאָדָם	the man	→	וְהָאָדָם	and the man

Note that the last example above differs from the inseparable preposition in that **the conjunction does not take the position and pointing of the definite article**. The article remains, with the conjunction merely prefixed to it.

- 2B.** When the conjunction is prefixed to a word which begins with a simple *shewa* or with a labial¹⁰¹ (ב, מ, and פ), it is pointed as a *shureq*.

בַּיִת	a house	→	וּבַיִת	and a house
מֶלֶךְ	a king	→	וּמֶלֶךְ	and a king
¹⁰² פָּנִים	a face	→	וּפָנִים	and a face
שָׁמַרְתָּם	you kept	→	וּשָׁמַרְתָּם	and you kept

Note that when the conjunction ו is prefixed to a word beginning with a ב or a פ, the *dagesh lene* drops out since it is preceded by a vowel (cf. pages 31-32).

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

עֲבוּדָה	service	→	וְעֲבוּדָה	and service
אֱמֶת	truth	→	וְאֱמֶת	and truth

Exception: When the conjunction is prefixed to אֱלֹהִים, the א no longer functions as a consonant and becomes silent. The composite *shewa* drops out, causing the *seghol* to lengthen to a *tsere* (cf. page 58, 3C):

וְאֱלֹהִים becomes וָאֱלֹהִים

- 4B.** *Sometimes* the pointing under the conjunction is lengthened to a *qamets* when the conjunction is attached immediately before the accented syllable of a word in pause (cf. page 58, 5C).

יוֹמָם וָלַיְלָה:	by day and night	(Exod 13:21)	instead of	יוֹמָם וְלַיְלָה:
וְהָיְתָה־תְּהוֹ וְבָהּ	and indeed (it was) formless and empty	(Jer 4:23)	instead of	וְהָיְתָה־תְּהוֹ וְבָהּ

¹⁰¹ A labial is a letter whose pronunciation involves the lips.

¹⁰² This Hebrew word occurs about 2100 times in the OT (Holladay, 293). It is always in the plural form even though it is often singular in meaning. Its meanings include *surface*, *side*, and *front*. It is also employed as a preposition (*before*).

2A. Other Conjunctions

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

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

3A. The Relative Pronoun

- 1B.** The Hebrew relative pronoun is the indeclinable¹⁰³ אֲשֶׁר meaning *who, whom, which, and that*. While the relative pronoun is employed for the purpose of bringing the clause introduced by it into relation with an antecedent clause, it is also a connecting link.¹⁰⁴ Therefore, אֲשֶׁר may be described as a conjunction depicting a relationship.

Examples:

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

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

Examples:

- כָּל שֶׁהָיָה לִפְנֵי בִירוּשָׁלַם everyone who was in Jerusalem before me (Eccl 2:9)
- שֶׁאַתָּה מְדַבֵּר עִמִּי that it is you speaking with me (Judg 6:17)
- כְּחוֹל שֶׁעַל-שֹׁפֶת הַיָּם לְרֹב like the sand which is by the seashore in number (Judg 7:12)

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

¹⁰⁴ BDB, 81.

4A. Vocabulary

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



CHAPTER 9

Noun & Adjective: Their Gender & Number

In the Word – Exegetical Insights

Genesis 33:9, 11

What was it that they said?

Esau said, “יֵשׁ-לִי רֶבֶב” (v. 9).

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

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

יֵשׁ is the combination form of יֵשׁ, a noun denoting positive existence: *there is*. When used together with the ל preposition and the first common singular¹⁰⁵ pronominal suffix, the phrase means *I have*.

רֶבֶב is the pausal form¹⁰⁶ of רַב: *numerous, much, an abundance*.

1A. General Rules

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

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

Examples: סוּס = *horse* (ms)¹⁰⁷
אִישׁ = *man* (ms)

¹⁰⁵ The abbreviation for first common singular is **1cs**.

¹⁰⁶ See page 49 (5A).

¹⁰⁷ ms = masculine singular

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

Examples:

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

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

Examples:

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

- 4B. Feminine plural** nouns and adjectives are distinguished by the ֹת suffix.¹¹⁰

Examples:

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

Examples:

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

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

2A. Exceptional Considerations

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

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

¹⁰⁸ fs = feminine singular

¹⁰⁹ mp = masculine plural

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

¹¹¹ fp = feminine plural

¹¹² du = dual

- 2C.** Nouns which are the names of cities or countries are usually feminine, such as יְרוּשָׁלַיִם = *Jerusalem* or אֶרֶץ = *earth, land*.
- 3C.** Nouns which depict organs of the body that are found in pairs are feminine, such as אוֹז = *ear* or יָד = *hand*. Most bodily organs which do not occur in pairs are masculine.
- 2B.** There are a few nouns, such as לַיְלָה (*night*), which appear to be feminine but actually are masculine. The exceptions are rare.
- 3B.** There are a few feminine words which, when they occur in the plural, take masculine plural endings. Likewise, there are a few masculine words which, when they occur in the plural, take feminine endings. These are irregular nouns.
- | | | | | |
|---------|--------------------|---------|---------|----------------------------------|
| אָב | <i>father</i> (ms) | becomes | אֲבוֹת | <i>fathers</i> (mp) |
| אִשָּׁה | <i>woman</i> (fs) | becomes | נָשִׁים | <i>women</i> (fp) ¹¹³ |
- 4B.** A unique situation occurs with בַּת (*daughter*), where the plural form takes the masculine בָּנִים (*sons*) and appends the feminine plural suffix: בָּנוֹת (*daughters*).

3A. Vowel Pointing Changes

- 1B.** When suffixes are appended to Hebrew nouns, alterations frequently occur. These changes are instigated by the Hebraic tendency to hurry on to the accented syllable, which in Hebrew is usually the last syllable. To facilitate this desire, Hebrew nouns normally follow this rule to determine the vowel pointing changes. ***The third vowel back from the accented syllable is pointed with as short a vowel as possible.***
- 2B. Examples:**

	I	II	III	IV
ms	<i>horse</i> סוּס	<i>great</i> גָּדוֹל	<i>wise</i> חָכָם	<i>star</i> כּוֹכָב
fs	סוּסָה	גָּדוֹלָה	חָכְמָה	
mp	סוּסִים	גָּדוֹלִים	חָכְמִים	כּוֹכָבִים
fp	סוּסוֹת	גָּדוֹלוֹת	חָכְמוֹת	

The first column indicates that the vowel pointings do not change when the suffixes are attached to a noun with only one syllable.

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

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

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

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

4A. Vocabulary

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



CHAPTER 10

Noun & Adjective: Their Relationship

In the Word – Exegetical Insights

Judges 16:27a

הַבַּיִת מֶלֶךְ הָאֲנָשִׁים וְהַנָּשִׁים

➔ See **Vocabulary** for מֶלֶךְ.

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

1A. Attributive Adjectives

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

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

Examples:

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

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

¹¹⁴ Cf. 2 Sam 19:33.

Examples:

English	Hebrew	
<i>a good horse</i>	סוס טוֹב	<i>a horse, a good (one)</i>
<i>a good mare</i>	סוּסָה טוֹבָה	<i>a mare, a good (one)</i>
<i>good horses</i>	סוסִים טוֹבִים	<i>horses, good (ones)</i>
<i>good mares</i>	סוסוֹת טוֹבוֹת	<i>mares, good (ones)</i>

- 3B.** In addition to the adjective's agreement with its noun in gender and number, it must also **agree** with it **in its definiteness**. If the noun is indefinite (without the article), the adjective must also be indefinite. If the noun is definite (has the article), the adjective must possess the article.

Examples:

English	Hebrew	
<i>a good horse</i>	סוס טוֹב	<i>a horse, a good (one)</i>
<i>the good word</i> ¹¹⁵	הַדְּבָר הַטוֹב	<i>the word, the good (one),</i> Josh 21:45
<i>the good mare</i>	הַסוּסָה הַטוֹבָה	<i>the mare, the good (one)</i>
<i>the good land</i>	הָאָרֶץ הַטֹּבָה	<i>the land, the good (one),</i> Deut 6:18
<i>the good horses</i>	הַסּוּסִים הַטוֹבִים	<i>the horses, the good (ones)</i>
<i>the good things</i>	הַדְּבָרִים הַטוֹבִים	<i>the things, the good (ones),</i> Josh 23:14
<i>good mares</i>	סוסוֹת טוֹבוֹת	<i>mares, good (ones)</i>
<i>the great trials / burdens</i>	הַמַּסֹּת הַגְּדוֹלֹת	<i>the trials/burdens, the great (ones),</i> Deut 7:19

2A. Predicate Adjectives

The predicate adjective is employed as a predicate in association with a noun. When the adjective is used predicately, it is structured in the following manner.

- 1B.** The adjective *normally precedes* the noun, with the noun bearing the article and the adjective being anarthrous¹¹⁶ (without the article).

¹¹⁵ In Josh 21:45 the complete phrase includes a qualifying word that means *every* or *all* and the context indicates that the meaning of דְּבָר here is most likely *promise* (therefore, *every promise* or *all the promises* – a collective).

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

Example:

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

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

Example:

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

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

Example:

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

3A. Demonstrative Pronouns/Adjectives

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

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

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

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

¹¹⁷ Hebrew does not normally employ any form of the verb *to be* (הָיָה) to express the present tense of that verb (*am, is, are*). This verb is known as the copula. The copula in Hebrew is usually implied by the context and must be supplied in English translation.

¹¹⁸ cp = common plural

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

Examples:

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

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

- They do not take the article.
- They precede the noun.
- They agree with the noun in gender and number.

Examples:

<i>This is a man.</i>	=	זֶה אִישׁ
<i>This is the man.</i>	=	זֶה הָאִישׁ
<i>This is the good man.</i>	=	זֶה הָאִישׁ הַטוֹב
<i>These are the generations¹¹⁹ of the heavens and the earth.</i>	=	אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ (Gen 2:4)

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

Examples:

<i>this good man</i>	=	הָאִישׁ הַטוֹב הַזֶּה
<i>that good woman</i>	=	הָאִשָּׁה הַטוֹבָה הַהִיא
<i>this good land</i>	=	הָאָרֶץ הַטוֹבָה הַזֹּאת (Deut 4:22)
<i>this evil congregation</i>	=	הָעֵדָה הָרָעָה הַזֹּאת (Num 14:35)

¹¹⁹ Even though the phrase utilizes a plural pronoun and the plural noun, it is idiomatic and could just as well be translated as *this is the history of the heavens and the earth*.

4A. Vocabulary

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

¹²⁰ The asterisk (*) indicates a form not found in the Hebrew OT.



CHAPTER 11

The Construct State

In the Word – Exegetical Insights

Psalm 19:10¹²¹

יִרְאַת יְהוָה טְהוֹרָה עוֹמֶדֶת לְעַד
 מְשַׁפְּטֵי־יְהוָה אֱמֶת צִדְקוֹ יַחֲדוֹ:

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

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

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

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

¹²¹ The Hebrew numbering of verses in the Book of Psalms often differs from the English numbering. In this case, the Hebrew verse number is 10, but the English verse number is 9. This difference occurs because the headings of individual psalms are included as part of the text in the Hebrew numbering. Sometimes (as here) the heading has its own number. In other psalms, a brief heading may be included in verse 1 (as in Psalm 23).

¹²² Cf. pages 72-73 (2A).

¹²³ See Holladay, 121-22.

1A. Introduction

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

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

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

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

2C. However, יֵשׁ-לִי־כָל (Gen 33:11)¹²⁸ shows that when the words connected by *maqqeph* have a full-letter vowel (י, י, ׁ, and ׁ ..), it remains long since these cannot be reduced.¹²⁹

2A. Definition

When two or more nouns are closely connected in a genitive relationship, they form one compound idea. The dependent word¹³⁰ is said to be in **construct**, while the independent word is said to be in the **absolute** state.¹³¹

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

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

¹²⁶ See page 41 (2C).

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

¹²⁸ See **In the Word** at **Chapter 9** (page 67).

¹²⁹ Cf. page 39 (3A).

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

¹³¹ These two elements of the construct relationship are also called the *pregenitive* and the *genitive* (cf. *IBHS*, §9.2a. The older grammars refer to them as the *regens* (governor or ruler) and *rectum* (governed or

3A. Usage

The word in the construct state is usually joined to the word in the absolute state with the English preposition *of*, causing the two words to make one compound idea. For example, in the phrase **הַמֶּלֶךְ אֶבְרָם** (*the weight¹³² of the king or the king's weight*, 2 Sam 14:26), the first word (**אֶבְרָם**) is dependent upon the last word (**הַמֶּלֶךְ**) and thus in **construct**. The last word (**הַמֶּלֶךְ**) is independent and thus **absolute**. The first half of the phrase (*weight of*) is not complete in itself and depends on the last half (*the king*) to complete the thought.

4A. Rules

- 1B. In biblical Hebrew the construct is connected to the absolute by **either** a conjunctive accent **or** a *maqeph*.
- 2B. While the construct is usually followed by the English word *of* in translation, occasionally *for*, *with*, or *in* are employed.¹³³
- 3B. When the compound thought is definite, **the word in construct never takes the article** – only the word in the absolute. For example, *the weight of the king* is written **הַמֶּלֶךְ אֶבְרָם**, never **הַמֶּלֶךְ הָאֶבְרָם**.

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

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

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

¹³² Literally, *stone*.

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

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

<i>the sons and daughters of David</i>		
STATUS	HEBREW	LITERAL TRANSLATION
Incorrect	¹³⁵ *בְּנֵי וּבָנוֹת דָּוִד	<i>sons of and daughters of David</i>
1. Correct	בְּנֵי דָּוִד וּבָנוֹתָיו	<i>sons of David and his daughters</i>
2. Correct	בְּנֵי דָּוִד וְהַבָּנוֹת	<i>sons of David and the (or, his¹³⁶) daughters</i>
3. Correct	הַבָּנִים וְהַבָּנוֹת אֲשֶׁר לְדָוִד	<i>the sons and the daughters who belong to David</i>

<i>CORRECT COMPOUND GENITIVES</i>		
1	כָּל־חֲרָטְמֵי מִצְרַיִם וְכָל־חֲכָמֶיהָ	<i>all the magicians and wisemen of Egypt</i> Gen 41:8
2	מִשְׁקָה מֶלֶךְ־מִצְרַיִם וְהָאֹפָה	<i>the cupbearer and the baker of the king of Egypt</i> Gen 40:1
3	הַמִּשְׁקָה וְהָאֹפָה אֲשֶׁר לְמֶלֶךְ מִצְרַיִם	<i>the cupbearer and the baker of the king of Egypt</i> Gen 40:5

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

יְמֵי שָׁנֵי חַיֵּי אֲבֹתַי	<i>the days of the years of the lives of my fathers</i> Gen 47:9
וּשְׂאֵר מִסְפַּר־קֶשֶׁת גִּבּוֹרֵי בְנֵי־קֶדָר	<i>and the remainder of the number of bowmen of the warriors of the sons of Qedar¹³⁷</i> Isa 21:17

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

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

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

5B. If an adjective modifies a noun in the construct state, the adjective cannot interrupt the connection of the construct with the absolute. Therefore, it must follow the compound expression: רַעַל הָאֱלֹהִים רָעָה (an evil spirit of¹³⁸ God, 1 Sam 16:15).

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

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

This ambiguity is rare. When it does occur, the exact meaning must be determined by the context.¹³⁹

5A. Adjustments in Vowel Pointings

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

- The nouns in construct are unaccented and, therefore, the closed syllables must have short vowels if possible.¹⁴⁰
- The Hebrew tendency is to hurry on to the accented syllable by reducing the preceding vowels (if possible) to the shortest possible vowel sounds.¹⁴¹

¹³⁸ Better translated as *from* (a genitive of source).

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

¹⁴⁰ See page 41 (2C).

¹⁴¹ See pages 69-70.

2B. The following table illustrates the various pointing adjustments of words in construct:¹⁴²

Gender	Absolute singular	Construct singular	Absolute plural	Construct plural	Dual Absolute/Construct
Masculine	סוּם	¹⁴³ סוּם־	סוּמִים	¹⁴⁴ סוּמִי־	סוּמִים / ¹⁴⁵ סוּמִי־
	דָּבָר	¹⁴⁶ דָּבָר־	דְּבָרִים	¹⁴⁷ דְּבָרִי־	
Feminine	סוּמָה	¹⁴⁸ סוּמָת־	סוּמוֹת	¹⁴⁹ סוּמוֹת־	
	יָד	¹⁵⁰ יָד־	יָדוֹת	יָדוֹת־	יָדִים / ¹⁵¹ יָדֵי־

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

¹⁴³ Note that the masculine singular (ms) construct in this particular example does not change because the vowel is a full-letter vowel and cannot be reduced. The *maqquph* is inserted in this chart only for the purpose of making the construct form more visible. The student should beware, however, of making the *maqquph* a marker for the construct. In the following examples the *maqquph* has no relationship to the construct:

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

¹⁴⁴ The masculine plural (mp) drops the final ם. To indicate that it has dropped, the full-letter vowel (וּ) changes to another full-letter vowel (יּ). Note that neither vowel can be shortened, for both are full-letter vowels.

¹⁴⁵ The construct dual follows the same form as the construct plural nouns that do not have a dual ending. the םִ simply changes to יּ, just as in סוּמִי, above. The second vowel back (וּ) is pointed as short as possible – with a *shewa*.

¹⁴⁶ The construct singular has two vowel reductions. The last syllable (בָּר) is now a closed and unaccented syllable and therefore must have a short vowel – thus the *qamets* is reduced to a *pathach*. The first syllable takes the shortest pointing possible – the *shewa*.

¹⁴⁷ The last syllable of the construct plural changes from בָּרִים (בָּרִי) to בָּרִי (בָּרִי), just as with יָדִים, above. The *shewa* under the בָּ changes to a short *hireq* following the procedure noted previously (see pages 57-58, 2C) – viz., when two *shewas* occur back-to-back at the beginning of a word, the first *shewa* is changed to a short *hireq*.

¹⁴⁸ The feminine singular (fs) construct retains the full-letter vowel וּ but the הָ shortens to a הַ. Two changes have occurred:

- (1) The long vowel *qamets* in סוּמָה (fs) must be shortened because the construct form סוּמָת־ has lost its accent, forcing the closed, unaccented syllable to have a short vowel.
- (2) The change from the הָ to the הַ at the end of the word is due to the fact that originally the fs form was סוּמָה (see page 13, 1A, and page 68, footnote 110). With the evolution and development of the language, the הָ was replaced by the הַ. However, certain forms of the feminine noun still retained the הָ.

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

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

¹⁵¹ The second vowel back (וּ) is pointed as short as possible – with a *shewa*.

Note the variations in forms for the following irregular nouns:

Gender	Absolute singular	Construct singular	Absolute plural	Construct plural
Masculine	אִישׁ	אִישׁ־ ¹⁵²	אֲנָשִׁים	אֲנָשִׁים־ ¹⁵²
	אָב	אָבִי־ ¹⁵³	אֲבוֹת־ ¹⁵⁴	אֲבוֹת־
Feminine	אִשָּׁה	אִשָּׁת־ ¹⁵⁵	נָשִׁים ¹⁵⁶	נָשִׁים־

6A. Vocabulary

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

¹⁵² The *pathach* occurs in the first syllable to replace the composite *shewa* since two *shewas* (including composites) cannot occur together at the beginning of a word. Keep in mind that gutturals prefer *a*-class vowels (see page 30, 1A).

¹⁵³ The construct singular for אָב (*father*) shows retention of the original genitival suffix (see page 13, 1A). The *hateph pathach* occurs due to the preference of gutturals for composite *shewa* (cf. page 30, 1A). The same form occurs with another term of relation, אָח (*brother*): אָחִי.

¹⁵⁴ The plural of אָב (*father*) is irregular.

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

¹⁵⁶ Like אָב, אִשָּׁה is an irregular noun.

יב

CHAPTER 12

The Personal Pronouns

In the Word – Exegetical Insights

Genesis 21:26

לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה
וְגַם־אַתָּה לֹא־[אַמַּרְתָּ] לִּי
וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְּלִילִי הַיּוֹם:

- For unfamiliar words, see the **Hebrew-English Glossary** at the end of the book.
 - Carefully observe the employment of the Masoretic accents¹⁵⁷ and how they divide the passage into its logical components.
- הַיּוֹם is literally *the day*, but is to be translated as *this day* or *today*, by context.

1A. Personal Pronouns—Subject

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

¹⁵⁷ See Chapter 5.

Chart of Personal Pronouns

Person	Singular	Plural
1 st	אֲנִי ¹⁵⁸ (אֲנִי) <i>I (c)</i> ¹⁵⁹	אֲנִיחֵנו ¹⁶⁰ (אֲנֵינוּ) <i>we (c)</i>
2 nd	אַתָּה (אַתָּה) ¹⁶¹ <i>you (m)</i>	אַתֶּם <i>you (m)</i>
2 nd	אַתְּ <i>you (f)</i>	אַתֶּנּוּ ¹⁶² (אַתֶּינּוּ) <i>you (f)</i>
3 rd	הוא <i>he</i>	הֵמָּה (הֵם) ¹⁶³ <i>they (m)</i>
3 rd	היא ¹⁶⁴ <i>she</i>	הֵנָּה <i>they (f)</i>

2A. The Definite Object

1B. Definition

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

2B. Usage

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

Examples:

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

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

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

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

¹⁶⁰ אֲנֵינוּ (125 times) is the more common of the two forms. The second form is found only 6 times in the OT. אֲנִי is a rare form found only once in Jer 42:6.

¹⁶¹ This form occurs only 5 times in the OT; אַתָּה occurs 743 times.

¹⁶² אַתֶּנּוּ is found only 4 times in the OT; אַתֶּינּוּ only occurs once in Ezek 34:31.

¹⁶³ הֵמָּה occurs 282 times and הֵם 269 times.

¹⁶⁴ In the Pentateuch this pronoun is commonly spelled הִיא.

¹⁶⁵ Some Hebrew grammars utilize the symbol)(to represent the direct object marker.

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

¹⁶⁷ The asterisk following the Hebrew indicates that it is not a form or phrase found in the Masoretic Text, but is consistent with the grammatical rules of biblical Hebrew. See page 80, footnote 135.

Examples:

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

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

Examples:

בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ = *God created the heavens and the earth.*
 (Gen 1:1)
 עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן = *He appointed¹⁶⁸ Moses and Aaron.*
 (1 Sam 12:6)

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

Examples:

אֶת־מִי עָשִׂיתִי = *Whom have I exploited?* (1 Sam 12:3)
 מָה עָשִׂיתָ¹⁶⁹ = *What have you done?* (Gen 31:26)

3A. The Old Accusative**1B. Definition**

It is thought that Hebrew, like Arabic, originally possessed three case endings: a nominative ending in *u* (וּ), a genitive ending in *i* (י), and an accusative ending in *a* (א).¹⁷⁰ While the nominative and genitive case endings seem for the most part to have disappeared from biblical Hebrew, the accusative case ending has remained in one particular usage. This usage does not denote the direct object of a transitive verb, but designates an adverbial accusative of *direction* or *motion toward* by appending **אֶת**.

2B. Usage

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

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

¹⁶⁸ The Hebrew verb עָשָׂה is a very common verb with many possible meanings, depending upon the context in which it is employed. In 1 Sam 12:6 *appointed* is more appropriate than *made*.

¹⁶⁹ For the form of the interrogative, see page 54 (4C).

¹⁷⁰ Cf. page 13 (1A).

