

Toward Reading & Understanding  
**BIBLICAL HEBREW**

*Frederic Clarke Putnam, PH.D.*

וְיִהְיֶה נֶעֱמַם אֲדָנָי אֱלֹהֵינוּ עָלֵינוּ  
וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ  
וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהוּ:  
תהל' 17.ז

*And may the favour of the Lord our God be upon us;  
And the work of our hands, establish for us;  
And the work of our hands, establish it.  
Ps 90.17*

**Revised & Corrected**

## PREFACE

**A**S A RECENT REVIEWER said, and as the flood of grammars since c. 1990 demonstrates, “The writing of Hebrew grammars has become a cottage industry”. Why yet another?

This grammar exists primarily for two reasons.

First, because as my understanding of Hebrew<sup>1</sup> became increasingly discourse and genre-oriented, with particular emphasis on studying and interpreting biblical narrative in Hebrew,<sup>2</sup> I needed a discourse-oriented grammar from which to teach. In order to “correct” and interpret the explanations of whatever grammar I was using, I found myself creating supplementary handouts, which eventually overtook the works themselves, until they reached the point where it was simply easier to fill in the gaps and thus complete a pedagogical grammar.

Secondly—and no less important—as students graduated and some went on for further study, they reported that their background in Hebrew had not merely prepared them for post-graduate studies, but that they were better able to read, study, and interpret the Hebrew text than any of their classmates (and even, in some cases, as well-prepared as their professors). This unanimous testimony (and they) encouraged me to persevere with this project. The positive response of other professionals, both linguists, translators, and professors has likewise encouraged me to bring it to fruition.

### Characteristics

1. *Frequency*. As much as possible, those aspects of the language which are most frequent, common, or “usual” are studied first. Verbal conjugations are presented—more or less—in the order of their frequency, beginning with the two conjugations (imperfect and preterite) whose parallel morphology accounts for more than forty percent of all verbal forms in Biblical Hebrew. Vocabulary is introduced in approximate order of frequency, allowing, of course, for the order of topics. The combined “supplementary” vocabulary lists (Appendix A) and those in the chapters introduce all words used fifty times or more in BH (approximately 650 words in all). Only in the verbal stems is this pattern not followed, since I have found it more helpful pedagogically to link these by form and function rather than frequency, and to “interrupt” the cascade of “weak” verbal roots with non-grammatical topics in order to allow students time to assimilate the next verbal characteristics.
2. *Simplicity*. First-year students need to learn enough grammar and syntax to get them into the text. Beginning to understand a language comes from extensive interaction with the language *as it occurs*, not from memorizing paradigms and vocabulary, necessary and helpful as that is. This text, therefore, presents the basic grammar as quickly as has proven practical, so that students can begin reading the text midway through their first year of study. The guttural verbal roots (e.g.) are presented in one brief lesson, rather than a half-dozen lengthy ones, and noun formation is described very simply, and primarily in terms of recognition. After completing this study, I hope that you will continue to develop your understanding of Hebrew grammar and syntax as you read the text, by referring to the standard reference works on grammar and syntax. By the end of your second semester of study, students should have read eight to ten chapters directly from the Hebrew Bible, in addition to many partial and whole verses in the exercises. In my own classes, students began reading from biblical narrative between chapters 7 and 9.
3. *Continuity*. Semiticists traditionally arrange verbal charts (paradigms) from the third to the first persons (3<sup>rd</sup>-2<sup>nd</sup>-1<sup>st</sup> [e.g., she/he-you-I]), and pronominal paradigms in the opposite order (1<sup>st</sup>-2<sup>nd</sup>-3<sup>rd</sup>). This text, however, uses the latter order for all paradigms. Students who pursue advanced studies in Hebrew or Semitics will need to reorient themselves to the academic paradigms.

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<sup>1</sup>Unless otherwise qualified, therefore, the word “Hebrew” refers to the language of the biblical text; “Classical Hebrew” refers to both biblical and epigraphic materials.

<sup>2</sup>The study of biblical narrative *in Hebrew* was not addressed elsewhere in the curriculum at the seminary where I was teaching, whereas the courses in biblical poetry and wisdom (which I taught) focused on the study of the Hebrew text.

4. A *linguistic* orientation. Explanations in this grammar assume that language in general is an aspect of human behaviour. BH was a human language, a form of behaviour that—like every other language—can be more or less (and more rather than less) understood by other human beings. This reflects the further conviction that languages—and the utterances in which they are incarnate—thus exist and function as and within societal systems, and each part of that system must, as much as possible, be understood in relation to the system of which it is a part, upon which it depends, and to which it contributes.

Explanations aim to inculcate this understanding of language in general, and of BH as an example of one particular stage of a specific language. Furthermore, since language is an aspect of *human* behaviour, BH is an example of the linguistic behavior of human beings—authors and speakers—in a particular time and place, and therefore must be read as an example of normal human communication, regardless of the speaker’s [author’s] understanding of his or her mission or purpose in writing, and equally, without regard for the reader’s view of the Bible as a human or divine (or human and divine) Word. BH is not some extraordinary language, chosen for its ability to communicate at or beyond certain levels of human understanding. It was an everyday human language, and should be read as such.

At the same time, however, I have tried to avoid linguistic jargon and trivia, or at least to explain them when they are introduced. The term “function” tends to replace the word “meaning”, and verbal conjugations are explained in terms of their contextual function (rather than “defined” by a list of possible translation values).

5. Most of the *exercises* are biblical texts taken from *Biblia Hebraica Stuttgartensia* (BHS). In order to allow teachers to assign those particular exercises that best suit the purposes and goals of their courses, there are often more exercises than can be completed. [§5.10 explains the purpose and function of the exercises.]
6. *Appendices* include supplementary vocabulary lists (above); an alphabetical list of proper nouns (persons and places) that occur fifty times or more in the Hebrew Bible; pronominal and verbal paradigms, including a table of some easily confused verbal forms; reading notes to enable beginning students to read Genesis 11.27-25.12; a glossary of morphosyntactic terms; and an annotated bibliography.
7. *Schedule & Workload*. This grammar was designed for two semesters (twenty-six weeks). The lessons assume that an average student who follows a normal schedule of eight to twelve hours of study per week in addition to time in class will achieve an average grade in the course. I normally cover one or two lessons each week, finishing chapters 1-31 in about twenty-three weeks, including time for review sessions and examinations, as well as reading and discussing selected biblical passages. We then read and discuss eight to ten chapters of narrative (hence the reading notes (#6, above)).
8. The lessons introducing the “weak” verbal roots begin in Lesson 24; they are “interrupted” by lessons on reading biblical narrative and the *Masora* because students have found it helpful to have some time to absorb one set of forms before encountering the next.
9. *HBI* refers to the *Hebrew Bible Insert: A Student’s Guide to the Syntax of Biblical Hebrew* (Putnam 1996), a booklet covering nominal, adjectival, pronominal, verbal, and clausal syntax, the “major” masoretic accents, and complete verbal paradigms.
10. Further *reading notes* on Ruth, Jonah, and selected psalms are available in electronic format at no charge from the author (cf. Appendix E).

My teaching entails many discussions—which appear *ad hoc* and *ad lib* to students, but are in fact carefully planned—that I simply cannot include in this work, because they would make it much too long, tedious, and “chatty”. An example of this is the all-too-brief discussion of vocabulary (Lesson 2), which merely hints at a discussion of semantics that resurfaces throughout their first year of study. In order to avoid this tediousness, and to protect other teachers from the need to disavow at least some of my idiosyncracies, I

leave to the individual teacher the task of filling in the gaps that are thereby necessarily created. In other words, because schools, teachers, and students are individual, what is effective in one context (a course, its teacher, and the curriculum to which it contributes) may not be in another.

I am both privileged and honoured to be able to dedicate this work to my wife, *Emilie*, and our daughters, *Lydia* and *Abigail*, who encourage and pray for me without ceasing. She is my crown; they are our delight. I am also thankful for the suggestions and corrections of many students, especially Chris Drager, Abigail Sponsler, and Bob Van Arsdale, as well as of my colleague, Rick Houseknecht, who has used these materials in his own teaching, and for the extensive editorial help of Ms. Julie Devall (although not even they can catch all of my errors). My goal in this, as in all things, is that the people of the Book might grow in their ability to read it, and thus to delight in its beauty and truth.

*S.D.G.*

*Frederic Clarke Putnam*  
Ascension MMVI

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## PART I: LESSONS 1 – 3 READING & PRONOUNCING HEBREW

This section introduces the writing system of Biblical Hebrew [BH] (alphabet, vowels), and how to pronounce words (accent, syllables). It also addresses the nature of vocabulary (gloss & meaning). By the end of these three chapters, you should be able to look at a Hebrew word, spell and pronounce it, analyze its parts (syllables, *dageš*, *šewa*), and recognize more than thirty of the most common words in BH.

One of the biggest barriers to learning to read Hebrew is moving our eyes from right to left. Indo-European culture assumes a left-to-right orientation for [nearly] everything, to the extent that that is the *only* way to view or interpret reality, as this true story illustrates:

A college pal, Larry, was telling me about his first year at a company that markets American products in the Middle East.

“My initial project, a soft-drink account, was terrific, but very nearly cost me my job,” he said. “To avoid language problems, I erected a three-panel storyboard. The first panel depicted a guy drenched in sweat, standing in the desert. The middle panel showed him gulping down a bottle of our soda. And in the third panel, he’s fully refreshed with a big smile.”

“Sounds great,” I told him. “What was the problem?”

Larry said, “I didn’t know Arabs read right to left!”<sup>3</sup>

In the same way, highway signs list the town to the left of (before) the distance, again based on the assumption that people read left to right (*and* that “where” to turn is more important than “how far”).

This cultural pattern means that reading right-to-left is a major hurdle for most students—a hurdle that is not merely physical, but mental and emotional—because reading right-to-left *feels* wrong (especially for those who have learned reading techniques for, e.g., quickly returning the eyes to the beginning of the next line ... at the *left* margin).

When we add to this the non-alphabetic nature of the vowel symbols, and sounds that are not part of the vocal system of most English speakers, for example, the task becomes daunting. The importance of the material in these opening chapters, and the value of pronouncing Hebrew aloud as much as possible, therefore, can hardly be overestimated. I highly recommend reading the examples in the chapters aloud, and reading the exercises aloud, in order to attune both eye and ear to the patterns of Hebrew.

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<sup>3</sup>Jim J. Walsh. *Reader’s Digest* (November 1997), 119.

## INTRODUCTION

These reformatted biblical quotations<sup>4</sup> illustrate some of the similarities and differences between Hebrew and English, which you will notice as soon as you try to read them.

.dg m dg ry dñs lpp m b llš lpp ry .1  
o y o ou :a e eo y e :a e eo ou

.slñ knrd slmc ry vg llw ñ dñs knrd .2  
O:a :i : :e a ou :i :i i a :i :

.uoy ssruc tht h sñ dsruc dñs ouy ssslb tht h sñ dsslb .3  
e: a e i e: a e:e: a e i e:e:

.lluf tn sñ s ht ty s ht tñs nur srvr ht llñ .4  
: o i ea e e ea e o:i :ei e a

.rp ht srdsnc tht h sñ dsslb .5  
oo e :ei:o a:e i e:e:

.tpw dñs<sup>wo</sup> nd ts w nlbb fñ srvr ht b .6  
:e a a e oya o :ei e y

Although they are certainly not written in Hebrew, these sentences exemplify some of the main *differences between Hebrew and English orthography* [writing].

1. Hebrew is read from right to left.
2. Hebrew vowels are written around (mainly below, but also above and beside) the consonants; they are mainly dots (“points”) and dashes that are much smaller than the consonants.
3. Words cannot begin with a vowel—there must be a consonant, even if it is silent to our ears (e.g., the ñ (*alef*) in these sentences).
4. Hebrew has a sign ( ) that shows that there is no vowel between two consonants (e.g., the last vowel point in #6).

At the same time, however, there are significant *differences between this example and BH* (apart from the obvious difference of using English [Latin] symbols):

1. The vowels are [much] smaller signs, not part of the Hebrew alphabet (i.e., they are not “letters”).
2. BH has no capital letters.
3. BH has no “punctuation” that corresponds in any direct way to English [European] punctuation.

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<sup>4</sup>Mason, P. H., and Herman Hedwig Bernard. *Gently Flowing Waters, an Easy, Practical Hebrew Grammar ... Arranged in a Series of Letters from a Teacher of Languages to an English Duchess ... in Two Volumes* (Cambridge, 1853), as reproduced in J. H. Eaton, *First Studies in Biblical Hebrew* (Sheffield: University of Sheffield, 1980), v.

## LESSON 1 THE HEBREW ALPHABET

**T**HE HEBREW ALPHABET has twenty-two letters; two letters distinguished only by the position of a dot (שׁ, שׂ) were considered a single letter (the lines in the שׁ section of Ps 119 (vv.161-168) begin with both).

Writing	Pronunciation	Trans-literation	Final Form	Form	Name (accent is bolded)
	silent	‘		א	<i>alef</i>
boat	b	b		ב	<i>bet</i>
vent	v	<u>b</u>		בּ	(“bait”)
goat	g	g		ג	<i>gimel</i>
		g		גּ	
door	d	d		ד	<i>dalet</i>
		<u>d</u>		דּ	
hope	h	h		ה	<i>he</i> (“hay”)
vent	v	w		ו	<i>vav/waw</i>
zoo	z	z		ז	<i>zayin</i>
Hugh	ch (loch)	h		ח	<i>het</i>
title	t	<u>t</u>		ט	<i>tet</i>
yet	y	j or y		י	<i>yod</i>
keel	k	k		כ	<i>kaf</i>
hew	ch (loch)	<u>k</u>	ך	כּ	
liquid	l	l		ל	<i>lamed</i>
moon	m	m	ם	מ	<i>mem</i>
night	n	n	ן	נ	<i>nun</i>
sigh	s	s		ס	<i>samek</i>
	silent	‘		ע	<i>ayin</i>
paper	p	p		פ	<i>pe</i>
ford	f	<u>p</u>	ף	פּ	(“pay”)
eats	ts	s	ץ	צ	<i>šade</i>
keel	k	q		ק	<i>qof</i>
r-right	r (flapped)	r		ר	<i>reš</i> (“raysh”)
sigh	s	ś		שׁ	<i>sin</i> (“seen”)
shall	sh	š		שׂ	<i>šin</i> (“sheen”)
tonight	t	t		תּ	<i>tof</i>
		<u>t</u>		ת	



1. This “square script” (so-called to distinguish it from the cursive found in manuscripts, and from the “archaic” forms used in inscriptions), was standardized after the invention of the printing press. Adapted from the Aramaic alphabet, this alphabet is found in published Hebrew Bibles and prayerbooks, as well as in academic books and journals. Most of these comments (below) on the shapes of the letters do not apply to, e.g., inscriptions or to the original biblical writings (no biblical author would recognize these letters!).
2. Hebrew is written and read from *right to left*. Practice writing and reading the alphabet *in that order*.
3. There is only *one* alphabet; i.e., there are no “capital” or “small” letters.
4. Like some other Semitic scripts, this alphabet is “consonantal”—i.e., none of the letters of the alphabet directly represent vowels (cf. “a”, “e”, “i”, “o”, “u”), although a few consonants could be used to indicate the presence of long vowels.
5. Letters listed with and without a dot (ב/בּ, ג/גּ, ד/דּ, כ/כּ, פ/פּ, ת/תּ) are called the *b<sup>e</sup>gad-k<sup>e</sup>fat* letters (כּפּתּ-בּגּדּ), a nonsense phrase made up of the letters themselves (the rabbis were fond of such mnemonic devices). At one time these letters had two pronunciations, distinguished by the presence or absence of the *dageš lene*, but only ב/בּ, כ/כּ, and פ/פּ are distinguished in modern Hebrew. When spelling a Hebrew word with English letters (transliterating), the letter without *dageš* is either underlined or followed by “h” to show that it is “soft” (e.g., “b/bh”, “k/kh”, “p/ph”).

This difference is sub-phonemic, i.e., it does not distinguish one word from another in BH. In English, on the other hand, this same difference is phonemic. For example, one’s response to “Come to su\_ \_er!” would probably be affected by whether the middle consonant was *f* or *p*!

6. Four letters are called “gutturals” (א, ה, ח, ע), so-called because they represent sounds made in the throat (Latin *guttur*).
7. Since some pairs of letters *sound alike*, you will need to learn to recognize Hebrew words by both sight and sound, and to distinguish them by sight.

א	ע	silent	
ט	ש	<i>s</i>	as in <i>sigh</i>
ח	כ	<i>ch</i>	as in <i>loch</i> , <i>Bach</i>
	ך	or <i>h</i>	or <i>hew</i> , <i>Hugh</i>
נ	ו	<i>v</i>	as in <i>vent</i>
ט	ק	<i>k</i>	as in <i>keel</i>
ט	ת	<i>t</i>	as in <i>tough</i>

8. Five letters have a special form used only at the end of a word. Four of these *final forms* have “descenders”; note their length relative to other letters.

Initial/Medial Form	Final Form
כּ פּכּדּ	ךּ ארךּ
מּ מלךּ	ם אדם
נּ נביא	ן אבן
פּ פלא	ף אלה
צּ צדה	ץ ארץ

9. Some pairs of letters are *similar in appearance*:

To distinguish them, note the ...		
ך	ר	<i>tittle</i> —the small extension of the horizontal stroke—on <i>dalet</i> and <i>bet</i>
נ	ט	
ה	ח	left side—open or closed
ם	ס	lower corners—square or round
ט	מ	open at top or bottom
ג	נ	shape of bottom—“arched” or flat
ח	ת	shape of left leg—straight or bent; <i>tittle</i> on right side of <i>het</i>
ו	ז	shape of top
צ	ע	
ש	זש	dot on left or right; this is a later (medieval/Masoretic) distinction
ך	ן	<i>šewa</i> + <i>tittle</i> in final <i>kaf</i> (which also has a longer [wider] top stroke)

10. The Dead Sea Scrolls also reveal that Hebrew scribes often inscribed a line onto the parchment, and then suspended the text from the line (rather than setting the letters on the line, as in English). This is why so many letters have a horizontal stroke near the top of the letter, and why Hebrew tends to use descenders rather than ascenders.

Sixteen letters fit within a “square” and several of these are roughly square in appearance, i.e., roughly the same height and width. Listed alphabetically (from right to left), they are:

א ב ד ה ח ט כ מ ס ע פ צ ר ש ש ת

Three non-final forms (י, ל, ק) and the four final forms with descenders (#9, above) differ from the standard in *height*. The non-final forms are:

- *yod* is only half of the height and width of the other letters (its top is even with the others) ויהי
- *lamed* extends above the other letters לילה
- *qof* [and four final forms (#9, above)] extend below the others מקרא

Five letters are also narrower than the standard *width* (נ י ז ו ג). Each is roughly one-half as wide as the square. *Yod* (the “jot” of Mt 5:18), at roughly one-fourth of the square, is the smallest letter in the Hebrew alphabet.

11. The names of the letters are transliterated into English. Disyllabic names are accented on the first syllable (e.g., *a' lef*, *gi' mel*). [Transliteration is usually italicized.]

## 1.2 CONCEPTS

acrostic	ascender	descender	medial form	tittle
alphabet	consonant	final form	square script	transliteration

### 1.3 EXERCISES

1. Explain the significance of Jesus' statement in Matthew 5.18.
2. Practice *reciting* the Hebrew alphabet, and *writing* it from right to left, with the final forms following their medial forms.
3. Esther 3.13 is one of twenty-six verses that contain every letter in the alphabet. *Copy* it in Hebrew, practice *spelling* the words by naming the Hebrew letters from right to left (words linked by a horizontal line (e.g., ועד־זקן) are considered separate words (the line is called *maqef*)), and *find* the final forms (there are ten). Which final form does not occur in this verse?

ונשלוח ספרים ביד הרצים אל־כל־מדינות המלך  
להשמיד להרג ולאבל את־כל־היהודים מנער ועד־זקן טף ונשים ביום אחד  
בשלושה עשר לחדש שנים־עשר הוא־חדש אדר ושללם לבוז:

4. This is an alphabetical list of most of the proper names that occur more than 175 times in Biblical Hebrew (“c”, “d”, “h” are titles and generic nouns). Write their *English form*, and practice spelling them aloud in Hebrew. Use the references—the first time that name occurs—to check your work.

Example:	גֹּד	“gimel-dalet”	“Gad”	
Gn 25.26	יעקב	m.	Gn 17.5	אברהם a.
Gn 13.10	ירדן	n.	Ex 4.14	אהרן b.
Josh 10.1	ירושלם	o.	Gn 14.20	אל c.
Gn 32.28	ישראל	p.	Gn 1.1	אלהים d.
Gn 9.18	פנען	q.	Gn 41.52	אפרים e.
Gn 29.34	לוי	r.	Gn 10.10	בבל f.
Gn 19.37	מואב	s.	Gn 35.18	בנימן g.
Ex 2.10	משה	t.	Jg 2.13	בעל h.
Gn 10.14	פלשתי	u.	1 Sam 16.13	דוד i.
Gn 12.15	פרעה	v.	Gn 29.35	יהודה j.
Gn 36.37	שאוֹל	w.	Ex 14.13	יהושוע k.
2 Sam 5.14	שלמה	x.	Gn 30.24	יוסף l.

**N.B.** When transliterated, some of these will not resemble their English counterparts, for one or more of these reasons. [This grammar uses the “received” transliteration.]

- a. The “J” that begins many names in English Bibles represents initial י; within names י often appears as “i” or merely indicates the presence of a vowel (in, e.g., exercises d, r, u [above]), but there are exceptions (below). This is because Latin used the letter “i” to transliterate י (as the corresponding Greek letter *iota* had been used centuries earlier in the Septuagint), and also because the letter “j” was not distinguished orthographically from “i” until the 17<sup>th</sup> century. The English Bible has inherited the transliteration of biblical names from these two sources. In some ecclesiastical traditions, for example, “Jesu”, representing an older “Iesu” is pronounced “Yesu” or “Yezu”.

י > “j”			י > “i”		
יוֹסֵף	<i>jôsēf</i>	<i>Joseph</i>	יִרְמְיָהוּ	<i>yirm’yāhû</i>	<i>Jeremiah</i>
יְהוּדָה	<i>y’hūdā</i>	<i>Judah</i>	אֱלֹהִים	<i>’ēlōhîm</i>	<i>Elohim</i>
אֲחִיָּהוּ	<i>’ahayyāhû</i>	<i>Ahijah</i>	הַלְלֵי-יְהוָה	<i>hal’lû-yāh</i>	<i>Halleluiah</i>

- b. The gutturals (א, ה, ח, ע) are either ignored when names are transliterated (יְחִזְקִיאֵל > Ezekiel) or represented by a second vowel (אֲהֲרֹן > Aaron), reflecting the transliterations of the Septuagint and Vulgate.
- c. Two forms of *waw* represent long vowels:

ו > “ū”		ו > “ō”	
שָׁאוּל	<i>šā’ûl</i>	יוֹסֵף	<i>jôsēf</i>
<i>Saul</i>		<i>Joseph</i>	

- d. The letter ז is often represented by “z” in traditional biblical transliteration (but not in academic transliteration, where it is represented by either *ts* or *s*).

ז > “z”		
צִיּוֹן	<i>siyyôn</i>	<i>Zion</i>
צִדְקִיָּהוּ	<i>sidqyhû</i>	<i>Zedekiah</i>

## 1.4 ENRICHMENT

No one knows why the biblical poets wrote acrostic [alphabetically organized] poems (the most famous is Ps 119); perhaps they were a type or style of poem, like sonnets in English. Other acrostics are, e.g., Lam 1-4 (each chapter), Pr 30.10-31, Ps 9-10 and Ps 37. Psalms 111 and 112 are also acrostics. After the opening “Halleluiah” (1a), each line (not each verse) begins with the next letter of the alphabet:

PSALM 112		PSALM 111	
הִלְלוּ יְהוָה	1a	הִלְלוּ יְהוָה	1a
אֲשֶׁר־אֵישׁ יִרְאֵה אֶת־יְהוָה	b	אֹרְחָה יְהוָה בְּכָל־לֵב	b
בְּמִצּוֹתָיו חָפֵץ מְאֹד:	c	בְּסוּד יִשְׁרִים וְעֵדָה:	c
גִּבּוֹר בְּאַרְצָה יִהְיֶה זִרְעוֹ	2a	גְּדֹלִים מַעֲשֵׂי יְהוָה	2a
דּוֹר יִשְׁרִים יִבְרָךְ:	b	דְּרוֹשִׁים לְכָל־חַפְצֵיהֶם:	b
הוֹן־וְעֹשֶׂר בְּבֵיתוֹ	3a	הוֹדוּ־וְהָדָר פָּעִלוֹ	3a
וְצַדִּיקְתּוֹ עֹמְדַת לְעַד:	b	וְצַדִּיקְתּוֹ עֹמְדַת לְעַד:	b
זָרַח בַּחֲשֶׁךְ אֹרֶחַ לְיִשְׁרָיִם	4a	זָכַר עֲשֵׂה לְנִפְלְאוֹתָיו	4a
חֲנוּן וְרַחֲמוֹם וְצַדִּיק:	b	חֲנוּן וְרַחֲמוֹם יְהוָה:	b
טוֹב־אֵישׁ חוֹנֵן וּמְלוּחַ	5a	טָהֵר נֶתַן לִירְאָיו	5a
יִכְלֹל דְּבָרָיו בְּמִשְׁפָּט:	b	יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:	b
כִּי־לְעוֹלָם לֹא־יִמוּט	6a	כַּח מַעֲשָׂיו הַגִּיד לְעַמּוֹ	6a
לְזָכַר עוֹלָם יִהְיֶה צַדִּיק:	b	לָתֵת לָהֶם נִחְלַת גּוֹיִם:	b
מִשְׁמוּעָה רַעֲיָה לֹא יִירָא	7a	מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט	7a
נִכּוֹן לְבוֹ בְּטַח בֵּיהוָה:	b	נְאֻמֹּנִים כָּל־פְּקוּדָיו:	b
סָמוּךְ לְבוֹ לֹא יִירָא	8a	סְמוּכִים לְעַד לְעוֹלָם	8a
עַד אֲשֶׁר־יִרְאֶה בְּצַרְיוֹ:	b	עֲשׂוּיִם בְּאֱמֶת וַיִּשֶׁר:	b
פְּזֹר נָתַן לְאֲבִיוֹנִים	9a	פְּדוֹת שְׂלַח לְעַמּוֹ	9a
צַדִּיקְתּוֹ עֹמְדַת לְעַד	b	צְוֵה־לְעוֹלָם בְּרִיתוֹ	b
קָרְנוֹ תְרוּם בְּכָבוֹד:	c	קָדוֹשׁ וְנוֹרָא שְׁמוֹ:	c
רָשַׁע יִרְאֶה וְכַעַס	10a	רֵאשִׁית חֲכָמָה יִרְאֵת יְהוָה	10a
שָׁנָיו יִחַרְק וְנָמַס	b	שִׁכָּל טוֹב לְכָל־עֲשִׂיהֶם	b
תְּאוֹת רָשָׁעִים תֵּאבֹד:	c	תִּהְלָתוֹ עֹמְדַת לְעַד:	c

- Lines in biblical poetry are conventionally referred to by verse number and a letter, so that, e.g., the three lines of v. 10 are referred to as Ps 111.10a, 10b, 10c.
  - Which line recurs three times in these two psalms with only the difference of one letter?
  - Which lines begin with letters distinguished by only the position of a dot?
- If you have a Hebrew Bible, look at Ps 119.161-168. These eight lines are grouped together under one letter, even though some begin with *sin* and some with *šin*. Which vv. begin with which letter? [This incidentally demonstrates that these were originally one letter; the distinguishing dots were added by the Masoretes in the medieval period.]

## LESSON 2 THE VOWELS

**L**IKE ENGLISH, Hebrew has a full range of vowels. Unlike English, Hebrew vowels are not “letters”—i.e., they are not part of the alphabet—but are small signs placed under, between, or above consonants. The Masoretes—scribes who added the vowel markings—were unwilling to change the consonantal text, and so, apparently following the example of other Semitic languages, devised a system of “dots” and “dashes” to represent the various vowel sounds, which were added to the consonantal text. The vowel points were intended to eliminate ambiguity in pronunciation—all but three points represent only one sound. [Contrast the variety of sounds represented by “ou” in English: *cough*, *though*, *rough*, *gouge*, &c.] The Masoretes used another set of signs (§2.2) to represent the half-vowel (beautiful), whereas English uses the regular vowel signs (a, e, i, o, u) for the same sound(s).

### 2.1 FULL VOWELS

THE FULL VOWELS						
Vowel Class	Name of Vowel	Vowel Point	ג + Vowel Point	Transliteration & Pronunciation		Length: L(ong) or S(hort)
A	<i>qames</i>	◌ָ	גָּ	mā	father	L
	<i>pataḥ</i>	◌ַ	גַּ	ma	rot	S
E &	<i>šere-yod</i>	◌ֵי	גֵּי	mê	they	L
	<i>šere</i>	◌ֵ	גֵ	mē		
	<i>segol</i>	◌ֶ	גֶ	me	bet	S
I	<i>hireq-yod</i>	◌ֵי	גֵּי	mî	mean	L
	<i>hireq</i>	◌ֵ	גֵ	mî mi	mean bit	L or S
O &	<i>holem-waw</i>	◌ֹ	גֹּ	mô		L
	<i>holem</i>	◌ֹ	גֹ	mō	moan	
	<i>qames-ḥatuf</i>	◌ֹ	גֹּ	mō		S
U	<i>šureq</i>	◌ֹ	גֹּ	mû	moon	L
	<i>qibbus</i>	◌ֹ	גֹּ	mû mu	moon moot; book	L or S

1. The vowel is read *after* the consonant that it follows. In other words, the vowel is either below or to the left of its consonant (cf. the first column under “pronunciation”).
2. A vowel that includes a letter of the alphabet (◌ֵי, ◌ֵ, ◌ֹ, ◌ֶ) is always long.
3. Apart from the qualitative distinction between long and short *hireq* (“ee” v. “i”), “length” refers primarily to duration (how long the sound of the vowel is maintained) rather than to vowel quality. For example, the difference between *šureq* and *qibbus* is more like the difference between “boon” and “boot” than in “boon” and “bun” (English long and short “u”). Their tonal quality is the same, but their duration differs (in the English words this is due to the nature of the following consonants).
4. Although there are five “classes” of vowels (a, e, i, o, u), the “o/u”, and “i/e” vowels are so closely related that they often interchange, leaving three functional classes (a, i, u).
5. Some long vowels do not resemble their English counterparts in sound; i.e., “long e” sounds like English

*a* as in “way”, so check the “pronunciation” column carefully. You must learn their Hebrew sounds and names.

6. *Qames* and *qames-hatuf* look alike. *Qames-hatuf* is quite rare, and occurs only in unaccented, closed syllables (Lesson 3, below).
7. *Patah-yod* and *qames-yod* at the end of a word are both pronounced as the diphthong *ai*, as in *aisle*.
8. When ה, ו, and י follow a vowel, but are not themselves followed by another vowel, they are called “vowel letters” or *matres lectionis* (“mothers [i.e., helpers] of reading”). This practice started many centuries before the vowel points were used (c, below). When used as a vowel letter, the ה, ו, and י are considered vowels, not consonants (e.g., יֵ is referred to as a single unit of spelling: *sere-yod*).

	Vowel Letter or Consonant?	Explanation	Trans-literation	Pronun-ciation
אִישׁ	<i>yod</i> = vowel letter (mater)	<i>yod</i> is not followed by a vowel	'iš	<i>eesh</i>
אִשָּׁה	<i>he</i> = vowel letter (mater)	<i>he</i> ends the word (is not followed by a vowel)	'iššā	<i>isha</i>
בַּיִת			<i>bayit</i>	<b><i>bayit</i></b>
עֵינַי	<i>yod</i> = consonant	<i>yod</i> followed by a vowel	'ayin	<b><i>ayin</i></b>
יוֹם	<i>yod</i> = consonant	<i>yod</i> is the first letter of the word (& followed by a vowel)	<i>yôm</i>	<i>yôm</i>
	<i>waw</i> = vowel letter (mater)	<i>waw</i> is not followed by a vowel		

- a. When they begin a word, or are followed by a vowel point, they are consonants (not *matres*).
- b. When *holem* lacks *waw*, and *sere* and long *hireq* lack *yod* are called “defective” (Hebrew *haser*, “lacking”); they are “full” (Hebrew *malē*, Latin *plene*, “full”) when written with the vowel letter. Forms with and without *matres* are pronounced alike. All of these terms are routinely used in commentaries and reference works dealing with Hebrew text.
- c. Inscriptions show that *matres* were in use by the tenth century BCE, but they were not used consistently. When the Masoretes began to add the vowel points (c. CE 800), they incorporated the vowel letters that were already present in the text into their system, but did not add more vowel letters to the consonantal text, since that would have entailed changing the biblical text. Many words thus occur both with and without a vowel letter.
- d. This lack of standardization also explains why *hireq* and *qibbus* have more than one value. If there was no vowel letter in the text, the Masoretes simply used the “defective” form of the vowel, which is why *hireq* and *qibbus* can be either long or short.

## 2.2 HALF-VOWELS

BOTH HEBREW AND ENGLISH have half-vowels, e.g., “i” in “beautiful” and “a” in *sofa* (in regular conversation, not exaggeratedly, as “bee-yoo-tee-ful”). English orthography does not distinguish full and half vowels; the Masoretes distinguished them by using different signs.

## THE HALF-VOWELS

Type	Name	Sign	Consonant + Sign	Length	Sound
<i>šewa</i>	<i>šewa</i>	:	וְ	m <sup>e</sup>	
<b>a</b>	<i>hatef-patah</i>	·:	וְ	h <sup>a</sup>	Half <i>uh</i>
<b>e</b>	<i>hatef-segol</i>	·:	וְ	h <sup>e</sup>	
<b>o</b>	<i>hatef-qames</i>	·:	וְ	h <sup>o</sup>	

1. The *hatef*-vowels combine one of the full vowel signs with vocal *šewa* (·).
2. *Hatef*-vowels mainly occur after the gutturals (below) instead of vocal *šewa*. The *hatef*-vowels are most important when discussing guttural verbs (below).
3. The half-vowels all sound alike (“uh”, as in “Uh-huh”).
4. Vocal *šewa*, which is also a half-vowel, is the first vowel point in the Bible: בְּרֵאשִׁית, “in the beginning” (Gn 1.1). It is also the sound in the first syllable of its own name: *sh<sup>e</sup>va*. It is thus the almost necessary sound between some combinations of consonants—a sound that is usually ignored in English orthography (cf. the slight separation between, e.g., the first two letters of “break” or “pray”).

## 2.3 A BRIEF HISTORY OF HEBREW ORTHOGRAPHY

HEBREW WAS FIRST WRITTEN with consonants and perhaps an occasional vowel letter. This meant that a cluster of consonants was potentially ambiguous. [NB: These examples exaggerate the difficulties, since a word’s function is largely determined by the context.]

מֶלֶךְ<sup>5</sup> *king, he reigned/was/became king, she reigned, they reigned, queen, one who rules* [male or female], “*her/his* [act of] *ruling, Be king!, or to become king*

As inscriptions show, by the 10<sup>th</sup> century BCE, *matres lectionis* were being used to indicate the presence of long vowels. This first took place at the end of words, and simplified reading by reducing a word’s potential function:

מֶלֶכּוּ *his king, the one ruling him, they reigned, his* [act of] *ruling, or Reign!* (masc. pl.)

מֶלֶכָּה *her king, queen, she reigned, her* [act of] *ruling, or Reign!* (masc. sg.)

Although many biblical books were written after the *matres lectionis* had begun to be used, spelling was never standardized, and so the *matres* were inserted haphazardly. In the 7<sup>th</sup> – 9<sup>th</sup> centuries CE, the Masoretes began adding “points” to the consonantal text in order to preserve traditional pronunciation,<sup>6</sup> but they did not attempt to standardize the use of *matres* before adding the vowel points, even though this meant inconsistencies in spelling (they considered the *matres* part of the “consonantal” text). The vowel points eliminated most of the ambiguity:

<sup>5</sup>The archaic (“paleo-Hebrew”) alphabet did not use final forms; they were, however, in use by the time of the Dead Sea Scrolls.

<sup>6</sup>There were several centers of scribal activity, where competing systems of pointing (and thus of pronunciations) developed; this one is called the “Tiberian”. Each group of Masoretes was therefore attempting to preserve the pronunciation that it had “received”. Nor did the Masoretes consider points to “add to” the biblical text, perhaps because the points do not affect its consonantal shape.



מֶלֶכָּה	≈ queen	מֶלֶךְ	≈ Be king! (masc. sg.) or She reigned
מֶלֶכָּהּ	≈ her king	מֶלֶכָּהּ	≈ she who reigns

This overview helps explain the general scholarly freedom to suggest different pointings—repointing a word is not considered to be “changing the text”, since the vowel points were not original. It also explains why the same word can be spelled with and without a vowel letter, since the Masoretes were unwilling to add *matres* to the consonantal text.

Biblical texts may “unpointed”, “consonantal” (both without vowel points), or “pointed” (often called “Masoretic”). Pointing is largely restricted to printed (typeset) Bibles and Hebrew prayer-books; Modern Hebrew is largely unpointed.

## 2.4 VOCABULARY

THE VOCABULARY LISTS include all the words that occur more than fifty times in the Hebrew Bible, except proper names of persons and places (which are listed in Appendix B). Words are introduced *very generally* in order of descending frequency, so that words that occur more frequently in the biblical text are learned first. A complete Hebrew – English glossary for this grammar is in Appendix B. Learning vocabulary is a process of familiarisation through repetition—some students learn best by repeatedly writing the list until the glosses are learned, others by reviewing them orally or by means of cards (Hebrew on one side, English on the other). It also helps to learn word by a biblical context in which it occurs.

Each list consists of Hebrew words alongside one or more suggested English *glosses* for that word. A gloss is merely a word used to translate a word—it is *not* a definition or meaning. The gloss(es) listed with each word are English words that frequently represent that Hebrew word in translations—they are *not* the word’s “basic” or “central” or “real” meaning. Words represent referential ranges, so that many glosses may be appropriate for a given word (although not every gloss will fit every context in which that word occurs).

In general, words have ranges of reference (also called their “semantic range”). The only apparent exceptions are highly technical terms, whether medical (*pneumococys*), mathematical (*cosine*), theological (*hypostatic union*), &c.<sup>7</sup> The more limited a word’s area of reference, the more “technical” or specialized it is, and *the more its content is determined by what it refers to*. The less specific a term is—the broader its range of reference—*the more its content is determined by its context* (linguistic, cultural, &c.). “Dog”, for example, conveys less information than [is less specific than] “two-year-old female golden retriever”, and so can fit a larger variety of contexts. The latter expression is limited to contexts that refer to a two-year-old female golden retriever (again, unless it is being used metaphorically).

In addition to semantic range, words also have what might be called a “load”, as in the expression “a loaded word”. “Semantic load” refers to the combination of their denotation (“dictionary meaning”) and connotation (associated emotive function). In English, for example, “beefy”, “chunky”, “heavy”, “solid”, “big-boned”, and “fat” could all be used to refer to a person’s build, but many people would consider “solid” a compliment (or at least a polite euphemism) and “fat” a deliberate insult, even though “insulting” is not part of the dictionary’s definition. This point probably refers more to issues of translation than to the Hebrew lexicon, since we know the semantic load of words that we use in our own languages far more instinctively than we can know those in another language no longer spoken.

Furthermore, when comparing the vocabularies (lexicons) of different languages, the greater the extent to which words’ ranges overlap, the more they appear to “mean the same thing”. Since BH is a textual language—i.e., there are no longer any native speakers of BH—we are left to make educated guesses about the semantic range of some words, and the corresponding semantic range in English. These are “educated guesses”, however, based on its biblical use and evidence from cognate Semitic languages, such as Akkadian, Ugaritic, and Aramaic, and from medieval rabbinic commentators and grammarians.

1. *Terms of relationship*. The following Hebrew terms are usually glossed by the first English term,

<sup>7</sup>Many of these, however, can also be used metaphorically.

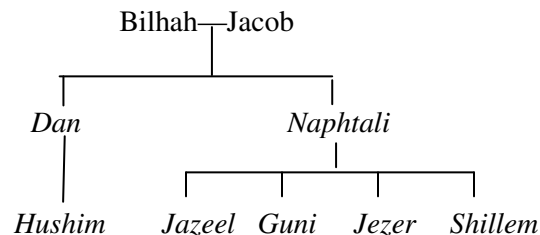
although their range of application is often much broader, as the second gloss suggests:

אב	<i>father, ancestor</i>	אהל	<i>tent, home</i>
אח	<i>brother, male relative</i>	בית	<i>house, household</i>
אחות	<i>sister, female relative</i>	שבט	<i>tribe</i>
אם	<i>mother, ancestress</i>	משפחה	<i>clan, [extended] family</i>
בן	<i>son, descendant, younger [unrelated] male (e.g., 1 Sam 3.16)</i>	בן אח	<i>son of a brother (nephew)</i>
בת	<i>daughter, female descendant younger [unrelated] female (e.g., Ruth 2.8)</i>	בן בן	<i>son of a son (grandson)</i>

These are the usual glosses because these Hebrew and English words usually refer to the same aspect of reality. In each case, however, the Hebrew terms may also refer to relationships outside the nuclear family. Because parents and their children (the nuclear family) are the usual referents of the English terms, it is tempting to think of the first gloss listed for each term as its “real meaning” and the other gloss as an “extended” or “metaphorical” meaning, perhaps even concluding that every related male, for example, was considered a “brother”. We do not know whether or not this was how they thought about these words, since we cannot ask them, and they left no dictionaries. The brief genealogical table of Gn 46.8-27, which describes Jacob’s family at their journey to Egypt, illustrates this point. Note the use of the words “son” and “bore” in these verses:

<sup>23</sup>Now the *sons* of Dan were Hushim, <sup>24</sup>and the *sons* of Naphtali were Jazeel, Guni, Jezer, and Shillem. <sup>25</sup>These are the *sons* of Bilhah, whom Laban gave to Rachel his daughter; and she *bore* these to Jacob, all seven lives (Gn 46.23-25).

This diagram shows the generational spread described by “son” in these verses (those called “sons” are in *italics*):



Since Hushim, Jazeel, Guni, Jezer, and Shillem were Bilhah’s [and Jacob’s] grandsons, *not* her sons, the word בן cannot have the same reference as “son” in everyday English. Furthermore, the verb glossed “bear/give birth to” cannot have the usual English function of “give birth”, but has an “extended” function that is revealed only by the context. [The same pattern identifies the descendants of Jacob’s other three wives (Gn 46.8-27).]

Since the range of reference of the usual English glosses is much more restricted than that of the Hebrew terms, the word “son” may be misleading if it suggests a closer genealogical or chronological relationship than the context allows. [On the other hand, English also uses some of these terms generically—“son” and “daughter” can refer to a younger unrelated male or female.]

The tiny lexical [vocabulary] base of BH (c. 8400 words) means that we have only a very incomplete record of the Israelite lexicon, so that it is difficult to see how Abraham could have used the vocabulary of the OT to ask Sarah, “I’d prefer my steak less well done than last night, but the cakes could be a little softer than yesterday; maybe an oak fire would be better than sycamore. Oh, and could you also mend my favorite robe; that same seam is unraveling. Don’t forget to use the green thread—the blue showed up too much last time. And we need to remind the servant girls that they can only wash their hair every new moon due to the drought.” Of course he must have been able to say this (or something very much

like it), but it's not entirely clear how he would have done so.

2. Many common glosses suggested by Hebrew-English reference tools may be traditional, but changes in either our understanding of Hebrew or English usage may mean that that gloss no longer functions accurately. It may even misrepresent the Hebrew. These glosses are sometimes included in the vocabulary lists with “trad.” (“traditionally”). For example:

	<b>Traditional Gloss</b>	<b>Poential Gloss(es)</b>	<b>Discussion</b>
לֵּן	<i>lest</i>	<i>so that ... not</i>	<i>Lest</i> is a perfectly good, if uncommon, English word that indicates negative purpose.
כָּבַס	<i>full (wash by treading)</i>	<i>wash</i>	The archaic verb <i>to full</i> (from Latin, <i>via</i> Old French) means to “wash”, and is the origin of expression like “whiter than fuller’s cloth” (i.e., recently washed).
עַיִן	<i>eye, fountain</i>	<i>eye</i> <i>fount</i>	<i>Fountain</i> normally refers to a stream of water that is mechanically shot into the air or poured out, whereas עַיִן refers to a natural source of water (as opposed to a well or cistern).
סֵפֶר	<i>book</i>	<i>text</i> <i>scroll</i> <i>document</i> <i>record</i>	Codices (“proto-books”) were not in use until the third century AD, so that the rendering “book” for סֵפֶר is culturally misleading. We know that many Iron Age documents, apparently including even legal texts, were written on pieces of broken pottery ( <i>shards</i> ; called <i>ostraca</i> when written on). [There is a specific term for <i>scroll</i> (מִגְלָה; from the verb גָּלַל, <i>to roll</i> ).]
יָלַד	<i>bear, give birth</i>	the same	This refers to both immediate birth and to physical <i>ancestry</i> , or “eventual” birth (cf. on Gn 36, above).
צְדָקָה	<i>righteousness</i>	<i>innocence</i> <i>rightness</i> <i>justness</i> <i>righteousness</i>	Terms built on the root צְדָק are traditionally glossed with “righteous”, “righteousness”, &c., but this can be misleading if we assume a New Testament function (a natural result of reading the Hebrew Bible [Christian OT] in light of the NT), since in a number of places the thrust of the term is forensic <i>innocence</i> relative to a particular situation or accusation, not to an absolute or universal moral state. It is even possible that “innocence” is the primary reference and that the idea of “righteousness” is the global extension of particular innocence. Each passage needs to be studied in order to see which gloss is most appropriate, but not even careful study will guarantee certainty or consensus in every case.

3. It is often easier to explain what a word signifies than it is to give an appropriate gloss in another language, as the discussion of “give birth” shows. If you have studied another language, you may have thought, “There’s no way to say that in English”, which is, of course, not true. So far as is known, whatever one language can express others can express as well. The difference may be that what one language says in a single word, another can say only with a phrase, sentence (or even a paragraph).

For example, Lot is called “[Abraham’s] brother’s son” and David referred to his nephews as “sons of [his sister] Zeruihah”, which suggests that BH lacked a simple lexeme that meant what English means by “nephew”. Both BH and English can refer unambiguously to a sibling’s immediate offspring, but BH lacks a single word that has this function.

**N.B.** This discussion suggests that the referents of words are not to be confused with the words that we use to express them. English “son” is usually the most appropriate contextual gloss for Hebrew בן, but this does *not* imply, and *must not* be misunderstood to imply, that בן somehow “literally” or “basically” or “fundamentally” *means* “son”, or even that it means “the same thing as ‘son’”, but rather that two language groups have chosen these particular words to refer [usually] to what turns out to be the same entity.

## 2.5 CONCEPTS

full vowel	lexeme	meaning	semantic range
function	lexicon	<i>penult</i>	<i>šewa</i>
gloss	<i>malē’ (plene) spelling</i>	range [of reference]	<i>ultima</i>
half ( <i>hatef</i> ) vowel	<i>matres lectionis</i> (sg., <i>mater</i> )	reference	vowel letter
<i>haser</i> spelling			

## 2.6 VOCABULARY

<i>hand; power, authority</i>	יָד .9	<i>father; male ancestor</i>	אָב .1
		<i>fathers,<sup>8</sup> &amp;c.</i>	אָבוֹת
<i>day; when</i> (preceding the infinitive construct [§16.2])	יוֹם .10	<i>man</i> (not Mankind/humanity), <i>husband; each</i> (as subject of a plural verb)	אִישׁ .2
		<i>men, husbands</i>	אֲנָשִׁים
<i>priest</i>	כֹּהֵן .11	<i>men of, husbands of</i>	אֲנָשֵׁי
<i>all, each, every</i> [NB: This is a noun, not an adjective, even though it “sounds” like an adjective when rendered into English.]	כֹּל .12	<i>god, God</i> (used of a pagan god and Israel’s God)	אֵל .3
		<i>gods, God</i> (used of more than one pagan god and the God of Israel)	אֱלֹהִים
<i>heart</i> (the center of the person, often used where English uses “mind”)	לֵב .13	<i>woman, wife</i>	אִשָּׁה .4
		<i>wife of</i>	אִשְׁת
<i>king; monarch</i>	מֶלֶךְ .14	<i>women, wives</i>	נָשִׁים
		<i>women/wives of</i>	נָשֵׁי
(f.) <i>life, self; trad., soul</i>	נֶפֶשׁ .15	(f.) <i>land, country</i> [of a geo-political region], <i>earth</i> (as in “heaven and earth”)	אֶרֶץ .5
<i>servant, slave; someone bound in some way to another person, for whom he or she works</i>	עֶבֶד .16	<i>house, home, household</i>	בַּיִת .6
		<i>houses, &amp;c.</i>	בָּתִּים
(f.) <i>city</i>	עִיר .17	<i>son, male descendant</i> (cf. בְּנֵימִין, Benjamin, “son of [my] right hand”)	בֵּן .7
<i>cities</i>	עָרִים	<i>word, thing; event, affair, matter</i>	דְּבָר .8

1. Most words in BH are accented on the last syllable (עָרִים → *a · rîm*), known technically as the *ultima*.
2. Some are accented on the next-to-last syllable (דְּבָר → *de · rek*), the *penult*.
3. The terms “ultima”, “penult”, and “antepenult” (the syllable before the penult) are commonly used in

<sup>8</sup>Some *plurals* (e.g., אָבוֹת, *fathers*) are included; they will *not* be repeated in later vocabulary lists.

scholarly literature—including some commentaries—that discusses the spelling (pointing) or pronunciation of words; you need to know what they refer to.

- When the penult is accented, you will see a Masoretic accent over the consonant that begins that syllable, either *rebia'* (for full-width letters: e.g., יְרֵדָה; note that it is larger than *holem*, and centered over the consonant), or *zaqef* (for narrow letters; e.g., נִפְשׁוּ). Words without these marks are usually accented on the ultima.

## 2.7 EXERCISES

- Learn the names and sounds of the full and half vowels. Practice writing them with different consonants.
- This list includes all but one of the proper names of people and places that occur between 174 and 77 times in BH. *Pronounce* and *spell* each name aloud, and *write* them in their English forms, and *identify* each *waw* or *yod* as a consonant or vowel letter (and be able to explain your identification). Use the references (the name's first canonical occurrence) to check your work. Unlike the [alphabetical] list in Lesson I, these are listed in descending order of frequency.

**Example:** יְבוּסִי Jebusite *yod, šewa, bet, šureq, samek, hireq-yod*  
 1<sup>st</sup> *yod* = consonant (followed by vowel)  
*waw* = vowel letter (not preceded or followed by vowel)  
 2<sup>nd</sup> *yod* = vowel letter (not followed by vowel)

Gn 17.19	יִצְחָק .m	Gn 9.18	כְּנָעַן .a
1 Kgs 13.32	שְׁמֵרוֹן .n.	Gn 10.22	אֲרָם .b
Nu 26.29	גִּלְעָד .o	2 Sam 5.7	צִיּוֹן .c
2 Sam 3.3	אֲבִשָׁלוֹם .p	Gn 2.14	אֲשׁוּר .d
1 Kgs 11.26	יְרֵבֶעָם .q	Gn 41.51	מִנְשֵׁה .e
2 Kgs 24.11	נְבוּכַדְנֶאצַּר .r	2 Kgs 23.31	יְרֵמְיָה .f
Gn 29.32	רְאוּבֵן .s	1 Sam 26.6	יֹאָב .g
Gn 10.16	אֲמֹרִי .t	Nu 34.20	שְׁמוּאֵל .h
2 Sam 8.16	יְהוֹשָׁפָט .u	2 Kgs 16.20	חִזְקִיָּה .i
Gn 30.11	גָּד .v	Jg 18.30	יְהוֹנָתָן .j
Gn 14.14	דָּן .w	Gn 19.38	עֲמוֹן .k
Gn 13.18	חֶבְרוֹן .x	Gn 25.30	אֲדָוִם .l

- Hatef*-vowels are usually transliterated in English Bibles as the corresponding full vowel (e.g., אֲדָוִם → “Edom”), but not in academic transliteration (e.g., [“*e*dôm”]).
  - Šewa* usually appears in English names as *e*, although it can also be transliterated as *i*.
  - As with the first list of names (§1.3), the transliterated form may not resemble their form in English. This is because their form in English is based on their transliteration in Greek (in the Septuagint), Latin (in the Vulgate), or both.
- Transliterate the first four verses of 1 Chronicles (on the next page) into their English equivalents, and practice reading them aloud. Two notes: (1) the ׀ that begins the last word in v. 4 is a conjunction, and

can be glossed here as “and”; and (2) the sign : (*sof pasuq*, “end of *pasuq*”) marks the end of the verse, but does not correspond to any particular mark of punctuation in English.

אָדָם שֵׁת אָנוּשׁ:	1.1
קִינָן מִהַלְלָאֵל יִרְד׃	1.2
חֲנוּךְ מִתּוֹשֵׁלַח לְמֶד׃	1.3
נָח שֵׁם חָם וַיִּפֹּת׃	1.4

Congratulations! You have now read four verses of Hebrew!

## 2.8 ENRICHMENT

Notice that the author of Chronicles does not tell us that these are personal names, how they are related (or even *that* they are related), and that he also expects his readers to know that the first nine words outline a single line of descent, but that v. 4 branches from a father to his three sons. In fact, to a reader who knows nothing of Genesis 5 and 6, these verses are gibberish. They demonstrate the principle of *assumed information*—information that a speaker or author does not mention, because he or she assumes that the readers or hearers already know it (both speaker and audience thus “share” the information). Assumed information typifies all communication, but is especially noticeable when the author lived (or lives) in another culture or time.

In much of Western culture, for example, if someone arrived at an early-afternoon meeting and said “Sorry I’m late—the service was slow”, most hearers would probably assume a scenario of lunch at a restaurant, including being seated, waiting to order, ordering, eating, paying, &c., none of which need be expressed, since we assume this as part of our own cultural setting. In the same way, the biblical authors never tell us why men tended to meet women at wells (e.g., Gn 24; Ex 2), but assume that their readers know that women drew and hauled water, and—in a culture without plumbing or public water—that an efficient way for a traveler to meet someone from the area was merely to wait at a well, since sooner or later someone would show up. In the same way, many middle- and upper-class North Americans would probably assume that a husband and wife of about the same age met in college, since, in fact, many do meet in college.

Reading 1 Chronicles 1.1-4 shows us that the “Chronicler” (as the author of Chronicles is often called) expected his readers to be familiar with the genealogies of Genesis. He did not expect his work to be read as an independent account of God’s dealings with Israel, but as a supplement or parallel to Genesis – Kings. This also explains that when he “ignored” the sins of David and Solomon, or the history of the Northern Kingdom—he was not trying to mislead his readers, but assuming that they knew the rest of the story.

### LESSON 3 SYLLABLES

THE FINAL ASPECT of pronouncing BH is to recognize combinations of consonants and vowels as syllables. This primarily entails distinguishing silent from vocal *šewa*, and *dageš lene* from *dageš forte*, which will enable you in turn to recognize a syllable as either open or closed. Although the ability to recognize syllables and identify their type will help you recognize some verbal forms, its main value is enabling you to pronounce Hebrew.

#### 3.1 ŠEWA<sup>9</sup>

THE SIGN FOR ŠEWA (ְ) has at least two functions. It can represent a *half-vowel* (above) or mark the *absence* of a vowel. This section describes how to distinguish these functions.

- a. Vocal *šewa* (ְ) is a half-vowel (above), like the “i” in *beautiful*, or the “a” in *sofa*.
- b. Silent *šewa*. When two consonants occur with no vowel between them, the Masoretes inserted *šewa* as a “place-holder”. In English, consonants can be placed side by side, as in *placed*, but in Hebrew, every consonant—except the last letter of the word—must be followed by a vowel point. [This *šewa* is also called *šewa quiescens*.]

**N.B.** The three *hatef*-vowels (ֿ, ֿ, ֿ) are always vocal.

There are **three basic rules** for distinguishing vocal and silent *šewa*.

1. If the preceding vowel is short, the *šewa* is silent; if the preceding vowel is long, *šewa* is vocal.

after a short vowel	ימְלִיכוּ	<i>yamlíkû</i>
after a long vowel	ישְׁבוּ	<i>yēš<sup>e</sup>bû</i>

2. *Šewa* after a letter written with *dageš* (“dot”) is always vocal; *šewa* before a letter with *dageš* is always silent.

after <i>dageš</i>	יפְלוּ	<i>yipp<sup>e</sup>lû</i>
before <i>dageš</i>	יכתְב	<i>yiktōb</i>

3. When there are two *šewas* in a row, the first is always silent and the second always vocal (unless they are under the last two letters of a word, where they are both silent).

1 <sup>st</sup> silent, 2 <sup>nd</sup> vocal	ישְׁמְרוּ	<i>yišm<sup>e</sup>rû</i>
both silent (end of word)	ויבְּךָ	<i>wayyēbk</i>

These three basic rules will allow you to distinguish most *šewas*; the following guidelines<sup>10</sup> merely amplify them (despite all the rules, there are exceptions and ambiguities).<sup>11</sup>

<sup>9</sup>This discussion refers only to *šewa* itself; *hatef*-vowels are always pronounced.

<sup>10</sup>Most of these rules were developed by Rabbi Elias Levitas (d. 1549 CE).

<sup>11</sup>For more information, see Joüon & Muraoka (1991, §§50, 8, 10, 18, 19).

**Šewa is vocal when it ...**

- a. follows the first letter in a word
- b. follows another *šewa* (except at the end of the word)
- c. follows any consonant with *dageš* (cf. “j”)
- d. follows the first of two identical consonants
- e. follows any syllable with a long vowel
- f. precedes a *beged-kefet* letter **without** *dageši* (a tendency, not a rule)

בְּרֵאשִׁית	<i>b<sup>e</sup>rēšît</i>
יִשְׁמְרוּ	<i>yīšm<sup>e</sup>rû</i>
יִכְפְּרוּ	<i>y<sup>e</sup>kapp<sup>e</sup>rû</i>
רוֹמְמוּ	<i>rôm<sup>e</sup>mû</i>
יִשְׁבוּ	<i>yēš<sup>e</sup>bû</i>
יִשְׁבוּ	<i>yēš<sup>e</sup>bû</i>

**Šewa is silent when it ...**

- g. precedes another *šewa* (cf. “b”, “k”)
- h. follows a guttural consonant
- i. follows the last letter of a word (cf. “k”)
- j. precedes *dageš* (cf. “c”)
- k. follows *both* of the *last two* letters in a word (both *šewas* are silent, and the consonants are pronounced as a cluster; cf. “b”, “g”)

יִשְׁמְרוּ	<i>yīšm<sup>e</sup>rû</i>
יְהִיֶּה	<i>yihye</i>
הָלַק	<i>hālak</i>
יִכְתֹּב	<i>yiktōb</i>
כָּתַבְתָּ	<i>kātābt</i>
וַיִּבְרַךְ	<i>wayyēbrk</i>

Most of these “rules” merely invert another rule (cf., e.g., “b” and “g”), but allow you to examine a given *šewa* from more than one vantage point, as this table demonstrates:

בְּרֵאשִׁית	vocal	under first letter of word (a) [and thus does not follow a short vowel (#1)], follows <i>dageš</i> (c)
יִשְׁמְרוּ	1 <sup>st</sup> : silent 2 <sup>nd</sup> : vocal	follows short vowel (#1), precedes another <i>šewa</i> (g) follows another <i>šewa</i> (b)
תִּכְתֹּב	silent	follows short vowel (#1), precedes <i>dageš</i> (j)
רוֹמְמוּ	vocal	between two identical consonants (d); follows long vowel (e)
יִשְׁבוּ	vocal	follows long vowel (e); precedes <i>beged-kefet</i> letter without a <i>dageš</i> (f)

**3.2 DAGEŠ**

1. *Dageš lene*. When the Masoretes pointed the text, they distinguished the pronunciation of six letters (ב נ ד פ כ ט) as either “hard” or “soft”. Although we explain this as the difference between “b” (ב) and “v” (ו), or “p” (פ) and “f” (ף), it may have been more like the difference between, e.g., the “p” in “pit” and “tip” (hold your hand in front of your mouth). This is a difference in sound (p<sup>h</sup>/p), but not in function (i.e., if you say “pit” with a big puff of air it still refers to a hole in the ground, a seed, &c.). The same is true of *dageš lene*—whether a consonant is hard or soft, the word is the same.
2. *Dageš forte*. Instead of writing a doubled letter twice (e.g., *supper*), BH writes it once, with *dageš forte* (“strong *dageš*”) to show that it is doubled.<sup>12</sup> A letter with *dageš forte* is therefore a doubled letter (although this rarely affects our pronunciation apart from the *beged-kefet* letters):

<sup>12</sup>*Dageš forte* both doubles and “hardens” the *beged-kefet* letters.



אִשָּׁה 'iššā “woman, wife”  
 יִפֹּל yippōl “he will fall” (“... falls”)  
 אִמִּי 'immî “my mother”

- a. Like a doubled consonant in English, the first of the doubled consonants indicated by *dageš forte* closes one syllable and the second opens the next syllable:

supper *sup* · (contrast “*su* · *per*”)  
*per*  
 אִשָּׁה 'iš · šā “woman, wife”  
 יִפֹּל yip · pōl “he will fall”

- b. Also like a doubled consonant in English (and unlike *dageš lene*), *dageš forte* affects the word’s function.<sup>13</sup>

supper *super*  
 dinner *diner*  
 גָּדְלִיתִי *I am great*  
 גָּדַלְתִּי *I made [someone or something] great*

- c. *Dageš* in a non-*begeḏ-kefet* letter can be only *forte*. In a *begeḏ-kefet* letter, however, *dageš* can be either *forte*, showing that the letter is doubled, or *dageš lene* (“weak dot”), which means that the letter is merely “hard” (but not doubled). [Since they cannot double, the gutturals and ׀ rarely occur with *dageš*.]

2. There are four basic rules for distinguishing *dageš forte*:

***Dageš* is always *forte* when it ...**

- |   |         |                         |               |
|---|---------|-------------------------|---------------|
| 1. is in a non- <i>begeḏ-kefet</i> letter | חִצִּים | <i>hiṣ</i> · <i>šîm</i> | <i>arrows</i> |
| 2. follows a full vowel (long or short)   | עַתָּה  | ' <i>at</i> · <i>tā</i> | <i>now</i>    |

***Dageš* is always *lene* when it ...**

- |                                |           |                        |                    |
|--------------------------------|-----------|------------------------|--------------------|
| 3. follows <i>šewa</i>         | מִשְׁתָּה | <i>miš</i> · <i>te</i> | <i>feast</i>       |
| 4. begins a word <sup>14</sup> | דָּבָר    | <i>da</i> · <i>var</i> | <i>word, thing</i> |

**N.B.** *Dageš* is problematic only when it occurs in a *b<sup>e</sup>gad-k<sup>e</sup>fat* letter. *Dageš* in a letter following *šewa* is always *lene* (the *šewa* is always silent); *dageš* after any full vowel is always *forte*. Neither *dageš* follows a *hatef*-vowel.

### 3.3 IDENTIFYING SYLLABLE BOUNDARIES

- Every syllable in BH begins with a consonant, except the conjunction when it has the form - ׀ (below).
- Every syllable in BH contains one—and only one—vowel, which may be either a full or a half vowel;<sup>15</sup>

<sup>13</sup>The Hebrew examples are part of the verbal system (below).

<sup>14</sup>There is one exception to this that we need not worry about.

<sup>15</sup>Grammarians disagree on the nature of *šewa*. Some (e.g., Blau, Lambdin, Seow) agree with this statement. Others (e.g., Kelley, GKC [§26m]) explain the consonant with a half-vowel as the first part of the syllable of the following full vowel, since, in this

the number of vowels in a word determines the number of syllables.

מַיִם	<i>ma · yim</i>	<i>water</i>
בְּרִית	<i>b<sup>e</sup> · rîṭ</i>	<i>covenant, treaty, agreement</i>
יִשְׁתַּחֲוֶה	<i>yiš · ta · ḥ<sup>a</sup> · ve</i>	<i>he bows down</i>

3. There are two types of syllables in BH. *Open* syllables consist of a consonant + vowel (CV); *closed* syllables consist of consonant + vowel + consonant (CVC).<sup>16</sup> The nature of the syllable, and whether or not it is accented, then determine the length of its vowel.

When a syllable ends in ...	it is:	and its vowel is:
a vowel, vowel letter, א, or ה	open	long (rarely short)
a consonant (including ה)	closed	short (if the syllable is unaccented) <i>or</i> long (if the syllable is accented)

3. Therefore ...
- any consonant except א (and ה without *mappiq*) may close a syllable
  - in the middle of a word a consonant must be either doubled by a *dageš forte*, or followed by silent *šewa* in order to close a syllable
  - ה can close a syllable only when written with *mappiq* (הּ-), which occurs only at the end of a word
4. As in English, a double letter (with *dageš forte*) closes one syllable and opens the next (above).

supper	<i>sup · per</i>			
אִשָּׁה	<i>'iš · šā</i>	<i>woman, wife</i>	בְּתִי	<i>bit · ū</i> <i>my daughter</i>
יִפֹּל	<i>yip · pōl</i>	<i>he will fall</i>	יִפְּלֵא	<i>yip · pā · lē'</i> <i>it is marvelous</i>
כִּפֵּר	<i>kip · pēr</i>	<i>he atoned</i>	וַיֹּאמֶר	<i>vay · yō' · mer</i> [and] <i>he said</i>

5. Some syllables seem to be both open and closed. A short vowel precedes *šewa* (like a closed syllable), but is followed by a *begeḏ-kefet* letter without *dageš lene* (as though the *šewa* were vocal). Some grammarians call this *šewa media* (i.e., “middle”), others say that this apparent anomaly reflects the history of the language, rather than a particular pronunciation. See footnote 6 (above). For example:

מִלְכִי	<i>patah</i> is short	
אֲתַכֶּם	<i>segol</i> is short	but כ lacks <i>dageš lene</i>

### 3.4 FURTIVE PATAH

WHEN A WORD ENDS in a strong guttural (ה, ח, ע) that is *not* preceded by an *a*-class vowel (*patah* or *qames*), the Masoretes wrote *patah* between the final vowel and the final guttural. This *patah furtivum* (“furtive”) was written slightly to the right to show that it is pronounced after the non-*a*-vowel and before the guttural. [This is all much easier to illustrate than explain!] These words thus appear to have two consecutive vowels, but the furtive vowel was used only as a signal to listeners that the word ended in a guttural, not with the long vowel.

theory, every syllable must have a full vowel. On the other hand, Joüon-Muraoka (§27c, da) finds a single *šewa* with three functions. No explanation yet accounts for every *šewa* (nor did the Masoretes explain their use of *šewa*).

<sup>16</sup>Each has various sub-types, which we leave to the reference grammars (see Bibliography).

רוּחַ	<i>rû<sup>a</sup>h</i>	wind, breath; spirit
מִזְבֵּחַ	<i>mizbē<sup>a</sup>h</i>	altar
רֵעַ	<i>re<sup>a</sup></i>	friend, neighbour, companion

### 3.5 CONCEPTS

<i>Adonai</i> (§3.8)	generic noun	long vowel	short vowel	vocal <i>šewa</i>
closed syllable	<i>dageš lene</i>	<i>mappiq</i>	silent <i>šewa</i>	YHWH (§3.8)
<i>dageš forte</i>	furtive <i>patah</i>	open syllable	Tetragrammaton (§3.8)	

### 3.6 VOCABULARY

<i>mountain; mountain range, hill country, high country</i> (especially in contrast to valleys; cf. Jg 1.19)	הַר .26	<i>humanity, humankind, man; Adam</i> (contrast אִישׁ)	אָדָם .18
<i> dwell, live, settle; stay, remain; sit</i>	יָשַׁב .27	<i>brother, male relative</i>	אָח .19
<i>eye; well, water-source</i> (cf. <i>En-gedi</i> [עֵינַיִן־גְּדִי] “the well of the kid”)	עֵינַיִן .28	<i>eat, devour, consume</i>	אָכַל .20
<i>face, presence</i> (always plural)	פָּנִים .29	<i>say, speak; think</i>	אָמַר .21
<i>stretch out, reach; let go, send [away]</i>	שָׁלַח .30	<i>daughter, female descendant</i> (cf. <i>Bathsheba</i> [בַּת־שֶׁבַע] “daughter of an oath”, or “seventh daughter”)	בַּת .22
<i>name, fame, reputation</i>	שֵׁם .31	<i>daughters</i>	בָּנוֹת .23
<i>hear, listen; obey</i>	שָׁמַע .32	<i>people [group], nation, folk</i>	גּוֹי .24
<i>year</i> (cf. ראשׁ הַשָּׁנָה, Rosh hashanah, “the head of the year” [New Year])	שָׁנָה .33	<i>(f.) road, way, path, journey; custom</i>	דֶּרֶךְ .25
		<i>come, go, walk, travel; a general term for non-specified movement</i>	הֵלֵךְ .25

### 3.7 EXERCISES

- Please identify each *dageš* as either *forte* or *lene*, and each *šewa* as silent or vocal. Be prepared to explain how you determined your answer.

כָּבֵד .k	אֲנָשִׁים .a
כָּהֵן .l	אִשָּׁה .b
כָּלִי .m	בָּטָרָם .c
כָּפַר .n	בֵּית .d
מִזְבֵּחַ .o	בֵּן .e
מִלְחָמָה .p	דָּבָר .f
מִלְדָּד .q	דָּבָר .g
מִשְׁפָּט .r	דָּם .h
נָאֵם .s	דֶּרֶךְ .i
עָלִיהֶם .t	וַיֹּאמֶר .j

- Please divide each word into syllables, and identify (the chart format is optional)
  - each **syllable** as open or closed
  - each **vowel** as long, short, or half

c. each *dageš* as *forte* or *lene*

d. each *šewa* as silent or vocal

Example:	יְכַפְּרוּ				תְּכַתְּבוּ		
Syllables	רַו	פַּ	כַּפּ	יַ	בוּ	תַּ	תַּכּ
Open/Closed	O	O	C	O	O	O	C
Vowel length	L	H	S	H	L	H	S
<i>Dagešōt</i>		<i>forte</i>				<i>lene</i>	<i>lene</i>
<i>Šewas</i>		vocal <sup>17</sup>	vocal			vocal	silent

מִלְחָמָה	f.	בְּטָרָם	a.
מִשְׁמֶרֶת	g.	הַבֵּר	b.
מִשְׁפָּט	h.	הַרְדֵּךְ	c.
נָאֵם	i.	כִּפְּדֵךְ	d.
תַּשְׁעִים	j.	לִילָה	e.

After you have done this, practice pronouncing these and the rest of your vocabulary.

### 3.8 ENRICHMENT: THE DIVINE NAME

MOST ENGLISH BIBLES distinguish “the LORD” (small capital letters) from “the Lord” (capitalized first letter). This distinguishes the personal *name* of God (“the LORD”) from the generic noun or *title* that means “lord” or “master”, referring to both humans (“my master”) and God (“the/my Lord”).

	Hebrew	Pronunciation	Interpretation
The Tetragrammaton ( <i>tetra</i> “four” + <i>gramma</i> “letter”) is the personal name of God.	יהוה		
For unknown reasons (although we might speculate that it was in order to avoid breaking the commandment of Ex 20.7), the divine name (יהוה) was read as though it were pointed with the vowels of אֲדֹנָי.	יהוה + vowels of אֲדֹנָי	<i>Adonai</i> (usually)	“Lord”
This yielded a form (יְהוָה) that came to be misread as “Jehovah” (which is not a biblical word or name). [The initial <i>hatef-patah</i> was written as <i>šewa</i> under the -י.]	יְהוָה		
Some read the form as שְׁמַיָּא (i.e., “the Name” in Aramaic), although many read the Tetragrammaton as though it were הַשֵּׁם, “the Name” in Hebrew.	יְהוָה	<i>Adonai</i>	“the Lord” “my Lord” “my Master”
The original pronunciation of the divine name was thus lost.			

<sup>17</sup>*Dageš forte* technically represents two of the same letter, separated by [an invisible] silent *šewa*. This method of analyzing *dageš forte* is extremely artificial, and for pedagogical purposes only. The first of the doubled letter closes a syllable, and second opens the next syllable. Do not supply the “invisible” silent *šewa* that is “between” the doubled letters.

	Hebrew	Pronunciation	Interpretation
<b>Some clues to its pronunciation</b>			
• In not a few psalms, the first syllable of the divine name is used as a shortened form of the whole: יה הללו־ (e.g., Ps 150.1), which suggests the pronunciation of the first syllable.	יְהִ	<i>Yah</i>	
• Greek texts occasionally transliterate [and abbreviate] the divine name as Ιαω, which suggests a pronunciation like <i>Yahweh</i> (-ω- to approximate the sound of ו).	Ιαω		
The orthography is thus often restored as (using Masoretic pointing).	יְהוָה or יְהוֹה	<i>Yah · veh</i>	3ms <i>hifil</i> imperfect of יהוה: “he causes to become/happen”

Regardless of the exact history of its pronunciation (which is largely conjectural), the main point is that the Tetragrammaton, YHWH, is a *personal* or *proper name* (not a title), whereas אֲדֹנָי (Lord, Master) and אֱלֹהִים (God) are common nouns that were used as titles for the true God. When we realize that the term glossed as “the LORD” is a proper name we can better understand the constant reference to “the LORD your God” (which often seems tautologous—who else would be God?), which would have reminded Israel that YHWH was the God to whom Israel owed covenantal fealty, not Molech, Dagon, Baal, or any other pagan deity (all of whom could be called אֵל or אֱלֹהִים, “God”, or אֱלֹהֵינוּ, “our God” by their worshippers).

יְהוָה אֱלֹהֶיךָ יהוה אֱלֹהֶיךָ	<i>YHWH your God</i> (Dt 6.1)
יְהוָה הוּא הָאֱלֹהִים יהוה הוא האֱלֹהִים	<i>YHWH is God</i> [i.e., not Baal] (1 Kgs 18.39); probably better rendered as <i>YHWH is the [true] God!</i>
וַיִּדְעֶתְכֶם כִּי־אֲנִי יְהוָה: וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה וַיֹּאמְרוּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים וַיִּדְעֶתְכֶם כִּי־אֲנִי יְהוָה.	and that you may know that I am <i>YHWH</i> . <i>So Moses and Aaron went to Pharaoh and said to him, “Thus says YHWH, the god of the Hebrews: ...”</i> (Ex 10.2b-3a). <sup>18</sup>
נָאִם יְהוָה לְאֲדֹנָי נָאִם יְהוָה לְאֲדֹנָי	<i>YHWH’s declaration to my master/lord: ...</i> (Ps 110.1)
כֹּה אָמַר אֲדֹנָיךָ יְהוָה וְאֱלֹהֶיךָ כֹּה אָמַר אֲדֹנָיךָ יְהוָה וְאֱלֹהֶיךָ	Thus says <i>your master, YHWH, even your god: “...</i> (Is 51.22)

1. When it immediately follows or precedes the term אֲדֹנָי (Lord, Master), יהוה is pointed with the vowels that correspond to אֱלֹהִים (יהוה אֱלֹהִים) so that it would be read as *Elohim* rather than *Adonai* (thus avoiding *Adonai Adonai*). This occurs about three hundred times in BH.
2. Since the potential abuse of the name of God is a grave concern to many, some journals and books do not spell it out (e.g., as “Yahweh”), even when citing a biblical text in which it occurs (the journal or book might be thrown in the trash or otherwise treated callously, thus dishonouring “the Name”). Instead, they may follow the scribal practice of abbreviating it as “י”, or transliterate it without vowels (“Yhwh” or “YHWH”), or both.

<sup>18</sup>The point of Ex 10.2b-31 is that both Israelites and Egyptians [Pharaoh] will realize that the plagues that are afflicting Egypt are the work of YAHWEH, the God of the Hebrews, not the work of some other god (cf. Ex 20.2).

3. Although the reasoning that led Israel to avoid or stop pronouncing the divine Name may have been (or at least sound) superstitious, its origin was positive—the desire to obey the commandment and avoid the curse. This was a “hedge” about the law: something that is never pronounced cannot be abused or mis-used. Some scholars suggest that the pronunciation of the Name was never known to any but the priests, and perhaps even passed from one high priest to the next, but there is no biblical evidence to support this theory.
4. The frequent use of these two terms to refer to the same God occasioned a great deal of discussion through the ages. Some rabbis suggested that יהוה refers to God in his covenantal, relational rôle, whereas אלהים points to his godhood and power, and that the compound form יהוה אלהים (one half of its occurrences are in Gn 2-3) deliberately identified the creator God of Genesis 1 (only אלהים) as the covenantal and relational God (יהוה) of the rest of the book of Genesis.
5. These are not, of course, the only divine names or titles in Scripture, but they are by far the most common.

## PART II: LESSONS 4 – 17

### NOMINAL GRAMMAR

### VERBAL GRAMMAR (I)

**T**HIS SECTION INTRODUCES the forms of the noun and basic [strong] verb, and how they function in phrases, clauses, and sentences (morphosyntax), so that when you finish of these lessons, you should be able to read nominal phrases and verbal and non-verbal clauses.

You should be able to recognize and interpret the forms of the noun, adjective, pronouns (independent and suffixed), and basic verb, and in the exercises you will have read a number of clauses and phrases of Biblical Hebrew, so that the basic aspects of phrasal and clausal syntax should have become relatively familiar.

More specifically, you should be able to identify nouns as definite or indefinite; to identify which noun an adjective is modifying, whether or not that adjective is attributive, predicate (or substantive, if no noun is present); to recognize and identify construct chains as primarily subjective, objective, or adjectival; to identify (parse) verbal forms of the *qal* stem of the basic verb; and to identify the constituent elements of compound forms (e.g., a “word” made up of conjunction+preposition+article+noun).

Some of these concepts—e.g., nouns and verbs themselves, singular, plural, conjunctions, the imperative—will be familiar from English and other languages, even though their forms are quite different in Hebrew. Other aspects of these chapters—e.g., person, gender, number of verbal forms—will be familiar to students of languages which mark verbal forms to show agreement with their subjects. The construct—Hebrew’s way of showing the “of” relationship between substantives—will be largely unknown to most students, although its function is the same as “of” in English (along with some other common English syntagms).

These lessons also introduce the concept of “discourse”—that words function (have “meaning”) primarily in context, and that their context is not primarily the individual clause or sentence, but the entire story, sermon, poem, &c. in which they occur.<sup>19</sup> In fact, we will see that grammar (the combination of words and their forms to create meaningful texts) normally functions at the level of the paragraph (story, &c.) as well as within clauses and sentences.

Finally, because all languages are individual, some aspects of Hebrew, such as word order, as well as the non-semantic signals of clausal function (i.e., the distinction between conjunctive and disjunctive clauses, and the significance of that difference) will be entirely new ground for nearly all students.

The “enrichment” paragraphs in these lessons are extremely important, as they illustrate and apply the exegetical significance of the lessons. They are integral to the grammar, not merely “extras”.

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<sup>19</sup>The term “discourse” refers to the entire episode, whether that is a story (narrative), a set of instructions, a declaration about future events (prophecy), poem, conversation, &c. “Discourse” can also refer to the entire world within which the episode occurs or is described (the “universe of discourse”).

## LESSON 4 THE NOUN

**M**ANY LANGUAGES, like English, depend on endings, word order, or both to show a word's function in the sentence (or clause), and to show the functional relationships between words. English adjectives, for example, usually come between the article and the noun that they modify (e.g., “the *red* book”, “a *wise old* prophet”). A word's function or role in English is normally indicated by its position in the sentence:

- a. The hungry man ate an apple.
- b. A hungry apple ate the man.

Since word order in English is usually subject-verb-object (SVO), these sentences differ in function, even though all six words are identical (counting “a/an” as two forms of one lexical item).

Another way of showing both function and association is *inflection*<sup>20</sup>—sets of endings that indicate both the word's rôle in the sentence, and the functional relationships between words in a clause. In the previous sentences, for example, we know that “hungry” describes “man” in *a*, but that it describes “apple” in *b*, since adjectives in English precede the word that they modify. Many languages, however, use fairly sophisticated inflectional systems to show agreement, or *concord* between words. Greek, Latin, and German, for example, use sets of endings called “cases” to indicate the rôle that different words play in the sentence (e.g., the nominative and accusative indicate the subject and object, respectively).

Endings may also indicate “gender” to show which words modify (or are modified by) other words. In French, for example, many adjectives add the letter “e” to the end of the lexical form when they modify feminine nouns. “Inflected” languages—in which endings show the function of and relationship between words (the case and gender + number, respectively)—often do not depend on word order to show syntax as heavily as does English. English, for example, uses gender only with third person pronouns (“his”, “she”), and only nouns are inflected for number (by the addition of the suffix “-s”), which means that word order is crucial to function in English (as the above sentence illustrates).

Although Hebrew nouns, adjectives, and verbs are inflected, sentences in Hebrew prose have a fairly restricted word order (although not nearly as rigid as word order in English). Inflection in Hebrew shows how words are related, but not syntactical function (as, e.g., subject or object). Nominal endings indicate *gender* (masculine, feminine) and *number* (singular, plural) in order to show *concord* between words, revealing which words “belong together”.

### 4.1 GENDER

EVERY CONTENT WORD (noun, finite verb, pronoun, adjective, participle)<sup>21</sup> in BH belongs to one of two classes, called “masculine” and “feminine”. Grammarians assign gender based on the gender of any verbs and adjectives that modify the word, and of pronouns that refer to it; i.e., feminine nouns are only modified by feminine adjectives and referred to by feminine pronouns, and *vice versa* for masculine nouns. Pairs of words that refer to *animate* objects reflect so-called *natural* gender:

Masculine Nouns		Feminine Nouns	
<i>man, husband</i>	אִישׁ	אִשָּׁה	<i>woman, wife</i>
<i>bull, ox</i>	בָּר	בָּרָה	<i>cow</i>
<i>(male) lamb</i>	כֶּבֶד	כֶּבֶדָה	<i>ewe (female) lamb</i>
<i>king</i>	מֶלֶךְ	מַלְכָּה	<i>queen</i>

<sup>20</sup>To “inflect” is to “bend”, the term reflects the view that the endings are “bent” forms of the lexical, or “regular/straight” form.

<sup>21</sup>A language's lexicon (the list of all the words in that language) can be crudely divided between *content words* (verbs, nouns, adjectives, adverbs) and *function words* (everything else).



(cont'd.)

	Masculine Nouns	Feminine Nouns
	<i>son</i> בֵּן	<i>daughter</i> בַּת
<i>brother, [male] relative</i>	אָח	אָחוֹת <i>sister, [female] relative</i>
<i>father, ancestor</i>	אָב	אִם <i>mother, ancestress</i>

A noun's endings often correlate with its gender, so that feminine nouns in BH tend to end in either ה- or ת- . Masculine nouns can end in any letter of the alphabet, but tend *not* to end in ה- or ת- . Although endings are clues to a noun's gender, they are only secondary clues, since we can be confident of a noun's gender only if it occurs as the subject of a verb, if it is modified by an adjective, or if it is referred to by a pronoun. The gender of words that are never modified in these ways cannot be identified with certainty; their apparent gender is assigned based on their ending. Adjectives and participles, on the other hand, always have the ending that matches the gender [and number, below] of the word that they refer to or modify.

#### 4.2 NUMBER

NUMBER IS THE OTHER PART of the concord system of BH. In addition to suggesting gender, every noun's ending indicates whether the noun refers to one or more than one, and, together with its gender, shows which words modify it. Again, as with gender (above), the number of an adjective or participle is determined by the word that it modifies or refers to, so that the reader or hearer can track how words in the clause or phrase relate to each other.

#### 4.3 THE FORMS OF THE NOUN

	Singular	Plural
<b>Masculine</b>	סוּס <sup>22</sup> <i>horse or horse of</i>	סוּסִים <i>horses</i>
		סוּסֵי <i>horses of</i> <sup>23</sup>
<b>Feminine</b>	סוּסָה <i>mare</i>	
	סוּסֹת <i>mare of</i>	סוּסוֹת <i>mares or mares of</i>
	מַלְכוּת <i>kingdom or kingdom of</i>	

- Masculine singular nouns are considered *unmarked*—i.e., they have no special ending (although they rarely end in ה- or ת-).
- Feminine singular nouns are considered *marked*, since they usually end in either ה- , or ת- , although some are unmarked (e.g., עִיר, *city*).
  - The construct singular ending (ת-) and the plural ending (וֹת-) *replace* the final ה-
  - If the lexical form ends in ת- , the singular has only one form (e.g., מַלְכוּת); the plural ending (וֹת-) follows the ת- (אָחוֹת, *sister*; אָחוֹתוֹת, *sisters*).
- Masculine plural nouns usually end in either יִם - or יַ - (occasionally in וֹת-). The plural endings are added directly to the end of the singular form. [The ending יַ - signals the construct plural (the “of” function; see Lesson 9).]
- Feminine plural nouns usually end in וֹת- (occasionally in יִם - or יַ -).

<sup>22</sup>Although סוּס and סוּסָה are clearly related, they are considered separate nouns in the lexica.

<sup>23</sup>Hebrew uses a form called the “construct” to indicate the “of” relationship (Lesson 9).

5. Although most nouns follow the paradigm above, the plural of some cannot be predicted from their singular. [“Irregular” plurals are listed with their singulars in the vocabulary lists.]

<i>father</i> (m.)	אָב	אָבוֹת	<i>fathers</i>
<i>man</i> (m.)	אִישׁ	אֲנָשִׁים	<i>men</i>
<i>woman</i> (f.)	אִשָּׁה	נָשִׁים	<i>women</i>
<i>house</i> (m.)	בֵּית	בָּתִּים	<i>houses</i>
<i>daughter</i> (f.)	בַּת	בָּנוֹת	<i>daughters</i>
<i>city</i> (f.)	עִיר	עָרִים	<i>cities</i>

Endings therefore merely *suggest* a noun’s gender—they do not determine it. Some masculine nouns use “feminine” endings (e.g., אָב, *father*, אָבוֹת, *fathers*), some feminine singular nouns do not end in ה- or ת- (e.g., יָד, *hand*), and some feminine nouns use “masculine plural” endings (e.g., אִשָּׁה, *woman*, נָשִׁים, *women*). Nouns in the vocabulary lists that end in ה- or ת- are feminine, and other nouns are masculine, unless marked with “f.” or “m.”<sup>24</sup>

There are, however, tendencies in the gender of nouns. For example, parts of the body (e.g., יָד, *hand*; רֶגֶל, *foot/leg*; זְרוּעַ, *arm/shoulder*) are feminine (although שֵׁד, *breast* is masculine!). Tools or objects that people use (e.g., חֶרֶב, *sword*) also tend to be feminine.

#### 4.4 DUAL

BH ALSO USES A DUAL ENDING (ים׃-; accented on the penult) to refer to things that occur in pairs (e.g., parts of the body), or with units of measure to indicate two of that unit (e.g., “two hundred”, “two thousand”). It shows that such things were thought of primarily in pairs, even though they are usually glossed as simple plurals (“feet”, “wings”, not “two feet”, “two wings”). [chart on next page]

Singular		Dual			
<i>ear</i>	אָזֶן	אָזְנִים	<i>ears</i>	אָזְנַי	<i>ears of</i>
<i>hand</i>	יָד	יָדַיִם	<i>hands</i>	יָדַי	<i>hands of</i>
<i>nose</i>	אָף	אֶפְתָּיִם	<i>nostrils</i>		
<i>foot</i>	רֶגֶל	רַגְלָיִם	<i>feet</i>	רַגְלַי	<i>feet of</i>
<i>palm</i>	כַּף	כַּפָּיִם	<i>palms</i>	כַּפָּי	<i>palms of</i>
<i>sandal</i>	נַעַל	נַעֲלָיִם	<i>sandals</i>	נַעֲלַי	<i>sandals of</i>
<i>wing</i>	כַּנָּף	כַּנְּפָיִם	<i>wings</i>	כַּנְּפַי	<i>wings of</i>
<i>year</i>	שָׁנָה	שָׁנַיִם	<i>two years</i>		
<i>hundred</i>	מֵאוֹה	מֵאוֹתַיִם	<i>two hundred</i>		
<i>thousand</i>	אֶלֶף	אֶלְפָיִם	<i>two thousand</i>		

<sup>24</sup>If a noun never occurs as the subject of a verb, *and* is never modified by an adjective or participle, lexicographers assign its gender based on its endings.

**N.B.** A few other words have dual form, but lack any obviously dual quality or function:

יְרוּשָׁלַם	Jerusalem	מַיִם	water
מִצְרַיִם	Egypt <sup>25</sup>	שָׁמַיִם	sky, heaven

#### 4.5 NOMINAL MODIFICATION (I): THE ARTICLE

TO SPECIFY or *modify* something is to identify it more closely in order to narrow the field of possible referents. For instance, the main difference between “Please get a book” and “Please get the big tan book that is on the table” is that the second is more specific—the [a particular book, not just any book] big [not small or medium] tan [not red, yellow, blue, &c.] book that is on the table [not on the shelf, floor, &c.]. The adjectives “big” and “tan”, and the relative clause “that is on the table” all modify the word “book”.

- (1) Please get a book.
- (2) ... *the* book
- (3) ... *my* book
- (4) ... *my tan* book
- (5) ... *my small tan* book
- (6) ... *my small tan* book *that is on the table*
- (7) ... *my small tan* book—*my copy of The Princess and Curdie—that is on the table*

Thus, to modify nouns and other substantives, English uses the definite article (2), possession (3; either pronominal [“my”, “her”] or nominal [“Susan’s”, “the prophet’s”]), adjectives (4-5), relative clauses (6), apposition (7), and other means. In this example the phrases grow increasingly specific, so that (7) virtually assures us of getting the right book.

Like many languages, English uses these means of modification in virtually any combination, e.g., “a book that is on the table” (relative clause), or “my copy of *The Princess and Curdie*” (possession and identification). The complexity or fulness of a description is determined by the redundancy factor of language. That is, speakers and authors tend to include as much information as necessary for effective communication.<sup>26</sup> This is not an absolute value, and may apply more to casual conversation than to formal communication. On the other hand, authors who overestimate readers’ knowledge may write what they think is clear, but their readers may not understand (or may misinterpret) what they are trying to say.

Hebrew can also modify nouns by attaching, e.g., the article, some prepositions, and possessive pronominal forms directly to the noun (rather like the *-s* plural in English).<sup>27</sup> This first section describes the article, followed by a description of the most common conjunction.<sup>28</sup>

##### 4.5.1 THE ARTICLE: FUNCTION

The article in BH corresponds roughly to English “the”; BH has no indefinite article.<sup>29</sup> Words with the article are *articular*; words lacking the article are *anarthrous*. Articular nouns are grammatically “definite” and anarthrous nouns are often “indefinite”, but BH also has several other common ways to show a word’s definiteness or indefiniteness (e.g., the “construct”, below). Since English and BH use their articles differently, articular words in the biblical text are not necessarily glossed using an English definite article.

<sup>25</sup>Egypt was divided into “Upper” and “Lower” Egypt, but this does not seem to be the reason for the form of its name.

<sup>26</sup>The linguistic tendency toward efficiency explains why we rarely speak like sentence (7). If there were no other book nearby, we might say only, “Please get my [or even “the”] book”, since that would communicate enough information.

<sup>27</sup>BH also modifies nominal function by means of separate words, such as prepositions, adjectives, relative clauses, the construct chain (the “of” relationship), nominal apposition, and hendiadys.

<sup>28</sup>A conjunction links lexemes, phrases, or clauses; it does not “modify” a noun. It is included here for pedagogic reasons.

<sup>29</sup>The actual situation is slightly more complicated. Generic English nouns (e.g., “cow”, “house”, “son”—i.e., not proper names) must be modified by either an article (“the”, “a/an”) or a possessive (e.g., “her”, “our”, “their”); since they are not used “absolutely”, the sentence \**Shepherd saw dog* is “ill-formed” (both nouns require an article). BH, however, has no word(s) whose function is limited to that of “a/an”, although the word “one” (אֶחָד) occasionally fills that rôle.

That a word is indefinite does *not* mean that it is non-specific. For example, the phrase “a dog” in the sentence “She saw a dog” refers to a *specific* dog (the dog that she saw), even though the word “dog” is grammatically *indefinite*. Because BH and English differ in their use of the article, words that are anarthrous in Hebrew often end up being definite in English. This is especially common in biblical poetry, where the article is relatively infrequent, but also occurs in prose.<sup>30</sup>

#### 4.5.2 THE ARTICLE: FORM

The article consists of a syllable prefixed to a word: • ה (he-patah plus *dageš forte* in the first letter of the word; the size of the *dageš forte* is deliberately exaggerated). This combination of *patah* + *dageš forte* is sometimes called the “pointing of the article” when it occurs at the beginning of a word. The article in Hebrew has only one form (i.e., it is not inflected for gender or number); apart from doubling the first radical, it rarely affects the form of its word (#3, below).

1. This chart lists words with and without the article (the transliteration<sup>31</sup> shows the doubling).

[a] king	melek	מֶלֶךְ	הַמֶּלֶךְ	hammelek	the king
years	šānîm	שָׁנִים	הַשָּׁנִים	haššānîm	the years
[a] name	šēm	שֵׁם	הַשֵּׁם	haššēm	the name

2. When a word begins with a *b<sup>e</sup>gad-k<sup>e</sup>fat* letter, *dageš lene* “becomes” the *dageš forte* of the article:

[a] house	bayit	בַּיִת	הַבַּיִת	habbayit	the house
words	d <sup>e</sup> bārîm	דְּבָרִים	הַדְּבָרִים	hadd <sup>e</sup> bārîm	the words

3. The article affects the form of a few words (in addition to doubling the first letter) in which a short vowel in the lexical form “lengthens” to *qameš* when the article is added:

box (ark)	אָרוֹן	הָאָרוֹן	the box (ark)
land, earth	אֶרֶץ	הָאֶרֶץ	the land, earth
garden	גֶּן	הַגֶּן	the garden
mountain, hill country	הַר	הַהָר	the mountain, hill country
festival	חַג	הַחַג	the festival
people, nation	עַם	הָעַם	the people, nation
bull	פָּר	הַפָּר	the bull

<sup>30</sup>The opposite is also true. For example, the subject of Genesis 14.13a (e.g.) is an otherwise unknown fugitive, who is identified with the article:

וַיָּבֵא הַפְּלִיט וַיַּגֵּד לְאַבְרָם     *The fugitive* came and reported to Abram ... (Gn 14.13)

To identify him, however, as “the fugitive” could mislead casual readers or hearers, who would conclude—based on their experience of English—that the article means that he was mentioned before this point in the story.

<sup>29</sup>Transliterations are illustrative (pedagogical) rather than technically precise.

4. In two situations the first letter of the word does not double, so that the pointing of the article is *not* • ה (he-patah followed by dageš forte):
- Words that begin with *yod* or *mem* followed by vocal *šewa*.

*Judahites* y<sup>e</sup>hûdîm יהוּדִים הַיְהוּדִים hayhûdîm the Judahites  
*kings* m<sup>e</sup>lākîm מְלָכִים הַמְּלָכִים ham<sup>e</sup>lākîm the kings

- Words that begin with a guttural (א ה ח ע) or *reš* (ר).<sup>32</sup>

*hill country* har הַר הָהָר hāhār the hill country  
*cities* ‘ārîm עָרִים הָעָרִים he‘ārîm the cities

5. These are all of the possible forms [pointings] of the article:

• ה	before words beginning with all letters except א, ה, ח, ע, ר	הַבַּיִת	the house
		הַמֶּלֶךְ	the king
ה	before ח, ה	הַחֶרֶב	the sword
	before -נְ (sometimes) and -יְ	הַמְרַגְּלִים	the spies
		הַיְהוּדִים	the Jews
	before -יְ (vocal <i>šewa</i> )	הַנְּעָרִים	the youths
הָ	before א-, -ר, and (usually) -ע	הָאִישׁ	the man
		הָעִיר	the city
		הָרֵאשׁ	the head
הֶ	before -הָ	הַחֲכָם	the wise man
	before unaccented -הָ	הַהָרִים	the mountains
	before unaccented -הָ	הָעָרִים	the cities

**N.B.** You do not need to memorize this list, or the table in #5; the main point is to recognize a word as *anarthrous* or *articular*.

## 4.6 THE CONJUNCTION *WAW* (ו)

CONJUNCTIONS ARE PARTICLES or function words that *join* words, phrases, or clauses (cf. “*junction*”, “*junction*”). English has a multitude of conjunctions, many of which also specify the relationship between the clauses or phrases as contrast (“but”), alternatives (“or”), concession (“although”), &c. Hebrew has a number of conjunctions, but the most common by far is the letter ו, which is prefixed to the first word in the clause or phrase.

### 4.6.1 FUNCTION

The conjunction *waw* (also pronounced *vuv*) shows, for example, *that* clauses are related, but it does not imply anything about *how* they are related. The *function* of the *waw* depends entirely on the relationship between the two clauses which it joins. It therefore can represent the function of nearly any English conjunction, such as “and”, “but”, “or”, “because”, “so that”, “although”. None of these represent its “real”

<sup>32</sup>On gutturals see §22.1; their lack of doubling is their only characteristic that affects the article (for doubling, see §3.2b).

or “literal” function. On the other hand, these glosses are not equally permissible—or even possible—in a given context. *The first step* in interpreting any *waw* is to understand the content of the clauses that it joins so that we can determine their relationship.

1. Vocal *šewa* usually links the conjunction to its word; adding the *waw* to a word does not affect the word itself (apart from the usual loss of initial *dageš lene* due to the vocal *šewa* under the conjunction):

<i>a man</i>	אִישׁ	וְאִישׁ	<i>and a man</i>
<i>a day</i>	יוֹם	וְיוֹם	<i>but a day</i>
<i>a camel</i>	גַּמְלָה	וְגַמְלָה	<i>and a camel</i>

2. The vowel under the conjunction may be affected by the first letter of the word. When prefixed to a word beginning with a *bilabial* (“two lips”) consonant (ב מ פ), or to a word that has *šewa* as the first vowel, the conjunction becomes *šureq* (וְ). This is the only time that a Hebrew syllable begins with a vowel.

<i>a house</i>	בַּיִת	וּבַיִת	<i>and a house</i>
<i>transgression</i>	פְּשָׁע	וּפְשָׁע	<i>or a transgression</i>
<i>a proverb</i>	מִשְׁלַל	וּמִשְׁלַל	<i>even a proverb</i>
<i>from the king</i>	מִהַפְּלִיךְ	וּמִהַפְּלִיךְ	<i>and from the king</i>
<i>their names</i>	שְׂמוֹתֵיהֶם	וּשְׂמוֹתֵיהֶם	<i>but their names</i>

#### 4.6.2 FORM

These are all of the possible forms (pointings) of the conjunction *waw*:

Conjunction	Prefixed to ...	Examples
וְ	all words except the following	וְיִשְׂרָאֵל <i>and Israel</i>
	words beginning with <i>šewa</i>	וְנַעֲרוֹת <i>or maidens</i>
וְ	words beginning with ב מ פ	וּבְגָד <i>and a garment</i>
		וּמַלְכָּה <i>or a queen</i>
	words beginning with <i>hatef-patah</i>	וְחֵלֹם <i>but a dream</i>
וְ	certain verbal forms	וַיִּכְתֹּב [and] he wrote
		וַיְהוֶה <i>and YHWH</i>
וְ	words beginning with <i>hatef-segol</i>	וְאִמְת <i>and truth</i>
וְ	אֱלֹהִים	וְאֱלֹהִים <i>and God</i>
וְ	words beginning with י	וַיהוּדָה <i>and Judah</i>
	words beginning with <i>hatef-qames</i>	וְעֵנִי <i>and affliction</i>
		וְאָרֶץ <i>and earth</i>
וְ	words beginning with an accented syllable	וְלַיְלָה <i>and night</i>
	a verbal form (all 1cs preterites)	וְאָכַתְב <i>[and] I wrote</i>

**N.B.** You need not memorize this chart. The point is that any form beginning with וְ- (or וְ-) begins with

the conjunction, *no matter how the waw is pointed*.<sup>33</sup>

#### 4.7 COMPOUND FORMS (“WORDS”)

A SINGLE FORM (WORD) can thus be comprised of several elements, such as the conjunction, article, and noun (always in that order). The goal is to be able to identify the components of the compound form on the right:

noun	article + noun	conjunction + article + noun
בַּיִת <i>a house</i>	הַבַּיִת <i>the house</i>	וְהַבַּיִת <i>and the house</i>
מֶלֶךְ <i>a king</i>	הַמֶּלֶךְ <i>the king</i>	וְהַמֶּלֶךְ <i>or the king</i>
נָשִׁים <i>women</i>	הַנָּשִׁים <i>the women</i>	וְהַנָּשִׁים <i>or the women</i>

#### 4.8 CONCEPTS

affix	bilabial	form	modification/modify	preposition
anarthrous	conjunction	function	noun	<i>qal</i>
article	context	gender	number	separable
articular	dual	inseparable	plural	singular
aspect	feminine	masculine	[nominal] prefix	

#### 4.9 VOCABULARY

<i>altar</i>	מִזְבֵּחַ .42	<i>lord, master</i>	אֲדֹנָי .34
		(my) [divine] Lord, Master (note the ending with <i>qames</i> )	אֲדֹנָי
<i>water; מי waters of</i>	מַיִם .43	<i>tent; dwelling/home</i>	אֹהֶל .35
<i>judgment, justice; justly; custom</i>	מִשְׁפָּט .44	<i>fire</i> (not related to אֵשׁ)	אֵשׁ .36
<i>cross over, pass through/by</i>	עָבַר .45	<i>the</i> (for other forms, see §4.2.1(5))	הַ .37
<i>long/remote time</i> (i.e., without visible or imaginable end); <i>age[s]</i> (trad. “forever”)	עוֹלָם .46	<i>and, but, or, even, ...</i>	וְ .38
		- וְ before words that begin with ב, מ, פ or have initial vocal <i>šewa</i>	וְ .39
<i>stand; stop; stay</i> (in place)	עָמַד .47	<i>sword, dagger, knife</i>	חֶרֶב .40
<i>army, host; military duty</i>	צָבָא .48	<i>YHWH</i> (proper name)	יְהוָה .41
		<i>YH</i> (proper name; shortened form)	יְהַיָּה
<i>head, top, peak</i> (of mountain); <i>beginning</i> (cf. #16)	רֵאשִׁית .49	<i>take, get, acquire; buy; marry</i> (a wife)	לָקַח .42

#### 4.10 EXERCISES

GRAMMATICAL EXERCISES ARE NOT generally designed with the goal of assigning precise or exact functions to words, phrases, &c., but to enable you to see contextual examples of patterns so that you can begin to recognize them as they occur in the biblical text. The point of these particular exercises is to help you learn to

<sup>33</sup>About ten nouns in BH begin with *waw*; none occurs more than 9 times; most occur once. No lexical item begins with -ו.

recognize some nominal affixes—the plural nominal endings, article, and conjunction *waw*—and to identify the vocabulary form of nouns with these affixes.

1. Please provide a gloss for each noun, identify its gender and number, and write out its lexical [vocabulary list] form.

(2 Kg 21.3)	מִזְבְּחוֹת	.h	(Ex 34.7)	אָבוֹת	.a
(1 Kgs 18.4)	נְבִיאִי	.i	(Nu 31.53)	אִישׁ	.b
(Lv 27.2)	נַפְשׁוֹת	.j	(2 Sa 7.14)	אֲנָשִׁים	.c
(1 Kgs 11.1)	נָשִׁים	.k	(Ezk 14.16)	בָּנוֹת	.d
(Ps 69.36)	עָרֵי	.l	(Hos 11.10)	בָּנִים	.e
(Ps 104.4)	רוּחוֹת	.m	(Ex 1.21)	בָּתִּים	.f
(Ps 147.4)	שָׁמַי	.n	(2 Kgs 19.23)	הָרִים	.g

2. Please provide English glosses for these phrases. Be prepared to analyze and explain their elements (e.g., the spelling of the article or conjunction). Write out the lexical form of any plural words.

לַיְלָה, <i>night</i>	יּוֹם וְלַיְלָה	.i	אָדָם וְאֱלֹהִים	.a
שָׂר, <i>noble</i>	הַמְּלָךְ וְהַשָּׂרִים	.j	אִישׁ וְאִשָּׁה	.b
נְבִיא, <i>prophet</i>	הַנְּבִיא וְהַמְּלָךְ	.k	וּבַיִת	.c
	עָרִים וְאַרְצוֹת	.l	וְהַבָּיִת	.d
	הָעָרִים וְהָהָרִים	.m	בָּנִים וּבָנוֹת	.e
	הָעָרִים וְהַבָּתִּים	.n	הָהָר וְהָהָרִים	.f
מִלְחָמָה, <i>war</i>	שָׁלוֹם וּמִלְחָמָה	.o	כַּהֲנָיִם וּמְלָכִים	.g
שָׁמַי, <i>heaven(s)</i>	הַשָּׁמַיִם וְהָאָרֶץ	.p	כֶּסֶף וְזָהָב	.h

#### 4.11 ENRICHMENT: HENDIADYS

*HENDIADYS* (Greek for “one through two”) is the name given to two words that can be linked to refer to a single entity. A common hendiadys, שָׁמַיִם וְאָרֶץ—*heaven and earth*, refers to the entire created order (perhaps what we call the “universe”), for which there is no specific lexeme in BH.

Jonah used a unique hendiadys to tell the sailors that he feared [served] “YHWH, the god of heaven, who made *the sea and the dry land*” (אֶת־הַיָּם וְאֶת־הַיַּבְשָׁה) (Jon 1.9)). Since the sailors wanted to get *from* the sea *onto* dry land (1.13), Jonah’s way of identifying the creator was crafted to catch their attention! And it worked, as their response shows: a great fear (1.10), duplicated after they throw Jonah into the sea (1.16).

The satan [accuser] tells YHWH to afflict Job himself (rather than merely destroy his property and family), by saying “Only put forth your hand and strike *his bone and his flesh* [וְאֶל־בְּשָׂרוֹ וְאֶל־עֲצָמוֹ] ...” (Jb 2.5), not a reference to internal and external physical affliction, but to Job’s entire body.

Hendiadys is also a *verbal* function, when two verbs describing the same event or when one verb modifies the following verb. In 1 Kg 17.20, the two verbs (... וַיִּקְרָא ... וַיֹּאמֶר ...) refer to the same event; since calling and speaking are not discrete acts (i.e., to call is to speak).



וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי  
And *he called* to YHWH, and *said* “YHWH my God,  
...” (1 Kg 17.20)

Occasionally as many as three verbs describe one event; the combination in Jg 9.7 suggests that Jotham was probably shouting so that the rulers of Shechem could hear him from atop Mount Gerizim:

קוּלוּ וַיִּקְרָא וַיֹּאמֶר לָהֶם שְׁמְעוּ אֵלַי  
וַיִּשָּׂא  
And *he lifted* his voice and *called* and *said* to them  
“Listen to me, ...” (Jg 9.7)

## LESSON 5 THE HEBREW VERB<sup>1</sup>

THE VERB may be thought of as the “motor” of the sentence: it makes the sentence “run” or “go”. It does this by identifying what the subject of the sentence did, or by describing the subject itself.<sup>2</sup> For example, sentence (a) tells us what God did (identifies a deed that he performed), but does not describe him (apart from implying that he is a creator), and sentence (b) describes God himself, without telling us anything about what he has done.

- a. God *created* heaven and earth.
- b. God is great.

Both functions can also be combined in a single sentence, which can be either *compound* (c) (i.e., two or more *parallel* clauses) or *complex* (d) (i.e., one or more clauses is *subordinated* to another):

- c. God is great, and created heaven and earth.
- d. God created heaven and earth, which in turn reflect his greatness.

Since English is a “slot” language in which a word’s function is determined by its position, we normally recognize the verb in an English clause or sentence by its *position*—the verb is the word following the subject (which is the first word or group of words in the sentence).

- e. The *bears* killed forty-two men.
- f. The Levite *bears* the ark.

In (a) the word “bear[s]” is the subject (since it begins the sentence and is preceded by the article “the”), and “killed” is the verb. In (b), however, “bears” is a verb, identifying or naming what the Levites (the subject) did to the ark. In either case, we know that “ran” and “bear” are the predicates of their respective sentences because they follow their subjects.<sup>3</sup>

In (a) through (f), as in all languages, the verbs define or describe the subject or its action(s). Verbs are therefore part of the *comment* of their clause.

By definition, clauses consist of a *topic* (or “subject”) and a *comment* (or “predicate”). In sentences (a) and (b), “God” is the topic and “created heaven and earth” is the comment (it describes an action of the subject). A sentence always consists of at least one clause, although a clause may not be a complete sentence. All three of the following sentences represent “complete” thoughts, but the thought represented by (h) is “more complete” than that in (g), and (i) is the most complete of the three. Note that only (g) consists of a single clause.

- g. Job was patient.
- h. Job was patient, even when he was tested.
- i. Job was patient, even when his flocks and herds were stolen, his servants and children killed, and he himself afflicted with boils.

Like nouns, verbs in BH are inflected to indicate (1) that the form is a verb; and (2) the person, gender, and number (§5.1.3) of the noun(s) that it modifies (the ‘subject’). Their inflection also indicates (3) the general function or nature of the clause (especially in narrative); and (4) the general time frame of the

<sup>1</sup>Most of the rest of this book addresses the functions and forms of the verb in BH, not because verbs are somehow more fundamental or basic or “important” than nouns, but because the verbal system is the most complex aspect of Hebrew grammar.

<sup>2</sup>This distinction between action and state is discussed further below (§15.1).

<sup>3</sup>We sometimes recognize that a word is the verb because of its context, not because of its form or syntax:

- a. “Bank!” the flight instructor screamed.
- b. “Bank” was his laconic reply to “Where are you going?”
- c. “Bank ahead” called the lookout on the riverboat.

event or state that they describe. Unlike nouns, verbal affixes (the “bits and pieces” that inflect the form) can be prefixed or suffixed to the verbal root (§5.1.1).

Verbal inflection is therefore part of the concord system (§4.1-2), since its affixes indicate its subject (the word that it modifies or comments on), and the relationship between the event or state that it describes and those described by verbs in other clauses. English has lost most of its inflectional system; only third person singular forms are inflected by adding “s” (“I/you/we/they sing” vs. “he/she sings”).

## 5.1 FORM

IN DISCUSSING the verbal conjugations of BH (Lessons 5, 6, 8, 10, 12, 13) as well as the stems (Lessons 18-21) and types of verbal roots (Lessons 24, 27, 28, 30, 31) the term “diagnostic” refers to those few vowel points (including *dageš*) that enable us to distinguish one form from another, or to determine the stem and root of a particular form. This is one aspect of a verb’s *morphology*, or “shape”, i.e., the vowel points, subject affixes (§5.1.1), &c. that the Masoretes added to the consonantal text to tell readers how to pronounce and understand a particular form. We have already looked at the basic morphology of the noun (e.g., endings for gender and number); now we turn to the morphology of the verb in BH.

### 5.1.1 SUBJECT (PGN) AFFIXES

Verbs modify their subjects by identifying what the subject is or does. In English the verb follows the subject (word order again), but Hebrew verbs have affixes (prefixes and suffixes) that agree with the person, number, and gender of the subject.

1. The *person* [P] of the verb (first, second, third) shows the relationship of the speaker or narrator to the action or state described by the verb:

<b>Person</b>	The speaker/narrator ...		
<b>1<sup>st</sup></b>	... describes himself as doing the action, or as existing in the state described by the verb	“I know” “I thought”	“We see” “We went”
<b>2<sup>nd</sup></b>	... <i>addresses</i> the subject of the verb	“You know” “You thought”	“You see” “You went”
<b>3<sup>rd</sup></b>	... talks or writes <i>about</i> the subject of the verb	“He knows” “They thought”	“She sees” “He went”

2. The verb’s *gender* [G] (masculine, feminine) and *number* [N] (singular, plural) agree with the number and gender of its subject, so that the form of the Hebrew verb is sufficient to identify its subject (unlike the verb in English, which requires an explicit subject).

The three features of person-gender-number [PGN] are indicated by the form of the verb itself, whereas the subject of an English sentence is always a separate word, either a noun (“Moses”, “a servant”) or pronoun (“he”, “they”). The subject in Hebrew *may* be expressed by a noun or pronoun, but the narrator’s decision to identify the subject by using a separate word (whether it is a proper name or a common noun), phrase, or clause is one of the ways that he shapes the story.

Furthermore, although “he went” in English describes the action of one male (“he”), the form of the English verb (“went”) tells us nothing about its subject. The verb in Hebrew, however, identifies its subject as singular or plural, masculine or feminine, and first, second, or third person. Although “you” is completely ambiguous in English (singular? plural? male? female?), there is a specific Hebrew verbal form for each 2<sup>nd</sup> person number-gender combination (2ms, 2fs, 2mp, 2fp), all of which are represented by “you” in contemporary English.

The range of subjects to which a given verbal form may refer is thus modified by verbal suffixes and prefixes—affixes attached to the end and beginning of the verbal root (below)—so that the verb agrees with

the person, gender, and number [PGN] of its subject. There are two main sets of verbal PGN affixes, one for each of the two main sets of conjugations.

### 5.1.2 VERBAL ROOT

Every verbal form consists of a set of consonants called the “verbal root”. The root usually has three, but sometimes two (rarely four) of these consonants, which we will call “radicals”. Verbal roots have been abstracted by grammarians from the forms of the verb.<sup>4</sup>

מִשַׁלְתִּי	<i>I ruled/reigned</i>	מִשַׁל	<i>Rule! (masc. pl.)</i>
יִמְשַׁל	<i>He shall rule/reign</i>	הַמְשַׁלִּים	<i>Those (masc. pl.) who rule ...</i>
מִשַׁל	<i>He ruled/&amp;c.</i>	הִמְשִׁילֹהוּ	<i>They caused him to rule</i>

When early Hebrew grammarians recognized that all of these forms (and many others) share the consonants ל-ש-ל, and that they all refer in some way to “rule”, “govern[ment]”, “dominion”, &c., they concluded that these three consonants—in this order—were the “root” of a verb מִשַׁל, “rule/govern”, as well as the root (or source) of nouns referring to rule or government. Since many roots in the Semitic languages—including BH—have three radicals, the Semitic languages are said to be “triradical”.

Many lexical tools (lexicons, theological wordbooks and dictionaries, concordances, &c.) list both verbal forms and nouns under the verbal root that they are either “derived from” or “related to” (e.g., these nouns that contain מִשַׁל and refer to governance are listed after the verbal root מִשַׁל).

מִמְשָׁלָה	<i>rule, dominion, realm, kingdom</i>
מִשָּׁל	<i>rule, dominion</i>
מִשְׁלָה	<i>rule, dominion, ruler</i>

**N.B.** In order to use any of these tools it is therefore necessary to note how it arranges words (i.e., alphabetically or by root), and—for those that arrange words by root—to identify the noun’s putative root, since the nouns will be listed under [after] the verbal forms.

### 5.1.3 CONJUGATION

Hebrew verbs have two main sets of forms—the *perfect* (which has a more or less unique set of PGN affixes) and the *imperfect* (which “shares” PGN affixes and other characteristics with other conjugations). The main difference between these two main sets of conjugations<sup>5</sup> is that the perfect uses PGN *endings* to agree with the subject, whereas the imperfect uses PGN *prefixes and endings* to agree with the subject. The perfect is thus also called the “suffix conjugation” and the imperfect is called the “prefix conjugation”. Their functions also differ (below). Although it is tempting to describe or think of these as tenses, they are not as fundamentally time-oriented as Indo-European tenses; any connotation of “tense” in BH depends more heavily on the surrounding context and syntax than in, e.g., English.

Some conjugations in BH, such as the preterite and imperative, have a single or primary function—to narrate a series of past events and to give commands, respectively. The perfect and imperfect, on the other hand, have various functions, depending on, e.g., whether or not they have a prefixed conjunction (-וּ). And some—more specifically, the imperfect—also has other functions that are discerned largely from their context, such as when the imperfect functions as a third-person “imperative”, as in “He should/ must/ought to ...”

Finally, the descriptions of the functions of the various conjugations in this book refer primarily to their function in biblical *narrative* or *instructional* discourse.<sup>6</sup>

<sup>4</sup>Some grammars and most lexicons use the “root” sign (√) when they discuss verbal roots.

<sup>5</sup>The term “conjugation” is more neutral than either “tense” or “aspect”, both of which are potentially misleading with regard to BH.

<sup>6</sup>In biblical poetry, conjugations seem to be used more for poetic reasons than for any temporal reference.

### 5.1.4 STEM (*BINYAN*)

There are eight main ways of constructing verbal forms in BH in order to show the type of action being described by the verb. The medieval grammarians referred to stems as *binyanîm* (“buildings”??), since they were “built” on or from the root. The stems differ in both form and function.

In *form*, some stems have a doubled middle radical (*piel*, *pual*), some have prefixes (*hifil*, *hofal*, *nifal*), and one has both (*hitpael*). One stem has neither (*qal*). Note that all of these names, except for “qal” begin with either “p” or “f” and end in “l”. This is because the early grammarians used the verbal root *pʿl.????*

Where English uses pronouns, helping verbs, and prepositions to show the type of action described by a verb (“David *hid* the sword”, “David *hid* [himself]”, “David *was hidden*”, “The sword *was hidden* by David”), Hebrew shows the *function* of the verbal form by, e.g., doubling the middle letter of the verbal root, and varying the forms and vowels of the prefixes.

Doubled II-radical		Prefix	Both	Neither			
<i>Piel</i>	משל	<i>Hifil</i>	המשיל	<i>Hitpael</i>	התמשל	<i>Qal</i>	משל
<i>Pual</i>	משל	<i>Hofal</i>	המשל				
		<i>Nifal</i>	נמשל				

We will begin with the *qal* stem, since more than two-thirds of all verbal forms in the Bible are in the *qal*.

## 5.2 THE IMPERFECT

THE PREFIX CONJUGATION—which we shall call the “imperfect”—primarily describes events or states that are either present or future to the time of the speaker. It therefore tends to be more frequent in direct quotations and poetry than in the direct stream of narrative (BH rarely anticipates events, whereas anticipation is not infrequent in English, as in “He would soon discover ...”). It is therefore unlike the English imperfect (or the French *imparfait*), which refers to a continuous action in the past (e.g., “He was walking”)—the Hebrew imperfect does not refer to the past.<sup>7</sup>

### 5.2.1 FORM

THE IMPERFECT<sup>8</sup> uses *prefixes* and some *suffixes* to show the person, gender, and number of its subject. Every form of every imperfect has a PGN prefix; half of the forms also have endings. The affixes of the imperfect are:

Person	Gender	Singular		Plural	
1 <sup>st</sup>	Common	- א	<i>I</i>	- נ	<i>We</i>
2 <sup>nd</sup>	Masc.	- ת	<i>You</i>	ת - נ	<i>You</i>
	Fem.	ת - י		ת - נָה	
3 <sup>rd</sup>	Masc.	- י	<i>He/It</i>	י - נ	<i>They</i>
	Fem.	- ת	<i>She/It</i>	ת - נָה	

- Two sets of forms (2ms/3fs, 2fp/3fp) are identical, and can be distinguished only by context.
- The dash (-) represents the consonants of the verbal root, which either follows, or is “surrounded by” the PGN affix.

<sup>7</sup>This statement refers primarily to biblical narrative, not to poetry.

<sup>8</sup>The imperfect is also called “*yiqtol*” (the 3ms form of the *qal* imperfect of the verb *qtl*, “kill”), or the “prefix conjugation” (since every form has a prefix).

3. A form with a *yod* prefix is always *masculine*.
4. The six forms with a - **ת** prefix all require endings, context, or both to distinguish their PGN.
5. These affixes *must be memorized*, since they are used in the imperfect and preterite<sup>9</sup> of all verbs, and the second-person endings are used in the imperative of all verbs.
6. Although the subject prefix is always followed by a vowel, none is listed here because the prefix vowel varies from stem to stem.

### 5.2.2 QAL IMPERFECT

THE TERM *QAL* (related to the verb קלל *qll*, “be light, slight, trifling”) means “light”, and was used because the *qal* lacks the doubling and prefixes (or both) that occur in the other stems (Lessons 18-21). The term “*qal*<sup>10</sup> imperfect” refers to a particular combination of three elements: the radicals of the verbal root, the PGN affixes of the imperfect, and the vowels that characterize the *qal* imperfect. This combination yields the following paradigm:

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	אֲמַשֵּׁל <i>I rule</i>	נִמְשָׁל <i>We rule</i>
2 <sup>nd</sup>	Masc.	תִּמְשָׁל <i>You rule</i>	תִּמְשָׁלוּ <i>You rule</i>
	Fem.	תִּמְשָׁלִי <i>You rule</i>	תִּמְשַׁלְנָה <i>You rule</i>
3 <sup>rd</sup>	Masc.	יִמְשָׁל <i>He rules</i>	יִמְשָׁלוּ <i>They rule</i>
	Fem.	תִּמְשָׁל <i>She rules</i>	תִּמְשַׁלְנָה <i>They rule</i>

1. The vowel for the *qal* PGN prefixes is *hireq* (except 1cs—remember the close relationship between the *i/e* vowels). Two other stems also have *hireq* as their prefix vowel (*nifal*, *hitpael*,<sup>11</sup> Lessons 18, 19).
2. The first radical (*not* the PGN prefix) is followed by silent *šewa*.
3. The vowel after the second radical in the *qal* imperfect is often *holem* (all forms except those with a vocalic ending). Because this vowel helps distinguish one stem from another, it is often called the “stem” or “theme” vowel.
4. Verbs that have a guttural (ה, ח, ע) as their second or third radical (e.g., שמע, שלח) usually have *patah* as their theme vowel. This *patah* is the only difference between these verbs and משל.

