

HEBREW FOR  
BIBLICAL INTERPRETATION

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Steven L. McKenzie  
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HEBREW FOR  
BIBLICAL INTERPRETATION

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by  
Arthur Walker-Jones

Society of Biblical Literature  
Atlanta

# HEBREW FOR BIBLICAL INTERPRETATION

Arthur Walker-Jones

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To Carrie, David, and Katherine



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## **Introduction**

Why write yet another Hebrew textbook? In brief, because existing Hebrew grammars tend to focus on only a few aspects of language, and studies in applied linguistics show that their educational approach does not work well. This textbook integrates some of the best features of existing Hebrew grammars with a new approach designed to promote better learning outcomes. The first two sections of this introduction explain the linguistic and educational reasons for this paradigm shift. They will be of interest to teachers. Students may want to skip to the third section on the use of the book.

### **Language and Learning**

Almost all Hebrew grammars use what applied linguists refer to as a Grammar-Translation Method. It originated with the teaching of Latin in seventeenth-century English “grammar” schools. Grammar Translation organizes the chapters of a textbook according to a logical description of Hebrew grammar. Translation exercises at the end of each chapter illustrate and reinforce the grammar rules taught in the chapter.

According to applied linguists, Grammar Translation “is a method for which there is no theory. There is no literature that offers a rationale or justification for it or that attempts to relate it to issues in linguistics, psychology, or educational theory.”<sup>1</sup> Moreover, studies have shown that it does not work well as an educational method. No matter how well they are explained and how thoroughly they are drilled, students do not learn forms in the

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<sup>1</sup> Jack C. Richards and Theodore S. Rodgers, *Approaches and Methods in Language Teaching* (Cambridge Language Teaching Library; Cambridge: Cambridge University Press, 2001), 7.

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logical order of the textbook.<sup>2</sup> In an age when teaching is becoming increasingly learner-centered, the Grammar-Translation Method tends to be teacher-centered. Janice Yalden suggests that “the relationship between teacher and learner is that of the classical teacher-centred methodology.” It does “not dwell on the learning process, on individual needs, or on any of the other considerations that teachers and materials writers take for granted now.”<sup>3</sup> Memorization is the predominant learning method. This appeals to a limited number of learners, and seems out of place in contemporary academic settings that prize critical thinking and recognize a variety of intelligences and learning styles. In brief, Grammar Translation tends to be teacher-centered and has been shown not to work well as an educational method.

The awareness seems to be growing in biblical studies that yearlong grammar courses do not prepare students adequately to read the Hebrew Bible. Ehud Ben Zvi expresses the experience of many when he says that “after finishing an introductory Hebrew course, the intermediate reader often finds that there is still a gap between his or her reading ability and the demands of the biblical texts.”<sup>4</sup> He wrote his textbook for a second year course designed to bridge that gap. Others have added a few exegetical elements to already long first-year grammars. Because of the many new

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<sup>2</sup> Catherine Doughty, “Acquiring Competence in a Second Language: Form and Function,” in *Learning Foreign and Second Languages: Perspectives in Research and Scholarship*, ed. Heidi Byrnes (Teaching Languages, Literatures, and Cultures; New York: Modern Language Association, 1998), 128–133; P. Skehan, “Second Language Acquisition Research and Task-Based Instruction,” in *Challenge and Change in Language Teaching*, eds. J. Willis and D. Willis (Oxford: Heinemann, 1996), 18, cited in Richards and Rogers, 249.

<sup>3</sup> *Principles of Course Design for Language Teaching* (New Directions in Language Teaching; Cambridge: Cambridge University Press, 1987), 52.

<sup>4</sup> Ehud Ben Zvi et al., *Readings in Biblical Hebrew: An Intermediate Textbook*, (Yale Language Series; New Haven and London: Yale University Press, 1993), vii.

demands in the curriculum of theological schools, few theological students will be willing to dedicate more time to learning Hebrew. Many students and faculty in religious studies programs may also welcome a shorter and more effective route to proficiency in Hebrew exegesis.

In addition, the theory of language that Grammar Translation appears to assume is problematic. Contemporary linguists have extensively criticized the idea of a universal, logical grammar (largely identified with English grammar), question the centrality of syntax, and generally use broader definitions of language that include things like semantics and pragmatics. No linguistic reasons exist for focusing almost exclusively on grammar.

In contemporary North American culture, it is common for students and even faculty to think language learning is unnecessary to understand literature from another culture. In theological schools, many faculty and students think learning biblical languages is largely irrelevant to theological education. Unfortunately, Hebrew grammars tend to confirm this suspicion by teaching grammar with little reference to wider issues of language and meaning.

Hebrew grammars do show some limited influences from applied linguistics in three areas: the organization of the grammar from simple to complex, references to “inductive” learning, and the teaching of vocabulary in descending order of frequency. First, the idea of organizing grammatical forms from simple to complex was introduced in 1899 by Henry Sweet, one of a number of linguists advocating reform.<sup>5</sup> Thus in Hebrew grammars the noun comes before the verb and strong verbs before weak verbs. However, in other respects, Hebrew grammars retain a logical order. For example, verb stems or *binyanim* are usually taught in the logical order they appear on a verb chart. The problem with this is that the most commonly occurring verbs in Hebrew are weak verbs (to say, to be, to do, etc.) and some appear exclusively or frequently in derived stems (to speak, to command, to make known, to save). The effect of keeping these frequent and

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<sup>5</sup> *The Practical Study of Language*, cited in Richards and Rogers, 10.

meaningful aspects to the end of a yearlong course is to prolong and make more difficult the learning of real Hebrew. In addition, the detail and complexity of the discussion of each topic often makes even the supposedly simple aspects of grammar complex for the learner. This text begins teaching weak verb forms and derived stems early in the book so that, by the end of the book, with frequent encounter, they are no longer difficult.

Second, some Hebrew grammars claim to be partially inductive because they use genuine biblical passages in the exercises. These are more realistic and meaningful than the artificial sentences of older grammars. By inductive learning of grammar, however, applied linguists normally mean that learners are exposed to grammar before they have learned or been taught it. This is not the case when the biblical exercises have been chosen and edited so that they do not contain anything students have not already been taught deductively.

The third area of limited influence is the learning of vocabulary in descending order of frequency. In the 1950s and 60s the use of frequency counts to structure the learning of vocabulary was an important feature of the Oral/Situational Approach. *Hebrew for Biblical Interpretation* is one of the few Hebrew textbooks that extends this principle to the learning of grammar in descending order of frequency.

Although I have tried to state as clearly as possible the problems with Grammar Translation, I am not advocating the wholesale rejection of the method. Communicative Language Approaches in contemporary applied linguistics are primarily for developing fluency in modern languages. Grammar Translation works against fluency, but has its advantages in biblical studies where scholarly literature often discusses vocabulary and grammar. Grammar Translation is a quick way for some learners to understand and engage in those discussions. This textbook retains many of the best features of the Grammar-Translation Method. Chapters are organized according to a systematic description of Hebrew grammar and the descriptions are clear and concise. Examples and exercises are from the Hebrew Bible and include both narrative and poetic texts. Verb charts are included.

Vocabularies include all words occurring one hundred times or more and are organized in descending order of frequency. The grammar and vocabulary chapters have been kept separate from the exegesis chapters so that those using the Grammar-Translation Method can skip over the exegetical chapters. I have tried to include some of the best aspects of Grammar Translation, and enhance it with another approach designed to provide better learning outcomes.

### **Integrating Exegesis**

Studies in applied linguistics show that people learn a language, even the grammar, better in the context of meaningful communication. One way to apply this in biblical studies would be to have students learn Modern Hebrew either before or during the learning of Biblical Hebrew. For biblical studies, a more direct approach is to integrate the learning of grammar into the meaningful, communicative context of interpretation. The word “interpretation” in the title refers to exegesis, by which I mean the critical methods of interpretation used by biblical scholars.

Integrating exegesis makes the learning of grammar relevant and more interesting to students. An attempt has been made to choose reading exercises from passages of broad cultural significance that will be of interest to both general education and theological students. They are then motivated to continue to use Hebrew and retain or expand their skills. However, even if students take only one Hebrew course, they learn things of enduring value about the use of Hebrew in biblical interpretation.

Integrating exegesis also engages a broader range of learning styles. Students who are less able at memorizing grammar rules and vocabulary may be able to engage critical, exegetical skills. At the same time, for those who do further study, the textbook lays a solid foundation. My experience in combining the teaching of Hebrew and exegesis is that a broader range of students is able to become more capable and knowledgeable in the use of Hebrew for exegesis in a shorter period of time.

Teaching grammar in the context of exegesis also assumes a better theory of language. It is neither necessary nor desirable in an

introductory course to introduce the technical language of semantics, pragmatics, or discourse analysis to do this. Biblical scholars have traditionally discussed the broader meaning of language in relation to exegesis. For example, historical, genre, and tradition criticism discuss the social and historical context of language. Form and rhetorical criticism discuss the way larger discourses join units together to create meaning. Integrating the teaching of Hebrew with the teaching of exegesis, therefore, presupposes better linguistic theory.

### **How to Use This Textbook**

This textbook integrates the learning of grammar and exegesis in order to make the learning of grammar more interesting and so that learners can develop more rapidly the ability to engage in exegesis themselves.

In order to simplify the learning of Hebrew, and make room for discussions of exegesis, this book teaches **indicators**. Many Hebrew teachers have students memorize the Qal stem of the strong verb and then point out the differences in the other stems and weak verbs. The indicators are not all differences between paradigms, only those that occur on almost all forms. They correspond not to all identifying features of a paradigm, but to those few features that experienced readers come to recognize intuitively as indicating a verb form or a weak root most consistently.

The textbook notes exceptions to the indicators that might confuse learners.<sup>6</sup> I recommend memorizing the Qal stem of the strong verb, but thereafter the use of indicators should reduce the need for memorization and get learners reading and identifying forms faster.

In order to begin reading Hebrew as quickly as possible, the organization of the book is according to frequency and significance for understanding. For this reason I pass quickly over Masoretic

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<sup>6</sup> Even in full paradigms, there are ambiguous forms. In addition, the logical consistency verb charts appear to present is misleading because they often leave out alternate forms.

pointing and move quickly to verb conjugations. Because the most frequently occurring verbs in Hebrew (to say, to be, to do, etc.) are all weak verbs, these are introduced from the beginning. This means that early chapters, like Chapters 6 and 7 on the Imperfect, are challenging because they cover a lot of difficult material. But students usually have more time and energy early in the term and, with practice, these essential aspects of the language will no longer seem so difficult.

As well as being organized in descending order of frequency and meaning, the chapters are organized for easy reference, because people do not learn forms in logical order. In this regard, it is important for students to realize that they do not need to memorize everything in a chapter before moving on. Each chapter usually indicates the most important points, by placing them at the beginning of the chapter or section, and includes many details and exceptions later in the chapter that learners may encounter in reading and need to look up again to refresh their memory.

Because dictionaries are mines of exegetical information, the book begins early teaching the use of a Biblical Hebrew dictionary. For this reason, there is no English to Hebrew glossary and exercises in the early chapters have a few words that have not been in the vocabulary lists, so students learn to use a dictionary. In later chapters, when the vocabularies ask them to memorize the word, then they have already begun to learn it in context. Similarly, exercises include some forms and constructions not yet introduced (often with explanatory footnotes to avoid too much confusion). When students later learn the theory, they are able to recognize its relevance in practice.

This book tries to use simple English and avoid technical terms. Some textbooks contain so many difficult English words and technical terminology that students almost have to learn two new languages. Technical terms have their place. When they are necessary and useful, the text includes a definition with the first use of grammatical or technical terms. The book also lists more technical or alternative names in case the reader encounters these in other books.

While this textbook was initially written to address educational needs in the theological curriculum, I have designed it in a way that allows for use in a variety of different contexts, courses, and approaches. The exegetical chapters and exercises focus on historical and literary methods widely used by biblical scholars in both theology and religion. This should allow for its use by people from a range of perspectives in theology and religion. These chapters are also intentionally brief so that teachers can add perspectives and exercises relevant to them and their students.

This textbook was originally designed for a yearlong introduction to Biblical Hebrew course, but with the growing variety of intensive and short language courses being offered by theological schools in mind. It is well suited to intensive, summer courses because it is concise, uses indicators to reduce memorization, and is designed to get students reading Biblical Hebrew as quickly as possible. If the exegetical chapters were supplemented with exegetical articles and handbooks, it could be used as a textbook in language tools for exegesis courses. Because it teaches the most frequent and significant aspects of Hebrew in the beginning, it is sufficient for shorter courses. Even if a course covered only the first fifteen chapters, students would have learned many of the most important features of Hebrew and exegetical skills of enduring value. The final chapter could then be used to integrate these skills.

In my own development as a teacher of Biblical Hebrew, I found it difficult to give up some of the content of the Grammar-Translation Method by which I had learned, even if it was for better learning outcomes. I was encouraged along this road as I discovered that learners were better able to remember grammar rules when taught in the context of exegesis. I therefore understand that it may be tempting for teachers and certain types of learners to skip over the exegetical chapters. I would encourage you to use them to make the teaching and learning of Hebrew more interesting and relevant and thereby promote deeper learning.

## Chapter 1

### Consonants

The sounds of a language can be divided into consonants and vowels. Vowels are sounds that involve a continuous stream of air with only slight friction. Consonants are sounds that involve closing or partial closing of the flow of air. In English, the vowels are *a, e, i, o, u*, and sometimes *y*. All other letters are consonants. Hebrew was originally written only with consonants. You will learn about how the vowels are indicated in the next chapter. The following consonants make up the Hebrew alphabet:

Letter	Name	Sound
א	ʾaleph (awlef)	a stoppage of air
ב	bet (bayt)	b <i>or</i> v
ג	gimel (geemel)	g
ד	dalet (dawlet)	d
ה	heʿ (hay)	h
ו	vav (vawv)	v
ז	zayin (za-yin)	z
ח	ḥet (chayt)	ch as in “loch”
ט	ṭet (tayt)	t
י	yod (yod)	y
כ ם	kaph (kahf)	k <i>or</i> ch as in “loch”
ל	lamed (lahmed)	l
מ ם	mem (maym)	m
נ ן	nun (noon)	n
ס	samech (sawmech)	s

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ע	‘ayin (a-yin)	a stoppage of air
פּ פ	peh (pay)	p or ph
צ צ	tsade (tsawday)	ts as in “cats”
ק	qoph (qowf)	q as in “plaque”
ר	resh (raysh)	r
שׁ ש	sin (seen)	s
שׂ ש	shin (sheen)	sh
תּ ת	tav (tahv)	t

In parentheses are approximations of how the names of the letters of the alphabet sound in English. The dot under the *h* in *het* distinguishes it from the Hebrew letter *he*<sup>3</sup> and distinguishes the sound from the English letter *h*. The *het*’s sound occurs rarely in English and never at the beginning of words.

**Final Forms**

Five consonants in the table have two forms. The forms on the left side of the alphabet column (ע פּ ק ר שׁ) are called final forms because they appear whenever the letter occurs at the end of a word. Note that all but one of the final forms seem like pulled down versions of the letter. The forms on the right (צ נ פּ נ כּ) appear when the letter is anywhere else, namely, at the beginning or in the middle of the word.

**BeGaD KePhaT Letters**

BeGaD KePhaT is a memory aid. The six capital letters in English represent the six letters (בגד כפת) that each had two pronunciations in Medieval Hebrew. Medieval Jewish scholars used a dot in the center of each letter to indicate the different pronunciations. This dot is called a **dagesh**. With the dagesh, the movement of air stopped during pronunciation of the letter. For this reason these letters with the dagesh are called **stops**. Without the dagesh, the movement of air did not stop during the pronunciation of the letters. For this reason these letters without the dagesh are called **spirants**. In Modern Hebrew only three of

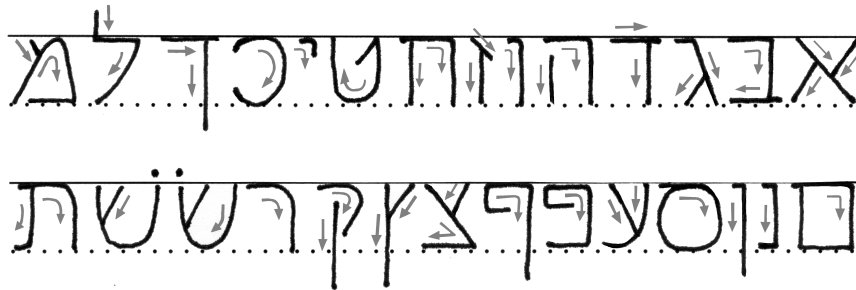
the BeGaD KePhaT letters are pronounced differently (ב כ פ). You might use BaK Pak to help remember them.

**BeGaD KePhaT letters** are pronounced as follows:

With Dagesh		Without Dagesh	
Letter	Pronunciation	Letter	Pronunciation
ב	b	ב	v
ג	g	ג	g
ד	d	ד	d
כ	k	כ	ch as in “Bach”
פ	p	פ	ph
ת	t	ת	t

### Printing Hebrew Letters

Hebrew is written and read from right to left across a page. The reader of the Hebrew Bible also turns the pages in the opposite direction from English. The following is an example of how the letters are printed by hand. The small arrows show the direction the pen moves. Pen strokes move from top to bottom, right to left in preparation for writing the next letter.



Hebrew is printed hanging down from the line. Do not write the ʔaleph as an X. Several letters are easily confused. In your reading and writing, you should be careful to distinguish the letters that appear together in the following table:

ב כ נ	ה ח	ט
ג נ	ו ז י ן	ע צ
ד ך ר	ך ן	ש

One letter extends above the line—lamed (ל). Several letters extend below the dotted line (ק ף ץ ן ן).

### Using a Dictionary

You may want to begin learning the alphabet and do exercises 1, 2, and 3 before reading this section.

Once you have learned the alphabet, you know enough to begin learning to use a dictionary. One of the exercises at the end of this chapter is to look up several commonly occurring words.

The best one-volume dictionary of Biblical Hebrew is F. Brown, S. R. Driver, and C. A. Briggs, *Hebrew and English Lexicon of the Old Testament*. (A **lexicon** is a dictionary of an ancient language.) Although this work is quite old and the authors did not have the benefit of much new information, it still contains an impressive presentation of the considerable data then available. It is a mine of information for interpretation. The abbreviation commonly used for this work in biblical studies is **BDB**.

BDB lists words under **roots**. These are usually three-letter roots. Verbs, nouns, adjectives, and so forth, listed under a three-letter root add different prefixes, suffixes, and vowel patterns to the root. The meanings of all the parts of speech listed under the root are related to the **root meaning**. The three-letter root and the root meaning are an abstraction created by scholars. Speakers of the language would determine the meaning primarily from where and how a word was used. But the root meaning is helpful in learning the language because many words do have related meanings. For example:

דברתי	I spoke
דבר	word
דברה	cause
מדבר	mouth

The three-letter roots are usually printed in the largest letters in BDB. Some letters are susceptible to change with the addition of prefixes, suffixes, or vowel patterns. For example, under the root בוא (go in, enter, come) BDB lists a noun, בִּשְׁעָה (entrance). The vav has disappeared.

Roots with the same letters in the same positions tend to change in the same ways. For this reason it is convenient to classify roots according to the letter and whether it is the first, second, or third letter of the root. For example, of the roots you will look up in the exercise, בוא, בואה, and שוב are II-vav, because their second letter is a vav.

The words at the tops of columns in BDB are the first and last words on the page. When looking up a root, the words at the tops of columns may be confusing because they may appear to be out of alphabetic order. Thus on page 99 of BDB, the top of the second column has גבוא because it is derived from בוא, not because this is the beginning of roots beginning with ג. Words may add letters to the beginning, middle, or end of a root or omit root letters. For the moment, focus on the three root letters that are in the largest print in the body of the columns.

When you do exercise 4, try not to be intimidated by all you see on a page. Look only at the words in the largest Hebrew print and the definitions that immediately follow them.

As you move toward the end of the alphabet, beware that BDB has an **Aramaic** section at the back.

If you have trouble finding a root or word in BDB, you may want to try using William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. It lists words alphabetically, exactly as they are spelled. Because it abridges a multi-volume German dictionary that is a classic in biblical studies, Holladay is a useful resource. However, it does not contain as much information as BDB. In Holladay, the meanings of words are in bold print.

Sometimes the same three letters have such different meanings that lexicons list them as separate roots (with the same letters), usually listed as I., II., III., and so on. For example, in the

exercises for this lesson, Holladay lists I. דבר ... **turn away** ... II. דבר ... **speak**.

**Exercises**

1. Practice writing and saying the alphabet until you have it memorized.

2. Read the following similar letters making sure that you can identify them correctly. Practice writing them, and make sure that your writing clearly distinguishes them. For example, check that there is a gap in your he<sup>3</sup> (ה) and no gap in your het (ח).

- a. ב כ נ
- b. ך ן
- c. ג נ
- d. ס ט
- e. ד ך ר
- f. ע צ
- g. ה ח
- h. ש ש
- i. ז ו י ן

3. Match the letters in the left column with their final forms in the right column.

- |   |   |
|---|---|
| מ | ו |
| כ | ך |
| פ | ץ |
| צ | ד |
| נ | ם |

4. Once you have learned the Hebrew alphabet sufficiently, copy the following commonly occurring roots to practice writing and then look up the basic meaning in BDB. In order to help you get started, the first word in the following list (אכל) is on page 37

of BDB. The abbreviation immediately following indicates that this form is a verb. The root means “eat.” (If you glance at page 38, you will see a number of nouns from the same root meaning food, a meal, even a knife.)

ישב	אכל
לקח	אמר
מות	בוא
נתן	דבר
עשה	היה
ראה	הלך
שוב	ידע
שמע	יצא

## Chapter 2

### Vowels

Originally, Hebrew used only consonants in writing. The reader supplied the vowels from their knowledge of the language and the context. In some cases, different possibilities could create confusion. By the rise of the Israelite monarchy, at the beginning of the ninth-century B.C.E., scribes were using some consonants to represent vowels on the end of words: ם for final long *i*, ן for final long *u*, and ף for the remaining vowels. The Latin name for these consonantal markers of vowels is *matres lectionis*, “mothers of reading.” In the eighth-century B.C.E. these consonants began to be used within words to represent vowels. From 600 to 1000 C.E. families of Jewish scholars added marks to the consonantal text to indicate the pronunciation. These scholars are called **Masoretes**, and the marks to indicate the pronunciation are called **vowel points**.

Hebrew vowels can be divided into three groups or classes: *a*, *i* (which includes *e*), and *u* (which includes *o*). The chart on the next page uses the letter ך to illustrate the position of the vowel points.

The chart lists only the most frequently occurring combinations of **vowels** and **vowel letters**. Other less commonly occurring combinations are ךֿי ךֿה ךֿו. The last is an older spelling that הֿolem vav replaced.

Most vowel points appear under the consonant and are pronounced after it. The **holem** appears at the top left corner of the consonant after which it is pronounced. If a הֿolem and the dot of ן occurred together, then the Masoretes often wrote only one dot instead of two:

יִשָׁב instead of יִשָׁב

In some manuscripts, the Masoretes did the same with שְׁ:

שְׁ instead of שֶׁ

Class	Sign	Sound	Name
a	ָ	short <i>a</i> as in “man”	pataḥ
	ֶ	long <i>a</i> as in “father”	qamets
	ֶה	long <i>a</i>	qamets he <sup>2</sup>
i	ֵ	short <i>e</i> as in “met”	segol
	ֶ	long <i>e</i> as in “they”	tsere
	ֶי	long <i>e</i>	tsere yod
	ִ	short <i>i</i> as in “lid” <i>or</i> long <i>i</i> as in “machine”	ḥireq
	ִי	long <i>i</i>	ḥireq yod
u	ֹ	short <i>o</i> as in “hot”	qamets ḥatuph
	ֹ	short <i>u</i> as in “bud” <i>or</i> long <i>u</i> as in “flute”	qibbuts
	וֹ	long <i>u</i>	shureq
	וֹ	long <i>o</i> as in “mole”	ḥolem
	וֹ	long <i>o</i>	ḥolem vav

A **syllable** in Hebrew is a word or part of a word consisting of *either* a consonant and a vowel (Cv), *or* a consonant, a vowel, and a consonant (CvC). (“C” stands for any consonant and “v” stands for any vowel.) A syllable usually does not start with a vowel in Hebrew (vC) or involve consonant clusters (CvCC). When a syllable ends in a vowel it is **open**. When a syllable ends in a consonant it is **closed**.

**Stress.** Syllables may be either **stressed** or **unstressed**. In reading Hebrew the last syllable of a word is normally the stressed or emphasized syllable. When this is not the case, this work will indicate the stressed syllable with an accent ( ´ ) until you learn the

accents in Chapter 8. The biblical text has accents for every stressed syllable.

Vowels are **short** or **long**. Vowels tend to be short when they are in closed, unstressed syllables (CvC). They tend to be long in unstressed, open (CV), stressed, open (CV), and stressed, closed (CVC) syllables. Hebrew seldom has an open syllable with a short, unstressed vowel (Cv) or a closed syllable with a long, unstressed vowel (CVC). This is important for various rules of pronunciation that follow.