Example:

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

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

Example:

מִיָּמִים יְמִימָה = *from day to day (every day)* (Ex 13:10)

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

Example:

וְנָלַקַח הָאִישׁ אֶת-אִשְׁתּוֹ אֶל-הַכֹּהֵן = *Then¹⁷¹ the man shall [take] his wife¹⁷² unto the priest* (Num 5:15)
 וְנֹאמַר הַנָּחָשׁ אֶל-הָאִשָּׁה = *and the serpent said unto the woman* (Gen 3:4)

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

Examples:

מִצְרַיִם = *Egypt*
 מִצְרַיִמָה = *to (toward) Egypt* (Gen 12:10)
 הָעִיר = *the city*
 הָעִירָה = *to (toward, into) the city* (Gen 44:13)

4A. Vocabulary

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

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

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

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

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



CHAPTER 13

The Regular Verb – Perfect

In the Word – Exegetical Insights

Exodus 31:16

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

- For unfamiliar words, see the **Hebrew-English Glossary** at the end of the book.
- Observe the use of אֶת in this passage.¹⁷⁴
- For the meaning of the verb וְשָׁמְרוּ, see the chart at the end of this chapter.

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

1A. Introduction

1B. The Triliteral Root

The Hebrew verb is similar in nature to other Semitic languages in that, among other things, it is normally constructed with three root letters.¹⁷⁶ Kind of action, mood, person, gender and number are expressed by changing the vowel pointings and by adding prefixes and suffixes.

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

¹⁷⁴ See pages 86-87 (2A).

¹⁷⁵ See, also, page 80, footnote 137.

¹⁷⁶ See page 13 (1A).

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

Simple Perfect 1cs ¹⁷⁷	Trilateral Root
קָטַלְתִּי	קטל
שָׁמַרְתִּי	שמר
כָּתַבְתִּי	כתב
מָלַכְתִּי	מלך

Simple Perfect 3ms ¹⁷⁸	Trilateral Root
קָטַל	קטל
שָׁמַר	שמר
כָּתַב	כתב
מָלַךְ	מלך

2B. The Nature of Verb Action

Strictly speaking, there is no tense in Hebrew. Rather, the verb occurs in two forms:

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

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

There are three different views among Hebraists¹⁷⁹ regarding the components and meaning of the classical (Old Testament) Hebrew verb forms:

1C. Aspect or Aktionsart view: The Perfect, or *qatal*, represents action that is completed. The Imperfect, or *yiqtol*, represents action that is incomplete.¹⁸⁰

2C. Aspect and Tense view: The Perfect, or *qatal*, represents action that is completed and is normally past tense. The Imperfect, or *yiqtol*,

¹⁷⁷ **1cs** = 1st person common singular.

¹⁷⁸ **3ms** = 3rd person masculine singular.

¹⁷⁹ Hebraists are Hebrew scholars.

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

represents action that is incomplete and normally future.¹⁸¹ One modified form of this view includes a third form, *wayyiqtol*, as a past tense but without aspectual implications.¹⁸²

The view taken in this grammar is a modification of the first view (1C). We hold that tense (time) is a function of context alone¹⁸³ and that the *wayyiqtol* form is not strictly a preterite.¹⁸⁴

The Perfect (*qatal*) of the verb שָׁמַר can be translated:¹⁸⁵

Singular	Hebrew Form	Parsing	Translation
	שָׁמַרְתִּי	1cs	<i>I kept</i>
	שָׁמַרְתָּ	2ms	<i>you kept</i>
	שָׁמַרְתָּ	2fs	<i>you kept</i>
	שָׁמַר	3ms	<i>he kept</i>
Plural	שָׁמְרָה	3fs	<i>she kept</i>
	Hebrew Form	Parsing	Translation
	שָׁמַרְנוּ	1cp	<i>we kept</i>
	שָׁמַרְתֶּם	2mp	<i>you kept</i>
	שָׁמַרְתֶּן	2fp	<i>you kept</i>
	שָׁמְרוּ	3cp	<i>they kept</i>

3B. The Seven Conjugations

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

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

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

¹⁸³ Cf. Chisholm, 86: “The conjugations do not indicate tense; time frame must be determined contextually.” “We must not forget that the concept of the *tenses* of verbs, to which we are accustomed today, was unknown in the classic period of the Hebrew language” (U. Cassuto, *A Commentary on the Book of Genesis: Part II – From Noah to Abraham*, translated by Israel Abrahams [Jerusalem: Magnes Press, 1992 reprint of 1964 edition), 91.

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

¹⁸⁵ Alternate translations may include the following: *he keeps*, *he will keep*, *he has kept*, *he had kept*, *he has been keeping*, *he had been keeping*, *he did keep*, *he is keeping*, *he will have kept*, and *he will be keeping*. The context alone will determine which translation is the best choice.

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

Chart of Hebrew Verb Conjugations

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

Miscellaneous Rare Intensive Conjugations		
Poel	פֻּעֵל	Intensive Active
Poal	פֻּעַל	Intensive Passive
Hithpoel	הִתְפַּוְּעַל	Intensive Reflexive
Polel	פֻּלֵל	Intensive Active
Pulal	פֻּלַּל	Intensive Passive
Hithpolal	הִתְפַּוְּלַל	Intensive Reflexive
Pilpel	פִּלְפֵּל	Intensive Active
Pulpal	פִּלְפַּל	Intensive Passive
Hitpalpel	הִתְפַּלְפֵּל	Intensive Reflexive
Hishtaphel	הִשְׁתַּפֵּל	Intensive Reflexive

[with metathesis of sibilant¹⁸⁷]

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

¹⁸⁶ The use of פִּעֵל (*he worked*) was initiated by early Arab grammarians who prepared some of the first Hebrew grammars. פָּעַל was used as the verb in paradigms. Later grammars used the stronger, more regular קָטַל (*he killed*). To avoid the negative meaning of the latter verb, modern grammars tend to use verbs like פָּקַד (*he visited*), מָלַךְ (*he reigned*) or כָּתַב (*he wrote*).

¹⁸⁷ A sibilant is an s-sounding consonant. These include the following Hebrew consonants: ס, צ, ש, and שׁ. Metathesis refers to two consonants switching places in the order of the letters given as the word's spelling: הִשְׁתַּפֵּל becomes הִשְׁתַּפֵּל.

2A. The Suffix or *qatal* Verb Form

1B. Introduction

Hebrew grammars have often represented the **suffix verb form (Perfect or *qatal*)** as referring to or conceiving of the action as *completed*. However, the primary force of this form is to represent the **action itself** as more prominent than the actor or the object or any adverbial element limiting the action. The *qatal* looks at the situation as a whole (*complete*, not *completed*) and indicates the simple fact of the action or state.¹⁸⁸ Some of this is reflected in the suffixed form in that the root comes before the endings which indicate person, gender and number. Thus, it follows the normal Hebrew word order:

Verb → Subject → Object.¹⁸⁹

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

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

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

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

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

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

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

¹⁹⁰ See page 86, **Chart of Personal Pronouns**.

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

Examples:

קָבַר אֲבִרָהֶם	= Abraham buried	(Gen 23:19)
יְבֹשָׁה הָאָרֶץ	= the earth/land was dry	(Gen 12:10)
הָלְכוּ בְנֵי־יִשְׂרָאֵל	= the Israelites ¹⁹² walked	(Josh 5:6)

3A. Identifying Hebrew Verb Roots

The Hebrew verb adds a variety of prefixes, suffixes, and infixes to the basic three-letter¹⁹³ root to form inflected words. The root is a semantic clue to the meaning of the word. It is also the means by which Hebrew words are listed in the lexicons. In order to identify the basic trilateral root,¹⁹⁴

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

Form	Eliminated Elements	Trilateral Root
מִשְׁפַּט	prefixed מ	שִׁפַּט
מִלְחָמָה	prefixed מ and suffixed הָ	לָחַם
מִלְכִּי	suffixed י	מָלַךְ
צִדְקָתִי	suffixed תִּי	צָדַק
רְחוּק	infixes full-letter vowel ו	רָחַק
הַצְדִּיקוּ	prefixed הָ; infixes full-letter vowel ו ; suffixed ו	צָדַק
תּוֹלְדוֹת	prefixed ת and suffixed ת	יָלַד ¹⁹⁵

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

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

¹⁹¹ See page 71 (2B).

¹⁹² See page 89.

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

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

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



CHAPTER 14

Pronominal Suffixes for Nouns

In the Word – Exegetical Insights

Isaiah 55:8

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֶיכֶם
וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם יְהוָה:

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

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

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

מַחְשְׁבוֹתֶיכֶם is the same noun as the one preceding, but with a 2mp pronominal suffix: *your thoughts*. The *zaqef qaton* marks a logical pause. An overly literal translation of the first phrase of this verse would be: *indeed, not-my-thoughts your-thoughts*. It is a noun clause needing a form of the verb *to be* in order to translate it into English. The predicate is probably the first phrase (לֹא מַחְשְׁבוֹתַי), following the normal Hebrew word order, so that would be placed after the supplied verb: *Indeed, your thoughts are not my thoughts*.

The second clause of this verse is identical in structure to the first, merely substituting the noun דַּרְכֵי with a reversal of the order of the pronominal suffixes: *and my ways are not your ways*.

1A. Introduction

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

suffixes exhibit a slight variation from the personal pronoun. These variations will be evident in the list below.

2A. Singular Nouns with Pronominal Suffixes

1B. Suffixes on Masculine Nouns

Absolute form	סוס = <i>horse</i>	דָּבָר = <i>word</i>
Construct form	סוס = <i>horse of</i>	דָּבָר = <i>word of</i>
sing. 1 com.	סוּסִי = <i>my horse</i>	דְּבָרִי = <i>my word</i>
2 masc.	סוּסֶיךָ = <i>your horse</i>	דְּבָרְךָ = <i>your word</i>
2 fem.	סוּסֶיךָ = <i>your horse</i>	דְּבָרְךָ = <i>your word</i>
3 masc.	סוּסוֹ = <i>his horse</i>	דְּבָרוֹ = <i>his word</i>
3 fem.	סוּסֶיהָ = <i>her horse</i>	דְּבָרֶיהָ = <i>her word</i>
plur. 1 com.	סוּסֵינוּ = <i>our horse</i>	דְּבָרֵינוּ = <i>our word</i>
2 masc.	סוּסֵיכֶם = <i>your horse</i>	דְּבָרֵיכֶם = <i>your word</i>
2 fem.	סוּסֵיכֶן = <i>your horse</i>	דְּבָרֵיכֶן = <i>your word</i>
3 masc.	סוּסָם = <i>their horse</i>	דְּבָרָם = <i>their word</i>
3 fem.	סוּסָן = <i>their horse</i>	דְּבָרָן = <i>their word</i>

Explanatory Notes:

1. Notice the progression in the chart from the absolute form to the construct form to the forms with suffixes.
2. Note the following vowel behavior:
 - In סוס the long vowel (ו) does not change: (1) because it is never more than one syllable back from the accented syllable and (2) because it is a full-letter vowel and thus cannot be reduced or shortened.
 - In דָּבָר, however, the first vowel (*qamets*) is reduced to a *shewa*. This change occurred because it is the third syllable back from the accent, owing to the Hebraic tendency to hurry on to the accented syllable.
3. The pronominal suffixes are attached to the construct form of the word. While the masculine singular of סוס does not change in the construct. דָּבָר, however, does change except in the 2m and 2f plural: דְּבָרֵיכֶם and דְּבָרֵיכֶן.

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

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

הַסּוּס הַטּוֹב = *the good horse*
 סוּסִי הַטּוֹב = *my good horse*

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

בָּרַךְ יְהוָה אֱלֹהֵי אֲדֹנִי אֲבְרָהָם
 אֲשֶׁר לֹא-עָזַב חַסְדּוֹ וְאַמְתּוֹ מֵעַם אֲדֹנִי

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

3B. Comparison of Pronominal Suffixes to the Personal Pronouns

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

Person	Singular		Plural	
	Personal	Suffix	Personal	Suffix
1 st	אֲנִי (אֲנֹכִי)	-י	אֲנִיחָנוּ (נִחָנוּ)	-נוּ
2 nd	אַתָּה (אַתָּ)	-ךָ	אַתֶּם	-כֶּם
2 nd	אַתָּ	-ךָ	אַתֶּם (אַתֶּן)	-כֶּן
3 rd	הוּא	-וֹ	הֵמָּה (הֵם)	-ם
3 rd	הִיא	-ָהּ	הֵנָּה	-ָהּ

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

3B. Suffixes on Feminine Nouns

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

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

Explanatory Notes:

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

3A. Plural Nouns with Suffixes

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

¹⁹⁶ See page 82, footnote 148.

	Masculine	Feminine
Absolute form	סוּסִים = <i>horses</i>	סוּסוֹת = <i>mares</i>
Construct form	סוּסֵי = <i>horses of</i>	סוּסוֹת = <i>mares of</i>
sing. 1 com.	סוּסִי = <i>my horses</i>	סוּסוֹתִי = <i>my mares</i>
2 masc.	סוּסֶיךָ = <i>your horses</i>	סוּסוֹתֶיךָ = <i>your mares</i>
2 fem.	סוּסֶיךָ = <i>your horses</i>	סוּסוֹתֶיךָ = <i>your mares</i>
3 masc.	סוּסָיו = <i>his horses</i>	סוּסוֹתָיו = <i>his mares</i>
3 fem.	סוּסֶיהָ = <i>her horses</i>	סוּסוֹתֶיהָ = <i>her mares</i>
plur. 1 com.	סוּסֵינוּ = <i>our horses</i>	סוּסוֹתֵינוּ = <i>our mares</i>
2 masc.	סוּסֵיכֶם = <i>your horses</i>	סוּסוֹתֵיכֶם = <i>your mares</i>
2 fem.	סוּסֵיכֶן = <i>your horses</i>	סוּסוֹתֵיכֶן = <i>your mares</i>
3 masc.	סוּסֵיהֶם = <i>their horses</i>	סוּסוֹתֵיהֶם = <i>their mares</i>
3 fem.	סוּסֵיהֶן = <i>their horses</i>	סוּסוֹתֵיהֶן = <i>their mares</i>

Explanatory Notes:

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

4A. Vocabulary

Memorize the pronominal suffixes attached to the masculine singular nouns as given below:

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

סוּס =	<i>horse</i>
סוּס =	<i>horse</i>
סוּסִי =	<i>my horse</i>
סוּסֶיךָ =	<i>your horse</i>
סוּסֶיךָ =	<i>your horse</i>
סוּסָיו =	<i>his horse</i>
סוּסֶיהָ =	<i>her horse</i>
סוּסֵנוּ =	<i>our horse</i>
סוּסֵיכֶם =	<i>your horse</i>
סוּסֵיכֶן =	<i>your horse</i>
סוּסֵיהֶם =	<i>their horse</i>
סוּסֵיהֶן =	<i>their horse</i>

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

197 **טו**

CHAPTER 15

Pronominal Suffixes for Prepositions and את

In the Word – Exegetical Insights

Joshua 1:15

וַיִּרְשְׁנוּ גַם־הַמָּה
אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם
וַשְׁבָּתָם לָאָרֶץ יְרֻשָּׁתְכֶם וַיִּרְשְׁתֶּם אוֹתָהּ
אֲשֶׁר נָתַן לָכֶם מֹשֶׁה עֶבֶד יְהוָה

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

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

וַיִּרְשְׁנוּ: Do you recognize the components of the first word? What is ך? What is indicated by the ך on the end of וַיִּרְשְׁנוּ? Given the fact that the root is רשׁ, parse this verb completely utilizing the following order:

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

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

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

¹⁹⁸ Qal perfect 3cp < ירשׁ.

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

לְאַרְצְךָ יְרֵשָׁתְּכֶם: Translate: *to the land of your possession*. The construct relationship between these two words makes the first noun definite by reason of the pronominal suffix on the second. The second noun is יְרֵשָׁה, *property* or *possession*.

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

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

Pronominal Suffixes on Definite Object Marker

Person & Gender	Singular		Plural	
1st common	אֶתִּי	<i>me</i>	אֶתָּנוּ	<i>us</i>
2nd masculine	אֶתְּךָ	<i>you</i>	אֶתְכֶם	<i>you</i>
2nd feminine	אֶתְּךָ	<i>you</i>	אֶתְכֶן	<i>you</i>
3rd masculine	אֹתוֹ	<i>him</i>	אֹתָם אֹתָהֶם (rare)	<i>them</i>
3rd feminine	אֹתָהּ	<i>her</i>	אֹתָן אֹתָהֶן (rare)	<i>them</i>

2A. Pronominal Suffixes with Prepositions

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

—אֶת = Object

—אֶת = wIth

Pronominal Suffixes on the Preposition אֶת

Person & Gender	Singular		Plural	
1st common	אֶתִּי	<i>with me</i>	אֶתָּנוּ	<i>with us</i>
2nd masculine	אֶתְּךָ	<i>with you</i>	אֶתְכֶם	<i>with you</i>
2nd feminine	אֶתְּךָ	<i>with you</i>	אֶתְכֶן	<i>with you</i>
3rd masculine	אֹתוֹ	<i>with him</i>	אֹתָם	<i>with them</i>
3rd feminine	אֹתָהּ	<i>with her</i>	אֹתָן	<i>with them</i>

2B. With לְ and בְ

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

Number	Person & Gender	לְ		בְ	
Singular	1st common	לִי	to me	בִּי	in me
	2nd masculine	לְךָ	to you	בְּךָ	in you
	2nd feminine	לְךָ	to you	בְּךָ	in you
	3rd masculine	לוֹ	to him	בוֹ	in him
	3rd feminine	לָהּ	to her	בָּהּ	in her
Number	Person & Gender	לְ		בְ	
Plural	1st common	לָנוּ	to us	בָּנוּ	in us
	2nd masculine	לָכֶם	to you	בָּכֶם	in you
	2nd feminine	לָכֶן	to you	בָּכֶן	in you
	3rd masculine	לָהֶם	to them	בָּהֶם	in them
	3rd feminine	לָהֶן	to them	בָּהֶן	in them

3B. With כְּ

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

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

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

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

²⁰¹ The longer poetic form does not occur with the “heavy” suffixes כֶּם, כֶּן, הֶם, and הֵן.

4B. With מִן

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

Number & Gender	Singular		Plural	
1st common	מִמֶּנִּי	from me	מִמֶּנּוּ	from us
2nd masculine	מִמְּךָ	from you	מִכֶּם	from you
2nd feminine	מִמְּךָ	from you	מִכֶּן	from you
3rd masculine	מִמֶּנּוּ ²⁰²	from him	מִהֶם ²⁰³ מִהֶנָּה	from them
3rd feminine	מִמֶּנָּה	from her	מִהֶן or מִהֶנָּה	from them

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

There are some prepositions, such as אֶל (to, unto), עַל (on, upon, over), עַד (unto, until, as far as), אַחֲרֵי (after, behind), תַּחַת (beneath, under, in place of), and others, which, owing to their forms in poetry, have suffixes attached only to the plural form.²⁰⁴ Although the form is plural, the translation does not change (there is no singular or plural in translation).

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

²⁰² The pronominal suffix on the preposition מִן suggests a reduplicated מִמֶּנִּי, accounting for the dagesh forte (compensatory) in the מִ. Both מִמֶּנּוּ and מִמֶּנָּה are shortened (contracted) forms of מִמֶּנְהוּ and מִמֶּנְהָ, accounting for the dagesh forte (compensatory) in the נִ.

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

²⁰⁴ See Chapter 14 for discussion of plural nouns with pronominal suffixes.

6B. שׁ and אין

While simple possession is denoted in Hebrew either by the use of the construct²⁰⁵ or by pronominal suffixes,²⁰⁶ possession *in point of time* is indicated by שׁ and אין .

שׁ essentially means *existence* and thus corresponds to the stative verb *is, are, was, were, will be*. It is generally translated *there is, there are, etc.*

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

Below are a few examples of their usage:

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

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

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

3A. Vocabulary

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

²⁰⁵ See Chapter 11.

²⁰⁶ See Chapter 14.

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



CHAPTER 16

The Regular Verb — Imperfect and Imperative

In the Word – Exegetical Insights

Psalms 37:29

צַדִּיקִים יִרְשׁוּ־אֶרֶץ וַיִּשְׁכְּנוּ לָעֶד עָלֶיהָ:

צַדִּיקִים יִרְשׁוּ־אֶרֶץ: The normal word order (VSO²⁰⁸) is not followed in this verse. Its order is SVO. Emphasis, therefore, has switched to the subject: *righteous ones*. Since the emphasis is on something other than the verb itself, it is natural that the prefix form of the verb would be employed. The tense or time for the verb is derived from the context.

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

1A. Introduction

The action of the **prefixed verb form (imperfect or *yiqtol*)** of the Hebrew verb has often been described (or is conceived of) as incomplete or moving toward completion. The primary force of this form, however, is to represent the **subject, object, or circumstances** as more prominent than the action itself. This prominence is reflected in the prefixed form by the fact that the prefix precedes the root.²⁰⁹

Thus, it alters the normal Hebrew word order: **Verb → Subject → Object**.

Imperfect verbs view an action or situation from the inside, focusing on the internal progress of action.²¹⁰ They may involve actions that are repeated (iterative), habitual, in progress (continuous), or completed (culminative) from the viewpoint of the writer. These verb forms also may represent key modal nuances (e.g., subjunctive mood). The time of the Hebrew imperfect is determined by context.

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

²⁰⁷ See page 101, footnote 196. If the common symbols of 10 and 6 were to be employed for 16, the result would be similar to the consonants employed in the name of Yahweh (Yah).

²⁰⁸ See page 93 (1B).

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

²¹⁰ Long, *Grammatical Concepts 101 for Biblical Hebrew*, 94.

2A. The Prefix or *yiqtol* Verb Form

Just as in the formation of the Hebrew perfect (*qatal*)²¹¹ the root is the fundamental base for building the Hebrew imperfect (*yiqtol*). The three letters of the normal root are usually the three letters of the simplest form in the third person masculine singular of the perfect. Those three letters appear in all forms of the strong or regular verb forms.

Simple Imperfect 2mp ²¹²	Trilateral Root
תִּקְטֹל	קטל
תִּשְׁמֹר	שמר
תִּכְתֹּב	כתב
תִּמְלֹךְ	מלך

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

Parsing [Singular]	Form	Prefix and Suffix	Translation
1cs	אֶשְׁמֹר	אֶשְׁמֹר	<i>I will keep</i> ²¹³
2ms	תִּשְׁמֹר	תִּשְׁמֹר	<i>you will keep</i>
2fs	תִּשְׁמְרִי	תִּשְׁמְרִי	<i>you will keep</i>
3ms	יִשְׁמֹר	יִשְׁמֹר	<i>he will keep</i>
3fs	תִּשְׁמֹר	תִּשְׁמֹר	<i>she will keep</i>
Parsing [Plural]	Form	Prefix and Suffix	Translation
1cp	נֶשְׁמֹר	נֶשְׁמֹר	<i>we will keep</i>
2mp	תִּשְׁמְרוּ	תִּשְׁמְרוּ	<i>you will keep</i>
2fp	תִּשְׁמְרֶנָּה	תִּשְׁמְרֶנָּה	<i>you will keep</i>
3mp	יִשְׁמְרוּ	יִשְׁמְרוּ ²¹⁴	<i>they will keep</i>
3fp	תִּשְׁמְרֶנָּה	תִּשְׁמְרֶנָּה	<i>they will keep</i>

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

²¹¹ See pages 89-90.

²¹² **2mp** = 2nd person masculine plural.

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

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

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

2B. Emphatic or Modal Imperfects

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

1C. Cohortative

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

Examples:

Simple Imperfect		Cohortative Imperfect	
אֶשְׁמַר	<i>I will keep</i>	אֶשְׁמַרְהָ	<i>I will keep; let me keep</i>
נֶשְׁמַר	<i>we will keep</i>	נֶשְׁמַרְהָ	<i>we will keep; let us keep</i>

2C. Jussive

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

Examples:

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

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

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

3A. The Imperative

1B. Commands

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

Examples:

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

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

2B. Prohibitions

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

Examples:

וְעֵצֶם לֹא תִשְׁבְּרוּ-בּוֹ: = *and never break a bone of it*
(Exodus 12:46)

לֹא תִגְנוֹב: = *Don't ever steal!*
(Exodus 20:15)

אַל-תִּפְגַּעַי-בִּי לְעִזְבֶּךָ = *Don't (at this time) ask me to leave you.*
(Ruth 1:16)

וְאַת־מִשְׁפָּטֵיהֶם אַל-תִּשְׁמְרוּ = *and do not (at this time) keep their ordinances.*
(Ezekiel 20:18)

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

²¹⁷ See pages 57-58 (2C).