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	אֲשָׁמַע <i>I hear</i>	נִשְׁמָע <i>We hear</i>
2 <sup>nd</sup>	Masc.	תִּשְׁמָע <i>You hear</i>	תִּשְׁמְעוּ <i>You hear</i>
	Fem.	תִּשְׁמְעִי <i>You hear</i>	תִּשְׁמַעְנָה <i>You hear</i>
3 <sup>rd</sup>	Masc.	יִשְׁמָע <i>He hears</i>	יִשְׁמְעוּ <i>They hear</i>
	Fem.	תִּשְׁמָע <i>She hears</i>	תִּשְׁמַעְנָה <i>They hear</i>

5. Verbs with **ס** as their third radical (III-**ס** verbs) have *qames* where שמע has *patah*, because the **ס** cannot close the syllable (for, e.g., מִצָּא, אֲמַצָּא, תִּמְצָא, &c.). Since the **ס** is silent, it is not followed by silent *šewa*.

<sup>9</sup>The *preterite* is the conjugation that identifies the “main storyline” of biblical narratives (Lesson 6).

<sup>10</sup>It is also called “G” for *Grundstamm* (German: “basic stem”).

<sup>11</sup>The names of the stems reflect the verbal root פעל (“do, make”), which was used as the paradigm verb by the early Jewish grammarians. The names (which are the 3ms perfect of פעל for each stem) are often written with a sign for ‘ayin: *nif'al*, *hitpa'el* to show the presence of the middle radical. This is left out for the sake of simplicity.

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	אֶמְצֵא <i>I find</i>	נִמְצְאוּ <i>We find</i>
2 <sup>nd</sup>	Masc.	תִּמְצֵא <i>You find</i>	תִּמְצְאוּ <i>You find</i>
	Fem.	תִּמְצְאִי <i>You find</i>	תִּמְצְאֵנָה <i>You find</i>
3 <sup>rd</sup>	Masc.	יִמְצֵא <i>He finds</i>	יִמְצְאוּ <i>They find</i>
	Fem.	תִּמְצְאֵהָ <i>She finds</i>	תִּמְצְאֵנָה <i>They find</i>

### 5.2.3 FUNCTION

### HBI §2.2.2

THE FUNCTION OF THE IMPERFECT depends on its context, especially on the genre (literary type) of material, and sometimes on whether or not the conjunction (וְ) is prefixed to the form. In Genesis, for example, the imperfect occurs relatively infrequently, whereas it is by far the most frequent verb form in Leviticus (most of which is instruction, commandment, and prohibition, with little narration).

1. The imperfect usually occurs in direct or indirect quotations<sup>12</sup> (relatively rarely as part of the narration *per se*), and generally refers to *future* or *present* events.<sup>13</sup>

כָּל־הַשְּׁמִיעַ יִצְחַק־לִי:	Everyone who hears <i>will laugh</i> for me (Gn 21.6).
וְרַב יַעֲבֹד צָעִיר:	“... and the older <i>shall serve</i> the younger” (Gn 25.23).
וַיֹּאמֶר אֲנֹכִי אֶנְצֵא:	He said, “ <i>I will redeem</i> ” (Ru 4.4).
זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ	This is my covenant which <i>you shall keep</i> (Gn 17.10).

It occurs in both main and secondary clauses, as in Gn 17.10. “This is my covenant” is the *main* clause—it is the primary part of the sentence—and the relative clause (introduced by the relative אֲשֶׁר) is *secondary* or supplemental to it.

2. The following list of functions of the imperfect is not meant to intimidate beginning students, but rather to arm you against simply equating the imperfect with the [English] future by demonstrating some of the variety of expression possible within a single conjugation. When beginning your study of Hebrew, assume that an imperfect verb refers to the present or future, unless a modifying particle occurs, or there is enough context to show that it has some other use (or your teacher directs you otherwise). You will find this list more helpful when you begin reading the biblical text.

- a. The imperfect occurs in conditional sentences, generally preceded by אִם (if) or אִם לֹא (if not; also with אולי, *perhaps*):

אִם־יִנְאַלְךָ טוֹב יִנְאַל	“If <i>he will redeem</i> you—good, <i>let him redeem</i> . But
וְאִם־לֹא יִחַפֵּץ לְנַאֲלְךָ	if <i>he is not pleased [willing]</i> to redeem you ...” (Ru
... אִם־תִּנְאַל נְאַל וְאִם־לֹא יִנְאַל	“If <i>you will redeem</i> , redeem! But if <i>he will not</i>
	<i>redeem</i> ...” (Ru 4.4)

- b. The imperfect can be negated by לֹא or אַל (both ≈ *not*). Depending on the context, a negated second

<sup>12</sup>An indirect quotation reports what someone said, thought, or felt, and is usually introduced by “that”: “He said *that* she had finished”. A direct quotation would be: “He said, ‘She finished’.” Indirect quotations also occur with verbs of perception (e.g., “see”, “hear”), emotion (e.g., “fear”, “rejoice”).

<sup>13</sup>Since those have not yet occurred, they may be called *irrealis* (“not real”). This does not mean that the events will not happen, merely that they had not happened as of the time of the quotation.

person imperfect may express a *prohibition*:<sup>14</sup>

לֹא נִרְדּוּ כִּי־הָאִישׁ אָמַר אֵלֵינוּ לֹא־תִרְאוּ פָנַי	“... we will not go down, for the man said to us, ‘You shall not see my face ...’ (Gn 43.5).
וַיֹּאמֶר לֹא תִשְׁלַחוּ:	He said, “Do not send” (2 Kgs 2.16).
לֹא תִרְצַח	“You shall not murder” (Ex 20.13).
לֹא תִגְנוֹב	“You shall not steal” (Ex 20.15).

c. When it is not first in its clause, the imperfect may be modified by a particle:

וְכָל־עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח	and every wild herb had not yet sprouted, ... (Gn 2.5; טָרָם ≈ not yet); = “no herb had yet sprouted”
עַד אֲשֶׁר־תָּשׁוּב חַמַּת אָחִיךָ:	“... until your brother’s anger turns away” (Gn 27.44; עַד אֲשֶׁר ≈ until)
אוּלַי יִיטֵר בְּעֵינֵי הָאֱלֹהִים	“Perhaps it will be good in God’s eyes ...” (Nu 23.27; אוּלַי ≈ perhaps)

d. When the imperfect occurs with the conjunction (וְ) it *always begins* its clause, is usually followed by its subject, and generally refers to the future. It seems to imply that the imperfect is closely linked to the preceding verb (which is often an imperative or another imperfect). Many times the verb merely describes the next in a logical or chronological sequence of events, but, depending on the *context* and on the *relationship* between the function (“meaning”) of the verbal roots, this syntagm may also imply purpose or result.

נַעֲשֶׂה אָדָם ... וַיְרַדּוּ בְדִגַּת הַיָּם	“Let us make mankind ... so that they may rule ...” (Gn 1.26).
אוּלַי יִחַעֲשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נִאֲבָד:	“Perhaps God will save us, so that we do not perish” (Jon 1.6).
וְנַחֲיָה וְלֹא נָמוּת	“... that we may live and not die” (Gn 43.8).

3. Hebrew lacks anything that corresponds to what are called “helping”, “auxiliary”, or “modal” verbs (e.g., “may, might, will/would, shall/should, ought”).<sup>15</sup> Imperfect forms can apparently serve any of these functions, but the nuance of any given imperfect form is open to debate (see the examples above). This is especially clear in biblical poetry, where a single form might be rendered as either “*May* YHWH bless you” (precative—a prayer), “YHWH *blesses* [*is blessing*] you” (present indicative), or “YHWH *will/shall*<sup>16</sup> bless you” (future). Even published translations differ, and their renderings tend merely to follow tradition. For now, unless the context demands a modal interpretation, we will use the simple present or future to represent the imperfect (unless the context, especially a particle, indicates that the verb is functioning modally, as in Gn 17.18).

וַתֹּאמֶר הָאִשָּׁה ... מִפְרֵי עֵץ־הַגֶּן נֹאכַל:	The woman said ... “From the fruit of the tress of the garden we may eat” (Gn 3.2)
אֶת־שְׁנֵי בְנֵי תָמִית	“My two sons you may put to death ...” (Gn

<sup>14</sup>The imperative (Lesson 8) in Biblical Hebrew is used only for positive commands, not for prohibitions.

<sup>15</sup>The verbal root יָכַל, glossed as “[be] able”, “can”, or “could”, is introduced with the infinitives (below).

<sup>16</sup>The distinction between “will” and “shall” is complex, but this grammar uses “will” in the first person for simple futurity, and “shall” for intent, determination, or choice. In the second and third persons, “shall” is much stronger than “will” (e.g., “You shall not steal”). In American English, at least, this distinction is largely lost, so that emphasis is often used (“You will not get any dessert!”) to accomplish the same purpose.



42.37)

לֹא יִשְׁמַעֲאֵל יִחְיֶה לְפָנַי:      “If only Ishmael *might live* before you!” (Gn 17.18; לֹא, *if only*)

4. This brief discussion of conjugational function shows that, as in vocabulary (Lesson 2), so in grammar, there is no direct or one-to-one correspondence between BH and English (i.e., they are non-isomorphic). Its function depends on a complex interplay of a given form’s lexical function, the genre in which it is being used, and its immediate and larger contexts (perhaps especially, its relationship to the preceding clause. The verbal conjugation therefore has no “basic”, “fundamental”, or “central” function *in the other language*. This in turn implies that no word or form has a “literal” function in another language (again, especially when the languages are as varied in form and function as BH and English).

### 5.3 THE “SIGN OF THE OBJECT”

Since Hebrew lost its “case” endings—vowels that indicated a word’s function (as subject, object, &c.)—and since word order in Hebrew is not as determined as it is in English, Hebrew uses a particle to point out the *definite direct object* of the verb. The particle אֵת (or אֹת) occurs only before definite direct objects (in Ex 34.13, the object precedes the verb).

אֶשְׁלַח אֶת־עַבְדֵי אֵלַיךְ ...      ... I will send *my servants* to you ... (1 Kgs 20.6)  
וְאֶת־אֲשֵׁרָיו תִּכְרַתוֹן ...      ..., and *their Asherahs* you shall cut down (Ex 34.13)

### 5.4 MAQFEF

A horizontal line (ֿ), written evenly with the top horizontal stroke of, e.g., ד (דֿ) can link two or more words into a single accentual unit, so that they are pronounced as though they were one form (although they are still separate “words”). This is especially common when the first consists of a single syllable, such as the sign of the object (Ex 34.13, above).

כָּל־אֵלֶּה      *all these*  
בֶּן־אֲחִינוֹעַם      *son of Ahinoam*  
עַל־הָעִיר      *against the city*

### 5.5 PARSING VERBS

To parse is to identify the “parts” (Latin: *pars*) of a thing. Parsing verbal forms allows us to check our understanding of a form, since our ability to understand it depends on identifying or recognizing it accurately. Parsing a Hebrew verb entails identifying the following elements or “parts” (some do not yet apply):

Lexical form	The radicals of the verbal root
Gloss(es)	One or more of the glosses linked to its <i>lexical form</i>
PGN	The person, gender, and number of the form (e.g., 3fp)
Stem	The stem of the form (for now, we are studying the <i>qal</i> )
Conjugation	The conjugation of the form (e.g., imperfect, preterite, imperative, perfect)
Prefixes	There are only four possibilities for this column: the conjunction <i>waw</i> , the interrogative –הֲ (§18.1.2), inseparable prepositions (Lesson 7), the article (only on participles [Lesson 12])
Suffixes	This refers <i>only</i> to the PGN of pronominal suffixes (Lesson 14; <i>not</i> the PGN of the subject)

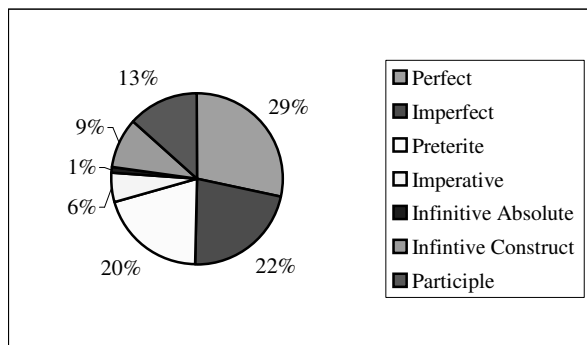
The “parsing form” at the end of this lesson may be reproduced and used throughout your studies.

## 5.6 FREQUENCY

The occurrence and distribution of the conjugations vary widely, the perfect and infinitive absolute being the most (29%) and least frequent (less than 1%), respectively. The conjugations are not distributed evenly through the Bible; e.g., imperatives (positive commands) are more frequent in the poetic books (Pss) than in, e.g., the specifically “covenantal” books (Ex, Lv, Dt).

More than one-fifth (21.7%) of all verbs in BH are imperfect. Together with the preterite (Lesson 6), *two-fifths of all verbal forms (42%)* use the same set of subject [PGN] affixes.

Conjugation	Occurrences	% of Total
Perfect	21032	28.4%
Imperfect	16110	21.8%
Preterite	14977	20.3%
Imperative	4270	5.8%
Infinitive Absolute	796	1.1%
Infinitive Construct	6985	9.4%
Participle	9787	13.2%
<b>Total</b>	<b>73957</b>	



## 5.7 CONCEPTS

affix	dynamic equivalence	interlinear	parse	<i>qal</i>
aspect	function	<i>maqfef</i>	person	root
comment	functional equivalence	modification	PGN	stem
conjugation	gender	morphology	predicate	subject
context	imperfect	number	prefix	topic
diagnostic				translate/translation

## 5.8 VOCABULARY

<i>rule, reign</i>	משל .58	<i>no, not</i>	אל .50
<i>tree (sg. &amp; coll.), wood</i>	עץ .59	<i>with (preposition); when it marks definite direct objects it is not translated</i>	את .51 את
<i>voice, sound</i>	קול .60	<i>go down, descend</i>	ירד .52
<i>(f.) breath, wind, spirit</i>	רוח .61	<i>utensil, tool; container, pot</i>	כלי .53
<i>cultivated ground (trad. “field”); contrast מדבר</i>	שדה .62	<i>no, not</i>	לא .54
<i>official, leader, ruler</i>	שר .63	<i>war, battle</i>	מלחמה .55
<i>heaven(s), sky</i>	שמים .64	<i>reign, rule (as monarch, king), be king</i>	מלך .56
<i>watch, guard, keep, protect</i>	שמר .65	<i>place</i>	מקום .57

## 5.9 EXERCISES

1. After learning the PGN affixes of the imperfect and the 3ms *qal* imperfect of משל, gloss these clauses in English, using the simple future, and parse the verbs.

e. ימלך ה' יום	c. תשמענה הבנות	a. ימשלו הפהנים
f. תמשל שלמה	d. תשלחו	b. תשמעי

2. After reading the “enrichment” section (below), please prepare an interlinear version of these clauses and sentences. We will discuss the task of representing one language by another.

2 Sam 14.16	a. ישמע המלך
Is 30.21; ואזניך <i>your ears</i> ; מאחריך <i>from behind you</i>	b. ואזניך תשמענה דבר מאחריך
Ps 121.7; ה' - <i>your (m.s.)</i>	c. ישמר את־נפשך
על (see ‘f’)	d. תמשלי על־העיר
Ex 20.13; רצח <i>murder</i>	e. לא תרצח
על <i>over (prep.)</i>	f. ימשלו האנשים על־הארץ

אתכם <i>with you</i> (m. pl.)	אָכֶרֶת בְּרִית אִתְּכֶם .g
David; על <i>over</i> (prep.); כל <i>all of</i>	יִמְלֹךְ הָדוֹד עַל-כָּל-הָאָרֶץ .h
Ex 20.15; גנב <i>steal</i>	לֹא תִגְנֹב .i
קל <i>voice of</i>	יִשְׁמְעוּ הַבָּנִים וְהַבֵּת אֶת-קֹל-הָאֱלֹהִים .j
אל <i>to</i> (prep.); כתב <i>write</i>	תִּכְתֹּב אֶת-כָּל-הַדְּבָרִים אֲלֵ-הָעֶבֶד .k
קרב <i>approach, come near</i> [ <i>be</i> ] <i>near</i> ; אל <i>to</i> (prep.)	יִקְרְבוּ אֶל-הַמִּזְבֵּחַ .l
ברית, <i>covenant</i>	תִּזְכְּרִי אֶת-הַבְּרִית .m

## 5.10 ENRICHMENT: TRANSLATION & EXERCISES

TRANSLATION from one language [and therefore one culture] into another raises a host of questions which we will not attempt to answer. One of the foremost questions is whether the translator is primarily responsible to the original text or to the audience for which the translation is intended. Does the translation primarily face the original or the reader(s)? The answer to this question determines many of the differences between the so-called “dynamic” or “functional equivalence” versions and the more-or-less “literal” versions.

The exercises in an introductory grammar afford us an opportunity to practice recognizing grammatical forms and their function, and to check our identification and understanding by representing them in English. In other words, the goal is *not* “translation” as we often think of it—rendering or representing a passage written in one language (in this case, BH) by means of a fluid passage in another language (e.g., English). Especially in later lessons, where the exercises consist of biblical passages, such “fluent” translations often merely show that we are familiar with one of the standard English versions (or that we checked our work against theirs!). In fact, without first-hand speakers to interview, no one knows Biblical Hebrew well enough to produce a “polished” or “smooth” translation without a great deal of guesswork, much of which merely reflects the “received” or traditional translation or interpretation.

Furthermore, the goal of exercises should reflect our overall reasons for studying Biblical Hebrew—that we learn to read the biblical text as carefully as possible, that we be able to understand and evaluate translational choices made by the various versions in English (and, possibly, other languages), and that we be able to evaluate the comments in published tools (commentaries, lexical aids, &c.). We are not trying to see “more deeply” into the text, but to make sure that we are actually reading the text, rather than skimming across its surface, basing our “understanding” on what it says (and does not say), rather than on what we have heard said about it.<sup>17</sup>

Therefore, your primary goal in rendering the clauses, phrases, sentences, and verses into English should be to represent what is in the Hebrew text—to prepare an “interlinear”—that will provide a basis for studying the Hebrew text and looking at other versions. Your “translation” of the exercises should, therefore, be fairly “literal”, even “wooden”—it is actually a *gloss*, not a translation—rather than free and impressionistic (see the discussion of “gloss” in terms of vocabulary in Lesson 2). This does not mean that it should be unintelligible (e.g., following Hebrew word order rather than English); your work should be well-formed English. Free and impressionistic versions are the appropriate fruit of much study and interpretation, *not* for this point in your Hebrew career.

This list of “rules” for glossing BH into English are merely suggestions—feel free to use or modify

<sup>17</sup>This is not meant to denigrate the use of commentaries and other exegetical tools, but merely to suggest that if our primary obligation is to the text, we ought to be sure that our primary interaction is *with the text*.

them in ways that are most fruitful for the specific goals of your own studies.

1. Every element is verbally represented in English; every English element represents an element in the Hebrew text.
2. Words in English that correspond to elements of compound forms in Hebrew are linked by dashes (e.g., וַיֹּאמֶר, *and-he-says*).
3. Each Hebrew lexeme is rendered by the same English lexeme (e.g., אֶרֶץ is rendered by *land*; אֲשֶׁר by *who/that*. [N.B. The latter is not “who” or “that”, but the combined form “who/that”]. הִנֵּה by *behold*, and וְ by *and*).
4. Synonyms are distinguished (e.g., לְ to, אֶל unto).
5. The object marker תַּא is indicated by “[o]” or the like.
6. Linking words that are necessary for sensible English (e.g., relative pronoun, article, copula) are added in brackets [*is*], *italics*, or underlined.
7. Only proper names (persons, places) are capitalized.
8. Only two punctuation marks are used:
  - a. !” indicates that the verb that it follows is an imperative (#16b).
  - b. ?” indicates the presence of the interrogative prefix (-ה).
9. In longer passages, verse numbers are minimized (verse divisions and numbers were not original).
10. Rules for the construct (Lesson 9):
  - a. Words in construct are indicated by ‘-of’ as the last element in their English word-group.
  - b. All elements of a construct are visually linked by em-dashes (i.e., *the-house-of – the-king*).
  - c. Words that are construct to a definite form are represented with the definite article ‘the’.
11. Verbs are rendered as ‘he’ and ‘she’ for 3ms and 3fs, respectively, regardless of the ‘gender’ of their subject in English, e.g., *and-[o] the-city she-was-captured*.
12. The translation of *hifil* verb forms (Lesson 20) includes the word ‘cause’ if the form is causative.
13. Verbal forms are rendered as consistently as possible:
  - a. imperfects as future: *I-will-[future]*
  - b. preterites as past: *and-she-[past]*;
  - c. imperatives are immediately followed by an exclamation point (e.g., *Go! to the land ...*).

These rules probably sound great—after all, don’t we want to get as “close” to the original as possible? Here’s the result for Jonah 1.1-3:

1	וַיְהִי דְבַר-יְהוָה אֶל-יֹנָה בֶן-אַמִּטַּי לֵאמֹר:
	And-he-was the-word-of YHWH unto Jonah the-son-of Amittai to-say
2	אֶל-נִינְוָה הָעִיר הַגְּדוֹלָה וַקְרָא עָלֶיהָ כִּי-עָלְתָה רַעְתָּם לְפָנָי:
	קוּם לָךְ
	Rise! Go! unto Nineveh the-city the-great and-call against-her for she-has-gone-up their-evil before-me
3	תָּשִׁיטָה מִלְּפָנַי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמָּצָא אֹנִיָּה בְּאֶה תַרְשִׁישׁ
	וַיֵּקֶם יֹנָה לְבָרֶךְ
	And-he-rose Jonah to-flee Tarshish-ward from-before YHWH and-he-went-down Joppa and-he-found ship going Tarshish
	וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ לְבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלְּפָנַי יְהוָה:
	And-he-gave her-fare and-he-went-down in-her to-go with-them Tarshish-ward from-before YHWH

Carefully following the rules yields a text that is neither Hebrew nor English (“Heblish”?), and that communicates primarily to *readers who already know Hebrew* and so can reconstruct the Hebrew text behind our “translation”.

Although we might think that such a version demonstrates our knowledge of Hebrew and our faithfulness to the Hebrew text, it actually shows that we don't understand how language works. The first priority of any attempt to communicate is *to communicate*, and this rendering of Jonah communicates little. Since most users of this grammar know the story of Jonah, as well as English, we can figure out what is going on in the "Heblish Version", even though it is not normal English. In order to test our understanding of Hebrew, therefore, we need to render the Hebrew text into "good"—or at least "normal"—English (since it was written, as far as we know, in "good" ["normal"] Hebrew). For example:

YHWH's word came to Jonah son of Amittai, saying, "Get up and go to the great city of Nineveh, and call out against her that<sup>18</sup> their wickedness has come up into my presence."

But Jonah rose to flee to Tarshish away from YHWH's presence. He went down to Joppa, found a ship going to Tarshish, paid its fare, and went down into it to go with them to Tarshish away from YHWH's presence.  
(Jonah 1.1-4)

Whether or not this is the best possible translation of these verses into English is beside the point, for our purposes. It certainly *communicates* more to the reader than the "inter-linear" version, and so—from that point alone—is more "successful".

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<sup>18</sup>Ambiguities are one of the delights of translation. In this case, the word יָדֵינוּ can introduce either the reason for Jonah's mission ("since", "because", "for"), or the content of his message ("that").



## LESSON 6 THE PRETERITE

**M**OST LANGUAGES use one particular verbal conjugation for the “main sequence” of events in a story (“narrative”). In BH that form is the preterite (which means “past”),<sup>19</sup> the conjugation that identifies the main sequence of events in a biblical narrative.<sup>20</sup> In telling a story, English uses the simple past for the sequence of events, as in this example (the preterites are in *italics*).

George *walked* toward the cliff, wondering what had happened to his friends. Standing on the edge, he *gazed* down its face, looking for some sign of them, but no one was there. He *sighed*, *put* his hands to his mouth, and *shouted* yet again. There was still no answer, but then something far below him *moved* on the face of the cliff.

The main storyline consists of five events: George walked, gazed, sighed, put, and shouted, and something moved. The other verbal forms (“wondering”, “had happened”, “standing”, “looking”, and “was”), also identify events (or non-events), but do not describe the *next event* on the storyline. Both “wondering” and “standing” tell us that George was doing two things at the same time (wondering as he walked; standing as he gazed). “Looking for” modifies “gazed”, narrowing its focus (no pun intended) to tell us that George was not merely admiring the scenery. The three verbs “sighed”, “put”, and “shouted” identify a sequence of actions (and perhaps, by their close proximity, suggest that they were executed rapidly and without interruption). The form “had happened”—an example of the English “past perfect”—refers to something that occurred before George walked toward the cliff.<sup>21</sup> Both occurrences of “was” are negated (“no one”, “no answer”)—they are examples of *irrealis*, giving the reader necessary information about something that did not occur.

It may be helpful to think of a story as made up of a number of *threads*,<sup>22</sup> each of which keeps track of a certain type of information. The thread provided by pronouns is obvious in the sentences above: “his”, “he”, and “him” enable the narrator to refer to George without repeating his name (just as “them” refers back to “his friends”).<sup>23</sup> Another thread is the simple past tense that outlines the story (George walked, gazed, sighed, put, and shouted, and [then] something moved). The preterite in BH is a cohesive device that links an event to the preceding event.

Verbal PGN is a cohesive device in BH that enables us to track verbal subjects. In Gn 24.17, for example, the second verb וַיֹּאמֶר, *and he said*, is 3ms. Since it has no expressed subject, and has the same PGN as the preceding verb, they have the same subject, but וַתֹּאמֶר, *and she said*, is 3fs, which tells us that Rebecca (already introduced in the story) answered the servant’s request. Furthermore, since they are described by three consecutive preterites, readers will assume that these events are consecutive and consequentially related.<sup>24</sup>

... וַיֵּרֶץ הָעֶבֶד ... And the servant *ran* ... (Gn 24.17a)

... וַיֹּאמֶר הַגַּמְיָאִינִי ... And *he said*, “Let me swallow ...” (Gn 24.17b)

... וַתֹּאמֶר שִׁתֵּה ... And *she said*, “Drink ...” (Gn 24.18a)

The preterite in BH thus has the same function as the italicized verbs in the “story” (above)—it tells

<sup>19</sup>The preterite is also called “*wayyiqtol*” (3ms form of the *qal* preterite of the verb קָטַל), or the “**imperfect plus waw-consecutive** [or **conversive**]”. The latter terms reflect views that the *waw* either “converted” the function of the imperfect from present-future to narrative, or showed that its event was “consecutive to” or “consequent upon” the preceding event. All three terms continue in use.

<sup>20</sup>Although the existence of a preterite “conjugation” in BH is debated, this grammar uses the term to refer to the narrative *function* of these verbs, rather than to their form, since this form and function are so closely related in BH (avoiding the debate about the existence of the preterite as a morphological class).

<sup>21</sup>Of course, the narrator decides how to express this simultaneous action. How would the story change if it read “Walking toward the cliff, George wondered ...” In this case, “wondered” is the main narrative verb (preterite), modified by “walking”. The biblical narrators made the same choices, as we shall see.

<sup>22</sup>This is not the same as the literary term “narrative thread”, which refers to a story’s basic plot.

<sup>23</sup>Pronouns have a similar function in BH (see §13.1.2).

<sup>24</sup>Other cohesive devices are temporal and locative expressions (e.g., אָז, “then”, הַיּוֹם, “today”; שָׁם, “there, in that place”).



the reader that the event that it describes was the next event in the story (see §6.10).

## 6.1 FORM

THE PGN AFFIXES of the preterite are the same as those of the imperfect. The only difference between their forms is that the preterite is always preceded by *waw* followed by *patah* with a *dageš forte* in the PGN prefix (this is sometimes called the “pointing of the article” ( · ׀ ), since it has the same vowel and doubling), so that the PGN prefix is doubled by the *dageš forte* (except the guttural א [1cs: “I”]). The result of this combination of the conjunction, pointing, and prefix is the following set of subject affixes, which is unique to the preterite (cf. the PGN prefixes of the imperfect, §5.2.1).

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	- אָךְ I ...	- וְנָּ We ...
2 <sup>nd</sup>	Masc.	- וְתָךְ You ...	וְתָךְ - וְתָךְ You ...
	Fem.	- וְתָךְּ You ...	וְתָךְּ - וְתָךְּ You ...
3 <sup>rd</sup>	Masc.	- וְיָּ He/It ...	וְיָּ - וְיָּ They ...
	Fem.	- וְתָךְּ She/It ...	וְתָךְּ - וְתָךְּ They ...

1. Apart from the prefixed *waw* and *dageš forte* the forms of the preterite are identical to those of the imperfect.
2. Every form that begins with *waw* followed by a letter with *dageš* (or *waw+qames* followed by 'alef) is preterite.

### 6.1.1 THE QAL PRETERITE OF מָשַׁל

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	וְאָמַשַׁל I ruled/reigned	וְנָמַשַׁל We ruled/reigned
2 <sup>nd</sup>	Masc.	וְתָמַשַׁל You ruled/&c.	וְתָמַשַׁלְּךְּ You ruled/&c.
	Fem.	וְתָמַשַׁלְּךְּ You ruled/&c.	וְתָמַשַׁלְּךְּ You ruled/&c.
3 <sup>rd</sup>	Masc.	וְיָמַשַׁל He ruled	וְיָמַשַׁלְּךְּ They ruled
	Fem.	וְתָמַשַׁלְּךְּ She ruled	וְתָמַשַׁלְּךְּ They ruled

1. Note the difference in form (the vowel under the conjunction) and function between the imperfect (Dt 10.2) and preterite (Jr 32.10) of the same verb:

וְאָכַתְבַּ עַל־הַלְּחָת אֶת־הַדְּבָרִים and I will write on the tablets the words (Dt 10.2);  
1cs Q F +w

וְאָכַתְבַּ בַּסֵּפֶר and I wrote in the document (Jr 32.10); 1cs Q Pr

2. When the verbal PGN is 1cs (“I”), with the guttural prefix א, the *waw* is followed by *qames*, and there is no *dageš forte* in the א, since it is a guttural, and so does not double (cf. Jr 32.10, above):

וְאֶשְׁלַח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן and I sent Moses and Aaron ... (Jos 24.5); 1cs Q  
Pr

3. As with the imperfect, preterites of II- and III-guttural and III-**א** verbal roots<sup>25</sup> have an *a*-vowel after the second radical instead of *holem*.

וַאֲקַרְא לְךָ בְּשִׁמְךָ and *I called* you by your name (Is 44.4). 1cs Q Pr  
 וַיִּשְׁמַע דָּוִד וַיִּשְׁלַח אֶת־יוֹאָב And David *heard* and *sent* Joab (2 Sam 10.7) 3ms Q Pr  
 (both)

4. Because only four consonants function as prefixes in the preterite, all preterites begin in one of six ways—there are no exceptions—regardless of the vowel following the prefix.

- אַ	1cs preterite: <i>I</i>	- וַ	1cp preterite: <i>we</i>
- אֵ		- יַ	3ms/p preterite: <i>he, they</i>
- וְ	2ms/2fs/3fs preterite: <i>you, she</i> 2/3fp preterite: <i>they</i>	- יְ	

**N.B.** In parsing the preterite, there is no need to specify the conjunction in the “prefix” column, since the term “preterite” assumes the prefixed *waw*.<sup>26</sup>

Lemma	Lexical Form	Gloss	P/G/N	Stem	Conjugation	Prefix
וַיִּמְשַׁל	מִשַּׁל	<i>rule, reign</i>	3ms	Q	Pr	

## 6.2 I-**א** VERBAL ROOTS

THE *QAL* PRETERITE (and imperfect) of most strong verbs looks like מִשַּׁל (above), but five verbs look quite different. These five verbs begin with the letter **א** (they are therefore called I-**א**<sup>27</sup> or “initial **א**” verbal roots). Because **א** is silent when followed by silent *šewa*, the prefix vowel of the *qal* imperfect and preterite is *holem*, not *hireq*, and there is no *šewa* under the **א** (i.e., the *šewa* was left out and the **א** functions as a “place marker”, a little like “silent *e*” in English). The five I-**א** verbs<sup>28</sup> are:

Verbal Root	Gloss	Occurrences
אָמַר	<i>say, speak</i>	5000+
אָכַל	<i>eat, consume, devour</i>	827x
אָבַד	<i>perish; stray</i>	191x
אָפַה	<i>bake, cook</i>	54x
אָבַה	<i>desire, be willing, agree</i>	25x

1. Their prefix vowel in Q F and Pr is *holem*; there is no *šewa* under the **א**, which is silent.

<sup>25</sup>On this terminology, see §6.2 (below).

<sup>26</sup>There are a few examples of preterites without prefixed *waw*.

<sup>27</sup>The Roman numeral “I” refers to the position of the *alef* as the *first* radical of the verbal root. The same pattern can also refer to the second (II) and third (III) letters in the verbal root. These terms (I-, II-, III-) will be used without further comment.

<sup>28</sup>Other verbal roots begin with **א**, but their forms follow the pattern of the “guttural” verbal roots (Lesson 22).

נֹאכַל	<i>We [shall] eat</i>	1cp Q F
וַתֹּאמֶר	<i>You/She said</i>	2ms/3fs Q Pr
וַיֹּאמְרוּ	<i>They said</i>	3mp Q Pr
נֹאבֵד	<i>We [shall] perish</i>	1cp Q F
וַתֹּאבֵד	<i>you perished</i>	2ms Q Pr

2. In 1cs *qal* imperfect and preterite the 1cs prefix (א) assimilates with the first radical, so that only one א is written:

אֹמַר	<i>I shall say</i>	1cs Q F
אָכַלְתִּי	<i>I ate</i>	1cs Q Pr

3. The main reason for introducing this set of verbal roots at this point is so that we can use אֹמַר in the exercises. Here is its paradigm for the *qal* preterite:<sup>29</sup>

Person	Gender	Singular	Plural
1	Common	וָאָמַר <i>I said</i>	וַנֹּאמַר <i>We said</i>
2	Masc.	וַתֹּאמְרוּ <i>You said</i>	וַתֹּאמְרוּ <i>You said</i>
	Fem.	וַתֹּאמְרִי <i>You said</i>	
3	Masc.	וַיֹּאמְרוּ <i>He said</i>	וַיֹּאמְרוּ <i>They said</i>
	Fem.	וַתֹּאמְרֶנָּה <i>She said</i>	

**N.B.** אֹמַר is so frequent that the clause יהוה יֹאמַר יהוה *YHWH said* (e.g., Gn 4.9; 2 Chr 18.16) represents one-half of one percent of all the words in BH (יֹאמַר alone occurs nearly 2000 times).

### 6.3 FUNCTIONS

### HBI §2.2.3

THE INTRODUCTION to this chapter said that the preterite identifies the main storyline of the narrative; this is its main function, but it also has other—much less frequent—functions.

#### 6.3.1 NARRATIVE “BACKBONE”

The preterite describes a series of events in the main flow of a narrative (also called the “main sequence” or “backbone” of the narrative). Preterites are usually translated with the simple past. Each preterite always begins its clause, so that the string of preterites describes the string of past events (see also the examples above) [all of the verbs in these examples are Q Pr]:

וַיִּקְרְאוּ-צוּם וַיִּלְבְּשׁוּ שָׂקִים	and <i>they proclaimed</i> a fast and <i>put on</i> sackcloth (Jonah 3.5)
וַיִּשָּׁבַע הַמֶּלֶךְ וַיֹּאמֶר	and the king <i>swore</i> [an oath] and <i>said</i> ... (1 Kg 1.29)
וַאֲכַתֵּב בַּסֵּפֶר וַאֲחַתֵּם ...	and <i>I wrote</i> in the document, and <i>I sealed</i> [it], ...
וַאֲשַׁקֵּל הַכֶּסֶף בְּמֵאזְנִים:	and <i>I weighed</i> the silver with scales (Jr 32.10).

<sup>29</sup>The paradigm for the *qal* imperfect of אֹמַר is nearly identical to this paradigm of its preterite.

Tracing the string of preterites in Gn 1 reveals the prominence of divine speech in creation (these are only the last few vv. of the creation story):

... וַיֹּאמֶר אֱלֹהִים ...	and God <i>said</i> ... (Gn 1.26)
... וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם ...	and God <i>created</i> human beings, ... (Gn 1.27)
וַיְבָרֵךְ אֹתָם אֱלֹהִים	and God <i>blessed</i> them
... וַיֹּאמֶר לָהֶם אֱלֹהִים ...	and God <i>said</i> to them (Gn 1.28b)
... וַיֹּאמֶר אֱלֹהִים ...	and God <i>said</i> ... (Gn 1.29)
... וַיִּרְא אֱלֹהִים אֶת־כָּל־ ...	and God <i>saw</i> everything ... (Gn 1.30)

Calling the “preterite chain” the narrative “backbone” does not mean that events described by preterites are the only events—or even “essential” or most important events—of the story.<sup>30</sup> It *does* mean that in the narrator’s mind, the events described by these verbs comprise the main sequence, or flow, of the narrative. As you might expect from its function, the preterite is far more common in books that are largely narrative (e.g., Gn, 1-2 Sam, Est) than in books that are mainly covenantal (e.g., Lv, Dt) or poetic (e.g., Jb, Pss, Pr, SS).

In 1 Sam 3.4-5, the string of preterites outlines a series of events (the speeches introduced by “[and] he said” are brief):<sup>31</sup>

וַיִּקְרָא יְהוָה אֶל־שְׁמוּאֵל	YHWH <i>called</i> Samuel
וַיֹּאמֶר הֲנִנִּי:	and he <i>said</i> , “Here I am!” (1 Sam 3.4)
וַיָּרֵץ אֶל־עֲלִי	He <i>ran</i> to Eli
... וַיֹּאמֶר הֲנִנִּי כִּי ...	and he <i>said</i> , “Here I am, because ...”
... וַיֹּאמֶר לֹא־קָרָאתִי ...	But he <i>said</i> , “I did not call ...”
וַיֵּלֶךְ	So he <i>went</i>
וַיִּשְׁכַּב:	and he <i>lay down</i> (1 Sam 3.5).

This string of preterites extends (with interruptions, see §6.6, §6.10) through the rest of the chapter (and the rest of Samuel).<sup>32</sup> When first reading a biblical narrative, a helpful first step is to identify the preterites, since they normally yield the [bare] outline of the story (see Lesson 25).

### 6.3.2 NARRATIVE SUMMARY

Although each preterite in a string usually describes the next event in a series, a preterite may also summarize an entire sequence of events, usually at the end of a larger discourse. This function can be recognized by *content* of the preterite clauses, and the relationship between the events that they describe. “God humbled” (Jg 4.23) summarizes the events of Jg 4.13-22, whereas the next preterite (4.24) describes a further event that had begun on the same day.

וַיִּכְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֶת יָבִין מֶלֶךְ־כְּנַעַן	That day, God <i>humbled</i> Jabin king of Canaan
לְפָנֵי בְנֵי יִשְׂרָאֵל:	before the sons of Israel (Jg 4.23),

<sup>30</sup>For example, in any story, *what* is said is as important as *that* something was said (e.g., the content of the initial divine speech (Gn 1.26) is crucial, although its content is not “on” the storyline).

<sup>31</sup>Note the context-dependent renderings (or non-rendering) of the initial *waw*.

<sup>32</sup>The books of 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, and Ezra-Nehemiah each form a single book in the Hebrew Bible.

(cont'd.)

<p>וּתְלַךְ יַד בְּנֵי־יִשְׂרָאֵל הַלּוֹךְ וְקָשָׁה עַל יָבִין מֶלֶךְ־כְּנָעַן עַד אֲשֶׁר הִכְרִיתוּ אֶת יָבִין מֶלֶךְ־כְּנָעַן:</p>	<p>and the hand of the sons of Israel <i>grew</i> continually harsher against Jabin king of Canaan until they [had] destroyed Jabin king of Canaan (Jg 4.24).</p>
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### 6.3.3 PAST PERFECT

A preterite can apparently refer to an event that took place before the previous event. This function is discernable only from context. Although YHWH might be repeating himself, in the context, Ex 4.19 seems to refer back to 4.11-12; it seems unlikely that Laban interrupted Jacob and Leah’s wedding night (Gn 29.24).

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה Now YHWH *had said* to Moses ... (Ex 4.19)

<p>וַיִּתֵּן לָבָן לָהּ אֶת־זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בְּתוּ שִׁפְחָהּ</p>	<p>Now Laban <i>had given</i> her Zilpah his maid— [to be] his daughter Leah’s maid (Gn 29.24)</p>
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### 6.3.4 COMPOUND REFERENCE

Consecutive preterites can describe a single event. In Ru 1.9 and 14, the three women wept aloud (“lifted their voices and wept”), which we might call “compound” or “multiple” reference:

וַתִּשָּׂאנָה קוֹלָן וַתִּבְכְּינָה And they *lifted* their voices and *wept* (Ru 1.9)

וַיִּקְרָאוּ אֶל־לוֹט וַיֹּאמְרוּ And they *called* to Lot and *said* ... (Gn 19.5)

## 6.4 WORD ORDER

ALTHOUGH THERE IS SOME VARIETY in the order of elements in preterite clauses, *every preterite begins its own clause* (as the above examples illustrate). Nothing—adverb, subject, object, negative, prepositional phrase—precedes the preterite. After the preterite the order is generally **subject – object(s)** (direct or indirect); **adverbial** expressions are usually clause- or sentence-final. This structure of main narrative clauses is the main reason that Hebrew is often referred to as a **V-S-O** (verb-subject-object) language.

## 6.5 THE IMPERFECT & PRETERITE

THE IMPERFECT AND PRETERITE together “cover” all of the verbal “tenses” and many of the verbal “moods” used in English:

<b>Imperfect</b>	Present
(contextual)	Future
	Modal ( <i>may/might, should, ought, &amp;c.</i> )

**Preterite** Past Narrative (the main line of events)

1. They do not directly correspond to what we think of as “tenses”, “moods”, or “aspects”, since their function depends on the type of material—the *genre*—within which they occur, so that this chart applies primarily to their function in *narrative*, not to their use in poetry, legal or instructional materials, or other genres.
2. The imperfect can also be preceded by the conjunction *waw*, which means that you will need to distinguish these forms from the preterite; the clue is the pointing under the *waw*:

וַיְהִי	conjunction + 3ms Q imperfect (present/future)	<i>and he shall rule</i>
וַיְהִי	conjunction + 3ms Q preterite (narrative past)	<i>and he ruled</i>
וַאֲנִי	conjunction + 1cs Q imperfect (present/future)	<i>and I shall rule</i>
וַאֲנִי	conjunction + 1ms Q preterite (narrative past)	<i>and I ruled</i>

## 6.6 DISJUNCTIVE CLAUSES

### HBI §3.2.2

SINCE THE PRETERITE names consecutive narrative events, other information (e.g., flashbacks, contemporaneous action) is contained in clauses that begin with *waw* followed by “something-other-than-a-verb”. This information is often *parenthetical*, adding information to the narrative about a character or circumstance that the reader needs to understand the story. It may also *contrast* two characters or their circumstances, or *introduce* a new character to the story, or describe something that did not happen (a negative clause). Disjunctive clauses in narrative may be non-verbal, have a perfect or a participle as predicate, or an imperfect with a modifying adverb. Genesis 12.6b, for example, heightens God’s promise in the next clause (12.7) by telling the reader that the promised land was not uninhabited:

וְהַכְנַעֲנִי אִזְ בְּאֶרֶץ: (now the Canaanites were then in the land) (Gn 12.6b)  
 לְזֶרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת “... to your seed shall I give this land.” (Gn 12.7)

The syntax of the disjunctive clause (*w* + subject [“the Canaanites”]) means that this is not the next event in the story (the Canaanites were [already] in the land), but it contains information crucial to the story.

Furthermore, the disjunctive syntax of this clause derives from—and is determined by—its function in the story; the word order is not merely another way of saying “the same thing”. I.e., a disjunctive clause means that its contents do *not* describe the next event in the story (whether it is a positive or negative statement). Furthermore their syntax does not *of itself* indicate the function of a disjunctive clause; it merely indicates its non-sequentiality. [See §6.11.]

## 6.7 FREQUENCY

About one-fifth (20.3%) of all verbal forms in the Bible are preterites, but this frequency is much higher in narrative. In Genesis (for example) more than two-fifths of all verbs (41.6%) are preterite, and Song of Songs (in which less than one percent (0.7%; one example) are preterite).

## 6.8 CONCEPTS

clause	disjunctive [clause]	narrative	perfect	VSO
<i>waw</i> -consecutive	flashback	narrative backbone	pluperfect	<i>wayyiqtol</i>
<i>waw</i> -conversive	genre	parenthetical information	preterite	word order
diagnostic(s)				

## 6.9 VOCABULARY

<i>bread, food</i>	לֶחֶם .74	<i>enemy</i>	אֹיֵב .66
<i>wilderness (uncultivated or “unclaimed” land)</i>	מִדְבָּר .75	(I) <i>also, even, all the more</i> (cj.)	אֲף .67
<i>clan, extended family (smaller than a tribe)</i>	מִשְׁפָּחָה .76	(II) <i>nose, nostril; anger</i> (n.)	
<i>serve</i> (cf. עָבַד)	עָבַד .77	<i>covenant, treaty, agreement</i>	בְּרִית .68
<i>time</i> (i.e., a particular moment)	עֵת .78	<i>flesh, meat; humanity</i> (as “flesh”)	בָּשָׂר .69
<i>do something</i> [good or bad] for/to [someone] (trad. “visit”)	פָּקַד .79	<i>month, new moon</i>	חֹדֶשׁ .70
<i>flock</i> (sheep, goats)	צֹאן .80	<i>be[come] strong; sieze, grasp, hold onto</i>	חִזַּק .71
<i>approach, come/draw near</i>	קָרַב .81	<i>evening</i>	עָרַב .72
		<i>cut [off]; make a treaty</i> [with בְּרִית as object]	כָּרַת .73

## 6.10 EXERCISES

1. After studying the PGN affixes of the preterite and the 3ms *qal* preterite of מוּשַׁל, please represent these clauses in English using the simple past (e.g., “He said”), and parse the verbs.

.e וַיִּמְלֹךְ שָׁאִיל	.c וַתִּשְׁמְרֵנָה	.a וַתִּמְשָׁלוּ
.f וַתִּקְרְבֵי	.d וַיִּשְׁלַחוּ	.b וַאֲשַׁמַּע

2. Please represent these clauses and sentences in English, parsing the verbal forms. Remember that the purpose of the exercises is primarily to recognize and identify grammatical forms.

2 Sam 11.3; לְ- for the; דַּרַשׁ seek; David	.a וַיִּשְׁלַח הָיָד וַיְדַרְשׁ לְאִשָּׁה וַיֵּאמֶר ...
2 Kgs 20.8; אֶל to; Hezekiah; Isaiah	.b וַיֵּאמֶר חִזְקִיָּהוּ אֶל־יִשְׁעָהוּ ...
Gn 21.27; שְׁנֵיהֶם they both	.c וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:
Jg 12.7; שֵׁשׁ six; Jephthah; Israel	.d וַיִּשְׁפֹּט יַפְתָּח אֶת־יִשְׂרָאֵל שֵׁשׁ שָׁנִים
2 Sam 20.22; רֹאשׁ head of; בֶּן son of; Sheba, Bichri	.e וַיִּכְרְתוּ אֶת־רֹאשׁ שֶׁבַע בֶּן־בְּכָרֵי
2 Chr 2.16; סָפַר count; Solomon	.f וַיִּסְפֹּר שְׁלֹמֹה כָּל־הָאֲנָשִׁים
Ex 6.5; זָכַר remember; בְּרִיתִי my [final י. -] covenant	.g וַאֲזַכֵּר אֶת־בְּרִיתִי:
Jg 2.5; שָׁם there, in that place	.h וַיִּזְבְּחוּ־שָׁם לַיהוָה:
Jg 2.2; אַתָּם you (mp); יוֹשֵׁב inhabitant (= ms Q participle); הַזֹּאת this (modifies אֶרֶץ)	.i וְאַתֶּם לֹא־תִכְרְתוּ בְרִית לְיוֹשְׁבֵי הָאֶרֶץ הַזֹּאת

2 Kgs 24.6; *שָׁכַב* *sleep*; *עִם* *with*; *אֲבֹתָיו* *his fathers*; *בְּנוֹ*  
*his son*; Jehoiakim, Jehoiachin

j וַיִּשְׁכַּב יְהוֹיָכִים עִם־אֲבֹתָיו

Ps 59.1; *לְהַמִּיתוֹ*, *to kill him (put him to death; cause him to die)*

k וַיִּמְלֹךְ יְהוֹיָכִין בְּנוֹ  
וַיִּשְׁמְרוּ אֶת־הַבַּיִת לְהַמִּיתוֹ

Jg 20.27; *בֶּן־* often introduces the object of *שָׂאֵל*; *בְּנֵי* *sons of*

l וַיִּשְׂאֵלוּ בְנֵי־יִשְׂרָאֵל בִּיהָהָה

Jg 9.18; *בְּנָיו* *his sons*; NB: Q Pr; the guttural (ה) affects the prefix syllable

m וַתַּהַרְגוּ אֶת־בְּנָיו

## 6.11 ENRICHMENT: NARRATIVE BACKBONE (& ANCILLARY INFORMATION)

TRACING PRETERITE AND DISJUNCTIVE CLAUSES in a narrative reveals its skeleton (the preterites) and information that the author considered “ancillary” to the storyline (disjunctive clauses). In 1 Samuel 3, for example (next page), the first three verses contain seven disjunctive clauses and two secondary (parallel) clauses, which together set the stage (or background) for the rest of the story (disjunctive clauses are in *italics*):

*Now the young man Samuel was serving YHWH in Eli’s presence, but YHWH’s word was rare in those days—*  
no vision was breaking through. [parallel cl.]

1a וְהַנְּעָר שְׂמוּאֵל מֹשֶׁרֶת אֶת־יְהוָה לִפְנֵי עֲלִי

b וּדְבַר־יְהוָה הָיָה יָקָר בְּיָמִים הָהֵם

c אֵין חֲזוֹן נִפְרָץ:

*Then one day*

2a וַיְהִי בַיּוֹם הַהוּא

*when Eli was sleeping in his place (now his eyes had begun to be dim—*

b וְעֲלִי שָׁכַב בְּמִקְוֹ

c וְעֵינָיו הִחְלוּ כְהוֹת

*he could not see), [parallel cl.]*

d לֹא יוּכַל לִרְאוֹת:

*and the lamp of God had not yet gone out,*

3a וְנֵר אֱלֹהִים טָרָם יִכָּבֵה

*and Samuel was sleeping in YHWH’s temple, where the ark of God was,*

b וּשְׂמוּאֵל שָׁכַב בְּהֵיכַל יְהוָה

אֲשֶׁר־שָׁם אֲרוֹן אֱלֹהִים:

The *events* of the story itself begin with the preterites in v. 4 (preterites are in **bold**):

YHWH **summoned** Samuel  
and he **said**, “Here I am”.

4a וַיִּקְרָא יְהוָה אֶל־שְׂמוּאֵל

b וַיֹּאמֶר הִנְנִי:

He **ran** to Eli

5a וַיָּרָץ אֶל־עֲלִי

and **said**, “Here I am, for you called me.”

b וַיֹּאמֶר הִנְנִי כִּי־קָרָאתָ לִי

But he **said**, “I did not call. Go back to sleep.”

c וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שָׁכַב

So he **went** and **lay down**.

d וַיֵּלֶךְ וַיִּשְׁכַּב:

YHWH **called** Samuel again,

6a וַיִּסָּף יְהוָה קְרָא עוֹד שְׂמוּאֵל

so Samuel **got up**,

b וַיָּקָם שְׂמוּאֵל

**went** to Eli,

c וַיֵּלֶךְ אֶל־עֲלִי

and **said**, “Here I am, for you called me.”

d וַיֹּאמֶר הִנְנִי כִּי־קָרָאתָ לִי



But **he said**, “I didn’t call, my son. Go back to sleep.”      וַיֹּאמֶר לֹא־קָרָאתִי בְּנֵי שׁוֹב שָׁכֵב e

Saying that vv. 1-3 provide “background” does not mean that their contents are unimportant or non-essential to the story. It does mean, on the other hand, that they “set the stage” for the events themselves, which begin in v. 4 (above).

After Samuel goes twice to Eli the author finally explains why Samuel did not recognize YHWH’s voice:<sup>33</sup>

*(Now Samuel did not yet know YHWH,  
nor had YHWH’s word yet been revealed to him)*

וְשָׁמוּאֵל טָרַם יָדַע אֶת־יְהוָה 7a  
וְטָרַם יִגְלֶה אֵלָיו דְּבַר־יְהוָה: b

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<sup>33</sup>The opening syntax of 7a-b (*w* + subject [“Samuel”] and *w* + adverb [“not yet”]) means that these are **not sequential** event(s). In fact, because these statements are negative, they “describe” *non-events (irrealis)*, or things that did not happen and which therefore cannot be part of the storyline, but their information is crucial to the reader’s understanding of the sequence of events in the story.

## LESSON 7 NOMINAL MODIFICATION (II): PREPOSITIONS

**P**REPOSITIONS precede (are *pre-positioned* to) other words in order to show their *function* or *rôle* in the clause or phrase. In English, for example, the difference in function between “George went *to* the store” and “George went *from* the store” is determined by the prepositions “to” and “from”, which indicate which way George went relative to the store. Prepositions thus modify a noun’s *syntagmatic function*, rather than its reference (which is modified by the article (§4.3), construct (Lesson 8), adjectives and the relative particle (Lesson 11). Prepositions in BH do not affect the form of the word that they modify (remember, there are no “case endings” in Hebrew). There are three types of prepositions in BH:

1. *inseparable*—the prepositions ב, כ, and ל are always prefixed to the word that they modify (like the conjunction ו)
2. *separable*—the preposition מן may be either separate from or prefixed to the word that it modifies
3. *separate*—most prepositions in BH are separate words (as are prepositions in English)

### 7.1 THE INSEPARABLE PREPOSITIONS

THE PREPOSITIONS ב (*in, with, against*), כ (*like, as, according to, about [approximately]*), and ל (*to, for, at, belonging to*), are always prefixed to the word that they govern, becoming the first syllable in the word (cf. the conjunction ו).

1. If the word is anarthrous, the preposition is prefixed using vocal *šewa* (but if the first vowel in the word is *šewa*, they use *hireq*).

a house	בֵּית	בְּבֵית	in a house
a king	מֶלֶךְ	כְּמֶלֶךְ	like a king
a woman	אִשָּׁה	לְאִשָּׁה	to/for a woman
garments	בְּגָדִים	בְּבְגָדִים	in/with garments
young men	נְעָרִים	כְּנְעָרִים	like young men

2. The first letter of a word that begins with a *begeḏ-kefet* letter loses *dageš lene*, since the preposition is followed by a [half-] vowel:

a house	בֵּית	לְבֵית	to a house
a son	בֶּן	כְּבֶן	like a son
tool	כְּלִי	בְּכְלִי	with a tool

3. If the first letter of the word has a *ḥatef*-vowel, the preposition uses the full vowel that matches the half-vowel:

an ark/box	אָרוֹן	בְּאָרוֹן	in a box (“in the box” = בְּאָרוֹן)
a fool	אִיִּל	לְאִיִּל	to a fool

4. When they are added to an *articular* word, these three prepositions *replace* the ה of the article, but *not* its pointing (hence the importance of being able to recognize the article’s pointing). These three are the *only* prefixes that replace the ה of the article:

	Articular			Anarthrous	
<i>the house</i>	הַבַּיִת	בַּבַּיִת	<i>in the house</i>	בַּבַּיִת	<i>in a house</i>
<i>the son</i>	הַבֵּן	כַּבֵּן	<i>like the son</i>	כַּבֵּן	<i>like a son</i>
<i>the woman</i>	הָאִשָּׁה	לְאִשָּׁה	<i>to/for the woman</i>	לְאִשָּׁה	<i>to/for a woman</i>

5. When they are added to the name and titles of God (below), their vowel is *sere* (with אֱלֹהִים) or *patah* (with יהוה and אֲדֹנָי):

<i>God</i>	אֱלֹהִים	לְאֱלֹהִים	<i>for God</i>
YHWH	יהוה	בַּיהוה	<i>in YHWH</i>
<i>the Lord</i>	אֲדֹנָי	לְאֲדֹנָי	<i>for/to the Lord</i>

6. When the *conjunction* is prefixed to a word with an inseparable preposition (ל כ ב), it is simply added in front of the preposition (ב and כ will lack *dageš lene*):

<i>like the house</i>	כַּבַּיִת	וְכַבַּיִת	<i>and like the house</i>
<i>for the king</i>	לְמֶלֶךְ	וְלְמֶלֶךְ	<i>even for the king</i>

7. The prepositions ל (c. 20,000x) and ב (c. 15,700x) account for well more than half of all prepositions in BH. There are several reasons for their frequency:

- a. ל often indicates an [indirect] *object*, much like English “to” or “for”:

וַיִּזְבְּחוּ-שָׁם לַיהוָה:	They sacrificed there <i>to</i> YHWH (Jg 2.5)
לֹא-תִקַּח אִשָּׁה לְבָנִי	“Do not take a wife <i>for</i> my son ...” (Gn 24.6)
וְלֹא דָרַשׁ לְבַעֲלִים:	And he did not seek [ <i>for</i> ] the Baals (2 Chr 17.3)

- b. ל is one of several ways in which BH indicates *possession*; the ל is prefixed to the “owner”. The context determines whether the syntagm corresponds to a phrase “an X of Y” (“Y’s X”) or clause (“Y has/had an X”). This is how Hebrew shows that the owner is a particular person, and implies that he or she has more than one:

נְבִיא לַיהוָה	a prophet <i>of</i> YHWH (1 Kgs 18.22); YHWH has more than one prophet
מִזְמוֹר לְדָוִד	a psalm <i>of</i> David (Ps 3.1); David wrote more than one psalm
וְלִרְבֵּקָה אָח	Now Rebekkah <i>had</i> a brother (Gn 24.29); Rebekkah had more than one brother

- c. ל frequently shows purpose or result, much like English “to”, in the sense of “in order to” or “so that” (Lesson 16).
- d. ב has a wide range of functions, as its glosses suggest (e.g., *in, with, by, on, against*), and is also used to form temporal clauses (as is the preposition כ; Lesson 16).

## 7.2 THE SEPARABLE PREPOSITION (מִן)

1. THE PREPOSITION מִן, “from”, can be prefixed to its noun, or written as a separate word. When separate, it is usually linked to the word that it governs with *maqfēf*:

<i>a house</i>	בֵּית	מִן־בֵּית	<i>from a house</i>
<i>the son</i>	הֶבֶן	מִן־הֶבֶן	<i>from the son</i>
<i>the woman</i>	הָאִשָּׁה	מִן־הָאִשָּׁה	<i>from the woman</i>

2. Like the inseparable prepositions (ב, כ, ל), מִן is often joined to the word that it governs, becoming its first syllable. When this happens, the *nun* of מִן assimilates<sup>34</sup> completely to the first letter, which therefore doubles, so that the *nun* shows up only as a *dageš forte* in the first letter. This assimilation is called *nunnation*. In the first example, \**minbáyit* > *mibbáyit* (\* means that the form is hypothetical; > means “developed into”).

<i>a house</i>	בֵּית	מִבֵּית	<i>from a house</i>
<i>a son</i>	בֶּן	מִבֶּן	<i>from a son</i>
<i>a king</i>	מֶלֶךְ	מִמֶּלֶךְ	<i>from a king</i>

3. This means that we now know three causes of doubled letters:

The word’s spelling:	אִשָּׁה	<i>a woman/wife</i>
The article:	הֶבֶן	<i>the son</i>
Nunnation:	מִמֶּלֶךְ	<i>from a king</i>

**N.B.** You should **always ask why a letter is doubled**, since this often helps identify the word’s lexical form, or distinguish the elements of a “compound word” (below).

4. Since *reš* and the gutturals (א, ה, ח, ע) do not double, מִן appears as מִ (remember that the *i/e* vowels are closely related) when it is joined to a word beginning with one of these letters:

<i>a woman</i>	אִשָּׁה	מִאִשָּׁה	<i>from a woman</i>
<i>a city</i>	עִיר	מִעִיר	<i>from a city</i>
<i>a land</i>	אֶרֶץ	מִאֶרֶץ	<i>from a land</i>

5. Since מִן does not replace the ה of the article, but is prefixed to it, *sere* also joins מִן to articular words (-ה is always a guttural):

<i>the house</i>	הַבַּיִת	מִהַבַּיִת	<i>from the house</i>
<i>the woman</i>	הָאִשָּׁה	מִהָאִשָּׁה	<i>from the woman</i>
<i>the king</i>	הַמֶּלֶךְ	מִהַמֶּלֶךְ	<i>from the king</i>

<sup>34</sup>In *assimilation* one consonant becomes exactly like another—usually the one after it. In English the prefix *in-* (“not”) assimilates to the first letter of words beginning with *m, r, l* (e.g., *immobile, irreplaceable, illegal*), but not to the first letter of every word (cf., e.g., *inviolable*). Note that assimilation produces a doubled letter in English as well as in BH.

### 7.3 SUMMARY: COMPOUND FORMS

A SINGLE SUBSTANTIVAL FORM can thus consist of as many as four elements: a noun plus up to three prefixes (conjunction, preposition, article [and always in that order]).<sup>35</sup> This chart shows how they are combined; you should learn to “take apart” the forms listed on the right by identifying their elements:

Noun	+	Article	+	Preposition	+	Conjunction
בֵּית		הַבַּיִת		לְבַיִת		וּלְבַיִת
<i>a house</i>		<i>the house</i>		<i>to the house</i>		<i>and to the house</i>
מֶלֶךְ		הַמֶּלֶךְ		מִהַמֶּלֶךְ		וּמִהַמֶּלֶךְ
<i>a king</i>		<i>the king</i>		<i>from the king</i>		<i>even from the king</i>
אִישׁ		הָאִישׁ		כְּאִישׁ		וְכְאִישׁ
<i>a man</i>		<i>the man</i>		<i>like the man</i>		<i>or like the man</i>

### 7.4 INDEPENDENT (“SEPARATE”) PREPOSITIONS

ALL OTHER HEBREW PREPOSITIONS are separate words, although they are often connected to their noun by *maqfef*. Those that end in a long vowel (e.g., לְפָנַי) often cause an initial *beged-kefet* letter in the following word to lose *dageš lene*.

<i>a house</i>	בֵּית	תַּחַת־הַבַּיִת	<i>under the house</i>
<i>his father</i>	אָבִיו	תַּחַת־אָבִיו	<i>in his father’s place</i>
<i>a house</i>	בֵּית	לְפָנַי־בַּיִת	<i>before/in front of a house</i>
<i>the king</i>	הַמֶּלֶךְ	לְפָנַי־הַמֶּלֶךְ	<i>before/in the presence of the king</i>
<i>Dan</i>	דָּן	עַד־דָּן	<i>as far as Dan</i>
<i>the Jordan</i>	הַיַּרְדֵּן	עֲבַר־הַיַּרְדֵּן	<i>beyond the Jordan</i>
<i>Moses</i>	מֹשֶׁה	אֶל־מֹשֶׁה	<i>to[ward] Moses</i>

### 7.5 SYNTAX

HEBREW PROSE may repeat the preposition before each element of a multiple object, and use the conjunction between prepositional phrases. This repetition is normal, not emphatic.

בֵּין בֵּית־אֵל וּבֵין הָעִי	<i>between Bethel and Ai (Gn 13.3); not “right smack between both Bethel and Ai”</i>
מִדָּן וְעַד־בְּעֵר שָׁבַע	<i>from Dan to [as far as] Beersheba (1 Sam 3.20)</i>

### 7.6 DIRECTION/GOAL

HEBREW INDICATES that an action or event is directed to or toward a person, thing, or location in three different ways: (1) lexically, by prefixing a *preposition* (e.g., אֶל) to the object (§7.4); (2) morphologically, by suffixing the letter ה- to the object (§7.6.1); and (3) contextually (§7.6.2).

#### 7.6.1 THE ACCUSATIVE/DIRECTIONAL ENDING (הַ -)

A suffixed הַ - on some words indicates the direction or goal of verbs of motion—where the subject of the verb is going:

<sup>35</sup>We will see another combination—but still a maximum of four elements—when we discuss pronominal suffixes.

וַיָּקָם וַיָּבֹא הַבַּיְתָהּ	and he got up and went <i>to the house</i> (2 Kg 9.6)
וַיָּשָׁב יוֹסֵף מִצְרַיִם	and Joseph returned <i>to Egypt</i> (Gn 50.14)
וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמַיְמָה	and he spread his hands <i>toward the sky</i> (2 Ch 6.13)
וַיִּסּוּרוּ שָׁמָּה	and they turned aside <i>to that place</i> (Jg 18.15)

Since Ugaritic<sup>36</sup> suggests that this is a remnant of an accusative case ending,<sup>37</sup> it has come to be called “accusative ה-”. Unlike prepositions, the accusative ה- occurs on only a few words, the most frequent of which are listed here.<sup>38</sup>

1. *Nouns* (common and proper)

Lexical Form	With Accusative/Directional ה-		Frequency <sup>39</sup>	
			Locative	Total
אָרֶץ	אַרְצָה	<i>to[ward] the ground</i>	87x	2504x
בַּיִת	בַּיְתָהּ	<i>to[ward] the house, inward</i>	8x	2036x
בֵּית	הַבַּיְתָהּ	<i>to[ward] the house</i>	20x	
הָהָר	הַהָרָה	<i>to[ward] the mountain/hill country</i>	14x	547x
יְרוּשָׁלַם	יְרוּשָׁלַיִם	<i>to[ward] Jerusalem</i>	5x	641x
הַמִּדְבָּר	הַמִּדְבָּרָה	<i>to[ward] the wilderness</i>	18x	271x
מִצְרַיִם	מִצְרַיִם	<i>to[ward] Egypt</i>	29x	680x
עִיר	הָעִירָה	<i>to[ward] the city</i>	9x	1086x
שָׂאוֹל	שָׂאוֹלָה	<i>to Sheol</i>	10x	65x
שָׁמַיִם	הַשָּׁמַיִם	<i>to[ward] heaven/the sky</i>	12x	421x

2. *Adverbs*

Lexical Form	With Accusative/Directional ה-		Frequency	
			Locative	Total
<i>there</i>	שָׁמָּה	<i>to[ward] there/that place</i>	142x	831x
<i>where?</i>	אָן	<i>to where?</i>	39x	42x

<sup>36</sup>The “Semitic” languages are spoken by the people groups traditionally identified with the “sons of Shem” listed in Gn 10. They are commonly divided between Eastern (Akkadian, which includes the dialects of Assyria and Babylonia) and Western (Ugaritic; Aramaic, Canaanite [of which Hebrew, Moabite, Edomite, &c. are dialects]; Arabic, and Ge’ez [Ethiopic]). “Comparative linguistics” studies the links between related languages, and uses one language to explain features of another.

<sup>37</sup>Like the rest of the Semitic family, Hebrew certainly had case endings early in its history.

<sup>38</sup>Although the statistics show that the directional ה- is relatively infrequent (e.g., “to[ward] the house” is expressed some 130 times with the preposition -אֶל-, but only twenty-eight times with the directional ה-), there are many forms with directional ה- in BH, which means that you will need to recognize them.

<sup>39</sup>Occurrences of the directional form and total occurrences of the word are listed on the right.

3. *Directions* (see §7.11)

	Lexical Form	With Accusative/Directional ה-	Frequency		
			Locative	Total	
sea; west	יָם	יָמָה	to[ward] the west (sea); westward	64x	392x
north	צָפוֹן	צָפוֹנָה	to[ward] the north; northward	53x	153x
east	קֶדֶם	קֶדְמָה	to[ward] the east; eastward	26x	86x
south; Negev	נֶגֶב	נֶגְבָה	to[ward] the south (Negev); southward	29x	110x
south	תֵּימָן	תֵּימָנָה	southward	13x	24x

**7.6.2 DIRECTIONAL OBJECTS**

In addition to prepositions and the directional ה-, the place toward which someone is moving may simply be named, and the “movement to[ward]” understood from the combination of a verb of motion and the name of the place. Objects may also indicate a location rather than a direction (2 Sam 11.9).

וַיִּקְרָא לְרַחֵל וּלְלֵאָה הַשָּׂדֶה אֶל-צֹאנוֹ:	... and he summoned Rachel and Leah <i>to the field</i> , to his flock (Gn 31.4)
מִן-הָאָרֶץ הַהוּא יָצָא אֲשׁוּר	From that land he went out <i>to Ashur</i> (Gn 10.11)
וַיִּשְׁכַּב אֲוִרְיָה פֶתַח בַּיִת הַמֶּלֶךְ	Uriah slept <i>at the door</i> of the king’s house (2 Sam 11.9)
וַיֵּרְדוּ הַגֵּרָן	... and go down <i>to the threshing floor</i> (Ru 3.2)

**N.B.** These are *not* three different functions, merely different ways of realizing the same function.

**7.7 PREPOSITIONAL CLAUSES**

HEBREW RARELY USES the verb “to be” for clauses that describe the location of a person or thing. Instead, BH simply juxtaposes the noun and prepositional phrase, leaving the time frame (“tense”) to be inferred from the context:

וַדָּוִד בְּמִדְבַּר-זִיף	David [was] <i>in</i> the wilderness of Ziph (1 Sa 23.15)
וַיּוֹתֵם בֶּן-הַמֶּלֶךְ עַל-הַבַּיִת	and Jotham, the king’s son, [was] <i>over</i> the palace (2 Kg 15.5)
וַכְבוֹד-יְהוָה עַל-הַבַּיִת	and YHWH’s glory [was] <i>over</i> the temple (2 Ch 7.3)
וַהֲכַנְעִי אֶז בְּאֶרֶץ	now the Canaanites [were] then <i>in</i> the land (Gn 12.6)

**7.8 CONCEPTS**

accusative	directional	preposition
assimilation	inseparable preposition	prepositional phrase
comparative linguistics	locative	Semitic
compound form(s)	nunnation	separable preposition

## 7.9 VOCABULARY

<i>gift, offering, tribute</i>	מִנְחָה .90	<i>behind, after</i> (locative and temporal)	אַחַר .82 אַחֲרָי
<i>to, as far as; until, while</i>	עַד .91	<i>to, toward</i>	אֶל .83 אֶל-
<i>leave, forsake, abandon</i>	עָזַב .92	<i>cubit; forearm</i>	אַמָּה .84
<i>on, upon, over; against; concerning</i>	עַל .93	<i>in, with, by, on, against, ...; when, while</i> (with inf. const.)	בְּ .85
<i>with</i>	עִם .94	<i>between</i>	בֵּין .86
<i>innocent, just; righteous</i> (adj.)	צַדִּיק .95	<i>like, as, according to; about, approximately</i> (with numbers);	כְּ .87
<i>innocence; righteousness</i> (n.)	צִדְקָה	<i>when, while</i> (with inf. const.)	
<i>lie down, sleep; have sexual relations with</i>	שָׁכַב .96	<i>to, for</i> (indicates indirect object);	לְ .88
<i>under, beneath; instead of, in place of</i>	תַּחַת .97	<i>from, out of; some of; than</i> (in comparisons)	מִן .89

## 7.10 EXERCISES

1. When you have studied the inseparable prepositions and מִן, and can recognize the presence of the article, identify the elements of these forms and provide English glosses for them.

e. וּמִהֲבֵית	c. וְעַל-הַמִּזְבֵּחַ	a. וּלְבֵן
f. וּלְאֲנָשִׁים	d. מִכְּפֶהוּן	b. וּמִהֲהָרִים

2. Please represent these *phrases* and *clauses* in English, parsing the verbal forms.

- 1 Sam 3.15; בֹּקֶר morning; Samuel      a. וַיִּשְׁכַּב שְׁמוּאֵל עַד-הַבֹּקֶר
- Dt 7.2; לָהֶם for/with them      b. לֹא-תִכְרַת לָהֶם בְּרִית
- Gn 13.4; קרא call; שֵׁם the name of; שָׁם there; Abram      c. וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם יְהוָה:
- Dt 10.2; כתב write; לִיחָ tablet      d. וַאֲכָתַב עַל-הַלְחָת אֶת-הַדְּבָרִים
- Josh 8.5; אֲנִי I; אֲשֶׁר who (relative particle); אִתִּי with me      e. וְאֲנִי וְכָל-הָעָם אֲשֶׁר אִתִּי נִקְרַב אֶל-הָעִיר
- Lv 9.8; שחט slaughter; עֵגֶל calf; Aaron      f. וַיִּקְרַב אֶהֱרֹן אֶל-הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת-עֵגֶל
- Jg 20.27; שאל ask (when the middle radical is a guttural, it has a *hatef*-vowel rather than *šewa*; words beginning with a *bege*-*kefet* letter that immediately follow a word ending in וּ-, יְ-, or יִ- regularly lack *dageš lene*); ; בְּנֵי sons of      g. וַיִּשְׁאַלוּ בְנֵי-יִשְׂרָאֵל בִּיהוָה



2 Chr 2.16; ספר <i>count</i> ; Solomon	וַיִּסְפֹּר שְׁלֹמֹה כָּל־הָאֲנָשִׁים .h
Gn 1.5; אור <i>light</i>	וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם .i
Ex 18.24; חתנו <i>his father-in-law</i> ; Moses	וַיִּשְׁמַע מֹשֶׁה לְקוֹל חַתְּנוֹ .j
Josh 24.25; עם <i>nation, people</i> ; הָהוּא <i>that</i> ; Joshua	וַיִּכְרַת יְהוֹשֻׁעַ בְּרִית לְעַם בְּיוֹם הַהוּא .k
1 Kgs 2.10; יי - <i>his</i> (the -י- shows that the noun is plural); David	וַיִּשְׁכַּב דָּוִד עִם־אֲבֹתָיו .l
Ex 2.24; נִאֲקָתָם <i>their</i> [ם - 3mp] <i>groaning, complaint, lament</i> ; בְּרִיתוֹ <i>his covenant</i> ; זכר <i>remember</i> ; את has both functions in this v.	.m וַיִּשְׁמַע אֱלֹהִים אֶת־נִאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָתָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:

### 7.11 ENRICHMENT: DIRECTIONS

As the Abram/Abraham stories progress, the divine promises become increasingly specific. YHWH first promised to *show* Abram a “land” (Gn 12.1), then that he would *give* “this land” to his descendants (Gn 12.7). In Gn 13.14-15, he tells Abram that what he can see “from the place where [he was] standing”, using the cardinal directions with the accusative ה- to identify the general extent of the now-promised land, which he declares that he will give to *both* Abram and his descendants.

צָפְנָה וְנִגְבָּה וְקִדְמָה וַיָּמָה: ... *to the north, and to the Negev* [south], *and to the east, and to the sea* [west] (Gn 13.14-15)

In the ancient Near East [ANE], orientation was toward the east (Lat. *orient*), so that *yāmîn* could mean either “right side”, “right hand”, or—reflecting one’s eastward orientation—“south”, the right side pointing south. This may seem strange to us, since we “orient” ourselves (and our maps) to the north, but that reflects the eventual use of magnetic means of direction-finding, such as lodestones or the compass. Without such tools, sunrise functioned as the primary directional indicator.

## LESSON 8 COMMANDS & PROHIBITIONS

THE IMPERFECT conjugation can function modally with the sense of “should” or “must” (Lesson 5); the *imperative* conjugation is used for positive commands. Like the imperative in English, which has only an implicit subject (“Go to bed!”), commands in BH rarely name the subject. Like the imperfect and preterite, however, the imperative in BH identifies the gender and number of its subject, using the PGN endings (only) of the second person imperfect.

### 8.1 FORM

THE IMPERATIVE occurs only in the second person, and uses the subject [PGN] endings of the imperfect *without* the subject prefixes.

Person	Gender	Singular	Plural
2 <sup>nd</sup>	Masc.	no ending or הַ -	וּ -
	Fem.	י -	נָה -

### 8.2 THE QAL IMPERATIVE

WHEN THE AFFIXES of the imperative and the vowels of the *qal* imperative are added to the verbal root, the paradigm of the *qal* imperative is:

Person	Gender	Singular	Plural
2 <sup>nd</sup>	Masc.	מִשְׁלַח מִשְׁלַחַה Rule!	מִשְׁלַחוּ Rule!
	Fem.	מִשְׁלַחִי	מִשְׁלַחְנָה

1. The *hireq* under the first radical with vocalic endings avoids consecutive vocal *šewas* (when the prefix is removed from the imperfect, the *šewa* under the first radical becomes vocal).<sup>40</sup>
2. It is not uncommon for the 2ms imperative to have the ending הַ -, which, in the *qal*, yields a form that looks just like 3fs *qal* perfect (מִשְׁלַחַה), and can be distinguished from it only by the context.
3. As in the imperfect and preterite, II- and III-guttural verbal roots form their imperative with *pataḥ* rather than *holem*; III-~~א~~ roots have *qames*.

Person	Gender	Singular	Plural
2 <sup>nd</sup>	Masc.	שְׁמַע שְׁמַעַה	שְׁמַעוּ שְׁמַעוּהוּ
	Fem.	שְׁמַעִי שְׁמַעִי	שְׁמַעְנָה שְׁמַעְנָה

<sup>40</sup>This explanation is pedagogical, not technical.

**8.3 FUNCTION****HBI §2.2.4c**

1. Positive *commands* use the imperative.

קָרָא נָא גַם לְחוּשֵׁי הָאָרֶץ	Summon Hushai the Archite ... (2 Sa 17.5).
אֶרֶץ אֶרֶץ אֶרֶץ	Land, land, land, <i>hear</i> YHWH's word (Jr 22.29).
שְׁמַעֵי דְבַר־יְהוָה:	
בֶּן־אָדָם עֲמֹד עַל־רַגְלֶיךָ	Son of man, <i>stand</i> on your feet! (Ezk 2.1)
שְׁמַעֵנו אֶת־הַדְּבָר הַזֶּה	<i>Hear</i> this word! (Am 3.1)

2. *Prohibitions* (negative commands) are formed with the *imperfect* (*not* imperative) negated by לֹא or אַל. There may be a slight tendency for prohibitions with לֹא to be more universal or permanent than those with אַל (which would then refer to an immediate or specific situation), but this must be determined for each case; it is not a general rule.

לֹא תִגְנוֹב:	Do not steal (Ex 20.15).
לֹא תַעֲבֹר בִּי	Do not cross over against me (Nu 20.18).
לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרַי	Do not call her name Sarai (Gn 17.15).
אַל־נָא תִקְבְּרֵנִי בְּמִצְרַיִם	Do not bury me in Egypt (Gn 47.29).
רַק אֶת־בְּנֵי לֹא תָשִׁב שָׁמָּה:	But my son do not take back there (Gn 24.9)

**FREQUENCY:** Imperatives are relatively infrequent, accounting for only slightly more than one in twenty (5.8%) of all verbs in BH. Although we might expect to see them in covenantal books such as Leviticus (1.7%) and Deuteronomy (4.3%), they are proportionately more frequent in Psalms (11.95%), Song (11.4%), Jeremiah (7.3%), and Isaiah (7.1%).

**8.4 OTHER VOLITIONAL VERBS**

THE TERM “VOLITIONAL” refers to speech in which the speaker asserts his or her will (volition) toward another person. The imperative (above) is the most obvious form of volitional speech, but not all declarations of a speaker’s will are directed to the hearer. Some may indirectly command another person (“He should ...”, “Rebecca ought to ...”, “Let Ezra do it” [*not* in the sense of “allow” or “permit”]), or summon a group (of which the speaker is part) to do something (“Let’s ...”, “We should ...”).

**8.4.1 COHORTATIVE****HBI §2.2.4a**

The first person forms of the imperfect can show *volition*—the subject’s determination to do something. This is technically another modal use of the prefix conjugation, although this form can occur with an added הָ, -. It is parsed in the conjugation column as “c” (for “cohortative”).

נִכְרְתָה בְרִית אֲנִי וְאַתָּה	You and I <i>shall make</i> a covenant (Gn 31.44) or “We—you and I—shall make a covenant”
וְאֶשְׁלַח סֵפֶר	I <i>shall send</i> a letter ... (2 Kgs 5.5)
נִשְׁלַחְהָ אֲנָשִׁים לְפָנֵינוּ	We <i>shall send</i> men before us ... (Dt 1.22)
נִזְבַּחַה לַיהוָה:	We <i>shall sacrifice</i> to YHWH (Ex 5.17)

When it occurs with the conjunction after another cohortative, imperfect, or imperative, the cohortative may be *telic*, showing purpose or result; this is contextually determined (including especially the relationship between the functions of the two verbs):

תְּהִי אֵלֶּה ... וְנִכְרְתָה בְרִית עִמָּךְ:	Let there be an oath ... that we <i>may make</i> a covenant with you (Gn 26.28)
קָרָא נָא גַם לְחֹשִׁי ... וְנִשְׁמָעָה מִה־בְּפִי	Call Hushai ..., <i>that we may hear</i> (2 Sam 17.5)
... וְנִפְּלָה גּוֹרְלוֹת וְנִדְעָה ...	... we'll cast lots <i>so that we may know</i> ... (Jn 1.7)

#### 8.4.2 JUSSIVE

#### HBI §2.2.4b

In the third person the prefix conjugation can also have volitional force, which is called *jussive* (Latin *jussus*, a command). This functions rather like a third person imperative, i.e., “Let him ...” in the sense of “He should/must/ought ...”, but probably *not* with the sense “Allow him to ...”. Because there is no special form<sup>41</sup> for this function, grammarians differ on which verbs are jussive and which are not (especially in biblical poetry); in Gn 41.35, for example, Joseph is clearly offering Pharaoh advice, so the verbs are probably jussive):

וַיִּקְבְּצוּ אֶת־כָּל־אֹכֶל ... וַיִּצְבְּרוּ־בָר	“Let them gather all the food ... and let them store grain ...” (Gn 41.35); i.e., “They should ...”
יִשְׁמְעוּ הָעִבְרִים:	“Let the Hebrew hear!” (1 Sam 13.3); i.e., not permission, but exhortation.
יִשְׁמַר אֶת־נַפְשְׁךָ:	May he guard your life or He shall guard your life (Ps 121.7)

#### 8.5 THE VOLITIONAL PARTICLE (נָא)

THE IMPERATIVE, cohortative, and jussive may be followed by the particle נָא (with or without *maqgef*). Although נָא is often translated “please”, or “I pray” (in the archaic sense of “ask”), its function seems to be inconsistent, which means that its function is not clear. A verb followed by נָא, however, is *always* volitional. When a volitional verb is negated, it may be preceded by אֶל־נָא or לֹא־נָא:

שְׁמַע־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתִּי:	“Hear this dream which I dreamed (Gn 37.6).
וַיֹּאמְרוּ לוֹ אֶמְרֵ־נָא שִׁבְלֵת	They said to him, “Say ‘Shibboleth’ ” (Jg 12.6).
וַיֹּאמֶר אֶל־נָא תַעֲזֹב אֶתָּנוּ	He said, “Do not abandon us, ...” (Nu 10.31).

#### 8.6 THE VOLITIONAL SUMMARY PARTICLE (וְעַתָּה)

#### HBI §3.3.8

THE PARTICLE וְעַתָּה (וְ + עַתָּה); traditionally, “And now”) usually introduces an imperative, cohortative, or jussive, which directs the hearer to pursue a course of action based on the preceding discourse. Volitional forms occur frequently without וְעַתָּה, but you should expect to find a volitional verb (negative or positive) within the following context. When it occurs without a volitional form, it functions as a temporal particle, “now”. Note that the volitional form is often *not* the following word; additional information or reasons can precede the command or declaration of intent.

וְעַתָּה בְּנִי שְׁמַע בְּקוֹלִי *Therefore, my son, listen to my voice* (Gn 27.8)

<sup>41</sup>In a few types of verbal root the imperfect and jussive can be distinguished by their vowels (below).

(cont'd.)

וְעַתָּה יִגְדַל־נָא כַח אֲדֹנָי	<i>Therefore, let the power of my Lord be great</i> (Nu 14.17)
וְעַתָּה כָּתְבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת	<i>Therefore, write this song</i> (Dt 31.19)
וְעַתָּה יִשְׁמַע־נָא אֲדֹנָי הַמֶּלֶךְ	<i>Therefore, let my lord the king hear</i> (1 Sam 26.19)

## 8.7 CONCEPTS

cohortative	imperative	prohibition
command	jussive	volitional

## 8.8 VOCABULARY

<i>love, loyalty, kindness</i> (trad. “lovingkindness”)	חֶסֶד .106	<i>stone</i> (cf. עֵבֶן הָעֶזְרָא, Ebenezer, “the stone of help”)	אֶבֶן .98
<i>possess, subdue; dispossess</i> [someone] (H)	יָרַשׁ .107	<i>ground</i> (cf. Gn 2.7)	אֲדָמָה .99
<i>silver</i>	כֶּסֶף .108	<i>boundary; territory</i> (i.e., land inside a boundary)	גְּבוּל .100
<i>write</i>	כָּתַב .109	<i>blood</i>	דָּם .101
<i>night</i> (m.)	לַיְלָה .110	<i>gold</i>	זָהָב .102
<i>something appointed</i> (place, time); <i>season</i>	מוֹעֵד .111	<i>remember</i>	זָכַר .103
(m.) <i>work, deed, thing done</i>	מַעֲשֵׂה .112	<i>seed</i> (sg. & coll.)	זָרַע .104
untranslatable particle indicating volition (trad. “please”); follows imv., coh., juss.	נָא .113	<i>strength; army; wealth</i>	חֵיל .105

## 8.9 EXERCISES

After learning the forms of the *qal* imperative, please gloss the clauses, parsing the verbs. Since the imperative is always second person, you can simply label the PGN by gender and number (e.g., “ms” or “fp”). **N.B.** Not all verbal forms in these biblical quotations are imperative.

- 1 Kg 20.39 וַיֹּאמֶר שָׁמַר אֶת־הָאִישׁ .a
- Ru 3.13; עַד *until*; בֹּקֶר *morning* שָׁכְבִי עַד־הַבֹּקֶר: .b
- Gn 45.17; אַחִיךָ *your* [ךָ- 2ms] *brothers*; Pharaoh, Joseph וַיֹּאמֶר פְּרַעֲהַ אֶל־יֹסֵף אָמַר אֶל־אֲחִיךָ .c
- Ex 20.15; גָּנַב *steal* לֹא תִגְנֹב: .d
- Pr 5.7; וְעַתָּה (see §8.6); לִי *to me* וְעַתָּה בָּנִים שָׁמַעוּ־לִי .f
- 1 Kgs 22.5; דַּרַשׁ *seek, search*; מֶלֶךְ *king of*; כִּי־עַתָּה *today*; דְּבַר *word of* וַיֹּאמֶר יְהוֹשָׁפָט אֶל־מֶלֶךְ יִשְׂרָאֵל .e  
דַּרְשָׁנָא כִּי־עַתָּה דְּבַר יְהוָה:

Pr 3.1; תּוֹרַתִּי <i>my son</i> (vocative); <i>my teaching</i> ; שָׁכַח <i>forget</i>	בְּנֵי תוֹרַתִּי אֶל־תִּשְׁכַּח .g
Ex 16.9; עֵדוּת <i>assembly of</i> ; בְּנֵי <i>sons of</i> ; <i>before, in the presence of</i>	וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן אָמַר .h אֶל־כָּל־עֵדוּת בְּנֵי יִשְׂרָאֵל קִרְבוּ לִפְנֵי יְהוָה
Dt 5.28; קוֹל <i>the sound of</i> ; דְּבַרְיֶכֶם <i>your words</i>	וַיִּשְׁמַע יְהוָה אֶת־קוֹל דְּבַרְיֶכֶם .i
Ex 8.25; קָרָא <i>call to, summon</i> ; לָכוּ <i>go</i> (2mp Q V of הִלַּךְ); זָבַח <i>sacrifice</i> ; כֶּם־ <i>your</i> (2mp); Pharaoh, Moses, Aaron	וַיִּקְרָא פָּרְעֹה אֶל־מֹשֶׁה וְלֵאחֲרָיו .j וַיֹּאמֶר לָכוּ זָבְחוּ לֵאלֹהֵיכֶם בְּאֶרֶץ:
Dt 9.7	זָכַר אֶל־תִּשְׁכַּח .k
Josh 9.6; לָנוּ <i>for [with] us</i>	וַעֲתָה כְּרַתוּ־לָנוּ בְרִית: .l
2 Kgs 4.36; קָרָא <i>call to, summon</i> ; Gehazi, Shunamite	וַיִּקְרָא אֶל־גֵּיחִזִּי וַיֹּאמֶר קָרָא אֶל־הַשְּׁנַמִּית .m
Hg 2.11; שָׂאל <i>ask</i>	שְׂאֵל־נָא אֶת־הַכְּהֹנִים .n
Gn 27.43; וַעֲתָה (see §8.4.2); י - <i>my</i> (1cs)	וַעֲתָה בְנֵי שְׁמַע בְּקוֹלִי .o
Dt 6.4; אֱלֹהֵינוּ <i>our</i> [נו- 1cp] <i>god</i> ; <i>one</i>	שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: .p

### 8.10 ENRICHMENT: VERBAL EUPHONY IN POETRY

The first eight lines of Psalm 100 contain seven commands: “Shout ...! Serve ...! Enter ...! Know ...! Enter ...! Thank ...! Bless ...!” Even though Hebrew poetry does not use rhyme, the repeated PGN affix ו- on the string of 2mp imperatives links this series of commands by both form and sound (imperatives are *italicized*). Nearly every line in the psalm (after the title [1a]) begins with a word ending in *-u*, and several (2a-b, 4a-b) end with a word that begins with the preposition ב- (**with**). Read these lines aloud until you can begin to hear their repeated sounds.

<i>Shout</i> to YHWH, all the earth;	הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ: 1b
<i>Serve</i> YHWH <b>with</b> joy;	עֲבְדוּ אֶת־יְהוָה בְּשִׂמְחָה 2a
<i>Come</i> before him <b>with</b> a glad shout;	בֹּאוּ לִפְנֵי בְּרִנָּה: 2b
<i>Know</i> that YHWH is God.	דַּעוּ כִּי־יְהוָה הוּא אֱלֹהִים... 3a
<i>Enter</i> his gates <b>with</b> thanks,	בֹּאוּ שְׁעָרָיו בְּתוֹדָה 4a
His courts <b>with</b> praise,	חֲצֵרֹתָיו בְּתִהְלָה 4b
<i>Thank</i> him,	הוֹדוּ־לוֹ 4c
<i>Bless</i> his name;	בְּרַכּוּ שְׁמוֹ: 4d

Reading the Hebrew text reveals effects such as this aural repetition that are invisible in English, so that we can enjoy both *what* they said and *how* they said it.

## LESSON 9 NOMINAL MODIFICATION (III): THE CONSTRUCT

THE ENGLISH WORD “OF” signals many relationships, including possession (“the sword of Goliath”), relationship (“son of David”), and modification (“an altar of gold”). These can also be signalled by the “possessive ‘s” (“God’s kingdom”, “the scribe’s son”) or an adjective (“a golden altar”), or even by juxtaposing two nouns (“a stone wall”).

Hebrew expresses these relationships with the construct chain, in which each word is “linked to” the following word. Words are said to be in either the “construct” or “absolute” state. Nouns thus have one of two states:<sup>42</sup> they are either “absolute” (from Latin, meaning “unconnected” or “independent”) or “construct”. About **one-third** of all nouns in BH occur in the construct state.

### 9.1 THE CONSTRUCT CHAIN

TO MODIFY (in language) is to restrict. A major way to modify a word’s referent in English and Hebrew is by means of the “of” relationship. Consider, for example, “the girl’s book”, “the author’s book”, and “his book”. In each case the words before “book” restrict what “book” can refer to. In fact, these phrases do not mean the same thing, since “the girl” may own [a copy of] “the author’s” book. In order to show this relationship, BH places two or more substantives side-by-side in a sequence of words called a *construct chain*, in which each word is linked to the following word by the “of” relationship:

- |    |                         |  |
|----|-------------------------|--|
| 1. | אָבִי מֶלֶךְ            | <i>a father of a king or a king’s father</i>           |
| 2. | אָבִי הַמֶּלֶךְ         | <i>the father of the king or the king’s father</i>     |
| 3. | בַּת הַמֶּלֶךְ          | <i>the daughter of the king or the king’s daughter</i> |
| 4. | סֵפֶר הַתּוֹרָה         | <i>the document of the teaching/law</i>                |
| 5. | בֵּית מֶלֶךְ הָאָרֶץ    | <i>the house of the king of the land</i>               |
| 6. | בֵּית מֶלֶךְ יִשְׂרָאֵל | <i>the house of the king of Israel</i>                 |

1. The order is not arbitrary, and may not be changed (e.g., #1 cannot mean “a father’s king”).
2. Each noun is *in construct* to the *following* word.
3. The last word in a construct chain is in the absolute state.<sup>43</sup> The vocabulary form of a noun is also its form in the *absolute*.
4. A construct chain therefore consists of a series of words, each of which (except the last) is modified by the rest of the series.

#### 9.1.1 FORMS

1. Masculine singular and feminine plural nouns have the same consonants in both states. Feminine singular and masculine plural nouns, however, have separate endings for absolute and construct. The ם- of the fem. construct singular and the ם- of the plural replaces the ם- of the singular; if the absolute ends in ם-, the absolute and construct singular endings are the same. The ם- of the masculine plural absolute drops off, and the form has *şere* instead of *hireq*, as in the following table.<sup>44</sup>

<sup>42</sup>Unfortunately, the words “construct” and “absolute” can refer to a word’s *function* (i.e., “linked” or “independent”) or its *form* (since the construct spelling of many words differs slightly from their absolute [lexical] form). You will need to note which sense applies.

<sup>43</sup>We shall note the single exception to this when we discuss pronominal suffixes (below).

<sup>44</sup>The following paradigms list the singular and plural forms for each word—regardless of the point being illustrated—as they occur in BH. If a form is not listed, it does not occur.

		Singular		Plural	
		Absolute	Construct	Absolute	Construct
Masc.		סוּס <i>horse</i>	סוּס <i>horse of</i>	סוּסִים <i>horses</i>	סוּסֵי <i>horses of</i>
Fem.		סוּסָה <i>mare</i>	סוּסַת <i>mare of</i>	סוּסוֹת <i>mares</i>	סוּסוֹת <i>mares of</i>

2. Even if the ending is the same (as in ms and fp), the vowels of words in construct often differ from their lexical form, since words in construct “lose” some of their accentual “weight”.

		Singular		Plural	
		Absolute	Construct	Absolute	Construct
Masc.		בַּיִת <i>house</i>	בֵּית <i>house of</i>	בָּתִּים <i>houses</i>	בָּתֵּי <i>houses of</i>
		בֵּן <i>son</i>	בְּן <i>son of</i>	בָּנִים <i>sons</i>	בָּנֵי <i>sons of</i>
Fem.		אִשָּׁה <i>wife</i>	אִשְׁת <i>wife of</i>	נָשִׁים <i>wives</i>	נָשֵׁי <i>wives of</i>
		בַּת <i>daughter</i>	בֵּת <i>daughter of</i>	בָּנוֹת <i>daughters</i>	בָּנוֹת <i>daughters of</i>

3. This does not apply to long internal vowels (cf. סוּס, above), i.e., those written with a *mater* (which are thus called “unchangeably long”):

		Singular		Plural	
		Absolute	Construct	Absolute	Construct
Masc.		אִישׁ <i>man</i>	אִישׁ <i>man of</i>	אֲנָשִׁים <i>men</i>	אֲנָשֵׁי <i>men of</i>
Fem.		עִיר <i>city</i>	עִיר <i>city of</i>	עָרִים <i>cities</i>	עָרֵי <i>cities of</i>

4. Three fairly common nouns form their construct singular by adding י (פָּרִי has the same form in both states):

		Singular		Plural	
		Absolute	Construct	Absolute	Construct
		אָב <i>father</i>	אָבִי <i>father of</i>	אָבוֹת <i>fathers</i>	אָבוֹת <i>fathers of</i>
		אָח <i>brother</i>	אָחִי <i>brother of</i>	אָחִים <i>brothers</i>	אָחִי <i>brothers of</i>
		פֶּה <i>mouth</i>	פִּי <i>mouth of</i>		
		פֵּרִי <i>fruit</i>	פֵּרִי <i>fruit of</i>		

5. The construct singular of nouns with two vowels with either *waw* or *yod* between them “collapses” or “simplifies” into a single long vowel (-awe- > -ô-; and -ayi- > -ê-):

		Singular		Plural	
		Absolute	Construct	Absolute	Construct
		מָוֶת <i>death</i>	מֹוֹת <i>death of</i>		
		בַּיִת <i>house</i>	בֵּית <i>house of</i>	בָּתִּים <i>houses</i>	בָּתֵּי <i>houses of</i>
		עַיִן <i>eye; spring</i>	עַיִן <i>eye/spring of</i> <sup>45</sup>	עַיִנִים <i>eyes</i>	עַיִנֵי <i>eyes of</i>

<sup>45</sup>עַיִן is the first part of the names of many water sources, e.g., עַיִן גֵּדִי (*En-gedi*) “Well of [the] Kid”.



### 9.1.2 SYNTAX

1. Although the form of a word often signals that it is in the construct, the primary signal of a construct chain is an *uninterrupted series of two or more substantives*, the last of which is often definite, being either an articular noun or proper name.<sup>46</sup>

כּוֹכְבֵי הַשָּׁמַיִם	<i>the stars of the sky</i>
בֶּן דָּוִד	<i>the son of David ≈ David's son</i>
עָרֵי יְהוּדָה	<i>the cities of Judah ≈ Judah's cities</i>
בָּנוֹת צֶלְפַּחַד	<i>the daughters of Zelophehad ≈ Zelophehad's daughters</i>
מִזְבֵּחַ הַזָּהָב	<i>the altar of gold ≈ the golden altar</i>

2. The definiteness of the *last* element in a construct chain determines the definiteness or indefiniteness of *every* element in that chain. If the last element is definite, the entire chain is definite; if it is indefinite, then the entire chain is indefinite. A substantive can be definite because it is articular, or because it is a proper name, or because it is construct to something that is definite (see note 30).

<i>a man's son</i>	בֶּן אִישׁ	בֶּן הָאִישׁ	<i>the son of the man (the man's son)</i>
<i>houses of a city</i>	בְּתֵי עִיר	בְּתֵי הָעִיר	<i>the houses of the city</i>
<i>a king's song</i>	שִׁיר מֶלֶךְ	שִׁיר דָּוִד	<i>the song of David (David's song)</i>

3. On the other hand, some words in construct with a definite noun may be definite, but are not exclusive. The phrase *תּוֹעֵבַת יְהוָה*, *an abomination of YHWH*, for example, describes many things in Scripture, none of which is “the [implicitly: only] abomination of YHWH”.
4. Nothing can come between words in a construct chain except the locative הַ- without breaking the chain. This includes prepositions and the conjunction וְ, which can only be prefixed to the first word in the chain.
5. Articular words, proper names (and substantives with a pronominal suffix, below) cannot occur within a chain. When they occur, the construct chain ends. Since they are all definite, they make the entire chain definite. This means that the first noun in a construct chain cannot have the article or be a proper name.<sup>47</sup>
6. Each word in a construct “belongs to” the next word. This is never reversed. כּוֹכְבֵי הַשָּׁמַיִם (the first example above) cannot mean “the sky of the stars”.
7. Most construct chains have either two or three parts (as above), but construct chains can [rarely] have as many as six elements (six-element chains are extremely rare<sup>48</sup>):

<sup>46</sup>Or a noun with a pronominal suffix (Lesson 14).

<sup>47</sup>The apparent exception to this, the phrase *יהוה צְבָאוֹת* (traditionally rendered “LORD of hosts” but now “Sovereign LORD” [NIV] or the like), may be probably more apparent than real. It occurs fifteen times in the form *יהוה אֱלֹהֵי צְבָאוֹת*, “YAHWEH, God of hosts” (e.g., 2 Sam 5.10; 1 Kgs 19.10, 14; Ps 89.9), which may suggest that *יהוה צְבָאוֹת* is a shortened form of the same phrase. It also occurs six times as *יהוה אֱלֹהֵי צְבָאוֹת* (Ps 59.6; 80.5, 20; 84.9; *צְבָאוֹת אֱלֹהֵי צְבָאוֹת* occurs twice [Ps 80.8, 15]). *יהוה* may not, therefore, be in construct to *צְבָאוֹת*, but rather in apposition to an implicit [culturally understood] *צְבָאוֹת אֱלֹהֵי צְבָאוֹת*. On the other hand, however, *צְבָאוֹת יהוה* may be a true exception.

<sup>48</sup>In Nu 14.5, the form *לְפָנַי* is a compound preposition the second element of which is *פָּנַי*, *face, presence*; in Jg 9.1, the last form is compounded from *אִם*, *mother*, and *וְ*, *his*.

לְפָנַי כָּל־קְהַל עֵדוּת בְּנֵי יִשְׂרָאֵל	in the presence of all [of] the assembly of the congregation of the sons of Israel (Nu14.5)	[six elements]
וְאֶל־כָּל־מִשְׁפַּחַת בֵּית־אָבִי אִמּוֹ	and to all [of] the clan of the household of the father of his mother (Jg 9.1)	[six elements]
לְכָל־עֲבוֹדַת מִשְׁכַּן בֵּית אֱלֹהִים	for all [of] the labour of the tabernacle of the house of God (1 Ch 6.33; cf. 1 Ch 28.13, 20)	[five elements]
מִסְפַּר יְמֵי־חַיֵּי הַבָּלוּ	the number of the days of the life of his vanity [his vain life] (Qo 6.12)	[five elements]

### 9.1.3 FUNCTION

Construct chains are functionally *attributive*—they modify a word by limiting its range to the “of” term. “Brother”, e.g., could refer to many males; “brother of David” limits the potential referents to seven. This modification often shows possession, but it can also carry any of the nuances identified for, e.g., the genitive in Greek, or “of” in English.

Construct chains have three primary functions: objective, subjective, or adjectival. Two examples: “the love of God” can refer to one’s love *for God*, or God’s love *for someone/thing*, and “YHWH’s word” refers to a message from YHWH. Possession—a common function of the construct—is subjective, so that “Goliath’s sword” refers to “the sword that Goliath has (had/owns/uses/&c.)”. The following list of functions of the construct is not meant to suggest that the biblical authors chose to use a particular “type” of construct (any more than we think about “which” function of “of” we are using). It merely illustrates the types of relationships that the construct can indicate.

1. *Possession.* The item named by the first word belongs to the second.

חֶרֶב גִּלְיָת     *Goliath’s sword or the sword of Goliath* (1 Sa 21.10)  
 כִּסֵּא שְׁלֹמֹה     *Solomon’s throne or the throne of Solomon*

2. *Attribution.* The second word modifies the first, and is often glossed like an adjective. This type of construct chain often has a pronominal suffix (Lesson 14) on the final word.

הַר קִדְשִׁי     *my holy mountain or the mountain of my holiness* (Ps 2.6)  
 מִזְבֵּחַ הַזָּהָב     *the gold altar or the altar of gold* (Nu 4.11)

3. *Relationship.* The construct chain describes people who are related to one another.

בַּת־מֶלֶךְ     *a king’s daughter; a daughter of a king* (2 Kg 9.34)  
 אָבִי כְּנַעַן     *Canaan’s father; the father of Canaan* (Gn 9.18)

4. *Definition.* Generic terms are often defined more closely by a proper name:

נְהַר־פְּרָת     *the river Euphrates* (Gn 15.18)  
 אֶרֶץ כְּנַעַן     *the land of Canaan* (Gn 17.8)

5. The noun כל—“all, every, each” is in construct to the noun that it modifies. Its construct form is כָּל (with or without *maqef*):

כָּל־עַם הָאָרֶץ     *all the people of the land* (2 Kgs 11.20)

לְכָל־בְּנֵי הַמֶּלֶךְ וְלִשְׂרֵי הַצָּבָא to all the king's sons and to the leaders of the army  
(1 Kg 1.25)

6. Since the entire chain cumulatively modifies the first word, *only the first word* in a construct chain can be the subject, object, or indirect object of a clause, or the object of a preposition. This will become increasingly clear as you read more Hebrew.

## 9.2 THE “POSSESSIVE” LAMED

A CONSTRUCT CHAIN is either entirely definite (“*the servant of the king*”, “*the city of David*”) or entirely indefinite (“*a servant of a king*”). To show possession when the owner is specific but the thing possessed is not (“*a servant of the king*”, “*a prophet of YHWH*”), Hebrew prefixes the preposition ל (cf. §7.1) to the “owner”. The context determines whether the construction is a phrase “a X of Y” (“Y’s X”) or clause (“Y has/had an X”).

נְבִיא לַיהוָה a prophet of YHWH (1 Kgs 18.22)  
 מְזֻמֹּר לְדָוִד a psalm of David (e.g., Ps 3.1)  
 וְלִרְבֵּקָה אָח Now Rebecca had a brother (Gn 24.29)  
 וְלִנְעֹמִי מִיְדַע לְאִישָׁהּ Now Naomi had a relative by [or of] her husband (Ru 2.1)

## 9.3 CONCEPTS

absolute	attributive; attribution	modification; to modify	possessive	state
adjectival	construct (chain)	objective	relationship	subjective

## 9.4 VOCABULARY

<i>prophet</i>	נְבִיא .123	<i>love, like; desire</i> (cf. Amnon, 2 Sam 13)	אָהַב .114
<i>inheritance, property</i>	נַחֲלָה .124	(f.) <i>mother; ancestress</i>	אִם .115
<i>young man</i> (upper class)	נָעַר .125	<i>gather, take in</i>	אָסַף .116
<i>guilt, trespass, sin</i>	עֲוֹן <sup>49</sup> .126	<i>chest, box; ark</i> (of the covenant)	אָרוֹן .117
<i>inward part</i>	קָרֵב .127	<i>garment, clothing</i>	בְּגָד .118
<i>inside, within</i>	בְּקָרֵב .127	<i>morning</i>	בֹּקֶר .119
<i>foot, leg</i>	רֵגֶל .128	<i>glory, honor, wealth</i>	כְּבוֹד .120
<i>peace, health, welfare</i>	שָׁלוֹם .129	<i>camp, army</i>	מַחֲנֵה .121
<i>teaching, instruction</i> (trad., “law”)	תּוֹרָה .130	<i>messenger</i> (מַלְאָכִי, Malachi, “my messenger”); <i>angel</i>	מַלְאָךְ .122

<sup>49</sup>The Masoretes pointed this word with what looks like two consecutive vowels. It is pronounced, however, as though a *waw* preceded the *holem*: `a · wōn (i.e., as though it were spelled עִוֹן).

## 9.5 EXERCISES

Please gloss these phrases and clauses, parsing the verbal forms, and identifying any construct chains. Use the “rules” for glossing the construct (Lesson 5):

1. Words in construct are indicated by ‘-of’ as the last element in their English word-group.
2. All elements of a construct are visually linked by em-dashes (i.e., *the-house-of – the-king*).
3. Words that are construct to a definite form are represented with the definite article ‘the’.

a. בת מֶלֶךְ	e. בית בני אִשְׁתּוֹ הַפֶּהֱן	i. כָּל-אֲנָשֵׁי-יְהוּדָה
b. לְבֵית בֶּן הַמֶּלֶךְ	f. רוּחַ אֱלֹהִים	j. בֵּן לְדָוִד
c. נְבִיאֵי יְהוָה	g. שְׁמוֹת בְּנֵי-דָוִד	k. בַּת הַמֶּלֶךְ
d. מַלְכֵי יִשְׂרָאֵל	h. מִבְּנוֹת הַמֶּלֶךְ	l. בְּן-אִשָּׁה מִן-בְּנוֹת דָּן

Josh 10.6; Gibeon, Joshua	a. וַיִּשְׁלַחוּ אֲנָשִׁי גִבְעוֹן אֶל-יְהוֹשֻׁעַ אֶל-הַמַּחֲנֶה
Ex 10.7; <i>to him</i> אֵלָיו	b. וַיֹּאמְרוּ עַבְדֵי פַרְעֹה אֵלָיו ...
Gn 46.19; Rachel, Jacob, Joseph, Benjamin	c. בְּנֵי רָחֵל אִשְׁתּוֹ יַעֲקֹב יוֹסֵף וּבְנֵי-מִן:
Ex 24.8; <i>here is</i> הִנֵּה	d. וַיֹּאמֶר מֹשֶׁה הִנֵּה דָם-הַבְּרִית
1 Kgs 14.19; <i>rest of</i> יֵתֶר; <i>are written</i> כְּתוּבִים; note the possessive ל near the end; Jeroboam, Israel	e. וַיֵּתֶר דְּבָרֵי יִרְבְּעָם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:
Ex 6.25; <i>these [are]</i> אֵלֶּה; <i>according to</i> ; (name); ׀ - <i>their</i> (3mp); Levites	f. אֵלֶּה רְאִשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפַּחָתָם:
2 Kgs 14.16; <i>his fathers</i> אֲבֹתָיו; <i>and he was buried</i> וַיִּקְבֹּר; <i>his son</i> בְּנוֹ; <i>in his place</i> תַּחְתּוֹ; Jehoash, Samaria, Jeroboam	g. וַיִּשְׁכַּב יְהוֹאָשׁ עַם-אֲבֹתָיו וַיִּקְבֹּר בְּשֹׁמְרוֹן עַם מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ יִרְבְּעָם בְּנוֹ תַּחְתּוֹ:
Josh 13:23; <i>and it was</i> (3ms Q Pr , היה); Reuben, Jordan	h. וַיְהִי גְבוּל בְּנֵי רְאוּבֵן הַיַּרְדֵּן
Gn 16.7; <i>find</i> מָצָא; Hagar	i. וַיִּמְצָא מִלְאָךְ יְהוָה אֶת-הַגֵּר
1 Sam 4.4; <i>to Shiloh</i> שִׁלֹּה; <i>they took</i> וַיִּשְׂאוּ; <i>there</i> (+ מִן)	j. וַיִּשְׁלַח הָעָם שִׁלָּה מִשָּׁם אֶת אַרְוֹן בְּרִית-יְהוָה צְבָאוֹת וַיִּשְׂאוּ
Nu 3.21; <i>these [are]</i> אֵלֶּה הם; Gershonites	k. אֵלֶּה הם מִשְׁפַּחַת הַגֵּרְשׁוֹנִי:

## 9.6 ENRICHMENT: SEMANTIC CLUSTERS

You have now learned enough Hebrew words that you will begin to find it helpful to group and learn words by their *semantic domain*—their shared “area of reference”. Here are few examples, taken from the vocabulary in Lessons 2-9 (numbers are the number of the lesson):

Human relationships (family)			Human relationships/rôles (society)		
<i>father; male ancestor</i>	אב	2	<i>lord, master</i>	אֲדוֹן	4
<i>brother, male relative</i>	אָח	3	<i>humanity, humankind, man; Adam</i>	אָדָם	3
<i>man, husband; each</i>	אִישׁ	2	<i>enemy</i>	אֹיֵב	6
<i>(f.) mother; ancestress</i>	אִם	9	<i>people [group], nation, folk</i>	גּוֹי	3
<i>woman, wife</i>	אִשָּׁה	2	<i>priest</i>	כֹּהֵן	2
<i>women, wives</i>	נָשִׁים		<i>king, monarch</i>	מֶלֶךְ	2
<i>son, male descendant</i>	בֶּן	2	<i>messenger; angel</i>	מַלְאָךְ	9
<i>daughter, female descendant</i>	בַּת	6	<i>rule, reign</i>	מָשָׁל	5
<i>daughters</i>	בָּנוֹת		<i>servant, slave</i>	עֶבֶד	2
<i>clan, extended family</i>	מִשְׁפָּחָה	3	<i>official, leader, ruler</i>	שָׂר	5
Parts/Aspects of the Body/Person			Terms that Refer to Deity		
<i>heart</i>	לֵבָב	2	<i>(my) [divine] Lord, Master</i>	אֲדוֹנָי	4
	לֵב				
<i>(f.) life, self</i>	נַפְשׁ	2	<i>god, God</i>	אֵל	2
<i>eye [water-source, well]</i>	עֵין	3	<i>gods, God</i>	אֱלֹהִים	
<i>face, presence</i>	פָּנִים	3	<i>YHWH (proper name)</i>	יְהוָה	4
<i>head, top, peak</i>	רֹאשׁ	4	<i>Yah (proper name)</i>	יְהִי	
<i>voice, sound</i>	קוֹל	5			
<i>(f.) breath, wind, spirit</i>	רוּחַ	5			
<i>(II) nose, nostril; anger (n.)</i>	אָף	6			
<i>foot, leg</i>	רֵגֶל	9			

Seeing how terms are related to each other will help you remember their gloss(es), since you will learn them according to their semantic function, rather than merely in isolation. As you learn more words, a semantic “map” will also help you realize the [sometimes slight] differences between apparent synonyms, although this often comes only by studying the occurrences of a pair (or set) of closely related words to see how each one is used.

## LESSON 10 THE PERFECT

THE IMPERFECT primarily refers to the present or future, and the preterite explicitly narrates series of events. Both are “prefix” conjugations. The other main verbal paradigm of BH, the perfect, has an extremely broad set of functions that are both *temporal*—ranging from pluperfect (in, e.g., narrative flashbacks) to simple past, present, and even future—and *volitional* (especially as imperative). The main distinction in form between the imperfect and preterite, on the one hand, and the perfect, on the other, is that the perfect uses a unique set of PGN affixes—all of which are suffixes—so that it agrees with its subject.

The perfect is the most frequent conjugation in BH. More than one-quarter (28.4%) of all biblical verbs are perfects.

### 10.1 FORM

THE PERFECT<sup>1</sup> uses *suffixes* to agree with the person, gender, and number [PGN] of its subject.

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	אָנִי - <i>I</i>	אֲנִי - <i>we</i>
2 <sup>nd</sup>	Masc.	אַתָּה - <i>you</i>	אַתֶּם - <i>you</i>
	Fem.	אַתְּ - <i>you</i>	אַתֶּן - <i>you</i>
3 <sup>rd</sup>	Masc.	--- <i>he/it</i>	הֵם - <i>they</i>
	Fem.	הִיא - <i>she/it</i>	

1. The 3ms perfect has no ending; it is the lexical (or “vocabulary”) form of the verb.
2. Second person endings all consist of ת+vowel point, as does 1cs.
3. The *šewa* of the 2fs perfect ending is silent; this is the only time that a Hebrew word ends with two consonants (see “*Dageš, Šewa, & Syllables*”, Lesson 3): מָשַׁלְתְּ ≈ *mašalt*.
4. The 3fs (הִיא -) and 3cp (הֵם -) endings consist of a vowel.
5. The 2mp (אַתֶּם -) and 2fp (אַתֶּן -) endings consist of a closed syllable.
6. The third person plural (“they”) is called “common” (as are both first person forms) because the same suffix (הֵם -) is used for subjects of either gender.
7. These endings are used throughout the perfect of all verbs (the only difference is the loss of *dageš lene* in the ת-endings of some forms of the verb), and so *must be memorized*.

### 10.2 THE QAL PERFECT

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	מָשַׁלְתִּי <i>I ruled/began ruling/came to rule</i>	מָשַׁלְנוּ <i>We ruled</i>
2 <sup>nd</sup>	Masc.	מָשַׁלְתָּ <i>You ruled</i>	מָשַׁלְתֶּם <i>You ruled</i>
	Fem.	מָשַׁלְתְּ <i>You ruled</i>	מָשַׁלְתֶּן <i>You ruled</i>
3 <sup>rd</sup>	Masc.	מָשַׁל <i>He ruled</i>	מָשַׁלוּ <i>They ruled</i>
	Fem.	מָשַׁלָּה <i>She ruled</i>	

The slight vocalic differences under the *radicals* of the verbal root reflect the nature of the ending and are fairly consistent throughout the entire verbal system, not just the *qal* perfect. You do not need to memorize these guidelines, although they may help you find your way around the verbal paradigms.

<sup>1</sup>The perfect is also called “*qatal*” (= 3ms *qal* perfect of the traditional paradigm verb) or “suffix conjugation”.

1. If the PGN ending *begins with a consonant* (all except the third person forms), there is silent *šewa* after the third radical (i.e., before the ending), and the second radical's vowel is *patah* (-ַ-).
2. If the ending is a *closed syllable* (2mp, 2fp), the second radical has *patah*, and the vowel after the first radical is a half-vowel (*šewa* [-ְ-]).
3. If the ending is a *vowel* (3fs, 3cp), the second radical has vocal *šewa* (-ְ-).
4. If the ending is a closed syllable (2mp, 2fp) or vowel (3fs, 3cp), it is accented; otherwise, the accent falls on the antepenultimate [next-to-last] syllable. This is part of the reason for the variations in the vowels within the verbal root.

מְשַׁלְתִּי	<i>mā · šal · tî</i>	מְשַׁלְנִי	<i>mā · šal · nû</i>
מְשַׁלְתָּ	<i>mā · šal · tā</i>	מְשַׁלְתֶּם	<i>m<sup>e</sup> · šal · tem</i>
מְשַׁלְתֵּךְ	<i>mā · šalt</i>	מְשַׁלְתֵּן	<i>m<sup>e</sup> · šal · ten</i>
מְשַׁל	<i>mā · šal</i>	מְשַׁלּוּ	<i>mā · š<sup>e</sup> · lû</i>
מְשַׁלָּה	<i>mā · š<sup>e</sup> · lā</i>		

### 10.2.1 STATIVE VERBS

Some verbs have either *sere* or *holem* after the second radical in the 3ms *qal* perfect (the lexical form). The rest of their forms are like *משל*. These verbs describe a state or condition, and are called “stative” verbs (Lesson 15). The most common stative verbs in BH are:

גָּדַל	<i>be[come] large, great</i>	מָלֵא	<i>be[come] full</i>
זָקֵן	<i>be[come] old</i>	קָדַשׁ	<i>be[come] holy, set apart, reserved</i>
טָהַר	<i>be[come] ceremonially clean, pure, acceptable</i>	קָרַב	<i>be[come] near, close</i>
טָמֵא	<i>be[come] ceremonially unclean, impure, unacceptable</i>	רָחַק	<i>be[come] distant, far</i>
כָּבֵד	<i>be[come] heavy, important; wealthy</i>	שָׁלַם	<i>be[come] whole, complete, healthy, at peace</i>

### 10.2.2 III-**א** VERBS

Verbs that end in **א** (III-**א** verbs) look slightly different because **א** cannot close a syllable (cf. §6.2). Their forms differ from those of *משל* (above) and other strong verbs in three ways.

1. They lack silent *šewa* after the **א**, which functions as a reminder of historical spelling (cf. the now-silent *e* in English, which was pronounced in Chaucer's day).
2. Since the second syllable is thus open, they have *qames* after the second radical rather than *patah* (cf. Lesson 22).
3. Since the *qames* after the second radical therefore precedes the ending, the ׀ of the second person endings lacks *dageš lene* (and 2fs lacks the final silent *šewa*).

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	מְצַאֲתִי <i>I found</i>	מְצַאֲנִי <i>We found</i>
2 <sup>nd</sup>	Masc.	מְצַאֲתָּ <i>You found</i>	מְצַאֲתֶּם <i>You found</i>
	Fem.	מְצַאֲתֵּךְ <i>You found</i>	מְצַאֲתֵּן <i>You found</i>
3 <sup>rd</sup>	Masc.	מְצַאֵ <i>He/It found</i>	מְצַאֵוּ <i>They found</i>
	Fem.	מְצַאֵהָ <i>She/It found</i>	

4. In most other III-guttural verbal roots, 2fs *qal* perfect has two *patahs* (note the accent).

שָׁלַחַת *šā · la · hat*    שָׁמַעַת *šā · ma · ‘at*  
*you sent*                      *you heard*

### 10.3 FUNCTION

### HBI §2.2.1

The function of the perfect is heavily contextual. It depends primarily on the *genre* or literary type of the discourse within which it occurs. Its function also reflects the content of its clause and its relationship to the surrounding context, as well as the action or state described by the verbal root itself. A primary factor in its temporal and modal function is syntactical—whether or not it occurs with the prefixed *waw* (וַ).<sup>2</sup>

1. *Without the conjunction*, the perfect nearly always refers to the *past* in narrative—either the simple past (“he saw”), continual past (“he was seeing”), perfect (“he has seen”) or pluperfect (“he had seen”). The function is controlled by the context. In narrative, the perfect tends to be preceded by another word, either a subordinating conjunction such as **כִּי**, the relative (**אֲשֶׁר**), or, in a disjunctive clause (§6.6, and below), by its subject, object (Gn 42.4), prepositional phrase (2 Sam 5.5), or a negative (**לֹא**).

<p>בְּחֶבְרוֹן מֶלֶךְ עַל־יְהוּדָה ... וּבִירוּשָׁלַם  מֶלֶךְ ... עַל כָּל־יִשְׂרָאֵל וְיְהוּדָה:  וְאֶת־בְּנֵימִין אָחִי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב</p> <p>וְהָרַד שָׁמַע בְּמִצְרַיִם  כִּי־שָׁכַב הָרֹד עִם־אֲבֹתָיו</p>	<p>In Hebron <i>he reigned</i> over Judah ..., and in Jerusalem <i>he reigned</i> over all Israel and Judah (2 Sam 5.5).  (Joseph’s brothers went down [preterite] ...), but Benjamin, Joseph’s brother, Jacob <i>did not send</i> ... (Gn 42.4)</p> <p>Now Hadad <i>heard</i> in Egypt that David <i>slept</i> with his fathers ... (1 Kgs 11.21)</p>
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This function of the perfect is especially common in *disjunctive clauses* (§6.6, §6.10), which describe events that happened alongside or before the preceding preterite (a flashback), contrast or compare two events (Gn 1.5), or inject a non-event (i.e., with a negative) into a string of preterites (Jg 11.17).

