THE
MASTER’S SEMINARY

A GRAMMAR
FOR BIBLICAL HEBREW

לברית

William D. Barrick
Irvin A. Busenitz

Revised Edition
PREFACE

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

Special thanks is offered to Dr. Michael Grisanti, who has read and commented on this grammar as it has been (and is being) developed, and to Scott Bashoor, Brian Rickett, and Bryan Murphy who have taught the course with this textbook for a number of years. Thanks are also due to all those students who have patiently endured (and who are enduring) the process of developing and testing this volume in the classroom. Doubtless, our students have experienced the scriptural warning, “. . . beyond this, my son, be warned: the writing of many books is endless” (Eccl 12:12a, NASB). Be assured that the authors have experienced the fact that “excessive devotion to books is wearying to the body” (12:12b). As exhausting as the process might prove to be, however, we are not to be “weary of doing good” (2 Thess 3:13).
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<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>§</td>
<td>section (usually a reference to a section in a reference grammar)</td>
</tr>
<tr>
<td>§§</td>
<td>sections</td>
</tr>
<tr>
<td>1</td>
<td>1st person (with reference to verbs)</td>
</tr>
<tr>
<td>2</td>
<td>2nd person (with reference to verbs)</td>
</tr>
<tr>
<td>3</td>
<td>3rd person (with reference to verbs)</td>
</tr>
<tr>
<td>abs</td>
<td>absolute; <em>cf.</em> inf</td>
</tr>
<tr>
<td>acc</td>
<td>accusative case</td>
</tr>
<tr>
<td>act</td>
<td>active</td>
</tr>
<tr>
<td>adj</td>
<td>adjective, adjectival</td>
</tr>
<tr>
<td>adv</td>
<td>adverb, adverbial</td>
</tr>
<tr>
<td>art</td>
<td>article</td>
</tr>
<tr>
<td>ch</td>
<td>common</td>
</tr>
<tr>
<td>coh</td>
<td>cohortative</td>
</tr>
<tr>
<td>con</td>
<td>construct (used for both the construct state of the noun and, with inf, for the infinitive construct); <em>cf.</em> gen, inf</td>
</tr>
<tr>
<td>conj</td>
<td>conjunction</td>
</tr>
<tr>
<td>cons</td>
<td>consecutive (<em>waw-cons = waw-consecutive</em>)</td>
</tr>
<tr>
<td>corr</td>
<td>correlative (<em>waw-corr = waw-correlative</em>)</td>
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<td>definite</td>
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<td>disj</td>
<td>disjunctive</td>
</tr>
<tr>
<td>ed</td>
<td>edition, editor</td>
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<tr>
<td>f</td>
<td>feminine (sometimes: fem.)</td>
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<tr>
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<td>factitive</td>
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<td>fientive</td>
</tr>
<tr>
<td>fn</td>
<td>footnote</td>
</tr>
<tr>
<td>gen</td>
<td>genitive case; also, con</td>
</tr>
</tbody>
</table>

**impf** imperfect (with reference to the *yiqtol* verb form)

**impv** imperative

**indef** indefinite

**inf** infinitive: inf abs = infinitive absolute, inf con = infinitive construct

**intran** intransitive


**juss** jussive

**LXX**  Septuagint

**m** masculine (sometimes: masc.)

**mid** middle

**ms** manuscript; mss = manuscripts

**MT**  Masoretic Text


**nom** nominative case

**NT**  New Testament

**OT**  Old Testament

**p** plural (sometimes: pl.)

**part** particle

**pass** passive

**perf** perfect (with reference to the *qatal* 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


**Tg**  Targum(s)


**trans** transitive

v  verse; vv = verses
V  Latin Vulgate
Introduction

In the Word – Exegetical Insights

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

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

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

Goals for the Study of Biblical Hebrew

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

Importance of the Study of Biblical Hebrew

The OT was written in two languages: Hebrew and Aramaic. Hebrew is the primary language in which the greater part of the OT was written. The portions which were written in Aramaic include a place name in Genesis 31:47, one verse in Jeremiah (10:11), and sections of Daniel (2:4–7:28) and Ezra (4:8–6:18; 7:12–26).
Hebrew is the language God employed to communicate His message to His people. For the student of Scripture, knowledge of Hebrew is an invaluable asset for properly understanding the OT.

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

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

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

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

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

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

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The Identity and History of the Hebrew Language

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

- A 3-letter (triliteral) morphological root system dominates word formation.
- 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: a u-class vowel as the nominative ending, an i-class vowel as the genitive ending, and an a-class vowel for the accusative ending.
- The feminine ending –at on noun forms drops the t in the absolute state but maintains it in the construct state.

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

1B. Hebrew
- Hebrew is closely related to Phoenician and Ugaritic.
- The people of Israel spoke Hebrew until the Babylonian Exile when it began to be replaced by Aramaic (cf. Nehemiah 8 and 13). By the end of the first century A.D., Aramaic rather than Hebrew was the commonly spoken language of Israel. Hebrew was originally written in the old Phoenician script. One result of the Babylonian Captivity and the transition to Aramaic was that

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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).
5 The morphological roots of Northwest Semitic are not exclusively triliteral. There are a number of 2-letter (bilateral) roots as well. Bergsträsser considered triliterality a “prevailing trait of Semitic” — Gotthelf Bergsträsser, *Introduction to the Semitic Languages*, trans. by Peter T. Daniels (Winona Lake, IN: Eisenbrauns, 1983), 6.
6 Case endings indicate the grammatical function of nouns in a clause. In biblical Hebrew these three case endings are often merely the remnants of an earlier pattern that had already undergone change. Cf. Bergsträsser, *Introduction to the Semitic Languages*, 17, 60; and, Sáenz-Badillos, *A History of the Hebrew Language*, 23.
writers of Hebrew borrowed the Aramaic square script with which to write Hebrew. Speakers and writers of Hebrew still employ that same script today. It is common to refer to it as the Jewish script.

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

2B. Akkadian
- Akkadian is the common name for the ancient Assyrian and Babylonian dialects. It was also the original name for this early Mesopotamian language.
- Akkadian was superseded by Aramaic ca. 10th century B.C.
- Akkad was the chief city of the early Semitic empire in Mesopotamia ca. 2300 B.C. (cf. Gen 10:10).

3B. Aramaic
- Aramaic was the official language of the Near East from the 10th century B.C. onward.
- Aramaic totally replaced Hebrew in Palestine by A.D. 70, although the process began a millennium earlier.
- Rabbis wrote much of the Talmud (rabbinical writings) in Aramaic. Various Jewish scholars completed Aramaic translations of the Bible (called Targums) by the 6th century A.D.
- Arabic generally superseded Aramaic ca. 7th century A.D.

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

5B. Arabic
- Arabic is the language of all of Arabia and evidence indicates its existence since ca. 8th century B.C.
- Arabic is the official language of Islam and the Qur’an.
3A. Chart of Semitic Languages

Western
- Eblaite? -
Eastern (Akkadian)
  Assyrain
  Babylonian

Northwest Group
  Ugaritic
  Canaanite/Phoenician
  Hebrew
  Aramaic
  Western Aramaic
  (Judeo-Palestinian, Biblical, Samaritan dialects)

Southwest Group
  Ethiopian
  Arabic
  Eastern Aramaic
  (Judeo-Babylonian, Syriac dialects)

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 *Jiddisch* or *Jiddisch-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—

  יְהוָּה אֶשְׁמֹעַ אתֶּנָה בְּמַעַן לאָסֶר
  מִרֶּה וְנַעַמְתִּי נָאָ לָצֶלָנִי

  *Jehovah ist mein Pastuch (Hirte),
  Mir weit gar nicht fällen.*

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

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

### Classification of Hebrew Pronunciation

<table>
<thead>
<tr>
<th>Samaritan</th>
<th>Non-Samaritan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tiberian</td>
<td>Palestinian</td>
</tr>
<tr>
<td>Sephardic</td>
<td>Ashkenazi</td>
</tr>
</tbody>
</table>

#### 5A. Rabbinic Literature

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

- **Talmud**
  
  a. The meaning of Talmud is “study” (from תָלְמוּד, “he learned”). It is the source from which the Jewish religion derives rabbinic law.
  
  b. Two parts comprise the Talmud: Mishna and Gemara.

    ➢ Mishna means “learning” or “repetition” (from לְמָדָה, “he repeated, did again”). It consists of oral law, a collection of religious and legal decisions developed out of the OT. Rabbis produced it around the 2nd century A.D. The Mishna

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9 The Babylonian Talmud is four times longer than the Palestinian Talmud. Most of the latter has been lost.
is deeply spiritual, designed to stress divine immanence, simple piety, and saintly life. It is divided into 6 orders which are divided into 63 tractates:\(^{10}\)

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

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

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

\(^{10}\) Only 36 of the 63 tractates have a Gemara in the Babylonian Talmud.
**CHAPTER 1**

**The Alphabet — Consonants**

1A. Introduction to the Alphabet

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

2A. Hebrew Letters

<table>
<thead>
<tr>
<th>TYPED FORM</th>
<th>FINAL FORM</th>
<th>NAME</th>
<th>PRONUNCIATION</th>
<th>NUMERICAL VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. נ</td>
<td>נ</td>
<td>רָלֶפּ - רָלֶפּ</td>
<td>2 / silent</td>
<td>1</td>
</tr>
<tr>
<td>2. ב</td>
<td>ב</td>
<td>בּ - בּ</td>
<td>b as in boy</td>
<td>2</td>
</tr>
<tr>
<td>3. ג</td>
<td>ג</td>
<td>גימל - גימל</td>
<td>g as in girl</td>
<td>3</td>
</tr>
<tr>
<td>4. ד</td>
<td>ד</td>
<td>דָלֶט - דָלֶט</td>
<td>d as in dawn</td>
<td>4</td>
</tr>
<tr>
<td>5. ה</td>
<td>ה</td>
<td>הֹ - הֹ</td>
<td>h as in hay</td>
<td>5</td>
</tr>
</tbody>
</table>

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

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

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

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

15 At the end of a word, ה is silent (cf. oh or Leah).
6. ٰ wawah / vawah w as in wow 6
7. ٰ zayin z as in zero 7
8. ٰ heth h or ch as in Bach 8
9. ٰ teth t or t as in two 9
10. ٰ yod y as in yes 10
11. ٰ kopp k as in keep 20
12. ٰ lamed l as in like 30
13. ٰ mem m as in meet 40
14. ٰ nun n as in note 50
15. ٰ samek s as in sun 60
16. ٰ ayin c / silent 70
17. ٰ peth p or f as in foot 80
18. ٰ sadhe s or ts as in sits 90
19. ٰ qoph q as in quiche (keesh) 100
20. ٰ resh r as in run 200
21. ٰ shin s or sh as in shine 300

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

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

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

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

20 Aym (א) is transliterated with a heavy breathing mark (like a reverse apostrophe) because it has no consonantal value of its own. The pronunciations of alef (א) and Aym (א) are virtually identical. Historically, the Aym (א) had a guttural sound produced in the back of the throat that is difficult to pronounce in European languages. At times Aym (א) is almost like gimmel (ג), but more like the Arabic ghayin. The LXX indicates this pronunciation by its transliteration of some words like Gomorrah (גומררה) and Gaza (גאזא = גאזה).

21  = ph (as in phone).

22 Note that the distinction between these two consonants involves the placement of the dot over the right or the left horn of . Hebrew lexicons will list words with  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],...
• To expedite repeated references to the letters, the following simplified transliterations will be employed throughout this textbook:

<table>
<thead>
<tr>
<th>Form</th>
<th>Technical Name</th>
<th>Simplified Name</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>א</td>
<td>’aleph</td>
<td>‘aleph</td>
<td>א</td>
</tr>
<tr>
<td>ב</td>
<td>beth</td>
<td>b ב</td>
<td></td>
</tr>
<tr>
<td>ג</td>
<td>gimel</td>
<td>gimel</td>
<td>ג ג</td>
</tr>
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<td>daleth</td>
<td>d ד</td>
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<td>h</td>
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<td>‘ayin</td>
<td>‘ayin</td>
<td>צ</td>
</tr>
<tr>
<td>פ</td>
<td>pe</td>
<td>p ל</td>
<td></td>
</tr>
<tr>
<td>צ</td>
<td>tsade</td>
<td>ś</td>
<td></td>
</tr>
<tr>
<td>ק</td>
<td>qoph</td>
<td>q</td>
<td></td>
</tr>
<tr>
<td>ר</td>
<td>resh</td>
<td>r</td>
<td></td>
</tr>
<tr>
<td>ש</td>
<td>shin</td>
<td>ś</td>
<td></td>
</tr>
<tr>
<td>ש</td>
<td>shin</td>
<td>ś</td>
<td></td>
</tr>
<tr>
<td>ת</td>
<td>taw</td>
<td>t ד</td>
<td></td>
</tr>
</tbody>
</table>

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 s is original. There are about 675 entries beginning with š in Holladay’s Lexicon as opposed to 195 entries for ś — demonstrating the clear dominance of ś in biblical Hebrew. Since it is common to recognize 22 consonants (not 23) for biblical Hebrew, the position of prominence should be given to š.
3A. Confusing Letters

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

Distinguish carefully between consonants of similar form:

- ב and ב
- ג and ג
- ד and ד
- ה and ה
- ו and ו
- ז and ז
- ח and ח
- ي and ي
- ק and ק
- ל and ל
- מ and מ
- נ and נ
- ס and ס
- ת and ת
- צ and צ
- ק and ק
- ר and ר

3A. Written Hebrew

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

```
  5  4  3  2  1
   □   □   □   □   □
10  9  8  7  6
   □   □   □   □   □
13 final 13 12 11 final 11
   □   □   □   □   □
17 16 15 14 final 14
   □   □   □   □   □
20 19 18 final 18 17 final
   □   □   □   □   □
22 21b 21a
   □   □   □   □   □
```
CHAPTER 2

The Alphabet — Vowels

1A. Introduction to the Vowels

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

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

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

Three types of vowel pointings evolved:

<table>
<thead>
<tr>
<th>The Babylonian and</th>
<th>פִּלְפֵלִים פְּלֵאָם אֲלֹהִים</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palestinian schools placed the vowel pointings above and between the consonants.</td>
<td>פִּלְפֵלִים פְּלֵאָם אֲלֹהִים</td>
</tr>
<tr>
<td>The Tiberian school placed them primarily below the consonants.</td>
<td>פִּלְפֵלִים פְּלֵאָם אֲלֹהִים</td>
</tr>
</tbody>
</table>

---


25 Ibid., 177.
All three systems co-existed until approximately the tenth century A.D., when the Tiberian system became predominant.

2A. The Vowel Pointings

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

<table>
<thead>
<tr>
<th>Class</th>
<th>Short Vowels</th>
<th>Long Vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sign</td>
<td>Name</td>
</tr>
<tr>
<td>A</td>
<td>-</td>
<td>paṭah(^{26})</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>E</td>
<td>-</td>
<td>sēgol</td>
</tr>
<tr>
<td>I</td>
<td>-</td>
<td>hīreq</td>
</tr>
<tr>
<td>U</td>
<td>-</td>
<td>qībhās</td>
</tr>
<tr>
<td>O</td>
<td>-</td>
<td>qāmes hāttāp(^{27})</td>
</tr>
</tbody>
</table>

- While most of the vowels are placed below the consonant, there are a few exceptions:
  - The shureq (י) and the full-letter holem (י) follow the consonant.
  - The lesser holem is written above the consonant (e.g., יֲִלֳִּכֳַל).
- The vowel sound follows the consonant with which it is associated.
- Words and syllables normally\(^{29}\) begin with a consonant rather than a vowel.
- Five vowels are known as full-letter vowels because they use consonants in their formation: י, י (i), י (u), י (o), and י (å).\(^{30}\)
- To expedite repeated references to the vowels, this textbook will employ simplified transliterations of vowel names as presented in the chart on the following page.

\(^{26}\) The pronunciation of paṭah and sēgol follows two different traditions: the Sephardic and the Ashkenazi. The Sephardic gives paṭah the same pronunciation as qāmes and sēgol the same as šērē. The Ashkenazi tradition (used in this grammar) maintains a distinction in the pronunciation of these vowels.

\(^{27}\) This vowel is also known as qāmes hāttāp since it might involve either a u-class vowel (נ = hōq from נ = huq) or an o-class vowel (נ = hōkmā from נ = hōkmā, or נ = kōl from נ = kōl). There is, however, virtually no distinction in actual pronunciation. See Chapter 5 for a full explanation of this vowel’s identification and usage.

\(^{28}\) When hōlem occurs in a syllable preceding the consonant י, the hōlem sometimes coincides with the dot over the right horn of the consonant י or י.

\(^{29}\) See Chapter 8 for an occasional exception.

\(^{30}\) י is a full-letter vowel only at the ends of words. The י (just like the i in i and i) is silent.
<table>
<thead>
<tr>
<th>Form</th>
<th>Technical Name</th>
<th>Simplified Name</th>
<th>Phonetic Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>א</td>
<td>patah</td>
<td>pathach</td>
<td>a as in pat</td>
</tr>
<tr>
<td>י</td>
<td>qāmēṣ</td>
<td>qamets</td>
<td>a as in father</td>
</tr>
<tr>
<td>צ</td>
<td>sēgōl</td>
<td>seghol</td>
<td>e as in met</td>
</tr>
<tr>
<td>כ</td>
<td>šērē</td>
<td>tsere</td>
<td>e as in eight</td>
</tr>
<tr>
<td>ה</td>
<td>hîreq</td>
<td>hireq</td>
<td>i as in machine</td>
</tr>
<tr>
<td>ב</td>
<td>qibbūṣ</td>
<td>qibbuts</td>
<td>u as in puts</td>
</tr>
<tr>
<td>כ</td>
<td>šûreq</td>
<td>shureq</td>
<td>u as in sure</td>
</tr>
<tr>
<td>י</td>
<td>hōlem</td>
<td>holem</td>
<td>o as in hole</td>
</tr>
<tr>
<td>א</td>
<td>qāmēṣ hâṭṭûp</td>
<td>qamets hatuph</td>
<td>o as in sod</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Vowel Class</th>
<th>Vowel Letter</th>
<th>Examples from Qumran</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>א or ה</td>
<td>לֶה = לֶה</td>
</tr>
<tr>
<td>i or e</td>
<td>י or ה</td>
<td>נוֹר = נוֹר</td>
</tr>
<tr>
<td>o or u</td>
<td>o</td>
<td>לָא = לָא</td>
</tr>
</tbody>
</table>

What word would be represented by הַמֵּרָיְכָּה?

4A. Vowel Chart

Phonetic Triangle

---

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

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

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.  

Nouns:

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּן (=)בָּה</td>
<td>father</td>
</tr>
<tr>
<td>בָּרָא</td>
<td>man, Adam</td>
</tr>
<tr>
<td>בָּרֶה</td>
<td>brother</td>
</tr>
<tr>
<td>בָּר</td>
<td>man, husband (pl. בָּרֵי)</td>
</tr>
<tr>
<td>בָּרֶשֶׁט</td>
<td>(f.) earth, land</td>
</tr>
<tr>
<td>בָּרֶשֶׁת</td>
<td>(f.) woman, wife (pl. בָּרֶשֶׁת)</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>word, matter, thing</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>sea</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>king</td>
</tr>
</tbody>
</table>

Verbs:

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּרֶש</td>
<td>he ate</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>he said</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>he was, became</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>he went, walked</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>he heard, listened</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>he kept, watched</td>
</tr>
</tbody>
</table>

Adjectives:

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּרֶש</td>
<td>one (m.)</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>one (f.)</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>holy</td>
</tr>
</tbody>
</table>

Prepositions:

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּרֶש</td>
<td>after, behind</td>
</tr>
<tr>
<td>בָּרֶש</td>
<td>between</td>
</tr>
</tbody>
</table>

---

CHAPTER 3

The Alphabet — Special Letters, Dagesh, and Raphe

1A. Guttural Letters

There are four letters in the Hebrew alphabet that are known as gutturals or laryngeals. They are ג, ח, פ, and כ. In addition to these four, כ 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 כ and ח. Although כ 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 כ; e.g., כ"ומ"ר כְּוּרֶה Gomorrah). ח, though technically not a guttural, is also classified with the weak gutturals. The strong gutturals are פ and ג.

The gutturals have three characteristics:

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

Note:

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

35 For a detailed discussion of the dagesh, see 5A, below.
2A. Silent Letters

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

3A. Vowel Letters

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

<table>
<thead>
<tr>
<th>Vowel Sound</th>
<th>Vowel Letters</th>
<th>Hebrew Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>נakin</td>
<td>י</td>
</tr>
<tr>
<td>e and i</td>
<td>נakim</td>
<td>י</td>
</tr>
<tr>
<td>o and u</td>
<td>י</td>
<td>י</td>
</tr>
</tbody>
</table>

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

4A. Labials

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

5A. Dagesh

Definition: A dagesh (םד = “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 נעמ or ḫב)

1C. The weak dagesh may occur in six letters of the Hebrew alphabet: ב, ד, כ, ס, ע, and ת (easily remembered as בדכשתעשת).

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

36 The technical transliteration of the name of this pointing would be דגש, but, in order to simplify repeated reference to it, dagesh will be employed throughout this textbook.
3C. The weak *dagesh* is inserted when one of the six letters (ר ג ב ד נ) 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 (ר ג ב ד נ) does not begin a syllable or when (at the beginning of a syllable) a vowel immediately precedes it.

**Note:**

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

- following a disjunctive accent
  
  cf. כַּנַּאֵה קָנָּה (Zeph 3:8)39

- with the prefixed prepositions ב and ק
  
  cf. בַּנַּאֵה בַּנַּא (Zeph 3:8)

- in situations that appear to have no other reason than to avoid too many spirants in close proximity
  
  cf. בָּנַּאֵה בָּנַּא (Gen 6:4)

2B. **The Strong Dagesh (Forte or לֵ INDIRECT or פָּנַּא)**

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

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

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

38 See GKC, §21.

39 See 8A below.
3C. The strong *dagesh* is inserted for a number of reasons. The most common reasons are:

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

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

6A. *Raphe*41 (רָפֶה, “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 (רָפֶה) is placed above the letter.

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

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, יִהלָה (wayyēhā) is usually found simply as יִהלָה (wayēhā).

7A. Challenge

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

חַרְמִיתְתֶּה כִּי בּוֹרֶפֶךְ בְּאָשֶׁר הַנִּשָׁה בִּאֲשֶׁר

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

(3) Put a box around each of the b’gad-k’pat letters in the sentence above.

---

40 A similar procedure is followed in some English words such as *illegal* and *irreverent*.
41 The technical transliteration of the name of this pointing is *rāpēh*, but *raphe* will be used throughout this textbook to simplify references to it.
42 In the case of בִּקָּשָׁה the *raphe* provides a way of avoiding a double ב which is already a strong radical.
8A. Zephaniah 3:8

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

לֵךְ חַגָּלְנֶנְכֶּךָ לָיוֹם כָּבָּד כִּי מֵשֶׁפֶּר לָאָשָׁה
נקָזְלוֹנֶנְכֶּךָ מִמְּלוֹךְ לָשֶׁף לַעֲשֵׂה וּנָגִי לְהוֹרָה אֶפְּרָא
כִּי בַּאֲשֶׁר כִּנָּאָה הָאָבִלְךָ פְּלַדְאֻמִּים.

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

9A. Vocabulary

Nouns:

ְָּיִת bayîṣ house\(^{43}\)

ְָּיִת bēn son, grandson

ְָּיִת baṭ (f.) daughter

ְָּיִת gôy nation

ְָּיִת derek (m. or f.) way, path

ְָּיִת har mountain

ְָּיִת hay (m. or f.) life; living, alive

ְָּיִת yād (f.) hand, power

ְָּיִת yôm (m. or f.) day

ְָּיִת māweṭ death

Verbs:

ְָּיִת gādal he was great, big\(^{44}\)

ְָּיִת yāda’ he knew\(^{45}\)

---

\(^{43}\) יִת (house of) is the more frequent form of this word (77% of approximately 2100 occurrences).

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

\(^{45}\) Most Hebrew verbs listed in the vocabulary will be in the Qal (= simple active) qatal (or, perfect) third person masculine singular (3ms) form. This is the form listed in Hebrew lexicons (i.e., the lexical form). Such verbs may occur in contexts that require a future, a past, or a present tense translation. Context alone determines the tense of the Hebrew verbs. Until there are adequate contexts to determine the particular tense, the past tense will be used for convenience in translating the qatal form of the verb.
<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>יתָב</td>
<td>he was good</td>
</tr>
<tr>
<td>בָּלָד</td>
<td>he bore, brought forth</td>
</tr>
<tr>
<td>יָשָׂה</td>
<td>he went out, departed</td>
</tr>
<tr>
<td>יָשָׂב</td>
<td>he sat, dwelt, stayed</td>
</tr>
<tr>
<td>לַקָּה</td>
<td>he took, received</td>
</tr>
<tr>
<td>מוֹת</td>
<td>to die (he died)</td>
</tr>
</tbody>
</table>

Adjectives:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>גָּדוֹל</td>
<td>great, big</td>
</tr>
<tr>
<td>טוב</td>
<td>good, well</td>
</tr>
</tbody>
</table>

---

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.: בָּשֵׁם to place, put, set; בָּרָה to go in, enter; מִמְּחֵן to be high, exalted.
CHAPTER 4

The Alphabet — Half Vowels

Syllables

1A. Shewa

1B. Introduction

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

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.

<table>
<thead>
<tr>
<th>Example</th>
<th>Pronunciation/Transliteration</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>לֶּשֶׁר</td>
<td>še mōr</td>
<td>Shewa placed under a letter beginning a syllable is always vocal.</td>
</tr>
<tr>
<td>לֵּשֶׁר</td>
<td>še mū-ēl</td>
<td></td>
</tr>
</tbody>
</table>

The technical transliteration of לֶּשֶׁר is še wā, but shewa will be used throughout this textbook to simplify the many references made to the vowel.

Some Hebrew grammars utilize the inverted e (ə) in the International Phonetic Alphabet (IPA) to represent shewa (cf. John F. A. Sawyer, A Modern Introduction to Biblical Hebrew [Stocksfield, Northumberland, UK: Oriel Press, 1976], 13). Even though the inverted e in the IPA is called schwa, it represents a sound value slightly different from the Hebrew shewa. ə represents the sound of a in about, above, and sofa (Edward Finegan and Niko Besnier, Language: Its Structure and Use [San Diego: Harcourt Brace Jovanovich, Publishers, 1989], 48).
<table>
<thead>
<tr>
<th></th>
<th>Example</th>
<th>Pronunciation/Transliteration</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>šō-mërîm</td>
<td>Šē’-mîrîm</td>
<td>Shewa following unaccented full-letter vowels are always vocal.</td>
</tr>
<tr>
<td>3.</td>
<td>yiš-mërû</td>
<td>yiš-mërû⁴⁹</td>
<td>Shewas 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.</td>
</tr>
<tr>
<td>4.</td>
<td>qît-ţlû</td>
<td></td>
<td>Shewa placed under the dagesh forte (the doubling dagesh) is both silent and vocal. The form actually represents қîmû, making the situation identical to #3, above.</td>
</tr>
<tr>
<td>5.</td>
<td>dib-bërû</td>
<td>dib-bërû</td>
<td>Shewa in this situation is identical to #4, above, but the dagesh is both forte (doubling) and lené (hardening). The form actually represents ʁûbû.</td>
</tr>
<tr>
<td>6.</td>
<td>ha-lÔlû</td>
<td></td>
<td>When shewa occurs under the first of two identical consonants, it is vocal.</td>
</tr>
</tbody>
</table>

### 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).

<table>
<thead>
<tr>
<th>Example</th>
<th>Pronunciation/Transliteration</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>yiš-môr⁵⁰ mer-kā-ḇâ⁵¹</td>
<td>Shewa placed under a letter closing a syllable is always silent. In such cases the vowel preceding shewa is usually short and unaccented.⁵²</td>
</tr>
</tbody>
</table>

⁴⁹ This may also be transliterated as yišᵉ⁻mᵉ⁻rû if the transliterator wishes to represent every vowel, even if silent.

⁵⁰ May be transliterated yišᵉ⁻môr.

⁵¹ May be transliterated merᵉ⁻kä⁻ḇâ.