3B. Imperatives with Paragogic²¹⁸ הַ

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

Examples:

שְׁמַעַה יְהוָה זָרַק = *Hear a righteous cause, O Yahweh.*
(Psalm 17:1)

שְׁכַבָּה עִמִּי = *Lie with me.*
(Genesis 39:7)

שְׁמָרָה נַפְשִׁי²¹⁹ = *Guard my soul.*
(Psalm 25:20)

4A. Comparative מִן

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

Examples:

כִּי־טוֹב חֶסֶדְךָ מִחַיִּים = *For your steadfast love is better than life.*
(Psalm 63:4)

גוֹיִם גְּדֹלִים וְעֲצָמִים מִמֶּךָ = *nations greater and mightier than you*
(Deuteronomy 4:38)

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

Examples:

וְהַנָּחֹשׁ הָיָה עָרוֹם מִכֹּל חַיַּת הַשָּׂדֶה = *And the serpent was the shrewdest of the living creatures of the field*
(Genesis 3:1)

יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכֹּל־הָאֱלֹהִים = *I know that Yahweh is the greatest god*
(Exodus 18:11)

²¹⁸ Paragogic “added to the end of.” It refers to letters added to the end of a word to lengthen the word’s pronunciation. In Semitic languages such lengthening of ordinary words can indicate additional emphasis or could indicate some other change in the meaning.

²¹⁹ The *qamets* in place of a *hireq* is normal with most forms of the Qal imperative ms with pronominal suffixes and paragogic *he*.

5A. Vocabulary

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

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



CHAPTER 17

The Participle

In the Word – Exegetical Insights

Isaiah 66:12

כִּי־כָה אֶמַר יְהוָה הִנְנִי נֹטֶה אֵלַיָּהּ כְּנֶהֱרַר שָׁלוֹם
וּכְנַחֵל שׁוֹטֶף כְּבוֹד גּוֹיִם

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

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

1A. Qal Active Participle

1B. Introduction

The Hebrew participle corresponds with the English participle and is used to express continuous or characteristic activity. The following table indicates how the principle parts of the Qal active participle are formed:

Gender & Number	שָׁמַר — <i>he kept</i>	יָשַׁב — <i>he sat</i>
ms	שֹׁמֵר <i>keeping, keeper</i>	יֹשֵׁב <i>sitting, sitter</i>
fs	שֹׁמֶרֶת or שֹׁמְרָה <i>keeping, keeper</i>	יֹשֶׁבֶת or יֹשְׁבָה <i>sitting, sitter</i>
mp	שֹׁמְרִים <i>keeping, keepers</i>	יֹשְׁבִים <i>sitting, sitters</i>
fp	שֹׁמְרוֹת <i>keeping, keepers</i>	יֹשְׁבוֹת <i>sitting, sitters</i>

2B. Explanatory Notes

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

- 2C. Because the participle is a verbal adjective (noun) and takes adjective/noun endings, it possesses no person or subject in itself—only gender and number. Therefore, **a subject** (noun or pronoun) **must always accompany it**.

Examples:

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

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

Examples:

הָאֲנָשִׁים יֹשְׁבִים* = *the men are sitting*
 הַנָּשִׁים שֹׁמְרוֹת* = *the women are keeping*
 הַמֶּלֶךְ שֹׁמֵר* = *the king is keeping*
 הַמֶּלֶךְ שֹׁמֵר* = *the king is keeping*

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

Examples:

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

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

2A. Qal Passive Participle

1B. Introduction

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

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

2B. Explanatory Notes

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

- (1) A full-letter *shureq* infixed between the second and third root letters.
- (2) The **noun endings**.
- (3) The **accompanying subject**.

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

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

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

Examples:

*הַמֶּלֶךְ שְׁמוֹר	= the king is being kept
*הַמֶּלֶךְ הַשְׁמוֹר	= the king who is being kept
כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת הַכְּתוּבִים בְּסֵפֶר הַזֶּה	= all the words of this law which are written in this book

(Deuteronomy 28:58)

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

3A. Vocabulary

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

יח

CHAPTER 18

The Infinitive

In the Word – Exegetical Insights

Proverbs 25:27

אֲכָל דְּבַשׁ הֶרְבֹּת לֹא-טוֹב
וַחֲקֹר כְּבֹדָם כְּבֹוד:

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

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

לֹא-טוֹב is the predicate: *is not good*.

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

1A. Infinitive Construct

1B. Introduction

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

2B. Examples:

לְשָׁמֹר	= to keep	(Genesis 3:24)
מִשָּׁל	= ruling, to rule	(Proverbs 19:10)
לְזָכֹר	= to remember	(Genesis 9:16)
לְשַׁלֵּחַ	= to send	(1 Samuel 26:23)
שְׁלִיחַ	= sending, to send	(Numbers 22:15)
לְשָׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:	= to keep the way of the tree of life	(Genesis 3:24)
לְזָכֹר בְּרִית עוֹלָם	= to remember the eternal covenant	(Genesis 9:16)
לְשַׁלֵּחַ אֹתוֹ אֶל־הַמֶּלֶךְ	= to send him to the king	(2 Samuel 24:29)

3B. Explanatory Notes:

- 1C.** When the infinitive construct ends in a guttural, the furtive *pathach*²²⁰ is added. E.g., לְשַׁמֵּר or לְשַׁלַּח.
- 2C.** The infinitive construct possesses no person, gender, or number. One form is employed with any person, gender, or number.
- 3C.** The infinitive construct emphasizes the existence of purpose (cf. examples under **2B**). Similar to the Greek aorist, it emphasizes the fact of the act rather than the doing of the act.

2A. Infinitive Absolute**1B. Introduction**

The infinitive absolute is a verbal noun whose form has a full-letter vowel *holem* inserted between the second and third root letters. In addition, in about 55% of occurrences, the infinitive absolute is accompanied by a finite verb.²²¹ When it occurs *before* the finite verb, it normally emphasizes or strengthens the force of the verb. This construction is called the **prepositive intensive cognate infinitive absolute** (PI CIA). When it *follows* the finite verb, it normally suggests duration or continuance. This construction is called the **postpositive continuative cognate infinitive absolute** (PC CIA).

²²⁰ See page 39 (**2A**).

²²¹ Cf. *IBHS*, 581 fn 8, 585 fn 25. The infinitive absolute is found approximately 875 times in the Old Testament. Approximately 470 of these involve an accompanying finite verb.

2B. Examples

1C. Emphasis (PI CIA)

- שָׁמֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם = *You shall surely keep²²² the commandments of Yahweh your God*
(Deuteronomy 6:17)
- זָכַר תִּזְכֹּר אֶת אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ = *You shall surely remember²²³ what Yahweh your God did*
(Deuteronomy 7:18)

2C. Duration (PC CIA)

- לְקַבֵּל אֲנִי לְקַחְתִּיךָ וְהָנֵה [בְּרַכָּתָ] בְּרַךְ: = *I hired you to curse my enemies, but you just keep on blessing them.*
(Numbers 23:11)
- אֲכַלְתֶּם אֹכֹל = *You shall keep on eating*
(Joel 2:26)

3B. Explanatory Notes:

- 1C. There are two keys which assist in the recognition of the infinitive absolute:
- (1) the infixed full-letter *holem* between the second and third root letters, and
 - (2) the usual accompaniment of a finite verb.
- 2C. Similar to the infinitive construct, the infinitive absolute usually takes a furtive *pathach* when it ends in a guttural (e.g., שְׁמֹרֶיךָ).
- 3C. Similar to the infinitive construct, the infinitive absolute has no person, gender, or number. One form is employed with any person, gender, or number.
- 4C. Unlike the infinitive construct, the infinitive absolute takes no prefixes or suffixes — it stands absolutely alone.

3A. Parsing Verbs

1B. Introduction

“Parse” is derived from the Latin *pars* (plural of “part”) and means to describe a word grammatically. In Hebrew language study parsing identifies the eight

²²² Or, *you must keep* or *you are obligated to keep*.

²²³ Or, *you must remember* or *you are obligated to remember*.

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

2B. Examples

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

1. אֲכַלְתִּי — Since there is no prefix, that section is left blank on the parsing sheet.
2. תִּשְׁמְרִי — The four letters א, ת, נ, and י prefixed to a verb to make it an imperfect (*yiqtol*) are not treated as a prefix when parsing a verb.
3. שְׁמְרוּ — Since all imperatives are in the second person, that section is left blank.
4. הַיֵּלֶד — Note the prefixed article as well as the fact that participles, being verbal adjectives, have no person.
5. יְשׁוּבוּת — Note the same things as in #4, above.
6. לְפָקֵד — Note the prefixed preposition as well as the absence of any person, gender, or number.
7. הַשְׂמוּעָה — (a) Since the verb ends in a guttural, it takes a furtive *pathach*.
(b) Note the absence of person, gender, and number.
(c) Note the prefixed interrogative ה.

4A. Vocabulary

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

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



CHAPTER 19

Segholate Nouns and Stative Verbs

In the Word – Exegetical Insights

Genesis 32:11²²⁵

קִטְנֹתִי מִכָּל הַחֲסָדִים וּמִכָּל הָאֱמֻנָה
 אֲשֶׁר עָשִׂיתָ אֶת־עַבְדְּךָ

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

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

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

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

1A. Segholate Nouns

1B. Introduction

There are a significant number of Hebrew nouns which

- (1) generally have a *seghol* under the second syllable and
- (2) have an accent on the first syllable (if a word ends in a *seghol*, the accent precedes it).

Such nouns are called *segholate nouns* and demand special attention since they are pointed uniquely.

²²⁵ In the English translations, this verse is verse 10.

²²⁶ See page 111 (4A).

²²⁷ Or, *steadfast love*.

2B. Declension Examples:

	Singular	Plural
1C.	מֶלֶךְ <i>king</i>	מְלָכִים <i>kings</i>
2C.	זֶבַח <i>sacrifice</i>	זִבְחִים <i>sacrifices</i>
3C.	אֶרֶץ <i>land</i>	אֲרָצוֹת <i>lands</i>
4C.	נָעַר <i>youth</i>	נְעָרִים <i>youths</i>
5C.	אָזֶן <i>ear</i>	אָזְנַיִם <i>ears</i>

3B. Explanatory Notes:

- 1C. מֶלֶךְ Note the pointing of the plural: מְלָכִים. This pointing is followed by most plural segholates. (Remember that Hebrew characteristically moves from accented syllable to long vowel to short as possible—cf. **Chapter 9**.)
- 2C. זֶבַח Since gutturals prefer *pathach* under them and even before them, the *seghol* has given way to a *pathach*.
- 3C. אֶרֶץ Two things should be noted about this segholate:
1. The word is feminine and takes a feminine ending in the plural.
 2. The word begins with a guttural and since gutturals cannot take simple *shewa*, it receives a composite *shewa*.
- 4C. נָעַר Similar to 2C, the *pathachs* owe their presence to the preference of gutturals to have *pathach* under and before them.
- 5C. אָזֶן This slightly different segholate:
1. Takes a dual ending (cf. **Chapter 9**).
 2. Takes a *qamets-hatuph* under the *aleph* since the syllable is now closed and unaccented, thereby demanding a short vowel.

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

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

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

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

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

2B. The Conjugation of the Stative Verbs

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

QAL				
		Active	Stative	
Perf. sg.	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ
	2 fem.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ
	3 masc.	קָטַל	כָּבַד	קָטַן
	3 fem.	קָטַלָּה	כָּבַדָּה	קָטַנָּה
pl.	1 com.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ
	2 masc.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם
	2 fem.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן
	3 com.	קָטְלוּ	כָּבְדוּ	קָטְנוּ
	3 fem.	קָטְלוּ	כָּבְדוּ	קָטְנוּ
Impf. sg.	1 com.	אֶקְטַל	אֶכְבֹּד	אֶקְטֵן
	2 masc.	תִּקְטַל	תִּכְבֹּד	תִּקְטֵן
	2 fem.	תִּקְטְלִי	תִּכְבְּדִי	תִּקְטְנִי
	3 masc.	יִקְטַל	יִכְבֹּד	יִקְטֵן
	3 fem.	תִּקְטַל	תִּכְבֹּד	תִּקְטֵן
pl.	1 com.	נִקְטַל	נִכְבֹּד	נִקְטֵן
	2 masc.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְנוּ
	2 fem.	תִּקְטַלְנָה	תִּכְבְּדְנָה	תִּקְטַנְנָה
	3 masc.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְנוּ
	3 fem.	תִּקְטַלְנָה	תִּכְבְּדְנָה	תִּקְטַנְנָה
Impv. sg.	masc.	קְטַל	כְּבֹד	קְטֵן
Ptcp. sg.	masc.	קָטַל	כָּבַד	קָטַן

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

²²⁹ **Stative** verbs are verbs denoting states—verbs of *being*.

3B. Explanatory Notes:

1. Note that the stative verb's participle has the same form as the perfect 3ms. Context as well as the rules governing participles will help one determine which form it is.
2. Note the *qamets-hatuph* in the perfect 2 pl forms of קָטַן. The long vowel *holem* was replaced by the short vowel because the syllable is now closed and unaccented, thereby demanding a short vowel (cf. **Chapter 5**).
3. Note the strong *dagesh* (forte) in the נ of קָטַן in the perfect 1cp and in the imperfect 2fp and 3fp. The strong *dagesh* ("the doubling dot") allows the נ of the root and the נ of the suffix to be combined.

4A. Vocabulary

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



CHAPTER 20

The Waw-Consecutive and Waw-Correlative The Niphal Conjugation

In the Word – Exegetical Insights

Deuteronomy 23:10

כִּי־תֵצֵא מִחֲנֶה עַל־אֹיְבֶיךָ
וְנִשְׁמַרְתָּ מִכָּל דְּבַר רָע:

כִּי־תֵצֵא is the Qal imperfect 2ms from תֵּצֵא: *you go out*.

עַל־אֹיְבֶיךָ: This prepositional phrase modifies the verb in an adverbial fashion answering the question “Where are you going?”: *against your enemies*.

וְנִשְׁמַרְתָּ is a waw-correlative (or, *w^eqatal*) form of the perfect. Note the normal suffix of a 2ms for the suffix conjugation or perfect. However, this verb also has a prefix (נִ) which indicates that it is a Niphal conjugation verb. In this context it is being employed in a reflexive sense: *you shall keep yourself*.

מִכָּל דְּבַר רָע: This prepositional phrase modifies the preceding verb in an adverbial fashion answering the question “How must you keep yourself?”: *from every evil matter/thing*.

1A. The Waw-Consecutive

1B. Introduction

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

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

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

2B. Form

1C. The **waw-correlative** (**w^eqatal**) with the perfect. The conjunction’s vowel pointing is identical to the simple waw conjunction.

1D. The usual pointing is ׀:

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

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

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

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

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

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

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

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

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

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

2D. Before the gutturals the *pathach* is lengthened to a *qamets* to compensate for the guttural’s rejection of the doubling *dagesh*:

זָכַרְתִּי וַאֲשַׁמֵּר — *I remembered and I kept.*

3B. Additional Notes:

1C. The **waw-correlative** (**w^eqatal**) occurs only with the perfect and the **waw-consecutive** (**wayyiqtol**) occurs only with the imperfect—never with any other form of the verb.

²³⁰ See page 91 footnote 184 concerning the use of the term “preterite.”

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

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

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

וְהָיָה — *and it shall be (or, and it was)*
וְהָיָה²³¹ — *and it came to pass or and it came to be or and it happened*

2A. The Niphal Conjugation

1B. Introduction

In **Chapter 13** it was noted that the Niphal stem (or conjugation) of the Hebrew verb was employed to express the simple passive (i.e., the subject is the recipient of the action). While this is the most common function, the Niphal is also used to express reflexive action (i.e., the subject is both the actor and the recipient of the action).

As noted earlier in this grammar, the Hebrew verb is normally constructed with three root letters. Hebrew expresses different kinds of action by changing the vowel pointings and by adding prefixes and suffixes. The Niphal conjugation has essentially the same prefixes and suffixes as the Qal. The only exceptions are the prefixed ׀ and changes in pointing.

²³¹ Occasionally the strong *dagesh* (forte) is omitted from the more commonly used forms for euphonic reasons. וְהָיָה is a shortened form of וְהָיָה. The *waw*-consecutive, when attached to the imperfect, prefers the shortened form of the imperfect whenever one exists.

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

1C. Recognition Keys²³²

1D. Perfect: The prefixed ׀ is characteristic.

2D. Imperfect: The *Niphal triangle*.

- (a) *hireq* under the prefix,
- (b) *dagesh* in the first root letter, and
- (c) *qamets* under the first root letter.

Notes:

1. The doubling *dagesh* in the first root letter is compensating for the ׀ that has been assimilated. Just as with the preposition בֵּן,²³³ when the letter ׀ stands vowelless between two consonants, the ׀ is assimilated and drops out, causing the following letter to receive the *dagesh forte* compensative.

יִשְׁמַר ⇐ יִשְׁמֹר

2. If the word begins with a guttural, then, because gutturals cannot take a *dagesh*, the preceding vowel located under the preformative is lengthened to compensate.

יַעֲבֹד ⇐ יַעֲבֹד

3D. Imperative

- (a) Prefixed ׀ with the *Niphal triangle*.
- (b) Always understood as second person (as with all imperatives).

4D. Participle

- (a) Always passive.
- (b) Same form as the perfect 3ms, except that the *pathach* has changed to a *qamets*.
- (c) Always takes noun endings (as with all participles).

5D. Infinitive Construct: Same form as the masculine singular imperative, but normally preceded by a preposition.

²³² See “Keys to Hebrew Paradigms” chart.

²³³ See page 59 (1C).

Regular Verb Paradigm ²³⁴ קָטַל / כָּבַד / קָטַן		QAL			NIPHAL
		Active	Stative		
Perf. sg.	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
	2 fem.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
	3 masc.	קָטַל	כָּבַד	קָטַן	נִקְטַל
	3 fem.	קָטַלָּה	כָּבַדָּה	קָטַנָּה	נִקְטַלָּה
pl.	1 com.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
	2 masc.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
	2 fem.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
	3 com.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
Impf. sg.	1 com.	אֶקְטַל	אֶכְבֹּד	אֶקְטֵן	אֶקְטַל
	2 masc.	תִּקְטַל	תִּכְבֹּד	תִּקְטֵן	תִּקְטַל
	2 fem.	תִּקְטַלִּי	תִּכְבְּדִי	תִּקְטַנִּי	תִּקְטַלִּי
	3 masc.	יִקְטַל	יִכְבֹּד	יִקְטֵן	יִקְטַל
	3 fem.	תִּקְטַל	תִּכְבֹּד	תִּקְטֵן	תִּקְטַל
pl.	1 com.	נִקְטַל	נִכְבֹּד	נִקְטֵן	נִקְטַל
	2 masc.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְנוּ	תִּקְטְלוּ
	2 fem.	תִּקְטַלְנָה	תִּכְבְּדֶּנָה	תִּקְטַנְנָה	תִּקְטַלְנָה
	3 masc.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְנוּ	יִקְטְלוּ
	3 fem.	תִּקְטַלְנָה	תִּכְבְּדֶּנָה	תִּקְטַנְנָה	תִּקְטַלְנָה
Impv. sg.	masc.	קְטַל	כְּבֹד	קְטֵן	הִקְטַל
	fem.	קְטַלִּי	כְּבֹדִי	קְטַנִּי	הִקְטַלִּי
pl.	masc.	קְטְלוּ	כְּבְדוּ	קְטְנוּ	הִקְטְלוּ
	fem.	קְטַלְנָה	כְּבַדְנָה	קְטַנְנָה	הִקְטַלְנָה
Ptcp. active	masc. sg.	קָטַל	כָּבַד	קָטַן	
passive	masc. sg.	קָטוּל			נִקְטַל
Inf. abs.		קָטוּל			הִקְטַל נִקְטַל
Inf. constr.		קָטַל	כָּבַד	קָטַן	הִקְטַל

²³⁴ Cf. J-M, 2:658.

6D. Infinitive Absolute

- (a) *Holem* above second root letter.
- (b) *Niphal triangle* or a prefixed ל.
- (c) Normally occurs with a finite (perfect or imperfect) form of the verb.

3B. Additional Note

Some verbs occur in the Niphal stem (or, conjugation) only, such as נִלָּחַם (*he fought*). While some residual passive or reflexive idea may exist, these Niphals are generally given a simple active translation in English.

3A. Vocabulary

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



CHAPTER 21

The Piel and Pual Conjugations

In the Word – Exegetical Insights

Genesis 1:2

וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם
וַיִּרְוַח אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

הָיְתָה should not be translated *became*. הָיָה is a stative verb (a verb of *being*, as opposed to *doing*). Stative verbs consistently define a **state of being or existence** (= static stative) by means of the perfect (*qatal*) and a **state of becoming or happening** (= dynamic stative) by means of the imperfect (*yiqtol*).²³⁵

וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם: The noun clause must be supplied with a form of the verb *to be* as the copula: *and darkness was upon the faces of the deep*. עַל־פְּנֵי is an idiomatic way of saying *on the surface of*. The definiteness of the last noun is not a function of form here since it does not have the definite article. The supplying of the definite article in translating this noun is due to the *deep* being a unique or particular thing in and of itself.²³⁶ Final translation: *and darkness was upon the surface of the deep*.

וַיִּרְוַח אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: is a clause that employs a participle (מְרַחֶפֶת) as its main verb. The subject of a participle is not inherent in its form, so it must be supplied and normally precedes it in word order. Since רֵיחַ is a feminine noun, the participle agrees with it in both number and gender. The action attributed to *the Spirit of God* does not appear to be intended to represent a characteristic action (an action which the Spirit performs as a normal rule). Instead, the participle presents continuous or repeated (iterative) action:²³⁷ *and the Spirit of God was hovering over the surface of the water*.²³⁸

²³⁵ See J-M, §113p.

²³⁶ See HBI, §1.4.2b.

²³⁷ See HBI, §2.2.5b.

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

1A. Introduction

The Piel and Pual stems represent the ***factitive forms*** of the Hebrew verb. These two conjugations characteristically duplicate the second root letter by placing a strong *dagesh* (*forte*) in it.

It must be noted that the traditional characterization of these stems as ***intensive*** is misleading. In actuality, the Piel and Pual are most often employed in a ***causative*** sense best described as ***factitive***. If a verb is found to be a stative verb (a verb of *being*) in the Qal, it is normally a factitive in the Piel and Pual. Factitive means that the subject of the verb causes the object of the verb to enter a state or condition expressed by the stative (e.g., *God brought Abraham into a state of righteousness* or *God made Abraham righteous*).

2A. The Piel (Factitive Active)

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

2B. Recognition Keys²³⁹

1C. Perfect

- (a) *Hireq* under the first root letter.
- (b) Strong *dagesh* (*forte*) in the second root letter (***and so throughout the conjugation***).

2C. Imperfect

- (a) *Shewa* under the preformative.
- (b) *Pathach* under the first root letter.

3C. Imperative: The imperfect form without the preformative.

4C. Participle

- (a) Prefixed with a ׀.
- (b) Pointed like the imperfect.

5C. Infinitive Construct

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

6C. Infinitive Absolute

- (a) Same as the imperative.

²³⁹ See “Keys to Hebrew Paradigms” chart.

- (b) Normally occurs with a finite verb.