<p>וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם  וְלַחֹשֶׁךְ קָרָא לַיְלָה  וְלֹא זָכְרוּ בְנֵי יִשְׂרָאֵל אֶת־יְהוָה ...</p> <p>וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל־מֶלֶךְ אֲדוֹם ...  וְלֹא שָׁמַע מֶלֶךְ אֲדוֹם  וְגַם אֶל־מֶלֶךְ מוֹאָב שָׁלַח וְלֹא אָבָה</p>	<p>God called [preterite] the light “Day”, and the darkness <i>he called</i> “Night” (Gn 1.5).  but the sons of Israel <i>did not remember</i> YHWH ... (Jg 8.34)</p> <p>Israel sent [preterite] messengers to the king of Edom, ... but the king of Edom <i>did not listen</i>, and also to the king of Moab [they] <i>sent</i>, but he <i>did not agree</i> (Jg 11.17).</p>
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The disjunctive clause shows that the event that it describes is *not necessarily* the next event in the story. Its relationship to the storyline (simultaneous, overlapping, antecedent [flashback], proleptic, &c.) must be determined by the relationship of its *content* to its *cotext*.<sup>3</sup> This is an especially common function of the perfect in biblical narrative.

This does *not* mean that events described in disjunctive clauses are insignificant or less important, but rather that they stand outside the main sequence (often like a “by the way” comment in English),

<sup>2</sup>This discussion refers primarily to narrative and instructional biblical prose.

<sup>3</sup>The terms “context” and “cotext” are often distinguished. “Cotext” refers to the surrounding *words*, and “context” to the entire sociological and conceptual “world” within which the discourse occurs (“context” in this sense can also be called the “universe of discourse”).



telling the reader something that he or she either will need to know in order to fully understand something that is going to be described in the narrative.

From another perspective, non-events (*irrealis*) are often just as important as events, so that we should always ask why the narrator is telling us that this or that *didn't* happen.

2. *Stative* verbs (§15.1) may describe either a *past* or *present* state, condition, or situation in the perfect, including verbs that describe an emotion, thought, perception, or condition. Their function is determined by the syntax and context; 2 Sam 7.22 is a direct quotation; Dt 34.9 is a disjunctive clause.

גְּדֹלַת אֲדֹנָי יְהוָה      You are great, Lord YHWH (2 Sam 7.22)  
וַיְהִי שֵׁשׁ בְּ-נֹנֶן מְלֵא רוּחַ חָכְמָה      Now Joshua ben Nun was full of a spirit of wisdom  
(Dt 34.9)

3. Any *perfect with a prefixed ו-* begins a clause, and is often followed by its subject or object. This tends to occur in direct quotations (within either narrative or prophecy), where the perfect tends to refer to the present or future, and may function as a series of instructions (Lv 3.8), predictions, or commands (Ru 3.2). Again, the nuance depends heavily upon the literary genre and immediate context.

וְסָמַךְ אֶת-יָדוֹ עַל-רֹאשׁ ...      He shall lean his hand on [its] head, ... and  
וְשָׁחַט אֹתוֹ ...      slaughter it ..., and the sons of Aaron shall sprinkle  
its blood (Lv 3.8).  
וַיִּזְרְקוּ בְּנֵי אַהֲרֹן אֶת-דָּמּוֹ  
וְרָחַצְתָּ וְסָכַתָּ וְשָׂמַתָּ שְׂמֹלְתֶיךָ      Wash, perfume yourself, put on your robe, and go  
עָלֶיךָ וַיִּרְדֹּת הַגֵּרֶן      down to the threshing floor (Ru 3.2)  
כִּי יִמְלֵאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת-אֲבוֹתֶיךָ      When your days are full [complete], and you lie  
down with your fathers, ... (2 Sam 7.12).

A disjunctive clause in a sequence of *waw* + perfect clauses may have an *imperfect* or *imperative* predicate. This often happens within a series of instructional or imperatival *w*+perfects, and reflects the non-instructional line of the disjunctive clause.

וְקָרְבוֹ וּכְרָעָיו יִרְחַץ בַּמַּיִם      And its inner part and legs he shall [must] wash  
with water (Lv 1.9)  
וְאֵשׁ הַמִּזְבֵּחַ תִּוְקַד בּוֹ      And the fire of the altar shall [must] be kept  
burning on it (Lv 6.2 [ET 6.9])

#### 10.4 THE IMPERFECT, PRETERITE, & PERFECT

AS THIS CHART suggests, a verb's conjugation in BH narrative is primarily related to the function of its clause:

<b>Imperfect</b>	Present Future Modal (may/might, should, ought, &c.)
<b>Preterite</b>	Past Narrative (the main line of events)
<b>Perfect</b>	Disjunctive [ancillary] clauses in narrative
<b>w + Perfect</b>	Instruction or prophecy (the main line of events) Modal (imperative)

These functions reflect the type of material (literary genre) and the relation of the contents of the clause to the main line of that material.

## 10.5 CONCEPTS

antecedent content context	cotext disjunctive clause flashback	genre instructional material narrative	perfect performative proleptic stative verb
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## 10.6 VOCABULARY

<i>rod, staff; tribe (m.)</i>	מִטָּה .139	<i>perish</i>	אָבַד .131
<i>people [group], nation</i>	עַם .140	<i>ear</i>	אָזֶן .132
<i>document<sup>4</sup>; text, writing(s)</i>	סֵפֶר .141	<i>cattle; animals</i>	בְּהֵמָה .133
<i>friend, companion</i>	רֵעַ .142	<i>master, owner, husband, Baal</i>	בַּעַל .134
<i>lip, language; edge, shore</i>	שִׁפָּה .143	<i>herd (large cattle, such as donkeys, camels, cows, horses)</i>	בָּקָר .135
<i>rod, staff; tribe</i>	שִׁבְטַת .144	<i>be, become (often ל introduces the result), happen, occur</i>	הָיָה .136
<i>swear [an oath] (N only)</i>	שָׁבַע .145	<i>palm of hand, sole of foot</i>	כַּף .137
<i>judge (v.)</i>	שָׁפַט .146	<i>command[ment], order</i>	מִצְוָה .138

## 10.7 EXERCISES

After learning the PGN subject endings of the perfect, please parse and gloss (using the simple past) these forms, and clauses.

i. נִקְרַב	e. שָׁכַבְתָּ	a. אָבַדְתִּי
j. אֲשַׁמְעֶה	f. תִּדְרָשִׁי	b. שָׂמְאָה
k. שִׁמְרָתָן	g. קָרַבְנוּ	c. קָרְאָתָּ
l. שָׁאֵל	h. זָכַר	d. מִצְאָתָּ
1 Kg 2.12; כִּסֵּא <i>seat, throne</i> ; אָבִיו <i>his father</i> ; Solomon, David		a. וּשְׁלֹמֹה יָשַׁב עַל־כִּסֵּא דָוִד אָבִיו
Dt 28.47; הָ - <i>your</i> (2ms); שִׂמְחָה <i>joy, rejoicing, happiness</i>		b. לֹא־עֲבַדְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בְּשִׂמְחָה
2 Sam 19.12; David, Zadok, Abiathar		c. וְהַמְלִיךְ דָּוִד שָׁלַח אֶל־צְדוֹק וְאֶל־אֲבִיתָר
Jg 6.10; י - <i>my</i> (1cs); שָׁמַע בְּקוֹל <i>listen to the voice of (obey) ...</i>		d. וְלֹא שָׁמַעְתָּם בְּקוֹלִי:

<sup>4</sup>“Book”—the traditional gloss for סֵפֶר—is profoundly misleading (codices, the forerunners of bound volumes—“books” as we know them—were not used until the second century AD). The archaeological record suggests that a סֵפֶר could be written on any available material suitable for writing (e.g., a broken piece (sherd) of pottery (making it an *ostrakon*), a piece of papyrus or parchment, a clay tablet) or inscribed on stone. מְגִלָּה (related to the verb גָּלַל, “to roll”) refers explicitly to a “scroll”, although it is relatively infrequent in BH (21x), especially compared to סֵפֶר (185x).

Ps 47.9 (each line is a clause); קדְשׁוֹ *his* [ו- 3ms]  
*holiness*

.e מֶלֶךְ אֱלֹהִים עַל-גּוֹיִם  
אֱלֹהִים יָשֵׁב עַל-כִּפּוֹס קְדָשׁוֹ:

2 Chr 21.12; ךְ- *your* (2ms); Jehoshaphat; Asa

.f לֹא-הִלַּכְתָּ בְּדַרְכֵי יְהוֹשָׁפָט אָבִיךָ  
וּבְדַרְכֵי אִסָּא מֶלֶךְ-יְהוּדָה:

2 Sam 22.22; כִּי *for, that, because*; רָשָׁע *be wicked; act wickedly*; here מִן *against*; י - *my*

.g כִּי שָׁמַרְתִּי דַרְכֵי יְהוָה  
וְלֹא רָשַׁעְתִּי מֵאֱלֹהֵי:

Ne 1.7; חֹק *statute, rule, regulation*

.h וְלֹא-שָׁמַרְנוּ אֶת-הַמִּצְוֹת וְאֶת-הַחֻקִּים

Ex 2.20; בְּנֹתָיו *his* [ו- 3ms] *daughters*; זֶה  
*Why?*

.i וַיֹּאמֶר אֶל-בְּנֹתָיו לָמָּה זֶה עֹזְבֹתֶן אֶת-הָאִישׁ

Ps 119.55; ךְ- *your* (2ms); יְהוָה (vocative);  
ignore the final ה - on וַאֲשַׁמְרָה

.j זָכַרְתִּי בְּלִילָה שְׁמֶךָ יְהוָה  
וַאֲשַׁמְרָה תּוֹרָתְךָ:

Dt 6.5; ךְ- *your* (2ms); מָאֵד *strength, might, power*

.k וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ  
וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדְךָ:

Dt 31.12; לְמַעַן *so that, in order that*; לָמַד  
*learn*; יִרָא *fear*; כֶּם- *your* (2mp); שָׁמַר *here be careful*;  
*to do; by doing*

.l לְמַעַן יִשְׁמְעוּ וְלְמַעַן יִלְמְדוּ  
וְיִרְאוּ אֶת-יְהוָה אֱלֹהֵיכֶם  
וְשָׁמְרוּ לַעֲשׂוֹת אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת:

## 10.8 ENRICHMENT: PERFORMATIVES

One possible function of the perfect (not mentioned in the lesson above), is the perfect as *performative*. A performative is a verb that accomplishes or realizes the act that it describes, so that to say, e.g., “I *promise* that ...” is to make the promise—no further action is required (cf., e.g., “I *declare* ...”, “I *announce* ...”, “I *claim* ...”). A crude test of a performative is whether or not the word “hereby” can be inserted into the statement, as well as such functional tests as whether or not the speaker has the authority to accomplish the act that he or she is naming.

A common example of a performative in the prophetic literature is the formula “Thus says YHWH” (כֹּה אָמַר יְהוָה), so that although אָמַר is 3ms *qal* perfect, it refers to the following quotation, rather than to a past speech.

The performative function may also explain statements with a perfect as predicate, especially divine pronouncements, such as the promise of the land to Abram [sic]:

לְזֶרְעֶךָ נָתַתִּי אֶת-הָאָרֶץ הַזֹּאת To your seed I [hereby] *give* this land (Gn 15.18)

Why does this statement use the perfect, since the former promises (Gn 12.7; 13.15, 17), use the imperfect to refer to a clearly future event (Abram does not yet have any heirs to whom the land might be given)? One explanation is that the performative function is better suited to the divine self-malediction in the covenantal ratification ceremony (Gn 15.17).

In Gn 17.5, two verbal clauses—with an imperfect (יִקְרָא) and *waw*+perfect (וְהָיָה)—referring to the future, precede a perfect (נִתְּתִיךָ). The content and context of the divine promise suggest that this is a performative, especially since Abram [now Abraham] was not yet a “multitude of nations”, and would not even be a father for some time (the v. is divided into clauses).

<p>וְלֹא־יִקְרָא עוֹד אֶת־שְׁמֶךָ אַבְרָם          וְהָיָה שְׁמֶךָ אַבְרָהָם          כִּי אֲבִי־הַמּוֹן גּוֹיִם נִתְּתִיךָ</p>	<p>“And your name shall no longer be called ‘Abram’,          but your name shall be ‘Abraham’,          because I [hereby] <i>make</i> you a father of a multitude          of nations” (Gn 17.5).</p>
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The possibility of performative functions here and in other places again cautions us against assuming a simple relationship or equation between verbal conjugations—or verbal function—in BH and other languages.

## LESSON 11 NOMINAL MODIFICATION (IV)

**B**IBLICAL HEBREW uses prepositions to show a noun's syntagmatic function (Lesson 7). It limits or modifies the range of a noun's reference by means of the article (§4.3), construct chain (Lesson 9), relative particle אֲשֶׁר (§11.2), or adjectives (cf. the examples in §4.3).

### 11.1 ADJECTIVES

#### 11.1.1 FORM

Adjectives in Hebrew use the same endings as the noun. The lexical form of the adjective is masculine singular. The endings are added to the lexical form, unless it ends in הָ -, in which case the gender-number endings replace הָ -; e.g., יָפָה). Endings often affect the word's vocalization.

Gender	Singular	Plural	
Masc.	טוֹב	טוֹבִים	<i>good</i>
Fem.	טוֹבָה	טוֹבוֹת	
Masc.	גָּדוֹל	גָּדוֹלִים	<i>large, great</i>
Fem.	גָּדוּלָה	גָּדוּלוֹת	
Masc.	יָפָה	יָפִים	<i>handsome, attractive;</i> <i>beautiful</i>
Fem.	יָפָה	יָפוֹת	

Adjectives use the endings that agree with the *grammatical gender* of the word that they modify, so that their endings do *not* always match the ending of the noun that they modify. This is especially true for feminine nouns that do not end in ה-, ת-, or -ות (plural). When an adjective modifies a collective noun (e.g., צֵאֵן), it may agree with its grammatical number (and be singular), or with the noun's collective sense (and be plural).

אִשָּׁה יָפָה	<i>a beautiful woman</i>	Both nouns have the usual ending of their genders, so the adjectives and nouns have the same endings.
סוּסִים טוֹבִים	<i>good horses</i>	
עָרִים גָּדוּלוֹת	<i>great cities</i>	All three nouns are feminine (despite their endings); so the adjectives have the feminine ending.
יָד חֲזָקָה	<i>a strong hand</i>	
נָשִׁים יָפוֹת	<i>beautiful women</i>	
עַם גָּדוֹל	<i>a great people [nation]</i>	Both adjectives agree with the noun, one with its grammatical form, the second with its collective sense.
הָעָם הַהֹלְכִים	<i>the people who walk (Is 9.1)</i>	

#### 11.1.2 FUNCTION

Adjectives in BH have three functions, which are indicated by (1) whether or not the adjective and its substantive agree in *definiteness*; (2) the *word order* of the adjective and substantive; and (3) the immediate *syntax*. Their three functions may be called *attributive*, *predicate*, and *substantive*.

1. An *attributive* adjective and noun agree in definiteness—both are either definite or indefinite—and form a noun phrase. It sounds like an adjective when rendered into English, coming between the article and its noun:

הַמֶּלֶךְ הַגָּדוֹל    the *great* king  
 בְּחֵיל כָּבֵד מְאֹד    ... with a very *heavy* [i.e., lavish] retinue (1 Kg 10.2)

2. A *predicate* (or “verbal”) adjective and its noun form a non-verbal clause, glossed using a form of “to

be”.<sup>5</sup> The adjective is usually indefinite, the noun definite. [Both are often indefinite in poetry.] The adjective, which *predicates* something about the noun, may precede or follow it.

- |                                    |   |
|------------------------------------|---|
| הַמֶּלֶךְ גָּדֹל                   | The king <i>is</i> [was] <i>great</i> .                                       |
| גָּדֹל הַמֶּלֶךְ                   |   |
| טוֹב הַדָּבָר                      | The word <i>is good</i> (1 Kgs 2.38).   |
| כִּי כָבֵד הָרָעֵב בְּאֶרֶץ        | for the famine <i>was heavy</i> [i.e., harsh, severe] in the land (Gn 12.10). |
| כָּל-הָרְכִי-אִישׁ זָךְ בְּעֵינָיו | All a man’s ways are clean in his eyes (Pr 16.2).                             |

3. When there is an adjective but no noun, the adjective “becomes” a noun—it is *substantive* (or “nominal”), and may function as a noun or as a relative clause. Indefinite substantive adjectives occur much more frequently in poetry than prose. Some adjectives occur so frequently as substantives that they can be considered nouns (e.g., more than 90% of the occurrences of זָקֵן are substantive). Whenever an adjective occurs in the construct (within a construct chain), it is substantive (Pr 15.28; Ex 12.21).

- |  |  |
|--|--|
| הַגָּדֹל                                   | <i>the great onelman; he who is great</i>  |
| לֵב צַדִּיק יַהֲגֶה לְעֹנוֹת               | The heart of <i>the righteous</i> ponders in order to answer (Pr 15.28); this could also be attributive: “A righteous heart ...” |
| וַיִּקְרָא מֹשֶׁה לְכָל-זְקֵנֵי יִשְׂרָאֵל | Moses summoned all of <i>the elders of Israel</i> ... (Ex 12.21)   |

4. When both noun and adjective are indefinite (as is fairly common in poetry), the adjective’s function must be determined from its context. For example, when the modified noun is the subject or object of a clause or sentence (“*The great king* went to war”), or object of a preposition (“*for the great king*”), then the adjective is attributive. When the noun and adjective form their own clause (“*The king is great*”), the adjective is predicate.

Adjective with Noun		
	Indefinite Noun	Definite Noun
<b>Predicate</b>	טוֹב מֶלֶךְ טוֹב מֶלֶךְ* <sup>6</sup> <i>A king is good.*</i> <i>a good king*</i>	טוֹב הַמֶּלֶךְ <i>The king is good.</i>
<b>Attributive</b>	מַלְכָּה טוֹבָה אֲדָמָה טוֹבָה* <i>a good queen*</i> <i>A queen is good.*</i>	הַמַּלְכָּה הַטוֹבָה <i>the good queen</i>

\*When an anarthrous adjective follows an indefinite noun, the context—the clausal syntax—determines whether the adjective is predicate or attributive.

<sup>5</sup>It may seem that we are *adding* “is”, “was”, &c. to the text. Not so. The predicate translation renders the Hebrew text according to the requirements of English syntax and grammar. Some translations (e.g., KJV, NKJV, NAS) italicize words to show that there is no form in the Hebrew text that directly corresponds to that English term. It is unfortunate that this practice gives the appearance of “adding to” to the text.

Adjective without Noun		
	טוֹב	הַטוֹב
	<i>a good person/man</i>	<i>the good person/man</i>
Substantive	<i>he who is good / whoever is good / [the/any] one who is good</i>	
	טוֹבָה	הַטוֹבוֹת
	<i>a good woman</i>	<i>the good women</i>
	<i>she who is good</i>	<i>the women who are good</i>

5. There is *no comparative* form in BH. In order to compare two things Hebrew uses the preposition מִן to introduce the thing *to which* something is being compared (the word introduced by “than” in English comparison). Comparative adjectives are always predicate. The “comparative *min*” also occurs with stative verbs, where the subject of the verb is compared to someone/thing else (1 Kgs 10.23).

<p>וְכַעַס אֹיִל כָּבֵד מִשְׁנֵיהֶם וְטוֹב־רָשׁ מֵאִישׁ כְּזָב: גְּדוֹל יְהוָה מִכָּל־הָאֱלֹהִים כִּי חָזַק הוּא מִמֶּנּוּ וַיִּגְדַּל הַמֶּלֶךְ שְׁלֹמֹה מִכָּל מַלְכֵי הָאָרֶץ</p>	<p>... but a fool’s wrath <i>is heavier than</i> both (Pr 27.3) ... and a poor [man] <i>is better than</i> a man of a lie [liar] (Pr 19.22) YHWH <i>is greater than</i> all gods. (Ex 18.11) ... for [they—i.e., the people] are <i>stronger than</i> we (Nu 13.31) And King Solomon <i>was greater than</i> all the kings of the land ... (1 Kgs 10.23)</p>
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6. The word כָּל, *all*, is a *noun* in Hebrew; it therefore does *not* agree with the noun that it modifies, but usually occurs in construct with it as כָּל, *all of, each of, every ...* (more than 4000xx). With pronominal suffixes (Lesson 14) it is written כֻּל־ (c. 200xx). When it [occasionally] occurs with the article, it refers to “everything” (i.e., “the whole”; 2 Sa 19.31).

<p>כָּל הַתּוֹרָה הַזֹּאת וַיִּתֵּר כָּל דְּבָרֵי אֲסָא מִנֶּרֶת זָהָב כְּלָהּ וַיֹּאמֶר מִפִּיבֹשֶׁת אֶל־הַמֶּלֶךְ גַּם אֶת־הַכֹּל יִקַּח</p>	<p>according to <i>all [of]</i> this teaching/instruction (Dt 4.8) Now the rest of <i>all [of]</i> the words of Asa (1 Kgs 15.23) a lampstand <i>entirely [all of it]</i> of gold (Zc 4.2) And Mephiboshet said to the king, “Let him take <i>everything ...</i>” (2 Sa 19.31).</p>
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7. The word מְאֹד, *very, much*, can strengthen adjectives and verbs, and so is often called an “adverb”. It comes at the end of the phrase or clause, following the word that it modifies. [NB: מְאֹד is strengthened by repetition (Nu 14.7).]

<p>קָרוֹב אֵלַיךְ הַדָּבָר מְאֹד טוֹבָה הָאָרֶץ מְאֹד מְאֹד: יָפָה הִיא מְאֹד אִישׁ בָּרִיא מְאֹד</p>	<p>... the word is <i>very near</i> to you (Dt 30.14) The land is <i>very, very good</i> (Nu 14.7) ... she was <i>very beautiful</i> (Gn 12.14). ... a <i>very fat</i> man (Jg 3.17).</p>
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8. Adjectives follow construct chains; they do not interrupt them.

כָּל־מַעֲשֵׂה יְהוָה הַגָּדֹל    all of the *great* work of YHWH (Dt 11.7 || Jg 2.7)  
 וְאַלֶּה דְבָרֵי דָוִד הָאַחֲרֹנִים    These are the *last* words of David (2 Sam 23.1)

### 11.1.3 THE MOST COMMON ADJECTIVES

This lists all adjectives used 50 times or more in BH (\* indicates those which occur often or primarily as substantives).

אֲבִיוֹן	* <i>poor</i> (61x)	מָלֵא	<i>full</i> (67xx)
אֲחֵר	<i>another, other</i> (166xx)	מְעַט	<i>few</i> ; subst.: <i>a little</i> (96xx)
אֲחֵרוֹן	<i>behind, last</i> (50x)	מֵת	<i>dead</i> (72xx)
זָקֵן	* <i>old</i> (187xx); <i>elder</i>	עָנִי	* <i>afflicted, distressed, poor</i> (76xx)
זָר	<i>strange, different, illicit</i> (71xx)	צַדִּיק	<i>just, innocent, righteous</i> (206xx)
חֲדָשׁ	<i>new</i> (53x)	קָדוֹשׁ	<i>holy, set apart</i> (115xx)
חֲזָק	<i>hard, strong</i> (56x)	קָטוֹן	<i>small, little, insignificant</i> (54x)
חָכָם	<i>wise, skilled</i> (138xx)	קָרוֹב	<i>near</i> (78xx)
חָלָל	<i>dead, killed</i> (94xx); subst.: <i>the dead</i>	רַב	<i>much, many</i> (475xx)
טָהוֹר	<i>clean, pure</i> (94xx)	רָחוֹק	<i>far, distant</i> (85xx)
טוֹב	<i>good, pleasant; happy</i> [of the heart] (612xx)	רָע	<i>bad, evil, disastrous</i> (661xx); fem. as subst.: <i>disaster, tragedy, evil,</i> <i>wickedness</i>
טָמֵא	[ceremonially] <i>unclean, impure</i> (88x)	שׁוֹא	<i>worthless</i> (52x); <i>in vain</i> (adverb); subst.: <i>worthlessness</i>
כְּסִיל	* <i>stupid, dull, insolent</i> (70xx); <i>fool</i>	תָּמִים	<i>whole, complete, entire, blameless</i> (91xx)

### 11.2 THE RELATIVE PARTICLE

A RELATIVE CLAUSE modifies a noun or substantive by *relating* something about it. In English relative clauses are introduced by a relative pronoun (“who”, “which”) and follow the word that they modify—“the prophet *who said*”. Hebrew relative clauses are introduced by the relative אֲשֶׁר (more than 5500 times in BH).

1. Like the relative pronoun in English, אֲשֶׁר normally follows the word that it modifies:

עָנִי עַמִּי אֲשֶׁר בְּמִצְרַיִם	... the affliction of my people <i>who are in Egypt</i> (Ex 3.7)
הַמְּלָכִים אֲשֶׁר מִצְפוֹן בְּהָר	... the kings <i>who were on the north in the hill country</i> (Jos 11.2)
בְּעֵז אֲשֶׁר מִמְּשֻׁפַּחַת אֵילִימֶלֶךְ:	... Boaz, <i>who was from Elimelek's clan</i> (Ru 2.3)
עַם־יִשְׂרָאֵל אֲשֶׁר עִם־שָׂאוּל וַיּוֹנְתָן:	... with [the] Israel[ites] <i>who were with Saul and Jonathan</i> (1 Sam 14.21)

**N.B.** English allows “implicit” relative clauses—i.e., those that do not begin with a relative pronoun, such as “the kings from the north” instead of “the kings *who were* from the north”. In biblical narrative, however, relative clauses are nearly always explicit (written with אֲשֶׁר).

2. When a relative clause modifying a “locative noun” ends with שָׁם (“there”) the combination שָׁם ... אֲשֶׁר often functions as a relative locative adverb (שָׁם ... אֲשֶׁר ≈ “where”). When this type of relative clause



describes a person, group, or thing, it is usually predicate (“who/which was/were/is/&c. there”, as in Nu 21.32):

בְּאֶרֶץ גֹּשֶׁן אֲשֶׁר-שָׁם בְּנֵי יִשְׂרָאֵל	... in the land of Goshen, <i>where the sons of Israel</i> [were], ... (Ex 9.26)
מִן-הַמָּקוֹם אֲשֶׁר-אַתָּה שָׁם	“... from the place <i>where</i> you are ...” (Gn 13.14)
אֶת-הָאֲמֹרִי אֲשֶׁר-שָׁם:	... the Amorites <i>who were there</i> (Nu 21.32)
בְּהֵיכַל יְהוָה אֲשֶׁר שָׁם אֲרוֹן	... in YHWH’s temple, <i>where</i> the ark ... was (1 Sa 3.3)

3. The compound form **כַּאֲשֶׁר** (אֲשֶׁר + כֹּף) is a comparative particle, “[just] as” that often precedes a verb (especially verbs of command, instruction, &c.); following the introductory particle **וַיְהִי** it is often temporal in the sense of “when”:

וַעֲשֶׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשָׂה	YHWH shall do to them <i>just as</i> he did ... (Dt 31.4)
כַּאֲשֶׁר יֹאמַר מִשַּׁל הַקְּדָמֹנִי	As the proverb of the ancients says, (1 Sam 24.14)
וַיְהִי כַּאֲשֶׁר זָקֵן שְׁמוּאֵל	Now <i>when</i> Samuel was old, ... (1 Sam 8.1)

**N.B.** BH has three syntagms that correspond roughly to the relative clause in English: (1) clauses introduced by the particle **אֲשֶׁר**; (2) clauses formed by a substantive adjective (§11.1.2); and (3) clauses formed by a substantive participle (§12.2). Although these sound the same when represented in English, the **אֲשֶׁר** clause modifies a noun; the substantival adjective and participle have no noun to modify.

### 11.3 NON-VERBAL CLAUSES

A CLAUSE IS A GROUP OF WORDS that makes a *comment* (the predicate) about a *topic* (the subject). Although the word “predicate” is often used casually to refer to verbs, a predicate can be nearly any part of speech or syntagm. A clause can be a sentence, or merely part of a sentence (cf., e.g., relative clauses, above). In these two examples, David is the subject, and the rest of the clause tells us something about David:

- a. David *wrote many songs*. ascribes an action to David (something that he did)
- b. David *was a mighty warrior*. explains who/what David was (what kind of warrior he was)

Clauses in BH like “a” are *verbal* clauses (a verb is the main part of the predicate), but clauses like “b” tend to be *non-verbal*, with either a predicate adjective (Ex 9.27), noun, prepositional phrase, or adverb as the predicate. We will consider a clause non-verbal when it lacks an imperfect, preterite, perfect, imperative, predicate participle (Lesson 12), or infinitive (Lesson 16). We will also consider the more specific word in a non-verbal clause to be the subject, with (1) proper names and definite nouns more specific than generic nouns; (2) personal pronouns more specific than proper names and definite nouns; and (3) demonstratives more definite than personal pronouns.

יְהוָה הַצְדִּיק	YHWH is the righteous one (Ex 9.27)
אֲנִי יְהוָה	I am YHWH (Ex 6.2); pronoun as subject
אָחִי הוּא	he is my brother (Gn 20.5); pronoun as subject
וַיֹּאמֶר אֲלֵהֶם אֵלִישָׁע	Elisha said to them, “ <i>This</i> is not the way, nor is <i>this</i> the city. ...” (1 Kgs 6.19)
לֹא זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר	

A clause is either *syndetic* (linked to its preceding context by a conjunction) or *asyndetic* (lacking a conjunction; these are relatively infrequent in biblical narrative). Disjunctive and preterite clauses are by

definition syndetic, as is any clause beginning with *waw*. Other types of clauses are also syndetic, such as those that begin with subordinating particles, such as *כִּי*, *אֲשֶׁר*, *לְמַעַן*, &c. It is not the first word or form that determines that a concatenation of words is a clause, but the presence of a topic and a comment.

#### 11.4 NOMINAL APPPOSITION

NOUNS can also be modified by other nouns. In *apposition* one noun follows another, but they do not form a construct chain (since the first noun is usually definite, it cannot be in construct). If the first noun is a generic term (e.g., “the king”), the apposed noun is usually a personal name. If the first noun is a personal name, the second usually identifies him or her by office, position, or relationship (i.e., the aspect of that person that is contextually appropriate). A major clue to the presence of apposition is that proper names and definite nouns cannot be in construct:

- |     |                                       |   |
|-----|---------------------------------------|---|
| (a) | הַמֶּלֶךְ דָּוִד                      | <i>King David</i> (2 Sa 3.31; Samuel-Kings uses this syntagm) |
| (b) | דָּוִד הַמֶּלֶךְ                      | <i>King David</i> (1 Ch 26.26; Chronicles uses this syntagm)  |
| (c) | יְהוֹשֻׁעַ בֶּן-נֹון                  | <i>Joshua son of Nun</i> (Ex 33.11)                           |
| (d) | שָׂרַי אִשְׁתְּ אַבְרָהָם             | <i>Sarai, Abram's wife</i> (Gn 16.1)                          |
| (e) | דָּוִד עֶבֶד יְהוָה                   | <i>David, the servant of YHWH</i> (Ps 36.1)                   |
| (g) | רוּת הַמּוֹאֲבִיָּה אִשְׁתְּ מַחֲלֹון | <i>Ruth, the Moabitess, Mahlon's wife</i> (Ru 4.10)           |
| (f) | בָּרוּךְ בֶּן נְרִיָּהוּ הַסֹּפֵר     | <i>Baruch, son of Neriah, the scribe</i> (Jr 36.32)           |

In (c) – (e), a construct chain is apposed to the proper name; in (f), a second apposition (“the scribe”) further describes Baruch; in (g), a second apposition, which is also a construct chain describes Ruth as “Mahlon’s wife”. Understanding this requires reading the string of words to see how they are related to each other, as well as general knowledge of biblical context. These examples also illustrate the frequent interdependence of construct chains and apposition.

#### 11.5 CONCEPTS

adjective	attributive	comment	relative	substantive
apposition/apposed	clause	predicate	subject	topic

## 11.6 VOCABULARY

<i>copper, bronze</i>	נְחֹשֶׁת .156	<i>other, another (adj.)</i>	אַחֵר .147
<i>service, servitude, labour, work</i>	עֲבוּדָה .157	<i>who, which, what, that; when</i>	אֲשֶׁר .148
<i>mouth</i>	פֶּה .158	[just] <i>like, as; when</i>	כַּאֲשֶׁר
<i>mouth of (construct)</i>	פִּי	<i>large, big, great (adj.); be/become large, great (st. vb.)</i>	גָּדוֹל .149
<i>holiness, “apartness”</i>	קִדְּשׁ .159	<i>old; elder (adj.); be/become old (st. vb.)</i>	זָקֵן .150
<i>holy, sacred (adj.)<sup>7</sup></i>	קִדּוּשׁ	<i>good (adj.); be/become good (st. vb.)</i>	טוֹב .151
<i>much, many (adj.)</i>	רַב .160	<i>honest, upright, right (adj.); thus, so (adv.)</i>	כֵּן .152
<i>bad, disastrous; evil, wicked (adj.)</i>	רַע .161	<i>before (temporal &amp; locative), in the presence of, in front of</i>	לִפְנֵי .153
<i>bad, disastrous, evil, wicked (adj.)</i>	רָשָׁע .162	<i>wadi (temporary stream or its valley; rarely perennial stream, e.g., Jabbok)</i>	נַחַל .154
<i>gate (of a city)</i>	שַׁעַר .163	<i>horse, stallion (m.)</i>	סוּס .155
		<i>mare</i>	סוּסָה

## 11.7 EXERCISES

1. After studying the forms of טוב, גדול, יפה (§11.1.1), please gloss these phrases and clauses, parsing any verbal forms. Be prepared to explain their structure and the function of the adjectives.

הַבָּקָר בַּשָּׂדֶה .g	גָּדוֹל הָאֱלֹהִים .d	הָאִישׁ הַטוֹב .a
הָעִיר בַּמִּדְבָּר .h	הָעָרִים עַל־הַהָרִים .e	הָאִשָּׁה יָפָה .b
זָקֵן אֵב הַפֶּהֶן .i	הַבָּקָר אֲשֶׁר עַל־הַהָרִים .f	הָאִישׁ אֲשֶׁר בְּבֵית .c

2. Gloss these phrases and clauses, parsing the verbs.

Ps 145.9; כל is a substantive in BH

a. טוב יהוה לכל

Jon 1.10; *fear, be afraid*; יראָה *fear* (noun); an object from the same root as its verb is called a “cognate accusative”; a common syntagm in BH

b. וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְדֹלָהּ

Is 6.3; זה *this* [one]; צבָא *host, army*; מלא *fulness, that which fills* (n.m.); ה־, *his* [Your gloss will probably differ from most English versions.]

c. וַקְרָא זֶה אֶל־זֶה וַאֲמַר  
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת  
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:

Jg 19.20; the last word is a quotation

d. וַיֹּאמֶר הָאִישׁ הַזֶּקֶן שְׁלוֹם

2 Kg 18.28; Assyria

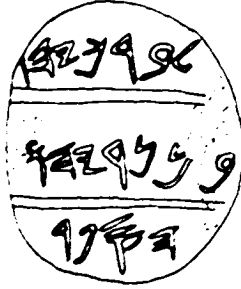
e. וַיֹּאמֶר שְׁמַעוּ דְבַר־הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר

<sup>7</sup>English “holy” and “sacred”, &c. differ historically (“holy” < German *Heilig*; “sacred” < Latin *sacra*), not functionally.

- 2 Sam 4.11; *kill*; ביתו *his house*;  
 על־משכבו *on his bed*
- 1 Kgs 8.3; וַיָּבֹאוּ *they* [m.p.] *went*;  
 וַיִּשָּׂאוּ *they* *carried*;  
 אָרוֹן *ark/box/chest*
- Pr 14.19; שָׁחוּ *they bow (down)*;  
 לְפָנַי *in the presence of*;  
 רָע / רָשָׁע *bad, evil, wicked*;  
 the verb is elided from the second line
- Lv 11.45; וְהֵייתֶם *and you* [m.p.] *shall be*
- Jr 7.9; אַחֲרַי *after*
- 2 Chr 2.4; אֲנִי *I*; בּוֹנֵה *building* (a participle functioning as a predicate adjective); נוּ - *our*
- 2 Chr 18.30; אֲרָם [he] *commanded*;  
 רָכַב *chariot*; לֹא תִלָּחֲמוּ *Do not fight*;  
 לֵאמֹר *saying*; כִּי אִם *but*;  
 לְבַדּוֹ *only (him alone)*
- [Josh 10.2]; אַחַת *one of*;  
 מִמְּלָכָה *kingdom*; הִיא *she, it*;  
 הָ - *her, its*; גִּבּוֹר *warrior*;  
 Gibeon, Ai
- .f אֲנָשִׁים רָשָׁעִים הָרְגוּ אֶת־אִישׁ־צַדִּיק בְּבֵיתוֹ  
 עַל־מִשְׁכְּבוֹ
- .g וַיָּבֹאוּ כָל זִקְנֵי יִשְׂרָאֵל  
 וַיִּשָּׂאוּ הַכֹּהֲנִים אֶת־הָאָרוֹן:
- .h שָׁחוּ רַעִים לְפָנַי טוֹבִים  
 וְרָשָׁעִים עַל־שַׁעְרֵי צַדִּיק:
- .i וְהֵייתֶם קְדָשִׁים כִּי קָדוֹשׁ אָנִי:
- .j וְהִלַּכְתֶּם אַחֲרַי אֱלֹהִים אַחֲרַי  
 אֲשֶׁר לֹא־יִרְדְּעֶתֶם:
- .k וְהַבֵּית אֲשֶׁר־אֲנִי בּוֹנֵה גָדוֹל  
 כִּי־גָדוֹל אֱלֹהֵינוּ מִכָּל־הָאֱלֹהִים:
- .l וּמִלֶּךְ אָרָם צִוָּה אֶת־שָׂרֵי הָרֶכֶב לֵאמֹר  
 לֹא תִלָּחֲמוּ אֶת־הַקָּטָן אֶת־הַגָּדוֹל  
 כִּי אִם־אֶת־מֶלֶךְ יִשְׂרָאֵל לְבַדּוֹ:
- .m עִיר גְּדוֹלָה גִּבְעוֹן כְּאַחַת עָרֵי הַמְּמֻלָּכָה  
 וְהִיא גְּדוֹלָה מִן־הָעִי  
 וְכָל־אֲנָשֶׁיהָ גִּבּוֹרִים:

### 11.8 ENRICHMENT: *BULLA*

This is a greatly enlarged drawing of a *bulla* (the clay impression of a seal).



לברכיהו  
בן נריהו  
הספר

*Belonging to Berechياهو  
son of Neryahu  
the scribe*

or (using more familiar forms of the names):

***Belonging to [Property of] Baruch  
son of Neriah  
the scribe***  
(cf. Jr 36.32)

This is a typical bulla (the lump of clay that was stamped with a seal, as wax might be today), with an inscription consisting of the owner's name (with *lamed* of possession), followed by "son of", his father's name, and his occupation. The appositions between "Baruch" and "son of Neriaiah" on the one hand and "the scribe" on the other, identify both men by their fathers' names and their occupation or position in society. The *bulla* is thus the owner's "signature".

1. Both names end in *-yahu*, a variant of *-yah* that occurs in BH (Jeremiah's name has both forms: יְרֵמְיָהוּ (8xx; only in Jr 27.1-29.1) and יְרֵמְיָהוּ (>110xx; in the rest of the book; never in 27.1-29.1).
2. Since the names of the father and son, as well as the occupation, match the biblical references, this particular bulla most probably records the personal seal of the scribe named Baruch ben Neriaiah who worked for Jeremiah, and would have been affixed to documents (long since deteriorated) that he wrote, transcribed, or witnessed.
3. The same form of personal identification was in use long before the Israelite monarchy and the period of the canonical prophets. In Js 1.1 Joshua is identified as יְהֹֹשֻׁעַ בֶּן־נֹון מֹשֶׁרֶת מֹשֶׁה, *Joshua son of Nun, servant of Moses*; Joshua—not his father—was Moses' assistant; Baruch was a scribe, according to the information on this bulla.
4. This bulla appeared on the antiquities market without any reference to its provenance. This means that its interpretation lacks the controls that its discovery *in situ* (in place) would have provided, such as depth, occupational or destruction layer, &c.

## LESSON 12 THE PARTICIPLE

THE VERBAL SYSTEM of BH includes forms that are called both “participles” and “verbal adjectives”, since they are based on verbal roots and functionally identical to adjectives. Unlike English participles (forms that end in “-ing”), Hebrew participles can be identified by their vowels, a prefixed **נ־** (in most verbal stems), and the syntax in which they occur. More than one-tenth (about **13%**) of all verbal forms in BH are participles. They are especially common in biblical poetry.

### 12.1 FORM

ALL PARTICIPLES are inflected for gender and number in order to agree with the word that they modify. They use the same endings as adjectives and nouns. Like adjectives, participles agree with the *true* gender of the word that they modify. The *qal* has two participles—active and passive.

		Qal Active Participle		Qal Passive Participle	
		Singular	Plural	Singular	Plural
Masc.	abs.	מִשְׁלֵ	מִשְׁלִים	מְשׁוּל	מְשׁוּלִים
	const.		מִשְׁלֵי	מְשׁוּל	מְשׁוּלֵי
Fem.	abs.	מִשְׁלֶת מִשְׁלָה	מִשְׁלֹת	מְשׁוּלָה	מְשׁוּלוֹת
	const. <sup>8</sup>			מְשׁוּלָת	

1. The *qal active* participle always has an *o*-vowel (*holem* or *holem-waw*) after the *first* radical.
2. The *qal passive* participle always has a *u*-vowel (*šureq*, rarely *qibbus*) after the *second* radical.
3. Unlike the other verbal conjugations, participles can be articular. Like the infinitive construct, they can occur with prepositions and pronominal suffixes (Lesson 14).

### 12.2 FUNCTION

#### HBI §2.2.5

THE PARTICIPLE in BH is an adjective, with the same functions as the adjective—attributive, predicate, and substantive. The rules for identifying participial function are the same as for the adjective (§11.1.2).

1. *Attributive*, or *adjectival* participles usually follow, and agree in definiteness with the word that they modify. Although they are attributive, their verbal nature means that they can be glossed in several ways, often as relative clauses (cf. Pr 8.34; Dt 1.38); e.g., Is 40.3 could also be rendered “a voice which was calling, ...” Their temporal reference (past, present, future) is entirely contextual:

אֲשֶׁר־יִשְׁמַע לִי	How happy is the man <i>who listens</i> to me, ... (Pr 8.34)
קוֹל קוֹרֵא בַּמִּדְבָּר	A voice <i>calling</i> , “In the wilderness ...” (Is 40.3)
יְהוֹשֻׁעַ בֶּן־נֹון הֶעֱמַד לְפָנָיָהּ	Joshua son of Nun, <i>who stands</i> before you (Dt 1.38)
מִשְׁפָּט כָּתוּב	judgment <i>that is written</i> (Ps 149.9)

<sup>8</sup>There are about thirty-five feminine construct *qal* participles in BH; few of these are strong verbal roots. The most frequent occurs in the phrase וְדָבַשׁ וְרָבַב חֵלֶב וְזָבַת חָלָב, “*flowing* with milk and honey” (20x; always fsc Q Ptc from the weak verb זָיַב).

(cont'd.)

שָׁלַם ... שָׁמַר הַבְּגָדִים Shallum ..., *the keeper of [the one who keeps] the garments* (2 Kgs 22.14)  
 וַיִּשְׁלַח אֶת־הָעָם נֹשְׂאֵי הַמִּנְחָה: He sent away the people *who had carried* the tribute (Jg 3.18)

2. *Predicate*, or *verbal* participles may precede or follow the word that they modify; the words *disagree* in definiteness. In narrative, predicate participles tend to occur in disjunctive clauses, where they function much like finite verbs. A predicate participle is technically “tenseless”—its temporal reference depends on the context, as does its nature as simple or continuous action. The last five examples occur in disjunctive clauses (§6.6):

אֱלֹהִים מֹשֵׁל בְּיַעֲקֹב God *rules* in Jacob (Ps 59.14)  
 צְדִקְתּוֹ עֹמֶדֶת לְעֶד His righteousness endures for ever (Ps 112.9)  
 וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף But they did not know that Joseph *was listening* (Gn 42.23)  
 וַעֲתָלְיָה מְלַכְתָּ עַל־הָאָרֶץ: Now Athaliah *was ruling* over the land (2 Kg 11.3)  
 וּפְלִשְׁתִּים עֹמְדִים אֶל־הַהַר מִזֶּה Now the Philistines *were standing* on the hill on this side (1 Sam 17.3)  
 וְשָׁבָא שָׁמְעַת אֶת־שִׁמְעֵן שְׁלֹמֹה Now the queen of Sheba *heard* the report of Solomon ... (1 Kgs 10.1)  
 וּמְלַכְתָּ וְהִיא יֹשֶׁבֶת בִּירוּשָׁלַם Now she *lived* in Jerusalem (2 Kgs 22.14)

Depending on the context, and the semantic *load* of the verbal root, a predicate participle following הִנֵּה or הִנְנֶה may suggest the speaker’s sense of immediacy:

כִּי־הִנְנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים For I am *about to create* [*creating*] a new heaven and a new earth (Is 65.17)  
 וְאֶרֶץ חֲדָשָׁה וְהִנֵּה אֲנֹכִי עֹשֶׂה דָבָר בְּיִשְׂרָאֵל I am *doing* [*about to do*] a thing in Israel (1 Sa 3.11)  
 וְהִנֵּה אֲנֹכִי יֹרֵד אֵלֶיךָ I am *going to come down* [*coming*] to you (1 Sa 10.8)

3. When there is no substantive for the participle to modify, it is “its own noun”, and thus *substantival* (nominal), glossed by a pronominal relative clause (“he who ...”, “the one who ...”, “whoever ...”, &c.). As Jos 2.24 suggests, all participles in construct chains are substantive.

הוֹלֵךְ בְּיִשְׁרוֹ יִרָא יְהוָה *Whoever walks* in his honesty fears YHWH (Pr 14.2)  
 יְהוָה שֹׁמֵרְךָ YHWH is *the one who watches* you [= “your watcher”] (Ps 121.5)  
 כָּל־יֹשְׁבֵי הָאָרֶץ All the *inhabitants* of the land (Jos 2.24)

4. Some verbs occur primarily as substantive participles (e.g., the verbal root אִיב occurs 281 times; all but two are substantive participles). Words listed as nouns that have the vowel pattern *o-e* (i.e., *holem - sere*) are *qal* participles that were used primarily as substantives (e.g., שֹׁפֵט, *judge*; סֹפֵר, *scribe*).

הִנֵּה אֲנֹכִי נֹתֵן אֶת־אִיבְךָ בְּיָדְךָ I am about to give [predicate ptc.] *your enemy* into your hand (1 Sam 24.4)





Gn 25.28; you should be able to recognize the names      וַיֵּאָהֵב יִצְחָק אֶת־עֵשָׂו ... וַרְבֵּקָה אֶהְבֶּת אֶת־יַעֲקֹב: .8

Ps 75.8      כִּי־אֱלֹהִים שִׁפְט      .9

Ps 106.3; עֲשֵׂה אֲשֶׁרִי *happy* (trad., *blessed*); מִשְׁפָּט      .10  
*do*; עֲשֵׂה צְדָקָה *righteousness, innocence*; עַת *time*  
 עֲשֵׂה צְדָקָה בְּכָל־עַת:

1 Sam 18.16; בּוֹא *he*; בָּא ms Q Ptc < *come/go in*; לְפָנֵיהֶם *before them*; David      וְכָל־יִשְׂרָאֵל וַיהוּדָה אָהֵב אֶת־דָּוִד      .11  
 כִּי־הוּא יוֹצֵא וּבָא לְפָנֵיהֶם:

Jg 4.4; הִיא *she*; הָהִיא *that*; Deborah, Lapidot      וַדְּבוֹרָה אִשָּׁה נְבִיאָה אִשֶׁת לְפִירוֹת      .12  
 הִיא שֹׁפֵטָה אֶת־יִשְׂרָאֵל בְּעַת הַהִיא:

Jr 22.11; הִי *his*; Shallum; Josiah; Judah      כֹּה אָמַר־יְהוָה אֱלֹהֵי־שָׁלֹם בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה      .13  
 הַמֶּלֶךְ תַּחַת יֹאשִׁיָּהוּ אָבִיו

Lv 14.47; הִי *he will wash*; הִי *his* (suffixed to a plural noun; cf. #6)      וְהִשְׁכַּב בַּבַּיִת יִכָּבֵס אֶת־בְּגָדָיו      .14  
 וְהֵאָכַל בַּבַּיִת יִכָּבֵס אֶת־בְּגָדָיו:

1 Sam 17.3; מִזֶּה *on one [this] side* (מִן + זֶה) Philistines      וּפְלִשְׁתִּים עֹמְדִים אֶל־הַהָר מִזֶּה      .15  
 וַיִּשְׂרָאֵל עֹמְדִים אֶל־הַהָר מִזֶּה

Jr 23.2; לָכֵן *therefore* (לָ + כֵן); עַל *concerning*; both participles are from the root *shepherd, tend* (the mp ending “replaces” the final ה- of the root)      לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל      .16  
 עַל־הָרְעִים הָרְעִים אֶת־עַמִּי

## 12.6 ENRICHMENT: PARTICIPIAL COMPRESSION

Participles are especially common in the book of Proverbs, probably because they allow highly compressed syntax, perhaps also to impart a “timeless” and “universal” air to the sayings. In Pr 17.9, for example, the use of four participles allows the proverb to be compressed into only eight words:

מִכֹּסֶה־פֶּשַׁע מְבַקֵּשׁ אֶהְבֶּה      *Whoever conceals a transgression seeks love;*  
 וְשֹׁנֵה בְדָבָר מִפְּרִיד אֱלֹוֹף:      *And whoever repeats a matter separates a friend*  
 [friends] (Pr 17.9)

At times, however, compression can be confusing. How should we read these lines? Which is primary—seeking or concealing, repeating or separating? Since our experience suggests that talking about offenses can destroy relationships, but that this is not the only reason for relationships to fail, we would probably read Pr 17.9b as suggested above (rather than “Whoever separates friends repeats a matter”).

In 17.9a, however, either participle could be read as the subject, so that an alternative interpretation (and translation) would be “Whoever seeks love conceals a transgression”. This line may even be deliberately ambiguous, written in order to allow or even encourage both understandings. The decision to *gloss* it in one way or the other, however, is essentially arbitrary, since either participle can be predicate or substantive.

Word order is not always a reliable guide to syntax or function, especially in biblical poetry, so that

we must reflect on the content of the proverb in order to translate it appropriately.

In Pr 12.1a, however, the parallelism helps us determine that the first participle is the subject (substantive) and the second the predicate, since the predicate is elided from the second line, and since “loves discipline” parallels “hates correction”, we follow the first reading:

אִהַב מוֹסֵר אִהַב דַּעַת וְשִׂנְא תוֹכַחַת בְּעֵר:	Whoever loves discipline loves knowledge; and whoever hates correction [loves] stupidity (Pr 12.1)
--	--

It may seem that we have merely read the Hebrew as though it uses English word-order, but our interpretation (and therefore translation) is actually based on the parallels between the two lines. The general principle here is the frequent omission [elision] of the predicate from the second of two parallel lines of biblical poetry.

Two passive participles (Lesson 19) allow even greater compression in Pr 27.5—only five words:

טוֹבָה תוֹכַחַת מְגֹלָה מֵאַהֲבָה מְסֻתָּרַת:	Uncovered rebuke is better than concealed love (Pr 27.5)
---	---

This could also be rendered so that the English syntax corresponds to the Hebrew:

Better a rebuke uncovered than love concealed.

Nothing is gained beyond (perhaps) a certain “poetic” feel; both renderings are as compressed as English allows. Or, if we wanted to add a poetic structure that is not present in the Hebrew sentence, we could invert the order of the last two words so that we read *noun – adjective ... adjective – noun*, but this may be cleverness for its own sake.

Better a rebuke uncovered than concealed love.

## LESSON 13 PRONOMINALS (I)

**P**RONOUNS are a *cohesive* device (§6), one of the linguistic functions by which an utterance is “held together”. English, for example, prefers to track clausal subjects pronominally (e.g., “Then *he* went ...” or “After *she* had taken ...”), rather than by repeating the subject’s name. Pronouns thus tend to be “anaphoric” (Greek *ana*, “above”), since they usually refer *back* to someone or something previously mentioned (traditionally called the “antecedent”).<sup>9</sup>

BH has two sets of pronouns—*independent pronouns* and *suffixed pronouns* (called “pronominal suffixes” [§14]). Both sets are inflected for person, gender, and number.

*Independent personal pronouns* identify the subject of the clause; *demonstratives* usually modify nouns. Independent (or “subject”) pronouns in BH, however, are not merely cohesive—they also function on the level of discourse, a “higher-level” function that explains why BH has independent subject pronouns alongside the PGN of the finite verb.<sup>10</sup> (§13.1.2).

*Pronominal suffixes* show pronominal possession (“my”, “her”, “their”), indicate the pronominal objects of verbs and prepositions, and the pronominal subjects of the infinitive construct (§16.1.1).

### 13.1 INDEPENDENT PRONOMINALS

All pronominal forms in BH have person, gender, and number. Most independent pronouns identify the subject of their clause; about 20% of all independent personal pronouns occur as the first element in disjunctive clauses (*w* + pronoun).

#### 13.1.1 FORM

Person	Gender	Singular	Plural
1 <sup>st</sup>	common	אֲנִי I אָנֹכִי	נַחְנוּ אֲנַחְנוּ we
2 <sup>nd</sup>	masc.	אַתָּה you	אַתֶּם you
	fem.	אַתְּ	אַתֶּן
3 <sup>rd</sup>	masc.	הוא he, it	הֵם
	fem.	היא she, it הוּא	הֵנָּה הֵנָּה they

1. The form is distinct for each person; gender and number is distinguished by the end of the form:

Person	Form
1 <sup>st</sup>	- אֲנִי I, we
2 <sup>nd</sup>	- אַתָּה you
3 <sup>rd</sup>	- הֵן he, she, it, they

2. The “double forms” differ primarily in frequency and distribution, as these illustrative statistics show.

- אֲנִי (1cs) is far more frequent (803x) than אָנֹכִי (c. 350x), but in some biblical books one form dominates, e.g.,

<sup>9</sup>Pronouns can be *cataphoric*, referring to something that follows (“*He* awoke early, but John ...”); this function is rare in BH.

<sup>10</sup>Apart from commands, English sentences have explicit subjects, either nominal or pronominal (English also uses a “dummy” subject, as in “*It’s* raining” and “*There’s* one in here”). Independent subject pronouns in BH often “sound” redundant (or “emphatic”) to English readers when they occur alongside a verbal form that indicates the PGN of its subject. They are not actually redundant, because: (1) all communication is as efficient as possible (superfluity is only apparent, never real); and (2) their function is related to the larger context in which they occur, including the genre and the relationship of their clause to the preceding clause. This will become more clear as you begin to read the biblical text.

	אֲנִי	אֲנֹכִי
Dt	55x	6x
Ezk	1x	155x

- b. אֲנֹכִי (1cp) occurs about 115 times in BH, but אֲנִי only six times.  
 c. The longer form of 3mp (הֵמָּה) is slightly more frequent (c. 55%) than הֵם; as with 1cs (אֲנִי/אֲנֹכִי), they are not distributed evenly:<sup>11</sup>

	הֵמָּה	הֵם
Gn	4x	17x
Ex	5x	17x
Lv	1x	18x
Ps	25x	3x
Ezk	57x	8x <sup>12</sup>

- d. הוּא (3fs written with -w-) occurs in the Torah, הִיא in the rest of the Bible (הִיא—with *yod*—occurs ten times in the Torah out of more than 150 occurrences in those books).

### 13.1.2 FUNCTION

### HBI §1.5.1

1. An independent pronoun *always* means that you are looking at a *clause*, whether or not the pronoun comes first in the clause.
2. Independent personal pronouns usually identify the *subject* of a verbal or non-verbal clause (“I”, “she”, “we”). They do *not* show pronominal possession (e.g., “my”, “your”) or the pronominal objects of verbs or prepositions (e.g., “him”, “for them”). The examples illustrate its use with various types of predicates—a noun (Gn 3.19; Ex 6.2), adjective (Ezk 42.14), finite verb (Gn 41.15), and participle (Nu 33.51):

כִּי־עָפָר אַתָּה	For you are <i>dust</i> , ... (Gn 3.19)
אֲנִי יְהוָה	I am YHWH (Ex 6.2).
כִּי־קָדָשׁ הֵנָּה	For <i>they</i> [fp] are <i>holy</i> (Ezk 42.14).
וְאֲנִי שָׁמַעְתִּי עֲלֶיךָ	I heard about you ... (Gn 41.15)
כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן	When <i>you</i> cross the Jordan ... (Nu 33.51)

3. Independent pronouns also occur in non-verbal clauses, apparently signaling the non-verbal predication:

יְהוָה הוּא הָאֱלֹהִים	YHWH [— <i>he</i> ] is [the] God (1 Kg 18.39).
כִּי־טוֹב כָּל־אֶרֶץ מִצְרַיִם לָכֶם הוּא:	For the goodness of all of the land of Egypt [ <i>it</i> ] is yours (Gn 45.20).

4. Independent pronouns often occur with the conjunction -וְ, creating a disjunctive clause (§6.6). Gn 42.23 explains why Joseph’s brothers thought that they were secure in talking in front of him. The added information of Jg 11.39 makes the virginity of Jephthah’s daughter explicit.

וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף	Now they did not know that Joseph could understand [participle] them, because the interpreter was between them (Gn 42.23).
כִּי הַמְּלִיץ בֵּינָתָם:	
וְהִיא לֹא־יָדְעָה אִישׁ	... (now she had not known a man) ... (Jg 11.39)

<sup>11</sup>When two 3mp pronouns occur in the same v., both forms may be used (7x), although both are repeated in some vv. (הֵמָּה (17x) or הֵם (7x)).

<sup>12</sup>In Ezekiel, the clause כִּי בֵית מְרִי הֵמָּה/הֵם, *for they are a rebellious house*, occurs seven times, six times with הֵמָּה as the subject, once with הֵם.

The change of subject that is often signalled by an independent pronoun may also imply a contrast between the events or actions described by two clauses, especially when a disjunctive clause begins with *w* + pronoun (cf. 2 Chr 13.11 (Exercise #16)). The contrast is thus appropriately signalled in English by rendering the conjunction as, e.g., “but”, “now”, “but as for her”.

Although the contrasting clause—“every great matter they shall bring to you”—is left out of Exercise #6 (Ex 18.22), the disjunctive clause that ends the sentence again signals a contrast, here by beginning the clause with the object (*waw* + non-verb) rather than the subject.

5. The only affix that can be attached to the independent personal pronouns is the conjunction -וְ.

## 13.2 DEMONSTRATIVES

DEMONSTRATIVES *POINT out* or *to* a person or object (“this”, “that”, “these”, “those”), and can be thought of as making an articular word even more definite or specific (contrast “this scroll” with “the scroll”).

### 13.2.1 FORM

	Gender	Singular	Plural
“Far”	masc.	זֶה	<i>this</i>
	fem.	זֹאת	<i>these</i>
“Near”	masc.	הוא	<i>that</i>
	fem.	היא	<i>those</i>

The paradigm of the demonstratives overlaps the paradigm of the personal pronouns (above). The “far” demonstratives are the same as the third person personal pronouns. They are demonstrative primarily when they are attributive (#3, below).<sup>13</sup>

### 13.2.2 FUNCTION

#### HBI §1.5.2

1. Since demonstratives are essentially adjectives, they can be either predicate or attributive. Unlike adjectives, they are not substantive.
2. Like adjectives, demonstratives agree with the gender and number of the word that they modify.
3. When they are *predicate*, demonstratives (1) are *anarthrous*; (2) tend to *precede* the word that they modify; and (3) are usually the *subject* of the clause (זֶה, the second demonstrative in 1 Kgs 6.19, occurs eleven times in BH):

זֹאת הָאָרֶץ	<i>This is the land</i> (Nu 34.2)
היא העיר הגדלה	<i>That [it] is the great city</i> (Gn 10.12)
אלה שמות	<i>These are the names</i> (Ex 1.1)
ויאמר אלישע לא זה הדרך ולא זה העיר	<i>Elisha said to them, “This is not the way, nor is this the city. ...”</i> (2 Kgs 6.19)

<sup>13</sup>There is little functional difference between “That is the king” and “He is the king”.

1. *Attributive* demonstratives *follow* the word that they modify, and are *articular*:

הַמָּקוֹם הַזֶּה *this* place (Gn 28.17)  
 בְּעִיר הַהִיא *in that* city (Js 20.6)  
 כָּל-הַיּוֹם הַהוּא *all that* day (Nu 11.32)

2. An articular “third person pronoun” is therefore actually an attributive demonstrative:

בְּיָמִים הַהֵמָּה *in those* days (Jr 3.16)<sup>14</sup>  
 בְּעֵת הַהוּא *at that* time (Nu 22.4)  
 הָעִיר הַזֹּאת *this* city (Gn 19.20)

3. Usually the demonstrative immediately follows the noun that it modifies. If the noun is modified by an adjective (or is in construct), the attributive demonstrative follows the entire phrase, after any adjectives, or after the final word of the construct chain, or both. In Gn 2.12, the predicate adjective follows the attributive demonstrative:

הַדָּבָר הַגָּדוֹל הַזֶּה *this* great thing (1 Sa 12.16)  
 הַרְעָה הַגְּדֹלָה הַזֹּאת *this* great evil (Gn 39.9)  
 כַּאֲשֶׁר הֵבֵאתִי אֶל-הָעָם הַזֶּה *Just as I brought upon this* people all *this* great disaster  
 אֵת כָּל-הַרְעָה הַגְּדֹלָה הַזֹּאת (Jr 32.42)  
 וַיִּהְיֶה הָאָרֶץ הַהוּא טוֹב *and the gold of that* land is good (Gn 2.12)

### 13.3 INTERROGATIVE PRONOUNS

BH uses two uninflected interrogative pronouns to ask questions about persons (“who?”, “whom?”) and things (“what?” “how?”). Both are normally “fronted”—they begin their clause.

#### 13.3.1 THE INTERROGATIVE מִי

The interrogative מִי, “who”, is always *definite*, and always asks about a *person*.

1. If there is no verb, מִי is usually the subject of a non-verbal clause (but cf. Ru 2.5, #3, below):

וַיֹּאמֶר פַּרְעֹה מִי יְהוָה *Pharaoh said, “Who* is YHWH, ...?” (Ex 5.2)  
 מִי אַתָּם *“Who* are you (m.p.)?” (Jos 9.8)  
 מִי הָאֲנָשִׁים הָאֵלֶּה *Who* are these men ...?” (Nu 22.9)  
 בְּתַמִּי אֵת *“Whose* daughter are you?” (Gn 24.23)  
 מִי עָשָׂה הַדָּבָר הַזֶּה *“Who* did this thing?” (Jg 6.29; cf. Jg 15.6)  
 מִי־שָׁמַע כְּזֹאת מִי רָאָה כְּאֵלֶּה *Who* has heard [such a thing] as this? *Who* has seen [such things] as these? (Is 66.8)

<sup>14</sup>The phrase “[in] those days” accounts for nearly three-quarters of all occurrences of the 3mp demonstrative.

2. Since it is always definite, **מי** has the sign of the object when it is the object of the verb, but still heads the question:

אֶת־מִי תַעֲבֹדוּן “Whom will you serve?” (Jos 24.15)  
 אֶת־מִי אֲשַׁלַּח וּמִי יֵלֶךְ־לָנוּ “Whom shall I send, and who shall go for us?” (Is 6.8)

3. **מי** also functions as the object of prepositions (in Ru 2.5, the **ל** shows possession):

אֲחֵרֵי מִי יֵצֵא מִלֶּךְ יִשְׂרָאֵל After *whom* has the king of Israel gone out? (1 Sam 24.15)  
 לְמִי הַנְּעֻרָה הַזֹּאת: To *whom* does this young woman *belong*?” (Ru 2.5)

### 13.3.2 THE INTERROGATIVE **מָה**

The interrogative **מָה**, “what”, is always *indefinite*, and does *not* refer to persons. If there is no verb, **מָה** is the subject of a non-verbal clause.

וְאָמְרוּ־לִי מָה־שְּׁמוֹ מָה אָמַר אֲלֵהֶם “... and they say to me, ‘*What is his name?*’, *what* shall I say to them?” (Ex 3.13)  
 מָה־עָשָׂה לָךְ הָעָם הַזֶּה “*What* did this people do to you?” (Ex 32.21)  
 וּמִי־יֹאמַר־אֵלָיו מָה־תַּעֲשֶׂה: And who says to him, ‘*What* are you doing?’” (Qo 8.4)  
 מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתָּ “*What is* this dream which you dreamed?” (Gn 37.10)

1. **מָה** also occurs in indirect questions:

לֹא יָדְעוּ מָה־הוּא They did not know *what* it [was] (Ex 16.15)

2. **מָה** may also ask “why”, often in combination with **ל** (**לְמָה** or **לָמָּה**, “for what?”):

מָה אֲנַחְנוּ יֹשְׁבִים פֹּה “*Why* are we sitting here ...?” (2 Kgs 17.3)  
 לָמָּה לֹא־הֵלַכְתָּ אֵלָי “*Why* didn’t you come to me?” (Nu 22.37)  
 וַיֹּאמֶר דָּוִד לְשָׂאוּל לָמָּה תִשְׁמַע אֶת־דִּבְרֵי אָדָם ...?” (1 Sam 24.10)

3. **מָה** is spelled with three different vowels, depending on the first letter of the following word; there is no difference in function:

מָה What?  
 מַה־ What?  
 מֶה What?

### 13.4 FREQUENCY There are 8,629 independent pronominal forms in BH:

Personal (subject)	5,001
Demonstratives	2,651
Interrogative	977 (מָה (554x), מִי (423x))

### 13.5 CONCEPTS

antecedent	independent pronoun	pronominal subject
cohesion	interrogative	pronoun
demonstrative		

13.6 VOCABULARY<sup>15</sup>

<i>they</i> (3mp pers. pron.); <i>those</i> (mp dem.)	הֵם .188 הֵמָּה	<i>I</i> (1cs pers. pron.)	אֲנִי .181 אֲנִי
<i>they</i> (3fp pers. pron.); <i>those</i> (fp dem.)	הֵן .189 הֵנָּה	<i>you</i> (2ms pers. pron.)	אַתָּה .182
<i>this</i> (ms dem. pron.)	זֶה .190	<i>you</i> (2fs pers. pron.)	אַתְּ .183
<i>this</i> (fs dem. pron.)	זֹאת .191	<i>he</i> (3ms pers. pron.); <i>that</i> (ms dem.)	הוּא .184
<i>these</i> (cp dem. pron.)	אֵלֶּה .192	<i>she</i> (3fs pers. pron.); <i>that</i> (dem. pron.) [the second form occurs primarily in the Torah]	הִיא .185 הִוא
<i>What?</i> [always indefinite]; <i>How?</i>	מַה־ .193 מָה	<i>we</i> (1cp pers. pron.)	אֲנַחְנוּ .186 נַחְנוּ
<i>Who?</i> [always definite]	מִי .194	<i>you</i> (2mp pers. pron.); the 2fp forms (אַתְּנָה, אַתְּן) occur 5x in BH, 4x in Ezekiel.	אַתֶּם .187

## 13.7 EXERCISES

After learning the personal and interrogative pronouns, and the demonstratives, please gloss these clauses, parsing any verbal forms.

- Ex 6.8
1. אֲנִי יְהוָה
- Gn 29.4; Haran; the last two words are a quotation
2. וַיֹּאמְרוּ מִחֶרֶן אֲנַחְנוּ:
- 1 Sam 4.18; אַרְבָּעִים 40
3. וְהוּא שָׁפֵט אֶת־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה:
- Ps 110.4; *order of*; מִלְכִּי־צְדָק; Melchizedek
4. אַתָּה־כֹּהֵן לְעוֹלָם עַל־דְּבָרְתִי מִלְכִּי־צְדָק:
- Jr 29.20
5. וְאַתֶּם שָׁמְעוּ דְבַר־יְהוָה
- Gn 42.23; Joseph
6. וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף
- Ex 18.22; *time* (in the sense of measured, or passing time) [cf. §13.1.2(4)]
7. וְשָׁפֵטוּ אֶת־הָעָם בְּכָל־עֵת ... וְכָל־הַדְּבָר הַקָּטָן יִשְׁפֹּטוּ־לָהֶם
- Ru 3.9; Ruth; גֹּאֵל *redeemer* (ms Q Ptc < גֹּאֵל, *redeem*)
8. וַיֹּאמֶר מִי־אַתָּה וַתֹּאמֶר אֲנִי רוּת ... כִּי גֹאֵל אֶתָּה:
- Ps 115.18; בָּרַךְ *bless*; הַלֵּל *praise* (D); Yah
9. וְאַנְחֵנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּ־יְיָ:
- Is 14.13; ׀- *your* (m.s.); הַשָּׁמַיִם assumes “to”; עלה *go up, ascend*; מִמַּעַל *above*
10. וְאַתָּה אָמַרְתָּ בְלִבְבְּךָ הַשָּׁמַיִם אֵעֲלֶה מִמַּעַל

<sup>15</sup>The personal pronouns are listed paradigmatically.



- 1 Chr 17.16; יהוה אלהים is vocative; ביתי *my house* .11 וַיֹּאמֶר מִי־אֲנִי יְהוָה אֱלֹהִים וּמִי בֵּיתִי
- Dt 10.10 .12 וְאַנְכִי עֹמְדֹתִי בְהָר
- 2 Chr 13.11; מִשְׁמֶרֶת *observance* (cognate accusative); נוּ -our; אֹתוֹ *him* (direct object) [cf. §13.1.2(4)]<sup>16</sup> .13 שְׁמֵרִים אֲנַחְנוּ אֶת־מִשְׁמֶרֶת יְהוָה אֱלֹהֵינוּ וְאַתֶּם עֹזְבֹתֶם אֹתוֹ:
- Jg 8.23; אֲלֵהֶם *to them* (m.p.); Gideon; בָּכֶם *over you*; בְּנִי *my son* .14 וַיֹּאמֶר אֲלֵהֶם גְּדַעוּן לֹא־אֶמְשַׁל בָּכֶם וְלֹא־יִמְשַׁל בְּנִי בָכֶם יְהוָה יִמְשַׁל בָּכֶם:
- Ho 2.10; נָתַתִּי *I gave*; לָהּ *to her*; הַגָּן *grain*; תִּירוֹשׁ *new wine* .15 וְהִיא לֹא יָדְעָה כִּי אֲנֹכִי נָתַתִּי לָהּ הַדָּגָן וְהַתִּירוֹשׁ
- 1 Kgs 2.22; וַיַּעַן *and he answered* (3ms Q Pr < *answer*); Solomon; Abishag; Shunamite; Adonijah; מְלוּכָה *kingship, kingdom*; מִמֶּנִּי *than I* (comparative use of מִן) .16 וַיַּעַן הַמֶּלֶךְ שְׁלֹמֹה וַיֹּאמֶר לְאָמוֹ וְלִמָּה אַתָּה שֹׂאֵלֶת אֶת־אֲבִישַׁג הַשֻּׁנְמִית לְאֲדֹנָיָהּ וּשְׂאֵלֶי־לוֹ אֶת־הַמְּלוּכָה כִּי הוּא אָחִי הַגָּדוֹל מִמֶּנִּי

### 13.8 ENRICHMENT: DISJUNCTIVES IN POETRY

The discussion of disjunctive clauses (§6.6) is generally limited to biblical prose, but it also applies to biblical poetry. A standard poetic signal of a shift in perspective is a line beginning with *waw* + an independent pronoun, especially 1cs (referring to the poet) and 2ms (referring to YHWH). Note the contrasts in the following verses (participants are in **bold**; *w* + pronoun is in *italics*):

יהוה מִה־רָבוּ צָרָי	YHWH, how <b>my enemies</b> have increased;
רַבִּים קָמוּ עָלַי:	<b>Many</b> rise against me;
רַבִּים אֹמְרִים לְנַפְשִׁי	<b>Many</b> say about me,
אֵין יְשׁוּעָתָהּ לֹו בְּאֱלֹהִים	'He has no salvation in God'.
וְאַתָּה יְהוָה מָגֵן בְּעַדִּי	<i>But you, YHWH</i> , are a <b>shield</b> on my behalf—
כְּבוֹדִי מְרִים רֹאשִׁי:	<b>My glory</b> , and <b>the one who raises my head</b> (Ps 3.2-4).
<hr/>	
פֶּן־יֹאמֶר אִיבִי יִכְלֹתִיו	Lest <b>my enemy</b> say, 'I have overcome him!'
צָרִי יִגִּילוּ כִּי אָמוּט:	<b>My foes</b> exult when I fall.
וְאֲנִי בְּחַסְדְּךָ בְּטַחַחְתִּי	<i>But I</i> trust in your love;
יִגַּל לְבִי בִישׁוּעָתְךָ	<b>My heart</b> exults in your salvation;
אֲשִׁירָה לַיהוָה כִּי גָמַל עָלַי:	<b>I</b> will sing to YHWH, for he has done good for <b>me</b> (Ps 13.5-6).
<hr/>	
נַפְשֵׁנוּ כַּצִּפּוֹר נִמְלְטָה מִפַּח יוֹקְשִׁים	Our soul like a bird has been delivered from <b>the birders' snare</b> ;
הַפַּח נִשְׁבַּר וְאֲנַחְנוּ נִמְלָטָנוּ:	<b>The snare</b> is broken, <i>but we</i> are delivered (Ps 124.7).

<sup>16</sup>The contrast in this v. is *not* signalled by the use of different conjugations. Instead, the *waw* + non-verb (in this case, the independent pronoun) makes this a disjunctive clause, to which the choice of conjugation is subordinate. Contrast is a function of the difference in *content* between the clauses.

## LESSON 14 PRONOMINALS (II): SUFFIXES

**I**NDEPENDENT SUBJECT PRONOUNS indicate the subject of their clause. In order to show pronominal *possession*, and verbal and prepositional *objects*, BH attaches “pieces” of the independent pronouns to substantive and verbal forms. Like the independent pronouns, these suffixes are also inflected to agree with the person, gender, and number of their antecedent. There are **45,590** pronominal suffixes in BH (*versus* about **8,629** independent pronominal forms).

### 14.1 FORM

Person	Gender	Singular	Plural
1 <sup>st</sup>	com.	י - <i>my, me</i>	נו - <i>our, us</i>
2 <sup>nd</sup>	masc.	ך - <i>your, you</i>	כם - <i>your, you</i>
	fem.	ךְ -	
3 <sup>rd</sup>	masc.	ו - ה - נו - הו -	הם -
		[מו - poetic]	
	fem.	ה - ת - הַ -	הן -

1. There are no *cases* in BH (unlike, e.g., Greek Latin, German), so that the form of the suffix is the same regardless of its function, which is determined entirely from its context.
2. There is no difference in function between different forms (i.e., all forms listed under 3ms refer to “he”, “him”, or “his”).
3. מו - (3ms) occurs only in poetry; נו - (3ms) occurs on verbs.
4. Pronominal suffixes are added to nouns as follows:
  - a. Suffixes are added directly to *masculine* and *feminine singular* nouns, sometimes with a helping vowel. When a feminine noun ends in ה-, the ה- is replaced by ת- (the feminine singular construct ending), and the suffixes are added to the form with ת - (תּוֹרָהּ > תּוֹרָתִי, *my teaching*).

	Absolute	Construct	Construct + suffix		
<i>son</i>	בֵּן	בֶּן	{	בְּנִי	<i>my son</i> (2 Sam 19.1)
				בְּנֶךָ	<i>your (fs) son</i> (2 Kgs 6.28)
				בְּנֶהּ	<i>her son</i> (2 Kgs 4.6)
<i>city</i>	עִיר	עִיר	עִירוֹ	<i>his city</i> (2 Sam 17.23)	
<i>land</i>	אֶרֶץ	אֶרֶץ	אֶרְצֵנוּ	<i>our land</i> (Jos 9.11)	
<i>maid/servant</i>	שִׁפְחָה	שִׁפְחָת	שִׁפְחָתְךָ	<i>your maid/servant</i> (1 Sam 1.18)	
<i>teaching</i>	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	<i>my teaching</i> (Is 51.7)	
<i>mistress/lady</i>	גְּבִירָה	גְּבִירַת	גְּבִירַתָּהּ	<i>her mistress</i> (Ps 123.2)	

- b. When suffixes are added to *plural* nouns, there is a ם- between the noun and the suffix; some forms are found only on plural nouns:

Person	Gender	Singular	Plural
1 <sup>st</sup>	com.	יְ - <i>my, me</i>	יְנֵי - <i>our, us</i>
2 <sup>nd</sup>	masc.	יָךְ -	יְכֵם - <i>your, you</i>
	fem.	יָךְ -	
3 <sup>rd</sup>	masc.	יּוֹ - <i>his, him, its</i>	יְהֵם - <i>their, them</i>
	fem.	יָהּ - <i>her, its</i>	

- 1) *Masculine plural* nouns drop the final ׀- of their ending and add the suffixes after the י- of the plural.
- 2) *Feminine plural* nouns add י- after their plural (ות-) ending, and before the suffix (בנות > בנותיכם, *your [masc pl] daughters*). The exception to this are the third plural suffixes ׀ - and ׀ן - , which are added directly to words.

<i>words</i>	דְּבָרִים	דְּבַר	דְּבָרֶיךָ	<i>your (ms) words (Josh 1.8)</i>
<i>sons</i>	בָּנִים	בֶּן	בָּנֶיהָ	<i>her sons (Is 66.8)</i>
<i>days</i>	יָמִים	יָמִי	יָמָיו	<i>his days (Jb 14.5)</i>
<i>garments</i>	בְּגָדִים	בְּגָדִי	בְּגָדֶיךָ	<i>your garments (1 Kg 22.30)</i>
<i>lands</i>	אֲרָצוֹת	אֲרָצוֹת	בְּאֲרָצוֹתָם	<i>in their (mp) lands (Gn 10.5)</i>
<i>daughters</i>	בָּנוֹת	בָּנוֹת	בְּנוֹתֵיכֶם	<i>your (mp) daughters (Ezr 9.12)</i>

- c. The 1cs suffix (י-) is added to plural nouns with the vowel *patah*, which is the only difference between “my” used with singular and plural nouns.

	Absolute	Construct + Suffix	
<i>horse</i>	סוּס	סוּסִי	<i>my horse</i>
<i>horses</i>	סוּסִים	סוּסֵי	<i>my horses</i>
<i>son</i>	בֶּן	בְּנִי	<i>my son (Pr 3.1)</i>
<i>sons</i>	בָּנִים	בָּנָי	<i>my sons (1 Sam 12.2)</i>
<i>daughter</i>	בַּת	בְּתִי	<i>my daughter (Ru 3.16)</i>
<i>daughters</i>	בָּנוֹת	בְּנוֹתֵי	<i>my daughters (Ru 1.11)</i>

- d. Since suffixes are added to the *construct* form of the noun we may say that a noun with a pronominal suffix is in construct *to the suffix*, and that the pronominal suffix is the last “element” or “member” of the construct chain (even if it is a chain of only one “word”).
5. Pronominal suffixes are also used to show the pronominal object of a *preposition*. They are combined with prepositions in one of three ways:
    - a. The suffixes are added *directly* to בַּ and לְ (their paradigms are identical, apart from the preposition; different glosses illustrate the variety of the prepositions’ function):

	1 <sup>st</sup>	בִּי	by me	לָנוּ	to us
2 <sup>nd</sup>	m.	לָךְ	to you (ms)	בְּכֶם	with you (mp)
	f.	בָּךְ	against you (fs)	לָכֶן	for you (fp)
3 <sup>rd</sup>	m.	לוֹ	for him	בָּהֶם	in them (mp)
	f.	בָּהּ	with her	לָהֶן	to them (fp)

- b. The singular suffixes and 1cp are added to כֹּפֵּץ<sup>17</sup> and to some forms of מִן and עִם with a “helping” syllable:

1 <sup>st</sup>	כְּמוֹנִי	like me	כְּמוֹנוּ	like us
2 <sup>nd</sup>	כְּמוֹךְ	like you (ms)	כְּכֶם	like you (mp) <sup>18</sup>
3 <sup>rd</sup>	כְּמוֹהוּ	like him	כְּהֶם	like them (mp)
	כְּמוֹהָ	like her	כְּהֵן	like them (fp)
1 <sup>st</sup>	מִמֶּנִּי	from me	מִמֶּנּוּ	from us <sup>95</sup>
2 <sup>nd</sup>	מִמֶּיךָ	from you (ms)	מִכֶּם	from you (mp)
	מִמֶּיךָ	from you (fs)	מִכֶּן	from you (fp)
3 <sup>rd</sup>	מִמֶּנּוּ	from him <sup>19</sup>	מִהֶם	from them (mp)
	מִמֶּנָּה	from her	מִהֵן	from them (fp)
1 <sup>st</sup>	עִמָּדִי <sup>20</sup>	with me	עִמָּנוּ <sup>21</sup>	with us
	עִמִּי			
2 <sup>nd</sup>	עִמָּךְ	with you (ms)	עִמָּכֶם	with you (mp) <sup>22</sup>
	עִמָּךְ	with you (fs)		
3 <sup>rd</sup>	עִמּוֹ	with him	עִמָּם	with them (mp)
	עִמָּהּ	with her	עִמָּהֶם	

6. Most prepositions add suffixes by means of a *yod* between the preposition and suffix, so that the suffixes look like those added to plural nouns (each line uses a different preposition, and glosses of the prepositions are varied to show use):

<sup>17</sup>The preposition כֹּפֵּץ does not occur with 2<sup>nd</sup> person feminine suffixes.

<sup>18</sup>כְּכֶם occurs once (Jb 12.3).

<sup>19</sup>The 3ms and 1cp suffixes with מִן (both are מִמֶּנּוּ) can be distinguished only by context.

<sup>20</sup>Be careful not to confuse this with forms of the verbal root עמד stand.

<sup>21</sup>Cf. עִמָּנוּ־אֵל God [is] with us (“Immanuel” (with and without *maqfef*; e.g., Is 7.14; 8.8, 10).

<sup>22</sup>The preposition עִם does not occur with 2<sup>nd</sup> person feminine plural suffixes.

1 <sup>st</sup>	לְפָנַי	<i>in my presence</i>	לְפָנֵינוּ	<i>before us</i>
2 <sup>nd</sup>	אֵלֶיךָ	<i>to you (ms)</i>	אֵלֵיכֶם	<i>to you (mp)</i>
	עָלֶיךָ	<i>against you (fs)</i>	עָלֵיכֶן	<i>concerning you (fp)</i>
3 <sup>rd</sup>	אַחֲרָיו	<i>after him</i>	אַחֲרֵיהֶם	<i>after them (mp)</i>
	תַּחְתָּיהָ	<i>under her/it</i>	תַּחְתֵּיהֶן	<i>under them (fp)</i>

**N.B.** The noun אֵל, *god/God* occurs only with the 1cs suffix (אֵלַי, *my God*); all other suffixes are added to the construct of אֱלֹהִים (e.g., אֱלֹהֶיךָ, *your God*). The preposition אֶל/אֵל uses *patah* to link the 1cs suffix (אֵלַי, *to me*), all other forms have *yod*, as in the paradigm.

The key to analyzing a compound form is to know the pronominal suffixes and the vocabulary (which will let you identify the central lexeme (content word)).

וּבְבֵיתִי		<i>and in my house (Is 3.7)</i>			
1cs suffix	-י		-בֵּית-	-בְּ-	-וְ-
			noun	prep.	cj.
כְּדִבְרֶיךָ		<i>according to your words (1 Kg 3.12)</i>			
2ms suffix	-ךָ	plural	-דְּבַר-	-כְּ-	
			noun	prep.	
בְּבָנֵינוּ		<i>with our sons (Ex 10.9)</i>			
1cp suffix	-נוּ	plural	(supply the final <i>nun</i> ) -בְּנֵ-	-בְּ-	
			noun	prep.	
וּבְבָנוֹתֵינוּ		<i>and with our daughters (Ex 10.9)</i>			
1cp suffix	-נוּ	plural	-בָּנוֹת-	-בְּ-	-וְ-
			noun	prep.	cj.
מִמְקוֹצוֹתֵיהֶם		<i>from their troubles (Ps 107.6, 13, 19, 28)</i>			
3mp suffix	-הֶם	plural	-מְקוֹצוֹת-	-מִן-]	
			noun	prep.	

## 14.2 FUNCTION

## HBI §1.5.1b

1. Pronominal suffixes are added to nouns with all of the nuances of the construct chain (possession, relationship, &c. [cf. also above]):

דְּבָרֶיךָ	<i>your (ms) words (Josh 1.8)</i>	source: words spoken by “you”
בָּנֶיהָ	<i>her sons (Is 66.8)</i>	relationship: sons born to her
יָמָיו	<i>his days (Jb 14.5)</i>	days during which he lived
בְּגָדֶיךָ	<i>your (ms) garments (1 Kg 22.30)</i>	ownership: garments owned by “you”
בְּאַרְצוֹתָם	<i>in their lands (Gn 10.5)</i>	ownership: lands lived in by “them”

2. Because pronouns are definite, pronominal suffixes make the word to which they are suffixed definite as well, and end the construct chain. Every word with a pronominal suffix is therefore both *construct* and

*definite*. In 1 Sam 26.19, דְּבַרִי is construct to עֲבַד, which is construct to the 3ms suffix:

יִשְׁמַעֲנָא אֲדֹנֵי הַמֶּלֶךְ “..., may my master the king hear *the* words of *his* servant  
 אֶת דְּבַרִי עֲבַדוּ (1 Sam 26.19)  
 יָדָיו וְרַגְלָיו *his* hands and *his* feet (Jg 1.6); two construct chains  
 בְּיָמֵיכֶם in *your* days (Jl 1.2)

3. Pronominal suffixes indicate the *object* of prepositions:

וַיֹּאמֶר לָהֶם He said *to them*, ... (Gn 9.1)  
 וְאָמַרְתָּ אֵלָיו And you shall say *to him* ... (Ex 9.13)  
 שָׁלַח אֵלָי לְנָשָׁי וּלְבָנָי He sent *to me* for my wives and for my sons and for my  
 וּלְכֶסֶפִי וּלְזָהָבִי וְלֹא מָנַעְתִּי מִמֶּנּוּ: silver and for my gold; and I have not withheld [anything]  
 אֲשֶׁר נֹתְרוּ אַחֲרֵיהֶם בְּאֶרֶץ from *him* (1 Kgs 20.7).  
 וַעֲמָשָׂא בָּא לִפְנֵיהֶם who were left *behind them* in the land ... (2 Ch 8.8)  
 וַעֲמָשָׂא בָּא לִפְנֵיהֶם And Amasa went in *before them* (2 Sa 20.8)

4. Pronominal suffixes indicate the *object of a verb*, either by being suffixed directly to the verbal form, or by being suffixed to the sign of the object. The form of the sign of the object often changes to אֶת- when a pronominal suffix is added.

וְעַבַדְתֶּם אֹתָנוּ: ... then you shall serve *us* (1 Sam 17.9).  
 וְאַתֶּם עֲזַבְתֶּם אוֹתִי ..., but you have deserted *me*, ... (Jg 10.13)  
 אֶל־הַמֶּלֶךְ אֲשֶׁר־שָׁלַח אֹתְכֶם ... to the king who sent *you* (2 Kgs 1.6)

5. As with nouns (§7.1), the preposition ל can show pronominal *possession* and *indirect objects* (verbs of speaking occur with both ל and אֶל).

כִּי־לִי כָּל־הָאָרֶץ: “... for all the earth is *mine*” (Ex 19.5).  
 וְהֵאמֵר אֵלָיו אָבִי She said *to him* “Father, ...” (Jg 11.36)  
 וַיֹּאמֶר לָהֶם שְׁמֹשׁוֹן Samson said *to them* ... (Jg 14.12)

6. Prepositions rarely occur with the relative (אֲשֶׁר).<sup>23</sup> Instead, the preposition that functions with אֲשֶׁר falls at or toward the end of the relative clause, with a pronominal suffix that agrees in person, gender, and number with the word being modified by the אֲשֶׁר-clause. [The suffix will be, e.g., fp when the referent is *cities* (Gn 19.29), ms when it is *man* (Gn 41.38; Jos 8.24).] In a similar way, when אֲשֶׁר refers to a place, שָׁם, *there*, comes at the end of the clause (Jg 19.26).

אֶת־הָעָרִים אֲשֶׁר־יָשַׁב בָּהֶן לוֹט: ... the cities *in which* Lot lived (Gn 19.29)  
 אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ: ... a man *in whom* is a divine spirit” (Gn 41.38)  
 בַּמִּדְבָּר אֲשֶׁר רָדְפוּם בּוֹ: ... in the wilderness *into which* they had pursued them  
 (Jos 8.24)

<sup>23</sup>Contrast the routine and common use of relative pronouns as the objects of prepositions in English.

(cont'd.)

וַתִּפֹּל פֶּתַח בֵּית־הָאִישׁ אֲשֶׁר־אֲדוֹנֶיהָ שָׁם וְעַמַּדְתִּי לְיַד־אָבִי בַּשָּׂדֶה אֲשֶׁר אַתָּה שָׁם	She fell at the door of the man's house <i>where</i> her master was (Jg 19.26)  And I will stand beside my father in the field <i>where</i> you are (1 Sam 19.3)
--	--

### 14.3 DEFINITENESS

Comparing the article, construct, and pronominal suffixes reveals that BH has three ways to indicate that a substantive is definite:

1. *Proper nouns* [names] and *pronominals* are definite, since they refer to a specific person or place:

דָּוִד	David	הוא	he, it, that (when articular)
אַבְרָהָם	Abraham	חֶבְרוֹן	Hebron
מִי	Who?	הֵם	they, those (when articular)

2. *Articular common substantives* are definite:

הַבַּיִת	the house	לְכַהֵן	to/for the priest
הַחֵג	the feast	אַחֲרֵי־הַמִּלְחָמָה	after the battle

3. Words in *construct* to something that is *definite*, i.e. when the construct chain ends in:

a) a proper noun:

בֵּית אַבְרָהָם	Abraham's household (Gn 17.23)
בֶּן־דָּוִד	David's son (2 Sam 13.1)
אֲנָשֵׁי יְהוּדָה	the men of Judah (2 Sam 2.4)

b) an articular substantive:

כָּל־כְּלֵי הַמִּשְׁכָּן	all the utensils of the Tabernacle (Ex 27.19)
מֵעֵינֵי הַקְּהָל	from the eyes of the assembly (Lv 4.13)
דְּבַר אִישׁ־הָאֱלֹהִים	the word of the man of God (1 Kg 13.4)

c) a pronominal suffix or *מי*:

שֹׁמֵרְךָ	he who watches over you (Ps 121.5) [your watcher]
בֵּיתִי וְחִצְרוֹתַי	my house and my courts (1 Chr 28.6)
הַר קִדְשִׁי	my holy mountain (the mountain of my holiness; Ps 2.6)
דְּבָרֵי פִיךָ	the words of your mouth (Ps 138.4)
וּמִיַּד־מִי לָקַחְתִּי כֶפֶר	... and from whose hand have I taken a ransom (1 Sa 12.3)

**N.B.** A word with a pronominal suffix is both *construct* and *definite*, and the suffix ends a construct chain and makes the entire chain definite. A substantive plus pronominal suffix is thus a miniature construct chain of two elements contained in one form.

### 14.4 VERBS WITH PRONOMINAL OBJECTS

BH indicates pronominal objects either by suffixing the pronominal to the object marker (§14.2.4), or by attaching the suffix directly to the verbal form itself.

### 14.4.1 FORM

- The pronominal suffixes that are attached to verbs are much like those used on prepositions, nouns, infinitives construct, participles, and the sign of the object (above), and can be suffixed to any conjugation except the infinitive absolute (Lesson 16). Like most Hebrew pronouns, they are inflected for person, gender, and number. The variation in some forms depends on whether the verb ends in a consonant or vowel (e.g., 3fs).

Person	Gender	Singular	Plural
1 <sup>st</sup>	common	נִי - <i>me, to me</i>	נֵנוּ - <i>us, to us</i>
יְיָ -			
2 <sup>nd</sup>	masc.	ךָ - <i>you, to you</i>	כֶּם - <i>you, to you</i>
	fem.	כִּי - <i>you, to you</i>	כֶּן <sup>24</sup> - <i>you, to you</i>
3 <sup>rd</sup>	masc.	הוּא - <i>him, to him</i>	הֵם - <i>them, to them</i>
		וְהוּא - <i>him, to him</i>	וְהֵם - <i>them, to them</i>
	fem.	הִיא - <i>her, to her</i>	הֵנָּה - <i>her, to her</i>

- A few pronominal suffixes have an alternate form, with *nun*—which is often assimilated—between the suffix and the verbal form. This paradigm lists all the forms of this type of suffix that occur in BH. In this form, the 3ms and 1cp suffixes are identical, and can be distinguished only by the context.

Person	Gender	Singular	Plural
1 <sup>st</sup>	common	נִיְנָה -	נֵנוּנָה -
2 <sup>nd</sup>	masc.	ךִיְנָה -	
3 <sup>rd</sup>	masc.	הוּנָה -	
	fem.	הִינָה -	

- The combination of a pronominal suffix and verbal form means that any form that ends with *-uhû* (either *-והוּ* or *הוּ -*) is a masculine plural verbal form (the first *-u-*) with a 3ms suffix (*-hû*):

וְאִם־תִּדְרֹשׁהוּ יִמְצָא לָכֶם      If you seek *him*, he will be found by you,  
 וְאִם־תִּעְזְבֵהוּ יַעֲזֹב אֶתְכֶם:      but if you abandon *him*, he will abandon you (2 Ch 15.2).  
 יִבְלַעֵהוּ      They will swallow *him* (Ho 8.7)

### 14.4.2 FUNCTION

- Pronominal suffixes identify the *pronominal object* of the verb:

וּמִשַּׁחֲתָ אֹתוֹ:      "... and you shall anoint *him*" (Ex 29.7)  
 פֶּן־נִשְׂרֹף אֹתְךָ      "... lest we burn *you* ..." (Jg 14.15)

<sup>24</sup>This form (2fp) occurs only on participles.



(cont'd.)

- וַיִּשְׁלַחְהוּ מֵעֵמֶק חֶבְרוֹן ... and he sent *him* from the valley of Hebron (Gn 37.14)  
 וְלֹא הָרְגוּם: and they did not kill *them* (Josh 9.26)  
 שְׁפִטְנֵי יְהוָה כְּצַדִּיקִי Judge *me*, YHWH, according to my innocence (Ps 7.9b)

2. When *parsing* a verb with a pronominal suffix, these are identified in the “suffix” column by person, gender, and number (e.g., 3fp):

Lemma	Lexical Form	Gloss	PGN	Stem	Conj.	Suffix
שְׁפִטְנֵי	שִׁפַּט	judge	2ms	Q	V	1cs
הָרְגוּם־א	הָרַג	kill	3cp	Q	P	3mp

### 14.5 CONCEPTS

definiteness                      pronominal possession  
 pronominal object              pronominal suffix

### 14.6 VOCABULARY

<i>cherub</i> (perhaps a winged bull with human head)	כְּרוּב .203	<i>door[way]</i>	דֹּלֶת .195
<i>other side; region beyond</i> [sthg.]	עֵבֶר .204	<i>knowledge, understanding</i>	דַּעַת .196
<i>power, strength</i>	עֹז עֹז .205	<i>slaughter; sacrifice</i>	זָבַח .197
<i>rebellion, revolt; transgression</i>	פְּשָׁע .206	<i>tumult, uproar; crowd, multitude</i>	הַמּוֹן .198
<i>be satisfied, satiated</i>	שָׂבַע .207	<i>arm, forearm; strength</i>	זְרוּעַת .199
<i>in this way/manner, thus, so</i>	כֵּן .208	<i>fat</i>	חֵלֶב .200
<i>in front, east; eastward</i>	קִדְמָה קִדְמָה .209	<i>be pleased [with], delight [in]</i> (st. vb.)	חָפַץ .201
<i>bull, young bull; steer</i>	שׁוֹר .210	<i>male offspring/child</i>	יָלֵד .202
		<i>female offspring/child</i>	יָלְדָה

### 14.7 EXERCISES

1. After learning the pronominal suffixes, gloss these clauses, and be prepared to explain their structure and function.

היא אשתו .g	יהוה זולך עמו .d	אתה האיש .a
למי הפסך הזה .h	הוא אישה .e	מי הוא .b
אני יהוה אלהיך .i	מי האנשים .f	מה זאת .c

2. Before glossing these phrases and clauses, circle or mark the pronominal suffixes, and identify their person, gender, and number.

Gn 31.44; נְכַרְתָּהּ is cohortative; עֵד  
*testimony, witness*

a. נְכַרְתָּהּ בְּרִית אֲנִי וְאַתָּה  
 וְהָיָה לְעֵד בֵּינִי וּבֵינְךָ:

- 2 Sam 5.7; David .b היא עיר הַיָּד:
- Jos 5.2; *time*; Joshua .c בָּעֵת הַהִיא אָמַר יְהוָה אֱלֹהֵינוּשֶׁע
- 1 Kgs 13.26 .d וַיֹּאמֶר אִישׁ הָאֱלֹהִים הוּא
- Gn 29.4; Haran (place name) .e וַיֹּאמְרוּ מִחֶרֶן אֲנַחְנוּ:
- 2 Kgs 10.13; Jehu, Ahaziah; Judah .f וַיְהוּא מֵצֵא אֶת־אָחִי אַחֲזִיָּהוּ מִלְּךְ־יְהוּדָה  
וַיֹּאמֶר מִי אַתֶּם וַיֹּאמְרוּ אָחִי אַחֲזִיָּהוּ אֲנַחְנוּ
- Jg 2.2; *inhabitant* יָשָׁב .g וַיֹּאמֶר ... [לָהֶם]  
וְאַתֶּם לֹא־תִכְרְתוּ בְרִית לְיוֹשְׁבֵי הָאָרֶץ הַזֹּאת  
וְלֹא־שָׁמַעְתֶּם בְּקִלִּי
- Jg 19.12; Israel, Gibeah .h לֹא־מִבְּנֵי יִשְׂרָאֵל הָנָה וְעַבְרָנוּ עַד־גִּבְעָה:
- Gn 27.32; *first-born*; Isaac, Esau .i וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי־אַתָּה  
וַיֹּאמֶר אָנִי בְנֶךָ בְּכֹרֶךָ עָשׂוּ:
- Ps 22.7; *worm* תּוֹלַעַת .j וְאַנְכִי תּוֹלַעַת וְלֹא־אִישׁ
- Jos 20.6 .k וַיָּשָׁב בְּעִיר הַהִיא
- Gn 11.31; *daughter-in-law* (the people identified by the three proper names] are direct objects of “Terah took ...”); Abram, Lot, Haran .l ... אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בֶּן־הָרֶן בְּן־בְּנוֹ  
וְאֵת שָׂרֵי כַלְתּוֹ אִשְׁתֵּי אַבְרָם בְּנוֹ
- Dt 5.5 .m אָנֹכִי עֹמֵד בֵּין־יְהוָה וּבֵינֵיכֶם בְּעֵת הַהִיא

### 14.8 ENRICHMENT: RUTH 3.16

IN RUTH 3.7, Ruth, in obedience to Naomi, went to the threshing floor, and, after he fell asleep, lay down at Boaz's feet. When he awoke in the middle of the night,

וַיֹּאמֶר מִי אַתָּה *He said, "Who are you?"* (Ru 3.9)

Boaz knew that the person lying beside him was female (and therefore used the fs pronoun), but could not identify her.

After Ruth made her request known to Boaz, she slept, but he awakened her early in the morning so that she could get back to the privacy of Naomi's home without anyone knowing that a woman had been at the threshing floor (3.14). Ruth left the threshing floor while it was still dark enough that the two of them could not recognize each other (3.14).

When she arrived at Naomi's house in Bethlehem, Naomi asked:

מִי־אַתְּ בְּתוּרִי *"Who are you, my daughter?"* (Ru 3.16)

This is often glossed with a question that asks about their plan's success, e.g., "How did it go, my daughter" (NAS, NIV; cf. ESV). The question, however, shows that even Naomi—who was certainly expecting Ruth, and who would have recognized her better than anyone else in Bethlehem—could only tell that it was a younger female (hence "my daughter"), not that she was Ruth.

The parallel between Naomi's question and Boaz's (3.9) implies that when Ruth arrived home it was still [nearly] as dark as midnight. The author recorded this question in order to assure readers that Boaz's plan had succeeded—that Ruth's visit to the threshing floor remained secret, since she arrived at Naomi's house while it was still too dark for anyone to identify her (cf. 3.14), even if they had recognized that she was a woman.

## LESSON 15      STATIVE VERBS & הִיָּה

THERE ARE TWO major types of verb in Hebrew, as in languages in general: stative (or static) and dynamic (sometimes called “fientive”). *Stative* verbs describe their subject’s state or condition, rather than an action, and are therefore intransitive (do not govern direct objects); the closest parallel to stative verbs in English is the predicate adjective (*He was old*) and the verb “become” (*He had become unclean*).

*Dynamic* verbs—which we have been studying since Lesson 4—describe events, including any type of movement. Dynamic verbs are therefore *active*, but not necessarily transitive, since they do not necessarily occur with objects.

The verb הִיָּה is usually glossed as “be”, “become”, “happen”, or “come to pass”. Its function is larger than the English verb “to be”, which primarily links a topic with its [adjectival, nominal, or adverbial] comment (e.g., “Goliath was *large*”, “Goliath was *a giant*”, “Goliath was *in front of the Philistine army*”).

### 15.1 STATIVE VERBS

STATIVE VERBS in BH describe their subject’s condition or state, and so are usually glossed with forms of “to be” or “to become”. The forms of “be” that are used to render stative verbs do not have the same function as the forms of “be” found in passive clauses in English.<sup>1</sup>

1.	The ball <i>was thrown</i> .	passive
2.	The ball <i>was red</i> .	stative
3.	The ball <i>was polished</i> .	passive (if “polished” is a participle) or stative (if “polished” is an adjective).
4.	וְאֶגְלוֹן אִישׁ בְּרִיא מְאֹד	Now Eglon <i>was a very fat man</i> (stative; “fat” is an adjective)
5.	יְהִי שֵׁם יְהוָה מְבֹרָךְ	May YHWH’s name <i>be blessed</i> ... (Ps 113.2; passive)

This is a list of the most common stative verbs in BH.

כָּבֵד	<i>be heavy, wealthy</i>	גָּבַהּ	<i>be high, exalted</i>
מָלֵא	<i>be full</i>	גָּדַל	<i>be large, great</i>
קָדַשׁ	<i>be holy</i>	זָקֵן	<i>be old</i>
קָרַב	<i>be near</i>	טָהַר	<i>be clean, pure</i>
רָחַק	<i>be far, distant</i>	טָמֵא	<i>be unclean, impure</i>

#### 15.1.1 FORM

- The lexical form of most stative verbs (3ms *qal* perfect) has a vowel other than *pataḥ* after the second radical: either *holem* (גָּדַל, *be[come] large/great*) or *sere* (טָמֵא, *be[come] unclean*).
- Apart from this difference, the paradigm of the stative verbs is the same as that of מוֹשַׁל in the perfect; strong stative verbs tend to have *pataḥ* after the second radical in the imperfect and preterite. [NB: Many of these forms do not occur in BH.]

<sup>1</sup>For the various passive functions, BH uses different verbal stems (Lessons 18-21).

*Qal Perfect* (גָּדַל *be large, great*)

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	גָּדַלְתִּי <i>I was/became great</i>	גָּדַלְנוּ <i>We were/became great</i>
2 <sup>nd</sup>	Masc.	גָּדַלְתָּ <i>You were/became great</i>	גָּדַלְתֶּם <i>You were/became great</i>
	Fem.	גָּדַלְתְּ <i>You were/became great</i>	גָּדַלְתֶּן <i>You were/became great</i>
3 <sup>rd</sup>	Masc.	גָּדַל <i>He was/became great</i>	גָּדְלוּ <i>They were/became great</i>
	Fem.	גָּדְלָה <i>She was/became great</i>	

*Qal Imperfect/Preterite* (כָּבַד *be heavy, wealthy, important*)

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	אֶכְבֵּד <i>I was/became wealthy</i>	נִכְבְּדוּ <i>We were/became important</i>
2 <sup>nd</sup>	Masc.	תִּכְבֵּד <i>You were/became heavy</i>	תִּכְבְּדוּ <i>You were/became wealthy</i>
	Fem.	תִּכְבְּדִי <i>You were/became heavy</i>	תִּכְבְּדֶנָּה <i>You were/became wealthy</i>
3 <sup>rd</sup>	Masc.	יִכְבֵּד <i>He was/became heavy</i>	יִכְבְּדוּ <i>They were/became heavy</i>
	Fem.	תִּכְבֵּד <i>She was/became important</i>	תִּכְבְּדֶנָּה <i>They were/became heavy</i>

*Qal Imperative* (קֹדֵשׁ *be holy*)

Person	Gender	Singular	Plural
2 <sup>nd</sup>	Masc.	קֹדֵשׁ <i>Be holy!</i>	קֹדְשׁוּ <i>Be holy!</i>
	Fem.	קֹדְשִׁי <i>Be holy!</i>	קֹדְשֶׁנָּה <i>Be holy!</i>

3. The 3ms *qal* perfect (lexical form) of many stative verbs is identical or nearly identical to the ms form of the adjective of the same root, e.g.:

<i>large, great</i>	גָּדַל	גָּדַל	<i>be large, great</i>
<i>old</i>	זָקַן	זָקַן	<i>be old</i>
<i>strong</i>	חָזַק	חָזַק	<i>be strong</i> (also fientive: <i>hold, seize, grasp</i> )
[ceremonially] <i>clean</i>	טָהַר	טָהַר	<i>be</i> [ceremonially] <i>clean</i>
<i>unclean</i>	טָמֵא	טָמֵא	<i>be</i> [ceremonially] <i>unclean, impure</i>
<i>heavy, wealthy</i>	כָּבַד	כָּבַד	<i>be heavy, wealthy</i>
<i>full</i>	מָלֵא	מָלֵא	<i>be full</i>

4. On the other hand, only one form of a stative verb looks like the adjective: **3ms *qal* perfect** is exactly like the **ms** form of the adjective. In all other forms, the stem (or “theme”) vowel—the vowel after the second radical—varies according to the type of PGN ending, just as in the fientive verbs (as the above paradigms show). In the adjectives, however, the vowel does *not* change:

### Adjectival Forms

	Singular	Plural		Singular	Plural	
Masc.	קָרַב	קָרְבִּים	<i>near,</i>	Masc.	כָּבֵד	<i>heavy,</i>
Fem.	קָרְבָּה	קָרְבוֹת	<i>close</i>	Fem.	כָּבֵדוֹת	<i>honoured</i>

#### 15.1.2 STATIVE VERBS & TIME

Stative verbs can refer to the *present* even in the perfect, in the sense that they describe a condition that characterizes the subject. This same “presentness” is part of the function of the perfect of a number of verbs of thought, emotion, and perception (e.g., ידע, אהב). This is most common when they occur within quotations. In Ezk 22.4, they might be rendered as “you are ...” or “you have become ...”

בְּדַמְךָ אֲשֶׁר־שָׁפַכְתָּ אֶשְׁמֹתָ וּבְגִלְוֹלֶיךָ אֲשֶׁר־עָשִׂיתָ טָמְאֹת יֹאמֵר הָעֶבֶד אֶהְבֵּתִי אֶת־אֲדֹנָי אֶת־אִשְׁתִּי וְאֶת־בָּנָי אֲדֹנָי הַמֶּלֶךְ לֹא יָדַעְתָּ: וַיֹּאמֶר הַמֶּלֶךְ אֶל־שִׁמְעִי אַתָּה יָדַעְתָּ אֵת כָּל־הָרָעָה אֲשֶׁר יָדַע לְבָבְךָ	because of your blood which you shed, <i>you are guilty</i> , and because of your deeds which you have done, <i>you are unclean</i> (Ezk 22.4) ... the servant shall say, ‘ <i>I love my master, my wife, and my children</i> ’ (Ex 21.5) ... my master, O king, <i>you do not know</i> (1 Kgs 1.18) The king said to Shimei, “ <i>You know all the evil which your heart knows, ...</i> ” (1 Kgs 2.44)
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#### 15.2 DYNAMIC [ACTION] VERBS

##### Dynamic Verbs (transitive)

אָהַב	<i>love</i>
אָכַל	<i>eat, devour, consume</i>
אָמַר	<i>say, speak</i>
יָרַשׁ	<i>possess, dispossess</i>
כָּתַב	<i>write, inscribe</i>
מָלַךְ	<i>reign [as king] (also stative: be king)</i>
עָזַב	<i>forsake, abandon, leave</i>
עָמַד	<i>stand, stop, stay</i>
שָׁכַב	<i>lie down, sleep</i>
שָׁמַע	<i>listen, hear; obey</i>
שָׁמַר	<i>guard, watch, keep</i>

##### Dynamic Verbs (intransitive)

עָבַר	<i>cross over, pass by/through</i>
הָלַךְ	<i>go, walk</i>
יָרַד	<i>go down, descend</i>
יָשַׁב	<i>remain, sit, settle, stay</i>

Some verbs can be either dynamic or stative in *qal*:

חָזַק	<i>be strong (also dynamic: hold, seize, grasp)</i>
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#### 15.3 THE VERB הָיָה

Although the function of “being” is often implicit (cf. predicate adjectives, participles, and adverbial functions), the verb הָיָה is often glossed as “be” or “become” (the latter especially when followed by ל).

### 15.3.1 FORMS OF הִיָּה

Because הִיָּה ends in a vowel letter rather than a consonant, its forms are not like those of the verbs that we have studied to this point. The primary difference is that the final ה־ disappears whenever there is an ending (and in the preterite when there is no ending). [III-ה־ verbs (הִיָּה and other verbs like it) are discussed in Lesson 25.]<sup>2</sup> הִיָּה is so important to the structure and message of Hebrew narrative that we introduce it here. The chief characteristic of III-ה־ verbs is that the final ה־ (which is a vowel letter, not a radical) disappears before PGN endings in all forms. It is replaced by a *yod*, which is a vowel letter for either *hireq* or *sere*, as these forms show:

#### Qal Perfect of הִיָּה

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	הָיִיתִי <i>I was</i>	הָיִינוּ <i>We were</i>
2 <sup>nd</sup>	Masc.	הָיִיתָ <i>You were</i>	הָיִיתֶם <i>You were</i>
	Fem.	הָיִיתְּ <i>---</i>	---
3 <sup>rd</sup>	Masc.	הָיָה <i>He was</i>	הָיוּ <i>They were</i>
	Fem.	הָיְתָה <i>She was</i>	---

1. The vowel letter *yod* (as part of *hireq-yod*) “replaces” the final vowel letter ה־ before consonantal endings (endings that begin with a consonant).
2. The 3fs ending הָיְתָה “replaces” the final vowel letter ה־.
3. The 3cp vocalic ending הָיוּ “replaces” the final vowel letter ה־.
4. The 2fp *qal* perfect of הִיָּה does not occur in BH.
5. Because they are preceded by a vowel, the ה־ of the PGN endings does not have *dageš lene*.

#### Qal Imperfect of הִיָּה

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	אֶהְיֶה <i>I am/shall be</i>	נֶהְיֶה <i>We are/shall be</i>
2 <sup>nd</sup>	Masc.	תֵּהְיֶה <i>You are/shall be</i>	תֵּהְיֶוּ <i>You are/shall be</i>
	Fem.	תֵּהְיִי <i>---</i>	תֵּהְיִינָה <i>---</i>
3 <sup>rd</sup>	Masc.	יֵהְיֶה <i>He is/shall be</i>	יֵהְיֶוּ <i>They are/shall be</i>
	Fem.	תֵּהְיֶה <i>She is/shall be</i>	תֵּהְיִינָה <i>---</i>

1. The vowel letter *yod* replaces the final vowel letter ה־ before consonantal endings (2/3fp).
2. The vowel before the final ה־ is *segol*.
3. The vocalic endings הֵי - (2fs) and הֵיוּ - (2/3mp) “replaces” the final vowel letter ה־.

#### Qal Imperative of הִיָּה

Person	Gender	Singular	Plural
2 <sup>nd</sup>	Masc.	הָיֵה <i>Be!</i>	הָיוּ <i>Be!</i>
	Fem.	הָיִי <i>---</i>	---

1. 2fp *qal* imperative of הִיָּה does not occur in BH.

<sup>2</sup>This nomenclature for types of verbal roots was explained in §6.2.

*Qal Preterite of היה*

Person	Gender	Singular	Plural
1 <sup>st</sup>	Common	וָאֲהִי <i>I was</i>	וְנָהִי <i>We were/became</i>
2 <sup>nd</sup>	Masc.	וַתְּהִי <i>You were/became</i>	וַתְּהִינָה <i>You were/became</i>
	Fem.	-----	וַתְּהִינָה <i>You were/became</i>
3 <sup>rd</sup>	Masc.	וַיְהִי <i>He was/became</i>	וַיְהִינָה <i>They were/became</i>
	Fem.	וַתְּהִי <i>She was/became</i>	וַתְּהִינָה <i>They were/became</i>

1. Final ה- drops off in the preterite, and forms without endings end in *hireq-yod*.
2. The 2fs *qal* preterite of היה does not occur in BH.

Do not confuse forms of היה with the *Tetragrammaton* (on left).

יהוה (YHWH)	הָיָה	<i>He was [became]</i>	3ms Q P
	יִהְיֶה	<i>He will be[come]</i>	3ms Q F
	יְהִי	<i>Let him [it] be[come]!</i>	3ms Q J
	יִהְיוּ	<i>They will be[come]</i>	3mp Q F
וַיְהוֹה (and YHWH)	וַיְהִי	<i>And he will be[come]</i>	3ms Q P + <i>waw</i>
	וַיְהִי	<i>And he was [became]</i>	3ms Q Pr

1. In the *imperfect*, the vowel after the second radical is *segol*.
2. In the *preterite*, the final ה- (a vowel letter) drops off; the -י prefix is not doubled due to the following *šewa*.

**N.B.** You do not need to memorize these paradigms, but you should be able to recognize and identify the forms of היה.

### 15.3.2 FUNCTIONS

The primary distinction in the function of היה is between the 3ms forms and the other forms of היה. Since the non-3ms forms are more easily explained, we discuss them first.

1. All forms of היה (including 3ms; Ru 1.1) can link the subject and predicate, with the form of היה indicating the general temporal frame of the clause.

טִמְאִים הֵם וְטִמְאִים יִהְיוּ לָכֶם:	They are unclean, and they <i>are/shall be</i> unclean for you (Lv 11.35) [both clauses have predicate adjectives]
יַד־יְהוָה הָיְתָה־בָּם	YHWH's hand <i>was</i> against them (Jg 2.15)
כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֲהִיָּה עִמָּךְ	As I <i>was</i> with Moses, I <i>shall be</i> with you (Jos 1.5)
לִי הָיְתָה הַמְּלוּכָה	The kingdom <i>was</i> mine (1 Kgs 2.15)

2. Furthermore, with an expressed (nominal, substantive) subject, היה is the predicate of a stative clause to which it adds explicit temporal information (past for the preterite and perfect, and present or future for the imperfect and *w*+perfect). This is not primarily a static description, but often signals some sort of change in the subject's condition or state, and therefore a turn in the narrative. It thus often marks the beginning of a segment, as these examples illustrate:



וַיְהִי אֹר	and <i>there was</i> light (Gn 1.3)
וַיְהִי עֶרֶב וַיְהִי בֹקֶר	<i>There was</i> a morning and <i>there was</i> an evening, ... (Gn 1.5); or “A morning <i>was</i> and ...”
וַיְהִי רָעַב בְּאֶרֶץ	<i>There was</i> a famine in the land (Gn 12.10; Ru 1.1); or “A famine <i>came upon</i> the land”
וַיְהִי יְהוָה אֶת־יְהוֹשֻׁעַ	YHWH <i>was</i> with Joshua, and his fame <i>was</i> in all [i.e.,
וַיְהִי שְׁמוֹ בְּכָל־הָאָרֶץ:	throughout] the land (Jos 6.27)

3. The 3ms forms of הִיָּה frequently open or introduce entire passages, especially in narrative. Without an expressed (nominal, substantive) subject, the 3ms preterite and *w*+perfect tend to signal a temporal or locational shift in the flow of events which is identified in the next two or three words. Either an *infinitive construct* (below) with a preposition will follow the form of הִיָּה, or a temporal phrase, with a preposition and one or more nouns (“At that time”, “After these things”). In these cases the presence of הִיָּה should be reflected, perhaps by using an appropriate expression, or spacing (e.g., a blank line between paragraphs) to signal the change.

- a. If the form is וַיְהִי (3ms *qal* preterite of הִיָּה), it opens a past narrative built on a series of preterites (*italicized* in both passages):

וַיְהִי בְּעֵת הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ	So at that time, Abimelech <i>said</i> (Gn 21.22)
וַיְהִי בַיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא	Now in those days, Moses <i>grew up</i> , and <i>he went out</i> to
... אֶל־אֶחָיו וַיֵּרֶא בְּסִבְלָתָם וַיֵּרֶא אִישׁ	his relatives, and <i>he saw</i> their burdens, and <i>he saw</i> a man ... (Ex 2.11)

- b. If the form is וְהָיָה (*waw* + 3ms *qal* perfect of הִיָּה), it is either the predicate of a simple clause, or it introduces a series of instruction or prophecy built on a series of *waw*+perfects. This form therefore occurs primarily within direct quotations, rather than on the main storyline of the narrative.

וְהָיָה שְׁמוֹךְ אַבְרָהָם	Your name <i>shall be</i> Abraham (Gn 17.5)
וְהָיָה כִּי־יֹאמְרוּ אֵלֵיכֶם בְּנֵיכֶם	When your sons say to you ..., you shall say (Ex
... וַיֹּאמְרָתֶם	12.26-27)

וְהָיָה may be followed by a temporal particle, such as כִּי (“when” in this context), which in turn is then followed by one or more verb(s) in the imperfect, preterite, or *waw*+perfect conjugations; וַיְהִי is rarely followed by these particles.

וְהָיָה כִּי־יִקְרָא לָכֶם פַּרְעֹה וַיֹּאמֶר	When Pharaoh summons you and says ... (Gn 46.33)
וְהָיָה כִּי־יִחַטָּא וְאָשָׁם וְהָשִׁיב	When he sins and is guilty and returns ... (Lv 5.23)

4. The combination of a form of הִיָּה followed by the preposition ל has two predominant functions: possession and change in status.

- a. The combination can indicate *possession* (the “possessive” use of ל), with a temporal nuance added by the conjugation of הִיָּה.

וַיְהִי־לוֹ צֹאן־וּבָקָר	... and <i>he had</i> flocks and herds (Gn 12.16)
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- b. It can also indicate a *change* in its subject’s *status* or *condition*, introducing what the subject has “become” (or, in the future, “will become”) by the **ל**.

וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃ The man *became* a living being (Gn 2.7)

וְהָיָה לְאוֹת בְּרִית׃ It shall *be* a sign of a covenant (Gn 17.11)

- c. These functions can be combined when two words are introduced by **ל**—one indicates the new “owner”, and the other the change in the subject’s status.

וַתְּהִי-לוֹ לְאִשָּׁה׃ ... and she *became his* wife (Ru 4.13); “a wife of his”

וַיְהִי-לָהּ לְבֵן׃ ... and he *became* her son (Ex 2.10)

וְהָמָּה יִהְיוּ-לִי לְעָם׃ ... and they *shall be[come]* my people (Jr 31.33)

הִיתָה-חֵבְרוֹן לְכָלֵב בֶּן-יִפְנֵה הַקְּנִזִּי׃ Hebron *became* the inheritance of Caleb son of Jephuneh the Kenizzite (Jos 14.14)

לְנַחֲלָה׃

אֲנַחְנוּ נִהְיָה לְאֲדֹנָי לְעֲבָדִים׃ We *shall be[come]* my lord’s slaves (Gn 44.9)

**15.4 FREQUENCY** Some forms of **היה**—by far the most common verb in BH (c. 3500x), are extremely frequent in the Bible:

הָיָה	<i>He was [became]</i>	3ms Q P	1022x
וְהָיָה	<i>He will be[come]</i>	3ms Q P + <i>waw</i>	776x
וַיְהִי	<i>He was</i>	3ms Q Pr	396x
יִהְיֶה	<i>He will be[come]</i>	3ms Q F	334x
יִהְיוּ	<i>They will be[come]</i>	3mp Q F	130x
יֵהִי	<i>Let him [it] be[come]!</i>	3ms Q J	75x

**15.5 CONCEPTS**

dynamic	intransitive	status, change of
fientive	static	transitive
	stative	

15.6 VOCABULARY<sup>3</sup>

<i>be/become full</i> (st. vb.); <i>full</i> (adj.)	מָלֵא .219	<i>if, then</i>	אִם .211
		<i>אם ... אם ≈ either ... or</i>	
[ <i>a</i> ] <i>few, little</i> (adj.)	מְעַט .220	<i>be/become high, exalted</i> (st. vb.)	גָּבַהּ .212
<i>be/become holy; restricted in use</i> (st. vb.)	קָדַשׁ .221	[ <i>ceremonially</i> ] <i>clean, pure</i> (adj.)	טָהַר .213
<i>be/become far, remote, distant</i> (st. vb.)	רָחַק .222	<i>be/become</i> [ <i>ceremonially</i> ] <i>clean, pure</i> (st. vb.) <sup>4</sup>	טָהַר
<i>far, remote, distant</i> (adj.)	רָחַק	<i>be/become</i> [ <i>ceremonially</i> ] <i>unclean, impure</i> (st. vb.); <i>unclean, impure</i> (adj.)	טָמֵא .214
<i>call, invite, summon; name; read; proclaim</i> [This overlaps with קָרָה (Lesson 21).]	קָרָא .223	<i>be able</i> [to] (st. vb., often with infinitive construct, §16.2.6c); <i>overcome, prevail</i> (over)	יָכַל .215
<i>near, close</i> (adj.); <i>be/become near, close, approach</i> (st. vb.)	קָרַב .224 קָרַב	<i>fear, be afraid of</i> (thing or person introduced by <i>מִן</i> , <i>מִפְּנֵי</i> , <i>אֵת</i> ) (st. vb.)	יָרָא .216
<i>be/become whole, complete</i> (st. vb.)	שָׁלַם .225	<i>be/become heavy, severe; honoured, wealthy</i> (st. vb.); <i>heavy, severe; &amp;c.</i> (adj.)	כָּבַד .217
		<i>for, because; that; but; since, while; when, if</i> [NB: These glosses do not exhaust its function, but will suffice for the purposes of this grammar.]	כִּי .218

## 15.7 EXERCISES

When you have reviewed the forms and function of הִיָּה, gloss these clauses, parsing all verbal forms.

