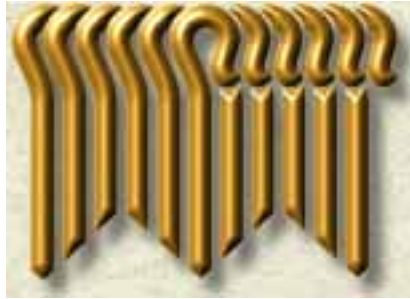


**THE  
MASTER'S SEMINARY**



*ANSWERS TO A  
WORKBOOK FOR  
A GRAMMAR  
FOR BIBLICAL HEBREW*

עִבְרִית

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## EXERCISE 1

### Introduction to the Hebrew Language

#### Alphabet

- A. Explain the importance of studying biblical Hebrew.
- Hebrew is the primary language in which the greater part of the OT was written.
  - Hebrew is the language God employed to communicate His message to His people.
  - Hebrew is an invaluable asset for properly understanding the OT.
  - Hebrew aids in understanding the NT. Much of the NT is based upon the OT.
  - Knowledge of biblical Hebrew is a guard against theological error.
  - Hebrew is necessary because it opens up the only truly reliable interpretive window upon the text of the OT.
  - [Other potential answers exist and may have been cited in the class lecture.]
- B. What is the origin of the term *Semitic*?
- 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.
- C. Briefly describe the five main branches of Semitic languages.
1. Hebrew: closely related to Phoenician and Ugaritic; replaced by Aramaic starting with the Babylonian exile (completely replaced by the end of the 1st century A.D.); revived as a national language in 1948; 3 stages — classical/ biblical, rabbinical, and modern.
  2. Akkadian: Assyrian-Babylonian language of Mesopotamia; superseded by Aramaic in 10th century B.C.; written with cuneiform script.
  3. Aramaic: official language of the ancient Near East from 10th century B.C. on; replaced Hebrew by 1st century A.D.; language of the Talmud and Targums; replaced by Arabic in 7th century A.D.
  4. Ethiopic: the language of Ethiopia; existed from approximately 4th century A.D.; Amharic became official court language from 13th century A.D. though Ethiopic continued as the chief theological language for hundreds of years.
  5. Arabic: language of all of Arabia; existed since 8th century B.C.; language of the Quran and Islam.
- D. Write the alphabet five times in the spaces provided below. Follow these guidelines:
- For each of the 22 Hebrew letters exactly as written in the boxes in **Chapter 1** of the textbook.

- E. Which letters sometimes have a dot called *dagesh*? (Write the **Hebrew** letters themselves, not their names.)

ת פ כ ד ג ב.

- F. Which letters have a different form when they occur at the **end** of a word? (Write the Hebrew letters.)

צ פ נ מ כ.

- G. Which letters (both regular and final) extend either above or below the line of writing? (Write the Hebrew letters.)

ק ז ה ו ל ד.

- H. Distinguish carefully between the letters which have similar forms. **Copy** these letters carefully in the spaces provided below.

ב and כ      ב and כ.  
etc.

- I. **Circle** one letter in each group that has some major difference with the remaining letters. **Describe the difference.**

1. ת נ מ כ      **Difference:** no final form      or

ת נ מ כ      **Difference:** uses only one side of the box      or

ת נ מ כ      **Difference:** uses all four sides of the box      or the only labial
2. ד ל ז ק      **Difference:** above the box
3. צ ה ד ם      **Difference:** not written in its final form

## EXERCISE 2

### Alphabet - Vowels

A. Which vowels are known as **full-letter vowels**?

הּ    וּ    י    א    אָ, אִ, אֵ.

Why are they called full-letter vowels?

They employ a consonant to create the vowel – that consonant becomes silent.

B. **Circle** the item in each group which does not belong and **explain why**.

1. (הּ) (וּ) (י) (א) (אֵ)

**Reason:** The only vowel which is not a full-letter vowel.

2. (אֵ) (אִ) (אָ) (אֶ)

**Reason:** The only long vowel. **or** The only vowel that can be used as part of a full-letter vowel.

3. (הּ) (וּ) (י) (א) (אֵ)

**Reason:** The only vowel which is not a full-letter vowel. **or** The only short vowel.

4. (אֵ) (אִ) (אָ) (אֶ)

**Reason:** The only short vowel.

### EXERCISE 3

#### Alphabet - Special Letters, *Dagesh*, and *Raphe*

[91 points]

- A. Which letters are **gutturals**? (alphabetical order, right to left) [6 points]

ך ע ח ה א

Which of these five letters **sometimes** behaves as a guttural? ך.

- B. What are the three characteristics governing the gutturals? [3 points]

1. They refuse/reject the doubling dagesh (*dagesh forte*).
2. They prefer *a*-class vowels around them.
3. They prefer compound/composite *shewa*.

Identify the **strong gutturals**: ח ה. [1 point]

Identify the **weak gutturals**: ע א. [1 point]

- C. Which letters of the Hebrew alphabet sometimes lose their consonantal character and become **silent**? Write them in alphabetical order from right to left. [4 points]

י ו ה א.

- D. Which letters are **labials**? פ מ ב. [4 points]

Why are they called labials? Their pronunciation involves the lips.

- E. Identify the **two different kinds of dagesh**: hardening dagesh or weak dagesh or dagesh lene and doubling dagesh or strong dagesh or dagesh forte. [2 points]

- F. Which letters take the **weak dagesh**? (alphabetical order, right to left) [7 points]

ת פ כ ד ג ב.

How does the **weak dagesh** affect the pronunciation of these letters?  
It hardens their consonantal sound.

G. When is the **weak dagesh** omitted from one of these letters? [2 points]

1. When that letter does not begin a syllable.
2. When that letter begins a syllable but is preceded immediately by a vowel.

H. What letters accept the **strong dagesh**? [1 point]

All except the five gutturals.

What effect does the **strong dagesh** have on these letters? [1 point]

It doubles the consonantal sound of these letters.

I. Why is the **strong dagesh** most commonly employed? [2 points]

1. It may serve as compensation for a letter that has been elided.
2. It is characteristic of certain intensive verb forms.

J. Describe the functions of the **raphe**. [1 point]

It serves to indicate that a doubling dagesh has been omitted in order to provide a smoother pronunciation.

K. **Circle** the letter that does not belong in each group and **explain why**: [2 points each = 16 points]

1. ע ח **פ** ה א Reason: It is the only non-guttural.
2. י ו **ח** ה א Reason: It cannot become a silent letter.
3. פ מ **ד** ב Reason: It is the only non-labial.  
פ **מ** ד ב Reason: It is the only non- *begadkephath* letter.
4. ה ה **א** Reason: It is the only weak guttural  
**ח** ה א Reason: It is not a silent letter.  
ח **ה** א Reason: It is the only vowel letter.
5. **ר** ע ח ה א Reason: It is the only one that is sometimes a guttural.
6. י ו ה **א** Reason: It is the only one always silent. **or**  
It is the only one not used in a full-letter vowel.
7. כ **ל** ד ב Reason: It is the only non-*begadkephath* letter.
8. ת פ **נ** כ Reason: It is the only non-*begadkephath* letter. **or**  
ת **פ** נ כ Reason: It is the only labial.  
**ת** פ נ כ Reason: It is the only one without a final form.

L. On the reverse of this page, **complete 7A on page 33 of the textbook.**

(1) Circle all guttural letters in the following Hebrew sentence: [9 points]

חַיִּי-יְהוָה פִּי בֶן-מֵוֹת (אֵשׁ) (קַעֲשֵׁה) זֶסֶת:

- (2) What kind of *dagesh* is used in כִּי? [1 point] hardening/weak dagesh **or** *dagesh lene*  
 (3) Put a box around each of the *b<sup>e</sup>gāḏ-k<sup>e</sup>pāṭ* letters in the sentence above. [4 points]

M. Also on the reverse of this page, **perform the exercise described in 8A on page 33 of the textbook.** [0.5 point each = 14 points]

<sup>4 16</sup> <sup>13 19</sup> <sup>13f 14</sup> <sup>6 5</sup> <sup>1 10</sup> <sup>8 11 12</sup>  
 לְכֵן חִבּוּרֵי לֵי נְאֻם־יְהוָה לְיוֹם קוּמֵי לְעֵד  
<sup>22</sup> <sup>18 2</sup> <sup>3 17f 15</sup> <sup>9 17 21</sup>  
 כִּי מִשְׁפָּטֵי לְאַסְף גּוֹיִם לְקַבְּצֵי מַמְלָכוֹת  
<sup>20</sup> <sup>7</sup> <sup>11f</sup>  
 לְשַׁפֵּךְ עַל־יָהֵם זַעֲמֵי כָל חֲרוֹן אַפֵּי  
<sup>18f</sup>  
 כִּי בָאֵשׁ קִנְאָתִי תֹאכַל כָּל־הָאָרֶץ:

N. **Translate** the following Hebrew words: [12 points]

בַּיִת	house	יָדַע	he knew	טוֹב	good
בֵּן	son	גָּדוֹל	big, great	יָד	hand, arm
גּוֹי	nation	חַי	life	יוֹם	day
דְּבַר	word, matter, thing	הַר	mountain, hill	לָקַח	he took, he received



## EXERCISE 4

Alphabet - Half Vowels  
and Syllables

- A. Indicate whether each of the following statements is *True* or *False* by circling either **T** or **F**. If the answer is *False*, give the correct answer or edit the sentence to make it read correctly. [18 points]

**Example:** When two *shewas* occur back-to-back in the middle of a word, the first is *silent* and the second is always *vocal*.  
always ~~vocal~~ and the second is always ~~silent~~. **T** **(F)**

1. The *shewa* is not a regular vowel. **(T)** **F**
2. When two *shewas* occur back-to-back at the end of a word, the first is silent and the second is ~~vocal~~ silent. **T** **(F)**
3. A *shewa* which follows a full-letter vowel is usually ~~silent~~ vocal. **T** **(F)**
4. A *shewa* placed under a letter with a *dagesh forte* is both vocal and silent.  
**T** **(F)**
5. The vowels are ~~always~~ normally pronounced after the consonant with which they are placed. **T** **(F)**
6. Words ~~always~~ normally begin with a consonant and not with a vowel. **T** **(F)**
7. The ׀ always takes a ~~vocal~~ silent *shewa* when it stands vowelless. **T** **(F)**
8. *Shewas* which begin syllables are vocal; *shewas* which close syllables are silent. **(T)** **F**
9. The gutturals ~~and~~ ׀ require a composite *shewa* where other letters would only require a simple *shewa*. **T** **(F)**

- B. Circle all **silent shewas** in the following words: [7 points]

יְרַמְּקוּ אֶמְרָתְכֶם בְּשִׁתְּכֶם יְלִבְדוּהוּ שְׂמֵחַ דְּפִנְעוּ נְבִיּוֹת

- C. Circle all vocal *shewas* in the following words: [8 points]

אֵלֶיכֶם לָהוּ יִרְקֶרֶק אָמַרְתָּ בְּשִׂמְחָתְכֶם יִלְמְדוּהוּ שְׂמֵחַ גְּבוּיֹת

- D. Divide the following words into syllables: [19 points]

Examples: לֶשׁ/מֹר אָ/רָם הָ/אָדָ/מָה שֶׁ/מֵ/יָם חָ/כָ/מָה סֵ/פֵר

(1) יִרְקֶ/רֶק מֵ/עֶרֶב פָּ/גַע מִ/גֹּר מְ/גוּ/רָה

(2) אָ/מַרְתָּ דָבָ/לָיִם כּוֹ/כָ/בִים שֶׁ/מֵ/רוּ

(3) שֶׁ/מֵ/יָם יִרְ/בָּ/צוֹן אֵל/הִים יֵשׁ/טִמְ/נוּ

- E. Read aloud the following exercises. Be sure to pronounce the vowels correctly. The sign ( ˘ ) placed above a letter indicates that the accent is on that syllable. All other words are accented on the last syllable.

1. Words employing the *shewa* and furtive *pathach*:

לְמַר לְשֹׁמֵר לְמוֹעַ רוּחַ שְׂמוֹעַ בְּרוּךְ שׁוֹמְרִים  
קָטְלוּ יִשְׁמְרוּ אֲדָמָה מְלֵךְ שְׂמֵרֹת אֱלֹהִים  
עָבַר חֲכָמִים אָכַל קָטְלֹת מִלְּכָן חֲרָבוּ תוֹךְ  
וּמְלֵךְ חֲלוּם אֲשֶׁמֶר אַחֲרַי נִפְעַל לִפְנֵי וְסִפֵּר

2. Words with letters that look alike:

(a) כ and ב

בְּזוֹ בָטַח בָּרָא כּוֹכַב כֹּה כָבוֹד טוֹב  
אָכַל עָבַר הִיכָל יָכַל עֶרֶב בָּקֵר כֶּסֶף כָּבֵד

(b) ג and נ

גָּדַל גַּם גָּנַב נָא נָגַע נָגַף נָגַשׁ הִגֵּן גָּלָה  
גָּנִים יִגְשׁוּ גֵן נָתַן נָפַל נָגַ נָגַשׁ גָּמַל

(c) ר and ד

דָּבַר רֹאשׁ דָּוִד דּוֹר רַב רָדַף רוּם רָשָׁע  
 דָּם דָּרַךְ דְּרוֹר אֲדָר דָּרַשׁ רָדָה גָּרַם רָדַתּוּ

(d) ה and ח

חָיָה הִלָּךְ הֵן חֲזַק חֲשָׁף חָטָה הִרְגַּתְּ הֵר נָהַר  
 כָּהֵן לָקַח נָחַל נָחַשׁ קָהַל קָוָה נָחָה נָהָם

(e) ו and ז

בּוֹז בָּנוּ זֹאת וְסוֹס זָהָב זָכַר וְזָר יָלַד  
 זָקֵן וְשָׁנִי וּבָנָה וְאָדָם וּפְרָעָה הִזָּה זָרַע

(f) ס and ם

סוֹס יוֹם כָּסָא חָלָם חָסָד יָסַף כָּסָף נוֹס יָמִים  
 עָם חָכָם קוֹם שָׁם סָפַר סָבַב אָסַף אָסָף אָדָם

(g) ש and שׁ

שָׁאֵל שָׁבַר שָׁם שִׁים שָׁרָה שָׁרַף רָשָׁע  
 שָׁמַשׁ שִׁפְטַ עָשָׂה נָפַשׁ נָשָׂא מָשַׁל בָּשָׂר נָגַשׁ

## EXERCISE 5

### Accents and Review of Syllables

A. Briefly describe the function of the following accents:

1. *Athnach* — Disjunctive accent; marks the logical middle of the verse.
2. *Silluq* — Disjunctive accent; marks the last accented syllable of the verse.
3. *Soph pasuq* — Marks the end of a verse.
4. *Zaqeph qaton* — Disjunctive accent; marks the logical middle of a half of a verse both before and after the *athnach*; marks the quarter point (logically) of a verse.
5. *Munach* — The strongest conjunctive accent.

B. **Divide** the following words into syllables by drawing a vertical line between each syllable.

**Examples:** לְשֹׁמֵר / אֶדָם / הָ / אֶדְרָמָה / שֶׁ / מֵ / יָם / חֶ / כְּ / מָה / סֶ / פֶּר

עֶ / רֵב / כָּ / בּוֹד / בָּ / רוּךְ / אֶכֶל / שֶׁ / מֵר / קֶ / טַל / מֶ / לֶךְ / בָּ / רָא / יֶ / כֵל (1)

אֶ / מֵרְתֶּ / שֶׁ / מֵרְתֶּ / אֶדְרָמָה / אֵל / הֵים / כּוּ / כְּ / בֵים / שֶׁ / מֵרְתֶּ / בְּשֶׁ / תְּכֶם (2)

שֶׁ / כְּ / יָהּ / לֵא / מֵר / אֲבוֹ / תִי / כֶם / אֵלֵי / כֶם / הָלְ / עוֹ / לָם / כְּדֶ / רְ / כִי / נוֹ (3)

C. Indicate whether the following ׀ vowels are *qamets* or *qamets hatuph* by **circling** the correct answer. **Clue:** *Qamets hatuph* is located in a **closed and unaccented syllable**.

