

Course Guide

Course Code CTH316

Course Title Hebrew Syntax

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Introduction

CTH316: Hebrew Syntax is a one-semester 3-credit unit course. The course is available toward the award of first degree in Christian Theology. The course material can also be useful for students in other levels of Christian Theology. Besides, those who wish to broaden their knowledge on religious ideas, especially the role of biblical languages in the understanding of the Old Testament can find this course material beneficial.

This course is made up of 22 units. It will begin with a review of CTH313-Biblical Grammar, which is a prerequisite to this course. After this preview, meant to strengthen previous studies, we will start off from principles of syntax of Hebrew Grammar where we will explore all the nuances of the various moods of the Hebrew verb.

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 ó 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 **CTH316** is to help you develop a systematic growth in the use of biblical Hebrew so that you can get to the level where you can access the original language and do your translation/interpretation without recourse to any existing translation of the Old Testament. This will help you in your personal Bible study, sermon preparation and the development of study guide for use in the Church.

Course Aims

- The aim of this course is to help you discover the importance of language in the understanding of the Old Testament literature since the Old Testament was originally written in the Hebrew. This will be achieved by:
- Reviewing the major components of grammar studied in CTH313
- Giving you the distinctive traits of Hebrew verbs in terms of tense, mood, number, person and the voice (active or passive)

- Giving you the distinctive traits of Hebrew nouns in terms of number, person and gender.
- Giving you tips of translation process so that you can begin to translate from small units of sentences.
- Giving you various Hebrew vocabularies that occur commonly in the Bible and the various shades of meaning they possess.
- Introducing you to biblical exegesis through translation and interpretation of actual Bible texts

Course Objectives

To achieve the aims set out above, there are set overall objectives. Besides, each unit has its specific objectives. The unit objectives would be included in the beginning of each unit. You should read them before you start working through the unit. It is advisable that you refer to them during your study of the unit to check on your progress. At the end of every unit, you should also revise the unit objectives. In this way you can be sure that you have done all you are expected to do in the unit.

Listed below are the broader objectives of this course. It is expected that by meeting these objectives, the overall aims of the course must have been achieved. At the end of this course, you should be able to:

- Discuss the formation of the various moods of the Hebrew verbs.
- Discuss the functions of the various moods of the Hebrew verbs.
- Write any numeral in Hebrew.
- Explain syntactical functions of participles.
- Explain syntactical functions of infinitives.
- Translate any given passage in the Hebrew Bible.
- Undertake brief exegesis of any given passage in the Hebrew Bible.

Working through this Course

To complete this course, you are required to read the study units, read the recommended books and the other materials provided by the National Open University (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. Assignments file
5. Presentation schedule

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

Study Units

There are twenty-one study units in this course. They are listed as follows:

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 the material in some ways, and thereby, help you to gauge your progress and to reinforce your understanding of the material. Together with your tutor marked assignments, these exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

Set Textbooks

These textbooks are recommended for your study in this course:

Murphey, Cecil B. (1989). *The Dictionary of Biblical Literacy*. Nashville: Oliver-Nelson Books.

Goodrick, Edward W. (1980). *Do It Yourself Hebrew and Greek*. Grand Rapids: Academie Books.

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

Hebrew and English Bible (1997). Jerusalem: Israel Association for the Dissemination of Biblical Writings and The Bible Society in Israel.

Books are however very scarce in the area of languages however some websites can give you assistance in seeing what the original manuscripts look like and not a full study. For these sites see the following:

www.bible.org

www.religion-online.org

www.biblestudies.org

Assignment 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 toward the final mark you obtain for this course. Further information on assignment 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 your tutor marked assignments and attending tutorials. Remember, you are required to submit all your assignment as and when due.

Assessment

There are two aspects to the assessment of this course. First are the tutor marked assignments; second, there is a written examination. While working on your 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 fifteen tutor assignments in this course. You need to submit all the assignments. The best three (that is, the three with the highest grades of fifteen assignments) will be counted. The total mark of the best three will be 30% of your total course mark.

Assignments 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.

Final Examination and Grading

The examination will consist of questions you will come across in tutor marked assignments. You are therefore advised to revise the entire course after studying the last unit before you sit for the examination.

Course Marking Scheme

The table below gives a breakdown of the course mark:

Assessment	Marks
Assignments 1-21	Three assignments, best three marks of the assignments counts for 30% of course marks.
Final examination	The final examination counts for 70% of overall marks.
Total	100% of course marks

Table 1: Course Marking Scheme

Course Overview

This table brings together the units, the number of works you should take to complete.

Unit	Title of Work	Week's Activity	Assessment (end of unit)
	Course Guide		
1	The Article		Assignment 1
2	The Prepositions		Assignment 2
3	The Conjunction and the Adjectives		Assignment 4
4	Introduction to the Noun in Hebrew		Assignment 4

5	The Pronouns		Assignments 5
6	Basic Principles of Syntax		Assignment 6
7	The Perfect Verb in Hebrew		Assignment 7
8	The Imperfect Verb in Hebrew		Assignment 8
9	The Imperative, Infinitive and Participles in Hebrew Verbs		Assignment 9
10	The Stems of the Hebrew Verb		Assignment 10
11	The Perfect of other Verb Stems		Assignment 11
12	The Imperfect of other Verb Stems		Assignment 12
13	The Imperative, Infinitive and Participles in other Verb Stems		Assignment 13
14	The Irregular Verbs		Assignment 14
15	The Waw Consecutive		Assignment 15
16	The Numerals		Assignment 16
17	Hebrew Verbs and the Principles of Syntax		Assignment 17
18	The Verb in the Indicative Mood		Assignment 18
19	The Verb in the Subjunctive and Voluntative Moods		Assignment 19
20	The Imperative and the Infinitive		Assignment 20
21	The Participles		Assignment 21
22	Practical Examples of Syntactic Relation		Assignment 22
23			
24			
25			

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 the distance learning system. You can read and work through specially designed study materials at your own pace.

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. Following this 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. The objectives should guide your study. After studying the units must cross check whether you have achieved the objectives. If you adhere strictly to

this art of checking whether the objective is achieved or not, you will definitely 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. Whenever you need help, don't hesitate to call and ask your tutor to provide it.

1. Read through this Course Guide thoroughly.
2. Plan your study schedule. You should refer to the "course overview" for more details. Find out the time you are expected to spend on each unit and when and how to turn in your assignments.
3. Stick to your study schedule. Don't allow anything to get you distracted from your study schedule.
4. Turn to Unit 1 and read the introduction and objectives for the unit.
5. Gather the study material you need. All you need for a unit is given in the "Overview" at the beginning of each unit. The study unit you are working on and one of your set books should be on your desk at the same time.
6. Work through the unit. The content of the unit has been arranged in a sequential order. Instructions would be given on where to read from your set books or other articles. Use the unit to guide your reading.
7. Review the objectives for each study unit to confirm you have achieved them.
8. Don't proceed to the next unit, until you are sure you have achieved the objectives of the unit you are working on.
9. Don't wait until your assignment is returned before working on the next unit. Keep to your schedule.
10. When you complete the last unit, you can be preparing for exams. Be sure 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. The dates, times and location of these tutorials, together with the name and phone number of your tutor will be communicated to you. This will be done as you are allocated to 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 our tutor by telephone, e-mail or discussion board if you need help. The following might be the circumstances in which you will 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, and
- You have a question or problem with an assignment, with your tutor's comment 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 interact with your tutor by asking questions which are answered instantly. You can raise any problem encountered in the course of your study. To maximize the benefits of the course tutorials, it is advisable that you prepare a question list before attending them. When you participate in the discussions your intellectual life will be deeply enriched.

Summary

CTH316 exposes you to the background history and development of Old Testament Text as well as the biblical Hebrew. It will also lead you to a working knowledge of the language and the ability to consult the original language of the Bible thereby enriching your knowledge of the Bible. On successful completion of this course, you will be able to answer questions such as:

1. What are the functions of the indicative mood?
2. How is the imperative mood formed?

3. What are the various uses of the infinitive?
4. What is the difference between the participle and the infinitive?
5. What is the difference between the perfect and the imperfect state?
6. What does the cohortative function of the voluntative mood stand for?
7. How would you translate a relative perfect?
8. How would you translate a perfect of experience?
9. How many forms of imperfect exist in Hebrew language?
10. How does the imperative mood function in the Hebrew language?

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MODULE 1**UNIT 1: THE ARTICLE****CONTENTS**

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- 3.0 Main Content
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 - 3.2 Introducing the Article in Hebrew
 - 3.3 Table for Writing Articles in Hebrew
- 4.0 Conclusion
- 5.0 Summary
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1.0 INTRODUCTION

You are welcome to the first unit of this module. We will begin with a review of the articles. In the first part of this course, that is, CTH313-Hebrew Grammar, you have been taught the formation of the articles in the Hebrew language as well as their functions. You might need to revise this and also revise the formation and the functions of the article in the English language.

2.0 OBJECTIVES

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

- Write the definite article in Hebrew
- State the main rule governing the writing of articles in Hebrew
- List the exceptions to the rule of writing articles in Hebrew
- State the difference between the definite and the indefinite article

3.0 MAIN CONTENT**3.1 Vocabulary Study**

Hebrew	English	Hebrew	English	Hebrew	English
אָרֶץ	earth (f)	דֶּרֶךְ	way	בְּרִית	covenant (f)

חֶרֶב	sword	דְּבַר	word	כֹּהֵן	priest
מֶלֶךְ	king	שָׁלוֹם	peace	שָׁנָה	year (f)

NB: The nouns marked (f) are feminine nouns in the Hebrew language.

3.2 Introducing the Article in Hebrew

Unlike the English language where we have the definite and indefinite article, but like the Greek language, there is no indefinite article in the Hebrew language. The indefinite article is always indicated by the absence of the definite article.

Under normal conditions, the definite article is a prefix that is joined to the word so that it becomes one word along with its noun both in writing and pronunciation. However, it is important to note that unlike the Greek language, the definite article in the Hebrew language is not gender or number sensitive, that is, it does not change form due to gender or number.

The rule of writing the definite article in Hebrew is this: the consonant ה (ה) and would be joined to the noun with the vowel pathah and would add a dagesh forte in the following consonant, if the consonant accepts a dagesh forte. Using the Hebrew word for voice as an example, קוֹל would be translated as a voice and הַקוֹל would be translated as the voice.

After treating the main rule, let us now turn our attention to the exceptions to the main rule.

- For the consonants that do not take dagesh forte, the vowel before the consonants would be heightened. This implies that the pathah under the ה would become a kamets. For example, for the word רֶשֶׁת, instead of הַרֶשֶׁת, we would have הֶרֶשֶׁת. You must also remember at this point that ה and ח are said to be doubled by implication and so the vowel pointing of the article would remain the same as in הַחֶרֶב.
- Even for this exception above, there are further exceptions. These few exceptions are better learnt as part of the vocabulary along with its main principle so that when you come across it in other words, you would remember it. The first of the words is אֶרֶץ (earth). With the definite article, אֶרֶץ would now be written as הָאֶרֶץ (the earth). The second word is עַם (people), which would now be written as הָעַם (the people) with the definite article. The third word is דָּר (house)

(mountain) and with the definite article it would be written as הַרְהָרִים (the mountain).

- Finally, the normal article, when it comes before ה , unaccented ה and unaccented ו would be written as ה . A good example of this is לַחַג (festival) which would be written as לַחַג־הַחַג (the festival).

3.3 Table for Writing Articles in Hebrew

Having gone through all these, the principles can be summarized in this table as follows:

Definite Article Form	Circumstance of Use	Example
הַ	The normal article form	לַחַוּלֵי הַקוֹל (the voice)
ה	Article before א , ב and ג	בְּאָבִי (the father)
ה	Article before ד and ה	$\text{בְּחַרְבֵּי הַחֶבֶר}$ (the sword)
ה	Article before ו , unaccented ה and ו	לַחַג־הַחַג (the festival)

4.0 CONCLUSION

In this unit you have studied the use of articles in the Hebrew language. You have been taught that there is no indefinite article in the Hebrew language and the absence of the definite article implies the indefinite article. You have learnt that the normal way of writing the definite article is to attach ה which is pointed with a pathah along with a dahgesh forte in the next consonant to the word that would carry the definite article. The use of a dahgesh forte in the first letter of the substantive thus would create exceptions especially when the first consonant of the substantive happens to be a guttural.

5.0 SUMMARY

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

- There is no indefinite article in the Hebrew language and the absence of the definite article implies the indefinite article.
- The normal way of writing the definite article is to attach ה which is pointed with a pathah along with a dahgesh forte in the next consonant to the word that would carry the definite article.

- The use of a dagesh forte in the first letter of the substantive thus would create exceptions especially when the first consonant of the substantive happens to be a guttural.
- For the consonants that do not take dagesh forte, the vowel before the consonants would be heightened from pathah to a kamets. For example, for the word **רֶשֶׁת**, instead of **רֶשֶׁתֶּת**, we would have **רֶשֶׁתֶּת**.
- Because **ה** and **ה** are said to be doubled by implication the vowel pointing of the article would remain the same as in **הַחֶבֶד**.
- When the normal article comes before **ה**, unaccented **ה** and unaccented **ו** it would be written as **ה**. A good example of this is **הַחַג** (festival) which would be written as **הַחַג** (the festival).

6.0 TUTOR-MARKED ASSIGNMENT

Add the proper article to the following words:

חֶסֶד, סוּס, שְׁלוֹם, אֵל, חֶשֶׁד, אִם, יָלֵד, אֹר, זָהָב, יָם

Translate the following to Hebrew

The man, the father, the day, the sword, the heart, the son, the priest, the brother, the year, the waters

7.0 REFERENCES/FURTHER STUDIES

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

Goodrick, Edward W. (1980). *Do It Yourself Hebrew and Greek*. Grand Rapids: Academie Books.

Hebrew and English Bible (1997). Jerusalem: Israel Association for the Dissemination of Biblical Writings and the Bible Society in Israel.

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Yates, Kyle M. (1954). *The Essentials of Biblical Hebrew*. Revised Edition. New York: Harper and Row.

UNIT 2: THE PREPOSITIONS

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 - 3.2 Introducing the Hebrew Prepositions
 - 3.3 Inseparable Prepositions
 - 3.4 Preposition ׀
- 4.0 Conclusion
- 5.0 Summary
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- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit we have gone through a study of the definite article in the Hebrew language. You have been taught that there is no indefinite article in Hebrew and that the absence of the definite article implies the presence of the indefinite article. In this unit, we are going to go through another important group of words in language: the prepositions. In this unit you would learn about the different types of preposition and how they are written.

2.0 OBJECTIVES

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

- Identify the prepositions of the Hebrew language
- Differentiate between the separable and the inseparable prepositions
- Write a preposition to any given Hebrew word

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
אור	light	בֵּית	house	בַּת	daughter (f)
דם	blood	חֹשֶׁךְ	darkness	ים	sea

מִקוֹם	place	נְבִיא	prophet	שָׂאֵל	Saul
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3.2 Introducing the Hebrew Prepositions

As in other languages, the prepositions are used to denote the relationship between two substantives. In the Hebrew language however, there are two types of prepositions: the inseparable and the separable prepositions.

3.3 Inseparable Prepositions

The inseparable prepositions in the Hebrew language are three and they are written as prefixes to the word they are to work with. The three inseparable prepositions are:

בְּ	in, by, with
כְּ	as, like, according to
לְ	to, for, at

As you would have noticed, each of the prepositions above carries about three different meanings. In this case, the context would eventually decide which of the three meanings you are going to use. Having seen the prepositions, the next thing is to go on and examine the usage of these prepositions.

If you are very observant, you would have noticed that all the three prepositions above carry a shewa, and this would have implications for its usage. In the normal usage, the preposition would be prefixed to the substantive. The following are examples:

בְּשֵׁם	in a name or by a name or with a name
כְּדָבָר	according to a word, like a word
לְקוֹל	to a voice, for a voice

The following are the exceptions to this normal rule:

Exception 1

Before a simple shewa, the shewa of the preposition would become a hirek as in the following examples:

בְּבְרִית	by a covenant; the Hebrew word בְּרִית means covenant
-----------	---

בְּבַהֲמָה like cattle; the Hebrew word בְּבַהֲמָה means cattle

Exception 2

If the preposition is to be prefixed to a compound shewa, the simple shewa of the preposition would take the short vowel of the class of the compound shewa. Examine the following example closely:

כְּאִשָּׁר like who; the Hebrew word כְּאִשָּׁר has hatheph pathah as its compound shewa and thus the preposition כְּ takes pathah as its vowel.

Exception 3

If the preposition is to be prefixed to the word that has a definite article, the h of the definite article would be substituted with the consonant of the preposition. Examine the following examples closely:

בַּיּוֹם in the day; this is the combination of הַיּוֹם (the day) and the preposition בְּ (in). You would note that instead of having בְּהַיּוֹם we have בַּיּוֹם because the consonant of the preposition (in this case, ב) has taken the place of the consonant of the definite article (ה).

כְּרִאשׁ like a head; this is the combination of הַרִאשׁ (the head) and the preposition כְּ (like). You would note that instead of having כְּהַרִאשׁ we have כְּרִאשׁ because the consonant of the preposition (in this case, כ) has taken the place of the consonant of the definite article (ה).

The following are the summary of all that has been explained above:

- The inseparable preposition is pointed with a shewa except if the word to which it is prefixed beings with a consonant that is also pointed with a shewa or a word that already have the definite article.
- When two vocal shewas follow one another, the shewa of the preposition becomes a hirek.
- If the second shewa is a compound shewa, the shewa of the preposition would become the short full vowel of the same class of the compound shewa.

- If the preposition is prefixed to the word that already has a definite article, the consonant of the definite article is substituted with the definite article of the preposition.

3.4 Preposition מן

Preposition מן is a unique preposition of the Hebrew language. It is unique because it could be written in two different ways. As an inseparable preposition, it is written as מן, pointed with hirek and with a dagesh forte in the following consonant. A good example is מִקּוֹל (from a voice).

It could also be written as a separate word but joined with a makkeph to the word it should be prefixed to. This is used mostly when it is to be used along with a word that already carries the definite article. A good example is מִן־הַקּוֹל (from the voice).

Exception 1

If מן is to be prefixed to a word beginning with ה and ח, since they are doubled by implication and do not take the dagesh forte, it would be written as it should have been written but without the dagesh forte. For example, with חוץ, it would be written as מִחוּץ.

Exception 2

If מן is to be prefixed to a word beginning with ע and ר, it would be written as מן. This is because the gutturals would reject being doubled; hence the hirek would be heightened to a tsere. A good example is מֵאוֹר (from light).

4.0 CONCLUSION

In this unit you have learnt about the two categories of Hebrew preposition, namely the separable prepositions and the preposition מן that can be written both as a separable and inseparable preposition. You have learnt that the inseparable prepositions are written as a prefix joined to the substantive and they carry shewa as their vowel. מן in its case would be joined with a makkeph to the substantive especially when the substantive carry the definite article. As an inseparable preposition, מן would lose the

final nun and then be prefixed to the substantive which would now carry a dagesh forte in its first consonant.

5.0 SUMMARY

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

- There are three main inseparable prepositions in the Hebrew language which are written as prefixes to the substantive. The three are: בְּ (in, by, with); כְּ (as, like, according to) and לְ (to, for, at).
- In the normal usage, the preposition would be prefixed to the substantive. The following are examples: בְּשֵׁם (in a name or by a name or with a name); כְּדָבָר (according to a word, like a word) and לְקוֹל (to a voice, for a voice).
- Note however that before a simple shewa, the shewa of the preposition would become a hirek as in בְּבְרִית (by a covenant).
- If the preposition is to be prefixed to a consonant carrying a compound shewa, the simple shewa of the preposition would take the short vowel of the class of the compound shewa as in כְּאִשָּׁר (like who).
- If the preposition is prefixed to the word that has a definite article, the הַ of the definite article would be substituted with the consonant of the preposition as in בַּיּוֹם (in the day).
- Preposition מִן could be written as an inseparable preposition as in מִמְּקוֹל (from a voice) and as a separable preposition as in מִן־הַקוֹל (from the voice).

6.0 TUTOR-MARKED ASSIGNMENT

Pronounce and translate the following words:

לֵיד, שָׁד, בְּדָם, מִן־הָעִיר, מִנְּבִיא, כְּדָבָר, בְּמִקוֹם, לִבָּן, בְּעִיר, מְרֹאשׁ

Translate the following to Hebrew:

To the day, in a name, for the man, from head to heart, by the covenant, from darkness to the light, for a man, according to the word of God, the daughter, the son

7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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UNIT 3: THE CONJUNCTION AND THE ADJECTIVE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 Introducing the Conjunction
 - 3.3 Introducing the Adjective
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit we have dealt with the prepositions. You have known that the prepositions are written as prefixes to the substantive in Hebrew. You should have also know that there are four prepositions in Hebrew with preposition ׀ being the fourth one and could be written separately but joined with a makkeph to the substantive or written as a prefix like the others. In this unit however, we are going to focus our attention on the conjunction and the adjectives.

2.0 OBJECTIVES

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

- Explain how the conjunction is written in Hebrew
- List the exceptions to the general rule of writing the conjunctions
- Identify the type of adjective used in any piece of writing
- Identify the normal word order in Hebrew language
- Write the preposition in Hebrew
- Use any adjective attributively or predicatively

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
אֲדֹנָי	lord	גָּדוֹל	great	חֲדָשׁ	new

לֶחֶם	bread	יֶלֶד	child	עֵץ	tree
עַתָּה	time (f)	קָדוֹשׁ	holy	תָּמִים	perfect

3.2 Introducing the Conjunction

Under normal conditions, the conjunction (that is, the word that is used to join words and thoughts together) is written as a waw with a shewa. In Hebrew, it would be ׀. An example is וַיֵּלֶד (and a child).