- Ps 104.1b; מְאֹד *very, much* .1 יְהוָה אֱלֹהֵי גְדֹלֶת מְאֹד
- Ex 3.5; הֵלֵם [to] *here* .2 וַיֹּאמֶר אֶל־תִּקְרַב הֵלֵם
- 1 Sam 2.22; Eli .3 וְעַלֵּי זָקֵן מְאֹד
- Gn 27.2; מוֹת is construct singular of מוֹת .4 וַיֹּאמֶר הִנֵּה־נָא זָקַנְתִּי לֹא יִרְעֵתִי יוֹם מוֹתִי:
- Lv 18.25; וַתִּקֵּא *vomit* (3fs Pr); יֹשֵׁב *inhabitant* (ms Q Ptc) .5 וַתִּטְמֵא הָאָרֶץ וַאֲפָקַד עוֹנָה עָלֶיהָ  
וַתִּקֵּא הָאָרֶץ אֶת־יֹשְׁבֵיהָ:
- Ex 2.11; Moses .6 וַיְהִי בַיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה
- Gn 13.2; מְקִנָּה *property*; אַבְרָם .7 וַאֲבָרָם כָּבַד מְאֹד בַּמְקִנָּה בַּכֶּסֶף וּבַזָּהָב:

<sup>3</sup>This list includes all stative verbs with strong verbal roots that occur fifty times or more in BH. Stative verbs from other root types will be introduced later.

<sup>4</sup>About one-half of the occurrences of both טָהַר and טָמֵא are in Lv.

2 Sa 20.17; הֲאֵתָּהּ (2ms pronoun with interrogative -הּ) *Is it you?*; אִמָּהּ [female] servant; Joab

8. וַיִּקְרַב אֵלֶיהָ וַתֹּאמֶר הַאִשָּׁה הֲאֵתָּהּ יוֹאָב  
וַיֹּאמֶר אָנֹכִי וַתֹּאמֶר לוֹ שְׂמַע דְּבַרִי אִמָּתְךָ  
וַיֹּאמֶר שְׂמַע אָנֹכִי:

Gn 9.1 (|| Gn 1.28); רְבָה *be fruitful*; פְּרֹה *multiply* (both are 2mp Q imperative)

9. וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ:

Please locate all of the occurrences of וַיְהִי and וַיְהִיָּה in Genesis 11.27-13.18, as well as any stative verbs, and identify their function.

### 15.8 ENRICHMENT: GENESIS 13.2

Since the 3ms *qal* perfect of stative verbs are identical in form to the masc. sing. adjective, the interpretation of some clauses is open to debate, with potentially significantly different interpretations. In Gn 13.2, for example, does כָּבֵד describe a state or condition, or is it a flashback to Gn 12.16? The three interpretations are all grammatically permissible:

	Now Abram <i>was</i> very wealthy (כָּבֵד as either 3ms <i>qal</i> perfect or ms adj.)
וַאֲבֵרָם כָּבֵד מְאֹד	Now Abram <i>became</i> very wealthy (כָּבֵד as 3ms <i>qal</i> perfect)
	Now Abram <i>had become</i> very wealthy (כָּבֵד as 3ms <i>qal</i> perfect)

There is probably not a great deal of difference in the long run—however we translate it, Abram was very wealthy. The larger question is how this wealth affected his relationship with Lot, and thus we might want to get some idea of when the troubles between Lot’s and Abram’s shepherds may have begun.

Our interpretation of the events of Gn 12, and of the relationship between Gn 12 and 13, will affect how we read this clause. The verb can *only* be interpreted in reference to its clause and the larger context. Gn 12.16 says that however well-to-do Abram had been, his wealth greatly increased after Pharaoh took Sarai, which in turn suggests that Gn 13.2 is meant to remind the reader of what had happened in Egypt (Gn 12.16). This in turn suggests that the third option listed above—the past perfect—is the best in this context. We are here searching in the shadows between philology and interpretation, but its occurrence in a disjunctive clause also suggests a flashback to events before the immediately preceding preterite (“Abram went up from Egypt, ...”; Gn 13.1).

## LESSON 16 THE INFINITIVES & SUMMARY OF QAL

**H**EBREW HAS TWO forms that are called “infinitives”—the *infinitive construct* (NC) and the *infinitive absolute* (NA). The names refer to whether or not the particular infinitive can occur with affixes; NC routinely occurs with prepositions and pronominal suffixes, whereas NA does not. The term is unfortunate, for two reasons: (1) they have a distinctive form, but their identity as infinitives does not depend on the presence of a preposition as does the infinitive in English (“to ...”); (2) their function overlaps with that of the English infinitive only occasionally.

### 16.1 FORM

In nearly all verbs, the infinitive construct is essentially identical to the 2ms imperative. The *qal* infinitive absolute has *qames* after the first radical and *holem* after the second radical. This chart lists 2ms *qal* imperfect and imperative for comparison.

	imperfect (2ms)	imperative (2ms)	infinitive construct	infinitive absolute
	מִשַׁל	תִּמְשַׁל	מִשַׁל	מִשַׁל
	כָּתַב	תִּכְתֹּב	כָּתַב	כָּתַב
	שָׁכַב	תִּשְׁכַּב	שָׁכַב	שָׁכַב
	שָׁמַע	תִּשְׁמַע	שָׁמַע	שָׁמַע

#### 16.1.1 INFINITIVE CONSTRUCT: FUNCTION

#### HBI §2.2.6

1. Infinitives are inflected for *stem*, but *not* for person, gender, or number. Instead, they use pronominal suffixes to indicate pronominal subjects (“he”, “they”), or nouns to indicate nominal subjects; in some uses the subject is implied from the context.
2. If the subject is a *noun*, it follows the infinitive construct; if the subject is *pronominal* (“he”, “they”), it is suffixed.
3. If NC has an *object*, the object may be suffixed (in which case the subject will be a noun), or it may follow the infinitive (in which case the subject may be either a suffix or noun). These clauses illustrate the possibilities:

בְּשָׁמְרוֹ	when <i>he</i> guards <i>or</i> that <i>he</i> may guard
בְּשָׁמְרוֹ אֶת־יַעֲקֹב	when <i>he</i> guards <i>Jacob</i>
וַיְהִי אַחֲרַי קָבְרוֹ אֹתוֹ	After <i>he</i> buried <i>him</i> (1 Kgs 13.31)
לְלַמְּדָם מִלְחָמָה	to teach <i>them</i> war (Jg 3.2) [the pronominal object may be considered “indirect” in English]
וּכְשָׁמְעוֹ אֶת־דִּבְרֵי רֵבֶקָה אֶחָתוֹ	and when <i>he</i> heard the words of Rebecca his sister (Gn 24.30)

4. NC often occurs with prepositions; the preposition indicates the function of the subordinate clause. When NC occurs with a preposition *other than* ל, it tends to be the predicate of a temporal [circumstantial] clause. In these cases its temporal reference—or “tense”—is relative to that of the main clause. Both prepositions -ב and -כ convey contemporaneous action (*when, while, as*); the temporal aspect depends on the preposition and the context.<sup>5</sup>

<sup>5</sup>This function is precisely analogous to the infinitive with prepositions in NT Greek.

וְהָיָה כְּשֶׁכֵּב אֲדֹנָי־הַמֶּלֶךְ עִם־אֲבֹתָיו  
 אַחֲרֵי קָבְרוּ אֶת־אָבִיו:  
 וַיְהִי כִּרְאֹת אֶת־הַנֶּזֶם  
 וַיִּשְׁמְעוּ אֶת־דְּבָרֵי רֵבֶקָה אַחֲתוֹ

When my lord the king *sleeps* with his fathers, ... (1 Kg 1.21). [The future is indicated by introductory וְהָיָה.]  
 ... *after he buried* his father (Gn 50.14).  
 When he saw the gold ring ... and when he heard the words of Rebecca his sister (Gn 24.30). [The past is indicated by introductory וַיְהִי.]

5. When the phrase בַּיּוֹם (*in the day [that]*) precedes NC, it usually has the same contemporaneous function as the prepositions בְּ- and כְּ- (i.e., *when, while, as*), although it can also refer to a specific period of time (daylight, twenty-four hours, &c.). This may affect interpretation—does Nu 30.9 mean that the husband must restrain his wife immediately (“*when he hears*”), or either before sundown or within the next twenty-four hours (“*on the day that he hears*”)?

כַּאֲשֶׁר בַּיּוֹם שָׁלַח אוֹתִי מֹשֶׁה  
 בַּיּוֹם בָּרָא אֱלֹהִים אֲדָם  
 וְאִם בַּיּוֹם שָׁמַע אִישָׁה יִנְיָ אֹתָהּ

just as *when* Moses sent me (Jos 14.11)  
 ... *when* God created them (Gn 5.1)  
 and if, *when* her husband hears, he restrains her, ... (Nu 30.9)

6. With a prefixed ל, NC has four main functions (not all of these infinitives are *qal*):  
 a. *telic* (purpose, result); this is always the case when it occurs with לְמַעַן, and often when it occurs with prefixed ל:

וַיָּבֹאוּ מִכָּל־הָעַמִּים לְשִׁמְעַ  
 אֵת חֲכָמַת שְׁלֹמֹה  
 וַיִּשְׁלַח תְּעִי אֶת־יֹרָם־בְּנוֹ אֶל־הַמֶּלֶךְ  
 דָּוִד לְשַׁאֲלֵהוּ לְשָׁלוֹם  
 וּלְבָרְכּוֹ עַל אֲשֶׁר נִלְחַם בְּהַדְרָדָעַזִּר  
 ... בְּגַן־עֵדֶן לְעַבְדָּהּ וּלְשִׁמְרָהּ:

They came from all the peoples *to hear* Solomon’s wisdom (1 Kgs 5.14).  
 Toi sent Joram his son to King David *to ask* him for peace and *to bless him* because he had fought against Hadad-ezer (2 Sa 8.10).  
 ... in the garden of Eden *to serve [till]* it and *to guard* it (Gn 2.15)

- b. *gerundive* (glossed as “by \_\_\_\_\_ing”, where the blank is filled by the infinitival verb)

שָׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקֹדְשׁוֹ  
 כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ  
 לְשֹׁמֵר אֶת־כָּל־מִצְוֹתָיו

Keep the Sabbath day *by sanctifying* it (Dt 5.12)  
 When you obey YHWH your God *by keeping* all his commands (Dt 13.18)

- c. *complementary*, completing or explaining a “vague verb” (כָּל “be able”, כָּלָה “finish”, חָדַל “cease”, the *hifil* of יָסַף “do again, repeat”. NC also has this function without ל. [In Jg 3.18 and Ru 1.18, English style suggests their gerundive gloss.]

אִם־תּוּכַל לְסַפֵּר אֹתָם ...  
 וַתַּחְדַּל לְדַבֵּר אֵלֶיהָ:  
 כָּלָה לְהַקְרִיב אֶת־הַמִּנְחָה ...

... if you are able *to count* them (Gn 15.5)  
 She stopped *talking* to her (Ru 1.18); She ceased *to talk* ...  
 ... he finished *offering* the tribute (Jg 3.18)

- d. *quotative frame*. The form לְאָמַר (Q NC of אָמַר; trad., *saying*) is the most common infinitive

construct in BH, usually following verbs of speech *other than* אָמַר (although it does occur with אָמַר):

וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ לֵאמֹר	They answered Joshua, <i>saying</i> , “... (Jos 1.16)
וַאֲשַׁלְחָה עֲלֵיהֶם מַלְאָכִים לֵאמֹר	I <i>sent</i> messengers to them, <i>saying</i> , “... (Ne 6.3)
וַיִּצַו בְּעֵז אֶת־נְעָרָיו לֵאמֹר	Boaz <i>commanded</i> his servants, <i>saying</i> , “... (Ru 2.15)

**N.B.** Although ל occurs far more frequently with NC than any other preposition, and even though the ל is often glossed as “to”, the ל is *not* the “sign of the infinitive” as the word “to” is in English. [In other words, “go” is not an English infinitive, but “to go” is.] In contrast, מִשָּׁל—*with or without* the ל is an infinitive construct.

7. NC is negated by either בְּלֹאֵי or לְבִלְתִּי, expressing negative purpose or result, or a negated gerundive.

צִוִּיתִיךָ לְבִלְתִּי אֲכַל־מִמֶּנּוּ	... I commanded you <i>not to eat</i> from it ... (Gn 3.11)
הִפְגְּעוּ בַמֶּלֶךְ לְבִלְתִּי שַׂרְף אֶת־הַמְּגִלָּה	They pressed the king <i>not to burn</i> the scroll (Jr 36.25)
פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לְבִלְתִּי שָׁמַר מִצְוֹתָיו	... lest you forget YHWH your God <i>by not keeping</i> his commandments ... (Dt 8.11)

### 16.1.2 INFINITIVE ABSOLUTE: FUNCTION

### HBI §2.2.7

Called “absolute” because it is not directly connected to anything, the infinitive absolute (NA) never occurs with prepositions, suffixes, or any other affix except the conjunction *waw* and interrogative –ךָ (this occurs 23 times in BH).

	infinitive construct	infinitive absolute
מִשָּׁל	מִשָּׁל	מִשָּׁל
כָּתַב	כָּתַב	כָּתַב
שָׁכַב	שָׁכַב	שָׁכַב
שָׁמַע	שָׁמַע	שָׁמַע

1. NA usually occurs in a clause with a finite form of the same verb. This makes it fairly easy to recognize, because there are *two forms of the same verbal root* in one clause. It apparently focusses or strengthens the function of the main verb. Its gloss depends on the function of the main verb (stem and conjugation) and the context.

מִכָּל עֵץ־הַגָּן אֲכַל תֹּאכַל: וּמֵעֵץ הַדַּעַת טוֹב וְרָע ... מוֹת תָּמוּת:	“From [any] tree of the garden you may <i>freely</i> eat, but from the tree of the knowledge of good and evil ..., you shall <i>surely</i> die” (Gn 2.16-17)
אָמַר אֶמְרָתִי	“I <i>most certainly</i> said ...” (1 Sam 2.30)
קָרַע אֶקְרַע אֶת־הַמַּמְלָכָה מֵעַלְיָךְ	I will <i>certainly</i> tear the kingdom from you (1 Kgs 11.11)

2. When NA occurs alone, it serves as the main verb in its clause. When it does this, its function is equivalent to that of any conjugation, but is most often imperatival.

וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם זְכוֹר  
 אֶת-הַיּוֹם הַזֶּה  
 הַלֹּךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם  
 הַלֹּךְ וְרָחַצְתָּ ... וּטְהָרָה: Moses said to the people, “Remember this day!” (Ex 13.3)  
 Go call in the hearing [ears] of Jerusalem (Jr 2.2)  
 Go and wash ... and you will be clean (2 Kgs 5.10)

3. Two different verbal roots occur side-by-side in NA, especially NA of הִלַךְ, in the sense of continually or constantly.

וַיִּלְךְ דָּוִד הַלֹּךְ וְגָדוֹל  
 הַלֹּךְ וְתִקְוֶעַ בְּשׁוֹפְרוֹת: ...  
 וְעָלוּ עִלָּה וּבְכָה: ...  
 David continued to grow strong (2 Sam 5.10 [= 2 Ch 11.9]); grew stronger and stronger  
 ... continually blowing the horns (Jos 6.9)  
 ... and they were weeping as they went up (2 Sam 15.30)

4. NA is not directly negated, although the main verb of its clause may be negated with לֹא or אַל.

## 16.2 SUMMARY OF THE QAL STEM

It is helpful to think of verbal forms in Hebrew as containing certain “diagnostics” that help us identify the stem and form of the verb. The most basic of these are the PGN prefixes and endings for the perfect, imperfect (cohortative, jussive), preterite, and imperative. You must be able to identify these at sight.

PERSON	GENDER	PERFECT		IMPERFECT		IMPERATIVE	
		Sg.	Pl.	Sg.	Pl.	Sg.	Pl.
1 <sup>st</sup>	common	אָ -	נָ -	- אָ	- נָ		
2 <sup>nd</sup>	masc.	אָ -	תָּם -	- תָּ	וְ - תָּ	---	וְ -
	fem.	אָ -	תָּן -	יְ -	תָּה -	יְ -	תָּה -
3 <sup>rd</sup>	masc.	---		- יְ	וְ - יְ		
	fem.	אָ -		- תָּ	תָּה -		

Since the PGN affixes are common to all stems and types of verbal root, they do not enable us to distinguish a verb’s stem (which often affects or determines the verb’s function). It is instead the vowels that “attach” the subject [PGN] prefixes to the verbal root that are the primary diagnostic of the verb’s stem. We will address this as we encounter each stem (Lessons 18-21).

### 16.2.1 THE QAL STEM

The word *qal* means “light”, used *qal* is the only stem that has no “stem prefix” (its only prefix is the subject [PGN] prefix in imperfect and preterite), and no doubled letters (in the strong verb).<sup>6</sup> The sign of the *qal* are the *a*-vowels of the perfect, the (occasional) *holem* of the imperfect, imperative, and infinitive construct, and the *holem* and *šureq* of the *qal* active and passive participles. In imperfect and preterite, the primary signal that a verb is *qal* is the *hireq* under the prefix.

The primary diagnostic for the *qal* is therefore **negative: no prefix or doubling in the perfect, imperative, participle, and infinitives, and hireq as the prefix vowel in the imperfect (cohortative, jussive), and preterite.** This paradigm summarizes the *qal*. [See also the full paradigm in Appendix D.]

<sup>6</sup>This means that doubling is not a sign of the *qal*, as it is of some other stems.



Conjugation	PGN	Dynamic Verb	Stative Verb
Perfect	3ms	מָשַׁל	כָּבַד
Imperfect	3ms	יִמְשַׁל	יִכְבֵּד
Preterite	3ms	וַיִּמְשַׁל	וַיִּכְבֵּד
Imperative	[2]ms	מִשַׁל	כַּבֵּד
Inf. Const.		מִשַׁל	כַּבֵּד
Inf. Abs.		מִשַׁל	כַּבֵּד
Ptc. (active)	ms	מֹשֵׁל	
Ptc. (passive)	ms	מְשׁוּל	

1. *Qal* perfects tend to have *a*-vowels; *qal* imperfects and preterites tend to have *o*- or *a*-vowels.
2. The prefix vowel in *qal* imperfect and preterite is *hireq*.
3. The “stem” or “theme” vowel (*qal* imperfect, preterite, imperative, infinitives) is either *holem* (fientive roots) or *patah* (stative roots); this only appears when there is no ending or a consonantal ending.
4. *Qal* active participle is nearly the only verbal form with *holem* after the first radical.
5. *Qal* passive participle is the only verbal form with a *u*-vowel between the second and third radicals.
6. *Qal* is the only stem that lacks both a stem prefix (perfect, imperative, infinitives, & participle), and a doubled middle radical. [The significance of this will become clear as we study the other stems.]

## 16.2.2 THE CONJUGATIONS

We have now reviewed all of the conjugations of the Hebrew verb, as they appear in the *qal* stem of the strong verb. How are the functions of these conjugations related?

1. The perfect and preterite are complementary. If a disjunctive clause interrupts the preterite chain of a narrative, the predicate of the disjunctive clause may be in the perfect. This is one way in which BH shows a “flashback”—an event that happened before the story—or compares the actions or situations of two characters. The predicate of the disjunctive clause may also be either participial or non-verbal, in which case the clause contains background information about the setting.
2. The imperfect and *w*+perfect are complementary. If a disjunctive clause interrupts the *w*+perfect chain of instructions, commands, or predictions, the predicate of the disjunctive clause will usually be in the imperfect, showing that the event is secondary to the main line of the instructions, &c.
3. Infinitives construct are either circumstantial (often after וַיִּהְיֶה ) or complementary, filling out “vague verbs”, showing purpose or result, or functioning as gerunds. They may do this after any finite conjugation (imperfect, preterite, perfect, imperative).
4. Participles are functionally adjectives, modifying or functioning as nouns, although they occasionally occur with a form of הִיָּה in a sort of “periphrasis”.

5. The conjugations can occur with various affixes [in addition to the subject (PGN)]:

Conjugation	This conjugation can be combined with ...			
	conjunction w-	article	prepositions	pronominal suffixes
imperFect	yes	no	no	yes
Preterite	always	no	no	yes
imperatiVe	yes	no	no	yes
Perfect	yes	no	no	yes
Participle	yes	yes	yes	yes
iNfinitive Construct	yes	no	yes	yes
iNfinitive Absolute	yes	no	no	no

- Thus a verb with an article (e.g.) is a participle; a conjunction-less verb cannot be preterite, &c.
- “Yes” does *not* mean “always” (“always”, however, means “always”).
- “No” means “never”.

**16.3 FREQUENCY** More than one-tenth (**10.5%**) of all verbs in BH are infinitives (6985 occurrences in BH), but infinitives construct (9.4%) are far more common than infinitives absolute (1.1%; 796 occurrences).

Verbs in *qal* account for slightly more than two-thirds of all verbal forms in BH (c. 49,000 occurrences). They occur in the various conjugations in about the same proportions as all verbs in all stems (§5.6).

#### 16.4 CONCEPTS

circumstantial clause	infinitive absolute	temporal clause
gerundive	infinitive construct	vague verb

#### 16.5 VOCABULARY

<i>open</i> (vb.)	פָּתַח .234	<i>there is/are not</i> (opp. 317); <i>no</i> ; וְאֵין often ≈ <i>without</i>	אֵין .226
<i>innocence; righteousness</i>	צְדָקָה .235	<i>not</i> (adv.); <i>except, unless</i> (cj.) us. מִבְּלִתִּי or לְבִלְתִּי	בֵּל .227 בִּלְתִּי
<i>north</i>	צָפוֹן .236	<i>wine</i>	יַיִן .228
<i>abundance, multitude, great quantity</i>	רַב .237	<i>right</i> (hand, side); cf. Benjamin ("son of my right hand"); <i>south</i>	יְמִין .229
<i>chase, persecute, pursue</i>	רָדַף .238	<i>seat, throne</i>	כִּסֵּא .230
<i>rejoice, be glad</i>	שָׂמַח .239	<i>number, total</i>	מִסְפָּר .231
<i>hate</i>	שָׂנֵא .240	<i>dwelling; Tabernacle</i>	מִשְׁכָּן .232
<i>break, smash, shatter</i>	שָׁבַר .241	<i>assembly</i> (trad. "congregation")	עֵדָה .233

## 16.6 EXERCISES

After learning the forms of the *qal* infinitives construct and absolute, and reviewing the *qal* system, please gloss these clauses, parsing the verbs. Remember that infinitives have no PGN; if they have a pronominal suffix, it is identified by PGN in the “suffix” column.

- 2 Sam 15.10; מְרַגֵּל *spy* (here *secret messengers*); שָׁפָר *ram's horn*; Absalom; Hebron
1. וַיִּשְׁלַח אֲבִשָׁלוֹם מְרַגְלִים בְּכָל־שִׁבְטֵי יִשְׂרָאֵל לֵאמֹר  
כְּשִׂמְעֵכֶם אֶת־קוֹל הַשָּׁפָר  
וְאַמְרַתֶּם מֶלֶךְ אֲבִשָׁלוֹם בְּחִבְרוֹן:
- Gn 37.8; interrogative –הֲ; when followed by אִם, the two clauses express alternatives (real or hypothetical)
2. וַיֹּאמְרוּ לוֹ אַחֲיוּ הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ  
אִם־מָשׁוּל תִּמְשַׁל בָּנוּ
- Gn 3.24; וַיִּשְׁכַּן *he caused to dwell*; מִקְדָּם [to the] *east of*; גַּן *garden*; Eden; חַיִּים *life*
3. וַיִּשְׁכַּן מִקְדָּם לְגַן־עֵדֵן אֶת־הַפְּרִי  
לְשֹׂמֵר אֶת־הַדֶּרֶךְ עַץ הַחַיִּים:
- Qo 3.6, 8; הִשְׁלִיךְ *throw away* (*hifil* of שָׁלַךְ)
4. עַת לִשְׁמוֹר וְעַת לְהִשְׁלִיךְ:  
עַת לְאֹהֵב וְעַת לְשֹׂנֵא  
עַת מִלְחָמָה וְעַת שְׁלוֹם:
- Jr 45.1; דִּבֶּר *he said*; Jeremiah, Baruch, Neraiah
5. הַדְּבַר אֲשֶׁר דִּבֶּר יִרְמְיָהוּ הַנָּבִיא אֶל־בְּרוּךְ  
בֶּן־נְרִיָּה בְּכַתְּבוֹ אֶת־הַדְּבָרִים הָאֵלֶּה  
עַל־סֵפֶר מִפִּי יִרְמְיָהוּ
- Ex 15.26
6. וַיֹּאמֶר אִם־שָׁמַעַתְּ תִשְׁמַע לְקוֹל יְהוָה אֱלֹהֶיךָ ...
- Pr 6.22; שָׁכַב *lie down*; [the subject of תִּשְׁמַר (3fs) is “Wisdom”]
7. בְּשָׁכְבְּךָ תִּשְׁמַר עָלֶיךָ
- 1 Sam 24.21
8. יָדַעְתִּי כִּי מֶלֶךְ תִּמְלוֹךְ
- Jos 14.7; בְּן־אַרְבָּעִים שָׁנָה *40 years old*; רַגֵּל *to spy* (D); Moses, Kadeš Barnea
9. בְּן־אַרְבָּעִים שָׁנָה אֲנֹכִי בִשְׁלַח מֹשֶׁה עֲבַד־יְהוָה אֹתִי  
מִקְדָּשׁ בְּרִנֵּעַ לְרַגֵּל אֶת־הָאָרֶץ
- 2 Ch 24.1; בְּן־שִׁבְעַ שָׁנָה *7 years old*; Joash
10. בְּן־שִׁבְעַ שָׁנִים יָאֵשׁ בְּמַלְכוֹ
- Dt 6.17 [the *nun* on תִּשְׁמְרוּן does not affect its function]
11. שָׁמֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה
- 1 Sa 8.7; מָאָס *reject, spurn; refuse*; the second כִּי ≈ *but*
12. כִּי לֹא אֶתְךָ מָאָסוּ  
כִּי־אֹתִי מָאָסוּ מִמֶּלֶךְ עָלֵיהֶם:

13. וַיֵּרָא דָוִד כִּי־יֵצֵא שָׂאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ  
 1 Sam 23.15; וַיֵּרָא *he saw* (3ms Q Pr <  
 ראה); יֵצֵא *go out*; בַּקֵּשׁ *seek*; David, Saul
14. עַד כִּי־חָדַל לִסְפֹּר כִּי־אֵין מִסְפָּר:  
 Gn 41.49 עַד + כִּי *until*
15. רַק חֲזַק לְבַלְתִּי אֶכֶל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ  
 Dt 12.23; רַק *only*; תֹּאכַל (2ms Q F) וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבֶּשֶׂר:  
 וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבֶּשֶׂר:
16. וּמָכַר לֹא־תִמְכְּרֶנָּה בַּכֶּסֶף  
 Dt 21.14; מָכַר *sell* (N.B. 3fs suffix)
17. וַיֹּאמֶר יוֹאָב אֶל־הַמֶּלֶךְ הַבִּשְׂתָּה הַיּוֹם  
 2 Sam 19.6-7; הַבִּשְׂתָּה *you have shamed*;  
 both NCs are gerundive (“by \_\_\_\_ing”)  
 אֶת־פָּנָי כָּל־עֲבָדֶיךָ לְאַהֲבָה אֶת־שִׁנְאֶיךָ  
 וְלִשְׂנֹא אֶת־אַהֲבֶיךָ

### 16.7 ENRICHMENT: GERUNDIVE INFINITIVES

As the functions outlined above suggest, not all infinitives construct are created equal. In Deuteronomy 10.12, for example, the first infinitive construct, *to fear*, presents the basic response of the Israelites, whereas the next three—*by walking ... loving ... serving*—expound what “fear” means in this covenantal context:

- |   |  |
|---|--|
| וַעֲתָה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שָׂאל מֵעַמְּךָ | Therefore, Israel, what does YHWH your God ask from you                                      |
| כִּי אִם־לְיִרְאָה אֶת־יְהוָה אֱלֹהֶיךָ                 | but <i>to fear</i> YHWH your God   |
| לֵלְכַת בְּכָל־דְּרָכָיו                                | <i>by walking</i> in all his ways  |
| וְלְאַהֲבָה אֹתוֹ                                       | and <i>by loving</i> him,  |
| וְלַעֲבֹד אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ         | and <i>by serving</i> YHWH your God with all of your heart and all of your being (Dt 10.12). |
| וּבְכָל־נַפְשְׁךָ:                                      |  |

## LESSON 17 QUESTIONS, NEGATIVES, NUMERALS

**T**HIS LESSON addresses three syntactical and functional topics: (1) explicit and implicit questions; (2) negated clauses (at which we have already glanced under the topic of “irrealis” (§6, §6.11, §10.3); and (3) numerals. Addressing these together does not mean that they are unimportant. Numerals occur in nearly 3000 verses (and not just in genealogies and the book of Numbers!), there are more than 6000 negated statements, and nearly 900 explicit questions.

### 17.1 ASKING QUESTIONS

BH asks questions in two basic ways. *Explicit* questions begin with an interrogative form, such as an interrogative pronoun or adverb, or the interrogative particle **הֲ**. *Implicit* questions—which are much less common—are required or suggested by the context. Unlike English and many languages, BH has no question mark.

#### 17.1.1 INTERROGATIVE ADVERBS

- BH has a number of interrogative adverbs, which can ask about location, direction (“where”), reason (“why”), or manner (“how”). Since a good many questions in BH are rhetorical—asked not to gain information, but to make a point (e.g., Gn 4.9; Ps 42.4, 10)—the line between questions and exclamations is often blurred (e.g., **אִיךָ** in Is 14.11 and 2 Sam 1.5).

<b>אִי</b>	Where?		<b>אִי הַבֵּל אַחִיד</b>	Where is Abel, your brother? (Gn 4.9)
<b>אִי־מִזֶּה</b>	From where?	31x	<b>לֹא יָדַעְתִּי אִי מִזֶּה הָמוֹה:</b>	I did not know <i>where</i> they were from (1 Sam 25.11)
<b>אִיֶּה</b>	Where [is]?	56x	<b>אִיֶּה אֱלֹהֶיךָ:</b>	Where is your God (Ps 42.4)
<b>אֵן אָנָה</b>	[To] where?	42x	<b>אָנָה אַתָּה הֹלֵךְ</b>	“Where are you going?” (Zc 2.6)
<b>אִיךָ</b> <b>אִיכָה</b>	How? Why? How!		<b>אִיךָ נִפַּלְתָּ מִשָּׁמַיִם</b>	How you have fallen from heaven! (Is 14.11)
		61x	<b>אִיךָ יָדַעְתָּ כִּי־ מֵת שָׁאוּל</b>	How do you know that Saul is dead? (2 Sam 1.5)
			<b>אִיכָה יֹשְׁבָה בְּרָדִד הָעִיר</b>	How the city sits solitary, ...! (La 1.1)
<b>לָמָּה</b> <b>לָמָּה</b>	Why?	178x	<b>לָמָּה שָׁכַחְתָּנִי לָמָּה־קָדַר אֵלַיךְ</b>	Why have you forgotten me? Why do I go about mourning? (Ps 42.10)
<b>מִדָּוִד</b>	Why?	72x	<b>מִדָּוִד אֲדַנִּי בָכָה</b>	Why is my master weeping? (2 Kgs 8.12)

#### 17.1.2 INTERROGATIVE **הֲ**

- The interrogative particle **הֲ** introduces “yes-no” questions by being *prefixed* to the *first* word of a direct or indirect question.<sup>7</sup>

<b>הֲכֹלֵב אֲנֹכִי</b>	Am I a dog? (1 Sam 17.43)
<b>הֲעֶבְדֵי יִשְׂרָאֵל</b>	Is Israel a slave/servant? (Jr 2.14)

<sup>7</sup>It is preceded twice by the conjunction **-וַ** (2 Sa 15.35; Zc 3.1).

(cont'd.)

הַשְׁמֵר אָחִי אֲנֹכִי: Am I my brother's keeper? (Gn 4.9)  
 וְהֲלוֹא עִמָּךְ שָׁם צָדוֹק וְאַבְיָתָר And are not Zadok and Abiathar there with you? (2 Sam 15.35)

2. The vowel under the interrogative  $\text{--ה}$  varies according to the first letter of the word to which it is attached:

Interrogative + Vowel	If the word begins with ...	Example
$\text{--ה}$	any non-guttural followed by a full vowel	הַשְׁמֵרָה Did she keep watch?
$\text{--ה}$	any guttural followed by a vowel other than <i>qames</i> or <i>qames hatuf</i> , or any non-guttural followed by a half-vowel	הָעֶבֶר Is a servant ...? הָאֱלֹהִים Did God ...?
$\text{--ה}$	any guttural followed by <i>qames</i> or <i>qames hatuf</i>	הָאֲנֹכִי Am I ...?

3. The compound form  $\text{הֲלוֹא}$  ( $\text{ה}$  +  $\text{--ל}$ ) introduces a *negative rhetorical* question—i.e., a question that assumes a positive answer. These might be represented with or without a “tag question” in English (e.g., “Am I not YHWH?” *versus* “I’m YHWH, aren’t I?”), or even “indeed”. The question’s cotext (literary context) and content determine which might be more appropriate).

הֲלֹא אֲנֹכִי יְהוָה: Am I not YHWH? (Ex 4.11)  
 הֲלוֹא אֲנֹכִי אֶתְנָךְ “Am I not your she-donkey, ...?” (Nu 22.30)  
 הֲלֹא יְהוָה אֱלֹהֵיכֶם עִמָּכֶם Is not YHWH your God with you? (2 Chr 22.18)

4. *Polar questions*—“yes/no” questions that pose a choice between opposites—end with  $\text{אִם לֹא}$  (“... or not” questions; e.g., Jg 2.22), introduce each choice with interrogative  $\text{--ה}$  (Nu 13.18b), or end with  $\text{אִם}$  followed by an adjective (Nu 13.18c).

לְמַעַן נִסּוּת בָּם אֶת־יִשְׂרָאֵל ... in order to test Israel by them—*whether*  
 הַשְׁמֵרִים הֵם אֶת־דֶּרֶךְ יְהוָה they will observe the way of YHWH ... or not  
 אִם־לֹא: (Jg 2.22).

וּרְאִיתֶם אֶת־הָאָרֶץ מֵהֵּוּא and see the land, what it is,  
 וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ and the people who live in it  
 הַחֲזָק הוּא הַרְפָּה —*whether* they are strong or weak,  
 הַמְּעַט הוּא אִם־רַב: [whether they are] few or many (Nu 13.18).

5. *Implicit questions* are not marked (interrogative  $\text{--ה}$  occurs only 746x). Some questions are semi-explicit, introduced by a verb such as  $\text{שָׁאַל}$ , “he asked”, but most must be recognized from the context, which means that there is often disagreement about whether or not a particular clause is a question or a statement. In 1 Ch 22.18, David exhorts the leaders of Israel by asking a rhetorical question (introduced by  $\text{הֲלֹא}$ ). Does the force of the interrogative carry over to the next clause or not? It can be read either way:

הֲלֹא יְהוָה אֱלֹהֵיכֶם עִמָּכֶם    *Is not YHWH your god with you?*  
 וְהִנֵּיהּ לָכֶם מִסְבִּיב    *And has he not given you rest all around? or*  
 And he has given you rest all around.

Nor does the rest of the sentence (“for he has given into my hand the inhabitants of the land, and the land has been subjugated before YHWH and his people.”) answer the question, since it fits both readings.

## 17.2 NEGATIVES

BH has three main negative clause-level adverbs—לא, אין/אין, אל—as well as a number of relatively infrequent negatives (e.g., בלתי, Lesson 16). These largely and usually negate the clause in which they occur.

1. The adverbs לא and אל negate clauses.

וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה    ... but they *did not listen* to Moses (Ex 6.9)  
 וַיִּרְאֹת יְהוָה לֹא בָחָרוּ    ... but the fear of YHWH they *did not choose* (Pr 1.29)  
 לֹא־קָרָאתִי בְנִי    *I did not call*, my son ... (1 Sam 3.6)  
 וַיֹּאמֶר יְהוֹשָׁפָט אֶל־יְאֹמְרֵי כֵן:    Jehoshaphat said, “The king *should not say so*” (1 Kgs 22.8)

2. לא and אין can also occur in single-element statements as “No”, when the rest of the sentence is understood from the context:

וַיֹּאמֶר הַיֵּשֶׁב־פֹּה אִישׁ וַאֲמַרְתָּ אֵין:    “... and he says, ‘Is there a man here?’, you shall say, ‘No.’” (Jg 4.20)  
 וַיֹּאמְרוּ לֹא כִי בְרַחֲב נָלִין    They said, “No. Instead/But, we will spend the night in the square” (Gn 19.2).

3. אין negates non-verbal clauses as “There is/was not/no”. When it negates a participle, its subject is often a pronominal suffix. When the participle itself is the subject, ואין can function like “without ...” (Lv 26.36).

אֵין כְּמֹנִי בְכָל־הָאָרֶץ    *There is none* like me in all the earth (Ex 9.14)  
 כַּאֲשֶׁר אֵינָהּ יוֹדַע מַה־הַדֶּרֶךְ הַרְוּחַ    Just as you *do not know* what the way of the spirit is (Qo 11.5)  
 וַנִּפְּלוּ וַאֲיִן רֹדֵף:    ... and they will fall *without* a pursuer (Lv 26.36)

4. אין occurs with the possessive preposition ל to indicate that someone “does not have” something. The ל is prefixed to the person who “does not have”:

וּבֶן אֵין־לוֹ    ... and *he had no* son (Dt 25.5)  
 וְאִם־אֵין לְאִישׁ גֹּאֵל    but if the man *has no* “redeemer, ...” (Nu 5.8)

5. אין occurs with nouns and participles in the sense of “there is no one who” or “without”:

וַאֲיִן־פּוֹתֵר אוֹתָם לְפַרְעֹה:    ... but *there was no* interpreter of them for Pharaoh (Gn 41.8); ... *no one* to interpret them ...

(cont'd.)

וְאֵין מוֹשִׁיעַ: ... but *there will be no* [without a] deliverer (Dt 28.29)

אֵין יוֹצֵא וְאֵין בָּא: *No one* went out and *no one* went in (Josh 6.1)

### 17.3 NUMERALS

Like English, Hebrew has two sets of numerals, *cardinal* (e.g., “one”, “two”, “three”) and *ordinal*, which identify *order* (e.g., “first”, “second”, “third”).

#### 17.3.1 CARDINAL NUMERALS

“One” – “Ten”			“Tens”	
“Masculine”	“Feminine”			
אֶחָד	אַחַת	<i>one</i>		
שְׁנַיִם	שְׁתַּיִם	<i>two</i> (the initial <i>šewa</i> is silent in the feminine)		
שְׁלֹשׁ	שְׁלֹשָׁה	<i>three</i>	שְׁלֹשִׁים	<i>thirty</i>
אַרְבַּע	אַרְבַּעַה	<i>four</i>	אַרְבָּעִים	<i>forty</i>
חֲמִישׁ	חֲמִישָׁה	<i>five</i>	חֲמִשִּׁים	<i>fifty</i>
שֵׁשׁ	שֵׁשָׁה	<i>six</i>	שִׁשִּׁים	<i>sixty</i>
שִׁבְעַ	שִׁבְעָה	<i>seven</i>	שִׁבְעִים	<i>seventy</i>
שְׁמוֹנֶה	שְׁמוֹנָה	<i>eight</i>	שְׁמוֹנִים	<i>eighty</i>
תְּשַׁע	תְּשַׁעָה	<i>nine</i>	תְּשַׁעִים	<i>ninety</i>
עָשָׂר	עָשָׂרָה	<i>ten</i>	עָשָׂרִים	<i>twenty</i> (plural of “ten”)

1. Apart from “one” and “two”, the main difference between the masculine and feminine forms is the “feminine ending” (ה-).
2. When the feminine forms occur in the construct, the final ה- is replaced by ת- (as in nouns); e.g., עָשָׂרָה / עָשָׂרַת.
3. The numeral “one” usually follows the noun that it modifies and agrees with it in gender and definiteness. If there is no noun, it functions like an indefinite “one” in English, often with the article.

בְּנֵי אִישׁ־אֶחָד נַחֲנוּ We are the sons of *one* man [a man] (Gn 42.11)

תּוֹרָה אַחַת לָהֶם They [shall] have *one* law (Lv 7.7)

הַכֹּל הוֹלֵךְ אֶל־מְקוֹם אֶחָד Everything goes to *one* place (Qo 3.20)

שֵׁם הָאֶחָד פִּישׁוֹן The name of *one* was Pishon (Gn 2.11)

4. The numeral “two” can either precede or follow its noun, which is in the plural. If it precedes, it is in construct, but does not mean “two of ...”. “Two” also occurs with pronominal suffixes:

עַמּוּדִים שְׁנַיִם *two* pillars (2 Chr 3.15)

וְאֵת שְׁנֵי בָנֶיהָ ... and her *two* sons (Ex 18.3)



(cont'd.)

וַיֹּאמֶר יְהוָה לָהּ שְׁנַי גּוֹיִם בְּבֶטְנְךָ וַיֹּאכְלוּ שְׁנֵיהֶם יַחְדָּו  
 YHWH said to her, “*Two nations are in your womb*”  
 (Gn 25.23)  
 The *two of them* ate together (Jg 19.6)

5. The numerals “three” through “ten” disagree in gender with the noun that they modify.

שְׁלֹשָׁה אֲלֹהֵי בְנֵי-נֹחַ  
 חֲמֵשָׁה שֶׁקֶלִים כֶּסֶף  
 These *three* were Noah’s sons (Gn 9.19)  
*five* shekels of silver (Lv 27.6)

6. Hundreds & thousands:

מֵאָה	100
מֵאֹתַיִם	200 (dual ending)
שְׁלֹשׁ מֵאוֹת	300
...	&c.
אַלְפַּיִם	1,000
אַלְפַּיִם	2,000 (dual ending)
שְׁלֹשָׁת אֲלָפִים	3,000
...	&c.
רְבֹבוֹת / רֶבְבָה	10,000
רְבֹבוֹתַיִם	20,000 (dual ending)
שְׁלֹשׁ רְבֹבוֹת	30,000
...	&c.

7. #6 (above) illustrates how Hebrew forms compound numerals (e.g., “thirteen”, “ninety-nine”, “one hundred forty-two”): numerals are either juxtaposed or linked with the conjunction ׀. Determining whether to multiply or add large numerals is contextual.

כָּל-נֶפֶשׁ אַרְבַּעַת עָשָׂר  
 יָשׁ מֵאוֹת עָשָׂרִים וְאַחַד  
 שָׁשָׁה וְאַרְבַּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת  
*fourteen* people in all (Gn 46.22)  
 621 (Ez 2.26)  
 46,500 (Nu 1.21)

8. The preposition כֶּ- occurs with numerals in the sense of “approximately” or “about”:

כֶּאַרְבַּע מֵאוֹת אִישׁ:  
 כֶּאַשָׁר שָׁנִים  
*about* four hundred men (1 Sam 22.2)  
*about* ten years (Ru 1.4)

9. Age is usually indicated by the phrase “the son of X years”:

וְאַבְרָם בֶּן-חֲמִשָּׁה וָשֶׁבַע שָׁנִים וְשִׁבְעִים שָׁנָה  
 בֶּן-שְׁמוֹנֶה שָׁנָה יָאֻשִׁיָּהוּ בְּמֶלְכּוֹ  
 Now Abram was *seventy-five years old* ... (Gn 12.4)  
 Josiah was *eight years old* when he became king  
 (2 Kgs 22.1)

### 17.3.2 ORDINAL NUMERALS

Ordinal numerals, adjectives that tell the *order* in which something occurred are generally formed by adding ך - to the cardinals (but not “first” and “second”). Ordinal numerals are not inflected for gender:

רֵאשׁוֹן	<i>first</i> (cf. ראשית, <i>beginning</i> ; ראש, <i>head</i> )
אֶחָד	<i>first</i> (occasionally)
שֵׁנִי	<i>second</i>
שְׁלִישִׁי	<i>third</i>
רְבִיעִי	<i>fourth</i> (cf. אַרְבַּע)
חֲמִישִׁי	<i>fifth</i>
שֵׁשִׁי	<i>sixth</i>
שְׁבִיעִי	<i>seventh</i>
שְׁמִינִי	<i>eighth</i>
תְּשִׁיעִי	<i>ninth</i>
עֲשִׂירִי	<i>tenth</i>

1. The ordinals function as attributive adjectives, following their noun and agreeing with it in gender, number, and (usually) definiteness:

וַיְהִי בַיּוֹם הַשְּׁבִיעִי	On the <i>seventh</i> day ... (Josh 6.15)
וּבַיּוֹם הָרְבִיעִי פָּרִים עֲשָׂרָה	On the <i>fourth</i> day, ten bulls, ... (Nu 29.23)
אֲנִי רֵאשׁוֹן וְאֲנִי אַחֲרוֹן	I am <i>the first</i> and I am <i>the last</i> (Is 44.6)

2. Ordinals only function from “first” to “tenth”; beyond “tenth”, BH uses cardinal numerals:

וַיַּעֲשׂוּ אֶת־הַפֶּסַח	They made [celebrated] the Passover in the <i>first</i>
בְּרֵאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ	[month] on the <i>fourteenth</i> day of the month (Nu 9.5).
בְּשָׁנַת שְׁתַּיִם עֲשָׂרָה לְאַחַז	In the <i>twelfth</i> year of Ahaz ... (2 Kgs 17.1)

### 17.4 CONCEPTS

cardinal numeral	non-verbal clause	polar question
interrogative	negation	rhetorical question
	ordinal numeral	

**17.5 VOCABULARY**

<i>nine</i>	תֵּשַׁע	.250	<i>one</i> (m., f.)	אֶחָד	.242
<i>ten</i>	עָשָׂר	.251	<i>two</i> (m., f.)	שְׁתַּיִם	.243
<i>twenty</i>	עֶשְׂרִים		<i>second</i> (ord.; m., f.)	שְׁנֵי	
<i>hundred</i>	מֵאָה	.252	<i>three</i>	שְׁלֹשׁ	.244
<i>two hundred</i>	מֵאוֹתַיִם				
<i>thousand</i>	אַלְפַּיִם	.253	<i>four</i>	אַרְבַּע	.245
<i>two thousand</i>	אַלְפֵיַם				
<i>first</i> (ord.)	רֵאשׁוֹן	.254	<i>five</i>	חֲמִישׁ	.246
<i>first; beginning</i> (n.)	רֵאשִׁית	.255	<i>six</i>	שֵׁשׁ	.247
<i>half</i>	חֲצִי	.256	<i>seven</i>	שִׁבְעַת	.248
<i>shekel</i> (approx. 11.4g, 0.5 oz.)	שֶׁקֶל	.257	<i>eight</i>	שְׁמוֹנָה	.249

**17.6 EXERCISES**

1. You will find numerals for the populations of the tribes of Israel in the following verses. Please fill in the name of each tribe and its population at the beginning and end of the wandering in the wilderness. **NB:** The order of two tribes is reversed in Nu 26.

Num 1	Tribe	Population	Num 26	Population
1.21			26.7	
1.23			26.14	
1.25			26.18	
1.27			26.22	
1.29			26.25	
1.31			26.27	
1.33			26.37	
1.35			26.34	
1.37			26.41	
1.39			26.43	
1.41			26.47	
1.43			26.50	
1.46			26.51	

2. These verses contain numerals for, e.g., ages, numbers of people (census lists), &c. Please gloss the clauses, transmorphifying the numerals.

- Gn 5.27; Methusaleh      וַיְהִיו כָּל-יְמֵי מֶתוּשָׁלַח תְּשַׁע וְשָׁשִׁים שָׁנָה וַתְּשַׁע מֵאוֹת שָׁנָה .a
- Gn 7.24; *prevail*; the sign *sof pasuq* [:] marks the “end of the verse”      וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ חֲמִשִּׁים וּמֵאֵת יוֹם: .b
- Ex 23.12; *you shall do* (2ms Q F) *תַּעֲשֶׂה* (עשה); *work, deed*; *rest*      שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת .c
- Ex 24.18b; Moses      וַיְהִי מֹשֶׁה בְּהָר אֲרָבָעִים יוֹם וְאַרְבָּעִים לַיְלָה: .d
- 2 Sam 5.4-5; *חדש* *month, new moon*; David, Hebron, Jerusalem, Israel, Judah      בֶּן-שְׁלֹשִׁים שָׁנָה הָיָה דָוִד בְּמָלְכוֹ  
אֲרָבָעִים שָׁנָה מָלַךְ:  
בְּחֶבְרוֹן מָלַךְ עַל-יְהוּדָה שֶׁבַע שָׁנִים וְשָׁשִׁה חֳדָשִׁים  
וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנָה עַל כָּל-יִשְׂרָאֵל וַיְהוּדָה: .e
- Nu 11.19; the second form of *יום* is dual (i.e., *two days*)      לֹא יוֹם אֶחָד תֹּאכְלוּן וְלֹא יוֹמִים וְלֹא חֲמִשָּׁה יָמִים  
וְלֹא עֶשְׂרֵה יָמִים וְלֹא עֶשְׂרִים יוֹם: .f

3. Please gloss these clauses and sentences, parsing the verbal forms.

- Nu 14.41; *למה* *why?*; Moses      וַיֹּאמֶר מֹשֶׁה לָּמָּה זֶה אַתֶּם עֹבְרִים אֶת־פִּי יְהוָה .a
- Jr 3.14      וְלִקְחֹתִי אֶתְכֶם אֶחָד מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה .b
- Is 44.6; *כֹּה* *thus*; *גֹּאֲל* *redeemer* (Q Ptc); *אחרון* *last*; *מִבְּלִעְדֵי* *apart from, except for, without* (+ 1cs suffix); Israel      כֹּה-אָמַר יְהוָה מֶלֶךְ-יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת  
אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלִעְדֵי אֵין אֱלֹהִים: .c
- 2 Kgs 10.34; *יתר* [*the*] *rest, remainder*; *עשה* *do*; *גְּבוּרָה* *strength, power*; Jehu      וַיֵּתֶר דְּבָרֵי יְהוּא וְכָל-אֲשֶׁר עָשָׂה וְכָל-גְּבוּרָתוֹ  
הַלּוֹאֵהֶם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים  
לְמַלְכֵי יִשְׂרָאֵל: .d

## 17.7 ENRICHMENT: *IRREALIS*

If a story is a record of events—a record of “what happened”—why do authors tell their readers that some events did *not* occur? What does negative information (*irrealis*) add to a story?

As Lydia walked down the street, she saw a dog tied in front of a house. The dog barked and lunged at her, breaking its rope. Suddenly realizing that it was free, it ran after her, but *did not bite her*.

In this admittedly simple illustration, the negative clause (in *italics*) tells the reader something that is *contrary to expectation*. We probably expect that a barking dog that breaks loose and chases someone intends to attack that person, but this dog did not, contrary to our expectation (and, perhaps, to our experience). In fact, in this example, the last (negative) statement also leads us to conclude that the dog caught her, since if it did not, the *irrealis* would not make sense (if the dog didn’t catch her, it couldn’t have bitten her).

But what if the story read:

As Lydia walked down the street, she saw a dog tied in front of a house. The dog barked and lunged at her, breaking its rope. Suddenly realizing that it was free, it chased her, but Lydia ran inside *before the dog could catch her*.

In this case the negative information is that the dog did not catch her (most readers would probably infer that if the dog had caught her, it would have attacked her). The *irrealis* is given obliquely and implicitly, in a “privative” clause (related to the root of the word “deprive”), rather than in a negative statement. Furthermore, if we rewrite the last clause so that it reads merely “... but Lydia ran safely inside”, we would not need the clause in italics, since the word “safely” implies that the dog did not catch her.<sup>8</sup>

In the beginning of the story of Abram, we find a number of *irrealis* clauses:

וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלָד׃ And Sarai was barren—she had *no child* (Gn 11.30)

This is one of the precipitating crises of the Abram story—his lack of an heir—set over against the divine promise of descendants (e.g., Gn 12.2; 13.16). Since we are told this at the very beginning of the stories about Abram, we might suspect that this will become an important theme in what follows.

In 1 Sa 3.1b, the author uses a form of *irrealis* to warn readers against mis-reading the preceding incident (the prophetic announcement of YHWH’s judgment upon Eli’s house). This prophecy follows Eli’s word to Hannah (1.17), which might encourage us to think that prophetic revelation was relatively commonplace in Israel at that time. As the opening of 1 Sa 3 shows, however, that was not true:

וַדְּבַר־יְהוָה יָקָר בַּיָּמִים הָהֵם אֵין חֲזוֹן נִבְרָא׃ Now YHWH’s word was rare in those days; there was *no vision* breaking through (1 Sa 3.1b).

This double statement not only warns against misinterpreting the prophetic activity of the preceding chapter as a normal occurrence, but also helps to set the stage for the restoration of prophetic revelation through Samuel (which is the story of 1 Sa 3).

<sup>8</sup>There is another type of *irrealis*, which we might call “positive” *irrealis*. In Lv 10.3, Aaron’s response to Moses’ speech was silence: וַיִּהְיֶה אַהֲרֹן נִיחָם, *and Aaron was silent*, i.e., Aaron did not speak. This raises a host of complex questions about the relationship between positive and negative statements that are better left for another course of study.

**PART III: LESSONS 18 – 31**  
**VERBAL GRAMMAR (II)**  
**READING HEBREW NARRATIVE**

**T**HIS SECTION introduces the forms and functions of the other stems of the verb, the other [“weak”] forms of the verbal root, as well as the basic tools of Biblical Hebrew (the Hebrew Bible and lexica), and the basic steps of beginning to read biblical narrative.

By the end of these lessons (the end of the book), you should be able to recognize and read nominal phrases with some fluency, as well as recognize a number of fairly standard forms and formulae at sight. You should also be able to identify all of the forms of the verbal stems and roots.

You will also have begun—depending on your teacher and the goals of your course of study—have begun to read from the biblical text (you should be able to do this on your own, using the reading notes in Appendix D), and to discuss the rôle of the Hebrew text in the exegetical process.

## LESSON 18 OTHER STEMS

**V**ERBAL FUNCTION is primarily modified in English by syntax, using various types of pronouns (e.g., reflexive), “helping verbs”, prepositions, &c., as illustrated by the differences between the following sentences:

- (1) John *hid*.
- (2) John *hid* himself.
- (3) John *hid* the ball.
- (4) The ball *was hidden* by John.
- (5) John *made* Jim *hide* the ball.
- (6) John *caused* Jim *to hide* the ball.

Since most readers or speakers of English assume that “hide” without an expressed object is reflexive (the subject hides himself or herself), they will read or hear sentences (1) and (2) as essentially identical—the “reflexive” pronoun merely clarifies (2). Sentence (3)—which uses “hid”, the same form of the verb as #1-2—shows an entirely different relationship between the subject (“John”) and the object (“the ball”). Sentences (4), (5), and (6) are morphologically and syntactically different from the others; (5) and (6), like (1) and (2), are functionally identical.

### 18.1 THE CONCEPT OF “STEM”

Whereas English uses helping verbs, prepositions, and syntax to indicate verbal nuances, (“David hid the sword”, “David hid [himself]”, “David was hidden [by Samuel]”), the shape of the verb itself is modified in Hebrew, using stem prefixes<sup>1</sup> and vowels, and a doubled middle radical in patterns which are called “stems” or *binyan* (“building”). They are traditionally called the “derived” stems because of the early grammarians’ view that the *qal* was the basic stem, from which these stems were “derived”. In these examples the only difference between the verbs is their stem:

וַיִּמְלֹכוּ בְּדַמְשֶׁק	they <i>reigned</i> in Damascus (1 Kgs 11.24)	3mp <i>qal</i> preterite
וַיַּמְלִיכוּ אֶת־אֲבִימֶלֶךְ לְמֶלֶךְ	they <i>made</i> Abimelek <i>king</i> (Jg 9.6)	3mp <i>hifil</i> preterite
הֲלֹא מִסְתַּתֵּר עִמָּנוּ	Is not David <i>hiding</i> with us? (1 Sam 23.19)	ms <i>hitpael</i> ptc
וְלֹא נִסְתָּרוּ מִלְּפָנַי	They <i>are not hidden</i> from me (Jr 16.17)	3cp <i>nifal</i> perfect
כִּבְדֹּ אֱלֹהִים הַסְתֵּר דָּבָר	<i>To hide</i> a matter is God’s glory (Pr 25.2)	<i>hifil</i> inf. const.

Although there are eight basic verbal patterns in BH,<sup>2</sup> more than two-thirds of all verbal forms in the Bible are *qal*, three stems (*hitpael*, *pual*, *hofal*) occur fairly infrequently (less than 3% of all verbal forms). Furthermore, only two verbs occur in all eight stems (ten occur in the seven stems not including *qal* passive),<sup>3</sup> and most occur in various combinations of two to four stems.<sup>4</sup>

<sup>1</sup>These are combined with the PGN prefixes of the imperfect (below).

<sup>2</sup>The existence of the eighth stem—the *qal* passive—has been suspected for several centuries, but not confirmed until relatively recently.

<sup>3</sup>Not including *qal* passive (Lesson 21).

<sup>4</sup>Although the vowel patterns and forms of the stems differ, the PGN affixes of each conjugation are the same in all stems as those learned for the *qal*, as are also the functions of the various conjugations.

### 18.1.1 THE NAMES OF THE STEMS

The stems have been given various names through the centuries, following changes in academic fashion, or a particular grammarian's convictions. The traditional names, except for the *qal*, are the 3ms perfect form of the verb פָּעַל, “do, make”, which was the traditional paradigm verb for Hebrew. The early Hebrew grammarians used פָּעַל because the Arabic grammarians used the *fa'ala* as their paradigm verb, and the early Jewish grammarians based their study of Hebrew grammar upon that of the Arabs. It is no longer used as the paradigm verb for Biblical Hebrew because פֿ does not double in Hebrew (as it does in Arabic). See “The Paradigm Verb” (below).

Since the mid-18<sup>th</sup> century, the rise of comparative Semitics has led scholars to realize that Hebrew is closely related to languages beyond the previously-known Aramaic and Arabic. In order to use terminology that reflects the relationship of Hebrew to, e.g., Akkadian, they have developed the use of what we might call “pan-Semitic” names for the stems. These names reflect the distinguishing aspect of that stem that is shared by some or all of the Semitic tongues. This grammar will use the “Semitic” designations for the stems as a sort of shorthand, but will always refer initially to both sets of terms. The standard Hebrew-English lexica use the traditional names of the stems, so you will want to know both sets of terms.

3ms Perfect	Traditional Name	“Pan-Semitic” Name	Special Stem Prefixes	Doubled II-radical?
פָּעַל	<i>Qal</i>	G (the <i>Grund-</i> , or “basic”, stem)		---
נִפְעַל	<i>Nifal</i>	N ( <i>n</i> -prefix)	נ־    ה־	---
פִּיעַל	<i>Piel</i>	D (“doubled”)		yes
פֻּעַל	<i>Pual</i>	Dp (passive of D)		yes
הִתְפַּעַל	<i>Hithpael</i>	Dt (D with t-infix)	ת־ה־    ת־ה־	yes
הִפְעִיל	<i>Hiphil</i>	H ( <i>h</i> -prefix)	ה־    ה־	---
הִפְעִיל	<i>Hophal</i>	Hp (passive of H)	ה־    ה־	---

The name of the stem which we have studied thus far—the *qal* (from the verb קָלַל)—means “light”, because it lacks a stem prefix (unlike N, Dt, H, Hp) and does not have a doubled radical (unlike D, Dp, Dt).

### 18.1.2 THE PARADIGM VERB

After rejecting פָּעַל as a paradigm verb, grammarians turned to קָטַל, “kill”, since it has no *begeḏ-kefet* letters (and thus no appearing and vanishing *dageš lenes*), and no gutturals (thus no *hatef*-vowels). קָטַל, however, occurs only three times in BH (Ps 139.19; Jb 13.15; 24.14), which is rather rare for a “model” verb.<sup>5</sup>

Today, different grammars use different verbal roots as their “model” verb. Since the root נוּשַׁל meets the requirements of a paradigm verb (three “strong” radicals, no gutturals or *reš*, and the first radical is a non-sibilant), we will use it as our paradigm verb. It occurs in only a few stems (which means that most of the listed forms do not exist in Biblical Hebrew), but fairly frequently in BH (99 occurrences).

### 18.1.3 THE FUNCTIONS OF THE STEMS

The nuances [the plural is deliberate] of a verb's function in different stems must be determined for each verbal root, but there are some overall tendencies. For example, if a verb is fientive in the *qal*, it will probably be passive in *nifal*. On the other hand, a verb that occurs in *nifal* but not in *qal* usually “sounds” active when glossed in English.

<sup>5</sup>Transliterated as *qtl*, however, it survives in one set of alternate names for the verbal conjugations: *qatal* (perfect), *yiqtol* (imperfect, jussive), *wayyiqtol* (preterite), &c.



- Qal* tends to be either fientive or stative
- Nifal* tends to be the passive of *qal* (or *piel*); if there is no *qal* or *piel*, it tends to be reflexive or reciprocal
- Piel* fientive, and nearly always transitive; if *qal* is stative, *piel* is often causative
- Pual* passive of *piel*
- Hitpael* its nuances are difficult to classify, but are usually passive or double-status (reflexive, reciprocal, &c.)
- Hifil* causative of *qal* and *nifal*
- Hofal* passive of *hifil*

The stems thus correspond in a *very rough* and *approximate* way to the concept of voice (active, middle, reflexive, passive, &c.) in English.

**N.B.** Although the vowel patterns and forms of the stems differ, the PGN affixes of each conjugation (perfect, imperfect, &c.) are the same in all stems as those learned for the *qal*, as are also the functions of the various conjugations. Thus the basic paradigms of verbal subject [PGN] affixes are common throughout all stems in each conjugation.

## 18.2 THE N-STEM (*NIFAL*)

THE NAME *NIFAL* comes from the 3ms perfect in the traditional paradigm verb (נִפְעַל). The primary difference between *nifal* and *qal* is a **prefixed נ** (hence its “Semitic” name, “N”). This נ is visible (orthographic) in the perfect and participle, but assimilates (“nunnates”, see §7.2) to the first radical whenever it is followed by silent *šewa*. This means that in every conjugation except the perfect and participle a diagnostic for the *nifal* is a **doubled first radical** preceded by a *hireq* (under the prefix) and followed by *qames*.

### 18.2.1 FORM

*Conjugations with orthographic [written] -נ*

In the *nifal* perfect and participle, the prefixed *nun* is visible at the beginning of the verbal form.

#### 1. *Nifal* Perfect

Person	Gender	Singular	Plural
1 <sup>st</sup>	c.	נִמְשַׁלְתִּי	נִמְשַׁלְנוּ
2 <sup>nd</sup>	m.	נִמְשַׁלְתָּ	נִמְשַׁלְתֶּם
	f.	נִמְשַׁלְתְּ	נִמְשַׁלְתֶּן
3 <sup>rd</sup>	m.	נִמְשַׁל	נִמְשַׁלוּ
	f.	נִמְשַׁלָּה	

- Every form of the *nifal* perfect begins with -נְ, followed by a silent *šewa* after the first radical.
- Every form with no ending or a consonantal ending has *patah* after the second radical.
- 3ms N P looks just like the 1cp Q F of some verbs, especially statives (e.g., נִכְבֵּד, “we shall be wealthy”); they can be distinguished by their context.
- The PGN affixes are the same in all stems.

## 2. *Nifal* Participle

	Gender	Singular	Plural
m.		נִמְשָׁל	נִמְשָׁלִים
			נִמְשָׁלֵי
f.		נִמְשָׁלָה	נִמְשָׁלוֹת

1. Every form begins with -נִ, followed by a silent *šewa* after the first radical, and *qames* after the second radical.
2. The *qames* after the second radical distinguishes the ms and fs participle from 3ms and 3fs perfect.

### *Conjugations without orthographic -נִ*

The prefixed -נִ appears only in the *nifal* perfect and participle. The other conjugations of the *nifal* have three characteristics in common:

1. The **prefix vowel** is *hireq* in all forms.
2. The first radical is **doubled** in all forms, since the *nun* assimilates to the first radical of the verbal root.
3. The doubled **first radical** is followed by *qames*.

If there is no PGN ending, the vowel after the second radical is often *šere*, which is thus a secondary diagnostic. *Nifal* preterite is identical to the imperfect (with the prefixed -נִ and *dageš forte* in the PGN prefix).

### 1. *Nifal* Prefix Conjugations

Person	Gender	Imperfect (= Preterite)	
		Singular	Plural
1 <sup>st</sup>	c.	נִמְשָׁל	נִמְשָׁל
	m.	תִּמְשָׁל	תִּמְשָׁלוּ
2 <sup>nd</sup>	f.	תִּמְשָׁלֵי	תִּמְשָׁלְנָה
	m.	יִמְשָׁל	יִמְשָׁלוּ
3 <sup>rd</sup>	f.	תִּמְשָׁל	תִּמְשָׁלְנָה

Unlike *qal*,<sup>6</sup> *nifal* imperative and infinitives have a prefix. They thus resemble the imperfect, with -הִ instead of the PGN affix.

### 2. *Nifal* Imperative

Person	Gender	Singular	Plural
2 <sup>nd</sup>	m.	הִמְשָׁל	הִמְשָׁלוּ
	f.	הִמְשָׁלֵי	הִמְשָׁלְנָה

<sup>6</sup>But like H, Hp, Dt (below).

The infinitive absolute occurs in two forms, although individual verbs tend to use one form or the other. As in all stems, the infinitive construct is the same as 2ms imperative.

### 3. *Nifal* Infinitives

NC   הַמְשִׁיל  
 NA   הַמְשִׁיל  
       נִמְשֵׁל

## 18.2.2 SUMMARY OF *NIFAL* DIAGNOSTICS

This chart summarizes the main clues for identifying a *nifal* form.

Conjugation	Diagnostic	Example	Parsing
Perfect	- נְ	נִכְבַּד	3ms N P
Participle	- נְ	נִכְבְּדִים	mp N Ptc
Imperfect	- יְ	יִפְרֹחַ	3ms N F
	- תְּ	תִמְשֵׁלְנָה	2fp N F
Preterite	- וּיְ	וַיִּפְתַּח	3ms N Pr
Imperative & Infinitives	- הְ	הִבְרֵא	N NC
		הִבְרֵאוּ	mp N V

1. All forms of the *nifal* have a prefix, and most have *hireq* as a prefix vowel (like *qal* imperfect and preterite, *hifil* perfect, and all forms of the *hitpael*). The exception to this is I-guttural roots, which have *sere* (below). *Nifal* and *qal* are the only stems that use *hireq* as their prefix vowel (except for *hifil* perfect, which has other distinguishing features).
2. All forms of the *nifal* except perfect and participle begin with the same pattern: prefix+*hireq*-*dageš forte* in first radical+*qames*. This pattern occurs only in *nifal*.
3. Compare *nifal* and *qal* in this skeleton paradigm:

Conjugation	PGN	<i>Qal</i>		<i>Nifal</i>	
Perfect	3ms	מָשַׁל	he ruled	נִמְשַׁל	he was ruled
Imperfect	3ms	יִמְשַׁל	he shall rule	יִמְשַׁל	he shall be ruled
Preterite	3ms	וַיִּמְשַׁל	he ruled	וַיִּמְשַׁל	he was ruled
Imperative	2ms	מְשַׁל	Rule!	הִמְשַׁל	Be ruled!
Inf. Const.		מְשַׁל	to rule	הִמְשַׁל	to be ruled
Inf. Abs.		מְשֹׁל		הִמְשֹׁל	
Participle	ms	מְשַׁל	one who rules	נִמְשֵׁל	one who is ruled
				נִמְשָׁל	

### 18.2.3 FUNCTION OF THE *NIFAL*

### HBI §2.1.3

1. The *nifal* is primarily the **passive** and **reflexive** of the active stems (*qal*, *piel*, *hifil*). Note the difference between the active (2 Kgs 21.26; *qal*) and passive (2 Kgs 21.18; *nifal*) of קבר, “bury”:

<p>וַיִּקְבֹּר אֹתוֹ בְּקִבְרָתוֹ בְּגִן־עֶזְא וַיִּמְלֹךְ יֹאשִׁיָּהוּ בְּנוֹ תַּחְתָּיו: וַיִּשְׁכַּב מִנְּשֵׁה עִם־אֲבֹתָיו וַיִּקְבֹּר בְּגִן־בֵּיתוֹ בְּגִן־עֶזְא וַיִּמְלֹךְ אָמוֹן בְּנוֹ תַּחְתָּיו:</p>	<p>He <i>buried</i> him [Manasseh] in his tomb in the garden of Uzzah, and Josiah his son reigned in his place (2 Kgs 21.26). Manasseh slept with his fathers, and he <i>was buried</i> in the garden of his palace, in the garden of Uzzah. And Amon his son ruled in his place (2 Kgs 21.18).</p>
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2. Since the subject is affected by the action of the verb, the sign of the object may precede the *subject* of a passive *nifal*.

וַיִּוְלַד לְחֲנוֹךְ אֶת־עִירָד      Irad *was born* to Enoch (Gn 4.18).

**N.B.** Unlike English (or NT Greek), passive clauses in Hebrew rarely identify or mention who or what did the action described by the verb (the agent or the means). We do not know if the passive was used in order to avoid naming the doer of the deed or if, having decided to use a passive, the author was constrained by the rules of Hebrew syntax so that he could not name the actor. This is true of all passives in BH.

3. When the *nifal* is **adjectival**, it can be glossed by words ending in “-ible”, “-able”, “-ful”, “-some”. This function, also called “potential” is common with stative verbs.

<p>מִכָּל־הָאֵכֹל אֲשֶׁר יֵאָכֵל שָׂרִים רַבִּים וְנֹכְבָדִים מֵאֵלֶּה ... (Lv 11.34)</p>	<p>Any of the food which <i>may be eaten</i> [is ceremonially <i>edible</i>; 3ms N F] ... (Lv 11.34) leaders more numerous and <i>honourable</i> [ms N Ptc] than these (Nu 22.15)</p>
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4. *Nifal* also has a variety of “**double-status**” nuances, in which the subject both does the action described by the verb and is affected by its own action. These functions are variously called generally “reflexive”, “middle”, “reciprocal”, or “tolerative” (depending on the verbal root), and often sound active when glossed into English (the third verb in Gn 19.17 is a passive *nifal*).

<p>וַיֹּאמֶר הַמֶּלֶט עַל־נַפְשֶׁךָ ... הִתְרֵה הַמֶּלֶט פֶּן־תִּסָּפֵה: וְנִסְתַּרְתָּ בְּנַחַל כְּרִית יְהוָה יִלָּחֶם לָכֶם</p>	<p>He said, “<i>Escape</i> for your life ... <i>Escape</i> to the hill country so that you are not <i>swept away</i>” (Gn 19.17). ... and <i>hide</i> at the Wadi Cherith (1 Kg 17.3) YHWH <i>will fight</i> for you (Ex 14.14).</p>
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**18.3 FREQUENCY** The *nifal* occurs **4,140** times in the Bible (**5.8%** of all verbal forms); it is more frequent in the latter prophets and poetic books than in Genesis – 2 Kings.

### 18.4 CONCEPTS

active	middle	reciprocal	tolerative
double-status	passive	reflexive	

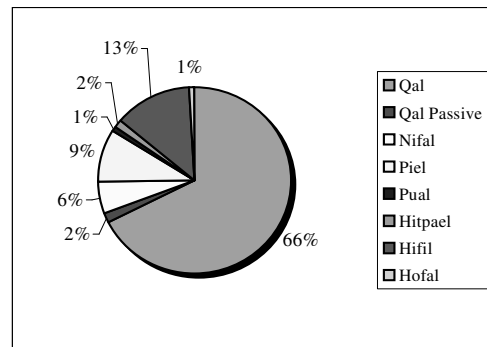
### 18.5 VOCABULARY

<i>still, yet, again; לא עוד, no longer, not [never] again</i>	עוד .267	<i>or (cj.)</i>	או .258
<i>[whole] burnt offering</i>	עלה .268	<i>light (n.)</i>	אור .259
<i>now [at this time]</i>	עתה .269	<i>only, surely (adv.)</i>	אך .260
<i>“therefore” (esp. when followed by a volitional form cf. §8.6)</i>	ועתה .269	<i>wise, skilled (adj.)</i>	חכם .261
<i>shepherd (Q Ptc)</i>	רעה .270	<i>court, enclosure, settlement</i>	חצר .262
<i>joy, rejoicing, gladness</i>	שמחה .271	<i>therefore (לְ- + לְ-); not usually followed by a volitional form)</i>	לכן .263
<i>sun</i>	שמש .272	<i>for the sake of, on account of (prep.); in order that/to (cj.)</i>	למען .264
<i>judge (Q Ptc)</i>	שפט .273	<i>very, exceedingly (adv.); power, might (n.)</i>	מאד .265
		<i>find; be found (N)</i>	מצא .266

### 18.6 DISTRIBUTION OF THE STEMS

The occurrence of the stems varies widely, as this table shows. Slightly more than two-thirds of all verbal forms in BH are *qal*.<sup>7</sup>

Stems	Occurrences	% of Total
Qal <sup>8</sup>	49847	67.4%
Qal Passive	1277	1.7%
Nifal	4125	5.6%
Piel	6879	9.3%
Pual	450	0.6%
Hitpael	1177	1.6%
Hifil	9671	13.1%
Hofal	531	0.7%
<b>Total</b>	<b>73957</b>	



### 18.7 EXERCISES

After studying the characteristics of the *nifal*, please gloss these sentences and clauses, parsing the verbs, which contain both *qal* and *nifal* forms.

Jg 8.32; קבר tomb; Joash

1. וַיִּקְבֹּר בְּקֶבֶר יוֹאָשׁ אָבִיו

Jb 28.12a ... 13b; מאין [from] where?; חיים life (“wisdom” is the subject of the clause)

2. וְהַחֲכָמָה מֵאֵין תְּמָצָא ...  
וְלֹא תְמָצָא בְּאֶרֶץ הַחַיִּים:

Ex 22.3; בידו in his hand; גנבה stolen thing

3. אִם-תְּמָצָא תְּמָצָא בְיָדוֹ הַגְּנֵבָה ...

<sup>7</sup>Statistics vary from source to source. Statistics in this book are based on Dean Forbes & Francis I. Andersen, *Vocabulary of the Old Testament* (Rome: Pontifical Biblical Institute, 1975).

<sup>8</sup>Some of *qal*'s relative frequency reflects some common verbs (היה, אמר), but many verbs that occur in *qal* and other stems tend to occur most frequently in *qal*.

4. ואם-לא יגאל באלה ויצא בשנת היבל הוא ובניו עמו:  
Lv 25.54; אלה *he/it will be redeemed*; יגאל *these* [means of redemption]; יצא *go out*; יובל *Jubilee*
5. ולקח את-כל-הזהב-והכסף ואת כל-הפלים הנמצאים בית-יהוה ובאצרות בית המלך  
2 Kg 14.14; ולקח *and he took*; אצרה *storehouse*
6. נפלה בבל ותשבר  
Jr 51.8; Babylon
7. אלה תולדות השמים והארץ בהבראם  
Gn 2.4; תולדות *generations*; ברא *create*
8. וארון אלהים נלקח  
1 Sa 4.11 [-ן is due to *hatef-patah* under -א, not to preterite]
9. כל-הנמצא כתוב בספר  
Dn 12.1
10. פי יהוה אהב משפט ולא-יעזב את-חסידיו לעולם נשמרו וזרע רשעים נכרת:  
Ps 37.28; חסיד *pious, godly, kind* (each line is a clause)
11. ונכרתה קשת מלחמה ודבר שלום לגוים מים עד-ים ומנהר עד-אפסי-ארץ: ומשלו  
Zc 9.10b; קשת *bow*; ודבר *he will speak* (3ms D P+w); אפס *end*; מושל *dominion, rule, realm* (each line is a clause)
12. ביום שהוא נקרא בספר משה באזני העם ונמצא כתוב בו אשר לא-יבוא עמני ומאבי בקהל האלהים עד-עולם:  
Ne 13.1; יבוא *he may enter* (3ms Q F); קהל *assembly*; משה, Moabite(s), Ammonite(s)
13. ועל-ספרך כלם יכתבו  
Ps 139.16; כל = כל- with suffixes
14. וקולה לא ישמע  
1 Sa 1.13 (“her” refers to Hannah)
15. ולא-יפרת כל-בשר עוד ממי המבול ולא-יהיה עוד מבול לשחת הארץ:  
Gn 9.11; מבול *flood* (only used of “Noah’s flood” and in Ps 29.10); שחת *destroy* (D); the speaker is YHWH
16. דרשו את-יהוה בערי ובעד-העם ובעד כל-יהודה על-דברי הספר הנמצא הזה... על אשר לא-שמעו אבותינו על-דברי הספר הזה  
2 Kg 22.13; בעד *on behalf of*; על *concerning, about*
17. קרוב יהוה לנשברי-לב  
Ps 34.19a
18. ונכרתה הנפש ההוא מעמיה  
Nu 9.13



## LESSON 19 THE D-STEMS (*PIEL*, *PUAL*, *HITPAEL*)

**P***IEL*, *PUAL*, and *HITPAEL* are also called “D-stems”, since they all have a **doubled** (or “geminated”) **middle radical**. This *dageš forte* is the primary diagnostic of the D-stems. Like *qal*—but unlike *nifal*—D and Dp have no prefix in the imperative and infinitives. Further, these stems are morphologically consistent, because the first syllable of the root is closed, due to their doubled middle radical. The *hitpael* (Dt) always has an orthographic prefix.

Many verbs that occur in one or more D-stems also occur in *qal*. The function of the two sets of forms (Q & D) may not be related, just as the functions of *nifal* and *qal* were not necessarily related. Each verbal root-stem combination must be analyzed and evaluated on its own terms, on the basis of its occurrences and use(s) in the biblical text. There is no absolute one-to-one relationship between them.

The main difference between *piel* and *pual*—in fact, the only difference in many forms—is the vowel under the first radical. If it is a *i-* or *a-*vowel (*hireq* or *patah*) the verb is *piel*; if it is an *o-* or *u-*vowel (*qibbuš* or *holem*), it is *pual*. *Hitpael* has a closed syllable ending in *-ת* as its prefix in all forms.

### 19.1 FORM

#### Perfect

	Person	Gender	D	Dp	Dt
Singular	1 <sup>st</sup>	c.	מִשַׁלְתִּי	מִשַׁלְתִּי	הִתְמַשַׁלְתִּי
	2 <sup>nd</sup>	m.	מִשַׁלְתָּ	מִשַׁלְתָּ	הִתְמַשַׁלְתָּ
		f.	מִשַׁלְתְּ	מִשַׁלְתְּ	הִתְמַשַׁלְתְּ
	3 <sup>rd</sup>	m.	מִשַׁל	מִשַׁל	הִתְמַשַׁל
		f.	מִשַׁלָּה	מִשַׁלָּה	הִתְמַשַׁלָּה
	Plural	1 <sup>st</sup>	c.	מִשַׁלְנוּ	מִשַׁלְנוּ
2 <sup>nd</sup>		m.	מִשַׁלְתֶּם	מִשַׁלְתֶּם	הִתְמַשַׁלְתֶּם
		f.	מִשַׁלְתֶּן	מִשַׁלְתֶּן	הִתְמַשַׁלְתֶּן
3 <sup>rd</sup>		c.	מִשַׁלוּ	מִשַׁלוּ	הִתְמַשַׁלוּ

1. The **middle radical** is **doubled** (has *dageš forte*) in all forms of the D-stems.

**N.B.** Since medial *begeḏ-kefet* letters have *dageš lene* whenever the first radical of a verbal form is followed by silent *šewa* (e.g., וַיִּשְׁכַּב, and *he lay down*), a *dageš* in the middle radical does not, therefore, always mean that the verb is a D-form.

2. There is always a full vowel under the first radical in all forms of the D-stems.
3. Like *qal*, *piel* and *pual* have no prefix in the perfect (unlike *nifal*, *hifil*, *hofal*, *hitpael*, which have prefixes in all forms).
4. The PGN indicators are the same in all stems.
5. Since the closed syllable does not change, the **vowel after the first radical** is **consistent** throughout the perfect of each D stem, as is the prefix of *hitpael*:

מִשַׁל     D  
 מִשַׁלְתָּ     Dp  
 הִתְמַשַׁלְתָּ     Dt



## Prefix Conjugations

		Imperfect (= Preterite)			
	Person	Gender	D	Dp	Dt
Singular	1 <sup>st</sup>	c.	אִמְשַׁל	אִמְשַׁל	אִתְּמַשַׁל
	2 <sup>nd</sup>	m.	תִּמְשַׁל	תִּמְשַׁל	תִּתְּמַשַׁל
		f.	תִּמְשַׁלִּי	תִּמְשַׁלִּי	תִּתְּמַשַׁלִּי
	3 <sup>rd</sup>	m.	יִמְשַׁל	יִמְשַׁל	יִתְּמַשַׁל
		f.	תִּמְשַׁל	תִּמְשַׁל	תִּתְּמַשַׁל
	Plural	1 <sup>st</sup>	c.	נִמְשַׁל	נִמְשַׁל
2 <sup>nd</sup>		m.	תִּמְשַׁלוּ	תִּמְשַׁלוּ	תִּתְּמַשַׁלוּ
		f.	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּתְּמַשַׁלְנָה
3 <sup>rd</sup>		m.	יִמְשַׁלוּ	יִמְשַׁלוּ	יִתְּמַשַׁלוּ
		f.	תִּמְשַׁלְנָה	תִּמְשַׁלְנָה	תִּתְּמַשַׁלְנָה

1. The **middle radical** is **doubled** in all forms of the D-stems (see note above).
2. *Piel* and *pual* have the same prefix vowel (*šewa*) in imperfect, preterite (and participle; below); *hitpael* uses the same prefix vowel throughout its conjugations:

יִמְשַׁל D, Dp  
 יִתְּמַשַׁל Dt

3. In all forms of *piel* except the perfect, the **first radical** is followed by *patah*.
4. In all forms of *pual*, the **first radical** is followed by *qibbuṣ* or *holem*.
5. The PGN prefixes replace the initial -הּ of *hitpael* (as in the H-stems, below).
6. The preterite of all three stems is identical to the imperfect (with prefixed -ן plus *dageš forte*). The exception is the -י prefix (3ms, 3mp), which lacks the *dageš* due to the vocal *šewa*:

וַיְדַבֵּר אֱלֹהִים God spoke with him, ... (Gn 17.3)  
 וַיִּשְׁלַח יְהוָה בְּעַם אֵת הַנְּחָשִׁים הַשָּׂרְפִים YHWH sent among the people fiery serpents, and  
 וַיִּנְשַׁכוּ אֶת־הָעָם they bit the people (Nu 21.6)

### Imperative & Infinitives

In the D-stems the imperatives and infinitives look just like the imperfect without the prefix (*hitpael* has a prefix syllable in all forms):

#### Imperative

	Person	Gender	D	Dt
S <sub>2</sub>	2 <sup>nd</sup>	m.	מְשַׁל	תִּתְּמַשַׁל
		f.	מְשַׁלִּי	תִּתְּמַשַׁלִּי
Pl.	2 <sup>nd</sup>	m.	מְשַׁלוּ	תִּתְּמַשַׁלוּ
		f.	מְשַׁלְנָה	תִּתְּמַשַׁלְנָה

1. The imperative of *piel* looks exactly like imperfect without the prefix.

- The ה־ prefix of *hitpael* occurs in all forms except imperfect, preterite, and participle (below).
- Pual* does not occur in the imperative.

### Infinitives

	D	Dp	Dt
Construct	מִשַׁל		הִתְמַשַׁל
Absolute	מִשַׁל	מִשַׁל	הִתְמַשַׁל

- Both infinitives often look exactly like ms imperative in *piel* and *hitpael*; context will determine which conjugation is being used.
- Pual* does not occur in infinitive construct.

### Participles

Gender	D	Dp	Dt
Sg.	m. מְמַשֵּׁל	מִמְשָׁל	מִתְמַשֵּׁל
	f. מְמַשֶּׁלֶת	מִמְשָׁלֶת	מִתְמַשֶּׁלֶת
Pl.	m. מְמַשֵּׁלִים	מִמְשָׁלִים	מִתְמַשֵּׁלִים
	f. מְמַשֶּׁלוֹת	מִמְשָׁלוֹת	מִתְמַשֶּׁלוֹת

- Every form begins with מ־, which is the participial prefix for all stems except *qal* and *nifal*.
- The prefix vowel is the same as for the imperfect and preterite:

- מְ D, Dp  
- מִתְ Dt

- Piel* has *patah* after the first radical; *pual* has *qibbus* (= imperfect, preterite, imperative, and infinitives).

**N.B.** When the middle radical is followed by vocal *šewa*, the *dageš forte* is often missing from certain consonants, especially ל, מ, and ק. The middle radical of הלל, *praise*, for example, is never doubled when followed by a half-vowel.

הַלְלוּ־יָהּ Praise YAH! (Ps 150.1)  
וּבְקִשׁוּ אֶת־יְהוָה ... and seek YHWH! (Ho 3.5)

### Summary of the *Hitpael*

- Due to its prefix (ה־, י־, &c.), some forms of Dt differ from those given above.
- If the verbal root begins with a *sibilant* (ז ס צ ש שׁ), the ת of the prefix *metathesizes* (switches places with) the first letter of the verbal root (e.g., וְאֶשְׁתַּמֵּר, (שמר)⁹).
- If the verbal root begins with צ (e.g., צַדִּיק), the ת of the prefix metathesizes with the צ, and partially assimilates to it, becoming ט (e.g., הִצְטַדִּיק).
- If the verbal root begins with a *dental* (ד ט ת), the ת of the prefix assimilates to, and thus doubles, it

⁹In the only I-ז verb in *hitpael*, the ת of the prefix assimilates to, and doubles the ז (הִצְטַדִּיק, Is 1.16; this parsing is disputed).

(e.g., מִדְּבַר = m.s. *hitpael* Ptc of דָּבַר < \**mitdabbēr*).<sup>10</sup>

5. The fairly common verbal root שָׁחָה, “honor, do obeisance”<sup>11</sup> (170x) occurs in forms that begin הִשְׁתַּחֲוּהוּ, &c., which have traditionally been parsed as *hitpael* of שָׁחָה, with the expected metathesis of the ת and שׁ: הִשְׁתַּחֲוּהוּ, *he bowed*;<sup>12</sup> its participial prefix is מִ-. These are all the forms of this verb in BH (note the subtle difference between **3ms** and **3mp preterite**, which are the most frequent forms):

PGN	Perfect		Imperfect		Preterite		Imv.
	Singular	Plural	Singular	Plural	Singular	Plural	
1c	הִשְׁתַּחֲוִיתִי			נִשְׁתַּחֲוּהוּ	וַאֲשַׁתַּחֲוֶה	וְנִשְׁתַּחֲוֶה	
2m	הִשְׁתַּחֲוִיתָ	הִשְׁתַּחֲוִיתֶם	תִּשְׁתַּחֲוֶה				הִשְׁתַּחֲוּוּ
2fs							הִשְׁתַּחֲוִי
3m	הִשְׁתַּחֲוָה	הִשְׁתַּחֲוּוּ הִשְׁתַּחֲוּוּ	יִשְׁתַּחֲוֶה	יִשְׁתַּחֲוּוּ	וַיִּשְׁתַּחֲוּוּ וַיִּשְׁתַּחֲוּוּ	וַיִּשְׁתַּחֲוּוּ	
3f						וַתִּשְׁתַּחֲוִי	
NC	הִשְׁתַּחֲוּוֹת						
Ptc ms	מִשְׁתַּחֲוֶה						
mp	מִשְׁתַּחֲוִים						

## 19.2 D-STEM DIAGNOSTICS

This chart summarizes the main clues for recognizing a D-stem form.

Conjugation	Diagnostics		Example	Parsing
Perfect	no prefix	<i>i/e</i> -vowel under I (D)	כָּבַד	3ms D P
		<i>u/o</i> -vowel under I (Dp)	כָּבַדְתָּ	3ms Dp P
		<i>a</i> -vowel under I (D)	כָּבַדְתָּ	D NC
Imperative & Infinitives	<i>dageš forte</i> in middle radical		כָּבֹדוּ	mp D V
Imperfect		<i>šewa</i> under prefix	יִגְדֹּל	3ms Dp F
			תִּכְבְּדֶנָּה	2/3fp D F
Preterite		וַיִּגְדֹּל	3ms D Pr	
Participles		מִכְבָּדִים	mp D Ptc	

1. All forms have a **doubled middle radical**.

<sup>10</sup>\* in front of a transliterated form means that the form is a hypothetical reconstruction.

<sup>11</sup>שָׁחָה is often glossed “bow [down]”, but this does not fit a number of contexts in which it describes a person who is already bowing (e.g., 2 Sa 14.4, 22; 1 Kg 1.31; 1 Chr 21.21; 29.20; 2 Chr 7.3), or who cannot “bow” because they are, e.g., in bed (1 Kg 1.47).

<sup>12</sup>Although this parsing has been challenged (based on Ugaritic), it remains the simplest interpretation of the forms.

- Only imperfect, preterite and participle of D and Dp have a stem prefix; the **prefix vowel** is **always a half-vowel**.
- All forms of Dt have a prefixed stem syllable; the prefix syllable is either  $\text{ה־}$  (P, V, NC),  $\text{י־}$  (F, Pr), or  $\text{מ־}$  (Ptc).
- Comparing the Stems*. This chart reveals the differences and similarities between the various stems. Note the the similarity between the D-stems as a group:

Conjugation	PGN	Q	N	D	Dp	Dt
Perfect	3ms	מָשַׁל	נִמְשַׁל	מָשַׁל	מָשַׁל	הִתְמַשַּׁל
Imperfect	3ms	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִתְמַשַּׁל
Preterite	3ms	וַיִּמְשַׁל	וַיִּמְשַׁל	*וַיִּמְשַׁל	*וַיִּמְשַׁל	וַיִּתְמַשַּׁל
Imperative	2ms	מִשַׁל	הִמְשַׁל	מִשַׁל		הִתְמַשַּׁל
Inf. Const.		מִשַׁל	הִמְשַׁל	מִשַׁל		הִתְמַשַּׁל
Inf. Abs.		מִשׁוּל	הִמְשׁוּל	מִשׁוּל	מִשׁוּל	הִתְמַשׁוּל
Participle	ms	מֹשֵׁל	נֹמְשֵׁל	מֹשֵׁל	מֹמְשֵׁל	מִתְמַשֵּׁל

\*The *yod* prefix is not doubled in *piel* and *pual* preterite—the other PGN prefixes are doubled, just as in *qal*, *nifal*, and *hitpael*.

### 19.3 FUNCTION OF THE D-STEMS

#### 19.3.1 PIEL

#### HBI §2.1.4

*Piel* is an **active** stem. Although the function of verbs in the *piel* is often related to the *qal* of the same stem (if it occurs), the *piel* is not primarily derived from or dependent upon the function of the *qal*, but has its own identify and function, which must be established for each verb.

- If a verbal root occurs in both Q and D its use in *piel* often describes the action that **causes** or brings about the state or condition described by the *qal*, especially if the verb is stative (1 Ch 29.25; Lam 4.6 is for comparison of both function and form). This use of *piel* is often called “factive” or “resultative” because it is said to describe the action that results in or brings about the state.

וַיִּגְדַּל עוֹן בַּת־עַמִּי מִחַטָּאת סֹדֶם  
וַיִּגְדַּל יְהוָה אֶת־שְׁלֹמֹה

The guilt of the daughter of my people is *greater* than the sin of Sodom (Lam 4.6; 3ms Q Pr).  
YHWH *exalted* Solomon ... (1 Ch 29.25; 3ms D Pr).

טוֹב־לִי כִי־עֲנִיתִי לְמַעַן אֶלְמַד חֻקֶּיךָ:  
טוֹב־אֵתָּה וּמְטִיב לְמַדְנִי חֻקֶּיךָ:

It is good for me that you have humbled me so that I *might learn* your statutes (Ps 119.71; 1cs Q F).  
You are good and [you] do good; *teach* me your statutes (Ps 119.68; ms Q V + 1cs).

וַיְקַדְּשׁ אֶת־הָעָם וַיִּכְבְּסוּ שְׂמֹלֹתָם  
וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הִתְקַדְּשׁוּ

He *sanctified* the people and they *washed* their clothes (Ex 19.14; 3ms D Pr).  
Joshua said to the people, “*Sanctify yourselves*” (Jos 3.5).

- Many verbs, especially those that occur only or primarily in *piel*, sound merely “active” when glossed in English, without any apparent causative function. This is especially true for so-called “denominative” verbs, and verbs that occur in *piel* but not in *qal*. Denominative verbs are those that supposedly developed from nouns (e.g.,  $\text{הִבָּר} > \text{הִבְר}$ ). This generally means that either there is no parallel verb in another Semitic language, or that the noun is more frequent than the verb. There is no way to know the development of the lexicon of BH in any particular case (whether from verb to noun, or *vice versa*).

וַיִּמֶן יְהוָה דָּג גָּדוֹל לְבָלַע אֶת־יוֹנָה	YHWH <i>appointed</i> a great fish to swallow Jonah (Jonah 2.1; 3ms D Pr).
וַיְדַבֵּר מֹשֶׁה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל בָּנִים גְּדֻלְתֵּי	Moses <i>spoke</i> these words to all the sons of Israel (Nu 14.39; 3ms D Pr). I <i>raised</i> sons ... (Is 1.2).
וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְקַדֵּשׁ אֶת־הָעָם וַיְכַבְּסוּ שְׂמֹלֵתָם וְאֶת־הָאֲבֵרֶת לֹא בִקְשָׁתָם	He <i>spoke</i> 3000 proverbs (1 Kgs 5.12). He <i>sanctified</i> the people and they <i>washed</i> their clothes (Ex 19.14; cf. above). ... and the one who was perishing you <i>did not seek</i> (Ezk 34.4).
אֹמֵר לִיהוָה אֱלֹהֵי יִשְׂרָאֵל וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשָׁרֵת וַיִּגְדַּל עֵוֹן בַּת־עַמִּי מִחַטָּאת סֹדֶם	I <i>will sing</i> to YHWH, Israel's God (Jg 5.3). The priests were not able to stand <i>to serve</i> (1 Kgs 8.11). The guilt of the daughter of my people <i>has become greater</i> than the sin of Sodom (Lam 4.6).

### 19.3.2 PUAL

### HBI §2.1.5

The *pual* is the **passive** of *piel*. Many *puals* are participles (40%), apparently due to the fundamentally descriptive relationship between the subject and action of passive verbs). These participles often function as adjectives (e.g., Pr 27.5).

וְשׁוֹמֵר תּוֹכַחַת יִכָּבֵד:	But whoever regards reproof <i>shall be honoured</i> (Pr 13.18).
וְאֶפְרַיִם עֵגְלָה מְלֻמָּדָה וַיִּבְקַשׁ הַדָּבָר וַיִּמָּצֵא	And Ephraim is a <i>trained</i> [taught] heifer (Ho 10.11) The thing [the plot] <i>was searched out</i> and found (Est 2.23)
יְהִי מְבֹרָךְ שֵׁם יְהוָה ... שֵׁם יְהוָה מְהֻלָּל:	May YHWH'S name <i>be blessed</i> ... YHWH's name is to <i>be praised</i> (Ps 113.2a ... 3b)
טוֹבָה תּוֹכַחַת מְגֻלָּה מֵאַהֲבָה מְסֻתָּרֶת:	<i>Open</i> [Uncovered] rebuke is better than <i>hidden</i> love (Pr 27.5).

### 19.3.3 HITPAEL

### HBI §2.1.6

The *hitpael* is a **passive, reflexive**, or “**reciprocal**” stem, parallelling the *nifal*. These functions vary from verb to verb, and even from one text to another. Although the *hitpael* occurs more frequently than either *pual* or *hofal* (below), it is relatively uncommon (only twenty-two verbs occur more than ten times in *hitpael*). [In Ps 2.2, the parallel *hitpael* and *nifal* are apparently reflexive and reciprocal, respectively.]

וְהִיא מִטְמָאָתָהּ	She <i>cleansed herself</i> from her uncleanness, and ... (2 Sam 11.4)
וַיִּתְקַשֵּׁר יְהוּא ... אֶל־יֹרָם	Jehu <i>conspired</i> ... against Joram (2 Kgs 9.14).
וְאַבְנֵר הָיָה מְתַחַזֵּק בְּבֵית שָׁאוּל	Now Abner <i>was strengthening</i> [his position] in the household of Saul (2 Sam 3.6).
וַיִּתְצַבּוּ מְלֹכֵי־אָרֶץ וְרוֹזְנִים נוֹסְדוּ־יַחַד	The kings of the earth <i>take their stand</i> , and the rulers counsel [nifal] together (Ps 2.2).
אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל	A woman who fears YHWH —she shall <i>be praised</i> (Pr 31.30; final <i>games</i> is due to pausal lengthening).

Compare the *qal*, *piel*, *pual* and *hitpael* of גדל (Ps 144.12 is the only *pual* occurrence of גדל):

רק הכסא אגדל ממוך	Only with regard to the throne shall <i>I</i> be greater than you (Gn 41.40)
בנים גדלתי	Sons I <i>have</i> raised (Is 1.2)
כי על-כל יתגדל	For he will <i>exalt himself</i> over all (Dn 11.37)
אשר בנינו פנטעים מגדלים בנעוריהם	Let our sons be like <i>full-grown</i> plants in their youth (Ps 144.12a)

**N.B.** It is not uncommon to read—especially in older works—that the D-stems are *emphatic* or *intensifying*. This “intensifying” function has never been demonstrated, and has, in fact, been disproved, so that today we discuss the “functions” (plural) of the *piel*, &c., as illustrated above.

**19.4 FREQUENCY** There are **8,506** D-forms in the Bible (**11.5%** of all verbal forms); *piel* is by far the most common of the three.

<b>D</b>	6,879	9.3%
<b>Dp</b>	450	0.6%
<b>Dt</b>	1,177	1.6%
<b>Total</b>	<b>8,506</b>	<b>11.5%</b>

**19.5**

**CONCEPTS**

denominative	factitive	passive	pual	reflexive
D-stem	hitpael	piel	reciprocal	resultative

**19.6 VOCABULARY**

<i>cover</i> (Q); <i>atone</i> [for] (D)	כָּפַר .282	<i>kneel</i> (I: Q); <i>bless</i> (II: D)	בָּרַךְ .274
<i>learn</i> (Q); <i>teach</i> (D)	לָמַד .283	<i>look for, seek, search</i> (D; not in <i>qal</i> )	בָּקַשׁ .275
<i>hasten, act quickly</i> (D) [often in hendiadys: “do X quickly”]	מָהֵר .284	<i>say, speak</i> (D; in Q only as ptc.)	דָּבַר .276
<i>capture, seize</i>	לָכַד .285	<i>living, alive</i> (adj.); <i>life, lifetime</i> (pl. n.)	חַי .277 חַיִּים
<i>above</i> (prep., also מִמֶּעַל); <i>higher</i> (adv., usually מִמֶּעֱלָה)	מִמֶּעַל .286	<i>wrath, anger; heat</i>	חָמָה .278
<i>so that not</i> (i.e., כִּי is a negative telic particle, trad., “lest”)	כִּי־נֹכַח .287	<i>account, regard, value, reckon</i>	חָשַׁב .279
<i>remain, be left over</i> (N); <i>spare, leave [behind]</i> (H)	שָׁאַר .288	<i>young sheep: young ram</i> (m.; rarely written as כִּשְׁבָּ); <i>ewe-lamb</i> (f.; also כִּשְׁבָּה)	כִּבְשָׁ .280 כִּבְשָׁה
<i>serve, minister to</i> (D)	שָׁרַת .289	<i>strength, power</i>	כֹּחַ .281

## 19.7 EXERCISES

After studying the characteristics of the D-stems, gloss these sentences and clauses, parsing the verbs.

- Ex 22.6; *thief*; *גָּנַב* *thief*; *שלם* [re]pay (D) .1  
**אִם־יִמָּצָא הַגָּנֵב יִשְׁלֵם שְׁנַיִם:**
- 1 Sam 15.30; *sin*; *שָׁחָה* *worship* (Dt) .2  
**וַיֹּאמֶר חָטָאתִי עִתָּהּ כִּבְדַנִּי נָא נִגְדֵּי זִקְנֵי־עַמִּי  
וְנִגְדֵי יִשְׂרָאֵל... וְהִשְׁתַּחֲוִיתִי לַיהוָה אֱלֹהֶיךָ:**
- Mal 2.4 .3  
**וַיִּדְעַתֶּם כִּי שָׁלַחְתִּי אֵלֵיכֶם אֶת הַמְצוּהָ הַזֹּאת**
- Pr 27.1; *boast* (Dt); *מָחָר* *tomorrow* .4  
**אֶל־תִּתְהַלֵּל בְּיוֹם מָחָר**
- Ex 12.31 (the speaker is Pharaoh);  
Moses, Aaron .5  
**וַיִּקְרָא לְמוֹשֶׁה וּלְאַהֲרֹן לֵילָה וַיֹּאמֶר...  
עֲבְדוּ אֶת־יְהוָה כְּדַבְּרְכֶם:**
- Est 2.23; *impale* (trad., *hang*) .6  
**וַיִּבְקֹשׁ הַדָּבָר וַיִּמָּצָא וַיִּתְּלוּ שְׁנֵיהֶם עַל־עֵץ  
וַיִּפְתַּח בְּסֵפֶר הַדְּבָרִי הַיָּמִים לִפְנֵי הַמֶּלֶךְ:**
- Ps 148.5; *he commanded* (3ms D P);  
*create* *בָּרָא* .7  
**יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי הוּא צִוָּה וַנְּבָרְאוּ:**
- Jr 46.26; *and I will give/put them*  
(1cs Q P < נתן + 3mp + וי); *in the hand*  
*of*; when *ק* precedes vocal *šewa* it usually  
lacks *dageš forte* .8  
**וַנְּתִתִּים בְּיַד מִבְּקָשֵׁי נַפְשָׁם  
וּבְיַד גְּבוּכַדְרֶאֱצַר מֶלֶךְ־בָּבֶל וּבְיַד־עַבְדָּיו**
- Ex 14.12; Egypt .9  
**הַלֹּאֲזֶה הַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם...**
- Pr 12.8; *according to*; *שָׂכַל* *prudence* .10  
**לִפְנֵי־שָׂכָלוֹ יְהַלֵּל־אִישׁ**
- Ex 10.11; *it/that* (dir. obj. +3fs) [i.e., the  
act of serving YHWH]; *drive out/away* [D];  
*from* [את + מן] (Pharaoh); NB: Three  
clauses! .11  
**וְעֲבַדוּ אֶת־יְהוָה כִּי אֶתָּה אַתָּם מִבְּקָשִׁים  
וַיִּגְרַשׁ אֶתָּם מֵאֶת פְּנֵי פְרַעֲהַ:**
- 1 Sam 23.15; *and he saw* (3ms Q Pr  
< ראה); David, Saul, Ziph, Horshah .12  
**וַיֵּרָא דָוִד כִּי־יָצָא שָׂאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ  
וְדָוִד בְּמַדְבַּר־זִיף בַּחֲרָשָׁה:**
- Gn 5.24; *and he was not* (אין +  
3ms suffix); Enoch .13  
**וַיִּתְּהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים וַאֲיֵנוֹ  
כִּי־לִקַּח אֹתוֹ אֱלֹהִים:**
- 1 Kgs 1.12; Nathan is speaking to Bathsheba;  
Solomon .14  
**וּמִלְטֵי אֶת־נַפְשְׁךָ וְאֶת־נַפְשׁ בְּנֵךְ שְׁלֹמֹה:**

- Ho 3.5 .15 וּבְקִשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם וְאֵת הָדָר מִלְּכָם
- Gn 18.33; וַיֵּלֶךְ *he went* (3ms Q Pr < הלך); .16 וַיֵּלֶךְ יְהוָה כַּאֲשֶׁר פָּלָה לְדַבֵּר אֶל־אַבְרָהָם  
 כאשר *when*; כלה *finish* (D); Abraham
- Ho 7.10 .17 וְלֹא בִקְשׂהוּ בְכָל־זֹאת:
- 2 Sam 7.27; פָּלַל *pray* (Dt); תְּפִלָּה *prayer* .18 מָצָא עֲבָדְךָ אֶת־לְבוֹ לְהִתְפַּלֵּל אֵלֶיךָ  
 אֶת־הַתְּפִלָּה הַזֹּאת:
- Ps 113.1-3; יְהִי *let/may it be, it* .19 הִלְלוּ יְהוָה  
 should/must *be* (3ms Q J < היה); מִזְרָח *dawn/least*; מְבוֹא *entrance*  
 הִלְלוּ עֲבָדֵי יְהוָה  
 הִלְלוּ אֶת־שֵׁם יְהוָה:  
 יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:  
 מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מִהַלְלֵי שֵׁם יְהוָה:
- Josh 22.6; וַיֵּלְכוּ *they went* (3mp Q Pr < .20 יְהוֹשֻׁעַ וַיִּשְׁלַחֵם וַיֵּלְכוּ אֶל־אֶהֱלִיהֶם:  
 הלך) וַיְבָרְכֵם
- Josh 23.14 .21 לֹא־נִפְלַד דְבַר אֶחָד מִכָּל הַדְּבָרִים הַטּוֹבִים  
 אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם עֲלֵיכֶם
- Am 2.14-15; מְנוּס *flight* [i.e., the ability .22 וְאָבַד מְנוּס מִקָּל  
 to flee]; קָל *swift*; חָזָק *strong*; מִלֵּט *escape* (N), *deliver, rescue* (D); אִמְץ *strengthen* (D); קִשַׁת *use, wield*; [a] *bow*; רָכַב *ride*; each line is a clause  
 וְחָזַק לֹא־יִאֲמָץ כַּחוֹ  
 וְגִבּוֹר לֹא־יִמְלֹט נַפְשׁוֹ:  
 וְתַפְשׁ הַקִּשַׁת לֹא יַעֲמֹד  
 וְקָל בְּרִגְלָיו לֹא יִמְלֹט  
 וְרָכַב הַסּוּס לֹא יִמְלֹט נַפְשׁוֹ:
- 1 Ch 17.27; הוֹאֵלֶתָ *you have been pleased* .23 וְעַתָּה הוֹאֵלֶתָ לְבָרְךָ אֶת־בַּיִת עֲבָדְךָ  
 (2ms H P < יאל + היה < Q NC *to be* (Q NC < יאל + ל)  
 להיות *to be* (Q NC < יאל + ל)  
 לְהֵיוֹת לְעוֹלָם לְפָנֶיךָ  
 כִּי־אַתָּה יְהוָה בְּרַכְתָּ וּמְבֹרָךְ לְעוֹלָם:



### 19.8 ENRICHMENT: THE NATURE OF D

There are two D-forms in Ps 29. Both are *piel*, parallelling *qal* verbs in the preceding poetic line:

קוֹל יְהוָה שִׁבַּר אֲרָזִים      YHWH's voice *breaks* cedars,  
וַיִּשְׁבַּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן:      And YHWH *breaks* Lebanon's cedars (Ps 29.5).

יְהוָה עֵז לְעַמּוֹ יִתֵּן יְהוָה      YHWH *gives* strength to his people;  
יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:      He *blesses* his people with peace (Ps 29.11).

The *qal-piel* parallel of the same verbal root (Ps 29.5) is often cited as proof that the second of two parallel lines is more “intense” (since the *piel* was said to be an intensifying stem), or that it “focuses” or “extends” the content of the first line (see §19.4/N.B.). It is true that Ps 29.5b is more specific than 29.5a, but it is more specific (or focused) because the cedars are identified more specifically as “Lebanon’s cedars”, *not* because of the stem of the predicate. Nor should we necessarily read the act of smashing Lebanon’s cedars as somehow more violent, or more destructive, or more *anything*—at least *not on the basis of the verbal stem*. That reading must come from the broader context, possibly even from the use of “cedars of Lebanon” in BH (the phrase occurs only five times).

At the end of the psalm (29.11), the two stems are again parallel, but this time in different verbal roots. The point, however, is not that the blessing of peace (11b) is somehow greater than the gift of strength (11a); they are coordinate blessings.

## LESSON 20 THE H-STEMS (*HIFIL*, *HOFAL*)

THE *HIFIL* (H) and *HOFAL* (Hp) are also called “H-stems”, since they have a **prefixed -ה** in all conjugations except the imperfect and preterite (where the usual PGN prefixes replace the prefixed -ה, as they do in the *hitpael*), and participle (where the participial prefix **נִ** replaces the -ה). This -ה is the primary diagnostic of the H-stems. Like *nifal* and *hitpael* (but in contrast to *qal*, *piel*, *pual*), the H-stems have a prefix in every form.

The main difference between *hifil* and *hofal* is the vowel under the prefix. If it is *hireq* (perfect only) or *patah* (all other conjugations) the verb is *hifil*; if it is *qames hatuf* (usually) or *qibbus* (some verbs, e.g., most forms of שָׁלַח), the form is *hofal*. A second difference is the vowel after the second radical. In *hofal*, it is always *patah* or *qames*; in *hifil* it is usually *hireq*, *seve*, or *segol*.

### 20.1 FORM

#### Perfect

	Person	Gender	H	Hp
Singular	1 <sup>st</sup>	c.	הַמְשַׁלְתִּי	הַמְשַׁלְתִּי
	2 <sup>nd</sup>	m.	הַמְשַׁלְתָּ	הַמְשַׁלְתָּ
		f.	הַמְשַׁלְתְּ	הַמְשַׁלְתְּ
	3 <sup>rd</sup>	m.	הַמְשַׁלֵּךְ	הַמְשַׁלֵּךְ
		f.	הַמְשַׁלֵּחָה	הַמְשַׁלֵּחָה
	Plural	1 <sup>st</sup>	c.	הַמְשַׁלְנוּ
2 <sup>nd</sup>		m.	הַמְשַׁלְתֶּם	הַמְשַׁלְתֶּם
		f.	הַמְשַׁלְתֶּן	הַמְשַׁלְתֶּן
3 <sup>rd</sup>	c.	הַמְשַׁלְוּ	הַמְשַׁלְוּ	

1. The **prefixed -ה** occurs in **all** forms of the perfect.
2. The primary diagnostic for *hifil* and *hofal* perfect is the prefixed -ה and its vowel.
3. The **first radical** is always followed by silent *šewa*, so that the prefixes of the *hifil* and *hofal* form a closed syllable with the first radical (cf. *nifal* perfect & participle, and *qal* imperfect & preterite).
4. Like *nifal* and *hitpael*, the H-stems have a prefix in all forms.
5. The long *hireq* of the *hifil* occurs in only a few forms (those without a consonantal ending).
6. The PGN indicators are the same in all stems.

## Prefix Conjugations

		Imperfect		Preterite		
Person	Gender	H	Hp	H	Hp	
Singular	1 <sup>st</sup>	c.	אִמְשַׁל	אִמְשַׁל	וְאִמְשַׁל	וְאִמְשַׁל
	2 <sup>nd</sup>	m.	תִּמְשַׁל	תִּמְשַׁל	וְתִמְשַׁל	וְתִמְשַׁל
		f.	תִּמְשִׁילִי	תִּמְשִׁילִי	וְתִמְשִׁילִי	וְתִמְשִׁילִי
	3 <sup>rd</sup>	m.	יִמְשַׁל	יִמְשַׁל	וְיִמְשַׁל	וְיִמְשַׁל
		f.	תִּמְשִׁילִי	תִּמְשִׁילִי	וְתִמְשִׁילִי	וְתִמְשִׁילִי
	Plural	1 <sup>st</sup>	c.	נִמְשַׁל	נִמְשַׁל	וְנִמְשַׁל
2 <sup>nd</sup>		m.	תִּמְשִׁילוּ	תִּמְשִׁילוּ	וְתִמְשִׁילוּ	וְתִמְשִׁילוּ
		f.	תִּמְשִׁלְנָה	תִּמְשִׁלְנָה	וְתִמְשִׁלְנָה	וְתִמְשִׁלְנָה
3 <sup>rd</sup>		m.	יִמְשִׁילוּ	יִמְשִׁילוּ	וְיִמְשִׁילוּ	וְיִמְשִׁילוּ
		f.	תִּמְשִׁלְנָה	תִּמְשִׁלְנָה	וְתִמְשִׁלְנָה	וְתִמְשִׁלְנָה

1. The PGN prefixes replace the -הּ of the perfect.
2. The **prefix vowel** is *pataḥ* in all forms of H except the perfect.
3. The **prefix vowel** is *qames ḥatuf* in all forms of Hp.
4. The **first radical** is followed by *silent šewa* in all forms of H and Hp.
5. The preterite of both stems is identical to the imperfect, with the prefixed -וְ and *dageš forte* in the PGN prefix. The exception is that *hifil* preterite forms without PGN endings have *šere* rather than *hireq yod* after the second radical (1cs, 2ms, 3ms, 3fs, 1cp):

וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:	And God <i>divided</i> the light from the dark [... a separation/division between ...] (Gn 1.4).
וַתִּגְדַּל חֶסֶדְךָ אֲשֶׁר ...	You <i>have increased</i> your faithfulness which ... (Gn 19.19)
יִגְדִּיל תּוֹרָה וַיְאֲדִיר	He <i>will exalt</i> and <i>make glorious</i> the teaching (Is 42.21b).

## Imperative &amp; Infinitives

The imperatives and infinitives resemble the imperfect, except that the prefix is -הּ rather than the PGN prefixes (cf. *nifal*).

	Gender	H	Hp
S <sup>s</sup> .	m.	הִמְשַׁל	
	f.	הִמְשִׁילִי	
Pl.	m.	הִמְשִׁילוּ	
	f.	הִמְשִׁלְנָה	
NC		הִמְשִׁיל	
NA		הִמְשַׁל	הִמְשַׁל

1. *Hofal* imperative occurs twice: (וְהִשְׁכַּבָּה, *Be laid down!* (Ezk 32.19); הִפְנוּ, *Be turned back!* (Jr 49.8)).
2. The **prefix vowel** is *pataḥ* in *hifil* (as in imperfect, preterite, and participle).
3. *Hifil* infinitive absolute and imperative are identical.

4. *Hofal* infinitives construct are extremely rare, and never occur in the strong verb.<sup>13</sup>

### Participles

	Gender	H	Hp
S <sup>o</sup> :	m.	מְשַׁל	מְשַׁל
	f.	מְשִׁלָּה	מְשִׁלָּה
Pl:	m.	מְשַׁלִּים	מְשַׁלִּים
	f.	מְשִׁלוֹת	מְשִׁלוֹת

1. Every form begins with **ה-**, which is the participial prefix for all stems except *qal* and *nifal* (cf. D, Dp, Dt, above); the first radical is followed by silent *šewa*, so that the prefix syllable is closed.
2. The **prefix vowel** is *patah* in H and *qames hatuf* in Hp.
3. The vowel after the second radical is always *qames* in Hp participle (cf. Dp).

## 20.2 SUMMARY OF H-STEM DIAGNOSTICS

This chart summarizes the main clues for identifying a H-stem form.

Conjugation	Diagnostics		Example	Parsing
	Prefix			
Perfect	ה-	הִיֶּק[-yod] after II	הִכְבִּיד	3ms H P
			הִכְבֵּד	3ms Hp P
Imperative	ה-	i/e-vowel after II	הִכְבֵּד	2ms H V
Infinitives	ה-		הִכְבִּידוּ	2mp H V
			הִכְבִּיד	H NC
Imperfect & Preterite	PGN prefix	יִיֶּק	יִכְבִּיד	3ms H F
		יִיֶּבֶק	יִכְבֵּד	3ms H Pr
		יִיֶּבֶק	וַיִּכְבֵּד	3fs Hp Pr
Participle	ה-	הִיֶּבֶק	מְכַבֵּד	ms H Ptc
		הִיֶּבֶק	מְכַבִּידוֹת	fp H Ptc
		הִיֶּבֶק	מְכַבְּדִים	mp Hp Ptc

1. All forms have a **prefix**—either **ה-** (perfect, imperative, infinitives), **ה-** (participle), or PGN (imperfect, preterite).
2. *Hifil* perfect has *hireq* as prefix vowel; all other conjugations of H have *patah*.
3. The “stem vowel” (after the second radical of the root) is either an *-i-* or an *-e-* vowel in all forms of H, and an *-a-* vowel in all forms of Hp.
4. All forms of Hp have *qames hatuf* as their **prefix vowel**.
5. *Comparing the Stems*. This chart reveals differences and similarities between the various stems. Note the similarity between the H-stems:

<sup>13</sup>Hp infinitive construct of ילד (הַלְלִיחַ) occurs three times (Gn 40.20; Ek 16.4, 5); the other four occurrences of hofal NC are all the root שָׁמַם (Lv 26.34, 35, 43; 2 Ch 36.21).

Conjugation	PGN	Q	N	D	Dp	Dt	H	Hp
Perfect	3ms	מָשַׁל	נִמְשַׁל	מִשַּׁל	מִשַּׁל	הִתְמַשַּׁל	הִמְשִׁיל	הִמְשַׁל
Imperfect	3ms	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִתְמַשַּׁל	יִמְשִׁיל	יִמְשַׁל
Preterite	3ms	וַיִּמְשַׁל	וַיִּמְשַׁל	וַיִּמְשַׁל	וַיִּמְשַׁל	וַיִּתְמַשַּׁל	וַיִּמְשִׁיל	וַיִּמְשַׁל
Imperative	2ms	מִשַּׁל	הִמְשַׁל	מִשַּׁל		הִתְמַשַּׁל	הִמְשִׁיל	
Inf. Const.		מִשַּׁל	הִמְשַׁל	מִשַּׁל		הִתְמַשַּׁל	הִמְשִׁיל	
Inf. Abs.		מִשׁוֹל	הִמְשַׁל	מִשַּׁל	מִשַּׁל	הִתְמַשַּׁל	הִמְשַׁל	הִמְשַׁל
Participle	ms	מִשַּׁל	נִמְשַׁל	מִמְשַׁל	מִמְשַׁל	מִתְמַשַּׁל	מִמְשִׁיל	מִמְשַׁל

## 20.3 FUNCTION OF THE H-STEMS

The basic relationship between H and Hp is that *hifil* is always active, and *hofal* is its corresponding passive. Many references say that the *hifil* is “causative” of the *qal*, but this overlooks the existence of many verbs that occur in *hifil* but not in *qal*, or that occur in both stems, but with little apparent relationship between their functions.

### 20.3.1 HIFIL

### HBI §2.1.7

The *hifil* is an **active** stem. Beyond that it is necessary to determine the nuance of the *hifil* for each verbal root, and, even within each root, for each occurrence of the *hifil*, since its variety of function depends, not only upon the verbal root, but also upon its context, and especially the subjects, objects, and even prepositions with which it occurs.

1. If a verb does not occur in Q, *hifil* is often simply transitive (also “singly” transitive, since it governs *one* object).

וַיַּהֲרֹק הַשְּׁלִיךְ עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת And YHWH *threw* great stones at them ... (Josh 10.11; 3ms H P)

וְאֶנְכִי הַסֵּתֵר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא I will most surely *hide* my face on that day (Dt 31.19; H NA & 1cs H F)

וְהִשְׁמַדְתִּי אֶת־בְּמֹתֵיכֶם ... and I will *destroy* your high places (Lv 26.30; 1cs H P + w)

2. When a verb occurs in Q or N and H, *hifil* is usually **causative** of Q or N. When glossing a *hifil*, it is often helpful to begin with “A caused B to do X”, and then to look for an appropriate gloss for the entire expression.
  - a. The first pair of examples shows עבר in Q and H; the second shows אבר in N and H, and the third illustrates the use of שמע in all three stems (Q, N, H). Note the relationship between the subject, object, and action of the *hifil* verb.