1. אֶמֶר qamets *qamets hatuph*

2. אֶכְלָה first vowel qamets *qamets hatuph*  
second vowel qamets *qamets hatuph*

3. חֶכְמָה first vowel qamets qamets hatuph  
second vowel qamets *qamets hatuph*

4.	שְׁמֵרָה	first vowel second vowel	<i>qamets</i> <i>qamets</i>	<i>qamets hatuph</i> <i>qamets hatuph</i>
5.	אֶרְכָּה	first vowel second vowel	<i>qamets</i> <i>qamets</i>	<i>qamets hatuph</i> <i>qamets hatuph</i>
6.	עֲזָרוּ		<i>qamets</i>	<i>qamets hatuph</i>
7.	אֲזַנְיָהֶם		<i>qamets</i>	<i>qamets hatuph</i>
8.	שָׁנָה	first vowel second vowel	<i>qamets</i> <i>qamets</i>	<i>qamets hatuph</i> <i>qamets hatuph</i>
9.	חֲנִנִּי		<i>qamets</i>	<i>qamets hatuph</i>

D. Indicate whether the statement is **True** or **False** by **circling** either **T** or **F**.  
If the answer is **False**, correct the statement.

1. Closed syllables ~~may~~ **always** end in a consonant. T **(F)**
2. Normally, long vowels occur in open syllables and short vowels occur in closed syllables. **(T)** F
3. Syllables which are closed and have no accent must have a short vowel. **(T)** F
4. Long vowels do ~~not~~ occur in **accented** closed syllables. T **(F)**
5. Short vowels do ~~not~~ occur in **accented** open syllables. T **(F)**
6. Hebrew words can take their primary accent on the last two syllables but never on any other syllable. **(T)** F
7. The *metheg* differs from the *silluq* in that the ~~metheg~~ *silluq* occurs only under the tone syllable of the last word of the verse ~~or phrase~~. T **(F)**
8. If the vowel  $\text{ָ}$  occurs in a closed, unaccented syllable, then it is a *qamets hatuph*. **(T)** F

9. If the vowel  $\text{ָ}$  occurs in an open, accented syllable, then it is a *qamets*. (T) F
10. The ~~*silluq*~~ *athnach* designates the principal division of the verse but does not necessarily divide it in the exact center. T (F)
- E. Define what it means for Hebrew words to be **in pause**.  
A Hebrew word is in pause if they occur at a major stop (pause) of a verse or clause.
- F. **Transliterate** the following Hebrew words. For the vowels use the transliteration symbols given in the vowel chart in the textbook on page 39. For the consonants use the transliteration symbols given in the chart on pages 20-21 in the textbook. **Divide the syllables by using hyphens.**

Example:

<i>elō-hîm</i>	<	אֱלֹהִים
<i>zā-kār</i>	<	זָכַר
<i>mid-bār</i>	<	מִדְבָּר
<i>hā-`ā-rēš</i>	<	הָאָרֶץ
<i>sā-lāh</i>	<	שָׁלַח
<i>qō-ṭel</i>	<	קָטַל
<i>kā-bôd</i>	<	כָּבוֹד
<i>hăš-šā-mă-yim</i>	<	הַשָּׁמַיִם
<i>b<sup>erē</sup>-šît</i>	<	בְּרֵאשִׁית
<i>öz-nê-kēm</i>	<	אֲנִיכֶם

## EXERCISE 6

## The Article and Interrogation

A. Attach the definite article with the appropriate pointing to the following words. [30]

Examples:	הַשֵּׁם	הַעֲרָב	הַדָּרָךְ
1.	הַאֲבֹן	11.	הַנְּמֹל
2.	הַבּוֹר	12.	הַבְּשָׂר
3.	הַבְּכוֹר	13.	הַכּוֹכָב
4.	הַזָּהָב	14.	הַאֲמֵת
5.	הַיָּרֵעַ	15.	הַחֲשָׁד
6.	הַאֵיב	16.	הַעֵיִן
7.	הַיֶּלֶד	17.	הַלֵּבָב
8.	הַגֵּן	18.	הַחֶק
9.	הַאֹר	19.	הַעֹלָ*
10.	הַעֶפֶר	20.	הַנְּהָר
		21.	הַחֲטָאָת
		22.	הַעֵב
		23.	הַעֵז
		24.	הַהֵיכָל
		25.	הַיּוֹם
		26.	הַחֶכֶם
		27.	הַרְגֵל
		28.	הַלְחָם
		29.	הַחֶזֶק
		30.	הַשָּׁמַיִם

B. Attach the interrogative הַ with the appropriate pointing to the following words. [15]

Examples:	הַשֹּׁמֵר	הַדְּמִית	הַמְּכֻסָּה
1.	הַאֲתָה	6.	הַלֵּא
2.	הַשֹּׁמְרוּ	7.	הַזְּכוֹר
3.	הַזֹּאת	8.	הַאֲתָ
4.	הַשֹּׁמְרֵתָם	9.	הַחֲטָא
5.	הַהוּא	10.	הַצֶּעֶק
		11.	הַאֲנִי
		12.	הַעֲנֵה
		13.	הַהִיא
		14.	הַיֶּלֶד
		15.	הַהֶלֶךְ

- C. Attach the interrogative **מה** with the appropriate pointing to the following words. [15]

Examples:	מִה־עֲשִׂיתָ	מִה־אֵתָהּ	מִה־יִקְרָא
1.	מִה־שָׁמַר	6.	מִה־הָיָה
2.	מִה־עָשָׂה	7.	מִה־חָלַם
3.	מִה־אָלָהּ	8.	מִה־שָׁאַל
4.	מִה־הוּא	9.	מִה־לָקַח
5.	מִה־זֶה	10.	מִה־עָנָה
		11.	מִה־יִנְגַע
		12.	מִה־מָכַר
		13.	מִה־יִרְגַל
		14.	מִה־אָמַר
		15.	מִה־שָׁפַךְ

- D. Circle the article in each group which is pointed incorrectly and explain why. [10]

1. הָאָדָם הָעַם הַקָּבֵר **Reason:** Before a guttural other than ה, ח, or ע a *qamets* is used.
2. הַדּוֹר הַלֵּד הָאָרוֹן **Reason:** Before a non-guttural ה plus a *dagesh forte* is used.
3. הָעֵינַן הַגְּבוּל הַהֵיכָל **Reason:** Before a strong guttural ה is used.
4. הָאָח הָאָם הָעִיר **Reason:** Before a guttural with accented *qamets*, ה is used.
5. הַרְכוֹשׁ הָעוֹלָם הַבָּקָר **Reason:** Before a non-guttural ה plus a *dagesh forte* is used.

- E. Circle the interrogative ה in each group which is pointed incorrectly and explain why. [10]

1. הַקְּטָל הָלֵא הָאָרִי **Reason:** Before a *shewa* or guttural ה is used.
2. הָשָׁמַר הָאֵת הָעֵלָה **Reason:** Before a non-guttural ה is used and there should be no *dagesh* in the *shin*.
3. הַיְמִשֵּׁל הַיְדַעְתָּן הָאָמַר **Reason:** Before a *shewa* or guttural ה is used.
4. הַקְּטָל הַמְלִיךְ הַחָלַם **Reason:** Before a guttural with *qamets* ה is used.
5. הַתְּאָמַר הָאָדָמָה הַיְבִנָה **Reason:** Before a *shewa* or guttural ה is used.



F. Indicate whether the statement is **True or False** by **circling** either **T** or **F**.  
**If the answer is False, correct the statement.** [10]

1. Though ~~usually~~ **now** attached, when the definite article ~~stands~~ **stood** alone (unattached), it ~~has~~ **had** the form לָהֶּ. T (F)
2. When the article is attached to a word beginning with a **weak** guttural or ך, it is pointed with a *qamets*. T (F)
3. ~~Like~~ **Unlike** the article, the interrogative ך is pointed with a *pathach* when it is affixed to a word beginning with a guttural **not pointed with a qamets, or any letter pointed with a shewa**. T (F)
4. The interrogative ך is always attached inseparably. (T) F
5. The interrogative pronouns ~~כִּי~~ and כִּה follows basically the same pointing as the article. T (F)

G. **Translate** the following words into English. [30]

<i>the man</i>	הָאָדָם	<i>man, a man</i>	אָדָם 1
<i>the son</i>	בֶּן	<i>a son</i>	בֶּן 2
<i>a nation</i>	גּוֹי	<i>the nation</i>	הַגּוֹי 3
<i>the man, the husband</i>	הָאִישׁ	<i>a man, a husband</i>	אִישׁ 4
<i>the hand</i>	יָד	<i>a hand</i>	יָד 5
<i>a woman, a wife</i>	אִשָּׁה	<i>the woman, the wife</i>	הָאִשָּׁה 6
<i>the brother</i>	אָח	<i>a brother</i>	אָח 7
<i>the way</i>	דֶּרֶךְ	<i>a way</i>	דֶּרֶךְ 8
<i>the day</i>	יוֹם	<i>a day</i>	יוֹם 9
<i>a word, a thing, a matter</i>	דְּבָר	<i>the word, the thing, the matter</i>	הַדְּבָר 10

## EXERCISE 7

### Prepositions

A. Attach the preposition ל inseparably to the following words. [15]

Examples:	לְשֵׁם	לְזֹאת	לְבָרֶךְ
1.	לְבָכוֹר	6.	לְבָשָׁר
2.	לְזֹהָב	7.	לְכוֹכַב
3.	לְאֵיב	8.	לְאַמֶּת
4.	לְעֶפֶר	9.	לְלֵבָב
5.	לְגִמְלָה	10.	לְנֶהָר
		11.	לְחֻטְאָת
		12.	לְהִיכָל
		13.	לְחֻכְמָה
		14.	לְחִזְקָן
		15.	לְשָׁמַיִם

B. Attach both the inseparable preposition ל and the definite article to the following words. [30]

Examples:	לְשֵׁינִי	לְרִגְלִי	לְבָרֶךְ
1.	לְאָדָם	11.	לְגִבּוֹר
2.	לְלֵב	12.	לְלִילָה
3.	לְקָבֶר	13.	לְעוֹלָם
4.	לְדָבָר	14.	לְרִכּוּשׁ
5.	לְעִיר	15.	לְאַכְלָה
6.	לְקֶרֶן	16.	לְמִלָּד
7.	לְבִקְרָה	17.	לְאוֹר
8.	לְבָשָׁר	18.	לְיוֹם
9.	לְדוֹר	19.	לְאַמֶּת
10.	לְהִיכָל	20.	לְבֵרוּךְ
		21.	לְכָבוֹד
		22.	לְאֱלֹהִים
		23.	לְאֲדָמָה
		24.	לְשָׁמַיִם
		25.	לְקֶהָל
		26.	לְסוֹס
		27.	לְשֵׁם
		28.	לְגֵן
		29.	לְדִרּוֹר
		30.	לְרֹאשׁ

C. Attach the preposition מן *inseparably* to the following words. [15]

<b>Examples:</b>	מֵאֵב	מִזֵּאת	מִבְּרֶק
1.	מִנְמֵל	6.	מִהַכֶּסֶּא
2.	מִהַחֲשָׁד	7.	מִעֵפֶר
3.	מִמְשָׁל	8.	מִהֶהָר
4.	מִרְעָה	9.	מִנְהָר
5.	מֵאֲדָם	10.	מֵאֲסִף
		11.	מִרְגֵּל
		12.	מִנְחָשׁ
		13.	מִהֵזֵאת
		14.	מֵאֲדָמָה
		15.	מִהֵיכָל

D. The following words have a preposition prefixed to them. **Indicate whether they have the article (articlar) or do not have the article (anarthrous).** If the word is articlar, give the anarthrous form with the preposition; if it is anarthrous, give the articlar form with the preposition. [10]

**Examples:**

- כְּדָבָר (\_\_\_ articlar; x anarthrous) כְּדָבָר
- בְּהֵיכָל (x articlar; \_\_\_ anarthrous) בְּהֵיכָל

1. בְּאֲדָוִם (\_\_\_ articlar; x anarthrous) בְּאֲדָוִם
2. כְּאֲדָם (x articlar; \_\_\_ anarthrous) כְּאֲדָם
3. מִחֲפָאֵת (\_\_\_ articlar; x anarthrous) מִחֲפָאֵת
4. לְעֵמֶלְקִי (\_\_\_ articlar; x anarthrous) לְעֵמֶלְקִי
5. לְאִישׁ (x articlar; \_\_\_ anarthrous) לְאִישׁ

E. **Circle** the one inseparable preposition which is pointed **incorrectly** in each set and **explain why**. [10]

**Example:**

בִּיהוּדָה לְאִישׁ כְּאֲשֶׁר **Reason:** Before a guttural the *pathach* becomes *qamets* for the definite article.

1. בְּאֲדָם בְּהֵיכָל לְאֲדָמָה **Reason:** Before a composite *shewa* the corresponding short vowel is used.

2. בְּקוֹל לְיְהוּדָה מִרְגֵּל **Reason:** The *shewa* should drop out under the *yod*.

3. כְּאָדָם בְּאֱלֹהִים כְּאָדָם **Reason:** An exception—the *seghol* and *hatef seghol* combine to form *tsere-'aleph*.
4. כְּעֶפֶר בְּלִילָה מֵאִישׁ **Reason:** Before a guttural that rejects the doubling dagesh, the *hireq* should be heightened to a *tsere* to compensate.
5. מִהָאָדָם מִנְחָשׁ לֶלֶחֶם **Reason:** Before a non-guttural the *nun* is assimilated by means of a doubling dagesh in the first letter of the word.