⁵² For exceptions to this rule, see #6 under Vocal Shewa and #2 under Silent Shewa. Note that one way to determine if the shewa closes a syllable is if a bᵉ⁴ᵍᵉ⁻kᵉ⁻pët letter has a dagesh (as with ḫêḇôᵉᵉ, above). In such cases the bᵉ⁴ᵍᵉ⁻kᵉ⁻pët letter has the hardening dagesh because it follows a closed syllable. See page 31 (3C).
2.  Highlands | lēk-nā\(^{53}\) | Shewa immediately following an accented (stressed) syllable is silent.

3.  Lōlē | me-lek\(^{55}\) | When final \(\text{י}\) is vowelless, it always takes a silent shewa.

4.  Sāmērah | šā-mart\(^{56}\) | Shewas back-to-back at the end of a word are both silent.

5.  Yis-mē ru̇ | yiš-mē ru̇\(^{57}\) | Shewas 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 (ותּ הַ תּ חַ נְ),\(^{58}\) it requires a short helping vowel to accompany it. Three different short vowels join with *shewa* to form the compound *shewa*: *pathach* (\(\text{כ} = \text{חָטֵאָפָתָה}\)), *seghol* (\(\text{כ} = \text{חָטֵאָסֲגֲל}\)), and *qamets hatuph* (\(\text{כ} = \text{חָטֵאָפָקְאְמֶס}\)). In such cases the sound of the *shewa* is not pronounced—only the sound of the short vowel accompanying it.

<table>
<thead>
<tr>
<th>Example</th>
<th>Pronunciation/Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָדֶא</td>
<td>(\text{גָּדֶא})</td>
</tr>
<tr>
<td>אָלֹהֶה</td>
<td>(\text{גָּלֹהֶה})</td>
</tr>
<tr>
<td>אָני</td>
<td>(\text{גָּני})</td>
</tr>
</tbody>
</table>

### 2A. Pathach Furtive

When the gutturals וּ and מ (and sometimes, ר) occur at the end of a word, their peculiar pronunciation demands a *pathach* under the guttural:

\[
\begin{align*}
\text{רֹאֶה} &= \text{רֹאֶה} \\
\text{שָׁמֶש} &= \text{שָׁמֶש} \\
\end{align*}
\]

---

\(^{53}\) May be transliterated \(\text{lēk}^{\text{ג}}\)-nā.  
\(^{54}\) May be transliterated \(\text{neq}^{\text{ג}}\)-bā.  
\(^{55}\) May be transliterated \(\text{me-lek}^{\text{ג}}\).  
\(^{56}\) May be transliterated \(\text{šā-mar}^{\text{ג}}\)-ř.  
\(^{57}\) See fn 49.  
\(^{58}\) See Chapter 3 section 1A regarding gutturals. \(\text{כ}\), though it sometimes behaves as a guttural, prefers the simple *shewa* rather than a compound *shewa*.  

---
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, Ꝁ is but one Hebrew syllable.

### 3A. Phonetic Chart

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

<table>
<thead>
<tr>
<th>Class</th>
<th>Half Vowels</th>
<th>Short Vowels</th>
<th>Tone Long</th>
<th>Characteristically Long</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Compound (with Gutturals)</td>
<td>Simple</td>
<td>Deflected</td>
<td>Pure</td>
</tr>
<tr>
<td>A</td>
<td>a</td>
<td>e</td>
<td>a</td>
<td>a Ꝁ eh</td>
</tr>
<tr>
<td>I &amp; E</td>
<td>i</td>
<td>e</td>
<td>i</td>
<td>Ꝁ ē</td>
</tr>
<tr>
<td>O &amp; U</td>
<td>ô</td>
<td>e</td>
<td>ô u</td>
<td>ô</td>
</tr>
</tbody>
</table>

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

---

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


61 This naturally long vowel (ā) is indicated by both the vowel and a vowel letter (e.g., ṣāḇāḏ = šāḇāḏ) just like the other four vowels in this category. All transliterated vowels in this chart with a circumflex (') indicate vowels with vowel letters.
(an open syllable immediately preceding the accent). Each *qamets* in *ןֶּלֶתֶּק* \(^{62}\) (= qāṭāl) is long.

**4A. Syllables**

**1B. Definitions**

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

**2B. Explanation**

**1C.** In a word such as מָהְלַר, the first syllable מַ (sā) is open because it ends in a vowel. The last syllable לֵר (mar) is closed because it ends in a consonant. A word has as many syllables as regular vowels.

**2C.** In a word such as מָכֵּה, the first syllable מָכַ (kō) is open because it ends in a vowel (the  is not a consonant but a full-letter vowel, holem). The last syllable כַּ (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 מָכֵּה (kō-kāb), the final syllable is closed but it contains a long vowel because it is accented. The same rule applies to לֵהֶנֶה (lēk-nā).

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

---

\(^{62}\) The asterisk with the Hebrew word indicates that the form is hypothetical. That particular form does not occur in the Hebrew Bible.

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

5A. Vocabulary

Nouns:

- כָּן dôm Edom
- כָּנָה dāmā (f.) ground
- כָּנָה dōnāy Lord, master
- כָּנָה elēt Eilat (also, לָהֵל)
- כָּנָה lōhîm God, gods
- כָּנָה nōs man
- כָּנָה teyôn-geber Ezion-geber
- כָּנָה bārōt (m. or f.) armies, hosts
- כָּנָה rūah (m. or f.) spirit, Spirit, wind
- כָּנָה šāpā (f.) lip, border, edge, shore, bank, rim
- כָּנָה lōmōh Solomon
- כָּנָה mâ-ĕl Samuel

Verbs:

- כָּנָה dibber he spoke, commanded
- כָּנָה qāţal he killed

Adjective:

- כָּנָה gābōah high

Adverb:

- כָּנָה rāz then

Prepositions:

- כָּנָה el unto, to, toward
- כָּנָה lī to, for
- כָּנָה lā upon, above, on, against

64 The glosses (translations) listed for Hebrew words in Vocabulary are not exhaustive of the semantic ranges for those words. This can be especially true in regard to prepositions. In certain contexts ל can have the following meanings: towards, until, at, in, of, about, against, in relation to, namely, and because of. Cf. Holladay, 168–69.
CHAPTER 5

Accents

Review of Syllables

1A. Accents

1B. Introduction

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

2B. Basic Characteristics

1C. The pronunciation of most Hebrew words (e.g., נָחַר) places the primary stress on the last syllable (or, ultima = ultimate syllable). Hebrew words stressed on the last syllable are called Milra (Aramaic מִלְּרָא = stressed below—meaning stressed after).

2C. Occasionally, the pronunciation of Hebrew words (e.g., מִלְּרָא) stresses the next to the last syllable (or, penultima = penultimate syllable). Hebrew words stressed on the next to the last syllable are called Mil’el (Aramaic מִלְּרָא = stressed above—meaning stressed before).

3C. While Hebrew words may be either Milra or Mil’el, the primary stress never falls on any other syllable. An exceptionally long word may have two stressed syllables with a secondary accent placed earlier in the word and the primary stress coming on either the ultima or the penultima.

65 The Hebrew term for accent is קַלּוּתָה, meaning sense, meaning, or discernment.
4C. The normal accent mark employed in beginning Hebrew grammar is ֹ ת (יה, meaning over or ascending). Since most words are stressed on the last syllable, ֹ ת is supplied only when the penultima is stressed. Note this accent’s use in the following word: ֶ ת. When no accent appears in a Hebrew word, the ultima must be stressed in pronunciation.

3B. Basic Accents

1C. Purpose of Accents

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

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

חַנִלָּה קֹהֶלָה
בְּנֵבֵיתָם לְשׁוֹנָם יִשְׂרָאֵל
A voice crying: “In the wilderness prepare the way of the LORD.”

φωνή βοῶντος ἐν τῇ ἑρήμῳ, ἐτοιμάσατε τῇ ὁδῷ κυρίου
A voice crying in the wilderness: “Prepare the way of the Lord.”

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

2C. Kinds of Accents

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

1D. Disjunctive Accents

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

- **Silluq (סילוק)** is a short vertical mark which is placed to the left of the vowel under the stressed (tone) syllable of the last word of a verse:
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 (סֹף פָּסֻעַ = “end of verse”).

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

  "בראשית ציון נדדו אוותיםارت התשומם את דברי:"

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

  "קול קֹלָהךָ בכל דברך בורח:"

### 2D. Conjunctive Accents

Of all of the conjunctive accents munach (מְנַךְ) 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:

"קול קֹלָהךָ בכל דברך בורח:"

### 3C. Example of Accents

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

"וַיַּזְרַע אַחֲרֵי הָאָדָם נָשָׂא מִלְתֵּי מַגְדָּל תּוֹרֵעֵר אַחֲרֵי רָפָרֵר וַיְנַעֲלוּ צְבָא אֶל מִדְּבָּר עָלָיו:"  

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 ||||

66 The vertical accent under the first syllables of מִלְתֵּי מַגְדָּל and מִדְּבָּר is a metheg. See the discussion below at 4A.

67 |||| marks the major pauses (athnach and silluq) while || marks the weaker disjunctive zaqeph qaton. The single bar ([]) indicates the use of rebia (’) marking the main object (cherubim). In this particular
2A. Review of Syllables

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

3A. Qamets Hatuph

1B. The vowel ṭ can designate either the long vowel (qamets) or the short vowel (qamets hatuph). In order to distinguish between the two vowels the rules given on pages 39–40 (3B) regarding open and closed syllables must be kept in mind.

2B. The basic rule is as follows: If the vowel ṭ occurs in a closed, unaccented syllable, it is a qamets hatuph. If the vowel ṭ occurs in an open syllable, or in a closed syllable which is accented, it is the long vowel qamets.

<table>
<thead>
<tr>
<th>Example</th>
<th>Transliteration</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>תָּנֹּס</td>
<td>tā-nōs</td>
<td>The last syllable is closed and unaccented. Therefore, it must have a short vowel—qamets hatuph.</td>
</tr>
<tr>
<td>הֹּק-מַּ</td>
<td>ḥōk-mâ</td>
<td>The first syllable is closed and unaccented. Therefore, it must have a short vowel—qamets hatuph.</td>
</tr>
<tr>
<td>הָּנֶּנִּ</td>
<td>ḥōn-nē-nî</td>
<td>The dagesh forte doubles the ṭ, making the ṭ appear in a closed, unaccented syllable. Thus it must be a qamets hatuph.</td>
</tr>
</tbody>
</table>

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 ṭ.

<table>
<thead>
<tr>
<th>Example</th>
<th>Transliteration</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>בֹּ-חֹ-לֶ</td>
<td>bō-hō-lî</td>
<td>The ṭ under the preposition כ was originally a vocal shewa. However, since two shewas cannot occur back-to-back and owing to the influence of the preposition כ, the student may consider the absence of a metheg sufficient evidence for identifying the syllable as closed.</td>
</tr>
</tbody>
</table>

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

68 Cf. pages 38–39.

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

70 In words where an initial qamets is followed by a simple shewa, the student may consider the absence of a metheg sufficient evidence for identifying the syllable as closed.
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, ֚דִנְנָד clearly commences with *qamets hatuph* because it is derived from ֚דִנְנָד. Compare, also, ֚דִנְנָד from ֚דִנְנָד and ֚דִנְנָד from ֚דִנְנָד.

4A. *Metheg*

1B. Definition

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

2B. Usage

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

<table>
<thead>
<tr>
<th>Example</th>
<th>Pronunciation/Transliteration</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶבֶלָה</td>
<td>֗וֹk-lâ “food”</td>
<td>The first syllable is closed and unaccented, indicating that the Yi is a <em>qamets hatuph</em> and the shewa silent.</td>
</tr>
<tr>
<td>אֶבֶלָה</td>
<td>֗a-k’lâ “she ate”</td>
<td>The first syllable is now forced open by the <em>metheg</em>, making the Yi a <em>qamets</em> and the shewa vocal.</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Example</th>
<th>Pronunciation/Transliteration</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָרְאָה</td>
<td>yi-r’ē ’â “they fear”</td>
<td>The brief pause after yi helps to distinguish this word from the following.</td>
</tr>
<tr>
<td>יָרְאָה</td>
<td>yir-ē ’â “they see”</td>
<td>No pause after yi.</td>
</tr>
</tbody>
</table>
3C. Hebrew words are normally accented on the last syllable (*Milra*), occasionally on the second to last (*Mil el*), but never any other syllable. 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*.

<table>
<thead>
<tr>
<th>Example</th>
<th>Pronunciation/Transliteration</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>דְּחַרָם</td>
<td>ḥā-ʔā-ḏām</td>
<td>The  is the third syllable back from the accent and thus receives the <em>metheg</em>.</td>
</tr>
<tr>
<td>הָּאָה</td>
<td>mē-ḥā-ʔā-ṛēs</td>
<td>While the <em>Mil el</em> syllable has the accent, the third syllable back from the accent still receives the <em>metheg</em>.</td>
</tr>
<tr>
<td>שָלָהְזֶרַי</td>
<td>šā-lō-mō-ḥēnē</td>
<td>The <em>metheg</em> is not limited to the first syllable.</td>
</tr>
<tr>
<td>רְבָּעָה לֶא</td>
<td>way-yiš-šā-ḥa= lō</td>
<td><em>Metheg</em> can occur twice in the same word. But, on the last word of a verse it is only the first—the second is <em>silluq</em>.</td>
</tr>
</tbody>
</table>

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

5A. Words in Pause

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

<table>
<thead>
<tr>
<th>Example</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>קֶמֶל</td>
<td>The short vowel <em>pathach</em> lengthens to a <em>qamets</em>.</td>
</tr>
<tr>
<td>לֶילֶה</td>
<td></td>
</tr>
<tr>
<td>וַרִי</td>
<td>The vocal <em>shewa</em> becomes a <em>seghol</em>, with the accent moving back onto it.</td>
</tr>
<tr>
<td>אַיָּא</td>
<td>The short vowel of the composite <em>shewa</em> is lengthened, with the accent moving back onto it.</td>
</tr>
</tbody>
</table>

---

71 Cf. page 41 (2B).
72 Cf. page 42–43.
In verbs, the *shewa* under the second syllable reverts back to its original vowel (ֻ) which is lengthened and again accented.

### 6A. Vocabulary

#### Nouns:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>הָקָם</td>
<td>(f.) wisdom</td>
</tr>
<tr>
<td>קֹהֵן</td>
<td>priest</td>
</tr>
<tr>
<td>קָבָה</td>
<td>star</td>
</tr>
<tr>
<td>לֵב / לֵבָה</td>
<td>(m. or f.) heart</td>
</tr>
<tr>
<td>לָיְלָה</td>
<td>night (see page 69, 2B)</td>
</tr>
<tr>
<td>מִדבר</td>
<td>wilderness</td>
</tr>
<tr>
<td>נֵפֶש</td>
<td>(m. or f.) breath, life, soul, person</td>
</tr>
<tr>
<td>אֶבֶד</td>
<td>servant</td>
</tr>
<tr>
<td>אָיִן</td>
<td>(f.) eye, spring</td>
</tr>
<tr>
<td>יְר</td>
<td>(f.) city</td>
</tr>
<tr>
<td>עָם</td>
<td>people</td>
</tr>
<tr>
<td>פָרִי</td>
<td>fruit</td>
</tr>
<tr>
<td>קֹל</td>
<td>(m. or f.) voice, sound</td>
</tr>
</tbody>
</table>

#### Verbs:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָרֵא</td>
<td>he feared</td>
</tr>
<tr>
<td>נָשַׁא</td>
<td>he lifted up, carried</td>
</tr>
<tr>
<td>נָתַן</td>
<td>he gave</td>
</tr>
<tr>
<td>עָלָה</td>
<td>he ascended, went up, arose</td>
</tr>
<tr>
<td>עָשָׂא</td>
<td>he did, made</td>
</tr>
<tr>
<td>קָרָא</td>
<td>he called, summoned, read</td>
</tr>
<tr>
<td>רָא</td>
<td>he saw</td>
</tr>
<tr>
<td>שָׂקָן</td>
<td>he dwelt</td>
</tr>
</tbody>
</table>
CHAPTER 6

The Article and Interrogation

In the Word – Exegetical Insights

Proverbs 30:4

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 הָלַךְ and שֶׁמֶךָ is metheg (see pages 46–47). The short horizontal line (') following both הָלַךְ and שֶׁמֶךָ is called a maqqeph. It is used to bind words together, indicating that they are to be pronounced as though they were one word.

The accent on יִמְיָע is a minor conjunctive which indicates that the interrogative pronoun is not to be separated from the following verb. יִמְיָע is the personal interrogative pronoun (who?). See page 53 (1B).

Exegetical comment: These questions are rhetorical. By context their implied answer is emphatically “God alone.”

1A. The Article

1B. Introduction

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

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

73 See page 32 (1D).
2B. Pointing Rules

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

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

\[
\begin{align*}
\text{a night} & \quad \text{becomes} & \text{the night} \\
\text{a day} & \quad \text{becomes} & \text{the day} \\
\text{a voice} & \quad \text{becomes} & \text{the voice}
\end{align*}
\]

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

\[
\begin{align*}
\text{a man} & \quad \text{becomes} & \text{the man} \\
\text{a city} & \quad \text{becomes} & \text{the city} \\
\text{a head} & \quad \text{becomes} & \text{the head}
\end{align*}
\]

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

\[
\begin{align*}
\text{a temple} & \quad \text{becomes} & \text{the temple} \\
\text{a breath} & \quad \text{becomes} & \text{the breath} \\
\text{darkness}\(^{75}\) & \quad \text{becomes} & \text{the darkness}
\end{align*}
\]

4C. When the article is attached to a word beginning with an unaccented ר or ל it is usually\(^{76}\) pointed with a seghol. It is always pointed with a seghol when attached to a word beginning with ר.

\[
\begin{align*}
\text{mountains} & \quad \text{becomes} & \text{the mountains}
\end{align*}
\]

---

\(^{74}\) See page 29 (1A).

\(^{75}\) In the case of a generic noun, a definite article is sometimes not used.

\(^{76}\) An exception is the word לִיָּדוֹת (a festival or feast) whose pathach changes to a qamets when the article is added: לִיָּדוֹת (the festival or feast).
dust becomes the dust

a strong [man] becomes the strong [man]

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

a cloud becomes the cloud

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

earth/land becomes the earth/land

a mountain becomes the mountain

people becomes the people

an ark/box becomes the ark/box

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.

לֹא שָׁמְרָה he did not keep ⇒ לא שָׁמְרָה Has he not kept?

שָׁמְרָה he kept ⇒ שָׁמְרָה Has he kept?

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

יתָמַר you kept ⇒ יָתָמַר Have you kept?

יתָמַר you ⇒ יָתָמַר Are you?

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.

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

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

79 Note that the singular and plural of רַחֲמוֹן are treated differently (cf. 4C above).
3A. Interrogative Pronouns

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

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

2B. The second interrogative pronoun is מַה. It usually means what? but occasionally will mean how? This pronoun, used only of things, follows basically the same rules for pointing as the definite article. However, since מַה and הנה 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: לְמָה
   Note that the doubling dagesh must be used in the first letter of the next word, because the interrogative pronoun generally follows the rules for the pointing of the definite article.

2C. Preceding the gutturals נ, ב, ג, ד, א and ר: מַה

3C. Preceding harsh gutturals (ח and כ): מַה

4C. Especially preceding gutturals with qamets: מַה

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

---

80 See pages 49–50.
81 Two different treatments of words beginning with ה occur (see, also, 3C): מַה לְמָה נִר (Num 13:19) and מַה לְמָה ה.ל. (Exod 32:1).
82 There are many exceptions (cf. מַה לְמָה נִר, Gen 20:10). Often this form omits maqqeph. It also occurs before some uses of ה, כ, and ב without qamets (cf. כ מַה, Judg 14:18). Usage may be affected by distance from the principal accent.
4A. Vocabulary

Nouns:

- לֹּאָל tent
- שָׁרוּ אְרָק ark, box
- לֹּאָלֶּרֶת (m. or f.) temple, palace
- לֹּאָלֶּרֶת darkness
- מִים water
- מַעַד dust
- לֹּאָלֶה holiness
- לֹּאָל head
- הָנָם name
- לֹּאָלֶּל (f.) year

Verbs:

- לֹּאָלֶּ בָּה he loved
- לֹּאָלֶּ בָּה he sinned
- לֹּאָלֶּ בָּה he was holy; he sanctified (not in Qal)
- לֹּאָלֶּ בָּה to place (he placed)
- לֹּאָלֶּ בָּה to return, repent (he returned, repented)
- לֹּאָלֶּ בָּה he sent, stretched out (a hand)

Interrogative Pronouns:

- הֶנַּ ה what? how?
- הַ נָּח who? whom?

---

83 In Hebrew lexicons certain verbs are entered by means of their infinitive form rather than a finite verb form. Lexicographers did this in order to preserve the general triliteral nature of Hebrew root words. Verbs like לֹּאָלֶּ בָּה are known as Middle Vowel verbs. The finite form of the verb (e.g., לֹּאָלֶּ בָּה, he setplaced) has only two root radicals showing. Whenever Middle Vowel verbs appear in the Vocabulary, they will be translated as infinitives.
5A. Decision Table for the Definite Article

Start Here

Is the article before א, י, ה, ה or ח?

ADD: ק

NO

YES:

❖ Which letter?

❖ א or ח

❖ י

❖ ל or ל

❖ א unaccented

❖ י unaccented

❖ ל or ל unaccented

❖ א accented

❖ י

❖ ל

❖ ק
CHAPTER 7

Prepositions

In the Word – Exegetical Insights

Deuteronomy 7:6a

This text speaks of the corporate holiness of the people of Israel.

1A. Introduction to Inseparable Prepositions

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

In the sentence (‘וַיָּשַׁלְתָּ לְוֶלֶךְ לְלֶבֶן (“he sent to the king”), the prepositional phrase לְוֶלֶךְ לְלֶבֶן (“to the king”) modifies the verb (וַיָּשַׁלְתָּ) adverbially (answering the adverb question “Where?”). In (יֵלֵךְ מִלְאָם לְעָלַי (“a king over Israel heard the matter”), the prepositional phrase מִלְאָם לְעָלַי (“over Israel”) modifies the noun מִלְאָם adjectivally.

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

- = to, for
- = in, with, by
- = as, like, according to
1B. Pointing Rules

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

- בֵּיתוֹ to morning
- בַּשֵּׂעִיר to a man, for a man
- בַּיְדֵהּ in a river
- בָּטַח in dust
- בָּאָשׁ like a man
- בָּלָו 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).

- בְּמַלְפֶּלֶג to a spy instead of בְּמַלְפֶּל
- בְּמַלְפֶּל with a spy instead of בְּמַלְפֶּל
- בְּמַלְפֶּל like a spy instead of בְּמַלְפֶּל

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

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

- לַמַּכְזֶה to do, make instead of לַמַּכְז
- לַמַּכְזֶה in Edom instead of לַמַּכְז
- לַמַּכְזֶה like a ship instead of לַמַּכְז

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

- לָוָה לֶאָשָׂ becomes לָא

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

---

84 The qamets under the preposition is a *qamets hatuph*, because it is the corresponding short vowel to the o-class *hateph-qamets* under the following letter.
article. The presence of the article is identifiable by the non-prepositional pointing of the preposition.

\[
\text{לָמוֹרְמָה} \quad \text{for the king} \quad \text{instead of} \quad \text{לָמוֹרְמָה}
\]

\[
\text{בְּנָרְבָּר} \quad \text{in the evening} \quad \text{instead of} \quad \text{בְּנָרְבָּר}
\]

\[
\text{גָּםָה} \quad \text{as the man} \quad \text{instead of} \quad \text{גָּםָה}
\]

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

\[
\text{לָמוֹרְמָה} \quad \text{to waters} \quad \text{instead of} \quad \text{לָמוֹרְמָה}
\]

\[
\text{לָמוֹרְמָה} \quad \text{for sitting} \quad \text{instead of} \quad \text{לָמוֹרְמָה}
\]

2A. The Preposition יִמ

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

\[
\text{לָמוֹרְמָה} \quad \text{from a king} \quad \text{instead of} \quad \text{לָמוֹרְמָה}
\]

\[
\text{לָמוֹרְמָה} \quad \text{from a priest} \quad \text{instead of} \quad \text{לָמוֹרְמָה}
\]

\[
\text{לָמוֹרְמָה} \quad \text{from a voice} \quad \text{instead of} \quad \text{לָמוֹרְמָה}
\]

2C. When the preposition יִמ is prefixed inseparably to a word beginning with a guttural (א, י, ג, ו, or ר), the vowel under the י 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 י drops out.

\[
\text{לָמוֹרְמָה} \quad \text{from Adam} \quad \text{instead of} \quad \text{לָמוֹרְמָה}
\]

---

85 See page 46 (5A).
86 ר sometimes behaves as a guttural (especially when it refuses the doubling dagesh).
3C. When the preposition מִי 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 (ב, ב, and ל). The article is retained and, since the article itself is a guttural, the preposition, when attached, is pointed with a tsere.

מִלָּה instead of מִלָּה
מִלָּה instead of מִלָּה
מִלָּה instead of מִלָּה

In some cases, however, מִי will be attached to the definite noun by means of maqquph without the loss of the מְ.

In order that, for the sake of

3A. Unattached Prepositions

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

<table>
<thead>
<tr>
<th>מִלָּה (רָאָה)</th>
<th>after, behind</th>
<th>מִמְּלָה</th>
<th>like, as</th>
</tr>
</thead>
<tbody>
<tr>
<td>מִלָּה</td>
<td>unto, to, toward</td>
<td>מִמְּלָה</td>
<td>before, in the presence of</td>
</tr>
<tr>
<td>מִלָּה</td>
<td>near, beside</td>
<td>מִמְּלָה</td>
<td>opposite, in front of</td>
</tr>
<tr>
<td>מִלָּה</td>
<td>with</td>
<td>מְלָה</td>
<td>from</td>
</tr>
<tr>
<td>מִלָּה</td>
<td>between, among</td>
<td>מְלָה</td>
<td>in front of, opposite to</td>
</tr>
<tr>
<td>מִלָּה</td>
<td>without</td>
<td>מְלָה</td>
<td>around, surrounding</td>
</tr>
<tr>
<td>מִלָּה</td>
<td>on, upon, over</td>
<td>מְלָה</td>
<td>until, as far as, up to</td>
</tr>
<tr>
<td>מִלָּה</td>
<td>with</td>
<td>מְלָה</td>
<td>in order that, for the sake of</td>
</tr>
<tr>
<td>מִלָּה</td>
<td>under, instead of</td>
<td>מְלָה</td>
<td>beyond</td>
</tr>
</tbody>
</table>

---

87 See page 55 (4C).
88 This is not an exhaustive list of the unattached prepositions.
89 The quasi-plural form of this preposition is the more frequent form used in the OT.
90 This form, as compared with the inseparable preposition ב, is employed in the poetical sections of the OT.
91 מִלָּה and מִלָּה are synonyms. מִלָּה denotes a close proximity while מִלָּה depicts a more general proximity. See Chapter 15 for additional discussion of מִלָּה.


2B. Examples

<table>
<thead>
<tr>
<th>בֵּן הָאָדָם</th>
<th>after today (the day)</th>
<th>אַחֲרֵי הָלָה</th>
<th>in front of God</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַל אַשֶּה</td>
<td>to a woman</td>
<td>מַלְאָךְ הַשֵּׁם</td>
<td>from the heavens</td>
</tr>
<tr>
<td>אֲבָל הָאָדָם</td>
<td>near the water</td>
<td>נֵגֶר הַאָרֶץ</td>
<td>opposite the man</td>
</tr>
<tr>
<td>וַעֲלֵה אֶלָּא</td>
<td>with the man</td>
<td>עַל הָאָרֶץ</td>
<td>around the land</td>
</tr>
<tr>
<td>בֵּין הָאָדָם</td>
<td>between the nations</td>
<td>בֵּין הָאָרֶץ</td>
<td>until tonight (this night)</td>
</tr>
<tr>
<td>בֵּן הָאָדָם</td>
<td>without a king</td>
<td>בַּעֲלֵה</td>
<td>against/upon the city</td>
</tr>
<tr>
<td>כָּפָה</td>
<td>like a brother</td>
<td>כֶּבֶשׁ</td>
<td>with the king</td>
</tr>
<tr>
<td>לִפְרָּה מָלָה</td>
<td>before God</td>
<td>לִפְרָּה מָלָה</td>
<td>under the altar</td>
</tr>
</tbody>
</table>

4A. Vocabulary: Learn the meanings of each preposition in this chapter.
CHAPTER 8

Conjunctions and the Relative Pronoun

2 Kings 23:13

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

Read this passage aloud twice. Read it through two more times, observing the pauses indicated by the accents. Where is the athnach? Exegetical comment: What does athnach’s placement in this passage indicate?