**Qibbutz** and **hireq** are normally short. They are long in open or stressed syllables. For example, in the word בִּנְיָמִן “Benjamin,” the first hireq is short. The second is long because it is in the final syllable, which is stressed.

The same vowel point (  $\text{ְ}$  ) can stand for a *long a*, in which case its name is **qamets**, or for a *short o*, in which case its name is **qamets hatuph**. Qamets is more common than qamets hatuph, so the issue in reading is to identify the few times when qamets should be pronounced as a short *o*. Qamets hatuph occurs in closed, unstressed syllables. In the word קָמַח “he arose” the first qamets is pronounced as a long *a*, because it is stressed, but the second is pronounced as a short *o* because it is in a closed, unstressed syllable.

### Silent and Vocal Sheva

One vowel point, the **sheva**, may be either silent or vocal. When vocal, it may appear in conjunction with other short vowels.

Vowel Point	Name	Pronunciation
ְ	silent sheva	none
ֵ	vocal sheva	reduced short <i>e</i>
ֶֿ	ḥateph pataḥ	reduced short <i>a</i>
ֶֿֿ	ḥateph segol	reduced short <i>e</i>
ֶֿֿֿ	ḥateph qamets	reduced short <i>o</i>

A sheva is **vocal** and is pronounced as a short “uh” sound when it is under the first consonant of a syllable. A sheva is under the first consonant of a syllable when:

1. It comes after a long vowel:

שֹׁפְטִים judges

2. It is the second of two shevas:<sup>1</sup>

יְרֵמְיָהוּ Jeremiah  
↑

3. It is under the first letter of the word:<sup>2</sup>

יְהוּדָה Judah

In all other cases, a sheva is **silent**.

### Gutturals

The gutturals are א ה ח ע. The name comes from the Latin, *guttur*, “throat,” because they are pronounced in the throat. Remembering them and their character will help explain many of the peculiarities of Hebrew. With the frequent exception of א, they prefer a-class vowels underneath and before them. The gutturals and ח cannot be doubled (see below). They never take a vocal sheva and prefer composite shevas—ḥateph pataḥ (ֲ), ḥateph segol (ֳ) or ḥateph qamets (ִ).

א is not pronounced when it ends a syllable. That means it does not take a silent sheva. For this reason it is said to be **quiescent** (it goes quiet).

<sup>1</sup> The first sheva ends a syllable and is silent.

<sup>2</sup> An exception to this rule and the rule about consonant clusters are the forms of the number two: שְׁתַּיִם and שְׁתֵּי, pronounced *shtayim* and *shtey*.

### “Sneaky” Pataḥ

Most grammars call this a **furtive pataḥ**. (Furtive means “sneaky.”) When one of the gutturals ה ו א ע appears at the end of a word and is not preceded by an a-class vowel, an additional pataḥ appears under the guttural. It is not considered a true vowel. It is pronounced before the guttural. To indicate this, it may appear under and slightly before the letter:

הּ rather than ה

Examples:

רוּחַ	spirit, wind
אֱלֹהֵי	Eloah, God

### Dagesh and Mappiq

The dot in the above הּ is not a dagesh but a mappiq and indicates the ה is a consonant and not a vowel letter.

Dagesh has two uses. The first, already noted, is to indicate that a BeGaD KePhaT letter is a stop. This is a **weak dagesh**. (It is also called dagesh *lene*. *Lene* is Latin for “weak.”)

בְּבַל	Babel
--------	-------

The second use is to indicate the doubling of a letter. Instead of writing the same letter twice, the Masoretes put a dagesh in the letter. This is called a **strong dagesh**. (It is also called dagesh *forte*. *Forte* is Latin for “strong.”)

שַׁבָּת	Sabbath
---------	---------

Note: The sheva under a strong dagesh will be vocal. Because the letter is doubled, there are really two shevas. The first sheva is silent and the second is vocal according to the second rule for vocal shevas.

In BeGaD KePhaT letters the dagesh can represent a stop only (weak) or a stop and doubling (strong). A dagesh in a BeGaD KePhaT letter is:

1. Strong when following a short vowel in the middle of a word:

עַמּוֹן          Ammon

2. Weak anywhere else:

יַרְדֵּן          Jordan

**Full and Defective.** Several vowel points occur with or without vowel letters (*matres lectionis*). When a word is written with a vowel letter, the spelling is **full**. When the same word is written without the vowel letter, the spelling is said to be **defective**.

דָּוִד          David (“full” spelling)

דִּוּד          David (“defective” spelling)

### Vocabulary

After you have completed exercise 2 below, learn the names. Each occurs more than one hundred times in the Hebrew Bible.

**Exercises**

1. Now you should be able to read and pronounce in Hebrew the names of the letters of the Hebrew alphabet.

פֶּה	פ	טֵית	ט	אֵלֶף	א
צִידָה	צ	יָד	י	בֵּית	ב
קוֹף	ק	כַּף	כ	גִּמְלָל	ג
רִישׁ	ר	לָמֶד	ל	דָּלֶת	ד
שִׁין	ש	מִים	מ	הָא	ה
שִׁין	שׁ	נוֹן	נ	וָו	ו
תּוֹ	ת	סָמֶךְ	ס	זָוַן	ז
		עֵין	ע	חֵית	ח

2. Read aloud the biblical names on the next page and then see if you recognize them. For each dagesh in a BeGaD KePhaT letter, decide whether it is weak or strong. For each sheva, decide whether it is silent or vocal by consulting the rules. If you do not recognize the name, look it up in BDB, Holladay, or another lexicon. On the one hand, they may be difficult to find in BDB because you will not know what root to look under. On the other hand, trying to look them up will familiarize you with the way BDB often helps you in such situations. For example, if you do not recognize אֲבָרְקָהּ and do not know the root, but look it up in alphabetical order in BDB, you will find on page seven (almost at the bottom of the second column, in small print) the note:

אֲבָרְקָהּ v. אֲבָרָם sub II. אֲבָה

This means for אֲבָרְקָהּ see אֲבָרָם under the second root אֲבָה. Hendrickson Publishers' version of BDB adds the page and column where you will find the root (p. 4b). If you look in the second column on page four, you will find these names are

“Abraham” and “Abram.” Often you can look words and forms up in BDB in this way even if you do not know the root.

לוי	יהודה	אברהם
מואב	יהונתן	אבשלום
מנשה	יוסף	אדם
משה	יעקב	אדם
עמון	יצחק	אחרון
פרעה	ירדן	אפרים
ציון	ירושלים <sup>3</sup>	ארם
שאוּל	ירמיהו	בבל
שבת	ישׂראל	בנימן
שמואל	כנען	דוד

Note: The name Adam in Hebrew is also the word for “human being.” How does this affect our understanding of the story of Adam and Eve?

<sup>3</sup> The defective spelling is far more common: ירושלים

## Chapter 3

### Nouns and Prepositions

**Gender** in Hebrew is either masculine or feminine. **Number** is singular, dual, or plural. In linguistics, **marking** refers to the addition of something to distinguish it from other forms.

**Masculine singular (ms) nouns** are unmarked. They have no additional ending.

**Masculine plural (mp) nouns** usually end in םֿ-<sup>1</sup>.

מֶלֶךְ	king (ms)
מְלָכִים	kings (mp)

In most cases, the vowels of the noun change when an ending is added. For students who are interested, the rules covering most of these vowel changes may be found in Lambdin's or Seow's grammars. Nouns that do not follow the general rules are called **irregular plurals** and are so noted in this book's vocabularies. Those that add consonants may have originally come from a different root than the singular. The plural of שִׁיר, for example, is שִׁירִים.

**Feminine singular (fs) nouns** usually end with תֿ- or a תֿ-. (The תֿ may be vocalized in a number of different ways.) Various possibilities are represented in the examples below. Historically, the feminine endings all derived from תֿ- (at).

אִשָּׁה	woman (fs)
שָׁנָה	year (fs)

---

<sup>1</sup> The hyphen represents any final root letter to which the ending is added.

בַּת	daughter (fs)
חַטָּאת	sin, sin-offering (fs)
בְּרִית	covenant (fs)

Some feminine nouns look like they are masculine. They are masculine in ending:

עִיר	city (fs)
נָשִׁים	women (fp)

They may have a masculine ending only in the singular, only in the plural, or in both. Although they have a masculine form, that they are feminine is evident in reading because they take feminine adjectives and verbs.

**Feminine plural (fp) nouns** add ׀תְּ-.

חַרְבוֹת	swords (fp)
----------	-------------

As with the masculine endings, some nouns may take feminine plural endings, but are masculine.

אָבוֹת	fathers (mp)
--------	--------------

Both genders use the same **dual** ending ׀ִיָּם, which is similar to the masculine plural form. The dual is limited in Hebrew. It is used for body parts that occur in pairs, expressions of time, and measurements.

Body parts	עֵינָיִם	eyes
Time	יּוֹמַיִם	two days
Measurements	אַמְתָּיִם	two cubits

For a variety of reasons, some nouns have endings that appear dual, but do not have a dual meaning.

26 *Hebrew for Biblical Interpretation*

A table can summarize the endings that mark the different genders and numbers in Hebrew:

Ending	Masculine	Feminine
Singular	none	הַ- תַּ-
Dual	ִים-	ִים-
Plural	ִים-	ֹת-

The addition of endings may cause vowels to change:

Without Ending		With Ending	
נְבִיא	prophet (ms)	נְבִיאִים	prophets (mp)
חָכָם	wise man (ms)	חָכְמַיִם	wise men (mp)
שֹׁפֵט	judge (ms)	שֹׁפְטַיִם	judges (mp)
אֵיל	ram (ms)	אֵילִים	rams (mp)
אָוֶן	trouble (ms)	אָוֶנַיִם	troubles (mp)

At this point, it is not necessary to understand or memorize the rules that govern these vowel changes. You should be able to recognize the word and root without knowing the rules.

More difficult to recognize is when a letter changes or disappears. With nouns ending in a he<sup>3</sup> (הַ-), the he<sup>3</sup> may change to a tav or disappear before the plural ending.

Without Ending		With Ending	
שָׁנָה	year (fs)	שְׁנַתַּיִם	two years (dual)
		שָׁנִים	years (fp)

Ideas about what is singular and plural vary within and between languages. A **collective noun** is a noun that has a singular ending but stands for a group or collection of individuals. Army, crowd, orchestra are examples in English. Examples in Hebrew are:

צֹאן	“flock” or “flocks”
בְּהֵמָה	“beast” or “beasts”

One of the most striking differences between Hebrew and English is the use of the **plural for honor** or majesty:

אֱלֹהִים	“gods” or “God”
אֲדֹנָיִם	“lords” or “lord”

### The Definite Article

The definite article points to something and limits or defines it—this one and not another. (Hebrew has no indefinite article such as English “a.” The absence of a definite article with a Hebrew noun indicates “a.”) Hebrew prefixes the definite article to the word to which it points. The definite article is usually ה־ with doubling (a strong dagesh) in the first letter of the word.

הַכֹּהֵן	the priest
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Before nouns beginning with a guttural or resh, the definite article will be ה־ or ה־ without doubling, because the gutturals (א ה ח ע) and resh (ר) do not take doubling.

הָאֱלֹהִים	(the) God
הָאָרֶץ	the earth
הַהֵיכָל	the temple

As in the second example above the definite article may also affect the vowels of the noun it modifies. אֶרֶץ with the definite article becomes אֶרֶץ.

Before ה־ and sometimes ה־ and ע־, the definite article is ה־.

עָרִים	cities
הָעָרִים	the cities

Note: The addition of the definite article or the addition of gender and number endings to some nouns changes the vowels. As an aid to identifying these remember that BDB and other dictionaries list the gender and various forms of nouns after the etymology.

### Prepositions

Hebrew prepositions may either be **prefixed** to words or be independent words.

Hebrew prefixes to words the prepositions  $\text{בְּ}$  “in,” “at,” “with,”  $\text{כְּ}$  “as,” “like,” and  $\text{לְ}$  “to,” “for.”

$\text{לְנָשִׁים}$  for women

When the word is definite, the he<sup>3</sup> of the definite article disappears, but the vowel and doubling remain.

$\text{לְנָשִׁים}$  for the women

Some prepositions such as  $\text{לְפָנַי}$  “before” are **independent** words.

$\text{לְפָנַי יְהוָה}$  before the LORD

Some prepositions such as  $\text{עַל}$  “on,” “upon” and  $\text{אֶל}$  “to” are typically joined to the following word with a mark called a **maqeph**.

$\text{עַל־הָאָרֶץ}$  on the earth

$\text{אֶל־הָעִיר}$  to the city

Some prepositions such as אֶת “with” may or may not be joined to the following word with maqqeph. The preposition אֶת has the vowel pointing אֶת־ when it is joined with maqqeph to a word and, of course, the pointing אֶת when it is not joined with maqqeph to a word.

אֶת־יְהוָה	with the LORD
אֶת רֵבֶקָה	with Rebekah

### Rule of Sheva

When a preposition comes before a word that begins with a vocal sheva, the vowel pointing under the preposition changes to a hireq.

לְמַנַּשֶּׁה	for Manasseh
--------------	--------------

This is the **rule of sheva**: when two vocal shevas would appear together in Hebrew, the first changes to hireq, and the second becomes silent.

When the second sheva is under a yod, the sheva disappears.

יְהוּדָה	Judah
לְיְהוּדָה	to Judah

### The Conjunction –וְ

The conjunction –וְ is always prefixed to a word. Its vowel pointing may be either –וְ or –וּ. The pronunciation of the first is “ve-.” The pronunciation of the second is an important *exception* to the rule that Hebrew syllables always begin with a consonant. The pronunciation is “u-.”

וַיִּשְׂרָאֵל	and Israel
וּמֶלֶךְ	and a king

Before a composite sheva, the conjunction takes the corresponding long vowel. This is another variation of the rule of sheva.

וְאִשֶּׁר                      and who

The vowel pointing of the conjunction before אֱלֹהִים “God” is unique. The <sup>l</sup>aleph goes quiet and the vowel lengthens.

וְאֱלֹהִים                      and God

**Vocabulary**

אִישׁ	man
אֲנָשִׁים	men (irregular plural)
אֶל	to, toward
אֱלֹהִים	God
אֶרֶץ	earth, land
אִשָּׁה	woman
נָשִׁים	women (irregular plural)
אֵת	with, beside
בְּ-	in, at, with, on (preposition prefixed to the beginning of a word)
הַ-	the
וְ-	and, also; but (conjunction prefixed to the beginning of a word)

יהוה	long form of the name of God. (The rabbis kept the pronunciation secret in order to avoid profanation and either did not point the name or pointed it with the vowel points of a word to be substituted in reading, most often the vowels for אֲדֹנָי, “my Lord,” as you will see in the following exercises. For this reason translations such as the NRSV often translate it as LORD in capital letters and it is normally read אֲדֹנָי in Hebrew.) Short forms of the name of God are: הָ and הֵ .
כִּי	as, like (prefixed preposition)
בְּ	because, for, that, when, but; indeed, truly
כָּל כּוֹל	all, every (This is one of the most frequently occurring examples of qamets hatuph. When joined with a maqqeph to a following word it loses its accent and becomes כָּל־ pronounced with a short o.)
לְ	to, toward, for (prefixed preposition); Do! Yes!
מֶלֶךְ	king
לִפְנֵי	before
עַל	on, upon, against, over; beside
עִם	with

### Exercises

1. Practice reading aloud the following verse until you can read it smoothly and fluently. Translate the words you recognize.

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד (Deut 6:4)

2. Read aloud and translate the words in the following phrases. In these early exercises, the important thing is that you translate the individual words. Until you become more familiar with Hebrew, it will be difficult to create a translation that makes

sense in English, but you should be able to identify the individual words. In the exercise, you will begin to learn by experience that word order is different in Hebrew than it is in English. In addition, you will need to add “is” to make sense of some of the phrases that do not include a verb. If you still cannot make sense of the phrases, you may consult an English translation.

כִּי לִיהוּהָ הָאָרֶץ (Exod 9:29)

וַיֹּאמֶר<sup>2</sup> דָּוִד (2 Sam 6:21)

אֶל־מִיכָל<sup>3</sup> לְפָנָי יְהוּהָ

שְׁמוּאֵל עִם־יְהוּהָ (1 Sam 2:21)

אֱלֹהִים אֶת־הָאָדָם עַל־הָאָרֶץ (2 Chr 6:18)

אֶת־הָאֱלֹהִים הִתְהַלֵּךְ<sup>4</sup>־נָח (Gen 6:9)

כִּי מָלַךְ כָּל־הָאָרֶץ אֱלֹהִים (Ps 47:8 ET 7)<sup>5</sup>

הָאֲנָשִׁים עַל־הַנָּשִׁים (Exod 35:22)

אִישׁ שָׁכַב<sup>6</sup> עִם־אִשָּׁה (Deut 22:22)

לְאָרֶץ שַׁבַּת לִיהוּהָ (Lev 25:4)

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<sup>2</sup> “said” (The subject, when named, normally comes after the verb rather than before it, as in English. See “Word Order” in Chapter 6.)

<sup>3</sup> “Michal.” If you have trouble with a word in the exercises, remember that it could be a name. Sound it out or look it up.

<sup>4</sup> “walked”

<sup>5</sup> ET = Verse number(s) in English translations

<sup>6</sup> “lying”

3. Read aloud and translate the words in the following phrases. They contain a few words you have not had in your vocabulary and will need to look up in a lexicon. Again, until you know more Hebrew, you may not be able to figure out how the words fit into English translations. The important thing is to identify the individual words.

בְּיוֹם עָשׂוֹת<sup>7</sup> יְהוָה אֱלֹהִים  
אֶרֶץ וְשָׁמַיִם<sup>8</sup>

כָּל-אִישׁ יִשְׂרָאֵל אֶל-הָעִיר כְּאִישׁ אֶחָד (Judg 20:11)

4. Some recent grammars argue that grammatical gender of nouns for living and non-living things is primarily syntactical and does not reflect social ideas about gender. Some feminists think that the gender of non-living things often does reflect and support the sexist ideas and practices of patriarchal cultures. English, for example, uses feminine pronouns (she, her) for the church, because the church is thought of as emotionally supportive and nurturing like a mother. This usage is usually unconscious. What do you think? Is gender only grammatical or does it reflect ideas about male and female?

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<sup>7</sup> “made” (The next two words are the subject of this verb. See footnote 2.)

<sup>8</sup> You will find this word listed in BDB under the root שָׁמַה.

## **Chapter 4**

### **Word Studies**

**Exegesis** comes from a Greek word meaning “to lead out of.” In biblical studies, it refers to the methods of historical and literary analysis of a passage that “lead out” meaning. It refers, in short, to methods of biblical interpretation. Throughout this work, there will be chapters on aspects of biblical interpretation.

In the process of interpreting a biblical passage, it may be necessary or valuable to do a word study to understand the meaning of a word. When translating from Hebrew into English, a scholar may have difficulty making sense of a Hebrew word in a particular context and may need to do a word study. While studying a passage, you may decide there are one or several words that are very important to understanding a passage and therefore may deserve a word study.

A word usually has a range of meanings within a language. These meanings may change over time within a culture. New words are created, and old words gradually stop being used. Different groups of people may assign peculiar meanings to particular words. Because the Bible was written over a long period by many groups of people, words may have different meanings in different bodies of literature and historical eras. Ancient Israelite culture was very different from our own and we look at it from a great historical distance. Word studies are like telescopes helping us to see ancient meanings from a great cultural and historical distance.

Theological terms in English may be very abstract, but have concrete meanings in Hebrew that bring them alive. For example: “Redeemer” is quite abstract in English, but in Hebrew it has a variety of concrete meanings, including a person who buys a relative from slavery.

## Lexicons

Lexicons are dictionaries of ancient languages. They provide the range of meanings of a word and much other useful information for translation and interpretation. If there is a history of scholarly discussion about the meaning of a word, a lexicon often contains a brief summary.

There are two multi-volume lexicons of classical Hebrew. The first by Koehler, Baumgartner, and Stamm was originally in German (with some English translations). It now appears in English translation as *The Hebrew and Aramaic Lexicon of the Old Testament*, and is often referred to by the abbreviation *HALOT* in biblical studies. The second multi-volume lexicon is *The Dictionary of Classical Hebrew*, edited by David J. A. Clines, and abbreviated *DCH* in biblical studies. *DCH* is influenced by contemporary linguistics and focuses on the meaning of words in the context of the Hebrew language. For this reason, it does not contain references to the meaning of roots in other Semitic languages, but does contain references to the Dead Sea Scrolls that were not available to earlier works.

Hebrew students commonly use either one of two one-volume lexicons: William L. Holladay's *A Concise Hebrew and Aramaic Lexicon of the Old Testament* or Brown, Driver and Briggs' *Hebrew and English Lexicon of the Old Testament* (BDB). Holladay is based on an earlier German lexicon by Koehler and Baumgartner (KBL) and is favored by some because the entries are in alphabetic order and therefore easier to find for beginners. BDB lists words under roots but has more information. The *New Brown-Driver-Briggs* from Hendrickson Publishers adds to the bottom of pages the Addenda and Corrigenda that were at the back of the Oxford version. Both versions lack much new information, particularly the library of Ugaritic literature, and recent advances in the understanding of Hebrew.

Although BDB is difficult to use, it contains much information. Therefore, this textbook provides helps for its use. What follows is a reproduction of the beginning of an entry from BDB. Refer to that reproduction (or page 55 in BDB) as you read the following description of how to use it.

**אָמַר** <sup>5287</sup> **vb.** utter, say (MI Ph. אַמַר, Aram. אַמַר, Eth. አመረ: I. 2 *shew, declare*, Ar. أَمَرَ *command*; perh. √אמר orig. = *be or make prominent*, hence Hithp. infr., אָמַר: Sab. אַמַר *lofty*, epith. of king JHMordtm<sup>ZMG 1876, 37</sup>; cf. D1<sup>Pr 23</sup> who thinks orig. mng. *hell, sichtbar sein*, whence As. *amāru, see, & shew, declare, say*)—**Qal** *Pf.* אָמַר Gn 3<sup>1</sup> +, etc.; *Impf.* יֹאמֵר Gn 31<sup>8</sup> +; יֹאמְרֵי Gn 1<sup>3</sup> +; יֹאמְרֵי Gn 14<sup>19</sup> +; in Jb alw. יֹאמְרֵי Jb 3<sup>2</sup> +; 3 fs. תֹּאמַר Gn 21<sup>12</sup> +; תֹּאמְרֵי Pr 1<sup>21</sup>; 1 s. אָמַר Gn 22<sup>2</sup> +; אֹמְרָהּ ψ 42<sup>0</sup>; אֹמְרֵי Gn 20<sup>13</sup> +; אֹמְרֵי Ne 2<sup>7-17:20</sup>; 3 m. pl. יֹאמְרוּ Ex 4<sup>1</sup> + etc.; *sf.* יֹאמְרוּךְ ψ 139<sup>20</sup>; 2 mpl. תֹּאמְרוּ 2 S 19<sup>14</sup> (cf. Kö<sup>1, p. 385</sup>); *Imv.* אָמַר (אַמַר) Gn 45<sup>17</sup> +, etc.; *Inf. abs.* אֹמֵר Ex 21<sup>5</sup> +; *estr.* אָמַר Ez 25<sup>8</sup> +; אֹמֵר (ה) Jb 34<sup>18</sup> but rd. הָאֹמֵר ⑨ ⑩ Di, or better הָאֹמֵר *Inf. abs.* c. ה interrog. cf. Ew<sup>3 328 d</sup>; *sf.* אֹמְרֵי Jos 6<sup>10</sup> +; אֹמְרֵי Je 23<sup>38</sup>; אֹמְרֵי Mal 1<sup>7</sup> +; לֹאֹמֵר Gn 1<sup>22</sup> +, etc.; *Pt. act.* אָמַר Gn 32<sup>10</sup> +, etc.; *pass.* הֹאֹמֵר Mi 2<sup>7</sup>, but this grammatically indefensible, rd. הֹאֹמֵר *Inf. abs.* c. ה interrog., v. D1<sup>Expositor. April, 1857, 263.</sup>

**1.** *Say* (subj. God Gn 3<sup>1</sup> + or man 32<sup>5</sup>, serpent 3<sup>1</sup>, ass Nu 22<sup>28</sup>, horse הָאֹמֵר Jb 39<sup>25</sup> etc.; inanimate things, personif. Jb 28<sup>14</sup> cf. v<sup>22</sup> etc.; so in allegory or fable Ju 9<sup>8</sup> 2 K 14<sup>9</sup> etc.; esp. in narrat., יֹאמְרֵי etc., Gn 4<sup>6</sup> + very oft.): mostly sq. thing said, either subst. Je 14<sup>17</sup> (c. cl. app.) Dt 27<sup>16f</sup>. Ju 12<sup>6</sup>; pronoun Gn 44<sup>16</sup> 2 K 20<sup>14</sup> +; or (usually) clause Gn 1<sup>3</sup> 3<sup>1</sup> 37<sup>30</sup>

The parenthesis following the root contains information on the origin and meaning of the word. There are abbreviated references to various scholars as well as the meanings of the word in various **Semitic languages**. The key to the abbreviations is at the front of BDB. Even if you do not know the alphabets of the other Semitic languages, you can use this section because BDB gives the translation.