F. Translate the following words and phrases into English. [100]

**Example:**

:           a man           אִישׁ           for the man           לְאִישׁ <

<u>          for the man          </u>	לְאָדָם	<u>          for a man          </u>	לְאָדָם	(1)
<u>          from the nation          </u>	מִהַגּוֹי	<u>          from a nation          </u>	מִגּוֹי	(2)
<u>          like the day          </u>	כְּיוֹם	<u>          like a day          </u>	כְּיוֹם	(3)
<u>          from the house          </u>	מִהַבַּיִת	<u>          from a house          </u>	מִבַּיִת	(4)
<u>          like the father          </u>	כְּאָב	<u>          like a father          </u>	כְּאָב	(5)
<u>          behind a house          </u>	אַחַר בַּיִת	<u>          after a brother          </u>	אַחַר אָח	(6)
<u>          to God          </u>	לְאֱלֹהִים	<u>          unto God          </u>	אֶל אֱלֹהִים	(7)
<u>          without life          </u>	בְּלִי חַי	<u>          between the man          </u>	בֵּין הָאִישׁ	(8)
<u>          with the man          </u>	עִם הָאָדָם	<u>          with the word/thing          </u>	אֵת הַדְּבָר	(9)
<u>          like the man before/in the presence of God          </u>	כְּאָדָם לְפָנֵי אֱלֹהִים			(10)
<u>          The man saw the priest.          </u>	רָאָה הָאָדָם הַכֹּהֵן			(11)
<u>          The son said, “What did he do?” (or, “What has he done/made?”)          </u>	אָמַר הַבֵּן מַה־עָשָׂה			(12)
<u>          Who gave water to the man?          </u>	מִי נָתַן מַיִם לְאָדָם			(13)
<u>          Has the king spoken to the people from the palace?          </u>	הֲדַבֵּר הַמֶּלֶךְ לְעַם מִן־הַהֵיכָל			(14)
<u>          God placed the mountain in the land (or, on the earth).          </u>	שָׂם אֱלֹהִים הָהָר בְּאֶרֶץ			(15)
<u>          God gave the land to the people.          </u>	נָתַן אֱלֹהִים הָאֶרֶץ לְעַם			(16)
<u>          The priest went out from the temple to the mountain.          </u>	יָצָא הַכֹּהֵן מִהַהֵיכָל לְהָר			(17)

## EXERCISE 8

## Conjunctions and the Relative Pronoun

A. **Attach** the conjunction ׀ with the appropriate pointing to the following words. [15]

Examples:	וְשֵׁם	וְזֹאת	וְצָרָק
1.	וְאָמַל	6.	וְלָבַב
2.	וְפָשַׁר	7.	וְרָאָה
3.	וְשִׁין	8.	וְרָגַל
4.	וְפָרִית	9.	וְחָק
5.	וְאָן	10.	וְצוֹר
		11.	וְיָלַד
		12.	וּמְנַחָה
		13.	וְצָגַד
		14.	וְעָבִיל
		15.	וְאַמַּת

B. **Circle** the conjunction in each group which is pointed **incorrectly** and **explain why**. [10]

**Example:**

וְאִישׁ וַיְהִי וְהָיָה וְאִשָּׁר

**Reason:** The normal conjunction is ׀ and is not affected by a guttural.

1. וּבֵן וְדַבָּרִים וְאָדָם

**Reason:** Before a labial the conjunction becomes ׀.

2. וְעִיר וְמִכָּר וְהֶלֶךְ

**Reason:** Before a labial the conjunction becomes ׀.

3. וּפָסַח וְזָהָב וְדָבָר

**Reason:** Only before a labial does the conjunction become ׀. ׀ is not a labial.

4. וּפָה וְקָרַב וְבָשָׂר

**Reason:** Before a labial the conjunction becomes ׀.

5. וּבְנֵי וְבָרָא וְעוֹלָם

**Reason:** Before a *shewa* the conjunction becomes ׀.

C. Circle either **T** or **F** in order to indicate whether the statement is **True** or **False**. If the statement is **False**, *give the correct answer*. [10]

1. Originally the conjunction ׀ was pointed with a *pathach* and followed by a *dagesh forte*, similar to the definite article. T **F**
2. **Un**Like the inseparable preposition, the pointing under the conjunction is changed to a *hireq shureq* when it is attached to a word beginning with a simple *shewa*. T **F**
3. When the conjunction is a ׀, then the first letter of the word to which it is attached must be a כ, נ, פ, or a letter with a simple *shewa*. **T** F
4. When the conjunction is attached to a word beginning with a composite *shewa*, it is a *shureq* **takes the corresponding short vowel**. T **F**
5. **Un**Like the inseparable prepositions, the conjunction, when attached to a word beginning with the definite article, does not take the position and pointing of the article. T **F**

D. **Translate** the following words and phrases into English. [100]

- |   |           |                 |   |     |
|---|-----------|-----------------|---|-----|
| and a king  | וּמֶלֶךְ  | and the city    | וְהָעִיר                                      | (1) |
| and the man   | וְהָאָדָם | and for the man | וְלָאָדָם                                     | (2) |
| and for a man   | וְלְאִישׁ | and a son       | וּבֶן   | (3) |
| the man and the woman <b>or</b> the husband and the wife                                      |           |                 | הָאִישׁ וְהָאִשָּׁה                           | (4) |
| to/for the son from the father and from the brother   |           |                 | לְבֶן מִהָאָב וּמִהָאָח                       | (5) |
| and in the night the king came into the palace/temple   |           |                 | וּבַלַּיְלָה בָּא הַמֶּלֶךְ אֶל־הַהֵיכָל      | (6) |
| God made the man and the woman <b>or</b> God made the husband and the wife.                   |           |                 | עָשָׂה אֱלֹהִים הָאִישׁ וְהָאִשָּׁה           | (7) |
| Without a king the nation walked after God. <b>or</b> Without a king the nation followed God. |           |                 | בְּלִי מֶלֶךְ הָלַךְ הַגּוֹי אַחַר הָאֱלֹהִים | (8) |

<sup>1</sup> בָּא is a form of the verb בָּא (to come, to enter). It may be translated as *he came* or *he entered*.

9) הָלַךְ הַכֹּהֵן בַּדֶּרֶךְ אֶת<sup>1</sup> הָאִישׁ אֲשֶׁר בָּא מֵהָעִיר

The priest walked in the path with the man who came from the city.

10) בָּא הָעָם<sup>2</sup> עַל הָעִיר בַּלַּיְלָה

The people came upon the city in the night **or** The people came against the city by night.

11) רָאָה הָעָם הָאָרֶץ אֲשֶׁר נָתַן אֱלֹהִים לְגוֹי כְּאֲשֶׁר הִדְבָּר אֲשֶׁר דִּבֶּר

The people saw the land which God gave to the nation according to the word which He spoke.

12) יָשַׁב הָאִישׁ אֶת הַבֵּן וְהַבַּת בְּהָר

The man dwelt with the son and the daughter on the mountain.

E. **Translate** the following words and phrases into Hebrew. [25]

**Example:**

The woman in the palace \_\_\_\_\_ הָאִשָּׁה בַּחֵיכַל

1. The king and the servant \_\_\_\_\_ הַמֶּלֶךְ וְהָעֶבֶד

2. Between the son and the daughter \_\_\_\_\_ בֵּין הַבֵּן וְהַבַּת

3. Before God and the king \_\_\_\_\_ לְפָנֵי אֱלֹהִים וְהַמֶּלֶךְ

4. According to the master \_\_\_\_\_ כְּאֲדוֹן

5. From the water to the water \_\_\_\_\_ מִהַמַּיִם לַמַּיִם **or** מִן-הַמַּיִם לַמַּיִם

**Extra Credit** – From the Hebrew Old Testament [+5%]

**Translate** the following into English:

וְלָקַח אֶת-כָּל-הַזָּהָב-וְהַכֶּסֶף וְאֵת כָּל-הַכֵּלִים

*And he took all the gold and the silver and all the vessels/utensils.*

<sup>1</sup> See the textbook, page 60, footnotes 95 and 96, concerning אֶת as either a preposition or the direct object marker.

<sup>2</sup> With regard to this form, see the textbook, page 53 (5C).

<sup>3</sup> See fn 1, above.

## EXERCISE 9

### Noun and Adjective: Their Gender and Number

In the chart below, observe the general vowel changes that usually take place in forming a masculine plural noun or adjective. Note that some words are both adjectives and nouns (e.g., חָכָם = *wise man* as well as *wise*). The following examples do not cover all possible vowel changes in Hebrew nouns of one or two syllables.

	Singular	Plural
<b>1-syllable nouns</b>	דָּם	דָּמִים
	קוֹיץ	קוֹצִים
	סוּס	סוּסִים
<b>2-syllable nouns</b>	דָּבָר	דְּבָרִים
	חָכָם	חֲכָמִים
	גְּדוּל	גְּדוּלִים
	נְשִׂיא	נְשִׂאִים

A. Give the masculine plural of the following words. [10]

	Singular	Plural		Singular	Plural
>	סוּס	סוּסִים	6.	בָּקָר	בָּקָרִים
1.	אֹר	אֹרִים	7.	פָּר	פָּרִים
2.	נְבִיא	נְבִיאִים	8.	סוּר	סוּרִים
3.	טוֹב	טוֹבִים	9.	חָלָל	חָלָלִים
4.	זָר	זָרִים	10.	כָּזָב	כָּזָבִים
5.	מָרוֹם	מָרוֹמִים			



- B. Review the chart in the Textbook on page 69. Give the feminine singular and plural of the following words (5):

Masculine Singular	Feminine Singular	Feminine Plural
סוס	סוּסָה	סוּסוֹת
טוב	טוֹבָה	טוֹבוֹת
גדול	גְּדוּלָה	גְּדוּלוֹת
חכם	חֲכָמָה	חֲכָמוֹת
קדש	קִדְשָׁה	קִדְשׁוֹת
טהור	טְהוֹרָה	טְהוֹרוֹת

- C. Circle the incorrect word and explain why it is incorrect (5):

**Example:**

סוּסָה טוֹבָה אִשָּׁה

**Reason:** *should be* אִשָּׁה

1. סוּסוֹת אֲנִיִּים סוּסִים

**Reason:** should be אֲנִיִּים

2. טוֹבָה גְּדוּלָה סוּסָה

**Reason:** should be סוּסָה or סוּסוֹת

3. אֱלֹהִים סוּסִים דְּבָרִים

**Reason:** should be סוּסִים

4. טוֹבָה אִשָּׁה חֲכָמָה

**Reason:** should be חֲכָמָה

5. טוֹבוֹת אִשׁוֹת קוֹלוֹת

**Reason:** should be נָשִׁים

- D. Translate the following Hebrew into English (5):

the horses הַסּוּסִים (1 Kings 10:18)

great woman גְּדוּלָה (Genesis 20:9)

and the men וְהָאֲנָשִׁים (Genesis 46:32)

like the things *or* like the words *or* as the words *or* according to the words כְּדְבָרִים (Genesis 24:28)

## EXERCISE 10

### Noun and Adjective: Their Relationship

- A. 1. **Translate** the following Hebrew phrases and sentences into smooth English. [75]  
 2. **Circle** all *attributive adjectives*. [8]  
 3. Draw a **box** around all *predicative adjectives*. [5]

**Note:** Even though these phrases and sentences might be taken from the Old Testament (as indicated by the footnotes), **do not use a Bible translation** to help in translating them.

**Example:** the big horse is good טוב הסוס הגדול

- |   |   |
|---|---|
| and a horse like the horse  | וְסוּס כְּסוּס <sup>1</sup> (1)                             |
| like the horse in the wilderness  | כְּסוּס בַּמִּדְבָּר <sup>2</sup> (2)                       |
| the great city  | הָעִיר הַגְּדוֹלָה <sup>3</sup> (3)                         |
| the great priest <i>or</i> the high priest  | וְהַכֹּהֵן הַגְּדוֹל <sup>4</sup> (4)                       |
| unto a good land  | אֶל-אֶרֶץ טוֹבָה <sup>5</sup> (5)                           |
| Who is a great nation?  | מִי-גוֹל גְּדוֹל <sup>6</sup> (6)                           |
| Yahweh is great.  | גְּדוֹל יְהוָה <sup>7</sup> (7)                             |
| The people said, “The word [ <i>or</i> , thing, matter] is good.”   | הָעָם [אָמַר] <sup>9</sup> טוֹב הַדְּבָר <sup>8</sup> : (8) |
| good in bad or bad in good <i>or</i> In an evil thing is good or in a good thing is evil.<br>[In the latter translation above, טוֹב and רָע should have boxes.]<br>[If a student translates “good for bad or bad for good,” he has probably looked in a Bible.] | טוֹב בְּרָע אוֹ-רָע בְּטוֹב <sup>10</sup> (9)               |

<sup>1</sup> 1 Kings 20:25

<sup>2</sup> Isaiah 63:13

<sup>3</sup> Genesis 10:12

<sup>4</sup> Leviticus 21:10

<sup>5</sup> Exodus 3:8

<sup>6</sup> Deuteronomy 4:7

<sup>7</sup> Psalm 135:5

<sup>8</sup> 1 Kings 18:24

<sup>9</sup> The word in square brackets has been altered from its form in this passage in the Old Testament in order to make it translatable for the beginning student. The brackets should be omitted in the English translation.

<sup>10</sup> Leviticus 27:10

חַנּוּן יְהוָה וְצַדִּיק<sup>1</sup> (10)  
חַנּוּן

Yahweh is gracious and righteous.

לְצַדִּיק לֹא-טוֹב<sup>3</sup> (11)

It is not good for the righteous. *or* It is not good for the righteous man/person/one.  
*or* It is not a good thing for the righteous.

רָאָה הַגּוֹי הַדְּבָרִים הַגְּדוֹלִים וְהַטּוֹבִים אֲשֶׁר עָשָׂה אֱלֹהִים לְיִשְׂרָאֵל:<sup>4</sup> (12)

The nation saw the great and the good things which God did for Israel.

B. **Translate** the following English phrases and sentences into Hebrew [31]:

**Example:** the great king הַמֶּלֶךְ הַגָּדוֹל

1. a good man אִישׁ טוֹב or אָדָם טוֹב

2. good men אֲנָשִׁים טוֹבִים or אִישִׁים טוֹבִים

3. good women נָשִׁים טוֹבוֹת

4. a good woman אִשָּׁה טוֹבָה

5. The priest is good. טוֹב הַכֹּהֵן

6. The king and the nation are great. גְּדוֹלִים הַמֶּלֶךְ וְהַגּוֹי

7. The people loved the good king from that great city.

אָהַב הָעָם הַמֶּלֶךְ הַטּוֹב מִן־הָעִיר הַגְּדוֹלָה הַהִיא  
*or* אָהַב הָעָם הַמֶּלֶךְ הַטּוֹב מִן־הָעִיר הַגְּדוֹלָה הַהִיא

<sup>1</sup> Psalm 116:5

<sup>2</sup> *gracious*

<sup>3</sup> Proverbs 17:26

<sup>4</sup> This sentence is not from the Old Testament, but reflects its concepts.

## EXERCISE 11

### The Construct State

#### Supplementary Table of Construct Forms:

Gender	Absolute singular	Construct singular	Absolute plural	Construct plural
Masculine	אָח	אָחִי	אָחִים	אָחִי
	בֵּן	בְּנֵי	בָּנִים	בְּנֵי
	מֶלֶךְ	מְלָכִי	מְלָכִים	מְלָכֵי
	עַם	עַמִּי	עַמִּים	עַמֵּי
	רֹאשׁ	רֹאשֵׁי	רֹאשִׁים	רֹאשֵׁי
Feminine	בֵּית	בֵּיתֵי	בָּנוֹת	בָּנוֹתֵי
	מָקוֹם	מְקוֹמֵי	מְקוֹמוֹת	מְקוֹמוֹתֵי
	עִיר	עִירֵי	עָרִים	עָרֵי

☞ See, also, the tables on pages 82 and 83 of the Textbook.

#### Supplementary Vocabulary:

דָּגָה	fish
שָׁם	there
תְּהוֹם	deep, primeval ocean

A. **Translate** the following Hebrew phrases and sentences into smooth English.

**Note:** Even though these phrases and sentences might be taken from the Old Testament (as indicated by the footnotes), **do not use a Bible translation** to help in translating them.

**Example:** He called on the name of God קָרָא בְּשֵׁם-אֱלֹהִים

And darkness was upon the surface of the deep. <sup>2</sup> וַחֲשֹׁךְ עַל-פְּנֵי תְהוֹם (1)

the fish of the sea <sup>3</sup> דָּגַת הַיָּם (2)

<sup>1</sup> Some of the nouns expressing family relationships take the *hireq* of the old genitive ending in the construct (e.g., אָבִי and אָמִי).

