

■ John H. Dobson ■

# LEARN BIBLICAL HEBREW

— 2nd Edition, with Audio CD-ROM —



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

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

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## INTRODUCTION TO LESSONS 1–3

### Hebrew we may already know

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

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

### Lessons 1–3

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

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

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

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

# שמע ישראל listen, Israel

## 1.1 Right to left ←

Hebrew is read from right to left ←

Here is an English sentence written from right to left:

MA I A T A X I M ←

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

Note:

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

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

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

## 1.2 Vowels and consonants

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

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

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

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

we saw בֵּן [ben], in which ם under the ב is a short e

בַּת [bat], in which ם under the ב is a short a

and מֶלֶךְ [melekh], in which a short e is under מ 'm' and ל 'l'.

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

### 1.3 Reading Hebrew words

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

### 1.4 The Hebrew letters ב ג ד ה ו ז ח

and the vowel signs ם (a), ם (e), ם (i) with the letter ב b

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

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

בֵּי be = e  
e as in *pet*

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

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

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

ז z as in *zeal*

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

בִּי bi = i  
i as in *pir*

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

חֵּ h as in *loch*  
(like ch in German *ach* with a guttural sound)

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

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

You can now read one third of the Hebrew alphabet:

בּ b	דּ d	גּ g	חּ h	וּ w [v]	זּ z	חּ h
- a	ֵ e	ִ i				

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

<b>ב</b>	<i>b</i>	<b>ב</b>	<i>b̄</i> as in <i>over</i>	<b>הַב</b>	<i>hab̄</i>
<b>ד</b>	<i>d</i>	<b>ד</b>	<i>d̄</i> as in <i>food</i>	<b>דִּבְרָד</b>	<i>dib̄id̄</i>
<b>ג</b>	<i>g</i>	<b>ג</b>	<i>ḡ</i> as in <i>gate</i>	<b>בַּג</b>	<i>baḡ</i>

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

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

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

### 1.5 The Hebrew letters **ט** **כ** **ל** and the vowel signs **ָ** and **ִ**.

<b>ט</b> <i>ṭ</i> as in <i>tip</i>	<b>חֵט</b> <i>ḥiṭ</i>	<b>בַּט</b> <i>baṭ, vaṭ</i>	<b>הֵט</b> <i>hiṭ</i>
	<b>חַט</b> <i>ḥaṭ</i>	<b>בֵּט</b> <i>baṭ̄</i>	<b>טַג</b> <i>ṭaḡ</i>
	<b>טִז</b> <i>ṭiz</i>	<b>בֶּט</b> <i>beṭ, veṭ</i>	<b>דִּב</b> <i>dib̄, div̄</i>
	<b>וֵט</b> <i>wiṭ, viṭ</i>	<b>טִי</b> <i>ṭiṭ</i>	<b>דַּד</b> <i>daḏ</i>

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

<b>בָּד</b> <i>bād</i>	<b>גַּב</b> <i>gāb</i>	<b>הַזָּד</b> <i>hazād</i>
<b>בַּד</b> <i>baḏ</i>	<b>בֵּב</b> <i>bāṭ̄</i>	<b>וִזָּד</b> <i>wizād, vizād</i>
<b>חַט</b> <i>ḥaṭ</i>	<b>וֵט</b> <i>wēṭ, vēṭ</i>	<b>טַגֵּט</b> <i>ṭāḡeṭ</i>
<b>חֵט</b> <i>ḥaṭ̄</i>	<b>זֵב</b> <i>zāb̄, zāv</i>	<b>חַט</b> <i>ḥaṭ</i>
<b>וָו</b> <i>wāw, vāv</i>	<b>חַג</b> <i>ḥaḡ</i>	<b>בַּטַּח</b> <i>bāṭaḥ</i>
<b>וּ</b> the letter <b>ו</b>	<b>חַג</b> ‘festival, feast’	<b>בַּטַּח</b> ‘he trusted...’

י y as in <i>yellow</i>	יֵט <i>yeṭ</i>	יָד <i>yād</i>	וְטָד <i>wetēd, vetēd</i>
	חַי <i>ḥai</i>	יָד <i>yād</i>	חַיָּה <i>ḥāyā</i>
	חַי 'alive'	יָד 'hand'	חַיָּה 'he was, it was...'

בִּי <i>bî</i> י = î î as in <i>machine</i>	בִּי <i>bî</i>	גִּיד <i>gîd</i>	טִיט <i>ṭîṭ</i>
	בִּי 'in me'	גִּיד 'sinew'	טִיט 'mud'

כ k as in <i>king</i>	כַּט <i>kaṭ</i>	כָּכִי <i>kākî</i>	יָךְ <i>yaḵ</i>
כ k as in <i>Bach</i>	כָּט <i>kāṭ</i>	כַּדִּי <i>kaddî</i>	טִיךְ <i>ṭiḵ</i>
ךְ -k (last letter of a word)	כִּךְ <i>kiḵ</i>	בָּכָה <i>bākā</i>	חִיךְ <i>hiḵ</i>
	כַּד <i>kaḏ</i>	בָּךְ <i>bāḵ</i>	כִּי <i>kî</i>
	כַּד 'bucket, jar'	בָּךְ 'in you'	כִּי 'because...'
		בָּכָה 'he wept...'	

ל l as in <i>liner</i>	כֵּל <i>kil</i>	לָךְ <i>laḵ</i>	הֵל <i>hel</i>
	לַדִּי <i>laḏî</i>	לָךְ <i>lāḵ</i>	לִי <i>lî</i>
	טַל <i>ṭal</i>	לַיִל <i>layil</i>	בָּבֶל <i>bābel</i>
	טַל 'mist'	לַיִל 'night'	בָּבֶל 'Babel, Babylon'
		לָךְ 'to you'	לִי 'to me'

מ m as in <i>mail</i>	מָם <i>mem</i>	מַד <i>maḏ</i>	זִם <i>zim</i>
ם -m (last letter of a word)	מִי <i>mî</i>	מָה <i>mā</i>	גַּמָּל <i>gāmāl</i>
	מֶלֶךְ <i>meleḵ</i>	דָּם <i>dām</i>	לֶחֶם <i>leḥem</i>
	מִי 'who?'	מָה 'what?'	גַּמָּל 'camel'
	מֶלֶךְ 'king'	דָּם 'blood'	לֶחֶם 'bread'

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

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

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

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

## 1.6 א Aleph

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

א כ glottal stop as in <i>uh'oh</i> (silent when word final)	אב $\text{ʔāb}$	אכל $\text{ʔākal}$	אחד $\text{ʔehād}$
	האב $\text{hāʔāb}$	האט $\text{hāʔā}$	האח $\text{hāʔāḥ}$
	אב 'father'	אכל 'he ate'	אחד 'one'
	האב 'the father'	האט 'he sinned'	האח 'the brother'

### 1.7 The Hebrew letters א ב ג ד ה ו ז ח ט י and the vowel marks ..

ב $\text{bē}$ .. = $\text{ē}$ $\text{ē}$ as in <i>they</i>	מך $\text{mēk}$	מלך $\text{mēlēʔ}$	מאה $\text{mēʔā}$
	לך $\text{lēk}$	מלך $\text{melek}$	איפה $\text{ʔayyē}$
	לך 'Go!'	מלך 'king'	איפה 'where?'
			מאה 'hundred'

נ n as in <i>noose</i> ן -n (last letter of a word)	עבן $\text{ʔēben}$	נם $\text{nēm}$	גן $\text{nan}$
	עבן $\text{ʔēben}$	בנה $\text{bānā}$	גן $\text{gan}$
	עזן $\text{ʔōzen}$	חנן $\text{ḥānan}$	נביא $\text{nābî}$
	עבן 'stone'	בנה 'he built'	גן 'garden'
עזן 'ear'	חנן 'he pitied'	נביא 'prophet'	

ס s as in <i>sell</i>	סא $\text{saʔ}$	כס $\text{kas}$	מן $\text{men}$
	סא $\text{seʔ}$	כס $\text{kis}$	סם $\text{sēm}$
	סא $\text{siʔ}$	כם $\text{kēm}$	סי $\text{sē}$
	סלח $\text{sālah}$	סיני $\text{sīnai}$	מסה $\text{massā}$
	חסד $\text{ḥesed}$	סבב $\text{sābab}$	כסה $\text{kissē}$
	סלח 'he forgave'	סיני 'Sinai'	מסה 'testing'
	חסד 'loyal love, mercy'	סבב 'he went round'	כסה 'throne'

בו or בּ bō ו or װ = ō ō as in <i>bowl</i>	מון mōn	נס nōs	זגל zōnal
	סוד sōd	יום yōm	טוב tōb
	כל kōl	לו lō	טבים tōbîm
	בוא bōʔ	לא lōʔ	אהל ʔohel
	סוד 'secret'	יום 'day'	טוב 'good'
	כל 'all, every'	לו 'to him'	טבים 'good'
	בוא 'to come'	לא 'not'	אהל 'tent'

ע ם (a slightly raspy sound in the back of the throat, like the start of a gargle)	על ʕol	עי ʕē	נמ nēm
	סך sōk	וג waḡ, vaḡ	עט ʕat
	על ʕal	חי ḥai	בעל baʕal
	עבד ʕābad	היא ḥî	עבד ʕēbed
	על 'on'	חי 'alive'	בעל 'master'
	עבד 'he served'	היא 'she'	עבד 'servant'

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

פ p as in <i>pet</i> פ p̄ [f] as in <i>awful</i> ף -p̄ (last letter of a word)	פּוּ pin	פּוּ pan	גַּף gaḡ
	זפּוּל zipīl	פּוּט pit	הַף haḡ
	פּוּ pen	פּוּ pō	עוּף ʕōp
	פּוּ pe	לֵב lēb	אֵם ʕēm
	כַּף kaḡ	פְּנִים pānîm	יָסַף yāsaḡ
	פּוּ 'that not, lest'	פּוּ 'here'	עוּף 'birds'
	פּוּ 'mouth'	לֵב 'heart'	אֵם 'mother'
	כַּף 'palm of hand'	פְּנִים 'face'	יָסַף 'he added'

בוּ bū or וּ = ū ū as in <i>flute</i>	פּוּ pū	מוּן mūn	על ʕol
	עוּף ʕūp	לוּם lūm	עוּל ʕūl
	עוּף ʕōp	סוּךְ sūk	הוּא hū
	נוּחַ nūaḥ	נוּס nūs	הִיא ḥî
	עוּף 'birds'	סוּךְ 'to pour out'	הוּא 'he'
	נוּחַ 'to rest'	נוּס 'to flee'	הִיא 'she'

## 1.8 Dots within a letter

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

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

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

So **בָּטַח בָּךְ** 'he trusted in you', but, if we put **בָּךְ** first, the **ב** of **בָּטַח** becomes *ph*: **בָּךְ בָּטַח**

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

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

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

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

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

**א ה ו ע** and **ר** are never found with a *dagesh*.

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

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

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

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



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

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

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

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

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

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

### 1.11 The Hebrew letters ר ש ט and the vowel ֿ

ר <i>r</i> as in <i>rain</i>	רִם <i>rim</i>	רֻק <i>ruq</i>	רֻב <i>rūp</i>
	רַט <i>raṭ</i>	רֻץ <i>puṣ</i>	רֻשׁ <i>rūš</i>
	אַרִי <i>ʾārī</i>	עֶרֶב <i>ʿereḇ</i>	דְּבָר <i>dāḇār</i>
	בַּרְזֵל <i>barzel</i>	בֹּקֶר <i>bōqer</i>	דְּבָרִים <i>dabārīm</i>
	בָּרוּךְ <i>bārūk</i>	גָּדֹל <i>gādōl</i>	דִּבְרֵי <i>dibrē</i>
	אַרִי ‘lion’	עֶרֶב ‘evening’	דְּבָר ‘word’
	בַּרְזֵל ‘iron’	בֹּקֶר ‘morning’	דְּבָרִים ‘words’
	בָּרוּךְ ‘blessed’	גָּדֹל ‘great’	דְּבָרֵי ‘words of’

ש ś as in sell (the same sound as ס s)	שָׂר <i>śar</i> שָׂרֵי <i>śārē</i> יִשְׂרָאֵל <i>yīśrāēl</i>	סוּס <i>sūs</i> סוּסָה <i>sūsā</i> שִׁים <i>śīm</i>	שֶׁה <i>śe</i> שָׂנֵא <i>śānē</i> שָׂרָפִים <i>śarāpīm</i>
--	--	---	--

שָׂר 'prince'	סוּס 'horse'	שֶׁה 'lamb, kid'
שָׂרֵי 'princes of'	סוּסָה 'mare'	שָׂנֵא 'he hated'
יִשְׂרָאֵל 'Israel'	שִׁים 'to place'	שָׂרָפִים 'seraphs'

ש š [sh] as in <i>shell</i>	רֹשׁ <i>rōš</i> שָׁמַע <i>šama<sup>c</sup></i> אָשֶׁר <i>ʾāšer</i>	שֵׁשׁ <i>šēš</i> שָׁב <i>šēb</i> אֶרֶץ <i>ʾereš</i>	שָׁמַר <i>šāmar</i> שָׂאֵל <i>šāʾal</i> שָׁמַיִם <i>šāmayim</i>
	רֹשׁ 'head'	שֵׁשׁ 'six'	שָׁמַר 'he kept'
	שָׁמַע 'listen!'	שָׁב 'sit down!'	שָׂאֵל 'he asked'
	אָשֶׁר 'who, which'	אֶרֶץ 'earth'	שָׁמַיִם 'heaven, sky'

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

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

בּ bo = o o as in <i>dog</i>	אֹכֶלֶת <i>ʾoklā</i> חֹכְמָה <i>hokmā</i> אִישׁ <i>ʾiš</i>	כֹּל <i>kōl</i> כֹּל- <i>kol-</i> כֹּל-אִישׁ <i>kol-ʾiš</i>	שָׁמְרָה <i>shāmarā</i> אֹהֶל <i>ʾōhel</i> אֹהֶלוֹ <i>ʾohōlō</i>
	אֹכֶלֶת 'food'	כֹּל 'all, every'	שָׁמְרָה 'she kept'
	חֹכְמָה 'wisdom'	כֹּל- 'all, every'	אֹהֶל 'tent'
	אִישׁ 'man'	כֹּל-אִישׁ 'every man'	אֹהֶלוֹ 'his tent'

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

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

ת t as in <i>tall</i>	אתָּה <sup>ʔ</sup> attā	תָּמִים tāmîm	כָּלָה kālā
ת t as in <i>foot</i> (or, th as in <i>think</i> )	נָתַן nāṭan	תַּחַת taḥaṭ	אֶחָד <sup>ʔ</sup> eḥād
	עַתְּ ʿēt	טוֹב tūḅ	תִּשְׁעָה tišʿā
	אתָּה 'thou, you'	תָּמִים 'perfect'	אֶחָד 'one'
	נָתַן 'he gave'	תַּחַת 'under'	תִּשְׁעָה 'nine'
	עַתְּ 'time'	טוֹב 'goodness'	כָּלָה 'it was finished...'

## 1.12 Read

(1) Listen, Israel

שְׁמַע יִשְׂרָאֵל Hear, Israel,

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

יְהוָה אֶחָד the Lord (is) one.

(2) Day one

וַיְהִי-עֶרֶב And there was evening

וַיְהִי-בֹקֶר and there was morning

יּוֹם אֶחָד day one (the first day).

## 1.13 Activation

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

2 (a) Mime these words:

מֶלֶךְ king

מַלְכָּה queen

אִישׁ man

אִשָּׁה woman

נָבִיא prophet

נְבִיאָה prophetess

שָׁמַיִם heaven

אֶרֶץ earth

שְׁמַע Listen!

לֵךְ Go!

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

## 2 (b) Using the pattern

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

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

## 3. Wordsearch

Find these words in the grid:

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

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

## 4. Read in Hebrew

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

Note the words:

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

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

5. Sing in Hebrew the song on the CD:

הַבִּיאֲנוּ שְׁלוֹם אֵלֵיכֶם We bring peace to you.

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

הַבִּיאֲנוּ we bring.

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

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

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

## בְּרֵאשִׁית in the beginning

### 2.1 The Hebrew Alphabet—names, letters, and transliterations

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

Aleph	א	ʾ	Teth	ט	t	‘Ayin	ע	ʿ
Beth	ב	b	Yodh	י	y	Pe	פ	p
	בְּ	v, bh	Kaph	כ	k		כּ	f, ph
Gimel	ג	g		כֶּ	k, kh		כֶּ	f, ph
	גְּ	g, gh		כֶּ	k, kh	Tsade	צ	ts
Daleth	ד	d	Lamedh	ל	l		צֶ	ts
	דְּ	d, dh	Mem	מ	m	Qoph	ק	q
He	ה	h		מֶ	m	Resh	ר	r
Vav	ו	v	Nun	נ	n	Sin	ש	s
(or Waw)				נֶ	n	Shin	שׁ	sh
Zayin	ז	z	Samekh	ס	s	Taw	ת	t
Heth	ח	ch		סֶ	s	(or Tav)	תּ	t, th

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

בְּ	bā	בֶּ	bē	בּו or בֹ	bō	בִּי	bî
בַּ	ba	בֶּ	be	בֹ	bo	בִּי	bi
בְּ	bă	בֶּ	bě	בּוּ	bō		
בַּ	bə	בֶּ	bə	בִּי	bî		

Masoretic pointing does not always distinguish between these long and short vowels. Sometimes ֶ is written for יִ and ֶ for וֹ

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

בראשית is unpointed.

## 2.2 Read

בְּרֵאשִׁית	<i>bərēšît</i>	<i>b'rēshît</i>
בָּרָא אֱלֹהִים	<i>bārā ʾēlohîm</i>	<i>bārā elohîm</i>
אֶת הַשָּׁמַיִם	<i>ēt haššamayim</i>	<i>ēt hashshamayim</i>
וְאֶת הָאָרֶץ	<i>wəēt hā āreṣ</i>	<i>v' ēt hā ārets</i>

## 2.3 Words

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

## 2.4 Read

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

Notes:

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

You have read Genesis 1:1.

## 2.5 אֶת or אֶת־

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

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

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

Now look at the Hebrew sentence:

בָּרָא אֱלֹהִים אֶת הָאָרֶץ God created the earth

Notice:

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

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

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

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

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

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

## 2.6 Read

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

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

## 2.7 Words

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

## 2.8 Read

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

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

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

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

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

Note also the use of לְאמֹר 'to say':

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

## 2.9 The second day

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

## 2.10 Writing Hebrew letters

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



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

## 2.11 Activation

1. Highlight the Hebrew in 2.6, 2.7 and 2.9

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

say in Hebrew:

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

2 (b) Using the pattern מָצָא אֶת-הַמֶּלֶךְ

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

say in Hebrew:

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

3. Learn the Proverb

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

4. Wordsearch

	ג	ב	א	
1	ר	מ	א	
2	י	ל	ר	
3	ך	ר	ב	

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

## 2.12 About word order

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

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

In Genesis 1:1, the word order is

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

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם

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

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

בָּא אֵלַי הָעֶבֶד The slave came to me.

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

## Remembering words

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

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

### Helping the memory: 1. Miming helps memory

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

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

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

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

### Lesson 3 (שֶׁלֶשׁ)

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

#### 3.1 Words

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

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

So:

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

#### 3.2 Read

Read the Hebrew, with the English uncovered.

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

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

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

### 3.3 Words

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

So:

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

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

### 3.4 Read

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

Note:

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

׀ and, then, but, for, . (full stop)

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

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

3. נָתַן 'he gave, he gives...'

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

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

### 3.5 Words

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

So:

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

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

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

### 3.6 Read

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

### 3.7 Words

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

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

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

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

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

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

### 3.9 ה 'the' and ל 'to'

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

ה, הָ, הֵ 'the'

Note these examples:

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

Summary of usage of ה 'the':

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

### 3.10 לְ 'to'

לְמֶלֶךְ to a king      לְאִישׁ to a man

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

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

Note also:

לְשִׁמוּאֵל Samuel      שְׁמוּאֵל Samuel  
 לְיְהוּדָה Judah      יְהוּדָה Judah  
 לְאַרְיֵי a lion      אַרְיֵי a lion  
 לְאֱלֹהִים God      אֱלֹהִים God

Summary of לְ 'to' with personal pronouns:

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

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

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

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

### 3.11 Activation

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

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

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

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

Using the pattern **שָׁלוֹם לְגוֹיִם**

and the nouns	<b>גוֹיִם</b> nations	<b>מֶלֶךְ</b> king	<b>בֵּן</b> son
	<b>בַּיִת</b> house, family	<b>כֹּהֵן</b> priest	<b>בַּת</b> daughter

say in Hebrew:

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

Using the pattern **שָׁלוֹם לְאִישׁ**

and the nouns	<b>אִישׁ</b> man	<b>עַם</b> people	<b>אָב</b> father
	<b>אִשָּׁה</b> woman	<b>רֵעַ</b> friend	<b>אָח</b> brother

say in Hebrew:

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

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

4. Using the patterns

**דִּבֶּר לְךָ וַיְדַבֵּר לָנוּ** he spoke to you and he spoke to us

**דִּבְרָה לִי וַתְּדַבֵּר לוֹ** she spoke to me and she spoke to him

say in Hebrew:

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



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

אֲנִי־חֵכְמָה I am wisdom ...  
 אֲשֶׁר־יִשְׁמַע לִי happy is the one who listens to me.

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

7. Wordsearch

	ד	ג	ב	א	
1	א	י	נ	נ	
2	מ	ו	ר	מ	
3	ר	ס	א	ל	
4	ה	י	ה	ך	

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

8. Learn Genesis 1:13

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

## INTRODUCTION TO LESSONS 4–6

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

Most Hebrew verbs have a 3-letter stem. For example, in **דִּבֶּר** ‘he spoke’, **דִּבְּרָה** ‘she spoke’ and **וַתִּדְבַּר** ‘and she spoke’, the stem is made up of the 3 letters **דבר**

In lesson 4 we will look at forms like

**קָטַל** ‘he killed’    **קָטְלָהּ** ‘she killed’    **קָטַלְתִּי** ‘I killed’

and notice that the personal markers **הָ** ‘she’ and **תִּי** ‘I’ are added to the end of the stem **קטל**

In lesson 6 we will look at forms like

**יִקְטֹל** ‘he will kill’    **אֶקְטֹל** ‘I will kill’    **נִקְטֹל** ‘we will kill’

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

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

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

Read this very short story:

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

In the story there are three stages:

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

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

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

On the second day

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

Now read the same story in Hebrew:

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

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

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

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

Words:

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

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

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

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

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

These verbs refer to definite or completed actions.

- הָלַךְ indicates the first step of the narrative—it does not carry forward something that was already flowing along.
- אָמַר indicates what the Lord had already said to the prophet.
- כִּי אָמַר ‘for he thought, for he said to himself’ indicates a thought which had come before he burst into tears. The word אָמַר ‘he said’ can be translated as ‘he thought’ in certain contexts.
- נָתַתִּי ‘I have given’ refers back to the Lord’s previous decision and action in giving the throne to David, as well as to David’s present possession of the throne.
- לֹא נָתַן In the same way, ‘he has not given’ refers back to what the Lord has done, as well as to Saul’s present deprivation of the throne.

Now, in our story compare:

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

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

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

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

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

(i) נָתַן and (ii) יָתַן

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

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

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

In lesson 5 we will study adjectives like:

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

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

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

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

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

# קָטַל he killed      וַיִּקְטַל and he killed

## 4.1 Words

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

## Note:

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

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

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

In C forms, beginnings וַ for 'he' or 'they', and תַּ for 'she'.

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

## 4.2 Read

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

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

Note in the story you have just read:

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

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

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

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

וְגַם אֶת־הָאִם קָטְלוּ and also the mother they killed

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

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

#### 4.3 קָטַלְתִּי I killed... וְאָקַטַל and I killed

קָטַלְתִּי I killed      וְאָקַטַל and I killed  
קָטַלְנוּ we killed      וְנִקְטַל and we killed

Note: the final תִּי or the initial א indicating 'I',  
and the final נוּ or the initial נ indicating 'we',  
and compare with לִי 'to me' and לָנוּ 'to us'.

#### Words

קָטַלְתִּי I killed...	לִי to me	שָׁמַעְתִּי I heard...
קָטַלְנוּ we killed	לָנוּ to us	שָׁמַעְנוּ we heard
	אֲשֶׁר who, which	
וְאָקַטַל and I killed	עִמִּי with me	וְאָשְׁמַע and I heard
וְנִקְטַל and we killed	עִמָּנוּ with us	וְנִשְׁמַע and we heard
קָטַל Kill!	לֵךְ Go!	שִׁמַּע Hear! Listen!
	לְכוּ Go! (plural)	

So:

עִמָּנוּ אֵל God is with us  
לֵךְ קָטַל אֶת־הָאָח אֲשֶׁר בִּירִיחוֹ Go! Kill the brother who is in Jericho!

#### 4.4 Read

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

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

#### 4.5 קָטַלְתָּ you killed... וַתִּקַּטֵּל and you killed

קָטַלְתָּ you killed	←singular→	וַתִּקַּטֵּל and you killed
קָטַלְתֶּם you killed	←plural→	וַתִּקַּטְלוּ and you killed

Note the final תָּ (s) and the prefix –תַּ ‘you’  
and תֶּם– (p) indicating ‘you’

**Words:** ‘you’ (masculine and feminine singular, and m. and f. plural):

m s	קָטַלְתָּ you killed	לְךָ to you	וַתִּקַּטֵּל and you killed
f s	קָטַלְתְּ you killed	לְךָ to you	וַתִּקַּטְלִי and you killed
m p	קָטַלְתֶּם you killed	לְכֶם to you	וַתִּקַּטְלוּ and you killed
f p	קָטַלְתֶּן you killed	לְכֶן to you	וַתִּקַּטְלֶנּוּ and you killed

Note the endings:

תָּ– (m), תַּ– (f) you (s)
תֶּם– (m.c), תֶּן– (f) you (p)

ךָ– (m), ךָּ– (f) you (s)
כֶּם– (m.c), כֶּן– (f) you (p)

Note initial תַּ and the endings:

יַ– (f s)
יַ– (m.c p)
נָה– (f p)

#### 4.6 Read these sentences

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

Be aware of the difference between

אֲנָשִׁים men

נָשִׁים women

קָטַל אֶת־הָאִישׁ	He killed the man
וַתִּקְטַל אֶת־הָאָב:	and you killed the father.
קָטְלוּ אֶת־הָאִשָּׁה	They killed the woman
וַתִּקְטְלוּ אֶת־הָאִם:	and you killed the mother.
קָטַלְתָּן אֶת־בַּת־דָּוִד	You killed David's daughter
וַתִּקְטְלֵנָה גַם אֶת־בַּת־שֶׁבַע	and you also killed Bathsheba,
אִשְׁת־אוּרִיָּה הַחִתִּי:	the wife of Uriah the Hittite.
וַתִּקְטְלוּ אֶת־הַבֵּן	You killed the son
וְלֹא קָטַלְתֶּם אֶת־הַבַּת:	but you did not kill the daughter
בָּא מִשָּׁם וְאָדַבֵּר אֵלָיו:	He came from there and I spoke to him.
וַיְדַבֵּר לָכֶם	He spoke to you
וַתְּדַבְּרוּ אֵלָיו:	and you spoke to him.
וַתְּדַבֵּר לָכֵן	She spoke to you
אֶת־דִּבְרֵי הַנָּבִיא	the words of the prophet
וַתְּדַבְּרָנָה לָּהּ:	and you spoke to her.
וַיְדַבְּרוּ לָךְ הָאֲנָשִׁים הָאֵלֶּה	These men spoke to you
וַתְּדַבֵּר לָהֶם:	and you spoke to them.
וַתְּדַבְּרָנָה לָּהּ הַנָּשִׁים	The women spoke to her
וַתְּדַבֵּר לָהֶן:	and she spoke to them.
הִלַּכְתֶּם עִמָּנוּ	You came with us
וַנִּקְטַל אֶת־הַמֶּלֶךְ:	and we killed the king.

#### 4.7 Exodus 6:2–3a

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

**וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה**      God spoke to Moses.  
**וַיֹּאמֶר אֵלָיו**      He said to him,  
**אֲנִי יְהוָה**      'I am the Lord.<sup>1-3</sup>  
**וַאֲרָא אֶל-אַבְרָהָם**      I appeared to Abraham  
**אֶל-יִצְחָק וְאֶל-יַעֲקֹב**      to Isaac and to Jacob  
**בְּאֵל שַׁדַּי**      as<sup>4</sup> El<sup>5</sup> Shaddai!<sup>6</sup>

#### Notes:

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

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

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

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

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

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

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

#### 4.9 The fourth day

וַיְהִי-עָרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי:

#### 4.10 Activation

##### 1. Highlighting in 4.8

In 4.8 in the column of verb forms that begins **קָטַלְתִּי**, highlight the syllable

**טַל** in **קָטַלְתִּי** **קָטַלְתְּ** **קָטַלְתָּ** **קָטַלְתִּי** and **קָטַלְנוּ**

In the remaining words, highlight the syllables

**לֹו**— **תָּו**— **תָּם**— **לָהּ**—

The syllables you have highlighted are the stressed syllables.

##### 2. Using verbal forms from 4.8 and the pattern

**הִבַּת** and **הִבֵּן** and **קָטַלְתִּי אֶת־הַמֶּלֶךְ**

say in Hebrew:

I killed the king—I killed the daughter—I killed the son—  
we killed the son—

we killed the daughter—we killed the king—they killed the king—

they killed the daughter—he killed the son—she killed the king

Using the verb **שָׁמַע** 'he heard' and appropriate endings, and the patterns:

**שָׁמַע אֶת־דְּבַר הַנָּבִיא** he heard the word of the prophet

**שָׁמַע אֶת־דְּבָרֵי הַנָּבִיא** he heard the words of the prophet

say in Hebrew:

He heard the word of the prophet—he heard the words of the prophet—

I heard the words of the prophet—I heard the words of the king—

we heard the word of the king—hear the word of the king—

hear the words of the prophet—I heard the words of the prophet

and I heard the words of the king—we heard the word of the king

and we heard the words of the prophet

3. Proverb to learn

Prov 7:4 אָמַר לְחָכְמָה אַחֲתִי אֶתְּ. Say to Wisdom, 'You are my sister.'

4. Wordsearch

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

לֵב heart, mind

דָּל weak, wretched

אוּ or

הַשֵּׁם the name

בָּא he came

עַל on, near

שָׂנֵא he hated

כֶּסֶף silver

כִּי because, for, that

אֹהֶל tent, hut

עָנִי poor

גֶּן garden

יָעַר loveliness, delight

בָּרָא he created

גַּם also, even

אָב father

אִם mother

אָח brother

בַּעַל master, husband

שֵׁם name

לּוֹ to him

לֹא not

אֶחָד one

רָאָה he saw

יִרְאֶה he will see

אֶבְרָא I will create

גָּדוֹל big, important

קְטַנָּה small

חָכָם wise

כְּסִיל foolish

בָּא coming

רַע bad, evil

רַב much, many

יָשָׁר straight, upright (m)

יִשְׁרָה straight, upright (f)

סָר peevish, sullen

יֵשׁ there is, there was

הַגֶּן the garden

קָבַב he cursed

אָף nose, anger

שֵׁשׁ six

שִׁשִּׁי sixth

יָם sea

אִם if

עַד till, while

רָשׁ poor

חַג festival, feast

דָּם blood

יָסַף he did again



# טוב good

## 5.1 Words

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

Note also:

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

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

## 5.2 Examples

Note word order and use of ה- 'the':

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

## 5.3 Read

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

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

## 5.4 Nouns, adjectives, and the definite article.

### 1. Words like these are called nouns:

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

### Gender of nouns:

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

### 2. Words that can describe nouns are called adjectives:

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

### Agreement of nouns and adjectives:

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

דָּבָר טוֹב a good thing	בְּרִית חֲדָשָׁה a new covenant
נְחָלִים רַבִּים many streams	בָּנוֹת רַבּוֹת many daughters

3. The word ‘the’ is called the definite article.

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

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

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

5.5 Words

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

So:

טוֹב אֲנֹכִי מִדָּוִד I am better than David  
לֹא חָכֵם אֲנֹכִי מִשְׁלֹמֹה I am not wiser than Solomon  
וַיֹּאמֶר הֲלֹא אֲנֹכִי גָדוֹל מִנָּתַן He said, ‘Am I not greater than Nathan?’  
הָעָנִי בְּיִשְׂרָאֵל The poorest man in Israel.

Note: מִן from, מִן-הַמֶּלֶךְ ‘from the king’  
Before הַ, מִן may become מִן-הַמֶּלֶךְ ‘from the king’.  
Before most consonants מִן becomes מִן-הַמֶּלֶךְ ‘from a king’.

## 5.6 Read

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

### This covenant

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

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

## Hannah has no sons

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

## You must love the Lord

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

Note:

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

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

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

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

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

## 5.7 Translation

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

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

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

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

Consider the following translations from 1 Samuel 1:8 and Deut 6:4–5. Which translations do you prefer?

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

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

4. וּבְכָל-נַפְשְׁךָ

- (a) with all your soul
- (b) with every breath you take
- (c) with all your mind
- (d) with the whole of your personality

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

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

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

## 5.8 The fifth day

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חַמִּישִׁי

## 5.9 Activation

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

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

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

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

Using the pattern הָאִשָּׁה הַטְּבוּהַּ, say in Hebrew:

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

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

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

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

#### 4. People and places

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

	People	Places		People	Places
(a)	דָּוִד	גֵּת	(b)	פְּרָעָה	שְׁלָה
	יוֹנָה	שְׁמֶרֶן		עֲלִי	תְּקוּעַ
	גְּלִית	בֵּית לֶחֶם		דְּנִיָּאל	מִצְרַיִם
	אַחָאָב	נִינְוָה		עָמוֹס	בְּבֶל

#### 5. Proverb

Prov 3:5 בְּטַח אֶל-יְהוָה בְּכָל-לִבְךָ Trust in the Lord wholeheartedly.

#### 6. Sing (twice)

Tune: *Tallis Canon*

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

7. Wordsearch

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

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

נודַעְתִּי I was known

יָדַע he knew

לָמָּה why?

מָה what?

רַע bad

יָרַע it is bad

יָשׁ there is, there was

יָטַב it is good, it is beautiful

שֵׁם name

אֶל- to

לִי to me

מִי who?

בַּת daughter

שָׁם there

יָרַע he will know

יִרְאוּ they will see

רָאוּ they saw

יָרַע he will feed a flock

קָם he got up

נָהַל he led, he protected

יָבֵא he will come

שָׁמַר he kept

יִשְׁמַר he will keep

שִׁמְרַת keeping (f)

תֹּאכְלֶנָּה they (f) will eat

עָשָׂה he did, he made

רֵעַ friend

בָּא he came

עַתָּה time

עֵתִי opportune, convenient

לַיְלַיְלַי night

אַתָּה thou, you (f)

תָּשִׁיב she will bring back

עַד until

יָם sea

מַיִם water

קִיר wall

שָׂם he put

יִשֵּׁם let him put

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

*Linking words in a story makes them more memorable.*

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

יִקְטֹל he will kill      יִתֵּן he will give

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

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

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

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



## 6.2 --- 'he' ---ת 'she' ו---י 'they'

Compare:

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

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

תִּשְׁמְרֶנָּה they will keep, they will protect

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

## 6.3 Read

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

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

Words: מִצְרַיִם 'Egypt': מִצְרַיִמָּה 'to Egypt'

אָמַשׁ

Yesterday

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

6.4 — 'I' — 'we'

Compare:

he	—י he	—א I	—נ we
שָׁמַר he kept...	יִשְׁמַר he will keep...	אֲשָׁמַר I will keep...	נִשְׁמַר we will keep...
בָּרָא he created	יִבְרָא he will create	אֲבָרָא I will create	נִבְרָא we will create
בֵּרַךְ he blessed	יִבְרַךְ he will bless	אֲבָרַךְ I will bless	נִבְרַךְ we will bless
נָתַן he gave	יִתֵּן he will give	אֲתֵּן I will give	נִתֵּן we will give
בָּטַח he trusted	יִבְטַח he will trust	אֲבִטַח I will trust	נִבְטַח we will trust

Note also:

בִּי in me

בְּנוּ in us

אִתִּי with me

אִתְּנוּ with us

## 6.5 Read

The time context of most of the sentences is future.

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

Words: בֵּית 'house, family, people, land' הִקְיָם 'he has established'

## 6.6 You

—ת 'you' (m s)	ת—י (f s)	ת—י (m.c p)	ת—נה (f p)
תִּקְטֹל you will kill...	תִּקְטְלִי	תִּקְטְלוּ	תִּקְטַלְנָה
תֹּאכַל you will eat	תֹּאכְלִי	תֹּאכְלוּ	תֹּאכַלְנָה
תִּדְעַתְּ you will know	תִּדְעִי	תִּדְעוּ	תִּדְעֶנָּה
תְּבַרְכֶּךָ you will bless	תְּבַרְכִּי	תְּבַרְכוּ	תְּבַרְכְּנָה
תִּבְכֶּה you will weep	תִּבְכִּי	תִּבְכוּ	תִּבְכֶּינָה

So:

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

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

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

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

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

## 6.7 Read

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

### The prophet went to the king

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

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

Forms of Hebrew like

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

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

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

Forms like

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

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

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

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

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

In Psalm 23:1 notice the imperfective אֶחָסֵר  
יְהוָה רֹעִי לֹא אֶחָסֵר. The Lord is my shepherd, I do not lack.

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

In Proverbs 10:1 notice the imperfective יִשְׂמַח  
בֶּן חָכָם יִשְׂמַח אָב 'A wise son gladdens his father', or 'a wise son makes a joyful father'.

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

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

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

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

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

בָּטַח בָּתּוֹ לֵב בַּעֲלָתָהּ Her husband's heart trusts in her,  
וְשָׁלָל לֹא יֶחָסֵר and he does not lack wealth.

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

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

6.9 Psalm 115:12–16

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

Notes:

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

זָכַרְנוּ This is זָכַר 'he remembered', plus נו- 'we, us'.

Compare לָנו 'to us'.

יִרְאַי 'those who fear', יָרָא 'he feared, he revered, he revered'.

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

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

See Genesis 30:24.

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

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

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

עֹשֵׂה 'the maker of'.

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

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

## 6.10 The sixth day

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

## 6.11 Activation

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

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

3. Say in Hebrew and mime the action:

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

4. Using the patterns:

אֶתֵּן לָהֶם כֶּסֶף 'I will give them silver'  
and נִתֵּן לָכֶם זָהָב 'we will give you gold'

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

say in Hebrew:

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

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

הִיא הַמַּלְכָּה 'she is the queen'

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

say in Hebrew

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

5. A proverb — מִשָּׁל

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

Word: לָקַח 'learning, teaching, doctrine'

*Language is a speaking and hearing phenomenon.*

E.A. Nida

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

6. Wordsearch

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

- 1 עיני eyes of
- הים the sea
- יאר it will give light
- ריב quarrel, litigation
- גמל camel
- נחל he seized
- נחל stream, valley
- גוי nation, inhabitant
- 6 באר pit, well
- עבי thickness

- |                              |                     |                                |
|------------------------------|---------------------|--------------------------------|
| תל mound, heap               | אחי how? where?     |                                |
| ברית covenant                | רע he was bad       | אָרר he cursed                 |
| דבר word, thing              | חי alive            | יֵרֵא let him see              |
| דברי words of                | אָבִי my father     | יֵרֵא he feared, he revered... |
| דברינו our words             | בְּנֵי sons of      | חֲצִי half                     |
| יָד hand                     | בְּנֵי my son       | הַר mountain, hill             |
| יָד hand of                  | אֶרְצִי my land     | הָאָרֶץ country                |
| יָדֵי hands of               | אָח brother, cousin | שִׁים to put                   |
| בָּא he came...              | בּוֹ in it, in him  | חַג festival, feast            |
| יָבֵא he will come...        | נֵר lamp, light     | שֵׁי tribute, gift             |
| אַחַר behind, after          | אֲנָשִׁי men of     | חָתַם he shut, he sealed       |
| אַחֲרַי after me             | נָשִׁי wives of     | רֵעַ friend                    |
| יִתֵּן he will give...       | נָשִׁים women       | כֹּרֶם corn, grain             |
| הִנְנִי behold me, here I am | אֲנָשִׁים men       | אֵי coast land, island         |
| אָב father, ancestor         | יָאֵר river, Nile   | אִי islands of                 |
|                              |                     | חֵם whole, complete            |

### Helping the memory: 3. Sounds and movement

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

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

**צֹאן** flock, sheep and goats

**חֲמֹר** donkey, ass (m)

**אַתּוֹן** donkey, she-ass (f)

**כָּלָב** dog (Ps 59:7 **יִהְיוּ כְּכָלָב** they growl like a dog)

**עוֹף** birds

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

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

At another time the leader can introduce each by saying:

**תֵּן-לִי** Give me, or more urgently **לִי תֵּן**

## INTRODUCTION TO LESSONS 7–8

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

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

א	ב	א	ב
דְּבַר word	דְּבַר word of	דְּבָרַי words	דְּבָרַי words of

examples

אִשָּׁה wife	אִשָּׁת wife of	אֲנָשִׁים men	אֲנָשֵׁי men of
עֶבֶד servant	עֶבְדוֹ servant of	בְּרָכוֹת blessings	בְּרָכוֹת blessings of

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

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

Review lesson 4 to prepare for lesson 8.

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

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

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

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

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

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

(a)	(b)	(c)
<b>קָטַל</b> he killed	<b>וַיִּקַּטַּל</b> and he killed	<b>יִקַּטַּל</b> he was killing, he will kill
<b>שָׁלַח</b> he sent	<b>וַיִּשְׁלַח</b> and he sent	<b>יִשְׁלַח</b> he was sending, he will send
<b>לָקַח</b> he took	<b>וַיִּקַּח</b> and he took	<b>יִקַּח</b> he was taking, he will take

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

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

Note:

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

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

## דְּבַר word      דְּבַר word of

דְּבַר word	דְּבַר word of	דְּבָרִי my word (word of me)
דְּבָרִים words	דְּבָרֵי words of	דְּבָרַי my words (words of me)

### 7.1 דְּבַר 'word'      דְּבַר 'word of'

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

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

Absolute	Construct	Absolute	Construct
דְּבַר word	דְּבַר word of	בֶּן son	בֶּן son of
דְּבָרִים words	דְּבָרֵי words of	בָּנִים sons	בָּנָי sons of
אֱלֹהִים God	אֱלֹהָיו God of	מַלְכָּה queen	מַלְכַּת queen of ✕
אִישׁ man, husband	אִישׁ man of	אֲנָשִׁים men	אֲנָשָׁי men of
אִשָּׁה woman, wife	אִשְׁתּוֹ wife of ✕	נָשִׁים women	נָשָׁי women of
הַבֶּל breath,	הַבֶּל breath of	חַיִל power, virtue	חַיִל power of, army of

Construct nouns are used with absolute nouns:

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

מַלְכַּת שֶׁבַע the queen of Sheba	אִישׁ אֱלֹהִים a man of God
אִשְׁתּוֹ אֻרִיָּה the wife of Uriah	אִישׁ הָאֱלֹהִים the man of God
בָּנֵי יִשְׂרָאֵל the sons of Israel	דְּבָרֵי הַבֶּן the words of the son

Two constructs may occur together before a noun or pronoun:

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

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

שֶׁבֶט בַּרְזֶל a sceptre of iron—an iron sceptre

אֲנָשֵׁי־קֹדֶשׁ men of holiness—holy men, holy people

אֲנָשֵׁי הַמִּלְחָמָה the men of war—the fighting men, the warriors

אִשְׁת־חַיִל a wife of power—a capable wife

בֶּן־מָוֶת הָאִישׁ the man is a son of death—the man deserves to die

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

שָׁמַי הַשָּׁמַיִם the heavens of the heavens—the highest heaven

הַכֵּל הַקְּבָלִים utter futility, what is hard to understand

## 7.2 Words: Study these forms and observe shortenings and endings

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

(a) Singular constructs have a shorter vowel.

Plural constructs usually end in יַ..

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

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

Note:

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

**אִישׁ אֱלֹהִים** 'a man of God' and **אִישׁ הָאֱלֹהִים** 'the man of God'

### 7.3 Read

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

(continued on p79)

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

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

#### 7.4 דְּבָרַי 'my word (the word of me)

צְדִקְתִּי my righteousness (righteousness of me)'

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

Now note:

דְּבַר word	עִם with	צְדָקָה righteousness
דְּבַר word of		צְדָקַת righteousness of
דְּבָרַי my word	עִמִּי with me	צְדָקְתִּי my righteousness
דְּבָרְךָ your word	עִמָּךְ with you (m)	צְדָקְתְּךָ your (m) righteousness
דְּבָרְךָ your word	עִמָּךְ with you (f)	צְדָקְתְּךָ your (f) righteousness
דְּבָרוֹ his word	עִמּוֹ with him	צְדָקָתוֹ his righteousness
דְּבָרָהּ her word	עִמָּהּ with her	צְדָקָתָהּ her righteousness

#### 7.5 Read

Note שָׁמַע hear! שָׁמַר keep, protect! יָרַד follow, pursue!

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

(continued on p80)

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

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

### 7.6 דְּבַרְנוּ 'the word of us, our word'

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

דְּבַרְנוּ our (c) word	עִמָּנוּ with (c) us	צְדָקְתֵנוּ our (c) righteousness
דְּבַרְכֶם your (m.c) word	עִמָּכֶם with (m.c) you	צְדָקְתְּכֶם your (m.c) righteousness
דְּבַרְכֶן your (f) word	עִמָּכֶן with (f) you	צְדָקְתְּכֶן your (f) righteousness
דְּבַרָּם their (m.c) word	עִמָּם with (m.c) them	צְדָקְתָּם their (m.c) righteousness
דְּבַרָּן their (f) word	עִמָּן with (f) them	צְדָקְתָּן their (f) righteousness

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

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

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

## 7.7 Words

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

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

האיש השמר the man who is/was keeping

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

Read:

א 1

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

ב 2

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

## 7.8 From 'my word' to 'my words'

You already know the personal pronoun endings:

	c	m	f	m	f
s	י me	ך you	ך you	ו him	ה her
p	נו us	כם you	כן you	ם them	ן them

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

דְּבַר 'word of', דְּבַרִּי 'word of me', דְּבַרְנוּ 'word of us'.

Now you will see them with the plural:

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

## 7.9 דְּבָרַי 'my words' אַחֲרַי 'after me' בְּרָכוֹתַי 'my blessings'

דְּבָרַי my words	אַחֲרַי after me	בְּרָכוֹתַי my blessings
דְּבָרִים words	אַחַר behind, after	בְּרָכוֹת blessings
דְּבַרִּי words of	אַחֲרַי after	בְּרָכוֹת blessings of
דְּבָרַי my words	אַחֲרַי after me	בְּרָכוֹתַי my blessings
דְּבָרֶיךָ your words	אַחֲרֶיךָ after you (m)	בְּרָכוֹתֶיךָ your blessings
דְּבָרֶיךָ your words	אַחֲרֶיךָ after you (f)	בְּרָכוֹתֶיךָ your blessings
דְּבָרָיו his words	אַחֲרָיו after him	בְּרָכוֹתָיו his blessings
דְּבָרֶיהָ her words	אַחֲרֶיהָ after her	בְּרָכוֹתֶיהָ her blessings
דְּבָרֵינוּ our words	אַחֲרֵינוּ after us	בְּרָכוֹתֵינוּ our blessings
דְּבָרֵיכֶם your words	אַחֲרֵיכֶם after you (m.c.)	בְּרָכוֹתֵיכֶם your blessings
דְּבָרֶיךָ your words	אַחֲרֵיכֶם after you (f)	בְּרָכוֹתֵיכֶם your blessings
דְּבָרֵיהֶם their words	אַחֲרֵיהֶם after them (m.c.)	בְּרָכוֹתֵיהֶם their blessings
דְּבָרֵיהֶם their words	אַחֲרֵיהֶם after them (f)	בְּרָכוֹתֵיהֶם their blessings

Examples:

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

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

Prov 1:23 אֹדִיעָה דְבָרַי אֲתָכֶם I would cause you to know my words

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

עָשׂוּ תוֹרָתְךָ follow (do) your teaching

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

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

## 7.10 הוּא is that

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

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

אֵלֶּה these (c)

Read, noting the time context of each section:

הַיּוֹם Today

הֵמָּה דְבָרָיו Those are his words

אֵלֶּה דְבָרַי These are my words

זֶה דְבָרִי This is my word

הוּא דְבָרָהּ That is her word

הֵנָּה בְּרֻכּוֹתֵיהֶם Those are their blessings

אֵלֶּה בְּרֻכּוֹתֵינוּ These are our blessings

הוּא הַמֶּלֶךְ He is the king

הִיא הַנְּבִיאָה She is the prophetess

אֶמֶשׁ Yesterday

הֵנָּה בְּרֻכּוֹתָיו Those were his blessings

הִיא בְּרֻכָּתוֹ That was his blessing

הֵמָּה דְבָרֶיהָ Those were her words

לֹא רָדְפוּ אַחֲרָיו They did not pursue him

הָלַךְ אַחֲרֵיהֶם He went after them

אַחַר הַדְּבָרִים הָאֵלֶּה After these things

בָּא אֶל־אָבִיו he came to his father

וַיְדַבֵּר אֵלָיו and he spoke to him

בְּיוֹם הַשְּׁבִיעִי  
 וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי  
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
 וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי  
 מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

**On the seventh day**

On the seventh day God had finished his work which he had been doing and he rested on the seventh day from all the work which he had done.

**7.11 Jeremiah 11:1-4**

הַדְּבָר אֲשֶׁר הָיָה אֶל־יְרֵמְיָהוּ  
 מֵאֵת יְהוָה לֵאמֹר:  
 שְׁמְעוּ אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת  
 וְדַבְּרֶתֶם אֶל־אִישׁ יְהוּדָה  
 וְעַל־יֹשְׁבֵי יְרוּשָׁלַם:  
 וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר  
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
 אָרוּר הָאִישׁ אֲשֶׁר  
 לֹא יִשְׁמַע אֶת־דְּבָרֵי  
 הַבְּרִית הַזֹּאת: אֲשֶׁר  
 צִוִּיתִי אֶת־אֲבוֹתֵיכֶם  
 בְּיוֹם הוֹצִיאִי־אוֹתָם  
 מֵאֶרֶץ מִצְרַיִם  
 מִכּוּר הַבְּרֹזֶל  
 לֵאמֹר שְׁמְעוּ בְּקוֹלִי  
 וַעֲשִׂיתֶם אוֹתָם  
 כְּכֹל אֲשֶׁר־אֶצְוֶה אֶתְכֶם  
 וְהִייתֶם לִי לְעָם  
 וְאֲנִכִּי אֶהְיֶה לָכֶם לֵאלֹהִים:

The word which came<sup>1</sup> to Jeremiah from the Lord, saying:  
 ‘Listen to the terms<sup>2</sup> of this covenant, and tell them to the men<sup>3</sup> of Judah and to the inhabitants<sup>4</sup> of Jerusalem. Say to them, “Thus says the Lord, the God of Israel. Cursed is the man who does not obey<sup>5</sup> the terms of this covenant which I commanded your forefathers at the time<sup>6</sup> when I brought them out from the land of Egypt, from the furnace of iron,<sup>7</sup> saying, Hear my instructions<sup>8</sup> and do them, according to all<sup>9</sup> that I command you, and you shall be<sup>10</sup> my people and I shall be your God.”’

Words:

אָרַר	he cursed	כּוּר	oven, furnace	עָשָׂה	he did, he made
צִוָּה	he commanded	בְּרִזָּל	iron	הָיָה	he was, he is...
יָצָא	he went out	קוֹל	voice, sound	אֶהְיֶה	I will be...

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

Notes:

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

## 7.12 Activation

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

## 2. Commands and requests

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

Stem		2nd pers (m s)	2 (f s)	2 (m.c p)	2 (f p)
שמר	keep	שָׁמַר	שָׁמְרִי	שָׁמְרוּ	שָׁמְרֵנָה
עמד	stand	עָמַד	עָמְדִי	עָמְדוּ	עָמְדֵנָה
ישב	sit	יָשַׁב	יָשְׁבִי	יָשְׁבוּ	יָשְׁבֵנָה
שכב	lie down	שָׁכַב	שָׁכְבִי	שָׁכְבוּ	שָׁכְבֵנָה
קום	get up	קָוַם	קָוְמִי	קָוְמוּ	קָוְמֵנָה
אכל	eat	אָכַל	אָכְלִי	אָכְלוּ	אָכְלֵנָה
שתה	drink	שָׁתָה	שָׁתִי	שָׁתוּ	שָׁתִינָה
הלך	go	לָךְ	לְכִי	לְכוּ	לְכֵנָה
שוב	return	שָׁבַע	שָׁבְבִי	שָׁבְבוּ , שָׁבוּ	שָׁבְבֵנָה
כתב	write	כָּתַב	כָּתְבִי	כָּתְבוּ	כָּתְבֵנָה
קרא	read, call	קָרָא	קָרְאִי	קָרְאוּ	קָרְאֵנָה

## 3. A proverb—משל

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

4. Wordsearch

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

- שָׁם he put, he placed  
 אֵל God  
 דָּל poor, humble  
 דִּלְהָה poverty  
 יֵשׁ there is, there was  
 הִלֵּל he praised  
 הִלְלָה he was praised  
 בַּת daughter  
 בָּם in them  
 אֶל to  
 מַיִם water  
 מֵי waters of

- |                                 |                               |                              |
|---------------------------------|-------------------------------|------------------------------|
| פְּרִי fruit, offspring, result | עִם with                      | עִמָּנוּ with us             |
| סֵפֶר book, document            | סָפַר he counted              | עֶבֶד servant                |
| סִפְרֵי books of                | סָפַר writer                  | עָשָׂה he did, he made       |
| יָם sea, the west               | שָׁלֹשׁ three                 | קָלַף swift, light           |
| מֵיִם from the sea              | שְׁלֹשֶׁת three days ago      | יְמִין right hand, south     |
| שָׁלַח he sent                  | כָּתַב he inscribed, he wrote | תָּם completeness, innocence |
| קַח take!                       | קֶשֶׁף straw, stubble, chaff  | עָטָה he covered, he veiled  |
| שָׁלְחָה she sent               | קוֹלִי my voice               | עָלָה on, upon               |
| לָהֶם to them                   | הִפְצֹו his delight           | הִנֵּן lo! behold!           |
| לָהֶן to them (f)               | נִצְחָה blossom, flower       | בִּקֵּשׁ he searched for     |
| לָהּ to her                     | בָּטַח he trusted             | צִי dryness, desert          |
| לִי to me                       | בָּא he came                  | יָמֵי days of, period of     |
| עַם people                      | שִׁיר song                    | שָׁם there                   |
| לַיְלָה night                   | שִׁירִי my song               | קָם he got up                |
| יָמִים seas                     | יָמִים days                   | כֵּן thus, so                |

**Helping the memory: 4. Visual display**

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

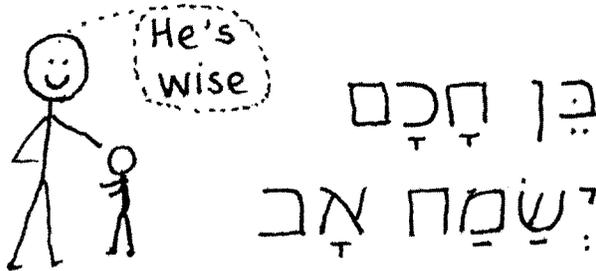


הַר mountain, is limited. If possible illustrate words in

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

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

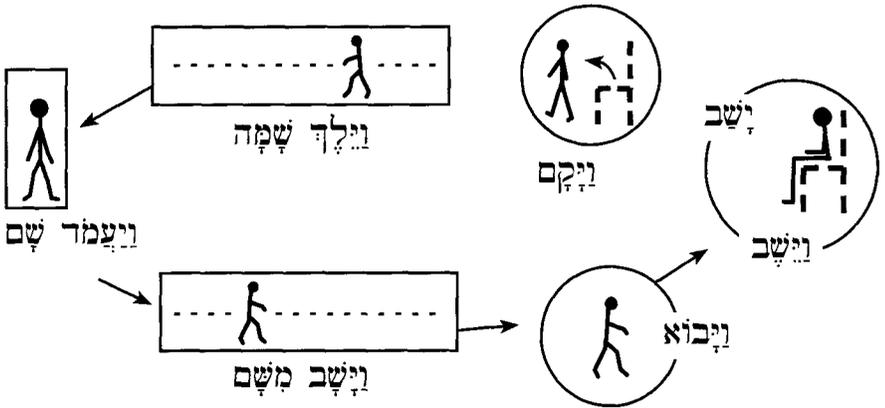
The proverb 'A wise son makes a glad father.'



*Suggestions*

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

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



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

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

# יִשְׁלַח וְלָקַח he will send and take

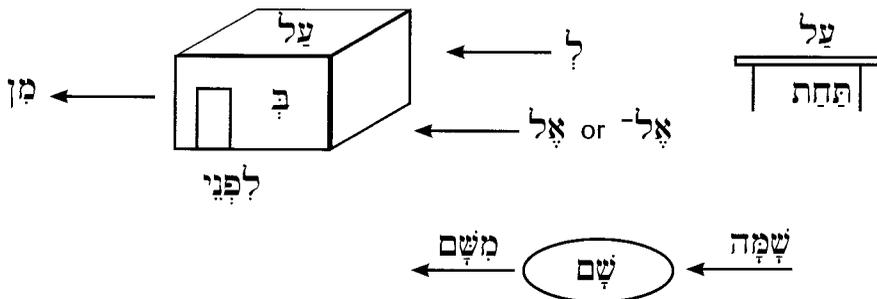
— שָׁלַח אֹתוֹ וַיִּקַּח he sent him and he took—

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

— יִשְׁלַח וְלָקַח he will send and take—

## 8.1 Words

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



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

## 8.2 Read

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

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

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

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

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

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

Now compare:

- (a) (1) וַיִּשְׁלַח אֶתָּהּ שָׁם And he sent her there  
וַיִּקַּח חֶרֶב and he took a sword.  
(2) וַיִּשְׁלַח אֶתָּהּ מִשָּׁם And he sent her from there  
וְהוּא לָקַח חֶרֶב after he had taken a sword.
- (b) (1) וַתֵּלֶךְ שָׁמָּה And she went there  
וַתֵּשֶׁב שָׁם and she lived there.  
(2) וַתֵּלֶךְ מִשָּׁם And she went from there  
וְהִיא יָשְׁבָה שָׁם for she had been living there.

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

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

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

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

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

וַיָּבֹא חוּשֵׁי רַעְהָ דָּוִד הָעִיר  
וַאֲבִשְׁלוֹם יָבֵא יְרוּשָׁלַם as Absalom was entering Jerusalem.

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

וְאֲבִשְׁלוֹם וְכָל־הָעָם אִישׁ  
יִשְׂרָאֵל בָּאוּ יְרוּשָׁלַם Israel, had come into Jerusalem.

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

וְאֶת־עֲמָשָׂה שָׂם אֲבִשְׁלוֹם  
תַּחַת יוֹאָב in place of Joab.

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

Sometimes, but not often, a noun with ו followed by a perfective verb indicates more or less simultaneous action. Note בָּכָה 'he wept' in Genesis 45:14 וַיִּבְכֶּה וּבְנֵימִין בָּכָה and he wept and Benjamin wept. But simultaneous action is usually indicated by the use of a participle, or an imperfective verb (see יָבֵא (as) he was entering in 2 Samuel 15:37).

## 8.4 יָשַׁב 'dwelling, staying, waiting, sitting'

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

Now compare:

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

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

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

while he is staying there—while he was staying there

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

... וַיֵּצֵאק בָּא Isaac had come...

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

וַיָּשֻׁבוּ אֵלָיו They returned to him,

וְהוּא יֹשֵׁב בִּירֵיחוֹ for he was waiting in Jericho.

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

עוֹד זֶה מְדַבֵּר This man was still speaking

וְזֶה בָּא and another man came.

(עוֹד again, continually, still      בָּא coming)

## 8.5 הִנֵּה behold!

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

Read:

א 1

וַיָּבֹא הָאִישׁ אֶל־הַמֶּלֶךְ Then the man came to the king  
וְהוּא מְדַבֵּר בְּבֵיתוֹ while he was speaking in his house,  
וַיְדַבֵּר אֶל־דָּוִד and he spoke to David.  
וְעוֹד זֶה מְדַבֵּר וְזֶה בָּא This man was still speaking when another<sup>1</sup>  
man came,  
וְהָיָה דָּוִד יֹשֵׁב עַל־הַכִּסֵּא: and there was David sitting on the throne!

Note:

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

ב 2

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

## 8.6 יִשְׁלַח וְיִלְקַח he will send and take

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

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

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

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

### 8.7 וְלֹא יַעֲשׂוּ 'and they will not do'

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

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

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

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

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

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

## 8.8 Summary

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

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

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

## 8.9 Translating Hebrew

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

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

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

## 8.10 Genesis 24:1–10

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

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

5 אולי 'perhaps'

תאבה 'she will be willing': אבה 'he was willing'

ללכת 'to go': compare: ל 'to', and ה 'Go!'

ההשב אשיב (to take back, shall I take back?),' 'Must I really take back?':

– ה indicates that it is a question

שוב 'to return', שב 'he went back', השוב 'he took back'.

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

7 נשבע 'he swore, he promised under oath': compare שבועה 'oath' (v. 8)

לזרעך 'to your offspring': זרע 'seed, offspring'

מלאכו 'his angel': מלאך 'messenger, angel'

8 אם 'if'

ונקיית 'then you will be free (from)': נקה 'he is guiltless'

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

9 וישם 'then he put': compare verse 2 שים 'Put!'

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

וקים 'and he set off'. When someone is lying down קים means 'Get up!'

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

עיר 'town, village, city'

### 8.11 A page from a Hebrew manuscript

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

Our arrow points towards the words:

וידבר יהוה אל-משה and the Lord spoke to Moses Lev 5:20

(6:1 in English versions)

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## 8.12 Wordsearch

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

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

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

# INTRODUCTION TO LESSONS 9–13

## 1. Looking at words in a new language

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

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

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

## 2. Looking at Hebrew words

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

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

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

The letters מֶלֶךְ indicate rule or kingship. Note:

מָלַךְ he reigned, he is king...	מַמְלָכָה kingdom, kingship
תִּמְלֹךְ she will reign	מַמְלָכָתוֹ his kingdom
הַמֶּלֶךְ the king	מַלְכָּה a queen
מֶלֶךְ (of) king	מַלְכַּת queen of

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

מֶלֶךְ a king

מִלְכִי my king

The root letters י־ל־ר or יו־ל־ר or י־ל־ר<sup>2</sup> are found in words that concern the birth of children:

יָלְדָה she gave birth to, she brought forth

יָלֵד boy, child, youth

נִוְלַד he was born<sup>1</sup>

יָלְדָה girl

וַיִּוְלַד and he begat,<sup>1</sup> and he was the ancestor of

יְלָדוֹת childhood

יָלְדָה she acted as midwife

מִיָּלְדָה midwife

וַיִּתְּנֵי לָדָר and they registered their ancestry

יוֹם־הַיְלָדָה birthday<sup>2</sup>

יְלִיד־אִשָּׁה born of woman

יְלִיד־בַּיִת house-born slave

Notes:

1. יִלְד had an earlier form יוֹלַד

2. The initial י of יִלְד is a weak letter and sometimes drops out. ו ה ך are also weak letters.

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

בֹּקֶר morning

בָּקָר cattle, oxen

שְׁבוּעָה oath

שָׁבוּעַ week

עָנָה he answered

עָנָה he sang

### 3. Additions

#### *Additions to the stem*

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

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

#### *Additions before the stem*

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

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

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

#### *Additions after the stem*

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

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

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

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

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

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

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

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

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

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

ידע	יָדְעָה he knew	יִדְעֶה he will know
ירש	יָרַשׁ he seized	יִירָשׁ he will seize
יצק	יָצַק he poured out	יִצַּק he will pour out

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

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

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

(1) Subject suffixes

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

The suffixes indicate the subject of the verb.

Personal suffixes added to perfective verbal forms are:

	1c	2m.c	2f	3f	3c
s	אֲנִי – I	אַתָּ – you	אַתְּ – you	אֵי – she	
p	אֲנֵנוּ – we	אַתֶּם – you	אַתֶּן – you		אֵיהֶם – they

(2) Object suffixes

As we have seen, the object of a verb can be expressed by a personal pronoun suffix: זָכַרְנוּ 'he remembered us'.

Here are some examples with קָטַל 'he killed':

	1c	2m.c	2f	3m	3f
s	קָטַלְנִי – me	קָטַלְתָּךְ – you	קָטַלְתְּךָ – you	קָטַלוּ – him	קָטַלְתָּהּ – her
P	קָטַלְנוּ – us	קָטַלְתֶּם – you	קָטַלְתֶּן – you	קָטַלְתֶּם – them	קָטַלְתֶּן – them

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

קָטַלְתָּהּ she killed	קָטַלְתָּךְ she killed you (m s)
קָטַלְתָּךְ you (m s) killed	קָטַלְתֶּם you killed them
קָטַלְתְּךָ you (f s) killed	קָטַלְתָּהּ you killed her
קָטַלְתִּי I killed	קָטַלְתֶּם I killed you (p)
קָטְלוּ they killed	קָטַלְנוּ they killed me
קָטַלְנוּ we killed	קָטַלְתֶּן we killed you (f p)

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

(3) Changes to the end of the stem:

When the third root letter of a stem is

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

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

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

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

(a) When the verb stem ends in ה

(i) The ה is often dropped:

בָּכָה he wept                      בָּכוּ they wept                      וַיִּבְךְּ and he wept

עָלָה he went up                      יָעֲלוּ they will go up

רָאָה he saw                      יִרְאֶה he will see                      יִרְאֵ let him see

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

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

עָשָׂה he did, he made                      עָשִׂיתִי I did, I made

בָּנָה he built                      בָּנִיתָ you (m.s.) built

שָׁתָה he drank                      שָׁתִינוּ we drank

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

עָשָׂה he did                      עָשְׂתָה she did

כָּלָה he finished                      כָּלְתָה she finished

(b) When the verb stem ends in ך

(i) the endings may be regular:

זָקַן he was old                      זָקַנְתִּי I was old

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

נָתַן he gave                      נָתַתִּי I gave (not נָתַנְתִּי)

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

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

סָבַב or סָב	he surrounded	סָבַוּתִי	I went round	יָסַב	he will surround
קָלַל or קָל	it is small, it is of no account	קָלוּתְךָ	you are worthless	וַיֵּאָקַל	and I am despised

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

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

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

Examples:

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

Notes on these forms, and their names:

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

## **7. Reading Hebrew**

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

## יש there is מי who?

יש there is, there was...

מי who?

אני

} I myself?

אין there is not, there wasn't...

מה what?

אנכי

## 9.1 Words

כהן priest	עיר town, city	זהב gold
זבח sacrifice	שדה field, countryside	נחשת bronze
מזבח altar	הר mountain, hill country	ברזל iron
היכל temple, palace	ההר the mountain	אהל tent, hut
יש there is, there was	אין there is not, there was not	

So:

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

## 9.2 Read

אֵין כֶּסֶף בְּאֹהֶל:	There is no silver in the tent.
אֵין זָהָב בְּעִיר:	There is no gold in the town.
יֵשׁ נְחֹשֶׁת בְּהֵיכָל:	There is bronze in the temple.
יֵשׁ בְּרִזְל בְּהָר:	There is iron in the hill country.
אֵין לְכֹהֵן זֶבַח:	The priest has no sacrifice.
יֵשׁ זֶבַח עַל-הַמִּזְבֵּחַ:	There is a sacrifice on the altar.
הָיָה דָוִד יוֹשֵׁב עַל-הַכִּסֵּא וְאֵין לוֹ זָהָב בְּהֵיכָלוֹ:	There was David sitting on the throne, but he had no gold in his palace.

### 9.3 יֵשׁ 'there is, there was'    יֵשׁ-לּוֹ 'he has, he had'

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

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

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

## 9.4 Read

### א היום 1 Today

עמי הפהן ואין לו  
זבח על-המזבח ולי  
זהב וכסף וגם לך  
ברזל ונחשת בעיר:  
אין לנו אהל בשדה  
ויש לנו בית בעיר  
היש להם בתים בעיר:  
לא בקר יהנה  
לא בשדה יהנה  
לא בעיר יהנה  
לא בהיכל יהנה פי הוא  
גדל וברא את-כל-הארץ:

The priest is with me, but he has no sacrifice on the altar; but I have gold and silver and also you have iron and bronze in the city.

We do not have a tent in the field, but we have a house in the city.

Do they have houses in the city?

The Lord is not in the hill country,

the Lord is not in the plain,

the Lord is not in the city

nor in the temple, for he is

great and he created the whole earth.

### ב בימי דוד 2 In the time of David

אהל היה לדוד בעירו ואין  
לו היכל: יש לו זהב וכסף  
ונחשת וברזל וישלח דוד  
ויקרא לשלמה ויצא  
שלמה ויעל אל-העיר  
ויבא לפני המלך בביתו:  
ויאמר דוד לשלמה בנו  
הנה נתתי לך  
את-כל-אשר יש-לי  
להיכל אלהי ישראל:

David had a tent in his city but he did not have a temple. He had gold and silver

and bronze and iron; so David sent and called Solomon. Solomon

went out and went up into the city and went in before the king in his house.

