

■ John H. Dobson ■

LEARN BIBLICAL HEBREW

— 2nd Edition, with Audio CD-ROM —



שמע ישראל יהוה
אלהינו יהוה אחד:
ואהבת את יהוה
אלהיך בכל-לבבך



Start reading meaningful verses from
the Hebrew Bible after just TWO HOURS of study!

LEARN BIBLICAL HEBREW

“This is how we want to learn Hebrew!”

John Dobson has travelled to many countries as a teacher of biblical Hebrew. This course is based on his experience teaching groups ranging in size from a few people to over one hundred students, language students as well as those who have never studied a foreign language before, English speakers as well as those for whom English is a second language.

The material can be used with equal ease in:

- an intensive six-week course
- a regular academic language programme
- a part-time extension module
- self-study, possibly with a mentor

To develop his highly effective teaching method, John Dobson has applied the latest research findings on how people learn. This second edition of *Learn Biblical Hebrew* has been updated and revised. It is a complete student textbook as well as a comprehensive resource for teachers.



The Rev John Dobson (M.A. Oxon, B.D. London) is known around the world for his infectious enthusiasm in encouraging the learning of biblical Hebrew with meaningful understanding and enjoyment. Thousands of students have benefitted from his teaching, in colleges and universities in the USA and the UK and countries as far afield as Uganda and Pakistan. He is also the author of *Learn New Testament Greek*.

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LEARN BIBLICAL HEBREW

“A wonderful book”

Rina Hazony (Hebrew teacher, Cleveland, Ohio)

This **comprehensive introduction to biblical Hebrew** enables people to learn language in meaningful contexts, to understand how narrative and poetry are constructed and to read a lot of biblical text:

- After two hours students start reading verses of biblical text; after eight hours they begin to read longer passages; after sixteen hours they read Genesis 24:1–10.
- Major forms and structures are explained and used extensively.
- There is a focus on basic stems (root consonants) and how they are modified and added to.
- Grammatical terminology is progressively introduced as the language is mastered. There is an illustrated glossary of grammatical terms.
- The ranges of usage of Niphal, Piel, Hiphil and Hithpael forms are comprehensively illustrated from biblical text.
- Careful attention is given to prepositions and idioms.
- Narrative structure is explored so that some common errors found in Bible translations may be avoided. Attention is also given to translation of poetry.
- The Reference Grammar is designed to be user-friendly and ‘parsing-friendly’. There is also help in using dictionaries.

“Happy is the class whose teacher is bold enough to take this humane and scientifically sound approach to learning biblical Hebrew.”

H. van Dyke Parunak (Ann Arbor, Michigan)

For **students** of biblical Hebrew it provides everything that needs to be learned in order to start reading the Hebrew Bible with understanding:

- Check columns allow learning that is free from mistakes.
- What one begins to learn in a lesson is consolidated in those that follow.
- Words and structures are learned as they are seen in meaningful contexts.
- In early lessons activations are an aid to language acquisition.
- Six special sections show ways in which memory can be established.
- The audio CD enables much of the Hebrew of lessons 1–13 to be heard. This helps to build memory and understanding, reading speed, and a delight in the sounds and rhythms of Hebrew.
- It is recommended for Bible translators and translation consultants.

“My vision is to learn and to teach Hebrew. It is a very attractive language, though I did not expect to be able to learn it. I obtained a first class at Diploma level, and I have already organised small groups who have enjoyed learning Hebrew.”

Mumo Kitweka (St Andrews College, Kabare, Kenya)

For **teachers** of biblical Hebrew it offers:

- A chance to have happy growing groups learning enthusiastically.
- Material equally useful for weekly classes, intensive courses or distance learning.
- Teacher-friendly lessons that include more or less everything that it is essential for people to learn.
- An opportunity to conduct learning activities rather than to lecture.
- Classes that are popular because learning is done together in the class period with a minimum demand for homework.
- Lessons that are divided into sections and which provide natural opportunities for movement, song, miming, word games and study of visually displayed material to be slotted in.
- Much Hebrew that can be read chorally, led by the teacher.
- Much Hebrew that can be translated chorally, reducing anxiety.
- A comprehensive course giving many insights into Hebrew narrative and poetry not usually found in introductory courses.
- Careful explanation of a large range of grammatical terminology.

“It offers a new and effective way of learning.”

Dr Anthony Gelston

LEARN BIBLICAL HEBREW

2nd Edition

John H. Dobson

An audio CD-ROM accompanies this book.

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*Dedicated to my wife Heather
with thanks for fifteen years of
unfailing encouragement and support*

CONTENTS

Foreword by Anthony Gelston	ix
Preface	xi
Acknowledgements	xiv
Introduction to Lessons 1–3	1
1. שְׁמַע יִשְׂרָאֵל listen, Israel (Alphabet)	2
2. בְּרֵאשִׁית in the beginning (Word Order in Sentences)	17
3. דִּבֶּר he spoke . . . וַיְדַבֵּר and he spoke לִי to me	25
Introduction to Lessons 4–6	35
4. קָטַל he killed וַיִּקְטַל and he killed (Narrative and Completed Action)	40
5. טוֹב good (Adjectives)	50
6. יִקְטַל he will kill יִתֵּן he will give (Continuing Action)	60
Introduction to Lessons 7–8	73
7. דָּבָר word דְּבַר word of (Absolute and Construct Nouns)	76
8. יִשְׁלַח וְיִקַּח he will send and take (Previous and Future Action)	89
Introduction to Lessons 9–13	101
9. יֵשׁ there is מִי who (Possession and Questions)	109
10. שְׁמַע listen! לֵךְ go! (Commands and Requests)	119
11. מִסְפָּר number עֵת time (Numbers, Time, and Measurements)	129
12. שָׁמֹר to keep (Infinitives)	141
13. שֹׁמֵר keeping (Participles)	149
Introduction to Lessons 14–17	157
14. נִשְׁמַר he was guarded, he took care (Niphal)	163
15. הִלֵּל he praised (Piel)	173
16. הִמְלִיךָ he made king (Hiphil)	184
17. הִתְנַדַּל he claimed to be great (Hithpael)	199
18. Wishes, Oaths, and Conditions	213

Introduction to Lessons 19–22	226
19. וַיִּקְטַל and he killed (Narrative Forms: wa PC)	229
20. Sentence and Clause Beginnings	241
21. Perfective (SC) and Imperfective (PC) Verbs	252
22. Sentence and Clause Sequences	262
23. Translating Hebrew Poetry	279
24. Prepositions	295
25. Idioms and Areas of Meaning	316
Glossary of Grammatical Terms	333
Masoretic Text–MT	351
Reference Grammar	352
Appendix: Teaching Biblical Hebrew	373
Selected Subject Index	379
Scripture Index	383
<i>Passages to Read; Passages Translated; Index of Verses Quoted</i>	
Selected Hebrew Word Index	391

FOREWORD

I am excited by the publication of *Learn Biblical Hebrew*. I have followed its development with growing interest. It opens a doorway into the Hebrew Bible.

The Hebrew Bible is one of the world's greatest pieces of literature. It appeals to a wide variety of people who want to read and understand it for very different reasons. Most people first meet it in one of its many modern translations, but a comparison of two or more of these quickly reveals the fact that no translation can ever convey the full meaning of a text in a different language. To understand it fully and to enjoy the skill of its poets, teachers, and prophets, one needs to learn the language in which it is written. John Dobson's book offers a new and effective way of learning. *Learn Biblical Hebrew* has been worked out over the last ten years in the context of a great deal of practical experiment and experience of teaching groups of beginners. It has proved to be an effective help for people across a wide range of ages and cultures.

John Dobson is singularly well equipped to carry out this task of making Hebrew understandable and enjoyable. Like many students he found the initial learning of Hebrew difficult and discouraging. This experience has given him a great desire to make learning easier for others. His background is that of a classical scholar trained at Merton College, Oxford, who later learned the Lugbara language in Uganda. He has approached Hebrew with the careful understanding of someone trained in language study. He has also had extensive experience of language teaching in Africa as well as in Europe. He has found a way of introducing Hebrew that gives people confidence to read actual passages of the Hebrew Bible from an early stage. One group of students in Moscow, for instance, learned the basics of Hebrew from lessons 1–17 and read the whole of Jonah in the course of only twelve days!

The book makes expert use of many of the techniques of modern language teaching, subtly modified to suit the task of learning an essentially written language. Its careful structuring of grammatical forms and vocabulary to build up easy familiarity through repetition goes a long way to ease the tedium that can so easily discourage a beginner.

Another unusual and excellent feature of this course is the amount of attention given throughout, but particularly in the later lessons, to the wide range of meanings of words, grammatical forms, and constructions. The importance of allowing the context of each passage to determine its meaning is brought out by a wide variety of illustrations from the biblical text, systematically grouped to give a comprehensive coverage of each point.

In the later lessons there is a stimulating introduction to Hebrew poetry, as well as an interesting section on idiomatic expressions. Much of the material goes beyond what is offered in usual grammars for beginners. It corresponds to what might be given by an enterprising college teacher in a second year class. The wealth of biblical material enhances the students' understanding and appreciation of the language, and builds up their confidence in reading it.

As one who for some years taught biblical Hebrew to theological students in a British university, using at different times three teaching grammars, I should have welcomed and eagerly used this course had it been available to me at the time. Even students trying to learn biblical Hebrew on their own, without a tutor, will have a better chance of mastering it with this course than with any other known to me.

I count it a privilege to have been invited to contribute this preface. I commend the course to teachers and students without reservation.

Anthony Gelston
Emeritus Reader in Theology
University of Durham, UK

PREFACE

Welcome to *Learn Biblical Hebrew*

The books of the Hebrew Bible are a shared inheritance for Jews, Christians, and Muslims. From them people have learned to believe in one God who is the creator of all that exists. They contain passionate pleas for justice and for the liberation of the oppressed. They introduce us to some of the world's greatest poetry and songs—and some of its deepest sorrows.

Unfortunately, the treasures of these books are partly hidden from us because they are written in Hebrew. Fortunately, Hebrew is a language one can learn to read quite quickly.

Learn Biblical Hebrew is designed to enable you to read biblical Hebrew, to understand its structure, to build a basic vocabulary by reading words in meaningful passages, hearing them on the audio CD and using them in games and activities, and to reflect on ways of translating Hebrew. An audio CD to accompany these lessons is provided with this book.

Because Hebrew is a very different language, an effort is made not to confine it too strictly within a net of English grammatical terms. It may be best to work through the whole course at least once before consulting other books. In this way confidence in reading Hebrew will be built up before more technical studies are undertaken.

Enjoy your learning and take pleasure in your progress.

How to use *Learn Biblical Hebrew*

Learn Biblical Hebrew has been structured so that you can study it on your own, in a group or with a teacher. Many of the Hebrew sentences and passages are written with an English translation beside them. This means that you can make progress without any fear of making serious mistakes.

Learn Biblical Hebrew is also a useful textbook for teaching extension courses as well as residential courses and regular classes.

You will find helpful further guidelines in the appendix on 'Teaching Biblical Hebrew' (p373).

Preparation for studying a lesson

From lesson 2 onwards use the audio CD to review the lesson you have recently done and to listen to the key parts of the next two lessons you will be studying. Look at the wordsearch at the end of the last lesson you did, and the one at the end of the lesson you are going to study.

Studying the lesson

Read each section, looking at the English and the Hebrew. Then cover the English column. Read the Hebrew. After each sentence, uncover the English to check that you have arrived at a similar meaning. If you come across a Hebrew word you cannot remember, read the whole sentence. If this does not provide a clue to its meaning, uncover the check column immediately to find out its meaning. Highlight the word. After each lesson, later in the day or on the next day, do the activations.

Move forward as fast as you can. If questions arise in your mind, you will usually find an answer later in the course. Press ahead!

Note that after many of the grammatical terms used in the text, I have added, in brackets, the most common abbreviations used. Many terms are explained in the glossary at the end of the book.

Progress

If you do three lessons a week, you will complete the course in about two months. At one lesson a week it takes only six months. It is probably best to work through the whole course once before you attempt to *write* words in Hebrew.

Using the audio CD

Listening is a very important part of language learning. When we are very young, we listen to our parents saying, ‘Mummy’ and ‘Daddy’ many times before we begin to say ‘Mummy’ and ‘Daddy’. The audio CD helps you to *listen* to most of the Hebrew in lessons 1–13, usually with an English translation read just before the Hebrew.

The audio CD is an important part of the course. As you listen, you will learn.

Use the audio CD to revise each lesson from 1 to 13. Sit and *listen* to the audio CD. Then look at the book and see if you can read the Hebrew while you listen. Use your finger or a pointer to help your eyes focus on the words. Do not be worried if at first you cannot read Hebrew words as quickly as they are spoken on the audio CD. You will gain fluency with practice.

Use the audio CD to prepare each lesson. *Listen* to the CD before you

begin to study the lesson. You do not need to try to learn anything. The act of listening attentively will help your brain to begin to gather information that will make the lesson easier when you begin to study it.

When you listen to the instructions on the audio CD, you will sometimes hear the words, 'Listen as people speak.' this is to alert you to the fact that *some* sentences in the exercises have a structure more typical of spoken Hebrew, whether prose or poetry, than of written sections of prose that record the development of action in a narrative.

Some useful books

Dictionaries and Lexicons

Davidson, B. *Analytical Hebrew and Chaldee Lexicon*. Peabody, Mass.: Hendrickson, 1984

Holladay, W. A. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids, Mich.: Eerdmans, 1972

Langenscheidt. *Pocket Hebrew Dictionary to the Old Testament*. 1988

Grammar

Waltke, B. K., and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, Ind.: Eisenbrauns, 1990

Textual Criticism

Tov, E. *Textual Criticism of the Hebrew Bible*. Minneapolis, Minn.: Fortress Press, 1992

Hebrew Poetry and Narrative

Alter, R. *The Art of Biblical Narrative*. New York: Basic Books, 1983

Alter, R. *The Art of Biblical Poetry*. New York: Basic Books, 1987

Kugel, J. *The Idea of Biblical Poetry*. New Haven: Yale University Press, 1981/
Baltimore: Johns Hopkins University Press, 1998

Watson, W. G. E. *Classical Hebrew Poetry*. Sheffield Academic Press, 1995

Wendland, E. R. *Analyzing the Psalms*. Dallas, Texas: Summer Institute of Linguistics, 1998

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I thank SIL (British branch) for opportunities to teach; Rina Hazony for her enthusiastic interest; Derek Kidner who guided my first steps in Hebrew; and Anthony Gelston who has so willingly contributed the Foreword. My thanks also to Pieter Kwant and his team at Piquant for preparing this second edition. I am grateful to Dr Robert Stallman for checking the new material in this edition, and to him and to Rev John Job for help with proofreading.

Thanks to those teachers who have been very keen to study my teaching methods—especially to Dr Robert Stallman of Northwest University, Kirkland, Seattle and to the Rev Justus Mbogo of St Andrews College, Kabare, Kenya who have travelled to the UK to observe my courses and who report new enthusiasm from their classes. My thanks also to the Bible Society of Kenya and the Bible Society of Pakistan who have given me the opportunity to run courses for their Bible translators, and to the Rev Jerald Mall in Karachi who has shown such a keen interest in my books and teaching methods and who hopes to translate them into Urdu, and to Dr Victor Zinkuratire of the Catholic University of Eastern Africa who greeted the appearance of *Learn Biblical Hebrew* with enormous joy.

To you all תודה

John H. Dobson

INTRODUCTION TO LESSONS 1–3

Hebrew we may already know

- (a) Hallelujah! Amen. Cherub, cherubim. Seraph, seraphim
Hallel—praise! *Amen*—truly, so be it. *Cherub*—a heavenly being. *Seraph*—a heavenly being (a burning bright one). *Cherubim* and *seraphim* mean there is more than one, so we already know one indicator that a Hebrew word is plural.
- (b) Ben and Bath
Ben Hadad means *Son* of Hadad. *Bath* Sheba is *Daughter* of Sheba.
- (c) Hebrew names give us a clue to several words:
Nathan (*nātān*): Giver (*nātān* ‘he gave’) (*ā* is a long *a*)
Michael (*mīkākāʿēl* [*Mee-kā-ʿēl*]): Who is like God (*kā* ‘like’, *ʿēl* ‘God’)
Ishmael (*yīshmāʿēl*): Let God hear (*ʿēl* ‘God’, *yīshmā* [*yishmā*] ‘let him hear’)
Emmanuel (*ʿimmānū ʿēl*): God is with us (*ʿēl* ‘God’, *ʿimmānū* ‘with us’).
- (d) Matthew 27:46 *Ēli, Ēli, lāmā ...* : My God, my God, why ... ?
Ēl means ‘God’. *Ēli* means ‘my God’. You can see that an added *i* indicates ‘my’.

We already hold in our hands some important keys to unlock Hebrew.

Lessons 1–3

In Lesson 1 you will learn to read Hebrew letters and some Hebrew words. You will read Deuteronomy 6:4.

In Lesson 2 you will read Genesis 1:1 and begin to see the structure of Hebrew sentences and narrative.

In Lesson 3 you will learn, ‘to me, to you, to him, to her’ and ‘to us, to you, to them.’ You will notice some ways that Hebrew sentences are linked together.

So in about four hours you will have taken some important steps along the road towards learning to read Hebrew.

שמע ישראל listen, Israel

1.1 Right to left ←

Hebrew is read from right to left ←

Here is an English sentence written from right to left:

ИAM IXAT A MA I ←

When you see a Hebrew word, read it from the right end!

Note:

- (a) 'Ben' is Hebrew for 'son of'. It begins with ב 'b'. Notice the ב in בן. The short 'e' sound is shown by ם under the ב
- (b) 'Bat' or 'Bath' is 'daughter of'. It ends with ת 't' or 'th'. Notice the ת in בת. The short 'a' sound is shown by ם under the ב
- (c) 'Melekh' is Hebrew for 'king'. Notice מ 'm' and ל 'l' and ך 'kh' in מלך

In this lesson you will find some guidelines for pronouncing words in biblical Hebrew. They are not rules. In different places and in different ages there have been varieties of pronunciation. We have already seen that ת may be pronounced as 't' or 'th'.

If you work with a teacher, it will be best to copy the teacher's way of pronouncing Hebrew. If you are working on your own, use the pronunciation on the audio CD. However, if you know some modern Hebrew, you may want to pronounce your biblical Hebrew in a way that is more like modern Hebrew.

1.2 Vowels and consonants

In English, the letters a, e, i, o, and u are called vowels. Other letters are called consonants: b, c, d, f, and g are consonants. 'Y' may be a vowel, as in 'by', or a consonant, as in 'you'.

When the biblical books were first written in Hebrew, it was the custom to write only the consonants. Without vowels this sentence would be:

WHN TH BBLCL BKS WR FRST WRTTN N HBRW
T WS TH CSTM T WRT NL TH CNSNNTS

Later on, some Hebrew scribes used the letters י 'y' and ו 'w' to indicate some vowels. The next stage was to make marks under or over each consonant to show what vowel sound followed each consonant. In 1.1

we saw בֵּן [ben], in which ם under the ב is a short e
 בַּת [bat], in which ם under the ב is a short a
 and מֶלֶךְ [melekh], in which a short e is under ם 'm' and ל 'l'.

In Hebrew words, almost every syllable begins with a consonant. מֶלֶךְ is pronounced *me-lekh*, and not *mel-ekh*.

1.3 Reading Hebrew words

In this lesson we shall learn to read Hebrew words. To help us to learn quickly we shall, to begin with, use groups of Hebrew letters that sound something like English words. These groups of letters are not Hebrew words. But some groups will represent Hebrew words; and after the sound has been made, they will be repeated with an English meaning beside them. This will enable you to *read* some real Hebrew words. They are a reading exercise—do not spend any time trying to learn their meanings. You will learn the meanings of words when you see them in meaningful contexts as you go on through the course.

1.4 The Hebrew letters ב ג ד ה ו ז ח and the vowel signs ם (a), ם (e), ם (i) with the letter ב b

Read these groups of Hebrew letters noting the equivalent sounds in English. A short a or e will be written *a* or *e*; a long a or e will be written as *ā* or *ē*.

ב	<i>b</i> as in <i>bell</i>		Read Hebrew ←
ג	<i>g</i> as in <i>gate</i>		
ד	<i>d</i> as in <i>door</i>	בג bag	גב gab
ב	<i>ba</i> ם = a	בב dab	בב bad
	<i>a</i> as in <i>bat</i>	בד dag	גד gad
ה	<i>h</i> as in <i>heave</i>	הג hag	הה had
	(often silent at the end of a word)	בה ba	דה da

בֵּ be = e
e as in *pet*

בֵּג beg	דָּד dad
הֵד hed	בֵּד bed
הָד had	גָּד gad
דֵּד ded	בָּד bad

וּ w as in *well*
In modern Hebrew, this letter is often pronounced 'v'

וֵד wed, ved	וָג wag, vag
וֵב web, veb	דֵּוּד dewed, deved

זֵ z as in *zeal*

זֵד zed	בֵּז bez
חָג hag	חָז haz
וֵז wez, vez	זֵה ze
	זֶה 'this'

בִּי bi = i
i as in *pit*

חִד hid	דָּז daz
חִז hiz	דִּג dig
חָג hag	וִז wiz, viz
בִּג big	וָג wig, vig
בֵּג beg	חָז haz

חֵ ḥ as in *loch*
(like ch in German *ach* with a guttural sound)

חָג ḥag	חָד ḥad
חִז ḥiz	חָד ḥad
חִז hiz	חָד ḥed
וֵד wed, ved	חָג ḥig

חֵ -aḥ When ח ends a word, חֵ is pronounced aḥ and not ḥa

You can now read one third of the Hebrew alphabet:

ב b	ד d	ג g	ה h	ו w [v]	ז z	ח ḥ
- a	.. e	. i				

When בּ ב and דּ ד do not have a dot in them, their sounds are softer. In the transliteration, a line below or above an English letter indicates the softening:

בּ	b	ב	<i>b̄</i> as in <i>over</i>	הב	<i>hab</i>
דּ	d	ד	<i>d̄</i> as in <i>food</i>	דִּבֵּד	<i>dibid̄</i>
גּ	g	ג	<i>ḡ</i> as in <i>gate</i>	בַּג	<i>baḡ</i>

As we go on you will notice a similar softening in:

כּ	k	כ	<i>k̄</i> as in <i>Bach</i>
פּ	p	פ	<i>p̄</i> as in <i>awful</i>
תּ	t	ת	<i>t̄</i> as in <i>foot</i>

Note that in biblical Hebrew דּ was probably pronounced as a soft dh rather like the ‘th’ in ‘rather’; and תּ rather like the ‘th’ in ‘think’.

1.5 The Hebrew letters ט מ ל פ י ט and the vowel signs ך and ך.

ט	<i>t̄</i> as in <i>tip</i>	חֵט	<i>hiṭ</i>	בַּט	<i>baṭ, vaṭ</i>	חֵט	<i>hiṭ</i>
		חַט	<i>haṭ</i>	בֵּט	<i>baṭ</i>	טַג	<i>taḡ</i>
		טִז	<i>tiṣ</i>	בֶּט	<i>beṭ, veṭ</i>	דִּב	<i>dib, div</i>
		וִט	<i>wiṭ, viṭ</i>	טִי	<i>tiṭ</i>	דָּד	<i>dad</i>

בָּ *bā* ך = *ā*
ā as in *father*
 (The modern pronunciation is shorter.)

בָּד	<i>bād</i>	גָּב	<i>gāb</i>	חָזַד	<i>hazād</i>
בַּד	<i>bad</i>	בָּט	<i>bāṭ</i>	וִזַד	<i>wizād, vizād</i>
חָט	<i>hāt</i>	וֶט	<i>wet, vet</i>	טַגֶּט	<i>tāḡeṭ</i>
חַט	<i>haṭ</i>	זָב	<i>zāb, zāv</i>	חַט	<i>hāt</i>
וָו	<i>wāv, vāv</i>	חַג	<i>haḡ</i>	בָּטַח	<i>bāṭaḥ</i>
וִי	the letter ו	חַג	‘festival, feast’	בָּטַח	‘he trusted...’

י y as in <i>yellow</i>	יֵט <i>yeṭ</i>	יָד <i>yād</i>	וְעֵד <i>wetēd, vetēd</i>
	חַי <i>hai</i>	יָד <i>yād</i>	הָיָה <i>hāyā</i>
	חַי 'alive'	יָד 'hand'	הָיָה 'he was, it was...'
בִּי <i>bî</i> י = î î as in <i>machine</i>	בִּי <i>bî</i>	גִּיד <i>gîd</i>	טִיט <i>tît</i>
	בִּי 'in me'	גִּיד 'sinew'	טִיט 'mud'
כ k as in <i>king</i>	כַּט <i>kaṭ</i>	כָּכִי <i>kākî</i>	יָק <i>yak</i>
כ <i>k</i> as in <i>Bach</i>	כָּט <i>kāṭ</i>	כַּדִּי <i>kaddî</i>	טִק <i>tik</i>
ך - <i>k</i> (last letter of a word)	כִּך <i>kiḵ</i>	בַּכָּה <i>bākā</i>	חִיך <i>hiḵ</i>
	כַּד <i>kaḏ</i>	בַּך <i>bāk</i>	כִּי <i>kî</i>
	כַּד 'bucket, jar'	כִּך 'in you' בַּכָּה 'he wept...'	כִּי 'because...'
ל l as in <i>liner</i>	כִּל <i>kil</i>	לָך <i>lak</i>	הֵל <i>hel</i>
	לַדִּי <i>ladî</i>	לָך <i>lāk</i>	לִי <i>lî</i>
	טַל <i>tal</i>	לַיִל <i>layil</i>	בַּבֶּל <i>bābel</i>
	טַל 'mist'	לַיִל 'night' לָך 'to you'	בַּבֶּל 'Babel, Babylon' לִי 'to me'
מ m as in <i>mail</i>	מֶם <i>mem</i>	מַד <i>maḏ</i>	זִם <i>zim</i>
ם - <i>m</i> (last letter of a word)	מִי <i>mî</i>	מָה <i>mā</i>	גַּמָּל <i>gāmāl</i>
	מֶלֶךְ <i>melek</i>	דָּם <i>dām</i>	לֶחֶם <i>leḥem</i>
	מִי 'who?'	מָה 'what?'	גַּמָּל 'camel'
	מֶלֶךְ 'king'	דָּם 'blood'	לֶחֶם 'bread'

You can now read half the Hebrew alphabet! You have read:

בָּבֶל 'Babylon'	גָּמֵל 'camel'
בָּטַח 'he trusts'	דָּם 'blood'
בִּי 'in me'	הָיָה 'he was'
בְּךָ 'in you'	זֶה 'this'
בָּכָה 'he wept'	חַג 'festival'
גִּיד 'sinew'	טִיט 'mud'
חַי 'alive'	לִי 'to me'
טַל 'mist'	לַיְל 'night'
יָד 'hand'	לְךָ 'to you'
כַּד 'bucket'	מָה 'what?'
כִּי 'because'	מִי 'who?'
לֶחֶם 'bread'	מֶלֶךְ 'king'

There are five letters which have a different form when they come at the end of a word. You have seen ך -*k* and ם -*m*. Note the others as you come to them in 1.7–8:

Beginning or middle of a word	End of a word
כ <i>k</i>	ך - <i>k</i>
מ <i>m</i>	ם - <i>m</i>
נ <i>n</i>	ן - <i>n</i>
פ [<i>f</i>]	ף - <i>p̄</i>
צ [<i>ts</i>]	ץ - <i>s̄</i>

1.6 א Aleph

The letter Aleph is not sounded in the same sort of way that other consonants are. It indicates a momentary stopping of the flow of breath—it is a glottal stop. It is like the tiny pause in the middle of the word 'sea-eagle'. When Hebrew words are written in English letters, א may be represented by ʔ

א כ	אָב ^{ʾāb}	אָכַל ^{ʾākal}	אָהַד ^{ʾehād}
glottal stop as in <i>uh'oh</i> (silent when word final)	הָאָב ^{hāʾāb}	הָטָא ^{hātā}	הָאָח ^{hāʾāḥ}
	אָב 'father'	אָכַל 'he ate'	אָהַד 'one'
	הָאָב 'the father'	הָטָא 'he sinned'	הָאָח 'the brother'

1.7 The Hebrew letters נ ע פ and the vowel marks .. ו

בֵּי ^{bē} .. = ē	מֶךְ ^{mēk}	מֶלֶךְ ^{mēlēʿ}	מֵאָה ^{mēʾā}
ē as in <i>they</i>	לֶךְ ^{lēk}	מֶלֶךְ ^{melek}	אֵיךְ ^{ʾayyē}
	לֶךְ 'Go!'	מֶלֶךְ 'king'	אֵיךְ 'where?'
			מֵאָה 'hundred'

נ n as in <i>noose</i>	אֶבֶן ^{ʾēben}	נֵם ^{nēm}	גַּן ^{nan}
ן -n (last letter of a word)	אֶבֶן ^{ʾēben}	בָּנָה ^{bānā}	גַּן ^{gan}
	אָזֶן ^{ʾōzen}	חָנַן ^{ḥānan}	נָבִיא ^{nābī}
	אֶבֶן 'stone'	בָּנָה 'he built'	גַּן 'garden'
	אָזֶן 'ear'	חָנַן 'he pitied'	נָבִיא 'prophet'

ס s as in <i>sell</i>	סַף ^{saṭ}	כַּס ^{kas}	מֵן ^{men}
	סֵף ^{seṭ}	כִּס ^{kis}	סֵם ^{sēm}
	סִף ^{siṭ}	כֶּם ^{kēm}	סֵי ^{sē}
	סָלַח ^{sālāḥ}	סִינַי ^{sīnai}	מָסָה ^{massā}
	חֶסֶד ^{ḥesed}	סָבַב ^{sābāb}	כִּסָּא ^{kissē}
	סָלַח 'he forgave'	סִינַי 'Sinai'	מָסָה 'testing'
	חֶסֶד 'loyal love, mercy'	סָבַב 'he went round'	כִּסָּא 'throne'

בו or בּ bō	מון mōn	נס nōs	זנל zōnal
ו or ו̄ = ō	סוד sōd	יום yōm	טוב tōb
ō as in <i>bowl</i>	כל kōl	לו lō	טבים tōbīm
	בוא bōʔ	לא lōʔ	אהל ʔohel

סוד 'secret'	יום 'day'	טוב 'good'
כל 'all, every'	לו 'to him'	טבים 'good'
בוא 'to come'	לא 'not'	אהל 'tent'

ע ʿ	על ʿōl	עי ʿē	נם nēm
(a slightly raspy	סך sōk	וג wag, vaḡ	עט ʿat
sound in the back of	על ʿal	חי hai	בעל baʿal
the throat, like the	עבד ʿābad	היא hī	עבד ʿēbed
start of a gargle)			

על 'on'	חי 'alive'	בעל 'master'
עבד 'he served'	היא 'she'	עבד 'servant'

In post-biblical times ע was often not pronounced, so in English translations you may not find any sign of it. For example, in Jeremiah 38 we find the name עב־מֶלֶךְ 'servant of the king'. In English it is Ebed-melech.

פ p as in <i>pet</i>	פן pin	פן pān	גף gaḡ
פ p̄ [f]	זפל zipil	פט pit	הף haḡ
as in <i>awful</i>	פן pen	פו pō	עוף ʿōp
ף -p̄ (last letter	פה pe	לב lēb	אם ʿēm
of a word)	כף kaḡ	פנים pānīm	יסף yāsaḡ

פן 'that not, lest'	פו 'here'	עוף 'birds'
פה 'mouth'	לב 'heart'	אם 'mother'
כף 'palm of hand'	פנים 'face'	יסף 'he added'

בו bū or ו̄ = ū	פּו pū	מון mūn	על ʿol
ū as in <i>flute</i>	עוף ʿūp	לום lūm	עול ʿūl
	עוף ʿōp	סוף sūk	הוא hū
	נוח nūah	נוס nūs	היא hī

עוף 'birds'	סוף 'to pour out'	הוא 'he'
נוח 'to rest'	נוס 'to flee'	היא 'she'

1.8 Dots within a letter

You have now read three quarters of the Hebrew alphabet, and you have seen that הֵא is 'he' and הֵיא is 'she'!

You have also seen that when ב ג ד כ פ and ת have an added dot, it marks the letter as being hard: ב *b*, ג *g*, ד *d*, כ *k*, פ *p*, and ת *t*. Some English writers indicate the softer sound by an added h, others by a line: *ph* or *p̄*.

After a vowel sound, a hard letter usually becomes soft, unless there is a pause or punctuation. Note בַּטַּח *bāṭaḥ* and בָּקָה *bakā*. Both begin with a hard b. [for forms like בָּקָה see 1.10(b)]

So בָּקָה בַּטַּח 'he trusted in you', but, if we put בָּקָה first, the ב of בַּטַּח becomes בַּ: בַּטַּח בָּקָה

The dot in the ב of בַּטַּח is called a *dagesh lene*. It never alters the meaning of a word: בַּטַּח and בָּטַח both mean 'he trusted'.

There is another use of a dot in letters, to mark them as strong or doubled, for example:

ז	ז	י	י	מ	מ	נ	נ	ס	ס
ז	zz	י	yy	מ	mm	נ	nn	ס	ss

so: מֶלֶךְ *melek* 'king' הַמֶּלֶךְ *hammeklek* 'the king'.

The dot that marks a letter as strong or doubled is called a *dagesh forte*.

א ה ח ע and ך are never found with a *dagesh*.

When ה comes at the end of a word, it is not usually pronounced. It is silent:

הָיָה *hāyā* 'he was' מֵאָה *mē'ā* '100' מַלְכָּה *malkā* 'queen'

But in some words the final ה needs to be lightly pronounced. In such words the final ה has an added dot, called *mappiq* (but some scholars argue that ה with a *mappiq* was not pronounced):

לָהּ *lāh* 'to her' בָּהּ *bāh* 'in her' מַלְכָּהּ *malkāh* 'her king'

1.9 The Hebrew letters צ ק and the vowel

צ <i>ṣ</i> [ts] as in <i>cats</i>	צין <i>ṣin</i>	פעץ <i>peṣ</i>	זום <i>zūm</i>
ץ -ṣ (last letter of a word)	מצא <i>māṣā</i>	יצא <i>yāṣā</i>	הפץ <i>hāpēṣ</i>
	מצוה <i>miṣwā</i>	עץ <i>‘ēṣ</i>	צאן <i>ṣān</i>
	מצא ‘he found’	יצא ‘he went out’	הפץ ‘he takes pleasure in’
	מצוה ‘a command’	עץ ‘tree’	צאן ‘flock, sheep’
ב <i>bu</i> = <i>u</i> <i>u</i> as in <i>book</i>	כלנו <i>kullānū</i>	אגדה <i>‘āguddā</i>	אחזה <i>‘āhuzzā</i>
	כלנו ‘all of us’	אגדה ‘troop, bundle’	אחזה ‘landed property’
ק <i>q</i> pronounced as a <i>k</i> at the back of the throat	קץ <i>quṣ</i>	צק <i>ṣuq</i>	קום <i>qōm</i>
	קום <i>qūm</i>	קץ <i>qēṣ</i>	הקף <i>huqqā</i>
	יקום <i>yāqūm</i>	קול <i>qōl</i>	קטן <i>qātān</i>
	קום ‘to get up’	קץ ‘end’	הקף ‘statute, law’
	יקום ‘he will get up’	קול ‘voice’	קטן ‘small’

1.10 Shewa

Two dots under a letter need not drive us dotty. They can help us to read Hebrew words correctly. Two vertical dots may be used under a consonant in three different ways:

(a) To further shorten the vowel sounds *a*, *e*, and *o*:

רַ *ra* רָ *rā* רֶ *re* רֵ *rē* רֹ *ro*

so:

עָמַד *‘āmad* ‘he stood’ עֹמֵד *‘āmōd* ‘stand!’
 אֱלֹהִים *‘ēlōhîm* ‘God’ אֱלֹהֵינוּ *‘ēlōhēnū* ‘our God’
 אֹהֶלוֹ *‘ohōlō* ‘his tent’ (see 1.11, p13)

(b) To make a very short vowel sound (shown as ə) under a consonant, particularly under the first of two consonants that stand together at the beginning of a word or syllable:

כָּלִי <i>kālī</i>	לָךְ <i>lakā</i>	דְּבָרִים <i>dəbārīm</i>
כָּלִי ‘implement, vessel’	לָךְ ‘to you’	דְּבָרִים ‘words’

(c) To mark a consonant that closes a syllable in the middle of a word, or to mark a final כּ which is ךְ

In this third use the two dots ךְ do not indicate a sound. They are silent (quiescent):

מַלְכִי <i>mal-kī</i>	מִצְוָה <i>mits-wā</i>	לֵךְ <i>lēk</i>
מַלְכִי ‘my king’	מִצְוָה ‘a command’	לֵךְ ‘Go!’

As you listen to reading passages on the audio CD and follow them in the book, you will become increasingly aware of the uses of these two dots ךְ. They are called a *shewa*. The *shewa* in section (b) which you see in כָּלִי *kālī* is called a *vocal shewa* because it indicates a sound. The *shewa* in section (c) which you see in מַלְכִי *mal-kī* is called a *silent shewa* because it marks the close of the first syllable. In חַסְדְּךָ *hasdəkā* ‘your loyalty’, the first *shewa* is silent—it marks the close of the syllable *has*. The second *shewa* is vocal—it indicates a short sound after the ךְ. When two *shewas* stand together like this, the second is always vocal.

1.11 The Hebrew letters ר ש ת and the vowel ךְ

ר <i>r</i> as in <i>rain</i>	רִם <i>rim</i>	רֻק <i>ruq</i>	רוּפָּה <i>rūpā</i>
	רַט <i>raṭ</i>	פּוּשׁ <i>puṣ</i>	רוּשׁ <i>rūš</i>
	אַרְיֵי <i>ārī</i>	עֶרֶב <i>‘ereb</i>	דְּבָרָה <i>dəbārā</i>
	בַּרְזֶל <i>barzel</i>	בֹּקֶר <i>bōqer</i>	דְּבָרִים <i>dəbārīm</i>
	בָּרוּךְ <i>bārūk</i>	גָּדוֹל <i>gādōl</i>	דִּבְרֵי <i>dibrē</i>
	אַרְיֵי ‘lion’	עֶרֶב ‘evening’	דְּבָרָה ‘word’
	בַּרְזֶל ‘iron’	בֹּקֶר ‘morning’	דְּבָרִים ‘words’
	בָּרוּךְ ‘blessed’	גָּדוֹל ‘great’	דִּבְרֵי ‘words of’

ש <i>ś</i> as in <i>sell</i> (the same sound as ס <i>s</i>)	שָׂר <i>śar</i> שָׂרֵי <i>śārē</i> יִשְׂרָאֵל <i>yīśrāēl</i>	סוּס <i>sūs</i> סוּסָה <i>sūsā</i> שִׁים <i>śīm</i>	שֶׁה <i>śe</i> שָׂנֵא <i>śānē</i> שְׂרָפִים <i>śerāpīm</i>
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שָׂר 'prince'	סוּס 'horse'	שֶׁה 'lamb, kid'
שָׂרֵי 'princes of'	סוּסָה 'mare'	שָׂנֵא 'he hated'
יִשְׂרָאֵל 'Israel'	שִׁים 'to place'	שְׂרָפִים 'seraphs'

ש <i>š</i> [sh] as in <i>shell</i>	רֹשׁ <i>rōš</i> שְׂמַע <i>šmač</i> אֲשֶׁר <i>ʿāšer</i>	שֵׁשׁ <i>šēš</i> שֵׁב <i>šēb</i> אֶרֶץ <i>ʿereš</i>	שָׂמַר <i>šāmar</i> שָׂאֵל <i>šāʿal</i> שָׁמַיִם <i>šāmayim</i>
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רֹשׁ 'head'	שֵׁשׁ 'six'	שָׂמַר 'he kept'
שְׂמַע 'listen!'	שֵׁב 'sit down!'	שָׂאֵל 'he asked'
אֲשֶׁר 'who, which'	אֶרֶץ 'earth'	שָׁמַיִם 'heaven, sky'

Note יָשַׁב *yāšav* 'he sat' and יָשֵׁב *yōšēv* 'sitting'. In יָשֵׁב 'sitting' the dot over ש has a double function:

- (a) To indicate that the ש is ש *š*
- (b) To indicate that the vowel after י is *ō*

בּ <i>bo</i> = <i>o</i> <i>o</i> as in <i>dog</i>	אֹכֶלָה <i>ʿoklā</i>	כֹּל <i>kōl</i>	שָׂמְרָה <i>šāmərā</i>
	חֻכְמָה <i>ħokmā</i>	כֹּל- <i>kol</i>	אֹהֶל <i>ʿōhel</i>
	אִישׁ <i>ʾiš</i>	כֹּל-אִישׁ <i>kol-iš</i>	אֹהֶלוֹ <i>ʿohōlō</i>
	אֹכֶלָה 'food'	כֹּל 'all, every'	שָׂמְרָה 'she kept'
	חֻכְמָה 'wisdom'	כֹּל- 'all, every'	אֹהֶל 'tent'
	אִישׁ 'man'	כֹּל-אִישׁ 'every man'	אֹהֶלוֹ 'his tent'

This short *o* is not very common. The symbol *o* normally represents a long *a*, see section 1.5. In cases like כֹּל and its shortened form כֹּל-, the knowledge of the longer form helps us to read כֹּל- correctly. We shall learn other words and clues to them as the course continues.

The symbol *o* represents a very short sound similar to the first *o* in *collection*.

ת t as in <i>tall</i>	אתָּה ʿattā	תָּמִים tāmîm	כָּלָה kālā
ת t as in <i>foot</i> (or, th as in <i>think</i>)	נָתַן nāṭan עַת ʿēt	תַּחַת taḥat טוֹב tūb	אָחַד ʿeḥād תִּשְׁעָה tišʿā
	אתָּה 'thou, you'	תָּמִים 'perfect'	אָחַד 'one'
	נָתַן 'he gave'	תַּחַת 'under'	תִּשְׁעָה 'nine'
	עַת 'time'	טוֹב 'goodness'	כָּלָה 'it was finished...'

1.12 Read

(1) Listen, Israel

שְׁמַע יִשְׂרָאֵל Hear, Israel,

יְהוָה אֱלֹהֵינוּ the Lord our God, (Note: יְהוָה is read as אֲדוֹנָי (see 2.8))

יְהוָה אֶחָד the Lord (is) one.

(2) Day one

וַיְהִי־עֶרֶב And there was evening

וַיְהִי־בֹקֶר and there was morning

יוֹם אֶחָד day one (the first day).

1.13 Activation

1. From 1.4 to 1.11 highlight the Hebrew words that have meanings written beside them.

2 (a) Mime these words:

מֶלֶךְ king

מַלְכָּה queen

אִישׁ man

אִשָּׁה woman

נָבִיא prophet

נְבִיאָה prophetess

שָׁמַיִם heaven

אֲרֶץ earth

שְׁמַע Listen!

לֵךְ Go!

Repeat each word and mime it several times. (See 2.12 'miming helps memory'.)

2 (b) Using the pattern

וַיְהִי מֶלֶךְ וַיְהִי מַלְכָּה 'and there was a king and there was a queen'
and words from 2 (a), say in Hebrew:

and there was a king and there was a queen
and there was a man and there was a woman
and there was a prophet and there was a prophetess
and there was heaven and there was earth

3. Wordsearch

Find these words in the grid:

ב	א		אֶל- to	אָב father
ל	א	1	לּוֹ to him	אוּ or
ו	ב	2	בּוֹ in him, in it	בָּא he came
			אֵל not	בָּא coming

Do not make any marks or lines on a wordsearch grid. All words may be found by reading from right to left (across or diagonally) or up and down. No words are to be read from left to right.

4. Read in Hebrew

בָּרוּךְ אַתָּה Blessed (art) thou,
אֱלֹהֵינוּ our God,
כִּי לְעוֹלָם for forever
חַסְדְּךָ (is) thy mercy.

Note the words:

בָּרוּךְ blessed, praised	כִּי for...
אַתָּה thou, you	לְעוֹלָם forever (עוֹלָם distant time)
אֱלֹהֵינוּ our God	חַסְדְּךָ loyal love, mercy

In this word list, the entry כִּי 'for' is followed by three dots. These dots indicate that here כִּי can be translated as 'for', but in other contexts כִּי has other meanings and functions. It is a linking word. It may be used after verbs of saying, seeing, and thinking ('that'). It may be used to indicate time ('when'). It may be used for emphasis and in questions.

5. Sing in Hebrew the song on the CD:

הַבִּיאֲנוּ שְׁלוֹם אֲלֵיכֶם We bring peace to you.

שְׁלוֹם peace, welfare, a greeting of peace and good wishes.

הַבִּיאֲנוּ we bring.

6. In the glossary on page 348 read the entry for *Shewa*.

7. Listen to the section on the audio CD which covers parts of lessons 1, 2 and 3. Use it as a listening and reading exercise. Follow the Hebrew words on the page. You may find it helpful to use your finger to help your eyes to follow the words.

8. In preparation for lesson 2, have a look at the wordsearch in 2.11.5. Wordsearches are designed so that they may usefully be enjoyed both before and after a lesson. No marks or lines are ever made on a wordsearch grid, so you may use a wordsearch as many times as you please.

בְּרֵאשִׁית in the beginning

2.1 The Hebrew Alphabet—names, letters, and transliterations

We give first the transliteration most often used by linguists, and then in the second column what you may find in Young’s *Concordance* and some grammars, where they differ.

Aleph	א	ʾ	Teth	ט	t	ʿAyin	ע	ʿ
Beth	ב	b	Yodh	י	y	Pe	פ	p
	ב	b̄	Kaph	כ	k		פ	p̄ f, ph
Gimel	ג	g		כ	k, kh		ך	ḵ f, ph
	ג	ḡ		ך	k, kh	Tsade	צ	ṣ ts
Daleth	ד	d	Lamedh	ל	l		ץ	ṣ̄ ts
	ד	d̄	Mem	מ	m	Qoph	ק	q
He	ה	h		ם	m	Resh	ר	r
Vav	ו	w	Nun	נ	n	Sin	ש	s
(or Waw)		v		ן	n	Shin	שׁ	sh
Zayin	ז	z	Samekh	ס	s	Taw	ת	t
Heth	ח	h		ץ	s	(or Tav)	ת	t̄ t, th

Vowel signs shown with ב b (The a in ba indicates the least vowel sound needed to make a ‘b’ sound.) For vowel names see page 348.

בָּ	bā	בֶּ	bē	בּוּ or בֹּ	bō	בִּי	bî
בַּ	ba	בֵּ	be	בֹּ	bo	בִּי	bi
בֶּ	bā	בֵּ	bē	בּוּ	bō		
בַּ	ba	בֵּ	bə	בּוּ	bə		

Masoretic pointing does not always distinguish between these long and short vowels. Sometimes · is written for ˆ, and ˆ for ˆ.

The vowel signs may be called *points*: בְּרֵאשִׁית is pointed,

בראשית is unpointed.

2.2 Read

בְּרֵאשִׁית	<i>bərēšît</i>	<i>b'rēshît</i>
בָּרָא אֱלֹהִים	<i>bārā ʔlōhîm</i>	<i>bārā elohîm</i>
אֶת הַשָּׁמַיִם	<i>ēt haššamayim</i>	<i>ēt hashshamayim</i>
וְאֶת הָאָרֶץ	<i>wəʔēt hā ʔreš</i>	<i>v' ēt hā ʔrets</i>

2.3 Words

בְּ in	הַ the	הַ the
רֵאשִׁית beginning	שָׁמַיִם heaven, sky	אָרֶץ earth
בָּרָא he created	הַשָּׁמַיִם the heaven	הָאָרֶץ the earth
אֱלֹהִים God	וְ and	אֶת (indicating the object: see 2.5)

2.4 Read

בְּרֵאשִׁית	In the beginning ¹
בָּרָא אֱלֹהִים	God created ²
אֶת הַשָּׁמַיִם	the heaven ³
: וְאֶת הָאָרֶץ	and the earth. ⁴

Notes:

1. 'In the beginning'—in English we need to express the word 'the'.
2. The verb בָּרָא comes before the subject אֱלֹהִים, i.e., 'God created'. See 2.5.
3. שָׁמַיִם 'heaven, heavens, sky'. The Hebrew word has a wider area of meaning than any single similar English word.
4. : marks the end of a verse.

You have read Genesis 1:1.

2.5 אֶת or אֶת־

In a simple sentence like 'God created the earth', there are three main parts: the subject, the verb, the object. The subject indicates who is doing the action. The verb indicates what action is done.

The object indicates what is done or affected by the doing. So, in ‘God created the earth’:

- ‘God’ is the subject
- ‘created’ is the verb
- ‘the earth’ is the object.

Now look at the Hebrew sentence:

בָּרָא אֱלֹהִים אֶת הָאָרֶץ God created the earth

Notice:

- (a) The verb בָּרָא ‘he created’ comes first in the sentence. In most Hebrew narrative sentences the verb comes at or near the beginning.
- (b) אֱלֹהִים ‘God’ is the subject. When the subject is indicated by a noun, the noun often follows the verb.
- (c) הָאָרֶץ ‘the earth’ is the object: אֶת indicates that it is the object.

In Hebrew prose sentences, when the object of the verb is a noun and the noun has ‘the’ (הַ or הָ or הֶ) in front of it, it often, but not always, has אֶת or אֶת־ added before the הַ to indicate that the noun is the object. So:

בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם in the beginning he created the heaven
בָּרָא אֱלֹהִים אֶת־הָאָרֶץ in the beginning he created the earth

אֶת or אֶת־ may also be used before a name. In the examples note לֹא ‘not’, וְלֹא ‘and not’:

וְלֹא רָאָה אֶת־דָּוִד and he did not see David
וְלֹא רָאָה אֶת־נָתָן and he did not see Nathan
וְלֹא מָצָא דָּוִד אֶת־נָתָן and David did not find Nathan

Notice that when אֶת is linked to the following word by a hyphen (*maqqeph*), the vowel is shortened: אֶת becomes אֶת־

2.6 Read

נָתַן הַנָּבִיא Nathan the prophet
דָּוִד הַמֶּלֶךְ David the king, King David
אָמַר he said

וַיֹּאמֶר דָּוִד הַמֶּלֶךְ and King David said
לְנָתַן הַנָּבִיא to Nathan the prophet

2.7 Words

אָמַר he said, he says	נָתַן Nathan	הָלַךְ he went
וַיֹּאמֶר and he said	הַנָּבִיא the prophet	וַיֵּלֶךְ and he went
לֵאמֹר to say, saying	דָּוִד David	לֵךְ Go!
לְ to	מֶלֶךְ king	מָצָא he found, he met
כֵּן thus	הַמֶּלֶךְ the king	וַיִּמְצָא and he found
אֶל- to	אֵלָיו to him	בַּבֹּקֶר in the morning

2.8 Read

When you have read the passage once, read it again and picture the action as vividly as you can in your mind: the Lord speaking to Nathan—telling him to go to David—the prophet going to the king—finding him—speaking to him—David telling him to go to Jerusalem—the prophet going.

בַּבֹּקֶר אָמַר יְהוָה לְנָתַן הַנָּבִיא לֵךְ אֶל-דָּוִד
לֵאמֹר כֵּן אָמַר יְהוָה: וַיֵּלֶךְ נָתַן
הַנָּבִיא אֶל-דָּוִד וַיִּמְצָא אֶת-הַמֶּלֶךְ
וַיֹּאמֶר אֵלָיו כֵּן אָמַר יְהוָה:
וַיֹּאמֶר דָּוִד הַמֶּלֶךְ לְנָתַן הַנָּבִיא לֵאמֹר
לֵךְ לִירוּשָׁלַיִם וַיֵּלֶךְ נָתַן לִירוּשָׁלַיִם:

Note that the name of God, יְהוָה, came to be considered too holy to be read aloud. It became the custom to say אֲדֹנָי (Lord) wherever the text had יְהוָה

When vowel points were added to the text the pointing of יהוה indicated that אֶרְוֹנִי should be read. In printed texts you will usually find יהוה written as יהוה or as יהוה

It is now the practice of many people to read הַשֵּׁם (the name) for יהוה

Note also the use of לֵאמֹר 'to say':

לֵאמֹר usually indicates that spoken words will follow. In a written translation quotation marks ('...') may be all that is needed. Or, one may begin a new sentence with: He said ... Only occasionally will 'saying' be an appropriate English translation.

2.9 The second day

וַיְהִי־עֶרֶב There was evening
 וַיְהִי־בֹקֶר and there was morning
 יוֹם שֵׁנִי: the second day.

2.10 Writing Hebrew letters

The printed Hebrew script we are using in this book is called *Printed Square*. Here is a suggestion on how Printed Square letters may be written by hand. This may be called *Simplified Square*. It is a suggestion—some letters can be started at other points.

It is recommended that practice in writing should not be undertaken until fluency in reading has been established. It is sensible to cover at least lessons 1–13 before undertaking anything else that might slow one's progress down.

2.11 Activation

1. Highlight the Hebrew in 2.6, 2.7 and 2.9

2 (a)	Using the pattern	the nouns	and the verbs
	בָּרָא אֶת הַשָּׁמַיִם	הָאָרֶץ the earth	בָּרָא he created
		הָעֵץ the tree	רָאָה he saw
		הָאוֹר the light	מָצָא he found
		הָאִישׁ the man	שָׁלַח he sent

say in Hebrew:

He created the heaven—he created the earth—he saw the tree—he saw the light—he found the tree—he sent the man—he created the light

2 (b) Using the pattern מָצָא אֶת-הַמֶּלֶךְ

and the nouns	הַמֶּלֶךְ the king	הַנְּבִיא the prophet
	הַמַּלְכָּה the queen	הַכִּסֵּא the throne

say in Hebrew:

He found the king—he found the queen—he sent the queen—he sent the prophet—he saw the prophet—he saw the throne—he saw the queen—he sent the king—he found the throne.

3. Learn the Proverb

Prov 18:22a מָצָא אִשָּׁה He who finds a wife
מָצָא שׂוֹבֵב finds happiness

4. Wordsearch

	ג	ב	א	
1	ר	מ	א	
2	י	ל	ר	
3	ך	ר	ב	

בָּרָא he created	בֵּרַךְ he blessed
אָמַר he said	מִי Who?
אֶל- to	לְךָ to you
לֵךְ Go!	לִי to me
אֵלַי I will go	אָמַר saying
מָר bitter	רַב much, many

2.12 About word order

The order in which words are used in different kinds of sentences is varied and interesting. For example, in English we can say, 'The teacher came to school yesterday' and, 'The teacher comes to school every day.' In these sentences, which give information, the subject ('the teacher') is before the verb ('came,' 'comes'). This subject-before-the-verb order is normal in sentences that give information. We would not say, 'Comes the teacher every day.' But in a situation where a warning is being given, a pupil might say, 'Look out! Here comes the teacher!' In the sentence, 'Here comes the teacher', the verb ('comes') is before the subject ('the teacher'). Notice that we would not begin such a sentence with the verb 'comes'—it needs the introductory word 'Here...'

There are similar variations of word order in different kinds of Hebrew: in narrative, in speech, and in poetry. We shall study them as the course progresses, but you have already begun to see some examples in lesson 2.

In Genesis 1:1, the word order is

In-the-beginning created God the heavens...

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם

Here, the verb בָּרָא (he created) comes before the subject אֱלֹהִים (God), and because this sentence is in a written narrative, it has something before the verb: בְּרֵאשִׁית (in the beginning). But in spoken sentences and in proverbial sayings, a verb may stand at the beginning of a sentence. We have seen an example from Proverbs 18:22, where the sentence begins with the verb מָצָא (he finds).

In Genesis 39:17 when Potiphar's wife is speaking to him, we find a sentence beginning with the verb בָּא (he came) with the subject הָעֶבֶד (the slave) following later:

בָּא אֵלַי הָעֶבֶד The slave came to me.

Learn Biblical Hebrew is designed to help you to read all kinds of biblical Hebrew passages. In the early lessons you will find more sentences that begin with verbs like בָּרָא 'he created' and דִּבְרָה 'she spoke' than you would in normal biblical prose passages. This is for two reasons: (1) to enable you to focus clearly on the verbal form you are learning, and (2) to prepare you for reading recorded spoken and poetic passages in which sentences may sometimes begin with a verb without even a linking 'and' (וְ or וּ).

Remembering words

Words are most easily remembered when they are heard, spoken, sung, seen and read in meaningful contexts. Because this course keeps using words in meaningful contexts, you do not need to try to learn lists of words. But there are things we can do to help to fix our memory of words we have begun to know.

On this page we begin a short series on ‘Helping the memory’. It is continued on pages 49, 72, 88, 127, 140.

Helping the memory: 1. Miming helps memory

The more fully we visualise the meaning of a word and the more enthusiastically we throw ourselves into miming it, the better it will stick in our memory. When you did 1.13.2 (a) and (b) you probably found the words needed in 2 (b) were there in your mind because you had just mimed them. If you mime מִלְכָּה by putting your hands on your head as a crown with your fingers sticking up as points of the crown, imagine that your hands have become solid gold. Later on you will be able to use the same mime, thinking about your hands, for זָהָב (*zāhāv*—‘gold’). (What rich colour did you imagine your king was wearing?) If in miming מִלְכָּה you use your hands in a similar way but nestle the fingers near the hair for her tiara, why not let it be silver. That will later help you to fix כֶּסֶף in your mind (*keseph*—silver). Whatever mime you do, try to exaggerate it. If your אִישׁ (man, husband) is standing erect (*homo erectus*) let him stand at attention, very stiff and straight, as you say אִישׁ fairly loudly. Whatever lesson you are doing try to find words to mime. If your mime makes you smile or someone laugh, that’s good. Smiles stimulate study and laughter lubricates learning.

Movement also helps memory. When you are learning בְּרֵךְ —knee, stand up, raise your left knee and touch it with your right hand as you say ‘berek’, then raise your right knee and touch it with your left hand.

For אוֹז —ear, touch your left ear with your right hand as you say ‘ozen’, then touch your right ear with your left hand. Repeat each exercise five or six times, saying the word each time.

As these exercises also reduce stress, such exercises may be used from time to time between sections of a lesson.

Lesson 3 (שֶׁלֶשׁ)

הִדְבֵּר he spoke... וַיְדַבֵּר and he spoke לִי to me

3.1 Words

הִדְבֵּר he spoke, he said	לִי to	אִישׁ man
וַיְדַבֵּר and he spoke	לְאִישׁ to the man	הָאִישׁ the man
וַתְּדַבֵּר and she spoke	לוֹ to him	אִשָּׁה woman
כַּאֲשֶׁר as, according to that which	לָהּ to her	הָאִשָּׁה the woman

Note that all Hebrew nouns are either masculine (m) or feminine (f). Most feminine nouns end with הָ, in the singular: מַלְכָּה 'queen', חֵכְמָה 'wisdom'. Some end with תּ : בַּת 'daughter'.

So:

וַיְדַבֵּר לוֹ he spoke to him
 הִדְבֵּר לָהּ הַמֶּלֶךְ the king spoke to her
 כַּאֲשֶׁר דִּבֶּר יְהוָה as the Lord had said
 וַתְּדַבֵּר לוֹ הַמַּלְכָּה and the queen spoke to him
 וַתֹּאמֶר לוֹ and she said to him
 דִּבְרָה הָאִשָּׁה לְאִישׁ 'The woman spoke to the man
 וַיְדַבֵּר לָהּ הָאִישׁ and the man spoke to her'

3.2 Read

Read the Hebrew, with the English uncovered.

וַיֵּלֶךְ הָאִישׁ אֶל-הָאִשָּׁה And the man went to the woman
 וַיְדַבֵּר לָהּ לֵאמֹר and spoke to her. He said,
 כֹּה אָמַר יְהוָה 'Thus says the Lord'.
 וַתְּדַבֵּר הָאִשָּׁה לְאִישׁ And the woman spoke to the man
 לֵאמֹר לֵךְ אֶל-הַנָּבִיא She said, 'Go to the prophet!'
 וַיֵּלֶךְ אֶל-נָתָן So he went to Nathan,

כַּאֲשֶׁר דִּבְרָה הָאִשָּׁה as the woman had said,
 וַיְדַבֵּר אֵלָיו and he spoke to him
 וַיִּשְׁמַע הַנָּבִיא and the prophet listened.

Read the Hebrew again with the English covered. Uncover the English in stages to check your understanding of the Hebrew.

3.3 Words

נָתַן he gave, he gives...	לוֹ to him	כִּסֵּא throne
נָתְנָה she gave, she gives...	לָהּ to her	הַכִּסֵּא the throne
וַיִּתֵּן and he gave	לִי to me	כֶּסֶף silver
וַתִּתֵּן and she gave	לְךָ to you (m)	הַכֶּסֶף the silver
גַּם also, even	לְךָ to you (f)	חֶרֶב sword
לֹא not, no		הַחֶרֶב the sword

So:

אָמַר לְךָ he said to you (m)	נָתְנָה כֶּסֶף לְךָ she gave silver to you (f)
נָתַן לָהּ he gave to her	וְלֹא נָתְנָה לוֹ but she did not give him
אָמַר לִי הָאִישׁ the man said to me	אֶת־הַכֶּסֶף the silver

לְ 'to'				
her ← לָהּ	him ← לוֹ	you (f) ← לְךָ	you (m) ← לְךָ	me ← לִי

3.4 Read

בבֹּקֶר נָתַן לָהּ אֶת־הַכֶּסֶף	In the morning he gave her the silver,
וַיִּתֵּן כֶּסֶף גַּם לִי	and he gave silver also to me.
וַיֵּלֶךְ אֶל־הָאִשָּׁה	Then he went to the woman
וַיְדַבֵּר לָהּ לֵאמֹר	and spoke to her, to say,
נָתַן לְךָ הַמֶּלֶךְ אֶת־הַכֶּסֶף :	‘The king has given you the silver.’
נָתַנָּה לִי הַמֶּלֶכָה אֶת־הַחֶרֶב	The queen gave me the sword
וְלֹא נָתַנָּה לִי אֶת־הַכִּסֵּא :	but she did not give me the throne.
וַיֵּלֶךְ הַנָּבִיא אֶל־הַמֶּלֶךְ	Then the prophet went to the king
וַיְדַבֵּר לוֹ לֵאמֹר	and spoke to him. He said,
לֹא נָתַן לְךָ יְהוָה אֶת־הַכִּסֵּא	‘The Lord has not given you the throne,
וַיִּתְּנָה נָתַן לְדָוִד אֶת־הַכִּסֵּא	for the Lord has given the throne to David.’
וַתְּדַבֵּר אֵלָיו גַּם הַנָּבִיאָה	The prophetess also spoke to him.
לֵאמֹר כֹּה אָמַר יְהוָה :	She said, ‘This is what the Lord has said.’

Note:

1. ׀ links words, phrases, clauses and sentences together. Notice the ways it has been translated in these passages:

׀ and, then, but, for, . (full stop)

When ׀ begins a sentence, we must think carefully how to translate it into other languages. For example, in English we seldom begin a new sentence with ‘And.’ Often we link one sentence to another simply by putting a full stop followed by a capital letter, or, in spoken English, by a dropping of the voice and a little pause. When ׀ begins a sentence, we may need to translate it only by a full stop. In other cases we may choose linking words like ‘Then’, ‘So’, ‘For’, or ‘But’. When translating into other languages, we must study how sentences are linked. Some languages may have a word that is similar to ׀ in the way it functions.

2. נָתַן ‘he had given, he has given, he gave, he did give, he gives...’
Forms of the verb like נָתַן make a definite statement, but the time to which the statement refers can only be discovered from the context. In the passages above, the time reference is to the past, so we have translated נָתַן as ‘he gave’ or ‘he has given’.

3. נָתַן 'he gave, he gives...'

In word lists in this book, verbs are commonly given with three dots after the English meaning. This is a reminder that (a) the time reference cannot be limited to the examples given, and (b) the area of meaning may be wider than what is given in the examples. For instance נָתַן covers an area of meaning for which we may use: 'give, grant, allow, put, establish, make, render'.

4. We have translated כֹּה אָמַר יְהוָה as 'This is what the Lord has said'. We might have translated it as 'Thus says the Lord' or 'This is what the Lord says'. The message given to the prophet is spoken by the prophet to someone else. What the Lord had said to the prophet becomes what the Lord says through the prophet. The Hebrew word אָמַר can cover both areas of meaning: 'he has said' and 'he says'.

3.5 Words

שָׁמַע	he heard...	לָהֶם	to them (m.c)	הַדְּבָר	the word
שָׁמְעָה	she heard	לָהֶן	to them (f)	דְּבַר	the word of
וַיִּשְׁמַע	and he heard	לָנוּ	to us	הַדְּבָרִים	the words
וַתִּשְׁמַע	and she heard	לָכֶם	to you (m.c)	דְּבָרַי	the words of
זֶה (m)	this, this man	לָכֶן	to you (f)	אֵלֶּה	these
זֹאת (f)	this, this woman				

So:

- זֶה הַדְּבָר this is the word
- אֵלֶּה הַדְּבָרִים these are the words
- אֵלֶּה דְּבָרַי הַנְּבִיא these are the words of the prophet
- וַיִּשְׁמַע אֶת־דְּבַר הַמֶּלֶךְ and he heard the word of the king
- וַיְדַבֵּר לָנוּ וְגַם לָכֶם and he spoke to us and also to you

לְ 'to'									
them← (f)	לָהֶן	them← (m.c)	לָהֶם	you← (f)	לָכֶן	you← (m.c)	לָכֶם	us← (c)	לָנוּ

(m—masculine; f—feminine; c—common gender;
m.c—masculine or common)

3.6 Read

דָּבַר לָכֶם הַמֶּלֶךְ	The king spoke to you
וַיְדַבֵּר לָנוּ הַנָּבִיא:	and the prophet spoke to us
דָּבַר לָכֶם וְגַם דָּבַר	He spoke to you and he also spoke
לוֹ וַיִּשְׁמַע דָּוִד	to him, and David heard
אֶת־דִּבְרֵי הָאִישׁ:	the words of the man.
אֵלֶּה דִּבְרֵי הַנָּבִיא	These are the prophet's words
וְזֶה דְבַר הַמְּלָכִים הָאֵלֶּה:	and this is the word of these kings
שָׁמְעָה אֶת־דְּבַר	She heard the word of
הַמַּלְכָּה הַזֹּאת:	this queen. (she heard what this queen said).
וַתֵּלֶךְ הָאִשָּׁה הַזֹּאת	And this woman went
וַתְּדַבֵּר לָכֶם	and she spoke to you
אֶת־דִּבְרֵי הַנָּבִיא הַזֶּה:	the words of this prophet
וְגַם דִּבְרָה לְאִישׁ	She also spoke to the man
וְלֹא שָׁמַע לָהּ	but he did not listen to her
כִּי לֹא שָׁמַע	for he did not (could not) hear
אֶת־דִּבְרֵי הָאִשָּׁה:	the words of the woman.
שָׁמְעָה אֶת־דְּבַר יְהוָה	She heard the word of the Lord
וַתְּדַבֵּר לָהֶם וְגַם לִי:	and she spoke to them and also to me.

3.7 Words

בָּטַח	he trusted, he trusts	אָב	father, ancestor
בָּטְחוּ	they trusted, they trust	אֲבוֹתֵינוּ	our ancestors
בְּ	in	בַּעַל	master, husband
בָּהּ	in her	בַּעְלָהּ	her husband
לִבּוֹ or לֵב	heart	לֵב בַּעְלָהּ	her husband's heart

3.8 בָּטַח 'he trusted, he had trusted, he trusts...'

The way to translate words like בָּטַח 'he-' and בָּטְחוּ 'they-' can only be found by studying the passages in which they occur. Consider these sentences from Proverbs 31:11 and Psalm 22:5:

בָּטַח לֵב בַּעֲלָהּ Her husband's heart trusts in her.
בָּךְ בָּטְחוּ אֲבוֹתֵינוּ In you our ancestors trusted.

In Proverbs 31 there is a description of what a capable wife does, so we translate בָּטַח as 'trusts'.

In Psalm 22 the reference to 'our ancestors' shows that the reference is to past time, so we translate בָּטְחוּ as 'trusted'.

3.9 ה 'the' and ל 'to'

You have already successfully translated various forms of ה 'the' and ל 'to'. Here is a guide to how they are used. You do not need to learn it in order to read biblical Hebrew. The printed text you read will have the right forms!

ה, הָ, הֵ 'the'

Note these examples:

- | | | | | |
|-----|-----------|---------------|---------|--------------|
| (a) | הַמֶּלֶךְ | the king | הַטוֹב | the good man |
| (b) | הָאִישׁ | the man | הָרֹאשׁ | the head |
| (c) | הַהָרִים | the mountains | הַחֲכָם | the wise man |

Summary of usage of ה 'the':

- (a) ה before most letters—and the next letter doubled except for letters in (b) and (c).
- (b) ה before א ע or ר and sometimes before ה and ע.
- (c) ה before ה and sometimes before ה and ע.

3.10 לְ 'to'

לְמֶלֶךְ to a king לְאִישׁ to a man

When לְ 'to' comes before הַ 'the', the הַ drops out, being replaced by לְ. But the vowel that was under the הַ remains under the לְ. Compare:

לְמֶלֶךְ to a king	הַמֶּלֶךְ the king	לְמֶלֶךְ to the king
לְאִשָּׁה to a woman	הָאִשָּׁה the woman	לְאִשָּׁה to the woman
לְחָכָם to a wise man	הַחָכָם the wise man	לְחָכָם to the wise man

Note also:

שְׁמוּאֵל Samuel	לְשְׁמוּאֵל to Samuel
יְהוּדָה Judah	לְיְהוּדָה to Judah
אֶרֶב a lion	לְאֶרֶב to a lion
אֱלֹהִים God	לְאֱלֹהִים to God

Summary of לְ 'to' with personal pronouns:

	c	m	f	m	f
singular	לִי 'to me'	לְךָ 'to you'	לָּךְ 'to you'	לוֹ 'to him'	לָּהּ 'to her'

	c	m.c	f	m. c	f
plural	לָנוּ 'to us'	לְכֶם 'to you'	לָכֶן 'to you'	לָהֶם 'to them'	לָהֶן 'to them'

(m—masculine; f—feminine; c—common gender; m.c—masculine or common)

Note that לְכֶם and לָהֶם have a double function: they are masculine in gender and can refer to men, or common in gender and can refer to a mixed group of men and women.

3.11 Activation

- In 3.1–6 highlight the examples of לְ 'to' that you can find in the Hebrew sentences, including all forms like לִי and לָהֶן
- Act and say the forms of לְ with personal pronouns—there is a summary in 3.10. If you are working in a mixed group, you can do it by pointing

dramatically at members of the group while you say the words. If you are studying on your own, you might draw pin-figures, to point to.

3. Using the pattern **שָׁלוֹם לְךָ** say in Hebrew:

Peace to you (m)—peace to you (f)—peace to him—peace to her
—peace to them (m)—peace to them (f)

Using the pattern **שָׁלוֹם לְגוֹיִם**

and the nouns	גוֹיִם nations	מֶלֶךְ king	בֶּן son
	בַּיִת house, family	כֹּהֵן priest	בַּת daughter

say in Hebrew:

Peace to the nations—peace to the family—peace to the daughter—
peace to the son—peace to the king—peace to the priest

Using the pattern **שָׁלוֹם לְאִישׁ**

and the nouns	אִישׁ man	עַם people	אָב father
	אִשָּׁה woman	רֵעַ friend	אָח brother

say in Hebrew:

Peace to the man—peace to the people—peace to the friend—peace to
the brother—peace to the father—peace to the woman

Note: **שָׁלוֹם** has a wide area of meaning: ‘health, welfare, peace, success...’
Besides a range of meanings **שָׁלוֹם** has a *function*. It helps to establish
a foundation on which a relationship or discussion can be built. It is a
greeting—compare Arabic *salaam*.

4. Using the patterns

דִּבֶּר לְךָ וַיְדַבֵּר לָנוּ he spoke to you and he spoke to us
דִּבְרָה לִי וַתְּדַבֵּר לוֹ she spoke to me and she spoke to him

say in Hebrew:

- He spoke to you (f p) and he spoke to us. (f p = f plural)
- She spoke to me and she spoke to him.
- He spoke to you (f) and he spoke to me.
- He spoke to you (m) and he spoke to them (f p)
- She spoke to him (m) and she spoke to them (m p)
- She spoke to you (m p) and she spoke to her (f).

6. Learn these words from Proverbs 8:12 & 34

אֲנִי־חָכְמָה I am wisdom ...
 אֲשֶׁר־אָדָם שָׁמַע לִי happy is the one who listens to me.

Note: אֲשֶׁר־י the happiness of
 אָדָם man, someone, a person שָׁמַע listening

7. Wordsearch

	ד	ג	ב	א	
1	א	י	נ	נ	רָאָה Look! See!
2	מ	ו	ר	מ	בּוֹ in him
3	ר	ם	א	ל	בִּי in me
4	ה	י	ה	ך	לָהּ to her

רָאָה	Look! See!	לֹא	not
בּוֹ	in him	רָם	high
בִּי	in me	רָאָה	he saw
לָהּ	to her	מֶלֶךְ	king
אִם	mother	נְבִיא	prophet
יָם	sea	אִם	if
הַר	hill	אָמַר	he said
לֵךְ	go!	יוֹם	day
הָיָה	he was, it was	אָמְרָהּ	she said
בָּרָא	he created	אָרַב	he lay in ambush

8. Learn Genesis 1:13

וַיְהִי־עֶרֶב And there was evening
 וַיְהִי־בֹקֶר and there was morning
 יוֹם שְׁלִישִׁי the third day.

INTRODUCTION TO LESSONS 4–6

In lessons 4–6 we will build on the important foundations already laid in lessons 2–3. We will increase our understanding of how verbs function in biblical Hebrew, especially in narrative passages.

Most Hebrew verbs have a 3-letter stem. For example, in דִּבֶּר 'he spoke', דִּבְרָה 'she spoke' and וַתְּדַבֵּר 'and she spoke', the stem is made up of the 3 letters דבר

In lesson 4 we will look at forms like

קָטַל 'he killed' קָטְלָהּ 'she killed' קָטַלְתִּי 'I killed'

and notice that the personal markers הָ, הָ 'she' and תִּי 'I' are added to the end of the stem קָטַל

In lesson 6 we will look at forms like

יִקְטֹל 'he will kill' אֶקְטֹל 'I will kill' נִקְטֹל 'we will kill'

and notice that the personal markers come before the stem. Because they come before the stem they may be called prefixes. Throughout lessons 4–6 we shall also be increasing our awareness of forms like וַיִּקְטֹל 'and he killed', וַיְדַבֵּר 'and he spoke', וַתֹּאמֶר 'and she said', וַיֵּלֶךְ 'and he went', and וַאֲמַר 'and I said'. In these forms, the personal prefixes א ת י have ו 'and' added before them (prefixed). Before א, ו becomes וּ

As we saw in lessons 2 and 3 these forms with a prefixed ו usually mark the next step forward in a continuing story. In the short story in 2.8 we had וַיֵּלֶךְ 'and he went', וַיִּמְצָא 'and he found', וַיֹּאמֶר 'and he said'.

We shall now look at another story so that we can learn more about this 'continued narrative' form of Hebrew verbs and see how other verbal forms contribute to our understanding of the story.

Read this very short story:

On the second day, the prophet went to the king, and spoke to him, and the king wept.

In the story there are three stages:

1. The prophet went
2. He spoke
3. The king wept

Naturally, stage 2 follows on from 1, 3 follows on from 2. So if we mark the

first action with the letter A and each action that continues the story with C, our story will be:

On the second day

- A the prophet went to the king
- C and spoke to him,
- C and the king wept.

Now read the same story in Hebrew:

בַּיּוֹם הַשֵּׁנִי On the second day
הָלַךְ הַנָּבִיא אֶל-הַמֶּלֶךְ the prophet went (A) to the king
וַיְדַבֵּר אֵלָיו and spoke (C) to him,
וַיִּבֶךְ הַמֶּלֶךְ: and the king wept (C).

In this story הָלַךְ 'he went' indicates the first action (A). וַיְדַבֵּר 'and he spoke' and וַיִּבֶךְ 'and he wept' indicate actions that continue the story (C), carrying the narrative forward. As we read more Hebrew, we shall become increasingly alert to notice forms that mark the next step forward in a narrative and other forms of verbs that contribute background information in various ways.

Now let us make our story a little longer, so that there will be more actions that carry the story forward; and a little fuller, so that there will be mention of reasons and previous actions—things which do not carry the story forward but make it more understandable. As you read it through the first time, look out for these verbs which express actions that carry the story forward:

וַיִּמְצָא and he found	וַיֹּאמֶר and he said	וַיִּשְׁמַע and he heard
וַיִּבֶךְ and he wept	וַיִּתֵּן and he gave	וַיֵּלֶךְ and he went
וַיָּבֹא and he came	וַיֵּשֶׁב and he stayed	

Words:

שָׁם there מִשָּׁם from there נָתַתִּי I have given שָׁמָּה thither, there

בַּיּוֹם הַשֵּׁנִי On the second day
הָלַךְ הַנָּבִיא שָׁמָּה the prophet went there

וַיִּמְצָא אֶת־הַמֶּלֶךְ אֶת־שָׁאוּל	and he found King Saul
וַיֹּאמֶר אֵלָיו	and he said to him,
כֹּה אָמַר יְהוָה	‘This is what the Lord has said:
נָתַתִּי אֶת־הַכִּסֵּא לְדָוִד:	“I have given the throne to David.”’
וַיִּשְׁמַע שָׁאוּל	Saul heard
אֶת־דְּבַר הַנָּבִיא	what the prophet said (the word of the prophet)
וַיִּבְךְּ כִּי אָמַר	and he wept, for he thought (said),
לֹא נָתַן לִי יְהוָה	‘The Lord has not given me
אֶת־הַכִּסֵּא:	the throne.’
וַיִּתֵּן כֶּסֶף לְנָבִיא	Then he gave silver to the prophet,
וַיֵּלֶךְ הַנָּבִיא מִשָּׁם	and the prophet went from there
וַיָּבֹא אֶל־יְרִיחוֹ	and he came to Jericho,
וַיֵּשֶׁב שָׁם:	and he stayed there.

Read the passage through again. This time notice particularly these verbs which do not carry the main line of the story’s actions forward:

הֵלֵךְ he went	אָמַר he has said
נָתַתִּי I have given	אָמַר (כִּי) ‘he said’ can be translated as (for) ‘he thought’
נָתַן he has given	

These verbs refer to definite or completed actions.

הֵלֵךְ indicates the first step of the narrative—it does not carry forward something that was already flowing along.

אָמַר indicates what the Lord had already said to the prophet.

כִּי אָמַר ‘for he thought, for he said to himself’ indicates a thought which had come before he burst into tears. The word אָמַר ‘he said’ can be translated as ‘he thought’ in certain contexts.

נָתַתִּי ‘I have given’ refers back to the Lord’s previous decision and action in giving the throne to David, as well as to David’s present possession of the throne.

לֹא נָתַן In the same way, ‘he has not given’ refers back to what the Lord has done, as well as to Saul’s present deprivation of the throne.

Now, in our story compare:

א		ב	
הִלְךְ	he went	אָמַר	he has said
וַיִּמְצֵא	and he found	נָתַתִּי	I have given
וַיֹּאמֶר	and he said	אָמַר	he thought
וַיִּשְׁמַע	and he heard	נָתַן	he has given

In discourse analysis you may find the clauses which have the verbs in column א described as ‘Main line’: they begin the story and carry its events forward. The clauses which have the verbs in column ב may be called ‘off line’—they contribute to the story without carrying it forward.

Many English verbal forms that express action tell us particularly: (a) about the action, and (b) about the *time* of the action. Note: he gave—*past*, he gives—*present*, he will give—*future*.

Many Hebrew verbal forms tell us particularly: (a) about the action, and (b) about the type of the action—whether it is seen as (i) *completed* or *definite* or (ii) *continuing* or *indefinite*.

Note, for example, some of the range of possible meanings of

(i) נָתַן and (ii) נָתַן.

Completed, single, or definite action	Continuing, repeated, or indefinite action
<p>נָתַן he had given (completed action with results in the past)</p> <p>he has given (completed action with present results)</p> <p>he gave (completed action—single action in the past)</p> <p>he gives (definite action)</p> <p>he will give (future action)</p>	<p>נָתַן he was giving (continuing action in the past)</p> <p>he used to give (repeated or habitual action in the past)</p> <p>he will give (future action)</p> <p>he is giving (continuing action in the present)</p> <p>he gives (repeated or habitual action)</p> <p>he may give (indefinite—possible action)</p> <p>(O that) he would give (indefinite—wished for action)</p>

The best way to understand and translate such verbal forms can only be discovered from the contexts in which they are used. Note that there is some measure of overlap and we cannot always be sure why one form is used rather than another.

In lessons 4–6 you will add to your experience of forms like נָתַן ‘he gave’, נָתַתִּי ‘I gave’, and דִּבְּרוּ ‘they spoke’, which usually indicate that an action is seen as completed or definite. You will also add to your experience of forms like וַיְדַבֵּר ‘and he spoke’ and וַתְּדַבֵּר ‘and she spoke’, which usually indicate the next step in a continuing narrative.

In lesson 5 we will study adjectives like:

טוֹב ‘good’ רַע ‘bad’ חָכָם ‘wise’ כְּסִיל ‘foolish’.

In lesson 6 we will look at verbal forms which can indicate future action or continuing action in past time, for example:

יִתֵּן ‘he will give, he was giving’ תִּבְטַח ‘she will trust, she was trusting’

As you study these lessons, be aware of these points:

1. The English check column cannot give all possible translations. When you look at it, do not ask, ‘Have I used the same words?’ but, ‘Have I understood the meaning?’
2. As you go on reading, you will increase your ability to understand. Be patient with yourself. You did not learn your own language in a day!
3. Hebrew is in some ways very different from European languages. Do not try to confine it within the prison of English grammatical terms, or it may laugh and run away from you.
4. Lessons 3–6 form an important foundation for your study of Hebrew. If you can do so, listen every day for a week or two to the parts that are on the CD. After every 10 or 15 minutes of reading and listening take a short break. Look, listen and relax—your brain will go quietly about its task of processing the information.

Lesson 4 (אַרבע)

Narrative and Completed Action

קָטַל he killed וַיִּקְטַל and he killed

4.1 Words

A		A
קָטַל he killed...	אָב father, ancestor	נָתַן he gave...
קָטְלָה she killed	אִם mother	נָתְנָה she gave
קָטְלוּ they killed	בֶּן son, descendant	נָתְנוּ they gave
C	בַּת daughter	C
וַיִּקְטַל and he killed	אֲנָשִׁים men	וַיִּתֵּן and he gave
וַתִּקְטַל and she killed	אָח brother	וַתִּתֵּן and she gave
וַיִּקְטְלוּ and they killed	אָחוֹת sister	וַיִּתְּנוּ and they gave

Note:

A forms usually indicate antecedent, completed, or definite action.

C forms usually indicate continued action—the next step in the story.

In A forms, endings הָ 'she', and וּ 'they'.

In C forms, beginnings יִ for 'he' or 'they', and תִּ for 'she'.

So: בַּיּוֹם הַשֵּׁנִי קָטְלוּ הָאֲנָשִׁים אֶת־הַבַּת On the second day the men
killed the daughter
וַיִּקְטַל הַבֶּן אֶת־הָאֲנָשִׁים and the son killed the men.

4.2 Read

וַיִּקְטְלוּ הָאֲנָשִׁים אֶת־הָאָב Then the men killed the father
וְגַם אֶת־הָאִם קָטְלוּ and also they killed the mother
וַתֵּלֶךְ הָאָחוֹת so the sister went
וַתִּתֵּן חֶרֶב לְבֶן and gave a sword to the son
וַיֵּלֶךְ וַיִּקְטַל and he went and killed
אֶת־הָאֲנָשִׁים הָאֵלֶּה בְּחֶרֶב: these men with the sword.
וַתֵּלֶךְ בַּת־הַמֶּלֶךְ The king's daughter went

אֶל־נָתָן הַנָּבִיא to the prophet Nathan
 וַתֵּתֵן לוֹ אֶת־הַכֶּסֶף and gave him the silver,
 וַיְדַבֵּר לָהּ הַנָּבִיא and the prophet spoke to her.
 וַיֹּאמֶר קָטְלוּ הָאֲנָשִׁים הָאֵלֶּה He said, 'These men have killed
 אֶת־הַמֶּלֶךְ וְגַם the king and also
 נָתְנוּ אֶת־הַכֶּסֶף they have given the throne
 לְדָוִד בֶּן־יִשָׁי to David, Jesse's son.'
 וַתִּשְׁמַע הָאִשָּׁה The woman heard
 אֶת־דְּבַר־הַנָּבִיא what the prophet said
 וַתֵּלֶךְ לִירוּשָׁלַיִם and she went to Jerusalem.

Note in the story you have just read:

(a) The verbal forms which carry the action forward, showing each major step of the continuing story:

וַיִּקְטְלוּ (and) they killed	וַתֵּלֶךְ and she went	וַתֵּתֵן and she gave
וַיֵּלֶךְ and he went	וַיִּקְטֹל and he killed	וַתֵּלֶךְ and she went
וַתֵּתֵן and she gave	וַיְדַבֵּר and he spoke	וַיֹּאמֶר and he said
וַתִּשְׁמַע and she heard	וַתֵּלֶךְ and she went	

Notice that each of these verbal forms is introduced by וַ 'and, so, but'. When we see that the passage begins וַיִּקְטְלוּ 'and they killed', we know at once that we are entering an ongoing narrative.

(b) In the first sentence of the passage we read:

וְגַם אֶת־הָאִם קָטְלוּ and also the mother they killed

Here וַ is not prefixed to the verb, and קָטְלוּ is not a continuing narrative form (which would be וַיִּקְטְלוּ). Thus וְגַם אֶת־הָאִם קָטְלוּ does not give us the idea that the killing of the mother was the next main step in the story. It conveys rather that the killing of the parents forms a single event in the story.

Note also that when וְגַם means 'also' it usually links together things or actions that are similar in kind.

4.3 קטלתי I killed... וְאָקַטַל and I killed

קטלתי I killed	וְאָקַטַל and I killed
קטלנו we killed	וְנִקְטַל and we killed

Note: the final תי or the initial א indicating 'I',
and the final נו or the initial נ indicating 'we',
and compare with לי 'to me' and לנו 'to us'.

Words

קטלתי I killed...	לי to me	שמעתי I heard...
קטלנו we killed	לנו to us	שמענו we heard
	אשר who, which	
וְאָקַטַל and I killed	עמי with me	וְאָשְׁמַע and I heard
וְנִקְטַל and we killed	עמנו with us	וְנִשְׁמַע and we heard
קטל Kill!	לך Go!	שמע Hear! Listen!
	לכו Go! (plural)	

So:

עִמָּנוּ אֵל God is with us
לך קטל אֶת־הָאִחַ אֲשֶׁר בִּירִיחוֹ Go! Kill the brother who is in Jericho!

4.4 Read

דִּבֶּר לִי הָאָב וְאָשְׁמַע	The father spoke to me and I heard
אֶת־הַדְּבָרִים אֲשֶׁר דִּבֶּר לִי	the words which he spoke to me
לֵאמֹר לך לִירוּשָׁלַיִם:	saying, 'Go to Jerusalem!'
וַיְדַבֵּר לִי הַנָּבִיא	The prophet spoke to me.
וַיֹּאמֶר אֵלַי	He said to me,
קַטַל אֶת־הַמֶּלֶךְ	'Kill the king!'
וְאָשְׁמַע אֶת־דְּבַר־הַנָּבִיא	I heard the word of the prophet
וָאָלַךְ לִירוּשָׁלַיִם	and I went to Jerusalem

וַאֲקַטֵּל אֶת־הַמֶּלֶךְ׃	and I killed the king.
דְּבָרָה לָּנוּ הִבֵּת	The daughter spoke to us
וַנִּשְׁמַע אֶת־דְּבָרֵי־הַבֵּת	and we heard the words of the daughter
אֲשֶׁר דְּבָרָה לָּנוּ לֵאמֹר	which she spoke to us. She said
לָכוּ לִירִיחוֹ וְנֵלֶךְ	'Go to Jericho!' So we went
לִירִיחוֹ וַנִּשְׁמַע אֶת־דְּבָרֵי	to Jericho and we heard the words of
הָאָח וְהוּא דִּבֶּר לָנוּ	the brother, for he had spoken to us
לֵאמֹר עִמָּנוּ אֱלֹהֵינוּ	to say, 'Our God is with us
וְלֹא עִם בֶּן־דָּוִד׃	and not with the son of David'.

4.5 קָטַלְתָּ you killed... וַתִּקְטַל and you killed

קָטַלְתָּ you killed	←singular→	וַתִּקְטַל and you killed
קָטַלְתֶּם you killed	←plural→	וַתִּקְטַלְוּ and you killed

Note the final תָּ (s) and the prefix וַת־ 'you' and תֶּם- (p) indicating 'you'

Words: 'you' (masculine and feminine singular, and m. and f. plural):

m s	קָטַלְתָּ you killed	לְךָ to you	וַתִּקְטַל and you killed
f s	קָטַלְתְּ you killed	לְךָ to you	וַתִּקְטַלְי and you killed
m p	קָטַלְתֶּם you killed	לְכֶם to you	וַתִּקְטַלְוּ and you killed
f p	קָטַלְתֶּן you killed	לְכֶן to you	וַתִּקְטַלְנָה and you killed

Note the endings:

תָּ- (m), תְּ- (f) you (s)	ךָ- (m), ךָּ- (f)
תֶּם- (m.c), תֶּן- (f) you (p)	כֶּם- (m.c), כֶּן- (f) you (p)

Note initial וַת and the endings:

יְ- (f s)
יְ- (m.c p)
נָה- (f p)

4.6 Read these sentences

Note whether 'you' refers to one person or to more than one, to a man or men, to a woman or women.