After the parentheses in BDB is a dash (—) and the various forms of the verb. Do not worry about these now. The numbered sections that follow give various meanings of the verb and where BDB thinks those meanings occur. (This particular entry continues for two pages.) BDB lists various biblical occurrences under each

meaning and you may find the passage you are studying. If there is a sword (†) to the left of a word, this means the entry lists all occurrences of the word. Check other lexicons for different meanings. Various lexicons and translations may choose different meanings. Examine this range of meanings to see what best fits the context of your passage.

If there is a large Roman numeral to the left of the root, then the root has other unrelated meanings. This is important. A different meaning may fit the context you are studying as well or better.

Note: Be careful with etymologies. **Etymology** is the study of the origin and derivation of words. BDB's etymologies are sometimes fanciful. In *The Semantics of Biblical Language*, James Barr criticized the use of etymologies in biblical studies. He pointed out that context and usage determine the meaning of a word, not etymology. For example, the word "nice" originally meant "stupid" in English. Someone hearing the word "nice" used today would know from the context that it no longer means "stupid."

Barr noted another danger. The lexicons of Semitic languages, particularly Arabic, contain so many meanings for a root that an interpreter can choose any meaning that suits her or his purposes.

When a word is rare and occurs in contexts where its meaning is obscure, however, consulting the uses of the root in other Semitic languages may be necessary and provide important interpretive clues. For example, the Hebrew word מִשְׁכָּה occurs only in Isaiah 65:11 and Proverbs 23:30. Neither context makes clear the meaning of the word. Since the meaning of the root מִשַׁךְ is "to mix," the traditional translation in Proverbs, represented by the RSV, is "those who tarry long over wine, those who go to try *mixed wine*." But a Ugaritic text has a list of vessels which includes *mmsk* listed after *spl* (bowl). Since the מִשְׁכָּה is being filled, a cup or mixing bowl makes sense in the context. Thus, the New Jewish Publication Society Bible (NJPS) translates Proverbs 23:30 as: "Those whom wine keeps till the small hours. Those who gather to drain the *cups*."

Recently people who study the meaning of words have been realizing that the study of synonyms and antonyms may be as important or more important than the meanings a lexicon lists. **Synonyms** are words with the same or similar meanings. **Antonyms** are words with a contrary meaning. You should develop an understanding of how the word is and is not like its synonyms in various contexts. *DCH* is particularly helpful in studying synonyms and antonyms.

### **Concordances**

Lexicons are created by collecting all the occurrences of a word and grouping them according to meaning. You can do this yourself by using a concordance. A **concordance** lists the verse and a selection from the verse where a word occurs. In some cases you may want to group words yourself before studying lexicons in order to make your own discoveries without being biased by them. Three major Hebrew concordances are: Evan-Shoshan, *A New Concordance of the Old Testament*; Lisowsky, *Konkordanz zum Hebräischen Alten Testament*; and Mandelkern, *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae* (2 vols.). Each has its advantages and disadvantages, but the last is the most comprehensive.

If you find reading the Hebrew verses difficult, *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* lists the verses in English under the Hebrew forms.

A number of computer programs are now the best concordances because of the speed with which they can compile customized lists of words, phrases, or grammatical forms.

As you study the occurrences of the word, you should group them according to book, genre, and historical period to understand the differences in meaning between different authors, genres of literature, and historical periods. You should also note the nearby words such as prepositions that may be indicators of a particular meaning. Compare the synonyms and antonyms of the word. If the word study is too large, you may want to limit it by studying only one form, grammatical construction, book, genre, or historical period.

### **Versions**

Versions are translations of the Bible into other languages. Early versions may have had insights into the meaning of words. The **Septuagint** is a collection of translations of biblical books into Greek from the second and third centuries B.C.E. The Septuagint is sometimes abbreviated by the roman numeral LXX, because of the ancient tradition that seventy-two scholars translated the Septuagint in seventy days. If you know Greek, you could look to see how the Septuagint has translated the word. If the meaning is very different, however, the Septuagint may have been using a Hebrew manuscript with a different word. The best one-volume work for purchase is Rahlfs' *Septuaginta*. Two multi-volume, critical editions of the Septuagint are also available.

### **Theological Dictionaries**

There are extensive and detailed discussions of words with a view to their theological meaning in *Theological Dictionary of the New Testament (TDNT)* and *Theological Dictionary of the Old Testament (TDOT)*. *TDNT* includes long discussions of the Hebrew words that lie behind the NT Greek. There is a serious danger of becoming overawed by the extent and detail of information in these two works and not forming your own opinions. James Barr wrote the work mentioned earlier as a critique of the methods and conclusions of these dictionaries. In addition to criticizing the emphasis on etymology rather than context and usage, he questioned the idea that a word carries all its meanings into every context. This makes for interesting theologizing, but is not how language works. Words may bring some associations with them, but context may exclude other associations for the native speaker. Again, the way the word is used and the specific context in which it is used determine its meaning.

Less extensive but useful is Westermann and Jenni's *Theological Lexicon of the Old Testament*. Articles by forty international scholars discuss the meanings of words in their historical and religious contexts.

### Exercises

1. In Psalm 1:2, the New Revised Standard Version (NRSV) translates תּוֹרָה as “law.” The New Jewish Publication Society (NJPS) or *Tanakh* translates it as “teaching.” Do a word study to find out which is the better translation. תּוֹרָה is on page 435 in BDB. The root is on the previous page. You may want to focus on the use of the word in Psalms to make the study more manageable.

Some standard questions that you can ask when doing a word study are:

- a. What is the meaning in other languages? (Use BDB)
- b. What are the meanings that BDB lists?
- c. What are the meanings that *HALOT* lists?
- d. What are its synonyms and antonyms listed in *DCH* and how is it like or unlike them?
- e. What meanings do you find by doing your own investigation with a concordance?
- f. What is the meaning in the particular Bible passage(s)? Commentaries may be helpful to understand the use in particular passages.

Some have suggested that Psalm 1 is placed at the beginning of the book of Psalms as an introduction. If Psalm 1 is an introduction, how would the translation and interpretation of תּוֹרָה influence our understanding of the book of Psalms?

2. The meanings of biblical names often have religious or literary significance. For example, אָדָם “Adam” means “human being.” The name יהוֹנָתָן “Jonathan” means “the LORD (יהו) has given (נָתַן).” In BDB, look up the etymology (the information in parentheses about the origin of the word) for the following names you learned in Chapter 2.

יוֹסֵף  
שְׁמוּאֵל

יַעֲקֹב  
יִשְׂרָאֵל

דָּוִד  
יְרוּשָׁלַם

בְּנֵימִן  
יִצְחָק

## Chapter 5

### Pronouns and Demonstratives

**Pronouns** are words that substitute for nouns (this, that, he, she, they, and the like). In Hebrew, pronouns may be either independent or suffixed.

#### Independent Personal Pronouns

Independent pronouns are independent because they are separate words. Personal pronouns have **person** (first, second, or third), **gender** (masculine, feminine, or common), and **number** (singular or plural). The first person is “I” or “we” in English. The second person is “you.” The third person is “he,” “she,” and “they.” Person, gender, and number are abbreviated PGN in the table below and elsewhere in this book. In Hebrew the **independent personal pronouns** are:

PGN	Pronoun	Trans.	PGN	Pronoun	Trans.
3ms	הוא	he	3mp	הֵמָּה הֵם	they
3fs	היא	she	3fp	הֵנָּה	they
2ms	אַתָּה אַתָּ	you	2mp	אַתֶּם	you
2fs	אַתְּ	you	2fp	אַתֶּן אַתֶּנָּה	you
1cs	אֲנִי אֲנִי	I	1cp	אֲנֵנוּ	we

As the table indicates, several independent pronouns have alternate forms. Note also where the accents are when you learn to pronounce them.

### Suffixed Pronouns

Pronouns may also be added as suffixes to prepositions, verbs, nouns, and particles. As in the example below, the vowels of the form to which the suffixed pronoun is attached may change:

אַרְצֶךָ          your land

The following table shows suffixed pronouns attached to the preposition lamed, לְ “to.”

PGN	Suff. pron.	Trans.	PGN	Suff. pron.	Trans.
3ms	לוֹ	to him	3mp	לָהֶם	to them
3fs	לָהּ	to her	3fp	לָהֶן	to them
2ms	לְךָ	to you	2mp	לְכֶם	to you
2fs	לְךָ	to you	2fp	לְכֶן	to you
1cs	לִי	to me	1cp	לָנוּ	to us

The dot in the 3fs suffix, a **mappiq**, indicates that this is a consonant, not a vowel letter. Taking note of this will be particularly important when distinguishing a suffixed pronoun from something else, such as a fs ending on a noun.

There are other forms of suffixed pronouns attached to other prepositions and other words. The main concern of this chapter is pronouns suffixed to prepositions. Nouns, verbs and particles, however, take the same pronoun suffixes.

The table below summarizes the different forms of **suffixed pronouns**. For beginning students, it is probably enough to memorize the pronouns on lamed in the table above and merely be familiar with the following table for future reference. The suffixed pronouns are often used as objects so that is the translation given in

both tables. They may also be possessive (his, her, your . . .). The similarities between the independent and suffixed pronouns may help you remember and recognize both.

PGN	Suff. pron.	Trans.	PGN	Suff. pron.	Trans.
3ms	הוּ-הוּ-וְ נִי-נִי	him	3mp	הֵם-הֵם הֵם-הֵם	them
3fs	הִיא-הִיא הִיא	her	3fp	הֵנָּה-הֵנָּה הֵנָּה-הֵנָּה	them
2ms	אַתָּה-אַתָּה	you	2mp	אַתֶּם-אַתֶּם	you
2fs	אַתְּ-אַתְּ	you	2fp	אַתֶּן-אַתֶּן	you
1cs	אֲנִי-אֲנִי אֲנִי-אֲנִי	me	1cp	אֲנֵנוּ-אֲנֵנוּ	us

Vowels and consonants may arise between the suffix and the form to which it is attached. Common is the addition of a vowel to the final letter of the word and a yod before the suffix. Compare:

אָב            father  
and  
אָבִיו        his father.

Compare:

עַל            on  
and  
עֲלֵיהֶם    on them.

Some words such as the preposition כְּ- (like) add consonants in addition to vowels before the suffixed pronouns. For example:

כְּמֹדוֹ        like him  
כְּמֹנֵנוּ        like us

But they may not do this for all pronouns.

כָּהֵם                      like them

### Demonstratives

In grammar, a demonstrative is a word that points to something. A demonstrative can be a **near** demonstrative, when it points to something close (this), or a **far** demonstrative, when it points to something far away (that).

GN	Near		Far	
ms	זֶה	this	הַזֶּה	that
fs	זֹאת	this	הַזֹּאת	that
mp	אֵלֶּה <sup>1</sup>	these	הֵם	those
fp	אֵלֶּה	these	הֵנָּה	those

Notice that the far demonstratives have the same form and usage as the third person independent pronouns. English makes a distinction between personal pronouns and far demonstratives that Hebrew does not. Pronouns have a pointing quality and in some instances this demonstrative meaning warrants the use of English demonstrative adjectives in translation.

Demonstratives may be predicate or attributive. A predicate is a verb and its modifiers. In English translation of a predicate demonstrative, a form of the verb “to be” is necessary. The **predicate** demonstrative agrees with the noun it modifies in gender and number. It never takes an article and usually comes before the noun.

זֹאת הָאָרֶץ

This is the land (Deut 34:4)

זֶה-הַשַּׁעַר לַיהוָה

This is the gate of the LORD  
(Ps 118:20)

<sup>1</sup> Sometimes אֵל.

When demonstratives are **attributive**, they come after the word they modify and agree in gender, number, and definiteness. Study the way in which the two following examples are translated into English:

הָאִשָּׁה הַזֹּאת	this woman
הַיּוֹם הַהוּא	that day

### Vocabulary

אָב	father
אֵלֶּה	these
אֲנַחְנוּ	we
אֲנִי	I (long form)
אֲנִי	I
אַתָּה	you (ms) (אַתְּ “you” [fs])
אַתֶּם	you (mp) (אַתֶּן “you” [fp])
בֵּן	son
בָּנִים	sons (irregular plural)
בַּיִת	house
בָּתַיִם	houses (irregular plural)
דְּבַר	word, thing, matter
הוּא	he, that
הִיא	she, that
הֵם	they (m) (הֵנָּה “they” [f])
זֶה	this (m)
זֹאת	this (f)
יוֹם	day
יָמִים	days (irregular plural)

**Exercises**

1. Read aloud and translate the following:

זֶה־הַיּוֹם (Ps 118:24)

לְפָנַי הַבַּיִת הַזֶּה וּלְפָנֶיךָ כִּי שָׁמַדְתָּ בַּבַּיִת הַזֶּה (2 Chr 20:9)

בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל (Judg 17:6)

אַתָּה הָאִישׁ . . . אָנֹכִי מִשְׁחַתִּיךָ לְמֶלֶךְ עַל־יִשְׂרָאֵל (2 Sam 12:7)

זָמַמְתִּי<sup>5</sup> בַּיָּמִים הָאֵלֶּה (Zech 8:15)

לְהֵיטִיב<sup>6</sup> אֶת־יְרוּשָׁלַם

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<sup>2</sup> “your name”

<sup>3</sup> “no”

<sup>4</sup> “I anointed you”

<sup>5</sup> “I have purposed”

<sup>6</sup> “to do good”

2. Read aloud and translate the following. You will need to look up a couple of words in a lexicon.

וַיֹּאמֶר<sup>7</sup> יְהוָה אֵלָיו זֹאת הָאָרֶץ  
אֲשֶׁר נִשְׁבַּעְתִּי<sup>8</sup> לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב

הַנִּפְלִיִּים הָיוּ<sup>9</sup> בָּאָרֶץ בַּיָּמִים הֵהֵם

וַיֹּאמֶר יְהוָה אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר<sup>10</sup> יְהוָה  
אֶל-יִשְׂרָאֵל וְאֶל-יְהוֹנָדָה

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<sup>7</sup> “said”

<sup>8</sup> “I promised”

<sup>9</sup> “were”

<sup>10</sup> “spoke”

## Chapter 6

### Qal Imperfect, Part I

**Verbs** are words that express action, existence, or occurrence. In many languages, a verb expresses many things in a single sentence. A verb in a Hebrew sentence has more functions than in a sentence in English. Just one example is that the verb includes the subject. A separate subject is often unnecessary in Hebrew. The Hebrew verb also expresses ideas that are difficult to express in English. Because it is so important for the meaning of a Hebrew sentence, we begin early introducing the verb.

#### Qal Stem

The Qal is the verbal stem (in Hebrew *binyan* “building”) with the simplest construction and meaning. Qal means light. Other names for the Qal stem are G (German: *Grundstamm*, “Basic stem”) or B (Basic stem). The modification of the Qal by the addition of consonants and vowels creates the various other stems with more complex meanings. This will become clearer when you study the other stems in future chapters.

#### Imperfect Conjugation

For each stem, there are also two major conjugations in Hebrew. A **conjugation** is a list of the forms of a verb according to person (first, second, or third), gender (masculine, feminine, or common), and number (singular or plural). Person, gender, and number are abbreviated PGN in the table below and elsewhere in this book. Other names for a conjugation are an inflection and a paradigm.

The most common conjugation in Hebrew is the **imperfect**. Hebrew adds prefixes and some suffixes to the root to form the imperfect. A **prefix** is a consonant and a vowel (Cv) added to the

beginning of a word. A **suffix** is a vowel (v) or a cluster of vowels and consonants (Cv or CvC) added to the end of the word. The root שמר (to keep, guard, or watch) will be used in this text to demonstrate the stems and conjugations for verbs. The imperfect conjugation is as follows:

PGN	Form	PGN	Form
3ms	יִשְׁמַר	3mp	יִשְׁמְרוּ
3fs	תִּשְׁמַר	3fp	תִּשְׁמְרֶנָּה
2ms	תִּשְׁמַר	2mp	תִּשְׁמְרוּ
2fs	תִּשְׁמְרִי	2fp	תִּשְׁמְרֶנָּה
1cs	אֲשַׁמֵּר	1cp	נִשְׁמַר

When you are reading, these prefixes and suffixes are **indicators** that you have an imperfect. The indicators are those features that occur on most forms and are therefore the most reliable indicators that you are looking at a particular form. I would recommend that you memorize the basic conjugation in the above chart, noting especially the prefixes and suffixes. In future chapters, however, the indicators should free you from having to memorize all the consonants and vowels on conjugations.

The 3mp and 2mp forms frequently have a nun on the end:

יִשְׁמְרוּן      תִּשְׁמְרוּן

When a maqqeph (a dash) joins the imperfect to another word, the ḥolem may reduce to a qamets ḥatuph.

יִשְׁמַר־ becomes יִשְׁמֶר־

Some verbs take an a-class or i-class vowel instead of a ḥolem.

יִכְבֵּד      he honored

These verbs are usually either from a root with a III-guttural (שׁ ן ן ע), because gutturals prefer a-class vowels underneath and before them, or from roots that have a stative meaning. (For the definition of stative, see Chapter 7).

### Use for Past Narration

The imperfect is most commonly used with a prefixed vav (waw) to narrate past events.

וַיִּשְׁלַח                      he sent (Gen 41:8)

The prefixed vav is commonly called a vav conversive or vav consecutive. The reasons for these names will be explained in the next chapter. This book will use the term **vav consecutive**.

Some scholars think of the imperfect with prefixed vav as a conjugation separate from the imperfect because it has a different usage and sometimes a different form than the imperfect without the vav. They may therefore refer to this as the *vayyiqtol* or *wayyiqtol*. The name comes from the 3ms form (וַיִּקְטֹל) of the root קטל. This book uses the traditional term, imperfect, because it is more widely used.

The pointing of the vav consecutive (־וַ) is different than the vav conjunction (וּ). The vav with pataḥ and doubling in the prefix (־וַ) is an **indicator** of the imperfect. When you see vav with pataḥ and doubling of an imperfect prefix, you know you have an imperfect verb. Because ʾaleph does not accept doubling and lengthens the preceding vowel instead, the form of the vav consecutive with the 1cs imperfect is:

וָאֶשְׁמַע                      I heard . . . (Isa 6:8)

Many versions translate the vav consecutive as “and.” This sounds childish to an English speaker, because there are so many in past narration. Moreover, the pointing on the vav consecutive is different than on the vav conjunction. Therefore, another word such as “then” or, if it begins a sentence or clause, a punctuation

mark such as a period (.), semicolon (;), or a comma (,) at the end of the preceding clause, are often better translations of the vav.

### Word Order

The **subject** is the person, place, or thing that does the action of the verb. Independent personal pronouns are unnecessary and not usually used with finite verbs in Hebrew, as in the two examples in the previous section. When independent pronouns are used with finite verbs, it is usually for emphasis. When the subject is expressed as a separate word, it normally follows the verb rather than precedes it as in English.

וַיִּשְׁמַע אַבְרָם      Abram heard (Gen 14:14)

### Sign of the Definite Direct Object (אֵת or אֹת)

The direct object is the object on which a subject and verb act directly. When the direct object of a verb is definite, Hebrew often (not always) marks it with the **sign of the definite direct object** (אֵת or אֹת). This may help you distinguish the subject and object when they both follow a verb. When a maqqeph joins the sign of the definite direct object to a following word, the resulting shift in accent causes the tsere under the ʾaleph to change to a segol. The sign of the definite direct object is not translated in English.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם      God created the human  
(Gen 1:27)

### Missing and Weak Letters

In order to recognize a word and look it up in BDB, you need to know the three-letter root. Sometimes, after removing the prefix and suffix of a verb, only two letters are left. One letter is missing. It requires some detective work to find the missing letter in order to identify the root and the meaning of the word. These missing letters are often called weak letters. The types of roots with weak letters are often named by the position the weak letter appears in the roots. When a verb is formed, for example, from a root with a

third letter that is a ה, we call it a third he<sup>3</sup> verb (written III-he<sup>3</sup> or III-ה). Letters are often missing in the Qal imperfect when the verb root is I-nun, I-vav, II-vav or yod (also called “hollow”), or III-he<sup>3</sup>. Some people use the name יוֹנָה “Jonah” to help remember the missing letters.

The nun usually assimilates into the second letter of the root with **I-nun** verbs. For example, the Qal imperfect (3ms) of נָתַן is:

נִיתֵן            he put (Gen 1:17)

The nun is assimilated into the tav. This happens in English when the prefix in- (not) is added to rational and becomes not *irrational* but *irrational*. In Hebrew the doubling of the tav is expressed by a strong dagesh. When there are only two root letters, doubling is the **indicator** of a I-nun.

The frequently occurring verb לָקַח masquerades as a I-nun.

נִיקַח יְהוָה אֱלֹהִים      The LORD God took (Gen 2:15)

With **III-he<sup>3</sup>** verbs, the he<sup>3</sup> may be present, replaced by a yod or absent.

נִאָּהֵיָה      I was (2 Sam 7:6)  
 נִיָּהֵיָה      they were (Gen 2:25)  
 נִתְהַיָּיָה      they were (Num 36:11)

When the vav consecutive is added, the stress moves toward the vav and the final he<sup>3</sup> is lost.

נִיָּהֵי            he was (Gen 21:20)

Notice that there is no doubling in the first letter. A strong dagesh disappears when some consonants have a sheva under them.

**I-vav** verbs are verbs that in the history of the language used to begin with a vav. Most forms came to look like I-yod verbs. I-vav verbs lose the first root letter. Thus the imperfect of יָשַׁב is:

וַיֵּשֶׁב      he lived (Gen 4:16)

The tseré under the yod is the **indicator** of a I-vav imperfect.

The verb הִלַּךְ masquerades as a I-vav in the imperfect.

וַיֵּלֶךְ      he went (Gen 12:4)

This verb occurs frequently so remember it whenever you see וַלֶּךְ.

Most **I-yod** verbs retain the yod.

וַיֵּיטֵב      its was good (Gen 41:37)

Though יָכַל (to be able) has יוֹכַל, תוֹכַל, etc.

**II-vav** and **II-yod** verbs are also called **hollow** verbs, because they lose the vav or yod in some forms. Without the vav consecutive, the middle root letter is visible in most forms of the imperfect of the II-vav or II-yod (hollow) verbs:

יָבֹא      יָשִׁים      יָקִים

But hollow verbs occur more often after the vav consecutive and then the middle letter is missing:

וַיָּבֵא      he arose      וַיָּשֶׂם      he put      וַיָּבֵא      he came

When there is a qamets under the prefix of the imperfect and two root letters, this is the **indicator** that the middle root letter is ך or ך'.

**I-guttural** verbs have different vowels because they prefer a-class<sup>1</sup> vowels and composite shevas. The guttural is not a missing letter and the prefixes, suffixes and, when it is present, the vav consecutive with doubling identify the imperfect.

וַיַּעַשׂ יְהוָה אֱלֹהִים... The LORD God made... (Gen 3:21)

Some roots are **doubly weak**. The previous example—from עשה—is doubly weak. It is both a I-guttural and a III-he<sup>2</sup>.

The vowel pointing on frequently occurring I-<sup>3</sup>aleph imperfections is peculiar:

וַיֹּאמֶר he said (Gen 1:3, etc.)  
וַתֹּאכַל she ate (Gen 3:6)

When the 1cs prefix is added, you would expect to see two <sup>3</sup>alephs, but one of the <sup>3</sup>alephs is lost:

וָאָמַר I said (Gen 20:13)

### Charting Verbs

A convenient way of presenting the information about a verb form is to chart it. For example, וַיֹּאמֶר would be charted as:

Root	Stem	Conjugation	PGN	Special Features
אָמַר	Qal	Imperfect	3ms	vav consecutive

### Interrogative Particle (–וְ)

Be careful not to confuse the interrogative particle (–וְ) with the definite article. Note the different vowel pointing. Hebrew uses the interrogative particle prefixed to a word at the beginning of a question.

הֲלֹא אֲנִי יְהוָה Am I not the LORD? (Exod 4:11)

<sup>1</sup> See the discussion of classes of vowels and chart of vowels in Chapter 2.

Some questions are marked by other question words. And some questions are not marked—the context tells us they are questions.

### Vocabulary

You may be familiar with many of the verbs in this vocabulary, because you looked up their root meaning in Chapter 1. The vowel points on the root are from the 3ms form of the perfect conjugation that you will learn in Chapter 10. Lexicons normally use it because it has no consonants added to the root.

אָכַל	eat, devour
אָמַר	say
אֵת or אֶת	(The sign of the definite direct object. Not translated.)
בֹּא	come in, enter, come, go, go in
הֵ-	(prefixed, interrogative particle)
הָיָה	be, become, happen
הָלַךְ	go, walk
יָדַע	know
יָצָא	go out, come out
יָשַׁב	sit, remain, dwell, inhabit
לָקַח	take
מָוַת	die
נָתַן	give
עָשָׂה	do, make
רָאָה	see
שׁוּב	turn, return
שָׁמַע	hear, obey

**Exercises**

1. Read aloud and translate the following. Make several copies of the verb chart worksheets from Appendix A. In this and all future exercises, chart the verbs.