Then David said to his son Solomon,

'See, I have given to you

all that I have

for the temple of the God of Israel.'

## 9.5 אָנְכִי I מִמֶּנִּי from me כְּמוֹנִי like me

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

אָנְכִי I	מִן from	לְ to	כִּי like or כְּמוֹ
אֲנִי or אָנְכִי I, me	מִמֶּנִּי from me	לִי	כְּמוֹנִי like me
אַתָּה you (m)	מִמְּךָ from you	לְךָ	כְּמוֹךָ like you
אַתְּ you (f)	מִמְּךָ from you	לְךָ	כְּמוֹךָ like you
הוא he	מִמֶּנּוּ from him	לוֹ	כְּמוֹהוּ like him, like it
היא she	מִמֶּנָּה from her	לָהּ	כְּמוֹהָ like her, like it
אֲנַחְנוּ or נַחְנוּ we, us	מִמֶּנּוּ from us	לָנוּ	כְּמוֹנוּ like us
אַתֶּם you (m.c)	מִכֶּם from you	לָכֶם	כְּכֶם like you
אַתְּנָה or אַתְּנָן you (f)	מִכֶּן from you	לָכֶן	כְּכֶן like you
הֵמָּה or הֵם they	מֵהֶם from them	לָהֶם	כְּהֵם like them
הֵנָּה they (f)	מֵהֶנּוּ from or מֵהֵנָּה them	לָהֶן	כְּהֵנּוּ like or כְּהֵנָּה them

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

אֵינְנִי I am not      עוֹדִי or עוֹדְנִי I am still      הִנְנִי here I am

Examples:

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

## 9.6 Read these sentences

- גְּדֹלַת הָעִיר The city is great,  
אֵין עִיר כָּמוֹהָ: there is not a city like it.
- גְּדֹל אַתָּה You are great,  
אֵין כָּמוֹךָ אֱלֹהִים: there is no god like you.
- חֲכָמִים אֲנַחְנוּ מֵהֵם: We are wiser than they are.
- כָּסִיל הַכֹּהֵן מִמֶּךָ: The priest is more foolish than you.
- מִי כָמוֹנוּ וּמִי כָכֶם: Who is like us and who is like you?
- מִי כָמוֹךָ יְהוָה כִּי אֵין  
כָּמוֹךָ אֱלֹהִים no god like you  
בְּשָׁמַיִם וְעַל הָאָרֶץ: in heaven or on the earth.
- קָרָא אֹתִי יְהוָה The Lord called me,  
וָאָמַר הִנְנִי: and I said, 'Here I am.'
- וַיֹּאמֶר הָאִישׁ לְךָ מִמְּנֵי וְשׁוּב  
אֶל-בַּיִת הַכֹּהֵן אֲשֶׁר בְּעִיר: Then the man said, 'Go from me and return  
to the house of the priest which is in the  
city.'
- הֲלֹא אָנִי גְדוֹל מִמֶּךָ 'Am I not older than you are,  
וְלֹא הַמָּה קִטְנִים מִמֶּנָּה: and are not they younger than she is?
- הֲלֹא אַתָּן טוֹבוֹת מֵהֵנָּה: Are you not better than those women?'
- אַתָּה הָאֱלֹהִים טוֹב וְחָכָם You, O God, are good and wise,  
כִּי לְעוֹלָם חַסְדֶּךָ for your mercy is forever  
וּלְעוֹלָם צְדָקֶתְךָ: and your righteousness is forever.
- אֵינְנִי בְּבֵיתוֹ I am not in his house  
וְעוֹדְכֶם בְּהִיכָל: but you are still in the temple.

## 9.7 Words

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

### Examples:

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

For more on questions see page 172 (14.10.5).

9.8 Read

א 1

וַיֹּאמֶר גֵּיחָזִי עֶבֶד־אֱלִישָׁע Then Gehazi, Elisha's servant, said  
 לְשׁוּנַמִּית הַזֹּאת הַשְּׁלוֹם לָךְ to this Shunamite woman, 'Are you well?  
 הַשְּׁלוֹם לְאִישְׁךָ הַשְּׁלוֹם לְיָלְדְךָ: Is your husband well? Is the child well?'  
 וַתֹּאמֶר שְׁלוֹם וְאִישָׁע She said, 'We are well.' Now Elisha  
 בָּא וַתֹּאמֶר had come, so she said  
 אֵלָיו מַה־עָשִׂיתָ to him, 'What have you done?'  
 עַד־מִתִּי תַעֲשֶׂה לִּי רָע: How long will you do evil to me?'

ב 2

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

9.9 Read Jonah 1:1–3 and 3:1–4

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

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

רָעָתָם 'their wickedness': רָעָה 'evil'

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

לְפָנַי 'before, in the presence of'

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

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

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

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

3:1–4 Jonah goes to Nineveh

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

### 9.10 Activation

1. In 9.7 highlight the words that indicate questions:

אֵיכָה אָנֹכָה אִי-אִיָּה לָמָּה מָה מִי and so on.

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

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

Who is like us?

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

Who is like her?

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

3. Using the pattern מַה-טוֹב 'How good!' say in Hebrew:

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

4. Proverb מִשְׁלַל from Proverbs 6:20 and 23

נֹצֵר בְּנֵי מִצְוֹת אָבִיךָ Observe, my son, the commandment of your father

וְאַל-תִּטֹּשׁ תּוֹרַת אִמְךָ and do not reject the teaching of your mother;

כִּי נֵר מִצְוָהּ for the commandment is a lamp,

וְתוֹרָה אֹרֶךְ and the teaching is enlightenment.

## 5. Wordsearch

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

בֶּרֶךְ	corn	פָּקַד	he visited...	בְּמָה	high place
אֵיפֹה	where?	פֹּה	here	רָשׁ	poor
מִי	who? whoever	מָה	what	אוֹ	or
קָרַב	he came near	קָרַב	Come near!	קָדָם	in front of, east
קָבַץ	he gathered together	שָׁמַר	he kept, he guarded	בֵּד	separation, part
שָׁתָה	he drank	שָׁתָה	Drink!	כָּל	every, all
קַבֵּץ	Gather!	שָׁמַר	Keep!	דָּר	generation, age
קַח	Take! (f s)	קַח	Take!	בַּת	daughter
אָכַל	he ate	אָכַל	Eat!	דָּד	beloved person, uncle
מָת	he died	שָׁב	Sit down!	לְבַדּוֹ	on its own, by himself
רָץ	he ran	לֵךְ	Go!		
בָּא	he came in	רָדוּ	Go down! (p)		
לְבָשׁ	he clothed, he put on	כִּפֶּר	he covered, he atoned for		
מָתִי	I died	יָמַת	let him die		
רָאוּ	they saw	חַי	alive		
לָמָּה	why?	רַב	multitude		
כָּלָב	dog	פָּקַד	Visit!		
קָבַר	he buried	רֵעִי	my shepherd		
				פֶּה	mouth
				מָתִי	when?
				עֶבֶד	servant
				רַבֵּב	it became abundant
				בְּמָה	how?
				לֵב	heart
				חֵץ	arrow
				בָּקָר	cattle
				דֶּרֶךְ	way, road
				עֵץ	tree, wood
				הַר	hill, mountain
				יָרֵק	green, greenness
				אֶרֶץ	land, earth
				אָדָם	man
				רַב	many
				קִבְרוֹ	tomb
				רֵעִי	my friend

6. Sing מְה־אֲדִיר שְׁמֶךָ.

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

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

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

הַדְּוֶדָּהּ 'glory, majesty, renown; ornament'

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

נָתַן 'he gave, he set, he appointed'

7. Before you start lesson 10, review 7.12.2.

# שְׁמַע listen! לֵךְ go!

## 10.1 Commands and requests

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

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

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

Note in 7.12.2 the ending ךְּ which indicates feminine singular

ךְּ which indicates masculine or common plural

נהּ which indicates feminine plural.

The first vowel of an imperative is often short. When the stem begins with ה, י, or נ the initial letter is lost in the imperative; so from

יֵשֶׁב הַלֵּךְ and נָתַן we get:

לֵךְ Go! שֵׁב Sit! תֵּן Give!

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

Gen 24:18 שִׁתֵּה אֶדְנִי 'Drink, sir.' or, 'Please drink, sir.'

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

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

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

Jer 11:2 שְׁמְעוּ אֶת־דְּבָרֵי Hear the terms of

הַבְּרִית הַזֹּאת this covenant

וְדַבְּרֵתֶם and speak them...

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

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

### Elijah and Ahab

וַיְהִי בַיָּמֵי אַחְאָב מֶלֶךְ  
וַדְּבַר־יְהוָה הָיָה אֵלָיו  
אֵלֵיהוּ לֵאמֹר לֶךְ מִזֶּה  
וְשָׁב בְּנַחַל כְּרִית  
וַיֵּלֶךְ וַיֵּשֶׁב בְּנַחַל כְּרִית:  
וַיְהִי יָמִים רַבִּים וַדְּבַר־  
יְהוָה הָיָה אֵלֵיהוּ שֵׁנִית  
לֵאמֹר לֶךְ הִרְאָה אֶל־אַחְאָב  
לֵךְ אָמַר אֵלָיו שְׁלַח קָבַץ  
אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר  
הַכַּרְמֶל וַיִּקְבֹּץ אֹתָם:  
וַיֹּאמֶר אֵלֵיהוּ עֲבַדוּ אֶת־יְהוָה  
וְאִם רַע בְּעֵינֵיכֶם לַעֲבֹד  
אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם  
אֶת־מִי תַעֲבֹדוּ: וַיֹּאמֶר  
אִם יְהוָה הָאֱלֹהִים לָכֵן אֲחַרְיוּ  
וְאִם־הַבַּעַל לָכֵן אֲחַרְיוּ  
וְאֲנִי וּבֵיתִי נַעֲבֹד אֶת־יְהוָה  
וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים:  
וַיֹּאמֶר אֵלֵיהוּ לָהֶם תָּפְשׁוּ  
אֶת־נְבִיאֵי הַבַּעַל וַיֹּאמֶר  
לְאַחְאָב עֲלֵה אֲכַל וּשְׂתֵה  
כִּי רַב מִמָּוֶה תְּדַרְךָ:

In the days of king Ahab,  
the word of the Lord came to  
Elijah saying, 'Go from this place  
and stay by the stream of Kerith.'  
So he went and settled by the stream of  
Kerith.  
Quite a long while later the word of  
the Lord came to Elijah a second time  
to say, 'Go, appear before Ahab.  
Go and say to him, "Send and gather  
all Israel to me to Mount  
Carmel."' So he gathered them,  
and Elijah said, 'Serve the Lord.  
But if it does not please you to serve  
the Lord, choose for yourselves today  
whom you will serve.' He said,  
'If the Lord is God, go after him,  
but if Ba'al, follow him.  
But I and my family will serve the Lord.'  
They said, 'The Lord, he is the (true) God.'  
Then Elijah said to them, 'Seize  
the prophets of Ba'al.' And he said  
to Ahab, 'Go up, eat and drink,  
for the journey is too great for you.'

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

10.3 שְׁמַרְהָ 'Keep!' (šōmrā): masculine singular imperative + הַ

Compare:

- (a) שְׁמַר keep! שְׁמַע listen! קוּם get up! תֵּן give!  
 (b) שְׁמַרְהָ keep! שְׁמַעְהָ listen! קוּמְהָ get up! תֵּנְהָ give!

The (a) forms are normal imperative forms.

The (b) forms have an added הַ

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

1 Kgs 21:2 תֵּנֵה-לִי אֶת-כַּרְמִי Give me your vineyard!

Num 11:13 תֵּנֵה-לָנוּ בָשָׂר Give us meat!

Ps 86:16 תֵּנֵה עֵזְךָ לְעַבְדְּךָ Give your protection to your servant!

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

10.4 Words

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

Read:

בַּבֹּקֶר הָיָה הָאִישׁ בְּדֶרֶךְ	In the morning the man was on the (his) journey,
וְאֵין לָהֶם בָּיָדוֹ	and he had no bread with him (in his hand)
וְאֵין לוֹ מַיִם:	and he had no water.
וַיֵּרָא אֶת-הַנֶּעַר	He saw a boy
וַיֹּאמֶר אֵלָיו מַה-שְּׁמֶךָ	and said to him, 'What is your name?'
וַיֹּאמֶר יַעֲקֹב:	'Jacob', he replied.
וַיֹּאמֶר לְנֶעַר תֵּנֵה-לִי	Then he said to the boy, 'Give me

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

### 10.5 שָׁמֹר-נָא (*šamör-nā*) 'Please keep!' 'Keep!'

#### שְׁמַעָה-נָא 'Please listen!'

Note:

- (a) שָׁמֹר-נָא אֶת-מִצְוֹתַי Keep my commandments!  
 (b) שְׁמַעָה-נָא לִי Please listen to me!

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

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

10.6 יִשְׁמַר let him keep אַל-תִּשְׁמַר do not keep

Compare:

(a)	שָׁמַר Keep!	שָׁמַע Listen!	תֵּן Give!
(b)	יִשְׁמַר Let him keep, he must keep	יִשְׁמַע Let him listen	יִתֵּן Let him give
(c)	אַל-תִּשְׁמַר Do not keep	אַל-תִּשְׁמַע Do not listen	אַל-תֵּתֵן Do not give

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

The (b) forms have a prefix י־ which indicates 'he', so:  
יִשְׁמַר 'Let him keep', or 'He must keep'.

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

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

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

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

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

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

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

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

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

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

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

## 10.7 Words

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

Read:

**A fast is proclaimed in Nineveh.**

וַיִּקְרָא הַמֶּלֶךְ בְּנִינְוָה	So the king made a proclamation in Nineveh
לֵאמֹר הָאָדָם וְהַבְּהֵמָה	saying, 'People and (their) animals,
הַבָּקָר וְהַצֹּאן אֲל־יִטְעֲמוּ	cattle and sheep, are not to taste
מְאוּמָה אֲל־יִרְעוּ	anything, they must not graze
וּמִים אֲל־יִשְׁתּוּ	nor drink water.
וַיִּתְכַסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה	Let people and animals be covered with sackcloth.
וַיִּקְרְאוּ אֶל־אֱלֹהִים	Let people call on God
בְּתוֹזָקָה וַיִּשְׁבוּ אִישׁ	fervently, and let them each turn
מִדְרָכּוֹ: וַיִּשְׁבוּ אִישׁ	from his way.' So they turned each
מִדְרָכּוֹ הָרָעָה וַיִּרְא אֱלֹהִים	from his evil way and God saw,
וְלֹא עָשָׂה לָהֶם רָעָה	and he did not do harm to them,
וַיֹּאמֶר יוֹנָה קַח־נָא אֶת־נַפְשִׁי	but Jonah said, 'Take away my life,
כִּי טוֹב מוֹתִי מִחַיִּי	for my death would be better than my life.'

## 10.8 אֲשַׁמְרָה 'Let me keep!' 'I will keep'      נִשְׁמְרָה 'Let us keep!'

Note the א which indicates 'I' and the נ which indicates 'we'.

Compare:

- (a) אֲשַׁמְרֶה אֶת־הַמִּצְוָה I will keep the commandment.  
 (b) אֲשַׁמְרָה אֶת־הַמִּצְוָה Let me keep the commandment.

(a) נשמר את־בריתו We will keep his covenant.

(b) נשמרה את־בריתו Let us keep his covenant.

In the (a) sentences an imperfective form of the verb is used.

In the (b) sentences הַ has been added to the verbal form. This הַ indicates desire, exhortation or intention:

1 Kgs 21:2 אֶתְנֶהֱלֶךְ כֶּסֶף Let me give you silver.

Hos 6:1 וְנָשׁוּבָה אֶל־יְהוָה Let us return to the Lord.

Jonah 1:7 וְנִפְיֵלָה גּוֹרְלוֹת Let us cast lots.

Jonah 1:14 אַל־נָא נִאֲכָדָה Do not let us perish!

but Jonah 3:9 וְלֹא נִאֲכָדַר and we shall not perish.

These forms for 'I' and 'we' with the added הַ expressing desire, intention or encouragement are commonly called Cohortative.

Note that occasionally הַ is added to verb forms with a prefixed א־ 'I' or נ־ 'we' that make statements about past action:

Judg 6:9 וְאֶתְנַתְּנָה לָכֶם and I gave to you

Ps 66:6 שָׂם נִשְׂמְחָה בּוֹ there we rejoiced in him.

## 10.9 אַל־תִּגְנוֹב 'Don't steal'      לֹא תִגְנוֹב 'thou shalt not steal'

Compare:

(a) גָּנַב he stole...      יִגְנוֹב he will steal...

(b) גָּנַבְתָּ you stole...      תִּגְנוֹב you will steal...

(c) גָּנַב steal!

(d) אַל־תִּגְנוֹב Do not steal!

(e) לֹא תִגְנוֹב you shall not steal! Never steal!

(d) אַל־תִּגְנוֹב is an example of the most usual way to tell someone not to do something, or to stop doing it (אַל with the jussive).

(e) לֹא תִגְנוֹב is an example of a serious command not to do something; it is common where commands are given by God (לֹא with the imperfective).

So in Exodus 20:13–15:

לֹא תִרְצַח Do not commit murder.

לֹא תִנָּאֵף Do not commit adultery.

לֹא תִגְנוֹב Do not steal.

These are general prohibitions, valid at all times. But in Exodus 3:5 we find a command given to Moses by God:

אל־תִּקְרַב Do not come near.

This is a prohibition given at one particular time—it is not a command never to come near, so אל־ is used with the jussive.

### 10.10 Summary of ways to ask, order and prohibit

תֵּן or תֵּן־לִי ‘Give!’

תֵּן־לִי	Give me!	Imperative
תִּגְדֵּה־לִי	Give me!!	Emphatic imperative
תֵּן־נָא לִי	Please give me!	Polite imperative, request
אַל־תֵּתֵן לִי	Do not give me!	Jussive + אַל
לֹא תֵתֵן לִי	You are not to give me!	Imperfective + לֹא
נָתַן תֵּתֵן לִי	You must definitely give me!	Infinitive + Imperfective (lit. To give you shall give)
לֵךְ וְנָתַתְּ לִי	Come and give me	Imperative + Perfective with ׀

### 10.11 Read 1 Kings 21:1–7, Ahab of Samaria and Naboth of Jezreel

- 1 אַחַר after כַּרְם vineyard אֶצֶל beside, close to, near  
הַיְכָל palace, temple הַיְכָל palace of
- 2 גַּן garden יָרֵק vegetables, herbs קָרוֹב near  
תַּחְתָּיו in its place, instead of it (תַּחַת) under, instead of)  
אִם if מְחִיר price, purchase money
- 3 מִיְהוָה May the Lord forbid me  
נַחֲלָה inheritance, property, inherited property
- 4 סָר sullen זָעַף angry שָׁכַב he lay down מִטָּה couch, bed  
וַיִּסָּב and he turned away פָּנָיו face  
וְלֹא אָכַל and he would not eat
- 5 מַה־זֶּה why? why is it? רִיחַ spirit, wind, temperament
- 6 אוֹ or חָפֵץ willing, liking
- 7 עַתָּה now מְלוּכָה rule, reign, kingship  
יָטֵב he is good, he is cheerful: יָטֵב Let it be cheerful.

Note also these punctuation marks which show how the Masoretes considered words should be grouped and verses divided:

1. In the last word of each verse you will find a mark  $\text{ְ}$  under the first (or only) consonant of the accented syllable. Note the last words of verses 2, 3 and 4:

$\text{זֶה}$  this       $\text{לָךְ}$  to you       $\text{לֶחֶם}$  food, bread

The syllable that has the punctuation mark is often lengthened or a little altered: so the last word of 21:4 is not  $\text{לֶחֶם}$  but  $\text{לֶחֶם־}$ , and the last word of 21:3 is not  $\text{לָךְ}$  but  $\text{לָךְ־}$  (remember that in Hebrew it is the consonants that indicate the basic meaning, not the vowels). This punctuation mark, or accent, is called *Silluq*. It is always followed by  $\text{:}$  which marks the end of the verse.  $\text{:}$  is called *Soph Pasuq*.

2. The major punctuation mark that divides a verse into two parts is  $\text{ֿ}$

Notice in    21:2     $\text{מִמְנוֹןֿ}$   
                   21:3     $\text{אֶל־אֶחָאֵבֿ}$   
                   21:4     $\text{אֲבוֹתַיֿ}$

This punctuation mark is called *Athnah*. Like *Silluq* it may mark a lengthened syllable.

Compare:

$\text{שָׁמַרֿ}$ he kept	$\text{שָׁמַרֿ}$	$\text{לָךְֿ}$ to you (m.s)	$\text{לָךְֿ}$
$\text{אֲנִיֿ}$ I	$\text{אֲנִיֿ}$	$\text{אֶתָּהֿ}$ you (m.s)	$\text{אֶתָּהֿ}$
$\text{חֲלִיֿ}$ sickness	$\text{חֲלִיֿ}$	$\text{מַה־שְּׁמֶךָֿ}$ What is your name?	$\text{מַה־שְּׁמֶךָֿ}$

3. The commonest minor punctuation mark  $\text{ֿ}$  is placed above a word. In 21:6 note  $\text{בְּבִקְסָךְֿ}$ . It is called *Zaqeph Qaton*. Sometimes a syllable marked by *Zaqeph Qaton* has a lengthened vowel. For example in Numbers 10:29 we find  $\text{וְהִטַּבְנוּֿ לָךְֿ}$  and we will treat you well ( $\text{לָךְֿ־}$  instead of  $\text{לָךְֿ}$ ).

See also Accents, page 333 and Masoretic Text, page 351.

### Helping the memory: 5. Interaction with people

Language is primarily a spoken method of communication between people. It is not best learned solely through books. When we learn a language in a form that is no longer spoken, we can still help ourselves by being able to use it and respond to it within a group or classroom situation.

In learning Hebrew, the teacher should be able to get the class to stand, to move, to go out of the room, to turn back, to come in and to sit down.

The class should be able to ask the teacher to get up, go out, come back in and sit down, by saying in unison:

קום — לך — צא — שוב — בוא — שב

or appropriate feminine forms.

Breaks for refreshment, which can be made if they do not exist, will give scope for variations of

אכלתי 'eat' and שתיתי 'drink', תִּתְּנָא לִי or תִּנְיִנָא לִי 'please give me' and תודיה 'thanks'.

When a person enters a room, the rest of the class can say:

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה Blessed is the one who comes in the name  
of the Lord

or בְּרוּכָה הַבָּאָה בְּשֵׁם יְהוָה Blessed is she who comes in the name  
of the Lord

Then they may be asked if all is well:

הַשְּׁלוֹם לָךְ or הַשְּׁלוֹם לְךָ

to which the proper response, however bad the situation, is:

שְׁלוֹם (see 2 Kgs 4:26).

When someone is going, the usual way to say good-bye is:

לְהִתְרְאוֹת — 'to seeing each other' (Hithpael infinitive of רָאָה) — *au revoir*.

Or you might say

לְךָ בְּשָׁלוֹם or לְשָׁלוֹם לְךָ 'Go in peace' (f לְכִי)  
or to a group בְּרִכְתּוֹת יְהוָה אֲלֵיכֶם 'The blessing of the Lord to you'.

If you greet your friends in a moment of excitement with 'Give me five!' or 'Give me ten!' try:

תִּתְּנֵנִי חֲמִשָּׁה and תִּתְּנֵנִי עֶשְׂרִים

And when you see someone doing something, wish them success:

בְּהַצְלָחָה

מִסְפָּר number      עֵת time  
 מִשְׁקָל weight      אַרְדָּ length

### 11.1 אֶחָד 'one'      אֶחָד עָשָׂר 'eleven'

		Construct forms			
masculine	feminine	masculine	feminine	masculine	feminine
אֶחָד	one	אֶחָד	one	אֶחָת	אֶחָת
שְׁנַיִם	two	שְׁנַיִם	two	שְׁתֵּי	שְׁתֵּי
שְׁלֹשָׁה	three	שְׁלֹשָׁה	three	שְׁלוֹשָׁה	שְׁלוֹשָׁה
אַרְבָּעָה	four	אַרְבָּעָה	four	אַרְבַּעַת	אַרְבַּעַת
חֲמִישָׁה	five	חֲמִישָׁה	five	חֲמִשָּׁה	חֲמִשָּׁה
שֵׁשׁ	six	שֵׁשׁ	six	שֵׁשֶׁת	שֵׁשֶׁת
שִׁבְעָה	seven	שִׁבְעָה	seven	שִׁבְעִת	שִׁבְעִת
שְׁמֹנֶה	eight	שְׁמֹנֶה	eight	שְׁמוֹנֶת	שְׁמוֹנֶת
תְּשֻׁעָה	nine	תְּשֻׁעָה	nine	תְּשֻׁעִת	תְּשֻׁעִת
עֲשָׂרָה	ten	עֲשָׂרָה	ten	עֲשָׂרֹת	עֲשָׂרֹת

So:

שְׁנַיִם בָּנִים two sons or שְׁנַיִם בָּנִים two sons

שְׁלֹשָׁה יָמִים or שְׁלֹשָׁה יָמִים three days

גְּדֻלוֹת אֲבָנִים great stones, stones of

עֲשָׂרָה אַמּוֹת וְאַבְנֵי שְׁמֹנֶה אַמּוֹת: ten cubits and stones of eight cubits

בֵּין עֲשָׂרֹת יָמִים (בֵּין interval, between) every ten days

m		f
אָחַד עֶשֶׂר	} eleven {	אַחַת עֶשְׂרֵה
עֶשְׂתֵּי עֶשֶׂר		עֶשְׂתֵּי עֶשְׂרֵה
שְׁנַיִם עֶשֶׂר	} twelve {	שְׁתַּיִם עֶשְׂרֵה
שְׁנֵי עֶשֶׂר		שְׁתֵּי עֶשְׂרֵה
שְׁלֹשָׁה עֶשֶׂר	thirteen	שְׁלֹשׁ עֶשְׂרֵה
אַרְבָּעָה עֶשֶׂר	fourteen	אַרְבַּע עֶשְׂרֵה
חֲמִשָּׁה עֶשֶׂר	fifteen	חֲמֵשׁ עֶשְׂרֵה
שֵׁשׁ עֶשֶׂר	sixteen	שֵׁשׁ עֶשְׂרֵה
שִׁבְעָה עֶשֶׂר	seventeen	שִׁבְעַת עֶשְׂרֵה
שְׁמֹנָה עֶשֶׂר	eighteen	שְׁמֹנֶה עֶשְׂרֵה
תְּשַׁעָּה עֶשֶׂר	nineteen	תְּשַׁע עֶשְׂרֵה

So:

וַיִּקַּח אֶת־אֶחָד עֶשֶׂר יְלָדָיו and he took his eleven sons,  
וְאֶחָד עֶשֶׂר כִּכְבִּים מִשְׁתַּחֲוִיִּים and the eleven stars (were) bowing down  
וְאֶחַת עֶשְׂרֵה שָׁנָה מָלַךְ and he reigned (for) eleven years

Note that some words, like שָׁנָה year, are found in the singular after these numbers. Most common are שָׁנָה year, יוֹם day, אִישׁ man, נַפֵּשׁ person, life.

### 11.2 Words

כִּי אִם	except, but	כֶּבֶשׂ	lamb
רוּשׁ	to be poor:	בָּקָר	oxen
רָשׁ	or רָאשׁ	אֲתוֹן	she-ass
צֶמֶד	pair, yoke	כֶּבֶשֶׂה	ewe lamb

Read:

A rich man and a poor man

שְׁנֵי אָנָשִׁים הָיוּ בְּעִיר There were two men in one  
אֶחָד עֶשֶׂר town. One was rich

וְאֶחָד רָאשׁ לְעֶשֶׂיר and one was poor. The rich man had  
 הָיָה שִׁבְעָה בָּנִים וְשָׁלֹשׁ seven sons and three  
 בָּנוֹת וְאַרְבָּעָה עָשָׂר daughters and fourteen  
 גְּמָלִים וְשֵׁשׁ עָשָׂר צְמֹד־ camels and sixteen pairs of  
 בְּקָר וְתִשְׁעֵי עֶשְׂרֵה אֶתְוֹנוֹת oxen and nineteen she-asses;  
 וְלְרֵשׁ אֵין-כֵּל כִּי אֵם- but the poor man had nothing except  
 כִּבְשָׂה אַחַת קְטָנָה one little ewe lamb.  
 וַיֹּאמֶר הָרֵשׁ לְעֶשֶׂיר So the poor man said to the rich man,  
 תְּנֵה-לִי שְׁמֹנֶת גְּמָלִים 'Give me eight of your camels  
 מִגְּמָלֶיךָ וְחֲמֵשׁ אֶתְוֹנוֹת and five she-asses.'  
 וְלֹא נָתַן לוֹ מֵאוּמָה But he did not give him anything.

11.3	עֶשְׂרִים twenty	מֵאָה hundred	אֶלֶף thousand
עֶשְׂרִים 20	מֵאָתִים 200	אֶלְפִים 2,000	
שְׁלֹשִׁים 30	שְׁלֹשׁ מֵאוֹת 300	שְׁלֹשַׁת אֶלְפִים 3,000	
אַרְבָּעִים 40	אַרְבַּע מֵאוֹת 400	אַרְבַּעַת אֶלְפִים 4,000	
חֲמִשִּׁים 50	חֲמֵשׁ מֵאוֹת 500		
שִׁשִּׁים 60	שֵׁשׁ מֵאוֹת 600	רִבְבָּה 10,000	
שִׁבְעִים 70	שִׁבְעַת מֵאוֹת 700	רַבּוֹ or רְבוֹ	
שְׁמֹנִים 80	שְׁמֹנֶה מֵאוֹת 800		
תִּשְׁעִים 90	תִּשְׁעֵי מֵאוֹת 900	רְבוּתִים 20,000	
מֵאָה 100	אֶלֶף 1,000		
מֵאוֹת hundreds	אֶלְפִים thousands		

Note:

- Numbers 30–90 are plurals of the unit numbers.
- מֵאָה is feminine, so 300–900 have the appropriate feminine construct form of the unit (11.1 fourth column).
- אֶלֶף is masculine, so 3,000–9,000 have the appropriate masculine construct form of the unit (11.1 third column).

4. With numbers between 20 and 90, when the noun follows the number, the noun may be singular.

Compare:

- (a) שְׁבַעִים עֲזָרִים seventy asses  
 (b) חֲמִשִּׁים צְדִיקִים fifty righteous men  
 (c) חֲמִשִּׁים אִישׁ fifty men  
 (d) שָׁלֹשׁ שָׁנִים וּשְׁלֹשִׁים שָׁנָה three years and thirty years (33 years)

In (c) and (d) אִישׁ 'man' and שָׁנָה 'year' are singular.

#### 11.4 שְׁנַיִם two, a pair

Note in 13.1: שְׁנַיִם two, מֵאתַיִם 200 and אֲלָפִים 2,000.

They do not have the usual plural endings ים or ות but the ending ים. This is a common ending when things are regarded as occurring in pairs. It is called the *dual ending*. Notice these pairs:

singular	dual	plural
יָד hand	יָדַי two hands, hands	יָדוֹת directions, times, turns
עֵין eye	עֵינַי eyes	(A plural form is used as there are four basic directions—N, S, E and W.
אָזן ear	אָזְנַי ears	An altar has four horns, so a plural form is used for them.)
שָׁפָה lip	שָׁפְתַי lips	
בִּרְךָ knee	בִּרְכָי knees	
רֵגֶל foot, leg	רֵגְלַי feet, legs	
קַרְן horn	קַרְנַי horns	קַרְנוֹת horns
כַּנָּף wing	כַּנְפַי wings	

Some nouns have a dual form, but we cannot be certain why. Notice:

מַיִם water	שָׁמַיִם sky, heavens
יְרוּשָׁלַיִם Jerusalem	מִצְרַיִם Egypt

It is possible that מִצְרַיִם reflects the Egyptian understanding of Egypt as 'the two lands'. It has been suggested that שָׁמַיִם might be a plural of שָׁמַי, but no such word is known; or that its dual form might reflect an Egyptian word for heaven which was dual in form.

עֵין 'eye' should be distinguished from עֵיַן 'spring of water'. With עֵינַי 'eyes' compare עֵינַת 'springs' and עֵינֹת מַיִם 'springs of water'.

## 11.5 Read

### א 1. Idols

(based on Ps 115:5-8)

פֶּה-לָהֶם They have a mouth

וְלֹא יִדְבְּרוּ but they do not speak;

עֵינַיִם לָהֶם they have eyes

וְלֹא יִרְאוּ but they do not see.

אָזְנוֹת לָהֶם They have ears

וְלֹא יִשְׁמְעוּ but they do not hear;

אֶפֶס לָהֶם they have a nose

וְלֹא יִרְיחוּן but they do not smell.

יָדַיִם לָהֶם They have hands

וְלֹא יַמְשֹׁן but they do not touch;

רַגְלַיִם לָהֶם they have legs

וְלֹא יִהַלְכוּ but they do not walk.

כַּמֹּהֶם יִהְיוּ Like them become (or are)

עוֹשֵׂיהֶם those who make them,

כֹּל אֲשֶׁר-

כִּשְׁטַח בָּהֶם is trusting in them.

### ב 2. Seraphim

(based on Isa 6:2-5)

כַּנְּפִיִם לְשֵׁרָפִים The Seraphim had wings.

שֵׁשׁ כַּנְּפִיִם לְאֶחָד Each one had six wings:

בְּשָׁתַיִם יִכְסֶה with two he covered

פָּנָיו וּבְשָׁתַיִם his face, with two

יִכְסֶה רַגְלָיו he covered his legs,

וּבְשָׁתַיִם יַעֲפֶף: and with two he flew.

וַיִּקְרָא זֶה אֶל-זֶה One called to another,

וַאֲמַר קְדוֹשׁ saying, 'Holy,

קְדוֹשׁ קְדוֹשׁ holy, holy is

יְהוָה צְבָאוֹת the Lord of hosts;

כָּל-הָאָרֶץ the whole earth

מְלֵאָה כְבוֹדוֹ: is full of his glory.'

וַאֲמַר אוֹיְלִי Then I said, 'Woe to me,

כִּי אִישׁ טִמְאֹה for a man of unclean

שִׁפְתַי אֲנִי lips I am,

וּבְתוֹךְ עַם- and among a people of

טִמְאֵה שִׁפְתַיִם unclean lips

אֲנִי יוֹשֵׁב: I am dwelling.'

11.6 ראשון first עשירי tenth פעם one time, once  
פעמים times

From 1 to 10 there are special forms to show order:

masculine		feminine	פעם one time, once
ראשון	first	ראשונה	פעמים times
שני	second	שנית	פעם אחת once
שלישי	third	שלישית	פעמים twice
רביעי	fourth	רביעית	ארבעתים four times
חמישי	fifth	חמישית	מאה פעמים 100 times
ששי	sixth	ששית	חמש ידות five times
שביעי	seventh	שביעית	<i>Fractions</i>
שמיני	eighth	שמינית	חצי half
תשיעי	ninth	תשיעית	רבע a quarter
עשירי	tenth	עשירית	רביעית a quarter
אחרון	last	אחרונה	עשרון a tenth
			עשירית a tenth

ביום השלישי on the third day  
 בשנה השלישית in the third year  
 בחודש השביעי in the seventh month  
 שבנו זה פעמים we could have returned twice

There are no special forms for numbers above 10.

Note:

בשנת שמנה עשרה למלך } in the eighteenth year of the king  
 or בשמנה עשרה שנה למלך }

Read 1 Chronicles 2:13–15:

Words: הוליד he begat, fathered בכור first-born, eldest son.

## 11.7 עת time

עת	time	דור	generation	עד	until; duration, eternity
יום	day	לילה or ליל	night	עד־מה	till when?
ימים	days, period of time, year	ערב	evening	עד־מתי	how long?
		בקר	morning	עד or עוד	still, again
שבוע	week	ירח	moon	בעוד	while yet
שבת	sabbath	ירח	month	מעוד	ever since
חודש	month	שמש	sun	עולם	indefinite time (past or future)
שנה	year				

When dates are recorded the order is usually: year, month, day; and ב means 'in', 'on', or 'at'. So, for example:

Ezek 1:1

בשלישים שנה ברביעי In the 30th year in the 4th month  
 בחמשה לחודש on the 5th of the month

Ezek 8:1

בשנה הששית בששי In the sixth year in the sixth month  
 בחמשה לחודש on the fifth day of the month

Jer 1:2-3

בימי יאשיהו In the time of Josiah...  
 בשלש־עשרה שנה in the 13th year  
 למלכו עד־תם of his reign until the end  
 עשתי עשרה שנה לצדקיהו of the 11th year of Zedekiah...  
 בחודש החמישי in the 5th month  
 (תם to be finished)

Read: בזה he despised יסף he did again מדוע why?

א 1

דברי נתן הנביא אשר The words of the prophet Nathan to  
 ה'יה דבר יהוה אליו whom the word of the Lord came  
 בימי דוד בן־ישי in the time of David, Jesse's son,

מֶלֶךְ יִשְׂרָאֵל בְּשָׁלֹש־עָשָׂרָה	King of Israel, in the thirteenth
שָׁנָה לְמַלְכוֹ: וַיְהִי	year of his reign. It was
בְּרִבְעִי בַחֲמִשָּׁה לַחֹדֶשׁ	in the fourth month, on the 5th day of the
וְהוּא בְּבֵית דָּוִד וַיְהִי	month, while he was in David's house,
דְּבַר יְהוָה אֵלָיו	that the word of the Lord came to him
בַּבֹּקֶר	in the morning:
לֵאמֹר לֵךְ עֲמֹד לִפְנֵי	'Go! Stand before
הַמֶּלֶךְ וְאָמַרְתָּ מַדּוּעַ	the king and say, "Why do you
בְּזִית אֶת־דְּבַר יְהוָה	despise the word of the Lord?
עַד־מָתִי תַעֲשֶׂה הָרַע	How long will you do what is evil
בְּעֵינָיו: וַיֹּסֶף יְהוָה	in his eyes?" The Lord again
דְּבַר אֶל־נָתָן בַּיּוֹם	spoke to Nathan on the seventh
הַשְּׁבִיעִי לֵאמֹר: קוּם	day. He said, 'Set off!
לֵךְ אֶל־הַר הָאֱלֹהִים וַיָּקָם	Go to the mountain of God.' So he
וַיֵּלֶךְ אַרְבָּעִים יוֹם	set off and went for forty days
וְאַרְבָּעִים לַיְלָה עַד הַר	and forty nights, to Horeb
הָאֱלֹהִים חָרַב: וַיָּשָׁב שָׁם	the mountain of God. He stayed there
עַד הַשָּׁנָה שֶׁשׁ עָשָׂרָה לְמַלְכּוֹ	till the king's sixteenth year
בַּחֹדֶשׁ הַתְּשִׁיעִי: דְּבָרֵי דָוִד	in the ninth month. The affairs of David,
הַרְאשֹׁנִים וְהָאַחֲרוֹנִים הֵלֵא	the early and the later ones, are they
הֵם כְּתוּבִים עַל־דְּבָרֵי	not written in the records
נָתָן הַנָּבִיא:	of the prophet Nathan?

בָּא coming    זָרַח it shone, it shines, it rises    עֲמָדָת standing    הֵלֶךְ going

דֹּר הֵלֶךְ וְדֹר בָּא	A generation goes and a generation comes
וְהָאָרֶץ עֲמָדָת לְעַד:	but the earth stands for ever.
וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ	The sun rises and the sun sets
וַדְּבַר־אֱלֹהֵינוּ יָקוּם לְעוֹלָם	but the word of our God endures for ever,
וּשְׁמוֹ לְעוֹלָם	his name is for ever
וְחַסְדּוֹ לְדֹר וָדֹר:	and his love to generation after generation.

לָלֶדֶת to be born    לָמוּת to die    לְחַשׁוֹת to be silent    מִלְחָמָה war

לְכָל עֵת    There is a time for everything:

עֵת לָלֶדֶת וְעֵת לָמוּת:    a time to be born and a time to die,

עֵת לְדַבֵּר וְעֵת לְחַשׁוֹת    a time to speak and a time to be silent,

עֵת לְאָהֵב וְעֵת לְשׂוֹא    a time to love and a time to hate,

עֵת מִלְחָמָה וְעֵת שְׁלוֹם:    a time for war and a time for peace.

Past time:

אָמָשׁ yesterday,    קֶדֶם what is before    תְּמוּל שְׁלוֹם in time past  
last night

רַאשׁוֹנָה formerly    לְפָנִים in earlier times    עוֹלָם long ago

Examples:

כִּי־חָי קֶדֶם as in months gone by.

הָאֲמִים לְפָנִים יָשְׁבוּ שָׁם in earlier times the Emim lived there.

עַם־עוֹלָם people of long ago.

וְהוּא לֹא־שָׂא לוֹ and he had not been hating him

מִתְמוּל שְׁלוֹם previously.

Note that the duration of a period of time may be introduced by אֵת

Deut 9:25    וְאֶתְנַפַּל לְפָנֵי יְהוָה and I lay prostrate before the Lord

אֵת אַרְבָּעִים יוֹם for forty days.

## 11.8 מִדּוֹת 'measurements'

מָדַד he measured	מִדָּה measurement	
אָרְךְ length	קִנְיָה reed, 6 cubits about	8'9" (2.65 m)
רֵחֵב breadth, width	אַמָּה cubit, forearm	18" (0.5 m)
קוֹמָה height	זֵרֶת span, ½ cubit	9" (23 cms)
עָבִי thickness	טַפַּח or טַפַּחַּ handbreadth	3" (8 cms)
גְּבוּהַ height		

The Hebrew standard cubit was about 17½ inches long. The long cubit, or royal cubit, was 3 inches longer (about 20½ inches)—see Ezekiel 43:13 below.

Example:

1 Kgs 7:26	וְעָבֵי טֶפַח	and its thickness was a handbreadth
1 Sam 17:4 :	וְגָבֵהוּ שֵׁשׁ אַמּוֹת וְזֶרֶת :	his height was six cubits and a span
1 Kgs 6:2	וְהַבַּיִת אֲשֶׁר בָּנָה הַמֶּלֶךְ שְׁלֹמֹה לַיהוָה שְׁשִׁים-אַמָּה אָרְכוֹ וְעֶשְׂרִים רְחֹבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ :	now the temple which king Solomon built for the Lord— its length was sixty cubits, its width twenty and its height thirty cubits.
Ezek 43:13	וְאַלֶּה מְדוֹת הַמִּזְבֵּחַ בְּאַמּוֹת אַמָּה אַמָּה וְטֶפַח	These are the measurements of the altar in cubits— the cubit being a cubit and a handbreadth.

Read:

**Solomon's temple and its sanctuary (based on 1 Kgs 6)**

בָּנָה שְׁלֹמֹה אֶת-בַּיִת-יְהוָה	Solomon built the temple of the Lord.
שְׁשִׁים אַמָּה אָרְכוֹ	It was sixty cubits long,
וְהָאוֹלָם עַל-פְּנֵי הַיֵּכַל	and the portico running across the front of the main hall
הַבַּיִת עֶשְׂרִים אַמָּה אָרְכוֹ	of the temple was twenty cubits long
עָשָׂר בְּאַמָּה רְחֹבּוֹ וַיַּעַשׂ	and ten cubits wide. He made
לְבַיִת דְּבִיר וַיִּבֶן אֶת-	a sanctuary for the temple, and he built
קִירוֹת הַדְּבִיר בְּצִלְעוֹת	the walls of the sanctuary with boards
אַרְזִים וַיִּצַף אֶת-קַרְקַע	of cedar and covered the floor of
הַבַּיִת בְּצִלְעוֹת בְּרוֹשִׁים	the temple with boards of pine.
וַיַּעַשׂ אֶת-הַדְּבִיר לָתֵת	He made the sanctuary to put
שָׁם אֶת-אֲרוֹן בְּרִית	there the ark of the covenant of
יְהוָה וּלְפָנֵי הַדְּבִיר	the Lord. At the front the sanctuary
עֶשְׂרִים אַמָּה אָרְךָ וְעֶשְׂרִים	was twenty cubits long. It was twenty

אָמָה רַחֵב וְעֶשְׂרִים cubits wide and twenty  
אָמָה קוֹמָתוֹ וַיַּצְפֵּהוּ cubits high. He overlaid it with  
זָהָב וַיִּצַף אֶת־הַמִּזְבֵּחַ gold and he panelled the altar  
: אָרְזִי with cedar.

אֵילִם portico	דְּבִיר sanctuary	אָרוֹן box, chest, ark
קִיר wall	צֹלַע board, plank, panel	אָרְזִי cedar
בְּרוֹשׁ cypress, pine	צָפָה he covered, he overlaid	קַרְקַע floor

### 11.9 שָׁקַל he weighed

weights	shekels	approx. weight	
כֶּכֶר talent	3,000	75 lbs	34 kg
מִנָּה mina or maneh	50	1¼ lbs	0.6 kg
שֶׁקֶל shekel	1	2/5 oz	11.5 gm
בֵּקָע beka	½	1/5 oz	5.8 gm
גֵּרָה gerah	1/20	1/50 oz	0.6 gm

Weights and measures differed at various times and places. As well as the common shekel, there was a royal shekel at just under 13 gm. The temple shekel was equal to a beka, half a shekel, but by Nehemiah's time revaluation made it worth one third of a shekel. Silver was the commonest metal used for payments. Throughout most of the biblical period there was no coinage, so values were expressed by the weight of metal. Weighing was commonly done using a stone marked with the weight.

Gen 23:16 וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן So Abraham weighed out  
אֶת־הַכֶּסֶף the silver for Ephron

Gen 43:21 כֶּסֶפֵנוּ בְּמִשְׁקָלוֹ our silver in its (proper) weight

2 Sam 14:26 מֵאֲתַיִם שֶׁקֶלִים 200 shekels  
בְּאֶבֶן הַמֶּלֶךְ by the king's weighing stone.

## 11.10 Measures of capacity, eg. for corn and wine

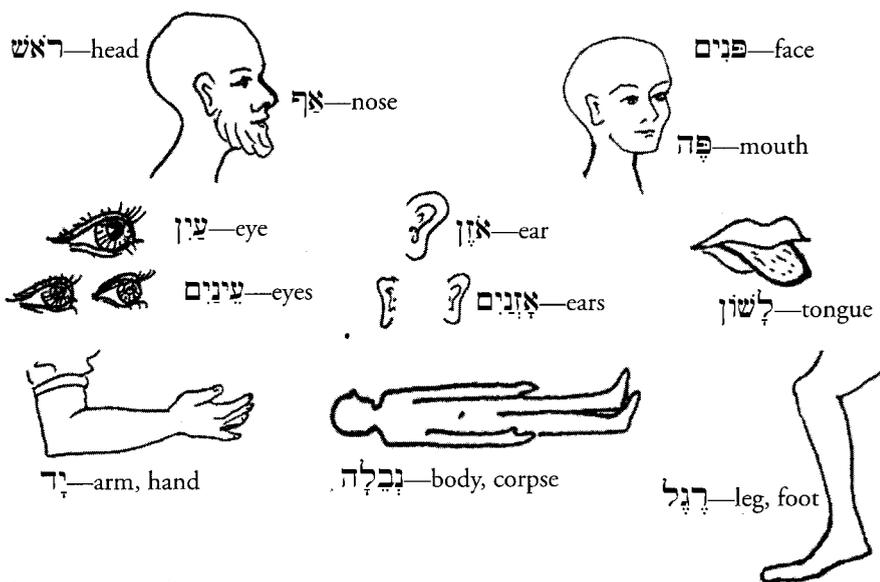
In the table [d] = dry measure, and [l] = liquid measure

	litres		litres
חֹמֶר and כֶּר	220	הַיֵּין [l]	3.6
לֶתֶד [d]	110	עֹמֶר [d]	2.2
אִיפָה [d] בֵּית [l]	22	קֶב [d]	1.3
סָאָה [d]	7.3	לֶג	0.3

### Helping the memory: 6. Visual display and interaction (body words)

Seeing plus doing helps to fix things in our memory.

Some body words, alive and dead!



Ways to use the display:

- Copy its parts, larger and better spaced. Use bold colours—red for the nose, as אף also means 'anger'—black for the corpse. Display your pictures where you will see them.
- Point to your head as you say ראש — lie 'dead' on the floor as you say גבולה. Include others: as you say אזניים point to your two ears for אזניים ears of, and to 'them' for הם. Do the same for words like פיה 'your mouth', ידה, her arm (hand).
- Use and obey commands, for example:

שְׁלַח-נָא יָדְךָ וְנַע רֹאשׁוֹ } Reach out your hand and touch his head!

שִׁים-נָא יָדְךָ תַּחַת וְרַכְּךָ } Put your hand under your thigh!  
שְׁמִי-נָא יָדְךָ תַּחַת וְרַכְּךָ

## שָׁמֹר to keep

שָׁמֹר to keep

שָׁמֹר to keep

לְשָׁמֹר

קוּם to rise up

קוּם to rise up

לְקוּם

יֵצֵא to go out

יֵצֵא to go out

לְיֵצֵא

הִכְבִּיד to make heavy

הִכְבִּיד to make heavy

לְהִכְבִּיד

## 12.1 שָׁמֹר to keep... (the act of) keeping

פָּקַד to visit, to come to help...

Examples:

שָׁמֹר תִּשְׁמְרוּן You must carefully keep

פָּקַד יִפְקַד He will certainly come to help

שִׁמְעוּ שְׁמוֹעַ Keep on listening!

אָכַל בֶּשֶׂר Eating of meat

A form which can usually be translated using 'to' in English is called *infinitive*.

## 12.2 Infinitive absolute

Infinitives like שָׁמֹר 'to keep', פָּקַד 'to visit', קוּם 'to rise up' and יֵצֵא 'to go out' are called *infinitive absolute*. They are used in various ways.

(a) Before the main verb, an infinitive absolute may be used

(i) to give emphasis to a statement or an instruction:

Deut 7:18 זָכַר תִּזְכֹּר אֶת-אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֶיךָ You must remember what the Lord your God did.

Gen 43:7 שָׂאוֹל שָׂאֵל הָאִישׁ לָנוּ The man asked explicitly about us.

Gen 40:15 כִּי גָנַב גָּנַבְתִּי For I was forcibly stolen

Exod 13:19 פָּקַד יִפְקַד אֱלֹהִים אֶתְכֶם God will certainly come to help you.





### 12.3 Infinitive construct

לְשָׁמֵר or שָׁמֵר to keep...      לָקוּם or קוּם to rise up...  
 לְצֵאתָ or צֵאתָ or לְצֵאתָ to go out

שָׁמֵר קוּם and צֵאתָ are examples of a form of the infinitive that is called *infinitive construct*. Infinitive construct is the most common infinitive. The infinitive construct often has a prefixed לְ 'to': לְשָׁמֵר to keep לְשׁוּב to return לְאָמַר to say.

Compare these	construct	and	absolute infinitives
שָׁמַע he heard	שָׁמַע	to hear	שָׁמֹעַ
דִּבֶּר he spoke	דִּבֶּר or דִּבְרָה	to speak	דִּבֹּר
נָתַן he gave	נָתַן	to give	נָתוֹן
בָּנָה he built	בָּנָה	to build	בָּנוֹה
יָדַע he knew	יָדַע	to know	יָדוֹעַ
הָיָה it was	הָיָה	to be	הָיֹה
קָם he rose up	קָם	to rise up	קָמוֹם
הִשְׁבִּיעַ he caused to make an oath	הִשְׁבִּיעַ	to cause to make an oath	הִשְׁבִּיעַ

Note that construct forms usually have a shorter vowel than the infinitive absolute. An infinitive construct never has a long ā in the first syllable. An infinitive absolute never has a prefixed לְ. In dictionaries the absolute form is usually given before the construct form of the infinitive (inf). Look up הָיָה נָתַן and יָדַע and note the alternative forms.

### 12.4 Uses of the infinitive construct

(a) *The infinitive construct is used after verbs like*

הִחֵל he began      כָּלָה he finished      יָכַל he was able (to)  
 יָדַע he knew, he knew how (to),      אָבָה he was willing:

Gen 24:8	אם־לא תאבה האשה ללכת אחריך	If the woman is not willing to go with you
Jer 1:6	לא ידעתי דבר	I do not know how to speak.
1 Kgs 13:16	לא אוכל לשוב אתך	I am not able to return with you.
Gen 24:15	טרם כלה לדבר	Before he had finished speaking
2 Chr 3:1	ויחל שלמה לבנות את־בית־יהוה	Then Solomon began to build the House of the Lord.

(b) *The infinitive construct is used after other verbs to express the aim or purpose of an action*

Exod 3:4	סר לראות	He turned aside to see.
1 Kgs 17:11	ותלך לקחת	So she went to get (it).
Gen 24:13	יצאת לשאב מים:	Coming out to draw water
Gen 22:10	ויקח את־המאכלת לשחט את־בנו	Then he took the knife to slay his son.
Deut 5:5	אנכי עמד ... להגיד לכם את־דבר יהוה	I was standing ... to declare to you the word of the Lord
Deut 5:12	שמור את־יום השבת לקדשו	Keep the Sabbath day to make it holy.

(c) *The infinitive construct is used as a verbal noun*

1 Sam 15:22	שמע מזבח טוב	Obedience is better than sacrifice.
Isa 37:28	ושבתך וצאתך ובואך ידעתי	I know your sitting down and your going out and your coming in.
Gen 2:18	לא טוב היות האדם לברו	It is not good— the man's existence on his own. or, It is not good that the man is alone.

A common translation of these words in Genesis 2:18 is 'It is not good for the man to be alone.' This is ambiguous. It is not clear whether it means: 'For-the-man-to-be-on-his-own is not good' or, 'It-is-not-good-for-the-man to be on his own.'

(d) The infinitive construct is used with time prefixes and time words like  
בּ in, at, כּ as, when, עַד until, אַחֲרַי after

to indicate the time of an action or event:

- Josh 5:13      בְּהֵיטֹת יְהוֹשֻׁעַ בִּירִיחוֹ      When Joshua was near Jericho
- Prov 6:22      בְּשֹׁכְבָהּ תִּשְׁמַר עָלֶיךָ      When you lie down, she will watch  
over you
- 1 Kgs 13:4      וַיְהִי כִשְׁמַע הַמֶּלֶךְ      When the king heard  
אֶת־דְּבַר אִישׁ־הָאֱלֹהִים      what the man of God said
- Gen 3:19      עַד שׁוּבֶךָ אֶל־הָאֲדָמָה      Until your return to the soil
- 1 Kgs 13:31      אַחֲרַי קָבְרוּ אֹתוֹ      After his burial of him  
or, After he had buried him

(e) The infinitive construct is used after other words that indicate time

For example: בַּיּוֹם on the day when, at the time when

עֵת time, appropriate time:

- Isa 11:16      בַּיּוֹם עָלָתוֹ      At the time when he came up  
מֵאֶרֶץ מִצְרָיִם:      from the land of Egypt.
- Ecc 3:2      עֵת לֵלֶדֶת וְעֵת לָמוּת      A time to be born and a time to die
- Ecc 3:4      עֵת לִבְכוֹת וְעֵת לִשְׂחֹק      A time to cry and a time to laugh

(f) The infinitive construct is used after מִן from

- 1 Sam 23:28      וַיָּשָׁב שָׂאוּל      Saul came back  
מִדְּרוֹף אַחֲרַי דָּוִד      from pursuing David.
- Gen 4:13      גָּדוֹל עוֹנִי מִנֹּשָׂא      My punishment is too great to bear.

(g) The infinitive construct is used after לְבַלְתִּי so as not (to)

- Gen 3:11      צִוִּיתִיךָ לְבַלְתִּי אֲכַל־מִמֶּנּוּ      I commanded you not to eat  
from it
- Deut 8:11      לְבַלְתִּי שָׁמַר מִצְוֹתָיו      by not keeping his  
commandments

## 12.5 לְקַדְּשׁוּ your going out צֵאתְךָ to make it holy

When the infinitive construct has a personal suffix, the suffix may indicate:

- (a) the person who is doing the action (subject), or
- (b) the person it is done to (object).

So we have seen (a) בְּשֹׁכְבְךָ at your lying down, when you lie down  
and אַחֲרֵי קְבֻרוֹ after he had buried

but also (b) לְקַדְּשׁוּ to make it holy.

## 12.6 1 Kings 13:1–32, A man of God comes from Judah to Bethel

- 1 בא coming—translate as ‘came’  
עֹמֵד standing—translate as ‘was standing’  
לְהַקְטִיר to offer sacrifice: Hiphil infinitive construct of קָטַר with לְ  
עַל-הַמִּזְבֵּחַ to the altar, or, against the altar. LXX has πρὸς—to
- 2 נולד born, being born הַבָּמוֹת the high places  
וְעַצְמוֹת and bones of: עֵצָם bone  
יִשְׂרְפוּ they will burn: שָׂרַף he burned
- 3 מֹפֶת sign, miracle. נִקְרַע being split apart: קָרַע he tore  
נִשְׁפָּךְ it will flow down, it will be poured out:  
Niphil of שָׁפַךְ he poured out. הִדִּישׁוּ the ash
- 4 יָדוֹ his arm הִתְפָּשְׂהוּ seize him!: תִּפַּשׂ he seized  
וַתִּיבֶשׂ but it became paralysed: יָבֵשׂ it became dry  
לְהַשִּׁיבָהּ to cause it to come back, to draw it back:  
Hiphil infinitive of שָׁב to return
- 6 וַיַּעַן and he replied: עָנָה he replied, he answered  
חַל Intercede! Pray! Implore!: חָלָה he made ill, he implored  
(when followed by פְּגָיִם)  
הִתְפַּלֵּל Pray! imperative of הִתְפַּלֵּל he prayed, he acted as  
mediator.
- בְּעָרִי for me. Compare וְתָשָׁב and let it come back (Jussive 10.6)  
and וַתָּשָׁב and it came back.
- 7 וּסְעָדָה and refresh (yourself)! (Emphatic imperative 10.3)  
מִתָּת a gift, a present
- 8 חֲצִי half, חֲצִי בֵיתְךָ half your wealth
- 9 כֵּן thus
- 10 אַחֵר another

- 11 וַיִּסְפֹּר and he told: סָפַר he told, he counted...  
 Piel: סָפַר he told...
- 12 אֵיזָה where? אֵי where? אֵי־זָה הַדֶּרֶךְ by which way? וַיִּרְאוּ and they saw:  
 LXX translated וַיִּרְאֵהוּ and they showed him
- 13 חָבְשׁוּ Saddle! חָבַשׁ he bound on, he saddled  
 חֲמֹר ass, donkey רָכַב he rode
- 14 אֵלֶּה oak, terebinth
- 16 אוֹכַל I am able: יָכַל he was able
- 18 וַיֹּאכַל and let him eat (jussive) —  
 compare verse 19 וַיֹּאכַל and he ate  
 כָּחַשׁ he lied, he was lying
- 20 שֶׁלֶחַן mat, table
- 21 יַעַן כִּי because מָרִיתָ you despised, you defied:  
 מָרָה he despised, he rebelled  
 פִּי mouth of, word of: פִּהּ mouth, a spoken word
- 22 נִבְלָתְךָ your body: נִבְלָה carcass, body, corpse קֶבֶר tomb
- 23 לַנְּבִיא for the prophet. This does not make sense as it is not the prophet who is setting out, but the man of God.  
 If we read הַנְּבִיא 'the prophet', it makes sense: the prophet who had brought him back saddled the donkey.
- 24 אֲרִיָּה lion  
 וַיִּמִּיתֵהוּ and he killed him: מוּתַתּוּ to die—Hiphil הִמִּיתַתּוּ he killed  
 מִשְׁלָכְתָּךְ thrown down: שָׁלַךְ he threw, he threw down
- 25 עֹבְרִים people passing by: עָבַר he passed by, he travelled
- 26 וַיִּשְׁבְּרֵהוּ and he mauled him:  
 שָׁבַר he broke, he hurt, he mauled.
- 29 וַיִּשָּׂא he lifted up: וַיִּשָּׂא and he picked up  
 וַיִּנְחֵהוּ and he laid it: נָתַתּוּ to put down, to place  
 וַיִּלְקַבְּרוּ and to bury him: קָבַר he buried  
 לְסַפֵּד to mourn: סָפַד he mourned
- 30 הֲוֵי alas! woe!
- 31 קָבוּר (is) buried אֶצְלָה near
- 32 הֲיִיהֶיּוּ it will certainly happen:  
 הִיָּה 'to be' is infinitive absolute בַּיִת house, temple, shrine

## שָׁמֵר keeping

שָׁמֵר keeping... מְדַבֵּר speaking בָּרוּךְ blessed

### 13.1 שָׁמֵר keeping

שָׁמֵר or הַשָּׁמֵר the person keeping, the guard, the protector

Verbal forms like the following are called participles:

שָׁמֵר keeping    רֹאֶה seeing    בִּנֵּה building    נֹצֵב standing  
 שֹׁמֵעַ hearing    רֹעֵה shepherding    בָּא coming    אָרוּר cursed

Read 1 Kings 13:25... and note the participles:

עָבַר he travelled, he passed by...	עֹבְרִים (men) passing by
הִשְׁלַךְ he was thrown down (שָׁלַךְ he threw)	מְשֻׁלָּכֶת thrown down
עָמַד he stood	עֹמֵד standing
זָקֵן he was old	הַזָּקֵן the old (man)
יָשַׁב he sat, he stayed, he dwelt	יֹשֵׁב dwelling, living

### 13.2 Gender and number

Like nouns and adjectives, participles may be masculine or feminine, and singular or plural. Note these examples:

	m s	f s	m p	f p
Keeping	שָׁמֵר	שֹׁמֵרֶת	שֹׁמְרִים	שֹׁמְרוֹת
Seeing	רֹאֶה	רֹאֶה	רֹאִים	רֹאוֹת
Coming	בָּא	בָּאָה	בָּאִים	בָּאוֹת
Speaking	מְדַבֵּר	מְדַבֶּרֶת	מְדַבְּרִים	מְדַבְּרוֹת
Being heard	נִשְׁמָע	נִשְׁמָעַת	נִשְׁמָעִים	נִשְׁמָעוֹת
Blessed	בָּרוּךְ	בְּרוּכָה	בְּרוּכִים	בְּרוּכוֹת

Note that:

- The feminine singular שֹׁמְרֶת has an alternative form: שֹׁמְרָה
- Qal participles begin with the first root letter, Niphal participles with נ
- All other participles have a prefix מ



(a) Participles for which we need a past tense in English

Gen 41:1	וּפְרָעָה הַלֵּם	Pharaoh was dreaming.
Gen 42:23	וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף	But they did not know that Joseph was understanding.
1 Kgs 13:1	וַיִּרְבֹּעַם עֹמֵד עַל-הַמִּזְבֵּחַ	and Jeroboam was standing by the altar.
Exod 4:19	כִּי-מָתוּ כָּל-הָאֲנָשִׁים הַמְּבַקְשִׁים אֶת-נַפְשִׁיךָ	For all the men have died who were seeking your life.

(b) Participles for which we need a present tense in English

Jer 38:16	וְאִם-אֶתְּנֶךָ בְּיַד הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר מְבַקְשִׁים אֶת-נַפְשִׁיךָ	I will not give you into the hand of these men who are seeking your life.
Ps 119:12	בָּרוּךְ אַתָּה יְיָהוָה	Blessed are you, O Lord.

(c) Participles for which we need a future tense in English

Deut 28:6	בָּרוּךְ אַתָּה בְּבֹאֲךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ	You will be blessed in your coming in and you will be blessed in your going out.
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Time past, present and future, is all referred to in Psalm 106:48:

בָּרוּךְ-יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן-הָעוֹלָם וְעַד הָעוֹלָם	How blessed the Lord the God of Israel, from everlasting and to everlasting.
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**13.5 Participles may be used to express repeated or habitual action or a continuing quality**

Isa 61:8	כִּי אֲנִי יְהוָה אֲהַב מִשְׁפָּט שֵׁנָא גְזֹל	For I the Lord love justice and hate robbery.
Ecc 1:4	דֹּר הַלֵּךְ וְדֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת	A generation goes and a generation comes but the earth endures for ever.

Ecd 1:7 כָּל־הַנְּחָלִים הַלְּכִים אֶל־הַיָּם וְהַיָּם אֵינָנו מְלֵא  
 All the streams keep going to the sea but the sea is not full;  
 אֶל־מְקוֹם שֶׁהַנְּחָלִים הַלְּכִים (שֶׁ- which) to the place from which the streams flow  
 שָׁם הֵם שׁוֹבִים לָלֶכֶת: there they keep returning, to flow again.

### 13.6 Participles may express action that will soon take place

Gen 41:28 אֲשֶׁר הָאֱלֹהִים עֹשֶׂה What God is about to do  
 הִרְאָה אֶת־פַּרְעֹה he has shown to Pharaoh.  
 Deut 2:4 אַתֶּם עֹבְרִים בְּגִבּוֹל אַחֵיכֶם You are about to pass through the territory of your brothers.  
 Gen 17:19 שָׂרָה אֲשֶׁתְּךָ יֵלְדָת לְךָ בֵּן Sarah, your wife, will bear you a son

### 13.7 Participles may be used with יֵשׁ there is and אֵין there isn't

Gen 43:4-5 אִם־יִשְׁלַח מִשְׁלַח If you send  
 אֶת־אָחֵינוּ אִתָּנוּ נֵרְדָה — our brother with us, we will go down—  
 וְאִם־אֵינְךָ מִשְׁלַח לֹא נֵרַד but if you do not send him we will not go down.  
 1 Kgs 18:26 אֵין עֹנֶה There was no one answering.

### 13.8 הַשֹּׁמֵר the man who is keeping, the one who keeps

Compare:

- (a) הָאִישׁ שֹׁמֵר the man is keeping, or, the man was keeping  
 (b) הָאִישׁ הַשֹּׁמֵר the man who keeps, or, the man who kept  
 (a) הָאִשָּׁה שֹׁמֵרֶת the woman is keeping, or, the woman was keeping  
 (b) הָאִשָּׁה הַשֹּׁמֵרֶת the woman who keeps, or, the woman who kept

In each (a) there is reference to a continuing action, in past or present time.

In each (b) there is reference to a person who is doing an action.

When a participle has a prefixed ה 'the', we often need an English translation of the pattern 'the man who...' or 'the one who':

הַשֹּׁמֵר the man who keeps, the one who keeps

הַשֹּׁמֵרֶת the woman who keeps

Ps 118:26 בָּרוּךְ הוּא בְּשֵׁם יְהוָה Blessed is the one who comes in the  
name of the Lord.

Gen 12:7 וַיִּבֶן שָׁם מִזְבֵּחַ and he built there an altar  
לַיהוָה הַנִּרְאָה אֵלָיו to the Lord who had appeared to him.

Note that particularly in Proverbs and in poetic writing, the participle alone (without ה) often has the sense of 'the person who':

Prov 15:5 וְשֹׁמֵר תּוֹכַחַת יַעֲרֹם He who heeds reproof will act  
prudently.

Prov 17:5 לַעֲגֹ לְרֵשׁ He who sneers at the poor man  
חָרַף עֲשֵׂהוּ insults the One who made him.

Ps 121:4 וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל The Guardian of Israel does not sleep.

(Note that participles like שֹׁמֵר may be written as שֹׁמֵר or as שׁוֹמֵר )

**13.9 The construct form of a participle may be followed by a noun which tells us about the person or people to whom the participle refers.**

Gen 22:12 כִּי עַתָּה יָדַעְתִּי for now I know

כִּי יִרְא אֱלֹהִים אֶתָּה that you are someone who reveres God

Gen 9:10 מִכָּל יֹצְאֵי הַתְּבֵינָה with all who have come out the ark

Isa 53:4 מְכַה אֱלֹהִים smitten by God

### 13.10 הַסֹּפֵר ‘the scribe, the secretary, the chancellor’

Because participles often refer to the person who does something, the nearest equivalent in English is often a noun. Here are some common ones—with the verbs of which they are the participles:

סָפַר he counted	סֹפֵר scribe, secretary
שָׁפַט he judged, he vindicated...	שֹׁפֵט judge, magistrate, ruler
יָשַׁב he dwelt	יוֹשֵׁב inhabitant
רָעָה he fed a flock, he guided	רֹעֶה shepherd, רֵעֵה shepherd of
שָׁמַר he guarded, he kept	שֹׁמֵר protector, guardian
גָּאֵל he redeemed, he ransomed	גּוֹאֵל redeemer, helper, revenger...
אָהַב he loved	אֹהֵב friend, lover, ally
בָּנָה he built	בּוֹנֵה builder: בְּנִים builders, craftsmen

Examples:

Neh 8:1	וַיֹּאמְרוּ לְעֶזְרָא הַסֹּפֵר	and they said to Ezra the scribe
1 Chr 2:55	וּמִשְׁפַּחֹת סֹפְרִים	and the families of the scribes
2 Sam 15:4	מִי־יִשְׁמַנִּי שֹׁפֵט בְּאֶרֶץ	If only he would appoint me as judge in the land.
Ruth 1:1	בְּיָמֵי שֹׁפֵט הַשְּׁפֹטִים	In the time when the Judges ruled
Isa 40:22	וַיִּשְׁבֶּיהָ כַּחֲגָבִים	and its inhabitants are like locusts
Ps 23:1	יְהוָה רֹעִי לֹא אֶחָסֵר	The Lord is my shepherd; I do not lack.
Gen 4:9	הֲשֹׁמֵר אָחִי אָנֹכִי	Am I my brother's keeper?
Job 19:25	וְאֲנִי יָדַעְתִּי גֹאֲלִי חַי	I know that my defender is alive.
1 Kgs 5:15	כִּי אֹהֵב הָיָה חִירָם לְדָוִד	For Hiram had been a friend to David.
Ps 38:12	אֶהְבֵּי וְרֵעֵי	My friends and companions
1 Kgs 5:32	בְּנֵי שְׁלֹמֹה וּבְנֵי חִירָם	The craftsmen of Solomon and of Hiram

### 13.11 1 Kings 13:1–32

Read again 1 Kings 13:1–32 and note the following participles:

- 1 בא coming. עמד standing (and in other verses)
- 2 נולד born, who will be born  
המקטרים the ones offering sacrifice
- 3 נקרע (Niphal) splitting apart, being split apart
- 11 ישב dwelling, living, sitting (and in other verses)
- 20 ישבים sitting
- 24 משלכת thrown down (and in other verses)
- 25 עברים passing by
- 28 עמדים standing
- 31 קבור buried

Note also the following examples of infinitive construct:

- 1 להקטיר (Hiphil) to offer sacrifice
- 3 לאמר to say (and in other verses)
- 4 כשמע when-to-hear, when he heard  
להשיבה (Hiphil) to bring it back
- 16 לשוב to go back לבוא to come
- 17 ללכת to go
- 23 אכלו his eating שתותו his drinking
- 29 לספור to mourn לקברו to bury him
- 31 קברו his burying, (after) he had buried (him)

And note in verse 32 the infinitive absolute:

היה to be, to occur, to happen.