Be aware of the difference between

אֲנָשִׁים men

נָשִׁים women

קָטַל אֶת־הָאִישׁ	He killed the man
וּתְקַטֵּל אֶת־הָאָב:	and you killed the father.
קָטְלוּ אֶת־הָאִשָּׁה	They killed the woman
וּתְקַטְלוּ אֶת־הָאִמָּה:	and you killed the mother.
קָטַלְתָּן אֶת־בַּת־דָּוִד	You killed David's daughter
וּתְקַטְלֶנָּה גַם אֶת־בַּת־שֶׁבַע	and you also killed Bathsheba,
אִשְׁת־אוּרִיָּה הַחִתִּי:	the wife of Uriah the Hittite.
וּתְקַטְלוּ אֶת־הַבֵּן	You killed the son
וְלֹא קָטַלְתֶּם אֶת־הַבַּת:	but you did not kill the daughter
בָּא מִשָּׁם וְאָדַבֵּר אֵלָיו:	He came from there and I spoke to him.
וַיְדַבֵּר לָכֶם	He spoke to you
וּתְדַבְּרוּ אֵלָיו:	and you spoke to him.
וּתְדַבֵּר לְכֵן	She spoke to you
אֶת־דִּבְרֵי הַנָּבִיא	the words of the prophet
וּתְדַבְּרֶנָּה לָּהּ:	and you spoke to her.
וַיְדַבְּרוּ לְךָ הָאֲנָשִׁים הָאֵלֶּה	These men spoke to you
וּתְדַבֵּר לָהֶם:	and you spoke to them.
וּתְדַבְּרֶנָּה לָּהּ הַנָּשִׁים	The women spoke to her
וּתְדַבֵּר לָהֶן:	and she spoke to them.
הֵלַכְתֶּם עִמָּנוּ	You came with us
וּנְקַטֵּל אֶת־הַמֶּלֶךְ:	and we killed the king.

4.7 Exodus 6:2–3a

Words: וַאֲרָא and I appeared רָאָה he saw
 בְּ in, as אֱלֹהִים God

וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה God spoke to Moses.
 וַיֹּאמֶר אֵלָיו He said to him,
 אֲנִי יְהוָה ‘I am the Lord.’¹⁻³
 וַאֲרָא אֶל-אַבְרָהָם I appeared to Abraham
 אֶל-יִצְחָק וְאֶל-יַעֲקֹב to Isaac and to Jacob
 בְּאֵל שַׁדַּי as⁴ El⁵ Shaddai!⁶

Notes:

1. The name יהוה is probably related to the Hebrew word הָיָה ‘he is’. Scholars are uncertain whether the underlying meaning of the name יהוה is (a) He who is, or (b) He who causes everything to exist.
2. The phrase אֲנִי יְהוָה occurs in the Pentateuch (i) to confirm a promise (as here) and (ii) to give emphasis to a commandment. It is the use of a name already known, indicating that he can be trusted or that he deserves to be obeyed.
3. It became customary to read אֲדֹנָי ‘Lord, my Lord’ wherever יהוה was found in the text. In the Greek translation known as the Septuagint (LXX) יהוה is translated as κύριος (*kyrios*) which means ‘Lord’. In English translations ‘the LORD’ is a common translation.
4. בְּ frequently means ‘in’, ‘with’, or ‘by’. See also 24.4 Here it means ‘as’ or ‘in my nature as’.
5. אֱלֹהִים ‘God’. Compare אֱלֹהִים ‘God, gods’.
6. שַׁדַּי An ancient name for or description of God. Its meaning is uncertain. It may express the idea of God’s power.

4.8 קָטַל 'he killed, he had killed, he kills, he will kill...'

A summary of forms used for definite statements or completed actions:

	3rd person		2nd person		1st person
	m (he, it)	f (she, it)	m (you)	f (you)	c (1)
singular	קָטַל	קָטְלָהּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
	c (they)		m.c (you)	f (you)	c (we)
plural	קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ

Note the relationship between the personal endings of the verb and personal pronouns:

I	אֲנִי	קָטַלְתִּי	I killed
you (m)	אַתָּה	קָטַלְתָּ	you killed
you (f)	אַתְּ	קָטַלְתְּ	you killed
he	הוא	קָטַל	he killed
she	היא	קָטְלָהּ	she killed
we	אֲנַחְנוּ	קָטַלְנוּ	we killed
you	אַתֶּם	קָטַלְתֶּם	you killed
you (f)	אַתֶּן	קָטַלְתֶּן	you killed
they	הֵמָּה	קָטְלוּ	they killed
they (f)	הֵנָּה		

The verb קָטַל, much loved by grammarians because its forms are regular, is rare in the Hebrew Scriptures, and occurs only in poetry. הָרַג 'he killed' is more common.

4.9 The fourth day

וַיְהִי־עָרֵב וַיְהִי־בֹקֶר יוֹם רְבִיעִי:

3. Proverb to learn

Prov 7:4 אָמַר לְחַכְמָה אָחֹתִי אָתָּה Say to Wisdom, 'You are my sister.'

4. Wordsearch

	ו	ה	ד	נ	ב	א
1	ו	ג	ה	נ	ט	ק
2	ם	ד	ח	א	ט	ט
3	א	ל	ט	נ	ר	ל
4	ו	נ	ה	ר	ש	י
5	י	ש	ש	א	ס	ס
6	ם	נ	ח	ך	ס	נ

- לֵב heart, mind
- דָּל weak, wretched
- אוּ or
- הַשֵּׁם the name
- בָּא he came
- עַל on, near
- שָׂנֵא he hated
- כֶּסֶף silver
- כִּי because, for, that
- אֹהֶל tent, hut
- עָנִי poor
- גֶּן garden
- עֵדֶן loveliness, delight

בָּרָא he created

גַּם also, even

אָב father

אִם mother

אָח brother

בַּעַל master, husband

שֵׁם name

לוֹ to him

לֹא not

אֶחָד one

רָאָה he saw

יִרְאֶה he will see

אֶבְרָא I will create

גָּדוֹל big, important

קְטָנָה small

חָכָם wise

כְּסִיל foolish

בָּא coming

רַע bad, evil

רַב much, many

יָשָׁר straight, upright (m)

יְשָׁרָה straight, upright (f)

סָר peevish, sullen

יֵשׁ there is, there was

הַגֶּן the garden

קָבַע he cursed

אַף nose, anger

שֵׁשׁ six

שֵׁשִׁי sixth

יָם sea

אִם if

עַד till, while

רָשׁ poor

חַג festival, feast

דָּם blood

יָסַף he did again

טוב good

5.1 Words

(m)	Singular	(f)	(m)	Plural	(f)
טוב	good	טובה	טובים	good	טובות
רע	evil	רעה	רעים	evil	רעות
גדול	great	גדולה	גדולים	great	גדולות
קטן	small	קטנה	קטנים	small	קטנות
חכם	wise	חכמה	חכמים	wise	חכמות
כסיל	foolish	כסילה	כסילים	foolish	כסילות
ישר	upright	ישרה	ישרים	upright	ישרות
רשע	wicked	רשעה	רשעים	wicked	רשעות

Note also:

אחד one		שנים two	
איש man	אשה woman	אנשים men	נשים women
אח brother	אחות sister	אחים brothers	אחיות sisters

1. Feminine singular usually ends with הָ
2. Masculine plural usually ends with ים
3. Feminine plural usually ends with ות or ת
4. When masculine singular forms begin with ט feminine and plural have טה or טת
5. In some forms of טוב the middle ו may be omitted: טובה, טובים and טובות
6. In the word list, only a basic meaning is given. Hebrew adjectives usually cover a wide area of meaning. For example
 - רע or רעה bad, inferior, decayed, ugly, wrong, evil, harmful
 - קטן or קטנה small, little, insignificant; young, younger, youngest
 - ישר straight, level, right, upright, honest.

5.2 Examples

Note word order and use of ה- 'the':

אָנָשִׁים שְׁנַיִם	two men	נָשִׁים שְׁתַּיִם טוֹבוֹת	two good women
אִישׁ טוֹב	a good man	אִשָּׁה טוֹבָה	a good woman
הַטוֹב הָאִישׁ	the good man	הָאִשָּׁה הַטוֹבָה	the good woman
טוֹב הָאִישׁ	the man is good	טוֹבָה הָאִשָּׁה	the woman is good
הַטוֹב	the good man	הַטוֹבָה	the good woman
טוֹב אֶחָד	one good man	טוֹבָה אֶחָת	one good woman
חָכָם	a wise man	נָשִׁים חֲכָמוֹת	wise women
הַחָכָם	the wise man	אֶחָת הִיא	she is unique
טוֹב	goodness, happiness	טוֹבוֹת	good things

5.3 Read

א	1	ב	2
טוֹב הַמֶּלֶךְ:	The king is good.	נָשִׁים שְׁתַּיִם	two women
לֹא טוֹב הַמֶּלֶךְ:	The king is not good.	מֶלֶךְ גָּדוֹל	a great king
חָכָם הַבֵּן	The son is wise	הַמֶּלֶךְ הַגָּדוֹל	the great king
וְלֹא כְסִיל:	and not foolish.	מְלָכוֹת קְטַנּוֹת	unimportant queens
טוֹבָה הַבַּת	The daughter is good	כְּסִיל אֶחָד	one foolish man
וְלֹא רָעָה:	and not bad.	וַיִּשְׂרָה אֶחָת	and one righteous woman
חֲכָמוֹת הַנָּשִׁים	The women are wise	רָשָׁע הָאָח כִּי	The brother is wicked, for
וְגַם יִשְׂרוֹת:	and also upright.	קָטַל אָנָשִׁים	he killed
יִשְׂרוֹת הַנָּשִׁים	The women are upright	שְׁנַיִם חֲכָמִים	two wise men;
וְלֹא רָשָׁעוֹת:	and not wicked.	וַיִּשְׂרָה הָאָחוֹת	but the sister is upright,
גְּדוֹלִים הָאָנָשִׁים	The men are big	כִּי לֹא קָטְלָהּ	for she did not kill
וְלֹא קְטַנִּים:	and not small.	אֶת-הָאָנָשִׁים:	the men.

אָב אֶחָד	One father	רָאָה אֱלֹהִים	God sees wicked people
: וְאִם אֶחָת:	and one mother.	: רְשָׁעִים וְיֹשְׁרִים:	and righteous people.
בֶּן חָכָם	A wise son	כָּסִיל אָנִי	I am foolish
: יִשְׂמַח־אָב:	gladdens his father.	: וְחָכָם אַתָּה:	but you are wise.
: יִשְׁמַע חָכָם:	A wise man listens.	טוֹבִים אֲנַחְנוּ	We are good
(Compare שָׁמַע he listened...)		: וְרָעִים אַתָּם:	but you are evil.
שִׂמַּח	he gladdened...)		

5.4 Nouns, adjectives, and the definite article.

1. Words like these are called nouns:

(m)	(f)	(m)
אִישׁ man, husband	אִשָּׁה woman, wife	שֵׁם name
יִשְׂרָאֵל Israel	אֲרֶץ earth, land	פָּנִים face
דְּבָר word, thing	בְּרִית covenant, treaty	נַחַל stream

Gender of nouns:

Most Hebrew nouns are either masculine (m) or feminine (f). A few nouns like דֶּרֶךְ 'road, route' are sometimes (m) and sometimes (f). Very few masculine or feminine nouns refer to things that are male or female.

2. Words that can describe nouns are called adjectives:

טוֹב good	קָטָן small	רָשָׁע wicked
רַב many, much	חָדָשׁ new	זָקֵן old

Agreement of nouns and adjectives:

When an adjective describes a noun, it has the same number (singular or plural) as the noun, and the same gender (m or f):

דְּבָר טוֹב a good thing	בְּרִית חָדָשָׁה a new covenant
נְחָלִים רַבִּים many streams	בָּנוֹת רַבּוֹת many daughters

3. The word 'the' is called the definite article.

In Hebrew the definite article is הַ or הָ or הֵ (see 3.9).

When a noun which has הַ or הָ or הֵ is described by an adjective, the adjective also has the definite article:

הָאִישׁ הַזָּקֵן the old man
הָאָרֶץ הַטּוֹבָה the good land
הַדָּבָר הַטּוֹב הַזֶּה this good thing
הַבְּרִית הַחֲדָשָׁה הַזֹּאת this new covenant

5.5 Words

עָשִׂיר	rich, rich man	מִן or מֵ	from, more than	הִרְגַּ	he killed...
עָנִי	poor, poor man	מִדָּוִד	from David,	נָתַן	he gave...
			more than David		
בְּרִית	covenant	לָמָּה or לְמָה	Why?	שָׁמַר	he kept...
אֲנִי or אֲנִכִּי	I	בָּקָה	he wept...	שֵׁם	name
יָלֵד	son, child	אָכַל	he ate...	שְׁמוֹ	his name
עֶשְׂרֵה	ten	יָרַע	it is sad, it was sad...	הָיָה	he was, it was...
— הַ ?	(introduces a question)	אֵין	there is not, there were not...	וַיְהִי	and there was...

So:

טוֹב אֲנִכִּי מִדָּוִד I am better than David
לֹא חָכֵם אֲנִכִּי מִשְׁלֹמֹה I am not wiser than Solomon
וַיֹּאמֶר הֲלֹא אֲנִכִּי גְדוֹל מִנָּתָן He said, 'Am I not greater than Nathan?'
הָעָנִי בְּיִשְׂרָאֵל The poorest man in Israel.

Note: מִן from, מִן-הַמֶּלֶךְ 'from the king'
Before הַ, מִן may become מִ: מִהַמֶּלֶךְ 'from the king'.
Before most consonants מִן becomes מִ: מִמֶּלֶךְ 'from a king'.

5.6 Read

וַיְהִי אִישׁ עָנִי	There was a poor man
וְגַם אִישׁ גָּדוֹל:	and also an important man.
עָנִי הָאִישׁ הַזֶּה	This man is poor,
וְלֹא עֹשִׂיר הוּא:	and he is not rich.
עֹשִׂירָהּ הָאִשָּׁה הַזֹּאת וּגְדֹלָהּ:	This woman is rich and important.
לֹא גָדוֹל אֲנֹכִי מִן־הַמֶּלֶךְ:	I am not greater than the king.
הֲלֹא קָטָן אֲנֹכִי	Am I not less important
מִהַמֶּלֶךְ:	than the king?
הֲלֹא אֲנֹכִי הַקָּטָן	Am I not the least important man
בְּיִשְׂרָאֵל:	in Israel?
עֹשִׂיר שְׁלֹמֹה מְדוּד:	Solomon was richer than David
לָמָּה לֹא טוֹב אֲנֹכִי מִנָּתָן:	Why am I not better than Nathan?

This covenant

שָׁמַע אֶת־דְּבָרֵי	He heard the words of
הַבְּרִית הַזֹּאת	this covenant,
וַיִּבֶךְ וְלֹא אָכַל:	and he wept and did not eat.
וַיִּרַע לִב־הָאִישׁ	The man's heart was sad,
כִּי אָמַר נָתַן לָנוּ יְהוָה	for he said, 'The Lord gave us
אֶת־הַבְּרִית הַזֹּאת	this covenant,
וְלֹא שָׁמְרָנוּ אֶת־דְּבָרֵי	and we have not kept the terms of
הַבְּרִית אֲשֶׁר נָתַן לָנוּ	the covenant which he gave to us,
וְאֶת־הַנְּבִיאִים הַרְגָנוּ	but we have killed the prophets
אֲשֶׁר דִּבְּרוּ לָנוּ לֵאמֹר	who spoke to us, saying
שְׁמְרוּ אֶת־דְּבָרֵי	'Keep the terms of
בְּרִית הָאֱלֹהִים:	the covenant of God.'"

Note that דְּבַר has a wide range of possible meanings, according to the contexts in which it is used: word, speech, news, command, saying, promise, thing, event, incident, law suit ... In this passage we have translated דְּבָרֵי as 'words of' or as 'terms of'. In Exodus 34:28 the דְּבָרֵי הַבְּרִית are the ten commandments.

Hannah has no sons

וַיְהִי אִישׁ אֶחָד	There was a man
מִן־הַרְמָתַיִם	from Ramathaim.
וּשְׁמוֹ אֶלְקָנָה:	His name was Elkanah.
וְלוֹ שְׁתֵּי נָשִׁים	He had two wives
שֵׁם אֶחָת חַנָּה	The name of the first was Hannah.
וּשְׁם הַשֵּׁנִית פְּנִינָה	The name of the second was Peninnah,
וַיְהִי לְפְנִינָה יְלָדִים	and there were for Peninnah children
וְלִחַנָּה אֵין יְלָדִים:	but for Hannah there were no children.
וַיֵּרַע לִב־חַנָּה	Hannah's heart was sad
כִּי אֵין לָהּ בָּנִים	because she had no sons,
וַתִּבְכֶּה וְלֹא תֹאכַל:	and she wept and would not eat.
וַיֹּאמֶר אֶלְקָנָה לְחַנָּה	So Elkanah said to Hannah
חַנָּה לָמָּה תִּבְכִּי	'Hannah, why are you crying?
וְלָמָּה לֹא תֹאכְלִי	Why won't you eat?
וְלָמָּה יֵרַע לְבָבְךָ	And why is your heart so sad?
הֲלֹא אָנֹכִי טוֹב לָךְ	Am I not better to you
מֵעֶשְׂרֵה בָּנִים:	than ten sons?'

You must love the Lord

שְׁמַע יִשְׂרָאֵל	Hear, Israel,
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:	The Lord our God, the Lord is one.
וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ	You must love the Lord your God
בְּכָל־לִבְבְּךָ	with all your heart, (mind...)
וּבְכָל־נַפְשְׁךָ	and with all your soul, (breath, self...)
וּבְכָל־מְאֹדְךָ:	and with all your strength.

Note:

לֵב (shorter form: לֵב) 'heart, mind, intelligence; centre, middle...'

נֶפֶשׁ 'breath, life, inner being, person, self, living being, desire...'

מְאֹד 'abundance, strength; very much, to a high degree...'

וּבְכָל־ and with all of : before ב ו נ and פ or any other letter with a vocal *shewa*, ך becomes ך

(Compare וְנָבִיא and a prophet, with, וְנָבִיאָה and a prophetess).

5.7 Translation

In 5.1 we noted the wide range of meaning of רָע: ‘bad, inferior, evil, wicked, harmful, hurtful...’ In 5.5–6 we saw another word with the root רע, יָרַע, יִרְע which we translated as: ‘(and) it is sad, it was sad...’

To express the meaning of יָרַע we may choose, according to its context, from equivalents like ‘it is bad’, ‘it is angry’, ‘it is sullen’, ‘it is displeasing’.

Whenever we translate from Hebrew into English, we have to choose from a variety of possible translations. We need to consider at least:

1. The basic meaning of the Hebrew words and sentences.
2. The context in which they occur.
3. The style of the writer.
4. The readers and listeners for whom we are translating.

Consider the following translations from 1 Samuel 1:8 and Deut 6:4–5.

Which translations do you prefer?

1. לָמָּה יָרַע לְבַבְךָ?
(a) Why is your heart sad?
(b) Why is your heart so sad?
(c) Why are you so miserable?
(d) Why are you in such distress of mind?
(e) Why are you so upset?
2. הֲלֹא אֲנֹכִי טוֹב לָךְ מֵעֶשְׂרֵה בָּנִים?
(a) Am I not better to you than ten sons?
(b) Am I not more precious to you than ten sons?
(c) Don't I mean more to you than ten sons?
(d) Isn't it better to have me than to have ten sons?
3. יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.
(a) The Lord is our God. The Lord is one.
(b) The Lord is our God, the Lord alone.
(c) The Lord our God, the Lord is one.
(d) The Lord is our God. The Lord is single.

Note that אֶחָד may signify *one* as meaning that there are no other gods, or *one* as meaning alone, without the wives and offspring characteristic of pagan gods. When we read the passage in Hebrew, we can embrace in our minds the breadth of the meaning of אֶחָד. When we translate into English, we have to make choices which will limit the meaning.

4. וּבְכָל־נַפְשְׁךָ

(a) with all your soul

(b) with every breath you take

(c) with all your mind

(d) with the whole of your personality

נַפֶּשׁ has a wide area of meaning: 'breath, life, soul, spirit, mind, being, person, self...'

This phrase is from Deuteronomy 6:5 where three phrases are set side by side: 'with all your heart', 'with all your soul', 'with all your strength'.

Hebrew writers tend to put related aspects of a subject side by side, while English writers tend to combine ideas into a complex whole. In Deuteronomy 6.5, if we think the idea of strength applies to the love of heart and mind, we might consider translating: 'You must love the Lord your God with the whole strength of your heart and mind.'

5.8 The fifth day

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי

5.9 Activation

1. Highlight the left hand column of the adjectives in 5.1. These are the forms you will need if you want to look them up in a dictionary. Highlight the adjectives in 5.4 and 5.5.
2. Using the pattern **טוֹב הָאִישׁ** and adjectives from 5.1, 5.4, and 5.5, say in Hebrew:

The man is good—the man is wise—the man is bad—the man is wicked—

the man is foolish—the man is old—the man is poor—the man is rich—

the man is important—the man is small—the man is upright.

Using the pattern **הָאִשָּׁה הַטְּבוּחָה**, say in Hebrew:

The good woman—the small woman—the important woman—the foolish woman—the old woman.

Using the patterns: כְּסִילִים הָאֲנָשִׁים and חֲכָמוֹת הַנְּשִׁים, say in Hebrew:

The men are foolish—the women are wise—the men are wicked –
the women are upright—the women are evil—the men are good—
the men are many—the women are many—the women are good.

3. Learn Deuteronomy 6:4-5, which you will find in 5.6 ‘You must love the Lord’ (see p55).

4. People and places

See if you can link the people to the places they were connected with:

	People	Places		People	Places
(a)	דָּוִד	גֵּת	(b)	פְּרָעָה	שְׁלָה
	יוֹנָה	שִׁמְרוֹן		עֲלִי	תְּקוּעַ
	גְּלִית	בֵּית לָחֶם		דְּנִיָּאל	מִצְרַיִם
	אַחָאב	נִינְוָה		עָמוֹס	בְּבֶל

5. Proverb

Prov 3:5 בְּטַח אֶל־יְהוָה בְּכָל־לִבְּךָ Trust in the Lord wholeheartedly.

6. Sing (twice)

Tune: *Tallis Canon*

בְּרוּךְ אַתָּה אֱלֹהֵינוּ Blessed are you, our God
כִּי טוֹב אַתָּה כִּי טוֹב אַתָּה for you are good...

7. Wordsearch

	ו	ה	ד	ג	ב	א	
1	ה	מ	ל	ה	נ	ע	
2	נ	י	א	ש	ו	ר	
3	ל	י	ה	ע	ד	י	
4	ט	ט	ס	ק	ע	ר	
5	א	ט	י	ש	ת	א	
6	ת	ר	מ	ש	י	ו	

- עַם people, nation
- עָנָה he answered
- שָׂא lift up!
- קַח take!
- חַי alive
- אָכַל eat!
- אָכַל he ate
- חָטָא he sinned, he committed an offence
- יָרָא he is afraid
- חַיִל power, army
- דָּכַר crushed, thin, oppressed
- עֵד a witness, testimony

נודַעְתִּי I was known
 יָדַע he knew
 לָמָּה why?
 מָה what?

רַע bad
 יָרַע it is bad
 יָשׁ there is, there was
 יָטֵב it is good, it is beautiful

שֵׁם name
 אֶל- to
 לִי to me
 מִי who?
 בַּת daughter

שָׁם there
 יֵדַע he will know
 יֵרְאוּ they will see
 רָאוּ they saw

יֵרַע he will feed a flock
 קָם he got up
 נָהַל he led, he protected
 יָבֵא he will come

שָׁמַר he kept
 יִשְׁמֹר he will keep
 שָׁמְרָת keeping (f)
 תֹּאכְלֶנָּה they (f) will eat
 עָשָׂה he did, he made

רֵעַ friend
 בָּא he came
 עֵת time
 עֵתִי opportune, convenient
 לַיְלַיְתָא night
 אַתָּה thou, you (f)
 תָּשִׁיב she will bring back
 עַד until

יָם sea
 מַיִם water
 קִיר wall
 שָׂם he put
 יִשֵּׂם let him put

5.10 From this lesson onwards most of your learning will be through stories and biblical passages.

Linking words in a story makes them more memorable.

Alan Baddeley, *Your Memory* (Prion Books, 1996)

יִקְטֹל he will kill יִתֵּן he will give

6.1 קָטַל 'he killed', וַיִּקְטֹל 'and he killed',
 יִקְטֹל 'he was killing, he kills, he will kill'

Compare the forms in columns א, ב, and ג.

- א gives forms which usually indicate completed, definite or single action
- ב gives forms which usually indicate the next step in a continuing narrative
- ג gives forms which usually indicate continuing, indefinite or repeated action, in past, present or future time.

א	ב	ג
קָטַל he killed...	וַיִּקְטֹל and he killed	יִקְטֹל he will kill, he kills, he was killing...
שָׁמַע he heard...	וַיִּשְׁמַע and he heard	יִשְׁמַע he will hear, he was hearing...
שָׁמַר he kept...	וַיִּשְׁמַר and he kept	יִשְׁמַר he will keep, he was keeping...
זָכַר he remembered...	וַיִּזְכֹּר and he remembered	יִזְכֹּר he will remember, he was remembering...
הִלְךְ he went...	וַיִּלְךְ and he went	יִלְךְ he will go, he was going...
בָּא he came...	וַיָּבֵא and he came	יָבִיא or יָבֵא he will come, he was coming
קָם he rose, he set off	וַיִּקָּם and he rose	יִקָּם he will rise, he was rising...
נָתַן he gave...	וַיִּתֵּן and he gave	יִתֵּן he will give, he was giving...
דִּבֶּר he spoke...	וַיְדַבֵּר and he spoke	יְדַבֵּר he will speak, he was speaking...
הָיָה he was...	וַיְהִי and he was	יְהִי he will be, he is...

Note that in Column ב most of the forms have a dot (*dagesh forte*) which marks the letter after the ך as being strong—the last two are exceptions; but with וַיְדַבֵּר ‘and he spoke’, compare וַתְּדַבֵּר ‘and she spoke’ which does have a *dagesh forte* in the ת.

Some of the forms in column ג have a longer vowel than those in ב.

Compare:

יֵלֵךְ ‘he will go’ and וַיֵּלֶךְ ‘and he went’

יָקוּם ‘he will get up’ and וַיָּקָם (wayyāqōm, vayyāqōm) ‘and he got up’.

All the forms in column ג may, according to their context, refer to past, present, or future.

Read, noting verbal forms from columns א and ב on page 60:

שָׁמַע אֶת־דְּבַר אֱלֹהֵינוּ He heard the word of our God
 וַיִּשְׁמַר אֶת־הַבְּרִית׃ and he kept the covenant.
 זָכַר אֶת־הַבְּרִית He remembered the covenant
 וַיִּתֵּן לָהֶם and he gave them
 אֶת־אֶרֶץ כְּנָעַן׃ the land of Canaan.
 שָׁמַע אֶת־דְּבָרֵי הַנָּבִיא He heard the words of the prophet
 וַיָּקָם וַיֵּלֶךְ אֶל־נִינְוֵה׃ and he set off and went to Nineveh.

Read noting the verbal forms from column ג on page 60, and that the time context is future:

יִשְׁמַע אֶת־הַדְּבָרִים׃ He will hear the words.
 יִשְׁמַר אֶת־הַבְּרִית׃ He will keep the covenant.
 יִזְכֹּר אֶת־דְּבַר־הָאָב׃ He will remember the word of the father.
 תִּתֵּן לוֹ אֶת־הַכֶּסֶף׃ She will give him the silver.
 לֹא תִתֵּן לִי אֶת־הַחֶרֶב׃ She will not give me the sword.
 יָבוֹא מִן־הָאֶרֶץ׃ He will come from the land.
 הוּא יָבֹא וְהִיא תֵלֵךְ׃ He will come but she will go.

6.2 --- 'he' --- 'she' ו--- 'they'

Compare:

(1) he	(2) she	(3) they
יִקְטֹל he will kill, he was killing	תִּקְטֹל she will kill	יִקְטֹלוּ they will kill
יִשְׁמֹר he will keep	תִּשְׁמֹר she will keep	יִשְׁמְרוּ they will keep
יִזְכֹּר he will remember	תִּזְכֹּר she will remember	יִזְכְּרוּ they will remember
יָבֵא he will come	תָּבֵא she will come	יָבֵאוּ they will come
יָקוּם he will rise	תָּקוּם she will rise	יָקוּמוּ they will rise

The forms in column 3 refer to men, or to men and women (m or c); the feminine forms that refer only to women are like:

תִּשְׁמְרֶנָּה they will keep, they will protect

Note that the **ת** of **תִּקְטֹל** 'she will kill' and of **תִּשְׁמְרֶנָּה** is a feminine marker. In lesson 7 we will see **ת** as a feminine marker on the end of nouns like **מַלְכַת** 'queen of'.

6.3 Read

Note that the time contexts for each section is shown by **מָחָר** and **אָמֵשׁ**

מָחָר	Tomorrow
יִשְׁמְרוּ אֶת־הַבְּרִית:	They will keep the covenant.
יִשְׁמַע אֶת־דְּבַר־יְהוָה:	He will hear the word of the Lord.
תִּזְכֹּר אֶת־דְּבָרֵי הַנָּבִיא:	She will remember the words of the prophet.
יָבֵא לִירִיחוֹ:	He will come to Jericho.
תָּקוּם מִן־הַכִּסֵּא:	She will get up from the throne.
יִזְכְּרוּ אֶת־יְהוָה אֱלֹהֵיהֶם:	They will remember the Lord their God.
יָקוּם וְהֵלֵךְ:	He will get up and go.
יָבֵאוּ לְיֹפּוֹ:	They will come to Joppa.
יֵלֵךְ מִצְרַיִם:	He will go to Egypt.
תָּבֵא הַמַּלְכָּה:	The queen will come.

Words: **מִצְרַיִם** 'Egypt': **מִצְרַיִם** 'to Egypt'

אָמֵשׁ

Yesterday

יִקְטֹל אֶת־הַמֶּלֶךְ:	He was killing the king.
הוּא יִשְׁמַע אֶת־הַדְּבָרִים:	He was listening to the words.
הִיא תִזְכֹּר אֶת־	She was remembering
בְּרִית אֱלֹהֵינוּ	the covenant of our God,
כִּי תִשְׁמַע	for she was listening to
אֶת־דְּבַר־הַנָּבִיא	the word of the prophet
אֲשֶׁר יִדְבֹר לְיִשְׂרָאֵל	who used to speak to Israel
אֶת־דְּבָרֵי הַבְּרִית	the terms of the covenant,
וְכֵן יֹאמֵר בְּעָרֶב	for thus he used to say in the evening
וּבִבְקֹר לֵאמֹר	and in the morning saying,
זֹאת בְּרִית־יְהוָה:	'This is the covenant of the Lord'.

6.4 — א' — 'we'

Compare:

he	— י he	— א I	— נ we
שָׁמַר he kept...	יִשְׁמַר he will keep...	אֶשְׁמַר I will keep...	נִשְׁמַר we will keep...
בָּרָא he created	יִבְרָא he will create	אֶבְרָא I will create	נִבְרָא we will create
בֵּרַךְ he blessed	יִבְרַךְ he will bless	אֶבְרַךְ I will bless	נִבְרַךְ we will bless
נָתַן he gave	יִתֵּן he will give	אֶתֵּן I will give	נִתֵּן we will give
כָּפַח he trusted	יִכְפֹּחַ he will trust	אֶכְפֹּחַ I will trust	נִכְפֹּחַ we will trust

Note also:

בִּי in me

בִּינוּ in us

אִתִּי with me

אִתָּנוּ with us

6.5 Read

The time context of most of the sentences is future.

א 1	ב 2
יִבְטַח בְּנוֹ: He will trust in us.	כֹּה אָמַר יְהוָה Thus says the Lord:
נִבְטַח בְּךָ יְהוָה: We will trust you, Lord.	אֶבְרָא 'I will create
אֶבְטַח בְּאֵל שַׁדַּי: I will trust in El Shaddai.	שָׁמַיִם חֲדָשִׁים new heavens
יִבְרָא He will make a new earth.	וְאָרֶץ חֲדָשָׁה and a new earth,
אָרֶץ חֲדָשָׁה: a new earth.	וְאֲנִי אֶבְרַךְ and I will bless
נִשְׁמַר אֶת־ We will keep	אֶת־בֵּית יִשְׂרָאֵל the people of Israel
דְּבָרֵי הַבְּרִית: the words of the covenant.	כִּי אֶתֵּן לָהֶם for I will give them
יִתֵּן לָנוּ He will give us	אֶת־אֶרֶץ כְּנָעַן the land of Canaan
בְּרָכָה וְאֲנַחְנוּ blessing and we	וְכִי יִבְטַחוּ: and they will trust in me.'
נִבְרַךְ אֱלֹהֵינוּ: will bless our God.	וְהָיָה בַּיּוֹם הַהוּא On that day
בָּרָא אֱלֹהִים God created	נֹאמַר בְּרוּךְ we will say,
אֶת־הָאָרֶץ the earth	'Blessed is
וַיִּבְרָא אֱלֹהִים and God created	יְהוָה אֱלֹהֵי the Lord, the God of
אֶת־הָאָדָם mankind	יִשְׂרָאֵל אֲשֶׁר Israel who
וַיִּבְרַךְ and he blessed	הַקָּיִם אֶת־ has established
אֶת־הָאָדָם: mankind.	הַבְּרִית אִתָּנוּ: the covenant with us.'
תִּזְכֹּר הָאִשָּׁה: The woman will remember.	

Words: בַּיִת 'house, family, people, land' הַקָּיִם 'he has established'

6.6 You

—ת 'you' (m s)	ת—י (f s)	ת—ו (m.c p)	ת—נה (f p)
תִּקְטַל you will kill...	תִּקְטְלִי	תִּקְטְלוּ	תִּקְטְלֶנָּה
תֹּאכַל you will eat	תֹּאכְלִי	תֹּאכְלוּ	תֹּאכְלֶנָּה
תִּדְעַתְּ you will know	תִּדְעִי	תִּדְעוּ	תִּדְעֶנָּה
תִּבְרַךְךָ you will bless	תִּבְרְכִי	תִּבְרְכוּ	תִּבְרְכֶנָּה
תִּבְכֶּה you will weep	תִּבְכִּי	תִּבְכוּ	תִּבְכֶּינָה

So:

תֹּאכַל אֶכְלָה You will eat food (you m s).

לֹא תֹאכְלִי You will not eat (you f s).

תִּדְעוּ אֶת־יְהוָה You will know the Lord (you m.c p).

לֹא תִדְעֶנָּה אֹתוֹ You will not know him (you f p).

Note that this - ת which indicates 'you' is the ת of אַתָּה you (m) and אַתְּ you (f). When you read Hebrew the context will show you whether תֹּאכַל means 'you will eat' or 'she will eat'.

6.7 Read

יִתֵּן לְךָ הָאִישׁ The man will give you
את־הַכֶּסֶף וְלֹא תִבְכֶּה: the silver and you will not cry.
יִתֵּן לְךָ כֶּסֶף He will give you silver
וְלֹא תִבְכִּי: and you will not cry.
יִתֵּן לָכֶם אֶת־אֶרֶץ כְּנָעַן He will give you the land of Canaan
וְאַתֶּם תִּבְרְכוּ שְׁמוֹ and you will bless his name,
כִּי טוֹב יְהוָה: for the Lord is good.
תִּקְטְלֶנָּה אֶת־הָאֲנָשִׁים You will kill the men
אֲשֶׁר בִּירוּשָׁלַיִם: who are in Jerusalem.
תֹּאכְלִי אֶכְלָה You will eat food
וְאַתָּה תִּבְרְכִי אֶת־הָאִישׁ and you will bless the man
אֲשֶׁר נָתַן לְךָ who has given you
אֶת־הָאֶכְלָה: the food.
יִדְעוּ כִּי טוֹב אֲנִי: They will know that I am good.

The prophet went to the king

הָלַךְ הַנָּבִיא אֶל-הַמֶּלֶךְ The prophet went to the king
וַיֹּאמֶר אֵלָיו and said to him,
בָּרוּךְ אֱלֹהֵינוּ 'Blessed be our God,
כִּי יְבָרֵךְ אֶת הָאָרֶץ: for he will bless the land,
תְּבָרֵךְ אֶת־יְהוָה You will bless the Lord,
כִּי טוֹב הוּא.' for he is good.'
וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ So the king said to him,
תֹּאכַל אֶכְלָה טוֹבָה 'You will eat good food,
וּבִזְאת תֵּדַע and by this you will know
כִּי טוֹב אֲנִי that I am good;
וְלֹא תִבְכֶּה כִּי and you will not weep, for
אֶתֵּן לְךָ טוֹבוֹת I will give you good things
וְלֹא אֶתֵּן לְךָ רָעוֹת: and I will not give you bad things.'

6.8 לָמָּה תִּבְכֶּי 'Why are you crying?' 'Why do you keep crying?'

Forms of Hebrew like

יִשְׁמֹר 'he will keep, he was keeping, he is keeping'

תִּבְכֶּה 'she will cry, she was crying, she cries'

usually express an action or state that is in some way either continuing or indefinite—whether in past, present or future time. We shall call such forms imperfective.

Forms like

שָׁמַר 'he kept, he had kept, he keeps'

בָּכְתָה 'she wept, she had wept, she weeps'

we shall call perfective (see, Introduction to Lessons 7–8).

So far, in this lesson, we have looked mainly at examples where imperfective forms referred to action in future time (יִשְׁמֹר 'he will keep'), and some where the imperfective referred to continued or habitual action in the past (יִשְׁמֹר 'he was keeping, he used to keep'). Now we look at some examples where the reference of the imperfective forms is to present time, or where general statements refer to past, present and future time.

In 1 Samuel 1:8 Elkanah asks Hannah לָמָּה תִּבְכִּי 'Why are you crying?' or, 'Why do you keep crying?' The imperfective תִּבְכִּי refers to a present continuing or habitual action. Contrast this with לָמָּה בָּכִיתָ 'Why did you cry?', in which בָּכִיתָ 'you cried' is perfective.

In Psalm 23:1 notice the imperfective אֶחָסֵר

יְהוָה רֵעִי לֹא אֶחָסֵר The Lord is my shepherd, I do not lack.

In this verse the imperfective אֶחָסֵר refers to a continuing state—it indicates that I have not lacked, I do not lack and I do not expect to lack.

In Proverbs 10:1 notice the imperfective שִׂמַּח

בֶּן חָכָם יְשַׂמַּח אָב 'A wise son gladdens his father', or 'a wise son makes a joyful father'.

The perfective שִׂמַּח means 'he made joyful, he does make joyful', a definite statement.

In Proverbs 10:1 שִׂמַּח refers to something that happens as a general rule: whenever a son is a wise person his father is likely to be glad. Imperfective forms are often found in proverbial sayings which express what is generally true at all times.

However, we have already seen perfective forms used in proverbial sayings; for example, in Prov. 18:22:

מִצָּא אִשָּׁה מִצָּא טוֹב He who finds a wife finds happiness.

In Proverbs 31:11 we find a perfective בָּטַח 'it trusts' balanced by an imperfective יִחָסֵר 'he lacks':

בָּטַח בָּהּ לֵב בַּעֲלָהּ Her husband's heart trusts in her,

וְשָׁלַל לֹא יִחָסֵר and he does not lack wealth.

This parallel use of perfective and imperfective forms in a poetic passage shows us that we cannot insist that there is always a clear difference of emphasis between perfective and imperfective forms. We can only indicate that, while both depend on context to define their time reference, perfective forms tend to make definite statements, and imperfective to make statements that are less definite or more concerned with continuing action or state.

We may contrast with these verb forms the continuing narrative form with וַיִּשְׁמֵר 'and he kept' וְאִשְׁמֵר 'and I kept') which usually indicates action in past time.

6.9 Psalm 115:12–16

יְהוָה זָכְרָנוּ	The Lord has remembered us,
יְבָרֵךְ יְבָרֵךְ אֶת־בַּיִת	he will bless, he will bless the house of
יִשְׂרָאֵל	Israel,
יְבָרֵךְ אֶת־בַּיִת אַהֲרֹן:	he will bless the house of Aaron.
יְבָרֵךְ יִרְאֵי יְהוָה	He will bless those who revere the Lord,
הַקְּטָנִים עִם־הַגְּדֹלִים:	from the least to the greatest.
יִסַּף יְהוָה עֲלֵיכֶם	May the Lord give you increase,
עֲלֵיכֶם וְעַל־בְּנֵיכֶם:	to you and to your children.
בְּרוּכִים אַתֶּם לַיהוָה	You are blessed by the Lord,
עֹשֵׂה שָׁמַיִם וָאָרֶץ:	the maker of heaven and earth.
הַשָּׁמַיִם שָׁמַיִם	As for the heavens, the heavens belong
לַיהוָה	to the Lord,
וְהָאָרֶץ נָתַן לְבְנֵי־אָדָם:	but the earth he has given to mankind.

Notes:

יְהוָה Until now we have written יְהוָה as a reminder that the vowel points belong to אֲדֹנָי 'my Lord'. Now we shall use the commoner יְהוָה

זָכְרָנוּ This is זָכַר 'he remembered', plus נוּ- 'we, us'.

Compare לָנוּ 'to us'.

יִרְאֵי 'those who fear', יִרָא 'he feared, he revered, he revered'.

הַקְּטָנִים עִם־הַגְּדֹלִים more literally: 'the little ones with the great ones'.

יִסַּף 'may he increase': יָסַף 'he added, he increased, he did again'.

See Genesis 30:24.

עַל 'on, upon', עֲלֵיכֶם 'upon you, to you'. Compare לָכֶם 'to you'.

בְּרוּכִים אַתֶּם 'you are blessed' or, 'May you be blessed'.

עֹשֵׂה 'making, the person who has made': עָשָׂה 'he made, he did',

עֹשֵׂה 'the maker of'.

הַשָּׁמַיִם שָׁמַיִם It is uncertain whether the repetition simply draws attention to the word (see above) or makes it emphatic: 'the highest heavens'.

Most recent translations simply have, 'The heavens belong to the Lord'.

6.10 The sixth day

וַיִּרְא אֱלֹהִים	God saw
אֶת־כָּל־אֲשֶׁר עָשָׂה	all of that which he had made;
וַהֲנִה־טוֹב מְאֹד	and behold, it was very good.
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר	And there was evening and there was morning,
יּוֹם הַשֵּׁשִׁי:	the sixth day.

6.11 Activation

1. Highlight in 6.3 each initial ך which indicates 'he' or 'they', and the final ך- which indicates when it is 'they'.
In 6.5 highlight each initial ם which indicates 'I', and each initial ן which indicates 'we'.
2. Arrange these words in pairs of opposite meanings, choosing one from column א and one with an opposite meaning from ב.

א	ב
טוֹב	עָשִׂיר
גָּדוֹל	פְּסִיל
חָכָם	רָע
יָשָׁר	קָטָן
עָנִי	רָשָׁע

3. Say in Hebrew and mime the action:

בָּרַךְ he blessed, he praised	שָׁמַר he kept, he guarded
זָכַר he remembered	שָׁמַע he heard, he listened
קָם he got up, he stood up	יָשַׁב he sat down, he stayed
אָכַל he ate	בָּכָה he wept, he cried

4. Using the patterns:

אֶתֵּן לָהֶם כֶּסֶף 'I will give them silver'

and נִתֵּן לָכֶם זָהָב 'we will give you gold'

and the nouns: כֶּסֶף silver בְּרֹזֶל iron
זָהָב gold נְחֹשֶׁת bronze

say in Hebrew:

I will give them silver—we will give you gold—we will give them gold—
I will give them gold—I will give you silver—I will give you iron—
we will give them iron—I will give them bronze—we will give you bronze—
we will give them bronze—I will give them iron—we will give you silver

Using the patterns: הוּא הַמֶּלֶךְ 'he is king' and

הִיא הַמַּלְכָּה 'she is the queen'

and the nouns: הַמֶּלֶךְ the king הַמַּלְכָּה the queen
הַזָּקֵן the old man הַזָּקֵנָה the old woman
הַנֶּעָר the boy הַנֶּעֲרָה the girl
הַכֹּהֵן the priest הַנְּבִיאָה the prophetess
הַשָּׂר the prince, the leader הַשָּׂרָה the princess

say in Hebrew

He is the king—she is the queen—she is the princess—he is the
prince—he is the boy—she is the girl—she is the prophetess—he is the
priest—he is the old man—she is the old woman

5. A proverb — מִשָּׁל

Prov 1:5 יִשְׁמַע חָכָם 'Let the wise man listen
וְיִוָּסֵף לָקָח' and let him add learning.

Word: לָקָח 'learning, teaching, doctrine'

Language is a speaking and hearing phenomenon.

E.A. Nida

Listening and reading aloud are important as you learn biblical Hebrew.

6. Wordsearch

	ו	ה	ד	ג	ב	א
1	י	ב	ע	א	ר	י
2	ו	נ	י	ר	נ	ד
3	ג	י	נ	ר	א	י
4	מ	ח	י	ה	ה	ט
5	ל	ת	י	צ	ר	א
6	ן	ם	י	ש	נ	א

1	עֵינַי	eyes of
	הַיָּם	the sea
2	יֵאָר	it will give light
3	רִיב	quarrel, litigation
	גָּמֵל	camel
4	נָחַל	he seized
	נַחַל	stream, valley
5	גּוֹי	nation, inhabitant
6	בְּאֵר	pit, well
	עָבִי	thickness

תֵּל	mound, heap	אֵיךְ	how? where?
בְּרִית	covenant	רָע	he was bad
דְּבַר	word, thing	חַי	alive
דְּבָרַי	words of	אָבִי	my father
דְּבָרֵינוּ	our words	בְּנֵי	sons of
יָד	hand	בְּנִי	my son
יַד	hand of	אֶרֶץ	my land
יָדַי	hands of	אָח	brother, cousin
בָּא	he came...	בּוֹ	in it, in him
יָבֹא	he will come...	נֵר	lamp, light
אָחֵר	behind, after	אֲנָשִׁי	men of
אֵחָרַי	after me	נָשִׁי	wives of
יִתֵּן	he will give...	נָשִׁים	women
הִנְנִי	behold me, here I am	אֲנָשִׁים	men
אָב	father, ancestor	יָאֵר	river, Nile
		אָרַר	he cursed
		יֵרָא	let him see
		יָרָא	he feared, he revered...
		חֲצִי	half
		הַר	mountain, hill
		שִׁים	to put
		חַג	festival, feast
		שִׁי	tribute, gift
		חָתַם	he shut, he sealed
		רֵעַ	friend
		בֹר	corn, grain
		אֵי	coast land, island
		אֲיֵי	islands of
		חָתָם	whole, complete

Helping the memory: 3. Sounds and movement

Words with which we are actively involved are easily remembered. We have already mimed some words.

Here is a command: פָּצְחוּ Burst out (into song or noise). Here are some words for which we can make a noise:

- צֹאן flock, sheep and goats
- חֲמֹר donkey, ass (m)
- אֶתוֹן donkey, she-ass (f)
- כָּלֵב dog (Ps 59:7 יִהְיוּ כַּכָּלֵב they growl like a dog)
- עוֹף birds

and if you can wrinkle up your nose and look superior: גָּמַל camel

If you are learning in a group, the leader can start with 'Give me צֹאן' and the group will reply with loud baas and bleats. For עוֹף flap arms as well as making a noise.

At another time the leader can introduce each by saying:

תֵּן-לִי Give me, or more urgently לִי תִּתֵּן

INTRODUCTION TO LESSONS 7–8

Review lesson 3. Our knowledge of לִי 'to me' → לָהֶן 'to them (f)' and of דְּבַר 'word of' and דְּבָרַי 'words of' will be the key to unlock lesson 7.

In lesson 7 we shall look at words that function in the same way as

א	ב	א	ב
דְּבַר word	דְּבַר word of	דְּבָרַי words	דְּבָרַי words of
examples			
אִשָּׁה wife	אִשְׁתּוֹ wife of	אֲנָשִׁים men	אֲנָשָׁי men of
עֶבֶד servant	עֶבְדוֹ servant of	בְּרָכוֹת blessings	בְּרָכוֹתֵי blessings of

The forms of nouns like those in the ב columns, which usually need an added 'of' when translated into English, are called constructs. Each א word is an *absolute* noun: each ב word is a *construct* noun. Personal endings can be added to the end of nouns; so דְּבָרְךָ 'your word', דְּבָרֵיהֶם 'their words', עֶבְדוֹ 'his servant' ('the servant of him').

Our knowledge of the personal endings, and of אָנִי 'I', will also help us when we read verbal forms that have added personal pronouns. In 6.9 when we read זָכַרְנוּ we could tell it meant 'he has remembered us' because we knew לָנוּ 'to us'. In the same way we shall learn to understand words like קָטַלְךָ 'he killed you' and שְׁלַחְנִי 'send me!'

Review lesson 4 to prepare for lesson 8.

In lesson 8 we shall first extend our study of words that have to do with place and movement. We have seen: אֵל 'to', מִן 'from', עַל 'on'. We shall add לְפָנַי 'in front of', אַחֲרַי 'behind', תַּחַת 'under'.

We have seen הִלֵּךְ 'he went', בָּא 'he came', קָם 'he got up'. We shall add עָלָה 'he went up', יָרַד 'he went down', רָדַף 'he pursued', יָצָא 'he went out', שָׁב 'he returned'. Thus we shall build a more comprehensive experience of words that concern place and movement.

Our knowledge of the forms of קָטַל in 4.8 will be a key to the rest of lesson 8. They are generally used for some kind of definite action, often either a single or a completed action. Using verbs like שָׁלַח 'he sent', לָקַח 'he took' (the only verb beginning with ל, which in some forms loses the ל) and יָשַׁב 'he sat, he stayed', we shall compare:

	שָׁלַח 'he sent' with	וְהוּא שָׁלַח 'and he had sent'
and	יָשַׁב 'he sat' with	וְהוּא יָשַׁב 'and he (was, is) sitting'.

Then in 8.6–7 we will consider a sentence pattern that is similar to English ways of expression: **יִשְׁלַח וְלָקַח** ‘he will send and take’.

8.8 gives a summary of the main points of 8.3–8.7. It will enable us to compare forms of the Hebrew verb which we have already seen expressing (a) definite or completed action, (b) the next step in a story, (c) continuing or indefinite action. For example:

(a)	(b)	(c)
קָטַל he killed	וַיִּקְטַל and he killed	יִקְטַל he was killing, he will kill
שָׁלַח he sent	וַיִּשְׁלַח and he sent	יִשְׁלַח he was sending, he will send
לָקַח he took	וַיִּלָּקַח and he took	יִלָּקַח he was taking, he will take

The forms in (a) we shall call ‘perfective’ as they usually refer to a definite action or state. The forms in (c) we shall call ‘imperfective’ as they usually refer to what is continuing or indefinite. Hebrew verbs have these two main aspects. They do not have tenses. However, grammarians usually employ tense words, derived from Latin and English grammar, to refer to them. Here are some that you may find in books on Hebrew grammar:

Author	Perfective קָטַל	Imperfective יִקְטַל	Continued narrative וַיִּקְטַל
Seow	Perfect or <i>qāṭal</i>	Imperfect or <i>yiqtōl</i>	<i>wayyiqṭōl</i>
Lambdin	Perfect	Imperfect	Imperfect or Converted Imperfect
Kelley	Perfect	Imperfect	Imperfect with Vav consecutive
Mansoor	Perfect	Future	Future with Waw conversive
Langenscheidt Dictionary	Perfect, pf.	Future, fut.	Future, fut.
Others	Suffix conjugation (SC)	Prefix conjugation (PC)	waPC

Note:

Because **יִקְטֹל** or Imperfective forms have such a wide range of possible references (see the preview on p38 **יָמֵן**), some tutors prefer the term 'Non-perfective'. If that is what you prefer, then, whenever the book has 'Imperfective' you are free to read it as 'Non-perfective'. In Hebrew terms where the **קָטִיב** is 'imperfective' the **קָרִי** can be 'Non-perfective'. See *Kethiv* and *Qere* in the glossary (p339).

But whatever grammatical words we use, we must interpret them in terms of how we find Hebrew verbs actually used. We must not press unwilling verbs into a mould shaped by our grammatical descriptions.

דָּבָר word דְּבַר word of

דָּבָר word	דְּבַר word of	דִּבְרִי my word (word of me)
דְּבָרִים words	דְּבָרַי words of	דִּבְרָי my words (words of me)

7.1 דָּבָר 'word' דְּבַר 'word of'

דָּבָר may be called the absolute form, and דְּבַר the construct.

In דְּבַר הַנְּבִיא 'the word of the prophet', or 'what the prophet said', דְּבַר is absolute and הַנְּבִיא is construct. We will look at some common words and then see them used in examples.

Absolute	Construct	Absolute	Construct
דָּבָר word	דְּבַר word of	בֵּן son	בְּנֵן son of
דְּבָרִים words	דְּבָרַי words of	בָּנִים sons	בְּנֵי sons of
אֱלֹהִים God	אֱלֹהֵי God of	מַלְכָּה queen	מַלְכַּת queen of ✕
אִישׁ man, husband	אִישׁ man of	אֲנָשִׁים men	אֲנָשֵׁי men of
אִשָּׁה woman, wife	אִשְׁתּוֹ wife of ✕	נָשִׁים women	נְשֵׁי women of
הַבֵּל breath,	הַבֵּל breath of	חַיִל power, virtue	חַיִל power of, army of

Construct nouns are used with absolute nouns:

(a) To express relationship, or any kind of belonging to a person or place:

מַלְכַּת שֶׁבַע the queen of Sheba	אִישׁ אֱלֹהִים a man of God
אִשְׁתּוֹ אֹרִיָּה the wife of Uriah	אִישׁ הָאֱלֹהִים the man of God
בְּנֵי יִשְׂרָאֵל the sons of Israel	דִּבְרֵי הַבֵּן the words of the son

Two constructs may occur together before a noun or pronoun:

אֲנָשֵׁי בְנֵי־אֲדֹנֵיכֶם the men of the sons of your master (your master's sons)
נְשֵׁי עַמִּי the women of the people of me (my people)
יַד־אֱלֹהֵינוּ הַטּוֹבָה the good hand of the God of us (our God)

(b) to describe the nature of something—in English we might use an adjective:

- שֶׁבֶט בַּרְזֶל a sceptre of iron—an iron sceptre
 אַנְשֵׁי־קֹדֶשׁ men of holiness—holy men, holy people
 אַנְשֵׁי הַמִּלְחָמָה the men of war—the fighting men, the warriors
 אִשְׁת־חַיִל a wife of power—a capable wife
 בֶּן־מָוֶת הָאִישׁ the man is a son of death—the man deserves to die

(c) with a repetition of the same noun, for emphasis:

- שָׁמַי הַשָּׁמַיִם the heavens of the heavens—the highest heaven
 הַבָּל הַבָּלִים utter futility, what is hard to understand

7.2 Words: Study these forms and observe shortenings and endings

	Meaning	Absolute (s)	Construct (s) —of	Absolute (p)	Construct (p) —s of
(a)	old man	זָקֵן	זָקֵן	זָקֵנִים	זָקֵנַי
	star	כּוֹכַב	כּוֹכַב	כּוֹכָבִים	כּוֹכָבַי
	hand, arm	יָד	יָד	יָדַיִם	יָדַי
	father, ancestor	אָב	אָבִי	אָבוֹת	אָבוֹתַי
(b)	period, day	יוֹם	יוֹם	יָמִים	יָמַי
	horse, war-horse,	סוּס	סוּס	סוּסִים	סוּסַי
	scroll, book	סֵפֶר	סֵפֶר	סֵפָרִים	סֵפָרַי
	king	מֶלֶךְ	מֶלֶךְ	מְלָכִים	מְלָכַי
(c)	blessing	בְּרָכָה	בְּרַכַּת	בְּרָכוֹת	בְּרָכוֹתַי
	mare	סוּסָה	סוּסַת	סוּסוֹת	סוּסוֹתַי
	reign, kingdom	מַמְלָכָה	מַמְלַכַּת	מַמְלָכוֹת	מַמְלָכוֹתַי
	sin	חַטָּאת	חַטָּאת	חַטָּאוֹת	חַטָּאוֹתַי

(a) Singular constructs have a shorter vowel.

Plural constructs usually end in יַ..

(b) In this group, construct and absolute are the same in the singular.

(c) In most feminine nouns, construct singular ends תַּ , plural ends ותַּ

Note:

1. A construct may be joined to the absolute noun by a hyphen (*maqeph*). There is a variety of usage. For example in 1 Kings 13 ‘The man of God’ occurs both as **אִישׁ־הָאֱלֹהִים** and as **אִישׁ הָאֱלֹהִים**
2. The definite article (הַ ‘the’) cannot be joined to a construct, it must be joined to the absolute noun. Compare:

אִישׁ אֱלֹהִים ‘a man of God’ and **אִישׁ הָאֱלֹהִים** ‘the man of God’

7.3 Read

א 1	ב 2
בֶּן־הָאִישׁ the son of the man	וַיְהִי בַיְמֵי־דָוִד In the time of
בֶּן־אָדָם son of man	הַמֶּלֶךְ וַיְהִי king David
עַם־הָאָרֶץ the people of the land	דְּבַר־יְהוָה the word of the Lord came
סוּסֵי הַמֶּלֶךְ the king’s horses	אֶל־נָתָן לְאָמַר to Nathan saying,
סוּסוֹת הַמְּלָכִים the mares of the kings	לֵךְ וְאָמַרְתָּ ‘Go and say
סוּסַת הַמֶּלֶכָה the queen’s mare	אֶל־עַבְדִּי to my servant
כּוֹכְבֵי הַשָּׁמַיִם the stars of heaven	אֶל־דָּוִד David,
סֵפֶר מַלְכֵי־ the book of the kings of	כֹּה אָמַר יְהוָה “Thus says the Lord:
יְהוּדָה וְיִשְׂרָאֵל Judah and Israel	נָתַתִּי לְךָ אֶת־ I have given to you
כָּל־יְמֵי all the days of (the whole period of)	בְּרִית שְׁלוֹמִי: my covenant of peace.”
מַלְכֵי יִשְׂרָאֵל the kings of Israel	וַיְהִי בַיּוֹם הַהוּא And then on that day
יַד־יְהוָה the hand of the Lord	וַיְבָרֵךְ דָּוִד David blessed
עֵינֵי־חָכָם the eyes of a wise man	אֶת־יְהוָה לְאָמַר the Lord, saying,

(continued on p79)

יְדֵי־הַזְּקֵנִים the hands of the
old men
סֵפֶר דְּבָרַי this book of the
words of
הַנְּבִיאָה הַזֹּאת the prophetic
דְּבַר הָאִשָּׁה the word of this
הַזֹּאת woman

בְּרוּךְ יְהוָה 'Blessed be the
Lord
אֲשֶׁר נָתַן who has given
אֶת־בְּרִיתוֹ his covenant
לְעַמּוֹ יִשְׂרָאֵל: to his people
Israel.'

7.4 יְדַבְּרִי 'my word (the word of me)'

צְדִיקָתִי my righteousness (righteousness of me)'

You know: לִי 'to me', לָךְ 'to you', לָךְ 'to you (f)', לוֹ 'to him',
לָהּ 'to her'.

Now note:

דְּבַר word	עִם with	צְדִיקָה righteousness
דְּבַר word of		צְדִיקַת righteousness of
דְּבָרַי my word	עִמִּי with me	צְדִיקָתִי my righteousness
דְּבָרְךָ your word	עִמָּךְ with you (m)	צְדִיקָתְךָ your (m) righteousness
דְּבָרְךָ your word	עִמָּךְ with you (f)	צְדִיקָתְךָ your (f) righteousness
דְּבָרוֹ his word	עִמּוֹ with him	צְדִיקָתוֹ his righteousness
דְּבָרָהּ her word	עִמָּהּ with her	צְדִיקָתָהּ her righteousness

7.5 Read

Note שְׁמַע hear! שָׁמַר keep, protect! רָדַף follow, pursue!

א 1	שְׁמַע דְּבָרַי: Hear my word!	ב 2	וַיֹּאמֶר הַחָכָם The wise man said
	שְׁמַע דְּבָרוֹ: Hear his word!		אֶל־דָּוִד שְׁמַע to David, 'Listen to
	שָׁמַר בְּרִיתוֹ: Keep his covenant!		דְּבַר־אֱלֹהֵינוּ the word of our God
	שָׁמַר מִצְוַתָּהּ: Keep her command!		וּרְדָף צְדִיקָתוֹ and pursue his righteousness,

(continued on p80)

Follow after
 אֶת־הַצְּדָקָה: righteousness.
 זֶה־דְּבַרְךָ: This is your word.
 זֹאת צְדָקָתְךָ: This is your
 righteousness.
 טוֹבָה צְדָקָתְךָ Your righteousness
 is good,
 אֱלֹהִים: O God.
 בִּיהוָה צְדָקָתִי: In the Lord is my
 righteousness.
 הֲלֹא דְבַרִּי Is not my word
 בְּסֵפֶר הַנְּבִיא: in the prophet's
 book?
 עִמִּי אֱלֹהֵינוּ Our God is with
 me
 וְלֹא עִמּוֹ: and not with him.

כִּי יְבָרֵךְ יְהוָה for the Lord will
 bless
 כָּל־אִישׁ אֲשֶׁר every man who
 יִשְׁמַע דְּבָרוֹ: hears his word.
 וְגַם יְבָרֵךְ כָּל־ He will also bless
 every
 אִשָּׁה אֲשֶׁר woman who
 תִּשְׁמֹר מִצְוֹתָו keeps his
 commandment,
 כִּי בִיהוָה for in the Lord is
 צְדָקָתָהּ her righteousness
 וְלִב־אִשָּׁהּ and the heart of her
 husband
 בָּטַח בָּהּ: trusts in her.'

7.6 דְּבַרְנוּ 'the word of us, our word'

You know: לָנוּ לְכֶם לָכֵן לָהֶם and לָהֶן Now note:

דְּבַרְנוּ our (c) word	עִמָּנוּ with (c) us	צְדָקָתֵנוּ our (c) righteousness
דְּבַרְכֶם your (m.c) word	עִמָּכֶם with (m.c) you	צְדָקָתְכֶם your (m.c) righteousness
דְּבַרְכֶן your (f) word	עִמָּכֶן with (f) you	צְדָקָתְכֶן your (f) righteousness
דְּבַרָּם their (m.c) word	עִמָּם with (m.c) them	צְדָקָתָם their (m.c) righteousness
דְּבַרָּן their (f) word	עִמָּן with (f) them	צְדָקָתָן their (f) righteousness

Similar to עִמִּי is אִתִּי 'with me', אִתְּךָ 'with you', ... אִתָּם 'with them'.

Note also אִתּוֹ 'with'. For example, אֶת־אָחָיו 'with his brothers'.

Both עִם and אִתּוֹ ('with') are normally used with the meaning 'with a person', and not 'with a thing'.

7.7 Words

שמר or שומר keeping, guarding
שמע hearing
הלך going
יושב dwelling, sitting

האיש שמר the man is/was keeping
(the time depends on the context)

האיש השמר the man who is/was keeping

שמר or השמר the keeper, the guardian: שמרך 'your keeper' or
'the one who protects you'

Read:

א 1

האיש שמע את־דברנו The man is listening to our word
האיש השמע את־דברם The man who is listening to their word
האיש שמר את־בריתכם The man is keeping your covenant
האיש השמר את־מצותנו The man who is keeping our
commandment
זה יושב בירושלים This man was staying in Jerusalem
ונוד הלך ליריחו and David was going to Jericho
זה דברי וזאת צדקתם This is my word and this is their
righteousness
יהוה שמרך The Lord is your keeper
or, The Lord is the one who guards you

ב 2

וילך האב אל־הנשים (and) the father went to the women,
והנה יושבות בביתן and they were sitting in their house.
ויאמר להן אביהן שלום לכן So their father said to them, 'Peace be
with you.
יהוה עמכן והוא יברך אתכן The Lord is with you, and he will bless
you
כי שמרתן את־מצותו: for you have kept his commandment.'

7.8 From 'my word' to 'my words'

You already know the personal pronoun endings:

	c	m	f	m	f
s	יְ. me	ךָ you	ךְ you	וֹ him	הָ, her
p	נוּ.. us	כֶּם you	כֶּן you	ם, them	ן, them

You have seen how they can be joined to singular noun forms, for example:

דְּבַר 'word of', דְּבָרִי 'word of me', דְּבָרֵינוּ 'word of us'.

Now you will see them with the plural:

דְּבָרַי 'words of', דְּבָרָי 'words of me, my words',
דְּבָרֵינוּ 'words of us, our words'.

7.9 דְּבָרַי 'my words' אַחֲרַי 'after me' בְּרָכוּתִי 'my blessings'

דְּבָרַי my words	אַחֲרַי after me	בְּרָכוּתִי my blessings
דְּבָרַיִם words	אַחַר behind, after	בְּרָכוּת blessings
דְּבָרַי words of	אַחֲרַי after	בְּרָכוּת blessings of
דְּבָרַי my words	אַחֲרַי after me	בְּרָכוּתִי my blessings
דְּבָרַיְךָ your words	אַחֲרַיְךָ after you (m)	בְּרָכוּתֶיךָ your blessings
דְּבָרַיְךָ your words	אַחֲרַיְךָ after you (f)	בְּרָכוּתֶיךָ your blessings
דְּבָרָיו his words	אַחֲרָיו after him	בְּרָכוּתָיו his blessings
דְּבָרֶיהָ her words	אַחֲרֶיהָ after her	בְּרָכוּתֶיהָ her blessings
דְּבָרֵינוּ our words	אַחֲרֵינוּ after us	בְּרָכוּתֵינוּ our blessings
דְּבָרֵיכֶם your words	אַחֲרֵיכֶם after you (m.c.)	בְּרָכוּתֵיכֶם your blessings
דְּבָרֵיכֶן your words	אַחֲרֵיכֶן after you (f)	בְּרָכוּתֵיכֶן your blessings
דְּבָרֵיהֶם their words	אַחֲרֵיהֶם after them (m.c.)	בְּרָכוּתֵיהֶם their blessings
דְּבָרֵיהֶן their words	אַחֲרֵיהֶן after them (f)	בְּרָכוּתֵיהֶן their blessings

Examples:

Mal 2:2 וְאָרוֹתַי אֶת־בְּרִכּוֹתֵיכֶם and I will curse your blessings

Exod 14:9 וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם and the Egyptians pursued them

Prov 1:23 אֲדַרְשֶׁה דְּבָרַי אֲתָכֶם I would cause you to know my words

Neh 9:34 וְאֶת־מְלַכֵּינוּ לֹא and our kings did not

עָשׂוּ תּוֹרַתְךָ follow (do) your teaching

וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיךָ and did not pay attention to your commandments

(note the unusual use of אֶת־ to mark a subject)

7.10 הוּא is that

הוּא that (m s), he הִיא that (f s), she

הֵמָּה those, they (m) הֵנָּה those, they (f)

אֵלֶּה these (c)

Read, noting the time context of each section:

הַיּוֹם Today

הֵמָּה דְּבָרָיו Those are his words

אֵלֶּה דְּבָרַי These are my words

זֶה דְּבָרִי This is my word

הוּא דְּבָרָהּ That is her word

הֵנָּה בְּרִכּוֹתֵיהֶם Those are their blessings

אֵלֶּה בְּרִכּוֹתֵינוּ These are our blessings

הוּא הַמֶּלֶךְ He is the king

הִיא הַנְּבִיאָה She is the prophetess

אָמֵשׁ Yesterday

הֵנָּה בְּרִכּוֹתָיו Those were his blessings

הִיא בְּרִכְתּוֹ That was his blessing

הֵמָּה דְּבָרֶיהָ Those were her words

לֹא רָדְפוּ אַחֲרָיו They did not pursue him

הִלֵּךְ אַחֲרֵיהֶם He went after them

אַחַר הַדְּבָרִים הָאֵלֶּה After these things

בָּא אֶל־אָבִיו he came to his father

וַיְדַבֵּר אֵלָיו and he spoke to him

<p>ביום השביעי וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:</p>	<p>On the seventh day On the seventh day God had finished his work which he had been doing and he rested on the seventh day from all the work which he had done.</p>
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7.11 Jeremiah 11:1-4

<p>הַדְּבָר אֲשֶׁר הָיָה אֶל־יְרֵמְיָהוּ מֵאֵת יְהוָה לֵאמֹר: שְׁמְעוּ אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת וְדַבְּרֻם אֶל־אִישׁ יְהוּדָה וְעַל־שְׁבִי יְרוּשָׁלַם: וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָרוּר הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת: אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם בַּיּוֹם הוֹצִיאִי־אוֹתָם מֵאֶרֶץ מִצְרַיִם מִכּוּר הַבְּרִזָּל לֵאמֹר שְׁמְעוּ בְּקוֹלִי וַעֲשִׂיתֶם אוֹתָם כְּכֹל אֲשֶׁר־אֶצְוֶה אֶתְכֶם וְהָיִיתֶם לִי לְעָם וְאֲנִכִּי אֶהְיֶה לְכֶם לֵאלֹהִים:</p>	<p>The word which came¹ to Jeremiah from the Lord, saying: ‘Listen to the terms² of this covenant, and tell them to the men³ of Judah and to the inhabitants⁴ of Jerusalem. Say to them, “Thus says the Lord, the God of Israel. Cursed is the man who does not obey⁵ the terms of this covenant which I commanded your forefathers at the time⁶ when I brought them out from the land of Egypt, from the furnace of iron,⁷ saying, Hear my instructions⁸ and do them, according to all⁹ that I command you, and you shall be¹⁰ my people and I shall be your God.”’</p>
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Words:

אָרַר he cursed כּוּר oven, furnace עָשָׂה he did, he made

צִוָּה he commanded בְּרִזָּל iron הָיָה he was, he is...

יָצָא he went out קוֹל voice, sound אֶהְיֶה I will be...

הוֹצִיא he led out, he brought out, he caused to go out

Notes:

1. The Hebrew הָיָה means 'it was': 'The word which was to Jeremiah'. In English we need a translation like 'the word which came to Jeremiah' or, 'the word which Jeremiah received.'
2. דְּבַר 'word, demand, promise, thing'. Here, for דְּבָרַי, 'terms of' or 'stipulations of' is a better translation than 'words of'.
3. אִישׁ 'man, husband, anyone'. In אִישׁ יְהוּדָה it has a collective sense, 'men of Judah' or 'people of Judah'.
4. יֹשְׁבֵי 'inhabitants of'. Note יָשַׁב 'he sits, he stays, he inhabits', יוֹשֵׁב 'inhabiting', יֹשְׁבִים 'people inhabiting', יֹשְׁבֵי 'inhabitants of'.
5. לֹא יִשְׁמַע 'he does not obey'. שָׁמַע has a fairly wide area of meaning: 'he heard, he listened, he understood, he obeyed'.
6. בְּיוֹם 'at the time'. יוֹם means 'day' or 'period of time'.
7. מִכּוּר הַבְּרִזָּל 'from the furnace of iron', that is, 'from the furnace used for smelting iron'. We might translate: 'from the iron-smelting furnace'.
8. קוֹלִי 'my voice': קוֹל 'voice, sound, advice, command'. When שָׁמַע is followed by קוֹל it often implies doing what the speaker has said. Here the continuation 'and do them' suggests that in English we need a plural form for translating קוֹלִי 'my commands' or, 'my instructions'.
9. כְּ : כָּל 'according to, as', כָּל 'all'
10. לְעַם 'as a people'. When forms of הָיָה 'he was...' are followed by a noun with לְ 'to, into, as', they may be translated according to the context as 'he was...' or 'he became...'.

7.12 Activation

1. Highlight the first line or heading of 7.1, 7.4, 7.5, 7.6, 7.7, 7.9 and 7.10. Then highlight the central columns of 7.4, 7.6, and 7.9. In the left column of 7.9 highlight ם in דְּבָרַי and the words below it. This ם is a plural marker. It helps us to distinguish between דְּבָרַנּוּ 'our word' and דְּבָרֵינוּ 'our words'.

2. Commands and requests

Use pen, paper, a chair, space to move, and something to eat and drink. Taking note of whether you are addressing one person (s) or more than one (p), male (m), or female (f) or a mixed group (c), give and obey these commands. If you are on your own, say the appropriate command to yourself and obey it. A command gently expressed is equivalent to a request.

Stem		2nd pers (m s)	2 (f s)	2 (m.c p)	2 (f p)
שמר	keep	שָׁמַר	שָׁמְרִי	שָׁמְרוּ	שָׁמְרֵנָה
עמד	stand	עָמַד	עָמְדִי	עָמְדוּ	עָמְדֵנָה
ישב	sit	יָשַׁב	יָשְׁבִי	יָשְׁבוּ	יָשְׁבֵנָה
שכב	lie down	שָׁכַב	שָׁכְבִי	שָׁכְבוּ	שָׁכְבֵנָה
קום	get up	קָוַם	קוּמִי	קוּמוּ	קוּמֵנָה
אכל	eat	אָכַל	אֲכָלִי	אֲכָלוּ	אֲכָלֵנָה
שתה	drink	שָׁתָה	שְׁתִּי	שְׁתוּ	שְׁתִּינָה
הלך	go	לָךְ	לְכִי	לְכוּ	לְכֵנָה
שוב	return	שׁוּב	שׁוּבִי	שׁוּבוּ , שׁוּבוּ	שׁוּבֵנָה
כתב	write	כָּתַב	כָּתְבִי	כָּתְבוּ	כָּתְבֵנָה
קרא	read, call	קָרָא	קְרִאי	קְרְאוּ	קְרְאוּנָה

3. A proverb—מִשָּׁל

Prov 3:7 אַל-תְּהִי חָכָם בְּעֵינֶיךָ Do not be wise in your own eyes;
 יִרָא אֶת-יְהוָה וְסוּר מִרָע: fear the Lord, and turn away from
 evil.

4. Wordsearch

	ו	ה	ד	ג	ב	א	
1	ו	נ	מ	ע	א	ד	
2	ן	צ	ש	ס	ל	נ	
3	י	ה	פ	ה	ט	ע	
4	מ	ר	ל	ח	ס	נ	
5	י	ה	י	ל	ק	ת	
6	ם	ש	ל	ש	ה	כ	

- שם he put, he placed
- אל God
- דל poor, humble
- דלה poverty
- יש there is, there was
- הלל he praised
- הלל he was praised
- בת daughter
- בם in them
- אל to
- מים water
- מי waters of

- | | | |
|---------------------------------|-------------------------------|-------------------------------|
| פרי fruit, offspring,
result | עם with | עמנו with us |
| ספר book, document | ספר he counted | עבד servant |
| ספרי books of | ספר writer | עשה he did, he made |
| ים sea, the west | שלוש three | קל swift, light |
| מים from the sea | שלושם three days ago | ימין right hand, south |
| שלח he sent | כתב he inscribed,
he wrote | תם completeness,
innocence |
| קח take! | קש straw, stubble,
chaff | עטה he covered, he
veiled |
| שלחה she sent | קלי my voice | על on, upon |
| להם to them | חפצו his delight | הן lo! behold! |
| להן to them (f) | נצה blossom,
flower | בקש he searched for |
| לה to her | בטח he trusted | צי dryness, desert |
| לי to me | בא he came | ימי days of, period of |
| עם people | שיר song | שם there |
| ליל night | שירי my song | קם he got up |
| ימים seas | ימים days | כה thus, so |

Helping the memory: 4. Visual display

The value of a static picture with a single word, for example



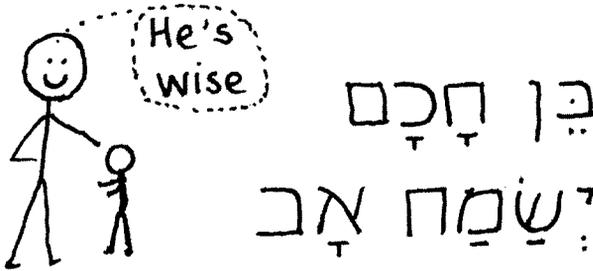
הַר

mountain, is limited. If possible illustrate words in

related groups. Make your pictures interactive. Use bold red,

blue, etc., to link words to the picture. Here are three simple examples—you don't need to be an artist!

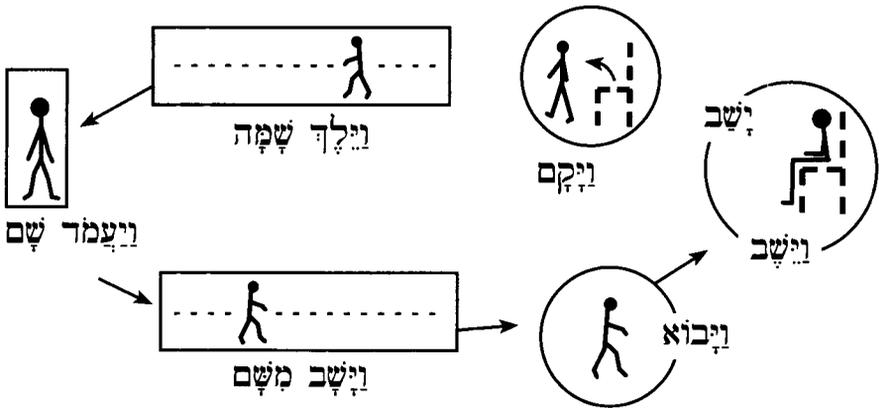
The proverb 'A wise son makes a glad father.'



Suggestions

Do the son and בֶּן in blue. Do the father and אָב in purple

Do 'wise' and חָכָם in green. Do the big smile and יִשְׂמַח in red



A narrative: he sat—he got up—he went there—he stood there—he returned from there—he came—he sat down.

(Note that ֶ \check{a} is a very short a . See 1.10.)

יִשְׁלַח וְלָקַח he will send and take

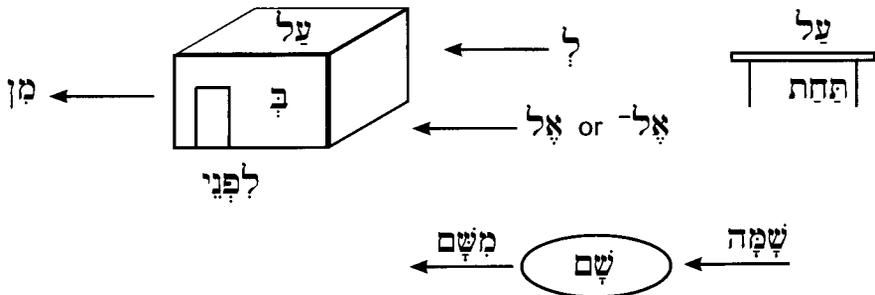
—שָׁלַח אֹתוֹ וַיִּקַּח— he sent him and he took—

—וַיִּשְׁלַח אֹתָהּ וְהוּא לָקַח— and he sent her, after he had taken—

—יִשְׁלַח וְלָקַח— he will send and take—

8.1 Words

שָׁלַח he sent, he stretched out	לָ towards, to	לָקַח he took, he took away
הִלָּךְ he went, he came	אֶל- to, into	יָשַׁב he sat, he dwelt
עָלָה he went up, he came up	עַל upon, against	עָשָׂה he did, he made
יָרַד he went down	בְּ in, into, with	בֵּית house, family
יָצָא he went out, he came out	לְפָנַי in front of, before	עֶבֶד servant, slave
רָדַף he pursued	אַחֲרַי after, behind	אֵת (indicating object) used with personal suffixes:
שָׁב he returned	מִן from	אֹתוֹ him
בָּא he came	שָׁם there	אֹתִי me
קָרָא he called, he preached, he read aloud	מִשָּׁם from there	אֲתֶכֶם you (m.c p)
קָרָא לְ he summoned, he named	שָׁמָּה to there, there	אֹתָם them (m.c p) (see also p369 OBJECT)
יָדַע he knew		



In Isaiah 37:28 notice the forms from **יָצָא** and **בָּא**
וַשְׁבַּתְךָ וַצֵּאתְךָ and your sitting down, and your going out
וּבֹאֲךָ יָדַעְתִּי and your coming in I know.

8.2 Read

- א 1 David and his servant**
אֵל דָּוִד וַעֲבָדוֹ On that day David went from the house
בַּיּוֹם הַהוּא הִלָּךְ דָּוִד מִן-הַבַּיִת and summoned his servant,
וַיִּקְרָא לְעַבְדּוֹ and the servant came out and came
וַיָּצֵא הָעֶבֶד וַיָּבֹא so the servant came out and came
אֶל-דָּוִד לִפְנֵי בֵיתוֹ: to David in front of his house.
וַיְדַבֵּר אֵלָיו הַמֶּלֶךְ וַיֹּאמֶר The king spoke to him. He said,
לֵךְ לִירִיחוֹ וַיֵּרַד שָׁמָּה ‘Go to Jericho!’ So he went down there,
וַיֵּשֶׁב שָׁם: and he stayed there. Then David sent
אֶל-עַבְדּוֹ וַיְדַבֵּר לוֹ instructions to his servant. He said,
שׁוּב מִשָּׁם לְבֵיתִי הַיּוֹם: ‘Return from there to my house today!’
וַיַּעַל מִשָּׁם וַיָּבֹא בְּבֵית-דָּוִד So he went up from there and came into
לְפָנֵי הַמֶּלֶךְ וַיֹּאמֶר אֵלָיו David’s house
עָשִׂיתִי אֶת-כָּל-מִצְוֹתֶיךָ: into the king’s presence and said to him,
‘I have done all your commandments.’
- ב 2 Abraham sent his servant**
שָׁלַח אַבְרָהָם אֶת-עַבְדּוֹ
מִצְרַיִמָּה: to Egypt
- וַיִּקְרָא אַבְרָהָם לְעַבְדּוֹ הַגָּדֹל** Abraham called his most important servant
אֲשֶׁר עַל-בֵּיתוֹ וַיִּשְׁלַח אֹתוֹ who was in charge of his household and
מִצְרַיִמָּה וַיִּקַּח הָעֶבֶד עֶשְׂרֵה sent him
גַּמְלִים מִגַּמְלֵי אֲדָנָיו to Egypt. The servant took ten
וַיִּקַּח כֶּסֶף בְּיָדוֹ camels from the camels of his master
וַיֵּלֶךְ מִצְרַיִמָּה: and he took silver with him [in his hand]
וַיִּרְדְּפוּ אַחֲרָיו אַנְשִׁים רָעִים and went to Egypt.
וַיָּבֹאוּ שָׁמָּה וַיִּקְחוּ Some evil men pursued him
אֶת-כָּל-הַכֶּסֶף וַיָּשׁוּבוּ מִשָּׁם and came there. They took
וַיֵּשְׁבוּ בִירִיחוֹ: all the silver and returned from there
and stayed in Jericho.

8.3 וַיִּשְׁלַח ... וְהוּא לָקַח 'and he sent ... after he had taken', 'and he sent ... for he had already taken'

In lesson 4 we saw that, in a narrative of past events, the first action (A) may be expressed by a perfective form of the verb, while each new action which continues and carries forward the main line of the story (C) is usually introduced by a continued narrative form of the verb prefixed by ׀. For example:

בַּיּוֹם הַשֵּׁנִי שָׁלַח אֶת־הָעֶבֶד On the second day, he sent (A) the servant
וַיִּקַּח עֶשְׂרֵה גַמְלִים and he took (C) ten camels.

Now we shall see a sentence and verbal pattern which is common within a narrative when the writer wishes to link the continued action to a previous event or a background situation. The background situation or previous event (P) is expressed by a verb that does not stand at the beginning of its clause. Usually it follows a noun or pronoun. In our first examples we use the pronouns הוּא 'he' and הִיא 'she'.

וַיִּשְׁלַח אֶת־הַבַּת מִשָּׁם and he sent (C) the daughter from there
וְהוּא לָקַח אִשָּׁה for he had taken (P) a wife.

Now compare:

- (a) (1) וַיִּשְׁלַח אֶתָּה שָׁם And he sent her there
וַיִּקַּח חֶרֶב and he took a sword.
(2) וַיִּשְׁלַח אֶתָּה מִשָּׁם And he sent her from there
וְהוּא לָקַח חֶרֶב after he had taken a sword.

- (b) (1) וַתֵּלֶךְ שָׁמָּה And she went there
וַתֵּשֶׁב שָׁם and she lived there.
(2) וַתֵּלֶךְ מִשָּׁם And she went from there
וְהִיא יָשְׁבָה שָׁם for she had been living there.

The sentences marked (1) contain only verbs which mark steps or events in ongoing narrative: (a) וַיִּשְׁלַח 'and he sent', וַיִּקַּח 'and he took', (b) וַתֵּלֶךְ 'and she went', וַתֵּשֶׁב 'and she lived'. In each instance the verb stands first in its clause and has a prefixed ׀

In the sentences marked (2) the first verb is a continued narrative form: (a) וַיִּשְׁלַח 'and he sent', (b) וַתֵּלֶךְ 'and she went'. But the second verb in each sentence does not stand first in its clause, has no prefixed ו and is a perfective form: (a) (2) לָקַח 'he had taken', (b) (2) יָשְׁבָה 'she had lived'.

In a narrative, when a verb does not stand at the beginning of its clause but has a noun or pronoun before it, we must be alert to see if it expresses a previous action or a background situation.

Note in 2 Samuel 16:15 how there is a reference back to an event mentioned in 2 Samuel 15:37:

In 2 Samuel 15:37 we read of Hushai's arrival as Absalom was entering the city:

וַיָּבֹא חוּשַׁי רֶעֵה דָוִד הָעִיר
וְאַבְשָׁלוֹם יָבֵא יְרוּשָׁלַם as Absalom was entering Jerusalem.

2 Sam 16:15 refers back to Absalom's previous entry to Jerusalem:

וְאַבְשָׁלוֹם וְכָל-הָעָם אִישׁ
יִשְׂרָאֵל בָּאוּ יְרוּשָׁלַם Israel, had come into Jerusalem.

Now note how 2 Samuel 17:25 refers to Amasa's appointment as something already done:

וְאַתְּ עֲמָשָׂה שָׁם אַבְשָׁלוֹם
תַּחַת יוֹאָב in place of Joab.

In these two verses the perfective forms בָּאוּ 'they had come' and שָׁם 'he had appointed' provide information about a previous action which contributes to the understanding of the events of the story.

Sometimes, but not often, a noun with ו followed by a perfective verb indicates more or less simultaneous action. Note בָּכָה 'he wept' in Genesis 45.14 וַיִּבְכֶּה וּבְנֵימִין בָּכָה and he wept and Benjamin wept. But simultaneous action is usually indicated by the use of a participle, or an imperfective verb (see יָבֵא (as) he was entering in 2 Samuel 15:37).

8.4 יָשַׁב 'dwelling, staying, waiting, sitting'

In 7.7 we saw: יָשַׁב 'sitting', שָׁמַר 'keeping', שָׁמַע 'hearing', הָלַךְ 'going'

Now compare:

א	ב	א	ב
שָׁמַר he kept...	שָׁמַר keeping	שָׁמַע he heard...	שָׁמַע hearing
קָטַל he killed...	קָטַל killing	הָלַךְ he went...	הָלַךְ going
עָמַד he stood...	עָמַד standing	נָתַן he gave...	נָתַן giving
יָשַׁב he sat...	יָשַׁב sitting	עָשָׂה he made...	עָשָׂה making
דָּבַר he spoke...	מְדַבֵּר speaking	בָּרַךְ he blessed...	מְבָרֵךְ blessing

The words in columns ב are all called participles. Participles indicate action that is continued, in present or in past time. Consider וְהוּא יֹשֵׁב שָׁם 'and he staying there'. According to its context it might be translated:

for he is staying there—for he was staying there—

while he is staying there—while he was staying there

Note these examples from Genesis 24:62, 2 Kings 2:18, Genesis 18:8 and Job 1:16

... וַיֵּצֵאק בָּא Isaac had come...

וְהוּא יֹשֵׁב בְּאֶרֶץ הַנֶּגֶב and he was living in the Negev.

וַיָּשֻׁבוּ אֵלָיו They returned to him,

וְהוּא יֹשֵׁב בִּירֵיחוֹ for he was waiting in Jericho.

וְהוּא עֹמֵד עֲלֵיהֶם ... וַיֹּאכְלוּ While he was standing near them ... they ate.

עוֹד זֶה מְדַבֵּר This man was still speaking

וְזֶה בָּא and another man came.

(עוֹד again, continually, still בָּא coming)

8.5 הִנֵּה behold!

הִנֵּה draws attention to the statement that follows it. There is no close equivalent in modern English. We may sometimes use 'Look!' or 'Just then' or 'There...'

Read:

א 1

וַיָּבֹא הָאִישׁ אֶל־הַמֶּלֶךְ Then the man came to the king
וְהוּא מְדַבֵּר בְּבֵיתוֹ while he was speaking in his house,
וַיְדַבֵּר אֶל־דָּוִד and he spoke to David.
וְעוֹד זֶה מְדַבֵּר וְזֶה בָּא This man was still speaking when another
man came,
וְהָיָה דָּוִד יֹשֵׁב עַל־הַכִּסֵּא: and there was David sitting on the throne!

Note:

זֶה 'this, this man': וְזֶה — וְזֶה 'this man — and another man'.

ב 2

הָעֶבֶד בָּא מִצְרִימָה The servant had come to Egypt,
וְהוּא לָקַח עֶשְׂרֵה גַמְלִים after he had taken ten camels,
וְהִנֵּה אִישׁ עֹמֵד שָׁם: and, behold, there was a man standing
there!
וְאַבְרָהָם זָקֵן Now Abraham was old
וַיהוָה בֵּרַךְ אֶת־אַבְרָהָם and the Lord had blessed Abraham
בְּכָל־אֲשֶׁר עָשָׂה: in everything that he had done.