<sup>2</sup> Genesis 1:2

<sup>3</sup> Genesis 1:26

- the tops/heads/peaks of the mountains <sup>1</sup> רָאשֵׁי הַהָרִים (3)
- 
- אל-מקום המזבח אשר-עשה שם <sup>2</sup> (4)
- unto the place of the altar which he made there
- 
- the son of the brother of Abram or Abram's brother's son <sup>3</sup> בֶּן-אֶחָי אַבְרָם (5)
- 
- or Abram's nephew
- וְכָל-הַנִּבְדָּלִים <sup>5</sup> מֵעַמֵּי הָאָרְצוֹת אֶל-תּוֹרַת הָאֱלֹהִים <sup>4</sup> (6)
- And all the ones who separated themselves from the peoples of the lands unto the law of God.

- B. Rewrite the following words in their construct form. If the word is singular, give the singular construct; if plural, the plural construct:

**Example:**

דָּבָר < דְּבָר

- |            |                |                   |                |
|------------|----------------|-------------------|----------------|
| טוֹב <     | טוֹב (6)       | כָּל- <           | כָּל (1)       |
| יָד <      | יָד (7)        | חָכָם <           | חָכָם (2)      |
| זָהָב <    | זָהָב (8)      | יָדִי or יָדוֹת < | יָדַיְם (3)    |
| תּוֹרַת <  | תּוֹרָה (9)    | בֶּן <            | בְּנֵי (4)     |
| דְּבָרֵי < | דְּבָרִים (10) | גָּדוֹל <         | גְּדוֹלִים (5) |

- C. **Translate** the following phrases into Hebrew:

- The house of the king: בֵּית הַמֶּלֶךְ
- The man of God: אִישׁ אֱלֹהִים
- The son of God: בֶּן אֱלֹהִים
- The words of the priest: דְּבָרֵי הַכֹּהֵן
- The mares of the daughter: סוּסוֹת הַבֵּת
- The name of the city: שֵׁם הָעִיר

<sup>1</sup> Genesis 8:5

<sup>2</sup> Genesis 13:4

<sup>3</sup> Genesis 14:12

<sup>4</sup> Nehemiah 10:29

<sup>5</sup> הַנִּבְדָּלִים = *the ones who separated themselves* (a participle with the definite article from *בָּדַל*\* (he separated)). The singular here is employed as a collective, therefore it is translated as a plural.

7. All of the nations: כָּל־הַגּוֹיִם
8. The brother of the woman: אָחִי הָאִשָּׁה
9. The hands of the good servant: יְדֵי הָעֶבֶד הַטּוֹב
10. The cities of the great land: עָרֵי הָאָרֶץ הַגְּדוֹלָה

D. Circle the construct form in each group which is pointed incorrectly and explain why.

1. אִישׁ כָּל יָד **Reason:** In construct the *holem* shortens to *qamets hatuph*.
2. שָׁם אַח דְּבַר **Reason:** In construct the *pathach* shortens to *hateph pathach* and אָח takes a *hireq yod* suffix.
3. עָם דְּבָרִי קוֹלוֹת **Reason:** In construct the *qamets* shortens to *pathach*.
4. הָרַ סוּסַת עִיר **Reason:** In construct the *qamets* shortens to *pathach*.
5. דְּבָרִי בֵּן תּוֹרַת **Reason:** In construct the *pathach* shortens to *shewa* and, since two *shewas* cannot stand back-to-back at the beginning of a word, the first *shewa* changes to *hireq*.

E. Indicate whether the statement is **True** or **False**. If the answer is **False**, edit the statement so that it is worded correctly.

1. Words bound together by a *maqqeph* are essentially considered one word, but are not always in a construct relation. **(T) F**
2. Each noun in construct loses its accent and its long vowel **if possible**. **T (F)**
3. Normally, full-letter vowels cannot be reduced; however, occasionally they are shortened when they occur in a noun in construct. **(T) F**
4. The noun in construct is normally translated in a way that joins two nouns in the construct relation with the English preposition “of.” **(T) F**
5. In the Hebrew Bible the construct is **always sometimes** attached to the absolute (genitive) with a *maqqeph*. **T (F)**

6. When the word in the absolute (genitive) is definite, the word in the construct ~~also has~~ **does not have** the article written with it in Hebrew, ~~since they must agree.~~ **T**  **F**
7. When an adjective qualifies a word in construct, the adjective is ~~attached with a *maqeph* and inserted between the construct and~~ **after** the absolute. **T**  **F**
8. When a word with a dual ending is in construct, the pointing is identical to a plural noun in construct.  **T** **F**

## EXERCISE 12

### Personal Pronouns

#### Supplementary Vocabulary:

בָּלַל	he mixed, confused (languages)
בְּרוּךְ <sup>1</sup>	blessed
גִּבּוֹר	man, warrior, hero
כְּפָר	environs, circuit; the broad southern portion of the Ghor (the Jordan Valley)
מֵאֵין	from where? (מֵין + מֵן)
עַל־כֵּן	therefore
עַתָּה	now
שִׁפָּה	lip, language <sup>2</sup>

- A. **Translate** the following Hebrew phrases and sentences into smooth English.

**Note:** Even though these phrases and sentences might be taken from the Old Testament (as indicated by the footnotes), **do not use a Bible translation** to help in translating them.

**Example:** *You are a good/beautiful woman* אִשָּׁה טוֹבָה אַתְּ

Asshur went out from that land. מִן־הָאָרֶץ הַהִוא יָצָא אֲשׁוּר<sup>3</sup> (1)

עַל־כֵּן קָרָא שְׁמָהּ<sup>5</sup> בְּכָל כִּי־שָׁם בָּלַל יְהוָה שִׁפְתַּת כָּל־הָאָרֶץ<sup>4</sup> (2)

Therefore he called its name Babel because there Yahweh confused the language of all the earth.  
or Therefore he called its name Babylon for the LORD mixed the language of all the land there.

אַבְרָם יָשַׁב בְּאֶרֶץ־כְּנַעַן וְלוֹט יָשַׁב בְּעָרֵי הַכְּפָר<sup>6</sup> (3)

Abram settled in the land of Canaan and Lot settled in the cities of the Jordan Valley.  
or Abram dwelt in the land of Canaan but Lot dwelt in the cities of the Ghor/environs.

<sup>1</sup> This form is actually a passive participle derived from the verb בָּרַךְ, *he blessed*.

<sup>2</sup> Cf. Textbook, page 41, **Vocabulary**.

<sup>3</sup> Genesis 10:11

<sup>4</sup> Genesis 11:9

<sup>5</sup> שְׁמָהּ = *her name* = *its name* (the pronominal suffix is 3fs, agreeing with the antecedent *city*, a feminine noun in Hebrew)

<sup>6</sup> Genesis 13:12



וַיִּזְתֵּב הָאָרֶץ הַהִוא טוֹב<sup>1</sup> (4)

And the gold of that land was good. **or** But that land's gold is good.

אֲנִי-אֵל שַׁדַּי<sup>2</sup> (5)

I am El Shaddai. **or** I am God Almighty.

אַתָּה עַתָּה בְּרוּךְ יְהוָה:<sup>3</sup> (6)

You now are the blessed of Yahweh.

מֵאֵין אַתֶּם ... מִחָרָן אֲנַחֲנוּ:<sup>4</sup> (7)

From where are you? ... We are from Haran.

אֲנֹכִי אֲנֹכִי הוּא ... מִי-אַתָּ?<sup>5</sup> (8)

I, I am he. ... Who are you? **or** I Myself am He. ... Who are you?

הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם אֲנָשֵׁי הַשָּׁם:<sup>6</sup> (9)

They/Those are the mighty men who from ancient time were the men of the name.  
**or** They/Those were the warriors/heroes who from eternity were the famous men.

אֲשֶׁר לֹא-מֵעָרֵי הַגּוֹיִם-הָאֵלֶּה הֵנָּה:<sup>7</sup> (10)

They/Those are *the ones* who are not from the cities of these nations.

B. **Translate** the following sentences into Hebrew:

The man who dwelt in the great city is good.

טוֹב הָאִישׁ אֲשֶׁר יָשַׁב בְּעִיר הַגְּדוֹלָה:

The prophet saw all which God did to the great nation.

רָאָה הַנָּבִיא כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים לְגוֹי הַגְּדוֹל:  
**or** רָאָה הַנָּבִיא כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְגוֹי הַגְּדוֹל:  
**or** רָאָה הַנָּבִיא אֶת-כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים לְגוֹי הַגְּדוֹל:  
**or** רָאָה הַנָּבִיא אֶת-כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְגוֹי הַגְּדוֹל:

<sup>1</sup> Genesis 2:12

<sup>2</sup> Genesis 17:1

<sup>3</sup> Genesis 26:29

<sup>4</sup> Genesis 29:4

<sup>5</sup> Isaiah 51:12

<sup>6</sup> Genesis 6:4

<sup>7</sup> Deuteronomy 20:15

The king took all of the things in this great city.

לָקַח הַמֶּלֶךְ כָּל־הַדְּבָרִים בְּעִיר הַגְּדוֹלָה הַזֹּאת:  
 or לָקַח הַמֶּלֶךְ אֶת־כָּל־הַדְּבָרִים בְּעִיר הַגְּדוֹלָה הַזֹּאת:

The servant heard all the words which Abraham spoke to the kings of the land.

שָׁמַע הָעֶבֶד כָּל־הַדְּבָרִים אֲשֶׁר אָמַר/דִּבֶּר אַבְרָהָם לְמַלְכֵי הָאָרֶץ:  
 or שָׁמַע הָעֶבֶד אֶת־כָּל־הַדְּבָרִים אֲשֶׁר אָמַר/דִּבֶּר אַבְרָהָם לְמַלְכֵי הָאָרֶץ:

God spoke to the man whom He created.

אָמַר/דִּבֶּר אֱלֹהִים לְאָדָם אֲשֶׁר בָּרָא:

**HEBREW CROSSWORD PUZZLE**

	7	6	5		4	3		2	1		
	ו	ב	ל		א	ש		ר	א		
10	ו	9		,	8			א	ו		
ם	א	12				ם	,	א	ש		
			15	14			א		13		
ם	19		ו	18		17	,	ו	16		
	ב		ו	ל	א	ב	20	א			
ם	ו	22				ו		א	21		
									א		
28	ו	27		26	ו	ד	25		24	23	
				ק					ו		
ם	30			ח			ה	ר	,	א	29

**DOWN**

- 1. lord, master
- 2. head
- 3. prophets
- 4. brother
- 6. between
- 7. He created
- 10. blood
- 14. tent
- 15. He blessed
- 16. life, soul
- 17. He loved
- 19. one (m)

- 21. He saw
- 24. He knew
- 26. He took
- 28. day

**ACROSS**

- 1. He said
- 3. He lifted up
- 5. heart
- 8. life
- 9. He descended
- 11. heavens
- 12. utterance
- 13. hand
- 14. father
- 16. prophet
- 18. mountain
- 19. mother
- 20. from the king
- 21. head
- 22. man
- 23. He was
- 25. great
- 27. nation
- 29. toward the city
- 30. people

**NOTE:** Omit all vowel pointings. Final forms must fit both directions.

## EXERCISE 13

### The Regular Verb — Perfect

#### Supplementary Vocabulary:

אֲגִדָּה	bundle, sprinkling brush
אֲזוּב	hyssop
הִנֵּה	behold
טָבַל	he dipped
לְאמֹר	saying <sup>1</sup> (Qal infinitive from אָמַר)
לָמָּה זֶה	why (in the world)? <sup>2</sup>
כַּף	bowl
פֹּה	here
רִבְקָה	Rebekah

- A. **Translate** the following Hebrew sentences into smooth English. Assume that all of them are complete sentences.

**Note:** Even though these phrases and sentences might be taken from the Old Testament (as indicated by the footnotes), **do not use a Bible translation** to help in translating them.

You are a holy people to Yahweh. <sup>3</sup> עַם קְדוֹשׁ אַתָּה לַיהוָה (1)

וְרִבְקָה אָמְרָה אֶל-יַעֲקֹב לְאמֹר הִנֵּה שָׁמַעְתִּי <sup>4</sup> (2)  
 And Rebekah said unto Jacob, “Behold, I heard.”  
 or And Rebekah said to Jacob, “Yes, I heard.”

וּבְנֵי יִשְׂרָאֵל יָשְׁבוּ בְּקֶרֶב הַכְּנַעֲנִים הַחִתִּים וְהָאֱמֹרִי וְהַפְּרִזִּי  
 וְהַחִוִּי וְהַיְבוּסִים: <sup>6</sup> (3)

And the Israelites settled among the Canaanites, the Hittites, and the E/Amorites  
 and the Perizzites and the Hivites, and the Jebusites.

<sup>1</sup> This can also be represented by a colon rather than any word since it introduces a direct quotation.

<sup>2</sup> William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids, Mich.: Wm. B. Eerdmans, 1971), 184.

<sup>3</sup> Deuteronomy 7:6

<sup>4</sup> Genesis 27:6

<sup>5</sup> Proper names of peoples are called gentilic nouns. In Hebrew, they characteristically end in ך, often take the definite article, and may be translated as follows: הַכְּנַעֲנִים = *the Canaanites*.

<sup>6</sup> Judges 3:5

וְהָיָה אִם-אִישׁ אָמַר הַיֵּשׁ-פֹּה אִישׁ וְאָמַרְתָּ אֵין: <sup>1</sup> (4)

And it shall be, if a man says, “Is there a man here?”, then you shall say, “There is not.”  
**or** And it shall be, if a man says, “Is there a man here?” and you shall say, “None.” (**or**, “No.”)

הֲיָדַעְתֶּם אֶת-לָבָן בֶּן-נָחוֹר ... יָדַעְנוּ: <sup>2</sup> (5)

Do you know Laban, son of Nachor? ... We know (him).

וּלְקַחְתֶּם אֲגַדַּת אֲזוּב וּטְבַלְתֶּם בַּדָּם אֲשֶׁר-בַּסֶּף <sup>3</sup> (6)

And you took a bundle of hyssop and dipped (it) in the blood which was in the bowl.  
**or** And you shall take a bundle of hyssop and dip (it) in the blood which is in the bowl.

לָמָּה זֶה עָזַבְתָּן אֶת-הָאִישׁ <sup>4</sup> (7)

Why (in the world) did you leave the man?

**B. Translate** the following sentences into Hebrew:

1. The man kept all the words which God had said.

שָׁמַר הָאִישׁ כָּל-הַדְּבָרִים אֲשֶׁר אָמַר אֱלֹהִים:  
 שָׁמַר הָאָדָם כָּל-הַדְּבָרִים אֲשֶׁר אָמַר אֱלֹהִים:

2. God gave the woman to the man for a wife.

נָתַן אֱלֹהִים הָאִשָּׁה לְאָדָם לְאִשָּׁה:  
 נָתַן אֱלֹהִים הָאִשָּׁה אֶל הָאָדָם לְאִשָּׁה:  
 נָתַן אֱלֹהִים הָאִשָּׁה לְאִישׁ לְאִשָּׁה:

3. From the tent Sarah heard the words which the men said to Abraham.

שָׁמְעָה שָׂרָה מִן-הָאֹהֶל הַדְּבָרִים אֲשֶׁר אָמְרוּ הָאֲנָשִׁים לְאַבְרָהָם:  
 שָׁמְעָה שָׂרָה מִן-הָאֹהֶל אֶת-הַדְּבָרִים אֲשֶׁר דִּבְרוּ הָאֲנָשִׁים אֶל-אַבְרָהָם:

4. God heard the voice of the people from heaven.

שָׁמַע אֱלֹהִים מִשָּׁמַיִם קוֹל-הָעָם:  
 שָׁמַע אֱלֹהִים מִשָּׁמַיִם אֶת-קוֹל הָעָם:

5. The sons of the prophet did not obey God.

לֹא שָׁמְעוּ בְנֵי הַנְּבִיא אֱלֹהִים:

<sup>1</sup> Judges 4:20 (slightly modified)

<sup>2</sup> Genesis 29:5

<sup>3</sup> Exodus 12:22

<sup>4</sup> Exodus 2:20

## EXERCISE 14

### Pronominal Suffixes for Nouns

#### Supplementary Vocabulary:

כָּכָה	so, thus, as follows
מִצְוָה	(f; pl מִצְוֹת) command, commandment
נֶפֶשׁ	(f) soul, life, person
עָבַר	he passed by, crossed over
עַל-מָה	why?
עֵשָׂו	Esau
פָּז	pure gold
פָּקַד	he visited, he provided for, he cared for
רַב	many, numerous
רֵעַ	(m; w/3ms sf. רֵעֵהוּ) comrade, companion, friend, fellow
שָׂדֵה	(f, irreg) field, country

- A. **Translate** the following Hebrew sentences into smooth English. Assume that all of them are complete sentences.