### 13.12 Wordsearch

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

אל-	to
אי	island, coastland
כל	all, every
בני	my son
קל	swift, light
פר	purity
רב	multitude, largeness
או	or
בני	sons of
יש	there is, there was
רב	much, many

אל	God, power		
שָׁמַר	he guarded	נִשְׁמַר	he was guarded
הָרַג	he killed	נִהָרַג	he was killed
רָאָה	he saw	נִרְאָה	he appeared
אָכַל	he ate	נֶאֱכַל	it is edible
מָצָא	he found, he came	נִמְצָא	he was found
סָב	he went round	נָסַב	he turned round
הַר	mountain	נִלְחָמוּ	they made war
נִרְדָּם	asleep	נִרְדָּם	he fell fast asleep
שָׁקַל	he weighed	שֶׁקֶל	weight, shekel
הָלַם	he smote	נָחַם	he felt sorry
כֹּחַ	strength, violence, wealth	מָר	bitter, bitterness
יָנַק	he sucked	נְהָר	river, stream
הִתְבָּרַךְ	it was joined	כַּד	bucket, jar
בָּא	he came	בָּא	coming
צֵא	Go out!	אֵי	where?
		שָׁמַר	keeper, guard
		הָרַג	killing
		רָאָה	seeing
		אָכַל	to eat
		מָצָא	to find
		סָב	to go round
		דָּם	blood
		לֵב	heart, mind
		שָׁקַל	weighing
		דָּל	weak, poor
		נִהְלַךְ	he led, he guided...
		אָד	mist, inundation
		בָּר	corn
		מִי	who?
		הֵלָם	hither, here

## INTRODUCTION TO LESSONS 14–17

1. Review introduction to lessons 9–13, section 6.

2. There are five main ways in which the stem of a Hebrew verb may be modified. The first form, e.g. קָטַל, is called Qal, because nothing is added to the stem. קָל means ‘light’—not heavy. The other forms are given names from the Hebrew poetic verb פָּעַל ‘he did, he made, he formed’:

נִפְעַל	Niphal or <i>nīpʿal</i>	In Hebrew, Qal, Niphal, Piel, Hiphil, and
פָּעַל	Piel or <i>piʿel</i>	Hithpael are called בְּנִינִים So English
הִפְעִיל	Hiphil or <i>hiṗʿil</i>	grammarians may call each of them a
הִתְפַּעֵל	Hithpael or <i>hitpaʿel</i>	<i>binyān</i> .

In English it is possible to say that the active voice usually has to do with an action someone does, for example, ‘I loved’, and that the passive voice has to do with an action done to someone or something, for example, ‘I was loved.’ The five forms of the Hebrew verb cannot be so easily classified. In lessons 14–17 we shall look at them in more detail. In this introduction there is a set of examples to give us a general view of the range of meaning. We begin with צָדַק—a stem that has to do with rightness, righteousness and innocence:

Qal	צָדַק	he was righteous...
Niphal	נִצְדַק	he was justified, he was restored...
Piel	צִדַק	he justified, he declared to be righteous
Hiphil	הִצְדִּיק	he declared to be innocent, he absolved, he made righteous
Hithpael	הִצְטִידַק	he justified himself

There are many Hebrew verbs which we find in only some of these forms. For example, from the stem בא we find only Qal and Hiphil forms, like:

בָּא ‘he came’ and בּוֹא ‘Come!’, which are Qal;  
and הִבִּיא ‘he brought in’, and מְבִיא ‘bringing in’, which are Hiphil,  
and הוּבָא ‘he was brought in’, which is Hophal (passive of Hiphil).

On the next page there is a sample of verbal forms.

To see the variety of meanings for the verb, read across.

To see the variety of emphases in a *binyan*, read down the column.

STEM	QAL	NIPHAL	PIEL	HIPHIL	HITHPAEL
שמר keep	שָׁמַר he kept, he guarded	נִשְׁמַר he was guarded, he took heed	שָׁמַר he honoured, he worshipped		הִשְׁתַּמֵּר he took heed, he observed
מלט escape		נִמְלַט he escaped, he was set free	מָלַט he saved, he escaped	הִמְלִיט he saved, he caused to escape	הִתְמַלֵּט he escaped, it emitted (sparks)
שאל ask	שָׁאַל he asked	נִשְׁאַל he asked for himself	שָׁאַל he begged	הִשְׁאִיל he lent, he granted	
שלח send	שָׁלַח he sent	נִשְׁלַח he was sent	שָׁלַח he sent away, he expelled	הִשְׁלִיחַ he sent	
שבר break	שָׁבַר he broke	נִשְׁבַּר he was broken	שָׁבַר he smashed	הִשְׁבִּיר he caused to break forth	
גדל great	גָּדַל he became great		גָּדַל he made great, he praised	הִגְדִּיל he made great, did great things	הִתְגַּדַּל he acted proudly
כבד heavy	כָּבַד it was heavy	נִכְבַּד he was honoured, wealthy	כָּבַד he honoured, he made heavy	הִכְבִּיד he oppressed, made heavy, got renown	
שוב return	שָׁבַע he came back			הִשִּׁיב he brought back, he turned	
רום be high	רָם he was high		רוֹמַם he raised, he exalted	הִרִים he raised, he took away	הִתְרוֹמַם he exalted himself

From the examples you can see that each *binyan* has a range of uses. There is a summary here, and a treatment of them in lessons 14–17.

בִּנְיָן	Normal Range	Examples
Qal	(a) Action	שָׁאַל he asked, באָ he came, עָשָׂה he did
	(b) State	כָּבֵד it was heavy, קָטַן it was small
Niphal	(a) Passive	נִשְׁבַּר it was broken, נִשְׁלַח he was sent
	(b) Reflexive	נִשְׁאַל he asked for himself, נִסְתַּר he hid himself
	(c) Reciprocal	נִלְחָמוּ they fought each other
Piel	(a) Acting strongly	שָׁבַר he smashed, הִלֵּךְ he went quickly
	(b) Factitive (making)	גָּדַל he made great, מָלֵא he made full
	(c) Urging others	שָׁאַל he begged, לָמַד he taught
	(d) Doing an action related to a noun	דָּבַר word—דִּבֶּר he spoke שָׁרַשׁ root—שָׁרַשׁ he uprooted שָׁלַשׁ three—שָׁלַשׁ he divided into three
	(e) Declaring	גָּדַל he praised, צִדֵּק he declared to be righteous
Hiphil	(a) Causing	הִגְדִּיל he made great, הֵבִיא he brought in
	(b) Doing	הִגְדִּיל he did great things
	(c) Being	הִצְלִיחַ he was successful
	(d) Declaring	הִצְדִּיק he acquitted
Hithpael	(a) Doing to or for oneself	הִתְגַּדֵּל he magnified himself הִצְטִיחַ he provided himself with food
	(b) Doing together, reciprocally	הִתְרְאוּ they looked at each other
	(c) Doing repetitively or continually	הִתְהַלֵּךְ he went to and fro, he went continually, he led his life
	(d) Acting or pretending	הִתְנַבֵּא he acted like a prophet

## Dictionary Exercise: Jonah 1:4–16 and 3:5–10.

You have now reached a stage in the course when it will be useful to be able to look up words you do not know in a dictionary. A useful dictionary to start with is Langenscheidt's *Hebrew-English Dictionary* (Karl Feyerabend). It is very helpful to write the letters of the Hebrew alphabet across the edges of the section of the dictionary that contain words beginning with each letter: א, beneath that ב, and so on. Space them so that א is near the top and ל near the bottom, then start at the top again with מ. Splay the page edges a little to the left. Write the letter in black ink and a little below the letter a short horizontal line so that you can see at a glance how much space is taken up by words beginning with each letter. Then splay the pages to the right and go over the letter and its line again. So long as the line exactly indicates the pages it does not matter if the letter above it is a little wider. When you need to look up words you will find that with a little practice you can open to within a few pages of any word.

To look up a Hebrew word you need to notice its stem, and any added endings. For הִדְבָּרִים look up דָּבַר. For נִשְׁמַרְתִּי 'I took heed', look up שָׁמַר. In the dictionary exercise below you are given words from Jonah and the word in square brackets like [נָגַד] is a word you must look up to find its Hiphil הִגִּיד 'he announced, he told...', but it is a form that does not occur in biblical Hebrew. For forms like שָׁמַר—'he kept...' dictionaries usually give the English infinitive: 'to keep'.

When you use a Hebrew dictionary or lexicon, you will need to look at the list of abbreviations. In the Langenscheidt *Pocket Hebrew Dictionary* the list faces page 1. In a larger lexicon, you may find several pages of abbreviations.

In the glossary (pp333–350) you will find common abbreviations for several of the words discussed. From lesson 14 onwards, the main abbreviations you will see are:

abs	absolute	impv	imperative	s	singular
c	common	m	masculine	1	1st person
cstr	construct	m.c	masculine or common	2	2nd person
f	feminine			3	3rd person
inf	infinitive	p	plural		
impf	imperfective	ptc	participle		

Words to look up in Jonah 1:4–16, and 3:5–10

Write the word and its meaning on a piece of paper. If you can, check your results with a tutor or fellow student.

	Word	Look up
	<b>Jonah 1</b>	
4	הטיל	טול Hiphil
	סער	
	חשבה	חשב Piel
	להשבר	שבר Niphil
5	וייראו	ירא
	המלחים	מלח
	ויזעקו	זעק
	הכלים	כלי
	ירכתי	ירכה
	הספינה	ספינה
	וירדם	רדם Niphil
6	רב	
	החבל	חבל
	יתעשת	עשת Hithpael
	נאבד	אבד
7	ונפילה	נפל Hiphil
	גזרות	גזרל
	בשלמי	של
8	הנידה	[נגד] Hiphil
	מלאכתך	מלאכה
9	עברי	
	היבשה	יבשה
11	וישתק	שתק
	וסער	סער
12	שאוני	נשא
13	ויחתרו	חתר

	Word	Look up
14	אנה	אנא
	דם	
	נקיא	
	חפצת	חפץ
15	מוזעפו	זעף
16	וידרו	נדר
	<b>Jonah 3</b>	
5	ויאמינו	אמן Hiphil
	צום	
	וילבשו	לבש
6	וינע	ננע
	ויעבר	עבר Hiphil
	אדרתו	אדרת
	ויכס	כסה
	האפר	אפר
7	ויזעק	זעק Hiphil
	מטעם	טעם
	אל-ישעמו	טעם
	אל-ירעו	רעה
8	בחזקה	חזקה
	החמס	חמס
9	ונחם	[נחם] Niphil
	מחרון	חרון
	אפו	אף
	נאבד	אבד
10	מעשיהם	מעשה
	מדרבם	דרבך

## Further notes on looking up words in a dictionary

When looking up verbs, it is usually necessary to concentrate on the stem letters.

In 3:5 for וַיִּאֲמְנֵהוּ , remove וַ 'and' and הֵ—'they' to find the stem letters -אמנ-.

In 1:12 שָׂאֲנִי 'lift me up', remove נִ- 'me' and the plural marker ו and the two stem letters are שָׂא . The weak נ of שָׂאֲנִי has been lost.

For weak letters in stems see pages 102–106.

When looking up nouns, remove ה 'the' and prefixes like בְּ 'in, with' and מִןּ . מִןּ or מִןּ . מִןּ 'from'.

Revise Introduction to lessons 9–13.

## Notes on translating Jonah 1:4–16 and 3:5–10

- 4 וַיְהִי הַטֵּיִל The Lord had hurled... : this sets the scene for the story of the storm. We might express the meaning by, 'After they had set sail, the Lord sent a strong wind.'
- 5 וַיֵּרֶד מֵעַל־יִוֹנָה Meanwhile Jonah had gone down. See 19:7.
- 7 עַל־יִוֹנָה with reference to Jonah. It was Jonah's lot that fell out.
- 8 The clause 'on whose account this disaster has come upon us' perhaps describes Jonah rather than being part of the set of questions: 'You whose fault it is that this disaster has come upon us, tell us, "What is your business?"...'
- 13 וַיִּתְּהַדְּרוּ The verb is used for breaking through walls (to steal!). The sailors wanted to force their way through the storm. We should probably translate 'and they made a great effort'. See LXX. 'They rowed hard' does not make good sense as decked cargo ships were sailing vessels.
- 16 וַיִּדְּרוּ נְדָרִים and they vowed vows: Compare 2:9. It means they made a promise of further and better sacrifices.
- 3:6 וַיִּנְעַ הַמֶּלֶךְ Should we translate this as  
(a) Then the news reached (the king)—compare RSV,  
or as (b) For the message reached (the king)—compare AV ?
- If we adopt (a) then it seems that after everyone had started to fast and wear sackcloth (v5), the king decided to tell everyone to fast. If we adopt translation (b) then verses 6–9 explain why they fasted, and verse 5 is a 'headline' verse. For the use of headlines in Hebrew narrative see 19.10.
- 3:8 In the phrase 'the violence that is *in their hands*', the word for 'hands' is used idiomatically. The meaning is 'the violence that they do' or 'the violent acts which they commit'.

## נִשְׁמַר he was guarded, he took care...

### 14.1 Qal and Niphal forms

In our reading exercises we have chiefly used Qal verbs like שָׁמַר 'he guarded', and הָיָה 'he was', though in our reading passages we have come across Niphal, Piel, Hiphil and Hithpael forms. In this lesson, we review some of what we have already seen concerning Qal forms and look at Niphal forms. □

### 14.2 שָׁמַר he guarded... כָּבֵד he was heavy קָטַן he was small

Most Qal verbs indicate either

(a) what someone does:

שָׁמַר he kept... שָׁמַע he heard... הָרַג he killed...

or (b) the state something or someone is in:

כָּבֵד it is heavy... or, he is honored...

קָטַן it is small... or, he is unimportant...

הָיָה it was, it is, he is. (The time reference is fixed by the context).

These verbs follow the patterns we have seen in lessons 4, 6, 10, 12, and 13. Once we know שָׁמַרְתִּי means 'I kept' or 'I guarded', we do not need a separate table of verbs to tell us that קָטַנְתִּי means 'I was small...'

### 14.3 Qal, Niphal, and the Dictionary

In a dictionary, for most verbs you will find the entry under the Qal 3rd person singular (m) form—for example קָטַן כָּבֵד קָטַל. After the Qal forms you will find the Niphal forms.

Some verbs have Niphal forms but no Qal forms. In 14.6 you will see examples of נִסְתָּר 'he hid', נִמְלָט 'he escaped', נִשְׁבַּע 'he swore an oath', נִרְדָּם 'he was deeply asleep', נִחַם 'he felt sorry'. Though Qal forms of these verbs are not found in the Hebrew Bible, you will find them under Qal entries in many dictionaries: סָתַר מָלַט שָׁבַע רָדַם and נִחַם.

In 14.4 the Qal and Niphal forms of שָׁמַר are set out so that they can be compared. Then we shall look at the range of meanings indicated by Niphal forms: passive, reflexive, reciprocal.

14.4 שָׁמַר (a) Qal forms: שָׁמַר he kept, he guarded, he protected...

	Perfective	Imperfective
Singular:		
He	שָׁמַר	יִשְׁמַר 3m
She	שָׁמְרָה	תִּשְׁמַר 3f
You (m)	שָׁמַרְתָּ	תִּשְׁמַר 2m
You (f)	שָׁמַרְתְּ	תִּשְׁמְרִי 2f
I	שָׁמַרְתִּי	אֲשַׁמֵּר 1c
Plural:		
They (m.c)	שָׁמְרוּ	יִשְׁמְרוּ 3m.c
They (f)		תִּשְׁמַרְנָה 3f
You (m.c)	שָׁמַרְתֶּם	תִּשְׁמְרוּ 2m.c
You (f)	שָׁמַרְתֶּן	תִּשְׁמַרְנָה 2f
We	שָׁמַרְנוּ	נִשְׁמַר 1c
<b>Imperative (Keep!)</b>		
	Singular:	Plural:
2 m	שָׁמַר	שְׁמְרוּ 2m.c
2 f	שָׁמְרִי	שְׁמַרְנָה 2f
<b>Infinitive (To keep)</b>		
Absolute:	שָׁמֹר	Construct: שָׁמֹר
<b>Participle (Keeping)</b>		
m s	שֹׁמֵר	שֹׁמְרִים m.c p
f s	שֹׁמֶרֶת	שֹׁמְרוֹת f p
<b>Continued Narrative</b>		
		וַיִּשְׁמַר 3m s
<b>Jussive</b>		
		יִשְׁמַר 3m s

(b) Niphal forms: **נִשְׁמַר** he was guarded, he took heed...

	Perfective	Imperfective
Singular:		
He	נִשְׁמַר	יִשְׁמַר 3m
She	נִשְׁמְרָה	תִּשְׁמַר 3f
You (m)	נִשְׁמַרְתָּ	תִּשְׁמַר 2m
You (f)	נִשְׁמַרְתְּ	תִּשְׁמְרִי 2f
I	נִשְׁמַרְתִּי	אֶשְׁמַר 1c
Plural:		
They	נִשְׁמְרוּ	יִשְׁמְרוּ 3m.c
They (f)		תִּשְׁמַרְנָה 3f
You (m.c)	נִשְׁמַרְתֶּם	תִּשְׁמְרוּ 2m.c
You (f)	נִשְׁמַרְתֶּן	תִּשְׁמַרְנָה 2f
We	נִשְׁמַרְנוּ	נִשְׁמַר 1c
Imperative (Take heed!)		
	Singular:	Plural:
	הִשְׁמַר	הִשְׁמְרוּ 2m.c
	הִשְׁמְרִי	הִשְׁמַרְנָה 2f
Infinitive		
Absolute:	הִשְׁמַר or נִשְׁמַר	Construct: הִשְׁמַר
Participle		
m s	נִשְׁמָר	נִשְׁמָרִים m.c p
f s	נִשְׁמְרָה	נִשְׁמְרוֹת f p
Continued Narrative		
		וַיִּשְׁמַר 3m s
Jussive		
		יִשְׁמַר 3m s

Note that ך is a weak letter (compare introduction to 9–13: 4 (2)).

After any letter added before the stem e.g. א for I, נ for we,

ה in imperative and infinitive, the ך is combined with the first consonant of the stem. So in שמר the ש becomes שׁ

## 14.5 נִפְעַל Niphal—meaning and meanings!

### (1) Meaning

The term Niphal tells us about the form or structure of a Hebrew verb. It indicates that it has a נ before the stem. The נ may be visible as in נִשְׁמַר 'he took heed', or invisible as in הִשְׁמִיר 'take heed!', where it has been drawn into the ש making it שׁ

### (2) Meanings

We cannot tell much about the meaning of a verb simply by knowing that its form is Niphal. For example, נִשְׁמַר might mean either 'he was guarded' or 'he took heed (not to ...)'. The best we can do is to indicate a variety of shades of meaning that may be expressed by Niphal verbs, and some of the grammatical terms that may be used. We will start by considering the word 'dressed' in English and some grammatical terms which may be used to indicate the variety of its meanings:

I was dressed by my mother—passive

I was dressed and given breakfast—incomplete passive

I dressed myself—reflexive / middle

We dressed each other—reciprocal /active

We were well dressed—adjectival/stative

I dressed my doll—active

Note that it is the context that helps to fix the meaning.

Niphal forms cover almost the whole span between active and passive, from תִּעָזָב 'she will be abandoned' and יַעֲשֶׂה לְכֶם 'it may be done for you (or, by you)' to יִלָּחֶם 'he will fight'. Let us look at a range of examples:

## 14.6 Use of Niphal forms

Qal 3rd person singular (m) is given for comparison in cases where Qal forms were used.

(a) *More or less passive —where something is done or may be done*

Exod 12:16  
עָשָׂה he did

הוּא לְבַדּוֹ יַעֲשֶׂה לְכֶם  
that alone shall be done by you

Esth 1:19  
כָּתַב he wrote

וַיִּכְתַּב בְּרִיתִי פָּרְסִי וּמְדִי  
Let it be written in the laws of Persia and Media

Gen 2:4	בְּהַבְרָאֵם	(in the making of them)
בָּרָא he made, he created		when they were created
Esth 3:13	וְנִשְׁלָחוּ סְפָרִים	(and to be sent dispatches)
שָׁלַח he sent		and dispatches were sent
Esth 7:4	כִּי נִמְכְּרֵנוּ אֲנִי וְעַמִּי	
מָכַר he sold		for I and my people are being sold

(b) Indicating a state that something is or may be in

Niphal participles often indicate the state someone or something is in or has the potential to be:

Jonah 3:4	וְנִינְוָה נִהְפְּכֶת	(and Nineveh destroyed)
הִפְּךָ he turned over, he destroyed		and Nineveh will be destroyed
Gen 3:6	וְנִחְמַד הָעֵץ לְהִשְׂכִּיל	
חָמַד he desired		and the tree desirable to gain insight

Note also	יָרָא he feared	נִרְאָה awesome
	בָּחַר he chose	נִבְחָר choice, pleasing, preferable

(c) More or less middle —where action is done which chiefly concerns the person who does it (often reflexive)

1 Sam 25:1	וַיִּקְבְּצוּ כָל־יִשְׂרָאֵל	
קָבַץ he gathered		and all Israel gathered together
Ezra 3:1	וַיֵּאָסְפוּ הָעָם כְּאִישׁ אֶחָד	
אָסַף he collected		the people came together as one man
Esth 9:2	נִקְהָלוּ הַיְהוּדִים בְּעָרֵיהֶם	
		The Jews assembled in their cities
1 Sam 20:24	וַיִּסְתֵּר דָּוִד בַּשָּׂדֶה	
		So David hid in the countryside
Gen 3:10	וַאֲרֵא כִּי־עֵרֹם אָנֹכִי וְאֶחָבֵא	
חָבֵא he hid		and I was afraid because I was naked so I hid
Gen 19:17	הֲמַלֵּט עַל־נַפְשְׁךָ	
		Escape for your life!

Gen 24:6  
שָׁמַר he guarded

הִשְׁמַר לָךְ  
Take care, or, take heed to yourself

Gen 24:7

וַאֲשֶׁר נִשְׁבַּע-לִי  
and who bound himself by an oath to me

Jonah 1:5

וַיִּשְׁכַּב וַיִּרְדָּם  
and he had lain down and had fallen fast asleep

Gen 12:7  
רָאָה he saw

וַיֵּרָא יְהוָה אֶל-אַבְרָם  
and the Lord appeared to Abram

Gen 3:5  
פָּקַח he opened (his eyes)

נִפְקְחוּ עֵינֵיכֶם  
your eyes will open

Lev 25:47  
מָכַר he sold

וַנִּמְכַּר לְגֵר  
and he sells himself to the foreigner

Expressing feeling, emotion or purpose:

Prov 29:2

וּבְמִשַׁל רָשָׁע יֵאָנַח עַם  
but when a wicked man rules people groan

Gen 6:6

וַיִּנְחַם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ  
and the Lord regretted that he had made mankind on the earth

Reciprocal:

Mal 3:16  
דִּבֶּר he spoke

אִז נִדְבְּרוּ יִרְאֵי יְהוָה אִישׁ אֶת-דִּבְרֵהוּ  
Then those who feared the Lord talked with  
each other

(but in Mal 3:13 מִה־נִּדְבַרְנוּ means 'What have we spoken?')

(d) More or less active

Exod 14:14

יְהוָה יִלָּחֶם לְכֶם  
The Lord will fight for you.

### 14.7 Niphal but no Qal

Several verbs occur in Niphal forms but do not occur in Qal forms in the Hebrew Scriptures. Note in 14:6:

קָהַל נִקְהַל he assembled

סָתַר נִסְתַּר he hid, he escaped

מלט	נמלט	he escaped
שבע	נשבע	he swore, he bound himself by an oath
רדם	נרדם	he was deeply asleep, he was senseless
אנח	נאנח	he sighed, he groaned
נחם	נחם	he felt sorry, he repented, he regretted

They occur in dictionaries under Qal form entries: קהל etc.

#### 14.8 Translating Niphal forms, or What will happen to the ashes?

In 1 Kings 13:3 we read וַיִּשְׂפֹךְ הַיָּדָשׁוּן and we may have had a picture in our minds of the altar splitting and the piled up ash cascading to the ground. שָׂפַךְ means ‘he poured out’ or ‘he spilled’. But what about the Niphal וַיִּשְׂפַךְ in 1 Kings 13:3? Should we understand it as passive, and translate ‘it will be poured out’ or ‘it will be spilled’? Or should we understand it as middle and translate, ‘it will spill down’ or, ‘it will go cascading down’?

There is a long tradition of translating it as passive:

- LXX: ἐκαχυθήσεται it will be poured out
- Vulgate: effundetur—it will be poured out
- AV, RV, RSV: it shall be poured out
- JB: it will be scattered
- NJB: it will be spilt

These translations all rest on a perception of the Niphal form as primarily passive in sense. They pose a series of problems for a pedantic reader. A passive form tempts one to ask the irrelevant question, ‘By whom?’ As words gather significance from the context they are most commonly used in, ‘being poured out’ suggests they might be in some kind of container, while ‘being scattered’ may suggest ashes being scattered after a cremation. We might therefore do better to consider a translation of the type ‘will come spilling down.’ Such a translation is perhaps more suitable, seeing that Niphal forms tend to be middle in meaning rather than passive.

When, as grammarians, we look at a word like וַיִּשְׂפַךְ we might like it to fit neatly either into the classification *passive* or the classification *middle*; but it seems to stand on the borderline between. Words are not like sticks that can be tied into neat grammatical bundles with grammatical string—they are more like honey that is sometimes stiff and sometimes more runny. It is for this reason that in 14.6 we have called various Niphal verbs ‘more or less passive’, ‘more or less middle’ and ‘more or less active.’

## 14.9 Wordsearch

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

שש	alabaster, white linen	הלל	it is bright, he boasted	קש	stubble, chaff
גדל	he was great	גדל	he praised	מר	bitter
למד	he learned	למד	he taught	אם	mother
קל	it is trivial	קלל	he cursed	שלל	he plundered
שלח	he sent	שלח	he sent away	גר	stranger, visitor
מלא	it was full	מלא	it filled	אף	nose, anger
נמלט	he escaped	מלט	he saved	דק	crushed, thin
קדש	it was holy	קדש	he sanctified	עם	people, nation
שלוש	three	שלוש	he divided into three	בר	chosen, pure
מדד	he measured			בד	part
אבד	he was lost	אבד	he destroyed	יד	Go down!
רדף	he followed	רדף	he pursued	דל	door (דלת)
לחך	he licked	לחך	he licked up,	שדר	he acted violently
כלה	it was finished	כלה	he finished	כשל	he stumbled
אח	brother, cousin	הלל	Praise!	בגד	fortunately
הלל	he praised	הלל	he was praised	שש	six
בקש	he searched	בקש	he was searched for	משל	ruling, managing
				ששי	sixth

יכל he was able  
 עף he flew  
 דבר a word, a thing  
 דבר he spoke  
 להם war  
 קבר he buried  
 קבר he was buried  
 קבר tomb  
 בגד garment  
 להם food, grain, loaf

### 14.10 Read Jonah chapters 1, 3, 4

For chapters 1 and 3 you may refer to the notes in 9:9 on pages 115–116, the word list in 10.7 on page 124 and the word list you made for page 160. For chapter 4 do this exercise:

#### Dictionary Exercise — Jonah 4

	Word	Look up		Word	Look up
1	וַיַּרְע	רָעַע	7	תּוֹלְעָה	תּוֹלְעָה
	וַיַּחַר	חָרָה		הַשָּׁחַר	שָׁחַר
2	וַיִּתְפַּלֵּל	פָּלַל Hithpael		לְמַחֲרַת	מָחַרַת
	אֲדַמְתִּי	אָדַמָה Hiphil		וַתַּד	נָכָה
	קִדְמָתִי	קָדַם Piel		וַיִּבֶשׂ	יָבַשׂ
	חַנּוּן		8	בְּזֶרַח	זָרַח (infin. + כִּי when)
	וַרְחוּם	רָחוּם		הַשָּׁמֶשׁ	שָׁמַשׁ
	אֲרָךְ			קָדִים	
	אֲפִים	אָף (dual)		חֲרִישִׁית	חָרִישִׁי Hithpael
	וַנְּחַם	[נָחַם] Niphal ptc		וַיִּתְעַלֶּף	עָלַף
4	הַהֵיטֵב	יָטַב Hiphil (+ הַ ?)		וַיִּשְׂאֵל	שָׂאֵל (infin. + לְ to)
5	מִקְדָּם	קָדַם		לְמוֹת	
	סָכָה		10	חֲסָתָה	חָוַס
	בְּצֵל	צָל		עֲמֵלְתוֹ	עָמַל
6	וַיִּמֶן	מָנָה Piel		גִּדְלָתוֹ	גָּדַל Piel(+ וְ- it)
	קִיקִיּוֹן		11	הַרְבֵּה	רָבַה Hiphil infin
	לְהַצִּיל	נָצַל Hiphil infin. + לְ		רְבוּ	

#### Notes

- Other words in chapter 4: עַד till, as far as; while עַד אֲשֶׁר until מעַל over (Prepositions are studied in lesson 24.) עַל-כֵּן for that reason, therefore עַתָּה now (Common conjunctions are listed in the Reference Grammar p371.)

2. Note these instances where a verb is followed by a similar noun:
 

1:10 וַיִּירָאוּ יְרָאָה גְדוֹלָה and they feared—a great fear: ‘they were terribly afraid’.

4:1 וַיִּרַע אֶל-יוֹנָה רָעָה גְדוֹלָה and it was displeasing to Jonah – a great displeasure: ‘Jonah was furious’.

4:7 וַיִּשְׂמַח יוֹנָה שְׂמִיחָה גְדוֹלָה and Jonah rejoiced—a great joy: ‘Jonah was highly delighted’.
3. In 4:1 note there are two רָעָה verbs in the dictionary: רָע ‘he broke’ and רָע ‘it was displeasing’.
4. שָׁבַן לַיְלָה הַזֶּה ‘which came into being as a son of one night’. Here ‘son of’ is not used literally but idiomatically: ‘which came up in a night’, or, ‘which came up quickly’.
5. וְאַנִּי לֹא אָחוּס ‘And should I not feel pity?’ Here the question is not marked by a prefixed הָ. It is not הֲלֹא אָחוּס. But the sentence does begin with a pronoun אֲנִי which probably not only indicates a contrast between ‘you’ (Jonah) and ‘me’ (the Lord) but also helps to lead into the question. Compare 1Kings 1:24 אַתָּה אָמַרְתָּ ‘Have you said?’ and 1Kings 21:7 אַתָּה עָתָה תַעֲשֶׂה מְלוּכָה ‘Is this how you exercise kingship?’ In Exodus 6:3 the placing of the noun phrase וְשְׁמִי before the verb is one of the indications that וְשְׁמִי יְהוָה לֹא יָדַעְתִּי לָהֶם is probably a question: ‘And by my name, the Lord, was I not known to them?’

### 14.11 Reminder

The key distinguishing marks of Niphal verb forms are:

- (i) ך before the stem: נִשְׁמְרִים and נִשְׁמָר
- (ii) A dot (*dagesh*) in the first stem letter to indicate that a ך has been drawn into it: נִשְׁמָר and נִשְׁמְרִים
- (iii) ה before the dotted consonant or the first stem letter in *imperative* and *infinitive* forms:
 

הִשְׁמַר Take heed!                      לְהִתְרַאוֹת to appear, to be seen
- (iv) When a consonant cannot have a *dagesh* (see 1.8) and is the first stem letter, a personal prefix before it will not have a short vowel but a long one. Compare:
 

תִּשְׁמָר she will be guarded	תִּעָזֵב she will be abandoned
אֶסְתֵּר I hid	אֶחְבֵּא I hid

## הִלֵּל he praised

הִלֵּל	he praised	הִלֵּל	to praise	Piel
הִלֵּל	he was praised	מְהִלֵּל	praised	Pual

## 15.1 Piel and Pual forms

In earlier lessons and reading passages, we have already seen a variety of Piel forms. For example:

Gen 24:15	טָרַם כָּלָה לְדַבֵּר	before he had finished speaking
Gen 43:5	וְאִם-אֵינָךְ מְשַׁלַּח	but if you do not send
Deut 5:12	שָׁמֹר אֶת-יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	Observe the Sabbath day to keep it holy.
1 Kgs 13:9	כִּי-כֵן צִוָּה אֹתִי	for thus he commanded me
1 Kgs 13:11	וַיִּסְפָּר-לוֹ	and he told him
1 Kgs 13:18	כַּחַשׁ לוֹ	he lied to him
Prov 17:5	לַיַּעַג לְרֹשׁ חֲרָף עֹשֶׂהוּ	He who sneers at a poor man insults the one who made him.

Now note:

הִלֵּל he praised    הִלְלוּ Praise!    הִלֵּלְתִּי I praised

In the 3rd person singular (m) of the perfective, the most common vowel pointing of the Piel is .. .

For example: שָׁאַל he begged    שָׁבַר he shattered    בִּקֵּשׁ he sought.

When the second letter is one that can be strong or doubled, it is usually marked with a *dagesh* in Piel forms:

הִלֵּל 'he praised'; but sometimes when the second root letter has a *shewa*, the *dagesh* is not used: הִלְלוּ 'Praise!'

But the Piel examples we have seen above indicate that other vowel patterns may be found in Piel verbs: .. . and .. . For example: שָׁלַח he sent, לָמַד he taught, מָהַר he hurried, דִּבֶּר he spoke, כָּפַר he atoned, כָּלָה he finished, צִוָּה he commanded, מָאֵן he refused, חָרַף he scorned.

Note that in Piel perfective forms it is only the 3rd person masculine singular that has *..* as the second vowel. Other forms have *\_*.  
For example:

	הִלַּלְתִּי	I praised	שִׁבְרָנוּ	we shattered
or a <i>shewa</i> :	הִלְלוּ	they praised	שִׁבְרָהּ	she shattered

Apart from the perfective, the *first* vowel in Piel forms is usually *\_*.

With	שִׁבְרָהּ	she shattered	שִׁבַּר	he shattered
compare:	תִּשְׁבֵּר	she will shatter	יִשְׁבֵּר	he will shatter
	שִׁבֵּר	to shatter	מִשְׁבֵּר	shattering

15.2 שִׁבַּר he shattered      לָמַד he taught      שָׁאַל he begged  
דִּבֶּר he spoke      רָמַם he raised

(a) In Piel verbs, in the 3rd person singular masculine of the perfective, the vowels most commonly found are *..*.

For example: שִׁבַּר he shattered, רָדַף he pursued.

(b) In some Piel verbs the vowels are commonly *\_*.

For example: לָמַד he taught אָבַד he destroyed

Ecc 12:9 לָמַד־דַּעַת אֶת־הָעָם he taught the people knowledge

However, at the end of a sentence (in pause) *..* may be found.

Compare:

Ecc 9:15 וּמָלַט־הוּא אֶת־הָעִיר and he saved the city

Ezek 33:5 וְהוּא נִזְהָר וְנִפְשׁוּ מִלָּט: and he, being warned, would have saved his life

(c) Some Piel verbs have the vowels *..*.

For example: דִּבֶּר he spoke כִּפֶּה he atoned

Gen 12:4 כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה as the Lord had told him

Lev 4:20 וְכִפֶּה עֲלֵהֶם הַכֹּהֵן so the priest shall atone for them

Lev 13:6 וְכִבֶּס בְּגָדָיו and he shall wash his clothes

(d) When the middle letter of the verb stem is א ה ת ע or ר it cannot have the *dagesh forte* which normally is a mark of Piel forms.

Compare:

שָׁלַח he sent away  
שָׁאַל he begged (as a beggar)

In many Piel forms where the middle letter is guttural the first vowel is ..

For example:

מָאָן he refused      גָּרַשׁ he repulsed, he drove away  
בֵּרַךְ he blessed      חָרַר he reproached, he insulted

(e) When a verb has only two root consonants, the second may be repeated in Piel forms.

Compare: רָם he was high      רָמַם he raised.

Such forms are sometimes called Polel.

Note that קָם 'he got up' has both a Piel and a Polel form: קָמַם and קָמָם

Ps 119:28      קִיְמוּנִי Strengthen me!

Ps 119:106      נִשְׁבַּעְתִּי וְאַקְיְמָהּ I made an oath and I confirmed

Mic 2:8      לָאוֹיֵב יִקְוֶמֶם He rises up like an enemy.

In a few verbs with two root letters we find both repeated in the Piel:

Compare: כּוּל to contain, כָּל he contained, כָּלַל he provided food.

1 Kgs 17:4      וְאֶת־הָעֹרְבִים צִוִּיתִי לְכַלְכֵּלָךְ שָׁם  
and I have commanded the ravens to feed you there.

Such forms may be called Pilpel.

### 15.3 Piel—action!

Piel forms express action and involvement. The types of action are so varied that we cannot fit Piel verbs into any rigid system of classification. For example, when גָּדַל means 'he made great' we might call it *factitive*, but when it means 'he praised' we might call it *declarative*.

When we compare Qal and Piel meanings of verbs it becomes clear that Piel verbs often put emphasis on what their action produces, so that many Piel verbs can be called factitive or resultative:

(i) Compare: מָלֵא he was full (stative), מָלֵא he filled (factitive). When a Qal verb expresses a state or situation, the Piel usually expresses an action that brings about that state:

(ii) Compare: לָמַד he learned (to) and לִמַּד he taught (factitive).  
 When a Qal expresses an action that does not directly affect an object (intransitive), the Piel usually expresses action that produces a situation or ability related to the action of the Qal. לִמַּד 'he taught (to)' expresses an action which produces learned knowledge or ability to do something.

(iii) Compare: שָׁבַר he broke and שִׁבַּר he broke into pieces (resultative).  
 When a Qal expresses an action which directly affects an object (transitive), the Piel often gives emphasis to the result of the action. שָׁבַר indicates an action of breaking, שִׁבַּר gives emphasis to the result—that the breaking produces something that is broken in pieces.

Note also שָׁלַח he sent (often used of sending someone who will return) and שִׁלַּח he sent away (with the result that someone is away).

We shall now look at some ways in which Piel verbs may be grouped.

(a) Where a Qal verb expresses a state, Piel usually expresses action that brings about such a state (factitive)

Compare:

מָלֵא	It was full	מִלֵּא	he filled
קָדַשׁ	he was holy	קִדְּשׁ	he sanctified
אָבַד	he was lost	אַבַּד	he destroyed
כָּלָה	it is at an end	כִּלֶּה	he finished

מִלֵּא he filled

Gen 24:16 וַתִּמְלֵא כַדָּהּ and she filled her jar

קִדְּשׁ he sanctified, he consecrated

Gen 2:3 וַיְבָרֶךְ אֱלֹהִים אֶת־ יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ and God blessed the seventh day and sanctified it.

אַבַּד he destroyed

Ecc 9:18 וְחֹטֵא אֶחָד יֵאַבֵּד טוֹבָה הַרְבֵּה but one sinner destroys much good

כִּלֶּה he finished

Exod 40:33 וַיְכַל מֹשֶׁה אֶת־הַמְּלָאכָה Moses had finished the work  
 Gen 24:15 טָרַם כָּלָה לְדַבֵּר before he had finished speaking

(b) Where a Qal verb is intransitive, Piel is usually transitive and expresses action that brings something about (factitive)

Compare:

לָמַד he learned (to)	לִמַּד he taught (to)
קָרַב he came near	קִרְבַּב he brought near, he joined
יָשַׁב he sat	יָשִׁיב he set up

לִמַּד he taught

2 Chr 17:9 וַיִּלְמְדוּ בִיהוּדָה and they taught in Judah

Ps 143:10 לְמַדְנִי לַעֲשׂוֹת רְצוֹנֶיךָ teach me to do what pleases you

קִרְבַּב he brought near, he joined

Ps 65:5 אֲשֶׁר־יִתְבַּחַר וְיִתְקַרֵּב Blessed is [the person] you choose and bring near

Ezek 37:17 וְקִרְבַּב אֹתָם אֶחָד אֶל-אֶחָד Join them to each other

יָשִׁיב he set up

Ezek 25:4 וַיִּשְׁבּוּ טִירוֹתֵיהֶם and they will set up their camps (tents).

(c) Where a Qal verb expresses an action, Piel may focus on the result of the action (resultative)

שָׁבַר he broke

שִׁבַּר he broke to pieces, he shattered

שָׁלַח he sent

שִׁלַּח he sent away

פָּרַשׁ he broke, he spread out

פִּרְשׂ he spread out

שָׁבַר or שִׁבַּר he broke, he shattered

Lam 3:4 שָׁבַר עֲצָמוֹתַי: he broke my bones

שִׁלַּח he sent away, he expelled

Gen 3:23 וַיִּשְׁלַחְהוּ מִגֶּן-עֵדֶן so he expelled him from the garden of Eden

1 Kgs 8:66 שִׁלַּח אֶת-הָעָם he sent the people away

פָּרַשׁ he spread out, he held (his hands) spread out

Isa 65:2

פָּרַשְׁתִּי יָדַי כָּל-הַיּוֹם I held my hands stretched  
out all day.

(But though here a Piel form may be appropriate because the result of holding the hands out was that they stayed out, it may be primarily the time indicated by 'all day long' that fixes this sense. In Isaiah 25:11 יִפְרֹשׁ הַשָּׂחָה 'the swimmer spreads out' (his hands) there is no suggestion that they stay spread out).

(d) Some Piel verbs seem to indicate close or repetitive involvement in an action

Compare:

הִלְךְ he went	הִלְךְ he went about, he went to and fro
שָׁאַל he asked	שָׁאַל he begged (as a beggar), he enquired

הִלְךְ he walked, he went about, he went to and fro...

1 Kgs 21:27 וַיִּתְלַךְ אֵט and he went about sadly (meekly?)

Ps 104:26 שָׁם אֲנִיּוֹת יְהִלְכוּ There merchant ships go to and fro.

שָׁאַל he begged, he enquired

Ps 109:10 וְשָׁאוּ and may they beg (be beggars)

2 Sam 20:18 יִשְׁאַלוּ בְאֵבֶל they should enquire (seek for an answer) in Abel

(e) Actions which declare what something is (declarative)

Compare:

גָּדַל he was great	גָּדַל he praised, he glorified
	הִלָּל he praised

Ps 34:4 גָּדְלוּ לַיהוָה אִתִּי Glorify the Lord with me;  
וְנִרְמְמָה שְׁמוֹ יַחְדָּו and let us exalt his name together.

Ps 69:31	אֶתְּלֵלָה שֵׁם־אֱלֹהִים בְּשִׁיר וְאֶגְדֵּלְנוּ בְּתוֹדָה	I will praise the name of God with a song, and I will magnify him with thanksgiving.
Neh 12:24	לְהִלֵּל לְהוֹדוֹת	to praise, to give thanks
Ps 149:3	יְהַלְלוּ שְׁמוֹ בְּמַחֲוֹל	let them praise his name with dancing

(f) Actions which have to do with speaking

Compare:

—	דִּבֶּר he spoke
סָפַר he counted	סָפַר he told, he related
—	בֵּרַךְ he blessed
—	צִוָּה he commanded
כָּחַשׁ he became lean	כָּחַשׁ he lied, he told a lie
חָרַף he reproached	חָרַף he insulted, he reproached

דִּבֶּר he spoke

Job 1:16 עוֹד זֶה מְדַבֵּר while this man was still speaking

סָפַר he told

1 Kgs 13:11 וַיְסַפְרוּם לְאָבִיהֶם and they told them to their father

בֵּרַךְ he blessed

Gen 24:48 וְאֶבְרַךְ אֶת־יְהוָה and I blessed the Lord

צִוָּה he commanded

1 Kgs 13:9 כִּי־כֵן צִוָּה אֹתִי for thus he commanded me

כָּחַשׁ he lied

1 Kgs 13:18 כָּחַשׁ לוֹ he lied to him

חָרַף he insulted

2 Kgs 19:22 אֶת־מִי חָרַפְתָּ Whom have you insulted?

(g) There are several verbs found with a Piel form that do not occur in a Qal form. In many instances there is a noun that is closely related to the verb

Compare:

עָפַר	dust, soil	עָפַר	he spattered with dust
קָן	nest	קָן	he built a nest
קִנְאָה	zeal, jealousy	קָנָא	he was zealous, he was jealous
שְׁלוֹשׁ	three	שָׁלַשׁ	he did a third time, he divided into three

עָפַר he spattered with dust

2 Sam 16:13 וַעֲפַר בְּעָפָר וְיַעֲפֹר (him) with dust

קָן he built a nest

Ps 104:17 אֲשֶׁר־שָׂם צִפְרִים יִקְנֶנּוּ where the birds make their nests

קָנָא he was zealous

Num 25:13 תַּחַת אֲשֶׁר קָנָא לֵאלֹהֵיו because he was zealous for his God

שָׁלַשׁ he did a third time, he divided into three, he did on the third day

1 Kgs 18:34 וַיֹּאמֶר שְׁלֹשׁ וַיִּשְׁלְשׁוּ Then he said, 'Do it a third time', so they did it a third time.

Deut 19:3 וְשָׁלַשְׁתָּ אֶת־גְּבוּל אֶרְצְךָ and divide the territory of your land into three parts

1 Sam 20:19 וְשָׁלַשְׁתָּ תֵרֵד act on the third day, go down

(h) Sometimes a Piel form has a meaning related to but quite different from the meaning of the Qal form

Compare:

חָטָא	he committed an offence	חָטָא	he made a sin offering, he purified
חָלָה	he was sick, he was weak	חָלָה פָּנַי	he appeased, he asked for favour

חָטָא	he sinned	חָטָא	he made a sin offering, he purified
Exod 32:31	חָטָא הָעָם הַזֶּה	חָטָא הָעָם הַזֶּה	this people sinned (committed)
	חַטָּאת גְּדוֹלָה	חַטָּאת גְּדוֹלָה	a great sin
Lev 14:52	וַיְחַטֵּא אֶת־הַבַּיִת	וַיְחַטֵּא אֶת־הַבַּיִת	and he shall purify the house
	בְּדָם הַצִּפּוֹר	בְּדָם הַצִּפּוֹר	with the blood of the bird
Lev 6:19	הַכֹּהֵן הַמִּחַטֵּא אֹתָהּ	הַכֹּהֵן הַמִּחַטֵּא אֹתָהּ	the priest who offers it

Note also the two possible meanings of the noun חַטָּאת  
חַטָּאת sin, transgression; sin-offering, atonement

חָלָה	he was weak, he was sick:		
	חָלָה פָּנַי	חָלָה פָּנַי	he asked for favour, he pleaded
Gen 48:1	אָבִיךָ חָלָה	אָבִיךָ חָלָה	your father is ill
1 Kgs 13:6	חָלֵנָא אֶת־פָּנַי יְהוָה ---	חָלֵנָא אֶת־פָּנַי יְהוָה	'Plead with the Lord...'
	וַיַּחַל אִישׁ־הָאֱלֹהִים	וַיַּחַל אִישׁ־הָאֱלֹהִים	so the man of God pleaded
	אֶת־פָּנַי יְהוָה	אֶת־פָּנַי יְהוָה	with the Lord
Mal 1:9	וְעַתָּה חָלֵנָא פָּנַי־אֵל	וְעַתָּה חָלֵנָא פָּנַי־אֵל	and now plead with God
	וַיִּחַנְנוּ	וַיִּחַנְנוּ	that he may be gracious to us

15.4 הָלַל he praised      הִלָּל he was praised

Compare:

א	ב
הָלַל he praised	הִלָּל he was praised
בָּקַשׁ he looked for	בִּקְשׁוּ he was looked for
שָׁלַח he sent away	שִׁלְחוּ he was cast out
מְהַלֵּל praising	מְהִלָּל praised
שָׁלֹשׁ he did three times	מְשָׁלֵשׁ threefold, triple

The forms in column א are Piel. They are active.

The forms in column ב are Pual. They are passive.

Pual forms are passive forms of Piel verbs. The characteristic first vowel of the Pual is *u*.

בִּקְשׁוּ he was looked for, he was sought

Jer 50:20      יִבְקַשׁ אֶת־עוֹן יִשְׂרָאֵל the sin of Israel will be searched for

Ezek 26:21      וַיִּחְבְּקֵשׁוּ you will be looked for (Pual)

וְלֹא תִמְצְאוּ but you will not be found (Niphal)

מְהַלֵּל praising      מְהִלָּל praised, worthy of praise

Piel and Pual participles have a prefixed מ before the stem.

מְהִלָּל praised

1 Chr 16:25

כִּי גָדוֹל יְהוָה for the Lord is great

וּמְהִלָּל מְאֹד and is to be highly praised

מְשָׁלַח sent away, cast out

Isa 16:2

כְּעוֹף־גִּזְרֵד like fluttering birds

קָזַן מְשָׁלַח pushed out of the nest

מְגַדֵּל made big, nurtured

Ps 144:12

כִּנְטָעִים מְגַדִּילִים like well-nurtured plants

מְשָׁלֵשׁ threefold, triple, three years old

Gen 15:9

וְאֵיל מְשָׁלֵשׁ and a three year old ram

Ecc 4:12

וְהַחֹט הַמְשָׁלֵשׁ and a cord with three strands

לֹא בַמְהֵרָה יִנָּחַק is not quickly broken

## 15.5 Wordsearch

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

יָרַד	he will go down
אָב	ancestor, father
בֵּן	descendant, son
מִי	who?
מָה	what?
בָּא	coming
זֶה	this
יָד	hand, strength
שְׁמִי	my name
רֶשַׁע	poor man

הִשְׁמִיעַ he informed

רָאה See!

כֵּי enough

הִשְׁמִיד he destroyed

רָד Go down!

אָז then

הִשְׁמַד he was destroyed

שָׁב Return!

כִּמָּז since,  
formerly

הִשְׁמָע he listened

הָיָה he was, it will be...

אֵי island

הִרְעָה he shouted with  
joy (רִיעַ)

יְהִי let it be

אֲיִי islands of

הִרְעָה he acted  
wickedly (רָעָה)

מָאן he refused

בֶּן son of

הִסְתִּיר he concealed

הִסְתִּירוּ they concealed

בִּי please

הִרְאָה he revealed,  
allowed to see

יָדַע he knew

עַד until

יִרְאֶה he will reveal

יָרַד he went down

רָע bad

אָרַר he cursed

מִדּוּעַ why? for what  
reason?

הָר mountain

יָרָא he feared

רֵעַ friend, companion

שָׁב he returned

מָרַד he rebelled

מָשָׂה he drew out,  
he saved

אֵי where?

## הַמְלִיךְ he made king

מָלַךְ he was king...	הַמְלִיךְ he made king...	יַמְלִיךְ he will make king...
שָׁב he came back...	הָשִׁיב he brought back...	יָשִׁיב he will bring back...

## 16.1 Hiphil forms

In earlier lessons and reading passages we have already seen a variety of Hiphil forms. For example:

Gen 24:3	וְאַשְׁבִּיעֶךָ	and I will get you to swear an oath
Gen 24:5	הֲהִשָּׁב אָשִׁיב	am I really to take back?
1 Kgs 13:4	וְלֹא יָכַל לְהָשִׁיבָהּ	and he was not able to draw it back
1 Kgs 13:24	וַיִּמִּיתֵהוּ	and he killed him
1 Kgs 13:26	וַיִּמַּתֵּהוּ	and he killed him
1 Kgs 13:31	הִנִּיחוּ אֶת־עַצְמוֹתַי	'Place my bones'

Now compare (a) the Qal forms and (b) the Hiphil forms:

(a) 2 Kgs 9:13	מָלַךְ יְהוּא	Jehu is king.
(b) 1 Kgs 1:43	הַמְלִיךְ דָּוִד	King David
	הַמְלִיךְ אֶת־שְׁלֹמֹה	has made Solomon king.
(a) 1 Sam 11:12	שָׂאוּל יִמְלֶךְ עָלֵינוּ	'Shall Saul reign over us?'
(b) 1 Sam 11:15	וַיַּמְלִכוּ שָׁם אֶת־שָׂאוּל	and there they made Saul king
(a) Gen 18:10	שׁוֹב אָשׁוּב אֵלֶיךָ	I will certainly return to you
(b) Gen 24:5	הֲהִשָּׁב אָשִׁיב אֶת־בְּנִךְ	Am I really to take your son back?

Most of the Hiphil forms we have seen in this section are causative:

הַמְלִיךָ he caused to be king, he appointed as king, he made king...  
הוֹשִׁיב he caused to return, he took back, he brought back...

In 16.3–4 we shall see that Hiphil verbs can express a wider range of ideas.

16.2     הַמְלִיךָ he made king                     יַמְלִיךְ he will make king  
           הַמְלִיךְ to make king                     הַמְלִיךְ make king!

### Common marks of Hiphil forms:

- (a) In the perfective, infinitive and imperative, Hiphil has a prefixed ה
- (b) The most common mark is a ך in the final syllable of the verb stem, but note:

- (1) ך may be written as ך (16.1, note 1 Kgs 13:26 and 1 Sam 11:15).  
(2) In הַמְלִיךְ make king! the final syllable has ך (see also (e) below).  
(3) In the perfective, 1st and 2nd person have ך in the 2nd syllable.  
So:

הַמְלַכְתִּי I made king,     הַמְלַכְתֶּם you made king.

- (c) In the perfective, the characteristic first vowel is ך .

So הִגִּיד he told, he declared...     הִשְׁמִיעָה she announced...  
הִפִּילוּ they caused to fall, they fell... (נָפַל he fell);

but note that there are variations, for example:

הָמִית he killed,     הִקִּים he raised up, he confirmed...

הִעֲמִיד he caused to stand...     הוֹצִיא he brought out...

- (d) In the imperfective, infinitive, and participle, the characteristic first vowel is ך .

So יַמְלִיךְ he will make king     הַמְלִיךְ to make king  
מְשַׁלֵּחַ sending     מְשַׁכֵּיל acting prudently

(e) In the infinitive construct the final vowel is ם .

תַּמְלִיךְ to make king

In the infinitive absolute the final vowel is ..

תַּמְלֵךְ to make king

(f) In the imperfective, the final vowel may be ם . or ..

Compare: יוֹסִיף he will add יוֹסֵף may he add

The shorter form with .. often expresses a wish, a command, or a prohibition:

Gen 30:24 יוֹסֵף יְהוּדָה לִי 'May the Lord add to me  
בֶּן אֲחֵר another son.'

Gen 41:34 וַיִּפְקֹד פְּקָדִים and let him appoint officials

Job 15:31 אַל-אַמֵּן בְּשׁוֹ let him not trust in what is worthless

Contrast לא יוֹסִיף לָקוּם he will not rise again  
and יוֹסֵף לָקוּם may he rise again

### 16.3 הַגְדִּיל he made great, he became great, he did great things, he acted boastfully

Hiphil forms of verbs are used to express a wide variety of actions and states. Here are some possible ways to classify them. In looking at these groups two things need to be kept in mind:

(a) Very often Hiphil forms have to do with making or causing:

הִבִּיא he caused to go, he took, he brought...

(b) Many verbs in their Hiphil forms have a wide range of possible meanings.

גָּדַל means 'he was great', or 'he became great'. Its Hiphil הַגְדִּיל may, according to its context, mean 'he made great', 'he became great', 'he did great things' or 'he acted boastfully'.

## 16.4 A classification of Hiphil verbs

(a) *Mainly indicating that something is caused to happen (causative)*

Compare:

נָפַל he fell	הִפִּיל he caused to fall, he threw down...
זָכַר he remembered	הִזְכִּיר he mentioned, he reminded...
מָת he died...	הָמִית he killed, he caused to die...
בָּא he came, he went...	הִבִּיא he brought, he took...
קָם he rose, he got up...	הִקָּים he established, he raised up...
יָדַע he knew...	הוֹדִיעַ he caused to know, he declared...
יָצָא he went out...	הוֹצִיא he brought out...

הִפִּיל he caused to fall, he threw down, he laid down...

Jonah 1:7 וְנִפְּלָה גּוֹרְלוֹת and let us cast lots

הִזְכִּיר he mentioned, he reminded, he caused to be remembered...

Isa 63:7 חֲסֵדֵי יְהוָה אֲזַכֵּיר I will celebrate the Lord's acts of grace

הָמִית he killed...

Gen 37:18 וַיִּתְנַכְּלוּ אֹתוֹ לְהָמִיתוֹ they plotted (against him) to kill him

הִבִּיא he brought, he took...

Gen 24:67 וַיָּבֵאָהּ יִצְחָק תְּאֵהָלָה שָׂרָה so Isaac took her into Sarah's tent

הִקָּים he established, he raised up, he set up...

Exod 6:4 וְגַם הִקָּמְתִי אֶת־בְּרִיתִי אִתָּם and I also established my covenant with them

הוֹדִיעַ he caused to know, he declared, he made known...

Prov 1:23 אֲוִדְיעָה דְבָרֵי אֲתָכֶם I would make you know my precepts

הוֹצִיא he brought out...

Jer 11:4 בְּיוֹם הוֹצִיאִי אוֹתָם at the time when I brought them out

(b) Mainly indicating that something is made to be in a certain state (factitive)

Compare:

גָּבַהַּ he was taller, it was higher...	הִגְבִּיחַ he made higher...
רָחַב it was wide	הִרְחִיב he made wider...
יָבֵשׁ it was dry	הוֹכִיֵשׁ he made dry...
גָּדַל he was great	הִגְדִּיל he made great...
שָׁמֵן he was fat	הִשְׁמִין he made fat

הִגְבִּיחַ he made higher, he exalted...

Prov 17:19 מִגְבִּיחַ פֶּתָחוֹ the person who is making his gate high  
מְבַקֵּשׁ-שִׁבְרָה is seeking destruction (asking for it to break)

הִרְחִיב he made wider, he enlarged...

Isa 54:2 הִרְחִיבִי מְקוֹם אֹהֶלְךָ 'Widen the place of your tent'  
Ps 81:11 הִרְחַב-פִּיךָ 'Open your mouth wide'

הוֹכִיֵשׁ he made dry, he dried up...

Isa 44:27 וְנִגְרַתִּיךְ אוֹכִישׁ and I will make your streams dry

הִגְדִּיל he made great...

Ezek 24:9 אֶגְדִּיל הַמְדוּרָה I will make a great pile of wood

הִשְׁמִין he made fat

Isa 6:10 הַשְׁמִין לִב־הָעָם הַזֶּה 'Make the heart of this people fat'

Note that factitive verbs could be grouped with causative verbs; since, for example, to make a river dry is similar to causing it to dry up.

Look up the verbs in this section, in a dictionary, and notice how many also belong in another Hiphil classification—for example הִשְׁמִין can mean 'he became fat'.

(c) Indicating what someone or something becomes (intransitive)

Compare:

שָׁמֵן he was fat, he became fat...      הִשְׁמִין he became fat, he made fat...  
יָבֵשׁ he was dry, he became dry...      הִבִּישׁ he became dry, he made dry...  
זָקֵן he was old, he grew old...      הִזְקִין he became old...

הִשְׁמִין he became fat

Neh 9:25      וַיֵּשְׁמִינוּ --- וַיֹּאכְלוּ and they ate ... and they became fat

הִבִּישׁ he became dry, it withered...

Joel 1:12      הִנֵּפֵן הַבִּישָׁה the vine has withered

הִזְקִין he became old

Job 14:8      אִם-יִזְקִין בְּאֲרֶץ שָׁרְשׁוֹ though its root grows old in the ground

Note (a) that there is an overlap of meaning between Qal and Hiphil, and (b) that often only the context will show whether a Hiphil is being used in a factitive or intransitive way.

(d) Indicating what someone or something is or does (intransitive)

Compare:

צָלַח he passed through,  
he succeeded...      הִצְלִיחַ he prospered, he was  
successful...  
שָׁבַל he succeeded...      הִשְׁכִּיל he was wise, he was  
successful...  
(no Qal)      הִשְׁכִּים he got up early...  
יָטַב he was good, (he was cheerful...)      הִיטִיב he did well, it was well...

הִצְלִיחַ he prospered, he succeeded...

Ps 1:3      וְכֹל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ in all that he does he succeeds

הִשְׁכִּיל he was wise, he was successful...

Prov 17:2      עֶבֶד-מִשְׁכִּיל יִמְשַׁל a prudent servant will rule  
בְּבֶן מְבִישׁ over a son who acts shamefully

הַשְׁכִּימוּ he got up early...

Gen 26:31 וַיִּשְׁכְּמוּ בַבֶּקֶר and they got up early in the morning

הָיָיִטְבַּח he did well, it was well...

Isa 1:17 לְמַדּוּ הַיָּטֵב 'Learn to do what is good'

Jonah 4:4 הַהֵיטֵב חָרָה לִּי 'Is it right for you to be so angry?'

With הָיָיִטְבַּח 'he did well, he made cheerful', which is the Hiphil of יָטַב he was good, he was cheerful...

compare הָטִיב 'he did well, he pleased', which is the Hiphil of טוֹב to be good, to be cheerful...

Ps 119:68 טוֹב־אַתָּה וּמְטִיב you are good and you do good

When the good action is for someone's benefit both הָיָיִטְבַּח and הָטִיב may be followed by לְ

Judg 17:13 יָדַעְתִּי כִּי־יֵיטִיב יְהוָה לִּי I know the Lord will do good to me

Num 10:29 לָכֵּה אֶתְנוּ וְהִטַּבְנוּ לָךְ come with us and we will treat you well

(e) Indicating what someone does to someone or something else (active)

Compare:

כָּרַת he cut, he cut off, he destroyed...      הִכְרִית he cut off, he destroyed...

—

הִשְׁלִיךְ he threw, he expelled...

—

הוֹשִׁיעַ he saved...

—

הִשְׁמִיד he destroyed...

Note that the stems שָׁלַךְ, יָשַׁע and שָׁמַד are not found in Qal forms.

הִכְרִית he cut off, he destroyed

Lev 26:22 וְהִכְרִיתָהּ אֶת־בְּהֵמַתְּכֶם and it will destroy your cattle

הִשְׁלִיךְ he threw...

Gen 37:22      הִשְׁלִיכוּ אֹתוֹ 'Throw him  
אֶל-הַבּוֹר הַזֶּה into this cistern!'

הוֹשִׁיעַ he saved, he helped...

Exod 14:30      וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא and on that day the Lord saved  
אֶת-יִשְׂרָאֵל Israel

Ps 119:94      לַדָּ-אֲנִי הוֹשִׁיעֵנִי I am yours—save me!

הִשְׁמִיד he destroyed...

Mic 5:13      וְהִשְׁמַדְתִּי עָרֶיךָ and I will destroy your cities

(f) Many Hiphil verbs have to do with the senses — hearing and speaking,  
seeing and examining, touching, and smelling

For example, הִאָזִין he listened... הִגִּיד he declared, he told...

הִכִּיר he observed, he recognized... הִמִּישׁ he touched...

הִרִיחַ he smelled, he enjoyed the smell of...

הִאָזִין he listened, he answered (a prayer), he obeyed...

Ps 5:2      אֲמַרְי הִאָזִינָה יְהוָה Lord, listen to my words!

הִגִּיד he announced, he told, he made known, he betrayed...

Jonah 1:8      הִגִּיד-הֲנָא לָנוּ Tell us!

הִכִּיר he found out, he examined, he recognized...

Gen 37:33      וַיִּכְרָה and he recognized it

הִמִּישׁ he touched...

Ps 115:7      וְלֹא יִמְשֹׁנוּ יְדֵיהֶם their hands — but they do not touch

הִרִיחַ he smelled, he scented...

Ps 115:6      אֵף לָהֶם וְלֹא יִרְיחוּן they have noses but they cannot smell

(the verbs in this section can be looked up in a dictionary under:

אָזַן                      נָגַד                      נָכַר                      מִישׁ                      and                      רִיחַ)

(g) Some Hiphil verbs, which are not found in Qal forms, have close links to nouns (denominative)

Note the following:

מָטָר	rain	הִמְטִיר	he sent rain, he rained...
אָזֶן	ear	הִאָזֵן	he heard, he listened...
עָרֵב	evening	הִעָרִיב	he did in the evening...
יָמִין	right hand, south	הִיָּמִין	he went to the right, he used his right hand...
שְׂמָאל	left hand, north	הִשְׂמָאל	he went to the left, he used his left hand...

הִמְטִיר he sent rain...

Amos 4:7     וְהִמְטַרְתִּי עַל־עִיר אַחַת     for I sent rain on one town,  
וְעַל־עִיר אַחַת לֹא אֲמַטִּיר     and on another town I did not  
send rain

הִאָזֵן he listened...

Job 33:1     וְכָל־דְּבָרַי הִאָזִינָה     and listen to all my words!

הִעָרִיב he did in the evening...

1 Sam 17:16     וַיִּגַּשׁ הַפְּלִשְׁתִּי     and the Philistine came near, doing  
הַשָּׁכֶם וְהָעֶרֶב     it in the early morning and in the evening  
(note that הַשָּׁכֶם and הָעֶרֶב are both infinitive forms).

הִיָּמִין he went to the right, he went south...

הִשְׂמָאל he went to the left, he went north...

Gen 13:9     אִם־הִשְׂמָאל וְאִימָנָה     if north, then I will go south;  
וְאִם־הִיָּמִין וְאִשְׂמָאלָהּ     but if south, then I will go north.

Note that these Hiphil verbs could be grouped in other classifications—  
הִמְטִיר as causative, and the final three with verbs that show how someone  
acted.

(h) Like other participles, Hiphil participles may be used as nouns or adjectives to indicate what a person does or is

מִשְׁקָה cup-bearer

מוֹשִׁיעַ saviour, rescuer

מֵרַע the person who is wicked, rogue

Gen 40:1 מִשְׁקָה מֶלֶךְ-מִצְרַיִם the cup-bearer of the king of Egypt

Isa 43:11 וְאִין מִבְּלַעְדֵי מוֹשִׁיעַ and apart from me there is no saviour

In Proverbs 17:4 besides מֵרַע 'the wicked man', notice the other two Hiphil participles:

מִקְשִׁיב listening... מִזִּין listening, paying attention to...

Prov 17:4 מֵרַע מִקְשִׁיב עַל-שִׁפְתֵי-אָוֶן the wicked man listens to evil lips

שֹׁקֵר מִזִּין עַל-לְשׁוֹן הַחַיִּת the liar pays attention to a corrupt tongue

which we might translate as:

A rogue lends a ready ear to evil talk;

A liar listens to slander.

(i) Is there a class of Hiphil verbs that could be called 'declarative'?

A number of writers have suggested that two words have a declarative sense in their Hiphil forms:

צַדִּיק righteous

הִצְדִּיק he declared to be righteous, he acquitted...

רָשָׁע wicked

הִרְשִׁיעַ he declared to be guilty, he condemned...

Deut 25:1 וְהִצְדִּיקוּ אֶת-הַצַּדִּיק and they will acquit the man who is in the right

וְהִרְשִׁיעוּ אֶת-הַרָשָׁע and they will condemn the wicked one

Such a translation seems to rest on a perception that the primary function of judges is to pronounce a verdict. In Israel it is probable that the primary function of the judge was seen as to put things right, as far as possible, by bringing aid and restitution to the person who suffered wrong, while making the offender give restitution and suffer punishment.

It seems likely that הִרְשִׁיעַ can embrace the whole spectrum of: to determine the guilt of, declare the guilt of, treat as guilty.

In Job 9:20 **פִּי יִרְשָׁעַנִּי** ‘my mouth would condemn me’, the mention of my mouth (**פִּי**) fixes the meaning at the centre of the spectrum, but this does not mean that in other contexts **הִצְדִּיק** and **הִרְשָׁע** are simply and solely declarative.

**Conclusion:**

Our attempts to classify Hiphil verbs show

- (a) that the most frequent usage is causative or factitive;
- (b) that the range of usage for many verbs is so great that one Hiphil verb may belong in more than one classification;
- (c) that there is a wide range of ideas, mostly connected with some kind of function or action, that can be expressed by Hiphil forms; therefore,
- (d) when we are seeking to understand or to translate a Hebrew word that is Hiphil, its form alone will not be a sufficient guide—we need to study its context and range of usage, using a concordance and a dictionary.