8.6 יִשְׁלַח וְלָקַח he will send and take

Notice the verbs in this English sentence: 'He will take some silver and give you the silver and return home.' When the time of the actions has been fixed in the future by 'He will take', a special future-time form for the other verbs is not normally necessary. We do not need to say 'and he will give ... and he will return' (though this sometimes occurs). It is the same in Hebrew only more so! Once the future time has been indicated, all verbs that carry the discourse forward are normally in the simple or definite action form of the verb (the perfective).

Now compare these sentences in Hebrew and in English, noticing יִקַּח 'he will take' which fixes the time as future, and that all other Hebrew verbs are perfective:

יִקַּח כֶּסֶף וְנָתַן לָךְ He will take silver and give you
 אֶת־הַכֶּסֶף וְשָׁב אֶל־בֵּיתוֹ the silver and return to his house.
 וּבֵרַכְתָּ אֹתוֹ וְשִׂמְחָתָּ You will bless him and rejoice.

Note that when speaking or writing English, we need a fresh future-time form for each sentence or each change of subject. So here we have, 'He will take ... give ... return ... You will bless ... rejoice'. But in Hebrew it is sufficient to indicate the future time by the first verb in the series (יִקַּח 'he will take'). This fixes the time context for all the following verbs נָתַן (give), שָׁב (return), בֵּרַכְתָּ (bless, praise), שִׂמְחָתָּ (rejoice).

8.7 וְלֹא יַעֲשׂוּ 'and they will not do'

In a passage that refers to future actions, if the flow of the passage is in any way broken so that the next clause or sentence does not begin with a verb joined directly to וְ then the future time typically is indicated afresh by using an imperfective form of the verb. For example, when a negative statement occurs, beginning וְלֹא the וְ is joined to לֹא and not to the verb, so the verb will be in its imperfective form.

In this reading passage, after וְלֹא the verb is יַעֲשׂוּ 'they will do':

יְבָרֶכֶּה יְהוָה אֶת־עַמּוֹ יִשְׂרָאֵל	The Lord will bless his people Israel
וְנָתַן לָהֶם אֶת־אֶרֶץ כְּנָעַן:	and give them the land of Canaan.
וְשָׁמְרוּ אֶת־מִצְוֹתָיו	They will keep his commandments.
וְלֹא יַעֲשׂוּ רָע	they will not do evil
וַעֲשׂוּ אֶת־אֲשֶׁר טוֹב:	but do that which is good.

Now read Numbers 6:24–27 noticing that most of the verbs express a wish for present and future blessing:

יְבָרֶכֶּה יְהוָה וְיִשְׁמְרֶךָ:	May the Lord bless you and may he keep you.
יֵאָר יְהוָה פָּנָיו	May the Lord make his face shine
אֵלֶיךָ וַיְחַנּוּךָ:	upon you and may he be gracious to you.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ	May the Lord lift up his face to you
וְיִשֵּׂם לָךְ שְׁלוֹם:	and may he grant you peace.
וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל	So they will put my name on the Israelites
וְאֲנִי אֲבָרְכֵם:	and I will bless them.

Note: שָׁם 'he put' and שָׂמוּ 'they put' are perfective forms. Because the blessing is seen as a future action (v23), וְשָׂמוּ has the sense 'and they will put'. אֶבְרַכֶם 'I will bless them' is imperfective as it follows the word אֲנִי 'I', and not וְ 'and'.

8.8 Summary

שָׁלַח he sent, he sends... וַיִּשְׁלַח and he sent
 וְשָׁלַח and (he will) send יִשְׁלַח he was sending, he will send...
 וְהָיָא שָׁלַח and he had sent וְהָיָא שֹׁלֵחַ for he was sending, while he is sending

Here are the verbal forms we have looked at in 8.1–7:

(1)	שָׁלַח he sent, he sends... לָקַח he took, he takes... יָשַׁב he sat, he dwells...	forms which usually indicate definite or complete action in past, present or future time, (perfective)
(2)	וַיִּשְׁלַח and he sent וַיִּקַּח and he took וַיֵּשֶׁב and he dwelt	forms which usually indicate the next step in a continuing narrative
(3)	יִשְׁלַח he was sending, he sends, he will send יִקַּח he was taking, he takes, he will take יֵשֶׁב he was dwelling, he dwells, he will dwell	forms which usually indicate continuing, uncompleted, or indefinite action in past present or future time, (imperfective)
(4)	וְהָיָא שָׁלַח and he had sent... וְהָיָא לָקַח and he had taken... וְהָיָא יָשַׁב and he had stayed...	phrases which usually indicate a previous action, state, or situation
(5)	וְהָיָא שֹׁלֵחַ while he is/was sending וְהָיָא לֹקֵחַ while he is/was taking וְהָיָא יֹשֵׁב while he is/was staying	phrases indicating an action, state, or situation during which something else takes place in past or present time

8.9 Translating Hebrew

Read Genesis 24:1–10 using the notes in 8.10. If you need further help with words you do not yet know, look at a translation of the passage. When you read it in Hebrew, you will see that Hebrew writers tend to express ideas vividly and apparently simply. They do not use long complicated sentences with many subordinate clauses, as we often do in English. For example, in a story about a rider we might say, ‘He was just on the point of dismounting so as to go into the house when his horse bolted.’ In Hebraic style this might be expressed as, ‘He said in his heart, ‘Let me now get down from on my horse and let me go into the house’ and his horse ran away.’ Differences of style between languages make translation fascinating and challenging.

In translating from Hebrew, we also have to consider the wide range of meaning covered by many Hebrew words. In Genesis 24:10 consider the phrase **וְכָל-טוֹב אֲדָנָיו בְּיָדוֹ** We might translate it fairly literally as, ‘and all goodness of his master in his hand’, but this would not be meaningful English. **טוֹב** has an area of meaning that covers goodness, beauty, good things, the best things, according to the context. **כָּל** (construct **כָּל־**) may mean ‘all, whole, each, every, any, all kinds of’. **בְּיָדוֹ** may mean ‘in his hand, in his care, with him’.

So we might consider translating **וַיֵּלֶךְ וְכָל-טוֹב אֲדָנָיו בְּיָדוֹ** as: ‘So he went off, taking with him all kinds of lovely gifts from his master.’ The variety of possible translations makes translation always interesting.

8.10 Genesis 24:1–10

Abraham makes his senior servant swear not to find a wife for Isaac from among the women of the Canaanites.

- 1 **זָקֵן** ‘he was old.’ **בָּא בַיָּמִים** ‘he was advanced in years.’
- 2 **זָקֵן** ‘the old one of, the senior of’: construct of **זָקֵן** ‘old man’
הַמְשַׁל ‘the one in charge of’: **מָשַׁל** ‘he ruled, he governed’, **מִשַׁל** ‘ruling’
שִׁים נָא ‘Please put’ or ‘Put!’ (see 10.5): **שִׁים** or **שׂוּם** ‘to put’
תַּחַת יָרְכִי ‘under my thigh’: **יָרֵךְ** ‘thigh’
- 3 **אֲשַׁבְּעֶךָ** ‘I will make you swear (an oath)’: **הִשְׁבִּיעַ** ‘he caused to swear’
בְּקִרְבוֹ ‘in the inside of it, among them’: **קִרְבֵּי** ‘inside, heart’
- 4 **כִּי** ‘but, for, that’ See note on page 18. Here **כִּי** = ‘but’
מִזְלֹתַי ‘my family, my relatives’: **מוֹלָדָת** ‘kin, relatives’, **יָלַד** ‘he begat’

5 אוֹלִי 'perhaps'

תֵּאָבֶה 'she will be willing': אָבֶה 'he was willing'

לָלֶכֶת 'to go': compare: לְ 'to', and הֵלֵךְ 'Go!'

הֲיָשִׁיב אֶשְׁבֵּי (to take back, shall I take back?),' 'Must I really take back?':

– הֵי indicates that it is a question

שָׁב 'to return', שָׁבַח 'he went back', הֵשִׁיב 'he took back'.

6 פֶּן־ 'lest, so as not to': 'Watch yourself so as not to take back' means, 'Be careful not to take back.'

7 וְנִשְׁבַּע 'he swore, he promised under oath': compare שְׁבוּעָה 'oath' (v. 8)

לְזַרְעֶךָ 'to your offspring': זֵרַע 'seed, offspring'

מִלְאָכּוֹ 'his angel': מַלְאָךְ 'messenger, angel'

8 אִם 'if'

וְנִקִּיתְּ 'then you will be free (from)': נִקְיָה 'he is guiltless'

רַק 'only, nothing but'. Here with the sense 'but whatever happens'

9 וַיִּשֶׂם 'then he put': compare verse 2 שִׂים 'Put!'

10 טוֹב 'goodness, good things, the best': compare טוֹב 'good'

וַיִּקָּם 'and he set off'. When someone is lying down קוּם means 'Get up!'

but when someone is to start a journey קוּם means 'Set off!'

עִיר 'town, village, city'

8.11 A page from a Hebrew manuscript

The manuscript known as OR 4445 is a large beautifully written tenth-century book which contains the Pentateuch (Torah) with Masoretic notes. A photograph cannot do justice to this fine example of the text, which is in the British Library (London), but it does enable us to see the 'square' letters, vowel points and accents, and how the Masoretic notes are placed above and below the text and in the margins (see the note on Masoretic Text, p351).

Our arrow points towards the words:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה and the Lord spoke to Moses

Lev 5:20

(6:1 in English versions)



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8.12 Wordsearch

	ו	ה	ד	ג	ב	א	
1	ל	א	א	ם	י	מ	
2	מ	י	ה	ד	ש	א	
3	ה	נ	ר	ל	ב	מ	
4	ע	ב	ח	י	כ	ו	
5	ש	ו	ב	ר	ה	י	
6	ה	ז	ז	ב	ז	מ	

בְּנִי	my son
מִשְׁלַל	proverb
דֶּרֶךְ	generation, age
שֵׁם	name
רִנָּה	rejoicing, shout
אָזִיב	ears of barley, Abib
בָּחַר	he chose...
יָכַל	he was able, he overcame
אֶצֶל	near
מֵי	water of

כֹּהֵן	priest	שׁוּב	return!	כֶּבֶשׂ	lamb
אֵי	where?	מִי	who?	מָה	what?
שָׁלַח	he sent	שָׁלְחוֹ	he sent him	שָׂדֵה	countryside, field...
יָשַׁב	he sat, he stayed	מָשַׁל	he governed...	יָשֵׁב	Sit down! Stay!
שָׁם	there	מִשְׁלַל	ruling, in charge of	הָר	mountain, hill country
שָׁב	he returned	יָד	hand, arm	בָּזַז	he plundered
מִשָּׁם	from there	לָמָּה	why?	יָבִיז	he will plunder
מִן	from	יֵשׁ	there is, there was	מָכַר	he sold
בָּהּ	in it, in her	זֶה	this	מָה־עָשָׂה	what has he done?
עָשָׂה	he did	מַיִם	water	בוֹשׁ	to feel ashamed
בָּכָה	he wept	זֶבַח	sacrifice	מָהִיר	quick, prompt
אָב	father	אָבִי	father of	רָחֵב	wide, spacious
בָּר	corn	רִהַב	pride	רָבוּ	increase! multiply!
אָמַר	he said	מֵאמָר	word, edict	כִּלָּה	he finished
לִי	to me	אָבִי	my father	כִּלָּה	it is finished

INTRODUCTION TO LESSONS 9–13

1. Looking at words in a new language

When we begin to learn a new language, we often develop a special way of looking at its words. If we learn Latin and see the word ‘adoramus’, we will notice that the stem is ‘ador’ and the basic meaning ‘adore’, that the ending ‘-mus’ indicates ‘we’, so that ‘adoramus’ means ‘we adore’. We can look at Hebrew words in a similar way.

In lessons 1–8 we have learned to read Hebrew. But in this survey of the ground, we have not always stopped to look at details. For example, we have seen **קָטְלָהּ** ‘she killed’ and **תִּקְטֹל** ‘she will kill’ and **נָתַתָּהּ** ‘she gave’ and **תִּתֵּן** ‘she will give’ but we have not asked why ‘she will give’ is not **תִּתְּנֶהּ**. So we shall now look in more detail at how words are structured in Hebrew.

You have already read a number of passages from the Hebrew Scriptures, so what is written here is not necessary to enable you to read, but it will remain in your mind to increase your confidence in reading.

2. Looking at Hebrew words

Some common Hebrew words like **אָח** ‘brother’ and **שֵׁם** ‘name’ have two basic (or, root) letters. But most Hebrew verbs and nouns have three root letters. Look at **אָמַר** ‘he said’. The stem of this word is made up of three root letters **א** and **מ** and **ר**. The stem **אָמַר** indicates the basic meaning ‘say’. So we find:

אָמְרָהּ ‘she said’	אָמַר ‘word, speech’
וַיֹּאמֶר ‘and he said’	מֵאָמַר ‘command, edict’

We shall look at two more examples in which root letters occur in a whole group of words with related meanings.

The letters **מֶלֶךְ** indicate rule or kingship. Note:

מָלַךְ he reigned, he is king...	מַמְלָכָהּ kingdom, kingship
תִּמְלֹךְ she will reign	מַמְלַכְתּוֹ his kingdom
הַמֶּלֶךְ the king	מַלְכָּהּ a queen
מֶלֶךְ king (of)	מַלְכַּת queen of

It is the group of consonants that indicate the basic meaning. The vowels may vary. Compare:

מֶלֶךְ a king

מֶלְכִי my king

The root letters י־ל־ר or י־ו־ל־ר or ל־ר² are found in words that concern the birth of children:

יָלְדָה she gave birth to, she brought forth

יָלֵד boy, child, youth

נִוְלַד he was born¹

יָלְדָה girl

וַיִּוְלַד and he begat,¹ and he was the ancestor of

יְלָדוֹת childhood

יָלְדָה she acted as midwife

מִיָּלְדָה midwife

וַיִּתְּנֵי לָדוֹ and they registered their ancestry

יּוֹם־הַיְלָדָה birthday²

יְלִיד־אִשָּׁה born of woman

יְלִיד־בַּיִת house-born slave

Notes:

1. ל־ר had an earlier form י־ל־ר

2. The initial י of י־ל־ר is a weak letter and sometimes drops out. ו ה נ are also weak letters.

While there are many groups of words that come from the same root, share the same consonants and have a similarity in meaning, there are other words which share with each other the same basic consonants but are different in meaning and origin. Compare:

בֹּקֶר morning

בָּקָר cattle, oxen

שְׁבוּעָה oath

שָׁבוּעַ week

עָנָה he answered

עָנָה he sang

3. Additions

Additions to the stem

The basic form, or stem, of most Hebrew words is made up from 2 or 3 root letters. Notice the additions before and after the stem, in (b) (c) and (d):

- (a) דָּבַר word (b) הַדְּבָרִים the words
(c) וַיִּדְבְּרוּ and they said (d) דְּבָרֵיהֶם their words

Additions before the stem

- (1) An addition before the stem may indicate the particular reference or modification of a word: in (c) the ך before the stem indicates the 3rd person. Because the ך is added before the stem and helps to form the word's meaning, it may be called a preformative or a prefix. Notice that a prefix מ before a verb stem is a common mark of a noun:

אָמַר he said	מֵאמָר word, edict
מָלַךְ he reigned	מַמְלָכָה kingdom
לָחָם he fought	מִלְחָמָה war, battle
סָפַר he counted	מִסְפָּר number, counting
עָשָׂה he did, he made	מַעֲשֵׂה a thing done or made

- (2) A short word may be added at the beginning of another word. In (c) the linking word ו 'and, but, then' has been added before the ך of וַיִּדְבְּרוּ. A word fixed on to the beginning of another word may be called a prefix. In (b) the prefixed ה is 'the'.

Additions after the stem

- (1) An addition after the stem may indicate the particular reference or modification of a word: In (b) the added ם is a mark of the plural. Because the ם is added (or 'fixed') after the stem, it may be called an affirmative or a suffix. In (c) the suffix ך indicates that the 3rd person (—) is plural: 'they'.
- (2) A short word may be added at the end of another word. In (d) הֶם 'them' has been added to דְּבָרֵי 'words of'. A word fixed on to the end of another word may be called a suffix. In Isaiah 6:8, שְׁלַחֵנִי 'send me', the suffixed ׀ִנִּי is 'me' (compare אֲנִי 'I'). For a table of suffixes see page 372.

4. Hebrew verbs: prefixes and changes to the first root letter of some stems

(1) Prefixes may indicate the subject of the verb. In lesson 6 we saw: י 'he' or 'they', ת 'she, you, they', א 'I', נ 'we'. For example:

יִקְטֹל	he will kill	יִתֵּן	he will give
יִקְטְלוּ	they will kill	תִּתֵּן	she will give
אֶקְטֹל	I will kill	תִּתְּנִי	you (f.s.) will give
נִקְטֹל	we will kill	תִּתְּנֵנִי	you (m.p.) will give

(2) When some verbs have prefixes, they seem to lose the first letter of the stem:

נתן	give	נָתַן	he gave	יִתֵּן	he will give
לקח	take	לָקַח	he took	יִקַּח	he will take
ידע	know	יָדְעָה	she knew	תִּדְרַע	she will know

When the first root letter of a verb is נ, if (a) the נ follows a prefix and (b) the נ would not have a full vowel, the נ may be absorbed into the following root letter. Note:

נתן	נָתַן	he gave	יִתֵּן	he will give (not יִנְתֵּן)
נפל	נָפַל	he fell	יִפֹּל	he will fall
נטה	נָטָה	he bent down	וַיִּט	and he bent down

In יִתֵּן and יִפֹּל the letter into which the נ has been absorbed is marked as strong by a *dagesh forte* (1.8). But א ה ח ע and ר cannot be strengthened, so in a verb stem like נחל the נ will not be absorbed: נָחַל 'he inherited', יִנְחַל 'he will inherit'.

When the first root letter is י there is a variety of possibilities. For example:

ידע	יָדַע	he knew	יִדְרַע	he will know
ירש	יָרַשׁ	he seized	יִירַשׁ	he will seize
יצק	יָצַק	he poured out	יִיצַק	he will pour out

Note also the loss of the first root letter in these common forms for commands:

	נָתַן	he gave	תֵּן	Give!
	יָלַךְ or הָלַךְ	he went	לֵךְ	Go!
	לָקַח	he took	קַח	Take!

5. Hebrew verbs: some suffixes and changes to the last letter of the stem

(1) Subject suffixes

Note: קָטַל he killed קָטְלָה she killed קָטְלוּ they killed
 בָּכָה he wept בָּכְתָה she wept בָּכִינוּ we wept

The suffixes indicate the subject of the verb.

Personal suffixes added to perfective verbal forms are:

	1c	2m.c	2f	3f	3c
s	אֲנִי – I	אַתָּה – you	אַתָּה – you	הִיא she	
p	אֲנֵנוּ – we	אַתֶּם – you	אַתֶּן – you		הֵם – they

(2) Object suffixes

As we have seen, the object of a verb can be expressed by a personal pronoun suffix: $\text{זָכַרְנוּ$ ‘he remembered us’.

Here are some examples with קָטַל ‘he killed’:

	1c	2m.c	2f	3m	3f
s	קָטַלְנִי – me	קָטַלְךָ – you	קָטַלְךְ – you	קָטַלּוֹ – him	קָטַלְהָ – her
P	קָטַלְנוּ – us	קָטַלְכֶם – you	קָטַלְכֶן – you	קָטַלְהֶם – them	קָטַלְתֶּן – them

Here are some examples with קָטְלָה she killed, and other perfective forms:

קָטְלָה she killed	קָטְלָתְךָ she killed you (m s)
קָטְלָתְךָ you (m s) killed	קָטְלָתֶם you killed them
קָטְלָתְךְ you (f s) killed	קָטְלָתְהוּ you killed him
קָטַלְתִּי I killed	קָטַלְתִּיכֶם I killed you (p)
קָטְלוּ they killed	קָטְלוּנִי they killed me
קָטַלְנוּ we killed	קָטַלְנוּכֶן we killed you (f p)

In the table of קָטַל above, you will see that when the word קָטַל is lengthened by adding a personal pronoun suffix, the קָ of its first syllable is shortened to ק (this shortening is called vowel reduction). There is a note on vowel reduction in the glossary (p349).

(3) Changes to the end of the stem:

When the third root letter of a stem is

(a) ה as in עָשָׂה 'he did' בָּכָה 'he wept'

(b) נ as in נָתַן 'he gave' זָקֵן 'he was old'

or (c) a repetition of the second root letter, as in אָרַר 'he cursed'
סָבַב 'he surrounded',

there is a change to the end of the stem in some forms of the verb.

(a) When the verb stem ends in ה

(i) The ה is often dropped:

בָּכָה	he wept	בָּכוּ	they wept	וַיִּבְכֶּה	and he wept
עָלָה	he went up	יֵעָלוּ	they will go up		
רָאָה	he saw	יִרְאֶה	he will see	יִרְאֵה	let him see

(ii) Most stems that end in ה originally ended in ם

In many forms of the verb the ם takes the place of the ה before a suffix:

עָשָׂה	he did, he made	עָשִׂיתִי	I did, I made
בָּנָה	he built	בָּנִיתָ	you (m.s.) built
שָׁתָה	he drank	שָׁתִינוּ	we drank

(iii) In 3rd person singular feminine of the perfective, the ה of the stem becomes ת before the suffix ה 'she':

עָשָׂה	he did	עָשְׂתָה	she did
כָּלָה	he finished	כָּלְתָה	she finished

(b) When the verb stem ends in ן

(i) the endings may be regular:

זָקֵן he was old זָקַנְתִּי I was old

(ii) in the common verb נָתַן the final ן if it would have a silent *shewa* before a suffix, is combined with the following consonant:

נָתַן he gave נָתַתִּי I gave (not נָתַתִּי)

Note also the loss of initial נ in נָתַת and לָתַת to give.

(c) When the last two letters of the stem are the same, they may be written as one letter, and ן is inserted before consonantal suffixes in the perfective:

סָבַב or סָבַב he surrounded	סָבַבְתִּי I went round	יָסַב he will surround
קָלַל or קָלַל it is small, it is of no account	קָלוֹתְךָ you are worthless	וַאֲקַל and I am despised

(Such verbs might be described as verbs with only two root letters, which in a few forms repeat the second root letter.)

6. Hebrew verbs: modifications of the stem that indicate a different emphasis or meaning

Here we note the five major forms in which a stem may be found, as a background to our reading. We study them further in lessons 14–17.

Examples:

- | | | |
|---------------------------------|----------------------|--|
| 1. קָטַל he killed | שָׁלַח he sent | יָלְדָה she gave birth to |
| 2. נִקְטַל he was killed | נִשְׁלַח he was sent | נִוְלַד he was born |
| 3. קָטַל he slew | שָׁלַח he sent away | יָלְדָה she acted as midwife |
| 4. הִקְטִיל he caused to kill | | הוֹלִיד he caused to be born, he begat |
| 5. הִתְקַטֵּל he killed himself | (הִלָּךְ he went) | → הִתְהַלֵּךְ he walked to and fro |

Notes on these forms, and their names:

1. Qal. Qal forms usually indicate what someone did or a state they were in. Qal forms (קָל) may be called Pa'al (פָּעַל).
2. Niphal. Note the prefix נ in perfective forms. Niphal forms often indicate what one does to oneself (middle) or what is done to one (passive).
3. Piel. Note that the middle letter of the stem is strong, and the vowels are often ... Piel forms often indicate a strong form of action, or something done eagerly or urgently, or action producing a result.
4. Hiphil. Note the prefix ה in perfective and some other forms. The vowel in the second syllable is often ם (Long *hireq*). Hiphil forms are often causative, and sometimes intransitive (see lesson 16).
5. Hithpael. Note the prefix הִת The vowels with the stem letters are often ... Hithpael forms usually indicate an action which concerns the doer rather than anyone else.

7. Reading Hebrew

To read Hebrew successfully, it is more important to learn the significant parts of words—for example, the markers for ‘we’ ‘you’ and ‘they’—than to learn grammatical tables. As with our own languages, the more we read and hear Hebrew, the better we shall understand it; till we no longer have to think what words mean because we know them.

יש there is מי who?

יש there is, there was... מי who? אני } I myself?
 אין there is not, there wasn't... מה what? אנכי }

9.1 Words

כֹּהֵן priest	עִיר town, city	זָהָב gold
זֶבַח sacrifice	שָׂדֵה field, countryside	נְחֹשֶׁת bronze
מִזְבֵּחַ altar	הַר mountain, hill country	בַּרְזֶל iron
הַיְכָל temple, palace	הַהָר the mountain	אֹהֶל tent, hut
יש there is, there was	אין there is not, there was not	

So:

Mic 2:1	יִשְׁלַאל יָדָם	It is in the power of their hands (i.e. they can).
Gen 43:7	הֲיֵשׁ לָכֶם אָח	(Is there to you a brother?) Do you have a brother?
Gen 41:49	חָדַל לְסַפֵּר כִּי־אֵין מִסְפֵּר	He stopped counting because there was no way of counting (it all).
1 Sam 1:2	לֹחֲמָה אֵין יְלָדִים	Hannah had no children.

9.2 Read

אֵין כֶּסֶף בְּאֹהֶל:	There is no silver in the tent.
אֵין זָהָב בְּעִיר:	There is no gold in the town.
יש נְחֹשֶׁת בְּהַיְכָל:	There is bronze in the temple.
יש בַּרְזֶל בְּהַר:	There is iron in the hill country.
אֵין לְכֹהֵן זֶבַח:	The priest has no sacrifice.
יש זֶבַח עַל־הַמִּזְבֵּחַ:	There is a sacrifice on the altar.
הָיָה דָוִד יֹשֵׁב עַל־הַכִּסֵּא וְאֵין לוֹ זָהָב בְּהַיְכָלוֹ:	There was David sitting on the throne, but he had no gold in his palace.

9.3 יש 'there is, there was' יש-לו 'he has, he had'

There is no word in Hebrew exactly equivalent to 'he has'. Note some of the ways that ideas of being and possessing can be expressed in Hebrew, using ל 'to', הִיָּה 'there is', יֵשׁ 'there is', אֵין 'there isn't', לֹא 'not' and אֲשֶׁר 'which, who'.

Because the time reference of a Hebrew sentence can often only be known from its context, in these short examples in Hebrew, there will be some where we could use 'is' or 'was', 'has' or 'had' in our translation.

Hebrew	Literal English	English
יֵשׁ לִי זָהָב	there is to me gold	I have some gold.
אֵין לִי נְחֹשֶׁת	there is not to me bronze	I haven't got any bronze.
כָּל-אֲשֶׁר יֵשׁ-לוֹ	all that which was to him	All his possessions
כָּל-אֲשֶׁר-לוֹ	all that which to him	All his possessions
וַיְהִי לְפִנְנָה יְלָדִים	and there was to Peninnah children	Peninnah had children.
וַיִּלְחֶנֶה אֵין יְלָדִים	and to Hannah there were not children	But Hannah had no children.
הֲלֹא לָהּ בָּנוֹת	not to her daughters?	Hasn't she got daughters?
הִיָּתָה לוֹ אִשָּׁה	there was to him a wife	He had a wife.
יִהְיֶה לָּהּ אִישׁ	there will be to her a husband	She will have a husband.
יֵשׁ לְכֹהֵן מִזְבֵּחַ	there is to the priest an altar	The priest has an altar.
וְלוֹ שְׁתֵּי נָשִׁים	and to him two wives	He had two wives.
לֹא בָרוּחַ יְהוָה	not in the wind the Lord	The Lord was not in the wind.
לֹא בְאֵשׁ יְהוָה	not in the fire the Lord	The Lord was not in the fire.
עִמָּנוּ אֵל	with us God	God is with us.
אֲנֹכִי אֵל וְאֵין עוֹד	I God and there is not other	I am God, there is no other.
אֵלֵהִים וְאֶפְסֵם כְּמוֹנִי	God and none like me.	I am God and there is no one like me.

9.4 Read

א היום 1 Today

עמי הכהן ואין לו
זבח על-המזבח וְלֹא
זָהָב וְכֶסֶף וְגַם לָדָב
בְּרֹזֶל וּנְחָשֶׁת בְּעִיר:
אין לנו אהל בַּשָּׂדֶה
וְיֵשׁ לָנוּ בֵּית בְּעִיר
הֲיֵשׁ לָהֶם בָּתִּים בְּעִיר:
לֹא בְּהַר יְהוָה
לֹא בַּשָּׂדֶה יְהוָה
לֹא בְּעִיר יְהוָה
לֹא בְּהִיכָל יְהוָה כִּי הוּא
גָּדֹל וּבָרָא אֶת-כָּל-הָאָרֶץ:

The priest is with me, but he has no sacrifice on the altar; but I have gold and silver and also you have iron and bronze in the city. We do not have a tent in the field, but we have a house in the city. Do they have houses in the city? The Lord is not in the hill country, the Lord is not in the plain, the Lord is not in the city nor in the temple, for he is great and he created the whole earth.

ב בימי דוד 2 In the time of David

אהל הָיָה לְדָוִד בְּעִירוֹ וְאִין
לוֹ הִיכָל: יֵשׁ לוֹ זָהָב וְכֶסֶף
וּנְחָשֶׁת וּבְרֹזֶל וַיִּשְׁלַח דָּוִד
וַיִּקְרָא לְשֹׁלֹמֹה וַיֵּצֵא
שֹׁלֹמֹה וַיַּעַל אֶל-הָעִיר
וַיָּבֹא לִפְנֵי הַמֶּלֶךְ בְּבֵיתוֹ:
וַיֹּאמֶר דָּוִד לְשֹׁלֹמֹה בְּנִי
הִנֵּה נָתַתִּי לָךְ
אֶת-כָּל-אֲשֶׁר יֵשׁ-לִי
לְהִיכָל אֱלֹהֵי יִשְׂרָאֵל:

David had a tent in his city but he did not have a temple. He had gold and silver and bronze and iron; so David sent and called Solomon. Solomon went out and went up into the city and went in before the king in his house. Then David said to his son Solomon, 'See, I have given to you all that I have for the temple of the God of Israel.'

9.5 **אָנְכִי** I **מִמֶּנִּי** from me **כְּמוֹנִי** like me

You have already seen **אָנְכִי** and **אָנִי** which mean 'I', and you know the forms of **לְ** with personal pronoun suffixes (3.10). Now note how suffixes are added to **מִן** 'from' and to **כְּ** or **כְּמוֹ** 'like'.

אָנְכִי I	מִן from	לְ to	כְּ like or כְּמוֹ
אָנִי or אָנְכִי I, me	מִמֶּנִּי from me	לִי	כְּמוֹנִי like me
אַתָּה you (m)	מִמְּךָ from you	לְךָ	כְּמוֹךָ like you
אַתְּ you (f)	מִמְּךָ from you	לְךָ	כְּמוֹךָ like you
הוא he	מִמּוֹנוֹ from him	לוֹ	כְּמוֹהוּ like him, like it
היא she	מִמּוֹנֶיהָ from her	לָהּ	כְּמוֹהָ like her, like it
אֲנַחְנוּ or בְּחָנוּ we, us	מִמֶּנּוּ from us	לָנוּ	כְּמוֹנוּ like us
אַתֶּם you (m.c)	מִמְּכֶם from you	לְכֶם	כְּכֶם like you
אַתְּנָה or אַתְּןָ you (f)	מִמְּכֶן from you	לְכֶן	כְּכֶן like you
הֵם or הֵנָּה they	מִמֶּהֶם from them	לָהֶם	כְּהֵם like them
הֵנָּה they (f)	מִמֶּהֶנָּה from or מִהֵנָּה them	לָהֶן	כְּהֵן like or כְּהֵנָּה them

When personal suffixes are added to **אֵין** 'there is not', **עוֹד** 'still' and **הִנֵּה** 'behold', their forms are similar to those of **מִמֶּנִּי** 'from me':

אֵינְנִי I am not **עוֹדִי** or **עוֹדְנִי** I am still **הִנֵּנִי** here I am

Examples:

- Ps 6:9 **סוּרוּ מִמֶּנִּי** Turn away from me.
 Isa 44:7 **וּמִי־כְמוֹנִי** And who is like me?
 1 Sam 3:6 **הִנְנִי כִי קָרָאתָ לִי** Here am I, for you called me.
 Ps 139:18 **עוֹדִי עִמָּךְ** I am still with you.
 Lam 5:7 **אֲבֹתֵינוּ חָטְאוּ וְאֵינָם** Our forefathers sinned, and they are not.

9.6 Read these sentences

- גְּדֹלָהּ הָעִיר The city is great,
אֵין עִיר כְּמוֹהָ: there is not a city like it.
גְּדֹל אַתָּה You are great,
אֵין כְּמוֹךָ אֱלֹהִים: there is no god like you.
חֲכָמִים אֲנַחְנוּ מֵהֵם: We are wiser than they are.
כְּסִיל הַכֹּהֵן מִמֶּךָ: The priest is more foolish than you.
מִי כְמוֹנוּ וּמִי כְכֶם: Who is like us and who is like you?
מִי כְמוֹךָ יְהוָה כִּי אֵין Who is like you, Lord? For there is
כְּמוֹךָ אֱלֹהִים no god like you
בְּשָׁמַיִם וְעַל הָאָרֶץ: in heaven or on the earth.
קָרָא אֹתִי יְהוָה The Lord called me,
וְאָמַר הִנְנִי: and I said, 'Here I am.'
וַיֹּאמֶר הָאִישׁ לְךָ מִמֶּנִּי וְשׁוּב Then the man said, 'Go from me and return
אֶל-בַּיִת הַכֹּהֵן אֲשֶׁר בְּעִיר: to the house of the priest which is in the
city.'
הֲלֹא אֲנִי גֶדוֹל מִמֶּךָ 'Am I not older than you are,
וְלֹא הֵמָּה קְטַנִּים מִמֶּנָּה: and are not they younger than she is?
הֲלֹא אַתָּן טוֹבוֹת מֵהֵנָּה: Are you not better than those women?'
אַתָּה הָאֱלֹהִים טוֹב וְחָכָם You, O God, are good and wise,
כִּי לְעוֹלָם חַסְדֶּךָ for your mercy is forever
וּלְעוֹלָם צְדָקֹתֶיךָ: and your righteousness is forever.
אֲנִי בְּבֵיתוֹ I am not in his house
וְעוֹדְכֶם בְּהִיכָל: but you are still in the temple.

9.7 Words

מִי	who? which?	מָה or מַה or מֵה	what? how—!
	whoever		
אֶת־מִי	whom?	לְמָה or לָמָה	why?
לְמִי	to whom?	בְּמָה or בַּמָּה	by what means? how?
מִמֵּי	from whom?	כַּמָּה	how much? how many!
אֵי or אִיָּה	where?	אָנָּה	where to?
אֵי־מֵזָה	where from?	מָתַי	when?
אֵיךְ or אִיכָּה	how?	עַד־מָתַי or עַד־מָה	how long? till when?

Examples:

מִי יִבְטַח בַּיהוָה	Who will trust in the Lord?	מַה־זֶּה	What is this?
מִי לַיהוָה	Whoever is for the Lord,	מַה־שְּׁמוֹ	What is his name?
לֵךְ אֵלַי	come to me.	מַה־עָשָׂה	What has he done?
לְמִי תֵילֵד הַזֶּה	Whose is this boy?	מַה־אָנִי	What am I?
מִמֵּי הַחֶרֶב	Who is the sword from?	לְמָה עָזַבְתָּנִי	Why have you abandoned me?
אֵיךָ אֱלֹהֶיךָ	Where is your God?	מָתַי אָבוֹא	When shall I come?
אֵיכָּה יָדַע־אֵל	How does God know?	בְּמָה אֲדַע	How shall I know?
אֶת־מִי אֲשַׁלַּח	Whom shall I send?	מַה־גָּדֹל	How great!
הֲגַר אֵי־מֵזָה בָּאת וְאָנָּה תֵלְכִי	Hagar, where have you come from and where are you going?		

For more on questions see page 172 (14.10.5).

9.8 Read

א 1

וַיֹּאמֶר גֵּיחֲזִי עֶבֶד-אֱלִישָׁע Then Gehazi, Elisha's servant, said
לְשֻׁנְמִית הַזֹּאת הַשָּׁלוֹם לָךְ to this Shunamite woman, 'Are you well?
הַשָּׁלוֹם לְאִשְׁךָ הַשָּׁלוֹם לְיָלְדֶךָ: Is your husband well? Is the child well?'
וַתֹּאמֶר שָׁלוֹם וְאֱלִישָׁע She said, 'We are well.' Now Elisha
בָּא וַתֹּאמֶר had come, so she said
אֵלָיו מָה-עָשִׂיתָ to him, 'What have you done?'
עַד-מָתַי תַּעֲשֶׂה לִּי רָע: How long will you do evil to me?'

ב 2

וַיִּקְרָא אֱלֹהִים אֶל-יוֹנָה אֱלֹהִים Then God called to Jonah.
וַיֹּאמֶר אֵלָיו יוֹנָה קוּם He said to him, 'Jonah, set off,
לֵךְ מֵאֶרֶצְךָ וּמִבֵּית אָבִיךָ go from your country and from your
father's home.
לֵךְ-לָךְ אֶל-נִיְנְוֵה הָעִיר הַגְּדֹלָה Go to the great city of Nineveh,
וּקְרָא אֵלֶיהָ אֶת-כָּל-אֲשֶׁר and preach to it all that
אֶדְבַר אֵלֶיךָ: וַיַּעַן הַנְּבִיא I shall say to you.' The prophet replied:
וַיֹּאמֶר מָה-אֲנִי וְלָמָּה שְׁלַחְתָּנִי he said, 'What am I? Why do you send
me?'
וַיִּקָּם יוֹנָה וַיֵּרֵד Then Jonah set out. He went down to
יֹפּוֹ וַיֵּלֶךְ תַּרְשִׁישָׁה Joppa and headed for Tarshish,
מִלִּפְנֵי יְהוָה: away from the Lord.

9.9 Read Jonah 1:1-3 and 3:1-4

1:1-3 Jonah, called to preach in Nineveh, sets off for Tarshish

2 עָלֶיהָ 'against it, to it' כִּי that (declare to it that...)

רָעָתָם 'their wickedness': רָעָה 'evil'

לְפָנַי 'before me': פָּנִים 'face, presence'. Construct פָּנַי 'face of':

לְפָנַי 'before, in the presence of'

לְפָנַי or לְפָנַי 'before me, into my presence'.

3 לְבָרַח 'to flee': בָּרַח 'he fled, he ran away'

מִלִּפְנֵי 'from before': when a servant or court official 'stood before' a king, it was to serve him (See Dan 1:5, and 17.5.4). Jonah was seeking to escape from serving the Lord.

יָפוּ 'Joppa, Jaffa' אֲנִיָּה 'ship, boat' בָּאָה 'going, bound for'
 שְׂכָרָה 'the fare of it': שְׂכָר 'passage money, fare'

3:1–4 Jonah goes to Nineveh

- 1 שְׁנִית 'a second time': שְׁנַיִם 'two, both, a pair' שְׁנִי 'the second'
- 2 הַקְּרִיאָה 'the proclamation, the message': קָרָא 'he called, he preached' דִּבֶּר 'saying, speaking'
- 3 גְּדוֹלָה לְאֱלֹהִים 'exceedingly big, vast': אֱלֹהִים is used idiomatically, for emphasis.
 מַהֲלָךְ 'journey of': מָהַלךְ 'journey, walk' הִלְךָ 'he went'
- 4 וַיִּחַל 'and he began': הִחֵל 'he began' (root חלל)
 אַרְבָּעִים 'forty': אַרְבַּע 'four'
 נִהְפָּכֶת 'being overthrown': הִפִּיךְ 'he turned over, he destroyed'

9.10 Activation

1. In 9.7 highlight the words that indicate questions:

מִי אֵיכָה אָנֹכָה אִי־ אֵיךָ לְמָה מָה מִי and so on.

2. Using the patterns מִי כָכֶם and מָה־אֲנִי and words from 9.5 say in Hebrew:

Who is like you (m p)?—What am I?—What is his name? –

Who is like us?

What is he?—Who is like them (m)?—What are you (f s)? –

Who is like her?

Who is like me?—Who is like you (m s)?

3. Using the pattern מָה־טוֹב 'How good!' say in Hebrew:

How good!—How small!—How foolish!—How great!

4. Proverb מִשְׁלַל from Proverbs 6:20 and 23

נִצֵּר בְּנֵי מִצְוַת אָבִיךָ Observe, my son, the commandment of your father

וְאַל־תִּשְׁטַשׁ תּוֹרַת אִמְךָ and do not reject the teaching of your mother;

כִּי נֵר מִצְוָה for the commandment is a lamp,

וְתוֹרָה אֹרֶךְ and the teaching is enlightenment.

5. Wordsearch

	ו	ה	ד	ג	ב	א	
1	י	ח	ק	ר	י	ל	
2	ץ	ע	ב	ה	מ	ב	
3	ר	ב	ר	ה	ת	ש	
4	א	ד	ק	פ	י	ר	
5	ו	ד	ב	ל	כ	א	
6	ם	ד	א	ך	ר	ד	

כֹּרֶן corn
 אֵיפה where?
 מִי who? whoever
 קָרַב he came near
 קָבַץ he gathered together
 שָׁתָה he drank
 קַבֵּץ Gather!
 קָחִי Take! (f s)
 אָכַל he ate
 מָת he died
 רָץ he ran
 בָּא he came in
 לָבַשׁ he clothed, he put on
 מָתִי I died
 רָאוּ they saw
 לָמָה why?
 כָּלָב dog
 קָבַר he buried

פָּקַד he visited...
 פֹּה here
 מַה what
 קָרַב Come near!
 שָׁמַר he kept, he guarded
 שָׁתָה Drink!
 שָׁמַר Keep!
 קַח Take!
 אָכַל Eat!
 שֵׁב Sit down!
 לֵךְ Go!
 יָרַדֵּךְ Go down! (p)
 כִּפַּר he covered, he atoned for
 יָמַת let him die
 חַי alive
 רַב multitude
 פָּקַד Visit!
 רֵעִי my shepherd

בְּמָה high place
 רָשׁ poor
 אוֹ or
 קִדְמָה in front of, east
 בְּדֵר separation, part
 כָּל every, all
 דֶּרֶךְ generation, age
 בַּת daughter
 דֶּד beloved person, uncle
 לְבַדּוֹ on its own, by himself

פֶּה mouth
 מַתִּי when?
 עֶבֶד servant
 רַבִּב it became abundant
 בְּמָה how?
 לֵב heart
 חֵץ arrow
 בָּקָר cattle
 דֶּרֶךְ way, road
 עֵץ tree, wood
 הַר hill, mountain
 יָרֵק green, greenness
 אֶרֶץ land, earth
 אָדָם man
 רַב many
 קֶבֶר tomb
 רֵעִי my friend

6. Sing מְה־אֲדִיר שְׁמֶךָ.

See Psalm 8:1 (Heb 8:2). Sing to the tune *Buinessan*.

מְה־אֲדִיר שְׁמֶךָ How majestic (is) your name
בְּכָל־הָאָרֶץ in all the world,
מְה־אֲדִיר שְׁמֶךָ how majestic (is) your name,
אֱלֹהֵינוּ our Lord.
נָתַתָּ הַהוֹדָה You have set your glory
עַל־הַשָּׁמַיִם above the heavens;
מְה־אֲדִיר שְׁמֶךָ how majestic is your name,
אֱלֹהֵינוּ our God.

אֲדִיר 'great, powerful, majestic, splendid, glorious'

הוֹדָה 'glory, majesty, renown; ornament'

שֵׁם 'name' שְׁמֶךָ 'your name (name of you)'

נָתַן 'he gave, he set, he appointed'

7. Before you start lesson 10, review 7.12.2.

שְׁמַע listen! לֵךְ go!

10.1 Commands and requests

In 7.12.2 you saw some of the most common words and forms used to give a command or make a request. These forms, like שְׁמַע 'listen!' שְׁלַח 'send!' תֵּן 'give!' קוּם 'arise, get up!' לֵךְ 'go!', are called imperative.

Notice that imperative forms always begin with a root letter. They have no prefixes. Compare:

תִּקְטַל you will kill	תֹּאמַר you will say	תֵּלֵךְ you will go
קַטַּל kill!	אָמַר say!	לֵךְ go!

Note in 7.12.2 the ending י which indicates feminine singular
 ך which indicates masculine or common plural
 ךָ which indicates feminine plural.

The first vowel of an imperative is often short. When the stem begins with ה, י, or נ the initial letter is lost in the imperative; so from יֵשֶׁב הַלֵּךְ and נָתַן we get:

לֵךְ Go! שֵׁב Sit! תֵּן Give!

Imperative forms are used for demands, requests and invitations, as well as for commands:

Gen 24:18 שְׁתֵּה אֲדֹנָי 'Drink, sir.' or, 'Please drink, sir.'

Gen 24:31 וַיֹּאמֶר בּוֹא 'Come', he said.

Deut 6:4-5 שְׁמַע יִשְׂרָאֵל Listen Israel...

וְאַהַבְתָּ אֶת יְהוָה Love the Lord (or You must love...)

Jer 11:2 שְׁמַעוּ אֶת־דְּבָרַי Hear the terms of

הַבְּרִית הַזֹּאת this covenant

וְדַבַּרְתֶּם and speak them...

10.2 Read, noting the imperatives, and also these words:

קָבַץ he gathered בָּחַר he chose עָבַד he served, he worshipped
תָּפַשׁ he seized הִרְאָה be seen, appear! is from רָאָה he saw
בְּעֵינֵיכֶם in your eyes, in your opinion: בְּ 'in' and עֵינַיִם 'eyes'
Note the area of meaning of רַב: many, much, great.

Elijah and Ahab

וַיְהִי בִימֵי אַחָאָב הַמֶּלֶךְ In the days of king Ahab,
וַיְדַבֵּר-יְהוָה הָיָה אֵל- the word of the Lord came to
אֵלֵיהוּ לֵאמֹר לֵךְ מִזֶּה Elijah saying, 'Go from this place
וְשֵׁב בְּנַחַל כְּרִית' and stay by the stream of Kerith.'
וַיֵּלֶךְ וַיֵּשֶׁב בְּנַחַל כְּרִית: So he went and settled by the stream of
Kerith.
וַיְהִי יָמִים רַבִּים וַיְדַבֵּר- Quite a long while later the word of
יְהוָה הָיָה אֵל-אֵלֵיהוּ שֵׁנִית the Lord came to Elijah a second time
לֵאמֹר לֵךְ הִרְאָה אֵל-אַחָאָב to say, 'Go, appear before Ahab.
לֵךְ אָמַר אֵלָיו שְׁלַח קָבַץ Go and say to him, "Send and gather
אֵלַי אֶת-כָּל-יִשְׂרָאֵל אֶל-הַר all Israel to me to Mount
הַכְּרִמָּל וַיִּקְבֹּץ אֹתָם: Carmel." So he gathered them,
וַיֹּאמֶר אֵלֵיהוּ עֲבֹדוּ אֶת-יְהוָה and Elijah said, 'Serve the Lord.
וְאִם רַע בְּעֵינֵיכֶם לְעָבֹד But if it does not please you to serve
אֶת-יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם the Lord, choose for yourselves today
אֶת-מִי תַעֲבֹדוּ: וַיֹּאמֶר whom you will serve.' He said,
אִם יְהוָה הָאֱלֹהִים לָכוּ אַחֲרָיו 'If the Lord is God, go after him,
וְאִם-הַבַּעַל לָכוּ אַחֲרָיו but if Ba'al, follow him.
וְאֲנִכִי וּבֵיתִי נַעֲבֹד אֶת-יְהוָה But I and my family will serve the Lord.'
וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים: They said, 'The Lord, he is the (true) God.'
וַיֹּאמֶר אֵלֵיהוּ לָהֶם תִּפְשׁוּ Then Elijah said to them, 'Seize
אֶת-נְבִיאֵי הַבַּעַל וַיֹּאמֶר the prophets of Ba'al.' And he said
לְאַחָאָב עֲלֵה אֵכֵל וּשְׁתֵּה to Ahab, 'Go up, eat and drink,
כִּי רַב מְמַךְ הַדֶּרֶךְ: for the journey is too great for you.'

(The vocabulary of this reading passage is from Josh 24 and 1 Kgs 17–19.)

10.3 שְׁמֹרָה 'Keep!' (šōmrā): masculine singular imperative + הָ

Compare:

- (a) שְׁמֹר keep! שְׁמַע listen! קוּם get up! תֵּן give!
 (b) שְׁמֹרָה keep! שְׁמַעָה listen! קוּמָה get up! תֵּנָה give!

The (a) forms are normal imperative forms.

The (b) forms have an added הָ

When הָ is added to the imperative (m.s.), it often indicates that the command or entreaty is urgent or the demand pressing:

1 Kgs 21:2 תֵּנָה־לִּי אֶת־כַּרְמִי Give me your vineyard!

Num 11:13 תֵּנָה־לָּנוּ בָּשָׂר Give us meat!

Ps 86:16 תֵּנָה עֲזָרָה לְעַבְדְּךָ Give your protection to your servant!

Forms of the imperative with the added הָ are commonly called the emphatic imperative.

10.4 Words

בָּשָׂר	meat, flesh, person	לֶחֶם	grain, bread, food	רָאָה	he saw...
דֶּרֶךְ	journey, road, way of life	נָעַר	boy, servant	מַיִם	water
אָכַל	he ate...	נַעֲרָה	girl, maid	שָׁתָה	he drank
לֶאֱכֹל	to eat	מְעַט	a little, a few	לְשָׁתוֹת	to drink
		מָקוֹם	place	פֹּה	here

Read:

בַּבֹּקֶר הָיָה הָאִישׁ בְּדֶרֶךְ	In the morning the man was on the
	(his) journey,
וְאֵין לֶחֶם בְּיָדוֹ	and he had no bread with him
	(in his hand)
וְאֵין לוֹ מַיִם:	and he had no water.
וַיֵּרָא אֶת־הַנָּעַר	He saw a boy
וַיֹּאמֶר אֵלָיו מַה־שְּׁמֶךָ	and said to him, 'What is your name?'
וַיֹּאמֶר יַעֲקֹב:	'Jacob', he replied.
וַיֹּאמֶר לַנָּעַר תֵּנָה־לִּי	Then he said to the boy, 'Give me

מֵעֵט מַיִם לְשָׁתוֹת	a little water to drink
וּמֵעֵט בָּשָׂר לְאָכֹל	and a little meat to eat.’
וַיִּתֵּן לְאִישׁ וַיֹּאמֶר	So he gave to the man, and said,
שְׁתֵּה אֲרוֹנִי וְאָכְלָה בָּשָׂר:	‘Drink, sir, and eat meat.’
וַיֵּשֶׁב וַיֹּאכַל וַיִּשְׁתַּ	So he sat and ate and drank;
וַיָּקָם וַיֵּלֶךְ לְדַרְכּוֹ:	then he got up and went on his way.
וַיְהִי בְעֶרְבַּי וַיֵּרָא נַעֲרָה	Then in the evening he saw a girl
וַיֹּאמֶר לָהּ תְּנִי־נָא לִי	and said to her, ‘Please give me
מֵעֵט לֶחֶם וְאָכַל וְאָשׁוּב	a little bread and I will eat and return
לְבֵיתִי: וַתֹּאמֶר אֵלָיו	to my home.’ She said to him,
בְּדִבְרֵי יְהוָה	by the word of the Lord,
לֹא־תֹאכַל לֶחֶם בַּמָּקוֹם הַזֶּה	‘You must not eat bread in this place,
לֹא־תִשְׁתֶּה פֹה מַיִם	you must not drink water here.
לֹא־תָשׁוּב	You must not return
לְלֶכֶת בַּדֶּרֶךְ אֲשֶׁר הָלַכְתָּ בָּהּ:	to go by the way by which you came.’

10.5 שְׁמֹר־נָא (*šmōr-nā*) ‘Please keep!’ ‘Keep!’

שְׁמַע־נָא ‘Please listen!’

Note:

- (a) שְׁמֹר־נָא אֶת־מִצְוֹתַי Keep my commandments!
 (b) שְׁמַע־נָא לִי Please listen to me!

When **נָא** is added (a) to an imperative, or (b) to an emphatic imperative, it usually makes it more polite. But there are some occasions when it seems to express emotion or feeling. The particular emotion or feeling must be judged from the context:

Gen 24:14	הֲטִי־נָא כַדָּיָךְ	Please lower your jar. (a polite request)
Jonah 1:8	הַגִּידֵה־נָא לָנוּ	Declare to us! Tell us! (an urgent request)
Jonah 4:3	קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי	Take my life from me. (a petulant demand)

10.6 יִשְׁמֹר let him keep אַל-תִּשְׁמֹר do not keep

Compare:

- | | | | | | | |
|-----|---------------|-------------------------------|---------------|-------------------|----------|-----------------|
| (a) | שְׁמֹר | Keep! | שְׁמַע | Listen! | תֵּן | Give! |
| (b) | יִשְׁמֹר | Let him keep,
he must keep | יִשְׁמַע | Let him
listen | יִתֵּן | Let him
give |
| (c) | אַל-תִּשְׁמֹר | Do not keep | אַל-תִּשְׁמַע | Do not
listen | אַל-תֵּן | Do not
give |

The (a) forms are imperative, so: שְׁמֹר 'Keep!'

The (b) forms have a prefix י which indicates 'he', so:

יִשְׁמֹר 'Let him keep', or 'He must keep'.

The (c) forms have a prefix אַל which indicates 'you', so:

אַל-תִּשְׁמֹר 'Do not keep' (addressed to one person)

אַל-תִּשְׁמְרוּ 'Do not keep' (addressed to more than one).

These forms in (b) and (c) are commonly called *jussive*.

Note that in most instances jussive forms are the same as imperfective forms. So it is only from the context that we can tell whether יִתֵּן means 'he will give', 'he was giving ...' (imperfective), or if it is jussive and means, 'let him give, he must give ...'

With ordinary forms of the verb, the negative is לֹא 'not'.

With jussive forms, the negative is אַל 'not'. So:

Prov 6:4 אַל-תִּתֵּן שְׁנָה לְעֵינֶיךָ Do not give sleep to your eyes!

Prov 4:27 אַל-תִּטְ-יָמִין וְשִׁמְאוֹל Do not turn aside to the right or to the left.

נָטָה 'he turned aside': נ and ה are both weak letters.

In תִּטְ both have disappeared. Compare וַיִּטְ 'and he turned aside'.

10.7 Words

אָדָם man, mankind, people	טָעַם he tasted...
בָּקָר cattle, cows, herd	הִתְכַּסֶּה he wrapped himself, he was covered
צֹאן sheep, flock	בְּהֵמָה beast, animal
רָעָה he fed a flock; he grazed	בְּחִזְקָה with strength, fervently
חַי alive חַיִּים life	אִישׁ man, anyone, each one
מָוֶת death מוֹת death of	מְאוּמָה anything, something
שָׂקִים sackcloth	

Read:

A fast is proclaimed in Nineveh.

וַיִּקְרָא הַמֶּלֶךְ בְּנִינְוֶה	So the king made a proclamation in Nineveh
לֵאמֹר הָאָדָם וְהַבְּהֵמָה	saying, 'People and (their) animals,
הַבָּקָר וְהַצֹּאן אֵלֵי טָעֲמוּ	cattle and sheep, are not to taste
מְאוּמָה אֶל־יָרְעוּ	anything, they must not graze
וַיָּשֻׁבוּ אֶל־יִשְׁתֵּי	nor drink water.
וַיִּתְכַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה	Let people and animals be covered with sackcloth.
וַיִּקְרְאוּ אֶל־אֱלֹהִים	Let people call on God
בְּחִזְקָה וַיָּשֻׁבוּ אִישׁ	fervently, and let them each turn
מִדְרָכּוֹ: וַיָּשֻׁבוּ אִישׁ	from his way.' So they turned each
מִדְרָכּוֹ וַיִּרְא אֱלֹהִים	from his evil way and God saw,
וְלֹא עָשָׂה לָהֶם רָעָה	and he did not do harm to them,
וַיֹּאמֶר יוֹנָה קַח־נָא אֶת־נַפְשִׁי	but Jonah said, 'Take away my life,
כִּי טוֹב מוֹתִי מִחַיִּי	for my death would be better than my life.'

10.8 אֲשַׁמְרָה 'Let me keep!' 'I will keep' נִשְׁמְרָה 'Let us keep!'

Note the א which indicates 'I' and the נ which indicates 'we'.

Compare:

- (a) אֲשַׁמְרָה אֶת־הַמִּצְוָה I will keep the commandment.
 (b) אֲשַׁמְרָה אֶת־הַמִּצְוָה Let me keep the commandment.

(a) נשמר את־בריתו We will keep his covenant.

(b) נשמרה את־בריתו Let us keep his covenant.

In the (a) sentences an imperfective form of the verb is used.

In the (b) sentences הָּ has been added to the verbal form. This הָּ indicates desire, exhortation or intention:

1 Kgs 21:2 אֶתְנֶהֱ לְךָ כֶּסֶף Let me give you silver.

Hos 6:1 וְנָשׁוּבָה אֶל־יְהוָה Let us return to the Lord.

Jonah 1:7 וְנִפְּלָה גּוֹרְלוֹת Let us cast lots.

Jonah 1:14 אַל־נָא נִאֲבָדָה Do not let us perish!

but Jonah 3:9 וְלֹא נִאֲבָד and we shall not perish.

These forms for ‘I’ and ‘we’ with the added הָּ expressing desire, intention or encouragement are commonly called Cohortative.

Note that occasionally הָּ is added to verb forms with a prefixed –א ‘I’ or –נ ‘we’ that make statements about past action:

Judg 6:9 וְאַתְּנֶהֱ לָכֶם and I gave to you

Ps 66:6 שָׂם נִשְׂמְחָה בּוֹ there we rejoiced in him.

10.9 אַל־תִּגְנוֹב ‘Don’t steal’ לֹא תִגְנוֹב ‘thou shalt not steal’

Compare:

(a) גָּנַב he stole... יִגְנוֹב he will steal...

(b) גָּנַבְתָּ you stole... תִּגְנוֹב you will steal...

(c) גָּנַב steal!

(d) אַל־תִּגְנוֹב Do not steal!

(e) לֹא תִגְנוֹב you shall not steal! Never steal!

(d) אַל־תִּגְנוֹב is an example of the most usual way to tell someone not to do something, or to stop doing it (אַל with the jussive).

(e) לֹא תִגְנוֹב is an example of a serious command not to do something; it is common where commands are given by God (לֹא with the imperfective).

So in Exodus 20:13–15:

לֹא תִרְצַח Do not commit murder.

לֹא תִנְאֹף Do not commit adultery.

לֹא תִגְנוֹב Do not steal.

These are general prohibitions, valid at all times. But in Exodus 3:5 we find a command given to Moses by God:

אל־תִּקְרַב Do not come near.

This is a prohibition given at one particular time—it is not a command never to come near, so אל is used with the jussive.

10.10 Summary of ways to ask, order and prohibit

תֵּן or תֶּן 'Give!'

תֵּן־לִי Give me!	Imperative
תִּנְה־לִי Give me!!	Emphatic imperative
תֵּן־נָא Please give me!	Polite imperative, request
אל־תֵּתֵן־לִי Do not give me!	Jussive + אל
לא־תֵּתֵן־לִי You are not to give me!	Imperfective + לא
נָתַן־תֵּתֵן־לִי You must definitely give me!	Infinitive + Imperfective (lit. To give you shall give)
לֵךְ וְנָתַתָּ לִי Come and give me	Imperative + Perfective with וְ

10.11 Read 1 Kings 21:1–7, Ahab of Samaria and Naboth of Jezreel

- 1 אַחַר after אָצֵל beside, close to, near
בְּרֶם vineyard הַיְכָל palace, temple הַיְכָל palace of
- 2 גַּן garden קָרוֹב near יָרֵק vegetables, herbs תַּחְתָּיו in its place, instead of it (תַּחַת under, instead of)
אִם if מַחִיר price, purchase money
- 3 חָלִילָה לִי מִיהוָה May the Lord forbid me
נַחֲלָה inheritance, property, inherited property
- 4 סָר sullen זָעַף angry שָׁכַב he lay down מִטָּה couch, bed
וַיִּסַּב and he turned away פָּנָיו face
וְלֹא אָכַל and he would not eat
- 5 מַה־זֶּה why? why is it? רוּחַ spirit, wind, temperament
- 6 אוֹ or חָפֵץ willing, liking
- 7 עַתָּה now מְלִיכָה rule, reign, kingship
יָטֵב he is good, he is cheerful: יָטֵב Let it be cheerful.

Note also these punctuation marks which show how the Masoretes considered words should be grouped and verses divided:

1. In the last word of each verse you will find a mark [◌] under the first (or only) consonant of the accented syllable. Note the last words of verses 2, 3 and 4:

זֶה this לְךָ to you לֶחֶם food, bread

The syllable that has the punctuation mark is often lengthened or a little altered: so the last word of 21:4 is not לֶחֶם but לֶחֶם־, and the last word of 21:3 is not לְךָ but לְךָ־ (remember that in Hebrew it is the consonants that indicate the basic meaning, not the vowels). This punctuation mark, or accent, is called *Silluq*. It is always followed by : which marks the end of the verse. : is called *Soph Pasuq*.

2. The major punctuation mark that divides a verse into two parts is [◌].

Notice in 21:2 מִמְּנֵי
 21:3 אֶל־אֶחָאֵב
 21:4 אֲבוֹתַי

This punctuation mark is called *Athnah*. Like *Silluq* it may mark a lengthened syllable.

Compare:

שָׁמַר he kept	שָׁמַר	לְךָ to you (m.s)	לְךָ
אֲנִי I	אֲנִי	אֶתָּה you (m.s)	אֶתָּה
חֲלִי sickness	חֲלִי	מַה־שְׁמֶךָ What is your name?	מַה־שְׁמֶךָ

3. The commonest minor punctuation mark [◌] is placed above a word. In 21:6 note בְּכֶסֶף . It is called *Zaqeph Qaton*. Sometimes a syllable marked by *Zaqeph Qaton* has a lengthened vowel. For example in Numbers 10:29 we find וְהִטַּבְנוּ לְךָ and we will treat you well (לְךָ instead of לְךָ).

See also Accents, page 333 and Masoretic Text, page 351.

Helping the memory: 5. Interaction with people

Language is primarily a spoken method of communication between people. It is not best learned solely through books. When we learn a language in a form that is no longer spoken, we can still help ourselves by being able to use it and respond to it within a group or classroom situation.

In learning Hebrew, the teacher should be able to get the class to stand, to move, to go out of the room, to turn back, to come in and to sit down.

The class should be able to ask the teacher to get up, go out, come back in and sit down, by saying in unison:

קוּם — לֵךְ — צֵא — שׁוּב — בּוֹא — שֵׁב

or appropriate feminine forms.

Breaks for refreshment, which can be made if they do not exist, will give scope for variations of

אֲכַלּוּ 'eat' and שָׁתוּ 'drink', תִּתְּנָא לִי or תִּתְּנִינָא לִי 'please give me' and תְּנִדָּה 'thanks'.

When a person enters a room, the rest of the class can say:

בְּרוּךְ הַבּוֹא בְּשֵׁם יְהוָה Blessed is the one who comes in the name
of the Lord

or בְּרוּכָה הַבּוֹאָה בְּשֵׁם יְהוָה Blessed is she who comes in the name
of the Lord

Then they may be asked if all is well:

הַשְּׁלוֹם לָךְ or הַשְּׁלוֹם לָהּ

to which the proper response, however bad the situation, is:

שְׁלוֹם (see 2 Kgs 4:26).

When someone is going, the usual way to say good-bye is:

לְהִתְרְאוֹת — 'to seeing each other' (Hithpael infinitive of רָאָה)—*au revoir*.

Or you might say

לֵךְ לְשָׁלוֹם or לֵךְ בְּשָׁלוֹם 'Go in peace' (f לְכִי)
or to a group בְּרַכְתִּי יְהוָה אֲלֵיכֶם 'The blessing of the Lord to you'.

If you greet your friends in a moment of excitement with 'Give me five!' or 'Give me ten!' try:

תִּתְּנֵנִי חֲמִשָּׁה and תִּתְּנֵנִי עָשָׂר

And when you see someone doing something, wish them success:

בְּהַצְלָחָה

מִסְפָּר number עֵת time
 מִשְׁקָל weight אָרְךְ length

11.1 אֶחָד 'one' אֶחָד עָשָׂר 'eleven'

		Construct forms			
masculine		feminine		masculine	feminine
אֶחָד	one	אֶחָדָה		אֶחָד	אֶחָדָה
שְׁנַיִם	two	שְׁנַיִם		שְׁנַיִם	שְׁנַיִם
שְׁלֹשָׁה	three	שְׁלֹשָׁה		שְׁלֹשָׁה	שְׁלֹשָׁה
אַרְבָּעָה	four	אַרְבָּעָה		אַרְבָּעָה	אַרְבָּעָה
חֲמֵשֶׁה	five	חֲמֵשֶׁה		חֲמֵשֶׁה	חֲמֵשֶׁה
שֵׁשׁ	six	שֵׁשׁ		שֵׁשׁ	שֵׁשׁ
שִׁבְעָה	seven	שִׁבְעָה		שִׁבְעָה	שִׁבְעָה
שְׁמֹנֶה	eight	שְׁמֹנֶה		שְׁמֹנֶה	שְׁמֹנֶה
תְּשֻׁעָה	nine	תְּשֻׁעָה		תְּשֻׁעָה	תְּשֻׁעָה
עָשָׂר	ten	עָשָׂר		עָשָׂר	עָשָׂר

So:

שְׁנַיִם בָּנִים two sons or שְׁנַיִם בָּנִים two sons

שְׁלֹשָׁה יָמִים or שְׁלֹשָׁה יָמִים three days

גְּדֻלֹת אֲבָנִים great stones, stones of

עָשָׂר אַמּוֹת וְאַבְנֵי שְׁמֹנֶה אַמּוֹת ten cubits and stones of eight cubits

בֵּין עֲשָׂרֵת יָמִים every ten days (בֵּין interval, between)

m		f
אֶחָד עֶשֶׂר	} eleven {	אַחַת עֶשְׂרֵה
עֶשְׂתֵּי עָשָׂר		עֶשְׂתֵּי עֶשְׂרֵה
שְׁנַיִם עָשָׂר	} twelve {	שְׁתַּיִם עֶשְׂרֵה
שְׁנֵי עָשָׂר		שְׁתֵּי עֶשְׂרֵה
שְׁלֹשָׁה עָשָׂר	thirteen	שְׁלֹשׁ עֶשְׂרֵה
אַרְבָּעָה עָשָׂר	fourteen	אַרְבַּע עֶשְׂרֵה
חֲמִשָּׁה עָשָׂר	fifteen	חֲמֵשׁ עֶשְׂרֵה
שֵׁשׁ עָשָׂר	sixteen	שֵׁשׁ עֶשְׂרֵה
שִׁבְעָה עָשָׂר	seventeen	שִׁבְעַת עֶשְׂרֵה
שְׁמֹנֶה עָשָׂר	eighteen	שְׁמֹנֶה עֶשְׂרֵה
תִּשְׁעָה עָשָׂר	nineteen	תִּשְׁעַת עֶשְׂרֵה

So:

וַיִּקַּח אֶת־אֶחָד עֶשֶׂר יְלָדָיו and he took his eleven sons,
וְאֶחָד עֶשֶׂר כִּכְבִּים מִשְׁתַּחֲוִים and the eleven stars (were) bowing down
וְאֶחָד עֶשְׂרֵה שָׁנָה מָלַךְ and he reigned (for) eleven years

Note that some words, like שָׁנָה year, are found in the singular after these numbers. Most common are שָׁנָה year, יוֹם day, אִישׁ man, נֶפֶשׁ person, life.

11.2 Words

כִּי אִם	except, but	כֶּבֶשׂ	lamb
רוּשׁ	to be poor:	בָּקָר	oxen
רָשׁ or רָאשׁ	poor	אֶתוֹן	she-ass
צֶמֶד	pair, yoke	כֶּבֶשֶׂה	ewe lamb

Read:

A rich man and a poor man

שְׁנֵי אָנָשִׁים הָיוּ בְּעִיר There were two men in one
אֶחָד עָשִׁיר town. One was rich

וְאֶחָד רָאשׁ לְעֶשֶׂר and one was poor. The rich man had
 הָיָה שִׁבְעָה בָּנִים וְשָׁלֹשׁ seven sons and three
 בָּנוֹת וְאַרְבָּעָה עָשָׂר daughters and fourteen
 גְּמָלִים וְשֵׁשׁ עָשָׂר צִמְדֵי camels and sixteen pairs of
 בָּקָר וְתִשְׁעֵי עֶשְׂרָה אֲתוֹנוֹת oxen and nineteen she-asses;
 וְלָרֵשׁ אֵין־כֵּל כִּי אִם־ but the poor man had nothing except
 כִּבְשָׂה אַחַת קְטָנָה one little ewe lamb.
 וַיֹּאמֶר הָרֵשׁ לְעֶשֶׂר So the poor man said to the rich man,
 תְּנֵה־לִי שְׁמֹנֶת גְּמָלִים 'Give me eight of your camels
 מִגְּמָלֶיךָ וְחֲמֵשׁ אֲתוֹנוֹת and five she-asses.'
 וְלֹא נָתַן לוֹ מֵאִמְרָה But he did not give him anything.

11.3	עֶשְׂרִים	twenty	מֵאָה	hundred	אֶלֶף	thousand
	עֶשְׂרִים	20	מֵאוֹת	200	אֲלָפִים	2,000
	שְׁלֹשִׁים	30	שְׁלֹשׁ מֵאוֹת	300	שְׁלֹשַׁת אֲלָפִים	3,000
	אַרְבָּעִים	40	אַרְבַּע מֵאוֹת	400	אַרְבַּעַת אֲלָפִים	4,000
	חֲמִשִּׁים	50	חֲמֵשׁ מֵאוֹת	500		
	שִׁשִּׁים	60	שֵׁשׁ מֵאוֹת	600	רֶבֶבָה	10,000
	שִׁבְעִים	70	שִׁבְעַת מֵאוֹת	700	רְבוּא or רְבוֹ	
	שְׁמֹנִים	80	שְׁמוֹנֶה מֵאוֹת	800		
	תִּשְׁעִים	90	תִּשְׁעַת מֵאוֹת	900	רְבוּתִים	20,000
	מֵאָה	100	אֶלֶף	1,000		
	מֵאוֹת	hundreds	אֲלָפִים	thousands		

Note:

- Numbers 30–90 are plurals of the unit numbers.
- מֵאָה is feminine, so 300–900 have the appropriate feminine construct form of the unit (11.1 fourth column).
- אֶלֶף is masculine, so 3,000–9,000 have the appropriate masculine construct form of the unit (11.1 third column).

4. With numbers between 20 and 90, when the noun follows the number, the noun may be singular.

Compare:

- (a) שִׁבְעִים עֲרִים seventy asses
 (b) חֲמִשִּׁים צְדִיקִים fifty righteous men
 (c) חֲמִשִּׁים אִישׁ fifty men
 (d) שְׁלֹשׁ שָׁנָה וּשְׁלֹשִׁים שָׁנָה three years and thirty years (33 years)

In (c) and (d) אִישׁ ‘man’ and שָׁנָה ‘year’ are singular.

11.4 שְׁנַיִם two, a pair

Note in 13.1: שְׁנַיִם two, מֵאתַיִם 200 and אֲלָפִים 2,000.

They do not have the usual plural endings יִם or וֹת but the ending יִם. This is a common ending when things are regarded as occurring in pairs. It is called the *dual ending*. Notice these pairs:

singular	dual	plural
יָד hand	יָדַיִם two hands, hands	יָדוֹת directions, times, turns
עֵין eye	עֵינַיִם eyes	(A plural form is used as there are four basic directions—N, S, E and W.)
אָזן ear	אָזְנַיִם ears	
שִׁפָּה lip	שִׁפְתַיִם lips	An altar has four horns, so a plural form is used for them.)
בִּרְךְּ knee	בִּרְכַיִם knees	
רֵגֶל foot, leg	רֵגְלַיִם feet, legs	
קָרְן horn	קָרְנַיִם horns	קָרְנוֹת horns
כַּנָּף wing	כַּנְפַיִם wings	

Some nouns have a dual form, but we cannot be certain why. Notice:

מַיִם water	שָׁמַיִם sky, heavens
יְרוּשָׁלַיִם Jerusalem	מִצְרַיִם Egypt

It is possible that מִצְרַיִם reflects the Egyptian understanding of Egypt as ‘the two lands’. It has been suggested that שָׁמַיִם might be a plural of שָׁמַי, but no such word is known; or that its dual form might reflect an Egyptian word for heaven which was dual in form.

עֵין ‘eye’ should be distinguished from עֵינַיִם ‘spring of water’. With עֵינַיִם ‘eyes’ compare עֵינֹת ‘springs’ and מַיִם עֵינֹת ‘springs of water’.

11.5 Read

א 1. Idols

(based on Ps 115:5-8)

פֶּה-לָהֶם They have a mouth
 וְלֹא יִדְבְּרוּ but they do not
 speak;
 עֵינַיִם לָהֶם they have eyes
 וְלֹא יִרְאוּ but they do not see.
 אָזְנוֹיִם לָהֶם They have ears
 וְלֹא יִשְׁמְעוּ but they do not
 hear;
 אֶף לָהֶם they have a nose
 וְלֹא יִרְיחוּן: but they do not
 smell.
 יָדַיִם לָהֶם They have hands
 וְלֹא יִמְשֹׁן but they do not
 touch;
 רַגְלַיִם לָהֶם they have legs
 וְלֹא יִהַלְכוּ: but they do not
 walk.
 כְּמוֹהֶם יִהְיוּ Like them become
 (or are)
 עֹשִׂיהֶם those who make
 them,
 כָּל אֲשֶׁר- everyone who
 בָּטַח בָּהֶם: is trusting in them.

ב 2. Seraphim

(based on Isa 6:2-5)

כַּנְפִּיִם לְשֶׁרָפִים The Seraphim had
 wings.
 שֵׁשׁ כַּנְפִּיִם לְאֶחָד Each one had six
 wings:
 בְּשְׁתֵּי יָמָיו with two he
 covered
 פָּנָיו וּבְשְׁתֵּי his face, with two
 יָמָיו he covered his legs,
 וּבְשְׁתֵּי יַעֲפֹף: and with two he
 flew.
 וְקָרָא זֶה אֶל-זֶה One called to
 another,
 וְאָמַר קָדוֹשׁ saying, 'Holy,
 קָדוֹשׁ קָדוֹשׁ holy, holy is
 יְהוָה צְבָאוֹת the Lord of hosts;
 כָּל-הָאָרֶץ the whole earth
 מְלֵאָה כְבוֹדוֹ: is full of his glory.'
 וְאָמַר אוֹי-לִי Then I said, 'Woe
 to me,
 כִּי אִישׁ טָמֵא- for a man of
 unclean
 שְׁפָתַי אֲנִכִּי lips I am,
 וּבְתוֹךְ עַם- and among a
 people of
 טָמֵא שְׁפָתַי unclean lips
 אֲנִכִּי יוֹשֵׁב: I am dwelling.'

11.6 ראשון first עשירי tenth פעם one time, once
פעמים times

From 1 to 10 there are special forms to show order:

masculine		feminine	פעם one time, once
ראשון first		ראשונה	פעמים times
שני second		שנית	פעם אחת once
שלישי third		שלישית	פעמים twice
רביעי fourth		רביעית	ארבעתים four times
חמישי fifth		חמישית	מאה פעמים 100 times
ששי sixth		ששית	חמש ידות five times
שביעי seventh		שביעית	<i>Fractions</i>
שמיני eighth		שמינית	חצי half
תשיעי ninth		תשיעית	רבע a quarter
עשירי tenth		עשירית	רביעית a quarter
אחרון last		אחרונה	עשרון a tenth
			עשירית a tenth

ביום השלישי on the third day
 בשנה השלישית in the third year
 בחודש השביעי in the seventh month
 שכנו זה פעמים we could have returned twice

There are no special forms for numbers above 10.

Note:

בשנת שמנה עשרה למלך } in the eighteenth year of the king
 or בשמנה עשרה שנה למלך }

Read 1 Chronicles 2:13–15:

Words: הוליד he begat, fathered בכור first-born, eldest son.

11.7 עת time

עת	time	דור	generation	עד	until; duration, eternity
יום	day	לילה or ליל	night	עד-מה	till when?
ימים	days, period of time, year	ערב	evening	עד-מתי	how long?
שבוע	week	בקר	morning	עוד or עד	still, again
שבת	sabbath	ירח	moon	בעוד	while yet
חודש	month	ירח	month	מעוד	ever since
שנה	year	שמש	sun	עולם	indefinite time (past or future)

When dates are recorded the order is usually: year, month, day; and ב means 'in', 'on', or 'at'. So, for example:

Ezek 1:1

בשלישים שנה ברביעי In the 30th year in the 4th month
בחמשה לחדש on the 5th of the month

Ezek 8:1

בשנה הששית בששי In the sixth year in the sixth month
בחמשה לחדש on the fifth day of the month

Jer 1:2-3

בימי יאשיהו In the time of Josiah...
בשלוש-עשרה שנה in the 13th year
למלכו עד-תם of his reign until the end
עשתי עשרה שנה לצדקיהו of the 11th year of Zedekiah...
בחדש החמישי in the 5th month
(תם to be finished)

Read: בזה he despised יסף he did again מדוע why?

א 1

דברי נתן הנביא אשר The words of the prophet Nathan to
היה דבר יהוה אליו whom the word of the Lord came
בימי דוד בן-ישי in the time of David, Jesse's son,

מֶלֶךְ יִשְׂרָאֵל בְּשָׁלֹשׁ-עֶשְׂרֵה	King of Israel, in the thirteenth
שָׁנָה לְמָלְכוֹ: וַיְהִי	year of his reign. It was
בְּרִבְעִי בַחֲמִשָּׁה לַחֹדֶשׁ	in the fourth month, on the 5th day of the
וְהוּא בְּבֵית דָּוִד וַיְהִי	month, while he was in David's house,
דְּבַר יְהוָה אָלָיו	that the word of the Lord came to him
בַּבֹּקֶר	in the morning:
לֵאמֹר לֵךְ עֲמֹד לִפְנֵי	'Go! Stand before
הַמֶּלֶךְ וְאָמַרְתָּ מַדּוּעַ	the king and say, "Why do you
בְּזִיתָ אֶת-דְּבַר יְהוָה	despise the word of the Lord?
עַד-מָתַי תַּעֲשֶׂה הָרַע	How long will you do what is evil
בְּעֵינָיו: וַיּוֹסֶף יְהוָה	in his eyes?"' The Lord again
דַּבֵּר אֶל-נָתָן בַּיּוֹם	spoke to Nathan on the seventh
הַשְּׁבִיעִי לֵאמֹר: קוּם	day. He said, 'Set off!
לֵךְ אֶל-הַר הָאֱלֹהִים וַיֵּקֶם	Go to the mountain of God.' So he
וַיֵּלֶךְ אַרְבָּעִים יוֹם	set off and went for forty days
וְאַרְבָּעִים לַיְלָה עַד הַר	and forty nights, to Horeb
הָאֱלֹהִים חֲרֵב: וַיֵּשֶׁב שָׁם	the mountain of God. He stayed there
עַד הַשָּׁנָה שֶׁשׁ עֶשְׂרֵה לְמָלְךְ	till the king's sixteenth year
בַּחֹדֶשׁ הַתְּשִׁיעִי: דְּבָרֵי דָוִד	in the ninth month. The affairs of David,
הַרְאִישִׁימִים וְהַאֲחֵרִים הֵלֵא	the early and the later ones, are they
הֵם כְּתוּבִים עַל-דְּבָרֵי	not written in the records
נָתָן הַנָּבִיא:	of the prophet Nathan?

הֵלֵךְ going עֲמָדָת standing יָרַח it shone, it shines, it rises בָּא coming

דָּוִד הֵלֵךְ וְדָוִד בָּא	A generation goes and a generation comes
וְהָאָרֶץ עֲמָדָת לְעַד:	but the earth stands for ever.
וַיֵּרָח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ	The sun rises and the sun sets
וְדְבַר-אֱלֹהֵינוּ יָקוּם לְעוֹלָם	but the word of our God endures for ever,
וּשְׁמוֹ לְעוֹלָם	his name is for ever
וּחֶסֶדוֹ לְדָר וְדָר:	and his love to generation after generation.

לָלֶדֶת to be born לָמוּת to die לְחַשׁוֹת to be silent מִלְחָמָה war

לְכָל־עֵת There is a time for everything:
עַת לָלֶדֶת וְעַת לָמוּת: a time to be born and a time to die,
עַת לְדַבֵּר וְעַת לְחַשׁוֹת a time to speak and a time to be silent,
עַת לְאַהֲבָה וְעַת לְשׂוֹא a time to love and a time to hate,
עַת מִלְחָמָה וְעַת שְׁלוֹם: a time for war and a time for peace.

Past time:

אָמֵשׁ yesterday, קֶדֶם what is before תְּמוֹל־שְׁלֹשׁוֹם in time past
last night
רִאשׁוֹנָה formerly לְפָנִים in earlier times עוֹלָם long ago

Examples:

כִּי־רָחִי קֶדֶם as in months gone by.
הָאֵמִים לְפָנִים יָשְׁבוּ שָׁם in earlier times the Emim lived there.
עַם־עוֹלָם people of long ago.
וְהוּא לֹא־שָׂא לוֹ and he had not been hating him
מִתְמוֹל־שְׁלֹשׁוֹם previously.

Note that the duration of a period of time may be introduced by אֵת

Deut 9:25 וְאֵת־נִפְלַל לְפָנַי יִהְיֶה and I lay prostrate before the Lord
אֵת אַרְבָּעִים יוֹם for forty days.

11.8 מִדּוֹת 'measurements'

מָדַד he measured	מִדָּה measurement	
אָרְךְ length	קִנְיָה reed, 6 cubits about	8'9" (2.65 m)
רֹחַב breadth, width	אַמָּה cubit, forearm	18" (0.5 m)
קוֹמָה height	זֵרֶת span, ½ cubit	9" (23 cms)
עָבִי thickness	טַפַּח or טַפַּח handbreadth	3" (8 cms)
גְּבוּהַ height		

The Hebrew standard cubit was about 17½ inches long. The long cubit, or royal cubit, was 3 inches longer (about 20½ inches)—see Ezekiel 43:13 below.

Example:

1 Kgs 7:26	וְעָבֵי טַפַּח	and its thickness was a handbreadth
1 Sam 17:4	: וְגָבְהוּ שֵׁשׁ אַמּוֹת וְנֹזֶרֶת	his height was six cubits and a span
1 Kgs 6:2	וְהַבַּיִת אֲשֶׁר בָּנָה הַמֶּלֶךְ שְׁלֹמֹה לַיהוָה שְׁשִׁים־אַמָּה אָרְכוֹ וְעֶשְׂרִים רְחֹבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ:	now the temple which king Solomon built for the Lord— its length was sixty cubits, its width twenty and its height thirty cubits.
Ezek 43:13	וְאַלֶּה מְדוֹת הַמִּזְבֵּחַ בְּאַמּוֹת אַמָּה וְאַמָּה וְטַפַּח	These are the measurements of the altar in cubits— the cubit being a cubit and a handbreadth.

Read:

Solomon's temple and its sanctuary (based on 1 Kgs 6)

בָּנָה שְׁלֹמֹה אֶת־בַּיִת־יְהוָה	Solomon built the temple of the Lord.
שְׁשִׁים אַמָּה אָרְכוֹ	It was sixty cubits long,
וְהָאוֹלָם עַל־פְּנֵי הַיֵּכָל	and the portico running across the front of the main hall
הַבַּיִת עֶשְׂרִים אַמָּה אָרְכוֹ	of the temple was twenty cubits long
עֶשֶׂר בְּאַמָּה רְחֹבּוֹ וַיַּעַשׂ	and ten cubits wide. He made
לְבַיִת דְּבִיר וַיִּבֶן אֶת־	a sanctuary for the temple, and he built
קִירוֹת הַדְּבִיר בְּצִלְעוֹת	the walls of the sanctuary with boards
אַרְזִים וַיְצַף אֶת־קִרְקַע	of cedar and covered the floor of
הַבַּיִת בְּצִלְעוֹת בְּרוֹשִׁים	the temple with boards of pine.
וַיַּעַשׂ אֶת־הַדְּבִיר לְתֵת	He made the sanctuary to put
שָׁם אֶת־אֲרוֹן בְּרִית	there the ark of the covenant of
יְהוָה וּלְפָנֵי הַדְּבִיר	the Lord. At the front the sanctuary
עֶשְׂרִים אַמָּה אָרְךָ וְעֶשְׂרִים	was twenty cubits long. It was twenty

אָמָה רַחֵב וְעֶשְׂרִים cubits wide and twenty
אָמָה קוֹמָתוֹ וַיַּצְפֵּהוּ cubits high. He overlaid it with
זָהָב וַיִּצַף אֶת־הַמִּזְבֵּחַ gold and he panelled the altar
אֲרָזִים with cedar.

אֵילָם portico	דְּבִיר sanctuary	אָרוֹן box, chest, ark
קִיר wall	צֶלַע board, plank, panel	אֲרָז cedar
בְּרוֹשׁ cypress, pine	צָפָה he covered, he overlaid	קִרְקַע floor

11.9 שָׁקַל he weighed

weights	shekels	approx. weight	
כֶּכֶר talent	3,000	75 lbs	34 kg
מִנָּה mina or maneh	50	1¼ lbs	0.6 kg
שֶׁקֶל shekel	1	2/5 oz	11.5 gm
בֵּקָע beka	½	1/5 oz	5.8 gm
גֵּרָה gerah	1/20	1/50 oz	0.6 gm

Weights and measures differed at various times and places. As well as the common shekel, there was a royal shekel at just under 13 gm. The temple shekel was equal to a beka, half a shekel, but by Nehemiah's time revaluation made it worth one third of a shekel. Silver was the commonest metal used for payments. Throughout most of the biblical period there was no coinage, so values were expressed by the weight of metal. Weighing was commonly done using a stone marked with the weight.

Gen 23:16 וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן So Abraham weighed out
אֶת־הַכֶּסֶף the silver for Ephron

Gen 43:21 כִּסְפֵנוּ בְּמִשְׁקָלוֹ our silver in its (proper) weight

2 Sam 14:26 מֵאֲתַיִם שֶׁקֶלִים 200 shekels
בְּאֶבֶן הַמִּלְוָה by the king's weighing stone.

11.10 Measures of capacity, eg. for corn and wine

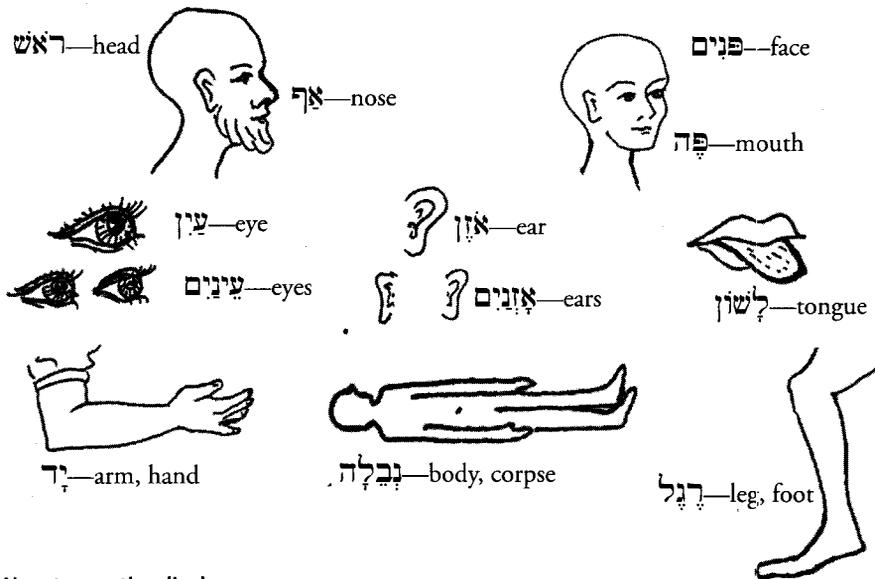
In the table [d] = dry measure, and [l] = liquid measure

	litres		litres
חֹמֶר and כֶּר	220	הַיִּין [l]	3.6
לֶתֶף [d]	110	עֹמֶר [d]	2.2
אִיפָּה [d] בַּת [l]	22	קֶב [d]	1.3
סָאָה [d]	7.3	לֹג	0.3

Helping the memory: 6. Visual display and interaction (body words)

Seeing plus doing helps to fix things in our memory.

Some body words, alive and dead!



Ways to use the display:

1. Copy its parts, larger and better spaced. Use bold colours—red for the nose, as אף also means 'anger'—black for the corpse. Display your pictures where you will see them.
2. Point to your head as you say ראש — lie 'dead' on the floor as you say גבולה. Include others: as you say אזניהם point to your two ears for אזני ears of, and to 'them' for הם. Do the same for words like פיה 'your mouth', ידה 'her arm (hand)'.
3. Use and obey commands, for example:

שִׁלַּח-נָא יָדְךָ וַיַּגַּע רֹאשׁוֹ } Reach out your hand and touch his head!

שִׁים-נָא יָדְךָ תַּחַת יְרֵכְךָ } Put your hand under your thigh!
שִׁמְרֵנָּא יָדְךָ תַּחַת יְרֵכְךָ

שָׁמֹר to keep

שָׁמֹר to keep	שָׁמַר to keep	לְשָׁמֵר
קוּם to rise up	קָוַם to rise up	לְקוּמִים
יֵצֵא to go out	יָצָאת to go out	לְיָצֵאת
הִכְבִּיד to make heavy	הִכְבִּיד to make heavy	לְהִכְבִּיד

12.1 שָׁמֹר to keep... (the act of) keeping

פָּקַד to visit, to come to help...