**Note:** Even though these phrases and sentences might be taken from the Old Testament (as indicated by the footnotes), **do not use a Bible translation** to help in translating them.

(1) [לְקַח] עֵשָׂו אֶת-נְשָׁיו וְאֶת-בָּנָיו וְאֶת-בְּנֹתָיו וְאֶת-כָּל-נַפְשֹׁת  
בֵּיתוֹ אֶל-אֶרֶץ<sup>1</sup>

Esau took his wives and his sons and his daughters and all the souls/persons of  
his house into a land.

(2) וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ יְהוָה<sup>2</sup>  
And he said in that day, "Behold, this is our God."

(3) שָׁמְעָה בְּשָׂדֵה מוֹאָב כִּי-פָקַד יְהוָה אֶת-עַמּוֹ<sup>3</sup>  
She heard in the field of Moab that Yahweh had visited/cared for His people.

(4) עַל-כֵּן אֶהְבֵּתִי מִצְוֹתַיךָ מִזָּהָב וּמִפָּז<sup>4</sup>  
Therefore I love/loved/will love your commandments more than gold and more than fine gold.

<sup>1</sup> Genesis 36:6 (slightly modified)

<sup>2</sup> Isaiah 25:9

<sup>3</sup> Ruth 1:6

<sup>4</sup> Psalm 119:127

(5) וְעָבְרוּ גוֹיִם רַבִּים עַל הָעִיר הַזֹּאת  
וְאָמְרוּ אִישׁ אֶל-רֵעֵהוּ<sup>1</sup>

עַל-מָה עָשָׂה יְהוָה לָכֵן לָעִיר הַגְּדוֹלָה הַזֹּאת:<sup>2</sup>

And many nations passed/will pass over against this city; and they said/will say to one another,  
“Why did Yahweh do thus to this great city?”

B. **Translate** the following sentences into Hebrew:

- The people did not obey the words of the old prophet.  
לֹא-שָׁמַע הָעָם אֶת-דְּבַרֵי הַנְּבִיא הַזֶּקֶן:
- The king knew that the words of the man of God were good.  
יָדַע הַמֶּלֶךְ כִּי טוֹבִים דְּבַרֵי אִישׁ אֱלֹהִים:
- The land which God has given to the people is great and good.  
גְּדוֹלָה וְטוֹבָה הָאָרֶץ אֲשֶׁר נָתַן אֱלֹהִים לָעָם / אֶל-הָעָם:
- The people of the city took all the silver and all the gold to their head.  
לָקַח עִם הָעִיר אֶת-כָּל-הַכֶּסֶף וְאֶת-כָּל-הַזָּהָב לְרֹאשָׁם / אֶל-רֹאשָׁם:
- The old prophet sat upon the ground all day and called in a great voice, “What have we done?”  
יָשַׁב הַנְּבִיא הַזֶּקֶן עַל-הָאָדָמָה כָּל-יּוֹם קָרָא בְּקוֹל גְּדוֹל מָה-עָשִׂינוּ:

C. **Circle** the correct spelling of the following words:

- |                       |            |            |
|-----------------------|------------|------------|
| 1. <i>our horse</i>   | סוֹסָנוּ   | סוֹסָנו    |
| 2. <i>her horse</i>   | סוֹסָהּ    | סוֹסָתָהּ  |
| 3. <i>your word</i>   | דְּבַרְכֶם | דְּבַרְכֶם |
| 4. <i>her mare</i>    | סוֹסָתָהּ  | סוֹסָהּ    |
| 5. <i>his counsel</i> | עֲצָתוֹ    | עֲצָתוֹ    |
| 6. <i>my horse</i>    | סוֹסִי     | סוֹסָתִי   |

<sup>1</sup> אִישׁ אֶל-רֵעֵהוּ (literally, *each unto his friend/neighbor*) is an idiom meaning *to one another*.

<sup>2</sup> Jeremiah 22:8

- |                       |             |              |
|-----------------------|-------------|--------------|
| 7. <i>our horses</i>  | סוּסֵינוּ   | סוּסֵינוּ    |
| 8. <i>their mares</i> | סוּסוֹתֵם   | סוּסוֹתֵיהֶם |
| 9. <i>my mares</i>    | סוּסוֹתַי   | סוּסוֹתַי    |
| 10. <i>our word</i>   | דְּבַרֵּנוּ | דְּבַרֵּנוּ  |



## EXERCISE 15

## Pronominal Suffixes for Prepositions and את

## Supplementary Vocabulary:

אויב	enemy
איפה	where? what kind?
המציל	who delivered, who rescued
הרג	he slew, he killed
זָכָר	male
נְקִיבָה	female
צֶלֶם	image
תָּבוֹר	Tabor (place name)

- A. **Translate** the following Hebrew sentences into smooth English. Assume that all of them are complete sentences.

**Note:** Even though these phrases and sentences might be taken from the Old Testament (as indicated by the footnotes), **do not use a Bible translation** to help in translating them.

בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וְנְקִיבָה בָּרָא אֹתָם:<sup>1</sup> (1)

In the image of God he created him; male and female he created them.

וַיֵּשְׁבוּ אִתְּכֶם<sup>2</sup> (2)

And they dwelt with you. **or** And they sat with you.

וְאַסַּפְתָּ אֶת-זִקְנֵי יִשְׂרָאֵל וְאַמַּרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם  
נִרְאָה<sup>4</sup> אֵלַי אֱלֹהֵי אֲבֹתֵיכֶם יִצְחָק וַיַּעֲקֹב<sup>3</sup> (3)

And you gathered the elders of Israel and you said unto them, “Yahweh the God of your fathers appeared unto me—the God of Abraham, Isaac, and Jacob.”

**Or,** And you will gather the elders of Israel and you will say to them, “The LORD God of your fathers appeared to me, the God of Abraham, Isaac, and Jacob.”

<sup>1</sup> Genesis 1:27

<sup>2</sup> Genesis 34:16

<sup>3</sup> Exodus 3:16

<sup>4</sup> Translate נִרְאָה as *has appeared* (Niphal perfect 3ms < ראה).

וְלֹא זָכְרוּ בְנֵי יִשְׂרָאֵל אֶת־יְהוָה אֱלֹהֵיהֶם הַמַּצִּיל אוֹתָם מִיַּד  
כָּל־אֹיְבֵיהֶם מִסְבִּיב<sup>1</sup>:<sup>2</sup>

And the Israelites did not remember Yahweh their God who delivered them  
from the hand of all their enemies round about.

**Or,** And the sons of Israel will not remember the LORD their God Who delivered them  
from the power of all of their enemies from around (them).

יָדַעְתִּי כִּי־נָתַן יְהוָה לָכֶם אֶת־הָאָרֶץ<sup>3</sup> (5)

I knew that Yahweh gave the land to you. **or** I know that the LORD will give the land to you.

וְהֵייתֶם<sup>5</sup> לָנוּ לְעַבְדִּים וְעַבַדְתֶּם אֹתָנוּ<sup>4</sup> (6)

And you were for us for servants and you served us.

**Or,** And you will be our servants and you will serve us.

אֵיפֶה הָאֲנָשִׁים אֲשֶׁר הֲרַגְתֶּם בְּתַבּוֹר ... כְּמוֹךָ כְּמוֹהֶם<sup>6</sup> (7)

What kind were the men whom you killed in Tabor? ... Like you, like them.

**Or,** What kind were the men whom you slew at Tabor? ... They were like you.

**B. Translate the following sentences into Hebrew:**

1. The woman sinned when she took from the tree and ate and gave to her husband with her.

חָטְאָה הָאִשָּׁה כִּי לָקְחָה מִדֶּעַץ וְאָכְלָה וְנָתְנָה לְאִישָׁהּ עִמָּה:  
חָטְאָה הָאִשָּׁה כְּאֲשֶׁר לָקְחָה מִן־הָעֵץ וְאָכְלָה וְנָתְנָה לְאִישָׁהּ אֹתָהּ:  
חָטְאָה הָאִשָּׁה וְלָקְחָה מִן־הָעֵץ וְאָכְלָה וְנָתְנָה אֶל־אִישָׁהּ אֹתָהּ:

2. The king went out with his men and in that night he took the great city.

יָצָא הַמֶּלֶךְ עִם אַנְשָׁיו וְלָקַח אֶת־הָעִיר הַגְּדוֹלָה בַּלַּיְלָה הַהִיא:  
יָצָא הַמֶּלֶךְ אֶת־אַנְשָׁיו וְלָקַח בַּלַּיְלָה הַהִיא אֶת־הָעִיר הַגְּדוֹלָה:

3. According to your words and your laws you have ruled over us.

מִשְׁלַת עָלִינוּ כְּאֲשֶׁר דִּבַּרְיָךְ וְתוֹרוֹתֶיךָ:  
מִשְׁלַת בָּנוּ כְּאֲשֶׁר דִּבַּרְיָךְ וְתוֹרוֹתֶיךָ:  
מִשְׁלַתֶּם בָּנוּ כְּאֲשֶׁר דִּבַּרְיָכֶם וְתוֹרוֹתֵיכֶם:  
מִשְׁלַתֵּן עָלִינוּ כְּאֲשֶׁר דִּבַּרְיָכֶן וְתוֹרוֹתֵיכֶן:

<sup>1</sup> Judges 8:34

<sup>2</sup> See Textbook, page 60 (3A).

<sup>3</sup> Joshua 2:9

<sup>4</sup> 1 Samuel 17:9

<sup>5</sup> Qal perfect 2mp < הִיָּה. The final ה in verb roots sometimes appears as a ך in some forms of the verb.

<sup>6</sup> Judges 8:18

<sup>7</sup> The elided text is the Hebrew for “and they answered”—what follows is their answer.

4. Did you not call us from every nation and gather us to yourself forever?  
 הָלֹא קָרָאתָ אֶת־נוֹ מִכָּל־גּוֹי וְאַסַּפְתָּ אֶת־נוֹ אֵלֶיךָ לְעוֹלָם:  
 הָלֹא קָרָאתָ אוֹתָנוּ מִכָּל־גּוֹי וְאַסַּפְתָּ אוֹתָנוּ לְךָ לְעֶד:

C. Briefly answer the following questions:

- Which pronominal suffixes are considered “heavy”?  
 ׁם, ׁן, ׁם, ׁן, and ׁן
- Why do certain prepositions take the plural form when suffixes are added?  
 They take an old poetic plural form.
- Why does the preposition ׁן with suffixes usually have an additional ׁ inserted?  
 The additional ׁ implies a reduplication to compensate for the assimilated ׁ of ׁן.
- What changes in translation occur when suffixes are attached to prepositions in the plural form versus prepositions in the singular form?  
 No change takes place.

D. Indicate whether the statement is **True** or **False** by **circling T** or **F**.  
**If the answer is False, correct the statement.**

- Prepositions cannot be attached to personal pronouns. T F
- When the personal pronoun is employed as the object of a verb it is ~~usually~~ **always** indefinite. T F
- The ׁ and ׁ suffixes are primitive forms of ׁ and ׁ which have survived with various forms. T F
- When the preposition ׁ receives a suffix, it is ~~always~~ **sometimes** attached to the poetical form ׁ. T F
- ׁ and ׁ denote simple possession **in point of time**. T F

E. **Circle** the correct forms (more than one, or none, may be correct):

- “his horse”      סוּסָם      סוּסוֹ      סוּסָךְ

2. “to us”      לָנוּ      אֵלֵינוּ      לָנוּ
3. “like them”      כְּכֶם      כְּהֵם      כְּהֵן
4. “upon you”      עָלֶיךָ      עָלֵינוּ      עָלֶיךָ
5. “our horses”      סוּסֵינוּ      סוּסֵנוּ      סוּסָהוּ
6. “unto us”      אֵלֵינוּ      אֵלֵינוּ      אֵלֵינוּ
7. “like you”      כְּמוֹכֶן      כְּהֵם      כְּכֶן
8. “from you”      מִמְּךָ      מִמֶּךָ      מִמְּךָ
9. “in him”      בְּנוֹ      בְּנוֹ      בְּהוּ
10. “from her”      מִמֶּהָ      מִמֶּנָּה      מִמֶּךָ

## EXERCISE 16

## The Regular Verb — Imperfect and Imperative

## Supplementary Vocabulary:

איך	how?
זונה	harlot, prostitute
חוק (pl.: חוקים)	statute, decree
לכן	therefore
משפט	judgment, ordinance
עד	testimony, witness

**Translate** the following Hebrew sentences into smooth English. Assume that all of them are complete sentences.

**Note:** Even though these phrases and sentences might be taken from the Old Testament (as indicated by the footnotes), **do not use a Bible translation** to help in translating them.

1 וְאֵיךְ נִגְנַב מִבַּיִת אֲדֹנָיִךְ כֶּסֶף אִו זָהָב: <sup>1</sup>

And how did we steal silver or gold from the house of our masters?

**Or,** And how will we steal silver or gold from our masters' house?

2 עֲתָה יִזְכָּר עֲוֹנָם וַיִּפְקֹד חַטֹּאתֵם: <sup>2</sup>

Now he will remember their iniquity and will judge their sins.

3 אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּן: <sup>3</sup>

These are the statutes and the judgments which you will keep.

4 וּמַשְׁלַתָּ בְּגוֹיִם רַבִּים וּבָךְ לֹא יִמְשְׁלוּ: <sup>4</sup>

And you ruled over many nations and over you they will not rule.

5 וְאַמַּרְתָּם בַּיּוֹם הַהוּא הוֹדוּ <sup>6</sup> לַיהוָה קְרָאנוּ בְּשֵׁמוֹ <sup>5</sup>

And you said in that day, “Give thanks to Yahweh; call on His name.”

<sup>1</sup> Genesis 44:8

<sup>2</sup> Jeremiah 14:10

<sup>3</sup> Deuteronomy 12:1

<sup>4</sup> Deuteronomy 15:6

<sup>5</sup> Isaiah 12:4

<sup>6</sup> Hifil imperative mp < הָרָה = give thanks.

לְכֵן זֹנָה שְׁמָעִי דְבַר-יְהוָה: <sup>1</sup> (6)

Therefore, harlot, “Hear the word of Yahweh.”

---

וְעַתָּה ... נִכְרַתָּה בְרִית אֲנִי וְאַתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינֶךָ: <sup>2</sup> (7)

And now ... let us cut a covenant, I and you; and it will be for a witness between me and you.  
**Or,** And now ... let’s you and I establish a covenant and it was a witness between me and you.  
**Or,** And now ... we will establish a covenant, I and you, and it will be a witness between me and you.

