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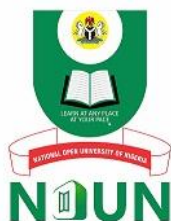
FACULTY OF ARTS

COURSE CODE: CRS828

COURSE TITLE: FURTHER HEBREW

COURSE GUIDE

Course Code	CRS828
Course Title	FURTHER HEBREW
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Course Team	(This course material was adapted with minor adjustments to suit NOUN style from Miracle Ajah. <i>Old Testament Hebrew, An Introductory Grammar with Progressive Exercises in Reading and Writing, Books 1 & 2</i> . Aba: Reinoma Services, 2011).
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INTRODUCTION

CRS828: Further Hebrew is a one-semester 3 credit unit course. It will be available toward the award of the undergraduate degree in Christian Religious Studies. The course is also suitable for anybody who is interested in Biblical Studies, and other studies in theology.

This course will consist of 21 units and it will show why the study of biblical Hebrew is important for biblical interpretation. The elements of Hebrew grammar, namely: alphabet, particles, vowels, syllables, definite articles, prepositions, conjunctions, nouns, adjectives, pronoun and verbs will be studied.

The Course Guide tells you briefly what the course is about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through the materials. It also emphasizes the need for Tutor-Marked Assignments (TMAs). Detailed information on TMAs is found in a separate file, which will be sent to you later. There are periodic tutorial classes that are linked to this course.

What you will learn in this course

The overall aim of this course (CRS828: Further Hebrew) is to equip you with the basic skills and working knowledge of Hebrew Grammar, which will aid you in translating the Hebrew Bible, thereby developing an informed interpretation of biblical texts without undue reliance on secondary texts or versions.

Course Aims

This course aims at:

- Introducing you to the importance of Hebrew Grammar in Biblical studies.
- Helping you to identify Hebrew letters, learning how to write and pronounce them.
- Giving you tips on how to learn Hebrew vocabularies.
- Showing you how to use the Hebrew Dictionary (lexicon) for translation of biblical texts.
- Providing enough visio aids, audio, practice grids for effective learning of Hebrew Grammar.

- Helping you to develop a working knowledge of Hebrew Grammar that will prepare you for further studies in biblical interpretation.

Course Objectives

To achieve the above course aims, there are set objectives for each study unit, which are always included at the beginning. The student should read them before working through the unit. Furthermore, the student is encouraged to refer to the objectives of each unit intermittently as the study of the unit progresses. This practice would promote both learning and retention of what is learned.

Stated below are the wider objectives of this course as a whole. By meeting these objectives, you should have achieved the aims of the course as a whole.

On successful completion of the course, you should be able to:

- Discuss the importance of Hebrew Grammar in Biblical studies.
- Identify Hebrew letters, also knowing how to write and pronounce them.
- Learn many Hebrew vocabularies.
- Know how to use the Hebrew Dictionary (lexicon) in the translation of biblical texts.
- Lead a tutorial of Hebrew Grammar to other beginners.
- Pursue further studies in biblical interpretation.

Working through this Course

To complete this course, you are required to read the study units, practice the writing grids and study other materials provided by National Open University of Nigeria (NOUN). Each unit contains self-assessment exercises, and at points during the course you are required to submit assignments for assessment purposes. At the end of this course there is a final examination. Below you will find listed all the components of the course and what you have to do.

Course Materials

Major components of the course are:

1. Course Guide
2. Study Units
3. Textbooks

4. Visio Aids, Audio and Practice Grids
5. Assignments File
6. Presentation Schedule

In addition, you must obtain the materials. You may contact your tutor if you have problems in obtaining the text materials.

Study Units

There are 21 study units divided in three modules in this course, as follows:

Module 1

- | | |
|--------|----------------------------------|
| Unit 1 | Nouns: General Characteristics |
| Unit 2 | Nouns: The Construct State |
| Unit 3 | Adjective |
| Unit 4 | The Pronoun |
| Unit 5 | Pronominal Suffixes with Nouns |
| Unit 6 | The Definite Article |
| Unit 7 | Prepositions and Vav Conjunction |

Module 2

- | | |
|---------|--|
| Unit 8 | Use of Hebrew Lexicon |
| Unit 9 | The Qal Imperfect Inflection (Regular Verbs) |
| Unit 10 | The Qal Perfect Inflection (Regular Verbs) |
| Unit 11 | Perfect of the Remaining Verb Stems |
| Unit 12 | Imperfect of the Remaining Verb Stems |
| Unit 13 | Pronominal Suffixes (II) |
| Unit 14 | Imperatives |

Module 3

- | | |
|---------|-----------------------------|
| Unit 15 | Vav Consecutive |
| Unit 16 | Infinitives and Participles |
| Unit 17 | Hebrew and Weak Verbs |
| Unit 18 | Hebrew Verbs and Syntax |
| Unit 19 | Hebrew Numerals |
| Unit 20 | Translation Exercise (I) |
| Unit 21 | Translation Exercise (II) |

Each unit contains a number of self-tests. In general, these self-tests question you on the material you have just covered or require you to apply it in some ways and, thereby, help you to gauge your progress and to reinforce your understanding of the material. Together with Tutor Marked Assignments, these exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

Textbooks and References

The student is encouraged to buy the under-listed books, and Visio-Aids recommended for this course and for future use.

Ajah, Miracle 2011. *Old Testament Hebrew, An Introductory Grammar (Book I and II)*. Aba: Reinoma Services.

Allen Ross 2001. *Introducing Biblical Hebrew*. Grand Rapids: Baker

Brown, F, Driver, S. R, Briggs, C. A 1996. *Hebrew and English Lexicon*. Stuttgart: Hendrikson Pub

Ebo, D. J. I 1993. *Elementary Hebrew*. Enugu: Rabboni Nigeria Ltd.

Eliger, K & Rudolp, W 1976. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelstiftung.

Kelly, P. H 1992. *Biblical Hebrew: An Introductory Grammar*. Grand Rapids: William B. Eerdmans Publishing Company.

Weingreen, J 1959. *A Practical Grammar for Classical Hebrew*. USA: Oxford University Press.

Online Helps

1. Learn Hebrew online free ([http:// www.Hebrew4Christians.com](http://www.Hebrew4Christians.com))
2. English to Hebrew Translator (www.star21.com/Translator/english_to_hebrew.html)
3. My Hebrew Dictionary (www.dictionary.co.il/)
4. English to Hebrew Translation (<http://translation.babylon.com/English/to-hebrew>)
5. Why Study Old Testament Hebrew? (www.Torahclass.com)
6. Vocabulary – Audio (fellowshipbibleannarbor.org/cms/mattpostiffBlog/63/95/Elementary-Hebrew-Grammar-Audio)
7. But why study Hebrew? (www.studylight.org/lex/heb)
8. The value of Old Testament Study (www.christiancourier.com/articles/1217-the-value-of-old-testament-study)

Hebrew Visio-Aids and Audio

The underlisted Visio-Aids and Audio will enhance effective learning of Biblical Hebrew Grammar

1. Hebraica T-Shirts

2. Aleph-Bet Calendar
3. Audio for Alphabet and Vocabulary

For Details Contact: DEPARTMENT OF RELIGIOUS STUDIES, FACULTY OF ARTS, NOUN.

Assignments File

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count towards the final mark you obtain for this course. Further information on assignments will be found in the Assignment File itself and later in this *Course Guide* in the section on assessment.

Presentation Schedule

The Presentation Schedule included in your course materials gives you the important dates for the completion of tutor marked assignments and attending tutorials. Remember, you are required to submit all your assignments by the due date. You should guard against lagging behind in your work.

Assessment

There are two aspects to the assessment of the course. First are the tutor marked assignments; second, there is a written examination. In tackling the assignments, you are expected to apply information and knowledge acquired during this course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment File. The work you submit to your tutor for assessment will count for 30% of your total course mark.

At the end of the course, you will need to sit for a final three-hour examination. This will also count for 70% of your total course mark.

Tutor Marked Assignments (TMAS)

There are twenty-one tutor marked assignments in this course. You need to submit all the assignments. The best five (i.e. the highest five of the twenty-one marks) will be counted. The total marks for the best four (5) assignments will be 30% of your total course mark.

Assignment questions for the units in this course are contained in the Assignment File. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to broaden your viewpoint and provide a deeper understanding of the subject.

When you have completed each assignment, send it together with form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given. If, however, you cannot complete your work on time, contact your tutor before the assignment is done to discuss the possibility of an extension.

Final Examination and Grading

The examination will consist of questions which reflect the type of self-testing, practice exercises and tutor–marked problems you have come across. All areas of the course will be assessed.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor-marked assignments and the comments of your tutor on them before the final examination.

Course Marking Scheme

This table shows how the actual course marking is broken down.

Assessment	Marks
Assignment 1-21	Best five marks of the twenty-one assignments count at 30% of course marks
Final Examination	70% of overall course marks
Total	100% of course marks

Table 1: Course Marking Scheme

Course Overview

This table brings together the units, the number of weeks you should take to complete them, and the assignments that follow them.

Unit	Title of work	Week's Activity	Assessment (end of unit)
	Course Guide		
1.	Nouns: General Characteristics	1.	Assignment 1

2.	Nouns: The Construct State	2.	Assignment 2
3.	Adjective	3.	Assignment 3
4.	The Pronoun	4.	Assignment 4
5.	Pronominal Suffixes with Nouns	5.	Assignment 5
6.	The Definite Article	6.	Assignment 6
7.	Prepositions and Vav Conjunction	7.	Assignment 7
8.	Use of Hebrew Lexicon	8.	Assignment 8
9.	The Qal Imperfect Inflection (Regular Verbs)	9.	Assignment 9
10.	The Qal Perfect Inflection (Regular Verbs)	10.	Assignment 10
11.	Perfect of the Remaining Verb Stems	11.	Assignment 11
12.	Imperfect of the Remaining Verb Stems	12.	Assignment 12
13.	Pronominal Suffixes (II)	13.	Assignment 13
14.	Imperatives	14.	Assignment 14
15.	Vav Consecutive	15.	Assignment 15
16.	Infinitives and Participles	16.	Assignment 16
17.	Hebrew and Weak Verbs	17.	Assignment 17
18.	Hebrew Verbs and Syntax	18.	Assignment 18
19.	Hebrew Numerals	19.	Assignment 19
20.	Translation Exercise (I)	20.	Assignment 20
21.	Translation Exercise (II)	21.	Assignment 21
	REVISION	16	
	EXAMINATION	17	
	TOTAL	17 Weeks	

Table 2: Course Overview

How to get the best from this course

In distance learning the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tell you when to read your set books or other material. Just as a lecturer might give you an in-class exercise, your study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives enable you know what you should be able to do by the time you have completed the unit. You should use these objectives to guide your study. When you have finished the units you must go back and check whether you have achieved the objectives. If you make a habit of doing this you will significantly improve your chances of passing the course.

The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a *Reading* section. Remember that your tutor's job is to assist you. When you need help, don't hesitate to call and ask your tutor to provide it.

1. Read this *Course Guide* thoroughly.
2. Organize a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you chose to use, you should decide on it and write in your own dates for working on each unit.
3. Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they lag behind in their course work.
4. Turn to *Unit 1* and read the introduction and the objectives for the unit.
5. Assemble the study materials. Information about what you need for a unit is given in the 'Overview' at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
6. Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.

7. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.
8. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
9. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
10. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this *Course Guide*).

Tutors and Tutorials

There are 8 hours of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must mail your tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discussion board if you need help. The following might be circumstances in which you would find help necessary. Contact your tutor if:

- you do not understand any part of the study units or the assigned readings,
- you have difficulty with the self-tests or exercises,
- You have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum

benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussions actively.

Summary

CRS828 intends to help you have a working knowledge of biblical Hebrew to assist you in the work of translating and interpreting biblical texts. Upon completing this course, you will be able to answer questions such as:

- Learn how to use BHS Critical Apparatus
- Study different verbal inflections like: the Qal Imperfect Inflection (Regular Verbs); the Qal Perfect Inflection (Regular Verbs); Perfect of the Remaining Verb Stems; etc.

Of course, the questions you will be able to answer are not limited to the above list. This course manual is simplified for easy comprehension. You will find it interesting, and you advance studies in the Old Testament. Pay attention to this course, and you will enjoy it; I assure you.

MAIN COURSE

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Course Title	FURTHER HEBREW
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MODULE 1

Unit 1	Nouns: General Characteristics
Unit 2	Nouns: Construct
Unit 3	Adjective
Unit 4	The Pronoun
Unit 5	Pronominal suffix with Noun
Unit 6	The Definite Article
Unit 7	Prepositions And Vav Conjunction

UNIT 1 NOUNS: GENERAL CHARACTERISTICS

CONTENT

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Noun Properties
3.2	Derivation
3.3	Gender
3.4	Number
4.0	Conclusion
5.0	Summary
6.0	Self-Assessment Exercises
7.0	Tutor-Marked Assignments
8.0	Vocabulary
9.0	References/Further Readings

1.0 INTRODUCTION

A Hebrew noun is a name given to a person, place, or thing. This unit will introduce you to the Hebrew noun: its morphology and basic usage.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Know the general characteristics of Hebrew nouns.
- Understand how Hebrew nouns are derived, which can constitute a good aid in using Hebrew lexicon in learning common noun forms found in the Hebrew Bible.

3.0 MAIN CONTENT

3.1 Noun Properties

Nouns have the following properties: gender, number, person, and case.

1. Gender

Hebrew respects two gender formations: Masculine and feminine (male and female he created cf. Genesis 1:27). Unlike Greek, there is no ‘neuter’ gender in Hebrew.

2. Number

There are three numbers in Hebrew: singular, dual and plural. For plural nouns, there are regular plurals, irregular plurals, dual plurals, and plurals functioning as singular nouns.

3. Person

Hebrew nouns could be first person (referring to me), second person (you), and third person (he; e.g. John came). Normally these distinctions apply to the study of pronouns, but they are implicit in the grammar of the noun as well.

4. Case

Case indicates the grammatical function of the noun in a sentence. The noun can be a subject of a sentence, an object in a sentence, or in a possessive relationship with an object (a “construct state”).

Examples:

Obi kicked the **ball** – (*Obi* is the subject, while *the ball* is the object)

It is **Tolu’s ball** – (*Tolu’s ball* or *ball of Tolu* is the construct state)

In general Hebrew uses *endings* to indicate these various properties of nouns. By learning the root of the noun and its endings, you will begin to understand the way nouns function in Hebrew sentences.

3.2 Derivation

The vast majority of Hebrew nouns are derived from verbs; a few Hebrew nouns are derived from other nouns, while those for which no known derivation exists are called primitive nouns.

1) Nouns derived from verbs include:

דָּבָר	word	from	דִּבֶּר	he spoke
זֶרַע	seed	from	זָרַע	he sowed
מֶלֶךְ	king	from	מָלַךְ	he reigned

עָבַד servant from עָבַד he served

2) Nouns derived from other nouns include:

בֹּקֵר a herdsman from בָּקָר a herd
 פָּרֵם a vinedresser from כֶּרֶם a vineyard
 יִשְׂרָאֵלִי Israelite from יִשְׂרָאֵל Israel

3) Primitive nouns include:

אָב Father	אִם mother	יָד hand
בֵּן son	יוֹם day	לַיְלָה night

3.3 Gender

In Hebrew there are two genders: masculine and feminine. There is no special termination for the masculine, but the feminine singular noun is recognized by the accented הָ termination. Here are few examples of masculine and feminine nouns:

Masculine	Feminine
סוּס a horse	סוּסָה a mare
אִישׁ a man	אִשָּׁה a woman
נָבִיא a prophet	נָבִיאָה a prophetess

Classes of feminine nouns

- i. Words ending in the הָ or ת as in סוּסָה, mare; אחות, sister; בת, daughter.
- ii. Words of any termination that are names of feminine creatures, as אִם, mother
- iii. Names of cities, countries which may be considered mothers of their inhabitants. As: יְרוּשָׁלַיִם, Jerusalem; יְהוּדָה, Judah; יִשְׂרָאֵל, Israel; etc.
- iv. Names of organs of the body of men or animals, especially such organs as are double, as יָד, hand; רֶגֶל, foot; also of other utensils or instruments used by man as: חֶרֶב, sword.
- v. Names of things productive, the elements and unseen things as: שֶׁמֶשׁ, sun; נֶפֶשׁ, soul; אֵשׁ, fire; אֶרֶץ, earth

In all these classes however, there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other.

- vi. Feminine words usually assume the distinctive feminine termination in the plural. Many feminine nouns however have the masculine plural ending; and on the contrary many masculine words have the feminine termination in the plural, especially if they incline a feminine sense as in iv) or v) above.

3.4 Number

There are three numbers in Hebrew: singular, dual and plural. The dual is now very much in disuse, being employed mostly to express things that occur naturally or by use in pairs, as hands, feet, and shoes.

- (i) The feminine singular is formed by adding הַ to the masculine. The plural masculine is formed by adding ים to the singular; and the plural feminine by changing הַ into וֹת, or by adding וֹת to the singular if it has no feminine termination.

- (ii) The dual is formed by adding ים to the masculine singular for the masculine, and to the original feminine singular for the feminine.

Example:

<u>Singular</u>		<u>Feminine</u>
Masculine		
טוב good		טובה good
סוס horse		סוסה mare
<u>Plural</u>		
טובים good		טובות good
סוסים horses,		סוסות mares
<u>Dual</u>		
סוסים pair of horses		סוסות pair of mares

- (iii) A few masculine nouns have plurals that end in וֹת, which is the ending normally used for feminine plurals. Example:

<u>Singular</u>	<u>Plural</u>
אב father	אבות fathers
שם name	שמות names
מקום place	מקומות places

קולות | קול voice

- (iv) A few feminine nouns have plurals that end in ים, which is the ending normally used for the masculine plurals. Example:

<u>Singular</u>	<u>Plural</u>
אִשָּׁה woman	נָשִׁים women
עִיר city	עָרִים cities

- (v) Nouns with both masculine and feminine plural endings include:

<u>Singular</u>	<u>Plural</u>
דֹּר generation	דֹּרִים or דֹּרוֹת generations
שָׁנָה year	שָׁנִים or שָׁנוֹת years

4.0 CONCLUSION

This unit discussed Noun properties, namely: Gender, Number, Person and Case; including how Hebrew are derived, namely: Nouns derived from verbs, Noun derived from other Nouns, and Primitive Nouns, which are Nouns that have no known derivation.

5.0 SUMMARY

- (a) **General Properties of Noun** include:

1. Gender (masculine or feminine)
2. Number (singular, plural or dual)
3. Person (first, second or third)
4. Case (subject, object or construct-possessive)

- (b) **Noun Pluralization Rules**

<i>Dual</i>	<i>Plural</i>	<i>Singular</i>	
יָם־	יָם־	(none)	Masculine
יָם־	וֹת	הָ אֵת	Feminine

6.0 SELF-ASSESSMENT EXERCISES

(1) Provide the feminine equivalent of the following masculine nouns

- | | | |
|-----------|-----------|---------|
| 1. אִישׁ | 2. מֶלֶךְ | 3. סוּס |
| 4. נָבִיא | 5. נָעַר | 6. שָׂר |

(2) Add the plural endings to the following words and indicate the gender of each

- | | | |
|------------|------------|------------|
| 1. אָב | 2. אִשָּׁה | 3. בֵּת |
| 4. סוּס | 5. סֵפֶר | 6. מֶלֶךְ |
| 7. סוּסָה | 8. עִיר | 9. תּוֹרָה |
| 10. נֶשֶׁם | 11. יָד | 12. רֶגֶל |

7.0 TUTOR-MARKED ASSIGNMENT

1) Add the plural or dual endings to the following words and translate each plural or dual form:

- | | | | |
|---------|----------|-----------|--------------|
| 1. אִים | 2. אָם | 3. אֲרָץ | 4. תּוֹרָה . |
| 5. יָד | 6. יוֹם | 7. כְּנָף | 8. עֵץ |
| 9. עֵין | 10. עִיר | | |

8.0 VOCABULARY

- | | |
|-------------------|-------------------------------------|
| 1. חָכָם wise | 2. גָּדוֹל great |
| 3. טוֹב good | 4. קוֹל voice |
| 5. עָז strong | 6. הָיָה he was, became |
| 7. קָטָן small | 8. רַב many, much, great |
| 9. קְרוֹת near | 10. מֹשֶׁה Moses |
| 11. מָר bitter | 12. יָפֵה beautiful, handsome, fair |
| 13. שָׂדֶה field | 14. אֲדָמָה ground, earth |
| 15. אֱלֹהִי Lord | 16. יְהוָה LORD (Pronounced Adonai) |
| 17. בָּשָׂר flesh | 18. יָשָׁר straight, right |
| 19. עָפָר dust | 20. נֶפֶשׁ soul, living being |

9.0 REFERENCES/FURTHER READINGS

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UNIT 2 NOUNS: THE CONSTRUCT STATE

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Construct State
- 4.0 Summary
- 5.0 Self-Assessment Exercises
- 6.0 Tutor-Marked Assignments
- 7.0 Vocabulary
- 8.0 References/Further Readings

1.0 INTRODUCTION

This unit examines the construct relationships in Hebrew nouns. When a noun is so connected in thought with a following word or clause that the two make up one idea, the first is said to be in the construct state or in construction. A word not so dependent is said to be in the absolute state; example, “in son of the king”, “great in power”, the words “son” and “great” are in the construct, “king” and “power” are in the absolute.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Conjugate the Hebrew verbs in relation to possession.
- Identify masculine and feminine endings of Hebrew nouns in construct relationship.

3.0 MAIN CONTENT

3.1 The Construct state

The construct relation corresponds most nearly to the Genitive or to relations expressed by “of” in English. Now the first half of a relation like “son of ...”, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. In this way the construct or first half is uttered as shortly as possible in consistency with the laws of pronunciation in the language; any merely tone long vowel within the word will be shortened or lost, and any weak letter outside the word, elided.

Notes:

- (1) When a masculine plural noun is placed in the construct state, its ending is changed from ם׳ (*hireq-yod*, plus final *mem*) to ׳׳ (*tsere-yod*). Long vowels left standing in open syllables before the ׳׳ ending are usually reduced to vocal *shevas* (unless they are unchangeably long).

Examples:

Plural Absolute			Plural Construct
בָּנִים Sons	—	בָּנָי	sons of
יָמִים Days	—	יָמָי	days of
אֱלֹהִים God(gods)	—	אֱלֹהֵי	God of (gods of)
סוּסִים Horses	—	סוּסֵי	horses of

(In this last two examples, *holem* and *shureq* are unchangeably long vowels)

- (2) When two vocal *shevas* are placed together at the beginning of the masculine plural construct form, the first of these must be raised to a full vowel.

Example:

Plural Absolute			Plural Construct
אֲנָשִׁים Men	—	אֲנָשֵׁי	Men of
דְּבָרִים Words	—	דְּבָרָי	Words of
עֲבָדִים Servants	—	עֲבָדָי	Servants of
זִקְנִים Elders	—	זִקְנָי	Elders of

- (3) The dual construct has the same ending (ֵי) as the masculine plural construct. The (ֵי) takes the place of the dual absolute ending (ִים).

Examples:

Dual Absolute		Dual Construct
אָזְנִים Ears		אָזְנֵי Ears of
רַגְלִים Feet		רַגְלֵי Feet of
קַרְנִים Horns		קַרְנֵי Horns of

- (4) The feminine plural construct retains the ם׳ ending of the feminine plural absolute. Masculine plural nouns ending in ם׳ follow this same pattern.

Examples:

Plural Absolute	Plural Construct
-----------------	------------------

אָבֹת Fathers — — אָבֹת fathers of
 אֶרְצוֹת ^(f)lands — אֶרְצוֹת — אֶרְצוֹת lands of

- (5) The rules that govern the formation of singular construct nouns are much more complicated than those that relate to plural construct forms. The use of lexicon can be helpful in determining this.
- (6) The word in the construct state never takes the article. When the compound idea is definite, it is (not the word in the construct but) the genitive (following it) which takes the article.