Examples:

שָׁמֹר תִּשְׁמְרוּן	You must carefully keep
פָּקַד יִפְקַד	He will certainly come to help
שָׁמְעוּ שְׁמוֹעַ	Keep on listening!
אָכַל בֶּשֶׂר	Eating of meat

A form which can usually be translated using 'to' in English is called *infinitive*.

12.2 Infinitive absolute

Infinitives like שָׁמֹר 'to keep', פָּקַד 'to visit', קוּם 'to rise up' and יֵצֵא 'to go out' are called *infinitive absolute*. They are used in various ways.

(a) Before the main verb, an infinitive absolute may be used

(i) to give emphasis to a statement or an instruction:

Deut 7:18	זָכַר תִּזְכֹּר אֶת־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֶיךָ	You must remember what the Lord your God did.
Gen 43:7	שָׂאֵל שְׂאֵל הָאִישׁ לָנוּ	The man asked explicitly about us.
Gen 40:15	כִּי גָנַב גִּנְבֹתִי	For I was forcibly stolen
Exod 13:19	פָּקַד יִפְקַד אֱלֹהִים אֶתְכֶם	God will certainly come to help you.

Deut 6:17 שְׁמוֹר תִּשְׁמְרוּן You must diligently keep
 אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם the commandments of the Lord
 your God.

or, Be sure you keep the commandments of the Lord your God.

(ii) to add an element of doubt or irony to a question:

Gen 37:8 הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ Will you actually be king over us?
 or, Do you really think you will
 reign over us?

Isa 50:2 הַקְּצוֹר קִצְרָה יָדִי Is my arm really too short?

(b) When used after the main verb, the infinitive absolute

(i) may indicate the continuation of an action:

Jer 6:29 לְשׂוֹא צָרַף צָרַף In vain he goes on smelting.

(ii) may add emphasis

Jer 22:10 בָּכוּ בָּכוּ Weep bitterly

Gen 46:4 וְאֲנֹכִי אֶעֱלֶךְ גַּם־עִלָּה and I myself will also bring you up
 (without fail).

In some instances it is difficult to tell whether the infinitive after the main verb indicates continuation or emphasis:

Isa 6:9 שְׁמַעוּ שְׁמַעוּ וְאַל־תִּבְיִנוּ Keep on listening—but don't
 understand! or, However hard you listen,
 you won't understand.

(c) When a verb expressing movement is followed by its own infinitive plus another infinitive, the second infinitive usually indicates an action that is going on while the movement continues

2 Sam 15:30 וְעָלוּ עִלָּה וּבָכָה They went up, weeping as they went up.

When the infinitive of the main verb of movement comes after another infinitive expressing movement, the sentence usually indicates progressive movement:

Gen 12:9 וַיֵּסַע אַבְרָם הַלּוֹךְ וְנֹסֵעַ Abram journeyed by stages.

Gen 8:3 וַיִּשְׁבוּ הַמַּיִם הַלּוֹךְ וְשׁוֹב The waters receded progressively.

(d) *The infinitive absolute is sometimes used for commands*

2 Sam 24:12 הָלוֹךְ וְדַבַּרְתָּ אֶל-דָּוִד Go and say to David...

Deut 5:12 שָׁמֹר אֶת-יוֹם הַשַּׁבָּת Keep the Sabbath day!

(e) *The infinitive absolute is occasionally used instead of a perfective or imperfective form*

Gen 41:43 וַנִּתּוֹן אֹתוֹ Thus he put him in charge
עַל כָּל-אֶרֶץ מִצְרַיִם over the whole land of Egypt.

Exod 8:11 וַהֲכִבֵּד אֶת-לְבוּבוֹ וְלֹא שָׁמַע so he hardened his heart and did
not listen

2 Kgs 4:43 אָכַל וְהוֹתֵר you will eat and have some spare

(f) *The infinitive absolute is used as a verbal noun to indicate a state or action*

Prov 21:16 אָדָם תּוֹעֵה מִדֶּרֶךְ הַשְּׂכֵל A man straying from the way of
prudence

Prov 25:27 אָכַל דְּבֶשֶׁת Eating honey

Isa 22:13 וְהִנֵּה ... הֲרֹג בָּקָר And behold! ... killing of cattle
וְשַׁחַט צֹאן and slaughter of sheep,
אָכַל בָּשָׂר וְשָׁתוּת יַיִן eating of meat and drinking of
wine.

(g) *The infinitive absolute is sometimes used adverbially*

Note רָבָה it became many (or, mighty):

Hiphil infinitive abs הִרְבֵּה much, more than

יָטַב it is good:

Hiphil infinitive abs הִיטִיב or הֵיטֵב well, thoroughly, rightly:

Jonah 4:11 הִרְבֵּה מִשְׁתִּים-עֲשָׂרָה רְבוּ more than 120,000 (12 x 10,000).

Jonah 4:4 הֵהִיטֵב חָרָה לָךְ Are you rightly angry?
or, Are you so angry?

Deut 13:15 וְשָׁאַלְתָּ הֵיטֵב and you must investigate thoroughly

(h) *The infinitive absolute is sometimes used to describe a state or an action, where we might expect a participle*

Jer 22:19 קְבוּרַת חֲמוֹר יִקָּבֵר He will be buried (with) a donkey's burial
סָחֹב וְהִשְׁלָךְ dragged along and dropped down

12.3 Infinitive construct

לְשָׁמַר or שְׁמֹר to keep... לָקוּם or קוּם to rise up...
 לְצֵאתָ or צֵאתָ or לְצֵאתָ to go out

לְשָׁמַר קוּם and לְצֵאתָ are examples of a form of the infinitive that is called *infinitive construct*. Infinitive construct is the most common infinitive. The infinitive construct often has a prefixed לְ 'to': לְשָׁמַר to keep לְשׁוּב to return לְאָמַר to say.

Compare these	construct	and	absolute infinitives
שָׁמַע he heard	שְׁמֹעַ	to hear	שְׁמוֹעַ
דִּבֶּר he spoke	דִּבְרֹה or דִּבְרָה	to speak	דִּבְרָה
נָתַן he gave	נָתַת	to give	נָתוֹן
בָּנָה he built	בְּנוֹת	to build	בְּנָה
יָדַע he knew	יָדַעַת	to know	יָדַעַת
הָיָה it was	הָיִיתָ	to be	הָיָה
קָם he rose up	קוּם	to rise up	קוּם
הִשְׁבִּיעַ he caused to make an oath	הִשְׁבִּיעַ	to cause to make an oath	הִשְׁבִּיעַ

Note that construct forms usually have a shorter vowel than the infinitive absolute. An infinitive construct never has a long ā in the first syllable. An infinitive absolute never has a prefixed לְ. In dictionaries the absolute form is usually given before the construct form of the infinitive (inf). Look up נָתַן הָיָה and יָדַע and note the alternative forms.

12.4 Uses of the infinitive construct

(a) *The infinitive construct is used after verbs like*

הִחֵל he began כָּלָה he finished יָכַל he was able (to)
 יָדַע he knew, he knew how (to), אָבָה he was willing:

Gen 24:8	אם־לא תאבה האשה ללכת אחריך	If the woman is not willing to go with you
Jer 1:6	לא־ידעתי דבר	I do not know how to speak.
1 Kgs 13:16	לא אוכל לשוב אתך	I am not able to return with you.
Gen 24:15	טרם פלה לדבר	Before he had finished speaking
2 Chr 3:1	ויחל שלמה לבנות את־בית־יהוה	Then Solomon began to build the House of the Lord.

(b) *The infinitive construct is used after other verbs to express the aim or purpose of an action*

Exod 3:4	סר לראות	He turned aside to see.
1 Kgs 17:11	ותלך לקחת	So she went to get (it).
Gen 24:13	יצאת לשאב מים:	Coming out to draw water
Gen 22:10	ויקה את־המאכלת לשחט את־בנו	Then he took the knife to slay his son.
Deut 5:5	אנכי עמד ... להגיד לכם את־דבר יהוה	I was standing ... to declare to you the word of the Lord
Deut 5:12	שמור את־יום השבת לקדשו	Keep the Sabbath day to make it holy.

(c) *The infinitive construct is used as a verbal noun*

1 Sam 15:22	שמע מזבח טוב	Obedience is better than sacrifice.
Isa 37:28	ושבתך וצאתך ובואך ידעתי	I know your sitting down and your going out and your coming in.
Gen 2:18	לא טוב היות האדם לברו	It is not good— the man's existence on his own. or, It is not good that the man is alone.

A common translation of these words in Genesis 2:18 is 'It is not good for the man to be alone.' This is ambiguous. It is not clear whether it means: 'For-the-man-to-be-on-his-own is not good' or, 'It-is-not-good-for-the-man to be on his own.'

(d) The infinitive construct is used with time prefixes and time words like בָּ in, at, כִּי as, when, עַד until, אַחֲרֵי after

to indicate the time of an action or event:

- Josh 5:13 בְּהִיּוֹת יְהוֹשֻׁעַ בִּירִיחוֹ When Joshua was near Jericho
- Prov 6:22 בְּשֹׁכְבָךָ תִּשְׁמַר עָלֶיךָ When you lie down, she will watch
over you
- 1 Kgs 13:4 וַיְהִי כִשְׁמַע הַמֶּלֶךְ When the king heard
אֶת־דְּבַר אִישׁ־הָאֱלֹהִים what the man of God said
- Gen 3:19 עַד שׁוּבְךָ אֶל־הָאֲדָמָה Until your return to the soil
- 1 Kgs 13:31 אַחֲרֵי קָבְרוֹ אֹתוֹ After his burial of him
or, After he had buried him

(e) The infinitive construct is used after other words that indicate time

For example: בְּיוֹם on the day when, at the time when

עֵת time, appropriate time:

- Isa 11:16 בְּיוֹם עֲלֹתוֹ At the time when he came up
מֵאֶרֶץ מִצְרַיִם: from the land of Egypt.
- Ecc 3:2 עֵת לֵלֶדֶת וְעֵת לָמוּת A time to be born and a time to die
- Ecc 3:4 עֵת לִבְכוֹת וְעֵת לִשְׂחֹק A time to cry and a time to laugh

(f) The infinitive construct is used after מִן from

- 1 Sam 23:28 וַיָּשָׁב שְׂאוּל Saul came back
מֵרְדֹף אַחֲרַי דָּוִד from pursuing David.
- Gen 4:13 גְּדוֹל עוֹנֵי מִנְשָׂא My punishment is too great to bear.

(g) The infinitive construct is used after לְבִלְתִּי so as not (to)

- Gen 3:11 צִוִּיתִיךָ לְבִלְתִּי אֲכַל־מִמֶּנּוּ I commanded you not to eat
from it
- Deut 8:11 לְבִלְתִּי שָׁמַר מִצְוֹתָיו by not keeping his
commandments

12.5 לְקַדְּשׁוּ לְצֵאתְךָ to make it holy your going out

When the infinitive construct has a personal suffix, the suffix may indicate:

- (a) the person who is doing the action (subject), or
- (b) the person it is done to (object).

So we have seen (a) בְּשֹׁכְבְּךָ at your lying down, when you lie down and אַחֲרֵי קָבְרוֹ after he had buried

but also (b) לְקַדְּשׁוּ to make it holy.

12.6 1 Kings 13:1–32, A man of God comes from Judah to Bethel

- 1 באָ coming—translate as ‘came’
עָמַד standing—translate as ‘was standing’
לְהַקְטִיר to offer sacrifice: Hiphil infinitive construct of קָטַר with לְ
עַל-הַמִּזְבֵּחַ to the altar, or, against the altar. LXX has πρὸς—to
- 2 נֹלָד born, being born הַבְּמוֹת the high places
וְעֲצָמוֹת and bones of: עֵצָם bone
יִשְׂרְפוּ they will burn: שָׂרַף he burned
- 3 מוֹפֵת sign, miracle. נִקְרַע being split apart: קָרַע he tore
נִשְׁפָּךְ it will flow down, it will be poured out:
Niphal of שָׁפַךְ he poured out. הַיָּדִישׁ the ash
- 4 יָדוֹ his arm תִּפְּשֵׁהוּ seize him!: תִּפַּשׁ he seized
וַתִּיבֶשׁ but it became paralysed: יָבֵשׁ it became dry
לְהַשִּׁיבָהּ to cause it to come back, to draw it back:
Hiphil infinitive of שָׁב to return
- 6 וַיַּעַן and he replied: עָנָה he replied, he answered
חַל Intercede! Pray! Implore!: חָלָה he made ill, he implored
(when followed by פְּנִים)
חַלּוּ Pray! imperative of חָלָה he prayed, he acted as
mediator.
- בְּעָדַי for me. Compare וַתָּשָׁב and let it come back (Jussive 10.6)
and וַתָּשָׁב and it came back.
- 7 וּסְעָדָהּ and refresh (yourself)! (Emphatic imperative 10.3)
מַתָּת a gift, a present
- 8 חֲצִי חֲצִי בֵיתְךָ half, חֲצִי בֵיתְךָ half your wealth
- 9 כֵּן thus
- 10 אַחֵר another

- 11 וַיִּסְפֹּר and he told: סָפַר he told, he counted...
 Piel: סָפַר he told...
- 12 אֵיזָה where? אֵי where? אֵיזָה הַדֶּרֶךְ by which way? וַיֵּרְאוּ and they saw:
 LXX translated וַיִּרְאוּהוּ and they showed him
- 13 חִבְשׁוֹ Saddle! חָבַשׁ he bound on, he saddled
 חֲמֹר ass, donkey רָכַב he rode
- 14 אֶלֶה oak, terebinth
- 16 אוֹכַל I am able: יָכַל he was able
- 18 וַיֹּאכַל and let him eat (jussive) —
 compare verse 19 וַיֹּאכַל and he ate
 כָּחַשׁ he lied, he was lying
- 20 שֻׁלְחָן mat, table
- 21 יַעַן כִּי because מָרִיתָ you despised, you defied:
 מָרָה he despised, he rebelled
 פִּי mouth of, word of: פִּהּ mouth, a spoken word
- 22 גִּבְלַתְךָ your body: גִּבְלָהּ carcass, body, corpse קֶבֶר tomb
- 23 לַנְּבִיאָה for the prophet. This does not make sense as it is not the prophet who is setting out, but the man of God.
 If we read הַנְּבִיאָה 'the prophet', it makes sense: the prophet who had brought him back saddled the donkey.
- 24 אַרְיֵה lion
 וַיִּמִּיתֵהוּ and he killed him: מוּת to die—Hiphil הִמִּית he killed
 מִשְׁלַכְתּוֹ thrown down: שָׁלַךְ he threw, he threw down
- 25 עֹבְרִים people passing by: עָבַר he passed by, he travelled
- 26 וַיִּשְׁבַּרְהוּ and he mauled him:
 שָׁבַר he broke, he hurt, he mauled.
- 29 נָשָׂא he lifted up: וַיִּשָּׂא and he picked up
 וַיִּנְחֵהוּ and he laid it: נִיַּח to put down, to place
 וַיִּלְקְבְּרוּ and to bury him: קָבַר he buried
 לְסַפֵּר to mourn: סָפַר he mourned
- 30 הוּי alas! woe!
- 31 קָבוּר (is) buried אֶצֶל near
- 32 הִיָּה יִהְיֶה it will certainly happen:
 הִיָּה 'to be' is infinitive absolute בַּיִת house, temple, shrine

שָׁמַר keeping

שָׁמַר keeping... מְדַבֵּר speaking בְּרוּךְ blessed

13.1 שָׁמַר keeping

שָׁמַר or הַשָּׁמַר the person keeping, the guard, the protector

Verbal forms like the following are called participles:

שָׁמַר keeping רָאָה seeing בָּנָה building נָצַב standing
 שָׁמַע hearing רָעָה shepherding בָּא coming אָרוּר cursed

Read 1 Kings 13:25... and note the participles:

עָבַר he travelled, he passed by... עֹבְרִים (men) passing by
 הִשְׁלַךְ he was thrown down מְשֻׁלָּכֶת thrown down
 (שָׁלַךְ he threw)
 עָמַד he stood עֹמֵד standing
 זָקֵן he was old הַזָּקֵן the old (man)
 יָשַׁב he sat, he stayed, he dwelt יֹשֵׁב dwelling, living

13.2 Gender and number

Like nouns and adjectives, participles may be masculine or feminine, and singular or plural. Note these examples:

	m s	f s	m p	f p
Keeping	שָׁמַר	שָׁמְרָה	שָׁמְרִים	שָׁמְרוֹת
Seeing	רָאָה	רָאָה	רֹאִים	רֹאוֹת
Coming	בָּא	בָּאָה	בָּאִים	בָּאוֹת
Speaking	מְדַבֵּר	מְדַבֶּרֶת	מְדַבְּרִים	מְדַבְּרוֹת
Being heard	נִשְׁמָע	נִשְׁמָעַת	נִשְׁמָעִים	נִשְׁמָעוֹת
Blessed	בְּרוּךְ	בְּרוּכָה	בְּרוּכִים	בְּרוּכוֹת

Note that:

- The feminine singular שָׁמְרָה has an alternative form: שְׁמֶרֶה
- Qal participles begin with the first root letter, Niphal participles with נ
- All other participles have a prefix מ

13.3 Use of participles in Hebrew

Participles in Hebrew are used:

(a) *As we most commonly use them in English to indicate the state someone or something is in or what they are doing*

1 Kgs 13:25 וַיִּרְאוּ אֶת-הַנְּבִלָה
מְשֻׁלְכַת בַּדֶּרֶךְ They saw the body
וְאֶת-הָאֲרִיָּה עֹמֵד lying in the road
אֶצְל הַנְּבִלָה and the lion standing
near the body.

Gen 24:13 הִנֵּה אֲנֹכִי Here I am
נֹצֵב עַל-עֵין הַמַּיִם standing by the spring of water.

(b) *To show the circumstances in which another action took place*

1 Kgs 13:20 וַיְהִי הֵם יֹשְׁבִים אֶל-הַשֻּׁלְחָן Then, as they were sitting at
the table,
וַיְהִי דְבַר-יְהוָה אֶל-הַנְּבִיא the word of the Lord came to
the prophet.

2 Kgs 2:18 וַיָּשׁוּבוּ אֵלָיו Then they returned to him—
וְהוּא יֹשֵׁב בִּירִיחוֹ he was waiting in Jericho.

(c) *To draw special attention to a situation expressed by a participle, the word הִנֵּה 'Behold!' may be used*

Gen 24:30 וַיָּבֹא אֶל-הָאִישׁ He came to the man,
וְהִנֵּה עֹמֵד עַל-הַנְּמָלִים and there he was standing by the
camels.

1 Sam 16:11 עוֹד שָׂאֵר הַקָּטָן There still remains the youngest,
וְהִנֵּה רֹעֵה בְצֹאן but he is shepherding the flock.

**13.4 בָּרוּךְ אַתָּה you are blessed (Ps 119:12),
you will be blessed (Deut 28:6)**

Hebrew participles usually indicate a continuing state or a continuing action. Only the context will guide us to see whether, in translating into English, we need (a) a past tense, (b) a present tense, or (c) a future tense. Here are some examples:

Ecc1 1:7 כָּל־הַנְּחָלִים הַלְכִים אֶל־הַיָּם וְהַיָּם אֵינָנו מְלֵא
 All the streams keep going to the sea but the sea is not full;
 אֶל־מְקוֹם שֶׁהַנְּחָלִים הַלְכִים (שֶׁ which) to the place from which the streams flow
 שָׁם הֵם שָׁבִים לְלָכֶת: there they keep returning, to flow again.

13.6 Participles may express action that will soon take place

Gen 41:28 אֲשֶׁר הָאֱלֹהִים עֹשֶׂה What God is about to do
 הִרְאָה אֶת־פַּרְעֹה he has shown to Pharaoh.
 Deut 2:4 אַתֶּם עֹבְרִים בְּנֹבֵל אַחֵיכֶם You are about to pass through the territory of your brothers.
 Gen 17:19 שָׂרָה אֲשֶׁתְּךָ יִלְדֶת Sarah, your wife, will bear
 לְךָ בֵן you a son

13.7 Participles may be used with יֵשׁ there is and אֵין there isn't

Gen 43:4–5 אִם־יִשְׁלַח מְשַׁלַּח If you send
 אֶת־אָחִינוּ אֲתָנוּ נֵרְדָה — our brother with us, we will go down—
 וְאִם־אֵינְךָ מְשַׁלַּח לֹא נֵרֵד but if you do not send him we will not go down.
 1 Kgs 18:26 אֵין עֹנֶה There was no one answering.

13.8 הַשֹּׁמֵר the man who is keeping, the one who keeps

Compare:

- (a) הָאִישׁ שֹׁמֵר the man is keeping, or, the man was keeping
- (b) הָאִישׁ הַשֹּׁמֵר the man who keeps, or, the man who kept

- (a) הָאִשָּׁה שֹׁמֶרֶת the woman is keeping, or, the woman was keeping
- (b) הָאִשָּׁה הַשֹּׁמֶרֶת the woman who keeps, or, the woman who kept

In each (a) there is reference to a continuing action, in past or present time.

In each (b) there is reference to a person who is doing an action.
 When a participle has a prefixed ה 'the', we often need an English translation of the pattern 'the man who...' or 'the one who':

הַשֹּׁמֵר the man who keeps, the one who keeps
 הַשֹּׁמֵרֶת the woman who keeps

Ps 118:26 בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה Blessed is the one who comes in the name of the Lord.

Gen 12:7 וַיִּבֶן שָׁם מִזְבֵּחַ and he built there an altar
 לַיהוָה הַנִּרְאָה אֵלָיו to the Lord who had appeared to him.

Note that particularly in Proverbs and in poetic writing, the participle alone (without ה) often has the sense of 'the person who':

Prov 15:5 וְשֹׁמֵר תּוֹכַחַת יַעֲרָם He who heeds reproof will act prudently.

Prov 17:5 לַעֲג לְרֵשׁ He who sneers at the poor man
 חִרְף עֲשֵׂהוּ insults the One who made him.

Ps 121:4 וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל The Guardian of Israel does not sleep.

(Note that participles like שֹׁמֵר may be written as שֹׁמֵר or as שׁוֹמֵר)

13.9 The construct form of a participle may be followed by a noun which tells us about the person or people to whom the participle refers.

Gen 22:12 כִּי עַתָּה יָדַעְתִּי for now I know
 כִּי־יִרָא אֱלֹהִים אֹתָהּ that you are someone who reveres God

Gen 9:10 מִכָּל יֹצְאֵי הַתְּבָאָה with all who have come out the ark

Isa 53:4 מְכַה אֱלֹהִים smitten by God

13.10 הַסֹּפֵר ‘the scribe, the secretary, the chancellor’

Because participles often refer to the person who does something, the nearest equivalent in English is often a noun. Here are some common ones—with the verbs of which they are the participles:

סָפַר he counted	סֹפֵר scribe, secretary
שָׁפַט he judged, he vindicated...	שֹׁפֵט judge, magistrate, ruler
יָשַׁב he dwelt	יֹשֵׁב inhabitant
רָעָה he fed a flock, he guided	רֹעֶה shepherd, רֹעֵה shepherd of
שָׁמַר he guarded, he kept	שֹׁמֵר protector, guardian
גָּאֵל he redeemed, he ransomed	גּוֹאֵל redeemer, helper, revenger...
אָהַב he loved	אֹהֵב friend, lover, ally
בָּנָה he built	בּוֹנֵה builder: בְּנֵי builders, craftsmen

Examples:

Neh 8:1	וַיֹּאמְרוּ לְעֶזְרָא הַסֹּפֵר	and they said to Ezra the scribe
1 Chr 2:55	וּמִשְׁפְּחוֹת סֹפְרִים	and the families of the scribes
2 Sam 15:4	מִי־יִשְׁמְנֵי שֹׁפֵט בְּאֶרֶץ	If only he would appoint me as judge in the land.
Ruth 1:1	בִּימֵי שֹׁפֵט הַשְּׁפֹטִים	In the time when the Judges ruled
Isa 40:22	וַיִּשְׁבְּיָהּ כַּחֲגָבִים	and its inhabitants are like locusts
Ps 23:1	יְהוָה רֹעִי לֹא אֶחָסֵר	The Lord is my shepherd; I do not lack.
Gen 4:9	הֲשֹׁמֵר אָחִי אֲנֹכִי	Am I my brother's keeper?
Job 19:25	וְאֲנִי יָדַעְתִּי גֹאֲלִי חַי	I know that my defender is alive.
1 Kgs 5:15	כִּי אֹהֵב הָיָה חִירָם לְדָוִד	For Hiram had been a friend to David.
Ps 38:12	אֹהֲבַי וְרֵעֵי	My friends and companions
1 Kgs 5:32	בְּנֵי שְׁלֹמֹה וּבְנֵי חִירָם	The craftsmen of Solomon and of Hiram

13.11 1 Kings 13:1–32

Read again 1 Kings 13:1–32 and note the following participles:

- 1 בא coming. עמד standing (and in other verses)
- 2 נולד born, who will be born
המקטירים the ones offering sacrifice
- 3 נקרע (Niphal) splitting apart, being split apart
- 11 ישב dwelling, living, sitting (and in other verses)
- 20 יושבים sitting
- 24 משלכת thrown down (and in other verses)
- 25 עברים passing by
- 28 עמדים standing
- 31 קבור buried

Note also the following examples of infinitive construct:

- 1 להקטיר (Hiphil) to offer sacrifice
- 3 לאמר to say (and in other verses)
- 4 כשמע when-to-hear, when he heard
להשיבה (Hiphil) to bring it back
- 16 לשוב to go back לבוא to come
- 17 ללכת to go
- 23 אכלו his eating שתותו his drinking
- 29 לספור to mourn לקברו to bury him
- 31 קברו his burying, (after) he had buried (him)

And note in verse 32 the infinitive absolute:

היה to be, to occur, to happen.

13.12 Wordsearch

	ו	ה	ד	ג	ב	א	
1	נ	ם	ל	ה	נ	נ	
2	ס	ה	ד	א	ה	ל	
3	נ	נ	כ	ר	ב	ה	
4	מ	ל	ג	נ	נ	מ	
5	צ	ב	ק	נ	י	ו	
6	א	ר	מ	ש	נ	א	

אֵל-	to
אֵי	island, coastland
כָּל	all, every
בְּנֵי	my son
קָל	swift, light
בָּר	purity
רַב	multitude, largeness
אוּ	or
בְּנֵי	sons of
יֵשׁ	there is, there was
רַב	much, many

אֵל	God, power		
שָׁמַר	he guarded	נִשְׁמַר	he was guarded
שָׁמַר	keeper, guard		
הָרַג	he killed	נִהָרַג	he was killed
הָרַג	he killed		
רָאָה	he saw	נִרְאָה	he appeared
רָאָה	he saw		
אָכַל	he ate	נִאָּכַל	it is edible
אָכַל	he ate		
מָצָא	he found, he came	נִמְצָא	he was found
מָצָא	he found, he came		
סָב	he went round	נָסַב	he turned round
סָב	he went round		
הַר	mountain	נִלְחָמוּ	they made war
הַר	mountain		
נִרְדָּם	asleep	נִרְדָּם	he fell fast asleep
נִרְדָּם	asleep		
שָׁקַל	he weighed	שָׁקֶל	weight, shekel
שָׁקַל	he weighed		
הָלַם	he smote	נִחַם	he felt sorry
הָלַם	he smote		
כֹּחַ	strength, violence, wealth	מָר	bitter, bitterness
כֹּחַ	strength, violence, wealth		
יָנַק	he sucked	נְהָר	river, stream
יָנַק	he sucked		
חִבְּרָה	it was joined	כַּד	bucket, jar
חִבְּרָה	it was joined		
בָּא	he came	בָּא	coming
בָּא	he came		
צֵא	Go out!	אֵי	where?
צֵא	Go out!		
		דָּם	blood
		לֵב	heart, mind
		שָׁקַל	weighing
		דָּל	weak, poor
		נִהַל	he led, he guided...
		אָד	mist, inundation
		בָּר	corn
		מִי	who?
		הֵלֵם	hither, here

INTRODUCTION TO LESSONS 14–17

1. Review introduction to lessons 9–13, section 6.
2. There are five main ways in which the stem of a Hebrew verb may be modified. The first form, e.g. קָטַל, is called Qal, because nothing is added to the stem. קָל means ‘light’—not heavy. The other forms are given names from the Hebrew poetic verb פָּעַל ‘he did, he made, he formed’:

נִפְעַל	Niphal or <i>nip̄al</i>	In Hebrew, Qal, Niphal, Piel, Hiphil, and Hithpael are called בִּנְיָנִים. So English grammarians may call each of them a <i>binyān</i> .
פָּעַל	Piel or <i>pi^cel</i>	
הִפְעִיל	Hiphil or <i>hip̄il</i>	
הִתְפַּעֵל	Hithpael or <i>hitpa^cel</i>	

In English it is possible to say that the active voice usually has to do with an action someone does, for example, ‘I loved’, and that the passive voice has to do with an action done to someone or something, for example, ‘I was loved.’ The five forms of the Hebrew verb cannot be so easily classified. In lessons 14–17 we shall look at them in more detail. In this introduction there is a set of examples to give us a general view of the range of meaning. We begin with צָדַק—a stem that has to do with rightness, righteousness and innocence:

Qal	צָדַק	he was righteous...
Niphal	נִצְדַק	he was justified, he was restored...
Piel	צִדַק	he justified, he declared to be righteous
Hiphil	הִצְדִּיק	he declared to be innocent, he absolved, he made righteous
Hithpael	הִצְטַדַּק	he justified himself

There are many Hebrew verbs which we find in only some of these forms. For example, from the stem בא we find only Qal and Hiphil forms, like:

בָּא ‘he came’ and בּוֹא ‘Come!’, which are Qal;
and הִבִּיא ‘he brought in’, and מְבִיא ‘bringing in’, which are Hiphil,
and הוּבָא ‘he was brought in’, which is Hophal (passive of Hiphil).

On the next page there is a sample of verbal forms.

To see the variety of meanings for the verb, read across.

To see the variety of emphases in a *binyan*, read down the column.

STEM	QAL	NIPHAL	PIEL	HIPHIL	HITHPAEL
שמר keep	שָׁמַר he kept, he guarded	נִשְׁמַר he was guarded, he took heed	שָׁמַר he honoured, he worshipped		הִשְׁתַּמֵּר he took heed, he observed
מלט escape		נִמְלַט he escaped, he was set free	מָלַט he saved, he escaped	הִמְלִיט he saved, he caused to escape	הִתְמַלֵּט he escaped, it emitted (sparks)
שאל ask	שָׁאַל he asked	נִשְׁאַל he asked for himself	שָׁאַל he begged	הִשְׁאַיל he lent, he granted	
שלח send	שָׁלַח he sent	נִשְׁלַח he was sent	שָׁלַח he sent away, he expelled	הִשְׁלִיךְ he sent	
שבר break	שָׁבַר he broke	נִשְׁבַּר he was broken	שָׁבַר he smashed	הִשְׁבִּיר he caused to break forth	
גדל great	גָּדַל he became great		גָּדַל he made great, he praised	הִגְדִיל he made great, did great things	הִתְגַּדַּל he acted proudly
כבד heavy	כָּבַד it was heavy	נִכְבַּד he was honoured, wealthy	כָּבַד he honoured, he made heavy	הִכְבִּיר he oppressed, made heavy, got renown	
שוב return	שָׁב he came back			הִשִּׁיב he brought back, he turned	
רום be high	רָם he was high		רוֹמַם he raised, he exalted	הִרִים he raised, he took away	הִתְרוֹמַם he exalted himself

From the examples you can see that each *binyan* has a range of uses. There is a summary here, and a treatment of them in lessons 14–17.

בנין	Normal Range	Examples
Qal	(a) Action	שָׁאַל he asked, באָ he came, עָשָׂה he did
	(b) State	כָּבֵד it was heavy, קָטַן it was small
Niphal	(a) Passive	נִשְׁבַּר it was broken, נִשְׁלַח he was sent
	(b) Reflexive	נִשְׁאַל he asked for himself, נִסְתַּר he hid himself
	(c) Reciprocal	נִלְחָמוּ they fought each other
Piel	(a) Acting strongly	שָׁבַר he smashed, הִלֵּךְ he went quickly
	(b) Factitive (making)	גָּדַל he made great, מָלֵא he made full
	(c) Urging others	שָׁאַל he begged, לָמַד he taught
	(d) Doing an action related to a noun	דִּבֶּר word—דִּבֶּר he spoke שָׁרַשׁ root—שָׁרַשׁ he uprooted שָׁלַשׁ three—שָׁלַשׁ he divided into three
	(e) Declaring	גָּדַל he praised, צִדֵּק he declared to be righteous
Hiphil	(a) Causing	הִגְדִּיל he made great, הִבִּיא he brought in
	(b) Doing	הִגְדִּיל he did great things
	(c) Being	הִצְלִיחַ he was successful
	(d) Declaring	הִצְדִּיק he acquitted
Hithpael	(a) Doing to or for oneself	הִתְגַּדֵּל he magnified himself הִצְטַיֵּד he provided himself with food
	(b) Doing together, reciprocally	הִתְרְאוּ they looked at each other
	(c) Doing repetitively or continually	הִתְהַלֵּךְ he went to and fro, he went continually, he led his life
	(d) Acting or pretending	הִתְנַבֵּא he acted like a prophet

Dictionary Exercise: Jonah 1:4–16 and 3:5–10.

You have now reached a stage in the course when it will be useful to be able to look up words you do not know in a dictionary. A useful dictionary to start with is Langenscheidt's *Hebrew-English Dictionary* (Karl Feyerabend). It is very helpful to write the letters of the Hebrew alphabet across the edges of the section of the dictionary that contain words beginning with each letter: א, beneath that ב, and so on. Space them so that א is near the top and ל near the bottom, then start at the top again with מ. Splay the page edges a little to the left. Write the letter in black ink and a little below the letter a short horizontal line so that you can see at a glance how much space is taken up by words beginning with each letter. Then splay the pages to the right and go over the letter and its line again. So long as the line exactly indicates the pages it does not matter if the letter above it is a little wider. When you need to look up words you will find that with a little practice you can open to within a few pages of any word.

To look up a Hebrew word you need to notice its stem, and any added endings. For הִדְבָּרִים look up דָּבַר. For נִשְׁמַרְתִּי 'I took heed', look up שָׁמַר. In the dictionary exercise below you are given words from Jonah and the word in square brackets like [נָגַד] is a word you must look up to find its Hiphil הִנְיִד 'he announced, he told...'; but it is a form that does not occur in biblical Hebrew. For forms like שָׁמַר—'he kept...' dictionaries usually give the English infinitive: 'to keep'.

When you use a Hebrew dictionary or lexicon, you will need to look at the list of abbreviations. In the Langenscheidt *Pocket Hebrew Dictionary* the list faces page 1. In a larger lexicon, you may find several pages of abbreviations.

In the glossary (pp333–350) you will find common abbreviations for several of the words discussed. From lesson 14 onwards, the main abbreviations you will see are:

abs	absolute	impv	imperative	s	singular
c	common	m	masculine	1	1st person
cstr	construct	m.c	masculine or common	2	2nd person
f	feminine			3	3rd person
inf	infinitive	p	plural		
impf	imperfective	ptc	participle		

Words to look up in Jonah 1:4–16, and 3:5–10

Write the word and its meaning on a piece of paper. If you can, check your results with a tutor or fellow student.

	Word	Look up
Jonah 1		
4	הַטִּיל	טוּל Hiphil
	סָעַר	
	חָשְׁבָה	חָשַׁב Piel
	לְהַשְׁבֵּר	שָׁבַר Niphil
5	וַיִּירָאוּ	יָרָא
	הַמַּלְאָכִים	מַלְאָח
	וַיִּזְעְקוּ	זָעַק
	הַכְּלִים	כָּלִי
	יִרְכָּתִי	יִרְכָּה
	הַסְּפִינָה	סָפִינָה
	וַיִּרְדָּם	רָדַם Niphil
6	רַב	
	הַחֵבֶל	חָבַל
	יַתְעַשֵּׂת	עָשַׂת Hithpael
	נֹאבֵד	אָבַד
7	וְנִפְּלָה	נָפַל Hiphil
	גּוֹרְלוֹת	גּוֹרַל
	בְּשִׁלְמִי	שָׁלַח
8	הַגִּידָה	[גִּידָה] Hiphil
	מִלְאֲכַתְּךָ	מִלְאָכָה
9	עֲבָרִי	
	הַיִּבְשָׁה	יָבֵשָׁה
11	וַיִּשְׁתַּק	שָׁתַק
	וְסָעַר	סָעַר
12	שְׂאוּנִי	נָשָׂא
13	וַיַּחְתְּרוּ	חָתַר

	Word	Look up
14	אָנָּה	אָנָּא
	דָּם	
	נִקְיָא	
	חִפְצָתָא	חִפְצָא
15	מִזְעָפוֹ	זָעַף
16	וַיִּדְרֹוּ	נָדַר
Jonah 3		
5	וַיֵּאֱמִינוּ	אָמַן Hiphil
	צוּם	
	וַיִּלְבְּשׁוּ	לָבַשׁ
6	וַיִּנְעַע	נָנַע
	וַיַּעֲבֵר	עָבַר Hiphil
	אֲדָרְתּוֹ	אֲדָרְתָא
	וַיִּכַּס	כָּסָה
	הָאֶפֶר	אָפַר
7	וַיִּזְעַק	זָעַק Hiphil
	מִטַּעַם	טַעַם
	אֶל-יִטְעָמוּ	טָעַם
	אֶל-יִרְעוּ	רָעָה
8	בְּחִזְקָה	חִזְקָה
	הַחֲמָס	חָמַס
9	וַנְחָם	[נָחַם] Niphil
	מִחֲרוֹן	חָרוֹן
	אָפוֹ	אָפַר
	נֹאבֵד	אָבַד
10	מִעֲשִׂיהֶם	מַעֲשָׂה
	מִדְרָכָם	דָּרַךְ

Further notes on looking up words in a dictionary

When looking up verbs, it is usually necessary to concentrate on the stem letters.

In 3:5 for **וַיִּאָמְרוּ**, remove ו 'and' and ה- 'they' to find the stem letters **-אמנ-**.

In 1:12 **שָׂאֵנִי** 'lift me up', remove נִי- 'me' and the plural marker ו and the two stem letters are **שא**. The weak נ of **נִשָּׂא** has been lost.

For weak letters in stems see pages 102–106.

When looking up nouns, remove ה 'the' and prefixes like בְּ 'in, with' and מִן · מִן or מִן 'from'.

Revise Introduction to lessons 9–13.

Notes on translating Jonah 1:4–16 and 3:5–10

4 **וַיַּהַרְגֵם הַיָּם** The Lord had hurled... : this sets the scene for the story of the storm. We might express the meaning by, 'After they had set sail, the Lord sent a strong wind.'

5 **וַיֵּרֶד יוֹנָה** Meanwhile Jonah had gone down. See 19.7.

7 **עַל-יוֹנָה** with reference to Jonah. It was Jonah's lot that fell out.

8 The clause 'on whose account this disaster has come upon us' perhaps describes Jonah rather than being part of the set of questions: 'You whose fault it is that this disaster has come upon us, tell us, "What is your business?"...'

13 **וַיַּחֲזְרוּ** The verb is used for breaking through walls (to steal!). The sailors wanted to force their way through the storm. We should probably translate 'and they made a great effort'. See LXX. 'They rowed hard' does not make good sense as decked cargo ships were sailing vessels.

16 **וַיִּדְּרוּ נְדָרִים** and they vowed vows: Compare 2:9. It means they made a promise of further and better sacrifices.

3:6 **וַיִּגַע הַדְּבָר** Should we translate this as

(a) Then the news reached (the king)—compare RSV,
or as (b) For the message reached (the king)—compare AV ?

If we adopt (a) then it seems that after everyone had started to fast and wear sackcloth (v5), the king decided to tell everyone to fast. If we adopt translation (b) then verses 6–9 explain why they fasted, and verse 5 is a 'headline' verse. For the use of headlines in Hebrew narrative see 19.10.

3:8 In the phrase 'the violence that is *in their hands*', the word for 'hands' is used idiomatically. The meaning is 'the violence that they do' or 'the violent acts which they commit'.

נִשְׁמַר he was guarded, he took care...

14.1 Qal and Niphal forms

In our reading exercises we have chiefly used Qal verbs like **שָׁמַר** 'he guarded', and **הָיָה** 'he was', though in our reading passages we have come across Niphal, Piel, Hiphil and Hithpael forms. In this lesson, we review some of what we have already seen concerning Qal forms and look at Niphal forms. □

14.2 שָׁמַר he guarded... כָּבֵד he was heavy קָטַן he was small

Most Qal verbs indicate either

(a) what someone does:

שָׁמַר he kept... שָׁמַע he heard... הָרַג he killed...

or (b) the state something or someone is in:

כָּבֵד it is heavy... or, he is honored...

קָטַן it is small... or, he is unimportant...

הָיָה it was, it is, he is. (The time reference is fixed by the context).

These verbs follow the patterns we have seen in lessons 4, 6, 10, 12, and 13. Once we know **שָׁמַרְתִּי** means 'I kept' or 'I guarded', we do not need a separate table of verbs to tell us that **קָטַנְתִּי** means 'I was small...'

14.3 Qal, Niphal, and the Dictionary

In a dictionary, for most verbs you will find the entry under the Qal 3rd person singular (m) form—for example **קָטַן כָּבֵד קָטַל**. After the Qal forms you will find the Niphal forms.

Some verbs have Niphal forms but no Qal forms. In 14.6 you will see examples of **נִסְתָּר** 'he hid', **נִמְלָט** 'he escaped', **נִשְׁבַּע** 'he swore an oath', **נִרְדָּם** 'he was deeply asleep', **נִחַם** 'he felt sorry'. Though Qal forms of these verbs are not found in the Hebrew Bible, you will find them under Qal entries in many dictionaries: **נִחַם** and **נִרְדָּם שָׁבַע מָלַט סָתַר**.

In 14.4 the Qal and Niphal forms of **שָׁמַר** are set out so that they can be compared. Then we shall look at the range of meanings indicated by Niphal forms: passive, reflexive, reciprocal.

14.4 שָׁמַר (a) Qal forms: שָׁמַר he kept, he guarded, he protected...

	Perfective	Imperfective
Singular:		
He	שָׁמַר	יִשְׁמַר 3m
She	שָׁמְרָה	תִּשְׁמַר 3f
You (m)	שָׁמַרְתָּ	תִּשְׁמַר 2m
You (f)	שָׁמַרְתְּ	תִּשְׁמְרִי 2f
I	שָׁמַרְתִּי	אֲשַׁמֵּר 1c
Plural:		
They (m.c)	שָׁמְרוּ	יִשְׁמְרוּ 3m.c
They (f)		תִּשְׁמַרְנָה 3f
You (m.c)	שָׁמַרְתֶּם	תִּשְׁמְרוּ 2m.c
You (f)	שָׁמַרְתֶּן	תִּשְׁמַרְנָה 2f
We	שָׁמַרְנוּ	נִשְׁמַר 1c
Imperative (Keep!)		
	Singular:	Plural:
2 m	שָׁמַר	שְׁמְרוּ 2m.c
2 f	שָׁמְרִי	שְׁמַרְנָה 2f
Infinitive (To keep)		
Absolute:	שָׁמֹר	Construct: שָׁמֵר
Participle (Keeping)		
m s	שֹׁמֵר	שֹׁמְרִים m.c p
f s	שֹׁמֶרֶת	שֹׁמְרוֹת f p
Continued Narrative		
		וַיִּשְׁמַר 3m s
Jussive		
		יִשְׁמַר 3m s

(b) Niphal forms: **נִשְׁמַר** he was guarded, he took heed...

	Perfective	Imperfective
Singular:		
He	נִשְׁמַר	יִשְׁמַר 3m
She	נִשְׁמְרָה	תִּשְׁמַר 3f
You (m)	נִשְׁמַרְתָּ	תִּשְׁמַר 2m
You (f)	נִשְׁמַרְתְּ	תִּשְׁמְרִי 2f
I	נִשְׁמַרְתִּי	אֶשְׁמַר 1c
Plural:		
They	נִשְׁמְרוּ	יִשְׁמְרוּ 3m.c
They (f)		תִּשְׁמְרֵנָה 3f
You (m.c)	נִשְׁמַרְתֶּם	תִּשְׁמְרוּ 2m.c
You (f)	נִשְׁמַרְתֶּן	תִּשְׁמְרֵנָה 2f
We	נִשְׁמַרְנוּ	נִשְׁמַר 1c

Imperative (Take heed!)

Singular:	Plural:
הִשְׁמַר	הִשְׁמְרוּ 2m.c
הִשְׁמְרִי	הִשְׁמְרֵנָה 2f

Infinitive

Absolute:	הִשְׁמַר or נִשְׁמַר	Construct: הִשְׁמַר
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Participle

m s	נִשְׁמַר	נִשְׁמְרִים m.c p
f s	נִשְׁמְרָה	נִשְׁמְרוֹת f p

Continued Narrative

יִשְׁמַרְנָה 3m s

Jussive

יִשְׁמַר 3m s

Note that ך is a weak letter (compare introduction to 9–13: 4 (2)).

After any letter added before the stem e.g. א for I, ן for we,

ה in imperative and infinitive, the ך is combined with the first consonant of the stem. So in שׁמַר the ש becomes שׁ

14.5 נִפְעַל Niphal—meaning and meanings!

(1) Meaning

The term Niphal tells us about the form or structure of a Hebrew verb. It indicates that it has a נ before the stem. The נ may be visible as in נִשְׁמַר 'he took heed', or invisible as in הִשָּׁמַר 'take heed!', where it has been drawn into the ש making it שׁ

(2) Meanings

We cannot tell much about the meaning of a verb simply by knowing that its form is Niphal. For example, נִשְׁמַר might mean either 'he was guarded' or 'he took heed (not to ...)'. The best we can do is to indicate a variety of shades of meaning that may be expressed by Niphal verbs, and some of the grammatical terms that may be used. We will start by considering the word 'dressed' in English and some grammatical terms which may be used to indicate the variety of its meanings:

I was dressed by my mother—passive

I was dressed and given breakfast—incomplete passive

I dressed myself—reflexive / middle

We dressed each other—reciprocal / active

We were well dressed—adjectival/stative

I dressed my doll—active

Note that it is the context that helps to fix the meaning.

Niphal forms cover almost the whole span between active and passive, from תִּעָזָב 'she will be abandoned' and יַעֲשֶׂה לָּכֶם 'it may be done for you (or, by you)' to יִלָּחֶם 'he will fight'. Let us look at a range of examples:

14.6 Use of Niphal forms

Qal 3rd person singular (m) is given for comparison in cases where Qal forms were used.

(a) *More or less passive* —where something is done or may be done

Exod 12:16

עָשָׂה he did

הוּא לְבַדּוֹ יַעֲשֶׂה לָּכֶם

that alone shall be done by you

Esth 1:19

כָּתַב he wrote

וַיִּכְתַּב בְּדָתִי פָּרְסִי-וּמְדִי

Let it be written in the laws of Persia and Media

Gen 2:4	בְּהִבְרָאֵם (in the making of them)
בָּרָא he made, he created	when they were created
Esth 3:13	וְנִשְׁלַחַם סְפָרִים (and to be sent dispatches)
שָׁלַח he sent	and dispatches were sent
Esth 7:4	כִּי נִמְכְּרֵנוּ אֲנִי וְעַמִּי
מָכַר he sold	for I and my people are being sold

(b) Indicating a state that something is or may be in

Niphal participles often indicate the state someone or something is in or has the potential to be:

Jonah 3:4	וְנִינְוָה נִהְפְּכֶת (and Nineveh destroyed)
הִפְּךָ he turned over, he destroyed	and Nineveh will be destroyed
Gen 3:6	וְנִחְמַד הָעֵץ לְהַשְׂכִּיל
חָמַד he desired	and the tree desirable to gain insight

Note also	יָרָא he feared	נֹרָא awesome
	בָּחַר he chose	נִבְחָר choice, pleasing, preferable

(c) More or less middle —where action is done which chiefly concerns the person who does it (often reflexive)

1 Sam 25:1	וַיִּקְבְּצוּ כָּל־יִשְׂרָאֵל
קָבַץ he gathered	and all Israel gathered together
Ezra 3:1	וַיֵּאָסְפוּ הָעָם כְּאִישׁ אֶחָד
אָסַף he collected	the people came together as one man
Esth 9:2	נִקְהָלוּ הַיְהוּדִים בְּעָרֵיהֶם
	The Jews assembled in their cities
1 Sam 20:24	וַיִּסְתֵּר דָּוִד בַּשָּׂדֶה
	So David hid in the countryside
Gen 3:10	וַאֲיִרָא כִּי־עֵרָם אָנֹכִי וְאֶחְבָּא
חָבָא he hid	and I was afraid because I was naked so I hid
Gen 19:17	הֲמַלֵּט עַל־נַפְשֶׁךָ
	Escape for your life!

מלט	נמלט	he escaped
שבע	נשבע	he swore, he bound himself by an oath
רדם	נרדם	he was deeply asleep, he was senseless
אנה	נאנה	he sighed, he groaned
נחם	נחם	he felt sorry, he repented, he regretted

They occur in dictionaries under Qal form entries: קהל etc.

14.8 Translating Niphal forms, or What will happen to the ashes?

In 1 Kings 13:3 we read וַיִּשְׁפֹּךְ הַדָּשֵׁן and we may have had a picture in our minds of the altar splitting and the piled up ash cascading to the ground. שָׁפַךְ means ‘he poured out’ or ‘he spilled’. But what about the Niphal וַיִּשְׁפַּךְ in 1 Kings 13:3? Should we understand it as passive, and translate ‘it will be poured out’ or ‘it will be spilled’? Or should we understand it as middle and translate, ‘it will spill down’ or, ‘it will go cascading down’?

There is a long tradition of translating it as passive:

- LXX: ἐκχυθήσεται it will be poured out
- Vulgate: effundetur—it will be poured out
- AV, RV, RSV: it shall be poured out
- JB: it will be scattered
- NJB: it will be spilt

These translations all rest on a perception of the Niphal form as primarily passive in sense. They pose a series of problems for a pedantic reader. A passive form tempts one to ask the irrelevant question, ‘By whom?’ As words gather significance from the context they are most commonly used in, ‘being poured out’ suggests they might be in some kind of container, while ‘being scattered’ may suggest ashes being scattered after a cremation. We might therefore do better to consider a translation of the type ‘will come spilling down.’ Such a translation is perhaps more suitable, seeing that Niphal forms tend to be middle in meaning rather than passive.

When, as grammarians, we look at a word like וַיִּשְׁפַּךְ we might like it to fit neatly either into the classification *passive* or the classification *middle*; but it seems to stand on the borderline between. Words are not like sticks that can be tied into neat grammatical bundles with grammatical string—they are more like honey that is sometimes stiff and sometimes more runny. It is for this reason that in 14.6 we have called various Niphal verbs ‘more or less passive’, ‘more or less middle’ and ‘more or less active.’

14.9 Wordsearch

	ו	ה	ד	ג	ב	א	
1	י	ט	ה	ל	כ	י	
2	ש	ח	ל	ש	ל	ש	
3	ש	א	ל	מ	ד	ש	
4	ק	מ	ק	ד	נ	ק	
5	ב	נ	א	ד	ג	ב	
6	ע	ף	ד	ר	ף	ע	

יָכַל	he was able
עָף	he flew
דָּבָר	a word, a thing
דִּבֶּר	he spoke
לָחֶם	war
קָבַר	he buried
קָבַר	he was buried
קֶבֶר	tomb
בְּגָד	garment
לֶחֶם	food, grain, loaf

שֵׁשׁ	alabaster, white linen	הִלֵּל	it is bright, he boasted	קֶשֶׁת	stubble, chaff
גָּדֹל	he was great	גִּדְּלָה	he praised	מָר	bitter
לָמַד	he learned	לָמַד	he taught	אִם	mother
קָל	it is trivial	קָלַל	he cursed	שָׁלַל	he plundered
שָׁחַ	he sent	שָׁחַ	he sent away	גֵּר	stranger, visitor
מָלֵא	it was full	מָלֵא	it filled	אָף	nose, anger
נִמְלָט	he escaped	מָלַט	he saved	רָקַע	crushed, thin
קָדַשׁ	it was holy	קָדַשׁ	he sanctified	עַם	people, nation
שָׁלֹשׁ	three	שָׁלַשׁ	he divided into three	בָּר	chosen, pure
מָדַד	he measured			בַּד	part
אָבַד	he was lost	אָבַד	he destroyed	רָד	Go down!
רָדַף	he followed	רָדַף	he pursued	דָּל	door (דְּלֵת)
לָחַךְ	he licked	לָחַךְ	he licked up,	שָׂדַד	he acted violently
כָּלָה	it was finished	כָּלָה	he finished	כָּשַׁל	he stumbled
אָח	brother, cousin	הִלֵּל	Praise!	בְּגֵד	fortunately
הִלֵּל	he praised	הִלֵּל	he was praised	שֵׁשׁ	six
בִּקַּשׁ	he searched	בִּקַּשׁ	he was searched for	מָשַׁל	ruling, managing
				שֵׁשִׁי	sixth

14.10 Read Jonah chapters 1, 3, 4

For chapters 1 and 3 you may refer to the notes in 9:9 on pages 115–116, the word list in 10.7 on page 124 and the word list you made for page 160.

For chapter 4 do this exercise:

Dictionary Exercise — Jonah 4

	Word	Look up		Word	Look up
1	וַיִּרַע	רָעַע	7	תּוֹלַעַת	תּוֹלַעָה
	וַיַּחַר	חָרָה		הַשָּׁחַר	שָׁחַר
2	וַיִּתְפַּלֵּל	פָּלַל Hithpael		לְמַחֲרַת	מָחַרַת
	אֲדַמְתִּי	אָדַמָה		וַתִּדַּךְ	נָכָה Hiphil
	קִדְמָתִי	קָדַם Piel		וַיִּבֶשׂ	יָבַשׂ
	חַנּוּן		8	כִּזְרַח	זָרַח (infin. + כִּי when)
	וַרְחוּם	רָחוּם		הַשֶּׁמֶשׁ	שָׁמַשׁ
	אֶרֶךְ			קָדִים	
	אֶפְיִם	אָף (dual)		חַרְיִשִּׁית	חָרִישִׁי Hithpael
	וַנְּחַם	[נָחַם] Niphal ptc		וַיִּתְעַלֶּף	עָלַף Hithpael
4	הַהֵיטֵב	יָטַב Hiphil (+ הַ ?)		וַיִּשְׁאַל	שָׁאל
	מִקְדָּם	קָדַם		לְמוֹת	מוֹת (infin + לְ to)
5	סָכָה			חִסָּתָהּ	חָסָה
	בַּצֵּל	צָל	10	עָמְלָתוֹ	עָמַל
6	וַיִּמַּן	מָנָה Piel		גִּדְלָתוֹ	גָּדַל Piel(+ וְ - it)
	קִיקְיוֹן		11	הַרְבֵּה	רָבַה Hiphil infin
	לְהַצִּיל	נָצַל Hiphil infin. + לְ		רַבּוֹ	

Notes

- Other words in chapter 4: עַד till, as far as; while עַד אֲשֶׁר until מעַל over (Prepositions are studied in lesson 24.) עַל-כֵּן for that reason, therefore עַתָּה now (Common conjunctions are listed in the Reference Grammar p371.)

2. Note these instances where a verb is followed by a similar noun:
 - 1:10 וַיִּירָאוּ יְרֵאָה גְדוֹלָה and they feared—a great fear: ‘they were terribly afraid’.
 - 4:1 וַיִּרַע אֶל־יֹנָה רָעָה גְדוֹלָה and it was displeasing to Jonah – a great displeasure: ‘Jonah was furious’.
 - 4:7 וַיִּשְׂמַח יוֹנָח שְׂמִיחָה גְדוֹלָה and Jonah rejoiced—a great joy: ‘Jonah was highly delighted’.
3. In 4:1 note there are two רָעַע verbs in the dictionary: רָע ‘he broke’ and רָע ‘it was displeasing’.
4. שָׁבַן לַיְלָה הָיָה ‘which came into being as a son of one night’. Here ‘son of’ is not used literally but idiomatically: ‘which came up in a night’, or, ‘which came up quickly’.
5. וְאַנִּי לֹא אָחוּס ‘And should I not feel pity?’ Here the question is not marked by a prefixed הָ. It is not הֲלֹא אָחוּס. But the sentence does begin with a pronoun אֲנִי which probably not only indicates a contrast between ‘you’ (Jonah) and ‘me’ (the Lord) but also helps to lead into the question. Compare 1Kings 1:24 אָתָּה אָמַרְתָּ ‘Have you said?’ and 1Kings 21:7 אָתָּה עָתָה תַעֲשֶׂה מְלוּכָה ‘Is this how you exercise kingship?’ In Exodus 6:3 the placing of the noun phrase וַשְׁמִי before the verb is one of the indications that וַשְׁמִי יְהוָה לֹא יָדַעְתִּי לָהֶם is probably a question: ‘And by my name, the Lord, was I not known to them?’

14.11 Reminder

The key distinguishing marks of Niphal verb forms are:

- (i) ך before the stem: נִשְׁמַר and נִשְׁמָרִים
- (ii) A dot (*dagesh*) in the first stem letter to indicate that a ך has been drawn into it: אֲשַׁמֵּר and אִשְׁמַר
- (iii) ה before the dotted consonant or the first stem letter
in *imperative* and *infinitive* forms:
הִשְׁמַר Take heed! לְהִרְאוֹת to appear, to be seen
- (iv) When a consonant cannot have a *dagesh* (see 1.8) and is the first stem letter, a personal prefix before it will not have a short vowel but a long one.

Compare:

תִּשְׁמַר she will be guarded	תִּעֲזֹב she will be abandoned
אִשְׁמַר I hid	אִחָבֵא I hid

הִלֵּל he praised

הִלֵּל	he praised	הִלֵּל	to praise	Piel
הִלֵּל	he was praised	מִהִלֵּל	praised	Pual

15.1 Piel and Pual forms

In earlier lessons and reading passages, we have already seen a variety of Piel forms. For example:

Gen 24:15	טָרַם כְּלָה לְדַבֵּר	before he had finished speaking
Gen 43:5	וְאִם־אֵינְךָ מְשַׁלַּח	but if you do not send
Deut 5:12	שְׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	Observe the Sabbath day to keep it holy.
1 Kgs 13:9	כִּי־בֵן צִוָּה אֹתִי	for thus he commanded me
1 Kgs 13:11	וַיִּסְפָּר־לוֹ	and he told him
1 Kgs 13:18	כַּחֲשׁ לוֹ	he lied to him
Prov 17:5	לַעֲגַן לְרֵשׁ חָרַף עֲשָׂהוּ	He who sneers at a poor man insults the one who made him.

Now note:

הִלֵּל he praised הִלְלוּ Praise! הִלֵּלְתִּי I praised

In the 3rd person singular (m) of the perfective, the most common vowel pointing of the Piel is ...

For example: בִּקֵּשׁ he sought שָׁבַר he shattered שָׁאַל he begged.

When the second letter is one that can be strong or doubled, it is usually marked with a *dagesh* in Piel forms:

הִלֵּל 'he praised'; but sometimes when the second root letter has a *shewa*, the *dagesh* is not used: הִלְלוּ 'Praise!'

But the Piel examples we have seen above indicate that other vowel patterns may be found in Piel verbs:

... and ... For example: שָׁלַח he sent, לָמַד he taught, מָהַר he hurried, דִּבֶּר he spoke, כִּפַּר he atoned, כָּלָה he finished, צִוָּה he commanded, מָאֵן he refused, חָרַף he scorned.

Note that in Piel perfective forms it is only the 3rd person masculine singular that has *..* as the second vowel. Other forms have *_*.
For example:

	הִלְלֵתִי	I praised	שִׁבְרָנוּ	we shattered
or a <i>shewa</i> :	הִלְלוּ	they praised	שִׁבְרָהּ	she shattered

Apart from the perfective, the *first* vowel in Piel forms is usually *_*.

With	שִׁבְרָהּ	she shattered	שִׁבַּר	he shattered
compare:	תִּשְׁבֵּר	she will shatter	יִשְׁבֵּר	he will shatter
	שִׁבֵּר	to shatter	מִשְׁבֵּר	shattering

15.2 שִׁבַּר he shattered לָמַד he taught שָׁאַל he begged
 דִּבֶּר he spoke רָמַם he raised

(a) In Piel verbs, in the 3rd person singular masculine of the perfective, the vowels most commonly found are *..*.

For example: שִׁבַּר he shattered, רָדַף he pursued.

(b) In some Piel verbs the vowels are commonly *_*.

For example: לָמַד he taught אָבַד he destroyed

Eccl 12:9 לָמַד-דַּעַת אֶת-הָעָם he taught the people knowledge

However, at the end of a sentence (in pause) *..* may be found.

Compare:

Eccl 9:15 וּמָלַט-הוּא אֶת-הָעִיר and he saved the city

Ezek 33:5 וְהוּא נִזְהָר נִפְשׁוֹ מִלָּט: and he, being warned, would have saved his life

(c) Some Piel verbs have the vowels *..*.

For example: דִּבֶּר he spoke כִּפֶּר he atoned

Gen 12:4 כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה as the Lord had told him

Lev 4:20 וְכִפֶּר עֲלֵהֶם תִּכְפֹּהן so the priest shall atone for them

Lev 13:6 וְכִבֶּס בְּגָדָיו and he shall wash his clothes

(d) When the middle letter of the verb stem is א ה ח or ר it cannot have the *dagesh forte* which normally is a mark of Piel forms.

Compare:

שָׁלַח he sent away
שָׂאל he begged (as a beggar)

In many Piel forms where the middle letter is guttural the first vowel is ..

For example:

מָאן he refused גָּרַשׁ he repulsed, he drove away
בָּרַךְ he blessed הָרַךְ he reproached, he insulted

(e) When a verb has only two root consonants, the second may be repeated in Piel forms.

Compare: רָם he was high רָמַם he raised.

Such forms are sometimes called Polel.

Note that קָם 'he got up' has both a Piel and a Polel form: קָמַם and קָמָם

Ps 119:28 קִיַּמְנִי Strengthen me!

Ps 119:106 נִשְׁבַּעְתִּי וְאֶקְיָמָהּ I made an oath and I confirmed

Mic 2:8 לְאוֹיֵב יִקְוִמֵם He rises up like an enemy.

In a few verbs with two root letters we find both repeated in the Piel:

Compare: כּוּל to contain, כָּל he contained, כָּלְכָל he provided food.

1 Kgs 17:4 וְאֶת־הָעֹרְבִים צִוִּיתִי לְכַלְכֵּלְךָ שָׁם
and I have commanded the ravens to feed you there.

Such forms may be called Pilpel.

15.3 Piel—action!

Piel forms express action and involvement. The types of action are so varied that we cannot fit Piel verbs into any rigid system of classification. For example, when גָּדַל means 'he made great' we might call it *factive*, but when it means 'he praised' we might call it *declarative*.

When we compare Qal and Piel meanings of verbs it becomes clear that Piel verbs often put emphasis on what their action produces, so that many Piel verbs can be called *factive* or *resultative*:

(i) Compare: מָלֵא he was full (stative), מִלֵּא he filled (*factive*). When a Qal verb expresses a state or situation, the Piel usually expresses an action that brings about that state:

(ii) Compare: **לָמַד** he learned (to) and **לִמַּד** he taught (factive).
 When a Qal expresses an action that does not directly affect an object (intransitive), the Piel usually expresses action that produces a situation or ability related to the action of the Qal. **לִמַּד** 'he taught (to)' expresses an action which produces learned knowledge or ability to do something.

(iii) Compare: **שָׁבַר** he broke **שִׁבַּר** he broke into pieces (resultative).
 When a Qal expresses an action which directly affects an object (transitive), the Piel often gives emphasis to the result of the action. **שָׁבַר** indicates an action of breaking, **שִׁבַּר** gives emphasis to the result—that the breaking produces something that is broken in pieces.
 Note also **שָׁלַח** he sent (often used of sending someone who will return) and **שִׁלַּח** he sent away (with the result that someone is away).

We shall now look at some ways in which Piel verbs may be grouped.

(a) *Where a Qal verb expresses a state, Piel usually expresses action that brings about such a state (factive)*

Compare:

מָלֵא It was full	מִלֵּא he filled
קִדַּשׁ he was holy	קִדְּשׁ he sanctified
אָבַד he was lost	אַבַּד he destroyed
כָּלָה it is at an end	כִּלְּה he finished

מִלֵּא he filled

Gen 24:16 **וַתְּמַלֵּא כַּדָּהּ** and she filled her jar

קִדְּשׁ he sanctified, he consecrated

Gen 2:3 **וַיְבָרֶךְ אֱלֹהִים אֶת־ יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ** and God blessed the seventh day and sanctified it.

אַבַּד he destroyed

Ecdl 9:18 **וְחֹטֵא אֶחָד יֵאַבַּד וְחוֹטֵא רַבִּי טוֹבָה רַבָּה** but one sinner destroys much good

כִּלְּה he finished

Exod 40:33 **וַיִּכַּל מֹשֶׁה אֶת־הַמְּלָאכָה** Moses had finished the work

Gen 24:15 **טָרַם כָּלָה לְדַבֵּר** before he had finished speaking

(b) Where a Qal verb is intransitive, Piel is usually transitive and expresses action that brings something about (factive)

Compare:

לָמַד he learned (to)	לָמַד he taught (to)
קָרַב he came near	קָרַב he brought near, he joined
יָשַׁב he sat	יָשַׁב he set up

לָמַד he taught

2 Chr 17:9 וַיִּלְמְדוּ בִיהוּדָה and they taught in Judah

Ps 143:10 לְמַדְּנִי לַעֲשׂוֹת רְצוֹנְךָ teach me to do what pleases you

קָרַב he brought near, he joined

Ps 65:5 אֲשֶׁרִי תִבְחַר וּתְקַרֵּב Blessed is [the person] you choose and bring near

Ezek 37:17 וְקָרַב אִתָּם אֶחָד אֶל-אֶחָד Join them to each other

יָשַׁב he set up

Ezek 25:4 וַיִּשְׁבּוּ טִירוֹתֵיהֶם and they will set up their camps (tents).

(c) Where a Qal verb expresses an action, Piel may focus on the result of the action (resultative)

שָׁבַר he broke

שָׁבַר he broke to pieces, he shattered

שָׁלַח he sent

שָׁלַח he sent away

פָּרַשׁ he broke, he spread out

פָּרַשׁ he spread out

שָׁבַר or שָׁבַר he broke, he shattered

Lam 3:4 שָׁבַר עֲצָמוֹתַי he broke my bones

שָׁלַח he sent away, he expelled

Gen 3:23 וַיִּשְׁלַחְהוּ מִגַּן-עֵדֶן so he expelled him from the garden of Eden

1 Kgs 8:66 שָׁלַח אֶת-הָעָם he sent the people away

פָּרַשׁ he spread out, he held (his hands) spread out

Isa 65:2 פָּרַשְׁתִּי יָדַי כָּל-הַיּוֹם I held my hands stretched
out all day.

(But though here a Piel form may be appropriate because the result of holding the hands out was that they stayed out, it may be primarily the time indicated by 'all day long' that fixes this sense. In Isaiah 25:11 יִפְרֹשׂ הַשָּׂחָה 'the swimmer spreads out' (his hands) there is no suggestion that they stay spread out).

(d) Some Piel verbs seem to indicate close or repetitive involvement in an action

Compare:

הִלְךְ	he went	הִלְךְ	he went about, he went to and fro
שָׁאַל	he asked	שָׁאַל	he begged (as a beggar), he enquired

הִלְךְ he walked, he went about, he went to and fro...

1 Kgs 21:27 וַיִּהְיֶה אֵט and he went about sadly (meekly?)

Ps 104:26 שָׁם אֲנִיּוֹת יַהֲלֹכוּ There merchant ships go to and fro.

שָׁאַל he begged, he enquired

Ps 109:10 וַשְׁאַלוּ and may they beg (be beggars)

2 Sam 20:18 וַשְׁאַלוּ בְּאֵבֶל they should enquire (seek for an answer) in Abel

(e) Actions which declare what something is (declarative)

Compare:

גָּדַל	he was great	גָּדַל	he praised, he glorified
		הִלְלַל	he praised

Ps 34:4 גָּדְלוּ לַיהוָה אִתִּי Glorify the Lord with me;
וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו and let us exalt his name together.

Ps 69:31	אֶתְּלֵלָה שֵׁם־אֱלֹהִים בְּשִׁיר וְאֶגְדֵּלְנוּ בְּתוֹרָה	I will praise the name of God with a song, and I will magnify him with thanksgiving.
Neh 12:24	לְהַלֵּל לְהוֹדוֹת	to praise, to give thanks
Ps 149:3	יְהַלְלוּ שְׁמוֹ בְּמַחֲוֹל	let them praise his name with dancing

(f) Actions which have to do with speaking

Compare:

—	דִּבֶּר	he spoke	
סָפַר	he counted	סָפַר	he told, he related
—	בֵּרַךְ	he blessed	
—	צִוָּה	he commanded	
כָּחַשׁ	he became lean	כָּחַשׁ	he lied, he told a lie
חָרַף	he reproached	חָרַף	he insulted, he reproached

דִּבֶּר he spoke

Job 1:16 עוֹד זֶה מְדַבֵּר while this man was still speaking

סָפַר he told

1 Kgs 13:11 וַיְסַפְּרוּם לְאָבִיהֶם and they told them to their father

בֵּרַךְ he blessed

Gen 24:48 וְאֶבְרַךְ אֶת־יְהוָה and I blessed the Lord

צִוָּה he commanded

1 Kgs 13:9 כִּי־כֵן צִוָּה אֹתִי for thus he commanded me

כָּחַשׁ he lied

1 Kgs 13:18 לוֹ כָּחַשׁ he lied to him

חָרַף he insulted

2 Kgs 19:22 אֶת־מִי חָרַפְתָּ Whom have you insulted?

(g) There are several verbs found with a Piel form that do not occur in a Qal form. In many instances there is a noun that is closely related to the verb

Compare:

עָפַר	dust, soil	עָפַר	he spattered with dust
קָן	nest	קָנַן	he built a nest
קִנְיָה	zeal, jealousy	קִנְיָא	he was zealous, he was jealous
שָׁלוֹשׁ	three	שָׁלַשׁ	he did a third time, he divided into three

עָפַר he spattered with dust

2 Sam 16:13 וְעָפַר בְּעָפָר and spattered (him) with dust

קָנַן he built a nest

Ps 104:17 אֲשֶׁר־שָׂם צְפָרִים יִקְנְנוּ where the birds make their nests

קִנְיָא he was zealous

Num 25:13 תַּחַת אֲשֶׁר קִנְיָא לֵאלֹהָיו because he was zealous for his God

שָׁלַשׁ he did a third time, he divided into three, he did on the third day

1 Kgs 18:34 וַיֹּאמֶר שְׁלֹשׁ וַיִּשְׁלְשׁוּ Then he said, 'Do it a third time', so they did it a third time.

Deut 19:3 וְשָׁלַשְׁתָּ אֶת־גְּבוּל אֶרְצְךָ and divide the territory of your land into three parts

1 Sam 20:19 וְשָׁלַשְׁתָּ תַרְדּוּ act on the third day, go down

(h) Sometimes a Piel form has a meaning related to but quite different from the meaning of the Qal form

Compare:

חָטָא	he committed an offence	חָטָא	he made a sin offering, he purified
חָלָה	he was sick, he was weak	חָלָה פָּנַי	he appeased, he asked for favour

חָטָא he sinned חָטָא he made a sin offering, he purified

Exod 32:31 חָטָא הָעָם הַזֶּה this people sinned (committed)
 חָטָאָה גְּדוֹלָה a great sin

Lev 14:52 וְחָטָא אֶת־הַבַּיִת and he shall purify the house
 בְּדָם הַצִּפּוֹר with the blood of the bird

Lev 6:19 הַכֹּהֵן הַמְּחַטֵּא אֹתָהּ the priest who offers it

Note also the two possible meanings of the noun חָטָאת
 חָטָאת sin, transgression; sin-offering, atonement

חָלָה he was weak, he was sick:

חָלָה פָּנַי he asked for favour, he pleaded

Gen 48:1 אָבִיךָ חָלָה your father is ill

1 Kgs 13:6 --- חָלֵנָא אֶת־פָּנַי יְהוָה 'Plead with the Lord...'
 וַיַּחַל אִישׁ־הָאֱלֹהִים so the man of God pleaded
 אֶת־פָּנַי יְהוָה with the Lord

Mal 1:9 וְעַתָּה חָלֹדֵנָא פָּנַי־אֵל and now plead with God
 וַיִּחַנְנֵנוּ that he may be gracious to us

15.4 הִלֵּל he praised הִלָּל he was praised

Compare:

א	ב
הִלֵּל he praised	הִלָּל he was praised
בִּקֵּשׁ he looked for	בִּקְשׁ he was looked for
שָׁלַח he sent away	שָׁלַח he was cast out
מְהַלֵּל praising	מְהִלָּל praised
שָׁלַשׁ he did three times	מְשָׁלַשׁ threefold, triple

The forms in column א are Piel. They are active.

The forms in column ב are Pual. They are passive.

Pual forms are passive forms of Piel verbs. The characteristic first vowel of the Pual is ֹ .

בִּקְשׁ he was looked for, he was sought

Jer 50:20 יִבְקֹשׁ אֶת־עוֹן יִשְׂרָאֵל the sin of Israel will be searched for

Ezek 26:21 וַיִּתְבַּקְּשׁי you will be looked for (Pual)

וְלֹא תִמְצָאִי but you will not be found (Niphal)

מְהַלֵּל praising מְהִלָּל praised, worthy of praise

Piel and Pual participles have a prefixed מ before the stem.

מְהַלֵּל praised

1 Chr 16:25 כִּי גָדוֹל יְהוָה for the Lord is great

וּמְהִלָּל מְאֹד and is to be highly praised

מְשַׁלַּח sent away, cast out

Isa 16:2 כְּעוֹף־נְוִידִים like fluttering birds

קָן מְשַׁלַּח pushed out of the nest

מְגַדֵּל made big, nurtured

Ps 144:12 כְּנִטְעִים מְגַדֵּלִים like well-nurtured plants

מְשַׁלְּשׁ threefold, triple, three years old

Gen 15:9 וְאַיִל מְשַׁלְּשׁ and a three year old ram

Ecc 4:12 וְהַחוּט הַמְשַׁלְּשׁ and a cord with three strands

לֹא בְמַהֲרָה יִנְתַּק is not quickly broken

15.5 Wordsearch

	ו	ה	ד	ג	ב	א	
1	ה	ה	ה	ו	נ	ה	
2	ש	ס	י	י	א	ש	
3	מ	ת	ה	ז	א	מ	
4	י	י	ה	א	ר	י	
5	ר	ר	י	ה	ר	ע	
6	ע	ו	ד	מ	ש	ה	

יָרַד	he will go down
אָב	ancestor, father
בֵּן	descendant, son
מִי	who?
מָה	what?
בָּא	coming
זֶה	this
יָד	hand, strength
שְׁמִי	my name
רֶשַׁע	poor man

הִשְׁמִיעַ he informed

הִשְׁמִיד he destroyed

הִשְׁמַד he was destroyed

הִאָּזִין he listened

הִרְעָה he shouted with
joy (רִיעַ)

הִרְעָה he acted
wickedly (רָעַע)

הִסְתִּיר he concealed

הִקְרָאָה he revealed,
allowed to see

יִרְאֶה he will reveal

אָרַר he cursed

יָרָא he feared

קָמַד he rebelled

רָאָה See!

רָדַד Go down!

שָׁב Return!

הָיָה he was, it will be...

יְהִי let it be

מָאֵן he refused

הִסְתִּירוּ they concealed

יָדַע he knew

יָרַד he went down

מַדּוּעַ why? for what
reason?

רֵעַ friend, companion

מָשָׂה he drew out,
he saved

כִּי enough

אָז then

מֵאָז since,
formerly

אֵי island

אֵיִי islands of

בֶּן son of

בִּי please

עַד until

רַע bad

הַר mountain

שָׁב he returned

אֵי where?

הַמְלִיךְ he made king

מָלַךְ he was king...	הַמְלִיךְ he made king...	יַמְלִיךְ he will make king...
שָׁב he came back...	הָשִׁיב he brought back...	יָשִׁיב he will bring back...

16.1 Hiphil forms

In earlier lessons and reading passages we have already seen a variety of Hiphil forms. For example:

Gen 24:3	וְאֶשְׁבִּיעֶךָ	and I will get you to swear an oath
Gen 24:5	הֲהִשָּׁב אָשִׁיב	am I really to take back?
1 Kgs 13:4	וְלֹא יָכַל לְהָשִׁיבָהּ	and he was not able to draw it back
1 Kgs 13:24	וַיִּמִּיתֵהוּ	and he killed him
1 Kgs 13:26	וַיִּמַּתֵּהוּ	and he killed him
1 Kgs 13:31	הַנִּיחוּ אֶת־עַצְמוֹתַי	'Place my bones'

Now compare (a) the Qal forms and (b) the Hiphil forms:

(a) 2 Kgs 9:13	מָלַךְ יְהוּא	Jehu is king.
(b) 1 Kgs 1:43	הַמְלִיךְ דָּוִד	King David
	הַמְלִיךְ אֶת־שְׁלֹמֹה	has made Solomon king.
(a) 1 Sam 11:12	שָׂאוֹל יִמְלֶךְ עָלֵינוּ	'Shall Saul reign over us?'
(b) 1 Sam 11:15	וַיַּמְלִכוּ שָׁם אֶת־שָׂאוֹל	and there they made Saul king
(a) Gen 18:10	שׁוֹב אָשׁוּב אֵלֶיךָ	I will certainly return to you
(b) Gen 24:5	הֲהִשָּׁב אָשִׁיב אֶת־בְּנֶךָ	Am I really to take your son back?

Most of the Hiphil forms we have seen in this section are causative:

- הַמְלִיךָ he caused to be king, he appointed as king, he made king...
- הֵשִׁיב he caused to return, he took back, he brought back...

In 16.3–4 we shall see that Hiphil verbs can express a wider range of ideas.

- 16.2 הַמְלִיךָ he made king יַמְלִיךְ he will make king
 הַמְלִיךְ to make king הַמְלִיךְ make king!

Common marks of Hiphil forms:

- (a) In the perfective, infinitive and imperative, Hiphil has a prefixed ה
- (b) The most common mark is a ך in the final syllable of the verb stem, but note:

- (1) ך may be written as ך (16.1, note 1 Kgs 13:26 and 1 Sam 11:15).
- (2) In הַמְלִיךְ make king! the final syllable has ך (see also (e) below).
- (3) In the perfective, 1st and 2nd person have ך in the 2nd syllable.
So:

הִמְלַכְתִּי I made king, הִמְלַכְתֶּם you made king.

- (c) In the perfective, the characteristic first vowel is ך .
So הִגִּיד he told, he declared... הִשְׁמִיעָהּ she announced...
הִפִּילוּ they caused to fall, they fell...(הִפִּיל he fell);

but note that there are variations, for example:

הִמִּית he killed, הִקִּים he raised up, he confirmed...
הִעֲמִיד he caused to stand... הִוצִיא he brought out...

- (d) In the imperfective, infinitive, and participle, the characteristic first vowel is ך .
So יַמְלִיךְ he will make king הַמְלִיךְ to make king
מְשַׁלְּחַת sending מְשַׁבֵּיל acting prudently

(e) In the infinitive construct the final vowel is ' .

הַמְלִיךְ to make king

In the infinitive absolute the final vowel is ..

הַמְלִיךְ to make king

(f) In the imperfective, the final vowel may be ' . or ..

Compare: יוֹסִיף he will add יוֹסֵף may he add

The shorter form with .. often expresses a wish, a command, or a prohibition:

Gen 30:24 יֹסֶף יְהוָה לִי 'May the Lord add to me
בֶּן אֲחֵר another son.'

Gen 41:34 וַיִּפְקֹד פְּקָדִים and let him appoint officials

Job 15:31 אֶל-יֵאֱמָן בָּשׂוּ let him not trust in what is worthless

Contrast לֹא יוֹסִיף לָקוּם he will not rise again

and יוֹסֵף לָקוּם may he rise again

16.3 הִגְדִּיל he made great, he became great, he did great things, he acted boastfully

Hiphil forms of verbs are used to express a wide variety of actions and states. Here are some possible ways to classify them. In looking at these groups two things need to be kept in mind:

(a) Very often Hiphil forms have to do with making or causing:

הִבִּיא he caused to go, he took, he brought...

(b) Many verbs in their Hiphil forms have a wide range of possible meanings.

הִגְדִּיל means 'he was great', or 'he became great'. Its Hiphil הִגְדִּיל may, according to its context, mean 'he made great', 'he became great', 'he did great things' or 'he acted boastfully'.

16.4 A classification of Hiphil verbs

(a) Mainly indicating that something is caused to happen (causative)

Compare:

נָפַל he fell	הִפִּיל he caused to fall, he threw down...
זָכַר he remembered	הִזְכִּיר he mentioned, he reminded...
מָת he died...	הָמִית he killed, he caused to die...
בָּא he came, he went...	הִבְיִא he brought, he took...
קָם he rose, he got up...	הִקְיִם he established, he raised up...
יָדַע he knew...	הוֹדִיעַ he caused to know, he declared...
יָצָא he went out...	הוֹצִיא he brought out...

הִפִּיל he caused to fall, he threw down, he laid down...

Jonah 1:7 וְנִפְּלָה גוֹרְלוֹת and let us cast lots

הִזְכִּיר he mentioned, he reminded, he caused to be remembered...

Isa 63:7 חֲסִדֵי יְהוָה אֲזַכֵּיר I will celebrate the Lord's acts of grace

הָמִית he killed...

Gen 37:18 וַיִּתְנַבְּלוּ אֹתוֹ לְהָמִיתוֹ they plotted (against him) to kill him

הִבְיִא he brought, he took...

Gen 24:67 וַיִּבְאֶהָ יִצְחָק הָאֵלֶּהָ שָׂרָה so Isaac took her into Sarah's tent

הִקְיִם he established, he raised up, he set up...

Exod 6:4 וְגַם הִקְמַתִי אֶת־בְּרִיתִי אִתָּם and I also established my covenant with them

הוֹדִיעַ he caused to know, he declared, he made known...

Prov 1:23 אֹדְרִיעָה דְבָרַי אֲתָכֶם I would make you know my precepts

הוֹצִיא he brought out...

Jer 11:4 בְּיָוֶם הוֹצִיאִי אוֹתָם at the time when I brought them out

(b) Mainly indicating that something is made to be in a certain state (factive)

Compare:

גָּבַהּ he was taller, it was higher...	הִגְבִּיחַ he made higher...
רָחַב it was wide	הִרְחִיב he made wider...
יָבֵשׁ it was dry	הוֹבִישׁ he made dry...
גָּדַל he was great	הִגְדִּיל he made great...
שָׁמֵן he was fat	הִשְׁמִין he made fat

הִגְבִּיחַ he made higher, he exalted...

Prov 17:19 מִגְבִּיחַ פֶּתָחוֹ the person who is making his gate high
מִבְקֵשׁ-שִׁבְרָה is seeking destruction (asking for it to break)

הִרְחִיב he made wider, he enlarged...

Isa 54:2 הִרְחִיבִי מְקוֹם אֹהֶלְךָ 'Widen the place of your tent'

Ps 81:11 הִרְחַב-פִּיךָ 'Open your mouth wide'

הוֹבִישׁ he made dry, he dried up...

Isa 44:27 וְנִהַרְתִּיךָ אוֹבֵישׁ and I will make your streams dry

הִגְדִּיל he made great...

Ezek 24:9 אֶגְדִּיל תְּמִדְיֹתָהּ I will make a great pile of wood

הִשְׁמִין he made fat

Isa 6:10 הִשְׁמִן לֵב-הָעָם הַזֶּה 'Make the heart of this people fat'

Note that factitive verbs could be grouped with causative verbs; since, for example, to make a river dry is similar to causing it to dry up.

Look up the verbs in this section, in a dictionary, and notice how many also belong in another Hiphil classification—for example הִשְׁמִין can mean 'he became fat'.

(c) Indicating what someone or something becomes (intransitive)

Compare:

שָׁמֵן he was fat, he became fat... הִשְׁמִין he became fat, he made fat...
יָבֵשׁ he was dry, he became dry... הִוֹבִישׁ he became dry, he made dry...
זָקֵן he was old, he grew old... הִזְקִין he became old...

הִשְׁמִין he became fat

Neh 9:25 וַיֵּאָכְלוּ --- וַיִּשְׁמִינוּ and they ate ... and they became fat

הִוֹבִישׁ he became dry, it withered...

Joel 1:12 הַגֶּפֶן הִוֹבִישָׁה the vine has withered

הִזְקִין he became old

Job 14:8 אִם-יִזְקִין בְּאֶרֶץ שָׂרֵשׁוּ though its root grows old in the ground

Note (a) that there is an overlap of meaning between Qal and Hiphil, and (b) that often only the context will show whether a Hiphil is being used in a factitive or intransitive way.

(d) Indicating what someone or something is or does (intransitive)

Compare:

צָלַח he passed through,
he succeeded... הִצְלִיחַ he prospered, he was
successful...
שָׁכַל he succeeded... הִשְׁכִּיל he was wise, he was
successful...
(no Qal) הִשְׁפִּים he got up early...
יָטַב he was good, (he was cheerful...) הִיטִיב he did well, it was well...

הִצְלִיחַ he prospered, he succeeded...

Ps 1:3 וְכֹל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ in all that he does he succeeds

הִשְׁכִּיל he was wise, he was successful...

Prov 17:2 עֶבֶד-מְשָׁכִיל יִמְשַׁל a prudent servant will rule
בְּבֶן מְבִישׁ over a son who acts shamefully

הִשְׁכִּימוּ he got up early...

Gen 26:31 וַיִּשְׁכְּמוּ בַבֶּקֶר and they got up early in the morning

הֵיטִיב he did well, it was well...

Isa 1:17 לְמַדּוּ הֵיטִב 'Learn to do what is good'

Jonah 4:4 הֲהֵיטִב חָרָה לָךְ 'Is it right for you to be so angry?'

With הֵיטִיב 'he did well, he made cheerful', which is the Hiphil of יָטַב he was good, he was cheerful...

compare הֵטִיב 'he did well, he pleased', which is the Hiphil of טוֹב to be good, to be cheerful...

Ps 119:68 טוֹב־אֶתָּה וּמְטִיב you are good and you do good

When the good action is for someone's benefit both הֵיטִיב and הֵטִיב may be followed by לְ

Judg 17:13 יָדַעְתִּי כִּי־יֵטִיב יְהוָה לִי I know the Lord will do good to me

Num 10:29 לָכֵן אֶתְּנֶנּוּ וְהִטְבַּנּוּ לָךְ come with us and we will treat you well

(e) Indicating what someone does to someone or something else (active)

Compare:

כָּרַת he cut, he cut off, he destroyed... הִכְרִית he cut off, he destroyed...

— הִשְׁלִיךְ he threw, he expelled...

— הוֹשִׁיעַ he saved...

— הִשְׁמִיד he destroyed...

Note that the stems שָׁלַךְ, יָשַׁע and שָׁמַד are not found in Qal forms.

הִכְרִית he cut off, he destroyed

Lev 26:22 וְהִכְרִיתָהּ אֶת־בְּהֵמָתְכֶם and it will destroy your cattle

הִשְׁלִיךְ he threw...

Gen 37:22 הִשְׁלִיכוּ אֹתוֹ 'Throw him
אֶל-הַבּוֹר הַזֶּה into this cistern!'

הוֹשִׁיעַ he saved, he helped...

Exod 14:30 וַיִּוָּשַׁע יְהוָה בַּיּוֹם הַהוּא and on that day the Lord saved
אֶת-יִשְׂרָאֵל Israel

Ps 119:94 לַיהוָה אֲנִי הוֹשִׁיעֲנִי I am yours—save me!

הִשְׁמִיד he destroyed...

Mic 5:13 וְהִשְׁמַדְתִּי עָרֶיךָ and I will destroy your cities

(f) Many Hiphil verbs have to do with the senses — hearing and speaking,
seeing and examining, touching, and smelling

For example, הִאָזֵן he listened... הִגִּיד he declared, he told...

הִכִּיר he observed, he recognized... הִמִּישׁ he touched...

הִרִיחַ he smelled, he enjoyed the smell of...

הִאָזֵן he listened, he answered (a prayer), he obeyed...

Ps 5:2 אָמְרֵי הִאָזִינָה יְהוָה Lord, listen to my words!

הִגִּיד he announced, he told, he made known, he betrayed...

Jonah 1:8 הִגִּדְהֶנָּא לָנוּ Tell us!

הִכִּיר he found out, he examined, he recognized...

Gen 37:33 וַיִּכְיֶרְהָ and he recognized it

הִמִּישׁ he touched...

Ps 115:7 וְלֹא יִמִּישׁוּן יְדֵיהֶם their hands — but they do not touch

הִרִיחַ he smelled, he scented...

Ps 115:6 אֵף לָהֶם וְלֹא יִרְיחוּן they have noses but they cannot smell

(the verbs in this section can be looked up in a dictionary under:

אָזַן נָגַד נָכַר מוּשׁ and רִיחַ)

(g) Some Hiphil verbs, which are not found in Qal forms, have close links to nouns (denominative)

Note the following:

מָטָר rain	הִמְטִיר he sent rain, he rained...
אָזֶן ear	הִאָזִין he heard, he listened...
עֶרֶב evening	הִעָרִיב he did in the evening...
יָמִין right hand, south	הִיָּמִין he went to the right, he used his right hand...
שְׂמָאל left hand, north	הִשְׂמָאל he went to the left, he used his left hand...