**16.5 הִמְלִיךְ he made king**

**(Hiphil is active)**

**הִמְלַךְ (hōmlak) he was made king**

**(Hophal is its passive)**

Compare:

Hiphil		Hophal	
<b>הִמְלִיךְ</b>	he made king...	<b>הִמְלַךְ</b>	he was made king...
<b>הִמִּית</b>	he killed, he put to death...	<b>הִמַּלְתָּ</b>	he was put to death...
<b>הִגִּיד</b>	he told...	<b>הִגַּד</b>	it was told... <b>הִגִּד</b> to be told
<b>הִבִּיא</b>	he brought...	<b>הִבָּא</b>	it was brought...
<b>הִשְׁלִיךְ</b>	he threw...	<b>הִשְׁלַךְ</b> or <b>הִשְׁלָךְ</b>	he was thrown down...
<b>מִשְׁלִיךְ</b>	throwing (m)	<b>מִשְׁלָךְ</b>	thrown down (m)
		<b>מִשְׁלַכַת</b>	thrown down (f) (1 Kgs 13:24)

Note that Hophal forms have **ַ** **וּ** or **ֹ** in the first syllable.  
Some verbs have alternative forms, with **ַ** or **ֹ** (see **הִשְׁלַךְ** in the list above).

הַמֶּלֶךְ he was made king...

Dan 9:1 אֲשֶׁר הַמֶּלֶךְ עַל מַלְכוּת כַּשְׂדִּים who was made king over the kingdom of the Chaldeans

הוּמָת he was put to death...

1 Sam 11:13 לֹא־יוּמָת אִישׁ בַּיּוֹם הַזֶּה no man shall be put to death today

הִגִּיד it was told...

1 Kgs 10:7 לֹא־הִגִּיד־לִי הַחֲצִי the half had not been told to me  
Gen 22:20 וַיִּגִּד לְאַבְרָהָם and it was told to Abraham

הוּבָא it was brought...

Gen 33:11 קַח־נָא אֶת־בְּרִיתִי please accept my gift  
אֲשֶׁר הֵבֵאת לָךְ which has been brought to you

הִשְׁלַךְ or הִשְׁלָךְ he was thrown down, he was thrown out...

Isa 14:19 וְאַתָּה הִשְׁלַכְתָּ מִקְבְּרֶךָ but you are cast out of your tomb

Dan 8:11 וְהִשְׁלַךְ מְכוֹן מִקְדָּשׁוֹ and the place of his sanctuary was thrown down

Exod 10:8 וַיּוּשַׁב אֶת־מֹשֶׁה Then Moses was brought back,  
וְאֶת־אַהֲרֹן אֶל־פַּרְעֹה and Aaron, to Pharaoh.

Note the unusual case of אֶת־ indicating the subject. Perhaps it reflects the underlying fact that ‘people brought Moses back’, a statement in which ‘Moses’ is the object. With this use of אֶת־ after Hophal יוּשַׁב compare its similar use after the Hophal וַיִּגִּד (and it was told) in Genesis 27:42

וַיִּגִּד לְרֵבֶקָה אֶת־דְּבָרֵי עֵשָׂו and the words of Esau were told to Rebekah

which may reflect an underlying Hiphil (active) וַיִּגִּד :

וַיִּגִּד אֶת־דְּבָרֵי and someone told the words of

However, אֶת־ does occasionally mark a subject when the verb is active.

Notice נָפַל ‘it fell’ in 2 Kings 6:5

וְאֶת־הַבְּרֹזֶל נָפַל אֶל־הַמַּיִם and the iron [axe head] fell into the water.

For a list of regular Hiphil and Hophal forms, see the Reference Grammar.

## 16.6 Wordsearch

ו	ה	ד	ג	ב	א	
ו	ל	ל	פ	ת	ה	1
ם	א	נ	נ	ת	ה	2
ט	ה	ל	ה	ו	ו	3
ה	ש	נ	מ	א	ה	4
ת	ו	ש	נ	ו	ט	5
ה	ו	ח	ת	ש	ה	6

הִתְפַּלֵּל he prayed

הִתְפַּלְלוּ they prayed

פָּלַל he judged, he punished

תִּתְרְאוּ you keep looking at each other

רָאוּ they saw

נָחַם he pitied

חָבַל rope, distinct

הִתְחַנֵּן he implored, he sought mercy

חָנַן he was kind, he showed mercy

טוֹב goodness, good thing

הִתְחַכֵּם he acted wisely

חָכַם he was wise

חָכָם wise

הִטְהַר he purified himself

טָהַר he was pure, he was innocent

טָהוֹר pure

הִשְׁתַּחֲוָה he bowed down

בָּשׁ he felt ashamed

מָלֵא he filled

הִתְנַבֵּא he acted (excitedly) like a prophet

שׂוּא storm, destruction

רָמַשׁ creeping

חָבַל pain, birth pain

אוּ or

לֵב heart

תִּשְׁעָ nine

אָח brother, cousin, friend

שׁוּא nothingness, vanity

רְחֵל ewe, female lamb

בָּא he came

בֵּל not, not yet

מָלְאוּ they are full of

חַן favour, charm

שֵׁן tooth, ivory

חָבַל sailor

**16.7 Read Genesis 37 Joseph is hated by his brothers**  
**(numbers show verses)**

1–2 אָב father, grandfather... Abraham came to Canaan as a נִגַּר so perhaps the reference is to him. וַיֵּשֶׁב 'and he lived' or 'and so it was that he lived'. For the use of such verbal forms in closing a section of a story see 19.10. אֵלֶּה תְּלִדוֹת 'This is the story of (Jacob's) family.' This marks the beginning of a new stage of the Genesis narrative, a stage in which Joseph will be the chief character. This strengthens the likelihood that verse 1 marks a closure.

- 1 מְגוּר temporary residence (נִגַּר immigrant)
- 2 תְּלִדוֹת family register, family history  
 רָעָה he looked after a flock, he shepherded...  
 אֶת־אָחָיו with his brothers וַיָּבֵא and he brought: בֹּאָ Hiphil  
 דְּבָרָם a report about them: דִּבְרָה report, slander
- 3 זְקֵנִים old age; כְּתָנֶת shirt, tunic, robe  
 פְּסִים long, long-sleeved (or perhaps: ornamented)
- 4 יָכַל he was able; לְשָׁלַם kindly...
- 5–8 See also 19.10
- 5 חָלַם he dreamed; — חֲלוֹם a dream  
 וַיַּגִּיד and he told; הִגִּיד he announced... Hiphil (וַיַּגִּיד)  
 וַיַּסֶּף and Hiphil יוֹסִיף he did again, he did more...
- 7 אֶלְמָה sheaf — מְאַלֵּם binding, tying up (Piel ptc)  
 בְּתוֹךְ in, in the middle of (תָּוֶךְ middle)  
 נִצְבָּה it stood (Niphal 3fs נִצַּב)  
 תִּסְבְּינָה they gathered round (סָבַב see p360 for Geminate verbs)  
 תִּשְׁתַּחֲוּוּ they prostrated themselves (17.3.4)
- 8 מָלַךְ he was king; מָשַׁל he ruled
- 9 אַחֵר another, different. 10 נָעַר he rebuked
- 11 קָנָא he was jealous (Piel of קָנָא)
- 14 וַהֲשִׁבֵנִי and bring back to me (Hiphil of שׁוּב)  
 עֲמָק valley, vale, low-lying plain
- 15 תָּעָה wandering; שָׁאַל he asked
- 16 בִּקֵּשׁ he looked for (Piel). אֵיפָה where?
- 17 נָסַע he moved, he pulled up (tent pegs), he journeyed
- 18 מֵרָחֵק from a distance בְּטָרֵם before, not yet  
 קָרַב he came near; נִכְלָה he deceived:

Hithpael הִתְנַכְּלוּ they acted cunningly, they plotted  
 לְהַמִּיתוֹ to kill him (Hiphil infin. cstr + וְ him)

- 19 **אִישׁ אֶל-אָחִיו** to each other; **בָּעַל** see 25.3(d)
- 20 **הִשְׁלִיךְ** he threw; **בּוֹר** pit, cistern **חַיָּה** animal
- 21 **הִצִּיל** he saved (**נָצַל**). **הִכָּה** he hit, he killed (**נָכַה**).  
**נֶפֶשׁ** life, breath...
- 22 **שָׁפַךְ** he poured, he shed **מִדְבָּר** wilderness  
**לְמַעַן** in order to, so as to
- 23 **שָׁטַט** he put off; **הִפְשִׁיט** he stripped off
- 24 **רֶק** empty
- 25 **אֲרָחָה** travelling group, caravan **נִכְאֹת** spices **צָרִי** balsam, balm;  
**לֵט** myrrh **לְהוֹרִיד** to take down (Hiphil infin. of **יָרַד**)
- 26 **בָּצַע** gain, profit **כָּסָה** and Piel **כָּסָה** he covered, he concealed
- 27 **בָּשָׂר** flesh, meat...
- 28 **סָחַר** he travelled, he traded **מָשַׁךְ** he pulled...  
**וַיִּמְכְּרוּ ... וַיִּמְשְׁכוּ** ... and they pulled (up) ... and they sold. It is characteristic of Hebrew narrative that where the context indicates who is the subject of a verb, the subject does not need to be specified. Who, at this point, sold Joseph? Midianite merchants (REB)? or his brothers? Verse 27 indicates his brothers' decision to sell him. Genesis 45:4 **אֲשֶׁר-מָכַרְתֶּם** 'whom you sold' recalls this moment when they sold him. In a translation we need to specify the subject.  
For Midianites who could also be called Ishmaelites see Judges 8:24.
- 29 **קָרַע** he tore, he made a tear in **בְּגָד** garment
- 30 **אָנָּה** where to?
- 31 **שְׂעִיר** (**שְׂעִיר** he-goat) a male of; **עִזִּים** goats  
**טָבַל** he dipped; **שָׁלַח** he took, he sent...
- 32 **הִזְכִּיר** he observed, he recognized: Hiphil of **זָכַר** . **אִם-לֹא** or not
- 33 **טָרַף** to be torn (infin. abs—see 12.2a)  
**טָרַף** he has been torn to pieces: Pual of **טָרַף**
- 34 **שִׁמְלָה** cloak **שָׂק** sackcloth **מֹתְנַיִם** (*motnayim*) waist  
**הִתְאַבֵּל** he mourned: Hithpael of **אָבַל**
- 35 **לְנַחֲמוֹ** to comfort him: Piel infin. constr. (**נָחַם**) **מָאן** he refused  
**לְהִתְנַחֵם** to accept comfort: Hithpael inf cstr  
**אָבַל** mourning, desolate
- 36 **סָרִיס** court official (later: eunuch) **שָׂר** chief, captain  
**טַבַּח** butcher, executioner, guard

You may use a translation to check your understanding. Read the chapter again in Hebrew to fix the vocabulary in your mind.

## הִתְנַדַּל he claimed to be great

נָדַל he was great...      הִתְנַדַּל he claimed to be great...  
שָׁמַר he kept...      הִשְׁתַּמַּר he kept himself (from)...

### 17.1 הִתְנַדַּל he claimed to be great...      יִתְנַדַּל he will claim to be great...

In 1 Kings 13:6 we saw a typical Hithpael form:

וְהִתְפַּלַּל בְּעַדִּי and pray for me

Note, before the stem **ל** the prefix **הִת** and that the middle stem letter is marked as strong: **ל**

Now note the Hithpael forms in these examples:

Ezek 38:23	וְהִתְנַדַּדְתִּי וְהִתְקַדַּשְׁתִּי	I will show myself to be great and I will show myself to be holy
Gen 24:40	אֲשֶׁר־הִתְהַלַּכְתִּי לְפָנָיו <i>or,</i>	before whom I walk, in whose presence I have lived
Gen 24:48	וְאָקַד וְאֶשְׁתַּחֲוֶה לַיהוָה	I bowed down and worshipped the Lord
Ruth 1:18	וַתֵּרָא כִּי־מִתְאַמְצֶת הִיא לָלֶכֶת אִתָּהּ	and she saw that she was determined to go with her
Ps 18:24	וְאֶשְׁתַּמַּר מִעוֹנֵי	and I kept myself from my sin
Ps 18:26	עִם־הַסִּיד תִּתְחַסֵּד	with the loyal you will show yourself to be loyal
Zech 6:7	לָכוּ הִתְהַלְכוּ בָאָרֶץ	Go! Go to and fro in the earth!
Dan 11:36	וַיִּתְרוֹמֵם וַיִּתְנַדַּל עַל־כָּל־אֵל	he will exalt himself and claim to be greater than any god

## 17.2 הִתְקַדְּשׁוּ Sanctify yourselves!

We will now look at a sample of Hithpael forms, using הִתְקַדְּשׁ 'he sanctified himself...' as our example. Note some of the characteristic markers, which we have already seen on other verbal forms:

הִתְקַדְּשׁ	he sanctified himself, he has shown himself to be holy...		
הִתְקַדְּשָׁה	she sanctified herself	הִתְ	3f s
הִתְקַדְּשִׁי	I sanctified myself	הִתִּי-	1 s
הִתְקַדְּשׁוּ	they sanctified themselves	הִי-	3 p
יִתְקַדֵּשׁ	he will sanctify himself	-י	3m s
תִּתְקַדֵּשׁ	she will sanctify herself	-ת	3f s
תִּתְקַדְּשׁוּ	you (m s) will sanctify yourself	-ת	2m s
אֶתְקַדֵּשׁ	let me sanctify myself	-א	1 s
הִתְקַדֵּשׁ	Sanctify yourself (m.s.)		Imperative m s
הִתְקַדְּשׁוּ	Sanctify yourselves!	הִי-	Imperative m p
הִתְקַדֵּשׁ	to sanctify oneself		Infinitive
מִתְקַדֵּשׁ	sanctifying himself	-מ	Participle
מִתְקַדֵּשָׁה	} sanctifying herself {	-מ	Participle
or מִתְקַדֵּשֶׁת		הִתְ or תִּתְ	

When you are reading a passage, it is the context which will show whether:

- הִתְקַדֵּשׁ means 'he sanctified himself' or, 'Sanctify yourself' (m s), or, 'to sanctify oneself'
- הִתְקַדְּשׁוּ means 'they sanctified themselves' or, 'Sanctify yourselves'
- תִּתְקַדֵּשׁ means 'she will sanctify herself', or 'you (m s) will sanctify yourself'

17.3 הִתְנַשָּׂא he exalted himself

הִשְׁתַּמֵּר 'he kept himself (from...)'

Common marks of Hithpael forms:

(a) הֵת before the stem in Perfective, Imperative and Infinitive

(b) — ית (he, they), — אַת (I), — נַת (we), — תַת (you, she)  
before the stem in Imperfective

(c) — מַת before the stem in Participles

(d) *Dagesh forte* in the second letter of the stem

(e) the vowels \_ \_ with the first and second letter of the stem in 3rd person singular of Perfective and several other forms

But note that in some verbs the vowel pattern \_ \_ is found in the 3 p.s. of the Perfective as well as in other forms. For example:

2 Chr 13:7, 15:8 הִתְחַזַּק he was strong, he acted courageously

Ecc 7:16 אַל־תִּתְחַכֵּם Don't be wise, don't act wisely!

Ps 37:4 וְהִתְעַנַּג עַל־יְהוָה and find your delight in the Lord

Note also that:

1. The ת of the prefix הֵת is found after the first letter of the stem, when the stem begins with ס ש or שׁ. For example:

סָתַר he hid... הִסְתַּתֵּר he hid himself

שָׁמַר he guarded, he kept... הִשְׁתַּמֵּר he kept himself (from...)

2. When the first letter of the stem is צ, the ת of הֵת is found after the צ but changed to ט. For example:

צָדַק he was right, he was just... הִצְטַדֵּק he justified himself,

he maintained his innocence

צִיד food

הִצְטִיד he provided himself with food

3. When the first letter of the stem is ד, ז, ט or ת, the ת of the Hithpael prefix is drawn into the first stem letter—and marked by a *dagesh forte*. Compare:

מְדַבֵּר speaking (Piel)

מִדַּבֵּר speaking

זָכַיְתִי I cleansed (Piel)

הִזְכִּינוּ Make yourselves clean!

טָמֵא he was unclean, he was defiled

לֹא יִטְמֵא he must not make himself unclean

תָּמַם he was complete, he was blameless, he was innocent

הִתְתַּמֵּם you act honestly, you show yourself to be blameless

4. Note that the stem **הוּוה** has a prefix **הִשָּׁת**

So:

**הִשָּׁתַחֲוָה** he prostrated himself (in reverence or worship)

**מִשָּׁתַחֲוָה** prostrating himself

(In some dictionaries the stem is taken to be **שָׁחָה**: look up **שָׁחָה**)

#### 17.4 A classification of Hithpael verbs

(a) Sometimes a Hithpael verbal form expresses what one does to or for oneself (reflexive, middle)

Compare:

**נָפַל** he fell

**הִתְנַפַּל** he prostrated himself

**הִסְתַּיֵּר** he concealed

**הִסְתַּתֵּר** he hid himself

**צִיד** hunting, food

**הִצְטִיד** he provided food for himself

**מָדַד** he measured

**הִתְמַדְּד** he stretched himself out

Note also:

**הִשָּׁתַחֲוָה** he prostrated himself (in worship)

**הִתְמַהְמַה** he waited, he delayed, he lingered

**הִתְנַפַּל** he fell down, he prostrated himself...

Deut 9:18 **וְאֶתְנַפַּל לְפָנַי יְהוָה** and I prostrated myself before the Lord

Ezra 10:1 **וּכְהִתְפַּלֵּל עֲזָרָא** and while Ezra was praying

**וּכְהִתְנַדְּדוֹ** and while he was confessing,

**בִּכְהָ וּמִתְנַפַּל** weeping and lying prostrate

**הִסְתַּתֵּר** he hid himself

1 Sam 23:19 **הֲלוֹא דָוִד מְסַתֵּתֵר עִמָּנוּ** Is not David hiding with us?

Isa 45:15 **אֲכֵן אַתָּה אֵל מְסַתֵּתֵר** truly, you are a God who hides yourself

**הִצְטִיד** he provided himself with food

Josh 9:12 **זֶה לַחֲמֵנוּ חֶם** this bread of ours was hot

**הִצְטִידְנוּ אֹתוֹ** when we packed it

**הִתְמַדְּד** he stretched himself out

1 Kgs 17:21 **וַיִּתְמַדְדַר עַל-הַיֶּלֶד** and he stretched himself out on the boy

**הִשְׁתַּחֲוָה** he prostrated himself, he bowed down...

Gen 37:7 **וַתִּשְׁתַּחֲוֶינּוּ לְאֶלְמָתִי** and they bowed down to my sheaf

Gen 37:9 **וְאֶחָד עֶשְׂרֵי כּוֹכָבִים** and eleven stars  
**מִשְׁתַּחֲוִים לִי** bowing down to me

Ps 96:9 **הִשְׁתַּחֲוּוּ לַיהוָה** Worship the Lord!

**הִתְמַהְמַה** he waited, he delayed, he lingered...

Gen 43:10 **כִּי לֹא הִתְמַהְמַהְנוּ** for if we had not delayed

Hab 2:3 **אִם-יִתְמַהְמַה חֲבַה-לּוֹ** if it delays, wait for it

*(b) Sometimes a Hithpael form indicates interaction between people  
(reciprocal)*

Compare:

**רָאָה** he looked at      **רָאוּ** they looked at      **הִתְרָאוּ** they looked at  
each other

**קָשַׁר** he conspired      **וַיִּקְשְׁרוּ** and they conspired      **וַיִּתְקַשְׁרוּ** and they  
conspired

**הִתְרָאוּ** they looked at each other

Gen 42:1 **לָמָּה הִתְרָאוּ** Why do you look at each other?

**הִתְקַשְׁרוּ** they conspired, they plotted

2 Chr 24:26 **וְאֵלֶּה הַמְתַקְשְׁרִים עָלָיו** and these were the men who  
plotted against him

2 Kgs 9:14 **וַיִּתְקַשֵּׁר יְהוּא ... אֶל-יֹרָם** and Jehu organized a  
conspiracy against Joram.



תָּמַם it was finished, he was innocent...

הִתְּמַם he showed himself to be blameless, he acted honestly...

בָּרַר he cleansed, he purified, he purged out...

הִתְּבָרַר he showed himself to be pure, he purified himself

פָּתַל he was twisted, he wrestled, he was crafty...

הִתְּפַתַּל he showed himself to be twisted, he acted cunningly...

חָכַם he was wise....

הִתְּחַכֵּם he acted wisely, he showed himself to be wise...

אָמַץ he was strong, he prevailed...

הִתְּאָמַץ he acted vigorously, he managed (to) ...

The following examples are chosen to show how these Hithpael verbs may express action that reveals a person to have a certain quality. They do not illustrate every possible meaning of the verbs.

הִתְּחַזַּק he acted strongly, he showed firmness...

Gen 48:2                    וַיִּתְּחַזַּק יִשְׂרָאֵל    so Israel exerted himself

1 Kgs 20:22                הִתְּחַזַּק            Act strongly! (Build up your forces)

1 Chr 19:13                חֲזַק וְנִתְּחַזְּקָה    Be strong and let us act courageously  
בְּעַד-עַמִּנוּ            for our people

2 Chr 1:1                  --- וַיִּתְּחַזַּק שְׁלֹמֹה    so Solomon strengthened his hold  
עַל-מַלְכוּתוֹ              over his kingdom

2 Chr 13:7                וְלֹא הִתְּחַזַּק לְפָנֵיהֶם    and he was not strong enough to  
resist them

הִתְגַּדֵּל he showed himself to be great, he claimed to be great...

Ezek 38:23 וְהִתְגַּדֵּלְתִּי I will show myself to be great  
וְהִתְקַדְּשֵׁתִי and I will show myself to be holy

Dan 11:36 וַיִּתְרוֹמֵם and he will exalt himself  
וַיִּתְגַּדֵּל עַל-כָּל-אֱלֹהִים and claim to be greater than any god.

הִתְחַסֵּד he showed himself faithful...

הִתְמַם he showed himself to be blameless...

הִתְפָּרַר he showed himself pure...

הִתְפַּתֵּל he showed himself to be twisted, he acted cunningly...

Ps 18:26–27 עִם-חֲסִיד תִּתְחַסֵּד With the faithful you show yourself faithful,

עִם-זָכָר תְּמִים with the blameless

תִּתְמַם: you show yourself blameless

עִם-זָכָר תִּתְפָּרַר with the pure you show yourself pure,

וְעִם-עֲקָשׁ but with perverse

תִּתְפַּתֵּל: you show yourself to be cunning.

הִתְחַכֵּם he acted wisely, he showed himself to be wise...

Exod 1:10 נִתְחַכְּמָה לּוֹ let us deal sensibly with it (the people)

Ecc1 7:16 וְאַל-תִּתְחַכְּם יוֹתֵר and do not take wisdom to extremes

הִתְאַמֵּץ he acted vigorously, he managed to, he was determined...

2 Chr 13:7 וַיִּתְאַמְצוּ עַל-רְחֹבָם and they acted decisively against Rehoboam

1 Kgs 12:18 וְהַמֶּלֶךְ רְחֹבָם but King Rehoboam

הִתְאַמֵּץ לָעֹלֹת בַּמָּרְכָבָה managed to get up into the chariot

Ruth 1:18 וַתֵּרָא כִּי and she saw that

מִתְאַמְצֵת הִיא she was determined

לָלֶכֶת אִתָּהּ to go with her

(e) In a similar way, some Hithpael verbs indicate action that reveals a quality that is in some way unnatural, because the person does not usually act in such a way

The action may result from outside influence or from an inner decision to pose or pretend. It is usually the context that reveals that a Hithpael verb is being used in such a way.

Compare:

נָבִיא prophet

הִתְנַבֵּא he acted like a prophet, he posed as a prophet, he prophesied...

נִכְרִי foreign, alien, unknown

הִתְנַכֵּר he acted like a stranger, he pretended to be someone else...

אָבֵל he mourned, he lamented...

הִתְאַבֵּל he mourned, he pretended to be in mourning...

הוֹלָלוֹת madness (and possibly הִלָּל he was mad)

הִתְהַלָּל he was mad, he acted like a mad man...

Notice the variations of meaning in the following examples:

הִתְנַבֵּא or הִנְבֵּא he acted like a prophet, he prophesied...

Num 11:25 כָּנְוַח עֲלֵיהֶם הָרוּחַ when the spirit rested on them

וַיִּתְנַבְּאוּ וְלֹא יָסִפּוּ they became ecstatic like prophets,  
but they did not do so again.

1 Sam 10:10 וַיִּתְנַבֵּא בְּתוֹכָם and he behaved like a prophet among  
them

Jer 29:26 לְכָל-אִישׁ מִשָּׁנַע for every man who is mad

וַיִּתְנַבֵּא and poses as a prophet

Ezek 37:10 וַהֲנַבְּאתִי כַּאֲשֶׁר צִוִּיתִי and I prophesied as he had told me to

הִתְנַכֵּר he acted like a stranger, he pretended to be someone else...

Gen 42:7 וַיִּכְרָם and he recognized them

וַיִּתְנַכֵּר אֲלֵיהֶם but he acted like a stranger to them

1 Kgs 14:5 כְּבֹאָהּ at her coming (when she comes)

וְהִיא מִתְנַכֵּרָה she will pretend to be someone else

הִתְאַבֵּל he mourned, he pretended to be in mourning...

2 Sam 14:2

וַיֹּאמֶר אֵלֶיהָ and he said to her,

הִתְאַבֵּל־נָא Pretend to be in mourning

Isa 66:10

כָּל־הַמְתַּאבְּלִים עָלֶיהָ all the ones who are mourning over her

הִתְהַלֵּל he went mad, he acted like a madman...

1 Sam 21:14

וַיִּתְהַלֵּל בְּיָדָם and he acted like a madman in their presence

Jer 51:7

עַל־כֵּן יִתְהַלְּלוּ גוֹיִם therefore the nations have gone mad

Jer 46:9

עָלוּ הַסּוּסִים Charge, horses!

וַתִּתְהַלְּלוּ הָרֶכֶב And go furiously, chariots

(f) *The variations of meaning among Hithpael verbs are so great that almost any classification will leave some that do not easily fit. Here are some that do not easily fit our classifications*

הִתְאַנַּף he was angry הִתְהַלֵּל he was praised

הִתְקַדַּשׁ it was celebrated (usually: he sanctified himself)

הִתְיַהַד he embraced Judaism, he became a Jew

Deut 1:37

גַּם־בִּי הִתְאַנַּף יְהוָה the Lord was angry with me also

Prov 31:30

הִיא תִתְהַלֵּל: she is praised

Isa 30:29

כְּלִיל הַתְּקַדֶּשֶׁת־חַג as on a night when a sacred feast is celebrated

Esth 8:17

וְרַבִּים מֵעַמֵּי הָאָרֶץ and many from the peoples of the land  
מִתְיַהַדִּים were becoming Jews.

We have seen that Hithpael verbs can be classified in a variety of ways. We have also noticed that the precise meaning of any particular instance of a Hithpael verb must be studied in relationship to its context. We will look at this in more detail by studying הִתְיַצֵּב he stood.

## 17.5 הִתְיַצֵּב he stood, he stood firm, he stood ready...

The stem יצב is only found in the Hithpael. Its basic usage is in contexts where someone stands ready to act in some situation, usually where attack or defence or service will be required. We will look at some examples.

### (1) When battle is to be made or resisted

#### (a) When someone takes a stand ready to fight

We begin with Goliath, challenging the Israelites:

1 Sam 17:16 וַיִּתְיַצֵּב אַרְבָּעִים יוֹם and for forty days he took his stand (ready to fight)

Instructions to prepare for battle

Jer 46:4 וְהִתְיַצְבוּ בְּכוֹבְעִים and form up with helmets on!

#### (b) When an attack needs to be resisted

No enemy will be able to resist Joshua when he attacks:

Josh 1:5 לֹא־יִתְיַצֵּב אִישׁ לְפָנָי no one will be able to stand against you

Who can successfully resist an attacking crocodile?

Job 41:2 וּמִי הוּא לְפָנָיו יִתְיַצֵּב and who can stand against him?

#### (c) When, in face of a threatened attack, it is only necessary to stand one's ground

Exod 14:13 אַל־תִּירְאוּ הִתְיַצְבוּ Do not be afraid—stand firm!

### (2) When someone needs support

Rehoboam was involved in a struggle against Jeroboam:

2 Chr 11:13 וְהַכֹּהֲנִים וְהַלְוִיִּם אֲשֶׁר and the priests and Levites who were  
בְּכָל־יִשְׂרָאֵל הִתְיַצְבוּ עָלָיו in all Israel came to support him

A Psalmist involved in a struggle against evil asks:

Ps 94:16 מִי־יִתְיַצֵּב לִי Who will be on my side  
עַם־פְּעֻלֵי אֹן against those who do evil?

(3) When an argument or accusation is brought against one

Elihu challenges Job to reply to his arguments:

Job 33:5      אִם־תּוּכַל הַשִּׁיבֵנִי      If you can, answer me;  
עָרְכָה לְפָנַי הַתִּיצֵבָה      contend with me, confront me!

In a passage reflecting the language of the law-court, Samuel says:

1 Sam 12:7      וְעַתָּה הַתִּיצֵבוּ      so now take your stand (on trial)  
וְאֲשַׁפֵּטָה אֶתְכֶם לְפָנַי יְהוָה      and I will put the case against you  
in the presence of the Lord

(4) When a person stands in someone's presence ready to serve them

Heavenly beings come to stand before the Lord:

Job 2:1      וַיָּבֹאוּ בְנֵי הָאֱלֹהִים      and the sons of God came  
לְהִתִּיצֵב עַל־יְהוָה      to stand before the Lord

Zechariah sees a vision of four winds, or spirits, going out to serve the Lord:

Zech 6:5      אֵלֶּה אַרְבַּע רְחוֹת הַשָּׁמַיִם      these are the four winds of  
heaven  
וּצְאוֹת מִהִתִּיצֵב      going out from standing in  
attendance  
עַל־אֲדוֹן כָּל־הָאָרֶץ      on the Lord of the whole earth

Readiness to serve blends into the idea of serving:

Prov 22:29      חֲזוּת אִישׁ מְהִיר בְּמִלְאכָתוֹ      You see a man skilled in his  
craft  
לְפָנַי־מְלָכִים יִתִּיצֵב      he will serve kings,  
בְּלִי־יִתִּיצֵב לְפָנַי חֲשָׁכִים:      he will not work for  
insignificant people.

This use of הַתִּיצֵב for standing before some one of superior rank helps us to interpret Exodus 34:5. Did the Lord stand with Moses, as some translations suggest, or did Moses stand with the Lord? The way to understand it has been prepared for by the use of the verb נָצַב in 33:21 where the Lord says to Moses.

Exod 33:21      וְנִצַּבְתָּ עַל־הַצֹּר      and you shall stand on the rock...

Then in Chapter 34 we find:

Exod 34:5 וַיֵּרֶד יְהוָה בְּעָנָן and the Lord came down in a cloud,  
וַיִּתְיַצֵּב עִמּוֹ שָׁם and he (Moses) stood with him  
there...

The Hebrew text does not need to include the word מִשָּׁה since וַיִּתְיַצֵּב itself indicates the person is standing before one of greater importance.

(5) But there is one example where וַיִּתְיַצֵּב does not seem to have any sense of standing ready to face an attack or to serve.

In Job 38:12–15 there is reference to the dawn whose light dims the stars and brings change to the earth: וַיִּתְיַצְּבוּ כְּמַו לְבוּשׁ ‘and they stand out like a garment’. Commentators do not agree on the precise meaning. Does it mean that the light makes the features of the earth visible in their unevenness, standing out like the folds of a garment? Or does it mean that the light brings colour to the earth, making it look like a brightly coloured garment? We cannot be sure. But in either case הִתְיַצֵּב seems to mean ‘stands out clearly and visibly’. If we did not have this one example, we might be tempted to limit הִתְיַצֵּב to some kind of standing in readiness.

This example, with others we have seen, may serve as a reminder that all Hebrew verbs need to be approached with a cautious regard to the contexts in which they are used and a humility that recognizes that our knowledge is often more limited than we wish it to be.

### 17.6 Read Genesis 39: Joseph and Potiphar

- 1 הוֹרֵד he had been taken down: Hophal of יָרַד The subject יוֹסֵף is before the verb, indicating previous action and the resuming of the Joseph story (from 37:36). See 19.7.  
קָנָה he purchased: וַיִּקְנֵהוּ and he had bought him—continuing the reference to previous action; see 19:7. For the suffix יָהּ ‘him’, and its alternative forms, see ‘Reference Grammar’ page 372.
- 2 מִצְלִיחַ prospering, successful: Hiphil ptc of צָלַח he passed through, he was successful...
- 4 חֵן favour, acceptance... שָׁרַת he attended, he served  
פָּקַד he visited, he appointed:  
Hiphil הִפְקִיד he appointed, he put in charge
- 5 מֵאָז from the time when  
בְּגִלְלֵי for the sake of, because of (נָגַל turn, occasion, circumstance)  
שָׂדֵה open agricultural land or pasture, field...

- 6 עִזַּב he released, he set free, he left  
 לֹא־יָדַע אֶתּוֹ he did not concern himself with כִּי־אִם except  
 יָפָה excellent, beautiful, handsome תֵּאֵר figure, form, outline  
 מְרֵאָה appearance: compare רָאָה he saw
- 7 שָׁכַב he lay down, he slept...
- 8 הֵן lo, behold, pay attention!
- 9 הִשְׁתָּחֵהוּ he held back, he withheld בְּאֲשֶׁר since, as, because  
 חָטָא he committed an offence... + לְ against
- 10 יוֹם יוֹם day after day, every day  
 אֶצְלָהּ near her, beside her: אֶצֶּל near, next to
- 11 הַיּוֹם הַזֶּה on this particular day, one day...  
 מְלֶאכֶה service, business, work
- 12 תִּפְּשֵׁהוּ he seized, he grasped  
 בְּגָד garment (of Egyptian servant—loincloth?)  
 נָסַח he fled, he escaped  
 הַחוּצָה outside: חוּץ outside, street + directional הַ
- 14 צָחַק he laughed, he insulted...
- 15 הִרְיַמְתִּי I lifted up, I raised: Hiphil of רָם to be high
- 16 נָח to rest: Hiphil הִנִּיחַ or הִנַּח he placed...
- 18 בְּהִרְיַמִּי at my raising, when I raised: Hiphil inf cstr of רָם + בְּ- 'at the' + יִ me
- 19 חָרָה it burned (with anger): וַיִּחַר אַפּוֹ and he was furious
- 20 וַיִּתְּנֵהוּ and he put him: נָתַן he gave, he put...  
 סִהָר tower (roundness)—perhaps name of the prison  
 אֶסִּיר prisoner: אָסַר he tied up, he imprisoned
- 21 נָטָה he bent down, he extended:  
 in וַיִּט both weak letters, נ and ה have disappeared  
 חֶסֶד loyal love, kindness..., in pause חָסַד
- 23 מִצְלִיחַ giving success, see verse 2. This repetition of a key word neatly rounds off this section of the narrative.

לוּ מָתְנוּ If only we had died

אִם אֶמִיתְךָ I will not kill you

אִם יִשְׁכְּנוּ פֹה וּמָתְנוּ If we stay here, we shall die

### 18.1 Wishes

What someone wishes for, longs for or prays for, may be expressed in a number of different ways:

(a) Using the imperfective or jussive

Ps 122:6 יִשְׁלִי אֶהְבִּיךָ May those who love you enjoy security

Ps 122:7 יְהִי־שְׁלוֹם בְּחִילֶךָ May there be peace within your city-wall

Num 6:26 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ May the Lord lift up his face towards you  
וַיִּשֶׂם לְךָ שְׁלוֹם and may he give you peace

Ps 115:14 יוֹסֵף יְהוָה עֲלֵיכֶם May the Lord give you increase

(b) Using לוּ followed by the imperfective (when the thing wished for could perhaps happen)

Gen 17:18 לוּ יִשְׁמַעֲלֵךְ יִחְיֶה לְפָנֶיךָ If only Ishmael may live before you!  
(meaning, I wish Ishmael could be my heir!)

(c) Using לוּ followed by the perfective (when the thing wished for has not happened)

Num 14:2 לוּ־מָתְנוּ ... בְּאֶרֶץ מִצְרַיִם If only we had died in the land of  
Egypt,

אוּ בַמִּדְבָּר הַזֶּה לוּ מָתְנוּ: or if only we had died in this  
wilderness!

Isa 48:18 לוּא הִקְשַׁבְתָּ לְמִצְוֹתַי If only you had paid attention to  
my commands!

(d) Using לוּ followed by a participle

Ps 81:14 לוּ עַמִּי שָׁמַע לִי If only my people would listen to me!

(e) Using **מִי יִתֵּן** (Who will give? Who will grant?) in an idiomatic way

- Exod 16:3 **מִי־יִתֵּן מוֹתֵנוּ בְּאֶרֶץ מִצְרַיִם** If only we had died in Egypt!  
Num 11:29 **וּמִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים** I wish all the Lord's people were prophets  
Judg 9:29 **וּמִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיַדִּי** If only this people were under my command!  
Job 14:13 **מִי יִתֵּן בְּשֹׂאֵל תִּצְפְּנֵנִי** If only you would hide me in Sheol!

(f) Using **מִי**

- 2 Sam 15:4 **וַיֹּאמֶר אַבְשָׁלוֹם** Then Absalom would say,  
**מִי־יִשְׁמְנֵי שֹׁפֵט בְּאֶרֶץ** 'If only I was appointed as judge in the land  
**וְעָלֵי יָבוֹא כָּל־אִישׁ** so that everyone with a case  
**אֲשֶׁר־יְהִי־לוֹ רִיב** to be settled could come to me  
**וּמִשְׁפָּט וְהִצַּדִּיקְתִּיו:** and I could see that justice was done for him.'

(רִיב is a dispute or legal case, מִשְׁפָּט is judgment. So **רִיב וּמִשְׁפָּט** may be understood as a case to be judged).

In 2 Sam 23:15 **מִי יִשְׁקֵנִי מַיִם** is perhaps not a question ('Who will give me water to drink?') but an expression of longing ('How I would love a drink of water!').

(g) Using **אֲחָלִי** or **אֶחְלִי**

- 2 Kgs 5:3 **אֲחָלִי אֲדַגֵּי לִפְנֵי** If only my master could be in the presence of  
**הַנָּבִיא אֲשֶׁר בְּשַׁמְרֹן** the prophet who is in Samaria!

## 18.2 Oaths

### 18.2.1 Oaths and emphatic statements: **חַי יְהוָה**

As a statement on its own **חַי יְהוָה** can mean 'The Lord is alive':

- 2 Sam 22:47 **חַי־יְהוָה** The Lord is alive  
**וּבְרִיךְ צוּרִי** and blessed is my rock (my defender).

But the most common use of **חַי יְהוָה** is to give very strong emphasis to statements or to mark them as an oath which is being sworn in the name of God:

- Ruth 3:13 **וְנָאֲלֹתִיד אֲנֹכִי חַי־יְהוָה** Then, as the Lord lives, I will redeem you.
- 1 Kgs 17:12 **וַתֹּאמֶר חַי־יְהוָה אֱלֹהֶיהָ** and she said, 'As the Lord your God lives,  
**אִם־יֵשׁ־לִי מֶעוֹג** I haven't got a loaf of bread.'

Note these similar phrases:

**חַי יְהוָה** as the Lord lives, I swear by the living Lord...

**חַי אֱל** as God lives... **חַי נַפְשְׁךָ** as you live, by your life...

**חַי אָנִי** as I live... **חַי פַּרְעֹה** as Pharaoh lives

**חַי אֲנֹכִי** as I live...

The Masoretes usually pointed **חַי** as **חַי** when it was used with reference to God or oneself and as **חַי** when its reference was to someone else:  
**חַי־יְהוָה וְחַי־נַפְשְׁךָ**

The person by whose name an oath is confirmed may be indicated by **בְּ**

- Dan 12:7 **וַיָּרִם יְמִינוֹ וְשִׂמְאָלוֹ** and he lifted up his right hand and his left hand  
**אֶל־הַשָּׁמַיִם** towards the sky  
**וַיִּשָּׁבַע בְּחַי־הָעוֹלָם** and swore an oath by him who lives for ever.

When the promise or oath is an undertaking to do something, what is to be done may be introduced by **כִּי** or **כִּי אִם** or **כִּי בִן** or **אִם לֹא**

- 1 Kgs 2:24 **... וְעַתָּה חַי־יְהוָה** and now, as the Lord lives...  
**כִּי הַיּוֹם יוּמָת אֲדֹנִיָּהוּ** today Adonijah shall be put to death.
- 1 Sam 26:10 **וַיֹּאמֶר דָּוִד חַי־יְהוָה** and David said, 'As the Lord lives,  
**כִּי אִם־יִהְיֶה יִגְפָּנִי** the Lord will strike him down.'

1 Kgs 1:29–30

וַיִּשָׁבַע הַמֶּלֶךְ וַיֹּאמֶר חַי־יְהוָה אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי מִכָּל־צָרָה: כִּי כַּאֲשֶׁר נִשְׁבַּעְתִּי לָךְ בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר כִּי־שְׁלֹמֹה בְנִי יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאֵי תַחְתָּי: כִּי כֵן אֲעֲשֶׂה הַיּוֹם הַזֶּה:

Then the king swore an oath.

He said, ‘I swear by the living Lord,

who has saved my life

from all kinds of trouble;

that just as I did swear to you

by the Lord God of Israel,

saying, “Solomon your son

shall be king after me and he

shall sit on my throne instead of me,”

so I will do today.’

Num 14:28

אָמַר אֲלֵהֶם חַי־אֲנִי נְאֻם־יְהוָה אִם־לֹא כַּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנֵי כֵן אֲעֲשֶׂה לָכֶם:

Say to them,

‘As I live, says the Lord,

just as you have spoken

in my hearing,

so I shall do to you.’

(נְאֻם־יְהוָה literally, ‘a saying of the Lord’.)

When the promise or oath is an undertaking not to do something, what is not to be done is introduced by אִם

Gen 42:15

חַי פַּרְעֹה אִם־תִּצְאוּ מִזֶּה כִּי אִם־יָבֹוא אַחִיכֶם הַקָּטָן הַגָּדוֹל:

As Pharaoh lives, you shall not leave

from here except when your

youngest brother comes here.

1 Sam 19:6

וַיִּשָׁבַע שָׂאוּל חַי־יְהוָה אִם־יִמָּוֵת:

and Saul swore an oath:

‘As the Lord lives,

he shall not be put to death.’

2 Kgs 4:30

וַתֹּאמֶר אִם הַנֶּעַר חַי־יְהוָה וְחַי־נַפְשִׁי אִם־אֲעֲזָבְךָ:

Then the boy’s mother said

‘I swear by the living Lord and by your life

that I will not leave you.’

A strong determination not to do something, or a statement of its virtual impossibility, may be introduced by **חָלִילָה לִּי**

**חָלִיל** means ‘profane, defiled, polluted.’ The sense was perhaps near to ‘May I be cursed—if I do such an action.’

Gen 44:7            **חָלִילָה לְעַבְדֶיךָ**    God forbid that your servants  
                                  **מַעֲשׂוֹת כְּדַבַּר הַזֶּה:**    should do such a thing.

Job 27:5            **חָלִילָה לִּי**            May I be accursed  
                                  **אִם־אֶצְדִּיק אֶתְכֶם**    if I admit that you are right

Job 34:10          **חָלִלָה לְאֵל מִרַשַׁע**    Far be it from God to do evil.

Gen 18:25            **חָלִלָה לְךָ**            Far be it from you  
                                  **מַעֲשֵׂת כְּדַבַּר הַזֶּה**    to do such a thing as this!

### 18.2.2 Oaths, promises and threats: **כֹּה יַעֲשֶׂה אֱלֹהִים**

An oath, which may express a promise or a threat, is often introduced by the formula:

**כֹּה יַעֲשֶׂה אֱלֹהִים** Thus may God do  
**וְכֹה יוֹסִיף** and thus may he do more.

As the words were spoken some action was done or indicated, but we do not know exactly what. If the original setting was at a sacrifice, it might mean, ‘May God kill me as I kill this animal’. It corresponds to the English saying, ‘Cross my heart and cut my throat’ which may be used to support what is being said—one draws the edge of one’s hand across one’s throat in imitation of a knife as one says ‘and cut my throat’ indicating that one ought to be put to death if one is not telling the truth. It is the strongest way of asserting truth or determination to do what one has said.

An Israelite king, in threatening to kill Elisha, says:

2 Kgs 6:31        **כֹּה־יַעֲשֶׂה־לִּי אֱלֹהִים**    So may God do to me  
                                  **וְכֹה יוֹסֵף אִם־יַעֲמֹד**    and so may he do more if  
                                  **רֹאשׁ אֵלִישָׁע בֶּן־שַׁפְט**    the head of Elisha ben-Shaphat  
                                  **עָלָיו הַיּוֹם:**            remains on him today.

Eli, in urging Samuel to tell him everything, says:

1 Sam 3:17 כֹּה יַעֲשֶׂה לְךָ אֱלֹהִים So may God do to you  
 וְכֹה יוֹסִיף and so may he do more,  
 אִם-תִּכְחַד מִמֶּנִּי דָבָר if you hide from me a word  
 מִכָּל-הַדְּבָר אֲשֶׁר-דִּבֶּר אֵלַיךְ: from all the message which  
 he spoke to you.

Ruth, in promising never to leave Naomi, says:

Ruth 1:17 כֹּה יַעֲשֶׂה יְהוָה לִּי Thus may the Lord do to me  
 וְכֹה יוֹסִיף בִּי הַמָּוֶת and more if death  
 יִפְרֹד בֵּינִי וּבֵינָךְ: should separate between me and you.

### 18.2.3 Swearing an oath: נִשְׁבַּע

Words:

נִשְׁבַּע he swore an oath... (Niphal of stem שָׁבַע)  
 הִשְׁבִּיעַ he bound (someone) by an oath... (Hiphil)  
 שָׁבוּעָה oath, swearing, curse  
 נִקָּה מִשְׁבוּעָה he was free from the obligations of the oath  
 אָלָה oath, curse, agreement confirmed by an oath  
 בֵּין between: בֵּינִי וּבֵינָךְ between me and you

Examples:

Gen 24:2–3 שִׁים-נָא יָדְךָ Put your hand  
 תַּחַת יָרְכִי: under my thigh, and I will  
 וְאִשְׁבַּעְךָ בַּיהוָה make you swear an oath by the Lord.

Gen 24:7 וְאֲשֶׁר נִשְׁבַּע-לִי and who swore an oath to me,  
 לֵאמֹר לְזֶרְעִי אֶתֵּן saying, ‘To your seed I will give  
 אֶת-הָאָרֶץ הַזֹּאת this land.’

Gen 24:8 וְנִקִּיתָ מִשְׁבְּעָתִי זֹאת and you will be free from this oath  
 that you have made to me.

Gen 24:41 אֲזִי תִנָּקֶה מֵאָלָתִי then you will be free from the oath  
 you have sworn to me.

Gen 26:28

תְּהִי נָא אֵלַי בֵּינוֹתֵינוּ וּבֵינֶךָ  
Let there be a sworn agreement  
בֵּינוֹתֵינוּ בֵּינֵינוּ וּבֵינֶךָ between us, between us and you.

Because oaths were often made with a raised arm or hands (Dan 12:7), the lifting of the hand may indicate the swearing of an oath:

Ezek 20:15 וְגַם־אֲנִי נִשְׂאתִי יָדַי  
Also I lifted up my hand  
לָהֶם בַּמִּדְבָּר to them in the wilderness (to swear)  
לְבָלְתִי הַבִּיא אוֹתָם אֶל־הָאָרֶץ not to bring them in into the land  
אֲשֶׁר־נָתַתִּי לָהֶם which I had granted to them.

When נִשְׁבַּע expresses a commitment to do something, the oath is often introduced by אִם לֹא

Josh 14:9 וַיִּשְׁבַּע מֹשֶׁה בַּיּוֹם הַהוּא  
So Moses swore an oath on that day,  
לֵאמֹר אִם־לֹא הָאָרֶץ אֲשֶׁר  
saying, 'The land on which  
דָּרָכָה רַגְלִי בָּהּ your foot has walked  
לִי תִהְיֶה לְנַחֲלָה shall become your inheritance.'

When נִשְׁבַּע expresses a commitment not to do something, the oath is often introduced by אִם

1 Sam 24:22 וְעַתָּה הִשְׁבַּעָה לִּי בַיהוָה  
And now swear to me by the Lord  
אִם־תִּכְרֹת אֶת־זַרְעִי אַחֲרָי  
that you will not cut off  
וְאִם־תִּשְׁמֵד אֶת־שְׁמִי my descendants after me  
מִבֵּית אָבִי and that you will not wipe out  
my name  
from my father's family.

But the content of such an oath may also be introduced by אֲשֶׁר לֹא

Gen 24:3 ... וְאֲשַׁבְּעֶךָ and I will get you to swear an oath...  
... אֲשֶׁר לֹא־תִקַּח that you will not take...

The use of אִם ('supposing, if, though') with the meaning 'not' probably took its rise from the oath formula 'Thus may God do...'; for to say, 'Thus may God do to you if you hide anything from me.' is close in meaning to saying, 'You are not to hide anything from me!' But as it is commonly used in oaths, אִם has virtually taken on the meaning 'not'.

## 18.3 Conditions

אם if אם-לא if not  
לו or לוֹ if לוֹלֵא or לוֹלֵי if not

### 18.3.1 Conditional sentences

A two-part sentence, with one part beginning with 'if', like:

אם-תֵּלֵךְ עִמִּי If you will go with me,  
וְהֵלַכְתִּי I will go

is called a conditional sentence.

The part introduced by 'if' is called the *protasis*, and the part that follows from it is called the *apodosis*.

There are two main types of conditional sentence:

- (1) If I come, I will see you.  
If he came, he must have seen me.
- (2) If I had come, I would have seen you  
If I were there, I would be able to see you.

The (1) sentences indicate something that may happen, or something that did happen. They can be called real, fulfillable or fulfilled conditions.

The (2) sentences indicate something that did not happen or is not happening. They can be called unreal, unfulfillable or contrary-to-fact conditions.

In Hebrew,

- (1) Real conditions are usually introduced by אם or אם-לא
- (2) Unreal conditions are usually introduced by לו or לוֹלֵא

### 18.3.2 Real conditions: אם 'if' אם-לא 'if not'

Study the following examples, noting how the protasis is introduced by אם or אם-לא and that the apodosis is often introduced by וְ

Gen 13:9 הִפָּרֵד-נָא מֵעָלַי Go apart from me,  
אם-הַשְּׂמַאל if to the left (north)  
וְאֵימְנָה then I will go to the right (south)  
וְאם-הַיְמִין but if to the right (south)  
וְאֵשְׂמְאֵל-הַ: then I will go to the left (north).

Judg 4:8

אם-תלכי עמי If you will go with me,  
 והלכתי I will go;  
 ואם-לא תלכי עמי but if you will not go with me,  
 לא אלה: I will not go.

Ps 44:21–22

אם-שכחנו If we forget  
 שם אלהינו... the name of our God...  
 הלא אלהים יחקר-זאת will not God find this out?

2 Sam 15:26

ואם כה יאמר But if he should say,  
 לא חפצתי בך 'I am not pleased with you';  
 הנני יעשה-לי here I am, let him do to me  
 כאשר טוב בעיניו: as it seems good to him.

Note the use of the perfective **מָצַאתִי** I have found, I do find... and the imperfective **אֶמְצֵא** I shall find, I should find... in:

Gen 18:3 אִם-נָא מָצַאתִי חֵן if I have found favour

2 Sam 15:25 אִם-אֶמְצֵא חֵן if I should find favour

In 2 Samuel 15:25 the context shows that David has a future event in mind, so it is possible to translate **אֶמְצֵא** as 'I shall find'; but because Hebrew verbal forms are not so closely linked to concepts of time as English ones, we might also consider translating **אֶמְצֵא** as, 'I find'.

In Genesis 18:3 the focus is on the present situation, so **מָצַאתִי** could be translated as 'I have found favour' or 'I do find favour.'

Note also the use of the perfective **עָבַרְתָּ** 'you cross over', and the imperfective **תָּשׁוּב** 'you return', in 2 Samuel 15:33–34:

אם עָבַרְתָּ אִתִּי If you cross over with me,  
 וְהָיָה עָלַי לְמִשָּׂא you will be a burden on me;  
 וְאִם-הָעִיר תָּשׁוּב... but if you return to the city...

Here two alternative possibilities are put before Hushai, to travel on with David and cross the Jordan, or to return to Jerusalem. There is little difference between what is expressed by the perfective and the imperfective in such a context. We might perhaps translate as: 'If you do cross over with me, you will only become a burden to me; but if you return to the city...'

While fulfillable conditions are usually introduced by **אם** it is possible to find passages where we clearly need 'if' in an English translation although there is no **אם** in the Hebrew:

Gen 44:22      וַנֹּאמֶר אֶל־אֲדֹנָי      And we said to you, my lord,  
                          לֹא־יֹכֵל הַנַּעַר      'The boy is not able  
                          לְעֹזֵב אֶת־אָבִיו      to leave his father;  
                          : וְעֹזֵב אֶת־אָבִיו וּמָת׃      for if he left him, his father would die.'

Sometimes the protasis may have a participle. Notice **עֲשֵׂה** in 2 Kings 7:2:

הֲנִיָּה יִהְיֶה עֲשֵׂה אֲרָבוֹת בַּשָּׁמַיִם      Even if the Lord made windows in the  
                          sky,  
                          הֲיִהְיֶה הַדְּבָר הַזֶּה      could this thing happen?

Sometimes we may need to translate **כִּי** as 'if':

2 Kgs 4:29      וְכִי־יִבְרַכְךָ אִישׁ      and if someone greets you

### 18.3.3 Unreal conditions: לֹא 'if not'

Note the use of **לֹא** or **לֹא־** or **לֹא־**, and of perfective in the protasis:

Deut 32:29      לֹא חָכְמוּ      If they were wise  
                          יִשְׁכִּילוּ זֹאת      they would understand this.  
 Judg 8:19      לֹא הִחַיְתָם אוֹתָם      If you had kept them alive,  
                          : לֹא הִרְגַתִּי אֹתְכֶם      I would not kill you.  
 Judg 13:23      לֹא חָפֵץ יְהוָה לְהַמִּיתָנוּ      If the Lord had wanted to kill us,  
                          לֹא־לָקַח מִיְדֵינוּ עֹלָה      he would not have accepted a whole-  
                          offering from our hands.

Note the use of the participle **שָׁקַל** 'weighing' in 2 Samuel 18:12:

וְלֹא אֲנֹכִי שָׁקַל      And even though I should weigh out  
                          עַל־כַּפֵּי אֶלְךָ כֶּסֶף      in my hands 1,000 shekels of silver,  
                          לֹא־אֲשַׁלַּח יָדִי      I would not stretch out my hand  
                          אֶל־בֶּן־הַמֶּלֶךְ      against the king's son.

Note the use of **לֹא־** or **לֹא־** if the protasis is negative:

Gen 43:10	כִּי לֹא־הִתְמַהֲמַהְנוּ כִּי־עַתָּה שָׁבְנוּ זֶה פַּעַמַּיִם :	For if we had not delayed, by now we should have come back twice.
1 Sam 25:34	לִילִי מִהֲרָה	if you had not acted quickly
2 Sam 2:27	לֹא־דִבַּרְתָּ	if you had not spoken

## 18.4 Summary

(1) Wishes may be expressed by the use of:

- (a) Imperfective or Jussive: יְבָרֵךְ May he bless!
- (b) לוֹ with Imperfective: לוֹ יִתֵּן I wish that he may live!
- (c) לוֹ with Perfective: לוֹ מִתְּנוּ If only we had died!
- (d) לוֹ with Participle: לוֹ עַמִּי שִׁמַּע I wish my people would listen!
- (e) מִי־יִתֵּן מוֹתְנוּ with Infinitive: If only we had died!  
with Imperfective: מִי יִתֵּן תִּצְפְּנֵנִי If only you would hide me!
- (f) מִי־יִשְׁמְנֵנִי : מִי If only I was appointed!
- (g) אֶחָלִי יִפְנוּ דְרָכַי : אֶחָלִי I wish my ways were steady!

(2) Oaths may be expressed by the use of:

— חַי יְהוָה As the Lord lives...

— כֹּה יַעֲשֶׂה יְהוָה Thus may the Lord do...

An undertaking to do something may be introduced by

אִם לֹא or כִּי בִן or כִּי אִם or כִּי

An undertaking not to do something is introduced by אִם

A strong aversion from doing something may be introduced by  
תִּלְיֵלָה לְ

(3) Conditions that are real or possible are usually introduced by

אִם 'if' or לֹא אִם 'if not'.

Conditions that are unreal or not possible are usually introduced by

לוֹ 'if' or לֹא לֹא 'if not'.

## 18.5 Read Genesis 40

(for v1–4 see also notes on 37:36, 39:4, and 39:20)

- 1 הִשְׁקָה he gave to drink (Hiphil of שָׁקַח):  
 ptc מִשְׁקֵה cup-bearer, butler  
 אָפֶה he baked: ptc אָפֶה baker  
 לָּ חָטְאוּ they committed an offence against
- 2 קָצַף he was angry
- 3 מִשְׁמַר place of confinement, prison מְקוֹם place
- 4 יָמִים days: the plural of יוֹם can mean 'quite a long time', or 'for some time'
- 5 פִּתְרוֹן interpretation, meaning
- 6 וַיִּזְעַף he was angry, he looked sullen...  
 וַיִּתְּנֵם see! + ׀־ם them
- 8 פָּתַר he interpreted, he explained...  
 סַפְּרוּ Tell! Piel imperative plural of סָפַר
- 9 גִּפְנֵי vine
- 10 שְׁרֵינִים shoots, branches  
 פָּרַח it came into bud: כִּפְרַחַת ptc + כִּי as, when  
 נִצַּח blossom עָלָה it went up (it came out)  
 בָּשַׁל it ripened: Hiphil הִבְשִׁיל  
 אֲשָׁכַל cluster, bunch עֵנָב berry, grape
- 11 כּוֹס cup שָׁחַט he pressed out, he squeezed כַּף palm, hand
- 13 עוֹד still: בְּעוֹד within, after. כֵּן base, position...  
 מִשְׁפֵּט judgment, custom... רִאשׁוֹן former
- 14 כִּי אִם (a linking and contrasting expression) but rather, instead  
 זָכַר he remembered: Hiphil הִזְכִּיר he mentioned...
- 15 פֹּה here; בּוֹר pit (37:4): here = dungeon, prison.
- 16 אֵף also; סַל basket  
 חֲרִי (meaning uncertain) white bread, or, wickerwork
- 17 עֲלִיוֹן high, top; מֵאֲכָל food  
 מַעֲשֵׂה work, thing made. עוֹף birds
- 19 תָּלָה he hung up, he impaled; בָּשָׂר flesh  
 עֵץ tree, pole...
- 20 יֵלֵד to be born: Pual infinitive of יָלַד מִשְׁתָּה banquet, feast.  
 בְּתוֹךְ among, in the middle of עֲבָדָיו his servants, his officials
- 23 וַיִּשְׁכַּחְהוּ but he forgot him: שָׁכַח he forgot, he forsook.  
 To 'remember' someone often implies doing something to help them: 'to forget' implies failure to help them.

Some points of interest:

- 1 **הָטָא לְ** means 'he sinned against, he committed an offence against'. The court officials had done something against Pharaoh. The common English translation 'they offended Pharaoh' does not express this clearly enough.
- 13 For 'lifting up a prisoner's head' meaning 'to set him free', see 2 Kings 25:27.
- 16 **הַרְי** occurs only here. One similar Arabic word suggests the meaning 'white' (white baskets or white bread?). Another similar Arabic word suggests the meaning 'wicker work, basketwork': three wicker baskets (so Speiser).
- 17 **מִכֹּל מֵאֲכָל** 'a selection of all kinds of (baked) food'. We know of about 40 ancient Egyptian words for cakes, and more than 50 for kinds of bread.

## INTRODUCTION TO LESSONS 19–22

We have already covered most of the ground that is necessary for us as we read passages of biblical Hebrew. Now we can reflect on what we have been finding in the passages we have read.

In lessons 19–22 we shall look particularly at narrative passages. We began our study of narrative passages in the introduction to lessons 4–6. We can now take this study further as we consider narrative features, the use of verbs and the structures of clauses sentences and paragraphs.

These lessons will be a fairly brief introduction to a wide field of study. They will provide some guidelines for your own continuing and careful observation. You will not find rules that writers of Hebrew had to follow, but a report on what we observe that they usually did.

The many books that make up the Hebrew Scriptures were written by many different authors over a time span of many centuries. Over a long period of time the way any language is used will change in some respects. This is one reason we find differences in how Hebrew writers used the language. We also find variations because different dialects were used in different areas.

We face also another problem when we discuss how words are used in biblical Hebrew. We cannot always be certain that the words we find in our old manuscripts are exactly as they were written by the original authors or editors. When manuscripts are copied by hand it is easy to make mistakes. Fortunately in the cultures of Egypt and Palestine there developed a tradition of making copies with great care. But even so, mistakes happened.

For such reasons, when we are discussing Hebrew usage we often cannot say, ‘This is what we always find.’ We need to say, ‘This is what we usually find.’

In lesson 19 we shall look at verbal forms like **וַיֹּאמֶר** ‘and he said’ and **וַתֵּן** ‘and she gave’. They are used most commonly to show the next step forward in a continuing narrative. Because of the most usual function we can call it a *narrative* form. Or from its characteristic 3rd person singular form **וַיִּקְטֹל** it may be called ‘wayyiqtol.’ From its prefixed personal indicators (‘he’, **וַ** ‘she’, **וַ** ‘I...’) and the prefixed **וַ** ‘and’, it can also be referred to as *vav* or *waw* ( **וַ** ) with a prefix conjugation, which we shorten to *waPC*. In lessons 19–22 we shall refer to it as ‘the narrative form (waPC)’ or simply as ‘waPC’.

Lesson 19 will move us a step forward with the discourse analysis we began in the introduction to lessons 4–6.

In lesson 20 we shall build on some of the ideas that we began to study in lesson 8. In 8.3 (pp91–92) we saw two sentences in which the subject **וְאֶבְשָׁלוֹם** came before the verb—in one case information was being given, in the other a previous event was referred to. Lesson 20 will look at a variety of ways in which sentences and clauses may begin. We will consider particularly passages where the placing of a noun or pronoun at the start of a sentence or clause may mark

- (1) the beginning of a new section of narrative,
- or (2) the resumption of a narrative after a digression,
- or (3) the end of a section of narrative,
- or (4) the introduction of material,
- or (5) the modification of a previous statement,
- or (6) emphasis.

Sometimes it may mark more than one of these things at the same time. The characteristic introduction to such clauses and sentences is **וְ** prefixed to the noun or pronoun that begins the clause, as in Gen 24:1 **וְזָכַן וְאֶבְרָהָם זָקֵן** ‘Now Abraham was old...’

In lesson 21 we shall continue our study of the use of perfective and imperfective verbal forms. As we saw in the introduction to lessons 7–8, forms like **קָטַל** ‘he killed...’, **אָמְרָה** ‘she said...’, and **שָׁלַחְנוּ** ‘we sent...’ may be called perfect because they often refer to past time; or perfective because they usually refer to some kind of definite action or state; or **קָטַל** (*qāṭal*) from the 3rd person singular of the paradigm most used by grammarians; or suffix conjugation (SC) because the personal ending is joined to the end of the stem. In lesson 21 we shall refer to it as ‘perfective (SC)’, because it seems useful to think of it as connected with completed or definite action and to remember that the personal indicator is added to the end of the stem (suffixed).

Forms like **יִקְטֹל** ‘he will kill...’ and **תִּבְכֶּה** ‘she will cry...’ may be called ‘imperfective’ because they usually refer to action that is either continued or in some way indefinite. Because the personal indicator is prefixed to the stem, they may also be described as ‘prefix conjugation’. In lesson 21 we shall usually refer to this type of verbal form as ‘imperfective (PC).’ In grammar books and dictionaries you will also find that the imperfective may be called ‘imperfect’ or ‘future.’

When we use the terms waPC and PC we must keep in mind the basic difference between the two. Though both conjugations show the person by a prefix (— י , — ת , — א etc) they have a different history: waPC forms are derived from an earlier past tense.

Since an early stage in the course, you have been aware that perfective and imperfective verbal forms do not by themselves indicate time (p38). Lesson 21 explores the very wide range of English tenses which we will need when we translate perfective and imperfective verbs.

In lesson 22 we shall build on the foundations we have laid in lessons 19–21. We shall look at the links between sentences and clauses when they occur one following another in a sequence. Since we will have discussed in lesson 19 narrative sequences in which sentences are introduced by waPC verbs like וַיִּקְטַל ‘and he killed’, lesson 22 will enable us to look more particularly at sequences in which verbs are linked not by וַ but by וְ—that is by verbs of the form וְקָטַל or וַיִּקְטַל verbal forms which we can describe as wSC and wPC. This will help us in our reading of Hebrew to be alert to distinguish clearly between forms like:

וַיִּקְטַל waPC  
 וְקָטַל wPC  
 וְקָטַל wSC

Lessons 19–22 form a unified group of lessons. There is a certain amount of deliberate overlapping and repetition. What you learn in each lesson will shed light on what you see in the other lessons.

## וַיִּקְטֹל and he killed

## 19.1 Narratives

Narrative forms like וַיִּקְטֹל ‘and he killed’, וַיִּתֵּן ‘and he gave’, וַיִּבְכֶּה ‘and he wept’, וַיְדַבֵּר ‘and he spoke’, וַיִּט ‘and he turned’ often, but by no means always, mark the next step in a continuing narrative.

The narrative or section of a narrative may begin:

- (a) with a perfective (SC) verb—see 19.2
- (b) with a clause containing a participle—see 19.3
- (c) with a clause without a verb—see 19.4
- (d) with a narrative (waPC) verb—see 19.5.

A narrative or discourse may occur as one verse in Hebrew, or as a connected series of verses. We shall see that the opening of the discourse, or the way the scene has been set, will determine how we should translate a waPC verb. The context must always be considered carefully.

Always note the initial ׀ before the prefix letter that indicates the person. It becomes ׀ before א.

Compare:

וַיִּקְרָא ׀ and he called out	וַאֲקַרָא ׀ and I called out
וַיֹּאמֶר ׀ and he said	וָאָמַר ׀ and I said

## 19.2 Perfective (SC) verb followed by a narrative form (waPC)

In Psalm 40:2 notice the perfective (SC) קָוִיתִי ‘I waited’, followed by the waPC וַיִּט ‘and he turned’, וַיִּשְׁמַע ‘and he heard’:

קָוִיתִי יְהוָה I waited anxiously for the Lord  
 וַיִּט אֵלַי and he turned to me  
 וַיִּשְׁמַע שׁוֹעֲתִי and he heard my call for help.

In Genesis 39:14 notice the perfective (SC) בָּא ‘he came’, followed by the narrative (waPC) וַאֲקַרָא ‘and I called out’:

בָּא אֵלַי לְשָׁכַב עִמִּי He came to me to lie with me,  
 וַאֲקַרָא בְּקוֹל גָּדוֹל but I called out loudly.



Num 3:3	אֵלֶּה שְׁמוֹת בְּנֵי־אַהֲרֹן	These were the names of Aaron's sons...
3:4	וַיָּמָת נָדָב וְאַבִּיהוּא	but Nadab had died and Abihu...
	וַיַּכְהֵן אֶלְעָזָר	so Eleazar served as a priest...
3:5	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה	and the Lord spoke to Moses...

### 19.5 waPC followed by waPC

In addition to its usual function of continuing a narrative, a waPC form may also be used to begin a narrative or start a narrative afresh after direct speech. This is most common when the waPC is וַיְהִי 'and it was'. The book of Jonah begins with וַיְהִי. It shows us that we are entering a narrative:

Jonah 1:1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה The word of the Lord came to Jonah.

Within a narrative, if there are many events happening, the waPC forms may follow each other in rapid succession. In 1 Kings 13:13–14 notice וַיַּחֲבֹשׁוּ 'and they saddled', וַיִּרְכַּב 'and he rode', וַיֵּלֶךְ 'and he went', וַיִּמְצָא 'and he found', and וַיֹּאמֶר 'and he said':

וַיַּחֲבֹשׁוּ־לּוֹ תַחֲמֹר	and they saddled the ass for him,
וַיִּרְכַּב עָלָיו:	and he rode on it;
וַיֵּלֶךְ אַחֲרַי אִישׁ הָאֱלֹהִים	and he went after the man of God,
וַיִּמְצָאֵהוּ יֹשֵׁב תַּחַת הָאֵלֶּה	and he found him sitting under an oak tree,
וַיֹּאמֶר אֵלָיו	and he said to him...

Note that this string of five verbs indicating a series of five actions does not show that the passage is particularly dramatic or of great importance. It is the simplest way of describing how the old prophet reached the place where the next important part of the story will unfold—the invitation back to Bethel.

## 19.6 Use of the perfective (SC) within a narrative sequence

Within passages where there is a sequence of narrative waPC verbs, a perfective (SC) verb may be used (a) in negative statements and (b) in explanatory statements.