Example:

בֶּן-נָבִיא a son of a prophet (indefinite)

בֶּן-הַמֶּלֶךְ the man of God (definite)

4.0 SUMMARY

- 1) When a masculine plural noun is placed in the construct state, its ending is changed.
- 2) When two vocal *shevas* are placed together at the beginning of the masculine plural construct form, the first of these must be raised to a full vowel.
- 3) The dual construct has the same ending (ִי) as the masculine plural construct.
- 4) The feminine plural construct retains the וֹת ending of the feminine plural absolute.
- 5) The rules that govern the formation of singular construct nouns are much more complicated than those that relate to plural construct forms. The use of lexicon can be helpful in determining this.
- 6) The word in the construct state never takes the article. When the compound idea is definite, it is (not the word in the construct but) the genitive (following it) which takes the article.

5.0 SELF-ASSESSMENT EXERCISES

- 1) Translate the following:

(1) כָּל-יְמֵי הָאָרֶץ

(3) אִישׁ מִבְּנֵי יִשְׂרָאֵל

(5) שֵׁם אִשְׁת־אֲבָרָם שָׂרִי

(2) דָּם-כָּל-בָּשָׂר

(4) בָּהֶר צִיּוֹן וּבִירוּשָׁלַיִם

(6) אֶת-תְּנֹכַח עֵץ הַחַיִּים

- 2) Translate the following to Hebrew:

(1)The people of the earth	(2)The sons of Israel
(3)The land of Jerusalem	(4)In the book of the law of Moses
(5)The words of the book of the law	(6)You are my God
(7)For our God is great	(8)We have an old father
(9)From his evil way	(10) For I am the LORD your God

6.0 VOCABULARY

אֶבֶן (f) stone	דֹּר generation
לֶחֶם bread	מִדְבָּר wilderness, desert
כֶּסֶף silver	סֵפֶר book
כּוֹכַב star	מִצְרַיִם Egypt
חָכְמָה wisdom	חֶסֶד goodness, kindness
יַיִן wine	יֶלֶד child

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 ADJECTIVE

CONTENT

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Adjective Properties
3.2	Adjective Usage
3.3	Patterns of Inflection
4.0	Conclusion
5.0	Summary
6.0	Self-Assessment Exercises
7.0	Tutor-Marked Assignments
8.0	Vocabulary
9.0	References/Further Readings

1.0 INTRODUCTION

An adjective is a word that names a quality, or that defines or limits a noun. The adjective follows the noun it qualifies and agrees with it in number and gender. Hebrew adjectives function similarly to English adjectives with some variations. In English, adjectives appear *before* the noun they modify, but in Hebrew adjectives often appear *after* the noun they modify.

2.0 OBJECTIVE

At the end of this unit you should be able to:

- Identify adjectival phrases and constructions in biblical Hebrew.
- Apply the different usages of Hebrew adjectives.

3.0 MAIN CONTENT

3.1 Adjective Properties

Like the nouns they modify, adjectives have the following properties:

- **Gender**
Hebrew adjectives have masculine and feminine gender, just like the noun they modify. While masculine nouns go with masculine adjectives, feminine nouns go with feminine adjectives.

- **Number**

Hebrew adjectives agree with their noun numbers. Singular nouns require singular adjectives; plural nouns require plural adjectives, and dual nouns with dual adjectives.

- **Definiteness**

Nouns can either be definite (either by taking the definite article or by being a proper noun) or indefinite. Attributive adjectives must agree with their nouns in definiteness, and therefore may appear with the article.

3.2 Adjective Usage

There are four basic ways adjectives are used:

1) Attribute Usage

(a) Attributively, adjective follows the noun it qualifies and agrees with it in number, gender and definiteness. Examples:

טוֹב אִישׁ, a good man (expressed in Hebrew as ‘a man, a good one’)

טוֹבָה אִשָּׁה, a good woman (expressed in Hebrew as “a woman, a good one”)

(b) When the noun is definite the adjective which qualifies it has the article. Examples:

הַטוֹב אִישׁ, the good man (expressed in Hebrew as ‘the man, the good (one)’)

הַטוֹבָה אִשָּׁה, the good woman (expressed in Hebrew as ‘the woman, the good (one)’)

(c) Agreement of noun and adjective must be carefully watched in those cases where masculine nouns have feminine endings in the plural, and feminine nouns have masculine endings in the plural. Example:

טוֹבִים אֲבוֹת, good fathers;

and not טוֹבוֹת אֲבוֹת

גְּדוֹלוֹת נְשִׁים, great women;

and not גְּדוֹלִים נְשִׁים

2) Predicate Usage

Predicatively, the adjective precedes the noun. In Hebrew, predicate adjectives appear before the noun and agree in gender and number (but not definiteness). Note that predicate adjectives never take the definite article. Example:

טוֹב הָאִישׁ, the man is good (expressed in Hebrew as ‘good (is) the man’)

טוֹבָה הָאִשָּׁה, the woman is good (expressed in Hebrew as ‘good (is) the woman)

3) Substantive Usage

An adjective can stand alone and function as a noun. When it does so, it may function as the subject or object of a verb and it always appears with the definite article.

When you encounter a definite adjective that does not seem to modify a noun within a sentence, it may be a substantive adjective. Translate the adjective with an implied “one” (for singular forms) or “ones” for plural forms. Examples:

<i>Feminine</i>		<i>Masculine</i>		
The good (one)	הַטּוֹבָה	The good (one)	הַטּוֹב	<i>Singular</i>
The good (ones)	הַטּוֹבוֹת	The good (ones)	הַטּוֹבִים	<i>Plural</i>

4) Comparative/Superlative Usage

(a) In English, when we say, “The boys are *stronger* than the girls”, it is a comparative statement because of the word “*stronger*”. To make a comparative statements, Hebrew adjectives combines with the preposition “from” (*min*) to complete the construction by adding it to the word that acts as the object of the comparison. Examples:

הַבַּיִת גָּדוֹל מִן הָאֹהֶל
The house big from the tent
(*meaning*: The house is bigger than the tent)

(b) When we say “Obi is the *strongest* boy in the class”, the word “*strongest*” depicts a superlative understanding. The Superlative Usage of the Adjective in Hebrew can be formed by placing the adverb *meod* (“very”) after an adjective. Examples:

טוֹב מְאֹד
Very good
(or the best)

3.3 Patterns of Inflection of Adjectives

(a) Adjectives must agree with the Noun they modify in gender and number. So the inflections of adjectives follow basically with that of Noun. That is, the endings of Adjectives (suffixes) are similar to that of Noun.

Examples:

Feminine | *Masculine*

זֶה	...	<i>Singular</i>
אֵלֶּה	אֵלֶּם	<i>Plural</i>

<i>Feminine</i>	<i>Masculine</i>	
טוֹבָה	טוֹב	<i>Singular</i>
טוֹבוֹת	טוֹבִים	<i>Plural</i>

(b) Adjectives must agree with the nouns they modify in gender and number. For example, consider the following adjective phrases.

Examples:

A good daughter	בֵּת טוֹבָה	A good son	בֶּן טוֹב
Good daughters	בָּנוֹת טוֹבוֹת	Good sons	בָּנִים טוֹבִים

4.0 CONCLUSION

This unit confirms that Hebrew adjectives function similarly to English adjectives with some variations. Adjectival properties and usages and patterns of inflection of adjectives were also studied.

5.0 SUMMARY

1) General properties of adjectives include:

- Gender (masculine or feminine)
- Number (singular, plural or dual)
- Definiteness

2) Adjectival usage include:

- Attributive usage.** Adjectives that directly modify a noun are called “attributive” because they attribute a certain characteristic to a noun.

Attributive adjectives have the following properties:

- They follow the noun they modify
- They agree with the noun they modify in:

1. Gender (masc / fem)
2. Number (sing / pl)
3. Definiteness (if the noun is definite, the adjective must be, too)

b. Predicative usage. In Hebrew, predicate adjectives can appear before or after the noun and agree in gender and number -- but *not* definiteness. Predicate adjectives use the word “is” with the adjective to form the predicate of a complete clause (subject+verb). Predicate adjectives have the following properties:

- i. They appear before or after the noun they modify
- ii. They agree with the noun they modify in:
 1. Gender (masc / fem)
 2. Number (sing / pl)
 3. but not in definiteness

c. Substantive usage. An adjective can stand alone and function as a noun. When it does so, it may function as the subject or object of a verb, and it always appears with the definite article. When you encounter a definite adjective that does not seem to modify a noun within a sentence, it may be a substantive adjective. Translate the adjective with an implied “one” (for singular forms) or “ones” for plural forms.

d. Comparative/superlative usage. Adjectives may be used to make comparative statements. In Hebrew, comparisons are formed by adding the preposition (*min*) to the word that functions as the object of the comparison. Superlatives are formed by adding the adverb (*meod*) to the adjective.

3) Pattern of Inflection. Since adjectives must agree with the noun they modify in gender and number, every adjective can take four possible forms: two for masculine nouns (singular and plural), and two for feminine nouns (singular and plural). These forms are changed by means of adding endings to the stem of the word, much in the same manner as endings are attached to nouns.

6.0 SELF-ASSESSMENT EXERCISES

- From the vocabulary you already know, create simple adjective phrases, such as “a good woman,” “the good woman,” “good women,” and “the good women.” Do this for the following nouns:

- | | | |
|-----------|----------|---------|
| 1. Woman | 2. Man | 3. City |
| 4. Jesus | 5. Moses | 6. Land |
| 7. People | | |

Combine these nouns with the following adjectives: good, great, old, new, perfect, holy.

7.0 TUTOR-MARKED ASSIGNMENTS

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

Example:

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

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

1. נַעֲרָה קְטַנָּה a little maid

(a) (b) (c)

2. בְּיָשָׁרָהּ by a straight way

(a) (b) (c)

3. אֶבֶן גְּדוֹלָה a great stone

(a) (b) (c)

4. בֵּית הַחָדָשׁ a new house

(a) (b) (c)

5. עִיר גְּדוֹלָה a great city

(a) (b) (c)

6. קָרוֹב הַיּוֹם the day is near

(a) (b) (c)

7. טוֹבָה הָאֶרֶץ מְאֹד מְאֹד the land was exceedingly good

(a) (b) (c)

8. הַדֶּרֶךְ הַטוֹבָה the good way

(a) ____ (b) ____ (c) ____

2. From the vocabulary you already know, create 4 simple comparative adjective constructions.
3. From the vocabulary you already know, create 4 simple predicative adjective phrases, such as “a woman is good,” “the woman is good,” “the man is wise,” “Moses is old,” and “the kings are evil.”

8.0 VOCABULARY

גָּדוֹל	Great, big	טוֹב	Good
זָקֵן	Old	רַב	Much, Many
חָדָשׁ	New	אֵשׁ	Fire
חָזָק	Strong	כֹּהֵן	Priest
חָכָם	Wise	סוּס	Horse
יָפֵה	Beautiful	אוֹר	Light
מְאֹד	Very (adverb)	בִּינָה	Understanding
יָשָׁר	Upright	מָקוֹם	Place, Abode
קָדוֹשׁ	Holy	קוֹל	Voice
קָטָן	Small	נָבִיא	Prophet
רָע	Evil, wicked	צָדִיק	Righteous, Just
תָּמִים	Perfect, Complete	הוּא	That

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UNIT 4 THE PRONOUN

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Properties of Pronoun
 - 3.2 Types of Pronouns
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Self-Assessment Exercises
- 7.0 Tutor-Marked Assignments
- 8.0 Vocabulary
- 9.0 References/Further Readings

1.0 INTRODUCTION

A pronoun is a word that stands in place of (“pro”) a noun. The word for which a pronoun stands (or refers back to) is called the antecedent of the pronoun. This unit studies the properties and types of Hebrew pronoun.

2.0 OBJECTIVE

This unit will equip the student to understand the different dynamics of pronouns in biblical Hebrew, ranging from pronoun properties, types of pronouns to pronominal endings.

3.0 MAIN CONTENT

3.1 Properties of Pronoun

Pronouns function more or less like Nouns. So they possess the same properties, namely:

1. Gender

Gender refers to whether the pronoun is masculine or feminine. The gender of the pronoun is determined by the gender of the noun, which is its antecedent.

2. Number

Singular or Plural pronouns agree with the singular or plural of the antecedent nouns.

Examples:

Paul went to University where **he** got his first degree.

The soldiers fought gallantly, and **they** received the crown.

(“Paul” is the antecedent noun of the pronoun “he” – *singular*; while the pronoun “they” corresponds with the antecedent noun “soldiers” – *plural*).

3. Person

A pronoun can be in the first person (I, We), second person (you – *singular*, you – *plural*), or third person (he/she/they).

4. Case

A pronoun can be a subject of a sentence (**he** is a king), an object in a phrase or clause (John loves **her**), or in a possessive relationship with an object (**his** Hebrew book).

3.2 Types of Pronouns

Types of Hebrew pronouns include: Personal pronouns, Demonstrative pronouns, Interrogative pronouns, and Relative pronouns.

(a) Personal Pronouns

The following are the forms of the independent personal pronoun

1 cs	אֲנִי, אַנְכִּי	I	1 cp	אֲנִי, גִּבְרָתִי, אֲנֹנִי	We
2 ms	אַתָּה	You	2 mp	אַתֶּם	You
2 fs	אַתְּ	You	2 fp	אַתֶּן, אַתְּנָה	You
3 ms	הוא	He/it	3 mp	הֵם, הֵנָּה	They
3 fs	היא	She/it	3 fp	הֵן, הֵנָּה	They

Notes:

- The above forms of the personal pronouns are used only to express the nominative or a subject: they must not be put as oblique cases after a verb or preposition.
- When not expressing the subject, the personal pronouns become attracted in a fragmentary form to the end of other words. The fragments are named pronominal suffixes (to be studied later)
- Sentences that employ independent personal pronouns as subjects will often be verbless sentences (with the verb “to be” understood).

Examples:

אֲנִי יְהוָה	I (am) the LORD
אַתָּה הָאִישׁ	You are the man
כִּי־עָפָר	For you are dust

יְהוָה הוּא הָאֱלֹהִים The LORD, he is God

(b) Demonstrative Pronoun

The forms of the demonstrative pronouns are as follows:

	Singular		Plural
Masc.	זֶה this	Masc.	אֵלֶּה these
Fem.	זֹאת this	Fem.	אֵלֶּה these
Masc.	הוּא that	Masc.	הֵמָּה (הֵם) those
Fem.	הִיא that	Fem.	הֵנָּה (הֵן) those

Note:

- (i) Like adjectives, demonstrative pronoun may be used attributively. They agree in gender, number and article with the nouns to which they refer.

Examples:

הַמָּקוֹם הַזֶּה	This place
הָאָרֶץ הַזֹּאת	This land
בַּיּוֹם הַהוּא	On that day
בָּעִיר הַהִיא	In that city
הַדְּבָרִים הָאֵלֶּה	These words
הָעָרִים הָאֵלֶּה	These cities
בַּיָּמִים הֵם	In those days

- (ii) Demonstrative pronouns may also be predicatively. They agree in gender, number with the nouns to which they are linked, but they never take the article.

Examples:

זֶה הַיּוֹם	This (is) the day
זֹאת הָאָרֶץ	This (is) the land
הוּא הַדָּבָר	That (is) the word
הוּא הָעִיר הַגְּדוֹלָה	That (is) the great city
אֵלֶּה הַדְּבָרִים	These (are) the words

(c) Interrogative Pronouns

The following are the Hebrew Interrogative pronouns:

מִי	Who?	מָה	What?
מִדּוּעַ	Why?	לָמָּה	Why?
מָתַי	When?	אֵיפֹה	Where?
אֵיךָ / אֵיךְ	How?	מֵאַיִן	From Where?
אָן / אַנָּה	Where?	הֲ	Interrogative particle
אֵי	Where?	אֵי	Where?

(c) Relative Pronouns

A relative pronoun (*who, that, which*) connects a modifying clause to an antecedent. This clause is called a *relative clause* since it “relates” the clause to the antecedent and modifies it adjectivally. For example:

4.0 CONCLUSION

This unit shows that Hebrew pronouns function more like Nouns, so they possess same properties like gender, number, person and case. The student should get acquainted with how they function for effective learning of the grammar.

5.0 SUMMARY

1) General Properties of Pronouns include:

- a) **Gender:** Gender is a property that indicates the sex of the antecedent (masculine or feminine).
- b) **Number:** Number is the property that indicates whether the antecedent represents one (singular) or more than one (plural) object.
- c) **Person:** Person refers to the relationship between the antecedent and the speaker. A pronoun can be in the first person, second person, or third person.
- d) **Case:** Case indicates the grammatical function of the pronoun in a sentence. A pronoun can be a subject of a sentence (*He* is a king), an object in a phrase or clause (John loves *her*), or in a possessive relationship with an object (*his* Hebrew book).

- 2) **Types of Pronouns** include: Personal, Demonstrative, Interrogative, and Relative pronouns.

6.0 SELF-ASSESSMENT EXERCISES

- (1) Translate the following into English:

- 1) הַשָּׁנִים הַטּוֹבוֹת הָאֵלֶּה
- 2) צָדִיק אֶתָּה
- 3) כִּי מֶלֶךְ גָּדוֹל אָנִי
- 4) לְעִיר הַגָּדוֹלָה הַזֹּאת
- 5) כִּי־חֲזָקִים הֵמָּה
- 6) חֲכָמִים אֲנִיחֲנוּ
- 7) כִּי־חֲזָק הוּא
- 8) כִּי מְרִים הֵם
- 9) הָעִיר הַזֹּאת קְרֵבָה
- 10) וְאַנְכִי נֶעַר קָטָן

7.0 TUTOR-MARKED ASSIGNMENTS

- (1) Underscore the correct pronominal form in the following entries

- | | |
|-----------------------------------|--------------------------------|
| 1) כִּי קָטָן (הוּא / הִיא) | For he (is) small |
| 2) כִּי קָשָׁה (אַתָּה / אַתָּה) | that you (are) stubborn |
| 3) כִּי־יָפָה (הוּא / הוּא) מְאֹד | for she (was) very beautiful |
| 4) יָפָה (אַתָּה / אַתָּה) | you (are) lovely |
| 5) תָּמִים (אַתָּה / אַתָּה) | you (were) perfect (blameless) |

- (2) Practice reading the Hebrew aloud. Cover the English translation and practice translating the Hebrew from sight

1. הָאִישׁ מֹשֶׁה גָּדוֹל מְאֹד The man Moses (was) very great
2. הַדָּבָר הַגָּדוֹל This great thing
3. כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ For the Lord (is) a great God, and a
גָּדוֹל עַל־כָּל־אֱלֹהִים great king above all gods.
4. כִּי קָרֹב הוּא For it (was) near
5. כִּי־קְרִבִּים הֵם for they (were) near (neighbours)

8.0 VOCABULARY

1	אֶבֶן	(f) Stone	10	מֹשֶׁה	Moses
2	דֹּר	Generation	11	נָבִיא	Prophet
3	יְרוּשָׁלַיִם	Jerusalem	12	נָעַר	Lad, youth
4	כֵּן	Thus	13	נַעֲרָה	Maiden, young woman
5	לֶחֶם	Bread	14	סֵפֶר	Book
6	מִדְבָּר	Wilderness, desert	15	לֵס	Lest
7	מָה	What?	16	רֶגֶל	(f) foot
8	מִי	Who?	17	מִשְׁפָּט	Judgment, justice
9	שֶׁמֶן	Oil, fat	18	תּוֹרָה	(f) law, Instruction

9.0 REFERENCES/FURTHER READINGS

Ajah, Miracle 2011. Old Testament Hebrew, An Introductory Grammar (Book I and II). Aba: Reinoma Services.

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UNIT 5 PRONOMINAL SUFFIXES WITH NOUNS

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Pronominal Suffixes
- 4.0 Summary
- 5.0 Self-Assessment Exercises
- 6.0 Vocabulary
- 7.0 References/Further Readings

1.0 Introduction

This unit discusses the pronominal suffixes on Hebrew nouns. *Pronominal suffixes* were originally independent personal pronouns that became attached to the noun or preposition they followed. When appearing on nouns, they are possessive; example: his book. When appearing on prepositions or the definite direct object

marker, they are objective; example: to him. When attached to verbs, they normally serve as direct objects of the verb; when attached to particles, they may express a variety of relationships, depending on the function of the particles.

2.0 Objectives

By the end of this unit, you should be able to:

- Mark out the direct objects of verbs and prepositions.
- Identify possessive nouns
- Define other functions of pronominal suffixes.

3.0 Main Content

3.1 The Pronominal Suffixes

The relation existing between a noun and its pronominal suffix is really the construct relation. The form of the noun, however is not always identical with that of the construct, but varies with the position of the tone. In this section, only the endings of the noun as affected by the suffix are treated.

When attached to nouns, pronominal suffixes function as possessive pronouns.

Notes:

1) Pronominal suffixes for singular nouns (Masculine or Feminine)

1 cs	ִי	My	1 cp	ִינוּ	Our
2 ms	ְךָ	Your	2 mp	ְכֶם	Your
2 fs	ְךָ	Your	2 fp	ְכֶן	Your
3 ms	וֹ	His	3 mp	ֶם	Their
3 fs	ָהָ	Her	3 fp	ָן	Their

Examples:

(a) סוּס Masculine singular absolute, "horse"

סוּס	Masculine singular construct, "horse of"				
1 cs	סוּסִי	My horse	1 cp	סוּסֵינוּ	Our horse
2 ms	סוּסְךָ	Your horse	2 mp	סוּסְכֶם	Your horse
2 fs	סוּסְךָ	Your horse	2 fp	סוּסְכֶן	Your horse
3 ms	סוּסוֹ	His horse	3 mp	סוּסֶם	Their horse
3 fs	סוּסָהָ	Her horse	3 fp	סוּסָן	Their horse

(b) סוּסָה Feminine singular absolute, “mare”

סוּסָה Feminine singular construct, “mare of”

1 cs	סוּסָתִי	My mare	1 cp	סוּסָתֵינוּ	Our mare
2 ms	סוּסָתְךָ	Your mare	2 mp	סוּסָתְכֶם	Your mare
2 fs	סוּסָתְךָ	Your mare	2 fp	סוּסָתְכֶן	Your mare
3 ms	סוּסָתּוֹ	His mare	3 mp	סוּסָתָם	Their mare
3 fs	סוּסָתָהּ	Her mare	3 fp	סוּסָתָן	Their mare

2) Pronominal Suffixes for Plural nouns (masculine or feminine)

1 cs	ִי	My	1 cp	ֵינוּ	Our
2 ms	ֶיךָ	Your	2 mp	ֵיכֶם	Your
2 fs	ֶיךָ	Your	2 fp	ֵיכֶן	Your
3 ms	ֵיוֹ	His	3 mp	ֵיהֶם	Their
3 fs	ֶיהָ	Her	3 fp	ֵיהֶן	Their

Examples:

(a) אֱלֹהִים Masculine plural absolute, “God, gods”

אֱלֹהֵי Masculine plural construct, “God of, gods of”

1 cs	אֱלֹהֵי	My God	1 cp	אֱלֹהֵינוּ	Our God
2 ms	אֱלֹהֶיךָ	Your God	2 mp	אֱלֹהֵיכֶם	Your God
2 fs	אֱלֹהֶיךָ	Your God	2 fp	אֱלֹהֵיכֶן	Your God
3 ms	אֱלֹהֵיוֹ	His God	3 mp	אֱלֹהֵיהֶם	Their God
3 fs	אֱלֹהֶיהָ	Her God	3 fp	אֱלֹהֵיהֶן	Their God

(b) תּוֹרוֹת Feminine plural absolute, “laws”

תּוֹרוֹת Feminine plural construct, “laws of”

1 cs	תּוֹרוֹתִי	My laws	1 cp	תּוֹרוֹתֵינוּ	Our laws
2 ms	תּוֹרוֹתְךָ	Your laws	2 mp	תּוֹרוֹתֵיכֶם	Your laws
2 fs	תּוֹרוֹתְךָ	Your laws	2 fp	תּוֹרוֹתֵיכֶן	Your laws
3 ms	תּוֹרוֹתָיו	His laws	3 mp	תּוֹרוֹתֵיהֶם	Their laws
3 fs	תּוֹרוֹתֶיהָ	Her laws	3 fp	תּוֹרוֹתֵיהֶן	Their laws

3) The dual nouns take the same suffixes as the plural

Examples:

יָדַיִם Feminine dual absolute, "hands"

יָדַי Feminine dual construct, "hands of"

1 cs	יָדַי	My hands	1 cp	יָדַיִנִּי	Our hands
2 ms	יָדַיְךָ	Your hands	2 mp	יָדַיְכֶם	Your hands
2 fs	יָדַיְהָ	Your hands	2 fp		
3 ms	יָדָיו	His hands	3 mp	יָדֵיהֶם	Their hands
3 fs	יָדֶיהָ	Her hands	3 fp	יָדֵיהֶן	Their hands

4.0 Summary

This unit presented:

- 1) Pronominal suffixes for singular nouns (Masculine or Feminine)
- 2) Pronominal Suffixes for Plural nouns (masculine or feminine)
- 3) The dual nouns take the same suffixes as the plural

5.0 Self Assessment Exercises

1) Translate and practice pronouncing the following:

1. מִיד הָאִשָּׁה

2. בֶּן-אָדָם

3. וּמִבְּנֵי-הַנְּבִיאִים

4. וְאַלֶּה מַלְכֵי הָאָרֶץ

1. יוֹם הַשַּׁבָּת

5. בָּנוֹת אֲנָשֵׁי הָעִיר

6. רֵאשֵׁי הַקָּהֳלִים

7. בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל

6.0 Vocabulary

חָבַל He bound, pledged

חֶבֶל Rope, band, lot

חֶבֶר Company, association

חַג Feast, festival

חָדַל He ceased

חֶדֶר Chamber, room

יָאוֹר Stream, canal

יִבְשָׁה (f) dry ground

יָד (f) hand

יָדַע He knew

יְהוָה LORD (Adonay)

יָבֵל Ram, ram's horn

חדש (adj) new
חול Sand
חומה Wall

יום Day
יונה (f) dove
יוצר Potter

7.0 References/Further Readings

Ajah, Miracle 2011. Old Testament Hebrew, An Introductory Grammar (Book I and II). Aba: Reinoma Services.