הִמְטִיר he sent rain...

Amos 4:7 וְהִמְטַרְתִּי עַל-עִיר אַחַת for I sent rain on one town,
וְעַל-עִיר אַחַת לֹא אֶמְטִיר and on another town I did not
send rain

הִאָזִין he listened...

Job 33:1 וְכָל-דְּבָרֵי הָאָזִינָה and listen to all my words!

הִעָרִיב he did in the evening...

1 Sam 17:16 וַיִּגַּשׁ הַפְּלִשְׁתִּי and the Philistine came near, doing
הַשָּׁכֶם וְהָעֶרֶב it in the early morning and in the evening
(note that הַשָּׁכֶם and הָעֶרֶב are both infinitive forms).

הִיָּמִין he went to the right, he went south...

הִשְׂמָאל he went to the left, he went north...

Gen 13:9 אִם-הִשְׂמָאל וְאִימָנָה if north, then I will go south;
וְאִם-הִיָּמִין וְאִשְׂמָאֵלָה but if south, then I will go north.

Note that these Hiphil verbs could be grouped in other classifications—
הִמְטִיר as causative, and the final three with verbs that show how someone
acted.

(h) Like other participles, Hiphil participles may be used as nouns or adjectives to indicate what a person does or is

מִשְׁקָה cup-bearer

מוֹשִׁיעַ saviour, rescuer

מֵרַע the person who is wicked, rogue

Gen 40:1 מִשְׁקָה מֶלֶךְ-מִצְרַיִם the cup-bearer of the king of Egypt

Isa 43:11 וְאִין מִבְּלַעְדֵי מוֹשִׁיעַ and apart from me there is no saviour

In Proverbs 17:4 besides מֵרַע 'the wicked man', notice the other two Hiphil participles:

מִקְשִׁיב listening... מְזִין listening, paying attention to...

Prov 17:4 מֵרַע מִקְשִׁיב עַל-שִׁפְתֵי-אָוֶן the wicked man listens to evil lips

שֹׁקֵר מְזִין עַל-לְשׁוֹן הַתּוֹת the liar pays attention to a corrupt tongue

which we might translate as:

A rogue lends a ready ear to evil talk;

A liar listens to slander.

(i) Is there a class of Hiphil verbs that could be called 'declarative'?

A number of writers have suggested that two words have a declarative sense in their Hiphil forms:

צַדִּיק righteous

הִצְדִּיק he declared to be righteous, he acquitted...

רָשָׁע wicked

הִרְשִׁיעַ he declared to be guilty, he condemned...

Deut 25:1 וְהִצְדִּיקוּ אֶת-הַצַּדִּיק and they will acquit the man who is in the right

וְהִרְשִׁיעוּ אֶת-הַרָשָׁע: and they will condemn the wicked one

Such a translation seems to rest on a perception that the primary function of judges is to pronounce a verdict. In Israel it is probable that the primary function of the judge was seen as to put things right, as far as possible, by bringing aid and restitution to the person who suffered wrong, while making the offender give restitution and suffer punishment.

It seems likely that הִרְשִׁיעַ can embrace the whole spectrum of: to determine the guilt of, declare the guilt of, treat as guilty.

In Job 9:20 פִּי יִרְשָׁעַנִּי ‘my mouth would condemn me’, the mention of my mouth (פִּי) fixes the meaning at the centre of the spectrum, but this does not mean that in other contexts הִצְדִּיק and הִרְשִׁיעַ are simply and solely declarative.

Conclusion:

Our attempts to classify Hiphil verbs show

- (a) that the most frequent usage is causative or factitive;
- (b) that the range of usage for many verbs is so great that one Hiphil verb may belong in more than one classification;
- (c) that there is a wide range of ideas, mostly connected with some kind of function or action, that can be expressed by Hiphil forms; therefore,
- (d) when we are seeking to understand or to translate a Hebrew word that is Hiphil, its form alone will not be a sufficient guide—we need to study its context and range of usage, using a concordance and a dictionary.

16.5 הִמְלִיךְ he made king (Hiphil is active)
 הֶמְלַךְ (hōmlak) he was made king (Hophal is its passive)

Compare:

Hiphil		Hophal	
הִמְלִיךְ	he made king...	הֶמְלַךְ	he was made king...
הָמִית	he killed, he put to death...	הוּמַת	he was put to death...
הִגִּיד	he told...	הֻגַד	it was told... הֻגַד to be told
הִבִּיא	he brought...	הוּבֵא	it was brought...
הִשְׁלִיךְ	he threw...	הֻשְׁלַךְ or הֻשְׁלַח	he was thrown down...
מִשְׁלִיךְ	throwing (m)	מֻשְׁלַךְ	thrown down (m)
		מֻשְׁלַחַת	thrown down (f) (1 Kgs 13:24)

Note that Hophal forms have הַ or הֻ in the first syllable.
 Some verbs have alternative forms, with הַ or הֻ (see הֻשְׁלַח in the list above).

הַמֶּלֶךְ he was made king...

Dan 9:1 אֲשֶׁר הַמֶּלֶךְ עַל מַלְכוּת כַּשְׁדִּים who was made king over the kingdom of the Chaldeans

הוּמָת he was put to death...

1 Sam 11:13 לֹא־יוּמָת אִישׁ בַּיּוֹם הַזֶּה no man shall be put to death today

הִגִּד it was told...

1 Kgs 10:7 לֹא־הִגִּדְתִּי לִי תַחֲצִי the half had not been told to me
Gen 22:20 וַיִּגֵּד לְאַבְרָהָם and it was told to Abraham

הוּבָא it was brought...

Gen 33:11 קַח־נָא אֶת־בְּרִכְתִּי please accept my gift
אֲשֶׁר הֵבֵאתָ לָּךְ which has been brought to you

הִשְׁלַךְ or הִשְׁלָךְ he was thrown down, he was thrown out...

Isa 14:19 וְאַתָּה הִשְׁלַכְתָּ מִקְבְּרֶךָ but you are cast out of your tomb

Dan 8:11 וְהִשְׁלַךְ מְכוֹן מִקְדָּשׁוֹ and the place of his sanctuary was thrown down

Exod 10:8 וַיּוֹשֶׁב אֶת־מֹשֶׁה Then Moses was brought back,
וְאֶת־אַהֲרֹן אֶל־פַּרְעֹה and Aaron, to Pharaoh.

Note the unusual case of אֶת־ indicating the subject. Perhaps it reflects the underlying fact that ‘people brought Moses back’, a statement in which ‘Moses’ is the object. With this use of אֶת־ after Hophal וַיּוֹשֶׁב compare its similar use after the Hophal וַיִּגֵּד (and it was told) in Genesis 27:42

וַיִּגֵּד לְרֵבֶקָה אֶת־דְּבָרֵי עֵשָׂו and the words of Esau were told to Rebekah

which may reflect an underlying Hiphil (active) וַיִּגֵּד :

וַיִּגֵּד אֶת־דְּבָרֵי and someone told the words of

However, אֶת־ does occasionally mark a subject when the verb is active.

Notice נָפַל ‘it fell’ in 2 Kings 6:5

וְאֶת־הַבְּרֹזֶל נָפַל אֶל־הַמַּיִם and the iron [axe head] fell into the water.

For a list of regular Hiphil and Hophal forms, see the Reference Grammar.

16.6 Wordsearch

	ו	ה	ד	נ	ב	א	
1	ו	ל	ל	פ	ת	ה	
2	ם	א	ב	נ	ת	ה	
3	כ	ה	ל	ה	ר	ו	
4	ח	ע	נ	מ	א	ה	
5	ת	ז	ש	ב	ו	ט	
6	ה	ו	ח	ת	ש	ה	

הִתְפַּלֵּל	he prayed	הִתְפַּלְלוּ	they prayed	פָּלַל	he judged, he punished
הִתְרְאוּ	you keep looking at each other	רָאוּ	they saw	נָחַם	he pitied
הִתְחַנֵּן	he implored, he sought mercy	חָנַן	he was kind, he showed mercy	חָבַל	rope, distinct
הִתְחַכֵּם	he acted wisely	חָכַם	he was wise	טוֹב	goodness, good thing
הִטְהַר	he purified himself	טָהַר	he was pure, he was innocent	חָכַם	wise
הִשְׁתַּחֲוָה	he bowed down	בָּשׂ	he felt ashamed	טָהַר	pure
הִתְנַבֵּא	he acted (excitedly) like a prophet	בָּשׂ	he felt ashamed	מָלֵא	he filled
אוֹ	or	שׂוּא	storm, destruction	רָמַשׁ	creeping
אָח	brother, cousin, friend	לֵב	heart	חָבַל	pain, birth pain
בָּא	he came	שׂוּא	nothingness, vanity	תִּשְׁע	nine
חַן	favour, charm	בֵּל	not, not yet	רְחֵל	ewe, female lamb
		שֵׁן	tooth, ivory	מָלְאוּ	they are full of
				חָבַל	sailor

16.7 Read Genesis 37 Joseph is hated by his brothers

(numbers show verses)

1–2 אָב father, grandfather... Abraham came to Canaan as a גֵּר so perhaps the reference is to him. וַיֵּשֶׁב 'and he lived' or 'and so it was that he lived'. For the use of such verbal forms in closing a section of a story see 19.10. אֵלֶּה תְּלִדוֹת 'This is the story of (Jacob's) family.' This marks the beginning of a new stage of the Genesis narrative, a stage in which Joseph will be the chief character. This strengthens the likelihood that verse 1 marks a closure.

- 1 מְגוּר temporary residence (גֵּר immigrant)
- 2 תְּלִדוֹת family register, family history
רָעָה he looked after a flock, he shepherded...
אֶת־אָחָיו with his brothers וַיָּבֵא and he brought: בּוֹא Hiphil
דִּבְרָתָם a report about them: דִּבְרָה report, slander
- 3 זְקֵנִים old age; כְּתֹנֶת shirt, tunic, robe
פְּסִים long, long-sleeved (or perhaps: ornamented)
- 4 יָכַל he was able; לְשָׁלֵם kindly...
- 5–8 See also 19.10
- 5 חָלַם he dreamed; — חֲלוֹם a dream
וַיַּגִּיד and he told; וַיְהַגִּיד he announced... Hiphil (נָגַד)
וַיַּסֶּף and Hiphil יוֹסִיף he did again, he did more...
- 7 אֶלְמָה sheaf — מָאַלִּים binding, tying up (Piel ptc)
בְּתוֹךְ in, in the middle of (תוֹךְ middle)
נִצְבָּה it stood (Niphal 3fs נָצַב)
תִּסְבְּיָהּ they gathered round (סָבַב see p360 for Geminate verbs)
תִּשְׁתַּחֲוּיּוּ they prostrated themselves (17.3.4)
- 8 מָלַךְ he was king; מָשַׁל he ruled
- 9 אֲחֵר another, different. 10 נָעַר he rebuked
- 11 קָנָא he was jealous (Piel of קָנָא)
- 14 וַיָּשִׁבֵנִי and bring back to me (Hiphil of שׁוּב)
עֵמֶק valley, vale, low-lying plain
- 15 תָּעָה wandering; שָׁאַל he asked
- 16 בִּקֵּשׁ he looked for (Piel). אֵיפֹה where?
- 17 נָסַע he moved, he pulled up (tent pegs), he journeyed
- 18 מֵרֶחֶק from a distance בְּטָרֵם before, not yet
קָרַב he came near; נָבַל he deceived:
Hithpael הִתְנַבְּלוּ they acted cunningly, they plotted
לְהַמִּיתוֹ to kill him (Hiphil infin. cstr + וְ him)

- 19 **אִישׁ אֶל-אָחִיו** to each other; **בַּעַל** see 25.3(d)
- 20 **הִשְׁלִיךְ** he threw; **בּוֹר** pit, cistern **חַיָּה** animal
- 21 **הִצִּיל** he saved (**נָצַל**). **הִכָּה** he hit, he killed (**נָכַה**).
נֶפֶשׁ life, breath...
- 22 **שָׁפַךְ** he poured, he shed **מִדְבָּר** wilderness
לְמַעַן in order to, so as to
- 23 **פָּשַׁט** he put off: **הִפְשִׁיט** he stripped off
- 24 **רֵק** empty
- 25 **אֶרְחָה** travelling group, caravan **נִכְאֹת** spices **צְרִי** balsam, balm;
לֹט myrrh **לְהוֹרִיד** to take down (Hiphil infin. of **יָרַד**)
- 26 **בָּצַע** gain, profit **כָּסָה** and Piel **כָּסָה** he covered, he concealed
- 27 **בָּשָׂר** flesh, meat...
- 28 **סָחַר** he travelled, he traded **מָשַׁךְ** he pulled...
וַיִּמְכְּרוּ ... וַיִּמְשְׁכוּ ... and they pulled (up) ... and they sold. It is characteristic of Hebrew narrative that where the context indicates who is the subject of a verb, the subject does not need to be specified. Who, at this point, sold Joseph?
Midianite merchants (REB)? or his brothers? Verse 27 indicates his brothers' decision to sell him. Genesis 45:4 **אֲשֶׁר-מָכַרְתֶּם** 'whom you sold' recalls this moment when they sold him. In a translation we need to specify the subject.
For Midianites who could also be called Ishmaelites see Judges 8:24.
- 29 **קָרַע** he tore, he made a tear in **בְּגָד** garment
- 30 **אָנָּה** where to?
- 31 **שְׂעִיר** (**שְׂעִיר** he-goat) a male of; **עֲזִים** goats
טָבַל he dipped; **שָׁלַח** he took, he sent...
- 32 **הִפִּיר** he observed, he recognized: Hiphil of **נָכַר**. **אִם-לֹא** or not
- 33 **טָרַף** to be torn (infin. abs—see 12.2a)
טָרַף he has been torn to pieces: Pual of **טָרַף**
- 34 **שִׁמְלָה** cloak **שָׁק** sackcloth **מֹתְנַיִם** (*motnayim*) waist
אָבַל he mourned: Hithpael of **אָבַל**
- 35 **לְנַחֲמוֹ** to comfort him: Piel infin. constr. (**נָחַם**) **מָאֵן** he refused
לְהִתְנַחֵם to accept comfort: Hithpael inf cstr
אָבַל mourning, desolate
- 36 **סָרִיס** court official (later: eunuch) **שָׂר** chief, captain
טָבַח butcher, executioner, guard

You may use a translation to check your understanding. Read the chapter again in Hebrew to fix the vocabulary in your mind.

הִתְגַּדַּל he claimed to be great

גָּדַל he was great... הִתְגַּדַּל he claimed to be great...
שָׁמַר he kept... הִשְׁתַּמַּר he kept himself (from)...

17.1 הִתְגַּדַּל he claimed to be great... יִתְגַּדַּל he will claim to be great...

In 1 Kings 13:6 we saw a typical Hithpael form:

וְהִתְפַּלַּל בְּעָדַי and pray for me

Note, before the stem פִּלַּל the prefix הִתְ and that the middle stem letter is marked as strong: לְ

Now note the Hithpael forms in these examples:

- Ezek 38:23 וְהִתְגַּדַּלְתִּי I will show myself to be great
וְהִתְקַדְשִׁיתִי and I will show myself to be holy
- Gen 24:40 אֲשֶׁר־הִתְהַלַּכְתִּי לְפָנָיו before whom I walk,
or, in whose presence I have lived
- Gen 24:48 וְאָקַד וְאֶשְׁתַּחֲוֶה לַיהוָה I bowed down and worshipped
the Lord
- Ruth 1:18 וַתֵּרָא כִּי־מִתְאַמְצָת הִיא and she saw that she was
determined
לָלֶכֶת אִתָּהּ to go with her
- Ps 18:24 וְאֶשְׁתַּמַּר מֵעוֹנִי and I kept myself from my sin
- Ps 18:26 עִם־חֲסִיד תִּתְחַסֵּד with the loyal you will show
yourself to be loyal
- Zech 6:7 לְכוּ הִתְהַלְכוּ בְּאֶרֶץ Go! Go to and fro in the earth!
- Dan 11:36 וַיִּתְרוֹמֵם he will exalt himself
וַיִּתְגַּדַּל עַל־כָּל־אֵל and claim to be greater than any
god

17.2 הִתְקַדְּשׁוּ Sanctify yourselves!

We will now look at a sample of Hithpael forms, using הִתְקַדְּשׁ 'he sanctified himself...' as our example. Note some of the characteristic markers, which we have already seen on other verbal forms:

הִתְקַדְּשׁ	he sanctified himself, he has shown himself to be holy...		
הִתְקַדְּשָׁה	she sanctified herself	הִתְ	3f s
הִתְקַדְּשִׁיתִי	I sanctified myself	הִתְיִ	1 s
הִתְקַדְּשׁוּ	they sanctified themselves	הִתְ	3 p
יִתְקַדֵּשׁ	he will sanctify himself	יִתְ	3m s
תִּתְקַדֵּשׁ	she will sanctify herself	תִּתְ	3f s
תִּתְקַדְּשׁוּ	you (m s) will sanctify yourself	תִּתְ	2m s
אֶתְקַדֵּשׁ	let me sanctify myself	אֶתְ	1 s
הִתְקַדֵּשׁ	Sanctify yourself (m.s.)		Imperative m s
הִתְקַדְּשׁוּ	Sanctify yourselves!	הִתְ	Imperative m p
הִתְקַדֵּשׁ	to sanctify oneself		Infinitive
מִתְקַדֵּשׁ	sanctifying himself	מִתְ	Participle
מִתְקַדֵּשָׁה	} sanctifying herself {	מִתְ	Participle
or מִתְקַדֵּשִׁית		הִתְ or תִּתְ	f s

When you are reading a passage, it is the context which will show whether:

- הִתְקַדְּשׁ means 'he sanctified himself' or, 'Sanctify yourself' (m s), or, 'to sanctify oneself'
- הִתְקַדְּשׁוּ means 'they sanctified themselves' or, 'Sanctify yourselves'
- תִּתְקַדֵּשׁ means 'she will sanctify herself', or 'you (m s) will sanctify yourself'

17.3 הִתְנַשָּׂא he exalted himself

הִשְׁתַּמֵּר 'he kept himself (from...)'

Common marks of Hithpael forms:

(a) הִתְ before the stem in Perfective, Imperative and Infinitive

(b) — ית (he, they), — אַת (I), נַת (we), — תַּת (you, she)
before the stem in Imperfective

(c) — מַת before the stem in Participles

(d) *Dagesh forte* in the second letter of the stem

(e) the vowels *u u* with the first and second letter of the stem in 3rd person singular of Perfective and several other forms

But note that in some verbs the vowel pattern *u u* is found in the 3 p.s. of the Perfective as well as in other forms. For example:

2 Chr 13:7, 15:8 הִתְחַזַּק he was strong, he acted courageously

Ecdl 7:16 אַל־תִּתְחַכְּמִם Don't be wise, don't act wisely!

Ps 37:4 וְהִתְעַנֵּג עַל־יְהוָה and find your delight in the Lord

Note also that:

1. The ת of the prefix הִתְ is found after the first letter of the stem, when the stem begins with ס ש or ש. For example:

סָתַר he hid... הִסְתַּתֵּר he hid himself

שָׁמַר he guarded, he kept... הִשְׁתַּמֵּר he kept himself (from...)

2. When the first letter of the stem is צ, the ת of הִתְ is found after the צ but changed to ט. For example:

צָדַק he was right, he was just... הִצְטַדֵּק he justified himself,
he maintained his innocence

צִיד food הִצְטִיד he provided himself with food

3. When the first letter of the stem is ר, ז, ט or ת, the ת of the Hithpael prefix is drawn into the first stem letter—and marked by a *dagesh forte*.

Compare:

מְדַבֵּר speaking (Piel) מִדְּבַר speaking

זָכַרְתִּי I cleansed (Piel) הִזְכִּינוּ Make yourselves clean!

טָמֵא he was unclean, he was defiled לֹא יִטְמֵא he must not make himself unclean

תָּמַם he was complete, he was blameless, he was innocent הִתְתַּמֵּם you act honestly, you show yourself to be blameless

4. Note that the stem **חווה** has a prefix **הִשָּׁת**

So:

הִשָּׁתַחֲוֶה he prostrated himself (in reverence or worship)

מִשָּׁתַחֲוֶה prostrating himself

(In some dictionaries the stem is taken to be **שָׁחָה**: look up **שָׁחָה**)

17.4 A classification of Hithpael verbs

(a) Sometimes a Hithpael verbal form expresses what one does to or for oneself (reflexive, middle)

Compare:

נָפַל he fell	הִתְנַפֵּל he prostrated himself
הִסְתִּיר he concealed	הִסְתִּירָהוּ he hid himself
צִיד hunting, food	הִצִּיטִיד he provided food for himself
מָדַד he measured	הִתְמַדְד he stretched himself out

Note also:

הִשָּׁתַחֲוֶה he prostrated himself (in worship)

הִתְמַהְמַהוּ he waited, he delayed, he lingered

הִתְנַפֵּל he fell down, he prostrated himself...

Deut 9:18 **וְאֶתְנַפַּל לְפָנַי יְהוָה** and I prostrated myself before the Lord

Ezra 10:1 **וּכְהִתְפַּלֵּל עֲזָרָא** and while Ezra was praying

וּכְהִתְנַדְדָּהוּ and while he was confessing,

בִּכְהוּ וּמִתְנַפֵּל weeping and lying prostrate

הִסְתִּירָהוּ he hid himself

1 Sam 23:19 **הֲלוֹא דָוִד מְסִתֵּר עִמָּנוּ** Is not David hiding with us?

Isa 45:15 **אֲכֵן אַתָּה אֱלֹהֵי מִסְתִּיר** truly, you are a God who hides yourself

הִצִּיטִיד he provided himself with food

Josh 9:12 **זֶה לַחֲמֵנוּ חֶם** this bread of ours was hot

הִצִּיטִידְנוּ אֹתוֹ when we packed it

הִתְמַדְד he stretched himself out

1 Kgs 17:21 וַיִּתְמַדֵּד עַל-הַיֶּלֶד and he stretched himself out on the boy

הִשְׁתַּחֲוָה he prostrated himself, he bowed down...

Gen 37:7 וַתִּשְׁתַּחֲוֶינּוּ לְאֶלְמָתִי and they bowed down to my sheaf

Gen 37:9 וְאַחַד עָשָׂר כּוֹכָבִים and eleven stars
מִשְׁתַּחֲוִים לִי bowing down to me

Pss 96:9 הִשְׁתַּחֲוּ לַיהוָה Worship the Lord!

הִתְמַהְמַה he waited, he delayed, he lingered...

Gen 43:10 כִּי לֹא הִתְמַהְמַהְנוּ for if we had not delayed

Hab 2:3 אִם-יִתְמַהְמַה חִכָּה-לוֹ if it delays, wait for it

*(b) Sometimes a Hithpael form indicates interaction between people
(reciprocal)*

Compare:

רָאָה he looked at רָאוּ they looked at הִתְרָאוּ they looked at
each other

קָשַׁר he conspired וַיִּקְשְׁרוּ and they conspired וַיִּתְקַשְּׁרוּ and they
conspired

הִתְרָאוּ they looked at each other

Gen 42:1 לָמָּה הִתְרָאוּ Why do you look at each other?

הִתְקַשְּׁרוּ they conspired, they plotted

2 Chr 24:26 וְאַלֵּה הַמִּתְקַשְּׁרִים עָלָיו and these were the men who
plotted against him

2 Kgs 9:14 וַיִּתְקַשֵּׁר יְהוּא ... אֶל-יֹרָם and Jehu organized a
conspiracy against Joram.

תָּמַם it was finished, he was innocent...

הִתְמַם he showed himself to be blameless, he acted honestly...

כָּרַר he cleansed, he purified, he purged out...

הִתְכַּרַר he showed himself to be pure, he purified himself

פָּתַל he was twisted, he wrestled, he was crafty...

הִתְפַּתַּל he showed himself to be twisted, he acted cunningly...

חָכַם he was wise....

הִתְחַכַּם he acted wisely, he showed himself to be wise...

אָמַץ he was strong, he prevailed...

הִתְאַמַּץ he acted vigorously, he managed (to) ...

The following examples are chosen to show how these Hithpael verbs may express action that reveals a person to have a certain quality. They do not illustrate every possible meaning of the verbs.

הִתְחַזַּק he acted strongly, he showed firmness...

Gen 48:2 וַיִּתְחַזַּק יִשְׂרָאֵל so Israel exerted himself

1 Kgs 20:22 הִתְחַזַּק Act strongly! (Build up your forces)

1 Chr 19:13 חֲזַק וְנִתְחַזְּקָה בְּעַד־עַמּוּנֵינוּ Be strong and let us act courageously for our people

2 Chr 1:1 וַיִּתְחַזַּק שְׁלֹמֹה --- עַל־מַלְכוּתוֹ so Solomon strengthened his hold over his kingdom

2 Chr 13:7 וְלֹא הִתְחַזַּק לִפְנֵיהֶם and he was not strong enough to resist them

הַתְגַּדֵּל he showed himself to be great, he claimed to be great...

Ezek 38:23 וְהִתְגַּדַּלְתִּי I will show myself to be great
וְהִתְקַדְשִׁיתִי and I will show myself to be holy

Dan 11:36 וַיִּתְרוֹמֵם and he will exalt himself
וַיִּתְגַּדַּל עַל-כָּל-אֱלֹהִים and claim to be greater than any god.

הִתְחַסֵּד he showed himself faithful...

הִתְמַם he showed himself to be blameless...

הִתְבַּרַּר he showed himself pure...

הִתְפַּתֵּל he showed himself to be twisted, he acted cunningly...

Ps 18:26–27 עִם-חֲסִידֵי תִתְחַסֵּד With the faithful you show yourself faithful,

עִם-נֹכְרֵי תִתְמַם with the blameless

תִּתְמַם: you show yourself blameless

עִם-נֹכְרֵי תִתְבַּרַּר with the pure you show yourself pure,

וְעִם-עֲקֹשׁ but with perverse

תִּתְפַּתֵּל: you show yourself to be cunning.

הִתְחַכֵּם he acted wisely, he showed himself to be wise...

Exod 1:10 נִתְחַכְּמָה לּוֹ let us deal sensibly with it (the people)

Ecdl 7:16 וְאַל-תִּתְחַכְּכֶם יוֹתֵר and do not take wisdom to extremes

הִתְאַמֵּץ he acted vigorously, he managed to, he was determined...

2 Chr 13:7 וַיִּתְאַמְצוּ עַל-רְחֹבָעַם and they acted decisively against Rehoboam

1 Kgs 12:18 וְהַמֶּלֶךְ רְחֹבָעַם but King Rehoboam

הִתְאַמֵּץ לָעֲלוֹת בַּמָּרְכָבָה managed to get up into the chariot

Ruth 1:18 וַתֵּרָא כִּי and she saw that

מִתְאַמְצֵת הִיא she was determined

לָלֶכֶת אִתָּהּ to go with her

(e) In a similar way, some Hithpael verbs indicate action that reveals a quality that is in some way unnatural, because the person does not usually act in such a way

The action may result from outside influence or from an inner decision to pose or pretend. It is usually the context that reveals that a Hithpael verb is being used in such a way.

Compare:

נָבִיא prophet

הִתְנַבֵּא he acted like a prophet, he posed as a prophet, he prophesied...

נָכְרִי foreign, alien, unknown

הִתְנַכֵּר he acted like a stranger, he pretended to be someone else...

אָבַל he mourned, he lamented...

הִתְאַבֵּל he mourned, he pretended to be in mourning...

הוֹלָלוֹת madness (and possibly הָלַל he was mad)

הִתְהַלֵּל he was mad, he acted like a mad man...

Notice the variations of meaning in the following examples:

הִתְנַבֵּא or הִנְבֵּא he acted like a prophet, he prophesied...

Num 11:25 כָּנֹנַח עֲלֵיהֶם הָרוּחַ when the spirit rested on them

וַיִּתְנַבְּאוּ וְלֹא יָסֻפוּ they became ecstatic like prophets,
but they did not do so again.

1 Sam 10:10 וַיִּתְנַבֵּא בְּתוֹכָם and he behaved like a prophet among
them

Jer 29:26 לְכָל-אִישׁ מְשֻׁנָּע for every man who is mad

וַיִּתְנַבֵּא and poses as a prophet

Ezek 37:10 וַהֲנַבְּאתִי כַּאֲשֶׁר צִוִּיתִי and I prophesied as he had told me to

הִתְנַכֵּר he acted like a stranger, he pretended to be someone else...

Gen 42:7 וַיִּכְרָם and he recognized them

וַיִּתְנַכֵּר אֲלֵיהֶם but he acted like a stranger to them

1 Kgs 14:5 כָּבָאָה at her coming (when she comes)

וְהִיא מִתְנַכֵּרָה she will pretend to be someone else

הִתְאַבֵּל he mourned, he pretended to be in mourning...

2 Sam 14:2 וַיֹּאמֶר אֵלֶיהָ and he said to her,
הִתְאַבְּלִי-נָא Pretend to be in mourning

Isa 66:10 כָּל-הַמִּתְאַבְּלִים עָלֶיהָ all the ones who are mourning over
her

הִתְהַלֵּל he went mad, he acted like a madman...

1 Sam 21:14 וַיִּתְהַלֵּל בְּיָדָם and he acted like a madman in their
presence

Jer 51:7 עַל-כֵּן יִתְהַלְּלוּ גוֹיִם therefore the nations have gone mad

Jer 46:9 עָלוּ הַסּוּסִים Charge, horses!

וַהֲתַהַלְּלוּ הָרֶכֶב And go furiously, chariots

(f) *The variations of meaning among Hithpael verbs are so great that almost any classification will leave some that do not easily fit. Here are some that do not easily fit our classifications*

הִתְאַנַּף he was angry הִתְהַלֵּל he was praised

הִתְקַדֵּשׁ it was celebrated (usually: he sanctified himself)

הִתְיַהֵד he embraced Judaism, he became a Jew

Deut 1:37 גַּם-בִּי הִתְאַנַּף יְהוָה the Lord was angry with me also

Prov 31:30 הִיא תִתְהַלֵּל: she is praised

Isa 30:29 כָּלִיל הַתְּקַדֵּשׁ-תִּגַּד as on a night when a sacred feast is
celebrated

Esth 8:17 וְרַבִּים מֵעַמֵּי הָאָרֶץ and many from the peoples of the land
מִתְיַהֲדִים were becoming Jews.

We have seen that Hithpael verbs can be classified in a variety of ways. We have also noticed that the precise meaning of any particular instance of a Hithpael verb must be studied in relationship to its context. We will look at this in more detail by studying הִתְיַצֵּב he stood.

17.5 הַתִּיצֵב he stood, he stood firm, he stood ready...

The stem **יצב** is only found in the Hithpael. Its basic usage is in contexts where someone stands ready to act in some situation, usually where attack or defence or service will be required. We will look at some examples.

(1) When battle is to be made or resisted

(a) When someone takes a stand ready to fight

We begin with Goliath, challenging the Israelites:

1 Sam 17:16 וַיִּתִּיצֵב אַרְבָּעִים יוֹם and for forty days he took
his stand (ready to fight)

Instructions to prepare for battle

Jer 46:4 וְהִתִּיצְבוּ בְּכֹבָדִים and form up with helmets on!

(b) When an attack needs to be resisted

No enemy will be able to resist Joshua when he attacks:

Josh 1:5 לֹא יִתִּיצֵב אִישׁ לְפָנָי no one will be able to
stand against you

Who can successfully resist an attacking crocodile?

Job 41:2 וּמִי הוּא לְפָנָיו יִתִּיצֵב and who can stand against him?

(c) When, in face of a threatened attack, it is only necessary to stand one's ground

Exod 14:13 אַל-תִּירָאוּ הַתִּיצְבוּ Do not be afraid—stand firm!

(2) When someone needs support

Rehoboam was involved in a struggle against Jeroboam:

2 Chr 11:13 וְהַכֹּהֲנִים וְהַלְוִיִּם אֲשֶׁר and the priests and Levites
who were
בְּכָל-יִשְׂרָאֵל הַתִּיצְבוּ עָלָיו in all Israel came to support
him

A Psalmist involved in a struggle against evil asks:

Ps 94:16 מִי יִתִּיצֵב לִי Who will be on my side
עַם-פְּעֻלֵי אֲוֵן against those who do evil?

(3) When an argument or accusation is brought against one

Elihu challenges Job to reply to his arguments:

Job 33:5 אִם-תּוּכַל הַשִּׁיבֵנִי If you can, answer me;
עָרַכָה לְפָנַי הַתִּיַצֵּבָה contend with me, confront me!

In a passage reflecting the language of the law-court, Samuel says:

1 Sam 12:7 וְעַתָּה הַתִּיַצְבוּ so now take your stand (on trial)
וְאֲשַׁפֵּטָה אֹתְכֶם לְפָנַי יְהוָה and I will put the case against you
in the presence of the Lord

(4) When a person stands in someone's presence ready to serve them

Heavenly beings come to stand before the Lord:

Job 2:1 וַיָּבֹאוּ בְנֵי הָאֱלֹהִים and the sons of God came
לְהִתִּיצֵב עַל-יְהוָה to stand before the Lord

Zechariah sees a vision of four winds, or spirits, going out to serve the Lord:

Zech 6:5 אֵלֶּה אַרְבַּע רְחוֹת הַשָּׁמַיִם these are the four winds of
heaven
וּצְאוֹת מִהִתִּיצֵב going out from standing in
attendance
עַל-אֲדוֹן כָּל-הָאָרֶץ on the Lord of the whole earth

Readiness to serve blends into the idea of serving:

Prov 22:29 חִזִּית אִישׁ מְהִיר בְּמִלְאכְתּוֹ You see a man skilled in his
craft
לְפָנַי-מְלָכִים יִתִּיצֵב he will serve kings,
בְּלִי-יִתִּיצֵב לְפָנַי חֲשָׁכִים: he will not work for
insignificant people.

This use of הַתִּיַצֵּב for standing before some one of superior rank helps us to interpret Exodus 34:5. Did the Lord stand with Moses, as some translations suggest, or did Moses stand with the Lord? The way to understand it has been prepared for by the use of the verb נִצַּב in 33:21 where the Lord says to Moses.

Exod 33:21 וְנִצַּבְתָּ עַל-הַצּוּר and you shall stand on the rock...

Then in Chapter 34 we find:

Exod 34:5 וַיֵּרֶד יְהוָה בְּעָנָן and the Lord came down in a cloud,
וַיִּתְיַצֵּב עִמּוֹ שָׁם and he (Moses) stood with him
there...

The Hebrew text does not need to include the word מִשָּׁה since וַיִּתְיַצֵּב itself indicates the person is standing before one of greater importance.

(5) But there is one example where וַיִּתְיַצֵּב does not seem to have any sense of standing ready to face an attack or to serve.

In Job 38:12–15 there is reference to the dawn whose light dims the stars and brings change to the earth: וַיִּתְיַצְּבוּ כְּמוֹ לְבוֹשׁ ‘and they stand out like a garment’. Commentators do not agree on the precise meaning. Does it mean that the light makes the features of the earth visible in their unevenness, standing out like the folds of a garment? Or does it mean that the light brings colour to the earth, making it look like a brightly coloured garment? We cannot be sure. But in either case הִתְיַצֵּב seems to mean ‘stands out clearly and visibly’. If we did not have this one example, we might be tempted to limit הִתְיַצֵּב to some kind of standing in readiness.

This example, with others we have seen, may serve as a reminder that all Hebrew verbs need to be approached with a cautious regard to the contexts in which they are used and a humility that recognizes that our knowledge is often more limited than we wish it to be.

17.6 Read Genesis 39: Joseph and Potiphar

- 1 הוֹרֵד he had been taken down: Hophal of יָרַד The subject יוֹסֵף is before the verb, indicating previous action and the resuming of the Joseph story (from 37:36). See 19.7.
קָנָה he purchased: וַיִּקְנֵהוּ and he had bought him—continuing the reference to previous action; see 19:7. For the suffix –הוּ ‘him’, and its alternative forms, see ‘Reference Grammar’ page 372.
- 2 מְצַלִּיחַ prospering, successful: Hiphil ptc of צָלַח he passed through, he was successful...
- 4 חֵן favour, acceptance... שָׁרַת he attended, he served
פָּקַד he visited, he appointed:
Hiphil הִפְקִיד he appointed, he put in charge
- 5 מֵאָז from the time when
בְּגִלְלָהּ for the sake of, because of (נְגַלְלָהּ turn, occasion, circumstance)
שָׂדֵה open agricultural land or pasture, field...

- 6 עָזַב he released, he set free, he left
 לֹא־יָדַע אֹתוֹ he did not concern himself with כִּי־אֵם except
 יָפָה excellent, beautiful, handsome תֹּאֵר figure, form, outline
 מֵרֵאָה appearance: compare רָאָה he saw
- 7 שָׁכַב he lay down, he slept...
- 8 הֵן lo, behold, pay attention!
- 9 חָשַׁךְ he held back, he withheld בְּאֲשֶׁר since, as, because
 חָטָא he committed an offence... + לְ against
- 10 יוֹם יוֹם day after day, every day
 אֶצְלָהּ near her, beside her: אֶצֶל near, next to
- 11 בַּיּוֹם הַזֶּה on this particular day, one day...
 מְלָאכָה service, business, work
- 12 תָּפַשׁ he seized, he grasped
 בְּגָד garment (of Egyptian servant—loincloth?)
 נָס he fled, he escaped
 חוּצָה outside: חוּץ outside, street + directional הָ
- 14 צָחַק he laughed, he insulted...
- 15 הִרְיַמְתִּי I lifted up, I raised: Hiphil of רָם to be high
- 16 נִיחַ to rest: Hiphil הִנִּיחַ or הֵנִיחַ he placed...
- 18 בְּהִרְיַמִּי at my raising, when I raised: Hiphil inf cstr of רָם + בְּ 'at the' + יִ me
- 19 חָרָה it burned (with anger): וַיִּחַר אָפוֹ and he was furious
- 20 וַיִּתְּנֵהוּ and he put him: נָתַן he gave, he put...
 סֹהַר tower (roundness)—perhaps name of the prison
 אָסִיר prisoner: אָסַר he tied up, he imprisoned
- 21 נָטָה he bent down, he extended:
 in נִיט both weak letters, נ and ה have disappeared
 חֶסֶד loyal love, kindness..., in pause חָסַד
- 23 מִצְלִיחַ giving success, see verse 2. This repetition of a key word neatly rounds off this section of the narrative.

לוּ מִתְּנוּ If only we had died
 אִם אֶמִיתָּךְ I will not kill you
 אִם יִשְׁבְּנוּ פֹה וּמִתְנוּ If we stay here, we shall die

18.1 Wishes

What someone wishes for, longs for or prays for, may be expressed in a number of different ways:

(a) Using the imperfective or jussive

Ps 122:6 יִשְׁלִיו אֶהְבֵּיךָ May those who love you enjoy security
 Ps 122:7 יְהִי שְׁלוֹם בְּחִילֶיךָ May there be peace within your city-wall
 Num 6:26 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שְׁלוֹם and may he give you peace
 Ps 115:14 יוֹסֵף יְהוָה עֲלֵיכֶם May the Lord give you increase

(b) Using לוּ followed by the imperfective (when the thing wished for could perhaps happen)

Gen 17:18 לוּ יִשְׁמְעָאֵל יְחִיָּה לְפָנַיךָ If only Ishmael may live before you!
 (meaning, I wish Ishmael could be my heir!)

(c) Using לוּ followed by the perfective (when the thing wished for has not happened)

Num 14:2 לוּ-מִתְנוּ ... בְּאֶרֶץ מִצְרַיִם If only we had died in the land of Egypt,
 אוּ בַמִּדְבָּר הַזֶּה לוּ מִתְנוּ or if only we had died in this wilderness!
 Isa 48:18 לוּא הִקְשַׁבְתָּ לְמִצְוֹתַי If only you had paid attention to my commands!

(d) Using לוּ followed by a participle

Ps 81:14 לוּ עַמִּי שָׁמַע לִי If only my people would listen to me!

(e) Using **מִי יִתֵּן** (Who will give? Who will grant?) in an idiomatic way

- Exod 16:3 **מִי־יִתֵּן מוֹתֵנּוּ בְּאֶרֶץ מִצְרַיִם** If only we had died in Egypt!
Num 11:29 **וּמִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים** I wish all the Lord's people
were prophets
Judg 9:29 **וּמִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי** If only this people were
under my command!
Job 14:13 **מִי יִתֵּן בְּשֵׂאוֹל תַּצְפִּנֵנִי** If only you would hide me in
Sheol!

(f) Using **מִי**

- 2 Sam 15:4 **וַיֹּאמֶר אַבְשָׁלוֹם** Then Absalom would say,
מִי־יִשְׁמְנֵי שֹׁפֵט בְּאֶרֶץ 'If only I was appointed as judge in
the land
וְעַלִי יָבוֹא כָל־אִישׁ so that everyone with a case
אֲשֶׁר־יְהִי־לוֹ רִיב to be settled could come to me
וּמִשְׁפָּט וְהִצַּדִּיקְתִּיו: and I could see that justice was done
for him.'

(**רִיב** is a dispute or legal case, **מִשְׁפָּט** is judgment. So **רִיב וּמִשְׁפָּט** may be understood as a case to be judged).

In 2 Sam 23:15 **מִי יִשְׁקֵנִי מַיִם** is perhaps not a question ('Who will give me water to drink?') but an expression of longing ('How I would love a drink of water!').

(g) Using **אֲחֻלִּי** or **אֲחֻלֵּי**

- 2 Kgs 5:3 **אֲחֻלֵּי אֲדֹנָי לִפְנֵי** If only my master could be in the presence of
הַנְּבִיאַ אֲשֶׁר בְּשַׁמְרֹן the prophet who is in Samaria!

18.2 Oaths

18.2.1 Oaths and emphatic statements: **חַי יְהוָה**

As a statement on its own **חַי יְהוָה** can mean 'The Lord is alive':

- 2 Sam 22:47 **חַי־יְהוָה** The Lord is alive
וּבְרִיךְ צוּרִי and blessed is my rock (my defender).

But the most common use of **חַי יְהוָה** is to give very strong emphasis to statements or to mark them as an oath which is being sworn in the name of God:

Ruth 3:13 **וַיִּנְאַלְתִּיךָ אָנֹכִי חַי־יְהוָה** Then, as the Lord lives, I will
redeem you.
1 Kgs 17:12 **וַתֹּאמֶר חַי־יְהוָה אֱלֹהֶיךָ** and she said, 'As the Lord your
God lives,
אִם־יֵשׁ־לִי מֶעֶז I haven't got a loaf of bread.'

Note these similar phrases:

חַי יְהוָה as the Lord lives, I swear by the living Lord...

חַי אֵל as God lives... **חַי נַפְשֶׁךָ** as you live, by your life...

חַי אָנִי as I live... **חַי פַּרְעֹה** as Pharaoh lives

חַי אָנֹכִי as I live...

The Masoretes usually pointed **חַי** as **חַי** when it was used with reference to God or oneself and as **חַי** when its reference was to someone else:
חַי־יְהוָה וְחַי־נַפְשֶׁךָ

The person by whose name an oath is confirmed may be indicated by **בְּ**

Dan 12:7 **וַיָּרֶם יְמִינוֹ וְשִׁמְאֵלוֹ** and he lifted up his right hand and his
left hand
אֶל־הַשָּׁמַיִם towards the sky
וַיִּשָּׁבַע בְּחַי־הָעוֹלָם and swore an oath by him who lives for
ever.

When the promise or oath is an undertaking to do something, what is to be done may be introduced by **כִּי** or **כִּי אִם** or **כִּי כֵן** or **אִם לֹא**

1 Kgs 2:24 **... וְעַתָּה חַי־יְהוָה** and now, as the Lord lives...
כִּי הַיּוֹם יוּמָת אֲדֹנִיָּהוּ today Adonijah shall be put to death.
1 Sam 26:10 **וַיֹּאמֶר דָּוִד חַי־יְהוָה** and David said, 'As the Lord lives,
כִּי אִם־יְהוָה יִגְפְּנוּ the Lord will strike him down.'

A strong determination not to do something, or a statement of its virtual impossibility, may be introduced by **חָלִילָה לְ**

חָלִיל means ‘profane, defiled, polluted.’ The sense was perhaps near to ‘May I be cursed—if I do such an action.’

Gen 44:7	חָלִילָה לְעַבְדֶּיךָ מַעֲשׂוֹת כְּדַבַּר הַזֶּה:	God forbid that your servants should do such a thing.
Job 27:5	חָלִילָה לִּי אִם־אֶצְדִּיק אֶתְכֶם	May I be accursed if I admit that you are right
Job 34:10	חָלִלָה לְאֵל מְרָשָׁע	Far be it from God to do evil.
Gen 18:25	חָלִלָה לְךָ מַעֲשֵׂת כְּדַבַּר הַזֶּה	Far be it from you to do such a thing as this!

18.2.2 Oaths, promises and threats: **כֹּה יַעֲשֶׂה אֱלֹהִים**

An oath, which may express a promise or a threat, is often introduced by the formula:

כֹּה יַעֲשֶׂה אֱלֹהִים Thus may God do
וְכֹה יוֹסִיף and thus may he do more.

As the words were spoken some action was done or indicated, but we do not know exactly what. If the original setting was at a sacrifice, it might mean, ‘May God kill me as I kill this animal’. It corresponds to the English saying, ‘Cross my heart and cut my throat’ which may be used to support what is being said—one draws the edge of one’s hand across one’s throat in imitation of a knife as one says ‘and cut my throat’ indicating that one ought to be put to death if one is not telling the truth. It is the strongest way of asserting truth or determination to do what one has said.

An Israelite king, in threatening to kill Elisha, says:

2 Kgs 6:31	כֹּה־יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסֵף אִם־יַעֲמֵד רֹאשׁ אֵלִישָׁע בֶּן־שַׁפְט עָלָיו הַיּוֹם:	So may God do to me and so may he do more if the head of Elisha ben-Shaphat remains on him today.
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Eli, in urging Samuel to tell him everything, says:

1 Sam 3:17 כֹּה יַעֲשֶׂה-לְךָ אֱלֹהִים So may God do to you
 וְכֹה יוֹסִיף and so may he do more,
 אִם-תִּכְחַד מִמֶּנִּי דָבָר if you hide from me a word
 מִכָּל-הַדְּבָר אֲשֶׁר-דִּבֶּר אֵלַיךָ: from all the message which
 he spoke to you.

Ruth, in promising never to leave Naomi, says:

Ruth 1:17 כֹּה יַעֲשֶׂה יְהוָה לִי Thus may the Lord do to me
 וְכֹה יוֹסִיף כִּי הַמּוֹת and more if death
 יִפְרִיד בֵּינִי וּבֵינֶךָ: should separate between me and you.

18.2.3 Swearing an oath: נִשְׁבַּע

Words:

נִשְׁבַּע he swore an oath... (Niphal of stem שָׁבַע)
הִשְׁבִּיעַ he bound (someone) by an oath... (Hiphil)
שְׁבוּעָה oath, swearing, curse
נִקָּה מִשְׁבוּעָה he was free from the obligations of the oath
אָלָה oath, curse, agreement confirmed by an oath
בֵּין between: בֵּינִי וּבֵינֶךָ between me and you

Examples:

Gen 24:2–3 שִׁים-נָא יָדְךָ Put your hand
 תַּחַת יָרְכִי: under my thigh, and I will
 וְאֲשַׁבְּיעַךָ בַיהוָה make you swear an oath by the Lord.
Gen 24:7 וְאֲשֶׁר נִשְׁבַּע-לִי and who swore an oath to me,
 לֵאמֹר לְזֶרְעִי אֶתֵּן saying, ‘To your seed I will give
 אֶת-הָאָרֶץ הַזֹּאת this land.’
Gen 24:8 וְנִקִּיתָ מִשְׁבְּעָתִי זֹאת and you will be free from this oath
 that you have made to me.
Gen 24:41 אִזְ תִּנָּקֶה מֵאֲלָתִי then you will be free from the oath
 you have sworn to me.

Gen 26:28 תְּהִי נָא אִלֶּה Let there be a sworn agreement
בֵּינוֹתֵינוּ בֵּינוֹנוּ וּבֵינֶךָ between us, between us and you.

Because oaths were often made with a raised arm or hands (Dan 12:7), the lifting of the hand may indicate the swearing of an oath:

Ezek 20:15 וְגַם־אֲנִי נָשָׂאתִי יָדַי Also I lifted up my hand
לָהֶם בַּמִּדְבָּר to them in the wilderness (to swear)
לְבָלְתִי הָבִיא אוֹתָם אֶל־הָאָרֶץ not to bring them in into the land
אֲשֶׁר־נָתַתִּי לָהֶם which I had granted to them.

When נִשְׁבַּע expresses a commitment to do something, the oath is often introduced by אִם לֹא

Josh 14:9 וַיִּשְׁבַּע מֹשֶׁה בַּיּוֹם הַהוּא So Moses swore an oath on that day,
לֵאמֹר אִם־לֹא הָאָרֶץ אֲשֶׁר
דָּרַכְתָּ רַגְלֶךָ בָּהּ your foot has walked
לְךָ תִּהְיֶה לְנַחֲלָה shall become your inheritance.'

When נִשְׁבַּע expresses a commitment not to do something, the oath is often introduced by אִם

1 Sam 24:22 וְעַתָּה הִשְׁבָּעָה לִּי בַיהוָה And now swear to me by the Lord
אִם־תִּכְרֹת that you will not cut off
אֶת־זַרְעִי אַחֲרָי my descendants after me
וְאִם־תִּשְׁמַד אֶת־שְׁמִי and that you will not wipe out
מִי my name
מִבֵּית אָבִי from my father's family.

But the content of such an oath may also be introduced by אֲשֶׁר לֹא

Gen 24:3 ... וְאֲשְׁבִיעֶךָ and I will get you to swear an oath...
... אֲשֶׁר לֹא־תִקַּח that you will not take...

The use of אִם ('supposing, if, though') with the meaning 'not' probably took its rise from the oath formula 'Thus may God do...;' for to say, 'Thus may God do to you if you hide anything from me.' is close in meaning to saying, 'You are not to hide anything from me!' But as it is commonly used in oaths, אִם has virtually taken on the meaning 'not'.

18.3 Conditions

אם if אם-לא if not
לו or לוּ if לוּ or לוּא if not

18.3.1 Conditional sentences

A two-part sentence, with one part beginning with 'if', like:

אם-תֵּלֶךְ עִמִּי If you will go with me,
וְהֵלַכְתִּי I will go

is called a conditional sentence.

The part introduced by 'if' is called the *protasis*, and the part that follows from it is called the *apodosis*.

There are two main types of conditional sentence:

- (1) If I come, I will see you.
If he came, he must have seen me.
- (2) If I had come, I would have seen you
If I were there, I would be able to see you.

The (1) sentences indicate something that may happen, or something that did happen. They can be called real, fulfillable or fulfilled conditions.

The (2) sentences indicate something that did not happen or is not happening. They can be called unreal, unfulfillable or contrary-to-fact conditions.

In Hebrew,

- (1) Real conditions are usually introduced by אם or אם-לא
- (2) Unreal conditions are usually introduced by לוּ or לוּא

18.3.2 Real conditions: אם 'if' אם-לא 'if not'

Study the following examples, noting how the protasis is introduced by אם or אם-לא and that the apodosis is often introduced by וְ

Gen 13:9 הִפָּרֵד נָא מֵעָלַי Go apart from me,
אם-הַשְּׂמָאל if to the left (north)
וְאֵימָנָה then I will go to the right (south)
וְאם-הַיְמִין but if to the right (south)
וְאֲשָׁמְאֵלָה: then I will go to the left (north).

Judg 4:8 אִם־תֵּלְכֵי עִמִּי If you will go with me,
 וְהִלַּכְתִּי I will go;
 וְאִם־לֹא תֵלְכֵי עִמִּי but if you will not go with me,
 לֹא אֵלֶּךְ: I will not go.

Ps 44:21–22 אִם־שָׁכַחְנוּ If we forget
 שֵׁם אֱלֹהֵינוּ ... the name of our God...
 הֲלֹא אֱלֹהִים יַחְקֵר־זֹאת? will not God find this out?

2 Sam 15:26 וְאִם כֹּה יֹאמֵר But if he should say,
 לֹא חִפְצָתִי בְּךָ 'I am not pleased with you;'
 הֲנִי יַעֲשֶׂה־לִּי here I am, let him do to me
 כַּאֲשֶׁר טוֹב בְּעֵינָיו: as it seems good to him.

Note the use of the perfective מָצָאתִי I have found, I do find... and the imperfective אֶמְצָא I shall find, I should find... in:

Gen 18:3 אִם־נָא מָצָאתִי חֵן if I have found favour
 2 Sam 15:25 אִם־אֶמְצָא חֵן if I should find favour

In 2 Samuel 15:25 the context shows that David has a future event in mind, so it is possible to translate אֶמְצָא as 'I shall find'; but because Hebrew verbal forms are not so closely linked to concepts of time as English ones, we might also consider translating אֶמְצָא as, 'I find'.

In Genesis 18:3 the focus is on the present situation, so מָצָאתִי could be translated as 'I have found favour' or 'I do find favour.'

Note also the use of the perfective עָבַרְתָּ 'you cross over', and the imperfective תָּשׁוּב 'you return', in 2 Samuel 15:33–34:

 אִם עָבַרְתָּ אִתִּי If you cross over with me,
 וְהָיָה עָלַי לְמִשָּׂא you will be a burden on me;
 וְאִם־תָּשׁוּב תָּשׁוּב ... but if you return to the city...

Here two alternative possibilities are put before Hushai, to travel on with David and cross the Jordan, or to return to Jerusalem. There is little difference between what is expressed by the perfective and the imperfective in such a context. We might perhaps translate as: 'If you do cross over with me, you will only become a burden to me; but if you return to the city...'

While fulfillable conditions are usually introduced by אם it is possible to find passages where we clearly need 'if' in an English translation although there is no אם in the Hebrew:

Gen 44:22 וַנֹּאמֶר אֶל־אֲדֹנָי And we said to you, my lord,
 לֹא־יִכָּל הַנֶּעַר 'The boy is not able
 לְעֹזֵב אֶת־אָבִיו to leave his father;
 וְעֹזֵב אֶת־אָבִיו וּמָת׃ for if he left him, his father would die.'

Sometimes the protasis may have a participle. Notice עֲשֶׂה in 2 Kings 7:2:

הֲנֵה יִהְיֶה עֲשֶׂה אֲרָבוֹת בַּשָּׁמַיִם Even if the Lord made windows in the
 sky,
 הֲיִהְיֶה הַדָּבָר הַזֶּה could this thing happen?

Sometimes we may need to translate כִּי as 'if':

2 Kgs 4:29 וְכִי־יִבְרַכְךָ אִישׁ and if someone greets you

18.3.3 Unreal conditions: לוּ 'if' לוֹלֵא 'if not'

Note the use of לוּ or לוֹא or לוֹלֵא, and of perfective in the protasis:

Deut 32:29 לוּ חָכְמוּ If they were wise
 יִשְׁכִּילוּ זֹאת they would understand this.
 Judg 8:19 לוּ הִחַיְתָם אוֹתָם If you had kept them alive,
 לֹא הִרְגֹתִי אֶתְכֶם׃ I would not kill you.
 Judg 13:23 לוּ חָפֵץ יְהוָה לְהַמִּיתָנוּ If the Lord had wanted to kill us,
 לֹא־לָקַח מִיָּדֵינוּ עֹלָה he would not have accepted a whole-
 offering from our hands.

Note the use of the participle שָׁקַל 'weighing' in 2 Samuel 18:12:

וְלֹא אֲנֹכִי שָׁקַל And even though I should weigh out
 עַל־כַּפֵּי אֶלְף כֶּסֶף in my hands 1,000 shekels of silver,
 לֹא־אֲשַׁלַּח יָדִי I would not stretch out my hand
 אֶל־בֶּן־הַמֶּלֶךְ against the king's son.

Note the use of לוֹלֵא or לוֹלֵי if the protasis is negative:

Gen 43:10	כי לולא התמהמהנו ביעתה שבנו זה פעמים :	For if we had not delayed, by now we should have come back twice.
1 Sam 25:34	לולי מהרת	if you had not acted quickly
2 Sam 2:27	לולא דברת	if you had not spoken

18.4 Summary

(1) Wishes may be expressed by the use of:

- (a) Imperfective or Jussive: יְבָרֵךְ May he bless!
- (b) לו with Imperfective: לו יחיה I wish that he may live!
- (c) לו with Perfective: לו מתנו If only we had died!
- (d) לו with Participle: לו עמי שמע I wish my people would listen!
- (e) מי יתן with Infinitive: מי יתן מותנו If only we had died!
with Imperfective: מי יתן תצפני If only you would hide me!
- (f) מי : מי ישמני If only I was appointed!
- (g) אחלי יפנו דרכי : אחלי I wish my ways were steady!

(2) Oaths may be expressed by the use of:

— חי יהוה As the Lord lives...

— כה יעשה יהוה Thus may the Lord do...

An undertaking to do something may be introduced by

אם לא or אם כי or כן or לא

An undertaking not to do something is introduced by אם

A strong aversion from doing something may be introduced by
חלילה ל

(3) Conditions that are real or possible are usually introduced by

אם 'if' or לא אם 'if not'.

Conditions that are unreal or not possible are usually introduced by

לו 'if' or לולא 'if not'.

18.5 Read Genesis 40

(for v1–4 see also notes on 37:36, 39:4, and 39:20)

- 1 שָׁקָה he gave to drink (Hiphil of שָׁקָה):
ptc מְשַׁקֵּה cup-bearer, butler
אָפָה he baked: ptc אֹפֶה baker
לְחַטְאוֹ they committed an offence against
- 2 קָצַף he was angry
- 3 מְשֻׁמֵּר place of confinement, prison מְקוֹם place
- 4 יָמִים days: the plural of יוֹם can mean ‘quite a long time’, or ‘for some time’
- 5 פִּתְרוֹן interpretation, meaning
- 6 וַיִּזְעַף he was angry, he looked sullen...
וַיִּהְיֶה see! + אֹתָם them
- 8 פָּתַר he interpreted, he explained...
סִפְּרוּ Tell! Piel imperative plural of סָפַר
- 9 גֶּפֶן vine
- 10 שָׁרְיָם shoots, branches
פָּרַח it came into bud: כִּפְרַחַת ptc + כֵּן as, when
גִּזְּמָה blossom עָלָה it went up (it came out)
בָּשַׁל it ripened: Hiphil הִבְשִׁיל
אֶשְׁכַּל cluster, bunch עֵנָב berry, grape
- 11 כּוֹס cup שָׁחַט he pressed out, he squeezed כַּף palm, hand
- 13 עוֹד still: בְּעוֹד within, after. בֵּן base, position...
מִשְׁפֵּט judgment, custom... רִאשׁוֹן former
- 14 אִם (a linking and contrasting expression) but rather, instead
זָכַר he remembered: Hiphil הִזְכִּיר he mentioned...
- 15 פֶּה here; בּוֹר pit (37:4): here = dungeon, prison.
- 16 אָף also; סַל basket
חֲרִי (meaning uncertain) white bread, or, wickerwork
- 17 עֲלִיּוֹן high, top; מֵאֲכָל food
מַעֲשֵׂה work, thing made. עוֹף birds
- 19 תָּלָה he hung up, he impaled; בֶּשֶׂר flesh
עֵץ tree, pole...
- 20 מְשַׁתָּהּ to be born: Pual infinitive of יָלַד מְשַׁתָּהּ banquet, feast.
בְּתוֹךְ among, in the middle of עֲבָדָיו his servants, his officials
- 23 וַיִּשְׁכַּחְהוּ but he forgot him: שָׁכַח he forgot, he forsook.
To ‘remember’ someone often implies doing something to help them: ‘to forget’ implies failure to help them.

Some points of interest:

- 1 **חָטָא לְ** means 'he sinned against, he committed an offence against'. The court officials had done something against Pharaoh. The common English translation 'they offended Pharaoh' does not express this clearly enough.
- 13 For 'lifting up a prisoner's head' meaning 'to set him free', see 2 Kings 25:27.
- 16 **חָרִי** occurs only here. One similar Arabic word suggests the meaning 'white' (white baskets or white bread?). Another similar Arabic word suggests the meaning 'wicker work, basketwork': three wicker baskets (so Speiser).
- 17 **מִכָּל מֵאֲכָל** 'a selection of all kinds of (baked) food'. We know of about 40 ancient Egyptian words for cakes, and more than 50 for kinds of bread.

INTRODUCTION TO LESSONS 19–22

We have already covered most of the ground that is necessary for us as we read passages of biblical Hebrew. Now we can reflect on what we have been finding in the passages we have read.

In lessons 19–22 we shall look particularly at narrative passages. We began our study of narrative passages in the introduction to lessons 4–6. We can now take this study further as we consider narrative features, the use of verbs and the structures of clauses sentences and paragraphs.

These lessons will be a fairly brief introduction to a wide field of study. They will provide some guidelines for your own continuing and careful observation. You will not find rules that writers of Hebrew had to follow, but a report on what we observe that they usually did.

The many books that make up the Hebrew Scriptures were written by many different authors over a time span of many centuries. Over a long period of time the way any language is used will change in some respects. This is one reason we find differences in how Hebrew writers used the language. We also find variations because different dialects were used in different areas.

We face also another problem when we discuss how words are used in biblical Hebrew. We cannot always be certain that the words we find in our old manuscripts are exactly as they were written by the original authors or editors. When manuscripts are copied by hand it is easy to make mistakes. Fortunately in the cultures of Egypt and Palestine there developed a tradition of making copies with great care. But even so, mistakes happened.

For such reasons, when we are discussing Hebrew usage we often cannot say, ‘This is what we always find.’ We need to say, ‘This is what we usually find.’

In lesson 19 we shall look at verbal forms like וַיֹּאמֶר ‘and he said’ and וַתֵּתַן ‘and she gave’. They are used most commonly to show the next step forward in a continuing narrative. Because of the most usual function we can call it a *narrative* form. Or from its characteristic 3rd person singular form וַיִּקְטֹל it may be called ‘wayyiqtol.’ From its prefixed personal indicators (ה ‘he’, ת ‘she’, א ‘I...’) and the prefixed ו ‘and’, it can also be referred to as vav or waw (ו) with a prefix conjugation, which we shorten to waPC. In lessons 19–22 we shall refer to it as ‘the narrative form (waPC)’ or simply as ‘waPC’.

Lesson 19 will move us a step forward with the discourse analysis we began in the introduction to lessons 4–6.

In lesson 20 we shall build on some of the ideas that we began to study in lesson 8. In 8.3 (pp91–92) we saw two sentences in which the subject **וְאַבְשָׁלוֹם** came before the verb—in one case information was being given, in the other a previous event was referred to. Lesson 20 will look at a variety of ways in which sentences and clauses may begin. We will consider particularly passages where the placing of a noun or pronoun at the start of a sentence or clause may mark

- (1) the beginning of a new section of narrative,
- or (2) the resumption of a narrative after a digression,
- or (3) the end of a section of narrative,
- or (4) the introduction of material,
- or (5) the modification of a previous statement,
- or (6) emphasis.

Sometimes it may mark more than one of these things at the same time. The characteristic introduction to such clauses and sentences is **וְ** prefixed to the noun or pronoun that begins the clause, as in Gen 24:1 **וְכֵן זָקֵן וְאַבְרָהָם זָקֵן** ‘Now Abraham was old...’

In lesson 21 we shall continue our study of the use of perfective and imperfective verbal forms. As we saw in the introduction to lessons 7–8, forms like **קָטַל** ‘he killed...’, **אָמְרָה** ‘she said...’, and **שָׁלְחָנוּ** ‘we sent...’ may be called perfect because they often refer to past time; or perfective because they usually refer to some kind of definite action or state; or **קָטַל** (*qāṭal*) from the 3rd person singular of the paradigm most used by grammarians; or suffix conjugation (SC) because the personal ending is joined to the end of the stem. In lesson 21 we shall refer to it as ‘perfective (SC)’, because it seems useful to think of it as connected with completed or definite action and to remember that the personal indicator is added to the end of the stem (suffixed).

Forms like **יִקְטֹל** ‘he will kill...’ and **תִּבְכֶּה** ‘she will cry...’ may be called ‘imperfective’ because they usually refer to action that is either continued or in some way indefinite. Because the personal indicator is prefixed to the stem, they may also be described as ‘prefix conjugation’. In lesson 21 we shall usually refer to this type of verbal form as ‘imperfective (PC).’ In grammar books and dictionaries you will also find that the imperfective may be called ‘imperfect’ or ‘future.’

When we use the terms waPC and PC we must keep in mind the basic difference between the two. Though both conjugations show the person by a prefix (— ך, — ך, — ך etc) they have a different history: waPC forms are derived from an earlier past tense.

Since an early stage in the course, you have been aware that perfective and imperfective verbal forms do not by themselves indicate time (p38). Lesson 21 explores the very wide range of English tenses which we will need when we translate perfective and imperfective verbs.

In lesson 22 we shall build on the foundations we have laid in lessons 19–21. We shall look at the links between sentences and clauses when they occur one following another in a sequence. Since we will have discussed in lesson 19 narrative sequences in which sentences are introduced by waPC verbs like וַיִּקְטַל ‘and he killed’, lesson 22 will enable us to look more particularly at sequences in which verbs are linked not by וַ but by וְ—that is by verbs of the form וְקָטַל or וַיִּקְטַל verbal forms which we can describe as wSC and wPC. This will help us in our reading of Hebrew to be alert to distinguish clearly between forms like:

וַיִּקְטַל waPC

וְקָטַל wPC

וְקָטַל wSC

Lessons 19–22 form a unified group of lessons. There is a certain amount of deliberate overlapping and repetition. What you learn in each lesson will shed light on what you see in the other lessons.

וַיִּקְטֹל and he killed

19.1 Narratives

Narrative forms like וַיִּקְטֹל ‘and he killed’, וַיִּתֵּן ‘and he gave’, וַיִּבְכֶּה ‘and he wept’, וַיְדַבֵּר ‘and he spoke’, וַיִּט ‘and he turned’ often, but by no means always, mark the next step in a continuing narrative.

The narrative or section of a narrative may begin:

- (a) with a perfective (SC) verb—see 19.2
- (b) with a clause containing a participle—see 19.3
- (c) with a clause without a verb—see 19.4
- (d) with a narrative (waPC) verb—see 19.5.

A narrative or discourse may occur as one verse in Hebrew, or as a connected series of verses. We shall see that the opening of the discourse, or the way the scene has been set, will determine how we should translate a waPC verb. The context must always be considered carefully.

Always note the initial ׀ before the prefix letter that indicates the person. It becomes ׀ before א.

Compare:

וַיִּקְרָא	and he called out	וְאָקְרָא	and I called out
וַיֹּאמֶר	and he said	וְאָמַר	and I said

19.2 Perfective (SC) verb followed by a narrative form (waPC)

In Psalm 40:2 notice the perfective (SC) קָוִיתִי ‘I waited’, followed by the waPC וַיִּט ‘and he turned’, וַיִּשְׁמַע ‘and he heard’:

קָוִיתִי יְהוָה I waited anxiously for the Lord
 וַיִּט אֵלַי and he turned to me
 וַיִּשְׁמַע שׁוֹעֲתִי: and he heard my call for help.

In Genesis 39:14 notice the perfective (SC) בָּא ‘he came’, followed by the narrative (waPC) וַאֲקָרָא ‘and I called out’:

בָּא אֵלַי לְשָׁכַב עִמִּי He came to me to lie with me,
 וַאֲקָרָא בְקוֹל גָּדוֹל: but I called out loudly.

In Genesis 39:1 notice the perfective (SC) הוֹרֵד 'he had been taken down' and the narrative (waPC) וַיִּקְנֵהוּ 'and he had bought him':

וַיּוֹסֶף הוֹרֵד מִצְרָיִם Now Joseph had been taken down to Egypt
וַיִּקְנֵהוּ פוֹטִיפָר and Potiphar had bought him.

19.3 Participle followed by a narrative form (waPC)

In the course of a narrative, the scene may be set for a new section of the story by the use of a participle or a series of participles, with a following waPC verb to mark the first main action of the new section. In 1 Kings 13: 1–2 notice the participles בָּא 'coming' (prepared for by וְהִנֵּה 'and look!') and עֹמֵד 'standing', followed by the waPC וַיִּקְרָא 'and he called out':

וְהִנֵּה אִישׁ אֱלֹהִים בָּא מִיְהוּדָה And behold, a man of God coming from
Judah,
בְּדִבְרֵי יְהוָה אֶל-בֵּית-אֵל by the word of the Lord, to Bethel;
וַיִּרְבַּעַם עֹמֵד and there was Jeroboam standing
עַל-הַמִּזְבֵּחַ לְהִקְטִיר: at the altar to offer sacrifice:
וַיִּקְרָא עַל-הַמִּזְבֵּחַ and he called out to (against) the altar...

In 1 Kings 13:11 notice the participle יֹשֵׁב 'living', which gives background information about the old prophet, and the narrative (waPC) forms וַיָּבֹא 'and he came' and וַיִּסְפֹּר 'and he told' which carry on the action of the story:

וַיָּבֹא בְּבֵית-אֵל There was an old prophet living in Bethel,
וַיִּסְפֹּר לוֹ and his son came and told him...

19.4 A clause without a verb followed by a narrative form (waPC)

In the course of a narrative the scene may be set for the continuation of the narrative, or information given which will help in understanding it, by a sentence or clause without a Hebrew verb. In translating into English we need to supply a verb.

In Numbers 3:3–5 notice the introductory אֵלֶּה שְׁמוֹת 'These the names' in verse 3; and in verse 4, the two waPC forms וַיָּמָת 'but he had died' and וַיִּכְהֵן 'so he served as priest' which continue the information; and in verse 5, the waPC וַיְדַבֵּר 'and he spoke' which continues the main narrative:

Num 3:3 אֵלֶּה שְׁמוֹת בְּנֵי־אַהֲרֹן These were the names of Aaron's sons...
 3:4 וַיָּמָת נָדָב וְאַבִּיהוּא but Nadab had died and Abihu...
 וַיִּכְהֵן אֶלְעָזָר so Eleazar served as a priest...
 3:5 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה and the Lord spoke to Moses...

19.5 waPC followed by waPC

In addition to its usual function of continuing a narrative, a waPC form may also be used to begin a narrative or start a narrative afresh after direct speech. This is most common when the waPC is וַיְהִי 'and it was'. The book of Jonah begins with וַיְהִי. It shows us that we are entering a narrative:

Jonah 1:1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה The word of the Lord came to Jonah.

Within a narrative, if there are many events happening, the waPC forms may follow each other in rapid succession. In 1 Kings 13:13–14 notice וַיִּחַבְּשׁוּ 'and they saddled', וַיִּרְכַּב 'and he rode', וַיֵּלֶךְ 'and he went', וַיִּמְצָא 'and he found', and וַיֹּאמֶר 'and he said':

וַיִּחַבְּשׁוּ־לוֹ הַחֲמֹר and they saddled the ass for him,
 וַיִּרְכַּב עָלָיו: and he rode on it;
 וַיֵּלֶךְ אַחֲרֵי אִישׁ הָאֱלֹהִים and he went after the man of God,
 וַיִּמְצָאֵהוּ יֹשֵׁב תַּחַת הָאֵלֶּה and he found him sitting under an oak tree,
 וַיֹּאמֶר אֵלָיו and he said to him...

Note that this string of five verbs indicating a series of five actions does not show that the passage is particularly dramatic or of great importance. It is the simplest way of describing how the old prophet reached the place where the next important part of the story will unfold—the invitation back to Bethel.

19.6 Use of the perfective (SC) within a narrative sequence

Within passages where there is a sequence of narrative waPC verbs, a perfective (SC) verb may be used (a) in negative statements and (b) in explanatory statements.

(a) *Negative statements: וְלֹא with a perfective (SC) verb*

Within a narrative of events, if a negative statement occurs, it is expressed by וְלֹא 'and not' followed by a perfective (SC) verb. In Gen 39:6 notice the waPC וַיַּעֲזֹב 'and he left' and the perfective יָדַע 'he knew...'

וַיַּעֲזֹב כָּל-אֲשֶׁר-לוֹ so he left everything he had
בְּיַד-יֹסֵף in Joseph's care
וְלֹא-יָדַע אֶתֹּו מִאֲמָרָה and did not concern himself about anything.

In 1 Kings 21:4–5 notice the 3 waPC forms, and the perfective אָכַל in:

וַיִּשְׁכַּב עַל-מִטָּתוֹ and he lay down on his bed
וַיִּסַּב אֶת-פָּנָיו and turned away his face
וְלֹא-אָכַל לֶחֶם : and would not eat any food.
וַתָּבֵא אֵלָיו אִיזֶבֶל אִשְׁתּוֹ Then Jezebel, his wife, came to him...

(b) *To explain or amplify a previous statement: a sentence with a perfective (SC) verb*

In Genesis 39:4 notice how the sequence of waPC verbs וַיִּמְצָא 'and he found', וַיִּשְׁרֵת 'and he attended', וַיִּפְקֶדְהוּ 'and he appointed him' is followed by a sentence with the perfective נָתַן 'he gave':

וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו Joseph found favour in his eyes
וַיִּשְׁרֵת אֹתוֹ and acted as his assistant.
וַיִּפְקֶדְהוּ עַל-בֵּיתוֹ He put him in charge of his household,
וְכָל-יִשְׁלוֹ נָתַן בְּיָדוֹ : committing all his possessions into his care.

If the last sentence had begun וַיִּתֵּן 'and he gave' it might have suggested that, after Potiphar put Joseph in charge of his household, he then committed his possessions into his care. The use of the perfective נָתַן combined with the placing of the object (all his possessions) before the verb indicates that committing his possessions into Joseph's care was part of what was involved in putting him in charge of his household.

19.7 וַיִּקְטֹל and he killed, and he had killed... (waPC)

Up to this point we have fixed our attention on the main function of waPC forms. They usually carry the action of a narrative one step forward. However this is not the only way in which they are used.

Already in this lesson we have translated וַיִּקְנֶהוּ as ‘and he had bought him’, not as ‘and he bought him’—see Genesis 39:1 in 19.2. In Numbers 3:4 we translated וַיָּמָת as ‘but he had died’, not as ‘and he died.’ We shall now look at the reason for such translations.

When we are translating a waPC verb we must notice the setting or context in which it occurs. We must consider what kind of discourse we are dealing with—particularly whether we are dealing with continued narrative or with information. We will look at Jonah 1:5, Genesis 39:1 and 1 Kings 21:4 to illustrate how waPC forms may be used in contexts that concern information and reference to previous actions or events.

Jonah 1:5b	וַיּוֹנֶה יָרֵד	Now Jonah had gone down
	אֶל-יַרְכְּתֵי הַסְּפִינָה	into the lower part of the ship
	וַיִּשְׁכַּב	and had lain down
	וַיִּרְדָּם:	and had fallen fast asleep.

In 8.3 we saw that when a sentence begins with a noun or pronoun followed by a perfective (SC) verb it may indicate previous action. Such references to previous action often provide information which helps the reader or listener to understand the continuing narrative. Jonah 1:5b begins וַיּוֹנֶה יָרֵד. In the first part of the verse the narrative has reached a stage where the sailors are praying to be kept safe from the storm and throwing the cargo overboard. To understand the captain’s action in waking Jonah up (v6) we need to be informed that he had already gone below and fallen asleep. The opening of the second half of verse 5 with וַיּוֹנֶה יָרֵד, instead of וַיִּרְדָּם יוֹנָה shows us that the type of discourse has for a moment changed *from* narrative about the next action *to* information about a previous action. So when we read the continuation וַיִּשְׁכַּב וַיִּרְדָּם we translate them as ‘he had lain down and had fallen fast asleep.’ We do not translate them as ‘he lay down and he fell fast asleep’, for we are not at this point dealing with a continuation of narrative action but with a continuation of information concerning previous action.

In Genesis 39:1 there is a similar use of the waPC וַיִּקְנֶהוּ ‘and he had

Reference to a previous action can be expressed by the use of a phrase with an infinitive, and this can be followed by a waPC verbal form which continues the reference back. Note Genesis 28:6

בְּבָרְכוֹ אֹתוֹ וַיִּצַו עָלָיו when he had blessed him and
had given orders to him

The phrase בְּבָרְכוֹ (when he to bless) is a reference to previous action: ‘when he had blessed’, so וַיִּצַו carries on the reference to the previous action.

19.8 יְהַרְגוּ וַיֹּאמְרוּ they kill and they say

When general or habitual action is introduced by an SC (perfective) or PC (imperfective) verbal form or a participle, the manner of expression (or, type of discourse) may be continued by a waPC verb:

Isa 40:24 וְגַם־נִשְׁף בָּהֶם and then he blows on them
וַיִּבְשּׁוּ and they wither.

Ps 94:6-7 אֲלֹמְנָה וְגַר יַהֲרֹגוּ They kill the widow and the immigrant...
וַיֹּאמְרוּ לֹא יִרְאֶה־יְהוָה and they say, ‘The Lord does not see’.

Job 6:21 תִּרְאוּ חֲתָת וַתִּירְאוּ You see trouble and you are terrified

Ps 34:8 חָנָה מִלְּאֲדֵי־יְהוָה The angel of the Lord guarding (is on
guard)
סָבִיב לִירְאָיו around those who worship him,
וַיַּחֲלֹצֵם and he rescues them.

Nah 1:4 גּוֹעַר בַּיָּם He rebukes (lit. rebuking) the sea
וַיִּבְשְׂהוּ and dries it up.

Sometimes the waPC verb expresses a result or consequence:

Gen 49:17 הַנִּשְׁפָּה עֲקֵבֵי־סוּס which bites the heels (fetlock) of a horse
וַיִּפֹּל רֹכְבוֹ אֲחֹרַר so that its rider falls off backwards.

19.9 וַיַּעַן וַיֹּאמֶר and he replied

The common expression וַיַּעַן וַיֹּאמֶר brings to our attention another use of waPC verbs. In Job 6:1 Job's reply to the first speech of Eliphaz is introduced by the words:

וַיַּעַן אֵיּוֹב וַיֹּאמֶר:

Clearly we cannot translate this as if וַיַּעַן and וַיֹּאמֶר were each introducing a new action, for Job did not first answer and then speak. While וַיַּעַן 'and he answered' introduces the next stage in the dialogue between Job and his friends, וַיֹּאמֶר refers to the same action. So in Job 6:1 we need a translation like 'In reply Job said' or 'Job replied'. So waPC verbs may be resumptive or explanatory of what has just gone before.

This is particularly common when verbs of speaking are involved:

Gen 45:24 וַיִּשְׁלַח אֶת-אָחָיו וַיֵּלְכוּ So he sent his brothers away,
וַיֵּלְכוּ and they went.
וַיֹּאמֶר אֲלֵהֶם He said to them,
אֶל-תִּרְגְּזוּ בַדֶּרֶךְ: 'Do not quarrel on the way.'

וַיֹּאמֶר does not tell us the next event after they went. It tells us one of the things that was involved in the sending away. It is resumptive or explanatory of וַיִּשְׁלַח

Ruth 1:9 וַתִּשָּׂאנָה קוֹלָן וַתִּבְכִּינָה: They wept loudly.
(They burst into tears).

We cannot translate as 'they lifted up their voices and they wept' as if they were doing two different things. וַתִּבְכִּינָה explains what they were doing when they 'lifted up' their voices.

1 Kgs 13:2 וַיִּקְרָא עַל-הַמִּזְבֵּחַ and he shouted out to the altar,
בְּדִבְרֵי יְהוָה by the word of the Lord:
וַיֹּאמֶר מִזְבֵּחַ מִזְבֵּחַ he said, 'Altar! Altar!
כֹּה אָמַר יְהוָה This is what the Lord says.'

Here וַיִּקְרָא resumes or takes up what has first been stated by וַיֹּאמֶר. It introduces us to the words he used in calling out.

Gen 40:23 וְלֹא-זָכַר שָׂר-הַמִּשְׁקִים But the chief butler did not remember
אֶת-יֹסֵף וַיִּשְׁכַּח הוּא: Joseph—he forgot him.

Here ‘remember’ conveys the idea of doing something to help, and ‘forget’ the idea of doing nothing to help. The sentence does not tell us about two different events—it tells us in two ways about one event.

19.10 waPC verbs in headings and conclusions

It is important to consider how waPC forms may function in headings and conclusions of narrative sections. We will look at examples from Ruth 1, Genesis 2:1–2 and Genesis 37:5–8.

Ruth 1 tells first the story of Naomi’s journey to Moab with her husband and two sons and of their death in Moab (1:1–5). The second part of the chapter (1:6–22) tells the story of Naomi’s return with Ruth to Bethlehem. Like all the sections from 1:6 to 4.17, Ruth 1:6–22a is structured as a chiasmus (23.2). The opening וַתָּשָׁב in 1:6 is balanced by the closing וַתָּשָׁב in 1:22a:

Ruth 1:6 וַתָּקַם הִיא וְכַלְתֵּיהָ וַתָּשָׁב מִשְׂדֵי מוֹאָב and she set off, and her daughters-in-law
 and she returned from the plains of Moab
 Ruth 1:22 וַתָּשָׁב נָעֲמִי So it was that Naomi returned.

The actual arrival in Bethlehem is recorded in verse 19:

Ruth 1:19 וַתֵּלְכְנָה שְׁתֵּיהֶם וַתֵּרְבֹּאֲנָה בֵּית לְחֶם Then the two of them went
 until they arrived at Bethlehem.

The use of וַתָּשָׁב in verse 6 does not mean that the return took place before the events recorded in 1:7. Here וַתָּשָׁב is a brief introduction to the next events (like some sort of headline). It announces the theme of the next stage of the narrative. In 1:22 וַתָּשָׁב does not mean that it is at this moment in the narrative that Naomi returned. The function of וַתָּשָׁב in 1:22 is to echo the heading and so to help the reader or listener to understand that the story of the return has been completed. The second half of 1:22 which begins with the pronoun וְהָמָּה ‘and they’ gives us information about the barley-harvest which not only tells about the time of the return but prepares us for the next stage of the story. So Ruth 1:22 neatly rounds off one stage and begins the next.

In Genesis 2:1–2 notice how the waPC וַיִּכַּל ‘and he had finished’ helps to close the section about creative work and lead into the section on the day of rest. In 2:1 וַיִּכְלְוּ ‘and they were finished’ announces the end of the

creative work, from the point of view of the created order. Then in 2:2 וַיְכַל sums it up from the point of view of the creator:

וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי and so by the 7th day God had finished
מֵלֵאכֶתוֹ אֲשֶׁר עָשָׂה the work which he had done.

For a similar use of וַיְכַל in the context of completed work see Exodus 40:33 where וַיְכַל מֹשֶׁה אֶת-הַמִּלְאכָה announces that Moses had finished the work of constructing the tabernacle—not that he was then occupied with the finishing touches.

The narratives in Genesis are particularly rich in headings and conclusions. There is a variety of ways in which headings and conclusions are indicated. Here we shall look at a short section of narrative where it is the use of waPC verbs that helps to indicate the heading and the conclusion—Genesis 37:5–8.

- 5 וַיִּחְלֵם יוֹסֵף חֲלֹם Joseph had a dream
וַיַּגִּד לְאָחָיו and he told it to his brothers
וַיִּוְסְפוּ עוֹד שִׁנְא אֹתוֹ: and they hated him even more.
וַיֹּאמֶר אֲלֵיהֶם He said to them,
שִׁמְעוּ-נָא הַחֲלֹם הַזֶּה ‘Just listen to this dream
אֲשֶׁר חֲלַמְתִּי: which I have dreamed.
- 7 וַהֲגַה אֲנַחְנוּ מֵאֲלֵמִים אֲלֵמִים There we were tying up sheaves,
בְּתוֹךְ הַשָּׂדֶה וַהֲגַה in the field, and then
קָמָה אֲלֵמְתִי וְגַם-נִצָּבָה my sheaf got up and stood still
וַהֲגַה תִּסְבִּינָה אֲלֵמְתֵיכֶם and your sheaves gathered round
וַתִּשְׁתַּחֲוּיִן לְאֵלֵמְתִי: and prostrated themselves before my sheaf.’
- 8 וַיֹּאמְרוּ לוֹ אָחָיו Then his brothers said to him,
הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ ‘Are you really going to be king over
אִם-מִשׁוֹל תִּמְשַׁל בְּנוּ us,
וַיִּוְסְפוּ עוֹד שִׁנְא אֹתוֹ and rule us?’
עַל-חֲלֵמָתוֹ וְעַל-דְּבָרָיו: So they hated him even more
because of his dreams and what he said.

In 37:5 וַיִּחְלֵם ‘and he dreamed’ tells us about the next stage of the story;

but together with the rest of the verse it provides a brief introduction to the next events (like some sort of headline): ‘Joseph tells his brothers his dream and they hate him more!’ In 37:6 וַיֹּאמֶר does not tell us what happened next after they hated him more. It is resumptive, unfolding the significance of וַיַּגִּד ‘and he announced’ in 37:5. The וַיֹּאמֶר introduces the words in which he told the story which caused his brothers to hate him.

In 37:8 וַיִּוְסְפוּ עוֹד שְׂנֵא אֹתוֹ ‘so they hated him even more’ rounds off this short section about the first dream with a repetition of part of the introductory verse (37:5). At the same time, the mention of dreams (plural!) opens the way into the next section of the narrative.

19.11 Summary

‘Narrative’ or ‘discourse continuative’ waPC forms like וַיֹּאמֶר and וַיִּקָּם

- (i) most often indicate the next step in a continued narrative;
- (ii) are not used to express negative statements
- (iii) are used to carry forward various types of discourse: reference to previous events, and what is generally so;
- (iv) are used to explain or amplify a previous statement; and
- (v) may be used to help to mark the beginnings and conclusions of narrative sections.

19.12 Read Genesis 41:1–43

(vv1–7 and 17–24 share the same vocabulary. See also 39:6)

1 קָץ end שְׁנָתַיִם two years הַיָּאֵר the Nile (Dan 12:5 the Tigris)

2 פָּרוֹת cows בָּרִיא fat. רָעָה he grazed...

אָחוּ reeds (Egyptian word)

3 אַחֵר other, different דָּק thin שֵׁפָה lip, edge

4 יָקָץ he awoke יָשָׁן he fell asleep

5 שִׁבְלִים ears of corn קִנָּה stalk

6 שָׂרַף he scorched: שְׂרִיפוֹת dried up (pass ptc f p)

קָדִים east wind... צָמַח it sprouted, it grew

7 בָּלַע he swallowed. הַמְּלֵאוֹת the full ones

8 פָּעַם he struck, he impelled: נִפְעַם he was stirred,

he was agitated

רוּחוֹ his mind: רוּחַ wind, spirit, mind...

חֲרָטְמִים Egyptian scribes, sages, experts in priestcraft and magic

(Egyptian word)

- 9 אֶת־פָּרַעַה : read אֶל־ not אֶת־ (Greek LXX has πρὸς 'to')
- 13 כֵּן thus, so
- 14 רוּץ to run, to hasten: Hiphil—to bring quickly
גָּלַח he shaved חָלַף he changed. שָׁמְלָה clothing...
- 16 בְּלִעְרִי without me (I can't do it, but...)
- 19 דָּל poor, wretched רָק thin.
רַע badness קָרַב interior, intestines... תְּחִלָּה beginning
לֹא נֹדַע it could not be known: Niphal of נָדַע
- 23 צָנַמּוּת dry, hard, barren (ptc f p)
- 25 עָשָׂה doing, about to do (see 13.6)
- 27 רָק empty רָעַב famine
- 29 שָׁבַע abundance
- 30 וְנִשְׁכַּח and it will be forgotten (Niphal of שָׁכַח)
כָּלָה he completed, he destroyed (Piel of כָּלָה)
- 31 מִפְּנֵי because of כָּבֵד heavy, severe
- 32 הִשְׁנִיחַ to be doubled (Niphal infinitive)
נָכוֹן fixed, decided on מָהֵר he hastened (Piel)
- 33 נָבוֹן intelligent... שִׁית to appoint
- 34 פְּקִידִים inspectors, commissioners
וְחָמַשׁ and let him take 1/5th (of the crop)
- 35 קָבַץ he gathered צָבַר he heaped up בָּר grain
- 36 פְּקָדוֹן deposit, reserve... תְּהִינָה they will be
כָּרַת he cut: תִּכָּרֵת it will be ruined (Niphal)
- 39 אַחֲרַי after, since, because הוֹדִיעַ he has made known
- 40 עַל־פִּיךָ at your word, at your command
נָשַׁק he kissed (here = he obeyed, or, he paid homage? The meaning is uncertain). רָק only
- 42 סוּר to turn away: Hiphil—to take off, to remove
טַבַּעַת signet ring הִלְבִּישׁ he clothed
שֵׁשׁ white linen צְנַאֲרַי neck-chain רִבִּיד neck
- 43 וַיַּרְכֵּב and he made (him) ride מְרִכְבָּה chariot
אֲבָרָךְ bow down! or, make way! (uncertain)

20.1 Sentences, clauses, and word order

From lesson 2 onwards we have seen that, in Hebrew prose passages, most Hebrew sentences have a verb at or very near the beginning. In narrative passages the verb is often in the waPC form:

Gen 1:5 וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם And God called the light 'day.'

In this lesson we will study sentences, their main parts and their word order, in more detail.

A sentence is a complete unit of meaning. A sentence usually contains a verb. A sentence may be very short. When we read וַיֵּלֶךְ 'and he went', we know what the man did. We do not need any more information to make his action clear in our minds. So וַיֵּלֶךְ can be by itself a complete sentence. Of course, most sentences are longer. Let us consider a longer sentence.