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

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

ירש is the proper name of a city: Jerusalem. This particular spelling commonly occurs in the OT. The hireq technically stands between the lamed and the final mem so that it indicates that the Masoretes believed that a yod properly exists between those two letters. The Masoretes thus signal the reader that a yod should be pronounced: y³ר-ש-ל-י-מ.
The phrase כְּּטִטְתָּא לַחַרְרָשְׁרַהּ comprises a second relative clause defining the high places or shrines as those which Solomon, king of Israel, had built.

Three co-equal phrases, each introduced by the ל preposition, indicate to or for or on behalf of whom the shrines were built: לֵשָׁתֶרֶת שִׁשְׁנִים = for Ashtoreth, the abomination of the Sidonians; לַכָּלְמָו הָשִּׁם מָוָא = and for Chemosh, the abomination of Moab; לַכָּלְמָו הָשִּׁם בְּרַיִית מִלְמֶה = and for Milkom, the abomination of the Ammonites.

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

1A. The Principal Conjunction

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

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

---

93 Chapter 11 will discuss the genitive (known as the construct state in Hebrew).
94 Cf. GKC, §130a fn 3.
95 Biblical Hebrew utilizes בָּן (son of) and בֵּין (sons of) in a number of idiomatic expressions. In those expressions, its meaning is not son. בָּן identifies something or someone as a member of a group, category, manner, or destiny. E.g., בֵּין שְׁאֵרָה should be translated as Israelites rather than sons of Israel.
96 Other potential translations for א include the following: with, in addition to, namely, also, or, whether, since, because, so that, if, that, and therefore. Cf. Holladay, 84–85. Context is the key to translating the conjunction.
Consequently, determining the vowels for a conjunction is essentially a review of Chapter 7.

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

**Examples:**

| ים | a day | ים | and a day |
| כי | a man | כי | and a man |
| יאש | a mountain | יאש | and a mountain |
| יא | the man | יא | 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 attached to the noun and the conjunction attaches to the article as a prefix.

2B. When the conjunction is prefixed to a word which begins with a simple shewa or with a labial⁹⁷ (ב, ב, and פ), it is pointed as a shureq.

| ב | a house | ב | and a house |
| ל | a king | ל | and a king |
| פ | a face | פ | and a face |
| י | you kept | י | and you kept |

Note that when the conjunction י 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 30–31).

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

| בחרה | service | בחרה | and service |
| אמה | truth | אמה | and truth |

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

---

⁹⁷ A labial is a letter whose pronunciation involves the lips. See page 30.
⁹⁸ This Hebrew noun occurs about 2100 times in the OT (Holladay, 293). It is always in the plural form even though it is often singular in meaning. Its meanings include surface, side, and front. It is also employed as a preposition (before)—see pages 58–59.
4B. Sometimes the pointing under the conjunction is lengthened to a qamets when the conjunction is attached immediately before the accented syllable of a word in pause (cf. page 57, 5C).

\[ \text{by day and night} \quad \text{instead of} \quad \text{by day and night} \]
\( \text{by day and night} \quad \text{instead of} \quad \text{by day and night} \)

2A. Other Conjunctions

Although the predominant Hebrew conjunction is \( \text{\textbackslash w} \), there are other conjunctions which do occur with varying frequency:

\( \text{\textbackslash a} = \text{or} \) (sometimes implying a preference)
\( \text{\textbackslash a} = \text{if} \) (sometimes expressing the hypothetical; sometimes expressing the interrogative)
\( \text{\textbackslash a} = \text{also} \)
\( \text{\textbackslash a} = \text{that, because, for, when, even} \)
\( \text{\textbackslash a} = \text{but if, except} \)
\( \text{\textbackslash a} = \text{lest} \)

3A. The Relative Pronoun

1B. The Hebrew relative pronoun is the indeclinable\(^99\) \( \text{\textbackslash a} \) meaning \( \text{who, whom, which, and that} \). While the relative pronoun is employed for the purpose of bringing the clause introduced by it into relation with an antecedent clause, it also behaves as a connecting link.\(^100\) Therefore, \( \text{\textbackslash a} \) grammarians describe it as a conjunction depicting a relationship.

Examples:

\( \text{the man who was over Joseph's house} \)
\( \text{the man who was over Joseph's house} \)
\( \text{for Pharaoh's daughter whom Solomon married [literally, took]} \)
\( \text{for Pharaoh's daughter whom Solomon married [literally, took]} \)
\( \text{all the things which he did} \)
\( \text{all the things which he did} \)
\( \text{with the wife whom he loves} \)
\( \text{with the wife whom he loves} \)

\(^{99}\) Being indeclinable, there is but one form for both masculine and feminine, for both singular and plural.

\(^{100}\) BDB, 81.
2B. On rare occasions א is abbreviated as י followed by a compensatory 
*dagesh forte* or י or י when doubling is not possible (as before a guttural).  
This abbreviated form is always attached inseparably and can take an 
inseparable preposition before it (e.g., ב in Gen 6:3).

**Examples:**

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

4A. Vocabulary

Nouns:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>קְנֵה</td>
<td>(f.) high place, shrine</td>
</tr>
<tr>
<td>דַם</td>
<td>blood</td>
</tr>
<tr>
<td>בֹּק</td>
<td>gold</td>
</tr>
<tr>
<td>לֹאָד</td>
<td>(m. or f.) sword</td>
</tr>
<tr>
<td>בֹּקֶן</td>
<td>(f.) right hand, south</td>
</tr>
<tr>
<td>יַרְשָלֶם</td>
<td>Jerusalem</td>
</tr>
<tr>
<td>יַרְשֶל</td>
<td>Israel</td>
</tr>
<tr>
<td>כּלַא</td>
<td>vessel, utensil</td>
</tr>
<tr>
<td>מָאוָב</td>
<td>Moab</td>
</tr>
<tr>
<td>פִּסֵּם</td>
<td>face, surface</td>
</tr>
<tr>
<td>סְיָדָן</td>
<td>Sidon</td>
</tr>
<tr>
<td>רֶבֶן</td>
<td>great number, abundance</td>
</tr>
<tr>
<td>שְׁפֵרָן</td>
<td>abomination, detestable idol</td>
</tr>
</tbody>
</table>

Verbs:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>בַּנֶּה</td>
<td>he built</td>
</tr>
</tbody>
</table>

Pronouns:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>לָשֶׁה</td>
<td>who, whom, which, that</td>
</tr>
</tbody>
</table>

Conjunctions:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>או</td>
<td>or</td>
</tr>
<tr>
<td>אם</td>
<td>if</td>
</tr>
<tr>
<td>גם</td>
<td>also</td>
</tr>
<tr>
<td>כי</td>
<td>as, when, according to</td>
</tr>
<tr>
<td>כי</td>
<td>that, because, for, when, even</td>
</tr>
</tbody>
</table>
but if, except
lest
CHAPTER 9

Noun and Adjective: Their Gender and Number

In the Word – Exegetical Insights

Genesis 33:9, 11

What was it that they said?

Esau said, נִשְׂרֵי-בָּרֵךְ (v. 9).

But Jacob said, נִשְׂרֵי-לָכוֹן (v. 11).

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

☞ נִשְׂרֵי is the combination form of נִשְׂרֶה, a noun denoting positive existence: there is. When used together with the לַעֲרֵב preposition and the first common singular\(^{101}\) pronominal suffix, the phrase means I have.

☞ בָּרֵךְ is the pausal form\(^{102}\) of the adjective בָּרֵךְ: numerous, much, an abundance.

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

1A. General Rules

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

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

Examples:

\[
\begin{align*}
\text{סָּרָה} &= \text{horse (ms)}^{103} \\
\text{נִשְׂרֶה} &= \text{man (ms)}
\end{align*}
\]

\(^{101}\) The abbreviation for first common singular is 1cs.

\(^{102}\) See page 46 (5A).

\(^{103}\) ms = masculine singular
2B. **Feminine singular** nouns and adjectives normally add the suffix ה ' to the masculine singular form.

Examples:

\[
\begin{align*}
\text{סרכ} & \quad \text{horse (ms)} \quad \text{becomes} \quad \text{סרכה} \quad \text{mare (fs)} \\
\text{משי} & \quad \text{man (ms)} \quad \text{becomes} \quad \text{משי} \quad \text{woman (fs)}
\end{align*}
\]

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

Examples:

\[
\begin{align*}
\text{סרכ} & \quad \text{horse (ms)} \quad \text{becomes} \quad \text{סרכ} \quad \text{horses (mp)} \\
\text{דיבר} & \quad \text{word (ms)} \quad \text{becomes} \quad \text{דיבר} \quad \text{words (mp)}
\end{align*}
\]

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

Examples:

\[
\begin{align*}
\text{סרכה} & \quad \text{horse (fs)} \quad \text{becomes} \quad \text{סרכות} \quad \text{mares (fp)}
\end{align*}
\]

5B. **Dual ending.** Hebrew sometimes uses a dual ending ה י to depict things which occur twice, especially those things which naturally occur in pairs.

Examples:

\[
\begin{align*}
\text{אוזן} & \quad \text{ear (fs)} \quad \text{becomes} \quad \text{אוזנים} \quad \text{two ears (du)} \\
\text{יד} & \quad \text{hand (fs)} \quad \text{becomes} \quad \text{ידיים} \quad \text{two hands (du)} \\
\text{יום} & \quad \text{day (ms)} \quad \text{becomes} \quad \text{יומִים} \quad \text{two days (du)}
\end{align*}
\]

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

---

104 fs = feminine singular  
105 mp = masculine plural  
106 Originally the feminine singular noun and adjective ended in ה . In the development of the language, however, this ending was eventually replaced by ה . The original ה remains in the feminine plural nouns and adjectives.  
107 fp = feminine plural  
108 du = dual
2A. Exceptional Considerations

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

1C. Some nouns are naturally feminine: הָנָה = daughter or אִשָּׁה = mother.

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

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

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

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

father (ms) becomes fathers (mp)
woman (fs) becomes women (fp)

4B. A unique situation occurs with בַּת (daughter). Its plural form adds the feminine plural suffix to the masculine noun בֵּן (son): בָּתָות (daughters).

3A. Vowel Pointing Changes

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

2B. Examples:

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>ms</td>
<td>סוס</td>
<td>גָּדוֹל</td>
<td>חֲכָם</td>
<td>※</td>
</tr>
<tr>
<td>fs</td>
<td>קַרְוָה</td>
<td>גָּדוֹלָה</td>
<td>חֲכָמָה</td>
<td>※</td>
</tr>
<tr>
<td>mp</td>
<td>סָסְרָה</td>
<td>גָּדוֹלָה</td>
<td>חֲכָמָה</td>
<td>※</td>
</tr>
<tr>
<td>fp</td>
<td>קַרְוָה</td>
<td>גָּדוֹלָה</td>
<td>חֲכָמָה</td>
<td>※</td>
</tr>
</tbody>
</table>

*Only in Ezek 23:44 does the form בָּתָות (women) occur.*
The first column of the chart at the bottom of the preceding page indicates that the vowel pointings do not change when the suffixes are attached to a noun with only one syllable.

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

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

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

### 4A. Vocabulary

**Nouns:**

- אָבִיָּם Abraham
- אָבְרָם Abram (earlier form of אָבִיָּם)
- אִירָן (f.) ear
- אִירָן (f.) mother
- אֵרִים seed, offspring, descendant(s)
- יֵשַׁע Joseph
- יְחֵי Jacob
- יְפִיטָן Egypt
- מְשֶה Moses
- סָדָן horse

**Verbs:**

- אָבָא he sought, he searched for
- בָּרְא he blessed
- בָּרֶה he was strong
- בָּרָה he reigned, he was king, he ruled
- לָבֵר he served, he worked, he tilled (the ground)

**Adjectives:**

- חַיָּם wise
- כָּל all, every, everything, everyone
much, numerous, abundant, great (in quantity, not quality)

Particles:

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

there is, there are
CHAPTER 10

Noun and Adjective: Their Relationship

In the Word – Exegetical Insights

Psalm 25:8a

שות רוחה ידוהי

☞ See Vocabulary for ידוהי.

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

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

1A. Attributive Adjectives

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

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

Examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>a good horse</td>
<td>a horse, a good (one)</td>
</tr>
<tr>
<td>a great man</td>
<td>a man, a great (one)</td>
</tr>
</tbody>
</table>

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

110 Cf. 2 Sam 19:33.
Examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>a good horse</em></td>
<td>מוכב סוס, a horse, a good (one)</td>
</tr>
<tr>
<td><em>a good mare</em></td>
<td>מוכב סוס, a mare, a good (one)</td>
</tr>
<tr>
<td><em>good horses</em></td>
<td>סוסים פרברים, horses, good (ones)</td>
</tr>
<tr>
<td><em>good mares</em></td>
<td>סוסות פרבות, mares, good (ones)</td>
</tr>
</tbody>
</table>

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

Examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>a good horse</em></td>
<td>מוכב סוס, a horse, a good (one)</td>
</tr>
<tr>
<td><em>the good word</em>[^111]</td>
<td>דיבר טוב, the word, the good (one) (Josh 21:45)</td>
</tr>
<tr>
<td><em>the good mare</em></td>
<td>ימא הנקבה, the mare, the good (one)</td>
</tr>
<tr>
<td><em>the good land</em></td>
<td>השטח טוב, the land, the good (one) (Deut 6:18)</td>
</tr>
<tr>
<td><em>the good horses</em></td>
<td>חסרי טוב, the horses, the good (ones)</td>
</tr>
<tr>
<td><em>the good things</em></td>
<td>דברים טובים, the things, the good (ones) (Josh 23:14)</td>
</tr>
<tr>
<td><em>good mares</em></td>
<td>סוסות פרבות, mares, good (ones)</td>
</tr>
<tr>
<td><em>the great trials/burdens</em></td>
<td>חטפות קשות, the trials/burdens, the great (ones) (Deut 7:19)</td>
</tr>
</tbody>
</table>

2A. Predicate Adjectives

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

Example:

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>The horse is good.</em></td>
<td>טוב סוס, Good is[^112] the horse.*</td>
</tr>
</tbody>
</table>

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

[^112]: Hebrew normally does not employ any form of the verb *to be* (וָלַב) to express the present tense of that verb (*am, is, are*). This verb is known as the copula. The copula in Hebrew usually is implied by the context and must be supplied in English translation.
Biblical Hebrew structures predicate adjectives in the following manner:

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

**Examples:**
- הַגָּדוֹל הַיָּעָל the man was old (1 Sam 4:18)
- הָיוֹת הָיוֹת the LORD is righteous (Ps 11:7)

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

**Examples:**
- הַגָּדוֹל הַיָּעָל the man was great (1 Sam 25:2)
- הָיוֹת הָיוֹת הָיוֹת הָיוֹת the LORD is great in Zion (Ps 99:2)

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

**Examples:**
- והמֶלֶךְ וּבָרֹךְ the king is blessed (1 Chr 29:1)
- אברִים אָמוֹר אֶלַי אֵלַי Abrahar and Sarah were old (Gen 18:11)

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

**Examples:**
- הָיוֹת הָיוֹת הָיוֹת הָיוֹת that day is great (Jer 30:7)
- הָיוֹת הָיוֹת the LORD is righteous (Ps 129:4)

**3A. Demonstrative Pronouns**

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

<table>
<thead>
<tr>
<th>Near Demonstratives</th>
<th>Remote Demonstratives</th>
</tr>
</thead>
<tbody>
<tr>
<td>ms  קָדָשָׁה</td>
<td>this קָדָשָׁה</td>
</tr>
<tr>
<td>fs  קָדָשָׁה</td>
<td>this קָדָשָׁה</td>
</tr>
<tr>
<td>cp  קָדָשָׁה</td>
<td>these קָדָשָׁה</td>
</tr>
<tr>
<td>mp  קָדָשָׁה</td>
<td>these קָדָשָׁה</td>
</tr>
<tr>
<td>fp  קָדָשָׁה</td>
<td>these קָדָשָׁה</td>
</tr>
</tbody>
</table>

---

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

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

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

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

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

Examples:

- this man = הָאָשֶׁר הָגֹמ
- this woman = הָאָשֶׁר הָוָא
- that horse = לֶסֶפֶשׁ הָוָא

That mare is good. = פַּלְפַּלְפַּל הָוָא

after these things = אֵלָה אָרְבָּרֶים הָאָלָה (Gen 15:1)

these eight = שְׁמַעְתָּו אָלָה (Gen 22:23)

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

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

Examples:

- This is a man. = הָאָשֶׁר
- This is the man. = הָאָשֶׁר הָאָשֶׁר
- This is the good man. = הָאָשֶׁר הָאָשֶׁר שָׁלוֹם
- These are the generations\(^{116}\) of the heavens and the earth. = אֵלָה הָאָרְבָּרֶים הָאֵלָה אֵלָה (Gen 2:4)

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

Examples:

- this good man = הָאָשֶׁר שָׁלוֹם הָוָא
- that good woman = הָאָשֶׁר שָׁלוֹם הָוָא

\(^{116}\) Even though the phrase utilizes a plural pronoun and the plural noun, it is idiomatic and could just as well be translated as this is the history of the heavens and the earth.
this good land = נָהֳרָיו וָגְפֵּרָיו וָנֵאת (Deut 4:22)

this evil congregation = וְעַזְרֵיהֶם וְרַעְשֵׁיהֶם וָנֵאת (Num 14:35)

4A. Vocabulary

Nouns:
- אֵל שֶדַדְיֵא, God Almighty
- אֶזְמָר Assyria
- וָכָּמָר (m. or f.) elder, old person
- מִלְכָּאוֹשָׁה (f.) business, occupation, work, employment
- הָעַרָה (f.) assembly, congregation, gathering
- רֶעֶה (f.) evil, harm, trouble, disaster, calamity
- וְזִלְחֲדוֹת (f.) (line) of descendants, generation, history

Verbs:
- וַיָּבֵא he was old, he grew old, be an old man
- וַיָּבֵא he was full, he filled

Pronouns:
- וָכַּל (c.pl.) these
- וָהָל (m.s.) that
- וָהָל (f.s.) that
- וָהָל (f.s.) this
- וָהָל (m.s.) this
- וָהָל (m.pl.) those
- וָהָל (f.pl.) those

Adjectives:
- וַיָּבֵא old
- וַיָּבֵא upright, honest
- וַיָּבֵא innocent, just, right, righteous
- וַיָּבֵא bad, evil, injurious; וַיָּבֵא (f.)

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

- יָהּ now [used for time reference]
- מָהו there [used for place reference]
CHAPTER 11

The Construct State

In the Word – Exegetical Insights

Psalm 19:10a-b

יראת יהוה מפורת ... לוע

משפריריה יהוה אלה

See Vocabulary and/or Glossary for unfamiliar words.

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

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

לוע: Preposition ל plus the noun לוע, continuing future, always, meaning forever.

משפריריה: The first noun is a masculine plural noun in the construct state.

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

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

119 Cf. pages 74–75 (2A).

120 See Holladay, 121–22.
1A. Introduction

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

1B. For example, the three words in נַחֲלִיִּים (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 *maqgeph* in this example lose their accent.\(^{122}\) None of the words are in the construct state.

2B. If any of the words bound together by the *maqgeph* display a long vowel, the long vowel (if changeable) is shortened. This shortening occurs because the vowel is now in a closed, unaccented syllable and therefore must be short.\(^{123}\)

1C. For example, when יָמִּים לְּכָל in יָמִּים לְּכָל (all the men,\(^{124}\) Neh 11:2) is connected with a *maqgeph* לְּכָל, the holem in לְּכָל is reduced (shortened) to a qamets hatuph (ך).\(^{123}\)

2C. However, יָמִּים לְּכָל יִשְׂרָאֵל (Gen 33:11)\(^{125}\) shows that when the words connected by *maqgeph* have a full-letter vowel (א, י, י, and י), it remains long since these cannot be reduced.\(^{126}\)

2A. Definition

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

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\(^{121}\) See pages 49 and 52 for previous instruction regarding the use of *maqgeph*.

\(^{122}\) The occurrence of two accented syllables in succession disrupts the rhythm of pronunciation. Biblical Hebrew avoids this disruption by connecting single syllable words with a *maqgeph*.

\(^{123}\) See page 40 (2C).

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

\(^{125}\) See *In the Word* at Chapter 9 (page 67).

\(^{126}\) Cf. pages 26 (2A) and 38 (3A).

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

\(^{128}\) These two elements of the construct relationship are also called the *pregenitive* and the *genitive* (cf. IBHS, §9.2a. The older grammars refer to them as the *regens* (governor or ruler) and *rectum* (governed...
3A. Usage

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

4A. Rules

1B. In biblical Hebrew the construct connects with the absolute by either a conjunctive accent or a maqquph.

2B. While the English word of in translation usually follows the construct, occasionally translators employ for, with, or in, depending on the context.

3B. When the compound thought is definite, the word in construct never takes the definite article. Only the word in the absolute takes the article. For example, the weight of the king is written כֹּל חֵן הַמִּלְחָה, never כָּל חֵן כֹּל חֵן. Proper names are definite even without the definite article, therefore the construct is also definite: בְּיַמֵּי הֶזְכִּיר קְנֵיתָה, in the days of Hezekiah (1 Chr 4:41).

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

4B. The words in construct are thought of as one compound word and cannot be separated. Thus, two constructs connected by the waw conjunction (“and”) cannot be attached to the same absolute.
Biblical Hebrew possesses a number of ways to express the genitive concept displayed in a statement like the sons and daughters of David. The chart below displays those ways.

<table>
<thead>
<tr>
<th>STATUS</th>
<th>HEBREW</th>
<th>LITERAL TRANSLATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Incorrect</td>
<td>בְּנֵי דוֹרָתָהוֹ</td>
<td>the sons of and daughters of David</td>
</tr>
<tr>
<td>1. Correct (construct)</td>
<td>בְּנֵי דוֹרָתָהוֹ</td>
<td>the sons of David and his daughters</td>
</tr>
<tr>
<td>2. Correct (construct)</td>
<td>בְּנֵי דוֹרָתָהוֹ</td>
<td>the sons of David and the (or, his) daughters</td>
</tr>
<tr>
<td>3. Correct (without construct)</td>
<td>לֹאָזוּרָהוֹ</td>
<td>the sons and the daughters who belong to David</td>
</tr>
</tbody>
</table>

**CORRECT COMPOUND GENITIVES**

<table>
<thead>
<tr>
<th>1</th>
<th>all the magicians and wisemen of Egypt (Gen 41:8)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>the cupbearer and the baker of the king of Egypt (Gen 40:1)</td>
</tr>
<tr>
<td>3</td>
<td>the cupbearer and the baker of the king of Egypt (Gen 40:5)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>إِمَّٰرٌ شَيْءٌ ثَيَٰثٌ</th>
<th>the days of the years of the lives of my fathers (Gen 47:9)</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَشَأْرُ مَسْرَرٞ فَسْرَاتٌ مَسْرَرٞ</td>
<td>and the remainder of the number of bowmen of the warriors of the sons of Qedar (Isa 21:17)</td>
</tr>
</tbody>
</table>

---

131 The asterisk (*) indicates a form or phrase not found in the Hebrew OT. See page 77 fn 117.
132 The article in this case probably should be understood as possessive (cf. HBI, §1.4.3b).
133 A better translation of the phrase the sons of Qedar would be Qedarites. See page 62 fn 95 and page 99.
5B. If an adjective modifies a noun in the construct state, the adjective cannot interrupt the connection of the construct with the absolute. Therefore, it must follow the compound expression: רוח האלוהים (an evil spirit of God, 1 Sam 16:15).

Note: This form of expression can be somewhat ambiguous. For example, בית מלך ירמיה can mean:

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

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

5A. Adjustments in Vowel Pointings

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

- Nouns in construct are unaccented and, therefore, the closed syllables must have short vowels if possible.

- The Hebrew tendency is to hurry on to the accented syllable by reducing the preceding vowels (if possible) to the shortest possible vowel sounds.

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

---

134 Better translated as from (a genitive of source).
135 המتكون חכמה, חכמה, חכמה (Hag 2:9) probably means the second (or, latter) glory of this house rather than the glory of this second (or, latter) house. The primary clue is the placement of the demonstrative pronoun immediately after rather than after the adjective (מִחְכָּרֶה). See J-M, §139a.
136 See page 40 (2C).
137 See page 69 (1B).
138 Some of the forms in the chart do not occur in the Hebrew Bible, but are shown here so that a full picture of potential forms can be seen.
Gender | Absolute singular | Construct singular | Absolute plural | Construct plural | Dual Absolute/Construct
---|---|---|---|---|---
Masculine | ⪼ | ⪼ | ⪼ | ⪼ | ⪼ / ⪼
 | ⪼ | ⪼ | ⪼ | ⪼ | ⪼ / ⪼
Feminine | ⪼ | ⪼ | ⪼ | ⪼ | ⪼ / ⪼
 | ⪼ | ⪼ | ⪼ | ⪼ | ⪼ / ⪼

Note that the masculine singular (ms) construct in this particular example does not change because the vowel is a full-letter vowel which normally cannot be reduced. The 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 a construct relation:

1. הָאָרָא כְּרִיתָא (Gen 1:4; the maqquph joins the particle that to the predicate adjective: (and God saw) that the light was good.
2. אֵשֶׁר הָדַרְגָּה יֵלֶדֶּנָּה גַּדְרָה: (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.

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

The construct dual follows the same form as the construct plural nouns that do not have a dual ending. The י simply changes to י, just as in רָאָס, above.

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

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

The feminine singular (fs) construct retains the full-letter vowel י but the י shortens to י. Two changes have occurred:

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

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

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

The second vowel back (י) is pointed as short as possible— with a shewa.
Note the variations in forms for the following irregular nouns:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Absolute singular</th>
<th>Construct singular</th>
<th>Absolute plural</th>
<th>Construct plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>שָׁמָּה</td>
<td>שָׁמָּה</td>
<td>תַּשָּׁוְמָה</td>
<td>שָׁמָּה</td>
</tr>
<tr>
<td>Feminine</td>
<td>שֶׁבֶר</td>
<td>שֶׁבֶר</td>
<td>תַּשֶּׁבֶר</td>
<td>שֶׁבֶר</td>
</tr>
</tbody>
</table>

6A. Vocabulary

Nouns:

- שָׁם (f.) truth
- נָבָר hero, mighty man, warrior
- ש (m.), fish
- כָּפָר (f.) sacrifice
- קָפָר (f.) sin, sin-offering
- מְרָא (f.) fear
- מְסָפָר silver, money
- נֹבַה (m. or f.) altar
- מְלָה (f.) battle, war
- מַלְכוּ (m. or f.) place
- גֶּפֶן judgment, justice
- נִבְרַי prophet
- עַלְמוֹ eternity, a long time
- עִין (m. or f.) tree, wood

---

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

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

150 The plural of נָבָר (father) is irregular.

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

152 Like נָבָר, הָרָא נָבָר is an irregular noun.
(m. or f.) deep, primeval ocean

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>רכַּב</td>
<td>he sacrificed</td>
</tr>
<tr>
<td>זָכַר</td>
<td>he remembered</td>
</tr>
<tr>
<td>סָבַך</td>
<td>he surrounded</td>
</tr>
<tr>
<td>נָחַל</td>
<td>he stood</td>
</tr>
<tr>
<td>לִבְדַכ</td>
<td>he was right, he was in the right, he was just, he was righteous</td>
</tr>
<tr>
<td>סָפִיד</td>
<td>he judged</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adjectives</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>נָנוֹר</td>
<td>clean, pure, genuine</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Adverbs</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּא</td>
<td>together, equally, altogether, entirely</td>
</tr>
<tr>
<td>נֶמַצ</td>
<td>from where? (יָא + בּ)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Prepositions</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>עַל בּ</td>
<td>therefore, for that reason</td>
</tr>
</tbody>
</table>
CHAPTER 12

Personal Pronouns, the Particle יָהּ, and Accusatives

In the Word – Exegetical Insights

1 Samuel 30:13

לָמֶר אֲחָד ואִישׁ מֵעָה אָהָד ... נֶשֶׁר מָצָה אָנוּכִי נֶבֶר לָאָשׁ גֶּפֶלֶךְ

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

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

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

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

1A. Personal Pronouns—Subject

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

---

Chart of Personal Pronouns

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1ˢᵗ</td>
<td>אִי (י')</td>
<td>154</td>
</tr>
<tr>
<td></td>
<td>we (c)</td>
<td>155</td>
</tr>
<tr>
<td>2ⁿᵈ</td>
<td>תָ' (ת')</td>
<td>156</td>
</tr>
<tr>
<td></td>
<td>you (m)</td>
<td>157</td>
</tr>
<tr>
<td>2ⁿᵈ</td>
<td>תְו (ת')</td>
<td></td>
</tr>
<tr>
<td></td>
<td>you (f)</td>
<td></td>
</tr>
<tr>
<td>3ʳᵈ</td>
<td>אָה (א)</td>
<td>158</td>
</tr>
<tr>
<td></td>
<td>they (m)</td>
<td></td>
</tr>
<tr>
<td>3ʳᵈ</td>
<td>אָה (א)</td>
<td>159</td>
</tr>
<tr>
<td></td>
<td>they (f)</td>
<td></td>
</tr>
</tbody>
</table>

2A. The Definite Object

1B. Definition

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

2B. Usage

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

Examples:

- לֵבֶת תָ' לָקֶץ = he took the silver [or money] (Num 3:50)
- לֵבֶת תָ' לָקֶץ = David took the lyre. (1 Sam 16:23)

Note the difference between the following two examples:

- לֵבֶת תָ' לָקֶץ = The king took . . .