וַאֲבֹא וַאֲרָאָה (Ezek 8:10)

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם (Gen 2:15)

הֲלֹא כָל־הָאָרֶץ לְפָנָיִךְ (Gen 13:9)

וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה ... וַתֹּאמֶר הָאִשָּׁה ... (Gen 3:13)

וַתָּבֹא בַת־שֶׁבַע<sup>2</sup> אֶל־הַמֶּלֶךְ (1 Kgs 1:15)

וַיְהִי בַיּוֹם הַהוּא וַיָּבֹאוּ (Gen 26:32)

וַיֵּלֶךְ מֹשֶׁה וַיֵּשֶׁב אֶל־יֹתָר<sup>3</sup> (Exod 4:18)

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<sup>2</sup> “Bathsheba”

<sup>3</sup> “Jethro”

2. Read aloud and translate the following and chart the verbs.  
You will need to use a lexicon to translate a few of the words.

וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ<sup>4</sup> כְּתָנוּת (Gen 3:21)

וַתֹּאכַל וַתִּתֵּן גַּם לְאִשָּׁה עִמָּהּ וַיֹּאכַל (Gen 3:6)

וַיַּעַל יְהוָה וַיִּתֵּן יְהוָה אֶת־הַכְּנַעֲנִי וְהַפְּרָזִי בְיָדָם<sup>5</sup> (Judg 1:4)

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<sup>4</sup> “and for his wife”

<sup>5</sup> To recognize this word, you may need to identify the prefix and suffix and remove them.

## Chapter 7

### Qal Imperfect, Part II

#### Meaning of the Qal

The Qal stem may have either a dynamic or a stative meaning. A **stative verb** is a verb that describes a state or circumstance, one that is either external and physical, or internal and psychological (or perceptual).

She was old (*external stative*).

He was afraid (*internal stative*).

English tends to express them with adjectives and a form of the verb “to be.” They also tend to be **intransitive**. An intransitive verb is one whose action does *not* pass over from the subject to an object.

Qal verbs that have a stative meaning tend to have a tserē or a pataḥ under the second root letter instead of a ḥolem. (See the chart in the previous chapter.)

וַיִּזְקֶן יְהוֹיָדָע      Jehoida was old (2 Chr 24:15)

**Dynamic<sup>1</sup> verbs** describe a state of activity. The subject puts energy into the action of the verb and the activity may have different phases. Dynamic verbs tend to be **transitive**. Transitive verbs transfer the effects of the verb from a subject to an object.

וַיֹּאכְלוּ עִמּוֹ לֶחֶם      They ate bread with him  
(Job 42:11)

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<sup>1</sup> Other names for dynamic verbs are: fientive (Waltke & O’Connor), voluntaria, *freiwillig* (Haupt) and active (Brockelmann).

Some verbs in Hebrew have both dynamic and stative forms and meanings. Some verbs, such as those expressing emotion or a mental state, have meanings that are partially stative and partially dynamic.

“I was afraid” (אָנִי Gen 3:10): *stative*

“Do not fear the people of the land” (אָנִי Num 14:9):  
*partially stative, partially dynamic*

### **Meaning of the Imperfect**

In the last chapter, we saw that the imperfect was often used with a prefixed *vav* to narrate the past. Scholars debate the meaning of the imperfect. Older Jewish grammarians and some modern scholars understand the imperfect as a present and future tense. In this understanding, the prefixed *vav* is called a **vav conversive** because it is thought of as converting the imperfect from a present-future to a past tense.

This understanding seems inadequate for at least two reasons. First, it seems unlikely that a tense could be converted in this way. Second, a number of the ways the imperfect is used do not fit into a simple tense system.

Therefore, beginning in the nineteenth-century the view was advanced and eventually came to predominate among scholars that the Hebrew conjugations represented not tense but aspect. In grammar, **aspect** refers to the duration and completion of an action. The imperfect, they suggested, described *an incomplete action*. The context determined whether the action occurred in the past, present or future. The name imperfect comes from this understanding of the conjugation.

According to this theory, the use of the imperfect to narrate the past with a prefixed *vav* is not because the imperfect is converted, but because it is in a narrative sequence. The imperfect with a prefixed *vav* continued a narrative sequence that began with a perfect (perfect . . . *vav*+imperfect . . . *vav*+imperfect . . .). Since many sequences do not actually begin with a perfect, the perfect verb could be implied. In this understanding, the prefixed *vav* was called a **vav consecutive** because the *vav* indicates that the imperfect is consecutive to or depends on the preceding perfect.

Some modern scholars also make use of comparative material from other Semitic languages to explain the historical development of the imperfect. Akkadian and Arabic have a longer, prefix conjugation with a range of meanings similar to the Hebrew imperfect and a shorter, prefix conjugation with a past tense or preterite meaning. With some weak verbs and the Hiphil stem (see Chapter 17), Hebrew uses a shorter form of the imperfect when it is prefixed by a vav in a narrative sequence and a longer form when the imperfect stands alone. Many scholars, therefore, think that Hebrew originally had two prefix conjugations—a longer one (*yaqtulu*) and a shorter one (*yaqtul*). When the language lost its final short vowels around 1100 B.C.E., the two conjugations became almost identical. The earlier conjugation and its preterite meaning are present in Biblical Hebrew as the imperfect with prefixed vav in narrative sequences, and rarely without prefixed vav.

Many Hebrew scholars today hold some combination of the aspect and historical-comparative theories. Hebrew conjugations may communicate a complex interaction of tense, aspect, and other factors such as mood. As it refers to verbs, **mood** has to do with marking whether the speaker thinks that a state or an action is real (factual) or unreal (commands, wishes, possibilities, and the like). English expresses unreal moods by adding words like *should* and *might*.

Waltke and O'Connor, in *Biblical Hebrew Syntax*, are typical of contemporary scholars who attempt to synthesize various theories. They suggest the imperfect represents an *incomplete, progressive, repeated, or dependent situation*.

Progressive or repeated situations may be habitual, customary, or proverbial and may best be translated into English with the present tense or phrases such as “used to.”

יאמרו המשלים      The poets *used to* say (Num 21:27)

Dependent uses often require a modal translation in English (would, should, could, might).

מִי יְהוָה אֲשֶׁר      Who is the LORD that  
אֶשְׁמַע בְּקוֹלוֹ      I *should* listen to his voice (Exod 5:2)

Certain dependent situations may require “let” or “may” in English.

וַיֵּשְׁבוּ בְּאֶרֶץ      *Let* them live in the land  
(Gen 34:21)

The form and meaning of these modal and dependent uses of the imperfect overlap with the form and meaning of the jussive and cohortative, which will be discussed in Chapters 22 and 23.

The exercises in this and subsequent chapters include a variety of uses of the imperfect so that you will avoid being lulled into a false sense that the imperfect is an English tense and will become sensitive to a range of uses. Questions remain and the above theories need to be tested against the evidence. Each of us may want to test them ourselves by asking what the imperfect means each time we translate it. On the one hand, with a prefixed vav, the imperfect may be translated as a simple past. Even with a prefixed vav, however, be alert that in a few cases the imperfect may refer to an incomplete, progressive, repeated, or dependent situation. On the other hand, when the imperfect stands alone, without a prefixed vav, it probably communicates an incomplete, progressive, repeated, or dependent situation and the tense will need to be determined by the context. Without a prefixed vav, however, be alert that occasionally it may be a remnant of the older, shorter, prefix conjugation and communicate a past tense or preterite meaning.

### **Negation**

The imperfect is negated with לֹא.

לֹא אֲכַל      I will not eat (Gen 24:33)

The second person imperfect with **לֹא** may express a commandment, legislation, or prohibition (“Do not [ever] . . .” or “You shall not . . .”).

לֹא תֹאכַל מִמֶּנּוּ      you shall not eat from it (Gen 3:17)

The second person jussive, which will be discussed in more detail in Chapters 22 and 23, often has the same form as the imperfect. The jussive with **אַל** expresses urgency (“Stop . . .” or “Don’t . . .”).

אַל-תִּירָא אַבְרָם      Do not be afraid, Abram  
(Gen 15:1)

### The Preposition **מִן**

The preposition **מִן** (from, than) has both independent and prefixed forms. The **independent** form is linked to a following word with a maqqeph.

מִן-הָעִיר      from the city

With the **prefixed** form, the nun assimilates into the first letter of the word. Thus the form is **מִן־** with a dagesh in the first letter.

מִמֶּלֶךְ      from a king

Since the gutturals (א ה ח ע) and resh (ר) do not take doubling, the preposition is **מִן־** or **מִן־** without a dagesh in the first letter.

מִעִיר      from a city  
מִחוּץ      from outside

Unlike other prefixed prepositions, the definite article does not disappear.

מִהָעִיר      from the city

The prefixed form is doubled before some suffixed pronouns.

מִמְּךָ	from you
מִמְּנִי	from me

Note that the forms with the 3ms suffix and 1cp suffix are identical.

מִמְּנוֹ	from him
מִמְּנוֹ	from us

This is because the 3ms pronoun suffix has assimilated into the nun making it look like the 1cp suffix:

מִן + הוּ + הוּ became מִמְּנוֹ\* became מִמְּנוֹ

### Suffixed Pronouns

Both the Qal imperfect and the sign of the definite direct object can take the suffixed pronouns introduced in Chapter 5.

וַיֹּאכְלוּהָ	they ate it
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The imperfect may undergo vowel changes with the addition of the suffix. They do not change the indicators you have learned so they should not affect your ability to recognize and chart the verbs. However, you may want to be aware of the ways in which the vowels can change.

When the vowel between the second and third root letter is a holem (יִשְׁמֹר) or a tsere (יִתֵּן), it may be reduced to a sheva:

יִשְׁמֹרֵנִי	he was watching over me (Job 29:2)
יִתֵּנִי	[if] it gives me (Isa 27:4)

Before 2ms and 2mp suffixes, however, the ḥolem may be shortened to qamets ḥatuph, and the tsere to segol.

יִשְׁאַלְךָ	he asks you (Exod 13:14)
יִתְּנֶךָ	he will give you (Deut 28:25)

When the vowel between the second and third root letters is a pataḥ, however, it lengthens to a qamets.

וַיִּקְחֶהָ	he took it (Gen 33:11)
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Note that when the form of the imperfect ends in a consonant, a helping vowel, either tsere or segol may be added. In the above example, a segol has been added.

A greater challenge for recognizing the suffixed pronouns is that nuns may also be added.

אֲשִׁיכֹנֶנּוּ	I will make him (Gen 21:13)
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The sign of the definite direct object has the form –אֹת־, –אֹתְ-, or –אֹתַ- before suffixed pronouns.

וַיִּתֵּן אֹתָם אֱלֹהִים	God set them (Gen 1:17)
יִפְקֹד אֱלֹהִים אֶתְכֶם	God will visit you (Exod 13:19)
וַיַּעַשׂ אוֹתוֹ גִּדְעוֹן	Gideon made it (Jdg 8:27)

The suffixed pronouns on either the imperfect or the sign of the definite direct object function as objects of the verb. There is apparently no difference in meaning. Compare the previous example to this one.

וַיַּעֲשֶׂהוּ	He made it (Exod 32:4)
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**Vocabulary**

אֵין אֵין	there is, there are not
אֵל	no, not
אִם	if, then
אֲשֶׁר	that, which, who
גַּם	also, indeed
הִנֵּה	behold! lo! look!
יָד	hand
כֹּהֵן	priest
לֹא	no, not
מִן	from, out of, part of, because of; than
עַד	to, unto, as far as (of space); until, while (of time)
עִיר	city
עָרִים	cities (irregular plural)
עַם	people
פָּנִים	face (You have already had this word in the vocabulary for Chapter 3 as part of the preposition, לְפָנַי “before.” It does not occur in the singular—פָּנֵה.)

**Exercises**

1. Read aloud and translate the following and chart the verbs:

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ<sup>2</sup> (Gen 1:26)

וַתִּקַּח מִפְרִי<sup>3</sup> וַתֹּאכַל וַתִּתֵּן גַּם לְאִשָּׁה עִמָּהּ וַיֹּאכַל (Gen 3:6)

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<sup>2</sup> You will need to look up this word in a lexicon. Beware that there is a prefix and a suffix you will need to remove before you can look up the word.

<sup>3</sup> “some of its fruit”

עֵינַיִךָ<sup>4</sup> תִּרְאֶינָה יְרוּשָׁלַם (Isa 33: 20)

לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ<sup>5</sup> בּוֹ  
בֶּן־תְּמַתוֹן<sup>6</sup>

וַיֹּאמְרוּ כָל אֲשֶׁר־דִּבֶּר<sup>7</sup> יְהוָה נַעֲשֶׂה וְנִשְׁמָע (Exod 24:7)

וּמְלָכִים מִמֶּךָ יֵצְאוּ (Gen 17:6)

2. Read aloud and translate the following. You will need to use a lexicon to translate some of the words. Chart the verbs.

וַיִּשֶׂם שֵׁם אֶת־הָאָדָם (Gen 2:8)

וְאֶת־הָאָרֶץ הַזֹּאת לֹא־יִרְאֶה עוֹד (Jer 22:12)

וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי אֲנִכִי כִי אֵלֶיךָ  
אֶל־פְּרַעֲהַ

וַיִּקַּח מִיָּדָם וַיִּצַר<sup>8</sup> אֹתוֹ בַּחֶרֶט  
וַיַּעֲשֶׂהוּ עֵגֹל מִסַּכָּה<sup>9</sup> וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵיךָ יִשְׂרָאֵל

<sup>4</sup> “your eyes”

<sup>5</sup> Try to figure out the root. One letter is missing. Then look up the meaning in a lexicon.

<sup>6</sup> Look up בֶּן־ in a lexicon. תְּמַתוֹן is an exception to the indicator for the imperfect of hollow verbs. The expected qamets under the prefix sometimes reduces to a sheva when a suffix is added. In this case, the suffix is the long form of the imperfect suffix with a nun added. The qamets sometimes reduces with the 2fp or 3fp suffix of the imperfect, although not always.

<sup>7</sup> “has spoken” (This is a verb form that you have not yet had.)

<sup>8</sup> One letter is missing, but if you use the indicators, you should be able to find this verb in a lexicon.

<sup>9</sup> “molten metal” or “image”

וַיִּצְאָ אֱשׁ מִלְּפָנֵי יְהוָה וַתֹּאכַל אוֹתָם  
וַיָּמָתוּ לְפָנֵי יְהוָה:

## Chapter 8

### Opening the Hebrew Bible

The best Hebrew Bible for most purposes is *Biblia Hebraica Stuttgartensia*, abbreviated *BHS* in biblical studies. When you open this Bible, you will see many marks on the letters, and notes in the margins. Some of the footnotes are from the contemporary scholars who edited *BHS*, but the majority of marks and notes are from Jewish scholars, called **Masoretes**, who worked from the third to the eleventh centuries C.E. There were Western Masoretes centered in Tiberias and Eastern Masoretes centered in Babylonia. The Masoretes developed the vowel points and accents to indicate the traditional pronunciation.

The text of the Hebrew Bible is called the Masoretic Text (MT) because it goes back to a family of texts produced by the Masoretes.

The Western Masoretes eventually became dominant. The text of *BHS* is a copy of the **Leningrad Codex** copied in 1008 C.E. It is one of the best representatives of the Western, Tiberian tradition. A **codex** is an ancient book. This one was in the Russian Public Library in Leningrad (now St. Petersburg).

#### **Divisions**

There are markers of various divisions in the Hebrew Bible that probably go back before the time of the Masoretes.

**Soph Pa-suq.** This looks like a large colon made of diamond shapes ( : ) and indicates the end of a verse. Verses often do not correspond to English sentences.

**Open and Closed Paragraphs.** Originally, an open paragraph was a paragraph that began on a new line after an incomplete or empty

line. A closed paragraph began on the same line after a space. By the time of the Leningrad Codex, the Masoretes no longer maintained this distinction. But a **⌌** for **open** and **⌋** for **closed** appears in spaces between verses. In *BHS*, the editors have laid out the paragraphs on the pages in ways that represent their interpretive understanding of the divisions in the text. Their paragraph divisions may or may not agree with the Masoretes.

**Seder and Parashah.** These two symbols appear on the inside margin and are the divisions between liturgical readings or lessons. The **seder** (סֵדֵר) is from the Palestinian tradition and divides the Pentateuch, the first five books of the Bible, into three years of weekly readings. The **parashah** (פָּרָשָׁה) is from the Babylonian tradition and divides the Pentateuch into readings for one year. You can see open and closed paragraph markers and a seder on page five of *BHS*.

### **Accents**

The Masoretic accents serve three functions. First, they show the accented or stressed syllable in a word. Second, they indicate the grouping of words. Third, they are musical. Although their primary function is the third, the first two are the main concern for reading and interpretation.

For reading, it is only necessary to note their location and stress the appropriate vowel in pronunciation. Most accents appear above or below the stressed vowel. For interpretation, the meaning of the accents and what the Masoretes are saying about how to join the words together may be significant. For this reason a list follows of the most frequently occurring and important accents and their meanings.

There are two different systems of accents in the Hebrew Bible—the **accents of the twenty-one books** and the **accents of the three books**. The three books are Psalms, Job, and Proverbs. Their system of accents is slightly different from the rest of the Hebrew Bible, the twenty-one books.

The accents are either **conjunctive** (joining) or **disjunctive** (dividing). The disjunctive accents occur on the last word of a

group of related words. For the beginning student it is enough to learn to recognize some of the disjunctive and conjunctive accents. The placement of the accents is illustrated on the letter ׀ in the following lists.

### **A Few Major Disjunctive Accents**

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׀	silluq	On the stressed syllable immediately preceding soph pasuq (׃).
׀	ʿoleh veyored	Note that this accent has two parts, one on the syllable before the stressed syllable. It divides verses in two in the three books but is not used in the twenty-one books.
׀	ʔatnaḥ	Divides verses in two in the twenty-one books. In a short verse tiphḥah or zaqeph may play this role. In the three books it divides the second half of the verse or may divide short verses in two.
׀	revia <sup>c</sup>	In the three books it may divide in half a short verse without an ʔatnaḥ. It may also divide the first half of a verse with ʔatnaḥ or be the accent immediately before ʿoleh veyored. In the twenty-one books it is a less important accent.
׀	zaqeph qaton	In the twenty-one books it divides the verse into quarters. Or, in other words, it is the next major division before or after ʔatnaḥ. Not used in the three books.
׀	zaqeph gadol	While the musical value is different than the previous accent, the use for dividing the verse is the same.

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ִּ	tiphḥah	In the twenty-one books, it takes over the function of zaqeph in dividing the verse into quarters when the division comes on the word before ʔatnaḥ or silluq. Looks the same as a conjunctive accent in both the twenty-one and the three books.
ִּ	segolta	May replace zaqeph in first half of a verse. Located on the syllable after the stressed syllable (postpositive).
ִּ	tsinnor	In the three books the next major disjunctive accent after ʿoleh veyored. Thus, it divides a verse into quarters. Postpositive. In the twenty-one books the disjunctive accent zarqaʔ has the same appearance.

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### **A Few Major Conjunctive Accents**

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ִּ	munah	
ִּ	mehuppach	Not a conjunctive accent in the three books.
ִּ	merekaʔ	
ִּ	dargaʔ	Only in the twenty-one books.
ִּ	ʔazlaʔ	
ִּ	ʿilluy	Only in the three books.

These are only a few important accents. For in-depth analysis of the accents consult Yeivin, §176–374.

The accents represent the Masoretic understanding of which words belonged together and thus the interpretation of a verse. Commentators sometimes disagree. When you are doing a close reading of a passage, you may want to consider the possibility that different arrangements might make better sense. For example, look

at the last verse of the exercises in the previous chapter (Exod 32:4) and you will see the way accents divide the verse into sense units. You can also practice reading the verse using the accents.

### Pause

When a word occurs with a major disjunctive accent such as silluq or ʔatnaḥ, it is **in pause**, because it comes at a break or pause in the verse. This pause often causes vowel changes, usually lengthening. Some typical examples follow:

Normal	In Pause	Translation
דָּרֶךְ	דָּרֶךְ	road
בַּיִת	בַּיִת	house

### Maqqeph

The maqqeph is a horizontal line that indicates a close connection between two words.

לֹא־מָצָא            he did not find

This connection may result in the first word losing its accent. The loss of the accent often causes a change in the vowel pointing and pronunciation of the first word.

Without Maqqeph	With Maqqeph	Translation
אֵת יְהוָה	אֶת־יְהוָה	The LORD
כָּל בָּשָׂר	כָּל־בָּשָׂר	all flesh

### Marginal Notes

The notes printed beside the text in *BHS* are the **Masora**. The final Masora is at the end of the Bible. The marginal Masora is in the four margins of a *BHS* page.

The **Masora parva** (Mp) is the notes in the side margins. They contain information that assisted the Masoretes in preserving the text unchanged when making copies. A small circle over a word in the text indicates there is a note in the margin. Small

circles between words indicate a note in the margin about the whole phrase. Two circles between two words indicate there are two notes, one referring to the whole phrase, and one referring to part of the phrase. The notes are mostly abbreviations of Aramaic. Dots over the letters indicate they are either abbreviations or numbers. The Latin translations of the words and abbreviations in the margins are on pages L–LV in *BHS*. The English translations are in Scott, *A Simplified Guide to BHS*. Most of the information in the Mp seems trivial to modern readers. Subsequent sections of this chapter discuss some of the more significant notes.

The **Masora magna** (Mm) is the notes at the bottom of the page in *BHS* between the end of the Hebrew text and the text-critical notes. The superscript numbers in the Mp direct you to the appropriate note in the Mm. When the Mp gives the number of occurrences of a word, the Mm gives a list of these occurrences. In early manuscripts, the lists were printed in the upper and lower margins. *BHS* collected these in a separate, multi-volume work and put notes at the bottom of the page indicating the relevant list in this separate work. Unfortunately, only the first volume of the three volumes was ever published.

### “It is Written” and “It is Read”

Where the Masoretes felt the form preserved in the text was unsatisfactory, they placed under the word in the text the vowel points for a more satisfactory reading. The consonants for these vowels were placed in the margin. These may indicate that the Masoretes had other manuscripts whose reading they considered preferable. The form in the consonantal text is called the **Kethiv**, “it is written.” The form preferred by the Masoretes is in the margin and is called the **Qere**, “it is read.” The note is distinctive because it appears over top of a qoph with a dot (קֹ). For examples, see pages 12 and 13 of *BHS*.

There are some words that are to be read differently throughout the Hebrew Bible so there is no note in the margin. These are called **perpetual Qere**. In your vocabulary and exercises, you have already seen two of the most common examples. The name for God that regularly appears with the vowel

points for the Hebrew word for lord is one example. Another perpetual Qere that occurs frequently in the Pentateuch is יהוה. The consonantal text has יהוה but יהוה would be a preferable reading.

Although the exercises continue to print selections from *BHS*, from this point forward it would be good to look up the verses in *BHS* and practice using what you have learned in this chapter.

### Exercises

1. Translate the following verse and note the perpetual Qere. You will need to look up עיץ in a lexicon.

וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתְהָ<sup>1</sup> עִמָּדִי  
הִיא נָתַתְהָ<sup>2</sup> לִי מִן־הָעֵץ וְאָכַל:

2. In the following passage, each word has two accents. There were two different traditions about how to divide the commandments. The Masoretes included the accents from both traditions. Christian denominations also differ on how they count the Ten Commandments. Use a lexicon to translate this passage. Look up the names and uses of the accents that are in this chapter's tables of conjunctive and disjunctive accents. What is the difference in interpretation represented by the two sets of accents?

לֹא יִהְיֶה־לְךָ<sup>פ</sup> אֱלֹהִים אַחֲרָיִם עַל־פָּנָי:  
לֹא־תַעֲשֶׂה־לְךָ<sup>פ</sup> פֶּסֶל |

<sup>1</sup> “you put”

<sup>2</sup> “she gave”

## Chapter 9

### Nouns in Construct

Hebrew does not have a word that corresponds to the English word “of” and, by the biblical period, it no longer had a genitive case ending like Greek. Hebrew uses the construct state to express such relationships between nouns.

#### The Construct State

אֶרֶץ לֶחֶם	a land <i>of</i> bread (2 Kgs 18:32)
בֵּית דָּוִד	the house <i>of</i> David (1 Sam 19:11)

The word that is in the last position—“bread” and “David” in the above examples—is called the **absolute**. It is the absolute because the word in this position does not change its form. It has the dictionary or absolute form. The word (or words) before the last position—“land” and “house” in the above examples—is called the **construct**. The construct may change its form, as is the case with “house” in the second example. Lexicons usually list construct forms.

More than one noun may be in construct.