3A. The Pual (Factitive Passive)

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

2B. Recognition Keys²⁴⁰

1C. Perfect

- (a) *Qibbutz* under the first root letter.
- (b) Strong *dagesh (forte)* in the second root letter (***and so throughout the conjugation***).

2C. Imperfect: *Shewa* under the preformative (like the Piel imperfect).

3C. Imperative: This form does not exist in the Pual.

4C. Participle

- (a) Prefixed with a ׀.
- (b) Pointed like the imperfect.

5C. Infinitive Construct and Infinitive Absolute: *Holem* above the second root letter.²⁴¹

4A. Additional Notes

1B. Apparently due to euphonic reasons, the strong *dagesh (forte)* is omitted in the preformative of the imperfect when the *waw*-consecutive is attached. For example, יִשְׁמַר with the *waw*-consecutive is יִשְׁמַרְוּ, not יִשְׁמַרְוּ.

2B. Also because of euphony, the strong *dagesh (forte)* characteristic is sometimes omitted when the second root letter

- (a) has a vocal *shewa* and
- (b) is a ל, מ, נ, or ק.

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

²⁴⁰ See “Keys to Hebrew Paradigms” chart.

²⁴¹ The Pual infinitives are rare occurrences in the Hebrew Bible.

Regular Verb Paradigm ²⁴² קָטַל		QAL	NIPHAL	PIEL	PUAL
Perf. sg.	1 com.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	2 masc.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 fem.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	3 masc.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 fem.	קָטַלָּה	נִקְטַלָּה	קָטַלָּה	קָטַלָּה
pl.	1 com.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
	2 masc.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 fem.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	3 com.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
Impf. sg.	1 com.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל
	2 masc.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	2 fem.	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי
	3 masc.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל
	3 fem.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	pl.	1 com.	נִקְטַל	נִקְטַל	נִקְטַל
		2 masc.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 fem.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
		3 masc.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 fem.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
Impv. sg.	masc.	קְטַל	הִקְטַל	קְטַל	
	fem.	קְטַלִּי	הִקְטַלִּי	קְטַלִּי	
	pl.	masc.	הִקְטְלוּ	קְטְלוּ	
		fem.	הִקְטַלְנָה	קְטַלְנָה	
Ptcp. active	masc. sg.	קָטַל		מִקְטַל	
passive	masc. sg.	קָטוּל	נִקְטַל		מִקְטַל
Inf. abs.		קָטוּל	הִקְטַל נִקְטַל	קָטַל קָטַל	קָטַל
Inf. constr.		קָטַל	הִקְטַל	קָטַל	

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

5A. Vocabulary

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

כב

CHAPTER 22

The Hiphil & Hophal Conjugations

In the Word – Exegetical Insights

Psalms 22:16 [Eng. 15]

יִבֶּשׁ כַּחֲרֵשׁ כַּחֲי וְלִשְׁוֹנֵי מַדְבָּק מִלְקוֹחַי
וְלַעֲפָר־מֹות תִּשְׁפָּתֵנִי:

יִבֶּשׁ כַּחֲרֵשׁ כַּחֲי: The first word is the verb of this clause. It is an *e*-class stative verb, Qal perfect 3ms יִבֶּשׁ: *he/it is/was dry*. כַּחֲרֵשׁ is a prepositional phrase modifying the verb adverbially and answering the question, “How dry is/was it/he?” חֲרֵשׁ is a segholate noun with the meaning of *clay, clay pot, or potsherd*. The strong guttural is doubled by implication in the formation of the definite article (note the *pathach*) under the inseparable preposition כ: *like the potsherd*. כַּחֲי is the subject of the verb. It has a 1cs pronominal suffix attached to it: *my strength*.

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

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

1A. Introduction

The Hiphil and Hophal stems represent the **causative forms** of the Hebrew verb. In a **causative** verb the subject of the verb *causes* the object to perform the action specified by the verb (e.g., *he made me fall*). The **Hiphil** represents the **active causative** and the **Hophal** represents the **passive causative**. Whereas the Piel factitive *causes a state* (see page 132), the Hiphil *causes an event*.

2A. The Hiphil

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

2B. Recognition Keys²⁴³**1C. Perfect**

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

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

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

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

5C. Infinitive Construct

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

6C. Infinitive Absolute

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

3A. The Hophal

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

2B. Recognition Keys²⁴⁴**1C. Perfect**

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

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

3C. Imperative: Does not exist.

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

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

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

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

²⁴³ See "Keys to Hebrew Paradigms" chart.

²⁴⁴ See "Keys to Hebrew Paradigms" chart.

Regular Verb קטל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL
Perf.	1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
	2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
	2fs	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ
	3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל
	3fs	קָטַלָּה	נִקְטַלָּה	קָטַלָּה	קָטַלָּה	הִקְטִילָּהּ	הִקְטַלָּהּ
	1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
	2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
	2fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
	3cp	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הִקְטְלוּ
Impf.	1cs	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל
	2ms	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל
	2fs	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטִילִי	תִּקְטַלִּי
	3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל
	3fs	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל
	1cp	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל
	2mp	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ
	2fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
	3mp	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ
	3fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
Impv.	ms	קְטַל	הִקְטַל	קְטַל		הִקְטַל	
	fs	קְטַלִּי	הִקְטַלִּי	קְטַלִּי		הִקְטַלִּי	
	mp	קְטְלוּ	הִקְטְלוּ	קְטְלוּ		הִקְטְלוּ	
	fp	קְטַלְנָה	הִקְטַלְנָה	קְטַלְנָה		הִקְטַלְנָה	
Ptcp. active	ms	קָטַל		מִקְטַל		מִקְטִיל	
Ptcp. passive	ms	קָטוּל	נִקְטָל		מִקְטָל		מִקְטָל
Inf. abs.		קָטוּל	הִקְטָל נִקְטָל	קָטַל קָטַל	קָטַל	הִקְטַל	הִקְטַל
Inf. constr.		קָטַל	הִקְטָל	קָטַל		הִקְטִיל	הִקְטָל

4A. Additional Note

Occasionally the long *hireq* will change to the shorter *tsere*, such as in the Hiphil imperative. This is the characteristic procedure when the Hiphil imperfect receives the *waw*-consecutive. For example, וַיִּקְטֵל becomes וַיִּקְטֹל.

5A. Vocabulary

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

כג

CHAPTER 23

The Hithpael Conjugation

In the Word – Exegetical Insights

Genesis 3:8

וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּךְ בְּגֶן
לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ
מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן:

וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים: What is the verb form that commences this verse? What does it indicate about the context in which the verse occurs? What is the subject of the verb? Note that קוֹל is the object of the verb and is in a construct relationship with the word following it.

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

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

וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ: The *wayyiqtol* verb form continues as a normal element in narrative. וַיִּתְּחַבֵּא is the Hithpael of חָבֵא, a verb found primarily in passive and reflexive conjugations (Niphal, Pual, Hiphil, Hophal, and Hithpael).²⁴⁵

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

²⁴⁵ Holladay, 93.

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

1A. Introduction

The Hithpael stem represents the *reflexive* and *reciprocal* actions of the Hebrew verb. Two characteristics distinguish the Hithpael:

- (a) the prefix (הִתְּ) and
- (b) the strong *dagesh* (*forte*) in the second root letter (just like the Piel and Pual stems).

2A. The Hithpael

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

2B. Recognition Keys²⁴⁶

1C. Perfect

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

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

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

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

5C. Infinitive (Construct and Absolute): Prefixed הִתְּ (just like the perfect) with the same characteristics as other infinitives.

3A. Additional Notes

1B. When the first root letter of a verb is a *sibilant* (i.e., an s sound) such as שׁ, ס, צ, שׁ and שׁ, the ה of the preformative is transposed (changes places) with the sibilant.²⁴⁷ For example,

הִתְּשַׁפֵּן becomes הִתְּשַׁפֵּן²⁴⁸
 הִתְּשַׁמֵּן becomes הִתְּשַׁמֵּן²⁴⁹
 הִתְּשַׁבֵּן becomes הִתְּשַׁבֵּן²⁵⁰

²⁴⁶ See “Keys to Hebrew Paradigms” chart.

²⁴⁷ This transposition is described by Hebrew grammars as metathesis.

²⁴⁸ Lamentations 2:12

²⁴⁹ Psalm 18:24

²⁵⁰ Ecclesiastes 12:5

Regular Verb קטל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL	HITHPAEL
Perf.	1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
	2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
	2fs	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
	3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
	3fs	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	הִקְטִילָהּ	הִקְטַלָּהּ	הִתְקַטַּלָּהּ
	1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
	2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
	2fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
	3cp	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הִקְטַלּוּ	הִתְקַטַּלּוּ
Impf.	1cs	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
	2ms	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
	2fs	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטִילִי	תִּקְטְלִי	תִּתְקַטְּלִי
	3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
	3fs	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
	1cp	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
	2mp	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ	תִּתְקַטְּלוּ
	2fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטְּלְנָה
	3mp	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
	3fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטְּלְנָה
Impv.	ms	קְטַל	הִקְטַל	קְטַל		הִקְטַל		הִתְקַטַּל
	fs	קְטְלִי	הִקְטְלִי	קְטְלִי		הִקְטְלִי		הִתְקַטְּלִי
	mp	קְטְלוּ	הִקְטְלוּ	קְטְלוּ		הִקְטְלוּ		הִתְקַטְּלוּ
	fp	קְטַלְנָה	הִקְטַלְנָה	קְטַלְנָה		הִקְטַלְנָה		הִתְקַטְּלְנָה
Ptcp. active	ms	קָטַל		מִקְטַל		מִקְטִיל		
Ptcp. passive	ms	קָטוּל	נִקְטָל		מִקְטָל		מִקְטָל	מִתְקַטָּל
Inf. abs.		קָטוּל	הִקְטָל נִקְטָל	קָטַל קָטַל	קָטַל	הִקְטַל	הִקְטַל	הִתְקַטַּל
Inf. constr.		קָטַל	הִקְטַל	קָטַל		הִקְטִיל	הִקְטַל	הִתְקַטַּל

- 2B. In the case of **צ**, not only does the **צ** exchange places with the **ץ**, but the **ץ** becomes a softer **צ**. For example,

הַצִּיטִּינִי becomes הַצִּיטִּינִי²⁵¹

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

הַנְּטַחְהוּ becomes הַנְּטַחְהוּ²⁵²

4A. Vocabulary

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

²⁵¹ Joshua 9:12

²⁵² Ezra 6:20

כד

CHAPTER 24

Verbal Suffixes for the Perfect/*Qatal*

In the Word – Exegetical Insights

Genesis 4:14

הֵן גִּרְשֶׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה
וּמִפְּנֵיךָ אֶסְתָּר וְהָיִיתִי גֵעַ וְנָדָּב בָּאָרֶץ
וְהָיָה כָּל-מִצְאֵי יְהִרְגֵנִי:

- Utilize Holladay's *Lexicon* to identify the meaning of גִּרְשֶׁתָּ.
- Utilize Holladay's *Lexicon* to identify both גֵּעַ and נָדָּב. How do they differ in their meanings?

מֵעַל פְּנֵי הָאֲדָמָה is an adverbial prepositional phrase describing the direction of the action represented by the preceding verb. Note that the preposition is a compound with but a simple meaning (מֵעַל פְּנֵי = *from*). What is the best translation of הָאֲדָמָה in this context?

וּמִפְּנֵיךָ אֶסְתָּר: What are the keys that identify the correct parsing of the verb?

וְהָיִיתִי גֵעַ וְנָדָּב בָּאָרֶץ: Note the employment of the perfect (*qatal*) of הָיָה. Keep in mind that it focuses on a condition or a state of existence (being) rather than upon a transition or occurrence (becoming).

כָּל-מִצְאֵי יְהִרְגֵנִי: There are two pronominal suffixes on verbs in this clause. They are both object suffixes, 1cs (*me*). Note that the *hireq yod* is consistent with the closing vowel of the 1cs personal pronoun (אֲנִי or אֲנִי).²⁴⁷

²⁴⁷ See Chapter 12.

1A. Introduction

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

2A. Verbal Suffixes of the Perfect

1B. Basic Forms

Below a grid is presented showing:

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

Suffixes		Verbs		
Suffix PGN ²⁴⁹	Verbal Suffix	Suffixed Form	Regular Form	Parsing
1cs	נִי	שָׁמַרְתִּי	שָׁמַרְתִּי	Qal Perf 1cs
2ms	ךָ	שָׁמַרְתָּ	שָׁמַרְתָּ	Qal Perf 2ms
2fs	ךְ	שָׁמַרְתְּ	שָׁמַרְתְּ	Qal Perf 2fs
3ms	וְ or הוּ	שָׁמַר	שָׁמַר	Qal Perf 3ms
3fs	הָ or תְּ	שָׁמַרְתָּ	שָׁמַרְתָּ	Qal Perf 3fs
1cp	נוּ	שָׁמַרְנוּ	שָׁמַרְנוּ	Qal Perf 1cp
2mp	כֶּם	שָׁמַרְתֶּם	שָׁמַרְתֶּם	Qal Perf 2mp
2fp	כֶּן		שָׁמַרְתֶּן	Qal Perf 2fp
3mp	ם	שָׁמְרוּ	שָׁמְרוּ	Qal Perf 3cp
3fp	ן			

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

²⁴⁸ See page 102 (1A).

²⁴⁹ PGN = Person, Number and Gender

Insert “Verbal Suffixes with the Perfect” Chart

2B. Keys to Remember

1. Only **active** stems take verbal suffixes (with the exception of the infinitive construct).
2. The verbal suffixes are those of the personal pronoun **objects**. Thus, if a verb ends with a םֿ or a ךֿ, it must be a verbal suffix acting as the object of the verb.
3. The same basic keys of recognition remain in force: the Piel still has a *hireq* under the first root letter and a *dagesh* in the second root letter, while the Hiphil still retains its ה prefix.
4. Due to #2, above, the recognition of a verbal suffix is not difficult. The more difficult matter will be to determine the person, gender, and number of the verb itself. Together with practice, the context will give considerable assistance in the deciphering process.

3A. Vocabulary

שָׂרַף	he burned	אֹר	light	שָׂנֵא	he hated
אֲחֵר	other, another	אָחוֹת	(f.) sister	שָׁאַל	he asked
אָרוֹן	chest, coffin	שָׁאַר	he remained	שָׁבַר	he shattered
בְּהֵמָה	(f.) brute, beast	בְּכוֹר	firstborn	חָוָה	he bowed
				(Eshtaphal)	down ²⁵⁰
בָּקָר	cattle, herd	שָׁכַב	he lay down, reclined	שָׁחַת	he destroyed
				(Pi, Hi)	

²⁵⁰ See Holladay, 365.

כה

CHAPTER 25

Verbal Suffixes for the Imperfect/Yiqtol

In the Word – Exegetical Insights

Deuteronomy 30:7

וַנִּתֵּן יְהוָה אֱלֹהֶיךָ
 אֶת כָּל-הָאֲלֹתِ הָאֵלֶּה
 עַל-אִיבֶיךָ וְעַל-שִׁנְאֶיךָ אֲשֶׁר רָדְפוּךָ:

וַנִּתֵּן יְהוָה אֱלֹהֶיךָ: A *waw*-correlative begins the verse, tying it to the preceding context (perhaps as one of the concomitant actions of God described in this passage).

אֶת כָּל-הָאֲלֹתِ הָאֵלֶּה is the object of the previous verb. Why is הָאֵלֶּה employed here?

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

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

1A. Verbal Suffixes with the Imperfect

1B. Basic Forms

Similar to the pronominal suffixes attached to the perfect, the imperfect of the active stems (Qal, Piel, and Hiphil) also take pronominal suffixes. The chart below depicts the basic formulation of the Qal imperfect verb with pronominal suffixes.

Suffixes		Verbs		
Suffix PGN ²⁵¹	Verbal Suffix	Suffixed Form	Regular Form	Parsing
1cs	נִי	אֶשְׁמַר	אֶשְׁמַר	Qal Imperf 1cs
2ms	ךָ	תֶּשְׁמַר	תֶּשְׁמַר	Qal Imperf 2ms
2fs	ךִי	תֶּשְׁמְרִי	תֶּשְׁמְרִי	Qal Imperf 2fs
3ms	הוּ	יִשְׁמַר	יִשְׁמַר	Qal Imperf 3ms
3fs	הָ	תֶּשְׁמַר	תֶּשְׁמַר	Qal Imperf 3fs
1cp	נוּ	נִשְׁמַר	נִשְׁמַר	Qal Imperf 1cp
2mp	כֶּם	תֶּשְׁמְרוּ	תֶּשְׁמְרוּ	Qal Imperf 2mp
2fp	כִּי	תֶּשְׁמְרוּ	תֶּשְׁמְרֶנָּה	Qal Imperf 2fp
3mp	ם	יִשְׁמְרוּ	יִשְׁמְרוּ	Qal Imperf 3mp
3fp	ן	תֶּשְׁמְרוּ	תֶּשְׁמְרֶנָּה	Qal Imperf 3fp

2B. Explanatory Notes

1. When the regular verb ends in a vowel, then no “helping” vowel is needed (nor possible). In such cases the suffix is appended directly to the verb.
2. When a “helping” vowel is needed, it usually takes the *tsere*.
3. Note that the 2fp and 3fp follow the more primitive form. This similar form, however, is not confusing since the pronominal suffixes attached clearly distinguish them from each other.
4. Occasionally, the singular suffixes have a *nun energic* inserted immediately before the suffix. When this does occur, the *nun* frequently

(a) is assimilated into the following consonant:

e.g., יִשְׁמְרֶנִּי and יִשְׁמְרֶךָ

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

e.g., יִשְׁמְרֶנּוּ (for יִשְׁמְרֶהוּ) and יִשְׁמְרֶנָּה (for יִשְׁמְרֶהָ)

These unique forms are found most commonly in pause.

²⁵¹ PGN = Person, Number and Gender

3B. Chart of Verbal Suffixes with the Imperfect

Suffix	<i>Qal 3ms</i> יִשְׁמֹר	<i>Piel 3ms</i> ²⁵² יִשְׁמֹר	<i>Hiphil 3ms</i> יַמְשִׁיל ²⁵³
1cs	יִשְׁמְרֵנִי <i>he keeps</i> ²⁵⁴ <i>me</i>	יִשְׁמְרֵנִי <i>he preserves me</i>	יַמְשִׁילֵנִי <i>he makes me lord</i>
2ms	יִשְׁמְרֶךָ <i>he keeps you</i>	יִשְׁמְרֶךָ <i>he preserves you</i>	יַמְשִׁילֶךָ <i>he makes you lord</i>
2fs	יִשְׁמְרֶיךָ <i>he keeps you</i>	יִשְׁמְרֶיךָ <i>he preserves you</i>	יַמְשִׁילֶיךָ <i>he makes you lord</i>
3ms	יִשְׁמְרֵהוּ <i>he keeps him</i>	יִשְׁמְרֵהוּ <i>he preserves him</i>	יַמְשִׁילֵהוּ <i>he makes him lord</i>
3fs	יִשְׁמְרֶיהָ <i>he keeps her</i>	יִשְׁמְרֶיהָ <i>he preserves her</i>	יַמְשִׁילֶיהָ <i>he makes her lord</i>
1cp	יִשְׁמְרֵנוּ <i>he keeps us</i>	יִשְׁמְרֵנוּ <i>he preserves us</i>	יַמְשִׁילֵנוּ <i>he makes us lord</i>
2mp	יִשְׁמְרֶכֶם <i>he keeps you</i>	יִשְׁמְרֶכֶם <i>he preserves you</i>	יַמְשִׁילֶכֶם <i>he makes you lord</i>
2fp	יִשְׁמְרֶיכֶן <i>he keeps you</i>	יִשְׁמְרֶיכֶן <i>he preserves you</i>	יַמְשִׁילֶיכֶן <i>he makes you lord</i>
3mp	יִשְׁמְרֵם <i>he keeps them</i>	יִשְׁמְרֵם <i>he preserves them</i>	יַמְשִׁילֵם <i>he makes them lord</i>
3fp	יִשְׁמְרֵינָם <i>he keeps them</i>	יִשְׁמְרֵינָם <i>he preserves them</i>	יַמְשִׁילֵינָם <i>he makes them lord</i>

4B. Keys to Remember

1. As with the perfect, the verbal suffixes are those of the personal pronoun objects.
2. The same basic keys of recognition still apply. The Piel still maintains a *shewa* under the prefix, a *pathach* under the first root letter, and a *dagesh* in the second root letter. The Hiphil still has a *pathach* under the prefix and a *hireq yod* infixed between the second and third root letters.
3. Because the distinguishing characteristic of the imperfect stem is the prefix, the addition of pronominal suffixes does not significantly alter the form. Therefore, recognition of an imperfect with a verbal suffix is relatively simple

²⁵² Piel should not be translated *utterly keep*. See Holladay, *Lexicon*, 378. The only occurrence of Piel of שָׁמַר in the Old Testament is a masculine plural participle in Jonah 2:9.

²⁵³ שָׁמַר does not occur in Hiphil. מָשַׁל does occur in Hiphil.

²⁵⁴ The present tense is employed in this chart to provide variety in translation. Remember that time for verbs is not inherent in the form itself, but is determined solely by the context.

2A. Verbal Suffixes with the Imperative

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

	<i>Qal</i>		<i>Piel</i>		<i>Hiphil</i>	
	Suffix Form	Regular Form	Suffix Form	Regular Form	Suffix Form	Regular Form
ms	שָׁמֵר	שָׁמֵר	שָׁמֵר	שָׁמֵר	הִשְׁמִיר	הִשְׁמֵר
fs	שָׁמְרִי	שָׁמְרִי	שָׁמְרִי	שָׁמְרִי	הִשְׁמְרִי	הִשְׁמְרִי
mp	שָׁמְרוּ	שָׁמְרוּ	שָׁמְרוּ	שָׁמְרוּ	הִשְׁמְרוּ	הִשְׁמְרוּ
fp	שָׁמְרוּ	שָׁמְרֶנָּה	שָׁמְרוּ	שָׁמְרֶנָּה	הִשְׁמְרוּ	הִשְׁמְרֶנָּה

2B. Explanatory Notes

1. Normally, when two *shewas* occur back-to-back, the first becomes a *hireq*. However, in the Qal ms, the *shewa* changes to a *qamets-hatuph*.
2. As with the verbal suffixes of the imperfect, the fp follows the more primitive form when pronominal suffixes are appended.

3B. Chart of Verbal Suffixes with the Imperative

Suffix	<i>Qal ms</i> שָׁמֵר	<i>Piel ms</i> שָׁמֵר	<i>Hiphil ms</i> הִשְׁמֵל
1cs	שָׁמְרָנִי keep me	שָׁמְרָנִי revere me	הִשְׁמֵלִנִי make me lord
2ms			
2fs			
3ms	שָׁמְרָהוּ keep him	שָׁמְרָהוּ revere him	הִשְׁמֵלָהוּ make him lord
3fs	שָׁמְרָהָּ keep her	שָׁמְרָהָּ revere her	הִשְׁמֵלָהָּ make her lord
1cp	שָׁמְרָנוּ keep us	שָׁמְרָנוּ revere us	הִשְׁמֵלָנוּ make us lord
2mp			
2fp			
3mp	שָׁמְרוּם keep them	שָׁמְרוּם revere them	הִשְׁמֵלוּם make them lord
3fp	שָׁמְרוּן keep them	שָׁמְרוּן revere them	הִשְׁמֵלוּן make them lord

3A. Verbal Suffixes with the Infinitive Construct

1B. Basic Forms

Suffix	Subject Suffix	Translation	Object Suffix	Translation
1cs ²⁵⁵	שְׁמִרִי	my keeping	שְׁמִרָנִי	keeping me
2ms	שְׁמִרְךָ	your keeping	שְׁמִרְךָ	keeping you
2fs	שְׁמִרְךָ	your keeping	שְׁמִרְךָ	keeping you
3ms	שְׁמִירוֹ	his keeping	שְׁמִירוֹ	keeping him
3fs	שְׁמִרָהּ	her keeping	שְׁמִרָהּ	keeping her
1cp	שְׁמִרָנוּ	our keeping	שְׁמִרָנוּ	keeping us
2mp	שְׁמִרְכֶם	your keeping	שְׁמִרְכֶם	keeping you
2fp	שְׁמִרְכֶן	your keeping	שְׁמִרְכֶן	keeping you
3mp	שְׁמִרָם	their keeping	שְׁמִרָם	keeping them
3fp	שְׁמִרָן	their keeping	שְׁמִרָן	keeping them

2B. Explanatory Notes

1. The pointing of the infinitive construct with suffixes is similar to the imperative when suffixes are appended to them.
2. The infinitive construct generally occurs with a preposition, either inseparably (e.g., בְּ or לְ) or as a separate word (e.g., אֶל).