---

אַל-יִמְשְׁלוּ-בִּי <sup>3</sup> (8)

Let them not rule over me. **or** Do not let them govern me.

---



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<sup>1</sup> Ezekiel 16:35

<sup>2</sup> Genesis 31:44

<sup>3</sup> Psalm 19:14

## EXERCISE 17

### Participle

A. Give the principle parts of the Qal active participle for the following verbs:

Verb Root	ms	fs	fs (alt.)	mp	fp
אָכַל	אֹכֵל	אֹכֵלָה	אֹכְלֹת	אֹכְלִים	אֹכְלוֹת
הִלָּךְ	הֹלֵךְ	הֹלֵכָה	הֹלְכוֹת	הֹלְכִים	הֹלְכוֹת
אָסַף	אֹסֵף	אֹסֵפָה	אֹסְפוֹת	אֹסְפִים	אֹסְפוֹת
זָכַר	זֹכֵר	זֹכֵרָה	זֹכְרוֹת	זֹכְרִים	זֹכְרוֹת
כָּתַב	כּוֹתֵב	כּוֹתֵבָה	כּוֹתְבוֹת	כּוֹתְבִים	כּוֹתְבוֹת

B. Give the principle parts of the Qal passive participle for the following verbs:

Verb Root	ms	fs	fs (alt.)	mp	fp
יָלַד	יְלוּד	יְלוּדָה	----	יְלוּדִים	יְלוּדוֹת
נָתַן	נְתוּן	נְתוּדָה	----	נְתוּדִים	נְתוּדוֹת
יָסַף	יְלוּד	יְלוּדָה	----	יְלוּדִים	יְלוּדוֹת
עָמַד	יְלוּד	יְלוּדָה	----	יְלוּדִים	יְלוּדוֹת
כָּרַת	יְלוּד	יְלוּדָה	----	יְלוּדִים	יְלוּדוֹת

C. **Translate** the following Hebrew sentences into smooth English. Assume that all of them are complete sentences.

#### Supplementary Vocabulary:

נָאַל	he redeemed
יָלַד	he bore, he gave birth to
מַלְאָךְ	messenger
רַע	evil

(1) בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם<sup>1</sup>

Blessed is Yahweh the God of my master Abraham.

<sup>1</sup> Genesis 24:27

לֹא יָדַעְתִּי הַשְׁמֵר אָחִי אֲנֹכִי: <sup>1</sup> (2)

I do not know. Am I my brother's keeper?

שָׂרָה אִשְׁתְּךָ יֹלְדָת לְךָ בֵּן וְקָרָאתָ אֶת-שְׁמוֹ יִצְחָק <sup>2</sup> (3)

Sarah your wife is bearing for you a son and you will call his name Isaac.  
or, Sarah your wife is bearing you a son and you shall name him Isaac.

הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל-רָע <sup>3</sup> (4)

The angel who redeemed me from all evil  
or, The messenger who is redeeming me from all evil.

שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת <sup>4</sup> (5)

Six days you will work and on the seventh day you shall cease (work).  
or, You will work six days but on the seventh day you will rest.

D. Identify gender and number for the following participles and imperatives:

- |     |            |        |           |        |            |
|-----|------------|--------|-----------|--------|------------|
| 1.  | שָׁמַר     | gender | ___ m ___ | number | ___ s ___. |
| 2.  | יָשְׁבַת   | gender | ___ f ___ | number | ___ s ___. |
| 3.  | אָכַל      | gender | ___ m ___ | number | ___ s ___. |
| 4.  | זָכַר      | gender | ___ f ___ | number | ___ s ___. |
| 5.  | שָׁלַח     | gender | ___ m ___ | number | ___ s ___. |
| 6.  | שָׁמְרָה   | gender | ___ f ___ | number | ___ p ___. |
| 7.  | יֹסֵף      | gender | ___ m ___ | number | ___ s ___. |
| 8.  | יְרוּשִׁים | gender | ___ m ___ | number | ___ p ___. |
| 9.  | שָׁמְעוּ   | gender | ___ m ___ | number | ___ p ___. |
| 10. | עֲמְדוּת   | gender | ___ f ___ | number | ___ p ___. |

<sup>1</sup> Genesis 4:9

<sup>2</sup> Genesis 17:19

<sup>3</sup> Genesis 48:16

<sup>4</sup> Exodus 34:21



## EXERCISE 18

## Infinitive

- A. **Translate** the following sentences into English and, utilizing the parsing sheets, **parse all verbs**:

## Supplementary Vocabulary:

אֶצְבֵּעַ	finger
דְּמוּת	pattern, form, shape, image
יָכַל	he was able
יְסוּד	foundation, foundation-wall, base
נָא	(A particle of urgency that is difficult to translate; often untranslatable. In some cases, <i>please</i> might be legitimate.)
סֵפֶר	scroll, book, document
פָּר	young bull
קַרְנוֹן	horn (plural: קַרְנוֹת)
שָׁפַד	he poured out, he spilled, he shed

זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם  
בְּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ:<sup>1</sup> (1)

**Parsing:** בְּרָא = Qal inf constr < ברא create

עָשָׂה = Qal perf 3ms < עשה make

---

This is the book of the generations of Adam when God was creating Adam;  
in the likeness of God He made him.

---

לֹא אוּכַל<sup>4</sup> לְקוּם<sup>3</sup> מִפְּנֵיךָ כִּי-דַרְךָ נְשִׁים לִי<sup>2</sup> (2)

**Parsing:** אוּכַל = Qal impf 1cs < יכל be able

לְקוּם = prep + Qal inf constr < קום stand/arise

---

I will not be able to stand before you because the way of women is upon me.

---

<sup>1</sup> Genesis 5:1

<sup>2</sup> Genesis 31:35

<sup>3</sup> Keep in mind that the middle vowel verbs (e.g., שׁוּב, בּוֹא, שִׁים, and קוּם) are listed in the lexicons by means of their infinitive construct forms (see the textbook, page 34 footnote 46 and page 54 footnote 87).

<sup>4</sup> This form is the Qal imperfect 1cs from יָכַל. In the imperfect, the first letter of the root (כ) becomes a *shureq* (שׁ).

(3) [יְהִיָּה] אִם-שָׁמַעַ תִּשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם  
הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם<sup>3</sup>

**Parsing:** יְהִיָּה = Qal impf 3ms < היה *be*  
שָׁמַעַ = Qal inf abs < שמע *hear*  
תִּשְׁמָעוּ = Qal impf 2mp < שמע *hear*  
מְצַוֶּה = Piel ptcp ms < צוה *command*  
לְאַהֲבָה = prep + Qal inf constr < אהב *love*

It will come to pass, if you indeed hear my commandments which I am commanding you today,  
to love Yahweh your God ...

(4) שְׁמָעוּ-נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתִּי:<sup>4</sup>

**Parsing:** שְׁמָעוּ = Qal impv mp < שמע *hear*  
חָלַמְתִּי = Qal perf 1cs < חלם *dream*

Hear this dream which I dreamed. **or** Please hear this dream which I had.

(5) וְלָקַחְתָּ מִדָּם הַפָּר [וְשָׁפַכְתָּ] עַל-קַרְנֹת הַמִּזְבֵּחַ בְּאֶצְבָּעֶךָ  
וְאֶת-כָּל-הַדָּם תִּשְׁפֹךְ אֶל-יְסוּד הַמִּזְבֵּחַ:<sup>5</sup>

**Parsing:** וְלָקַחְתָּ = conj + Qal perf 2ms < לקח *take*  
וְשָׁפַכְתָּ = conj + Qal perf 2ms < שפך *pour*  
תִּשְׁפֹךְ = Qal impf 2ms < שפך *pour*

And you took from the blood of the bull and you poured it upon the horns of the altar with your  
finger; and you will pour out all the blood on the base of the altar.

**Or,** And you shall take some of the blood of the bull and you shall pour it upon the horns of the  
altar with your finger; and you shall pour out all the blood at the base of the altar.

**B. Opposites:** Place the letter of the correct opposite in front of the number on the left.

<u>h</u>	1.	בַּת	a.	עָרֵב
<u>l</u>	2.	יֵשׁ	b.	שׁוּב
<u>a</u>	3.	בִּקְרָה	c.	עָבַד
<u>i</u>	4.	יוֹם	d.	מוֹת
<u>o</u>	5.	אִשָּׁה	e.	שָׂמִים
<u>t</u>	6.	אָב	f.	מִן
<u>k</u>	7.	עַם	g.	נָשָׂא
<u>s</u>	8.	יָרַד	h.	בֵּן
<u>d</u>	9.	חֵיהָ	i.	לְיָלֵהָ

<sup>1</sup> Piel participle masculine singular from צוה, *commanding*.

<sup>2</sup> When a Hebrew word occurs in square brackets in the exercises, it is a substitute for the actual word found in the Hebrew Bible. This is done in order to avoid difficult forms for which the student is not prepared at this stage of Hebrew study.

<sup>3</sup> Deuteronomy 11:13

<sup>4</sup> Genesis 37:6

<sup>5</sup> Exodus 29:12

<u>j</u>	10.	לִפְנֵי	j.	אַחַר
<u>f</u>	11.	אֶל	k.	בְּלִי
<u>m</u>	12.	עַל	l.	אֵין
<u>g</u>	13.	שִׁים	m.	תָּחַת
<u>q</u>	14.	נָתַן	n.	נָצַח
<u>n</u>	15.	בּוֹא	o.	אִישׁ
<u>b</u>	16.	הִלָּךְ	p.	עָנָה
<u>r</u>	17.	יָשַׁב	q.	לָקַח
<u>p</u>	18.	דָּבַר	r.	עָמַד
<u>c</u>	19.	מָלַךְ	s.	עָלָה
<u>e</u>	20.	אָרַץ	t.	אִם

**C. Using the preposition ל, make the following into infinitive constructs:**

- |              |              |
|--------------|--------------|
| 1. לְזַכֵּר  | 6. לְבַטֵּחַ |
| 2. לְכַתֵּב  | 7. לְשָׁמֵר  |
| 3. לְמַלֵּךְ | 8. לְשַׁפֵּט |
| 4. לְשַׁלַּח | 9. לְקַבֵּר  |
| 5. לְפַקֵּד  | 10. לְכַפֵּר |

**D. In the space to the right of each root, write the infinitive absolute for it:**

- |        |        |         |        |
|--------|--------|---------|--------|
| 1. אכל | אָכַל  | 6. עבד  | עָבַד  |
| 2. ילד | יָלַד  | 7. פקד  | פָּקַד |
| 3. ידע | יָדָע  | 8. אהב  | אָהַב  |
| 4. כרת | כָּרַת | 9. שמע  | שָׁמַע |
| 5. זכר | זָכַר  | 10. ירש | יָרַשׁ |

## EXERCISE 19

## Segholate Nouns and Stative Verbs

- A. **Translate** the following sentences into English and **parse all verbs** (utilizing a parsing sheet).

## Supplementary Vocabulary:

רַחֵם womb; רַחֲמִים (plural of intensity), compassion, mercy

זְכֹר-רַחֲמֶיךָ יְהוָה וְחַסְדֶּיךָ כִּי מֵעוֹלָם הֵמָּה:<sup>1</sup> (1)

זְכֹר = Qal impv ms < זָכַר *remember*

Remember your mercies, Yahweh, and your loving kindnesses, because they are from eternity.  
**or**, Remember your mercy/compassion and your loving kindness, O Yahweh,  
 for they are forever.

וְרִבְקָה אָמְרָה אֶל-יַעֲקֹב בְּנָהּ לֵאמֹר הִנֵּה שָׁמַעְתִּי אֶת-אָבִיךָ  
 מִדְּבַר<sup>3</sup> אֶל-עֵשָׂו אָחִיךָ לֵאמֹר:<sup>2</sup> (2)

אָמְרָה = Qal perf 3fs < אָמַר *speak/say*

לֵאמֹר = preposition + Qal inf constr < אָמַר *speak/say*

[not required: מִדְּבַר = Piel ptcp ms < דָּבַר *speak*]

שָׁמַעְתִּי = Qal perf 1cs < שָׁמַע *hear/listen*

לֵאמֹר = preposition + Qal inf constr < אָמַר *speak/say*

And/But Rebekah spoke to Jacob her son saying, “Behold, I heard your father speaking to Esau your brother saying, ...” **Or**, And Rebekah said to Jacob her son: “Look, I heard your father saying to Esau your brother: ...”

וְעַתָּה בְּנִי שְׁמַע בְּקוֹלִי לְאֲשֶׁר אֲנִי מְצַוֶּה<sup>5</sup> אֹתְךָ:<sup>4</sup> (3)

שְׁמַע = Qal impv ms < שָׁמַע *hear/listen*

[not required: מְצַוֶּה = Piel ptcp ms < צָוָה *command*]

And now, my son, listen to my voice, to what I am commanding you.

**Or**, But now, my son, hear my voice, what I am commanding you.

<sup>1</sup> Psalm 25:6

<sup>2</sup> Genesis 27:6

<sup>3</sup> Translate this word as a participle: *speaking*.

<sup>4</sup> Genesis 27:8

<sup>5</sup> Translate this word as a participle: *commanding*.

בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת-אַבְרָם בְּרִית לְזַרְעוֹ נְתַתִּי (4)  
 אֶת-הָאָרֶץ הַזֹּאת מִנְהַר מִצְרַיִם עַד-הַנְּהָר הַגָּדֹל נְהַר-פְּרָת:<sup>2</sup>

כָּרַת = Qal perf 3ms < כרת *cut*

לְאִמְרָא = preposition + Qal inf constr < אמר *speak/say*

נְתַתִּי = Qal perf 1cs < נתן *give*

---

In that day Yahweh cut a covenant with Abram saying, “To your seed I have given this land from the river of Egypt up to the great river, the river Euphrates.”

**Or,** On that day the LORD made a covenant with Abram: “To your descendants I will give this land from the river of Egypt as far as the great river, the river of Perath.”

---

**B. Answer** the following questions as succinctly as possible:

1. How can one distinguish an imperative from an imperfect?  
Imperatives have no imperfect prefixes on them.
2. How can one recognize an infinitive absolute?  
By the full-letter vowel *holem-waw* between the 2nd and 3rd root letters.
3. What are the distinguishing characteristics of the Qal passive participle?  
The full-letter vowel *shureq* between the 2nd and 3rd root letters and noun endings.
4. What single characteristic do the imperative, participle, and infinitive share?  
No grammatical person.
5. Carefully explain the difference in function between an active participle and a passive participle.  
The active participle represents the subject as performing the action; the passive participle represents the subject as the recipient of the action.

---

<sup>1</sup> Qal perfect 1cs נתן. The third root letter (ן) is assimilated into the first letter of the verbal suffix (note the compensatory *dagesh forte*).

<sup>2</sup> Genesis 15:18

## EXERCISE 20

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

**Translate** the following sentences into English and **parse all verbs** (utilizing a parsing sheet). Proper names are indicated by means of footnotes in this exercise. For future exercises the student will be expected to utilize Holladay's *Lexicon*.

**Supplementary Vocabulary:**

אֵי	coast, region, island
אָסַף	he gathered
דָּם	blood
חָמָס	violence
יָדַע	he knew
לָשׁוֹן	tongue, language
מֵאֵכֶל	food
פָּרַד	he divided, he separated, he spread
צֶלֶם	image
רֵאשׁוֹן	first
שָׁחַת	he corrupted

(1) כִּי חֲשַׁבּוֹן<sup>4</sup> עִיר סִיחֹן<sup>3</sup> מֶלֶךְ הָאֲמֹרִי<sup>2</sup> [הָיָא]<sup>1</sup>  
וְהוּא נִלְחַם בְּמֶלֶךְ מוֹאָב<sup>6</sup> הָרֵאשׁוֹן<sup>5</sup>

נִלְחַם = Niphal perf 3ms < לחם *fight*

---

For that **or** For it is Heshbon the city of Sihon king of the Amorites  
and he fought against the first king of Moab.