Exception 1

Like all other rules that have been treated before, the writing of conjunctions also has exceptions. The first exception to the rule is when the conjunction is to come before ב, מ, and פ. In this case, it would be written as a shurek. Examples are: וּמְקוֹם and וּבֵן.

Exception 2

Also, before the consonants that are pointed with simple shewas, the preposition would also be written like shurek as in exception 1 above. A good example is וְדַמּוּת (and likeness).

Exception 3

When the preposition is to follow consonants that are pointed with compound shewas and not simple shewas as in exception 2 above, the waw of the conjunction would drop its shewa and take the short vowel of the same class with the compound shewa. A good example is the Hebrew word וַאֲנִי (and I). If you examine this word very well, you will notice that, the consonant waw is pointed with pathah, the short vowel of the -aø class vowel, to which the compound shewa belongs.

Exception 4

You need to observe this exception very well because it is a little bit complicated and it concerns only one Hebrew word. Before the word וַיֵּדָבֵר, the conjunction would be written as ׀. Thus with the conjunction, you would have וַיֵּדָבֵר׀ (instead of וַיֵּדָבֵר׀). This is so because two vocal shewas cannot follow one another, thus, the first shewa is pressed to a hirek. Remember also that when a yodh follows a hirek immediately, it becomes a

vowel called hirek-yodh; and because two vowels cannot follow one another without any intervening consonant, the shewa cannot be retained.

3.3 Introducing the Adjective

Like in the Greek language, the adjective in the Hebrew language can be used both attributively and predicatively.

The Attributive Use

The adjective is said to be used attributively if it modifies or qualifies a substantive. In this case, the adjective would come after the substantive noun and it would agree with the noun in gender, number and definiteness. In other words, if the noun is feminine and singular and also an indefinite noun, the adjective would also be feminine, singular and indefinite. Examples are: טוֹב שֵׁם (a good name); הַשֵּׁם הַטוֹב (the good name); הַקּוֹל הַטוֹב וְהַגָּדוֹל (literally: the voice, the good and the great; in polished English: the good and the great voice). I would advice that when you translate that you first do a literal translation before polishing the translation to smooth English. Doing this would show you how close in thought most African culture are to the first century Palestinian thought.

The Predicative Use

The adjective is said to be used predicatively when it adds the verb to be to the substantive. In this case, the adjective would agree with the substantive in gender and number but would not take the definite article and would also stand before the substantive. For example, טוֹב הַקּוֹל (the voice is good); טוֹב הַקּוֹל וְהַגָּדוֹל (the voice is good and great).

It is very important at this point to let you know a very important grammatical and syntactical issue. The normal order in which the adjectives and the substantives are written is as discussed above. However, for the purpose of emphasis, this order can be inverted. When this is done, the word that is placed in the first position is the emphasized word. For example, though the phrase הַשֵּׁם הַטוֹב would rightly be translated *the good name*, the emphasis would be on the adjective *good*.

4.0 CONCLUSION

In this unit, you have studied how the conjunction is written in the Hebrew language, which is the use of the consonant waw pointed with a shewa.

7.0 REFERENCES/FURTHER READINGS

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UNIT 4: INTRODUCTION TO THE NOUN IN HEBREW**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 Cases in Hebrew Noun
 - 3.3 Marking the Direct Object
 - 3.4 Showing Direction and Motion
 - 3.5 Construct Relation
 - 3.6 Gender and Number
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit, we have examined various grammatical and syntactical issues that are supposed to be the ground rules for the language. In this unit, we would be looking at the nouns and the various salient issues affecting the nouns. I would implore you to go back to the course material on Greek Grammar and study the introduction to the nouns. This would serve as a reminder to you on the general issues relating to the nouns, especially the cases and the functions of the cases.

2.0 OBJECTIVES

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

- Show how case function is determined in Hebrew language
- Identify the marking of a direct object
- Explain how motion or direction is written in Hebrew
- Define construct relation
- Explain the use of construct relation
- Discuss how plural forms are written in Hebrew
- Discuss the formation of the genders in Hebrew

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
אֶחָד	one	פָּנִים	faces	אִשָּׁה	woman
עֶבֶד	servant	כָּל	all, every	עֶרֶב	evening
פֶּה	mouth	תּוֹרָה	law, instruction	אֹהֶל	tent

3.2 Cases in Hebrew Noun

Nominative Case

Unlike the Greek language, the nominative case in the Hebrew language does not have identical case endings. The best way to locate the nominative case noun in the Hebrew language is the position of the noun within the sentence. Under normal conditions in the Hebrew language, the nominative case noun, which performs the functions of the subject of the sentence, comes after the finite verb.

Genitive Case

The genitive case is the case that indicates the possessive noun. This is done in Hebrew by a special construction called the construct relations. As the content would have shown you, this would be treated shortly.

Ablative Case

The ablative case is the case of separation. This function in the Hebrew language is fulfilled by the use of the preposition מִן.

Dative Case

This is the case of interest and in the Hebrew, this function is fulfilled by the use of the preposition לְ.

Locative Case

The locative case is the case that shows the spatial position of nouns. This function is fulfilled by the preposition בְּ in conjunction with the context.

Other words that can also be used for this are: על, תחת, אל, אצל and לפני among others.

Instrumental Case

The instrumental case is the case that gives us an idea of the instrumentality through which certain things are done. This function is fulfilled by the preposition ב and ע with the context. Please note that it is the context that would help decide the difference between the locative and the instrumental cases.

Accusative Case

The accusative case is the case that designates the direct object. However, in the Hebrew language, this is not marked by identical word endings but by the position of the object in the sentence. In the Hebrew language, the direct object, under normal conditions, follows the subject of the sentence.

3.3 Marking the Direct Object

When a direct object carries the definite article, it is usually marked in the Hebrew language by the word ה. Please note that this word cannot be translated as it is only marking the direct object carrying the definite article. It is also present only in prose and not in poetry.

3.4 Showing Direction and Motion

Direction and motion towards a place in the Hebrew is indicated by the use of kamets that is followed by he, that is, ה. In this case, the kamets, which is a vowel would become the vowel pointing for the last letter of the word (which under normal conditions would be a consonant). For example while ה would be translated öthe mountainö, הה would be translated ötowards the mountainö.

3.5 Construct Relation

In the Hebrew language, when two nouns are placed immediately after one another without any punctuation mark or any other word, they are said to be in construct relations. The governing substantive of the two nouns would be said to be in construct state and the other would be in the absolute state. For example, in the phrase שם הרוש (this phrase would be translated öthe horse of the manö or öthe man's horseö in polished English) the governing

substantive is סוּם and would be in the construct state while הַאִישׁ would be in the absolute state. In this construction, the first noun (substantive) would be the governing substantive and it would never take the definite article even if the other does. Whenever this construction takes place, the two words would form a compound word. The following are examples of some nouns in construct relation:

דְּבַר אִישׁ	a word of a man	a man's word
יַד הַבֵּן	the hand of the son	the son's hand
כָּל הָאָרֶץ	(the) all of the earth	the whole earth
תּוֹרַת יְהוָה	law of Yahweh	Yahweh's law

3.6 Gender and Number

Unlike the Greek and the English language, Hebrew has only two genders: masculine and feminine. In terms of numbers however, while the other two languages has only two forms, that is, singular and plural, Hebrew language has three forms, namely: singular, plural and dual. The dual number is used specifically for objects that go in pairs like ears, eyes and feet. Below are the various endings for the gender and the number:

Gender	State	Singular	Plural	Dual
Masculine	Absolute	סוּם	סוּסִים	סוּסִים
	Construct	סוּם	סוּסֵי	סוּסֵי
Feminine	Absolute	סוּסָה	סוּסוֹת	סוּסָתִים
	Construct	סוּסָה	סוּסוֹת	סוּסָתֵי

Please take note of the following:

- The masculine singular noun of the Hebrew language has no identical ending. The position of the word in the sentence indicates its function.
- To form the plural form of the masculine noun, the suffix ם' is usually added to the masculine singular form.
- The normal feminine singular ending is הַ which is identical with the sign of direction or motion. In this case, the context would tell you whether it is a feminine noun or the sign of direction. But note please that most words ending in הַ are feminine nouns. Examples are שָׂרָה (princess), סוּסָה (mare) and טוֹבָה (good).

- d. To form the plural of the feminine noun, all you need to do is to add the suffix ׁת as in the following examples: דֹּרֹת (generations) and מִטְּבוֹת (good ones—a substantive use of an adjective).
- e. In the dual form of numbers, the ending for the masculine and the feminine nouns are similar and it is ׁם as in יָדַיִם (a pair of hands) and אָזְנוֹיִם (a pair of ears)

Please note that there are some irregular plurals that need to be studied on their own. They are treated briefly below:

- a. There are some masculine nouns that their plural form is identical with the feminine plural noun ending as in אֲבוֹת (fathers), מְקוֹמוֹת (places), קוֹלוֹת (voices) and שְׁמוֹת (names).
- b. There are some feminine nouns that their plural form is identical with the masculine plural noun ending as in יוֹנִים (doves), and מְלִים (words; this is from another Hebrew word for word, מִלָּה).
- c. There are some nouns that have two plural forms; one in the masculine and the other in the feminine. Examples are דֹּר (generation), שִׁיר (song) and שָׁנָה (year).
- d. Finally, there are some nouns that are found only in the plural and never in the singular form. These include שָׁמַיִם (heavens), מַיִם (waters) and פְּנֵים (faces).

4.0 CONCLUSION

In this unit you have been taught the various cases and how they are formed in the Hebrew language. Most especially is the use of construct relation in expressing the possessive case. Finally, the use of gender and number is also explained. You are also taught that there are only masculine and feminine genders in Hebrew (that is, there is no neuter noun) and there are also three numbers (singular, plural and dual). You have also been shown some nouns that are regarded as irregular nouns.

5.0 SUMMARY

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

- When a direct object carries the definite article, it is usually marked in the Hebrew language by the word הַ.

- Direction and motion towards a place in the Hebrew is indicated by the use ךְ .
- When two nouns are placed immediately after one another they are said to be in construct relations.
- The governing substantive of the two nouns would be said to be in construct state and the other would be in the absolute state.
- Unlike the Greek and the English language, Hebrew has only two genders: masculine and feminine.
- In terms of numbers however, while the other two languages has only two forms, that is, singular and plural, Hebrew language has three forms, namely: singular, plural and dual.
- The dual number is used specifically for objects that go in pairs like ears, eyes and feet

6.0 TUTOR-MARKED ASSIGNMENT

Translate the following to English

תּוֹרַת יְהוָה, כָּל הַצְּוֵי, יַד הַבֵּן, דְּבַר אִישׁ, נִים

Translate the following to Hebrew:

The law of the covenant, the man toward the mountain, the word of God is perfect, the instruction for the king, the son of the prophet, the good woman.

7.0 REFERENCES AND FURTHER READINGS

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UNIT 5: THE PRONOUNS

CONTENTS

- 1.0 Introduction
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- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 A Brief Introduction to the Pronouns
 - 3.3 Personal Pronouns
 - 3.4 Demonstrative Pronouns
 - 3.5 Relative Pronouns
 - 3.6 Interrogative Pronouns
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit you have been introduced to the Hebrew nouns and their various cases in the Hebrew language. In this unit, you would be examining the pronouns which should literally follow after the study of the nouns because they pretty run along the same rules since the pronouns are used instead of the nouns. The various aspects of the pronoun would be examined in this unit.

2.0 OBJECTIVES

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

- Differentiate between subject and object pronouns
- Write the demonstrative pronouns in Hebrew
- Differentiate between the singular and the plural pronouns
- Identify the relative pronoun in Hebrew
- Write out all the interrogative pronouns

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
זֶה	this (m)	הוא	that (m)	מי	who
זֹאת	this (f)	היא	that (f)	מה	what
הוא	that (m)	אי	where	אשר	who, which, what

3.2 A Brief Introduction to the Pronouns

As the name suggests, pronouns are the words used in place of nouns. Their use basically helps to reduce monotony that would have arisen as a result of continuous use of a particular noun. There are various classes of the pronoun, namely: personal, demonstrative, relative and interrogative pronouns.

3.3 Personal Pronouns

There are two classes of personal pronouns: the subject personal pronoun and the object personal pronoun. In the Hebrew language, the subject personal pronouns are written as distinct words and are called separate forms. The object pronouns are also of two types. The first type is usually attached to a noun thus indicating a genitive relationship. They are the fragments of personal pronouns that are attached to the substantive. The other pronouns are usually attached to a verb and thus indicate an accusative relationship. Below are the separate forms of subject personal pronouns:

Singular		Plural	
Pronoun	Meaning	Pronoun	Meaning
אני	I	נחנו	we
אתכי		אתחנו	
אתה	you (masculine)	אתם	you (masculine)
את	you (feminine)	אתנה	you (feminine)
הוא	he	הם, המה	they (masculine)
היא	she	הן, הנה	they (feminine)

It is important for you to note that these pronouns are not used under normal conditions to express the subject of the verb because the Hebrew

verb always contains the pronominal subject. In this case, the subject pronoun is used more in the Hebrew to express an emphasis of the subject-nominative. This is called the *casus pendens*. For example, the Hebrew word מָשַׁל means (he ruled). If I now say הוּא מָשַׁל would then be translated *ōas for him, he ruled* (the emphasis is on he).

3.4 Demonstrative Pronouns

Demonstrative pronouns are pronouns that are used to point out (that is, demonstrate) what is being talked about. They can be in the singular or in the plural and can also point to what is far and what is near. Below are the demonstrative pronouns of the Hebrew language:

Singular			Plural		
Gender	Hebrew	English	Gender	Hebrew	English
Masculine	זֶה	this	Common	אֵלֶּה	these
Feminine	זֹאת				
Masculine	הוּא	that	Masculine	הֵם or הֵמָּה	those
Feminine	הִיא		Feminine	הֵנּוּ or הֵנָּה	

Please note that the pronouns should conform to the rules that are applicable to the adjectives, especially with regard to the use of the article. This is to say that when they are used attributively, they take the article but when they are used predicatively, they would not take the article. The following examples illustrate the use of the demonstrative article:

זֶה אִישׁ טוֹב	this (is) a good man
זֶה הָאִישׁ הַטוֹב	this (is) the good man
הָאִישׁ הַזֶּה	this man
הָאִשָּׁה הַזֹּאת	this woman
הָאִישׁ הַטוֹב הַזֶּה	this good man

If you examine the above sentences carefully, you would discover that the first two sentences are predicative use of the pronoun. As we have said earlier, when use predicatively, the demonstrative pronouns did not take the definite article but when used attributively, they take the definite article.

3.5 Relative Pronouns

There is only one relative pronoun in the Hebrew language. It is written as **אֲשֶׁר**. This same word is translated as $\text{=who}\emptyset$, $\text{=which}\emptyset$ and $\text{=that}\emptyset$. Thus, it is the context that would help you to determine the actual meaning. It has to be noted however that in the later development of Hebrew, a shortened form of the relative pronoun developed and it is in two forms: **שֶׁ** or **שֵׁ**. These occurrences are however rare.

3.6 Interrogative Pronouns

The interrogative pronouns, as their name goes, are pronouns that are used to ask questions. There are two interrogative pronouns: **מִי** (meaning $\text{=who}\emptyset$ and is used to refer to human beings) and **מַה** (meaning $\text{=what}\emptyset$ and is used to refer to inanimate things). Study the following examples very well:

מִי אַתָּה	who are you?
מַה הֵוא	what is that?

You need to note however that the vowel pointing of the interrogative pronoun (**מַה**) would vary depending on the consonant which follows the pronoun. This is due to the fact that most of the time; **מַה** is joined to the word that follows it by a makkeph.

- If the word that follows **מַה** carries a dagesh forte, it would be pointed with pathah as written above, for example, **מַה לָּךְ** meaning $\text{=what to you?}\emptyset$
- If the word that follows **מַה** starts with either **ה** or **ח**, it would be pointed with pathah as written above because **ה** and **ח** are said to be doubled by implication, for example, **מַה הֵוא** meaning $\text{=what is that?}\emptyset$
- If the word that follows **מַה** starts with either **א**, **ע** or **ר**, it would be pointed with kamets as written above because **א**, **ע** and **ר** do not receive the dagesh forte, for example, **מַה אֵלֶּה** meaning $\text{=what are these?}\emptyset$
- If the word that follows **מַה** starts with a guttural that is pointed with a kamets, it would be pointed with a seghol as written above, for example, **מַה עָשִׂיתִי** meaning $\text{=what have I done?}\emptyset$

Before concluding the discussion on interrogative pronouns, it is important for you to know that there is a Hebrew word **אֵי** meaning $\text{where}\emptyset$ which is usually used with the demonstrative pronoun (**זֶה**) to form an interrogative pronoun. A good example is **אֵי זֶה הַדֶּרֶךְ** which would be translated $\text{where}\emptyset$ which way?

4.0 CONCLUSION

In this unit you have studied the major pronouns of the Hebrew language. These include the personal, the demonstrative, the relative and the interrogative pronouns. By now, you should be able to distinguish between the various pointing of the interrogative pronoun (**אֵי**) which is dictated by the consonant that follows. You have also seen the two forms of the personal pronoun, that is, the separate forms and the others that are written as suffixes to the noun.

5.0 SUMMARY

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

- There are two classes of personal pronouns: the subject personal pronoun and the object personal pronoun.
- In the Hebrew language, the subject personal pronouns are written as distinct words and are called separate forms.
- The object pronouns are also of two types. The first type is usually attached to a noun thus indicating a genitive relationship.
- The other pronouns are usually attached to a verb and thus indicate an accusative relationship.
- The subject pronoun is used more in the Hebrew to express an emphasis of the subject-nominative. This is called the *casus pendens*.
- Demonstrative pronouns are pronouns that are used to point out (that is, demonstrate) what is being talked about.
- The demonstrative pronouns conform to the rules that are applicable to the adjectives, especially with regard to the use of the article.
- There is only one relative pronoun in the Hebrew language.
- The interrogative pronouns, as their name goes, are pronouns that are used to ask questions.

6.0 TUTOR-MARKED ASSIGNMENT

Translate the following to English:

מִי הַנְּבִיאַת נָה הַדְּבָר הַדְּבָר הַזֶּה הָאִישׁ אֲשֶׁר הָאָב הַהָר הַהוּא הוּא
הַמְּלֶךְ הַטּוֹב

Translate the following to Hebrew:

This great house, who (is) the priest?, this (is) the new covenant, he (is) the perfect light, I (am) the good prophet, this (is) the way to the holy mountain, lord and God to the man

7.0 REFERENCES AND FURTHER READINGS

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UNIT 6: BASIC PRINCIPLES OF SYNTAX

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 Word Order in Hebrew Sentence
 - 3.3 The Comparative Degree
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous units, that is, from unit one to the last unit, we have discussed various aspects of the Greek grammar. We have touched on the noun, the pronouns, the conjunction, the adjectives and the prepositions among others. Having gone this far, it is time for us to begin considering the sentence in Hebrew. Thus, in this unit, we would examine the basic principles of syntax, that is, the word order in the Hebrew language.

2.0 OBJECTIVES

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

- State the part of the sentence that takes the first place in the Hebrew sentence.
- Explain the style of placing emphasis in the Hebrew sentence.
- Discuss the formation of the comparative degree in the Hebrew sentence.
- List all the word order in the regular manner

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
אֹהֶל	tent	עֹלָה	burnt offering	דֹר	generation

עולם	age, eternity	כסף	silver	רב	many
משפט	judgement sentence	רוח	spirit, breath		

3.2 Word Order in Hebrew Sentence

In the Hebrew sentence, the verb usually takes the first position. You need to remember however that since the Hebrew verb carries its subject, the verb can be a complete sentence in the English translation. For example, the Hebrew verb מָכַר means 'he sold'. The major exception to this rule is the negative particle and the interrogative pronoun. Examine the following sentences as examples:

מָכַר הָאִישׁ סוּס	The man sold a horse
לֹא מָכַר הָאִישׁ סוּס	The man did not sell a horse
מִי מָכַר סוּס	Who sold a horse?

In the above sentences, the negative particle (לֹא) and the interrogative pronoun (מִי) comes before the verb because they would take precedence.

Another time that a word may take precedence over the verb is when the writer wishes to place emphasis on a particular word. The word to be emphasized would then be placed in the first position. This is what happens in the following sentence: לִי מָכַר הָאִישׁ סוּס. The personal pronoun (לִי) receives the emphasis in this sentence and thus it would be translated 'to me the man sold a horse'.

The second ground rule is that the subject (if it is to be used) would follow the verb. A good example is, אָמַר אֱלֹהִים, which means 'God said'.

The third ground rule is that the subject would be followed by its modifiers. Remember that the adjective would have to agree with the substantive in gender, number and definiteness. Examine the following examples closely:

הַסּוּס הַטּוֹב	the good horse
הַסּוּסִים הַטּוֹבִים	the good horses
הַסּוּסוֹת הַטּוֹבוֹת	the good mares

The first example is the masculine singular while the second is the masculine plural and the third one is the feminine plural. Note the changes in the modifiers.

The demonstratives, if there is any, would come after the adjectives. Remember also that the demonstratives behave like the adjective. When it is used attributively, it carries the article and follows the substantive. You can revise this as treated in the earlier unit. Note that if the adjective is used, it would be followed by the demonstrative and the two would agree with the substantive in gender, number and definiteness. Look at the following example closely:

הַקּוֹל הַטּוֹב הַזֶּה this good voice.

In the above example, the substantive is singular and it carries the definite article. It is followed by the adjective which is also singular and also carries the definite article. Finally, it is followed by the demonstrative article which is also singular and carries the definite article.