1 Kgs 13:10 וְלֹא־שָׁב בְּדַרְדָּרָה He did not return along the road
אֲשֶׁר בָּא בָּהּ אֶל־בֵּית־אֵל: by which he had come to Bethel.

This sentence has two main parts which together convey the meaning. These parts are called clauses. The main clause is: וְלֹא־שָׁב בְּדַרְדָּרָה 'He did not return along the road...' This clause tells us, negatively, about the man's action.

The second or subordinate clause is: אֲשֶׁר בָּא בָּהּ אֶל־בֵּית־אֵל 'which he had come by it to Bethel'. This clause tells us which road is being mentioned in the main clause. The main clause could have some meaning as a sentence by itself, but the subordinate clause 'by which he had come to Bethel' has no complete meaning by itself. When we talk about clauses, we shall usually refer to subordinate clauses.

A clause usually has a verb. There are smaller units in a sentence or clause which convey particular parts of the total meaning, for example: בְּדַרְדָּרָה 'along the road' and אֶל־בֵּית־אֵל 'to Bethel.' Such smaller units of meaning we call phrases.

20.3 Common ways that sentences and clauses begin

In our examples we will not always look at the whole sentence or clause as we wish to concentrate our attention on beginnings.

(1) waPC verbs—for example וַיִּשְׁלַח ‘and he sent’

Jonah 3:3 וַיִּקָּם יוֹנָה Then Jonah set off.

A waPC verb may be the whole of the sentence. Notice these two sentences:

Gen 24:10 וַיִּקָּם Then he set off.
וַיֵּלֶךְ אֶל-אַרְם נְהַרַיִם He went to Aram Naharaim,
אֶל-עִיר נְחוֹר: to Nahor’s town.

(2) Commands—for example לֵךְ ‘Go!’

Gen 22:2 קַח-נָא אֶת-בְּנֶךָ אֶת-יִחִידְךָ Take your only son
אֲשֶׁר-אַהַבְתָּ אֶת-יִצְחָק Isaac whom you love.

Jonah 1:6 קוּם Get up!
קְרָא אֶל-אֱלֹהֶיךָ Call to your God!

(3) wSC verb (perfective with וַ) —for example וְהָלַךְ ‘and he will go’

1 Kgs 13:2 וְזָבַח עָלֶיךָ He will sacrifice on you...
1 Kgs 13:31 בְּמוֹתֵי וּקְבֻרָתָם אֲתִי At my dying, you must bury me...

(4) wPC verb (imperfective with וַ) —for example וַיָּשׁוּב ‘and let him return’

Jonah 3:8 וַיִּתְכַּסּוּ שָׂקִים Let them put on sackcloth...
וַיִּקְרְאוּ אֶל-אֱלֹהִים Let them call upon God...
וַיָּשׁוּבוּ and let them turn back...

(5) אֲשֶׁר followed by a SC verb (perfective)
—for example אֲשֶׁר הָלַךְ ‘who had gone’

Gen 24:7 אֲשֶׁר לָקַחְנִי who took me...
וְאֲשֶׁר דִּבְּרָ-לִי and who spoke to me...

1 Kgs 13:26 אֲשֶׁר הָשִׁיבוּ מִן־הַדֶּרֶךְ who had brought him back from his journey
 Deut 5:6 אֲנֹכִי יְהוָה אֱלֹהֶיךָ I am the Lord your God
 אֲשֶׁר הוֹצֵאתִיךָ who brought you out

(6) A verb introduced by such words as כִּי for, כֹּה thus, אִם if, אִילֵּי maybe, עַל־כֵּן therefore, וְלֹא and not

Jonah 1:10 כִּי־יָדְעוּ הָאֲנָשִׁים because the men knew...
 1 Kgs 13:21 כֹּה אָמַר יְהוָה Thus says the Lord...
 1 Kgs 13:8 אִם־תִּתֶּן־לִי Even if you gave me
 אֶת־חֲצֵי בֵיתְךָ half of your wealth...
 Gen 24:5 אִילֵּי לֹא־תֹאכְלָהּ הָאִשָּׁה Perhaps the woman will not be willing...
 Jonah 4:2 עַל־כֵּן קָדַמְתִּי That's why I was so keen
 לְבָרַח תַּרְשִׁישָׁה to run away to Tarshish...
 1 Kgs 13:21 וְלֹא שָׁמַרְתָּ אֶת־הַמִּצְוָה and you did not pay attention to the commandment...

(7) Question words — for example מִי who? עַד־מָתַי how long?

Ps 24:3 מִי־יֵעֲלֶה Who will go up?
 Jonah 1:8 מַה־מְלָאכְתְּךָ What is your business?
 וּמֵאֵינן תָּבוּא And where do you come from?
 Jonah 1:11 מַה־נַּעֲשֶׂה לָּךְ What should we do to you?
 Neh 2:6 עַד־מָתַי יְהִי מַה־לְּךָ How long will your journey take?

(8) הִנֵּה behold! or וְהִנֵּה followed by a participle

Gen 24:13 הִנֵּה אֲנֹכִי נֹצֵב Here I am standing
 עַל־עֵין הַמַּיִם by the spring of water...

וְהִנֵּה followed by a participle may be used

to introduce a new person into a narrative:

1 Kgs 13:1 וְהִנֵּה אִישׁ אֱלֹהִים And behold a man of God
 בָּא מִיְהוּדָה coming from Judah...

(4) To give information.

- Gen 41:46 וַיֹּסֶף בֶּן־שְׁלֹשִׁים שָׁנָה Joseph was 30 years old
בְּעָמְדוֹ לִפְנֵי פַרְעֹה when he began to serve Pharaoh...
Gen 41:50 וַיִּלְוֶסֶף יָלֵד שְׁנֵי בָנִים Two sons were born to Joseph...

(Information about the boys' names continues to the end of v52).

- Jonah 3:3 וַנִּינְוָה הַיְתָה Now Nineveh was
עִיר־גְּדוֹלָה לְאֱלֹהִים an enormously big city...

Sentences in sections 1–3 need not be excluded from this section 4, as a sentence which marks a new section of a narrative may at the same time give information which helps the reader or listener to understand that part of the story.

(5) To shed further light on a statement that has been made, or to modify it—where in English we might use 'although' or 'but'.

Notice the clause beginning וְאַנְכִי in Ruth 2:10 and the sentence beginning אֲנֹכִי in Deuteronomy 5:5.

In Ruth 2:10, Ruth is commenting on the kindness Boaz is showing her although she is only a foreign girl:

- מַדּוּעַ מָצָאתִי חֵן Why have I found favour
בְּעֵינֶיךָ לְהִכִּירֵנִי in your eyes so that you have taken notice of me
וְאַנְכִי נִכְרִיָּה? although I am a foreign woman?

In Deuteronomy 5:4, Moses has stated that the Lord spoke to the Israelites 'face to face' פָּנִים בְּפָנִים Notice how this statement is modified by verse 5 which begins וְאַנְכִי, and then, after this modifying information has been given, the main theme of what the Lord said to Israel is resumed by לְאמֹר.

- Deut 5:4–6 פָּנִים בְּפָנִים דִּבֶּר יְהוָה Face to face the Lord spoke
עִמָּכֶם בְּהַר מִתּוֹךְ הָאֵשׁ: with you on the mountain out of the fire
אֲנֹכִי עֹמֵד בֵּין־יְהוָה but I was standing between the Lord
וּבֵינֵיכֶם בְּעֵת הַהוּא and you at that time
לְהַגִּיד לָכֶם אֶת־דְּבַר יְהוָה to tell you what the Lord said,
כִּי יִרְאַתֶּם מִפְּנֵי הָאֵשׁ because you were afraid of the fire
וְלֹא־עָלִיתֶם בְּהַר and did not come up the mountain—
לְאמֹר: אֲנֹכִי יְהוָה אֱלֹהֵיךָ he said, 'I am the Lord your God...'

(6) A noun or pronoun standing at the beginning of a sentence, as subject or object, may be emphatic. It may mark a contrast with someone or something else. Compare the references to ancestors in 2 Chronicles 34:21 and in Deuteronomy 5:3.

2 Chr 34:21 לֹא־שָׁמְרוּ אֲבוֹתֵינוּ our ancestors did not pay attention
 אֶת־דְּבַר יְהוָה to what the Lord said...

Here the sentence order is normal for narrative: verb, subject, object. The emphasis is on the failure to obey the Lord's commands. There is no special emphasis on 'our ancestors', the people of Israel up to the time of Josiah.

Deut 5:2-3 יְהוָה אֱלֹהֵינוּ The Lord our God
 כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב: made a covenant with us at Horeb.
 לֹא אֶת־אֲבוֹתֵינוּ כָּרַת יְהוָה It was not with our forefathers that the Lord
 אֶת־הַבְּרִית הַזֹּאת made this covenant,
 כִּי אִתָּנוּ but with us...

Notice that in verse 3 the phrase לֹא אֶת־אֲבוֹתֵינוּ 'not with our forefathers' is placed before the main verb-subject-object structure. This makes a strong contrast between עִמָּנוּ 'with us' and אֶת־אֲבוֹתֵינוּ 'with our forefathers'. It highlights the blessing that has come to the Israelites who came out of Egypt and received the covenant at Sinai by contrasting them with Abraham Isaac and Jacob who did not participate in that covenant. (For 'forefathers' as a technical term in Exodus and Deuteronomy, used with reference to Abraham Isaac and Jacob, see Exodus 3:6, 15; 4:5 and Deuteronomy 1:8; 9:5; 29:12; 30:20)

When a noun is given emphasis by being put before the verb it may be a subject or an object noun. In Genesis 42:10 notice how the subject עֲבָדַיךָ 'your servants' is given emphasis. Joseph has accused his brothers of being spies—they affirm that, far from being spies, they are his servants who have only come to buy food:

וְעֲבָדַיךָ בָּאוּ לְשָׂבֵר־אֶכָּל: Your servants have come to buy food.

In Genesis 42:20 notice how the object אֶת־אֲחִיכֶם 'your brother' is given emphasis by being placed before the verb תָּבִיאוּ 'you shall bring':

וְאֶת־אֲחִיכֶם תָּקַטַן But your youngest brother
 תָּבִיאוּ אֵלַי you shall bring to me.

It is not always easy to assess whether a noun at the beginning of a sentence is emphatic. Consider לֶחֶם ‘bread’ and מַיִם ‘water’ in Deuteronomy 9:9:

לֶחֶם לֹא אָכַלְתִּי I did not eat bread
וּמַיִם לֹא שָׁתִּיתִי: and I did not drink water.

At first sight one might think that לֶחֶם and מַיִם are emphatic. But there is no suggestion that Moses did not eat bread but ate something else. It may be that the unusual word order here throws emphasis on the verbs, or possibly the awesome nature of Moses’ experience on the mountain made it natural for this thought to be expressed in these two carefully balanced poetic lines. It is also possible that what we consider to be an emphatic *word* order may give emphasis to a whole statement rather than to a particular word.

20.5 Non-narrative passages

(1) A noun may stand at the beginning of a sentence when someone is spoken to:

Prov 3:1 בְּנֵי תוֹרָתִי אֵל-תִּשְׁכַּח My son, do not forget my teaching.
Ps 63:2 אֱלֹהִים אֵלֵי אַתָּה O God, you are my God.
Ps 22:2 אֵלֵי אֵלֵי לָמָּה עֲזַבְתָּנִי My God, My God, why have you forsaken me?

(2) In proverbial sayings sentences frequently begin with nouns:

Prov 21:10 נַפֵּשׁ רָשָׁע אֹתָהּ-רָע A wicked person desires what is wrong.
Prov 15:20 בֶּן חָכָם יִשְׂמַח אָב A wise son makes his father glad
וּכְסִיל אָדָם בּוֹזֵה אִמּוֹ: but a foolish man despises his mother.
Prov 21:22 עִיר גְּבֻרִים עָלָה חָכָם A wise man can capture a town defended by strong men.

(3) In a poetic passage a noun may stand at the beginning of a sentence to balance a noun at the end.

In poetry and proverbs and prophetic teaching the ordering of words in a sentence is often governed by the aim of producing a balance. A common form of balance is one where an ABBA pattern is produced—with the first and last words or phrases similar to each other, and the middle words or phrases parallel to each other.

In Proverbs 6:23 notice how נֵר 'lamp' at the beginning is balanced by אֹרֶךְ 'light' at the end; while in the middle מִצְוָה 'instruction, command' is balanced by תּוֹרָה 'teaching, law':

כִּי נֵר מִצְוָה וְתוֹרָה אֹרֶךְ for the instruction is a lamp and the teaching is a light.

Notice the similar balance of beginning and ending in:

Isa 59:8 דֶּרֶךְ שְׁלוֹם לֹא יָדְעוּ The road of peace they do not know,
וְאֵין מִשְׁפָּט בְּמַעֲלָתָם and there is no righteousness in their ways.

In such a sentence the placing of the nouns is not simply for emphasis or contrast but also to produce a pleasing poetic balance.

20.6 A word of caution

In lesson 19 we looked at sentences beginning with waPC verbs, and discussed ways in which writers of biblical Hebrew seem to have used them. In this lesson we have looked at a range of possibilities to be considered when sentences begin with nouns or pronouns. We have stressed the range and variety of possibilities because it is easy to gain the impression from some grammar books that the placing of a noun at the beginning of a sentence is simply a matter of giving it emphasis. It is also possible in the early stages of discourse analysis to come to the conclusion that a waPC verb is simply a mark of the next step in a continuing narrative.

We are also in these lessons thinking about the purposes of writers in using words. We use words with a great deal of fluidity. We do not always speak in a way that is strictly grammatical or logical. Once when I was at school a teacher said to a boy whose surname was Taylor, 'You are looking very smart today, Taylor.' He replied, 'The other one is being cleaned!' The teacher commented that this was a strange reply, as there had been no mention of anything for the phrase 'the other one' to refer to. I met Mr. Taylor about 50 years later. We talked about the incident. He said, 'He could see that I was wearing a new suit, so I did not need to mention that.' One of our problems in discussing the use of words and phrases and sentences in biblical Hebrew is that we cannot go back to ask a writer what he had in mind. We need to recognize that often we can only make suggestions—we cannot always reach certainty.

Read Genesis 41:44–57 and Genesis 42

- 44 בְּלִעְדֶיךָ without you
46 עָבַר he journeyed
47 לְקַמְצִים in handfuls, abundantly
48 סָבַב it surrounded
49 חֹל sand הִרְבָּה much חָדַל he stopped מִסָּפָר counting
51 בְּכוֹר first-born (son)
נָשָׁה he forgot: Piel—he caused to forget. עֵמָל toil, trouble, distress
52 פָּרָה he bore fruit: Hiphil—he made fruitful
עָנִי oppression, distress, poverty
55 רָעַב he was hungry
צָעַק he complained, he appealed
56 פָּתַח he opened
שָׁבַר he bought grain: Hiphil הִשְׁבִּיר he sold grain.
57 חָזַק he was strong, it was severe

Genesis 42

- 1 שָׁבַר grain
2 וְנָחִיָּה and let us live, so that we may live
4 פֶּן lest, in case, so that it won't... אָסוֹן hurt, damage
קָרָא he met, it happened
6 הַשְּׂלִיט the master, the ruler...
הַמְּשַׁבֵּיר the one selling grain אָף nose, face: dual אַפִּים
7 נָכַר : Niphil נִכְרָה he pretended: Hiphil הִכִּיר he recognised:
Hithpael
הִתְנַכַּר he acted like a stranger, or, he pretended not to know
קָשָׁה harsh, cruel, difficult: קָשׁוֹת harsh things
9 מְרַגְלִים spies: רָגַל he spied, he slandered
עֲרוֹת bareness, unprotected state...
11 כֵּן honest, upright
15 בָּחַן he tested: Niphil נִבְחַן he was tested הֵנָּה here, to this place
16 הֶאָסְרוּ Be imprisoned! Stay in prison! (Niphil impv)
אֱמֶת truth, faithfulness, reliability.
17 אָסַף he gathered, he collected

- 19 יֵאָסֵר let him stay imprisoned (Niphal). רָעָבוֹן hunger, lack of food
- 20 וַיֵּאֱמָנוּ so they will be verified
- 21 אָבֵל truly אָשָׁם guilty צָרָה distress
חָנַן he pitied: Hithpael—he asked for mercy
עַל־כֵּן therefore
- 22 דָּמוֹ his blood, the responsibility for his death
דָּרַשׁ he sought, he investigated: נִדְרָשׁ—Niphal
- 23 מַלְיָן interpreter בֵּין between: בֵּינָתָם between them
- 24 סָבַב he went round, he turned away...
- 25 צִוָּה he commanded: וַיִּצַּו and he commanded...
כֶּלִי container, sack... צָדָה provisions (for a journey)
- 27 מְלוּן a place to stay the night אֲמֹתַחַת bag, sack
הוּשַׁב it has been returned: Hophal of שׁוּב
- 28 וַיֵּצֵא לְבָבָם their hearts went out: an idiom meaning 'they were shocked'.
חָרַד he trembled
- 34 סָחַר he went about, he traded
- 35 צָרָה bundle, bag
וַיִּרְאוּ and they saw — וַיִּירָאוּ and they feared
- 36 שָׁכַל he was childless: Piel שִׁכַּל he deprived of children...
עָלַי on me, against me כִּלְנֵה all of it, everything.
- 38 שָׁאַר he remains: נִשְׁאַר he is left... שֵׁבֶה grey-hair יְגוֹן sorrow
וְהוֹרְדָתָם you will bring down: Hiphil of יָרַד

Lesson 21

Perfective (SC) and Imperfective (PC) Verbs

קָטַל and יִקְטֹל

21.1 Introduction

One of the most interesting features of biblical Hebrew is its verbal system. It is particularly fascinating for those of us who have grown up knowing a language in which verbs have several tenses that indicate varieties of past present and future time. Hebrew verbs have two major aspects, neither of which has a limited time reference. Because Hebrew is so different from English, it is difficult to give grammatical descriptions in English of some of the ways in which Hebrew verbs function. In the introduction to lessons 7–8 (pp73–75) we saw that grammarians have given several different grammatical labels to forms like קָטַל and יִקְטֹל.

In this lesson we shall use the terms Perfective (Suffix Conjugation) and Imperfective (Prefix Conjugation). We shall illustrate the wide range of English tenses that may be needed when we translate perfective and imperfective verbal forms.

Each point will be illustrated by Hebrew examples. The translations that are given will often be rather literal, so that it is made as clear as possible how the Hebrew expresses the thought. When you have considered the Hebrew, think whether you can make a better translation into English. For example, note Genesis 41:29–30:

הִנֵּה שֶׁבַע שָׁנִים בָּאֹת	See, there are seven years coming
שֶׁבַע נְדוּל בְּכָל-אֶרֶץ	of great abundance in the whole land
מִצְרָיִם: וְקָמוּ שֶׁבַע שָׁנֵי	of Egypt. Then there will arise seven years of
רָעָב אַחֲרֵיהֶן	famine after them.

You may prefer to translate as: ‘There will be seven years of great plenty throughout Egypt, but they will be followed by seven years of famine.’

21.2 קָטַל — Perfective (SC)

Perfective (SC) verbs are found in many different contexts. To translate one, we must always consider carefully the context in which it occurs. Translation into English may require any one of a whole range of English tenses covering

1 Sam 16:1	עַד־מָתִי אֲתָה מִתְאַבֵּל אֶל־שָׁאוּל וְאָנִי מְאַסְתִּיו מִמֶּלֶךְ עַל־יִשְׂרָאֵל	How long will you be grieving over Saul— whereas I have rejected him from being King over Israel?
1 Sam 16:8	וְגַם־בָּזָה לֹא־בָחַר יְהוָה	This one also the Lord has not chosen.
1 Sam 20:1	מָה עָשִׂיתִי מָה־עֲוֹנִי וּמָה־חַטָּאתִי לְפָנֶי אָבִיךָ כִּי מִבְּקֶשׁ אֶת־נַפְשִׁי:	What have I done? What is my crime? What is my sin against your father that he should be seeking to take my life?

21.2.3 When a perfective (SC) verb is used to report a past event, we may need a past simple tense when we translate it into English

Gen 1:27	זָכַר וַיִּנְקֶבֶה בָּרָא אֹתָם	male and female he created them.
Prov 23:35	הִכּוּנִי בַל־חֲלִיתִי הִלְמוּנִי בַל־יָדַעְתִּי	They hit me—I did not feel (it). They beat me—I did not know (it).
Eccl 2:4	הִגְדַּלְתִּי מַעֲשָׂי בָּנִיתִי לִי בָתִּים וְנִטְעַתִּי לִי כַרְמִים:	I accomplished great things: I built myself houses and I planted vineyards for myself.
2 Sam 12:7	אָנֹכִי מִשְׁחַתִּיךָ לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאָנֹכִי הִצַּלְתִּיךָ מִיַּד מִיַּד שָׁאוּל	I anointed you as king over Israel, and I rescued you from the hand of Saul.

We may also sometimes use an English past simple to translate a perfective (SC) verb when it refers to what was a continuing action or situation in the past.

Gen 37:3 וַיִּשְׂרָאֵל אֶהֱבֵ אֶת־יוֹסֵף Now Israel loved Joseph...

In 2 Samuel 15:2 the perfective verbs with וְהִשְׁכִּימֻ and וַיֵּעַמְדוּ indicate habitual or repeated actions:

וְהִשְׁכִּימֻ אֶבְשָׁלוֹם and Absalom would go out early in the morning
וַיֵּעַמְדוּ and he would stand...

So, later in the verse the discourse-continuative וַיִּקְרָא and וַיֹּאמֶר can be translated, 'he would call out ... and say'.

21.2.5 When a perfective (SC) verb is used to speak of something that is generally true, we will need an English present tense in our translation

Deut 32:39 מְחַצְתִּי וְאֲנִי אֲרַפֶּה I wound and I am the one who heals.
Eccl 1:5 וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ and the sun rises.
Prov 31:11 בָּטַח בָּהּ לֵב בַּעֲלָהּ Her husband's heart trusts in her.
Prov 31:28 קָמוּ בָנֶיהָ Her children rise up.

21.2.6 When a perfective (SC) verb is used to speak of something that is happening or is just about to happen, we may need an English present tense in our translation

Ruth 4:3 חֲלֶקֶת הַשָּׂדֶה The plot of land
אֲשֶׁר לְאֶחָיוֹנוּ לְאֵלִימֶלֶךְ which belonged to our relative Elimelech
מְכַרָּה נְעָמִי Naomi is selling.

21.2.7 When a perfective (SC) verb is used to speak of something that will happen in the future, we may need an English future tense in our translation

Deut 15:6 כִּי־יְהִי אֱלֹהֶיךָ בֵּרַכְךָ For the Lord your God
כַּאֲשֶׁר דִּבֶּר־לְךָ will bless you
1 Sam 2:16 עַתָּה תֵּתֵן וְאִם־לֹא Now give, or if not
לְקַחְתִּי בְּחֹזֶקָה I will take (it) by force.

Judg 2:1	וַיֹּאמֶר אֵלֶיךָ אֶתְכֶם מִמִּצְרַיִם וָאָבִיא אֶתְכֶם אֶל־הָאָרֶץ	He said, ‘I brought you up from Egypt and I brought you into the land...’
Josh 3:1	וַיִּלְנוּ שָׁם טָרָם יַעֲבְרוּ	and they spent the night there before they crossed over.
Josh 8:30	אָז יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ	then Joshua built an altar

21.3.2 When an imperfective (PC) verb expresses what happened repeatedly or over a period of time, we may need an English imperfect

Gen 2:6	וַיֵּאָר וַיֵּלֶךְ מִן־הָאָרֶץ	And water ¹ used to come up from the land...
Job 1:5	כִּכְהָ יַעֲשֶׂה אֵיבֹב כָּל־הַיָּמִים	Job used to act like this always.

¹ It is uncertain whether אֵר means (i) flood, inundation, or (ii) mist.

21.3.3 When an imperfective (PC) verb refers to what is generally true, in past present and future time, we will need an English present tense in our translation

Prov 18:15	לֵב נָבוֹן יִקְנֶה־דָּעַת	A wise mind acquires knowledge.
Ps 23:1	יְהוָה רֹעִי לֹא אֶחְסָר :	The Lord is my shepherd, I do not lack.
Eccl 1:3	מַה־יִּתְרוֹן לְאָדָם בְּכָל־עֲמָלוֹ שְׂיַעֲמַל תַּחַת הַשֶּׁמֶשׁ :	What lasting gain does a man get by all the toil at which he toils beneath the sun?

21.3.4 When an imperfective (PC) verb refers to an act or situation in future time, we shall usually need an English future tense in our translation

Eccl 1:9	מַה־שָּׁהָיָה הוּא שִׁיִּהְיֶה	What has existed, that is what will exist.
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- 1 Kgs 13:22 לֹא־תָבוֹא נִבְלָתְךָ אֶל־קֶבֶר אֲבֹתֶיךָ : Your corpse will not reach the tomb of your ancestors.
- Ps 115:13 יְבָרֵךְ יְיָ אֱלֹהֵי הַגָּדֹלִים : He will bless those who revere the Lord, the small with the great.

In Gen 45:28 אֶלְכָה 'let me go', וְאֶרְאֶנּוּ 'and I will see him' and אָמוּת 'I will die' all refer to future actions, but we do not need English future tenses for all of them in our translation.

- Gen 45:28 עוֹד־יֹסֵף בְּנֵי חַיִּי My son Joseph is still alive.
 אֶלְכָה וְאֶרְאֶנּוּ I must go and see him
 בְּטָרַם אָמוּת before I die.

21.3.5 When an imperfective (PC) verb refers to what may or may not happen, we shall need forms of expression like 'he may..', 'he might..', 'he should..' in our English translation

- Gen 24:5 אוּלַי לֹא־תֵאָכֵל הָאִשָּׁה Perhaps the woman may not be willing...
- Jonah 3:9 מִי־יֹדֵעַ Who knows?
 יָשׁוּב וְנָחַם הָאֱלֹהִים God may relent and have compassion.
- Gen 39:9 וְאֵיךְ אֶעֱשֶׂה So how could I do
 הַרְעָה הַגְּדֹלָה הַזֹּאת this great evil?
- Jonah 1:11 מַה־נַּעֲשֶׂה לָּךְ What should we do to you?
- Ruth 1:17 כִּי־יַעֲשֶׂה יְיָ לִי Thus may the Lord do to me...
- 2 Sam 15:26 וְאִם־כִּי יֹאמֶר But if he should say...

21.3.6 When an imperfective (PC) jussive or cohortative refers to what someone intends should happen or be done, we may need to use 'let... ' in our English translation

- Gen 1:3 וַיֹּאמֶר אֱלֹהִים And God said,
 יְהִי אוֹר 'Let there be light.'
- Neh 2:18 נִקּוּם וּבְנִינוּ Let us rise up and build...

Gen 31:44 וְעַתָּה לָכֵה And now come,
 נִכְרַתְתָּה בְרִית אֵנִי וְאַתָּה let us make a covenant, I and you.

21.3.7 When an imperfective verb with ׀ (wPC) expresses a result that is desired, we may use ‘so that’ in our English translation

Jonah 1:11 מִה־נַּעֲשֶׂה לָּךְ What should we do to you
 וַיִּשְׁתַּקֵּם הַיָּם so that the sea will become calm...?
 Gen 44:21 הוֹרְדֵהוּ אֵלַי Bring him down to me
 וְאַשִּׁימָה עֵינַי עָלָיו: so that I may set my eyes on him.
 2 Kgs 6:17 פָּקַח־נָא אֶת־עֵינָיו Open his eye
 וַיִּרְאֵה so that he may see (or, and let him see.)

21.4 Perfective (SC) and imperfective (PC)

We have seen the wide variety of ways in which perfective and imperfective verbs may need to be translated. We have seen how both perfective and imperfective may be used in contexts that show whether they refer primarily to past, present or future time. So we can understand some of the reasons why it is hard to confine Hebrew verbs within the restrictive cage of traditional grammatical descriptions.

Perfective verbs tend to be used where there is some element of completion or definiteness about the action or state to which they refer. Imperfective verbs tend to be used where there is some element of continuance or of indefiniteness. But there is over-lapping between them.

Because perfective (SC) verbs can be used to carry on a reference to future action (8.6, 21.2.7, 22.3.2 and 22.5 (b)), or to continue a series of commands (10.10 and 21.2.9), or to indicate the next action in a linked series (22.2.1), it may be useful to think of the perfective as the ‘default’ form of the verb—that is, as a basic form of the verb to which one can fall back once certain sequences have been started.

We will now study groups of sentences and longer passages to see how perfectives and imperfectives and other verbal forms are linked together in sequences.

22.1 Introduction

In lesson 20 we looked at some of the ways in which sentences begin, now we shall look at groups of sentences where they follow each other in a related sequence. Already in lesson 19 we have studied sequences which are linked by waPC verbs, like וַיִּקָּם וַיֵּלֶךְ 'and he got up and went'. In this lesson we shall direct our attention more towards sentences that are not linked by וַ but by וְ. For example וְיָקוּם וְהֵלֵךְ 'he will get up and go'.

In 22.2 we will consider sequences in which the first verb is perfective (SC), for example:

אָכַל וְשָׁתָה he ate and drank

In 22.3 we will consider sequences in which the first verb is imperfective (PC), for example:

יִשְׁלַח מַלְאָכּוֹ He will send his angel
וְלָקַחְתָּ אִשָּׁה לְבְנִי and you shall take a wife for my son.

Then we shall consider sequences beginning with an imperative, a participle and an infinitive. In this way we shall be drawing together and revising much of what we have been learning from lesson 2 onwards.

22.2 Sequences starting with a perfective (SC) verb

22.2.1 Perfective + Perfective with וְ SC +wSC

This sequence is not very common. Sometimes it links things closely together, so that two or three events are seen as making up a single picture.

- Jer 22:15 אָבִיךָ הֲלוֹא אָכַל וְשָׁתָה וְעָשָׂה מִשְׁפָּט וְצִדְקָה אִם טוֹב לוֹ Did not your father eat and drink and do judgment and justice? Then all went well for him.
- Ps 76:9 מִשָּׁמַיִם הִשְׁמַעְתָּ דִּין אֶרֶץ יִרְאָה וְשָׁקְטָה From heaven you pronounced judgment: the earth feared and was silent.
- 2 Sam 23:20 וְהוּא יָרַד Now he was the one who went down

וְהָכָה אֶת־הָאֲרִיָּה and killed the lion
בְּתוֹךְ הַבְּאֵר בְּיוֹם הַשֶּׁלֶג: in a pit on a snowy day.

Gen 37:3 וַיִּשְׂרָאֵל אֶהָב אֶת־יוֹסֵף Now Israel loved Joseph
מִכָּל־בָּנָיו more than any of his sons...
וַעֲשָׂה לוֹ כְּתֹנֶת פָּסִים: so he had made him a special robe.

(Note: פָּסִים possibly 'with full long sleeves', or perhaps 'of many colours'.)

Job 1:1 אִישׁ הָיָה בְּאֶרֶץ־עוּז There was a man in the land of Uz,
אִיּוֹב שְׁמוֹ his name was Job,
וְהָיָה הָאִישׁ הַהוּא תָם and that man was blameless
וַיֵּשֶׁר וַיִּירָא אֱלֹהִים and upright and God-fearing
וְסָר מִרָע: and one who turned away from evil.

Job 1:4 וַהֲלֹכוּ בָנָיו and his sons used to go
וַעֲשׂוּ מִשְׁתָּהּ and make a feast

Note that in 2 Samuel 23:20, Genesis 37:3, and Job 1:1–5 these repeated perfectives are in passages that are giving information which sets the scene for the story that will follow (see 19.6 and 20.4 (4)).

In Ecclesiastes 2:15 there is an interesting use of two perfectives with וַ (wSC) in a passage where the author is reflecting on his experiences: note וְאָמַרְתִּי 'I said, I thought', and וַדַּבַּרְתִּי

Ecc 2:15 וְאָמַרְתִּי אָנִי בְּלִבִּי So I thought to myself,
כְּמִקְרַה הַפֶּסֶל 'Like the fate of a fool
גַּם־אָנִי יִקְרַנִּי so it will also happen to me.
וְלָמָּה חִכְמָתִי אָנִי אֲזִי יוֹתֵר Why then have I been so much
concerned to act wisely?'
וַדַּבַּרְתִּי בְּלִבִּי And I thought,
שְׁגִם־זֶה הַקָּבֵל: 'This too is frustrating.'

2 Chronicles 7 has examples of an SC +wSC sequence used in reporting what one has done:

2 Chr 7:12	שָׁמַעְתִּי אֶת־תְּפִלָּתְךָ וּבַחַרְתִּי בַּמָּקוֹם הַזֶּה לִי לְבַיִת זְבַח:	I have heard your prayer and I have chosen this place for myself as a house of sacrifice.
2 Chr 7:16	וְעַתָּה בָּחַרְתִּי וְהִקְדַּשְׁתִּי אֶת־הַבַּיִת הַזֶּה	But now I have chosen and consecrated this temple...

22.2.2 Perfective + narrative form with ׀ SC + waPC

The perfective introduces a statement or narrative which is continued by a waPC verb.

Jonah 2:3	קָרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי	I called out from my distress to the Lord and he answered me (answered my prayer)
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The waPC may also follow a perfective with ׀ wSC + waPC

Job 16:12	וְאָחַז בְּעַרְפִּי וַיִּפְצַעֲצָנִי	and he seized me by my neck and he shattered me.
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(We studied the use of waPC forms in lesson 19, so we shall not look at any further examples here).

22.3 Sequences starting with an imperfective (PC) verb

22.3.1 Imperfective + imperfective with ׀ PC + wPC

(a) A sentence beginning with an imperfective may be followed by an imperfective verb with ׀ to express a series of wishes.

Num 6:24	יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:	May the Lord bless you and may he protect you.
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(b) A series of sentences in which the first has an imperfective (PC) verb and the others begin with imperfectives with ׀ may express a statement or promise of future action.

22.3.2 Imperfective, jussive or cohortative + perfective with ׀ PC + wSC

When a sentence with an imperfective (PC) verb indicates a future action, then the following actions can be indicated by a perfective with ׀ (wSC). See 8.6.

Gen 24:7	הוא ישלח מלאכו לפניך ולקחת אשה לבני	He will send his angel before you and you shall take a wife for my son...
Jonah 3:9	ישוב ונחם האלהים	God may relent and have compassion.
Gen 39:9	ואיך אעשה הרעה הגדלה הזאת וחטאתי לאלהים:	For how could I do this great evil and commit a sin against God?
Gen 1:14	יהי מארת ברקיע השמים להבדיל בין היום ובין הלילה והיו לאות	Let there be lights in the expanse of heaven to divide between the day and the night and let them be as signs...
Num 13:30	עלה נעלה וירשנו אתה	Let us not fail to go up and occupy it.
Neh 2:18	נקום ונבנינו	Let us make a start and build...
Gen 3:22	ועתה פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם:	And now lest he should stretch out his hand and take from the tree of life also and eat and live forever...

Note that a link between a present situation and future action may be indicated without the use of an imperfective. In such a case the future action can still be indicated by a perfective with ׀ (wSC).

Notice the perfective ׀ in 'and I will search for' in Ezekiel 34:10.

Ezek 34:10	הנני אל-הרעים ודרשתי את-צאני מידם והשבתיים מרעות צאן	Behold me against the shepherds and I will seek for my flock from their hands and make them cease from feeding the flock.
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22.4 Sequences beginning with an imperative

22.4.1 When more than one command is given

(a) Imperative + imperative

Jonah 1:2 קום לך אל־נינוּה Set off! Go to Nineveh!

(b) Imperative + imperative with ׀

Gen 42:2 רדו־שָׁמָּה וּשְׁבְרוּ־לָנוּ Go down there and buy corn for us.

Ps 34:15 סור מִרַע וַעֲשֵׂה־טוֹב Turn from evil and do good

1 Kgs 13:6 חל־נָא אֶת־פָּנֶי יְהוָה Plead with the Lord
אֱלֹהֶיךָ וְהִתְפַּלֵּל בְּעַדִּי your God and pray for me...

(c) Imperative + perfective with ׀ (wSC)

Deut 5:1 שִׁמַע יִשְׂרָאֵל Listen, Israel,
אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים to the statutes and laws
אֲשֶׁר אֲנֹכִי דֹבֵר which I am speaking
בְּאָזְנֵיכֶם הַיּוֹם in your hearing today,
וְלִמְדֵתֶם אֹתָם and learn them
וּשְׁמַרְתֶּם לַעֲשׂוֹתָם: and be careful to do them.

Jer 11:6 שִׁמְעוּ אֶת־דְּבָרֵי Hear the words of
הַבְּרִית הַזֹּאת this covenant
וַעֲשִׂיתֶם אוֹתָם and do them.

Note: the learning and doing (in Deut 5:1 and Jer 11:6) naturally follow on from the listening or hearing.

22.4.2 When a command is given and followed by a statement of the purpose or the desired result

Imperative + imperfective with ׀ (wPC)

Num 11:13 תִּנְהַלְנוּ בָּשָׂר Give us meat
וְנֹאכְלָהּ: so that we may eat.

Gen 43:8 שְׁלַחָה הַנֶּעַר אִתִּי send the boy with me,
וְנִקְוָמָה וְנִלְכָה so that we can set off and go;
וְנַחֲיָה וְלֹא נָמוּת then we shall live and not die...

Neh 2:17

<p>לְכוּ וְנִבְנֶה אֶת־חֹמַת יְרוּשָׁלַם וְלֹא־נִהְיֶה עוֹד חֲרָפָה:</p>	<p>Come, let us build the wall of Jerusalem and then we shall no longer be an object of derision.</p>
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In Genesis 37:20 notice how the initial imperative לְכוּ is followed by two imperfectives with וְ which express suggested action, then by a perfective with וְ—וְאָמְרָנוּ—‘and we can say’—which shows what they will then be able to do, and then by an imperfective with וְ—וְנִרְאָה—‘and we will see’—which suggests the final outcome that is being aimed at.

<p>Gen 37:20 וְעַתָּה לְכוּ וְנִהְרָגְהוּ וְנִשְׁלַכְהוּ בְּאַחַד הַבְּרוֹת וְאָמְרָנוּ חַיָּה רָעָה אֲכָלְתָהוּ וְנִרְאָה מַה־יְהִי חֲלֹמָתוֹ:</p>	<p>Come now, let us kill him and throw him into one of the pits. We can say, ‘A wild beast devoured him.’ Then we will see what becomes of his dreams.</p>
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22.5 Sequences in which the first clause has a participle

(a) Participle + waPC

In 1 Kings 13:1–2 the man of God who arrives from Judah is introduced into the story about Jeroboam. Notice the participle בָּא ‘coming’ which, together with וַהֲגִידָה ‘and behold’, is used to introduce this new character into the story. Information about Jeroboam, first given in 12.33 is recalled by the clause beginning וַיִּרְבֶּעַם עִמָּד ‘and Jeroboam (was) standing...’. Then the action of the narrative continues with וַיִּקְרָא ‘and he called out’ (waPC).

<p>1 Kgs 13:1–2 וַהֲגִידָה אִישׁ אֱלֹהִים בָּא מִיְהוּדָה בְּדִבְרֵי יְהוָה אֶל־בֵּית־אֵל וַיִּרְבֶּעַם עִמָּד עַל־הַמִּזְבֵּחַ לְהִקְטִיר: וַיִּקְרָא עַל־הַמִּזְבֵּחַ</p>	<p>And behold, a man of God coming from Judah, by the word of the Lord, to Bethel; and Jeroboam was standing at the altar to offer sacrifice. And he called out to the altar...</p>
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(b) Participle + perfective with וְ (WSC)

When someone is speaking about an event in the future using a participle to indicate it, then a perfective with וְ will indicate what is expected to follow.

In Exodus 3:13 Moses is speaking to God about his forthcoming arrival in Egypt. Notice the participle בָּא 'coming' which indicates the new situation which will soon arise, and the perfectives וְאָמַרְתִּי 'and I shall say' and וְאָמְרוּ 'and they will say' which indicate what Moses expects will happen after his arrival.

Exod 3:13 וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים Then Moses said to God,
הִנֵּה אֲנֹכִי בָא אֶל־בְּנֵי יִשְׂרָאֵל 'See, I am about to come to the
people of Israel,
וְאָמַרְתִּי לָהֶם אֱלֹהֵי and I shall say to them, "The God of
אֲבוֹתֵיכֶם שְׁלַחַנִי אֵלֵיכֶם your forefathers has sent me to you."
וְאָמְרוּ־לִי מָה־שְּׁמוֹ And they will say to me, "What is his
name?"
מָה אֶמַּר אֲלֵהֶם: What shall I say to them?'

In Deuteronomy 4:22 notice the participle עֹבְרִים 'about to cross' which sets the time as future and the perfective with וְ (WSC) וַיִּרְשְׁתֶּם 'and you will take possession of'.

Deut 4:22 וְאַתֶּם עֹבְרִים But you are about to cross over
וַיִּרְשְׁתֶּם and you will take possession of
אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת that good land.

In Malachi 3:1 notice the participle שֹׁלֵחַ 'about to send' and the perfective with וְ (WSC) וַיִּפְנֶה 'and he will clear'.

Mal 3:1 הִנְנִי שֹׁלֵחַ מַלְאָכִי Behold I am about to send my messenger
וַיִּפְנֶה־דַרְדָּרִי לְפָנָי and he will clear a path before me.

22.6 Sequences beginning with an infinitive

Lesson 12 may be reviewed. It deals with uses of infinitive absolute and infinitive construct. Here we look at sequences which may be introduced by a clause using an infinitive construct with כַּ 'at, when', or כְּ 'like, when' to indicate the time at which something else took place.

(a) Infinitive + waPC

In a narrative, an infinitive construct clause may be followed by a main clause introduced by a waPC verb. Note ...כְּשָׁמַעַ and וַיִּשְׁלַח

1 Kgs 13:4	וַיְהִי כְּשָׁמַעַ הַמֶּלֶךְ	When the king heard
	אֶת־דְּבַר אִישׁ־הָאֱלֹהִים	the word of the man of God
	אֲשֶׁר קָרָא עַל־הַמִּזְבֵּחַ	which he called out to the altar
	בְּבֵית־אֵל	in Bethel,
	וַיִּשְׁלַח יָרְכָבֶם אֶת־יָדוֹ	Jeroboam stretched out his arm...

Notice also כַּ וַיְהִי When וַיְהִי is followed by a time clause it can often be translated as 'Then when...' or simply as 'When...'.
וַיְהִי כַּ וַיְהִי

(b) Infinitive + main clause with a perfective verb

In reporting past action, an infinitive construct clause may be followed by a main clause with a perfective (SC) verb.

Jonah 2:8	כִּהְתַּעַטַּף עָלַי נַפְשִׁי	When my life was fainting away,
	אֶת־יְהוָה זָכַרְתִּי	I remembered the Lord.

(c) Infinitive + perfective with וַ (Infinitive + wSC)

In commenting on what is expected to happen at a certain time in the future, a clause with an infinitive construct may indicate the time and be followed by a wSC verb indicating what will then happen.

1 Kgs 1:21	כְּשֹׁכֵב אֲדַנִּי־הַמֶּלֶךְ	When my lord the king lies down
	עִם־אֲבוֹתָיו	with his forefathers
	וְהָיִיתִי אָנֹכִי	I will be (treated)
	וּבְנֵי שְׁלֹמֹה הַטְּאִיִּם:	and my son Solomon as criminals.

22.7 Some Linking Words (Conjunctions)

(1) The commonest link between words, clauses and sentences is וְ. As we saw in 3.1, it must be translated according to its context. It functions mainly to add something on

Gen 6:21 לָךְ וְלָהֶם for you and for them.

It may function to make something clearer or more specific:

1 Sam 28:3 בְּרָמָה וּבְעִירוֹ in Ramah, his own town

Ps 18:1 מִכָּפַח כָּל-אֹיְבָיו from the hand of all his enemies

 וּמִיַּד שָׂאוּל and specially from the power of Saul

It may function as a relative (who, which):

Gen 49:25 מֵאֵל אָבִיךָ וַיַּעֲזָרְךָ because of your father's God who helps you

It may function in a conclusion with the sense 'so it was that':

Ruth 1:22 וַתָּשָׁב נָעֲמִי So it was that Naomi returned

It may function to point out what is different or opposite:

Ps 115:17 לֹא הַמֵּתִים יִתְלַלְלוּ-יָהּ It is not the dead who praise the Lord...

 וְאֵנְחָנוּ נְבָרְךָ יְיָ but we will praise the Lord

(2) To express an alternative: אוֹ —or

אוֹ functions mainly to express an alternative:

2 Kgs 2:16 בְּאֶחָד הַהָרִים on a mountain

 אוֹ בְּאֶחָד הַגִּיּאוֹת or in a valley.

When doubled אוֹ may mean 'whether ... or ...':

Lev 5:1 אוֹ רָאָה אוֹ יָדָע whether he has seen or come to know

אוֹ may function to make a statement clearer or more precise:

1 Sam 29:3 הָיָה אִתִּי he has been with me

 זֶה יָמִים אוֹ-זֶה שָׁנִים for some days, or rather years.

(3) To express something added on (also) or emphasis (even): **אף**

Deut 15:18 **וְאִף לַאֲמָתְךָ** and also your maid-servant

Prov 22:29 **הוֹדַעְתִּיךָ אֵף אֶתָּה** I make known to you, even to you.

אף כי may express 'how much more' or after a negative statement, 'how much less':

1 Sam 14:30 **אִף כִּי לֹוֹא אָכַל אָכַל** how much better if he (they) had eaten

Job 25:6 **אִף כִּי־אָנוּשׁ** how much less a man

Ezek 15:5 **אִף כִּי־אֵשׁ אֶכְלָתָהּ** how much less when fire has consumed (damaged) it

(4) To express restriction or limitation: **רק** only, except, but

Job 1:15 **רַק אֲנִי לְבַדִּי** Only I alone

Gen 47:22 **רַק אֶרְצַת הַכֹּהֲנִים** But (only) the land of the priests

לֹא קָנָה he did not buy

2 Chr 5:10 **אֵין בְּאָרוֹן** there was nothing in the box (ark)

רַק שְׁנֵי הַלְּחֹת except for the two tablets

Gen 24:8 **רַק אֶת־בְּנִי לֹא תִשָּׁב שָׁם** but whatever happens you must not take my son back there.

(5) To express emphasis (on truth), or contrast: **אף**

(i) **אף** may be used to emphasise the truth or high probability of a statement:

Gen 26:9 **אֵף הִנֵּה אִשְׁתְּךָ הִוא** So she is your wife!

1 Sam 16:6 **אֵף נִגְדַר יְהוָה מְשִׁיחוֹ** Surely before the Lord is his annointed one.

(ii) **אף** may be used to limit or qualify a previous statement:

2 Sam 3:13 **אֲנִי אֶכְרַת אִתְּךָ בְרִית** I will make a covenant with you,

אֵף דָּבָר אֶחָד אֲנֹכִי שֹׂאֵל מֵאִתְּךָ but there is one thing I demand from you

(iii) **אך** may be used to introduce a statement that is opposite to a previous one:

Isa 43:24 **וְחֶלֶב זִבְחֶיךָ לֹא הִרְוִיתַנִּי** you did not satisfy me with the fat of
your sacrifices:
אֲךָ הִעֲבַדְתַּנִּי בְּחַטָּאוֹתֶיךָ no, you burdened me with your sins

(iv) **אך** may be used to indicate a contrast or an exception:

Gen 7:23 **וַיִּשְׁאֶר אֶת־נֹחַ** and only Noah survived
1 Sam 18:8 **וְעוֹד לוֹ אֶת־הַמְּלוּכָה** and there is yet for him only the
kingship.

(v) **אך** may indicate that something is so to a considerable degree:

Deut 16:15 **וְהָיִיתָ אֶת־שְׂמֵחַ** and you shall be full of joy
Isa 16:7 **תִּהְיֶה אֶת־נֹכְאִים** you will moan, utterly afflicted.

22.8 Genesis 24:13–14 and Jonah 3:7–10

So far our examples of sequences of sentences and clauses have been given in short passages. This has enabled us to focus our attention on one particular feature at a time. We will now look at two slightly longer passages so that we can see how several of the sequences we have seen in isolation may be blended together in speech and narrative.

Genesis 24:13–14 is from the story of Abraham's servant. He had arrived outside the town of Nahor in Aram Naharaim. Standing by the spring, he is praying to God for guidance.

Jonah 3:7–10 is from the narrative of Jonah's visit to Nineveh. News of Jonah's preaching has reached the king of Nineveh, who makes a proclamation.

In the notes we shall comment on a number of other points besides the use of verbs and the linking of sentences in sequences.

Genesis 24:13–14

הִנֵּה אֲנֹכִי נֹצֵב	See, I am standing
עַל־עֵין הַמַּיִם	by the spring of water
וּבָנוֹת אַנְשֵׁי הָעִיר יֹצְאוֹת ¹	and the young women of the town are coming out
לְשָׂאֵב ² מַיִם:	to draw water;
וְהָיָה ³ הַנֶּעֱרָה ⁴	and it shall be, the young woman
אֲשֶׁר אֹמַר ⁵ אֵלֶיהָ	to whom I shall say,
הִטִּי־נָא ⁶ כַּדָּךְ וְאֶשְׁתָּה ⁷	‘Please let down your jar so that I may drink.’
וְאָמְרָהּ ⁸ שְׁתֵּה	and she will say, ‘Drink,
וְגַם־נִמְלִיךְ אֶשְׁקֶה ⁹	and I will also give water to your camels’,
אֹתָהּ ¹⁰ הַכַּחֲתָה ¹¹	let her be the one you have chosen
לְעַבְדְּךָ לְיִצְחָק	for your servant Isaac—
וּבָה אֲדַע ¹²	and by this I shall know
כִּי־עָשִׂיתָ ¹³	that you have acted out of
חֶסֶד עִם־אֲדֹנָי:	loyal love for my master.

Notes:

1. נֹצֵב ‘standing’, Niphal participle of stem נִצַּב. The participle is used here after הִנֵּה to introduce a situation. יֹצְאוֹת ‘coming out’, Qal participle (f p) of יָצָא ‘he went out...’. This adds more information about the situation.
2. לְשָׂאֵב לְ with the infinitive construct of שָׁאֵב ‘he drew (water)’. See 12.4b.
3. וְהָיָה The mention of women coming out to draw water has set the scene for future action, so וְהָיָה continues the discourse about future action: ‘and it shall be’. We might here translate: ‘Let it happen like this...’

4. הַנֶּעֶר The text הַנֶּעֶר is here pointed by the Masoretes to be read as הַנְּעָרָה ‘the girl, the young woman’. When Genesis was written it is possible that נֶעֶר was common gender, like the English word ‘child’.
5. אָמַר imperfective (PC)—in this context indicating future time (21.3, 4).
- 6–7. הִטִּי-נָא Imperative with נָא (10.5), followed by imperfective with ׀ (wPC) indicating the purpose or desired result (22.4.2).
8. וְאָמְרָה ‘and she will say’, Perfective with ׀ (wSC) carrying on the sequence of future actions.
9. וְגַם--אֶשְׁקֶה ‘I will also give water to...’ A sentence giving additional information about her intended action.
10. אֹתָהּ ‘her’. The object is placed first in the clause, as it must gather up all that has been said about the woman being asked for water and giving water to the camels: ‘let *her* be the one you have chosen’. Compare Genesis 24:7 הוּא יִשְׁלַח ‘*he* will send’ where the הוּא serves to gather up all that has been said about the Lord of heaven and earth who has chosen Abraham and made promises to him.
11. הוֹכִיחַ stem יָכַח ‘he decided, he judged’, is Hiphil perfective.
12. אֶדְעַ ‘I shall know’ imperfective (1 ps) of יָדַע ‘he knew.’
13. כִּי עָשִׂיתָ חֶסֶד ‘that you have done kindness...’ To do חֶסֶד is to act out of the loyal love to which one is bound by one’s covenanted promise. Here the perfective (SC) עָשִׂיתָ could be translated as ‘you have acted’ or as ‘you are acting’.

- 7 וַיִּזְעַק² וַיֹּאמֶר³ בְּנִינְוָה
 מִטַּעַם הַמֶּלֶךְ וּגְדָלָיו לֵאמֹר
 הָאָדָם וְהַבְּהֵמָה הַבֶּקֶר וְהַצֹּאן
 אֲלֵי־יִטְעֲמוּ⁵ מֵאוֹמָה
 אֲלֵי־יִרְעוּ⁶ וּמִיָּם אֲלֵי־יִשְׁתּוּ⁷ :
 they made a proclamation in Nineveh,
 by decree of the king and his nobles:
 ‘Man and beast, herd and flock,
 must not taste anything,
 they must not feed or drink water.
- 8 וַיִּתְכַסּוּ⁸ שָׂקִים הָאָדָם וְהַבְּהֵמָה
 וַיִּקְרְאוּ⁹ אֶל־אֱלֹהִים בְּחִזְקָה
 וַיִּשְׁבוּ¹⁰ אִישׁ מִדַּרְכּוֹ הָרָעָה
 וּמִן־הַחֶמֶס אֲשֶׁר בְּכַפְיָהֶם :
 Man and beast must wear sackcloth.
 People must pray earnestly to God.
 Everyone must turn from his evil way
 and from the violence that is in their
 hands.
- 9 מִי־יֹדַע¹¹ יָשׁוּב וְנָחַם¹²
 הָאֱלֹהִים
 וְשָׁב¹³ מִחֲרוֹן אַפּוֹ
 וְלֹא נֶאֱכָד¹⁴ :¹⁵
 Who knows? God may relent and
 show mercy
 and turn from his fierce anger,
 and we shall not perish.’
- 10 וַיִּרְאֵהוּ¹⁶ הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם
 כִּי־שָׁבוּ¹⁷ מִדַּרְכֵּם הָרָעָה
 God saw what they did
 that they turned from their evil way

Notes:

- This section about the response to Jonah’s preaching begins at 3:5. It may be that verse 5 is a headline verse (see 19.9). It announces the main point—we are beginning a section of the narrative which will tell us how all the people of Nineveh fasted. Verse 6 tells of the king’s first response to Jonah’s preaching—he put on sackcloth and sat in ashes. His response continues in verse 7.
- Verse 7 begins with a waPC verb וַיִּזְעַק ‘and he proclaimed’. This moves us on to the next event in the narrative (19.1).
- וַיֹּאמֶר ‘he said’. The waPC is explanatory or resumptive—it begins to unfold what is meant by וַיִּזְעַק (19.8).
- הָאָדָם The sentence begins with the subject. At this point the proclamation begins. In exposition and when people are addressed the subject very often comes before the verb (20.1).
- אֲלֵי־יִטְעֲמוּ The commonest form of prohibition—see 10.6. אֲלֵי־יִטְעֲמוּ—אֲלֵי־יִרְעוּ ‘they must not taste---they must not graze’. There are two groups that must not consume food (i) people, (ii) their animals.

The verb טָעַם (taste, eat a little) perhaps refers to people and רָעָה (feed, graze) to the animals.

6. — וַיִּתְּכֶסּוּ־וַיִּדְעַ וַיִּשָׁב. A sequence of 3 instructions each of which is introduced by a jussive with וַיִּ (wPC)—see 10.6 and 22.3.
7. וַיִּדְעַ ‘knowing’—participle of יָדַע ‘he knew...’.
8. וַיִּשָׁב וַיִּנָּחֵם וַיִּשָׁב. Note how the imperfective (PC) is followed by two perfectives with וַיִּ (wSC) which carry on the sequence of hoped for future action.
9. וְלֹא נִאֲכָד. ‘and we shall not perish’. Here the sequence is broken by a negative statement, so a fresh imperfective נִאֲכָד indicates the future time (8.7).
10. וַיִּרְא. ‘and he saw.’ This is the first narrative waPC verb since the opening of verse 7. The proclamation is now ended.
11. כִּי שָׁבוּ. ‘that they turned back’. The people’s response in fasting and wearing sackcloth has already been indicated in the ‘headline’ verse 5. So here it is only necessary for the narrator to add that God saw that they turned back from their wicked way of life.

22.9 Study the context!

In these lessons, 19–22, we have constantly seen that the meaning of a Hebrew verb cannot be understood apart from the context in which it is found. Sometimes the way in which a whole sentence fits into a narrative cannot be understood unless we join our understanding of words to our insight into how narratives may be constructed. As we study biblical Hebrew, we need to keep in mind Longacre’s apt statement:

‘Language is language only in context.’

22.10 Read Jonah 2

vv 1, 2 and 11 are prose, 3–10 are poetry.

- 1 מִנָּה he prepared, he appointed... דָּג or דָּגָה fish.
בָּלַע he swallowed
מִעֵי — only plural: מַעִים belly, womb..., construct מְעֵי
- 2 הִתְפַּלֵּל he prayed (Hithpael)
- 3 צָרָה distress, anguish בֶּטֶן womb שָׁנַע he cried for help (Piel)

- 4 שָׁלַךְ he threw: הִשְׁלִיךְ he cast down... מְצוּלָה depth (of the sea). נָהַר current, stream, rush of water. מִשְׁבַּר breaking wave. גָּל wave. עָבַר he passed over, he went over
- 5 נָרַשׁ he expelled: Niphal נִגְרַשׁ he was banished. נִגְדָּה front, in front of, in the presence of. אָדָּה but, yet. נִבְטַח he looked: Hiphil הִבִּיט he looked at. הַיְכָל קִדְשֶׁךָ (the-temple-of-the-holiness-of-you) your holy temple
- 6 אָפַף he surrounded. נָפַשׁ throat, breath, life... תְּהוֹמוֹת deep water, ocean סוּף reeds, rushes (or seaweed?) חָבַשׁ wrapped round: Qal ptc passive of חָבַשׁ
- 7 קָצַב shape, extremity (roots of). בָּרִיחַ bar, bolt. בֵּיעַר interval, distance; behind, after: בִּעַרְיָה behind me. שַׁחַת pit, grave
- 8 עָטַף he covered, he fainted: Hithpael—he was feeble, he fainted. תְּפִלָּה prayer
- 9 בָּלִי annihilation, nothingness. שְׁוֵאָה vanity, falsehood, sin. חָסַד loyalty... עָזַב he released, he abandoned: ‘Those who worship worthless idols abandon their loyalty.’
- 10 שָׁלַם he completed, he repaid... יְשׁוּעָה help, deliverance, salvation, victory
- 11 קָא he vomited, he spewed out: קִיאָה or קִיאָה to vomit

The poem is divided into two main stanzas, verses 3–5 and 6–8. Each starts with Jonah’s distress and ends with a reference to the Temple. There is a coda in verses 9–10 (a short closing stanza). We might translate the first stanza into verse as follows:

*In my distress I called out to the Lord,
And he answered me.
From the place of the dead I prayed for help
And you heard my voice.*

*You had hurled me deep into the sea
All your breaking waves swept over me,
Torrents of water swirled about me.*

*Then I thought, ‘I am banished from your sight.
Shall I again see your holy temple?’*

23.1 Translating poetry

Poetry is writing that is carefully crafted to say something beautifully. It is designed to delight the mind, to reach the heart and to stay in the memory.

In the Hebrew scriptures there is much that is poetic. Most of the Psalms are poetry for singing. Job is a poetic drama. Proverbs is written in a poetic style, as are many of the messages of the Prophets.

In one lesson it is not possible to cover all the different styles and aspects of Hebrew poetry. My aim is to illustrate a few of the important features of Hebrew poetry and to try to share the joy I find in the challenge of translating poetry.

In the examples I use, I shall usually give a fairly literal translation and then show how I think the meaning can be expressed in poetic English. In translating classical poetry I find that it is easier to translate into rhythmic blank verse than into rhymed verse. A search for rhymes can often lead a translator too far away from the meaning expressed in the original language.

We do not read and respond to a poem in the same way as to a passage of prose. The medium is part of the message. The perception of the stanzas and of the poem as a whole affects our understanding and response. Therefore it is worth trying to translate poetry into poetry. To do so, we need a love for the language into which we are translating and a wide experience of its ways of expressing thoughts in carefully crafted, moving and beautiful ways.

23.2 Some characteristics of Hebrew poetry: balance and parallelism

In Hebrew poetry a careful balance of words, phrases and sentences is a dominant feature. Sometimes a key word or an initial letter is repeated. Often similar letters or sounds are repeated several times in a line or a couplet or a longer stanza. Similar sentences can be placed side by side, parallel to each other. Such parallelism builds up a picture and gives it added impact. Parallelism may involve similar or contrasted ideas. We will look at some brief examples from Proverbs, Job and Isaiah before we go on to consider longer passages and their translation.

Prov 23:29 לְמִי אוֹי Who has 'Oh!?'
 לְמִי אָבוֹי Who has 'Woel!?'

This couplet of two short lines begins a poem about a person addicted to wine. The first six lines form three carefully balanced couplets in which each line begins לְמִי 'to whom?' As we shall see in 23:7, balanced repetition in couplets is a feature of the whole poem. Here is another example:

Prov 23:35 הִכּוּנִי בַל־חֲלִיתִי They hit me—I did not feel pain.
 הִלְמוּנִי בַל־יָדַעְתִּי They struck me—I did not know.

Each line of this couplet is made up of three carefully balanced words. The first word of each line begins with ה and ends with וּנִי. Each line ends with בַּל 'not' plus a perfective verb. At the same time the abrupt expressions, with no linking ׀, cleverly reflect the mental state of the addict.

Job 16:12 שָׁלוֹ הָיִיתִי וַיִּפְרֹרְנִי I was at ease and he crushed me
 וַאֲחִז בְּעַרְפִּי וַיִּפְצַּעַנִי and grasped my neck and shattered me.

The repetition of similar words, sounds and grammatical forms, especially the dramatic וַיִּפְרֹרְנִי and וַיִּפְצַּעַנִי help to bring home to our emotions the terror of the attack from which Job suffers.

Isa 7:9 אִם לֹא תִאֲמְנוּ If you will not keep faith
 כִּי לֹא תִאֲמְנוּ: then you will not be kept safe.

Here the parallelism produces a striking and memorable effect.

Prov 23:32 אַחֲרִיתוֹ כְּנֹחַשׁ יִשָּׁךְ At its later stage, like a snake it bites
 וּכְצַפְעָנִי יִפְרֹשׁ: and like a viper it stings.

Notice here not only the parallelism but also the three-fold use of the letter שׁ, which together with the צ, suggests the hissing swishing noises made by snakes.

Prov 15:15 כָּל־יָמֵי עֲנִי רָעִים All the days of a depressed man are evil,
 וְטוֹב־לֵב מְשֻׁתָּה תָמִיד: but a happy heart is a continual feast.

Contrasting parallelism is a frequent feature in Proverbs. Notice also in this verse כָּל־יָמֵי 'all the days of' at the beginning is balanced by תָּמִיד 'continuance' at the end. A marked feature of Hebrew poetry is the balance of beginning and ending which is called chiasmus.

Chiasmus

Chiasmus is a balance of words or phrases in which the beginning is balanced by the ending and the middle parts balance each other, making patterns like ABBA and ABCCBA. Notice the balanced parts of Proverbs 2:4

אם־תִּבְקֶשׁנָה כֶּסֶף If you seek for it as for silver
וְכַמְטוּנִים תְּחַפְּשֶׁנָּה and as for hidden treasure search for it

A simple chiasmus can be written so that the corresponding parts can be joined by crossed lines forming the Greek letter Chi χ . This is why it is called *chiasmus*. Chiasmus can mark the beginning, ending or mid-point of a poem. Within a poem it can bring variation so that strict parallelism does not become monotonous. Chiastic structures are also found in prose passages. They are a major feature in the book of Ruth.

Alphabetic poems

The Hebrew alphabet has 22 letters, ׀ and ׀ being counted as one letter ׀. Some Hebrew poems are marked by the use of words starting with the letters of the alphabet. In Ps 119 all the lines of the first stanza begin with words starting with א. The second stanza (119:9–16) uses ב, and so on until the last stanza which uses ת. Proverbs 31:10–31 is also an alphabetic poem. We might start our translation:

A fine wife who can find?
She is worth far more than rubies.
By her husband she is trusted,
he has no lack of wealth.

23.3 The language of Hebrew poetry

Hebrew poetry differs from Hebrew prose in the way that its sentences are constructed, in certain grammatical features and in the range of its vocabulary:

(a) Most sentences are short. They often have only three or four words:

Prov 31:10 אִשְׁת־חַיִל מִי יִמְצָא A capable wife who can find?
וְרַחֵק מִפְּנִינִים מְכָרָהּ Her worth is beyond coral (or jewels)

Lines are often in pairs, or a group of three.

(b) In poetry הַ 'the', אֲשֶׁר 'which' and the object-marker אֶת are often not used in phrases or with words with which they would be used in prose:

Compare:

Neh 9:11	בְּתוֹךְ-הַיָּם	through the midst of the sea (prose)
Prov 30:19	בְּלִבָּיָם	in the middle of the sea (poetry)
Num 13:31	הָאֲנָשִׁים אֲשֶׁר-עָלוּ	the men who had gone up (prose)
Job 3:16	כְּעַלְלִים לֹא-רָאוּ אֹרֶךְ:	like babies who never saw light (poetry)
Jonah 1:9	אֲשֶׁר-עָשָׂה אֶת-הַיָּם	who made the sea (prose)
Ps 96:5	וַיַּהֲרֶה שָׁמַיִם עָשָׂה:	but the Lord made the heavens (poetry).

(c) Word order and use of SC and PC (perfective and imperfective) verbal forms are more varied in poetry.

Compare:

Gen 1:1	בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם	with the verb before the subject (prose)
Ps 96:5	וַיַּהֲרֶה שָׁמַיִם עָשָׂה	with the verb last in the sentence (poetry)

(In poetry word order is influenced more by need for balance and variety than in prose.)

In 2 Samuel 3:24 note שְׁלַחְתּוּ 'you sent him away'—SC (perfective) to refer to a past and completed action. This is a normal prose usage. By contrast, in Exodus 15:1–17 which is a poem, we find in Exodus 15:7 הִשְׁלַח 'you sent forth'—PC (imperfective) to refer to a past and completed action. In Exodus 15:4–8 six of the actions or events that took place are described by SC verbal forms and five by PC verbal forms. This kind of variation is not found in prose.

23.4 Early Hebrew poetry

The Blessings of Jacob (Gen 49), the Song of Moses (Exod 15), the Oracles of Balaam (Num 23–24), the Poem of Moses (Dt. 32), the Blessings of Moses (Deut 33), the Song of Deborah (Judg 5), and Ps 68 are examples of early Hebrew poetry. They share some features with Middle Bronze Age Canaanite poetry, both in style and language. We will look at some linguistic features. Note:

The suffix ה—‘him’: Gen 49:11 עִירָה ‘his donkey’

The suffix מו—‘them’: Exod 15:7 יֹאכְלֵמוּ ‘it consumed them’

The suffixed ת—‘she’ (3 s): Deut 32:36 אָזְלָת ‘she went’

The suffixed תי—‘you’ (2f s):

Judg 5:7 עַד שֶׁקָּמְתִי ‘until you arose’

The suffix כי—‘you’ (f s): Ps 116:7 עָלַיְכִי ‘to you’

Construct endings in י and ו For example בְּנֵי and בָּנוּ but not בֵּן in:

Gen 49:11 בְּנֵי אֶתְנּוּ the son of his she-ass

Num 23:18 בְּנוּ צִפּוֹר the son of Zippor

An added ם— on the end of some words. Note the construct plural in:

Num 21:14 הַנַּחֲלִים אֲרֻנוֹן the wadis of Arnon (repointing MT)

The Masoretic Text should probably also be repointed in Deuteronomy 33:11 as:

מִתְנִים קַמִּיו ‘the midriff of his enemies’

In Psalm 18:16 MT has אַפְיֵי-מַיִם ‘the depths of the water(s).’ But the parallel in 2 Samuel 22:16 has אַפְיֵי יָם ‘the depths of the sea.’ So in Psalm 18:16 we should probably read אַפְיֵי יָם ‘the depths of the sea.’

The relative זוּ ‘who, which’:

Exod 15:13 עַם-זוּ נִאֲלָתָּ the people whom you redeemed

מִן ‘whoever’: Deut 33:11 מִן-יִקְוּמוּן whoever they are who rise

Archaic poetry contains many rare words. The Oracles of Balaam in Numbers 23–24 have several, including רִבְעֵ ‘dust’, צָרִים ‘mountains’, נַחְלִים ‘palms’, עָדִי ‘promise’, and possibly in Numbers 24:17 בּוֹכָב ‘descendant’ and יִרְרֶה ‘he will govern’. Some of the words found in archaic poetry have close parallels in Canaanite and Ugaritic texts—for example פָּעַל ‘he did’, חָרוֹץ ‘gold’. Others correspond more closely with Aramaic—for example, in Judges 5, יִתְנּוּ ‘let them recount’ and מִחָקָה ‘she destroyed’.

The special character of early Hebrew poetry and its links in style and language with other North-West Semitic poetry suggest that it is the language of trained poets. Angel Sáenz Badillos concludes that it is probable that these poems ‘reflect a literary language which we lack the data to describe in full, but which should be clearly distinguished from the everyday spoken language.’

Some of the special features of early poems are found in later poems, so we cannot attempt to date a poem simply by the archaic features we find in it. Poetry creates traditional ways of expression. When we say, ‘This is archaic’, we cannot always be sure that we should not say, ‘This poem uses ways of expression inherited from an earlier period.’

We now return to the exciting challenge that Hebrew poetry offers to translators and consider three passages—three poems with contrasting styles.

23.5 Job 16:11–14 ‘God has Shattered Me’

In Job 16, Job speaks of ways in which he feels God has treated him like an enemy. In verses 7–11 he speaks about people who are hostile to him. Verse 11 with its chiasmus brings this section to a conclusion by blaming God for putting Job at the mercy of evil men. The blaming of God at the same time makes a transition to verses 12–14 in which God himself is seen as a violent attacker.

In this stanza the shattered state of Job’s mind and emotions is laid bare. In our translation we shall need to reflect the tension by using short incisive lines. But first we will translate it fairly literally.

- | | | |
|----|---|---|
| 11 | וַיִּסְגֵּרֵנִי אֵל אֵל עָוִיל
וְעַל-יְדֵי רָשָׁעִים יִרְטֵנִי: | God hands me over to the perverse man,
and into the hands of wicked men he
delivers me up. |
| 12 | וַיִּשְׁלֵן הָיִיתִי וַיִּפְרֹקֵנִי ²
וַאֲחֹז בְּעַרְפִּי וַיִּפְצַּעֲנִי
וַיִּקְיַמֵּנִי לוֹ לְמִטְרָה: | I was at ease and he crushed me,
he seized me by my neck and broke me to
pieces.
And he set me up for himself as a target, |
| 13 | וַיִּסְבּוּ עָלַי רִבּוּי ³
וַיַּלַּח כְּלִיּוֹתַי וְלֹא יַחְמוּל | his archers surround me.
He cuts my inward parts and does not
pity, |

- 14 : יִשְׁפֹךְ לְאָרֶץ מִרְרָתִי he pours out my gall on the ground.
 יִפְרֹצֵנִי פָרֶץ He demolishes me with breach
 עַל-פְּנֵי-פָרֶץ upon breach,
 יָרַץ עָלַי כְּגִבּוֹר: he runs against me as a warrior.

Notes:

1. The placing of the verbs first and last has made this couplet an example of chiasmus (23.2). We are prepared for a change of emphasis in the next couplet.
2. Notice the repetitions of letters and sounds in these verses, especially in verses 12 and 14.
3. רִבּוּי 'his archers'. The stanza is about God's personal attack on Job. Perhaps רִבּוּי should be pointed as רִבּוּי 'his missiles'. LXX uses the word λόγχαῖς 'with spears' in translating this verse.
4. פָּרֶץ most often means a breach made in a wall (Job 30:14). The metaphor of an assault on a fortified town seems as fitting here as it is in Job 30:12–14. Other scholars interpret it as 'attack' or 'wound'.

In translating a poem we cannot expect to reproduce the ways in which the Hebrew writer makes his poetic effects. For example, chiasmus may not play a part in our poetic tradition. We must use the resources of our own literary tradition. My translation of Job 16:11–14 is as follows:

*God casts me in the hands of wicked men,
 He leaves me in the power of vicious men.*

I was at ease:

*He set on me,
 He crushed me down,
 He seized my neck,
 Shook me to bits;
 Then as his target set me up
 And rained his arrows in from every side;
 And, merciless, he stabbed my vitals deep
 And poured my guts out on the ground.
 Fierce Warrior,
 He ran at me,
 He breached my walls,
 He shattered me.*

23.6 Job 39:19–25 ‘The Chariot-Horse’

Here is a more descriptive passage. In Job 38–39 the Lord confronts Job with evidence of his creative power and wisdom. The poem is set between a stanza about the ostrich and one about hawks and vultures, so there is no problem about knowing where this poem begins and ends.

The poem begins with four lines in which the Lord is questioning Job—asking if he has created the war horse with all its power. Then there is a vivid description of how the horse sets off and goes into battle. In translating we shall need to make some distinction between these two parts. But first we will discuss some of the problems of understanding the passage.

Job 39:19–25

19	הַתַּתֵּן לְסוּס גְּבוּרָה	Do you give strength to the chariot-horse?
	:יְהַתְּלִיבִישׁ צְנָאָרוֹ רַעְמָה	Do you clothe his neck with quivering?
20	הֲתִרְעִישֵׁנּוּ כְּאַרְבֵּה	Do you cause him to tremble like the locust?
	:הוֹד נָחְרוּ אֵימָה	His majestic snorting is terror.
21	יִחַפְּרוּ בְּעֵמֶק וַיִּשִׁישׁ בְּכַח	In the valley they paw the ground and he exults in strength.
	:יֵצֵא לִקְרֹאת־נֶשֶׁק	He goes out to meet with the armour.
22	יִשְׁחַק לְפַחַד וְלֹא יִתַּח	He laughs at fear and is not dismayed,
	:וְלֹא־יָשׁוּב מִפְּנֵי־חֶרֶב	and does not turn back from the sword.
23	עָלָיו תִּרְנָה אֲשָׁפָה	On him the quiver rattles,
	:לְהַב חֲנִית וְכִידּוֹן	the flame of spear and javelin.
24	בְּרַעַשׁ וְרִגְזוֹ יִגְמַא־אֲרֶץ	With trembling and excitement he devours the ground,
	:וְלֹא יֵאֱמִין בִּי־קוֹל שׁוֹפָר	and he does not stand still at the sound of the trumpet.
25	בְּרִי שֹׁפָר יֹאמֵר הָאֵחַ	As often as the trumpet (sounds:) he says ‘Aha!’
	:וּמִרְחוֹק יִרְיַח מִלְחָמָה	and from a distance smells the battle,
	:רָעַם שָׂרִים וּתְרוּעָה	the roaring of the captains and the sound of the war-cry (trumpet?).

Notes:

1. רָעָמָה 'mane'? The word is only found here. It may mean 'vibration, quivering'. However a similar Arabic word means 'mane'. I translate 'with a flowing mane.' Other scholars link רָעָמָה with רָעַם 'thunder' (v25). צְנֹאָרוֹ 'his neck'. English poetry is rich in adjectives. It may sometimes seem poetically fitting to supply an adjective in translating. Here I use 'his arching neck', as 'arching' suits the rhythmic pattern of my translation.
2. הֲתִרְעִישֶׁנּוּ 'Do you cause him to tremble?' or, 'Do you cause him to leap?' It is not certain whether the stem רעש here and in verse 24 refers to trembling or leaping. Nor is it clear whether the excited horse is likened to a trembling swarm of locusts or to a single locust as it trembles or leaps.
3. יִחְפְּרוּ 'they dig, they paw the ground'. Greek, Syriac and Latin translations all have a singular verb. Instead of יִחְפְּרוּ 'they paw...' we should probably read יִחְפֹּר 'he paws the ground'.

בְּעֵמֶק עֵמֶק means 'depth' or 'valley'. There does not seem to be any reason why the chariot-horse should be in a valley. Nor does 'in the valley' form a natural parallel to 'with strength' in the second part of the line. A similar Ugaritic word suggests that עֵמֶק may mean 'force' or 'strength'. Some scholars may then translate בְּעֵמֶק as 'with violence'.

4. תְּרוּעָה has a fairly wide range of possible meanings: shouting, war-cry or sound of the horn. In Leviticus 25:9 שׁוֹפַר תְּרוּעָה means 'the sound of the horn'.

In Joshua 6:5 תְּרוּעָה גְּדוֹלָה means 'a loud shout'. Here the double mention of שׁוֹפַר in 39:24–25 may suggest a reference to the sound of the horn—of which the English equivalent is 'bugle' or 'trumpet'. But the mention of the 'shouting of the captains', if that is how we should interpret רָעַם שָׂרִים, makes 'war-cry' also a possible translation.

Translating Job 39:19–25

The first four lines, all beginning with the letter ה, form the first stanza. They are less dynamic than the description of the chariot-horse rushing into battle. I have chosen 10 syllable lines for the first stanza and 8 syllable lines for the second.

When we translate prose we often choose the sentence as the main unit of translation. We arrange what a Hebrew sentence says into an order that makes good sense in English. In translating poetry we may often be able to take a line or a couplet as the unit of translation. But occasionally it may be best to consider the stanza as a whole as the unit of translation.

In Job 39:21–25 the Hebrew poet seems to bind his stanza together by picturing the horse in 39:21 as ready to go out to battle and in 39:25 as smelling the battle from a distance. It seems to me that an English poet might prefer to mention near the beginning of the stanza that the horse scents the battle from afar. So I have moved the ideas expressed in 39:25 to the beginning of my stanza, and allowed the references to the trumpets to bind the stanza into a unity. If I did not use a heading to indicate that the poem is about a chariot-horse, then my first line would need to be: ‘Did you give the chariot-horse his strength?’

Here is my attempt to capture the drama and excitement of the Hebrew poem.

*Were you the one who gave the war-horse strength,
And clothed his arching neck with a flowing mane,
Or made him quiver like the locust's wings,
And terrify men with his neighing shrill?*

*When captains shout and trumpets blare
He lifts his head and cries ‘Aha’,
And scents the battle from afar.
With violence he paws the ground
Exulting in his mighty strength;
He laughs at danger, scorns dismay,
He rushes on to meet the fray
And shies not from the clashing sword.
Arrows rattle in their quivers,
Lances smash and scimitars flash,
Through roar and crash he races on
Spurred forward by the trumpet's blast.*

23.7 Proverbs 23:29–35 ‘The Addict’

For a full discussion of this forceful poem see W. G. E. Watson’s *Classical Hebrew Poetry* pages 20–30. I follow his line divisions and most of his conclusions. First, a fairly literal translation.

29	לְמִי אוֹי	To whom is there ‘Oh!’?
	לְמִי אָבוֹי	To whom is there ‘Woe!’?
	לְמִי מִדְּוָנִים	To whom are there quarrels?
	לְמִי שִׁיחַ	To whom is there complaint?

	לְמִי פְצָעִים חֲנָם	To whom are there bruises for no reason?
	לְמִי חֲכַלְלוֹת עֵינָיִם:	To whom is there darkening of eyes?
30	לְמֵאֲחֲרַיִם עַל-תַּיִן	To those who are late at the wine,
	לְבָאִים לְחַקֵּר מִמָּסָךְ:	To those who go to seek spiced wine.
31	אַל-תִּרְא יַיִן	Do not look at wine
	כִּי יִתְאָדָם	when it looks like blood (or, is red),
	כִּי-יִתֵּן בְּפִים עֵינָו	when it gives bubbles in the cup,
	וַיִּתְהַלֵּךְ בְּמִישְׁרָיִם:	it moves about with bubbles.
32	אַחֲרֵיתוֹ כְּנֹחַשׁ יִשֹּׁף	At its later stage, like a snake it bites,
	וּכְצַפְעֻנֵי יִפְרֹשׁ:	and like a viper it stings.
33	עֵינֶיךָ יִרְאוּ זָרוֹת	Your eyes will see strange things
	וְלִבְךָ יִדְבֵּר תְּהַפְּכוֹת:	and your mind will speak falseness
34	וְהָיִיתָ כְּשֹׁכֵב בְּלִבַּיִם	and you will be like someone lying in the
	כְּשֹׁכֵב בְּרֹאשׁ חֶבֶל:	heart of the sea,
	כְּשֹׁכֵב בְּרֹאשׁ חֶבֶל:	like someone lying on the head of a mast
35	הִכּוּנִי בַל-חֲלִיתִי	‘They hit me—I did not feel pain.
	הִלְמוּנִי בַל-יָדַעְתִּי	They beat me—I did not know.
	מִתִּי אֶקְוֶה	When I wake up
	אֶבְקֶשׁנוּ עוֹד:	I will still seek for it again.’

Notes:

1. As Watson analysed it in 1984, the poem has 22 lines—the number of letters in the Hebrew alphabet—though it is not a normal acrostic poem as it does not begin with א. The first 8 lines begin with ל—half way through the alphabet. Perhaps this is to alert the reader or listener to the fact that as the poem begins the drinker is half-way through his cycle of addiction. The last line begins with א. In the last 5 words, three begin with א. So the poem ends with a new beginning: if the message of the poem is not heeded, the addictive cycle is set to continue. I have tried to reflect this by putting a strong emphasis on ‘Again’ as the final line of my poem.

Watson is now prepared to consider that the first 8 words of the poem may form two lines rather than four. In that case it becomes a poem of 20 lines and the initial א of the last line less emphatic.

2. חִכְלָלוֹת ‘darkening, dimness’ (probably—others suggest ‘sparkling’). We cannot tell whether the eyes are affected by the wine or the bruises.
3. מִמְסָךְ A rare word: ‘spiced wine’ or a bowl for mixing it.
4. וְתֹאדָם The Hithpael of אָדָם ‘it was red’ occurs only here. It may mean ‘it looks red’, but there might be a link to דָם ‘blood’.
5. בְּכִיס—כִּיס ‘bag’ or ‘purse’ makes no sense here, so it is pointed to be read as בְּכוּס ‘in the cup’.
6. בְּמִישָׁרִים—מִישָׁרִים ‘straightness, uprightness, justice’ seems out of place here. How can we understand it?
- (i) Many scholars interpret בְּמִישָׁרִים as ‘easily’ or ‘smoothly’, meaning that it slips smoothly down the throat. But the context is of looking at the wine in the cup, and it can’t be seen going down the throat.
- (ii) Could it be connected with the word מְשָׁרָה ‘liquid’ (see Num 6:3)? But what exactly would it mean in this passage in Proverbs?
- (iii) In Akkadian, an Eastern Semitic language, there is a word *šāru* which means ‘wind’ or ‘bubble’. Could מִישָׁרִים be derived from a common root? וְתִהְלֵךְ (Hithpael of הָלַךְ) normally means to walk about or move to and fro. If this evidence is accepted, the sentence may be translated, ‘it moves about with bubbles’ or ‘it is alive with bubbles’.
7. The stanza opens (v33) with a mention of two parts of the person affected by the intoxication. It affects his עֵינָיִם and his לֵב. But in verse 34, as it is usually interpreted, we are given a picture of someone lying down to sleep בְּלִבְיָם ‘in the middle of the sea’ or בְּרֹאשׁ חִבְלֵי ‘on the top of a mast’. This seems so strange that many scholars emend the text, or paraphrase it. GNB has ‘you will feel as if you were out on the ocean, sea-sick, swinging high up in the rigging of a tossing ship’. This omits the idea of lying down to sleep (שָׁכַב). But we need the idea of lying down to sleep to balance ‘when I wake up’ in the final couplet.

W. G. E. Watson repoints the verse to read:

וְהִיִּיתָ כְּשֹׁכֵב בְּלֵב יָמוּדָה You will be like someone lying down with a
 sinking heart,
 שֹׁכֵב בְּרֹאשׁ חִבְלֵי : lying with a painful head
 (יָמוּדָה ‘poor, depressed, sinking’ חִבְלֵי ‘pain, pains of childbirth’)

In my translation I have accepted this and translated the couplet as:

You will lie there with a queasy stomach,
You will lie there with a splitting headache.

I have arranged the poem in 26 lines, with three of the last four lines starting with 'A'. This will appeal only to those who know the Hebrew background. What is more important is that the short lines of the final stanza reflect the rather staccato nature of the Hebrew of verse 35. So here, with renewed thanks to W. G. E. Watson in whose footsteps I tread, is my attempt to reflect the attractive and forceful nature of the Hebrew poem.

*Who groans?
Who moans?
Who gets into quarrels?
Who gets into trouble?
Who gets bruises for no reason?
Who gets dark and bloodshot eyes?
The ones who sit up late over their wine,
Those who keep searching for spiced wine.*

*Don't look at wine
when it is red like blood,
when it sparkles in the glass,
when it is alive with bubbles.*

*Later on it will bite like a snake,
Like a serpent it will sting.*

*Your eyes will see strange things,
With mind deranged you'll babble on;
You will lie there with a queasy stomach,
You will lie there with a splitting headache:*

*'They hit me
but I felt no pain!
They beat me
but I did not know!*

*And when I wake
I'll go
And seek for it
Again!*

23.8 Translating Hebrew poetry into other languages

Because poetry is language that is carefully crafted to say things beautifully, forcefully and memorably, any translation of poetry from one language to another can be a demanding and exciting challenge. In translating Hebrew poetry we face a number of particular problems. There are many rare words and we cannot always be sure how we should understand them. We encounter metaphors which may be difficult to translate across cultural boundaries. There are occasions when the Hebrew contains a pun or play on similar-sounding words which cannot easily be reflected in translation.

The Hebrew poets were heirs to a long tradition of written as well as oral poetry. When we translate Hebrew poetry into a language which has a tradition of various styles of written poetry, we may find it fairly easy to select appropriate styles for different Hebrew poems and for passages that stand on the border line between prose and poetry.

Where there is no tradition in our own language of written poetry, a careful study of oral literature—proverbs, parables, stories and conversations as well as oral poetry—may yield the variety of styles we shall need. Oral tradition is specially helpful because, like poetry, it is designed to be listened to.

When we draft our translations of poetry, it is helpful to read it aloud to people who will listen, as well as having it checked by people who will read it. We shall be on the road to success in translating poetry if people can see that it is poetry and take delight in listening to it and learning it by heart.

Revise 6.9 and 11.4–5 and read:

Psalm 115

- 1 כָּבוֹד weight, honour, glory אֱמֶת faithfulness, reliability, truth...
- 2 אֵינָהּ where
- 3 תִּפְּוֹץ he found pleasure in, he desired...
- 4 עֵצָב image, idol; pain, affliction
- 6 רִיחַ to smell, to enjoy the smell of
- 7 מוֹשַׁח to touch, to feel תָּהֵל he made a noise, he praised... גְּרוֹן throat

The verb הִגִּיהַ has a wide range of meaning – from ‘moan’ (Isa 16:7) and ‘growl’ (Isa 31:4) to ‘utter words’ (Ps 35:28). Here we must consider what human noise is typically made by the throat in contrast to the mouth (which begins the list in verse 5). We might translate the sentence as: ‘They have throats but they can’t sing’.

- 8 יהִיוּ they will be, they become, they are... (See 21.3.3 —in vs5–7 there are seven imperfective verbs expressing general truth—so יהִיוּ may mean ‘they are’.)
 בִּטְחָהּ trusting in
 9 עֲזָרַהּ help מָגֵן shield
 17 הַמֵּתִים the dead הַדְּמוּתָהּ silence

Psalm 117

- 1 שָׁבַח (Piel) he praised, he glorified...
 אֲמָהּ tribe, people
 2 גָּבַר it is strong

Psalm 121

- 1 שִׁיר song... מַעֲלָה going up, step...
 אֲשָׂא I lift up, I will lift up (נָשָׂא)
 מֵאֵינן where from?
 2 עֹשֶׂה maker of (עֹשֶׂה the maker) שָׁמַיִם the heavens (see 23.3 b)
 3 אֶל־יִתֵּן may he not give...
 מוֹת tottering, stumbling נִים to fall asleep, to slumber
 4 יָשָׁן he was asleep
 5 צֶל shadow, protection
 6 הִקָּה he beat, he struck (נָכַה Hiphil)

Psalm 23

- 1 מְזֹמֵר song (with music), psalm
לְדָוִד 'of David' (24.2 g), or 'for David'
- 2 נֶאֱוָה dwelling, pasture רֵשֶׁתִּי fresh grass
רָבַץ he lay down: Hiphil רָבִיץ
מִנוּחָה rest, ease, resting place
נָהַל he led (Piel of נָהַל)
- 3 נָחָה he guided, he led מַעְגָּל track, way
לְמַעַן for the sake of, so that, because of... (מַעַן intention, purpose)
- 4 נֵיאַ valley, ravine
צִלְמוֹת : either צֶלְמוֹת shadow of death,
or צִלְמוֹת deep darkness, terror
שִׁבְטֵי rod, stick, club (a heavy weapon)
מִשְׁעֶנֶת staff, crook (about 6 ft./2 metres long)
- 5 עָרַךְ he set in order, he prepared
שִׁלְחָן table, skin or mat spread on the ground for eating a meal
צָרַר he treated with enmity שָׁמֵן fatness, oil
דִּשְׁן he made fat, he anointed רָוַה he overflowed, he drank...
- 6 אֵיִךְ certainly, but, yet... בֵּיתֵי house, household, family, land...
אָרְךְ length

Notice in these psalms the shortness of the clauses and sentences, the repetitions and the many examples of balance and parallelism.

24.1 In 8.1 we saw the basic meaning of some common prepositions

לֵּ towards עַל on בְּ in מִן from

They all have a wide range of possible meanings. We shall look at some examples in 24.2–5, and then add a summary of simple and complex prepositions in 24.6–10. When we are reading Hebrew, we must judge the meaning of a preposition by a careful consideration of the context. For example, in Genesis 24:13 נֹצֵב עַל-עֵין הַמַּיִם, נֹצֵב עַל does not mean ‘standing on the spring of water’ but ‘standing near the spring of water’.