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UNIT 6 THE DEFINITE ARTICLE

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Before All Non-Gutturals
 - 3.2 Before Strong Gutturals
 - 3.3 Before Weak Gutturals
 - 3.4 Before ה ה, ו
 - 3.5 Before a noun with initial (?)
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Self-Assessment Exercises
- 7.0 Tutor-Marked Assignments
- 8.0 Vocabulary
- 9.0 References/Further Readings

1.0 INTRODUCTION

Hebrew language has no indefinite article like ‘a’ or ‘an’. The absence of the definite article is used to determine when an indefinite article is used. To make a Hebrew word (of either gender) definite, you add a [Hey](#) (ה) before the noun. Sometimes the vowel under the Hey changes, depending on whether the noun begins with a regular letter or a guttural letter.

2.0 OBJECTIVE

At the end of this unit you will learn how to:

- Prefix the definite article with guttural and non-guttural letters.
- Determine the indefinite article in Hebrew grammar.

3.0 MAIN CONTENT

3.1 Before All Non-Gutturals

The usual form of the article in Hebrew before all non-gutturals is הֶ (hey (ה)) plus *patach* (ַ), plus dagesh forte (דּ) in the first consonant of the noun; as in:

the day/ today הַיּוֹם (*hay-yôm*) = יוֹם + הֶ

the king הַמֶּלֶךְ (*ham-melekh*) = מֶלֶךְ + הֶ

the son הַבֵּן (*hab-ben*) = בֵּן + הֶ

3.2 Before Strong Gutturals

Before the strong or harsh gutturals ה and ח which may be doubled by implication, the form of the article is הֶ without a dagesh forte in the following letter. As in:

הַחֹלֶה (*ha-hōlēk*) = חֹלֶה + הֶ

the darkness הַחֹשֶׁךְ (*ha-chōshēk*) = חֹשֶׁךְ + הֶ

3.3 Before Weak Gutturals

Before the weak guttural א, ע and before ר, which cannot be doubled, the *patach* under Hey (הֶ) lengthens to a *qamets* (ֶּ). As in:

the man הָאִישׁ (*ha-’îsh*) = אִישׁ + הֶּ

the bird הָעוֹף (*hā-’ôf*) = עוֹף + הֶּ

הָרָקִיעַ (*hā-rāqî’ā*) = רָקִיעַ + הֶּ

3.4 Before הֶּ הֶּ הֶּ

Before הֶּ and before an unaccented הֶּ, הֶּ, the *patach* under Hey (הֶ) is deflected to a *segôl* (ֶ) for the sake of dissimilarity. As in:

הַחֶזֶק (*he-chāzāq*) = חֶזֶק + הֶ

הַהָרִים (*he-hārîm*) = הָרִים + הֶ

הָעוֹן (*he-’āvôn*) = עוֹן + הֶ

3.5 Before a noun with initial (י)

Before a noun whose initial consonant is *yod*, followed by a *sheva* (יְ) and sometimes before a noun whose initial consonant is *mem*, followed by a *sheva* (מְ), the form of the article is הַ without a dagesh forte in the following letter. As in:

the children הַיְלָדִים (*ha-yelādîm*) = הַ + יְלָדִים
 הַמְסִלָּה (*ha-mesillâ*) = הַ + מְסִלָּה

3.6 Other rules

A few nouns in their singular form undergo internal changes when the definite article is prefixed to them. Common ones are the following:

אֶרֶץ ('erets) = הָאֶרֶץ (*hā-'ārets*) the earth
 הַר (har) = הָהָר (*hā-hār*) the mountain
 עַם ('am) = הָעָם (*hā-'ām*) the people
 גֶּן (gan) = הַגֶּן (*hag-gān*) the garden
 פָּר (par) = הַפָּר (*hap-pār*) the bull
 חַג (chag) = הַחֹג (*he-chāg*) the festival
 אֲרוֹן ('arôn) = הָאֲרוֹן (*hā-'arôn*) the ark

4.0 CONCLUSION

This unit has shown the different uses of definite article in Hebrew. The student should pay particular attention to guttural letters, which exhibits most of the variant usages. However the regular prefix of hey plus patach and forte remains the regular form of Hebrew definite article.

5.0 SUMMARY PAGE

The table below summarizes the study on definite articles:

S/N	Before	Hebrew Form	Without Definite Article	With Definite Article
1	All non-gutturals	הַ	לֵילָה	הַלֵילָה
2	ח, ה	הַ	חֲשׂוֹךְ	הַחֲשׂוֹךְ

3	א, ע, ר	ה	איש	האיש
4	ה, ח, ע	ה	הרים	ההרים
5	י, מ	ה	ילדים	הילדים

6.0 SELF-ASSESSMENT EXERCISE

- Prefix the definite article to the following words and transliterate them.

- | | | |
|---------|----------|---------|
| 1. מלך | 2. לילה | 3. יום |
| 4. חשך | 5. עפר | 6. בית |
| 7. אשה | 8. עם | 9. גן |
| 10. ראש | 11. ברית | 12. אור |
| 13. עיר | 14. היכל | 15. אדם |
| 16. יד | 17. הר | 18. עשן |
| 19. קרב | 20. שלום | |

7.0 TUTOR-MARKED ASSIGNMENTS

Complete the writing of the definite article with the following nouns:

- | | | |
|----------|-----------|----------|
| 1. הארץ | 2. הענן | 3. הבית |
| 4. היום | 5. החר | 6. השנה |
| 7. הצאן | 8. האלהים | 9. האדמה |
| 10. האהל | 11. הברית | 12. היום |
| 13. העם | 14. השלום | 15. העת |
| 16. החג | 17. הלב | 18. הראש |
| 19. היאר | 20. העיר | |

8.0 VOCABULARY

- | | |
|--------------------------------------|--|
| 1. מֶלֶךְ (<i>melek</i>) King | 11. אָדָם (<i>'ādām</i>), Humankind, |
| 2. אֹר (<i>'ôr</i>) Light | 12. חֹשֶׁךְ (<i>chōshek</i>), Darkness |
| 3. אֶרֶץ (<i>'erets</i>) Earth | 13. אֲדָמָה (<i>'adāmāh</i>), Ground |
| 4. עָפָר (<i>'āfār</i>), Dust | 14. אֱלֹהִים (<i>'elōhîm</i>), God |
| 5. בַּיִת (<i>bayit</i>), House | 15. רֹאשׁ (<i>r'ōsh</i>), Head |
| 6. עִיר (<i>'îr</i>), City | 16. לַיְלָה (<i>layelāh</i>), Night |
| 7. יוֹם (<i>yôm</i>), Day | 17. חַג (<i>chag</i>), Feast, festival |
| 8. יָד (<i>yād</i>), Hand | 18. בֵּין (<i>bên</i>) Between |
| 9. פֶּרִי (<i>perî</i>), Fruit | 19. עֶרֶב (<i>erev</i>) Evening |
| 10. בֹּקֶר (<i>bōqer</i>), Morning | 20. מָקוֹם (<i>māqôm</i>) Place |

9.0 REFERENCES/FURTHER READINGS

- Ajah, Miracle 2011. Old Testament Hebrew, An Introductory Grammar (Book I and II). Aba: Reinoma Services.
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UNIT 7 PREPOSITIONS AND VAV CONJUNCTION

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Inseparable Prepositions
 - 3.2 The Preposition *min*
 - 3.3 Independent Prepositions
 - 3.4 **Vav** Conjunction
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Self-Assessment Exercises
- 7.0 Tutor-Marked Assignments
- 8.0 Vocabulary
- 9.0 References/Further Readings

1.0 INTRODUCTION

A preposition is a word or group of words (e.g. in, from, to, out of, on behalf of, etc) often placed before a noun or pronoun to indicate place, direction, source, method, etc. The **vav** is a conjunctive word translated as ‘and’ in English. The **vav** conjunction, inseparable prepositions and *min* function as a prefix to Hebrew words just like the definite article. Sometimes the vowel under them changes, depending on the consonant that appears at the beginning of the word. The **Vav** conjunction is pointed like the inseparable prepositions with few exceptions.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

1. Understand the basic grammar of the preposition and **Vav** conjunction in Biblical Hebrew
2. Begin identifying various prepositional phrases and constructions in the Scriptures.

3.0 MAIN CONTENT

3.1 The Inseparable Prepositions

In Hebrew, few prepositions are inseparable and are prefixed to nouns, like the definite article. Others are independent and function more like English prepositions.

The inseparable prepositions in Hebrew are:

- בְּ in, by, with (i.e. ב plus a *sheva* אֵ)
 כְּ as, like, according to (i.e. כ plus a *sheva* אֵ)
 לְ to, for, at (i.e. ל plus a *sheva* אֵ)

Note:

- i. The usual pointing of the inseparable prepositions before consonants that have full vowels is with a simple *sheva*. As in:

in a king בְּמֶלֶךְ *bemelekh* = מֶלֶךְ + בְּ
 as a king כְּמֶלֶךְ *kemelekh* = מֶלֶךְ + כְּ
 to a king לְמֶלֶךְ *lemelekh* = מֶלֶךְ + לְ

- ii. Before consonants having a simple *sheva*, the inseparable preposition is pointed with a *chireq*. As in:

in a covenant בְּבְרִית *biv-rîth* = בְּרִית + בְּ
 as a covenant כְּבְרִית *kiv-rîth* = בְּרִית + כְּ
 to a covenant לְבְרִית *liv-rîth* = בְּרִית + לְ

- iii. Before a consonantal *yod* with a simple *sheva* (יְ), the inseparable preposition is pointed with a *chireq*. Then the *chireq* combines with the *yod* to form a *chireq-yod*. This causes the *yod* to lose its consonantal value, and the *sheva* under it drops out. As in:

in Judah בִּיהוּדָה *bîhûdāh* = יְהוּדָה + בְּ
 as Judah כִּיהוּדָה *kîhûdāh* = יְהוּדָה + כְּ
 to Judah לִיהוּדָה *lîhûdāh* = יְהוּדָה + לְ

- iv. Before a guttural with a compound *sheva* (אֵ , אִ , אַ), the inseparable preposition is pointed with the corresponding short vowel. As in:

in a lion בְּאַרִי *ba'arî* = אַרִי + בְּ
 as a lion כְּאַרִי *ka'arî* = אַרִי + כְּ
 to a lion לְאַרִי *la'arî* = אַרִי + לְ

- v. Occasionally before an 'alef (א) that has a *chatef-segol* (אָ), the preposition receives a *tsere*, the *chatef-segol* drops, while the א quiesces or becomes silent. As in:

in God בְּאֱלֹהִים *bē'lôhîm* = אֱלֹהִים + בְּ
 as God כְּאֱלֹהִים *kē'lôhîm* = אֱלֹהִים + כְּ
 to God לְאֱלֹהִים *lē'lôhîm* = אֱלֹהִים + לְ

- vi. Before a definite article, the ה of the article drops out, and the preposition receives the vowel pointing under ה As in:

in the man בְּאִישׁ *bā-'îsh* = הָאִישׁ + בְּ
 as the man כְּאִישׁ *kā-'îsh* = הָאִישׁ + כְּ
 to the man לְאִישׁ *lā-'îsh* = הָאִישׁ + לְ

in the house בְּבַיִת *bab-bayit* = הַבַּיִת + בְּ
 as the house כְּבַיִת *kab-bayit* = הַבַּיִת + כְּ
 to the house לְבַיִת *lab-bayit* = הַבַּיִת + לְ

- vii. Sometimes immediately before the tone-syllable (accented syllable) the inseparable preposition assumes the vowel *qamets* (אָ). As in:

in waters בְּמַיִם *bāmāyim* = מַיִם + בְּ
 as waters כְּמַיִם *kāmāyim* = מַיִם + כְּ
 to waters לְמַיִם *lāmāyim* = מַיִם + לְ

3.2 The preposition מִן (min), from, out of

The preposition מִן (*min*) can perform a dual role, namely: (a) when it is prefixed to a word that has not the definite article. It becomes inseparable, but (b) it is somehow separable with a *maqgef* if it has a definite article.

Note:

- i. When the preposition **מִן** is before ordinary letters (i.e. excluding gutturals **א** and **ר**) the vowelless **נ** is assimilated and the following letter is doubled by *daghes forte* as compensation. As in:

from David **מִדָּוִד** *mid-dāvid* = **דָּוִד** + **מִן**

from a day **מִיּוֹם** *miy-yôm* = **יּוֹם** + **מִן**

from a king **מִמֶּלֶךְ** *mim-melekh* = **מֶלֶךְ** + **מִן**

- ii. Before gutturals or **ר**, the preceding *chireq* under **מ** lengthens to *tsere*. As in:

from a human-kind **מֵאָדָם** *mē'ādām* = **אָדָם** + **מִן**

from a man **מֵאִישׁ** *mē'îsh* = **אִישׁ** + **מִן**

from a mountain **מֵהָר** *mēhar* = **הָר** + **מִן**

- iii. Before a *yod* pointed with a simple *sheva* (ֿ) the preposition contracts to **מִי**. As in:

from Judah **מִיְהוּדָה** *mîhûdāh* = **יְהוּדָה** + **מִן**

from Jerusalem **מִירוּשָׁלַיִם** *mîrûshālayim* = **ירוּשָׁלַיִם** + **מִן**

- iv. Before the definite article, the preposition may remain separated by a *maqgef*. As in:

from the king **מִן־הַמֶּלֶךְ** *min-ham-melekh* = **הַמֶּלֶךְ** + **מִן**

from the house **מִן־הַבַּיִת** *min-hab-bayit* = **הַבַּיִת** + **מִן**

Or the preposition becomes inseparable. As in:

מִן before **הַמֶּלֶךְ** becomes **מִהַמֶּלֶךְ**, from the king

מִן before **הַבַּיִת** becomes **מִהַבַּיִת**, from the house

3.3 Unattached or Independent Prepositions

Unattached or Independent prepositions more or less function like the English prepositions. Some of them are:

1. **אֶל** To, into, toward
2. **לִפְנֵי** before, in front of

- | | | | |
|----------|--------------|------------|--------------------|
| 3. עִם | With | 4. עַל | upon, above, about |
| 5. בֵּין | Between | 6. תַּחַת | under, instead of |
| 7. עַד | Until, unto | 8. אַחֲרַי | behind, after |
| 9. אֶצֶל | Beside, near | | |

3.4 The vav conjunction (וְ), and

The *vav* conjunction (וְ), is translated 'and'. It is pointed like the inseparable prepositions with few exceptions.

Note:

- i. Ordinarily before a consonant with full vowel (except labials בּ, מּ, פּ) it is pointed with a *sheva* (ְ). As in:

and a horse וְסוּס *vesûs* = סוּס + וְ
 and a human-kind וְאָדָם *ve'ādām* = אָדָם + וְ

- ii. Before a labial with a full vowel it takes the form וּ As in:

and a between וּבֵין *ûvên* = בֵּין + וּ
 and a king וּמֶלֶךְ *ûmelekh* = מֶלֶךְ + וּ
 and here וּפֹה *ûfôh* = פֹּה + וּ

- iii. Before הֵ, the וְ contracts with הֵ to form וְהֵ, As in:

and Judah וְהִיְדָה *vîhûdāh* = הִיְדָה + וְ
 let there be וְהִי *vîhî* = הִי + וְ

- iv. Before a compound *sheva*, it takes the corresponding short vowel. As in:

and I וָאֲנִי *va'anî* = אֲנִי + וְ
 and truth וְאֵמֶת *ve'emet* = אֵמֶת + וְ
 and sickness וְחֹלִי *vocholî* = חֹלִי + וְ

- v. Before the tone-syllable (or accented syllable), the *vav* conjunction is often וַ, As in:

and a night וַלַּיְלָה *vālayelāh* = לַיְלָה + וְ
 and evil וַרָע *vārā'* = רָע + וְ

4.0 CONCLUSION

This unit discussed the dynamics of Hebrew prepositions and conjunctions. The student is encouraged to practice and get acquainted with the rules governing their usage in Hebrew Grammar.

5.0 SUMMARY

The tables below summarize our studies on prepositions and vav conjunction.

(a) Illustrative Table for Preposition לְ, בְּ, כְּ

S/N	Before	Hebrew Form	Without Preposition	With Preposition
1	All non- gutturals with full vowels	לְ, בְּ, כְּ	מֶלֶךְ	בְּמֶלֶךְ
2	Consonants with simple <i>sheva</i>	לְ, בְּ, כְּ	בְּרִית	בְּבְּרִית
3	<i>yod</i> with a simple <i>sheva</i>	לְ, בְּ, כְּ	יְהוּדָה	בְּיְהוּדָה
4	A guttural with a compound <i>sheva</i>	לְ, בְּ, כְּ	אֲרִי	בְּאֲרִי
5	An ' <i>alef</i> that has a <i>chatef-segol</i> (sometimes)	לְ, בְּ, כְּ	אֱלֹהִים	בְּאֱלֹהִים
6	A definite article	לְ, בְּ, כְּ	הָאִישׁ	בְּהָאִישׁ
7	The tone-syllable (Sometimes)	לְ, בְּ, כְּ	מִים	בְּמִים

(a) Illustrative Table for the preposition מִן

S/N	Before	Hebrew Form	Without Preposition	With Preposition
1	All non-gutturals with full vowels	מִן	מֶלֶךְ	מִמֶּלֶךְ
2	Gutturals or ך	מִן	אָדָם	מֵאָדָם
3	<i>yod</i> with a simple <i>sheva</i>	מִן	יְהוּדָה	מִיְהוּדָה
4	Definite article	מִן Or מִן	הַבַּיִת	מִן-הַבַּיִת Or מֵהַבַּיִת

(b) Illustrative Table for vav conjunction (וְ)

S/N	Before	Hebrew Form	Without	With
-----	--------	-------------	---------	------

			Preposition	Preposition
1	All consonants with full vowels	וְ	אֶדָם	וְאֶדָם
2	Before labials with full vowels	וּ	בֵּין	וּבֵין
3	yod with a simple sheva	וִי	יְהוּדָה	וִיהוּדָה
4	A compound sheva	וְיָ וְיָ וְיָ	אֲנִי	וְאֲנִי
5	A tone-syllable	וְ	לִיָּהּ	וְלִיָּהּ

6.0 SELF-ASSESSMENT EXERCISE

- Prefix the preposition לְ, בְּ, מִ, to the following words, transliterate and translate the same.

Example,

מֶלֶךְ - בְּמֶלֶךְ *bemelekh*, in a king
 - כְּמֶלֶךְ *kemelekh*, as a king
 - לְמֶלֶךְ *lemelekh*, to a king

- | | | | |
|----------|-------------|------------|----------|
| 1. בֵּית | 2. יְהוּדָה | 3. חֹשֶׁךְ | 4. סוּם |
| 5. מִים | 6. יוֹם | 7. אֶדָם | 8. רֹאשׁ |

7.0 TUTOR-MARKED ASSIGNMENTS

1) Translate the following words to Hebrew.

- | | |
|---------------------------|-----------------------------|
| 1. The man and a lion | 2. Waters to waters |
| 3. A house in Judah | 4. Day and night |
| 5. The man upon the horse | 6. A covenant for the earth |
| 7. The city and the light | 8. From God and man |
| 9. In a day | 10. In the day |
| 11. From the day | 12. From the king |
| 13. To the city | 14. God as a king |
| 15. Between the son | 16. Evil and darkness |
| 17. From the house | 18. From a day |
| 19. From a king | 20. From a city |

2) Translate the following phrases

- | | |
|---------------------|---------------------|
| 1. אֶדָם וְאֱלֹהִים | 2. שְׁלוֹם בְּאֶרֶץ |
|---------------------|---------------------|

- | | |
|--------------------------|---------------------|
| 3. בַּיּוֹם וּבַלַּיְלָה | 4. וּבֵין הַחֹשֶׁךְ |
| 5. טוֹב וְרָע | 6. יוֹם וּמָאָרָץ |
| 7. מִבֵּין וְשָׁלוֹם | 8. בֵּין הָאוֹר |
| 9. אֶל-יְרוּשָׁלַּיִם | 10. אֶצֶל הַהֶר |

3) Prefix the preposition מֵן to the following words.

- | | | |
|------------|-------------|--------------|
| 1. בַּיִת | 2. הַבַּיִת | 3. פָּרִי |
| 4. חֹשֶׁךְ | 5. יָד | 6. הַחֹשֶׁךְ |
| 7. אִשָּׁה | 8. הָעִיר | 9. אֶרֶץ |

4) Put the *vav* conjunction to the following words, transliterate and translate

- | | | |
|----------------|---------------|-------------|
| 1. דָּבָר | 2. בְּדָבָר | 3. בִּדְבָר |
| 4. לַיְלָה | 5. הַלַּיְלָה | 6. בַּיִת |
| 7. כְּבֵית | 8. כְּבָרִית | 9. אֶמֶת |
| 10. בִּיהוּדָה | 11. הַסּוּס | 12. לְיוֹם |

8.0 VOCABULARY

- | | |
|---------------------------------------|--|
| 1. אִישׁ <i>’ish</i> , man | 2. עַל <i>’al</i> , upon, above, about |
| 3. בְּרִית <i>berîth</i> , covenant | 4. עִם <i>’im</i> , with |
| 5. יְהוּדָה <i>Yêhûdāh</i> , Judah | 6. בֵּין <i>bên</i> , between |
| 7. אַרְי <i>’arî</i> , lion | 8. בֶּן <i>bên</i> , son |
| 9. אֱלֹהִים <i>’elôhîm</i> , God | 10. עַד <i>’ad</i> , until, unto |
| 11. מַיִם <i>mayim</i> , water | 12. תַּחַת <i>tachath</i> , under, instead of |
| 13. סוּס <i>Sûs</i> , horse | 14. אַחֲרַי <i>’acharî</i> , behind, after |
| 15. בַּיִת <i>bayith</i> , house | 16. אֶצֶל <i>’etsel</i> , beside, near |
| 17. אֶל <i>’el</i> , to, toward, into | 18. יְרוּשָׁלַּיִם <i>Yerûshālayim</i> , Jerusalem |
| 19. פֹּה <i>Pōh</i> , here | 20. לִפְנֵי <i>Lifnê</i> , before, in front of, |
| 21. טוֹב <i>tôv</i> , good | 22. שָׁלוֹם <i>Shālôm</i> , peace |
| 23. יֵהִי <i>yêhî</i> , let there be | 24. רָע <i>rā’</i> , evil |

9.0 REFERENCES/FURTHER READINGS

Ajah, Miracle 2011. Old Testament Hebrew, An Introductory Grammar (Book I and II). Aba: Reinoma Services.