---

154 הָי (870 times) is the more common of the two forms (י', 358 times).
155 The abbreviations represent the gender: c = common, m = masculine, f = feminine.
156 הָי (125 times) is the more common of the two forms. The second form is found only 6 times in the OT. הָי is a rare form found only once in Jer 42:6.
157 This form occurs only 5 times in the OT; הָי occurs 743 times.
158 הָי is found only 4 times in the OT; הָי only occurs once in Ezek 34:31.
159 הָי occurs 282 times and הָי 269 times.
160 The Pentateuch commonly spells this pronoun as אָה.
162 The article here probably best represents a possessive: his. See page 82 fn 132.
2C. Although the definite article usually does not appear when ęנ (or ęנ) introduces proper nouns or names, the object is still considered definite—proper nouns are always grammatically definite.164

Examples:

מְחֻיָּאֵל יַלְדָּה אָחָת מְתֻשָּׁאֵל = Mehuiael fathered Methushael. (Gen 4:18)
מְתֻשָּׁאֵל יַלְדָּה אָחָת מְחֻיָּאֵל = Methushael fathered Lamech. (Gen 4:18)

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

Examples:

בָּרָא אֶלֹהִים אֶת הַשָּׁמַיִם אֶת הָאָרֶץ = God created the heavens and the earth. (Gen 1:1)
עֲשָּׂה אִישָּׁה דָּרָשׁ אִישׁ ואַהֲרָן = He appointed165 Moses and Aaron. (1 Sam 12:6)

4C. When ṢN precedes יִמּ, the meaning is whom. However, ṢN never precedes יִמּ.

Examples:

אָחָת מְתֻשָּׁאֵל הָעָלמ = Whom have I exploited? (1 Sam 12:3)
עֲשָּׂה = 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 ȋ (ׇ), a genitive ending in ȋ (ׇ), and an accusative ending in ȋ (.fetchall).167 While the nominative and genitive case endings seem for the most part to have disappeared from Biblical Hebrew, the accusative case ending has remained in one particular usage. This usage designates an

---

163 The asterisk following the Hebrew indicates that it is not a form or phrase found in the Masoretic Text, but is consistent with the grammatical rules of biblical Hebrew. See page 82 fn 131.
164 See page 81 (3B).
165 The Hebrew verb הָעָלָה is a very common verb with many possible meanings, depending upon the context in which it is employed. In 1 Sam 12:6 appointed is more appropriate than made.
166 For the form of the interrogative pronoun, see page 52 (4C).
167 Cf. page 13 (1A).
adverbial accusative of direction or motion toward by appending ℓ, rather than denoting the direct object of a transitive verb.

2B. Usage

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

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

Example:

דָּמְאָלַמְאָה = toward the heavens (Gen 15:5)

2C. Occasionally it makes reference to time.

Example:

מַמְנְיָמַמְנְי = from day to day (every day) (Exod 13:10)

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

Examples:

וִלֵאֶלֶל פֶּאֶל פֶּאֶל = Then\textsuperscript{168} the man shall [take] his wife\textsuperscript{169} unto the priest (Num 5:15)

וַאֶבַיֵוַאֶבַי = and the serpent said unto the woman (Gen 3:4)

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

Examples:

Without suffix: נִמְרִמ = Egypt

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

Without suffix: דִּמְרְ = the city

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

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

\textsuperscript{169} יִמְרִי possesses a 3ms (third person masculine singular) pronominal suffix: his. These suffixes will be explained in \textit{Chapter 14}. נִמְרִי can mean either woman (see the very next example, above) or wife. Context determines the meaning for any particular usage.
4A. Vocabulary

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

Nouns:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֹזֵן (du. אֹזֵנוֹ)</td>
<td>nose, nostrils (du.), anger</td>
</tr>
<tr>
<td>גְבוּל</td>
<td>glory, splendor, honor, reputation</td>
</tr>
<tr>
<td>בָד</td>
<td>bread, food</td>
</tr>
<tr>
<td>מַחֲנֶה</td>
<td>(m. or f.) camp, army</td>
</tr>
<tr>
<td>נַע</td>
<td>work, labor, deed</td>
</tr>
<tr>
<td>נַע</td>
<td>lad, young man; servant, attendant</td>
</tr>
<tr>
<td>קָנָה</td>
<td>flock, flocks (of sheep or goats)</td>
</tr>
<tr>
<td>לְוֵי</td>
<td>peace, prosperity, success, welfare</td>
</tr>
<tr>
<td>שְׁלִים</td>
<td>heavens, sky, heaven</td>
</tr>
</tbody>
</table>

Verbs:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>לָלָד</td>
<td>he lived, he was alive</td>
</tr>
<tr>
<td>לָל</td>
<td>he was able</td>
</tr>
<tr>
<td>לָלָו</td>
<td>he added, he continued, he did again</td>
</tr>
<tr>
<td>לָלָר</td>
<td>he descended, he went down</td>
</tr>
</tbody>
</table>

Adverbs:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָ֫י</td>
<td>where? (also מָ֫י)</td>
</tr>
<tr>
<td>לָלָר</td>
<td>not, no</td>
</tr>
<tr>
<td>מָ֫י</td>
<td>thus, so</td>
</tr>
<tr>
<td>מָ֫י</td>
<td>thus, so</td>
</tr>
<tr>
<td>לָל</td>
<td>not, no</td>
</tr>
<tr>
<td>טָבָר</td>
<td>around, surrounding; (pl.) surroundings, vicinity</td>
</tr>
<tr>
<td>מ</td>
<td>here (also occurs as מ or מ)</td>
</tr>
</tbody>
</table>

---

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

171 Although the Vocabulary translations for מ and לָל appear the same, biblical writers usually employ מ to express manner (especially in introducing speech: Thus says the LORD) and לָל to express comparison (And it came to be so, Gen 1:15). For the compound מ (therefore), see page 85.
CHAPTER 13

The Regular Verb — Perfect

In the Word — Exegetical Insights

Deuteronomy 29:15 [Eng., 16]

כְּרַחְתּוּ זִיעְתָהּ
אַתֶּנְא שַׁרְשָׁבֵנוּ בַּאֲרֵי מְצֵרָה
רָאָת אֵשֵׁר עַבְרָנוּ בּקְרֵי חָוָיו אֶשֶר עַבְרָתָהּ:

❖ For unfamiliar words, see the Vocabulary at the end of the chapter.
❖ Observe the use of אַתֶּנְא and הַאֲרֵי in this passage.¹⁷² Both precede relative clauses (beginning with the relative pronoun נָא).¹⁷³ Instead of using which or what, this context demands the translation how.
❖ For the meaning of the verbs עַבְרָנוּ, יַשְׁבַּנּוּ, יַרְשַׁעְתּוּ, compare the forms with those in the chart at the end of this chapter.
❖ Exegetical comment: The personal pronoun¹⁷⁴ is emphatic, because it is unnecessary—the subject of the verb is identified by the suffix on the verb. Thus, the verse makes double reference to the subject. It is legitimate to translate the emphatic personal pronoun as you yourselves.

1A. Introduction

1B. The 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.¹⁷⁵ By

¹⁷² See pages 88–89.
¹⁷³ See pages 64–65.
¹⁷⁴ See the chart of personal pronouns on page 88.
¹⁷⁵ See page 13 (1A).
changing the vowel pointings and by adding prefixes and suffixes the Hebrew verb expresses kind of action, mood, \textsuperscript{176} person, gender, and number.

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

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

<table>
<thead>
<tr>
<th>Translation</th>
<th>Simple Perfect 1cs\textsuperscript{177}</th>
<th>Triliteral Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>I killed, I kill, I will kill</td>
<td>יָלַז</td>
<td>קָשַל</td>
</tr>
<tr>
<td>I kept, I keep, I will keep</td>
<td>יָאַב</td>
<td>שֶמַר</td>
</tr>
<tr>
<td>I wrote, I write, I will write</td>
<td>יָתַב</td>
<td>הָכָה</td>
</tr>
<tr>
<td>I reigned, I reign, I will reign</td>
<td>יָלִז</td>
<td>מלַד</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translation</th>
<th>Simple Perfect 3ms\textsuperscript{178}</th>
<th>Triliteral Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>he killed, he kills, he will kill</td>
<td>יָלַז</td>
<td>קָשַל</td>
</tr>
<tr>
<td>he kept, he keeps, he will keep</td>
<td>יָאַב</td>
<td>שֶמַר</td>
</tr>
<tr>
<td>he wrote, he writes, he will write</td>
<td>יָתַב</td>
<td>הָכָה</td>
</tr>
<tr>
<td>he reigned, he reigns, he will reign</td>
<td>יָלִז</td>
<td>מלַד</td>
</tr>
</tbody>
</table>

\textbf{2B. The Nature of Verb Action}

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

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

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

\textsuperscript{177} 1cs = 1\textsuperscript{st} person common singular.

\textsuperscript{178} 3ms = 3\textsuperscript{rd} person masculine singular.
These two verb forms can represent a variety of shades of meaning, depending upon the dictates of the context. This grammar will describe the exegetically significant emphases or meanings of these verb forms in their respective chapters. Hebraists\(^\text{179}\) adhere to three different views regarding the components and meaning of the classical (Hebrew Bible) verb forms:

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

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

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

The following table demonstrates how, for the purpose of the illustrations of this Grammar and for exercises in its Workbook, students should translate the Perfect (*qatal*) forms of the verb. The table utilizes ר‘ל, but the types of translations it demonstrates apply to all fientive\(^\text{185}\) perfects regardless of their roots.\(^\text{186}\)

\(^\text{179}\) Hebraists are Hebrew scholars.

\(^\text{180}\) IBHS, §29.6.

\(^\text{181}\) J-M, §111.


\(^\text{184}\) 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.”

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

\(^\text{186}\) Alternate translations may include the following: *he keeps, he will keep, he has kept, he had kept, he has been keeping, he had been keeping, he did keep, he is keeping, he will have kept, and he will be keeping*. The context alone will determine which translation is the best choice.
3B. The Seven Conjugations

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

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

---

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

188 For example, יָלַל (he uncovered, exposed, revealed), יָדַע (he knew, was known, made known), יִלַד (he bore, was born, became father of), and יָסִיף (he visited).
## Chart of Hebrew Verb Conjugations

<table>
<thead>
<tr>
<th>Traditional Name</th>
<th>Hebrew Name</th>
<th>Action</th>
<th>Linguistic Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qal</td>
<td>לְלָל</td>
<td>Simple Active</td>
<td>Grundstamm = G</td>
</tr>
<tr>
<td>Niphal</td>
<td>נַעַל</td>
<td>Simple Passive</td>
<td>N-stamm = N</td>
</tr>
<tr>
<td>Piel</td>
<td>פִּיל</td>
<td>Factitive¹⁹⁰ Active</td>
<td>Doppelungsstamm = D</td>
</tr>
<tr>
<td>Pual</td>
<td>פִּיל</td>
<td>Factitive Passive</td>
<td>Doppelungsstamm with $u = Du$</td>
</tr>
<tr>
<td>Hiphil</td>
<td>הָפִּיל</td>
<td>Causative Active</td>
<td>H-stamm = H</td>
</tr>
<tr>
<td>Hophal</td>
<td>הָפוֹל</td>
<td>Causative Passive</td>
<td>Hu-stamm = Hu</td>
</tr>
<tr>
<td>Hithpael</td>
<td>הָפְעִיל</td>
<td>Factitive Reflexive</td>
<td>Doppelungsstamm with $t$ infix = Dt</td>
</tr>
</tbody>
</table>

### Miscellaneous Rare Intensive Conjugations

<table>
<thead>
<tr>
<th>Name</th>
<th>Hebrew Name</th>
<th>Action</th>
<th>[with metathesis of sibilant¹⁹¹]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poel</td>
<td>פֶּל</td>
<td>Factitive Active</td>
<td></td>
</tr>
<tr>
<td>Poal</td>
<td>פֶּל</td>
<td>Factitive Passive</td>
<td></td>
</tr>
<tr>
<td>Hithpoel</td>
<td>הָפוֹל</td>
<td>Factitive Reflexive</td>
<td></td>
</tr>
<tr>
<td>Polel</td>
<td>פֶּל</td>
<td>Factitive Active</td>
<td></td>
</tr>
<tr>
<td>Pulal</td>
<td>פֶּל</td>
<td>Factitive Passive</td>
<td></td>
</tr>
<tr>
<td>Hithpolal</td>
<td>הָפוֹל</td>
<td>Factitive Reflexive</td>
<td></td>
</tr>
<tr>
<td>Pilpel</td>
<td>פֶּל</td>
<td>Factitive Active</td>
<td></td>
</tr>
<tr>
<td>Pulpal</td>
<td>פֶּל</td>
<td>Factitive Passive</td>
<td></td>
</tr>
<tr>
<td>Hitpalpel</td>
<td>הָפוֹל</td>
<td>Factitive Reflexive</td>
<td></td>
</tr>
<tr>
<td>Hishtaphelel</td>
<td>הָפוֹל</td>
<td>Factitive Reflexive</td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

¹⁹¹ A sibilant is an s-sounding consonant. In Hebrew sibilants include the following consonants: ג, ס, צ, כ, ו. Metathesis refers to two consonants switching places in the order of the letters given as the word’s spelling: הָפִּיל becomes הָפִּיל.
2A. The Suffix or qatal Verb Form

1B. Introduction

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

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

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

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

<table>
<thead>
<tr>
<th>Parsing [Singular]</th>
<th>Form</th>
<th>Suffix</th>
<th>Translation</th>
<th>Personal Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>שִׁמע־וֹר</td>
<td>יָחֵי</td>
<td>I kept</td>
<td>נֶּהֱפָכָהּ</td>
</tr>
<tr>
<td>2ms</td>
<td>שִׁמע־וֹר</td>
<td>יָחֵי</td>
<td>you kept</td>
<td>נֶּהֱפָכָהּ</td>
</tr>
<tr>
<td>2fs</td>
<td>שִׁמע־וֹר</td>
<td>יָחֵי</td>
<td>you kept</td>
<td>נֶּהֱפָכָהּ</td>
</tr>
<tr>
<td>3ms</td>
<td>שִׁמע־וֹר</td>
<td>None</td>
<td>he kept</td>
<td>unrelated</td>
</tr>
<tr>
<td>3fs</td>
<td>שִׁמע־וֹר</td>
<td>יָחֵי</td>
<td>she kept</td>
<td>unrelated</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Parsing [Plural]</th>
<th>Form</th>
<th>Suffix</th>
<th>Translation</th>
<th>Personal Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cp</td>
<td>שִׁמע־וֹר</td>
<td>יָחֵי</td>
<td>we kept</td>
<td>נֶּהֱפָכָהּ</td>
</tr>
<tr>
<td>2mp</td>
<td>שִׁמע־וֹר</td>
<td>יָחֵי</td>
<td>you kept</td>
<td>נֶּהֱפָכָהּ</td>
</tr>
<tr>
<td>2fp</td>
<td>שִׁמע־וֹר</td>
<td>יָחֵי</td>
<td>you kept</td>
<td>נֶּהֱפָכָהּ</td>
</tr>
<tr>
<td>3cp</td>
<td>שִׁמע־וֹר</td>
<td>יָחֵי</td>
<td>they kept</td>
<td>unrelated</td>
</tr>
</tbody>
</table>

---


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

194 See page 88, Chart of Personal Pronouns.

195 Qal suffixed forms (also known as Qal perfects) occur over 9800 times scattered through over 7200 verses of the Hebrew Bible.
3B. **Note:** Like the noun and adjective, the verb must always agree with its subject in gender and number.

**Examples:**

- כַּבֵּד בָּא = Abraham buried (Gen 23:19)
- לֹאָבָא = the earth/land was dry (Gen 12:10)
- נְלַכָּנָה בָּא = the Israelites walked (Josh 5:6)

3A. **Identifying Hebrew Verb Roots**

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

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

<table>
<thead>
<tr>
<th>Form</th>
<th>Eliminated Elements</th>
<th>Triliteral Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָשֵׁם</td>
<td>remove prefixed נ</td>
<td>שֵׁם</td>
</tr>
<tr>
<td>מֶלֶמה</td>
<td>remove prefixed מ and suffixed ה</td>
<td>לֶה</td>
</tr>
<tr>
<td>מְלֶכֶת</td>
<td>remove suffixed מ</td>
<td>לֶכ</td>
</tr>
<tr>
<td>מַלֶכֶה</td>
<td>remove suffixed ו</td>
<td>לֶכ</td>
</tr>
<tr>
<td>מַלֶכֶת</td>
<td>remove infixed full-letter vowel י</td>
<td>לֶכ</td>
</tr>
<tr>
<td>מַלֶכֶה</td>
<td>remove prefixed ה, infixed full-letter vowel י, and suffixed ה</td>
<td>לֶכ</td>
</tr>
<tr>
<td>מַלֶכֶה</td>
<td>remove prefixed מ and suffixed ה</td>
<td>לֶכ</td>
</tr>
</tbody>
</table>

---

196 See page 73 (2B).
197 See page 62 fn 95.
198 כַּבֵּד, לֹאָבָא, and נְלַכָּנָה have a middle vowel and only two consonants—but still three letters.
199 These two steps alone will not identify successfully many forms in the Hebrew Bible. Later chapters will deal with such verbs in the discussions of what are known as *weak verbs*.
200 Many Hebrew words that have an י or י following a prefix are formed from roots that originally began with a consonantal י that has become a full-letter vowel in the form. That original י of the triliteral root eventually became a consonantal י.
4A. Vocabulary: Learn the Qal Perfect (qatal) of שֵׁם.

Nouns:
- אֲבָל (f.) stone
- אָבָא (f.) cubit (approx. 18 inches)
- אָל (f.) fire
- בֶּרֶי (f.) covenant
- בְּמֵיסָר (f.) family, clan
- בְּמֵיסָר (m. or f.) mouth, opening
- בְּמַי לִל (inner part, inward part, interior, midst, middle)
- בְּמַי לִל (f.) horn
- בְּמַי לִל (m. or f.) field, pasture, open country
- בְּמַי לִל gate, city gate

Verbs:
- בּוֹרָה he took possession of, he became the heir (of someone)
- בּוֹרָה he cut, he cut off, he made (a covenant, with בְּרִיר)
- בּוֹרָה he wrote
- בּוֹרָה he shut, he closed, he handed over
- בּוֹרָה he passed, he crossed over
- בּוֹרָה he visited, he took care of, he made a search
- בּוֹרָה he came near, he approached
- בּוֹרָה he lay down

Particles:
- בָּנָן alas!, woe!
- בָּנָן behold, look (here)
CHAPTER 14

Pronominal Suffixes for Nouns

In the Word – Exegetical Insights

Isaiah 55:8

כִּי לָא מַחְשָׁבוֹתָ֖י מַחְשָׁבֹתָ֑יכֶם
וְלָא דְרֶכֶךָ בְּרָכִ֖י נָא֑וֹדֵה:

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

✞ For לא, see the Vocabulary at the end of the chapter.

✡ מַחְשָׁבֹתָ֖י is a מ -prefix feminine noun (מַחְשָׁבָ֗תָ֖ה) occurring here in the plural plus a 1cs pronominal suffix: my thoughts.

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

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

1A. Introduction

Biblical Hebrew modifies nouns with adjectives far less than English. Often it uses elements like the construct relation (cf. Chapter 11) for adjectival modification. For expressing possession, Hebrew uses pronominal suffixes added to the construct.
form of the noun. Thus, Hebrew expresses the phrase my horse (אֶשֶר אֶשֶר) as horse-of-me. Some of the suffixes exhibit a slight variation from the personal pronoun. Note those variations in the chart below.

2A. Singular Nouns with Pronominal Suffixes

1B. Suffixes on Masculine Nouns

<table>
<thead>
<tr>
<th>Absolute form</th>
<th>Construct form</th>
</tr>
</thead>
<tbody>
<tr>
<td>sWs = horse</td>
<td>rb'D&gt; = word</td>
</tr>
<tr>
<td>Construct form</td>
<td></td>
</tr>
<tr>
<td>sWs = horse of</td>
<td>rb'D&gt; = word of</td>
</tr>
<tr>
<td>sing.</td>
<td></td>
</tr>
<tr>
<td>1 com.</td>
<td>אֶשֶר אֶשֶר = my horse</td>
</tr>
<tr>
<td>2 masc.</td>
<td>אֶשֶר אֶשֶר = your horse</td>
</tr>
<tr>
<td>2 fem.</td>
<td>אֶשֶר אֶשֶר = your horse</td>
</tr>
<tr>
<td>3 masc.</td>
<td>אֶשֶר אֶשֶר = his horse</td>
</tr>
<tr>
<td>3 fem.</td>
<td>אֶשֶר אֶשֶר = her horse</td>
</tr>
<tr>
<td>plur.</td>
<td></td>
</tr>
<tr>
<td>1 com.</td>
<td>אֶשֶר אֶשֶר = our horse</td>
</tr>
<tr>
<td>2 masc.</td>
<td>אֶשֶר אֶשֶר = your horse</td>
</tr>
<tr>
<td>2 fem.</td>
<td>אֶשֶר אֶשֶר = your horse</td>
</tr>
<tr>
<td>3 masc.</td>
<td>אֶשֶר אֶשֶר = their horse</td>
</tr>
<tr>
<td>3 fem.</td>
<td>אֶשֶר אֶשֶר = their horse</td>
</tr>
</tbody>
</table>

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 אֶשֶר the long vowel (א) does not change: (1) because it is never more than one syllable back from the accented syllable and (2) because it is a full-letter vowel and thus cannot be reduced or shortened.
   - In rb'D>, however, the first vowel (gamets) reduces to a shewa. This change occurs because it is the third syllable back from the accent and the Hebrew tendency is to hurry onward to the accented syllable.

3. Hebrew attaches the pronominal suffixes to the construct form of the noun. Note that the masculine singular of אֶשֶר does not change in the construct. rb'D>, however, does change except in the 2m and 2f plural: rb'D> and rb'D>.
In the remainder of the forms, however, the *pathach* under the ב lengthens to a *qamets*. Why? The addition of the pronominal suffix in those situations force the ב syllable open, thus requiring that the *pathach* heighten to the *qamets*: ב.

4. The 3fs הָרָעָבֶּךָ (her horse) has a dot in the ה. It is called a *mappiq* (מָפִיקַּדָּד = bringing out). Hebrew phonology\(^{201}\) inserts *mappiq* so that a distinction might be made between *mare* (מָרַה) and *her horse* (חָרָעָבָה). The *mappiq* attributes full consonantal status to the ה as compared to its normal silent status.

5. The pronominal suffix attached to a noun makes that noun definite, therefore it does not take the definite article. If an attributive adjective modifies a noun with a pronominal suffix, that adjective must have the definite article since it must agree with the noun it modifies in gender, number, and definiteness:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>נָסֵרְךָ אֶמוֹרְךָ</td>
<td>the good horse</td>
</tr>
<tr>
<td>סָפֵרְךָ אֶמוֹרְךָ</td>
<td>my good horse</td>
</tr>
</tbody>
</table>

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

*Blessed be YHWH, the God of my master Abraham, Who has not abandoned His lovingkindness and His truth with my master.*

(Gen 24:27)

2B. Comparison of Pronominal Suffixes to the Personal Pronouns

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

<table>
<thead>
<tr>
<th>Person</th>
<th>Personal</th>
<th>Suffix</th>
<th>Personal</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt;</td>
<td>אֶתְנָו (אֶתְנָו)</td>
<td>-</td>
<td>אַנַּוְּה (אַנַּוְּה)</td>
<td>-</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt;</td>
<td>אֵלָה (אֵלָה)</td>
<td>-</td>
<td>אֵלָה</td>
<td>-</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt;</td>
<td>אֵלָה</td>
<td>-</td>
<td>אֵלָה</td>
<td>-</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt;</td>
<td>אֵלָה</td>
<td>-</td>
<td>אֵלָה</td>
<td>-</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt;</td>
<td>אֵלָה</td>
<td>-</td>
<td>אֵלָה</td>
<td>-</td>
</tr>
</tbody>
</table>

---

\(^{201}\) Phonology is the science of speech sounds and phonetics.
• Note that all 2nd person pronominal suffixes utilize some form of the ב.  
• Each pronominal suffix (with the exception of 3fs) identifies with one element of its corresponding personal pronoun.  
• What are the similarities between the personal pronoun and the pronominal suffixes that make them easy to identify?

3B. Suffixes on Feminine Nouns

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

| Absolute form | סֹפַת = mare | סִנָּה = counsel |
| Construct form | סֹפַת = mare of | סִנָּה = counsel of |
| sing. 1 com. | סֹפַת = my mare | סִנָּה = my counsel |
| 2 masc. | סֹפַת = your mare | סִנָּה = your counsel |
| 2 fem. | סֹפַת = your mare | סִנָּה = your counsel |
| 3 masc. | סֹפַת = his mare | סִנָּה = his counsel |
| 3 fem. | סֹפַת = her mare | סִנָּה = her counsel |
| plur. 1 com. | סֹפַת = our mare | סִנָּה = our counsel |
| 2 masc. | סֹפַת = your mare | סִנָּה = your counsel |
| 2 fem. | סֹפַת = your mare | סִנָּה = your counsel |
| 3 masc. | סֹפַת = their mare | סִנָּה = their counsel |
| 3 fem. | סֹפַת = their mare | סִנָּה = their counsel |

Explanatory Notes:

1. The feminine singular סֹפַת was originally סֹפַת. Since Hebrew attaches the pronominal suffixes to the construct form of the noun, the construct סֹפַת appears before the suffixes.  

2. The third column of the chart depicts the declension of סִנָּה (counsel). It follows the same vowel pointing alterations as רַבְרָב did in the previous chart. The only exception is the composite shewa under the first root letter. The presence of the guttural demands this change—a guttural prefers compound shewa.  

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202 See page 83 fn 144.  
203 See pages 29 (1A) and 37 (4B).
3A. Plural Nouns with Suffixes

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

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Absolute form</strong></td>
<td>סוסים = horses</td>
<td>כְּסָוף = mares</td>
</tr>
<tr>
<td><strong>Construct form</strong></td>
<td>סוס = horses of</td>
<td>כְּסָוף = mares of</td>
</tr>
<tr>
<td>sing. 1 com.</td>
<td>סִנְפַּי = my horses</td>
<td>כְּסָוף = my mares</td>
</tr>
<tr>
<td>2 masc.</td>
<td>סִשָּׁן = your horses</td>
<td>כְּסָוף = your mares</td>
</tr>
<tr>
<td>2 fem.</td>
<td>סִשָּׁן = your horses</td>
<td>כְּסָוף = your mares</td>
</tr>
<tr>
<td>3 masc.</td>
<td>סִשׁי = his horses</td>
<td>כְּסָוף = his mares</td>
</tr>
<tr>
<td>3 fem.</td>
<td>סִשׁי = her horses</td>
<td>כְּסָוף = her mares</td>
</tr>
<tr>
<td>plur. 1 com.</td>
<td>סִנְסֵינו = our horses</td>
<td>כְּסָוף = our mares</td>
</tr>
<tr>
<td>2 masc.</td>
<td>סִשָּׁנ = your horses</td>
<td>כְּסָוף = your mares</td>
</tr>
<tr>
<td>2 fem.</td>
<td>סִשָּׁנ = your horses</td>
<td>כְּסָוף = your mares</td>
</tr>
<tr>
<td>3 masc.</td>
<td>סִשׁנ = their horses</td>
<td>כְּסָוף = their mares</td>
</tr>
<tr>
<td>3 fem.</td>
<td>סִשׁנ = their horses</td>
<td>כְּסָוף = their mares</td>
</tr>
</tbody>
</table>

Explanatory Notes:

1. Both the masculine and the feminine plural nouns employ a yod infix between the plural noun and its suffix.

2. The feminine plural noun maintains the נ throughout the declension.

3. The נ and נ 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 סוס and כְּס (chart on page 102).

Nouns:

Aaron
flesh, meat, food; body
David
Judah
angel, messenger
Verbs:

- בָּחַר he chose
- בָּטַח he trusted
- בָּשָׁא he sought, he investigated
- בָּשָׁמ he thought, he planned, he imputed
- בָּלַם he clothed, he put on (a garment)
- בָּלַא he found

Adverbs:

- דָּפַת so, thus, as follows
- דָּאָר very, exceedingly

Interrogative:

- וַיַּשְּא why?