מִשְׁכַּן בֵּית הָאֱלֹהִים	tabernacle of the house of God (1 Chr 6:33)
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#### Definiteness and Indefiniteness

The absolute determines the definiteness or indefiniteness of the whole phrase. The phrase is **indefinite** if the absolute is indefinite as in the first example above. “A” is the article in English that indicates a noun is indefinite.

The whole phrase is **definite if the absolute is definite**. (You may want to review the definition of the definite article on page 27.) The **absolute is definite** if it **has a definite article (the first example below), is a name (the second example), or is joined to a pronoun such as “our” or “his” (the third example).**

עֶבֶד הָאֱלֹהִים	servant of <i>the</i> God (1 Chr 6:34 ET 49)
מֶלֶךְ יִשְׂרָאֵל	<i>the</i> king of Israel (1 Sam 24:15 ET 14 )
יַד־אָבִיו	<i>the</i> hand of <i>his</i> father (Gen 48:17)

The **construct cannot be definite if the absolute is indefinite or vice versa**. Such a relationship between two nouns would not be expressed with the construct state in Hebrew but with the preposition *lamed*.

מִזְמוֹר לְדָוִד          a psalm of David (Ps 3:1)

This then is another way of saying “of” when the absolute and construct are not either both definite or both indefinite.

Prefixes and the conjunction  $\text{וְ}$  may be prefixed to the construct:

בְּאֶרֶץ־כְּנָעַן          in the land of Canaan (Gen 13:12)  
וְאֶרֶץ כְּנָעַן          and the land of Canaan (Gen 47:13)

### Indicators of the Construct

Sometimes only context indicates that a word is in construct. Often, however, the Masoretes indicate that a word is in construct in one or more ways.

A **maqeph**, the horizontal line in some of the above examples, may join the construct to the following word or words.

The word may have a special construct ending if it is **feminine singular** or **masculine plural**.

מְלָכֵי מִדְיָן          the kings of Midian (Num 31:8)

Study the endings in the following table carefully:

GN	Absolute		Construct	
ms	מֶלֶךְ	king	מֶלֶךְ	king of
fs	מַלְכָּה	queen	מַלְכָּת	queen of
mp	מְלָכִים	kings	מְלָכֵי	kings of
fp	מַלְכוּת	queens	מַלְכוּת	queens of

For many common nouns, the vowels in the construct differ from the vowels in the absolute form of the noun. בַּיִת, for example, is the construct of בֵּית. The root is usually still recognizable.

The word in construct may have a conjunctive Masoretic accent. The conjunctive accents indicate a close relationship with the following word. They may indicate a construct or some other joining of words.

### The Meaning of the Construct

The meaning of the construct is ambiguous in Hebrew. English phrases with “of” are similarly ambiguous. An example is the phrase “love of God.” This may mean “someone’s love of God,” or “God’s love for someone,” or “divine love.” The word God in the absolute state may be a subject, an object, or an adjective. The interpreter of Biblical Hebrew who is aware of these possible meanings can look for indications in the context of the specific meaning or meanings.

English uses “of” constructions less often than Hebrew uses the construct, so translating every construct relationship with “of” would sound peculiar to an English speaker. It may be helpful to note that, in translating into English, reading the words in reverse order to the Hebrew often produces a translation that sounds more English—“God’s house” rather than “the house of God.”

**Suffixed Pronouns**

Nouns can take suffixed pronouns. They are the ones you have already learned with prepositions. Suffixed pronouns usually express possession in Hebrew: “my house.” The suffixes are usually attached to the construct form of the noun.

יְדֵיכֶם            your hands

In addition, the noun may add a helping vowel before the suffixed pronoun.

בָּנוֹתֶיהָ            her daughters

**Finding Nouns in BDB**

In order to recognize a word and look it up in BDB, you need to know the three-letter root. To do this, remove markers for gender and number, prepositions, and suffixed pronouns. You may still have more than three letters, because vowel letters, prefixes, or suffixes have been added to create the noun.

Often nouns are created by adding vowels to the root. Sometimes the vowel letters ו and י are inserted.

Noun		Root
מֶלֶךְ	king	מלך
נָבִיא	prophet	נבא
אֹיֵב	enemy	איב

Frequently נו, sometimes ת, and rarely א, ה, and י are prefixed to roots to form nouns.

Noun		Root
מִזְבֵּחַ	altar	זבח
תּוֹרָה	law	ירה
אֶצְבַּע	finger	צבע

These may be tricky for beginners because the prefixes are similar to common verb prefixes.

In addition, nouns may add endings to a root.

Noun		Root
מִצְרַיִם	Egyptian	מצר
זְכָרוֹן	memorial	זכר
מַלְכוּת	reign	מלך

The observant reader may notice that certain vowel patterns and endings are characteristic of certain types of nouns. The ending יַ- in the first example is used for the name of a people or land similar to “-ian” or “-ite” in English. The ending ית- in the second example is used to form abstract nouns. The ending ין- (or יַ-) is used for abstract nouns, as in the third example, and for diminutive nouns, שְׁמִשּׁוֹן “Samson” = “Little Sun,” and adjectives, רִאשׁוֹן “first.”

Several suffixes may originally have come from feminine endings but came to be used for abstract nouns. These include ית-, יַת- and rarely ית-.

Noun		Root
מַלְכוּת	reign	מלך
רִאשִׁית	beginning	ראש

There are, of course, other ways letters may be added to form nouns, but these are the most common.

The opposite problem in finding a root is having too few letters. After you have removed all the vowels, markers, prefixes, and suffixes from a noun, you may be left with only two letters. BDB may list these in alphabetical order when a three-letter root is uncertain or unknown in Hebrew. Some examples are in the following table.

Noun		Root
בֵּן	son	בן
יָד	hand	יד

In other cases, the noun may have a missing letter. These are often the same letters that are missing in verbs. For example, with a **III-he**<sup>3</sup> noun the he<sup>3</sup> may be present, replaced by a yod or absent:

Noun		Root
שָׁנָה	year	שנה
אָב	father	אבה
גּוֹי	people	גוה

Many commonly occurring two-letter nouns are listed by BDB under **geminate** roots. The name geminate is related to the word Gemini, “twins.” Geminate roots have the same last two root letters. While nouns from these roots are common, verbs are rare and therefore are not treated until Chapter 34.

Noun		Root
לֵב	heart	לבב
הַר	hill	הרר
רָע	evil	רעע

In some cases, vowel letters may represent root letters and therefore are not removed to find the root. Nouns from **hollow**

roots are frequent. In these nouns, the vowel letter is not removed to find the root.

Noun		Root
טוב	good	טוב
קול	voice	קול

A few two-letter nouns are from **II-nun** roots.

Noun		Root
אַף	anger	אַנף
אִשָּׁה	woman	אַנשׁ

Nuns sometimes assimilate in verbs, but not usually in the second position.

Nouns that come from roots listed as **I-yod** (including original **I-vav**) may have a vowel letter after one of the noun prefixes.

Noun		Root
תּוֹרָה	law	יֵרָה
מוֹעֵד	appointed time	יֵעַד
תּוֹלְדוֹת	generations	יֵלַד
תּוֹרֵשׁ	new wine	יֵרֵשׁ

Finally, a noun may, as in the above examples, have more than one of the above vowel letters, prefixes, suffixes, or missing letters.

When a missing letter might make it difficult to locate a noun, BDB often provides a cross reference, as mentioned before. The note on page one of BDB is an example:

אַב v. II. אבה

This means for the word אָב “father” look under the second root אבה.

Only a few of the most common nouns in the vocabularies and exercises are formed by adding prefixes or suffixes or have missing letters. When you have difficulty finding the root of a noun, you may want to review this summary.

### Vocabulary

אָדוֹן	lord, master
אָח	brother
אָחֵר אַחֲרַי	behind, after
בַּת	daughter
בָּנוֹת	daughters (irregular plural)
לֵב לֵבָב	heart (short and long form)
מָה מַה מַּה	what? how?
נַפֶּשׁ	(f) life, self, being; throat
עֶבֶד	servant, slave
עַיִן	(f) eye; spring, well
עָלָה	go up
קָרָא	call
שָׁלַח	stretch out, let go, send
שָׁם	there
שֵׁם	name
שָׁנָה	year

### Exercises

1. Read aloud and translate the following. Chart the verbs.

וַיְהִי דְבַר־יְהוָה אֵלַי (Jer 1:11)

וַאֲלֵה שְׁמוֹת בְּנֵי יִשְׂרָאֵל (Exod 1:1)

וַיֹּאמֶר עֶבֶד אַבְרָהָם אֲנִכִּי: (Gen 24:34)

אָבּוֹא וְאַרְאֶה<sup>1</sup> פָּנַי אֱלֹהִים: (Ps 42:3 ET 2)

וְאַתָּה אֲדַנִּי תִמְלִךְ עֵינַי לְיִשְׂרָאֵל עַלֶיךָ (1 Kgs 1:20)

כָּל־הַנְּפֹשׁוֹת לִי הֵנָּה כֹּנֵפֵשׁ הָאֵב  
וּכְנֵפֵשׁ הַבֵּן לִי־הֵנָּה

2. Read aloud and translate the following. You will need to use a lexicon to translate some of the words. Chart the verbs.

וַיָּבֹא אֶל־הַר הָאֱלֹהִים (Exod 3:1)

שָׁנַת שְׁבַתוֹן יִהְיֶה לָאָרֶץ (Lev 25:5)

כִּי־נָדוּל יוֹם־יְהוָה (Joel 2:11)

מִזֶּה־יִקְרָא־לוֹ וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם  
נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:

וַיָּבֹאוּ אַנְשֵׁי יְהוּדָה וַיִּמְשְׁחוּ־שֵׁם אֶת־דָּוִד  
לְמַלְכָּךְ עַל־בֵּית יְהוּדָה

<sup>1</sup> The vowel points are for a stem which you have not studied yet, but you should be able to recognize the root and translate it adequately.

## Chapter 10

### Qal Perfect, Part I

The second major conjugation in Hebrew is the perfect.

#### Perfect Conjugation

The perfect conjugation adds **suffixes** to the end of the stem. The suffixes to the stem indicate the person, gender and number (PGN) of the subject. (Some introductory grammars refer to them as affixes or affirmatives to distinguish them from the suffixed pronouns.) The **subject** is the person, place or thing that does the action of the verb. As mentioned above, a separate subject, as is customary in English, is the exception in Hebrew.

The conjugation of the **Qal perfect** is as follows:

PGN	Form	PGN	Form
3ms	שָׁמַר	3cp	שָׁמְרוּ
3fs	שָׁמְרָה		
2ms	שָׁמַרְתָּ	2mp	שָׁמַרְתֶּם
2fs	שָׁמַרְתְּ	2fp	שָׁמַרְתֶּן
1cs	שָׁמַרְתִּי	1cp	שָׁמַרְנוּ

Note: the qamets ( , ) under the first root letter occurs in most forms and so is a good **indicator** when you see it in reading that you have a Qal perfect.

In the lexicon the vowels of the 3ms form are put on the root. If this form does not have all the letters of the root, then the vowels of the infinitive are used. (The infinitive will be introduced later.)

A number of roots take an i-class or u-class vowel under the middle root letter. Many of these are statives.

English does not distinguish gender (masculine or feminine) in the second person as Hebrew does, so the translation is always “you.” English also does not distinguish number in the second person. The translation is “you” whether the number in Hebrew is singular or plural.

In the 3fs and 3cp forms, the sheva could be either silent or vocal and either close the previous syllable or open a new one. Thus the qamets could be translated either as a long *a* or a short *o*. The **meteg**, the small vertical line beside the qamets ( ֿ ), is to indicate that it is a long *a*.

The **suffixes** of the perfect are the same in all stems. Except for a few minor alterations, they remain unchanged on all verbal roots in all stems. They are, therefore, reliable **indicators** when you are reading that the form you are looking at is a perfect. While the system of indicators reduces the need to memorize future conjugations, you should memorize the Qal perfect on the root שׁמַר in the previous table, taking note of the suffixes in the following table which will function as indicators of the perfect in future conjugations:

PGN	Suffix	PGN	Suffix
3ms	(none)	3cp	ִי-
3fs	ִיְ-		
2ms	ִיְ- (or ׀ִיְ-)	2mp	ִיְ-
2fs	ִיְ-	2fp	ִיְ-
1cs	ִיְ-	1cp	ִיְ-

### III-he<sup>3</sup> verbs

When perfect verbs are formed with III-he<sup>3</sup> roots, the he<sup>3</sup> can be missing or be represented by a hireq yod. In the development of the Hebrew language III-yod roots became III-he<sup>3</sup> roots. The yod reappears or more correctly is retained in first and second person forms of the perfect. Because the root ends with a he<sup>3</sup>, the 3ms

form looks like a 3fs form. This may be why the 3fs form distinguishes itself by adding another feminine marker, the tav. The he<sup>2</sup> is missing altogether in the 3cp. With the exception of the 3fs form, therefore, the **indicators** of a III-he<sup>2</sup> verb are the same in the perfect as in the imperfect.

3ms	עָשָׂה	3cp	עָשׂוּ
3fs	עָשְׂתָה		
2ms	עָשִׂיתָ <sup>1</sup>	2mp	עָשִׂיתֶם <sup>2</sup>
2fs	עָשִׂיתְּ	2fp	עָשִׂיתֶן
1cs	עָשִׂיתִי	1cp	עָשִׂינוּ

### Vav Consecutive

In Chapter 6 we saw that the normal way to indicate past action was the vav consecutive prefixed to the imperfect (וַיִּקָּם “he arose”). Similarly, the normal way to indicate that an action takes place in the future in Hebrew is by prefixing וְ to the perfect. (An alternate form is וּ.) Note, however, that the vowel pointing is the same as for the conjunction –וְ “and.” With the perfect it may be translated “and.” Often, though, some other word (“so,” “then,” etc.), or a comma (,), semicolon (;), or capitalization is a better translation in English.

וְשָׁבַתְּ      You will return (Deut 4:30)

<sup>1</sup> The weak dagesh that was present in the tav in the previous tables is no longer present, because the tav now comes after a vowel and a weak dagesh will not follow a vowel.

<sup>2</sup> The previous tables had a sheva here. Gutturals do not take a vocal sheva. They take a ḥateph-pataḥ or in few cases a ḥateph-segol instead. Despite minor changes such as that mentioned in this and in the previous footnote, the perfect is easily recognizable from the suffixes.

**Vocabulary**

gadol	גָּדוֹל	great
goy	גּוֹי	people, nation
dereq	דֶּרֶךְ	way, road, journey, custom
har	הַר	mountain
tov	טוֹב	good (adj); be good (verb); goodness (noun)
kaesher	כַּאֲשֶׁר	as
koh	כֹּה	thus, so
ken	כֵּן	right, upright; thus, so
mayim	מַיִם	water
mitzerayim	מִצְרַיִם	Egypt ("מִצְרַיִם" "Egyptian")
nasa	נָשָׂא	lift up, bear, carry
avar	עָבַר	pass over, transgress
amad	עָמַד	stand
qum	קוּם	rise, stand
rosh	רֹאשׁ	head

**Exercises**

1. Read aloud and translate the following and chart the verbs.

וַעֲשִׂיתֶם אֹתָם וַיִּשְׁבַּתֶּם עַל־הָאָרֶץ (Lev 25:18)

וַיָּשָׁבוּ בָּהּ יְהוּדָה וְכָל־עָרָיו (Jer 31:24)

וְאָמַרְתָּ לְבָנֶיךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם (Deut 6:21)

אֲתֶם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם (Exod 19:4)

וְהָיָה אֲנִי אֵלָיךָ מֵאֵתֶךָ וְרוּחַ<sup>3</sup> יְהוָה יִשְׁאֲדֹר עָלַי  
אֲשֶׁר לֹא-אֲדַע

כִּי אֶל-אֶרְצִי וְאֶל-מוֹלְדֹתַי<sup>4</sup> תֵּלֵךְ וְלִקְחֹתָ אִשָּׁה  
לְבָנִי לְיִצְחָק:

2. Read aloud and translate the following. In order to translate, you will need to look up some words in a lexicon. Chart the verbs.

וְאֲנִי אֲצֵא וְעַמְדַתִּי לְיַד-אָבִי בַשָּׂדֶה אֲשֶׁר  
אַתָּה שָׂם וְאֲנִי אֲדַבֵּר<sup>5</sup> בְּךָ אֶל-אָבִי וְרָאִיתִי מָה  
וְהַגַּדְתִּי<sup>6</sup> לָךְ:

וַיִּקְרָאוּ אֶל-לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ הָאֲנָשִׁים  
אֲשֶׁר-בָּאוּ אֵלֶיךָ

וְדַבַּרְתָּ<sup>7</sup> אֵלָיו וְשָׁמַתָּ אֶת-הַדְּבָרִים בְּפִיו

וְהָיִיתָם פְּאֻלֵּהִים יָדְעִי<sup>8</sup> טוֹב וְרָע:

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<sup>3</sup> “the spirit of”

<sup>4</sup> “my kindred”

<sup>5</sup> “I will speak”

<sup>6</sup> “I will tell” (Perfect of a stem you will learn later.)

<sup>7</sup> “you will speak”

<sup>8</sup> “knowing” (A conjugation you will learn later.)

## Chapter 11

### Qal Perfect, Part II

#### Meaning of the Perfect

The name of the perfect, like the name of the imperfect, is misleading because the English perfect has a much narrower range of meanings than does the Hebrew perfect. For this reason some grammars prefer to use terms that refer to form, such as affix conjugation, or to a more adequate definition of meaning, for example, perfective conjugation.

In the Hebrew verb system, the perfect contrasts with the imperfect. But, as we saw with the imperfect, scholars debate its meaning when it stands alone without a vav. Older Jewish grammarians and some contemporary scholars, who understand the imperfect as a present and future tense, understand the perfect as *a past tense*. But the perfect may need to be translated with a present or future tense depending on the context.

Other Hebrew grammarians, who instead understand the imperfect as describing an incomplete action, understand the perfect as describing *a complete action*. The tense is determined by the context. The name perfect and the description of the perfect in some grammars as a completed action is misleading. This is true in English grammar, but in Hebrew, the action of the verb may still be incomplete from the perspective of the timeframe of the narrative. The name perfective would be grammatically more accurate, but this book retains the name perfect because that is the name most commonly used in lexicons and reference works. The Hebrew perfect, however, describes not a completed action but instead an action viewed as *a complete, whole situation, or event*. Used with a dynamic verb it describes an event, either long or short. In an individual use the emphasis may be on the beginning, middle, entirety, or end of a complete event. Whereas the

imperfect represents a progressive, repeated, or dependant situation, the perfect is used when viewing a situation as a whole.

### Hollow Verbs

The vowel pointing of the perfect is the same for both **II-vav** and **II-yod**. Generally there is much overlap and perhaps confusion between the two types of roots.

Some hollow verbs, such as שׁוּב (turn, return) and שׁוּם (set, place) have a-class vowels under the first letter:

3ms	שָׁב	3cp	שָׁבוּ
3fs	שָׁבָה		
2ms	שָׁבַתָּ	2mp	שָׁבַתְּם
2fs	שָׁבַתְּ	2fp	שָׁבַתְּן
1cs	שָׁבַתִּי	1cp	שָׁבַנוּ

Notice that the stress is on the second-to-last vowel in many of the forms. This is an **indicator** of a hollow verb.

Some other verbs, such as מוֹת (die) or בוֹשׁ (be ashamed) take i-class or u-class vowels in several perfect forms. The remaining forms have the same a-class vowels as in the table above. These are often called **statives** because they describe states of being, (for example, dead or ashamed). A complete table is not necessary, as these forms can be identified in reading by the perfect suffixes, by having only two letters, and in many cases by having the accent on the second-to-last vowel.

### The Root נתן

This frequently occurring verb is the *only* III-nun verb that shows assimilation of the final nun before suffixes beginning with tav ך.

זָכַנְתִּי	I am old
נָתַתִּי	I have given
נָתַתְּם	you (mp) have given

### Suffixed Pronouns

The perfect takes the same suffixed pronouns you have seen on prepositions, nouns, and the imperfect. The endings and vowels of the perfect show some changes with the addition of suffixed pronouns. As a reference, the following table summarizes the forms of the perfect before pronoun suffixes.

3ms	שָׁמַרְ-	3cp	שָׁמַרְנוּ-
3fs	שָׁמַרְתְּ- שָׁמַרְתְּ-		
2ms	שָׁמַרְתָּ-	2mp	שָׁמַרְתֶּם-
2fs	שָׁמַרְתִּי-	2fp	שָׁמַרְתֶּינָּה-
1cs	שָׁמַרְתִּי-	1cp	שָׁמַרְנוּ-

Note that these forms are difficult to identify in reading because the qamets, normally an indicator of the perfect, is reduced to a sheva and many of the endings of the perfect are changed. Moreover, the endings in this table are often written defectively. Thus the 2fs suffix  $\text{--הִי--}$  is frequently written  $\text{--הִ--}$  and the 2mp suffix  $\text{--תֶּם--}$  is frequently  $\text{--תֵּ--}$ .

The suffixed pronouns function as an object of the verb. As we saw with suffixed pronouns on the imperfect, they can be suffixed either to the end of the verb or the sign of the definite direct object, with no apparent difference in meaning.

שָׁמַרְתָּהּ            you kept her  
שָׁמַרְתָּ אֹתָהּ        you kept her

### Vocabulary

elef	אַלֶּף	thousand; tribe, clan
cherev	חֶרֶב	sword
yalad	יָלַד	bring forth, bear
mitzbeack	מִזְבֵּחַ	altar
miy	מִי	who

matsa	מָצָא	find <sup>1</sup>
mishuhpat	מִשְׁפָּט	judgment, custom, justice
nafal	נָפַל	fall
od	עוֹד	yet, still, again
olam	עוֹלָם עוֹלָם	long time; forever
atah	עַתָּה	now
feh	פֶּה	mouth ("כְּפִי, לְפִי" "according to")
tsava	צָבָא	service in war; host, army
ra	רָע	evil (ms noun, adj)
raah	רָעָה	evil (fs noun)
siym	שָׂם	set, place, put

### Exercises

1. Read aloud and translate the following. Chart the verbs.

הָעָרִים אֲשֶׁר-יָשַׁב בְּהֵן לֹט: (Gen 19:29)

וְאֲנִי-בָאתִי בְּדַבְרֵיךָ: (Dan 10:12)

וְלֹא-אֶקָּם נְבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדָעוּ  
יְהוָה פָּנִים אֶל-פָּנִים:

וְאֲנֹכִי אֶהְיֶה עִם-פִּידָ וְעִם-פִּיהוּ וְהוֹרִיתֶנִּי אֶתְכֶם  
אֵת אֲשֶׁר תַּעֲשׂוּן:

מִלְכָּךְ<sup>3</sup> אֱלֹהִים עַל-גּוֹיִם (Ps 47:9 ET 8)

<sup>1</sup> In the Hiphil stem, which will be discussed later, מָצָא can mean "present."

<sup>2</sup> "I will teach"

<sup>3</sup> Although you have not had this verb in the vocabularies, you should be able to figure out its meaning from the noun of the same root.

(2 Kgs 23:25) וְכַמְהוּ<sup>4</sup> לְאֶהְיָה לְפָנָיו מִלֶּךְ אֲשֶׁר־שָׁב  
אֶל־יְהוָה בְּכָל־לִבָּבוֹ וּבְכָל־נַפְשׁוֹ וּבְכָל־מְאֹדוֹ<sup>5</sup> כְּכָל  
תּוֹרַת<sup>6</sup> מֹשֶׁה וְאַחֲרָיו לְאֶקָם כְּמַהוּ:

(Ezek 37:25) וַיָּשְׁבוּ עַל־הָאָרֶץ אֲשֶׁר נָתַתִּי לְעַבְדֵי לַיַּעֲקֹב אֲשֶׁר  
יָשְׁבוּ־בָהּ אֲבוֹתֵיכֶם וַיָּשְׁבוּ עָלֶיהָ הַמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם  
עַד־עוֹלָם וְדוֹר עַבְדֵי נְשִׂיא<sup>7</sup> לָהֶם לְעוֹלָם:

2. Read aloud and translate the following and chart the verbs.  
You will need to look up some of the words in a lexicon.

(Gen 13:12) אַבְרָם יָשָׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יָשָׁב בְּעָרֵי הַכְּפָר

(Deut 4:44) וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל:

(Exod 20:22) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל  
אֲתֶם רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי<sup>8</sup> עִמָּכֶם:

(Isa 9:1 ET 2) רְאוּ אֹר גָּדוֹל

(Gen 3:20) וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הֵיחָה  
אִם כָּל־חַי<sup>9</sup>:

3. Discuss the meaning of the perfect in the above exercises.

<sup>4</sup> “like him”

<sup>5</sup> “his strength”

<sup>6</sup> “the law of”

<sup>7</sup> “a prince”

<sup>8</sup> Although you have not had this stem, you should be able to recognize the root and translate.