וַיֵּלֶךְ לְעֵבֵר אֶל־בְּנֵי עַמּוֹן He went *to cross over* to the Ammonites (Jer 41.10; Q NC + ל)

לְהַעֲבִיר אֶת־הַמֶּלֶךְ אֶת־יִרְדֵּן to *cause* the king *to cross* [≈ to *bring* the king *over*] the Jordan (2 Sa 19.16; H NC)

וּפְשָׁעִים נִשְׁמְדוּ יַחְדָּו but transgressors will *be destroyed* together (Ps 37.38; 3cp N P)

וְאֶנְכִי הִשְׁמַדְתִּי אֶת־הָאֹמֹרִי מִפְּנֵיכֶם But I *destroyed* the Amorite(s) before you (Am 2.9; 1cp H P)

הֲלוֹא שָׁמַעְתָּ כִּי מָלַךְ אֲדֹנִיָּהוּ	Have you not <i>heard</i> that Adonijah has become king? (1 Kgs 1.11; 2fs <b>Q P</b> )
תִּשְׁמַע זַעֲקָה מִבְּתֵיהֶם	A cry <i>shall be heard</i> from their houses (Jr 18.11; 3fs <b>N F</b> )
תִּשְׁמִיעֵנִי שִׂשׂוֹן וְשִׂמְחָה	You <i>cause me to hear</i> joy and gladness (Ps 51.10a; 2ms <b>H F + 1cs</b> )

- b. If the verb is transitive in *qal*, H is *doubly* transitive, i.e., it takes two objects. The first object is the person (or thing) that the subject causes to perform the action of the verb; the second object is the direct object of that action. In this example, “he” is the subject, “us” is the first object, and “it” is the second object.

וַיִּשְׁמַעֵנוּ אֹתָהּ ... that he may *cause us to hear* it [the commandment] (Dt 30.12; 3ms **H F**)

- c. If the verb is stative in *qal*, H is factitive or resultative (see on *piel*, above), a type of causative in which the verb describes or names the process or action that brings the object to the condition or state described by the *qal*:

כָּל־הַבְּכוֹר ... תִּקְדִּישׁ לַיהוָה אֱלֹהֶיךָ	Every firstborn ... you shall <i>sanctify</i> [ $\approx$ <i>set apart</i> ] to YHWH your God (Dt 15.19; 2ms <b>H F</b> ).
הִגְדַּלְתִּי מַעֲשֵׂי	I <i>increased</i> my works (Qo 2.4; 1cs <b>H P</b> )

3. In some cases, however, the nature of the object suggests that the *hifil* is less than causative. In Is 8.13, the prophet contrasts the Judahites’ fear of the northern kings with the fear due YHWH:

וְאַתֵּי־יְהוָה צְבָאוֹת אֱתוּ תִקְדִּישׁוּ ... but [instead] you shall *sanctify* [ $\approx$  *recognize as holy*] YHWH Sabaoth (Is 8.13; 2mp **H F**)

- d. Another use of H can be called “tolerative” or “permissive”; i.e., the subject allows something [not] to happen:

וְלֹא־תִשְׁמָעוּ אֶת־קוֹלְכֶם Do not *let* your voice *be heard*  $\approx$  *cause* [someone] to hear your voice (Jos 6.10; 2mp **H F**)  
וְלֹא־הִפִּיל מִכָּל־דְּבָרָיו אֶרֶצָה: He [YHWH] did not *allow* any of his words to *fail*  $\approx$  *fall* to the ground (1 Sam 3.19; 3ms **H P** [נפיל])

### 20.3.2 HOFAL

### HBI §2.1.8

The *hofal* [Hp] is consistently passive. When it corresponds to *hifil* forms of the same verbal root, it makes the **causative** part of the *hifil* passive. If a verbal root occurs only in Q and Hp, then it will be a simple passive in Hp:

אֲזַ יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה Then Moses and the sons of Israel *sang* this song to YHWH (Ex 15.1); 3ms **Q F**  
בַּיּוֹם הַהוּא יוֹשֵׁר הַשִּׁירָה־הַזֹּאת In that day this song *will be sung* (Is 26.1a); 3ms **Hp F**

These examples contrast Q, H, and Hp (עמד) and Q, H, and Hp (מות). We have not yet studied the hollow verbs, but the point here is the *function* of the various stems, not their form). [Cf. also §20.3.1(2a).]

אֲדָ אִם-יּוֹם אוֹ יוֹמִים יַעֲמֹד	..., but if he <i>stands</i> for a day or two (Ex 21.21; 3ms <b>Q</b> F)
מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ	A king <i>causes</i> a land to <i>stand</i> by justice ≈ ... <i>preserves</i> a land (Pr 29.4a); 3ms <b>H</b> F
יַעֲמֹד-חַי לְפָנַי יְהוָה	... [the goat] <i>shall be caused to stand</i> alive before YHWH (Lv 16.10); 3ms <b>Hp</b> F

וַיָּמָת וַיִּקָּבֵר בְּשָׁמִיר:	He <i>died</i> and was buried in Shamir (Jg 10.2; 3ms <b>Q</b> Pr).
וַיָּמִיתוּ אֶת-הַמֶּלֶךְ בְּבֵיתוֹ:	... and they <i>killed</i> the king in his house (2 Kgs 21.23; 3mp <b>H</b> Pr).
וַתוּמָת שָׁם:	... and there she <i>was put to death</i> (2 Kgs 11.16; 3fs <b>Hp</b> Pr)

**20.4 FREQUENCY** There are **10,102** H-forms in the Bible (**13.8%** of all verbal forms). *Hifil* is the second most frequent stem in BH; *hofal* is one of the least frequent.

<b>H</b>	9,671	13.1%	
<b>Hp</b>	531	0.7%	
Total	10,102	13.8%	of all verbal forms

**20.5 CONCEPTS**

causative	permissive	tolerative
doubly transitive	stative	

**20.6 VOCABULARY**

<i>fight</i> (N)	לָחַם .298	<i>then, at that time</i>	אָז .290
		<i>formerly, since</i> (אָז + בֵּן)	מֵאָז
<i>escape</i> (N); <i>rescue, deliver</i> (D)	מָלַט .299	<i>be trustworthy, faithful; steady, firm</i> (N); <i>believe, trust</i> (H)	אָמַן .291
<i>relent, be sorry, rue</i> (N); <i>comfort, console</i> (D)	נָחַם .300	<i>truth; trustworthiness</i>	אֱמֻנָה .292
<i>hide, conceal</i> [oneself] (N, Dt); <i>be hidden/concealed</i> (N); <i>hide</i> [someone] (H)	סָתַר .301	<i>[the] firstborn</i>	בְּכֹר .293
<i>cow</i> (female)	פָּרָה .302	<i>there is/was, here is/was</i> (trad., <i>Behold!</i> )	הִנֵּה .294
<i>bull</i> (male)	פָּר	<i>[city] wall</i>	חוֹמָה .295
<i>be ruined, spoiled, corrupt</i> (N); <i>ruin, spoil, corrupt</i> (D); <i>destroy</i> (H)	שָׁחַת .303	<i>ordinance, rule, prescription</i> [something prescribed, required, commanded]	חֻק .296
<i>be destroyed, exterminated</i> (N); <i>destroy, exterminate</i> (H)	שָׁמַד .304	<i>together, simultaneously</i> (adv.); phps. twice as <i>community</i> (Dt 33.5; 1 Ch 12.18)	יַחַד .297
			יַחְדָּו

## 20.7 EXERCISES

After learning the characteristics of the H-stems, please gloss these sentences and clauses, parsing the verbs.

- 1 Kgs 3.7; David                      1. וְעַתָּה יְהוָה יְאֱלֹהֵי אֲתָהּ הַמְלִכְתָּ אֶת־עַבְדְּךָ תַּחַת הָדוֹר אָבִי
- Ps 8.7                                      2. תִּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדָיךָ
- Ps 22.11; רֶחֶם *womb*; בֶּטֶן *belly*,  
*womb*                                      3. עָלֶיךָ הִשְׁלַכְתִּי מִרְחֹם  
מִבֶּטֶן אִמִּי אֵלַי אֲתָהּ:
- Dt 32.20                                      4. וַיֹּאמֶר אֲסִתִּירָה פָנַי מֵהֶם
- Ps 143.8; בטח *trust*                      5. הִשְׁמִיעֵנִי בִּבְקֹר חֲסִדְּךָ פִּי־כֶּךָ בְּטַחְתִּי
- Lv 21.17                                      6. אִישׁ מִזֶּרְעֶךָ ... לֹא יִקְרַב לְהִקְרִיב לֶחֶם אֱלֹהֵיוּ:
- Lv 20.24; ברל *separate* (H)              7. אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים:
- Is 8.17; חכה *wait [for]* (D); קוה *wait [for]* (D)      8. וְחִפְתִּי לִיהוָה הַמִּסְתִּיר פָּנָיו מִבַּיִת יַעֲקֹב  
וְקוֹוֹתֵי־לוֹ:
- Ex 24.4; שכם *arise/awake/do [X] early*;  
*and he built* (3ms Q Pr < בנה);  
*standing stone*; add the numerals  
for the total                              9. וַיִּכְתֹּב מֹשֶׁה אֵת כָּל־דְּבָרֵי יְהוָה וַיִּשְׁכֵּם בִּבְקֹר  
וַיִּבֶן מִזְבֵּחַ תַּחַת הָהָר וּשְׁתֵּים עָשָׂרָה מִצֵּבָה  
לְשָׁנִים עָשָׂר שִׁבְטֵי יִשְׂרָאֵל:
- Gn 1.14; מארת *light [-givers/bearers]*; רקיע  
*vault, firmament*; יהיו (3cp Q P < היה *be*,  
*become*; אות *[a] sign*                      10. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם  
לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה  
וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:
- Zc 13.2; נאם *declaration*,  
*utterance*; עֲצָב *idol*; טִמְאָה  
*uncleanness*; each line is a  
clause                                      11. וְהָיָה בַיּוֹם הַהוּא נָאֵם יְהוָה צְבָאוֹת  
אֲכָרִית אֶת־שְׁמוֹת הָעֲצָבִים מִן־הָאָרֶץ  
וְלֹא יִזְכְּרוּ עוֹד  
וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטִּמְאָה אֲעֲבִיר מִן־הָאָרֶץ:
- 1 Ch 23.1; שבע *be full, satisfied with*;  
*have one's fill of*; David, Solomon              12. וְהוּיָד זָקֵן וְשִׁבְעַת יָמִים  
וַיִּמְלֹךְ אֶת־שְׁלֹמֹה בְּנוֹ עַל־יִשְׂרָאֵל:



- Nu 3.6; Levi, Aaron (in the following verses YHWH assigns duties to the Levitical clans) .13  
 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר  
 הִקְרַב אֶת־מִטָּה לִּי וְהַעֲמַדְתָּ אֹתוֹ  
 לְפָנַי אֶהְרֵן הַכֹּהֵן וְשָׂרְתוּ אֹתוֹ:
- Ps 17.8; *apple*; אִישׁוֹן; *shadow*; צֶל; כַּנָּף .14  
 שָׁמַרְנִי כְּאִישׁוֹן בַּת־עֵינַי בְּצֶל כַּנְּפֵיךָ תִסְתִּירֵנִי:  
*wing*
- Dt 31.18; *because of, on* *על*; *do, make* (3ms Q P); *turn* (3ms Q P) .15  
 וְאַנְכִי הִסְתֵּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא  
 עַל כָּל־הִרְעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אֲחֵרִים:
- Est 4.4; Esther is the subject of *ותשלח*; Mordecai .16  
 וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת־מָרְדֳּכָי
- 1 Sam 25.15; *humiliate, trouble*; *מְאוּמָה* anything; *while we were* (Q NC < בָּ + 1cp + היה) .17  
 וְהָאֲנָשִׁים טָבִים לָנוּ מְאֹד  
 וְלֹא הָכַלְמָנוּ וְלֹא־פָקְדָנוּ מְאוּמָה  
 כָּל־יְמֵי הַתְּהַלְכָנוּ אֹתָם בְּהִיוֹתָנוּ בַּשָּׂדֶה:
- Ps 119.19; *sojourner; alien* גֵּר (i.e., non-native) .18  
 גֵּר אֲנִכִּי בְּאֶרֶץ  
 אֶל־תִּסְתֵּר מִמֶּנִּי מִצֹּתִיד:
- Ps 46.10; *cease, stop*; קָצָה *end, edge*; קָשָׁת *bow*; קָצַץ *break* (D); *wagon, chariot* עֲגָלָה; חֲנִית .19  
 מְשֻׁבֵּית מִלְחָמוֹת עַד־קָצָה הָאֶרֶץ  
 קָשֶׁת יִשְׁבֵּר וְקָצַץ חֲנִית עֲגָלוֹת יִשְׂרָף בְּאֵשׁ:
- Ho 2.20 [final ת of כרת doubles the perfect subject ending]; *חיה* *living thing*; *bird*; עוֹף; *creeping thing*; רֶמֶשׁ; *bow*; קָשָׁת; *securely* בְּטָח .20  
 וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם־חַיֵּי הַשָּׂדֶה  
 וְעִם־עוֹף הַשָּׁמַיִם וְרֶמֶשׂ הָאֲדָמָה  
 וְקָשֶׁת וְחֶרֶב וּמִלְחָמָה אֲשַׁבֵּר מִן־הָאֶרֶץ  
 וְהִשְׁכַּבְתִּים לְבֶטַח:

## 20.8 ENRICHMENT: MODALITY

English uses “helping verbs” to modify the function of the main verb in other ways than causation. Auxiliary verbs modify either the *temporal* reference (“they *have* gone”, “they *shall have* gone”) or can be *modal* (“you *must/could/should have* gone”). With rare exceptions BH does not use helping verbs (יכול, *be able*, is the main exception), either modal or temporal. Modality and “tense” are translational (i.e., exegetical) decisions, so that, e.g., Ps 5.12 could be rendered in various ways, all of which are grammatically defensible, even though they are not all equally probable. This does not mean that verbal function is somehow inherently ambiguous or indeterminate, but it does underline the importance of lexical value (semantic load) and context, alongside conjugation and stem.

וַיִּשְׂמְחוּ כָּל־חֹסֵי בְךָ׃	And let all [those] who take refuge in you rejoice And all [those] who take refuge in you shall rejoice And all [those] who take refuge in you rejoice And all [those] who take refuge in you should/must rejoice And all [those] who take refuge in you may rejoice And may all [those] who take refuge in you rejoice
יִרְנְנוּ לְעוֹלָם׃	For ever let them shout For ever shall they shout (&c.)
וַתִּסְדֵּךְ עֲלֵימֹו׃	And may you shelter them And you shall shelter them (&c.)
וַיִּעְלְצוּ בְךָ אֲהַבֵי שְׁמִי׃	And may those who love your name exult in you That those who love your name may exult in you (&c.)

## LESSON 21 THE QAL PASSIVE

**A** NUMBER OF VERBS occur in forms which look like *pual* or *hofal*, but which have come to be recognized as the remnants of a *qal* passive [Qp] stem.<sup>14</sup>

### 21.1 FORM

The primary criteria for identifying forms as Qp rather than as Dp or Hp is that (1) the verbal root does not occur in *piel* or *hifil*; or (2) these forms function as the passive of the *qal* (i.e., rather than the passive of the *piel* or *hifil*); or both. Note, for example, the function of these verbs in their various stems:

	Q	Qp	N	D	H
אכל	<i>eat; consume, destroy</i>	<i>be eaten</i>	<i>be eaten, devoured, consumed</i>	---	<i>feed</i>
ילד	<i>bear, give birth to</i>	<i>be born</i>	<i>be born</i>	<i>deliver (as a midwife)</i>	<i>beget, become father/ ancestor of</i>
לקח	<i>take</i>	<i>be taken</i>	<i>be taken</i>	---	---
נתן	<i>give</i>	<i>be given</i>	<i>be given</i>	---	---
שרד	<i>destroy</i>	<i>be destroyed</i>	<i>be destroyed (1x)</i>	<i>assault, mistreat</i>	---

This charts some forms of the *qal* passive in these stems (not all are listed, forms not listed do not occur), as well as how relatively infrequent they are.

Verbal Root	Perfect	Imperfect/ Preterite	Infinitive Construct	Participle	Gloss	Occurrences (Qp/total)
אכל	אָכַל	יֹאכַל		אֹכֵל	<i>be eaten</i>	5/809
ילד	יָלַד		הוֹלֵדָה	יֹלֵד	<i>be born</i>	30/499
לקח	לָקַח	יִקַּח		לֹקֵחַ	<i>be taken</i>	15/938
נתן		יִתֵּן			<i>be given</i>	8/2007
שרד	שָׂרַד	יֹשֵׁר			<i>be destroyed</i>	22/43

The perfect and participle tend to follow the forms of *pual*, whereas the imperfect and infinitive construct are analogous to *hofal*, as the following distribution for these verbs shows.

Root	“Stem”	Perfect	Imperfect	Participle	Inf. Const.
אכל	“Pual”	3	1	1	
ילד	“Pual” “Hofal”	26		1	3
לקחא	“Pual” “Hofal”	8		6	1
נתן	“Hofal”		8		
שרד	“Pual” “Hofal”	20		2	
		all ≈ “Dp”	16/17 ≈ “Hp”	2/3 ≈ “Dp”	all ≈ “Hp”

### 21.2 FUNCTION

### HBI §2.1.2

<sup>14</sup>The existence of a *qal* passive stem was suggested by Ibn Jikatilla in the 10<sup>th</sup> century. On the *qal* passive, cf. *Gesenius' Hebrew Grammar* (Oxford: Oxford University), §52e, 53u; Paul Joüon, *A Grammar of Biblical Hebrew*. Trans., Takamitsu Muraoka (Rome: Pontifical Biblical Institute, 1991), §58; Bruce K. Waltke & M. O'Connor, *Introduction to Biblical Hebrew Syntax* (Winona Lake: Eisenbrauns, 1993), §22.6, 23.6.1, 24.6a, 25.1a, 27.1a; Ronald J. Williams, “The Passive *Qal* Theme in Hebrew” *Essays on the Ancient Semitic World*, ed. J. W. Wevers & D. B. Redford (Toronto: University of Toronto, 1970), 43-50.

As shown above, the *qal* passive is the passive of the function of the same verbal root in the *qal*.

וְהָאֲשֵׁרָה אֲשֶׁר-עָלָיו כָּרְתָהּ ... and the Asherah which was beside it *had*  
*been cut down* (Jg 6.28)  
 וּבָנוּת יָלְדוּ לָהֶם ... and daughters *were born* to them (Gn 6.1)

**21.3 FREQUENCY** It is difficult to garner statistics for the *qal* passive. Whether or not to include the Qp participle (which occurs fairly frequently, and in a number of verbs, but not in a morphology that resembles the *pual* or *hofal*) is problematic. Reference works tend to either (1) identify these forms as *pual* or *hofal* (e.g., DCH); or (2) mention the *qal* passive as a possible identification of *pual* or *hofal* (e.g., BDB, HALOT). The statistics used in this grammar suggest that *qal* passive occurs **1,277** times in BH (**1.7%** of all verbal forms).

## 21.4 IDENTIFYING (PARSING) VERBS

You may well wonder why we spend so much time identifying [parsing] verbs, especially given the availability of analytical lexicons (which parse every form in BH), computerized interlinears, and parsing guides. This emphasis is not intended to imply that verbs are somehow more important or “key” to BH. It merely reflects the nature of the language—Hebrew verbs are more complex than, e.g., nouns or numerals, and therefore require more study. Furthermore, the greater our dependence on the “tools”, the more tools we need to gather and refer to in order to study the text. If we need to look up the parsing of every other verb form, we spend our study time interacting primarily with the tools, rather than the text.

As we begin reading the biblical text, and see verbal forms in their larger linguistic contexts, we will find that they are both more and less complex: more complex because their function is a direct reflection of their literary context (the words, clauses, and sentences around them), and less complex, because they become increasingly obvious as we spend more time in the text itself.

While the tools mentioned above are not inherently bad, they form another layer between the reader and the Hebrew text (as do interlinears), one of the barriers that the study of Hebrew attempts to overcome, in part or (preferably) in whole. Also, no parsing guide—computerized or not—is infallible, and there are valid differences of opinion between grammarians and commentators regarding the parsing of some forms (most tools identify only one possibility).<sup>15</sup> A major reason for studying Hebrew is to enable the student of Scripture to interact with the text on a more immediate level,<sup>16</sup> as directly as possible with the Hebrew text.

### 21.4.1 DIAGNOSTICS

This section presents some diagnostics for identifying verbal forms in Hebrew. If one does not seem to work, try another! You will probably recognize something about most verbal forms (an ending, the stem, conjugation, lexical form, &c.). Begin from what you recognize, and then develop a routine method that allows you to identify the verb’s subject, conjugation, stem, and lexical form.

<sup>15</sup>These are more common when the verbal form is based on a weak verbal root (Lessons 24-31).

<sup>16</sup>“[More] immediate” describes the relationship of the interpreter to the text, not to “layers” of meaning within the text itself (as might be implied by “deeper”). Students of the languages should *apprehend* or *interact with* the text in a different way than those who read it in their native tongue.

Stem	Perfect	Imperfect & Preterite	Imperative	Infinitives	Participle
<b>Q</b>	no prefix; a-vowels	וּ יָ וּ יָ	no prefix	no prefix	no prefix; <i>holem</i> after first radical
<b>N</b>	נִ	וּ יָ וּ יָ	הִ	הִ	נִ
<b>D</b>	no prefix	וּ יָ וּ יָ	no prefix	no prefix	מִ
<b>Dp</b>	no prefix	וּ יָ וּ יָ	---	no prefix	מִ
<b>Dt</b>	הִ	הִ וּ יָ וּ יָ	הִ	הִ	מִ
<b>H</b>	הִ	וּ יָ וּ יָ	הִ	הִ	מִ
<b>Hp</b>	הִ	וּ יָ וּ יָ	---	---	מִ

- Is there a *pronominal suffix* or *syntactical prefix* (conjunction, preposition, article, interrogative -ה)?
  - The conjunction *waw* and interrogative -ה can be prefixed to any verbal form.
  - A preposition occurs only with infinitives construct and participles.
  - The article occurs only with participles.
  - Pronominal suffixes can affect the pointing of, e.g., the prefix vowel; they can also obscure the subject ending of the verb.
- Is there a *verbal ending* (i.e., an affix that helps identify the person, gender, number of the subject)?
- Is there a *verbal prefix* (i.e., a prefix that is part of the verbal form, not a syntactical prefix [above])? Identify the *prefix vowel* (if any).
- If the prefix vowel is *hireq*, is the *first radical* of the verbal root *doubled*?
  - Yes → *nifal*
  - No → *qal* (unless root is I-נ or [certain] geminate verbs)
- Does the *second radical* of the verbal root have *dageš forte* (i.e., *dageš* preceded by a full vowel)?  
Yes → *piel, pual, hitpael*
- Answering these questions, and knowing only two forms of each stem (3ms P, 3ms F), nearly any form can be parsed.

	Q	N	D	Dp	Dt	H	Hp
3ms perfect	מִשַׁל	נִמְשַׁל	מִשַׁל	מִשַׁל	הִתְמַשַׁל	הִמְשִׁיל	הִמְשַׁל
3ms imperfect	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִתְמַשַׁל	יִמְשִׁיל	יִמְשַׁל

- You must also know which stems form the participle with -מִ (all except *qal* and *nifal*).
- The prefix vowel for the participle is the same as the prefix vowel of the imperfect (except Q, which has no participial prefix).

## 21.4.2 SUMMARY

### No Prefix

1. A verbal form without a prefix must be *qal* (perfect, imperative, participle, infinitive) or *piel* or *pual* (perfect, imperative, infinitive).

### Prefixes

1. A tri-radical form with a prefixed -נ is either *nifal* perfect or participle, or 1cp imperfect or preterite (any stem).
2. A tri-radical form with a prefixed -ה is either *hifil*, *hofal*, or *hitpael* perfect, imperative, or infinitive.
3. A tri-radical form with a prefixed -נ is a participle in either *piel*, *pual*, *hitpael*, *hifil*, or *hofal*.

### Prefix Vowel

1. If the prefix is -ה and there is -י - after the second radical, the form is *hifil* perfect.
2. If the prefix is -ה and the second radical is doubled, the form is *hitpael* (perfect, imperative, or infinitive).
3. If the prefix is -ה the form is *hofal* (perfect or infinitive).
4. *Hifil* is the only stem with a *patah* prefix vowel in imperfect, preterite, imperative, infinitives, and participle (i.e., all conjugations except perfect).
5. If the prefix vowel of an imperfect or preterite form is *hireq*, the form is *qal*, *nifal*, or *hitpael*.

### Doubled Radical

1. A tri-radical form with a doubled second radical must be *piel*, *pual*, or *hitpael* (all conjugations).
2. A tri-radical form with a doubled first radical must be *nifal* imperfect, preterite, imperative, or infinitive.

**N.B.** As always, the goal is the ability to “figure out” a verbal form, not to memorize a set of “rules”.

## 21.5 CONCEPTS

diagnostic(s)	qal passive
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## 21.6 VOCABULARY

<i>cause a sacrifice or incense to smoke</i> (D, H)	קָטַר .313	<i>sister, female relative; pl. אחותות</i> , אחות .305 <i>sisters</i>
<i>meet, encounter</i> (only as inf. const. (below))	קָרָא .314	<i>trust, be confident in/of</i> בָּטַח .306
<i>happen, occur</i>	קָרָה	<i>burn, consume</i> (Q, D) בָּעַר .307
<i>toward, against, opposite</i> (Q inf. const. + לְ)	לְקָרְאתָ	<i>walk, step on, tramp; cause to march, tread down, tread</i> [string] a bow (both Q & H) דָּרַךְ .308
<i>hunger, famine</i>	רָעַב .315	<i>surrounding, [all] around</i> (adv.) סָבִיב .309
<i>burn</i> (oft. specified with בָּאֵשׁ)	שָׂרַף .316	<i>surrounding, [all] around</i> (adv.); מִן + סָבִיב מִסָּבִיב
<i>rise early</i> (H; often in hendiadys: “do X early”); often with בְּבֹקֶר “in the morning”	שָׁכַם .317	<i>close, shut</i> (Q); <i>give into someone’s power</i> [hand] (H) סָנַר .310
<i>throw, cast, hurl</i> (H)	שָׁלַךְ .318	<i>pillar, column</i> עָמוּד .311 <i>gather, assemble</i> קָבַץ .312

## 21.7 EXERCISES

After studying the diagnostics of the stems, please gloss these clauses, identifying (parsing) all verbal forms. If a verb's function is not clear due to its stem, consult a lexicon.

- Lv 9.13; *present* (H); *piece* [of a cut-up carcass]; -לְ by
1. וְאֶת־הָעֵלָה הַמְצִיאוּ אֵלָיו לְנִתְחִיָּה וְאֶת־הָרֹאשׁ וַיִּקְטֹר עַל־הַמִּזְבֵּחַ:
- 1 Ch 14.12; David; *אמר* probably functions here as “commanded”
2. וַיַּעֲזֹבוּ־שָׁם אֶת־אֱלֹהֵיהֶם וַיֹּאמֶר הַדָּוִד וַיִּשְׂרְפוּ בָאֵשׁ:
- 1 Kg 15.24; Asa; Jehoshaphat
3. וַיִּשְׁכַּב אָסָא עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר הַדָּוִד אָבִיו וַיִּמְלֹךְ יְהוֹשָׁפָט בְּנוֹ תַחְתָּיו:
- Is 22.22; *I will put/place/set* (< נתן); *key* מִפְתָּח (something showing that the wearer has authority or ability to open & close?); *shoulder* שֵׁכָם; David
4. וַנִּתְתִּי מִפְתָּח בֵּית־הַדָּוִד עַל־שִׁכְמוֹ וּפְתַח וְאֵין סִגְר וְסִגְר וְאֵין פְתַח:
- Jr 7.15; Ephraim
5. וְהִשְׁלַכְתִּי אֶתְכֶם מֵעַל פָּנָי כַּאֲשֶׁר הִשְׁלַכְתִּי אֶת־כָּל־אֲחֵיכֶם אֶת כָּל־זֶרַע אֲפָרָיִם:
- Isai 36:15; *give*; *in[to] the hand of*; Hezekiah; Assyria
6. וְאֶל־יְבֹטֵחַ אֶתְכֶם חִזְקִיָּהוּ אֶל־יְהוָה לֵאמֹר ... לֹא תִנָּתֵן הָעִיר הַזֹּאת בְּיַד מֶלֶךְ אַשּׁוּר:
- Josh 10.6; *against* (אל and על often overlap in function); Amorite(s)
7. נִקְבְּצוּ אֵלֵינוּ כָּל־מְלָכֵי הָאֲמֹרִי יִשְׁבִי הָהָר:
- 1 Sam 28.4; *they came/went*; *they camped*; Philistines, Shunem, Saul, Gilboa; note the difference in function between the N & Q of קָבַץ
8. וַיִּקְבְּצוּ פְּלִשְׁתִּים וַיָּבֹאוּ וַיַּחֲנוּ בְּשׁוּנֵם וַיִּקְבְּצוּ שָׂאוּל אֶת־כָּל־יִשְׂרָאֵל וַיַּחֲנוּ בְּגִלְבָּעַ:
- Gn 3.19; the suffix on מִן is 3fs because it refers to *אָדָמָה*; *אָפָר*; *אָדָמָה* *you shall return* (2ms Q F < שׁוּב) *dirt, dust*;
9. כִּי מִמָּנָה לִקְחַתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב:
- Is 15.1; *oracle*; *burden*; *לַיְלָה* || *לַיְלָה*; Ar (capital?) city [cf. *עִיר*] of Moab); *it is destroyed/undone* (3ms N P); 1a is a “title”; 1b-d are clauses
10. מִשָּׂא מוֹאֵב כִּי בַלִּיל שָׁדַד עָר מוֹאֵב נִדְמָה כִּי בַלִּיל שָׁדַד קִיר־מוֹאֵב נִדְמָה:
- 1 Kg 2.21; Abishag; Shunamite; Adonijah
11. וְהֹאמֶר יִתֵּן אֶת־אֲבִישַׁג הַשֻּׁנַמִּית לְאֹדְנִיָּהוּ אַחִידָה לְאִשָּׁה:
- 2 Chr 18.5; *shall we go*; Ramoth-gilead
12. וַיִּקְבְּצוּ מֶלֶךְ־יִשְׂרָאֵל אֶת־הַנְּבָאִים אַרְבַּע מֵאוֹת אִישׁ וַיֹּאמֶר אֱלֹהִים הַנִּלְדָּה אֶל־רַמֹּת גִּלְעָד לְמִלְחָמָה

Ps 119.35; *path, way* נְתִיב *path, way* .13 הִדְרִיכֵנִי בְּנִתִיב מִצְוֹתֶיךָ כִּי־בוֹ חָפְצָתִי:

Ps 125.1; Zion יְמוּט *it/he moves/shall be moved*; יָשַׁב *it/he endures/shall endure*; these singular verbs are collectives; their subject is the first word .14 הַבְּטָחִים בֵּיהוָה פְּהֵר־צִיּוֹן לֹא־יְמוּט לְעוֹלָם יֹשֵׁב:

Ps 31.9; *wide [i.e., open] place* (cf. רחב, *be wide*) .15 וְלֹא הִסְגַּרְתִּנִּי בְיַד־אֹיִב הַעֲמַדְתָּ בְּמִרְחָב רַגְלֵי:

## 21.8 ENRICHMENT: NOMINAL FORMATION

The lexicon of BH has many words that are related to each other, so that knowing a verbal root can help you recognize new words, even when they are quite infrequent (e.g., רַפְּאוּת, below). These lists also show that noun formation is not arbitrary in BH. There are patterns (of which these are a mere sample), just like English. For example, suffixing “-r-” to a verb yields the noun that identifies someone characterized by that activity, such as “write+r” (one who writes), but adding “-r-” to the beginning of a word does not change its function, since initial “-r-” is not a functional prefix in English.

1. Nouns can be formed by prefixing *מ-* to a root:

ירא	<i>fear, be afraid of</i>	מורא	<i>fear</i>
ישב	<i>sit, stay; settle, live, dwell</i>	מושב	<i>dwelling[-place]</i>
ספר	<i>count</i>	מספר	<i>number, total</i>
עשה	<i>work, do, make, act</i>	מעשה	<i>deed, act; thing done, work</i>
צוה	<i>command, order, demand</i>	מצוה	<i>command, order, demand</i>
קנה	<i>purchase, buy; acquire</i>	מקנה	<i>property, acquisition(s); cattle</i>
קרה	<i>happen, befall; meet</i>	מקרה	<i>happening, occurrence</i>
ראה	<i>see, observe, look [at]</i>	מראה	<i>sight, appearance</i>
שפט	<i>judge</i>	משפט	<i>judgment; justice; custom</i>

Some of these designate the *place* of the activity described by the corresponding verb:

זבח	<i>sacrifice</i>	מזבח	<i>altar; place of sacrifice</i>
מלך	<i>reign, rule, be king</i>	ממלכה	<i>kingdom; sovereignty, rule, reign, dominion</i>
צפה	<i>watch, guard</i>	מצפה	<i>watchtower (Mizpah)</i>
קדש	<i>be[come] holy</i>	מקדש	<i>sanctuary; holy place</i>
קום	<i>stand</i>	מקום	<i>place; standing place</i>
רום	<i>be high, exalted</i>	מרום	<i>height</i>
רכב	<i>ride</i>	מרכבה	<i>chariot (cf. רָכַב, chariot, chariotry)</i>
שכב	<i>lie down, sleep</i>	משכב	<i>bed</i>
שכן	<i>live, dwell</i>	משכן	<i>living/dwelling place; “tabernacle”</i>



2. Nouns formed by affixed *יה*- are *feminine*, and tend to be abstract:

מֶלֶךְ	<i>reign, rule, be king</i>	מְלָכוּת	<i>royalty, royal authority; kingdom; reign</i>
סָכַל	<i>be insolent, foolish</i>	סְכָלוּת	<i>folly, insolence (7x; all in Qo)</i>
רָפָא	<i>heal</i>	רְפָאוּת	<i>healing (only Pr 3.8)</i>
אַלְמָנָה	<i>widow</i>	אַלְמָנוּת	<i>widowhood</i>

3. *Participles* can be substantival so frequently that they essentially function as nouns:

יָשַׁב	<i>live, dwell, settle, remain</i>	יֹשֵׁב	<i>inhabitant; citizen (Q Ptc)</i>
רָגַל	<i>go about on foot; spy</i>	מְרַגֵּל	<i>spy, scout (D Ptc)</i>

4. Nouns “from” geminate roots can retain the repeated radical of the root (cf. *dageš forte*):

הָלַל	<i>praise</i>	תְּהַלֵּה	<i>praise</i>
פָּלַל	<i>pray</i>	תְּפַלֵּה	<i>prayer</i>

5. False cognates—words that share the same radicals, but have a different root (i.e., homonyms), as English “Put the money in the *bank*”, “a hole in the river *bank*”, and “The pilot put the plane into a *bank*”—are usually distinguished by Roman numerals (I, II, &c.) in the lexica; related adjectives, nouns, &c. are identified by the same Roman numeral.

I מִשַּׁל	<i>compare(?); use a proverb</i>	מִשָּׁל	<i>proverb, saying; parable</i>
II מִשַּׁל	<i>reign, rule</i>	מִמְשָׁלָה / מִמְשָׁלָת	<i>rule, dominion, kingdom</i>

## LESSON 22 GUTTURAL VERBS

**V**ERBS WITH א, ה, ח, and ע as root consonants belong to a subset of the basic verb called *guttural* verbs. There are five types, identified according to the position of the guttural consonant. Some verbs with ר also share the characteristics of the guttural verbal roots, since ר does not double.

I-guttural (and I-ר)	פ-guttural	עבר	<i>cross over</i>
I-א	א"פ <sup>1</sup>	אמר	<i>say</i>
II-guttural (and II-ר)	ע-guttural	בער	<i>burn</i>
	ע"ר	ברך	<i>bless</i>
III-guttural	ל-guttural	שלח	<i>send</i>
III-א	ל"א	מצא	<i>find</i>

### 22.1 THE BASIC DIFFERENCES

Four characteristics of the gutturals (one of which they share with ר) cause the vowels of some forms to differ from those of the basic verb.

- א, ה, ח, ע, ר *do not double* (geminate), so that *dageš forte* is absent when a guttural or ר occurs in a doubled radical (e.g., the middle radical in D, Dp, and Dt). This failure to geminate often causes the preceding vowel to lengthen, because a syllable is open, rather than being closed by *dageš forte*.
- א, ה, ח, ע are followed by *hatef*-vowels instead of *šewa*.
  - I-guttural verbs often have a *hatef*-vowel after the first radical instead of *šewa* (vocal or silent)
  - II-guttural roots have *hatef*-vowels instead of vocal *šewa* after the second radical (i.e, before vocalic endings)
- ה, ח, ע tend to occur with *a*-vowels, either full vowels or *pataḥ furtivum*, so that *pataḥ* may occur where the basic verb has *holem* or *šere*.
- א does not close a syllable, so that verbs whose roots end in א tend to have long vowels after the second radical. Although ה (i.e., without *mappiq*) does not close a syllable, verbs that end in ה belong to their own type (below); verbs ending in ה- are strong, and considered III-guttural.

These characteristics cause most of the differences between guttural verbs and the basic verb. In this table, each pair of examples has the same parsing; the second example is the basic verb.

<sup>1</sup>The " means that this is to be read as an abbreviation or symbol, not a word. Labels such as א"פ are read from right to left (*pe-'alef*); the other names are read left to right.

Guttural Verb	Basic Verb	Parsing	Nature of the Difference	Reason for the Difference
יַעֲמֹד	יִמְשַׁל	3ms N F	no <i>dageš forte</i> ;	Since gutturals don't double, the syllable is open; this also affects roots I/II-ר in certain stems (below).
יִבְרַךְ	יִמְשַׁל	2ms D V	<i>long</i> vowels instead of short	
יִשְׁמַע	יִמְשַׁל	3ms Q F	<i>a</i> -vowels (esp. <i>patah</i> ) after the second radical	Word-final gutturals tend to be preceded by an <i>a</i> -vowel.
יִשְׁמַע	יִמְשַׁל	3ms D F		
יִבְחַרוּ	יִמְשַׁל	3cp Q P	<i>hatef</i> -vowels instead of vocal <i>šewa</i>	Gutturals have <i>hatef</i> -vowels where the basic verb has vocal <i>šewa</i>
יַעֲמֹדְתֶם	יִמְשַׁלְתֶם	2mp Q P		
יַעֲמֹד	יִמְשַׁל	3ms Q F	<i>hatef</i> -vowels under the first radical instead of silent <i>šewa</i> in forms with prefixes (F, Pr)	Initial guttural that closes the prefix syllable (i.e., where the first radical is followed by silent <i>šewa</i> in the basic verb) is often followed by the <i>hatef</i> -vowel that matches the prefix vowel.
יַעֲמִיד	יִמְשִׁיל	3ms H P		
יִחְדַּל	יִמְשַׁל	3ms Q F	<i>segol</i> as prefix vowel instead of <i>hireq</i>	Initial gutturals, especially ח, may have <i>segol</i> as a prefix vowel where the basic verb has <i>hireq</i> .
יִמְצָאֵתִי	יִמְשַׁלְתִּי	1cs Q P	<i>long</i> vowel after the second radical, no <i>šewa</i> before PGN ending; no <i>dageš</i> in ח of PGN ending	III-א forms generally have a <i>long</i> vowel after the second radical of the verbal root. The ח of PGN endings lacks <i>dageš lene</i> since it is “preceded” by a vowel (final א is not considered consonantal).
יִמְצָא	יִמְשַׁל	3ms Dp F		
וַיִּצְמַח	יִמְשַׁלְתָּ	2fs Q P	Missing final א	[Silent] א drops out of some III-א forms (usually noted in <i>Mp</i> ; Lesson 29).
יִמְצָחֵתִי	יִמְשַׁלְתִּי	1cs Q P		
וַיִּבּוֹ	יִמְשַׁל	3ms Q Pr		

## 22.2 I-GUTTURAL ROOTS

These verbal roots differ from the basic verb wherever the first radical is followed by *šewa* (*qal* imperfect; *nifal* perfect and participle; all forms of *hifil* and *hofal*) or doubled (*nifal* imperfect, imperative, infinitive construct). The D-stems are not affected.

- 2mp and 2fp *qal* perfect have *hatef-patah* under the first radical (משל is for comparison).

יִמְשַׁלְתֶּם *You served* 2mp Q P עֲבַדְתֶּם

- Wherever the basic verb has silent *šewa* after the first radical, guttural roots have a *hatef*-vowel, with the corresponding full vowel under the prefix (משל is for comparison).

הַמְשִׁיל *He enslaved* 3ms H P הָעֶבִיר  
אֶמְשַׁל *I [will] seize* 1cs Q F אֶחַזֵּק

- Whenever the initial radical of the basic verb is doubled (*nifal* F, V, NC), the prefix vowel is long (*sere*). Since ר does not geminate, this also applies to verbs that are I-ר.

יֵעָזֵב	<i>It will be forsaken</i>	3fs N F	תִּמְשָׁל
וַיֹּאכַל	<i>It was eaten</i>	3ms N Pr	וַיִּמְשָׁל

### 22.3 I-ROOTS

This sub-set of the I-guttural roots, introduced in §6.2 (*q.v.*), contains only five verbs (אמר, אכל, אבר, אבה, אפה). They differ from other I-guttural verbs (above) only in Q F and Pr.

### 22.4 II-GUTTURAL ROOTS

These verbal roots differ from the basic verb wherever the second radical is doubled (all three D-stems), or followed by vocal *šewa* (all forms with vocal PGN sufformatives, in all stems except *hifil*). The forms of II-guttural verbs are not affected in *hifil*.

1. The D-stems follow one of two patterns:

- a. In some II-guttural roots the vowel after the first radical is *long* (*qames* or *sere* in *piel*, *hitpael*; *holem* in *pual*), since that syllable is open.

בָּרַךְ	<i>He blessed</i>	3ms D P	מִשָּׁל
בִּרְךָ	<i>He was blessed</i>	3ms Dp P	מִשָּׁל
מְבָרַךְ	<i>Blessed</i>	Ms Dp Ptc	מִמְשָׁל

- b. Other II-guttural roots look just like the basic verb, but without *dageš forte*, so that the vowel after the first radical is *hireq* or *patah* (*piel*, *hitpael*) or *qibbus* (*pual*).<sup>2</sup>

בָּחַר	<i>He chose</i>	3ms D P	מִשָּׁל
נִבְחָר	<i>We will be chosen</i>	1cp Dp F	נִמְשָׁל

2. With vocalic PGN suffixes, these roots have a *hatef*-vowel after the second radical instead of vocal *šewa* (all stems):

גָּאֵלוּ	<i>They redeemed.</i>	3cp Q P	מִשָּׁלוּ
בְּחַרוּ	<i>Choose!</i>	2mp Q V	מִשָּׁלוּ
הִגְאֵלוּ	<i>Redeem yourselves!</i>	2mp N V	הִמְשָׁלוּ

### 22.5 III-GUTTURAL ROOTS (III-ה/ע/ה ONLY)

These verbal roots differ from the basic verb mainly by having *patah* after the second radical, or *patah furtivum* after its vowel. *Mappiq* in the final ה of these roots means that the ה is a consonant, not a vowel letter (as it is in roots III-ה; below).

1. If a form has no ending or suffix, the vowel after the second radical is *patah*, except in H (which will, nonetheless, have *patah furtivum*):

יִבְרַח	<i>He flees</i>	3ms Q F	יִמְשָׁל
יִשְׁמִיעַ	<i>He causes _____ to hear</i>	3ms D F	יִמְשָׁל

<sup>2</sup>This is called *virtual doubling/gemination* because the Masoretes pointed the word with a short vowel (since the syllable would have been closed if the radical had been doubled)—the term is confusing, since nothing is in fact doubled.

רִישְׁמַע	He heard	3ms Q Pr	רִישְׁמַע
רִישְׁמִיעַ	He caused ___ to hear	3ms H Pr	רִישְׁמִיעַ

2. If the vowel after the second radical is written with a vowel letter, *patah furtivum* is added (see also the last example in #1, above):

שְׁמָע	Heard	ms Qp Ptc	שְׁמָע
יִשְׁמִיעַ	He will cause ___ to hear	3ms H F	יִשְׁמִיעַ

3. 2fs P (all stems) has *patah* after the third radical instead of silent *šewa*:

שָׁמַעְתְּ	You heard	2fs Q P	שָׁמַעְתְּ
הִשְׁמַעְתְּ	You were caused to hear	2fs Hp P	הִשְׁמַעְתְּ

## 22.6 III-א ROOTS

These forms differ from the basic verb because א cannot close a syllable; at the end of a syllable it becomes silent and the preceding vowel lengthens (if possible), usually to *qames* or *sere*. Forms with vocalic endings (א -, י -, ה -, -), where א begins the final syllable, are like the basic verb.

1. The vowel after the second radical is long, and the PGN ending (ת) does not have *dageš lene*, because the א is silent (and therefore ignored).

מָצָא	He found	3ms Q P	מָצָא
מָצַאתְּ	You found	2ms Q P	מָצַאתְּ

The [silent] א may even be missing (the verbal root is צמא):

צָמַתְּ	You are thirsty (Ru 2.9)	2fs Q P	צָמַתְּ
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2. With the ending נה- (2/3fp F, Pr, V), the vowel after the second radical is *segol* (all stems):

תִּמְצְאוּנָה	You/they [will] find your/themselves	2/3pf Dt F	תִּמְצְאוּנָה
תִּמְצְאוּנָה	You/they [will] find	2/3fp Q F	תִּמְצְאוּנָה

**NB:** This is a great deal of information about guttural verbal roots, but the rules are given to demonstrate that the patterns are predictable and regular, given the presence of the gutturals.

## 22.7 THE MOST COMMON GUTTURAL ROOTS

This table lists all guttural roots with pointing that is affected by the presence of a guttural or א that occur more than two hundred times in BH, listed by type. Verbs are listed according to the type of weakness that actually occurs (e.g., אר does not occur in the D-stems, and so is listed as III-א, but not as II-א; יר does not occur in the D-stems, and so is not listed).

### I-א

אמר say, speak (> 5000x)

### III-א

בוא come, go [in], enter (2530x)

אכל *eat, devour, consume* (795x)

אהב *love* (205x)

### III-guttural

שמע *hear, listen [to]; obey* (1136x)

ידע *know, understand; notice, recognize* (924x)

לקח *take, get, acquire* (964x)

שלח *send [away], let go; stretch out, reach, extend* (839x)

ישע *save, deliver, triumph* (205x)

### I-guttural (not I-א)

עשה *do, make; act [perform a deed]* (2573x)

ראה *see* (1294x)

עלה *go up, ascend* (879x)

עבר *cross/pass over/through/by* (539x)

עמד *stand; stop* (519x)

ענה *answer; testify* (314x)

### II-guttural (or ר)

ברך  *bless, worship (D)* (328x)

יצא *go out, leave, exit* (1055x)

קרא *call; name; invite; read* (730x)

נשא *lift up, carry, bear; forgive* (651x)

מצא *find, discover* (451x)

ירא *fear, be afraid [of]* (377x)

מלא *be[come] full* (250x)

חטא *sin, miss [a target]* (237x)

עבד *serve, be servant to* (289x)

חזק *be[come] strong (Q); seize, grab; hold (H)* (288x)

חיה *live, be alive* (281x)

חטא *sin, miss [a target]* (237x)

אסף *gather, collect* (203x)

עזב *leave, forsake, abandon* (212x)

## 22.8 CONCEPTS

doubling	I-guttural	II-guttural	III-guttural	mappiq
gemination	פ-guttural	ע-guttural	ל-guttural	“virtual doubling”

## 22.9 VOCABULARY

<i>sight, appearance</i>	מראה .327	<i>length</i>	ארך .319
<i>south, Negev</i>	נגב .328	<i>turn, overturn, destroy</i>	הפך .320
<i>skin, leather</i>	עור .329	<i>animal(s) [coll.]</i>	חיה .321
<i>cloud(s)</i>	ענן .330	<i>wounded, slain, dead (adj.)</i>	חלל .322
<i>foot, step; time (i.e., once, three times); twice (dual)</i>	פעם .331 פעמים	<i>male donkey/ass</i>	חמור .323
<i>rest, sabbath</i>	שבת .332	<i>on account of, for the sake of (prep.); because [of] (cj.)</i>	יען .324
<i>forget</i>	שכח .333	<i>vineyard</i>	פרם .325
<i>regularly, continually, always (adv.); in construct chain, refers to something repeated/regular (תמיד); עלה, perpetual offering</i>	תמיד .334	<i>sell</i>	מכר .326

## 22.10 EXERCISES

After studying the characteristics of the guttural verbs, please gloss these clauses, parsing the verbs.

- Jg 8.18; **איפה** *Where?* .1  
 איפה האנשים אשר הרגתם
- Gn 37.5; חלם *dream*; Joseph .2  
 ויחלם יוסף חלום
- Joel 3.4; ירח *moon* .3  
 השמש יהפך לחשך ותירח לדם
- Gn 41.56 .4  
 ויחזק הרעב בארץ מצרים:
- 2 Ch 20.20; צלח *succeed, prosper*; Judah, Jerusalem .5  
 ויאמר שמעוני יהודה וישבי ירושלים  
 האמינו ביהוה אלהיכם ותאמנו  
 האמינו בנביאיו והצליחו:
- Josh 1.2; קום *stand, rise* (2ms Q V; this form often introduces another imperative); Jordan .6  
 ועתה קום עבר אתהירדן תהא אתה וכל העם הזה  
 אל הארץ אשר אנכי נתן להם לבני ישראל:
- Ps 38.22 (יהוה and אלהי are vocative; each line is a clause) .7  
 אל תעזבני יהוה  
 אלהי אל תרחק ממני:
- Ps 143.8a, bβ (in reading poetry, “bβ” refers to the second half (“β”) of the second line (“b”) of a verse of poetry) .8  
 השמיעני בבקר חסדך פי־בך בטחתי  
 ... פי־אליך נשאתי נפשי:
- Lv 26.38 (each line is a clause) .9  
 ואברתם בגוים  
 ואכלה אתכם ארץ איביכם:
- Ex 6.6 .10  
 לכן אמר לבני־ישראל אני יהוה
- Gn 3.2; נחש *snake* .11  
 ותאמר האשה אל־הנחש מפרי עין־הגן נאכל:
- Ps 129.8; ברכה  *blessing* .12  
 ולא אמרו העברים ברפת־יהוה אליכם  
 ברכנו אתכם בשם יהוה:
- Ex 32.30; חטא *sin* (v.) ; חטאה *sin* (n.), more commonly חטאת; the second line contains the quotation; Moses .13  
 ויאמר משה אל־העם  
 אתם חטאתם חטאה גדלה
- Pr 15.9; תועבה *abomination*; each line is a clause .14  
 תועבת יהוה דרך רשע  
 ומרהף צדקה יאהב:

Jr 22.21 .15 ... כִּי לֹא־שָׁמַעַתְּ בְּקוֹלִי:

Gn 27.34; צָעַק *cry out* [for help]; צָעָקָה ; צָעַק *cry* (n.); *bitter* (adj.); אָבִי is vocative; Esau

.16 כְּשָׁמַעַ עָשׂוּ אֶת־דְּבָרֵי אָבִיו  
וַיִּצְעַק צָעָקָה גְּדֻלָּה וּמָרָה עַד־מָאֵד  
וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גַם־אֲנִי אָבִי:

1 Kgs 3.3; הֵלֵךְ *by walking* (Q NC < לָלַכַת + ל); *high place, cultic center*; Solomon, David

.17 וַיֵּאָהֵב שְׁלֹמֹה אֶת־יְהוָה  
לָלַכַת בַּחֲקוֹת דָּוִד אָבִיו  
כִּי בְּבָמוֹת הוּא מְזַבֵּחַ וּמִקְטִיר:

Jr 17.14; תְּהִלָּה *praise* (n.)

.18 רַפְּאֵנִי יְהוָה וְאַרְפָּא ... כִּי תִהְלֹתִי אִתָּה:

Ex 12.46; עֲצָם *bone*; this is from the instructions about the Passover

.19 בְּבֵית אֶחָד יֵאָכֵל ... וְעֲצָם לֹא תִשְׁבְּרוּ־בוֹ:

Mi 3.4; צָעַק *cry out* [for help]; יַעֲנֶה *he will answer* (3ms Q F < עָנָה)

.20 אִזּוּ יִזְעַקוּ אֶל־יְהוָה וְלֹא יַעֲנֶה אוֹתָם  
וַיִּסְתַּר פָּנָיו מֵהֶם בְּעַת הַהוּא

2 Kg 24.2; גְּדוּד *band, troop*; multiple national/ethnic names

.21 וַיִּשְׁלַח יְהוָה בּוֹ אֶת־גְּדוּדֵי כַּשְׂדִּים  
וְאֶת־גְּדוּדֵי אַרְם וְאֶת גְּדוּדֵי מוֹאָב  
וְאֶת גְּדוּדֵי בְנֵי־עַמּוֹן  
וַיִּשְׁלַחֵם בִּיהוֹרָה לְהֵאָבִידוּ  
כַּדְּבַר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד עֲבָדָיו הַנְּבִיאִים:

Dt 7.24a .22 וַנִּתֵּן מִלְכֵיהֶם בְּיָדָךְ  
וְהֵאָבֵדְתָ אֶת־שָׁמָם מִתַּחַת הַשָּׁמַיִם

## 22.11 ENRICHMENT: VOCABULARY

A common standard for determining “fluency” in a language is a threshold vocabulary of about 1000 words. This seems to be the point at which most people can begin to communicate with native speakers with some degree of comfort. There are at least two effective ways to approach this goal; many students find that they work well in tandem.

1. Memorize *more vocabulary*, using, e.g., Mitchel (see Bibliography), which allows you to learn glosses for words that occur in descending frequency in BH. If you are learning new words *and* reading the text, you will find that the two often reinforce each other, as when you encounter a newly memorized word (or a closely related form) in the passage that you are reading.
2. Learn words *as they occur* in whatever text you are reading. Since, e.g., fifty of fifty-two occurrences of שֵׁבַע *plank* are in the book of Exodus (describing the Tabernacle), there is not much sense in learning to gloss this word unless you plan to read Exodus. But if you are going to read Exodus, then taking time to learn this word will be worth your while.

Continuing to strengthen your grasp of vocabulary (through memorization), and to see how it functions in a variety of contexts (through reading) will increase your ability to both read and understand the text.



## LESSON 23      BASIC TOOLS

**I**N ADDITION TO the *Hebrew Bible* itself, there are many tools designed to help you understand the biblical text. *Lexical aids* suggest glosses (lexicons and word lists), or discuss the use, distribution, and broader function of individual words (theological dictionaries and wordbooks). There are also *grammatical aids* (e.g., reference grammars), and guides to *textual criticism*, the *masora*, and other technical aspects of the biblical text. Most of these are discussed briefly in Appendix F (below). This Lesson focuses on the text of BHS and the major lexical tools.

### 23.1    *BIBLIA HEBRAICA STUTTGARTENSIA (BHS)*

Since its completion, BHS has been the basis for nearly every Bible translation, Hebrew-based commentary, and reference work on BH, whether in print and or electronic. *Biblia Hebraica Stuttgartensia (BHS)*, named for its place of publication, is the fourth “scholarly” edition of the Hebrew text. It began to appear in 1967 and was complete ten years later; several corrected versions have appeared since then. A fifth edition, to be known as *Biblia Hebraica Quinta* (5<sup>th</sup>) has been announced for release in the next decade.

<b>Prolegomena</b> .....	III
Foreword (in German, English, French, Spanish, Latin) .....	III
Part I. A history of this edition of the Hebrew Bible, explains the differences between it and its predecessor, referred to as either BH <sup>3</sup> [3 <sup>rd</sup> ed.] or BHK [“Kittel”, its editor].	
Part II. Explains the basis of the masora in <i>BHS</i> , and some of the masoretic notes and readings. The English version of this material is on pp. XI-XVIII.	
<i>Sigla et Compendia Apparatum</i> (List of Signs & Abbreviations) .....	XLIV
I. <i>Apparatus criticus</i> (The [Text-] Critical Apparatus) .....	XLIV
Sources .....	XLIV
An alphabetical list of abbreviations used in the textual apparatus (at the bottom of each page of the biblical text), with the documents to which they refer.	
Abbreviations .....	XLIX
An alphabetical list of abbreviated Latin expressions used in the textual apparatus, with the full Latin terms.	
II. <i>Apparatus masorae</i> (The Masoretic Apparatus) .....	L
An alphabetical list of abbreviations used in the textual apparatus to refer to masoretic materials.	
<i>Index Siglorum et Abbreviationum Masorae Parvae</i> (Index of Signs & Abbreviations of the <i>Masora Parva</i> ) .....	L
This lists the abbreviations in the margins of <i>BHS</i> in alphabetical [Hebrew] order; its Latin translations can be deciphered with the help of Kelley, <i>et al.</i> (1998).	
<i>Index Librorum Biblicorum</i> (Index of the Biblical Books) .....	[no page number]
A list of the biblical books in the order in which they are printed in <i>BHS</i> .	
<b>The Hebrew Bible</b> .....	1

The *canonical order* differs slightly from the EB, because English Bibles follow the general order of the Septuagint (pre-Christian, Greek translation of the Hebrew text), rather than the Hebrew Bible:

- Ruth, Lamentations, Daniel, Esther, Ezra-Nehemiah, & Chronicles are among the Writings, rather than the historical and prophetic books.

- Samuel, Kings, Ezra-Nehemiah, & Chronicles are each a single book, thus there is no new title page for the “second half”, although the chapter numbering begins anew with the “second book” in each pair.
- Because the Latin titles are used, some will not look familiar (e.g., *Regum/Kings*, *Threni/Lamentations*). This lists the order, opening page numbers and Hebrew and Latin title of the books.
- Although BHS claims to reproduce the text of the codex, the book of Chronicles precedes Psalms in the codex, rather than concluding the Bible, as it does in BHS.

## Text Pages

The name of the biblical book is listed at the top of each page (Hebrew on the right page, Latin on the left). Page numbers are on the upper inside corners; chapter/verse references on the upper outside corners.

There are four blocks of material on each page. In the center of each page is the biblical text itself. This reproduces the text of Codex Leningrad, which is considered the oldest representative of the best masoretic scribal tradition, manuscripts copied and corrected by the family of Ben Asher. This text therefore represents a single manuscript, and is therefore a single witness to the biblical text (much as Alexandrinus or Vaticanus is to the text of the GNT). The UBS and Nestle-Aland Greek New Testaments contain an *eclectic* text that represents a committee’s conclusions about the best reading for each verse, based on a comparison of many manuscripts, so that there is probably no single manuscript of the Greek NT with exactly the same text as the UBS/Nestle-Aland NT. *BHS* presents a single manuscript, and is thus no different in principle from a Greek NT that reproduces the text of only one manuscript, such as B (Codex Vaticanus).

In the outside margin are masoretic notes—*masora parva* [*mp*] or *masora marginalis*—which contains the Masoretes’ comments on anything that they thought worthy of note, often unusual or rare forms. Written in Hebrew and Aramaic, they refer to the words in the text with small circles over them. We will discuss some of these, and how to read them.

At the bottom of each page are two sets of footnotes. The first set, consisting of raised numbers followed by “Mm” and a number, refer you to Weil (1971) for further information about some of the notes in *mp*. The second set of footnotes records whatever variants the editor of that biblical book thought worthy of notice, along with suggested alternate readings that are unsupported by manuscript evidence.

Each verse is preceded by its number. In *prose* passages, the verse number is repeated on the *inner* margin of the line on which the verse begins (but not on the left page if the verse begins at the right margin). In *poetry*, most verses begin at the right margin of the page. There are many differences in verse numbering between the Hebrew and English texts, and quite a few differences in chapter divisions. You need to know which system a commentary or reference work is using, so that you can be sure that you are looking at the verse that the reference work is discussing.

## Some Marks in the Text

- ⋮ *sof pasûq*, “end of *pasûq*”, marks the end of nearly every “verse”, *not* the end of a sentence. The final masora (at the end of each biblical book) lists the number of *pasûqîm* in the book.
- Ⓞ/Ⓢ Scattered across the pages are solitary unpointed *samek* and *pe*, which mark textual breaks that were apparently based on content. These paragraphs, called פְּתוּחָהּ (“open”) or סְתוּמָהּ (“closed”) were separated by either *samek* or *pe*, to indicate whether the next section began on the same line (Ⓞ) or the on the next line (Ⓢ, i.e., “Leave the rest of this line open”). Because these have been collated from various reading traditions their occurrences in BHS are no longer consistent.

In the inner margin large *sameks* headed by a rotated *qames* mark the *s<sup>e</sup>darîm*, a system of dividing the text into units for weekly reading in the synagogues. Each is numbered (the small letter with a superscript dot under the *samek*). The final masora for each book also lists the total number of *s<sup>e</sup>darîm* in that book (except the Minor Prophets, which the rabbis considered one book).

*accents* Nearly every biblical word is marked with an accent that shows which syllable is accented, how the word should be sung (cantillated), and how closely it is related to the following word. Your copy of *BHS* should include a card marked *Tabula Accentum* that lists disjunctive and conjunctive accents from strongest to weakest. There are two lists because the accents have different musical value in Psalms, Job, and Proverbs (*Accentus poëtici*). See Lesson 27 and HBI §4.

## 23.2 LEXICA

As the term is commonly used today, “lexicon” refers to a bi-lingual dictionary that offers a set of glosses to render words from one language into another. As noted above (Lesson 2), however, these are *glosses*, not definitions. For discussions of a word’s function within the language as a whole, it is necessary to turn to a theological wordbook or dictionary, which usually discusses each word’s frequency, patterns of occurrence, and suggests nuances of function, as well as its relationship to any synonyms and antonyms.

### 23.2.1 LEXICONS

**BDB** Brown, Francis, S. R. Driver, & Charles A. Briggs. 1907. *A Hebrew and English Lexicon of the Old Testament with an appendix containing the Biblical Aramaic*. Oxford: Clarendon Press.

Words are grouped according to putative root (e.g., nouns, adjectives, and prepositions follow the verbal root from which they supposedly developed; so-called “denominative” verbs follow the noun which was their “source”). The list of abbreviations is helpful; the list of *sigla*—“signs” (p. xix)—is crucial. In addition to its eighteenth-century linguistics, major twentieth-century archaeological and epigraphic finds were not available to the editors. [See the appendix on BDB.]

**HALOT** Köhler, L., and W. Baumgartner, eds. 2001. *Hebrew and English Lexicon of the Old Testament*. Study Edition. 2 vols. Leiden: E.J. Brill, 2000.

The most complete modern lexicon of BH. It generally follows the same classical approach as BDB, except that words are listed alphabetically rather than by root. The first edition was published in German, then published with both German and English. [Holladay (below) contains the English portion of this edition, without the etymological and cognate information, and fewer references.] The third edition contains a plethora of bibliographic references, supplemented by an extensive bibliography at the end of the second volume.

**DCH** Clines, David J.A., *et al.*, eds. *Dictionary of Classical Hebrew*. Vols. 1 - . Sheffield: University of Sheffield, 1991 -.

Projected to fill ten volumes, DCH covers all Hebrew (BH, seals, inscriptions, Ecclesiasticus, DSS) except rabbinic Hebrew. All words, including proper names, are listed alphabetically by actual spelling, which makes nouns and adjectives much easier to find. It includes no etymological or other cognate information, even when the suggested gloss depends on a cognate. It is essentially an analytical concordance, which lists, e.g., every subject, object, and preposition with which every verb occurs, as well as synonyms and antonyms. Ideal for this type of search, although a computerized database will yield the same results.

**HOLLADAY** Holladay, W. L. 1971 *A Concise Hebrew and Aramaic Lexicon of the OT*. Grand Rapids: Eerdmans.

An abridgement of an earlier edition of KBL (above), Holladay is more current than BDB (i.e., cognate and extra-biblical evidence), but does not have nearly as much information about usage, occurrences, collocations, &c. as BDB, *DCH*, or KBL. Words are listed alphabetically, rather than grouped by root, and so are easier to find than in BDB. Popular because it is easy to use, but diligent students will outgrow its resources fairly rapidly.

### 23.2.2 THEOLOGICAL DICTIONARIES

**TDOT** Botterweck, G. J., and H. Ringgren 1974 - *Theological Dictionary of the OT*. Vols. 1 – . Grand Rapids: Eerdmans.

A translation into English of a massive German work, appearing at the rate of one volume every 2-3 years. Copious information on etymology, usage, context, discussions of function, related terms, &c.

**NIDOTTE** van Gemeren, Willem, ed. 1997 *The New International Dictionary of OT Theology & Exegesis*. 5 vols. Grand Rapids: Zondervan.

Detailed studies of nearly every word (even words occurring only one or two times), essays on theological topics (e.g., “Theology of Retribution”), and an essay on the theology of every biblical book (e.g., “Theology of Samuel”). First volume includes essays on exegesis and theology (but not on the language itself).

**TWOT** Harris, R. L., G. L. Archer Jr., and B. K. Waltke, eds. 1980 *Theological Wordbook of the OT*. 2 vols. Chicago: Moody.

A solid, basic tool with brief essays. A handy quick reference with more semantic information than a lexicon, but much less than either TDOT or NIDOTTE.

### 23.3 THE CHALLENGES OF LEXICONS

If you don’t find what you are looking for in a few minutes, then you are looking in the wrong place, or have misidentified the form. Skip it and come back later, or ask your teacher (bring the lexicon for reference). Difficulty often arises from:

1. Confusing letters that look alike (especially ה and ח, ו and ו׃);
2. Confusing letters that sound alike (especially נ and ׀) when you say the word to yourself as you look for it;
3. Looking for a word that is written defectively (i.e., without a vowel letter) in your passage, but is listed in its “full” spelling in the lexicon (i.e., with the vowel letter);
4. Looking in the Aramaic section for a Hebrew word (especially words at the end of the alphabet, since the Aramaic section usually follows the listings for Hebrew);
5. Looking under the wrong “root” (for lexica arranged by “root”).
6. Having the wrong parsing.

### 23.3 VOCABULARY

<i>bone; essence</i> (i.e., the inmost part)	עֵצֶם .343	<i>cult center</i> (trad., “high place”)	בְּמָה .335
<i>dust, dirt, soil</i>	עָפָר .344	<i>redeem, purchase as a kinsman-redeemer; redeemer</i> (Q Ptc.)	גָּאֵל .336 גֹּאֵל
<i>fruit; descendants, offspring</i>	פְּרִי .345	<i>straight, upright; honest</i> (adj.)	יָשָׁר .337
<i>chariot(s); chariot force</i>	רֶכֶב .346	<i>put on, clothe</i> (oneself); <i>wear</i>	לָבַשׁ .338
<i>who, which, what</i> (with <i>dageš forte</i> in the following consonant); = אֲשֶׁר	שֶׁ .347	<i>tongue, language</i>	לָשׁוֹן .339
<i>pour</i> [out]; <i>shed</i> [blood]	שָׁפַךְ .348	<i>reject, refuse</i>	מָאָס .340
<i>lie, falsehood; deception</i>	שָׁקַר .349	<i>kingdom, realm; kingship, dominion, royal power/authority</i>	מַמְלָכָה .341 מַלְכוּת
<i>abomination</i> (something horrific)	תּוֹעֵבָה .350	[permanent] <i>river</i> ; both הַנְּהַר & הַנְּדוּל הַנְּהַר refer to Euphrates (rarely as פְּרַת הַנְּהַר (נְהַר))	נְהַר .342

### 23.4 EXERCISES: BHS

1. Please fill in the information missing from the following chart (not all biblical books are included):

Hebrew Title	Gloss the Hebrew Title	Latin Title	English Title	First Page
בראשית				1
ויקרא		Leviticus		
שמואל				
		Reges		
ירמיה				
		Micha		
תהלים				1087
משלי				
שיר השירים		Canticum		
איכה				
דברי הימים				

2. Please gloss these clauses, parsing the verbal forms, and using the lexicon where necessary.

Ps 19.10

a. יִרְאֵת יְהוָה טְהוֹרָה עוֹמֶדֶת לְעַד  
מִשְׁפָּטֵי־יְהוָה אֱמֶת צְדָקוֹ יַחֲדוּ:

Ho 8.1; the context suggests that עבר (*cross over/through*) signifies a trespass or transgression.

b. עֲבְרוּ בְרִיתִי וְעַל־תּוֹרָתִי פָשְׁעוּ:

Jr 51.62; לְבַלְתִּי הָיֹת; *so that there would not be*

c. וְאָמַרְתָּ יְהוָה אַתָּה דִבַּרְתָּ אֶל־הַמָּקוֹם הַזֶּה  
לְהַכְרִיתוֹ לְבַלְתִּי הָיֹת־בּוֹ יוֹשֵׁב  
לְמַאֲדָם וְעַד־בְּהֵמָה כִּי־שָׁמְמוֹת עוֹלָם תִּהְיֶה:

Jos 24.9; וַיָּקָם (*he rose* < קום);  
Balak, Zippor, Moab, Balaam,  
Beor

d. וַיָּקָם בָּלָק בֶּן־צֹפּוֹר מֶלֶךְ מוֹאָב וַיִּלְחַם בְּיִשְׂרָאֵל  
וַיִּשְׁלַח וַיִּקְרָא לְבַלְעָם בֶּן־בְּעוֹר לְקַלֵּל אֶתְכֶם:

1 Kgs 2.42; Shimei

e. וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשִׁמְעִי וַיֹּאמֶר אֵלָיו  
הֲלוֹא הִשְׁבַּעְתִּיךָ בַיהוָה

Gn 42.4; Benjamin, Joseph, Jacob;  
וַיִּסְוֶה *trouble, disaster*

f. וְאֶת־בְּנֵימִין אָחִי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אָחָיו  
כִּי אָמַר פֶּן־יִקְרָאנוּ אֶסּוֹן:

Lv 1.5; Aaron

g. וּשְׁחַט אֶת־בֶּן הַבָּקָר לִפְנֵי יְהוָה  
וְהִקְרִיבוּ בְנֵי אֶהֱרָן הַכֹּהֲנִים אֶת־הַדָּם  
וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ  
סָבִיב אֲשֶׁר־פָּתַח אֵהָל מוֹעֵד:

Jr 36.4; מְגִלָּה *scroll* (“something  
rolled up” < גלל); Jeremiah,  
Baruch, Neraiah

h. וַיִּקְרָא יְרֵמְיָהוּ אֶת־בְּרוּךְ בֶּן־נֶרְיָה  
וַיִּכְתֹּב בְּרוּךְ מִפִּי יְרֵמְיָהוּ אֶת כָּל־דְּבָרֵי יְהוָה  
אֲשֶׁר־דִּבֶּר אֵלָיו עַל־מְגִלַּת־סֵפֶר:

Nu 27.1 ... 2; Zelophehad, Moses

i. וַתִּקְרַבְנָה בָנוֹת צֶלְפַחָד ... וַתַּעֲמִדְנָה לִפְנֵי מֹשֶׁה

1 Kgs 15.7; Abijam; Jeroboam;  
Judah

j. וַיִּתֵּר דְּבָרֵי אָבִים וְכָל־אֲשֶׁר עָשָׂה הַלְוִי־אֵהָם  
כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה  
וּמִלְחָמָה הָיְתָה בֵּין אָבִים וּבֵין יְרֻבְעָם:

### 23.5 ENRICHMENT: USING THE LEXICON

The greatest danger in using a lexicon is failing to recognize that lexicons list *glosses*, not definitions, meanings, or descriptions. The lexicon often gives no more or less information than a mere word-list *when it comes to exegesis*; its great benefit is its topical or functional arrangement of the occurrences of the word(s), as well as identifying collocations in which they occur, such as a particular combination of a verbal root with certain subjects or prepositions.

The glosses suggested for the various stems often assume that, e.g., the *hifil* is the causative of the *qal*, or that the function of *any* stem in which a verb occurs is somehow related to its function in *qal*. This is often (but not always) true, and should *never* be assumed. Since lexica offer glosses instead of definitions, other tools, such as theological dictionaries and wordbooks, are often more helpful than a lexicon when determining the range of a word's function, and where within that range its use in a given passage lies.

The lexica will suggest this if the listing is exhaustive, by assigning each lemma to either a gloss or functional category. You will then need to examine the other passages listed under that gloss or function to be sure that they are related to passage that you are studying.

As an example, consider the verbal root בָּרַךְ, glossed as *kneel* (Q) or *bless* (D). Many contemporary translations of the Bible render the *piel* as “bless” when its object is human, but “praise” when the object is divine. Ps 103.1, for example, has traditionally been rendered as “*Bless* the LORD, O my soul” (KJV, NAS, ESV), but many contemporary translations read “*Praise* the LORD, O my soul”, apparently to avoid implying that anyone can somehow do something that will benefit YHWH. HALOT suggests that the function of בָּרַךְ is either to “endue with special power” when God is its subject, or “declare God to be the source of special power = bless” when it occurs with a human subject and divine object (HALOT, I:160). Discovering the word's function requires searching the biblical text, looking for patterns of usage, and, perhaps asking whether or not “bless” (in this case) is still the best basic gloss for this verbal root.

## LESSON 24 OTHER KINDS OF VERBAL ROOTS

THERE ARE TWO MAIN TYPES of verbal root in BH: those which “have three unchangeable root consonants” (Joüon-Muraoka 1991, §40c), and which are called “strong”, and those which lack one or more of their radicals in some forms, and may be called “weak” or “variable”.<sup>3</sup> Up to this point we have studied only the forms of verbs with strong roots, but we now turn to the other types.

Although it is tempting to think in terms of “regular” and “irregular” verbs, Hebrew verbs are more or less regular. Even the types of roots to which we now turn are fairly consistent. There are five main types of variable verbs in BH, named according to the position of the weak letter, using either Roman numerals or the letters of the traditional paradigm verb **פעל** (“do, make”).

### 24.1 THE TYPES & EFFECT OF ROOT WEAKNESS

Name	Lexical Form	The Nature of the Variation (effect of the weakness)
<b>Initial Weak</b>	I-נ פ"ן	<b>נפל</b> <i>fall</i>
	I-י פ"י	<b>ישב</b> <i>sit, settle</i>
<b>Middle Weak (Hollow)</b>	II-י ע"י	<b>שיר</b> <i>sing</i>
	ע"ע geminate	<b>סבב</b> <i>surround</i>
<b>Final Weak</b>	III-ה ל"ה	<b>בנה</b> <i>build</i>

Initial נ assimilates to (and doubles) the second radical of the verbal root whenever the first radical is followed by silent *šewa*.

Initial י either disappears or becomes a vowel letter whenever the first radical is followed by silent *šewa* (and in a few other forms).

Lacking a second radical (thus “hollow”), these roots differ from the basic verb in all forms except the D-stems (where they are rare). Unlike other verbs, their lexical form is Q NC.

The second and third radicals are the same (“geminate” means “twinned”); they are weak in most forms except the D-stems.

The final ה of the lexical form is a vowel letter, replacing an original י, which is still present before verbal (PGN) endings; the most consistent weak verbs.

The nature and location of the different weaknesses means that not all forms of a weak verb are, in fact, weak (i.e., some forms look just like the basic verb). This chart shows which forms of each type vary from the strong verb.

Weakness	<i>Qal</i>	<i>Nifal</i>	D-stems	H-stems
I-נ I-י	Weak in imperfect, preterite imperative, infinitive construct	Weak in perfect & participle	Strong in all forms	Weak in all forms
II-י Geminate	Weak in nearly all forms		Replaced by <i>polet</i> , <i>polal</i> , <i>hitpolet</i>	
III-ה	Weak in preterite, jussive, infinitive construct, & all forms with PGN endings			

<sup>3</sup>English distinguishes strong from weak verbs by the form of their past tense. Verbs which add “-ed” to form the past are considered strong, since the form of the verbal root does not change (“look”, “looked”), whereas verbs that indicate the past in some other way (by changing a vowel (“run”, “ran”), or all or part of their form (“go”, “went”; “teach”, “taught”; “be”, “are”).



### 24.1.1 CONSISTENCY AMONG VERBAL FORMS

Each verbal stem is fairly consistent, using, for example, the same prefix vowel for each type of weakness. In addition, the III-ה verbs (for example) are weak in many forms, but their weakness is consistent across all stems and conjugations, and—which is especially important—does not affect any of the diagnostics that we learned for the basic verb, which means that they are fairly easy to recognize.

It is tempting to see the strong and weak forms as vastly different, but they are in fact quite closely tied to the forms of the strong verb (more strongly than, e.g., “be”, “was”, “are”, and “am”, or even βλέπω and εἶδον).

1. The subject [PGN] affixes are the same in all verbal forms (e.g., נני- is always 1cp perfect, whether the stem is strong or weak).
2. The weaknesses of these verbal roots are only morphological—they only affect the *shape* of the verbal form. They do not affect the function or syntax of the stems or conjugations (i.e., the preterite delineates the narrative backbone, and the *hifil* is generally transitive).

### 24.2 III-ה VERBS

The final ה- of the lexical form of these verbal roots is a vowel letter, not a consonant. These verbs originally ended in ם, which thus “replaces” the final ה- before consonantal PGN endings and in Q passive participle. This weakness does not affect anything in front of the second radical of the verbal root, which means that their stem diagnostics are identical to those of the basic verb. These roots are also called ל"ה and “final ה”.

**N.B.** Verbal roots ending in ה- (ה with *mappiq*) are *not weak*, but III-guttural (above); *mappiq* shows that the final ה is a consonant, not a vowel letter (e.g., גבה, “be high”; ננה, “shine/be bright”).

#### 24.2.1 FORM

1. If there is *no PGN ending*
  - a) All forms except jussive, preterite, and infinitive construct end in ה. Each *conjugation* has a specific vowel before the final ה, regardless of the stem (on J, Pr, and NC, see below).

Ending	Conjugation	Example	Parsing	Where this Ending Occurs	
הַ -	perfect	בָּנָה	3ms Q P	3ms P only	
הֶ -	imperfect	יִבְנֶה	3ms Q F	1cs F, 2ms F, 3m/fs F, 1cp F only	all stems
	participle	מִבְּנֶה	ms H Ptc	ms Ptc only	
הֵ -	imperative	בְּנֵה	ms Q V	2ms V only	
	infinitive absolute	הִבְנֵה	H NA	H & Hp NA	H & Hp only
הָ -	infinitive absolute	הִתְבְּנֵה	Dt NA	NA only	all stems except H & Hp
וְ-ת	infinitive construct	בְּנוֹת	Q NC	NC f.p. Ptc	all stems

- b) In the jussive and preterite of all stems, the final ה drops off forms without a PGN ending, and a “helping” vowel—usually *segol*—is added between the first and second radicals of the root.

	Perfect	Imperfect	Jussive	Preterite	
Q 3ms	בָּנָה	יִבְנֶה	יִבֵּן	וַיִּבֶן	and he built
1cp	נְגַלְנוּ	נִגְלֶה	נִגַּל	וַנִּגַּל	and we revealed
N 3ms	נִרְאָה	יִרְאֶה	[יִרְאֵא]	וַיִּרְאֵא	and he appeared
D 3ms	צִוָּה	יִצְוֶה	יִצֹּו	וַיִּצְוֶה	and he commanded
Dp 3ms	צִוָּה	יִצְוֶה	יִצֹּו	וַיִּצְוֶה	and he was commanded
Dt 3ms	[הִתְכַּפָּה]	יִתְכַּפֵּה	[יִתְכַּפֵּס]	וַיִּתְכַּפֵּס	and he hid [himself]
H 3ms	הִשְׁקָה	יִשְׁקֶה	יִשְׁק	וַיִּשְׁק	and he poured out
Hp 3ms	הִגִּילָה	[יִשְׁקֶה]	[יִשְׁקֵן]	[וַיִּשְׁקֵן]	and it was poured out

c) In the *qal* passive (Qp) participle the final radical is י instead of ה:

בָּנוּי	<i>built</i>	ms Qp Ptc
גִּלְיוּי	<i>revealed</i>	

2. If there is a PGN ending:

a) *Vocalic* PGN endings are added directly to the second radical of the root. This occurs with ו- and י-, but not with the 3fs perfect ending (הָ, -; #3 below):

יִבְנוּ	<i>They will build</i>	3mp Q F
תִּבְנִי	<i>You (fs) will build</i>	2fs Q F
בְּנִי	<i>Build!</i>	2fs Q V
צִוּוּ	<i>Command!</i>	mp D V

b) With *consonantal* endings י replaces the ה of the lexical form,<sup>4</sup> and comes between the verbal root and the ending. It is preceded by *hireq* or *šere* (in P), or *segol* (F, V).

בְּנִיתִי	<i>I built</i>	1cs Q P
הִשְׁקִיתִי	<i>You (ms) watered</i>	2ms H P
תִּבְנִינָה	<i>You/they (fp) will build</i>	2/3fp Q F

<sup>4</sup>As mentioned above, י- was the original final letter of the III-ה verbs.

3. In 3fs P (all stems), הָתָה- is added to the second radical of the root:

בָּנְתָהּ	<i>She built</i>	3fs Q P
הִבְנִיתָהּ	<i>She was caused to build</i>	3fs Hp P
הִפְנִיתָהּ	<i>She caused to turn</i>	3fs H P

4. The infinitive construct in all stems is formed by replacing the final הָ with הִתְ- :

בְּנוֹת	<i>to build</i>	Q NC
הִבְנוֹת	<i>to be built</i>	N NC
הִבְנוֹת	<i>to cause to build</i>	H NC

5. The cohortative and imperfect look alike (i.e., cohortative הָ is not used), so that it can only be detected from the context.

נִבְנֶה	<i>Let us build!</i>	1cp Q C or
	<i>We shall build</i>	1cp Q F

6. III- הָ roots which are also I-ע (עֲשֵׂה, עֲנֵה, עֲלֵה) have *hatef-patah* under the ע and *patah* as prefix vowel in both Q and H. When this is combined with the loss of the final הָ in the preterite (#1b, above), some forms of *qal* and *hifil* look exactly alike, and can be distinguished only from the context. Many of these verbs are intransitive in *qal* (e.g., עֲלֵה), and so will *not* have a direct object (*He went up*), but will have one in H (*He took [X] up*).

עָשִׂיתֶם	<i>You (mp) made</i>	2mp Q P
תִּעְלֶיךָ	<i>You (mp) go up/ascend or</i> <i>You (mp) take [cause to go] up [requires an object]</i>	2mp Q F or 2mp H F
וַיַּעַל	<i>He went up (Q) or</i> <i>He [caused to go] took up (H) [requires an object]</i>	3ms Q Pr or 3ms H Pr
עֲנֵה	<i>Answer [ms]!</i>	2ms Q V

For a complete paradigm of the III-הָ verb, please see **Appendix D**.

### 24.3 THE VERB הָיָה (REVIEW)

The verb הָיָה (introduced in §15.2) is the most common verb in the Bible (more than 3500x), Its forms are rather unusual due to its final הָ- and medial י־. Since it is a III-הָ root, it follows the patterns described above, but whenever the *yod* ends a verbal form (in, e.g., 1cs, 2ms, 3ms, and 3fs preterite), it becomes a vowel letter and the form ends in long *hireq* (ִיְ-).

**24.3.1 FORMS OF הִיָּה (ALL QAL)<sup>5</sup>**

P 1cs	הִיָּיתִי	<i>I was</i>
3cp	הָיוּ	<i>They were</i>
F 3ms	יִהְיֶה	<i>He shall be</i>
3mp	יִהְיוּ	<i>They shall be</i>
Pr 3ms	וַיְהִי	<i>Now he/it was or Then there was a/some ...</i>
3mp	וַיְהִיּוּ	<i>They were</i>
J 3ms	יִהְיֶה	<i>Let/May he/it be/happen</i>
NC	חַיִּית	<i>to be/[by] being</i>

**24.3.2 FUNCTION (CF. §15.2.2)**

Although הִיָּה is often glossed “be” or “become”, its most common function in biblical narrative is to introduce a change of setting or circumstance—a shift of scene or focus—in a biblical narrative. The form most commonly used for this function is 3ms *qal* preterite (וַיְהִי), which functions as a discourse-level particle except when followed by a nominal subject.<sup>2</sup> In Ruth 1.1, for example, the first וַיְהִי is *introductory* and thus not represented in the translation, but the second is followed by a subject, (רָעַב) and therefore is predicate (and glossed in English). The circumstantial clause is formed with NC, as is frequent in BH:

וַיְהִי	[signals past reference]
בִּימֵי שְׁפֹט הַשְּׁפָטִים	<i>In the days when the judges were judging,</i>
וַיְהִי רָעַב בְּאֶרֶץ	there was a famine in the land [וַיְהִי has a subject],
וַיֵּלֶךְ אִישׁ	and [so] a man went ... (Ru 1.1)

The circumstantial element can also be a nominal prepositional phrase, usually with a word of time or place:

וְהָיָה	[signals future reference]
בְּאַחֲרֵית הַיָּמִים	<i>at the end of the days</i>
הַר יְהוָה בֵּית־יְהוָה נִכּוֹן	the mountain of YHWH’s house [temple] will be established (Mi 4.1)

<sup>5</sup>הִיָּה also occurs in *nifal*.

**24.4 FREQUENCY** This lists all III-ה verbal roots that occur *fifty times or more* in BH, in order of descending frequency.

היה	<i>be, become, happen</i>	c. 3500x	חנה	<i>camp, encamp</i>	143x
עשה	<i>do, make, act</i>	2573x	פנה	<i>turn (aside)</i>	134x
ראה	<i>see</i>	1294x	בכה	<i>weep</i>	114x
עלה	<i>go up, ascend</i>	879x	ידה	<i>throw (D); thank, praise (H)</i>	115x
נכה	<i>hit, wound, defeat</i>	504x	זנה	<i>fornicate</i>	95x
צוה	<i>command (D)</i>	494x	חרה	<i>be(come) angry, hot</i>	94x
בנה	<i>build</i>	373x	(II) ענה	<i>be humbled, humiliated (Q)</i>	79x
(I) ענה	<i>answer</i>	314x	שקה	<i>water, give to drink (H)</i>	79x
חיה	<i>live</i>	281x	חלה	<i>be(come) weak, sick</i>	77x
רבה	<i>increase, multiply</i>	226x	קנה	<i>acquire, get, buy</i>	78x
פלה	<i>cease, finish, end</i>	204x	חזה	<i>see</i>	72x
נטה	<i>stretch out, turn</i>	215x	פרה	<i>buy, ransom</i>	56x
שתה	<i>drink</i>	217x	אבה	<i>agree, accept</i>	54x
גלה	<i>reveal, uncover</i>	187x	(III) ירה	<i>teach, instruct (H)</i>	54x
(I) רעה	<i>feed, graze, tend</i>	171x	רצה	<i>be pleased with, like</i>	50x
כסה	<i>cover, conceal (D)</i>	157x	תעה	<i>wander (lost)</i>	50x

## 24.5 CONCEPTS

circumstantial    strong verb    weak verb

## 24.6 VOCABULARY

<i>answer, reply; respond</i>	(I) עָנָה	.359	<i>build</i>	בָּנָה	.351
<i>be humbled, afflicted; humble, afflict (D)</i>	(II) עָנָה	.360	<i>uncover, reveal</i>	(√I) גָּלָה	.352
			<i>go into captivity/exile</i>	(√II) גָּלָה	
<i>do, make; act</i>	עָשָׂה	.361	<i>live, be/stay alive</i>	חָיָה	.353
<i>command, order (D)</i>	צִוָּה	.362	<i>cease, finish, end, complete (often with inf. const.)</i>	פָּלָה	.354
<i>see</i>	רָאָה	.363	<i>cover, conceal (D)</i>	כָּסָה	.355
<i>increase, multiply</i>	רָבָה	.364	<i>stretch out; turn</i>	נָטָה	.356
<i>feed, graze, tend; herd</i>	רָעָה	.365	<i>hit, wound, defeat (H)</i>	נָכָה	.357
<i>drink</i>	שָׁתָה	.366	<i>go up, ascend</i>	עָלָה	.358

## 24.7 EXERCISES

After you have studied the III-ה verb, please gloss these sentences, parsing all verbal forms.

1. Is 40.5  
וּנְגַלָּה כְּבוֹד יְהוָה  
וּרְאוּ כָּל-בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דִּבֶּר:
2. Jr 35.17  
דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ  
וְאִקְרָא לָהֶם וְלֹא עָנוּ:
3. Jonah 1.10  
וַיֹּאמְרוּ אֵלָיו מַה-זֹּאת עָשִׂיתָ כִּי-יָדְעוּ הָאֲנָשִׁים  
כִּי-מִלְפָּנֶי יְהוָה הוּא בָרַח
4. Ps 30.11 [EV 30.10; נִי = 1cs suffix]; *be gracious, show favour*; there are three imperatives in this v.  
שְׁמַע־יְהוָה וְחַנּוּנִי  
יְהוָה הִיחֵ-עֵזֶר לִי:
5. 2 Ch 19.6  
רְאוּ מַה-אַתֶּם עֹשִׂים
6. Gn 13.1; Egypt; Abram, Lot; Negev  
וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאַשְׁתּוֹ  
וְכָל-אֲשֶׁר-לוֹ וְלוֹט עִמּוֹ הַנְּגֹבָה:
7. Gn 1.3-4a; the *athnah* (the accent under the first occurrence of אֹר means “pause here”; see §27.3)  
וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר:  
וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב
8. Gn 1.9; *be gathered* (N)  
וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם  
אֶל-מָקוֹם אֶחָד וְתִרְאָה הַיַּבְּשָׁה וַיְהִי-כֵן:
9. Gn 2.18; לְבַד *only, alone*, here with 3ms suffix  
לֹא-טוֹב הָיְתָה הָאָדָם לְבַדּוֹ
10. Gn 2.24  
וַהֲיִו לְבָשָׂר אֶחָד
11. Gn 8.20; Noah  
וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה
12. Gn 20.12  
וַתְּהִי-לִי לְאִשָּׁה
13. Ex 33.18 [נִי = 1cs suffix]  
וַיֹּאמֶר הָרְאֵנִי נָא אֶת-כְּבוֹדֶךָ:

- Ex 32.4; ישראל is vocative;  
Egypt
14. וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵיךָ יִשְׂרָאֵל  
אֲשֶׁר הֶעֱלִיף מֵאַרְצָן מִצְרַיִם:
- Dt 9.9
15. לֶחֶם לֹא אֲכַלְתִּי וּמַיִם לֹא שָׁתִיתִי:
- 1 Sa 4.9; פְּלִשְׁתִּים is vocative;  
Philistines, Hebrews
16. הַתְּחִזְקוּ וְהִיוּ לְאֲנָשִׁים פְּלִשְׁתִּים פֶּן תַּעֲבְדוּ לְעִבְרִים  
כַּאֲשֶׁר עֲבַדְתֶּם לָכֶם וְהָיִיתֶם לְאֲנָשִׁים וְנִלְחַמְתֶּם:
- 1 Sa 26.23
17. וְלֹא אָבִיתִי לְשַׁלַּח יָדִי בַּמְשִׁיחַ יְהוָה:
- 1 Sa 14.35; Saul
18. וַיִּבֶן שָׂאוּל מִזְבֵּחַ לַיהוָה
- Ne 9.18; נֶאֱצָה *contempt*,  
*blasphemy*; Egypt
19. וַיֹּאמְרוּ זֶה אֱלֹהֵיךָ אֲשֶׁר הֶעֱלִף מִמִּצְרַיִם  
וַיַּעֲשׂוּ נֶאֱצוֹת גְּדֹלוֹת:
- Lv 18.8; עֲרוּהָ *nakedness* [The  
“nakedness” commandments  
occur in Lv 18.6-19.]
20. עֲרוֹת אִשְׁת־אָבִיךָ לֹא תִגְלֶה עֲרוֹת אָבִיךָ הוּא:

## 24.7 ENRICHMENT: NARRATIVE APERTURE

Circumstantial clauses or phrases, as discussed above, often signal narrative onset (or “aperture”), and thus can signal the author’s organization of the story (cf. the examples under in §24.3.2). The significance of this is that we need to beware the tendency to rearrange a text in order to suit our own purposes (i.e., the temptation to use the text merely to make our point). To take the first point of a sermon or exposition from the middle of the story (or poem), the second point from the beginning, and our final point from near the end is merely a way of announcing to others that we would have written the passage differently. It is, in other words, to subordinate our own interests to the interests and concerns of its author.

Our message—which purports to re-present the text to our readers or hearers—must serve the text; the text does not exist to serve our sermon.

Noting narrative aperture is one means of being sure that we are paying attention to the authors’ arrangement of the material, and that we are attempting to follow their lead rather than to replace it with our own. Since every aperture also means that the previous section has closed, identifying apertures enables us to note the “breaks” in the story that correspond to the paragraphs, &c. of stories in English. Since the chapter breaks in our modern Bibles were not original, we need to be careful not to assume their priority in the organization of the story, even though they may indicate a “shift” of perspective within a larger, more general topic (cf. §26.8).

Semantic markers of aperture are mainly words that signal a change of some type—especially shifts in time (chronology), place (location), and participants (characters). By the same token, continuity of characters across chapter breaks suggests that the break is ill-placed. In Gn 18 (see §26.7) and 44, for example, the main character in the first unit of the chapter is not identified by name, implying in each case that he is the same person identified as the subject of the preceding clause(s). This in turn implies that the stories now separated by the chapter break are a single story that should be read and studied as a whole.

## LESSON 25 “PRE-READING” BIBLICAL NARRATIVE, I

**W**HEN FACED WITH A PAGE of Hebrew narrative, don’t panic! This lesson describes and discusses some textual characteristics of biblical narrative that point the way through biblical stories. These “steps” are intended to help you “pre-read” the story, i.e., to prepare you to read it in Hebrew before studying it.

They provide an artificial, but helpful means of beginning to read, study, and understand the story. In themselves they do not guarantee that you will interpret the story correctly, nor do they provide an expository outline, although, used properly, they should both help avoid misinterpreting the story and suggest an approach to interpreting and explaining the passage.

### 25.1 PRETERITES

Preterites form the “backbone” of biblical narratives (§6.3), and tie it together, much as sticking to the past tense in English helps the reader or hearer keep track of what happened. Different types of connecting pieces of a story are called “cohesive devices”, just as “textual cohesion” or just “cohesion” refers to the way that a story “hangs together”. Pronouns are perhaps the most obvious cohesive devices, since, in order to understand “she said” we need to remember who “she” is. By referring back to someone already named the pronoun ties the event described by “she said” to an earlier portion of the story. Verbal conjugation—an example of what we might call *temporal reference*—can also be a cohesive device.

All of this suggests that a helpful first step in breaking the narrative into more manageable pieces is to locate its preterites. When they have been marked (circled, highlighted, &c.), they mark the beginning of many, if not most, of the main narrative clauses, outline the flow of the story, suggest its pacing, and reveal some of its content.

*Syntax.* Since preterites always open [come first in] their clause, marking the preterites indicates the opening boundary of many—sometimes most or all—of the main narrative clauses. The preterite clauses should be read as syntactical units, without reading “across” preterites (e.g., we should not “move” אַבְרָם *Abram*, the last word in Gn 12.7a, into the following preterite clause).<sup>6</sup>

Since the subject is often the second word in the preterite clause, marking the preterites also suggests where the subject of each clause can be found (this is, of course, a “rule” with frequent exceptions).

*Flow & Pace.* Preterites outline the story by their spacing and content (lexical function). You may notice that in many biblical narratives preterites tend to come in clusters, with relatively larger stretches of material between these clusters. They are sometimes spaced more evenly throughout the narrative. This spacing suggests that either there will be a great deal of quoted material, introduced by וַיִּאמֶר, &c., or a large amount of descriptive material (background, &c.) introducing or supporting the chain of events (e.g., 1 Sam 3.1-3).

*Content.* The content (semantic function) of the preterites also suggests the nature of the story. In, e.g., Gn 12.1-9, the preterite that opens the discourse (וַיִּאמֶר) introduces three verses of direct quotation (12.1-3), which is followed by a stretch of six preterites (4-6), five of which are verbs of motion or travel. The next two preterites (7a) introduce another, very brief, divine speech (7b), followed by six more preterites, two of which describe the act of building (7c, 8b), and two of which are again verbs of motion (8a, 9a). Simply noting this suggests that the narrative contained in these verses centers on a person or persons moving from one place to another. When you come to read the story, therefore, you expect to find information about this type of activity.

If, on the other hand, most or all of the preterites are verbs of speaking (e.g., Gn 17), you know that the “story” largely records a conversation, which in Scripture will tend to be one person telling another what to do (instruction, exhortation) or what he or she [the speaker] will do (prophecy, promise). In fact, in Gn 12.1-3, this is what we find. God tells Abram what to do (1), and then makes certain promises to him (2-3).

<sup>6</sup>This does not presume to answer the question of whether or not “Abram” might be more appropriately placed in the following clause in a particular translation.



This leads directly to a second aspect of narrative.

## 25.2 QUOTATION FORMULAE

A large part of the narrative burden of biblical stories is carried by direct quotations. Often, for example, after relating the details of Moses' or Joshua's instructions, the narrative will remark merely that "and he did so" (וַיַּעַשׂ כֵּן) (Jg 6.20; 1 Kg 20.25; Est 2.4; Is 20.2)) or "so they did what Moses [Joshua] had commanded", without describing their actions or repeating the instructions. This means that although the preterites may carry the narrative flow of the story, the quotations often provide much of its substance.

The second aspect of pre-reading a narrative is therefore to note where the quotations begin and end. They are introduced with a verb of speaking (אָמַר, דַּבֵּר, שָׁאֵל, &c.) that is often followed by the subject and addressee (introduced by ל). This type of introductory syntagm ("YHWH said to Abram") is called an *introductory formula*, and makes it easy to locate the *aperture* or beginning of the quoted material. Recognizing where they end is not always quite so simple, since other clauses may come between the end of the quotation and the next preterite. For now, merely noting quotation formulae will alert you to the speeches in the passage.

In a narrative, many quotation formulae will already have been marked as preterites, but they also occur in other types of clauses (e.g., in Gn 12.12a2 וַיֹּאמְרוּ falls within Abram's speech). This means that it is not enough merely to check the marked preterites for verbs of speaking.

Quotation formulae also serve another purpose, however. When they occur in consecutive verses, they are more likely to signal a conversation, but, when *repeated* within a unified speech (i.e., not to indicate alternating speakers), they do not re-introduce the speaker (as though the reader had forgotten who was talking), but signal topical shifts within the speech. Here are three examples from the early chapters of Genesis.

In Genesis 1.3-26, the repeated quotation formula וַיֹּאמֶר signals the next divine creative activity. There was no one else to speak, so we must ask why the verb and its subject (וַיֹּאמֶר אֱלֹהִים) are repeated. The formula initiates each divine act, and, at the end of that chapter, marks the topical division of the divine speech to the newly created man and woman (Gn 1.28-30):

Topic	Gloss	Quotation Formula	Ref.
The blessing of abundance & dominion	<i>God blessed them ... and God said to them, "...</i>	וַיְבָרֵךְ ... וַיֹּאמֶר לָהֶם	9.1
The provision of food	<i>And God said, "...</i>	וַיֹּאמֶר אֱלֹהִים	9.8

In Genesis 9.1-17, the formulae reveal the organization of a long divine speech:

Topic	Gloss	Quotation Formula	Ref.
The command to fill the earth, provision of food, and institution of justice (the human aspects of the covenant)	<i>And God blessed Noah and his sons and said to them, "...</i>	וַיְבָרֵךְ אֱלֹהִים אֶת־נוֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם	9.1
Divine covenant with all life	<i>And God said to Noah &amp; his sons with him [saying], "...</i>	וַיֹּאמֶר אֱלֹהִים אֶל־נוֹחַ וְאֶל־בָּנָיו אַתּוֹ לֵאמֹר	9.8
The sign of the covenant	<i>And God said, "...</i>	וַיֹּאמֶר אֱלֹהִים	9.12
Reiteration: sign & scope of covt.	<i>And God said to Noah, "...</i>	וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ	9.17

Genesis 17 illustrates both points about quotation formulae, including the difference between an extended speech and conversation. The announcement of the covenantal sign of circumcision (Gn 17.3b-17) is divided into three sections by further quotative frames:

Topic	Gloss	Quotation Formula	Ref.
YHWH's rôle in establishing the covenant	<i>And God spoke with him [saying],</i> “... ”	וַיִּדְבֹר אִתּוֹ אֱלֹהִים לֵאמֹר	17.3b
Abraham's responsibility within the covenant (circumcision)	<i>And God said to Abraham, “... ”</i>	וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם	17.9
Sarah's rôle in the covenantal promise	<i>And God said to Abraham, “... ”</i>	וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם	17.15

This is followed by three preterites that describe Abraham's response (*He fell ... he laughed ... he said to himself ...* [17.17]), after which two further quotation formulae introduce the ensuing conversation between Abraham and YHWH:

Topic	Gloss	Quotation Formula	Ref.
Abraham asks about Ishmael	<i>And Abraham said to God,</i> “... ”	וַיֹּאמֶר אַבְרָהָם אֶל-הָאֱלֹהִים	17.18
God reassures him about Ishmael	<i>And God said, “... ”</i>	וַיֹּאמֶר אֱלֹהִים	17.19

Finally, some of the gaps in the preterite chain (which we noted when we marked the preterites, §25.1) should now be filled by quotations. Just as the preterite chain suggests the pace of the story, quotation plays a large rôle in dramatic pacing by slowing and focussing a narrative. In a movie, montages (a series of relatively fast clips, usually without any dialogue) and slow motion are two means of controlling pace. Unlike a movie (which can show someone doing something as they speak), a written text can only mention one thing at a time. As we read a quotation, nothing else happens, which stops the flow of events. If a passage consists largely of blocks of quotation (cf., e.g., Gn 9.1-17; 17.3b-21), not much is going to “happen”, even if the passage is fairly lengthy. To invoke a false dichotomy—*what* is said (the content of the quotations) often overshadows *that* it is said (the narrated event).

### 25.3 וַיְהִי - CLAUSES

One rather special subset of preterites has already been mentioned, namely וַיְהִי—the 3ms Q Pr of היה (§15.2). This form has two primary syntagmatic functions, each of which is related to its function within the larger discourse.

1. *Circumstantial*. When *wayhî* is followed by either a temporal expression, either a nominal phrase or a verbal clause (e.g., וַיְהִי בַיּוֹם הַהוּא, preposition + infinitive construct), its clause is *circumstantial*. These usually indicate a change in the temporal or locative setting (cf. Gropp 1995, 202).
2. *Predicate*. When a subject follows *wayhî*, the clause introduces a person or object, or describes a change in the larger setting or circumstances of the story.

*Wayhî* occurs four times in Genesis 12.10-16. The first (10) and fourth (16b) are predicate, and introduce changes in the narrative situation, the second (11) and third (14) are circumstantial, introducing [events at] stages in Abram's journey to Egypt:

Ref.	<i>wayhî</i> Clause	Gloss	Narrative Shift
12.10	וַיְהִי רָעָב בְּאֶרֶץ	<i>There was a famine</i> in the land	A change in situation, implying that the famine began after Abram was in the land (background information for what follows)
12.11	וַיְהִי הַקְּרִיב לָבוֹא מִצְרַיִם	<i>When he was about to enter</i> Egypt, ...	The second “stage” of Abram’s journey to Egypt (cf. v. 10b)
12.14	וַיְהִי כְּבוֹא אַבְרָם מִצְרַיִם	<i>When Abram entered</i> Egypt, ...	The conclusion of Abram’s journey to Egypt
12.16	וַיְהִי לוֹ צֹאן וּבָקָר	<i>He had</i> flocks and herds, ...	A change in Abram’s circumstance because of Sarai

The beginning of 12.10 implies that when Abram had arrived and received the promise of God there was no famine in the land, just as the clause in 12.16 implies that he now had [significantly?] more than he had had before Pharaoh took Sarai.

More theoretically, when *wayhî* is *predicate* (as defined above), it is *morphologically* bound to (or cohesive with) the main storyline since it is a preterite, which suggests that *wayhî* clauses raise the description of a state or condition to the status of the narrative backbone, even though *they do not narrate a sequential or consequential event* (e.g., Gn 12.10).<sup>7</sup> In this case, its function is analogous to that of a preterite of a non-dynamic stative verb. Cf. the difference between, e.g., “Abram *was* very wealthy”, which describes a[n ongoing] state, and “Abram *became* [or *had become*] very wealthy”, which describes either the beginning of his wealth (“became”) or his prior arrival at a state of wealth (“had become”). There is thus the possibility that predicate וַיְהִי clauses may be inceptive: “A famine *came upon* the land” (cf. the prophetic formula, e.g., וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אָמִתַּי, “YHWH’s word *came* to Jonah ...” [Jon 1.1]).

In fact, since both types of *wayhî* clauses can signal a change in setting or circumstance (e.g., Gn 12.10), they reveal some of the discontinuities in the story that mark what can be called narrative “seams” or “boundaries”, or the onset of narrative “chunks” that begin conceptual units of the story.

Although we need to check our impressions of the function of *wayhî* against the relationship between the content of the *wayhî* clause and the rest of the discourse, this helps us look beyond the individual form to its literary context, and encourages us to avoid so-called “literal” renderings such as “and it happened/came to pass”.

The combination of preterites, quotations, and *wayhî*-clauses should give us a pretty good grasp of the story’s overall structure. Four more aspects to “pre-reading” a text remain (which we shall leave for a later time).<sup>8</sup>

## 25.4 THE PURPOSE OF TRANSLATION

Forcing ourselves to make decisions

Humility re versions—realizing the choices that have to be made

Realizing that TS is much more than assigning one gloss per word

<sup>7</sup>The exception to this “rule of non-narration” is when וַיְהִי (and other forms of *hayah*) are followed by a ל showing a change in the subject’s status (“became”).

<sup>8</sup>They are disjunctive clauses, masoretic accents, narrative boundaries, clause-level particles.

## 25.4 VOCABULARY

<i>teach, instruct</i> (H)	יָרָה (III) .375	<i>be willing, agree</i>	אָבָה .367
<i>ransom, buy</i> (back)	פָּדָה .376	<i>weep, mourn, wail</i>	בָּכָה .368
<i>turn</i> (toward)	פָּנָה .377	<i>fornicate, commit illicit sex</i>	זָנָה .369
<i>acquire, get, buy</i>	קָנָה .378	<i>see, observe, gaze [at]</i>	חָזָה .370
<i>be pleased with, like</i>	רָצָה .379	<i>be/become weak, sick, ill</i>	חָלָה .371
<i>pleasure, favour</i>	רָצוֹן .380	<i>camp, encamp</i>	חָנָה .372
<i>water, give a drink [to someone or something]</i> (H)	שָׁקָה .381	<i>be/become angry, hot</i>	חָרָה .373
<i>wander</i> (lost)	תָּעָה .382	<i>thank, praise</i> (H)	יָרָה .374

## 25.5 EXERCISE

In the reading passage for the next class, please (1) mark (highlight, underline) the preterites; (2) quotation formulae; and (3) any occurrences of *wayhî* (and identify their function as either circumstantial or predicate).

## 25.6 ENRICHMENT: PARTICIPANT IDENTIFICATION (I)

Noting the preterites, quotation formulae, and *wayhî*-clauses in a biblical narrative helps us study the text more carefully, but other types of information in narrative also need to be recognized and accounted for. One that can be especially helpful in understanding the author’s intention in a passage is *participant identification*. You have probably noticed that the biblical authors tend to identify the main characters (actors) in the story, either by name, or title, or both. In Genesis 16, for example, the use of appositional descriptors underlines the dysfunctionality of the triad of Sarai, Hagar, and Abram (to name them in the order in which they appear in the story).

**Genesis 16** begins with three disjunctive clauses (**16.1**) that set the stage for the story by identifying the major participants, Sarai and Hagar:

- 1a וְשָׂרַי אִשְׁתּוֹ אַבְרָם לֹא יָלְדָה לוֹ Now Sarai, Abram’s wife, had not born [a child] to/for him,  
 1b וְלָהּ שִׁפְחָה מִצְרַיִת and she had an Egyptian maid,  
 1c וְשִׁמְהָ הָגָר: and her name was Hagar.

Sarai is identified by her relationship to Abram, and Hagar in relationship to her, as well as by her ethnicity. Abram is mentioned only to establish his relationship to Sarai—to “remind” readers that Sarai was his wife.

In **Gn 16.2**, Sarai is explicitly named as the subject of the leading preterite, but this is a necessary identification. Since two women were named in v. 1, the 3fs preterite וַתֹּאמֶר requires an explicit subject in order for the reader to know—as the quotation begins—which woman spoke to Abram. At the end of the verse, when Abram agrees/acquiesced to Sarai, both actors, already named at the beginning of the verse are again called by name. On the other hand, Sarai does not mention Hagar’s name, referring to her merely as “my maid” (שִׁפְחָתִי).

- ... וַתֹּאמֶר שָׂרַי אֶל-אַבְרָם... And Sarai said to Abram, “...  
 וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרַי: and Abram listened to Sarai’s voice (16.2).

In **Gn 16.3**, both Sarai and Hagar are identified as fully as they were in v. 1, and Abram is named “in both directions”—Sarai as his wife, and he as her husband, probably to highlight the tangled relationships

that are being created:

וַתִּקַּח שָׂרַי אִשְׁת־אַבְרָם  
 אֶת־הַגֵּר הַמִּצְרִית שִׁפְחָתָהּ  
 וַתִּתֵּן אֹתָהּ לְאַבְרָם אִישָׁהּ לוֹ לְאִשָּׁה:  
 And *Sarai*, *Abram's wife*, took *Hagar*, the *Egyptian*,  
*her maid*, ...  
 and she gave her to *Abram her husband*, to be a wife  
 for him.

When the relationship between Hagar and Sarai deteriorates (16.4), the author places Sarai and Abram on the same level by introducing both of their quotations with both names:

... וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם ...  
 ... וַיֹּאמֶר אַבְרָם אֶל־שָׂרַי ...  
 And *Sarai* said to *Abram*, "... (16.5)  
 and *Abram* said to *Sarai*, "... (16.6)

Throughout this brief conversation, Hagar is again demoted, not mentioned by name, but merely called “my/your maid”. At the end of the story, however, Hagar is named three times—always as the subject of the verb ילד (a preterite [15a], a perfect in a relative clause [15b], and an infinitive construct in a temporal clause within the final disjunctive clause [16]).

וַתֵּלֶד הַגֵּר לְאַבְרָם בֶּן  
 וַיִּקְרָא אַבְרָם שֵׁם־בְּנוֹ אֲשֶׁר־יָלְדָהּ הַגֵּר  
 וַאֲבָרָם בֶּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים  
 בְּלִדְת־הַגֵּר אֶת־יִשְׁמָעֵאל לְאַבְרָם:  
 And *Hagar* bore *Abram* a son,  
 and *Abram* called the name of his son, whom *Hagar*  
 bore ... (16.15)  
 (now *Abram* was eighty-six years old when *Hagar* bore  
*Ishmael* to *Abram*). (16.16)

Although she is not called Abram’s “wife” after v. 3, at the end of the story she is no longer defined in terms of her relationship to Sarai, but in her own right as the mother of Ishmael, which implies some change in her standing within the home.

## LESSON 26

## I-נ VERBS

**V**ERBAL ROOTS that begin with נ are weak whenever the first radical of a verbal form is followed by silent *šewa*, since the נ assimilates to the following consonant. Verbs I-נ are therefore weak throughout *hifil* and *hofal*, and in some forms of *nifal* (P, Ptc) and *qal* (F, Pr, V, NC). They are strong throughout all three D-stems, and in some conjugations of *nifal* (F, Pr, V, NC) and *qal* (P, NA, Ptc). This general pattern is the same as the I-י verb (below), so that some forms of these roots are exactly alike, and the lexical form can be determined only by knowing the vocabulary or from context, or both.

Stem	Weak Forms	Strong Forms
Q	F, Pr, V [NC,NA]	P, Ptc [NC, NA]
N	P, Ptc	F, Pr, V [NC,NA]
D, Dp, Dt	None	All forms
H, Hp	All forms	None

When the first radical of a verbal form is followed by silent *šewa* (e.g., נִמְשַׁל), the initial נ assimilates to the following consonant and doubles it. Each of the following pair of forms has the same parsing; the second verb of each pair is I-נ.

Form	Root	Parsing	Gloss	<i>Dageš forte</i>
נִמְשַׁל	משל	3ms N P	<i>He was kept</i>	In נִגַּשׁ the initial –נ of נִגַּשׁ has assimilated to the נ; the –נ is the prefix of the <i>nifal</i> perfect.
נִגַּשׁ	נגש		<i>He approached</i>	
יִמְשַׁל	משל	3ms Q F	<i>He keeps (will keep)</i>	In יִפֹּל the initial –נ of נִפֹּל has assimilated to the פ.
יִפֹּל	נפל		<i>He falls (will fall)</i>	
הִמְשִׁיל	משל	3ms H P	<i>He caused to keep</i>	In הִצִּיל the initial –נ of נִצֵּל has assimilated to the צ.
הִצִּיל	נצל		<i>He rescued</i>	

1. The primary clue that a verbal form is from a I-נ root is that there are only two radicals, the first of which is doubled (if there is any type of stem or subject prefix).
2. If the second radical of a I-נ root is a guttural or ך, the root is like the basic verb (נ does not assimilate).
3. I-נ roots that are also hollow (e.g., נִיט) follow the rules of the hollow verbs (Lesson 28), not I-נ verbs.
4. Some forms of I-נ roots in Q look exactly like I-י forms (Lesson 30).

## 26.1 I-נ VERBAL ROOTS IN QAL

There are three main types of I-נ verb (creatively called Types I, II, and III). Type I occurs in all stems, Type II in Q of some verbal roots; Type III consists of only one verb (נִתֵּן). There is no distinction in the other stems (i.e., the differences between Types I, II, & III only appear in *qal*).

26.1.1 TYPE I (Q F WITH *HOLEM*)

This is the most common type of I-נ verb; when the initial נ is followed by silent *šewa* it assimilates to the second radical and doubles it. Type I verbal forms from I-נ roots are therefore weak throughout the H-stems (*hifil*, *hofal*), in *qal* imperfect and preterite, and in *nifal* perfect and participle. This skeleton paradigm shows the forms of Type I verbs that are affected (*weak*):

	Type I	Q	N	H	Hp
P	3ms	נָפַל	נִפַּל	הִפִּיל	הִפֵּל
F	3ms	יָפַל	יִנְפַּל	יִפִּיל	יִפֵּל
V	ms	נָפַל	הִנְפִּיל	הִפִּיל	---
	mp	נִפְּלוּ	הִנְפִּילוּ	הִפִּילוּ	---
NC		נָפַל	הִנְפִּיל	הִפִּיל	הִפֵּל
Ptc	ms	נֹפֵל	נֹפֵל	מִפִּיל	מִפֵּל

1. Shaded spaces mean that those forms are not weak (--- means that this form does not occur).
2. The prefix and its vowel are unaffected (except in Hp, where the prefix vowel is always *qibbus*).
3. The endings and vowels after the second radical are the same as those of the basic verb.

### 26.1.2 TYPE II (Q F WITH *PATAH*)

These verbs differ from Type I only in *qal* imperfect, preterite, imperative, and infinitive construct; all other forms are the same as Type I (above). The paradigm shows only the *weak* forms of this type of I-נ verb, using נגש and לקח, and lists Q forms only, since the other stems are the same as Type I (above).

Type II (Qal)	√ נגש		√ לקח	
F	3ms	יִגַּשׁ <i>he approaches/ will approach</i>	יִקַּח <i>he takes/ will take</i>	
	3mp	יִגַּשׁוּ <i>they approach/ will approach</i>	יִקַּחוּ <i>they take/ will take</i>	
Pr	3ms	וַיִּגַּשׁ <i>and he approached</i>	וַיִּקַּח <i>and he took</i>	
	3mp	וַיִּגַּשׁוּ <i>and they approached</i>	וַיִּקַּחוּ <i>and they took</i>	
V	ms	גַּשׁ <i>Approach!</i>	קַח <i>Take!</i>	
	mp	גַּשׁוּ <i>Approach!</i>	קַחוּ <i>Take!</i>	
NC		גִּשְׁתָּ [to] approach	קִחְתָּ [to] take	

1. The root sign (√) is used in studying Hebrew to show that we are discussing or describing forms from a particular verbal root.
2. *Qal* imperfect has *patah* after the second radical.
3. In Q imperative and infinitive construct the initial נ drops off (apocopates).
4. A final ה- is added to Q NC, which has two *seghols* (two *patahs* in II- and III-guttural roots), and looks just like Q NC of some I-י verbs (below).
5. The forms of the verb לקח look just like the forms of a I-נ verb (Type II); any verbal form with קח- or -קח- is therefore a form of לקח. It is the only I-ל verb that does this. The medial ק loses *dageš forte* before *šewa*; cf. 3mp Q F (above).

### 26.1.3 TYPE III (נתן *ONLY*)

The most common I-נ verb (c. 2000x in BH), נתן, is the only verb of this type. In *nifal* (the only non-*qal* stem in which it occurs), it is like Type II (above). Its main difference from other verbs in *qal* is that the final ך assimilates to consonantal PGN endings:

Q P	1cs	נָתַתִּי	<i>I gave</i>
N P	2mp	נָתַתְּם	<i>You were given (put, set, made)</i>

The other forms of נתן look like Type II (above), except that its stem vowel is *šere*. In addition, Q NC lacks both נ's.

F	3ms	יִתֵּן	<i>He gives/will give</i>
	3mp	יִתְּנוּ	<i>They [will] give</i>
Pr	1cs	נָתַתִּין	<i>I gave</i>
	3ms	נָתַתִּין	<i>He gave</i>
V	2ms	תֵּן	
		תִּנֵּה	<i>Give!</i>
	2mp	תִּנּוּ	
		תִּת	<i>to give</i>
NC	+1cs sfx	תִּתִּי	<i>my giving</i>
	+2ms sfx	תִּתְּךָ	<i>your giving</i>

A paradigm listing all forms of נתן that occur in BH follows the I-נ paradigm (Appendix E).

## 26.2 NIFAL OF I-נ VERBAL ROOTS

Like the strong verb (Lesson 18), I-נ verbal roots appear in two basic forms in *nifal*, with a doubled second radical (P, Ptc) or a doubled first radical (F, Pr, V):

			נִפְּלַל
P	3ms		נִפְּלַל
F	3ms		יִנְפְּלַל
Pr	3ms		וַיִּנְפְּלַל
V	ms		נִפְּלַל
NC			נִפְּלַל
Ptc	ms		נִפְּלַל

1. In the perfect and participle, the initial נ assimilates to the second radical. The נ is the נ prefix of the *nifal*.
2. In the other conjugations, the נ of the *nifal* prefix assimilates to the initial נ of the verbal root; these forms look just like the strong verb. The visible נ- is the initial radical of the verbal root.



3. Unlike *qal*, the *nifal* of I-נ verbal roots appears in only one set of forms.

### 26.3 HIFIL & HOFAL (H, Hp) OF I-נ VERBAL ROOTS

Since the *nun* is assimilated in all forms of the *hifil* and *hofal*,<sup>9</sup> the initial –נ of I-נ verbal roots that occur only in the H-stems (e.g., נגד, נשג) never appears:

		√נגד		√נשג
		H	Hp	H
P	3ms	הִגִּיד	הִגִּד	הִשִּׁיג
F	3ms	יִגִּיד	---	יִשִּׁיג
Pr	3ms	יִגִּיד	יִגִּד	יִשִּׁיג
V	ms	הִגִּד	---	---
NC		הִגִּיד	---	---
Ptc	ms	מִגִּיד	---	מִשִּׁיג

Forms marked with --- do not occur; Hp of נשג does not occur.

### 26.4 FREQUENCY This table lists all I-נ verbs that occur fifty times or more in BH.

נתן	give	1994x	נבא	prophecy (N)	115x
נכה	hit, wound, defeat (H; once each in N, Dp)	504x	נצב	take one's stand/place (N, H)	75x
נשא	lift, carry, forgive	651x	נבט	look at, pay attention (once in D; therefore "always" בט-)	70x
נפל	fall	433x	נצח	lead (D)	65x
נגד	tell; declare, report, announce (H; always גד-)	369x	נצר	watch, guard	63x
נטה	stretch out; turn	215x	נטע	plant	57x
נצל	snatch, rescue, deliver (H)	208x	נדה	be scattered (N); scatter (H)	51x
נגע	touch; reach, come to	150x	נכר	recognize (H); a few times in N, D; therefore usually כר-	50x
נסע	depart, break camp	146x	נשג	overtake (H; always שג-)	50x
נגש	approach, come near	125x			

<sup>9</sup>This assimilation always takes place because the first radical of every form in H and Hp is followed by silent *šewa*.

## 26.5 VOCABULARY

<i>depart, break camp, travel</i>	נָסַע .391	<i>prophecy</i> (N)	נָבֵא .383
<i>fall</i>	נָפַל .392	<i>look at, pay attention to</i> (H)	נָבַט .384
<i>take one's stand/place; be assigned</i> (N)	נָצַב .393	<i>tell; report, declare, announce</i> (H)	נָגַד .385
<i>lead</i> (D)	נָצַח .394	<i>touch; reach, come to</i>	נָגַע .386
		<i>blow, assault; plague</i>	נָגַע .386
<i>rescue, deliver; snatch</i> (all H)	נָצַל .395	<i>come near, approach</i>	נָגַשׁ .387
<i>watch, guard, keep, protect</i>	נָצַר .396	<i>be scattered</i> (st. vb.)	נָדַח .388
<i>lift, carry; forgive</i>	נָשָׂא .397	<i>plant</i>	נָטַע .389
<i>give</i>	נָתַן .398	<i>pretend</i> (N); <i>recognize</i> (H)	נָכַר .390

## 26.6 EXERCISES

After you have studied the I-נ verb, please gloss these texts, *and then* locate and identify (parse) all of the I-נ verbs in Genesis 11.27-13.14.