---

204 This term occurs approximately 360 times in the Hebrew Bible (nearly one-third of them in Jeremiah). Perhaps it was originally the construct of הָנָּא. It has become a fixed technical term in prophetic speech.
CHAPTER 15

Pronominal Suffixes for הָּ and Prepositions

In the Word – Exegetical Insights

Joshua 1:15

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

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

Exegetical comment: Identify the reason for the change from 3mp to 2mp at mid-verse.

וּרֶשֶׁהּ נְבֶתְתֵיהּ: Do you recognize the components of the first word? What is בָּשָׁם? What is indicated by the מ on the end of בָּשָׁם? Given the fact that the root is וּרֶשֶׁה, 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.

If Hebrew were to employ the common symbols of 10 and 5 for 15, the result would be the same consonants as the name of Yahweh (Yah): וּשָׁם. Therefore, to avoid defiling the divine name, the Jewish people utilize 9 and 6 for 15.
is a particle (ם). Do you recognize the pronoun that follows it? Note that these two words are not in construct relation. The *maqgeph* simply indicates that they are to be pronounced as one word.

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

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

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 רשת ('f.), *property or possession*. What is its root?

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

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

#### Pronominal Suffixes on Definite Object Marker

<table>
<thead>
<tr>
<th>Person &amp; Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st common</td>
<td>אַתָּת</td>
<td>me</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>יָתְתָה</td>
<td>you</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>יָתְתָה</td>
<td>you</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>אַתָּת</td>
<td>him</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>אַתָּת</td>
<td>her</td>
</tr>
</tbody>
</table>

### 2A. Pronominal Suffixes with Prepositions

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

—רשת = Object (the direct object marker with pronominal suffixes)
—רשת = with (the preposition with pronominal suffixes)

Qal perfect 3cp < רשת.
Pronominal Suffixes on the Preposition \( \text{ָא} \)

<table>
<thead>
<tr>
<th>Person &amp; Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st common</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
</tbody>
</table>

2B. With י and ב

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

<table>
<thead>
<tr>
<th>Number</th>
<th>Person &amp; Gender</th>
<th>י</th>
<th>ב</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>1st common</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td></td>
<td>2nd masculine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td></td>
<td>2nd feminine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td></td>
<td>3rd masculine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td></td>
<td>3rd feminine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number</th>
<th>Person &amp; Gender</th>
<th>י</th>
<th>ב</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>1st common</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td></td>
<td>2nd masculine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td></td>
<td>2nd feminine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td></td>
<td>3rd masculine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
<tr>
<td></td>
<td>3rd feminine</td>
<td>יִֽנֵֽךְ</td>
<td>בְּנֵֽךְ</td>
</tr>
</tbody>
</table>

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

3B. With ב

When the inseparable preposition ב takes pronominal suffixes, Hebrew usually attaches them to its poetical form, הָֽוָֽמ. (Be certain to read the footnotes for the following chart.)
<table>
<thead>
<tr>
<th>Person &amp; Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st common</td>
<td>Like me</td>
<td>Like us</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>Like you</td>
<td>Like you</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>Like you</td>
<td>Like you</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>Like him</td>
<td>Like them</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>Like her</td>
<td>Like them</td>
</tr>
</tbody>
</table>

4B. With מִי

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

<table>
<thead>
<tr>
<th>Number &amp; Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st common</td>
<td>From me</td>
<td>From us</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>From you</td>
<td>From you</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>From you</td>
<td>From you</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>From him</td>
<td>From them or from him</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>From her</td>
<td>From them or from her</td>
</tr>
</tbody>
</table>

5B. With מִלְכָּן, מִלָּה, מִלָּא (also, מִלָּה and מִלָּא)

Some prepositions, such as מִלָּא (to, unto), מִלָּה (on, upon, over), מִלֶּא (unto, until, as far as), מִלָּא (after, behind), מִלָּה (beneath, under, in place of), and others, owing to their forms in poetry, attach suffixes only to the plural.

---

207 The י ending derives from יָנִי of the personal pronoun.
208 The יִ and י endings are primitive forms of י and י which survive in various forms.
209 The longer poetic form does not occur with the “heavy” suffixes כּ, כּ, כּ, כּ, כּ, כּ, and כּ.
210 The pronominal suffix on the preposition מִי suggests a reduplicated מִי מִי, accounting for the dagesh forte (compensatory) in the second מ. Both מִי and מִי מִי are shortened (contracted) forms of מִי מִי and מִי מִי, accounting for the dagesh forte (compensatory) in the מ.
211 Note that the 3ms and 1cp forms of pronominal suffixes on מִי are identical: מִי מִי מִי. Context alone determines which form to translate it as.
212 The “heavy” suffixes כּ, כּ, כּ, כּ, כּ, כּ, and כּ do not attach to the reduplicated form of the preposition.
form. For example, although the form אֶל (cp. אֶל in the chart on p. 105) is technically plural, the preposition cannot be translated as a plural.

<table>
<thead>
<tr>
<th>Number</th>
<th>Person &amp; Gender</th>
<th>אֶל = לָל</th>
<th>לָל = אֶל</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st common</td>
<td></td>
<td>unto me</td>
<td>upon me</td>
</tr>
<tr>
<td>2nd masculine</td>
<td></td>
<td>unto you</td>
<td>upon you</td>
</tr>
<tr>
<td>2nd feminine</td>
<td></td>
<td>unto you</td>
<td>upon you</td>
</tr>
<tr>
<td>3rd masculine</td>
<td></td>
<td>unto him</td>
<td>upon him</td>
</tr>
<tr>
<td>3rd feminine</td>
<td></td>
<td>unto her</td>
<td>upon her</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st common</td>
<td></td>
<td>unto us</td>
<td>upon us</td>
</tr>
<tr>
<td>2nd masculine</td>
<td></td>
<td>unto you</td>
<td>upon you</td>
</tr>
<tr>
<td>2nd feminine</td>
<td></td>
<td>unto you</td>
<td>upon you</td>
</tr>
<tr>
<td>3rd masculine</td>
<td></td>
<td>unto them</td>
<td>upon them</td>
</tr>
<tr>
<td>3rd feminine</td>
<td></td>
<td>unto them</td>
<td>upon them</td>
</tr>
</tbody>
</table>

### 3A. אֶל and אָל

While Hebrew denotes simple possession either by the use of the construct or by pronominal suffixes, אֶל and אָל followed by ל indicate possession in point of time. For example, אֶל וָּל ("much is mine," Gen 33:9) and אָל וָּל ("she had no child," Gen 11:30).

אֶל 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. אָל represents the construct form of אָל, denoting the opposite of אֶל. It means non-existence, nothing, or naught. Biblical Hebrew employs it frequently as a particle of negation, generally translated there is not, there are not, etc.

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

(Gen 18:24) אֶל יֹהֵמָשׁ אָמְרָם זְרֵיכֵם מְזוֹהֵזָה וָּלַיְיָי Perhaps there are fifty righteous individuals in the city . . .

(Ps 14:1) אָל נָבָל בַּל הַלָּבָּם אוֹלָהָה אָלָהָה A fool says in his heart, “There is no God.”

---

213 See Chapter 14 for discussion of plural nouns with pronominal suffixes.
214 See Chapter 11.
215 See Chapter 14.
216 Placing “individuals” in a different type face shows that the translator has added it to clarify the meaning.
4A. Vocabulary

Nouns:

- בֵּית enemy (also, בֵּית)
- תִּשְׁעַן thousand
- רַע rain
- גַּזְמַנְי male
- כְּפָר (m. or f.) fool
- יִבְרָת (f.) female
- אֵיתֶן image, likeness, idol
- הַדָּר (f.) law, instruction

Verbs:

- בָּקַשׁ he slew, he killed
- בָּלַשׁ he finished, he completed, he perished

Particles:

- בֵּית perhaps
- יִבְרָת where? what kind? (also, בֵּית)
- בֵּית also, even
- בֵּית still, still more, again

Numerals:

- בֵּית (m.), בֵּית (f.) one (constructs בֵּית and בֵּית)
- בֵּית (m.), בֵּית (f.) two (constructs בֵּית and בֵּית)
- בֵּית (m.), בֵּית (f.) three (constructs בֵּית and בֵּית)
- בֵּית (m.), בֵּית (f.) four (constructs בֵּית and בֵּית)
- בֵּית (m.), בֵּית (f.) five (constructs בֵּית and בֵּית)
- בֵּית (m.), בֵּית (f.) six (constructs בֵּית and בֵּית)
- בֵּית (m.), בֵּית (f.) seven (constructs בֵּית and בֵּית)
- בֵּית (m.), בֵּית (f.) eight (constructs בֵּית and בֵּית)
- בֵּית (m.), בֵּית (f.) nine (constructs בֵּית and בֵּית)
- בֵּית (m.), בֵּית (f.) ten (constructs בֵּית and בֵּית)

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

218 The dot over the right horn of the ב serves to also mark the holem in all this number’s forms: יַלְאָש, יַלְאָש, and יַלְאָש.
CHAPTER 16

The Regular Verb — Imperfect and Imperative

In the Word – Exegetical Insights

Psalm 37:29

"نزיקים יושב א־ירם ותשפם ל־תהלים."

Exegetical comment: The psalmist does not use the normal word order (VSO\textsuperscript{220}) in this clause. Its order is SVO. By the switch he places emphasis on the subject: righteous ones. Since the word order emphasizes something other than the verb itself, the prefix form of the verb comes into play naturally. The context determines the tense or time for the verb—it is not inherent in the verb form itself.

ל־תהלים consists of the preposition ל and the noun תהלים: forever or for a very long time.

1A. Introduction

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

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

\textsuperscript{220} See page 98 (IB).


\textsuperscript{222} Long, Grammatical Concepts 101 for Biblical Hebrew, 94.
may represent key modal nuances (e.g., the subjunctive mood). **Context alone determines the time of the Hebrew imperfect.**

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

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

Just as in the formation of the Hebrew perfect (*qatal*),\(^{223}\) the root provides the fundamental base (stem) for building the Hebrew imperfect (*yiqtol*). The three letters of the normal root usually consist of the three letters of the simplest form in the third person masculine singular of the perfect. Those three letters appear in all forms of the strong\(^{224}\) or regular verb forms.

<table>
<thead>
<tr>
<th>Simple Imperfect 2mp(^{225})</th>
<th>Triliteral Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָּשֵׁ֥ם</td>
<td>יַּכְּלֵ֥ל</td>
</tr>
<tr>
<td>יָּשֵׁ֥ם</td>
<td>יַּשְׁמֵ֥ר</td>
</tr>
<tr>
<td>יָּשֵׁ֥ם</td>
<td>יַּחַ֥ב</td>
</tr>
<tr>
<td>יָּשֵׁ֥ם</td>
<td>יַּמֵּל</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Parsing</th>
<th>Form</th>
<th>Prefix and Suffix</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>נָּשֵׁ֥ם</td>
<td>[•][•][•]</td>
<td><em>I will keep</em>(^{226})</td>
</tr>
<tr>
<td>2ms</td>
<td>יָּשֵׁ֥ם</td>
<td>[•][•][•]</td>
<td><em>you will keep</em></td>
</tr>
<tr>
<td>2fs</td>
<td>יָּשֵׁ֥ם</td>
<td>[•][•][•]</td>
<td><em>you will keep</em></td>
</tr>
<tr>
<td>3ms</td>
<td>יָּשֵׁ֥ם</td>
<td>[•][•]</td>
<td><em>he will keep</em></td>
</tr>
<tr>
<td>3fs</td>
<td>יָּשֵׁ֥ם</td>
<td>[•][•]</td>
<td><em>she will keep</em></td>
</tr>
<tr>
<td>1cp</td>
<td>נָּשֵׁ֥ם</td>
<td>[•][•]</td>
<td><em>we will keep</em></td>
</tr>
<tr>
<td>2mp</td>
<td>יָּשֵׁ֥ם</td>
<td>[•][•][•]</td>
<td><em>you will keep</em></td>
</tr>
<tr>
<td>2fp</td>
<td>יָּשֵׁ֥ם</td>
<td>[•][•]</td>
<td><em>you will keep</em></td>
</tr>
<tr>
<td>3mp</td>
<td>יָּשֵׁ֥ם</td>
<td>[•][•][•]</td>
<td><em>they will keep</em></td>
</tr>
<tr>
<td>3fp</td>
<td>יָּשֵׁ֥ם</td>
<td>[•][•][•]</td>
<td><em>they will keep</em></td>
</tr>
</tbody>
</table>

---

\(^{223}\) See pages 93–94.

\(^{224}\) “Strong” designates verb roots without weak letters such as gutturals or consonants that can disappear.

\(^{225}\) 2mp = 2nd person masculine plural.

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

\(^{227}\) Occasionally the 3mp and 2mp add a final nun after the shureq: יִּשְׁמַּר and יִּשְׁמַר.
Note: In cases where two forms are identical (3fs and 2ms; 3fp and 2fp), the context must determine which form the reader must understand.

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

2B. Emphatic or Modal Imperfects

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

1C. Cohortative

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

Examples:

<table>
<thead>
<tr>
<th>Simple Imperfect</th>
<th>Cohortative Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָשַׁבֶּל</td>
<td>נָשַׁבֶּל</td>
</tr>
<tr>
<td>נָשַׁבֶּל</td>
<td>נָשַׁבֶּל</td>
</tr>
</tbody>
</table>

2C. Jussive

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

---

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

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

<table>
<thead>
<tr>
<th>Simple Imperfect</th>
<th>Jussive Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָשַׁר</td>
<td>he will keep</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>let him keep</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>he will keep</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>let him keep</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>she will keep, you will keep</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>let her keep, may you keep</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>they will keep</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>let them keep</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>The father will keep.</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>Let the father keep.</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>he will visit; he will appoint</td>
</tr>
<tr>
<td>יָשַׁר</td>
<td>let him visit; let him appoint</td>
</tr>
</tbody>
</table>

3A. The Imperative

1B. Commands

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

Examples:

<table>
<thead>
<tr>
<th>Simple Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ms יָשַׁר</td>
<td>you will keep</td>
</tr>
<tr>
<td>Ms יָשַׁר</td>
<td>Keep!</td>
</tr>
<tr>
<td>Fs יָשַׁר</td>
<td>you will keep</td>
</tr>
<tr>
<td>Fs יָשַׁר</td>
<td>Keep!</td>
</tr>
<tr>
<td>Mp יָשַׁר</td>
<td>you will keep</td>
</tr>
<tr>
<td>Mp יָשַׁר</td>
<td>Keep!</td>
</tr>
<tr>
<td>Fp יָשַׁר</td>
<td>you will keep</td>
</tr>
<tr>
<td>Fp יָשַׁר</td>
<td>Keep!</td>
</tr>
</tbody>
</table>

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

2B. Prohibitions

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

---

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

231 See page 56 (2C).
Examples:

- נֶעֱצָהּ לָאָ תְּשֵׁרְרְרוֹתָהּ = and never break a bone of it  
  (Exod 12:46)
- לֹאָ חַנְנוּ = Don’t ever steal!  
  (Exod 20:15)
- אָלַי חַטַּנְיֵי הָלִי = Don’t (at this time) ask me to leave you.  
  (Ruth 1:16)
- יָאָחַת מְשַׁפֵּרָהּ אָלַי הַשּׁמוֹרָהּ = and do not (at this time) keep their ordinances.  
  (Ezek 20:18)

3B. Imperatives with Paragogic

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

Examples:

- שֵׁמֶךְ יִהְיֶהּ הָךְ הֵרָךְ = Hear a righteous cause, O Yahweh.  
  (Ps 17:1)
- שֶׁכֶּבֶּה נְעָרָיָה = Lie with me.  
  (Gen 39:7)
- שֶׁמֶּרָה חַפְּשֶׂי = Guard my soul.  
  (Ps 25:20)
- שֶׁמֶּרָה הַחֲלָלָה הָֽתָּה = Hear this dream. (or, Listen to this dream.)  
  (Gen 37:6)

4A. Comparative

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

Examples:

- כִּרְסָם הָאֲשֵׁרָהּ מְחַיָּיָהוּ = Because your steadfast love is better than life.  
  (Ps 63:4)
- גַּלְּפָּם נְאָבְרָם נְמַגְּשֵׁי = nations greater and mightier than you  
  (Deut 4:38)

Biblical Hebrew often uses הָ to express the superlative degree.

---

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

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

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

\[\text{וַתִּהְוַתַּנְתָּ הַגָּדוֹלָה בְּכָל־הָעָרַיִם תִּרָּאָה פִּלּוּ} ~ \text{and the serpent was the shrewdest of the living creatures of the field [or, the wild animals]}^{235} \text{ (Gen 3:1)}

\[\text{רָאָאָה פִּלּוּי לֹא־כָל־הָעָרַיִם} = I \text{ know that Yahweh is the greatest god} \text{ (Exod 18:11)}

5A. Vocabulary

Learn the Qal Imperfect (yiqtol) of רָאָאָה.

Nouns:

| מַה | (f.) prostitute, harlot  |
| מְלֹא | (pl. מְלֹא) rule, law, regulation; portion  |
| מְלֹא | (f.) statute  |
| מַה | Jordan River  |
| מַה | leader, chieftain  |
| מַה | witness, testimony  |
| מַה | (m. or f.) iniquity, sin, guilt, punishment (for guilt)  |
| מַה | (f.) sacrifice (completely burned), burnt offering  |
| מַה | bone  |
| מַה | (m. or f.) time, point in time, occasion  |
| מַה | Rebecca  |
| מַה | Rachel  |

Verbs:

| מַה | he stole, he kidnapped  |
| מַה | he ruled  |
| מַה | he touched, he met, he entreated  |
| מַה | he broke, he shattered, he smashed  |

Adverbs:

| מַה | how?  |

Particles:

| מַה | therefore  |

---

235 Hebraists usually take the construct “of the field” as an idiom for “wild” or “undomesticated,” since מַה means “open field” (those areas outside villages and towns). See Michael A. Grisanti, “םַּלְדוֹ/םַלְדוֹ,” in NIDOTTE, 3:1217.
CHAPTER 17
The Participle

In the Word – Exegetical Insights

Isaiah 66:12

כָּרֵךְ אָמֵר יְהוָה: הַגָּן נָפָשׁוּ אֲלֵיהּ הָנִּירֶה שָׁלוֹם

כָּרֵךְ שָׁמָּה שָׁמוֹר וָעָם

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

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

כָּרֵךְ שָׁמָּה Shàmåh: The second participle may be understood as continuing the previous participial construction.

1A. Qal Active Participle

1B. Introduction

The Hebrew participle corresponds to the English participle, which normally ends in -ing. A participle is a nominal form of a verb that is employed with an auxiliary verb (a form of be) to indicate continuous or characteristic activity. Grammarians also refer to the participle as a gerund. A gerund is a verbal form employed as noun while still conveying the meaning of the verb. In the sentence Translating Hebrew is both a science and an art, translating is a gerund formed from the verb translate. The table on the next page indicates how the principle parts of the Qal active participle are formed.
<table>
<thead>
<tr>
<th>Gender &amp; Number</th>
<th>— he kept</th>
<th>— he sat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ms</td>
<td>קープר — keeping, keeper</td>
<td>יָשָׁב — sitting, sitter</td>
</tr>
<tr>
<td>Fs</td>
<td>לַעֲמֹר or לָעְמֹר — keeping, keeper</td>
<td>נַשָּׁב or נַשָּׁב — sitting, sitter</td>
</tr>
<tr>
<td>Mp</td>
<td>נַשָּׁב — sitting, sitters</td>
<td>נַשָּׁב — sitting, sitters</td>
</tr>
<tr>
<td>Fp</td>
<td>נַשָּׁב — sitting, sitters</td>
<td>נַשָּׁב — sitting, sitters</td>
</tr>
</tbody>
</table>

2B. Explanatory Notes

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

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

Examples:

|ןַשָּׁב| = and he was dwelling. (Gen 14:12)
|לַעֲמֹר| = he was going. (Num 22:22)
|נַשָּׁב| = whoever sheds (or, the shedder of) man’s blood (Gen 9:6)

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

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

Examples:

|ָּעְמֹר| = the men are sitting
|וֺעְמֹר| = the women are keeping
|קְפִּר| = the king is keeping
|קְפִּר| = the king is keeping

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

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

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236 In this example, the participle behaves as a noun (substantival participle) or as a relative clause. By context, the action of the participle is characteristic, thus the use of the present tense in English.
(1) A holem above the first root letter. Occasionally this holem appears as a full-letter vowel holem, as in שֵׁם. In the case of יָשֵׁב, the dot above the ש serves both as the holem and the dot that distinguishes the ש from the ד.

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

(3) The accompanying subject.

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

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

Examples:

רֹמֵהוּ = the king is keeping
רֹמֵהוּ = the king who is keeping
סֶרֶךְ הַמְיַסְתִּים עֵלֶּה = pharaoh who was sitting upon his throne (Exod 11:5)

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

2A. Qal Passive Participle

1B. Introduction

The passive\(^{237}\) 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:

<table>
<thead>
<tr>
<th>Gender &amp; Number</th>
<th>שָׁמַר = he kept</th>
<th>יָשֵׁב = he sat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ms</td>
<td>שָׁמַר, being kept</td>
<td>יָשֵׁב, being sat</td>
</tr>
<tr>
<td>Fs</td>
<td>שָׁמַר, being kept</td>
<td>יָשֵׁב, being sat</td>
</tr>
<tr>
<td>Mp</td>
<td>אֲשֹׁמֵר, being kept</td>
<td>יָשֵׁב, being sat</td>
</tr>
<tr>
<td>Fp</td>
<td>אֲשֹׁמֵר, being kept</td>
<td>יָשֵׁב, being sat</td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

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

Examples:

רמ"מ ויהי* = the king is being kept
רמ"מ ויהי* = the king who is being kept
כל־ה_listing הכתובות מרכז מהזכורים = all the words of this law which are written in this book (Deut 28:58)

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

3A. Vocabulary

Nouns:

אחות (f.) sister
בהמ" (m. or f.) cattle, domestic animals; beasts, animals
データ (f.) pattern, form, shape, image
הָרְבֻּה (f.) wall (around a city, area, or building)
מָאתָה one hundred; מְאתָה, two hundred
חַיָּה (f.) gift, present, offering (esp., grain offering)
לָאָרָן young bull, steer; לָאָרָן (f.) cow
רַאָשָׁה (m. or f.) first (in rank) [an ordinal number]
ראֶשִׁית (f.) beginning, first fruit
רְשֹׁף official, commander, leader
רַבָּה (m. or f.) sabbath
רֶבֶּךְ midst, middle (construct: רֶבֶךְ)

Verbs:
ָאֲלָה he redeemed
ַמְלָה he stretched out, he reached out
ָבָלָה he fell
ְנָבָה he answered, he replied
ְשָׁבָה he rested, he ceased (work)
ְשָׁפָה he poured out, he spilled, he shed

Pronouns:
ֶפָּה, בֵּן with what? by what means? how?
ֶפָּה, בֵּן how much? how many?
ֶלָּמָה, לָמָה why?

Adverbs:
ֱָאֲ ה yea, surely, only

Prepositions:
ְבֵּרָה behind, through, out of, for the benefit of
ְבֵיהָ within, inside

Particles:
ְנָא (A particle of urgency that is difficult to translate; often untranslatable. In some cases, please might be legitimate. Sometimes surely or then might be appropriate.)
CHAPTER 18

The Infinitive

Cardinal and Ordinal Numbers

In the Word – Exegetical Insights

Exodus 20:8

The Qal infinitive absolute (to remember) functions as an imperative in this clause, maintaining the infinitive’s ability to govern a direct object. acts as the infinitive’s object.

is a construct phrase.

is also an infinitive (to sanctify it or to keep it holy), an infinitive construct: Piel infinitive construct with preposition prefix and 3ms pronominal suffix. The infinitive construct functions as an adverbial modifier of the primary verb, the infinitive absolute .

Exegetical comment: As an adverbial phrase, it specifies how to remember.

1A. Infinitive Construct

1B. Introduction

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

Chapter 21 will discuss the Piel conjugation of Hebrew verbs.
2B. Examples:

- לְשׁוֹנָה = to keep (Gen 3:24)
- מַשָּׂרָה = ruling, to rule (Prov 19:10)
- לְעוֹלָה = to remember (Gen 9:16)
- לְעֹלָה = to gather (Exod 16:27)
- לְעֹלָה = writing, to write (Deut 31:24)

- לְשׁוֹנָה אָצְרִיָּה עַל יְהוָהיִה = to keep the way of the tree of life (Gen 3:24)
- לְעוֹלָה בָּרִיאָה עַלּוֹלָה = to remember the eternal covenant (Gen 9:16)
- לְעֹלָה לְרוֹאָה לְעֹלָה = and to cry out [or, complain] again to the king (2 Sam 19:29)

3B. Explanatory Notes:

1C. The infinitive construct possesses no person, gender, or number. One form is employed with any person, gender, or number.

2C. The infinitive construct emphasizes the existence of purpose (cf. examples under 2B). Similar to the Greek aorist, it emphasizes the fact of the act rather than the doing of the act.

2A. Infinitive Absolute

1B. Introduction

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

2B. Examples

1C. Emphasis (PI CIA)

= You shall surely keep240 the commandments of Yahweh your God (Deut 6:17)

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

240 Or, you must keep or you are obligated to keep.
2C. Duration (PC CIA)

\[\text{לָשׁוֹם יַעֲשֶׂהוּ רָמָתָהוּ; רָמָתָהוּ יַעֲשֶׂה רָמָתָהוּ} = \text{Keep on listening to my speech} \]  
\[\text{נִנְשָׁאוֹל לְאָוָה} = \text{the refining goes on} \]  
\[\text{לָשׁוֹם יַעֲשֶׂהוּ רָמָתָהוּ} = \text{and you will keep on eating} \]  
\[\text{נִנְשָׁאוֹל לְאָוָה} = \text{he keeps on acting as a judge} \]

3B. Explanatory Notes:

1C. There are two keys which assist in the recognition of the infinitive absolute:
   (1) the infixed full-letter *holem* between the second and third root letters, and
   (2) the usual accompaniment of a finite verb from the same root.

2C. Both infinitive construct and infinitive absolute will take a furtive *pathach*\(^{243}\) when ending in a guttural (e.g., \(ךָנָלָחְנִי\)).

3C. Similar to the infinitive construct, the infinitive absolute has no person, gender, or number. One form is employed with any person, gender, or number.

4C. Unlike the infinitive construct, the infinitive absolute takes no prefixes or suffixes. In other words, the infinitive construct is *constructed with prefixes and suffixes*, but the infinitive absolute stands *absolutely alone*.

3A. Cardinal and Ordinal Numbers

1B. Introduction

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

\(^{241}\) Or, you must remember or you are obligated to remember.

\(^{242}\) In the Hebrew Bible the form is actually \(יִשָּׂם יַעֲשֶׂהוּ רָמָתָהוּ\), a form of the imperfect that Chapter 20 will present.

\(^{243}\) See pages 38–39 (2A).
The Hebrew Bible spells out numerals rather than using signs or symbols for them. In ancient times scribes sometimes represented numbers with some sort of symbol system: / / / = 3. Somewhere along the way, Biblical Hebrew apparently incorporated a letter-number system that continues to this day: נ = 1, ב = 2, ג = 3, etc.