The next sentence element in the structure is the direct object of the verb. Remember also that if the direct object carries the definite article, it would be preceded by the particle **אֵת**. Look at the following example:

מָכַר הָאִישׁ אֵת הַסּוּס the man sold the horse.

In conclusion, the following is the regular word order in the Hebrew language: verb, subject (the modifiers and demonstrative pronoun), direct object (and its modifiers) and the indirect object. Any deviation from the above word-order is mainly for the purpose of emphasis. The following is a bigger emphasis:

מָכַר הָאִישׁ הַגָּדוֹל הַזֶּה אֵת הַסּוּסָה הַטּוֹבָה הַהִיא לְבִהֵן הַקָּדוֹשׁ: which would be translated -This great man sold that good mare to the holy priestø

3.3 The Comparative Degree

In the Hebrew language, the comparative degree is expressed through the use of the preposition **מִן**. For example, **הָאִישׁ מִן־הַבָּן:** which would literally read -great is the man from the sonø and thus in polished English would translate -the man is greater than the sonø

4.0 CONCLUSION

In this unit, you have exclusively dealt with the order of words in the Hebrew sentence. You have been told that the verb usually takes the first position followed by the subject (if there is any) and then the modifiers of the subject. After this, come the demonstrative pronouns which would be followed by the direct object and then the indirect object. You have also been told that for the purpose of emphasis, any word can come to the first position.

5.0 SUMMARY

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

- The verb usually stands in the first position in the Hebrew sentence.
- The subject would normally follow the verb.
- The subject is followed by the modifiers.
- After this come the adjective which would behave like the adjective.
- The demonstrative comes after the adjectives
- The direct object would come after the demonstrative
- Finally, the indirect object would come last.
- However, for the purpose of emphasis, any word can take the first position.

6.0 TUTOR-MARKED ASSIGNMENT

Translate the following words to English:

הוא המלך הטוב, הקר והוא, האיש אשר האב, הדבר הזה, נה הדבר
הזאת הבת, השם הקדוש הזה, מי הנביא:

Translate the following to Hebrew:

This great house, who (is) the priest? he (is) the perfect light, I (am) the good prophet, this (is) way to the holy mountain, lord and God to the man.

7.0 REFERENCES AND FURTHER READINGS

- Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies
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UNIT 7: THE PERFECT VERB IN HEBREW

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 Introduction to the Verb
 - 3.3 The Verb in the Perfect State
 - 3.4 Vowel Changes in the Perfect Verb
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous modules we have studied other elements of the sentence, like the nouns, the pronouns and the adjectives among others. In this unit however, we are going to zero in on the verbs. Treating the verbs at this point is deliberate because there are very many aspects of the Hebrew verb. In this unit however, we would be limited to the verb in its perfect state.

2.0 OBJECTIVES

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

- State the functions of the state in the Hebrew verb.
- Define complete and incomplete state in the verb.
- Write out all the affirmatives in the Hebrew perfect verb.
- Identify vocalic affirmative.
- Define consonantal affirmative.

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
בָּקַשׁ	he sought	מָשַׁל	he ruled	זָכַר	he remembered
בָּרַךְ	he blessed	כָּרַת	he cut	גָּדַל	he was great

דָּבַר	he spoke	נָתַן	he gave		
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3.2 Introduction to the Verb

Unlike the verb of the other languages you have studied like the English and the Greek languages, the verb in the Hebrew language has no tense. Remember that it is the tense that indicates the time of action. The time of the action of the Hebrew verb is indicated by the context of the passage. As a result of this, the inflections of the Hebrew verb indicate the state of action and not the time of action. These inflections of the Hebrew verb are called affirmatives. By way of definition, these affirmatives are remnants of personal pronouns which are added to indicate variations in person, number and gender. These would be studied later in this unit.

3.3 The Verb in the Perfect State

As you have studied in the Greek language earlier, the fundamental part of any verb is the root of that verb. Once you have determined the root of the verb, you would be able to identify its inflections and then know what the interpretation should be.

The root form or the lexical form (that is, the form of the verb you would be able to locate in the lexicon,) of the Hebrew verb is the third person masculine singular of the perfect state of the verb. Under normal conditions, this root of the Hebrew verb is made up of three consonants. If you examine all the vocabularies above, you would discover that all of them have three consonants. The three consonant composition of the root of the verb is characteristic of all Semitic languages, of which Hebrew is one. In fact, there are some verbs like **קָטַל** that are regarded as strong because in all their forms, they retained the three consonants.

As with the consonants of the verbs, the vowels of the third masculine singular perfect, that is, the root form of the verb would also remain unchanged except when the laws of syllable and tone requires a change when the affirmatives are added. The affirmatives for the perfect state of the verbs are as follows:

		Singular		Plural	
Person	Gender	Affirmative	English	Affirmative	English
Third	Masculine	(None)	he	הֵן	they
Third	Feminine	הִיא	she		
Second	Masculine	אַתָּה	you (m)	אַתֶּם	you (m)
Second	Feminine	אַתְּ	you (f)	אַתֵּן	you (f)
First	Common	אֲנִי	I	אֲנֵנוּ	we

3.4 Vowel Changes in the Perfect Verb

Before we begin to examine the vowel changes in the perfect verb, it is very important for us to see the changes in action by examining the full inflection of one of the perfect verbs in the Hebrew language. In doing this, we shall use **קָטַל** as an example:

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	קָטַל	he killed	הֵן קָטַלְוּ	they killed
Third	Feminine	קָטַלְתָּ	she killed		
Second	Masculine	קָטַלְתָּ	you killed	אַתֶּם קָטַלְתֶּם	you killed
Second	Feminine	קָטַלְתְּ	you killed	אַתֵּן קָטַלְתֵּן	you killed
First	Common	קָטַלְתִּי	I killed	אֲנֵנוּ קָטַלְנוּ	we killed

If you examine the above paradigm very well, you would discover that as the affirmatives were joined to the root word, some of the vowel pointing begins to change. We will now point out the affirmatives, define them and explain the rules guiding them.

Vowel Changes with Vocalic Affirmatives

A vocalic affirmative (also known as vowel affirmative) is an affirmative beginning with a vowel. There are two vocalic affirmatives in the Hebrew language, and these are: הִיא and הֵן. Since they begin with a vowel, it is not possible for them to form separate syllables, because they have to attach themselves to the final (last) consonant of the word.

The basic rule to follow in placing vocalic affirmative is this: an open pre-tonic syllable before vocalic affirmatives would volatilize, that is, become vocal. Let us examine the word **קָטַלְתָּ**. When you add the vocalic affirmative of the third person feminine, instead of having **הִיא קָטַלְתָּ** which

would have been the most logical thing, the word הַקָּמֵל is used. As you can see, the pathah of the teth became a shewa, which is going to be a vocal shewa because it is a volatilized vowel resulting from the pull of the kamets from the adjoining vocalic affirmative. In terms of accent, the vowel preceding the shewa would receive the metheg.

Vowel Changes with Consonantal Affirmatives

The consonantal affirmative is one that begins with consonants; in this case, אָתָּה and אָתָּךְ are the only consonantal affirmatives that take the accent. As with the vocalic affirmative, the consonantal affirmative before an open pre-tonic syllable will volatilize. These consonantal affirmatives draw the accent from the penult (if you have forgotten what this means, consult the Greek Grammar (CTH215) course material), and thus make the vowel of the antepenult to receive the metheg or volatilize, but most times it volatilize. If you examine אָתָּה־קָמֵל in the paradigm above, you would discover that the kamets of the first consonant of the word has to become a volatilized shewa.

The only exception to this rule of the consonantal affirmatives is the second feminine singular affirmative אָתְּךָ . Because אָתְּ cannot form a separate syllable on its own unlike אָתָּה and אָתָּךְ , it attaches itself to the ultima. Let it be known to you that אָתְּ is a remnant of אָתְּסָא a word in which the shewa is vocal; this it retains the vocal aspect of the shewa. For clarity sake, let us examine the word in which it appears: אָתְּךָ־קָמֵל . The dagesh forte in the tav also show that the shewa of the ל is a syllable divider. Since the מֵל is a closed syllable, the addition of אָתְּ made it half open. That syllable thus becomes a half-closed syllable.

Please note that if you want to form the simple perfect form of any strong verb, all you need to do is to exchange the three consonants of קָמֵל with that of the new verb. You can practice this with the vocabularies above.

4.0 CONCLUSION

In this unit, you have studied about the perfect state of the Hebrew verb. You have been taught that the perfect state of the verb is the root of any verb in the Hebrew language and the simplest verb form is the third person masculine singular of the perfect verb. You have also learnt that to indicate person, number and gender, vocalic and consonantal affirmatives are added

to the verb. In the process of this addition, certain changes take place in the vowel pointing, the rules for which you have also learnt.

5.0 SUMMARY

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

- The perfect state of the verb is the root of any verb in the Hebrew language.
- The simplest verb form is the third person masculine singular of the perfect verb.
- To indicate person, number and gender, vocalic and consonantal affirmatives are added to the verb.
- Before vocalic affirmatives an open pre-tonic syllable will volatilize.
- Before consonantal affirmatives an open pre-tonic syllable will volatilize.

6.0 TUTOR-MARKED ASSIGNMENT

Translate the following words to English:

גָּדַלְתָּהּ, דִּבַּרְנוּ, זָכַרְתָּ, נָתַן, מָשַׁלְתָּ, גָּדַלְתָּם, נָתַנָּה, כָּרַתוּ, מָשַׁלְתָּי
כָּרַת אֶת הַבְּרִית לְאִישׁ הַטּוֹב, בִּרְכִינִי:

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UNIT 8: THE IMPERFECT VERB IN HEBREW

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 Introducing the Imperfect State
 - 3.3 The Verb in the Imperfect State
 - 3.4 Notes on the Imperfect Verb
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit, we have been introduced to the verb. You have been taught that the perfect state of the verb is the root of any Hebrew verb and that the masculine singular form of the perfect is the simplest form of the verb. In this unit, we will begin to examine the imperfect verb, which seems to be the opposite of the perfect verb. You need to note especially the differences between the two states of the verb.

2.0 OBJECTIVES

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

- State the functions of the imperfect verb in the Hebrew language.
- Distinguish between the perfect and the imperfect of the verbal forms.
- Write out all the affirmatives in the Hebrew imperfect verb.
- Write out all the preformatives in the Hebrew imperfect verb

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
דָּרַשׁ	tread, seek	קָרַב	draw near	כָּבַס	wash
שָׂרַף	burn	כָּפַר	cover	שָׁבַר	break in pieces

קָבַר	bury	שָׁלַךְ	cast, throw		
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3.2 Introducing the Imperfect State

The imperfect state of the verb in the Hebrew language is used to express the unfinished action of the verb. The imperfect state in its formation is preceded by the fragments of the personal pronouns and these are called preformatives. The major distinguishing mark between the perfect and the imperfect is the use of the preformatives in the imperfect state. While the perfect state of the verb never used the preformative but affirmatives; the imperfect state uses the preformatives predominantly and also affirmatives in some cases.

Though in the translations of these verbs in this course material, the past forms of the verbs would be used, you must remember that the action of these verbs could be in the present or past or future. The main function of the imperfect state is to show what is known as the incipient incomplete action (this lays emphasis on the beginning of the action) or the frequentative incomplete action (this lays emphasis on the repetition of the action). Please note that no matter the mood, or form, or person in which the imperfect state of the verb occurs, let your translation show the incomplete action.

3.3 The Verb in the Imperfect State

As you have been taught earlier on, the imperfect state of the verb is formed using the fragments of the personal pronouns. This would be expressed using the same word: קָטַל.

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	יִקְטֹל	he began to kill	יִקְטֹלוּ	they began to kill
Third	Feminine	תִּקְטֹל	she began to kill	תִּקְטֹלוּ	they began to kill
Second	Masculine	תִּקְטֹל	you began to kill	תִּקְטֹלוּ	you began to kill
Second	Feminine	תִּקְטֹלִי	you began to kill	תִּקְטֹלוּ	you began to kill
First	Common	אֶקְטֹל	I began to kill	נִקְטֹל	we began to kill

Examine the table above and note where the preformatives and the affirmatives are used as this same paradigm that would be useful for any other strong Hebrew verb.

3.4 Notes on the Imperfect Verb

The ground form for most imperfect is לִקְטֹל . But please note that the vowel of the preformative is hirek (which is derived from the original pathah) except that under the consonant **ס**, it changes to seghol which that consonant prefers.

The next vowel for the imperfect is the defective holem. This is the long tone for o that is heightened from the original kibbutz. Please note that the stem vowel would volatize before the vowel affirmative. The preformative לִ is a closed syllable. Consequently, the shewa under the qoph is a syllable divider.

4.0 CONCLUSION

In this unit you have studied the imperfect form of the Hebrew verb. You have learnt that the imperfect form of the Hebrew verb is used mainly to express unfinished action or the repetitive action. In whatever form it comes, the unfinished action must be carried out in its translation. The imperfect is also distinguishable from the perfect form of the verb in its use of the preformative and sometimes the affirmative in its various forms.

5.0 SUMMARY

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

- The imperfect state of the verb in the Hebrew language is used to express the unfinished action of the verb.
- The imperfect state in its formation is preceded by the fragments of the personal pronouns and these are called preformatives.
- The major distinguishing mark between the perfect and the imperfect is the use of the preformatives in the imperfect state.
- The main function of the imperfect state is to show what is known as the incipient incomplete action (this lays emphasis on the beginning of the action) or the frequentative incomplete action (this lays emphasis on the repetition of the action).

6.0 TUTOR-MARKED ASSIGNMENT

Write the full imperfect form of the following verbs:

כָּתַב שָׁמַר קָמַל מָשַׁל

Translate the following to Hebrew:

I began to write, we will begin to speak, she proceeded to lie down, you visited the son and the daughter repeatedly, we began to sell a tent and a house, they began to judge by the word of the mouth.

7.0 REFERENCES/FURTHER READINGS

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MODULE 2

- Unit 1: The Imperative, Infinitive and Participles in Hebrew Verb
- Unit 2: The Stems of the Verb
- Unit 3: The Perfect of other Verb Stems
- Unit 4: The Imperfect of other Verb Stems
- Unit 5: The Imperatives, Infinitives and Participles of other Verb Stems
- Unit 6: The Irregular Verbs
- Unit 7: The Waw Consecutive
- Unit 8: The Numerals

UNIT 1: THE IMPERATIVE, INFINITIVE AND PARTICIPLES IN HEBREW VERB**CONTENTS**

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- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 The Imperative in Hebrew Verb
 - 3.3 The Infinitive in Hebrew Verb
 - 3.4 The Participle in Hebrew Verb
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit, you have learnt about the imperfect form of the Hebrew verb. You have been taught that the imperfect is used mainly to express unfinished action with emphasis on the incipient and the repetitive actions. You have also been taught that the major distinguishing mark between the perfect and the imperfect state of the verb is that the perfect never use the preformative while the imperfect use the preformative mainly and also the affirmative alongside in some cases. In this unit however, we would be discussing the imperative, the infinitive and the participle.

2.0 OBJECTIVES

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

- Discuss the formation of the imperative in the Hebrew language.
- Identify the two forms of the infinitive in the Hebrew verb.
- Distinguish between the absolute and the construct infinitive.
- Discuss the functions of the infinitive.
- Discuss the function of the participle.

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
כָּתַב	he wrote	פָּקַד	he visited	לָבַשׁ	he put on
מָכַר	he sold	שָׁמַר	he kept	מָלַךְ	he reigned
שָׁכַב	he lay down	שָׁפַט	he judged		

3.2 The Imperative in Hebrew Verb

The imperative in the Hebrew language is used mainly for affirmative commands. In its form, the imperative is identical with the second person imperfect verb except that it drops the preformative.

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Second	Masculine	קָטַל	you kill	קָטְלוּ	you kill
Second	Feminine	קָטְלִי	you kill	קָטְלוּנָה	you kill

You will discover in the above table that there are some words that the first consonants are pointed with the hirek. This occurs because after the removal of the preformatives, two consonants pointed with shewa followed one another. However because two simple shewas cannot stand together, the first shewa is pressed into a hirek. This occurs only at the second feminine singular and the second masculine plural.

In the Hebrew language, the imperative is never used with a negative. Prohibitions are expressed either by לֹא (not) with the imperfect and אַל (not) with the jussive. The jussive would be studied later.

3.3 The Infinitive in Hebrew Verb

There are two forms of the infinitive in the Hebrew language, namely: the absolute infinitive which is very rare and the construct infinitive which is more common.

The Absolute Infinitive

The absolute infinitive is written as **קָטוּל** and it does not permit the use of any prefix or suffix. It characteristically throws the idea of the verb forward without defining time, action or subject. It also paints an action without regard to agent, time or circumstance. It usually accompanies a finite verb for added emphasis or to denote the continuance of the action. Let us examine the following phrases:

שָׁמֹר שְׁמֶרְתִּי	keeping, I have kept
מִלְּוֹךְ תִּמְלֹךְ	ruling, you begin to rule

You need to be careful however that you do not confuse the absolute infinitive with the Hebrew participle.

The Construct Infinitive

The usual form of the construct infinitive is written in the following form: **קָטַל**. This form, unlike the absolute infinitive is used frequently with prepositions prefixed as in **לְקָטַל** which would be transferred *ōto* killō. This form is usually identical with the second masculine singular imperative. Please note this is the Hebrew infinitive that is comparable to the English infinitive.

3.4 The Participle in Hebrew Verb

The Hebrew participle is presented as continuous and unbroken action. In the simple stem, the verb has two forms: the active and the passive participle. For example, examine the following forms:

The active form: קוֹטֵל or (קַטֵּל)	one who kills (killer)
The passive form: קָטוּל	killed (one killed, dead)

Before we go into the next section of the verbs, let us run a summary of the forms of the verb that we have treated so far, using **מָשַׁל** as the main verb:

The Perfect

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	מָשַׁל	he ruled	מָשַׁלוּ	they ruled
Third	Feminine	מָשַׁלָּה	she ruled		
Second	Masculine	מָשַׁלְתָּ	you did rule	מָשַׁלְתֶּם	you ruled
Second	Feminine	מָשַׁלְתְּ	you did rule	מָשַׁלְתֶּן	you ruled
First	Common	מָשַׁלְתִּי	I ruled	מָשַׁלְנוּ	we ruled

The Imperfect

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	יִמְשַׁל	he was ruling	יִמְשַׁלוּ	they were ruling
Third	Feminine	תִּמְשַׁל	she was ruling	תִּמְשַׁלְנָה	they were ruling
Second	Masculine	תִּמְשַׁלְתָּ	you were ruling	תִּמְשַׁלְתֶּם	you were ruling
Second	Feminine	תִּמְשַׁלְתְּ	you were ruling	תִּמְשַׁלְתֶּן	you were ruling
First	Common	אֶמְשַׁל	I was ruling	נִמְשַׁל	we were ruling

Please note that **יִמְשַׁל** may be translated as *ōhe began to rule*.

The Imperative

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Second	Masculine	מְשַׁל	rule you	מְשַׁלוּ	rule you
Second	Feminine	מְשַׁלִּי	rule you	מְשַׁלְנָה	rule you

The Infinitive

<i>Absolute Infinitive:</i>	מִשׁוּל	ruling
<i>Construct Infinitive:</i>	מִשְׁל	to rule

The Participles

<i>Active Participle:</i>	מוֹשֵׁל or מִשְׁל	one who rules (a ruler)
<i>Passive Participle:</i>	מְשׁוּל	ruled (under subjection)

4.0 CONCLUSION

In this unit, you have studied three forms of the Hebrew verb, namely: the imperatives, the infinitives and the participles. You have learnt that the Hebrew imperative is used only for affirmative commands. The imperative is never used with the negatives. You have also learnt that there are two forms of the infinitive: the absolute and the construct infinitives. You have also been taught that the construct infinitive is the one similar to the English infinitive. The participle also represents a continuous or unbroken action. It also has two forms: the active and the passive.

5.0 SUMMARY

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

- The Hebrew imperative is used only for affirmative commands; it is never used with the negatives.
- There are two forms of the infinitive: the absolute and the construct infinitives.
- The construct infinitive is the one similar to the English infinitive.
- The participle represents a continuous or unbroken action. It also has two forms: the active and the passive.

6.0 TUTOR-MARKED ASSIGNMENT

Translate the following to English:

כְּתֹבוּ מִשְׁלִי קְדֻשְׁנוּ סִפְרָנָה לְמוֹד כְּתוּב כְּתַב מִשְׁל אֲשֶׁמֶר שְׁמְרוּ רְדִפֵי זְכָרוֹ אֶת הַיּוֹם:

Translate the following to Hebrew:

We began to learn to keep the head and the heart, you were repeatedly great, keeping you did regularly keep the covenant, we started pursuing the horse toward the mountain, they wrote in the way, the spirit blessed the prophet, he gave the burnt offering to the priest, I used to visit, they began to stumble, remember you.

7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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UNIT 2: THE STEMS OF THE VERB

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 Introducing the Hebrew Verb Stem
 - 3.3 Characteristics of the Hebrew Stems
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit, you have been exposed to the three major elements of the Hebrew verb, namely: the imperative, the infinitive and the participles of the verb. You have seen the difference between the absolute and the construct infinitive and the fact that the imperative in the Hebrew language is not used for negative command. In this unit, you would be going to examine the stems of the Hebrew verb. Before now, all that you have seen about the Hebrew verb is just only one stem. In this unit, you would examine all the stems and the characteristics of these stems.