1. Gen 32.30; 2ms V with הָ - ending; Jacob      וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה נָא שְׁמֶךָ
2. Ex 17.2; *strive*; Moses      וַיִּרְבּוּ הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ תִנּוּ־לָנוּ מַיִם וַנְּשָׂתָה
3. 1 Sa 8.6; *but it was wrong*  
(*evil, wicked*); 2ms V with הָ -  
ending; *pray*; Samuel      וַיִּרְעוּ הַדְּבָר בְּעֵינֵי שְׁמוּאֵל כִּי־אָשֶׁר אָמְרוּ תִנְהַ־לָּנוּ  
מֶלֶךְ לְשִׁפְטָנוּ וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל־יְהוָה:
4. 1 Sa 14.43; Saul, Jonathan      וַיֹּאמֶר שָׂאוּל אֶל־יֹונָתָן הַגִּידָה לִּי מַה עָשִׂיתָה  
וַיַּגִּד־לוֹ יֹונָתָן
5. Is 63.15; *dwelling*      הֵבֵט מְשֻׁמִּים  
וַרְאָה מִזִּבְל קִרְשָׁךְ
6. Jr 1.8; *fear, be afraid*      אֶל־תִּירָא מִפְּנֵיהֶם כִּי־אֶתְּךָ אָנִי לְהַצִּלְךָ נְאֻם־יְהוָה:
7. Am 7.15 [2ms QV הִלֵּךְ]; the  
speaker is Amos      וַיִּקְחֵנִי יְהוָה מֵאַחֲרֵי הַצֹּאן וַיֹּאמֶר אֵלַי יְהוָה  
לֵךְ הִנְבֵּא אֶל־עַמִּי יִשְׂרָאֵל:
8. Gen 3.6      וַתִּקַּח מִפְּרִיֹו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁה עִמָּה וַיֹּאכַל:
9. Ps 56.14a [ET 15a]; this nomenclature means that  
the English and Hebrew texts are divided  
differently; in English this verse is Ps 56.15      כִּי הִצַּלְתָּ נַפְשִׁי מִמָּוֶת

- Ps 121.6; כָּה־ is a 2ms suffix .10 יוֹמוֹם הַשֶּׁמֶשׁ לֹא־יִכָּפֵה וַיִּרַח בְּלִילָהּ:
- 1Kg 20.35 .11 וְאִישׁ אֶחָד מִבְּנֵי הַנְּבִיאִים אָמַר אֶל־רַעְהוּ בְּדַבַּר יְהוָה הַפִּינִי נָא וַיִּמָּאֵן הָאִישׁ לְהַכְתּוֹ:
- Gn 9.13; קֶשֶׁת *bow* (n.) .12 אֶת־קֶשְׁתִּי נָתַתִּי בְּעֵגֹן וְהִיתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ:
- Gn 34.16 .13 וְנָתַנּוּ אֶת־בְּנֹתֵינוּ לָכֶם וְאֶת־בְּנֹתֵיכֶם נִקַּח־לָנוּ וַיֵּשְׁבּוּ אִתְּכֶם וְהָיוּ לָעַם אֶחָד:
- Ex 20.7; שָׁוְא *vanity, in vain*; נִקָּה *acquit, leave unpunished* .14 לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנְקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוֹא:
- Jos 3.6; Joshua .15 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הַכֹּהֲנִים לֵאמֹר שָׂאוּ אֶת־אֲרוֹן הַבְּרִית וְעָבְרוּ לִפְנֵי הָעָם וַיִּשָּׂאוּ אֶת־אֲרוֹן הַבְּרִית וַיֵּלְכוּ לִפְנֵי הָעָם:
- Jg 4.7; מוֹשָׁךְ *draw [pull] [out]*; הַמוֹן *host, multitude; tumult, confusion*; Kishon, Sisera, Jabin .16 וּמֹשַׁכְתִּי אֵלַיךְ אֶל־נַחַל קִישׁוֹן אֶת־סִיסְרָא שָׂר־צָבָא יָבִין וְאֶת־רֶכְבוֹ וְאֶת־הַמוֹנוֹ וְנִתְתִּיהוּ בַיַּדְךָ:
- 2 Kgs 19.7; שְׂמוּעָה *report, rumour*; וָשָׁב .17 הֲנִנִּי נָתַן בּוֹ רוּחַ וְשָׁמַע שְׂמוּעָה וָשָׁב לְאַרְצוֹ וְהַפְּלִתִיו בַּחֲרָב בְּאַרְצוֹ:
- 3ms Q P + w < שׁוּב *return, go back*
- Jr 1.9; נָתַתִּי may be performative (§10.9) .18 וַיִּשְׁלַח יְהוָה אֶת־יָדוֹ וַיַּגַּע עַל־פִּי וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְבָרִי בְּפִידְךָ:

## 26.7 ENRICHMENT: PARTICIPANT REFERENCE (II)

The narrator's choice of *participant reference* (how participants are described; see §25.6) often helps us understand the passage. In Genesis 18.1-5, this choice suggests that the chapter break is ill-placed. After the first two clauses, the narrator does not identify the subject of any of these clauses, nor does he identify the pronominal object אֵלָיו. The significance of this lack of identification again comes from the tendency of Hebrew narrative to identify participants (one of the functions of the passive stems is to *avoid* identifying the subject).

In fact, apart from “YHWH” (18.1a) the participants in these verses are identified only by pronouns and generic nouns (i.e., שְׁלֹשִׁים אַנְשִׁים; 18.2a):

וַיֵּרָא אֵלָיו יְהוָה	YHWH appeared to <i>him</i> ...
וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל	now <i>he</i> was sitting at the entrance to the tent (18.1)
וַיִּשָׂא עֵינָיו וַיֵּרָא ... עָלָיו	and <i>he</i> looked up and <i>he</i> saw ... near <i>him</i> .
וַיֵּרָא וַיָּרַץ ... וַיִּשְׁתַּחוּ	and <i>he</i> saw and <i>he</i> ran ... and <i>he</i> bowed (18.2)
וַיֹּאמֶר	and <i>he</i> said, “... (18.3)

Only after the “three men” accept this unnamed person's offer of hospitality (18.4-5) does the author identify him as “Abraham” (18.6), and then, as if to confirm this identification, names “Abraham” as the subject of two of the next three narrative clauses:

וַיַּמְהַר אַבְרָהָם	And <i>Abraham</i> quickly ... (18.6)
וַיֹּאמֶר	and <i>he</i> said, “... (18.6b)
וַאֲלֵה־בָקָר רָץ אַבְרָהָם	and [then?] to the herd ran <i>Abraham</i> (18.7a)

The point is that this repeated “non-identification” of the subject, followed by his repeated identification *by name* is that these verses—and the story that they open—were written as part of the preceding story: they do not record a meal isolated from the promises and commandments of Gn 17, but rather the meal that ratifies the covenant that had just been sealed by circumcision (17.23-27).<sup>10</sup> This contextual setting also explains the promises about Sarai's rôle in the covenant's fulfillment (18.9-15; cf. 17.15-16), and YHWH's musings about telling Abraham what he [YHWH] was about to do (18.17-19).

Because we read the biblical stories having heard them in sermons and Bible lessons, we often find it difficult to read them *as they were written*, so that in this case (for example), we already “know” that Abraham is the main participant in vv. 1-5, even though he is never identified (English versions tend to supply “Abraham” in these vv.). Paying close attention to the Hebrew text—especially in light of the normally explicit nature of Hebrew narrative—reveals the misleading nature of this chapter break, and encourages us to read the story *in light of* the covenantal statements of Gn 17.

<sup>10</sup>For another account of a covenant ratification followed by a meal between the parties, see Ex 24.4-11.

## LESSON 27 PRE-READING NARRATIVE, II

EVERY WORD in the biblical text is marked with an accent, added to the text by the Masoretes (scribes) to show logical relationships between words, to mark the accented syllable, and to show how the text was to be sung (cantillation). Although there are some twenty-seven accents, we will learn six, five disjunctive and one conjunctive.

### 27.1 DISJUNCTIVE CLAUSES

Also important when pre-reading biblical narrative is to note any disjunctive clauses. This has two aspects: (1) identifying clauses; and (2) identifying narrative disjunction.

A *clause* consists of a **topic** (the subject) and a **comment** about that topic (the predicate).<sup>11</sup> A sentence always consists of at least one clause, but a single clause can also be a sentence.<sup>12</sup> In BH, topics and comments can belong to several “classes” of words, and nearly anything that can be a topic can also be a comment (nearly all of these combinations occur in BH; this chart does not imply that any are more frequent or prominent than others):

Topic (word-classes)		Comment (word-classes)	
noun (generic)	נְבִיא	noun (generic)	מִלְךָ
noun (proper)	אַבְרָם	noun (proper)	דָּוִד
pronoun (independent)	אַתָּה	participle (predicate)	סֹפֵר
pronoun (suffixed to NC)	לְלִכְתֹּךָ	adjective (predicate)	רַע
pronoun (subject PGN affix)	כְּתִבְתָּן	infinitive construct	לִכְתּוֹ
participle (substantive)	הַכְּתִיב	prepositional phrase (usually locative)	בְּבֵית
adjective (substantive)	הַגְּדוֹלִים	finite verb (perfect, imperfect, preterite, imperative)	יִשְׁכַּב
infinitive construct	לְהִיּוֹת		לָךְ

Clauses can also have other elements that relate primarily to the entire clause, rather than specifically to the topic or comment. For example, a prepositional phrase that tells us *where* something occurred may also tell us where the subject/topic was when it happened. It thus relates to the entire predication, rather than to one of its elements.

Backgrounded actions, activities, setting, and *irrealis* (i.e., what *didn't* happen) tend to occur in disjunctive clauses, but it is not primarily the verbal conjugation that determines the relative status or function of a clause. Instead, the disjunctive clause signals the reader that the clause is not on the line of the preterite. After noting this, we can address the separate question of what the clause's morphosyntax suggests about its status relative to the storyline. Disjunctive clauses have two primary functions:

1. They present information about a *parallel* activity or state, which either contrasts with or “reflects” that of the previous clause. The parallel clauses will often be chiasmic (i.e., the second clause reverses or inverts the word order of the first). After Naomi's second statement, the contrasting responses of her daughters-in-law are described in an on-line clause (“and Orpah kissed ...”) and a disjunctive clause (“but Ruth clung ...”). This example is Ru 1.14b (cf. 1 Sam 1.2b):

<sup>11</sup>I prefer “comment” since the term “predicate” seems to connote “verb” to many readers (verbs are only one of a number of potential grammatical forms that can function as a comment in BH).

<sup>12</sup>Another benefit of marking disjunctive accents is that the next word often begins a clause; they thus divide the text into clauses.

וַתִּשָּׁק עֹרְפָּהּ לְעַחְמוֹתָהּ and-she-kissed Orpah her-mother-in-law, [V-S-O]  
 וְרוּת דָּבְקָה בָּהּ but-Ruth she-clung to-her. [S-V-O]

On the other hand, the wives of Abram and Nahor are introduced in parallel clauses with no implied contrast, the first is asyndetic, and the second disjunctive (Gn 11.29b):

שֵׁם אִשְׁת־אַבְרָם שָׂרַי The-name-of the-wife-of-Abram [was] Sarai,  
 וְשֵׁם אִשְׁת־נְחוֹר מִלְכָּה and-the-name-of the-wife-of-Nahor [was] Milkah.

- Disjunctive clauses also present *parenthetical* information, which tends to be either flashback, information about setting, or other proleptic information that the reader will need in order to understand upcoming events in the narrative. For example, the Canaanite presence in the land, noted in a disjunctive clause (12.6) creates narrative tension with the preceding call (12.1) and the following promise (12.7):

וְהַכְּנַעֲנִי אָז בְּאֶרֶץ: Now-the-Canaanites [were] then in-the-land.

- This information is expanded in a later disjunctive clause that helps the reader understand why Abram and Lot could not stay together (Gn 13.7b):

וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז יָשָׁב בְּאֶרֶץ: Now-the-Canaanites and-the-Perizzites then lived in-the-land.

Gn 12 contains four disjunctive clauses. One lists Abram’s age (4b), which becomes a touchstone for the refrain of barrenness and age throughout his search for an heir; the second (6b) creates the tension noted above. In 16a the author records that Abram was treated well for Sarai’s sake, harking back to his prediction (13b), and is followed by a clause listing the nature of Pharaoh’s beneficence. The final disjunctive clause (19b), in Pharaoh’s rebuke, begins with וְעַתָּה, *therefore*, which is usually followed in BH by a volitional verbal form that announces a course of action growing out of the preceding material. *W<sup>e</sup> attā* clauses are disjunctive by definition (*w*+non-verb), and usually mark the transition from argument to conclusion.

When we come to a disjunctive clause, therefore, we expect to find information that is *crucial* to the story, but we also know that it does *not* describe the next event in the narrative sequence.

## 27.2 CLAUSE-INITIAL PARTICLES

The final step of this pre-reading process is to mark any clause-leading particles (e.g., כִּי, אֲשֶׁר, כִּי, לְמַעַן, פֶּה, עַל־כֵּן, וְעַתָּה). “Clause-leading” or “clause-initial” particles are function words that usually open a clause, in contrast with the conjunction *waw*, which functions at all syntagmatic levels, from phrase to discourse.<sup>13</sup> Having a basic idea of the function of these words, we can build our expectations about the progress of the narrative by noting the relationships that these particles signal between clauses and larger chunks of the narrative.

<sup>13</sup>This does not mean that these [or any] particles cannot have higher-level discourse function.

### 27.3 MAJOR MASORETIC ACCENTS

HBI §4

We will learn to recognize a few Masoretic accents, those that are most helpful when reading narrative (the accentual system changes slightly in the books of Psalms, Job, and Proverbs).

1. *Disjunctive* accents mean “pause after this word”. The pause may be large or small, depending on the relative strength of the accent. Nor does the accent’s function go beyond the next word (which is why every word is marked). This list of the major disjunctive accents, numbered according to the *Tabula Accentum* that came with your copy of the Hebrew Bible is numbered in the order of their approximate importance (although there is little difference between 5 and 6).<sup>14</sup>

2.	<i>'atnah</i>	מְלִיץ
3.	<i>s<sup>e</sup>gôltā</i>	מְלִיץ
5.	<i>zāqēf parva</i>	מְלִיץ
6.	<i>zāqēf magna</i>	מְלִיץ
7.	<i>r<sup>e</sup>bhîa'</i>	מְלִיץ

That is, *'atnah* divides the verse into its two main sections (*not* in half), *segolta* divides those sections into their main sections, and so forth. Thus the Masoretes used these accents to divide verses into either semantic or syntactical units (or both). Furthermore, these disjunctive accents often precede preterites (and other clauses), reinforcing the first step. Just as preterites delineate the ebb and flow of the storyline, the major disjunctive accents suggest smaller units of textual organization that also help us “think through” the narrative.

Furthermore, we can read “between” the accents (parallel to reading “between” the preterites), since the material (words) between disjunctive accents should be read as a unit (even though those units are usually minimal syntagms). Although the accents are certainly not original, and although they are occasionally misleading (e.g., 1 Sam 3.3b), they have proved to be another obvious and helpful device for reading the text. [When we read the text aloud in class, we read from “accent to accent”.]

2. We will learn only one *conjunctive* accent: the *munah* binds a word closely to the following word, saying, in essence, “Don’t disconnect these two words—they belong together!” *Munah* often links, for example, words in a construct chain, or a noun with its adjective. Noting *munah* keeps us from dividing words that belong together.

**N.B.** Not every accent occurs in every verse (e.g., Gn 18.1 lacks *atnah*; many verses lack *zaqef*, *r<sup>e</sup>bhîa'*); *munah* is often lacking.

### 27.4 CONCEPTS

accent(s)	comment	disjunctive accent
chiastic/chiasm	conjunctive accent	disjunctive clause
clause		parenthetic information

<sup>14</sup>I have not included *silluq* (#1), since it ends [nearly] every verse (and is often syntagmatically ill-placed), or *šalšelet* (#4), which is relatively rare.

## 27.5 VOCABULARY

sanctuary	מִקְדָּשׁ	.407	[a] blessing	בְּרָכָה	.399
dead (adj.)	מֵת	.408	breath, idol; vanity; Abel	הֶבֶל	.400
[a] witness	עֵד	.409	cry out [for help], shout (cf. זַעַק)	זַעַק	.401
reach, overtake (H)	נָשַׁג	.410	strange, foreign; illicit	זָר	.402
only, surely (often begins clause)	רַק	.411	disgrace, reproach	חֲרָפָה	.403
cry out [for help], shout (cf. זַעַק)	זַעַק	.412	sin, miss [a mark]	חָטָא	.404
bird, insect [any flying thing]	עוֹף	.413	sin, error, fault; sin-offering	חַטָּאת	
bow, worship, do obeisance; show respect or honor (mainly Dt)	שָׁחָה	.414	Why?	מִדּוּעַ	.405
			sunrise, east	מִזְרָח	.406

**N.B.** Because of its initial sibilant, שָׁחָה never appears in BH as שָׁחָה, but only with the initial -ש- and the -ת- of the prefix reversed: -שָׁתַ- (metathesized). If the form ends in *šureq* (-חַוִּי), the verb is singular, if in -חַוִּי- or -חַוִּי- (*waw* followed by *šureq*), it is plural. Since it is fairly frequent (172x), here is a skeleton paradigm:

	שָׁחָה	Dt
P	3ms	הִשְׁתַּחֲוָה
	3cp	הִשְׁתַּחֲוּוּ
F	3ms	יִשְׁתַּחֲוֶה
	3mp	יִשְׁתַּחֲוּוּ
Pr	3ms	וַיִּשְׁתַּחֲוֶה
	3mp	וַיִּשְׁתַּחֲוּוּ
	3fp	תִּשְׁתַּחֲוֶינָה
V	mp	הִשְׁתַּחֲוּוּ
NC		הִשְׁתַּחֲוּוּ*
Ptc	ms	מוֹשְׁתַּחֲוֶה

\**Waw* is pronounced *before* the *holem*: -wôt.

## 27.6 EXERCISES

These are based on the reading passage for this lesson. *Before reading the text*, please find and mark ...

- ... any *disjunctive clauses*, and identify their function in the story.
- ... any *clause-leading particles*, and identify their function (see HBI §3.3).
- ... the *major disjunctive accents*, and practice reading from accent to accent, first aloud, then as you read. How does their location help you determine the sense of the text?



## 27.7 ENRICHMENT: AN EXAMPLE OF PRE-READING

What is the result of pre-reading a passage of biblical narrative—i.e., of locating the preterites, quotation formulae, occurrences of וַיְהִי, major disjunctive accents, disjunctive clauses, clause-leading particles? In the following brief passage (Ru 2.1-7), the underlining and shading show introductory disjunctive clauses (vv. 1, 4), and the increasingly dialogical nature of the story (vv. 5-7), as well as the use of preterites within direct speech (v. 7; the servant’s description of Ruth). Note also the sequence of three preterites (v. 3). Another benefit of this exercise—especially for beginning readers—is that the passage no longer consists of either a single block of text or 105 individual concatenated words, but is made up of functional units, each consisting of two to four words:

וּלְנַעֲמִי מִיַּדַּע לְאִשָּׁה || אִישׁ גִּבּוֹר חֵיל || מִמְשַׁפַּחַת אֱלִימֶלֶךְ || וּשְׁמוֹ בְּעֵז׃<sup>2</sup> וַתֹּאמֶר רוּת  
 הַמּוֹאֲבִיָּה אֶל־נַעֲמִי || אֶלְכֶּה־נָּא הַשָּׂדֶה וְאֶלְקָטָה בַּשְּׂבָלִים || אַחֲרַי || אֲשֶׁר אִמְצָא־חֵן בְּעֵינָיו ||  
 וַתֹּאמֶר לָהּ לְכִי בְּתִי׃<sup>3</sup> וַתֵּלֶךְ וַתְּבוֹא וַתִּלְקַט בַּשָּׂדֶה || אַחֲרַי הַקְּצֹרִים || וַיִּקֶר מִקֶּרֶה || חִלְקַת  
 הַשָּׂדֶה לְבַעֲזוֹ || אֲשֶׁר מִמְשַׁפַּחַת אֱלִימֶלֶךְ׃<sup>4</sup> וַהֲנַה־בְּעֵזוֹ || בָּא מִבֵּית־לֶחֶם || וַיֹּאמֶר לְקְצוֹרִים יְהוּה  
 עִמָּכֶם || וַיֹּאמְרוּ לוֹ וַיְבָרְכֶךָ יְהוּה׃<sup>5</sup> וַיֹּאמֶר בְּעֵז לְנַעֲרוֹ || הַנֹּצֵב עַל־הַקְּצוֹרִים || לְמִי הַנַּעֲרָה הַזֹּאת׃  
<sup>6</sup> וַיַּעַן || הַנַּעֲרָה הַנֹּצֵב עַל־הַקְּצוֹרִים וַיֹּאמֶר || נַעֲרָה מוֹאֲבִיָּה הִיא || הַשְּׂבֵיבָה עַם־נַעֲמִי מִשָּׂדֶה מוֹאֵב׃  
<sup>7</sup> וַתֹּאמֶר || אֶלְקָטָה־נָּא וְאֶסְפְּתִי בְּעַמְרִים || אַחֲרַי הַקְּצוֹרִים || וַתְּבוֹא וַתַּעֲמוֹד || מֵאֵז הַבָּקָר וְעַד־  
 עֶתָּה || זֶה שְׂבִיבָה הַבַּיִת מְעֵט׃

Key

<u>Double underline</u>	preterite
<u>Single underline</u>	disjunctive clause
<u>Wavy double underline</u>	clause-initial particle
<b>Shaded</b>	quotation
	major disjunctive accent

Participant reference (in order of appearance)

Vv.	Observations (based on the table on the next page)
1-3	Boaz is described primarily in terms of his relationship to Naomi (1) and Elimelech (3) [and, implicitly, to Ruth]; these initial disjunctive clauses set the stage for the rest of the book.
3-5	The reapers are merely named—they are props, not actors.
6a	Boaz’s servant is described in enough detail to explain his rôle in the story, especially his ability to interact with and observe Ruth.
6b	In this chapter, Boaz’s servant gives far more detail about Ruth’s provenance than the narrator (N.B.: “She is a [sic] Moabite young woman, the one who returned ...”).

Other	Boaz	Ruth	Naomi	“Voice”	V.
	לְנַעֲמִי מִיָּדַע לְאִישָׁה אִישׁ גְּבוּר חֵיל מִמְשַׁפַּחַת אֱלִימֶלֶךְ וְשֵׁמוֹ בְּעַז		נַעֲמִי	author	1
		וְתֹאמֶר רוּת הַמֹּאֲבִיָּה		author	2
	אֲשֶׁר אִמְצֵא־חֵן בְּעֵינָיו		Ruth		
			נַעֲמִי	author	
		לָהּ	וְתֹאמֶר	author	
		לְכִי בְּתִי		Naomi	
		וְתִלְדְּךָ וְתִבּוֹא		author	3
הַקְּצָרִים		וְתִלְקָטְךָ		author	
		מִקְרָהּ		author	
	בְּעַז אֲשֶׁר מִמְשַׁפַּחַת אֱלִימֶלֶךְ			author	
	בְּעַז			author	4
לְקַצְרִים	וַיֹּאמֶר			author	
עִמְכֶם				Boaz	
וַיֹּאמְרוּ	לוֹ			author	
לְנַעֲרוֹ הַנֹּצֵב עַל-הַקְּצָרִים	וַיֹּאמֶר בְּעַז			author	5
		הַנֹּעֲרָה הַזֹּאת		Boaz	
וַיַּעַן הַנַּעַר הַנֹּצֵב עַל-הַקְּצָרִים וַיֹּאמֶר				author	6
		נַעֲרָה מִזֹּאֲבֵיָהּ הִיא הַשֹּׁבֶה עִם-נַעֲמִי מִשֵּׁרָה מִזֹּאֵב	נַעֲמִי	Boaz's servant	
		וְתֹאמֶר וְתִבּוֹא וְתַעֲמֹד שְׁבֹתָהּ		Boaz's servant	7

## LESSON 28 HOLLOW (II-ו/י) VERBS

**H**OLLOW VERBAL ROOTS consist of two root consonants with a medial vowel. Their lexical form is *qal* infinitive construct (they are the only verbs not listed by 3ms *qal* perfect). Some verbs have medial *šureq* (- ו - , e.g., קום, *rise, stand*), others have medial *hireq* (- י - , e.g., שיר, *sing*). The lexica identify their roots in different ways, so if you do not find the root listed with medial - ו -, try the same root with - י - (or *vice versa*). This skeleton paradigm compares the basic forms of the verb:

	קום	Q	N	H	Hp
<b>P</b>	3ms	קם	נָקום	הִקום	הוֹקום
<b>F</b>	3ms	יָקום	יָקום	יָקום	יֹקום
<b>V</b>	2ms	קום	הִקום	הִקום	
<b>NC</b>		קום	הִקום	הִקום	הוֹקום
<b>Ptc</b>	ms	קם	נָקום	מִקום	מוֹקום

The hollow verbs are weak in all forms (apart from rare occurrences in the D-stems, when they have doubled medial - ו -, regardless of the stem vowel of the lexical form).

### 28.1 HOLLOW VERBS IN QAL (Q)

	Qal	קום (II-ו)	שִׁים (II-י)
	3ms	קם	שָׁם
<b>P</b>	2mp	קָמוּתָם	שָׁמְתָם
	3cp	קָמוּ	שָׁמוּ
<b>F</b>	3ms	יָקום	יָשִׁים
	2fs	תָּקוּמוּי	תָּשִׁימוּי
	2fp	תָּקוּמוּנָה	תָּשִׁימוּנָה
<b>Pr</b>	3ms	וַיָּקום	וַיִּשֶׁם
	3mp	וַיָּקוּמוּ	וַיִּשְׁימוּ
<b>V</b>	2ms	קום	שִׁים
	2mp	קוּמוּ	שִׁימוּ
<b>NC</b>		קום	שִׁים
<b>NA</b>		קום	שׁוּם
<b>Ptc</b>	ms	קם	שָׁם
	fs	קָמוּהָ	שָׁמוּהָ

1. There is no difference between II-י and II-ו in the *qal* perfect and participle.
2. Since the 3ms Q perfect and ms Q participle are identical, they cannot always be identified with

certainty.

- The original [lexical] vowel appears in the conjugations other than the perfect and participle.
- In Q jussive and 2fp Q F, the stem vowel is often *holem* in verbs II-ו and *segol* in roots II-י:

Qal		קום	שים
F	2/3fp	תִּקְמְנָה	תִּשְׁמְנָה
J	3ms	יִקֶּם	יִשְׁמֶם

### 28.1A UNIQUE HOLLOW VERBS

Although most hollow verbs have either medial ו- (like קום) or י- (cf. שים); three are unique in *qal*:

- בוא**, “come, go, enter” (c. 2350x in BH), is III-א, so its stem syllable is always open, and its stem vowel is always long (*qames* in Q P and Ptc; and ו- elsewhere in Q):

Qal		בוא
P	2ms	בֹּאתָ
F	3ms	יָבוֹא
Pr	2ms/3fs	תָּבוֹא וְ
V	2ms	בּוֹא
	2mp	בּוֹאוּ בּוֹאוּ
NC		בּוֹא

- בוש**, “be ashamed” (126x in BH), has *holem* (with or without ו) in all forms of Q, and *sere* as its prefix vowel in Q F and Pr.

Qal		בוש
P	1cp	בוֹשָׁנוּ
F	2mp	תְּבוֹשׁוּ
Pr	3mp	וַיְבוֹשׁוּ
V	2fp	בוֹשְׁנָה
NC		בוֹשׁ
Ptc <sup>1</sup>	mp	בוֹשִׁים

<sup>1</sup>There is one *qal* participle of בוש (Ek 32.30).

3. מוּת, “die” (737x in BH) has *šere* in Q P forms without consonantal endings, as well as in Q Ptc. Its other forms look like קוּם (above).

	<i>Qal</i>	מוּת
<b>P</b>	3ms	מוּת
	3fs	מוּתָה
<b>Ptc</b>	mp	מוּתִים

## 28.2 HOLLOW VERBS IN *NIFAL* (N)

<i>Nifal</i>	II-ו		II-י	
	קוּם		שִׁיר	
<b>P</b>	3ms	נָקוּם	נָשׁוּר	
	2mp	נָקוּמוּתְם	נָשׁוּרוּתְם	
	3cp	נָקוּמוּ	נָשׁוּרוּ	
<b>F</b>	3ms	יָקוּם	יָשׁוּר	
	2fs	תָּקוּמִי	תָּשׁוּרִי	
	2mp	תָּקוּמוּ	תָּשׁוּרוּ	
<b>Pr</b>	3ms	וַיָּקוּם	וַיָּשׁוּר	
<b>V</b>	2ms	הָקוּם	הָשׁוּר	
	2mp	הָקוּמוּ	הָשׁוּרוּ	
<b>NC</b>		הָקוּם	הָשׁוּר	
<b>Ptc</b>	ms	נָקוּם	נָשׁוּר	

1. The stem vowel in N is either *holem* (most forms) or *šureq* (*nifal* perfect with consonantal PGN endings).
2. Its prefix vowel is either *qameš* (P, Ptc) or *hireq* (F, V, NC, NA).
3. As in H (below), there is a helping vowel before consonantal PGN endings.
4. As in the basic verb, the prefixed -וּ is orthographically present in N P and Ptc, and assimilates to the first radical in the other conjugations in *nifal*.
5. Unlike the basic verb, the prefix vowel in the perfect and participle is long, since the syllable is open.
6. The form is identical for either type of stem vowel (-û- or -î-).

**28.3 HOLLOW VERBS IN HIFIL & HOFAL (H, HP)**

	קום	H	Hp	Q (II-י)	Q (II-ו)
<b>P</b>	3ms	הִקִּים	הוֹקִים	שָׁם	קָם
	1cp	הִקְמוּנוּ	הוֹקְמוּנוּ	שָׁמוּנוּ	קָמוּנוּ
	3cp	הִקְיִמוּ	הוֹקְיִמוּ	שָׁמוּ	קָמוּ
<b>F</b>	3ms	יִקִּים	יוֹקִים	יִשִּׁים	יִקִּים
	2fs	תִּקְיִמִי	תוֹקְיִמִי	תִּשִּׁימִי	תִּקְיִמִי
	2fp	תִּקְיִמְיֶנָּה	תוֹקְיִמְיֶנָּה	תִּשִּׁימְיֶנָּה	תִּקְיִמְיֶנָּה
<b>Pr</b>	3ms	וַיִּקֶם	וַיּוֹקֶם	וַיִּשֶׂם	וַיִּקֶם
	3mp	וַיִּקְיִמוּ	וַיּוֹקְיִמוּ	וַיִּשְׁיִמוּ	וַיִּקְיִמוּ
<b>V</b>	2ms	הִקֵּם	---	שִׁים	קִים
	2mp	הִקְיִמוּ	---	שִׁימוּ	קִימוּ
<b>NC</b>		הִקִּים	הוֹקִים	שִׁים	קִים
<b>NA</b>		הִקֵּם	הוֹקֵם	שׁוּם	קִים
<b>Ptc</b>	ms	מִקִּים	מוֹקֵם	שָׁם	קָם
	fs	מִקְיִמָּה	הוֹקְיִמָּה	שָׁמָּה	קָמָּה

***Hifil***

1. The stem vowel in *hifil* is *hireq* in all forms except infinitive absolute and 2ms imperative (which have *sere*).
2. Its prefix vowel is *qames* (H F, V, NC, NA) and *sere* (H P, Ptc).
3. In *hifil*, a helping vowel (י) joins consonantal PGN endings to the verbal root.
4. Q F and H F look alike in II-י verbs, and must be distinguished by context; in the II-ו verbs they are distinguished by the stem (central) vowel, which will be a *u/o*-vowel in Q and an *i/e*-vowel in H.

***Hofal***

1. In Hp, the prefix vowel is always *qibbus* (י). Its stem vowel is *patah* or *šewa*. This skeleton paradigm displays the H-stems with *qal* of two hollow verbs.

## 28.4 HOLLOW VERBS IN POLEL, POLAL, HITPOLEL (P, PP, PT)

In the hollow verbs the D-stems are usually replaced by another set of stems in which the second radical is reduplicated to create a tri-radical “root”.

	קום	Polel	Polal
P	3ms	קוּמִם	קוּמִם
	1cs	קוּמְמִתִּי	קוּמְמִתִּי
	3cp	קוּמְמוּ	קוּמְמוּ
F	3ms	יְקוּמִם	יְקוּמִם
	3mp	יְקוּמְמוּ	יְקוּמְמוּ
V	2ms	קוּמִם	---
	2mp	קוּמְמוּ	---
NC		קוּמִם	קוּמִם
Ptc	ms	מְקוּמִם	מְקוּמִם
	fs	מְקוּמְמָה	מְקוּמְמָה

1. *Šewa* is the prefix vowel.
2. *Holem* (often ו) follows the first radical.
3. *Polel* and *polal* look alike in forms with sufformatives, and must be distinguished by context.
4. *Hitpolel* looks just like P with prefixed הִתְ-.
5. Hollow verbs rarely occur in D, Dp, or Dt. When they do, their middle radical is doubled *yod* (י):

קִיְמֵנִי כְּדַבַּרְךָ: *Restore me* according to your word  
(Ps 119.28b); 2ms D V + 1cs

**28.5 FREQUENCY** This table lists all twenty-three hollow verbs that occur fifty times or more in BH.

בוא	come, go (in), enter	2530x	בוש	be(come) ashamed	126x
שוב	turn, turn back, return; repent	1055x	רוץ	run	103x
מות	die	737x	טוב	be(come) good, pleasant	90x
קום	rise, stand	624x	שיר	sing	88x
טוב	be good <sup>2</sup>	612x	שית	put, place, set	87x
שים	put, place, set	584x	גור	reside as alien, sojourn	81x
סור	turn (aside); remove (H)	298x	עור	awake, arouse	76x
פון	be established; prepare (H)	219x	לין	spend the night, lodge	71x
רום	be(come) high, exalted	195x	פויץ	scatter, disperse (intrans.)	65x
בין	understand, perceive	171x	ריב	sue, strive, contend	64x
נוס	flee	160x	חיל	be [writhe] in labor	57x
נח	rest (Q); deposit (H)	143x			

**28.6 VOCABULARY**

die	מות .423	come, go [in], enter	בוא .415
rest (Q); deposit (H)	נח .424	belbecome ashamed (st. vb.)	בוש .416
flee	נוס .425	understand, discern	בין .417
turn (aside); take away, remove (H)	סור .426	reside as an alien (i.e., live in a land other than your native land; trad., sojourn)	גור .418
		alien; stranger (trad., sojourner)	גר
awake, arouse	עור .427	writhe, tremble; [be in] labour	חיל .419
scatter, disperse (intrans.)	פויץ .428	belbecome good, pleasant (st. vb.)	טוב .420
			טוב
sue, strive, contend	ריב .429	be established, fixed (in place); prepare (H)	פון .421
[law]suit, strife, contention (n.)	ריב .430	lodge, spend the night	לין .422

**N.B.** The lexical form of hollow verbs is *qal* infinitive construct (= ms *qal* imperative).

<sup>2</sup>It is often difficult to distinguish the verb from the [predicate] adjective טוב. Furthermore, this verb does not occur in the imperfect; the imperfect function uses the I-י root יטב.



## 28.7 EXERCISES

After studying the hollow verbs, please gloss these texts, parsing all verbal forms, *and then* locate and identify all hollow verbal forms in Genesis 14-15.

Is 60.1; זרח *dawn, shine*; איר *shine, give light*

1. קוּמִי אֲרִי כִּי בָּא אֲרֶךְ  
וּכְבוֹד יִהְיֶה עֲלֶיךָ זָרַח:

Ps 103.19

2. יִהְיֶה בַשָּׁמַיִם הַכִּיִן כְּסֹא  
וּמַלְכוּתוֹ בְּכֹל מְשָׁלָה:

Ps 100.4; קָצַר *court*; 2mp H V < ידה *praise, profess; thank* (H)

3. בָּאוּ שְׁעָרָיו בְּתוֹרָה  
חֲצֹרֹתָיו בְּתִהְלָה  
הוֹדוּ-לוֹ  
בְּרַכּוּ שְׁמוֹ:

Ps 96.1-2; בִּשְׂרׁ *proclaim, announce*;  
תְּשׁוּעָה *victory, salvation*

4. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ  
שִׁירוּ לַיהוָה כָּל-הָאָרֶץ:  
שִׁירוּ לַיהוָה  
בְּרַכּוּ שְׁמוֹ  
בְּשָׂרוֹ מִיּוֹם-לְיוֹם יְשׁוּעָתוֹ:

Gn 4.8; Cain, Abel

5. וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו  
וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה  
וַיִּקָּם קַיִן אֶל-הֶבֶל אָחִיו וַיַּהַרְגֵהוּ:

Gn 2.17

6. וּמַעַן הִדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ  
כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

2 Sam 21.17; Philistine

7. וַיִּדָּ אֶת-הַפְּלִשְׁתִּי וַיִּמִּיתֵהוּ

Ps 23.3; מַעְגָּל *path, track*

8. נִפְשִׁי יִשׁוּבֵב  
וַיִּנְחַנֵּי בַמַּעְגָּלִי-צָרָק לְמַעַן שְׁמוֹ:

Is 58.1; שׁוֹפָר *ram's horn; trumpet*;  
רוּם *be high, exalted*; Jacob

9. כְּשׁוֹפָר הָרָם קוֹלְךָ  
וְהִגַּד לְעַמִּי פִשְׁעֵם  
וּלְבֵית יַעֲקֹב חַטָּאתָם:

2 Sam 4.10; Saul

10. הִנֵּה-מַת שָׂאוּל

Josh 9.8; מֵאֵין *from where?*; Joshua

11. וַיֹּאמְרוּ אֶל-יְהוֹשֻׁעַ עֲבַדְיָךְ אֲנַחְנוּ

- וַיֹּאמֶר אֱלֹהִים יְהוֹשֻׁעַ מִי אַתֶּם וּמֵאַיִן תְּבֹאוּ:
- 1 Sam 8.5 .12 וַיֹּאמְרוּ אֵלָיו הִנֵּה אַתָּה זִקְנָתָ וּבְנֶיךָ לֹא הָלַכְוּ בְּדַרְכֶיךָ עֲתָה שִׁמְהֵלְנוּ מִלֶּךְ לְשֹׁפְטֵנוּ כְּכָל־הַגּוֹיִם:
- 2 Kgs 4.20; 3ms Q Pr < *stay*, *ישב* *sit*; *צְהָרִים noon* *ברך* *knee*; .13 וַיִּשְׁאַהֲוּ וַיְבִיֵּאוּהוּ אֶל־אִמּוֹ וַיֵּשֶׁב עַל־בְּרִפְיָה עַד־הַצְּהָרִים וַיָּמָת:
- Gn 2.22; *צלע* *piece* [trad., *rib*] .14 וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאָהָ אֶל־הָאָדָם:
- 1 Sam 2.31; *גרע* *cut/chop off* .15 הִנֵּה יָמִים בָּאִים וְגַדַּעְתִּי אֶת־זֶרְעֶךָ וְאֶת־זֶרַע בֵּית אָבִיךָ מֵהָיִוֹת זָקֵן בְּבֵיתְךָ:
- Ex 20.24 .16 בְּכָל־הַמָּקוֹם אֲשֶׁר אֶזְכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבִרְכָתֶיךָ:
- Ne 2.18 .17 וַיֹּאמְרוּ נָקוּם וּבְנִינוּ וַיַּחֲזְקוּ יְדֵיהֶם לְטוֹבָה:
- 2 Kgs 6.22; when *waw+imperfect* follows an imperative, it is often telic (purpose or result) .18 שִׁים לָחֶם וּמַיִם לִפְנֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיֵּלְכוּ אֶל־אֲדֹנֵיהֶם:
- Ps 119.73 .19 יָדִיךָ עָשׂוּנִי וַיְכַוְנֵנוּנִי הִבִּינִי וְאֶל־מִדְּבַר מִצְוֹתֶיךָ:
- Ps 1.5-6 .20 עַל־כֵּן לֹא־יָקֻמוּ רָשָׁעִים בְּמִשְׁפָּט וְחַטָּאִים בְּעֵדֶת צְדִיקִים: כִּי־יִוָדַע יְהוָה דְּרֹךְ צְדִיקִים וְדְרֹךְ רָשָׁעִים תֵּאבֵד:
- Is 40.9; *גבה* *high* (not III-ה); *מְבַשְּׂרֵת messenger* (f.s. D Ptc); *Zion*, *Jerusalem* .21 עַל הַר־גְּבוּהָ עָלִי־לְךָ מְבַשְּׂרֵת צִיּוֹן הָרִימִי בַּפֶּה קוֹלְךָ מְבַשְּׂרֵת יְרוּשָׁלַם הָרִימִי אֶל־תִּירְאִי אֲמַרְוּ לְעַרְוֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם:

**28.8 ENRICHMENT: HAGGAI**

One of the most carefully dated biblical books contains the prophecy of Haggai, חַגַּי (Ezekiel is a close second), with five date formulae in thirty-eight verses (the second and third are divided between two verses).

בְּשַׁנַּת שְׁתַּיִם לְדָרְיוֹשׁ הַמֶּלֶךְ בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ	In the second year of Darius the king, in the sixth month, on the first day of the month, ... (Hg 1.1)	29 August 520
בְּיוֹם עֶשְׂרִים וָאַרְבָּעָה לַחֹדֶשׁ בַּשְּׁשִׁי	... on the twenty-fourth day of the sixth month (Hg 1.15a).	21 September 520
בְּשַׁנַּת שְׁתַּיִם לְדָרְיוֹשׁ הַמֶּלֶךְ: בַּשְּׁבִיעִי בְּעֶשְׂרִים וָאֶחָד לַחֹדֶשׁ	In the second year of Darius the king, in the seventh [month], on the twenty- first day of the month (Hg 1.15b – 2.1)	17 October 520
בְּעֶשְׂרִים וָאַרְבָּעָה לַתְּשִׁיעִי בְּשַׁנַּת שְׁתַּיִם לְדָרְיוֹשׁ	In the twenty-fourth [day] of the ninth [month], in the second year of Darius ... (Hg 2.10)	18 December 520
וַיְהִי דְבַר־יְהוָה שְׁנֵית אֶל־חַגַּי בְּעֶשְׂרִים וָאַרְבָּעָה לַתְּשִׁיעִי	The word of YHWH came a second time to Haggai on the twenty-fourth [day] of the ninth [month] (Hg 2.20)	18 December 520

Such careful dating allows us to identify precisely the time of Haggai's ministry, and demonstrates the ANE tendency to date events by the king (cf. also Dn 1.1; Ezk *passim*) and other important figures (cf. the cross-references to the kings of Israel and Judah in the book of Kings), and events (cf. Amos 1.1). Although the result is not always a precise chronology in the modern sense, it nonetheless lets us see Israel's development and some of their history (or, in this case, the circumstances of the Persian province of Yehud).

In this case (as also in, e.g. the books of Ezekiel and Jeremiah), it establishes a relative chronology for the prophet's messages, and allows us to see how he adapted his message to the changing times (even if we do not know exactly what changes he was addressing).

## LESSON 29 THE MASORA

**I**N THE OUTER MARGIN AND DIRECTLY BELOW the text block of BHS lie two sets of notes. The *masora marginalis* (marginal *masora*) or *Masora parva* (Mp) consists of single letters, and unpointed words and expressions, often with overhead dots, along with occasional superscript Arabic numerals. Below the text block, the first set of footnotes, which consists largely of “Mm” followed by a numeral, is a cross-reference system, the *Masora magna* (Mm), which directed the scribe to similar occurrences of the same or similar word(s).

Both are parts of an elaborate system designed to encourage scribal accuracy in copying the text, by telling the scribe to copy the word or phrase just as it stood in the text. The Masoretes were thus concerned to protect the text from scribes who might take it upon themselves to correct what they thought were mistakes. Masoretic notes, in essence, admit that the textual form was strange, unusual, disputed, or even wrong, but warn the copyist that it was better to leave a known error than for every scribe to begin “correcting” the text as he saw fit.<sup>3</sup>

The Masoretes were saying in essence, “We know that this form is unusual—it only occurs a few other times in the Bible—but copy it without changing it to look more familiar or more ‘correct’.”

### 29.1 READING THE MASORA

#### 29.1.1 THE MASORA MARGINALIS

1. A *circellus* (“little circle”) over a word or between words refer to notes in Mp. A *circellus* over a word (מִרְחֵק; 37.18) means that the note refers only to that word; a *circellus* between two words (אֶל-בְּנֵי; 37.35), or a series of *circelli* between more than two words means that the note refers to that sequence of words. These are occasionally interwoven, so that a note refers to a single word in the middle of a marked series of words. You have to sort out which note refers to which piece of the text.

In Gn 13.10 (פְּנֵי-יְהוּדָה) the circles mean that the first note is to פְּנֵי and the second to the entire phrase (פְּנֵי-יְהוּדָה). In Gn 37.25, seven consecutive words are marked, but the circles are over the words, not between them. There are seven marginal notes, one for each word.

2. The usual syntax of a masoretic note is the main statistic first, followed by any further explanation or discussion, including real or apparent exceptions or limitations to the number. The first example in Gn 37.18 (זוֹ הַסֵּם בַּתּוֹרָה), above, restricts the statistic to the Torah (בַּתּוֹרָה ≈ *in Torah*).
3. Heavy dots separate masoretic notes, which are read from right to left. The rightmost note, therefore, refers to the first marked word or group of words in the line, *in the order of the Hebrew text*.
4. Superscript dots have several purposes:
  - a. A dot over a *single* letter means that it is a *numeral*, and that the form in the text occurs that many times (e.g., Gn 37.18 ז̇ = 7 times).
  - b. A dot over *every* letter in a group of letters means that it is a compound *numeral* (e.g., in Gn 37.18 ז̇י = 17 (10 + 7); Gn 37.22 ה̇י = 15 (10 + 5)).
  - c. A dot over the *last* letter in a group of letters means that the word is *abbreviated* (e.g., in Gn 37.18 הַסֵּם בַּתּוֹרָה represents, respectively, חָסֵר (*lacking or defective*; i.e., without the expected vowel letter) and בַּתּוֹרָה (*in Torah*)).
5. Numerals mean that the particular form of the word (morphological form, along with any prefixes and suffixes) occurs only that number of times (e.g., the 1cp Q F + 3ms suffix + *w* of the verb הִרְגַּע occurs only in Gn 37.20; the root הִרְגַּע occurs 168 times in all).
6. In the *Prolegomena* of BHS is the *Index siglorum et abbreviationum masorae parvae* (“Index of the

<sup>3</sup>For an extended description of the *masora* and how to read and use it, see Kelley, Mynatt, & Crawford (1998).

Signs & Abbreviations of the Mp”). This lists most of the words and abbreviations used in Mp in alphabetical order, and glosses them into Latin. Glosses for these Latin terms are listed in “An English Key to the Latin Words and Abbreviations and Symbols of Biblia Hebraica Stuttgartensia” (Rüger 1985), which is printed as a separate booklet, or included in newer printings of BHS immediately following the Latin index.

7. Superscript numerals in Mp (cf. Gn 37.20: <sup>20</sup>ו) refer to the first set of footnotes in BHS, which consists of a list of notes in the form: “Mm” followed by a numeral (in this case “Mm 276”). These refer in turn to numbered lists in G. Weil (*Massorah Gedolah*. Vol. 1. Rome: Pontifical Biblical Institute, 1971), which lists the verses containing the occurrences of the form described in the note. You can check this quickly with a modern concordance (e.g., Even-Shoshan).
8. ק̄ in Mp stands for *qere*, Aramaic for “Read!” (ms imperative), and means that the vowels in the text should be read with the consonants written above the ק̄ in the margin. The consonants in the text are known as the *ketib* (“that which is written”). In each case, you will notice that the word’s combination of consonants and vowel points (the *ketib*) cannot be pronounced as written. The *qere* “corrects” the problem by suggesting the appropriate consonants, but without changing the consonantal text. These *qere/ketib* readings are important in textual criticism; they are referred to as Q and K, respectively, in the textual footnotes. In Gn 39.20, for example:

Interpretation	Masora	Lemma
Read אֲסִירִי as though it were written אָסִירִי. The text (K) has the consonants of the Qp Ptc (אָסִירִי, <i>prisoners</i> ; as in Gn 40.3, 5); the Masoretes preferred the tradition that read this as mp of the noun אֲסִיר, <i>prisoner</i> , which occurs in Gn 39.22.	אֲסִירִי ק̄	אָסִירִי

9. Finally, remember that although you can use a lexicon, Hebrew concordance (e.g., Even-Shoshan, Mandelkern), or electronic database to look up the form that is described in the note, concordances had not been invented when the Masoretes were at work.

### 29.1.2 THE FINAL MASORA

1. At the end of every biblical document, the Masoretes appended a list of statistics for that text. In order to help them ensure that they had not left out or doubled any verses, the scribes counted the number of verses (הַפְּסוּקִים *pasûqîm*, marked off by *sof pasûq*), and wrote the total at the end, as well as the first word(s) of the middle verse (וְחֲצִי, *and its half*). A scribe could thus determine which half of the document had an extra or missing *pasûq*. [*Pasûqîm* do not always correspond to verses, since a few “verses” do not end with *sof pasûq*].
2. They also totaled the *s<sup>e</sup>darîm* (סְדָרִים) for each text, “reading sections” for reading through the Torah on the Sabbath in three years, which are marked by a large *samek* in the inner margin, “crowned” by a sideways *games*, and numbered by small Hebrew letters within square brackets. One of these (#33) comes at Gn 37.1, which also coincides with the beginning of a much larger unit called a *paraš* (marked פָּרָשׁ in the inner margin), which were used to read through the Torah on the Sabbath in one year (*p<sup>e</sup>rašôt* were not listed in the final Masora). Within the text block a Hebrew numeral in small letters records the number of *pasûqîm* in the previous *paraš* (קָנַד = 154 *pasûqîm*).
3. Since the Masoretes treated the Minor Prophets as a single entity—“The Twelve”—their final masora lists only the number of verses; Malachi also lists the central verse for the entire prophetic corpus (Joshua – Malachi) and the number of *s<sup>e</sup>darîm* for the Twelve. More elaborate lists also follow Deuteronomy and Chronicles.

4. This is the final *masora* for Qohelet (Ecclesiastes):

סכום הפסוקים  
של ספר רזכב  
וחציו מזה שהיה כבר<sup>21</sup>  
וסדרים ד

The total of the “verses”  
of the work [is] 222  
and its middle (half) [is the verse that begins]  
מזה שהיה כבר<sup>21</sup>  
and sedarim [are] 4.

The superscript (<sup>21</sup>) directs us to #21 in the first set of notes at the bottom of the page—the apparatus for the *Masora Magna*, which then sends us to Qo 6.10; where Mp reads חציו הספר בפסוקים (“the middle of the work in verses”).

## 29.2 NUMERIC VALUES IN THE MASORA

These are the values of the letters of the alphabet in the *masora* (note the superlinear dot that indicates their numerical function).

Numeral	Value	Notes	Numeral	Value	Notes
א	1	used in combinations only (see ל, below)	ק - ת	100-400	
ב	2	On ב נ see below.	ך	500	
ג - ט	3-9		ם	600	
י	10		ן	700	
כ	20		ף	800	
ל	1	used alone for unique forms	ץ	900	
	30	used in combinations for 31-39 (e.g., לא = 31)	א	1000	The dot is supposed to be slightly larger than the numeral for “one” (and so down the alphabet); some traditions use two dots to show thousands; in BHS the letter’s <i>position</i> shows that it refers to thousands.
מ	40	This can also be an abbreviation for מן, <i>from</i> ; the combination מ ב means either “two of” or “except for, with the exception of”.	ב	2000	
נ	50			&c.	
ס - צ	60-90				

## 29.3 SUMMARY

The Masoretes’ aim was to safeguard the continued integrity of the biblical text as it was copied by hand from one MS to another. We take note of them because they offer ancient suggestions about difficult readings (e.g., *qerel/ketib*), because they signal unusual forms (e.g., *malē’lhasēr*), and because they may point out interesting statistical coincidences that we might otherwise overlook (e.g., the clause בארץ נהי רעב occurs twice in the Bible, Gn 12.10; Ru 1.1). Thus was the biblical text providentially preserved for many centuries until the printing press began to make their work superfluous. With the passage of time, Mp came to be viewed as more ornamental than helpful, and [at least some of] its purpose and function was lost.

## 29.4 VOCABULARY

<i>rise, stand</i>	קָוַם .439	<i>goat; goat hair</i>	עֵז .431
<i>be/become high, exalted</i>	רָוַם .440	<i>be wonderful, amazing, miraculous</i>	פָּלָא .432
<i>run</i>	רוּץ .441	<i>wall, city</i>	קִיר .433
<i>put, place, set (cf. שִׁית)<sup>4</sup></i>	שָׂים .442	<i>wash (oneself)</i>	רָחַץ .434
<i>turn (back), return, repent</i>	שׁוּב .443	<i>rest; stop (doing something)</i>	שָׁבַת .435
<i>sing, chant</i>	שָׂיר .444	<i>ram's horn ("trumpet")</i>	שׁוֹפָר .436
<i>song, chant (n.)</i>	שִׁיר	<i>inherited/owned property (real estate)</i>	אֲחֻזָּה .437
<i>put, place, set (cf. שִׁים)</i>	שִׂית .445	<i>friend (n), familiar (adj); chief (n)</i>	אֵלֶּיךָ .438

## 29.5 EXERCISES

- Using the final masora, how many verses (פסוקים) and reading sections (סדרים) are in each of these biblical books? Locate the middle verse and its page no.

Book	פסוקים ("Verses")	סדרים ("Sections")	Middle verse (חציו)	
			Ref.	Page no.
Genesis				
Kings				
Ezra-Nehemiah				

- Interpret one or two masoretic notes on the assigned reading passage, and check their accuracy with a concordance or electronic database (see the example on the next page). Do any of them affect the reading or function of the text? If so, how, and how will you determine which reading to prefer?

<sup>4</sup>Although these two verbs are nearly synonymous, שָׂים occurs more than 550 times, whereas שִׂית occurs only about 80 times (and never in a book in which שָׂים does not also occur).

29.6 ENRICHMENT: THE *MASORA MARGINALIS* TO GENESIS 37.18-22

Interpretation	Masora	Lemma	V.
[This word is written] seven times “defectively” [חסר] (i.e., with <i>holem</i> rather than <i>holem-waw</i> ) in Torah. You could find the other six occurrences (Gn 22.4; Ex 2.4; 20.18, 21; 24.1; Nu 9.10) in a Hebrew concordance. Checking all of its occurrences shows that the note refers to the entire form (preposition + adjective).	ז חס בתור	מִרְחֹק	18
[This word occurs] three times in the Bible (cf. Jr 1.5; 13.16).	ג	וּבְטָרֵם	
[This word is written] seventeen times “full” [מלא] (also called <i>plene</i> , Latin for “full”), i.e., with the vowel letter ם. The occurrences are listed in Mm #250 (the same form and note occur in cf. Gn 37.6).	יז מל בתור <sup>9</sup>	אֵלֵיהֶם	
This is the only occurrence of this form in the Bible.	ל	וַיִּתְנַבְּלוּ	
[This word is written] two times <i>defectively</i> [חסר] (i.e., without the vowel letter [ <i>holem</i> without <i>waw</i> ]) in the Bible (cf. Gn 42.9).	ב חס	הַחֲלָמוֹת	19
This form occurs twice in the Bible (cf. Gn 24.65)	ב	הַלְזָה	
This is the only occurrence of this form in the Bible.	ל	וַנְהַרְגֵהוּ	20
This form occurs four times in the Bible (cf. Gn 37.33; Ezk 15.5; 19.12).	ד	אֲכַלְתֶּהוּ	
This form occurs four times in the Bible, listed in #276 (cf. 2Kg 7.13; Is 41.23; 66.5).	ד <sup>20</sup>	וַנִּרְאֶה	
This form occurs three times in the Bible (cf. Gn 37.8; Dn 2.2).	ג	חֲלֻמְתֵּי	
This is the only defective occurrence of this word (i.e., without the vowel letter ם) in the Bible. Even-Shoshan’s concordance shows that this is the only time that a form of נצל could have the <i>yod</i> but does not.	ל וחס	וַיִּצְלֵהוּ	21
This form occurs twice closely following [i.e., immediately after] the accent <i>zarqa</i> (over ראיבן; it is the “hook”, and occurs right before words marked with <i>segolta</i> —the “upside-down supra-linear <i>segol</i> ).	לזרקא <sup>21</sup> ב דסמיכ	דָם	22
This form occurs three times in the Bible (cf. Ezk 18.31; 20.7).	ג	הַשְּׁלִיכוּ	
This form occurs fifteen times in the Bible (the numerals are reversed to avoid abbreviating the divine name), three of which [מנה] have <i>qames</i> (abbreviated קמ).	הי ג מנה קמ	וַיִּדְ	

None of these notes affects the readings or interpretation (content) of the text, although they would keep a scribe from changing less common forms to match what was more familiar. Although this may seem mere pedantry in a world after Gutenberg, it is nonetheless a reminder of the faithfulness of many generations of now-unknown scribes without whose work the Bible as we know it would not exist.



## LESSON 30      I-י/ו VERBS

LIKE I-N ROOTS (Lesson 26), these verbs are weak whenever the initial letter of the root is followed by silent *šewa*—i.e., through the H-stems, as well as in some forms of *qal* (F, Pr, V, NC) and *nifal* (P, Ptc).

They are strong throughout the D-stems. Some I-י forms therefore look just like I-י forms, but whereas I-י forms tend to have two radicals with *dageš forte* in the first letter, I-י forms tend to have a *long* prefix vowel, *without* a doubled second radical.

Stem	Weak Forms <sup>5</sup>	Strong Forms
Q	F, Pr, V [NC,NA]	P, Ptc [NC, NA]
N	P, Ptc	F, Pr, V [NC,NA]
D, Dp, Dt	None	All forms
H, Hp	All forms	None

### 30.1 NIFAL, HIFIL, HOFAL (N, H, HP)

The original initial -י appears as a long vowel in N P and Ptc (-י-), and throughout H (-י-) and Hp (-י-). The other forms of N are strong, with doubled *waw* [+ *qames*] (-י-) as the first radical. The long prefix vowel, or the doubled *waw*, is the main clue to the presence of a I-י root:

Prefix/ Prefix Vowel	Stem	Conjugations
- י	N	perfect, participle
	H	1cs imperfect, preterite
- יי	N	imperfect, preterite (strong, with doubled -י- for initial -י)
- יי	N	imperative, infinitive construct
- י -	H	all forms
- י -	Hp	

The skeleton paradigm of these stems illustrates the basic principle:

	ישב	Q	N	H	Hp
P 3ms	יָשַׁב	יָשַׁב	נִישַׁב	הוֹשִׁיב	הוֹשִׁב
F 3ms	יָשַׁב	יָשַׁב	יִישַׁב	יּוֹשִׁיב	יּוֹשִׁב
V 2ms	שַׁב	הוֹשִׁב	הוֹשִׁב	---	---
NC	שַׁבְתָּ	הוֹשִׁב	הוֹשִׁב	הוֹשִׁב	הוֹשִׁב
Ptc ms	יָשַׁב	נִישַׁב	מוֹשִׁיב	מוֹשִׁב	מוֹשִׁב

<sup>5</sup>This chart is identical to that for I-י roots.

### 30.2 QAL (F, PR, V, NC)

I-י verbs are **strong** in the *qal* perfect and participle, which are therefore not discussed. I-י verbs have three forms in *qal* F, Pr, V, & NC. Some verbs are mixed in type.

1. **Type I** (*qal* imperfect with *seve*). The prefix and stem vowels are both *seve*, and the initial -י of the verbal root is missing in Q F, Pr, V, NC. הלך is not I-י, but follows this pattern as well (it is the only non-I-י verbal root that does this). The skeleton paradigm shows forms that *differ* from the basic verb.

Qal		ישב	הלך
F	3ms	יָשַׁב	יָלַךְ
	2fs	יִשְׁבִּי	תִּלְכִּי
	3mp	יִשְׁבוּ	יִלְכוּ
Pr	3ms	וַיִּשֶׁב	וַיִּלְךְ
V	2ms	שֵׁב	לֵךְ
	2mp	שְׁבוּ	לְכוּ
NC		שֹׁבֵת	לֹכֵת

**N.B.** Some forms of these roots look just like forms from I-י roots, and can be distinguished from them only by knowing the vocabulary, or from the context. There is a paradigm of similar forms from different roots in Appendix D.

2. **Type II** (*qal* imperfect with *patah*). In these roots the initial י is a vowel letter in Q F, but disappears in Q V and NC of some verbs. The prefix vowel is *hireq* and the stem vowel *patah*.

Qal		יבש	ירש
F	3ms	יִבֹּשׁ	יִרְשׁ
	2fs	---	תִּירְשִׁי
	3mp	יִבְּשׁוּ	יִרְשׁוּ
Pr	3ms	וַיִּבֹּשׂ	וַיִּרְשׂ
V	2ms	יְבֹשׂ	רֹשׂ
	2mp	---	רְשׁוּ
NC		יְבוּשׁ	רֹשֶׁת

3. **Type III** (original I-י roots). There are only six verbs of this type (יטב, ינק, ילל, ישר, יקץ, ימן). They all occur primarily in Q and H. Since the initial -י is present in all forms, either as a vowel letter or consonant, these are also called I-י roots. The prefix vowel is *hireq-yod* in Q (like Type II, above), and *sere-yod* in H.

	יטב	Q	H
<b>P</b>	3ms	יִטַּב	הִיטִיב
	3cp	יִטְבוּ	הִיטִיבוּ
<b>F</b>	3ms	יִיטַּב	יִיטִיב
	2fs	תִּיטְבִי	תִּיטִיבִי
	3mp	יִיטְבוּ	יִיטִיבוּ
<b>Pr</b>	3ms	נִיטַּב	נִיטִיב
<b>V</b>	2ms	יִטַּב	הִיטַּב
	2mp	יִטְבוּ	הִיטְבוּ
<b>NC</b>		יִטַּב	הִיטִיב
<b>Ptc</b>	ms	יִטַּב	מִטִּיב

**30.3 FREQUENCY** These are all the I-י verbs that occur fifty times or more in BH, listed by frequency.

יִשַׁב	<i>sit, dwell, remain</i>	1078x	יִטַּב	<i>be(come) good</i>	120x
יָצָא	<i>leave, go out</i>	1055x	יָדָה	<i>throw (D); thank (H)</i>	115x
יָדַע	<i>know</i>	924x	יָתַר	<i>remain, be left (N), leave (H)</i>	106x
יָלַד	<i>bear, give birth, beget</i>	488x	יַעֲזֵב	<i>counsel, advise</i>	82x
יָרַד	<i>go down, descend</i>	380x	יָצַר	<i>shape, form, mold</i>	64x
יָרָא	<i>fear, be afraid [of]</i>	377x	יָחַח	<i>dispute (N); rebuke (H)</i>	56x
יָרַשׁ	<i>subdue, [dis]possess</i>	231x	יָבֵשׁ	<i>be(come) dry</i>	55x
יָסַף	<i>add (Q), repeat (H)</i>	212x	יָרָה	<i>throw; teach (H)</i>	54x
יָשַׁע	<i>save (H)</i>	205x	יָצַק	<i>serve (food); pour (liquid)</i>	53x
יָכַל	<i>be able, prevail</i>	194x			

## 30.4 VOCABULARY

<i>serve (food); pour (liquid)</i>	יָצַק .453	<i>be[come] dry, dry up (st. vb.)</i>	יָבֵשׁ .446
<i>shape, form, mold</i>	יָצַר .454	<i>know, understand</i>	יָדַע .447
<i>inhabitant, citizen, dweller (Q Ptc)</i>	יָשַׁב .455	<i>be[come] good (cf. טוב, טוב)</i>	יָטַב .448
<i>save, deliver (implied: by winning a victory) (H)</i>	יָשַׁע .456	<i>dispute (N); correct, rebuke (H)</i>	יָכַח .449
<i>deliverance, salvation; victory</i>	יְשׁוּעָה	<i>repeat, do again (with inf. const.); add (H); add (Q)</i>	יָסַף .450
<i>remain, be left [behind/over] (N)</i>	יָתַר .457	<i>counsel, advise</i>	יַעֲזֵן .451
<i>be[come] small, insignificant (st. vb.); small, insignificant (adj.)</i>	קָטוֹן .458	<i>advice, counsel</i>	עֵצָה
		<i>leave, go out, exit, depart</i>	יָצָא .452

## 30.5 EXERCISES

- After learning to recognize the I-י verbs, locate and identify (parse) any I-י verbs in whatever biblical passage your teacher assigns.
- Please gloss these verses, parsing all verbal forms.

S2 15.19; נְכָרִי *foreigner*

א. לָמָּה חִלַּךְ גַּם־אַתָּה אֲתָנוּ  
שׁוֹב וְשָׁב עִם־הַמֶּלֶךְ כִּי־נְכָרִי אַתָּה

Ps 100.3; מְרֻעִית *flock;*  
*pasturing, shepherding;*  
*pasturage*

ב. דָּעוּ כִּי־יְהוָה הוּא אֱלֹהִים  
הוּא־עָשָׂנוּ וְלוֹ אֲנַחֲנוּ  
עָמוּ וְצֹאן מְרֻעִיתוֹ:

Ps 100.4

ג. בָּאוּ שְׁעָרָיו בְּתוֹדָה  
חִצְרֹתָיו בְּתִהְלָה  
הוֹדוּ־לוֹ בְּרִכּוֹ שְׂמוֹ:

Jg 7.4

ד. וַיֹּאמֶר יְהוָה אֶל־גִּדְדֵּעוֹן עוֹד הָעָם רָב  
הוֹרֵד אוֹתָם אֶל־הַמַּיִם ...  
וְהָיָה אֲשֶׁר אָמַר אֱלֹהֶיךָ זֶה יִלְךְ אַתָּךְ הוּא יִלְךְ אַתָּךְ  
וְכָל אֲשֶׁר־אָמַר אֱלֹהֶיךָ זֶה לֹא־יִלְךְ עִמָּךְ  
הוּא לֹא יִלְךְ:

- Josh 7.12; עֲרֵף [back of] neck      ה. וְלֹא יָכֹלוּ בְנֵי יִשְׂרָאֵל לָקוּם לִפְנֵי אִיבֵיהֶם  
עֲרֵף יִפְנוּ לִפְנֵי אִיבֵיהֶם
- Dt 31.2      ו. וַיֹּאמֶר אֱלֹהִים בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם  
לֹא־אוֹכֵל עוֹד לְצֹאת וּלְבוֹא  
וַיְהִיָּה אָמַר אֵלַי לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה:
- 1 Sam 9.16; נָגִיד *leader*;  
Benjamin, Israel, Philistines      ז. כָּעֵת מָחָר אֲשַׁלַּח אֵלֶיךָ אִישׁ מֵאַרְצָן בְּנֵימִן  
וּמִשְׁחָתוֹ לְנָגִיד עַל־עַמֵּי יִשְׂרָאֵל  
וְהוֹשִׁיעַ אֶת־עַמֵּי מִיד פְּלִשְׁתִּים  
כִּי רָאִיתִי אֶת־עַמֵּי כִּי בָּאָה צָעֲקוֹתוֹ אֵלַי:
- Gn 39.11      ח. וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֹא הַבֵּיתָה לַעֲשׂוֹת מְלֹאכְתּוֹ  
וַאִין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם בַּבַּיִת:
- Gn 25.19; Abraham, Isaac      ט. אֲבָרְהָם הוֹלִיד אֶת־יִצְחָק:
- Jg 13.9; Manoah      י. וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מְנוּחַ  
וַיָּבֹא מִלְּאָךְ הָאֱלֹהִים עוֹד אֶל־הָאִשָּׁה  
וְהִיא יוֹשֶׁבֶת בַּשָּׂדֶה וּמְנוּחַ אִשָּׁה אֵין עִמָּה:
- Jr 15.20; בצר *fortify*; יכל *overcome*  
(without a complementary NC)      כ. וַנִּתְחַדָּךְ לְעַם הַזֶּה לְחֹמַת נַחֲשֶׁת בְּצוּרָה  
וְנִלְחַמּוּ אֵלֶיךָ וְלֹא־יִוָּכְלוּ לָךְ  
כִּי־אֲתָךְ אָנִי לְהוֹשִׁיעָךְ וּלְהַצִּילָךְ נְאֻם־יְהוָה:
- Is 9.5; מְשָׁרָה, *rule, dominion*;  
+ אב < אביעד, *shoulder*; שְׁכָם, *Eternal Father*  
עד, *Eternal Father*      ל. כִּי־יִלְדַּךְ יִלְד־לָנוּ בֶן נִתְּן־לָנוּ  
וְתִהְיֶה הַמְּשָׁרָה עַל־שְׁכָמוֹ  
וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גְּבוּר אֲבִיעֵד  
שֶׁר־שְׁלוֹם:
- Gn 3.5; פָּקַח, *open* (vb.)      מ. כִּי יִדַּע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ  
וְנִפְקַחוּ עֵינֵיכֶם וְהִיִּיתֶם כַּאֱלֹהִים יִדְעִי טוֹב וְרָע:
- Gn 46.4; Egypt      נ. אָנֹכִי אֶרְדַּ עִמָּךְ מִצְרַיִמָּה וְאָנֹכִי אֲעֲלֶךָ

Ezk 39.7; חלל, <i>pollute, defile</i>	<p>וַאֲתֵשֶׁם קִדְשֵׁי אֹדְיַע בְּתוֹךְ עַמֵּי יִשְׂרָאֵל  וְלֹא־אֲחַל אֶת־שֵׁם־קִדְשֵׁי עוֹד  וַיִּדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה קְדוֹשׁ בְּיִשְׂרָאֵל:</p>
Jg 10.13	<p>וְאַתֶּם עֲזַבְתֶּם אוֹתִי וַתַּעֲבְדוּ אֱלֹהִים אֲחֵרִים  לְכֵן לֹא־אֹסִיף לְהוֹשִׁיעַ אֶתְכֶם:</p>
Josh 17.12; יאל, <i>be determined</i> ; Manasseh, Canaanite(s)	<p>וְלֹא יִכְלוּ בְנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת־הָעָרִים הָאֵלֶּה  וַיֹּאֲלֵ הַכְּנַעֲנִי לְשִׁבַת בְּאֶרֶץ הַזֹּאת:</p>
1 Kgs 19.11; פרק, <i>tear/break off</i> (D)	<p>וַיֹּאמֶר צָא וְעִמְדַתְּ בְּהָר לִפְנֵי יְהוָה  וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוּלָּה וַחֲזַק מִפָּרֶק הָרִים</p>
Pr 27.1; מחר, <i>tomorrow</i>	<p>אֲלִתְתֵּלֵל בְּיוֹם מָחָר  כִּי לֹא־תִדַּע מַה־יִּלְד יוֹם:</p>
Gn 12.19	<p>לְמָה אָמַרְתָּ אַחֲתִי הוּא וְאַקַּח אֶתָּה לִי לְאִשָּׁה  וְעַתָּה הִנֵּה אֲשַׁתְּךָ קַח וְלֵךְ:</p>

### 30.6 ENRICHMENT

A question that often concerns students is how to determine the precise “meaning” of a given word—why the author chose this word for this point in the text. There are many constraints upon an author’s choice of terms, some of which we can [sometimes] determine, most of which we cannot. In attempting to discern the significance of a particular choice, therefore, we need to be aware of these constraints—or at least to realize *that* the author was constrained—before trying to assess or assign any special meaning or function to a particular word. What are some of those constraints?

1. The immediate *context* is the most obvious constraint. A word must fit its linguistic environment, contribute to the function of the overall text, and generally “make sense” to its hearers or readers. It is in this sense that we may, for example, find ourselves “stuck” for “just the right word” when writing a letter, paper, or sermon.
2. A less obvious constraint is that the author must *know* the word (syntagm, &c.) in order to use it, and that must also have some feel for its *connotative* “load”—socially emotive associations that are lost to us. This load may privilege or neutralize a particular linguistic expression (lexical choice, morphosyntactic choice, &c.) for the author *and* for that context, in light of his purpose(s) for writing, his own background and his assumptions about his hearers. Further, since connotation is both personal and contextual, as well as societal, we must be extremely cautious about extrapolating the author’s motivation by merely studying its occurrences in BH. This is far more important than the “root” or “basic” meaning of a word, which (cf. Lesson 2) is illusory.

This is not intended to make us despair, but merely to caution us against over-reading the biblical text, seeking out “hidden treasures” of meaning. The languages in which the Bible was written were ordinary, working languages, spoken, written, and read by ordinary people. They are not secret or hidden “codes”

which we need to decipher, but stories, poems, and sermons (and genealogies, and ...) written for us to read and enjoy, and to profit from reading them.

Reading them in Hebrew (or Greek) forces us to slow down, to give more attention to the text itself, rather than to merely skim over its surface, “reading” it through the lenses of sermons heard or read, lessons learned, or other interpretations. We cannot rid ourselves of every assumption or prejudice, but we can force ourselves to read more carefully, paying attention to *how* the biblical authors wrote, as well as to *what* (and *why*) they wrote it.

We read, therefore, the entire story, not merely the individual words that make up that story; the entire poem, not merely the words and lines of that poem; the entire sermon (prophecy), not merely its forms and lexical choices, just as we read any other text in a language that is more familiar to us.

### LESSON 31 GEMINATE (ע"ע) VERBS

**G**EMINATE VERBS have the same consonant as their second and third radicals, such as רעע and סבב (the term “geminate”, or “twinned”, reflects the theory that they were coined from biradical roots by repeating the second radical). They are strong in three forms of Q P (3ms, 3fs, 3cp), and in Q Ptc and NA. They are weak in all other stems and conjugations. Some verbs occur in *polet*, *polal*, and *hitpolel*, like the hollow verbs (above), others (e.g., הלל, *praise*, פלל, *pray*) occur primarily in the regular D-stems and so look like the basic verb (i.e., all three radicals are present in all forms).

#### 31.1 FORMS

The prefix vowel of the geminate verbs is nearly always the same as that of the hollow verbs (Lesson 28); a “helping [anaptyctic] vowel” joins PGN endings to the verbal root (-ו- in perfect; -י- in imperfect, preterite, & imperative). The second and third radicals often coalesce and are written once with *dagesh forte*. The verbal root occurs in three basic forms:

Form of the Verbal Root	Occurs in
סב	forms without PGN endings
סב-	forms with PGN endings (but not imperative)
סבב	a few forms ( <i>all</i> forms in the D-stems)

This skeleton paradigm illustrates these characteristics:

סבב		Q	N	H	Hp	Po
P	2ms	סְבוֹתָ	נְסִבוֹתָ	הִסְבוֹתָ	הוֹסְבוֹתָ	סוֹבְבוֹתָ
	3ms	סָבַב	נָסַב	הִסֵּב	הוֹסֵב	סָבַב
	3cp	סָבְבוּ	נָסְבוּ	הִסְבוּ	הוֹסְבוּ	סָבְבוּ
F	3ms	יִסַּב יִסַּבְיָ	יִסַּב	יִסַּב	יֹוִסַּב	יִסוּבְבֵי
	2fs	תִּסְבִּי	תִּסְבִּי	תִּסְבִּי	תוֹסְבִּי	תִּסוּבְבֵי
	2fp	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה	תוֹסְבִּינָה	תִּסְבְּבִנָה
V	2ms	סַב	הִסַּב	הִסַּב		סָבַב
NC		סַב	הִסַּב	הִסַּב		סָבַב



## 31.2 GEMINATE VERBS IN QAL

Qal		סבב	קלל
<b>P</b>	1c	סְבוֹתִי	קְלוֹתִי
	2m	סְבוֹתָ	קְלוֹתָ
	2f	סְבוֹתְךָ	קְלוֹתְךָ
	3ms	סֵב סְבָב	קֵל
	3fs	סְבָה סְבָבָה	קְלָה
	1c	סְבוֹנוֹ	קְלוֹנוֹ
	2mp	סְבוֹתְהֶם	קְלוֹתְהֶם
	2f	סְבוֹתֵינָן	קְלוֹתֵינָן
	3cp	סְבוּ סְבִיבוּ	קְלוּ
	<b>F</b>	1cs	אֶסֵב אֶסְבֵּב
2ms		תִּסֵּב תִּסְבֵּב	תִּקַּל
2fs		תִּסְבִּי תִסְבִּי	תִּקְלִי
3ms		יִסֵּב יִסְבֵּב	יִקַּל
3fs		תִּסֵּב תִּסְבֵּב	תִּקַּל
1cp		נִסֵּב נִסְבֵּב	נִקַּל
2mp		תִּסְבוּ תִסְבִּיבוּ	תִּקְלוּ
2fp		תִּסְבִּינָה תִסְבִּינָה	תִּקְלִינָה
3mp		יִסְבוּ יִסְבִּיבוּ	יִקְלוּ
3fp		תִּסְבִּינָה תִסְבִּינָה	תִּקְלִינָה
<b>Pr</b>	3ms	וַיִּסֵּב וַיִּסְבֵּב	וַיִּקַּל
<b>V</b>	2ms	סֵב	
	2fs	סְבִי	
	2mp	סְבוּ	
	2fp	סְבִינָה	
<b>NC</b>		סֵב	קַל
<b>Ptc</b>	ms	סְבֵּב	קֵל

1. *Qal* participle and infinitive absolute are **strong**, as are *qal* perfect forms with vocalic or no PGN sufformative (i.e., 3ms, 3fs, 3cp).
2. The stem syllable looks like the second syllable of the basic verb (*pataḥ* in Q P, *holem* in Q F and V).
3. The three forms of the *qal* are compared in this table (their vertical alignment is merely for convenience; it does *not* imply that these would have been thought of as “types”).
4. The middle column shows alternate forms, which in Q imperfect, look exactly like I-נ roots (cf. נפל, §26.1); they can be distinguished only in context by knowing the vocabulary.

### 31.3 GEMINATE VERBS IN NIFAL

This is a skeletal paradigm (the full paradigm is in Appendix D).

Nifal		סבב
<b>P</b>	3ms	נָסַב
	1cp	נָסְבוֹנוּ
<b>F</b>	3ms	יָסַב
	3mp	יָסְבוּ
<b>Pr</b>	3ms	וַיָּסַב
<b>V</b>	2ms	הָסַב
	2mp	הָסְבוּ
<b>NC</b>		הָסַב
<b>Ptc</b>	ms	נָסַב

1. The prefix looks exactly like the hollow verbs (*qames* or *šewa* in *nifal* perfect and participle; *hireq* with doubled first radical in all other forms).
2. Some forms (e.g., 3ms N F) look exactly like 3ms Q F of a I-*נ* verbal root (cf. יָפַל, *he will fall*).
3. The stem vowel is *patah*, except in N P forms with consonantal PGN endings (see paradigm, above).

### 31.4 GEMINATE VERBS IN HIFIL & HOFAL

This skeleton paradigm lists the H-stems of both סבב and שוב for comparison.

Hifil		סבב	שוב	סבב	שוב
<b>P</b>	1cs	הָסְבוֹתִי	הָשִׁיבוֹתִי	הוֹסְבוֹתִי	הוֹשְׁבֹתִי
	1cp	הָסַב	הָשִׁיב	הוֹסַב	הוֹשַׁב
<b>F</b>	3ms	יָסַב	יָשִׁיב	יּוֹסַב	יּוֹשַׁב
	3mp	יָסְבוּ	יָשִׁיבוּ	יּוֹסְבוּ	יּוֹשְׁבוּ
<b>Pr</b>	3ms	וַיָּסַב	וַיָּשִׁיב	וַיּוֹסַב	וַיּוֹשַׁב
<b>V</b>	2ms	הָסַב	שׁוֹב		
	2mp	הָסְבוּ	שׁוֹבוּ		
<b>NC</b>		הָסַב	שׁוֹב		הוֹשַׁב
<b>Ptc</b>	ms	נָסַב	שָׁב	מוֹסַב	מוֹשַׁב

1. The prefix in *hifil* looks exactly like the hollow verbs (*sere* in H P and Ptc; *qames* in all other forms).
2. The stem vowel is *sere* or *hireq* (before consonantal PGN endings). It is similar to the hollow verbs; geminate verbs tend to have *sere* rather than *hireq* as a stem vowel.
3. In *hofal*, the prefix vowel is always *šureq*, as in the I-*י* verbs, and the stem vowel is *patah* in all forms, so that Hp geminates without PGN endings look exactly like Hp of I-*י* verbs without endings.

### 31.5 GEMINATE VERBS IN *POLEL*, *POLAL*, & *HITPOLEL*

Geminate verbs that use these forms look just like hollow verbs. This skeleton paradigm lists forms of a hollow verb (קום) for comparison. *Hitpolel* (Pt) looks exactly like *polel* with the prefixes הִתְ- (perfect, &c.) and יְהִ- (&c.).

P-stems		סבב	קום	Pt
P	1cs	סִבַּבְתִּי	קִמַּמְתִּי	הִתְסַבַּבְתִּי
	3ms	סִבַּב	קִמַּם	הִתְסַבַּב
	1cp	סִבַּבְנוּ	קִמַּמְנוּ	הִתְסַבַּבְנוּ
F	3ms	יִסְבֵּב	יִקְמֹם	יִתְסַבֵּב
	3mp	יִסְבְּבוּ	יִקְמְמוּ	יִתְסַבְּבוּ
Pr	3ms	וַיִּסְבֵּב	וַיִּקְמֹם	וַיִּתְסַבְּבוּ
V	2ms	סִבֵּב	קִמֵּם	
	2mp	סִבְּבוּ	קִמְמוּ	
NC		סִבֵּב	קִמֵּם	
Ptc	ms	מְסַבֵּב	מְקִמֵּם	

1. The only way to know whether a form in *polel*, *polal*, or *hitpolel* is from a hollow or geminate root is to know the vocabulary (which word best fits the context) or check a lexicon (most lexica cross-reference these forms to their putative root).
2. *Polal*, *et al.* occur with and without the vowel letter (וּ). The stem vowel only distinguishes the active (*polel*) from the passive (*polal*; not listed) when there is no ending, so that the function of most forms must be determined from the context.

### 31.6 “DOUBLE” VERBS

A number of hollow, III-ה, and geminate roots are apparently “double” verbs—different roots that share some of their consonants and overlap in function. E.g.,

המם	הום	<i>be in turmoil</i>
פרר	פור	<i>break, destroy</i>
צרר	צור	<i>bind, be in distress</i>
רבב	רבה	<i>be numerous, many</i>
שגג	שגה	<i>go astray, sin</i>

### 31.7 IDENTICAL & “AMBIGUOUS” VERBAL FORMS

The results of the particular weaknesses of weak verbal roots creates two additional complications:

- Forms can appear to be based on different verbal roots (one of which may not be attested). For example,
 

וַיִּסָּב	3ms <i>qal</i> preterite <	סָבַב	<i>He went around</i>
	looks like 3ms <i>qal</i> preterite <	נָסַב	[The root does not exist in BH.]
- Some forms of a verbal root can be parsed in more than one way—i.e., they are ambiguous *apart from a context*. A form may be located in more than one conjugation (below, מָוַת, שָׁרַח) or stem (below, נִשְׁמַח, וַיַּעֲלֵה). They do not have several functions in a given context—its context restricts every form’s function—but the same form may be ambiguous *apart from its context*. This means that a form must be read and its function identified only within the requirements of its context.

מָוַת	3ms <i>qal</i> perfect ms <i>qal</i> participle	<i>He died</i> [one who] [is] <i>dead</i>
שָׁרַח	3ms <i>qal</i> perfect ms <i>qal</i> participle	<i>He sang</i> [one who] <i>sings</i>
וַיִּשֶׂם	3ms <i>qal</i> preterite 3ms <i>hifil</i> preterite	<i>He placed/set</i> [someone/something] (one object) <i>He caused</i> [someone] <i>to place/set</i> [something] (two objects)
וַיַּעֲלֵה	3ms <i>qal</i> preterite 3ms <i>hifil</i> preterite	<i>He went up</i> (intransitive—no object) <i>He brought up</i> (transitive)

**31.8 FREQUENCY** This is a list of all geminate verbs that occur fifty times or more in BH, in descending order of frequency.

סָבַב	surround, go around	162x	תָּמַם	be complete, have integrity	64x
הָלַל	praise (P); boast (Dt)	145x	צָרַר	wrap up, be hostile to, confine	61x
חָלַל	be defiled (N); defile (D); begin (H)	134x	אָרַר	curse	59x
רָעַע	be evil, wicked, bad	99x	שָׁדַד	devastate, destroy, lay waste	56x
שָׁמַם	be astonished, desolate	95x	חָתַת	be shattered, dismayed	53x
קָלַל	be light, swift; slight, trifling, accursed	82x	מָדַד	measure	52x
פָּלַל	pray (Dt)	80x	רָנַן	shout (in joy, triumph)	52x
חָנַן	be gracious to, favor	77x	פָּרַר	break out, burst forth (H)	50x

### 31.9 CONCEPTS

anaptyctic   coalesce   double verbs   gemination

**31.10 VOCABULARY**

<i>confine, constrain, wrap up, be hostile to</i>	צָרַר .465	<i>curse</i>	אָרַר .459
<i>distress, trouble; confinement</i>	צָרָה	<i>praise, exult in (D); boast (Dt)</i>	הָלַל .460
<i>enemy, foe</i>	צָר	<i>praise, glory</i>	תְּהִלָּה
<i>be[come] light, swift; slight, trifling, accursed (st. vb.)</i>	קָלַל .466	<i>measure</i>	מָדַד .461
<i>shout (in joy, triumph, celebration)</i>	רָנַן .467	<i>surround, go around; encircle; turn around</i>	סָבַב .462
<i>be[come] bad, evil, wicked (st. vb.)</i>	רָעַע .468	<i>pray (Dt)</i>	פָּלַל .463
<i>devastate, lay waste; cf. §21.1</i>	שָׁרַד .469	<i>prayer</i>	תְּפִלָּה
<i>be[come] astounded, astonished, dumfounded; desolate</i>	שָׁמַם .470	<i>break out, burst forth (H)</i>	פָּרַר .464

**31.11 EXERCISES**

- After learning to recognize geminate verbs, identify any geminate verbal forms in whatever biblical passage your teacher assigns.
- Please gloss these verses, parsing all verbal forms.

Jb 31.40; Job .a תִּמְנוּ דְבַרֵי אֵיזֹב:

Nu 22.12; Balaam .b וַיֹּאמֶר אֱלֹהִים אֶל־בִּלְעָם לֹא תִלְךָ עִמָּהֶם  
לֹא תֵאָר אֶת־הָעָם כִּי בָרוּךְ הוּא:

Lv 9.24 .c וַתֵּצֵא אֵשׁ מִלְּפָנֵי יְהוָה  
וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־חֲלָבֵים  
וַיֵּרָא כָּל־הָעָם וַיִּרְנוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם:

Ps 146.1; נַפְשִׁי is vocative .d הַלְלוּ־יְהוָה הַלְלֵי נַפְשִׁי אֶת־יְהוָה:

Gn 12.3 .e וַאֲבָרְכָה מִבְּרַכְיָךְ וּמִקְלָלְךָ אָאֵר  
וּנְבָרְכֶוּ בְךָ כָּל מְשֻׁפָּחַת הָאָדָמָה:

Ps 145.3; גְּדוּלָה, *greatness*; חָקַר, *searchable; searching* .f גְּדוּל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

Josh 6.7 .g וַיֹּאמֶר אֶל־הָעָם עֲבְרוּ וְסָבוּ אֶת־הָעִיר

Ps 114.3; אָחֹר, *back, rear* (n.); Jordan .h הַיָּם רָאָה וַיָּנֹס  
הַיַּרְדֵּן יָסֹב לְאָחֹר:

- Nu 11.11; מִצָּא lacks its final א; *בוֹשָׁא*, *burden*
- .i וַיֹּאמֶר מֹשֶׁה אֱלֹהֵיהוּהָ לָמָּה הִרְעַתָּ לְעַבְדְּךָ  
וְלָמָּה לֹא־מָצַתִּי חֵן בְּעֵינֶיךָ  
לְשׁוֹם אֶת־מִשָּׂא כָּל־הָעַם הַזֶּה עָלַי:
- Lv 26.32
- .j וְהִשְׁמַתִּי אֲנִי אֶת־הָאָרֶץ  
וְשָׁמְמוּ עָלֶיהָ אִיבֵיכֶם הַיֹּשְׁבִים בָּהּ:
- Ps 145.2; עֵד, *age* (a duration of time)
- .k בְּכֹל־יוֹם אֲבָרְכֶךָ  
וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד:
- Zp 3.14; רוּעַ, *shout*; עֲלֹז, *exult*; Zion
- .l הֲנִי בִתְצִיּוֹן הָרִיעוּ יִשְׂרָאֵל  
שִׁמְחִי וְעֲלֹזִי בְּכָל־לֵב בֵּית יְרוּשָׁלַם:
- Jr 2.12; חָרַב, *dry up*; שֵׁעַר, *bristle* [with horror]
- .m שָׁמּוּ שָׁמַיִם עַל־זֹאת וְשִׁעְרוּ חָרְבוּ מְאֹד  
נִאֲסִי־הוֹהָ:
- Ps 37.22
- .n כִּי מְבֹרָכִיו יִירְשׁוּ אֶרֶץ וּמְקַלְלָיו יִכְרְתוּ:
- Jr 7.26; עֵרֶף, *neck*
- .o וְלֹא שָׁמְעוּ אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם  
וַיִּקְשׁוּ אֶת־עֵרְפָם הִרְעוּ מֵאֲבוֹתָם:
- S2 22.6; חָבַל, *cord*; קָדַם, *precede*, *go before*; Sheol
- .p חָבַלִי שָׂאוֹל סִבְנֵי קִדְמֹנִי מִקְשֵׁי־מָוֶת:
- Jn 2.4; מִשְׁבֵּר, *breaker* (wave); גֵּל, *heap* (wave)
- .q וְנָהַר יִסְבְּבֵנִי כָּל־מִשְׁבְּרֵיךָ וְגֵלֶיךָ עָלַי עֲבְרוּ:
- Jr 21.4; סָבַב, *turn back*, *reverse* [Most of this v. is a quotation.]
- .r כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
הֲנִנִּי מִסָּב אֶת־כָּלִי הַמְלַחֲמָה אֲשֶׁר בְּיַדְכֶם  
אֲשֶׁר אַתֶּם נֹלְחָמִים בָּם אֶת־מֶלֶךְ בָּבֶל  
וְאֶת־הַפְּשָׁדִים הַצָּרִים עֲלֵיכֶם מִחוּץ לַחֹמָה  
וְאִסְפַּתִּי אֹתָם אֶל־תוֹךְ הָעִיר הַזֹּאת:
- Dt 3.24; גְּדֹל, *greatness* (n.); the first occurrence of אֲשֶׁר is probably causal (*because*)
- .s אֲדַנִּי יְהוָה אַתָּה הַחֲלוּת לְהִרְאוֹת אֶת־עַבְדְּךָ  
אֶת־גְּדֹלְךָ וְאֶת־יָדְךָ הַחֲזָקָה  
אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ  
אֲשֶׁר־יַעֲשֶׂה כַּמַּעֲשֵׂיךָ וְכַגְּבוּרָתְךָ:

Dt 15.10; בגלל, *on account of, because of*; מושלח, *outstretching* (i.e., *attempt*)

.t  
 נָתַן תְּתֵן לוֹ וְלֹא־יָרַע לְבַבְךָ בְּתִתְּךָ לוֹ  
 כִּי בְגִלְלֵי הַדָּבָר הַזֶּה יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ  
 בְּכָל־מַעֲשֶׂיךָ וּבְכָל מוֹשְׁלַח יָדְךָ:

K1 8.35; בעצר, *be closed, shut up* (N); מטר, *rain*; this is not a complete sentence, but the protasis of a conditional sentence; the next verse contains the the apodosis (the “then” part)

.u  
 בְּהֶעָצַר שָׁמַיִם וְלֹא־יְהִי מָטָר כִּי יַחֲטְאוּ־לְךָ  
 וְהִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שִׁמְךָ  
 וּמִחֲטָאתָם יִשׁוּבוּן כִּי תַעֲנֶנּוּ:

### 31.12 SOME ENCOURAGEMENT

Congratulations on making it this far! Having invested a great deal of time, effort, and energy (not to mention money) on Biblical Hebrew, how can you continue to grow in your ability to use what you have learned?

1. Continue to read the Hebrew text aloud, in order to strengthen the channels of your ear and eye.
2. Continue to gloss the Hebrew text in English, preferably in writing, but orally is better than nothing. Don't worry at this point about getting every word (when I first did this, I merely skipped words that I didn't recognize), or even getting every word “right”. It is more important that you see as much text as possible.
3. Continue to develop a vocabulary base by learning the words in the passage that you are reading. As you come across unknown words, check a tool such as Armstrong, Busby, & Carr (1988) or a concordance to see how frequently they occur in BH. If they are relatively infrequent (fewer than ten times), you may not want to invest the time to learn them, but if they are related to a more common word (e.g., a verbal root), or a word that you already know, you can probably add them to your stock of vocabulary without too much effort.
4. Use the reading notes (Appendix E) to review what you have already read, and to explore new passages.
5. The most important contribution to growing in your understanding of BH is continued exposure to *passages* of text, not merely to a verse here or there. This is because the minimal unit of communication is the sentence, and in order to think about *how* the biblical writers communicated, it is necessary to read their communications as they intended them to be read—as, e.g., stories, poems, songs, oracles, not as isolated phrases, clauses, or even verses.
6. The main benefit of seeing a lot of Hebrew is that you will gradually begin to say, “I’ve never seen that before”, or “That’s the fourth time in this chapter that the author repeated that word [syntagm, &c.]—i.e., you will begin to sense what is and is not significant, and to gain appreciation for the craft of the biblical authors. Since much of interpretation is asking questions about the text, the greater your familiarity with that text, the more appropriate—and therefore helpful—the questions will be.
7. You will also gain the ability to understand commentators’ remarks, since you will have a fund of information on which to draw in interpreting both the accuracy and significance of what they say.

## APPENDICES

- A. **Supplementary Vocabulary.** Ten lists that, with the vocabulary lists in the lessons, entail all words that occur *fifty times or more* in BH.
- B. **Hebrew – English Glossary.** An alphabetic list of all words in the lessons and Appendix A of this grammar.
- C. **Glossary.** Grammatical and linguistic terms used in this grammar.
- D. **Paradigms.** Pronominal and verbal forms, including a brief comparison of the forms of several weak verbs that may be confused due to their similarity.
- E. **Reading Notes.** Lexical and morphological notes on Genesis 11.27-25.11, Ruth 1-4, Jonah 1-4, and selected psalms, designed to help students who have finished about two-thirds of this grammar as they begin to read the biblical text.
- F. **Bibliography.** An annotated list of [primarily] reference works on BH and the Hebrew Bible.



**APPENDIX A. SUPPLEMENTARY VOCABULARY****SUPPLEMENTARY VOCABULARY 1**

<i>declaration, utterance; often in the prophets as נאם יהוה</i>	נאם .478	<i>wickedness, guilt, iniquity</i>	אָוֹן .471
<i>there, in that place</i>	שָׁם .479	<i>not</i>	בְּלִי .472
<i>area inside something else</i>	תָּוֶךְ .480	<i>also, even, indeed (adv., cj.)</i>	גַּם .473
<i>in, within, inside [always construct to the following word]; trad. in the midst of</i>	בְּתוֹךְ	<i>prefixed interrogative particle (not directly translated)</i>	הֲ- .474
<i>seize, take hold of</i>	תָּפַשׁ .481	<i>bear, give birth [to] (of women); father; become the father of (of men)</i>	יָלַד .475
<i>ornament, decoration</i>	תְּפִאֲרֹת .482	<i>daily, by day, daytime (cf. יוֹם)</i>	יוֹמָם .476
<i>tribute; [heave-] offering</i>	תְּרוּמָה .483	<i>why? (לָּ + מָה)</i>	לָּמָּה לָּמָּה .477

**SUPPLEMENTARY VOCABULARY 2**

<i>[the] dark, darkness</i>	חֹשֶׁךְ .491	<i>treasury, storehouse</i>	אוֹצָר .484
<i>testimony, command, precept (of divine law)</i>	עֲדוּת עֲדוּת .492	<i>[miraculous] sign</i>	אוֹת .485
<i>help, assist</i>	עָזַר .493	<i>bind, tie, imprison</i>	אָסַר .486
<i>cliff, crag, outcropping; rock</i>	צוּר .494	<i>lion</i>	אַרְיֵה אַרְיֵה .487
<i>end, edge; border</i>	קֶצֶה .495	<i>iron</i>	בַּרְזֶל .488
<i>offering, gift (cf. Mk 7.11)</i>	קָרְבָּן .496	<i>large building; palace, temple (cf. בַּיִת)</i>	הַיְכָל .489
<i>slaughter, kill</i>	שָׁחַט .497	<i>man (male); male being (animal)</i>	זָכָר .490

**SUPPLEMENTARY VOCABULARY 3**

<i>near, close</i>	קָרוֹב .506	<i>cedar</i>	אַרְזֵי .498
<i>horn (oft. as symbol of strength)</i>	קַרְנֵי .507	<i>belly, abdomen; womb</i>	בֶּטֶן .499
<i>bow (weapon); rainbow</i>	קֶשֶׁת .508	<i>lot; allotment (what the lot reveals/awards)</i>	גּוֹרָל .500
<i>ride</i>	רָכַב .509	<i>property, possession(s)</i>	מִקְנָה .501
<i>succeed, prosper; understand (H)</i>	שָׁכַל .510	<i>guard; obligation, duty</i>	מִשְׁמֶרֶת .502
<i>remainder, what is left (cf. שאר)</i>	שְׂאֵרִית .511	<i>afflicted, poor, humble</i>	עָנִי .503
<i>table</i>	שֻׁלְחָן .512	<i>arrange, set in order</i>	עָרַךְ .504
<i>plunder, booty, spoil</i>	שָׁלַל .513	<i>valley, lowland</i>	עֵמֶק .505

## SUPPLEMENTARY VOCABULARY 4

<i>according to; as, just as</i>	כַּפּ לְפִי	.522	<i>cistern, well</i> (i.e., a hole dug for water; cf. Gn 37.22; Jr 2.13)	בּוֹר	.514
<i>shoulder[blade]</i>	כַּתֵּף	.523	<i>not, no</i> (poetic)	בֵּל	.515
<i>anoint</i>	מָשַׁח	.524	<i>man</i> (male)	גִּבּוֹר	.516
<i>here, in this place</i>	פֹּה פֹּה פֹּה	.525	<i>dream</i>	חֲלוֹם	.517
<i>spread out</i>	פָּרַשׁ	.526	<i>favor, grace</i>	חֵן	.518
<i>tomb, grave</i> (usually hollowed out of rock, not dug in soil)	קֶבֶר	.527	<i>remainder, left-over</i> (n.)	יֵתֵר	.519
<i>heal, cure</i> (vb.)	רָפָא	.528	<i>loaf, talent, region</i> (all were, or could be, roughly “circular”)	כֶּכֶר	.520
<i>female slave/servant</i>	שִׁפְחָה	.529	<i>foolish, insolent</i> (often substantive)	כֶּסִּיל	.521

## SUPPLEMENTARY VOCABULARY 5

<i>stumble, fall, sway, rock, waver</i>	כָּשַׁל	.538	<i>grasp, seize, hold</i>	אָחַז	.530
<i>shield</i>	מָגֵן	.539	<i>burnt offering, offering by fire</i> (contrast אִשָּׁה , woman, wife)	אִשָּׁה	.531
[young] girl, maid	נַעֲרָה	.540	<i>hill; [cultic] high place; Gibeah</i>	גִּבְעָה	.532
<i>end; limit, boundary</i>	קֵץ	.541	<i>be defiled, polluted</i> (N); <i>defile, pollute</i> (D); <i>begin</i> (H)	חָלַל	.533
<i>succeed, be effective/strong</i>	צָלַח	.542	<i>share, portion, part</i> (cf. חֶלֶק)	חֶלֶק	.534
<i>Sheol</i>	שְׁאוֹל	.543	<i>be gracious to, compassionate toward, favour; request favor/compassion</i> (Dt)	חָנַן	.535
<i>be complete, have integrity</i> (st. vb.)	תָּמַם	.544	<i>be shattered, dismayed</i> (st. vb.)	חָתַת	.536
<i>whole, blameless, entire</i>	תָּמִים		<i>large river</i> (esp. the Nile)	יָאֵר	.537

## SUPPLEMENTARY VOCABULARY 6

<i>feast, festival; procession</i>	חַג	.552	<i>poor, needy, destitute, oppressed</i>	אֲבִיּוֹן	.545
<i>violence, wrong, injury</i>	חַמּוֹס	.553	<i>end, outcome</i>	אַחֲרִית	.546
<i>vow, oath</i>	נִדָּר	.554	<i>How? How!</i> (interrogative and exclamatory); אִיכָּה is the first word and title of Lamentations	אִיךָ	.547
[to] <i>vow; swear an oath/vow</i>	נָדַר		<i>side</i> (n.); <i>beside, near</i> (prep.)	אַצֵּל	.548
<i>inherit, obtain</i>	נָחַל	.555	<i>flee, run away</i>	בָּרַח	.549
<i>drink offering, libation</i>	נִסְךְ	.556	<i>strength, power</i> (cf. גִּבּוֹר, גִּבּוֹרָה)	גִּבּוֹרָה	.550
<i>pour [out]</i> (as a drink offering)	נִסַּךְ		<i>love, loved one, beloved</i>	דּוֹד	.551
<i>plain, desert</i> (often Jordan plain or valley & wilderness of Judah)	עֲרֵבָה	.557			

## SUPPLEMENTARY VOCABULARY 7

<i>before, not yet</i> (a following imperfect functions as past: :וְשָׂרָם יָגִילָה אֵלָיו דְּבַר־יְהוָה: <i>Yahwh's word had not yet been revealed to him</i> (Sam 3:7)	טָרַם .567	<i>drive, thrust</i> (a weapon); <i>blow</i> (a horn/trumpet)	תָּקַע .558
	בְּטָרַם	<i>widow</i>	אֵלְמָנָה .559
<i>undergrowth, thicket, woods</i>	יַעַר .568	<i>female slave/servant</i>	אִמָּה .560
<i>thought, intention, plan</i>	מַחְשְׁבָה .569	<i>path, way</i>	אֶרֶץ .561
<i>rock, crag, cliff</i>	סֹלֶעַ .570	<i>grapevine</i>	גֵּפֶן .562
<i>highest</i> (trad. <i>Most High</i> ); <i>upper</i>	עֲלִיּוֹן .571	<i>sow, plant</i> (cf. זָרַע , <i>seed</i> )	זָרַע .563
<i>distress, trouble; labour</i>	עֲמַל .572	<i>strong; hard</i>	חֲזָק .564
<i>incense; smoke</i> (from incense)	קְטֹרֶת .573	<i>divide, apportion, assign</i> (cf. חִלְקָה )	חָלַק .565
		<i>arrow; arrows</i> חֲצִיִּים	חֵץ .566

## SUPPLEMENTARY VOCABULARY 8

<i>cease, stop</i> (with inf. const.)	חָדַל .582	<i>after, behind</i> (prep.); <i>last</i> (adj.)	אַחֲרָיוֹן .574
<i>new, renewed; fresh</i>	חֲדָשׁ .583	<i>Where [is/are]?</i>	אֵינָהּ .575
<i>shadow, shade</i>	צֶלַל .584	<i>trustworthiness, faithfulness</i>	אִמּוּנָה .576
<i>be angry, furious</i>	כָּעַס .585	<i>split, cleave</i>	בָּקַע .577
<i>horseman</i> (coll.); <i>horse</i>	פָּרָשׁ .586	<i>virgin, [marriageable] young woman</i>	בְּתוּלָה .578
<i>reed</i> (for measuring)	קָנָה .587	<i>camel</i>	גִּמְלָה .579
<i>tear</i> (esp. clothing)	קָרַע .588	<i>cling/stick to</i>	דָּבַק .580
<i>fellowship</i> [trad., <i>peace</i> ] <i>offering</i>	שְׁלָמִים .589	<i>honey</i>	דְּבַשׁ .581

## SUPPLEMENTARY VOCABULARY 9

<i>break through, burst out</i> (cf. Perez; Gn 38.29))	פָּרַץ .597	<i>destroy utterly</i> [as belonging to YHWH] (trad. <i>devote to the ban</i> )	חָרַם .590
<i>smell, odor, scent</i>	רִיחַ .598	<i>wash, clean</i>	כָּבַס .591
<i>left</i> [side/hand]	שְׂמֹאל .599	<i>measure</i> (n.) (cf. מִדָּה )	מִדָּה .592
<i>worthlessness, in vain</i>	שׁוּא .600	<i>correction, discipline, instruction</i>	מוּסָר .593
<i>desolation, devastation; horror</i> (cf. שָׂמָה )	שְׂמָמָה .601	<i>tomorrow</i>	מָחָר .594
<i>tooth; crag, outcropping</i>	שֵׁן .602	<i>unleavened bread</i>	מִצָּה .595
<i>do, make</i>	פָּעַל .603	<i>height</i> (cf. רֵוַם )	מָרוֹם .596

SUPPLEMENTARY VOCABULARY 10<sup>6</sup>

The function of this word is unknown. [Pss]	סֵלָה .611	<i>pedestal, socket</i> [Ex] (N.B.: not “Eden”, which is עֵדֵן)	אֵדֵן .604
<i>finely ground wheat flour</i> [43/53 in Lv, Nu]	סֵלֶת .612	<i>porch, vestibule</i> (of the Temple [1 Kg, 2 Chr, Ezk])	אוֹלָם .605
<i>nakedness</i> [primarily Lv (32/54)]	עֲרוּהָ .613	<i>porch, vestibule</i> [Ezk]	אֵילָם .606
<i>corner, rim, side</i> [primarily Ex & Ezk (63/86)]	פֶּאֶה .614	[tent] <i>fabric/curtain</i> [44/54 in Ex]	יְרִיעָה .607
<i>east</i> [primarily Ezk (53/67)]	קָרִים .615	<i>pasture, uncultivated land</i> [primarily Josh & 1 Chr (98/110)]	מִגְרָשׁ .608
<i>plank, board, beam</i> [primarily Ex (48/51)]	קֶרֶשׁ .616	<i>psalm</i> (this transliterates LXX: ψάλμος) [Ps]	מִזְמוֹר .609
		<i>choir leader, conductor(?)</i> [Ps]	מְנַצֵּחַ .610

<sup>6</sup>These words occur fifty times or more, but they occur only or primarily in one or two biblical books (identified in brackets [ ]); the number of occurrences is given as X/Y, where X = occurrences in a book or books, and Y = total occurrences in BH.

## APPENDIX B. HEBREW – ENGLISH GLOSSARY

1. An alphabetical list of all Hebrew words in the lessons and Appendix A of this grammar (i.e., all words that occur fifty times or more in Biblical Hebrew), together with one or more glosses. [This is not intended to replace the need to learn to use the lexicon.]
2. Multiple forms are either alternate forms or singular and plural of the same word.
3. Unpredictable plurals (e.g., נְשִׁים / נְשָׂה) are listed twice—with their singular and alphabetically.
4. Occasionally nouns that occur with both masculine and feminine forms are listed with both (e.g., סוּס, סוּסָה).
5. Gender is indicated only when the grammatical and morphological gender do not match. Feminine nouns that do not end in הַ - or תַּ / תְּ , &c. are marked as “(f.)” (e.g., עֵיר); masculine nouns with those endings are marked “(m.)” (e.g., לַיְלָה).
6. If no stem is marked for the verb, the gloss reflects its function in the *qal*.
7. If a verb does not occur in *qal*, it is listed without vowels (e.g., שָׂכַם).

### Abbreviations

adj.	adjective	m.	masculine
adv.	adverb	N	N-stem ( <i>nifal</i> )
D	D-active ( <i>piel</i> )	pl.	plural
Dp	D-passive ( <i>pual</i> )	Q	<i>qal</i>
Dt	D-t-infix ( <i>hitpael</i> )	Qp	<i>qal</i> -passive
f.	feminine	st. vb.	stative verb
H	H-active ( <i>hifil</i> )	trad.	“traditionally translated by/as ...”
Hp	H-passive ( <i>hofal</i> )	us.	usually
		vb.	verb

N.B. Other abbreviations may be added as needed.