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

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

**Examples:**
- יומָא = one day (Gen 1:5)
- שֵׁפָתָה = one language (Gen 11:6)
- נֵינְהַנָּה נֶאֶה = the one company (Gen 32:8)

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

**Examples:**
- שָׁנִים כְּרוֹבִים וֹאֹמַּב = two golden cherubs (Exod 25:18)
- לָתֶם מַעֲפָף שְׁאֹם = two loaves of bread (Lev 23:17)
- שָׁנָה מְפָרָתָה הָנְדָלָה = the two great lights (Gen 1:16)
- שִׁום נְשִׁים = two wives (Gen 4:19)
- שָׁנָה בַּנֵּים = two sons (Gen 10:25)

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

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine Absolute</th>
<th>Masculine Construct</th>
<th>Feminine Absolute</th>
<th>Feminine Construct</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>נָנָה</td>
<td>נֶאֶה</td>
<td>נֶאֶה</td>
<td>נָנָה</td>
</tr>
<tr>
<td>4</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
</tr>
<tr>
<td>5</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
</tr>
<tr>
<td>6</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
</tr>
<tr>
<td>7</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
</tr>
<tr>
<td>8</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
</tr>
<tr>
<td>9</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
</tr>
<tr>
<td>10</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
<td>נוֹנָה</td>
</tr>
</tbody>
</table>

244 The point over the right horn of ס serves also as the holem throughout the forms for three.
Examples:

\[\text{תשלום בנים} = \text{three sons} \quad \text{(Gen 6:10)}\]
\[\text{שנה ימים} = \text{six days} \quad \text{(Exod 16:26)}\]
\[\text{ענים שנים} = \text{six years} \quad \text{(Gen 6:10)}\]
\[\text{מברשימים חדש} = \text{eight days old} \quad \text{(Gen 17:12)}\]
\[\text{שמות אמונות} = \text{eight cubits} \quad \text{(1 Kgs 7:47)}\]
\[\text{שכאורה ... ושעשרה} = \text{ten persons ... the ten} \quad \text{(Gen 18:32)}\]

Exceptions:

\[\text{שבעת הנשים שרי} = \text{and the three wives of his sons} \quad \text{(Gen 7:13)}\]
\[\text{אקרבまとות השרי} = \text{the four corners of the earth} \quad \text{(Ezek 7:2)}\]

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

<table>
<thead>
<tr>
<th>Number</th>
<th>With Masculine Nouns</th>
<th>Or</th>
<th>With Feminine Nouns</th>
<th>Or</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>שֵׁשֶׁת מעשרה</td>
<td>or</td>
<td>שֵׁשֶׁת מעשרה</td>
<td>or</td>
</tr>
<tr>
<td>12</td>
<td>שֵׁשֶׁת מעשרה</td>
<td>or</td>
<td>שֵׁשֶׁת מעשרה</td>
<td>or</td>
</tr>
<tr>
<td>13</td>
<td>שִׁשּׁשֶׁת מעשרה</td>
<td>or</td>
<td>שִׁשּׁשֶׁת מעשרה</td>
<td>or</td>
</tr>
<tr>
<td>14</td>
<td>שִׁשּׁשֶׁת מעשרה</td>
<td>or</td>
<td>שִׁשּׁשֶׁת מעשרה</td>
<td>or</td>
</tr>
<tr>
<td>15</td>
<td>שִׁשְׁשָׁה מעשרה</td>
<td>or</td>
<td>שִׁשְׁשָׁה מעשרה</td>
<td>or</td>
</tr>
<tr>
<td>16</td>
<td>שִׁשְׁשָׁה מעשרה</td>
<td>or</td>
<td>שִׁשְׁשָׁה מעשרה</td>
<td>or</td>
</tr>
<tr>
<td>17</td>
<td>שִׁשְׁשָׁה מעשרה</td>
<td>or</td>
<td>שִׁשְׁשָׁה מעשרה</td>
<td>or</td>
</tr>
<tr>
<td>18</td>
<td>שִׁשְׁשָׁה מעשרה</td>
<td>or</td>
<td>שִׁשְׁשָׁה מעשרה</td>
<td>or</td>
</tr>
<tr>
<td>19</td>
<td>שִׁשְׁשָׁה מעשרה</td>
<td>or</td>
<td>שִׁשְׁשָׁה מעשרה</td>
<td>or</td>
</tr>
</tbody>
</table>

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

\[\text{שנה} \] is an irregular noun. It is fem., but takes a masc. plural ending. The number takes into account the noun’s true gender—the masc. number modifies the fem. noun.

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

אַחְוֶר שֵׁשֶׁר יֵלֶדֶי = his eleven children  
(Gen 32:22)
שֵׁשֶׁר שֵׁשֶׁר אֲרוֹבֵי מים = twelve springs of water  
(Gen 17:12)
אַחְוֶר שֵׁשֶׁר יֵלֶדֶי = thirteen cities  
(Josh 19:6)
דְּמוֹט הָעֲשִׂישׂיָּה = fifteen shekels  
(Lev 27:7)

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

<table>
<thead>
<tr>
<th>20</th>
<th>שֵׁשֶׁר</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>שְׁלֵשֶׁר</td>
</tr>
<tr>
<td>40</td>
<td>אַרְבָּעָה</td>
</tr>
<tr>
<td>50</td>
<td>דְּמוֹט</td>
</tr>
<tr>
<td>60</td>
<td>שֵׁשֶׁר</td>
</tr>
<tr>
<td>70</td>
<td>שְׁלֵשֶׁר</td>
</tr>
<tr>
<td>80</td>
<td>אַרְבָּעָה</td>
</tr>
<tr>
<td>90</td>
<td>דְּמוֹט</td>
</tr>
</tbody>
</table>

Examples:

250 שֵׁשֶׁר שֵׁשֶׁר = twenty years  
(Gen 31:38)
251 שְׁלֵשֶׁר שְׁלֵשֶׁר = thirty days  
(Deut 34:8)
252 שְׁלֵשֶׁר שְׁלֵשֶׁר = twenty-four years  
(1 Kgs 15:34)
253 שְׁלֵשֶׁר שְׁלֵשֶׁר = seventy-seven men  
(Judg 8:14)
254 שְׁלֵשֶׁר שְׁלֵשֶׁר = forty-nine years  
(Lev 25:8)

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

Examples:

שְׁמוֹנָה מַאתָה שֵׁשֶׁר = 800 years  
(Gen 5:4)
שְׁמוֹנָה מַאתָה שְׁלֵשֶׁר = 162 years  
(Deut 34:8)
כֹּל הָאָלָף אַרְבָּעִים = about 3000 men  
(Exod 32:28)
כָּהֵן הָאָלָף = 200 loaves of bread  
(1 Sam 25:18)

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

249 In Biblical Hebrew a singular form of the noun occurs with numbers in the teens. The plural noun normally occurs when it precedes the number: שֵׁשֶׁר אֲרוֹבֵי מים (fourteen sons, 1 Chr 25:5).

250 As with the teens, the tens usually modify a singular form of the noun. They modify plural nouns when the noun precedes the number: אֲרוֹבֵי מים (twenty rams, Gen 32:14).

251 In compound numbers the single digit number follows the agreement/disagreement rules for numbers one through 10 with regard to gender. Compare this example with the preceding one.

252 The compound numbers may be written in either order: forty nine or nine and forty.

253 Hebrew utilizes the ב preposition to express the expression of approximation, about.
Barrick & Busenitz, *A Grammar for Biblical Hebrew*

---

\[\text{עַלָּפיֹת} \text{בָּאָמָה} = 2000 \text{cubits}^{254} \quad \text{(Exod 32:28)}
\]
\[\text{שְׂמֵרָת} \text{עַלָּפיֹת} \text{אָדָם} = 10,000 \text{men} \quad \text{(Judg 1:4)}
\]
\[\text{עַלָּפיֹת} \text{רְכֶבָּה} = \text{thousands of ten thousands} \quad \text{(Gen 24:60)}
\]
\[\text{סְגוֹן} \text{עַלָּפֶת} = 12,000 \quad \text{(Ps 60:1)}
\]
\[\text{רְבִיתָם} = 20,000 \quad \text{(Ps 68:18)}
\]
\[\text{רְבִיתָם} \text{שַׁמֶּרֶת} = 20,000 \text{drachmas} \quad \text{(Neh 7:70)}
\]
\[\text{שֵׁרֶםֶת} \text{עַלָּפֶת} \text{שָׁלֶחַ} = 603,550 \quad \text{(Exod 38:26)}
\]

---

### 2B. Ordinal Numbers

Biblical Hebrew possesses a separate set of ordinals for *first* through *tenth* only. For all ordinals above *tenth*, Hebrew employs the cardinal numbers.

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ראוות</td>
<td>ראוות</td>
</tr>
<tr>
<td>2nd</td>
<td>ונינה</td>
<td>ונינה</td>
</tr>
<tr>
<td>3rd</td>
<td>שלש</td>
<td>שלש</td>
</tr>
<tr>
<td>4th</td>
<td>רביע</td>
<td>רביע</td>
</tr>
<tr>
<td>5th</td>
<td>חמיש</td>
<td>חמיש</td>
</tr>
<tr>
<td>6th</td>
<td>שיש</td>
<td>שיש</td>
</tr>
<tr>
<td>7th</td>
<td>שבע</td>
<td>שבע</td>
</tr>
<tr>
<td>8th</td>
<td>שמונה</td>
<td>שמונה</td>
</tr>
<tr>
<td>9th</td>
<td>_ix</td>
<td>ix</td>
</tr>
<tr>
<td>10th</td>
<td>עשיר</td>
<td>עשיר</td>
</tr>
</tbody>
</table>

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

**Examples:**

\[
\begin{align*}
\text{בֵּיתָם} \text{רְדוֹאָשֶׁךָ} &= \text{on the first day} \quad \text{(Exod 12:15)} \\
\text{וְיֵצְא} \text{רְדוֹאָשֶׁךָ} &= \text{this one came out first} \quad \text{(Gen 38:28)} \\
\text{בֵּיתָם} \text{יִשְׁלָכָה} &= \text{a second son} \quad \text{(Gen 30:7)}
\end{align*}
\]

---

254 Literally, 2000 by the cubit.
255 Perhaps twice ten thousand, or ten thousand fold (GKC, §97h).
256 Sometimes Biblical Hebrew utilizes the cardinal דָּוָא as an ordinal: דָּוָא (the name of the first, Gen 2:11).
257 An alternate fem. ending occurs one time: שלש (third party, Isa 19:24).
258 An alternate fem. ending occurs one time: עָשִׁיר (tenth part, Isa 6:13).
4A. Parsing Verbs

1B. Introduction

“Parse” is derived from the Latin pars (plural of “part”) and means to describe a word grammatically. In Hebrew language study parsing identifies eight possible things about a verb. The Parsing Sheet at the end of this chapter depicts eight categories: prefix, conjugation, form, person, gender, number, root, and meaning.

2B. Examples

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

1. יָּהּלָה — Since there is no prefix, that section is left blank on the parsing sheet.
2. וְסָמָה — The four letters נ, ב, י, and י prefixed to a verb to make it an imperfect (yiqtol) are not treated as a prefix when parsing a verb.
3. שָׁמָה — Since all imperatives are in the second person, that section is left blank.
4. יַהֲלָה — Note the prefixed article as well as the fact that participles, being verbal adjectives, have no person.
5. וַהֲמָה — Note the same things as in #4, above.
6. לְפַלְקָה — Note the prefixed preposition as well as the absence of any person, gender, or number.
7. הָמֲנָה — (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 ב.

5A. Vocabulary

259 A noun in construct can be modified by a definite ordinal—the definiteness of the ordinal applies to the noun, just as in any such construct relationship. See page 81 (3B).

260 The student can disregard the category of the verbal suffix at this point. Chapter 24 and Chapter 25 will take up the matter of these suffixes. For parsing exercises, photocopy the second (blank) parsing sheet.
Learn the cardinal and ordinal numbers discussed in this chapter.

Nouns:

- בּּ (m. or f.) garment
- בּּ (m. or f.) firstborn, firstfruit
- בּּ herd, cattle
- בּּ morning
- בּּ border, boundary
- בּּ (m. or f.) generation
- בּּ (m. or f.) power, strength, wealth; army
- בּּ (m. or f.) dream
- בּּ loyalty, faithfulness, kindness, lovingkindness
- בּּ (f.) wing, edge, extremity
- בּּ (f.) palm (of the hand), hand, sole (of the foot)
- בּּ (m. or f.) tongue, language
- בּּ river
- בּּ (m. or f.) evening

Verbs:

- בּּ he perished
- בּּ he dreamed
- בּּ he encamped, he laid siege to
- בּּ he caught, he captured, he overthrew
- בּּ he touched, he struck
- בּּ he approached, he drew near
- בּּ he multiplied
- בּּ he drank
<table>
<thead>
<tr>
<th>WORD</th>
<th>PREFIX</th>
<th>CONJUGATION</th>
<th>FORM</th>
<th>PERSON</th>
<th>GENDER</th>
<th>NUM</th>
<th>ROOT</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִקְלָלָה</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>אָכַל</td>
<td>eat</td>
</tr>
<tr>
<td>יִשְׁמַר</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>שָׁמַר</td>
<td>keep, watch</td>
</tr>
<tr>
<td>יִשְׁמַר</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>שָׁמַר</td>
<td>keep, watch</td>
</tr>
<tr>
<td>יִלַּח</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>לָחֵז</td>
<td>bring forth</td>
</tr>
<tr>
<td>יִשָּׁבוּ</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>יִשָּׁבָה</td>
<td>sit, dwell</td>
</tr>
<tr>
<td>לֵסְכָּה</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>פֶּסֶךְ</td>
<td>visit</td>
</tr>
<tr>
<td>יִשָּׁהְמָא</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>שָׁמֶת</td>
<td>hear, listen</td>
</tr>
</tbody>
</table>

8. verbal suffix
9. verbal suffix
### Parsing Sheet

<table>
<thead>
<tr>
<th>WORD</th>
<th>PREFIX</th>
<th>STEM/CONJUGATION</th>
<th>FORM/TENSE</th>
<th>PERSON</th>
<th>GENDER</th>
<th>NUM</th>
<th>ROOT</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Int</td>
<td>Ar...</td>
<td>P...</td>
<td>Q...</td>
<td>N...</td>
<td>P...</td>
<td>H...</td>
<td>H...</td>
</tr>
<tr>
<td></td>
<td>e</td>
<td>Pre...</td>
<td>Cons</td>
<td>Conj</td>
<td>Qal</td>
<td>Nifal</td>
<td>Piel</td>
<td>Piel</td>
</tr>
<tr>
<td></td>
<td>verbal suffix</td>
<td>verbal suffix</td>
<td>verbal suffix</td>
<td>verbal suffix</td>
<td>verbal suffix</td>
<td>verbal suffix</td>
<td>verbal suffix</td>
<td>verbal suffix</td>
</tr>
</tbody>
</table>

1. verbal suffix
2. verbal suffix
3. verbal suffix
4. verbal suffix
5. verbal suffix
6. verbal suffix
7. verbal suffix
8. verbal suffix
9. verbal suffix
10. verbal suffix
CHAPTER 19

Segholate Nouns and Stative Verbs

In the Word – Exegetical Insights

Psalm 129:2

רבח תארוהי מונעיהו
בּ לא יכללה לו:

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

☆ יכללה: A stative verb from יכלל meaning was able or he prevailed. Often the verb takes the latter meaning when it is not followed by the characteristic infinitive construct with a prefixed ל.

☆ לו: In this context following the previous verb, the ל expresses the concept of against.

☆ Being part of the body of a psalm, this verse consists of Hebrew poetry. Parallelism characterizes Hebrew poetry. For translating this verse, the student should compose two lines of English dividing the verse as the major Hebrew disjunctive accent divides it.

1A. Segholate Nouns

1B. Introduction

A significant number of Hebrew nouns
(1) generally possess a seghol under the second syllable and
(2) indicate an accent on the first syllable (if a word ends in a seghol, the accent precedes it).

Such nouns are called segholate nouns and demand special attention since they are pointed uniquely.
2B. Declension Examples:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1C.</td>
<td>יֵלְדֵּה</td>
<td>יֵלְדֵּי</td>
</tr>
<tr>
<td>2C.</td>
<td>בְּשֵׁי</td>
<td>בְּשֵׁי</td>
</tr>
<tr>
<td>3C.</td>
<td>בָּרָא</td>
<td>בָּרָא</td>
</tr>
<tr>
<td>4C.</td>
<td>נְעִיר</td>
<td>נְעִיר</td>
</tr>
<tr>
<td>5C.</td>
<td>עֵז</td>
<td>עֵז</td>
</tr>
</tbody>
</table>

3B. Explanatory Notes:

1C. Note the pointing of the plural: יֵלְדֵי. Most plural segholates follow this pointing. Remember that longer Hebrew words tend to prefer an accented syllable at the end, a long vowel in the next to last syllable, and in the third syllable from the end as short a vowel as possible. See page 69 (3A).

2C. Since gutturals prefer pathach under them and even before them, the seghol has given way to a pathach.

3C. 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. Similar to 2C, the pathachs owe their presence to the preference of gutturals to have pathach under and before them.

5C. This slightly different segholate:
   1. Takes a dual ending. See page 68 (5B).
   2. Takes a qamets-hatuph under the aleph since the syllable is now closed and unaccented, thereby demanding a short vowel. See pages 45–46 (3A).

2A. Stative Verbs (Verbs of Being)

1B. Introduction

Three basic types of verbs exist in Hebrew that may be classified generally by the vowel in their second syllable:

1. The a-class verbs, such as יָקֹם, are normally fientive 260 and denote motion or action.

260 Stative verbs express a state of being (e.g., be afraid, be good). Fientive verbs are verbs denoting actions—verbs of doing. Fientive verbs divide into two groups: transitive and intransitive. Transitive verbs take an object. Intransitive verbs do not take an object. Some verbs may partake of both senses when used in different contexts. Consider the use of the English verb run: (1) Mr. Jones runs a
The *e-class* verbs, such as הָלַךְ, are generally *stative*, verbs denoting states—verbs of *being*. English translation of statives characteristically employ some form of the verb *be.*

(3) The *o-class* verbs, such as לְכוֹן, are also generally stative.

### 2B. Conjugating Stative Verbs

The stative verb conjugates essentially in the same forms as the Qal of the regular verb, with only a few exceptions.

<table>
<thead>
<tr>
<th>Perf. sg.</th>
<th>Active (a-class)</th>
<th>Stative (e-class)</th>
<th>o-class</th>
</tr>
</thead>
<tbody>
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<th>o-class</th>
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</tr>
</tbody>
</table>

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*factory.* This sentence employs *run* as a transitive fientive—an active verb describing an action that acts upon a direct object (*a factory*). (2) *Instead of walking,* the man ran. In this use of *run,* the verb is an intransitive fientive—an active verb that does not impose action upon a direct object.
3B. Explanatory Notes:
1. Note that the stative verb’s participle displays the same form as the perfect 3ms. Context as well as the rules governing participles help determine which of the two forms the writer intends.
2. Note the qamets-hatuph in the perfect 2 pl forms of קַפִּיִּים. The long vowel holem was replaced by the short vowel because the syllable is now closed and unaccented, thereby demanding a short vowel. See pages 45–46 (3A).
3. Note the strong dagesh (forte) in the 3 of יִקְּרָא in the perfect 1cp and in the imperfect 2fp and 3fp. The strong dagesh (“the doubling dot”) indicates that the 3 of the root and the 3 of the suffix are both present.

4A. Vocabulary

Nouns:
- לְבָגָה breath, vanity, idol
- לְמִו (f.) heat; wrath; venom
- נְנֵרִים (m. or f.) time of youth
- נִמְחָו Ammon, Ammonites (בָּנָי וּמְחָו)
- סָמֲנָה (f.) step, pace; time
- סִינָה Euphrates
- אֶרֶס enemy
- וֹתָם womb; הַדֶּרֶמְיָה (pl. of intensity) compassion, mercy
- שָׁלֶם (m. or f.) oil, fat
- שֵׁלָה lie, breach of faith, deception

Verbs:
- כִּ֥י he wept
- הָלַ֖ל he revealed, he uncovered
- לָקֶ֥ה he was able, he prevailed
- דַּגֵּה he was heavy
- מָזָּר he attacked
- מָזָּר he was small

Adjectives:
- מִזְמַן small, insignificant, unimportant

Prepositions:
- לָבֶ֙ו except, apart from, beside

Conjunctions:
- בְּ֥זֶן because, because of
CHAPTER 20

The Waw-Consecutive and Waw-Correlative
The Niphal Conjugation

In the Word – Exegetical Insights

Genesis 7:11

בֶּן שָׁנָה שְׁלֹשֶׁהָ שְׁלֹשֶׁהָ לְחַייוֹתָהּ
בְּחֵרֶשֶׁהָ שְׁלֹשֶׁהָ שְׁלֹשֶׁהָ יִזְדַּבֵּעָה לְחַיִּיוֹתָהּ
נַעֲכוּֽו קלִּפּוֹת יִתְחַדְּשֵׁהָ רָֽבָּה
נָאָרְבֵּהּֽ קִסֵּםָהּ נְפֶשָׁהּ

† Chapter 18 discusses all of the Hebrew numbers and their grammar.

† See the Vocabulary at the end of the chapter for new words.

★ Pay close attention to the Masoretic accents in the verse. Identify the structure of the verse and the rationale for its division by the major disjunctive accents.

★ Exegetical comment: Note how the two Niphal verbs bracket the final section of this verse with the pattern verb + direct object then direct object + verb. This grammatical a-b // b-a chiasm (mirror image or inverted parallelism) highlights the central elements, thus revealing the writer’s focus: the two mechanisms for the Flood waters.

1A. The Waw-Correlative and Waw-Consecutive

1B. Introduction

Biblical Hebrew frequently employs the waw conjunction in ways other than as a simple connective. Two forms of the verb with waw characterize the Hebrew Bible’s verbal grammar. Each form demands close observation. Scholars still debate the origins, nature, and significance of these two verb forms. However, all agree that these verbs cannot be ignored.
2B. Forms

1C. Waw-correlative \((\text{w}^\prime\text{qatal})\): The perfect \((\text{qatal})\) form of the verb (note the transliterated title based upon the Qal perfect 3ms) commences with a simple \(\text{waw}\). This particular form occurs most often in prophetic contexts, therefore it is normally future in its time orientation by context. Since it deals with logically related events, the best title to utilize for it is waw-correlative. Some Hebraists prefer to refer to it with the transliterated title \(\text{w}^\prime\text{qatal}\). The conjunction’s vowel pointing is identical to the simple \(\text{waw}\) conjunction.

1D. The usual pointing is \(\text{w}^>\): 

\(\text{נָשַׁה יָדָא בָּם שָׁמָע} \) — the man will watch and will listen.

2D. Before labials (\(\text{ב, ב, מ, פ}\)) the pointing is \(\text{w}^>\):

\(\text{רָמַשְׁלָה מָלָלָה} \) — the king will rule and will reign.

3D. Before a simple \(\text{shewa}\) the pointing is \(\text{w}^>\):

\(\text{חָרַב שֵׁמַרְתֶּם} \) — you will remember and you will keep.

4D. Before a composite \(\text{shewa}\) the \(\text{w}^>\) prefers the corresponding short vowel of the composite \(\text{shewa}\):

\(\text{שֵׁמַרְתֶּם} \) — you will watch and you will stand.

2C. Waw-consecutive \((\text{wayyiqtol})\): This form of the imperfect with \(\text{waw}\) occurs most often in narratives and represents actions that are either temporally or logically sequential in nature. Therefore, the best term to represent its usage is waw-consecutive. Some Hebraists prefer its alternate name wayyiqtol, which transliterates the Qal imperfect 3ms of the form. Many scholars refer to the wayyiqtol as the Hebrew preterite (an old English term meaning “past tense”),\(^{261}\) since the narrative contexts which employ it characteristically recount past events. The waw conjunction takes a vowel pointing that happens to be identical to that of the definite article.

1D. The usual pointing is \(\text{w}^>\) (a pathach followed by a doubling \(\text{dagesh}\) in the next letter):

\(\text{נָלְחָה מָלָלָה} \) — the king arose, then he ruled.

\(^{261}\) As mentioned previously, context alone determines a verb’s tense. Therefore, “preterite” is an inadequate and inaccurate way to characterize the wayyiqtol. See page 95 fn 183 concerning the use of the term “preterite.”
2D. Before the gutturals the pathach is lengthened to a qamets to compensate for the guttural’s rejection of the doubling dagesh:

— I remembered, so I kept.

3B. Additional Notes:

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

2C. These forms of the verb cannot be separated from the waw conjunction. No word may intervene between these two verb forms and their respective waws.

3C. Since the waw-correlative (wōqatal) occurs in prophetic materials, the context (especially the nature of the type of literature) will generally assist the reader in determining if the waw attached to the perfect is connective (simple conjunctive—used mainly in historical narrative) or correlative (used primarily in prophetic literature).

4C. In the waw-correlative the accent tends to move to the last syllable of the word. On the other hand, the waw plus pathach of the waw-consecutive often attracts the accent toward itself. Thus:

— and you [mp] will keep (Exod 12:17)

— and he said (Gen 4:9)

5C. The perfect verb יָשַׁהְנָהְנָה and its imperfect form יָשָׁהְנָה, frequently occur in biblical Hebrew with the waw (יָשַׁהְנָה and יָשָׁהֲנָי, respectively) as the first word of a book, section, or paragraph. Therefore, they behave as macrosyntactical markers. Such occurrences do not necessarily imply a sequence of action that continues in the new book, section, or paragraph. The following represent one way to literally translate these macrosyntactical uses:

— and it shall be (or, and it was)

262 — and it came to pass or and it came to be or and it happened

However, a more accurate translation will treat the macrosyntactical marker as introducing a temporal clause that precedes the actual resumption of sequential actions. The beginning of the Book of Joshua serves as an example of this type of situation:

262 Occasionally the strong dagesh (forte) is omitted from the more commonly used forms for euphonic reasons. יָשַׁהְנָה is a shortened form of יָשָׁה. The waw-consecutive, when attached to the imperfect, prefers the shortened form of the imperfect whenever one exists.
“After Moses the servant of Yahweh died, Yahweh spoke unto Joshua the son of Nun . . .” (Josh 1:1)

2A. The Niphal Conjugation

Review the “Chart of Hebrew Verb Conjugations” on page 97.

1B. Introduction

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

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

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

1C. Recognition Keys

1D. Perfect: The prefixed נ is characteristic.

2D. Imperfect: The Niphal triangle.

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

Notes:

1. The doubling dagesh in the first root letter is compensating for the נ that has been assimilated. Just as with the preposition ב,264 when the letter נ stands vowelless between two consonants, the נ is assimilated and drops out, causing the following letter to receive the dagesh forte compensative.

263 See “Keys to Hebrew Paradigms” chart.
264 See page 57 (1C).
2. If the word begins with a guttural, then, because gutturals cannot take a dagesh, the preceding vowel located under the preformative is lengthened to compensate.

\[ \text{טְהֵרָה} \leftrightarrow \text{טְהֵרָה} \]

3D. Imperative

(a) Prefixed \( \text{י} \) with the Niphal triangle.
(b) Always understood as second person (as with all imperatives).

4D. Participle

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

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

6D. Infinitive Absolute

(a) Holom above second root letter.
(b) Niphal triangle or a prefixed \( \text{י} \).
(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 \( \text{לָעַב} \) (he fought). While some residual passive or reflexive idea may exist, these Niphals are generally given a simple active translation in English.
<table>
<thead>
<tr>
<th>Regular Verb Paradigm</th>
<th>QAL</th>
<th>NIPHAL</th>
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<tr>
<td><strong>Active</strong></td>
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<td><strong>Stative</strong></td>
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3A. Vocabulary

Nouns:

- יָאוֹ (m.) coast, island
- אָלוֹ (m.) food
- הָלוֹ (f.) food
- הָרָבָּה (f.) window
- הֶרְמִי (f.) knowledge, discernment, understanding
- הָרָמִי (m.) new moon, month
- הָרֱפָּה (m.) violence; wrong
- הָרָל (m.) boy
- הָרָל (f.) food
- הָרֱשָׁנ (m.) meeting, assembly; agreed or appointed time; festival
- הָרֶב (f.) stick, staff; tribe
- הָרַפ (m.) number, quantity
- נֹ (m.) Noah
- הָרֶפ (m.) something written; record, letter, scroll
- הָרֶפ (m.) scribe, secretary

Verbs:

- הָרֶפ (he split, he cleft; he broke forth
- הָרֶפ (Ni) he was polluted; he was defiled
- הָרֶפ (Ni) he became ceremonially unclean
- הָרֶפ (Ni) he was left over
- הָרֶפ (Ni) he fought
- הָרֶפ (Piel) he made a written record; he counted; he reported
- הָרֶפ (Ni) he hid himself; he was hidden
- הָרֶפ (Ni) he separated; he was scattered
- הָרֶפ (Ni) he opened
- הָרֶפ (Ni) he gathered together, he collected, he assembled
- הָרֶפ (Ni) he buried

Adjectives:

- הָרֶפ (ceremonially unclean)
CHAPTER 21

The Piel and Pual Conjugations

In the Word – Exegetical Insights

Genesis 1:2

וַהֲרֹאָה הָדָּהְתָּ הָדוֹרָה נָבָהְתָּ הָרָשֲׁהָ מַרְאוֹתָהּ עִלְּפָנֶּיהָ תַּחְתָּהוּ.