For a detailed study of the uses of prepositions one may consult the entries in *A Hebrew Lexicon of the Old Testament* (Brown, Driver and Briggs), or the *Dictionary of Classical Hebrew* (Sheffield).

24.2 לֵּ ‘to, towards, for, about, with reference to, according to, by, at, on, as, into ...’

(a) לֵּ usually indicates the direction of a word, a gift, an action or a movement. According to its context it may be translated ‘to’, ‘towards’, or ‘for’

Gen 24:7	וְאִשֶּׁר דִּבֶּר-לִי	and who spoke to me
	וְאִשֶּׁר נִשְׁבַּע-לִי	and who swore an oath to me
Gen 24:19	גַּם לְגַמְלֵיךָ אֲשָׂאב	also for your camels I will draw water
Gen 19:8	לְאִנְשֵׁי הָאֵל אַל-תַּעַשׂוּ דָבָר	Do not do anything to these men
Isa 51:6	שֹׂאוּ לְשָׁמַיִם עֵינֵיכֶם	Lift up your eyes towards the heavens
Gen 30:25	וְאֵלְכָה אֶל-מְקוֹמִי	and I will go to my place
	וּלְאֶרְצִי:	and to my country.

(b) לֵּ ‘about, with reference to’

Gen 20:13 אֲמַרְי־לִי אָחִי הוּא Say about me, ‘He is my brother.’

(c) לְ 'according to, by'

Num 11:10 לְמִשְׁפַּחְתּוֹ according to his family,
 אִישׁ לְפֶתַח אֹהֶלוֹ each at the entrance of his tent
Isa 27:12 וְאַתֶּם תִּלְקָטוּ לְאַחַד אֶחָד and you will be gathered one
 by one.

(d) לְ 'at, on' (indicating time)

Gen 8:11 לַעֶת עֶרֶב at evening time
Mal 3:17 לַיּוֹם אֲשֶׁר אֲנִי עוֹשֶׂה on the day when I take action
Ps 73:14 וְתוֹכַחְתִּי לְבֹקְרִים: and my punishment (came) every
 morning.

(e) לְ 'at, on' (indicating place)

Num 11:10 לְפֶתַח אֹהֶלוֹ at the entrance of his tent
Job 2:13 וַיֵּשְׁבוּ אִתּוֹ לְאָרֶץ and they sat with him on the ground

(f) לְ 'as, for' (indicating function)

Gen 1:29 לְכֶם יִהְיֶה לְאֹכֶלָה it shall be to you for food
1 Sam 9:16 וּמִשְׁחָתוֹ לְנָגִיד עַל-עַמִּי and anoint him as leader over my
 people

(g) לְ 'to, for...' (indicating possession, belonging or relationship)

Mal 3:17 וְהָיוּ לִי אָמַר יְהוָה צְבָאוֹת 'They shall be mine,' says the
 Lord of hosts
Gen 24:2 הַמַּשְׁל בְּכָל-אֲשֶׁר-לוֹ the one in charge of all that he
 possessed
Gen 1:29 לְכֶם יִהְיֶה it shall be yours
1 Sam 16:18 רָאִיתִי בֶן לְיִשָּׁי I have seen a son of Jesse

Compare בֶּן-יִשָּׁי the son of Jesse, and בֶּן לְיִשָּׁי a son of Jesse

(h) לְ 'into' (indicating transformation)

Gen 12:2 וְאֶעֱשֶׂה לְגוֹי גָּדוֹל and I will make you into a great nation

(i) לְ 'by' (indicating the person by whom something is done)

Ps 115:15 בְּרוּכִים אַתֶּם לַיהוָה You are blessed by the Lord
1 Sam 2:3 וְלוֹ נִתְּכְנוּ עַל־לוֹת: and by him actions are weighed.

Here the Masoretic Text does not have לוֹ 'to him' but לֹא 'not'. The writing of לֹא instead of לוֹ occurs a number of times in the Masoretic Text.

(j) לְ with an infinitive construct (12.3–4) may be used:

(i) after verbs that express ideas like beginning, ending, permitting and ordering:

Gen 6:1 כִּי־הִחַל הָאָדָם לָרֹב when mankind began to be many
Deut 30:16 אֲנֹכִי מְצַוֶּה הַיּוֹם I am commanding you today
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ to love the Lord your God
Deut 5:1 וּשְׁמַרְתֶּם לַעֲשׂוֹתָם: and be careful to do them

(ii) to express purpose:

Gen 1:17 וַיִּתֵּן אֱלֹהִים And God set them in the
בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר expanse of the sky to give light
2 Chr 11:22 וַיַּעֲמֵד לְרֹאשׁ רְחֻבָעַם And Rehoboam established as chief
אֶת־אַבְיָה לְנָגִיד בְּאַחָיו Abijah, as prince among his brothers
כִּי לְהַמְלִיכֹו: with a view to making him king.

(iii) to indicate the way in which something is done:

1 Sam 14:33 הִנֵּה הָעָם חַטָּאִים לַיהוָה See, the people are sinning
אֶגְדָּל עִלְיָהֶם against the Lord
לְאֹכַל עַל־הַדָּם by eating with the blood.

(k) לְ is frequently linked to a noun to make a complex preposition

For example: פָּנִים face לְפָנַי before, in the presence of
עֵינַיִם eyes לְעֵינַי in full view of, in the sight of
יָמִין right hand לְיָמִין at the right of (beside)

2 Sam 16:19	כַּאֲשֶׁר עֲבַדְתִּי לְפָנַי אָבִיךָ	as I served in the presence of your father
Exod 4:30	וַיַּעַשׂ הָאֱתוֹת לְעֵינֵי הָעָם:	and he did the signs in full view of the people
Ps 109:31	כִּי־יַעֲמֵד לְיָמִין אֲבִיוֹן	for he stands at the right hand of the poor
Ps 110:1	שֵׁב לְיָמִינִי	sit at my right

(l) לְ is sometimes used with a personal pronoun to emphasise that the person so indicated is the one who will do an action

Gen 12:1	לֵךְ-לְךָ	Go!
Num 22:34	אָשׁוּבָה לִי:	I will go back.

(m) לְ for emphasis. There are some passages in which לְ seems to be used not as a preposition but as a mark of emphasis. There are parallels in Ugaritic

Ecc 9:4	כִּי־לְכָלֵב חַי	For surely a living dog
	הוּא טוֹב מִן־הָאֲרִיִּה הַמֵּת:	is better than a dead lion.
Isa 38:20	יְהוָה לְהוֹשִׁיעַנִי	Lord, please save me!

24.3 **עַל** 'on, upon, near to, beside, on account of, on behalf of, concerning, in addition to, together with, beyond, above, over, onto, towards, to, against...'

There is a longer form **עָלַי** found in poetry. The older stem **עָלִי** is also found in forms like **עָלֶיךָ** on you (m s). Compare: **אֵל** 'to'. Its poetic form is **אֵלַי** which is also used with pronouns: **אֵלֶיךָ** to you, **אֵלָיו** to him.

The basic meaning of the preposition **עַל** is 'on' or 'above'; but as the list of possible meanings shows **עַל** was used in a wide variety of ways. We will consider some of them.

(a) **עַל** 'on, over, above, in' (indicating place or position)

Gen 1:2	וַחֹשֶׁךְ עַל־פְּנֵי תְהוֹם	and there was darkness over the deep sea
Gen 1:15	לְהַאֲרֵךְ עַל־הָאָרֶץ	to shed light over the earth
Job 29:3	בְּהִלּוֹ נָרוֹ עָלַי רֵאשִׁי	when his lamp shone over my head

Gen 1:20 וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ and let birds fly above the earth
 Gen 1:28 וּבְכָל-חַיָּה הַרְמֵשֶׁת עַל-הָאָרֶץ: and over every living creature that crawls on the ground.
 Ruth 3:15 הַמְטַפַּחַת אֲשֶׁר-עָלַיךָ the shawl which is on you
 Josh 10:13 הֲלֹא-הִיא כְתוּבָה Is this not written
 עַל-סֵפֶר יָשָׁר in the Book of Yashar?

(b) *עַל* upon, down upon, on

Amos 4:7 וְעַל-עִיר אַחַת לֹא אֶמְטֵיר and upon one town I did not send down rain.

(c) *עַל* towards, to (indicating direction)

Exod 9:22 נִטְהַ אֶת-יָדְךָ עַל-הַשָּׁמַיִם Stretch out your hand towards the sky
 Isa 22:15 לָךְ-בָּא אֶל-הַסֹּכֵן הַזֶּה Go to this steward,
 עַל-שֶׁבְנָא to Shebna
 1 Sam 1:10 וַתִּתְפַּלֵּל עַל-יְהוָה and she prayed to the Lord.

(d) *עַל* by, beside, near to (indicating proximity)

Gen 24:13 הִנֵּה אֲנֹכִי נֹצֵב עַל-עֵין הַמַּיִם Here I am standing beside the spring
 Gen 24:30 עֹמֵד עַל-הַגְּמָלִים standing by the camels

(e) *עַל* against, leaning against (indicating position)

1 Kgs 6:5 וַיִּבֶן עַל-קִיר הַבַּיִת and he built against the wall of the Temple
 יְצִיעַ an annex.

(f) *עַל* more than, in addition to (indicating quantity)

Isa 56:8 עוֹד אֶקְבֹּץ עָלָיו I will gather still more in addition to him
 Isa 32:10 יָמִים עַל-שָׁנָה in some days more than a year
 תִּרְגַּזְנָה בַטְחוֹת you women who feel secure will tremble.

(g) **עַל** *above, in excess, superior to (indicating quality)*

Dan 1:20 וַיִּמְצְאוּ עֶשְׂרֵי יָדוֹת and he found them to be ten times
עַל כָּל-הַחֲרָטְמִים better than all the astrologers.

(h) **עַל** *over, in command of (indicating authority)*

2 Sam 8:15 וַיִּמְלֹךְ דָּוִד עַל-כָּל-יִשְׂרָאֵל and David ruled over all Israel
2 Sam 8:16 וַיּוֹאֵב בֶּן-זְרוּיָה עַל-הַצָּבָא and Joab, son of Zeruiah, was
in command of the army.

(i) **עַל** *against (indicating hostility)*

Gen 40:2 וַיִּקְצַף פַּרְעֹה and Pharaoh was angry
עַל שְׁנֵי סְרִיסָיו with his two court officials
Deut 19:11 וְקָם עָלָיו וְהִכְהוּ and he rises against him and smites him
Judg 16:12 פְּלִשְׁתִּים עָלֶיךָ the Philistines are attacking you.

(j) **עַל** *about, in respect of (indicating reference)*

Gen 41:15 וְאֲנִי שָׁמַעְתִּי עָלֶיךָ and I have heard about you
לְאמֹר תִּשְׁמַע חֲלוֹם לְפָתוֹר אֹתוֹ: that you can understand a dream and
interpret it.
Gen 24:9 וַיִּשָּׁבַע לוֹ and he swore an oath to him
עַל-הַדָּבָר הַזֶּה: concerning this matter.

(k) **עַל** *in accordance with*

Gen 45:21 וַיִּתֵּן לָהֶם יוֹסֵף עֲגָלוֹת and Joseph supplied them with wagons
עַל-פִּי פַרְעֹה according to the command of Pharaoh

(l) **עַל** *because of*

Dan 9:18 כִּי עַל-רַחֲמֶיךָ הַרְבִּים but because of your many mercies
Deut 31:18 עַל כָּל-הַרְעָה אֲשֶׁר עָשָׂה because of all the evil which he
has done.

(m) על although, in spite of

Job 10:7 על־דַעְתָּךָ כִּי־לֹא אָרְשָׁע in spite of your knowing that I am
not wicked

Isa 53:9 על לֹא־חָמַס עָשָׂה though he had done no violence

(n) על on, for, over, at (indicating object or source of emotion)

Ps 103:13 כָּרַחַם אָב עַל־בָּנָיִם as a father has compassion on his
children

Amos 6:6 וְלֹא נָחְלוּ עַל־שִׁבְרֵי יוֹסֵף: but they do not grieve over the
ruin of Joseph

1 Sam 4:13 כִּי־תָהָה לְבוֹ חֲרָד for his thoughts were full of fear
עַל אֲרוֹן הָאֱלֹהִים for the ark of God

Exod 18:9 וַיִּחַדַּךְ יִתְרוֹ עַל כָּל־הַטּוֹבָה Jethro was delighted at all the good
אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל which the Lord had done for Israel.

(o) על indicating the person upon whom emotion takes effect

Ps 42:7 עָלַי נַפְשִׁי תִשְׁתּוֹחַח I am utterly miserable
(my spirit is depressed 'on me')

Jer 8:18 עָלַי לִבִּי נָדָי: I am in despair
(my heart is sick 'on me')

When it is used in this idiomatic way, על cannot be translated literally.

(p) על on behalf of

1 Kgs 2:18 טוֹב אֲנֹכִי אֲדַבֵּר All right, I will speak
: עָלֶיךָ אֶל־הַמֶּלֶךְ to the king on your behalf.

(q) על indicating duty or responsibility

Prov 7:14 זָבַחַי שְׁלָמִים עָלַי I had sacrifices of peace-offerings to
make

2 Sam 18:11 וְעָלַי לָתֵת לְךָ and I would have had to give you
עֲשָׂרָה כֶּסֶף ten pieces of silver

Ps 7:11 מִגְּנִי עַל־אֱלֹהִים I can rely on God to protect me
(My shield is 'on' God means he has undertaken to protect me.)

(r) **עַל** may be combined with other prepositions to make compound prepositions

- מֵעַל** from upon, from beside, above
- מֵעַל לְ** upon, beside, at a little distance from
- כְּעַל** as concerning, according to

It is frequently found with **כֵּן** thus,

עַל-כֵּן therefore, and so (introducing a statement of fact):

- Gen 11:9 **עַל-כֵּן קָרָא שְׁמָהּ בָבֶל** that is why one calls its name Babel
- 1 Kgs 20:23 **אֱלֹהֵי הַרִים אֱלֹהֵיהֶם** their god is a god of the hills—
- עַל-כֵּן חִזְקוּ מִמֶּנּוּ** that is why they were stronger than we were.

בְּ in, into, on, beside, near to, among; at, when, after; with, by, through; according to, at the cost of, as, because of, although, in spite of, against

There is a longer form **בְּמוֹ** sometimes found in poetry.

(a) **בְּ** in, on, beside, near to, among, into (indicating position or place)

- 1 Ki. 19:11 **לֹא בָרַעַשׁ יְהוָה** the Lord was not in the earthquake
- Gen 7:23 **וְאֲשֶׁר אִתּוֹ בַּתְּכָה:** and those who were with him in the ark.
- Isa 56:5 **וְנָתַתִּי לָהֶם בְּבֵיתִי** and I will give them in my house
וּבְחֹמֹתַי יָד וְשֵׁם and within my walls a memorial and a name (or, a place and a name)
- Ps 27:5 **בְּצוּר יְרוּמָמָי** on a rock he will set me up high
- 2 Sam 15:31 **אֲחִיתֶּפֶל בְּקִשְׁרִים** Ahithophel is among the conspirators
- Song 1:8 **הַיָּפָה בְּנָשִׁים** O fairest among women
- 1 Sam 29:1 **וַיִּשְׂרְאוּ הַגִּבּוֹרִים** and the Israelites were camping
בְּעֵין אֲשֶׁר בְּיַזְרְעֵאל: near to the spring which is in Jezreel.
- Lev 16:22 **וְשָׁלַח אֶת-הַשְּׂעִיר** and he shall send the goat off
בַּמִּדְבָּר: into the wilderness.
- Ezek 2:2 **וַתָּבֹא בִי רוּחַ** then the Spirit came into me
- Num 14:14 **עֵין בְּעֵין** eye looking into eye (face to face).
- Job 37:8 **וַתָּבֹא חַיָּה בְּמוֹ-אָרֶב** then the wild animal goes into its den
- Isa 43:2 **כִּי-תֵלֵךְ בְּמוֹ-אֵשׁ** when you walk through fire

b) **בְּ** 'with' (indicating accompaniment, being with)

2 Kgs 5:9 וַיָּבֹא נַעֲמָן בְּסוּסָיו וּבְרֶכְבּוֹ and Naaman came with his horses
and chariots

Ps 66:13 אָבוֹא בֵיתְךָ בְּעוֹלוֹת I will enter your temple with
burnt-offerings.

(c) **בְּ** in, at, on, when, after (indicating time)

Gen 2:2 וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי and he rested on the seventh day

Jer 1:2 בְּיָמֵי יֹאשִׁיָּהוּ ... in the time of Josiah ...

בְּשָׁלֹש־עָשָׂרָה שָׁנָה לְמָלְכוֹ: in the thirteenth year of his reign.

Gen 2:4 בְּהִבָּרְאָם when they were (or, had been) created

Josh 5:4 בְּצֵאתָם מִמִּצְרָיִם: when they had come out of Egypt

Deut 27:12 בְּעָבְרְכֶם אֶת־הַיַּרְדֵּן after you have crossed the Jordan

(d) **בְּ** with, by, through

(indicating the means through which something is done)

Exod 5:3 פֶּן־יִפְגְּעֵנוּ בְּדַבָּר אוֹ בְּחֶרֶב: lest he should strike us with the plague
or with the sword.

Ps 39:2 מִחַטּוֹא בְלִשׁוֹנִי from sinning with my tongue

Job 16:4 בְּמוֹ רֹאשִׁי with my head

Hos 12:14 וּבְנָבִיא נִשְׁמָר: and by a prophet he was protected

Jer 2:8 וְהַנְּבִיאִים נִבְּאוּ through Baal
בְּבַעַל

Gen 42:33 בְּזֹאת אֲדַע by this I shall know
כִּי כֹנִים אַתֶּם if you are honest men

(e) **בְּ** by, according to (indicating unit or method of measurement)

2 Sam 14:26 מֵאֲתַיִם שְׁקָלִים בְּאֶבֶן הַמֶּלֶךְ: 200 shekels by the king's
weighing stone

1 Kgs 6:25 וַעֲשֵׂר בְּאֲמָה הַכְּרוּב הַשֵּׁנִי and the second cherub
measured 10 cubits

(f) כּ at the cost of, for (indicating price, cost or exchange)

- Deut 21:14 וּמָכַר לֹא־תִמְכְּרֶנָּה בְּכֶסֶף you shall not sell her for money
1 Kgs 2:23 בְּנַפְשׁוֹ דִּבֶּר אֲדֹנִיָּהוּ at the cost of his life Adonijah has
אֶת־הַדְּבָר הַזֶּה: spoken this word
Deut 19:21 נֶפֶשׁ בְּנַפְשׁ עֵין בְּעֵין life for life, eye for eye.

(g) כּ as (indicating being, nature or function)

- Isa 40:10 יְהוָה בָּתְּזֹק יָבֹא the Lord comes as a strong man
Exod 6:3 וְאִרְאָא ... בְּאֵל שַׁדַּי and I appeared ... as El Shaddai
Exod 18:4 כִּי־אֱלֹהֵי אָבִי בְּעֲזָרִי for my father's God was my helper
Num 26:53 לְאֵלֶּה תַחֲלֹק הָאָרֶץ to them the land is allotted
בְּנַחֲלָה as an inheritance.

(h) כּ in (indicating circumstances or condition)

- Gen 15:15 וְאַתָּה תָּבֹא and you will go
אֶל־אֲבוֹתֶיךָ בְּשָׁלוֹם to your forefathers in peace
Gen 28:21 וְשָׁבְתִי בְּשָׁלוֹם and I return safely
אֶל־בֵּית אָבִי to my father's house.

(i) כּ because, on account of, for (indicating cause or reason)

- Ezek 3:18 הוּא רָשָׁע בְּעֵוֹנוֹ יָמוּת that man is wicked, he will die because
of his sin
Gen 18:28 הַתְּשָׁחִית בְּחַמְשָׁה will you destroy, for the (lack of) five,
אֶת־כָּל־הָעִיר the whole city?

(j) כּ although, in spite of

- Ps 78:32 בְּכָל־זֹאת חָטְאוּ־עוֹד in spite of all this they still went on sinning.

(k) כּ against (indicating hostility or anger)

- Gen 16:12 יָדוֹ בְּכָל־יָד כָּל־בּוֹ his hand will be against everyone and
everyone's hand will be against him.

(l) **בָּ** from (rarely found with this meaning)

Job 5:21 **בְּשׁוֹט לְשׁוֹן תִּחְבֵּא** from the tongue's scourge you will be hidden.

Ps 11:2 **לְיָרוֹת בְּמוֹ-אֶפֶל** to shoot from (his position in) the darkness

(m) **בָּ** occurs after many types of verbs, for example:

(i) verbs expressing hostility, anger or opposition

Num 22:11 **אִילֵי אוֹכַל לְהִלָּחֵם** maybe I shall be able to fight
בּוֹ against him

Num 12:8 **וּמִדַּוְעַ לֹא יִרְאַתֶּם** so why were you not afraid
לְדַבֵּר בְּעַבְדֵי בְּמֹשֶׁה: to speak against my servant Moses?

(ii) verbs expressing rule or authority

Gen 1:18 **וְלִמְשַׁל בַּיּוֹם** and to rule over the day.

(iii) verbs expressing trust and belief in

Gen 15:6 **וַהֲאֵמֵן בַּיהוָה** and he put his trust in the Lord

Exod 19:9 **וְגַם-בָּךְ יֵאֱמִינוּ** and so that they may also trust in you
לְעוֹלָם forever.

(iv) verbs expressing approach, touching and taking hold of

Ps 91:10 **וְנֹגַע לֹא-יִקְרַב בְּאֹהֲלֶךָ:** and disaster will not come near
your tent.

Ruth 1:14 **וְרוּת דָּבְקָה בָּהּ:** but Ruth clung to her.

(v) verbs expressing feeling, rejoicing and taking pleasure in

Judg 9:19 **וַיִּשְׂמַח גַּם-הוּא בְכֶם:** and may he also rejoice in you.

Isa 41:16 **וְאַתָּה תִּגִּיל בַּיהוָה** then you will rejoice in the Lord

Ezek 33:11 **אִם-אֶחְפֹּץ בְּמוֹת** I do not take pleasure in the death of
הַרְשָׁע the wicked.

(vi) verbs expressing speaking and thinking

Deut 6:7 **וְדַבַּרְתֶּם בָּם** and you shall talk about them

Ps 105:2 **שִׁיחוּ בְּכָל-נִפְלְאוֹתָיו:** Tell of all his marvellous deeds

Josh 1:8 **וְהִגִּיתָ בּוֹ יוֹמָם וְלַיְלָה** but meditate on it day and night.

	מסביב	round about	מרחוק	at a distance, from a distance
	מזה—מזה	on this side ... on that side	מאצל	next to, from beside
1 Kgs 8:23		בשמים ממעל		in heaven above
		ועל הארץ מתחת		or on the earth below
Gen 24:11		ויברך הגמלים מחוץ לעיר		and he made the camels kneel (sit) down outside the town
Exod 17:12		ואהרן וחור תמכו בידיו		and Aaron and Hur supported his arms,
		מזה אחר ומזה אחר		one on one side and one on the other side

(c) מן 'out of, from, at' (indicating source)

Deut 4:36		מן השמים השמיעך		from heaven he made you hear
		את קלו		his voice
Exod 18:25		ויבחר משה אנשי חיל		and Moses chose capable men
		מכל ישראל		from all Israel
Hos 13:2		ויעשו להם		and they make themselves
		מסכה מכסף		an idol from their silver
Jonah 3:7		מטעם המלך ונגדו		by decree of the king and his nobles
Isa 6:4		וינעו אמות הספים		and the foundations of the threshold trembled
		מקול הקורא		at the voice of the one who spoke
Hos 8:4		הם המליכו		they have made kings
		ולא ממני		but not at my prompting.

(d) מן of, some of, one of (indicating a group or class from which something comes)

1 Kgs 18:5		ולוא נכרית		and we will not have to kill
		מהבהמה:		any of the animals
Gen 6:19		ומכל החי מכל בשר		and from every living creature from all flesh
		שנים מכל תביא		you shall bring two of each
		אל התבה		into the ark

Ps 137:3 שִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן: sing us one of the songs of Zion.
 Lev 5:24 אוּ מִכֹּל אֲשֶׁר־יִשָּׁבַע עָלָיו or anything about which he swore
 לְשָׁקֵר falsely.

(e) מִן from, since, after, in (indicating lapse of time)

Gen 46:34 מִנְעוּרֵינוּ וְעַד־עַתָּה from our youth and till now
 Deut 9:24 מִיּוֹם דָּעִיתִי אֶתְכֶם: from the day of my knowing you.
 Hab 1:12 הֲלוֹא אַתָּה מִקְדָּם יְהוָה? Lord, are you not from ancient
 time?
 Hos 6:2 יְחַיֵּנוּ מִיָּמִים he will revive us after two days
 Ps 77:6 חֲשַׁבְתִּי יָמִים מִקְדָּם I think about years of long ago
 2 Sam 15:34 עָבַד אָבִיךָ וְאָנִי I was your father's servant
 מֵאָז in the past
 וְעַתָּה וְאָנִי עֹבֵדְךָ but now I will be your servant.
 Note also מִיָּמִים יָמִימָה annually, from year to year

(f) מִן than, more than, compared with (indicating comparison)

Judg 14:18 מִה־מֵתוֹק מִדְּבַשׁ What is sweeter than honey?
 1 Sam 2:29 וַתְּכַבֵּד אֶת־בְּנֵיךָ מִמֶּנִּי and you honour your sons more than
 me
 Gen 18:14 הֲיִפְלֵא מִיְהוָה דָּבָר? Is anything too difficult for the Lord?

(g) מִן followed by an infinitive construct

(i) מִן through, because of (indicating a cause or reason)

Deut 7:7–8 לֹא מִרְבֹּכְכֶם not because of your being more numerous
 מִכָּל־הָעַמִּים ... than any other nation...
 כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם but because of the Lord's love for you
 וּמִשְׁמֵרוֹ אֶת־הַשְּׁבָעָה and because of his concern to keep the oath
 אֲשֶׁר נִשְׁבַּע לְאַבְתֵּיכֶם which he had sworn to your forefathers.

(ii) מן from (after verbs of rejection, restraint, cessation and inability, indicating a negative consequence)

- Gen 16:2 עָצַרְנִי יְהוָה the Lord has restrained me
 מִלָּדֶת from bearing children
- Gen 20:6 וְאֶחָשֵׁךְ נִם-אֲנֹכִי אוֹתְךָ and it was I who held you back
 מִחַטּוֹ-לִי from sinning against me
- Gen 27:1 וַתִּכְהֶינּוּ עֵינָיו מֵרְאֹת and his eyes were too weak to see.

(iii) מן since, after (indicating time)

- Isa 44:7 מִשׁוּמֵי עַם-עוֹלָם ever since I established the people of old
- Job 20:4 מִנִּי-עַד מִנִּי שִׁים אָדָם from of old, since he set mankind
 עַל־אָרֶץ: on the earth.
- Ps 73:20 כַּחֲלוֹם מֵהִקְיָץ as a dream is after one's awaking

24.6 מִבֵּית לְ from, מִבֵּית לְ inside

We have looked at the wide range of usage of the prepositions לְ and מִן. They indicate relationships like belonging, movement, time and cause. We shall now look more briefly at a wider selection of words that indicate such relationships. Many of them stand on a border-line between nouns and prepositions. For example, according to its context אַחֲרֵי may mean 'back part' (noun) 'behind' (adverb), or 'after' (preposition).

There are many nouns that occur with prefixed prepositions in such a way that the 'preposition plus noun' functions as a preposition—for example מִבֵּית. We shall call them complex prepositions. In a complex preposition we usually find the construct form of the noun. Note, for example:

Noun	Preposition	Complex preposition
בֵּית house	מִן from	מִבֵּית לְ inside, within
פֶּה mouth	כְּ like, as	כְּפִי according as, in proportion to
תְּוֹךְ middle	בְּ in	בְּתוֹךְ in the middle of
בְּלִי wearing out, failure, non-existence	בְּ with, in	בְּבִלִי without, in the absence of

So: Gen 2:9 בְּתוֹךְ הַגֶּן in the middle of the garden
 Deut 4:42 בְּבִלְי־דַעַת without knowledge (unintentionally)

Such nouns sometimes function on their own as prepositions:

Job 8:11 בְּלִי־מַיִם : in the absence of water

In listing complex prepositions a basic meaning for the noun will be given. Sometimes this basic meaning sheds light on the way a complex preposition is being used. For example, אָפֶס ‘ceasing, non-existence’. In Proverbs 26:20 בְּאָפֶס עֵצִים does not mean simply ‘without sticks’ or ‘without wood’, for without wood there would have been no fire in the first place:

בְּאָפֶס עֵצִים תִּכְבְּה־אֵשׁ When the wood runs out, the fire goes out.

24.7 Words for togetherness, apartness, relation, and lack

(a) together with

עִם with, along with, to, in, near. עִם is used most often for being with or having to do with a person: עִמָּדִי with me.

אֵת or אִתּוֹ (אִתּוֹ ‘with him’)—usually of being in close association with someone.

In Genesis 14:9 אַרְבַּעִים מְלָכִים אֶת־הַחֲמִשָּׁה
 ‘four kings against the five’ אֶת־ has the unusual sense of ‘against’

(b) apart from, other than

לְבַד apart (לְבַדּוֹ by himself): בַּד separation, part

לְבַד מִן apart from, besides

מִלְבַּד apart from, besides, in addition to

לְבַד עַל apart from, in addition to

חוּץ חוּץ מִן apart from: חוּץ (the) outside

זוּלָּה or זוּלָּתִי except, besides, other than: זוּלָּה removal

בְּלִעְדִי except, apart from, besides (בְּלִעְדִי except me, apart from me)

מִבְּלִעְדִי apart from, except (probably from בִּלְ not, and עִדִי to)

(c) 'according to', 'in proportion to', and other relationships

לְפִי in proportion to: פֶּה mouth

עַל־פִּי according to

כְּפִי in proportion to, according as (sometimes 'according to the command of')

דִּי sufficiency

בְּדִי for (what is sufficient for)

כְּדִי according to the abundance of, as much as

מְדִי as often as

מִסַּת in proportion to: מִסַּת sufficiency

כְּ like, as (with numbers: about, approximately)

כְּאֲשֶׁר according as

כְּנֹגְדוֹ corresponding to, equal to, suited to (כְּנֹגְדוֹ suitable for him)

בְּעֵד on behalf of, for: עֵד perpetuity, advancing time

תַּחַת instead of, in exchange for: תַּחַת (the) under part, underneath

תַּחַת יָד under the authority of

24.8 Words for movement and place

לְ to

לְחוּץ on the outside: חוּץ exterior, outside

לְחוּצָה towards the outside, outside

אֶל to, unto (often indicating the place or goal aimed at)

עַד to, as far as (often indicating a limit)

דֶּרֶךְ towards, in the direction of: דֶּרֶךְ way, road

לְקִרְאָתָא towards, against (infinitive construct of קָרָא he met)

עַל־פְּנֵי towards, on the surface of: פְּנִים face

אֶל־פְּנֵי to the presence of, before

אֶת־פְּנֵי in the presence of

לְפָנַי in front of, in the presence of, in attendance on

מִלְּפָנַי from the presence of, from attending on

אֶל־מִוֶּלְפָּנָי towards the front of, at the front of

בְּפָנָי against

עַל on, near to עַל-יָד beside, near to
אֶצֶל near to, by the side of: אֶצֶל nearness
מִזֶּדֶם, מִזֶּדֶם or מִזֶּדֶם in front of, opposite: מִזֶּדֶם front

אֶל-מִזֶּדֶם towards

מִמִּזְדֵּם off the front of, from before

נֶגֶד in front of, towards, opposite: נֶגֶד what is in front of

לְנֶגֶד in front of, opposite to

מִנֶּגֶד from in front of, at a distance from

נֶכַח in front of: נֶכַח front

אֶל-נֶכַח towards the front of

לְנֶכַח to the front, in front of

אֲחֵר and אֲחֵרִי behind, after: אֲחֵר (the) back part

תַּחַת under, underneath: תַּחַת (the) underneath part

בְּ in, near

בְּתוֹךְ in, inside, in the middle of: תּוֹךְ middle

בְּקִרְבֵּן in the midst of, among: קִרְבֵּן the middle part, inside

בְּעֵד out from, through

בֵּין between

בֵּית inside, at the house of, to the house of: בֵּית house

פֶּתַח at the entrance of: פֶּתַח entrance, door

סָבִיב around, round

מִן from

מֵעַל from on, from

מֵאַתְּ away from

מִחוּץ outside, from outside: חוּץ outside, exterior

מִבֵּית inside (adverb), לְ מִבֵּית within

מִתַּחַת below, from under, at a lower level: תַּחַת (the) underneath part

לְ מֵעַל above מִמֵּעַל above: מֵעַל (the) higher part

מִקְדָּם on the east of, in the east: קְדָם (the) part in front, east

מִיָּם on the west: יָם sea
 מִצְפוֹן on the north: צְפוֹן north, north wind
 מִנְּגִבָּה on the south, to the south: נְגִבָּה south
 מֵעֵבֶר from beyond, from the other side of: עֵבֶר region beyond
 מִמִּנְּדָר from the front of, away from, at a distance from:
 נִדָּר what is in front

24.9 Words for time (see also 11.7)

בְּ in, at, when — בְּכָל־עֵת at all times

בְּעֵד after: עַד duration

בְּרִי as often as

לְ at, on, towards

לְעֵת at the time of— לְעֵת עֶרֶב in the evening, towards evening (compare כְּעֵת 'about the time of')

טָרַם before (adverb and conjunction)

בְּטָרַם and מִטָּרַם before

לְפָנַי before: פָּנִים face (note לְפָנַי 'formerly', מִלְּפָנַי 'beforehand')

בֵּין between — בֵּין הָעֶרְבִים (between the two evenings) between dusk and dark

עַד until (in poetry עַדִּי): עַד duration (לְעַד to eternity, forever)

עַד־אָנָּה till when? עַד־מָה till when?

עַד־מָתַי how long? עַד־עַתָּה until now

עַד־אֲשֶׁר until עַד אַחֲרַי till after

מִן from

מִמֶּנּוּ after: קֵץ end

מִדִּי as often as: דִּי sufficiency

note מִדִּי שָׁנָה בְּשָׁנָה 'yearly'

מֵאָז since, from that time מִמְּעַתָּה from now on

אַחַר after, afterwards

אַחַר אֲשֶׁר and אַחֲרַי אֲשֶׁר after

Ezek 40:1 אַחַר אֲשֶׁר הִכְתָּהּ הָעִיר after the city had been attacked
and captured

Josh 9:16 אַחֲרַי אֲשֶׁר־כָּרַתוּ after they had made (cut)
לָהֶם בְּרִית a covenant with them

24.10 Words for aim, cause, reason and instrumentality

(a) 'in order that (not)'

לְמַעַן in order that, so that (also 'because of, on account of')

לְמַעַן אֲשֶׁר so that

בְּעֵבֹר in order that, so that: עָבֹר end, produce

לְבַעֲבוֹר in order that, so that

כִּן lest, so that not

לְבִלְתִּי so that not

(b) 'because of, on account of'

יַעַן because of, on account of

יַעַן אֲשֶׁר because, because of the fact that

מִבִּלְתִּי because not

עַל־דָּבָר on account of, because of: דָּבָר word, event, reason

עַקְבַּב on account of, because of: עָקַב end, result

עַל־עֵקֶב in consequence of

עַל־אוֹדוֹת because of, on account of, concerning:

אוֹד circumstance, cause

בְּגַלְל on account of, for the sake of

(c) 'by means of'

בְּ by, by means of, with

בְּיַד by the agency of, through: יָד hand

In most contexts בְּיַד means 'in the hand of, in the possession of, into the authority of...' but it may also be used to indicate an agent or instrument through which something is done—usually a person:

Exod 9:35 כַּאֲשֶׁר דִּבֶּר יְהוָה as the Lord had said

בְּיַד־מֹשֶׁה: through Moses.

Revise 10.9 and read Exodus 20:1–17

- 2 **בֵּית עֲבָדִים** house of slaves, land of slavery
 3 **אֲחֵר** other **עַל פְּנֵי** before my face, besides me
 4 **פְּסֹל** carved image, idol **תְּמוּנָה** image, likeness
מֵעַל upper part: **מִמַּעַל** above **מִתַּחַת** below, at a lower level than
 5 **קָנָא** jealous, zealous **פָּקַד** he visited, he punished...
עוֹן sin, guilt 6 **לְאַלְפִים** to the thousandth
 7 **לְשׂוֹא** falsely (to swear falsely):
שׂוֹא nothingness, falsehood (compare Deut 5:20)
נִקָּה (Niphal) he was guiltless:
 Piel also **נִקָּה** he treated as innocent, he held guiltless...
 9 **עָבַד** he served, he worked... **אִמָּה** female slave or servant
גֵּר immigrant, settler **שַׁעַר** gate (town)
 11 **עַל-כֵּן** for this reason, therefore
 12 **לְמַעַן** so that
אָרַךְ he was long: Hiphil **הֵאָרַךְ** he made long, he was long...
 16 **עָנָה** he answered, he bore witness
עֵד testimony, witness **שֶׁקֶר** falseness, lie
 17 **חָמַד** he desired, he coveted... **רֵעַ** friend, neighbour...
שׂוֹר ox **וְכֹל** or anything

Revise 20.4, sections (5) and (6), and read Deuteronomy 5

- 1 **חֻק** statute (law) **מִשְׁפָּט** judgment, ordinance, law
לָמַד he learned
 2–6 see 20.4 (5) and (6) on pages 246–248
כָּרַת he cut, he made (a covenant)
אֶת-אֲבוֹתֵינוּ with our forefathers
 (for the meaning of ‘forefathers’ in Deut see 1:8 and 9:5)
 6–21 see word list for Exodus 20:1–17
 15 **חֲזָק** strong **זֶרַע** arm **נָטָה** he stretched out
 16 **נָתַן** giving... (see 13.6) 21 **אָוָה** he desired, he coveted
 22 **קָהָל** assembly, gathering of people
מִתּוֹק from the middle of, out of **עָנָן** cloud
עֲרַפֵּל darkness, dark clouds
לִינָה slab, tablet, board
 23 **חֹשֶׁךְ** darkness **בֵּעַר** burning, blazing **שֵׁבֶט** rod, tribe
 24 **וְחַי** and he is alive... 26 **בָּשָׂר** flesh, person
 29 **מִיִּיתָן** see 18.1 (e) 31 **יָרַשׁ** he took possession of

With reference to a land, a city or a building, **פֶּה** may mean ‘end’:

Ezra 9:11 **מִלְאוּהָ מִפֶּה אֶל־פֶּה** they have filled it from end to end

The ‘mouth’ of a sword is its edge:

Judg 3:16 **חָרֵב וְלֶה שְׁנֵי פִיּוֹת** a two-edged sword

To smite with the ‘mouth’ of a sword is to kill with the sword. It is an expression often used in contexts of merciless killing:

Job 1:15 **וְאֶת־הַנְּעָרִים הִכּוּ לְפִי־חָרֵב** and they slaughtered the herdsmen

With reference to inheritance **פִּי שְׁנַיִם** indicates the double share given to a first-born son (twice what any other son would get):

Deut 21:17 **לָתֵת לוֹ פִּי שְׁנַיִם** by giving him a double share.
(for other uses of **לְפִי** and for **כְּפִי** see 24.7 c)

(b) **עַיִן** ‘eye ...’

For eyesight that is failing, the verb **קָהָה** ‘it grew weak’ may be used:

Deut 34:7 **לֹא־קָהָתָה עֵינָיו** his eyesight had not grown weak,

but in Gen 48:10 there is an idiomatic use of **כָּבֵד** ‘it was heavy’:

Gen 48:10 **וְעֵינָי יִשְׂרָאֵל כָּבְדוּ מִזֶּקֶן** and Israel’s eyes had become dim with age.

עַיִן may be used to indicate character or mental qualities. To be good in respect of one’s eye is to be generous, to be bad is to be mean or stingy:

Prov 22:9 **טוֹב־עַיִן הוּא יְבָרֵךְ** A generous man will himself be blessed,

כִּי־נָתַן מִלֶּחֶמוֹ לְדָל: for he shares his food with the poor.

Prov 23:6 **אַל־תִּלְחַם אֶת־לֶחֶם רַע עַיִן** Do not eat the food of a stingy man.

עַיִן may be used with the meaning ‘surface’:

Num 22:5 **הִנֵּה כִסָּה אֶת־עַיִן הָאָרֶץ** See, it covers the surface of the land

עַיִן may be used to indicate what something looks like—its appearance or colour:

Num 11:7 **וְעֵינָיו כְּעֵין הַבְּרִלָּה:** and its appearance was as the appearance of resin. Or, and it looked like resin.

(c) לֵב and לֵב heart, middle part, mind ...

לֵב and לֵב are used very commonly to express ideas concerning mind, wisdom, sense and purpose. For example:

1 Kgs 3:12 לֵב חָכָם a wise mind; Job 34:10 אֲנָשֵׁי לֵב sensible men;
Job 36:5 כֹּחַ לֵב strength of Num 16:28 לֹא מַלְבִּי it wasn't my
purpose; own idea

לֵב and לֵב are used idiomatically in many ways. For example:

A לֵב that is 'made fat' is a mind that becomes unresponsive:

Isa 6:10 הַשְׁמִן לֵב־הָעָם הַזֶּה make the minds of this people dull.

A לֵב that 'grows cold or numb' indicates a person who is stunned and bewildered:

Gen 45:26 וַיִּפְגַּע לִבּוֹ and he was stunned.

A לֵב that 'goes out' is a mind that is shocked and dismayed:

Gen 42:28 וַיֵּצֵא לִבָּם their hearts sank.

'To steal' someone's לֵב is to deceive him utterly:

Gen 31:26 וַתִּגְנוֹב אֶת־לִבִּי you have deceived me.

To speak with a לֵב and a לֵב is to speak without sincerity or truth:

Ps 12:3 בָּלָב וְלֵב יִדְבְּרוּ: they speak with duplicity.

To speak to someone's לֵב is to speak kind and encouraging words:

Gen 50:21 וַיְנַחֵם אוֹתָם וַיְדַבֵּר עִלְ-לִבָּם: thus he encouraged them
by speaking kindly to them.

A לֵב that 'becomes heavy' indicates obstinacy:

Exod 9:7 וַיִּכְבַּד לֵב פַּרְעֹה but Pharaoh was stubborn.

(d) יָד 'hand, arm ...'

יָד is commonly used as a symbol of power:

Exod 14:31 הַיָּד הַגְּדֹלָה אֲשֶׁר הַיְהוָה עָשָׂה בְּמִצְרַיִם the act of power which
the Lord had done in Egypt.

A 'shortened' arm is one that lacks power to act:

Isa 59:1 לֹא־קְצָרָה יַד־יְהוָה מִהוֹשִׁיעַ the Lord's arm is not too
short to save.

יָד may be used with the meaning 'side', or 'bank' of a river:

- Exod 2:5 עַל-יַד הַיַּאֲר along the bank of the Nile
- 2 Sam 14:30 אֶל-יָדִי next to me (at the side of my field).
- Job 1:14 וְהָאֲתָנֹת רֹעוֹת עַל-יְדֵיהֶם and the donkeys were grazing beside them.

יָד may be used with the meaning 'direction' (note the dual — perhaps reflecting a gesture with one hand in each direction):

- Gen 34:21 רַחֲבַת-יָדַיִם wide in both directions
- Josh 8:20 וְלֹא-הָיָה בָהֶם יָדַיִם but there was not for them any way
 לְנוֹס הַנְּהַ וְהַנְּה to escape in this direction or that.

יָד may be used with the meaning 'position' or 'appointed place':

- Deut 23:13 יָד תִּהְיֶה לָּךְ מִחוּץ לַמַּחֲנֶה there shall be a place for you outside the camp
- Num 2:17 אִישׁ עַל-יָדוֹ each in his proper position.

Perhaps because a raised arm is straight and clearly visible, יָד may be used of a pillar set up as a monument or memorial:

- 2 Sam 18:18 וַיִּקְרָא לָהּ יַד אַבְשָׁלֹם and people call it 'Absalom's monument'.

Perhaps because the hand is used in giving, כֶּיֶד 'according to the hand of' may be used to indicate appropriate lavishness or generosity:

- Esth 2:18 וַיִּתֵּן מִשָּׂאת and he distributed portions (or, gifts)
 כֶּיֶד הַמֶּלֶךְ: with royal generosity.

Hands were used in swearing oaths (see 18.2.3). We find יָד used in other contexts where promises and assurances are made. Compare:

- 1 Chr 29:24 נָתַנוּ יָד תַּחַת שְׁלֹמֹה they pledged their loyalty to Solomon
- Ezra 10:19 וַיִּתְּנוּ יָדָם and they pledged themselves
 לְהוֹצִיא נָשֵׁיהֶם to divorce their wives
- Prov 11:21 יָד לְיָד Be sure of this,
 לֹא-יִנָּקָה רָע the wicked will not be unpunished.

(e) רֶגֶל *foot, leg ...*

To put one's feet on the necks or backs of conquered and prostrated enemies was a sign of their complete humiliation:

Josh 10:24 וַיִּשְׂמוּ אֶת-רֶגְלֵיהֶם and they put their feet
עַל-צוּאְרֵיהֶם: on their necks.

To 'cover one's feet' is a way to refer to the excretion of bodily wastes:

1 Sam 24:4 לְהַסִּיךְ אֶת-רֶגְלָיו to relieve himself.

The 'water of legs' is urine, see the *Qere* of:

Isa 36:12 וּלְשִׁתוֹת אֶת-מִימֵי רֶגְלֵיהֶם and to drink their own urine

The 'hair of the legs' is a way to refer to hair round the genitals:

Isa 7:20 יְגַלַּח ... שֵׁער הַרְגְלָיִם he will shave ... the pubic hair.

To be 'at someone's feet' is to be with him, often in the sense of being at his command:

1 Kgs 20:10 לְכָל-הָעָם אֲשֶׁר בְּרַגְלָי: for all the men who are with me.

To 'lift one's feet' may mean to start out on a journey:

Gen 29:1 וַיֵּשֶׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ so Jacob set out and went

The plural רֶגְלִים is used with the meaning 'times' or 'occasions' in the phrase שָׁלֹשׁ רֶגְלִים 'three times' (Exod 23:14; Num 22:28,32,33).

(f) פָּנִים *'face, presence...'*

פָּנִים 'face' occurs in many contexts with the meaning 'presence'. Note, for example, לְפָנָי 'in the presence of, into the presence of' (See also 24.8.) In some contexts פָּנִים goes beyond the idea of someone's presence, passing into the idea of their person.

In Exodus 33:14 to say: פָּנַי יֵלְכוּ וְהִנַּחְתִּי לָךְ 'my face will go and I will give you rest' is equivalent to saying 'I will go with you and give you rest'. In Isaiah 63:9 מַלְאֲךְ פָּנָיו 'the Angel of his face' is perhaps the equivalent of the מַלְאֲךְ יְהוָה of Judges 2:1–4, 6:11–24, 13:9–22, the sight of whom is experienced as seeing God (13:22).

פָּנִים may mean a line by which one is confronted:

2 Sam 10:9 פָּנֵי הַמַּלְחָמָה battle-lines
מִפְּנִים וּמֵאַחֲרֵי in front and behind

פְּנִים when it refers to a weapon means ‘edge’:

Eccl 10:10 **וְהוּא לֹא־פָנִים קָלָקַל** and he has not sharpened the edge.

To ‘put one’s face’ (**שִׁים** ‘to put, to place, to set’) may mean to set off towards:

Gen 31:21 **וַיִּשֶׂם אֶת־פָּנָיו הַר הַגִּלְעָד**: and he headed for the
hill-country of Gilead.

In other contexts ‘to put one’s face’ may mean to look towards or to turn and face towards:

Ezek 21:2 **שִׁים פָּנֶיךָ דְרֹךְ תִּימֹנָה** Face towards the south!

(g) **אָזַן** ear

To ‘uncover someone’s ear’ may mean to inform them or to tell them what one intends to do (**גָּלָה** ‘he uncovered’):

1 Sam 22:8 **וְאִין־גָּלָה אֶת־אָזְנִי** and no one informs me

1 Sam 9:15 **וַיְהִי־נָה גָּלָה אֶת־אָזְנִי שְׁמוּאֵל** now the Lord had disclosed his
intention to Samuel.

To ‘make people’s ears heavy’ is to make them unresponsive:

Isa 6:10 **וְאָזְנֵי הִכְפַּר** and make its ears deaf.

(h) **דָּם** blood

דָּם is used frequently with reference to death, especially to death that has been wrongly or violently inflicted. It is a common way to refer to someone’s responsibility for a death and liability to punishment:

Jonah 1:14 **וְאַל־תִּתֵּן עָלֵינוּ דָּם נָקִיא** and do not bring upon us innocent
blood. Or, do not punish us for the
death of an innocent man.

To ‘seek for someone’s blood’ from a person is to hold that person responsible for the death and to punish them for it:

Ezek 33:6 **וְדַמּוּ מִיַּד־הַצֹּפֵה אֲדַרְשׁ**: but I will hold the watchman
responsible for his death.

גֹּאֵל הַדָּם is the close relative responsible for avenging death by murder:

Num 35:19 **גֹּאֵל הַדָּם** the relative responsible for avenging the death
הוּא יָמִית אֶת־הַרְצֵחַ shall put the murderer to death.

דָּם is occasionally used with reference to the juice of grapes:

Gen 49:11 כִּבֵּס בַּיַּיִן לְבָשׁוֹ he will wash his garment in wine,
וּבְדָם-עֵנָבִים סוּתָהּ: his robe in the juice of grapes.

25.3 People and relationships: בֵּן אִישׁ and בַּעַל

(a) בֵּן son, grandson, descendant ... Construct בֵּן and sometimes בִּן

בֵּן-יְהוּא son of Jehu; בֵּן-נֹחַ son of Nun; בֵּן-אָדָם son of man, man;
בֵּן-בֵּיתִי a slave born in my house; בְּנֵי יִשְׂרָאֵל the Israelites;
בְּנֵי בָקָר calves, bullocks.

בֵּן and בְּנֵי are used idiomatically in many ways.

בֵּן followed by a number of years indicates a person's age:

Deut 34:7 בֵּן-מֵאָה וְעֶשְׂרִים שָׁנָה a hundred and twenty years old.

בֵּן followed by a place may indicate geographical origin:

Deut 32:14 וְאֵילִים בְּנֵי-בָשָׁן and rams from Bashan.

בֵּן may indicate a person's special position or situation:

2 Kgs 14:14 בְּנֵי הַתַּעֲרָבוֹת hostages (sons of pledges)

Gen 15:2 וּבֶן-מִשְׁקָ בֵּיתִי and the heir to my household
(מִשְׁקָ 'possession').

בֵּן may indicate a person's nature or character:

1 Sam 14:52 וְכָל-בֵּן-חַיִל and any brave man
(חַיִל 'strength, bravery')

Job 41:26 מֶלֶךְ עַל-כָּל-בְּנֵי-שָׁחִץ: king over all proud beasts
(שָׁחִץ 'pride')

בֵּן may indicate what someone deserves:

1 Sam 26:16 בְּנֵי-מוֹת אַתֶּם you deserve to die (מוֹת 'death').

Dt 25:2 אִם בֶּן-הַכּוֹתֵר הָרָשָׁע If the wicked man deserves to be flogged

(b) בַּת daughter of

בַּת-עֵיִן may mean 'tear' or 'pupil' (of the eye):

Lam 2:18 בַּת-עֵינֶיךָ: your tears (parallel to דְּמָעָה 'tear')
(or perhaps your eyes – parallel to 'my eyes' in 2.11)

Ps 17:8 כְּאִישׁוֹן בַּת-עֵיִן like the pupil of the eye (אִישׁוֹן 'little man').

(d) **בעל** *husband, master, owner, inhabitant ...*

בעל may be used to express someone's nature or character:

Prov 22:24 **אַל-תִּתְּרַע אֶת-בַּעַל אָפְּךָ** Do not make friends with a hot-tempered man (**אָפְּךָ** anger)

Gen 37:19 **בַּעַל הַחֲלֹמוֹת הַלְּזָה בָּא:** that dreamer is coming!

בעל may be used to indicate what someone is skilled at or involved in:

Gen 49:23 **בַּעְלֵי חַצְיִים** archers (**חַצְיִן** arrow)

Gen 14:13 **וְהֵם בַּעְלֵי בְרִית-אֲבָרָם:** and they were allies of Abram (bound to him by a covenant or treaty).

Neh 6:18 **כִּי-רַבִּים בִּיהוּדָה בַּעְלֵי שְׁבוּעָה לּוֹ** for many people in Judah were in league with him (**שְׁבוּעָה** 'oath').

בעל may be used to indicate someone who deserves something:

Prov 3:27 **אַל-תִּמְנַע-טוֹב מִבַּעֲלָיו** Do not withhold a favour from those who deserve it.

25.4 **מָלֵא** he filled, he fulfilled ...'

מָלֵא may be used idiomatically to indicate that something is done fully, whole-heartedly or faithfully:

1 Kgs 11:6 **וְלֹא מָלֵא אַחֲרַי יְהוָה** and he was not wholehearted in his loyalty to the Lord

Num 14:24 **וַיִּמְלֵא אַחֲרַי** and he was loyal to me.

When followed by **יָד** 'hand' **מָלֵא** has a range of possible meanings. It may mean 'to give generously':

1 Chr 29:5 **לְמַלְאוֹת יָדוֹ הַיּוֹם לַיהוָה:** to give generously to the Lord today.

With reference to a bow, it might mean 'he took hold of' or 'he bent fully':

2 Kgs 9:24 **מָלֵא יָדוֹ בַקֶּשֶׁת** he drew his bow.

In a context of worship it may mean 'consecrate' or 'dedicate':

Ezek 43:26 (about an altar) **וַיִּמְלְאוּ יָדוֹ** thus they will consecrate it.

כִּיּוֹם 'as in the day, as at the time when ...' The normal Hebrew for 'in the day' is בַּיּוֹם, but after כִּי there is no need for בִּי to be used:

Job 29:2 כִּימֵי אֱלֹהִים יִשְׁמְרֵנִי : as in the days when God watched over me.

Notice also כְּדִבְרָם 'as in their pasture':

Isa 5:17 וְרָעוּ כִבְשִׁים כְּדִבְרָם and lambs will graze as in their own pasture.

כַּאֲשֶׁר 'as, according as, when ...'

We can usually use 'as' or 'when' when we are translating כַּאֲשֶׁר.

For example:

Gen 44:1 כַּאֲשֶׁר יוּכְלוּן שָׂאת as much as they are able to carry

Gen 18:33 כַּאֲשֶׁר כָּלָה לְדַבֵּר when he had finished speaking

But sometimes כַּאֲשֶׁר is used more idiomatically and we may use 'if':

Gen 43:14 כַּאֲשֶׁר שָׁכַלְתִּי שָׁכַלְתִּי : if I am bereaved, I am bereaved.

Esth 4:16 וְכַאֲשֶׁר אֶכְדָּתִי אֶכְדָּתִי : and if I perish, I perish.

25.8 זֶה this ...

זֶה is used idiomatically in various ways.

(a) With numbers or phrases indicating time, זֶה may give emphasis, perhaps expressing some emotion or frustration

Gen 31:38 זֶה עֶשְׂרִים שָׁנָה For twenty years
אֲנֹכִי עִמָּךְ I have been with you.

Num 14:22 וַיִּנְסֹוּ אֹתִי זֶה עֶשֶׂר פְּעָמִים and ten times over they have tried my patience!

(b) זֶה occurs often with words that introduce questions

מִי־זֶה who? מַה־זֶה what? how? לְמַה־זֶה why?

Neh 2:4 עַל־מַה־זֶה אַתָּה מְבַקֵּשׁ so what is it that you want?

Judg 18:24 וּמַה־זֶה תֹאמְרוּ אֵלַי so how can you say to me,
מַה־לָּךְ 'What is the matter with you?'

In questions the added **זֶה** gives some kind of emphasis. The context will often suggest what kind of emphasis or feeling is involved. For example, in Jeremiah 49:19 the emphasis conveyed by **מִי־זֶה** suggests that there is no shepherd who will be able to stand his ground against the Lord:

וּמִי־זֶה רֹעֵה אֲשֶׁר יַעֲמֹד לְפָנָי: and who is the shepherd who will stand his ground against me?

(c) **הֲזֵה** may also give emphasis to a statement. Note its use with **עַתָּה** ‘see!’ and **עַתָּה** ‘now’

1 Kgs 17:24 **עַתָּה זֶה יָדַעְתִּי** now I know for sure

כִּי אִישׁ אֱלֹהִים אַתָּה that you are a man of God

1 Kgs 19:5 **וַהֲגִתָּה־זֶה מִלְאָךְ נִגַּע בּוֹ** and suddenly an angel touched him.

(d) **זֶה** and the related words **זוֹ** and **זוֹ** may be used in poetry as ‘which’ (equivalent to **אֲשֶׁר**)

Ps 104:8 **אֶל־מְקוֹם זֶה יָסַדְתָּ לָהֶם:** to the place which you appointed for them.

Ps 132:12 **אִם־יִשְׁמְרוּ בְרִיתִי** if your sons keep my covenant
וְעֲדוֹתַי זֹו אֲלַמְדֵם and my commandments which I teach them.

Notes on Psalm 132:12

1. In this verse the Masoretic Text (MT) has **עֲדוֹתַי** We might read this as **עֲדוֹתַי** (singular) or as **עֲדוֹתַי** (plural). The Septuagint (LXX) has a plural in its translation, so I have read **עֲדוֹתַי** in this verse.
2. **עֲדוֹת**, when it occurs as a parallel to **בְּרִית**, refers to the basic ‘covenant-stipulations’ —the 10 Commandments. The sacred chest in which the tablets of the 10 Commandments were kept was called either **אָרוֹן הַבְּרִית** (Josh. 3:6) or **אָרוֹן־הָעֵדוּת** (Exod 25:22).

25.9 **שְׁפַת כְּנַעַן** —the language of Canaan

In Isaiah 19:18, Hebrew is referred to as ‘the language of Canaan’. With Egypt to the south-west and Syria, Assyria and Babylonia to the north and east, Canaan was a land through which important trade routes passed. It was a land of many peoples, tribes, languages and dialects. Over the centuries during which the biblical books were written the vocabulary and

idioms of Hebrew were enriched from many sources.

Our understanding of biblical Hebrew can be enriched by study of the literature and culture of surrounding countries. For example, Ugaritic poetry often sheds light on Hebrew poetic styles and usage of words. The culture and practices of Egyptians, Hittites, Assyrians and others may help us to understand points in the biblical text. As one small example, consider Genesis 41:13:

כַּאֲשֶׁר פָּתַר־לְנִי	As he (Joseph) interpreted to us
כִּן הָיָה	so it happened—
אֶתִּי הֵשִׁיב עַל כְּנִי	me he restored to my post
וְאֶתּוֹ תָּלָה:	and him he hanged (or, impaled)

At first sight it looks as if the cup-bearer is saying that Joseph restored him to his post. But once we know that in the Egyptian court, as in other ancient courts, it was not polite to address the ruler as ‘You’, we can understand that what the cup-bearer means by ‘he restored’ is ‘you restored’: ‘You restored me to my position, but you hanged him’. This could be expressed less directly in English as, ‘I was restored to my position but he was hanged’.

The more we can learn about the cultural background of biblical literature, the better we shall be able to understand it.

25.10 רִאֲהוּ־זֶה תְּרִשׁ הוּא —a note from the author

‘Look, this is new!’

For nearly fifteen years I have been working to produce a new way for people to learn biblical Hebrew, and to enjoy doing so. This has brought me many new experiences. It has warmed my heart to see people learning quickly, and to hear them say, ‘I never knew learning Hebrew could be so much fun’ (a student in Moscow), or, ‘This course has helped me to break through a great psychological barrier’ (a linguist in England).

But above all I have been learning to enjoy Hebrew myself. I have been moved by the forceful beauty of its poetry. I have come to appreciate that the writers of Hebrew prose took ‘a delight in the manifold exercise of literary craftsmanship’ (Robert Alter). I hope I have laid for myself a foundation on which I can go on building.

My growing knowledge of biblical Hebrew means that, when I go to a synagogue, I find myself at home with most of the language of the readings

and prayers. It has also been encouraging that some who have used these lessons have said, ‘Now I feel I really understand the prayers I have been joining in for so many years.’ There is something deeply satisfying in being able to join in prayers that have been hallowed by so many centuries of use—for example, to say the blessing for bread:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ Blessed are you, O Lord our God,
מֶלֶךְ הָעוֹלָם eternal king,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ: who brings forth bread from the earth.

Learning more Hebrew has helped me to understand why David Bivin has written, ‘the key to an understanding of the New Testament is a fluent knowledge of Hebrew.’ Besides a better general understanding, a grasp of Hebrew has solved some of the puzzles I found through reading English translations. What did it mean to say that Jesus ‘set his face to go to Jerusalem’? (Luke 9:51)—it meant ‘he headed for Jerusalem’ (see Gen 31:21, in 25.2 f, on p321.). What did it mean to say ‘You are blessed ... when people cast out your name as evil’? Deuteronomy 22: 14 provides the clue, for there the words וְהוֹצִיא עָלֶיהָ שֵׁם רָע (he causes to go out against her a bad name) mean ‘he slanders her’. ‘You are blessed ... when people slander you’ may not be a comfortable saying, but it is understandable (Luke 6:22).

So I have found many new and enriching things during my journey. I hope that as you have travelled through *Learn Biblical Hebrew* you will have been encouraged and enriched. Travel forward—and may the journey bring you blessing and joy.

The Hebrew Scriptures are sometimes called the Tanakh (תנ"ך). This word is made up from the first letters of Torah (ת) Nevi'im (נ) and Ketuvim (כ)—the Law, the Prophets and the Writings. We began in Lesson 1 with words from the Torah (ת):

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

In order to be תנ"כי we finish with a word from the Nevi'im (נ) and the Ketuvim (כ).

תנ"כי is a modern Hebrew word meaning ‘biblical’.

Isa 43:11

אֲנֹכִי אֲנֹכִי יְהוָה
וְאֵין מְבַלְעָדִי מוֹשִׁיעַ:

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם
שִׁבְּחוּהוּ כָּל־הָאֲמִיּוֹת׃
כִּי גָבַר עָלֵינוּ חַסְדּוֹ
וְאַמֶּת־יְהוָה לְעוֹלָם
הִלְלוּ־יָהּ׃

GLOSSARY OF GRAMMATICAL TERMS

In lessons 1–25 grammatical terms are explained as they are used. This glossary is for reference and revision after you have done the course and before you use other books and commentaries.

In Hebrew grammars and dictionaries there is a wide variety in the grammatical terms used and in their spelling. I have included some of the alternatives. In books influenced by modern Hebrew, *shewa* is usually written as *sheva* or *shva*, and by linguists *ševā*. As this is a book about biblical Hebrew, I have used *shewa*. After many of the grammatical terms I have given, in brackets, the most common abbreviations. Most words in *italics* appear as entries in the glossary.

ABSOLUTE The ordinary form of a noun is called the *absolute* form. דִּבְרִי 'word' is an absolute noun. דְּבַר 'word of' is a *construct* noun. See 7.1–3.

ACCENTS Accents are marks added to help reading and singing. They mark stressed syllables. Most of them are placed over or under the first consonant of the syllable. A stressed syllable is one that is given emphasis. Most words except *segholates* have the stress on the last syllable.

Some accents divide groups of words, marking pauses. For example:

◌ *Silluq* marks the last word of a verse: Gen 1:1 הָאָרֶץ

ˆ *Athnah* marks the major pause in a verse: Gen 1:1 אֱלֹהִים

˙ *Zaqeph Qaton* marks a minor pause: Gen 1:2 וְכֹהוּ

◌ˆ *Oleh Weyored* marks a major pause in poetry: Ps 1:1 רְשָׁעִים

Dividing accents are called *disjunctive* accents.

Accents that mark stress without indicating any pause are called *conjunctive* accents. For example:

◌ *Munah* Gen1:1 מִנָּח

◌ *Mereka* Gen 1:1 מֵרָעָה

When a word has two accents, the second marks the major stress — see *Metheg*.

ACTIVE (act) A verb is called *active* when the subject performs the action.

שָׁמַר 'he kept' is active.

מְבָרַךְ 'blessing' is an active *participle*

בְּרוּךְ 'blessed' is a *passive* participle

ADJECTIVE (adj) A word that can qualify or describe a *noun*. טוב 'good' is a *masculine* adjective. טובה 'good' is a *feminine* adjective (see *Gender*). Adjectives can function as nouns: טוב 'prosperity', הטוב 'the good man', טובות 'good things'.

ADVERB (adv) A word that indicates place, time, amount, or the way something is done. For example: פה here, שם there, איפה where? (note: איפה where are you?), יחדיו together, יומם by day, הנהם in vain, פתאום suddenly.

AGREEMENT (or CONCORD) The sharing of common markers (e.g. for singular, plural or gender) when words are linked together.

In דְּבָרִים טוֹבִים 'good words' both דְּבָר and טוב are masculine plural. In אִמְרַתְּהָ אִשָּׁה 'the woman spoke' אִשָּׁה is a feminine singular noun, אִמְרַתְּהָ is a 3rd person singular feminine form of the verb.

ALPHABET The letters in their normal order—see 2.1. In an alphabetic or acrostic poem verses begin with the letters in alphabetic order: Prov 31:10 begins אִשְׁת־ , verse 11 begins בְּטַח , and verse 31 תְּגַו־ . A full acrostic poem uses all 22 letters (שׁ and שׂ count as one letter as they have the same unpointed form: ש).

APOCOPATION The shortening of a verbal form. Compare יִהְיֶה 'he will be' and יְהִי 'let him be'. In יְהִי the final ה of the stem הִיּה is not used: יְהִי is an apocopated form.

ASSIMILATION The absorbing of one letter into another. Note יִתֵּן 'he will give'—the first נ of the stem נִתֵּן has been drawn into the ת which has become תּ by assimilation of the נ .

ATNAḤ, ATHNAḤ The *accent* marking the last word of the major division of a verse in prose. A word with *Atnaḥ* is in *pause* and must have a long vowel in its accented syllable. Compare אֶרֶץ and אֲרֶץ.

BEGAD KEFAT CONSONANTS A way of referring to the six consonants that can have a *dagesh lene*: ב ג ד כ פ ת

In pronouncing ב בּ גּ דּ כּ פּ and תּ the flow of breath must be stopped for a brief moment and released. They are called stops.

With בּ גּ דּ כּ פּ and תּ the breath flows on with soft friction. They are called spirants or fricatives.

BINYAN בְּנִין Qal, Niphal, Piel, Hiphil and Hithpael with their *passive* and

variant forms may be called **בְּנֵינִים** ‘buildings’.

CLITIC A word that attaches to another word. Note for example וְ ‘and’ attached to the following word הוּא ‘he’: וְהוּא ‘and he’.

COHORTATIVE (cohort.) A first person singular (I) or first person plural (we) of an *imperfective* (PC) verb used to express desire, self-exhortation or determination. The cohortative is usually marked by an added הָ־. Compare נִשְׁמֵר ‘we will keep’ and נִשְׁמְרָה ‘let us keep’. See 10.8.

COLLECTIVE NOUNS Nouns which are singular in form but can refer to a group: for example צֹאן ‘flock’, עוֹף ‘birds’ and אִישׁ in contexts where it means ‘men’. Note Genesis 14:21 תֵּן־לִי הַנֶּפֶשׁ ‘Give me the people!’

CONJUGATION To conjugate a verb is to give an ordered list of all its possible forms. When verbs, for example קָטַל and שָׁמַר, share the same pattern of forms they may be said to belong to the same conjugation.

Forms of the verb like קָטַלְתִּי ‘I killed’, where the person is indicated by the suffixed תִּי, may be said to belong to the Suffix Conjugation (SC)—see *Perfective*.

Forms of the verb like אֶקְטַל ‘I will kill’, where the person is indicated by the prefixed אֶ, may be said to belong to the Prefix Conjugation (PC)—see *Imperfective*.

CONJUNCTION (conj.) A connecting word. The commonest conjunction is וְ ‘and, but, so, then’. See 3.4. Note also: גַּם ‘also’, ... גַּם ... גַּם ‘both ... and’ ..., אוֹ ‘or’, אֲוֵלָם ‘but’, אִם ‘if’, לוֹ ‘if’, לֹא־לֹא ‘if not’, הֵן ‘if, whether’, אַחֲרַי אֲשֶׁר ‘after.’

The particle כִּי functions as a conjunction. There is no single English equivalent. To translate כִּי we must in each case study what it is connecting. We may use translations like ‘that, for, when, but, surely...’, making our choice according to the context. In some passages it is difficult to be sure which is the best choice.

On the borderline between conjunctions and adverbs, note:

אָז then, therefore, כֵּן thus, so, לָכֵן therefore, nevertheless.

CONSONANTS The 22 letters of the Hebrew alphabet were all originally consonants. It was only later that ה, ו, and י were used to indicate *vowels*.

CONSTRUCT (cstr) In a construct relationship two or more nouns are closely linked. See 7.1–3. The last noun is always in the *absolute* state. When nouns are joined in a construct relationship only the final noun may have a major accent.

DAGESH A dot in a letter (1.8):

- (a) *Dagesh lene* — the dot that can be placed in ב , ג , ד , כ , פ and ת to mark them as stops, not spirants (see *Begad Kefat*). Note the *dagesh lene* in the ב of מִדְּבָר 'wilderness, pasture land'.
- (b) *Dagesh forte* — the dot that can be placed in a letter that follows a vowel to mark it as strengthened or doubled. Note the *dagesh forte* in the מ of הַמִּדְּבָר the wilderness.
Dagesh forte may also be found giving emphasis to letters that are not doubled, especially after a *maqeph*:
 תֵּן-לִי 'Give me!', זֶה-שְׁמוֹ 'this is his name'. This may be called a conjunctive *dagesh forte*.

DECLENSION A set of nouns that follows a similar pattern. To decline a noun is to give its *absolute* and *construct* forms in the singular and plural and illustration of the use of pronoun suffixes:

עַם/עַמִּים people עַם people of עַמִּי my people עַמְּךָ your people
 /עַמִּים/ עַמִּים peoples עַמִּי peoples of עַמִּי my peoples עַמְּכֶם your peoples
 עַמְּמֵיךָ

DEFINITE ARTICLE See 5.4.3 and 3.9. A *noun* with a prefixed הַ may be called a definite noun: הַדָּבָר 'the word'. Construct nouns before definite nouns are themselves definite (בֵּית הַמֶּלֶךְ the house of the king) as are nouns with a suffix (עַבְדִּי my servant). A noun without הַ— may be called an indefinite noun: דָּבָר 'a word'.

FEMININE (f, fem) See *Gender*, and 3.10, 5.1–4, 7.4, 7.9. The feminine plural of a noun may sometimes function as a singular:

Prov 9:1 חָכְמוֹת בְּנִתָּהּ בִּיתָהּ Wisdom has built her house.

The feminine plural of an adjective may function as a noun: רָעוֹת 'evil things, disasters'. The feminine singular may also function as a noun: הָרָעָה 'evil, wickedness, distress'.

GENDER — MASCULINE (m), FEMININE (f) and COMMON (c) Gender is a way of grouping words. See 5.4 and *Agreement*. Hebrew nouns are either masculine or feminine. A few are found sometimes with masculine and sometimes with feminine adjectives—for example, דֶּרֶךְ ‘way’ and יָד ‘hand, arm’.

For gender in pronouns, see 3.10 and 4.8. For gender in *verbs*, see 4.8 and 7.12.2

GUTTURAL LETTERS א , ה , ח , ע are guttural letters—they are pronounced in the very back of the throat. They are not found with *dagesh* or an ordinary vocal *shewa*.

When they have a vocal *shewa* it is a *hateph shewa*: note the אֶ in אֶלֶּהִים and the silent *shewa* in לֶחֶמִי my food.

HATEPH VOWELS When the short vowels— a , e and o occur in a shorter form with a vocal *shewa* ֶ ֵ and ֹ they are called *hateph vowels* or *hateph shewa*.

HĒ DIRECTIVE An ה־ ending which indicates movement to a place: שָׁמָּה to there, תַּרְשִׁישָׁה to Tarshish. Note that תַּרְשִׁישׁ by itself after a verb of movement can mean ‘to Tarshish’:

Jon 1:3 בָּאָה תַּרְשִׁישׁ about to go to Tarshish.

HENDIADYS (a word meaning ‘one by means of two’) Hebrew often uses two nouns linked by וְ where in English we would use a noun and an adjective: in Job 4:16

: דִּמְמָה וְקוֹל אֲשַׁמְעֶ׃ ‘I heard a whisper and a voice’ means ‘I heard a whispering voice.’

HIPHIL (Hi) See lesson 16 and pages 157–159.

HITHPAEL (Hith, Hithp) See lesson 17 and pages 157–159.

HOLLOW VERB A verb with two consonants in its *stem*. In dictionaries such verbs are given in their Qal infinitive construct forms, e.g. קוּם to rise, שָׁם to put.

Hollow verbs with וּ as the vowel in the infinitive may be called ‘Ayin Waw (Vav) verbs, and those with יּ as the vowel ‘Ayin Yod. See *Verbs—classification*.

HOPHAL (Ho, Hoph) The passive form of a Hiphil verb.

Compare: Hiphil הוֹרִיד he took down, he brought down
Hophal הוּרַד he had been taken down

IMPERATIVE (imp, impv) Verbal forms used for commands and requests.
See 7.12.2 and lesson 10.

IMPERFECTIVE, IMPERFECT (impf) Ways to refer to a set of verbal forms like those given in 14.3 from **יִשְׁמֹר** to **נִשְׁמֹר** in which the indicator of the person is prefixed to the stem.

Because the personal indicators (ה' he, they; את you, she, they; אני I, אנחנו we) are prefixed to the stem, the imperfective is often called the Prefix Conjugation (PC). Because grammar books often illustrate it with **יִקְטֹל** (he will kill, he kills...) it is also sometimes called *yiqtol*. Because imperfective forms often refer to future action or state, dictionaries may call them Future (fut). Because 'im-' is a negative, imperfective may be called non-perfective.

INFINITIVE (inf) Forms of the verb for which we usually need 'to...' when we translate into English. In Hebrew verbs there are two infinitive forms

infinitive construct:	e.g. שָׁמֹר to keep	קוּם to get up
infinitive absolute:	e.g. שְׁמֹר to keep	קוּם to get up

See lesson 12.

INFLECTION A change in, or an addition, to a word to indicate a change of *number, gender, or person*. Hebrew is an inflected language. Nouns have endings **ים**— and **ות**— to indicate plural. Verbs have endings like **תי**— and **תם**— to indicate the person.

INTRANSITIVE VERB A verb which cannot have a direct object is called *intransitive*. Compare:

- (a) **בָּא** he came—**בָּא** is intransitive;
- (b) **הֵבִיא** he brought—**הֵבִיא** is transitive, it can have an object:
Dn. 1:2 **וְאֵת־הַכֵּלִים הֵבִיא** and he brought the vessels.

JUSSIVE (juss) A form of the *imperative* with a prefixed ה' (he, they) or את (you). Compare:

impv		juss	
תֵּן	Give!	יִתֵּן	he must give, let him give
תִּנּוּ	Give!	יִתְּנוּ	let them give
תֵּן	Give!	אַל־תִּתֵּן	Do not give!

Except in the Hiphil, Jussive forms are the same as *Imperfective* (PC) forms and only the context will show what they are. Compare:

Qal: זָכַר he will remember זָכֹר Remember! יִזְכֹּר let him remember
 Hiph: יִזְכִּיר he will remind הִזְכִּיר Remind! יִזְכֵּר let him remind.

See 10.6, 10.9–10.

KETHIV, KETIB (K) and QERE, KERI (Q) When the Masoretes worked on the texts to put in vowel points and accents, they did not alter the text they received. Where they considered something else should be read, other than the word as written, they indicated what should be read by how they pointed the text. For example, in the Pentateuch הוּא and נַעֵר are common gender. Where הוּא means ‘he’ they pointed it normally, as הוּא, but where הוּא means ‘she’ they pointed it as הוּאָ to show that the reader should read הִיא. Similarly when נַעֵר means ‘girl’ they point it as נַעֵרָ: the *Kethiv* (what is written) is נַעֵר, the *Qere* (what is to be read) is נַעֵרָ. When a word like הַדְּוּהָ is always to be read as אֲדָנִי it may be called a perpetual *Qere* or *Qere perpetuum*.

MAPPIQ The dot that marks a final ה as being pronounced. In מַלְכָּה ‘queen’ the final ה is silent. In מַלְכָּהּ ‘her king’ the final ה is sounded. Some scholars, however, do not think that ה was pronounced. They think that *mappiq* helps to indicate only the meaning of a word, not its sound.

MAQQEPH, MAQQEF The hyphen that joins two words: כָּל-אִישׁ ‘every man’. The word before a *maqquph* is not stressed and so has no *accent*. If it naturally has a long vowel, the vowel may be shortened before the *maqquph*. Compare כָּל and כָּל- in:

Gen 39:3 וְכָל אֲשֶׁר-הוּא עֹשֶׂה and all that he was doing,

Gen 39:5 וְעַל כָּל-אֲשֶׁר יֵשׁ-לּוֹ and over all that he had.

MASCULINE (m, masc) See GENDER and 3.10, 5.1–4, 7.4, 7.9.

Masculine nouns which refer to people may function as common nouns:

עַמִּי ‘my people’

בְּנֵי יִשְׂרָאֵל ‘the descendants of Israel, the people of Israel’.

Masculine adjectives may function as nouns:

- Deut 23:17 בַּטּוֹב לוֹ in the place that seems good to him
Prov 2:20 בְּדֶרֶךְ טוֹבִים in the way of good men
Ps 107:9 מִלֵּא-טוֹב: he fills with good things

METHEG, METEG A vertical stroke, usually to the left of a vowel point, as a secondary accent. It marks a lesser stress on:

- (1) long vowels that are two or more *syllables* before the main accented syllable: Prov 23:31 : בְּמִישְׁרַיִם (metheg under מ);
- (2) long vowels that are followed by *maqeph*:
Prov 23:31 כִּי־יִתֵּן 'when it gives';
- (3) long vowels written as if they were short vowels:
יִירָאוּ or יִרְאוּ 'they will be afraid';
- (4) full vowels that are followed by consonants with half-vowels (*hateph* vowels):

- Gen 35:3 וְאֶעֱשֶׂה and let me make
Gen 2:24 יֵעָזֵב he will leave.

A *metheg* can be helpful in distinguishing similar words, compare:

אֹכְלָה <i>okhlā</i>	food	אָכְלָה <i>ākhālā</i>	she ate,
חֹכְמָה <i>hokhmā</i>	wisdom	חָכְמָה <i>hākhāmā</i>	she was wise.

The *metheg* in אֹכְלָה shows that אָ is a long vowel, and that כ has a vocal *shewa*—see point (1) above.

NIPHAL (Ni, Niph) See lesson 14 and pages 157–159.

NOUN A word that indicates a person, a thing or a concept.

אִשָּׁה 'woman', עֵץ 'tree', and טוֹב 'goodness, beauty' are nouns.
Names, e.g. מִיכָאֵל and רְאוּבֵן are called proper nouns (pr.n.).
Adjectives and Participles can function as nouns:

- Prov 17:13 תַּחַת טוֹבָה in the place of good
Ps 121:4 שׁוֹמֵר יִשְׂרָאֵל the protector of Israel.

See also *absolute, construct, gender and number*.

NUMBER A word used for the contrast between words that refer to one person or thing and those that refer to more than one.

A Hebrew *noun* may be singular (s), dual (du) or plural (p):

יָד (s) hand, יָדַיִם (du) hands, יָדוֹת (p) times, directions.

Some singular nouns have a *collective* meaning, for example: עוֹף birds.

Some *plural* nouns may have a singular meaning, for example:

אֱלֹהִים 'God', אָדֹנָינוּ 'our master' (eg. 1 Sam 25:14)

Dual nouns like יָדַיִם may function as a dual 'two hands' or as a plural 'hands'. For common dual words see 11.4.

A verbal form that refers to one person may be called singular:

עָשָׂה 'he did' is 3rd person singular

עָשׂוּ 'they did' is 3rd person plural

PARSING Describing the grammatical elements of a word.

To parse a noun is to give its *gender*, *number* and *type*:

דָּבָר masculine singular construct (m s cstr) of דָּבַר word.

To parse a verbal form is to give its *binyan*; whether it is perfective or imperfective / SC, PC, or waPC, etc., or whether it is imperative, infinitive or participle; and where relevant its person, number and gender, and a description of anything added to it:

נָתַתָּה	she gave...	Qal perf (SC) 3f s of נָתַן
שָׁלַחְתִּי	I sent	Qal perf (SC) 1 s of שָׁלַח
שָׁלַחְתָּנִי	you sent me away	Piel perf 2m s of שָׁלַח + suffix 1 s
שְׁלַח־נִי	Send me away!	Piel impv 2m.c p of שָׁלַח + suff 1 s.
בָּאָה	she came	Qal perf 3f s of בָּוא
בָּאָה	coming	Qal pt act f s of בָּוא (m בָּא coming)
שָׁמַר	to keep	Qal infin cstr of שָׁמַר

PARTICIPLE (pt, ptc) A verbal form which can function like a verb, a noun or an adjective. For example:

Job 1:16 עוֹד יֵה מְדַבֵּר this man was still speaking

1 Kgs 5:15 אֱהָב הָיָה חִירָם Hiram was a friend

Prov 8:10 : מִחֲרוֹץ נִבְחָר : rather than precious gold

See lessons 13, 14.5b, 15.4, 16.2d, 17.2, 20.3 (8) and 22.5.

PARTICLE (ptc) A short word with no possible variation of form; for example אֵין 'there isn't', הִנֵּה 'behold' (to attract or direct attention) and exclamations like אוֹי 'Oh!' (expressing despair) and הֵאָחָה 'Aha!' (expressing satisfaction).

Most *conjunctions* are also particles; for example וְ 'also', אוֹ 'or'.

PASSIVE (pass) A verbal form is called passive when the subject is affected by an action done by someone or something else. Passive is the opposite of *active*. Compare:

(a) נִכְתַּב הַסֵּפֶר the document was written

(b) כָּתַב אֶת־הַסֵּפֶר he wrote the document.

In (a) the Niphal נִכְתַּב has a passive sense.

In (b) the Qal כָּתַב has an active sense.

Transitive Qal verbs may have active and passive participles:

בָּחַר he chose בּוֹחֵר choosing בְּחוּר chosen,

הָרַג he killed, הַרְגִים (people) slaying הֲרוּגִים (people) slain.
he slew

PATAḤ and **FURTIVE PATAḤ**. The short vowel 'a' in עַל 'on' is called *pataḥ*. The shorter 'a' vowel pronounced before the ה in רוּחַ 'wind, spirit' is called a *furtive pataḥ*. It may stand under a final הַ הֵ or עֵ

PAUSE, PAUSAL FORMS and **IN PAUSE** (i.p.). A word is said to be in pause when it has a major disjunctive *accent* like *Silluq* or *athnaḥ*. Short vowels may be lengthened in pause or the vowel pattern slightly changed. Compare:

Normal form

לָקְחָהּ she took

כִּבְדָּהּ it was heavy

מִלְכָּךָ your king

Pausal form

לָקְחָהּ

כִּבְדָּהּ

מִלְכָּךָ See also 10.11, page 127.

PERFECTIVE, PERFECT (pf, perf) Ways to refer to a set of verbal forms like those given in 14.3 from שָׁמְרָנוּ to שָׁמַר in which the indicator of the person is a *suffix* added at the end of the *stem* (p96). Because the personal indicator is suffixed, the Perfective is often called the Suffix Conjugation or SC. Because grammar books often illustrate it with קָטַל these forms may also be called *qātal*. When the perfective functions as a simple past tense it is sometimes called the preterite (pret.).

PERSON (pers) a way to refer to the element of a verb which indicates the person who is involved. See 4.8. In European languages, verb tables were set out in the order (a) Singular: (1) I, (2) you, (3) he, she; (b) Plural: (1) we, (2) you, (3) they. So 'I' and 'we' are 1st person (1 pers), 'you' is 2nd person, and 'he', 'she', 'it', 'they' are 3rd person. See *parsing*.

PIEL (Pi) See lesson 15 and pages 175–181.

PLURAL (pl or p) The grammatical forms of nouns, adjectives and pronouns that usually indicate more than one: דְּבָרִים 'words', טוֹבוֹת 'good things', אֲנַחְנוּ 'we', אֵלֶּה 'these'. Some plural forms must be translated as singular: חַיִּים 'life', and usually אֱלֹהִים 'God'. Note in Proverbs 9:10 קֹדֶשִׁים 'the Holy One'.

In the description of verbs, plural refers to forms that indicate more than one person, for example נִשְׁלַח 'we will send', לָכוּ 'Go!'.

PREDICATE and PREDICATIVE A predicate is an element in a sentence that gives information about the subject. In these sentences אָנֹכִי 'I' is the subject, the rest of each sentence is the predicate:

(a) לֹא נָבִיא אָנֹכִי I am not a prophet

(b) טוֹב אָנֹכִי I am good

(c) אָנֹכִי בְּבַיִת I am in the house.

In (a) the predicate is a noun phrase—לֹא נָבִיא 'not a prophet'.

In (b) the predicate is an adjective—טוֹב 'good'. In this sentence טוֹב may be called a predicative adjective.

In (c) the predicate is a prepositional phrase—בְּבַיִת 'in the house'.

PREFIX A small group of letters or a single letter added before the stem of the word. For example, adding the prefix **ת** 'she' to the stem **קטל** 'kill' gives the word **תִּקְטַל** 'she will kill'. The *imperfective* form of the verb is often called the Prefix Conjugation or PC. A PC form like **יָקוּם** 'he will rise' is distinguished from a narrative form like **וַיָּקָם** by calling **יָקָם** a waPC. Such waPC forms probably came from an earlier past simple tense.

For Prefix Conjugation (PC) see *Imperfective*.

PREPOSITION (prep) A word that comes before or is prefixed to a noun, pronoun or phrase, often to indicate time, place or direction. For example, **עַל-הַשֻּׁלְחָן** 'on the table', **לָהֶם** 'to them', **אַחֲרֵי הַדְּבָרִים הָאֵלֶּה** 'after these things'. Prepositions like **ל** 'to', **ב** 'in, with', and **כ** 'like' which are always prefixed to words are called inseparable prepositions; but in poetry the longer forms **לָמוּ** **בָמוּ** and **כָמוּ** may be found as separate words. See 8.1 and lesson 24.

PRONOUN (pron) A word that may function in place of a noun.

For personal pronouns like **אֲנִי** 'I' and **הִיא** 'she', see 4.8 and 9.5 and pages 368–369.

For suffixed personal pronouns, see 7.4, 7.8–9, and pages 366–367

For interrogative pronouns like **מִי** 'who?' and **מָה** 'what?' see 9.7.

For demonstrative pronouns like **זֶה** 'this' and **הַהֵם** 'those', see 3.5 and 7.10.

PUAL (Pu) The passive form of a Piel verb. See 15.4.

QAL The simplest form of a Hebrew verb. See pages 157–159, 163–164.

ROOT, ROOT LETTERS The verb **שָׁמַר** has a three letter, or tri-literal *stem* **שָׁמַר**. The letters **ש**, **מ** and **ר** may be called its root letters or radicals. **ש** is its first radical, **מ** the second radical and **ר** the third radical. The root is simply the combination of these three letters. It is not some other word from which **שָׁמַר** was derived.

Root is often used with the same meaning as stem. Some writers use Verb root for the forms given in dictionary entries; for example, **שָׁמַר** 'he kept' and **קוּם** 'to rise'.

SEGHOLATE NOUNS, SEGOLATES Segholate *nouns* are two-syllable nouns, usually with *seghol* (ֿ) as the vowel in the second syllable. For example: מֶלֶךְ king, אֶרֶץ land, בֹּקֶר morning, זֶרַע seed, נֶעֱר boy, youth, רֵחַב breadth.

These nouns began life as one-syllable words. They are stressed and accented on the first syllable: מֶלֶךְ or in pause מֶלֶךְ. The noun מֶלֶךְ was, at an earlier stage in the Hebrew language מֶלֶךְ — a one-syllable word (monosyllable). The original *pataḥ* is kept in construct forms that have a suffix: מֶלֶכִי 'my king'. Compare אֶרֶץ 'land' אֶרְצִי 'my land', רֵחַב 'breadth, width' רֵחְבּוֹ (roḥbō) 'its breadth'.

SHEWA, SHEVA, SHVA A name for the two vertical dots that may be placed under a consonant, for example לְ

A silent *shewa* indicates the closing of a syllable:

אֶכְלָה (okh-lā) food. See 1.10 (iii).

A vocal *shewa* indicates a brief vowel sound: אֶכְלָה (ā-khē-lā) 'she ate' (Note the *Metheg*). When a *shewa* occurs after a long vowel, it is a vocal *shewa*. So יֶלְכוּ is yē-lē-khū, not yēl-khū. When a *shewa* occurs under a letter that is then repeated, it is a vocal *shewa*. So הֶלְלוּ is ha-lē-lū, not hal-lū.

SOPH PASSUQ, SOF PASSUQ The sign : that indicates the end of a verse.

Soph Passuq is not the same as a full stop (or period), as occasionally a verse ending occurs in the middle of a sentence.

STATIVE VERB A verb that refers to the state or quality of its subject. For example:

כָּבֵד it was heavy, זָקֵן he was old, יָכַל he was able (to).