<i>father, male ancestor</i> (1) (pl. אָבוֹת)	אָב	Where [is/are]?	אֵי
<i>perish</i>	אָבַד	<i>enemy</i> (m.s. Q Ptc < אֵיב)	אֵיב
<i>be willing, agree</i> (often with NC)	אָבָה	<i>How? How!</i> (interrogative & exclamatory); אֵיכָה is the Hebrew title of Lamentations	אֵיךָ
<i>fathers</i> (pl. of אָב)	אָבוֹת		אֵיכָה
<i>poor, needy, destitute, oppressed</i>	אָבִיוֹן	<i>ram</i>	אֵיל
<i>stone</i> (cf. עֶבֶן הָעֶזְרָא, Ebenezer, “the stone of help”)	אָבֶן	<i>porch, vestibule</i> [Ezk]; also אֵילָם	אֵילָם
<i>lord, master; (my) Lord, Master</i>	אָדוֹן	<i>no, not; There is/was not</i> (opp. of אֵשׁ); can occur with pronomial suffixes	אֵין
	אָדוֹנַי		אֵין
<i>humanity, humankind, man; Adam</i>	אָדָם	<i>Where is/are ...?</i>	אֵיפֹה
<i>ground</i> (cf. אָדָם, Gn 3.19)	אָדָמָה	<i>man (not Man), husband; each</i> (as subject of a plural verb); (pl. אֲנָשִׁים)	אֵישׁ
<i>pedestal, socket</i> [Ex]	אָדָן	<i>pupil</i> [of eye] (3x); <i>darkness</i> (2x)	אֵישׁוֹן
<i>love, like; desire</i> (cf. Amnon)	אָהַב	<i>only, surely</i> (adv.)	אֵךְ
<i>tent</i>	אָהֶל	<i>eat, devour, consume</i>	אָכַל
<i>or</i> (cj.)	אוּ	<i>there is/are not/no; without</i> (וְאֵין)	אֵין אֵין
<i>enemy</i> (ms Q Ptc < אֵיב)	אֵוִיב	<i>no, not</i>	אֵל
<i>porch, vestibule</i> [Ezk]; also אֵילָם	אֵוִלָם	<i>to, toward</i>	אֵל
<i>wickedness, guilt, iniquity</i>	אָוֶן	<i>God; god, gods</i> (used of YHWH, the God of Israel, and of pagan gods)	אֵל
			אֵלֹהִים
<i>treasury, storehouse</i>	אֹצָר	<i>these</i> (cp dem.)	אֵלֶּה
<i>light</i>	אוֹר	<i>friend</i> (n), <i>familiar</i> (adj); <i>chief</i> (n)	אֵלוֹךָ
[miraculous] <i>sign</i> (pl. אֲתוֹת)	אוֹת	<i>widow</i>	אֵלְמוּנָה
<i>then, at that time; formerly, since</i> ; cf. מֵאָז	אָז	<i>thousand</i>	אֵלֶּף
<i>ear, hearing</i>	אָזֶן	<i>two thousand</i>	אֵלְפִים
<i>brother, male relative</i>	אָח	<i>if, then</i>	אֵם
<i>one</i>	אָחַד	<i>mother; ancestress</i>	אֵם
<i>inherited/owned property</i> (real estate)	אֲחוּזָה	<i>female slave/servant</i>	אָמָה
<i>sister, female relative</i>	אָחוֹת	<i>cubit; forearm</i>	אָמָה
<i>grasp, seize, hold</i>	אָחַז	<i>trustworthiness, faithfulness</i>	אֲמוּנָה
<i>other, another</i>	אֲחֵר	<i>be trustworthy, faithful; steady, firm</i> (N); <i>believe, trust</i> (H)f	אָמֵן
<i>behind, after</i> (prep.)	אֲחֵר	<i>be[come] strong, bold</i>	אָמִץ
	אֲחֵרִי		
<i>after, behind</i> (prep.); <i>last</i> (adj.)	אֲחֵרוֹן	<i>say, speak; think</i>	אָמַר
<i>end, outcome</i>	אֲחֵרִית	<i>truth; trustworthiness</i>	אָמֶת
		<i>we</i> (1cp pers. pron.)	אֲנַחְנוּ

<i>I</i> (1cs pers. pron.); also אֲנִי	אֲנִי	<i>cistern, well</i> (i.e., a dug hole for water)	בּוֹר
<i>I</i> (1cs pers. pron.); also אֲנִי	אֲנִי	<i>belbecome ashamed</i> (st. vb.)	בוֹשׁ
<i>men, husbands</i>	אֲנָשִׁים	<i>choose</i> (often introduces object with בְּ)	בָּחַר
<i>gather, take in</i>	אָסַף	<i>trust, be confident in/of</i>	בָּטַח
<i>bind, tie, imprison</i>	אָסַר	<i>security</i> (n.), used as adv., <i>securely</i>	נָטַח
(I) <i>even, also; all the more</i> (cj.)	אֲף	<i>cattle; animals</i>	בְּהֵמָה
(II) <i>nose, nostril; anger</i>	אֲף	<i>come, go [in], enter</i>	בּוֹא
<i>end, edge, limit; כִּי אֲפֹסֵם but</i>	אֲפֹסֵם	<i>belly, abdomen; womb</i>	בֶּטֶן
<i>side</i> (n.); <i>beside, near</i> (prep.)	אֲצֵל	<i>before, not yet</i> (בְּ + טָרַם)	בְּטָרַם
<i>treasure; treasury, storehouse</i> (pl. אוֹצְרוֹת)	אוֹצֵר	<i>between</i> (prep.)	בֵּין
<i>four</i>	אַרְבַּע	<i>understand, discern</i> (cf. תְּבוּנָה)	בֵּין
<i>chest, box; ark</i> (of the covenant)	אָרוֹן	<i>house, home, household</i> (pl. בָּתִּים)	בַּיִת
<i>cedar</i>	אַרְז	<i>weep, mourn, wail</i>	בָּכָה
<i>path, way</i>	אַרְחָה	[the] <i>firstborn</i>	בְּכֹר
<i>lion</i>	אַרִּי	<i>no, not</i> (poetic)	בֹּל
	אַרְיָה		
<i>length</i>	אַרְדָּ	<i>not</i>	בְּלִי
<i>land</i> (geo-political region), <i>earth</i> (as in “heaven and earth”) (f.)	אַרְצָן	<i>apart from, except for, without</i>	בְּלֵעָרֵי
<i>curse</i>	אַרַּר	<i>not</i> (adv.); <i>except, unless</i> (cj.); us. לְבַלְתִּי or מִבַּלְתִּי	בְּלַתִּי
<i>fire</i>	אַשׁ	<i>cult center</i> (trad., “high place”)	בְּמָזָה
<i>woman, wife</i> (pl. נָשִׁים)	אַשָּׁה	<i>son, male descendant</i> (cf. בְּנֵי־יְמִין, Benjamin, “son of [my] right hand”)	בֵּן
<i>burnt offering, offering by fire</i> (not אֲשָׁה)	אַשָּׁה	<i>build</i>	בָּנָה
<i>who, which, what; that, because, ...</i>	אַשֶּׁר	<i>daughters</i> (pl. of בַּת)	בָּנוֹת
<i>with; sign of the direct object</i> (not translated); with suffixes אֶת- or אֵת-	אֶת-	<i>on behalf of, about; away from; behind</i>	בְּעַד
<i>you</i> (2ms pers. pron.)	אַתָּה	<i>master, owner, husband, Baal</i>	בַּעַל
<i>you</i> (2fs pers. pron.)	אַתְּ	<i>burn, consume</i> (Q, D)	בָּעַר
<i>you</i> (2mp pers. pron.)	אַתֶּם	<i>fortify, reinforced</i>	בָּצַר
<i>you</i> (2fp pers. pron.) [occurs only 5x in BH; 4 of which are in Ezekiel]	אַתְּנָה	<i>morning</i>	בֶּקֶר
	אַתְּנָן		
		<i>herd</i> (large cattle)	בְּקָר
<i>in, with, by, on, against, ...</i> (insep. prep.)	בְּ	<i>inside, within</i> (קָרַב [q.v.] + בְּ)	בְּקָרַב
<i>garment, clothing</i>	בְּגָד	<i>search, seek</i> (D)	בָּקַשׁ
<i>on account of, because of</i>	בְּגַלְלָל	<i>flee, run away</i>	בָּרַח
<i>divide, separate</i> (H)	בְּדָל	<i>knee</i>	בְּרֵךְ

<i>kneel</i> (I: Q); <i>bless</i> (II: D)	בָּרַךְ	<i>go into captivity/exile</i> [III]	גָּלָה
[a] <i>blessing</i>	בְּרָכָה	<i>also, even, indeed</i> (adv., cj.)	גַּם
<i>covenant, treaty, agreement</i>	בְּרִית	<i>camel</i>	גָּמֶל
<i>split, cleave</i>	בָּקַע	<i>steal</i>	גָּנַב
<i>look for, seek, search</i> (D)	בָּקַשׁ	<i>thief</i>	גָּנֵב
<i>iron</i>	בְּרִזֶּל	<i>stolen thing</i>	גְּנֻבָה
<i>flesh, meat</i>	בֶּשֶׂר	<i>grapevine</i>	גֶּפֶן
<i>proclaim, report, announce</i> (D)	בִּשַׁר	<i>alien; stranger; immigrant</i> [a non-native] (trad., sojourner)	גֵּר
<i>daughter, female descendant</i> (pl. בָּנוֹת)	בַּת	<i>drive away/out</i> (mainly D)	גָּרַשׁ
<i>within, inside</i> (בְּ + תָּנִיךְ)	בְּתוֹךְ		
<i>virgin, young woman</i>	בְּתוּלָה		
<i>houses</i> (pl. of בַּיִת)	בְּתִימִים	<i>cling/stick to</i>	דָּבַק
		<i>speak</i> (D; in Q only as ptc.)	דָּבַר
		<i>word, thing; event, affair, matter</i>	דָּבָר
<i>redeem, purchase as a kinsman-redeemer; redeemer</i> (Q Ptc.)	גָּאַל	<i>honey</i>	דְּבַשׁ
	גְּאָל		
<i>be/become high, exalted</i> (st. vb.)	גָּבַהּ	<i>grain</i> (i.e., wheat, spelt, rye, barley)	דָּגָן
<i>boundary, territory</i> (i.e., within a boundary)	גְּבוּל	<i>love, loved one, beloved</i>	דּוֹד
<i>might man, warrior</i>	גִּבּוֹר	<i>generation, life-span</i>	דּוֹר
<i>strength, power</i> (cf. 147)	גְּבוּרָה	<i>door[way]</i>	דֶּלֶת
<i>hill; [cultic] high place</i>	גְּבֻעָה	<i>blood</i>	דָּם
<i>be strong, mighty; prevail over</i> (-בְּ, עַל)	גָּבַר	<i>destroy, cut off</i>	דָּמָה
<i>man</i> (male)	גִּבּוֹר	<i>knowledge, understanding</i>	דַּעַת
<i>band, troop(s)</i>	גְּדוּד	<i>walk, step on, tramp; cause to march, tread down, tread</i> [string] <i>a bow</i> (H)	דָּרַךְ
<i>large, big, great</i> (adj.); <i>be/become large, great</i> (st. vb.)	גָּדוֹל	<i>road, way, path, journey; custom</i> (f.)	דֶּרֶךְ
<i>greatness</i>	גְּדֻלָּה	<i>seek, inquire</i> (cf. מִדְרָשׁ)	דָּרַשׁ
<i>chop/cut off</i>	גָּדַעַ		
<i>people</i> [group], <i>nation, folk</i>	גּוֹי		
<i>reside as an alien' immigrate</i> (trad., sojourn)	גָּר	<i>the</i> (also -הָ, -הֶ)	- הַ
<i>lot; allotment</i> (what the lot reveals)	גּוֹרָל	<i>prefixed interrogative particle</i> (untranslated)	- הַ
<i>heap</i> (wave)	גָּל	<i>breath, idol; vanity</i>	הַבָּל
<i>uncover, reveal</i> [I]	גָּלָה	<i>he</i> (3ms pers. pron.); <i>that</i> (dem.)	הוּא



<i>she</i> (3fs pers. pron.); <i>that</i> (dem.) [the first form occurs primarily in the Torah]	הוּא	<i>dawn, shine, rise</i> (cf. מִזְרָח)	זָרַח
<i>be, become</i> (often with ל), <i>happen</i>	הִיא		
<i>large building; palace, temple</i> (usually called בַּיִת)	הִיָּה	<i>sow, plant</i> (cf. זָרַע)	זָרַע
<i>Is not ...?</i> (לֹא + interrogative -ה)	הִיכָל	<i>seed</i> (sg. & coll.)	זָרַע
<i>come, go, walk, travel</i>	הִלָּא		
<i>praise, exult in</i> (D); <i>boast</i> (Dt)	הִלְךָ		
[ <i>to</i> ] <i>here</i>	הִלָּל	<i>cord; property</i> (area measured by cord)	חָבַל
	הִלָּם	<i>feast, festival; pilgrimage</i> (cf. <i>hajj</i> —the Muslim's journey to Mecca)	חָג
<i>they</i> (3mp pers. pron.); <i>those</i> (dem. pron.)	הֵם	<i>cease, stop</i> (with inf. const.); <i>hold back, withhold</i>	חָג
<i>tumult, uproar; crowd, multitude</i>	הֵמָּה		חָדַל
<i>they</i> (3fp pers. pron.); <i>those</i> (dem. pron.)	הֵמוֹן	<i>new, renewed; fresh</i>	חָדַשׁ
	הֵן	<i>month, new moon</i>	חָדַשׁ
<i>there is/was, here is/was</i> (trad., <i>Behold!</i> )	הֵנָּה		
<i>turn, overturn, destroy; change</i>	הֵנָּה	[city] <i>wall</i>	חוֹמָה
<i>mountain, mountain range, hill country, highlands</i> (i.e., not level ground or valleys)	הַפֶּתַח	<i>outside</i> (noun & prep.); <i>street</i>	חוּץ
<i>kill</i>	הָרָא	<i>see, observe, gaze</i> [at]	חָזָה
	הָרַג	<i>be[come] strong</i> (st. vb.)	חָזַק
<i>and, but, or, also, even ...</i>	וְ	<i>strong; hard</i> (adj.)	חָזַק
	וּ	<i>sin, miss</i> [a mark]	חָטָא
	וַ	<i>sin, error, fault; sin-offering</i>	חַטָּאת
<i>this</i> (fs dem.)	זֶה	<i>living, alive</i> (adj.)	חַי
<i>dwelling</i>	זֵאת	<i>live, be/stay alive</i>	חָיָה
<i>sacrifice</i>	זָבַל	<i>animal(s)</i> [coll.]	חָיָה
<i>slaughter; sacrifice</i>	זָבַח	<i>life, lifetime</i> (alw. pl. form)	חַיִּים
<i>gold</i>	זָבַח	<i>strength; army; wealth</i>	חֵיל
<i>this</i> (ms dem.)	זָהַב	<i>writhe, tremble; [be in] labour</i>	חֵיל
<i>remember</i>	זָהָה	<i>wait</i> [for] (D)	חָפָה
<i>man</i> (male); <i>male being</i> (animal)	זָכַר	<i>wise, skilled</i>	חָכָם
<i>fornicate, commit illicit sex</i>	זָכַר	<i>wisdom, skill</i> (cf. 243)	חָכְמָה
<i>cry out</i> [for help], <i>shout</i> (cf. צָעַק)	זָנָה	<i>fat</i>	חֵלֶב
<i>old; elder</i> (adj.); <i>be/become old</i> (st. vb.)	זָעַק	<i>become weak, sick, ill</i>	חָלָה
<i>strange, foreign; illicit</i>	זָקַן	<i>dream</i> (cf. חָלַם)	חָלָם
<i>arm, forearm; strength</i>	זָרַח	<i>wounded, slain, dead</i> (adj.)	חָלָל
	זָרַע	<i>be defiled, polluted</i> (N); <i>defile, pollute, stain</i> (D); <i>begin</i> (H)	חָלָל

<i>dream</i> (vb.; cf. חָלוֹם)	חָלַם	[ceremonially] <i>clean, pure</i>	טָהַר
<i>share, portion, part</i> (cf. חֶלֶק)	חָלַק	<i>be/become</i> [ceremonially] <i>clean, pure</i> (st. vb.)	טָהַר
<i>divide, apportion, assign</i> (cf. חָלַק)	חָלַק	<i>good</i> (adj.); <i>be/become good</i> (st. vb.)	טוֹב
<i>wrath, anger; heat</i>	חָמָה	<i>belbecome good, pleasant</i> (st. vb.)	טוֹב
<i>male donkey/ass</i>	חֲמֹר	<i>be/become</i> [ceremonially] <i>unclean, impure</i> (st. vb.); <i>unclean, impure</i> (adj.)	טָמֵא
<i>violence, wrong, injury</i>	חָמָס	<i>uncleanness, impurity</i>	טָמְאָה
<i>five</i>	חֲמִשָּׁה	<i>before, not yet</i> (often as בְּטָרָם)	טָרָם
<i>favor, grace</i> (cf. חֵן)	חֵן		
<i>camp, encamp</i> (cf. מַחֲנֶה)	חָנָה		
<i>javelin, spear</i>	חֲנִית	<i>be determined/pleased; undertake</i> (H)	יָאֵל
<i>be gracious to, compassionate toward, favour; ask for favor, compassion</i> (Dt) (cf. חֵן)	חָנַן	<i>large river</i> (esp. the Nile)	יָאֵר
<i>love, loyalty, kindness</i> (trad. “lovingkindness”)	חֶסֶד	<i>be/become dry, dry up</i> (st. vb.)	יָבֵשׁ
<i>pious, godly</i>	חֲסִיד	<i>dry land</i> (i.e., not the sea; cf. יָבֵשׁ)	יָבֵשָׁה
<i>be pleased [with], delight [in]</i> (st. vb.)	חָפֵץ	<i>ram’s horn; jubilee</i> [marked by blowing the ram’s horn]	יֹבֵל
<i>arrow(s); pl. חֲצִיִּים</i>	חֵץ	<i>hand, power, authority</i>	יָד
<i>half</i>	חֲצִי	<i>thank, praise, acclaim</i> (H); cf. יְהוֹדָה	יָדָה
<i>court, enclosure, settlement</i>	חֲצֵר	<i>know, understand; recognize</i>	יָדַע
<i>ordinance, rule, prescription</i> [sthg. prescribed, required, commanded]	חֶק	YHWH (proper name of Israel’s god); also <i>Yah</i> , יָהּ, יְהֵ	יְהוָה
<i>searching; understanding, comprehending</i>	חָקַה		
<i>sword, dagger, knife</i>	חֶקֶר	<i>day; when</i> (in special constructions); pl. (יָמִים)	יּוֹם
<i>dry up</i>	חָרַב	<i>daily, by day, daytime</i> (יּוֹם + “adverbial” ending)	יּוֹמָם
<i>belbecome angry, hot</i> (always 3ms with “subject” indicated by –לְ)	חָרַב	<i>together; simultaneously</i> (adv.)	יָחַד
<i>destroy utterly</i> [as belonging to YHWH] (trad. <i>devote to the ban</i> )	חָרַה	<i>be/become good</i> ; cf. טוֹב	יָחַדוּ
<i>account, regard, value, reckon</i>	חָרַם	<i>wine</i>	יָטַב
<i>[the] dark, darkness</i>	חָשַׁב	<i>dispute</i> (N); <i>correct, rebuke</i> (H)	יָכַח
<i>be shattered, dismayed</i> (st. vb.)	חָשַׁךְ	<i>be able</i> [to] (st. vb., used with infinitive construct, Lesson 14)	יָכַל
	חָתַת	<i>bear, give birth</i> [to], <i>become the mother/ancestress of</i> (of women); <i>become the father/ancestor of</i> (of men)	יָלַד

(male or female) <i>child</i>	יָלֵד יָלְדָה	<i>like, as, according to; approximately</i> (with numbers); <i>when</i> (with infinitive construct)	כִּי
<i>sea</i> (Mediterranean, Gulf of Aqaba, Red Sea); <i>west</i> (pl. יַמִּים)	יָם	<i>as, just as, like; when</i> (כִּי + אֲשֶׁר)	כַּאֲשֶׁר
<i>right</i> (hand, side); <i>south</i>	יָמִין	<i>be/become heavy, severe; honoured,</i> <i>wealthy</i> (st. vb.); <i>heavy, severe; &amp;c.</i> (adj.)	קָבַר
<i>repeat, do again</i> (with inf. const.) (H); <i>add</i>	יָסַף	<i>glory, honor, wealth</i>	קָבוֹד
<i>on account of, for the sake of</i> (prep.); <i>because</i> [of] (cj.)	יָעַן	<i>wash, [make physically] clean</i>	קָבַס
<i>counsel, advise; cf. עֲצָה</i>	יָעִץ	<i>young sheep: young ram</i> (m.; also written כֶּסֶב); <i>ewe-lamb</i> (f.)	קָבַשׁ קָבָשָׁה
<i>undergrowth, thicket, woods</i>	יָעַר	<i>in this way/manner, thus, so</i>	כֹּה
<i>attractive, beautiful</i> (adj.; fem. sg. יָפָה )	יָפָה	<i>priest</i>	כֹּהֵן
<i>leave, go out, exit</i>	יָצָא	<i>be established, fixed</i> (in place); <i>prepare</i> (H)	כּוּן
<i>serve/dish out</i> (food); <i>pour</i> (liquid)	יָצַק	<i>strength, power</i>	כֹּחַ
<i>shape, form, mold</i>	יָצַר	<i>for, because; that; but; since, while;</i> <i>when, if</i> (conj.)	כִּי
<i>fear, be afraid of</i> (thing or person introduced by מִן, מִפְּנֵי, אֵת) (st. vb.)	יָרָא	<i>loaf, talent, region</i> (all were considered roughly “circular”)	כֶּכֶר
<i>go down, descend</i>	יָרַד	<i>all, each, every</i> (n., <i>not</i> an adj.); -כֹּל occurs only with suffixes	כֹּל כֹּל כֹּל- כֹּלָה
<i>moon, month</i>	יָרַח	<i>cease, finish, end, complete</i> (often with inf. const.)	כִּלָּה
[tent] <i>fabric/curtain</i> [Ex]	יָרִיעָה	<i>utensil, tool; container</i>	כֵּלִי
<i>possess, subdue; dispossess</i> [someone] (H)	יָרַשׁ	<i>humiliate, trouble</i>	כִּלְמָם
<i>there is/are</i> (opposite of אֵין)	יֵשׁ	<i>like, just like; as; when</i> (adv. & cj.)	כִּמוֹ
<i>sit, live</i> [dwell], <i>settle, stay, remain</i>	יָשַׁב	<i>honest, upright, right</i> (adj.); <i>thus, so, in</i> <i>this/that way</i> (adv.)	כֵּן
<i>inhabitant, citizen, dweller</i> (Q Ptc)	יָשֵׁב	<i>wing; hem</i> (of garment) <i>seat, throne</i>	כַּנָּף כִּסֵּא
<i>deliverance, salvation; victory; cf. יָשַׁע</i>	יָשׁוּעָה	<i>cover, conceal</i> (D)	כִּסָּה
<i>save, deliver</i> (implied: by winning a victory); cf. יָשׁוּעָה	יָשַׁע	<i>foolish, insolent</i> (often substantive)	כִּסִּיל
<i>straight, upright; honest</i> (adj.)	יָשָׁר	<i>silver</i>	כֶּסֶף
<i>remain, be left</i> [behind/over] (N)	יָתַר	<i>be angry, furious</i>	כָּעַס
<i>remainder, left-over</i> (n.)	יָתֵר	<i>palm of hand, sole of foot</i> <i>according to; as, just as</i> (כִּי + פֶּה); cf. לְפִי <i>cover</i> (Q); <i>atone</i> [for] (D)	כַּף כָּפִי כָּפַר

<i>cherub</i> (probably a winged bull with human head; <i>not</i> winged baby!) <i>vineyard</i> <i>stumble, fall, sway, rock, waver</i>	כָּרוּב מָאָר מָאָז	<i>very, exceedingly</i> (adv.); <i>power, might</i> (n.) <i>hundred</i> <i>then, at that time; formerly, since</i> (אָז + מֵן)	מָאָר מָאָז מָאָז
<i>cut, cut off; make a treaty</i> <i>write</i> <i>shoulder [blade]</i>	כָּרַת כָּתַב כָּתָף	<i>refuse</i> (D) <i>reject, refuse</i> <i>anything</i>	מָאָן מָאָס מָאוּמָה
<i>to, for</i> <i>no, not</i> <i>heart</i> (the center of the person, often used where English uses “mind”) <i>put on, clothe</i> (oneself); <i>wear</i> <i>fight</i> (N) <i>bread, food</i>	ל לֹא לִב לְבַשׁ לַחֵם לַחֵם	<i>light [-source]</i> (pl. מְאוֹרוֹת & מְאוֹרֵי) <i>from</i> (אִתְּ [with] + מֵן) <i>two hundred</i> ; cf. מָאָה <i>entrance; west</i> (of the sun) <i>flood</i> (only in Gn 6-11 and Ps 29.10) <i>shield</i> <i>pasture, uncultivated land; produce</i> <i>wilderness</i> (uncultivated or “unclaimed” land)	מָאוֹר מָאָת מָאָתַיִם מְבוֹא מְבוּל מָגֵן מְגֹרֶשׁ מְדְבָר
<i>night</i> (m.)	לַיִל	<i>measure</i> ; cf. מְדָה	מְדָר
<i>lodge, spend the night</i> <i>capture, seize</i> <i>therefore</i> (בְּ + לְ); not usually volitional); <i>for the sake of, on account of</i> (prep.); <i>in order that/to</i> (cj.) <i>learn</i> (Q); <i>teach</i> (D)	לַיְלָה לֵינָה לְכַד לְכֹן	<i>measure</i> (n.); cf. מְדָר <i>Why?</i> <i>What? How?</i> (also מְהֵרָה, מְהֵרָה)	מְדָה מְדוּעַ מְהֵרָה
<i>why?</i> (also לְמָה)	לְמָה	<i>hasten, act quickly</i> (D) [often in adverbial hendiadys] <i>move, totter, slip</i> [metonymy for death or destruction]	מְהֵרָה מוֹט
<i>in order that, so that</i> <i>according to; as, just as</i> (כְּ + לְ); cf. כִּפְיָהּ <i>before</i> (temporal & locative), <i>in the presence of, in front of</i> (לְ + פָּנִים) <i>take, get, acquire; buy; marry</i> <i>toward, against, opposite</i> (Q inf. const. + לְ) <i>tongue, language</i>	לְמַעַן לְפִי לְפָנַי לְקַח לְקַרְבָּת לְשׁוֹן	<i>correction, discipline, instruction</i> <i>something appointed</i> (place, time); <i>season</i> <i>die</i> ; cf. מָת <i>death</i> ; מוֹת ≈ <i>death of</i> <i>altar</i> <i>psalm</i> (this transliterates LXX) [Ps only] <i>sunrise; east</i>	מוֹסֵר מוֹעֵד מוֹת מָוֹת מִזְבֵּחַ מְזֻמּוֹר מְזֻרְחָה

<i>camp, army</i>	מַחֲנֶה	<i>sanctuary, holy place; cf. קֹדֶשׁ</i>	מִקְדָּשׁ
<i>tomorrow</i>	מָחָר	<i>place</i>	מָקוֹם
<i>thought, intention, plan; cf. חָשַׁב</i>	מַחְשְׁבָה	<i>property, possession(s); cf. קָנָה</i>	מִקְנֵה
<i>rod, staff (sign of office); tribe (m.)</i>	מִטָּה	<i>bitter (adj.)</i>	מָר
<i>rain (n.)</i>	מָטָר	<i>sight, appearance; cf. רָאָה</i>	מִרְאָה
<i>Who?</i>	מִי	<i>spy (D Ptc; see רָגַל)</i>	מְרַגֵּל
<i>waters of (const. of מַיִם)</i>	מֵי	<i>height; cf. רָם</i>	מְרוֹם
<i>water</i>	מַיִם	<i>open place (cf. רָחַב)</i>	מְרֻחָב
<i>sell</i>	מָכַר	<i>pasture, shepherding; pasturage</i>	מְרֻעִית
<i>be/become full (st. vb.); full (adj.)</i>	מָלֵא	<i>oracle; burden (us. prophetic speech)</i>	מִשְׁאָל
<i>messenger (cf. מַלְאָכִי, Malachi, “my messenger”)</i>	מַלְאָךְ	<i>breaker (i.e., wave)</i>	מִשְׁבָּר
<i>work, occupation</i>	מְלָאכָה	<i>anoint</i>	מָשַׁח
<i>war, battle</i>	מַלְחָמָה	<i>draw, pull [out]</i>	מָשַׁךְ
<i>escape (N); rescue, deliver (D)</i>	מָלַט	<i>dwelling; Tabernacle</i>	מִשְׁכָּן
<i>reign, rule (as monarch, king), be king</i>	מָלַךְ	<i>rule, reign (vb.; does not imply kingship; cf. מְלִיכָה)</i>	מִשָּׁל
<i>king, monarch</i>	מְלִיכָה	<i>rule, reign, dominion (n.)</i>	מִשָּׁל
<i>kingdom, realm; kingship, dominion, royal power/authority; cf. מְלִיכָה</i>	מַלְכוּת	<i>guard; obligation, duty; cf. שָׁמַר</i>	מִשְׁמֶרֶת
<i>kingdom, realm; kingship, dominion, royal power/authority; cf. מְלִיכָה</i>	מִמְלָכָה	<i>clan, extended family (smaller than a tribe)</i>	מִשְׁפָּחָה
<i>from, than ... (מִן + pronominal suffix)</i>	מִמֶּנּוּ	<i>judgment, justice; justly; custom; cf. שֹׁפֵט</i>	מִשְׁפָּט
<i>from, out of; some of; than</i>	מִן	<i>rule, dominion, governance</i>	מִשְׁרָה
<i>flight (cf. נָס)</i>	מָנוּס	<i>dead (adj.); cf. מוֹת</i>	מֵת
<i>gift, offering, tribute</i>	מִנְחָה		
<i>choir leader, conductor(?) [Ps]</i>	מִנְצִיחַ		
<i>number, total; cf. סָפַר</i>	מִסְפָּר	<i>untranslatable particle indicating volition (trad. “please”)</i>	נָא
<i>path, track</i>	מַעְגָּל	<i>declaration, utterance</i>	נְאֻם
<i>[a] few, little (adj.)</i>	מְעַט	<i>prophecy (N); cf. נְבִיא</i>	נְבִיא
<i>above (prep., usually מִמַּעַל); higher (adv., usually מִעֲלֵה)</i>	מִעַל	<i>look at, pay attention to (H)</i>	נִבַּט
<i>work, deed, thing done (m.); cf. עָשָׂה</i>	מַעֲשֵׂה	<i>prophet; cf. נְבִיא</i>	נְבִיא
<i>key(?); sthg. used to open (3x)</i>	מַפְתָּח	<i>south, Negev</i>	נֶגֶב
<i>find</i>	מָצָא	<i>report, declare, announce</i>	נָגַד
<i>standing stone, monolith</i>	מַצְבָּה	<i>in front of, before, opposite (prep.)</i>	נֶגַד
<i>unleavened bread</i>	מַצָּה	<i>shine (not a III-הַ verb)</i>	נָגַה
<i>command[ment], order; cf. צִוָּה</i>	מִצְוָה	<i>leader</i>	נָגִיד

<i>touch; reach, come to</i>	נָגַע	<i>watch, guard, keep, protect</i>	נָצַר
<i>blow, assault; plague</i>	נָגַע	<i>lift, carry; forgive</i>	נָשָׂא
<i>come near, approach</i>	נָגַשׁ	<i>reach, overtake (H)</i>	נָשַׁג
<i>be scattered</i>	נָדַח	<i>leader, member of ruling class</i>	נָשִׂיא
[to] <i>vow; swear an oath/a vow</i>	נָדַר	<i>piece [of a cut-up carcass] (11/12x = pl.)</i>	נָתַח
<i>vow, oath (also נָדַר)</i>	נָדַר	<i>women, wives (pl. of אִשָּׁה)</i>	נָשִׁים
[permanent] <i>river; הַנְּהַר by itself refers to the Euphrates (rarely פְּרַת)</i>	נָהַר	<i>path, way</i>	נָתִיב
<i>rest (Q); deposit (H)</i>	נָוַח	<i>give</i>	נָתַן
<i>flee</i>	נוּס		
<i>wadi (temporary stream or its valley)</i>	נָחַל	<i>surround, go around; encircle; turn around</i>	סָבַב
<i>inherit, obtain</i>	נָחַל	<i>surrounding, [all] around (adv.)</i>	סָבִיב
			מִסָּבִיב
<i>inheritance, property</i>	נִחְלָה	<i>close, shut (Q); give into someone's power (H)</i>	סָגַר
<i>relent, be sorry, rue (N); comfort, console (D)</i>	נָחַם	<i>horse, stallion (m.), mare (f.)</i>	סוּסָה
			סוּס
<i>snake</i>	נָחַשׁ	<i>turn (aside); take away, remove (H)</i>	סוּר
<i>copper, bronze</i>	נְחֹשֶׁת	<i>mng. unknown [Pss]; trad., Selah</i>	סָלַח
<i>stretch out; turn</i>	נָשָׂה	<i>rock, crag, cliff</i>	סָלַע
<i>plant</i>	נָטַע	<i>finely ground wheat flour [Lv, Nu]</i>	סָלַת
<i>hit, wound, defeat (H)</i>	נָכַה	<i>lean on; support</i>	סָמַךְ
<i>pretend (N); recognize (H)</i>	נָכַר	<i>count, number; tell [recount]; record</i>	סָפַר
<i>foreigner</i>	נְכָרִי	<i>scribe, writer, secretary; recorder (ms Q Ptc of סָפַר)</i>	סָפַר
<i>depart, break camp, travel</i>	נָסַע	<i>scroll, document (trad., "book")</i>	סֵפֶר
<i>young man (upper class)</i>	נָעַר	<i>hide, conceal [oneself] (N, Dt); be hidden/concealed (N); hide [someone] (H)</i>	סָתַר
<i>young, girl, maid</i>	נְעָרָה		
<i>pour [out] (as a drink offering)</i>	נָסַךְ		
<i>drink offering, libation (wine poured/offered to a god)</i>	נָסַךְ	<i>serve (cf. עָבַד; עִבְדוּהָ)</i>	עָבַד
<i>fall</i>	נָפַל	<i>servant, slave; cf. עָבַד</i>	עָבַד
<i>life, self (f.); trad., soul</i>	נַפְשׁ	<i>service, servitude, labour, work</i>	עִבְדוּהָ
<i>take one's stand/place; be assigned (N)</i>	נָצַב	<i>cross over, pass through/by</i>	עָבַר
<i>lead (D)</i>	נָצַח	<i>other side; region beyond [sthg.]</i>	עָבַר
<i>rescue, deliver; snatch (H)</i>	נָצַל	<i>Hebrew (gentilic); Eber (proper name)</i>	עֵבְרִי
		<i>calf</i>	עֵגֶל

<i>cart, wagon, chariot</i>	עֲנָה	<i>answer</i> (I)	עָנָה
<i>age</i> (duration of time)	עָד	<i>be humbled, afflicted; humble, afflict</i> (D) (II)	עָנָה
<i>to, as far as; until, while</i>	עַד	<i>afflicted, poor, humble; cf. עָנָה</i> (II)	עָנִי
[a] <i>witness</i>	עַד	<i>cloud(s)</i>	עָנָן
	עֲדָה		
<i>testimony, command, precept</i> (of divine law)	עֲדָה	<i>dust, dirt, soil</i>	עָפָר
	עֲדוּת		
<i>assembly</i> (trad. “congregation”)	עֲדָה	<i>tree</i> (sg. & coll.), <i>wood</i>	עֵץ
<i>still, yet, again</i>	עוֹד	<i>idol</i> (only pl.)	עֲצָבִים
<i>long/remote time; ages past</i> (trad. “forever”)	עוֹלָם	<i>advice, counsel; cf. יַעֲזֵן</i>	עֲצָה
<i>guilt, trespass, sin</i>	עוֹן	<i>bone; essence</i> (i.e., the inmost part)	עֲצָם
<i>bird, insect</i> [any flying thing]; <i>collective</i>	עוֹף	<i>be closed, shut</i> (N)	עָצַר
<i>awake, arouse</i>	עוֹר	<i>evening</i>	עָרַב
<i>skin, leather</i>	עוֹר	<i>plain, desert</i> (often of Jordan plain/valley & wilderness of Judah)	עֲרָבָה
<i>goat; goat hair</i>	עֵז	<i>nakedness, weakness</i> [Lv, Nu]	עֲרוּהָ
<i>power, strength</i>	עָז	<i>cities; pl. of עִיר</i>	עָרִים
	עִז		
<i>leave, forsake, abandon</i>	עָזַב	<i>arrange, set in order</i>	עָרַךְ
<i>help, assist</i>	עָזַר	[back of] <i>neck</i>	עָרֶךְ
<i>eye; water-source, well</i> (cf. עֵין־גִּדִי, Engedi, “the well of the kid”)	עֵין	<i>do, make; act</i>	עָשָׂה
<i>city</i> (f.); pl. עָרִים	עִיר	<i>ten</i>	עָשָׂר
			עָשָׂר
<i>on, upon, over; against; concerning</i>	עַל	<i>twenty</i>	עָשָׂרִים
<i>go up, ascend</i>	עָלָה	<i>time</i> (i.e., a particular moment)	עֵת
[whole] <i>burnt offering</i>	עָלָה	<i>now; וְעַתָּה ≈ therefore</i> (us.), followed by a volitional form	עַתָּה
<i>exult, rejoice</i> (cf. עָלֵץ)	עָלָז		
<i>highest</i> (trad. <i>Most High</i> ); <i>upper</i>	עָלְיוֹן		
<i>with</i> (prep.)	עִם	<i>corner, rim, side</i>	פָּאָה
<i>people</i> [group], <i>nation</i>	עִם	<i>ransom, buy</i> (back)	פָּדָה
<i>stand; stop</i>	עָמַד	<i>here, in this place</i>	פֹּה
			פֹּה
<i>pillar, column; cf. עָמֹד</i>	עָמוּד	<i>mouth</i> (const. פִּי)	פֶּה
<i>distress, trouble; labour</i>	עָמַל	<i>scatter, disperse</i> (intrans.)	פּוֹץ
<i>valley, lowland</i>	עָמֹק	<i>mouth of</i> (cf. פֶּה)	פִּי

<i>be wonderful, amazing, miraculous</i>	פָּלָא	<i>succeed, prosper; be effective/strong</i>	צָלַח
<i>pray</i> (Dt); cf. תְּפִלָּה	פָּלַל	<i>piece</i> (trad. “rib”)	צָלַע
<i>so that not</i> (i.e., פֶּן is a negative telic particle, trad., “lest”)	פֶּן	<i>cry out [for help], shout</i> (≈ צַעַק)	צָעַק
<i>turn</i>	פָּנָה	<i>north</i>	צָפוֹן
<i>face, presence</i> (alw. pl.)	פָּנִים	<i>enemy, foe</i>	צָר
<i>do, make</i>	פָּעַל	<i>distress, confinement</i>	צָרָה
<i>foot, step; time</i> (i.e., once, three times); <i>twice</i> (dual)	פַּעַם	<i>confine, constrain, wrap up, be hostile to</i>	צָרַר
<i>do something</i> [good or bad] <i>for/to</i> [someone]; trad. “visit”	פָּעֲמוֹם		
<i>cow</i> (feminine); <i>bull</i> (masculine)	פָּקַד		
	פָּרָה		
	פָּר		
<i>be fruitful, produce fruit</i> ; cf. פְּרִי	פָּרָה	<i>gather, assemble</i>	קָבַץ
<i>fruit; descendants</i>	פָּרִי	<i>bury; lay in tomb/grave</i> (see קָבַר)	קָבַר
<i>break through, burst out</i> (cf. Perez)	פָּרַץ	<i>tomb, grave</i> (rock-hewn, rarely dug)	קָבַר
<i>break/tear off</i> (D)	פָּרַק	<i>holy</i>	קָדוֹשׁ
<i>break out, burst forth</i> (H)	פָּרַר	<i>east</i>	קָדִים
<i>spread out</i>	פָּרַשׁ	<i>precede, go in front of</i> (D)	קָדָם
<i>horseman</i> (coll.); <i>horse</i>	פָּרָשׁ	<i>in front, east; eastward</i>	קָדָם
			קָדְמוֹה
<i>rebellion, revolt; transgression</i>	פָּשַׁע	<i>be/become holy; restricted in use</i> (st. vb.)	קָדַשׁ
<i>open</i> (vb.)	פָּתַח	<i>holy</i> (also used as noun)	קָדַשׁ
<i>opening, entrance</i>	פָּתַח	[national] <i>assembly</i> (prob. males over 20 years old); trad. “congregation”	קָהָל
		<i>be gathered</i> (N)	קוּה
		<i>wait [for]</i> (D)	קוּה
<i>flock</i> (sheep, goats)	צָאֵן	<i>voice, sound</i>	קוֹל
<i>army, host; military duty</i>	צָבָא	<i>rise, stand</i>	קוּם
<i>innocent, just; righteous</i> (adj.)	צָדִיק	[be/come] <i>small, insignificant</i> (st. vb.); <i>small, insignificant</i> (adj.)	קָטוֹן
<i>be[come] innocent, righteous, just; justify, declare innocent, &amp;c.</i> (H)	צָדַק	<i>cause a sacrifice or incense to smoke</i> (D, H)	קָטַר
<i>what is right, just, innocent; righteousness</i>	צָדִיק	<i>incense; smoke</i> (from incense)	קָטַרַת
<i>innocence, righteousness</i>	צָדִיקָה		
<i>noon, mid-day</i>	צָהָרִים	<i>vomit, spit up/out</i>	קִיא
		<i>wall, city</i> (cf. Carthage < קִיר חָדַשׁ, “new city”)	קִיר
<i>command, order</i> (D); cf. מִצְוָה	צִוָּה	<i>swift, light</i> (adj.)	קָל
<i>cliff, crag, outcropping; rock</i>	צוּר	<i>be/become light, swift; slight, trifling,</i>	קָלִל
<i>shadow, shade</i>	צֵל	<i>accursed</i> (st. vb.)	



<i>acquire, get, buy</i> ; cf. מִקְנָה	קָנָה	<i>far, remote, distant</i> (adj.)	רָחַק
<i>reed</i> (for measuring); <i>tube</i> ; cf. <i>canon</i>	קָנָה	<i>sue, strive, contend</i>	רִיב
<i>end; limit, boundary</i>	קָץ	[law] <i>suit, strife, contention</i> (n.)	רִיב
<i>end, edge; border</i>	קָצָה	<i>smell, odor, scent</i>	רִיחַ
<i>break, shatter</i> (D)	קָצַץ	<i>ride</i>	רָכַב
<i>call, invite, summon; name; read; proclaim</i>	קָרָא	<i>chariot(s); chariot force</i> ; cf. מְרַכְבֵּה; רָכַב	רָכַב
<i>meet, encounter</i> (cf. לִקְרָאתָ as <i>qal</i> NC: <i>to meet</i> ); <i>happen, occur</i>	קָרָא	<i>creeping animal/reptile</i>	רָמַשׁ
<i>approach, come near; offer</i> (H); קָרְבָן	קָרָה		
<i>inward part</i>	קָרַב	<i>shout</i> (in joy, triumph, celebration)	רָנַן
	קָרַב	<i>bad, disastrous; evil, wicked</i> (adj.); cf. רָעַע	רָע
<i>offering, gift</i> (1 <sup>st</sup> vowel is <i>qames hatuf</i> ); cf. Mk 7.11; קָרַב (H)	קָרְבָן	<i>friend, companion</i>	רֵעַ
<i>near, close</i> (adj.); cf. קָרַב	קָרוֹב	<i>hunger, famine</i>	רָעַב
<i>horn</i> (oft. as symbol of strength)	קָרָן	<i>feed, graze, tend; herd</i>	רָעָה
<i>tear</i> (esp. clothing)	קָרַע	<i>shepherd</i> (Q Ptc)	רָעָה
<i>plank, board, beam</i> [Ex]	קָרַשׁ	<i>be/become bad, evil, wicked</i> (st. vb.)	רָעַע
<i>bow</i> (weapon); <i>rainbow</i>	קָשַׁת	<i>heal</i>	רָפָא
		<i>be pleased with, like</i> ; cf. רָצוֹן	רָצָה
<i>see</i>	רָאָה	<i>pleasure, favour</i> ; cf. רָצָה	רָצוֹן
<i>head; peak, top</i> (of a hill or mountain)	רָאֵשׁ	<i>only, surely</i> (often begins clause)	רַק
<i>first</i> (ord.)	רָאשׁוֹן	<i>bad, disastrous, evil, wicked</i> (adj.)	רָשָׁע
<i>first; beginning</i> (n.)	רָאשִׁית		
<i>increase, multiply</i>	רָבָה	<i>be satisfied, satiated</i>	שָׂבַע
<i>abundance, multitude, great quantity</i>	רָב	<i>cultivated ground</i> (trad. “field”); contrast מוֹדָבָר	שָׂדֵה
	רַב	<i>put, place, set</i> (≈ שִׁית)	שִׁים
<i>much, many</i> (adj.)	רָבַל	<i>succeed, prosper; understand</i> (H)	שָׁכַל
<i>foot, leg; [male] genitals</i>	רָגַל	<i>success, prosperity, well-being; prudence</i>	שָׁכַל
<i>spy</i> (D); cf. מְרַגֵּל	רָגַל	<i>rejoice, be glad</i>	שָׂמַח
<i>chase, persecute, pursue</i>	רָדַף	<i>joy, rejoicing, gladness</i>	שָׂמְחָה
<i>breath, wind, spirit</i>	רָדַח	<i>left</i> [side/hand]	שְׂמֹאל
<i>be/become high, exalted</i>	רָוַם	<i>hate</i>	שָׂנֵא
<i>run</i>	רָוַץ	<i>lip, language; edge, shore</i>	שָׂפָה
<i>womb, belly, abdomen</i>	רָחַם	<i>official, leader, ruler</i>	שָׂר
<i>wash</i> (oneself)	רָחַץ	<i>burn</i> (oft. specified with בָּאֵשׁ)	שָׂרַף
<i>be/become far, remote, distant</i> (st. vb.)	רָחַק		

<i>who, which, what</i> (with <i>dageš forte</i> in the following consonant); = אָשֶׁר	- שָׁ	<i>fellowship offering</i> (trad., <i>peace offering</i> )	שָׁלֵם
<i>Sheol</i>	שָׂאֵל	<i>be/become whole, complete</i> (st. vb.); [re]pay (D)	שָׁלֵם
<i>ask</i> [for], <i>request</i>	שָׂאֵל	<i>three</i>	שָׁלֵשׁ
<i>remain, be left over</i> (N); <i>spare, leave</i> (H)	שָׂאֵר	<i>name; fame, reputation</i>	שָׂם
<i>remainder, what is left</i>	שָׂאֵרִית	<i>there, in that place</i>	שָׂם
<i>rod, staff; tribe</i>	שָׂבַט	<i>be destroyed, exterminated</i> (N); <i>destroy, exterminate</i> (H)	שָׂמַד
<i>swear</i> [an oath] (N only)	שָׂבַע	<i>eight</i>	שָׂמוֹנֶה
<i>seven</i>	שָׂבַע	<i>report; rumor</i>	שָׂמוּעָה
<i>break, smash</i> (Q & D)	שָׂבַר	<i>heaven(s), sky</i>	שָׂמַיִם
<i>cease, stop</i> [doing sthg.]; <i>rest</i>	שָׂבַת	<i>be/become astounded, astonished, dumfounded; desolate</i>	שָׂמָם
<i>rest, sabbath</i>	שָׂבַת	<i>desolation, devastation; horror</i>	שָׂמָמָה
<i>devastate, lay waste</i>	שָׂדֵד	<i>oil</i> (usually olive oil)	שָׂמֶן
<i>worthlessness, in vain, to no purpose</i>	שָׂוָא	<i>hear, listen, obey</i>	שָׂמַע
<i>turn</i> (back), <i>return, repent</i>	שָׂוֵב	<i>watch, guard, protect</i>	שָׂמַר
<i>ram's horn</i> (“trumpet”)	שָׂוֹפֵר	<i>sun</i>	שָׂמֶשׁ
<i>bull, young bull; steer</i>	שָׂוֵר	<i>tooth; crag, outcropping</i>	שָׂן
<i>do obeisance</i> [only Dt, with metathesis and final ה-: הִשְׁתַּחֲוֶה];	שָׂחָה	<i>year</i> (cf. ראש הַשָּׁנָה)	שָׂנָה
<i>slaughter, kill</i>	שָׂחַט	<i>second</i> (ord.)	שָׁנִי
<i>be ruined, corrupt</i> (N); <i>ruin, spoil</i> (D); <i>destroy</i> (H)	שָׂחַת	<i>gate</i> (of a city)	שָׂעַר
<i>sing, chant</i>	שָׂיר	<i>bristle</i> [with horror]	שָׂעַר
<i>song, chant</i> (n.)	שָׂיר	<i>female slave/servant</i>	שָׂפְחָה
<i>put, place, set</i> (≈ שִׁים)	שָׂיַת	[to] <i>judge</i>	שָׂפַט
<i>lie down, sleep</i> (with), <i>have sexual relations with</i>	שָׂכַב	[a] <i>judge</i> (Q Ptc)	שָׂפַט
<i>forget</i>	שָׂכַח	<i>pour</i> [out]; <i>shed</i> [blood]	שָׂפַךְ
<i>rise early</i> (H; often in hendiadys: “do X early”)	שָׂכַח	<i>to water, give a drink</i> [to] (H)	שָׂקָה
<i>shoulder; Shechem</i>	שָׂכָם	<i>shekel</i> (approx. 11.4g, 0.5 oz.)	שָׂקָל
<i>peace, health, welfare</i>	שָׂלוֹם	<i>lie, falsehood; deception</i>	שָׂקָר
<i>stretch out, reach; let go, send</i> (away)	שָׂלַח	<i>serve, minister to</i> (D)	שָׂרַת
<i>table</i>	שָׂלַחַן	<i>six</i>	שָׁשׁ
<i>throw, cast, hurl</i> (H)	שָׂלַךְ	<i>drink</i>	שָׂתָה
<i>plunder, booty, spoil</i>	שָׂלַל		

<i>insight, understanding, realization</i> (cf. בִּין)	תְּבוּנָה
<i>praise, glory</i> ; cf. הִלֵּל	תְּהִלָּה
<i>thanks</i> [giving]	תּוֹרָה
<i>area inside something else</i> (cf. בְּתוֹךְ)	תּוֹךְ
<i>abomination; something horrific</i>	תּוֹעֵבָה
<i>teaching, instruction; law</i> (trad., “law”)	תּוֹרָה
<i>under, beneath; instead of, in</i> [the] <i>place of</i>	תַּחַת
[new] <i>wine</i>	תִּירוֹשׁ
<i>regularly, continually, always</i> (adv.); noun that ends a construct chain, referring to sthg. that is repeated, continual, or regular (e.g., עֲלֵה תָמִיד <i>perpetual offering</i> )	תָּמִיד
<i>whole, blameless, entire</i>	תָּמִים
<i>be complete, have integrity</i> (st. vb.)	תָּמַם
<i>wander, be lost</i>	תָּעָה
<i>ornament, decoration</i>	תְּפֹאֶרֶת
<i>prayer</i> ; cf. פָּלַל	תְּפִלָּה
<i>seize, take hold of</i> (in order to use)	תָּפַשׁ
<i>drive, thrust</i> (a weapon); <i>blow</i> (a horn)	תָּקַע
<i>tribute; [heave-] offering</i>	תְּרוּמָה
<i>nine</i>	תִּשְׁעָה

### THE MOST COMMON “PROPER” NOUNS

This lists all personal, national, gentilic, and locational names that occur fifty times or more in BH, in alphabetical order. The numeral with “x” in parentheses after the name is the number of occurrences.

Abimelech (67x)	אַבִּימֶלֶךְ	Eleazar (72x)	אֶלְעָזָר
Abner (63x)	אַבְנֵר	Amorite(sx) (86x)	אַמֹּרִי
Abram, Abraham (235x)	אַבְרָם אַבְרָהָם	Asa (58x)	אַסָּא
Absalom (107x)	אַבְשָׁלוֹם	Esther (55x)	אֶסְתֵּר
Edom (112x)	אֶדוֹם	Ephraim (182x)	אֶפְרַיִם
Aaron (347x)	אַהֲרֹן	Aram (“Syria”; 155x)	אַרָּם
Ahab (93x)	אַחָאב	Assyria (152x)	אַשּׁוּר
Job (58x)	אֵיּוֹב	Babylon (288x)	בָּבֶל
Elijah (71x)	אֵלִיָּה אֵלִיָּהוּ	Benjamin (180x)	בְּנִימִן
Elisha (58x)	אֵלִישָׁע	Balaam (64x)	בַּלְעָם
		Bashan (60x)	בָּשָׁן

Gad (85x)	גָּד	Laban (54x)	לָבָן
Gilead (108x)	גִּלְעָד	Lebanon (71x)	לְבָנוֹן
David (1031x)	דָּוִד	Levi (353x)	לֵוִי
Dan (78x)	דָּן	Midian (67x)	מִדְיָן
Haman (54x)	הָמָן	Moab (199x)	מוֹאָב
Hezekiah (131x)	חִזְקִיָּה	Micah (3 spellings; 63x)	מִיכָה
Heth; Hittite (62x)	חֵת חֲתִי	Manasseh (150x)	מְנַשֶּׁה
Hebron (77x)	חֶבְרוֹן	Egypt (708x)	מִצְרַיִם
Josiah (51x)	יֹאשִׁיָּה	Mordecai (60x)	מֶרְדֵּכַי
Jehu (58x)	יְהוּא	Moses (763x)	מֹשֶׁה
Judah (889x)	יְהוּדָה	Nebuchadnezzar (5 spellings; 91x)	נְבוּכַדְנֶצְצַר
Jehoiada (56x)	יְהוֹיָדָע	Naphtali (50x)	נַפְתָּלִי
Jonathan (124x)	יְהוֹנָתָן	Ammon (122x)	עַמּוֹן
Joshua (247x)	יְהוֹשֻׁעַ	Amalek (51x)	עַמְלֵק
Jehoshaphat (86x)	יְהוֹשָׁפָט	Esau (96x)	עֵשָׂו
Joab (146x)	יֹאָב	Philistine (294x)	פְּלִשְׁתִּי
Joash (64x)	יֹאָשׁ	Pharaoh (273x)	פַּרְעֹה
Joseph (214x)	יוֹסֵף	Zadok (53x)	צָדוֹק
Jacob (348x)	יַעֲקֹב	Zedekiah (2 spellings; 63x)	צִדְקִיָּה
Isaac (112x)	יִצְחָק	Zion (154x)	צִיּוֹן
Jeroboam (104x)	יֵרֵבֶעֱם	Reuben (87x)	רְאוּבֵן
Jordan (181x)	יַרְדֵּן	Rehoboam (50x)	רְחַבְעָם
Jerusalem (667x)	יְרוּשָׁלַם	Sarai; Sarah (53x)	שָׂרָה שָׂרֵי
Jericho (57x)	יְרִחוֹ	Saul (406x)	שָׂאוּל
Jeremiah (147x)	יֵרֵמְיָה	Shechem (64x)	שֶׁכֶם
Israel (person, nation; 2513x)	יִשְׂרָאֵל	Solomon (293x)	שְׁלֹמֹה
Ishmael (56x)	יִשְׁמָעֵאל	Samuel (139x)	שָׁמוּאֵל
Cush [Ethiopia] (54x)	כּוּשׁ	Samaria (112x)	שָׁמְרוֹן
Canaan (163x)	כְּנָעַן		
Chaldea [Mesopotamia] (89x)	כַּשְׁדִּים		

## APPENDIX C. GLOSSARY OF MORPHOSYNTACTICAL TERMS

The numeral in parentheses (6) indicates the lesson in which the term is introduced.

absolute	a word or phrase that is not “connected” to the rest of a sentence; i.e., not dependent on anything else (9)
accent(s)	mark(s) in the text that indicate the accented [tone] syllable of a word, as well as its logical relationship to the following word (27)
accusative	the supposed original function of the LOCATIVE ה-(7)
acrostic	a poem or text in which each line or group of lines begins with the next letter of the Hebrew alphabet; e.g., Pss 111, 112, 119; La 1-4 (1)
active	another term for FIENTIVE (12)
adjectival/adjective	any word used to modify another (9, 11)
<i>Adonai</i>	“lord/master/Lord”; the vowels of this word were combined with the TETRAGRAMMATON, producing the form יהוה, misinterpreted as “Jehovah” (3)
affix	any morphological unit attached directly to another (e.g., the ARTICLE), so that a WORD can be made up of as many as five ELEMENTS—a base or root, plus four affixes (4)
alphabet	the collection of symbols, usually in a static [traditional] order, that are used to represent a language visually (1)
anaptyctic	a phonetic element (vowel or syllable) added to a word, either to aid in pronouncing it, or to make it more like other forms (31)
anarthrous	lacking the article (4)
antecedent	the word (usually a noun or other SUBSTANTIVE) to which a PRONOUN refers (10)
apposition/apposed	a noun or noun phrase placed next to another noun or noun phrase in order to modify or define it; e.g., <i>David the king</i> (11)
article	a prefixed -ה with DAGEŠ FORTE in the first letter of the word (4)
articular	having the article (4)
ascender	a portion of a letter that projects above the basic shape of other letters; ׀ is the only letter with an ascender in BH (1)
assimilation	the process of one thing—in phonetics, one sound—becoming like another; assimilation may be partial or complete (7)
attribution	to assign a quality or characteristic to something, to describe it (9)
bilabial	a sound made with both lips: /b/, /m/ (4)
cardinal numeral	the numerals used in all numerical descriptions exception descriptions of order or sequence; see ORDINAL (17)
causative	an activity in which the subject causes an object to do something (which may be a second object; see DOUBLY TRANSITIVE) (20)
circumstantial clause	a clause that identifies the temporal (usually) or locative (rarely) circumstances in which an event occurs (16)
clause	a syntagm with at least two main components: a topic (subject) and comment (predicate) (11)
closed syllable	a syllable that ends in a consonant; if unaccented, with a short vowel (3)
coalesce	to merge, or join (31)
cohortative	a first-person VOLITIONAL verbal form; in BH usually indicating determination or desire; sometimes indicated by suffixed ה, - (8)
command	see IMPERATIVE (8)
comment	a clause’s PREDICATE; what the clause says <i>about</i> its TOPIC (11)
complementary	a function of the INFINITIVE CONSTRUCT, in which it “completes” a VAGUE VERB (e.g., יכל, כלה, חדרל)
compound form(s)	a “word” with more than one ELEMENT, such as preposition+lexeme+suffix (4)
conjugation	a pattern of verbal formation that designates or identifies the verb’s function; the major conjugations in BH are the imperfect, preterite, and perfect (5)
conjunction	a word or element that links or joins two or more words, phrases, or clauses (4)

conjunctive accent	a MASORETIC ACCENT that joins a word to the following; the main conjunctive accent is <i>munah</i> (27)
consonant	letters that represent (1)
construct (chain)	an uninterrupted series of substantives in which each defines or modifies the preceding word by the “of” relationship (9)
content	the function and semantics of any distinguishable segment of text (word, phrase, &c.) (10)
context	the entire setting of an UTTERANCE, including, e.g., its historical circumstance, culture, language (10)
cotext	the <i>linguistic</i> material surrounding a [portion of an] UTTERANCE (10)
<i>dageš forte</i>	a <i>dot</i> in the “bosom” of a letter, showing that the letter is doubled [i.e., to be read twice]; does not occur in the GUTTURALS or <i>reš</i> (3)
<i>dageš lene</i>	a <i>dot</i> in the “bosom” of ב, ג, ד, כ, פ, ה to indicate a different pronunciation (3)
defective spelling	see <i>HASER SPELLING</i> (2)
definiteness	the quality of specificity, with or without the article (14)
demonstrative	a DEICTIC form or expression that, specifying something by “pointing to” it, depends heavily on the context for its function (13)
denominative	a verb that supposedly derived from a noun; i.e., the root first occurred as a noun, and then as a verb; e.g., דבר ( <i>word</i> → <i>say/speak</i> ) (19)
descender	a portion of a letter that is lower than the basic shape of other letters; in BH only ק and four of five final forms (ך, ן, ף, ץ) have descenders (1)
diagnostic(s)	those vowel points (including doubling) and prefixes that distinguish verbal STEMS (6)
directional	LOCATIVE; ACCUSATIVE (7)
disjunctive accent	a MASORETIC ACCENT that separates (“disjoins”) a word from the following; major disjunctive accents call for such a significant separation that they are called “pausal” (27)
disjunctive clause	any CLAUSE that begins with <i>waw</i> prefixed to a non-verbal form (וְאָבְרָהֶם וְקָן); used in narrative for ancillary (background or proleptic), contrastive, or summary information (6)
double-status	an action described by a verb, in which the subject both does the action verb and is affected by that activity; also called “reflexive”, “middle”, “reciprocal” “tolerative” (18)
double verbs	pairs of verbal roots that seem to be semantic synonyms; פּוֹרֵץ/פָּרַץ, <i>break</i> (31)
doubly transitive	a verb with two objects one of which causes the other to do something (20)
dual	the ׁ - ending used on some nouns to show that there are two of the referent, especially parts of the body and certain numerals (4, 17)
dynamic	a verb that describes or identifies an event (i.e., <i>not</i> STATIVE or STATIC); also FIENTIVE
dynamic equivalence	a theory of translation that defines the translator’s responsibility as making the translation as accessible as possible to the reader, emphasizing ease of understanding; assumes that we ought to translate “thought for thought” rather than “word by word” (5)
element	any morphological unit that can be combined with (AFFIXed to) another to form a larger word; the maximum number of elements in BH is five (root, plural, pronominal suffix, preposition, conjunction)
factive	a verbal function associated with D & H that describes an activity that brings about a change of state or condition (19)
feminine	see GENDER (4)
fientive	any verb that describes an ACTION, rather than a STATE (15)
final form	a form of a letter that occurs only when that letter is the final letter in the word; this applies only to five forms in BH: ׁ, ן, ף, ץ, ך (1)
flashback	information about a former event; i.e., past non-sequential narrative material (6)
full vowel	any vowel except the <i>HATEF-VOWELS</i> (2)
functional equivalence	a newer term for DYNAMIC EQUIVALENCE (5)

furtive <i>patah</i>	a <i>patah</i> placed by the Masoretes between a final long [non- <i>a</i> ] vowel and a final guttural, e.g., the <i>patah</i> in גִּלְבוֹא, <i>Gilboa</i> (3)
gemination	the doubling of a sound, either a consonant or syllable (22)
gender	part of a language’s concord system, used to indicate which words in a syntagm refer to or modify each other; the term “gender” reflects the tendency for one set of endings to be used for nouns that refer to male and female beings (4)
genre	“type” (Fr.); often distinguished because each kind of discourse in BH (e.g., NARRATIVE, INSTRUCTION) makes its own use of the verbal system (6)
gerundive	a verbal function of the INFINITIVE CONSTRUCT, by which it specifies the manner or means of accomplishing an activity named by a preceding verb (16)
gloss	an English word that “represents” or “stands for” a Hebrew word; N.B.: A gloss is <i>not</i> a definition, nor does it represent the word’s reference or function. (2)
guttural	“throat” (Lat.); the radicals א, ה, ח, or ע; ח is sometimes called a guttural, but is not, sharing only the characteristic of not doubling (1, 22)
guttural verbs	verbal roots with one or more of the above radicals
half vowel	a non-descript vowel (e.g., the sound represented by final ‘a’ in “umbrella”); represented in BH by vocal <i>šewa</i> and the HATEF VOWELS (2)
<i>haser</i> spelling	“lacking” (Hb.); an occurrence of a word (usually written PLENE) that lacks the vowel letter (2)
<i>hatef</i> -vowel	any one of four vowel signs representing a HALF VOWEL; vocal <i>šewa</i> and three signs that combine <i>šewa</i> with a sign for a full vowel ( <i>hatef-qames</i> , <i>hatef-patah</i> , <i>hatef-segol</i> ) (2)
I-guttural	verbal roots with א, ה, ח, or ע as their initial consonant; GUTTURAL VERBS (22)
II-guttural	verbal roots with א, ה, ח, or ע as their middle consonant; verbs with middle ח occasionally resemble verbs with a middle guttural; GUTTURAL VERBS (22)
III-guttural	verbal roots with ה, ח, or ע as their final consonant; GUTTURAL VERBS (22)
imperative	second-person VOLITIONAL verbal forms directing the hearer to do the will of the speaker; formed like the IMPERFECT without the PGN prefix (8)
imperfect	one of two prefix verbal CONJUGATIONS in BH, generally representing the present, future, or some MODAL function (5)
independent pronoun	pronouns that function as separate words (i.e., not suffixed); independent pronouns in BH are primarily clausal SUBJECTS (13)
infinitive absolute	a verbal CONJUGATION that primarily modifies a verbal clausal PREDICATE, apparently by “strengthening” it; it has no single functional GLOSS (16)
infinitive construct	a verbal CONJUGATION that occurs often with prepositions in temporal clauses, or with the preposition ל with TELIC or COMPLEMENTARY force (16)
inseparable	ELEMENTS that do not function as independent WORDS, but only as affixes (4)
inseparable preposition	three prepositions (ב, כ, ל) that only occur as prefixes (7)
instructional material	a genre of biblical prose that explains how a task is to be done; e.g., the laws of sacrifice in Lv 1-7 (10)
interlinear	a word-by-word gloss and [usually] analysis of a text from one language into another, purportedly to enable people who do not know the language of the original to understand it more fully (5)
interrogative	a question, whether indicated in BH by the prefixed -ה, an interrogative verb (e.g., שאל, דרש), or the context (13)
intransitive	any verb that describes a state (STATIVE) or an activity that does not immediately or directly affect an object; e.g., verbs of motion (15)
jussive	a MODAL function of the IMPERFECT by which the speaker directs a third party to do something (8)
<i>lemma</i>	the word(s) in the text that are under discussion; a common term in textual criticism (29)
lexeme	a member of the LEXICON of a language; a “word” as listed in the lexicon [book] (2)
lexicon	all the words [lexemes] of a language; a bilingual reference book (2)

locative	an ending on selected nouns indicating that motion or direction is <i>toward</i> that object [a.k.a. ACCUSATIVE] (7)
long vowel	any vowel that can stand in an open or closed & accented syllable; vowel signs with <i>MATRES LECTIONIS</i> are always long ( <i>hireq-yod</i> , <i>sere-yod</i> , <i>holem-waw</i> , <i>qibbus</i> ); others mark both long and short vowels ( <i>qames</i> , <i>sere</i> , <i>hireq</i> , <i>qibbus</i> ); <i>sere</i> and <i>holem</i> are always long, with or without the MATER (3)
<i>malē</i> ' spelling	“full” (Hb.); = PLENE (2)
<i>mappiq</i>	a dot in a final $\pi$ - showing that the $\pi$ - is a consonant rather than a MATER (3)
<i>maqgef</i>	a horizontal line, at the level of the top “surface” of the “letter square”, linking two or more words into one accentual unit (5)
masculine	see GENDER (4)
<i>masora marginalis</i>	notes written in the margin by the Masoretes to note unexpected forms, or to offer alternate readings of the text (29)
Masoretes	the scribes who copied the biblical text (c. AD 500-1000), adding vowel points, accent marks, and other notes to the pages; the Hebrew Bible in use today is an example of the Masoretic Text (29)
<i>mater lectionis</i>	a consonantal sign used more or less sporadically to indicate the presence of a preceding long vowel (pl., <i>MATRES LECTIONIS</i> ) (2)
medial form	the forms of consonants used at the beginning of or within a word; contrast FINAL FORM (1)
middle voice	an event in which the activity directly affects or necessarily involves the actor; primarily signalled in BH by <i>nifal</i> and <i>hitpael</i> (18)
modal	any non-indicative verbal function, such as IMPERATIVE, COHORTATIVE, JUSSIVE
modify/ modification	to define something by describing it more closely (4)
narrative	the GENRE used to tell stories (10)
narrative backbone	the primary sequence of events as outlined by the narrator; indicated in BH by the PRETERITE (6)
negation	a statement that an event did <i>not</i> happen; <i>irrealis</i> (17)
non-verbal clause	a CLAUSE without a finite verbal form as its predicate (17)
number	morphological information indicating how many of the referent are being identified; BH has three numbers—singular, dual, plural (4)
objective construct	a CONSTRUCT chain in which the second [later] element of the chain might be described as the OBJECT, result, or goal of the preceding element; e.g., in the phrase <i>Saul's death</i> , Saul is the one who died (9)
open syllable	a syllable that ends in a vowel; its vowel is [usually] long (3)
ordinal numeral	the numerals used in describing something's position in an order; first, second, &c.; in BH, the ordinals end in $\text{'} -$ , e.g., $\text{'}\text{שש}$ , <i>sixth</i> (17)
parenthetic information	material that stands apart from the flow of the narrative, generally supplying information needed to understand what has just been, or is about to be, described (6)
parse	to analyze a word's morphology by identifying, e.g., a verb's subject [PGN], stem, conjugation, &c. (5)
participle	verbal conjugation with primarily adjectival function (12)
passive	an event in which the subject is the object or recipient of the activity described by the verb; signalled in BH by <i>nifal</i> , <i>pual</i> , and <i>hofal</i> (18)
<i>penult</i>	the next-to-last syllable of a word (2)
perfect	the suffixed verbal CONJUGATIONS in BH, generally representing the past, unless <i>waw</i> is prefixed (10)
permissive	a MODAL function in which the SUBJECT allows (“permits”) the activity (20)
person	the relationship of the subject to the activity described by the verb; there are three persons in both English and BH (5)
PGN	a verb's inflection to show the person, gender, and number of its subject (5)
<i>plene</i> spelling	“full” (Lat.); a word spelled with a vowel letter; = MALE' (2)



plural	reference to more than one of an entity; the grammatical forms that indicate such reference (4)
polar question	a question that expects an answer of either “yes” or “no” (17)
possessive	showing that one entity belongs to another (9)
predicate	the COMMENT portion of a clause; what the clause says <i>about</i> its TOPIC (11)
prefix	define as both noun & verb (4)
preposition	a “pre-posed” form that indicates a word’s function in the CLAUSE or SENTENCE (4)
prepositional phrase	a non-clausal string of word(s) governed by the PREPOSITION (7)
prohibition	a negative command (8)
proleptic	“clues”; information anticipating a future development, especially in narrative (10)
pronominal subject	a non-nominal SUBJECT of a CLAUSE; indicated by either an INDEPENDENT PRONOUN, PRONOMINAL SUFFIX (on INFINITIVE CONSTRUCT), or the PGN affixes of the prefix and suffix CONJUGATIONS (13)
pronominal suffix	a shortened form of an independent pronoun, used to show pronominal possession, objects of verbs or prepositions, and subjects of infinitive constructs (14)
range of reference	a word’s relative specificity; e.g., “animal” has a much wider range than “dog” (2)
reciprocal	an activity in which two or more parties simultaneously participate (e.g., fighting) (18)
reflexive	an activity in which the actor more or less directs the action toward him or herself (18)
relative	that which relates information to or about something else (11)
resultative	a verbal function associated with D & H that describes an activity that brings about a change of state or condition; see CAUSATIVE, FACTITIVE (19)
rhetorical question	a question asked, not seeking information, but in order to make an assertion (17)
root	the theoretical reconstructed base—usually of three radicals—that is common to a group of forms (5)
separable preposition	the preposition מִן, <i>from</i> , which is often—but not necessarily—prefixed to the word that it governs (7)
šewa	see VOCAL ŠEWA (2)
short vowel	any vowel that can stand in a closed, unaccented syllable (i.e., <i>patah, segol, qames hatuf</i> ); some vowel signs ( <i>hireq, qibbus</i> ) mark both long and short vowels; their function must be determined from their phonetic environment (3)
silent šewa	a sign (ְ) used to mark the <i>absence</i> of a vowel between consonants, and unvocalized final <i>kaf</i> (ך) (3)
singular	something referred to that consists of one, or a group considered collectively, or the form that identifies the referent as singular (4)
stative	a verb that describes the state or condition of its subject, rather than an ACTION; contrasted with DYNAMIC (10); also called “static”
status, change of	a change in the condition or situation of a clausal subject (15)
stem	a combination of prefixes, infixes (doubling), and vowels that indicate a verb’s function (5)
strong verb	any verbal root in which all three radicals are present in all forms of the verb (24)
subject	the TOPIC of a clause—what the clause <i>describes</i> (5)
subjective construct	a CONSTRUCT chain in which the second [later] element of the chain might be described as the SUBJECT or source of the preceding element; e.g., in the phrase <i>Saul’s death</i> , Saul is the one who died (9)
substantive	any form that can serve as a clausal SUBJECT, OBJECT, or PREDICATE NOMINATIVE, or function within a CONSTRUCT chain (11)
syllable	a cluster of sounds, both consonant and vowel; all syllables in BH begin with a consonant (except the prefixed conjunction -וּ); syllables are OPEN or CLOSED
telic	a clause that identifies the intended or desired outcome—purpose or result—of an event or state
temporal clause/phrase	a clause or phrase that describes the <i>time at which</i> something happened (16)
Tetragrammaton	“four letters” (Greek); the divine name יהוה; see YHWH (3)
tittle	the small horizontal stroke that distinguishes, e.g., כּ from כ, and ך from ך (1)

tolerative	a function of the <i>nifal</i> in which someone <i>allows</i> or <i>permits</i> something to be done (18)
topic	the SUBJECT of a clause—what the clause is <i>about</i> (11)
toponym	place name (reading notes, Gn 14.7)
transitive	any FIENTIVE verb that can direct its action toward an OBJECT (15)
translate	the process of attempting to present in one language a message originally expressed in another (5)
transliterate	to represent the <i>sounds</i> of one language in the <i>alphabet</i> of another; transliteration can be phonetically technical or exact, or relatively casual (1)
<i>ultima</i>	the final syllable of a word; in BH, the ultima is usually the accented syllable (2)
utterance	any product of a linguistic act, whether written or oral
vague verb	a verb that is functionally/semantically incomplete, and thus requires another form (usually an infinitive construct in BH); e.g., “be able”, “finish” (16)
virtual doubling	when a letter that is normally doubled in a given form lacks <i>dageš forte</i> , but the preceding vowel is short, as though the letter had been doubled (22)
vocal <i>šewa</i>	the main HALF-VOWEL (3)
volitional	verbal forms that indicate the imposition of someone’s will on another person; a collective term for the JUSSIVE, COHORTATIVE, and IMPERATIVE (8)
vowel letter	letters of the alphabet used to indicate the presence of a long vowel (2)
VSO	verb-subject-object as the usual word order of main narrative [PRETERITE] clauses (6)
weak verb	verbal roots with consonants or vowel letters that are in the lexical form, but do not appear in all verbal forms (24)
word	any form in BH separated by a blank space or joined to another by <i>MAQQEF</i>
YHWH	the TETRAGRAMMATON (“four letters”) the traditionally unpronounced proper name of the God of the Bible, pointed יהוה in BHS (3)

## APPENDIX D. PARADIGMS

Person Gender Number	Independent (subject)	PRONOUNS				
		Basic Form	w/MS Noun	Suffixes w/MP Noun	w/FS Noun	w/FP Noun
1cs	אָנִי אֲנֹכִי	י -	סוֹסִי	סוֹסִי	סוֹסְתִי	סוֹסוֹתִי
2ms	אַתָּה	ךָ -	סוֹסְךָ	סוֹסֶיךָ	סוֹסְתְּךָ	סוֹסוֹתְּךָ
2fs	אַתְּ	ךָ -	סוֹסְךָ	סוֹסֶיךָ	סוֹסְתְּךָ	סוֹסוֹתְּךָ
3ms	הוא	ו -	סוֹסוֹ		סוֹסָתּוֹ	
		הָ -	סוֹסָהּ			
		הוּ -	סוֹסֵהוּ			
		יוּ -		סוֹסִיו		סוֹסוֹתָיו
3fs	היא	הָ -	סוֹסָהּ		סוֹסָתּהּ	
	הוא	הָ -		סוֹסֶיהָ		סוֹסוֹתֶיהָ
1cp	אֲנַחְנוּ נַחְנוּ	נוּ -	סוֹסָנוּ	סוֹסֵינוּ	סוֹסְתָנוּ	סוֹסוֹתֵינוּ
2mp	אַתֶּם	כֶּם -	סוֹסְכֶם	סוֹסֵיכֶם	סוֹסְתְּכֶם	סוֹסוֹתֵיכֶם
2fp	אַתֶּן אַתְנֶה	כֶּן -	סוֹסְכֶן	סוֹסֵיכֶן	סוֹסְתְּכֶן	סוֹסוֹתֵיכֶן
3mp	הֵם	הֵם -		סוֹסֵיהֶם	סוֹסְתֵיהֶם	סוֹסוֹתֵיהֶם
	הֵמָּה	ם -	סוֹסָם			סוֹסוֹתָם
		מוֹ -				
3fp	הֵנָּה	הֵן -		סוֹסֵיהֶן	סוֹסְתֵיהֶן	סוֹסוֹתֵיהֶן
		וּן -	סוֹסָן			

- Throughout the *Pentateuch*, היא (3fs) is written הוּא, with only eleven exceptions (e.g., Gn 14.2).
- These suffixes are used with nouns, prepositions, infinitives construct, and participles. Suffixes on finite verbs and the imperative are similar, but show greater variety in form.
  - if the verb ends in a vowel, the suffix either begins with or consists of a consonant (the 1cs verbal suffix is נִי -):

שְׂאוּנִי וְהִטִּילְנִי אֶל-הַיָּם Pick *me* up and throw *me* into the sea (Jon 1.12)
  - if the verb ends in a consonant, either silent *šewa* or a vowel links the consonantal suffix to the verb; vocalic suffixes are affixed directly to the verb:

וַיַּהַרְגֵהוּ He killed *him* (Gn 4.8).  
לְכַד יְהוֹשֻׁעַ אֶת-הָעִיר וַיַּחַרְבֶּיהָ Joshua had captured Ai and destroyed *it* (Jos 10.1)

STRONG VERB, I

Forms	Qal	Nifal	Hifil	Hofal	Piel	Pual	Hitpael
<b>P</b> 1cs	מְשַׁלְתִּי	נִמְשַׁלְתִּי	הִמְשַׁלְתִּי	הִמְשַׁלְתִּי	מְשַׁלְתִּי	מְשַׁלְתִּי	הִתְמַשַּׁלְתִּי
2ms	מְשַׁלְתָּ	נִמְשַׁלְתָּ	הִמְשַׁלְתָּ	הִמְשַׁלְתָּ	מְשַׁלְתָּ	מְשַׁלְתָּ	הִתְמַשַּׁלְתָּ
2fs	מְשַׁלְתִּי	נִמְשַׁלְתִּי	הִמְשַׁלְתִּי	הִמְשַׁלְתִּי	מְשַׁלְתִּי	מְשַׁלְתִּי	הִתְמַשַּׁלְתִּי
3ms	מְשַׁל	נִמְשַׁל	הִמְשִׁיל	הִמְשִׁיל	מְשַׁל	מְשַׁל	הִתְמַשַּׁל
3fs	מְשַׁלָּה	נִמְשַׁלָּה	הִמְשִׁילָה	הִמְשִׁילָה	מְשַׁלָּה	מְשַׁלָּה	הִתְמַשַּׁלָּה
1cp	מְשַׁלְנוּ	נִמְשַׁלְנוּ	הִמְשַׁלְנוּ	הִמְשַׁלְנוּ	מְשַׁלְנוּ	מְשַׁלְנוּ	הִתְמַשַּׁלְנוּ
2mp	מְשַׁלְתֶּם	נִמְשַׁלְתֶּם	הִמְשַׁלְתֶּם	הִמְשַׁלְתֶּם	מְשַׁלְתֶּם	מְשַׁלְתֶּם	הִתְמַשַּׁלְתֶּם
2fp	מְשַׁלְתֵּן	נִמְשַׁלְתֵּן	הִמְשַׁלְתֵּן	הִמְשַׁלְתֵּן	מְשַׁלְתֵּן	מְשַׁלְתֵּן	הִתְמַשַּׁלְתֵּן
3cp	מְשַׁלוּ	נִמְשַׁלוּ	הִמְשִׁילוּ	הִמְשִׁילוּ	מְשַׁלוּ	מְשַׁלוּ	הִתְמַשַּׁלוּ
<b>F</b> 1cs	אֶמְשַׁל	אֶמְשַׁל	אֶמְשִׁיל	אֶמְשַׁל	אֶמְשַׁל	אֶמְשַׁל	אֶתְמַשַּׁל
2ms/3fs	תְּמַשַּׁל	תְּמַשַּׁל	תְּמַשִּׁיל	תְּמַשַּׁל	תְּמַשַּׁל	תְּמַשַּׁל	תְּתַמַּשַּׁל
2fs	תְּמַשַּׁלִּי	תְּמַשַּׁלִּי	תְּמַשִּׁילִי	תְּמַשַּׁלִּי	תְּמַשַּׁלִּי	תְּמַשַּׁלִּי	תְּתַמַּשַּׁלִּי
3ms	יִמְשַׁל	יִמְשַׁל	יִמְשִׁיל	יִמְשַׁל	יִמְשַׁל	יִמְשַׁל	יִתְמַשַּׁל
1cp	נִמְשַׁלְנוּ	נִמְשַׁלְנוּ	נִמְשִׁילְנוּ	נִמְשַׁלְנוּ	נִמְשַׁלְנוּ	נִמְשַׁלְנוּ	נִתְמַשַּׁלְנוּ
2mp	תְּמַשַּׁלוּ	תְּמַשַּׁלוּ	תְּמַשִּׁילוּ	תְּמַשַּׁלוּ	תְּמַשַּׁלוּ	תְּמַשַּׁלוּ	תְּתַמַּשַּׁלוּ
2/3fp	תְּמַשַּׁלְנָה	תְּמַשַּׁלְנָה	תְּמַשִּׁילְנָה	תְּמַשַּׁלְנָה	תְּמַשַּׁלְנָה	תְּמַשַּׁלְנָה	תְּתַמַּשַּׁלְנָה
3mp	יִמְשַׁלוּ	יִמְשַׁלוּ	יִמְשִׁילוּ	יִמְשַׁלוּ	יִמְשַׁלוּ	יִמְשַׁלוּ	יִתְמַשַּׁלוּ
<b>V</b> ms	מְשַׁל	הַמְשַׁל	הַמְשַׁל		מְשַׁל		הַתְּמַשַּׁל
fs	מְשַׁלִּי	הַמְשַׁלִּי	הַמְשִׁילִי		מְשַׁלִּי		הַתְּמַשַּׁלִּי
mp	מְשַׁלוּ	הַמְשַׁלוּ	הַמְשִׁילוּ		מְשַׁלוּ		הַתְּמַשַּׁלוּ
fp	מְשַׁלְנָה	הַמְשַׁלְנָה	הַמְשִׁלְנָה		מְשַׁלְנָה		הַתְּמַשַּׁלְנָה
<b>NC</b>	מְשַׁל	הַמְשַׁל	הַמְשִׁיל	הַמְשַׁל	מְשַׁל		הַתְּמַשַּׁל
<b>NA</b>	מְשׁוֹל	הַמְשׁוֹל	הַמְשׁוֹל	הַמְשׁוֹל	מְשׁוֹל	מְשׁוֹל	הַתְּכַתֵּב
<b>Participle</b> ms	מְשַׁל	נִמְשַׁל	מְמַשִּׁיל	מְמַשַּׁל	מְמַשַּׁל	מְמַשַּׁל	מֵתְמַשַּׁל
fs	מְשַׁלָּה	נִמְשַׁלָּה	מְמַשִּׁילָה	מְמַשַּׁלָּה	מְמַשַּׁלָּה	מְמַשַּׁלָּה	מֵתְמַשַּׁלָּה
mp	מְשַׁלִּים	נִמְשַׁלִּים	מְמַשִּׁילִים	מְמַשַּׁלִּים	מְמַשַּׁלִּים	מְמַשַּׁלִּים	מֵתְמַשַּׁלִּים
fp	מְשַׁלוֹת	נִמְשַׁלוֹת	מְמַשִּׁילוֹת	מְמַשַּׁלוֹת	מְמַשַּׁלוֹת	מְמַשַּׁלוֹת	מֵתְמַשַּׁלוֹת

1. If the verbal root begins with a sibilant (ז, ס, צ, ש, שׁ), the ת of the *hitpael* prefix and the sibilant exchange positions (metathesize): הִשְׁתַּמְרַתִּי, “I kept myself”; if the root begins with צ, the ת both metathesizes and becomes ט (partial assimilation): הִצְטַדַּק, “he sanctified himself”.
2. If the verbal root ends with ת, this assimilates to the ת of the perfect endings (e.g., 1cs, 2ms), which is then written with *dageš forte*: כָּרַתְּ, “you (ms) cut”. In some III-נ verbs, final נ occasionally assimilates to the consonant of the ending: נָתַתְּ (< נַתַּן, for which this is especially true); שָׁכַנְנוּ (< שָׁכַן).

**STRONG VERB, II**

(with medial *beged-kefet* letter [occasional *dageš lene*])

Conj/Sbj	Qal	Nifal	Hifil	Hofal	Piel	Pual	Hitpael
<b>P</b>	1cs	כָּתַבְתִּי	נִכְתַּבְתִּי	הִכְתַּבְתִּי	הִכְתַּבְתִּי	פָּתַבְתִּי	הִתְפַּתַּבְתִּי
	2ms	כָּתַבְתָּ	נִכְתַּבְתָּ	הִכְתַּבְתָּ	הִכְתַּבְתָּ	פָּתַבְתָּ	הִתְפַּתַּבְתָּ
	2fs	כָּתַבְתְּ	נִכְתַּבְתְּ	הִכְתַּבְתְּ	הִכְתַּבְתְּ	פָּתַבְתְּ	הִתְפַּתַּבְתְּ
	3ms	כָּתַב	נִכְתַּב	הִכְתִּיב	הִכְתִּיב	פָּתַב	הִתְפַּתַּב
	3fs	כָּתַבָּה	נִכְתַּבָּה	הִכְתִּיבָּה	הִכְתִּיבָּה	פָּתַבָּה	הִתְפַּתַּבָּה
	1cp	כָּתַבְנוּ	נִכְתַּבְנוּ	הִכְתַּבְנוּ	הִכְתַּבְנוּ	פָּתַבְנוּ	הִתְפַּתַּבְנוּ
	2mp	כָּתַבְתֶּם	נִכְתַּבְתֶּם	הִכְתַּבְתֶּם	הִכְתַּבְתֶּם	פָּתַבְתֶּם	הִתְפַּתַּבְתֶּם
	2fp	כָּתַבְתֶּן	נִכְתַּבְתֶּן	הִכְתַּבְתֶּן	הִכְתַּבְתֶּן	פָּתַבְתֶּן	הִתְפַּתַּבְתֶּן
	3cp	כָּתְבוּ	נִכְתְּבוּ	הִכְתְּבוּ	הִכְתְּבוּ	פָּתְבוּ	הִתְפַּתְּבוּ
<b>F</b>	1cs	אָכַתְבִּי	אִפְתַּבִּי	אִכְתִּיבִי	אָכַתְבִּי	אָכַתְבִּי	אִתְפַּתַּבִּי
	2m/3fs	תִּכְתַּב	תִּפְתַּב	תִּכְתִּיב	תִּכְתַּב	תִּכְתַּב	תִּתְפַּתַּב
	2fs	תִּכְתַּבִּי	תִּפְתַּבִּי	תִּכְתִּיבִי	תִּכְתַּבִּי	תִּכְתַּבִּי	תִּתְפַּתַּבִּי
	3ms	יִכְתַּב	יִפְתַּב	יִכְתִּיב	יִכְתַּב	יִכְתַּב	יִתְפַּתַּב
	1cp	נִכְתַּב	נִפְתַּב	נִכְתִּיב	נִכְתַּב	נִכְתַּב	נִתְפַּתַּב
	2mp	תִּכְתְּבוּ	תִּפְתְּבוּ	תִּכְתִּיבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּתְפַּתְּבוּ
	2/3fp	תִּכְתַּבְנָה	תִּפְתַּבְנָה	תִּכְתִּיבְנָה	תִּכְתַּבְנָה	תִּכְתַּבְנָה	תִּתְפַּתַּבְנָה
	3mp	יִכְתְּבוּ	יִפְתְּבוּ	יִכְתִּיבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִתְפַּתְּבוּ
	<b>V</b>	ms	כָּתַב	הִפְתַּב	הִכְתַּב		פָּתַב
fs		כָּתַבִּי	הִפְתַּבִּי	הִכְתִּיבִי		פָּתַבִּי	הִתְפַּתַּבִּי
mp		כָּתְבוּ	הִפְתְּבוּ	הִכְתִּיבוּ		פָּתְבוּ	הִתְפַּתְּבוּ
fp		כָּתַבְנָה	הִפְתַּבְנָה	הִכְתִּיבְנָה		פָּתַבְנָה	הִתְפַּתַּבְנָה
<b>NC</b>	כָּתַב	הִפְתַּב	הִכְתִּיב	הִכְתַּב	פָּתַב		הִתְפַּתַּב
<b>NA</b>		כָּתוּב	הִפְתַּב	הִכְתַּב	כָּתוּב	כָּתַב	הִתְפַּתַּב
	ms	כָּתַב	נִכְתַּב	מִכְתִּיב	מִכְתַּב	מִכְתַּב	מִתְפַּתַּב
<b>Participle</b>	fs	כּוֹתֵבָה	נִכּוֹתֵבָה	מִכּוֹתִיבָה	מִכּוֹתֵבָה	מִכּוֹתֵבָה	מִתְפַּתֵּבָה
		כּוֹתֵבֶת					
	mp	כּוֹתְבִים	נִכּוֹתְבִים	מִכּוֹתִיבִים	מִכּוֹתְבִים	מִכּוֹתְבִים	מִתְפַּתְּבִים
fp	כּוֹתְבוֹת	נִכּוֹתְבוֹת	מִכּוֹתִיבוֹת	מִכּוֹתְבוֹת	מִכּוֹתְבוֹת	מִתְפַּתְּבוֹת	

- When a verbal root begins with a sibilant (ז, ס, צ, ש, שׁ), the ת of the *hitpael* prefix and the sibilant exchange positions (metathesize): הִשְׁתַּמְרְתִּי, “I kept myself”; if the root begins with צ, the ת both metathesizes and becomes ט (partial assimilation): הִצְטַדְּק, “Sanctify yourself!”.
- When a verbal root ends with ת, this assimilates to the ת of the perfect endings (e.g., 1cs, 2ms), which is then written with *dageš forte*: כָּרַתְּ, “you (ms) cut”. The final ך- of some III-נ verbs occasionally assimilates to the consonant of the ending: נָתַתְּ (< נָתַן, for which this is especially true); שָׁכַנּוּ (< שָׁכַן).

## GUTTURAL VERBS

Verbs with gutturals (א, ה, ח, ע) are strong (i.e., all three radicals of the root are present), except for occasional forms of III-א roots (below). They differ from the strong verb for four reasons:

- (1) The gutturals (and ך) do not double
- (2) The gutturals are followed by *hatef*-vowels rather than vocal *šewa*
- (3) The gutturals tend to occur with *a*-vowels.
- (4) When א comes at the end of a syllable, it becomes silent and the preceding vowel is long.

These characteristics mean that they differ from the strong verb in six ways (non-guttural forms in [ ] for comparison):

1. *long* vowels instead of short; gutturals don't double, so syllables that are closed in non-guttural forms are *open* and short vowels *lengthen*:

יַעֲמֹד 3ms N F [יִשְׁמֹר] בְּרַךְ 3ms D P [כִּבְּרַךְ]

2. *a*-vowels (especially *patach* and *patach furtivum*):

יִשְׁמַע 3ms Q F [יִכְתֹּב] יִשְׁמַע 3ms D F [יִשְׁמֹר]

3. *hatef*-vowels instead of vocal *shewa* under gutturals:

בְּחָרוּ 3cp Q P [כְּתָבוּ] עֲמַדְתֶּם 2mp Q P [כְּתַבְתֶּם]

4. *segol* instead of *hireq* before non-final gutturals, especially in prefix:

יַחְדָּל 3ms Q F [יִכְתֹּב]

5. short prefix vowel followed by *hatef*-vowel instead of silent *shewa*:

יַעֲמִיד 3ms Q F [יִכְתֹּב] יַעֲמִיר 3ms H F [יִמְשִׁיל]

6. III-א forms generally have the vowel of the basic verb after the second radical of the verbal root, if that vowel is long. The ך of PGN endings lacks *dageš lene* since it is preceded by a vowel (silent א is not counted as a consonant).

יִמְצֵאתִי 1cs Q P [שְׁמֹרְתִי] יִמְצֵא 3ms Dp F [יִשְׁמֹר]

Some III-א forms lack the א completely (this is usually noted in the *masora marginalis*, as, e.g., in Ru 2.9, where יִצְמַח is noted as a unique occurrence [i.e., lacking final א]):

יִצְמַח 2fs Q P [שְׁמֹרְתִי] יִצְמַח 1cs Q P [שְׁמֹרְתִי]  
יִבּוֹ 3ms Q Pr [יִבּוֹ: א] [Qere: א]

III-ה (ל"ה) VERBS

Conj/Sbj	Qal	Nifal	Hifil	Hofal	Piel	Pual	Hitpael
<b>P</b>	1cs	בָּנִיתִי	נִבְנִיתִי	הִבְנִיתִי	הִבְנִיתִי	בְּנִיתִי	הִתְבְּנִיתִי
	2ms	בְּנִיתָ	נִבְנִיתָ	הִבְנִיתָ	הִבְנִיתָ	בְּנִיתָ	הִתְבְּנִיתָ
	2fs	בְּנִיתְּ	נִבְנִיתְּ	הִבְנִיתְּ	הִבְנִיתְּ	בְּנִיתְּ	הִתְבְּנִיתְּ
	3ms	בָּנָה	נִבְנָה	הִבְנָה	הִבְנָה	בָּנָה	הִתְבְּנָה
	3fs	בְּנָתָהּ	נִבְנָתָהּ	הִבְנָתָהּ	הִבְנָתָהּ	בְּנָתָהּ	הִתְבְּנָתָהּ
	1cp	בְּנִינוּ	נִבְנִינוּ	הִבְנִינוּ	הִבְנִינוּ	בְּנִינוּ	הִתְבְּנִינוּ
	2mp	בְּנִיתֶם	נִבְנִיתֶם	הִבְנִיתֶם	הִבְנִיתֶם	בְּנִיתֶם	הִתְבְּנִיתֶם
	2fp	בְּנִיתֶיךָ	נִבְנִיתֶיךָ	הִבְנִיתֶיךָ	הִבְנִיתֶיךָ	בְּנִיתֶיךָ	הִתְבְּנִיתֶיךָ
	3cp	בָּנוּ	נִבְנוּ	הִבְנוּ	הִבְנוּ	בָּנוּ	הִתְבְּנוּ
<b>F</b>	1cs	אֶבְנֶה	אֶבְנֶה	אֶבְנֶה	אֶבְנֶה	אֶבְנֶה	אֶתְבְּנֶה
	2m/3f	תְּבַנֶּה	תְּבַנֶּה	תְּבַנֶּה	תְּבַנֶּה	תְּבַנֶּה	תִּתְבַּנֶּה
	2fs	תְּבַנִּי	תְּבַנִּי	תְּבַנִּי	תְּבַנִּי	תְּבַנִּי	תִּתְבַּנִּי
	3ms	יִבְנֶה	יִבְנֶה	יִבְנֶה	יִבְנֶה	יִבְנֶה	יִתְבְּנֶה
	1cp	נִבְנֶה	נִבְנֶה	נִבְנֶה	נִבְנֶה	נִבְנֶה	נִתְבְּנֶה
	2mp	תְּבַנּוּ	תְּבַנּוּ	תְּבַנּוּ	תְּבַנּוּ	תְּבַנּוּ	תִּתְבַּנּוּ
	2/3fp	תְּבַנִּינָה	תְּבַנִּינָה	תְּבַנִּינָה	תְּבַנִּינָה	תְּבַנִּינָה	תִּתְבַּנִּינָה
	3mp	יִבְנוּ	יִבְנוּ	יִבְנוּ	יִבְנוּ	יִבְנוּ	יִתְבְּנוּ
	<b>V</b>	ms	בָּנָה	הִבְנָה	הִבְנָה		בָּנָה
fs		בְּנִי	הִבְנִי	הִבְנִי		בְּנִי	הִתְבְּנִי
mp		בָּנוּ	הִבְנוּ	הִבְנוּ		בָּנוּ	הִתְבְּנוּ
fp		בְּנִינָה	הִבְנִינָה	הִבְנִינָה		בְּנִינָה	הִתְבְּנִינָה
<b>NC</b>		בְּנוֹת	הִבְנוֹת	הִבְנוֹת	בְּנוֹת	בְּנוֹת	הִתְבְּנוֹת
<b>NA</b>		בָּנָה	הִבְנָה	הִבְנָה	הִבְנָה	בָּנָה	הִתְבְּנָה
	ms	בָּנָה	מִבְּנָה	מִבְּנָה	מִבְּנָה	מִבְּנָה	מִתְבְּנָה
	fs	בְּנָהּ	מִבְּנָהּ	מִבְּנָהּ	מִבְּנָהּ	מִבְּנָהּ	מִתְבְּנָהּ
	mp	בְּנִים	מִבְּנִים	מִבְּנִים	מִבְּנִים	מִבְּנִים	מִתְבְּנִים
	fp	בְּנוֹת	מִבְּנוֹת	מִבְּנוֹת	מִבְּנוֹת	מִבְּנוֹת	מִתְבְּנוֹת

### III-ה Verbal Roots

1. The final ה- (originally י-) “appears” as י between the second radical and consonantal endings, and is replaced by vocalic endings and the ה- of NC. Because the weakness lies at the end of the verbal root, it affects all stems equally, but only the pointing *after* the *second* radical of the verbal root.

2. If there is no PGN ending, the ending is ה -, preceded by the following vowels (all stems):

- הְ - perfect
- הֶ - imperative
- הֵ - imperative, participle (ms)
- הִ - infinitive absolute

3. NC of all stems replaces final ה with ה-.

4. Some forms of *qal* and *hifil* imperfect and preterite look exactly alike in roots which are both III-ה and I-guttural (especially I-ע); the stem can be determined only from the context (e.g., if וַיַּעַל has a direct object, it is H, if not, it is Q).



I-נ (פ"נ) VERBS (see next page for נתן)

Conj/Sbj	Qal	Nifal	Hifil	Hofal	D-Stems
<b>P</b>	1cs	נִפְלַתִּי	הִפְלַתִּי	הִפְלַתִּי	
	2ms	נִפְלַתְּ	הִפְלַתְּ	הִפְלַתְּ	
	2fs	נִפְלַתְּ	הִפְלַתְּ	הִפְלַתְּ	
	3ms	נִפְלַ	הִפִּיל	הִפִּיל	
	3fs	נִפְלָה	הִפִּילָה	הִפִּילָה	
	1cp	נִפְלַנוּ	הִפְלַנוּ	הִפְלַנוּ	
	2mp	נִפְלַתֶּם	הִפְלַתֶּם	הִפְלַתֶּם	
	2fp	נִפְלַתֶּן	הִפְלַתֶּן	הִפְלַתֶּן	
	3cp	נִפְלוּ	הִפְלוּ	הִפְלוּ	
	<b>F</b>	1cs	אֶפֶל	אֶפֶל	
2m/3f		תִּפֹּל	תִּפֹּל	תִּפֹּל	
2fs		תִּפְּלִי	תִּפְּלִי	תִּפְּלִי	
3ms		יִפֹּל	יִפִּיל	יִפִּיל	
1cp		נִפְלוּ	נִפְלוּ	נִפְלוּ	
2mp		תִּפְּלוּ	תִּפְּלוּ	תִּפְּלוּ	
2/3fp		תִּפְּלֶנָּה	תִּפְּלֶנָּה	תִּפְּלֶנָּה	
3mp	יִפְּלוּ	יִפְּלוּ	יִפְּלוּ		
<b>V</b>	ms		נִפְּל	הִפִּיל	In <i>qal</i> , the imperative, infinitives, and participles of <i>o</i> -imperfect I-נ verbs are the same as the strong verb in Q.
	fs		נִפְּלִי	הִפִּילִי	
	mp		נִפְּלוּ	הִפִּילוּ	
	fp		נִפְּלֶנָּה	הִפִּילֶנָּה	
<b>NC</b>		נִפְּלָה	הִפִּילָה	הִפִּילָה	
<b>NA</b>		נִפְּלוּ	הִפִּילוּ	הִפִּילוּ	
<b>Participle</b>	ms		נִפְּלָה	מִפִּילָה	מִפִּילָה
	fs		נִפְּלִי	מִפִּילִי	מִפִּילִי
	mp		נִפְּלוּ	מִפִּילוּ	מִפִּילוּ
	fp		נִפְּלוּ	מִפִּילוּ	מִפִּילוּ

1. These roots are weak whenever the first radical of the verbal root is followed by silent *shewa* (*qal* F,V; N P, Ptc; all forms of *hifil* and *hofal*); they are strong throughout the D-stems.
2. When followed by silent *šewa*, initial -נ assimilates to the second radical, doubling it. In *qal* V and NC of *holem*-imperfect roots, -נ drops off; תִּ or תְּ is added to NC (just as in some I-י verbs).
3. לקח is formed just like נגש throughout the verbal system; any verbal form with -קה- is from לקח.

		נתן (all attested forms)		
Conj/Sbj		Qal	Qal Passive	Nifal
<b>P</b>	1cs	נָתַתִּי		
	2ms	נָתַתָּ		
	2fs	נָתַתְּ		
	3ms	נָתַן		נָתַן
	3fs	נָתְנָה		נָתְנָה
	1cp	נָתַנּוּ		נָתַנּוּ
	2mp	נָתַתֶּם		
	3cp	נָתַנּוּ		
	<b>F</b>	1cs	אָתַן	
2m/3f		תָּתַן		תָּתַן
2fs		תָּתְנִי		
3ms		יָתַן	יָתַן	יָתַן
1cp		נָתַן		
2mp		תָּתַנּוּ		
3mp		יָתַנּוּ		יָתַנּוּ
<b>V</b>	ms	תָּן		
		תָּנָה		
	fs	תָּנִי		
	mp	תָּנּוּ		
<b>NC</b>		תָּת		תָּתַן
		תָּת-		
		(with suffixes)		
<b>NA</b>		נָתוֹן		הַנָּתוֹן
<b>Participle</b>	ms	נָתַן	נָתוֹן	נָתַן
	mp	נָתְנִים	נָתוֹנִים	
	fp		נָתוֹנוֹת	

1. Forms listed do not occur; several forms occur only once or twice (e.g., 2fs *qal* P of נתן occurs only twice, in Ezk 16.33, 36).
2. The final ך- assimilates into all consonantal endings, doubling the consonant.
3. The initial ך- assimilates into the medial -ת- whenever silent *šewa* follows the first radical.
4. The stem-vowel in *qal* F, V, NC is *šere*.

I-י (י"פ) VERBS

Conj/Sbj	Qal	Nifal	Hifil	Hifil (I-י)	Hofal	D-Stems
<b>P</b>	1cs		נִרְשָׁתִי	הִרְשָׁתִי	הִיטְבָתִי	הִרְשָׁתִי
	2ms		נִרְשַׁתָּ	הִרְשַׁתָּ	הִיטְבַתָּ	הִרְשַׁתָּ
	2fs		נִרְשַׁתְּ	הִרְשַׁתְּ	הִיטְבַתְּ	הִרְשַׁתְּ
	3ms	These forms are the same as the strong verb in <i>qal</i> perfect.	נִרְשָׁ	הִרְשָׁ	הִיטִיב	הִרְשָׁ
	3fs		נִרְשָׁה	הִרְשָׁה	הִיטִיבָה	הִרְשָׁה
	1cp		נִרְשָׁנוּ	הִרְשָׁנוּ	הִיטְבָנוּ	הִרְשָׁנוּ
	2mp		נִרְשַׁתֶּם	הִרְשַׁתֶּם	הִיטְבַתֶּם	הִרְשַׁתֶּם
	2fp		נִרְשַׁתֶּן	הִרְשַׁתֶּן	הִיטְבַתֶּן	הִרְשַׁתֶּן
	3cp		נִרְשָׁו	הִרְשָׁו	הִיטְבִּיבוּ	הִרְשָׁו
	<b>F</b>	1cs	אִירָשׁ	אֶרְשָׁב	אֶרְשָׂא	אֶרְשִׁיב
2m/3f		תִּירָשׁ	תֶּרְשָׁב	תִּירְשָׂא	תִּירְשִׁיב	תִּירְשָׂא
2fs		תִּירְשִׁי	תֶּרְשָׁבִי	תִּירְשִׂי	תִּירְשִׁיבִי	תִּירְשִׁי
3ms		יִירָשׁ	יֶרְשָׁב	יִירְשָׂא	יִירְשִׁיב	יִירְשָׂא
1cp		נִירָשׁ	נֶרְשָׁב	נִירְשָׂא	נִירְשִׁיב	נִירְשָׂא
2mp		תִּירְשָׁו	תֶּרְשָׁבוּ	תִּירְשָׂאוּ	תִּירְשִׁיבוּ	תִּירְשָׁו
2/3fp		תִּירְשָׁנָה	תֶּרְשָׁבָנָה	תִּירְשָׂאנָה	תִּירְשִׁיבָנָה	תִּירְשָׁנָה
3mp	יִירְשָׁו	יֶרְשָׁבוּ	יִירְשָׂאוּ	יִירְשִׁיבוּ	יִירְשָׁו	
<b>V</b>	ms	רָשׁ	רָשָׁב	הִרְשָׂא	הִיטִיב	
	fs	רְשִׁי	רָשָׁבִי	הִרְשִׂי	הִיטִיבִי	
	mp	רְשָׁו	רָשָׁבוּ	הִרְשָׂאוּ	הִיטִיבוּ	
	fp	רְשָׁנָה	רָשָׁבָנָה	הִרְשָׂאנָה	הִיטִיבָנָה	
<b>NC</b>		רָשַׁתְּ	רָשַׁבְתָּ	הִרְשַׂתָּ	הִיטִיבְתָּ	הִרְשַׁתָּ
<b>NA</b>		רָשׁוּ	רָשׁוּב	הִרְשָׂו	הִיטִיב	הִרְשָׂו
<b>Participle</b>	ms	יֹרֵשׁ	יֹרְשָׁב	מֹרְשֵׂא	מִיטִיב	מֹרְשָׂא
	fs	יֹרְשֶׁת	יֹרְשָׁבַת	מֹרְשֵׂאָה	מִיטִיבָה	מֹרְשָׂאָה
		יֹרְשָׁה	יֹרְשָׁבָה			
	mp	יֹרְשִׁים	יֹרְשָׁבִים	מֹרְשֵׂאִים	מִיטִיבִים	מֹרְשֵׂאִים
fp	יֹרְשֹׁת	יֹרְשָׁבוֹת	מֹרְשֵׂאוֹת	מִיטִיבוֹת	מֹרְשֵׁאוֹת	

Verbs based on I-י roots are strong in all forms of the D-stems.

1. These roots are weak whenever the first radical of the verbal root is followed by silent *šewa* (Q F, V; N P, Ptc; all forms of H, Hp); strong throughout D, Dp, Dt.
2. When followed by silent *šewa*, initial -י assimilates to the preceding vowel, which becomes long; the initial -י may become a vowel letter or disappear.
3. In Q V and NC of many verbs the initial -י drops off and תֿ - or תֿ - is added to *qal* NC, so that some forms look exactly like the corresponding forms of I-נ roots.
4. יִרְשֵׁל is formed like יִשָּׁב (all forms).

HOLLOW VERBS (II-ו/י or ע-ו/י)

Conj/Sbj	Qal	Nifal	Hifil	Hofal	Polel	Polal	Hitpoel
<b>P</b>	1cs	קָמַתִּי	נִקְמוֹתִי	הִקְמוֹתִי	הוּקְמוֹתִי	קָמַמְתִּי	הִתְקַמְמוֹתִי
	2ms	קָמַתָּ	נִקְמוֹתָ	הִקְמוֹתָ	הוּקְמוֹתָ	קָמַמְתָּ	הִתְקַמְמוֹתָ
	2fs	קָמַתְּ	נִקְמוֹתְ	הִקְמוֹתְ	הוּקְמוֹתְ	קָמַמְתְּ	הִתְקַמְמוֹתְ
	3ms	קָם	נִקָּם	הִקָּם	הוּקָם	קָמַם	הִתְקַמָּם
	3fs	קָמָה	נִקְוָה	הִקְוָה	הוּקְוָה	קָמָמָה	הִתְקַמְמָה
	1cp	קָמַנּוּ	נִקְמוֹנוּ	הִקְמוֹנוּ	הוּקְמוֹנוּ	קָמַמְנוּ	הִתְקַמְמוֹנוּ
	2mp	קָמַתֶּם	נִקְמוֹתֶם	הִקְמוֹתֶם	הוּקְמוֹתֶם	קָמַמְתֶּם	הִתְקַמְמוֹתֶם
	2fp	קָמַתֶּן	נִקְמוֹתֶן	הִקְמוֹתֶן	הוּקְמוֹתֶן	קָמַמְתֶּן	הִתְקַמְמוֹתֶן
	3cp	קָמוּ	נִקְמוּ	הִקְמוּ	הוּקְמוּ	קָמַמוּ	הִתְקַמְמוּ
	<b>F</b>	1cs	אָקוּם	אֶקוּם	אֶקִּים	אוּקָם	אֶקְמָם
2m/3f		תִּקְוָם	תִּקְוָם	תִּקְוָם	תוּקָם	תִּקְמָם	תִּתְקַמָּם
2fs		תִּקְוִי	תִּקְוִי	תִּקְוִי	תוּקְוִי	תִּקְמִי	תִּתְקַמְמִי
3ms		יִקָּם	יִקָּם	יִקָּם	יוּקָם	יִקְמָם	יִתְקַמָּם
1cp		נִקְוָם	נִקְוָם	נִקְוָם	נוּקָם	נִקְמָם	נִתְקַמָּם
2mp		תִּקְוָמוּ	תִּקְוָמוּ	תִּקְוָמוּ	תוּקְוָמוּ	תִּקְמָמוּ	תִּתְקַמְמוּ
2/3fp		תִּקְוָמְנָה תִּקְוִימְנָה	תִּקְוָמְנָה	תִּקְוִימְנָה	תוּקְוָמְנָה	תִּקְמָמְנָה	תִּתְקַמְמוּנָה
3mp	יִקְוָמוּ	יִקְוָמוּ	יִקְוָמוּ	יוּקְוָמוּ	יִקְמָמוּ	יִתְקַמְמוּ	
<b>V</b>	ms	קוּם	הִקוּם	הִקָּם		קָמַם	הִתְקַמָּם
	fs	קוּמִי	הִקְוִי	הִקְוִי		קָמַמִּי	הִתְקַמְמִי
	mp	קוּמוּ	הִקְוָמוּ	הִקְוָמוּ		קָמַמְמוּ	הִתְקַמְמוּ
	fp	קוּמְנָה	הִקְוִימְנָה	הִקְוִימְנָה		קָמַמְנָה	הִתְקַמְמוּנָה
<b>NC</b>	קוּם	הִקוּם	הִקָּם	הוּקָם	קָמַם	קָמַם	הִתְקַמָּם
<b>NA</b>	קוּם	הִקוּם	הִקָּם				
<b>Participle</b>	ms	קָם	נִקָּם	מִקָּם	מוּקָם	מִקְמָם	מִתְקַמָּם
	fs	קָמָה		מִקְוָה	מוּקְוָה		
	mp	קָמִים			מוּקְמִים		
	fp	קָמוֹת			מוּקְמוֹת		

1. II-י verbs (e.g., שָׁיַר, *sing*) look just like the II-ו verbs (קָוַם), except that they have *hireq-yod* in the *qal* where קָוַם has *šureq* (*qal* F, V, NC).
2. *Polel*, *polal*, & *hitpolel* substitute for D, Dp, and Dt (and thus look like geminates). Most forms of *polel* and *polal* look alike; *hitpolel* = *polel* with prefixed -הִתְ / -יְ / -וְ.
3. The jussive and preterite of the hollow verbs have shorter vowels than the imperfect:

	<b>Qal</b>	<b>Hifil</b>
3ms Jussive	יִבְקֹם	יִקְוֹם
3ms Preterite	וִיבְקֹם	וִיקְוֹם

		GEMINATE (ע"ע) VERBS			
Conj/Sbj	Qal	Nifal	Hifil	Hofal	D-stems
<b>P</b>	1cs	סָבֹתִי	נִסְבֹּתִי	הִסְבֹּתִי	הוֹסְבֹתִי
	2ms	סָבֹתָ	נִסְבֹּתָ	הִסְבֹּתָ	הוֹסְבֹתָ
	2fs	סָבֹתְ	נִסְבֹּתְ	הִסְבֹּתְ	הוֹסְבֹתְ
	3ms	סָב	נִסָּב	הִסָּב	הוֹסָב
	3fs	סָבָה	נִסְבָּה	הִסְבָּה	הוֹסְבָה
	1cp	סָבוּנוּ	נִסְבוּנוּ	הִסְבוּנוּ	הוֹסְבוּנוּ
	2mp	סָבוֹתֶם	נִסְבוֹתֶם	הִסְבוֹתֶם	הוֹסְבוֹתֶם
	2fp	סָבוֹתֵן	נִסְבוֹתֵן	הִסְבוֹתֵן	הוֹסְבוֹתֵן
	3cp	סָבוּ	נִסְבוּ	הִסְבוּ	הוֹסְבוּ
	<b>F</b>	1cs	אָסַבְּ	אָסַבְּ	אָסַבְּ
2m/3f		תָּסַבְּ	תָּסַבְּ	תָּסַבְּ	תוֹסַבְּ
2fs		תָּסַבִּי	תָּסַבִּי	תָּסַבִּי	תוֹסַבִּי
3ms		יָסַבְּ	יָסַבְּ	יָסַבְּ	יוֹסַבְּ
1cp		נָסַבְּ	נָסַבְּ	נָסַבְּ	נוֹסַבְּ
2mp		תָּסַבוּ	תָּסַבוּ	תָּסַבוּ	תוֹסַבוּ
2/3fp		תָּסַבְיֶנָּה	תָּסַבְיֶנָּה	תָּסַבְיֶנָּה	תוֹסַבְיֶנָּה
3mp	יָסַבוּ	יָסַבוּ	יָסַבוּ	יוֹסַבוּ	
<b>V</b>	ms	סָב	הִסָּב	הִסָּב	
	fs	סָבִי	הִסָּבִי	הִסָּבִי	
	mp	סָבוּ	הִסְבוּ	הִסְבוּ	
	fp	סָבִינָה	הִסְבִּינָה	הִסְבִּינָה	
<b>NC</b>	סָב	הִסָּב	הִסָּב		
<b>NA</b>	סָבוּב	הִסָּב	הִסָּב		
<b>Participle</b>	ms	סָבֵב	נִסְבֵּב	מְסָבֵב	מוֹסָבֵב
	fs	סָבֵבָה	נִסְבֵּבָה	מְסָבֵבָה	מוֹסָבֵבָה
	mp	סָבֵבִים	נִסְבֵּבִים	מְסָבֵבִים	מוֹסָבֵבִים
	fp	סָבֵבוֹת	נִסְבֵּבוֹת	מְסָבֵבוֹת	מוֹסָבֵבוֹת

Geminate verbs have either the same forms in the D-stems as the *strong* verb or occur in *polet*, *polal*, and *hitpolet* (and therefore cannot be distinguished from *hollow* verbs).

1. There are three base forms of the geminates (סָב [forms without PGN endings], -סָב [forms with PGN endings (except imperative)]; סָבֵב [a few forms]).
2. Geminates are weak throughout Q, N, H, Hp. The D-stems either substitute *polet*, &c. (and thus look like *hollow* verbs), or look like the strong verb.
3. -ל- joins the verbal stem to consonantal endings.
4. An alternate form of *qal* imperfect looks just like verbs I-נ.
5. *Hofal* may have either *šureq* or *qibbus* as its prefix vowel.
6. The *preterite* of geminates has shorter vowels than the imperfect (accent is on the PGN prefix).

וּיָסַבְּ 3ms Q Pr

וּיָסַבְּ 3ms H Pr

**Some Easily Confused Forms.**<sup>1</sup> Certain pairs of weak verbs which have two radicals in common can be difficult to distinguish. These charts compare יָשַׁב/יָשׁוּב (*return/sit, dwell*) and יָרָא/רָאָה (*see/fear*). Only forms that actually occur are listed (but not all forms of each verb are listed).

Although these charts may be memorized (with difficulty!), it is more helpful to remember that these verbs will not occur in the same contexts, since “return” and “sit” describe very different actions, as do “seeing” and “fearing”.

יָשַׁב / יָשׁוּב		Q		H		Hp	
		יָשׁוּב	יָשַׁב	יָשׁוּב	יָשַׁב	יָשׁוּב	יָשַׁב
P	3ms	יָשׁוּב	יָשַׁב	הַיָּשׁוּב	הַיָּשַׁב	הַיָּשׁוּב	הַיָּשַׁב
F	3ms	יָשׁוּב	יָשַׁב	יָשׁוּב	יָשַׁב	יָשׁוּב	
Pr	3ms	וַיָּשׁוּב	וַיָּשַׁב	וַיָּשׁוּב	וַיָּשַׁב	וַיָּשׁוּב	
V	2ms	שׁוּב	שַׁב	הַשׁוּב	הַשַּׁב		
NC		שׁוּב	שָׁבַת	הַשׁוּב	הַשַּׁב		
NA		שׁוּב	יָשׁוּב	הַשׁוּב			
Ptc	ms	שׁוּב	יָשַׁב	מוֹשֵׁב	מוֹשִׁיב	מוֹשֵׁב	

יָרָא / רָאָה		Q		N		H
		רָאָה	יָרָא	רָאָה	יָרָא	רָאָה
P	3ms	רָאָה	יָרָא	נִרְאָה		הַרְאָה
F	3ms	יָרָאָה	יָרָא	יָרָאָה		יָרָאָה
Pr	3ms	וַיָּרָא	וַיָּרָא	וַיָּרָא	וַיָּרָא	וַיָּרָא
V	2ms	רָאָה	יָרָא	הַרְאָה		
NC		רָאָה	יָרָא	הַרְאָה		הַרְאָה
NA		רָאָה				
Ptc	ms	רָאָה	יָרָא	נִרְאָה	נִרְאָה	מִרְאָה

<sup>1</sup>This comparison was suggested by my colleague Eric Houseknecht.

## APPENDIX E. READING NOTES

### Abbreviations

#### *Grammatical Abbreviations*

BH	Biblical Hebrew	N	nifal ( <i>n</i> -stem)
C	cohortative	NA	infinitive absolute
D	<i>piel</i> (D-stem)	NC	infinitive construct
Dp	<i>pual</i> (passive of D)	P	perfect ( <i>qatal</i> , suffix conj.)
Dt	<i>hitpael</i> (D-stem+infix)	pl.	plural
F	imperfect ( <i>yiqtol</i> , prefix conj.)	PGN	person-gender-number (verbal subject affixes & pronominal suffixes)
f	feminine	Pr	preterite ( <i>wayyiqtol</i> , narrative prefix conj.)
H	<i>hifil</i> (H-stem)	Ptc	participle
Hp	<i>hofal</i> (passive of H)	Q	<i>qal</i>
J	jussive	sg.	singular
mp	<i>masora parva</i> ( <i>marginalis</i> )	V	imperative
N	footnote (followed by number or letter), in reference grammars	1, 2, 3	first, second, third person
		➤	“See” (indicates a cross-reference to either an earlier occurrence of the same word or to a specific reference work)

#### *Reference Works*

Every reference in the following works is listed following the verse number.<sup>2</sup>

- Dav Davidson, A.B. *Hebrew Syntax*. 3rd edition. Edinburgh: Clark, 1901.
- Gib Gibson, J.C.L. *Davidson's Introductory Hebrew Grammar ~ Syntax*. 4<sup>th</sup> ed. Edinburgh: T&T Clark, 1994.
- GKC Kautzsch, E. *Gesenius' Hebrew Grammar*. Second English edition, edited by A E Cowley. Oxford: Clarendon, 1910.
- IBHS Waltke, Bruce & M.P. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake: Eisenbrauns, 1990; third reprinting with corrections, 1990.
- J-M Joüon, Paul. *A Grammar of Biblical Hebrew*, translated and revised by T. Muraoka. Rome: Pontifical Biblical Institute, 1923; 1991.
- Wms Williams, R.J. *Hebrew Syntax: An Outline*. Toronto: University of Toronto, 1967; second edition, 1976.

<sup>2</sup>From Frederic Clarke Putnam, *A Cumulative Scripture to the Grammar & Syntax of Biblical Hebrew*. Winona Lake: Eisenbrauns, 1995.



## On Reading Hebrew Narrative

1. Read the Hebrew text *aloud*, preferably more than once. Strive to read groups of words, rather than word-by-word.
2. Find the *preterites* to trace the backbone of the narrative (Lessons 6, 25).
3. Use the *major disjunctive accents* (Lesson 29; HBI §4) to locate the logical and syntactical pauses or breaks in each verse.
4. Read *clause-by-clause*. Every preterite begins a new clause (usually independent). Some conjunctions, especially כִּי and אֲשֶׁר also introduce [dependent] clauses.
5. The “translation” that you prepare in reading the text should be an *inter-linear gloss* of the Hebrew that will give you enough information about the passage to discuss its content, and how the author has crafted (structured) that message. See the suggested rules on the next page, which you and your teacher may want to change to better realize the goals of your program.
6. *If you get stuck*, leave a *blank* at the appropriate place, and *go on*. If you spend more than a few minutes staring at a form or syntagm, your mind is simply not seeing something. Better to go on than either increase your frustration or “punt” by looking it up in an interlinear, or the like. [When you go on, you may find something in the context that will help you figure out the word or expression that you were stuck on.]
7. The main point of reading the text is to force ourselves to pay attention to what the text *says*, rather than merely “glide” over its surface, hearing the story as we have been told it rather than reading it. Reading the Bible in Hebrew compels us “to be attentive” to the text, (cf. “Readings”, by Czeslaw Milosz).

It is often helpful to write out two versions of the passage—the first as literal as you can make it, but still intelligible, and one that is more idiomatic, and then to compare other English versions to your work. The exercise of writing down a translation compels us to make choices, based on our knowledge of the possibilities inherent in both the source and “target” languages (the latter will be English, for most users of this book). For example, is a particular occurrence of the preterite of שָׁנַב a case of adverbial hendiadys or is it the next event on the narrative backbone?

The goal is not getting the translation “right” (as if there an absolute or perfect translation could exist), but understanding the Hebrew text. It is, of course, possible to mis-translate, but it is far easier to identify a translation as inappropriate than to determine which of several possibilities is best.
8. These reading notes list all lexemes that occur fewer than fifty times in BH, together with statistics on their occurrence (in parentheses). The statistics refer to:

for nouns: occurrences in this biblical book / total biblical occurrences; page no. in BDB

for verbs: occurrences of this verb in this stem in this book / total biblical occurrences of this stem / total biblical occurrences of the verb; page no. in BDB
9. Always remember: *The text made sense* when it was written, and *so should your reading* of it.

**ABRAHAM**  
(GENESIS 11.27 – 25.11)

LEMMA	PARSING/GLOSS	NOTES
<b>11.27ff</b>	GKC §111a	
<b>11.27</b>		
תִּלְדוֹת	<i>generations</i>	(13/39; 410; cf. יִלְד); this form, which occurs only in plural, marks the beginning of the major sections of Genesis (e.g., 2.4; 5.1; 6.9)
הוֹלִיד	3ms H P < יִלְד	In I-י verbs, the initial י disappears (Q V, NC) or becomes a vowel letter when followed by silent <i>šewa</i> (i.e., Q F, Pr; N P, Ptc; all H & Hp); they are always strong in the D-stems. The prefix vowel in Q is long. Q NC adds a final ת- (הִלְךְ < לָכַת).
תֵּרַח	<i>Terah</i>	
אַבְרָם	<i>Abram</i>	NB: Not [yet] Abraham!
נַחֲוֹר	<i>Nahor</i>	
חָרָן	<i>Haran</i>	In English (but not in BH!), his name sounds like the city (11.31-32).
לוֹט	<i>Lot</i>	
<b>11.28</b>	GKC §125h; J-M §131n	
וַיָּמָת	3ms Q Pr < מוֹת	<i>die</i> ; hollow verbs use a-vowels in Q P, Pr, Ptc.
מוֹלְדָת	<i>relatives</i>	(9/22; 409; cf. יִלְד)
אוּר	<i>Ur</i>	
כַּשְׁדִּים	<i>Chaldeans</i>	LXX (Καλδαῖοι) followed the Mesopotamian form; the Hebrew form reflects a phonological shift in the older Babylonian dialects of Akkadian in which pre-dental /š/ became /l/ (* <i>kašdu</i> > <i>kaldu</i> ). It is possible that <i>kašdu</i> (an ethnic designation in Akkadian) derived from the Sumerian GAL.DU (“master builder”).
<b>11.29</b>	GKC §146f; J-M §150q; IBHS 127 n7; Gib 12, 35, 55; vdM 315	
וַיִּקַּח	3ms Q Pr < לָקַח	לָקַח is the only verbal root that is not I-נ in which the first radical assimilates into the second radical whenever it [the first radical] is followed by vocal <i>šewa</i> . The main clue to a I-נ verb is that there are only two radicals, and the one right after the prefix is doubled. Any verbal form with -קַח- will be a form of לָקַח.
לָקַח ל		➤ HBI §2.4.3; on the lack of concord, HBI §1.3.1a
שָׂרַי	<i>Sarai</i>	NB: Not [yet] Sarah!
מִלְכָּה	<i>Milcah</i>	
יִסְכָּה	<i>Jiscah</i>	
<b>11.30</b>	GKC §24a n1, 152o; J-M §160h; Gib 57, 178	
עָקַר	<i>barren</i>	(3/11; 785)
אֵין לָהּ		The לָ is possessive; אֵין is past tense because of the context.
וַלְדָּהּ	<i>child, offspring</i>	(1/1; 409; cf. יִלְד)

**Genesis 11.31-12.4**

<b>11.31</b>	GKC §20f; Wms §309; IBHS 215; Gib 34, 40, 149; vdM 291	
ויקח		➤ 11.29
בן־חרן		Both construct chains describe Lot by apposition.
בן־בנו		
פלה	<i>daughter-in-law</i>	(4/34; 483)
ויצאו	3mp Q Pr < יצא	<i>go out, leave</i> ; ➤ 11.27 on I-י verbs
חרן		➤ 11.27
ללכת	Q NC < הלך	Like I-י verbs, הלך loses its first letter in Q NC and adds ת
כנען	<i>Canaan</i>	
ויבאו	3mp Q Pr	hollow verb
וישבו		➤ 11.27
<b>11.32</b>		
מאתים	<i>two hundred</i>	dual of מאה
וימת		➤ 11.28
<b>12.1-4</b>	IBHS 395 n38	
<b>12.1-2</b>	IBHS 578	
<b>12.1</b>	Dav §101, 101Rb; GKC §119s, 121c; J-M §114m, 132g, 133d; Wms §238, 272; IBHS 222, 242, Gib 9, 150; vdM 166, 240, 261	
לך־לך	2ms Q V < הלך	Like I-י verbs, הלך loses its first letter in Q V (➤ 11.31); on the syntax, ➤ 11.29, HBI §2.4.3
מולדת		➤ 11.28
אראך	1cs H F < ראה + 2ms	Pronominal suffixes replace the final ה- of III-ה verbs.
<b>12.2</b>	Dav §62, 78R5; GKC §63q, 110i, 141d; J-M §116b, 116h; Wms §278; IBHS 209; Gib 82, 106, 114, 118	
ואעשך	1cs Q C < עשה + 2ms	➤ 12.1
ואגדלה	1cs D C + ו	This form is grammatically cohortative (cf. the ending), which suggests that the 1cs forms connected to it are also cohortative (➤ HBI §2.2.4; 2.2.4a)
והיה	2ms Q V + ו	<i>waw+imperative</i> after cohortative is often telic: "... so that you are ..."
<b>12.3</b>	GKC §116g; IBHS 391 n27, 395, 530, 618; Gib 82, 94, 171	Both participles are substantive.
אאר	1cs Q F < ארר	<i>curse</i>
<b>12.4</b>	GKC §134h; Wms §97; IBHS 281; Gib 49	
וילך		➤ 11.31
בן ... שנה		"a son of X years" ~ "X years old"
בצאתו	Q NC < יצא + 3ms + ב	➤ 11.27

**Genesis 12.5-9**

<b>12.5</b>	IBHS 114; Gib 40, 144	
ויקח		➤ 11.29
רכוש	<i>property</i>	(11/28; 940); grammatically = Qp Ptc < רכש (i.e., <i>something acquired</i> )
רכש	<i>buy, get, acquire</i>	(5/5/5; 940)
עשה		➤ BDB, 795a (top left quadrant of page)
ויצאו		➤ 11.27, 31
ללכת		➤ 11.31
בצאתו	Q NC < יצא + 3ms	➤ 11.27; 12.4
ויבאו	3mp Q Pr < בא	Hollow verbs have their “theme” or “lexical” vowel in Q F, NC, and Pr forms with PGN endings.
<b>12.6</b>	J-M §154h; Gib 150	
שכם	<i>Shechem</i>	
אלון	<i>terebinth</i>	(4/10; 18); a type of tall tree ( <i>pistacia terebinthia L.</i> )
מורה	<i>Moreh</i>	
כנעני	<i>Canaanite(s)</i>	
<b>12.7</b>	Dav §99; GKC §116o; Wms §90, 218; IBHS 248, 621, 623; Gib 135; vdM 190, 240, 261, 275; vdM 190, 240, 261, 275	
וירא	3ms N Pr < ראה	III-ה verbs lose the final ה- in the preterite, and replace the silent <i>šewa</i> after the first radical with a “helping” vowel.
אתן	1cs Q F < נתן	נתן is the only I-נ verb that uses <i>sere</i> as its stem vowel.
ויבן	3ms Q Pr < בנה	➤ on וירא (this verse, above)
הנראה	ms N Ptc < ראה + art.	
<b>12.8</b>	Dav §140; GKC §113u; J-M §123s; IBHS 590; Gib 126	
עתק	<i>move</i>	(2/5/9; 801); long <i>hireq</i> is attenuated to <i>sere</i> in Pr forms with no ending
ויט	3ms Q Pr < נטה	
בית־אל	<i>Bethel</i>	
עי	<i>Ai</i>	always written with the article: “ <i>the heap/ruin</i> ” (except Is 10;28; Jr 49.3; these are the only occurrences outside the “historical” books)
מים...		Where English says “on the east of”, Hebrew says “from the east of”, perhaps in the sense, “from the east side of”.
מקדם		
אהלה		ה' = 3ms suffix
<b>12.9</b>	Dav §86R4; GKC §113u; J-M §123s; IBHS 590; Gib 126	
ויסע	3ms Q Pr < נסע	In I-נ verbs, the -נ assimilates into the second radical when followed by silent <i>šewa</i> (i.e., Q F, Pr; N P, Ptc; all H & Hp; never in D, Dp, Dt; cf. 11.29
הלך ונסע	Q NA (both words)	➤ HBI §2.3.2 (adverbial hendiadys)

**Genesis 12.10-15**

<b>12.10</b>	Wms §579; Gib 97	
ויהי		This functions as a preterite, not an adverbial, since it modifies a subject (רעב).
וירד	3ms Q Pr < ירד	➤ 11.27; the <i>yod</i> is the subject marker, not the <i>yod</i> of the lexical form
מִצְרַיִם	to Egypt	the final ה- is “accusative/directional” (§7.6.1)
לגור	Q NC < גור	The vocab form of hollow verbs is Q NC.
כבד	severe	(9/39; 458); this is an adjective (cf. 13.2, below)
<b>12.11-14</b>	Gib 99	
<b>12.11</b>	GKC §111g, 114m; J-M §164a; Gib 33, 98	
ויהי		Since this is followed by a circumstantial clause (preposition + infinitive construct), it marks a change in the situation of the story (functions as an introductory particle, in contrast to 12.10, above), and need not be represented (➤ HBI §3.2.1e).
כאשר		➤ HBI §3.3.4b
לבוא	Q NC < בוא	The lexical form of hollow verbs is Q NC; בוא here means “enter”
<b>12.12</b>	Dav §56, 146R1; GKC §112c, 112y, 112hh, 164d; J-M §119d, 154fb, 157b; IBHS 401 n22; Gib 77,111; vdM 331	
והיה		➤ 12.11; here it refers to future events
פי	when	➤ HBI §3.3.5d
מצרים	Egyptians	gentilic
ואתך יחיו		BH often inverts the syntax in order to show contrast; this is a frequent use of disjunctive clauses (➤ HBI §3.2.2; 3.2.2b).
<b>12.13</b>	GKC §110d, 112p, 141l, 157a, 165b; J-M §119f, 157b, 157ca, 168d; Wms §175, 367, 521; IBHS 511, 529, 579; Gib 4, 93, 111, 119, 159; vdM 150	
יטב ל		to go well for someone / to be well with someone (when יטב is qal)
בעבור	because of	ב + עבור (15/46; 721);
בגלל	because of	ב + גלל (3/10; 164);
<b>12.14</b>	Dav 34, 51; GKC §111g, 117h, 118u; J-M §157d; Wms §58, 262, 505; IBHS 202 n49, 205; Gib 45, 98	
הוא	she (3fs pronoun)	The usual form of the 3fs independent pronoun (היא) occurs only 11x in the Torah.
<b>12.15</b>	GKC §118f; Gib 118	
וירא	< ראה	The subject ending replaces the final ה- of III-ה verbs.
פרעה	Pharaoh	
תקח	3fs Qp F < לקח	A “pual-like” qal passive; when the initial ל- is followed by silent šewa, it assimilates to the -ק-, doubling it (cf. I-נ verbs).
בית פרעה		BH does not need a preposition or directional ה- with verbs of motion (➤ BHI §2.4.2, 2.4.2a).