<sup>9</sup> “living”

4. What is the meaning of **תָּוִה** in Genesis 3:20 above and how does it contribute to the meaning of the passage?

## Chapter 12

### Textual Criticism

The Masoretic Text (MT) of 1 Samuel 13:1 literally reads: “Saul was *one year* old when he began to reign; and he reigned *two years* over Israel.” Scribes copied ancient manuscripts, including the Bible, by hand. Even though great care was taken in copying, errors crept in over time. Various types of errors or differences occur even in modern, printed Hebrew Bibles. Textual criticism tries to identify and correct these errors. As in the example above, establishing the text is often a necessary first step in translation.

Several qualifications are necessary to the traditional aim of textual criticism. First, in practice, the boundary between textual criticism and higher criticism is blurred. Textual criticism or lower criticism deals with changes during transmission (copying and recopying). Higher criticism deals with changes during writing and editing. The writer or editors, however, may have made errors or, as in the case of Jeremiah, may have written more than one text. Considering these qualifications, the aim of textual criticism is to establish the original or traditional text.

The following sections are a step-by-step guide to using the footnotes in *BHS* for textual criticism. The first section, “Reading *BHS*’ Footnotes,” explains how to read the footnotes in *BHS* dealing with textual criticism. The second section, “Causes of Textual Corruption,” shows how choosing between the different readings or making corrections requires knowledge of the scribes and the types of errors they made. The final section, “Choosing between Readings,” contains guidelines for choosing the original reading.

**Reading BHS's Footnotes**

The **text-critical apparatus** is another name for these footnotes. A small raised letter beside a Hebrew word indicates a **text-critical note**. When two of the same raised letters appear in a verse, this indicates a note referring to all the words between the two raised letters.

In *BHS*, the notes are at the bottom of the page below the Masora Magna. In the case of 1 Samuel 13:1 there is a small, raised *a* before the first Hebrew word. Appearing at the bottom of the page, on the third line of text-critical notes, is **Cp 13,1** (in boldface type), which is the abbreviation for Chapter 13, verse 1. A series of abbreviations follow. A key to the abbreviations, “Sigla et Compendia Apparatum,” appears in the beginning of *BHS*. *An English Key* translated by H. P. Rüger is available from United Bible Societies and is reprinted in *A Simplified Guide to BHS\** by Scott.

In the footnotes, the editors of *BHS* list different readings of the text in manuscripts or versions that they consider significant. In the above example, the **text** is 1 Samuel. **Manuscripts** are Hebrew copies of 1 Samuel. (The word manuscript may also refer to individual copies in Hebrew or other ancient languages.) **Versions** are ancient translations of 1 Samuel into other languages, such as Greek and Syriac. The text-critical notes for 1 Samuel 13:1, for example, have the abbreviation  $\text{G}$  for the Septuagint, an ancient Greek version of the Bible, and  $\text{S}$  for the Peshitta, the Syriac version. The small raised letters after  $\text{G}$  in the first note (“a”) indicate individual copies or manuscripts of the Septuagint.

An appendix at the back of this book lists *BHS*' abbreviations, signs, and symbols that appear in the exercises.

The testimony of versions must be carefully evaluated. **Retroversion** refers to the process of reconstructing the Hebrew manuscript that a version translated. Some versions or parts of versions are very free translations characterized by many additions. Because they so often add interpretations, we cannot safely figure out the Hebrew that lies behind their translation. Their witness is of little use for textual criticism. Even fairly literal translations may be attempting to understand or interpret a difficult passage, rather

than witnessing to a different Hebrew text. In 1 Samuel 13, for example, the translators of the Septuagint and Peshitta may have made additions or changes to create a translation that made sense. The translation therefore would not be an authentic witness to a Hebrew manuscript different from the MT.

### Causes of Textual Corruption

In order to work backward from several readings to the original it is necessary to understand how errors occur. One guideline of textual criticism points out that the shorter reading is preferable. Scribes were more likely to add rather than omit something. Thus, a shorter reading is more likely to be the original.

Different types of textual corruption are additions that make the text longer, changes that do not alter the length of the text, and omissions that make the text shorter.

**Additions.** A scribe may unintentionally add to a text, for example, by inserting words like **לְ** for correctness or clarity, or **לְ** for emphasis. Scribes might also add standard phrases like “servant of the LORD” or phrases remembered from other parts of the passage they are translating. There may also be mechanical reasons for additions.

**Dittography** means “writing again.” A scribe accidentally writes a letter, several letters, a word, or many words twice. The MT of Leviticus 20:10 writes the same group of words twice:

A man who commits adultery with the wife of *a man who commits adultery with the wife of* his neighbor should be put to death . . .

This sounds rather peculiar. The note in *BHS* tells us that some copies of the Septuagint do not have the italicized words above. It suggests deleting these words because they were added by dittography.

**Glosses** are notes that a scribe may write in the margins or between the lines to explain difficult words. Another scribe may accidentally copy the gloss into the line.

**Changes.** Several types of changes do not change the length of the text. A scribe may confuse one letter for another. You may already have had trouble with this in your reading and writing. A list of commonly confused letters follows:

ב	and	כ
ד	and	ד <sup>1</sup>
ה	and	ח
ה	and	ת
ו	and	י
ע	and	צ
כ	and	נ

The square letters *BHS* uses were taken over for writing Hebrew from the closely related language Aramaic. Confusion of similar letters may date back before the introduction of Aramaic square letters to Old Hebrew scripts. The NJPS translates Ezekiel 3:12: “Then a spirit carried me away, and behind me I heard a great roaring sound: ‘*Blessed* is the Presence of the LORD, in His place,’ with the sound of the wings of the creatures beating against one another, and the sound of the wheels beside them—a great roaring sound.” (Italics mine.) The meaning and syntax are awkward. If an ancient scribe confused the Old Hebrew kaph in בָּרוּךְ “blessed” with the similar Old Hebrew mem, then the original would have been מָרוּם “when rose up.” Thus the NJPS suggests this emendation in a footnote, and the NRSV translates: “Then the spirit lifted me up, and as the glory of the LORD rose from its place, I heard behind me the sound of loud rumbling.”

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<sup>1</sup> See Genesis 22:13, footnote a.

Below is a list of letters easily confused in various Old Hebrew scripts:

י	and	ה
ז	and	ת
ט	and	נ
ע	and	ד
ו	and	ר
ה	and	ח
מ	and	נ

Also common in writing is the **transposition** of two letters. The order of two letters is reversed in writing. The use of consonants to indicate vowels in Hebrew also makes it possible for a vowel to be confused with a consonant.

**Omissions.** As with all text-critical principles, “the shorter reading is preferable” is only a guideline. The longer reading may be original, especially when we understand the reason for leaving something out.

**Haplography** or “single writing” is one kind of omission error. Haplography occurs when two identical or similar letters, groups of letters, or words are copied only once by mistake.

A second type of omission is **parablepsis**, meaning “oversight,” whereby a scribe overlooks or misses a section of the manuscript being copied. The most common cause of such an oversight is **homoioteleuton** or “similar ending.” When words in close proximity have similar or identical endings, the eye of the scribe may pass from one to the other, leaving out the words in between. In *BHS*, the editors printed Joshua 21:36–37 in small letters. The footnote at the beginning of the verse tells us that these verses are not in many Hebrew manuscripts and versions, including the Leningrad Codex, but are present in many other Hebrew manuscripts and versions. The error occurred when a scribe copied the end of verse 35, found the same words: “with its

pasture lands—four towns,” at the end of verse 37, and began copying verse 38, thereby leaving out verse 36.

**Homoioarkton**, meaning “similar beginning,” is a less common type of oversight. Two words or phrases with similar beginnings cause an omission.

Occasionally a scribe might change a text, intentionally or unintentionally, for reasons of style or theology. For example, scribes might change a rare word for a more common word (see Gen 22:12, note a; Gen 22:23, note b) or might modify a passage to make it conform to their understanding (see Gen 22:2, note a).

**Harmonizations** occur when a scribe changes a passage to make it consistent with a similar passage elsewhere in the Bible.

### **Choosing between Readings**

External criteria are less reliable than internal criteria for choosing the original reading. External criteria are the manuscripts and versions that witness to different readings.

**External Criteria.** In textual criticism, as in a court of law, some witnesses are more reliable than others. Judging a witness’ reliability is a complex issue that involves extensive knowledge of that witness. Although one might think an older manuscript would be closer to the original, poor copies can be made at an early date and careful copies later. Thus, reliability is more important than age.

For more detailed discussions of witnesses and their reliability, consult the bibliography. According to Würthwein, however, the relative reliability of the witnesses can be ranked in descending order for beginners. Würthwein’s ranking is in the table on the next page. Those at the top are generally considered more reliable than those at the bottom. In the right column are the symbols (or **sigla**) used in the text-critical apparatus of *BHS* to indicate these manuscripts and versions.

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Masoretic Text	ℳ
Samaritan Pentateuch	Ⲛ
Septuagint	Ⲙ
Aquila	α
Symmachus	σ
Theodotian	θ
Syriac	Ⲥ
Targums	Ⲧ
Vulgate	ⲉ
Old Latin	Ⲙ
Sahidic	Sa
Ethiopic	Ⲛ
Arabic	Ⲛ
Armenian	Arm

A reading with witnesses from several families and geographical areas is preferable. **Families** are groups of manuscripts and versions that have similar additions, deletions, and so on. The Masoretic Text, the Samaritan Pentateuch, and the Septuagint represent the three types of families.

Witnesses should be weighed, not counted. One reliable witness outweighs three unreliable witnesses. Nevertheless, even the most reliable tradition may have erroneous readings and unreliable witnesses may preserve an original reading. Internal criteria, therefore, are more important for choosing the original reading than external criteria.

**Internal Criteria.** The basic principle of textual criticism is “Which is most likely to have changed into the other?” This gives rise to the two basic and most important guidelines for choosing a reading: (1) *the more difficult reading is to be preferred*, and (2) *the shorter reading is to be preferred*.

The beginning student can learn to read the footnotes in *BHS* and use these two principles. A difficult reading here does not mean so problematic that it is unintelligible or impossible to

understand. The preferable reading is the one that is an unusual, poetic use of the language. A scribe would probably change words in such a reading to make it more understandable to most readers. Likewise, a shorter reading is not preferable when you can show a reason like haplography (a very common error) that would make the text shorter.

**Emendation** is proposing an original reading that is not witnessed to by the manuscripts or versions. When it is evident that none of the witnesses has the original reading, emendation may be necessary. Textual critics have developed controls for making emendations. A person proposing an emendation should be able to show how the emendation gave rise to all the other readings (through haplography, dittography, or other causes). The emendation should also fit the context of the biblical book.

Although these abstract rules can make textual criticism sound like an objective science, the application of these rules is subjective and textual criticism is more of an art than a science.

### Exercises

In order to practice using the text-critical notes in *BHS*, read the text-critical notes on the passages below. They are all passages you have already translated in previous chapters. The text-critical notes, which would be at the bottom of the page in *BHS*, are in parentheses after the text. The abbreviations of *BHS* used in this textbook are in Appendix E.

### Chapter 3

שְׁמוֹאֵל עִם־יְהוָה: ס (1 Sam 2:21)  
(<sup>d</sup> pc Mss אַח, Q, cf 65C.)

אֱלֹהִים אֶת־הָאָדָם<sup>a</sup> עַל־הָאָרֶץ (2 Chr 6:18)  
(<sup>a-a</sup> > 1 R 8,27)

כִּי מִלֶּדָּה<sup>a</sup> כָּל־הָאָרֶץ אֱלֹהִים (Ps 47:8 ET 7)  
(<sup>a</sup> mlt Mss + עַל)

(Gen 2:4) בְּיוֹם עָשׂוֹת יְהוָה אֱלֹהִים<sup>c</sup> אֶרֶץ וְשָׁמַיִם:  
(שָׁמַיִם וְאֶרֶץ<sup>c-c</sup>)

Chapter 5

(Deut 34:4) וַיֹּאמֶר יְהוָה אֵלָיו<sup>a</sup> זֹאת הָאָרֶץ אֲשֶׁר<sup>p2</sup> נִשְׁבַּעְתִּי<sup>b</sup>  
לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב  
(לְאַבְתָּיִךְ + מִס<sup>b</sup> || לְמֹשֶׁה = πρὸς Μωϋση<sup>a</sup>)

(Jer 30:4) וְאַלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר<sup>3</sup> יְהוָה אֶל־יִשְׂרָאֵל  
(אֶל־יְהוּדָה<sup>a</sup>:<sup>a-a</sup> add)

Chapter 6

(Exod 4:18) וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל־יִתְרוֹ<sup>a</sup>  
(יִתְרוֹ<sup>a</sup> Iothop, מִס<sup>a</sup>)

Chapter 7

(Gen 3:6) וַתִּקַּח מִפְּרִי<sup>4</sup> וַתֹּאכַל וַתֵּן גַּם־לְאִישָׁהּ עִמָּהּ  
וַיֹּאכְל<sup>b</sup>:  
(כֹּל<sup>b</sup> מִס<sup>b</sup>)

Chapter 9

(Ps 42:3 ET 2) אָבּוֹא וַיִּרְאֶה<sup>5</sup> בְּפָנָי<sup>c</sup> אֱלֹהִים:  
(בְּפָנָי<sup>c</sup> וַיִּרְאֶה<sup>b</sup> Mss pc || ס<sup>c</sup> + suff 2 sg)

(Exod 3:1) וַיָּבֵא אֶל־הַר הַאֱלֹהִים<sup>a</sup> חֲרֹבָה<sup>6</sup>:  
(חֲרֹבָה<sup>a</sup> > ס\*)

Chapter 10

(Lev 25:18) וַעֲשִׂיתֶם אִתְּם<sup>c</sup> וַיִּשְׁבַּתֶּם עַל־הָאָרֶץ  
(אֲנִי יְהוָה + ס<sup>c</sup>)

(Exod 19:4) אֲתֶם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם<sup>a</sup>  
(בְּמִצְרַיִם<sup>a</sup> Mss mlt)

<sup>2</sup> “I promised”

<sup>3</sup> “spoke”

<sup>4</sup> “some of its fruit”

<sup>5</sup> The vowel points are for a stem that you have not studied yet, but you should be able to recognize the root and translate adequately.

<sup>6</sup> “Horeb”

כִּי אֶל-אֲרֶצְיָ וְאֶל-מוֹלְדֹתַי<sup>7</sup> תֵּלֵךְ וְלִקְחָתָּ  
אִשָּׁה לְבְנִי לְיִצְחָק:  
(<sup>a</sup> ㄸ Seb mlt Mss ㄿ כִּי-אִם)

Chapter 11

מִלֶּךְ<sup>8</sup> אֱלֹהִים עַל-גֹּיִם  
(<sup>a</sup> 2 Mss ㄸ<sup>RAal</sup> + כָּל-)

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<sup>7</sup> “my kindred”

<sup>8</sup> Although you have not had this verb in the vocabularies, you should be able to figure out its meaning from the noun of the same root.

## Chapter 13

### Adjectives

Adjectives are words that modify a noun by limiting, defining, or qualifying it. In the phrase “a wise woman,” for example, “wise” is the adjective. In English adjectives sometimes end with -able, -ous, -er, or -est and are recognized by their position in the sentence, whether or not they have these endings. An English speaker identifies “wise” as an adjective because it comes between the article “a” and the noun “woman.”

#### Gender and Number

Hebrew uses endings, similar to those for nouns, in order to denote the gender and number of adjectives.

ms	גָּדוֹל	mp	גָּדוֹלִים
fs	גָּדוֹלָה	fp	גָּדוֹלוֹת

As with endings added to nouns, the vowels of the adjective may change when the endings are added.

#### Uses of the Adjective

The **attributive** adjective attributes something to a noun. It agrees with the noun in gender, number, and definiteness. A noun is definite if it has a definite article, is a name, or has a suffixed pronoun. An attributive adjective usually follows the noun it modifies and is definite if it has a definite article.

גֹּי גָּדוֹל	a great nation (Gen 12:2)
הַיָּם הַגָּדוֹל	the great sea (Num 34:6)

אִשׁוֹ הַגְּדוֹלָהּ	his great fire (Deut 4:36)
יָמִים רַבִּים	many days (Gen 21:34)

Several adjectives may modify one noun. When demonstratives (Chapter 5) appear in a series of adjectives, they come last in the series.

לְעִיר הַגְּדוֹלָהּ הַזֹּאת	to this great city (Jer 22:8)
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The predicate adjective functions as a verb. A predicate is a verb and its modifiers. In English translation, a form of the verb “to be” is necessary. The predicate adjective agrees in gender and number with the noun it modifies, but does not have an article. It usually comes before the noun.

טוֹבָה הָאָרֶץ	The land is good (Deut 1:25)
רַבִּים עַתָּה עַם הָאָרֶץ	the people of the land are now many (Exod 5:5)

Often an adjective is the **absolute** with a noun(s) in construct.

בֵּית גְּדוֹל	a great house (2 Kings 25:9)
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Adjectives may also be used as **nouns**.

הַרְשָׁע	the guilty (Deut 25:1)
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### Vocabulary

ohel	אֹהֶל	tent
o	אוּ	or
esh	אֵשׁ	fire
bayin beyn	בֵּין בֵּין	interval (noun); between (prep)
banah	בָּנָה	build

baraq	בָּרַךְ	bless
dam	דָּם	blood
qodesh	קֹדֶשׁ	holy
qol	קוֹל	voice, sound
rav	רַב	much, many; captain, chief
sar	שָׂר	official, leader, prince
shamayim	שָׁמַיִם	heavens, sky
shamar	שָׁמַר	keep, watch, guard
taveq	תָּוֵךְ	midst, middle
betoq	בְּתוֹךְ	in the midst, middle; into, among, through
tahat	תַּחַת	beneath, under, instead of (prep)

### Exercises

1. In this and all future exercises, some of the text-critical notes from *BHS* will be included in parentheses. Read these notes by looking up the meaning of the abbreviations in Appendix E (or in Ruger's *Guide* or Scott). Be prepared to discuss what text you would translate and why. Begin, as usual, by reading the exercises aloud, translating the Hebrew, and charting the verbs.

וַיִּבְרַךְ לְנֹחַ וְלָנֹחַ וְלָנֹחַ (Gen 12:2)

וְאֵשֶׁת-קַדְשׁ תְּהִינָן לִי (Exod 22:30)

לֹא-יֹאכְלֶהָ כִּי-קֹדֶשׁ הֵיאֵלָּהּ: (Exod 29:33)  
(<sup>a</sup> [ט] + ἀπ' αὐτῶν "from them" [<sup>B</sup> -τοῦ "it"])

וַיֵּשְׁב־שָׁם יְרֵמְיָהוּ יָמִים רַבִּים: (Jer 37:16)

שָׁכֵן<sup>1</sup> בְּצִיּוֹן הַר־קֹדֶשׁ וְהִיטָה יְרוּשָׁלַם׃  
קֹדֶשׁ וְזָרִים<sup>2</sup> לֹא־יַעֲבֹרוּבָה עוֹד׃  
(Joel 4:17 ET 3:17) אֱלֹהֵיכֶם אֵיךְ יִהְיֶה אֲנִי יְהוָה אֱלֹהֵיכֶם

הָאֱלֹהִים וְאָמְרוּ אֵלֶיךָ עַל־מָה׃ דַּבֵּר<sup>4</sup> יְהוָה עָלֵינוּ  
אֵת כָּל־הַרְעָה הַגְּדוּלָה הַזֹּאת  
וְהָיָה כִּי תִגִּיד<sup>3</sup> לָעָם תִּזְהַר אֵת כָּל־הַדְּבָרִים  
(Jer 16:10)

וְלָקַח הַכֹּהֵן מִיָּמִים קֹדְשִׁים  
(Num 5:17)

2. Read aloud and translate the following. You will need to look up some words in a lexicon. Chart the verbs.

עַל־כָּל־אֱלֹהִים׃ (מ׳ pc Mss S<sup>a</sup>)  
כִּי אֵל גְּדוּל יְהוָה וּמִלֶּךְ<sup>a</sup> גְּדוּל  
(Ps 95:3)

חֲלָקִיָה וַיֹּאמֶר חֲלָקִיָהוּ הַכֹּהֵן הַגְּדוּל עַל־שָׁפֵן  
הַסֵּפֶר סֵפֶר הַתּוֹרָה מִצָּאתִי בְּבֵית יְהוָה וַיִּתֵּן  
חֲלָקִיָה אֶת־הַסֵּפֶר אֶל־שָׁפֵן וַיִּקְרָאֵהוּ׃ (א׳ = אֵל, sic mlt Mss cf ט)  
(2 Kgs 22:8)

<sup>1</sup> An infinitive construct meaning “dwell.”

<sup>2</sup> “strangers”

<sup>3</sup> “you will tell”

<sup>4</sup> “spoke” (Piel perfect)

## Chapter 14

### Numbers

There are two main series of numbers in Hebrew: cardinal and ordinal. **Cardinal** numbers express amount (one, two, three, and so on). **Ordinal** numbers express order in a series (first, second, third, and so on).

#### Cardinal Numbers

	Masculine		Feminine	
	Absolute	Construct	Absolute	Construct
one	אֶחָד	אֶחָד	אֶחָת	אֶחָת
two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
three	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשֶׁת
four	אַרְבַּע	אַרְבַּע	אַרְבַּעַה	אַרְבַּעַת
five	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁת
six	שֵׁשׁ	שֵׁשׁ	שֵׁשָׁה	שֵׁשֶׁת
seven	שִׁבְעַה	שִׁבְעַה	שִׁבְעַה	שִׁבְעַת
eight	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶת
nine	תְּשֵׁעַ	תְּשֵׁעַ	תְּשֵׁעַה	תְּשֵׁעַת
ten	עָשָׂר	עָשָׂר	עָשָׂרָה	עָשָׂרַת
teen	עָשָׂר		עָשָׂרָה	

The cardinal numbers **one** and **two** agree in gender with the nouns they modify. When used like an adjective, one usually comes after the noun, but two can come either before or after the

noun. Both can also be used like nouns, in which case they are often in construct, with a following noun in the absolute position.

אֶל-מְקוֹם אֶחָד	to one place (Gen 1:9)
שְׁתֵּי נָשִׁים	two wives (Gen 4:19)

The cardinal numbers **three** through **ten** take a form that is opposite in gender to the noun they modify. They often do not agree in definiteness. They may be in construct before the noun, or in the absolute form either before or after the noun.

שְׁלֹשָׁה בָּנִים	three sons (Gen 6:10)
שִׁבְעַת יָמִים	seven days (Gen 8:10)

The **tens**, eleven through nineteen, have the numeral ten with a unit either before or after. Ten agrees in gender, while the units follow their own rules of agreement (one, two) or opposition (three to ten). The combination usually comes before the noun.

שְׁתַּיִם עֶשְׂרֵה שָׁנָה	twelve years (Gen 14:4)
חֲמִישׁ עֶשְׂרֵה שָׁנָה	fifteen years (2 Kgs 14:17)

The addition of a masculine plural ending to ten forms the number **twenty**. The **other tens** (30, 40, and so on) add masculine plural endings to the masculine numbers from three to nine.

הָעֶשְׂרִים	the twenty (Gen 18:31)
וּשְׁלֹשִׁים אַמָּה	and thirty cubits (Gen 6:15)

The combination of tens and other numbers may come before or after the noun. The tens are always masculine plural and the units follow their own rules of agreement or opposition.

עֶשְׂרִים וּשְׁתַּיִם שָׁנָה	twenty-two years (Judg 10:3)
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**Ordinal Numbers**

	Masculine	Feminine
First	ראשון	ראשונה
Second	שני	שנית
Third	שלישי	שלישית
Fourth	רביעי	רביעית
Fifth	חמישי	חמישית
Sixth	ששי	ששית
Seventh	שביעי	שביעית
Eighth	שמיני	שמינית
Ninth	תשיעי	תשיעית
Tenth	עשירי	עשירית

**Vocabulary**

The following list includes numbers from one to ten and numbers that occur more than one hundred times.

אחד	one (m)
אחת	one (f)
ראשון	first (ordinal number)
שנים	two (m)
שתים	two (f)
שני	second (ordinal number)
שלוש	three (m)
שלושה	three (f)
שלשים	thirty
שלישי	third (ordinal number)
ארבע	four (m)
ארבעה	four (f)
ארבעים	forty

חַמֵּשׁ	five (m)
חַמֵּשָׁה	five (f)
חַמְּשִׁים	fifty
שֵׁשׁ	six (m)
שֵׁשָׁה	six (f)
שִׁבְעִים	seven (m)
שִׁבְעָה	seven (f)
שְׁמוֹנֶה	eight (m)
שְׁמוֹנָה	eight (f)
תֵּשַׁע	nine (m)
תֵּשַׁעָה	nine (f)
עָשָׂר	ten (m) (עָשָׂר in numbers 11–19)
עָשְׂרֵה	ten (f) (עָשְׂרֵה in numbers 11–19)
עֶשְׂרִים	twenty
מֵאוֹת	hundred
זָהָב	gold
חַי	alive, living (adj)
חַיִּים	life, lifetime (noun)
יָם	sea
יָרָא	fear, be afraid
יָרַד	go down

### Exercises

1. Read aloud and translate the following and chart the verbs.

שִׁמְעוּ<sup>1</sup> יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: (Deut 6:4)

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<sup>1</sup> “Hear!” or “Listen!” (a Qal imperative). You will study the Qal imperative in Chapter 22.