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MODULE 2

Unit 8	Use of Hebrew Lexicon
Unit 9	The Qal Perfect Inflection (Regular Verbs)
Unit 10	The Qal Imperfect Inflection (Regular Verbs)
Unit 11	Perfect of the remaining verb stems
Unit 12	Imperfect of the remaining verb stems
Unit 13	Pronominal suffixes (II)
Unit 14	Imperatives

UNIT 8 USE OF HEBREW LEXICON

CONTENT

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	The Use of the Lexicon in the Location and Translation of Verbs
4.0	Conclusion
5.0	Summary
6.0	Self-Assessment Exercises
7.0	Tutor-Marked Assignments
8.0	Vocabulary
9.0	References/Further Readings

1.0 INTRODUCTION

The Hebrew lexicon is a type of dictionary containing a list of all possible key words in the language; it includes a definition of each word that can stand alone or be combined with other parts to produce words. Available Hebrew lexicons include: Brown-Driver-Briggs Hebrew Lexicon (BDB); Strong's Concordance; Cline's Concise Dictionary of Classical Hebrew; etc. The student should learn to make an analysis of every Hebrew verb forms; in this way, the use of Hebrew lexicon in translation will be fun. This unit will discuss tips on how to use the Hebrew lexicon for translation purposes.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Learn how to isolate and identify all prefixes and suffixes in Hebrew verbal forms
- Reconstruct the root of a word.
- Learn how to find the root form in a reliable lexicon in order to determine its meaning.

3.0 MAIN CONTENT

3.1 The Use of the Lexicon in the Location and Translation of Verbs

The following guidelines will help in the use of Hebrew lexicons for translation:

- 1) Identify and isolate all prefixes and suffixes (if any) on the verb form under consideration. For example, the word:

וַשְׁמְרָהּ (and she kept), has the prefix וַ and the suffix הָ.

If we remove the prefix and the suffix, we now have three consonants שִׁמְר from which we can make a tentative reconstruction of the verb root. Qal, Pi'el and Pu'alo do not carry prefixes in the perfect. The vav conjunction, though a prefix has no consequence on the verbal form.

- 2) In the absence of a prefix on the perfect (excluding the vav conjunction), the verbal form could likely be Qal, Pi'el, or Pu'al. Once it has been determined that the form is not prefixed, the verb is considered a Qal if there is no dagesh forte in the middle consonant. But if it does, the verb could either be Pi'el or Pu'al. Example, the verb root:

שָׁמַר which has a dagesh forte in the middle letter is either a Pi'el or Pu'al;

But the verb root שִׁמַּר which has no dagesh forte is a Qal.

- 3) Pay close attention to the prefix of different verbal stems which must be clearly isolated in determining the root of the perfect form, namely:
 1. וַ is the prefix for the Nif'al perfect
 2. הִתְּ is the prefix for the Hitpa'el perfect
 3. הִ is the prefix for the Hif'il perfect
 4. הוּ is the prefix for the Hof'al perfect
- 4) Having identified and isolated all prefixes and suffixes, you should focus on the suffixes to determine the person, gender, and number of the form. Recall the table of Qal suffixes here:

3 m.s		He			
3 f.s	הָ	She	3 c.p	וְ	They
2 m.s	הָ	You	2 m.p	תִּם	You
2 f.s	הָ	You	2 f.p	תִּן	You
1 c.s	אֲנִי	I	1 c.p	נִי	We

- 5) Then reconstruct the verb root from the remaining consonants. In the example used in 1) above, the remaining consonants are: שִׁמְר.
- 6) Finally, use the Hebrew lexicon (e.g. BDB) to locate the verb root (e.g. שִׁמְר) to determine its meaning. It is advisable to use the verbal root in the 3rd person masculine singular Qal perfect form: שִׁמְר.
- 7) Translating the sentence: וְשִׁמְרָהּ הַדָּבָר will be as follows:

We must note that the verb is the first word in the sentence. Isolating the prefixed vav conjunction (וְ), and the suffix (הָ), we are left with three consonants שִׁמְר. Using the BDB to locate the 3rd person masculine singular Qal perfect form, which is שִׁמְר, which means he kept; the suffix הָ is 3rd person feminine singular, while וְ is a conjunction. So the full meaning of the sentence וְשִׁמְרָהּ הַדָּבָר is “and she kept the word”.

4.0 CONCLUSION

The units discussed the importance of Hebrew lexicon in the work of identifying, isolating and determining the meaning of a word in Hebrew. A good understanding of the Hebrew verbal forms will facilitate an effective usage of the lexicon in the work of translation of Hebrew texts.

5.0 SUMMARY

This unit has shown that the first step in translating a word using Hebrew lexicon is to identify and isolate all prefixes and suffixes. The remaining consonants, which is usually two or three in number is regarded as the root word. It is this form that is looked up in the lexicon, paying attention to the gender, number and person of the suffixes.

6.0 SELF-ASSESSMENT EXERCISE

- Discuss the steps to the location and translation of verbs with the Hebrew lexicon.

7.0 TUTOR-MARKED ASSIGNMENT

1) Identify the three root consonants in the following perfects:

- | | |
|----------------|---------------|
| 1. הִשְׁמִילוּ | 2. שִׁמְרָה |
| 3. נִשְׁבְּרוּ | 4. מִשְׁלָתָם |
| 5. קִדְּשָׁנוּ | 6. מִשְׁלָה |
| 7. כָּתְבָתָם | 8. פָּקְדֹתִי |
| 9. וְלִקְחָתָם | 10. וּמָלַךְ |

8.0 VOCABULARY

הָלַךְ	He went, walked	בָּעַר	He (it) burned
דָּרַשׁ	He sought, inquired	בָּלַל	He mixed, confounded
גָּבַר	He was strong, mighty, he prevailed	אָכַל	He ate
גָּנַב	He stole	בָּחַר	He chose
בָּחַן	He tested, tried, examined	בָּטַח	He trusted

9.0 REFERENCES/FURTHER READINGS

Ajah, Miracle 2011. Old Testament Hebrew, An Introductory Grammar (Book I and II). Aba: Reinoma Services.

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UNIT 9 THE QAL PERFECT INFLECTION (REGULAR VERBS)

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Qal Perfect Inflection

4.0	Conclusion
5.0	Summary
6.0	Self-Assessment Exercises
7.0	Tutor-Marked Assignments
8.0	Vocabulary
9.0	References/Further Readings

1.0 INTRODUCTION

Inflection is a change in the form of a word (typically the ending) to express a grammatical function or attribute such as tense, mood and person. In Hebrew verbs, there are two main inflections: Perfect and Imperfect. Perfect inflection is used to reflect a completed action, which is somehow similar to simple past tense in English grammar. While imperfect inflection reflects an incomplete action, otherwise future or continuing tense in English. This unit will focus on qal perfect inflection.

2.0 OBJECTIVE

By the end of this unit, you should be able to:

- Understand the basic grammar of the qal verbal stem in expressing a simple past or completed action.

3.0 MAIN CONTENT

3.1 The Qal Perfect Inflection (Regular verbs)

Example 1

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 m.s	כָּתַב	He wrote	3 c.p	כָּתְבוּ	They wrote
3 f.s	כָּתְבָה	She wrote			
2 m.s	כָּתַבְתָּ	You wrote	2 m.p	כָּתַבְתֶּם	You wrote
2 f.s	כָּתַבְתְּ	You wrote	2 f.p	כָּתַבְתֶּן	You wrote
1 c.s	כָּתַבְתִּי	I wrote	1 c.p	כָּתַבְנוּ	We wrote

Example 2

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 m.s	שָׁמַר	He kept	3 c.p	שָׁמְרוּ	They kept
3 f.s	שָׁמְרָה	She kept			
2 m.s	שָׁמַרְתָּ	You kept	2 m.p	שָׁמַרְתֶּם	You kept

2 f.s	שָׁמְרָתְּ	You kept	2 f.p	שָׁמְרָתֶן	You kept
1 c.s	שָׁמְרָתִי	I kept	1 c.p	שָׁמְרָנוּ	We kept

Note:

i. The suffixes for the *Qal* perfect are as follows:

3 m.s		He			
3 f.s	הָ	She	3 c.p	וּ	They
2 m.s	הָ	You	2 m.p	תֶּם	You
2 f.s	הָ	You	2 f.p	תֶּן	You
1 c.s	אֲנִי	I	1 c.p	נִי	We

The abbreviations 'c' indicates a common gender, one that covers both masculine and feminine subjects; 'ms' = masculine singular; 'fs' = feminine singular; 'mp' = masculine plural; 'fp' = feminine singular. The number '3', '2', '1' indicate whether it is third, second or first persons.

ii. The standard table of Hebrew verbs usually begins with the 3ms (as כָּתַב, שָׁמַר), since this is the simplest form of the verb and conveniently serves as the basis for others.

iii. The persons of the perfect are formed by taking the stem of the verb (3ms) כָּתַב, or שָׁמַר (כתב, שמר), and appending the suffixes to denote the person, gender and number.

iv. Note the changes of pointing as the inflection progresses from 3ms to other forms.

v. There is agreement in person, gender, and number between Hebrew verbs and their subjects.

4.0 CONCLUSION

This unit discussed the *qal* perfect inflection of the strong or regular verbs. The suffixes for *qal* perfect represent the letters attached at the end of verb-stems that expresses different grammatical function in terms of gender and number. The student should study carefully the suffixes, which maintains the same order in all regular verbs.

5.0 SUMMARY

The table below reviews the full *qal* perfection of full verbs in Hebrew:

3 m.s		He			
3 f.s	הָ	She	3 c.p	וְ	They
2 m.s	הָ	You	2 m.p	תִּם	You
2 f.s	הָ	You	2 f.p	תֵּן	You
1 c.s	אֲנִי	I	1 c.p	נִי	We

6.0 SELF-ASSESSMENT EXERCISES

- Write the *Qal* Perfect Inflection of שָׁכַב, he lay down; מָלַךְ he reigned; and נָפַל, he fell.

7.0 TUTOR-MARKED ASSIGNMENTS

1. Translate the following words to Hebrew:

- | | |
|--|---|
| 1. He created the man | 2. You ate the fruit |
| 3. I revived the son | 4. We will write the book |
| 5. She will remember the king and the horse. | 6. They knew the city and Judah |
| 7. They (m) will rule the earth | 8. You will rule in the earth |
| 9. We ruled for Jerusalem | 10. They (f) sent the son to the house. |

2. Give a rough translation of the following in English

- בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם (Gen.1:1)
- וַלְחֹשֶׁךְ קָרָא לַיְלָה (Gen.1:5)
- אֱלֹהִים נָפְלָה מִן־הַשָּׁמַיִם (Job 1:16)
- שָׁמְרוּ בְרִית אֱלֹהִים (Ps.78:10)
- הָעָם אָמְרוּ אִמֵּן (Deut (27:15)
- וְהָאָדָם יָדַע (Gen.4:1)

(*Note: Do the translation first before checking it out from the Bible passage in the parenthesis)

8.0 VOCABULARY

- | | |
|---------------------------|------------------------------------|
| 1. מִשַּׁל he ruled | 6. הָיָה he, it was |
| 2. חָיָה he, it lived | 7. צִוָּה he commanded |
| 3. קָוָה he waited, hoped | 8. רָוָה he revived, was refreshed |
| 4. שָׁמַר he kept | 9. כָּתַב he wrote |
| 5. אָכַל he ate | 10. אָמַר he said |

9.0 REFERENCES/FURTHER READINGS

Ajah, Miracle 2011. *Old Testament Hebrew, An Introductory Grammar* (Book I and II). Aba: Reinoma Services.

Allen Ross 2001. *Introducing Biblical Hebrew*. Grand Rapids: Baker

Kelly, P. H 1992. *Biblical Hebrew: An Introductory Grammar*. Grand Rapids: William B. Eerdmans Publishing Company.

Learn Hebrew online free (<http://www.Hebrew4Christians.com>)

English to Hebrew Translation (<http://translation.babylon.com/English/to-hebrew>).

UNIT 10 THE QAL IMPERFECT INFLECTION (REGULAR VERBS)

CONTENT

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Qal Imperfect Inflection
3.2	Important features to note
4.0	Conclusion
5.0	Summary
6.0	Self-Assessment Exercises
7.0	Tutor-Marked Assignments
8.0	Vocabulary
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1.0 INTRODUCTION

We have noted earlier that Perfect inflection is used to reflect a completed action, which is somehow similar to simple past tense in English grammar; while Imperfect inflection reflects an incomplete action, otherwise future or continuing tense in English. This unit will focus on Qal Imperfect inflection. One of the distinguishing marks of the Imperfect Inflection is the use of prefixes, which is not common with Perfects, which uses more of suffixes.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Identify and isolate prefixes and suffixes from Hebrew imperfect verbs
- Distinguish between perfect and imperfect verbs.
- Understand the function of imperfect verb inflections in Hebrew.

3.0 MAIN CONTENT

3.1 Qal Imperfect Inflection

Our basis for the formation of Qal Imperfect Inflection is the use of Qal Perfect inflection form in the third person singular masculine verbal form. Example: כָּתַב (He wrote). This implies that Qal imperfect will be formed using the similar word in the perfect. כֹּתֵב

The table below shows the prefixes and suffixes in the Qal imperfect of the regular or strong verb

Example 1: כָּתַב (he wrote)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	יִכְתֹּב	He shall write	3 mp	יִכְתֹּבוּ	They shall write
3 fs	תִּכְתֹּב	She shall write	3 fp	תִּכְתֹּבְנָה	They (f) shall write
2 ms	תִּכְתֹּב	You shall write	2 mp	תִּכְתֹּבוּ	You shall write
2 fs	תִּכְתְּבִי	You (f) shall write	2 fp	תִּכְתֹּבְנָה	You (f) shall write
1 cs	אֶכְתֹּב	I shall write	1 cp	נִכְתֹּב	We shall write

Example 2: מָלַךְ (he reigned)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	יִמְלֹךְ	He shall reign	3 mp	יִמְלֹכוּ	They (m) shall reign
3 fs	תִּמְלֹךְ	She shall reign	3 fp	תִּמְלֹכְנָה	They (f) shall reign
2 ms	תִּמְלֹךְ	You (m) shall reign	2 mp	תִּמְלֹכוּ	You (m) shall reign
2 fs	תִּמְלֹכִי	You (f) shall reign	2 fp	תִּמְלֹכְנָה	You (f) shall reign
1 cs	אֶמְלֹךְ	I shall reign	1 cp	נִמְלֹךְ	We shall reign

3.2 Important features to note

- 1) The singular prefixes for Qal imperfect are yod, three tavs, and ‘alef
- 2) The plural prefixes are yod, three tavs, and nun.
- 3) The vowel hireq appears in all the prefixes except in the ‘alef of (1 cs), because ‘alef is a guttural that requires a s^gol rather than a hireq.
- 4) There is only one suffix in the singular, which is hireq-yod (י) found in the second person feminine singular.
- 5) The plural inflections have suffixes in the first four forms namely: י, נָה, נָה, נָה. The first person common plural form (1 cp) has no suffix.
- 6) The forms for the third person feminine singular and the second person masculine singular are identical. The same is true for the third person feminine plural and the second person feminine plural. The

context will almost always determine how to distinguish between these identical forms.

4.0 CONCLUSION

This unit has shown that Qal Imperfect inflection is mainly used to express a simple future action or an action which has not been completed or has been repeated. This early understanding of the Qal imperfect is preparatory to understanding other meanings of the imperfect verbs in Hebrew, which the student will be acquainted with in due course.

5.0 SUMMARY

The prefixes (preformatives) and suffixes (afformatives) of Qal Imperfect inflection of Hebrew verbs are summarized in the table below:

Singular		Plural	
3ms	— — — ךְ	3 mp	יְ — — — ךְ
3 fs	— — — תְּ	3fp	יְהִי — — — תְּ
2 ms	— — — תְּ	2 mp	יְ — — — תְּ
2 fs	יְ — — תְּ	2 fp	יְהִי — — — תְּ
1 cs	— — — ׁ	1 cp	— — — יְ

6.0 SELF-ASSESSMENT EXERCISES

- Without looking at the examples in the study manual, write the full Qal Imperfect inflection of כָּתַב (he wrote), and מָלַךְ (he reigned), translating each of the forms.

7.0 TUTOR-MARKED ASSIGNMENTS

Inflect and translate the following strong verbs to full Qal Imperfect inflection:

- זָכַר he remembered
- שָׁמַל he kept
- שָׁפַט he judged
- שָׁבַת he rested
- מָשַׁל he ruled

8.0 VOCABULARY

גָּאַל	He redeemed	גָּלָה	He uncovered, revealed
גּוֹאֵל	Redeemer	גָּמַל	He dealt generously with, repaid
גָּבַהּ	He was high, proud	גָּרַע	He diminished, restrained, withdrew
גָּבַר	He was strong, mighty, he prevailed	גָּרַשׁ	He drove out, cast out
גָּדַעַ	He hewed down	גָּעַר	He rebuked

9.0 REFERENCES/FURTHER READINGS

Ajah, Miracle 2011. Old Testament Hebrew, An Introductory Grammar (Book I and II). Aba: Reinoma Services.

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UNIT 11 PERFECT OF THE REMAINING VERB STEMS

CONTENT

1.0	Introduction
2.0	Objectives
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3.2	Pi'el Perfect Inflection
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3.4	Hitpa'el Perfect Inflection
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1.0 INTRODUCTION

The different verbal stems in Hebrew represent the different tenses, moods and expressions found in the language or the functions performed by Hebrew verbs, which do not exactly follow the pattern of English verbal inflections. Recall the study on the study of general characteristics of Hebrew verbs. The verbal stems are Qal, Nif'al, Pi'el, Pu'al, Hitpa'el, Hif'il, and Hof'al. Earlier, we studied the verb: **Qal**, which forms the basis for the inflection of other verb stems. This unit will study Nif'al, Pi'el, Pu'al Hitpa'el, Hif'il, and Hof'al verbs stems. The key to mastering all other inflections of Hebrew verbs is mastering the Qal perfect inflection of the strong verb.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Translate the perfect forms of Nif'al, Pi'el, and Pu'al verbs.
- Translate the perfect forms of Hitpa'el, Hif'il, and Hof'al verbs stems.
- Identify the functions of these verb stems

3.0 MAIN CONTENT

3.1 Nif'al Perfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Nif'al perfect inflections of Hebrew verbs are summarized in the table below:

Nif'al Perfect Inflection נִפְעַל

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	נִמְשַׁל	He was ruled	3 cp	נִמְשְׁלוּ	They were ruled
3 fs	נִמְשְׁלָה	She was ruled			
2 ms	נִמְשַׁלְתָּ	You were ruled	2 mp	נִמְשַׁלְתֶּם	You were ruled
2 fs	נִמְשַׁלְתְּ	You were ruled	2 fp	נִמְשַׁלְתֶּן	You were ruled
1 cs	נִמְשַׁלְתִּי	I was ruled	1 cp	נִמְשַׁלְנוּ	We were ruled

Note:

- 1) The Nif'al functions as the simple passive, in contrast to Qal, which functions as the simple active.
- 2) The Nif'al perfect third masculine singular form has the same vowels as found in the name of the stem (נִמְשַׁל – נִפְעַל).
- 3) The prefix נִ combines with the first root consonant to form a closed syllable (e.g. נִמְ) and this continues unchanged throughout the Nif'al perfect inflection of מָשַׁל
- 4) In all respects Nif'al forms are identical to Qal perfect forms.

3.2 Pi'el Perfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Pi'el perfect inflections of Hebrew verbs are summarized in the table below:

Pi'el Perfect Inflection פִּעַל

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	מִשַּׁל	He ruled (with force)	3 cp	מִשְׁלוּ	They ruled (with force)
3 fs	מִשְׁלָה	She ruled (with force)			

2 ms	מִשַּׁלְתָּ	You ruled (with force)	2 mp	מִשַּׁלְתֶּם	You ruled (with force)
2 fs	מִשַּׁלְתִּי	You ruled (with force)	2 fp	מִשַּׁלְתֶּן	You ruled (with force)
1 cs	מִשַּׁלְתִּי	ruled (with force)	1 cp	מִשַּׁלְנוּ	We ruled (with force)

Note:

- 1) Pi'el is an intensive active stem, which is causative in nature (e.g. מִשַּׁל he ruled with force).
- 2) The middle consonant of the verb root is doubled as in מִשַּׁל.
- 3) Shares the doubling of middle consonant in common with Pu'al and Hitpa'el.
- 4) Pi'el has no prefix in the perfect, just like Qal and Pu'al.

3.3 Pu'al Perfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Pu'al perfect inflection of Hebrew verbs is summarized in the table below:

Pu'al Perfect Inflection פִּעֵל

Qal perfect form מִשַּׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	מִשַּׁל	He was ruled (with force)	3 cp	מִשַּׁלּוּ	They were ruled (with force)
3 fs	מִשַּׁלָּה	She was ruled (with force)			
2 ms	מִשַּׁלְתָּ	You were ruled (with force)	2 mp	מִשַּׁלְתֶּם	You were ruled (with force)
2 fs	מִשַּׁלְתִּי	You were ruled (with force)	2 fp	מִשַּׁלְתֶּן	You were ruled (with force)
1 cs	מִשַּׁלְתִּי	I was ruled (with force)	1 cp	מִשַּׁלְנוּ	We were ruled (with force)

Note:

- 1) Pu'al is the intensive passive of Pi'el.
- 2) It has no prefix in the perfect.
- 3) Qibbuts appears under the first root consonant in all forms of the Pu'al perfect.
- 4) The middle root consonant is doubled as in מִשַּׁל.
- 5) Pu'al perfect is patterned after the Qal perfect

3.4 Hitpa'el Perfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Hitpa'el perfect inflection of Hebrew verbs is summarized in the table below:

Hitpa'el Perfect Inflection הִתְפַּעֵל

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	הִתְמַשֵּׁל	He ruled himself	3 cp	הִתְמַשְׁלוּ	They ruled themselves
3 fs	הִתְמַשְׁלָה	She ruled herself			
2 ms	הִתְמַשְׁלָתָּ	You ruled yourself	2 mp	הִתְמַשְׁלֶתֶם	You ruled yourself
2 fs	הִתְמַשְׁלָתְּ	You ruled yourself	2 fp	הִתְמַשְׁלַתְּ	You ruled yourself
1 cs	הִתְמַשְׁלֹתִי	ruled myself	1 cp	הִתְמַשְׁלָנוּ	We ruled ourselves

Note:

- 1) Hitpa'el verb forms normally express a reflexive action, that is an action performed by the subject upon himself/herself.
- 2) All Hitpa'el perfect forms are prefixed with הִתְ which is a closed syllable.
- 3) The patach under the first root consonant of the third masculine singular form is continued in all other forms of the Hitpa'el.
- 4) The middle root consonant is doubled in all Hitpa'el forms.

3.5 Hif'il Perfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Hif'il perfect inflection of Hebrew verbs are summarized in the table below:

Hif'il Perfect Inflection הִפְעִיל

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	הִמְשִׁיל	He caused to rule	3 cp	הִמְשִׁילוּ	They caused to rule
3 fs	הִמְשִׁילָה	She caused to rule			
2 ms	הִמְשִׁילָתָּ	You caused to rule	2 mp	הִמְשִׁילֶתֶם	You caused to rule

2 fs	הִמְשִׁלָּתְּ	You caused to rule	2 fp	הִמְשִׁלְתֶּן	You caused to rule
1 CS	הִמְשִׁלְתִּי	I caused to rule	1 cp	הִמְשִׁלְנוּ	We caused to rule

Note:

- 1) Hif'il verbs normally serve as the causative active of the Qal.
- 2) The Hif'il stem is prefixed with הִ throughout the perfect inflection.
- 3) Hif'il perfects are patterned after Qal perfects

3.6 Hof'al Perfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Hof'al perfect inflection of Hebrew verbs is summarized in the table below:

Hof'al Perfect Inflection הִפְעֵל

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	הִמְשַׁל	He was caused to rule	3 cp	הִמְשַׁלּוּ	They were caused to rule
3 fs	הִמְשַׁלָּה	She was caused to rule			
2 ms	הִמְשַׁלְתָּ	You were caused to rule	2 mp	הִמְשַׁלְתֶּם	You were caused to rule
2 fs	הִמְשַׁלְתְּ	You were caused to rule	2 fp	הִמְשַׁלְתֶּן	You were caused to rule
1 CS	הִמְשַׁלְתִּי	I was caused to rule	1 cp	הִמְשַׁלְנוּ	We were caused to rule

Note:

- 1) Hof'al is the passive of Hif'il .
- 2) All Hof'al perfects are prefixed with הִ
- 3) In all other respects, Hof'al perfects are patterned after Qal perfects.