3B. Examples

when he stood before Pharaoh²⁵⁶ בְּעֹמְדוֹ לְפָנֵי פַרְעֹה (1)

when anyone came near²⁵⁷ בְּקֶרֶב-אִישׁ (2)

when he catches him in his net²⁵⁸ בְּמִשְׁכוֹ בְּרֶשֶׁתוֹ: (3)

and it came to pass, when
Moses descended from Mt.
Sinai²⁵⁹ וַיְהִי בִּרְדֹּת מֹשֶׁה מִתֵּר סִינַי (4)

²⁵⁵ The shaded suffixes are the only ones in the chart to possess separate forms for the subject and object suffixes. All other suffixes in the chart utilize the same form for both subject and object suffixes.

²⁵⁶ Genesis 41:46

²⁵⁷ 2 Samuel 15:5

²⁵⁸ Psalm 10:9

²⁵⁹ Exodus 34:29

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

E.g., בַּעֲמֹדוֹ (#1 under **3B** above) would be parsed:

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

4A. Vocabulary

דֹּר (דִּר)	generation			שָׁלַךְ (Hi)	he cast, threw
שָׁפַט	he judged	שָׁלַם (Qal)	he was whole, was complete	שָׁרַת (Pi) ²⁶⁰	he ministered
		שָׁלַם (Pi)	he made amends, repaid, fulfilled (a vow)	מָשַׁךְ	he seized, carried off, pulled

²⁶⁰ This verb is found only in the Piel in the OT.

כּו

CHAPTER 26

Weak Verb Forms — 1st Root Letter

In the Word – Exegetical Insights

Ezekiel 10:7

וַיִּשְׁלַח הַכְּרֹוב אֶת־יָדוֹ מִבֵּינֹת לַכְּרֹובִים
 אֶל־הָאֵשׁ אֲשֶׁר בֵּינֹת הַכְּרֹובִים
 וַיִּשָּׂא וַיִּתֵּן אֶל־חֲפְנֵי לִבָּשׁ הַבָּהִים
 וַיִּקַּח וַיִּצָּא:

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

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

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

1A. Introduction to Weak Verbs

Weak verbs are those verbs possessing one of the following characteristics:

1. a guttural as one (or more) of the three letters of the root
2. a full-vowel letter as the middle letter of the root
3. a *yodh* or *waw* as the first letter of the root
4. a *nun* as the first letter of the root
5. the same consonant for both the second and third letters of the root

The primary concepts to be remembered and applied in the identification of weak verbs are the rules concerning gutturals.²⁶¹

- Gutturals reject the doubling *dagesh*. When this occurs, the preceding vowel is normally heightened in compensation. (Remember, however, that both א and ח are doubled by implication and do not require compensatory heightening for the preceding vowel.)²⁶²
- Gutturals prefer *a*-class vowels around them.
- Gutturals prefer compound *shewa*.

2A. Nomenclature for Weak Verbs

There are two systems of weak verb nomenclature. The older system utilizes the old Hebrew paradigm verb עָבַד (he worked, he made, he performed, he practiced).²⁶³ The first root letter of this verb is ע, the second is ב, and the third is ד. Those letters are employed to identify their respective positions in the three-letter root.

Weak Verb Name or Classification	ע	ב	ד
ע-Guttural or ע"ב ²⁶⁴	ע	ב	ד
ב-Guttural	ו	ב	ד
ד-Guttural or ע"ד	ו	ב	ד
Geminate or ע"ע	ע	ב	ד

The second system is more popular and current:

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

²⁶¹ See page 30.

²⁶² See page 52 (3C).

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

²⁶⁴ This name is to be read as *Pe-'Aleph* and the later one as *Lamed-'Aleph*.

3A. Verbs Weak in the 1st Root Letter

1B. I-Guttural (ע-Guttural)

Rule: Incorporate the peculiarities of the gutturals.

Those verbs with a guttural as the first letter of the root are among the most common weak verbs in the Hebrew Old Testament. They may also be called *Pe-Guttural*:

הָרַג	הָפִיךְ	הָלַךְ	הָיָה	הָגָה
חָשַׁב	חָלַק	חָטָא	חָדַל	חָבַר
עָשָׂה	עָלָה	עָמַד	עָבַר	עָבַד
רָצָה	רָפָא	רָמַס	רָחַק	רָאָה
אָשַׁם	אָמַר	אָכַל	אָבָה	²⁶⁵ אָבַד

- 1C. The guttural in the first root letter refuses the doubling *dagesh* characteristic of the “Niphal Triangle” that appears in the Niphal imperfect, imperative, and infinitive.

יִעָזְרוּ הִחָבְאוּ

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

יַעֲמִיד חֹזֵק מַעֲמִיד

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

יִחַסֵּר יִחַמֵּד

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

תִּחְזַקְנָה הִעֲמִיד

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

יַעֲבֹדוּ נַעֲבֹדֶם

- 5C. *Pe-’Aleph* (I-א) verbs follow the same rules as the other I-Guttural verbs. Six of the verbs, however, show certain peculiarities in the Qal

²⁶⁵ This final row of verbs are sometimes treated separately since the *’aleph* becomes silent and loses its consonantal value. These verbs are called *Pe-’Aleph* or *I-’Aleph*.

imperfect.

אָבֵד אָבָה אָחֹז אָכַל אָמַר אָפָה

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

תֹּאכַל וַיֹּאמֶר

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

תֹּאמְרָה לֵאמֹר

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

אֶכֶּל אֶמַּר

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

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

5. The stem vowel is never *holem*, but generally *pathach*. In pause it becomes *tsere* and, when the accent recedes, it becomes *seghol*.

2B. I-י (י"פ) or I-י (י"פ)

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

1C. I-י (י"פ) Proper

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

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

יָדַע יָחַד יָלַד יָסַף יָצָא יָקַע יָרַד יָשַׁב הָלַךְ

Examples: יָדַע לָדַת יָצָא תֵּשֵׁב לָךְ

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

יָסַד יָעַף יָעַץ יָצַר יָרָא יָרַשׁ יָשַׁן יָתַר

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

יִרְאוּ יִרְשׁוּ יִישָׁן

2. The original ך appears as a ך when it is initial in:

- Qal perfect, infinitive absolute and construct, participle
- Piel perfect, infinitive absolute
- Pual perfect, infinitive absolute
- Hithpael perfect, imperative, infinitive absolute and construct

Examples: יָדַע יָלַד יָדַעְתָּ

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

נוֹלַד נֹשֵׁב נֹשְׁבֹת

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

יֹדִיעַ הוֹדִיעָה הוֹלִיד

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

מוֹדַעַת הוֹרַד יוֹבֵל

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

הִלְלֹדוּ אֶתְּוֹדַע יִלְלֹד

2C. I-ך (פ"י)

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

יָטַב יָלַל יָמַן יָנַק יָקַץ יָשַׁר

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

יִיטַב יִיטַב

b. Some exceptions:

וַתִּנְיָקְהוּ (Exod 2:9) וַתִּקְיֵץ (Isa 29:8) וַתִּקְצֹץ (Prov 6:22)
לְהַמִּין (2 Sam 14:19) הוֹשֵׁר (Ps 5:9) אֹשֶׁר (Isa 45:2)

c. Borderline verbs (I-^ו or I-^ל):

יָבֵשׁ (*he was dry*) יָצַר (*he formed*)
 אֲוֶשֶׁר (Isa 45:2) הוֹשֵׁר (Ps 5:9) לְהַמִּין (2 Sam 14:19)

2. **Assimilating**

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

Examples:

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

- Some roots sometimes behave as assimilating I-^ו:

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

- A few exceptional forms also appear:

(1 Kings 3:15) יִקְנֶה
 (Gen 40:20) הִקְלִידַת

3C. I-^ו (ו"ו) or I-^ל (ל"ל) Research

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

(Isa 40:30) יִעֲפֹי (1)

(Isa 65:23) יִגְעוּ (2)

(2 Kings 17:28) יִרְאוּ (3)

(Gen 37:4) יִרְאוּ (4)

(Gen 47:11) יוֹשֵׁב (5)

(Zech 10:5, 11) הִבִּישׁוּ (6)

3B. I-נ (י"נ)

Rule: Whenever it is supported by a *shewa*, the *nun* is either rejected or assimilated to the following consonant.

1C. Rejection takes place when the ך would be initial in verbs having *tsere* or *pathach* as the stem vowel.

1. Qal imperative:

תֵּן שֶׁל גַּע גֵּשׁ שְׁקֵה תִּנּוּ סֶעוּ שְׂאִי

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

תֵּת גִּשְׁתָּ לְטַעַת גִּשְׁתּוּ בִשְׂאֵת

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

1. Qal imperfect, Niphal perfect and participle:

תִּתֵּן נָגַד נִגְדָּה יִפַּח

2. Hiphil and Hophal:

תִּגְדֵּל תִּגְדָּל

3C. Additional Observations

1. All other stems and forms are regular:

נָגַד נִגְדָּל נִסֶּע

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

וְאִנְעָלָךְ יִנְאֹף נָחַל

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

יִקַּח לָקַח יָקַח

4. נָתַן has its own peculiar forms:

- Qal infinitive construct: תֵּת מִתַּת בָּתַת לָתַת
- Qal imperfect and imperative: יִתְּנוּ תִתְּנוּ אֶתֵּן תֵּן תִּנּוּ
- Final-ן assimilation: נָתַתִּי נָתַתְּם נָתַתְּ

4A. Translation

Translate 1 Samuel 16:1-10. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb. In other words, perfects should not always be translated with a past tense nor should imperfects always be translated with a future or present tense.

5A. Vocabulary

From 1 Samuel 16:1-10 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook's **Vocabulary** sections, but which you cannot yet recognize immediately.

כז

CHAPTER 27

Weak Verb Forms — 2nd Root Letter

In the Word – Exegetical Insights

Isaiah 6:10

הַשְׁמִין לִב־הָעַם הַזֶּה
 וְאַזְנֵי הַכֹּהֵן וְעֵינָיו הִשָּׁע
 פֶּן־יִרְאֶה בְּעֵינָיו וּבְאַזְנוֹ יִשְׁמַע
 וְלִבָּבוֹ יִבֶּין וְשָׁב וּרְפָא לוֹ:

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

וְעֵינָיו הִשָּׁע is a third parallel phrase closing out the first logical half of the verse (note the placement of *athnach*). With *heart* and *ears* being the preceding objects, *eyes* is obviously the object here and הִשָּׁע is yet another Hiphil imperative (שָׁעַע).

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

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

²⁶⁶ See page 63 (4B).

²⁶⁷ See Holladay, 344 (*qal* 1).

1A. Verbs Weak in the 2nd Root Letter

1B. II-Guttural (ע-Guttural)

Rule: Incorporate the peculiarities of the gutturals.

Those verbs with a guttural as the second letter of the root are called II-Guttural or 'Ayin-Guttural:

בָּחַר בָּעֵר בָּרַךְ גָּאֵל זָעַק לָחַם שָׂאֵל שָׁחַט

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

1. Normally, the preceding vowel (under the first root letter) is heightened to compensate for the rejection of the characteristic *dagesh forte* of the intensive stems:

מָאֵן	as compared with	שָׁמַר
בָּרַךְ	as compared with	שָׁמַר
יָבַרַךְ	as compared with	יָשָׁמַר

2. Sometimes compensation does not take place:

- Especially before א:

וַיִּנָּאֲפוּ (Jer 29:23) שָׂאֵלוֹ

- Occasionally before ע:

וַיִּבְעֲתֵהוּ (1 Sam 16:14) וַיִּבְעֲתֵהוּ

- Strong gutturals (ח and ע):

מָהַר נָחַם יָנַחַם

2C. Preference for composite *shewa*.

Examples: בָּחַרוּ שָׁחַטוּ מִשְׁחָקִים שָׂאֲהָבָה²⁶⁸ אָהָבוּ

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

Examples: אָצַעַק שָׁחַקְתִּי סָעַדוּ נָחַם יָשָׁחַט

Exceptions: יָבַרַךְ יָגָאֵל יָבַעֵר

²⁶⁸ The ש prefix is the inseparable relative particle identical to אֲשֶׁר in its usage. This particular form (שָׂאֲהָבָה) is employed in Song of Solomon 1:7; 3:1, 2, 3, 4.

2B. II-Vowel (Middle Vowel)

Rule: The middle vowel rarely appears as a consonant.

Those verbs with a full-vowel letter (ו, א, or י) as the second root letter are called Middle Vowel or Hollow verbs. In the older nomenclature, they were also called ע"י and ע"ו:

גור בוש קום שים בוא בין מות

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

היה חיה צנה קנה רוח

1C. Roots for II-Vowel verbs are listed in lexicons and vocabularies by their Qal infinitive construct form in order to preserve a three-letter root since many of these verbs show only the first and second root letters in the Qal perfect 3ms.

2C. Three **classes** of II-Vowel verbs occur due to the vowel pattern of the Qal perfect forms.

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

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

1. Qal imperfect: יבא יבין
2. Niphal: יבון יכון
3. Hiphil: יבין יקים יקום יקבה

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

(Isa 28:9) יבין (Ps 48:12) יתקנה

4. Hophal: יקום ימור

4C. Middle vowel:

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

יקון יבון יכון

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

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

5C. Intensive stems:

1. Piel becomes Polel and Pilpel: שָׁנַשׁ טָלַטַל קִוְּמָמִי
2. Pual becomes Polal: כִּוְּנָנִי קִוְּמָמִם
3. Hithpael becomes Hithpolel: מִתְּגַוְּרָר אֶתְבִּוּנִן

Note: These intensive stems can usually be identified simply by pronouncing them.

3B. II-Double/Geminate (ע"ע)

Rules:

- (1) Drop the 3rd root letter and the vowel under the 1st root letter.
- (2) The 2nd root letter contains a doubling *dagesh* before all suffixes.

Those verbs with a duplicated second root letter are called Geminate or ע"ע verbs:

חָלַל חָנַן סָבַב פָּלַל שָׁדַד שָׁמַם

Note: Whereas the II-Vowel verbs seek to approximate tri-literality by emphasizing the characteristic stem vowel, the II-Double verbs seek to approximate tri-literality by strengthening the consonantal element of the root.

- 1C. Some forms are identical to the regular (or, strong) verb forms:

הִשָּׁמַם וְגִלְלוּ בָלַל סָבֹב מִתְּחַנֵּן שָׁדַד קָלַל

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

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

The stative, however, follows rule #1:

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

2C. Intensive stems are sometimes special.

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

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

הוֹקֵל הִסֵּב יָקַל יָקַל יָקַל

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

הוֹסִיפָה (imperfect) סִבּוֹתָ (perfect)

2A. Translation

Translate 1 Samuel 16:11-23. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb.

3A. Vocabulary

From 1 Samuel 16:11-23 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook's **Vocabulary** sections, but which you cannot yet recognize immediately. Add these words to the list you prepared for 1 Samuel 16:1-10, arranging them in alphabetical order by the form utilized by Hebrew lexicons for their entries.

כח

CHAPTER 28

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

In the Word – Exegetical Insights

Genesis 42:25

וַיִּצְנּוּ יוֹסֵף וַיְמַלְאוּ אֶת-כְּלִיָּהֶם בָּרֶ֑
וַלְהֻשִׁיב כֶּסֶפִּיהֶם אִישׁ אֶל-שָׁקֹ֖
וְלִתֵּת לָהֶם צֹדָה לַדֶּרֶךְ וַיַּעַשׂ לָהֶם כֵּן׃

☆ Genesis 42:25 employs five different weak verbs. Using the steps described in **3B** under **2A**, below, carefully identify each verb. Also, note the different forms of those verbs and their individual exegetical significance in this context.

☆ Are there any unfamiliar vocabulary or forms? With a pencil, circle those forms and proceed to identify them utilizing Holladay's *Lexicon* together with pertinent chapters within this grammar.

1A. Verbs Weak in the 3rd Root Letter

1B. III-Guttural (ל-Guttural)

Rule: Every final guttural must have an *a*-class vowel before it.

Verbs with a guttural as the third (final) letter of the root are called III-Guttural or *Lamed-Guttural*:

בָּטַח זָבַח גָּבַהּ פָּשַׁע שָׁלַח שָׁמַע

Note: Verbs ending in ל are considered regular or strong verbs since the ל in such situations normally does not call into play the rules governing a guttural. Also, a ל does not elide at the end of a root

when suffixes are added and there are no conjugation-specific characteristics that affect the last root letter.²⁶⁹

Those verbs ending in **ס** are considered III-**ס** (**ס"ל**) and those ending in **ת** are entitled III-**ת** (**ת"ל**) since those two letters may be elided (disappear entirely) in some forms. An exception involves verbs that have **ת** (**ת** with *mappiq*) as their third root letter, since the *mappiq* strengthens the consonantal value of the letter and normally prevents its elision.

- 1C.** When the final guttural is preceded by an *a*-class vowel, it is treated like a strong verb:

יִשְׁלַח שְׁלַח הִבְקֵעָה נִשְׁכַּח נִשְׁבַּע

1. Qals are normally *a*-class: פָּגַע יִמְשְׁחֶם וַיִּבְקַע
2. *Pathach* is retained in all forms where there is normally a *tsere* (except for the infinitive absolute, participle, and cases described in 2C, below).

הִשְׁמַע שָׁמַע שָׁכַח וַיִּנָּע יִנָּדַע

- 2C.** Characteristically long vowels, vowels essential to a form, and vowels in pause are sometimes unchangeable. In such cases a *pathach*-furtive is placed between that vowel and the final guttural:

בִּקְעָ: יָגִיהַ הִשְׁמִיעַ שָׁמַע לְפָתַח שָׁלוּחַ נִשְׁלוּחַ

- 3C.** When suffixes are part of the verb form, the form follows the strong verb pattern with two exceptions:

1. Perfect 2fs receives a helping vowel under the guttural:

שָׁמַעְתְּ or שָׁמַעְתָּ שָׁכַחְתְּ הִנָּעְתְּ

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

תִּשְׁכַּחְנָה תִּשְׁלַחְנָה

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

לְמִשְׁחָךְ כְּשָׁמַעְכֶּם שְׁלַחְךָ

²⁶⁹ Note that the first root letter is especially affected by the compensatory *dagesh* when the characteristic *nun* is assimilated to the first root letter in the Niphal imperfect, imperative, and infinitive. Then, in all the intensive conjugations (Piel, Pual, and Hithpael) a doubling *dagesh* characteristically appears in the second root letter.

2B. III-ס (ס"ל)**Rules:**

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

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

מָצָא שָׁנָא יָצָא נָשָׂא קָרָא בָּרָא מָלָא

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

יִקְרָא קָרָא יִתְחַטֵּא תִתְחַטֵּא תִמְצָא מְצָא

2C. The long vowel occurs before the ס:

1. In forms without consonantal suffixes:

- הוֹצֵאָה יִתְחַטֵּא שָׂא שֵׂאת קָרָא יִקְרָא מְצָא
- The vowel is *tsere* in the Qal stative: מָלָא יָרָא שָׁנָא
- In the Hiphil jussive, consecutive imperfect, and imperfect *hireq* sometimes occurs in the final syllable: יִתְחַטֵּא

2. In forms with consonantal suffixes:

- *Qamets* in Qal perfect: מְצַאתֶם מְצַאתָ
- *Tsere* in all perfects of stems other than Qal: חָטַאתִי נִמְצַאתִי
- *Seghol* before הָ in imperfect and imperative: תִּשְׁאִינָה וּמְצִאֵן
- *Hateph-pathach* before some pronominal suffixes:

תִּבְרָאֵיכֶם תִּמְצֹאֵךְ

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

צֵאת לְמַצָּא קָרָא מְלֹאת

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

נִשְׁמַתֶּם אֶחָשְׁנָה מְצִתִּי

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

3B. III-ה (ל"ה)

Rules:

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

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

צָנָה רָדָה גָּלָה עָשָׂה רָאָה כָּלָה בָּנָה הָיָה

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

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

1. הָ in all perfects: הָיָה כָּלָה הִגָּלָה

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

יָהִי תִגָּלֶה אֲצִיָּה נַעֲשֶׂה אֲכַלֶּה הִקְנֶה בָּכָה

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

עֲשֵׂה רַעֲה בִנֵּה הַעֲלֵה

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

נִגְלָה בָּכָה

3C. Infinitive constructs all have וָ (testifying to an original ו):

הַתִּגְלָוָה עֲשׂוֹת רִאוּת

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

יָהִי יִרְדּוּ יִרְדּוּ

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

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

עֲשִׂיתִי נִדְמִית

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

עָשִׂיתָ קָנִינוּ

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

הָעֲלִיתָ הָעֲלִיתָ

3. יָ in imperfects and imperatives before נָה:

בְּכִינָה תַעֲשִׂינָה

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

רָאָתָהּ (cf. 2ms רָאִיתָ) הִתְהַיְתָה

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

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

צוּ גַל הַעַל וְהִתְגַּדֵּר

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

הִרְבֵּה < הִרְבָּ < הִרְבַּ (Judg 20:38)

הִעֲלֶה < הִעֲלָ < הִעֲלָה (Exod 8:1)

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

וַיֵּצֵא וַיַּעַשׂ וַיִּבֶן וַתֵּגֶל וַיִּפְתָּ

- 8C. III-ה (ל"ה) verbs were originally III-י (ל"י) verbs. Verbs with final y in Ugaritic²⁷⁰ occur as final *he* in Hebrew:

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

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

²⁷⁰ See page 13 (1B) and page 15 (3A).

2A. Recognition of Hebrew Roots²⁷¹

- 1B.** The following chart demonstrates the patterns of weak verbs **when only two out of three root letters remain** or are visible. (See part 2 of the **Classification Key**, below.)

FORM	TYPE OF WEAK VERB
□□ _τ	II-Vowel or II-Doubled
□□ _{..}	I-י or III-י
□□ _.	III-י
□□ ₋	III-י
□□י	I-י (sometimes written as <i>holem</i>)
□□ _τ	II-Vowel
□□ _{..}	I-י
□□ ₋	II-Doubled
The vowel represents the vowel of an open preformative (prefix); the □'s represent the two remaining root letters.	

- 2B.** The following is a **Classification Key** to be employed in identifying Hebrew weak verbs.

1. When **all root letters** appear:
 - 1.1 If the vowel of the **imperfect prefix** is *pathach*
 - 1.1.1 and the following root letter is a strong letter (i.e., not a guttural or a vowel letter), the form is **Hiphil**;
 - 1.1.2 if the following root letter is a guttural, the form is either **Qal** or **Hiphil**.
 - 1.2 If the vowel of the **imperfect prefix** is *hireq*, the form will normally be either **Qal** or **Niphal**.
 - 1.3 If the vowel of the **imperfect prefix** is *qamets-hatuph*, the form will normally be either **Hophal**.
 - 1.4 If the vowel of the **imperfect prefix** is *shewa*, the form will normally be either **Piel** or **Pual**.

²⁷¹ Adapted from John H. Marks and Virgil M. Rogers, *A Beginner's Handbook to Biblical Hebrew* (New York: Abingdon Press, 1958), 76-78.