(a) *Negative statements: וְלֹא with a perfective (SC) verb*

Within a narrative of events, if a negative statement occurs, it is expressed by וְלֹא 'and not' followed by a perfective (SC) verb. In Gen 39:6 notice the waPC וַיַּעֲזֹב 'and he left' and the perfective יָדַע 'he knew...'

וַיַּעֲזֹב כָּל-אֲשֶׁר-לוֹ      so he left everything he had  
בְּיַד-יוֹסֵף      in Joseph's care  
וְלֹא-יָדַע אֶתֹו מֵאוֹמְהָ      and did not concern himself about anything.

In 1 Kings 21:4–5 notice the 3 waPC forms, and the perfective אָכַל in:

וַיִּשְׁכַּב עַל-מִטָּתוֹ      and he lay down on his bed  
וַיִּסַּב אֶת-פָּנָיו      and turned away his face  
וְלֹא-אָכַל לֶחֶם :      and would not eat any food.  
וַתָּבֵא אֵלָיו אֵיזֶבֶל אִשְׁתּוֹ      Then Jezebel, his wife, came to him...

(b) *To explain or amplify a previous statement: a sentence with a perfective (SC) verb*

In Genesis 39:4 notice how the sequence of waPC verbs וַיִּמְצָא 'and he found', וַיִּשְׁרֵת 'and he attended', וַיִּפְקְדֵהוּ 'and he appointed him' is followed by a sentence with the perfective נָתַן 'he gave':

וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו      Joseph found favour in his eyes  
וַיִּשְׁרֵת אֹתוֹ      and acted as his assistant.  
וַיִּפְקְדֵהוּ עַל-בֵּיתוֹ      He put him in charge of his household,  
וְכָל-יְשׁוּלוֹ נָתַן בְּיָדוֹ :      committing all his possessions into his care.

If the last sentence had begun וַיִּתֵּן 'and he gave' it might have suggested that, after Potiphar put Joseph in charge of his household, he then committed his possessions into his care. The use of the perfective נָתַן combined with the placing of the object (all his possessions) before the verb indicates that committing his possessions into Joseph's care was part of what was involved in putting him in charge of his household.

## 19.7 וַיִּקְטֹל and he killed, and he had killed... (waPC)

Up to this point we have fixed our attention on the main function of waPC forms. They usually carry the action of a narrative one step forward. However this is not the only way in which they are used.

Already in this lesson we have translated וַיִּקְנֶהוּ as ‘and he had bought him’, not as ‘and he bought him’—see Genesis 39:1 in 19.2. In Numbers 3:4 we translated וַיָּמָת as ‘but he had died’, not as ‘and he died.’ We shall now look at the reason for such translations.

When we are translating a waPC verb we must notice the setting or context in which it occurs. We must consider what kind of discourse we are dealing with—particularly whether we are dealing with continued narrative or with information. We will look at Jonah 1:5, Genesis 39:1 and 1 Kings 21:4 to illustrate how waPC forms may be used in contexts that concern information and reference to previous actions or events.

Jonah 1:5b	וַיּוֹנֶה יָרֵד	Now Jonah had gone down
	אֶל-יַרְכְּתֵי הַסְּפִינָה	into the lower part of the ship
	וַיִּשְׁכַּב	and had lain down
	וַיִּרְדָּם:	and had fallen fast asleep.

In 8.3 we saw that when a sentence begins with a noun or pronoun followed by a perfective (SC) verb it may indicate previous action. Such references to previous action often provide information which helps the reader or listener to understand the continuing narrative. Jonah 1:5b begins וַיּוֹנֶה יָרֵד. In the first part of the verse the narrative has reached a stage where the sailors are praying to be kept safe from the storm and throwing the cargo overboard. To understand the captain’s action in waking Jonah up (v6) we need to be informed that he had already gone below and fallen asleep. The opening of the second half of verse 5 with וַיּוֹנֶה יָרֵד, instead of וַיִּרְדָּם יוֹנָה shows us that the type of discourse has for a moment changed *from* narrative about the next action *to* information about a previous action. So when we read the continuation וַיִּשְׁכַּב וַיִּרְדָּם we translate them as ‘he had lain down and had fallen fast asleep.’ We do not translate them as ‘he lay down and he fell fast asleep’, for we are not at this point dealing with a continuation of narrative action but with a continuation of information concerning previous action.

In Genesis 39:1 there is a similar use of the waPC וַיִּקְנֶהוּ ‘and he had

bought him'. The story of Joseph begins in Genesis 37. Genesis 38 is a digression about Judah and Tamar. The story of Joseph was left at 37:36 with Joseph being bought by Potiphar. So, as the narrative of Joseph is resumed at 39:1, this is an item of information that needs to be brought freshly to the minds of those who follow the story—it is not a new event. Notice how the first item of information is introduced by the perfective (SC) **הוֹרִיד** which follows the subject **יִוֹסֵף** and the second item by **וַיִּקְנֶהוּ**

Gen 39:1 **וַיִּוֹסֵף הוֹרֵד מִצְרַיִם** Now Joseph had been taken down to Egypt  
**וַיִּקְנֶהוּ פוֹטִיפָר** and Potiphar had bought him.

Because the type of discourse at the start of 39:1 is one of reference to previous action, we must translate **וַיִּקְנֶהוּ** which continues the discourse, as 'and he had bought him', and not as 'and he bought him.' It may therefore be better to think of waPC forms as being 'continued discourse' forms rather than simply 'continued narrative' forms; though in 19:9 and 10 we shall see that they can have other functions as well.

Our final example of a waPC form that occurs within an ongoing narrative, at a point where there is a change in the type of discourse, is from 1 Kings 21:4. Notice particularly the waPC **וַיָּבֵא** which indicates a main step forward in the narrative, the phrase **אֲשֶׁר דִּבֶּר** which refers back to what Naboth had said, and the waPC **וַיֹּאמֶר** which continues the reference back. With the waPC **וַיִּשְׁכַּב** we return to the narrative actions.

1 Kgs 21:4

<b>וַיָּבֵא אַחָאָב אֶל-בֵּיתוֹ</b>	Ahab came back to his house
<b>סָר וַזְעִף עַל-הַדָּבָר אֲשֶׁר-</b>	sullen and angry because of the word which
<b>דִּבֶּר אֵלָיו נָבוֹת הַיִּזְרְעֵאלִי</b>	Naboth the Jezreelite had spoken to him
<b>וַיֹּאמֶר לֹא-אֶתֶּן לָךְ</b>	when he had said, 'I will not give you
<b>אֶת-נַחֲלַת אֲבוֹתַי</b>	what I have inherited from my ancestors';
<b>וַיִּשְׁכַּב עַל-מִטָּתוֹ</b>	and he lay down on his bed...

The phrase **אֲשֶׁר דִּבֶּר** 'which he had spoken' with its perfective (SC) verb changes the type of discourse, for the moment, from narrative action to reference back. So the discourse-continuative **וַיֹּאמֶר** needs to be translated 'when he had said' and not 'and he said.'

Reference to a previous action can be expressed by the use of a phrase with an infinitive, and this can be followed by a waPC verbal form which continues the reference back. Note Genesis 28:6

בְּבָרַכְוֹ אֹתוֹ וַיִּצְוֵנוּ עָלָיו when he had blessed him and  
had given orders to him

The phrase בְּבָרַכְוֹ (when he to bless) is a reference to previous action: ‘when he had blessed’, so וַיִּצְוֵנוּ carries on the reference to the previous action.

### 19.8 יְהַרְגוּ וַיֹּאמְרוּ they kill and they say

When general or habitual action is introduced by an SC (perfective) or PC (imperfective) verbal form or a participle, the manner of expression (or, type of discourse) may be continued by a waPC verb:

Isa 40:24 וְגַם־נָשַׁף בָּהֶם and then he blows on them  
וַיִּבְשּׁוּ and they wither.

Ps 94:6-7 אֲלֹמְנָה וְגֵר יַהֲרֹגוּ They kill the widow and the immigrant...  
וַיֹּאמְרוּ לֹא יִרְאֶה־יְהוָה and they say, ‘The Lord does not see’.

Job 6:21 תִּרְאוּ חֲתָת וּתִירָאוּ You see trouble and you are terrified

Ps 34:8 חָנָה מִלְּאֲדֵי־יְהוָה The angel of the Lord guarding (is on  
guard)  
סָבִיב לִירְאָיו around those who worship him,  
וַיַּחֲלִצֵם and he rescues them.

Nah 1:4 גּוֹעַר בָּיָם He rebukes (lit. rebuking) the sea  
וַיִּבְשֶׁהוּ and dries it up.

Sometimes the waPC verb expresses a result or consequence:

Gen 49:17 הַנֶּשֶׁךְ עֲקֵבֵי־סוּס which bites the heels (fetlock) of a horse  
וַיִּפֹּל רֹכְבוֹ אֲחֹרַר so that its rider falls off backwards.

## 19.9 וַיַּעַן וַיֹּאמֶר and he replied

The common expression וַיַּעַן וַיֹּאמֶר brings to our attention another use of waPC verbs. In Job 6:1 Job's reply to the first speech of Eliphaz is introduced by the words:

וַיַּעַן אֵיבֹב וַיֹּאמֶר:

Clearly we cannot translate this as if וַיַּעַן and וַיֹּאמֶר were each introducing a new action, for Job did not first answer and then speak. While וַיַּעַן 'and he answered' introduces the next stage in the dialogue between Job and his friends, וַיֹּאמֶר refers to the same action. So in Job 6:1 we need a translation like 'In reply Job said' or 'Job replied'. So waPC verbs may be resumptive or explanatory of what has just gone before.

This is particularly common when verbs of speaking are involved:

Gen 45:24 וַיִּשְׁלַח אֶת־אָחָיו      So he sent his brothers away,  
וַיֵּלְכוּ      and they went.

וַיֹּאמֶר אֲלֵהֶם      He said to them,  
אֲל־תִּרְגְּזוּ בַדֶּרֶךְ:      'Do not quarrel on the way.'

וַיֹּאמֶר does not tell us the next event after they went. It tells us one of the things that was involved in the sending away. It is resumptive or explanatory of וַיִּשְׁלַח

Ruth 1:9 וַתִּשְׂאָנָה קוֹלָן וַתִּבְכִּינָה:      They wept loudly.  
(They burst into tears).

We cannot translate as 'they lifted up their voices and they wept' as if they were doing two different things. וַתִּבְכִּינָה explains what they were doing when they 'lifted up' their voices.

1 Kgs 13:2 וַיִּקְרָא עַל־הַמִּזְבֵּחַ      and he shouted out to the altar,  
בְּדַבַּר יְהוָה      by the word of the Lord:  
וַיֹּאמֶר מִזְבֵּחַ מִזְבֵּחַ      he said, 'Altar! Altar!  
כֹּה אָמַר יְהוָה      This is what the Lord says.'

Here וַיִּקְרָא resumes or takes up what has first been stated by וַיֹּאמֶר. It introduces us to the words he used in calling out.

Gen 40:23 וְלֹא־זָכַר שַׂר־הַמִּשְׁקִים      But the chief butler did not  
remember  
אֶת־יֹסֵף וַיִּשְׁכַּחְתּוּ:      Joseph—he forgot him.

Here ‘remember’ conveys the idea of doing something to help, and ‘forget’ the idea of doing nothing to help. The sentence does not tell us about two different events—it tells us in two ways about one event.

### 19.10 waPC verbs in headings and conclusions

It is important to consider how waPC forms may function in headings and conclusions of narrative sections. We will look at examples from Ruth 1, Genesis 2:1–2 and Genesis 37:5–8.

Ruth 1 tells first the story of Naomi’s journey to Moab with her husband and two sons and of their death in Moab (1:1–5). The second part of the chapter (1:6–22) tells the story of Naomi’s return with Ruth to Bethlehem. Like all the sections from 1:6 to 4.17, Ruth 1:6–22a is structured as a chiasmus (23.2). The opening **וַתָּשָׁב** in 1:6 is balanced by the closing **וַתָּשָׁב** in 1:22a:

Ruth 1:6 **וַתָּקָם הִיא וְכַלְחֵיהָ** and she set off, and her daughters-in-law  
**וַתָּשָׁב מִשְׂדֵי מוֹאָב** and she returned from the plains of Moab  
 Ruth 1:22 **וַתָּשָׁב נָעֲמִי** So it was that Naomi returned.

The actual arrival in Bethlehem is recorded in verse 19:

Ruth 1:19 **וַתֵּלְכְנָה שְׁתֵּיהֶם** Then the two of them went  
**עַד-בּוֹאֲנָה בֵּית לְחֶם** until they arrived at Bethlehem.

The use of **וַתָּשָׁב** in verse 6 does not mean that the return took place before the events recorded in 1:7. Here **וַתָּשָׁב** is a brief introduction to the next events (like some sort of headline). It announces the theme of the next stage of the narrative. In 1:22 **וַתָּשָׁב** does not mean that it is at this moment in the narrative that Naomi returned. The function of **וַתָּשָׁב** in 1:22 is to echo the heading and so to help the reader or listener to understand that the story of the return has been completed. The second half of 1:22 which begins with the pronoun **וְהֵמָּנָה** ‘and they’ gives us information about the barley-harvest which not only tells about the time of the return but prepares us for the next stage of the story. So Ruth 1:22 neatly rounds off one stage and begins the next.

In Genesis 2:1–2 notice how the waPC **וַיִּכְלַ** ‘and he had finished’ helps to close the section about creative work and lead into the section on the day of rest. In 2:1 **וַיִּכְלְוּ** ‘and they were finished’ announces the end of the

creative work, from the point of view of the created order. Then in 2:2 **וַיִּכַּל** sums it up from the point of view of the creator:

**וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי** and so by the 7th day God had finished  
**מְלַאכְתּוֹ אֲשֶׁר עָשָׂה** the work which he had done.

For a similar use of **וַיִּכַּל** in the context of completed work see Exodus 40:33 where **וַיִּכַּל מֹשֶׁה אֶת-הַמִּלְאכָה** announces that Moses had finished the work of constructing the tabernacle—not that he was then occupied with the finishing touches.

The narratives in Genesis are particularly rich in headings and conclusions. There is a variety of ways in which headings and conclusions are indicated. Here we shall look at a short section of narrative where it is the use of waPC verbs that helps to indicate the heading and the conclusion—Genesis 37:5–8.

- 5 **וַיַּחְלֵם יוֹסֵף חֲלֹם** Joseph had a dream  
**וַיַּגִּד לְאָחָיו** and he told it to his brothers  
**וַיִּוֹסְפוּ עוֹד שְׂנֹא אֹתוֹ:** and they hated him even more.  
**וַיֹּאמֶר אֲלֵיהֶם** He said to them,  
**שִׁמְעוּ-נָא הַחֲלֹם הַזֶּה** ‘Just listen to this dream  
**אֲשֶׁר חֲלַמְתִּי:** which I have dreamed.
- 7 **וַהֲנִה אֲנַחֲנוּ מְאָלְמִים אֲלֵמִים** There we were tying up sheaves,  
**בְּתוֹךְ הַשָּׂדֶה וַהֲנִה** in the field, and then  
**קָמָה אֲלֵמְתִי וְגַם-נִצָּבָה** my sheaf got up and stood still  
**וַהֲנִה תִּסְבְּינָה אֲלֵמְתֵיכֶם** and your sheaves gathered round  
**וַתִּשְׁתַּחֲוּוּ לְאֵלֵמְתִי:** and prostrated themselves before my sheaf.’
- 8 **וַיֹּאמְרוּ לוֹ אָחָיו** Then his brothers said to him,  
**הֲמֶלֶךְ תִּמְלֹךְ עָלֵינוּ** ‘Are you really going to be king over  
us,  
**אִם-מְשׁוֹל תִּמְשָׁל בָּנוּ** and rule us?’  
**וַיִּוֹסְפוּ עוֹד שְׂנֹא אֹתוֹ** So they hated him even more  
**עַל-חֲלֻמֹּתָיו וְעַל-דִּבְרָיו:** because of his dreams and what he said.

In 37:5 **וַיַּחְלֵם** ‘and he dreamed’ tells us about the next stage of the story;

but together with the rest of the verse it provides a brief introduction to the next events (like some sort of headline): ‘Joseph tells his brothers his dream and they hate him more!’ In 37:6 **וַיֹּאמֶר** does not tell us what happened next after they hated him more. It is resumptive, unfolding the significance of **וַיַּגִּד** ‘and he announced’ in 37:5. The **וַיֹּאמֶר** introduces the words in which he told the story which caused his brothers to hate him.

In 37:8 **וַיִּסְפוּ עוֹד שְׂנֵא אֹתוֹ** ‘so they hated him even more’ rounds off this short section about the first dream with a repetition of part of the introductory verse (37:5). At the same time, the mention of dreams (plural!) opens the way into the next section of the narrative.

### 19.11 Summary

‘Narrative’ or ‘discourse continuative’ waPC forms like **וַיֹּאמֶר** and **וַיִּקָּם**

- (i) most often indicate the next step in a continued narrative;
- (ii) are not used to express negative statements
- (iii) are used to carry forward various types of discourse: reference to previous events, and what is generally so;
- (iv) are used to explain or amplify a previous statement; and
- (v) may be used to help to mark the beginnings and conclusions of narrative sections.

### 19.12 Read Genesis 41:1–43

(vv1–7 and 17–24 share the same vocabulary. See also 39:6)

- 1 **קָץ** end **שְׁנַתַּיִם** two years **הַיָּאֵר** the Nile (Dan 12:5 the Tigris)
  - 2 **פָּרוֹת** cows **בָּרִיא** fat. **רָעָה** he grazed...  
**אָחוּ** reeds (Egyptian word)
  - 3 **אֲחֵר** other, different **רָק** thin **שִׁפָּה** lip, edge
  - 4 **יָקָץ** he awoke **יָשָׁן** he fell asleep
  - 5 **שִׁבְלִים** ears of corn **קִנְהָ** stalk
  - 6 **שָׂרַף** he scorched: **שְׂרִיפּוֹת** dried up (pass ptc f p)  
**קָדִים** east wind... **צָמַח** it sprouted, it grew
  - 7 **בָּלַע** he swallowed. **הַמְּלֵאוֹת** the full ones
  - 8 **פָּעַם** he struck, he impelled: Niphal **נִפְעַם** he was stirred,  
he was agitated
- רוּחוֹ** his mind: **רוּחַ** wind, spirit, mind...
- הַרְטָמִים** Egyptian scribes, sages, experts in priestcraft and magic

(Egyptian word)

- 9 אֶת-פָּרַעַה : read אֶל- not אֶת (Greek LXX has πρός 'to')
- 13 כֵּן thus, so
- 14 רוּץ to run, to hasten: Hiphil—to bring quickly  
נָלַח he shaved הִלֵּךְ he changed. שִׁמְלָה clothing...
- 16 בְּלִעְדִי without me (I can't do it, but...)
- 19 דָּל poor, wretched רָק thin.  
רַע badness קָרֵב interior, intestines... תְּחִלָּה beginning  
יָדַע it could not be known: Niphal of יָדַע
- 23 צָמֹות dry, hard, barren (ptc f p)
- 25 עֹשֶׂה doing, about to do (see 13.6)
- 27 רָק empty רָעֵב famine
- 29 שָׁבַע abundance
- 30 וְנִשְׁכַּח and it will be forgotten (Niphal of שָׁכַח)  
כָּלָה he completed, he destroyed (Piel of כָּלָה)
- 31 מִפְּנֵי because of כָּבֵד heavy, severe
- 32 הִשְׁנוּת to be doubled (Niphal infinitive)  
נָכוֹן fixed, decided on מָהֵר he hastened (Piel)
- 33 נְבוֹן intelligent... שִׂית to appoint
- 34 פְּקָדִים inspectors, commissioners  
וְחָמַשׁ and let him take 1/5th (of the crop)
- 35 קָבַץ he gathered צָבַר he heaped up בָּר grain
- 36 פְּקָדוֹן deposit, reserve... תְּהַיְיָנָה they will be  
פָּרַת he cut: תִּפְרָת it will be ruined (Niphal)
- 39 אַחֲרַי after, since, because הוֹדִיעַ he has made known
- 40 עַל-פִּיךָ at your word, at your command  
נָשַׁק he kissed (here = he obeyed, or, he paid homage? The meaning is uncertain). רַק only
- 42 סוּר to turn away: Hiphil—to take off, to remove  
טַבַּעַת signet ring הִלְבִּישׁ he clothed  
שֵׁשׁ white linen רֶבִיד neck-chain צִנּוֹר neck
- 43 וַיַּרְכֵּב and he made (him) ride מְרֻכָבָה chariot  
אֶבְרָךְ bow down! or, make way! (uncertain)

### 20.1 Sentences, clauses, and word order

From lesson 2 onwards we have seen that, in Hebrew prose passages, most Hebrew sentences have a verb at or very near the beginning. In narrative passages the verb is often in the waPC form:

Gen 1:5 וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם And God called the light ‘day.’

In this lesson we will study sentences, their main parts and their word order, in more detail.

A sentence is a complete unit of meaning. A sentence usually contains a verb. A sentence may be very short. When we read וַיֵּלֶךְ ‘and he went’, we know what the man did. We do not need any more information to make his action clear in our minds. So וַיֵּלֶךְ can be by itself a complete sentence. Of course, most sentences are longer. Let us consider a longer sentence.

1 Kgs 13:10 וְלֹא-שָׁב בְּדֶרֶךְ He did not return along the road  
 אֲשֶׁר בָּא בָהּ אֶל-בֵּית-אֵל: by which he had come to Bethel.

This sentence has two main parts which together convey the meaning. These parts are called clauses. The main clause is: וְלֹא-שָׁב בְּדֶרֶךְ ‘He did not return along the road...’ This clause tells us, negatively, about the man’s action.

The second or subordinate clause is: אֲשֶׁר בָּא בָהּ אֶל-בֵּית-אֵל ‘which he had come by it to Bethel’. This clause tells us which road is being mentioned in the main clause. The main clause could have some meaning as a sentence by itself, but the subordinate clause ‘by which he had come to Bethel’ has no complete meaning by itself. When we talk about clauses, we shall usually refer to subordinate clauses.

A clause usually has a verb. There are smaller units in a sentence or clause which convey particular parts of the total meaning, for example: בְּדֶרֶךְ ‘along the road’ and אֶל-בֵּית-אֵל ‘to Bethel.’ Such smaller units of meaning we call phrases.



## 20.3 Common ways that sentences and clauses begin

In our examples we will not always look at the whole sentence or clause as we wish to concentrate our attention on beginnings.

(1) waPC verbs—for example וַיִּשְׁלַח ‘and he sent’

Jonah 3:3      וַיִּקַּם יוֹנָה      Then Jonah set off.

A waPC verb may be the whole of the sentence. Notice these two sentences:

Gen 24:10                      וַיִּקַּם      Then he set off.  
וַיֵּלֶךְ אֶל־אָרָם נַחְרַיִם      He went to Aram Naharaim,  
אֶל־עִיר נַחֹר:      to Nahor’s town.

(2) Commands—for example לֵךְ ‘Go!’

Gen 22:2      קַח־נָא אֶת־בְּנֶךָ אֶת־יְחִידְךָ      Take your only son  
אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק      Isaac whom you love.

Jonah 1:6                      קוּם      Get up!  
קְרָא אֶל־אֱלֹהֶיךָ      Call to your God!

(3) wSC verb (perfective with ו) —for example וְהָלַךְ ‘and he will go’

1 Kgs 13:2                      וְזָבַח עָלֶיךָ      He will sacrifice on you...  
1 Kgs 13:31      בְּמוֹתַי וּקְבַרְתֶּם אֹתִי      At my dying, you must bury me...

(4) wPC verb (imperfective with ו) —for example וַיָּשׁוּב ‘and let him return’

Jonah 3:8                      וַיִּתְכַּסּוּ שָׂקִים      Let them put on sackcloth...  
וַיִּקְרְאוּ אֶל־אֱלֹהִים      Let them call upon God...  
וַיָּשׁוּבוּ      and let them turn back...

(5) אֲשֶׁר followed by a SC verb (perfective)  
—for example אֲשֶׁר הָלַךְ ‘who had gone’

Gen 24:7                      אֲשֶׁר לָקַחְנִי      who took me...  
וְאֲשֶׁר דִּבֶּר־לִי      and who spoke to me...

1 Kgs 13:26 אֲשֶׁר הָשִׁיבוּ מִן־הַדֶּרֶךְ who had brought him back from his journey

Deut 5:6 אֲנֹכִי יְהוָה אֱלֹהֶיךָ I am the Lord your God  
אֲשֶׁר הוֹצֵאתִיךָ who brought you out

(6) A verb introduced by such words as כִּי for, כֹּה thus, אִם if, אֲוִלִי maybe, עַל־כֵּן therefore, וְלֹא and not

Jonah 1:10 כִּי־יָדְעוּ הָאֲנָשִׁים because the men knew...

1 Kgs 13:21 כֹּה אָמַר יְהוָה Thus says the Lord...

1 Kgs 13:8 אִם־תִּתְּנֶנּוּ לִי Even if you gave me

אֶת־חֲצִי בֵיתְךָ half of your wealth...

Gen 24:5 אֲוִלִי לֹא־תֵאָכֵלָה הָאִשָּׁה Perhaps the woman will not be willing...

Jonah 4:2 עַל־כֵּן קָדַמְתִּי That's why I was so keen  
לְבָרַח תַּרְשִׁישָׁה to run away to Tarshish...

1 Kgs 13:21 וְלֹא שָׁמַרְתָּ אֶת־הַמִּצְוָה and you did not pay attention to the commandment...

(7) Question words — for example מִי who? עַד־מָתַי how long?

Ps 24:3 מִי־יֵעֲלֶה Who will go up?

Jonah 1:8 מַה־מְלָאכְתְּךָ What is your business?

וּמֵאֵינן תָּבוֹא And where do you come from?

Jonah 1:11 מַה־נַּעֲשֶׂה לָּךְ What should we do to you?

Neh 2:6 עַד־מָתַי יִהְיֶה מַתְּלַכְךָ How long will your journey take?

(8) הִנֵּה behold! or וְהִנֵּה followed by a participle

Gen 24:13 הִנֵּה אֲנֹכִי נֹצֵב Here I am standing

עַל־עֵין הַמַּיִם by the spring of water...

וְהִנֵּה followed by a participle may be used

to introduce a new person into a narrative:

1 Kgs 13:1 וְהִנֵּה אִישׁ אֱלֹהִים And behold a man of God

בָּא מִיהוּדָה coming from Judah...



(4) To give information.

Gen 41:46 וַיֹּסֶף בֶּן־שְׁלֹשִׁים שָׁנָה Joseph was 30 years old  
בְּעָמְדוֹ לִפְנֵי פַרְעֹה when he began to serve Pharaoh...

Gen 41:50 וּלְיוֹסֵף יָלְדוּ שְׁנֵי בָנִים Two sons were born to Joseph...

(Information about the boys' names continues to the end of v52).

Jonah 3:3 וַיִּנְבֶּה הַיְיָהּ Now Nineveh was  
עִיר־גְּדוֹלָה לְאֱלֹהִים an enormously big city...

Sentences in sections 1–3 need not be excluded from this section 4, as a sentence which marks a new section of a narrative may at the same time give information which helps the reader or listener to understand that part of the story.

(5) To shed further light on a statement that has been made, or to modify it—where in English we might use ‘although’ or ‘but’.

Notice the clause beginning וְאַנְכִי in Ruth 2:10 and the sentence beginning אָנֹכִי in Deuteronomy 5:5.

In Ruth 2:10, Ruth is commenting on the kindness Boaz is showing her although she is only a foreign girl:

מַדּוּעַ מָצָאתִי חֵן Why have I found favour  
בְּעֵינֶיךָ לְהִכִּירֵנִי in your eyes so that you have taken notice of me  
וְאַנְכִי נִכְרִיָּה׃ although I am a foreign woman?

In Deuteronomy 5:4, Moses has stated that the Lord spoke to the Israelites ‘face to face’ פָּנִים בְּפָנִים Notice how this statement is modified by verse 5 which begins אָנֹכִי, and then, after this modifying information has been given, the main theme of what the Lord said to Israel is resumed by לְאָמַר.

Deut 5:4–6 פָּנִים בְּפָנִים דִּבֶּר יְהוָה Face to face the Lord spoke  
עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ׃ with you on the mountain out of the fire  
אָנֹכִי עֹמֵד בֵּין־יְהוָה but I was standing between the Lord  
וּבֵינֵיכֶם בְּעֵת הַהוּא and you at that time  
לְהַגִּיד לָכֶם אֶת־דְּבַר יְהוָה to tell you what the Lord said,  
כִּי יִרְאַתֶּם מִפְּנֵי הָאֵשׁ because you were afraid of the fire  
וְלֹא־עָלִיתֶם בְּהָר and did not come up the mountain—  
לְאָמַר׃ אָנֹכִי יְהוָה אֱלֹהֵיךָ he said, ‘I am the Lord your God...’

(6) A noun or pronoun standing at the beginning of a sentence, as subject or object, may be emphatic. It may mark a contrast with someone or something else. Compare the references to ancestors in 2 Chronicles 34:21 and in Deuteronomy 5:3.

2 Chr 34:21    לֹא־שָׁמְרוּ אֲבוֹתֵינוּ    our ancestors did not pay attention  
                   אֶת־דְּבַר יְהוָה    to what the Lord said...

Here the sentence order is normal for narrative: verb, subject, object. The emphasis is on the failure to obey the Lord's commands. There is no special emphasis on 'our ancestors', the people of Israel up to the time of Josiah.

Deut 5:2-3    יְהוָה אֱלֹהֵינוּ    The Lord our God  
                   כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב:    made a covenant with us at Horeb.  
                   לֹא אֶת־אֲבוֹתֵינוּ כָּרַת יְהוָה    It was not with our forefathers that the Lord  
                   אֶת־הַבְּרִית הַזֹּאת    made this covenant,  
                   כִּי אִתָּנוּ    but with us...

Notice that in verse 3 the phrase לֹא אֶת־אֲבוֹתֵינוּ 'not with our forefathers' is placed before the main verb-subject-object structure. This makes a strong contrast between עִמָּנוּ 'with us' and אֶת־אֲבוֹתֵינוּ 'with our forefathers'. It highlights the blessing that has come to the Israelites who came out of Egypt and received the covenant at Sinai by contrasting them with Abraham Isaac and Jacob who did not participate in that covenant. (For 'forefathers' as a technical term in Exodus and Deuteronomy, used with reference to Abraham Isaac and Jacob, see Exodus 3:6, 15; 4:5 and Deuteronomy 1:8; 9:5; 29:12; 30:20)

When a noun is given emphasis by being put before the verb it may be a subject or an object noun. In Genesis 42:10 notice how the subject עֲבָדַי 'your servants' is given emphasis. Joseph has accused his brothers of being spies—they affirm that, far from being spies, they are his servants who have only come to buy food:

וְעֲבָדַי בָּאוּ לְשָׂבֵר־אֶכֶל:    Your servants have come to buy food.

In Genesis 42:20 notice how the object אֶת־אֲחִיכֶם 'your brother' is given emphasis by being placed before the verb תָּבִיאוּ 'you shall bring':

וְאֶת־אֲחִיכֶם הַקָּטָן    But your youngest brother  
                   תָּבִיאוּ אֵלַי    you shall bring to me.

It is not always easy to assess whether a noun at the beginning of a sentence is emphatic. Consider לֶחֶם ‘bread’ and מַיִם ‘water’ in Deuteronomy 9:9:

לֶחֶם לֹא אָכַלְתִּי I did not eat bread  
וּמַיִם לֹא שָׁתִיתִי: and I did not drink water.

At first sight one might think that לֶחֶם and מַיִם are emphatic. But there is no suggestion that Moses did not eat bread but ate something else. It may be that the unusual word order here throws emphasis on the verbs, or possibly the awesome nature of Moses’ experience on the mountain made it natural for this thought to be expressed in these two carefully balanced poetic lines. It is also possible that what we consider to be an emphatic *word* order may give emphasis to a whole statement rather than to a particular word.

## 20.5 Non-narrative passages

(1) A noun may stand at the beginning of a sentence when someone is spoken to:

Prov 3:1 בְּנֵי תוֹרָתִי אַל-תִּשְׁכַּח My son, do not forget my teaching.  
Ps 63:2 אֱלֹהִים אֵלֵי אַתָּה O God, you are my God.  
Ps 22:2 אֵלֵי אֵלֵי לָמָּה עֲזַבְתָּנִי My God, My God, why have you forsaken me?

(2) In proverbial sayings sentences frequently begin with nouns:

Prov 21:10 נַפֶּשׁ רָשָׁע אֹתֵהֶרֶע A wicked person desires what is wrong.  
Prov 15:20 בֶּן חָכָם יִשְׂמַח אָב A wise son makes his father glad  
וּכְסִיל אָרָם בּוֹזֵה אִמּוֹ: but a foolish man despises his mother.  
Prov 21:22 עִיר גְּבֻרִים עָלָה חָכָם A wise man can capture a town defended by strong men.

(3) In a poetic passage a noun may stand at the beginning of a sentence to balance a noun at the end.

In poetry and proverbs and prophetic teaching the ordering of words in a sentence is often governed by the aim of producing a balance. A common form of balance is one where an ABBA pattern is produced—with the first and last words or phrases similar to each other, and the middle words or phrases parallel to each other.

In Proverbs 6:23 notice how נֵר ‘lamp’ at the beginning is balanced by אֹרֶךְ ‘light’ at the end; while in the middle מִצְוָה ‘instruction, command’ is balanced by תּוֹרָה ‘teaching, law’:

כִּי נֵר מִצְוָה וְתוֹרָה אֹרֶךְ for the instruction is a lamp and the teaching is a light.

Notice the similar balance of beginning and ending in:

Isa 59:8 דֶּרֶךְ שְׁלוֹם לֹא יָדְעוּ The road of peace they do not know,  
וְאֵין מִשְׁפָּט בְּמַעֲשֵׂיהֶם and there is no righteousness in their ways.

In such a sentence the placing of the nouns is not simply for emphasis or contrast but also to produce a pleasing poetic balance.

## 20.6 A word of caution

In lesson 19 we looked at sentences beginning with waPC verbs, and discussed ways in which writers of biblical Hebrew seem to have used them. In this lesson we have looked at a range of possibilities to be considered when sentences begin with nouns or pronouns. We have stressed the range and variety of possibilities because it is easy to gain the impression from some grammar books that the placing of a noun at the beginning of a sentence is simply a matter of giving it emphasis. It is also possible in the early stages of discourse analysis to come to the conclusion that a waPC verb is simply a mark of the next step in a continuing narrative.

We are also in these lessons thinking about the purposes of writers in using words. We use words with a great deal of fluidity. We do not always speak in a way that is strictly grammatical or logical. Once when I was at school a teacher said to a boy whose surname was Taylor, ‘You are looking very smart today, Taylor.’ He replied, ‘The other one is being cleaned!’ The teacher commented that this was a strange reply, as there had been no mention of anything for the phrase ‘the other one’ to refer to. I met Mr. Taylor about 50 years later. We talked about the incident. He said, ‘He could see that I was wearing a new suit, so I did not need to mention that.’ One of our problems in discussing the use of words and phrases and sentences in biblical Hebrew is that we cannot go back to ask a writer what he had in mind. We need to recognize that often we can only make suggestions—we cannot always reach certainty.

## Read Genesis 41:44–57 and Genesis 42

- 44 בְּלֹאֲעֲדֶיךָ without you  
46 עָבַר he journeyed  
47 לְקַמְצִים in handfuls, abundantly  
48 סָבַב it surrounded  
49 חֹל sand הִרְבָּה much חָרַל he stopped מִסְפָּר counting  
51 בְּכוֹר first-born (son)  
נָשָׁה he forgot: Piel—he caused to forget. עָמַל toil, trouble, distress  
52 פָּרָה he bore fruit: Hiphil—he made fruitful  
עָנִי oppression, distress, poverty  
55 רָעַב he was hungry  
צָעַק he complained, he appealed  
56 פָּתַח he opened  
שָׁבַר he bought grain: Hiphil הוֹשִׁבִיר he sold grain.  
57 חָזַק he was strong, it was severe

## Genesis 42

- 1 שֶׁבַע grain  
2 וְנָחִיָּה and let us live, so that we may live  
4 פֶּן lest, in case, so that it won't... אָסוֹן hurt, damage  
קָרָא he met, it happened  
6 הַשְׂלִיט the master, the ruler...  
הַמְשֻׁבֵּר the one selling grain אָף nose, face: dual אַפִּים  
7 נָכַר : Niphal נִכְרַח he pretended: Hiphil הוֹכִיר he recognised:  
Hithpael  
הִתְנַכַּר he acted like a stranger, or, he pretended not to know  
קָשָׁה harsh, cruel, difficult: קָשׁוֹת harsh things  
9 מְרַגְלִים spies: רָגַל he spied, he slandered  
עֲרוֹת bareness, unprotected state...  
11 כֵּן honest, upright  
15 בָּחַן he tested: Niphal נִבְחַח he was tested הֵגִדָּה here, to this place  
16 הֶאָסְרוּ Be imprisoned! Stay in prison! (Niphal impv)  
אֱמֶת truth, faithfulness, reliability.  
17 אָסַף he gathered, he collected

- 19 יֶאֱסֹר let him stay imprisoned (Niphal). רָעֲבוֹן hunger, lack of food
- 20 וַיֵּאֱמְנוּ so they will be verified
- 21 אָבֵל truly אָשָׁם guilty צָרָה distress  
חָנַן he pitied: Hithpael—he asked for mercy  
עַל־כֵּן therefore
- 22 דָּמוֹ his blood, the responsibility for his death  
דָּרַשׁ he sought, he investigated: נִדְרַשׁ—Niphal
- 23 מְלִיץ interpreter בֵּין between: בֵּינֵיהֶם between them
- 24 סָבַב he went round, he turned away...
- 25 צִוָּה he commanded: וַיִּצַּו and he commanded...  
כֶּלִי container, sack... צָדָה provisions (for a journey)
- 27 מְלוּן a place to stay the night אֲמִתְחַת bag, sack  
הוּשַׁב it has been returned: Hophal of שׁוּב
- 28 וַיֵּצֵא לִבָּם their hearts went out: an idiom meaning ‘they were shocked’.  
חָרַד he trembled
- 34 סָחַר he went about, he traded
- 35 צָרַר bundle, bag  
וַיִּרְאוּ and they saw — וַיִּירְאוּ and they feared
- 36 שָׁכַל he was childless: Piel שָׁכַל he deprived of children...  
עָלַי on me, against me כָּל־נָה all of it, everything.
- 38 שָׂאָר he remains: נִשְׂאָר he is left... שֵׁבֶה grey-hair יְגוֹן sorrow  
וְהוֹרְדָתֶם you will bring down: Hiphil of יָרַד

# קָטַל and יִקְטֹל

## 21.1 Introduction

One of the most interesting features of biblical Hebrew is its verbal system. It is particularly fascinating for those of us who have grown up knowing a language in which verbs have several tenses that indicate varieties of past present and future time. Hebrew verbs have two major aspects, neither of which has a limited time reference. Because Hebrew is so different from English, it is difficult to give grammatical descriptions in English of some of the ways in which Hebrew verbs function. In the introduction to lessons 7–8 (pp73–75) we saw that grammarians have given several different grammatical labels to forms like קָטַל and יִקְטֹל.

In this lesson we shall use the terms Perfective (Suffix Conjugation) and Imperfective (Prefix Conjugation). We shall illustrate the wide range of English tenses that may be needed when we translate perfective and imperfective verbal forms.

Each point will be illustrated by Hebrew examples. The translations that are given will often be rather literal, so that it is made as clear as possible how the Hebrew expresses the thought. When you have considered the Hebrew, think whether you can make a better translation into English. For example, note Genesis 41:29–30:

הִנֵּה שֶׁבַע שָׁנִים בָּאֹת	See, there are seven years coming
שֶׁבַע גְּדוֹל בְּכָל-אֶרֶץ	of great abundance in the whole land
מִצְרָיִם: וְקָמוּ שֶׁבַע שָׁנֵי	of Egypt. Then there will arise seven years of
רָעָב אַחֲרֵיהֶן	famine after them.

You may prefer to translate as: 'There will be seven years of great plenty throughout Egypt, but they will be followed by seven years of famine.'

## 21.2 קָטַל — Perfective (SC)

Perfective (SC) verbs are found in many different contexts. To translate one, we must always consider carefully the context in which it occurs. Translation into English may require any one of a whole range of English tenses covering

past, present or future time, and different types of action. In this lesson we shall be looking particularly at perfective verbs that express action, though others are used to express the state of something.

**21.2.1. When a perfective (SC) verb is used to report a previous action, we may need to use a pluperfect (past perfect) when we translate it into English**

Jonah 1:10      כִּי־יָדְעוּ הָאֲנָשִׁים      For the men knew  
                     כִּי־מִלְפָנָי יִתְּנָה הוּא בְרַח      that he was running away from serving  
     כִּי הִגִּיד לָהֶם      because he had told them.

Gen 24:1              וְאַבְרָהָם זָקֵן      Now Abraham was old,  
                                     בָּא בַיָּמִים      advanced in years,  
                                     וַיְבָרַךְ ה'      and the Lord had blessed  
                                     אֶת־אַבְרָהָם בְּכֹל:      Abraham in everything.

We often need an English pluperfect to translate a perfective (SC) verb when it follows אֲשֶׁר 'who' or 'which.'

Gen 39:1              מִן־הַיִּשְׁמְעֵאלִים      from the Ishmaelites  
                                     אֲשֶׁר הוֹרְדָהוּ שָׁמָּה:      who had taken him down there.

1 Kgs 13:4              וַתִּיבֶשׂ יָדוֹ      And his arm became paralyzed  
                                     אֲשֶׁר שָׁלַח עָלָיו      which he had stretched out towards him.

**21.2.2. When a perfective (SC) verb is used to report an action or situation in the past which is relevant to a present or future situation, we may need to use a perfect when we translate it into English**

Ecdl 1:9              מִה־שְׁתִּייה      That which has existed  
                                     הוּא שְׂתִייה      is what will exist,  
                                     וּמִה־שִׁנְעָשָׂה      and what has been done  
                                     הוּא שִׁיעָשָׂה      is what will be done.

1 Sam 16:1	עַד־מָתִי אֶתָּה מִתְאַבֵּל אֶל־שָׂאוּל וְאֲנִי מְאַסְתִּיו מִמֶּלֶךְ עַל־יִשְׂרָאֵל	How long will you be grieving over Saul— whereas I have rejected him from being King over Israel?
1 Sam 16:8	וְגַם־בָּיָדָה לֹא־בָחַר יְהוָה	This one also the Lord has not chosen.
1 Sam 20:1	מָה עָשִׂיתִי מָה־עֲוֹנִי	What have I done? What is my crime?
	וַיְמַהֲחִטָּאתִי לְפָנֶי אָבִיךָ כִּי מִבְּקֶשׁ אֶת־נַפְשִׁי:	What is my sin against your father that he should be seeking to take my life?

**21.2.3 When a perfective (SC) verb is used to report a past event, we may need a past simple tense when we translate it into English**

Gen 1:27	זָכָר וּנְקֵבָה בָּרָא אֹתָם	male and female he created them.
Prov 23:35	הִכּוּנִי בַל־חֲלִיתִי הִלְמוּנִי בַל־יָדַעְתִּי	They hit me—I did not feel (it). They beat me—I did not know (it).
Ecc1 2:4	הִגַּדְלִיתִי מַעֲשָׂי בָּנִיתִי לִי בָתִּים נִטְעַתִּי לִי כַרְמִים:	I accomplished great things: I built myself houses and I planted vineyards for myself.
2 Sam 12:7	אָנֹכִי מְשַׁחְתִּיךָ לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאָנֹכִי הִצַּלְתִּיךָ מִיַּד מִיַּד שָׂאוּל	I anointed you as king over Israel, and I rescued you from the hand of Saul.

We may also sometimes use an English past simple to translate a perfective (SC) verb when it refers to what was a continuing action or situation in the past.

Gen 37:3 וַיִּשְׂרָאֵל אָהַב אֶת־יוֹסֵף Now Israel loved Joseph...



In 2 Samuel 15:2 the perfective verbs with ׀ וְהִשָּׁבִים and ׀ וַעֲמַד indicate habitual or repeated actions:

׀ וְהִשָּׁבִים אֶבְשָׁלוֹם and Absalom would go out early in the morning  
 ׀ וַעֲמַד and he would stand...

So, later in the verse the discourse-continuative ׀ וַיִּקְרָא and ׀ וַיֹּאמֶר can be translated, 'he would call out ... and say'.

**21.2.5 When a perfective (SC) verb is used to speak of something that is generally true, we will need an English present tense in our translation**

- Deut 32:39      מִחַצְתִּי וְאֲנִי אֲרַפָּה      I wound and I am the one who heals.  
 Eccl 1:5            וַיִּזְרַח הַשָּׁמֶשׁ      The sun rises  
                           וּבָא הַשָּׁמֶשׁ      and the sun sets.  
 Prov 31:11      בָּטַח בָּהּ לֵב בַּעֲלָהּ      Her husband's heart trusts in her.  
 Prov 31:28      קָמוּ בָנֶיהָ      Her children rise up.

**21.2.6 When a perfective (SC) verb is used to speak of something that is happening or is just about to happen, we may need an English present tense in our translation**

- Ruth 4:3      חֲלֻקַת הַשָּׂדֶה      The plot of land  
                           אֲשֶׁר לְאֶחָיו לְאֵלִימֶלֶךְ      which belonged to our relative Elimelech  
                           מְכָרָהּ נָעֲמִי      Naomi is selling.

**21.2.7 When a perfective (SC) verb is used to speak of something that will happen in the future, we may need an English future tense in our translation**

- Deut 15:6      כִּי־יְהוּהוּ אֱלֹהֶיךָ      For the Lord your God  
                           בְּרַכְךָ      will bless you  
                           כַּאֲשֶׁר דִּבַּר־לְךָ      as he has told you.  
 1 Sam 2:16      עַתָּה תֵּתֵן וְאִם־לֹא      Now give, or if not  
                           לְקַחְתִּי בְחֹזֶקָה:      I will take (it) by force.

The commonest way in which perfective (SC) verbs are used to indicate action in future time is when the context has already been set as future, often by the use of an imperfective (PC) verb — see 8.6. Each subsequent action in a series can then be expressed by a perfective with וְ (wSC).

Gen 24:4      כִּי אֶל-אֶרְצִי—תֵּלֵךְ      for you shall go to my land...  
                   וְלָקַחְתָּ אִשָּׁה לְבְנִי      and you shall take a wife for my son.

In Deuteronomy 7:9–12 the context fixes the time as future. The Israelites are challenged to keep the commandments of the Lord so as to receive further blessings. In 7:12–13 note the series of wSC verbs:

Deut 7:12–13                      וְהָיָה      and it will be...  
   וְשָׁמַר יְהוָה      and the Lord will keep...  
   וְאַהֲבָךָ      and he will love you  
   וַיְבָרְכֶךָ      and he will bless you  
   וְהִרְבִּיךָ      and he will make you many  
   וַיְבָרֶךְ פְּרִי-בִטְנֶיךָ      and he will bless the fruit of your womb...

In Genesis 41:29–30 the future time is indicated by the use of הִנֵּה followed by the participle בָּאוֹת ‘coming.’ So, in 41:30 וַיִּקְמוּ means ‘they will arise’ or ‘they will come next’:

                  הִנֵּה שֶׁבַע שָׁנִים בָּאוֹת      See, there are seven years coming  
   שָׁבַע גְּדוֹל      of great abundance  
                   בְּכָל-אֶרֶץ מִצְרָיִם:      in the whole land of Egypt.  
                   וַיִּקְמוּ שֶׁבַע שָׁנֵי      Then there will arise seven years of  
   רָעָב אַחֲרֵיהֶן      famine after them.

In Judges 4:8 the future time is indicated by the conditional clause, so וְהֵלַכְתִּי means ‘I will go’:

Judg 4:8      אִם-תֵּלְכֵי עִמִּי      If you will go with me,  
                   וְהֵלַכְתִּי      I will go.

In Exodus 6:1 תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה ‘you will see what I will do’ has set the time context for the Lord’s action as future, so in Exodus 6:6 אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם ‘I am the Lord and I will bring you out’, וְהוֹצֵאתִי also refers to future time.



Judg 2:1	וַיֹּאמֶר אֵלָהּ אֶתְכֶם מִמִּצְרַיִם וָאָבִיא אֶתְכֶם אֶל־הָאָרֶץ	He said, 'I brought you up from Egypt and I brought you into the land...'
Josh 3:1	וַיִּלְנוּ שָׁם טָרָם יַעֲבֹרוּ	and they spent the night there before they crossed over.
Josh 8:30	אָז יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ	then Joshua built an altar

**21.3.2 When an imperfective (PC) verb expresses what happened repeatedly or over a period of time, we may need an English imperfect**

Gen 2:6	וְאֵד יַעֲלֶה מִן־הָאָרֶץ	And water <sup>1</sup> used to come up from the land...
Job 1:5	כָּכָה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים	Job used to act like this always.

<sup>1</sup> It is uncertain whether אֵד means (i) flood, inundation, or (ii) mist.

**21.3.3 When an imperfective (PC) verb refers to what is generally true, in past present and future time, we will need an English present tense in our translation**

Prov 18:15	לֵב נָבוֹן יִקְנֶה־דָּעַת	A wise mind acquires knowledge.
Ps 23:1	יְהוָה רֹעִי לֹא אֶחְסָר:	The Lord is my shepherd, I do not lack.
Ecc 1:3	מַה־יִּתְרוֹן לָאָדָם בְּכָל־עֲמָלוֹ שְׂעִמְלָה תַּחַת הַשָּׁמֶשׁ:	What lasting gain does a man get by all the toil at which he toils beneath the sun?

**21.3.4 When an imperfective (PC) verb refers to an act or situation in future time, we shall usually need an English future tense in our translation**

Ecc 1:9	מַה־שָּׁהָיָה הוּא שְׂיִהְיֶה	What has existed, that is what will exist.
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- 1 Kgs 13:22    לֹא־תָבוֹא נִבְלָתְךָ    Your corpse will not reach  
                          אֶל־קֶבֶר אֲבוֹתֶיךָ:    the tomb of your ancestors.
- Pss 115:13    יְבָרֵךְ יְרֵאֵי יְהוָה    He will bless those who revere the Lord,  
                          תְּקַטְנִים עִם־הַגְּדֹלִים:    the small with the great.

In Gen 45:28    אֶלְכָּה 'let me go',    וְאֶרְאֶנּוּ 'and I will see him'  
 and אָמוֹת 'I will die' all refer to future actions, but we do not need English  
 future tenses for all of them in our translation.

- Gen 45:28    עוֹד־יֹסֵף בְּנֵי חַיִּי    My son Joseph is still alive.  
                          אֶלְכָּה וְאֶרְאֶנּוּ    I must go and see him  
                          בְּטֶרֶם אָמוֹת    before I die.

**21.3.5 When an imperfective (PC) verb refers to what may or may not happen, we shall need forms of expression like 'he may..', 'he might..', 'he should..' in our English translation**

- Gen 24:5    אוּלַי לֹא־תֵאָבֵד הָאִשָּׁה    Perhaps the woman may not be  
                          willing...
- Jonah 3:9    מִי־יֹדֵעַ    Who knows?  
                          יָשׁוּב וְנָחַם הָאֱלֹהִים    God may relent and have  
                          compassion.
- Gen 39:9    וְאֵיךְ אֶעֱשֶׂה    So how could I do  
                          תְּרָעָה הַגְּדֹלָה הַזֹּאת    this great evil?
- Jonah 1:11    מַה־נַּעֲשֶׂה לָּךְ    What should we do to you?
- Ruth 1:17    כִּי יַעֲשֶׂה יְהוָה לִי    Thus may the Lord do to me...
- 2 Sam 15:26    וְאִם כִּי יֹאמֶר    But if he should say...

**21.3.6 When an imperfective (PC) jussive or cohortative refers to what someone intends should happen or be done, we may need to use 'let...' in our English translation**

- Gen 1:3    וַיֹּאמֶר אֱלֹהִים    And God said,  
                          יְהִי אוֹר    'Let there be light.'
- Neh 2:18    נִקְוִים וּבְנִינוּ    Let us rise up and build...

Gen 31:44                    וְעַתָּה לָכֵּה    And now come,  
                                   נִכְרַתְהָ בְרִית אֲנִי וְאַתָּה    let us make a covenant, I and you.

**21.3.7 When an imperfective verb with ׀ (wPC) expresses a result that is desired, we may use ‘so that’ in our English translation**

Jonah 1:11                מִה־נַּעֲשֶׂה לָּךְ    What should we do to you  
                                   וַיִּשְׁתַּקֵּן הַיָּם    so that the sea will become calm...?  
 Gen 44:21                הוֹרְדֵהוּ אֵלַי    Bring him down to me  
                                   וְאַשְׁמָתָה עֵינַי עָלָיו:    so that I may set my eyes on him.  
 2 Kgs 6:17                פָּקַח־נָא אֶת־עֵינָיו    Open his eye  
                                   וַיִּרְאֵה    so that he may see (or, and let him see.)

**21.4 Perfective (SC) and imperfective (PC)**

We have seen the wide variety of ways in which perfective and imperfective verbs may need to be translated. We have seen how both perfective and imperfective may be used in contexts that show whether they refer primarily to past, present or future time. So we can understand some of the reasons why it is hard to confine Hebrew verbs within the restrictive cage of traditional grammatical descriptions.

Perfective verbs tend to be used where there is some element of completion or definiteness about the action or state to which they refer. Imperfective verbs tend to be used where there is some element of continuance or of indefiniteness. But there is over-lapping between them.

Because perfective (SC) verbs can be used to carry on a reference to future action (8.6, 21.2.7, 22.3.2 and 22.5 (b)), or to continue a series of commands (10.10 and 21.2.9), or to indicate the next action in a linked series (22.2.1), it may be useful to think of the perfective as the ‘default’ form of the verb—that is, as a basic form of the verb to which one can fall back once certain sequences have been started.

We will now study groups of sentences and longer passages to see how perfectives and imperfectives and other verbal forms are linked together in sequences.

## 22.1 Introduction

In lesson 20 we looked at some of the ways in which sentences begin, now we shall look at groups of sentences where they follow each other in a related sequence. Already in lesson 19 we have studied sequences which are linked by waPC verbs, like וַיִּקָּם וַיֵּלֶךְ ‘and he got up and went’. In this lesson we shall direct our attention more towards sentences that are not linked by וַ but by וְ. For example יָקוּם וְהֵלֵךְ ‘he will get up and go’.

In 22.2 we will consider sequences in which the first verb is perfective (SC), for example:

אָכַל וְשָׁתָה he ate and drank

In 22.3 we will consider sequences in which the first verb is imperfective (PC), for example:

יִשְׁלַח מַלְאָכּוֹ He will send his angel  
וְלָקַחְתָּ אִשָּׁה לְבִנִּי and you shall take a wife for my son.

Then we shall consider sequences beginning with an imperative, a participle and an infinitive. In this way we shall be drawing together and revising much of what we have been learning from lesson 2 onwards.

## 22.2 Sequences starting with a perfective (SC) verb

## 22.2.1 Perfective + Perfective with וְ SC + wSC

This sequence is not very common. Sometimes it links things closely together, so that two or three events are seen as making up a single picture.

- Jer 22:15 אָכַל הֲלוֹא אָבִיךָ Did not your father eat  
וְשָׁתָה וְעָשָׂה מִשְׁפָּט and drink and do judgment  
וְצָדִיקָה אִז טוֹב לוֹ and justice? Then all went well for him.
- Ps 76:9 מִשָּׁמַיִם הִשְׁמַעְתָּ דִּין From heaven you pronounced judgment:  
: אָרֶץ יִרְאָה וְשָׁקְטָה the earth feared and was silent.
- 2 Sam 23:20 וְהוּא יָרַד Now he was the one who went down

וְהִכָּה אֶת־הָאֲרִיָּה and killed the lion  
בְּתוֹךְ הַבְּאֵר בְּיוֹם הַשֶּׁלֶג: in a pit on a snowy day.

Gen 37:3 וַיִּשְׂרָאֵל אָהַב אֶת־יוֹסֵף Now Israel loved Joseph  
מִכָּל־בָּנָיו more than any of his sons...  
וַעֲשָׂה לוֹ כְּתֹנֶת פָּסִים: so he had made him a special robe.

(Note: פָּסִים possibly 'with full long sleeves', or perhaps 'of many colours'.)

Job 1:1 אִישׁ הָיָה בְּאֶרֶץ־עוּז There was a man in the land of Uz,  
אִיֹּב שְׁמוֹ his name was Job,  
וְהָיָה הָאִישׁ תְּהוֹא תָם and that man was blameless  
וַיֵּשֶׁר וַיִּירָא אֱלֹהִים and upright and God-fearing  
וְסָר מִרָע: and one who turned away from evil.

Job 1:4 וְהָלְכוּ בָנָיו and his sons used to go  
וַעֲשׂוּ מִשְׁתֵּה and make a feast

Note that in 2 Samuel 23:20, Genesis 37:3, and Job 1:1–5 these repeated perfectives are in passages that are giving information which sets the scene for the story that will follow (see 19.6 and 20.4 (4)).

In Ecclesiastes 2:15 there is an interesting use of two perfectives with וְ (WSC) in a passage where the author is reflecting on his experiences: note וַאֲמַרְתִּי 'I said, I thought', and וְדַבַּרְתִּי

Eccl 2:15 וַאֲמַרְתִּי אָנִי בְּלִבִּי So I thought to myself,  
כַּמִּקְרָה הַפְּסִיל 'Like the fate of a fool  
גַּם־אָנִי יִקְרַנִּי so it will also happen to me.  
וְלָמָּה חָכַמְתִּי אָנִי אֲזַ יוֹתֵר Why then have I been so much  
concerned to act wisely?'  
וְדַבַּרְתִּי בְּלִבִּי And I thought,  
שְׁגִם־זֶה הַבָּל: 'This too is frustrating.'

2 Chronicles 7 has examples of an SC +wSC sequence used in reporting what one has done:

- 2 Chr 7:12      שָׁמַעְתִּי אֶת־תְּפִלָּתְךָ      I have heard your prayer  
                          וּבַחַרְתִּי בַּמָּקוֹם הַזֶּה      and I have chosen this place  
                          לִי לְבַיִת זָבַח:      for myself as a house of sacrifice.
- 2 Chr 7:16      וְעַתָּה בָּחַרְתִּי      But now I have chosen  
                          וְהִקְדַּשְׁתִּי אֶת־הַבַּיִת הַזֶּה      and consecrated this temple...

### 22.2.2 Perfective + narrative form with ׀ SC + waPC

The perfective introduces a statement or narrative which is continued by a waPC verb.

- Jonah 2:3      קָרָאתִי מִצָּרָה לִי      I called out from my distress  
                          אֶל־יְהוָה וַיַּעֲנֵנִי      to the Lord and he answered me  
                          (answered my prayer)

The waPC may also follow a perfective with ׀ wSC + waPC

- Job 16:12      וְאָחַז בְּעַרְפִּי      and he seized me by my neck  
                          וַיִּפְצַּעֵנִי      and he shattered me.

(We studied the use of waPC forms in lesson 19, so we shall not look at any further examples here).

## 22.3 Sequences starting with an imperfective (PC) verb

### 22.3.1 Imperfective + imperfective with ׀ PC + wPC

(a) A sentence beginning with an imperfective may be followed by an imperfective verb with ׀ to express a series of wishes.

- Num 6:24      יְבָרְכֶךָ יְהוָה      May the Lord bless you  
                          וַיִּשְׁמְרֶךָ:      and may he protect you.

(b) A series of sentences in which the first has an imperfective (PC) verb and the others begin with imperfectives with ׀ may express a statement or promise of future action.



### 22.3.2 Imperfective, jussive or cohortative + perfective with ׀ PC + wSC

When a sentence with an imperfective (PC) verb indicates a future action, then the following actions can be indicated by a perfective with ׀ (wSC). See 8.6.

Gen 24:7	הוא ישלח מלאכו לפניך ולקחת אשה לבני	He will send his angel before you and you shall take a wife for my son...
Jonah 3:9	ישוב ונחם האלהים	God may relent and have compassion.
Gen 39:9	ואיך אעשה הרעה הגדלה הזאת וחטאתי לאלהים:	For how could I do this great evil and commit a sin against God?
Gen 1:14	יהי מארת ברקיע השמים להבדיל בין היום ובין הלילה וקיו לאתת	Let there be lights in the expanse of heaven to divide between the day and the night and let them be as signs...
Num 13:30	עלה נעלה וירשנו אתה	Let us not fail to go up and occupy it.
Neh 2:18	נקום ובנינו	Let us make a start and build...
Gen 3:22	ועתה פן-ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם:	And now lest he should stretch out his hand and take from the tree of life also and eat and live forever...

Note that a link between a present situation and future action may be indicated without the use of an imperfective. In such a case the future action can still be indicated by a perfective with ׀ (wSC).

Notice the perfective וְדַרְשֵׁתִי 'and I will search for' in Ezekiel 34:10.

Ezek 34:10	הנני אל-הרעים וְדַרְשֵׁתִי אֶת-צֹאנִי מִיָּדָם וְהִשְׁבַּתִּים מִרְעוֹת צֹאן	Behold me against the shepherds and I will seek for my flock from their hands and make them cease from feeding the flock.
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## 22.4 Sequences beginning with an imperative

### 22.4.1 When more than one command is given

#### (a) Imperative + imperative

Jonah 1:2 קוּם לֵךְ אֶל־נִינְוָה Set off! Go to Nineveh!

#### (b) Imperative + imperative with ׀

Gen 42:2 יֵרְדוּ־שָׁמָּה וְשָׁבְרוּ־לָנוּ Go down there and buy corn for us.

Ps 34:15 סוּר מִרָע וַעֲשֵׂה־טוֹב Turn from evil and do good

1 Kgs 13:6 חֲלֹ־נָא אֶת־פְּנֵי יְהוָה Plead with the Lord  
אֱלֹהֶיךָ וְהִתְפַּלֵּל בְּעַדִּי your God and pray for me...

#### (c) Imperative + perfective with ׀ (wSC)

Deut 5:1 שְׁמַע יִשְׂרָאֵל Listen, Israel,  
אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים to the statutes and laws  
אֲשֶׁר אֲנֹכִי דֹבֵר which I am speaking  
בְּאָזְנֵיכֶם הַיּוֹם in your hearing today,  
וּלְמַדְתֶּם אֹתָם and learn them  
וְשָׁמַרְתֶּם לַעֲשׂוֹתָם: and be careful to do them.

Jer 11:6 שְׁמְעוּ אֶת־דִּבְרֵי הַבְּרִית הַזֹּאת Hear the words of  
וַעֲשִׂיתֶם אוֹתָם this covenant  
and do them.

Note: the learning and doing (in Deut 5:1 and Jer 11:6) naturally follow on from the listening or hearing.

### 22.4.2 When a command is given and followed by a statement of the purpose or the desired result

#### Imperative + imperfective with ׀ (wPC)

Num 11:13 תִּנְהַ־לָּנוּ בָּשָׂר Give us meat  
וְנֹאכְלָהּ: so that we may eat.

Gen 43:8 שְׁלַחָה הַנֶּעַר אִתִּי send the boy with me,  
וְנִקְוָמָה וְנִגְלָחָה so that we can set off and go;  
וְנַחֲיָה וְלֹא נָמוּת then we shall live and not die...

Neh 2:17

<p>לְכוּ וְנִבְנֶה אֶת־חוֹמַת יְרוּשָׁלַם וְלֹא־נִהְיֶה עוֹד חֲרָפָה:</p>	<p>Come, let us build the wall of Jerusalem and then we shall no longer be an object of derision.</p>
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In Genesis 37:20 notice how the initial imperative לְכוּ is followed by two imperfectives with וְ which express suggested action, then by a perfective with וְ—וְאָמְרָנוּ—‘and we can say’—which shows what they will then be able to do, and then by an imperfective with וְ—וְנִרְאֶה—‘and we will see’—which suggests the final outcome that is being aimed at.

<p>Gen 37:20 וְעַתָּה לְכוּ וְנִהְרָגְהוּ וְנִשְׁלַכְהוּ בְּאֶחָד הַבְּרוֹת וְאָמְרָנוּ חַיָּה רָעָה אֲכָלְתָהוּ וְנִרְאֶה מַה־יְהִי חֲלֻמֵּינוּ:</p>	<p>Come now, let us kill him and throw him into one of the pits. We can say, ‘A wild beast devoured him.’ Then we will see what becomes of his dreams.</p>
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## 22.5 Sequences in which the first clause has a participle

### (a) Participle + waPC

In 1 Kings 13:1–2 the man of God who arrives from Judah is introduced into the story about Jeroboam. Notice the participle בָּא ‘coming’ which, together with וַהֲגִיחַ ‘and behold’, is used to introduce this new character into the story. Information about Jeroboam, first given in 12.33 is recalled by the clause beginning וַיִּרְבֹּעַם עַמֵּד ‘and Jeroboam (was) standing...’. Then the action of the narrative continues with וַיִּקְרָא ‘and he called out’ (waPC).

<p>1 Kgs 13:1–2 וַהֲגִיחַ אִישׁ אֱלֹהִים בָּא מִיְהוּדָה בְּדִבְרֵי יְהוָה אֱלֹהֵי־בֵית־אֵל וַיִּרְבֹּעַם עַמֵּד עַל־הַמִּזְבֵּחַ לְהִקְטִיר: וַיִּקְרָא עַל־הַמִּזְבֵּחַ</p>	<p>And behold, a man of God coming from Judah, by the word of the Lord, to Bethel; and Jeroboam was standing at the altar to offer sacrifice. And he called out to the altar...</p>
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(b) Participle + perfective with ׀ (wSC)

When someone is speaking about an event in the future using a participle to indicate it, then a perfective with ׀ will indicate what is expected to follow.

In Exodus 3:13 Moses is speaking to God about his forthcoming arrival in Egypt. Notice the participle בא 'coming' which indicates the new situation which will soon arise, and the perfectives ואמרת 'and I shall say' and ואמרו 'and they will say' which indicate what Moses expects will happen after his arrival.

Exod 3:13 וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים Then Moses said to God,  
הִנֵּה אֲנֹכִי בָא אֶל־בְּנֵי יִשְׂרָאֵל 'See, I am about to come to the  
people of Israel,  
וְאֹמְרָתִי לָהֶם אֱלֹהֵי and I shall say to them, "The God of  
אֲבוֹתֵיכֶם שְׁלַחַנִי אֵלֵיכֶם your forefathers has sent me to you."  
וְאֹמְרוּ־לִי מָה־שְּׁמוֹ And they will say to me, "What is his  
name?"  
מָה אֹמַר אֲלֵהֶם: What shall I say to them?'

In Deuteronomy 4:22 notice the participle עֹבְרִים 'about to cross' which sets the time as future and the perfective with ׀ (wSC) וירשתם 'and you will take possession of'.

Deut 4:22 וְאַתֶּם עֹבְרִים But you are about to cross over  
וִירְשֶׁתֶם and you will take possession of  
אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת: that good land.

In Malachi 3:1 notice the participle שֹׁלֵחַ 'about to send' and the perfective with ׀ (wSC) ופנה 'and he will clear'.

Mal 3:1 הִנְנִי שֹׁלֵחַ מַלְאָכִי Behold I am about to send my messenger  
וּפְנֵה־דֶרֶךְ לְפָנָי and he will clear a path before me.

## 22.6 Sequences beginning with an infinitive

Lesson 12 may be reviewed. It deals with uses of infinitive absolute and infinitive construct. Here we look at sequences which may be introduced by a clause using an infinitive construct with **כִּ** 'at, when', or **כְּ** 'like, when' to indicate the time at which something else took place.

### (a) Infinitive + waPC

In a narrative, an infinitive construct clause may be followed by a main clause introduced by a waPC verb. Note ...**כְּשָׁמַע** and **וַיִּשְׁלַח**

1 Kgs 13:4	<b>וַיְהִי כְּשָׁמַע הַמֶּלֶךְ</b>	When the king heard
	<b>אֶת־דְּבַר אִישׁ־הָאֱלֹהִים</b>	the word of the man of God
	<b>אֲשֶׁר קָרָא עַל־הַמִּזְבֵּחַ</b>	which he called out to the altar
	<b>בְּבֵית־אֵל</b>	in Bethel,
	<b>וַיִּשְׁלַח יָרָבְעָם אֶת־יָדוֹ</b>	Jeroboam stretched out his arm...

Notice also **כִּ** **וַיְהִי** When **וַיְהִי** is followed by a time clause it can often be translated as 'Then when...' or simply as 'When...'

### (b) Infinitive + main clause with a perfective verb

In reporting past action, an infinitive construct clause may be followed by a main clause with a perfective (SC) verb.

Jonah 2:8	<b>בְּהִתְעַטֵּף עָלַי נַפְשִׁי</b>	When my life was fainting away,
	<b>אֶת־יְהוָה זָכַרְתִּי</b>	I remembered the Lord.

### (c) Infinitive + perfective with **וַ** (Infinitive + wSC)

In commenting on what is expected to happen at a certain time in the future, a clause with an infinitive construct may indicate the time and be followed by a wSC verb indicating what will then happen.