4.0 CONCLUSION

This unit discussed other Hebrew perfect stems apart from Qal, namely: Nif'al, Pi'el and Pu'al, Hitpa'el, Hif'il and Hof'al. Whereas Nif'al functions as a simple passive, Pi'el and Pu'al function as intensive active, and intensive passive respectively. Hitpa'el functions as a reflexive action, Hif'il function as causative active, while

Hof'al functions as causative passive. The basis for forming the perfect inflection of the remaining verb stems is the Qal perfect third person masculine singular.

5.0 SUMMARY

The tables below summarize our study of Nif'al, Pi'el, Pu'al, Hitpa'el, Hif'il and Hof'al perfect verbs. Please note the prefixes and suffixes:

1) Nifal Perfect Inflection נִפְעַל

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	— — — נ	3 cp	נ — — ו
3 fs	נָה — —		
2 ms	נָת — — —	2 mp	נָתָם — — —
2 fs	נָתְּ — — —	2 fp	נָתְּנָן — — —
1 cs	נָתִי — — —	1 cp	נָנוּ — — —

2) Pi'el Perfect Inflection פִּעַל

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	— — —	3 cp	נָ — — —
3 fs	נָה — —		
2 ms	נָת — — —	2 mp	נָתָם — — —
2 fs	נָתְּ — — —	2 fp	נָתְּנָן — — —
1 cs	נָתִי — — —	1 cp	נָנוּ — — —

3) Pu'al Perfect Inflection Inflection פִּעַל

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	— — —	3 cp	נָ — — —
3 fs	נָה — —		
2 ms	נָת — — —	2 mp	נָתָם — — —
2 fs	נָתְּ — — —	2 fp	נָתְּנָן — — —
1 cs	נָתִי — — —	1 cp	נָנוּ — — —

4) Hitpa'el Perfect Inflection הִתְפַּעֵל

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	הִתְּ — —	3 cp	הִתְּ — — וְ
3 fs	הִתְּ — — הִ		
2 ms	הִתְּ — — תְּ	2 mp	הִתְּ — — תֶּם
2 fs	הִתְּ — — תְּ הִ	2 fp	הִתְּ — — תֶּן הִ
1 cs	הִתְּ — — תִּי	1 cp	הִתְּ — — נוּ

5) Hif'il Perfect Inflection הִפְעִיל

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	הִ — —	3 cp	הִ — — וְ
3 fs	הִ — — הִ		
2 ms	הִ — — תְּ	2 mp	הִ — — תֶּם
2 fs	הִ — — תְּ הִ	2 fp	הִ — — תֶּן הִ
1 cs	הִ — — תִּי	1 cp	הִ — — נוּ

6) Hof'al Perfect Inflection הִפְעִיל

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	הִ — —	3 cp	הִ — — וְ
3 fs	הִ — — הִ		
2 ms	הִ — — תְּ	2 mp	הִ — — תֶּם
2 fs	הִ — — תְּ הִ	2 fp	הִ — — תֶּן הִ
1 cs	הִ — — תִּי	1 cp	הִ — — נוּ

6.0 SELF-ASSESSMENT EXERCISES

- Write the full perfect inflection of the verb מָשַׁל, (he ruled), in each of the following stems, indicating the person, gender, and number of form, without looking at the example in the manual.

(1) Nif'al (2) Pi'el (3) Pu'al (4) Hitpa'el (5) Hif'il (6) Hof'al

7.0 TUTOR-MARKED ASSIGNMENTS

a) Indicate the stem to which each of the following perfect belongs.

Example: משל Qal

- | | |
|--------------------|------------------------|
| 1) בָּקַשׁ _____ | 2) הִכְשִׁילָתָם _____ |
| 3) הִשְׁמִיד _____ | 4) נִמְכָּרוּ _____ |
| 5) לִמְדָה _____ | 6) סִפְּרָתָם _____ |
| 7) לָקַח _____ | 8) נִסְתָּרָה _____ |
| 9) דִּבְּרוּ _____ | 10) שָׁמַעְתִּי _____ |

b) Indicate the three root consonants in each of the following perfects.

Example: משל - נמשלו

- | | |
|-----------------------|---------------------|
| 1) שָׁמַעְתִּי _____ | 2) לָקַח _____ |
| 3) נִכְרַת _____ | 4) נִמְכָּרוּ _____ |
| 5) לִמְדָה _____ | 6) סִפְּרָתָם _____ |
| 7) קִדְּשִׁיתִי _____ | 8) נִסְתָּרָה _____ |
| 9) דִּבְּרוּ _____ | 10) גִּדְּלָה _____ |

8.0 VOCABULARY

הָלַל	he praised	זֶה	This
הֵם, הֵמָּה	They	זָהָב	Gold
הֵן, הֵנָּה	(f) they	זָבַח	To flow
הָמָה	He murmured, growled, roared	זֵית	Olive-tree
הָמוֹן	Sound, murmur, roar,	זָכָר	Male
גָּלָה	He uncovered, revealed	זָב	(m and f) Bear
גּוֹלָה	(f) exile, exiles	זָבַק	He cleaved, clung to, kept close
גֵּל	A heap, wave, billow	דָּבָר	Word
גָּלַל	He rolled away	דְּבַשׁ	Honey
גִּלּוּלִים	Idols	דָּג	Fish

9.0 REFERENCES/FURTHER READINGS

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UNIT 12 IMPERFECT OF THE REMAINING VERB STEMS

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Nif'al Imperfect Inflection
 - 3.2 Pi'el Imperfect Inflection
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1.0 INTRODUCTION

Whereas Perfect inflection is used to reflect a completed action, Imperfect inflection reflects an incomplete action. An earlier unit studied Qal Imperfect inflection. The Imperfects of the remaining verb stems will be studied in this unit. The imperfect prefixes and suffixes have the same consonants in all stems of the verb. The vowels of the suffixes are the same for all stems. However, the vowels of the prefixes differ from stem to stem.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Identify and isolate prefixes and suffixes from Hebrew imperfect verbs
- Distinguish between perfect and imperfect verbs.
- Understand the function of imperfect verb inflections in Nif'al, Pi'el and Pu'al.
- Understand the function of imperfect verb inflections in Hitpa'el, Hif'il and Hof'al.

3.0 MAIN CONTENT

3.1 Nif'al Imperfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Nif'al imperfect inflection of Hebrew verbs is summarized in the table below:

Nif'al Imperfect Inflection נִפְעַל

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	יִמְשַׁל	He shall be ruled	3 mp	יִמְשְׁלוּ	They shall be ruled
3 fs	תִּמְשַׁל	She shall be ruled	3 fp	תִּמְשְׁלֶנָּה	They shall be ruled
2 ms	תִּמְשַׁל	You shall be ruled	2 mp	תִּמְשְׁלוּ	You shall be ruled
2 fs	תִּמְשְׁלִי	You shall be ruled	2 fp	תִּמְשְׁלֶנָּה	You shall be ruled
1 cs	אֶמְשַׁל	I shall be ruled	1 cp	נִמְשַׁל	We shall be ruled

Note:

- 1) The Nif'al imperfect functions as the simple passive action in the future time.
- 2) The prefix vowel for the Nif'al imperfect is hireq in all forms except first person common singular, where it is s^egol.
- 3) A dagesh forte is placed in the first consonant of the verb root in the Nif'al imperfect to compensate for the original נ that dropped out. For instance:

יִמְשְׁלֶנָּה has become יִמְשְׁלוּ

3.2 Pi'el Imperfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Pi'el imperfect inflection of Hebrew verbs is summarized in the table below:

Pi'el Imperfect Inflection

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	יִמְשֵׁל	He shall rule (intensive)	3 mp	יִמְשְׁלוּ	They shall rule (intensive)

3 fs	תִּמְשֹׁל	She shall rule (intensive)	3 fp	תִּמְשֹׁלְנָה	They shall rule (intensive)
2 ms	תִּמְשֹׁל	You shall rule (intensive)	2 mp	תִּמְשֹׁלוּ	You shall rule (intensive)
2 fs	תִּמְשֹׁלֵי	You shall rule (intensive)	2 fp	תִּמְשֹׁלְנָה	You shall rule (intensive)
1 cs	אֶמְשֹׁל	I shall rule (intensive)	1 cp	נִמְשֹׁל	We shall rule (intensive)

Note:

- 1) Pi'el imperfect may be translated as a simple intensive action in the future time.
- 2) The two distinguishing characteristics of the Pi'el imperfect are the sheva under the first prefixed consonant, and the doubling of the middle consonant of the verb root.
- 3) The simple sheva in the first prefixed consonant changes to hatef-patach in the first person common singular because of the guttural alef.

3.3 Pu'al Imperfect Inflection

The prefixes (preformatives) and suffixes (afformatives) of Pu'al imperfect inflection of Hebrew verbs is summarized in the table below:

Pu'al Imperfect Inflection

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	יִמְשָׁל	He shall be ruled (intensive)	3 mp	יִמְשָׁלוּ	They shall be ruled (intensive)
3 fs	תִּמְשָׁל	She shall be ruled (intensive)	3 fp	תִּמְשָׁלְנָה	They shall be ruled (intensive)
2 ms	תִּמְשָׁל	You shall be ruled (intensive)	2 mp	תִּמְשָׁלוּ	You shall be ruled (intensive)
2 fs	תִּמְשָׁלֵי	You shall be ruled (intensive)	2 fp	תִּמְשָׁלְנָה	You shall be ruled (intensive)
1 cs	אֶמְשָׁל	I shall be ruled	1 cp	נִמְשָׁל	We shall be ruled

(intensive)	(intensive)
-------------	-------------

Note:

- 1) The distinguishing characteristics of the Pu'al imperfect are the sheva after the prefix consonant, the qibbuts after the first root consonant, and the doubling of the middle root consonant.
- 2) The Pu'al imperfect is the passive of the Pi'el imperfect, translated as the simple intensive in the future time.

3.4 Hitpa'el Imperfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Hitpa'el imperfect inflection of Hebrew verbs is summarized in the table below:

Hitpa'el imperfect Inflection

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	יִתְמַשֵּׁל	He shall rule himself	3 mp	יִתְמַשְׁלוּ	They shall rule themselves
3 fs	תִּתְמַשֵּׁל	She shall rule herself	3 fp	תִּתְמַשְׁלָנָה	They shall rule themselves
2 ms	תִּתְמַשֵּׁל	You shall rule yourself	2 mp	תִּתְמַשְׁלוּ	You shall rule yourselves
2 fs	תִּתְמַשְׁלִי	You shall rule yourself	2 fp	תִּתְמַשְׁלָנָה	You shall rule yourselves
1 cs	אֶתְמַשֵּׁל	I shall rule myself	1 cp	נִתְמַשֵּׁל	We shall rule ourselves

Note:

- 1) Hitpa'el imperfect is normally reflexive in meaning, expressing a simple action in the active voice.
- 2) Hitpa'el imperfect verb has longer prefix (נִתְ, תִּתְ, יִתְ), and the doubling of the middle consonant of the verb root.

3.5 Hif'il Imperfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Hif'il imperfect inflection of Hebrew verbs are summarized in the table below:

Hif'il imperfect Inflection

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	יִמְשִׁיל	He shall cause to rule	3 mp	יִמְשִׁילוּ	They shall cause to rule
3 fs	תִּמְשִׁיל	She shall cause to rule	3 fp	תִּמְשִׁלְנָה	They shall cause to rule
2 ms	תִּמְשִׁיל	You shall cause to rule	2 mp	תִּמְשִׁילוּ	You shall cause to rule
2 fs	תִּמְשִׁילִי	You shall cause to rule	2 fp	תִּמְשִׁלְנָה	You shall cause to rule
1 cs	אֶמְשִׁיל	I shall cause to rule	1 cp	נִמְשִׁיל	We shall cause to rule

Note:

- 1) The Hif'il imperfect is characterized by patach in the prefix syllable and hireq-yod in the second syllable.
- 2) The Hif'il imperfect normally serves as the causative of Qal imperfect, a simple action in the future time.

3.6 Hof'al Imperfect Inflection

The prefixes (preformatives) and suffixes (affirmatives) of Hof'al imperfect inflection of Hebrew verbs is summarized in the table below:

Hof'al imperfect Inflection

Qal perfect form מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew	English	Person	Hebrew	English
3 ms	יִמְשַׁל	He shall be caused to rule	3 mp	יִמְשַׁלוּ	They shall be caused to rule
3 fs	תִּמְשַׁל	She shall be caused to rule	3 fp	תִּמְשַׁלְנָה	They shall be caused to rule
2 ms	תִּמְשַׁל	You shall be caused to rule	2 mp	תִּמְשַׁלוּ	You shall be caused to rule

2 fs	תִּמְשָׁלִי	You shall be caused to rule	2 fp	תִּמְשָׁלְנָה	You shall be caused to rule
1 cs	אֶמְשַׁל	I shall be caused to rule	1 cp	נִמְשַׁל	We shall be caused to rule

Note:

- 1) The Hof'al imperfect is the passive of the Hif'il imperfect, that is a causative passive in the future time.
- 2) The distinguishing characteristics of the Hof'al imperfect are gamets-chatuf as the prefix vowel and patach as the vowel between the second and third consonants of the verb root.

4.0 CONCLUSION

This unit discussed other Hebrew imperfect stems apart from Qal, namely: Nif'al, Pi'el, Pu'al, Hitpa'el, Hif'il and Hof'al. Whereas Nif'al functions as a simple passive in the future time, Pi'el and Pu'al function as future intensive active, and future intensive passive respectively. Hitpa'el functions as a reflexive in the future time, Hif'il, as future causative active, and Hof'al function, as future causative passive. The basis for forming the perfect inflection of the remaining verb stems is the Qal perfect third person masculine singular.

5.0 SUMMARY

The tables below summarize our study of Nif'al, Pi'el, Pu'al, Hitpa'el, Hif'il and Hof'al imperfect verbs. Please note the prefixes and suffixes:

1) Nif'al Imperfect Inflection

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	— — — יְ	3 mp	יְ — — — יְ
3 fs	— — — יַ	3 fp	יְ — — — יַ
2 ms	— — — יַ	2 mp	יְ — — — יַ
2 fs	יְ — — יַ	2 fp	יְ — — — יַ
1 cs	— — — יְ	1 cp	— — — יְ

2) Pi'el Imperfect Inflection

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	— — — יְ	3 mp	יְ — — — יְ
3 fs	— — — יָ	3 fp	יָּ — — — יָ
2 ms	— — — יָ	2 mp	יְ — — — יָ
2 fs	יְ — — — יָ	2 fp	יָּ — — — יָ
1 cs	— — — אֲ	1 cp	— — — יְ

3) Pu'al Imperfect Inflection

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	— — — יְ	3 mp	יְ — — — יְ
3 fs	— — — יָ	3 fp	יָּ — — — יָ
2 ms	— — — יָ	2 mp	יְ — — — יָ
2 fs	יְ — — — יָ	2 fp	יָּ — — — יָ
1 cs	— — — אֲ	1 cp	— — — יְ

4) Hitpa'el Imperfect Inflection

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	— — — יִתְ	3 mp	יְ — — — יִתְ
3 fs	— — — יִתְ	3 fp	יָּ — — — יִתְ
2 ms	— — — יִתְ	2 mp	יְ — — — יִתְ
2 fs	יְ — — — יִתְ	2 fp	יָּ — — — יִתְ
1 cs	— — — אִתְ	1 cp	— — — יִתְ

5) Hif'il Imperfect Inflection

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	— — — יְ	3 mp	יְ — — — יְ
3 fs	— — — יָ	3 fp	יָּ — — — יָ
2 ms	— — — יָ	2 mp	יְ — — — יָ
2 fs	יְ — — — יָ	2 fp	יָּ — — — יָ
1 cs	— — — אֲ	1 cp	— — — יְ

6) Hof'al Imperfect Inflection

Singular		Plural	
Person	Hebrew	Person	Hebrew
3 ms	יָֿ — — —	3 mp	יָֿ — — — יָֿ
3 fs	יָֿ — — — יָֿ	3 fp	יָֿ — — — יָֿ
2 ms	יָֿ — — — יָֿ	2 mp	יָֿ — — — יָֿ
2 fs	יָֿ — — — יָֿ	2 fp	יָֿ — — — יָֿ
1 cs	יָֿ — — — יָֿ	1 cp	יָֿ — — — יָֿ

5.0 SELF-ASSESSMENT EXERCISES

- Without looking at the course manual, write the following inflections, and translate them:
 - Nif'al Imperfect of מָשַׁל (he ruled)
 - Pi'el imperfect of מָשַׁל (he ruled)
 - Pu'al imperfect of מָשַׁל (he ruled)
 - Hitpa'el Imperfect of מָשַׁל (he ruled)
 - Hif'il imperfect of מָשַׁל (he ruled)
 - Hof'al imperfect of מָשַׁל (he ruled)

6.0 TUTOR-MARKED ASSIGNMENTS

Write the following inflections and translate them:

- Nif'al imperfect of קָבַר (he buried)
- Pi'el imperfect of כָּתַב (he wrote)
- Pu'al imperfect of סָתַר (he hid)
- Hitpa'el imperfect of מָלַךְ (he reigned)
- Hif'il imperfect of זָכַר (he remembered)
- Hof'al imperfect of קָדַשׁ (he consecrated)

7.0 VOCABULARY

טָבַל He dipped
טָבַע He sank down
טָבַח He slaughtered
טוֹב (adj) good

כְּבוֹד Glory
כֶּבֶשׂ Lamb
כָּבַשׁ He subdued
כֹּהֵן Priest

טָמֵא	He was unclean	כּוֹכַב	Star
טָמַן	He hid, concealed	כּוֹס	(f) cup
טָעַם	He tasted, perceived	כָּזַב	He lied, was a liar
זָאב	Wolf	זָקֵן	(adj) old
זֹאת	(f) this	זָר	A stranger, foreigner
זָבַח	He sacrificed, slew	זָרַח	He scattered, fanned, winnowed
זֶבַח	Sacrifice	זָרַח	He arose, came forth,
זָד	(adj) insolent, presumptuous	זָרַע	He sowed
זָדוֹן	Insolence, presumptuousness	זָרַע	Seed, offspring

8.0 REFERENCES/FURTHER READINGS

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English to Hebrew Translation (<http://translation.babylon.com/English/to-hebrew>).

UNIT 13 PRONOMINAL SUFFIXES (II)

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Pronominal suffixes with Prepositions
 - 3.2 Pronominal suffixes with perfect verbs
 - 3.3 Pronominal suffixes with imperfect verbs
- 4.0 Conclusion
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1.0 INTRODUCTION

Pronominal suffixes were originally independent personal pronouns that became attached to the noun or preposition they followed. When appearing on nouns, they are possessive; example: his book. When appearing on prepositions or the definite direct object marker, they are objective; example: to him. When attached to verbs, they normally serve as direct objects of the verb; when attached to particles, they may express a variety of relationships, depending on the function of the particles. This unit studies the functions of the pronominal suffixes with prepositions, and verbs.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Mark out the direct objects of verbs and prepositions.
- Identify possessive nouns
- Define other functions of pronominal suffixes.

3.0 MAIN CONTENT

3.1 Pronominal suffixes with Prepositions

The normal pronominal suffixes for the inseparable prepositions **إلى** and **من** are as follows (**إلى** is irregular):

Singular			Plural		
Person	Hebrew		Person	Hebrew	
3 ms	הוּ	Him	3 mp	הֵם	them
3 fs	הִיא	Her	3 fp	הֵנָּה	them
2 ms	אַתָּה	You	2 mp	אַתֶּם	you
2 fs	אַתְּ	You	2 fp	אַתֶּן	you
1 cs	אֲנִי	Me	1 cp	אֲנֵנוּ	us

Example: בְּ (in, by, with)

Singular			Plural		
Person	Hebrew		Person	Hebrew	
3 ms	בּוֹ	with him	3 mp	בֵּהֶם	with them
3 fs	בֵּיהָ	with her	3 fp	בֵּהֶן	with them
2 ms	בְּךָ	with you	2 mp	בְּכֶם	with you
2 fs	בְּךְ	with you	2 fp	בְּכֶן	with you
1 cs	בִּי	with me	1 cp	בְּנוֹ	with us

3.2 Pronominal suffixes with perfect verbs

Pronominal suffixes attached to the verb may be expressed in two ways: (1) it may be joined to אֵל, the sign of the direct object, and placed either before or after the verb; (2) it may be joined directly to the end of the verb to which it serves as object.

- The pronominal suffixes for perfects that **end in vowels** are the same for all stems of the verb; as in:

Singular			Plural		
Person	Hebrew		Person	Hebrew	
3 ms	הוּ, הוּ	Him	3 mp	הֵם, הֵם	them
3 fs	הִיא	Her	3 fp	הֵנָּה	them

2 ms	אַֿ	You	2 mp	כֶּםֿ	you
2 fs	אֵֿ	You	2 fp	כֶּןֿ	you
1 cs	נִיֿ	Me	1 cp	נוֹֿ	us

Example: מָשַׁלּוּ (they ruled)

Singular			Plural		
Person	Hebrew		Person	Hebrew	
3 ms	מָשַׁלּוּהוּ	they ruled him	3 mp	מָשַׁלּוּם	they ruled them
3 fs	מָשַׁלּוּהָ	they ruled her	3 fp	מָשַׁלּוּן	they ruled them
2 ms	מָשַׁלּוּךְ	they ruled you	2 mp	מָשַׁלּוּכֶם	they ruled you
2 fs	מָשַׁלּוּךְ	they ruled you	2 fp	מָשַׁלּוּכֶן	they ruled you
1 cs	מָשַׁלּוּנִי	they ruled me	1 cp	מָשַׁלּוּנוֹ	they ruled us

- The pronominal suffixes for perfects that **end in consonants** are also the same for all stems of the verb; as in:

Singular			Plural		
Person	Hebrew		Person	Hebrew	
3 ms	הוּאֿ, הוּ	Him	3 mp	הֵםֿ	them
3 fs	הִיאֿ	Her	3 fp	הֵנָּהֿ	them
2 ms	אַתָּהֿ	You	2 mp	כֶּםֿ	you
2 fs	אַתְּֿ	You	2 fp	כֶּןֿ	you
1 cs	אֲנִיֿ	Me	1 cp	אֲנֵנוּֿ	us

Example: מָשַׁל (he ruled)

Singular			Plural		
Person	Hebrew		Person	Hebrew	
3 ms	מָשַׁלּוּ	he ruled him	3 mp	מָשַׁלּוּם	he ruled them
3 fs	מָשַׁלּוּהָ	he ruled her	3 fp	מָשַׁלּוּן	he ruled them
2 ms	מָשַׁלּוּךְ	he ruled you	2 mp	מָשַׁלּוּכֶם	he ruled you
2 fs	מָשַׁלּוּךְ	he ruled you	2 fp	מָשַׁלּוּכֶן	he ruled you

1 cs	מְשָׁלָנִי	he ruled me	1 cp	מְשָׁלָנוּ	he ruled us
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3.3 Pronominal suffixes with imperfect verbs

- The pronominal suffixes for imperfects that **end in vowels** are the same as those of perfects ending in vowels for all stems of the verb; as in:

Singular			Plural		
Person	Hebrew		Person	Hebrew	
3 ms	הוּ, הוּ	Him	3 mp	הֵם	them
3 fs	הִיא	Her	3 fp	הֵנָּה	them
2 ms	אַתָּה	You	2 mp	אַתֶּם	you
2 fs	אַתְּ	You	2 fp	אַתֶּן	you
1 cs	אֲנִי	Me	1 cp	אֲנֵנוּ	us

Example: יִמְשָׁלוּ (they will rule)

Singular			Plural		
Person	Hebrew		Person	Hebrew	
3 ms	יִמְשָׁלוּהוּ	they will rule him	3 mp	יִמְשָׁלוּם	they will rule them
3 fs	יִמְשָׁלוּהָ	they will rule her	3 fp	יִמְשָׁלוּהֶן	they will rule them
2 ms	יִמְשָׁלוּךָ	they will rule you	2 mp	יִמְשָׁלוּכֶם	they will rule you
2 fs	יִמְשָׁלוּךְ	they will rule you	2 fp	יִמְשָׁלוּכֶן	they will rule you
1 cs	יִמְשָׁלוּנִי	they will rule me	1 cp	יִמְשָׁלוּנוּ	they will rule us

- The pronominal suffixes for imperfects that **end in consonants** are also the same for all stems of the verb; as in:

Singular			Plural		
Person	Hebrew		Person	Hebrew	
3 ms	הוּ	Him	3 mp	הֵם	them
3 fs	הִיא, הִיא	Her	3 fp	הֵנָּה	them
2 ms	אַתָּה	You	2 mp	אַתֶּם	you
2 fs	אַתְּ	You	2 fp	אַתֶּן	you

1 cs	אני	Me	1 cp	אנחנו	us
------	-----	----	------	-------	----

Example: יִמְשֹׁל (he will rule)

Singular			Plural		
Person	Hebrew		Person	Hebrew	
3 ms	יִמְשֹׁלָהוּ	he will rule him	3 mp	יִמְשֹׁלֻם	he will rule them
3 fs	יִמְשֹׁלָהָ	he will rule her	3 fp	יִמְשֹׁלֻנָּהּ	he will rule them
2 ms	יִמְשֹׁלְךָ	he will rule you	2 mp	יִמְשֹׁלְכֶם	he will rule you
2 fs	יִמְשֹׁלְךְ	he will rule you	2 fp	יִמְשֹׁלְכֶנָּהּ	he will rule you
1 cs	יִמְשֹׁלָנִי	he will rule me	1 cp	יִמְשֹׁלָנוּ	he will rule us

4.0 CONCLUSION

This unit studied pronominal suffixes in relation to prepositions and perfect and imperfect verbs. Even though it did not cover all the aspects to include nouns and particles, what is represented is able to prepare the student for a remarkable progress in Hebrew Grammar. The student is encouraged to seek for further studies in this subject.