2.0 OBJECTIVES

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

- List all the stems of the Hebrew verb
- List the characteristics of each of the verbs
- Identify the stem of the verb through their characteristics
- Differentiate between a weak and a strong verb

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
כָּשַׁל	he stumbled	סָפַר	he numbered	לָכַד	he captured

קָדַשׁ	he was holy	לָמַד	he learned	רָדַף	he pursued
דָּרַשׁ	tread, seek	קָרַב	draw near	כָּבַס	wash

3.2 Introducing the Hebrew Verb Stem

The form of the Hebrew verb you have studied so far is the Simple Qal stem of the verb. Apart from this stem there are six other stems of the Hebrew verb. Each of these stems represents a different aspect of the primary meaning of the verb. You started with the qal stem because this is the basic stem. All other stems are derived from the qal stem and are formed by means of prefixes, vowel changes and the doubling of some letters.

The meaning of the Hebrew verb is presented in three degrees, namely: the simple, the intensive and the causative. As an example of these three degrees, let us use the word love . In the simple, it would be translated to love ; in the intensive, it would be translated $\text{to love passionately}$ and in the causative, it would be translated to cause to love . It is also important for you to note that each of these also has the active and the passive forms. The intensive form also has the reflexive form. Having come this far, we can now name the seven stems of the Hebrew verb, using kill as our paradigm:

The Simple Active (Qal)	קָטַל	he killed
The Simple Passive (Niph-al)	נִקְטַל	he was killed
The Intensive Active (Pi-el)	קָטַל	he killed brutally
The Intensive Passive (Pu-al)	קָטַל	he was killed brutally
The Intensive Reflexive (Hithpa-el)	הִתְקַטַּל	he killed himself
The Causative Active (Hiph-il)	הִקְטִיל	he caused to kill
The Causative Passive (Hoph-al)	הִקְטַל	he was caused to kill

3.3 Characteristics of the Hebrew Stems

QAL

Qal is the simple verb stem of the Hebrew language. Apart from this, it is the lexical form of the Hebrew verb. Qal is identified by the absence of any adjoining letter.

Niph'al

Niph'al (נִפְעַל) is the passive form of the Qal stem. It is characterized by the letter nun that is prefixed to the word. This nun is usually supported by a syllable divider or it is assimilated to the following consonant. Please note that in some words, the niph'al may be reflexive.

Pi'el

Pi'el (פִּעֵל) is always active but it is the intensive active. It is characterized by the use of the hirek under the first consonant and the doubling of the middle consonant as in the example above. The middle consonant is doubled by the use of the dagesh forte. It may be iterative or emphatic.

Pu'al

Pu'al (פֻּעַל) is the intensive passive form of the verb. It is characterized by the presence of the shurek under the first consonant and the doubling of the middle consonant through the use of dagesh forte.

Hithpa'el

Hithpa'el (הִתְפַּעֵל) is the reflexive stem of the Hebrew verb. It is characterized by the use of the prefixing of ה and the doubling of the middle consonant.

Hiph'il

Hiph'il (הִפְעִיל) is the causative active form of the verb. It is characterized by the prefixing of the ה which is pointed with the hirek or the pathah.

Hoph'al

Hoph'al (הֻפְעַל) is the causative passive form of the verb. It is characterized by the prefixing of the ה which is pointed with the kamets.

4.0 CONCLUSION

In this unit you have been exposed to all the various stems of the Hebrew verb. You have also been taught how to distinguish the seven stems from

another and the proper way to translate these stems. These stems are as follows: qal, niph- \aleph al, pi- \aleph el, pu- \aleph al, hithpa- \aleph el, hiph- \aleph il and the hoph- \aleph al.

5.0 SUMMARY

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

- Qal is the simple verb stem of the Hebrew language. Qal is identified by the absence of any adjoining letter.
- Niph- \aleph al is the passive form of the verb. It is characterized by the letter nun that is prefixed to the word.
- Pi- \aleph el is the intensive active form of the verb. It is characterized by the use of the hirek under the first consonant and the doubling of the middle consonant as in the example above.
- Pu- \aleph al is the intensive passive form of the verb. It is characterized by the presence of the shurek under the first consonant and the doubling of the middle consonant through the use of dagesh forte.
- Hithpa- \aleph el is the reflexive stem of the Hebrew verb. It is characterized by the use of the prefixing of ׀ and the doubling of the middle consonant.
- Hiph- \aleph il is the causative active form of the verb. It is characterized by the prefixing of the ׀ which is pointed with the hirek or the pathah.
- Hoph- \aleph al is the causative passive form of the verb. It is characterized by the prefixing of the ׀ which is pointed with the kamets.

6.0 TUTOR-MARKED ASSIGNMENT

Write all the seven stems of the Hebrew verb listing their functions and characteristics.

7.0 REFERENCES/FURTHER READING

- Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies
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UNIT 3: THE PERFECT OF OTHER VERB STEMS

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 - 3.7 The Perfect of the Hoph- al
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit you have been exposed to the other stems of the Hebrew verb, making seven stems in all. You have been taught the characteristics of all the seven stems and how they are written as well as translated. In this unit however, we are going to be concerned with the perfect form of the other stems because you have studied the perfect form of the qal stem. You are required to study in details the how these stems are written because as far as the strong verbs are concerned, the only difference would be the three consonants of the verbs.

2.0 OBJECTIVES

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

- Write all the stem of any verb
- Identify any stem of the verb
- Translate accurately the perfect form of these stems

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
שָׂרַף	burn	כָּפַר	cover	שָׁבַר	break in pieces
קָבַר	bury	שָׁלַךְ	cast, throw	שָׁדַד	ruin
שָׁהָה	bow down	שָׁחַט	slaughter	קָשַׁשׁ	collect

3.2 The Perfect of the Niph'al

As you have learnt earlier, the niph'al is the simple passive stem of the Hebrew verb. The following are the forms of the perfect form of the niph'al:

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	נִקְטַל	he was killed/he killed himself	נִקְטְלוּ	they were killed
Third	Feminine	נִקְטְלָהּ	she was killed		
Second	Masculine	נִקְטַלְתָּ	you were killed	נִקְטְלֵהֶם	you were killed
Second	Feminine	נִקְטַלְתְּ	you were killed	נִקְטְלֵהֶן	you were killed
First	Common	נִקְטַלְתִּי	I was killed	נִקְטְלֵנוּ	we were killed

3.3 The Perfect of the Pi'el

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	קָטַל	he killed brutally	קָטְלוּ	they killed brutally
Third	Feminine	קָטְלָהּ	she killed brutally		
Second	Masculine	קָטַלְתָּ	you did kill brutally	קָטְלֵהֶם	you killed brutally
Second	Feminine	קָטַלְתְּ	you did kill brutally	קָטְלֵהֶן	you killed brutally

First	Common	קָטַלְתִּי	I killed brutally	קָטַלְנוּ	we killed brutally
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3.4 The Perfect of the Pu'al

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	קָטַל	he was killed brutally	קָטַלוּ	they were killed brutally
Third	Feminine	קָטַלָּהּ	she was killed brutally		
Second	Masculine	קָטַלְתָּ	you were killed brutally	קָטַלְתֶּם	you were killed brutally
Second	Feminine	קָטַלְתְּ	you were killed brutally	קָטַלְתֶּן	you were killed brutally
First	Common	קָטַלְתִּי	I was killed brutally	קָטַלְנוּ	we were killed brutally

3.5 The Perfect of the Hithpa'el

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	הִתְקַטַּל	he killed himself	הִתְקַטְלוּ	they killed themselves
Third	Feminine	הִתְקַטַּלָּהּ	she killed herself		
Second	Masculine	הִתְקַטַּלְתָּ	you did kill yourself	הִתְקַטַּלְתֶּם	you killed yourselves
Second	Feminine	הִתְקַטַּלְתְּ	you did kill yourself	הִתְקַטַּלְתֶּן	you killed yourselves
First	Common	הִתְקַטַּלְתִּי	I killed myself	הִתְקַטַּלְנוּ	we killed ourselves

For this stem, there are certain rules that are to be observed and never to be forgotten:

- a. In cases where the prefix הַּ precedes the consonants known as the sibilants, that is, ס, ש and שׁ, the ה of the prefix would change place with the sibilant. For example, the hithpa-el of שָׁמַר would be written as הִשְׁתַּמֵּר (he kept himself).
- b. In cases where the prefix הַּ precedes the following consonants: ד, נ and מ, the ה of the prefix would be assimilated. For example, the hithpa-el of טָהַר would be written as הִטְהַר (he purified himself).
- c. In cases where the prefix הַּ precedes צ, the ה of the prefix would be changed to מ and the two would be transposed. For example, the hithpa-el of צִדַּק would be written as הִצְטַדַּק (he sanctified himself).

3.6 The Perfect of the Hiph‘il

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	הִקְטִיל	he caused to kill	הִקְטִילוּ	they caused to kill
Third	Feminine	הִקְטִילָהּ	she caused to kill		
Second	Masculine	הִקְטַלְתָּ	you did cause to kill	הִקְטַלְתֶּם	you caused to kill
Second	Feminine	הִקְטַלְתְּ	you did cause to kill	הִקְטַלְתֶּינָן	you caused to kill
First	Common	הִקְטַלְתִּי	I caused to kill	הִקְטַלְנוּ	we caused to kill

3.7 The Perfect of the Hoph‘al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	הִקְטַל	he was caused to kill	הִקְטַלוּ	they were caused to kill
Third	Feminine	הִקְטַלָּהּ	she was caused to kill		

Second	Masculine	הִקְטַלְתָּ	you were caused to kill	הִקְטַלְתֶּם	you were caused to kill
Second	Feminine	הִקְטַלְתְּ	you were caused to kill	הִקְטַלְתֶּן	you were caused to kill
First	Common	הִקְטַלְתִּי	I was caused to kill	הִקְטַלְנוּ	we were caused to kill

4.0 CONCLUSION

In this unit you have been given the perfect form of all the other Hebrew stems beginning from the nipha-al (the simple passive) to the hoph-al (the causative passive). You have also been given the characteristics of each of these stem as they bring out the various forms in gender and person.

5.0 SUMMARY

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

- The following are the exceptional cases in the hithpa-al stem:
- In cases where the prefix הִתְ precedes the consonants known as the sibilants, that is, ס, ש and שׁ, the ת of the prefix would change place with the sibilant.
- In cases where the prefix הִתְ precedes the following consonants: ת, ט and טׁ, the ת of the prefix would be assimilated.
- In cases where the prefix הִתְ precedes צ, the ת of the prefix would be changed to ט and the two would be transposed.

6.0 TUTOR-MARKED ASSIGNMENT

Translate the following to English:

הִזְבַּרְנוּ, סִפַּרְתָּ, רָדַף, קִבַּרְתָּ, נִתְנָה, שִׁמְרָתָּ, גִּדְלָה, דִּבַּרְנוּ, לְמַדְתָּם
מִשְׁלִי, בִּשְׁלִי

7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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UNIT 4: THE IMPERFECT OF OTHER VERB STEMS

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 - 3.7 The Imperfect of the Hoph- al
- 4.0 Conclusion
- 5.0 Summary
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1.0 INTRODUCTION

In the previous unit you have been exposed to the perfect form of all the stems of the Hebrew verb. The word קָטַל was used as the guinea pig for the entire paradigm so that you can see the nuances from stem to stem, gender to gender, number to number and person to person. In this unit, you would be going to study the imperfect form of all the other stems. Remember that you have examined the imperfect of the qal stem earlier on.

2.0 OBJECTIVES

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

- Write the imperfect form of any verb in any stem
- Identify any imperfect verb
- Translate accurately the imperfect form of these stems

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
מָרוֹם	high place	נִסָּם	oracle	קָנָה	collect, wait for
מַלְכָּה	Queen (f)	נֶגֶד	before	קָטָן	small, younger
נֶאֱדָר	leather bag	נִטַּע	plant (vb)	קִיר	wall

3.2 The Imperfect of the Niph'al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	יִקְטַל	he was being killed	יִקְטְלוּ	they were being killed
Third	Feminine	תִּקְטַל	she was being killed	תִּקְטְלוּ	they were being killed
Second	Masculine	תִּקְטַל	you were being killed	תִּקְטְלוּ	you were being killed
Second	Feminine	תִּקְטְלִי	you were being killed	תִּקְטְלוּ	you were being killed
First	Common	אֶקְטַל	I was being killed	נִקְטְלוּ	we were being killed

If you observe the above table very well, you would discover that the vowel pointing are fairly regular, except for the first person common singular which began with aleph that prefers a seghol as its vowel.

3.3 The Imperfect of the Pi'el

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	יִקְטֹל	he began to kill brutally	יִקְטְלוּ	they began to kill brutally
Third	Feminine	תִּקְטֹל	she began	תִּקְטְלוּ	they began

			to kill brutally		to kill brutally
Second	Masculine	תִּקְטַל	you did begin to kill brutally	תִּקְטַלְוּ	you began to kill brutally
Second	Feminine	תִּקְטַלִּי	you did begin to kill brutally	תִּקְטַלְנָה	you began to kill brutally
First	Common	אֶקְטַל	I began to kill brutally	נִקְטַל	we began to kill brutally

3.4 The Imperfect of the Pu'al

		Singular		Plural	
Person	Gender	Hebrew	English	Hebrew	English
Third	Masculine	יִקְטַל	he was being killed brutally	יִקְטַלוּ	they were being killed brutally
Third	Feminine	תִּקְטַל	she was being killed brutally	תִּקְטַלְנָה	they were being killed brutally
Second	Masculine	תִּקְטַלְוּ	you were being killed brutally	תִּקְטַלְוּ	you were being killed brutally
Second	Feminine	תִּקְטַלִּי	you were being killed brutally	תִּקְטַלְנָה	you were being killed brutally
First	Common	אֶקְטַל	I was being killed brutally	נִקְטַל	we were being killed brutally

3.5 The Imperfect of the Hithpa‘el

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	יִתְקַטֵּל	he began to kill himself	יִתְקַטְּלוּ	they began to kill themselves
Third	Feminine	תִּתְקַטֵּל	she began to kill herself	תִּתְקַטְּלוּ נָה	they began to kill themselves
Second	Masculine	תִּתְקַטֵּל	you did begin to kill yourself	תִּתְקַטְּלוּ	you began to kill yourselves
Second	Feminine	תִּתְקַטְּלִי	you did begin to kill yourself	תִּתְקַטְּלוּ נָה	you began to kill yourselves
First	Common	אֶתְקַטֵּל	I begin to kill myself	נִתְקַטֵּל	we began to kill ourselves

3.6 The Imperfect of the Hiph‘il

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	יִקְטִיל	he began to cause to kill	יִקְטִילוּ	they began to cause to kill
Third	Feminine	תִּקְטִיל	she began to cause to kill	תִּקְטִילוּ נָה	they began to cause to kill
Second	Masculine	תִּקְטִיל	you did begin to cause to kill	תִּקְטִילוּ	you began to cause to kill
Second	Feminine	תִּקְטִילִי	you did begin to cause to kill	תִּקְטִילוּ נָה	you began to cause to kill
First	Common	אֶקְטִיל	I began to cause to	נִקְטִיל	we began to cause to

			kill		kill
--	--	--	------	--	------

3.7 The Imperfect of the Hoph'al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Third	Masculine	יִקְטַל	he was being caused to kill	יִקְטְלוּ	they were being caused to kill
Third	Feminine	תִּקְטַל	she was being caused to kill	תִּקְטְלוּ	they were being caused to kill
Second	Masculine	תִּקְטַלְךָ	you were being caused to kill	תִּקְטְלוּךְ	you were being caused to kill
Second	Feminine	תִּקְטַלְיָךְ	you were being caused to kill	תִּקְטְלוּךְ	you were being caused to kill
First	Common	אֶקְטַל	I was being caused to kill	נִקְטְלוּ	we were being caused to kill

4.0 CONCLUSION

In this unit, you have been taken through the imperfect of the remaining stems of the Hebrew verb. If you have observed the table very well, you would discover that there are some words that are the same for different persons and gender. In this case, it is the context that would help you to determine what the right interpretation or translation would be. You need to memorize these paradigms and it would help you to get the imperfect stem of every other strong verb.

5.0 SUMMARY

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

- The imperfect of the Hebrew verb is characterized by the use of prefixes and sometimes suffixes.
- There are times when words in different persons and genders would be identical. In such cases, the context would help you to determine the right translation.
- These paradigms are identical with other strong or regular Hebrew verbs.

6.0 TUTOR MARKED ASSIGNMENTS

Translate the following to English:

נָגַדְלִי, יִנְתֵּן, נִזְכִּיר, תִּקְרְבִי, אֶקְרִיב, יִפְקְדוּ, תִּדְבֹּר, יִקְדְּשׁוּ, יִשָּׁבֵר,
תִּשְׁלַיְכוּ, אֶכְשֵׁל, יִסְפְּרוּ, אֶתְדַבֵּר, אִשְׁבֵּר, נִכְרַת:

7.0 REFERENCES/FURTHER READINGS

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UNIT 5: THE IMPERATIVES, INFINITIVES AND PARTICIPLES OF OTHER VERB STEMS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 The Imperatives of the other Stems
 - 3.3 The Infinitives of the other Stems
 - 3.4 The Participles of the other Stems
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit you have been exposed to the imperfect form of all the stems of the Hebrew verb. The word קָטַל was used as the guinea pig for the entire paradigm so that you can see the nuances from stem to stem, gender to gender, number to number and person to person. In this unit, you would be going to study the imperatives, the infinitives and the participles of all the other stems. Remember that you have examined the imperatives, the infinitives and the participles of the qal stem earlier on.

2.0 OBJECTIVES

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

- Write the imperatives of any verb in any stem
- Identify the infinitives of any verb in any stem
- Identify the participles of any verb in any stem
- Translate accurately these forms of any verb in any stem

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
בָּגַד	deal treacherousl y	סָמַךְ	support	תָּפַשׁ	seize, catch
בָּדַל	separate (Hiphil)	גָּבַר	was strong	תָּפַע	thrust, strike
סָגַר	shut, close	שָׁבַת	cease, rest	קָשַׁשׁ	collect

3.2 The Imperatives of the other Stems

The stem of the imperative is identical with the stem of the imperfect. Please note that the passive stems, that is, the pu-al and the hoph-al have no imperatives. Remember also that the imperative is only available in the second person (both in the masculine and feminine as well as the singular and the plural). Remember that the imperative in the Hebrew language is used mainly for affirmative commands.

The Imperative of the Niph ‘al

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Second	Masculine	הִקְטַלְךָ	be killed (kill yourself)	הִקְטַלְכוּ	be killed (kill yourselves)
Second	Feminine	הִקְטַלְתְּ	be killed (kill yourself)	הִקְטַלְנָה	be killed (kill yourselves)

The Imperative of the Pi ‘el

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Second	Masculine	קָטַלְךָ	you kill brutally	קָטַלְכוּ	you kill brutally
Second	Feminine	קָטַלְתְּ	you kill brutally	קָטַלְנָה	you kill brutally

The Imperative of the Hithpa 'el

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Second	Masculine	הִתְקַטֵּל	kill yourself	הִתְקַטְלוּ	kill yourselves
Second	Feminine	הִתְקַטְּלִי	kill yourself	הִתְקַטְּלֵנָה	kill yourselves

The Imperative of the Hiph'il

Person	Gender	Singular		Plural	
		Hebrew	English	Hebrew	English
Second	Masculine	הִקְטֵל	cause one to kill	הִקְטִילוּ	cause one to kill
Second	Feminine	הִקְטִילִי	cause one to kill	הִקְטִילֵנָה	cause one to kill

Note that except for the Pi-el all the imperatives form have the ה throughout. Note also the change of ך in the hiph-il imperfect to ך in the hiph-il imperative second person masculine singular.

3.3 The Infinitives of the other Stems

As you have learnt earlier on, there are two forms of the infinitive called the absolute and the construct infinitive. Remember also that in using the infinitives prepositions and suffixes may be added.

Stems	Absolute	English	Construct	English
Niph'al	הִקְטֹל (נִקְטָל)	being killed	הִקְטֹל	to be killed
Pi'el	הִקְטִיל (קִטֵּל)	killing brutally	קִטֵּל	to kill brutally
Pu'al	קִטֹּל	being killed brutally	קִטֹּל	to be killed brutally
Hithpa'el	הִתְקַטֵּל	killing one's self	הִתְקַטֵּל	to kill one's self
Hiph'il	הִקְטִיל	causing to kill	הִקְטִיל	to cause to kill
Hoph'al	הִקְטֹל	being caused to kill	הִקְטֹל	to be caused to kill

Note:

- To form the infinitive of any strong verb, all you need to do is to write the imperfect form and remove the preformatives along with its characteristic vowels.
- The characteristic vowel of the infinitive absolute is the $\dot{\text{e}}$ or $\dot{\text{a}}$ except in the causative stems that uses the $\ddot{\text{u}}$ while the infinitive construct retains the vowel of the imperfect.
- The Hithpa- $\ddot{\text{e}}$ l infinitive absolute and the pu- $\ddot{\text{a}}$ l infinitive construct are not found in the Hebrew Old Testament.
- There are two forms of the infinitive absolute for the niph- $\ddot{\text{a}}$ l and the pi- $\ddot{\text{e}}$ l. You may come across either form as they are both correct.

3.4 The Participles of the other Stems

Each of the Hebrew stem as you have learnt earlier has a participle form. Because you have studied the participle of the qal stem before, we will concentrate here on the remaining stems.