2. When **only two root letters** appear, the following key applies to about 90% of forms:

2.1 If there is a prefix, and if **the vowel of the open-syllable prefix** is

2.1.1 **qamets** (not *qamets-hatuph*), the root will normally be II-Vowel (90%) or II-Doubled (10%) — the Qal or Hiphil stem.

2.1.2 **tsere**, the root will normally be I-¹ or occasionally III-¹ — the Qal stem.

2.1.3 **hireq**, the root will normally be III-¹ — the Qal stem.

2.1.4 **pathach**, the root will normally be III-¹ — the Qal or Hiphil stem:

2.1.4a if it is followed by a strong root letter — the Hiphil stem;

2.1.4b if it is followed by a guttural — the Qal or Hiphil stem;

2.1.5 **holem-waw** (¹), the root will normally be I-¹ — the Niphal or Hiphil stem:

2.2 If there is no prefix or suffix, and if **the vowel of the closed-syllable** is

2.2.1 **qamets**, the root will normally be II-Vowel.

2.2.2 **tsere**, the root will normally be I-¹.

2.2.3 **pathach**, the root will normally be II-Doubled.

3B. Steps for Weak Verb Identification

1. Try to **identify the three root letters**.
2. **Note the prefixes and suffixes** and what they signify.
3. **Consider the possibilities.** In each of the following steps, look up each possible root form in a Hebrew lexicon in order to make a determination of their potential.

3.1 Look for **dagesh in the first visible root letter**.

- I-¹ or I-² ?
- ¹ ² ?

- 3.2** Look for a **weak ending** which might result in the **loss of the third root letter**.
- III-ס or III-ס ?
 - Remember that the ס in III- ס verbs sometimes becomes ם (cf. סָסַס < סָסַס).
- 3.3** Look for a **II-Vowel verb** in which the middle vowel has been reduced and its equivalent second root letter has disappeared.
- II-י or II-י or II-י = II-Vowel? Cf. סָסַס < סָסַס, סָסַס < סָסַס, סָסַס < סָסַס.
- 3.4** Look for **any other weakness** due to the presence of **gutturals or the geminate** verb form (II-Doubled).
- E.g., סָסַס < סָסַס

3A. Translation

Translate Genesis 37:1-11. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb.

4A. Vocabulary

From Genesis 37:1-11 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook's **Vocabulary** sections, but which you cannot yet recognize immediately.



CHAPTER 29

The Uses of the Hebrew Conjugations

The seven Hebrew verb conjugations are the means by which the root is modified in order to convey a wide variety of meanings.²⁷² Their formative nature is highlighted by the Hebrew term that early Hebrew grammarians utilized as a name for them: בנינים (binyanim), meaning *buildings* or *formatives*. In some grammars the conjugations are called stems.²⁷³

Context shapes the usage of the various conjugations in their individual appearances. When the student takes into account the wide range of meanings that can be conveyed by the combination of context, form, and root, the conventional classifications of the conjugations are revealed for what they really are—merely oversimplified guides for learning. The Qal is not always active,²⁷⁴ nor is the Niphal always passive. The Piel and Pual are more often causative than intensive. The Hiphil and Hophal are not always causative.

Frederic Clarke Putnam's *Hebrew Bible Insert (HBI)* should be kept open while working through this chapter. His examples will supplement the examples provided within this chapter. More detailed descriptions and definitions are to be found in Putnam's treatment. The student is encouraged to make *HBI* a constant companion in the study of the Hebrew Bible.

1A. The Uses of the Qal²⁷⁵

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

2A. The Uses of the Niphal²⁷⁶

1B. Reflexive

נִמְכַּר — *he sold himself*

נִסְתַּגַּר — *he shut himself in*

²⁷² Review **Chapter 13**.

²⁷³ See *HBI*, §2.1.

²⁷⁴ See *HBI*, §2.1.2.

²⁷⁵ See *HBI*, §2.1.1.

²⁷⁶ See *HBI*, §2.1.3.

2B. Tolerative

נִזְהַר — *he let himself be warned*

נִדְרַשׁ — *he let himself be sought*

3B. Reciprocal

נִדְבְּרוּ — *they spoke with one another*

נִלָּחֲמוּ — *they fought with one another*

4B. Passive

נִקְבֵּר — *he was buried*

נֵאָכַל — *he was eaten or, impersonally, it was eaten*

The passive in Hebrew normally is employed without the specification of the agent involved. When the passive is encountered, the reader needs to inquire about the agent. Sometimes a divine passive is used—i.e., the passive is used to indicate that God is the agent of the action even though He is not mentioned specifically.

5B. Resultative

נֵאָכַל — *it is eaten/edible*

נִרְאָה — *it is seen/visible*

3A. The Uses of the Piel and Pual²⁷⁷

In the following uses of the Piel and Pual, the primary distinction has to do with the active and passive voices of the verb. The **active voice** refers to verbs in which the subject of the verb performs an action that is either transitive (taking a direct object) or intransitive (not taking a direct object). If it is transitive, the subject must not be the object of the action. The Piel is an active conjugation. The **passive voice** refers to verbs in which the subject of the verb is the recipient of the action performed by an agent that is not the subject.²⁷⁸ The Pual is a passive conjugation. It is far less frequent than the Piel.

1B. Factitive

Piel: וַיַּגְדֵּל יְהוָה אֶת־שְׁלֹמֹה — *thus Yahweh made Solomon great*
(or, *exalted*; or, *brought Solomon into a state of greatness*)²⁷⁹

Pual: יִכְבֹּד : — *he is honored* (or, *brought into a state of honor*)²⁸⁰

²⁷⁷ See *HBI*, §2.1.4 and §2.1.5.

²⁷⁸ When the subject performs an action upon itself/himself/herself, the verb's voice is considered **reflexive**.

²⁷⁹ 1 Chronicles 29:25

²⁸⁰ Proverbs 13:18. The *qamets* occurs under the second root radical instead of the usual *pathach* because the word is in pause. See page 47.

The matter of the factitive requires the use of the lexicon. When a Piel or Pual is encountered, the reader should check the lexicon to see if the same root is found in the Qal or Niphal in the Hebrew Bible. If a verb root is a stative (e.g., *he was little, he was great, he was full, he was holy*) in the Qal or Niphal, its use in the Piel or Pual is likely to be factitive.

The factitive usage presents the subject of the verb as acting upon the object of the verb in such a manner as to cause that object to enter the state or condition described by the verb root (e.g., employing the same four verbs used as examples of the stative, *he diminished, he magnified, he filled, he sanctified*)²⁸¹.

2B. Resultative

Piel: לְקַלַּל אֶתְכֶם — *to curse you = to pronounce (and thus make) you of no account*²⁸²

Pual: יִקְלַל — *he will be accursed = will be pronounced (and thus made) of no account*²⁸³

3B. Iterative/Frequentative

Piel: לְקַבֵּר אֶת־הַחַיִּים — *to bury the casualties*²⁸⁴

Pual: נִקְבְּרָה אַבְרָהָם וְשָׂרָה אִשְׁתּוֹ — *there Abraham was buried, and Sarah his wife*²⁸⁵

Note that the number of objects involved determines whether the Qal/Niphal or the Piel/Pual are employed in such contexts. This could also be taken as a **plurative** use of the Piel. Whenever more than one individual is being buried, or if a mass burial is involved, the Piel of קבר is employed. The Qal of קבר is employed for one individual (cf. Genesis 23:19).

4B. Privative

Piel: וְעָשִׂיתָ סִירָתָיו לְדָשֵׁנוֹ — *you will make its pots for removing the fat*²⁸⁶

²⁸¹ The same four verbs in the factitive use could also be translated *he made little* or *he brought into a reduced state*, *he made great* or *he brought into a state of greatness*, *he made full* or *he brought into a condition of fullness*, and *he made holy* or *he brought into a condition of holiness*.

²⁸² Joshua 24:9

²⁸³ Isaiah 65:20

²⁸⁴ 1 Kings 11:15.

²⁸⁵ Genesis 25:10. This phrase may also be translated, *there Abraham and his wife Sarah were buried*. In Hebrew a compound subject is often preceded by a singular verb in agreement with the first member of the compound subject.

²⁸⁶ Exodus 27:3

4A. The Uses of the Hiphil and Hophal²⁸⁷

As with the Piel and Pual, the primary distinction in the uses of the Hiphil and Hophal has to do with the active and passive voices. The Hiphil is an active conjugation. The **passive voice** refers to verbs in which the subject of the verb is the recipient of the action performed by an agent that is not the subject. The Hophal is a passive conjugation. It is far less frequent than the Hiphil.²⁸⁸

1B. Causative

Hiphil: אָתָּה הַמֶּלֶךְ אֲתָּעֲבֹדָהְךָ — *You have made your servant*
king²⁸⁹

Hophal: וַיֵּגֶד לְאַבְרָהָם — *then it was made known to Abraham*²⁹⁰

2B. Factitive

Hiphil: יִגְדִּיל תִּזְכֶּה וַיִּשְׁתַּדֵּר : — *he will magnify (bring into a condition or state of greatness) law and will glorify it (bring it into a state or condition of glory)*²⁹¹

Hophal: נֶשְׂךְ מִשְׁזָר — *twisted (brought into a condition of being twisted) linen*²⁹²

3B. Declarative/Delocutive

Hiphil: וְלִהְיוֹת צְדִיק — *and to justify (declare righteous) the*
righteous²⁹³

5A. The Uses of the Hithpael²⁹⁴

In the following uses of the Hithpael, the primary distinction has to do with the reflexive and reciprocal voices of the verb. The **reflexive voice** refers to verbs in which the subject of the verb is affected by the action that is performed by that same subject. In other words, the subject is acting upon itself. The **reciprocal voice** refers to verbs in which the subject of the verb is the performer of the action together with another actor: *with each other* or *with one another*.

²⁸⁷ See *HBI*, §2.1.7 and §2.1.8.

²⁸⁸ The Hophal is the least employed conjugation, occurring only 400 times with 100 roots in the Hebrew Bible. About 40% of its occurrences are participles. Cf. *IBHS*, §21.2.3e.

²⁸⁹ 1 Kings 3:7

²⁹⁰ Genesis 22:20. The root for the verb is נִגַּד, used only in the causative conjugations (Hiphil and Hophal). Its meaning is *make known, cause to know, report, reveal*.

²⁹¹ Isaiah 42:21

²⁹² Exodus 26:1

²⁹³ 1 Kings 8:32

²⁹⁴ See *HBI*, §2.1.6.

1B. Reflexive**1C. Simple Reflexive**

הִתְאַזְרוּ — *gird yourselves*²⁹⁵

2C. Causative Reflexive**1D. Factitive**

יִתְפַּאֵר הַגִּרְזֵן — *should the axe vaunt itself (bring itself into a vaunted condition or state)*²⁹⁶

2D. Resultative

יֵשׁ מְתַעֲשֵׁר — *There is one who pretends to be rich*²⁹⁷

3D. Declarative/Estimative

וְהִתְגַּדְּלִיתִי וְהִתְקַדְּשִׁיתִי — *and I will show greatness and I will display holiness*²⁹⁸

3C. Reflexive Iterative

מְתַרְפֵּס — *trampling*²⁹⁹

וַיִּתְנַבֵּא בְּתוֹכָם — *and he was prophesying among them*³⁰⁰

2B. Passive

לְהִתְרַפֵּא בִּיזְרְעֵאל — *to be healed in Jezreel*³⁰¹

תִּתְהַלֵּל — *she will be praised*³⁰²

3B. Reciprocal

נִתְרָאָה פָּנִים — *Let's look at each other face to face*³⁰³

וְלֹא יִתְבַּשְׁשׁוּ — *and they were not ashamed in front of each other*³⁰⁴

²⁹⁵ Isaiah 8:9

²⁹⁶ Isaiah 10:15

²⁹⁷ Proverbs 13:7

²⁹⁸ Ezekiel 38:23

²⁹⁹ Psalm 68:31

³⁰⁰ 1 Samuel 10:10

³⁰¹ 2 Chronicles 22:6

³⁰² Proverbs 31:30

³⁰³ 1 Kings 14:8

³⁰⁴ Genesis 2:25

6A. Translation

Translate Genesis 37:12-25. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb. Observe the uses of the conjugations, reviewing the possibilities as presented in this lesson and also in Putnam's *Hebrew Bible Insert*.

7A. Vocabulary

From Genesis 37:12-25 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook's **Vocabulary** sections, but which you cannot yet recognize immediately. Add these to the list you compiled for 37:1-11.

APPENDIX 1

In the Word — Exegetical Insights

CHAPTER 1

Genesis 1:1

Read the transliteration of each of the following words from Genesis 1:1. Identify each of the letters.

ב ¹	<i>b^e</i>	in
רִאשִׁית	<i>rē'sīt</i>	beginning
בָּרָא	<i>bārā'</i>	he created
אֱלֹהִים	<i>elohîm</i>	God
אֵת	<i>et</i>	[not translatable]
הַ ²	<i>hā</i>	the
שָׁמַיִם	<i>šāmāyim</i>	heavens
וְ ³	<i>w^e</i>	and
אֶרֶץ	<i>erēs</i>	earth

בְּרִאשִׁית (*b^erē'sīt*) is a temporal prepositional phrase: *in beginning*. The first letter (ב, *b^e*) is the preposition *in*. רִאשִׁית (*rē'sīt* = *beginning*) is a noun related to the noun ראש (*rō's* = *head*).

בָּרָא (*bārā'*) is the verb, which, by itself, would be translated *he created*. The subject of the verb is identified as אֱלֹהִים (*elohîm* = *God*). The last letter of אֱלֹהִים (ם) is the final form of מ (mēm).

אֵת (*et*) is the direct object marker. It is not to be translated. The object it introduces is הַשָּׁמַיִם (*hāššāmāyim* = *the heavens*). The Hebrew definite article (*the*) is the הַ portion of הַשָּׁמַיִם.

וְ - The direct object marker is preceded by the simple conjunction וְ (*w^e* = *and*). The object it introduces is אֶרֶץ (*erēs* = *the earth*). The Hebrew definite article (*the*) is the הַ portion of אֶרֶץ. Because it is the last word in the verse, it is considered to be **in**

¹ This word is a preposition that never stands alone. It is always attached inseparably to either a pronominal suffix or another word. Such prepositions will be discussed in **Chapter 7**.

² This is another inseparable prefix. It is the definite article and will be discussed in **Chapter 6**. The dot to the left of the letter is part of the form of the article.

³ This is also an inseparable prefix in Hebrew. It is the conjunction. See **Chapter 8**.

pause. Normally, the noun (*earth* or *land*, without the article) would be עָרֶץ (‘*erēṣ*). The last letter of עָרֶץ (ר) is the final form of צ (śāḏē).

CHAPTER 2

Isaiah 6:3

The predicate adjective normally is placed first in the sentence. The verb *is* is understood and must be supplied in translation. קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ is a triple repetition of the predicate adjective for emphasis or for the grammatical superlative. It could be translated, *very holy* or *exceedingly holy*.

צְבָאוֹת is part of the divine title, *YHWH of hosts* or *YHWH of armies*. It is the plural of צָבָא (*army* or *host*).

CHAPTER 3

2 Samuel 12:5b

כִּי is a particle which often means *because* or *for*, but which sometimes has an asseverative or emphatic force: *surely* or *indeed*.

הָאִישׁ is a noun with a definite article (הַ): *the man* or *the one*.

הַעֹשֶׂה is an active participle with a definite article = *who is doing*.

זֶה is a demonstrative pronoun: *this*. It is the object of the participle.

The oath formula, the asseverative use of כִּי and the idiomatic phrase all combine to impress the reader with the mental and emotional state of David when he made the declaration.

An overly literal translation: “The life of YHWH! Surely the man who did this is a man of death.”

An accurate literal translation: “As YHWH lives, surely the one who has done this deserves death.”

An accurate paraphrase: “I swear that the one who has done this is as good as dead!”

CHAPTER 4

2 Chronicles 8:17

עַל־שֹׁפָתַת presents another compound form (note the *maqqeph*). The first element is another Hebrew preposition, *on* (or, *upon*, *at*, or *above*). In this context the preposition is best translated as *on*. The second element is a noun form derived from שֹׁפָתַת (*lip*, *shore*, *bank*, or *edge*). The collocation of שֹׁפָתַת with the following word (יָם = *sea*) assures that the meaning *shore* was intended here. The form of the noun indicates the genitive case:⁴ *shore of*.

הַיָּם completes the genitive relationship initiated by the preceding word (שֹׁפָתַת). The definite article (הַ) begins the form. Therefore, the final translation of עַל־שֹׁפָתַת הַיָּם is *on the shore of the sea*.

CHAPTER 5

1 Kings 8:12

שָׁכַן is an infinitive (< שָׁכַן, *he dwelt*). Infinitive are the form of the verb translated with *to* (for this verb a tentative translation would be *to dwell*). The overall context will help the translator understand how the infinitive ultimately should be translated.⁶

The preliminary translation reveals a need for further refinement with the overall context in mind: *Then Solomon said, "YHWH said to dwell in darkness."* This is obviously an overly literal translation that leaves the reader with an ambiguity in meaning:

1. YHWH told Solomon to dwell in darkness/dense cloud.
2. YHWH is reported to dwell in darkness/dense cloud.
3. YHWH told Solomon that He (YHWH) would dwell in darkness/dense cloud)?
4. YHWH had at some time in the previous past declared that He (YHWH) would dwell in darkness/dense cloud?

The first option makes no sense—the context deals with Solomon's construction of the Temple for YHWH.

The second option forces the active verb into an unnatural passive meaning without sufficient evidence to do so.

⁴ See **Chapter 11** for discussion of the genitive case in biblical Hebrew.

⁵ See **Chapter 1** in the discussion contained under **In the Word**.

⁶ The initial translation of any biblical Hebrew text should be considered tentative or preliminary. A final translation can only be produced after observing the entire context. The preliminary translation gives the translator a somewhat disjointed overview of the grammatical and lexical elements of the text. After reviewing the context, a smoother and more accurate translation can be proposed.

The third option suffers from the absence of any previous description of such a revelation being given to Solomon.

The fourth option is chosen by the vast majority of translations in English, German, French, and Spanish. This choice is confirmed by the immediate context. Verses 10-11 describe the appearance of YHWH in a cloud (ענן). It is also consistent with the remoter context of previous revelation in the Law of Moses (cf. Exod 19:9; 20:21; Lev 16:2). The reference in Leviticus is particularly significant since it also deals with the presence of YHWH at the sanctuary. Most translations differing with this option have chosen to follow a fifth option: the Septuagint's total reconstruction of Solomon's words.⁷

CHAPTER 6

Proverbs 30:4

מי is the grammatical subject for עלה in the first line and ירד in the second.

The phrase עלה שמים requires the addition of a preposition in translation (*ascended into* or *up to the heavens*). As often in Hebrew poetry,⁸ the generic definite article must also be supplied in translation.

וירד is a specialized form of the Hebrew verb that will be discussed in **Chapter 20**. It is relatively infrequent in biblical Hebrew poetry. In this particular context this verb and its prefixed conjunction could be translated *then descended*. One possible meaning for this first interrogative clause, therefore, would be: *Who has ascended up to heaven, then has come back down?*⁹

בְּחִפְּיוֹ is made up of the preposition ב, a plural noun in the construct¹⁰ (חִפְּיוֹ), and a pronominal suffix (י). Put together, this form may be translated: *in his fists*.

⁷ This fifth option is far too extreme to be considered legitimate. Perhaps the Septuagint's reconstruction was the result of the Hebrew text's ambiguity.

⁸ Biblical Hebrew poetry is characterized by the relative absence of the definite article, the relative pronoun, the direct object marker, and the consecutive *waw*. Cf. Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to its Techniques*, 2nd ed., JSOTSS 26 (Sheffield: Sheffield Academic Press, 1995 reprint of 1986 ed.), 54.

⁹ For a good discussion of the meaning of Proverbs 30:4, the student is referred to Franz Delitzsch, *Biblical Commentary on the Proverbs of Solomon*, trans. M. G. Easton, in *Biblical Commentary on the Old Testament*, C. F. Keil and F. Delitzsch (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1970), 2:273-78.

¹⁰ See **Chapter 11** for a discussion of the construct state of the Hebrew noun.

CHAPTER 7

Deuteronomy 7:6a

אַתָּה is the second person masculine singular (2ms) personal pronoun employed here as the subject of the noun clause: *you are a holy people*. The *zaqeph qaton* indicates a major pause. The 3-word noun clause is a complete thought in and of itself.

לַיהוָה אֱלֹהֶיךָ is an adverbial phrase describing the preceding noun clause: *to Yahweh your God*. The preposition לְ (with the form לַ) is attached inseparably to the divine title, *Yahweh*. Its meaning in this context is something akin to *belonging to*. The ךָ on the last word of the clause is a second person masculine singular (2ms) pronominal suffix (*your*). The second of the two nouns (אֱלֹהֶיךָ) is in apposition to the other. It defines the first noun more closely. The concepts could be paraphrased as follows: *belonging to Yahweh who is your God*.

CHAPTER 8

2 Kings 23:13

The phrase עַל־פָּנָיו behaves as a compound preposition indicating direction. In this context it indicates either *in front of* or *east of*. The latter is the result of the eastward orientation of the Hebrew mindset. When one faces east, he is properly oriented. His left hand would indicate north, the right hand would indicate south, and his back would be to the west.

יְמִינִי consists of the attached preposition בְּ (see pages 57-58, 2C, for an explanation of the way an initial *yod* can become part of the long *hireq*). יְמִינִי means *right hand* or *south*. The *qamets* had changed to a *shewa* to indicate a genitival form: *right of* or *south of*.¹¹ The *shewa* was dropped in favor of allowing the *yod* to become part of the *hireq* vowel under the *mem*. Being a vowel, the compensatory *dagesh* for the assimilated *nun* cannot be employed.

לְהַרְבֵּשׁתִּי could be an intentional pun on the word מְשָׁחָה (*anointing*)¹² in order to make a strong contrast to the sanctity of the Mount of Olives just north of this idol-filled location.

The past perfect of the verb בָּנָה is a contextual nuance. The time frame of this passage is long after Solomon.

Two different words for *abomination* are used here. The first (שִׁטְמוֹ) is employed twice. The *i*-class + *u*-class vowel combination is perhaps another pun emphasizing that

¹¹ The genitive (known as the construct state in Hebrew) will be discussed in **Chapter 11**.

¹² Cf. Holladay, 218.

these idols are abhorrent and detestable—as filthy as dung.¹³ The second (הוֹעֲבָתָה) is in at least 6 instances used as an exact or near synonym to the first term.¹⁴

CHAPTER 9

Genesis 33:9, 11

כָּל is a noun which often behaves as an adjective in English translation: *everything, everyone, all, every*. There is no dagesh in the first letter since it follows an open syllable.¹⁵

What is the difference in meaning between the two statements? What is the exegetical significance of the difference in meaning? What difference does it make in our understanding of what occurred when Jacob and Esau met?

CHAPTER 10

Judges 16:27a

הַבַּיִת is placed first in the verse for emphasis. It commences a description of the previous reference to הַבַּיִת in verse 26. It is the temple of the Philistines where the blinded Samson has been led. Verse 26 informs the reader that Samson had asked to touch the supporting pillars of the building. Verse 27 provides additional information that helps the reader to understand why Samson had made such a request.

הָאֲנָשִׁים וְהַנָּשִׁים is the accusative of material.¹⁶

CHAPTER 11

Psalms 19:10

עוֹמֶדֶת is a participle. Since יִרְאֶת יְהוָה is the subject of the participle, it agrees with it in gender and number (fs). Its root is עָמַד (*he stood*).