1 Kgs 1:21	<b>כְּשֹׁכֵב אֲדַנִּי־הַמֶּלֶךְ</b>	When my lord the king lies down
	<b>עִם־אֲבוֹתָיו</b>	with his forefathers
	<b>וְהָיִיתִי אֲנִי</b>	I will be (treated)
	<b>וּבְנֵי שְׁלֹמֹה חַטָּאִים:</b>	and my son Solomon as criminals.

## 22.7 Some Linking Words (Conjunctions)

(1) The commonest link between words, clauses and sentences is וְ. As we saw in 3.1, it must be translated according to its context. It functions mainly to add something on

Gen 6:21            לְךָ וּלְהֵם    for you and for them.

It may function to make something clearer or more specific:

1 Sam 28:3        בְּרָמָה וּבְעִירוֹ    in Ramah, his own town

Ps 18:1            מִכַּף כָּל-אֹיְבָיו    from the hand of all his enemies

                         וּמִיַּד שָׂאוּל    and specially from the power of Saul

It may function as a relative (who, which):

Gen 49:25        מֵאֵל אָבִיךָ וַיַּעֲזְרֶךָ    because of your father's God who helps you

It may function in a conclusion with the sense 'so it was that':

Ruth 1:22        וַתָּשָׁב נָעֻמִּי    So it was that Naomi returned

It may function to point out what is different or opposite:

Ps 115:17        לֹא הַמֵּתִים יִתְּלֵלוּ-יָהּ    It is not the dead who praise the Lord...

                         וַאֲנַחְנִי נִבְרָךְ יָהּ    but we will praise the Lord

(2) To express an alternative: אוֹ —or

אוֹ functions mainly to express an alternative:

2 Kgs 2:16        בְּאֶחָד הַהָרִים    on a mountain

                         אוֹ בְּאֶחָד הַגִּיּוֹת    or in a valley.

When doubled אוֹ may mean 'whether ... or ...':

Lev 5:1            אוֹ רָאָה אוֹ יָדַע    whether he has seen or come to know

אוֹ may function to make a statement clearer or more precise:

1 Sam 29:3        הָיָה אִתִּי    he has been with me

                         זֶה יָמִים אוֹ-זֶה שָׁנִים    for some days, or rather years.

(3) To express something added on (also) or emphasis (even): **אף**

Deut 15:18 **וְאִף לְאִמָּתְךָ** and also your maid-servant

Prov 22:29 **הוֹדַעְתִּיךָ אִף אֵתָּה** I make known to you, even to you.

**אף כי** may express 'how much more' or after a negative statement, 'how much less':

1 Sam 14:30 **אִף כִּי לֹוֹא אָכַל אָכַל** how much better if he (they) had eaten

Job 25:6 **אִף כִּי־אָנוּשׁ** how much less a man

Ezek 15:5 **אִף כִּי־אֵשׁ אֶכְלָתְהוּ** how much less when fire has consumed (damaged) it

(4) To express restriction or limitation: **רק** only, except, but

Job 1:15 **רַק אֲנִי לְבַדִּי** Only I alone

Gen 47:22 **רַק אֶדְמַת הַכֹּהֲנִים** But (only) the land of the priests  
**לֹא קָנָה** he did not buy

2 Chr 5:10 **אֵין בְּאָרוֹן** there was nothing in the box (ark)  
**רַק שְׁנֵי הַלְּחֹת** except for the two tablets

Gen 24:8 **רַק אֶת־בְּנִי לֹא תִשָּׁב שָׁם** but whatever happens you must not take my son back there.

(5) To express emphasis (on truth), or contrast: **אף**

(i) **אף** may be used to emphasise the truth or high probability of a statement:

Gen 26:9 **אִף הִנֵּה אִשְׁתְּךָ הִוא** So she is your wife!

1 Sam 16:6 **אִף נִגְדַר יְהוָה מִשִּׁיחוֹ** Surely before the Lord is his anointed one.

(ii) **אף** may be used to limit or qualify a previous statement:

2 Sam 3:13 **אֲנִי אֶכְרַת אִתְּךָ בְרִית** I will make a covenant with you,  
**אִף דָּבָר אֶחָד אֲנִכִּי שְׂאֵל מֵאִתְּךָ** but there is one thing I demand from you

(iii) אֲךְ may be used to introduce a statement that is opposite to a previous one:

Isa 43:24 וְחֶלֶב זִבְחֶיךָ לֹא הִרְוִיתָנִי you did not satisfy me with the fat of  
your sacrifices:  
אֲךְ הֵעֲבַדְתָּנִי בְּחַטָּאוֹתֶיךָ no, you burdened me with your sins

(iv) אֲךְ may be used to indicate a contrast or an exception:

Gen 7:23 וַיִּשָּׂאֵר אֶת־נֹחַ and only Noah survived  
1 Sam 18:8 וְעוֹד לּוֹ אֶת־הַמְּלוּכָה and there is yet for him only the  
kingship.

(v) אֲךְ may indicate that something is so to a considerable degree:

Deut 16:15 וְהָיִיתָ אֶת־שִׂמְחָתְךָ and you shall be full of joy  
Isa 16:7 תִּהְיֶינָה אֶת־נִכְאִים you will moan, utterly afflicted.

## 22.8 Genesis 24:13–14 and Jonah 3:7–10

So far our examples of sequences of sentences and clauses have been given in short passages. This has enabled us to focus our attention on one particular feature at a time. We will now look at two slightly longer passages so that we can see how several of the sequences we have seen in isolation may be blended together in speech and narrative.

Genesis 24:13–14 is from the story of Abraham's servant. He had arrived outside the town of Nahor in Aram Naharaim. Standing by the spring, he is praying to God for guidance.

Jonah 3:7–10 is from the narrative of Jonah's visit to Nineveh. News of Jonah's preaching has reached the king of Nineveh, who makes a proclamation.

In the notes we shall comment on a number of other points besides the use of verbs and the linking of sentences in sequences.

הִנֵּה אֲנֹכִי נֹצֵב <sup>1</sup>	See, I am standing
עַל־עֵינַי הַמַּיִם	by the spring of water
וּבָנוֹת אַנְשֵׁי הָעִיר יֵצְאוּ <sup>1</sup>	and the young women of the town are coming out
לְשָׂאֵב <sup>2</sup> מַיִם:	to draw water;
וְהָיָה <sup>3</sup> הַנַּעֲרָה <sup>4</sup>	and it shall be, the young woman
אֲשֶׁר אֹמַר <sup>5</sup> אֵלֶיהָ	to whom I shall say,
הֲטִי־נָא <sup>6</sup> כַּדָּךְ וְאֶשְׁתָּה <sup>7</sup>	‘Please let down your jar so that I may drink.’
וְאָמְרָהּ <sup>8</sup> שְׁתֵּה	and she will say, ‘Drink,
וְגַם־נְמַלִּיךָ אֶשְׁקֶה <sup>9</sup>	and I will also give water to your camels’,
אֹתָהּ <sup>10</sup> הַכַּחֲתָ <sup>11</sup>	let her be the one you have chosen
לְעַבְדְּךָ לְיִצְחָק	for your servant Isaac—
וּבָה אֲדַע <sup>12</sup>	and by this I shall know
כִּי־עָשִׂיתָ <sup>13</sup>	that you have acted out of
חֶסֶד עִם־אֲדֹנָי:	loyal love for my master.

Notes:

1. נֹצֵב ‘standing’, Niphal participle of stem נִצַּב. The participle is used here after הִנֵּה to introduce a situation. יֵצְאָה ‘coming out’, Qal participle (f p) of יָצָא ‘he went out...’. This adds more information about the situation.
2. לְשָׂאֵב לְ with the infinitive construct of שָׁאֵב ‘he drew (water)’. See 12.4b.
3. וְהָיָה The mention of women coming out to draw water has set the scene for future action, so וְהָיָה continues the discourse about future action: ‘and it shall be’. We might here translate: ‘Let it happen like this...’

4. הַנְּעָרָה The text הַנְּעָרָה is here pointed by the Masoretes to be read as הַנְּעָרָה 'the girl, the young woman'. When Genesis was written it is possible that נַעַר was common gender, like the English word 'child'.
5. אָמַר imperfective (PC)—in this context indicating future time (21.3, 4).
- 6–7. הִטִּינָא Imperative with נָא (10.5), followed by imperfective with ׀ (wPC) indicating the purpose or desired result (22.4.2).
8. וְאָמְרָה 'and she will say', Perfective with ׀ (wSC) carrying on the sequence of future actions.
9. וְגַם--אֶשְׁקָה 'I will also give water to...' A sentence giving additional information about her intended action.
10. אֹתָהּ 'her'. The object is placed first in the clause, as it must gather up all that has been said about the woman being asked for water and giving water to the camels: 'let *her* be the one you have chosen'. Compare Genesis 24:7 הוּא יִשְׁלַח 'he will send' where the הוּא serves to gather up all that has been said about the Lord of heaven and earth who has chosen Abraham and made promises to him.
11. הִכְחִיטָה stem יִכְחִיט 'he decided, he judged', is Hiphil perfective.
12. אֶדְעֶה 'I shall know' imperfective (1 ps) of יָדַע 'he knew.'
13. כִּי עָשִׂיתָ חֶסֶד 'that you have done kindness...' To do חֶסֶד is to act out of the loyal love to which one is bound by one's covenanted promise. Here the perfective (SC) עָשִׂיתָ could be translated as 'you have acted' or as 'you are acting'.

- 7 וַיִּזְעַק<sup>2</sup> וַיֹּאמֶר<sup>3</sup> בְּנִינְוָה He made a proclamation in Nineveh,  
 מִטֵּעַם הַמֶּלֶךְ וּגְדָלָיו לֵאמֹר by decree of the king and his nobles:  
 הָאָדָם<sup>4</sup> וְהַבְּהֵמָה הַבֹּקֵר וְהַצֹּאן ‘Man and beast, herd and flock,  
 אֲל־יִטְעֲמוּ<sup>5</sup> מֵאוֹמָה must not taste anything,  
 אֲל־יִרְעוּ<sup>5</sup> וַיִּמִּים אֲל־יִשְׁתּוּ<sup>5</sup>: they must not feed or drink water.
- 8 וַיִּתְכַסּוּ<sup>6</sup> שָׂקִים הָאָדָם וְהַבְּהֵמָה Man and beast must wear sackcloth.  
 וַיִּקְרְאוּ<sup>6</sup> אֶל־אֱלֹהִים בְּחִזְקָה People must pray earnestly to God.  
 וַיִּשְׁבוּ<sup>6</sup> אִישׁ מִדְרָכּוֹ הַרְעָה Everyone must turn from his evil way  
 וּמִן־הַחֲמָס אֲשֶׁר בְּכַפְיָהֶם and from the violence that is in their  
 hands.
- 9 מִי־יֹדַע<sup>7</sup> יָשׁוּב וְנָחַם<sup>8</sup> מִי־יֹדַע<sup>7</sup> Who knows? God may relent and  
 הָאֱלֹהִים show mercy  
 וְשָׁב<sup>8</sup> מִחֲרוֹן אַפּוֹ and turn from his fierce anger,  
 וְלֹא נֶאֱבַד<sup>9</sup>: and we shall not perish.’
- 10 וַיִּרְא<sup>10</sup> הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם God saw what they did  
 כִּי־שָׁבוּ<sup>11</sup> מִדְרָכָם הַרְעָה that they turned from their evil way

## Notes:

1. This section about the response to Jonah’s preaching begins at 3:5. It maybe that verse 5 is a headline verse (see 19.9). It announces the main point—we are beginning a section of the narrative which will tell us how all the people of Nineveh fasted. Verse 6 tells of the king’s first response to Jonah’s preaching—he put on sackcloth and sat in ashes. His response continues in verse 7.
2. Verse 7 begins with a waPC verb וַיִּזְעַק ‘and he proclaimed’. This moves us on to the next event in the narrative (19.1).
3. וַיֹּאמֶר ‘he said’. The waPC is explanatory or resumptive—it begins to unfold what is meant by וַיִּזְעַק (19.8).
4. —הָאָדָם The sentence begins with the subject. At this point the proclamation begins. In exposition and when people are addressed the subject very often comes before the verb (20.1).
5. —אֲל־יִטְעֲמוּ The commonest form of prohibition—see 10.6.
6. אֲל־יִטְעֲמוּ—אֲל־יִרְעוּ ‘they must not taste---they must not graze’. There are two groups that must not consume food (i) people, (ii) their animals.

The verb טָעַם (taste, eat a little) perhaps refers to people and רָעָה (feed, graze) to the animals.

6. —וַיִּהְיוּ־סוּ־יְ A sequence of 3 instructions each of which is introduced by a jussive with יְ (wPC)—see 10.6 and 22.3.
7. יָדַע ‘knowing’—participle of יָדַע ‘he knew...’.
8. יָשׁוּב וְנָחַם—וְשָׁב Note how the imperfective (PC) is followed by two perfectives with יְ (wSC) which carry on the sequence of hoped for future action.
9. וְלֹא נֹאכְדָר ‘and we shall not perish’. Here the sequence is broken by a negative statement, so a fresh imperfective נֹאכְדָר indicates the future time (8.7).
10. וַיִּרְא ‘and he saw.’ This is the first narrative waPC verb since the opening of verse 7. The proclamation is now ended.
11. כִּי שָׁבוּ ‘that they turned back’. The people’s response in fasting and wearing sackcloth has already been indicated in the ‘headline’ verse 5. So here it is only necessary for the narrator to add that God saw that they turned back from their wicked way of life.

## 22.9 Study the context!

In these lessons, 19–22, we have constantly seen that the meaning of a Hebrew verb cannot be understood apart from the context in which it is found. Sometimes the way in which a whole sentence fits into a narrative cannot be understood unless we join our understanding of words to our insight into how narratives may be constructed. As we study biblical Hebrew, we need to keep in mind Longacre’s apt statement:

*‘Language is language only in context.’*

## 22.10 Read Jonah 2

vv 1, 2 and 11 are prose, 3–10 are poetry.

- 1 מְנַה he prepared, he appointed... דָּג or דָּגָה fish.  
בָּלַע he swallowed  
מֵעָה — only plural: מַעִים belly, womb..., construct מַעֵי
- 2 הִתְפַּלֵּל he prayed (Hithpael)
- 3 צָרָה distress, anguish בֶּטֶן womb שָׁעָה he cried for help (Piel)

- 4 שָׁלַךְ he threw: הִשְׁלִיךְ he cast down... מְצוּלָה depth (of the sea). נָהַר current, stream, rush of water. מִשְׁבֵּר breaking wave. גַּל wave. עָבַר he passed over, he went over
- 5 נָרַשׁ he expelled: Niphal נִגְרַשׁ he was banished.  
נִגְדָּה front, in front of, in the presence of. אָדָּה but, yet.  
נִבְטַח he looked: Hiphil הִבִּיט he looked at.  
הַיְיָבֵל קִדְשֶׁךָ (the-temple-of-the-holiness-of-you) your holy temple
- 6 אָפַף he surrounded. נָפֵשׁ throat, breath, life...  
תְּהוֹמוֹת deep water, ocean סוּף reeds, rushes (or seaweed?)  
חָבַשׁ wrapped round: Qal ptc passive of חָבַשׁ
- 7 קָצַב shape, extremity (roots of). בָּרִיחַ bar, bolt. בֵּעֵר interval, distance; behind, after: בְּעָדַי behind me. שַׁחַת pit, grave
- 8 עָטַף he covered, he fainted: Hithpael—he was feeble, he fainted.  
תְּפִלָּה prayer
- 9 בָּלִי annihilation, nothingness. שְׁוֵא vanity, falsehood, sin.  
חֶסֶד loyalty... עָזַב he released, he abandoned:  
'Those who worship worthless idols abandon their loyalty.'
- 10 שָׁלַם he completed, he repaid...  
יְשׁוּעָה help, deliverance, salvation, victory
- 11 קָא he vomited, he spewed out: קִיא or קִוא to vomit

The poem is divided into two main stanzas, verses 3–5 and 6–8. Each starts with Jonah's distress and ends with a reference to the Temple. There is a coda in verses 9–10 (a short closing stanza). We might translate the first stanza into verse as follows:

*In my distress I called out to the Lord,  
And he answered me.  
From the place of the dead I prayed for help  
And you heard my voice.*

*You had hurled me deep into the sea  
All your breaking waves swept over me,  
Torrents of water swirled about me.*

*Then I thought, 'I am banished from your sight.  
Shall I again see your holy temple?'*

**23.1 Translating poetry**

Poetry is writing that is carefully crafted to say something beautifully. It is designed to delight the mind, to reach the heart and to stay in the memory.

In the Hebrew scriptures there is much that is poetic. Most of the Psalms are poetry for singing. Job is a poetic drama. Proverbs is written in a poetic style, as are many of the messages of the Prophets.

In one lesson it is not possible to cover all the different styles and aspects of Hebrew poetry. My aim is to illustrate a few of the important features of Hebrew poetry and to try to share the joy I find in the challenge of translating poetry.

In the examples I use, I shall usually give a fairly literal translation and then show how I think the meaning can be expressed in poetic English. In translating classical poetry I find that it is easier to translate into rhythmic blank verse than into rhymed verse. A search for rhymes can often lead a translator too far away from the meaning expressed in the original language.

We do not read and respond to a poem in the same way as to a passage of prose. The medium is part of the message. The perception of the stanzas and of the poem as a whole affects our understanding and response. Therefore it is worth trying to translate poetry into poetry. To do so, we need a love for the language into which we are translating and a wide experience of its ways of expressing thoughts in carefully crafted, moving and beautiful ways.

**23.2 Some characteristics of Hebrew poetry: balance and parallelism**

In Hebrew poetry a careful balance of words, phrases and sentences is a dominant feature. Sometimes a key word or an initial letter is repeated. Often similar letters or sounds are repeated several times in a line or a couplet or a longer stanza. Similar sentences can be placed side by side, parallel to each other. Such parallelism builds up a picture and gives it added impact. Parallelism may involve similar or contrasted ideas. We will look at some brief examples from Proverbs, Job and Isaiah before we go on to consider longer passages and their translation.

Prov 23:29      לְמִי אוֹי      Who has 'Oh!?'  
                     לְמִי אָבוֹי      Who has 'Woe!?'

This couplet of two short lines begins a poem about a person addicted to wine. The first six lines form three carefully balanced couplets in which each line begins לְמִי 'to whom?' As we shall see in 23:7, balanced repetition in couplets is a feature of the whole poem. Here is another example:

Prov 23:35      הִכּוּנִי בַל-חֲלִיתִי      They hit me—I did not feel pain.  
                     הִלְמוּנִי בַל-יָדַעְתִּי      They struck me—I did not know.

Each line of this couplet is made up of three carefully balanced words. The first word of each line begins with ה and ends with וּנִי- Each line ends with בַּל 'not' plus a perfective verb. At the same time the abrupt expressions, with no linking ׀, cleverly reflect the mental state of the addict.

Job 16:12      שָׁלוֹ הָיִיתִי וַיִּפְרֹרְנִי      I was at ease and he crushed me  
                     וְאָחַז בְּעַרְפִּי וַיִּפְצַּעְנִי      and grasped my neck and shattered me.

The repetition of similar words, sounds and grammatical forms, especially the dramatic וַיִּפְרֹרְנִי and וַיִּפְצַּעְנִי help to bring home to our emotions the terror of the attack from which Job suffers.

Isa 7:9      אִם לֹא תִאֲמִינוּ      If you will not keep faith  
                     כִּי לֹא תִאֲמָנוּ:      then you will not be kept safe.

Here the parallelism produces a striking and memorable effect.

Prov 23:32      אַחֲרִיתוֹ כְּנֹחַשׁ יִשְׁךְ      At its later stage, like a snake it bites  
                     וּכְצַפְעֵנִי יִפְרֹשׁ:      and like a viper it stings.

Notice here not only the parallelism but also the three-fold use of the letter ש, which together with the צ, suggests the hissing swishing noises made by snakes.

Prov 15:15      כָּל-יְמֵי עֲנִי רָעִים      All the days of a depressed man are evil,  
                     וְשׂוֹבֵב-לֵב מְשֻׁתָּה תָמִיד:      but a happy heart is a continual feast.

Contrasting parallelism is a frequent feature in Proverbs. Notice also in this verse כָּל-יְמֵי 'all the days of' at the beginning is balanced by תָּמִיד 'continuance' at the end. A marked feature of Hebrew poetry is the balance of beginning and ending which is called chiasmus.

### Chiasmus

Chiasmus is a balance of words or phrases in which the beginning is balanced by the ending and the middle parts balance each other, making patterns like ABBA and ABCCBA. Notice the balanced parts of Proverbs 2:4

כִּכְסֹף	X	אִם־תִּבְקֶשְׁנָהּ	If you seek for it	as for silver
:תִּחְפְּשֶׁנָּהּ		וְכַמְטֹמֹנִים	and as for hidden treasure	search for it

A simple chiasmus can be written so that the corresponding parts can be joined by crossed lines forming the Greek letter Chi χ. This is why it is called *chiasmus*. Chiasmus can mark the beginning, ending or mid-point of a poem. Within a poem it can bring variation so that strict parallelism does not become monotonous. Chiastic structures are also found in prose passages. They are a major feature in the book of Ruth.

### Alphabetic poems

The Hebrew alphabet has 22 letters, ׀ and ׀ being counted as one letter ׀. Some Hebrew poems are marked by the use of words starting with the letters of the alphabet. In Ps 119 all the lines of the first stanza begin with letters starting with א. The second stanza (119:9–16) uses ב, and so on until the last stanza which uses ת. Proverbs 31:10–31 is also an alphabetic poem. We might start our translation:

A fine wife who can find?  
 She is worth far more than rubies.  
 By her husband she is trusted,  
 he has no lack of wealth.

### 23.3 The language of Hebrew poetry

Hebrew poetry differs from Hebrew prose in the way that its sentences are constructed, in certain grammatical features and in the range of its vocabulary:

(a) Most sentences are short. They often have only three or four words:

Prov 31:10    אִשְׁת־חַיִל מִי יִמְצָא    A capable wife who can find?  
                   :וְרָחֵק מִפְּנִינִים מְכַרְתָּהּ    Her worth is beyond coral (or jewels)

Lines are often in pairs, or a group of three.

(b) In poetry ה 'the', אֲשֶׁר 'which' and the object-marker אֶת are often not used in phrases or with words with which they would be used in prose:

Compare:

Neh 9:11	בְּתוֹךְ-הַיָּם	through the midst of the sea (prose)
Prov 30:19	בְּלִבָּיָם	in the middle of the sea (poetry)
Num 13:31	הָאֲנָשִׁים אֲשֶׁר-עָלוּ	the men who had gone up (prose)
Job 3:16	כְּעִלְלִים לֹא-רָאוּ אֹרֶךְ:	like babies who never saw light (poetry)
Jonah 1:9	אֲשֶׁר-עָשָׂה אֶת-הַיָּם	who made the sea (prose)
Ps 96:5	וַיַּהֲרֵה שָׁמַיִם עָשָׂה:	but the Lord made the heavens (poetry).

(c) Word order and use of SC and PC (perfective and imperfective) verbal forms are more varied in poetry.

Compare:

Gen 1:1	בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם	with the verb before the subject (prose)
Ps 96:5	וַיַּהֲרֵה שָׁמַיִם עָשָׂה	with the verb last in the sentence (poetry)

(In poetry word order is influenced more by need for balance and variety than in prose.)

In 2 Samuel 3:24 note שְׁלַחְתּוֹ 'you sent him away'—SC (perfective) to refer to a past and completed action. This is a normal prose usage. By contrast, in Exodus 15:1–17 which is a poem, we find in Exodus 15:7 תְּשַׁלַּח 'you sent forth'—PC (imperfective) to refer to a past and completed action. In Exodus 15:4–8 six of the actions or events that took place are described by SC verbal forms and five by PC verbal forms. This kind of variation is not found in prose.

### 23.4 Early Hebrew poetry

The Blessings of Jacob (Gen 49), the Song of Moses (Exod 15), the Oracles of Balaam (Num 23–24), the Poem of Moses (Dt. 32), the Blessings of Moses (Deut 33), the Song of Deborah (Judg 5), and Ps 68 are examples of early Hebrew poetry. They share some features with Middle Bronze Age Canaanite poetry, both in style and language. We will look at some linguistic features. Note:

- The suffix ה—‘him’: Gen 49:11 עִירָה ‘his donkey’
- The suffix מו—‘them’: Exod 15:7 יֹאכְלֵמוּ ‘it consumed them’
- The suffixed ת—‘she’ (3 s): Deut 32:36 אָזְלַת ‘she went’
- The suffixed תי—‘you’ (2f s):  
Judg 5:7 עַד שֶׁקָּמְתִי ‘until you arose’
- The suffix כִּי—‘you’ (f s): Ps 116:7 עָלַיִכִּי ‘to you’

Construct endings in ך and ך For example בְּנֵי and בְּנוּ but not בְּן in:

- Gen 49:11 בְּנֵי אִתְנּוּ the son of his she-ass
- Num 23:18 בְּנוּ צִפּוֹר the son of Zippor

An added ם— on the end of some words. Note the construct plural in:

- Num 21:14 הַנַּחֲלִים אֲרָנוֹן the wadis of Arnon (repointing MT)

The Masoretic Text should probably also be repointed in Deuteronomy 33:11 as:

מִתְנִים קָמִיו ‘the midriff of his enemies’

In Psalm 18:16 MT has אַפְיֵי־מַיִם ‘the depths of the water(s).’ But the parallel in 2 Samuel 22:16 has אַפְקֵי יָם ‘the depths of the sea.’ So in Psalm 18:16 we should probably read אַפְיֵי־יָם ‘the depths of the sea.’

The relative ׃ ‘who, which’:

- Exod 15:13 עִם־זֶה גָּאֲלָתָּ the people whom you redeemed
- מִן ‘whoever’: Deut 33:11 מִן־יִקְוֹמוּן whoever they are who rise

Archaic poetry contains many rare words. The Oracles of Balaam in Numbers 23–24 have several, including רִבְעֵ ‘dust’, צָרִים ‘mountains’, נַחְלִים ‘palms’, עֲדִי ‘promise’, and possibly in Numbers 24:17 כּוֹכַב ‘descendant’ and דָּרְדַר ‘he will govern’. Some of the words found in archaic poetry have close parallels in Canaanite and Ugaritic texts—for example פָּעַל ‘he did’, חָרוֹץ ‘gold’. Others correspond more closely with Aramaic—for example, in Judges 5, יִתְנּוּ ‘let them recount’ and מָחַקָה ‘she destroyed’.

The special character of early Hebrew poetry and its links in style and language with other North-West Semitic poetry suggest that it is the language of trained poets. Angel Sáenz Badillos concludes that it is probable that these poems ‘reflect a literary language which we lack the data to describe in full, but which should be clearly distinguished from the everyday spoken language.’

Some of the special features of early poems are found in later poems, so we cannot attempt to date a poem simply by the archaic features we find in it. Poetry creates traditional ways of expression. When we say, ‘This is archaic’, we cannot always be sure that we should not say, ‘This poem uses ways of expression inherited from an earlier period.’

We now return to the exciting challenge that Hebrew poetry offers to translators and consider three passages—three poems with contrasting styles.

### 23.5 Job 16:11–14 ‘God has Shattered Me’

In Job 16, Job speaks of ways in which he feels God has treated him like an enemy. In verses 7–11 he speaks about people who are hostile to him. Verse 11 with its chiasmus brings this section to a conclusion by blaming God for putting Job at the mercy of evil men. The blaming of God at the same time makes a transition to verses 12–14 in which God himself is seen as a violent attacker.

In this stanza the shattered state of Job’s mind and emotions is laid bare. In our translation we shall need to reflect the tension by using short incisive lines. But first we will translate it fairly literally.

- |    |   |   |
|----|---|---|
| 11 | יִסְגִּירֵנִי אֶל אֶל עֵוִיל<br>וְעַל-יְדֵי רָשָׁעִים יִרְמֵנִי:                                    | God hands me over to the perverse man,<br>and into the hands of wicked men he<br>delivers me up.                                    |
| 12 | שָׁלוֹ הָיִיתִי וַיִּפְרֹקֵנִי<br>וְאֶחָז בְּעַרְפִּי וַיִּפְצֵצֵנִי<br>וַיִּקְמֵנִי לוֹ לְמִטְרָה: | I was at ease and he crushed me,<br>he seized me by my neck and broke me to<br>pieces.<br>And he set me up for himself as a target, |
| 13 | יִסְבּוּ עָלַי רַבִּיּוֹ<br>יַפְלֹחַ כְּלִיּוֹתַי וְלֹא יַחֲמֹל                                     | his archers surround me.<br>He cuts my inward parts and does not<br>pity,   |

- 14      יִשְׁפֹּךְ לְאָרֶץ מַרְרָתִי :      he pours out my gall on the ground.  
           יִפְרֹצְנִי פָרֶץ      He demolishes me with breach  
           עַל־פְּנֵי־פָרֶץ      upon breach,  
           יָרֵץ עָלַי כְּגִבּוֹר :      he runs against me as a warrior.

Notes:

1. The placing of the verbs first and last has made this couplet an example of chiasmus (23.2). We are prepared for a change of emphasis in the next couplet.
2. Notice the repetitions of letters and sounds in these verses, especially in verses 12 and 14.
3. רִבּוּיוֹ 'his archers'. The stanza is about God's personal attack on Job. Perhaps רִבּוּיוֹ should be pointed as רִבּוּיֹתָיו 'his missiles'. LXX uses the word λόγχαῖς 'with spears' in translating this verse.
4. פָּרֶץ most often means a breach made in a wall (Job 30:14). The metaphor of an assault on a fortified town seems as fitting here as it is in Job 30:12–14. Other scholars interpret it as 'attack' or 'wound'.

In translating a poem we cannot expect to reproduce the ways in which the Hebrew writer makes his poetic effects. For example, chiasmus may not play a part in our poetic tradition. We must use the resources of our own literary tradition. My translation of Job 16:11–14 is as follows:

*God casts me in the hands of wicked men,  
 He leaves me in the power of vicious men.*

*I was at ease:*

*He set on me,  
 He crushed me down,  
 He seized my neck,  
     Shook me to bits;  
 Then as his target set me up  
 And rained his arrows in from every side;  
 And, merciless, he stabbed my vitals deep  
 And poured my guts out on the ground.  
     Fierce Warrior,  
 He ran at me,  
 He breached my walls,  
 He shattered me.*

### 23.6 Job 39:19–25 ‘The Chariot-Horse’

Here is a more descriptive passage. In Job 38–39 the Lord confronts Job with evidence of his creative power and wisdom. The poem is set between a stanza about the ostrich and one about hawks and vultures, so there is no problem about knowing where this poem begins and ends.

The poem begins with four lines in which the Lord is questioning Job—asking if he has created the war horse with all its power. Then there is a vivid description of how the horse sets off and goes into battle. In translating we shall need to make some distinction between these two parts. But first we will discuss some of the problems of understanding the passage.

Job 39:19–25

- |    |  |  |
|----|--|--|
| 19 | תַּתִּיתָן לְסוּס גְּבוּרָה            | Do you give strength to the chariot-horse?                           |
|    | : יְהַתְּלִיבִישׁ צְנָאָרוֹ רַעְמָה    | Do you clothe his neck with quivering?                               |
| 20 | הֲתִרְעִישֵׁנּוּ כְּאַרְבֶּה           | Do you cause him to tremble like the locust?                         |
|    | : הוֹד נִחְרוּ אִימָה                  | His majestic snorting is terror.                                     |
| 21 | יִחַפְּרוּ בְּעֵמֶק וַיִּשִׁישׁ בְּכַח | In the valley they paw the ground and he exults in strength.         |
|    | : יֵצֵא לִקְרֹאת־נַשֶּׁק               | He goes out to meet with the armour.                                 |
| 22 | יִשְׁחַק לִפְחַד וְלֹא יִחַת           | He laughs at fear and is not dismayed,                               |
|    | : וְלֹא־יָשׁוּב מִפְּנֵי־חֶרֶב         | and does not turn back from the sword.                               |
| 23 | עָלָיו תִּרְנָה אֲשָׁפָה               | On him the quiver rattles,   |
|    | : לְהַב חֲנִית וְכִידּוֹן              | the flame of spear and javelin.                                      |
| 24 | בְּרַעַשׁ וּרְגִז יִגְמַא־אֲרֶץ        | With trembling and excitement he devours the ground,                 |
|    | : וְלֹא יֵאֱמִין כִּי־קוֹל שׁוֹפָר     | and he does not stand still at the sound of the trumpet.             |
| 25 | בְּדִי שֹׁפָר יֹאמֵר הָאֵחַ            | As often as the trumpet (sounds) he says ‘Aha!’                      |
|    | : וּמִרְחוֹק יִרִיחַ מִלְחָמָה         | and from a distance smells the battle,                               |
|    | : וְרֵעַם שָׂרִים וְתִרוּעָה           | the roaring of the captains and the sound of the war-cry (trumpet?). |

Notes:

1. **רַעְמָה** ‘mane’? The word is only found here. It may mean ‘vibration, quivering’. However a similar Arabic word means ‘mane’. I translate ‘with a flowing mane.’ Other scholars link **רַעְמָה** with **רַעַם** ‘thunder’ (v25). **צַנְאָרוֹ** ‘his neck’. English poetry is rich in adjectives. It may sometimes seem poetically fitting to supply an adjective in translating. Here I use ‘his arching neck’, as ‘arching’ suits the rhythmic pattern of my translation.
2. **הֲתַרְעִישְׁנִי** ‘Do you cause him to tremble?’ or, ‘Do you cause him to leap?’ It is not certain whether the stem **רעש** here and in verse 24 refers to trembling or leaping. Nor is it clear whether the excited horse is likened to a trembling swarm of locusts or to a single locust as it trembles or leaps.
3. **יִחְפְּרוּ** ‘they dig, they paw the ground’. Greek, Syriac and Latin translations all have a singular verb. Instead of **יִחְפְּרוּ** ‘they paw...’ we should probably read **יִחְפֹּר** ‘he paws the ground’.

**בְּעֵמֶק** means ‘depth’ or ‘valley’. There does not seem to be any reason why the chariot-horse should be in a valley. Nor does ‘in the valley’ form a natural parallel to ‘with strength’ in the second part of the line. A similar Ugaritic word suggests that **עֵמֶק** may mean ‘force’ or ‘strength’. Some scholars may then translate **בְּעֵמֶק** as ‘with violence’.

4. **תְּרוּעָה** has a fairly wide range of possible meanings: shouting, war-cry or sound of the horn. In Leviticus 25:9 **שׁוֹפַר תְּרוּעָה** means ‘the sound of the horn’.

In Joshua 6:5 **תְּרוּעָה גְּדוֹלָה** means ‘a loud shout’. Here the double mention of **שׁוֹפַר** in 39:24–25 may suggest a reference to the sound of the horn—of which the English equivalent is ‘bugle’ or ‘trumpet’. But the mention of the ‘shouting of the captains’, if that is how we should interpret **רַעַם שָׂרִים**, makes ‘war-cry’ also a possible translation.

### **Translating Job 39:19–25**

The first four lines, all beginning with the letter **ה**, form the first stanza. They are less dynamic than the description of the chariot-horse rushing into battle. I have chosen 10 syllable lines for the first stanza and 8 syllable lines for the second.

When we translate prose we often choose the sentence as the main unit of translation. We arrange what a Hebrew sentence says into an order that makes good sense in English. In translating poetry we may often be able to take a line or a couplet as the unit of translation. But occasionally it may be best to consider the stanza as a whole as the unit of translation.

In Job 39:21–25 the Hebrew poet seems to bind his stanza together by picturing the horse in 39:21 as ready to go out to battle and in 39:25 as smelling the battle from a distance. It seems to me that an English poet might prefer to mention near the beginning of the stanza that the horse scents the battle from afar. So I have moved the ideas expressed in 39:25 to the beginning of my stanza, and allowed the references to the trumpets to bind the stanza into a unity. If I did not use a heading to indicate that the poem is about a chariot-horse, then my first line would need to be: ‘Did you give the chariot-horse his strength?’

Here is my attempt to capture the drama and excitement of the Hebrew poem.

*Were you the one who gave the war-horse strength,  
And clothed his arching neck with a flowing mane,  
Or made him quiver like the locust's wings,  
And terrify men with his neighing shrill?*

*When captains shout and trumpets blare  
He lifts his head and cries ‘Aha’,  
And scents the battle from afar.  
With violence he paws the ground  
Exulting in his mighty strength;  
He laughs at danger, scorns dismay,  
He rushes on to meet the fray  
And shies not from the clashing sword.  
Arrows rattle in their quivers,  
Lances smash and scimitars flash,  
Through roar and crash he races on  
Spurred forward by the trumpet's blast.*

### 23.7 Proverbs 23:29–35 ‘The Addict’

For a full discussion of this forceful poem see W. G. E. Watson's *Classical Hebrew Poetry* pages 20–30. I follow his line divisions and most of his conclusions. First, a fairly literal translation.

29	לְמִי אוֹי	To whom is there ‘Oh!’?
	לְמִי אָבוֹי	To whom is there ‘Woe!’?
	לְמִי מְדַנְנִים	To whom are there quarrels?
	לְמִי שִׁיחַ	To whom is there complaint?

	לְמִי פְצָעִים חֲנָם	To whom are there bruises for no reason?
	לְמִי חִקְלָלוֹת עֵינָיִם:	To whom is there darkening of eyes?
30	לְמֵאֲחֲרַיִם עַל-תַּיִן	To those who are late at the wine,
	לְבָאִים לְחַקֵּר מִמֶּסֶד:	To those who go to seek spiced wine.
31	אַל-תִּרְא יַיִן	Do not look at wine
	כִּי יִתְאָדָם	when it looks like blood (or, is red),
	כִּי-יִתֵּן בְּפִיס עֵינֹו	when it gives bubbles in the cup,
	וַיִּתְחַלֵּךְ בְּמִישָׁרַיִם:	it moves about with bubbles.
32	אַחֲרֵיתוֹ כְּנֹחַשׁ יִשְׂדֵךְ	At its later stage, like a snake it bites,
	וּכְצִפְעֵנִי יִפְרֹשׁ:	and like a viper it stings.
33	עֵינֶיךָ יִרְאוּ זָרוֹת	Your eyes will see strange things
	וְלִבְךָ יִדְבַר תְּהַפְכוֹת:	and your mind will speak falseness
34	וְהָיִיתָ כְּשֹׁכֵב בְּלִבְיָם	and you will be like someone lying in the
	כְּשֹׁכֵב בְּרֹאשׁ הַבַּל:	heart of the sea,
	כְּשֹׁכֵב בְּרֹאשׁ הַבַּל:	like someone lying on the head of a mast
35	הַבּוֹנֵי בַל-חֲלִיתִי	‘They hit me—I did not feel pain.
	הַלְמוֹנֵי בַל-יָדַעְתִּי	They beat me—I did not know.
	מִתִּי אֶקְיִץ	When I wake up
	אֹסִיף אֲבַקְשֶׁנּוּ עוֹד:	I will still seek for it again.’

Notes:

1. As Watson analysed it in 1984, the poem has 22 lines—the number of letters in the Hebrew alphabet—though it is not a normal acrostic poem as it does not begin with א. The first 8 lines begin with ל—half way through the alphabet. Perhaps this is to alert the reader or listener to the fact that as the poem begins the drinker is half-way through his cycle of addiction. The last line begins with א. In the last 5 words, three begin with א. So the poem ends with a new beginning: if the message of the poem is not heeded, the addictive cycle is set to continue. I have tried to reflect this by putting a strong emphasis on ‘Again’ as the final line of my poem.

Watson is now prepared to consider that the first 8 words of the poem may form two lines rather than four. In that case it becomes a poem of 20 lines and the initial א of the last line less emphatic.

2. חִקְלָלוֹת 'darkening, dimness' (probably—others suggest 'sparkling'). We cannot tell whether the eyes are affected by the wine or the bruises.
3. מִמְסָךְ A rare word: 'spiced wine' or a bowl for mixing it.
4. יִתְאַדֶּם The Hithpael of אָדַם 'it was red' occurs only here. It may mean 'it looks red', but there might be a link to דָּם 'blood'.
5. בִּפְּיִים—כֵּיס 'bag' or 'purse' makes no sense here, so it is pointed to be read as בְּכֹס 'in the cup'.
6. מִיִּשְׁרָיִם—בְּמִישְׁרָיִם 'straightness, uprightness, justice' seems out of place here. How can we understand it?
  - (i) Many scholars interpret בְּמִישְׁרָיִם as 'easily' or 'smoothly', meaning that it slips smoothly down the throat. But the context is of looking at the wine in the cup, and it can't be seen going down the throat.
  - (ii) Could it be connected with the word מְשָׂרָה 'liquid' (see Num 6:3)? But what exactly would it mean in this passage in Proverbs?
  - (iii) In Akkadian, an Eastern Semitic language, there is a word *šāru* which means 'wind' or 'bubble'. Could מִיִּשְׁרָיִם be derived from a common root? יִתְהַלֵּךְ (Hithpael of הִלָּךְ) normally means to walk about or move to and fro. If this evidence is accepted, the sentence may be translated, 'it moves about with bubbles' or 'it is alive with bubbles'.
7. The stanza opens (v33) with a mention of two parts of the person affected by the intoxication. It affects his עֵינָיִם and his לֵב. But in verse 34, as it is usually interpreted, we are given a picture of someone lying down to sleep בְּלִבְיָם 'in the middle of the sea' or בְּרֹאשׁ הַבַּיִל 'on the top of a mast'. This seems so strange that many scholars emend the text, or paraphrase it. GNB has 'you will feel as if you were out on the ocean, sea-sick, swinging high up in the rigging of a tossing ship'. This omits the idea of lying down to sleep (שָׁכַב). But we need the idea of lying down to sleep to balance 'when I wake up' in the final couplet.

W. G. E. Watson reprints the verse to read:

וְהִיִּתָּ כְּשֹׁכֵב בְּלֵב יָמוּךְ You will be like someone lying down with a  
 sinking heart,  
 שֹׁכֵב בְּרֹאשׁ חֲבֵל : lying with a painful head

(יָמוּךְ 'poor, depressed, sinking' חֲבֵל 'pain, pains of childbirth')

In my translation I have accepted this and translated the couplet as:

You will lie there with a queasy stomach,  
You will lie there with a splitting headache.

I have arranged the poem in 26 lines, with three of the last four lines starting with 'A'. This will appeal only to those who know the Hebrew background. What is more important is that the short lines of the final stanza reflect the rather staccato nature of the Hebrew of verse 35. So here, with renewed thanks to W. G. E. Watson in whose footsteps I tread, is my attempt to reflect the attractive and forceful nature of the Hebrew poem.

*Who groans?  
Who moans?  
Who gets into quarrels?  
Who gets into trouble?  
Who gets bruises for no reason?  
Who gets dark and bloodshot eyes?  
The ones who sit up late over their wine,  
Those who keep searching for spiced wine.*

*Don't look at wine  
when it is red like blood,  
when it sparkles in the glass,  
when it is alive with bubbles.*

*Later on it will bite like a snake,  
Like a serpent it will sting.*

*Your eyes will see strange things,  
With mind deranged you'll babble on;  
You will lie there with a queasy stomach,  
You will lie there with a splitting headache:*

*'They hit me  
but I felt no pain!  
They beat me  
but I did not know!*

*And when I wake  
I'll go  
And seek for it  
Again!*

## 23.8 Translating Hebrew poetry into other languages

Because poetry is language that is carefully crafted to say things beautifully, forcefully and memorably, any translation of poetry from one language to another can be a demanding and exciting challenge. In translating Hebrew poetry we face a number of particular problems. There are many rare words and we cannot always be sure how we should understand them. We encounter metaphors which may be difficult to translate across cultural boundaries. There are occasions when the Hebrew contains a pun or play on similar-sounding words which cannot easily be reflected in translation.

The Hebrew poets were heirs to a long tradition of written as well as oral poetry. When we translate Hebrew poetry into a language which has a tradition of various styles of written poetry, we may find it fairly easy to select appropriate styles for different Hebrew poems and for passages that stand on the border line between prose and poetry.

Where there is no tradition in our own language of written poetry, a careful study of oral literature—proverbs, parables, stories and conversations as well as oral poetry—may yield the variety of styles we shall need. Oral tradition is specially helpful because, like poetry, it is designed to be listened to.

When we draft our translations of poetry, it is helpful to read it aloud to people who will listen, as well as having it checked by people who will read it. We shall be on the road to success in translating poetry if people can see that it is poetry and take delight in listening to it and learning it by heart.

**Revise 6.9 and 11.4–5 and read:**

Psalm 115

- 1 כְּבוֹד weight, honour, glory אֱמֶת faithfulness, reliability, truth...
- 2 אֵיפה where
- 3 הֵפֵץ he found pleasure in, he desired...
- 4 עֵצָב image, idol; pain, affliction
- 6 רִיחַ to smell, to enjoy the smell of
- 7 מוֹשׁ to touch, to feel הִגִּיד he made a noise, he praised... גְּרוֹן throat

The verb דָּבַר has a wide range of meaning – from ‘moan’ (Isa 16:7) and ‘growl’ (Isa 31:4) to ‘utter words’ (Ps 35:28). Here we must consider what human noise is typically made by the throat in contrast to the mouth (which begins the list in verse 5). We might translate the sentence as: ‘They have throats but they can’t sing’.

- 8 יִהְיוּ they will be, they become, they are... (See 21.3.3—in vs5–7 there are seven imperfective verbs expressing general truth—so יִהְיוּ may mean ‘they are’.)  
 בִּטְחָב trusting in  
 9 עֲזָר help מָגֵן shield  
 17 הַמֵּתִים the dead דְּיוֹמָה silence

#### Psalm 117

- 1 שָׁבַח (Piel) he praised, he glorified...  
 אֲמָהּ tribe, people  
 2 גָּבַר it is strong

#### Psalm 121

- 1 שִׁיר song... מַעֲלָה going up, step...  
 אֲשָׂא I lift up, I will lift up ( נָשָׂא )  
 מֵאֵין where from?  
 2 עֹשֶׂה maker of (עֹשֶׂה the maker) שָׁמַיִם the heavens (see 23.3 b)  
 3 אֶל־יָתֵן may he not give...  
 מוֹת tottering, stumbling נָם to fall asleep, to slumber  
 4 יָשָׁן he was asleep  
 5 צֶל shadow, protection  
 6 דָּבַח he beat, he struck ( נָכַח Hiphil)

Psalm 23

- 1 מְזֹמֵר song (with music), psalm  
לְדָוִד 'of David' (24.2 g), or 'for David'
- 2 נֹאֵה dwelling, pasture דִּשְׂאָה fresh grass  
רָבַץ he lay down: Hiphil דִּרְבִּיץ  
מְנוּחָה rest, ease, resting place  
נָהַל he led (Piel of נָהַל)
- 3 נָחַה he guided, he led מַעְגָּל track, way  
לְמַעַן for the sake of, so that, because of... ( מַעַן intention, purpose)
- 4 גַּיַּא valley, ravine  
צֶלְמֹות : either צֶל מָוֶת shadow of death,  
or צֶלְמֹות deep darkness, terror  
שִׁבְטֵי rod, stick, club (a heavy weapon)  
מִשְׁעֶנֶת staff, crook (about 6 ft./2 metres long)
- 5 עָרַד he set in order, he prepared  
שֻׁלְחָן table, skin or mat spread on the ground for eating a meal  
צָרַר he treated with enmity שִׁמְןִּי fatness, oil  
דִּשְׁןִּי he made fat, he anointed רָנָה he overflowed, he drank...
- 6 אָךְ certainly, but, yet... בֵּיתִי house, household, family, land...  
אָרְצִי length

Notice in these psalms the shortness of the clauses and sentences, the repetitions and the many examples of balance and parallelism.

## 24.1 In 8.1 we saw the basic meaning of some common prepositions

לִּ towards      עַל on      בְּ in      מִן from

They all have a wide range of possible meanings. We shall look at some examples in 24.2–5, and then add a summary of simple and complex prepositions in 24.6–10. When we are reading Hebrew, we must judge the meaning of a preposition by a careful consideration of the context. For example, in Genesis 24:13 **נֹצֵב עַל־עֵין הַמַּיִם**, **עַל** does not mean ‘standing on the spring of water’ but ‘standing near the spring of water’.

For a detailed study of the uses of prepositions one may consult the entries in *A Hebrew Lexicon of the Old Testament* (Brown, Driver and Briggs), or the *Dictionary of Classical Hebrew* (Sheffield).

## 24.2 לִּ ‘to, towards, for, about, with reference to, according to, by, at, on, as, into ...’

(a) לִּ usually indicates the direction of a word, a gift, an action or a movement. According to its context it may be translated ‘to’, ‘towards’, or ‘for’

Gen 24:7	וְאִשֶּׁר דִּבֶּר־לִי	and who spoke to me
	וְאִשֶּׁר נִשְׁבַּע־לִי	and who swore an oath to me
Gen 24:19	גַּם לְגַמְלֵיךָ אֲשָׂאב	also for your camels I will draw water
Gen 19:8	לְאֲנָשִׁים הָאֵל אַל־תַּעַשׂוּ דָבָר	Do not do anything to these men
Isa 51:6	שִׂאוּ לְשִׁמּוֹת עֵינֵיכֶם	Lift up your eyes towards the heavens
Gen 30:25	וְאֵלְכָה אֶל־מְקוֹמִי	and I will go to my place
	וּלְאַרְצִי:	and to my country.

(b) לִּ ‘about, with reference to’

Gen 20:13      אֲמַרְי־לִי אָחִי הוּא      Say about me, ‘He is my brother.’

(c) לְ 'according to, by'

Num 11:10                      לְמִשְׁפַּחְתּוֹ      according to his family,  
   אִישׁ לְפֶתַח אֹהֶלוֹ      each at the entrance of his tent  
Isa 27:12                      וְאַתֶּם תִּלְקָטוּ לְאַחַד אֶחָד      and you will be gathered one  
   by one.

(d) לְ 'at, on' (indicating time)

Gen 8:11                      לְעֵת עֶרֶב      at evening time  
Mal 3:17                      לְיוֹם אֲשֶׁר אֲנִי עֹשֶׂה      on the day when I take action  
Ps 73:14                      וְתוֹכַחְתִּי לְבֹקְרִים:      and my punishment (came) every  
   morning.

(e) לְ 'at, on' (indicating place)

Num 11:10                      לְפֶתַח אֹהֶלוֹ      at the entrance of his tent  
Job 2:13                      וַיֵּשְׁבוּ אִתּוֹ לָאָרֶץ      and they sat with him on the ground

(f) לְ 'as, for' (indicating function)

Gen 1:29                      לְכֶם יִהְיֶה לְאֹכְלָה      it shall be to you for food  
1 Sam 9:16                      וּמִשְׁחָתוֹ לְנָגִיד עַל-עַמִּי      and anoint him as leader over my  
   people

(g) לְ 'to, for...' (indicating possession, belonging or relationship)

Mal 3:17                      וְהָיוּ לִי אָמַר יְהוָה זְבָאוֹת      'They shall be mine,' says the  
   Lord of hosts  
Gen 24:2                      הַמַּשְׁלָל בְּכָל-אֲשֶׁר-לוֹ      the one in charge of all that he  
   possessed  
Gen 1:29                      לְכֶם יִהְיֶה      it shall be yours  
1 Sam 16:18                      רָאִיתִי בֶן לְיִשָּׁי      I have seen a son of Jesse

Compare בֶּן-יִשָּׁי the son of Jesse, and בֶּן לְיִשָּׁי a son of Jesse

(h) לְ 'into' (indicating transformation)

Gen 12:2                      וְאֶעֱשֶׂךָ לְגוֹי גָדוֹל      and I will make you into a great nation

(i) לְ 'by' (indicating the person by whom something is done)

Ps 115:15 בְּרוּכִים אַתֶּם לַיהוָה You are blessed by the Lord  
1 Sam 2:3 וְלוֹ נִתְּכָנוּ עַל־לֹוֹת: and by him actions are weighed.

Here the Masoretic Text does not have לוֹ 'to him' but לֹא 'not'. The writing of לֹא instead of לוֹ occurs a number of times in the Masoretic Text.

(j) לְ with an infinitive construct (12.3–4) may be used:

(i) after verbs that express ideas like beginning, ending, permitting and ordering:

Gen 6:1 כִּי־הִחַל הָאָדָם לָרֹב when mankind began to be many  
Deut 30:16 אֲנֹכִי מְצַוְךָ הַיּוֹם I am commanding you today  
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ to love the Lord your God  
Deut 5:1 וּשְׁמַרְתֶּם לַעֲשׂוֹתָם: and be careful to do them

(ii) to express purpose:

Gen 1:17 וַיִּתֵּן אֱלֹהִים אֶת־הָאֱלֹהִים And God set them in the  
בְּרָקִיעַ הַשָּׁמַיִם לְהַאִיר expanse of the sky to give light  
2 Chr 11:22 וַיַּעֲמֵד לְרֹאשׁ רְחֻבְעָם And Rehoboam established as chief  
אֶת־אַבְיָה לְנָגִיד בְּאַחָיו Abijah, as prince among his brothers  
כִּי לְהַמְלִיכוֹ: with a view to making him king.

(iii) to indicate the way in which something is done:

1 Sam 14:33 הִנֵּה הָעָם חַטָּאִים לַיהוָה See, the people are sinning  
against the Lord  
לְאֹכַל עַל־הַדָּם by eating with the blood.

(k) לְ is frequently linked to a noun to make a complex preposition

For example: פָּנִים face לְפָנַי before, in the presence of  
עֵינַיִם eyes לְעֵינַי in full view of, in the sight of  
יָמִין right hand לְיָמִין at the right of (beside)

2 Sam 16:19	כַּאֲשֶׁר עֲבַדְתִּי לְפָנָי אָבִיךָ	as I served in the presence of your father
Exod 4:30	וַיַּעַשׂ הָאֵתָת לְעֵינֵי הָעָם:	and he did the signs in full view of the people
Ps 109:31	כִּי־יַעֲמֵד לְיְמִין אֲבִיוֹן	for he stands at the right hand of the poor
Ps 110:1	שֵׁב לְיְמִינִי	sit at my right

(l) לְ is sometimes used with a personal pronoun to emphasise that the person so indicated is the one who will do an action

Gen 12:1	לֵךְ-לְךָ	Go!
Num 22:34	אָשׁוּבָה לִי:	I will go back.

(m) לְ for emphasis. There are some passages in which לְ seems to be used not as a preposition but as a mark of emphasis. There are parallels in Ugaritic

Eccl 9:4	כִּי־לְכָלֵב חַי	For surely a living dog
	הוּא טוֹב מִן־הָאֲרִיָּה הַמֵּת:	is better than a dead lion.
Isa 38:20	יְהִיָּה לְהוֹשִׁיעֵנִי	Lord, please save me!

**24.3 על** ‘on, upon, near to, beside, on account of, on behalf of, concerning, in addition to, together with, beyond, above, over, onto, towards, to, against...’

There is a longer form **עָלַי** found in poetry. The older stem **עָלִי** is also found in forms like **עָלֶיךָ** on you (m s). Compare: **אֵל** ‘to’. Its poetic form is **אֵלַי** which is also used with pronouns: **אֵלַיְךָ** to you, **אֵלָיו** to him.

The basic meaning of the preposition **עַל** is ‘on’ or ‘above’; but as the list of possible meanings shows **עַל** was used in a wide variety of ways. We will consider some of them.

(a) **עַל** ‘on, over, above, in’ (indicating place or position)

Gen 1:2	וַחֹשֶׁךְ עַל־פְּנֵי תְהוֹם	and there was darkness over the deep sea
Gen 1:15	לְהַאִיר עַל־הָאָרֶץ	to shed light over the earth
Job 29:3	בְּהִלּוֹ גִירוֹ עָלַי רֹאשִׁי	when his lamp shone over my head

Gen 1:20 וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ and let birds fly above the earth  
 Gen 1:28 וּבְכָל-חַיָּה and over every living creature  
 הַרְמֵשֶׁת עַל-הָאָרֶץ: that crawls on the ground.  
 Ruth 3:15 הַמְטַפַּחַת אֲשֶׁר-עָלַיִךְ the shawl which is on you  
 Josh 10:13 הֲלֹא-הִיא כְּתוּבָה Is this not written  
 עַל-סֵפֶר הַיָּשָׁר in the Book of Yashar?

(b) *עַל upon, down upon, on*

Amos 4:7 וְעַל-עִיר אַחַת לֹא אֶמְטֵיר and upon one town I did not send  
 down rain.

(c) *עַל towards, to (indicating direction)*

Exod 9:22 נִטְהַ אֶת-יָדְךָ עַל-הַשָּׁמַיִם Stretch out your hand towards  
 the sky  
 Isa 22:15 לָךְ בָּא אֶל-הַסֹּכֵן הַזֶּה Go to this steward,  
 עַל-שֶׁבְנָא to Shebna  
 1 Sam 1:10 וַתִּתְפַּלֵּל עַל-יְהוָה and she prayed to the Lord.

(d) *עַל by, beside, near to (indicating proximity)*

Gen 24:13 הִנֵּה אֲנֹכִי נֹצֵב עַל-עֵין הַמַּיִם Here I am standing beside the  
 spring  
 Gen 24:30 עָמַד עַל-הַגְּמֵלִים standing by the camels

(e) *עַל against, leaning against (indicating position)*

1 Kgs 6:5 וַיִּבֶן עַל-קִיר הַבַּיִת and he built against the wall of the Temple  
 יְצִיעַ an annex.

(f) *עַל more than, in addition to (indicating quantity)*

Isa 56:8 עוֹד אֶקְבֹּץ עָלָיו I will gather still more in addition to him  
 Isa 32:10 יָמִים עַל-שָׁנָה in some days more than a year  
 תִּרְגַּזְנָה בַטְחָתוֹת you women who feel secure will tremble.

(g) על above, in excess, superior to (indicating quality)

Dan 1:20 וַיִּמְצְאוּ עֶשְׂרֵי יָדוֹת וַיְהִי עֵלָּהּ מִכָּל הַחֲרָטְמִים and he found them to be ten times better than all the astrologers.

(h) על over, in command of (indicating authority)

2 Sam 8:15 וַיִּמְלֹךְ דָּוִד עַל-כָּל-יִשְׂרָאֵל and David ruled over all Israel  
2 Sam 8:16 וַיּוֹאֲבֵב בֶּן-זְרוּיָהּ עַל-הַצָּבָא and Joab, son of Zeruiah, was in command of the army.

(i) על against (indicating hostility)

Gen 40:2 וַיִּקְצַף פַּרְעֹה וְעַל שְׁנֵי סָרִיסָיו and Pharaoh was angry with his two court officials  
Deut 19:11 וְקָם עָלָיו וְהִכְהוּ and he rises against him and smites him  
Judg 16:12 פְּלִשְׁתִּים עָלֶיךָ the Philistines are attacking you.

(j) על about, in respect of (indicating reference)

Gen 41:15 וְאֲנִי שָׁמַעְתִּי עָלֶיךָ and I have heard about you  
לְאֹמֵר תִּשְׁמַע חֲלוֹם לְפָתֵר אֹתוֹ: that you can understand a dream and interpret it.  
Gen 24:9 וַיִּשָּׁבַע לוֹ and he swore an oath to him  
עַל-הַדָּבָר הַזֶּה: concerning this matter.

(k) על in accordance with

Gen 45:21 וַיִּתֵּן לָהֶם יוֹסֵף עֲגָלוֹת וְעַל-פִּי פַרְעֹה and Joseph supplied them with wagons according to the command of Pharaoh

(l) על because of

Dan 9:18 כִּי עַל-רַחֲמֵיךָ הַרְבִּים but because of your many mercies  
Deut 31:18 עַל כָּל-הָרָעָה אֲשֶׁר עָשָׂה because of all the evil which he has done.

(m) על *although, in spite of*

Job 10:7 על־דַעְתְּךָ כִּי־לֹא אָרְשָׁע in spite of your knowing that I am  
not wicked

Isa 53:9 על לֹא־חָמַס עָשָׂה though he had done no violence

(n) על *on, for, over, at (indicating object or source of emotion)*

Ps 103:13 כְּרַחֵם אָב על־בָּנָיִם as a father has compassion on his  
children

Amos 6:6 וְלֹא נָחְלוּ על־שֹׁבֵר יוֹסֵף : but they do not grieve over the  
ruin of Joseph

1 Sam 4:13 כִּי־הָיָה לְבֹו חָרָד for his thoughts were full of fear  
עַל אֲרוֹן הָאֱלֹהִים for the ark of God

Exod 18:9 וַיִּחַד יִתְרוֹ עַל כָּל־הַטּוֹבָה Jethro was delighted at all the good  
אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל which the Lord had done for Israel.

(o) על *indicating the person upon whom emotion takes effect*

Ps 42:7 עָלַי נַפְשִׁי תִשְׁתַּחַח I am utterly miserable  
(my spirit is depressed 'on me')

Jer 8:18 עָלַי לִבִּי דָנָי : I am in despair  
(my heart is sick 'on me')

When it is used in this idiomatic way, על cannot be translated literally.

(p) על *on behalf of*

1 Kgs 2:18 טוֹב אֲנֹכִי אֲדַבֵּר All right, I will speak  
עָלֶיךָ אֶל־הַמֶּלֶךְ : to the king on your behalf.

(q) על *indicating duty or responsibility*

Prov 7:14 זָבַחַי שְׁלָמִים עָלַי I had sacrifices of peace-offerings to  
make

2 Sam 18:11 וְעָלַי לָתֵת לְךָ and I would have had to give you  
עֲשָׂרָה כֶּסֶף ten pieces of silver

Ps 7:11 מִגִּנִּי עַל־אֱלֹהִים I can rely on God to protect me  
(My shield is 'on' God *means* he has undertaken to protect me.)

(r) **על** may be combined with other prepositions to make compound prepositions

**מעל** from upon, from beside, above

**מעל ל** upon, beside, at a little distance from

**כעל** as concerning, according to

It is frequently found with **כן** thus,

**על-כן** therefore, and so (introducing a statement of fact):

Gen 11:9 **על-כן קרא שמה בבל** that is why one calls its name Babel

1 Kgs 20:23 **אלהי הרים אלהיהם** their god is a god of the hills—

**על-כן חזקו ממנו** that is why they were stronger than we were.

**ב** in, into, on, beside, near to, among; at, when, after; with, by, through; according to, at the cost of, as, because of, although, in spite of, against

There is a longer form **במו** sometimes found in poetry.

(a) **ב** in, on, beside, near to, among, into (indicating position or place)

1 Ki. 19:11 **לא ברעש יהוה** the Lord was not in the earthquake

Gen 7:23 **ואשר אתו בתבה:** and those who were with him in the ark.

Isa 56:5 **ונתתי להם בביתי** and I will give them in my house

**ובחומתי יד ושם** and within my walls a memorial and a name (or, a place and a name)

Ps 27:5 **בצור ירוממני** on a rock he will set me up high

2 Sam 15:31 **אחיתפל בקשרים** Ahithophel is among the conspirators

Song 1:8 **היפה בנשים** O fairest among women

1 Sam 29:1 **וישראל חנים** and the Israelites were camping

**בעין אשר ביהרעאל:** near to the spring which is in Jezreel.

Lev 16:22 **ושלח את-השעיר במדבר:** and he shall send the goat off into the wilderness.

Ezek 2:2 **ותבא בי רוח** then the Spirit came into me

Num 14:14 **עין בעין** eye looking into eye (face to face).

Job 37:8 **ותבא תיה במו-ארב** then the wild animal goes into its den

Isa 43:2 **כי-תלך במו-אש** when you walk through fire

b) **בְּ** 'with' (indicating accompaniment, being with)

2 Kgs 5:9 **וַיָּבֹא נַעֲמָן בְּסוּסָיו וּבְרֶכְבּוֹ** and Naaman came with his horses  
and chariots

Ps 66:13 **אָבוֹא בֵּיתְךָ בְּעוֹלוֹת** I will enter your temple with  
burnt-offerings.

(c) **בְּ** in, at, on, when, after (indicating time)

Gen 2:2 **וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי** and he rested on the seventh day

Jer 1:2 **בְּיָמַי יֹאשִׁיָּהוּ ...** in the time of Josiah ...

**בְּשָׁלֹשׁ-עָשָׂרָה שָׁנָה לְמַלְכוֹ:** in the thirteenth year of his reign.

Gen 2:4 **בְּהִבָּרְאֵם** when they were (or, had been) created

Josh 5:4 **בְּצֵאתָם מִמִּצְרָיִם:** when they had come out of Egypt

Deut 27:12 **בְּעָבְרְכֶם אֶת-הַיַּרְדֵּן** after you have crossed the Jordan

(d) **בְּ** with, by, through

(indicating the means through which something is done)

Exod 5:3 **פֶּן-יִפְגְּעֵנוּ בְּדַבָּר  
אוֹ בַחֶרֶב:** lest he should strike us with the plague  
or with the sword.

Ps 39:2 **מִחַטּוֹא בְלִשׁוֹנִי** from sinning with my tongue

Job 16:4 **בְּמוֹ רֹאשִׁי** with my head

Hos 12:14 **וּבְנְבִיא נִשְׁמָר:** and by a prophet he was protected

Jer 2:8 **וְהַנְּבִיאִים נִבְּאוּ  
בְּבַעַל** and the prophets prophesied  
through Baal

Gen 42:33 **בְּזֹאת אֲדַע  
כִּי כֹנִים אַתֶּם** by this I shall know  
if you are honest men

(e) **בְּ** by, according to (indicating unit or method of measurement)

2 Sam 14:26 **מֵאתַיִם שֶׁקֶלִים בְּאֶבֶן הַמֶּלֶךְ:** 200 shekels by the king's  
weighing stone

1 Kgs 6:25 **וַעֲשֹׂר בְּאַמָּה הַכְּרוּב הַשֵּׁנִי** and the second cherub  
measured 10 cubits

(f) כּ at the cost of, for (indicating price, cost or exchange)

- Deut 21:14 וּמָכַר לֹא־תִמְכְּרֶנָּה בַּכֶּסֶף you shall not sell her for money  
1 Kgs 2:23 בְּנַפְשׁוֹ דָּבַר אֲדֹנִיָּהוּ at the cost of his life Adonijah has  
אֶת־הַדָּבָר הַזֶּה: spoken this word  
Deut 19:21 נַפֵּשׁ בְּנַפֵּשׁ עֵין בְּעֵין life for life, eye for eye.

(g) כּ as (indicating being, nature or function)

- Isa 40:10 יְהוָה בְּחֹזֶק יָבוֹא the Lord comes as a strong man  
Exod 6:3 וָאֵרָא ... בְּאֵל שַׁדַּי and I appeared ... as El Shaddai  
Exod 18:4 כִּי־אֱלֹהֵי אָבִי בְעֲזָרִי for my father's God was my helper  
Num 26:53 לְאֵלֶּה תִּחַלֵּק הָאָרֶץ to them the land is allotted  
בְּנַחֲלָה as an inheritance.

(h) כּ in (indicating circumstances or condition)

- Gen 15:15 וְאַתָּה תָּבוֹא and you will go  
אֶל־אֲבוֹתֶיךָ בְּשָׁלוֹם to your forefathers in peace  
Gen 28:21 וְשָׁבְתִי בְשָׁלוֹם and I return safely  
אֶל־בֵּית אָבִי to my father's house.

(i) כּ because, on account of, for (indicating cause or reason)

- Ezek 3:18 הוּא רָשָׁע בְּעֵוְנוֹ יָמוּת that man is wicked, he will die because  
of his sin  
Gen 18:28 הֲתַשְׁחִית בְּחֻמָּשָׁה will you destroy, for the (lack of) five,  
אֶת־כָּל־הָעִיר the whole city?

(j) כּ although, in spite of

- Ps 78:32 בְּכָל־זֹאת חָטְאוּ־עוֹד in spite of all this they still went on sinning.

(k) כּ against (indicating hostility or anger)

- Gen 16:12 יָדוֹ בְּכָל־וְיָד כָּל־בּוֹ his hand will be against everyone and  
everyone's hand will be against him.

(l) **בָּ** from (rarely found with this meaning)

Job 5:21 **בְּשׁוֹט לְשׁוֹן תִּחְבֵּא** from the tongue's scourge you will be hidden.

Ps 11:2 **לִירוֹת בְּמוֹאֵפֶל** to shoot from (his position in) the darkness

(m) **בָּ** occurs after many types of verbs, for example:

(i) verbs expressing hostility, anger or opposition

Num 22:11 **אוּלַי אוּכַל לְהִלָּחֵם בּוֹ** maybe I shall be able to fight against him

Num 12:8 **וַיִּמְדוּעַ לֹא יִרְאוּךָ לְדַבֵּר בְּעַבְדִּי בְּמֹשֶׁה׃** so why were you not afraid to speak against my servant Moses?

(ii) verbs expressing rule or authority

Gen 1:18 **וְלִמְשַׁל בְּיוֹם** and to rule over the day.

(iii) verbs expressing trust and belief in

Gen 15:6 **וַהֲאֵמַן בַּיהוָה** and he put his trust in the Lord

Exod 19:9 **וְגַם־בָּךְ יֵאֱמִינוּ לְעוֹלָם** and so that they may also trust in you forever.

(iv) verbs expressing approach, touching and taking hold of

Ps 91:10 **וְנִגַע לֹא־יִקְרַב בְּאֹהֲלֶיךָ׃** and disaster will not come near your tent.