5.0 SUMMARY

- 1) The pronominal suffixes for perfects that end in vowels are the same for all stems of the verb.
- 2) The pronominal suffixes for perfects that end in consonants are also the same for all stems of the verb.
- 3) The pronominal suffixes for imperfects that end in vowels are the same as those of perfects ending in vowels for all stems of the verb.
- 4) The pronominal suffixes for imperfects that end in consonants are also the same for all stems of the verb.

6.0 SELF-ASSESSMENT EXERCISES

- Without looking at the manual, provide a full pronominal suffixes and translation for the following prepositions:

(a) בְּ (in, by, with)

(b) לְ (to, for)

7.0 TUTOR-MARKED ASSIGNMENTS

Provide a full pronominal suffixes and translation for the following verbs:

1. יִזְכְּרוּ (to remember)
3. יִשְׁמֹר (to keep)
5. נָתַן (to give)

2. מִשְׁלָּטָם (to rule)
4. תִּכְתְּבוּ (to write)
6. מְלִכּוּ (to reign)

8.0 VOCABULARY

רֹאשׁ	Head	שָׁאַל	He asked
רֵאשִׁית	(f) beginning, chief	שֵׁבֶט	Rod, staff, sceptre
רַב	(adj) many, much, great	שַׁבָּת	Sabbath
רֹב	Multitude, abundance	שִׁוְיָא	Emptiness, vanity
רֶגֶל	(f) Foot	שׁוֹפֵט	Judge
רוֹאֶה	Seer, prophet	שַׁחַט	Dawn
רוּחַ	(f) Spirit, wind	שִׁיר	A song
רוֹעֶה	Shepherd	שָׁלוֹם	Peace
רוֹחַב	Breadth, width	שָׁלַח	He sent

9.0 REFERENCES/FURTHER READINGS

Ajah, Miracle 2011. *Old Testament Hebrew, An Introductory Grammar* (Book I and II). Aba: Reinoma Services.

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UNIT 14 IMPERATIVES

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Qal Imperative
 - 3.2 Nif'al Imperative
 - 3.3 Pi'el Imperative
 - 3.4 Hitpa'el Imperative
 - 3.5 Hifil Imperative
 - 3.6 Imperatives: other uses
- 4.0 Summary
- 5.0 Self-Assessment Exercises/Tutor-Marked Assignments
- 6.0 Vocabulary
- 7.0 References/Further Readings

1.0 INTRODUCTION

The term “Imperative” as a grammatical construction is an act of giving a command, advice, instruction or communicating a request. In Hebrew, imperatives are used in the second person forms only whether masculine or feminine, singular or plural. Hebrew Imperatives could be used in Qal, Nifal, Piel, Hitpael and Hifil, but not in the Pual or Hofal stems, since the latter are always passive in meaning. This unit discusses Hebrew Imperatives in the Qal, Nifal, Piel, Hitpael and Hifil verb stems.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Get acquainted with words of command or request in Hebrew.
- Understand the different functions of Hebrew verb stems in connection with imperatives.

3.0 MAIN CONTENT

3.1 QAL IMPERATIVE

The Qal Imperative is generally used to express a direct command, and may be described as a shortened form of the Qal Imperfect second person masculine or feminine (singular or plural).

Example: Qal Perfect כָּתַב

Qal Imperfect תִּכְתֹּב

Qal Imperative Singular			Qal Imperative Plural		
Person	Hebrew	English	Person	Hebrew	English
2 ms	כָּתֹב	You write	2 mp	כָּתֹבוּ	You write
2 fs	כָּתֹבִי	You write	2 fp	כָּתֹבְנָה	You write

3.2 NIFAL IMPERATIVE

The Nifal Imperative follow the imperfect form of 2ms, 2fs, 2mp, and 2fp. The person, gender, number indicator (ת) is replaced with (ה).

Example: Qal Perfect כָּתַב

Qal Imperfect תִּכְתֹּב

Nifal Imperative Singular			Nifal Imperative Plural		
Person	Hebrew	English	Person	Hebrew	English
2 ms	הִכָּתֵב	You write	2 mp	הִכָּתֵבוּ	You write
2 fs	הִכָּתֵבִי	You write	2 fp	הִכָּתֵבְנָה	You write

3.3 PIEL IMPERATIVE

The Piel Imperative follow the imperfect form of 2ms, 2fs, 2mp, and 2fp. The person, gender, number indicator (ת) is dropped entirely.

Example: Qal Perfect כָּתַב

Qal Imperfect תִּכְתֹּב

Piel Imperative Singular			Piel Imperative Plural		
Person	Hebrew	English	Person	Hebrew	English
2 ms	כָּתֹב	You write	2 mp	כָּתֹבוּ	You write
2 fs	כָּתֹבִי	You write	2 fp	כָּתֹבְנָה	You write

3.4 HITPAEL IMPERATIVE

The Hitpael Nifal Imperative follow the imperfect form of 2ms, 2fs, 2mp, and 2fp. The person, gender, number indicator (ת) is replaced with (הת).

Example: Qal Perfect כָּתַב

Qal Imperfect תִּכְתֹּב

Hitpa'el Imperative Singular			Hitpa'el Imperative Plural		
Person	Hebrew	English	Person	Hebrew	English
2 ms	הִתְכַּתֵּב	You write	2 mp	הִתְכַּתְּבוּ	You write
2 fs	הִתְכַּתְּבִי	You write	2 fp	הִתְכַּתְּבֶּנָּה	You write

3.5 HIFIL IMPERATIVE

The Hifil Imperative follow the Imperfect form of 2ms, 2fs, 2mp, and 2fp. The person, gender, number indicator (ת) is replaced with (ה).

Example: Qal Perfect כָּתַב

Qal Imperfect כָּתֹב

Hifil Imperative Singular			Hifil Imperative Plural		
Person	Hebrew	English	Person	Hebrew	English
2 ms	הִכְתֵּב	You write	2 mp	הִכְתִּיבוּ	You write
2 fs	הִכְתְּבִי	You write	2 fp	הִכְתְּבֶּנָּה	You write

3.6 IMPERATIVES: OTHER USES

1) Prohibitive

Negative or prohibitive commands are not expressed with imperative verbs, rather, Hebrew language allows the use of other ways to express a sense of immediate, specific commands by placing לֹא before a verb in the Imperfect Tense, or אַל is used with the jussive. Whereas לֹא expresses an absolute and categorical prohibition (e.g. Ten Commandments), אַל expresses a milder form of the prohibition, more on the order of a negative wish or dissuasion. The particle אַל is sometimes used alongside the jussive to show greater emphasis.

Examples:

1.	לֹא	לֹא תִגְנוֹב	You shall not steal
2.	אַל	אַל-תְּסִתֵּר פְּנֶיךָ מִמֶּנִּי	Do not hide your face from me
3.	נָא	אַל-נָא תִקְבְּרֵנִי בְּמִצְרַיִם	Do not bury me in Egypt

2) Cohortative

Cohortative is used by a speaker to express his own will or determination, intention or desire to do a certain action, reflectively, in the first person, thus the Cohortative is conjugated for the first person only, both singular and plural, both genders, using the same set of affixes. The form of the cohortative is similar to the 1st person Imperfect forms, except that cohortatives have a final ‘h’ suffix (ה) what is called a “cohortative h”.

Example:

שְׁמֹרָה נַפְשִׁי Oh guard my soul!

3) Jussive

In connection with the imperfect, the jussive is used to express the speaker’s desire, wish, or command. It is frequently accompanied in translation by the modal auxiliaries “may” and “let”. The particle הֵא is sometimes added after jussives and cohortatives, perhaps to make them more emphatic, especially in imperative usages.

Example:

שִׁפְטוּ-נָא בֵּינִי וּבֵין כַּרְמִי Judge, I pray between me and (between) my vineyard!

4.0 SUMMARY

This unit has shown that:

1. The stem of the imperative is the same in every case as that of the imperfect.
2. The pure passives Pual and Hofal have no imperatives.
3. In the inflection of the imperatives, changes vowels undergo some changes. Students should identify these changes from the different tables above.
4. The stem of the imperative receives no preformatives, and its affirmatives are those of the Imperfect.

5.0 SELF ASSESSMENT EXERCISES/TUTOR-MARKED ASSIGNMENT

- 1) Write the full imperative inflections for the following verbs in the stems indicated:

Examples: Qal imperative of כָּתַב

2 ms	כָּתַב	You write	2 mp	כָּתְבוּ	You write
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2 fs	כָּתַבְתִּי	You write	2 fp	כָּתַבְתָּה	You write
------	-------------	-----------	------	-------------	-----------

1. Qal Imperative of מָשַׁל (he ruled)
 2. Nifal imperatives of לָמַד (he learned)
 3. Piel imperative of זָכַר (he remembered)
 4. Hitpael imperative of דָּבַק (he cleaved)
 5. Hifil imperative of בָּלַל (he confounded)
- 2) Translate the following to English:
1. הִלְלוּ יְהוָה הֵלְלוּ־אֵל בְּקִדְשׁוֹ (Answer: Ps. 150:1)
 2. וְדַרְשׁוּ אֶת־שְׁלוֹם הָעִיר (Answer: Jer. 29:7)
 3. בִּקְשׁוּ פָנָיו תָּמִיד (Answer: Ps. 105:4)
 4. זָכְרֵנִי נָא וְחַזְקֵנִי נָא (Answer: Jude 16:28)
 5. לִמְדָּנָה בְּנוֹתֵיכֶם (Answer: Jer. 9:19)
- 3) Translate the following to Hebrew:
1. Keep all the commandments of the LORD (Answer: 1 Chr 28:8)
 2. And write upon it (Answer: Jere. 36:28)
 3. Seek peace and pursue it (Answer: Ps. 34:15)
 4. Walk through the land and write about it (Answer: Josh 18:8)
 5. Remember, O LORD, what has happened to us (Answer: Lam 5:1)

6.0 VOCABULARY

יְהוָה	The LORD	כָּתַב	To cut
שְׁלוֹם	Peace	מִצְוֹת	Commandment
הֵלַל	To praise	הָלַךְ	To walk
בִּקֵּשׁ	To seek	רִאשׁוֹן	First, former
רָדַף	To pursue	עִיר	City
קְדוֹשׁ	Holy, Sanctuary	פָּנָיו	Face

שָׁמַר Keep
חָזַק To strengthen

עָזַר To help
רָבָה To become
many

7.0 REFERENCES/FURTHER READINGS

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MODULE 3

Unit 15	Vav Consecutive
Unit 16	Infinitives and Particles
Unit 17	Hebrew Weak Verbs
Unit 18	Hebrew Verbs and Syntax
Unit 19	Hebrew Numerals
Unit 20	Translation (I)
Unit 21	Translation (II)

UNIT 15 VAV CONSECUTIVE

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Vav consecutive with Imperfect
3.2	Vav consecutive with Perfect
4.0	Summary
5.0	Self-Assessment Exercises/Tutor-Marked Assignment
6.0	Vocabulary
7.0	References/Further Readings

1.0 INTRODUCTION

The letter ׀ (and) does not only play the role of conjunction as we had studied earlier, but can perform other roles which grammarians refer to as vav consecutive (formerly conversive). In this light, the vav conversive or executive seems to convert the imperfect into the meaning of the perfect, and the perfect to the meaning of imperfect. This unit discusses the different reversing roles played by the letter vav in a verbal construction of either perfect or imperfect.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Identify other roles of vav in transforming perfect to imperfect and vice versa.
- Differentiate between the vav conjunction and vav consecutive.

3.0 MAIN CONTENT

3.1 VAV CONSECUTIVE WITH IMPERFECT VERBS

- 1) When the vav ך is prefixed to the imperfect form of the verb, it is pointed exactly like the definite article, which is - vav, plus patah, plus dagesh forte in the following consonant (ךֿ) As in:

וַיִּכְתֹּב and he wrote

וְאִנִּיכְתֹּב and I wrote

Note: while ך received the dagesh forte (ךֿ) the ך could not because it is a guttural, rather the preceding vowel was lengthened in compensation, hence (וִי).

- 2) The Qal imperfect 3rd person masculine singular form of אָמַר, “he said”, without vav consecutive; is written יֹאמַר (he will say). However, with vav consecutive, it is changed to וַיֹּאמֶר translated, “and (then) he said.” This form occurs so frequently in the Hebrew Bible that it should be committed to memory.
- 3) The dagesh forte may be omitted from a consonant which has only a sheva under it, as in:

וַיְהִי and it was

3.2 VAV CONSECUTIVE WITH PERFECT VERBS

- 1) Vav consecutive retains the pointing of vav conjunction when it is joined to the perfect strong verb (in fact, it shares its various vocalization - ךֿ, ךְ, ךֿ,) as in:

כָּתַב he wrote

Consecutive form וְכָתַב and he will write

Consecutive form וְכִתְבֶּתֶם and you will write

- 2) It has, however, the effect, in certain verbal forms, of shifting the tone from the penult to last syllable, as in:

הֵלַכְתִּי I went,

Consecutive form וְהֵלַכְתִּי and I will go

4.0 SUMMARY

In this unit we have seen that perfect and imperfect verbs can take a vav consecutive which has two functions, namely: to convey the idea of conjunction just as the simple vav conjunction does; and to invert the meaning of the verbs tense. In this light, a perfect verb with a vav consecutive has the meaning of an imperfect, and vice versa. To say it in another way, vav consecutive changes the function of imperfect verb from incomplete to complete, and that of perfect verb from complete to incomplete tenses.

5.0 SELF ASSESSMENT EXERCISES/TUTOR-MARKED ASSIGNMENT

1) Identify the verbs that have vav consecutive and translate them from Genesis 1:1-5.

1 In the beginning God created the heaven and the earth.
בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.
וְהָאָרֶץ, הָיְתָה תֵהוֹ וָבִהוּ, וְחָשֶׁךְ, עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים, מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם.

3 And God said: 'Let there be light.' And there was light.
וַיֹּאמֶר אֱלֹהִים, יְהִי אוֹר; וַיְהִי-אוֹר.

4 And God saw the light that it was good; and God divided the light from the darkness.
וַיִּרְא אֱלֹהִים אֶת-הָאוֹר, כִּי-טוֹב; וַיַּבְדֵּל אֱלֹהִים, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.

5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.
וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם, וְלַחֹשֶׁךְ קֶרָא לַיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד.

6.0 VOCABULARY

קָרָא	He called
בָּדַל	He divided
חֹשֶׁךְ	Darkness
לַיְלָה	Night
רָא	He saw

אָמַר	He said
יְהִי	It was, to be
אֶחָד	One
בֹּקֶר	Morning
אוֹר	Light

7.0 REFERENCES/FURTHER READINGS

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UNIT 16 INFINITIVES AND PARTICIPLES

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Forming the Infinitive Construct
 - 3.2 The functions of the Infinitive construct
 - 3.3 The form of the Infinitive Absolute
 - 3.4 The functions of the Infinitive Absolute
 - 3.5 The Forms of Participles
 - 3.6 The Functions of the Participles
- 4.0 Summary
- 5.0 Self-Assessment Exercises/Tutor-Marked Assignment
- 6.0 Vocabulary
- 7.0 References/Further Readings

1.0 INTRODUCTION

Infinitives in Hebrew Grammar are basically verbal nouns because they function both as verbs and nouns. They express the basic idea of the verb root without the limitations of person, gender and number, unlike perfects, imperfects and imperatives, which are limited to a specific person, gender and number. According to the Westminster Hebrew Morphology, the infinitives construct accounts for approximately 89% of all infinitives in the Hebrew Bible. The Hebrew Grammar has two types of infinitives, namely: infinitive construct and infinitive absolute.

On the other hand Hebrew Participles are verbal forms that function as adjectives. That means, they share the characteristics of both verbs and adjectives. In translation, the Participle is shown as a verb with an “-ing” ending (such as walking).

This unit studies the functions of Hebrew infinitives and participles.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Identify the role of infinitives and participles in verbal stems.

- Demonstrate an improved skill in translating Hebrew verbal constructions.

3.0 MAIN CONTENT

3.1 Forming the Infinitive Construct

- 1) The Infinitive Construct is commonly translated with the preposition “to” plus a verb – such as, to drive. Since the Infinitive Construct is not inflected for person, gender, or number, there is only one basic form. The vowel pattern for the Infinitive Construct of the verbal stems is consistent for all strong verbs and most weak verbs. It is identical in form to the imperatives 2ms form of the same stem. Example:

Imperative 2ms of כָּתַב (qal) is כָּתֹב

Qal infinitive construct is also כָּתֹב *to write*

- 2) The table below presents imperatives, infinitive constructs and translation for some strong and weak verbs.

	Imperative 2ms	Infinitive Construct	Infinitive Translation
Strong	כָּתֹב	כָּתֹב	To write
Strong	זָכֹר	זָכֹר	To remember
I-Gutt	עָזֹב	עָזֹב	To abandon
I-ʾ	אָמֹר	אָמֹר	To say
II-Gutt	בָּחֹר	בָּחֹר	To choose
III-ח	שְׁלַח	שְׁלַח	To send
III-ע	שְׁמַע	שְׁמַע	To hear
III-א	קֹרֵא	קֹרֵא	To call

- 3) Examples of various stems with imperatives

	Qal	Nif ‘al	Pi ‘el	Pu ‘al	Hitpa ‘el	Hif ‘‘il	Hof ‘al
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Impv. 2 ms	כָּתֹב	הִכְתֵּב	כָּתֹב		הִתְכַּתֵּב	הִכְתֵּב	
Inf. Constr.	כָּתֹב	הִכְתֵּב	כָּתֹב	כָּתֹב	הִתְכַּתֵּב	הִכְתֵּב	הִכְתֵּב

3.2 The functions of the Infinitive construct

- i) The Infinitive Construct may be used with לְ to express purpose, intention or result. When used in this way, the key words “to” or “in order to” may be used in your translation. Example: (note the words in the box)

<p>וְלֹא־נָתַן יְהוָה לָכֶם לֵב לְדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנִים לִשְׁמֹעַ עַד הַיּוֹם הַזֶּה</p>	<p>(But) Yahweh has not given to you a heart <u>to know</u> or eyes <u>to see</u> or ears <u>to hear</u> until this day. (Deut 29:3 [English 29:4]).</p>
---	--

- ii) The Infinitive Construct prefixed with לְ may be used to denote an action about to take place. This construction frequently involves the use of הָיָה (to be). When used in this way, the key words “about to” may be used in your translation. Example: (note the words in the box)

<p>וַיְהִי הַשַּׁעַר לְסָגוֹר</p>	<p>The gate was <u>about to shut</u> (Josh 2:5)</p>
-----------------------------------	---

- iii) The Infinitive Construct may function like a (verbal) noun, often as the subject or object of the verbal idea. It may or may not be prefixed with the preposition לְ when used in this way. Example: (note the words in the box)

<p>טוֹב לְהַדוֹת לַיהוָה</p>	<p>It is good <u>to praise</u> Yahweh. (Ps 92:2)</p>
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- iv) The Infinitive Construct may be used to explain, clarify or complement a preceding action or statement. It may or may not be prefixed with the preposition לְ. When used in this way, you can translate the Infinitive

Construct with “by” plus the “-ing” form of the verb. Example: (note the words in the box)

וְשָׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ לְלַכְּם בְּדַרְכָּיו	And you shall observe the commandments of Yahweh your God <u>by walking</u> in his ways. (Deut 8:6)
--	--

- v) When prefixed with the prepositions לְ or בְּ, the Infinitive Construct may be used in a temporal clause. When used in this way, the prepositions לְ and בְּ are translated either “when” or “while.” Frequently, in this construction, the Infinitive Construct will also have a pronominal suffix. Example: (note the words in the box)

וַיְהִי בְשָׁכֹן יִשְׂרָאֵל בְּאֶרֶץ הַהוּא	<u>When (while)</u> Israel <u>dwelt</u> in that land ... (Gen 35:22)
---	---

vi) **NOTE:**

- 1) The Infinitive Construct is not inflected for person, gender or number in order to indicate a verbal subject.
- 2) The Infinitive Construct is a tenseless verbal form. Because of this, issues of tense (i.e., past, present or future) and verbal subject (if any) must be taken from context.

3.3 The form of the Infinitive Absolute

The infinitive absolute is verbal noun. It may be used in conjunction with other verbs to emphasize or intensify the verbal action. It may also be used in the place of an imperative to express a command. The Infinitive Absolute is not inflected for person, gender or number and so there is only one form to memorize. This form is easy to identify and varies little with weak verbal roots.

- i) The table below presents infinitive construct in comparison with infinitive absolute of the verb כָּתַב “he wrote”

	Qal	Nif ‘al	Pi ‘el	Pu ‘al	Hitpa ‘el	Hif ‘il	Hof ‘al
Inf. Constr.	כָּתַב	הִכְתֵּב	כִּתְּב	כִּתְּב	הִתְכַּתֵּב	הִכְתִּיב	הִכְתֵּב
Inf. Abs.	כָּתוּב	הִכְתֵּב	כָּתַב	כָּתַב	הִתְכַּתֵּב	הִכְתֵּב	הִכְתֵּב
		נִכְתֵּב	כִּתְּב				

- ii) Some examples of infinite absolute (strong and weak verbs) are listed in the table below:

	Qal Perfect 3 ms	Translation	Infinite Absolute
1.	לָמַד	He learned	לָמֹד
2.	קָרַב	He drew near	קָרֹב
3.	שָׁכַב	He lay down	שָׁכֹב
4.	עָמַד	He stood	עָמֹד
5.	אָכַל	He ate	אָכֹל
6.	אָמַר	He said	אָמֹר
7.	הָלַךְ	He went, walked	הָלֹךְ
8.	נָפַל	He fell	נָפֹל
9.	נָתַן	He gave, set	נָתֹן
10.	הָיָה	He was	הָיֹה or הֵיָה

3.4 The functions of the Infinitive Absolute

- i) The Infinitive Absolute can precede or follow a Perfect or Imperfect verbal form of the same root in order to emphasize the verbal meaning (emphatic).

מֹת תָּמוּת

you (2ms) will *certainly* die (2 Kgs 1:16)

- ii) The Infinitive Absolute can stand by itself and function as an Imperative.

שָׁמֹר אֶת-יְוֹם הַשַּׁבָּת

Observe the Sabbath day! (Deut 5:12)

- iii) Two Infinitive Absolutes can be used together with a Perfect or Imperfect verb to express two verbal actions occurring simultaneously.

וַיֵּלֶךְ הָלֹךְ וְאָכַל

(literally) and he walked, *walking and eating*;

(idiomatically) and he walked, *eating as he went* (Judg 14:9)

- iv) The Infinitive Absolute can complement the main verb of a sentence and carry the temporal value of that main verb.

רְגוֹם אַתָּה בְּאֲבָנִים כָּל־הָעֵדָה

All of the congregation *shall stone him* with stones (Num 15:35).