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. עִלְּפָנֶּיהָ is an idiomatic way of saying on the surface of. The definiteness of the last noun is not a function of form here since it does not have the definite article. The supplying of the definite article in translating this noun is due to the deep being a unique or particular thing in and of itself.267 Final translation: and darkness was upon the surface of the deep.

ורָשָׁה מַרְאוֹתָהּ עִלְּפָנֶּיהָ תַּחְתָּהוּ:

is a clause that employs a Piel participle fs (מרְאוֹתָהּ) 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 הָרָשֲׁה is a feminine noun, the participle agrees with it in both gender and number. The action attributed to the Spirit of God does not appear to be intended to represent a characteristic action (an action which the Spirit performs as a normal rule). Instead, the participle presents continuous or

266 See J-M, §113p. The LXX accurately translated ἔγατι μεν with ἦν (imperf. act. 3s < εἰμί, “I am”).

Cp. the forms of γίνομαι (“I became”) for Hebrew imperfect forms of ἦν throughout Gen 1.

267 See HBI, §1.4.2b.
repeated (iterative) action:  

268 and the Spirit of God was hovering over the surface of the water.  

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1A. Introduction

Review the “Chart of Hebrew Verb Conjugations” on page 97.

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

It must be noted that the traditional characterization of these stems as intensive is misleading. In actuality, the Piel and Pual are most often employed in a causative sense best described as factitive. If a verb is found to be a stative verb (a verb of being) in the Qal, it is normally a factitive in the Piel and Pual. Factitive means that the subject of the verb causes the object of the verb to enter a state or condition expressed by the stative (e.g., God brought Abraham into a state of righteousness or God made Abraham righteous). Such causation differs from making an object perform an action (e.g., Jeroboam caused Israel to sin), which will be discussed in Chapter 22 with regard to the Hiphil conjugation.

2A. The Piel (Factive Active)

1B. The Form of the Piel (See the chart on page 152.)

2B. Recognition Keys  

1C. Perfect

(a) Hir eq under the first root letter.
(b) Strong dagesh (forte) in the second root letter (and so throughout the conjugation).

2C. Imperfect

(a) Shew a under the preformative.
(b) Path ach under the first root letter.

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

4C. Participle

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

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268 See HBI, §2.2.5b.
269 The plural (יִיָּמָן) may be taken as a plural of abundance or even of complexity (due to its wave-broken surface?). Cf. HBI, §1.1.3b.
270 See “Keys to Hebrew Paradigms” chart.
5C. **Infinitive Construct**

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

6C. **Infinitive Absolute**

(a) Same as the imperative.
(b) Normally occurs with a finite verb.

3A. **The Pual** (Factive Passive)

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

2B. **Recognition Keys**\(^{271}\)

1C. **Perfect**

(a) *Qibbutu* 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 ה.
(b) Pointed like the imperfect.

5C. **Infinitive Construct and Infinitive Absolute**: *Holem* above the second root letter.\(^ {272}\)

4A. **Additional Notes**

1B. Apparently due to euphonic reasons, the strong *dagesh* (forte) is omitted in the preformative of the imperfect when the *waw*-consecutive is attached. For example, נַשֵּׁבָה with the *waw*-consecutive is נַשֵּׁבָה, not נַשֵּׁבָוה.

2B. Also because of euphony, the strong *dagesh* (forte) characteristic is sometimes omitted when the second root letter

(a) has a vocal *shewa* and
(b) is a ל, נ, ג, or מ.

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

\(^{271}\) See “Keys to Hebrew Paradigms” chart.

\(^{272}\) The Pual infinitives are rare occurrences in the Hebrew Bible.
<table>
<thead>
<tr>
<th>Regular Verb Paradigm</th>
<th>QAL</th>
<th>NIPHAL</th>
<th>PIEL</th>
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273 Cf. J-M, 2:658–59. For the Qal statives, see the chart on page 139.
5A. Vocabulary

Nouns:

- יָנוּן (m.) void, emptiness, wasteness; unfilled
- יָנוּן (m.) grace, charm; favor
- שְׁמוֹר (f.) good things; goodness, kindness; prosperity
- פָּג (m.) bribe, ransom
- הַמַּלֶּה (f.) inheritance, possession
- יִצְחָק (f.) advice, counsel; plan
- שְׂמִירת (f.) remainder, remnant
- שְׂמִירה (f.) joy, jubilation; happiness
- חָרָה (m.) desert, emptiness, nothing; unformed

Verbs:

- הָסָר (Pi) he covered, he concealed
- כָּפַר (Pi) he appeased, he made amends; he made atonement
- הָלָם (Pi) he learned; (Piel) he taught
- הָלָם (Qal) he took possession of; (Piel) he assigned as an inheritance
- כָּפַר (Pi) he made into smoke; he sacrificed
- כֶּבְשׁוּ (Pi) he pursued (with accusative); he persecuted (with prepositions)
- רָוֹעַ (Pi) he hovered; he trembled
- שָׁמוּא (he rejoiced; he was merry; (Piel) he made (someone) merry
- שָׁמוּא (he burned completely
- שָׁמוּא (he forgot

Adverbs:

- כָּפָר without compensation; in vain; without cause
CHAPTER 22

The Hiphil & Hophal Conjugations

In the Word – Exegetical Insights

Psalm 22:16 [Eng. 15]

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

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

The verb is Qal imperfect 2ms < שָׂפָת with a 1cs pronominal suffix employed as the direct object: you have ordained/appointed me. The prepositional phrase (שָׂפָת) precedes the verb in the emphatic position.

1A. Introduction

Review the “Chart of Hebrew Verb Conjugations” on page 97.

The Hiphil and Hophal stems represent the causative forms of the Hebrew verb. In a causative verb the subject of the verb causes the object to perform the action specified by the verb (e.g., he made me fall). The Hiphil represents the active causative and the Hophal represents the passive causative. Whereas the Piel factitive causes a state (see page 150), the Hiphil causes an event.
2A. The Hiphil

1B. The Form of the Hiphil (See the chart on page 157.)

2B. Recognition Keys\(^{274}\)

1C. Perfect

(a) Prefixed =value=.

(b) Infixed long hireq-yod (generally) between the second and third root letters \(\textit{and so throughout the conjugation}\).

2C. Imperfect: Pathach under the preformative.

3C. Imperative: Prefixed =value= with a pathach (built on the imperfect).

4C. Participle: Prefixed WithValue= with a pathach.

5C. Infinitive Construct

(a) Prefixed =Value= with a pathach (built on the imperfect).

(b) Normally occurs with a preposition.

6C. Infinitive Absolute

(a) Prefixed =Value= with a pathach.

(b) Normally occurs with a finite verb.

3A. The Hophal

1B. The Form of the Hophal (See the chart on page 157.)

2B. Recognition Keys\(^{275}\)

1C. Perfect

(a) Prefixed =Value=.

(b) Qamets-hatuph under preformative \(\textit{and so throughout the conjugation}\). Remember, qamets-hatuph results from a shortened form of WithValue or WithValue (see pages 45–46).

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

3C. Imperative: Does not exist.

4C. Participle: Prefixed WithValue= with a qamets-hatuph.

(a) Prefixed WithValue= with qamets-hatuph.

(b) Pathach heightens to qamets under second root letter.

\(^{274}\) See “Keys to Hebrew Paradigms” chart.

\(^{275}\) See “Keys to Hebrew Paradigms” chart.
5C. Infinitive Construct: Prefixed \( \text{ם} \) with a \textit{qamets-hatuph} (same form as the perfect 3ms).

6C. Infinitive Absolute: \textit{Pathach} changes to \textit{tsere} under second root letter.

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<th>Regular Verb</th>
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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, ילְפֵי becomes לְפֵי.

5A. Vocabulary

Nouns:

- הָלָה (m.) lifetime, life-span, life
- הָרָה (m.) potsherd, pottery, earthenware
- הָנָה (f.) help, salvation
- ה (m.) power, strength; property
- מַלְכָּה (f.) royal dominion or honor; kingship; reign; realm;
  (adj.) royal
- מַלְכָּה (m.) spoils of war, booty
- מָלָה (f.) dominion, kingdom; kingship
- מָרָה (f.) seeing, vision; appearance
- לְבָנָה one of two opposing sides; bank (of a river); (prep.) on the
  other side of (see page 58, 1B)
- מְפֹדָה (m.) pillar; tent-pole
- לָבָר (m.) grave
- לְנָה (f.) foot, leg

Verbs:

- יָבַק he clung to, he stuck to, he cleaved to; (Hiphil) he overtook
- יָבָשָׁה he was dry; he dried up
- הָנַה (Hi) he proposed; he announced; he informed; he made known
- לָשָׁה (Hi) he threw, he cast
- לָשֲׁה (Hi) he pulled out, he saved
- לָשָׁה (Hi) he pulled out, he saved (Hiphil) he pulled out, he saved
- לָשֲׁה (Hi) he set on; he laid down
- לָשְׁבָה (Hi) he set on; he laid down

Adjectives:

- לָבָר living, alive

Prepositions:

- לָמַש above, on top of; (adv.) upwards
CHAPTER 23

The Hithpael Conjugation

In the Word – Exegetical Insights

Genesis 3:8

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 קָל is the object of the verb and is in a construct relationship with the word following it.

is a clause employing a Hithpael participle (מַחְתֵּל) as its verb. Its subject is יְהוָה אלהים.

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

The wayyiqtol verb form continues as a normal element in narrative. בֶּן is the Hithpael of בַּיָנָה, a verb found primarily in passive and reflexive conjugations (Niphal, Pual, Hiphil, Hophal, and Hithpael).

is another adverbial prepositional phrase. It modifies the preceding verb (לִרְאוּ). The phrase is best translated, from the presence of Yahweh God. יָנָמ should not be translated literally (faces of).

This is yet another adverbial prepositional phrase—this one defining where the man and his wife were hiding. יְנָמ is in a construct relation with יְהוָה.

276 Holladay, 93.
1A. Introduction

The Hithpael stem represents the reflexive and reciprocal actions of the Hebrew verb. Two characteristics distinguish the Hithpael:

(a) the prefix (תִּהְיֶה) and
(b) the strong dagesh (forte) in the second root letter (just like the Piel and Pual stems).

2A. The Hithpael

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

2B. Recognition Keys

1C. Perfect

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

2C. Imperfect: Prefixed תִּהְיָא, תִּהְיָא, תִּהְיָא, or תִּהְיָא (a contracted form of תִּהְיָא נַע, תִּהְיָא נַע, or תִּהְיָא נַע).

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

4C. Participle: Prefixed תִּהְיָא (contracted form of תִּהְיָא נַע).

5C. Infinitive (Construct and Absolute): Prefixed תִּהְיָא (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 ת, ב, ז, י and י, the נ of the preformative is transposed (changes places) with the sibilant.278 For example,

תִּהְיָא הָתָּן becomes תִּהְיָא הָתָּן 279
רָאָא יָשָׁפַה becomes רָאָא יָשָׁפַה 280
לָשְׁתִּיבָא becomes לָשְׁתִּיבָא 281

277 See “Keys to Hebrew Paradigms” chart.
278 This transposition is described by Hebrew grammars as metathesis.
279 Lam 2:12.
280 Ps 18:24.
281 Eccl 12:5.
### Regular Verb

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<th>Perf.</th>
<th>QAL</th>
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<th>PIEL</th>
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<td>נֶקֶשֶׁלָה</td>
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<td>נִקְשָׁלָה</td>
<td>נֶקֶשֶׁלָה</td>
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<td>נֶקֶשֶׁלָה</td>
<td></td>
</tr>
</tbody>
</table>

### Impf.

| 1cs   | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| 2ms   | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| 2fs   | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| 3ms   | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| 3fs   | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| 1cp   | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| 2mp   | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| 2fp   | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| 3mp   | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| 3fp   | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |

### Impv.

| ms    | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקשָׁלָה | נֶקֶשֶׁלָה |
| fs    | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| mp    | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |
| fp    | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקְשָׁלָה | נֶקֶשֶׁלָה |

### Ptcp. active

| ms    | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקשָׁלָה | נֶקֶשֶׁלָה |

### Ptcp. passive

| ms    | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקשָׁלָה | נֶקֶשֶׁלָה |

### Inf. abs.

| ms    | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקשָׁלָה | נֶקֶשֶׁלָה |

### Inf. constr.

| ms    | נִקְשָׁלָה | נֶקֶשֶׁלָה | נִקשָׁלָה | נֶקֶשֶׁלָה |

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2B. In the case of נָשַׁל, not only does the נ exchange places with the ר but the ר becomes a softer נ. For example, נִקְשָׁלָה נֶקֶשֶׁלָה נִקְשָׁלָה נֶקֶשֶׁלָה נִקְשָׁלָה נֶקֶשֶׁלָה

---

282 Josh 9:12.
3B. When the first root letter is a *dental* (ד, ט, נ and sometimes ג and י), the נ of
the prefix is assimilated. In such cases, recognition is greatly dependent on closely observing the pointing. For example,
\[ \text{בָּרָהְנֶה} \] becomes \[ בָּרָהְנֶה \]

4A. **Vocabulary**

**Nouns:**
- בֹּדֶה (m.) noise, roar, turmoil; procession; multitude, crowd
- בְּנָה (f.) anointing
- בּוֹדֶה (m.) anointed one
- בָּדַּה (f.) anointing
- בָּדַּה (f.) help, assistance
- בּוֹדֶה (m.) anointing
- בְּנָה (m.) poor, wretched; without (sufficient) property; needy
- בּוֹדֶה (m.) dispute, quarrel; lawsuit, legal case
- בּוֹדֶה (m.) war chariot(s), chariotsy; upper millstone
- בּוֹדֶה (m.) guilty person, wicked person; (f.) בּוֹדֶה
- בּוֹדֶה (f.) prayer

**Verbs:**
- בָּדַּה (Niphal) he hid himself; (Hiphil) he hid, he kept hidden
- בְּנָה (m.) he sold; he betrayed (to others)
- בּוֹדֶה (m.) he smeared (with oil); he anointed
- בּוֹדֶה (Piel) he pronounced judgment; he was arbitrator; (Hithpael) he prayed; he made intercession
- בּוֹדֶה (Qal) he was successful; (Hiphil) he understood, he comprehended; he made wise; he achieved success
- בּוֹדֶה (Niphal) he swore (an oath); (Hiphil) he made (someone) take an oath; he pled with (someone)
- בּוֹדֶה he slaughtered

**Adjectives:**
- בּוֹדֶה guilty, wicked
- בּוֹדֶה complete; without fault; perfect; honest; devout

**Adverbs:**
- בּוֹדֶה daily; by day

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283 Ezra 6:20.
CHAPTER 24

Pronominal Suffixes for the Perfect/Qatal

In the Word – Exegetical Insights

Genesis 4:14

Utilize Holladay’s Lexicon to identify the meaning of יָרָץ.

Utilize Holladay’s Lexicon to identify both בֵּן and בּ. How do they differ in their meanings?

^ 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 (בֵּן מַעַל = from). What is the best translation of בֵּן in this context?

★: What are the keys that identify the correct parsing of the verb?

★: Note the employment of the perfect (qatal) of יָרָץ. Keep in mind that it focuses on a condition or a state of existence (being) rather than upon a transition or occurrence (becoming).

★: 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 (יוֹדָה or יְהוֹדָה).284

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284 See Chapter 12.
1A. Introduction

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

2A. Pronominal Suffixes of the Perfect

1B. Basic Forms

The table below presents (from right to left) in the three middle columns:
   (a) the regular form of the Qal verb,
   (b) the basic vowel changes which occur in the regular form when suffixes are attached, and
   (c) the basic form of the pronominal suffixes.

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Pronominal Suffix for Verbs</th>
<th>Suffixed Form</th>
<th>Regular Form</th>
<th>Parsing</th>
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<td>יִתְאֹ</td>
<td>שָמַרְתָּה</td>
<td>שָמַרְתָּה</td>
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<td>שָמַרְתָּה</td>
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<td>שָמַרְתָּה</td>
<td>שָמַרְתָּה</td>
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See the chart on the following page for the forms of the perfect with pronominal suffixes.
### PRONOMINAL SUFFIXES WITH THE PERFECT

#### QAL

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<th>2fs</th>
<th>3ms</th>
<th>3fs</th>
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<td>מָצָא</td>
<td>מָצָא</td>
<td>מָצָא</td>
<td>מָצָא</td>
<td>מָצָא</td>
</tr>
<tr>
<td>2ms</td>
<td>מָצָא</td>
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<tr>
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<tr>
<td>3fs</td>
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<td>מָצָא</td>
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</tr>
<tr>
<td>1cp</td>
<td>מָצָא</td>
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<td>מָצָא</td>
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</tr>
<tr>
<td>2mp</td>
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<td>מָצָא</td>
<td>מָצָא</td>
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<td>מָצָא</td>
<td>מָצָא</td>
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</tr>
<tr>
<td>2fp</td>
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<td>מָצָא</td>
<td>מָצָא</td>
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<td>מָצָא</td>
<td>מָצָא</td>
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</tr>
<tr>
<td>3mp</td>
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<tr>
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<td>מָצָא</td>
<td>מָצָא</td>
<td>מָצָא</td>
<td>מָצָא</td>
<td>מָצָא</td>
<td>מָצָא</td>
<td>מָצָא</td>
<td>מָצָא</td>
</tr>
</tbody>
</table>

#### PIEL

<table>
<thead>
<tr>
<th>3ms</th>
<th>3ms</th>
</tr>
</thead>
<tbody>
<tr>
<td>מְצָא</td>
<td>מְצָא</td>
</tr>
</tbody>
</table>

#### HIPPHEL

<table>
<thead>
<tr>
<th>3ms</th>
<th>3ms</th>
</tr>
</thead>
<tbody>
<tr>
<td>מְצָא</td>
<td>מְצָא</td>
</tr>
</tbody>
</table>

---

**Explanatory Notes:**

1. When the verb receives a suffix, the accent generally moves forward to the new syllable. Thus, owing to the Hebraic tendency to want to hurry on to the accented syllable, the third syllable back from the accent is reduced to a shewa.

2. In some verb forms, the pronominal suffix requires a “helping vowel” (generally a qamets) to assist in connecting the suffix to the verb. For example, notice the qamets under the ב in מָצָא ב (he kept us).

3. The 2fs form, when suffixes are attached, is identical to the 1cs form. This is due to the fact that before suffixes the more primitive form is retained. Thus, just as the 3fs changes from ה to כ or כ, the 2fs changes from כ to כ or כ. **Only context can distinguish the 2fs from 1cs.**

4. The 2mp and 2fp are identical when suffixes are attached. This is due to the fact that the original forms of מְצָא מְצָא and מְצָא מְצָא were מְצָא מְצָא and מְצָא מְצָא. **Again, only context can distinguish the masculine form from the feminine form.**
2B. Keys to Remember

1. Only active stems take pronominal suffixes (with the exception of the infinitive construct).

2. The pronominal suffixes on verbs consist of the personal pronoun objects. Thus, if a verb ends with a א or a י, it must be a pronominal suffix acting as the object of the verb.

3. The same basic keys of recognition remain in force: the Piel still has a hireq under the first root letter and a dagesh in the second root letter, while the Hiphil still retains its י prefix.

4. Due to #2, above, the recognition of a pronominal suffix is not difficult. The more difficult matter will be to determine the person, gender, and number of the verb itself. Together with practice, the context will give considerable assistance in the deciphering process.

3A. Vocabulary

<table>
<thead>
<tr>
<th>הער</th>
<th>he burned</th>
<th>יורה</th>
<th>Light</th>
<th>ינה</th>
<th>he hated</th>
</tr>
</thead>
<tbody>
<tr>
<td>התור</td>
<td>other, another</td>
<td>נחריה</td>
<td>(f.) sister</td>
<td>ינה</td>
<td>he asked</td>
</tr>
<tr>
<td>רחב</td>
<td>chest, coffin</td>
<td>יהלוי</td>
<td>he remained</td>
<td>ינה</td>
<td>he shattered</td>
</tr>
<tr>
<td>הלא</td>
<td>(f.) brute, beast</td>
<td>בכר</td>
<td>Firstborn</td>
<td>ינה</td>
<td>he bowed down</td>
</tr>
<tr>
<td>חזיק</td>
<td>cattle, herd</td>
<td>יקב</td>
<td>he lay down, reclined</td>
<td>ינה</td>
<td>(Eshtaphal)</td>
</tr>
<tr>
<td>(Pi, Hi)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>he destroyed</td>
</tr>
</tbody>
</table>

---

287 See Holladay, 365.
CHAPTER 25

Pronominal Suffixes for the Imperfect/Yiqtol

In the Word – Exegetical Insights

Deuteronomy 30:7

הָֽגָּטַּר יְהוָ֣ה אֶלְּהָ֣יִתָהּ
אֲנָא קְלַ֣ם אֱלֹהִ֔ים אֱלֹהִ֔ים
עַל-אֲבָרָ֥ה יִטְלַֽשְׁנַ֖יִם אֱשֶׁר רֹדֶ֑פֶתָּהּ:

* הָֽגָּטַּר יְהוָ֣ה אֶלְּהָ֣יִתָהּ: 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).

* אֲנָא קְלַ֣ם אֱלֹהִ֔ים אֱלֹהִ֔ים: is the object of the previous verb. Why is אֲנָא קְלַ֣ם אֱלֹהִ֔ים employed here?

* עַל-אֲבָרָ֥ה יִטְלַֽשְׁנַ֖יִם אֱשֶׁר רֹדֶ֑פֶתָּהּ: The adverbial prepositional phrases define the secondary objects or recipients of עַל-אֲבָרָ֥ה יִטְלַֽשְׁנַ֖יִם. What is the antecedent for the pronominal suffixes?

* אֱשֶׁר רֹדֶ֑פֶתָּהּ: Note the employment of אֱשֶׁר. Check the Vocabulary of Chapter 23.

1A. Pronominal Suffixes with the Imperfect

1B. Basic Forms

Similar to the pronominal suffixes attached to the perfect, the imperfect of the active stems (Qal, Piel, and Hiphil) also take pronominal suffixes. The chart below depicts the basic formulation of the Qal imperfect verb with pronominal suffixes.
<table>
<thead>
<tr>
<th>Suffix</th>
<th>Pronominal Suffix for Verbs</th>
<th>Suffixed Form</th>
<th>Regular Form</th>
<th>Parsing</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>נ&quot;</td>
<td>נושד נושד</td>
<td>נושד נושד</td>
<td>Qal Imperf 1cs</td>
</tr>
<tr>
<td>2ms</td>
<td>י&quot;</td>
<td>ישמר ישמר</td>
<td>ישמר ישמר</td>
<td>Qal Imperf 2ms</td>
</tr>
<tr>
<td>2fs</td>
<td>ו&quot;</td>
<td>ושמר ושמר</td>
<td>ושמר ושמר</td>
<td>Qal Imperf 2fs</td>
</tr>
<tr>
<td>3ms</td>
<td>ר&quot;</td>
<td>רשמר רשמר</td>
<td>רשמר רשמר</td>
<td>Qal Imperf 3ms</td>
</tr>
<tr>
<td>3fs</td>
<td>י&quot;</td>
<td>ישמר ישמר</td>
<td>ישמר ישמר</td>
<td>Qal Imperf 3fs</td>
</tr>
<tr>
<td>1cp</td>
<td>נ&quot;</td>
<td>נשמד נשמד</td>
<td>נשמד נשמד</td>
<td>Qal Imperf 1cp</td>
</tr>
<tr>
<td>2mp</td>
<td>ב&quot;</td>
<td>בשמבד בשמבד</td>
<td>בשמבד בשמבד</td>
<td>Qal Imperf 2mp</td>
</tr>
<tr>
<td>2fp</td>
<td>כ&quot;</td>
<td>כשמבד כשמבד</td>
<td>כשמבד כשמבד</td>
<td>Qal Imperf 2fp</td>
</tr>
<tr>
<td>3mp</td>
<td>ב&quot;</td>
<td>בשמבד בשמבד</td>
<td>בשמבד בשמבד</td>
<td>Qal Imperf 3mp</td>
</tr>
<tr>
<td>3fp</td>
<td>י&quot;</td>
<td>ישמבד ישמבד</td>
<td>ישמבד ישמבד</td>
<td>Qal Imperf 3fp</td>
</tr>
</tbody>
</table>

**2B. Explanatory Notes**

1. When the regular verb ends in a vowel, then no “helping” vowel is needed (nor possible). In such cases the suffix is appended directly to the verb.

2. When a “helping” vowel is needed, it usually takes the tsere.

3. Note that the 2fp and 3fp verb forms follow the more primitive form (הָשַׁמְרָה). Just as with the uses of השמרה, however, the context produces the information necessary for distinguishing 2fp from 3fp.

4. Occasionally, the singular suffixes have a nun energic inserted immediately before the suffix. When this does occur, the nun frequently

   (a) is assimilated into the following consonant:

   e.g., נֵשַׁמְרָה and נֵשַׁמְרָה

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

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

These unique forms are found most commonly in pause.

---

288 PGN = Person, Number and Gender
3B. Chart of Pronominal Suffixes with the Imperfect

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Qal 3ms</th>
<th>Piel 3ms</th>
<th>Hiphil 3ms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>he keeps me</td>
<td>he preserves me</td>
<td>he makes me lord</td>
</tr>
<tr>
<td>2ms</td>
<td>he keeps you</td>
<td>he preserves you</td>
<td>he makes you lord</td>
</tr>
<tr>
<td>2fs</td>
<td>he keeps you</td>
<td>he preserves you</td>
<td>he makes you lord</td>
</tr>
<tr>
<td>3ms</td>
<td>he keeps him</td>
<td>he preserves him</td>
<td>he makes him lord</td>
</tr>
<tr>
<td>3fs</td>
<td>he keeps her</td>
<td>he preserves her</td>
<td>he makes her lord</td>
</tr>
<tr>
<td>1cp</td>
<td>he keeps us</td>
<td>he preserves us</td>
<td>he makes us lord</td>
</tr>
<tr>
<td>2mp</td>
<td>he keeps you</td>
<td>he preserves you</td>
<td>he makes you lord</td>
</tr>
<tr>
<td>2fp</td>
<td>he keeps you</td>
<td>he preserves you</td>
<td>he makes you lord</td>
</tr>
<tr>
<td>3mp</td>
<td>he keeps them</td>
<td>he preserves them</td>
<td>he makes them lord</td>
</tr>
<tr>
<td>3fp</td>
<td>he keeps them</td>
<td>he preserves them</td>
<td>he makes them lord</td>
</tr>
</tbody>
</table>

4B. Keys to Remember

1. As with the perfect, the pronominal suffixes consist of the personal pronoun objects.

2. The same basic keys of recognition still apply. The Piel still maintains a shewa under the prefix, a pathach under the first root letter, and a dagesh in the second root letter. The Hiphil still has a pathach under the prefix and a hireq yod infixed between the second and third root letters.

3. Because the distinguishing characteristic of the imperfect stem is the prefix, the addition of pronominal suffixes does not significantly alter the form. Therefore, recognition of an imperfect with a pronominal suffix is relatively simple.

---


290 פֶּשַׁל does not occur in Hiphil. פֶּשַׁל does occur in Hiphil.