**Genesis 12.16-13.3**

<b>12.16</b>	GKC §145o, 154a n1a; J-M §177o; vdM 238	
ולאברם		Parenthetic disjunctive clause, describing Abram's circumstance (➤ HBI §3.2.2; 3.2.2b).
יטב ל		➤ 12.13
בעבור		➤ 12.13
אתון	<i>she-ass; female donkey</i>	(4/35; 87)
<b>12.17</b>	Dav §67b; 67R2; GKC §117q; Gib 115	
ננע ננעים		"Cognate objects"—objects with the same root as the verb—are fairly common in BH (K HBI §2.4.2b).
על-דבר	<i>because of</i>	BDB 184 (§IV.8)
<b>12.18</b>	J-M §143g, 165b n2; IBHS 207; Gib 62, 110, 184	
קרא ל	<i>summon, invite</i>	The difference is contextual.
<b>12.19</b>	Dav §48a, 73R5; GKC §111m, 117f, 147b; J-M §118h, 146i, 161m; Gib 5, 59, 91, 110, 111	
ואקח		Here the relationship between the clauses suggests result: <i>so that I ...</i>
ועתה	<i>therefore</i>	By itself עתה is temporal ( <i>now</i> ); with <i>waw</i> it usually introduces a volitional verb (Coh, V, Juss), as here.
הנה		➤ HBI §3.3.3a
קח ולך	ms Q V (both)	קח and לקח lose the first letter in the <i>qal</i> imperative.
<b>12.20</b>		
על	<i>concerning, about</i>	
כל-אשר-לו	<i>all that he had; all that was his</i>	לו = possessive ל+3ms
<b>13.1</b>	J-M §146c; IBHS 219 n114, 295; Gib 22, 148; vdM 252	
ויעל		The lack of any introductory formula (e.g., ויהי) suggests that Gn 12-13 is a unit. On the lack of concord (singular verb + compound subject), ➤ HBI §1.3.1a.
<b>13.2</b>	Dav §22d; GKC §126m, 154a n1a; J-M §137ia, 159f; IBHS 245, 668; Gib 28, 53, 168, 174	
ואברם		Parenthetic disjunctive clause (➤ HBI §3.2.2; 3.2.2b).
כבר	<i>wealthy</i>	Probably an adjective, but could also be 3ms Q P (the forms are identical).
<b>13.3</b>	Dav §101 Rb; GKC §91e, 138c, 154a n1, 154a n1b; J-M §94h, 129q n2; IBHS 200, 334; Gib 9, 148	
נסע	<i>journey &lt; נסע</i>	(1/12; 652)
אשר ... שם	<i>where</i>	The equivalent of the relative locative adverb <i>where</i> (cf. Gn 35.15, 27; ➤ HBI §1.5.4b(3)); BH occasionally uses באשר with the same function (e.g., Ru 1.16, 17).
אהלה		➤ 12.8
תחלה	<i>beginning</i>	(4/22; 321); cf. חלל

**Genesis 13.4-10**

<b>13.4</b>			
אל-מקום		This parallels ערה-מקום (➤ 13.3)	
<b>13.5</b>	Dav §99; GKC §145o; J-M §138a; Gib 135, 174		
ונם-ללוט		Parenthetical disjunctive clause (➤ HBI §3.2.2; cf. 13.2)	
<b>13.6</b>	Wms §572; Gib 128		
ולא		Disjunctive (➤ HBI §3.2.2; cf. 13.2)	
נשא ...		On נשא followed by NC, ➤ BDB, 671b; note the parallel לא יכלו (13.6b).	
לשבת			
לשבת	Q NC < ישב	Most I-י verbs lose the initial -י in Q NC and V.	
רכוש		➤ 12.5	
<b>13.7</b>	Dav §22, 103; GKC §126m; IBHS 651 n14; Gib 28		
ויהי		➤ 12.10	
פרזי	<i>Perizzite</i>		
<b>13.8</b>	GKC §131b; J-M §131b; Wms §562, 579; Gib 82		
אל-נא	<i>Let there be no</i>	Although נא usually follows a verb, אל-נא occurs dozens of times (e.g., Gn 18.3, 30, 32; 19.7; 47.29).	
תהי			
מריבה	<i>strife, contention</i>	(1/2; 937); cf. ריב	
אנשים ...	<i>We are men who are</i>		
אנחנו	<i>relatives.</i>		
<b>13.9</b>	Dav §123, 130R2; GKC §51n, 56, 118f; 159r; J-M §176k; IBHS 571, 579; Gib 183		
פרד	<i>divide, separate (N)</i>	(7/12/26; 825)	
מעל	<i>from</i>	The context suggests <i>from against</i> , although it is usually glossed simply <i>from</i> (מן + על).	
שמאל	<i>choose/go to the left (H)</i>	(1/5/5; 970); ; one of a handful of quadri-radical verbs in BH	
ימין	<i>choose/go to the right (H)</i>	(1/5/5; 412)	
<b>13.10</b>	Dav §29e, 108R3, 145; GKC §115I, 117h, 144h; J-M §125f, 155h, 157d; Wms §371; Gib 14, 42, 129, 131, 144, 157		
נשא עיני	<i>look up</i>	“lift [one’s] eyes”	
ירדן	<i>Jordan</i>		
כלה	<i>all of it</i>	This is the form of כלל with pronominal suffixes.	
משקה	<i>watered</i>	Predicate participle; this word usually means <i>cup-bearer</i> (9x in Gn); BDB suggests that the two glosses reflect two verbal roots.	
לפני		The <i>atnah</i> divides the verse; לפני begins a new clause.	
סדם	<i>Sodom</i>	(21/39; 690)	
עמרה	<i>Gomorrhah</i>	(9/19; 771); <i>zaqef</i> means “pause here”; probably supply “it was”	
גן	<i>garden</i>	(14/41; 171)	
באכה	[as] you reach	Q NC < בוא + 2ms sfx (כה-, with <i>mater lectiones</i> ; cf. 10.19)	
צער	<i>Zoar</i>		

**Genesis 13.11-18**

<b>13.11</b>	Dav §11Rc; GKC §139e; J-M §147c; Gib 14; vdM 243, 248-49
בחר ל	<i>choose</i> ל introduces the direct object of בחר (➤ HBI §2.4.3)
פרד	➤ 13.9
איש	➤ HBI §1.3.1b; the suffix on אש refers back to איש
<b>13.12</b>	Dav §142c; J-M §129f; Wms §310, 573; IBHS 129, 224, 482; Gib 65, 172 This v. stands out because it is <i>asyndetic</i> (not connected by a conjunction). The second clause (ולוט) is disjunctive, but, apart from the conjunction, is syntactically identical to the first (אברם)—there is no implied contrast cf. 11.27b). As the preceding verse was the climax, this verse and the next are the denouement of one of the subthemes of Gn 12-13 (the relationship between Abram and his nephew). Sarai's barrenness (11.30) makes the question of Abram's successor (12.2a) a major theme of Gn 12-25; the story of Gn 13 eliminates Lot, a potential contender for the rôle of Abram's heir.
אהל	<i>pitch a tent</i> (2/2/3; 14); cf. אהל
<b>13.13</b>	Dav §103; GKC §140a; Gib 142
ואנשי	disjunctive; ➤ HBI §3.2.2a(3)
חטא	<i>sinner, sinful</i> (1/19; 308)
<b>13.14</b>	GKC §104g, J-M §104d, 105c n2, 125f, 129q n2; Wms §360; IBHS 134 n19, 193; Gib 157, 179; vdM 150
ויהוה	disjunctive; ➤ HBI §3.2.2a(3)
פרד	➤ 13.9
שא	ms Q V      ➤ 11.29
קדם	<i>east</i> (3/26; 870); each directional term has directional ה-
<b>13.15</b>	GKC §142g, 143c; J-M §121h n2, 154f, 155q, 156c; Wms §574; IBHS 183; Gib 117, 181, 182
אתננה	1cs Q F + 3fs < נתן
<b>13.16</b>	Dav §11Rb, 130a; GKC §139d, 166b; J-M §125w N2, 147b, 155m, 158h n2, 169f; Wms §465; Gib 14, 79, 153; 262
ושמתי	1cs Q P < שים      שים here ~ <i>make</i> (BDB, 964 §5)
יכלל	3ms Q F < יכל      יכל is the only verb that uses <i>šureq</i> as a prefix vowel in <i>qal</i> (which makes it look like <i>hofal</i> of a hollow or I-י verb).
איש	<i>anyone</i> ➤ BDB, 36a
מנה	<i>count</i> (Q: 1/12/28; 584); <i>appoint</i> (D; cf. Jonah 2.1; 4.6-8) (N: 1/6/28; 584)
<b>13.17</b>	GKC §120g; Wms §274; IBHS 206 n67
קום	The imperative of קום often precedes another imperative without implying <i>Stand up!</i> (➤ GKC §120g; HBI §2.2.4).
אהל	➤ BDB 234-36
אתהנה	➤ 13.15
<b>13.18</b>	
אהל	➤ 13.12
אלון	➤ 12.6
ממרא	<i>Mamre</i> (7/7; 577); place/personal name



**Genesis 14.1-5**

<b>14.1</b>	GKC §111f	
ויהי		Not preterite, but temporal, signalling a new story.
אמרפל	<i>Amraphel</i>	(2/2; 57); personal name
שנער	<i>Shinar</i>	(4/9; 1042); place name
אריוך	<i>Arioch</i>	(2/2; 73); personal name
אלסר	<i>Ellasar</i>	(2/2; 48); place name
כדרלעמר	<i>Chedorlaomer</i>	(5/5; 462); personal name
עילם	<i>Elam</i>	(2/17; 743); place name
תדעל	<i>Tidal</i>	(2/2; 1062); personal name
גוים	<i>Goim(?)</i>	(2/3; 156-57); BDB: “probably mutilated name”
<b>14.2</b>	Dav §144R3; IBHS 130; Gib 12	
ברע	<i>Bera</i>	(1/1; 140); personal name
סדם		➤ 13.10
ברשע	<i>Birsha</i>	(1/1; 141); personal name
עמרה	<i>Gomorrhah</i>	➤ 13.10
שנאב	<i>Shinab</i>	(1/1; 1039); personal name
אדמה	<i>Adma</i>	(3/5; 10); place name
שמאבר	<i>Shemeber</i>	(1/1; 1028); personal name
צביים	<i>Zeboim</i>	(2/5; 840); place name; the <i>masora marginalis</i> says that this should be read ( <i>qere</i> ) as though it had י rather than ז .
בלע	<i>Bela</i>	(2/2[?]; 118); place name; also known as Zoar (below)
צער	<i>Zoar</i>	(7/11; 858); place name
<b>14.3</b>	Dav §101; Wms §114; Gib 12	
חבר	<i>unite [as allies]</i>	(1/11/28; 287)
שדים	<i>Siddim</i>	(3/3; 961); place name
מלח	<i>salt</i>	(2/28; 571)
הוא		The pronoun is the subject of the clause.
<b>14.4</b>	Dav §39a, 68; GKC §118I, 118k, 134o; IBHS 486; Gib 144	
ושלש		Adverbial disjunctive clause: <i>in the thirteenth year ...</i> (➤ HBI §3.2.2b); cf. textual note
מרד	<i>rebel</i>	(1/25/25; 597)

**Genesis 14.5-11**

<b>14.5</b>	GKC §111a, 134o; J-M §118c, 142o; IBHS 119, 284	
בא		In hollow verbs the 3ms Q P & ms Q Ptc are identical; the word order suggests that this is 3ms Q P.
רפאים	<i>Rephaïtes</i>	(2/19; 952); gentilic
עשתרת	<i>Ashtaroth</i>	(1/8; 800); place name
קרנים	<i>Qarnaim</i>	(1/2; 902); place name (= <i>two horns</i> )
זוזים	<i>Zuzites</i>	(1/1; 265); gentilic; the preposition may mean <i>among</i> or <i>with</i>
חם	<i>Ham(?)</i>	(1/1; 241); place name
אימים	<i>Emites</i>	(1/2; 34); gentilic
שדה	<i>plain</i>	(1/1; 1001)
קרייתים	<i>Qiriataim</i>	(1/8; 900); place name ~ “Two Cities”
<b>14.6</b>	Dav §29a; GKC §93aa, 131f; J-M §129u, 131h; IBHS 159; Gib 40	
חרי	<i>Horite</i>	(5/7; 360); gentilic (always articular) and personal name
שעיר	<i>Seir</i>	(9/39; 956); place name, probably here in apposition to <i>their hill country</i>
איל פארן	<i>El-paran</i>	(2/7; 18); place name
<b>14.7</b>	J-M §118c	
שוב		This is probably functioning verbally, not as adverbial hendiadys (➤ HBI §2.3.3)
עין משפט	<i>En Mišpat</i>	(1/1; 745); the many biblical toponyms (place names) with עין illustrate the importance of water sources in Canaan.
קדש	<i>Qadeš</i>	(3/26; 873); place name; three places in Canaan had this name
עמלקי	<i>Amalekite</i>	(1/13; 766); gentilic
חצצון	<i>Hazazon-tamar</i>	(1/2[?]; 346); place name
תמר		
<b>14.8</b>		
ערך אהם	<i>drew up [for] battle</i>	Both occurrences of the preposition אַחַת in v. 9 are in apposition to this clause.
מלחמה	<i>with [i.e., against] them</i>	
<b>14.9</b>	Dav §37R5; GKC §134k; IBHS 278; Gib 48, 119; vdM 269	
<b>14.10</b>	Dav §28R6, 29R8; GKC §27q, 90c, 90I, 93aa, 123e, 130e; J-M §93c, 93d, 130r, 135e; Wms §16; Gib 36, 42, 167, 171; vdM 338	
בַּאֵר	<i>pit, well</i>	(24/38; 91); on בארת בארת ➤ HBI §1.8.2f
חמר	<i>bitumen, pitch</i>	(2/3; 330)
הרה		ה- + locative
<b>14.11</b>		
ויקחו		The <i>dageš forte</i> drops out of some radicals when followed by vocal <i>šewa</i> .
רכוש		➤ 12.5
אכל	<i>food</i>	(16/44; 38)

**Genesis 14.12-19**

<b>14.12</b>	Gib 168	
ויקחו		➤ 14.11
רכוש		➤ 12.5
<b>14.13</b>	Dav §24R3, 28R4, 138b; GKC §2b, 126r, 128u; J-M §129j, 137n; IBHS 150, 243; Gib 35, 168	
פְּלִיט	<i>fugitive</i>	(1/19; 812); on the article, ➤ HBI §1.4.3b
עִבְרִי	<i>Hebrew</i>	(4/34; 720); cf. Gn 11.16 for Abram's eponymous ancestor
וְהוּא		<i>Abram</i> is the antecedent.
אֵלֹן		➤ 12.6
מִמְרָא		➤ 13.18
אֶשְׁכֵּל	<i>Ešcol</i>	(2/6; 79); personal/place name
עֵנֶר	<i>Aner</i>	(2/3; 778); personal name (2xx); place name (once)
בְּעַלֵּי		➤ BDB 127c
<b>14.14</b>		
שְׁבָה	<i>be captive</i> (N)	(1/8/37; 985)
רִיק	<i>muster</i> (H)	(2/17/19; 937)
חֲנִיךְ	<i>trained</i> (?)	(1/1; 335)
יָלִיד	<i>born</i>	(4/12; 409)
דָּן	<i>Dan</i>	
<b>14.15</b>	Gib 144	
וַיַּחֲלֶק		Probably a reflexive <i>nifal</i> : <i>He divided his forces</i> (which included himself, hence <i>nifal</i> )
לַיְלָה		adverbial: <i>at/by night</i>
חֹבָה	<i>Hobah</i>	(1/1; 295); toponym
דַּמְשֶׁק	<i>Damascus</i>	(2/37; 199); toponym
<b>14.16</b>	Gib 171	
וַיֵּשֶׁב	3ms H Pr < שׁוֹב	
רְכוּשׁ		➤ 12.5
<b>14.17</b>	Dav §90, 91R3, 145; GKC §115a; Wms §506; Gib 12, 128, 129, 157	
לִקְרֹאת		This form functions as Q NC for קָרָה, <i>meet, happen</i>
כַּדְרָלְעָמֹר		➤ 14.1
שׁוּהָ	<i>Šaveh</i>	(2/2; 1001); toponym, cf. 14.5
<b>14.18</b>	GKC §129c; J-M §130b; Wms §573; IBHS 127 n6; Gib 53	
מֶלְכִי־צֶדֶק	<i>Melchizedek</i>	(1/2; 575); personal name
שָׁלֵם	<i>Šalem/Salem</i>	(1/2; 1024); toponym
עֵלְיוֹן	<i>Elyon/Most High</i>	(4/30; 751); <i>upper</i> in place names (22x)
<b>14.19</b>	Dav §22R3, 81; GKC §121f, 128a; J-M §129b, 132f, 137h n2; Wms §29, 82; IBHS 139, 250; Gib 29, 37, 54	
קָנָה	<i>create, make</i>	(2/5/5; 888 [III])

**Genesis 14.20-15.2a**

<b>14.20</b>	Dav §22R3, 81; GKC §121f, 128a; J-M §129b, 132f, 137h n2; Wms §29, 82; IBHS 139, 250; Gib 29, 37, 54	
מִגֵּן	<i>deliver</i> (D)	(1/3/3; 171)
מַעֲשֵׂר	<i>tenth, tithe</i>	(1/31; 78); cf. עֶשֶׂר, <i>ten</i>
<b>14.21</b>	Gib 171	
רְכוּשׁ		➤ 12.5
<b>14.22</b>	GKC §106I; J-M §112f, 165b n1; Wms §164; IBHS 488; Gib 35, 61	
קָנָה		➤ 14.19
הַרְיִמְתִּי	1cs H P < רָיַמְתִּי	
<b>14.23</b>	Dav §101Rb; GKC §102b, 109g, 135a, 149c, 154a n1b; J-M §103d, 116j, 165I; IBHS 295; vdM 253, 340	
אִם	<i>not</i>	in an oath (➤ HBI §3.3.1b)
חֹט	<i>cord, thread, rope</i>	(1/7; 296)
שְׂרוּף	<i>thong</i>	(1/2; 976)
נֶעַל	<i>sandal</i>	(1/22; 653)
לָךְ		This is the form of לָךְ (ל+2ms) in pause (and so is identical to לָ+2fs).
<b>14.24</b>	GKC §135c; IBHS 294 n22; Gib 38	
בְּלֹעֲדִי	<i>not [at all!]</i>	(3/5; 116)
עָנַר		➤ 14.13
אֲשַׁכֵּל		➤ 14.13
מִמָּרָא		➤ 14.13
<b>15.1-2</b>	GKC §11a	
<b>15.1</b>	Dav §4R1, 104b; GKC §126r, 131q; J-M §103a; Wms §360, 402; IBHS 129, 193; Gib 98, 147, 177; vdM 277	
מַחְזָה	<i>vision</i>	(1/4; 303); cf. חִזָּה
שָׂכָר	<i>reward</i>	(7/28; 969)
שֹׂכְרֵךְ		This may begin the next clause (my preference) or be appositional.
הַרְבֵּה	H NA < רַבָּה	➤ BDB 914 (§I.e)
<b>15.2</b>	Dav §70a, 138b; GKC §116n, 118n, 128v, 141e; J-M §16f n2; IBHS 124; Gib 7, 56, 98, 168	
אֲדַנִּי יְהוָה		Mp tells us that this is one of eight occurrences of this combination (and one of four in <i>Torah</i> ). יְהוָה has the pointing of אֱלֹהִים in order to avoid reading <i>adonai adonai</i> .
וְאֲנֹכִי		The disjunctive clause is probably parenthetical and explanatory: Since <i>I am childless</i> ...
הַלָּךְ		~ <i>continue to be</i>
עֲרִירִי	<i>childless</i>	(1/4; 792)
מִשְׁק	<i>possession(?)</i>	The second half of this verse is extremely difficult (there are at least seven major explanations), but Abram seems to be stating that since he is childless, Eliezer [of Damascus?] will be his heir. (1/1; 606); בֶּן מִשְׁק בְּתִי ~ <i>my heir</i> (?)

## Genesis 15.2b-10a

	הַמִּשְׁקָה אֱלִיעֶזֶר <i>Eliezer</i>	➤ 14.15 (1/14; 45); proper name. This is the only time that it refers to Abram's servant.
15.3	הֵן וְהִנֵּה	Dav §100R1; J-M §155q; IBHS 488, 678; Gib 59, 137 ➤ BDB 243c (§b) Either Abram does not finish his conditional sentence, so that <i>Here is Eliezer</i> begins a new sentence, or else this is <i>Although you have not ... here is Eliezer ...</i> "
15.4	וְהִנֵּה כִּי־אִם <i>but</i> אֲשֶׁר <i>one who</i> מֵעָה <i>inward part, belly</i>	Dav §106; J-M §145a, 156k; IBHS 294 n 22; Gib 181 Probably the conjunction represents "but" (this phrase only occurs one other time (1 Kg 19.9), according to Mp). ➤ HBI §3.3.5c; BDB 474d-475a (§2b) This is the subject of יִצָּא, and the entire clause is the subject of יִירָשֶׁד, to which it is connected by הוּא (cf. <i>zaqef</i> ). (2/31; 588)
15.5	וַיֹּצֵא כּוֹבֵב <i>star</i>	GKC §150I; Wms §62; IBHS 185, 245; vdM 191, 307 The prefix vowel ( <i>holem</i> ) suggests that this is <i>hifil</i> of a I-yod verbal root. (5/37; 456)
15.6	וַיַּחֲשֹׁבָה	Dav §58R1, 80, 19R2; GKC §112ss, 122q, 135p; J-M §119z, 152b; IBHS 175, 305; Gib 103, 114 The shortest and most familiar v. in Gn 15. Who did what to whom (note the PGN of the verbs and suffixes). The suffix is 3fs, perhaps because its implicit referent is a feminine noun (e.g., אִמּוֹנָה).
15.7	אוֹר פְּשָׁדִים לְרִשְׁתָּהּ	Dav §9a; GKC §29f, 66I, 138d; J-M §158n; IBHS 333; Gib 9 ➤ 11.31 + 3fs object
15.8	אֵנֶדֶי יְהוָה בְּמָה	Dav §7b; J-M §16f n2, 37d; IBHS 317, 325; Gib 7, 32, 185; vdM 325 ➤ 15.2 (1/29; 552); ב + מָה ~ <i>By what [means]? How?</i>
15.9	עֵגְלָה <i>heifer</i> שְׁלֹשׁ <i>divide in three</i> תֹּר <i>dove</i> גּוֹזַל <i>young</i>	IBHS 422 (1/12; 722) (3/5/9; 1026); Dp Ptc ~ <i>three-year-old</i> (1/14; 1076) (1/2; 160); here ~ <i>young bird</i>
15.10	וַיִּקַּח לוֹ בְּתָר <i>cut in two</i> אִישׁ <i>each</i> בְּתָר <i>half, piece</i>	Dav §11Rd, 110; GKC §139b, 139c; IBHS 200 n39, 406; Gib 14 ➤ HBI §2.4.3 (1/1/2; 144); both biblical occurrences are in this v. distributive (➤ HBI §1.1.1d) (1/3; 144)

**Genesis 15.10b-18**

	צפר	<i>bird</i>	(2/4; 861)
	... ואת		contrastive disjunctive clause
<b>15.11</b>		GKC §126r; Wms §287; IBHS 216 n107	
	עיט	<i>scavengers (birds)</i>	(1/8; 743)
	פגר	<i>corpse, body</i>	(1/22; 803)
	נשב	<i>drive away</i>	(1/2/3; 674)
<b>15.12</b>		Dav §51R1, 94, 113; GKC §111f, 114I; J-M §124I, 154d, 166d; Wms §196, 227; IBHS 610; Gib 21, 59, 99, 131, 167; vdM 155	
	ויהי לבוא		This combination apparently means that the sun was beginning to set. <b>בוא</b> refers to the sun's "going in" (sunset).
	תרדמה	<i>deep sleep</i>	(2/7; 922)
	אימה	<i>terror, dread</i>	(1/17; 33)
	חשכה	<i>darkness</i>	(1/6; 365); cf. חשך
			All three clauses in this v. are disjunctive, setting the stage for God's speech to Abram (13ff).
<b>15.13</b>		GKC §113o, 118k, 135p, 155e; J-M §113m, 123h, 149a; Wms §540; IBHS 303, 587 n32; Gib 11, 144, 179	
	להם		The -ל is possessive, but is negated by לא.
	ועברום		The subject and object switch between these two clauses (i.e., the subject of the first cl. is the object of the second).
	וענו אתם		
<b>15.14</b>		GKC §29w, 116p, 119n; J-M §154fe n1; IBHS 628; Gib 77, 136; vdM 254	
	דן	<i>judge</i>	(4/23/24; 192); the ptc precedes its subject, perhaps due to the complex syntax of the main and participial clauses.
	רכוש		➤ 12.5
<b>15.15</b>		GKC §135a; Wms §252; Gib 78, 150, 178; vdM 254	
	ואתה		The disjunctive cl. contrasts Abram's fate with that of his progeny.
	שיבה	<i>old age</i>	(5/20; 966)
<b>15.16</b>		Dav §71R1; GKC §118q	
	הנה	<i>to(ward) here</i>	(8/49; 244); <i>to this place</i>
	שָׁלֵם	<i>full, complete</i>	(3/28; 1023)
	עַד־הֵנָּה	<i>[up to] here</i>	(8/49; 244 §b)
<b>15.17</b>		Dav §113, 141; GKC §111g; J-M §150k; IBHS 200; Gib 21, 167; vdM 282	
	ויהי באה		<i>after sunset</i> (➤ 15.12)
	עטלה	<i>deep darkness</i>	(1/4; 759)
	תנור	<i>firepot</i>	(1/15; 1072)
	עשן	<i>smoke</i>	(1/25; 798)
	לפיד	<i>torch</i>	(1/13; 542)
	גזר	<i>piece, half</i>	(1/2; 160)
<b>15.18</b>		Dav §24a, 41a; GKC §106m, 136b; J-M §112g, 129f, 143j, 176h; Wms §42; IBHS 103, 153, 314; Gib 6, 40, 61; vdM 259	
	נהר פרת	<i>Euphrates</i>	This is in apposition to <i>the great river</i> .

**Genesis 15.19-16.7**

<b>15.19ff</b>	GKC §154a n1	
<b>15.19-21</b>	GKC §154a n1a; IBHS 115	
<b>15.19</b>	GKC §111a, 126m	
<b>15.21</b>	Gib 28	
<b>16.1-2</b>	GKC 111a	
<b>16.1</b>	Dav §105R1, 113; GKC §142b, 156b; IBHS 232, 652 n15; Gib 21, 167	
ושרי		Three disjunctive clauses in this v. set the stage for the next episode.
מצרית		The fem. gentilic (cf. מצרי).
הגר	<i>Hagar</i>	(12/12; 212)
<b>16.2</b>	GKC §51g, 51p, 119x; J-M §105c, 155m, 164a; IBHS 579, 663; Gib 79, 132	
עצר	<i>restrain</i>	(3/36/46; 783)
מלדת	Q NC + מן	Many I-י verbs drop the initial -י and add ה- to form Q NC.
בוא אל		➤ BDB 98a (§1e)
אולי	<i>perhaps</i>	(12/45; 19)
<b>16.3</b>	Dav §28R5, 29a, 91R2; GKC §102f, 115f, 129f, 142g; J-M §103c, 124g; Wms §70; IBHS 232; Gib 36, 40, 130, 141	
		Note the appositional phrases that describe Sarai and Hagar.
לשבת	Q NC + ל	The idea is <i>Abram's living</i> ...; Many I-י verbs drop the initial -י and add ה- to form Q NC.
לו לאשה		The first ל is possessive, the second identifies the purpose for which she was given (what she became).
<b>16.4</b>	GKC §67p; IBHS 392 n31	
בוא אל		➤ 16.2
הרה	<i>conceive</i>	(20/38/40; 247)
קלל	<i>be despised</i>	NB: This verb is stative.
גברת	<i>mistress</i>	(3/15; 150); cf. גבור
<b>16.5</b>	Dav §2, 23, 101Rd; GKC §5n, 103o, 135a, 135m; J-M §103n, 146a; Wms §110; IBHS 147, 201, 296, 303; Gib 2, 3, 32, 148, 149; vdM 252-53	
חמסי		This is probably a curse, along the lines of, <i>May the violence done me be upon you!</i>
עליך		
חיק	<i>bosom</i>	(1/38; 300)
הרה		➤ 16.4
ישפט		This is probably jussive, in context.
<b>16.6</b>	Dav §103	
<b>16.7</b>	Dav §101Rd; GKC §60d, 127e; J-M §a137n; Gib 31	
שור	<i>Shur</i>	(3/8; 1004); place name
<b>16.8</b>	Dav §45R1, 100R1; GKC §10k, 76g, 107h, 116n; J-M §121h n1, 143k; IBHS 328, 329, 504, 626; Gib 76, 137, 185; vdM 326, 328	
אי־מזה	<i>From where?</i>	(3/31; 32); 9/31 occurrences of אי are in the phrase אי־מזה.
אנה	<i>To where?</i>	(3/39; 33); note the locative ה-.
גברת		➤ 16.4

**Genesis 16.9-16**

<b>Gn 16.9</b>	Gib 89	
גברת		➤ 16.4
<b>16.10</b>	Dav §101 Rc; GKC §166a; J-M §170I; Gib 124	
<b>16.11</b>	Dav §117 R2; GKC §74g, 80d, 94f, 116n; JM §89j; Wms §300	
הַנָּךְ		הנה + 2fs
הרה	<i>pregnant</i>	(20/38/40; 248); note its high occurrence in Genesis! The lexica disagree about whether this is a verb or adjective.
וַיִּלְדָּהּ		As the footnote suggests, this is a “mixed form”, combining the fs Q Ptc and 2fs Q P of ילד (the same form occurs in Jg 13.5, <i>q.v.</i> ).
עני	<i>affliction</i>	(4/36; 777)
<b>16.12</b>	Dav §24a; GKC §127c, 128l, 156b; J-M §129f; Wms §242; IBHS 197; Gib 32, 127	
פרא	<i>wild ass/donkey</i>	(1/10; 825)
<b>16.13</b>	GKC §116o; J-M §118j; IBHS 616; Gib 133, 184	
הַדִּבֵּר		Although דבר occurs primarily in D (1087xx), it occurs in Q (41xx) as a Ptc (40xx), without any apparent difference in function.
ראי	<i>seeing</i>	(1/4; 909); MT apparently means “God of seeing”, whereas LXX and Vulgate apparently interpreted this form as a participle with 1cs suffix—“God who sees me” (as it is at the end of this v. and in the middle of the next).
הלם	<i>here</i>	(1/11; 240); this difficult clause has caused much comment (see the commentaries), but apparently means that she lives even though she has seen “God” (i.e., the angel of YHWH). The footnote has no textual support ( <i>prp</i> = “I propose” or “It has been proposed”).
<b>16.14</b>	GKC §144d; J-M §155e; Gib 13	
קרא ל	[to] <i>name</i>	ל introduces the person or thing named
ראי	<i>seeing</i>	(1/4; 909); MT apparently means “God of seeing”, whereas LXX and Vulgate apparently interpreted this form as a participle with 1cs suffix—“God who sees me” (as it is at the end of this v. and in the middle of the next).
קדש	<i>Kadeš</i>	➤ 14.7
ברד	<i>Bered</i>	(1/1[?]; 136); there were, apparently, several places with the same root in their names
<b>16.15</b>		
קרא	[to] <i>name</i>	here without ל (➤ 16.14)
<b>16.16</b>	GKC §115f; Gib 128, 167	
ואברם		A terminal disjunctive clause, finishing a narrative portion.
<b>17.1-2</b>	IBHS 578	
<b>17.1</b>	GKC §110f; J-M §111I; IBHS 263	
שדי	<i>Šaddai</i>	(6/48; 994); the proper gloss of this name is debated.
והיה		The syntax (imperative ... w +imperative) may either suggest result (cf. 12.2) or be a hendiadys (➤ <i>HBI</i> §2.3.1).
<b>17.2</b>	IBHS 654	
נתן ברית		Although כרת usually describes the making of a covenant, נתן also occurs (Gn 9.12; Nu 25.12).



**Genesis 17.3-13**

<b>17.3</b>	GKC §114o n1	
לאמר ל		Repeated quotation formulae embedded within a speech often indicate a change of topic. In Gn 17, YHWH describes what he will do for Abraham (4-8), what Abraham must do (9-14), and what he [YHWH] will do for Sarai (15-16).
<b>17.4</b>	GKC §96 (p. 282), 143a; J-M §98b; IBHS 677; Gib 91, 181, 182	
היה ל	<i>become</i>	➤ 16.3
<b>17.5</b>	Dav §81R3, 155; GKC §117ii, 121b, 163a; J-M §98b, 125w, 128b, 172a, 172c; Wms §59, 552; IBHS 671 n 102; Gib 91, 114, 118, 173	
אברהם	<i>Abraham</i>	(138/168; 4 [under אברם])
<b>17.6</b>	IBHS 305	
פרה נתן	<i>be fruitful</i> <i>make</i>	(5/7/29; 826); cf. פָּרַי ➤ BDB 681a §3b
<b>17.7</b>		
קום ברית		קום (in H) also refers to making a covenant (➤ 17.2)
<b>17.8</b>	GKC §128p; J-M §129f; IBHS 149	
מגור	<i>sojourning</i>	(6/11; 158); cf. גִּוֵר
<b>17.9</b>	GKC §94f, 142f n2; J-M §146c	
ויאמר ... ואתה		➤ 17.3 This disjunctive clause probably signals the transition from the announcement that the covenant will be established (17.4-9) to the description the covenantal sign (17.10-14).
<b>17.10</b>	Dav §88R5; GKC §113gg; J-M §123v, 130g; Wms §209; Gib 127, 178	
מול	<i>circumcise</i>	(13/17/29; 557)
<b>17.11</b>	Dav §72R3, 80; GKC §67dd, 112aa, 121d, 144b; J-M §126g; IBHS 181; Gib 117; vdM 331	
מול ערלה	<i>foreskin</i>	➤ 17.10; cf. BDB 576d [מולל] (6/16; 790)
<b>17.12</b>	Dav §9R2, 88R5, 101Rc; GKC §138b; J-M §126c, 130g, 158g; IBHS 172; Gib 47	
מול יליד מקנה נכר	<i>born</i> <i>possession</i> <i>foreigner; stranger</i>	➤ 17.10 (4/12; 409) (5/15; 889); cf. קנה; i.e., something or someone purchased (4/36; 648)
<b>17.13</b>	Dav 88R5; GKC §113w; J-M §125q	
מול יליד מקנה		➤ 17.10 ➤ 17.12 ➤ 17.12

**Genesis 17.14-24**

<b>17.14</b>	Dav §72R3, 80; GKC §29q, 67v, 112mm, 121d, 158a, 167b n 1; J-M §170b; Gib 117, 178, 182
מוֹלְעֵרֶל	<i>uncircumcised</i> (1/35; 790)
מוֹל	➤ 17.10
עֵרְלָה	➤ 17.11
פָּרַר	<i>break, annul</i> (1/41/44; 830)
<b>17.15</b>	GKC §143b; J-M §172c, 172c n 1; Wms §447, 555; IBHS 76, 671; Gib 174, 182; vdM 303
וַיֹּאמֶר	➤ 17.3
שָׂרִי	➤ 11.29
כִּי	<i>for/because or but</i>
שָׂרָה	<i>Sarah</i> (37/38; 979)
<b>17.16</b>	
לֵהִיָּה ל	<i>become</i> ➤ 16.3
<b>17.17</b>	Dav §24R3, 126R2; GKC §96 (p. 285), 100l, 107t, 134d, 150g, 167b n 1; J-M §102m, 152f, 152fa; IBHS 281; Gib184
צָחַק	<i>laugh</i> (6/6/13; 850)
אָמַר בַּלּוֹ	~ <i>think / say to oneself</i> אָמַר alone can also refer to thinking
הֲלֹבֵן	interrogative + preposition + noun; the verb is clause-terminal
וְאִם	This introduces the “disjunctive or alternative question” (Gib 184): <i>Shall ... or shall ...?</i>
הֲבֵת	interrogative + noun (clause-terminal verb)
<b>17.18</b>	Dav § 134; GKC §151e; J-M §163c; Wms §460, 548; Gib 79, 186
לִּוּ	<i>if only</i> (4/19; 530)
<b>17.19</b>	GKC §49l, 116p; J-M §154fc, 164a n 2; IBHS 630, 672; Gib 137; vdM 309
אֲבָל	<i>no, not; but</i> (2/11; 6)
יִצְחָק	<i>Isaac</i> (88/109); the form is 3ms Q F < צָחַק <i>laugh</i>
<b>17.20</b>	GKC §106m, 112s; IBHS 207, 490, 532; Gib 59, 93, 102, 150
וְלִישְׁמֵעָאֵל	contrastive disjunctive clause
פָּרָה	➤ 17.6
<b>17.21</b>	GKC §154a; Wms §268; IBHS 310; Gib 173
אֶת־יִצְחָק	<i>with ...</i>
<b>17.23</b>	
יְלִיד	➤ 14.14
מִקְנֵה	➤ 17.12
מוֹל	➤ 17.10
עֵרְלָה	➤ 17.11
עֲצָם	➤ BDB 782d-783a (§3)

**Genesis 17.24-18.1**

<b>17.24</b>	GKC §121d	
מול		➤ 17.10
ערלה		➤ 17.11
<b>Gn 17.25</b>	Dav §72R3, 80; GKC §156d n 4; Gib 117, 145	
מול		➤ 17.10
ערלה		➤ 17.11
<b>17.26</b>	GKC §72ee	
עצם		➤ 17.23
מול		➤ 17.10
<b>17.27</b>	GKC §72ee; vdM 347	
יליד		➤ 14.14
מקנה		➤ 17.12
נכר		➤ 17.12
מול		➤ 17.10
פ		Unpointed פ following 17.27 stands for <i>petuhah</i> , “open”, and means that the scribe copying the MS should begin the next verse on the next line (even if there is space left on this line). If the scribe is supposed to begin the next verse on the same line (or, slightly indented, on the next line), it would be marked with ס ( <i>semukah</i> , “closed” [cf. 7.14]). These marks are not consistently applied in BHS.
קִזְזוּ	126 (a dot over each letter signals a numeral; a dot over the final letter signals an abbreviated word)	The Jewish community in Babylonia read through the Torah every year, and so divided it into fifty-three (later fifty-four) <i>parašot</i> . The beginning of each <i>paraš</i> is marked by the word פֶּרֶשׁ in the inner margin of BHS (cf. 18.1); the end is marked with the number of verses in that <i>paraš</i> (this one began in 12.1—check their counting!).
<b>18.1</b>	Dav §69a, 138b; GKC §116o, 118g, 141e; J-M §126h, 159d, 166h, 166m; IBHS 170; Gib 143, 168; vdM 244	
ס	<i>seder</i>	The large ס in the inner margin, “crowned” with a sideways <i>qames</i> , marks the beginning of the fifteenth סֵדֶר <i>seder</i> in Genesis. These divisions enabled the Jewish community living in Palestine to read the Torah in about three years (their total varies from 154 to 167 in different MSS). According to the final <i>masora</i> (at the end of Genesis), there are forty-five <i>sederim</i> in Genesis (וּסְדְרִים גְּמֹה).
אלון	<i>oak, terebinth</i>	(4/10; 18)
ממרא		➤ 14.13
חם	<i>heat</i>	(1/1; 328)

**Genesis 18.1-9**

<b>18.2</b>	Dav §101Rd; IBHS 626; Gib 31, 59, 149; vdM 162, 329	
עליו		Since Abraham was sitting, the men were “above” him; they were, however, far enough away that he ran to them.
וישתחו	3ms Dt < שחה	Either Dt of שחה (BDB, 1005) or <i>hištafel</i> of חוה. Forms ending in <i>šureq</i> (ו-) are singular, in וו- (doubled <i>waw</i> + <i>šureq</i> ) are plural. It describes an act of respect, reverence, or worship to a superior, and is thus usually rendered <i>bow</i> or <i>worship</i> .
<b>18.3</b>	Dav §60; GKC §135q, 159n; J-M §167h; Wms §511, 515; IBHS 579; Gib 81	
<b>18.4</b>	Dav §60; GKC §105b n 1 (p. 308); J-M §69c; IBHS 374; Gib 32, 118	
יקח	Q passive	➤ IBHS 373-76
שען	<i>lean</i> (N)	(1/22/22; 1043); used with a number of prepositions (➤ BDB 1043), apparently as <i>lean on/against</i>
<b>18.5</b>	Dav §151; GKC §158b n 1; J-M §69c, 103a, 170h n 1; IBHS 641; Gib 161	
פת	<i>morsel, bit</i>	(1/14; 837)
סעד	<i>sustain</i>	(1/12/12; 703)
<b>18.6</b>	Dav §29d, 29R4; GKC §90b n 3, 90c, 90i, 93q, 131d; J-M §69c, 102g, 127b, 131e; IBHS 173, 413; Gib 41	
מהרי	2fs D V	The rather disjointed nature of 18.6b—Abraham’s directions to Sarah—may be due to his haste, but we need not assume that every word has been recorded.
סאה	<i>seah</i>	(1/9; 684); a unit of dry measure ~ 10.5 quarts
קמח	<i>flour</i>	(1/14; 887); a nominal hendiadys with סלת ~ <i>fine flour</i>
לושי	2ms Q V < לוש ~	(1/5/5; 534)
	<i>knead</i>	
עגה	<i>bread</i>	(1/7; 728)
<b>18.7-8</b>	Wms §83; IBHS 242; vdM 190	
<b>18.7</b>	Dav §21, 21d, 73R5; GKC §117f, 126r; J-M §137n, 146i; Wms §178, 588; IBHS 243, 244; Gib 5, 26, 27, 28, 110	
רך	<i>tender</i>	(3/16; 940)
לעשות		The main verb is the NC, modified by the preterite.
<b>18.8</b>	Dav §138b, 142; GKC §116o, 141e; J-M §137f; Gib 26, 66, 168	
חמאה	<i>curd(s)</i>	(1/10; 326)
חלב	<i>milk</i>	(2/44; 316)
עשה	<i>prepare</i>	
עליהם		To “stand over [by]” is to wait on, or serve, someone.
<b>18.9</b>	Dav §117, 117R3; GKC §5n, 147b; J-M §146h; IBHS 328; Gib 59, 185; vdM 49, 326, 330	
אליו		<i>Mp</i> reads: “One of ten words marked with extraordinary points in Torah” (cf. 16.5), which probably means that a masoretic tradition lacked this word.
איה	<i>Where [is]?</i>	4/44; 32)

**Genesis 18.10-18**

<b>18.10</b>	Dav §138b; GKC §113n, 118g, 118u; J-M §123e, 127c; Wms §262; IBHS 586; Gib 124, 143
פעת חיה	A much-discussed phrase (also in 18.14; K2 4.16, 17), that may refer to the time of pregnancy (“the time of [necessary for] life [i.e., to develop]”); its function seems to be clarified by 17.21 (בְּשָׁנָה הָאַחֶרֶת) (לְמוֹעֵד הַזֶּה).
וְהוּא	If this should be 3ms (as it is written), then it probably refers to the tent, not to Sarah. If it refers to Sarah, the confusion probably reflects the <i>qere perpetivum</i> in Torah (וְהוּא) for both 3ms and 3fs). See textual note 10 <sup>a</sup> .
<b>18.11</b>	GKC §116d, 146d; J-M §148a, 148d; Gib 21, 178; vdM 250
באים	Mp Q Ptc; <i>getting on</i> ➤ BDB 399b (§4a); cf. 24.1; Josh 13.1; 23.1; K1 1.1 (my suggestion is very colloquial English)
בימים	<i>in years</i>
<b>18.12</b>	Dav §11c, 41R2, 92, 121, 138a; GKC §106n, 139f, 141e, 150a, 150b; J-M §112j; Gib 67, 131, 167, 183
צחק	<i>laugh</i> ➤ 17.17
בלה	<i>be worn out</i> (1/11/16; 115)
עדנה	<i>delight</i> (1/1; 726)
זקן	<i>be[come] old</i> (6/25/27; 278)
<b>18.13</b>	Dav §123R1, 138c; GKC §106g, 136c; J-M §112a, 143g, 155l, 159e; Wms §385; IBHS 324, 662 n 65; Gib 2, 63, 141, 143, 168, 184
האף	interrogative –ה + אף
אמנם	<i>truly, really</i> (1/5; 53)
<b>18.14</b>	Dav §11Rb, 34R2; GKC §107t, 133c, 139d, 141m; J-M §147b; Wms §262, 318; IBHS 266; Gib 14, 45; vdM 263, 289
פלא	<i>be marvelous, wonderful, awesome</i> (1/13/24; 810); here in the sense of <i>difficult</i>
מיהוה	מן is comparative, used with a stative verb (~ “too difficult for”)
דבר	Here in the sense of “anything”
חיה	➤ 18.10
<b>18.15</b>	Dav §118; GKC §106b, 163a; J-M §112c, 172c; Wms §398, 594; IBHS 486; Gib 62, 141, 174
כחש	<i>deceive, dissemble</i> (1/19/22; 471)
צחק	➤ 17.17
כי ... כי	The first is causal, the second adversative.
<b>18.16</b>	GKC §116o, 141e
שקף	<i>look down</i> (3/12/22; 1054)
סדם	➤ 13.10
שלה	Here in the sense of “see someone off” (i.e., on their way).
<b>18.17</b>	Dav §100b, 104c, 122; GKC §100l, 143b; J-M §14c(6), 35c, 102m, 154fe; Gib 136, 183

**Genesis 18.18-28**

<b>18.18</b>	Dav §53a, 67a; GKC §75n, 113n, 142d; J-M §123e, 171f; Wms §179, 495; Gib 92
הָיָה	Q NA < היה (3/12/22; 1054)
לִּיהִיָּה	<i>become</i>
עֲצוּם	<i>powerful</i> (1/31; 783)
<b>18.19</b>	GKC §114o, 165c; J-M §124o, 177j; IBHS 639; Gib 111, 159
לְמַעַן אֲשֶׁר	<i>so that, in order that</i>
לַעֲשׂוֹת	gerundive (> HBI §2.2.6c)
<b>18.20</b>	Dav §118; GKC §128h, 148d, 159ee; J-M §164b; IBHS 132 n 17, 152, 668; Gib 141, 170
עֲמֵרָה	
<b>18.21</b>	Dav §2, 22R4, 62; GKC §10g, 48c, 100l, 108b, 135m, 138k; J-M §114d, 145e; IBHS 339 n 32, 579; Gib 3, 29, 82
הַפְּעֵקְתָּהּ	interrogative –הִי + preposition + noun (fem. sg. const.) + suffix (3fs)
<b>18.22</b>	Dav §100f, 145R3; GKC §116o, 141e; Wms §370; IBHS 221; Gib 4, 58, 137, 180
עוֹדְנֵי עוֹמֵד	The suffix on עוֹד identifies the subject of this participial clause.
<b>18.23</b>	
סָפָה	<i>sweep away</i> (2/8/18; 705)
<b>18.24ff</b>	GKC §117g
<b>18.24-25</b>	Gib 179
<b>18.24</b>	Dav §37b, 73R5; GKC §122i; J-M §134m, 154k; Wms §365, 477; Gib 49, 57, 110, 149, 175, 184
אוּלַּי	<i>perhaps, if</i> (12/45; 19)
סָפָה	> 18.23
נִשָּׂא	Here in the sense of “forgive”.
לְמַעַן	<i>on account of</i>
<b>18.25</b>	Dav §93, 123, 151R2; GKC §112v, 115b, 161c; J-M §124l, 174k; Wms §256; IBHS 537, 642; Gib 79, 131, 183
חַלְלָהּ	<i>far be it!</i> (2/21; 321); used with לִּיהִיָּה (where English uses “from”)
וְהָיָה	This introduces the result: “... so that it will be [is] ...”
... הַשֵּׁפֵט	Interrogative –הִי + subst. ptc.
<b>18.26</b>	Dav §37b; GKC §112ff.; J-M §176d; Wms §440, 453; IBHS 511; Gib 49, 63, 86; vdM 295
בְּעִבּוֹר	> 12.13
<b>18.27</b>	GKC §141e; J-M §171f; Wms §528; IBHS 133; Gib 1, 168
יֵאָלֵךְ	<i>undertake, begin</i> (2/18/18; 383); usually followed by inf. const.
אֶפֶר	<i>ashes</i> (1/22; 68)
<b>18.28</b>	Dav §37f, 130a; GKC §47m, 117aa, 119p, 134l, 159n n 1, 159r; J-M §125d, 167v; Wms §96, 247; IBHS 168, 198; Gib 49, 50, 113, 150, 153
אוּלַּי	> 18.24
חָסֵר	<i>lack, be lacking</i> (3/20/24; 341)
הֲתִשְׁחִית	Interrogative –הִי + imperfect.

**Genesis 18.29-19.3**

<b>18.29</b>	Dav §37§5, 90; GKC §134k; Gib 48, 58, 79, 128	
וַיִּסַּף	3ms H Pr < יסַף	The <i>hifil</i> of יסַף occurs with inf. const. to show that a deed is repeated. Usually the inf. const. functions as the main verb and the <i>hifil</i> of יסַף adds the function of repetition or “again”. The PGN of יסַף is the subject of the action described by the inf. const. עוֹד may or may not be present, without any apparent difference in function.
אולי		➤ 18.24
בַּעֲבוּר		➤ 12.13
<b>18.30ff</b>	GKC §108d	
<b>18.30</b>	Dav §63; GKC §159n n 1; J-M §114I, 116b, 167v; IBHS 575; Gib 82, 106	
יָחַר לְאָדָנִי	3ms Q J < חרה	חרה is an “impersonal” verb; it <i>only</i> occurs in 3ms; a following לִי identifies the person who is angry.
אולי		➤ 18.24
<b>18.31</b>		
יאל		➤ 18.27
אולי		➤ 18.24
בַּעֲבוּר		➤ 12.13
<b>18.32</b>	Dav §153; Wms §388; IBHS 575, 670 n 93; Gib 39, 142	
חרה		➤ 18.30
הַפְּעַם	<i>one [more] time</i>	פַּעַם here refers to “time” as in “once, twice, &c.” (also rendered as “occurrence”)
אולי		➤ 18.24
<b>18.33</b>	Dav §105; Gib 66, 167	
כַּאֲשֶׁר		Here ~ <i>when</i>
כִּלָּה		Usually followed by inf. const. (as here).
וְאִבְרָהָם		disjunctive clause “parallels” YHWH’s action (“Y. did this and A. did that”), creating narrative closure rather than contrast.
<b>19.1</b>	Dav §140R1; GKC §116o, 141e, 141f, 156c; J-M §121f, 126f, 166h; Wms §219; W-O 549	
לִקְרָאתָם	Q NC < קרה <i>meet</i>	➤ 18.2
וַיִּשְׁתַּחוּ	3ms Dt Pr < שחה	Forms that end in a single <i>waw</i> are singular.
<b>19.2</b>	Dav §55a; GKC §17e, 20d, 20g, 100o, 135q, 142g, 150n, 152c; J-M §18iN1, 105c, 119I, 136dN5, 155p, 172c; W-O 124, 550	
רְחוֹב	<i>square, plaza</i>	(1/43)
<b>19.3</b>		
פָּצַר	<i>push, press; urge</i>	(3/6/7)
מִשְׁתָּה	<i>feast, party</i>	(5/45); cf. שְׁתָּה <i>drink</i>
מִצָּה	<i>unleavened bread</i>	(1/53); singular only four times (Lv 2.5; 8.26; Nu 6.19 [ <i>bis</i> ])
אָפָה	<i>bake</i>	(9/22/25); the root often occurs as Q Ptc אֹפֵה <i>baker</i>

**Genesis 19.4-13**

<b>19.4</b>	Dav §45, 127d; GKC §151, 107c, 152r, 154aN1b, 164c; J-M §82h, 113j, 131i; Wms §167, 313, 327, 509	
טרם	<i>not yet, before</i>	(5/16); usually precedes imperfect, which is rendered as past
נסבו	3cp N P < סבב	
מן ... ועד	<i>both ... and ...</i>	The syntagm <i>מן ... ועד</i> is an inclusive formula (e.g., “both man and beast”, “both great and small”).
<b>19.5</b>	GKC §29f; J-M §137f; W-O 246	
איה	<i>Where?</i>	(4/44)
הלילה		“the night” in the sense of “this night” (i.e., “tonight”)
ונדעה		w+cohortative following imperative is often telic
<b>19.6</b>	GKC §93i; W-O 180	
<b>19.7</b>	Dav §63, 127a; GKC §105bN1 (p. 308)	
תרעו	2mp H F < רעע	
<b>19.8</b>	GKC §34b, 103b, 139d, 158bN1; GKC §105bN1 (p. 308); J-M §18iN1, 147b; Wms §253, 560; W-O 669	
האל	= האלה	cf. <i>mp</i>
קורה	<i>roof; rafter, beam</i>	(1/5)
<b>19.9</b>	Dav §33, 86R1; GKC §66c, 113r; J-M §72c n1	
גש	2ms Q V < נגש	
הלאה	<i>outward(s), onward, further</i>	(2/16)
נרע לך		The root <i>רעע</i> is stative in Q (“be evil/bad/wicked”); here (as often) a stative verb occurs with <i>מן</i> in a comparison.
מהם		
פצר		➤ 19.3
<b>19.10</b>	Dav §17R4; W-O 180	
<b>19.11</b>	Dav §22R1, 101Rb; GKC §126n, 154a n1b; J-M §126h, 136h; W-O 121, 246	
ואת ... הבית		This noun+relative clause is the object of <i>הכפו</i> .
סנורים	<i>blindness</i>	(1/3); always plural, its other occurrences are in 2 Kgs 6.18
מן ... ועד		➤ 19.4
לאה	<i>be weary, tired</i>	(1/3/19)
<b>19.12</b>	GKC §150b	
עד		= עוד
פה	<i>here, in this place</i>	(3/44)
חתן	<i>son-in-law</i>	(3/20)
הוצא	ms H V < יצא	
<b>19.13</b>	Dav §100b, 100c; J-M §121e	
משחתים		The participle probably refers to impending action: “We are about to ...”
צעקה	<i>outcry</i>	➤ 18.21



**Genesis 9.14-23**

<b>19.14</b>	Dav §98b; GKC §20g, 116d	
חָתַן		➤ 19.12
מִשְׁחִית		➤ 19.13
צַחֵק	ms D Ptc; <i>sport, jest, play; laugh</i>	(5/17/23)
<b>19.15</b>	Dav §83R4, 145; GKC §152w; Wms §262, 500	
כְּמוֹ	<i>like; when (here)</i>	
שָׁחַר	<i>dawn</i>	(3/23)
אוֹץ	<i>hasten, act quickly</i>	(1/2/10); object introduced with -בְּ. (H)
סָפָה	<i>be swept away (N)</i>	(2/9/18)
<b>19.16</b>	Dav §91a, 91b; GKC §15f, 45d, 55g, 115f; J-M §170j	
מָהָה	<i>linger, tarry (Hitpal)</i>	(2/9/9); in this stem, the first and second radicals are both repeated
חַמְלָה	<i>mercy, compassion</i>	(1/2)
וַיִּצְאֵהוּ		The <i>hifil</i> of I-י verbs usually has -י- as its prefix vowel; in this form, long <i>hireq</i> is defective (חָסַר; i.e., written without the <i>yod</i> ); “-ūhū” ending is always mp+3ms suffix.
<b>19.17</b>	GKC §107p; Wms §295	
סָפָה		➤ 19.15
<b>19.18</b>	GKC §152g	
<b>19.19</b>	Dav §53c, 93; GKC §60d, 72n, 105bN1 (p. 308), 107f, 152w, 154a; J-M §63a, 125b, 155m; W-O 579	
הַחַיּוֹת	H NC < חיה	“cause/allow to live” (H); probably gerundive; “by ... -ing”
תִּדְבְּקֵנִי		The pronominal suffix here indicates the “indirect” object.
מִתִּי	1cs Q P < מות	The final ת- of the root has assimilated to the PGN ending.
<b>19.20</b>	Dav §96Obs; GKC §109f; J-M §116d	
מִצְעָר	<i>small/insignificant thing</i>	(2/6)
<b>19.21</b>	Dav §95; GKC §61a; J-M §158i	
נִשְׂא פָנָיֶךָ		To “lift up someone’s face” is to accept them, or to agree to their request.
לְבַלְתִּי		negates the following NC
הַפָּכִי	Q NC < הפך + 1cs	
דְּבַרְתָּ		The object is implicit.
<b>19.22</b>	Dav §83; GKC §120g; J-M §155e	
מִהֵר	ms D V	adverbial hendiadys with the following imperative “Quickly ...”
דְּבַר		here, “anything”
צוּעַר	<i>Zoar</i>	(7/10); place name
<b>19.23</b>	GKC §164b; J-M §166c	
יֵצֵא		The sun “comes out” (יֵצֵא) in the morning and “goes in” (בֹּא) at night.

**Genesis 19.24-34**

<b>19.24</b>			
	מטר	<i>rain</i> (vb.)	(3/16/17)
	נפֿרית	<i>brimstone</i>	(1/7); linked to fire (Ps 11.6; Ezk 38.22) and salt (Dt 29.22)
<b>19.25</b>			
	אל	<i>these</i>	form of אלה
	צִמח	[plant] <i>growth, sprout</i>	(1/12)
<b>19.26</b>			
	נִצִּיב	<i>pillar</i>	(1/11); apart from this v., נִצִּיב refers to a military rank or outpost
	מלח	<i>salt</i>	(2/28)
<b>19.27</b>			Dav §101; J-M §129qN2, 133b
<b>19.28</b>			GKC §126o; J-M §137i; W-O 245
	שקף	<i>look down</i> (H)	(3/12/22)
	קִיטֿר	<i>smoke</i>	(2/4); cf. the root rjq <i>cause</i> [incense] <i>to smoke</i>
	כִּבֿשֿן	<i>furnace</i>	(1/4)
<b>19.29</b>			Dav §91R1; GKC §115a, 115eN1, 124o; Wms §586
	הִפְכָּה	<i>overthrow</i> (n.)	(1/1)
<b>19.30</b>			GKC §126r; J-M §137n; W-O 606
	צוּעֿר		➤ 19.22
	מַעֲרָה	<i>cave</i>	(11/40)
<b>19.31</b>			GKC §133f, 152o; J-M §104c, 160h
	בְּכִירָה	<i>firstborn</i> (fem.)	(5/6)
	צִעִיר	<i>young(er)</i>	(8/22)
	זָקֵן	<i>be[come] old</i>	(6/25/27); this form could be either a verb (3ms Q P) or adjective (ms)—the forms are identical
<b>19.32</b>			Dav §83R4, 117; GKC §69x, 117cc; J-M §105e, 177fN1; Wms §191
	לָכָה	ms Q V	Her reason for using a masculine form is not clear; SamPent has 2fs (לָכִי).
	שָׁקָה	<i>cause to drink</i> (H)	
	וּנְחִיָּה		In D, חיה functions as <i>preserve alive; revive</i>
<b>19.33</b>			Dav §6, 32R3; GKC §5n, 47l, 61c, 93s, 126y; J-M §44d, 65b, 138h; Wms §74; W-O 313 n22
	וַחֲשִׁקִּין	2fp H Pr	➤ 19.32; the ending ׀- has the same function as וְנָה
	בְּכִירָה		➤ 19.31
<b>19.34</b>			GKC §126b; Wms §323; W-O 212 n97
	מֶחָרָת	<i>the next day</i>	(1/32); trad., <i>the morrow</i>
	בְּכִירָה		➤ 19.31
	צִעִירָה		➤ 19.31
	אִמֶּשׁ	<i>yesterday</i>	(3/5)

**Genesis 19.35-20.4**

<b>19.35</b>	Dav §83R4, 152; J-M §65b	
צֶעִיר	<i>young(er)</i>	➤ 19.31
אוֹלִי		➤ 18.24
בְּעִבּוֹר		➤ 12.13
<b>19.36</b>	J-M §44d, 132f n1	
תָּהָר	<i>conceive; be pregnant</i>	(20/28/40)
<b>19.37</b>		
בְּכִירָה		➤ 19.31
מוֹאָב	<i>Moab</i>	i.e., perhaps “from [my] father”, even though it lacks the “correct” form; eponymous ancestor of the Moabites
<b>19.38</b>		
צֶעִירָה		➤ 19.31
בֶּן־עַמִּי		i.e., “son of my [father]”; eponymous ancestor of Ammonites
בְּנֵי־עַמּוֹן		the standard biblical name for the Ammonites
<b>20.1</b>	GKC §90c	
קָרַשׁ		➤ 14.7
שׁוֹר		➤ 16.7
גֶּרָר	<i>Gerar</i>	(8/10); place name (note the pun of גֶּרָר and וַיִּגְרָר)
<b>20.2</b>	Dav §101Rb, 146R1	
אֵל		Since it is highly unlikely that Abraham said these words <i>to</i> Sarah, אֵל must here mean “about” or “concerning” (cf. עַל); cf. Abimelech’s statement (v. 5).
אַבְיִמֶלֶךְ	<i>Abimelech</i>	(23/65); the name refers to five individuals: the king of Gerar in the days of Abraham (Gn 20-21); and of Isaac (26); a son of Gideon (Jg 8-9; 2 Sam 11.21); a priest (1 Ch 18.16); and the Philistine king of Gath (Ps 34.1 [title])
<b>20.3</b>	Dav §98b, 138a; J-M §121e, 170h; Wms §214, 291; W-O 218, 627	
בְּחָלוֹם		The noun is anarthrous (and construct); the preposition is followed by <i>patah</i> because of the following half-vowel.
הִנְדָּה מֵת		This syntagm ( <i>hinneh</i> – subject – participle) often suggests the immediate future (“... is/are about to ...”); the subject may be nominal or pronominal (which tends to be suffixed)
עַל		contextually, “on account of”, “because of”
בְּעוֹלָת	fs Qp Ptc < בעל	construct passive participle
בְּעַל	<i>marry</i>	contextually “husband” (cf. the preceding participle; <i>qames</i> under the first radical is due to pausal lengthening)
<b>20.4</b>	Dav §39c, 110; Wms §379, 495; W-O 367, 402	
צַדִּיק		contextually “innocent” (i.e., of the particular accusation); cf. וַיִּקְיֶן (v. 5)
הַגּוֹי גַּם־		The syntax is unique (the only occurrence of interrogative+noun – <i>gam</i> , and the only occurrence of noun – <i>gam</i> – adjective in which the adjective modifies the noun that precedes <i>gam</i> ).
צַדִּיק		

**Genesis 20.5-14**

<b>20.5</b>	Dav §123; GKC §321; Wms §579; W-O 132, 241	
וְהוּא־גַם־ הוּא תָּם נְקִיוֹן	<i>integrity</i> <i>innocence</i>	Another unique syntagm (pronoun – <i>gam</i> – pronoun; in which both pronouns refer to the same person) (2/23; 1070); cf. תָּמוּם <i>be whole, complete, perfect; have integrity</i> (1/5; 667); cf. נָקִי <i>innocent</i>
<b>20.6</b>	Dav §65d, 107; GKC §66b, 75qq, 114m, 157bN2; Wms §193; W-O 122, 221	
תָּם הִשָּׁךְ חָטָו לִי נָנַע אֵל	<i>hold back, hinder</i> Q NC < חָטָא	➤ 20.5 (4/26/28; 362) It is not unusual for III- <del>א</del> verbal forms to lack the final <del>א</del> -. ל often indicates the object of the verb חָטָא (the person sinned against). The prepositions -בּ-, אֵל, and עַל indicate the object of נָנַע, as well as the object marker (twice: Gn 12.17; Kgs 15.5).
<b>20.7</b>	Dav §100d, 104b, 127b; GKC §63q, 110i; J-M §125f, 154i; W-O 202, 430	
נָבִיא וַיִּתְפַּלֵּל בְּעַד וַחֲוִיהָ	<i>on behalf of</i>	The first biblical occurrence of the root נָבֵא (as a noun or verb). V – w+F is often telic (purpose or result) This w+imperative is also telic (➤ 12.2).
<b>20.9</b>	Dav §30, 44a; GKC §107w; J-M §113m, 158f, 169e; Wms §172; W-O 509	
מִהַּ ... וּמִהַּ לְךָ מַעֲשִׂים עֲמָדִי		English usage suggests that the second מִהַּ be rendered “how?” ➤ 20.6 (-לֵ חָטָא) This is the object of עֲצִיטָה. ➤ §14.1(5d)
<b>20.10</b>	Dav §150; GKC §107v, 166b; J-M §160e; Wms §527; W-O 323	
<b>20.11</b>	Dav §57R1, 127b; GKC §112x, 153; J-M §119e, 164a; W-O 534	
יִרְאָה וְהִרְגוּנִי עַל־דְּבַר	<i>fear</i>	(1/45; 432) <i>Patah</i> under <i>waw</i> reflects the following <i>hatef</i> -vowel. ➤ 12.17
<b>20.12</b>	GKC §152d; J-M §93h; W-O 557	
אָמְנָה	<i>truly, indeed</i>	(1/2; 53); cf. אָמֵן <i>be faithful, true, trustworthy</i>
<b>20.13</b>	Dav §9d, 31, 116R4; GKC §119u, 124hN1, 127e, 141f, 145i, 167b; J-M §158mN1; W-O 210, 334	
כַּאֲשֶׁר תַּעַה עֲמָדִי לִי	<i>wander</i>	In circumstantial clauses, כַּאֲשֶׁר is usually temporal: “when”. (1/21/49; 1073); the plural suggests that the subject is “gods”, rather than “God” (Samaritan Pentateuch reads הַתַּעַה [3ms]). ➤ 20.9 ➤ 20.2, which describes the same situation, but uses the preposition אֵל.
<b>20.14</b>	J-M §177o	
וַיִּתֵּן		The object is contextually implicit.

**Genesis 20.15-21.7**

<b>20.15</b>	Dav §103; J-M §125f	
בְּטוֹב		The adjective is substantive (nominal): “in what[ever] is good”; this is the “object” of שָׁב.
<b>20.16</b>	Dav §37R4; GKC §116s, 134n; J-M §142n	
כִּסּוּת	<i>covering;</i>	(1/8; 492); cf. כִּסָּה <i>cover</i> ; הוּא apparently refers to the silver.
	<i>concealment</i>	
נוֹכַחַת	fs N Ptc < יכח	the participle is substantive (nominal): “... who chides, condemns”
<b>20.17</b>	Dav §113; GKC §145u; Wms §300; W-O 184 n39	
אֲמָה	<i>maid; maidservant</i>	(7/50; 51)
<b>20.18</b>	GKC §106f, 113n	
עָצַר		➤ 16.2
בְּעַד		This preposition often follows verbs of closing, shutting, &c.; it may be left untranslated here.
רֶחֶם	<i>womb</i>	(4/33; 933)
<b>21.1</b>	W-O 652 n15	
פָּקַד		“Visit” is the traditional gloss for this root, which refers to doing something to or for someone in either judgment or blessing, as shown by the parallel expression (וַיַּעַשׂ <i>and he did</i> ).
<b>21.2</b>	Dav §9b, 83R4	
הָרָה	<i>conceive, be[come]</i>	(20/38/40; 247)
	<i>pregnant</i>	
זְקוּנִים	<i>old age</i>	(4/4; 279); cf. זָקַן <i>be[come] old</i> (v.); <i>old, elderly</i> (adj.)
אִתּוֹ		This could a form of the preposition אִתּוֹ <i>with</i> + a 3ms suffix.
<b>21.3</b>	Dav §22R4; GKC §138k; J-M §132c; W-O 340	
יִצְחָק		➤ 17.19 [compare this v. to 16.15b]
<b>21.4</b>		
וַיִּמַּל	מִגֹּל <	➤ 17.10
בְּן־...		age formula (➤ 12.5)
<b>21.5</b>	Dav §81R3; GKC §121b, 128v; J-M §128b, 129j; Wms §59; W-O 150, 182	
בְּן־...		age formula (➤ 12.5)
בְּהוֹלֵד	N NC + ב־	In the <i>nifal</i> of I-י/ו verbal roots, the first radical is a doubled <i>waw</i> (followed by <i>games</i> (-ג-)) in all forms except P and Ptc (which begin with -וּ).
<b>21.6</b>	Dav §87, 101Rb; GKC §10g, 64h, 114c; J-M §124c	
צָחַק	<i>laughter</i>	(1/2; 850)
צָחַק		➤ 17.17
<b>21.7</b>	Dav §17R3, 41R2, 111; GKC §106p, 124o, 142f, 151a; J-M §112j, 136j	
מָלַל	<i>speak</i>	(1/4/4; 576); cf. מָלָה <i>word, saying</i> ; mainly in Job (34/38x)
יָנַק	<i>nurse; suckle</i>	(2/10/18; 413)
זְקוּנִים		➤ 21.2

**Genesis 21.8-17**

<b>21.8</b>		Dav §30, 81R3; GKC §51m; J-M §51b, 128b; Wms §59; W-O 258
	גדל	<i>grow [up]</i>
	נמל	<i>be weaned</i> (N) (2/3/37; 168)
	מִשְׁתָּה	<i>feast</i> (5/45; 1059); cf. שתה <i>drink</i> (which may suggest the nature of the “party”)
<b>21.9</b>		Dav §70a; GKC §52n; J-M §126b; W-O 172 n19
	צחק	<i>play</i> (5/7/13; 850); Sarah’s response (v. 10) suggests that this is more than “playing”
<b>21.10</b>		Dav §29a, 29b; W-O 219
	גרש	<i>drive away/out</i> (3/35/48; 176)
	אָמָה	➤ 20.17
<b>21.11</b>		GKC §67p; J-M §152d
	עַל-אֲדֹרֹת	<i>because of; on account of</i> (3/11; 15); the noun אֲדֹרָה occurs in construct, follows עַל- (as here), and has this function
<b>21.12</b>		Dav §109; J-M §152d; W-O 569
	אָמָה	➤ 20.17
<b>21.13</b>		GKC §143c; J-M §156c
	אָמָה	➤ 20.17
<b>21.14</b>		Dav §24b, 41R3; GKC §95l, 128q, 156dN4; Wms §287
	חַמַּת	<i>waterskin</i> (3/3; 332)
	שִׁכְּם	<i>shoulder</i> (6/22; 1014); this is also the name of the town of Shechem, which is on the “shoulder” of the mountain.
	וְאֶת-הַיֶּלֶד	A much-discussed phrase: It seems unlikely that Abraham put Ishmael on her [other] shoulder, since he would have been 13 years old.
	תעה	<i>wander; be lost</i> (2/26/49; 1073)
	בְּאֵר שֶׁבַע	<i>Beersheba</i> (10/33); location
<b>21.15</b>		J-M §137v; W-O 251
	חַמַּת	➤ 21.14
	שִׁיחַ	<i>bush, shrub</i> (2/4; 967)
<b>21.16</b>		GKC §75kk, 108b, 113h, 119k, 119s; J-M §114c, 123r, 133d; Wms §184, 204, 272, 401; W-O 573
	מִנְּגַד	<i>opposite, across from</i> (2/26; 617); מִן + נָגַד
	הִרְחַק	H NC < רחק H NC of stative verbal roots can function as an “adverb”, in this case “at a distance” (4x in BH); cf. הִרְבֵּה <i>greatly</i> (c. 52x).
	חוה	<i>shoot</i> (1/1; 377); nominal [substantive] mp D Ptc
<b>21.17</b>		Dav §8R3, 10R3; GKC §138e; J-M §158m; W-O 134N19, 323
	מַה-לְךָ	<i>What’s wrong with you? or What do you need/want?</i> The function of this fairly common clause (c. 36x) depends heavily upon its context. Here, YHWH’s messenger appears to be asking why she was weeping.
	בְּאֵשֶׁר	<i>where</i> אֲשֶׁר occurs occasionally with prepositions (20x with בְּ-)

**Genesis 21.18-29**

<b>21.18</b>	שָׂאִי	2fs Q V < נשא	This may suggest that Hagar had been carrying Ishmael.
<b>21.19</b>	פָּקַח	GKC §117cc <i>open</i>	(1/17/20; 824)
	בְּאֵר	<i>well, pit</i>	(24/38; 91)
	חֲמַת		➤ 21.14
<b>21.20</b>	רָבָה	GKC §131b; J-M §121f n1 <i>shoot</i>	(1/1/1; 916)
	קִשֵּׁת	<i>bowman, archer</i>	(1/1; 906)
<b>21.21</b>	פָּאָרָן	<i>Paran</i>	(1/11; 803)
<b>21.22</b>	אֲבִימֶלֶךְ	J-M §176f; Wms §484, 580	➤ 20.2
	פִּיכּוֹל	<i>Phicol</i>	(3/3; 810)
<b>21.23-24</b>		W-O 296	
<b>21.23</b>	הִנֵּה	GKC §20f, 51o; J-M §42f, 158j, 165d; Wms §72 <i>here</i>	(8/49; 244)
	אִם	<i>not</i>	In oaths, אִם is a negative.
	שָׁקַר	<i>deal/act falsely; lie</i>	(1/1/6; 1055); cf. שָׁקָר <i>lie, falsehood</i>
	נֵיִן	<i>descendants, offspring</i>	(1/3; 630)
	נֶכֶד	<i>offspring, descendants</i>	(1/3; 645); these two words occur together (Gn 21.23; Jb 18.19; Is 14.22)
<b>21.24</b>		Dav §107R1; GKC §51p, 135a; J-M §146a; W-O 391	
<b>21.25</b>	וְהוֹכֵחַ	Dav §58b; GKC §112rr; J-M §119z 3ms H P < יכח	What is the function of this w+perfect? This is probably one which refers to a past [narrated] event.
	עַל-אֹדוֹת		➤ 21.11
	בְּאֵר		➤ 21.19
	נָזַל	<i>seize</i>	(2/29/30; 159)
<b>21.26</b>	בְּלִתִּי	Dav §8, 125; GKC §162b; W-O 319 <i>except, until</i>	(4/24; 116); often negates NC (cf. לְבִלְתִּי)
<b>21.27</b>			
<b>21.28</b>	כְּבֶשֶׂה	GKC §91c, 127e <i>ewe lamb</i>	(3/8; 461)
	לְבַד	<i>alone, only</i>	Often in the sense of “by [...]self” in which the blank is filled by the pronominal suffix. Here, “by themselves”.
<b>21.29</b>	כְּבֶשֶׂה	GKC §91f, 126x; J-M §94h, 138b; W-O 260	➤ 21.28
	לְבַדָּנָה		= לְבַדָּנָה

**Genesis 21.30-22.6**

<b>21.30</b>	Dav §72R4; GKC §117d, 157b; J-M §125h, 150g, 157c, 157ca, 157e, 168e; Wms §522; W-O 180	
כְּבִשָּׁה		➤ 21.28
בְּעִבּוֹר	<i>in order that, so that</i>	Followed by a verbal clause, this is telic (as here); followed by a pronominal or nominal “object” ➤ 12.13.
עֵדָה	<i>witness</i>	(2/3; 729); cf. עֵד <i>witness, testimony</i> (c. 70x)
חִפְרָה	<i>dig</i>	(7/22/22; 343)
בְּאֵר		➤ 21.19
<b>21.31</b>	Dav §108	
עַל-כֵּן	<i>therefore, thus</i>	
בְּאֵר-שָׁבַע		➤ 21.14
<b>21.32</b>	GKC §138f, 146h	
פְּלִשְׁתִּי	<i>Philistine(s)</i>	(8/294; 814)
<b>21.33</b>		
אֶשֶׁל	<i>tamarisk [tree]</i>	(1/3; 79)
<b>21.34</b>	Dav §68	
<b>22.1</b>	GKC §111g	
נִסָּה	<i>test (N)</i>	(9/36/36); cf. the place name <i>Massa’</i> (Ex 17.7; Ps 95.8)
הִנְנִי	<i>Here I am</i>	This is a standard response to a superior (cf. Gn 37.13; 1 Sa 3.5, 6, 8; Is 6.8)
<b>22.2</b>	Dav §35R2; J-M §112a, 113l, 129f(8), 133d, 137v, 142b; W-O 233, 251, 275, 464, 508 n29	
יָחִיד	<i>only; solitary</i>	(3/12)
מֹרִיָּה	<i>Moriah</i>	(1/2)
אָמַר	1cs Q F	אָמַר is one of five I-א verbs in which the 1cs prefix assimilates to the initial -א.
<b>22.3</b>	GKC §135i; J-M §140a, 177a; W-O 276	
וַיִּשְׁכֶּם		שָׁכַם is often used in adverbial hendiadys
חִבַּשׁ	<i>tie, bind; saddle (animal)</i>	(1/27/31)
עֵצֵי עֵלָה		a nice example of an “objective” construct chain: “wood for ...”
<b>22.4</b>	Dav §50b; GKC §111b; J-M §125ia, 176hN1; W-O 553	
שְׁלִישִׁי		the ending ך - shows that it is the <i>ordinal</i>
<b>22.5</b>	Dav §62, 101Rb; GKC §119s; J-M §16i, 133d; W-O 573	
פֹּה	<i>here</i>	(3/44)
עַד-פֹּה	<i>to here(?)</i>	This phrase (5x in BH), apparently refers to Abraham’s intent to go and return “here” (“to this place”, “this far”).
וּנְשַׁתְּחוּהָ		Because the preceding and following 1cp verbs are formally cohortative, this verb probably shares the same function.
<b>22.6</b>	Dav §21d; Wms §85; W-O 243, 415	
וַיֵּשֶׁם		The direct object is contextually implicit.
מֵאֲכַלֵּת	<i>knife</i>	(2/4); cf. the root אָכַל <i>eat</i>



**Genesis 22.7-16**

<b>22.7</b>	GKC §147b; J-M §102k; Wms §277; W-O 677	
אבי		אב is one of several common words that form their construct with א - (cf. אח brother, פה mouth); this form is vocative
הנני		➤ 22.1; cf. the great respect with which Abraham answers Isaac
שה	sheep	(4/44)
<b>22.8</b>	Wms §573	
יראה-לו		Traditionally translated “provide” or “furnish”, even though the verbal root’s normal and usual function is “see”.
שה	sheep	➤ 22.7
<b>22.9</b>		
אמר		The perfect suggests “had ...”
עקד	tie, bind	(1/1/1); this is the verb from which this story gets its common name of “Akedah”.
ממעל	on top of	מן + מעל
<b>22.10</b>	J-M §125ia, 146g	
מאכלת		➤ 22.6
שחט	slaughter	almost always refers to slaughtering an animal for sacrifice!
<b>22.11</b>	J-M §139c	
<b>22.12</b>	Dav §11Rb, 63, 65R3, 98b, 104b; GKC §116g, 158a; J-M §1211, 147b, 170c; Wms §451; W-O 617	
מאומה	anything	(6/32)
ירא	fearing	(1/46); a noun
חשף		➤ 20.6
יחיד		➤ 22.2
<b>22.13</b>	J-M §103a, 125ia, 146i; Wms §352	
אחר	another	An ironic statement—Isaac was the first “ram”!
סבך	thicket, bush, undergrowth	(1/3)
תחת		This means “instead [in place] of” as well as “under”.
<b>22.14</b>	Dav §150; GKC §130dN2; J-M §169f; Wms §492; W-O 639	
יראה		➤ 22.8; this is the source of “Jireh” (cf. “Jehovah Jireh”)
<b>22.15</b>	J-M §102f, 142q	
שנית	second	ordinal (cf. Jon 3.1)
<b>22.16</b>	Dav §40b, 120R5, 147; J-M §112f, 165i, 170f, 170n; Wms §363, 534; W-O 640	
בי		the preposition ב- is often used in oaths (“against/by/on myself”)
יען אשר	because	(33x); compound conjunction
חשף		➤ 22.12
יחיד		➤ 22.2

**Genesis 22.17-23.2**

<b>22.17</b>	GKC §75ff; J-M §123e, 123p; W-O 395, 582, 586	
כּוֹכַב	<i>star</i>	(5/37)
חֹל	<i>sand</i>	(3/22)
וַיִּרְשׁ	3ms Q F < ירש	Most forms of ירש have the initial י- ( <i>mp</i> says that this form occurs 3 times)
<b>22.18</b>	J-M §170g; Wms §534; W-O 391 n27, 395, 641	
עַקַּב אֲשֶׁר	<i>because</i>	(2/15)
<b>22.19</b>		
בְּאֵר שֶׁבַע	<i>Beer-sheba</i>	
וַיֵּשֶׁב		Compare this form to the first word in the v.—a good example of the difference between hollow and I-י verbal roots in Q.
<b>22.20</b>	Dav §29a; J-M §155m; W-O 232, 554	
מִלְכָּה	<i>Milcah</i>	Abraham's sister-in-law (11.29)
נָחוֹר	<i>Nahor</i>	Abraham's brother (11.27-29)
<b>22.21</b>	Dav §29a	
עוּז	<i>Uz</i>	personal name
בוּז	<i>Buz (or Booz)</i>	personal name
קִמּוּאֵל	<i>Kemuel</i>	personal name
אַרָּם	<i>Aram</i>	personal name
<b>22.22</b>	W-O 127	
כֶּשֶׁד	<i>Keshed</i>	personal name
חָזוּ	<i>Hazo</i>	personal name
פִּלְדָּשׁ	<i>Pildash</i>	personal name
יִדְלָשׁ	<i>Jidlash</i>	personal name
בְּתוּאֵל	<i>Bethuel</i>	personal name
<b>22.23</b>	Dav §36R4; GKC §134k	
רִבְקָה	<i>Rebecca</i>	personal name
<b>22.24</b>	Dav §50b, 106a; GKC §111h, 147e; W-O 553	
פִּילְגֶּשֶׁת	<i>concubine</i>	(4/37); female “partner” of uncertain [to us] status
רְאוּמָה	<i>Reumah</i>	personal name
טֶבַח	<i>Tebach</i>	personal name
גַּחַם	<i>Gacham</i>	personal name
תַּחַשׁ	<i>Tachash</i>	personal name
מַעֲכָה	<i>Maacah</i>	personal name
<b>23.1</b>	Dav §37c; GKC §134d, 134h	
חַיִּי	<i>life, lifetime</i>	Like פָּנִים <i>face</i> , חַיִּים is always plural.

**Genesis 23.2-12**

<b>23.2</b>			
	קִרְיַת אַרְבַּע	<i>Kiriat Arba</i>	(2/9); place name (another [older] name for Hebron )
	חֶבְרוֹן	<i>Hebron</i>	(5/57)
	סָפַד	<i>mourn, lament; weep, wail</i>	(2/27/29)
<b>23.3</b>		GKC §122f	
	מֵעַל פָּנָי		often as “from the presence of”
	חֵת	<i>Heth</i>	(13/14); personal name, usually (10/14) in the phrase חֵת בְּנֵי חֵת; cf. חֵתִי <i>Hittite(s)</i>
<b>23.4</b>		GKC §52f, 128m; J-M §116b, 129f; W-O 153, 649 n5	
	תּוֹשָׁב	<i>sojourner, resident alien</i>	(1/14); tends to occur together with גָּר (8/14), as here; cf. יָשַׁב <i>settle, dwell, stay</i>
	וְאֶקְבְּרָהּ		Following an imperative, <i>w</i> +cohortative is often <i>telic</i> .
<b>23.5</b>		GKC §110e; J-M §163c n2	
<b>23.6</b>		GKC §75qq, 119x, 128r, 142fN2, 152b; J-M §78g, 129k; W-O 124, 154, 268	
	אֲדַנִּי		Note the <i>rebia</i> ’!
	מִבְּחַר	<i>choice[st]</i>	(1/12)
	אִישׁ ... לֹא		This combination often functions as “no one”.
	יִכְלֶה	< <i>כֹּלֵא withhold, shut up; hinder</i>	(2/17); it is not unusual for III-a verbs to be written without the final א- (cf. <i>mp</i> )
	מִקְבֵּר	Q NC + בֵּן	a “privative” use of בֵּן, meaning that the event described by the NC will not occur
<b>23.7</b>		J-M §131i	
<b>23.8</b>		GKC §61g; W-O 609	
	אִם-יִשׂ אֶת		opens a conditional clause
	פָּנֵעַ	<i>approach, meet; ask, plead</i>	(3/30/46)
	אֶפְרוֹן	<i>Ephron</i>	(12/14); personal name
	זֹחַר	<i>Zohar</i>	(3/5); personal name
<b>23.9</b>		GKC §119p; J-M §130c	
	מְעָרָה	<i>cave</i>	(11/40)
	מִכְפֵּלָה	<i>Machpelah</i>	(6/6); location
	יִתְנֶנָּה		Here יִתֵּן functions as “sell”.
<b>23.10-11</b>		W-O 489	
<b>23.10</b>		Dav §98R1; GKC §116h, 141b, 143e; J-M §121n, 125b, 125l; W-O 148, 617	
	חֵתִי	<i>Hittite</i>	(9/46); gentilic
<b>23.11</b>		GKC §106m, 152c; J-M §112g, 163c n2	
	נָתַן		occurs three times in this v. (➤ 23.9)
	מְעָרָה		➤ 23.9
<b>23.12</b>			

**Genesis 23.13-24.4**

<b>23.13</b>	Dav §134; GKC §110e; J-M §112g, 163cN2; W-O 489, 578	
לוּ	<i>if only</i>	(4/19)
נָתַתִּי		perhaps a performative: “I hereby give ...”
<b>23.14</b>		
<b>23.15</b>	W-O 327	
אֶרֶץ		This is probably functioning as “[The value/price of the] land ...”
... בֵּינִי		This is a clause, with the interrogative (unusually) near the end.
זֹאת		
<b>23.16</b>	J-M §158i	
שָׁקֶל	<i>weigh, measure</i>	(1/19/22); a שָׁקֶל is a unit of weight (just under ½-oz. ), not a fixed value
סוֹחֵר	<i>merchant, trader</i>	(2/16)
<b>23.17</b>		
וַיִּקָּם	<i>belong to</i>	“The field ...” is the subject; the sentence continues into v. 18 (cf. Lv 25.30; 27.19; Gn 23.20 (below))
מֵעֵרָה		➤ 23.9
<b>23.18</b>		
מִקְנָה	<i>property, possession</i>	(5/15)
<b>23.19</b>		
מֵעֵרָה		➤ 23.9
<b>23.20</b>	GKC §111k; J-M §118i; W-O 550	
וַיִּקָּם		➤ 23.17
מֵעֵרָה		➤ 23.9
<b>24.1</b>	W-O 492	
זָקֵן	<i>be/grow old</i>	(6/25/27); stative vb.
זָקֵן בָּא	<i>grow [very?] old</i>	This clause occurs five times in BH, three times referring to Joshua (Jos 13.1; 23.1, 2), once to David (1 Kg 1.1), and seems to signal that the person is older than merely זָקֵן alone.
בַּיָּמִים		
<b>24.2</b>	W-O 571	
זָקֵן בֵּיתוֹ		a definite substantive adjective can function as the superlative
יָרֵךְ	<i>thigh, loin</i>	(9/34)
<b>24.3</b>	Dav §9c, 28R4; GKC §128a, 165b; J-M §129b; W-O 139, 626	
אֲשֶׁר		introduces the content of the oath
בְּקִרְבּוֹ		National groups are often referred to with 3ms forms, as here.
<b>24.4</b>	Dav §29a; Wms §70, 179; W-O 232, 528	
כִּי		here: “but”
מִזְלָתָהּ	<i>relatives, family</i>	➤ 12.1; Abraham directs his servant using the language of YHWH’s command
יִצְחָק		➤ 21.3

**Genesis 24.5-11**

<b>24.5</b>	Dav §9d, 43b, 86a; GKC §100n, 113q	
אולי		➤ 18.24
תאבה	2fs Q F < אבה	אבה is one of five I-a roots that uses <i>holem</i> for prefix vowel in Q
אחרי		Most suffixes are attached to prepositions with the vowels of a plural noun (but not -בּ-, -פּ-, -לּ-)
ההשב		The first -ה is the interrogative (here attached to NA).
<b>24.6</b>	Dav §127c; GKC §51n, 152w; J-M §133d; Wms §461	
השמר	ms N V	<i>nifal</i> of שמר is reflexive: “Watch yourself”, i.e., “Be very careful”, and occurs frequently in Dt (13x); it is always followed by another verb that describes what one is to be careful to do (or avoid) here, either as “lest” or “that [you do not ...]”
פן		
<b>24.7</b>	Dav §53a, 106; GKC §138a; J-M §156e; W-O 294 n22	
מוֹלֶדֶת		➤ 12.1
הוא		The first half of the v. (to the <i>atnah</i> ) describes the subject (יהוה); this pronoun “resumes” the subject after the extended description.
<b>24.8</b>	Dav §32R3, 63R2; GKC §75x, 109d, 126y; J-M §79h, 114l, 129e, 138g, 176d; Wms §74, 390; W-O 310	
תאבה		➤ 24.5
נקה	<i>be free</i>	(2/23/36); cf. נָקִי <i>innocent, free</i> (adj.)
שבועה	<i>oath</i>	(2/30)
<b>24.9</b>	Dav §4R1; GKC §16h	
יהך		➤ 24.2
<b>24.10</b>	Dav §24R6, 36a, 138a; J-M §131n	
עשרה	<i>ten</i>	
טוב	<i>good things, goods</i>	(4/32)
אֲרָם	<i>Aram Naharaim</i>	(1/5); territorial name: “Aram of the two rivers”, i.e., upper (NW) Mesopotamia, between the Euphrates and Tigris
נְהָרִים		
נחור	<i>Nahor</i>	(15/17); personal name
<b>24.11</b>	Dav §22R3, 91a	
ברך	<i>cause to kneel</i> (H)	This is the only occurrence of this root in <i>hifil</i> .
מחוץ	<i>outside</i> (prep./adv.)	מן + חוץ
אל	<i>near, beside</i>	here its function overlaps that of על
באר	<i>well; pit</i>	(24/38)
שאב	<i>draw water</i>	(7/18); the text (fp Q Ptc) assumes that women draw the water; the participle is the subject of the preceding NC.

**Genesis 24.12-18**

<b>24.12</b>	Dav §29R2; Wms §70, 331; W-O 219, 232 n12	
וַיֹּאמֶר		The <i>paseq</i> after this word and the <i>šalšelet</i> above it show that the next word is not the subject, but begins the direct quotation.
קרה	ms H V	(2/3/27)“cause to happen”, “bring to pass”
עשה חסד		In this not-uncommon syntagm (c. 30x) the “object” (חסד) may refer to the <i>manner</i> in which someone acts, i.e., the “content” of the deed (in 24.49 it refers to Rebekkah’s brother). It tends to occur with either עם (as here) or ל-.
<b>24.13</b>		
נצב	ms N Ptc	
על		Thus the servant describes it; the narrator used אל (24.11).
שאב		➤ 24.11
<b>24.14</b>	Dav §1R2, 57, 72R1, 148; GKC §112bb, 135p, 167c; J-M §152b; W-O 110, 305	
הַנַּעֲרָה	<i>maiden, girl</i>	This is a <i>qere perpetuum</i> in the Torah—spelling the feminine form (נַעֲרָה) without the final ה- (cf. 24.16, &c.). A <i>qere perpetuum</i> is a “perpetual reading”, or a word that is regularly written with the “wrong” consonants (e.g., הוּא for הוּיָ—also throughout Torah), or without a consonant (usually a final vowel letter, as here).
אמר	1cs Q F < אמר	
הָטִי	fs H V < נטה	a doubly weak root
כַּד	<i>jar</i>	(9/18); all nine occurrences in Genesis are in this story (Gn 24)
וַאֲשֶׁתָּהּ		<i>telic</i> after imperative
הַכַּחֲתָהּ	2ms H P < יכח	here: “appoint”, ...
<b>24.15</b>	Dav §138a, 141R1; GKC §106f, 107c, 152r; J-M §113j; W-O 651, 678	
טָרַם	<i>not yet; before</i>	(5/16)
רִבְקָה	<i>Rebecca</i>	(30/30); note her extended genealogy—highly unusual for a woman! [For the other names ➤ 11.27-30.]
כַּד		➤ 24.14
שִׁכְמָהּ	<i>shoulder</i>	(6/22)
<b>24.16</b>	Dav §24d, 69b; J-M §159f; W-O 151	
בְּתוּלָהּ	<i>virgin(?); young woman</i>	(1/50); probably refers primarily to a girl of marriageable age
הָעֵינָהּ		עֵין + locative/directional ה-
כַּד		➤ 24.14
<b>24.17</b>		
לְקַרְאָתָהּ	Q NC + 3fs + ל	probably קרא functioning as קרה (“to meet”, not “to call”)
גִּמָּא	<i>give a drink</i> (H)	(1/1/2); “cause to swallow” (H)
כַּד		➤ 24.14
<b>24.18</b>	Dav §83; GKC §120d; Wms §224	
וַתִּרְדּוּ		I-י roots use -ו- as the prefix vowel; this form is defective.
כַּד		➤ 24.14

**Genesis 24.19-25**

<b>24.19</b>	Dav §41c, 51R1, 145; GKC §106o, 164b; J-M §112i, 166b; Wms §378, 457, 496
שֶׁבַב	➤ 24.11
עַד אֵם	<i>until</i> compound preposition
<b>24.20</b>	GKC §75bb; W-O 243
עֲרָה	<i>empty</i> (v.) (1/8/14)
כֶּד	➤ 24.14
שִׁקְתָּ	<i>watering trough</i> (2/2)
בְּאֵר	➤ 24.11
שֶׁבַב	➤ 24.11
<b>24.21</b>	Dav §100b, 125; GKC §130a, 150i; J-M §160j; W-O 428
מִשְׁתָּאֵה	ms Dt Ptc < שֶׁאָה (1/1/1) <i>look, gaze</i> (Dt)
מִחְרִישׁ	ms H Ptc; <i>be quiet, silent</i> (H) (2/38/46)
הֲהִצְלִיחַ	interrogative -ה: “whether ...”
אִם-לֹא	functions with the interrogative -ה (above) <i>or not</i>
<b>24.22</b>	Dav §24b, 36R3, 37R4, 139R1, 145; GKC §134n, 156b; J-M §142n, 158b, 166n; Wms §500; W-O 134, 278
כַּאֲשֶׁר	<i>when</i> כַּאֲשֶׁר is usually temporal when it follows וְהָיָה or וְהָיָה
לְשִׁתּוֹת	Q NC < שְׁתָּה NC often follows the <i>piel</i> of פָּלָה
נֶזֶם	<i>ring</i> (4/17)
בֶּקַע	<i>beka</i> (1/2); a unit of weight, ½-shekel (slightly more than 6 grams, or 2/10-ounce)
מִשְׁקָל	<i>weight</i> (3/48)
צְמִיד	<i>bracelet</i> (3/6)
עֲשָׂרָה זָהָב	This was probably weighed in <i>bekas</i> , like the gold ring (above).
<b>24.23</b>	Dav §7a, 20, 60, 69a, 122, 126; GKC §37a, 118g; J-M §81b, 126h, 144a; W-O 170, 317
בְּתַמִּי	A construct chain asking “Whose ...”
הִישׁ בֵּית	interrogative -ה + יֵשׁ; English here requires “in” or “at”
לְלִין	Q NC < לִין
<b>24.24</b>	J-M §154g
בְּתוֹאֵל	➤ 22.22
מִלְפָּה	➤ 22.20
נִחּוֹר	➤ 22.20
<b>24.25</b>	Dav §136; GKC §154aN1c; J-M §177q; Wms §330; W-O 606
תִּבְּן	<i>straw</i> (2/17)
מִסְפּוֹא	<i>feed, fodder</i> (4/5)
לְלִין	= לְלִין (above) one of a number of hollow roots that occur as both medial <i>yod</i> and <i>waw</i>

**Genesis 24.26-39**

<b>24.26</b>	GKC §67g	
וַיִּקְרָא	3ms Q Pr < קרד	(3/15/15); this root is always followed by a form of שָׁחָה <i>worship, do obeisance, bow</i> ; apart from the stem (שָׁחָה is always Dt), the forms are identical (i.e., both 3ms Pr, as here)
<b>24.27</b>	Dav §83, 106c; GKC §75ll, 135e, 143b; W-O 77	
בָּרוּךְ	ms Qp Ptc	➤ 14.19-20
נָחַנִּי	3ms Q P < נחה (+1cs) <i>guide, lead</i>	(1/14/40); cf. Ps 23.3
בֵּית		English requires “to” (or the like)
<b>24.29</b>	GKC §115e n1, 156b	
וּלְרֵבְקָה		possessive - לַ
לָבָן	<i>Laban</i>	(46/46)
<b>24.30</b>	Dav §91c, 91R1, 100a; GKC §115e n1, 116s; J-M §146h, 154c; Wms §587; W-O 604, 624, 678	
נָזַם		➤ 24.22
צָמִיד		➤ 24.22
<b>24.31</b>	Dav §98b, 105; GKC §116l; J-M §113d, 121p	
בָּרוּךְ יְהוָה		vocative: “[The one] blessed of/by YHWH” (or “YHWH’s blessed one”)
פָּנָה	<i>clear, prepare</i> (D)	(“turn” in Q)
<b>24.32</b>	W-O 145	
פָּתַח	<i>loosen, ungird</i>	(“open” in Q); the idea may be to “open” the camel’s bands/ties
חָבַן		➤ 24.25
מִסְפּוֹא		➤ 24.25
<b>24.33</b>	GKC §73f; J-M §112i, 129d; W-O 143, 375 n32	
וַיִּשָּׂם	Cf. <i>Mp</i> : וַיִּשָּׂם 3ms Hp Pr	<i>ketib</i> (what is “written” in the consonantal text) is 3ms Q Pr; the Masoretes corrected this in the marginal <i>qere</i> (what should be “read” instead of the <i>ketib</i> )
עַד־אֵם	<i>until</i>	compound function
<b>24.34</b>	Dav §104b	
<b>24.35</b>	GKC §154aN1a; J-M §177o; Wms §269	
וַיִּגְדַּל בֵּיתוֹ		Abraham is the subject of the first preterite; YHWH of the second (as the <i>atnah</i> suggests)
<b>24.36</b>		
זָקְנָה	<i>old age</i>	(1/6); a noun, but probably functioning as “after she was [had become] old”
לוֹ ... לוֹ		two different persons: Isaac, then Abraham
<b>24.37</b>	GKC §149c	
<b>24.38</b>	Dav §53a	
אִם־לֹא	<i>but(?)</i>	Samaritan Pentateuch reads אִם כִּי : “but”
<b>24.39</b>		
אֵלַי	<i>perhaps</i>	(12/45); defective spelling, as <i>Mp</i> says (cf. 24.5)



**Genesis 24.40-51**

<b>24.40</b>	Dav §53a	
<b>24.41</b>	GKC §95n, 107cN3, 117f, 164d; J-M §146i, 176d	
נקה		➤ 24.8
אָלָה	<i>oath, vow</i>	(3/36)
נָקִי	<i>free (adj.)</i>	(2/43); cf. נקה (above), and נְקִיּוֹן <i>innocent</i> (20.5)
<b>24.42</b>	Dav §130a, 135R1; GKC §159v, 167c; J-M §154i; Wms §479	This v. parallels, but does not repeat 24.12.
יִשְׁדָּךְ		the suffix is the modified by the participle (מְצַלִּיחַ)
<b>24.43</b>	GKC §112t; W-O 539, 623	
עַלְמוּהָ	<i>young woman</i>	(1/9)
שֹׂאֵב		➤ 24.11
כֹּדֵד		➤ 24.14
<b>24.44</b>	GKC §154aN1c, 162b; J-M §177q	
שֹׂאֵב		➤ 24.11
יִכַּח	<i>decide, judge, appoint</i>	lacking the usual -י- prefix vowel of the H of I-י roots
<b>24.45</b>	Dav §45, 127d; GKC §135a; J-M §113j, 159d	
טָרָם		➤ 24.15
כֹּדֵד		➤ 24.14
שָׂכַם		➤ 24.15
שֹׂאֵב		➤ 24.11
<b>24.46</b>		
וּתְמַהֲרָה		adverbial hendiadys, modifying the following verb
כֹּדֵד		➤ 24.14
<b>24.47</b>	for this v. cf. 24.23	
בְּתַמִּי		➤ 24.23
נָזַם		➤ 24.22
צָמִיד		➤ 24.22
<b>24.48</b>	GKC §75t	
קָדַד		➤ 24.26
נָחָה		➤ 24.27
<b>24.49</b>	Dav §152; GKC §159v; J-M §102k, 154i, 160j	
וְעָתָה		Having finished his exposition, the servant comes to the point.
<b>24.50</b>	W-O 602	
וְכֹל	1cp Q F < יכל	followed by NC, as usual
רַע אִו־טוֹב		not that they have nothing to say, but that they cannot argue against his conclusion
<b>24.51</b>	GKC §109f, 117f; J-M §146i; Wms §565	
קָח וְלָךְ		➤ 12.19

**Genesis 24.52-67**

<b>24.52</b>	ליהוה	He was not honouring them; they were only obeying YHWH.
<b>24.53</b>	וַיֹּצֵא	The ו- prefix vowel is the only grammatical signal that this is H; the direct objects syntactically signal the same thing.
	מַגְדָּנָה	<i>choice thing(?)</i> (1/4)
<b>24.54</b>	שְׁלַחְנִי	J-M §130fa; Wms §328; W-O 219 mp D V + 1cs cf. <i>Mp</i> , which notes that this form is defective (חסר)
<b>24.55</b>	עָשׂוּר	GKC §139h, 146f; J-M §147bN2; W-O 654 <i>ten</i> (days) “days or ten” clearly meant something quite specific, perhaps even more specific than “[nine] or ten days”, such as “up to ten days”
<b>24.56</b>	אָחַר	Dav §138c; GKC §142d; J-M §116b, 159e, 170c; Wms §495; W-O 651 <i>keep/hold back</i> (2/15/17)
	שְׁלַחְנִי	same form as in 24.54, but here <i>male'</i> (as <i>Mp</i> says)
<b>24.57</b>		Dav §62; J-M §114bN1, 116b; W-O 565 n3
<b>24.58</b>		Dav §122, 126; GKC §150n; J-M §113n, 143d, 161i; Wms §171, 541; W-O 509
<b>24.59</b>	מִיִּנְקָת	<i>nurse</i> (2/5)
<b>24.60</b>	רֶבְבָה	Dav §107; GKC §63q, 97g, 134g; W-O 281, 572 <i>ten thousand</i> (1/16)
	שֵׁנָא	<i>enemy</i> (1/41); ms Q Ptc < שָׂנֵא <i>hate</i>
<b>24.61</b>		GKC §146g, 146h; J-M §150q
<b>24.62</b>		Dav §105R1; J-M §170c
	בָּא מִבּוֹא	“had come [in] from going [to]”(?)
	בְּאֵר	➤ 16.14
	לְחֵי רְאִי	
<b>24.63</b>	שׁוּחַ	Dav §12; GKC §114fN1; J-M §126bN1; W-O 107, 608 <i>walk around(?)</i> ; (1/1/1) <i>meditate(?)</i>
	לְפָנָיו	<i>toward</i> -ל + NC can express time
<b>24.64</b>	וַתִּפֹּל	Dav §21d; W-O 243 <i>dismounted; got down</i> probably not “she fell”
<b>24.65</b>	הַלְזָה	Dav §6, 21d, 104c; GKC §34f; J-M §36b, 137f; Wms §86, 581; W-O 131, 196, 243, 307, 308, 318 <i>this</i> (2/3); article + form of the demonstrative
	צִעִירָה	<i>veil</i> (3/3); its other occurrences describe Tamar (Gn 38.14, 19)
<b>24.66</b>		
<b>24.67</b>	נָחַם	Dav §20R4, 145R1; GKC §127f; J-M §146g <i>be comforted</i> (N)

**Genesis 25.1-1**

<b>25.1</b>	Dav §83; GKC §120d, 120h; J-M §177c; Wms §224; Gib 120
וַיִּסַּף	<i>do something again</i> This form is usually followed by NC that identifies the action that was repeated; here a second preterite fills that function.
קִטְרוּרָה	<i>Keturah</i> (2/4); personal name ➤ 12.13
<b>25.2-4</b>	Lots of names—you're on your own!
<b>25.5-6</b>	Gib 171
<b>25.5</b>	GKC §16a
<b>25.6</b>	Wms §499; Gib 36, 58
פִּילָגֶשֶׁת	<i>concubine</i> (4/37)
מַתָּנָה	<i>gift</i> (1/17); cf. the root נתן
בְּעוֹד	<i>while still</i>
קְדָם	<i>east[ward]; land of the east</i>
<b>25.7</b>	Dav §37c; GKC §134h; Gib 49
<b>25.8</b>	Dav §70a; J-M §47b; IBHS 171 n 18; Gib 56
גוּעַ	<i>die, perish, expire</i> (6/24/24)
שִׁיבָה	<i>old age</i> (5/20)
שָׂבַע	<i>satisfied</i> (adj.) often used of having enough (a satiety) of something
<b>25.9</b>	N.B.: Names are as in 23.9ff.
מְעָרָה	➤ 23.9
מִכְפָּלָה	➤ 23.9
<b>25.10</b>	IBHS 421
קָבַר	3ms Dp P This is the only Dp occurrence of this vb.; it occurs 6x in D.
<b>25.11</b>	Wms §329; IBHS 219; Gib 148

The stories go on, of course, but this ends Abraham's life. As the psalmist says,

הוֹדִיעַנִי יְהוָה קִצְיִ  
וּמִדַּת יָמַי מִהֲהִיא  
אֲדַעַה מִהֲחָדַל אָנִי:  
(Psalm 39:5)

## APPENDIX F. BIBLIOGRAPHY

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A clarification and update of Davidson (1996), largely traditional in approach.

Horsnell, Malcolm J. A. 1998. *A Review and Reference Grammar for Biblical Hebrew*. Hamilton, Ontario: McMaster University Press.  
A traditional grammar, designed to help second-year students to review first-year grammar, but without exercises or indices. Students who have neglected Hebrew for a year or two may find this helpful.

\*Joüon, Paul. 1991. *A Grammar of Biblical Hebrew*. 2 vols. Editrice Pontificio Instituto Biblico; 1927; trans. & rev., T. Muraoka. *Subsidia Biblica* 14/1-2. Rome.  
An translation and extensive revision of Joüon's grammar of 1927, which closely parallels GKC (below).

\*Kautzsch, E. 1910. Ed., *Gesenius' Hebrew Grammar*. 2<sup>nd</sup> English ed., trans. & rev. A. E. Cowley. Oxford: Clarendon.  
Despite its age, still the standard in Hebrew morphology, although often out-of-date, especially with regard to cognate information and overall approach to syntax (although many of his basic insights remain valid). Abbreviated as GKC.

Putnam, Frederic Clarke. 1996a. *A Cumulative Index to the Grammar and Syntax of Biblical Hebrew*. Winona Lake, IN: Eisenbrauns.  
A verse-by-verse index to standard reference works in English (Gibson (1994), Joüon-Muraoka (1991), Kautzsch (1901), Walter & O'Connor (1995), Williams (1976)), & German (Bauer-Leander (1962), Beer (1972), Bergsträsser (1962), Brockelmann (1956), Richter (1980), Jenni (1981), Schneider (1974)), including some not otherwise indexed. Works indexed are marked with \* in this bibliography.

\_\_\_\_\_. 1996b. *Card-Guide to Biblical Hebrew*. Quakertown, PA: Stylus.  
Laminated card with nominal, pronominal, and verbal paradigms of the complete verbal system; punched for three-ring binders. Far more extensive than Davis (1995), which covers only the strong verb.

- \_\_\_\_\_. 1996c. *Hebrew Bible Insert: A Student's Guide to the Syntax of Biblical Hebrew*. Ridley Park, PA: Stylus.  
Booklet covering nominal, adjectival, pronominal, verbal, and clausal syntax, as well as the "major" masoretic accents and complete verbal paradigms.
- van der Merwe, Christo H. J., Jackie A. Naudé, & Jan H. Kroeze. 2000. *A Biblical Hebrew Reference Grammar*. Biblical Languages: Hebrew, ed. Stanley E. Porter & Richard S. Hess, 3. Sheffield: Sheffield Academic.  
An "intermediate" grammar, somewhat based on discourse principles of language; much more useful than Horsnell (1998).
- \*Waltke, Bruce K., & M. O'Connor. 1995. *An Introduction to Biblical Hebrew Syntax*. Winona Lake: Eisenbrauns, 1990; 5<sup>th</sup> printing with corrections.  
Massively detailed application of traditional analytical methods to syntax; the chapters that introduce each section are helpful.
- Watts, James Washington. 1964. *A Survey of Syntax in the Hebrew Old Testament*. Rev. ed. Grand Rapids: Eerdmans.
- \*Williams, R. J. 1976. *Hebrew Syntax: An Outline*. Toronto: University of Toronto, 1967; 2<sup>nd</sup> ed.  
Essentially bound class notes, listing traditionally-derived functions for nouns, adjectives, &c., with copious examples, but little or no discussion or explanation.

### **Discourse & Text Linguistics**

- Bergen, Robert D., ed. 1994. *Biblical Hebrew and Discourse Linguistics*. Winona Lake: Eisenbrauns.
- Bodine, Walter R., ed. 1992. *Linguistics & Biblical Hebrew*. Winona Lake: Eisenbrauns.
- \_\_\_\_\_, ed. 1995. *Discourse Analysis of Biblical Literature. What It Is and What It Offers*. Atlanta: Scholars Press.
- Dooley, Robert A., & Stephen H. Levinsohn. 2001. *Analyzing Discourse. A Manual of Basic Concepts*. Dallas: SIL.
- Grimes, Joseph E. 1975. *The Thread of Discourse*. Janua Linguarum Minor. The Hague: Mouton.
- Longacre, Robert E. 2004. *Joseph: A Story of Divine Providence: A Text Theoretical and Textlinguistic Analysis of Genesis 37 and 39-48*. 2<sup>nd</sup> edition. Winona Lake: Eisenbrauns.
- \_\_\_\_\_. 1996. *The Grammar of Discourse*. Topics in Language and Linguistics. New York: Plenum.

### **Lexica**

- Brown, Francis, S. R. Driver, & C. A. Briggs. 1907. *A Hebrew and English Lexicon of the Old Testament*. Oxford: Clarendon.  
Still the standard Hebrew-English lexicon, despite its age (it predates, e.g., the discovery of Ugaritic), arranged by "root".
- Clines, David J. A., ed. 1993 - . *The Dictionary of Classical Hebrew*. 10 vols. (projected). Sheffield, England: Sheffield Academic Press.

A new type of concordance, DCH—ordered alphabetically—offers complete collocations for every word (e.g., under a particular verb, every occurrence of every subject modified by, and every object governed by, that verb, as well as every preposition with which it occurs).

Davidson, Benjamin. 1970. *The Analytical Hebrew & Chaldee Lexicon*. London: Bagster & Sons, 1850; reprinted, Grand Rapids: Zondervan.  
Lists and parses [nearly] every verbal form in BH.

Feyerabend, Karl. 1965. *Langenscheidt's Pocket Hebrew Dictionary to the Old Testament*. 5<sup>th</sup> ed. New York: Barnes & Noble.  
Offers one- or two-word gloss for each word, arranged by “root” (cf. BDB); glosses generally reflect KJV or RV/ASV.

Holladay, William L. 1971. *A Concise Hebrew and Aramaic Lexicon of the Old Testament Based upon the Lexical Work of Ludwig Koehler & Walter Baumgartner*. Grand Rapids: Eerdmans.  
The first edition of Koehler-Baumgartner, minus the German and etymological/comparative data, and a minimal listing of lemmas for each word. Ordered alphabetically. Easy to use, and for that reason popular, but quickly outgrown by diligent students.

Koehler, Ludwig, & Walter Baumgartner. 2001. *The Hebrew and Aramaic Lexicon of the Old Testament*. 3<sup>rd</sup> ed. Ed., Walter Baumgartner & Johann Jakob Stamm. Study ed. 2 vols. Leiden, The Netherlands: E. J. Brill.  
The best modern lexicon of BH, with entries arranged alphabetically (i.e., not by “root”), with an extensive bibliography. One- or two-word glosses (which can be difficult to find in longer articles).

## Vocabulary

Andersen, Francis I., & A. Dean Forbes. 1989. *The Vocabulary of the Old Testament*. Rome: Pontifical Biblical Institute.  
The basis of the statistics used in this grammar, this shows how grammatical forms (e.g., participles) and “frequent” words are distributed among the books and genres of the Hebrew Bible, correlates the three major concordances (Even-Shoshan, Mandelkern, Lisowsky), and lists all verbs according to their distribution among the roots (e.g., all verbs that occur in two stems, by those stems, and how many times in each stem).

Armstrong, Terry A., Douglas L. Busby, & Cyril E. Carr. 1989. *A Reader's Hebrew-English Lexicon of the Old Testament*. Four volumes in one. Grand Rapids: Zondervan.  
Verse-by-verse list of all vocabulary that occurs fifty times or less in the Bible, with statistics on occurrence and page no. in BDB. Sections on the latter prophets and Writings include idioms and glosses that are more context-sensitive.

Beall, Todd S., William A. Banks, & Colin Smith. 1990. *Old Testament Parsing Guide*. Chicago: Moody.  
Verse-by-verse morphology [parsing] of every verb in the text of BHS, along with page numbers in BDB and KBL, and a suggested gloss.

Einspahr, Bruce. 1976. *Index to Brown, Driver & Briggs Lexicon*. Chicago: Moody Press.  
Verse-by-verse list of all words indexed in BDB, with gloss (BDB's primary listing) and location (page and quadrant no.).

Landes, George M. 1961. *A Student's Vocabulary of Biblical Hebrew Listed According to Frequency and Cognate*. New York: Charles Scribner's Sons.  
A list of Hebrew words and glosses that occur ten times or more, arranged for self-study in order of descending frequency; the cognate listings are helpful.

Mitchell Larry A. 1984. *A Student's Vocabulary for Biblical Hebrew and Aramaic*. Grand Rapids: Zondervan. Essentially an update of Landes (1961) that lists Hebrew words used ten times or more with a gloss in order of descending frequency; includes the vocabulary of Biblical Aramaic. Indexed.

Owens, John Joseph. 1990. *Analytical Key to the Old Testament*. 4 vols. Grand Rapids: Baker. Verse-by-verse morphology of every word in the text of BHS, along with the corresponding page number in BDB, and a suggested gloss (based on RSV).

Watts, James Washington. 1967. *Lists of Words Occurring Frequently in the Hebrew Bible*. Grand Rapids/Leiden: Eerdmans (1960) / E. J. Brill.

## Concordances

Although electronic [computer-based] databases have begun to replace concordances, it is still wise to have one or more of the following as a check on the electronic information, since the various programs can yield different results.

Even-Shoshan, Abraham, ed. 1989. *A New Concordance of the Old Testament*. 2<sup>nd</sup> ed. Grand Rapids: Baker. Modern concordance of the entire vocabulary of BH, arranged alphabetically and analyzed (you can look up, e.g., every occurrence of the 2ms H P + *waw* of a particular verb); glosses, book titles, chapter numerals in [Modern] Hebrew.

Lisowsky, Gerhard. 1981. *Konkordanz zum hebräischen Alten Testaments*. 2<sup>nd</sup> ed. Stuttgart: Deutsche Bibelgesellschaft, 1958. A hand-written concordance of the nouns, verbs, adjectives, and adverbs of BH, arranged alphabetically.

Mandelkern, Solomon. 1967. *Concordance on the Bible*. 2 vols. rev., F. Margolin (Berlin, 1925); rev., Moshe Henry Goshen-Gottstein. New York: Shulsinger Brothers. Analytical (cf. Even-Shoshan, above) concordance of the vocabulary of BH, arranged by "root". Glosses in Latin; multiple "editions" and "publications", some abridged. Beware!

Wigram, George V., ed. 1843. *The Englishman's Hebrew and Chaldee Concordance of the Old Testament*. 2 vols. London (often reprinted).

## Textual Criticism & Masora

Brotzman, Ellis R. 1994. *Old Testament Textual Criticism: A Practical Introduction*. Grand Rapids: Baker. A basic and learner-friendly introduction to textual criticism. The most helpful part may be the final chapter, in which he discusses every textual note in BHS for the book of Ruth.

Ginsburg, Christian D. 1966. *The Massorah*. 4 vols. London, 1880-1905; reprint ed., New York: KTAV.

\_\_\_\_\_. 1966. *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*. London: Trinitarian Bible Society, 1897; reprint ed., New York: KTAV. The classic introduction to the Masoretes and their concerns, with helpful discussions of many aspects of the text merely referred to in later works. Eminently readable, this provides source material and statistics for many later works.

Goshen-Gottstein, Moshe H. 1983. "The Textual Criticism of the Old Testament: Rise, Decline, Rebirth" *JBL* 102, 365-99.

*The Göttingen Septuagint*. 1922 – .

The standard critical edition LXX (not yet complete); individually edited volumes (one biblical book per volume) contain an eclectic text and thorough textual apparatus. Companion volumes on the translation technique of some books are also available (but not listed separately in this bibliography).

- Greenberg, Moshe. 1977. "The Use of the Ancient Versions for Interpreting the Hebrew Text" *Congress Volume*, pp. 131-48. *Vetus Testamentum Supplement* 29. Leiden: Brill, 1978.
- Kelley, Page H., Daniel S. Mynatt, & Timothy G. Crawford. 1998. *The Masorah of Biblia Hebraica Stuttgartensia. Introduction and Annotated Glossary*. Grand Rapids: Eerdmans.  
The first three chapters comprise the most helpful introduction to the subject available in English; Chapter Four lists the notes of *mp* alphabetically, and translates and explains examples for each listing. Yeivin (1980) also does this (and in more detail), but Kelley's material is much more clear and easier to use.
- Klein, Michael L. 1974. *Textual Criticism of the Old Testament: From the Septuagint to Qumran*. Guides to Biblical Scholarship. Old Testament Series. Philadelphia: Fortress.  
Another basic guide, without as much information or detail as Brotzman, focussing far more on the value and use of LXX.
- McCarter, P. Kyle, Jr. 1986. *Textual Criticism: Recovering the Text of the Hebrew Bible*. Guides to Biblical Scholarship. Old Testament Series. Philadelphia: Fortress.
- Mynatt, Daniel S. 1994. *The Sub Loco Notes in the Torah of Biblia Hebraica Stuttgartensia*. BIBAL Dissertation Series, 2. Berkeley: BIBAL.  
Explains a particular type of reference in the Torah of BHS, e.g., the footnote referred to by the superscript "21" on the first note on Gn 37.22. The note reads "Mp sub loco", which means "see Mp at the [appropriate] location", referring to a projected supplement to BHS that was never produced.
- Rahlf's, Alfred, ed. 1935. *Septuaginta*. 2 vols. Stuttgart: Württembergische Bibelanstalt.  
The first modern eclectic edition of LXX, based on a handful of MSS; underlies most electronic databases.
- Scott, William R. 1990. *A Simplified Guide to BHS: Critical Apparatus, Masora, Accents, Unusual Letters & Other Markings*. 2<sup>nd</sup> ed. Berkeley: BIBAL, 1987.  
Briefly explains how to read *Mp* (pp. 1-17), with notes on other masoretic materials.
- Talmon, Shemaryahu. 1970. "The Old Testament Text". *The Cambridge History of the Bible*. Vol. 1: *From Beginnings to Jerome*, pp. 159-99. Ed. Peter R. Ackroyd & Christopher F. Evans. Cambridge: Cambridge University.
- Tov, Emanuel. 1992. *Textual Criticism of the Hebrew Bible*. Minneapolis: Fortress.  
The primary and standard introduction to textual criticism, far more detailed, technical, and theoretical than Brotzman.
- Vasholz, R. I. 1983. *Data for the Sigla of BHS*. Winona Lake: Eisenbrauns.  
A pamphlet with a table of information about the sources used in the text-critical footnotes of BHS.
- Waltke, Bruce K. 1989. "Aims of OT Textual Criticism" *WTJ* 51, 93-108.
- \_\_\_\_\_. 1979. "The Textual Criticism of the Old Testament" *The Expositor's Bible Commentary*, ed. Franke E. Gaebelein, 1, pp. 211-28. Grand Rapids: Zonderan.
- Weil, Gerhard. 1971. *Masorah Gedolah*, vol. I. Rome: Pontifical Biblical Institute.  
Conceived as Volume Two of BHS, this contains lists of all of the *Masora gedola* (including Weil's corrections). The appropriate list can be found *via* the "Mm" footnotes in BHS, referred to by the raised numerals in the *masora marginalis*. Some of this data can be retrieved more quickly with a Hebrew concordance or electronic database.
- Williams, Prescott H., Jr. 1965. *An English Key to the Symbols and Latin Words and Abbreviations of Biblia Hebraica*. Stuttgart: Württembergischen Bibelanstalt Stuttgart.  
Printed as part of the forematter in the newest permutation of BHS.



Wonneberger, Reinhard. 1984. *Understanding BHS. A Manual for the Users of Biblia Hebraica Stuttgartensia*, trans. Dwight R. Daniels. *Subsidia Biblica*, 8. Rome: Biblical Institute Press.  
Explains the logic and syntax of the text-critical footnotes of BHS, with a brief discussion of Mp (61-68).

Würthwein, Ernst. 1995. *The Text of the Old Testament*. Trans. Erroll F. Rhodes. 2<sup>nd</sup> ed. Grand Rapids: Eerdmans.  
Explains the symbols used in the text-critical footnotes of BHS, with a brief discussion of Mp and textual criticism. The second half of the book consists of two-page spreads of a photograph and description of various manuscripts (Hebrew, Greek, DSS, Samaritan, &c.).

Yeivin, Israel. 1980. *Introduction to the Tiberian Masorah*, trans. & ed., E. J. Revell. *Masoretic Studies*, ed. Harry M. Orlinsky, 5. Scholars Press.  
Covers the same ground as pp. 33-156 of Kelley, *et al.* (1998), but adds extensive discussions of the Masoretic accents.

### **History of Hebrew; Modern Hebrew**

Chomsky, William. 1957. *Hebrew: The Eternal Language*. Philadelphia: JPS.

Healey, John F. 1990. *The Early Alphabet*. Reading the Past. Berkeley/London: University of California/British Museum.

Morag, Shelomo. 1996. *A History of the Hebrew Language*. New York: Cambridge University.  
The best history of Hebrew in print—beginning with a discussion of Hebrew’s emergence among the Semitic languages and extending to the twentieth century.

Muraoka, Takamitsu. 1982. *Modern Hebrew for Biblical Scholars. An Annotated Chrestomathy with an Outline Grammar and a Glossary*. JSOT Manuals, 2. Sheffield: JSOT.  
Sketches basic differences between BH and Modern Israeli, followed by three sets of articles (grouped by field—language, Biblical studies, and archaeology), in which the first is fully pointed (with an English translation included in the appendices), the second less so, and the rest unpointed. All reading selections have some morphosyntactical notes.

Sivan, Reuven, & Edward A. Levenston. 1975. *The New Bantam-Megiddo Hebrew & English Dictionary*. New York: Bantam.  
A pocket dictionary of Modern Hebrew, based on *The Megiddo Modern Dictionary* (same authors), one of the standard dictionaries of Modern Hebrew. A brief “preface” sketches verbal and nominal morphology, and lists the numerals. The “dictionary” indicates each word’s gender and offers a one- or two-word gloss.