3.5 The Forms of Participles

Participles are verbal adjectives. The Participle expresses some type of verbal action such as “studying” or “learning.” Adjectivally, it is used much like a Hebrew adjective: attributively, predicatively or substantively. The Participle inflects like an adjective, with both gender and number. It is not inflected for person. When translated, the Participle is shown as a verb with an “-ing” ending (as in *learning*).

- i) QAL PARTICIPLE: STRONG VERBS. Participles are inflected for gender and number but not for person. Example:

	Active Participle (Singular)	Inflectional Endings (Singular)
Masculine	כֹּתֵב	
Feminine	כֹּתֶבֶת	ֶת
Feminine	כֹּתֶבָה	ָה
	Active Participle (Plural)	Inflectional Endings (Plural)
Masculine	כֹּתְבִים	ִים
Feminine	כֹּתְבוֹם	וֹת

- ii) QAL PARTICIPLE: WEAK VERBS. In the Qal stem, all Category I-Guttural, Category I- ֵ, Category I- ִ, and Geminate weak verbs follow the strong verb pattern.

3.5 The Functions of the Participles

There are three basic functions of participles in Hebrew: As Adjectives, Verbs and Nouns.

i) Participles as Adjectives

- a. Attributive Use - An active Participle directly modifies a noun. The active Participle follows the noun it is modifying and matches the noun in gender, number, and definiteness. Example:

הָאִישׁ הַשֹּׁכֵב עִם הָאִשָּׁה	The man who lay with the woman (Deut. 22:22)
---------------------------------	---

- b. Predicative use - The active Participle does not directly modify the noun but asserts something about the noun and creates a predication. The active Participle matches the noun in gender and number but not definiteness (the active Participle never take a definite article in this usage) which indicates a predicative relationship. The active Participle does not have its own tense which means that the tense must be taken from the context.

Example:

בָּרוּךְ אַתָּה בָּעִיר	Blessed shall you be in the city (Deut. 28:3)
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ii) Participles as Verbs

Participles used as verbs are normally preceded by an expressed subject, with which they must agree in gender and number. However, particles used as verbs do not take the definite articles. Example:

וַאֲבֹרָהֶם עוֹדְנִי עֹמֵד לִפְנֵי יְהוָה	And Abraham was still standing before the LORD (Gen. 18:22)
---	--

iii) Participles as Nouns

Participles as nouns indicate the “one who” or the “ones who” are performing a certain action or exist in a certain state of condition. Such nouns may be definite or indefinite, masculine or feminine, singular or plural, depending on the person or persons to whom they refer. Example:

וְהֵלְכוּ שָׁם גְּאוּלִּים	And the redeemed shall go (walk) there (Isa.35:9)
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4.0 SUMMARY

- i) The Infinitive Construct are verbal nouns which can function much like an English Infinitive, usually translated with the preposition “to” plus a verb as in “to study” or “to learn.”
- ii) The Hebrew Infinitive Absolute has no real English counterpart. It may be used in conjunction with other verbs to emphasize or intensify the verbal action. It may also be used in the place of an Imperative to express a command.
- iii) Participle is verbal adjectives. Verbally, the Participle expresses some type of verbal action such as “studying” or “learning.” Adjectivally, it is used much like a Hebrew adjective: attributively, predicatively or substantively.

5.0 SELF ASSESSMENT EXERCISES

- (i) Write the Qal Infinitives for the following verbs:

	Verb	Infinitive Construct	Infinitive Absolute
1.	שָׁפַט		
2.	כָּתַב		
3.	קָרַב		
4.	מָלַךְ		
5.	פָּקַד		

- (ii) Translate the following:

- a. לְבַקֵּשׁ אֶת־יְהוָה צָבָאוֹת בִּירוּשָׁלַיִם (Zech. 8:22)
- b. לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה (Gen.1:14)
- c. לְמַלֵּא אֶת־דָּבָר יְהוָה (1kgs 2:27)
- d. לְרַדֹּף אֲחֵרִים (Josh 8:16)
- e. לְדַבֵּר דָּבָר בְּשֵׁמִי (Deut 18:20)

6.0 VOCABULARY

אָבַד He perished

יָרַשׁ He possessed, subdued

אָסַף He gathered
 בָּרַח He fled
 חָדַל He ceased
 חָטָא He sinned, missed the mark
 יָכַל He was able
 יָלַד He begot (children)
 יָסַף He added
 יָרַד He went down

כּוּן To be fixed, firm, established
 כָּלָה Was completed, finished
 מָאַס He rejected, despised
 מָכַר He sold
 נָטָה He stretched out, ectended
 רוּם To be high, exalted
 רָפָא He healed, cured
 שָׁתָה He drank

UNIT 17 HEBREW WEAK VERBS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Classification of weak verbs
 - 3.2 Characteristics of Gutturals
- 4.0 Summary
- 5.0 Self-Assessment Exercises/Tutor-Marked Assignment
- 6.0 Vocabulary
- 7.0 References/Further Readings

1.0 INTRODUCTION

Hebrew verbs are classified as either “strong” or “weak”. A strong verb must have three consonants in its Qal perfect third person masculine singular form, the form under which it is listed in the lexicon. A verb is considered weak if one or more of its consonants is a guttural (א, ה, ח, ע). A verb is also weak if it begins with either א, ה, or ח, or if its second and third consonants are identical. Subclasses of weak verbs include those that end with ח, and those that either begin or end with א.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Know the different between strong and weak verbs
- Identify the weak verbs
- List all the classes of the weak verbs
- Enumerate the characteristics of each class of weak verbs

3.0 MAIN CONTENT

3.1 Classification of weak verbs

	Class	Example	Description	Old Designation

1	I-’Alef	אָבד	Guttural in the first root position א	’Pe Alef
2	I-Guttural	עָמַד	Guttural in the first root position ע	Pe Guttural
3	II-Guttural	גָּאַל	Guttural in second root position	‘Ayin Guttural
4	III-ה/ע	בָּרַח	ה/ע in third root position	Lamed Guttural
5	III-א	מָצָא	א in the third root position	Lamed ’Alef
6	III-ה	בָּנָה	ה in the third root position	Lamed He
7	I-י	יָשַׁב	י in first root position	Pe Yod/Pe Vav
8	I-נ	נָפַל	נ in first root position	Pe Nun
9	Doubly Weak	עָלָה	I-Guttural and III- ה (for one example)	Pe lamed Guttural
10	Biconsonantal	קָם	Only two root consonants	Ayin Vav/Ayin Yod
11	Geminate	סָבַב	Identical second and third consonants	Double ‘Ayin

Note: Pe = First; Ayin = Second; Lamed = Third

3.2 Characteristics of Gutturals

The guttural letters are אהחע and sometimes ך. They are guttural letters because they are pronounced from the throat (see Book I page 35ff for details). Certain characteristics make them peculiar from other Hebrew consonants, as follows:

- i) Gutturals cannot be doubled. They cannot accept a dagesh forte, which calls for the lengthening of the preceding vowel, which otherwise

would be left as a short vowel in an unaccented open syllable.
Example:

- a. Patach is lengthened to Qamets (ַto ֿ)
- b. Hireq is lengthened to Sere (ֿto ֿ)
- c. Qibbuts is lengthened to Holem (ֿto ֿ)
- ii) Gutturals usually take “a” class vowels.
- iii) Gutturals usually take compound shevas rather than simple shevas.

4.0 SUMMARY

This unit discussed the classification of weak verbs in Hebrew, and the characteristics of gutturals. A verb is considered weak if one or more of its consonants is a guttural (אֶהְיֶה). A verb is also weak if it begins with either ה, ו, or ג, or if its second and third consonants are identical. Subclasses of weak verbs include those that end with ה, and those that either begin or end with א.

5.0 UNIT EXERCISES

- 1) List the eleven classifications of the weak verb with an example each.
- 2) What are the three characteristics of Hebrew Gutturals?

6.0 VOCABULARY

אָחַז	He seized, took possession	אַךְ	Surely, only
גָּנַב	He stole	אֱמוּנָה	Faithfulness, fidelity (f)
הִפְךָ	He overturned, changed	בָּאֵר	Well (f)
הָרַס	He broke down, destroyed	בְּכוֹר	First-born, oldest
הִגֵּר	He bound, girded	דְּבַשׁ	Honey
חִדַּשׁ	He renewed, repaired	חֹק	Statute (f)
חִפֵּץ	He took delight in, deired	לָשׁוֹן	Tongue
עָרַךְ	He arranged, set in order	מָוֶת	Death

אז Then

מזבח Altar, place of sacrifice

UNIT 18 HEBREW VERBS AND SYNTAX¹

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The state of the Verb
 - 3.2 The Time of the Verb
 - 3.3 The Mood of the Verb
- 4.0 Summary
- 5.0 Self-Assessment Exercises/Tutor-Marked Assignment
- 6.0 Vocabulary
- 7.0 References/Further Readings

1.0 INTRODUCTION

If you have followed this course from the beginning, you would have noticed that unlike the Biblical Greek where the verb as well as the noun is inflected, the verb is the only portion of the Hebrew language that is inflected. This thus shows that the study of the Hebrew verb is of prime importance in understanding the various nuances of these verbs. In this unit, you will begin the study of the three fundamental principles that are important and necessary for the proper understanding of the Hebrew verb. Please note that despite the importance of the context, the context still work in conjunction with these three principles.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Define the perfect state of the verb
- Describe the imperfect state of the verb
- Describe the concept of time in the Semitic mind
- Identify the various moods of the Hebrew verb
- Define each mood of the verb

3.0 MAIN CONTENT

3.1 The State of the Verb

The state of the verb is used to describe the action of the verb. There are however only two concepts of action: complete or incomplete. The state of action wherein the

¹ Adapted from CRS316 Hebrew Syntax

writer wishes to express an action that has been completed in his mind, whether that action is in the present, past or future time, it would be presented in the perfect state. Thus, it is important in the translation of the Hebrew verb to interpret the condition of the action and not the time of the action.

The other state is the imperfect state. This is used to describe the action that is incomplete, continuing and incoming. It doesn't matter whether it is an ongoing action or repeated or connected in sequence in the past or in the future time.

The state of the verb is easily locatable by the form of the verb. You can go back to the module two and read again the perfect and the imperfect form of the verb so that you would be able to differentiate between the two states of the verb. However, the perfect form is objective while the imperfect is subjective.

Please note that by virtue of the form, the imperative verb is derived from the imperfect. The rationale is that since the imperative expresses a wish or command, which is an action that is yet to be done, it has to be regarded as an incomplete action, thus treated as the imperfect. Infinitives, on the other hand are not related to any of the state of the verb. This is because though they develop as verbal forms, their true nature is nominal or adverbial. They are thus treated as nouns or adverbs.

3.2 The Time of the Verb

Unlike the contemporary distinction of time in the verbs, the discernment of the time of action in the Semitic mind is not of any vital importance. In interpreting or translating, try to avoid placing any undue attention on the time of the action. As have been explained earlier, try to look more for the state of the action and also check whether the action is a single action that does not have direct relation to any other action or whether it is viewed as an antecedent to another action.

3.3 The Mood of the Verb

Since actions were viewed as uncomplicated, dependent or volitional, the mood of the verb is of tremendous importance to the Old Testament. Four classes of mood are available in the Hebrew thought, and these are: the indicative mood, the subjunctive mood, the imperative mood and the voluntative mood.

1) The Indicative Mood

The indicative mood has no distinctive form to indicate its presence. This is because as far as the Semitics are concerned; the perfect state of the verb is the indicative mood, since no contingency or volition can alter an action that is already completed.

2) The Subjunctive Mood

This is the mood of contingency. This contingency may be either in form of dependency or condition. These contingencies or conditions may be classed as follows: possibilities, desirabilities or responsibilities. In the form, there would be a particle to indicate the presence of the condition but it is also possible that the condition may be disclosed only through the context. Please, do not expect an external condition for each subjunctive mood.

3) The Imperative Mood

This is the mood of command or strong desire. The positive commands are expressed by the imperative mood. Note, however, that the negative commands, that is, prohibitions, are expressed by the imperfect form along with a particle of negation in an imperative context. Please, note that any imperfect form in an imperative context may be in the imperative mood.

4) The Voluntative Mood

This is the mood that is used to express the volition of the speaker. The cohortative and the jussive belong to this mood. These two are used to express desire or urgency. Please take note that the cohortative is the voluntative mood in the first person and the jussive is the voluntative mood in the second or third person.

While the cohortative is indicated by the addition of **וְ** to the imperfect form followed most of the time by the voluntative particle **נָ** the jussive is indicated by an internal vowel change or the specific negative or just by the context alone. Please note that it is not only in the voluntative mood that the internal vowel change can occur.

4.0 CONCLUSION

In this unit you have been told that syntactically, three elements of the Hebrew verb are very important, and these are the state, the time and the mood of the verb. You have also learnt that there are two states: the perfect and the imperfect. You have also learnt that unlike most modern languages that see the time of the verb in terms of present, past and the future, in the Hebrew language, what is important is the relationship of the action in the verb to another action, that is, whether it is contemporaneous or antecedent or subsequent. You have also learnt that there are four types of mood in the Hebrew verb, namely: indicative, subjunctive, imperative and voluntative.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

- The three elements of the Hebrew verb that are very important are the state, the time and the mood of the verb.
- There are two states of the verb: the perfect and the imperfect.
- Unlike most modern languages, the Semitic Hebrew did not see the time of the verb in terms of present, past and the future.
- What is important in the verb is the relationship of the action in the verb to another action, that is, whether it is contemporaneous or
- antecedent or subsequent.
- There are four types of mood in the Hebrew verb, namely:
- indicative, subjunctive, imperative and voluntative.
- The perfect state of the verb is always in the indicative mood
- The subjunctive mood is the mood of dependency or condition
- The imperative mood is the mood of command or strong desire
- The voluntative mood expresses the volition of the speaker.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss each of the mood and their functions.

7.0 REFERENCES/FURTHER READINGS

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UNIT 19 HEBREW NUMERALS

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Cardinal Numbers
3.2	Ordinal Numbers
3.3	Notes
4.0	Summary
5.0	Self-Assessment Exercises/Tutor-Marked Assignment
6.0	Vocabulary
7.0	References/Further Readings

1.0 INTRODUCTION

Hebrew does not have a separate set of numerical symbols. The cardinal numbers are used for counting and the ordinal numbers are used to indicate position in a series.

2.0 OBJECTIVES

- By the end of this unit you should be able to:
- Identify cardinal numbers
- Identify ordinal numbers
- Write the numbers in *the construct and the absolute forms*

3.0 MAIN CONTENT

3.1 Cardinal Numbers

- i) The table below presents the masculine and feminine cardinal numerals (1-10) in their absolute and construct states.

	Masculine		Feminine	
	Absolute	Construct	Absolute	Construct
One	אֶחָד	אֶחָד	אֶחָד	אֶחָד

Two	שְׁנַיִם	שְׁנֵי	שְׁתֵּים	שְׁתֵּי
Three	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשֶׁת
Four	אַרְבַּע	אַרְבַּע	אַרְבָּעָה	אַרְבַּעַת
Five	חֲמִישׁ	חֲמִישׁ	חֲמִישָׁה	חֲמִישֶׁת
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשָׁה	שֵׁשֶׁת
Seven	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה	שִׁבְעַת
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶת
Nine	תֵּשַׁע	תֵּשַׁע	תֵּשַׁעָה	תֵּשַׁעַת
Ten	עָשָׂר	עָשָׂר	עָשָׂרָה	עָשָׂרֶת

i) Cardinal numbers 11-19 are presented below:

	With Masculine Nouns	With Feminine Nouns
Eleven	אַחַד עָשָׂר עֶשְׂתֵּי עָשָׂר	אַחַת עָשָׂרָה עֶשְׂתֵּי עָשָׂרָה
Twelve	שְׁנֵי עָשָׂר שְׁנַיִם עָשָׂר	שְׁתֵּי עָשָׂרָה שְׁתֵּים עָשָׂרָה
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה
Fifteen	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עָשָׂרָה
Sixteen	שֵׁשָׁה עָשָׂר	שֵׁשׁ עָשָׂרָה
Seventeen	שִׁבְעָה עָשָׂר	שִׁבְעָה עָשָׂרָה
Eighteen	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עָשָׂרָה
Nineteen	תֵּשַׁעָה עָשָׂר	תֵּשַׁע עָשָׂרָה

ii) Cardinal numbers 20-99 are presented below:

Twenty	עֶשְׂרִים
Thirty	שְׁלֹשִׁים
Forty	אַרְבָּעִים
Fifty	חֲמִשִּׁים
Sixty	שִׁשִּׁים
Seventy	שִׁבְעִים
Eighty	שְׁמֹנִים
Ninety	תִּשְׁעִים

iii) Cardinal numbers 100 and above are presented below:

One Hundred	מֵאָה
Two Hundred	מֵאתִים
Three Hundred	שְׁלֹשׁ מֵאוֹת
One Thousand	אֶלֶף
Two Thousand	אַלְפִים
Three Thousand	שְׁלֹשָׁה אֲלָפִים
Ten Thousand	רֶבֶבָה
Twenty Thousand	רְבוּתִים
Thirty Thousand	שְׁלֹשׁ רְבוֹת

3.2 Ordinal Numbers

An ordinal numeral expresses consecution or position in a series, as first, second, third, etc. Example:

	Masculine	Feminine
First	רִאשׁוֹן	רִאשׁוֹנָה

Second	שְׁנִי	שְׁנִית
Third	שְׁלִישִׁי	שְׁלִישִׁית
Fourth	רְבִיעִי	רְבִיעִית
Fifth	חֲמִישִׁי	חֲמִישִׁית
Sixth	שֵׁשִׁי	שֵׁשִׁית
Seventh	שְׁבִיעִי	שְׁבִיעִית
Eighth	שְׁמִינִי	שְׁמִינִית
Ninth	תְּשִׁיעִי	תְּשִׁיעִית
Tenth	עֲשָׂרִי	עֲשָׂרִית

3.3 Notes

- i) The number One is classified as an adjective. It follows the noun it modifies and agrees with it in gender.

Example: יוֹם אֶחָד One day, תּוֹרָה אַחַת One Law

- ii) The numbers 2 – 10 also function as adjectives, although they are classified as nouns. In their absolute forms, they may stand either before or after the nouns they modify. In their construct forms, however, they must stand before the nouns they modify.

	Absolute	Construct
a.	שְׁנַיִם אֲנָשִׁים two men	שְׁנֵי אֲנָשִׁים two men
b.	נָשִׁים שְׁתַּיִם two women (wives)	שְׁתֵּי נָשִׁים two women (wives)

- iii) The absolute and construct forms of Hebrew numbers can be used interchangeably, with no apparent difference in meaning.

	Absolute	Construct
a.	שְׁלֹשָׁה יָמִים three days	שְׁלֹשֶׁת יָמִים three days

b.	שְׁלֹשָׁה אָנָּשִׁים three men	שְׁלֹשֶׁת אָנָּשִׁים three men
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- iv) Because Hebrew numbers are nouns, the numbers from 2 – 10 may receive pronominal suffixes. Suffixes can only be added to the construct forms of the numerals. Most of these occur with the number 2.

Examples:

שְׁנֵינוּ the two of us (Gen. 31:37)

שְׁנֵיכֶם the two of you (Gen.27:45)

שְׁנֵיהֶם the two of them (Gen.2:25)

4.0 SUMMARY

Whereas the cardinal numbers are used for counting, the ordinal numbers are used to indicate position in a series.

5.0 SELF ASSESSMENT EXERCISES

- 1) Write out the Hebrew words for the following numbers without looking at the textbook

	With Masculine Nouns	With Feminine Nouns
Twelve		
Fourteen		
Sixteen		
Eighteen		
Nineteen		

- 2) Do a full inflection of the following Hebrew numbers without looking at the text book

	Masculine		Feminine	
	Absolute	Construct	Absolute	Construct
One				
Three				
Five				
Seven				
Nine				

- 3) Translate the following ordinal Hebrew numbers to English; indicate whether it is masculine or feminine.

English	Hebrew
	אֶשְׁרֵית
	אֶשְׁרֵיעִי
	אֶשְׁרֵיעִי
	אֶשְׁרֵירִית
	רֵאשׁוֹנָה
	אֶשְׁרֵישִׁית
	רֵבִיעִי

6.0 VOCABULARY

אָכַל	He ate	לָכֵן	Therefore
גָּנַב	He stole	מַלְכוּת	Kingdom (f)
דְּמוּת	Likeness, image (f)	נֶגֶב	Negev, dry country, south
דַּעַת	Knowledge (f)	נָתַן	He gave
הַיּוֹם	Today	עָמַד	He stood
הֵיכָל	Temple	עָשָׂה	He did, made
חֹדֶשׁ	New moon, month	צֹאן	Flock, sheep
חוֹמָה	Wall (f)	צַדִּיק	Righteous one
כָּתַב	He wrote	צֶלֶם	Image, likeness

UNIT 20 TRANSLATION EXERCISE (I)

Translate Genesis 37:1-36 to English using the table of Shores/Vocabulary provided below:

Genesis 37:1-36

1. א וישב יעקב, בארץ מגורי אביו--בארץ, כנען.
2. ב אלה תלדות יעקב, יוסף בן-שבע-עשרה שנה היה רעה את-אחיו בצאן, והוא נער את-בני בלחה ואת-בני זלפה, נשי אביו; ויבא יוסף את-דבתם רעה, אל-אביהם.
3. ג וישראל, אהב את-יוסף מכל-בניו--כי-בן-זקנים הוא, לו; ועשה לו, כתנת פסים.
4. ד ויראו אחיו, כי-אתו אהב אביהם מכל-אחיו--וישנאו, אתו; ולא יכלו, דברו לשלם.
5. ה ויחלם יוסף חלום, ויגד לאחיו; ויוספו עוד, שנא אתו.
6. ו ויאמר, אליהם: שמעו-נא, החלום הזה אשר חלמתי.
7. ז והנה אנחנו מאלמים אלמים, בתוך השדה, והנה קמה אלמתי, וגם-נצבה; והנה תסבינה אלמתיכם, ותשתחווין לאלמתי.
8. ח ויאמרו לו, אחיו, המלך תמלך עלינו, אם-משול תמשל בנו; ויוספו עוד שנא אתו, על-חלמתי ועל-דבריו.
9. ט ויחלם עוד חלום אחר, ויספר אתו לאחיו; ויאמר, הנה חלמתי חלום עוד, והנה השמש והירח ואחד עשר כוכבים, משתחוים לי.
- 10 י ויספר אל-אביו, ואל-אחיו, ויגער-בו אביו, ויאמר לו מה החלום הזה אשר חלמתי: הבוא נבוא, אני ואמך ואחידך, להשתחוות לך, ארצה.
- 11 יא וינאנו-בו, אחיו; ואביו, שמר את-הדבר.
- 12 יב וילכו, אחיו, לרעות את-צאן אביהם, בשכם.
- 13 יג ויאמר ישראל אל-יוסף, הלוא אחידך רעים בשכם--לכה, ואשלחך אליהם; ויאמר לו, הגני.
- 14 יד ויאמר לו, לך-נא ראה את-שלוש אחידך ואת-שלוש הצאן, והשבני, דבר; וישלחהו מעמק חברון, ויבא שכם.
- 15 טו וימצאהו איש, והנה תעה בשדה; וישאלהו האיש לאמר, מה-תבקש.
- 16 טז ויאמר, את-אחי אנכי מבקש; הגידה-נא לי, איפה הם רעים.
- 17 יז ויאמר האיש, נסעו מזה--כי שמעתי אמרים, נלכה דתנינה; וילך יוסף אחר אחיו, וימצאם בדתן.