¹³ This concept arises in the contemplation of a term (גִּלְדִּים) used for idols in Lev 26:30. That word may be “a term of reproach, ‘things of dung,’ which is vocalized similarly to שְׂקִיזִים [‘detested things’]” (Menahem Haran, *Temples and Temple-Service in Ancient Israel: An Inquiry into the Character of Cult Phenomena and the Historical Setting of the Priestly School* [Oxford: Clarendon Press, 1978], 104-5). Cf. Erhard S. Gerstenberger, *Leviticus: A Commentary*, trans. Douglas W. Stott, OTL (Louisville, Ky.: Westminster John Knox Press, 1996), 403: “dungy things.”

¹⁴ Cf. Michael A. Grisanti, “שְׂקִי,” in *NIDOTTE*, 4:244.

¹⁵ See page 31 (3C).

¹⁶ Cf. Holladay, 195.

לְעַד acts as an adverb to limit the action of the participle: *forever*.¹⁷ The form involves an inseparable ל preposition attached to the noun עַד.

אֱמֶת acts as the predicate nominative for the preceding phrase: *the judgments of Yahweh are truth* (= *the judgments of Yahweh are true*). Note the *athnach* under this word – it marks the conclusion of the first logical half of the verse. The last two words of the verse have equal logical weight to the first eight words of the verse.

צִדְקוֹ יוֹדֵהוּ is a verb clause in which צִדְקוֹ is the verb: *they are just* (or, *righteous*).¹⁸ יוֹדֵהוּ is an adverb in a bound form that occurs about 90 times in the Hebrew OT.¹⁹ The meaning of the clause is either *they are completely just/righteous*,²⁰ or *they are equally just/righteous*,²¹ or *when taken all together* (i.e., as a unit), *they are just/righteous*.

CHAPTER 12

Genesis 21:26

לֹא יָדַעְתִּי is a verb clause with a negative and the 1cs form of the verb יָדַע (*he knew*): *I do not know*.

The main verb is followed by its object clause: מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה (*who did this thing*). Note that מִי is not a true interrogative in this context, but very similar in function to the relative pronoun, אֲשֶׁר.

The personal pronouns (אֲנִי and אַתָּה) are being employed as extrapositions²² to emphasize the subjects of their respective verbs (לֹא [אַמַּרְתָּ] — *you did not tell* and לֹא [שָׁמַעְתִּי] — *I had not heard*). It would be legitimate to translate them in either of the following ways:

¹⁷ See Holladay, 264: I עַד. The roman numeral before a lexical entry indicates that there is more than one possible root behind words that sound alike. In this case there are three words of identical spelling and sound. I עַד and II עַד might be related and some lexicographers would not distinguish them by separate entries. III עַד is definitely from a different root.

¹⁸ Ibid., 303.

¹⁹ Ibid., 132.

²⁰ Cf. Peter C. Craigie, *Psalms 1—50*, in vol. 19 of *Word Biblical Commentary*, ed. David A. Hubbard and Glenn W. Barker (Waco, Tex.: Word Books, 1983), 178: “they are entirely righteous.”

²¹ Cf. *Holy Bible: New Living Translation* (Wheaton, Ill.: Tyndale House Publishers, Inc., 1996), 575: “each one is fair.” Also, *The Revised English Bible* (Oxford: University Press, 1989), 474: “righteous every one.” Common abbreviations for these two translations are NLB and NEB.

²² Extraposition is also known as *casus pendens*. A fuller discussion of this feature of biblical Hebrew may be found in J. C. L. Gibson, *Davidson’s Introductory Hebrew Grammar—Syntax*, 4th edition (Edinburgh: T & T Clark, 1994), 180-83.

²³ In the Hebrew Bible the verb is actually הִגִּדְתָּ (*you made known*).

²⁴ Note the way word-wrap occurs when writing Hebrew. The first part occurs on the upper line and the latter part on the lower line, so that it may be read properly in the right-to-left direction.

- (1) *and as for you, you also did not tell me. As for me, even I had not heard*
- (2) *and also, you yourself did not tell me. Even I myself had not heard*

בְּלֹאִי is an adverb often used as a negative with infinitives. In this context it has an exceptive force: *except for* or *until*.

CHAPTER 13

Exodus 31:16

לַעֲשׂוֹת is an infinitive²⁵ from the root עָשָׂה with a ל preposition as a prefix: *to do* or *to observe*. The infinitive is actually giving a further definition of the primary verb in the verse: *keep ... by observing*.

לְדִרְתָּם is composed of three elements:

- (1) The preposition ל takes the meaning *throughout* (determined by context).
- (2) The noun דָּר (or, דִּיר) in the plural (דִּירוֹת) is a defective²⁶ spelling of (דִּירוֹת) means *generations*.
- (3) A third person masculine plural (3mp) pronominal suffix (םָ = *their*) completes the form.

The final two words (בְּרִית עוֹלָם) are an adverbial accusative defining the object of the infinitive: *to observe the sabbath as an eternal covenant*.

CHAPTER 14

Isaiah 55:8

כִּי: In this particular context, it is probably best to take this particle in an emphatic or asseverative force: *indeed* or *surely*.

לֹא is the negative that expresses permanency as compared to temporariness. It acts like an adjective here, modifying the noun that follows it.

נִאֵם יְהוָה is a very common phrase in prophetic literature. The first word (נִאֵם) is a noun (perhaps derived from a passive participle) in construct: *the declaration of Yahweh*. The subjective genitive is often converted into a direct statement for translation: *declares Yahweh*.

²⁵ See Chapter 18.

²⁶ Defective, in this use of the term, merely refers to a shortened spelling of the Hebrew word in question. It does not mean that it is in error or abnormal.

This passage expresses the difference between God and mankind. Man's thoughts and way of doing things are not the same as God's. How could our finite knowledge and ability to think ever equal His infinite and supreme knowledge and mind? That alone should be sufficient to cause us to listen to His Word rather than insisting upon our own ways.

CHAPTER 15

Joshua 1:15

גַּם-לָהֶ֜מָּה is a particle (**גַּם**) = *even* or *also*. Do you recognize the pronoun that follows it? Note that these two words are not in construct relation. The *maqṣeph* simply indicates that they are to be pronounced as one word. This phrase is emphatic by means of the particle and by means of the personal pronoun that restates the inherent subject of the verb. Joshua is speaking to the warriors of the two and one-half tribes that had already received their inheritance on the east side of the Jordan River (v. 12). “They” here in v. 15 refers to the members of the other tribes. In essence, Joshua is telling the two and one-half tribes to think of their fellow Israelites who had not yet possessed their lands. There was no room for the members of the tribes of Reuben, Gad, or the half-tribe of Manasseh to be selfish or to fail to finish the task which they had committed themselves to complete.

נָתַן לָהֶ֜ם: The first word in this phrase is a Qal active participle from the root **נָתַן**. It is perhaps best to translate it as *is giving* in this particular context. It might even be taken as an imminent future use of the participle: *is about to give*. The next word is the preposition **ל** with a pronominal suffix. Which personal pronoun does it look like? Note that the subject of the participle is God. Joshua is not going to give the land to the Israelites—God is.

וַיָּשָׁבוּ֙: This is another verb with a *waw* conjunction attached to it. What does the **תָּם** suffix on it tell you about its identification? Its root is not all showing. It is from a familiar Middle Vowel verb: **שׁוּב**. Since there are no prefixes or infixes that would indicate any conjugation other than *Qal*, you may assume that this is a Qal perfect (*qatal*). How would you translate it? Who are the subjects of this verb in this context?

וַיִּרְשְׁתֶּם אוֹתָ֑הּ: One more verb with a *waw* conjunction. Why does this *waw* have the *hireq*? Identify (parse) this verb in the same order as the first one above. **אוֹתָהּ** is the definite object (= definite direct object) marker **אֵת** with a pronominal suffix. To what does the pronominal suffix refer?—in other words, what is its antecedent?

The last clause of this verse speaks of Moses being the one who *had granted* to the two and one-half tribes the property they had inherited. That is not contradictory to the early

clause that used the same verb (נָתַן) to refer to what God was about to *give*. Why isn't it contradictory?

CHAPTER 16

Psalm 37:29

The Beatitudes in Matthew 5 appear to have drawn upon this passage. The basic truth in this verse is that the unrighteous will not reside in the land of promise forever—that is promised only to the righteous. Until Israel can be described as “righteous,” the nation will not have permanent possession of the land. All of God’s blessings are for the righteous.

CHAPTER 17

Psalm 37:29

כִּנָּה אָמַר יְהוָה: This phrase is a very common way of introducing divine revelation in the prophetic books of the Old Testament.

הִנְנִי נֹטֶה consists of the particle הִנְנִי with a pronominal suffix (1cs) followed by a participle employed as a verb. The construction is often expressive of an immediate or imminent future: *I am about to extend*.

שׁוֹטֵף: The second participle may be understood as continuing the previous participial construction with the same concept of the immediate future: *I am about to overflow*.

In Ezekiel 24:16 God employed the same participial construction to tell Ezekiel that his wife was about to die: בֶּן-אָדָם הִנְנִי לֵקַח מִמֶּךָ, אֶת-מַחְמַר עֵינֶיךָ (*son of man, I am about to take the delight of your eyes*). According to 24:18, Ezekiel’s wife died that very evening—that was how imminent it was.

The immediate future reveals that the people of the Old Testament were to live with a sense of imminent divine intervention in their lives. It is not at variance with the New Testament believer’s daily expectation that Christ’s second advent is imminent. Indeed, the fulfillment of this prophecy in Isaiah awaits that advent. Anyone who would point to the long wait of Israel as an excuse for denying the Lord’s imminent return must face the rebuke of Peter in 2 Peter 3:1-10.

CHAPTER 18

Proverbs 25:27

דְּבַשׁ in the construct state followed by the Hiphil infinitive construct is literally, *honey of increasing*, an idiom meaning *much honey* or *honey in abundance*.

The resulting proverb is as follows: *It is not good to eat a lot of honey, and men searching for their own glory is a grievous matter*. Self-centeredness and pride might feel good at first, but it will only result in a grievous burden, like being overcome by nausea after eating too much honey.

CHAPTER 19

Genesis 32:11

Such phraseology is idiomatic. To claim to be *less than* or *smaller than* such deeds of God, is the equivalent of saying, *I am not worthy of the least of* such divine deeds. It is a statement of humility worthy of our contemplation and emulation.

CHAPTER 20

Deuteronomy 23:10

The particle כִּי is employed as a temporal particle in this context: *when*.

מִחֲנֶה is a noun employed as an adverbial accusative of manner: *in camp*. It is an idiomatic way of saying *as a troop* or *as a military force*.

CHAPTER 21

Genesis 1:2

וְהָאָרֶץ הִיְתְּהָ תֵהוֹ וָבֶהוּ: This verse opens with the same word that closed verse 1 (הָאָרֶץ). Such construction is known as anadiplosis. Grammatically, the beginning of a sentence with *waw* + non-verb is a disjunctive clause.²⁷ Disjunctive clauses have two basic functions: (1) to present a contrast between two subjects or two actions or (2) to provide supplementary information (sometimes intended to be parenthetical). In this case, the disjunctive clause is best taken as supplementary information: *In the beginning God created the heavens and the earth*. With regard to the latter, *that earth was unformed and unfilled*.

²⁷ See HBI, §3.2.2.

The grammar of Genesis 1:2 does not support any form of the so-called Gap Theory that depends heavily on translating הָיְתָה as *became*. It is far more natural to understand verse 2 as the commencement of an extensive section describing God's creative activity with reference to the earth. That creative activity will alter the earth's original *unformed and unfilled* condition or state (as emphasized by the perfect form of the stative verb הָיָה) by forming it (shaping it into an arrangement of sea and land) and filling it (with creatures, including mankind).

CHAPTER 22

Psalm 22:16 [Eng. 15]

יִבֶּשׂ כַּחֲרֹשׁ כֹּחִי: The article is often used in comparisons where the translation would omit it:²⁸ *like a potsherd*. The translation would be: *My strength is dried up like a potsherd* or *My strength is dried up like a piece of broken pottery*.

וְלַעֲפָר-מָוֶת תִּשְׁפָּתִנִּי: The adverbial prepositional phrase precedes the verb in this clause for emphasis: *and to the dust of death*. The root (שָׁפַת) may also mean *set* (a pot) *on a fire*. Perhaps the choice of roots was intended to present a picture of *put on the hot seat*, to use a current English idiom.

CHAPTER 23

Genesis 3:8

Perhaps it would be best to translated קוּל as *sound* in this situation.²⁹

The iterative meaning of the Hithpael fits this context best: *walking around*.³⁰

לְרוּחַ הַיּוֹם: This would appear to be a reference to either the morning around sunrise or the evening around sunset. If the latter is understood, that would account for the translations utilizing *in the cool of the day*.

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ: The use of the Hithpael here is most likely a simple reflexive which might even be best translated with an active sense: *so the man and his wife hid*. It is understood in the English that they hid themselves. The compound subject in Hebrew often takes a verb that is in agreement only with the first subject.³¹

²⁸ See *HBI*, §1.4.3h.

²⁹ For detailed discussions of this point and other matters within Genesis 3:8, the following commentary is recommended: U. Cassuto, *A Commentary on the Book of Genesis, Part One: From Adam to Noah*, trans. Israel Abrahams (Jerusalem: Magnes Press, 1998 reprint of 1961 ed.), 150-55.

³⁰ Cf. Holladay, 80.

³¹ Cf. *HBI*, §1.3.1a.

עץ should not be translated literally (*in the middle of the tree*) since that could be quite misleading. It is obvious that עץ is collective and should be translated in the plural: *trees*. In order to avoid yet another misunderstanding (that Yahweh God is *in the midst of the trees of the garden*), the English word order should be altered: *the man and his wife hid among the trees of the garden from the presence of Yahweh God*.

CHAPTER 24

Genesis 4:14

הִנֵּן גִּרְשָׁתָּ אֹתִי הַיּוֹם: The verse commences with a conditional particle, הִנֵּן (*if*). How has the ה affected the pointing of the verb? What is its correct parsing?

מֵעַל פְּנֵי הָאֲדָמָה is an adverbial prepositional phrase describing the direction of the action represented by the preceding verb. Note that the preposition is a compound with but a simple meaning (מֵעַל פְּנֵי = *from*). What is the best translation of הָאֲדָמָה in this context?

וּמִפְּנֵי אֶסְתָּר: Here the adverbial prepositional phrase precedes the verb—perhaps by attraction to the preceding adverbial prepositional phrase expressing a similar concept.

Why is מִפְּנֵי employed in this clause rather than מֵאֲדָמָה as above?

וְהִנֵּה is not a parallel to the preceding וְהִנֵּי. וְהִנֵּה is a macrosyntactic marker indicating a change in topic or the beginning of a new section.³²

כָּל-מִצְאֵי יְהִרְגֶנִּי: What characteristic vowel in מִצְאֵי leads to its proper parsing? Explain the prefix vowel on יְהִרְגֶנִּי.

CHAPTER 25

Deuteronomy 30:7

The translation of the verb נָתַן is dependent upon its collation with the object (הָאֱלֹהִים). What English verb would best represent that relationship?

אֵת כָּל-הָאֱלֹהִים הָאֵלֶּה is the object of the previous verb. Why is הָאֵלֶּה employed here?

עַל-אִכְיָךְ וְעַל-שְׁנֵאֶיךָ: What is the significance of being singular rather than plural of the 2ms pronominal suffixes?³³

³² See page 127 (5C).

³³ Cf. Eugene H. Merrill, *Deuteronomy*, The New American Commentary, ed. E. Ray Clendenen (Nashville Tenn.: Broadman & Holman Publishers, 1994), 162, 383.

אֲשֶׁר יִדְפְּנוּ: What kind of pronominal suffix is employed here? How does that determine the meaning and/or translation of יִדְפְּנוּ?

CHAPTER 26

Ezekiel 10:7

וַיִּשְׁלַח: A *waw*-consecutive begins this verse, tying it to the preceding context. How many times does the same construction occur in this verse? What relationship do they all bear to one another? What possible effects does the construction have on translation and interpretation?

הַכְּבִּיִּם: What implications does the placement of the *athnach* have for the translation and interpretation of this verse?

CHAPTER 27

Isaiah 6:10

הַשְׁמִין לֵב-הָעָם הַזֶּה: In this particular context, a second such form occurs: הַכְּבִּיד. What can be gleaned from looking at these verbs in Holladay's *Lexicon*? These are Hiphil imperatives. Such identification means that לֵב is the object of הַשְׁמִין.

פֶּן-יִרְאֶה: How is the verb's translation affected by the force of the preventive conjunction?

CHAPTER 28

Genesis 42:25

אֵישׁ in this context has the meaning *each*.

וַיִּמְלְאוּ and וַיָּחֲזִיבוּ are infinitive constructs functioning in a way that continues the action begun with וַיִּמְלְאוּ.³⁴ Therefore, their subjects are the same: *they filled ... they returned ... they gave*.

כֶּסֶף is a plural of composition which will be translated *pieces of silver*.³⁵

³⁴ J-M, 2:438 (§124.p).

³⁵ Ibid., 2:500 (§136.b).

APPENDIX 2

Hebrew Charts

VERBS

The Suffixed Form of the Qal Conjugation (Regular)¹

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

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

The Prefixed Form of the Qal Conjugation (Regular)²

Parsing [Singular]	Form	Prefix and Suffix	Translation
3ms	יִשְׁמַר	יִשְׁמַר	<i>he will keep</i>
3fs	תִּשְׁמַר	תִּשְׁמַר	<i>she will keep</i>
2ms	תִּשְׁמַרְךָ	תִּשְׁמַרְךָ	<i>you will keep</i>
2fs	תִּשְׁמַרְתְּ	תִּשְׁמַרְתְּ	<i>you will keep</i>
1cs	אֲשַׁמַּר	אֲשַׁמַּר	<i>I will keep</i>

¹ Cf. Chapter 13.

² Cf. Chapter 16.

Parsing [Plural]	Form	Prefix and Suffix	Translation
3mp	יִשְׁמְרוּ	יִשְׁמְרוּ ³	<i>they will keep</i>
3fp	תִּשְׁמְרֶנָּה	תִּשְׁמְרֶנָּה	<i>they will keep</i>
2mp	תִּשְׁמְרוּ	תִּשְׁמְרוּ	<i>you will keep</i>
2fp	תִּשְׁמְרֶנָּה	תִּשְׁמְרֶנָּה	<i>you will keep</i>
1cp	נִשְׁמַר	נִשְׁמַר	<i>we will keep</i>

Cohortative

Simple Imperfect		Cohortative Imperfect	
אֶשְׁמַר	<i>I will keep</i>	אֶשְׁמְרָה	<i>I will keep; let me keep</i>
נִשְׁמַר	<i>we will keep</i>	נִשְׁמְרָה	<i>we will keep; let us keep</i>

Jussive

Simple Imperfect		Jussive Imperfect	
יִשְׁמַר	<i>he will keep</i>	יִשְׁמַר	<i>let him keep</i>
תִּשְׁמַר	<i>she will keep</i>	תִּשְׁמַר	<i>let her keep</i>
יִשְׁמְרוּ	<i>they will keep</i>	יִשְׁמְרוּ	<i>let them keep</i>
יִשְׁמַר הָאָב	<i>The father will keep.</i>	יִשְׁמַר הָאָב	<i>Let the father keep.</i>
יִפְקִיד ⁴	<i>he will visit; he will appoint</i>	יִפְקִד	<i>let him visit; let him appoint</i>

Imperative

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

³ On occasion the 3mp and 2mp add a final *nun* after the *shureq*: יִשְׁמְרוּן and תִּשְׁמְרֶנָּה.

⁴ This verb is a Hiphil imperfect 3ms < פִּקֵּד. Note how the shortened form reduces the *hireq yod* (ִ) to a *tsere* (ֶ). The shortened jussive form shows up best and most frequently in the Hiphil conjugation of the verb since its final syllable is most easily shortened.

Qal Active Participle⁵

Gender & Number	שָׁמַר — <i>he kept</i>	יָשַׁב — <i>he sat</i>
ms	שֹׁמֵר <i>keeping, keeper</i>	יֹשֵׁב <i>sitting, sitter</i>
fs	שֹׁמֶרֶת or שֹׁמְרָה <i>keeping, keeper</i>	יֹשֵׁבֶת or יֹשְׁבָה <i>sitting, sitter</i>
mp	שֹׁמְרִים <i>keeping, keepers</i>	יֹשְׁבִים <i>sitting, sitters</i>
fp	שֹׁמְרוֹת <i>keeping, keepers</i>	יֹשְׁבוֹת <i>sitting, sitters</i>

Qal Passive Participle

Gender & Number	שָׁמַר — <i>he kept</i>	יָשַׁב — <i>he sat</i>
ms	שְׁמוּר <i>being kept</i>	יְשׁוּב <i>being sat</i>
fs	שְׁמוּרָה <i>being kept</i>	יְשׁוּבָה <i>being sat</i>
mp	שְׁמוּרִים <i>being kept</i>	יְשׁוּבִים <i>being sat</i>
fp	שְׁמוּרוֹת <i>being kept</i>	יְשׁוּבוֹת <i>being sat</i>

⁵ Cf. Chapter 17.

Regular Verb - Qal

<i>QAL</i>				
		Active	Stative	
Perf. sg.	3 masc.	קָטַל	כָּבַד	קָטַן
	3 fem.	קָטְלָהּ	כָּבְדָּהּ	קָטְנָהּ
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ
	2 fem.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ
	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי
pl.	3 com.	קָטְלוּ	כָּבְדוּ	קָטְנוּ
	2 masc.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם
	2 fem.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן
	1 com.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ
Impf. sg.	3 masc.	יִקְטַל	יִכְבֵּד	יִקְטַן
	3 fem.	תִּקְטַל	תִּכְבֵּד	תִּקְטַן
	2 masc.	תִּקְטַלְתָּ	תִּכְבֵּדְתָּ	תִּקְטַןְתָּ
	2 fem.	תִּקְטַלְתְּ	תִּכְבֵּדְתְּ	תִּקְטַןְתְּ
	1 com.	אִקְטַל	אִכְבֵּד	אִקְטַן
pl.	3 masc.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְנוּ
	3 fem.	תִּקְטַלְנָהּ	תִּכְבְּדֶנָּהּ	תִּקְטַנְנָהּ
	2 masc.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְנוּ
	2 fem.	תִּקְטַלְנָהּ	תִּכְבְּדֶנָּהּ	תִּקְטַנְנָהּ
	1 com.	נִקְטַל	נִכְבֵּד	נִקְטַן
Impv. sg.	masc.	קְטַל	כְּבֵד	קְטַן
Ptcp. sg.	masc.	קָטַל	כָּבַד	קָטַן

Qal and Niphal of the Regular Verb⁶

Regular Verb Paradigm ⁷ קָטַל / כָּבַד / קָטַן		QAL			NIPHAL
		Active	Stative		
Perf. sg.	3 masc.	קָטַל	כָּבַד	קָטַן	נִקְטַל
	3 fem.	קָטְלָהּ	כָּבְדָּהּ	קָטְנָהּ	נִקְטְלָהּ
	2 masc.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
	2 fem.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
	1 com.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
pl.	3 com.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
	2 masc.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
	2 fem.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
	1 com.	קָטְלֻנוּ	כָּבְדֻנוּ	קָטְנֻנוּ	נִקְטְלֻנוּ
Impf. sg.	3 masc.	יִקְטַל	יִכְבֹּד	יִקְטַן	יִקְטַל
	3 fem.	תִּקְטַל	תִּכְבֹּד	תִּקְטַן	תִּקְטַל
	2 masc.	תִּקְטַל	תִּכְבֹּד	תִּקְטַן	תִּקְטַל
	2 fem.	תִּקְטְלִי	תִּכְבְּדִי	תִּקְטַנִּי	תִּקְטְלִי
	1 com.	אִקְטַל	אִכְבֹּד	אִקְטַן	אִקְטַל
pl.	3 masc.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְנוּ	יִקְטְלוּ
	3 fem.	תִּקְטַלְנָהּ	תִּכְבְּדֶנָּהּ	תִּקְטַנְנָהּ	תִּקְטַלְנָהּ
	2 masc.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְנוּ	תִּקְטְלוּ
	2 fem.	תִּקְטַלְנָהּ	תִּכְבְּדֶנָּהּ	תִּקְטַנְנָהּ	תִּקְטַלְנָהּ
	1 com.	נִקְטַל	נִכְבֹּד	נִקְטַן	נִקְטַל
Impv. sg.	masc.	קָטַל	כָּבַד	קָטַן	הִקְטַל
	fem.	קָטְלִי	כָּבְדִי	קָטְנִי	הִקְטְלִי
pl.	masc.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	הִקְטְלוּ
	fem.	קָטַלְנָהּ	כָּבְדֶנָּהּ	קָטַנְנָהּ	הִקְטַלְנָהּ
Ptcp. active	masc. sg.	קָטַל	כָּבַד	קָטַן	
passive	masc. sg.	קָטוּל			נִקְטַל
Inf. abs.		קָטוּל			הִקְטַל נִקְטַל
Inf. constr.		קָטַל	כָּבַד	קָטַן	הִקְטַל

⁶ Cf. Chapter 20.⁷ Cf. J-M, 2:658.