Stem	Participle	Meaning
Niph'al	נִקְטָל	killed (one killed) or killing one's self
Pi'el	מְקַטֵּל	killing brutally (one killing brutally)
Pu'al	מִקְטָל	being killed brutally (one killed brutally)
Hithpa'el	מִתְקַטֵּל	killing one's self (one who kills himself)
Hiph'il	מַקְטִיל	causing to kill (one who causes to kill)
Hoph'al	מִקְטָל	caused to kill (one caused to kill)

Note:

- The final vowel of each form of the participle must be a long vowel.
- The niph- $\ddot{\text{a}}$ l participle is identical with the niph- $\ddot{\text{a}}$ l third person masculine singular, except that the final vowel in a long form.
- The characteristics of the intensive and the causative participles is the מ which replaces the נ of the imperfect along with the long final vowel.

4.0 CONCLUSION

In this unit, you have learnt the forms of the imperatives, the infinitives and the participles of the remaining stems of the verb forms. You have been taught that the passive stems (pu- $\ddot{\text{a}}$ l and hoph- $\ddot{\text{a}}$ l) have no

imperatives. You have also seen the two forms of the infinitive for each of the stems and the participles. The final vowel of the participle is always long and the ׁ is characteristic of the intensive and the causative participles as it replaces the ך of the imperfect form.

5.0 SUMMARY

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

- The passive stems (pu- \dot{a} l and hoph- \dot{a} l) have no imperatives.
- There are two forms of the infinitive for each of the stems namely the absolute and the construct.
- The final vowel of the participle is always long and the ׁ is characteristic of the intensive and the causative participles as it replaces the ך of the imperfect form.

6.0 TUTOR-MARKED ASSIGNMENT

Translate the following words to English:

הַשְׁמֵר מְפָקֵד מְקַרֵּיב דִּבֵּר מְקַדֵּשׁ נִסְגֵּר מְבַדֵּיל לְדַבֵּר לְמוֹד לְשֹׁבֵת
לְהַתְקַדֵּשׁ לְכֹרֵת בְּקִשֵּׁי הַכֹּרֵת סִמָּךְ

7.0 REFERENCES/FURTHER READINGS

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UNIT 6: THE IRREGULAR VERBS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 The Statives
 - 3.3 The Weak Verbs
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit you have been exposed to the imperative, the infinitive and the participle forms of the remaining stems of the Hebrew verb. The word קָטַל was used as the guinea pig for the entire paradigm so that you can see the nuances from stem to stem, gender to gender, number to number and person to person. Up to this point, all the verbs that you have learnt are the so called strong and regular verbs. In this unit, we are going to begin the examination of the verbs known as the irregular verbs which is made up of statives and weak verbs.

2.0 OBJECTIVES

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

- Explain the irregularity in the irregular verbs
- Define the statives
- Identify the weak verbs
- List all the classes of the weak verbs
- Enumerate the characteristics of each class of weak verbs
- Identify any of the irregular verb in the Hebrew text

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
גָּנַב	steal	קָבַץ	collect	מָלַט	escape
סָפַד	mourn	שָׁמַר	overflow	שָׁמַר	rise early (Hiph-יל)
מָטַר	rain	נָפַל	fall	כָּבֵד	was heavy

3.2 The Statives

Welcome to the beginning of your study of the irregular verbs in the Hebrew language. We are starting with the study of the statives. How do we explain the statives? The statives can be likened to the English verbs that are known as the intransitive verbs. They are characterized by the fact that they usually express a state of being or condition, and thus they do not take the direct object. These statives, in the qal are intransitive and in the pi-*el* are transitive. For example, the Hebrew word לָמַד in the qal would mean -learn∅ but in the pi-*el* would mean ∅teach∅. Despite the difference of these verbs however, they still follow same rules and patterns as followed by the strong verbs. The following are the more common statives you will come across:

Hebrew	English	Hebrew	English	Hebrew	English
כָּבֵד	was heavy	גָּדַל	was great	שָׁבַל	was wise
זָקֵן	was old	יָכַל	was able	שָׁבַל	was bereaved
קָטַן	was small	חָזַק	was strong	יָרָא	was afraid
צָדִיק	was righteous	שָׁכַב	he lay down	קָדַשׁ	was holy
שָׁלֵם	was whole	קָרַב	was near	רָחַק	was far off

3.3 The Weak Verbs

By now you must be used to the vowel pointing of the regular and strong verbs and the principles that are behind these vowel pointing. If you are not yet sure of your mastery of these vowel pointing, I would advise that you go back and undertake a full revision of all the verbs to this point. This is because our study of the weak irregular verbs would only contain the conditions that cause variations in the vowel pointing.

The first of these are the gutturals and the letter ׀. You need to go back and refer to our study of the gutturals and their characteristics that affect the vowels that accompany them. These verbs would still retain their consonantal form but the changes would affect the vocalization. The second set of letters that also affect vocalization are ך, ם and ן. There are conditions that would make these consonants disappear entirely or change them to vowels. These would also be studied later. The third and the last set of these are the verbs that have identical letters for their second and third consonants.

A convenient system for classifying these weak verbs have been developed through the use of the old Jewish paradigm word: פִּעַל. The consonants of this word is very instructive as the first letter פ stands for the first consonant; the second letter ע stands for the second and the last letter ל stands for the third consonant. Thus, as an example, a Pe Nun verb is a verb that has a nun as its first consonant. Using this paradigm word, the weak verbs can be classified into eleven separate categories:

1. Pe Guttural
2. ׀Ayin Guttural
3. Lamedh Guttural
4. Pe Nun
5. Lamedh ׀Aleph
6. Lamedh He
7. Double ׀Ayin
8. ׀Ayin Waw
9. ׀Ayin Yodh
10. Pe Yodh
11. Pe Waw

From now, these eleven categories would now be studied on their own thus allowing you to see their peculiarities.

4.0 CONCLUSION

In this unit you have studied the two forms of the irregular verbs called the statives and the weak verbs. You have learnt that the statives are similar to the intransitive verbs in the English language and the usually express a state of being rather than an action. The weak verbs on the other hand are the verbs that do not follow the regular vowel pointing because of the presence of a guttural in the word.

5.0 SUMMARY

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

- Statives are similar to the intransitive verbs in the English language.
- Statives express state of being rather than an action.
- Weak verbs are verbs that do not follow the normal vocalization rules because of the presence of a guttural in the word.
- There are eleven categories of the weak verb.

6.0 TUTOR-MARKED ASSIGNMENT

List the eleven categories of the weak verb with an example each and explain the reasons for the changes in its vocalization.

7.0 REFERENCES/FURTHER READINGS

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UNIT 7: THE WAW CONSECUTIVE

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- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Vocabulary Study
 - 3.2 The Imperfect with Waw
 - 3.3 The Perfect with Waw
- 4.0 Conclusion
- 5.0 Summary
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1.0 INTRODUCTION

In the previous unit we have examined the use of pronominal suffixes with both the substantives and the verbs. You have learnt that when the direct object of the verb happens to be a pronoun, it may be written as a pronominal suffix to the verb. In this unit, we are going to study the use of the waw into details. If you would recall, we have studied the use of the waw as a conjunction earlier but this time we would look into the use of the waw as the waw consecutive.

2.0 OBJECTIVES

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

- Differentiate between the waw conjunction and the waw consecutive
- Explain the form of verb that the waw consecutive would follow

3.0 MAIN CONTENT

3.1 Vocabulary Study

Hebrew	English	Hebrew	English	Hebrew	English
אָכַל	eat	הָיָה	be	נָשָׂא	lift up
אָמַר	say	יָדַע	know	עָמַד	stand
בָּואַ	come in, enter	יָצָא	go out, exit	עָשָׂה	do, make

3.2 The Imperfect with Waw

As you have studied earlier, waw can be used as a simple conjunction. It is usually written as ׀ except when it becomes ׁ before ך, ם and ף. This usage is called the waw conjunctive. The waw conjunctive is used to join two words together whether nouns or verbs. It is usually prefixed to the noun or verb no matter its form. The simple conjunction is usually translated -and, -but, -or or -for

When contrary to the regular shewa pointing, the waw is pointed with a pathah and a dagesh in the following consonant, it would now be called a waw consecutive. The waw consecutive is usually prefixed to the imperfect form of the verb. In its usage, it joins the imperfect to its precedent and also shows that the imperfect is a definite consecution of its precedent. As a consequence, it would be translated as -and, -and then, -and as a consequence, -furthermore, and -as a result. For example, ׀ יהי אור would be translated *ōlet there be light* and ׀ יהי אור would be translated *ōand then there began to be light*.

It is important for you to note that unlike the older translations of the Bible that expresses the imperfect as perfect (see the King James Version as an example) with the waw consecutive, the imperfect verb would form series of actions which are judged from the point of view of the first verb and beginning from that point are verbs expressing incomplete action in consecution. An action in consecution would not be viewed as the completion of an action. This understanding would change the meaning of many Bible passages. Let us take the verse used as an example above. The King James Version rendered it as *ōlet there be light and there was light* but the correct interpretation would be *ōlet there be light and there began to be light* which implies that even the light we have now is still the same light we have until now.

3.3 The Perfect with Waw

There are cases however where after a simple imperfect, the verb or verbs that would follow are going to be in the perfect state with the waw consecutive. In this case, the verbs connected with ׀ would form in the mind of the author one series in which all the verbs with the waw consecutive are judged from the point of view of the first verb. A good example is the sentence below:

The man will keep (יִשְׁמֹר) the law and he will rest (וַיִּשְׁבֹּת) on the Sabbath and he will not sell (לֹא יִמְכֹּר) anything.

In this sentence, the first verb is in the imperfect, the second verb is the perfect with the waw and the third verb is also in the imperfect.

4.0 CONCLUSION

In this unit you have examined the use of the waw consecutive wherein the waw is used along with the imperfect verb to convey the idea of a series of actions that are not completed as the imperfect state of the verb always conveys the incomplete action. As you have been taught, the understanding of the waw consecutive would change our understanding of some traditional understanding or translation of the Bible verse.

5.0 SUMMARY

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

- The waw pointed with a pathah and a dagesh forte in the following consonant is called a waw consecutive
- The waw consecutive is usually prefixed to the imperfect form of the verb
- It thus expresses an incomplete action in consecution

6.0 TUTOR-MARKED ASSIGNMENT

Identify the waw consecutives in the following sentences and translate:

נִיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר: קוּם לְךָ צִרְפַּתָּה אֲשֶׁר
לְצִידוֹן וַיִּשְׁבֹּתָ שָׁם הֲנֵה צוֹיְתִי שָׁם אִשָּׁה אֶלְמָנָה לְכַבֵּלְךָ:

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UNIT 8: THE NUMERALS

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- 7.0 References/Further Readings

1.0 INTRODUCTION

In the previous unit we have examined the use of the waw into details. Apart from the use of the waw as a conjunction that has been studied earlier you have also studied the use of the waw as the waw consecutive. In this unit, we are going to examine the numerals that are commonly used in the Old Testament. This is to enable you translate many passages on the Old Testament after you have come to an end of this course and as you prepare for the next one.

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 The Numerals

In the Hebrew language, unlike the Greek and the English language, there are both masculine and feminine forms for the cardinal numbers from one to ten. Apart from this, we also have the absolute and the construct forms of these numbers as you would see in the sub-section below.

The number one, is an adjective **אֶחָד**. In its usage, it usually stands after its noun and then agrees with it, especially in number. For example, **אֶחָד אִישׁ** would be translated *one man* and **אֶחָד אִשָּׁה** would be translated *one woman*.

The numeral two is a noun. In the masculine it is written as **שְׁנַיִם** and in the feminine it is written as **שְׁתֵּי**. It usually stands before its substantive and agrees with it in number. For example, **שְׁנַיִם אֲנָשִׁים** (this could also be written as **שְׁנַיִם אִישׁ**) would be translated *two men* and **שְׁתֵּי נָשִׁים** (this could also be written as **שְׁתֵּי נָשִׁים**) would be translated *two women*.

The numbers three to ten are nouns and they disagree in gender. In other words, where there is a masculine noun, the number form would be feminine and vice versa. They may stand before the noun in construct or either before or after it in the absolute state. For example, **חֲמִשָּׁה בָּנִים** would be translated *five sons*. This could also be written as **חֲמִשָּׁת בָּנִים** or **בָּנִים חֲמִשָּׁה**.

The numbers eleven to nineteen are formed by the use of two separate words, that is, the unit along with the ten. The unit would be written in the possessive and the noun is usually placed in the plural. For example, the following words **חֲמִשָּׁה עָשָׂר בָּנִים** would be translated *fifteen sons*. As you have seen in this example, fifteen is written as ten and five.

The numbers thirty, forty, fifty, sixty, seventy, eighty and ninety are formed from the corresponding units with plural terminations. This would be written explicitly below later and ensure that you study them carefully. Twenty is written as the plural of ten. Please note that when these words are used, the numeral precedes the noun if the noun is singular and when the numeral comes after the noun, then the noun is plural.

3.2 The Cardinal Numbers

Below are the list of cardinal numbers in both the masculine and the feminine as well as in the construct and the absolute states.

Numbers	Masculine Noun		Feminine Noun	
	Absolute	Construct	Absolute	Construct
1	אֶחָד	אֶחָד	אֶחָד	אֶחָד

2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלוֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמֵשׁ	חֲמֵשׁ
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
9	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעָה	תְּשֻׁעָה
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר
11	עֶשְׂרֵת עֶשֶׂר or אֶחָד עֶשְׂרֵה		עֶשְׂרֵת עֶשְׂרֵה or אֶחָת עֶשְׂרֵה	
12	שְׁנֵי עֶשְׂרֵה or שְׁנַיִם עֶשְׂרֵה		שְׁתֵּי עֶשְׂרֵה or שְׁתַּיִם עֶשְׂרֵה	
13	שְׁלֹשָׁה עֶשְׂרֵה		שְׁלוֹשׁ עֶשְׂרֵה	
14	אַרְבָּעָה עֶשְׂרֵה		אַרְבַּע עֶשְׂרֵה	
15	חֲמִשָּׁה עֶשְׂרֵה		חֲמֵשׁ עֶשְׂרֵה	
16	שֵׁשׁ עֶשְׂרֵה		שֵׁשׁ עֶשְׂרֵה	
17	שִׁבְעָה עֶשְׂרֵה		שִׁבַּע עֶשְׂרֵה	
18	שְׁמוֹנָה עֶשְׂרֵה		שְׁמוֹנָה עֶשְׂרֵה	
19	תְּשֻׁעָה עֶשְׂרֵה		תְּשֻׁעָה עֶשְׂרֵה	

From this point you would just be given a few numbers which would guide you on how to write the other numbers. The first set of numbers would be given with masculine nouns while the second set would be given with feminine nouns.

Numbers with Masculine Nouns

Figures	Numbers in Hebrew
20	עֶשְׂרִים
21	אֶחָד וְעֶשְׂרִים
30	שְׁלוּשִׁים
40	אַרְבָּעִים
50	חֲמִשִּׁים
60	שִׁשִּׁים
70	שִׁבְעִים
80	שְׁמוֹנִים
90	תְּשֻׁעִים

100	מֵאָה אֶחָת
200	שְׁתֵּי מֵאוֹת
300	שְׁלֹשׁ מֵאוֹת
400	אַרְבַּע מֵאוֹת
500	חֲמֵשׁ מֵאוֹת

Numbers with Feminine Nouns

Figures	Numbers in Hebrew
600	שֵׁשׁ מֵאוֹת
700	שִׁבְעֵי מֵאוֹת
800	שְׁמֹנֶה מֵאוֹת
900	תְּשַׁע מֵאוֹת
1000	אֶלֶף אֶחָד
2000	שְׁנַיִם אֲלָפִים
3000	שְׁלֹשָׁת אֲלָפִים
4000	אַרְבַּעַת אֲלָפִים
5000	חֲמִשָּׁת אֲלָפִים
6000	שֵׁשֶׁת אֲלָפִים
7000	שִׁבְעַת אֲלָפִים
8000	שְׁמוֹנֶת אֲלָפִים
9000	תְּשַׁעַת אֲלָפִים
10000	עֶשְׂרֵת אֲלָפִים or רִבְבָּה

3.3 The Ordinals

The ordinals are only separate in form from the cardinals in only numbers one to ten because from number eleven, the forms of the cardinals are used for the ordinals too. The ordinals from numbers one to ten are however written as adjectives formed from the corresponding cardinal numbers. The adjectives are formed by the addition of the termination ם. Where possible, the ם is also inserted between the second and the third consonant. The first ten ordinals are written thus:

Ordinal	Hebrew Form	Ordinal	Hebrew Form
First	אֶחָד	Sixth	שֵׁשֶׁת
Second	שְׁנַיִם	Seventh	שִׁבְעָה
Third	שְׁלֹשָׁה	Eighth	שְׁמֹנֶה
Fourth	אַרְבָּעָה	Ninth	תְּשֵׁעַ
Fifth	חֲמִישִׁי	Tenth	עֲשָׂרִי

4.0 CONCLUSION

In this unit you have learnt how the numerals are written in the Hebrew language. You have learnt that there are two forms of numerals: the cardinals and the ordinals. You have also learnt that there are both the masculine and feminine forms for the cardinals from number 1 to 10 as well as the absolute and construct form of these numbers. You have also learnt that the ordinals are separate from the cardinals only in numbers 1-10 but are similar from number 11 upwards.

5.0 SUMMARY

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

- There are two forms of numerals: the cardinals and the ordinals.
- There are both the masculine and feminine forms for the cardinals from number 1 to 10.
- There are the absolute and construct form of numbers 1-10.
- The ordinals are separate from the cardinals only in numbers 1-10 but are similar from number 11 upwards.

6.0 TUTOR-MARKED ASSIGNMENT

Write the following numbers in Hebrew:

35, 55, 105, 215, 10, 4, 61, 82, 47, 99

7.0 REFERENCES/FURTHER READINGS

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MODULE 3

Unit 1: Hebrew Verbs and the Principles of Syntax

Unit 2: The Verb in the Indicative Mood

Unit 3: The Verb in the Subjunctive and Voluntative Mood

Unit 4: The Imperative and the Infinitive

Unit 5: The Participles

Unit 6: Practical Examples of Syntactic Relations

Unit 1: Hebrew Verbs and the Principles of Syntax

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- 2.0 Objectives
- 3.0 Main Content
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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 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

dose 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.

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.

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.

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.

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 ׀ to the imperfect form followed most of the time by the voluntative particle ׀ 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

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies

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UNIT 2: THE INDICATIVE MOOD

Content

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1.0 INTRODUCTION

In the previous unit you have studied about the three elements of the verb that are necessary for close examination for any meaningful syntactical analysis. These are: the state of the verb, the time of the verb and the mood of the verb. In this unit, you will begin to examine the interplay of these three elements in the verb. In this unit, we are going to look at the verb in the indicative mood. Remember that we have said earlier that the indicative mood most of the time is the mood of the perfect state, but you will be learning more here.

2.0 OBJECTIVES

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

- Differentiate between the indicative perfect and the indicative imperfect.
- Identify the different uses of the indicative perfect
- Identify the various uses of the indicative imperfect

3.0 MAIN CONTENT

3.1 The Indicative Perfect

As we have indicated earlier, the perfect state of the Hebrew verb is the state that is used to designate an action or a state of being as being completed. The completion of the action or the state however can be either in reality or in the thought of the speaker. Please note that this does not

mean that the action must have necessarily occurred but it must have been pictured as being completed. No matter the time of the action, the action must have been completed or finished. The following are the various uses of the perfect indicative in the Greek verb:

Narative Perfect (Perfect of Narration)

This is the use of the perfect to indicate an action or state of being that has been completed with no reference to any other event. It is used to designate an action that has either been completed or in the process of completion, thus it can be in the present or in the past time. Please note that the perfect state is used in the future time, certain conditions must exist to place in within the range of the perfect of narration (and these would be discussed later). The following are examples of the perfect of narration:

בְּרֵאשִׁית בָּרָא אֱלֹהִים which would be translated "In beginning God created...." The word בָּרָא here is the perfect of narration denoting the past time. Please remember that in most cases in the Hebrew thought, the context would denote the time of the action.

אֶל־הָאִשָּׁה אָמַר which would be translated "To the woman he said..." The word אָמַר here is the perfect of narration denoting the past time.

וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם which would be translated "And God proved Abraham." The word נִסָּה here is the perfect of narration denoting the past time.

וְהוּא יִמְלֶךְ תַּחְתָּי וְאֵתוּ צִוִּיתִי לְהִיּוֹת which would be translated "And him I have appointed to be prince." The word צִוִּיתִי here is the perfect of narration denoting the present time. By virtue of the context, since the person being spoken about is the reigning prince, then the time has to be in the present.

Relative Perfect (Perfect of Relation)

The perfect of relation is used to denote a simple action that is completed in relation to another action. It is usually a completed action completed at a time that is previous to another action and the two actions would result in a completed state. However there are instances where the completed action would be viewed in relation to another action that is still in the past. The following are examples of the perfect of relation:

Action in Relation to a Previous Action

This type of perfect of relation is also called the pluperfect by some grammarians. In this class, the action would be conceived of as finished action prior to a point in the past, that is, a previous time. The following are examples of the class of perfect of relation:

וַיִּשֶׂם שֵׁם אֶת־הָאָדָם אֲשֶׁר יָצַר which would be translated *And he put there the man whom he had formed*. The verb יָצַר here is pictured in relation to the previous action of the forming of the Garden of Eden which has been completed before the forming of man.

כִּי לֹא אָכַל לֶחֶם כָּל־הַיּוֹם which would be translated *For he had not eaten bread*. The verb אָכַל here is also viewed in relation to another action in the past.

Action in Relation to a Present Time

This use of the perfect of relation is very close to, if not identical, with the Greek perfect. In this usage, the action is pictured as completed at some specific moments in the past but the effects of that action continues into the present time. The present time as used here would be the previous present or the simultaneous past, that is, the present time of the speaker. An example of this usage is:

עָזְבוּ אֶת־יְהוָה which would be translated *They forsook Yahweh*. The concept here is that at a point in time, the Israelites turned away from the Lord and as at the point of the prophet's statement; they were still away from the Lord. Therefore, the verb here עָזְבוּ, describes an action that took place in the past but it is still having effect into the present.