- 18 **יח** וַיֵּרְאוּ אוֹתוֹ, מִרְחֹק; וַיִּבְטְרוּם יִקְרַב אֲלֵיהֶם, וַיִּתְּנֵכְלוּ אוֹתוֹ לְהִמִּיתוֹ.
- 19 **יט** וַיֹּאמְרוּ, אִישׁ אֶל-אָחִיו: הִנֵּה, בַּעַל הַחֲלָמוֹת הִלְזָה--בָּא.
- 20 **כ** וַעֲתָה לְכוּ וְנַהַרְגֵהוּ, וְנִשְׁלַכְהוּ בְּאֶמֶד הַבְּרוֹת, וְאָמַרְנוּ, חַיָּה רָעָה אֲכָלְתָהּ; וְנִרְאָה, מִה-יִהְיוּ חֲלֹמְתָיו.
- 21 **כא** וַיִּשְׁמַע רְאוּבֵן, וַיַּצְלֵהוּ מִיָּדָם; וַיֹּאמֶר, לֹא נִכְנֹו נָפֶשׁ.
- 22 **כב** וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן, אֶל-תִּשְׁפְּכוּ-דָם--הִנְשָׁלִיכוּ אוֹתוֹ אֶל-הַבּוֹר הַזֶּה אֲשֶׁר בְּמִדְבָּר, וְיָד אֶל-תִּשְׁלַחוּ-בּוֹ: לְמַעַן, הֲצִיל אוֹתוֹ מִיָּדָם, לְהַשִּׁיבּוֹ, אֶל-אָבִיו.
- 23 **כג** וַיְהִי, כֹּאשֶׁר-בָּא יוֹסֵף אֶל-אָחָיו; וַיִּפְשִׁיטוּ אֶת-יוֹסֵף אֶת-כְּתֹנֶתוֹ, אֶת-כְּתֹנֶת הַפָּסִים אֲשֶׁר עָלָיו.
- 24 **כד** וַיִּקְחֵהוּ--וַיִּשְׁלַכוּ אוֹתוֹ, הַבְּרָה; וְהַבּוֹר רָק, אֵין בּוֹ מַיִם.
- 25 **כה** וַיֵּשְׁבוּ, לֹאֲכָל-לֶחֶם, וַיִּשְׂאוּ עֵינֵיהֶם וַיֵּרְאוּ, וְהִנֵּה אֲרֻחַת יִשְׁמַעְאֵלִים בָּאָה מִגִּלְעָד; וַיִּגְמְלֵיהֶם נִשְׂאִים, נִכְאֹת וַצָּרִי וְלֹט--הוֹלְכִים, לְהוֹרִיד מִצְרָיִמָּה.
- 26 **כו** וַיֹּאמֶר יְהוּדָה, אֶל-אָחָיו: מִה-בִּצָּעַ, כִּי נִהַרְגָה אֶת-אָחִינוּ, וְכַסִּינוּ, אֶת-דָּמּוֹ.
- 27 **כז** לְכוּ וְנִמְכְּרֵנוּ לַיִּשְׁמַעְאֵלִים, וְיִדְּנוּ אֶל-תְּהִי-בּוֹ, כִּי-אָחִינוּ בְּשָׂרֵנוּ, הוּא; וַיִּשְׁמָעוּ, אָחָיו.
- 28 **כח** וַיַּעֲבְרוּ אַנְשֵׁים מִדִּינָיִם סֹחָרִים, וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת-יוֹסֵף מִן-הַבּוֹר, וַיִּמְכְּרוּ אֶת-יוֹסֵף לַיִּשְׁמַעְאֵלִים, בְּעֶשְׂרִים כֶּסֶף; וַיָּבִיאוּ אֶת-יוֹסֵף, מִצְרָיִמָּה.
- 29 **כט** וַיָּשֶׁב רְאוּבֵן אֶל-הַבּוֹר, וְהִנֵּה אֵין-יוֹסֵף בַּבּוֹר; וַיִּקְרַע, אֶת-בְּגָדָיו.
- 30 **ל** וַיָּשֶׁב אֶל-אָחָיו, וַיֹּאמֶר: הֲיֵלֵד אֵינְנוּ, וְאֲנִי אָנֹכִי אֲנִי-בָא.
- 31 **לא** וַיִּקְחוּ, אֶת-כְּתֹנֶת יוֹסֵף; וַיִּשְׁחָטוּ שְׂעִיר עִזִּים, וַיִּטְבְּלוּ אֶת-הַכְּתֹנֶת בַּדָּם.
- 32 **לב** וַיִּשְׁלַחוּ אֶת-כְּתֹנֶת הַפָּסִים, וַיָּבִיאוּ אֶל-אֲבִיהֶם, וַיֹּאמְרוּ, זֹאת מְצָאנוּ: הַכֹּהֵן-נָא, הַכְּתֹנֶת בְּנֶךְ הוּא--אִם-לֹא.
- 33 **לג** וַיִּפְרֹה וַיֹּאמֶר כְּתֹנֶת בְּנִי, חַיָּה רָעָה אֲכָלְתָהּ; טָרַף טָרַף, יוֹסֵף.
- 34 **לד** וַיִּקְרַע יַעֲקֹב שְׂמֹלֶתוֹ, וַיִּשֶׂם שֵׁק בְּמִתְּנוֹ; וַיִּתְּאֵבֵל עַל-בָּנוּ, יָמִים רַבִּים.
- 35 **לה** וַיִּקְמוּ כָל-בָּנָיו וְכָל-בָּנוֹתָיו לְנַחֲמוֹ, וַיִּמָּאֵן לְהִתְנַחֵם, וַיֹּאמֶר, כִּי-אֶרֶד אֶל-בְּנֵי אֲבִל שְׂאֵלָה; וַיִּבֶךְ אוֹתוֹ, אָבִיו.
- 36 **לו** וְהַמְּדַנִּים--מִכְּרוּ אוֹתוֹ, אֶל-מִצְרָיִם: לְפוֹטִיפֶר סָרִיס פְּרָעָה, שֹׂר הַטַּבָּחִים. {פ}

Genesis 37:1-36

אֶלְמָה	Sheaf	בֶּן	Son
אֲנַחְנוּ	We	פְּצַע	unjust gain, profit
אִישׁ	Man	בְּגָד	Cloth
אִשָּׁה	woman, wife, female	בַּעַל	Owner
אֵין	Not	בָּכָה	to weep, lament
אֵיפָה	Where	בָּשָׂר	Flesh
אֵלֶּה	These	בּוֹר	pit
אֵם	Mother	בּוֹא	to come, go, to bring near
אֶרֶץ	Land	בִּקֵּשׁ	to seek
אֶחָד	One	גַּם	Also
אַחֵר	After	גִּלְעָד	Gilead
אָב	Father	גָּמַל	Camel
אָבֵל	Mourning	גַּעַל	to rebuke
אָח	Brother	דָּבָר	Report
אֵן	Where	דָּם	Blood
אֲנִכִּי	I	דּוֹתָן	Dothan
אֶרְקָה	Travelling Company, caravan	דָּם	Blood
אָבֵל	to mourn	דִּבֵּר	to speak, word, thing
אָהֵב	Love	הֲלֹא	indeed....is it not....aren't..
אָח	Brother	הֵנִנִּי	I am ready
אֶחָד	one, another	הִנֵּה	here was
אָכַל	to eat, devour	הִי	to be
אָלַם	to bind	הֵלַךְ	go, come
אָמַר	to say, to reply	הָרַג	kill, slay
אֲשֶׁר	which, that	זִלְפָּה	Zilpah
בְּתוֹךְ	in the midst of	זֶה	This
בִּלְהָה	Bilhah	זָקֵן	Old
חֲלֹם	Dream	לֶחֶם	Bread
חֶבְרֹן	Hebron	לֵט	Myrrh

חַיָּה	Beast
חוה	to bow down
חלם	to dream
טָרַם	not yet, before that
טבל	to dip
טרף	tear, rend, pluck
יְהוּדָה	Judah
יִשְׁמָעֵאלִים	Ishmaelites
יִשְׂרָאֵל	Israel
יָלַד	child, boy
יַעֲקֹב	Jacob
יָד	Hand
יָרֵחַ	Moon
יוֹסֵף	Joseph
יכל	be able
יספ	to add, do again
ירר	to come down, bring down, go down
ישב	to sit, dwell
כְּנָעַן:	Canaan
כְּתֹנֶת	Tunic, coat
כֶּסֶף	Silver, money
כּוֹכַב	Star
כסי	to cover, to conceal
לְמַעַן	for the sake of, so that
נכל	to plot against, conspire
נכר	identify, recognise, examine, know, be acquainted
נסע	to journey
נצב	to stand upright
נצל	to deliver, save
נשא	to lift up, bear, carry

לקח	Take
מִדְבָּה	Wilderness
מִדְיָנִים	Midianites
מִכָּל	more than, from all
מִצְרַיִם	Egypt
מֶלֶךְ	King
מָה	What
מַיִם	Water
מְגוּר	sojourning place, dwelling place
מאנ	to refuse
מוֹתֵינַיִן	Loins
מוֹת	to die, kill
מכר	to sell
מלכ	to be king, to rule
מצא	to find
משכ	to draw
משל	to rule, govern
נְכוֹחַת	Spices
נֶפֶשׁ	life, soul
נֶעַר	Boy, young
נָה	please, pray
נגד	to declare, tell
נחם	to console, comfort
נכה	smite with sword, kill
פשט	to strip off
צֹאן	Sheep & Goat, flock
צִרִי	Balm
קומ	to stand up, go up
קנא	to be jealous
קרב	to come near, kill, slay

סָרִיס	Officer, eunuch
סבב	to surround, turn round, change
סחר	to go around,
ספר	to count
עוד	yet, still, again
עֲזִים	Goats
עֶמֶק	Valley
עֶשְׂרִים	Twenty
עֶשֶׂר	Ten
עֵין	Eye
עַל	on, upon, above, over
עבר	to cross, pass, bring over
עוד	Yet, still, again
עלי	brought up
עשה	to do, make
עשר	Ten
פַּרְעֹה	Pharaoh
פּוֹטִיפָר	Portiphar
פס	Striped garment, long garment, garment of many colours
שבע	Seven
שוב	to return, bring back
שחט	Slaughter
שלום	Peace, welfare, wellbeing
שלח	to send, lay
שלך	to cast, throw
שמע	to hear, listen

קרע	to tear
רְאוּבֵן	Reuben
רֵק	Empty
רב	Many
רָחוֹק	afar off
רָעָה	Evil
ראי	to see, look
רע	Evil
רעי	to feed, shepherd, pasture
שְׂאֵלָה	underworld, land of the dead, grave
שְׂעִיר	male, hairy, young
שָׂק	sackcloth
שָׂר	Captain
שֶׁכֶם	Schechem
שֶׁמֶשׁ	Sun
שָׂדֶה	field, land
שָׁלוֹם	Peace, welfare
שָׁנָה	Year
שאל	to ask
שפכ	to pour out, shed
שָׂמָלָה	cloth, garment
שום , שימ	Put
שנא	to hate
תַּלְדוֹת	Generations, History
תעי	to wander

UNIT 21 TRANSLATION EXERCISE (II)

Translate 1 Kings 3:1-28 English using the table of Shoresh/Vocabulary provided below:

I Kings 3:1-28

1. **א** וַיִּתְחַתֵּן שְׁלֹמֹה, אֶת-פָּרְעָה מֶלֶךְ מִצְרָיִם; וַיִּקַּח אֶת-בֵּת-פָּרְעָה, וַיְבִיאָהּ אֶל-עִיר דָּוִד, עַד כָּלְתָו לִבְנוֹת אֶת-בֵּיתוֹ וְאֶת-בֵּית יְהוָה, וְאֶת-חוֹמַת יְרוּשָׁלַם סָבִיב.
2. **ב** רַק הָעָם, מְזֻבָּחִים בַּבָּמוֹת: כִּי לֹא-נִבְנְהָ בֵּית לַשֵּׁם יְהוָה, עַד הַיָּמִים הָהֵם. {פ}
3. **ג** וַיֹּאמֶר שְׁלֹמֹה, אֶת-יְהוָה, לָלֶכֶת, בְּחֻקֹּת דָּוִד אָבִיו: רַק, בַּבָּמוֹת--הוּא מְזַבֵּחַ, וּמִקְטִיר.
4. **ד** וַיֵּלֶךְ הַמֶּלֶךְ גִּבְעֹנָה לְזָבֹחַ שָׁם, כִּי-הִיא הַבָּמָה הַגְּדוֹלָה; אֵלֶיךָ עָלוֹת יַעֲלֶה שְׁלֹמֹה, עַל הַמִּזְבֵּחַ הַהוּא.
5. **ה** בַּגִּבְעוֹן, נִרְאָה יְהוָה אֶל-שְׁלֹמֹה--בְּחֻלּוֹם הַלַּיְלָה; וַיֹּאמֶר אֱלֹהִים, שְׂאֵל מָה אֶתֶּן-לָךְ.
6. **ו** וַיֹּאמֶר שְׁלֹמֹה, אֶתָּה עֹשִׂיתָ עִם-עַבְדְּךָ דָּוִד אָבִי חֶסֶד גָּדוֹל, כַּאֲשֶׁר הָלַךְ לִפְנֶיךָ בְּאֵמַת וּבְצִדְקָה וּבִישׁוּרֵת לִבְבּוֹ, עִמָּךְ; וַתִּשְׁמָר-לוֹ, אֶת-הַחֶסֶד הַגָּדוֹל הַזֶּה, וַתֶּתֶן-לוֹ בֶּן יִשָּׁב עַל-כִּסְאוֹ, כִּיּוֹם הַזֶּה.
7. **ז** וְעַתָּה, יְהוָה אֱלֹהֵי, אֶתָּה הַמְלַכְתָּ אֶת-עַבְדְּךָ, תַּחַת דָּוִד אָבִי; וְאַנְכִי נֶעַר קָטָן, לֹא אֹדַע צֵאת וְבֹא.
8. **ח** וְעַבְדְּךָ--בְּתוֹךְ עַמָּךְ, אֲשֶׁר בְּחֶרֶת: עִם-רַב, אֲשֶׁר לֹא-יִמָּנֶה וְלֹא יִסָּפֵר מְרֹב.
9. **ט** וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ, לִשְׁפֹּט אֶת-עַמָּךְ, לְהַבִּין, בֵּין-טוֹב לְרָע: כִּי מִי יוּכַל לִשְׁפֹּט, אֶת-עַמָּךְ הַכָּבֵד הַזֶּה.
10. **י** וַיִּטֵּב הַדֹּבֵר, בְּעֵינֵי אֲדֹנָי: כִּי שְׂאֵל שְׁלֹמֹה, אֶת-הַדֹּבֵר הַזֶּה.
11. **יא** וַיֹּאמֶר אֱלֹהִים אֵלָיו, יַעַן אֲשֶׁר שְׂאֵלְתָּ אֶת-הַדֹּבֵר הַזֶּה וְלֹא-שְׂאֵלְתָּ לָךְ יָמִים רַבִּים וְלֹא-שְׂאֵלְתָּ לָךְ עֹשֶׁר, וְלֹא שְׂאֵלְתָּ, נַפֶּשׁ אִיְבֹיךָ; וְשְׂאֵלְתָּ לָךְ הַבִּין, לִשְׁמֹעַ מִשְׁפָּט.
12. **יב** הִנֵּה עֹשִׂיתִי, כְּדִבְרֶיךָ; הִנֵּה נֹתַתִּי לָךְ, לֵב חָכָם וְנָבוֹן, אֲשֶׁר כָּמוֹךָ לֹא-הָיָה לִפְנֶיךָ, וְאַחֲרֶיךָ לֹא-יָקוּם כָּמוֹךָ.
13. **יג** וְגַם אֲשֶׁר לֹא-שְׂאֵלְתָּ נֹתַתִּי לָךְ, גַּם-עֹשֶׁר גַּם-כָּבוֹד: אֲשֶׁר לֹא-הָיָה כָמוֹךָ אִישׁ בְּמִלְכִים, כָּל-יָמֶיךָ.

14. **יז** וְאִם תֵּלֶךְ בְּדַרְכִּי, לִשְׁמֹר חֻקֵּי וּמִצְוֹתַי, כַּאֲשֶׁר הִלֵּךְ, דָּוִיד אָבִיךָ--וְהֶאֱרַכְתִּי, אֶת-יָמֶיךָ. {ס}
15. **טו** וַיִּקֶּץ שְׁלֹמֹה, וְהִנֵּה חֲלוֹם; וַיָּבֹא יְרוּשָׁלַם וַיַּעֲמֵד לִפְנֵי אַרְוֹן בְּרִית-אֲדֹנָי, וַיַּעַל עֹלוֹת וַיַּעַשׂ שְׁלָמִים, וַיַּעַשׂ מִשְׁתָּה, לְכָל-עַבְדָּיו. {פ}
16. **טז** אַז תִּבְאֲנָה, שְׂמִים נָשִׁים זָנוֹת--אֶל-הַמֶּלֶךְ; וַתַּעֲמִדְנָה, לִפְנָיו.
17. **יז** וַתֹּאמֶר הָאִשָּׁה הָאֶחָת, בִּי אֲדֹנִי, אֲנִי וְהָאִשָּׁה הַזֹּאת, יֹשְׁבֹת בְּבֵית אֶחָד; וְאֵלֶּד עִמָּה, בְּבֵית.
18. **יח** וַיְהִי בַיּוֹם הַשְּׁלִישִׁי, לִלְדֹתַי, וַתֵּלֶד, גַּם-הָאִשָּׁה הַזֹּאת; וַאֲנַחְנוּ יַחַד, אִין-זָר אֶתְנוּ בְּבֵית, זֹלָתִי שְׂמִים-אֲנַחְנוּ, בְּבֵית.
19. **יט** וַיָּמָת בֶּן-הָאִשָּׁה הַזֹּאת, לִילָה, אֲשֶׁר שָׁכְבָה, עָלָיו.
20. **כ** וַתָּקָם בַּתוֹךְ הַלַּיְלָה וַתִּקַּח אֶת-בְּנֵי מֶאֱצִלִי, וַאֲמָתָהּ יִשְׁנָה, וַתִּשְׁכִּיבֵהוּ, בַּחֲמִיקָה; וְאֶת-בְּנֵה הַמֶּת, הַשְּׁכִיבָה בַּחֲמִיקִי.
21. **כא** וְאֶקָּם בַּבֹּקֶר לְהִינִיק אֶת-בְּנִי, וְהִנֵּה-מֵת; וַאֲתַבּוֹן אֵלָיו בַּבֹּקֶר, וְהִנֵּה לֹא-הָיָה בְנִי אֲשֶׁר יִלְדֹתִי.
22. **כב** וַתֹּאמֶר הָאִשָּׁה הָאֶחָת לֹא כִי, בְּנִי הָסִי וּבְנֶךְ הַמֶּת, וְזֹאת אִמָּרְת לֹא כִי, בְּנֶךְ הַמֶּת וּבְנִי הָסִי; וַתַּדְבִּירְנָה, לִפְנֵי הַמֶּלֶךְ.
23. **כג** וַיֹּאמֶר הַמֶּלֶךְ--זֹאת אִמָּרְת, זֶה-בְּנִי הָסִי וּבְנֶךְ הַמֶּת; וְזֹאת אִמָּרְת לֹא כִי, בְּנֶךְ הַמֶּת וּבְנִי הָסִי. {פ}
24. **כד** וַיֹּאמֶר הַמֶּלֶךְ, קַחוּ לִי-חֶרֶב; וַיָּבֹאוּ הַחֶרֶב, לִפְנֵי הַמֶּלֶךְ.
25. **כה** וַיֹּאמֶר הַמֶּלֶךְ, גִּזְרוּ אֶת-הַיֶּלֶד הָסִי לְשָׁנַיִם; וַתִּנּוּ אֶת-הַחֲצִי לָאֶחָת, וְאֶת-הַחֲצִי לָאֶחָת.
26. **כו** וַתֹּאמֶר הָאִשָּׁה אֲשֶׁר-בְּנֵה הָסִי אֶל-הַמֶּלֶךְ, כִּי-נִכְמְרוּ רַחֲמֶיהָ עַל-בְּנֵה, וַתֹּאמֶר בִּי אֲדֹנִי תִּנּוּ-לָהּ אֶת-הַיֶּלֶד הָסִי, וְהַמֶּת אֶל-תְּמִיתָהוּ; וְזֹאת אִמָּרְת, גַּם-לִי גַם-לָךְ לֹא יִהְיֶה--גִּזְרוּ.
27. **כז** וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר, תִּנּוּ-לָהּ אֶת-הַיֶּלֶד הָסִי, וְהַמֶּת, לֹא תְמִיתָהוּ: הִיא, אִמּוֹ. {ס}
28. **כח** וַיִּשְׁמְעוּ כָל-יִשְׂרָאֵל, אֶת-הַמִּשְׁפָּט אֲשֶׁר שָׁפַט הַמֶּלֶךְ, וַיִּירָאוּ, מִפְּנֵי הַמֶּלֶךְ: כִּי רָאוּ, כִּי-חֲכָמַת אֱלֹהִים בְּקִרְבּוֹ לַעֲשׂוֹת מִשְׁפָּט. {ס}

Shoresh/Vocabulary

I Kings 3:1-28

אֱלֹהִים	God	בִּין	to discern, recognise
אֶמֶת	Truth	בִּנָּה	to build
אֲדֹנָי	Lord	גִּבְעֹון	Gibeon
אֲרוֹן	a chest, ark	גָּדוֹל	Big, great
אֲשֶׁר	that, which	גַּם	also, moreover
אַלֶּף	A Thousand	גָּזַר	to divide
אֲחֵר	another	דָּוִד	David
אִיב	to be hostile, enemy	דִּבֵּר	to speak, word, thing
אִמָּה	Maid	דֶּרֶךְ	Way
אֶהֱבֶה	Love	הִי	to be
אַחֵר	after, behind	הֵלַךְ	to go, walk, come
אָמַר	to say	זֶה	This
אַצֵּל	beside, near, by	זָר	stranger
אָרַךְ	to prolong, lengthen	זֹנֶה	Prostitute, harlot
בְּרִית	covenant	זָבַח	to sacrifice
בֵּין	between	חֲלֹם	Dream
בְּתוֹךְ	in the midst	חֲצִי	Half
בֶּן	Son	חֵיק	Bossom
בַּיִת	House	חֶסֶד	goodness, kindness
בַּת	daughter	חֶסֶד	goodness, kindness
בִּמָּה	High place	חֲכָמָה	wisdom
בֹּקֶר	Morning	חֲקִי	Statue
בּוֹא	to come, bring	חֻקָּה	enactment, statutes
בָּחַר	to choose	חוֹמַת	City Wall
חַיִּי	to live	כִּסֵּא	Throne
חָכַם	Wise	כֵּלָה	to finish
חֶרֶב	Sword	כָּמַר	to grow warm
חָתָן	make oneself son-inlaw	לִפְנֵי	Before

טוֹב	Good
יְהוָה	the LORD
יְרוּשָׁלַם	Jerusalem
יִשְׂרָאֵל	Israel
עַל	on account of, because
קָם	to awake
יָדַע	to know
יוֹם	Day
יָטַב	to be good, pleased
יָכַל	be able
יָלַד	to bear, to beget, to be burn
יָנַק	to nurse
יָצָא	to go out
יָרָא	to fear
יָשַׁב	to sit, dwell
יָשַׁן	sleeping
יָשָׁר	uprightness
כַּאֲשֶׁר	according as
כְּבוֹד	abundance, glory, honour
עַתָּה	Now
עֹלָה	whole burnt offering
עֲשֵׂר	riches, wealth
עַבַד	servant
עָלָה	to bring up, offer
עָמַד	to stand, raise up
עָנָה	to answer
עָשָׂה	to do, make

לֵב	Heart
לַיְלָה	Night
לָקַח	to take
מִזְבֵּחַ	Altar
מִצְוָה	commandment
מִצְרַיִם	Egypt
מִשְׁתָּה	a feast, drink
מֶלֶךְ	King
מוֹת	to die, kill, slay
מָלַךְ	to reign. to be king
מָנָה	to count, number, reckon
נַפֶּשׁ	life, soul
נָתַן	to give
סָבַב	surround, go around, turn about
סָפַר	to count, number, reckon
עִיר	City
עַד	Until
עֵין	Eye
עָם	People
רַק	only, surely, altogether
רַחֲמִים	tender mercy
רָע	bad, evil
רַב	multitude
רָאָה	To see, to appear, be seen
רַב	Great
שְׁלֹמֹה	Solomon
שֵׁם	Name

פַּרְעֹה pharaoh
פָּנִים Faces
צְדָקָה righteousness
קֶרֶב inward part, midst
קָטָן Small
קוּם to stand, raise up
קָטַר to make sacrifice

שָׁלוֹם peace, well being
שָׁם There
שָׁאֵל to ask
שָׁכַב to lie, lie down
שָׁמַע to hear, listen, understand
שָׁמַר to keep, guard
שָׁפַט to judge