291 The present tense is employed in this chart to provide variety in translation. Remember that time for verbs is not inherent in the form itself, but is determined solely by the context.
2A. Pronominal Suffixes with the Imperative

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

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Qal Form</th>
<th>Regular Form</th>
<th>Piel Form</th>
<th>Regular Form</th>
<th>Hiphil Form</th>
<th>Regular Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ms</td>
<td>שמר</td>
<td>שמר</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
<td>נפתלי</td>
</tr>
<tr>
<td>fs</td>
<td>שמר</td>
<td>שמר</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
<td>נפתלי</td>
</tr>
<tr>
<td>mp</td>
<td>שמר</td>
<td>שמר</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
<td>נפתלי</td>
</tr>
<tr>
<td>fp</td>
<td>שמר</td>
<td>שמר</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
<td>נפתלי</td>
</tr>
</tbody>
</table>

2B. Explanatory Notes

1. Normally, when two shewas occur back-to-back, the first becomes a hireq. However, in the Qal ms, the shewa changes to a qamets-hatuph.

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

3B. Chart of Pronominal Suffixes with the Imperative

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Qal ms</th>
<th>Piel ms</th>
<th>Hiphil ms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
</tr>
<tr>
<td>2ms</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
</tr>
<tr>
<td>2fs</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
</tr>
<tr>
<td>3ms</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
</tr>
<tr>
<td>3fs</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
</tr>
<tr>
<td>1cp</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
</tr>
<tr>
<td>2mp</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
</tr>
<tr>
<td>2fp</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
</tr>
<tr>
<td>3mp</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
</tr>
<tr>
<td>3fp</td>
<td>שמר</td>
<td>שמר</td>
<td>נפתלי</td>
</tr>
</tbody>
</table>
3A. Pronominal Suffixes with the Infinitive Construct

1B. Basic Forms

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Translation</th>
<th>Subject Suffix</th>
<th>Translation</th>
<th>Object Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>my keeping</td>
<td>שָמַרְנָה</td>
<td>keeping me</td>
<td>שָמַרְנָה</td>
</tr>
<tr>
<td>2ms</td>
<td>your keeping</td>
<td>שָמַרְנָה</td>
<td>keeping you</td>
<td>שָמַרְנָה</td>
</tr>
<tr>
<td>2fs</td>
<td>your keeping</td>
<td>שָמַרְנָה</td>
<td>keeping you</td>
<td>שָמַרְנָה</td>
</tr>
<tr>
<td>3ms</td>
<td>his keeping</td>
<td>שָמַרְנָה</td>
<td>keeping him</td>
<td>שָמַרְנָה</td>
</tr>
<tr>
<td>3fs</td>
<td>her keeping</td>
<td>שָמַרְנָה</td>
<td>keeping her</td>
<td>שָמַרְנָה</td>
</tr>
<tr>
<td>1cp</td>
<td>our keeping</td>
<td>שָמַרְנָה</td>
<td>keeping us</td>
<td>שָמַרְנָה</td>
</tr>
<tr>
<td>2mp</td>
<td>your keeping</td>
<td>שָמַרְנָה</td>
<td>keeping you</td>
<td>שָמַרְנָה</td>
</tr>
<tr>
<td>2fp</td>
<td>your keeping</td>
<td>שָמַרְנָה</td>
<td>keeping you</td>
<td>שָמַרְנָה</td>
</tr>
<tr>
<td>3mp</td>
<td>their keeping</td>
<td>שָמַרְנָה</td>
<td>keeping them</td>
<td>שָמַרְנָה</td>
</tr>
<tr>
<td>3fp</td>
<td>their keeping</td>
<td>שָמַרְנָה</td>
<td>keeping them</td>
<td>שָמַרְנָה</td>
</tr>
</tbody>
</table>

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., ב or ל) or as a separate word (e.g., לַאֵשׁ).

3B. Examples

1. when he stood before Pharaoh

2. when anyone came near

3. when he catches him in his net

4. and it came to pass, when Moses descended from Mt. Sinai

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292 The shaded suffixes are the only ones in the chart to possess separate forms for the subject and object suffixes. All other suffixes in the chart utilize the same form for both subject and object suffixes.

293 Genesis 41:46

294 2 Samuel 15:5

295 Psalm 10:9

296 Exodus 34:29
**4B. Parsing Note:** Parse the verbs which have pronominal suffixes in the same way as those without with the addition of the person, gender, and number of the pronominal suffix.

E.g., בְּנוֹי يִגְּדֵו (#1 under 3B above) would be parsed:
Qal inf constr w/ prep & 3ms pron suff, נָבֹר stand

**4A. Vocabulary**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>נָבֹר</td>
<td>generation</td>
<td>נָבֹר</td>
<td>he cast, threw</td>
</tr>
<tr>
<td>נָבֹר</td>
<td>he judged</td>
<td>נָבֹר</td>
<td>he ministered</td>
</tr>
<tr>
<td>נָבֹר</td>
<td>(Qal) he was whole, was complete</td>
<td>נָבֹר</td>
<td>נָבֹר (Pi) he seized, carried off, pulled</td>
</tr>
<tr>
<td>נָבֹר</td>
<td>(Pi) he made amends, repaid, fulfilled</td>
<td>נָבֹר</td>
<td>נָבֹר 297</td>
</tr>
<tr>
<td>נָבֹר</td>
<td>(a vow)</td>
<td>נָבֹר</td>
<td></td>
</tr>
</tbody>
</table>

---

297 This verb is found only in the Piel in the OT.
CHAPTER 26

Weak Verb Forms — 1st Root Letter

In the Word – Exegetical Insights

Ezekiel 10:7

נִשְׁלָהּ הָעָרָה אֶחָדָה מָכוֹן לְכַרְפִּים
אֶלָּהּ אֶשֶּׁר בְּנֵיהֶנָּה הָעָרָה
נִשְׁאָרָהּ אֲלָּאָּהָ נָתָנָה לְבַשׁ הָעָרָה
נִקְדְּחַ לְיִשְׂרָאֵל:

※ יָדּוֹנָה (ם + ב’ + ב’) is a compound preposition with the same meaning as מִבֵּן: from between.

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

※ לַבְּשׁ is also in the construct state. It is the Qal passive participle masculine singular from לָבֶשׁ. Note that both nouns in the construct acquire grammatical definiteness (the definite article) from the final noun in the construct chain: לֹאָבָנָה.

1A. Introduction to Weak Verbs

Weak verbs are those verbs possessing one of the following characteristics:

1. a guttural as one (or more) of the three letters of the root
2. a full-vowel letter as the middle letter of the root
3. a yodh or waw as the first letter of the root
4. a nun as the first letter of the root
5. the same consonant for both the second and third letters of the root
The primary concepts to be remembered and applied in the identification of weak verbs are the rules concerning gutturals:\(^{298}\)

- Gutturals reject the doubling *dagesh*. When this occurs, the preceding vowel is normally heightened in compensation. (Remember, however, that both ꝏ and Ꝑ are doubled by implication and do not require compensatory heightening for the preceding vowel.)\(^ {299}\)
- Gutturals prefer *a*-class vowels around them.
- Gutturals prefer compound *shewa*.

### 2A. Nomenclature for Weak Verbs

There are two systems of weak verb nomenclature. The older system utilizes the old Hebrew paradigm verb לָעַל (he worked, he made, he performed, he practiced).\(^ {300}\)

The first root letter of this verb is Ꝑ, the second is Ꝍ, and the third is Ꝓ. Those letters are employed to identify their respective positions in the three-letter root.

<table>
<thead>
<tr>
<th>Weak Verb Name or Classification</th>
<th>Ꝑ</th>
<th>Ꝍ</th>
<th>Ꝓ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ꝑ-Guttural or Ꝑ’Aleph(^ {301})</td>
<td>Ꝑ</td>
<td>Ꝍ</td>
<td>Ꝓ</td>
</tr>
<tr>
<td>Ꝍ-Guttural</td>
<td>Ꝑ</td>
<td>Ꝓ</td>
<td>Ꝑ</td>
</tr>
<tr>
<td>Ꝓ-Guttural or Ꝓ’Aleph</td>
<td>Ꝑ</td>
<td>Ꝓ</td>
<td>Ꝑ</td>
</tr>
<tr>
<td>Geminate or Ꝓ’Aleph</td>
<td>Ꝑ</td>
<td>Ꝓ</td>
<td>Ꝑ</td>
</tr>
</tbody>
</table>

The second system is more popular and current:

<table>
<thead>
<tr>
<th>Weak Verb Name or Classification</th>
<th>III</th>
<th>II</th>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-Guttural or I-Ꝑ</td>
<td>Ꝑ</td>
<td>Ꝑ</td>
<td>Ꝓ</td>
</tr>
<tr>
<td>II-Guttural</td>
<td>Ꝑ</td>
<td>Ꝑ</td>
<td>Ꝑ</td>
</tr>
<tr>
<td>III-Guttural or III-Ꝑ</td>
<td>Ꝑ</td>
<td>Ꝑ</td>
<td>Ꝑ</td>
</tr>
<tr>
<td>Geminate</td>
<td>Ꝑ</td>
<td>Ꝑ</td>
<td>Ꝑ</td>
</tr>
</tbody>
</table>

---

\(^{298}\) See page 30.

\(^{299}\) See page 52 (3C).

\(^{300}\) Note that this same paradigm verb is the source of the names of the Hebrew verb conjugations. See pages 91–92 (3B) and fn 186.

\(^{301}\) This name is to be read as Pe-‘Aleph and the later one as Lamed-‘Aleph.
3A. Verbs Weak in the 1st Root Letter

1B. I-Guttural (יק-גיוטרל)

**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:

<table>
<thead>
<tr>
<th>Root</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>כֹּל</td>
<td>חַלָּה</td>
</tr>
<tr>
<td>נָא</td>
<td>קָנָה</td>
</tr>
<tr>
<td>קָנָה</td>
<td>נָא</td>
</tr>
<tr>
<td>נָא</td>
<td>קָנָה</td>
</tr>
<tr>
<td>קָנָה</td>
<td>נָא</td>
</tr>
<tr>
<td>נָא</td>
<td>קָנָה</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Root</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>וֹלַי</td>
<td>וֹלַי</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>וֹלַי</td>
<td>וֹלַי</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>וֹלַי</td>
<td>וֹלַי</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>וֹלַי</td>
<td>וֹלַי</td>
</tr>
</tbody>
</table>

5C. *Pe’-Aleph* (I-א) verbs follow the same rules as the other I-Guttural verbs. Six of the verbs, however, show certain peculiarities in the Qal.

---

*302 This final row of verbs are sometimes treated separately since the 'aleph becomes silent and loses its consonantal value. These verbs are called Pe-’Aleph or I-’Aleph.*
imperfect.

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

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

3. In the first person singular the  is elided after the preformative .

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

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-ו ("ו") or I-י ("י")

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

1C. I-י ("י") 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):

      Examples: _BUILD

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

      Examples:  BUILD
The ʾ, when retained in this fashion, joins with the hireq of the prefix:


2. The original ʾ appears as a ʾ 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: ʾירש ילֵד יָּתָן

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


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


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


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


2C. I-ʾ (ʾʾ)

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

   יְשָׁ֫בַּל יְמָ֣ן יִכְּנֶ֗ה יִשְׂרָ֣א

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

   יְשָׁ֫בַּל יִשָּׁבַּל

   b. Some exceptions:

   - (Prov 6:22) (Ps 5:9) (2 Sam 14:19) (Exod 2:9)
   - (Isa 29:8) (Ps 45:2) (Exod 2:9)
c. Borderline verbs (I- or I-):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>בֵּיתוֹ (he was dry)</td>
<td>(Isa 45:2)</td>
<td></td>
</tr>
<tr>
<td>הָקָח (he formed)</td>
<td>(Ps 5:9)</td>
<td></td>
</tr>
<tr>
<td>לָמוּשׁ</td>
<td>(2 Sam 14:19)</td>
<td></td>
</tr>
</tbody>
</table>

2. Assimilating

a. The is regarded as a full consonant. It is not elided nor contracted, but rather assimilated to the following consonant (just as in I- verbs).

b. The second root letter is normally a sibilant (usually צ).

Examples:

- (he spread under) בָּרָא < בַּר
- (he burned) הָרָא < הַר
- (he placed) וָרָא < וַר

c. Some roots sometimes behave as assimilating I-:

- (he poured out) נָשָׁה < נָש
- (he formed) הָשָׁה < הַש

d. A few exceptional forms also appear:

- (1 Kings 3:15) הָיָה
- (Gen 40:20) הָיָה

3C. I- ("ם") or I- ("ם") Research

Utilizing Holladay’s *Lexicon*, available commentaries, and the contexts for each passage, parse the following verbs and identify whether they are I- or I-.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>גָּלַשׁ (1)</td>
<td>(Isa 40:30)</td>
</tr>
<tr>
<td>גָּלַשׁ (2)</td>
<td>(Isa 65:23)</td>
</tr>
<tr>
<td>לָשׁ (3)</td>
<td>(2 Kings 17:28)</td>
</tr>
<tr>
<td>לָשׁ (4)</td>
<td>(Gen 37:4)</td>
</tr>
<tr>
<td>לָשׁ (5)</td>
<td>(Gen 47:11)</td>
</tr>
<tr>
<td>לָשׁ (6)</td>
<td>(Zech 10:5, 11)</td>
</tr>
</tbody>
</table>
3B.  I-ן (י"ן)

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

1. Qal imperative:

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

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

1. Qal imperfect, Niphal perfect and participle:

2. Hiphil and Hophal:

3C. **Additional Observations**

1. All other stems and forms are regular:

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

3. י ל follows the pattern of I-ן verbs in the Qal and Hophal:

4. י י has its own peculiar forms:

   - Qal infinitive construct:
   - Qal imperfect and imperative:
   - Final-י assimilation:
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.
CHAPTER 27
Weak Verb Forms — 2nd Root Letter

In the Word – Exegetical Insights

Isaiah 6:10

Note that the verb is an ambiguous Hiphil form since it could be either the imperative ms or the infinitive absolute (יִשְׁמַר). Context is the key for identifying the proper parsing.

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 is yet another Hiphil imperative (יָשִׂית).

The preventive conjunction (לֹא) introduces the concept of preventing some action that is theoretically possible. The verb is a form of כַּלְכֵל.

are two perfects (qatalts) introducing the results of the two preceding imperfects (yiqtolts). Since is a single syllable, it is also the accented syllable, thus accounting for the qamets under the conjunction.303 What is the grammatical subject for each verb?304 is the direct object of כַּלְכֵל.

303 See page 63 (4B).
304 See Holladay, 344 (qal 1).
1A. Verbs Weak in the 2nd Root Letter

1B. II-Guttural (י-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:

ינִיָֹבּ, יִנִּיָֹבּוּ, יְנִיָֹבּ הִניָֹבּ, יִנִּיָֹבּ הִניָֹבּ

1C. Rejection of the doubling *dagesh* in factitive stems.

1. Normally, the preceding vowel (under the first root letter) is heightened to compensate for the rejection of the characteristic *dagesh forte* of the factitive stems:

ְֹיִנְֹיָֹבּ as compared with יִנְֹיָֹבּ

ְַיִנְַיַָבּ as compared with יִנְַיַָבּ

ְֲיִנְֲיֲָבּ as compared with יִנְֲיֲָבּ

2. Sometimes compensation does not take place:

- Especially before ה:

(1 Sam 16:14)

- Occasionally before ב:

(1 Sam 16:14)

- Strong gutturals (י and ב):

2C. Preference for composite *shewa*.

Examples: יִנְֹיָֹבּ יִנְַיַָבּ יִנְֲיֲָבּ יִנְֳיֳָבּ יִנְִיֵָבּ יִנְֹיָֹבּ יִנְַיַָבּ יִנְֲיֲָבּ יִנְֳיֳָבּ יִנְִיֵָבּ

305 The ה prefix is the inseparable relative particle identical to ה in its usage. This particular form (וָניִה) 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 (א, יו, or י) as the second root letter are called Middle Vowel or Hollow verbs. In the older nomenclature, they were also called י"ע and י‘ע:

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

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:** (בָּחַה (בָּחַה) בָּחַה (בָּחַה) בָּחַה (בָּחַה)

2. **i-class:** (בַּת (בַּת) בַּת (בַּת) בַּת (בַּת)

3. **o-class:** (בַּת (בַּת) בַּת (בַּת) בַּת (בַּת)

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

1. Qal imperfect: בַּלֶּא אֲבַר

2. Niphal: בַּלֶּא אֲבַר

3. Hiphil: בַּלֶּא אֲבַר אֲבַר

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

(Isa 28:9) יָבַר (Ps 48:12)

4. Hophal: הָפָךְ אֵלֵבֶם

4C. **Middle vowel:**

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

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

(Qal imperf)  
(Hiphil imperf)  
(Niphal perf)  
(Hiphil perf)  
(Qal perf)  

**5C. Factitive stems:**

1. Piel becomes Polel and Pilpel:  
2. Pual becomes Polal:  
3. Hithpael becomes Hithpolel:  

**Note:** These factitive stems can usually be identified simply by pronouncing them.

**3B. II-Double/Geminate (ב"ע)**

<table>
<thead>
<tr>
<th>Rules:</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Drop the 3rd root letter and the vowel under the 1st root letter.</td>
</tr>
<tr>
<td>(2) The 2nd root letter contains a doubling <em>dagesh</em> before all suffixes.</td>
</tr>
</tbody>
</table>

Those verbs with a duplicated second root letter are called Geminate or ב"ע verbs:

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:**

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

(he wrapped, tied up, shut away)

The stative, however, follows rule #1:

(he lit was narrow, cramped, hampered, oppressed)
2C. **Factive stems** are sometimes special.

1. Poel, Pilpel or Pilpal: 
   - נִכְסַת
   - נָכָס
   - נַכָּס

2. Poal: 
   - נִכָּס

3. Hithpoel: 
   - נִכָּס

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

   - חַסֶת
   - חַס
   - חַס

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

   - (perfect) סְלָנַה
   - (imperfect) סְלָנַה

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.
CHAPTER 28

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

In the Word – Exegetical Insights

Genesis 42:25

שייחו ילכ ינפל ודלך אסכנלך ור
ולשתיב טפשות אשם אל שפוק
ולמה לוהчем יראה לזרד ינש לזרד כה

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 (ו-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:

כִּסְתָּנוּ כֶּבֶּה שַׁלְּחָה שְׁנָמוּ

**Note:** Verbs ending in ו are considered regular or strong verbs since the ו in such situations normally does not call into play the rules governing a guttural. Also, a ו does not elide at the end of a root
when suffixes are added and there are no conjugation-specific characteristics that affect the last root letter.306

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

ינשחת שהלת הנכשה נסכשת בנסשת

1. Qals are normally a-class:

spath התשחת בתשחת

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).

השמחת נשחת נשחת נשחת נשחת

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:

בכשה: וניה והישן נשמת למחחת ישהלת בשהלת

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:

spath התשחת נשמת נשמת נשמת נשמת or

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

משמחה והישתוה

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

למשחת קשמעתם קשמעתם

306 Note that the first root letter is especially affected by the compensatory dagesh when the characteristic nun is assimilated to the first root letter in the Niphal imperfect, imperative, and infinitive. Then, in all the factitive conjugations (Piel, Pual, and Hithpael) a doubling dagesh characteristically appears in the second root letter.
2B. III-א (א"ל)

### Rules:
1. The א prefers a-class vowels preceding it.
2. When the א is silent, the preceding vowel is always long.

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

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

2C. The long vowel occurs before the א:

1. In forms without consonantal suffixes:
   - והטותה והתרשה והשנה והָּרָה והָּרָא והָּרָנ
   - The vowel is tsere in the Qal stative: והנה והֶָּר
   - In the Hiphil jussive, consecutive imperfect, and imperfect hireq sometimes occurs in the final syllable: והיה

2. In forms with consonantal suffixes:
   - Qamets in Qal perfect: והָּלַות והָּלַא והָּלַנ
   - Tsere in all perfects of stems other than Qal: והָּלַות והָּלַא
   - Seghol before הָּי in imperfect and imperative: והָּלַות והָּלַא
   - Hateph-pathach before some pronominal suffixes:

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

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

5C. Some III-א verbs are inflected like III-ה verbs: והָּלַות והָּלַא
3B. III-וָ (וָל)

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

Verbs ending in ו are called III-He or Lamed-He:

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

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

1. ו in all perfects:

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

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

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

3C. Infinitive constructs all have ח (testifying to an original ג):

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

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

1. ח normally in perfects of passive stems (but, cf. חֲלַיּוֹת, חֲלַיּוֹת):
2. `OrderBy normally in perfects of active stems:

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

3. `Ord in imperfects an imperatives before הֵל:

6C. The perfect 3fs of all stems elides the הֵל and utilizes the feminine הֵל ending to which the הֵל suffix is added:

(cf. 2ms רָאָתָה מֵאָה)

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

1. Piel, Hiphil, and Hithpael imperatives:

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

(Judg 20:38)

(Exod 8:1)

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

8C. III-ו (א”ל) verbs were originally III-ו (א”ל) verbs. Verbs with final y in Ugaritic\(^{307}\) occur as final ה in Hebrew:

<table>
<thead>
<tr>
<th>UGARITIC</th>
<th>HEBREW</th>
</tr>
</thead>
<tbody>
<tr>
<td>bky</td>
<td>בּכָה</td>
</tr>
<tr>
<td>'ly</td>
<td>עָלָה</td>
</tr>
<tr>
<td>qny</td>
<td>קָנֶה</td>
</tr>
</tbody>
</table>

An example of the rare הָל verb may be seen in Job 3:26 — קָנֶה

\(^{307}\) See page 13 (1B) and page 15 (3A).
2A. Recognition of Hebrew Roots

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.)

<table>
<thead>
<tr>
<th>FORM</th>
<th>TYPE OF WEAK VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>□□</td>
<td>II-Vowel or II-Doubled</td>
</tr>
<tr>
<td>□□</td>
<td>I-γ or III-η</td>
</tr>
<tr>
<td>□□</td>
<td>III-η</td>
</tr>
<tr>
<td>□□</td>
<td>III-η</td>
</tr>
<tr>
<td>□□</td>
<td>I-γ (sometimes written as holem)</td>
</tr>
<tr>
<td>□□</td>
<td>II-Vowel</td>
</tr>
<tr>
<td>□□</td>
<td>I-γ</td>
</tr>
<tr>
<td>□□</td>
<td>II-Doubled</td>
</tr>
</tbody>
</table>

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 gamets-hatuph, the form will normally be Hophal.

1.4 If the vowel of the imperfect prefix is shewa, the form will normally be either Piel or Pual.

---

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-ג or occasionally III-י — the Qal stem.

2.1.3 *hireq*, the root will normally be III-י — the Qal stem.

2.1.4 *pathach*, the root will normally be III-י — 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* (י), the root will normally be I-ג — 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-ג.

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-ג or I-ג?
   - קֵרֵפֶּם?
3.2 Look for a weak ending which might result in the loss of the third root letter.
- III-§ or III-¶?
- Remember that the ¶ in III- ¶ verbs sometimes becomes (cf. °תוח< תוח).

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-ז or II-ץ or II-ץ = II-Vowel? Cf. קקז< קקז, קקז< קקז, בקז< בקז

3.4 Look for any other weakness due to the presence of gutturals or the geminate verb form (II-Doubled).
- E.g., ל< טלח

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. Their formative nature is highlighted by the Hebrew term that early Hebrew grammarians utilized as a name for them: בִּניַיְנִים (binyanim), meaning buildings or formatives. In some grammars the conjugations are called stems.

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, nor is the Niphal always passive. The Piel and Pual are more often causative than intensive. The Hiphil and Hophal are not always causative.

Frederic Clarke Putnam’s Hebrew Bible Insert (HBI) should be kept open while working through this chapter. His examples will supplement the examples provided within this chapter. More detailed descriptions and definitions are to be found in Putnam’s treatment. The student is encouraged to make HBI a constant companion in the study of the Hebrew Bible.

1A. The Uses of the Qal

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

2A. The Uses of the Niphal

1B. Reflexive

— he sold himself
— he shut himself in

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309 Review Chapter 13.
310 See HBI, §2.1.
311 See HBI, §2.1.2.
312 See HBI, §2.1.1.
313 See HBI, §2.1.3.
2B. Tolerative

—— he let himself be warned
—— he let himself be sought

3B. Reciprocal

—— they spoke with one another
—— they fought with one another

4B. Passive

—— he was buried
—— 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

—— it is eaten/edible
—— it is seen/visible

3A. The Uses of the Piel and Pual

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. The Pual is a passive conjugation. It is far less frequent than the Piel.

1B. Factive

Piel: — thus Yahweh made Solomon great
(or, exalted; or, brought Solomon into a state of greatness)

Pual: — he is honored (or, brought into a state of honor)

See HBl, §2.1.4 and §2.1.5.

When the subject performs an action upon itself/himself/herself, the verb’s voice is considered reflexive.

1 Chronicles 29:25

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).  

2B. Resultative

Piel: לְכָרָי — to curse you = to pronounce (and thus make) you of no account

Pual: לְכָרָי — he will be accursed = will be pronounced (and thus made) of no account

3B. Iterative/Frequentative

Piel: לְכָרָי — to bury the casualties

Pual: לְכָרָי — there Abraham was buried, and Sarah his wife

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 pluralive use of the Piel. Whenever more than one individual is being buried, or if a mass burial is involved, the Piel of מִתְבַּרְכֵּה is employed. The Qal of מִתְבַּרְכֵּה is employed for one individual (cf. Genesis 23:19).

4B. Privative

Piel: לְכָרָי — you will make its pots for removing the fat

318 The same four verbs in the factitive use could also be translated he made little or he brought into a reduced state, he made great or he brought into a state of greatness, he made full or he brought into a condition of fullness, and he made holy or he brought into a condition of holiness.

319 Joshua 24:9

320 Isaiah 65:20

321 1 Kings 11:15.

322 Genesis 25:10. This phrase may also be translated, there Abraham and his wife Sarah were buried. In Hebrew a compound subject is often preceded by a singular verb in agreement with the first member of the compound subject.

323 Exodus 27:3
4A. The Uses of the Hiphil and Hophal

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.

1B. Causative

Hiphil: רָאָ֑הוּ שֵׁ֔ם עַ֖ד עַמָּ֧ם — You have made your servant king

Hophal: נַגְּדָ֣ה לָ֙בְּנָ֔ה — then it was made known to Abraham

2B. Factitive

Hiphil: נֶגֶ֔ה לִרְאוֹת עַמָּ֖ם — 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)

Hophal: בָּ֔טְשַׁר — twisted (brought into a condition of being twisted) linen

3B. Declarative/Delocutive

Hiphil: לְפָֽאֲרֹת לְתָא֣וֹר — and to justify (declare righteous) the righteous

5A. The Uses of the Hithpael

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.

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324 See HBI, §2.1.7 and §2.1.8.

325 The Hophal is the least employed conjugation, occurring only 400 times with 100 roots in the Hebrew Bible. About 40% of its occurrences are participles. Cf. IBHS, §21.2.3e.

326 1 Kings 3:7

327 Genesis 22:20. The root for the verb is יָדָה, used only in the causative conjugations (Hiphil and Hophal). Its meaning is make known, cause to know, report, reveal.

328 Isaiah 42:21

329 Exodus 26:1

330 1 Kings 8:32

331 See HBI, §2.1.6.
1B. Reflexive

1C. Simple Reflexive

\[ \text{גירדו yourselves}^{332} \]

2C. Causative Reflexive

1D. Factitive

\[ \text{should the axe vaunt itself (bring itself into a vaunted condition or state)}^{333} \]

2D. Resultative

\[ \text{There is one who pretends to be rich}^{334} \]

3D. Declarative/Estimative

\[ \text{and I will show greatness and I will display holiness}^{335} \]

3C. Reflexive Iterative

\[ \text{trampling}^{336} \]

\[ \text{and he was prophesying among them}^{337} \]

2B. Passive

\[ \text{to be healed in Jezreel}^{338} \]

\[ \text{she will be praised}^{339} \]

3B. Reciprocal

\[ \text{Let’s look at each other face to face}^{340} \]

\[ \text{and they were not ashamed in front of each other}^{341} \]

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332 Isaiah 8:9
333 Isaiah 10:15
334 Proverbs 13:7
335 Ezekiel 38:23
336 Psalm 68:31
337 1 Samuel 10:10
338 2 Chronicles 22:6
339 Proverbs 31:30
340 1 Kings 14:8
341 Genesis 2:25
6A. Translation

Translate Genesis 37:12–25. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb. Observe the uses of the conjugations, reviewing the possibilities as presented in this lesson and also in Putnam’s Hebrew Bible Insert.

7A. Vocabulary

From Genesis 37:12–25 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook’s Vocabulary sections, but which you cannot yet recognize immediately. Add these to the list you compiled for 37:1–11.