וַיֹּאמֶר לֹא הִתְבּוֹא לָךְ<sup>a</sup> שְׁבַע<sup>b</sup> שָׁנִים | (2 Sam 24:13)

רָעַב<sup>2</sup> | בְּאַרְצֶךָ

(<sup>a</sup> > pc Mss || <sup>b</sup> τρία “three” ex 1 Chron 21,12)

וַיְהִי־שָׁם<sup>a</sup> עִם־יְהוָה<sup>b</sup> אַרְבָּעִים יוֹם | (Exod 34:28)

(לִפְנֵי<sup>b</sup> || <sup>a</sup> ⚓ + Μωσῆς “Moses” || <sup>b</sup> ⚓⚓)

וַיָּבֹאוּ אֵילָמָה<sup>3</sup> וְשָׁם<sup>a</sup> שְׁתַּיִם עֶשְׂרֵה עֵינַת מַיִם | (Exod 15:27)

(וּבְאֵילִים<sup>314</sup> Philo ⚓<sup>J</sup> || <sup>a</sup> ⚓⚓)

כָּל־הַלְוִיִּם בְּעִיר הַקֹּדֶשׁ מֵאַתְיִם<sup>4</sup> | (Neh 11:18)

שְׁמֹנִים וָאַרְבָּעָה:

וַיְהִי מִסְפָּר<sup>5</sup> הַיָּמִים אֲשֶׁר הָיָה דָוִד מֶלֶךְ | (2 Sam 2:11)

בְּחֶבְרוֹן עַל־בֵּית יְהוּדָה שֶׁבַע שָׁנִים וְשִׁשָּׁה חֳדָשִׁים<sup>6</sup>:

2. Read aloud and translate the following. You will need to use a lexicon to translate some of the words. Chart the verbs.

בְּשָׁנַת שְׁתַּיִם לְדַרְיוֹשׁ הַמֶּלֶךְ בַּחֹדֶשׁ הַשְּׁשִׁי בְיוֹם אֶחָד | (Hag 1:1)

לְחֹדֶשׁ הַיָּהּ דְּבַר־יְהוָה בְּיַד־חֲנַי הַנָּבִיא אֶל־זְרַבְבָּד בֶּן־שַׁאֲלֻתִיאֵל

פָּתַח יְהוּדָה וְאֶל־יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל

וְלֹא־שָׁב<sup>a</sup> מִרְשָׁעוֹ<sup>7</sup> וּמִדַּרְכּוֹ הַרְשָׁעָה | (Ezek 3:19)

(<sup>a</sup>-<sup>a</sup> add cf 33,9)

<sup>2</sup> “famine”

<sup>3</sup> אֵילָם is a place name (full spelling: אֵילִים). In Chapter 21 you will learn the meaning of the הָ on the end. Its sense here is “to אֵילָם.”

<sup>4</sup> This is the dual form of מֵאוֹת: “two hundred.”

<sup>5</sup> “the number of”

<sup>6</sup> “months”

<sup>7</sup> “from his wickedness”

וַיִּקַּח עֲבָדָיו מֵאֵהוּ נְבָאִים (1 Kgs 18:4)


זֶה-לִּי עֲשָׂרִים שָׁנָה בְּבֵיתְךָ עֲבָדְתִּיךָ אַרְבַּע-עָשָׂרָה  
שָׁנָה בְּשֵׂתֵי בְנֵיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנְךָ

## Chapter 15

### Verb Stems

The Qal is the simplest of several verb stems. Hebrew adds consonants and vowels to the three-letter root of the verb in order to express different meanings. Traditionally, the root **פעל** is used to name the stems other than Qal. The 3 ms perfect form of the stem with this root is essentially the name of the stem. The following table lists the name in Hebrew and English. The **indicators** of the stem for the perfect and imperfect are placed on the root **שמר**.

When you are reading Hebrew, if you still cannot make sense of a form, remember that lexicons list and identify the forms of a verb. (Because **פעל** is a II-guttural you may notice some differences between the stem and indicators columns in the table of indicators below.)

Stem	Name	Indicators	Comments
	Q 	שמר ישמר	Lack of additions identifies Qal. Qamets under first letter identifies the perfect. Prefixes indicate the imperfect.
נפעל	Niphal	נשמר ישמר	Nun indicates Niphal perfect. Dagesh in first letter and qamets under it indicate Niphal imperfect.
פיעל	Piel	שמר ישמר	Doubling of middle letter indicates a Piel. A hireq under first letter indicates the perfect. Sheva under the prefix indicates the imperfect.

פָּעַל	Pual	שָׁמַר יִשְׁמַר	Qibbuts or another u-class vowel under first letter and doubling of middle letter indicate Pual.
הִפְעִיל	Hiphil	הִשְׁמִיר יִשְׁמָר	“Dot vowel” under middle letter indicates Hiphil. <sup>1</sup> Prefixed he <sup>2</sup> indicates the perfect. Pataḥ under prefix indicates the imperfect.
הִפְעִיל	Hophal	הִשְׁמַר יִשְׁמָר	U-class vowel under prefixes indicates Hophal. Prefixed he <sup>2</sup> indicates the perfect. U-class vowel is under prefix of the imperfect.
הִתְפַּעֵל	Hitpael	הִתְשַׁמַּר יִתְשַׁמַּר	Inserted tav and doubling of middle letter indicates stem. Prefixed he <sup>2</sup> indicates the perfect. Prefix, as usual, indicates the imperfect

### Meaning of the Stems<sup>2</sup>

Central to understanding the different meanings of the Hebrew stems are the differences between the top three stems in the examples in the table on the next page: Qal, Piel, and Hiphil.

1. The **Qal** is the *simple action* expressed by the verbal root, “walk” in the example.

2. The **Piel** *brings about the state* expressed by the verbal root, “walking” in the example. An *object* of the verb tends to be a “passive” *secondary subject*. The state tends to be *habitual* or *ongoing*.

3. The **Hiphil** actively *causes the event* expressed by the verbal root. The *object* of the verb is caused to take part in the action, to be “active” as a *secondary subject*, and the event tends to be *occasional* or *one-time*.

4. The **other stems** are the *passive* or *reflexive* (or sometimes *middle*) counterparts of these three stems, as the table indicates.

<sup>1</sup> “Dot vowels:” hireq, tsere, or segol.

<sup>2</sup> The description and table is adapted from Waltke and O’Connor, *IBHS*, p. 358 § 21.2.2n.

Normally a verb would occur only in the stems appropriate to its meaning. The use of “walk” as an example for all the stems below is for the sake of illustration and thus is somewhat forced and unnatural.

		<i>Voice of Secondary Subject</i>		
		None	Passive	Active
<i>Voice</i>	Active	<u>Qal</u> She walked	<u>Piel</u> She was walking the people	<u>Hiphil</u> She caused the people to walk
	Passive	<u>Niphal</u> She was walked	<u>Pual</u> She was being walked by the people	<u>Hophal</u> She was caused by the people to walk
<i>Subject</i>	Reflexive	<u>Niphal</u> She walked herself	<u>Hitpael</u> She made herself walk	<u>Hiphil</u> She caused herself to walk

These differences are difficult to conceive and express in English. As a result, lexicons, grammars, and translations have tended to miss these nuances.

### Vocabulary

Qal = baqash      <sup>3</sup>בָּקַשׁ\*      (Pi) seek (בִּקֵּשׁ)      biqesh

Qal = davar      דִּבֶּר\*      (Pi) speak (דִּבֶּר)      diber

<sup>3</sup> The asterisk indicates a hypothetical form. A Qal form of the root is listed, as is customary, but this form never appears in the Hebrew Bible. Some people choose to memorize the forms of these roots in the stems in which they occur rather than in the hypothetical Qal form.

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Qal = yasha	יָשַׁע*	(Ni) be saved; (Hi) save
Qal = kun	כָּוֵן*	(Ni) be firm, established; (Hi) prepare
Qal = keliy	כֵּלִי	vessel, utensil
Qal = kesef	כֶּסֶף	silver
Qal = milechamah	מִלְחָמָה	war, battle
Qal = malaq	מָלַךְ	reign, be king
Qal = maqom	מָקוֹם	place
Qal = neum	נֹאֵם	utterance, declaration
Qal = nagad	נָגַד*	(Hi) make known, report, tell
Qal = nakah	נָכָה*	(Ni) be hit; (Hi) smite; kill
Qal = natsal	נָצַל*	(Ni) be delivered; (Hi) snatch away
Qal = sur	סוּר	turn aside; (Hi) take away, remove
Qal = tsavah	צָוָה*	(Pi) command (צִוְיָה)

**Exercises**

1. Read aloud and translate the following. Identify the new verb stems in each of the following using the chart of **indicators**. Be prepared to discuss how the new stems express the activity or passivity of primary and secondary subjects (objects), and whether a one-time event or ongoing state is in view. Keep in mind the rules for missing and weak letters that you learned in Chapter 6.

וַיִּרְאֵה<sup>4</sup> כִּי אֵין אִישׁ  
וַיִּדְ<sup>5</sup> אֶת־הַמִּצְרִי

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<sup>4</sup> Note: III-he<sup>3</sup> Qal and Hiphil verbs sometimes have the same form when the he<sup>3</sup> is missing. The context then determines the verb stem.

<sup>5</sup> From a word in the vocabulary. Only the middle root letter appears here.

(Gen 28:1) וַיִּקְרָא יִצְחָק אֶל־יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוְהוּ וַיֹּאמֶר  
לוֹ לֹא־תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן:

(1 Sam 30:31) וְלֹא־אִשֶּׁר בְּחִבְרוֹן וְלִכְל־הַמְּקוֹמוֹת  
אֲשֶׁר־הִתְהַלְּךְ־שָׁם דָּוִד הוּא וְאֲנָשָׁיו:

(Exod 20:2) אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ<sup>6</sup> מֵאֶרֶץ מִצְרַיִם  
מִבֵּית עַבְדִּים:

(Jer 45:5) וְאַתָּה תִּבְקֹשׁ־לָךְ גְּדִלוֹת אֶל־תִּבְקֹשׁ

2. Read aloud and translate the following. You will need to use a lexicon to translate some of the words. Chart the verbs.

(Isa 43:12) אָנֹכִי הַגִּדְתִּי וְהוֹשַׁעְתִּי<sup>7</sup>  
וְהִשְׁמַעְתִּי וְאִין בְּכֶם זֶר<sup>8</sup> וְאַתֶּם  
עֲדֵי<sup>9</sup> נֹאם־יְהוָה<sup>a</sup> וְאֲנִי־אֵל:  
(<sup>a</sup> frt huc tr :)

<sup>6</sup> Listed in lexicons under יִצַּא rather than וַיִּצַּא. This will be explained in subsequent chapters on Hiphil imperfect and perfect verbs.

<sup>7</sup> Listed in lexicons under יִשַׁע rather than וַיִּשַׁע. See the previous footnote.

<sup>8</sup> “strange (god)”

<sup>9</sup> “my witnesses”

(Gen 28:15) וְהִנֵּה אֲנֹכִי עֹמֵד וְשֹׁמְרֵי־לַיְלָה בְּכָל אֲשֶׁר־תֵּלֵךְ  
וְהִשְׁבֵּתִיךָ אֶל־הָאָדָמָה הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר  
אִם־עָשִׂיתִי אֶת אֲשֶׁר־דִּבַּרְתִּי לָךְ:

(Deut 8:10) וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ  
עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ:  
(אל pc Mss<sup>a</sup>)

## Chapter 16

### Translation

Many people are unaware of the considerable difficulties involved in translating the Hebrew Bible. The New Jewish Publication Society Translation (NJPS) acknowledges these difficulties with such notes as: “Meaning of Hebrew uncertain.” These notes may refer to a word, several words, a chapter, such as Psalm 68, or many parts of the book of Job.

Some of these difficulties are treated in other chapters of this book. Chapter 12, Textual Criticism, discusses which Hebrew text to translate, and how to identify and correct errors that have crept in through centuries of copying and recopying. The meaning of individual words, especially if they only occur once or twice in the Hebrew Bible, is one of the topics in Chapter 4, Word Studies. The meaning of grammar and the process of understanding the ancient writings of a different culture appear in other chapters (and many other books on exegesis). After determining the text and meaning in Hebrew, there are many issues involved in how to translate that meaning into another language.

The present chapter discusses different **theories of translation**, supported by examples from the resulting modern translations. The two poles on the spectrum are **literal** translation (also called text-oriented translation or formal correspondence) and **idiomatic** translation (dynamic equivalence or audience-oriented translation).

#### **Literal Translation**

Many biblical students think the best translation is the most literal one. Each term in Hebrew should be translated word-by-word with corresponding terms in the translation language. This is called **text-oriented** because the meaning is in the text and it is

important to reproduce that text as faithfully as possible in another language. This is also called **formal correspondence** because the form in Hebrew (A B C) corresponds to the form in the translation language (A B C).

This type of biblical translation has a long history in the West. Jerome is well known for recognizing that translation should be “not word-for-word, but sense-for-sense,” but less well-known for qualifying this by saying, “except for Holy Scripture where even the word order is sacred.” The Septuagint, Jerome’s Vulgate, and modern English translations, such as the King James Version (KJV), the American Standard Version (ASB), the Revised Standard Version (RSV), and the New Jewish Publication Society (NJPS) translation are literal translations. The NJPS even holds that there should be a one-to-one correspondence between Hebrew and English words; one Hebrew word should be translated with one English word as often as possible. This tradition of translation, especially the KJV, influenced the work of many of the first missionary translators in the two-thirds (non-Western) world.

Literal translation, however, may create peculiar, awkward, or even misleading translations. English and Hebrew words have different ranges of meaning. Thus, the Hebrew word בְּרִית can be between God and a person (NJPS translates “covenant” in Genesis 15:18), between two persons (NJPS translates “pact” in Genesis 21:27), and between two rulers (NJPS translates “treaty” in 1 Kings 5:26 ET 5:12). Word order is different in Hebrew than in some other languages, so early on the rabbis decided it was acceptable for the Septuagint to reverse the Hebrew word order and translate “In the beginning God created” so that careless readers would not mistake “in the beginning” for the creator of God. The translation of every vav with “and” also makes these translations sound childish to English readers. Most of these translations recognize the need to be idiomatic sometimes in order to avoid misunderstanding. As the chair of the NRSV translation committee, Bruce Metzger said, they translate “as literally as possible, as idiomatically as necessary.”

### **Idiomatic Translation**

This leads to the second major type of translation—idiomatic translation. An **idiom** is an expression, such as “kick the bucket,” or a style that is peculiar to one language. Idioms can be meaningless, misleading, or peculiar if translated word for word into another language. Idiomatic translations attempt to understand the meaning of one language's idioms and express the meaning in the idioms that are the special genius of the translation language. Idiomatic translations aim to have the same effect on the recipients of the translation as on the original recipients. According to Eugene Nida, this includes trying to produce the same feelings and actions in the audience.<sup>1</sup> Because of this willingness to change the text to produce the same effect on the audience, this type of translation is called **audience-oriented** and described as **dynamic equivalence**.

Examples of this type of translation are Today's English Version (TEV) and the Common English Version (CEV), produced by the American Bible Society, and the New English Bible (NEB) and its successor the Revised English Bible (REB). Since the TEV focuses on expressing meaning clearly, it influences many current translation projects in the third world.

The medium, however, is the message. The form influences the meaning. We expect something different from poetry than from a narrative. Many passages in the Hebrew Bible were meant to be memorized and sung; therefore, they employ poetic and memorable constructions. As a result, some commend two recent literal translations of Genesis (by Mary Phil Korsak and Everett Fox) for bringing out the culture and literary structure of the stories. Harvey Minkoff jokes that if the trend to accessibility continues, we may end up with translations that sound like George Orwell's parody of Ecclesiastes 9:11 in the language of Government bureaucrats:

Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity,

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<sup>1</sup> Nida and Taylor, 24.

but that a considerable element of the unpredictable must invariably be taken into account.

### **Audience and Purpose**

The **audience** and how they will use the Bible are also important considerations in translation. Consider the **type of language**. Is it the language of the literate or uneducated? The TEV uses “common English,” understood by most speakers of the language. Translations, such as the KJV, RSV, and NEB, though more literate and less understandable, are often said to have greater majesty and beauty.

Part of the wide appeal of the KJV and RSV is that they retain archaic language that is not common, contemporary English and seemingly more suitable for Scripture. The NEB retains the archaic “thou” and “thy” in addressing God, even though Hebrew has no such expression, since the translators felt their audience was not ready for “you” in addressing God.

Related to the type and level of language are the issues of slang and vulgar language. Keep in mind that what is vulgar at one time period, or in one particular culture, may not be in another time or culture. In the KJV of 1 Samuel 25:22, David vows to kill anyone from Nabal’s family “that *pisseth* against the wall” (italics added). Since the writing of the KJV, most modern translations avoid this type of language, now considered vulgar in English. The Hebrew Bible normally uses the root שכב (lie with) for sexual intercourse. However, four times (Deut 28:28–30; Isa 13:16; Jer 3:1–2; Zech 14:2) the Hebrew Bible uses the root for sexual intercourse, שגל. Scholars disagree about whether this was vulgar in Hebrew, but it is clear that these passages intended to shock the readers. Most English translations prefer to reduce the shock.

### **Gender**

One aspect of English that is changing is the use of references to **gender**. Many native speakers now recognize that “man” and “he” did not include women. They will therefore choose more inclusive language such as “humanity” and “she and he” or “they.” Israelite culture was also patriarchal and Hebrew

therefore uses similar exclusive language. As English usage becomes more inclusive, however, translating with exclusive language may create meanings that would not have been so strong for the original hearers.

Thus, several recent translations in English make **inclusive language** their goal. The NRSV uses inclusive human language. Exactly what “inclusive language” meant varied over the years the translation committee met, and varied between committees translating different books. The *Inclusive Language Lectionary* uses more extensive inclusive language and imagery for both humanity and God.

### **Scripture**

Most of the writers of the Bible did not know that what they were writing would become scripture. As the Hebrew Bible is the scripture of church and synagogue, Jews and Christians through the centuries have felt justified in removing vulgar language in translation. The function of the Hebrew Bible as scripture is also one of the reasons for inclusive translations.

Many translations are meant to be read in church or synagogue. The RSV of Psalm 50:9 reads: “I will accept no bull from your house.” Most translations for church reading try to avoid such unintentional misunderstandings, associations, and vulgarisms. Therefore, the NRSV translates: “I will accept no ox from your house.”

### **Translators**

The translators and how they are organized also affect the translation. Translations by an individual often bear the peculiarities of that one translator. For that reason, and due to the enormous amount of work involved, committees do many contemporary translations. In addition, many translations use individuals or committees as stylists, who identify idioms created by literal translation that do not sound natural or appropriate to native speakers of the language. Some translations done by expatriates are unpopular with local people because they sound peculiar. More natural sounding translations will start to appear in

the third world as native speakers receive the education and training to do their own translations.

The theology and social status of the translators may intentionally or unintentionally affect the translation. The slightly archaic and more difficult language of translations, such as the NEB and NRSV, is produced and used by a literate elite. American evangelical scholars produced the NIV. The worst example, The Living Bible, is not a translation. It is a compilation from the various English versions by one individual who regularly expanded the Bible with his own fundamentalist theological bias and anti-Semitic statements (Matt 12:45; 16:4; Luke 17:25; John 1:17; Gal 4:3; 5:1).

Whatever one decides about these and many other translation issues, making two translations is a good practice for exegesis. The first is a literal translation that brings out the literary structure of the Hebrew. (Chapter 28, Hebrew Narrative, discusses this type of literal translation.) The second is a more idiomatic translation that attempts to communicate the results of the exegesis.

### **Exercises**

1. The NIV translates Psalm 103:1 as “Praise the LORD, O my soul.” The NRSV translated it as “Bless the LORD, O my soul.” Why is the translation different?
2. In Psalm 1:1 the word אֲשֶׁרִי is translated “blessed” by the NIV and “happy” by others such as the NRSV, TEV, and NJPS. What do you think would be the best translation and why?
3. The description of God as אֱלֹהֵי אֲרָץ is common in the Hebrew Bible.<sup>2</sup> What does this idiom say literally? What does it mean?

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<sup>2</sup> Exod 34:6; Num 14:18; Neh 9:17; Ps 86:15; 103:8; 145:8; Prov 14:29; 16:32; Joel 2:13; Jonah 4:2; Nah 1:3.

## Chapter 17

### Hiphil Imperfect

The second most common stem in Hebrew is the Hiphil. A “dot vowel”—hireq ( . ), tsere ( .. ) or segol ( .̇ )—under the middle root letter is a consistent **indicator** of the Hiphil stem. (Verbs in stems other than Hiphil, however, may have a dot vowel under the middle root letter.)

#### Form of the Hiphil Imperfect

The **indicator** of the Hiphil imperfect is a pataḥ ( \_ ) under the imperfect prefix.

יִשְׁמַרְךָ

With a vav consecutive, the form is shortened.

וַיִּשְׁמַרְךָ

or

וַיִּשְׁמַרְךָ

With **III-gutturals** (ע ח ה), because they prefer a-class vowels before them, a pataḥ may replace the dot vowel.

וַיִּשְׁלַחְךָ

**III-he<sup>2</sup>**. The he<sup>2</sup> may be present, absent, or replaced by a tav or yod. When the final he<sup>2</sup> disappears, then the dot vowel may be under the first root letter or absent altogether.

וַיִּגְלוּ

וַיִּגְלוּ

Note that in the first example the expected pataḥ under the yod has changed to a segol under the influence of the segol under the gimel. The Qal imperfect of this root has a ḥireq under the yod.

Some forms could be either Qal or Hiphil. For example,

עלה from עָלָה

The final he<sup>3</sup> is lost in both Qal and Hiphil. In the above example, the pataḥ may be a sign of the Hiphil. On the other hand, because gutturals prefer a-class vowels underneath and before them, it could be a Qal. The reader must use the meaning in context to determine the stem.

**I-nun** assimilates.

נגד from נָגַד

**I-vav**. Although now usually listed in lexicons as I-yod, original I-vav remains in the Hiphil.

ישב from יָשַׁב

הלך behaves like a I-vav.

יָלַךְ

**II-vav or yod** are the same in the Hiphil. A qamets under the prefix is an indicator of a II-vav or yod root (as in Qal), and the first root letter, rather than the second, has a dot vowel.

קום from יָקַם

### Meaning of the Hiphil

The differences of meaning between Qal, Piel, and Hiphil are important to understanding the Hebrew stems. Older grammars called the Piel intensive and the Hiphil causative. But this did not bring out the difference between the two stems because many Piels also seemed causative. (Moreover, both Piel and Hiphil had similar factitive and denominative uses.) According to Ernst Jenni, the

difference is that, whereas Piel indicates bringing about a state, Hiphil indicates *causing an event*. In other words, Piel tends to be action that is habitual or ongoing; Hiphil tends to be *action that occurs only once or a few times*. Piel tends to have a passive object; Hiphil tends to have an object that takes part as a second subject in the action.

Verbs that are intransitive in Qal tend to be transitive in Hiphil. Transitive verbs take an object or objects. Intransitive verbs do not take an object. When a verb is transitive in Qal, it tends to take two objects in the Hiphil.

**Vocabulary**

אֹיֵב	אֵיב	enemy
	אַף	nose, nostril; anger
	בְּרִית	covenant
	בָּשָׂר	flesh
	חֹדֶשׁ	new moon, month
	חִזַּק	be(come) strong; (Hi) seize, grasp
	חַטָּאת	sin, sin-offering
	חָיָה	live, be (stay) alive
	כָּרַת	cut off, fell, exterminate; make (a covenant)
	נָבִיא	prophet
	עָנָה	answer
	עֵץ	tree(s) (often collective)
	רוּחַ	spirit, wind
שָׂדֵי	שָׂדֶה	field
	שַׁעַר	gate

**Exercises**

1. Read aloud, translate, and chart the verbs in the following verses. Discuss the meaning of the Hiphil verbs. By now you

should be able to use a lexicon or be ready to learn to use one. For that reason, exercises will no longer be separated. You will need to use a lexicon to look up some words in many exercises.