Ruth 1:14 **וַרְוֵת דָּבְקָה בָּהּ׃** but Ruth clung to her.

(v) verbs expressing feeling, rejoicing and taking pleasure in

Judg 9:19 **וַיִּשְׂמַח גַּם־הוּא בְּכֶם׃** and may he also rejoice in you.

Isa 41:16 **וְאַתָּה תִּגִּיל בַּיהוָה** then you will rejoice in the Lord

Ezek 33:11 **אֲסֹאֲחָפֵץ בְּמוֹת הַרְשָׁעִים׃** I do not take pleasure in the death of the wicked.

(vi) verbs expressing speaking and thinking

Deut 6:7 **וְדַבַּרְתָּ בָּם** and you shall talk about them

Ps 105:2 **שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו׃** Tell of all his marvellous deeds

Josh 1:8 **וְהִגִּיתָ בּוֹ יוֹמָם וְלַיְלָה׃** but meditate on it day and night.



מְסָבִיב round about

מְרָחוֹק at a distance,  
from a distance  
מֵאַצֵּל next to, from beside

מִזֶּה—מִזֶּה on this side ... on that  
side

- 1 Kgs 8:23 בְּשָׁמַיִם מִמַּעַל in heaven above  
וְעַל-הָאָרֶץ מִתַּחַת or on the earth below
- Gen 24:11 וַיִּבְרַךְ הַגְּמָלִים מִחוּץ לְעִיר and he made the camels kneel  
(sit) down outside the town
- Exod 17:12 וְאַהֲרֹן וְחֹוּר תָּמְכוּ בְיָדָיו and Aaron and Hur supported  
his arms,  
מִזֶּה אֶחָד וּמִזֶּה אֶחָד one on one side and one on  
the other side

(c) מִן 'out of, from, at' (indicating source)

- Deut 4:36 מִן-הַשָּׁמַיִם הִשְׁמִיעָךְ from heaven he made you hear  
אֶת-קוֹלוֹ his voice
- Exod 18:25 וַיִּבְחַר מֹשֶׁה אַנְשֵׁי-חַיִל and Moses chose capable men  
מִכָּל-יִשְׂרָאֵל from all Israel
- Hos 13:2 וַיַּעֲשׂוּ לָהֶם and they make themselves  
מִסֶּכֶה מִכֶּסֶּפֶם an idol from their silver
- Jonah 3:7 מִטַּעַם הַמֶּלֶךְ וּגְדֹלָיו by decree of the king and his nobles
- Isa 6:4 וַיִּנְעֻנוּ אֲמוֹת הַתְּסָפִים and the foundations of the threshold  
trembled  
מִקוֹל הַקּוֹרֵא at the voice of the one who spoke
- Hos 8:4 הֵם הִמְלִיכוּ they have made kings  
וְלֹא מִמְּנִי but not at my prompting.

(d) מִן of, some of, one of (indicating a group or class from which something comes)

- 1 Kgs 18:5 וְלֹא נִבְרִית and we will not have to kill  
מִהַבְּהֵמָה: any of the animals
- Gen 6:19 וּמִכָּל-הַחַי מִכָּל-בְּשָׂר and from every living creature  
from all flesh  
שְׁנַיִם מִכָּל תְּבִיא you shall bring two of each  
אֶל-הַתֵּבָה into the ark

Ps 137:3      שִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן:      sing us one of the songs of Zion.  
 Lev 5:24      אוּ מִכֹּל אֲשֶׁר־יִשָּׁבַע עָלָיו      or anything about which he swore  
    לְשָׁקֵר      falsely.

(e) מִן from, since, after, in (indicating lapse of time)

Gen 46:34      מִנְעוּרֵינוּ וְעַד־עַתָּה      from our youth and till now  
 Deut 9:24      מִיּוֹם דָּעִיתִי אֶתְכֶם:      from the day of my knowing you.  
 Hab 1:12      הֲלוֹא אַתָּה מִקְדָּם יְהוָה      Lord, are you not from ancient  
         time?  
 Hos 6:2      יְחַיֵּנוּ מִיָּמַיִם      he will revive us after two days  
 Ps 77:6      חֲשַׁבְתִּי יָמִים מִקְדָּם      I think about years of long ago  
 2 Sam 15:34      עָבַד אָבִיךָ וְאָנִי      I was your father's servant  
    מֵאָז      in the past  
    וְעַתָּה וְאָנִי עַבְדְּךָ      but now I will be your servant.  
 Note also      מִיָּמַיִם וּמִיָּמָה      annually, from year to year

(f) מִן than, more than, compared with (indicating comparison)

Judg 14:18      מַה־מֶּתוֹק מִדְּבַשׁ      What is sweeter than honey?  
 1 Sam 2:29      וַתְּכַבֵּד אֶת־בְּנֵיךָ מִמֶּנִּי      and you honour your sons more than  
         me  
 Gen 18:14      הֲיִפְלֵא מִיְהוָה דְּבַר      Is anything too difficult for the Lord?

(g) מִן followed by an infinitive construct

(i) מִן through, because of (indicating a cause or reason)

Deut 7:7-8      לֹא מִרְבָּקָם      not because of your being more numerous  
    מִכָּל־הָעַמִּים ...      than any other nation...  
    כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם      but because of the Lord's love for you  
    וּמִשְׁמֵרוֹ אֶת־הַשְּׁבָעָה      and because of his concern to keep the oath  
    אֲשֶׁר נִשְׁבַּע לְאַבְתֵּיכֶם      which he had sworn to your forefathers.

(ii) מן from (after verbs of rejection, restraint, cessation and inability, indicating a negative consequence)

Gen 16:2	עָצַרְנִי יְהוָה מִלֵּדָת	the Lord has restrained me from bearing children
Gen 20:6	וְאָחַזְתִּיךָ גַם־אֶנְכִּי אוֹתְךָ מִחַטּוֹתַי	and it was I who held you back from sinning against me
Gen 27:1	וַתִּכְהַיֵּן עֵינָיו מִרְאֵת	and his eyes were too weak to see.

(iii) מן since, after (indicating time)

Isa 44:7	מִשׁוּמִי עַם־עוֹלָם	ever since I established the people of old
Job 20:4	מִנִּי־עַד מִנִּי שִׁים אָדָם עַל־אָרֶץ:	from of old, since he set mankind on the earth.
Ps 73:20	כַּחֲלוֹם מִהִקְיִץ	as a dream is after one's awaking

## 24.6 מִבֵּית לְ מִן from, בֵּית house, מִבֵּית לְ inside

We have looked at the wide range of usage of the prepositions לְ עַל and מִן. They indicate relationships like belonging, movement, time and cause. We shall now look more briefly at a wider selection of words that indicate such relationships. Many of them stand on a border-line between nouns and prepositions. For example, according to its context אַחֲרֵי may mean 'back part' (noun) 'behind' (adverb), or 'after' (preposition).

There are many nouns that occur with prefixed prepositions in such a way that the 'preposition plus noun' functions as a preposition—for example מִבֵּית. We shall call them complex prepositions. In a complex preposition we usually find the construct form of the noun. Note, for example:

Noun	Preposition	Complex preposition
בֵּית house	מִן from	מִבֵּית לְ inside, within
פֶּה mouth	כְּ like, as	כְּפִי according as, in proportion to
תְּוֹךְ middle	בְּ in	בְּתוֹךְ in the middle of
בִּלִּי wearing out, failure, non-existence	בְּ with, in	בְּבִלִּי without, in the absence of

So: Gen 2:9            **בְּתוֹךְ הַגֶּן** in the middle of the garden  
 Deut 4:42            **בְּבִלְי־דַעַת** without knowledge (unintentionally)

Such nouns sometimes function on their own as prepositions:

Job 8:11            **בְּלִי־מַיִם** : in the absence of water

In listing complex prepositions a basic meaning for the noun will be given. Sometimes this basic meaning sheds light on the way a complex preposition is being used. For example, **אָפֶס** ‘ceasing, non-existence’. In Proverbs 26:20 **בְּאָפֶס עֵצִים** does not mean simply ‘without sticks’ or ‘without wood’, for without wood there would have been no fire in the first place:

**בְּאָפֶס עֵצִים תִּכְבֶּה־אֵשׁ** When the wood runs out, the fire goes out.

## 24.7 Words for togetherness, apartness, relation, and lack

### (a) together with

**עִם** with, along with, to, in, near. **עִם** is used most often for being with or having to do with a person: **עִמָּדִי** with me.

**אֵת** or **אֶת־** (אִתּוֹ ‘with him’)—usually of being in close association with someone.

In Genesis 14:9 **אַרְבָּעִים מְלָכִים אֶת־הַחֲמִשָּׁה**  
 ‘four kings against the five’ **אֶת־** has the unusual sense of ‘against’

### (b) apart from, other than

**לְבַד** apart (**לְבַדּוֹ** by himself): **בַּד** separation, part

**לְבַד מִן** apart from, besides

**מִלְבַּד** apart from, besides, in addition to

**לְבַד עַל** apart from, in addition to

**מִן חוּץ** apart from: **חוּץ** (the) outside

**זוּלָּה** or **זוּלָּתִי** except, besides, other than: **זוּלָּה** removal

**בְּלִעְדִי** except, apart from, besides (**בְּלִעְדִי** except me, apart from me)

**מִבְּלִעְדִי** apart from, except (probably from **בִּלְ** not, and **עֲדִי** to)

(c) 'according to', 'in proportion to', and other relationships

לְפִי in proportion to: פֶּה mouth

עַל־פִּי according to

כְּפִי in proportion to, according as (sometimes 'according to the command of')

יָדִי sufficiency

בְּרִי for (what is sufficient for)

כְּרִי according to the abundance of, as much as

מִרִּי as often as

מִסַּת in proportion to: מִסַּת sufficiency

כְּ like, as (with numbers: about, approximately)

כְּאֲשֶׁר according as

כְּנִגְדּוֹ corresponding to, equal to, suited to (כְּנִגְדּוֹ suitable for him)

בְּעֵד on behalf of, for: עֵד perpetuity, advancing time

תַּחַת instead of, in exchange for: תַּחַת (the) under part, underneath

תַּחַת יָד under the authority of

## 24.8 Words for movement and place

לְ to

לְחוּץ on the outside: חוּץ exterior, outside

לְחוּצָה towards the outside, outside

אֶל to, unto (often indicating the place or goal aimed at)

עַד to, as far as (often indicating a limit)

דֶּרֶךְ towards, in the direction of: דֶּרֶךְ way, road

לְקָרְאָה towards, against (infinitive construct of קָרָא he met)

עַל־פָּנָי towards, on the surface of: פָּנִים face

אֶל־פָּנָי to the presence of, before

אֶת־פָּנָי in the presence of

לְפָנָי in front of, in the presence of, in attendance on

מִלְפָּנָי from the presence of, from attending on

אֶל־מוֹל פָּנָי towards the front of, at the front of

בְּפָנָי against

עַל on, near to עַל-יָד beside, near to  
אֶצֶל near to, by the side of: אֶצֶל nearness  
מִמּוֹל, מוֹל or מוֹאֵל in front of, opposite: מוֹל front

אֶל-מוֹל towards

מִמּוֹל off the front of, from before

נִגְדָּה in front of, towards, opposite: נִגְדָּה what is in front of

לְנִגְדָּה in front of, opposite to

מִנִּגְדָּה from in front of, at a distance from

נִכְח in front of: נִכְח front

אֶל-נִכְח towards the front of

לְנִכְח to the front, in front of

אַחֵר and אַחֲרָי behind, after: אַחֵר (the) back part  
תַּחַת under, underneath: תַּחַת (the) underneath part

בְּ in, near

בְּתוֹךְ in, inside, in the middle of: תְּוֹךְ middle

בְּקִרְבֵּי in the midst of, among: קִרְבֵּי the middle part, inside

בְּעֵד out from, through

בֵּין between

בֵּית inside, at the house of, to the house of: בֵּית house

פֶּתַח at the entrance of: פֶּתַח entrance, door

סָבִיב around, round

מִן from

מֵעַל from on, from

מֵאַתְּ away from

מִחוּץ outside, from outside: חוּץ outside, exterior

מִבַּיִת inside (adverb), מִבַּיִת לְ within

מִתַּחַת below, from under, at a lower level: תַּחַת (the) underneath part

לְמַעַל above מִמַּעַל above: מַעַל (the) higher part

מִקֶּדֶם on the east of, in the east: קֶדֶם (the) part in front, east

מִיָּם on the west: יָם sea  
 מִצְפּוֹן on the north: צְפוֹן north, north wind  
 מִנּוּב on the south, to the south: נּוּב south  
 מֵעֵבֶר from beyond, from the other side of: עֵבֶר region beyond  
 מִנֶּגֶד from the front of, away from, at a distance from:  
 נֶגֶד what is in front

## 24.9 Words for time (see also 11.7)

בְּ in, at, when — בְּכָל־עֵת at all times

בְּעַד after: עַד duration  
 בְּרִי as often as

לְ at, on, towards

לְעֵת at the time of— לְעֵת עֶרֶב in the evening, towards evening (compare כְּעֵת ‘about the time of’)

טָרַם before (adverb and conjunction)

בְּטָרַם and מִטָּרַם before

לְפָנָי before: פָּנִים face (note לְפָנִים ‘formerly’, מִלְּפָנִים ‘beforehand’)  
 בֵּין between — בֵּין הָעֶרְבִים (between the two evenings) between dusk and dark

עַד until (in poetry עַדִּי): עַד duration (לְעַד to eternity, forever)

עַד־אָנָּה till when?	עַד־מָה till when?
עַד־מָתַי how long?	עַד־עַתָּה until now
עַד־אֲשֶׁר until	עַד אַחֲרַי till after

מִן from

מִקֵּץ after: קֵץ end  
 מִדִּי as often as: דִּי sufficiency  
 note מִדִּי שָׁנָה בְּשָׁנָה ‘yearly’  
 מֵאָז since, from that time מֵעַתָּה from now on

אַחַר after, afterwards

אַחַר אֲשֶׁר and אַחֲרֵי אֲשֶׁר after

Ezek 40:1 אַחַר אֲשֶׁר הִכְתָּהּ הָעִיר after the city had been attacked  
and captured

Josh 9:16 אַחֲרֵי אֲשֶׁר-כָּרְתוּ after they had made (cut)  
לָהֶם בְּרִית a covenant with them

## 24.10 Words for aim, cause, reason and instrumentality

### (a) 'in order that (not)'

לְמַעַן in order that, so that (also 'because of, on account of')

לְמַעַן אֲשֶׁר so that

בְּעֵבוּר in order that, so that: עֵבוּר end, produce

לְבַעֲבוּר in order that, so that

פֶּן lest, so that not

לְבִלְתִּי so that not

### (b) 'because of, on account of'

יַעַן because of, on account of

יַעַן אֲשֶׁר because, because of the fact that

מִבְּלִיתִי because not

עַל-דָּבָר on account of, because of: דָּבָר word, event, reason

עַקֵּב on account of, because of: עֵקֵב end, result

עַל-עֵקֵב in consequence of

עַל-אוֹדוֹת because of, on account of, concerning:

אוֹד circumstance, cause

בְּגִלְלָה on account of, for the sake of

### (c) 'by means of'

בְּ by, by means of, with

בְּיָד by the agency of, through: יָד hand

In most contexts בְּיָד means 'in the hand of, in the possession of, into the authority of...' but it may also be used to indicate an agent or instrument through which something is done—usually a person:

Exod 9:35 כַּאֲשֶׁר דִּבֶּר יְהוָה as the Lord had said

: בְּיַד-מֹשֶׁה through Moses.

**Revise 10.9 and read Exodus 20:1–17**

- 2 בֵּית עֲבָדִים house of slaves, land of slavery  
3 אַחֵר other עַל פְּנֵי before my face, besides me  
4 פְּסֶל carved image, idol תְּמוּנָה image, likeness  
עַל מֵעַל upper part: מִמַּעַל above מִתַּחַת below, at a lower level than  
5 קָנָא jealous, zealous פָּקַד he visited, he punished...  
עוֹן sin, guilt 6 לְאֲלָפִים to the thousandth  
7 לְשׂוֹא falsely (to swear falsely):  
שׂוֹא nothingness, falsehood (compare Deut 5:20)  
נִקְהָ (Niphal) he was guiltless:  
Piel also נִקְהָ he treated as innocent, he held guiltless...  
9 עָבַד he served, he worked... אִמָּה female slave or servant  
גֵּר immigrant, settler שַׁעַר gate (town)  
11 עַל-כֵּן for this reason, therefore  
12 לְמַעַן so that  
אָרַךְ he was long: Hiphil הֵאָרַךְ he made long, he was long...  
16 עָנָה he answered, he bore witness  
עֵד testimony, witness שֶׁקֶר falseness, lie  
17 חָמַד he desired, he coveted... רֵעַ friend, neighbour...  
שׂוֹר ox וְכֹל or anything

**Revise 20.4, sections (5) and (6), and read Deuteronomy 5**

- 1 חֻק statute (law) מִשְׁפָּט judgment, ordinance, law  
לָמַד he learned  
2–6 see 20.4 (5) and (6) on pages 246–248  
כָּרַת he cut, he made (a covenant)  
אֶת-אֲבוֹתֵינוּ with our forefathers  
(for the meaning of ‘forefathers’ in Deut see 1:8 and 9:5)  
6–21 see word list for Exodus 20:1–17  
15 חָזַק strong זְרֹעַ arm נָטָה he stretched out  
16 נָתַן giving... (see 13.6) 21 אָוָה he desired, he coveted  
22 קָהָל assembly, gathering of people  
מִתּוֹךְ from the middle of, out of עָנָן cloud  
עֲרַפֵּל darkness, dark clouds  
לוּחַ slab, tablet, board  
23 חֹשֶׁךְ darkness בֵּעֵר burning, blazing שֵׁבֶט rod, tribe  
24 וְחַי and he is alive... 26 בָּשָׂר flesh, person  
29 מִי־יָתֵן see 18.1 (e) 31 יָרַשׁ he took possession of

## 25.1 Idiomatic language

In any language words and phrases are fascinating because they can have a variety of meaning. In English if I say about someone, 'He has a kind heart', I am not saying anything about his heart. I mean that he has a kindly attitude to people. The word 'heart' has a wide area of meaning. If I say to someone, 'Have a heart!', I do not mean that they have no heart in their body and need to get one. 'Have a heart!' is an idiomatic expression which means something like, 'Be kind and sympathetic.' In our own language such words and idioms are easy to understand. In a foreign language we may miss the real meaning. Once when I was driving with friends in Uganda, I thought they said, 'We will stop soon to drink water.' When we stopped, we had a picnic meal! The Lugbara expression *yi mvuzu* could mean 'to drink water', but it could also be used idiomatically to mean 'to have a picnic'. Similarly in Genesis 43:31 שִׁמוּ לָהֶם does not mean, 'Put bread' but, 'Serve the meal'.

A proper survey of word usage and idioms in biblical Hebrew would need several books or a large dictionary. In this lesson we shall consider some examples, beginning with some common words for body parts and family relationships.

## 25.2 Body words

(a) פֶּה *mouth, opening ... (construct פִּי mouth of)*

A 'mouth' that is 'heavy' indicates that a person is not eloquent:

Exod 4:10 כִּי כְבֵד־פֶּה וְכִבְד־לָשׁוֹן אֲנֹכִי: for I am not eloquent.  
(לָשׁוֹן 'tongue')

A word or message that 'departs from one's mouth' is something that is no longer mentioned or taught (מוֹשׁ to depart):

Josh 1:8 לֹא־יִמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ you must not cease to teach  
(or, read out) this book of the Torah.

To be 'a mouth' for someone is to speak for them (or be a deputy?)

Exod 4:16 הוּא יִהְיֶה־לְךָ לִפֶּה he will be a spokesman for you

With reference to a land, a city or a building, **פֶּה** may mean ‘end’:

Ezra 9:11 **מִלְאוּהָ מִפֶּה אֶל־פֶּה** they have filled it from end to end

The ‘mouth’ of a sword is its edge:

Judg 3:16 **חָרֵב וְלָהּ שְׁנֵי פִיּוֹת** a two-edged sword

To smite with the ‘mouth’ of a sword is to kill with the sword. It is an expression often used in contexts of merciless killing:

Job 1:15 **וְאֶת־הַנְּעָרִים הֵכּוּ לְפִי־חָרֵב** and they slaughtered the herdsmen

With reference to inheritance **פִּי שְׁנַיִם** indicates the double share given to a first-born son (twice what any other son would get):

Deut 21:17 **לָתֵת לוֹ פִּי שְׁנַיִם** by giving him a double share.  
(for other uses of **לְפִי** and for **כְּפִי** see 24.7 c)

(b) **עַיִן** ‘eye ...’

For eyesight that is failing, the verb **כָּהָה** ‘it grew weak’ may be used:

Deut 34:7 **לֹא־כָהָתָה עֵינּוֹ** his eyesight had not grown weak,

but in Gen 48:10 there is an idiomatic use of **כָּבֵד** ‘it was heavy’:

Gen 48:10 **וְעֵינַי יִשְׂרָאֵל כָּבְדוּ מִזְקֵן** and Israel’s eyes had become dim with age.

**עַיִן** may be used to indicate character or mental qualities. To be good in respect of one’s eye is to be generous, to be bad is to be mean or stingy:

Prov 22:9 **טוֹב־עַיִן הוּא יִבְרָךְ** A generous man will himself be blessed,

**כִּי־נָתַן מִלֶּחֶמוֹ לְדָל:** for he shares his food with the poor.

Prov 23:6 **אַל־תֹּלַחֵם אֶת־לֶחֶם רַע עַיִן** Do not eat the food of a stingy man.

**עַיִן** may be used with the meaning ‘surface’:

Num 22:5 **הִנֵּה כֶּסֶה אֶת־עַיִן הָאָרֶץ** See, it covers the surface of the land

**עַיִן** may be used to indicate what something looks like—its appearance or colour:

Num 11:7 **וְעֵינָיו כְּעֵין הַבְּדֹלַח:** and its appearance was as the appearance of resin. Or, and it looked like resin.

(c) **לֵב** and **לֶב** heart, middle part, mind ...

**לֵב** and **לֶב** are used very commonly to express ideas concerning mind, wisdom, sense and purpose. For example:

1 Kgs 3:12 **לֵב חָכָם** a wise mind; Job 34:10 **אֲנָשֵׁי לֵב** sensible men;  
Job 36:5 **כֹּחַ לֵב** strength of purpose; Num 16:28 **לֹא מַלְכִּי** it wasn't my own idea

**לֵב** and **לֶב** are used idiomatically in many ways. For example:

A **לֵב** that is 'made fat' is a mind that becomes unresponsive:

Isa 6:10 **הַשְׁמִן לֵב-הָעָם הַזֶּה** make the minds of this people dull.

A **לֵב** that 'grows cold or numb' indicates a person who is stunned and bewildered:

Gen 45:26 **וַיִּפְגַּע לִבּוֹ** and he was stunned.

A **לֵב** that 'goes out' is a mind that is shocked and dismayed:

Gen 42:28 **וַיֵּצֵא לִבָּם** their hearts sank.

'To steal' someone's **לֵב** is to deceive him utterly:

Gen 31:26 **וַתִּגְנוֹב אֶת-לִבִּי** you have deceived me.

To speak with a **לֵב** and a **לֵב** is to speak without sincerity or truth:

Ps 12:3 **בְּלֵב וּלֵב יִדְבְּרוּ** they speak with duplicity.

To speak to someone's **לֵב** is to speak kind and encouraging words:

Gen 50:21 **וַיְנַחֵם אוֹתָם וַיְדַבֵּר עִל-לִבָּם** thus he encouraged them by speaking kindly to them.

A **לֵב** that 'becomes heavy' indicates obstinacy:

Exod 9:7 **וַיִּכְבַּד לֵב פַּרְעֹה** but Pharaoh was stubborn.

(d) **יָד** 'hand, arm ...'

**יָד** is commonly used as a symbol of power:

Exod 14:31 **תֵּיּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם** the act of power which the Lord had done in Egypt.

A 'shortened' arm is one that lacks power to act:

Isa 59:1 **לֹא-קִצְרָה יַד-יְהוָה מִהוֹשִׁיעַ** the Lord's arm is not too short to save.



(e) רַגְלַי *foot, leg ...*

To put one's feet on the necks or backs of conquered and prostrated enemies was a sign of their complete humiliation:

Josh 10:24 וַיִּשְׂמוּ אֶת־רַגְלֵיהֶם and they put their feet  
עַל־צווארֵיהֶם: on their necks.

To 'cover one's feet' is a way to refer to the excretion of bodily wastes:

1 Sam 24:4 לְהַסִּיף אֶת־רַגְלָיו to relieve himself.

The 'water of legs' is urine, see the *Qere* of:

Isa 36:12 וּלְשָׁתוֹת אֶת־מִימֵי רַגְלֵיהֶם and to drink their own urine

The 'hair of the legs' is a way to refer to hair round the genitals:

Isa 7:20 וַיִּגְלַח ... שַׁעַר הַרְגְלָיִם he will shave ... the pubic hair.

To be 'at someone's feet' is to be with him, often in the sense of being at his command:

1 Kgs 20:10 לְכָל־הָעָם אֲשֶׁר בְּרַגְלָי: for all the men who are with me.

To 'lift one's feet' may mean to start out on a journey:

Gen 29:1 וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ so Jacob set out and went

The plural רַגְלִים is used with the meaning 'times' or 'occasions' in the phrase שָׁלֹשׁ רַגְלִים 'three times' (Exod 23:14; Num 22:28,32,33).

(f) פָּנִים '*face, presence...*'

פָּנִים 'face' occurs in many contexts with the meaning 'presence'. Note, for example, לְפָנַי 'in the presence of, into the presence of' (See also 24.8.) In some contexts פָּנִים goes beyond the idea of someone's presence, passing into the idea of their person.

In Exodus 33:14 to say: פָּנַי יֵלְכוּ וַהֲנַחְתִּי לָךְ 'my face will go and I will give you rest' is equivalent to saying 'I will go with you and give you rest'. In Isaiah 63:9 מַלְאָךְ פָּנָיו 'the Angel of his face' is perhaps the equivalent of the מַלְאָךְ יְהוָה of Judges 2:1–4, 6:11–24, 13:9–22, the sight of whom is experienced as seeing God (13:22).

פָּנִים may mean a line by which one is confronted:

2 Sam 10:9 פָּנֵי הַמַּלְחָמָה battle-lines  
מִפְּנִים וּמֵאַחֶר in front and behind

**פָּנִים** when it refers to a weapon means 'edge':

Ecc 10:10 **וְהוּא לֹא־פָּנִים קָלָקַל** and he has not sharpened the edge.

To 'put one's face' (**שָׂם** 'to put, to place, to set') may mean to set off towards:

Gen 31:21 **וַיִּשֶׂם אֶת־פָּנָיו הַר הַגִּלְעָד** and he headed for the hill-country of Gilead.

In other contexts 'to put one's face' may mean to look towards or to turn and face towards:

Ezek 21:2 **שָׂם פָּנָיו דְּרֹךְ תִּימָנָה** Face towards the south!

(g) **אָזַן** ear

To 'uncover someone's ear' may mean to inform them or to tell them what one intends to do (**גָּלָה** 'he uncovered'):

1 Sam 22:8 **וְאִין־גָּלָה אֶת־אָזְנִי** and no one informs me

1 Sam 9:15 **וַיְהִי וְגָלָה אֶת־אָזְנוֹ שְׁמוּאֵל** now the Lord had disclosed his intention to Samuel.

To 'make people's ears heavy' is to make them unresponsive:

Isa 6:10 **וְאָזְנֵי הִכְבַּד** and make its ears deaf.

(h) **דָּם** blood

**דָּם** is used frequently with reference to death, especially to death that has been wrongly or violently inflicted. It is a common way to refer to someone's responsibility for a death and liability to punishment:

Jonah 1:14 **וְאַל־תִּתֵּן עָלֵינוּ דָּם נְקִיא** and do not bring upon us innocent blood. Or, do not punish us for the death of an innocent man.

To 'seek for someone's blood' from a person is to hold that person responsible for the death and to punish them for it:

Ezek 33:6 **וְדָמוֹ מִיַּד־הַצֹּפֵה אֲדַרְשׁ** but I will hold the watchman responsible for his death.

**גֹּאֵל הַדָּם** is the close relative responsible for avenging death by murder:

Num 35:19 **גֹּאֵל הַדָּם** the relative responsible for avenging the death  
**הוּא יָמִית אֶת־הַרָצֹחַ** shall put the murderer to death.

דָּם is occasionally used with reference to the juice of grapes:

Gen 49:11 כָּבַס בֵּינָן לְבָשׁוֹ he will wash his garment in wine,  
וּבְדָם־עֲנָבִים סִוְתָהּ: his robe in the juice of grapes.

### 25.3 People and relationships: בֶּן and בַּעַל אִישׁ בֵּת

(a) בֶּן son, grandson, descendant ... Construct בֶּן and sometimes בְּן

בֶּן־יְהוּא son of Jehu; בֶּן־נֹחַ son of Nun; בֶּן־אָדָם son of man, man;  
בֶּן־בַּיִת a slave born in my house; בְּנֵי יִשְׂרָאֵל the Israelites;  
בְּנֵי בָקָר calves, bullocks.

בְּן and בְּנֵי are used idiomatically in many ways.

בְּן followed by a number of years indicates a person's age:

Deut 34:7 בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה a hundred and twenty years old.

בְּן followed by a place may indicate geographical origin:

Deut 32:14 וְאֵילִים בְּנֵי־בָשָׁן and rams from Bashan.

בְּן may indicate a person's special position or situation:

2 Kgs 14:14 בְּנֵי הַתַּעֲרָבוֹת hostages (sons of pledges)

Gen 15:2 וּבֶן־מִשְׁקָ בַּיִתִּי and the heir to my household  
(מִשְׁקָ 'possession').

בְּן may indicate a person's nature or character:

1 Sam 14:52 וְכָל־בֶּן־חַיִל and any brave man  
(חַיִל 'strength, bravery')

Job 41:26 מֶלֶךְ עַל־כָּל־בְּנֵי־שָׁחַץ: king over all proud beasts  
(שָׁחַץ 'pride')

בְּן may indicate what someone deserves:

1 Sam 26:16 בְּנֵי־מוֹת אַתֶּם you deserve to die (מוֹת 'death').

Dt 25:2 אִם בֶּן־הַכּוֹתֵת הָרָשָׁע If the wicked man deserves to be flogged

(b) בַּת daughter of

בַּת־עַיִן may mean 'tear' or 'pupil' (of the eye):

Lam 2:18 בַּת־עֵינֶיךָ: your tears (parallel to דִּמְעָה 'tear')  
(or perhaps your eyes – parallel to 'my eyes' in 2.11)

Ps 17:8 כְּאִשׁוֹן בַּת־עַיִן like the pupil of the eye (אִשׁוֹן 'little man').



(d) **בעל** *husband, master, owner, inhabitant ...*

**בעל** may be used to express someone's nature or character:

Prov 22:24 **אל-תתַרע אֶת-בַּעַל אַף** Do not make friends with a hot-tempered man (אֵף anger)

Gen 37:19 **בַּעַל הַחֲלֹמוֹת הַלְּזָה בָּא** that dreamer is coming!

**בעל** may be used to indicate what someone is skilled at or involved in:

Gen 49:23 **בַּעְלֵי חַצְיִים** archers (חֵץ arrow)

Gen 14:13 **וְהֵם בַּעְלֵי בְרִית-אֲבָרָם** and they were allies of Abram (bound to him by a covenant or treaty).

Neh 6:18 **כִּי-רַבִּים בִּיהוּדָה בַּעְלֵי שְׁבוּעָה לוֹ** for many people in Judah were in league with him (שְׁבוּעָה 'oath').

**בעל** may be used to indicate someone who deserves something:

Prov 3:27 **אל-תִּמְנַע-טוֹב מִבַּעֲלָיו** Do not withhold a favour from those who deserve it.

## 25.4 **מלא** he filled, he fulfilled ...

**מלא** may be used idiomatically to indicate that something is done fully, whole-heartedly or faithfully:

1 Kgs 11:6 **וְלֹא מָלֵא אַחֲרַי יְהוָה** and he was not wholehearted in his loyalty to the Lord

Num 14:24 **וַיִּמְלֵא אַחֲרַי** and he was loyal to me.

When followed by **יד** 'hand' **מלא** has a range of possible meanings.

It may mean 'to give generously':

1 Chr 29:5 **לְמַלְאוֹת יָדוֹ הַיּוֹם לַיהוָה** to give generously to the Lord today.

With reference to a bow, it might mean 'he took hold of' or 'he bent fully':

2 Kgs 9:24 **מָלֵא יָדוֹ בַקֶּשֶׁת** he drew his bow.

In a context of worship it may mean 'consecrate' or 'dedicate':

Ezek 43:26 (about an altar) **וּמְלֵאוּ יָדוֹ** thus they will consecrate it.





כִּיּוֹם 'as in the day, as at the time when ...' The normal Hebrew for 'in the day' is בַּיּוֹם, but after כִּי there is no need for בֶּ to be used:

Job 29:2 כִּיּוֹמֵי אֱלֹהֵי יִשְׁמְרֵנִי : as in the days when God watched over me.

Notice also כְּדִבְרֵהֶם 'as in their pasture':

Isa 5:17 וְרָעוּ כִבְשִׂים כְּדִבְרֵהֶם and lambs will graze as in their own pasture.

כַּאֲשֶׁר 'as, according as, when ...'

We can usually use 'as' or 'when' when we are translating כַּאֲשֶׁר.

For example:

Gen 44:1 כַּאֲשֶׁר יוּכְלוּן שָׂאת as much as they are able to carry

Gen 18:33 כַּאֲשֶׁר כָּלָה לְדַבֵּר when he had finished speaking

But sometimes כַּאֲשֶׁר is used more idiomatically and we may use 'if':

Gen 43:14 כַּאֲשֶׁר שְׂכַלְתִּי שְׂכַלְתִּי : if I am bereaved, I am bereaved.

Esth 4:16 וְכַאֲשֶׁר אֶבְדֶּתִי אֶבְדֶּתִי : and if I perish, I perish.

## 25.8 זֶה this ...

זֶה is used idiomatically in various ways.

(a) With numbers or phrases indicating time, זֶה may give emphasis, perhaps expressing some emotion or frustration

Gen 31:38 זֶה עֶשְׂרִים שָׁנָה For twenty years  
אֲנֹכִי עִמָּךְ I have been with you.

Num 14:22 וַיִּנְסוּ אֹתִי זֶה עֶשֶׂר פְּעָמִים and ten times over they have tried my patience!

(b) זֶה occurs often with words that introduce questions

מִי־זֶה who? מַה־זֶה what? how? לְמַה־זֶה why?

Neh 2:4 עַל־מַה־זֶה אַתָּה מְבַקֵּשׁ so what is it that you want?

Judg 18:24 וּמַה־זֶה תֹאמְרוּ אֵלַי so how can you say to me,  
מַה־לָּךְ 'What is the matter with you?'

In questions the added **זֶה** gives some kind of emphasis. The context will often suggest what kind of emphasis or feeling is involved. For example, in Jeremiah 49:19 the emphasis conveyed by **כִּי־זֶה** suggests that there is no shepherd who will be able to stand his ground against the Lord:

**וּמִי־זֶה רֹעֵה אֲשֶׁר יַעֲמֹד לְפָנָי:** and who is the shepherd who will stand his ground against me?

(c) **זֶה** may also give emphasis to a statement. Note its use with **הִנֵּה** 'see!' and **עַתָּה** 'now'

1 Kgs 17:24 **עַתָּה זֶה יָדַעְתִּי** now I know for sure

**כִּי אִישׁ אֱלֹהִים אַתָּה** that you are a man of God

1 Kgs 19:5 **וַהֲנִיחֵהוּ מִלְּאֶדְ נִגַּע בּוֹ** and suddenly an angel touched him.

(d) **זֶה** and the related words **זוֹ** and **זוֹ** may be used in poetry as 'which' (equivalent to **אֲשֶׁר**)

Ps 104:8 **אֶל־מְקוֹם זֶה יָסַדְתָּ לָהֶם:** to the place which you appointed for them.

Ps 132:12 **אִם־יִשְׁמְרוּ כְּבִיּוֹד בְּרִיתִי** if your sons keep my covenant  
**וְעֲדַתִּי זוֹ אֶלְמַדְם** and my commandments which I teach them.

Notes on Psalm 132:12

1. In this verse the Masoretic Text (MT) has **עֲדַתִּי** We might read this as **עֲדַתִּי** (singular) or as **עֲדַתִּי** (plural). The Septuagint (LXX) has a plural in its translation, so I have read **עֲדַתִּי** in this verse.
2. **עֲדוֹת**, when it occurs as a parallel to **בְּרִית**, refers to the basic 'covenant-stipulations' —the 10 Commandments. The sacred chest in which the tablets of the 10 Commandments were kept was called either **אָרוֹן הַבְּרִית** (Josh. 3:6) or **אָרוֹן־הָעֵדוּת** (Exod 25:22).

## 25.9 **שְׂפַת כְּנַעַן** —the language of Canaan

In Isaiah 19:18, Hebrew is referred to as 'the language of Canaan'. With Egypt to the south-west and Syria, Assyria and Babylonia to the north and east, Canaan was a land through which important trade routes passed. It was a land of many peoples, tribes, languages and dialects. Over the centuries during which the biblical books were written the vocabulary and

idioms of Hebrew were enriched from many sources.

Our understanding of biblical Hebrew can be enriched by study of the literature and culture of surrounding countries. For example, Ugaritic poetry often sheds light on Hebrew poetic styles and usage of words. The culture and practices of Egyptians, Hittites, Assyrians and others may help us to understand points in the biblical text. As one small example, consider Genesis 41:13:

כַּאֲשֶׁר פָּתַר-לְנִי	As he (Joseph) interpreted to us
כִּן הָיָה	so it happened—
אֶתִּי הֵשִׁיב עַל כְּנִי	me he restored to my post
וְאֶתּוֹ תָּלָה:	and him he hanged (or, impaled)

At first sight it looks as if the cup-bearer is saying that Joseph restored him to his post. But once we know that in the Egyptian court, as in other ancient courts, it was not polite to address the ruler as ‘You’, we can understand that what the cup-bearer means by ‘he restored’ is ‘you restored’: ‘You restored me to my position, but you hanged him’. This could be expressed less directly in English as, ‘I was restored to my position but he was hanged’.

The more we can learn about the cultural background of biblical literature, the better we shall be able to understand it.

## 25.10 רִאֵה-זֶה חֲרָשׁ הוּא —a note from the author

*‘Look, this is new!’*

For nearly fifteen years I have been working to produce a new way for people to learn biblical Hebrew, and to enjoy doing so. This has brought me many new experiences. It has warmed my heart to see people learning quickly, and to hear them say, ‘I never knew learning Hebrew could be so much fun’ (a student in Moscow), or, ‘This course has helped me to break through a great psychological barrier’ (a linguist in England).

But above all I have been learning to enjoy Hebrew myself. I have been moved by the forceful beauty of its poetry. I have come to appreciate that the writers of Hebrew prose took ‘a delight in the manifold exercise of literary craftsmanship’ (Robert Alter). I hope I have laid for myself a foundation on which I can go on building.

My growing knowledge of biblical Hebrew means that, when I go to a synagogue, I find myself at home with most of the language of the readings

and prayers. It has also been encouraging that some who have used these lessons have said, ‘Now I feel I really understand the prayers I have been joining in for so many years.’ There is something deeply satisfying in being able to join in prayers that have been hallowed by so many centuries of use—for example, to say the blessing for bread:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ    Blessed are you, O Lord our God,  
מֶלֶךְ הָעוֹלָם    eternal king,  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:    who brings forth bread from the earth.

Learning more Hebrew has helped me to understand why David Bivin has written, ‘the key to an understanding of the New Testament is a fluent knowledge of Hebrew.’ Besides a better general understanding, a grasp of Hebrew has solved some of the puzzles I found through reading English translations. What did it mean to say that Jesus ‘set his face to go to Jerusalem?’ (Luke 9:51)—it meant ‘he headed for Jerusalem’ (see Gen 31:21, in 25.2 f, on p321.). What did it mean to say ‘You are blessed ... when people cast out your name as evil?’ Deuteronomy 22: 14 provides the clue, for there the words **וְהוֹצִיא עָלֶיהָ שֵׁם רָע** (he causes to go out against her a bad name) mean ‘he slanders her’. ‘You are blessed ... when people slander you’ may not be a comfortable saying, but it is understandable (Luke 6:22).

So I have found many new and enriching things during my journey. I hope that as you have travelled through *Learn Biblical Hebrew* you will have been encouraged and enriched. Travel forward—and may the journey bring you blessing and joy.

The Hebrew Scriptures are sometimes called the Tanakh (תנ"ך). This word is made up from the first letters of Torah (ת) Nevi'im (נ) and Ketuvim (כ)—the Law, the Prophets and the Writings. We began in Lesson 1 with words from the Torah (ת):

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

In order to be **תַּנְכִּי** we finish with a word from the Nevi'im (נ) and the Ketuvim (כ).

**תַּנְכִּי** is a modern Hebrew word meaning ‘biblical’.

Isa 43:11

אֲנֹכִי אֱנֹכִי יְהוָה  
וְאֵין מַבְלְעָדִי מוֹשִׁיעַ:

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם  
שִׁבְּחוּהוּ כָּל־הָאֲמֹתַיִם׃  
כִּי גִבֹר עָלֵינוּ חַסְדּוֹ  
וְאֲמַת־יְהוָה לְעוֹלָם  
הִלְלוּ־יָהּ׃

# GLOSSARY OF GRAMMATICAL TERMS

In lessons 1–25 grammatical terms are explained as they are used. This glossary is for reference and revision after you have done the course and before you use other books and commentaries.

In Hebrew grammars and dictionaries there is a wide variety in the grammatical terms used and in their spelling. I have included some of the alternatives. In books influenced by modern Hebrew, *shewa* is usually written as *sheva* or *shva*, and by linguists *ševā*. As this is a book about biblical Hebrew, I have used *shewa*. After many of the grammatical terms I have given, in brackets, the most common abbreviations. Most words in *italics* appear as entries in the glossary.

**ABSOLUTE** The ordinary form of a noun is called the *absolute* form. דָּבָר 'word' is an absolute noun. דְּבַר 'word of' is a *construct* noun. See 7.1–3.

**ACCENTS** Accents are marks added to help reading and singing. They mark stressed syllables. Most of them are placed over or under the first consonant of the syllable. A stressed syllable is one that is given emphasis. Most words except *segholates* have the stress on the last syllable.

Some accents divide groups of words, marking pauses. For example:

- ◌ Silluq marks the last word of a verse: Gen 1:1 הָאָרֶץ
- ^ Athnah marks the major pause in a verse: Gen 1:1 אֱלֹהִים
- ˘ Zaqeph Qaton marks a minor pause: Gen 1:2 וְבָהֶן
- ˘, ˘ 'Oleh Weyored marks a major pause in poetry: Ps 1:1 רְשָׁעִים

Dividing accents are called *disjunctive* accents.

Accents that mark stress without indicating any pause are called *conjunctive* accents. For example:

- ◌ Munah Gen1:1 בָּרָא
- ◌ Mereka Gen 1:1 וְאֵת

When a word has two accents, the second marks the major stress — see *Metheg*.

**ACTIVE (act)** A verb is called *active* when the subject performs the action.

שָׁמַר 'he kept' is active.

בֵּרַךְ 'blessing' is an active *participle*

בָּרַךְ 'blessed' is a *passive* participle

**ADJECTIVE** (adj) A word that can qualify or describe a *noun*. טוב 'good' is a *masculine* adjective. טובה 'good' is a *feminine* adjective (see *Gender*). Adjectives can function as nouns: טוב 'prosperity', הטוב 'the good man', טובות 'good things'.

**ADVERB** (adv) A word that indicates place, time, amount, or the way something is done. For example: פה here, שם there, איפה where? (note איפה where are you?), יחדיו together, יומם by day, חנם in vain, פתאום suddenly.

**AGREEMENT** (or **CONCORD**) The sharing of common markers (e.g. for singular, plural or gender) when words are linked together.

In טובים טובים 'good words' both דבר and טוב are masculine plural. In אמרה האשה 'the woman spoke' אשה is a feminine singular noun, אמרה is a 3rd person singular feminine form of the verb.

**ALPHABET** The letters in their normal order—see 2.1. In an alphabetic or acrostic poem verses begin with the letters in alphabetic order: Prov 31:10 begins אשת, verse 11 begins בטח, and verse 31 תנו. A full acrostic poem uses all 22 letters (ש and ש count as one letter as they have the same unpointed form: ש).

**APOCOPATION** The shortening of a verbal form. Compare יהיה 'he will be' and יהי 'let him be'. In יהי the final ה of the stem היה is not used: יהי is an apocopated form.

**ASSIMILATION** The absorbing of one letter into another. Note יתן 'he will give'—the first נ of the stem נתן has been drawn into the ת which has become ת by assimilation of the נ.

**ATNAḤ, ATHNAḤ** The *accent* marking the last word of the major division of a verse in prose. A word with *Atnaḥ* is in *pause* and must have a long vowel in its accented syllable. Compare ארץ and ארץ.

**BEGAD KEFAT CONSONANTS** A way of referring to the six consonants that can have a *dagesh lene*: ב ג ד כ פ ת

In pronouncing ב ג ד כ פ and ת the flow of breath must be stopped for a brief moment and released. They are called stops.

With ב ג ד כ פ and ת the breath flows on with soft friction. They are called spirants or fricatives.

**BINYAN** בנין Qal, Niphal, Piel, Hiphil and Hithpael with their *passive* and

variant forms may be called **בְּנֵינִים** ‘buildings’.

**CLITIC** A word that attaches to another word. Note for example וְ ‘and’ attached to the following word הוּא ‘he’: וְהוּא ‘and he’.

**COHORTATIVE** (cohort.) A first person singular (I) or first person plural (we) of an *imperfective* (PC) verb used to express desire, self-exhortation or determination. The cohortative is usually marked by an added הָה־ Compare נִשְׁמֵר ‘we will keep’ and נִשְׁמְרֵהוּ ‘let us keep’. See 10.8.

**COLLECTIVE NOUNS** Nouns which are singular in form but can refer to a group: for example צֶאֱן ‘flock’, עוֹף ‘birds’ and אִישׁ in contexts where it means ‘men’. Note Genesis 14:21 תֵּן-לִי הַנֶּפֶשׁ ‘Give me the people!’

**CONJUGATION** To conjugate a verb is to give an ordered list of all its possible forms. When verbs, for example קָטַל and שָׁמַר, share the same pattern of forms they may be said to belong to the same conjugation.

Forms of the verb like קָטַלְתִּי ‘I killed’, where the person is indicated by the suffixed תִּי-, may be said to belong to the Suffix Conjugation (SC)—see *Perfective*.

Forms of the verb like אֶקְטַל ‘I will kill’, where the person is indicated by the prefixed אֶ, may be said to belong to the Prefix Conjugation (PC)—see *Imperfective*.

**CONJUNCTION** (conj.) A connecting word. The commonest conjunction is וְ ‘and, but, so, then’. See 3.4. Note also: גַּם ‘also’, ... גַּם ... גַּם ‘both ... and’ ..., אוֹ ‘or’, אֲוָלָם ‘but’, אִם ‘if’, לוֹ ‘if’, לֹא-לוֹלָא ‘if not’, הֵן ‘if, whether’, אַחֲרַי אֲשֶׁר ‘after.’

The particle כִּי functions as a conjunction. There is no single English equivalent. To translate כִּי we must in each case study what it is connecting. We may use translations like ‘that, for, when, but, surely...’, making our choice according to the context. In some passages it is difficult to be sure which is the best choice.

On the borderline between conjunctions and adverbs, note:

אָז then, therefore, כֵּן thus, so, לְכֵן therefore, nevertheless.

**CONSONANTS** The 22 letters of the Hebrew alphabet were all originally consonants. It was only later that ה, ו, and י were used to indicate vowels.

**CONSTRUCT (cstr)** In a construct relationship two or more nouns are closely linked. See 7.1–3. The last noun is always in the *absolute* state. When nouns are joined in a construct relationship only the final noun may have a major accent.

**DAGESH** A dot in a letter (1.8):

(a) *Dagesh lene* — the dot that can be placed in ב, ג, ד, כ, פ and ת to mark them as stops, not spirants (see *Begad Kefat*). Note the *dagesh lene* in the ב of מִדְּבָר 'wilderness, pasture land'.

(b) *Dagesh forte* — the dot that can be placed in a letter that follows a vowel to mark it as strengthened or doubled. Note the *dagesh forte* in the מ of הַמִּדְּבָר the wilderness.

*Dagesh forte* may also be found giving emphasis to letters that are not doubled, especially after a *maqeph*:

תִּן-לִי 'Give me!', זֶה-שְׁמוֹ 'this is his name'. This may be called a conjunctive *dagesh forte*.

**DECLENSION** A set of nouns that follows a similar pattern. To decline a noun is to give its *absolute* and *construct* forms in the singular and plural and illustration of the use of pronoun suffixes:

עַם/עַם people    עַם people of    עַמִּי my people    עַמְּךָ your people  
 /עַמִּים peoples    עַמֵּי peoples of    עַמֵּי my peoples    עַמֵּיכֶם your peoples  
 עַמִּים

**DEFINITE ARTICLE** See 5.4.3 and 3.9. A *noun* with a prefixed ה may be called a definite noun: הַדָּבָר 'the word'. Construct nouns before definite nouns are themselves definite (בֵּית הַמֶּלֶךְ the house of the king) as are nouns with a suffix (עַבְדִּי my servant). A noun without ה- may be called an indefinite noun: דָּבָר 'a word'.

**FEMININE (f, fem)** See *Gender*, and 3.10, 5.1–4, 7.4, 7.9. The feminine plural of a noun may sometimes function as a singular:

Prov 9:1    חָכְמוֹת בְּנִתָּה בֵּיתָה Wisdom has built her house.

The feminine plural of an adjective may function as a noun: רָעוֹת 'evil things, disasters'. The feminine singular may also function as a noun: הָרָעָה 'evil, wickedness, distress'.

**GENDER** — MASCULINE (m), FEMININE (f) and COMMON (c) Gender is a way of grouping words. See 5.4 and *Agreement*. Hebrew nouns are either masculine or feminine. A few are found sometimes with masculine and sometimes with feminine adjectives—for example, דֶּרֶךְ ‘way’ and יָד ‘hand, arm’.

For gender in pronouns, see 3.10 and 4.8. For gender in *verbs*, see 4.8 and 7.12.2

**GUTTURAL LETTERS** א , ה , ח , ע are guttural letters—they are pronounced in the very back of the throat. They are not found with *dagesh* or an ordinary vocal *shewa*.

When they have a vocal *shewa* it is a *hateph shewa*: note the אֶ in אֶלֹהִים and the silent *shewa* in לֶחֶמִי my food.

**HĀTEPH VOWELS** When the short vowels— a , e and o occur in a shorter form with a vocal *shewa* ă ẽ and õ they are called *hateph vowels* or *hateph shewa*.

**HĒ DIRECTIVE** An ה־ ending which indicates movement to a place: שָׁמָּה to there, תַּרְשִׁישָׁה to Tarshish. Note that תַּרְשִׁישׁ by itself after a verb of movement can mean ‘to Tarshish’:

Jon 1:3 בָּאָה תַּרְשִׁישׁ about to go to Tarshish.

**HENDIADYS** (a word meaning ‘one by means of two’) Hebrew often uses two nouns linked by וְ where in English we would use a noun and an adjective: in Job 4:16

: דִּמְמָה וְקוֹל אֶשְׁמָע: ‘I heard a whisper and a voice’ means ‘I heard a whispering voice.’

**HIPHIL** (Hi) See lesson 16 and pages 157–159.

**HITHPAEL** (Hith, Hithp) See lesson 17 and pages 157–159.

**HOLLOW VERB** A verb with two consonants in its *stem*. In dictionaries such verbs are given in their Qal infinitive construct forms, e.g. קוּם to rise, שִׁים to put.

Hollow verbs with וּ as the vowel in the infinitive may be called ‘Ayin Waw (Vav) verbs, and those with יּ as the vowel ‘Ayin Yod. See *Verbs—classification*.

**HOPHAL** (Ho, Hoph) The passive form of a Hiphil verb.

Compare: Hiphil הוֹרִיד he took down, he brought down  
Hophal הוּרַד he had been taken down

IMPERATIVE (imp, impv) Verbal forms used for commands and requests.  
See 7.12.2 and lesson 10.

IMPERFECTIVE, IMPERFECT (impf) Ways to refer to a set of verbal forms like those given in 14.3 from **יִשְׁמֹר** to **נִשְׁמֹר** in which the indicator of the person is prefixed to the stem.

Because the personal indicators (הֵן he, they; הַּ you, she, they; אֲנִי, נִ we) are prefixed to the stem, the imperfective is often called the Prefix Conjugation (PC). Because grammar books often illustrate it with **יִקְטֹל** (he will kill, he kills...) it is also sometimes called *yiqtōl*. Because imperfective forms often refer to future action or state, dictionaries may call them Future (fut). Because 'im-' is a negative, imperfective may be called non-perfective.

INFINITIVE (inf) Forms of the verb for which we usually need 'to...' when we translate into English. In Hebrew verbs there are two infinitive forms

infinitive construct:	e.g. <b>שָׁמֹר</b> to keep	<b>קוּם</b> to get up
infinitive absolute:	e.g. <b>שָׁמֹר</b> to keep	<b>קוּם</b> to get up

See lesson 12.

INFLECTION A change in, or an addition, to a word to indicate a change of *number, gender, or person*. Hebrew is an inflected language. Nouns have endings **ִים** and **ֹת** to indicate plural. Verbs have endings like **ִי** and **ִם** to indicate the person.

INTRANSITIVE VERB A verb which cannot have a direct object is called *intransitive*. Compare:

- (a) **בָּא** he came—**בָּא** is intransitive;  
(b) **הֵבִיא** he brought—**הֵבִיא** is transitive, it can have an object:  
Dn. 1:2 **וְאֶת־הַכֵּלִים הֵבִיא** and he brought the vessels.

JUSSIVE (juss) A form of the *imperative* with a prefixed **י** (he, they) or **ת** (you). Compare:

impv	juss
<b>תֵּן</b> Give!	<b>יֵתֵן</b> he must give, let him give
<b>תִּתְּנוּ</b> Give!	<b>יִתְּנוּ</b> let them give
<b>תֵּן</b> Give!	<b>אַל־תִּתֵּן</b> Do not give!

Except in the Hiphil, Jussive forms are the same as *Imperfective* (PC) forms and only the context will show what they are. Compare:

Qal: זָכַר he will remember זָכֹר Remember! יִזְכֹּר let him remember

Hiph: יִזְכִּיר he will remind הִזְכִּיר Remind! יִזְכֵּר let him remind.

See 10.6, 10.9–10.

**KETHIV, KETIB (K) and QERE, KERI (Q)** When the Masoretes worked on the texts to put in vowel points and accents, they did not alter the text they received. Where they considered something else should be read, other than the word as written, they indicated what should be read by how they pointed the text. For example, in the Pentateuch הוּא and נַעַר are common gender. Where הוּא means ‘he’ they pointed it normally, as הוּאֹ , but where הוּא means ‘she’ they pointed it as הוּאָ to show that the reader should read הוּאָ . Similarly when נַעַר means ‘girl’ they point it as נַעֲרָה : the *Kethiv* (what is written) is נַעַר , the *Qere* (what is to be read) is נַעֲרָה . When a word like יְהוָה is always to be read as אֲדֹנָי it may be called a perpetual *Qere* or *Qere perpetuum*.

**MAPPIQ** The dot that marks a final ה as being pronounced. In מַלְכָּה ‘queen’ the final ה is silent. In מַלְכָּהּ ‘her king’ the final ה is sounded. Some scholars, however, do not think that ה was pronounced. They think that *mappiq* helps to indicate only the meaning of a word, not its sound.

**MAQQEPH, MAQQEF** The hyphen that joins two words: כָּל-אִישׁ ‘every man’. The word before a *maqquph* is not stressed and so has no *accent*. If it naturally has a long vowel, the vowel may be shortened before the *maqquph*. Compare כָּל and כָּל- in:

Gen 39:3 וְכָל אֲשֶׁר-הוּא עֹשֶׂה and all that he was doing,

Gen 39:5 וְעַל כָּל-אֲשֶׁךְ יֵשׁ-לּוֹ and over all that he had.

**MASCULINE (m, masc)** See GENDER and 3.10, 5.1–4, 7.4, 7.9.

Masculine nouns which refer to people may function as common nouns:

עַמִּי ‘my people’

בְּנֵי יִשְׂרָאֵל ‘the descendants of Israel, the people of Israel’.

Masculine adjectives may function as nouns:

- Deut 23:17      בְּטוֹב לוֹ in the place that seems good to him  
Prov 2:20      בְּדַרְךְּ טוֹבִים in the way of good men  
Ps 107:9      מִלֵּא-טוֹב: he fills with good things

METHEG, METEG A vertical stroke, usually to the left of a vowel point, as a secondary accent. It marks a lesser stress on:

- (1) long vowels that are two or more *syllables* before the main accented syllable: Prov 23:31 : בְּמִישְׁרִים (metheg under בּ);
- (2) long vowels that are followed by *maqeph*:  
Prov 23:31      כִּי־יִתֵּן 'when it gives';
- (3) long vowels written as if they were short vowels:  
יִירָאוּ or יִרְאוּ 'they will be afraid';
- (4) full vowels that are followed by consonants with half-vowels (*hateph* vowels):

- Gen 35:3      וְאֶעֱשֶׂה and let me make  
Gen 2:24      יֵעָזֵב he will leave.

A *metheg* can be helpful in distinguishing similar words, compare:

אֹכְלָה <i>okhlā</i>	food	אָכְלָה <i>ākhālā</i>	she ate,
חֹכְמָה <i>hokhmā</i>	wisdom	חָכְמָה <i>hākhāmā</i>	she was wise.

The *metheg* in אֹכְלָה shows that אָ is a long vowel, and that כ has a vocal *shewa*—see point (1) above.

NIPHAL (Ni, Niph) See lesson 14 and pages 157–159.

NOUN A word that indicates a person, a thing or a concept.

אִשָּׁה 'woman', עֵץ 'tree', and טוֹב 'goodness, beauty' are nouns. Names, e.g. מִיכָאֵל and רְאוּבֵן are called proper nouns (pr.n.).

*Adjectives* and *Participles* can function as nouns:

- Prov 17:13      תַּחַת טוֹבָה in the place of good  
Ps 121:4      שׁוֹמֵר יִשְׂרָאֵל the protector of Israel.

See also *absolute*, *construct*, *gender* and *number*.

NUMBER A word used for the contrast between words that refer to one person or thing and those that refer to more than one.

A Hebrew *noun* may be singular (s), dual (du) or plural (p):

יָד (s) hand,      יָדַיְם (du) hands,      יָרוֹת (p) times, directions.

Some singular nouns have a *collective* meaning, for example: עוֹף birds.

Some *plural* nouns may have a singular meaning, for example:

אֱלֹהִים 'God', אֲדֹנָיִנוּ 'our master' (eg. 1 Sam 25:14)

Dual nouns like יָדַיְם may function as a dual 'two hands' or as a plural 'hands'. For common dual words see 11.4.

A verbal form that refers to one person may be called singular:

עָשָׂה 'he did' is 3rd person singular

עָשׂוּ 'they did' is 3rd person plural

PARSING Describing the grammatical elements of a word.

To parse a noun is to give its *gender*, *number* and type:

דְּבָרָה masculine singular construct (m s cstr) of דְּבָרָה word.

To parse a verbal form is to give its *binyan*; whether it is perfective or imperfective / SC, PC, or waPC, etc., or whether it is imperative, infinitive or participle; and where relevant its person, number and gender, and a description of anything added to it:

נָתַתָּה she gave...	Qal perf (SC) 3f s of נָתַן
שָׁלַחְתִּי I sent	Qal perf (SC) 1 s of שָׁלַח
שָׁלַחְתָּנִי you sent me away	Piel perf 2m s of שָׁלַח + suffix 1 s
שָׁלַחְוּנִי Send me away!	Piel impv 2m.c p of שָׁלַח + suff 1 s.
בָּאָה she came	Qal perf 3f s of בָּוא
בָּאָה coming	Qal pt act f s of בָּוא (m בָּא coming)
שָׁמֹר to keep	Qal infin cstr of שָׁמַר

**PARTICIPLE** (pt, ptc) A verbal form which can function like a verb, a noun or an adjective. For example:

Job 1:16 עוֹד זֶה מְדַבֵּר this man was still speaking

1 Kgs 5:15 אֶהָב הָיָה חֵירָם Hiram was a friend

Prov 8:10 : מִתְּרוּץ נִבְחָר : rather than precious gold

See lessons 13, 14.5b, 15.4, 16.2d, 17.2, 20.3 (8) and 22.5.

**PARTICLE** (ptc) A short word with no possible variation of form; for example אֵין 'there isn't', הִנֵּה 'behold' (to attract or direct attention) and exclamations like אוֹי 'Oh!' (expressing despair) and הֵאָחָה 'Aha!' (expressing satisfaction).

Most *conjunctions* are also particles; for example גַּם 'also', אוֹ 'or'.

**PASSIVE** (pass) A verbal form is called passive when the subject is affected by an action done by someone or something else. Passive is the opposite of *active*. Compare:

(a) נִכְתַּב הַסֵּפֶר the document was written

(b) כָּתַב אֶת־הַסֵּפֶר he wrote the document.

In (a) the Niphal נִכְתַּב has a passive sense.

In (b) the Qal כָּתַב has an active sense.

*Transitive Qal verbs may have active and passive participles:*

בָּחַר he chose      בּוֹחֵר choosing      בְּחוּר chosen,

הָרַג he killed,      הַרְגִים (people) slaying      הֲרוּגִים (people) slain.  
he slew

**PATAḤ** and **FURTIVE PATAḤ**. The short vowel 'a' in עַל 'on' is called *pataḥ*. The shorter 'a' vowel pronounced before the ה in רוּחַ 'wind, spirit' is called a *furtive pataḥ*. It may stand under a final הּ הֵ or עֵ

**PAUSE, PAUSAL FORMS** and **IN PAUSE** (i.p.). A word is said to be in pause when it has a major disjunctive *accent* like *Silluq* or *athnaḥ*. Short vowels may be lengthened in pause or the vowel pattern slightly changed. Compare:

Normal form

לָקְחָהּ she took

כִּבְדָּהּ it was heavy

מִלְכָּךָ your king

Pausal form

לָקְחָהּ

כִּבְדָּהּ

מִלְכָּךָ See also 10.11, page 127.

**PERFECTIVE, PERFECT** (pf, perf) Ways to refer to a set of verbal forms like those given in 14.3 from שָׁמַר to שָׁמַרְנִי in which the indicator of the person is a *suffix* added at the end of the *stem* (p96). Because the personal indicator is suffixed, the Perfective is often called the Suffix Conjugation or SC. Because grammar books often illustrate it with קָטַל these forms may also be called *qātal*. When the perfective functions as a simple past tense it is sometimes called the preterite (pret.).

**PERSON** (pers) a way to refer to the element of a verb which indicates the person who is involved. See 4.8. In European languages, verb tables were set out in the order (a) Singular: (1) I, (2) you, (3) he, she; (b) Plural: (1) we, (2) you, (3) they. So 'I' and 'we' are 1st person (1 pers), 'you' is 2nd person, and 'he', 'she', 'it', 'they' are 3rd person. See *parsing*.

**PIEL** (Pi) See lesson 15 and pages 175–181.

**PLURAL** (pl or p) The grammatical forms of nouns, adjectives and pronouns that usually indicate more than one: דְּבָרִים 'words', טוֹבוֹת 'good things', אֲנַחְנִי 'we', אֵלֶּה 'these'. Some plural forms must be translated as singular: תַּיִם 'life', and usually אֱלֹהִים 'God'. Note in Proverbs 9:10 קֹדֶשׁים 'the Holy One'.

In the description of verbs, plural refers to forms that indicate more than one person, for example נִשְׁלַח 'we will send', לֵכוּ 'Go!'.

**PREDICATE and PREDICATIVE** A predicate is an element in a sentence that gives information about the subject. In these sentences אָנֹכִי 'I' is the subject, the rest of each sentence is the predicate:

- (a) לֹא נָבִיא אָנֹכִי I am not a prophet
- (b) טוֹב אָנֹכִי I am good
- (c) אָנֹכִי בְּבַיִת I am in the house.

In (a) the predicate is a noun phrase—לֹא נָבִיא 'not a prophet'.

In (b) the predicate is an adjective—טוֹב 'good'. In this sentence טוֹב may be called a predicative adjective.

In (c) the predicate is a prepositional phrase—בְּבַיִת 'in the house'.

**PREFIX** A small group of letters or a single letter added before the stem of the word. For example, adding the prefix תְּ ‘she’ to the stem קָטַל ‘kill’ gives the word תִּקְטַל ‘she will kill’. The *imperfective* form of the verb is often called the Prefix Conjugation or PC. A PC form like יִקְוֶה ‘he will rise’ is distinguished from a narrative form like וַיִּקָּם by calling וַיִּקָּם a waPC. Such waPC forms probably came from an earlier past simple tense.

For Prefix Conjugation (PC) see *Imperfective*.

**PREPOSITION** (prep) A word that comes before or is prefixed to a noun, pronoun or phrase, often to indicate time, place or direction. For example, עַל-הַשֻּׁלְחָן ‘on the table’, לָהֶם ‘to them’, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה ‘after these things’.

Prepositions like לְ ‘to’, בְּ ‘in, with’, and כְּ ‘like’ which are always prefixed to words are called inseparable prepositions; but in poetry the longer forms לָמוֹ and בָּמוֹ may be found as separate words. See 8.1 and lesson 24.

**PRONOUN** (pron) A word that may function in place of a noun.

For personal pronouns like אֲנִי ‘I’ and הִיא ‘she’, see 4.8 and 9.5 and pages 368–369.

For suffixed personal pronouns, see 7.4, 7.8–9, and pages 366–367

For interrogative pronouns like מִי ‘who?’ and מָה ‘what?’ see 9.7.

For demonstrative pronouns like זֶה ‘this’ and הַהֵם ‘those’, see 3.5 and 7.10.

**PUAL** (Pu) The passive form of a Piel verb. See 15.4.

**QAL** The simplest form of a Hebrew verb. See pages 157–159, 163–164.

**ROOT, ROOT LETTERS** The verb שָׁמַר has a three letter, or tri-literal stem שִׁמְר. The letters ש, מ and ר may be called its root letters or radicals. ש is its first radical, מ the second radical and ר the third radical. The root is simply the combination of these three letters. It is not some other word from which שָׁמַר was derived.

Root is often used with the same meaning as stem. Some writers use Verb root for the forms given in dictionary entries; for example, שָׁמַר ‘he kept’ and קָוָה ‘to rise’.

SEGHOLATE NOUNS, SEGOLATES Segholate *nouns* are two-syllable nouns, usually with *seghol* (ֿֿ) as the vowel in the second *syllable*. For example: מֶלֶךְ king, אֶרֶץ land, בֹּקֶר morning, זֶרַע seed, נֶעַר boy, youth, רֶחֶב breadth.

These nouns began life as one-syllable words. They are stressed and accented on the first syllable: מֶלֶךְ or in pause מְלֶכֶךְ. The noun מֶלֶךְ was, at an earlier stage in the Hebrew language מֶלֶךְ — a one-syllable word (monosyllable). The original *pataḥ* is kept in construct forms that have a suffix: מְלֶכֶי 'my king'. Compare אֶרֶץ 'land' אֶרְצֵי 'my land', רֶחֶב 'breadth, width' רְחֵבוֹ (roḥbō) 'its breadth'.

SHEWA, SHEVA, SHVA A name for the two vertical dots that may be placed under a consonant, for example לְ

A silent *shewa* indicates the closing of a *syllable*:

אֶכְלָה (okh-lā) food. See 1.10 (iii).

A vocal *shewa* indicates a brief vowel sound: אֶכְלָה (ā-khě-lā) 'she ate' (Note the *Metheg*). When a *shewa* occurs after a long vowel, it is a vocal *shewa*. So יֶלְכוּ is yē-lě-khū, not yēl-khū. When a *shewa* occurs under a letter that is then repeated, it is a vocal *shewa*. So הֶלְלוּ is ha-lě-lū, not hal-lū.

SOPH PASSUQ, SOF PASSUQ The sign : that indicates the end of a verse. *Soph Passuq* is not the same as a full stop (or period), as occasionally a verse ending occurs in the middle of a sentence.

STATIVE VERB A verb that refers to the state or quality of its subject. For example:

כָּבֵד it was heavy, זָקֵן he was old, יָכַל he was able (to).

STEM

(1) The consonants in their fixed order which form the basic structure of Hebrew words and to which *prefixes* and *suffixes* can be added. מֶלֶךְ is the common stem of מְלֶכֶךְ 'he reigned', הִמְלִיךְ 'he made king', מֶלֶךְ 'king' and מְלֶכֶי 'my king'.

(2) Books that use the word root for what we have called the stem may use stem as equivalent to *binyan*. So they call Qal, Piel, Hiphil and Hithpael different stems of the verb.

SUFFIX A small group of letters or a single letter added after the stem of a word: For example, the plural suffix יָם in דְּבָרִים 'words', and the

1st person singular **שָׁמַרְתִּי** — **תִּי** in **שָׁמַרְתִּי** 'I kept'. For Suffix Conjugation (SC) see *Perfective*.