---

(2) וְנִחַלְתָּ<sup>8</sup> בְּךָ לְעֵינַי גּוֹיִם וְיָדַעְתָּ כִּי־אֲנִי יְהוָה<sup>7</sup>

וְנִחַלְתָּ = *waw*-correlative Niphal perf 2fs < חלל *pollute*

וְיָדַעְתָּ = *waw*-correlative Qal perf 2fs < ידע *know*

---

<sup>1</sup> The actual form used in the Hebrew Bible is הָוֵא, a normal defective spelling of הָיָא in the Pentateuch.

<sup>2</sup> Proper name of a people (gentilic noun).

<sup>3</sup> Proper name of an individual.

<sup>4</sup> Proper name of a place.

<sup>5</sup> Numbers 21:26

<sup>6</sup> Proper name of a place.

<sup>7</sup> Ezekiel 22:16

<sup>8</sup> From חלל.

And you polluted yourself before/in the eyes of nations and you knew that I am Yahweh.  
**Or,** And you will pollute yourself in the sight of nations and you will know that I am the LORD.

וַתִּשְׁחַת הָאָרֶץ לְפָנַי הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ חַמָּס׃<sup>1</sup> (3)

וַתִּשְׁחַת = *waw-consecutive Niphal imperf 2fs* < שחח *corrupt*

וַתִּמְלֵא = *waw-consecutive Niphal imperf 2fs* < מלא *fill*

And the earth/land was corrupted before God and the earth was filled with violence.

**Or,** So the land was corrupted in God's sight and the land was filled with violence.

וְאַתָּה קַח<sup>2</sup> לָךְ מִכָּל-מֵאֲכָל אֲשֶׁר יֵאָכֵל וְאַסַּפְתָּ אֵלֶיךָ  
 וְהָיָה לְךָ וּלְהֵם לְאֹכְלָה׃<sup>3</sup> (4)

קַח = *Qal impv ms* < לקח *take*

יֵאָכֵל = *Niphal imperf 3ms* < אכל *eat*

וְאַסַּפְתָּ = *waw-correlative Qal perf 2ms* < אסף *gather*

וְהָיָה = *waw-correlative Qal perf 3ms* < היה *be*

[for לְאֹכְלָה, see page 48 of the textbook]

And, as for you, take for yourself from every food which might be eaten  
 and gather (it) unto yourself and it will be for you and for them for food.

**Or,** But you, take to you from all food which will be eaten and you shall gather (it)  
 unto you and it shall be to you and to them for food.

שִׁפּוֹךְ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפּוֹךְ כִּי בְצַלְם אֱלֹהִים עָשָׂה אֶת-הָאָדָם׃<sup>4</sup> (5)

שִׁפּוֹךְ = *Qal act ptcp ms* < שפך *pour*

יִשְׁפּוֹךְ = *Niphal imperf 3ms* < שפך *pour*

עָשָׂה = *Qal perf 3ms* < עשה *make*

The shedder of the blood of mankind, by mankind his blood will be shed,  
 because in the image of God He made mankind.

**Or,** As for the one shedding the blood of man, by man will his blood be shed,  
 for in the image of God He made man.

מֵאֲלֵה נִפְרְדּוּ אִינֵי הַגּוֹיִם בְּאֶרְצוֹתָם אִישׁ לְלִשְׁוֹנוֹ לְמִשְׁפַּחְתָּם בְּגוֹיֵיהֶם׃<sup>5</sup> (6)

נִפְרְדּוּ = *Niphal perf 3cp* < פרד *divide/separate*

From these the regions of the nations were separated by their lands each according to its  
 language, according to their families by their nations.

**Or,** The coastlands/islands of the nations were divided in their lands each to his language,  
 to their families in their nations.

Using the letters given below, construct as many Hebrew words as you  
 can. Each letter must be adjacent to or diagonal to the next letter of the  
 word—another letter may not intervene.

For example, אמר (*he said*) is created by attaching the א to the מ to the ר.

Conversely, attaching the א to the ל is not legitimate since the ל does not stand

<sup>1</sup> Genesis 6:11

<sup>2</sup> Qal imperative ms לקח, translate: *take*.

<sup>3</sup> Genesis 6:21

<sup>4</sup> Genesis 9:6

<sup>5</sup> Genesis 10:5





## EXERCISE 21

## The Piel and Pual Conjugations

- A. **Translate** the following sentences into English **and parse all verbs** (utilizing a parsing sheet). Instead of providing a “Supplementary Vocabulary,” instruction will be given for utilizing Holladay’s *Lexicon*. From this point on, all words not given in the textbook’s Vocabulary or Glossary must be looked up in Holladay’s *Lexicon*.

(1) וַיְדַבֵּר אֱלֹהִים אֵת כָּל-הַדְּבָרִים הָאֵלֶּה<sup>1</sup>

וַיְדַבֵּר = *waw*-consecutive Piel imperf 3ms < דַּבַּר *speak*

And God spoke all these words.

**Or,** So God commanded all these things.

There are no new words in #1.

(2) זְכוֹר אֶת-יוֹם הַשַּׁבָּת [לְקַדְּשׁ אֹתוֹ]:<sup>2</sup>

זְכוֹר = Qal inf absol < זָכַר *remember*

לְקַדְּשׁ = preposition + Piel inf constr < קָדַשׁ *be holy*

Remember the day of the sabbath, to sanctify it.

**Or,** Remember the sabbath day in order to make it holy.

There are no new words in #2.

(3) וַיַּעֲמֵד הָעָם מֵרָחֵק וּמֹשֶׁה נִגַּשׁ אֶל-הָעַרְפָּל אֲשֶׁר-שָׁם הָאֱלֹהִים:<sup>3</sup>

וַיַּעֲמֵד = *waw*-consecutive Qal imperf 3ms < עָמַד *stand*

נִגַּשׁ = Niphal perf 3ms < נָגַשׁ *approach*

And the people stood at a distance and Moses approached the cloud where God was.

**Or,** Then the people stood afar but Moses approached unto the darkness where God was.

There are 3 new words in #3:

- (a) מֵרָחֵק: The ׀ is the preposition מִן whose compensatory *dagesh* (for assimilating the *nun*) has been rejected by the guttural ׀, and the *hireq* heightened to *tsere* to compensate for that rejection. That leaves רָחֵק as the main word. Note the *holem* between the 2nd and 3rd letters—it might be spelled fully (וָ) at times. Look in Holladay’s *Lexicon* on page 338, column 1. There you find רָחֵק and it says, “*f* רָחֵק.” Go to page 337, column 1. Look under 3. “(stand) *mērāḥôq* at a distance 2 K 27.”
- (b) נִגַּשׁ: Note the *dagesh* in ג. It could be compensating for an assimilated letter (most likely a *nun*). If so, the root might consist of the

<sup>1</sup> Exodus 20:1

<sup>2</sup> Exodus 20:8

<sup>3</sup> Exodus 20:21

same three letters that are showing: נגשׁ. Look in Holladay’s *Lexicon* on page 227, column 2, the last entry: נגשׁ. Notice that the previous entry is not from the same root since its third letter is a *sin*, not a *shin*. The entry says that the “pf. & pt. expressed by nif.” (“perfect and participle are expressed by the Niphal”). Also note that the imperfect forms listed in the second line of the entry do not include נגשׁ, a potential Qal impf 1cp. Continue to read the entry. On page 228, column 1, the “nif.” paragraph lists נגשׁ as the first of the forms in the perfect (3ms). Since וּמֹשֶׁה (and Moses) precedes this verb in the text, it is probably the subject of the verb—that fits the necessity of agreement in person, number, and gender.

- (c) הַעֲרָפֶל: The הַ is an article (the *pathach* has been heightened to a *gamets* to compensate for the normal doubling *dagesh* that is part of the form of the definite article but is rejected here by the guttural). Since there are no other prefixes or suffixes identifiable for this word, it must be a quadrilateral (4-letter) root. Look in Holladay’s *Lexicon*, page 284, column 1, for the correct entry.

וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל-הָאָרֶץ וַיִּכְסּוּ כָּל-הַהָרִים הַגְּבוּהִים (4)  
אֲשֶׁר-תַּחַת כָּל-הַשָּׁמַיִם:<sup>1</sup>

גָּבְרוּ = Qal perf 3cp < גבר *excel/be strong*

וַיִּכְסּוּ = waw-consecutive Pual imperf 3mp < כסה *cover*

And the waters prevailed exceedingly upon the earth  
and all the high mountains which were under all the heavens were covered.

**Or,** And the waters swelled very much indeed above the earth  
and all of the high mountains beneath all the sky were covered.

**Or,** And the waters rose very much above the earth  
so that all the high hills were covered which were under all the heavens.

There are 3 new words in #4:

- (a) גָּבְרוּ: Remember, Hebrew lexicons are arranged alphabetically. How early in the Hebrew alphabet is ג? Find the first entry that begins with ג. It is found on page 52. Look at the second root letter in the word. Where would you find גב in relationship to גא? The first entry listed by Holladay that begins with גב is on page 53. Where in the Hebrew alphabet does ג occur? Find the entry for גָּבַר on page 54. In how many different stems or conjugations is this Hebrew word found in the Old Testament? 4. Peruse the forms presented in the first few lines of each paragraph representing the different conjugations. Notice that the forms are listed with the perfects (“pf.”) first, then the imperfects (“impf.”). Can you find the exact same form that is used in Genesis 7:19? Are any of the Scripture references closely related to this passage?

<sup>1</sup> Genesis 7:19

- (b) **וַיִּכְסֹּוּ**: What can be said about this form? What does the ׀ indicate? The answer to that question reveals whether ׀ is a prefix or part of the root. Which conjugation utilizes a *shewa* under the imperfect prefixes? What are its characteristics? Do those characteristics include a *kibbutz* or a doubling *dagesh*? If so, what would that tell someone about the root of **וַיִּכְסֹּוּ**? Remove the conjunction. Remove the prefix. Remove the suffix. What is left? Look it up in the *Lexicon*. How many entries are given that begin with these two root letters? 31. How many are verbs? 6. Do any of those verbs have the conjugation indicated by the characteristics displayed by **וַיִּכְסֹּוּ**? Is this specific form listed in the forms at the beginning of the paragraph about that conjugation? Is the Scripture reference also listed? The root, therefore, is כסה.
- (c) **הַגְּבֹהִים**: When prefixes and suffixes are removed from this word, what potential root letters remain? Review (a), above. Would this root be found fairly close to **גָּבַר** in the *Lexicon*? Is there any characteristic vowel in **הַגְּבֹהִים** that should be evident in the *Lexicon* entry?

5) כִּי-גָנַבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם-פָּה לֹא-עָשִׂיתִי מְאוּמָה  
כִּי-שָׂמוּ אֹתִי בְּבוֹר:<sup>1</sup>

גָּנַב = Pual inf abs < גנב *steal*

גָּנַבְתִּי = Pual perf 1cs < גנב *steal*

עָשִׂיתִי = Qal perf 1cs < עשה *make*

שָׂמוּ = Qal perf 3cp < שים *put*

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Because I was indeed stolen from the land of the Hebrews  
and even here I have not done anything that they should put me in the dungeon.

Or, For I was certainly kidnapped from the land of the Hebrews  
and here also I did nothing that they should put me in the pit.

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There are 3 new words in #5:

- (a) **הָעִבְרִים**: When prefixes and suffixes are removed from this word, what potential root letters remain? Note carefully any peculiar vowels in this form. How many entries in the *Lexicon* begin with these same three root letters? 10. Which entry fits this form? Is this same exact form listed?
- (b) **פָּה**: Since there are no discernible suffixes or prefixes, could this be the totality of the word? Look it up in the *Lexicon*. It is found on page 289, column 2. How many times does the entry say that this word is employed in the Hebrew Old Testament? 54x.
- (c) **מְאוּמָה**: Are there any potential prefixes or suffixes in this form? Holladay's *Lexicon* does not list all words by means of the three-letter root. Forms other than verbs are often listed just as they are found. For example, **מִקְוֶה** is listed as such (p. 212). It is not listed under **קוה** (pp. 315-16). **מְאוּמָה** is to be found on page 180, meaning “anything.”

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<sup>1</sup> Genesis 40:15

**B. Review**

- Which letters of the alphabet sometimes lose their consonantal character and become silent?  
א ה ו י ע
- Which letters are gutturals? א ה ח ע ר
- What are the two types of gutturals called and which gutturals belong in each group?  
strong: א ה  
weak: ע א
- Which letters are labials? ב מ פ  
Why are they called labials? They are pronounced with the lips.
- What is the function of the weak *dagesh (lene)*? to harden a letter

**C. Circle the letter or vowel which does not belong and explain why.**

1. (ד) ז ק ל **Reason:** The only *begadkephath* letter.

ד (ז) ק ל **Reason:** Doesn't use 2 or more sides of the "box."

ד ז (ק) ל **Reason:** Only one to use all 4 sides of the "box."

ד ז ק (ל) **Reason:** Only letter with part above the "box."
2. (מ) כ ת נ **Reason:** The only labial.

כ מ (ת) נ **Reason:** The only one without a final form.
3. (וּ) יּ וּ וּ **Reason:** Not a full letter vowel.
4. ם (צ) ף ך **Reason:** The only one not in its final form.

(ם) צ ף ך **Reason:** The only one that is closed, using all 4 sides of the "box."
5. וּ (וּ) יּ יּ **Reason:** The only one that is a short vowel.

וּ וּ (וּ) יּ **Reason:** The only vowel above the letters.

**D. Give the stem (or, conjugation) and form** of the following keys:

		<b>Stem</b>	<b>Form</b>
1.	□□□	<i>Qal</i>	<i>perf.</i>
2.	□□□□	none	none
3.	□□□□	Qal	inf abs
4.	□□□□	Piel	ptcp
5.	□□□□	Qal	act ptcp
6.	□□□□	Qal	pass ptcp

## EXERCISE 22

## The Hiphil and Hophal Conjugations

- A. **Translate** the following sentences into English **and parse all verbs** (utilizing a parsing sheet). All words not given in the textbook's Vocabulary or Glossary must be looked up in Holladay's *Lexicon*.

(1) וּמֹשֶׁה הָיָה רֹעֶה אֶת-צֹאן יִתְרוֹ חֹתְנֹו כִּתְּוּן מִדְּיָן  
וַיִּנְהֲגֵהוּ אֶת-הַצֹּאן אַחַר הַמִּדְבָּר<sup>1</sup>

הָיָה = Qal perf 3ms < הָיָה *be*

רֹעֶה = Qal act ptcp ms < רָעָה *graze/shepherd*

וַיִּנְהֲגֵהוּ = *waw*-consecutive Qal imperf 3ms < נָהַג *drive*

And Moses was shepherding the flock of Jethro his father-in-law, the priest of Midian,  
and he drove the flock behind the wilderness.