Action in Relation to a Future Time

This usage is also very close to the future perfect in English. In this usage, the finished action is viewed in relation to another action still in the future. A good example here is:

יִצְאֵךָ יְהוָה which would be translated *Yahweh will have sent thee away*.

Perfect of Experience

The usage of the perfect of experience designates a statement that is considered to be true because things of similar kinds have happened previously. Based on this, the speaker is certain that such proposition of a general character will hold generally. It is also known as the characteristics perfect. Examples of this usage are:

כָּלָה עָנָן וַיֵּלֶךְ which would be translated *the cloud dissolves and goes*. In this usage the verb כָּלָה is used to tell what the cloud would normally do.

יָדַע שׁוֹר קִנְיָהּ which would be translated *An ox knows his master*. The verb here יָדַע is used to describe the attitude of the ox generally.

Perfect of Dependency or Perfect of Contingency

In the usage of the perfect of dependency, the action is viewed as completed though there are some conditions present. These conditions may be time, a condition or the fact that the action is based on the accomplishment of another action. There are various usages of the perfect of dependency and they are as follows:

Perfect of Certainty

This usage describes an action in the future time that is viewed as completed based upon the authority of the speaker. In other words, the speaker is certain of the outcome or that he has fully determined to make certain actions occur. This is usually used for promises, decrees and threats where the certainty of the fulfilment can make it be viewed as an already completed action. Please note that the statements of God and about God are usually placed in the perfect of certainty as in the following examples:

לְזַרְעֶךָ נָתַתִּי אֶת־הָאָרֶץ which would be translated *To thy seed I will give this land*. The verb נָתַתִּי here is placed in the perfect of certainty because God is sure of what he has said.

כִּי הוֹשִׁיעַ יְהוָה מְשִׁיחוֹ which would be translated *For I know that the LORD will save his anointed*. The verb הוֹשִׁיעַ here is placed in the perfect of certainty because the prophet is sure of what God will do.

Perfect of Prophecy

This is the use of the perfect in the future time which is viewed as complete based solely on the authority of God. In this case, the perfect portrays vividly and boldly a confidence that the speaker or the prophet has in the fulfilment of the prediction. Please note that the perfect of prophecy is found in the highest type of prophetic diction and is often thrown into the midst of imperfects to indicate absolute confidence. The following are examples:

כִּי־יֵלֵד יֶלֶד־לָנוּ would be translated *For a child shall be born*. Please note that as a result of the degree of certainty of the prophet, there are translations that render the verb as *For unto us a child is born*.

דִּרְךָ כּוֹכַב מִיַּעֲקֹב would be translated *A star shall proceed from Jacob*. Note that the prophet has spoken with a high degree of certainty and that is why the translation has used the word *-shall* as an auxiliary verb.

Perfect of Condition

There are cases where some conditional sentences would carry the perfect verb. Remember in conditional sentences, the protasis states a condition which would create a responsibility, obligation or necessity that are often deemed unavoidable. The apodosis would then use the perfect to express the inescapable nature of the responsibility, obligation or necessity. A good example of this is the statement of prophet Isaiah in 1:9:

לֹא־יִהְיֶה צָבָאוֹת הַחַיִּים לָנוּ שְׂרִיד כְּמִעַט בְּסֹדֶם הָיִינוּ לְעַמָּה דְמִינוּ which would be translated *Except the LORD of hosts had left us a very small remnant, we would have become as Sodom*. In this statement, the apodosis made use of the perfect verb *הָיִינוּ* to express the inescapable nature of the punishment.

Perfect of Concurrency

By this usage, the action is viewed as complete based on the occurrence of a preceding action. In these perfect forms, the simple waw is attached as a prefix. Thus they can be easily identified. Please note that the perfect of concurrency may follow any form of verb be it another perfect, an imperfect, an imperative or even an interjection. In the process of narration, the speaker states the narrative action and without drawing the strict attention from the starting action, points out what also is true. Even though

the originating action is incomplete, on the basis of the indicativeness of the action, the following action is viewed as complete. The following are examples:

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד
 which would be translated ḏTherefore, let a man forsake his father and his mother and (that having been done) he cleaves to his wife and (that being done) they are one fleshö.

If you examine the above sentence very well, you would first discover that the two perfect of concurrency in the sentence are prefixed with a simple waw (וְדָבַק and וְהָיוּ). Apart from this, their being completion is based on the completion of earlier actions. For example, before cleaving can be completed, the man must have left his father and mother. Also, before becoming one flesh, the cleaving must have taken place. Another good example is in Isaiah 40:4-5. You can look at this passage in the English versions and also in the Hebrew if you have a copy of the *Biblia Hebraica*.

Please note that the concurrent perfect is always in explanation or description of the originating action. Anytime the prerequisite action has taken place, the description of the concurrent act would naturally fall into place, thereby taking its completed state.

In the bid to properly understand and interpret the language and thought pattern of the Hebrew system, some grammarians have viewed the waw preceding the perfect as ḏwaw conversiveö or ḏwaw consecutiveö. However, the true position is that in a statement of successive events or acts in the future, waw with the perfect is used after the main verb in the imperfect or imperative. The verb fixes the starting point as the speaker passes successively forward in thought viewing each as completed in its turn. A good example is Leviticus 4:13 which reads:

וְאִם כָּל־עֲדַת יִשְׂרָאֵל יִשְׁגּוּ וְנִעְלַם דְּבַר מֵעֵינַי הַקֹּהֵל וַעֲשׂוּ אִחַת
 מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשִׂינָהּ וְאָשָׁמוּ:

The above sentence would be translated as follows:

If Israel shall err (יִשְׁגּוּ) and it be hid (וְנִעְלַם) and they do (וַעֲשׂוּ) and shall be guilty (וְאָשָׁמוּ)

If you study the above sentence very well, you will discover that the main verb (יִשְׁגַּח) is in the imperfect and the following verbs all started with the waw. This usage could also be used in a conditional or subjunctive sense to express command or volition and following telic particles. The following are example:

Every man should come (יָבִי) to me and I would do him justice (וַיַּצַּדֵּקְתִּי) 2 Samuel 15:4.

It can also be used with the imperfect to express what is general or customary in the present or the past. A good example is Genesis 2:6 which states:

A mist used to go up (יַעֲלֶה) and water (וַיִּשְׁקַף) the earth.

3.2 The Indicative Imperfect

Any verb presented in the verb pictures an unfinished or incompleted action whether in the past, present or future. Consequently, the action is usually presented in movement rather than \bar{o} in a condition of rest. It has to be noted that it is used mostly in two ways: the incipient (just beginning) and the frequentative or iterative (repeated). It however does not imply mere continuance of action. To show continuance of action in Hebrew, the participle is used as in Genesis 2:10:

A river proceeding (נִצַּיִן) out of the garden.

The participle (נִצַּיִן) is used here to show the continuous action of the flowing of the river. Now to the usages of the indicative imperfect:

Incipient Imperfect

This is an action that begins at a time subsequent to another action or state. It is an action that may have its beginning in the mind of the author. The continuation of the action after the beginning may be visualized, but the beginning of that action is also in view. This could also be used in two ways:

The Simple Incipient

The simple incipient imperfect is an imperfect which pictures only the beginning of the action. This is why in translation, such incipient imperfect

would begin with *ō*began to, or begin to, or will begin to*ö*. These imperfects may be either past, present or in the future. Let us examine the following examples:

אָז יָשָׁר מִשָּׁה which would be translated *ō*Then Moses began to sing*ö* (Exodus 15:1). The emphasis is on the starting of the singing by Moses. This is also an action in the past.

יְהִי־צִבּוֹ מֶלֶךְ-אֲרָץ which would be translated *ō*Kings of the earth begin to set themselves*ö*. The emphasis here is on the setting together of the kings. The action here is also in the present.

The Progressive Incipient

The progressive incipient imperfect pictures an action that has started but with emphasis on the progression of the action. Consequently, the translation would make use of the phrase, *ō*proceeded to*ö*. As with the simple incipient, it could also be in the past, present or future. The following are examples:

וַיַּעַל מֶלֶךְ-אֲרָץ-יִשְׂרָאֵל מִן-הַגִּלְגָּל אֶל-הַבְּכִים which would be translated *ō*I proceeded to bring you up out of Egypt*ö* (Judges 2:1). The emphasis here is on the process of leading the children of Israel out of Egypt. It is an action in the past.

A good example for the present time is found in Psalm 2:2 which would be translated kings of the earth begin to set themselves against the Lord. The verb pictures the commencement of action in the present time.

For an example of the use of the incipient imperfect in the future, a good one is found in Numbers 24:17 which would be translated *ō*I begin to see him (אֲרֹאֲנֵהוּ) but not now; I begin to behold him (אֲשַׁרְיֵהוּ) but not near*ö*. The two verbs here picture the commencement of an action in the future.

The progressive incipient pictures an action that has started, but the emphasis of this usage is on the progression of the action. These they of verb are translated with the use of phrases like *ō*proceeded to*ö*. These types of verb may also be in the past, present or the future.

In the present time, Judges 2:1 offers a good example:

וַיֹּאמֶר אֵלֶּה אֶתְכֶם מִמִּצְרַיִם וְאָבִיא אֶתְכֶם

This sentence would be translated "And he said, I proceeded to bring you up (אֲסַלֵּם) out of Egypt".

In the present, we have a good example in 1 Samuel 24:21 which would be translated "I know that thou will surely proceed to be king". The verb (יָשֵׁב) pictures the state of the man currently enthroned as king.

For the future time, another example is in Exodus 9:5 which will be translated "Tomorrow the LORD will proceed to do (עָשָׂה) this thing in the earth".

The Frequentative Imperfect

The frequentative imperfect is used to describe reiterated actions, habits, customs or universal truths. The following are the sub-usages of the frequentative imperfects:

The Simple Frequentative

The simple frequentative is an action, which though has occurred repeatedly, has no reference to habit, custom or progress. A good example of this usage is Isaiah 1:11 which would be translated "For what to me is the multitude of your sacrifices". In this passage, the verb "said" is in the simple frequentative and would be properly translated "the LORD said repeatedly". The repetition of the statement does not mean that it has become a habit. Another example is Genesis 24:19 which would be translated "I shall draw water for thy camel". The verb translated "draw" is put in the simple frequentative thus would be better translated "draw water repeatedly". The drawing of the water does not become a habit in any way.

The Characteristic Frequentative

The characteristic frequentative are actions that are accustomed to occur often in certain limits and truths universally admitted and facts that may occur at any time. A good example could be found in Psalm 15:4 which would be translated "those who fear the LORD he honours". The characteristic frequentative here used implies that the LORD will honour those who fear him at all times.

The Progressive Frequentative

The progressive frequentative is the use of the imperfect in which the author views the action as being either in the process of being repeated or of progressing in the frequent actions. A good example here is Exodus 1:12 which would be translated *And just as they continued to afflict them so they continued to multiply*.

The Consecutive Imperfect

The consecutive imperfect is the use of the imperfect to complete the consecution of an action. To do this, the two primary forms (that is, the perfect and the imperfect) are supplemented in the Hebrew by a secondary form by adding adding *waw* consecutive as a prefix to the imperfect form of the verb. In usage as a narrative sentence, it would begin with a simple perfect and is followed by one or two verbs in the imperfect prefixed by *waw* consecutive. The *waw* consecutive, as you have been taught in Hebrew Grammar is use of consonant *waw* pointed with a pathah with a dagesh forte in the *waw* (וּ). The *waw* consecutive is always prefixed to an imperfect and portrays the action which is consecutive in time, purpose or result to the preceding action. It is also called the historical or narrative construction.

Please note that when the imperfect carries a *waw* consecutive, it is usually the progressive incipient imperfect and thus would be translated with the phrase *and then proceeded to be*. They are usually used in narration or prediction to carry forward the same idea as the originating verb indicates. Let us see the usage of this construction in Genesis 3:13 which would be translated *the serpent deceived me and so I proceeded to eat*. In this construction, the picture is that the eating of the apple is the consequence or the result of the deceit of the serpent.

Apart from this, the construction can also be used as a perfect of experience, a prophetic perfect. Below are examples of the prophetic perfect that is continued by imperfections with narrative force. A good example is Genesis 39:18 which would be translated as *A son shall be given to us...shall proceed to be...and shall proceed to call*. Another example could be found in Numbers 22:21 which would be translated *And then Balaam proceeded to arise (וַיָּקָם) and proceeded to saddle (וַיַּבְרֵךְ) and proceeded to go (וַיֵּלֶךְ) and then the anger of God proceeded to be kindled (וַיִּחַר)ö.*

4.0 SUMMARY

In this unit, you have studied the indicative mood and its usages in the perfect and the imperfect verbs. In the indicative perfect, we have the perfect of narration (this is used to indicate an action that has been completed or in the process of being completed without reference to any other action); the perfect of relation (this is used to denote a simple action that is completed in relation to another action which may be in the past, present or future); the perfect of experience (which designates a statement considered to be true because of similarity to previous actions). Other forms of perfect includes the perfect of contingency, the perfect of certainty, the perfect of prophecy, the perfect of condition and the perfect of concurrency. The indicative imperfect pictures an unfinished action whether in the past, present or future. There are the incipient imperfect (which describes an action that begins at a subsequent time to another action); the frequentative imperfect and the consecutive imperfect.

5.0 CONCLUSION

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

- The indicative mood can be used in the perfect and the imperfect verbs.
- In the indicative perfect, we have the perfect of narration, the perfect of relation, the perfect of experience.
- Other forms of perfect includes the perfect of contingency, the perfect of certainty, the perfect of prophecy, the perfect of condition and the perfect of concurrency.
- The indicative imperfect pictures an unfinished action whether in the past, present or future.
- There are the incipient imperfect, the frequentative imperfect and the consecutive imperfect.

6.0 TUTOR-MARKED ASSIGNMENT

Examine the sentence below and bring out the various verbs indicative mood and analyze their usage:

(1) וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל עַד־מָתַי אֶתָּהּ מִתְאַבֵּל אֶל־
שְׂאוּל וְאֲנִי מְאַסְתִּיו מִמֶּלֶךְ עַל־יִשְׂרָאֵל מִלֵּא קָרְנָה שְׁמֵן וְלֶךְ
אֲשַׁלְּחֶךָ אֶל־יֹשֵׁי בֵית־הַלְחָמִי כִי־רָאִיתִי בְּבָנָיו לִי מֶלֶךְ:

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UNIT 3: THE SUBJUNCTIVE AND VOLUNTATIVE MOOD

Content

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- 2.0 Objectives
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 - 3.1 The Subjunctive Imperfect
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1.0 INTRODUCTION

In the previous unit you have studied about the indicative mood in the Hebrew language. Under this mood, you have explored all the various ways in which the indicative mood can be used. Expectedly, a lot of materials had to be taken at a time and resulted in the large materials. In this unit, you would be studying the subjunctive and the voluntative mood. The subjunctive mood is next to the indicative mood judging by the degrees of closeness to reality. The voluntative mood as you have learnt earlier, mood is the mood that is used to express the volition of the speaker.

2.0 OBJECTIVES

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

- Define the subjunctive mood
- Explain the various possibilities of the subjunctive mood
- Differentiate between the subjunctive imperfect and the subjunctive perfect.
- Describe the form of verb used in the voluntative mood
- Explain the two major sub-forms of the voluntative mood
- Identify the persons in which the voluntative can appear

3.0 MAIN CONTENT

3.1 The Subjunctive Imperfect

As you have learnt earlier, the subjunctive mood is the mood of contingency. It has also been said that the contingency may be in form of dependency or condition. You have also learnt that the dependency and or condition can be further sub-divided into possibilities, desirabilities and responsibilities.

The conditional ideas of the subjunctive mood are naturally expressed by the imperfects. It is only in rare conditions, which usually occurs only in the conditional sentences, that the perfect form of the verb may be used. It has to be noted that the entire subjunctive mood are usually placed in the future time. As it is, the variations in the translations would be due to the nature of the contingency that is expressed in the context, that is, whether it is a possibility, desirability or responsibility.

Possibility

Possibilities are usually expressed by the auxiliary ‘could’ . It is also however possible that the other forms $\text{‘can, may and might’}$ also occur. The following are good examples of the use of the subjunctive to express possibilities:

Isaiah 1:18 would be translated $\text{‘though your sins be as scarlet they may be white as snow’}$. In this statement, the verb יִלְבֵּן is in the subjunctive and expressing the possibility of turning the red sin into white. Please note that the above verb is an imperfect state of the verb.

Psalm 24:3 is another good example. It would be translated $\text{‘Who may ascend into the hill of the LORD’}$. The verb used here is יַעֲלֶה and it is used to list the possibilities of people who can go up and see the LORD.

Desirability

In the translation of the subjunctive of desirability, the auxiliary verb ‘would’ is usually used. Please note however, that the use of these auxiliaries is subjected to variation. A very good example of this could be found in 1 Kings 13:8 which would be translated $\text{‘If you would give me half thy house, I would not go in with you’}$. The verbs used here are ‘give’

(יִלְכֹּד) and $\text{-go in } \emptyset$ (לֵךְ). The use of would in the context of the two verbs is an indication of its expression of desirability.

Responsibility

In the translation of the subjunctive of responsibility, the auxiliary verb $\text{-should } \emptyset$ is usually used. Since, the idea of responsibility has different shades such as $\text{-obligation } \emptyset$ and $\text{-necessity } \emptyset$ other auxiliary verbs such as $\text{-ought } \emptyset$ and $\text{-must } \emptyset$ can also be used. A good example can be found in Exodus 3:11 which can be translated, $\text{öWho am I that I should go to Pharaoh?ö}$ The verb here is $\text{-go to } \emptyset$ (לֵךְ) and the use of the auxiliary verb $\text{-should } \emptyset$ is an indication that it is a subjunctive of responsibility. An example expressing the shade of necessity is 1 Chronicles 12:33 which would be translated: $\text{öTo know what Israel ought to doö}$ (יָעֲשֶׂה). The verb יָעֲשֶׂה expresses the idea of necessity.

3.2 The Subjunctive Perfect

As you have been taught already, the thought pattern of the Hebrew perfect state is not used in the subjunctive. In fact, some expressions which would have been in the subjunctive in the English language would be phrased differently in the Hebrew language, being a Semitic language.

3.3 The Voluntative Mood

As had been said earlier, the voluntative mood is the mood that is used to express the volition of the speaker. It is actually a modified form of the imperfect state that is used to give expression to desire on the part of the speaker. It is an incipient incomplete state that is used to express a varying mood. This is also a feature of the Arabic language, but you must note that both languages are Semitic in form.

When the cohortative is used in the first person, it would be used to express the intention, will or desire of the author when he is the subject of the action. The jussive would be in the second and third persons, it would be used to express the desire, will or command of the author when some other person is the subject of the action.

3.4 The Cohortative

The cohortative expresses the will of the speaker in reference to his own actions. When the speaker is free, it expresses his desire or determination

and when the speaker is dependent on others, it expresses a wish or request. Please, note that the form may be made more emphatic by the addition of the particle **וְ**. The cohortative may be used in the following ways:

To express strong determination as in Deuteronomy 12:20 which would be translated *ōI will eat fleshō*. The verb **אֲכַלֶּה** used here expresses the determination of the speaker to eat flesh.

It could also be used as an exhortation, especially if it appears in the plural form. A good example could be found in Numbers 14:4 which would be translated *ōLet us return to Egyptō*. The verb **נָשׁוּבָה** as used here pictures the speaker as exhorting others to follow in an action he intends to undertake.

It could also be used to express a self-excitement as in Psalm 2:3 which would be translated *ōLet us break assunderō*. The verb used here is **נִתְקַדָּה**.

The cohortative could also be used to express a request or entreaty as in Genesis 50:5 which would be translated *ōLet me go up, I prayō*. The verb used here is **אֲעֹלֶה־נָא**.

It could also be used to express a simple consent, especially when yielding to constraint. A good example of this could be found in Genesis 46:30 which would be translated *ōNow let me dieō*. The verb used here is **אֲמַתָּה**.

Finally, the cohortative can be used as a conditional or final sentence as in Psalm 2:8 which would be translated *ōAsk of me and I will giveō*. The verb used here is **אֶשְׁאֵל**.

3.5 The Jussive

The jussive, unlike the cohortative is used in the second and the third persons and could be used in any of the following ways:

It could be used to express a command or injunction or prohibition in form of a wish. Examples include Genesis 1:12 which would be translated *ōLet there begin to be lightō*. The form of the imperative used here is **יְהִי**.

It could be used to express a simple wish as in 1 Samuel 1:23 which would be translated *ōLet the LORD begin to establish his wordō*. The imperfect used here is **יִקַּם**.

It could also be used to express permission as in Ezra 1:3 which would be translated *Let him begin to go up and build*. The two verbs here are used to express the permission to go up (לַעֲלוֹ) and that to build (לְבַנוֹ).

It could also be used to give advice or suggestion as in Genesis 41:33 which would be translated *Let Pharaoh look out a man*. The verb used here is יִרְאֶה.

Finally, the jussive could be used to express entreaties, petitions or prayers as in Genesis 44:33 which would be translated *Let thy servant remain, I pray*. The verb used here is יִשָּׁבֵרְנָא.

Please note that when you are in the voluntative mood, the negative particle would be לֹא and not אֵל.