STEM

- (1) The consonants in their fixed order which form the basic structure of Hebrew words and to which *prefixes* and *suffixes* can be added. מֶלֶךְ is the common stem of מֶלֶךְ 'he reigned', הִמְלִיךְ 'he made king', מֶלֶךְ 'king' and מֶלֶכִי 'my king'.
- (2) Books that use the word root for what we have called the stem may use stem as equivalent to *binyan*. So they call Qal, Piel, Hiphil and Hithpael different stems of the verb.

SUFFIX A small group of letters or a single letter added after the stem of a word: For example, the plural suffix ם־ in דְּבָרִים 'words', and the

1st person singular **שָׁמַרְתִּי** — in **שָׁמַרְתִּי** 'I kept'. For Suffix Conjugation (SC) see *Perfective*.

SYLLABLE — **CLOSED** and **OPEN** A syllable is part of a word — a unit of pronunciation. In biblical Hebrew almost every syllable begins with a consonant. In **מֶלֶךְ** 'king' there are two syllables **מֶ** and **לֶךְ**, and in **מַמְלָכָה** 'kingdom' there are three.

If the first letter of a word has a *shewa*, it does not count as a syllable: **כְּלִי** 'implement' is considered to be a one-syllable word (a monosyllable). **הַכְּלִי** 'the implement' is a three-syllable word: *hak-kē-lī*.

A syllable ending with a vowel or a silent **א** or **ה** is called an open syllable:

In **מֶלֶךְ** **מֶ** is an open syllable.

In **מַמְלָכָה** **לָ** and **כָּה** are open syllables.

A syllable ending with a consonant is called a closed syllable:

In **מֶלֶךְ** **לֶךְ** is a closed syllable. In **מַמְלָכָה** **מַמְ** is a closed syllable.

In **מַלְכָּה** 'queen' **כָּה** is an open syllable.

In **מַלְכָּהּ** 'her queen' **כָּהּ** is a closed syllable (note the *mappiq*).

In most words:

Unaccented closed syllables have short vowels:

note **מֶדֶר** in **מִדְבָּר** 'wilderness'.

Unaccented open syllables have long vowels:

note **דֶּרֶךְ** in **דֶּבָר** 'word'.

Accented closed syllables have long vowels:

note **בָּרֶךְ** in **דֶּבָר** 'word'.

Accented open syllables have short vowels: note **דֶּרֶךְ** in **דֶּלֶת** door.

See also **VOWELS** (ii) and (iii).

TONE SYLLABLE The syllable that carries the accent or the main accent. The syllable before the accented syllable may be called 'pretonic' and the syllable before the pretonic 'propretonic'.

TRANSITIVE VERB A verb which may have a direct object.

Compare **גָּדַל** he brought up — transitive (Piel)

and **גָּדַל** he grew up — intransitive (Qal) in:

Hos 9:12 **יְגַדְלוּ אֶת־בְּנֵיהֶם** they bring up their children

2 Chr 10:8 **יְגַדְלוּ אִתּוֹ** they grew up with him.

VERBS — CLASSIFICATION (see also Verbs — strong and weak).

Hebrew verbs are often grouped by reference to the letters of the stem.

The basis of a common method comes from the letters פ, ע and ל which form the stem of פָּעַל 'he made'. The first letter of any verb stem is called the פ (Pe) letter.

The second is called the ע ('Ayin) letter, and the third the ל (Lamed) letter.

So a verb like יָדַע he knew is called Pe-yodh or פִּי . A verb with a stem beginning with a guttural ה, ח, or ע is Pe-Guttural, and one beginning with א Pe-Aleph or פֿ א . A verb like בָּחַר 'he chose' is called 'Ayin-Guttural. A verb like מָצָא 'he found' is called Lamed-Aleph.

A verb, like קָם 'he rose', with two stem letters is classified, from קוּם 'to rise', as 'Ayin-vav, and שָׁם 'to put' as 'Ayin-yodh.

A verb like סָבַב 'he surrounded, he turned...' which has a basic two-letter stem סב, with the second letter repeated in some forms, may be called a Double 'Ayin verb.

An alternative system numbers the stem letters I, II and III (1, 2, 3). So יָדַע is a I-Yod verb, נָפַל a I-Nun verb, קוּם is II-Waw, הִגִּיל is III-ה . Verbs like סָבַב are called Geminate verbs — so אָרַר 'he cursed' is a geminate verb (II-2).

VERBS — STRONG and WEAK

As we saw on pages 103–106, letters like י, ה and ג are weak and may disappear or be absorbed in some verbal forms.

Verbs that have a stem made up of 3 strong consonants may be called strong verbs.

The strong consonants are: ש ש ק צ פ ס מ ל כ ט ח ז ד ג ב and ת

ג is strong when it is the middle letter of the stem,

ך is strong when it is the final letter.

So בָּטַח 'he trusted', שָׁלַח 'he sent' and דִּבֶּר 'he spoke' are strong verbs.

The weak consonants are א ה ו י and ע

ג is weak when it is the first or third letter of the stem,

ך is weak when it is the first or middle letter of the stem.

So הִלָּךְ 'he went', יָנַק 'he sucked', and בָּכָה 'he wept' are weak verbs.

A verb with two weak letters in the stem may be called doubly weak.

So יָדַע 'he knew', עָשָׂה 'he did', and נָתַן 'he gave' are doubly weak.

Some doubly weak verbs have particularly interesting waPC forms, for example the stems נָטָה and נָכַח give us:

נָטָה 'he stretched out' and וַיִּט 'and he stretched out'
 הִכָּה 'he beat' (Hiphil) and וַיִּךְ 'and he beat'

In the waPC forms וַיִּט and וַיִּךְ only the strong ט and כ of the stems remain.

VOWELS (i) A BRIEF HISTORY

(a) When Hebrew was first written only the consonants were used. So קם could represent קם 'he rose', קמו 'they rose', and קומי or קומי 'Get up'. They could be distinguished only from the context.

(b) During the period of the monarchy הַ וַ and וַ were used to indicate final long vowels. So קמו would be different from קומי

(c) At a later period these letters were introduced also in the middle of words. Then קם and קום could be distinguished. These letters are called traditionally 'Mothers of reading'. In grammar books the Latin translation 'Matres lectionis' is used — and 'Mater lectionis' or simply 'mater' when only one is mentioned.

(d) Between 500 and 1000 CE the Masoretes introduced vowel signs (points). Words in printed Hebrew scriptures may occur with the mater and the vowel point or sometimes only with the vowel point, for example יבוא 'he will come' or יבא.

VOWELS (ii) NAMES OF VOWEL SIGNS

Vowel	Short			Long			
	Sound	Sign	Name	Example	Sign	Name	Example
a	-	-	<i>pataḥ</i>	בַּת	ֿ	<i>gamets</i>	אֵב
e	˘	˘	<i>seghol</i>	בֶּן	˘˘	<i>tsere</i>	בֵּן
i	˙	˙	<i>hireq</i>	בִּן	˙˙	long <i>hireq</i>	שִׁים
o	ֿ	ֿ	<i>gamets</i> <i>ḥatuph</i>	בָּל־	וּ or ֿ	<i>ḥolem</i>	לוּ, ראשׁ
u	ֿ˘	ֿ˘	<i>qibbutz</i>	בָּלְנוּ	וּ	<i>shureq</i>	קוּם

These vowels are called full vowels. See also *ḥateph* vowels.

VOWELS (iii) VOWEL SHORTENING and VOWEL REDUCTION

In a set of words like דְּבָרַי, דְּבַר, דְּבָרִים and דְּבָרִי we can see a variation in the vowel pattern.

דְּבָרַי has two syllables דְּ and בָּרַי . Each has a long vowel—*qamets*. In דְּבַר 'word of' the *qamets* of the second syllable בָּר has been shortened: בָּר → בַּר

In the first syllable the *qamets* of דְּ has been reduced to vocal *shewa*: דְּ → דֶּ

- (a) Vowel shortening: when a long vowel is changed to a short vowel.

Some long vowels, for example יִ and יֵ, are never shortened. They are unchangeably long. *Qamets* and *tseré* are often shortened and וֹ and וֵ are sometimes shortened. Vowel shortening is related to where the accent or stress is, and to whether a syllable is open or closed. (In the examples below accented syllables are marked by *zaqeph qaton* or *athnah*).

- (i) A long vowel in a closed accented syllable becomes a short vowel if the syllable loses its accent.

Compare חֵץ 'arrow' and חָצִים 'arrows', and note כָּל in כָּל-יָדְכֶם 'the hand of everyone' and כָּל-הָאָרֶץ 'the whole land'.

- (ii) Vowel shortening is found in many construct nouns (see 7.2). When an absolute noun has a long *qamets* or *tseré* in its final syllable, the construct usually has a short syllable:

זָקֵן	old man	זָקֵן	old man of	כּוֹכֵב	star	כּוֹכֵב	star of
יָד	hand	יָד	hand of	בְּרָכָה	blessing	בְּרָכָה	blessing of

By contrast, in a closed syllable יִ, יֵ, וֹ and וֵ are unchangeably long:

יוֹם	day	יוֹם	day of	אִישׁ	man	אִישׁ	man of
------	-----	------	--------	-------	-----	-------	--------

- (b) Vowel reduction: when a vowel is changed to a vocal *shewa*.

Compare דְּבָרַי 'word' and דְּבָרַיִם 'words'. In דְּבָרַי the long *qamets* of the open syllable דְּ is immediately before the accented syllable בָּרַי. In דְּבָרַיִם the accented syllable is רַיִם. The *qamets* under דְּ has been reduced to a vocal *shewa*: דְּ → דֶּ

Compare סִפְרֵי and סִפְרָיִם. When *qamets* and *tseré* become the vowels of the second syllable before the accent, they are reduced to a vocal *shewa*.

When the first syllable of a noun is a closed syllable, its vowel is not reduced.

Note the closed first syllable מִשְׁפָּט of מִשְׁפָּט 'judgment, law' and compare its absolute and construct forms with those of דְּבַר. With דְּבַר compare: מִשְׁפָּט 'judgment, law'

דְּבַר דְּבַר word of דְּבָרִים words דְּבָרֵי words of
מִשְׁפָּט מִשְׁפָּט judgment of מִשְׁפָּטִים judgments מִשְׁפָּטֵי judgments of

In these verbal forms compare the vowel patterns in:

שָׁמַר he protected שָׁמְרָה she protected שָׁמַרְתֶּם you protected
יִשְׁמַר he will protect יִשְׁמְרֵנִי he will protect me אָכַלְתֶּם you ate

When a *suffix* moves the accented syllable, the nearest vowel in an open syllable becomes a vocal *shewa*. So, in the verbal forms above,

שָׁמַר does not produce שָׁמְרָה as מ is an open syllable and reduces to ׀
אָכַל does not produce אָכַלְתֶּם as א is an open syllable and reduces to אַ
יִשְׁמַר does not produce יִשְׁמְרֵנִי as מ is an open syllable and reduces to ׀

WAW, VAV The letter ו , pronounced 'w' in biblical Hebrew and 'v' in modern Hebrew.

WAW CONJUNCTIVE When ׀ is used to link words and phrases, as in Gen 1:1 אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ , it may be called waw (or vav) conjunctive.

Note these variations of pointing:

Before כ מ פ and most consonants with silent *shewa*: ׀

Before ׀ (the ׀ loses its *shewa*): ׀

Before monosyllables and accented syllables: ׀

Before *hateph* vowels: ׀א (a), ׀א (e), and ׀א (o),

but note וַיְהִי and וַאֲלֵהֶם

WAW CONSECUTIVE When ׀ is found with verbs that carry on a narrative (waPC), as in וַיֵּלֶךְ 'and he went' and וַאֲמַר 'and I said', it is often called waw (or vav) *consecutive*. The term waw (or vav) consecutive may also be used when ׀ is used with the perfective (wSC) in a discourse about the future: אֵלֶךְ וְרָאִיתִי 'I will go and see'.

THE MASORETIC TEXT — MT

The pointed text printed in Hebrew Bibles is known as the Masoretic Text (MT). The Masoretes were Jewish scholars who worked mainly in the period 400–900 CE to make an accurate readable text. They worked on consonants, vowels and accents.

Consonants: They counted the number of consonants in each book and marked the middle one. They pointed out abnormalities, for example, a large כ in Genesis 1:1 and an inverted נ in Numbers 10:25.

Vowels: They added vowel points. Where they considered that there was a difficulty or error, they left the consonants as they found them, but added the vowels of the word they considered should be read — see *Kethiv*. In 2 Kings 19:37 the vowels [ִ]ִ indicate that בְּנָיו 'his sons' should be inserted: בְּנָיו is קְרִי וְלֹא כְתִיב 'read but not written'. When they considered that a word was wrongly included in the text, they left it unpointed as כְּתִיב וְלֹא קְרִי 'written but not read'. Occasionally they suggested an emendation; for example, in Exodus 25:39 תַּעֲשֶׂה 'you shall make' for יַעֲשֶׂה 'he shall make' (which can be the equivalent of 'it shall be made'). Such suggestions are סְבִירִין 'opinions'.

Accents: The system of accents was completed. Any unusual accents were noted. For example in Genesis 18:21 הַבָּאָה is noted as מְלַעֵיל (up) as the accent is on בָּ instead of on אָה; in Judges 4:18 סוֹרָה is noted as מְלַרַע (down) as the accent is on רָה instead of on סוּ. Unusual pausal forms are noted: in Genesis 11:3 לְאֶבֶן (אֶבֶן stone) is noted as קָמִץ בְּזַקֵּף קָטָן 'qamets with Zaqeph Qaton', since mid-verse pausal forms usually occur with *athnah*.

Masoretic notes were placed at the top and bottom of pages (*Masora magna* — Mm), or in the side margins of pages (*Masora parva* — Mp) and some at the end of books (*Masora finalis*).

REFERENCE GRAMMAR

This reference grammar is designed to help you revise what you have learned in lessons 1–25 and to add new information to your growing store of knowledge. In order to help you become familiar with the markers and patterns that occur regularly in biblical Hebrew, a cross-section of the important types of verbs, nouns, pronouns, adverbs, conjunctions and interjections have been put together here for easy reference.

In reading passages of Hebrew from the תנ"ך you have seen that there is variation within patterns and sometimes unusual or archaic forms. The reference grammar will enable you to see some of this variety gathered together — for example in the table of verbal suffixes.

The Reference Grammar is designed primarily for use when you have already read through the course. It is not designed as a way of learning Hebrew, but for consolidating what you have learned. You do not need to learn any of the verb or noun tables. You have already become aware of the key elements of words. Since lesson 3 you have known that וַיֹּאמֶר means 'and he said'. Since lesson 7 you have known that דְּבַרְיֶכֶם means 'your words'.

The grammatical tables can now function to add confidence to your reading. In the verb tables read quickly across the 'waPC' lines. You will see that in knowing וַיֹּאמֶר you have the key to all waPC forms—you may also notice that Piel and Pual do not have *dagesh* in the ך (ך not ך). In the table of nouns read down the right hand column from סוּסֵיכֶם. You will see that in knowing דְּבַרְיֶכֶם you have the key to all plural words with 'of you' (your).

When you learned in lesson 1 that הוּא is 'he' and in lesson 3 that לוֹ is 'to him' you received the key also to the 3rd person singular masculine suffixes used with verbs. In the table of 'personal suffixes used with verbs' note the range of possibilities for 'him' and that they all end with the ך sound we have seen in לוֹ or the ך sound we have seen in הוּא.

In lesson 24 we looked in some detail at prepositions so that we should not limit ourselves to thinking, for example, that עַל means 'on'. In a similar way the table of adverbs reminds us that לָמָּה and מִדּוּעַ are not the only ways to say 'Why?'

The reference grammar also gives you a key to the grammatical description of Hebrew words (see 'parsing', p341). If you look at the first verb table (קָטַל) in the Niphal column you can find אֶקְטַל. The column

heading tells you it is Niphal. The left hand column that it is 1 c, s and Imperfective or Prefix Conjugation; so you can parse אֶקְטֹל as ‘Niphal imperfective first person singular of קָטַל’.

In using grammatical tables remember that not all the forms are actually found for a particular verb—the table gives the forms it and similar verbs would have had if all the forms had actually occurred. The tables also only give a basic meaning for a verb, for example שָׂם ‘to put’—but according to its context it may mean ‘to put, to place, to set, to establish, to appoint...’ In the notes perfectives (SC) are translated as past, for example קָטַל ‘he killed’ and imperfectives (PC) as future, תִּצְקַן ‘she will pour’, but in usage they are not limited in this way.

Nouns also are given only a basic meaning. As an interesting example of variations of meaning note two nouns not listed, and ראש

תּוֹרָה may mean, ‘teaching, instruction; a ruling given by a priest or prophet; law, the law of God...’

מִשְׁפָּט may mean, ‘an act of judgment, a case put to a judge, a decision by a judge, a place of judgment; justice, right, law; custom, usage; right way of conduct; plan or building instructions’.

ראש head;
chief, leader, chief town;
beginning, end;
point, top;
principal, the best;
the total, multitude;
band, troop

<i>binyan:</i>	קל	קל	נפעל	פעל	פעל	הפעיל	הפעיל	הפעיל
<i>waPC</i>								
he 3m s	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל
<i>Imperative</i>								
(you) 2m s	קְטֹל	קְטֹל	קְטֹל	קְטֹל	קְטֹל	קְטֹל	קְטֹל	קְטֹל
(you) 2f s	קְטִילי	קְטִילי	קְטִילי	קְטִילי	קְטִילי	קְטִילי	קְטִילי	קְטִילי
(you) 2m.c.p	קְטֹלוּ	קְטֹלוּ	קְטֹלוּ	קְטֹלוּ	קְטֹלוּ	קְטֹלוּ	קְטֹלוּ	קְטֹלוּ
(you) 2f.p	קְטִילנה	קְטִילנה	קְטִילנה	קְטִילנה	קְטִילנה	קְטִילנה	קְטִילנה	קְטִילנה
<i>Jussive</i>								
he 3m s	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
<i>Infinitive</i>								
(to) Absolute	קְטֹלוֹ	קְטֹלוֹ	קְטֹלוֹ	קְטֹלוֹ	קְטֹלוֹ	קְטֹלוֹ	קְטֹלוֹ	קְטֹלוֹ
(to) Construct	קְטֹל	קְטֹל/קְטֹר	קְטֹל	קְטֹל	קְטֹל	קְטֹל	קְטֹל	קְטֹל
<i>Participle</i>								
Active	קֹטֵל	קֹטֵר	קֹטֵל	קֹטֵל	קֹטֵל	קֹטֵל	קֹטֵל	קֹטֵל
Passive	קֹטֵלוֹ	קֹטֵלוֹ	קֹטֵלוֹ	קֹטֵלוֹ	קֹטֵלוֹ	קֹטֵלוֹ	קֹטֵלוֹ	קֹטֵלוֹ

III- ה or LAMED-HE VERBS: גָּלָה he uncovered, he revealed, he went into exile

<i>binyan:</i>	קָל	נִפְעַל	פָּעַל	פָּעַל	הִפְעִיל	הִפְעִיל	הִפְעִיל	הִתְפַּעֵל	Notes
<i>Perfective/SC</i>									
he	גָּלָה	גָּלָה	גָּלָה	גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה	הִתְגַּלָּה	1. See notes p106
she	גָּלְתָה	גָּלְתָה	גָּלְתָה	גָּלְתָה	הִגְלָתָה	הִגְלָתָה	הִתְגַּלְתָּה	הִתְגַּלְתָּה	2. Before suffix, final ה is lost:
you	גָּלִיתָ	גָּלִיתָ	גָּלִיתָ	גָּלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ	הִתְגַּלִּיתָ	גָּלִיָּה he uncovered you
you	גָּלִיתְּ	גָּלִיתְּ	גָּלִיתְּ	גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ	הִתְגַּלִּיתְּ	רָעִי my shepherd
I	גָּלִיתִי	גָּלִיתִי	גָּלִיתִי	גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי	הִתְגַּלִּיתִי	3. Qal 3f s גָּלְתָה or גָּלִיתָ and Hiphil הִגְלִיתָ
they	גָּלְוּ	גָּלְוּ	גָּלְוּ	גָּלְוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלְּוּ	הִתְגַּלְּוּ	4. III- א verbs may have III- ה forms:
you	גָּלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם	הִתְגַּלִּיתֶם	III- ה I refrained
you	גָּלִיתֶן	גָּלִיתֶן	גָּלִיתֶן	גָּלִיתֶן	הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן	הִתְגַּלִּיתֶן	גָּלָה he accomplished
we	גָּלִינוּ	גָּלִינוּ	גָּלִינוּ	גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ	הִתְגַּלִּינוּ	קָרָה 'he met' has a variant: קָרָא
<i>Imperfective/PC</i>									
he	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה	יִתְגַּלֶּה	5. Before gutturals, vowels differ
she	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּתְגַּלֶּה	With יִגְלֶה compare: יַעֲשֶׂה he will do
you	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּתְגַּלֶּה	יִהְיֶה he will meditate
you	תִּגְלֶי	תִּגְלֶי	תִּגְלֶי	תִּגְלֶי	תִּגְלֶי	תִּגְלֶי	תִּתְגַּלֶּי	תִּתְגַּלֶּי	יִרָא he will see
I	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶתְגַּלֶּה	אֶתְגַּלֶּה	6. III- ה verbs never add a cohortative הִי־ (10.8)
they	יִגְלֶוּ	יִגְלֶוּ	יִגְלֶוּ	יִגְלֶוּ	יִגְלֶוּ	יִגְלֶוּ	יִתְגַּלְּוּ	יִתְגַּלְּוּ	
they	תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּתְגַּלְּנָה	תִּתְגַּלְּנָה	
you	תִּגְלֶוּ	תִּגְלֶוּ	תִּגְלֶוּ	תִּגְלֶוּ	תִּגְלֶוּ	תִּגְלֶוּ	תִּתְגַּלְּוּ	תִּתְגַּלְּוּ	
you	תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּתְגַּלְּנָה	תִּתְגַּלְּנָה	
we	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִתְגַּלֶּה	נִתְגַּלֶּה	

7. WaPC Compare: וַיִּשָּׂא
'and he replied'. Note loss of

in: וַיִּבְכּוּ 'he wept' and Hiphil
וַיִּשְׂקוּ 'and he gave drink'.

Note loss of first weak stem letter
and final ה in: וַיִּשָּׂא 'and he
bent down' וַיִּהַר 'and he hit'
(וַיִּשְׁתָּה 'he bent down')

נכה Hiphil הִכָּה 'he beat'

8. High Impv may be הִנֵּל
note הִרְרָה מִפְנֵי 'let me alone'

9. Jussive יִנָּל Note variations:
יִרָא let him see
יִהִי let him be
יִחִי let him live

10. Infinitives. Note Qal
infinitives of רָאָה he saw:
abs רָאָה or רִאָּה cstr
רְאוּה or רִאוּה or רְאוּה

11. Participle Qal fem of
גָּלָה is גֹּלְיָה or גִּלְיָה

<i>binyan:</i>	קָל	נִפְעַל	פַּעַל	הִפְעִיל	הִפְעַל	הִתְפַּעַל
<i>waPC</i>						
he 3m s	יִנָּל	יִנָּל	יִנָּל	יִנָּל	יִנָּל	יִתְנָל
<i>Imperative</i>						
(you) 2m s	גָּלָה	הִנָּל / הִנָּלָה	גָּלָה / גָּלָה	הִנָּל / הִנָּלָה	הִנָּלָה	הִתְנָלָה
(you) 2f s	גָּלִי	הִנָּלִי	גָּלִי	הִנָּלִי	הִנָּלִי	הִתְנָלִי
(you) 2m.c.p	גָּלוּ	הִנָּלוּ	גָּלוּ	הִנָּלוּ	הִנָּלוּ	הִתְנָלוּ
(you) 2f.p	גָּלֵינָה	הִנָּלֵינָה	גָּלֵינָה	הִנָּלֵינָה	הִנָּלֵינָה	הִתְנָלֵינָה
<i>Jussive</i>						
he 3m s	יִנָּל	יִנָּל	יִנָּל	יִנָּל	יִנָּל	יִתְנָל
<i>Infinitive:</i>						
(to) Absolute	גָּלָה	נִגְלָה	גָּלָה	הִנָּלָה	הִנָּלָה	הִתְנָלָה
(to) Construct	גָּלוֹת	הִנָּלוֹת	גָּלוֹת	הִנָּלוֹת	הִנָּלוֹת	הִתְנָלוֹת
<i>Participle</i>						
Active	גָּלָה	נִגְלָה	גָּלָה	הִנָּלָה	הִנָּלָה	הִתְנָלָה
Passive	גָּלְיָה	נִגְלְיָה	גָּלְיָה	הִנָּלְיָה	הִנָּלְיָה	הִתְנָלְיָה

II-1 קום to rise, מות to die, בולש to be ashamed II - בין to perceive, to understand II שי to put (Qal SC forms as קום)

<i>binyan:</i>	קל	קל	קל	קל	קל	קל	קל	קל	קל	קל	קל	קל
<i>Perfective/SC</i>	קום	מות	בולש	בין / בין	שם	קום	הקום	הקום	הקום	הקום	הקום	הקום
he 3m s	קום	מות	בולש	בין / בין	שם	קום	הקום	הקום	הקום	הקום	הקום	הקום
she 3f s	קמה	מתה	בולשה	בינה / בינה	שם	קמה	הקמה	הקמה	הקמה	הקמה	הקמה	הקמה
you 2m s	קמת	מתה	בולשת	בינת / בינת	שם	קמת	הקמת	הקמת	הקמת	הקמת	הקמת	הקמת
you 2f s	קמת	מתה	בולשת	בינת / בינת	שם	קמת	הקמת	הקמת	הקמת	הקמת	הקמת	הקמת
I 1cs	קמתי	מתתי	בולשתי	בינתי / בינתי	שם	קמתי	הקמתי	הקמתי	הקמתי	הקמתי	הקמתי	הקמתי
they 3cp	קמו	מתו	בולשו	בינו / בינו	שם	קמו	הקמו	הקמו	הקמו	הקמו	הקמו	הקמו
you 2m.c p	קמתם	מתם	בולשתם	בינתם / בינתם	שם	קמתם	הקמתם	הקמתם	הקמתם	הקמתם	הקמתם	הקמתם
you 2f p	קמתן	מתן	בולשתן	בינתן / בינתן	שם	קמתן	הקמתן	הקמתן	הקמתן	הקמתן	הקמתן	הקמתן
we 1cp	קמנו	מתנו	בולשנו	ביננו / ביננו	שם	קמנו	הקמנו	הקמנו	הקמנו	הקמנו	הקמנו	הקמנו
<i>Imperfective/PC</i>	יקום	ימות	יבולש	יבין	ישם	יקום	היקום	היקום	היקום	היקום	היקום	היקום
he 3m s	יקום	ימות	יבולש	יבין	ישם	יקום	היקום	היקום	היקום	היקום	היקום	היקום
she 3f s	תקום	תמות	תבולש	תבין	ישם	תקום	התקום	התקום	התקום	התקום	התקום	התקום
you 2m s	תקום	תמות	תבולש	תבין	ישם	תקום	התקום	התקום	התקום	התקום	התקום	התקום
you 2f s	תקומי	תמותי	תבולשי	תביני	ישמי	תקומי	התקומי	התקומי	התקומי	התקומי	התקומי	התקומי
I 1cs	אקום	אמות	אבולש	אבין	אשמי	אקום	האקום	האקום	האקום	האקום	האקום	האקום
they 3m.c p	יקומו	ימותו	יבולשו	יבינו	ישמו	יקומו	היקומו	היקומו	היקומו	היקומו	היקומו	היקומו
they 3fp	תקומנה	תמותנה	תבולשנה	תבינה	תשמינה	תקומנה	התקומנה	התקומנה	התקומנה	התקומנה	התקומנה	התקומנה
you 2m.c p	תקומו	תמותו	תבולשו	תבינו	תשמו	תקומו	התקומו	התקומו	התקומו	התקומו	התקומו	התקומו
you 2f p	תקומינה	תמותינה	תבולשינה	תבינה	תשמינה	תקומינה	התקומינה	התקומינה	התקומינה	התקומינה	התקומינה	התקומינה
we 1cp	נקום	נמות	נבולש	נבין	נשמ	נקום	הנקום	הנקום	הנקום	הנקום	הנקום	הנקום

II-2 VERBS (Geminate verbs): **קָבַב** or **קָבַב** he turned round, he surrounded; **קָלַל** he was swift, it abated.

<i>binyan:</i>	קָלַל						
<i>Perfective/SC</i>							
he	קָבַב	קָבַב	קָבַב	קָלַל	קָבַב	קָבַב	קָלַל
3m s		or					
she	קָבְבָה	קָבְבָה	קָבְבָה	קָלְלָה	קָבְבָה	קָבְבָה	קָלְלָה
3f s							
you	קָבַבְתָּ	קָבַבְתָּ	קָבַבְתָּ	קָלַלְתָּ	קָבַבְתָּ	קָבַבְתָּ	קָלַלְתָּ
2m s		קָבַבְתָּ	קָבַבְתָּ	קָלַלְתָּ	קָבַבְתָּ	קָבַבְתָּ	קָלַלְתָּ
you							
I	קָבַבְתִּי	קָבַבְתִּי	קָבַבְתִּי	קָלַלְתִּי	קָבַבְתִּי	קָבַבְתִּי	קָלַלְתִּי
1c s							
they	קָבְבוּ	קָבְבוּ	קָבְבוּ	קָלְלוּ	קָבְבוּ	קָבְבוּ	קָלְלוּ
3c p							
you	קָבַבְתֶּם	קָבַבְתֶּם	קָבַבְתֶּם	קָלַלְתֶּם	קָבַבְתֶּם	קָבַבְתֶּם	קָלַלְתֶּם
2m.c.p							
you	קָבַבְתֶּן	קָבַבְתֶּן	קָבַבְתֶּן	קָלַלְתֶּן	קָבַבְתֶּן	קָבַבְתֶּן	קָלַלְתֶּן
2f p							
we	קָבַבְנוּ	קָבַבְנוּ	קָבַבְנוּ	קָלַלְנוּ	קָבַבְנוּ	קָבַבְנוּ	קָלַלְנוּ
1c p							
<i>Imperfective/PC</i>							
he	יָבַב	יָבַב	יָבַב	יָקַל	יָבַב	יָבַב	יָקַל
3m s							
she	תָּבַב	תָּבַב	תָּבַב	תָּקַל	תָּבַב	תָּבַב	תָּקַל
3f s							
you	תָּבַבְתָּ	תָּבַבְתָּ	תָּבַבְתָּ	תָּקַלְתָּ	תָּבַבְתָּ	תָּבַבְתָּ	תָּקַלְתָּ
2m s							
you	תָּבַבְתִּי	תָּבַבְתִּי	תָּבַבְתִּי	תָּקַלְתִּי	תָּבַבְתִּי	תָּבַבְתִּי	תָּקַלְתִּי
2f s							
I	אָבַב	אָבַב	אָבַב	אָקַל	אָבַב	אָבַב	אָקַל
1c s							
they	יָבְבוּ	יָבְבוּ	יָבְבוּ	יָקַלוּ	יָבְבוּ	יָבְבוּ	יָקַלוּ
3m.c.p							
they	תָּבְבִינָה	תָּבְבִינָה	תָּבְבִינָה	תָּקַלְינָה	תָּבְבִינָה	תָּבְבִינָה	תָּקַלְינָה
3f p							
you	תָּבְבוּ	תָּבְבוּ	תָּבְבוּ	תָּקַלוּ	תָּבְבוּ	תָּבְבוּ	תָּקַלוּ
2m.c.p							
you	תָּבְבִינָה	תָּבְבִינָה	תָּבְבִינָה	תָּקַלְינָה	תָּבְבִינָה	תָּבְבִינָה	תָּקַלְינָה
2f p							
we	נָבַב	נָבַב	נָבַב	נָקַל	נָבַב	נָבַב	נָקַל
1c p							

I-1, I-1' binyan:	קָל	הִפְעִיל	קָל	הִפְעִיל	קָל	הִפְעִיל	קָל	הִפְעִיל	Notes
<i>Perfective/SC</i>									I-1 verbs
he	יָשַׁב	נִשְׁבַּע	יָשַׁב	הוֹשִׁיב	נִשַּׁע	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	1. Most I-1' verbs were once I-1 Niph, Hiph and Hoph keep the ה
she	יָשְׁבָה	נִשְׁבְּחָה	יָשְׁבָה	הוֹשִׁיבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשִׁיבָה	הוֹשִׁיבָה	הוֹשִׁיב and הוֹשִׁיבָה , נִשְׁבַּע
you	יָשַׁבְתָּ	נִשְׁבַּחְתָּ	יָשַׁבְתָּ	הוֹשִׁיבְתָּ	נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ	2. Qal perfectives begin with ה
you	יָשַׁבְתְּ	נִשְׁבַּחְתְּ	יָשַׁבְתְּ	הוֹשִׁיבְתְּ	נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁיבְתְּ	Imperfectives mostly lose the ה
I	יָשַׁבְתִּי	נִשְׁבַּחְתִּי	יָשַׁבְתִּי	הוֹשִׁיבְתִּי	נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁיבְתִּי	she will sit;
they	יָשְׁבוּ	נִשְׁבְּחוּ	יָשְׁבוּ	הוֹשִׁיבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	she will know
you	יָשַׁבְתֶּם	נִשְׁבַּחְתֶּם	יָשַׁבְתֶּם	הוֹשִׁיבְתֶּם	נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	Some keep the ה
you	יָשַׁבְתֶּן	נִשְׁבַּחְתֶּן	יָשַׁבְתֶּן	הוֹשִׁיבְתֶּן	נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	he will possess;
we	יָשַׁבְנוּ	נִשְׁבַּחְנוּ	יָשַׁבְנוּ	הוֹשִׁיבְנוּ	נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ	he will fear
<i>Imperfective/PC</i>									or may vary: יִיָּרֵא or יִיָּרֵא
he	יִשֵּׁב	יִנְשַׁע	יִשֵּׁב	יְהוֹשִׁיב	יִנְשַׁע	יְהוֹשִׁיב	יְהוֹשִׁיב	יְהוֹשִׁיב	3. Infinitive constructs, with or without ל usually add
she	תִּשֵּׁב	תִּנְשַׁע	תִּשֵּׁב	תְּהוֹשִׁיב	תִּנְשַׁע	תְּהוֹשִׁיב	תְּהוֹשִׁיב	תְּהוֹשִׁיב	לִישֵׁב to dwell;
you	תִּשְׁבַּ	תִּנְשַׁח	תִּשְׁבַּ	תְּהוֹשִׁיבִי	תִּנְשַׁח	תְּהוֹשִׁיבִי	תְּהוֹשִׁיבִי	תְּהוֹשִׁיבִי	לְיָדָע to know;
you	תִּשְׁבְּי	תִּנְשַׁחִי	תִּשְׁבְּי	תְּהוֹשִׁיבֵי	תִּנְשַׁחִי	תְּהוֹשִׁיבֵי	תְּהוֹשִׁיבֵי	תְּהוֹשִׁיבֵי	but לִירָאָה to fear.
I	אֲשַׁב	אֲנַשַּׁע	אֲשַׁב	אֲהוֹשִׁיב	אֲנַשַּׁע	אֲהוֹשִׁיב	אֲהוֹשִׁיב	אֲהוֹשִׁיב	Besides לִירָאָה we find יָרָא and יִרְאָה and with suffix
they	יִשְׁבּוּ	יִנְשַׁעוּ	יִשְׁבּוּ	יְהוֹשִׁיבוּ	יִנְשַׁעוּ	יְהוֹשִׁיבוּ	יְהוֹשִׁיבוּ	יְהוֹשִׁיבוּ	לִירְאָה and with suffix
they	תִּשְׁבְּנָה	תִּנְשַׁעְנָה	תִּשְׁבְּנָה	תְּהוֹשִׁיבְנָה	תִּנְשַׁעְנָה	תְּהוֹשִׁיבְנָה	תְּהוֹשִׁיבְנָה	תְּהוֹשִׁיבְנָה	
you	תִּשְׁבּוּ	תִּנְשַׁחוּ	תִּשְׁבּוּ	תְּהוֹשִׁיבוּ	תִּנְשַׁחוּ	תְּהוֹשִׁיבוּ	תְּהוֹשִׁיבוּ	תְּהוֹשִׁיבוּ	
you	תִּשְׁבְּנָה	תִּנְשַׁחְנָה	תִּשְׁבְּנָה	תְּהוֹשִׁיבְנָה	תִּנְשַׁחְנָה	תְּהוֹשִׁיבְנָה	תְּהוֹשִׁיבְנָה	תְּהוֹשִׁיבְנָה	
you	תִּשְׁבּוּ	תִּנְשַׁעוּ	תִּשְׁבּוּ	תְּהוֹשִׁיבוּ	תִּנְשַׁעוּ	תְּהוֹשִׁיבוּ	תְּהוֹשִׁיבוּ	תְּהוֹשִׁיבוּ	
we	נִשְׁבַּע	נִשְׁבַּחְנוּ	נִשְׁבַּע	נִשְׁבַּחְנוּ	נִשְׁבַּע	נִשְׁבַּחְנוּ	נִשְׁבַּע	נִשְׁבַּחְנוּ	

DOUBLY WEAK VERBS

A. When verb stems have two weak letters or two unusual features, they may alter with respect to only one feature, or one feature at a time:

בָּרַח 'he fled' is I-נ and Geminate. Note (a) בָּרַח or בָּרַח 'he will flee' (as I-נ)

(b) בָּרַח he chased away, בָּרַח he was chased away (perfective, in Hiphil and Hophal, as Geminate)

(c) בָּרַח he will be chased away (imperfective Hophal as I-נ).

בָּרַח to move to and fro, to show sympathy... and בָּרַח to quiver, to tremble are II – נ and never like I – נ :
בָּרַח to show sympathy, בָּרַח and it trembled.

B. Most doubly weak verbs are affected in two ways. Note some of their interesting forms:

1. I – נ and III – א בָּרַח he picked up, he carried, Niph בָּרַח he was lifted up
בָּרַח : Qal impf בָּרַח he will lift up. impv בָּרַח Lift up! Inf cstr בָּרַח or בָּרַח to pick up.
2. I – נ and III – ה בָּרַח he bent down; נָבַח Hiph בָּרַח he hit ; נָבַח it spattered, Hiph בָּרַח he sprinkled.
בָּרַח : נָבַח he will bend down, and he bent down; Hiph בָּרַח he will turn, and he turned.
בָּרַח he hit me, בָּרַח or בָּרַח and he hit, נָבַח or בָּרַח and I hit, pt. בָּרַח smiting.
בָּרַח : בָּרַח it will spatter, and it spattered; Hiph בָּרַח he will sprinkle, and he sprinkled.
3. I – א and III – ה בָּרַח he came; בָּרַח he swore an oath..., Hiph inf בָּרַח to bind by an oath
בָּרַח we came, בָּרַח Come! (p), בָּרַח or בָּרַח and he came, בָּרַח he will come.

- הָאָלָהּ : אָלִיתָ you uttered a curse; Hiph וַיִּבְלֵ אֶת הַיָּמִים and he bound by an oath, לְהַשְׁבִּיעַ to make him swear an oath.
4. I – וַיֵּצֵא and III – אָצַא he went out, Hiph הוֹצִיא he brought out, he led out
 וַיֵּצֵא : יָצָא Go out!, וַיֵּצֵא and he went out, וַיֵּצֵא and you go out , inf cstr יָצָאתָ to go out;
 Hiph הוֹצִיאָתָּךְ you brought out, וַיֵּצֵא or וַיֵּצֵא and he brought out.
5. I – וַיִּזְרֹק and III – הִזְרִיק Hiph הוֹדִיָּה he praised, he thanked; יָזַק he was handsome; יָזַק he threw, he shot (arrows).
 הִזְרִיקָה : הִזְרִיקָה he will praise, אוֹדִיָּה or אוֹדִיָּה I will praise you.
 יָזַקְתָּ : יָזַקְתָּ they were beautiful, וַיִּזְרֹק and it was beautiful; Piel יִזְרֹק he will adorn it;
 Hithp. תִּזְרֹקְתָּךְ you (f s) adorn yourself.
5. יָזַקְתָּ : יָזַקְתָּ Throw! (m s), יָזַקְתָּ to throw, Inf. cstr with ל , לְרֹזֵק to throw;
 Niph יִזְרֹקְתָּ he will be shot through.
6. II – וַיִּבְרַח and III – אָבִיא to come; Hiph הִבִּיאָה he withheld, he refused
 Sometimes the א is lost: וַיִּבְרַח or וַיִּבְרַח and he came, אָבִיא or אָבִיא I will bring; וַיִּבְרַח or וַיִּבְרַח he will refuse.
7. One verb is II – וַיִּבְרַח and Geminate: וַיִּבְרַח only found in pf. 3 m.s. e.g. Genesis 5:5 אֲשֶׁר-חַי which he lived.
8. An odd form! In 1 Samuel 4:19 note loss of וַיִּלְדָּה from יָלַד : לָלַדְתָּ 'to give birth' contracted to לָלַדְתָּ

NOUNS SINGULAR		PLURAL		absolute s construct s		— of me —		— of you (m s) —		— of you (m c p) —	
Nouns with unchangeable vowels: סוּס horse, גְּבוּר warrior, here (no changes when a suffix is added)											
סוס	סוסי	סוסים	סוסי	סוסי	סוסי	סוסי	סוסי	סוסי	סוסי	סוסיכם	סוסיכם
גבור	גבורי	גבורים	גבורי	גבורי	גבורי	גבורי	גבורי	גבורי	גבורי	גבוריכם	גבוריכם
Nouns which originally had one short vowel in the stem:											
מֶלֶךְ (מַלְכֵי) king, סֶפֶר (סְפָרִים) document, בֶּקָר (בְּקָרוֹת) morning, מַלְכָּה queen											
מֶלֶךְ	מְלָכִי	מְלָכִים	מְלָכִי	מְלָכִי	מְלָכִי	מְלָכִי	מְלָכִי	מְלָכִי	מְלָכִי	מְלָכִיכם	מְלָכִיכם
סֶפֶר	סְפָרִי	סְפָרִים	סְפָרִי	סְפָרִי	סְפָרִי	סְפָרִי	סְפָרִי	סְפָרִי	סְפָרִי	סְפָרִיכם	סְפָרִיכם
בֶּקָר	בְּקָרִי	בְּקָרִים	בְּקָרִי	בְּקָרִי	בְּקָרִי	בְּקָרִי	בְּקָרִי	בְּקָרִי	בְּקָרִי	בְּקָרִיכם	בְּקָרִיכם
מַלְכָּה (f)	מַלְכָּתִי	מַלְכָּוֹת	מַלְכָּוֹת	מַלְכָּוֹת	מַלְכָּוֹת	מַלְכָּוֹת	מַלְכָּוֹת	מַלְכָּוֹת	מַלְכָּוֹת	מַלְכָּוֹתֵיכֶם	מַלְכָּוֹתֵיכֶם
Nouns with changeable ¹ , which can be shortened or reduced:											
דָּבָר word, זָקֵן old man, כּוֹכֵב star, דָּם blood, יָד hand, שָׂדֵה field											
דָּבָר	דְּבָרִי	דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִי	דְּבָרִי	דְּבָרִי	דְּבָרִי	דְּבָרִי	דְּבָרֵיכֶם	דְּבָרֵיכֶם
זָקֵן	זְקֵנִי	זְקֵנִים	זְקֵנִי	זְקֵנִי	זְקֵנִי	זְקֵנִי	זְקֵנִי	זְקֵנִי	זְקֵנִי	זְקֵנֵיכֶם	זְקֵנֵיכֶם
כוֹכֵב	כוֹכְבִי	כוֹכְבִים	כוֹכְבִי	כוֹכְבִי	כוֹכְבִי	כוֹכְבִי	כוֹכְבִי	כוֹכְבִי	כוֹכְבִי	כוֹכְבֵיכֶם	כוֹכְבֵיכֶם
דָּם (f)	דָּמִי	דָּמִים	דָּמִי	דָּמִי	דָּמִי	דָּמִי	דָּמִי	דָּמִי	דָּמִי	דָּמֵיכֶם	דָּמֵיכֶם
יָד (f)	יָדִי	יָדַי	יָדִי	יָדִי	יָדִי	יָדִי	יָדִי	יָדִי	יָדִי	יָדֵיכֶם	יָדֵיכֶם
שָׂדֵה (f)	שָׂדֵהִי	שָׂדֵהִים	שָׂדֵהִי	שָׂדֵהִי	שָׂדֵהִי	שָׂדֵהִי	שָׂדֵהִי	שָׂדֵהִי	שָׂדֵהִי	שָׂדֵהֵיכֶם	שָׂדֵהֵיכֶם
Nouns with .. in final syllable and unchangeable vowel in 1st syllable:											
מִזְבֵּחַ altar, אֹיֵב enemy, מַקְלֵף staff, שֵׁם name											
מִזְבֵּחַ	מִזְבְּחִי	מִזְבְּחִים	מִזְבְּחִי	מִזְבְּחִי	מִזְבְּחִי	מִזְבְּחִי	מִזְבְּחִי	מִזְבְּחִי	מִזְבְּחִי	מִזְבְּחֵיכֶם	מִזְבְּחֵיכֶם
אֹיֵב	אֹיְבִי	אֹיְבִים	אֹיְבִי	אֹיְבִי	אֹיְבִי	אֹיְבִי	אֹיְבִי	אֹיְבִי	אֹיְבִי	אֹיְבֵיכֶם	אֹיְבֵיכֶם
מַקְלֵף	מַקְלִפִי	מַקְלִפִים	מַקְלִפִי	מַקְלִפִי	מַקְלִפִי	מַקְלִפִי	מַקְלִפִי	מַקְלִפִי	מַקְלִפִי	מַקְלִפֵיכֶם	מַקְלִפֵיכֶם
שֵׁם	שְׁמִי	שְׁמוֹת	שְׁמוֹת	שְׁמוֹת	שְׁמוֹת	שְׁמוֹת	שְׁמוֹת	שְׁמוֹת	שְׁמוֹת	שְׁמוֹתֵיכֶם	שְׁמוֹתֵיכֶם

NOUNS SINGULAR

PLURAL

absolute s	construct s	— of me	— of you (ms)	absolute p	construct p	— of me	— of you (m s)	— of you (m.c p)
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Nouns from II-2 (Double 'Ayin) verb stems:

עָם people, הַר, mountain, חֵץ arrow statute, רַעָה, distress, evil

עָם/עַם	עָם	עַמִּי	עַמִּי	עַמִּי	עַמִּי	עַמִּי	עַמִּי	עַמִּיכֶם
הַר	הַר	הַרִי	הַרִי	הַרִי	הַרִי	הַרִי	הַרִי	הַרִיכֶם
חֵץ	חֵץ	חֲצִי	חֲצִי	חֲצִי	חֲצִי	חֲצִי	חֲצִי	חֲצִיכֶם
חֵק	חֵק	חֲקִי	חֲקִי	חֲקִי	חֲקִי	חֲקִי	חֲקִי	חֲקִיכֶם
רַעָה (f)	רַעָה	רַעָתִי	רַעָתִי	רַעָתִי	רַעָתִי	רַעָתִי	רַעָתִי	רַעָתִיכֶם

IRREGULAR NOUNS

	abs s	cstr s	abs p	cstr p	NOTES	abs s	cstr s	abs p	cstr p	NOTES
man	אִישׁ	אִישׁ	אֲנָשִׁים	אֲנָשִׁי	NOTES אִישׁ your husband	אִשָּׁה	אִשָּׁה	אֲשָׁמ	אֲשָׁתִּי	NOTES אִשְׁתּוֹ his wife
father	אָב	אָבִי	אֲבוֹת	אֲבוֹתִי	אָבִי my father	אָח	אָחִי	אָחִים	אָחִי	אָחִי his brothers
sister	אָחוֹת	אָחוֹת	—	—	אָחוֹתִי my sisters	אִמָּה	—	אִמָּהוֹת	—	אִמָּוֹתִי my maid
son	בֶּן	בְּנֵי/בָנִים	בָּנִים	בָּנָי	בְּנָיִךְ your sons	בַּת	בַּת	בָּנוֹת	בָּנוֹת	בָּנוֹתִי my daughter
house	בַּיִת	בַּיִת	בָּתִּים	בָּתָּי	בָּתָּי his houses	יוֹם	יוֹם	יָמִים	יָמָיו/יָמֹת	יָמָיו two days
utensil...	כֶּלִי	כֶּלִי	כֵּלִים	כֵּלָי	כֵּלָיִךְ your utensil	פֶּה	פִּי	פִּיּוֹת/פִּיּוֹת	—	פִּיּוֹת mouths
town	עִיר	עִיר	עָרִים	עָרָי	עָרֵיכֶם your cities	שֶׁה	שֶׁה	—	—	שֶׁוֹר or שֶׁיִּין his sheep
head	רֹאשׁ	רֹאשׁ	רִאשִׁים	רִאשָׁי		כֵּימ	כֵּימִי	כֵּימִים	כֵּימִי (or כֵּימָי)	

PRONOUNS (continued on p369)

Personal		Demonstrative	Interrogative	אָשֶׁר and שֶׁ — Relative Clauses
SUBJECT	NOTES			Where English uses relative pronouns like 'who' and 'which', Hebrew uses the participle אָשֶׁר
(or)	(p = in pause)			NOTE THESE USES: OF PEOPLE
אֲנִי I	p אָנִי	זֶה this	כִּי who?	יָצַר הָאִישׁ אֲשֶׁר יָצַר
אַתָּה you	p אַתָּה	זֶהּ this (f)	כִּי לְמִי whom?	אֲשֶׁר עַל-בֵּיתוֹ
אַתָּה you (f)	p אַתְּ	הֵם these	כִּי מִי הוּא? Who exactly will be going?	וְאֲשֶׁר וְאִתּוֹ
הוּא he, it	See glossary Ketib: הוּא	אֵלֶּה those	כִּי מִי אַתָּה? Whose daughter are you?	כִּי נָמְי הוּא לְבָיְתוֹ
הִיא she, it		<i>Examples:</i> הֵנָּה those (f)		(the man) in charge of his house
נַחְנוּ we	Jer 42:6 אַנְחֵנוּ	הוּא that is my name		וְאִתּוֹ וְאִתּוֹ
אַתָּם you	אַתְּמֵם	זֶהּ this is blood		וְאִתּוֹ וְאִתּוֹ
אַתְּנָהּ you (f)	אַתְּנָהּ	זֶה וְהִנֵּה זֶה and he will be		כִּי נָמְי הוּא לְבָיְתוֹ
הֵם they	הֵמָּן	עֲשֵׂה אֵלֶּה the doer of these things		כִּי נָמְי הוּא לְבָיְתוֹ
הֵנָּה they (f)	הֵנָּה	זֶה אֲשֶׁר this is how		כִּי נָמְי הוּא לְבָיְתוֹ
הֵנָּה they (f)	הֵנָּה	תַּעֲשֵׂה אִתָּהּ you shall make it.		כִּי נָמְי הוּא לְבָיְתוֹ
		בְּזֶה אֲנִי יָדָע by this I shall know		כִּי נָמְי הוּא לְבָיְתוֹ
		כִּן הוּא so be it		כִּי נָמְי הוּא לְבָיְתוֹ

Personal		Demonstrative	Interrogative	אֲשֶׁר and וְ — Relative Clauses
OBJECT				
(or)	(usual form)	...וְזֶה... זה... (Idioms with זֶה see 25.8.)	מִי אֲנִי Who am I? (expressing doubt or modesty)	OF PLACE
אֹתִי me	אֲתִי	<i>Adjectival use:</i>	מִדְּמַעַשְׁתְּכֶם How shall we justify ourselves?	אֵל-אֲשֶׁר תֵּלֵךְ where you go אֲשֶׁר-שָׁם הַזָּבֵב where there is gold.
אֹתְךָ you	אֲתְךָ	הַדְּבָר הַזֶּה this word	מִדְּאִי-עוֹד Why should I wait for	WITH A VERB
אֹתְךָ you (f)	אֲתְךָ	הָאָרֶץ הַזֹּאת this land	מִדְּלִמָּוָה I wait for the Lord any longer?	אֲשֶׁר יִדְעוּ you will know that he distinguishes between...
אֹתוֹ him, it	אֲתוֹ	בַּיָּמִים הַהֵם in those days		In poetical and some other passages: וְ
אֹתָהּ her, it	אֲתָהּ	הַנְּשִׁים הָאֵלֶּה these women		מִדְּשָׂתָה That which has been
אֹתֵנוּ us	אֲתֵנוּ	Note also:		הוּא שְׂמִינָה is what will be.
אֹתְכֶם you	אֲתְכֶם	הַזֶּה or הַלְּזֶה this		בַּיּוֹם שְׂמִינָה in the day when they tremble
אֹתְכֶן you (f)	אֲתְכֶן	הַסֶּלֶעַ הַזֶּה this rock		שָׁשִׁים עָלָיו שְׂבָתֵם where the tribes go up
אֹתָם them	אֲתָם	הָאִישׁ הַזֶּה this man		
אֹתֵיהֶן them(f)	אֲתֵיהֶן			
Object forms like אֹתִי are sometimes used for 'with me'...				

ADVERBS AND ADVERBIAL PHRASES		Others		INTERJECTIONS
Place and Time				
פְּנִימָה inside	קַעֲלָה upwards	מְאֹד very,	שָׁלֹשׁ on the 3rd day	כִּי excuse me, please (addressing a superior)
חוּץ outside	מַטָּה downwards	עֲדָתָה exceedingly, quickly, energetically	בְּרָאָם suddenly	אֶמְנָה/אֶמְנָה please, I beg you
סָבִיב around	עַתָּה now	עֲדָתָה exceedingly	בְּרָאָה suddenly	אֵי alas! ah! (expressing sorrow or triumph)
סָבִיב around	מִמֶּנָּה from now	יַחְדָּו together, jointly	בְּרָאָה instant	אָח alas! (expressing grief or horror)
פֹּה/פָּה here	עַד-עַתָּה until now	לְבַד separately	בְּרָאָה accidentally	אָח aha! (triumph)
אֶפְסוּ here	עַד-יְהִיָּה until now	אֲמֵנָה truly, indeed	אֲכַל truly, no doubt, yet, no —but...	אֵי woe, alas
בִּזְוָה here	עַד-יְהִיָּה until now	עִם-סוּפֵי with final	אֲדָ surely, however, but,	אֲבִי woe (groan)
הֵלֶם hither	עַתָּה now	אֲמֵנָה truly?	אֲבִי only	אָחָה ah, oh, alas (sorrow)
הֵנָּה hither, here	הַיּוֹם today, then	כִּנָּם in vain, for nothing	אֲבִי surely, but in fact	הֵי הֵי ah! alas (mourning, sadness—or calling for attention)
הֵנָּה וְהֵנָּה hither and thither	אָז then	רִיקָם emptily, in vain	כֹּה thus	הֵלֵלָה may it not be
מִכַּחַד on this side of you	אָז today, then	יּוֹמָם by day	כֵּן so, thus	
מִזֵּה from here	אָז then			
שָׁם there	עַד not yet			
שָׁמָּה thither, there	עַד still			
מִשָּׁם from there	לְעַד forever			
אֶמְנָה וְאֶמְנָה to anywhere	תָּמִיד continually			

Questions		CONJUNCTIONS		INTERJECTIONS
אי where?	כַּמָּוּד how much?	וְ and, but...	לֹא-אִם if not, unless	הֶסֶם hush!
איך where are you?	מָתַי when?	אֲפֹרָה also, even; really?	כִּי (לֹא-אִם) except for perhaps	הִשָּׁבֵן hush!
איפה where is he?	עַד-מָתַי till when?	אֲבָל but	אֲבָל perhaps	קוֹל Hark! Listen!
אי-יָדוע where?	עַד-כַּמָּוּד how long?	גַּם also, even...	כִּי for, because...	הִנֵּה (behold!):
אי-מֵי-מָה where from?	לָמָּה / לָמָּה why?	גַּם... וְגַם... both...and...	בְּיַעַן אֲשֶׁר because	used to attract or direct attention, or to indicate a present situation.
איפה where?	עַל-מָה why?	גַּם neither	לְכֵן therefore	
איפה where?	מָדוּעַ why?	לֹא / לֹא-אִם not	אֲפֹרָה then (logical)	הֵן see! suppose....:
אי-יָדוע where from?	בְּיַעַן מָה why?	אוֹ or	עַתָּה now (logical)	usually used to direct attention to a fact or a possibility.
אי-יָדוע where to?	בְּיַעַן מָה why? how?	אֵי-אֵי...אוֹ-אוֹ... either...or...	לְמַעַן so that, in order to	
אי-יָדוע where from?	הֲאֵינֶנּוּ truly?	אִם if	כִּן lest, so as not to	
איך how?	(questions may be introduced with הֲ- or אִם)	אִם...אִם... whether...or...	כַּאֲשֶׁר as, so that, when...	
אי-יָדוע how? with what?		אִם / לֹא if, though, if only		

APPENDIX:

TEACHING BIBLICAL HEBREW

Across the world, teachers of biblical Hebrew are reaching out to find new ways of teaching Hebrew joyfully and effectively. It is an exciting time. These notes are to suggest how and why *Learn Biblical Hebrew* (LBH) may be used to build up groups who enjoy Hebrew and read it fluently and with understanding.

A. What Does *Learn Biblical Hebrew* Offer?

LBH offers a new way to help students to learn

Dr Francis Warner, M.A. (Cantab) D.Litt. (Oxon) has written of it: 'It is very good: lucid, swift-moving, accurate and enticing; it is all that a teacher could ask.' The Rev Justus Mbogo, teacher of Hebrew at St Andrew's College, Kabare in Kenya has now used LBH for three years. He used to have a handful of students struggling with Hebrew. He now has over sixty students enjoying Hebrew. Hebrew students have the best grades in external examinations, ahead of every other subject. In the past two years they have won the Archbishop's prize for Hebrew.

LBH enables Hebrew to be taught in accordance with recognized principles of language learning

In language learning, 'students must be helped to fluency at all costs and as quickly as possible. Quick and accurate reading depends on a great many pages being read.' (F.L. Billows) LBH provides a multitude of reading exercises and stories that can be read together by the whole class, and help with reading more than a dozen chapters of biblical text.

Teaching needs to be related to the aims and hopes of students. Most students of biblical Hebrew want to be able to read biblical text with understanding and enjoyment. LBH enables students to begin reading biblical verses within the first two hours of study and to move on to reading extended passages after ten or twelve hours of class work (with minimal homework!). After learning to read well it is comparatively easy to learn to write.

Motivation comes from the early use of meaningful material. (Russon and Wanous). In a recent course in Pakistan participants expressed their excitement at the amount of biblical text they read on the first day. It encouraged them to go on.

Words and structures are most easily acquired when they are seen in meaningful and interesting contexts. 'Linking words together in a story makes them more memorable' (A. Baddeley). In LBH most of the Hebrew is encountered in stories, in biblical passages, and in graded sentences linked to the new material of which the student is becoming aware.

'Words are very flexible symbols, whose meaning shifts in different contexts' (Graddol, Cheshire and Swann). In LBH the major way of acquiring vocabulary is not through word lists but through the reading material. Students do not have to be given words to learn.

Every lesson must have its roots in the preceding lesson and its branches and flowers in the succeeding lessons.' (F L Billows) In LBH what a student begins to learn in any lesson is built on and consolidated in the lessons that follow. LBH introduces 'trailers' for what will come later, so that when a fuller treatment is seen, it is not the treatment of something totally strange. In grammar books there is a tendency to group together all that is to be said about a subject and then to leave it behind. This creates over-load. It also overlooks the fact that what is incomplete is remembered better than what is completed (Zeigarnik).

LBH helps students to learn biblical Hebrew as it is, avoiding so far as possible grammatical terms developed for quite different languages

As David Crystal has pointed out, 'To teach one language as if it were another—to see English through Latin spectacles, or Russian through English ones—may seem an attractive way to go about things... but the teacher who works in this way will only end up by confusing the issue and making his task more difficult.'

But as the course progresses an insight is given into traditional and newer grammatical terminology so as to facilitate the use of other books and commentaries. The *Reference Grammar* is laid out so as to give the maximum aid to those who wish to parse Hebrew words.

LBH contains an audio CD

It enables important parts of lessons 1–13 to be heard, much of it in connection with an English translation. ‘Acquisition of language takes place quite simply and automatically when you understand what you are reading and listening to.’ (Colin Rose: Accelerated Learning).

Different people have different methods of learning that they prefer

LBH suggests activities, interactions and visual material that can be used to stimulate learning.

LBH is designed to lighten the load put on teachers

So far as possible, everything that needs to be learned is written on the pages of the book. The teacher does not need to prepare lectures. Since the learning can be done in the class period and checked by listening to the class ‘choral’ performance, there is little need in the early stages to set and correct homework.

Material is so arranged that students can make progress happily and rapidly. This gives opportunity for the tutor to show delight in what they achieve.

LBH offers a comprehensive introduction to biblical Hebrew

Lessons 1–13 give an overall view of biblical Hebrew. Lessons 14–25 contain detailed discussion of the usage of verbal forms, types of sentences, and structures to be found in narratives and poetry. Prepositions are fully illustrated, and idioms are introduced. When people are comfortable with the language, grammatical description can make sense. A glossary of grammatical terms and a reference grammar bring the book to its conclusion.

B. Appropriate Teaching Methods for use with *Learn Biblical Hebrew*

Whole class participation

Nearly all the Hebrew can be read chorally, with the tutor giving a clear lead (especially in the early stages). If a sentence is read by the tutor, then read together by everyone, and then translated phrase by phrase, everything

is attended to three times, which aids learning. At the same time fluency in reading is gradually developed. People who end a course able to read Hebrew easily, tend to continue their studies.

Have a card for each student, so that the English check column can be covered when you do translation.

Because so much is done together, learning becomes a cooperative venture in which people encourage one another rather than an arena in which individuals compete.

Visual display

Material displayed on wall-posters and flip charts can highlight the main points of each lesson. Use bold contrasting colours to pick out the stem of words and any prefix or suffix. Display material is best prepared beforehand, ready to be put up or projected. Time spent writing on a blackboard or whiteboard during a session is mostly time stolen from the learning process.

Movement and activities

The division of LBH lessons into clear sections means that it is easy to slot in activities and mini-breaks. The 'Activation' sections and the material on helping the memory will suggest a variety of ways to use a break of a minute or a few minutes. It is good to have a little break every ten or fifteen minutes – even if it is not more than saying in Hebrew: 'Please stand up.' 'Turn away from me.' 'Turn towards me.' 'Sit down.'

Aim to make rapid progress

A nuclear reaction cannot take place if there are only a few molecules. One's brain cannot fit a language together unless a 'critical mass' of the language has been experienced. At first, it is more important to know a little about a lot of the language than to know a lot about a little of it.

Avoid anything that might slow down progress through lessons 1–13. Writing and grammatical analysis will come comparatively easily when the language begins to be familiar.

Order of teaching lessons 14–23: a suggestion

In LBH lessons 14-17 are placed together because they form a useful reference section for the study of Niphal, Piel, Hiphil and Hithpael forms. But to go through these lessons one after another is to risk pro-active and retro-active inhibition of learning, one thing can get muddled with another! So, in teaching lessons 14-23, it may be a good thing to go through them in the following order: 14, 19, 15, 20, 16, 21, 17, 22, 18, 23.

Testing

When you have just planted a seed, you do not pull it up to see if it is growing. Do not test newly introduced material in any other way than by listening to the oral translation done by the whole group. When you start using other kinds of tests, set your tests at a level that should ensure 90% success. In language learning, success breeds enthusiasm for learning more.

Since the aim of students is to read, understand and translate Hebrew, tests should use material in context that can be understood and translated. Avoid all tests that focus on isolated words – hardly any Hebrew word has a precise meaning if it is not in some kind of context.

Enjoyment

Above all, enjoy yourself and invite your students to share in your joy. Measure your progress in smiles-per-hour. Have great expectations of what your students will achieve. Keep creating new ways to enhance learning. Teaching is not about standing still and being safe. I hope you will join me in my quest to teach each course a little better than the last one.

JHD

SELECTED SUBJECT INDEX

Absolute	333, 73-77	Conjunctions	335, 371
Accents	333, 346, 349-351, 47, 127	Consonants	335, 348, 351
Active	334, 157, 166, 190-191	Construct Nouns	336, 76-77, 366-367
Adjectives	334, 50-53	<i>Dagesh</i>	336, 4-5, 10, 60
Adverbs	334, 114, 371	Declarative	175, 178, 193-194
Agreement	334, 52-53	Declension	336, 366-367
Alphabet	334, 17, 281-282	Definite article	336, 30, 51, 53, 78, 282
Antecedent action	90-93, 233-234	Denominative	192
Apocopation	334	Dictionary	160-162
Archaic	283, 284, 352	Discourse	38, 233-235
Article (see Definite article)		Divine Name	20-21, 43, 63, 215
Aspect	74, 252	Doubly weak verbs	347, 364-365
Assimilation of letters	334, 104, 106, 167, 201	Dual	132-133
<i>Atnaḥ</i>	334, 127		
<i>Begad Kefat</i>	334	Emphasis	77, 121, 247
<i>Binyan</i>	334, 157-159, 354-363	Factitive	175-177, 188-189, 194
Body parts	140	Feminine	336, 25, 50-52
		Furtive pataḥ	342
Causative	107, 185, 187, 188, 192, 194	Future (action or situation)	44, 60-65, 151-152, 256-257, 264-265, 269
Chiasm	237, 248-249, 280, 281, 285	Geminate Verbs	347, 360-361
Clauses	241-248, 262-273	Gender	337, 25, 31, 46, 50-52, 62, 86, 149
Closed syllables	345-346, 349-350	Guttural letters	337
Cohortative	335, 125		
Commands	119-126, 143, 258, 265-267	Habitual	38, 66, 67, 151, 235, 255-256
Comparison	50, 53, 308	<i>Ḥateph</i> vowels	337
Conditions	220-223, 257, 265		
Conjugation	335		

Hē directive 337
 Headings 237–239, 276
 Hendiadys 337
 Hiphil 107, 157–159, 184–195
 Hithpael 107, 157–159, 199–211
 Hollow verbs 337, 358–359
 Hophal 337, 193–195

 Idioms 316–329
 Imperative 338, 86, 104,
 119–126, 267–268, 355–365
 Imperfective 338, 60–67, 94–96,
 258–261, 264–266, 282, 354–365
 Infinitive 338, 164–166, 223,
 354–355
 Inflection 338
 Instrumentality 303, 314
 Interjections 370–371
 Interrogative 52–53, 114, 371
 Intransitive verbs 338, 189–190
 Iterative 204

 Jussive 338, 123, 213, 223,
 355–365

Ketib 339

Mappiq 339, 10
 Masculine 339
 nouns 25
 adjectives 50–53
 participles 149
 Masoretic Text, Masoretes 351
 Matres Lectionis 248
 Measurement 137–140

Memory 24, 49, 72, 88, 127, 140
 Metheg 340
 Movement 89, 295, 299, 302,
 306–307, 311–313

 Narrative 35–37, 40–44, 91–96,
 229–239, 270–277
 Negatives: לֹא 26, 95, 125–126,
 219
 אֵל 123–125
 אִין 110–112
 בֵּל 279–280
 Niphal 107, 157, 159, 163–169
 Nouns 340, 52–53, 76–82,
 153–154, 245–249, 366–367, 372
 Number 341, 52
 Numbers 129–139

 Oaths 217–219, 223
 Object marker 18–19, 89, 368–369
 Object suffixes—with verbs 372
 Open syllables 346

 Parallelism 279–281, 294
 Parsing 341, 352
 Participles 342, 81, 93, 149–153,
 222–223, 244, 268–269
 Particles 342,
 נָי 122–124, 370–371
 Passive 342, 157, 166, 169, 182,
 194–195
 Pause 342, 127, 333, 368–369
 PC (See Imperfective)
 waPC 229–239, 268–269
 wPC 260, 264–267

Perfective	343, 27–28, 30, 35–39, 40–46, 60, 66–67, 74, 91–96, 213, 222–223, 229, 232, 252–257, 262–266, 269, 354–365	Sentences	18–19, 241–249
Person	343, 46	Sequences of clauses and sentences	229–277
Piel	107, 157–159, 173–182	SC (see Perfective)	341, 227–228, 252–258
Pilpel, Polel	175, 361	wSC	258, 262–264, 266
Plural	343	Suffix	345–346
Poetry	248, 278–292	with תָּנַח	89, 368–369
Pointing	17, 351	with nouns	78–83, 103, 372
Predicate	343	with verbs	105, 372
Prefix	344, 103, 226–228	with prepositions	25–31, 112
Prepositions	344, 31, 89, 146, 295–309	Syllables	346, 349–350
Preterite (See Perfective, 343)		Time	134–137, 146, 313–314
Prohibition	123–126, 146 (g), 265	Transitive	346
Pronouns	344, 26–28, 46, 83, 91, 112–114, 245–248, 368–369	Translation	30, 56–57, 97–98, 169, 193–194, 252–261, 279–293, 316–329
Pronoun suffixes	31, 79–83, 103, 105, 372	Vav	350 and ׃
Pual	344, 182	Verb	282–83, 95–98, 157–82, 286–97
Purpose	145, 267–268, 370–371	Vowels	283–85, 27
Qal	344, 107, 157–159, 163–164, 354–365	Waw (see Vav)	
Qere	339, 320	Wayyiqtol	74, 226
Questions	53, 114, 371	Weak letters	347, 102–106, 364–365
Reciprocal	159, 166, 168, 203	Weights	139
Relative	271, 283, 368, 369	Wishes	213–214, 223
Requests	119–126	Word order	18–19, 91–93, 241–249
Resultative	175–177	Wordsearches	15, 22, 34, 48, 59, 71, 87, 100, 117, 156, 170, 183, 196
Root letters, Radicals	344, 101–102		
Segholate nouns	345, 366		

SCRIPTURE INDEX

Note: The canonical order of the Hebrew Bible is followed here.

Index of Passages To Read

<i>GENESIS</i>		<i>1 KINGS</i>		3:5-10	160
24:1-10	97	13:1-32	147, 155	4	171
37	197	13:25	149	<i>PSALMS</i>	
39	211	21:1-7	126	23	294
40	224	<i>JONAH</i>		115	292
41:1-43	239	1	171	117	293,
41:44-57	250	1:1-3	115	331	
42	250	1:4-16	160	121	293
<i>EXODUS</i>		2	277	<i>1 CHRONICLES</i>	
20:1-17	315	3	171	2:13-15	134
<i>DEUTERONOMY</i>		3:1-4	115		
5	315				

Index of Passages Translated

<i>GENESIS</i>		<i>DEUTERONOMY</i>		<i>PSALM</i>	
24:13-14	274	5:4-6	246	115:12-16	68
37:5-8	238	6:4-5	55	<i>JOB</i>	
<i>EXODUS</i>		<i>JEREMIAH</i>		16:11-14	284-285
6:2-3a	45	11:1-4	84	39:19-25	286-288
<i>NUMBERS</i>		<i>JONAH</i>		<i>PROVERBS</i>	
6:24-27	95	3:7-10	276	23:29-35	288-291

Index of Verses Quoted

<i>GENESIS</i>		2:2	303	4:9	154
1:1	18	2:3	176	4:13	146
1:2	298	2:4	167, 303	6:1	297
1:3	260	2:6	259	6:6	168
1:5	241	2:9	310	6:19	307
1:13	34	2:18	145	6:21	271
1:14	266	3:5	168	7:23	273, 302
1:15	298	3:6	167	8:3	142
1:17	297	3:10	167	8:11	296
1:18	305	3:11	146	9:10	153
1:20	299	3:19	146	11:3	325
1:27	254	3:22	266	11:9	302
1:28	299	3:23	177	12:1	298, 306
1:29	296	3:24	204, 306	12:2	296

12:4	174	24:9	300	245, 253	
12:7	153, 168	24:10	97, 243	39:4	232
12:9	142	24:11	307	39:6	232
13:9	192, 220	24:13	145, 150, 244, 299	39:9	260, 266
13:11	306	24:13-14	274	39:14	229
14:9	310	24:15	145, 173, 176	40:1	193
14:13	324	24:16	176	40:2	300
15:2	322	24:19	295	40:15	141
15:6	305	24:20		40:23	236
15:9	182	24:30	150, 299	41:1	151
15:15	304	24:40	199, 204	41:13	329
16:2	309	24:41	218	41:15	300
16:12	304	24:48	179, 199	41:28	152
17:18	213	24:62	93	41:29-30	252, 257
17:19	152	24:67	187	41:34	186
18:3	221	26:9	272	41:43	143
18:8	93	26:28	219	41:46	242, 246
18:10	184	26:31	190	41:49	109
18:14	308	27:1	309	41:50	246
18:25	217	28:21	304	41:57	245
18:28	304	29:1	320	42:1	203
18:33	327	30:24	186	42:2	267
19:8	295	30:25	295	42:7	207
19:17	167	30:31	325	42:10	247
20:6	309	31:21	321	42:15	216
20:13	295	31:26	318	42:20	247
22:2	243	31:38	327	42:23	151
22:10	145	31:44	261, 325	42:28	318
22:12	153	33:11	195	42:33	303
22:20	195	34:21	319	43:4-5	152
23:16	139	37:2	242, 245	43:5	173
24:1	245, 253	37:3	197, 234, 254, 263	43:7	109, 141
24:2	296	37:7	203	43:8	267
24:2-3	218	37:8	142	43:10	203, 223
24:3	184, 219	37:9	203	43:14	327
24:4	257	37:18	187	43:21	139
24:5	184, 244, 260	37:19	324	44:1	327
24:6	168	37:20	268	44:7	217
24:7	168, 218, 243, 266, 295	37:22	191	44:18	326
24:8	145, 218, 272	37:33	191	44:21	261
		39:1	230, 234,	44:22	222
				45:14	92
				45:21	300
				45:24	236

45:26 318
 45:28 260
 46:4 142
 46:34 308
 47:22 272
 48:1 181
 48:2 205
 48:10 317
 49:11 283, 322
 49:17 235
 49:23 324
 49:25 271
 50:21 318
EXODUS
 1:10 206, 325
 2:5 319
 3:4 145
 3:13 242, 269
 4:10 316, 323
 4:16 316
 4:19 151
 4:30 298
 5:3 303
 6:3 304
 6:4 187
 8:11 143
 9:7 318
 9:22 299
 9:35 314
 10:8 195
 12:16 166
 13:19 141
 14:9 83
 14:13 209
 14:14 168
 14:30 191
 14:31 318
 15 283
 15:1-17 282
 15:4-8 282
 15:7 282, 283
 15:13 283
 16:3 214
 17:12 307

18:4 304
 18:9 301
 18:25 307
 19:9 305
 20:13-15 125
 26:3 323
 29:9 325
 32:1 325
 32:15 306
 32:28 326
 32:31 181
 33:14 320
 33:21 210
 34:5 211
 40:33 176

LEVITICUS

4:20 174
 5:1 271
 5:24 308
 6:19 181
 13:6 174
 14:52 181
 16:22 302
 25:47 168
 26:22 190

NUMBERS

2:17 319
 3:3-5 231
 6:24 264
 6:26 213
 10:29 190
 11:7 317
 11:10 296
 11:13 121, 267
 11:25 207
 11:29 214
 12:8 305
 13:30 266
 13:31 282
 14:2 213
 14:14 302
 14:22 327
 14:24 324

14:28 216
 15:15 326
 16:28 318
 21:14 283
 21:25 323
 22:5 317
 22:11 305
 22:34 298
 23:18 283
 25:13 180
 26:53 304
 35:19 321

DEUTERONOMY

1:37 208
 2:4 152
 4:22 269
 4:36 307
 4:42 310
 5:1 267, 297
 5:2-3 247
 5:5 145
 5:6 244
 5:12 143, 145,
 173
 6:4-5 258
 6:7 305
 6:17 142
 7:7-8 308
 7:12-13 257
 7:18 141
 8:11 146
 9:9 248
 9:18 202
 9:24 308
 9:25 137
 13:8 306
 15:6 256
 15:18 272
 16:15 273
 19:3 180
 19:11 300
 19:21 304
 21:14 304
 21:17 317

23:13 319
 24:4 325
 25:1 193
 25:2 322
 27:12 303
 28:6 151
 30:16 297
 31:18 300
 32 283
 32:14 322
 32:29 222
 32:36 283
 32:39 256
 33:11 283
 34:7 317, 322

JOSHUA

1:5 209
 1:8 305, 316
 3:1 259
 5:4 303
 5:13 146
 8:13 306
 8:20 319
 8:30 259
 9:12 202
 9:16 314
 10:13 299
 10:24 320
 14:9 219
 14:11 326
 18:8 204

JUDGES

2:1 259
 3:16 317
 4:8 221, 257
 5:7 283
 7:13 204
 8:19 222
 9:19 305
 9:29 214
 13:23 222
 14:18 308
 16:12 300

17:13 190
 18:24 327

1 SAMUEL

1:2 109
 1:8 67
 1:10 299
 2:3 297
 2:15 255
 2:16 256
 2:29 308
 3:6 112
 3:17 218
 4:13 301
 9:15 321
 9:16 296
 10:10 207
 11:12 184
 11:13 195
 11:15 184
 12:7 210
 14:30 272
 14:33 297
 14:52 322
 15:22 145
 15:23 306
 16:1 254
 16:6 272
 16:8 254, 296
 16:11 150
 17:4 138
 17:16 192, 209
 17:34–35 255
 18:8 273
 19:6 216
 20:1 254
 20:3 326
 20:19 180
 20:24 167
 21:14 208
 22:8 321
 23:19 202
 23:28 146
 24:4 320
 24:22 219

25:1 167
 25:34 223
 25:38 326
 26:10 215
 26:16 322
 28:3 271
 29:1 302
 29:3 271

2 SAMUEL

2:27 223
 3:13 272
 3:24 282
 8:15 300
 8:16 300
 10:9 320
 11:2 204
 12:7 210, 254
 12:14 325
 14:2 208
 14:26 139, 303
 14:30 319
 15:2 256
 15:4 154, 214
 15:25 221
 15:26 221, 260
 15:30 142
 15:31 302
 15:33–34 221
 15:34 308
 15:37 92
 16:7 323
 16:13 180
 16:15 92
 16:19 298
 17:25 92
 18:11 301
 18:12 222
 18:18 319
 20:18 178
 22:16 283
 22:47 214
 23:15 214
 23:20 262
 24:12 143

1 KINGS

1:21 270
 1:29-30 216
 1:42 323
 1:43 184
 2:18 301
 2:23 304
 2:24 215
 2:26 323
 3:12 318
 5:15 154
 5:32 154
 6:2 138
 6:5 299
 6:25 303
 7:26 138
 8:23 307
 8:66 177
 10:7 195
 11:6 324
 12:18 206
 13:1 151, 244
 13:1-2 230, 268
 13:2 236, 243
 13:3 169
 13:4 146, 184,
 253, 270
 13:6 181, 267
 13:8 244
 13:9 173, 179
 13:10 241
 13:11 173, 179,
 230
 13:13-14 231
 13:16 145
 13:18 173, 179
 13:20 150
 13:21 244
 13:22 260
 13:24 184
 13:25 150
 13:26 184, 244
 13:31 146, 184,
 243

14:5 207
 17:4 175
 17:11 145
 17:12 215
 17:21 203
 17:24 328
 18:5 307
 18:26 152
 18:34 180
 19:5 328
 19:6 325
 19:11 302
 20:10 320
 20:22 205
 20:23 302
 21:1 245
 21:2 121, 125
 21:4 234, 258
 21:4-5 232
 21:6 258
 21:27 178
 22:4 326

2 KINGS

2:6 271
 2:18 93, 150
 4:29 222
 4:30 216
 4:43 143
 5:3 214
 5:8 265
 5:9 303
 6:17 261
 6:31 217
 7:2 222
 9:13 184
 9:14 203
 9:24 324
 14:14 322
 19:22 179

ISAIAH

1:8 323
 1:17 190
 5:17 327
 6:4 307
 6:9 142
 6:10 188, 318,
 321
 7:9 280
 7:16 306
 7:20 320
 11:16 146
 14:19 195
 16:2 182
 16:7 273
 22:13 143
 22:15 299
 27:12 296
 30:29 208
 32:10 299
 36:12 320
 37:28 90, 145
 38:20 298
 40:10 304
 40:22 154
 40:24 235
 41:16 305
 43:2 302
 43:11 193, 330
 43:24 273
 44:7 112, 309
 44:27 188
 45:15 202
 48:18 213
 50:2 142
 51:6 295
 53:4 153
 53:9 301
 54:2 188
 56:5 302
 56:8 299
 59:1 318
 59:8 249
 61:8 151

63:7 187
63:9 320
65:2 178
66:10 208

JEREMIAH

1:2 303
1:2-3 135
1:6 145
2:8 303
6:29 142
8:18 301
11:4 187
11:6 267
18:2 258
22:10 142
22:15 262
22:19 143
29:26 207
38:16 151
46:4 209
46:9 208
48:45 306
50:20 182
51:7 208

EZEKIEL

1:1 135
2:2 302
3:18 304
8:1 135
15:5 272
20:15 219
21:2 321
24:9 188
25:4 177
26:21 182
33:5 174
33:6 321
33:11 305
34:10 266
37:10 207
37:17 177
38:23 199, 206
40:1 314

43:13 138
43:26 324

HOSEA

6:1 125
6:2 308
8:4 307
12:14 303
13:2 307

JOEL

1:12 189

AMOS

4:7 192, 258,
299
6:6 301

JONAH

1:1 231
1:2 267
1:5 168, 233
1:6 243
1:7 125, 187,
323
1:8 191, 244
1:9 282
1:10 244, 253
1:11 244, 260,
261, 265
1:14 125, 321
2:3 264
2:8 270
3:3 243, 246
3:4 167
3:7 307
3:7-8 265
3:7-10
3:8 243
3:9 260, 266
4:2 244
4:3 122
4:4 190
4:11 143

MICAH

2:1 109
2:8 175
4:13 323
5:13 191

NAHUM

1:4 235

HABAKKUK

1:12 308
2:3 203

ZECHARIAH

6:5 210
6:7 199

MALACHI

1:9 181
2:2 83
3:1 269
3:16 168
3:17 296

PSALMS

1:3 189
5:2 191
6:9 112
7:11 301
8:1 118
11:2 305
12:3 318
17:8 322
18:1 271
18:16 283
18:24 199
18:26 199
18:26-27 206
22:2 248
22:5 30
23:1 67, 154,
259
24:3 244
27:5 302
34:4 178
34:8 235
34:15 267, 306

37:4 201
 38:12 154
 39:2 303
 40:2 229
 42:7 301
 44:21-22 221
 63:2 248
 65:5 177
 66:13 303
 69:31 179
 73:14 296
 73:20 309
 76:9 262
 77:6 308
 78:32 304
 81:11 188
 81:14 213
 86:16 121
 91:10 305
 94:6-7 235
 94:16 209
 96:5 282
 96:9 203
 103:13 301
 104:8 328
 104:17 180
 104:26 178
 105:2 305
 106:48 151
 109:10 178
 109:24 306
 109:31 298
 110:1 298
 115:6 191
 115:7 191
 115:13 260
 115:14 213
 115:15 297
 115:17 271
 116:7 283
 118:26 153
 119:12 151
 119:28 175
 119:68 190

119:94 191
 119:106 175
 121:4 153
 122:6 213
 122:7 213
 132:12 328
 137:3 308
 139:18 112
 143:10 177
 144:12 182
 149:3 179

JOB

1:1 263
 1:4 263
 1:4-5 255
 1:5 259
 1:14 319
 1:15 272, 317
 1:16 93, 179
 2:1 210
 2:9 325
 2:13 296
 3:16 282
 5:21 305
 6:1 236
 6:21 235
 8:11 310
 9:20 194
 10:7 301
 14:8 189
 14:13 214
 15:31 186
 16:4 303
 16:12 264, 280
 19:25 154
 20:4 309
 25:6 272
 27:5 217
 29:2 327
 29:3 298
 33:1 192
 33:5 210
 34:10 217, 318
 36:5 318

37:8 302
 38:12-15 211
 39:19-25
 41:2 209
 41:26 322

PROVERBS

1:5 78
 1:23 83, 187
 2:4 281
 2:20 340
 3:1 248
 3:5 58
 3:7 86
 3:27 324
 4:27 123
 6:4 123
 6:20,23 116
 6:22 146
 6:23 249
 7:14 301
 10:1 67
 11:21 319
 15:5 153
 15:15 280
 15:20 248
 17:2 189
 17:4 193
 17:5 153, 173
 17:9 188
 18:15 259
 18:22 67
 21:10 248
 21:16 143
 21:22 248
 22:9 317
 22:24 324
 22:29 210, 272
 23:6 317
 23:29 280
 23:32 280
 23:31 340
 23:35 254, 280
 25:27 143
 26:20 310

29:2 168
 30:19 282
 31:10 281
 31:11 30, 67, 256
 31:28 256
 31:30 208

RUTH

1:1 154
 1:6 237
 1:9 236
 1:14 305
 1:17 218, 260
 1:18 199, 206
 1:19 237
 1:22 237, 271
 2:4 245
 2:10 246
 3:13 215
 3:15 299
 4:3 256

SONG

1:8 302

ECCLESIASTES

1:3 259
 1:4 151
 1:5 256
 1:7 152
 1:9 253, 259
 2:4 254
 2:15 263
 3:2 146
 3:4 146
 4:12 182
 7:16 201, 206

9:4 298
 9:15 174
 9:18 176
 10:10 321
 12:9 174

LAMENTATIONS

2:18 322
 3:4 177
 5:7 112

ESTHER

1:19 166
 2:18 319
 3:13 167
 4:16 327
 7:4 167
 8:17 208
 9:2 167

DANIEL

1:20 300
 8:11 195
 9:1 195
 9:18 300
 11:36 199, 206
 12:7 215

EZRA

3:1 167
 9:11 317
 10:1 202
 10:19 319

NEHEMIAH

2:4 327
 2:6 244
 2:17 268
 2:18 260, 266
 4:9 323
 6:18 324
 8:1 154
 9:11 282
 9:25 189
 9:34 83
 12:24 179

1 CHRONICLES

2:55 154
 16:25 182
 19:13 205
 29:5 324
 29:24 319

2 CHRONICLES

1:1 205
 3:1 145
 5:10 272
 7:12 264
 7:13-14 265
 7:14 265
 7:16 264
 11:13 209
 11:22 297
 13:7 201, 205,
 206
 15:8 201
 17:9 177
 24:26 203
 34:21 247

SELECTED HEBREW WORD INDEX

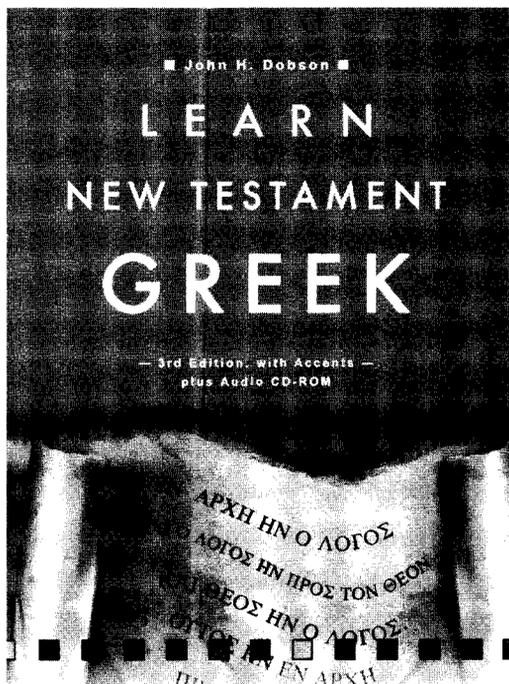
אֵן	132, 321	יֵשׁ	109, 110
אֵין	110, 111, 112	כֶּ	85, 86, 112, 311, 326, 327
אֵישׁ	25, 130, 132, 322, 323, 367	כִּי	37, 130, 131, 215, 216, 223
אֵם	130, 215, 223	לֵ	31, 32, 295, 298
אֵשֶׁר	110, 219, 253, 368	לֵב	29, 30, 54, 56, 290, 318
בֶּ	29, 45, 302, 306	לֹו	213, 220, 223
בֵּן	40, 76, 322, 367	מֵאֵד	55, 56, 370
בֵּעַל	29, 324	מִי	113, 114, 214, 368
בֵּרֶךְ	325	מֵלֵא	176, 324, 325
בֵּת	40, 322, 367	מֶלֶךְ	77, 101, 102, 184, 186, 194, 345
בִּדְבָר	28, 52, 53, 54, 76, 79, 83	מִן	53, 55, 112, 146, 306, 309
בָּדָם	321, 366	נָא	122, 125
הַ	30, 51, 53, 77, 94, 95, 152, 153	נֶפֶשׁ	55, 57, 130
הוּא	46, 83, 91, 368	נָתַן	27, 28, 38, 40, 104, 106, 126, 144, 214
הוּא	339	עֵין	132, 317
הִנֵּה	93, 244, 268, 371	פָּה	316, 317, 367
הַתִּיבָּה	209-211	פָּנִים	115, 297, 320, 321
וְ	18, 27, 28, 41, 54, 56, 227, 228, 255, 258, 260, 261, 262, 268	צָדֵק	79, 157, 193
וְ	18, 35, 37, 41, 42, 60, 61, 226, 236	קוֹם	60, 61, 86, 141, 175, 187, 325, 358
זֶה	28, 53, 327, 328, 368	קָטַל	40, 44, 46, 47, 60, 62, 63, 65, 74, 105, 107, 252, 352
חֵי	214, 216	רָגַל	132, 320
חֲלִילָהּ	217	רָע	50, 56, 172 (note 3)
יָד	77, 97, 132, 314, 318, 319, 324, 325, 366	שׁוֹב	86, 89, 98, 158, 184, 185, 237, 325
יְהוּה	20, 21, 45, 68, 214, 216, 218	שְׁלוֹם	32, 128
יֵלֵד	102		

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