**SYLLABLE — CLOSED and OPEN** A syllable is part of a word — a unit of pronunciation. In biblical Hebrew almost every syllable begins with a consonant. In **מֶלֶךְ** 'king' there are two syllables **מֶ** and **לֶךְ**, and in **מַמְלָכָה** 'kingdom' there are three.

If the first letter of a word has a *shewa*, it does not count as a syllable: **כְּלִי** 'implement' is considered to be a one-syllable word (a monosyllable). **הַכְּלִי** 'the implement' is a three-syllable word: *hak-kě-lī*.

A syllable ending with a vowel or a silent **א** or **ה** is called an open syllable:

In **מֶלֶךְ** **מֶ** is an open syllable.

In **מַמְלָכָה** **לָ** and **כָה** are open syllables.

A syllable ending with a consonant is called a closed syllable:

In **מֶלֶךְ** **לֶךְ** is a closed syllable. In **מַמְלָכָה** **מַמְ** is a closed syllable.

In **מַלְכָה** 'queen' **כָה** is an open syllable.

In **מַלְכָה** 'her queen' **כָה** is a closed syllable (note the *mappiq*).

In most words:

Unaccented closed syllables have short vowels:

note **מַד** in **מִדְבָר** 'wilderness'.

Unaccented open syllables have long vowels:

note **דִּ** in **דְבַר** 'word'.

Accented closed syllables have long vowels:

note **בָר** in **דְבַר** 'word'.

Accented open syllables have short vowels: note **דִּ** in **דִלְת** door.

See also **VOWELS** (ii) and (iii).

**TONE SYLLABLE** The syllable that carries the accent or the main accent. The syllable before the accented syllable may be called 'pretonic' and the syllable before the pretonic 'propretonic'.

**TRANSITIVE VERB** A verb which may have a direct object.

Compare **גִּדְּלַ** he brought up — transitive (Piel)

and **גִּדְּלָ** he grew up — intransitive (Qal) in:

Hos 9:12 **יְגִדְּלוּ אֶת־בְּנֵיהֶם** they bring up their children

2 Chr 10:8 **גִּדְּלוּ אִתּוֹ** they grew up with him.

## VERBS — CLASSIFICATION (see also Verbs — strong and weak).

Hebrew verbs are often grouped by reference to the letters of the stem.

The basis of a common method comes from the letters פ, ע and ל which form the stem of פָּעַל 'he made'. The first letter of any verb stem is called the פ (Pe) letter.

The second is called the ע (Ayin) letter, and the third the ל (Lamed) letter.

So a verb like יָדַע he knew is called Pe-yodh or פִּי. A verb with a stem beginning with a guttural ה, ח, or ע is Pe-Guttural, and one beginning with א Pe-Aleph or אַ. A verb like בָּחַר 'he chose' is called 'Ayin-Guttural. A verb like מָצָא 'he found' is called Lamed-Aleph.

A verb, like קָם 'he rose', with two stem letters is classified, from קוּם 'to rise', as 'Ayin-vav, and שָׁם 'to put' as 'Ayin-yodh.

A verb like סָבַב 'he surrounded, he turned...' which has a basic two-letter stem סב, with the second letter repeated in some forms, may be called a Double 'Ayin verb.

An alternative system numbers the stem letters I, II and III (1, 2, 3). So יָדַע is a I-Yod verb, נָפַל a I-Nun verb, קוּם is II-Waw, הִנָּח is III-He. Verbs like סָבַב are called Geminate verbs — so אָרַר 'he cursed' is a geminate verb (II-2).

## VERBS — STRONG and WEAK

As we saw on pages 103–106, letters like י, ה and נ are weak and may disappear or be absorbed in some verbal forms.

Verbs that have a stem made up of 3 strong consonants may be called strong verbs.

The strong consonants are: ש, ק, צ, פ, ס, מ, ל, כ, ט, ח, ז, ד, ג, ב and ת

נ is strong when it is the middle letter of the stem,

ך is strong when it is the final letter.

So בָּטַח 'he trusted', שָׁלַח 'he sent' and דִּבֶּר 'he spoke' are strong verbs.

The weak consonants are א, ה, ו, י and ע

נ is weak when it is the first or third letter of the stem,

ך is weak when it is the first or middle letter of the stem.

So הָלַךְ 'he went', יָנַק 'he sucked', and בָּכָה 'he wept' are weak verbs.

A verb with two weak letters in the stem may be called doubly weak.

So יָדַע 'he knew', עָשָׂה 'he did', and נָתַן 'he gave' are doubly weak.

Some doubly weak verbs have particularly interesting waPC forms, for example the stems נָטַח and נָכַח give us:

נָטַח 'he stretched out' and וַיִּטַּח 'and he stretched out'  
 הִכָּה 'he beat' (Hiphil) and וַיִּיךְ 'and he beat'

In the waPC forms וַיִּטַּח and וַיִּיךְ only the strong ט and כ of the stems remain.

VOWELS (i) A BRIEF HISTORY

(a) When Hebrew was first written only the consonants were used. So קם could represent קָם 'he rose', קָמוּ 'they rose', and קוּם or קוּמִי 'Get up'. They could be distinguished only from the context.

(b) During the period of the monarchy הַ וְ and וּ were used to indicate final long vowels. So קָמוּ would be different from קוּמִי

(c) At a later period these letters were introduced also in the middle of words. Then קָם and קוּם could be distinguished. These letters are called traditionally 'Mothers of reading'. In grammar books the Latin translation 'Matres lectionis' is used — and 'Mater lectionis' or simply 'mater' when only one is mentioned.

(d) Between 500 and 1000 CE the Masoretes introduced vowel signs (points). Words in printed Hebrew scriptures may occur with the mater and the vowel point or sometimes only with the vowel point, for example יָבוֹא 'he will come' or יבא

VOWELS (ii) NAMES OF VOWEL SIGNS

Vowel	Short			Long			
	Sound	Sign	Name	Example	Sign	Name	Example
a	-		<i>pataḥ</i>	בַּת	ָ	<i>qamets</i>	אָב
e	˘		<i>seghol</i>	בֶּן	ֶ	<i>tsere</i>	בֵּן
i	˙		<i>hireq</i>	בִּן	ִ	long <i>hireq</i>	שִׁים
o	ֿ	ָ	<i>qamets</i> <i>hatuph</i>	כָּל-	וּ or וֹ	<i>holem</i>	לוֹ, ראשׁ
u	ֹ	ֹ	<i>qibbuts</i>	כָּלנוּ	וּ	<i>shureq</i>	קוּם

These vowels are called full vowels. See also *ḥateph* vowels.

VOWELS (iii) VOWEL SHORTENING and VOWEL REDUCTION

In a set of words like דְּבַר דְּבַר דְּבָרִים and דְּבָרִי we can see a variation in the vowel pattern.

דְּבַר has two syllables דְּ and בַר. Each has a long vowel—*qamets*. In דְּבַר 'word' the *qamets* of the second syllable בַר has been shortened: בַר → בֶּר

In the first syllable the *qamets* of דְּ has been reduced to vocal *shewa*: דְּ → דֶּ

- (a) Vowel shortening: when a long vowel is changed to a short vowel. Some long vowels, for example יִ and יֵ, are never shortened. They are unchangeably long. *Qamets* and *tsere* are often shortened and וֹ and וְ are sometimes shortened. Vowel shortening is related to where the accent or stress is, and to whether a syllable is open or closed. (In the examples below accented syllables are marked by *zaqeph qaton* or *athnah*).

- (i) A long vowel in a closed accented syllable becomes a short vowel if the syllable loses its accent.

Compare חֵץ 'arrow' and חָצִים 'arrows', and note כָּל in כָּל-יָדָא 'the hand of everyone' and כָּל-הָאָרֶץ 'the whole land'.

- (ii) Vowel shortening is found in many construct nouns (see 7.2). When an absolute noun has a long *qamets* or *tsere* in its final syllable, the construct usually has a short syllable:

זָקֵן	old man	זָקֵן	old man of	כּוֹכַב	star	כּוֹכַב	star of
יָד	hand	יָד	hand of	בְּרָכָה	blessing	בְּרַכַּת	blessing of

By contrast, in a closed syllable יִ, יֵ, וֹ and וְ are unchangeably long:

יוֹם day    יוֹם day of    אִישׁ man    אִישׁ man of

- (b) Vowel reduction: when a vowel is changed to a vocal *shewa*.

Compare דְּבַר 'word' and דְּבָרִים 'words'. In דְּבַר the long *qamets* of the open syllable דְּ is immediately before the accented syllable בַר. In דְּבָרִים the accented syllable is רִים. The *qamets* under דְּ has been reduced to a vocal *shewa*: דְּ → דֶּ

Compare סֶפֶר and סְפָרִים. When *qamets* and *tsere* become the vowels of the second syllable before the accent, they are reduced to a vocal *shewa*.

When the first syllable of a noun is a closed syllable, its vowel is not reduced.

Note the closed first syllable מִשׁ of מִשְׁפָּט ‘judgment, law’

and compare its absolute and construct forms with those of דְּבַר

With דְּבַר compare: מִשְׁפָּט ‘judgment, law’

דְּבַר דְּבַר word of דְּבָרִים words דְּבָרַי words of  
מִשְׁפָּט מִשְׁפָּט judgment of מִשְׁפָּטִים judgments מִשְׁפָּטַי judgments of

In these verbal forms compare the vowel patterns in:

שָׁמַר he protected שָׁמְרָה she protected שָׁמַרְתָּם you protected  
יִשְׁמַר he will protect יִשְׁמַרְנִי he will protect me אָכַלְתֶּם you ate

When a *suffix* moves the accented syllable, the nearest vowel in an open syllable becomes a vocal *shewa*. So, in the verbal forms above,

שָׁמַר does not produce שָׁמְרָה as מִ is an open syllable and reduces to מִ  
אָכַל does not produce אָכַלְתֶּם as אָ is an open syllable and reduces to אָ  
יִשְׁמַר does not produce יִשְׁמַרְנִי as מִ is an open syllable and reduces to מִ

WAW, VAV The letter ו , pronounced ‘w’ in biblical Hebrew and ‘v’ in modern Hebrew.

WAW CONJUNCTIVE When ׀ is used to link words and phrases, as in Gen 1:1 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ , it may be called waw (or vav) conjunctive.

Note these variations of pointing:

Before ב פ מ and most consonants with silent *shewa*: ׀

Before ׀ (the ׀ loses its *shewa*): ׀

Before monosyllables and accented syllables: ׀

Before *hateph* vowels: ׀א (a), ׀א (e), and ׀א (o),

but note ׀יהוה and ׀אלהים

WAW CONSECUTIVE When ו is found with verbs that carry on a narrative (waPC), as in ׀לךְ ‘and he went’ and ׀אמר ‘and I said’, it is often called waw (or vav) *consecutive*. The term waw (or vav) consecutive may also be used when ו is used with the perfective (wSC) in a discourse about the future: ׀לךְ ׀ראיתי ‘I will go and see’.

## THE MASORETIC TEXT — MT

The pointed text printed in Hebrew Bibles is known as the Masoretic Text (MT). The Masoretes were Jewish scholars who worked mainly in the period 400–900 CE to make an accurate readable text. They worked on consonants, vowels and accents.

*Consonants:* They counted the number of consonants in each book and marked the middle one. They pointed out abnormalities, for example, a large ב in Genesis 1:1 and an inverted נ in Numbers 10:25.

*Vowels:* They added vowel points. Where they considered that there was a difficulty or error, they left the consonants as they found them, but added the vowels of the word they considered should be read — see *Kethiv*. In 2 Kings 19:37 the vowels ךְּ indicate that בְּנָיו 'his sons' should be inserted: קְרִי וְלֹא כְתִיב 'read but not written'. When they considered that a word was wrongly included in the text, they left it unpointed as כְּתִיב וְלֹא קְרִי 'written but not read'. Occasionally they suggested an emendation; for example, in Exodus 25:39 תַּעֲשֶׂה 'you shall make' for יַעֲשֶׂה 'he shall make' (which can be the equivalent of 'it shall be made'). Such suggestions are סְבִירָיון 'opinions'.

*Accents:* The system of accents was completed. Any unusual accents were noted. For example in Genesis 18:21 הַבָּאָה is noted as מְלַעֵל (up) as the accent is on בָּ instead of on אָה; in Judges 4:18 סוּדָה is noted as מְלַרַע (down) as the accent is on דָה instead of on סוּ. Unusual pausal forms are noted: in Genesis 11:3 לְאֶבֶן (אֶבֶן stone) is noted as קָמִץ בְּזָקָה קָטָן 'qamets with Zaqeph Qaton', since mid-verse pausal forms usually occur with *athnah*.

Masoretic notes were placed at the top and bottom of pages (*Masora magna* — Mm), or in the side margins of pages (*Masora parva* — Mp) and some at the end of books (*Masora finalis*).

## REFERENCE GRAMMAR

This reference grammar is designed to help you revise what you have learned in lessons 1–25 and to add new information to your growing store of knowledge. In order to help you become familiar with the markers and patterns that occur regularly in biblical Hebrew, a cross-section of the important types of verbs, nouns, pronouns, adverbs, conjunctions and interjections have been put together here for easy reference.

In reading passages of Hebrew from the **תנ"ך** you have seen that there is variation within patterns and sometimes unusual or archaic forms. The reference grammar will enable you to see some of this variety gathered together — for example in the table of verbal suffixes.

The Reference Grammar is designed primarily for use when you have already read through the course. It is not designed as a way of learning Hebrew, but for consolidating what you have learned. You do not need to learn any of the verb or noun tables. You have already become aware of the key elements of words. Since lesson 3 you have known that **וַיֹּאמֶר** means ‘and he said’. Since lesson 7 you have known that **דְּבַרְיֶכֶם** means ‘your words’.

The grammatical tables can now function to add confidence to your reading. In the verb tables read quickly across the ‘waPC’ lines. You will see that in knowing **וַיֹּאמֶר** you have the key to all waPC forms—you may also notice that Piel and Pual do not have *dagesh* in the **י** (י not יי). In the table of nouns read down the right hand column from **סוּסֵיכֶם**. You will see that in knowing **דְּבַרְיֶכֶם** you have the key to all plural words with ‘of you’ (your).

When you learned in lesson 1 that **הוא** is ‘he’ and in lesson 3 that **לוֹ** is ‘to him’ you received the key also to the 3rd person singular masculine suffixes used with verbs. In the table of ‘personal suffixes used with verbs’ note the range of possibilities for ‘him’ and that they all end with the **ו** sound we have seen in **לוֹ** or the **ו** sound we have seen in **הוא**.

In lesson 24 we looked in some detail at prepositions so that we should not limit ourselves to thinking, for example, that **עַל** means ‘on’. In a similar way the table of adverbs reminds us that **לְמָה** and **מַדּוּעַ** are not the only ways to say ‘Why?’

The reference grammar also gives you a key to the grammatical description of Hebrew words (see ‘parsing’, p341). If you look at the first verb table (**קָטַל**) in the Niphal column you can find **אֶקְטִיל**. The column

heading tells you it is Niphal. The left hand column that it is 1 c, s and Imperfective or Prefix Conjugation; so you can parse אֶקְטֹל as ‘Niphal imperfective first person singular of קָטַל’.

In using grammatical tables remember that not all the forms are actually found for a particular verb—the table gives the forms it and similar verbs would have had if all the forms had actually occurred. The tables also only give a basic meaning for a verb, for example שִׁים ‘to put’—but according to its context it may mean ‘to put, to place, to set, to establish, to appoint...’ In the notes perfectives (SC) are translated as past, for example קָטַל ‘he killed’ and imperfectives (PC) as future, תִּצְבֵּק ‘she will pour’, but in usage they are not limited in this way.

Nouns also are given only a basic meaning. As an interesting example of variations of meaning note two nouns not listed, and ראש

תּוֹרָה may mean, ‘teaching, instruction; a ruling given by a priest or prophet; law, the law of God...’

מִשְׁפָּט may mean, ‘an act of judgment, a case put to a judge, a decision by a judge, a place of judgment; justice, right, law; custom, usage; right way of conduct; plan or building instructions’.

ראש head;  
chief, leader, chief town;  
beginning, end;  
point, top;  
principal, the best;  
the total, multitude;  
band, troop

**STRONG VERBS:**

קָטַל he killed and קָל of כָּבֵד it was heavy

<i>binyan:</i>		קָל	קָל	נִפְעַל	פֻּעַל	פֻּעַל	הִפְעִיל	הִפְעַל	הִתְפַּעֵל
<i>Perfective/SC</i>									
he	3m s	קָטַל	כָּבַד	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
she	3f s	קָטְלָה	כָּבְדָה	נִקְטְלָה	קָטְלָה	קָטְלָה	הִקְטִילָהּ	הִקְטַלָּהּ	הִתְקַטְּלָהּ
you	2m s	קָטַלְתָּ	כָּבַדְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
you	2f s	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
I	1c s	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
they	3c p	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטְּלוּ
you	2m.c p	קָטַלְתֶּם	כָּבַדְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
you	2f p	קָטַלְתֶּן	כָּבַדְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
we	1c p	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
<i>Imperfective/PC</i>									
he	3m s	יִקְטַל	יִכְבֵּד	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
she	3f s	תִּקְטַל	תִּכְבֵּד	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
you	2m s	תִּקְטַל	תִּכְבֵּד	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
you	2f s	תִּקְטַלִּי	תִּכְבְּדִי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטַלִּי	תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטַּלִּי
I	1c s	אֶקְטַל	אֶכְבֵּד	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
they	3m.c p	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
they	3f p	תִּקְטַלְנָה	תִּכְבְּדֵנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטְּלְנָה
you	2m.c p	תִּקְטַלְוּ	תִּכְבְּדוּ	תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטִילוּ	תִּקְטַלְוּ	תִּתְקַטְּלוּ
you	2f p	תִּקְטַלְנָה	תִּכְבְּדֵנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטְּלְנָה
we	1c p	נִקְטַל	נִכְבֵּד	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל

<i>binyan:</i>		קל	קל	גַּפְעַל	פְּעַל	פְּעַל	הַפְּעִיל	הַפְּעַל	הַתְּפַעַל
<i>waPC</i>									
he	3m s	וַיִּקְטֹל	וַיִּכְבֵּד	וַיִּקְטֹל	וַיִּקְטֹל	וַיִּקְטֹל	וַיִּקְטֹל	וַיִּקְטֹל	וַיִּתְקַטֵּל
<i>Imperative</i>									
(you)	2m s	קְטֹל	כְּבֹד	הִקְטֹל	קְטֹל		הִקְטֹל		הִתְקַטֵּל
(you)	2f s	קְטִילי	כְּבֹדִי	הִקְטִילי	קְטִילי		הִקְטִילי		הִתְקַטְּלִי
(you)	2m.c p	קְטִילוּ	כְּבֹדוּ	הִקְטִילוּ	קְטִילוּ		הִקְטִילוּ		הִתְקַטְּלוּ
(you)	2f p	קְטִילְנָה	כְּבֹדְנָה	הִקְטִילְנָה	קְטִילְנָה		הִקְטִילְנָה		הִתְקַטְּלְנָה
<i>Jussive</i>									
he	3m s	יִקְטֹל	יִכְבֵּד	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִתְקַטֵּל
<i>Infinitive</i>									
(to) Absolute		קְטוֹל	כְּבוֹד	הִקְטֹל	קְטֹל	קְטֹל	הִקְטֹל	הִקְטֹל	הִתְקַטֵּל
				or נִקְטֹל	or קְטֹל				
(to) Construct		קְטֹל	כְּבוֹד/כְּבֹדִי	הִקְטֹל	קְטֹל		הִקְטִיל		הִתְקַטֵּל
<i>Participle</i>									
Active		קְטֹל	כְּבֹד		מְקַטֵּל		מְקַטֵּל		מִתְקַטֵּל
Passive		קְטוּל		נִקְטָל		מְקַטָּל		מְקַטָּל	

### III– ה or LAMED-HE VERBS: גָּלַהּ he uncovered, he revealed, he went into exile

<i>binyan:</i>		קל	גפּעל	פּעל	פּעל	הפּעיל	הפּעל	התּפּעל
<i>Perfective/SC</i>								
he	3m s	גָּלַהּ	נִגְלָה	גָּלָה	גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
she	3f s	גָּלְתָהּ	נִגְלְתָהּ	גָּלְתָהּ	גָּלְתָהּ	הִגְלְתָהּ	הִגְלְתָהּ	הִתְגַּלְתָּהּ
you	2m s	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	גָּלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
you	2f s	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ	גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
I	1c s	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
they	3c p	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
you	2m.c p	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
you	2f p	גָּלִיתְּן	נִגְלִיתְּן	גָּלִיתְּן	גָּלִיתְּן	הִגְלִיתְּן	הִגְלִיתְּן	הִתְגַּלִּיתְּן
we	1c p	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
<i>Imperfective/PC</i>								
he	3m s	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
she	3f s	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
you	2m s	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
you	2f s	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי
I	1c s	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶתְגַּלֶּה
they	3m.c p	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
they	3f p	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
you	2m.c p	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
you	2f p	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
we	1c p	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִתְגַּלֶּה

### Notes

- See notes p106
- Before suffix, final ה is lost:  
גָּלְתָּ he uncovered you  
רָעִי my shepherd
- Qal 3f s גָּלְתָּהּ or גָּלְתָּ and Hiphil הִגְלִיתְּ
- III– א verbs may have III– ה forms:  
כָּלֵאתִי I refrained  
מָלֵא he accomplished  
הִמְעַרְרָה 'he mer' has a variant: קָרָא
- Before gutturals, vowels differ  
With יִגְלֶה compare:  
יַעֲשֶׂה he will do  
יִהְיֶה he will meditate  
יִרְאֶה he will see
- III– ה verbs never add a cohortative הִ (10.8)

<i>binyan:</i>	קל	נפעל	פעל	פעל	הפעיל	הפעל	התפעל	7. WaPC ויגל Compare: ויען 'and he replied'. Note loss of ו in: in: ויבהך 'he wept' and Hiphil ויושק 'and he gave drink'.
<i>waPC</i>								
he 3m s	ויגל	ויגל	ויגל	ויגל	ויגל		ויתגל	Note loss of first weak stem letter and final ה in: ויט 'and he bent down' ויך 'and he hit' (נטה 'he bent down')
<i>Imperative</i>								
(you) 2m s	גלה	הגל/גל הגלה	גלה/גל		הגל/ הגלה		התגלה	8. Hiph Impv may be הגל— note הרוף ממני 'let me alone'
(you) 2f s	גלי	הגלי	גלי		הגלי		התגלי	9. Jussive יגל Note variations: ירא let him see יהי let him be יחי let him live
(you) 2m.c p	גלו	הגלו	גלו		הגלו		התגלו	
(you) 2f p	גלינה	הגלינה	גלינה		הגלינה		התגלינה	10. Infinitives. Note Qal infinitives of ראה he saw: abs ראה or ראות cstr ראות or ראה or ראנה
<i>Jussive</i>								
he 3m s	יגל	יגל	יגל	יגל	יגל		יתגל	11. Participle Qal fem of גלה is גלה or גליה
<i>Infinitive:</i>								
(to) Absolute	גלה	נגלה	גלה	גלה	הגלה	הגלה	התגלה	
(to) Construct	גלות	הגלות	גלות	גלות	הגלות	הגלות	התגלות	
<i>Participle</i>								
Active	גלה		מגלה		מגלה		מתגלה	
Passive	גלוי	נגלה		מגלה		מגלה		

II- קום to rise, מות to die, בוש to be ashamed II - י' בין to perceive, to understand שים to put (Qal SC forms as קם)

		קל	קל	קל	קל	קל	נפעל	הפעיל	הפעל
<i>binyan:</i>		קל	קל	קל	קל	קל	נפעל	הפעיל	הפעל
<i>Perfective/SC</i>									
he	3m s	קם	מת	בוש	בין / בן	שם	נקום	הקים	הוקם
she	3f s	קמה	מתה	בושה	בינה / בנה		נקומה	הקימה	הוקמה
you	2m s	קמת	מתה	בשת	בינות / בנת		נקומת	הקימות	הוקמת
you	2f s	קמת	מת	בשת	בינות / בנת		נקומת	הקימות	הוקמת
I	1c s	קמתי	מתי	בשתי	בינתי / בנתי		נקומתי	הקימתי	הוקמתי
they	3c p	קמו	מתו	בושו	בינו / בנו		נקומו	הקימו	הוקמו
you	2m.c p	קמתם	מתם	בשתם	בינותם / בנתם		נקומתם	הקימותם	הוקמתם
you	2f p	קמתן	מתן	בשתן	בינותן / בנתן		נקומתן	הקימותן	הוקמתן
we	1c p	קמנו	מתנו	בשנו	ביננו / בנו		נקומנו	הקימונו	הוקמנו
<i>Imperfective/PC</i>									
he	3m s	יקום	ימות	יבוש	יבין	ישם	יקום	יקים	יוקם
she	3f s	תקום	תמות	תבוש	תבין	תשים	תקום	תקים	תוקם
you	2m s	תקום	תמות	תבוש	תבין	תשים	תקום	תקים	תוקם
you	2f s	תקומי	תמותי	תבושי	תביני	תשימי	תקומי	תקימי	תוקמי
I	1c s	אקום	אמות	אבוש	אבין	אשים	אקום	אקים	אוקם
they	3m.c p	יקומו	ימותו	יבושו	יבינו	ישומו	יקומו	יקימו	יוקמו
they	3fp	הקומינה	המתינה	הבשנה	הבינינה	השימינה	תקמנה	תקימינה	תוקמנה
you	2m.c p	תקומו	תמותו	תבושו	תבינו	תשימו	תקומו	תקימו	תוקמו
you	2f p	תקומינה	תמתינה	תבשנה	תבינינה	תשימינה	תקמנה	תקימנה	תוקמנה
we	1c p	נקום	נמות	נבוש	נבין	נשים	נקום	נקים	נוקם

<i>binyan:</i>	קל	קל	קל	קל	קל	קל	הפעיל	הפעיל	הפעיל
<i>waPC</i>									
he 3m s	וַיָּקָם	וַיָּמָת			וַיָּבֵן	וַיָּשֶׂם		וַיָּקָם	
they 3m.c p			וַיִּבְשׂוּ						
<i>Imperative</i>									
(you) 2m s	קוּם	מוּת	בוּשׁ	בִּין	שִׂים	הַקוּם	הַקוּם	הַקָּם	
(you) 2f s	קוּמִי	מוּתִי	בוּשִׁי	בִּינִי	שִׂמִּי	הַקוּמִי	הַקָּמִי	הַקָּמִי	
(you) 2m.c p	קוּמוּ	מוּתוּ	בוּשׁוּ	בִּינוּ	שִׂמוּ	הַקוּמוּ	הַקָּמוּ	הַקָּמוּ	
(you) 2f p	קוּמְנָה	מוּתְנָה	בוּשְׁנָה		שִׂמְנָה	הַקוּמְנָה	הַקָּמְנָה	הַקָּמְנָה	
<i>Jussive</i>									
he 3m s	יָקָם	יָמָת			יָבֵן	יָשֶׂם		יָקָם	
<i>Infinitive</i>									
(to) Absolute	קוּם	מוּת	בוּשׁ	בִּין	שׂוּם	הַקוּם/נָקוּם	הַקָּם	הַקָּם	
(to) Construct	קוּם	מוּת	בוּשׁ	בִּין	שִׂים/שׂוּם	הַקוּם	הַקָּם	הַקָּם	הוּקָם
<i>Participle</i>									
Active	קָם	מָת	בוּשׁ	בָּן	שָׂם			מָקָם	
Passive	קוּם						נָקוּם	מוּקָם	

Notes

1. In perfective, apart from 2nd plural, the accent is on the first syllable: קָמָה she rose, ptc f קָמָה rising.
2. Piel forms are rare. For Polel and Pilpel see 15.2(e). Intensive forms, Piel קָיָם Polel קָמָם and Hithpolel הִתְקוּמָם are regular, so are not given in the table above.
3. II-ו verbs may occur with א for ו : קָאָם 'he got up'. Note also the adjective רָשׁ or רָאֵשׁ 'poor'.
4. II-י verbs have י in 2nd syllable of imperfective, so Qal and Hiphil forms are distinguished only by context: Ps 19:13 יִבִּין 'he perceives', Isa 28:9 יִבִּין 'he causes to understand, he explains'. Note also II-ו verbs with final *pataḥ*. From סוּר 'he turns away from' and נוּחַ 'he rests' note 2 Kgs 4:11 וַיֵּסֶר 'and he went aside', Gen 8:13 וַיִּסֶר 'and he removed'; Exod 20:11 וַיִּנַּח 'and he rested', Josh 21:44 וַיִּנַּח 'and he gave rest'.

II-2 VERBS (Geminate verbs): סָבַב or סָב he turned round, he surrounded; קָלַל he was swift, it abated.

<i>binyan:</i>		קָל	קָל	קָל	נָפֵעַל	פִּלְלַל	הִפְעִיל	הִפְעִיל
<i>Perfective/SC</i>								
he	3m s	סָבַב	or סָב	קָל	נָסַב	סִוַּבַּב	הִסָּב	הוֹסִיב
she	3f s	סָבְבָה	סָבָה	קָלָה	נָסְבָה	סִוַּבְּבָה	הִסָּבָה	הוֹסִיבָה
you	2m s		סָבֹות	קָלוֹת	נָסְבוֹת	סִוַּבְּבוֹת	הִסָּבוֹת	הוֹסִיבוֹת
you	2f s		סָבוֹת	קָלוֹת	נָסְבוֹת	סִוַּבְּבוֹת	הִסָּבוֹת	הוֹסִיבוֹת
I	1c s		סָבוֹתִי	קָלוֹתִי	נָסְבוֹתִי	סִוַּבְּבוֹתִי	הִסָּבוֹתִי	הוֹסִיבוֹתִי
they	3c p	סָבְבוּ	סָבוּ	קָלוּ	נָסְבוּ	סִוַּבְּבוּ	הִסָּבוּ	הוֹסִיבוּ
you	2m.c p		סָבוֹתֶם	קָלוֹתֶם	נָסְבוֹתֶם	סִוַּבְּבוֹתֶם	הִסָּבוֹתֶם	הוֹסִיבוֹתֶם
you	2f p		סָבוֹתֵן	קָלוֹתֵן	נָסְבוֹתֵן	סִוַּבְּבוֹתֵן	הִסָּבוֹתֵן	הוֹסִיבוֹתֵן
we	1c p		סָבוֹנוּ	קָלוֹנוּ	נָסְבוֹנוּ	סִוַּבְּבוֹנוּ	הִסָּבוֹנוּ	הוֹסִיבוֹנוּ
<i>Imperfective/PC</i>								
he	3m s	יִסַּב	יִסָּב	יִקָּל	יִסַּב	יִסֻּבַּב	יִסָּב or יִסָּב	יִוִּסַּב
she	3f s	תִּסָּב	תִּסָּב	תִּקָּל	תִּסָּב	תִּסֻּבְּבָה	תִּסָּב	תִּוִּסָּב
you	2m s	תִּסָּב	תִּסָּב	תִּקָּל	תִּסָּב	תִּסֻּבְּבָה	תִּסָּב	תִּוִּסָּב
you	2f s	תִּסָּבִי	תִּסָּבִי	תִּקָּלִי	תִּסָּבִי	תִּסֻּבְּבִי	תִּסָּבִי	תִּוִּסָּבִי
I	1c s	אִסָּב	אִסָּב	אִקָּל	אִסָּב	אִסֻּבְּבָה	אִסָּב	אִוִּסָּב
they	3m.c p	יִסָּבוּ	יִסָּבוּ	יִקָּלוּ	יִסָּבוּ	יִסֻּבְּבוּ	יִסָּבוּ	יִוִּסָּבוּ
they	3f p	תִּסָּבְיֶנָּה	תִּסָּבְנָה	תִּקָּלְיֶנָּה	תִּסָּבְיֶנָּה	תִּסֻּבְּבוּנָה	תִּסָּבְיֶנָּה	תִּוִּסָּבְיֶנָּה
you	2m.c p	תִּסָּבוּ	תִּסָּבוּ	תִּקָּלוּ	תִּסָּבוּ	תִּסֻּבְּבוּ	תִּסָּבוּ	תִּוִּסָּבוּ
you	2f p	תִּסָּבְיֶנָּה	תִּסָּבְנָה	תִּקָּלְיֶנָּה	תִּסָּבְיֶנָּה	תִּסֻּבְּבוּנָה	תִּסָּבְיֶנָּה	תִּוִּסָּבְיֶנָּה
we	1c p	נִסָּב	נִסָּב	נִקָּל	נִסָּב	נִסֻּבְּבָה	נִסָּב	נִוִּסָּב

<i>binyan:</i>	קל	קל	קל	נפעל	פלל	הפעיל	הפעל
<i>waPC</i>							
he 3m s	וַיִּסֹּב	וַיִּסֹּב	וַיִּקַּל			וַיִּסֹּב	
<i>Imperative</i>							
(you) 2m s	סֹב			הִסֹּב	סוֹבֵב	הִסֹּב	
(you) 2f s	סִבִּי			הִסִּבִּי	סוֹבְבִי	הִסִּבִּי	
(you) 2m.c p	סֹבוּ			הִסֹּבוּ	סוֹבְבוּ	הִסֹּבוּ	
(you) 2f p	סִבְינָה			הִסִּבְינָה	סוֹבְבָנָה	הִסִּבְינָה	
<i>Jussive</i>							
he 3m s	יִסֹּב	יִסֹּב	יִקַּל			יִסֹּב	
<i>Infinitive</i>							
(to) Absolute	סֹבּוֹב			הִסּוֹב	סוֹבֵב	הִסֹּב	הוֹסֵב
(to) Construct	סֹבֵב			הִסֵּב	סוֹבֵב	הִסֵּב	הוֹסֵב
<i>Participle</i>							
Active	סוֹבֵב		קל קָלָה f.		מְסוֹבֵב	מֹסֵב	
Passive	סֹבֵב			נֹסֵב			מוֹסֵב

Notes

1. In Geminat or Double 'Ayin verbs Piel, Pual and Hithpael are similar to 'strong' or 'regular' forms.

There are several variations of *binyan* possible in Geminat verbs. Possible patterns are:

- |     |           |            |            |            |             |             |
|-----|-----------|------------|------------|------------|-------------|-------------|
| (a) | Piel:     | קָלָל      | Polel:     | קוֹלֵל     | Pilpel:     | קָלְקָל     |
| (b) | Pual:     | קָלָל      | Polal:     | קוֹלֵל     | Polpal:     | קָלְקָל     |
| (c) | Hithpacl: | הִתְקַלֵּל | Hithpolel: | הִתְקוֹלֵל | Hithpalpel: | הִתְקַלְקָל |

2. When the second stem letter occurs only once, it is marked with *dagesh* before suffixes: קָלוּ

In perfective/SC ׀ is inserted before consonantal suffixes: קָלוּתְּ , compare קָלָה

3. Alternative forms are often found. For example, from הִנֵּן 'he showed mercy': יָחַן or יִחַן 'he will be merciful'.

		I- <sup>1</sup> , I- <sup>2</sup>			יָנַק he sucked		נָגַשׁ he came near,		Notes
<i>binyan:</i>		קָל	נִפְעַל	הִפְעִיל	קָל	הִפְעִיל	קָל	הִפְעִיל	
<i>Perfective/SC</i>									
he	3m s	יָשַׁב	נֹשֵׁב	הוֹשִׁיב	יָנַק	הִינִיק	נָגַשׁ	הִגִּישׁ	I - 1 verbs 1. Most I- <sup>2</sup> verbs were once I - 1 Niph, Hiph and Hoph keep the 1 : הוֹשֵׁב , הוֹשִׁיב , נֹשֵׁב 2. Qal perfectives begin with 1 Imperfectives mostly lose the 1 : תִּשָּׁב she will sit; תִּדְעַ she will know Some keep the 1 : יִרְשׁ he will possess; יִירָא he will fear or may vary: יִירָא or יִירָא 3. Infinitive constructs, with or without ל usually add ת - : לְשֹׁבַת to dwell; לְדַעַת to know; but לְרָא to fear. Besides לְרָא we find יִרָא and יִרָאָה and with suffix יִרָאָתָם
she	3f s	יָשְׁבָה	נֹשְׁבָה	הוֹשִׁיבָה	יָנְקָה	הִינִיקָה	נָגְשָׁה	הִגִּישָׁה	
you	2m s	יָשַׁבְתָּ	נֹשַׁבְתָּ	הוֹשַׁבְתָּ	יָנַקְתָּ	הִינִיקְתָּ	נָגַשְׁתָּ	הִגִּישְׁתָּ	
you	2f s	יָשַׁבְתְּ	נֹשַׁבְתְּ	הוֹשַׁבְתְּ	יָנַקְתְּ	הִינִיקְתְּ	נָגַשְׁתְּ	הִגִּישְׁתְּ	
I	1c s	יָשַׁבְתִּי	נֹשַׁבְתִּי	הוֹשַׁבְתִּי	יָנַקְתִּי	הִינִיקְתִּי	נָגַשְׁתִּי	הִגִּישְׁתִּי	
they	3c p	יָשְׁבוּ	נֹשְׁבוּ	הוֹשִׁיבוּ	יָנְקוּ	הִינִיקוּ	נָגְשׂוּ	הִגִּישׂוּ	
you	2m.c p	יָשַׁבְתֶּם	נֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	יָנַקְתֶּם	הִינִיקְתֶּם	נָגַשְׁתֶּם	הִגִּישְׁתֶּם	
you	2f p	יָשַׁבְתֶּן	נֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	יָנַקְתֶּן	הִינִיקְתֶּן	נָגַשְׁתֶּן	הִגִּישְׁתֶּן	
we	1c p	יָשַׁבְנוּ	נֹשַׁבְנוּ	הוֹשַׁבְנוּ	יָנַקְנוּ	הִינִיקְנוּ	נָגַשְׁנוּ	הִגִּישְׁנוּ	
<i>Imperfective/PC</i>									
he	3m s	יֹשֵׁב	יֹנְשֵׁב	יּוֹשִׁיב	יִינֵק	יִינִיק	יִגִּשׁ	יִגִּישׁ	
she	3f s	תֹּשֵׁב	תֹּנְשֵׁב	תּוֹשִׁיב	תִּינֵק	תִּינִיק	תִּגִּשׁ	תִּגִּישׁ	
you	2m s	תֹּשֵׁב	תֹּנְשֵׁב	תּוֹשִׁיב	תִּינֵק	תִּינִיק	תִּגִּשׁ	תִּגִּישׁ	
you	2f s	תֹּשְׁבִי	תֹּנְשְׁבִי	תּוֹשִׁיבִי	תִּינֵקִי	תִּינִיקִי	תִּגִּשִׁי	תִּגִּישִׁי	
I	1c s	אֹשֵׁב	אֹנְשֵׁב	אּוֹשִׁיב	אִינֵק	אִינִיק	אִגִּשׁ	אִגִּישׁ	
they	3m.c p	יֹשְׁבוּ	יֹנְשְׁבוּ	יּוֹשִׁיבוּ	יִינֵקוּ	יִינִיקוּ	יִגִּשׂוּ	יִגִּישׂוּ	
they	3f p	תֹּשְׁבָנָה	תֹּנְשְׁבָנָה	תּוֹשִׁיבָנָה	תִּינֵקְנָה	תִּינִיקְנָה	תִּגִּשְׁנָה	תִּגִּישְׁנָה	
you	2m.c p	תֹּשְׁבוּ	תֹּנְשְׁבוּ	תּוֹשִׁיבוּ	תִּינֵקוּ	תִּינִיקוּ	תִּגִּשׂוּ	תִּגִּישׂוּ	
you	2f p	תֹּשְׁבָנָה	תֹּנְשְׁבָנָה	תּוֹשִׁיבָנָה	תִּינֵקְנָה	תִּינִיקְנָה	תִּגִּשְׁנָה	תִּגִּישְׁנָה	
we	1c p	נֹשֵׁב	נֹשְׁבִי	נּוֹשִׁיב	נִינֵק	נִינִיק	נִגִּשׁ	נִגִּישׁ	

<i>binyan:</i>		קל	נפעל	הפעיל	קל	הפעיל	קל	הפעיל	Notes
<i>waPC</i>									I- <sup>י</sup> verbs
he	3m s	וּיָשָׁב	וַיֵּשֶׁב	וַיִּשָּׁב	וַיֵּינַק	וַיִּינֶק	וַיִּגְשׁ	וַיִּגְשֵׁ	1. Verbs originally I - <sup>י</sup> , for example יָנַק 'he sucked' יָקַץ 'he woke up', keep the <sup>י</sup> in imperfective and other forms: וַיִּיקַץ 'and he woke up' הִינִיקָהּ 'she sucked'.
<i>Imperative</i>									
(you)	2m s	שֵׁב	הוֹשֵׁב	הוֹשֵׁב	יִנַּק	הִינֵק	גֵּשׁ	הִגֵּשׁ	
(you)	2f s	שְׁבִי	הוֹשְׁבִי	הוֹשִׁיבִי	יִנְקִי	הִינִיקִי	גְּשִׁי	הִגִּישִׁי	
(you)	2m.c p	שָׁבוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ	יִנְקוּ	הִינִיקוּ	גִּשׁוּ	הִגִּישׁוּ	
(you)	2f p	שִׁבְנָה	הוֹשְׁבָנָה	הוֹשִׁיבָנָה	יִנְקָנָה	הִינִיקָנָה	גִּשְׁנָה	הִגִּישְׁנָה	
<i>Jussive</i>									
he	3m s	יֵשֶׁב	יֵוָשֶׁב	יֵוָשֶׁב	יֵינַק	יֵינֶק	יֵגֵשׁ	יֵגֵשֵׁ	2. Most I- <sup>י</sup> verbs with <b>צ</b> as the 2nd stem letter assimilate the <sup>י</sup> in many forms like
<i>Infinitive</i>									I- <b>נ</b> verbs:
(to)	Absolute	יָשׁוּב	הוֹשֵׁב	הוֹשֵׁב	יָנוּק	הִינֵק	נָגוּשׁ	הִגֵּשׁ	I- <b>נ</b> verbs: יָצַת 'he burned'; יָצַת 'he will be set on fire' יָצִית 'he will set on fire', יָצַק 'he poured' תִּצְקַן 'she will pour'.
(to)	Construct	שָׁבַת	הוֹשֵׁב	הוֹשִׁיב	יָנַק	הִינִיק	גָּשַׁת	הִגִּישׁ	
<i>Participle</i>									
	Active	יֹשֵׁב		מוֹשִׁיב	יוֹנֵק	מִינִיק	נֹגֵשׁ	מִגִּישׁ	
	Passive	יָשׁוּב	נוֹשֵׁב		יָנוּק	(מִינִיקָתָּהּ f.)	נִגְוֵשׁ		

**I-נ verbs** (see p104)

1. Qal stative verbs and others which have **נ** in the imperfective lose **נ** in the imperative:

גִּשׁ 'Draw near!', תֵּן 'Give!' (Note alternatives: גִּשָׁה, גִּשׁ, גִּשָׁה; תֵּן, תִּנֵּן). Inf cstr גִּשְׁתָּ, גִּשְׁתִּי

2. Verbs like נָפַל 'he fell' which have **ו** in the imperfective keep **נ** in the imperative:

לִּנְפֹל 'Fall!' Inf cstr לִּנְפֹל, נָפַל

3. Sometimes **נ** is retained in the imperfective: יִצַּר or יִצֹר 'he will preserve'.

## DOUBLY WEAK VERBS

- A. When verb stems have two weak letters or two unusual features, they may alter with respect to only one feature, or one feature at a time:

נָדַד 'he fled' is I-נ and Geminate. Note (a) יָדַד or יִדַד 'he will flee' (as I-נ)

(b) הִנְדָה he chased away, הֵנְדָה he was chased away (perfective, in Hiphil and Hophal, as Geminate)

(c) יִדַד he will be chased away (imperfective Hophal as I-נ).

נָוַד to move to and fro, to show sympathy... and נָוַע to quiver, to tremble are II – נ and never like I – נ :

לָנוֹד to show sympathy, נָוַע and it trembled.

- B. Most doubly weak verbs are affected in two ways. Note some of their interesting forms:

1. I-נ and III – א נָשָא he picked up, he carried, Niph נִשָא he was lifted up

נָשָא : Qal impf יִשָא he will lift up. impv שָא Lift up! Inf cstr שָאָת or שָאָת to pick up.

2. I-נ and III – ה נָטָה he bent down; נָכַה Hiph הִכָה he hit ; נָזָה it spattered, Hiph הִזָה he sprinkled.

נָטָה : יִטָה he will bend down, נָיַט and he bent down; Hiph יִטָה he will turn, נָיַט and he turned.

הִכָה : הִכָנִי he hit me, נִיכָה or נִיךָ and he hit, נִאכָה or נִאךָ and I hit, pt. מִכָה smiting.

נָזָה : יִזָה it will spatter, נָיַז and it spattered; Hiph יִזָה he will sprinkle, נָיַז and he sprinkled.

3. I-א and III – ה אָתָה he came; אָלָה he swore an oath... , Hiph inf הִאָלֹת to bind by an oath

אָתָה : אָתָנוּ we came, אָתָיו Come! (p) , נִיאתָ or נִיאתָ and he came, יִאָתָה he will come.

לְהִאָּלְתוֹ to make him swear an oath, וַיִּאָּל and he bound by an oath, Hiph אָּלְתָּ you uttered a curse; אָּלְתָּ

4. I- י and III – א יָצָא he went out, Hiph הוֹצִיא he brought out, he led out  
 יָצָא : צָא Go out!, וַיֵּצֵא and he went out, וַיִּצְאָתֶם and you go out , inf cstr צָאתָ to go out;  
 Hiph הוֹצִאתָ you brought out, וַיּוֹצֵא or וַיֵּצֵא and he brought out.
5. I- י and III – ה יָדָה Hiph הוֹדָה he praised, he thanked; יָפָה he was handsome; יָרָה he threw, he shot (arrows).  
 הוֹדָה : יוֹדָה he will praise, אוֹדְדָה or אוֹדְדֵנִי I will praise you.  
 יָפָה : יָפּוּ they were beautiful, וַיִּיֵּף and it was beautiful; Piel יִפְהוּ he will adorn it;  
 Hithp. הִתְנַפֵּי you (f s) adorn yourself.  
 יָרָה : יָרֵה Throw! (m s), יָרֵה throw! (m p) inf abs יָרָה to throw, Inf. cstr with ל, לָרוֹת to throw;  
 Niph יִיָּרָה he will be shot through.
6. II – ו and III – א בּוֹא to come; בּוֹא Hiphil הִנִּיא he withheld, he refused  
 Sometimes the א is lost: וַיָּבֹאוּ or וַיָּבֹאוּ and he came, אָבִיא or אָבִי I will bring; יִנִּיא or יִנֵּי he will refuse.
7. One verb is II – י and Geminate: חָי only found in pf. 3 m.s חָי e.g. Genesis 5:5 אֲשֶׁר־חָי which he lived.
8. An odd form! In 1 Samuel 4:19 note loss of ד from יָלַד : לָלַדְתָּ ‘to give birth’ contracted to לָלַת

NOUNS		SINGULAR			PLURAL				
absolute s	construct s	— of me	— of you (m s)	absolute p	construct p	—of me	—of you (m s)	—of you (m.c p)	

Nouns with unchangeable vowels: סוס horse, גבור warrior, hero (no changes when a suffix is added)

סוס	סוס	סוסי	סוסך	סוסים	סוסי	סוסי	סוסיך	סוסיכם
גבור	גבור	גבורי	גבורך	גבורים	גבורי	גבורי	גבוריך	גבוריכם

Nouns which originally had one short vowel in the stem:

מלך (מלך) king, ספר (ספר) document, בקר (בקר) morning, מלכה queen

מלך	מלך	מלכי	מלךך	מלכים	מלכי	מלכי	מלכיך	מלכיכם
ספר	ספר	ספרי	ספרך	ספרים	ספרי	ספרי	ספריך	ספריכם
בקר	בקר	בקרי	בקרך	בקרים	בקרי	בקרי	בקריך	בקריכם
מלכה (f)	מלכת	מלכתי	מלכתך	מלכות	מלכות	מלכותי	מלכותיך	מלכותיכם

Nouns with changeable , which can be shortened or reduced:

דבר word, זקן old man, כוכב star, דם blood, יד hand, שדה field

דבר	דבר	דברי	דברך	דברים	דברי	דברי	דבריך	דבריכם
זקן	זקן	זקני	זקנך	זקנים	זקני	זקני	זקניך	זקניכם
כוכב	כוכב	כוכבי	כוכבך	כוכבים	כוכבי	כוכבי	כוכביך	כוכביכם
דם	דם	דמי	דמך	דמים	דמי	דמי	דמיך	דמיכם
יד (f)	יד	ידי	ידך	ידות	ידות	ידתי	ידתיך	ידתיכם
שדה (f)	שדה	שדי	שדך	שדות	שדות	שדתי	שדתיך	שדתיכם

Nouns with .. in final syllable and unchangeable vowel in 1st syllable:

מזבח altar, איב enemy, מקל staff, stick, שם name

מזבח	מזבח	מזבחי	מזבחך	מזבחות	מזבחות	מזבחותי	מזבחותיך	מזבחותיכם
איב	איב	איבי	איבך	איבים	איבי	איבי	איביך	איביכם
מקל	מקל	מקלי	מקלך	מקלות	מקלות	מקלותי	מקלותיך	מקלותיכם
שם	שם/שם-	שמי	שמך	שמות	שמות	שמתי	שמתיך	שמתיכם

NOUNS		SINGULAR		PLURAL					
absolute s	construct s	— of me	— of you (ms)	absolute p	construct p	— of me	— of you (m s)	— of you (m.c p)	

Nouns from II-2 (Double 'Ayin) verb stems: עַם people, הַר , mountain, חֵץ arrow חֶקֶד statue, רָעָה , distress, evil

עַם/עָם	עַם	עַמִּי	עַמְךָ	עַמִּים	עַמֵּי	עַמֵּי	עַמֵּיךָ	עַמֵּיכֶם
הַר	הַר	הַרִי	הַרְךָ	הַרִים	הַרֵי	הַרֵי	הַרֵיךָ	הַרֵיכֶם
חֵץ	חֵץ	חֲצִי	חֲצִיךָ	חֲצִים	חֲצֵי	חֲצֵי	חֲצֵיךָ	חֲצֵיכֶם
חֶקֶד	חֶקֶד	חֲקִי	חֲקִיךָ	חֲקִים	חֲקֵי	חֲקֵי	חֲקֵיךָ	חֲקֵיכֶם
רָעָה (f)	רָעָה	רָעָתִי	רָעָתְךָ	רָעוֹת	רָעוֹת	רָעוֹתֵי	רָעוֹתֵיךָ	רָעוֹתֵיכֶם

### IRREGULAR NOUNS

	abs s	cstr s	abs p	cstr p	NOTES		abs s	cstr s	abs p	cstr p	NOTES
man	אִישׁ	אִישׁ	אֲנָשִׁים	אֲנָשֵׁי	אִשְׁךָ your husband	woman	אִשָּׁה	אִשָּׁת	נָשִׁים	נָשֵׁי	אִשְׁתּוֹ his wife
father	אָב	אָבִי	אֲבוֹת	אֲבוֹת	אָבִי my father	brother	אָח	אָחִי	אָחִים	אָחֵי	אָחָיו his brothers
sister	אָחוֹת	אָחוֹת	—	—	אָחוֹתַי my sisters	maid	אָמָה	—	אָמָהוֹת	—	אָמָתִי my maid
son	בֶּן	בֶּן/בָּן	בָּנִים	בָּנָי	בָּנֶיךָ your sons	daughter	בַּת	בַּת	בָּנוֹת	בָּנוֹת	בַּתִּי my daughter
house	בַּיִת	בַּיִת	בָּתַיִם	בָּתַי	בָּתָיו his houses	day	יוֹם	יוֹם	יָמִים	יָמֵי/יָמוֹת	יָמָיו two days
utensil...	כֵּלִי	כֵּלִי	כֵּלִים	כֵּלָי	כֵּלְךָ your utensil	mouth	פֶּה	פִּי	פִּיּוֹת/פִּיּוֹת	—	פִּיּוֹת mouths
town	עִיר	עִיר	עָרִים	עָרָי	עָרֵיכֶם your cities	sheep, goat	שֶׁה	שֶׁה	—	—	שֶׁה or שֶׁהוֹ his sheep
head	רֹאשׁ (f)	רֹאשׁ	רִאשִׁים	רִאשָׁי		water	מַיִם	מֵי	(or מַיְמֵי)		

## PRONOUNS (continued on p369)

Personal		Demonstrative	Interrogative	אֲשֶׁר and ׀ — Relative Clauses
<b>SUBJECT</b>	<b>NOTES</b>	זֶה this      הוּא that	מִי who?	Where English uses relative pronouns like 'who' and 'which', Hebrew uses the participle אֲשֶׁר
(or) (usual form)	(p = in pause)	זֹאת this (f)      הִיא that	מִי אֶת־מִי whom?	
אֲנִי I	אֲנִי p	אֵלֶּה these      הֵם those	לְמִי whose?	NOTE THESE USES: OF PEOPLE
אַתָּה you	אַתָּה p	<i>Examples:</i> הֵנָּה those (f)	מָה what?, how?	
אַתָּה you (f)	אַתָּה p	הוּא שְׁמִי that is my name	See 9.7 and note:	הָאִישׁ אֲשֶׁר יָצַר the man he had formed
הוּא he, it	See glossary Ketib: הוּא	זֶה דָּם this is blood		אֲשֶׁר עַל־בֵּיתוֹ (the man) in charge of his house
הִיא she, it		וְהָיָה זֶה and he will be	מִי וְמִי הֵהֱלָכִים Who exactly will be going?	וְאֲשֶׁר תָּאָר and whom you curse
אֲנִיכֶם we	אֲנִיכֶם Jer 42:6	עֹשֶׂה אֵלֶּה the doer of these things		מֵאֲשֶׁר אָכְלָה הַחֶרֶב (more) than those whom the sword devoured.
אַתָּם you	הֲאֵתֶם you?	זֶה אֲשֶׁר this is how	בַּת־מִי אֵת Whose daughter are you?	OF THINGS
אַתְּנָה you (f)	אַתְּנָה	תַּעֲשֶׂה אֹתָהּ you shall make it.		כָּל־אֲשֶׁר לוֹ everything which he had
הֵם they	הֵמָּה	בְּזֹאת אֲדַע by this I shall know		אֲשֶׁר זָרַע־בוֹ which has its seed in it.
הֵנָּה they (f)	הֵנָּה	כִּן־הוּא so be it		

Personal		Demonstrative	Interrogative	אֲשֶׁר and וְ — Relative Clauses
<b>OBJECT</b> (or) (usual form) אֹתִי me אֲתִי אֹתְךָ you אֲתָךְ אֹתְךָ you (f) אֲתָךְ אֹתּוֹ him, it אֹתּוֹ אֹתָהּ her, it אֹתָהּ אֹתָנוּ us אֹתָנוּ אֹתְכֶם you אֹתְכֶם אֹתְכֶן you (f) אֹתְכֶן אֹתָם them אֹתָם אֹתֵיהֶן them(f) אֹתֵיהֶן Object forms like אֹתִי are sometimes used for אֹתִי 'with me'...	אֲתָךְ p אֹתְנָה once אֹתְכֶם rarely: אֹתֵיהֶם once אֹתְנָה , אֹתְנָה rarely: אֹתְנָה	...זֶה...זֶה... this man...another... (Idioms with זֶה see 25.8.) <i>Adjectival use:</i> הַדָּבָר הַזֶּה this word הָאָרֶץ הַזֹּאת this land בַּיָּמִים הַהֵם in those days הַנְּשִׂים הָאֵלֶּה these women Note also: הַלְזֶה or הַלְזֵי this הַסֶּלֶע הַלְזֶה this rock הָאִישׁ הַלְזֶה this man	מִי אֲנִי Who am I? (expressing doubt or modesty) מַה נִּצְטַדֵּק How shall we justify ourselves? מַה-אוֹחִיל לִיהְנֶה עוֹד Why should I wait for the Lord any longer?	OF PLACE אֶל-אֲשֶׁר תֵּלֵךְ where you go אֲשֶׁר-שָׁם הַזָּהָב where there is gold. WITH A VERB אֶל-אֲשֶׁר תִּלְמַד I will teach you אֲשֶׁר תִּדְבַּר what you are to say. תִּדְעוּן אֲשֶׁר יִפְלֶה you will know that he distinguishes between... In poetical and some other passages: וְ מַה-שֶּׁהָיָה That which has been הוּא שֶׁיִּהְיֶה is what will be. בַּיּוֹם שֶׁיִּזְעוּ in the day when they tremble שָׁשָׁם עָלוּ שְׁבֵתִים where the tribes go up

ADVERBS AND ADVERBIAL PHRASES		INTERJECTIONS	
Place and Time		Others	
פְּנִימָה inside	מַעֲלָה upwards	מְאֹד very, exceedingly,	שְׁלֹשׁ on the 3rd day
חוּץ outside	מַטָּה downwards	רַבּוֹתִי quickly, energetically	פְּתָאִם suddenly
סָבִיב around	עַתָּה now	עַד־מְאֹד exceedingly	פְּתָע suddenly
מְסָב around	מֵעַתָּה from now	יַחְדָּו together, jointly	לְפַתָּע in an instant
פֹּה/פָּה here	עַד־עַתָּה until now	לְבַד separately	בְּפַתָּע accidentally
אֶפֶס here	עַד־הַיּוֹם until now	אֲמֵנָה truly, indeed	אֲכַל truly, no doubt, yet, no —but...
בְּזֶה here	כַּעַתָּה now	עִם־הַיּוֹם today, then	אֵי surely, however, but, only
הֵלֶם hither	הַיּוֹם today, then	אֲמָנָה truly?	אֲכֹנִי surely, but in fact
הֵנָּה hither, here	אָז then	הֵנָּם in vain, for nothing	כֹּה thus
הֵנָּה וְהֵנָּה hither and thither	טָרַם not yet	רִיקָם emptily, in vain	כֵּן so, thus
מִמֶּדֶ וְהֵנָּה on this side of you	עוֹד still	יּוֹמָם by day	
מִזֶּה from here	לְעַד forever		
שָׁם there	תָּמִיד continually		
שָׁמָּה thither, there			
מִשָּׁם from there			
אֵינָה וְאֵינָה to anywhere			
			בִּי excuse me, please (addressing a superior)
			אֲנָא/אֵינָה please, I beg you
			אֵיךְ alas! ah! (expressing sorrow or triumph)
			אָח alas! (expressing grief or horror)
			הֵאָחֵה aha! (triumph)
			אֹוִי woe, alas
			אֲכֹוִי woe (groan)
			אָהֵה ah, oh, alas (sorrow)
			הוֹי ah! alas (mourning, sadness—or calling for attention)
			תְּלִילָה may it not be

Questions		CONJUNCTIONS		INTERJECTIONS
אי where?	כמה how much?	ו and, but...	לולא if not, unless	השש hush!
איכה where are you?	מתי when?	אף also, even; really?	כי אם (לא) except for perhaps	הסו hush!
איזו where is he?	עד-מתי till when?	אולם but	אולי perhaps	קול Hark! Listen!
איזה where?	עד-אן how long?	גם also, even...	כי for, because...	הנה (behold!):
אי-מזה where from?	למה/ למה why?	גם...גם... both...and...	יען אשר because	used to attract or direct attention, or to indicate a present situation.
איזה where?	על-מה why?	גם לא neither	לכן therefore	
איפה where?	מדוע why?	לא/לוא not	אפו then (logical)	הן see! suppose...:
מאין where from?	יען מה why?	או or	עתה now (logical)	usually used to direct attention to a fact or a possibility.
אן/אנה where to? where?	אי לזאת why? how?	או...או... either...or...	למען so that, in order to	
מאן where from?	האמנם truly?	אם if	פן lest, so as not to	
איך/איכה how?	(questions may be introduced with -ה or אם)	אם...אם... whether...or...	כאשר as, so that, when...	
כמה how? with what?		לו / לוא if, though, if only		

## PERSONAL SUFFIXES USED WITH VERBS

*Singular*

me	אֲנִי ; אֲנִי ; אֲנִי
you (m)	אַתָּה ; in pause אַתָּה
you (f)	אַתְּ ; אַתְּ ; אַתְּ ; אַתְּ
him, it (m)	הוּא ; הוּא ; הוּא ; הוּא ; הוּא
her, it (f)	הִיא ; הִיא ; הִיא

*Plural*

us	אֲנֵנוּ ; אֲנֵנוּ ; אֲנֵנוּ
you (m.c)	אַתֶּם
you (f)	אַתְּנָן
them (m.c)	הֵמָּה ; הֵמָּה ; הֵמָּה ; הֵמָּה ; הֵמָּה ; הֵמָּה ; הֵמָּה
them (f)	הֵנָּה ; הֵנָּה ; הֵנָּה ; הֵנָּה ; הֵנָּה

*with inserted נ*

אֲנִי ; אֲנִי
אַתָּה
הוּא ; הוּא
הִיא ; הִיא
אֲנֵנוּ

## PERSONAL SUFFIXES USED WITH NOUNS

*with singular nouns**with plural and dual*

(of) me	אֲנִי	אֲנֵנוּ
you (m)	אַתָּה ; in pause אַתָּה	אַתֶּם
you (f)	אַתְּ ; אַתְּ	אַתְּנָן
him	הוּא ; הוּא ; הוּא ; הוּא	הֵמָּה ; הֵמָּה ; הֵמָּה ; הֵמָּה
her	הִיא ; הִיא ; הִיא	הֵנָּה
us	אֲנֵנוּ ; אֲנֵנוּ	אֲנֵנוּ
you (m.c)	אַתֶּם	אַתֶּם
you (f)	אַתְּנָן	אַתְּנָן
them (m.c)	הֵמָּה ; הֵמָּה ; הֵמָּה	הֵמָּה ; הֵמָּה ; הֵמָּה
them (f)	הֵנָּה	הֵנָּה

# APPENDIX: TEACHING BIBLICAL HEBREW

Across the world, teachers of biblical Hebrew are reaching out to find new ways of teaching Hebrew joyfully and effectively. It is an exciting time. These notes are to suggest how and why *Learn Biblical Hebrew* (LBH) may be used to build up groups who enjoy Hebrew and read it fluently and with understanding.

## **A. What Does *Learn Biblical Hebrew* Offer?**

*LBH offers a new way to help students to learn*

Dr Francis Warner, M.A. (Cantab) D.Litt. (Oxon) has written of it: 'It is very good: lucid, swift-moving, accurate and enticing; it is all that a teacher could ask.' The Rev Justus Mbogo, teacher of Hebrew at St Andrew's College, Kabare in Kenya has now used LBH for three years. He used to have a handful of students struggling with Hebrew. He now has over sixty students enjoying Hebrew. Hebrew students have the best grades in external examinations, ahead of every other subject. In the past two years they have won the Archbishop's prize for Hebrew.

*LBH enables Hebrew to be taught in accordance with recognized principles of language learning*

In language learning, 'students must be helped to fluency at all costs and as quickly as possible. Quick and accurate reading depends on a great many pages being read.' (F.L. Billows) LBH provides a multitude of reading exercises and stories that can be read together by the whole class, and help with reading more than a dozen chapters of biblical text.

Teaching needs to be related to the aims and hopes of students. Most students of biblical Hebrew want to be able to read biblical text with understanding and enjoyment. LBH enables students to begin reading biblical verses within the first two hours of study and to move on to reading extended passages after ten or twelve hours of class work (with minimal homework!). After learning to read well it is comparatively easy to learn to write.

Motivation comes from the early use of meaningful material. (Russon and Wanous). In a recent course in Pakistan participants expressed their excitement at the amount of biblical text they read on the first day. It encouraged them to go on.

Words and structures are most easily acquired when they are seen in meaningful and interesting contexts. 'Linking words together in a story makes them more memorable' (A. Baddeley). In LBH most of the Hebrew is encountered in stories, in biblical passages, and in graded sentences linked to the new material of which the student is becoming aware.

'Words are very flexible symbols, whose meaning shifts in different contexts' (Graddol, Cheshire and Swann). In LBH the major way of acquiring vocabulary is not through word lists but through the reading material. Students do not have to be given words to learn.

Every lesson must have its roots in the preceding lesson and its branches and flowers in the succeeding lessons.' (F L Billows) In LBH what a student begins to learn in any lesson is built on and consolidated in the lessons that follow. LBH introduces 'trailers' for what will come later, so that when a fuller treatment is seen, it is not the treatment of something totally strange. In grammar books there is a tendency to group together all that is to be said about a subject and then to leave it behind. This creates over-load. It also overlooks the fact that what is incomplete is remembered better than what is completed (Zeigarnik).

*LBH helps students to learn biblical Hebrew as it is, avoiding so far as possible grammatical terms developed for quite different languages*

As David Crystal has pointed out, 'To teach one language as if it were another—to see English through Latin spectacles, or Russian through English ones—may seem an attractive way to go about things... but the teacher who works in this way will only end up by confusing the issue and making his task more difficult.'

But as the course progresses an insight is given into traditional and newer grammatical terminology so as to facilitate the use of other books and commentaries. The *Reference Grammar* is laid out so as to give the maximum aid to those who wish to parse Hebrew words.

*LBH contains an audio CD*

It enables important parts of lessons 1–13 to be heard, much of it in connection with an English translation. ‘Acquisition of language takes place quite simply and automatically when you understand what you are reading and listening to.’ (Colin Rose: Accelerated Learning).

*Different people have different methods of learning that they prefer*

LBH suggests activities, interactions and visual material that can be used to stimulate learning.

*LBH is designed to lighten the load put on teachers*

So far as possible, everything that needs to be learned is written on the pages of the book. The teacher does not need to prepare lectures. Since the learning can be done in the class period and checked by listening to the class ‘choral’ performance, there is little need in the early stages to set and correct homework.

Material is so arranged that students can make progress happily and rapidly. This gives opportunity for the tutor to show delight in what they achieve.

*LBH offers a comprehensive introduction to biblical Hebrew*

Lessons 1–13 give an overall view of biblical Hebrew. Lessons 14–25 contain detailed discussion of the usage of verbal forms, types of sentences, and structures to be found in narratives and poetry. Prepositions are fully illustrated, and idioms are introduced. When people are comfortable with the language, grammatical description can make sense. A glossary of grammatical terms and a reference grammar bring the book to its conclusion.

## **B. Appropriate Teaching Methods for use with *Learn Biblical Hebrew***

*Whole class participation*

Nearly all the Hebrew can be read chorally, with the tutor giving a clear lead (especially in the early stages). If a sentence is read by the tutor, then read together by everyone, and then translated phrase by phrase, everything

is attended to three times, which aids learning. At the same time fluency in reading is gradually developed. People who end a course able to read Hebrew easily, tend to continue their studies.

Have a card for each student, so that the English check column can be covered when you do translation.

Because so much is done together, learning becomes a cooperative venture in which people encourage one another rather than an arena in which individuals compete.

### *Visual display*

Material displayed on wall-posters and flip charts can highlight the main points of each lesson. Use bold contrasting colours to pick out the stem of words and any prefix or suffix. Display material is best prepared beforehand, ready to be put up or projected. Time spent writing on a blackboard or whiteboard during a session is mostly time stolen from the learning process.

### *Movement and activities*

The division of LBH lessons into clear sections means that it is easy to slot in activities and mini-breaks. The 'Activation' sections and the material on helping the memory will suggest a variety of ways to use a break of a minute or a few minutes. It is good to have a little break every ten or fifteen minutes – even if it is not more than saying in Hebrew: 'Please stand up.' 'Turn away from me.' 'Turn towards me.' 'Sit down.'

### *Aim to make rapid progress*

A nuclear reaction cannot take place if there are only a few molecules. One's brain cannot fit a language together unless a 'critical mass' of the language has been experienced. At first, it is more important to know a little about a lot of the language than to know a lot about a little of it.

Avoid anything that might slow down progress through lessons 1–13. Writing and grammatical analysis will come comparatively easily when the language begins to be familiar.

### *Order of teaching lessons 14–23: a suggestion*

In LBH lessons 14-17 are placed together because they form a useful reference section for the study of Niphal, Piel, Hiphil and Hithpael forms. But to go through these lessons one after another is to risk pro-active and retro-active inhibition of learning, one thing can get muddled with another! So, in teaching lessons 14-23, it may be a good thing to go through them in the following order: 14, 19, 15, 20, 16, 21, 17, 22, 18, 23.

### *Testing*

When you have just planted a seed, you do not pull it up to see if it is growing. Do not test newly introduced material in any other way than by listening to the oral translation done by the whole group. When you start using other kinds of tests, set your tests at a level that should ensure 90% success. In language learning, success breeds enthusiasm for learning more.

Since the aim of students is to read, understand and translate Hebrew, tests should use material in context that can be understood and translated. Avoid all tests that focus on isolated words – hardly any Hebrew word has a precise meaning if it is not in some kind of context.

### *Enjoyment*

Above all, enjoy yourself and invite your students to share in your joy. Measure your progress in smiles-per-hour. Have great expectations of what your students will achieve. Keep creating new ways to enhance learning. Teaching is not about standing still and being safe. I hope you will join me in my quest to teach each course a little better than the last one.

JHD

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