4.0 CONCLUSION

In this unit you have learnt about two important moods: the subjunctive and the voluntative mood. The subjunctive mood is used to express conditional ideas and thus, the imperfect is naturally used. The three possibilities that could be expressed are: possibility, desirability and responsibility. The voluntative mood on the other hand is used to express the volition of the speaker. In the cohortative, the first person is used to express the intention, will or desire of the speaker as he is the subject of the action. In the jussive, the second and the third persons are used and it will express the desire, will or command of the speaker, but with some other people as the subject of the action.

5.0 SUMMARY

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

- The subjunctive mood is used to express conditional ideas and thus, the imperfect is naturally used.
- The three possibilities that could be expressed are: possibility, desirability and responsibility.
- The voluntative mood on the other hand is used to express the volition of the speaker.
- In the cohortative, the first person is used to express the intention, will or desire of the speaker as he is the subject of the action.

- In the jussive, the second and the third persons are used and it will express the desire, will or command of the speaker, but with some other people as the subject of the action.

6.0 TUTOR-MARKED ASSIGNMENT

Examine the verbs in the sentences below and bring out the verbs in the subjunctive and the voluntative mood and examine their usage:

וַיֹּאמֶר שְׂמוּאֵל אֵיךְ אֵלֶיךָ וְשָׁמַע שְׂאוּל וַהֲרַגְנִי וַיֹּאמֶר יְהוָה (2)
 עֲגֹלֹת בָּקָר תִּקַּח בְּיָדְךָ וְאָמַרְתָּ לְזַבְחָ לַיהוָה בְּאַתִּי:
 וְקָרָאתָ לְיִשִׁי בְּזִבְחִי וְאָנֹכִי אוֹדִיעֶךָ אֵת אֲשֶׁר-תַּעֲשֶׂה (3)
 וּמִשְׁחָתָ לִי אֵת אֲשֶׁר-אָמַר אֵלֶיךָ:

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UNIT 4: THE IMPERATIVE MOOD AND THE INFINITIVE

Content

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1.0 INTRODUCTION

In the previous unit you have studied the subjunctive as well as the voluntative moods. You have learnt that while the subjunctive mood is used to express conditional ideas, the voluntative is used to express the volition of the speaker. The various ways in which the voluntative mood can be used have also been clearly expressed. In this unit, you are going to study the imperative mood and the infinitive, which combines both the qualities of the verb and the noun. The imperative mood is the mood is used for expressing commands. The two forms of command in this case, both the negative and the positive commands would be examined and their formation explained.

2.0 OBJECTIVES

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

- Explain the use of the imperfect to form positive commands.
- Explain the role of the context in forming commands.
- Explain the formation of the negative command
- Describe the formation of the infinitive absolute
- List the functions of the infinitive absolute
- Describe the formation of the infinitive construct
- List the functions of the infinitive construct
- Explain the differences between the infinitive absolute and the infinitive construct.

3.0 MAIN CONTENT

3.1 Positive Commands

Positive commands are usually expressed either by a special form of the imperative or the imperfect in an imperative context. The force of the imperfect in an imperative context appears to be practically the same as that of the special form of the imperative. Though the imperative imperfect may be more polite in certain situations, the two forms can also be used interchangeably. Please note the following constructions:

The imperative form can indicate positive commands without the use of any negative particle. This is possible because since the imperative form would not take a negative particle, it is easy to use it for a positive command. You should also remember that the imperative form of the Hebrew verb is built on the form of the imperfect. It is thus, of the incomplete state and will usually be of the simple incipient incomplete state. The imperative form is always used with the second person and may express the following:

a. A Command

Examples of using the imperfect to issue positive commands could be found in the passages:

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל which would be translated "Speak unto the children of Israel" (Leviticus 1:2). The imperfect דַּבֵּר is used to express the command here.

קוּם לְךָ אֶל־נִיְנְוָה which would be translated "Arise, go to Nineveh" (Jonah 1:2). The imperfections used here are לְךָ and קוּם and they are used to express commands.

b. An Exhortation

As an exhortation, this form can be used to urge or persuade people to take certain actions. Examples of this can be found in the following passage: נִירוּ לְכֶם נִיר which would be translated "Break up your fallow ground". The imperfect used here is נִירוּ and it is used to exhort the listeners to take a particular action.

c. An Entreaty

The imperfect can also be used as an entreaty. In this case it is used as a serious and passionate request. A good example can be found in Psalm 44:27: קוּמָה עֲזֹרָתָהּ לִּנְוִי which would be translated *Arise and save us*. The imperfect קוּמָה is used here as an entreaty to God and not just a simple command.

d. Permission

The imperfect form can also be used in this form to express permission. A good example can be found in Genesis 20:15: וַיֹּאמֶר אַבְיִמֶלֶךְ הֲנִיָּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעֵינֶיךָ שֶׁב which would be translated *And Abimelech said, Where it is good in thine eyes, dwell*. The imperfect שֶׁב is used here to express permission on the part of the speaker.

e. Strong Assurances

The strong assurances that can be used here can either be in form of promises or threats. A good example here is the assurance given in Psalm 28:5: וַיִּרְאֵה בְּטוֹב יְרוּשָׁלַם which would be translated *thou shalt see the prosperity of Jerusalem*.

Please note that there are occasions when the voluntative ה would be added to an imperative. Since this ה is the symbol of the cohortative, the addition of the cohortative to the imperative emphasizes the earnestness of the command. This indicates that the author do not just call for the fulfilment but also desire it earnestly. An example of this usage could be found in Psalm 51:14: אֲלִמְדָה פִּשְׁעִים דִּרְכֶיךָ which would be translated *Restore unto me the joy of thy salvation*. The presence of the ה would make the translation to literally read *please, restore unto me the joy of thy salvation* with a lot of emphasis on the please.

All that have been treated above are the various uses of the imperfect to express a positive command. Now, we are going to see some examples of the use of the imperfect form in an imperative context. Please note that this formation can also be used for negative commands. The first example would be taken from Genesis 3:14: עַל־גִּבְנוֹתֶיךָ תֵּלֵךְ which would be translated *upon thy belly thou shalt go*. The second example could be

found in Exodus 20:9: **שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּיךָ** which would be translated *“six days you shall labour.”*

3.2 Negative Commands

Negative commands, that is, prohibitions, can be expressed only by the use of the imperfect form in an imperative context with a negative particle. The following examples from the book Exodus are good examples:

לֹא תִרְצַח which would be translated *“you shall not kill.”* (Exodus 20:13)

לֹא תִגְנוֹב which would be translated *“you shall not steal.”* (Exodus 20:15).

The distinction between the prohibitions expressed by the imperfect and that expressed by the jussive should be made clear. In the prohibition expressed by the imperfect, in the second person, **לֹא** (shall not) would be used; the jussive would however take **אַל** (do not). In the third person, the ordinary imperfect would take **לֹא** (he shall not) while the jussive would take **אַל** (let him not).

3.3 The Infinitive Absolute

The infinitive absolute can be defined as the use of the verbal noun to express the bare idea of the verbal action. It can also be used along with the inflected form to give emphasis to the action that is being expressed. It can also stand alone and in this case, it can be used with the force of an exclamation or it could be used standing alone to express an adverb. Please note that the infinitive do not take the article. Please note the following uses of the infinitive absolute:

1. The infinitive may be used instead of the finite verb to express the essential idea of the verb, albeit, vividly and emphatically. The following are good examples of the use of the infinitive instead of the finite verb:

וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הַתְּחַפֵּשׂ וּבֵא which would be translated *“and the king of Israel said unto Jehoshaphat, distinguishing and coming ...”* (1 Kings 22:30). The infinitives used here are distinguishing (**הַתְּחַפֵּשׂ**) and coming (**וּבֵא**) and they are to express the idea of the finite verb here.

הָרַג בְּקֶרֶךְ וְשָׁחַט צֹאן
אָכַל בֶּשֶׂר וְשָׁתוּת יַיִן

These two phrases would be translated *“killing of cattle and slaughtering of sheep, eating of meat and drinking of wine.”* (Isaiah

22:13). The infinitives used here are killing (הָרַג), slaughtering (שָׁחַט), eating (אָכַל) and drinking (שָׁתָה).

2. The infinitive may be used with the finite verb to add emphasis to the verb or to describe the action of the accompanying verb. Please note that when the infinitive is placed before the finite verb, it adds an expression of intensity. Examine the following examples carefully:

וְאָמַרְתָּ נִשְׂאָל נִשְׂאָל מִמֶּנִּי דָוִד which would be translated *David earnestly besought me* (1 Samuel 20:6). This is an example of the use of the infinitive along with the finite verb to express intensity. If you look at the example very well, you would discover the two words standing together (נִשְׂאָל נִשְׂאָל).

וַיֹּאמְרוּ לוֹ אֶחָיו הֲמֶלֶךְ תִּמְלֹךְ עָלֵינוּ which would be translated *And they said unto him, will you indeed rule over us?* (Genesis 37:8). In this usage, the imperfect is used to add emphasis to the finite verb and that is why in the translation *indeed* is used to reinforce the emphasis.

3. The infinitive absolute can also be used to express constant progress or the complete existence of the action. In this case, the infinitive absolute stands after the accompanying verb. The following is an example of this usage:

וַיֵּלֶךְ דָּוִד הַלּוֹךְ וְגָדוֹל וַיְהִי עֲבָאוֹת עִמּוֹ which would be translated *David became greater and greater* (1 Chronicles 11:9). In this case, the infinitive absolute is used to describe constant progress.

3.4 The Infinitive Construct

The infinitive construct, is also an abstract verbal noun that is used like the gerund. Thus, it can take suffixes and prepositions and at the same time has the government of its verb. The following are the various uses of the infinitive construct:

In the first instance, the infinitive construct may be used alone. When used alone, it may be nominal or verbal. If it appears as a noun, it can be used in all the cases of a noun or along with a preposition. If it appears as a verb, it

can take a subject, an object or both. Let us examine the following examples:

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיְתָה הָאָדָם לְבַדּוֹ אֲעֲשֶׂה־לוֹ עֶזְרָ כְּנֶגְדּוֹ
 which would be translated *“And the LORD God said, man \emptyset being alone is not good \emptyset (Genesis 2:18). In this case, the infinitive construct הָיְתָה is used as the subject of a nominal sentence.*

Let us examine this phrase: בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ which would be translated *“In the day of the LORD God \emptyset s making of the earth \emptyset (Genesis 2:4). In this case, the infinitive construct עֲשׂוֹת is placed in the genitive.*

In 1 Kings 3:7, there is a phrase לֹא אֵדַע צֵאתָ וְבֹא which would be translated *“I know not to go out or come in \emptyset . In this case, the infinitive construct צֵאתָ וְבֹא is used in the accusative as the object of the verb.*

In the second instance, the infinitive construct may be used with the preposition לְ. In such usages, it could be used for any of the following:

It could be used to express design or purpose. A good example of this usage could be found in 1 Samuel 1:3:

וַעֲלֶה הָאִישׁ הַהוּא מֵעִירוֹ מִיָּמִים יְמִימָה לְהִשְׁתַּחֲוֹת וְלַזְבֹּחַ
 which would be translated *“now this man would go up from his city yearly to worship and to sacrifice \emptyset . In this case, the infinitive constructs וְלַזְבֹּחַ וְלְהִשְׁתַּחֲוֹת are being used to express purpose.*

It could also be used to express the result of an action as in 1 Kings 2:3:

וְשָׁמַרְתָּ אֶת־מִשְׁמַרְתּוֹ יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו לְשָׁמַר
 which would be translated *“thou shall keep the charge of the LORD your God so as to walk in his ways, to keep his statutes \emptyset . The infinitive constructs לְלַכֵּת and לְשָׁמַר are used here to express the result of keeping the charge of Yahweh.*

It could also be used to express the time of an action as in 2 Samuel 18:29.

וַיֹּאמֶר אַחִימַעַז רְאִיתִי הַהַמּוֹן הַגָּדוֹל לְשָׁלַח
 which would also be translated *“And Ahimaaz said, when Joab sent \emptyset . The infinitive construct here is לְשָׁלַח and it is used to tie an event to the time of another action.*

The infinitive construct could also be used to express the periphrastic future. A good example of this could be found in Genesis 15:12:

וַיֵּהָיֶה הַשֶּׁמֶשׁ לָבוֹא which would be translated *it began to be that the sun was about to set*.

Finally, the infinitive construct can also be used as a gerundive. A gerundive is a Latin adjective ending in *-ndus*. It is formed from a verb and it actually means *-must* or *-ought* or *-is to be*. A good example is in 2 Kings 4:13: הַיּוֹאֵת מָה לַעֲשׂוֹת לָךְ which would be translated *What is it to be done for you?*

Please note that to form the negative with the infinitive, the particle *בְּלִי* has to be used prefixed with *לֹ*. An example of this could be found in Genesis 3:11: לֹא לִבְלִי אֲכָל which would be translated *I commanded you not to eat*. With the periphrastic or the gerundive, the negative particle is formed with either the *לֹ* or *לֹא*. A good example could be found in Amos 6:10: לֹא הַזְכִּיר בְּשֵׁם יְהוָה which would be translated *the name of Yahweh must not be mentioned*. In this gerundive, the negative particle *לֹ*, is used here as the negative participle for the gerundive.

4.0 CONCLUSION

In this unit, you have studied the imperative mood and the infinitive. The imperative mood is the mood used to express commands. There are two forms of command: the positive and the negative commands. While positive commands are formed either by a special form of the imperative, or the imperfect in an imperative context, the negative commands, which are prohibitions, are formed by the use of the imperfect in an imperative context with a negative particle. The infinitive absolute is the use of the verbal noun to express the bare idea of the verbal action. It is usually used with the inflected form to emphasize the action or be used alone with the force of an exclamation or as adverb. The infinitive construct is the use of the infinitive as a gerund or as a gerundive.

5.0 SUMMARY

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

- The imperative mood is the mood used to express commands.
- There are two forms of command: the positive and the negative commands.
- While positive commands are formed either by a special form of the imperative, or the imperfect in an imperative context, the negative

commands, which are prohibitions, are formed by the use of the imperfect in an imperative context with a negative particle.

- The infinitive absolute is the use of the verbal noun to express the bare idea of the verbal action.
- The infinitive absolute is usually used with the inflected form to emphasize the action or be used alone with the force of an exclamation or as adverb.
- The infinitive construct is the use of the infinitive as a gerund or as a gerundive.

6.0 TUTOR-MARKED ASSIGNMENT

1. What are the various ways in which the imperative may be used?
2. Differentiate between the functions of the infinitive absolute and the infinitive construct.

7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies.

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UNIT 5: THE PARTICIPLES

Content

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Participle
 - 3.2 The Participle as a Verb
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- 4.0 Conclusion
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1.0 INTRODUCTION

You are welcomed to the second to the last unit of this course on Hebrew Syntax. At this point, all to be learnt about Hebrew syntax, albeit, theoretically, would come to an end, as in the next unit, what we will do mostly is going to be practical. In the previous unit, we have studied about the infinitives, both as an absolute and as a construct. In this unit, we are going to study about the participles and their syntactical functions.

2.0 OBJECTIVES

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

- Define a participle
- Explain the qualities of a participle
- Discuss the functions of a participle as a verb
- Discuss the functions of a participle as a noun
- Differentiate between a participle and an imperfect

3.0 MAIN CONTENT

3.1 The Participle

The participle is a form of verb that is used to form complex tenses. Because of their nature, they could also be used as adjectives. The particle is usually used when the speaker or writer wishes to lay stress on the continuation of an action that has been described. This is because the

descriptive power of the participle is great. As a noun, the participle does not have any idea of time and as a verb, its idea of time has to be discerned from the context of the passage. Let us examine the robustness of this idea from the scriptures. The participle **נָפַל** can mean $\text{falling}\emptyset$ as in Numbers 24:4; it can mean $\text{fallen}\emptyset$ as in Judges 4:22 and can also mean $\text{will be falling}\emptyset$ as in Jeremiah 37:14. At this point, it is important to differentiate between the imperfect and the participles. In the imperfect, the action is multiplied (that is, carries a sense of repeatedness) while in the participle, the action is prolonged (that is, elongated). In other words, the imperfect is continual and the participle is continuous. A good example can be found in Isaiah 6:2 where the two forms are used withing the same passage:

שָׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שָׁשׁ
כְּנָפִים לְאַחַד בְּשֵׁתַיִם יִכְסֶה פָּנָיו which would be translated Seraphim
 were standing above Him, each having six wings: with two he repeatedly covered his face. In this example, the participle **עֹמְדִים** would represented the continual standing of the seraphim above the throne of God while the imperfect **יִכְסֶה** denotes the repeated act of covering of the face.

3.2 The Participle as a Verb

As you have learnt earlier, by virtue of their character, participles partake together of the qualities of a verb and as well as of a noun. In the use of the participle, you need to note however that, one quality may be emphasized over the other, but neither would be used exclusively. In this sub-unit, we are going to examine the functions of a participle when the verbal quality is the prominent one.

Firstly, the participle in its verbal use may be used to describe actions or to emphasize the duration of a given action in the past. The use of the participle is actually expected to take us back to the event and help us to see the figures moving in the background. A good example would be found in Jonah 1:11: **כִּי הָיִם הַיָּם הוֹלֵךְ וְסֹעֵר** which would be translated for the sea was going and stormy. The use of the participle here is meant to picture the increasing momentum of the storm that has come upon the sea. This is why the New American Standard Bible has translated the phrase as follows: $\text{for the sea was becoming increasingly stormy}$.

Secondly, the participle may be used in the sense of pulling aside a screen to allow the readers to see what is going on at the present moment. This is the usage that was used in Genesis 4:10: **קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי** which would be translated $\text{the voice of your brother's blood is crying out}$

to meö. The participle here **לַעֲקִיב** is used to picture the past deed of Cain as coming up in the present to make God to act.

3.3 The Participle as a Noun

In the sub-unit above, we have looked at the functions of the participle when the verbal quality receives prominence. In the sub-unit, we will look at the participle when the noun quality is emphasized. Firstly, in this case, the participle may be used either as the subject or the object of the sentence. For example, the Hebrew **רֹאֵה** would literally be translated *one seeing*ø hence would be the noun *seer*ø

Secondly, the participle can be used in apposition with a noun and thus become an adjective. A good example of this would be found in Exodus 24:17: **כַּשֵּׁם אֵשׁ אוֹכֵלֶת** which would be translated *like a devouring fire*ö. The participle, devouring is used as an adjective to qualify the other noun, fire.

Thirdly, it is possible that the participle in its noun emphasis, to carry an article. When this happens, the participle takes on a new emphasis, and it is thus rendered as a relative clause. A good example would be found in Genesis 12:7: **וַיֵּרָא יְהוָה אֶל אַבְרָם** which would be translated *to Yahweh, who had appeared unto him*ö. The participle that had been rendered *who had appeared*ø would literally be translated *the one appearing*ø

4.0 CONCLUSION

You have learnt the participle is a form of verb that is used to form complex tenses. They can also be used as adjectives. It is used mostly when the speaker wants to lay stress on the continuation of an action that has just been described. It also has the capability to act as a noun as well as a verb. As a verb, it is used to describe actions or emphasize the duration of a given action in the past. As a noun, it can be used either as a subject or the object of a sentence. It can also be used in apposition with a noun thus becoming an adjective and can also be used emphatically to make it to be rendered as a relative clause.

5.0 SUMMARY

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

- The participle is a form of verb that is used to form complex tenses.

- Participles can also be used as adjectives.
- Participles are used mostly when the speaker wants to lay stress on the continuation of an action that has just been described.
- Participles have the capability to act as a noun as well as a verb.
- As a verb, it is used to describe actions or emphasize the duration of a given action in the past.
- As a noun, it can be used either as a subject or the object of a sentence.
- It can also be used in apposition with a noun thus becoming an adjective and can also be used emphatically to make it to be rendered as a relative clause.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the use of the participle as a verb and also as a noun.

7.0 REFERENCES/FURTHER READINGS

Alt, A., Eibfeldt, O. Kahle P. and Kittel, R. (1977). *Biblia Hebraica Stuttgartensia*. Germany: World Bible Societies.

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UNIT 6: PRACTICAL EXAMPLES OF SYNTACTIC RELATIONS

Content

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Practice Passage 1
 - 3.2 Practice Passage 2
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

You are welcomed to the last unit of this course on Hebrew Syntax where attempts would be made to put into practice all the theoretical bits that have been studied across these pages. This would give you an insight into how to undertake syntactical analysis of the passages of the Hebrew Bible on your own. Let me however let you know that mastering syntactical analysis has to do more with your resilience and constant practice. If after this course, you fail to at least once in week, lay on your hands on some passages for practice, in a matter of months, you would have forgotten all that you have been taught. Now, let us move on to the practice passages.

2.0 OBJECTIVES

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

- Explain the syntactical relations as picked up in the passages
- Undertake syntactical analysis on your own
- Derive exegetical interpretation from the passages

3.0 MAIN CONTENT

3.1 Practice Passage 1

⁽¹⁾ בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ⁽²⁾ וְהָאָרֶץ
 הַיְתָה תְהוֹ וְבָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת
 עַל־פְּנֵי הַמַּיִם: ⁽³⁾ וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי־אֹר:

(4) וַיִּרְא אֱלֹהִים אֶת־הָאָזָר כִּי־טוֹב וַיִּבְדֵּל אֱלֹהִים בֵּין הָאָזָר
 וּבֵין הַחֹשֶׁךְ : (5) וַיִּקְרָא אֱלֹהִים לְאָזָר יוֹם וּלְחֹשֶׁךְ קֶרָא
 לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: (6) וַיֹּאמֶר אֱלֹהִים
 יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם:

In the first verse, the first word needs close examination. It is a compound word, made up of preposition beth and feminine noun רֵאשִׁית which means -beginning. Thus, it is clear that there is no definite article here and unlike what most English Bible translation reads, it would actually mean -in beginning. This is theologically important because it stresses the fact that no one knows when the beginning actually took place, and so cannot be particularized as the most English translation implies. The second word that calls for attention is הַשָּׁמַיִם. This word is also a combination of the definite article and the noun and thus would translate -the heavens. It is important to note here that unlike the English language the Hebrew word for heavens is a plural word. This is also theologically important because in the Hebrew worldview, there are seven heavens. The first verse would then read: In beginning God created the heavens and the earth. It is also important to note that as far as the Hebrew worldview is concerned, the cosmos did not just come to be by accident, they were called into being by God. It also includes the fact that the existence of God in Hebrew theology is taken for granted.