Qal, Niphal, Piel, and Pual of the Regular Verb⁸

Regular Verb Paradigm ⁹ קָטַל		QAL	NIPHAL	PIEL	PUAL
Perf. sg.	3 masc.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 fem.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ
	2 masc.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 fem.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 com.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
pl.	3 com.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 masc.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 fem.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 com.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
Impf. sg.	3 masc.	יִקְטַל	יִקְטַל	יִקְטֹל	יִקְטֹל
	3 fem.	תִּקְטַל	תִּקְטַל	תִּקְטֹל	תִּקְטֹל
	2 masc.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטֹלְתָּ	תִּקְטֹלְתָּ
	2 fem.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטֹלְתְּ	תִּקְטֹלְתְּ
	1 com.	אִקְטַל	אִקְטַל	אִקְטֹל	אִקְטֹל
pl.	3 masc.	יִקְטְלוּ	יִקְטְלוּ	יִקְטֹלוּ	יִקְטֹלוּ
	3 fem.	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטֹלְנָהּ	תִּקְטֹלְנָהּ
	2 masc.	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטֹלְתֶּם	תִּקְטֹלְתֶּם
	2 fem.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטֹלְתֶּן	תִּקְטֹלְתֶּן
	1 com.	נִקְטַל	נִקְטַל	נִקְטֹל	נִקְטֹל
Impv. sg.	masc.	קְטַל	הִקְטַל	קְטֹל	
	fem.	קְטֹלִי	הִקְטֹלִי	קְטֹלִי	
pl.	masc.	קְטְלוּ	הִקְטְלוּ	קְטְלוּ	
	fem.	קְטַלְנָהּ	הִקְטַלְנָהּ	קְטַלְנָהּ	
Ptcp. active	masc. sg.	קָטַל		מְקַטֵּל	
passive	masc. sg.	קָטוּל	נִקְטָל		מְקֻטָּל
Inf. abs.		קָטוּל	הִקְטָל נִקְטָל	קָטַל קָטַל	קָטַל
Inf. constr.		קָטַל	הִקְטַל	קָטַל	

⁸ Cf. Chapter 21.⁹ For the Qal statives, see the chart on page 123. Cf. J-M, 2:658-59.

Qal, Niphal, Piel, Pual, Hiphil, and Hophal of the Regular Verb¹⁰

Regular Verb קטל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL
Perf.	3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל
	3fs	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	הִקְטִילָהּ	הִקְטַלָּהּ
	2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
	2fs	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ
	1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
	3cp	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ
	2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
	2fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
	1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
Impf.	3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל
	3fs	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל
	2ms	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל
	2fs	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטִילִי	תִּקְטְלִי
	1cs	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל
	3mp	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ
	3fp	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטִילְנָהּ	תִּקְטַלְנָהּ
	2mp	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ
	2fp	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטִילְנָהּ	תִּקְטַלְנָהּ
	1cp	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל
	ms	קָטַל	הִקְטַל	קָטַל		הִקְטִיל	
	fs	קָטְלִי	הִקְטְלִי	קָטְלִי		הִקְטִילִי	
Impv.	mp	קָטְלוּ	הִקְטְלוּ	קָטְלוּ		הִקְטִילוּ	
	fp	קָטַלְנָהּ	הִקְטַלְנָהּ	קָטַלְנָהּ		הִקְטִילְנָהּ	
	ms	קָטַל		מִקְטַל		מִקְטִיל	
	ms	קָטוּל	נִקְטַל		מִקְטַל		מִקְטַל
Ptcp. active	ms	קָטַל		מִקְטַל		מִקְטִיל	
Ptcp. passive	ms	קָטוּל	נִקְטַל		מִקְטַל		מִקְטַל
Inf. abs.		קָטוּל	הִקְטַל נִקְטַל	קָטַל קָטַל	קָטַל	הִקְטַל	הִקְטַל
Inf. constr.		קָטַל	הִקְטַל	קָטַל		הִקְטִיל	הִקְטַל

¹⁰ Cf. Chapter 22.

All Conjugations of the Regular Verb¹¹

Regular Verb קטל		QAL	NIPHAL	PIEL	PUAL	HIPHIL	HOPHAL	HITHPAEL
Perf.	3ms	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל
	3fs	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	הִקְטִילָהּ	הֻקְטְלָה	הִתְקַטְּלָה
	2ms	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הֻקְטַלְתָּ	הִתְקַטַּלְתָּ
	2fs	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הֻקְטַלְתְּ	הִתְקַטַּלְתְּ
	1cs	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הֻקְטַלְתִּי	הִתְקַטַּלְתִּי
	3cp	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הֻקְטְלוּ	הִתְקַטְּלוּ
	2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הֻקְטַלְתֶּם	הִתְקַטַּלְתֶּם
	2fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הֻקְטַלְתֶּן	הִתְקַטַּלְתֶּן
	1cp	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הֻקְטַלְנוּ	הִתְקַטַּלְנוּ
	3ms	יָקַטַּל	יִקְטַל	יָקַטַּל	יָקַטַּל	יִקְטִיל	יֻקְטַל	יִתְקַטַּל
	3fs	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
	2ms	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטִילְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ
	2fs	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטִילְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
Impf.	1cs	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
	3mp	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יֻקְטְלוּ	יִתְקַטְּלוּ
	3fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
	2mp	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטַלְנָה	תִּתְקַטְּלוּ
	2fp	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
	1cp	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
	ms	קָטַל	הִקְטַל	קָטַל		הִקְטַל		הִתְקַטַּל
	fs	קָטְלִי	הִקְטְלִי	קָטְלִי		הִקְטְלִי		הִתְקַטְּלִי
	mp	קָטְלוּ	הִקְטְלוּ	קָטְלוּ		הִקְטְלוּ		הִתְקַטְּלוּ
	fp	קָטַלְנָה	הִקְטַלְנָה	קָטַלְנָה		הִקְטַלְנָה		הִתְקַטַּלְנָה
	ms	קָטַל		מִקְטַל		מִקְטִיל		
	ms	קָטוּל	נִקְטַל		מִקְטַל		מִקְטַל	מִתְקַטַּל
Ptcp. active	ms	קָטַל		מִקְטַל		מִקְטִיל		
Ptcp. passive	ms	קָטוּל	נִקְטַל		מִקְטַל		מִקְטַל	מִתְקַטַּל
Inf. abs.		קָטוּל	הִקְטַל נִקְטַל	קָטַל	קָטַל	הִקְטַל	הִקְטַל	הִתְקַטַּל
Inf. constr.		קָטַל	הִקְטַל	קָטַל		הִקְטִיל	הִקְטַל	הִתְקַטַּל

¹¹ Cf. Chapter 23.

Verbal Suffix Forms for the Perfect (*qatal*)¹²

Suffixes		Verbs		
Suffix PGN ¹³	Verbal Suffix	Suffixed Form	Regular Form	Parsing
3ms	וְ or וֹ	שָׁמַר	שָׁמַר	Qal Perf 3ms
3fs	הָ or הַ	שָׁמְרָה	שָׁמְרָה	Qal Perf 3fs
2ms	ךָ	שָׁמַרְתָּ	שָׁמַרְתָּ	Qal Perf 2ms
2fs	ךִּ	שָׁמַרְתִּי	שָׁמַרְתִּי	Qal Perf 2fs
1cs	נִי	שָׁמַרְתִּי	שָׁמַרְתִּי	Qal Perf 1cs
3mp	ם	שָׁמְרוּ	שָׁמְרוּ	Qal Perf 3cp
3fp	ן			
2mp	כֶּם	שָׁמַרְתֶּם	שָׁמַרְתֶּם	Qal Perf 2mp
2fp	כֶּן		שָׁמַרְתֶּן	Qal Perf 2fp
1cp	נוּ	שָׁמַרְנוּ	שָׁמַרְנוּ	Qal Perf 1cp

Verbal Suffix Forms for the Imperfect (*yiqtol*)¹⁴

Suffixes		Verbs		
Suffix PGN ¹⁵	Verbal Suffix	Suffixed Form	Regular Form	Parsing
3ms	וְ	יִשְׁמַר	יִשְׁמַר	Qal Imperf 3ms
3fs	הָ	תִּשְׁמַר	תִּשְׁמַר	Qal Imperf 3fs
2ms	ךָ	תִּשְׁמַר	תִּשְׁמַר	Qal Imperf 2ms
2fs	ךִּ	תִּשְׁמְרִי	תִּשְׁמְרִי	Qal Imperf 2fs
1cs	נִי	אֶשְׁמַר	אֶשְׁמַר	Qal Imperf 1cs
3mp	ם	יִשְׁמְרוּ	יִשְׁמְרוּ	Qal Imperf 3mp
3fp	ן	תִּשְׁמְרוּ	תִּשְׁמְרֶנָּה	Qal Imperf 3fp
2mp	כֶּם	תִּשְׁמְרוּ	תִּשְׁמְרוּ	Qal Imperf 2mp
2fp	כֶּן	תִּשְׁמְרוּ	תִּשְׁמְרֶנָּה	Qal Imperf 2fp
1cp	נוּ	נִשְׁמַר	נִשְׁמַר	Qal Imperf 1cp

¹² Cf. **Chapter 24**. See page 206 for full chart of verbal suffixes on the perfect.

¹³ PGN = Person, Number and Gender

¹⁴ Cf. **Chapter 25**. See page 207 for full chart of verbal suffixes on the imperfect.

¹⁵ PGN = Person, Number and Gender

Insert “Verbal Suffixes with the Perfect” Chart

Verbal Suffixes with the Imperfect

Suffix	<i>Qal 3ms</i> יִשְׁמַר	<i>Piel 3ms</i> יִשְׁמֹר	<i>Hiphil 3ms</i> יִשְׁמִיר
3ms	יִשְׁמָרְהוּ	יִשְׁמֹרְהוּ	יִשְׁמִירְהוּ
3fs	יִשְׁמָרְהָ	יִשְׁמֹרְהָ	יִשְׁמִירְהָ
2ms	יִשְׁמָרְךָ	יִשְׁמֹרְךָ	יִשְׁמִירְךָ
2fs	יִשְׁמָרְךָ	יִשְׁמֹרְךָ	יִשְׁמִירְךָ
1cs	יִשְׁמָרְנִי	יִשְׁמֹרְנִי	יִשְׁמִירְנִי
3mp	יִשְׁמָרֶם	יִשְׁמֹרֶם	יִשְׁמִירֶם
3fp	יִשְׁמָרֶן	יִשְׁמֹרֶן	יִשְׁמִירֶן
2mp	יִשְׁמָרְכֶם	יִשְׁמֹרְכֶם	יִשְׁמִירְכֶם
2fp	יִשְׁמָרְכֶן	יִשְׁמֹרְכֶן	יִשְׁמִירְכֶן
1cp	יִשְׁמָרְנוּ	יִשְׁמֹרְנוּ	יִשְׁמִירְנוּ

Verbal Suffix Forms for the Imperative¹⁶

	<i>Qal</i>		<i>Piel</i>		<i>Hiphil</i>	
	Suffix Form	Regular Form	Suffix Form	Regular Form	Suffix Form	Regular Form
ms	שְׁמַר	שְׁמַר	שְׁמֹר	שְׁמֹר	הִשְׁמִיר	הִשְׁמִר
fs	שְׁמְרִי	שְׁמְרִי	שְׁמֹרִי	שְׁמֹרִי	הִשְׁמִירִי	הִשְׁמִירִי
mp	שְׁמְרוּ	שְׁמְרוּ	שְׁמֹרוּ	שְׁמֹרוּ	הִשְׁמִירוּ	הִשְׁמִירוּ
fp	שְׁמְרוּ	שְׁמֹרְנָה	שְׁמֹרוּ	שְׁמֹרְנָה	הִשְׁמִירוּ	הִשְׁמֹרְנָה

¹⁶ Cf. **Chapter 25**. See the chart of verbal suffixes on the imperative on page 208.

Verbal Suffixes on the Imperative

Suffix	<i>Qal ms</i> שָׁמַר	<i>Piel ms</i> שָׁמַר	<i>Hiphil ms</i> הִשְׁמִיר
1cs	שָׁמַרְנִי	שָׁמַרְנִי	הִשְׁמִירְנִי
2ms			
2fs			
3ms	שָׁמַרְהוּ	שָׁמַרְהוּ	הִשְׁמִירְהוּ
3fs	שָׁמַרְהָ	שָׁמַרְהָ	הִשְׁמִירְהָ
1cp	שָׁמַרְנוּ	שָׁמַרְנוּ	הִשְׁמִירְנוּ
2mp			
2fp			
3mp	שָׁמַרְם	שָׁמַרְם	הִשְׁמִירְם
3fp	שָׁמַרְןָּ	שָׁמַרְןָּ	הִשְׁמִירְנָּהּ

Verbal Suffixes for the Infinitive Construct¹⁷

Suffix	Subject Suffix	Translation	Object Suffix	Translation
1cs ¹⁸	שָׁמַרְי	my keeping	שָׁמַרְנִי	keeping me
2ms	שָׁמַרְךָ	your keeping	שָׁמַרְךָ	keeping you
2fs	שָׁמַרְךָ	your keeping	שָׁמַרְךָ	keeping you
3ms	שָׁמַרְוֹ	his keeping	שָׁמַרְוֹ	keeping him
3fs	שָׁמַרְהָ	her keeping	שָׁמַרְהָ	keeping her
1cp	שָׁמַרְנוּ	our keeping	שָׁמַרְנוּ	keeping us
2mp	שָׁמַרְכֶּם	your keeping	שָׁמַרְכֶּם	keeping you
2fp	שָׁמַרְכֶּן	your keeping	שָׁמַרְכֶּן	keeping you
3mp	שָׁמַרְם	their keeping	שָׁמַרְם	keeping them
3fp	שָׁמַרְנָּהּ	their keeping	שָׁמַרְנָּהּ	keeping them

¹⁷ Cf. Chapter 25.¹⁸ The shaded suffixes are the only ones in the chart to possess separate forms for the subject and object suffixes. All other suffixes in the chart utilize the same form for both subject and object suffixes.

NOUNS

Singular Nouns with Pronominal Suffixes¹⁹

Suffixes on Masculine Nouns

Absolute form	סוּס = <i>horse</i>	דְּבַר = <i>word</i>
Construct form	סוּס = <i>horse of</i>	דְּבַר = <i>word of</i>
sing. 3 masc.	סוּסוֹ = <i>his horse</i>	דְּבָרוֹ = <i>his word</i>
3 fem.	סוּסֶיהָ = <i>her horse</i>	דְּבָרֶיהָ = <i>her word</i>
2 masc.	סוּסֶיךָ = <i>your horse</i>	דְּבָרֶיךָ = <i>your word</i>
2 fem.	סוּסֶיךָ = <i>your horse</i>	דְּבָרֶיךָ = <i>your word</i>
1 com.	סוּסִי = <i>my horse</i>	דְּבָרִי = <i>my word</i>

Absolute form	סוּס = <i>horse</i>	דְּבַר = <i>word</i>
Construct form	סוּס = <i>horse of</i>	דְּבַר = <i>word of</i>
plur. 1 com.	סוּסֵינוּ = <i>our horse</i>	דְּבָרֵינוּ = <i>our word</i>
2 masc.	סוּסֵיכֶם = <i>your horse</i>	דְּבָרֵיכֶם = <i>your word</i>
2 fem.	סוּסֵיכֶן = <i>your horse</i>	דְּבָרֵיכֶן = <i>your word</i>
3 masc.	סוּסֵיהֶם = <i>their horse</i>	דְּבָרֵיהֶם = <i>their word</i>
3 fem.	סוּסֵיהֶן = <i>their horse</i>	דְּבָרֵיהֶן = <i>their word</i>

Suffixes on Feminine Nouns

Absolute form	סוּסָה = <i>mare</i>	עֲצָה = <i>counsel</i>
Construct form	סוּסַת = <i>mare of</i>	עֲצַת = <i>counsel of</i>
sing. 3 masc.	סוּסָתוֹ = <i>his mare</i>	עֲצָתוֹ = <i>his counsel</i>
3 fem.	סוּסָתֶיהָ = <i>her mare</i>	עֲצָתֶיהָ = <i>her counsel</i>
2 masc.	סוּסָתֶיךָ = <i>your mare</i>	עֲצָתֶיךָ = <i>your counsel</i>
2 fem.	סוּסָתֶיךָ = <i>your mare</i>	עֲצָתֶיךָ = <i>your counsel</i>
1 com.	סוּסָתִי = <i>my mare</i>	עֲצָתִי = <i>my counsel</i>
plur. 3 masc.	סוּסָתָם = <i>their mare</i>	עֲצָתָם = <i>their counsel</i>
3 fem.	סוּסָתָן = <i>their mare</i>	עֲצָתָן = <i>their counsel</i>
2 masc.	סוּסָתֵכֶם = <i>your mare</i>	עֲצָתֵכֶם = <i>your counsel</i>
2 fem.	סוּסָתֵכֶן = <i>your mare</i>	עֲצָתֵכֶן = <i>your counsel</i>
1 com.	סוּסָתֵנוּ = <i>our mare</i>	עֲצָתֵנוּ = <i>our counsel</i>

¹⁹ Cf. Chapter 14.

Plural Nouns with Pronominal Suffixes²⁰

	Masculine	Feminine
Absolute form	סוּסִים = <i>horses</i>	סוּסוֹת = <i>mares</i>
Construct form	סוּסֵי = <i>horses of</i>	סוּסוֹת = <i>mares of</i>
sing. 3 masc.	סוּסָיו = <i>his horses</i>	סוּסוֹתָיו = <i>his mares</i>
3 fem.	סוּסֵיהָ = <i>her horses</i>	סוּסוֹתֶיהָ = <i>her mares</i>
2 masc.	סוּסֶיךָ = <i>your horses</i>	סוּסוֹתֶיךָ = <i>your mares</i>
2 fem.	סוּסֶיךָ = <i>your horses</i>	סוּסוֹתֶיךָ = <i>your mares</i>
1 com.	סוּסֵי = <i>my horses</i>	סוּסוֹתֵי = <i>my mares</i>

	Masculine	Feminine
Absolute form	סוּסִים = <i>horses</i>	סוּסוֹת = <i>mares</i>
Construct form	סוּסֵי = <i>horses of</i>	סוּסוֹת = <i>mares of</i>
plur. 3 masc.	סוּסֵיהֶם = <i>their horses</i>	סוּסוֹתֵיהֶם = <i>their mares</i>
3 fem.	סוּסֵיהֶן = <i>their horses</i>	סוּסוֹתֵיהֶן = <i>their mares</i>
2 masc.	סוּסֵיכֶם = <i>your horses</i>	סוּסוֹתֵיכֶם = <i>your mares</i>
2 fem.	סוּסֵיכֶן = <i>your horses</i>	סוּסוֹתֵיכֶן = <i>your mares</i>
1 com.	סוּסֵינוּ = <i>our horses</i>	סוּסוֹתֵינוּ = <i>our mares</i>

PARTICLES

Pronominal Suffixes on Definite Object Marker²¹

Person & Gender	Singular		Plural	
3rd masculine	אֹתוֹ	<i>him</i>	אֹתָם אֹתָהֶם (rare)	<i>them</i>
3rd feminine	אֹתָהּ	<i>her</i>	אֹתָן אֹתָהֶן (rare)	<i>them</i>
2nd masculine	אֹתְךָ	<i>you</i>	אֹתְכֶם	<i>you</i>
2nd feminine	אֹתְךָ	<i>you</i>	אֹתְכֶן	<i>you</i>
1st common	אֹתִי	<i>me</i>	אֹתָנוּ	<i>us</i>

²⁰ Cf. Chapter 14.

²¹ Cf. Chapter 15.

Pronominal Suffixes with Prepositions²²

Pronominal Suffixes on the Preposition את

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

Pronominal Suffixes on the Prepositions לְ and בְּ

Number	Person & Gender	לְ		בְּ	
Singular	3rd masculine	לּוֹ	<i>to him</i>	בּוֹ	<i>in him</i>
	3rd feminine	לָהּ	<i>to her</i>	בָּהּ	<i>in her</i>
	2nd masculine	לְךָ	<i>to you</i>	בְּךָ	<i>in you</i>
	2nd feminine	לְךָ	<i>to you</i>	בְּךָ	<i>in you</i>
	1st common	לִי	<i>to me</i>	בִּי	<i>in me</i>

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

²² Cf. Chapter 15.

Pronominal Suffixes on the Preposition כִּי

Number & Gender	Singular		Plural	
3rd masculine	כִּי־הוּא ²³	<i>like him</i>	כִּי־הֵם ²⁴	<i>like them</i>
3rd feminine	כִּי־הִיא	<i>like her</i>	כִּי־הֵן or כִּי־הֵנָּה	<i>like them</i>
2nd masculine	כִּי־אַתָּה	<i>like you</i>	כִּי־כֵם	<i>like you</i>
2nd feminine	כִּי־אַתְּ	<i>like you</i>	כִּי־כֶן	<i>like you</i>
1st common	כִּי־אֲנִי ²⁵	<i>like me</i>	כִּי־אֲנֵנוּ	<i>like us</i>

Pronominal Suffixes on the Preposition מִן

Number & Gender	Singular		Plural	
3rd masculine	מִן־הוּא ²⁶	<i>from him</i>	מִן־הֵם ²⁷ מִן־הֵמָּה	<i>from them</i>
3rd feminine	מִן־הִיא	<i>from her</i>	מִן־הֵן or מִן־הֵנָּה	<i>from them</i>
2nd masculine	מִן־אַתָּה	<i>from you</i>	מִן־כֵם	<i>from you</i>
2nd feminine	מִן־אַתְּ	<i>from you</i>	מִן־כֶן	<i>from you</i>
1st common	מִן־אֲנִי	<i>from me</i>	מִן־אֲנֵנוּ	<i>from us</i>

²³ The הוּא and הִיא endings are primitive forms of הוּא and הִיא, which have survived with various forms.

²⁴ The longer poetic form does not occur with the “heavy” suffixes כֵּם, כֶּן, הֵם, and הֵן.

²⁵ The אֲנִי ending is related closely to אֲנִי of the personal pronoun (used as subject).

²⁶ The pronominal suffix on the preposition מִן suggests a reduplicated מִן־מִן, accounting for the dagesh forte (compensatory) in the מ. Both מִן־הוּא and מִן־הִיא are shortened (contracted) forms of מִן־הוּא and מִן־הִיא, accounting for the *dagesh forte* (compensatory) in the מ.

²⁷ The “heavy” suffixes כֵּם, כֶּן, הֵם, and הֵן are not attached to the reduplicated form.

Pronominal Suffixes on the Prepositions אל, על, and אחר

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