**Or,** But Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian,  
and he led the flock west of the wilderness.

(2) וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב  
וַיִּסְתֵּר מִשֶׁה פָּנָיו כִּי יָרָא מִהַבִּיט<sup>3</sup> אֶל-הָאֱלֹהִים<sup>2</sup>

וַיֹּאמֶר = *waw*-consecutive Qal imperf 3ms < אָמַר *say*

וַיִּסְתֵּר = *waw*-consecutive Hiphil imperf 3ms < סָתַר *hide*

יָרָא = Qal perf 3ms < יָרָא *be afraid*

מִהַבִּיט = preposition + Hiphil inf constr < נָבַט *gaze/look*

And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God  
of Jacob." So Moses hid his face because he was afraid of looking at God.

**Or,** So He said, "I am your father's God, Abraham's God, Isaac's God, and Jacob's God."  
Then Moses hid his face for he feared gazing upon God.

(3) וְהָאֲנָשִׁים טָבִים לָנוּ מְאֹד וְלֹא הִכְלַמְנוּ וְלֹא-פָקַדְנוּ מְאוּמָה<sup>4</sup>

הִכְלַמְנוּ = Hophal perf 1cp < כָּלַם *be ashamed*

פָּקַדְנוּ = Qal perf 1cp < פָּקַד *visit*

And the men were very good to us and we are not ashamed and we are missing nothing.

**Or,** But the men were very good to us and we have suffered no harm nor are we missing  
anything.

<sup>1</sup> Exodus 3:1

<sup>2</sup> Exodus 3:6

<sup>3</sup> The root for this form is נָבַט.

<sup>4</sup> 1 Samuel 25:15

כִּי יִשׁ לְעֵץ הַתְּקוּהָ אֶם-יִכָּרֵת וְעוֹד יִחְלִיף<sup>1</sup> (4)

יִכָּרֵת = Niphal imperf 3ms < כרת *cut*

יִחְלִיף = Hiphil imperf 3ms < חלף *change*

Because there is hope for the tree if it is cut down, that it will sprout again.

**Or,** For there is hope for a tree if it is cut down, since it will sprout again.

אֶם-יִזְקִינַן בְּאֶרֶץ שָׁרְשָׁו וּבְעֶפְרָיִם יָמוּת<sup>2</sup> גִּזְעוֹ:<sup>3</sup> (5)

יִזְקִינַן = Hiphil imperf 3ms < זקן *be old*

יָמוּת = Qal imperf 3ms < מות *die*

If its root becomes old in the earth and its stump dies in the dust.

**Or,** Though its root grows old in the ground and its stock dies in the dust.

מִרְיַח מַיִם יִפְרַח וְעֵשָׂה קֶצֶיר כְּמוֹ-נֹטֵעַ:<sup>4</sup> (6)

יִפְרַח = Hiphil imperf 3ms < פרח *sprout*

וְעֵשָׂה = waw-correlative Qal perf 3ms < עשה *make*

At the smell of water it will sprout and it will produce a bough like a plant.

**Or,** By the scent of water it will sprout and it will produce boughs like a plant.

**B. Circle the letter which does not belong and explain why.**

1. כ ב ל (ד) **Reason:** It is not a *begadkephath* letter like the others.  
**or,** It is the only one written above the line.

כ ב ל (ד) **Reason:** It is not an inseparable preposition like the others.
2. ב פ מ (ד) **Reason:** It is not a labial like the others.  
 ב פ מ (ד) **Reason:** It is not a *begadkephath* letter like the others.
3. (ה) ע א **Reason:** It is not a weak guttural like the others.
4. א י ו (ח) **Reason:** It is the only one not used as a vowel letter.  
**or,** It is the only one that cannot be silent.
5. ח (ו) ה ע **Reason:** It is not a guttural like the others.  
 ח (ו) ה ע **Reason:** It is the only one that cannot be silent.

**C. Indicate whether the statement is True or False. If the answer is False, give the correct answer.**

- Both open and closed syllables may end in a vowel. **T** or **(F)**

<sup>1</sup> Job 14:7

<sup>2</sup> Job 14:8

<sup>3</sup> The root of this verb is מות.

<sup>4</sup> Job 14:9

2. If a syllable is closed and unaccented, then the vowel ~~must be~~ **is normally** short. T or **F**
3. Hebrew words are usually accented on the ~~second to the~~ last syllable. T or **F**
4. The *silluq* occurs only under the tone syllable of the last word of the verse ~~or~~ **the last word of a phrase**. T or **F**
5. A short vowel can occur in an open accented syllable. **T** or F



## EXERCISE 23

## The Hithpael Conjugation

- A. **Translate** the following sentences into English. All words not given in the textbook's Vocabulary or Glossary must be looked up in Holladay's *Lexicon*.

וַיִּתְהַלֵּךְ חֲנוּךְ אֶת-הָאֱלֹהִים<sup>1</sup> (1)

And Enoch walked with God. **Or,** So Enoch walked with God.

וַיִּנְחַם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ וַיִּתְעַצֵּב אֶל-לִבּוֹ:<sup>2</sup> (2)

And Yahweh was grieved that He had made the man on the earth and he was pained in His heart.

**Or,** Thus the LORD repented that He had made mankind on the earth and He was grieved at heart.

וַיִּתְפַּלֵּל אַבְרָהָם אֶל-הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת-אַבְיִמֶלֶךְ וְאֶת-אִשְׁתּוֹ וְאִמָּהֶתָיו<sup>3</sup> (3)

And Abraham prayed to God and God healed Abimelech and his wife and his maidservants.  
**Or,** So Abraham prayed unto God so that God healed Abimelech and his wife and his female slaves.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:<sup>4</sup>  
וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

Hear, O Israel, Yahweh our God, Yahweh is one. And you shall love Yahweh your God with all your heart and with all your soul and with all your strength.

**Or,** Listen, Israel, the LORD is our God, the LORD is one/unique. Love the LORD your God with all your heart, being, and might.

- B. **Attach the definite article with the correct pointing** to the following words:

1. הָאֶבֶן

2. הַיּוֹם

3. הַבְּכוֹר

4. הָעֶפֶר

5. הַזֶּרַע

6. הַגָּמֶל

7. הַנְּהָר

8. הַכּוֹכָב

9. הַחֶקֶק

10. הַחֲזֹק

<sup>1</sup> Genesis 5:22

<sup>2</sup> Genesis 6:6

<sup>3</sup> Genesis 20:17

<sup>4</sup> Deuteronomy 6:4-5

**C. Attach the interrogative הַ with the correct pointing to the following words:**

**NOTE:** The first interrogative הַ in the OT occurs in Gen 3:11. The interrogative-הַ occurs 521 times in the OT. Job has the most words beginning with interrogative-הַ (40).

- |             |                  |
|-------------|------------------|
| 1. הַזֹּאת  | 6. הַלֵּא        |
| 2. הַחֲטָא  | 7. הַיְלֵד       |
| 3. הַצֶּעֶק | 8. הַהוּא        |
| 4. הַאֲנִי  | 9. הַשְּׂמֵרָתָם |
| 5. הַרְדֵּף | 10. הַעֲנֵה      |
- cf. Ezek 8:12,  
15, 17; 1 Kgs  
21:19

**D. Attach the interrogative pronoun מַה with the correct pointing to the following words:**

- |                |               |
|----------------|---------------|
| 1. מַה־שָּׂאֵל | 6. מַה־עֲנֵה  |
| 2. מַה־מָּכַר  | 7. מַה־קָּלַם |
| 3. מַה־אֵלֶּה  | 8. מַה־נָּגַע |
| 4. מַה־יָּה    | 9. מַה־עָשָׂה |
| 5. מַה־רָּחַץ  | 10. מַה־הוּא  |

**E. Parse the following forms:**

- |              |                                 |
|--------------|---------------------------------|
| 1. הַחֲסִיחַ | Qal perf 2ms                    |
| 2. חֲסִיחַ   | Niphal ptcp ms                  |
| 3. הַחֲסִיחַ | article + Hiphil ptcp mp        |
| 4. חֲסִיחַ   | Piel imperf 2mp                 |
| 5. לְחֲסִיחַ | preposition + Niphal inf constr |
| 6. חֲסִיחוּ  | Pual imperf 3mp                 |
| 7. חֲסִיחִי  | Piel imperat fp                 |
| 8. חֲסִיחַ   | Hophal imperf 1cs               |

## EXERCISE 24

## Verbal Suffixes for the Perfect/Qatal

- A. **Translate** the following sentences into English. All words not given in the textbook's Vocabulary or Glossary must be looked up in Holladay's *Lexicon*.

וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל-הַחֻקִּים וְאֶל-הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְלַמֵּד  
 אֶתְכֶם לַעֲשׂוֹת<sup>2</sup> לְמַעַן תִּחְיוּ<sup>1</sup> ... וְיִרְשֶׁתֶם אֶת-הָאָרֶץ אֲשֶׁר יְהוָה  
 אֱלֹהֵי אֲבוֹתֵיכֶם נֹתֵן לָכֶם:<sup>3</sup>

And now, Israel, listen to the decrees and to the ordinances which I am teaching you to do, in order that you might live ... and you will possess the land which Yahweh the God of your fathers is given to you.

**Or,** But now, O Israel, hear the statutes and the judgments which I am teaching you to perform, so that you will live ... and you shall take possession of the land which the LORD God of your ancestors is giving to you.

אֲנִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ<sup>5</sup> מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:<sup>4</sup>

I am Yahweh your God who brought you out from the land of Egypt, from the house of slaves.

**Or,** I am the LORD your God who brought you out of the land of Egypt, from the house of bondage.

וְכָתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:<sup>6</sup>

And you shall write on the doorposts of your house and on your gates.

**Or,** So you shall write (it) upon the doorposts of your house and on your gates.

וְכָתַב לָהּ סֵפֶר כְּרִיתָתָהּ וְנָתַן בְּיָדָהּ וְשָׁלְחָהּ מִבֵּיתוֹ:<sup>7</sup>

And he wrote a scroll of divorce for her and gave it into her hand and sent her from his house.

**Or,** Thus he shall write a divorce document for her and shall place it in her hand and shall send her from his house.

<sup>1</sup> This verb is an imperfect from חָיָה. In this case the third letter of the root (ה) has disappeared completely.

<sup>2</sup> This verb is a Qal infinitive construct from עָשָׂה. The וְ ending is typical for the infinitive constructs of verb roots ending in ה. It is not a feminine plural noun ending.

<sup>3</sup> Deuteronomy 4:1

<sup>4</sup> Deuteronomy 5:6

<sup>5</sup> This verb is from the root נָצַח (the first letter of the root was originally a נ which occurs here as ו).

<sup>6</sup> Deuteronomy 6:9

<sup>7</sup> Deuteronomy 24:1

הֵם קִנְאוּנִי בְּלֹא-אֵל כְּעִסּוּנִי בְּהַבְלִיָּהֶם (5)  
וְאֲנִי אֶקְנִיאֶם בְּלֹא-עַם בְּגוֹי נָבֵל אֲכַעִיסֶם:<sup>1</sup>

They themselves make me jealous with what is not God; they irritate me with their idols.  
So I Myself will make them jealous with what is not a people,  
with a foolish nation I will irritate them.

**Or,** As for them, they annoy me with “no-God”; they make me angry with their empty idols.  
But as for Me, I will annoy them with “no-people”;  
I will make them angry with a godless nation.

**B. Attach the article with the preposition ל to the following words:**

- |              |             |
|--------------|-------------|
| 1. לְעִיר    | 6. לְסוֹס   |
| 2. לְגִבּוֹר | 7. לְרֹאשׁ  |
| 3. לְאָדָם   | 8. לְלֵילָה |
| 4. לְגִמְלָה | 9. לְאוֹר   |
| 5. לְכָבוֹד  | 10. לְבֶקֶר |

**C. Attach the preposition מן inseparably to the following words:**

- |              |              |
|--------------|--------------|
| 1. מֵעֶפֶר   | 6. מִבוֹר    |
| 2. מִהָאָדָם | 7. מִחֶק     |
| 3. מִנְחֹשׁ  | 8. מִחֶזֶק   |
| 4. מֵאִסּוּף | 9. מִהוֹזֹאת |
| 5. מִנְהָר   | 10. מִהִיכָל |

**D. Attach the conjunction ו with the appropriate pointing to the following words:**

- |                |               |
|----------------|---------------|
| 1. וּבָשָׂר    | 6. וְיֶלֶד    |
| 2. וְאוֹר      | 7. וְאֶבֶן    |
| 3. וְשִׁמוֹאֵל | 8. וְאֱלֹהִים |
| 4. וְדָבָר     | 9. וּפְנִים   |
| 5. וּמִצָּא    | 10. וְרֵאָה   |

<sup>1</sup> Deuteronomy 32:21

## EXERCISE 25

## Verbal Suffixes for the Imperfect/Yiqtol

**Translate** the following sentences into English. All words not given in the textbook's Vocabulary or Glossary must be looked up in Holladay's *Lexicon*.

שֵׁשֶׁת יָמִים תִּלְקָטְהוּ וּבַיּוֹם הַשְּׁבִיעִי שִׁבַּת לֹא יִהְיֶה-בָּן: <sup>1</sup> (1)

Six days you will collect it and on the seventh day, sabbath, it will not come on it.

**Or,** Six days you shall collect it, but on the seventh day, the sabbath, none will occur/come.

וְהָיָה כִּי-יִשְׁאַלְךָ בְּנֶךָ מָחָר לֵאמֹר מַה-זֹּאת וְאָמַרְתָּ אֵלָיו  
בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם מִבֵּית עֲבָדִים: <sup>2</sup> (2)

And it shall be when your son asks you tomorrow saying, “What is this?”, that you will say to him, “With a firm hand Yahweh brought us out from Egypt, from a house of slaves.”

**Or,** It shall be that when your son will ask you, “What is this?”, you will tell him, “By a strong hand the LORD brought us out of Egypt, out of a house of bondage.”

וְאָמַרְתָּ אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַחְנִי אֵלֶיךָ לֵאמֹר  
שְׁלַח אֶת-עַמִּי וַיַּעֲבֹדְנִי בַּמִּדְבָּר וְהִנֵּה לֹא-שָׁמְעַתָּ עַד-כֹּה: <sup>3</sup> (3)

And you shall say unto him, “Yahweh, the God of the Hebrews, has sent me unto you saying, ‘Send out My people so they might serve Me in the wilderness.’ But, behold, up till now you have not listened.”

**Or,** So you will say to him, “The LORD God of the Hebrews sent me to you to say, ‘Let My people go so they might worship Me in the wilderness.’ However, you have not obeyed till now.”

לֵךְ <sup>4</sup> וְאַסַּפְתָּ אֶת-זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם  
נִרְאָה אֵלַי אֱלֹהֵי אֲבוֹתֵיכֶם יִצְחָק וַיַּעֲקֹב לֵאמֹר פֶּקֶד פְּלֹדְתִי אֶתְכֶם  
וְאֶת-הָעֲשׂוּי <sup>6</sup> לְכֶם בְּמִצְרַיִם: <sup>5</sup> (4)

Go and gather the elders of Israel and say unto them, “Yahweh, the God of your fathers has appeared unto me—the God of Abraham, Isaac, and Jacob, saying, ‘I truly am concerned about you and about what is being done to you in Egypt.’”

**Or,** Assemble immediately the elders of Israel and say to them, “The LORD God of your ancestors appeared to me—the God of Abraham, Isaac, and Jacob: ‘Indeed I care about you and what is being done to you in Egypt.’”

<sup>1</sup> Exodus 16:26

<sup>2</sup> Exodus 13:14

<sup>3</sup> Exodus 7:16

<sup>4</sup> Qal imperative ms, הֵלֵךְ.

<sup>5</sup> Exodus 3:16

<sup>6</sup> Make careful observations concerning this word. All of the identification factors have been presented previously in the textbook.