In the second verse, two nouns are standing side by side (though not joined together by a makkeph). When this happens in the Hebrew language, the two nouns are said to be in construct relations and would be translated as in the possessive case. Hence, רוּחַ אֱלֹהִים would be translated -the spirit of God. There is also the word הַמַּיִם which is a combination of the definite article and the noun -waters. It is important to note here also that like heavens, -waters is also written in the permanent plural. Verse two would be translated ...

The third verse has the word וַיֹּאמֶר, which is the combination of the waw consecutive and the qal imperfect third person masculine singular from the root word אָמַר meaning he said, hence the word would be translated -and he began to say. In translating this however, because the subject has been supplied, the subject would overrule the third person pronoun. Thus, וַיֹּאמֶר אֱלֹהִים would be translated -And God began to say. The next important word is יְהִי, which is the qal imperfect, third person masculine singular jussive. The root word for the verb is יָהָה, which means -to

hence, the word would be translated *let there begin to be*. The word came up again in the third verse, but this time prefixed to the waw consecutive. The presence of the waw consecutive would then change the meaning to the perfect form as indicated in the translation: *And God said let there begin to be light, and there began to be light*. In this second use of *וַיְהִי*, there comes a theological point. The light that God created then is still the same light that we have to date.

Self-Assessment Exercise 1

Follow the examples above and try your hands on verses 4 to 6.

3.2 Practice Exercise 2

מְזֻמֹּר לְדָוִד יְהוָה רָעִי לֹא אֶחָסֶר: ⁽²⁾ בְּנֵאוֹת דָּשָׁא
 יִרְבִּיצְנִי עַל־מִי מְנַחֹת יְנַהֲלֵנִי: ⁽³⁾ נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי
 בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ: ⁽⁴⁾ גַּם בִּי־אֵלֶךְ בְּנִיא צִלְמוֹת
 לֹא־אִירָא רָע בִּי־אִתָּה עֲמָדִי שְׁבֹטְךָ וּמִשְׁעֲנֹתֶיךָ הִמָּה יִנְחַמְנִי:

The first two words in the first verse are very important in this passage because, they actually form the title of the psalm under consideration though they are written as part of the psalm. It has to be noted that though the word *מְזֻמֹּר* is a feminine noun meaning *song* or *psalm* the second word *לְדָוִד* is a combination of the preposition *lamedh* (which can be translated as *to*, *for* or *at*) and the noun *David* and the words can be translated *a psalm to David* or *a psalm of David*. Traditionally, this title has always been used to signify the idea of possession; hence it has been translated to mean *a psalm of David* thus carrying the idea that the psalm has been written by David. This traditional position has been buttressed as a result of the construct relationship that is expected to arise by the coming together of two nouns.

The next word is very important and this is the word *יְהוָה*. This is the personal name of God that was revealed to Moses. The name is usually considered too sacred for pronunciation and thus usually written without vowel pointings. This name however should not be pronounced *Jehovah*; it is much more probably *Yahweh*. The word following it is the *qal* active participle of the verb *רָעָה*. It is important to note that it is the addition of the suffix *ni* that caused the dropping of the final *h*. When used along with the noun, it would be translated *Yahweh is my shepherd*. The last two words in the first verse give the typical example of the use of the negative

particle. When all these words are put together, the first verse would be translated אֶת־פְּסַלְמֵי דָוִד. יְהוָה הוּא שׂוֹמֵר יְמֵי אֲנִי וְלֹא יִשְׁכַּח אֶת־אֲנִי

Self-Assessment Exercise 2

Following the example above, undertake an analysis of the remaining verses.

4.0 CONCLUSION

In this unit, we have taken two familiar passages namely, Genesis 1:1-6 and Psalm 23:1-4 for hands on exercise in syntactical and exegetical analysis. As you would have noticed above, the meanings and subsequently theological significances and brought to the fore as the words are analyzed based on their usage in the passage. Also important, is the way the literal translations are compared with the existing English translations. For example, we have discovered that the article אֶת inserted into the first phrase in English versions of the Bible is not in the Hebrew Bible and thus point out its theological significance.

5.0 SUMMARY

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

- The article אֶת is not part of the first phrase of Genesis 1:1.
- Some Hebrew words are permanently written in the plural such as heavens and waters to reflect Hebraic thought on these words.
- When two nouns are standing together, they are said to be in construct relations and thus would be translated in the genitive case.
- The word YHWH is the personal name of God that was revealed to Moses and was considered too sacred to be pronounced; hence it is usually written without vowels.

6.0 TUTOR-MARKED ASSIGNMENT

1. Take another passage of the Hebrew Bible and try to do an analysis of the first two verses.

7.0 REFERENCES/FURTHER READINGS

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GLOSSARY

Hebrew	English	Hebrew	English
א	'Aleph	אָנוֹשׁ	man, mankind
אָב	father	אֲנַחְנוּ	we
אָבַד	vb. perish (Hi) destry	אָסַף	vb. gather (Ni) assemble
אָבָה	vb. be willing	אָסַר	vb. bind, imprison
אֲבוּיוֹן	needy, wretched	אָרוֹן	ark, chest
אֲבִינָדָב	Abinadab	אָרֶז	cedar
אָבַל	vb. mourn	אָרַח	way, path
אָבֶן	(f) stone	אָרַר	vb. curse
אַבְרָם	Abram	אֵשׁ	(f) fire
אָדוֹן	lord, commander, master	אִשָּׁה	(f) woman, wife, female
אָדָם	man, mankind	ב	Beth
אֲדָמָה	(f) ground, earth	בֵּן	in, on, among
אֲדֹנָי	Lord	בְּאֵר	(f) well
אָהַב	vb. love	בְּאִשִּׁים	odious grapes
אֹהֶל	tent, hut, habitation	בָּגַד	vb. deal treacherously garment
אֹר	light vb. be light, shine	בָּדַל	vb. (Hi) separate, select
אָז	then	בּוֹר	pit, grave
אָחוֹת	sister	בוֹשׁ	vb. be ashamed
אַחֲרַי	after, behind	בָּזַז	vb. plunder, spoil
אֵי	where?	בָּחַר	vb. choose, prove
אֵיב	enemy	בָּטַח	vb. trust
אֵיךְ	how? how!	בֶּטֶן	(f) womb
אִישׁ	man, husband	בִּין	vb. perceive, (Hi) explain
אֵל	God	בֵּית	house, tent
אֵל	unto	בָּכָה	vb. weep
אֱלִיל	worthless (pl) idols	בְּכוֹר	first-born, eldest
אֵלְמָנָה	(f) widow	בְּלִי	nothingness, not
אֵלֶף	ox, thousand	בָּלַל	vb. mingle, confuse
אִם	(f) mother	בָּנָה	vb. build
אִם	if, whether	בַּעַל	master, baʿal
אִמָּת	(f) truth, firmness	בָּעַר	vb. consume (hi) kindle
אִרְדָּךְ	length		

בָּעַת	vb. seize suddenly	גָּנַב	vb. steal
בָּקַע	vb. cleave, spilt	דָּ	Daleth
בָּקָר	herd, cattle	דָּב	bear
בֹּקֶר	morning	דָּבַק	vb. cleave, cling
בָּקַשׁ	vb. (pi) seek, ask	דָּבַר	vb. speak (pi)
בְּרָזַל	iron	דָּבַר	plague, pestilence
בָּרַח	vb. flee, (hi) drive away	דָּבַשׁ	honey
בָּרַךְ	vb. kneel down, bless	דָּג	fish
בָּרָךְ	(f) knee	דָּיִן	vb. rule, judge (ni) contend at law
בְּרָכָה	(f) blessing	דָּכָה	vb. (pi) crush, trample
בָּשָׂר	flesh	דָּלַת	(f) gate, door
בַּת	(f) daughter, girl, grand-daughter	דָּמָה	vb. be like (pi) compare
בְּתָה	(f) desolation	דָּמוּת	(f) likeness, image
בְּתוֹךְ	in the midst of	דַּעַת	(f) knowledge
ג	Gimmel	דָּרְדָר	thorny plant, thistles
גָּאוֹן	pride, swelling	דָּרַשׁ	vb. tread, seek
גָּאַל	vb. redeem, deliver	דָּשָׂא	vb. shoot, sprout
גָּבַהּ	vb. be high, be proud	דָּשָׂא	grass
גִּבּוֹר	mighty one, man	דָּשַׁן	vb. (pi) anoint
גְּדָה	(f) bank	ה	He
גְּדוֹל	great, elder	הָבַל	vapour, breath, Abel
גֵּיא	valley	הוֹד	glory, splendour
גֵּיל	joy, exultation	הֵיכַל	temple
גָּלָה	vb. uncover, reveal (ni) uncover one's self	הַמּוֹן	multitude, tumult
גָּלַל	vb. roll	הֵן	behold!
גַּם	also	הִפְךָ	vb. turn, overturn (ni) be changed
גָּמַל	vb. deal with, do (good or evil)	הָרַג	vb. kill
גִּפְּוֹן	(f) vine	הָרָה	vb. conceive
גֵר	sojourner, stranger	הָלַךְ	vb. go, walk
גָּרַשׁ	vb. drive out	ו	Waw
גִּשְׁם	rain	וְ	and

ז	Zayin	חַיִל	strength, power
זָבַח	vb. sacrifice	חָכָם	wise, skillful
זָבַח	sacrifice	חֲכֻמָּה	(f) wisdom
זָהָב	gold	חָלַל	bulwark, wall, rampart
נָהַר	vb. (ni) be enlightened; (hi) teach, warn	חֶלֶב	fat, marrow
זוּר	vb. be a stranger (ni) be estranged	חָלַל	vb. pollute, pierce (hi) begin
זָכַר	vb. remember	חֲלוֹם	dream
זָכָר	male	חֲלִי	sickness
זָמַר	vb. prune (pi) sing	חָלַק	vb. divide, plunder
זָנָה	vb. commit fornication	חָלָה	vb. be sick
זָעַק	vb. cry out	חֶמֶה	(f) heat, sun
זָקֵן	old man, elder	חֵן	favour, grace
זָרַע	arm, strength	חֶסֶד	mercy, kindness
זָרַע	vb. sow (hi) produce seed	חָרַשׁ	vb. plow, engrave (hi) be silent
זָרַע	seed	חָסַר	vb. lack
ח	Heth	חָפֵץ	vb. delight in
חָבֵא	vb. hide (ni) hide oneself	חָתַת	vb. be dismayed (hi) terrify
חָבַל	line, cord	חֵץ	arrow, handle
חָגַג	vb. keep a feast	חֲרָבָה	(f) dry land
חָדַל	vb. cease	חָרָה	vb. be angry, burn
חָדַשׁ	vb. (pi) renew	חָרַפָּה	(f) reproach, shame
חָדַשׁ	fresh, new	חָשַׁב	vb. think, impute
חָדַשׁ	new moon, month	חָרֵב	Horeb
חוּל	vb. be in pain, writhe, bring forth	חָרַד	vb. tremble (hi) terrify
חוֹמָה	(f) wall	ט	Teth
חוּץ	outside, abroad	טָהוֹר	clean, pure
חָזָה	vb. see, gaze	טָהַר	vb. be clean (pi) purify
חָזַק	vb. be strong, (hi) seize	טַל	dew
חָטָא	vb. miss, sin	מָרָם	before, not yet
חַטָּאת	(f) sin	טוֹב	vb. be good
חַי	(adj) living, fresh (subs) life	מָטָא	vb. be unclean (pi) defile

י	Yodh	כָּבֵשׁ	lamb
יְאוּר	river, Nile	כָּבַשׁ	subdue
יְדִיד	one beloved	כֵּד	vessel
יָדַע	vb. know, understand	כֹּה	thus, here
יְהוּדָה	Judah	כּוֹכַב	star
יְהוֹשֻׁעַ	Joshua	כּוֹס	(f) cup
יּוֹמָם	daily, by day	כָּלָב	dog
יוֹנָה	(f) dove	כַּנּוֹר	harp, lyre
יָחַד	vb. be united	כַּנָּף	(f) wing
יָמַב	vb. be good (hi) do well	כִּסֵּא	throne, seat
יַיִן	wine	כֶּסֶף	silver, money
יָכַח	vb. (hi) decide, prove	כֶּפֶר	bribe, ransom
יָלַד	vb. bring forth, (ni) be born, (hi) beget	כָּפַר	vb. (pi) cover (pu) be atoned for
יָלַל	vb. wail, lament	כְּרוּב	cherub
יָמִין	(f) right hand	כֶּרֶם	vineyard
יָנַק	vb. suck	כָּרַת	vb. cut off
יָסַף	vb. add, repeat	כָּשַׁל	vb. stumble
יָסַר	vb. chastise, admonish	כָּתַב	vb. write
יָקַב	wine-press	כֹּתֵף	(f) shoulder
יָקַע	vb. be dislocated	ל	Lamedh
יָקָץ	vb. awake	לְ	to, for, at
יְרוּשָׁלַיִם	Jerusalem	לְבַד	alone
יָרַח	moon	לְבַשׁ	vb. be clothed, put on
יָרַק	greenness, foliage	לִוּן	vb. lodge, pass the night
יָרַשׁ	vb. possess, inherit	לָחַם	vb. fight, do battle
יִשְׂרָאֵל	Israel	לַיְלָה	night
יָשָׁר	straight, upright	לָכַד	vb. capture
יָתֵר	remnant	לָכֵן	therefore
כ	Kaph	לָמַד	vb. learn, (pi) teach
כְּ	as, like, according to	לָמָּה	why?
כָּבַד	vb. be heavy, be honoured	לָקַח	vb. take
כְּבוֹד	honour, glory	לְשׁוֹן	tongue
כָּבַס	vb. wash, trample	לֵב	heart
כָּמוֹ	as, like, as soon as	לָחֶם	bread

מ	Mem	נָגַד	vb. (hi) declare, tell
מֵאֹד	very, exceedingly	נֶגַד	before, in the presence of
מֵאָה	(f) hundred	נָדַח	vb. banish, expel
מְאוֹמָה	anything	נָדַר	vb. vow
מְאוֹר	luminary	נָדַר	vow
מָאֵן	vb. (pi) refuse	נָהַל	vb. (pi) guide, lead
מָאָס	vb. reject, refuse	נָהַר	river
מִגְדָּל	tower	נָוַח	vb. rest
מָגֵן	shield	נָחַל	vb. inherit, take
מָדַד	vb. measure	נָחַשׁ	serpent
מִדָּה	(f) measure	נְחֹשֶׁת	(f) bronze, copper
מוֹת	vb. die	נִסְךְ	libation
מָוֶת	death	נָסַע	vb. remove
מִזְמוֹר	psalm	נָעַר	lad, servant
מִזְרָח	east, sunrise	נָפַל	vb. fall
מָחָר	tomorrow	נַפֶּשׁ	soul
מָטָר	rain	נָשָׂא	vb. lift, carry
מִין	species, kind	נָשִׂיא	chief, prince
מָכַר	vb. sell	נָשַׁק	vb. kiss
מַלְאָךְ	angel, messenger	נָתַן	vb. give, establish
מַלְאָכָה	work, business	ס	Samekh
מִלּוֹן	lodging-place	סָבַב	vb. turn, surround
מֶלַח	salt	סָבִיב	circuit, around
מַלְכָּה	(f) queen	סוּס	horse
מִנְחָה	(f) offering, present	סוּסָה	mare
מִקּוּהָ	collection, gathering	סָלַע	rock, crag
מְקוֹם	dwelling, place, abode	סֵלֶת	(f) fine flour
מֹשֶׁה	Moses	סָמַךְ	vb. lean, support
מָשַׁח	vb. anoint	סָפַד	vb. lament, mourn
מְשִׁיחַ	anointed one	סֵפֶר	book
מָשָׁל	proverb	ע	'Ayin
מִשְׁקָל	weight	עָב	dark, cloud
נ	Nun	עָבַד	vb. serve
נְאֻם	oracle, utterance	עָבַד	servant, labourer
נֶגֶב	south country	עָבַר	vb. pass over

עֵד	witness	עֵדָקָה	(f) righteousness
עֵדוּת	(f) testimony	עֵזָרָה	vb. (pi) command
עֵדֶן	Eden	עֵזָר	rock
עָרַר	vb. hoe	עָחָק	vb. laugh
עוֹד	vb. bear witness, testify	עֵירוֹן	Zidon
עוֹלָה	(f) burnt-offering	עָלָה	prosper
עוֹלָם	age, eternity, world	עֵלָם	image
עוֹף	bird, fowl	עֵלְמוֹת	deep darkness
עוֹף	vb. fly	עָמָא	vb. be thirsty
עוֹר	vb. awake	עָמָח	sprout, growth
עֵז	strength	עָעַק	vb. cry out
עָזַב	vb. abandon, forsake	עָפָה	vb. keep watch
עָלָה	vb. go up	עָפַחַת	cruse
עָפָר	dust	עָר	adversary
עֵץ	tree	עָרָה	(f) adversity
פ	Pe	עָרַפַּת	Zarephath
פָּאָה	(f) side, corner	עָרַר	vb. show hostility toward, vex
פֹּה	here	ק	Qoph
פְּרִי	fruit	קָבַל	vb. (pi) receive, take
פֶּת	bit, morsel	קָבַץ	vb. collect, gather
פֶּתַח	door	קָבַר	vb. bury
פָּתַח	vb. open	קָדָם	before, east
פָּתָה	vb. be open, be simple	קָוָה	collect, wait for
פְּשַׁע	rebellion, transgression	קוֹמָה	height
פֶּת	bit, morsel	קָטַן	small, younger
פָּתַח	vb. be open, be simple (pi) deceive, entice	קָטַן	vb. be little, small
פֶּתַח	door	קְטֹרֶת	(f) incense
צ	Tsade	קַיִן	Cain
צֹאן	(f) flock	קִיר	wall
צָבָא	host	קָמַח	meal
צָדַק	vb. be right (pi, hi) justify	קָנָה	vb. acquire
צְדָקָה	righteousness	קָשַׁשׁ	collect

ר	Resh	שָׂחַק	vb. laugh
רָאָה	vb. see	שֵׁיב	vb. be gray, aged
רֵאשׁוֹן	first, former	שִׁים	vb. put, place
רֵאשִׁית	(f) beginning	שָׂכַל	vb. be prudent, wise
רְבִיעִי	fourth	שָׂמַח	vb. rejoice, be glad
רָבַץ	vb. lie down	שִׂמְחָה	(f) rejoicing, joy, festivity
רָגַז	vb. tremble, be agitated	שָׂנֵא	vb. hate
רֵגֶל	(f) foot	שְׂעִיר	hairy, goat
רָדָה	vb. rule, have dominion	שָׂר	prince, head, chief
רָדַף	vb. pursue	שָׂרַף	vb. burn
רִוַח	vb. be enlarged, refreshed	שָׂרָק	choicest vine
רִיחַ	vb. (hi) inhale, smell	שׁ	Shin
רוּם	vb. be exalted, rise	שָׂאוּל	Saul
רוּץ	vb. run	שְׂאוּל	(f) Sheol, underworld
רָחַב	breadth	שָׂאל	vb. ask
רָחַף	vb. hover, brood	שָׂבַט	rod, tribe, staff
רָחַץ	vb. wash, bathe	שָׂבַת	rest, Sabbath
רָחַק	vb. be distant, (hi) remove	שָׂדַד	vb. ruin, devastate
רִיב	vb. strive, contend	שָׂוֵא	emptiness, iniquity
רִיב	strife	שׁוּב	vb. turn back, return
רָכַב	vb. ride	שׁוֹפָר	trumpet
רָכַב	chariot	שׁוֹר	ox, bull
רָמַס	vb. tread, trample	שָׂחָה	vb. bow down
רָמַשׁ	vb. creep	שָׂחַט	vb. slaughter
רָעַב	famine	שָׂטַף	vb. flow, overwhelm
רָעָה	shepherd	שִׁית	vb. put, rest
רָעַע	vb. break, be evil	שָׂכַב	vb. lie down
רָפָא	vb. heal, cure	שָׂכַח	vb. forget
רָצָה	vb. delight in, be gracious to	שָׂלַם	peace offering
רָצַח	vb. slay, murder	שָׂקַר	falsehood, deception
רָשַׁע	evil, wicked	שָׂרַץ	vb. swarm
שׁ	Sin	שָׂרַץ	creeping things (coll)
שָׂבַע	vb. be satisfied, sated	שָׂרַת	vb. (pi) serve, minister
שָׂדֵה	field, plain	שָׂתָה	vb. drink

ת	Taw	ת	Taw
תֵּאָר	form, figure	תַּנִּין	sea monster
תֵּהוּ	waste, formlessness	תִּפְאָרָה	(f) glory, splendour
תְּהוֹם	(f) deep, abyss	תְּפִלָּה	(f) prayer
תַּחַת	under, beneath, instead of	תָּפַשׁ	vb. seize, catch
תְּמִיד	continuity	תָּפַע	vb. thrust, strike
תָּמַם	vb. finish, complete	תְּרוּמָה	(f) heave-offering