(Gen 3:21) וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם<sup>a</sup> וּלְאִשְׁתּוֹ כְּתָנוּת  
עֹר וַיִּלְבָּשֵׂם: <sup>a</sup> cf 17<sup>a</sup>)<sup>1</sup>

(Exod 3:6) וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבִיךָ<sup>a</sup> אֱלֹהֵי אַבְרָהָם  
אֱלֹהֵי<sup>b</sup> יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרָא  
(<sup>a</sup> וט<sup>58.72</sup> et Act 7,32 Just אַבְרָהָם ||  
<sup>b</sup> pc Mss וט אֱלֹהֵי cf 15<sup>a</sup>.16<sup>b</sup> 4,5<sup>b</sup>)

(Exod 3:11) וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי אֲנֹכִי כִי אֵלֶּךְ  
אֶל־פְּרַעֲוֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם:

(Deut 6:2) יֵאָרְכֶן יְמֵיךְ:

(Ruth 3:16) וַתְּבוֹא אֶל־חַמוּתָהּ וַתֹּאמֶר מִי־אַתְּ בַּתִּי  
וַתַּגֵּד־לָהּ אֵת כָּל־אֲשֶׁר עָשָׂה־לָּהּ הָאִישׁ

(Gen 2:15) וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ  
בְּגֶן־עֵדֶן

(Gen 2:19) <sup>2</sup>וַיִּצְרֵן יְהוָה אֱלֹהִים<sup>a</sup> מִן־הָאֲדָמָה<sup>b</sup> כָּל־חַיַּת  
הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם  
(אֵת וט ins c || עֹד + וט<sup>a</sup>)<sup>b</sup>

(Gen 2:21) וַיִּפֹּל יְהוָה אֱלֹהִים | תְּרֵמָה עַל־הָאָדָם

<sup>1</sup> Footnote 17<sup>a</sup> (on וַיִּלְבָּשֵׂם in Gen 3:17) reads: 1 וַיִּלְבָּשֵׂם.

<sup>2</sup> You may have difficulty charting this verb unless you recognize that the vowel under the yod is written defectively.

(Gen 2:22) וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלֶע אֲשֶׁר־לְקַח מִן־הָאָדָם  
לְאִשָּׁה וַיְבָאָהּ אֶל־הָאָדָם:

(Isa 42:6) אֲנִי יְהוָה קְרֵאתִיךָ בְּצַדִּיק וְאַחֲזִיק<sup>a</sup> בְּיָדְךָ  
(<sup>a</sup> 1' cf 5ט)

(Gen 2:9) וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאָדָמָה כָּל־עֵץ נְחֻמֵּד<sup>3</sup>  
לְמַרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הָעֵץ וְעֵץ הַדַּעַת  
טוֹב וְרָע:

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<sup>3</sup> “desirable”

## Chapter 18

### Piel Imperfect

The third most frequent stem in Hebrew is the Piel. The **stem indicator** is the strong dagesh (doubling) in the middle root letter.

דבר

The gutturals (ע ה ה ח) and resh (ר) do not double when they are the middle root letter. Occasionally, doubling is lost when a suffixed pronoun is added, or in the imperfect of III-he<sup>3</sup> roots with vav consecutive.

II-guttural or II-resh:	וַיְבָרֵךְ	he blessed
Sheva under middle root letter:	בִּקְשָׁה <sup>1</sup>	she sought
Suffixed pronoun:	וַתְּהַלְלֵיךָ	that she may praise you
III-he <sup>3</sup> with vav consecutive:	וַיִּצַו	he commanded

When the doubling is missing as in the examples above, the indicators of the Piel imperfect and Piel perfect are all the more important to recognize the stem. The indicators for the Piel imperfect are in the next subsection and the indicators for the Piel perfect are in Chapter 21.

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<sup>1</sup> This is a Piel *perfect*, which will be discussed in Chapter 21.

### Form of the Piel Imperfect

The Piel imperfect also has the same prefixes and suffixes as the Qal imperfect. The **indicator** of the Piel imperfect is a sheva under the imperfect prefix.

יְדַבֵּר      תְּדַבֵּר      אֲדַבֵּר      נְדַבֵּר

Notice that the 1cs prefix is a guttural, which prefers composite shevas.

Verbs in stems other than Piel may have a sheva under the prefix of the imperfect. For example, III-he<sup>3</sup> Qal verbs with vav consecutive may have a sheva under the prefix.

וַיְהִי־אֵר      And there was light (Gen 3:1)

The simple meaning in this context and the fact that **וַיְהִי** does not appear in the Piel identify this as a Qal.

Verbs with suffixed pronouns may also have a sheva under the prefix of the Qal imperfect.

וַיְבִיאָהּ      he brought her (Gen 2:22)

In this case, however, the dot vowel under the bet and the meaning in context identify the stem as Hiphil.

### Meaning of the Piel

Older grammars called the Piel intensive. The designation intensive was appealing because the doubling of the middle root letter seemed intensive, so form and meaning seemed to correspond. But few if any verbs could be shown to have a more intensive meaning in the Piel than in the Qal. Ernst Jenni proposed a better way to understand the Piel: Piel indicates *bringing about a state*. Hebrew uses the Piel when the subject is putting the object into the state or condition corresponding to the meaning of the verb root. The object thus takes part in the action as a passive,

secondary subject. Being a state, *the action tends to be habitual or ongoing*.

This general meaning can be further divided into factitive, denominative, and frequentative. (The Piel forms below are those of the Piel perfect, discussed in Chapter 21).

**Factitive.** According to Webster's Dictionary a factitive verb is one that expresses the idea of making, calling, or thinking something to be of a certain character.

Qal		Piel	
יָדָר	be just, righteous	יִדְרֶה	declare just

**Denominative** verbs are formed from nouns. Generally, it is thought that they are formed from nouns because the noun forms appear earlier and more frequently than the verb forms.

Noun		Piel	
דָּבָר	word	יִדְבֹּר	speak (make or declare a word)

A subgroup of denominative verbs is **privative**, which indicate taking something away from or injuring the noun.

Noun		Piel	
חַטָּאת	sin	יִחַטֵּא	free from sin

**Frequentative.** These are also called iterative or pluralic, indicating multiple or repeated action.

Qal		Piel	
יָלַךְ	walk	יִלְכֹּךְ	walk around

The reason why some verbs use Piel is unclear because either they do not occur in Qal, or when they do occur in both Qal and Piel, there is no apparent difference in meaning.

**Vocabulary**

אֶבֶן	stone (f)
אֲדָמָה	ground
לֶחֶם	bread
מָאֵד	force, might (noun); very, exceedingly (adv)
מִדְבָּר	pasturage, wilderness, steppe
מִשְׁפָּחָה	family; clan
סָבִיב	circuit (noun); all around, round about, surrounding (adv)
עָבַד	serve
עֹלָה	burnt offering
עֵת	time
פְּלִשְׁתִּי	Philistine (פְּלִשְׁתָּ "Philistia")
פָּקַד	visit; number; appoint; miss; take care of; muster
צֹאן	flock
קָרַב	draw near
שְׁלֹמֹה	Solomon

**Exercises**

1. Read aloud and translate the following. Chart the verbs. Discuss the meaning of the Piel verbs.

וַיְבָרֶךְ אֱלֹהִים אֶתְכֶם (Gen 1:28)

וַיֵּצֵא יְהוָה אֱלֹהִים עַל-הָאָדָם ...  
מִכָּל עֵץ-הַגֶּן ... תֹאכַל:

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ (Gen 2:3)

(Num 6:24) יִבְרַכְךָ יְהוָה וְיִשְׁמְרֶךָ:

(Exod 3:20) וְשָׁלַחְתִּי אֶת־יָדַי וְהִכִּיתִי אֶת־מִצְרַיִם בְּכֹל נִפְלְאוֹתַי<sup>2</sup> אֲשֶׁר אֲעִשֶׂה בְּקִרְבּוֹ וְאַחֲרֵי־כֵן יִשְׁלַח אֶתְכֶם:

(1 Kgs 1:2) וַיֹּאמְרוּ לּוֹ<sup>a</sup> עֲבָדָיו יִבְקָשׁוּ לְאֹדֹנָי<sup>b</sup> הַמֶּלֶךְ נִעְרָה בְּתוּלָה וְעַמְדָה לְפָנָי הַמֶּלֶךְ וְתַהֲיֶילוּ סִכְנֵת<sup>3</sup> וְשִׁכְבָה בְּחִיקוֹ<sup>c</sup>

(<sup>a</sup> > ט\* || <sup>b</sup> ט<sup>B</sup> suff 1 pl || <sup>c</sup> ט\* μετ' αὐτοῦ “with him,” <sup>ט</sup> <sup>Mss</sup> in sinu suo)

(Exod 2:17) וַיָּבֹאוּ הָרְעִים וַיִּגְרְשׂוּם וַיִּקַּם מֹשֶׁה וַיּוֹשַׁעַן וַיִּשַׁק אֶת־צֵאֲנָם:

(Deut 5:11) לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׂוּא כִּי לֹא יִנְקֶה יְהוָה אֶת־<sup>a</sup> אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׂוּא<sup>b</sup>:  
(<sup>a</sup> ט<sup>J</sup> + כ[ו]ל || 1 ut Ex 20,7 || <sup>b-b</sup> > ט)

(Deut 5:24) וַתֹּאמְרוּ<sup>a</sup> הֵן הָרָאנוּ יְהוָה אֱלֹהֵינוּ אֶת־כְּבוֹדוֹ<sup>b</sup> וְאֶת־קִלְוֵי<sup>b</sup> שְׁמַעְנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם הַזֶּה רָאִינוּ כִּי־יִדְבֵר אֱלֹהִים<sup>c</sup> אֶת־הָאָדָם וְחָי:  
(<sup>a</sup> ט cf S יהוה || <sup>b-b</sup> > ט<sup>LO</sup> || <sup>c</sup> ט ואתם ת' <sup>a</sup>)

2. Begin a word study by reading the entry in your lexicon for בָּרַךְ and noting the possible meanings. Prepare for a discussion of the meaning of the word.

<sup>2</sup> “my wonders”

<sup>3</sup> “one serving”

## Chapter 19

### Hiphil Perfect

#### Form of the Hiphil Perfect

The **indicator** of the Hiphil **stem**, as mentioned in Chapter 17, is a dot vowel—hireq ( . ), tseré ( .. ) or segol ( . )—under the middle root letter. The **indicator** of the Hiphil **perfect** is a prefixed he<sup>3</sup> (ה־). The vowel pointing is usually ה־ and sometimes ה־, ה־ or ה־.<sup>1</sup> This he<sup>3</sup> may derive from the he<sup>3</sup> of the pronouns (הוּא הוּא) and represent the “second subject” mentioned in Chapter 17.

הִגִּיד

The dot vowel occurs only in third-person forms in the perfect. It is still a helpful indicator because third-person forms are the most commonly occurring.

**I-nun.** When the first root letter is a nun (נ), it assimilates into the second root letter.

הִגִּיד > \*הִנְגִיד

**I-vav.** Although listed as I-yod in lexicons, the original vav remains in the Hiphil perfect.

יָשַׁב from הוֹשִׁיב

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<sup>1</sup> This he<sup>3</sup> could be easily confused with the interrogative he<sup>3</sup> or the definite article, especially since the pointing of the last example is the same as that of the interrogative he<sup>3</sup>.

The verb הלך acts like a I-vav in the Hiphil.

הולך

A few I-vav verbs, usually with ז as the middle root letter, show assimilation of yod into the second root letter like a I-nun verb.

יצתו from יצת

**II-vav or yod.** Both II-vav and II-yod have the same form in the Hiphil perfect, with a hireq yod between the first and third root letters.

הקים from קום  
השים from שים

The forms may have a hireq or tsere without the yod. For unknown reasons a holem or holem-vav sometimes appears before perfect suffixes beginning with a consonant.

הביאות from בוא

**III-he<sup>2</sup>.** As elsewhere the he<sup>2</sup> may be present, absent, or replaced by a tav or yod.

PGN	גלה
3ms	הגלה
3fs	הגלתה
2ms	הגלית
3cp	הגלו

I-guttural, III-guttural, III-he<sup>2</sup>, and I-yod all have minor vowel changes in keeping with the character of these letters, but the indicators and all the letters of the roots are still visible.

**Vocabulary**

אל	God, god
אמה	forearm, cubit
גבול	boundary, territory
זכר	remember
זרע	seed, descendant
חטא	miss (a mark), sin
חיל	strength; wealth; army
חסד	loyalty, faithfulness
יהושוע	Joshua (short form: יְשׁוּעַ)
ירש	subdue, possess, dispossess; tread
כתב	write
לילה ליל	night
למען	for the sake of, on account of (prep); in order that (conj)
מועד	appointed place or time; season
מטה	rod, staff; tribe

**Exercises**

1. Read aloud and translate the following. Chart the verbs. Discuss the meaning of the Hiphil verbs.

הִגִּיד לְךָ אֲדָם מִה־טוֹב (Mic 6:8)

וַיִּרְשׁוּ אֶת־אֲרָצֹם (Josh 12:1)  
מֶלְכֵי הָאָרֶץ אֲשֶׁר הָבֹוּ בְנֵי־יִשְׂרָאֵל

אַתֶּם הַמִּתְּתִם אֶת־עַם יְהוָה: (Num 17:6 ET 16:41)



## **Chapter 20**

### **Authors and Editors**

When we read a newspaper article, we make judgments about the perspective and reliability of the writer. Historians make similar judgments about their historical sources (including newspapers) when they write histories. The idea that the Bible could and should be read like any other book revolutionized biblical studies. Biblical scholars began to question the Bible, just as historians and literary critics did: Who wrote this? When did they write it? What was their perspective?

Ancient authors lived in traditional, communal societies where the individual and therefore individual authorship were not as important as in the modern world. The community's oral and written traditions were copied and handed down from generation to generation. Modern historians are interested in identifying these authors and their sources in order to understand more precisely their historical context and perspective.

#### **Source Criticism**

The method for identifying and analyzing sources in biblical studies is called source criticism. In a few cases, biblical writers indicate their sources. When the book of 2 Chronicles refers to the "Book of the Kings of Israel and Judah,"<sup>1</sup> it may be referring to the biblical books of Samuel and Kings. In other cases, long lost books are mentioned. The "Book of the Wars of the LORD" is quoted in Numbers 21:14. Joshua 10:13 and 2 Samuel 1:18 refer to the "Book of Jashar" and 1 Kings 11:41 refers to the "Book of the Acts of Solomon." The books of Kings often state that more information can be found in the "Book of the Annals of the Kings

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<sup>1</sup> 2 Chr 16:11; 25:26; 28:26; 32:32.

of Israel”<sup>2</sup> or the “Book of the Annals of the Kings of Judah.”<sup>3</sup> We can only speculate about what was in these books.

Over vast expanses of the Hebrew Bible, the writers do not identify themselves or their sources. However, sources can still be identified by the following evidence:

- Stories told twice in slightly different ways or repetitions within one story (doublets);
- Shifts in vocabulary and style;
- Differences in theology and ideology;
- Evidence of different historical contexts;
- Disruptions in the logical or narrative flow.

In the history of biblical studies, evidence of sources was first discovered in the Pentateuch. Two stories of creation in Genesis 1:1–2:4a and 2:4b–3:24 create a disruption in logical or narrative flow, especially because the order of creation is different in the second account. They also show differences in theology, vocabulary, and style. Note this often cited difference in vocabulary: Genesis 1:1–2:4a refers to אֱלֹהִים “God,” whereas Genesis 2:4b–3:24 refers to יְהוָה אֱלֹהִים “LORD God.” Biblical scholars call the source of the first story P for the Priestly writer. The source of the second story is called J because German scholars first discovered the sources and J is the first letter of the transliteration into German of the proper name of God (יהוה).

These sources seem to continue beyond the creation stories, as the same differences in vocabulary, style, and theology appear on the same sides of doublets throughout the Pentateuch. For example, in the story of Noah, אֱלֹהִים “God” commands Noah to take two of every kind of animal into the ark (Gen 6:19–22), whereas יְהוָה “the LORD” tells Noah to take seven pairs of all clean animals and a pair of unclean animals (7:1–3).

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<sup>2</sup> 1 Kgs 14:19; 15:31; 16:5, 14, 20, 27; 22:39; 2 Kgs 1:18; 10:34; 13:8, 12; 14:15, 28; 15:11, 15, 21, 26, 31.

<sup>3</sup> 1 Kgs 14:29; 15:7, 23; 22:45; 2 Kgs 8:23; 12:19; 14:18; 15:6, 36; 16:19; 20:20; 21:17, 25; 23:28; 24:5.

This source theory is often referred to as **JEDP**, after the names of the sources, or as the **Documentary Hypothesis**. J and P are the most prominent sources in the first four books of the Pentateuch. D is largely identical to the book of Deuteronomy. E is less frequent and sometimes difficult to distinguish. Although aspects of the hypothesis continue to be hotly debated, the existence of the sources is widely accepted by biblical scholars, because no one has presented a more persuasive explanation of the evidence.

A beginning student cannot assess the theory by reading the entire Pentateuch in Hebrew, but will rely partly on the identification, dating, and description of the sources in critical introductions, commentaries, and Bible dictionaries. However, knowledge of Hebrew does allow the student to examine the vocabulary and style of a particular passage. The student can also find out when scholars date the source and think about its ideology and message within its context. For example, the first creation story (Gen 1:1–2:4a) is commonly assigned to the priestly source written in the exilic or post-exilic period. A student studying a passage in Genesis 1 could therefore compare the passage to creation stories from Mesopotamia<sup>4</sup> that Israel would have been exposed to in exile, and consider how the passage reflects and reacts to those stories and the situation of the exile.

In this chapter's exercises, you can compare the reasons given for the Sabbath commandment by P and D. You may want to look at examples of sources that you have already translated. In the previous chapter, Genesis 3:11 and 3:13 were from the J source. Deuteronomy 11:23 was from D. The reading from Exodus 16:5 reflected the priestly (P) writers' interest in Sabbath, rituals, and time. In the examples in subsequent chapters, you can observe their Hebrew vocabulary and style, and reflect on their theology and ideology in historical context.

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<sup>4</sup> Several Mesopotamian creation stories are translated in James Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament* (3d ed.; Princeton: Princeton University Press, 1969).

### **Redaction Criticism**

Continuing study of the literature of the Hebrew Bible revealed that not only were there different sources, but these were selected and arranged by editors in order to present a certain perspective or interpretation. In some cases, the editors also inserted passages with their own interpretations of the sources. These editors in biblical studies are often called **redactors** and the method for identifying redactors is called redaction criticism.

Editorial activity is easiest to identify when we have two different accounts of the same material. An example would be the repetition of laws in P and D. Deuteronomy means “second law.” Another example is the history of Israel in Joshua through Kings and the parallel history in Chronicles.

Even if we do not have two accounts of the same material, we still may be able to distinguish the work of one or more editors. Editorial activity, often speeches or prayers, is most evident in the introduction and conclusion, and at the transitional or bridging passages. In these passages, the hand of an editor is evident, when passages are not self-contained stories and therefore cannot be told on their own. Editors orient the reader to the meaning of the longer work using language and idioms that typically appear in these introductory, transitional, and concluding passages.

The theology and style of Deuteronomy influenced the editors of the books from Joshua to 2 Kings that tell Israel’s story from entry into the land to exile. These books are therefore referred to as the **Deuteronomistic History** (DH) and the editor or editors as the **Deuteronomist** (Dtr) or Deuteronomists. Deuteronomistic style and theology helps us identify these editors’ additions. They placed Deuteronomy at the beginning of their history and organized their source materials into four historical periods: the time of Moses, the entry into the land under Joshua, the judges, and the reigns of kings. They inserted their own compositions throughout, especially at transitions between periods of history. Sometimes these are speeches or prayers by prominent figures, for example, speeches by Joshua that introduce (Joshua 1) and conclude (Joshua 23) the entry into the land. Samuel’s speech in 1 Samuel 12 makes a transition between the period of the judges and

the beginning of the monarchy. Nathan's oracle in 2 Samuel 7 introduces the promise to David and the building of the temple. Solomon's prayer in 1 Kings 8 concludes the first period of the monarchy and marks the completion of the temple. In other places, Dtr speaks through the voice of the narrator (Josh 12; Judg 2:11–22; 2 Kgs 17:7–18, 20–23).

Martin Noth, the biblical scholar who first recognized the Deuteronomistic History as a unified work, thought an exilic editor created it to show how the exile was punishment for Israel and Judah's long history of unfaithfulness. Other scholars thought this was too simple and negative a message for such a long work. Gerhard von Rad and Hans Walter Wolff pointed to the promise to David and the pattern of apostasy, punishment, return (שוב), and deliverance. (The reading from Judges 2:18 in the previous chapter is an example of the last part of this Deuteronomistic pattern.) Although the exile was the punishment for a long history of unfaithfulness and injustice, God would be merciful and deliver, if the people returned to God.

Rudolph Smend and Frank Moore Cross detected more than one edition of the Deuteronomistic History. Josiah seemed to fulfill the hope for a king such as David. Then, when he dies in battle, the Deuteronomistic History quickly ends. Cross suggested the first edition was produced around the time of Josiah. Dtr 1 blamed the fall of the northern kingdom of Israel on the many northern kings who "walked in the way of Jeroboam," causing Israel to sin.<sup>5</sup> Dtr 1 wrote to encourage the people to support Josiah's religious reforms based on the book of Deuteronomy and hoped for restoration under this king "like David." When Josiah's sudden death in battle dashed these hopes, the Deuteronomistic History came to an abrupt end. An exilic redactor (Dtr 2) blamed the exile on the sins of Manasseh, which could not be overcome even by Josiah (2 Kgs 21:10–25), and added a brief conclusion. According to Cross, Dtr 2 inserted passages that predict the exile and say restoration is

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<sup>5</sup> 1 Kgs 15:26, 30, 34; 16:2, 19, 26, 31; 22:52; 2 Kgs 3:3; 10:29; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28.

possible if the people return to God.<sup>6</sup> Cross' theory of two editions, one of them pre-exilic, is more widely accepted in North America than in Europe. Recently several scholars have shifted their attention to uncovering the sources used by Dtr that appear to contain prophetic and anti-monarchical strains.

Although scholars do not always agree about exactly how the Deuteronomistic History was edited and the message of the editors, this discussion can help us appreciate the historical meaning of this great work.

### **Hebrew Style**

After reading many writings of a particular English novelist, poet, or journalist, we come to recognize recurring themes, perspectives, and a typical writing style. The same is true for ancient Hebrew writers and editors. Knowledge of Hebrew gives you the ability to investigate and appreciate the style of different sources, authors, and editors.

In order to discover whether certain Hebrew words or idioms are typical of an author or source, the use of a concordance is essential. The new computerized concordances can help you search quickly for a particular word, form, or phrase from the Bible. If it occurs almost exclusively in the writing of one author or source, it is probably typical of his or her style.

Deuteronomy has one of the most distinctive manners of expression, including the frequent use and mixing of singular and plural second person verbs and pronouns. Deuteronomy wants to address the people as a whole as well as each individual. Also typical is the use of הַיּוֹם “today.” Although this is a common expression throughout the Bible, a concordance search reveals that it is quite frequent in Deuteronomy. Deuteronomy wants to make the observance of the teachings present “today:” “The LORD did not make this covenant with our ancestors, but with us, we who are here today (הַיּוֹם), all of us who are alive” (Deut 5:3).

Deuteronomy 6:4 is important in both the Jewish and Christian traditions, and many consider it to be central to the

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<sup>6</sup> See, for example, 1 Kgs 8:46-53.

theology of Deuteronomy. Deuteronomy preaches one people, and the worship of one God, in one place. In Chapter 27, you will read a selection from Deuteronomy 6.

**Exercises**

1. Read the different reasons given for the Sabbath in the two versions of the Ten Commandments:

Exod 20:11) כִּי שֵׁשַׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם  
וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי  
(<sup>a</sup> mlt Mss 65C<sup>Ms</sup> 7P<sup>v</sup>)

(Deut 5:15) וּזְכַרְתָּ כִּי־עָבַד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֵּצֵאֲךָ  
יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְזִרְעַ נְטוּיָה עַל־כֵּן צִוָּךְ  
יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת:<sup>a</sup> ס  
(<sup>a</sup> 6<sup>-O</sup> + καὶ ἀγιάζειν αὐτὴν = cf Ex 20, 11)

2. Read the verses from Deuteronomy below, the Deuteronomistic History, and the Chronicler. Note the similarities and differences in vocabulary, style, and theology. (You have already read the second passage, 2 Kings 23:25 in the exercises for Chapter 11.)

(Deut 6:5–6) וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ  
וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם  
עַל־לִבְבְּךָ:

(2 Kgs 23:25) וְכָמֹהוּ לֹא־הָיָה לְפָנָיו מֶלֶךְ אֲשֶׁר־שָׁב  
אֶל־יְהוָה בְּכָל־לִבְבוֹ וּבְכָל־נַפְשׁוֹ וּבְכָל־מְאֹדוֹ  
כְּכָל<sup>a</sup> תּוֹרַת מֹשֶׁה וְאַחֲרָיו לֹא־קָם כְּמֹהוּ:  
(<sup>a</sup> nonn Mss Seb בכל, nonn Mss)

וַיִּתֵּר דְּבַרֵּי יְאֻשִׁיהוּ וַחֲסָדָיו<sup>a</sup> כְּכַתּוּב<sup>7</sup> בְּתוֹרַת  
יְהוָה: וּדְבָרָיו<sup>a</sup> הָרְאִשִׁימִים וְהָאַחֲרִימִים הֵנָּם כְּתוּבִים<sup>8</sup>  
(26<sup>a</sup> ὁ καὶ ἡ ἐλπίς αὐτοῦ “and his hope”)

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<sup>7</sup> “as written.” A Qal passive participle. See Chapter 25.

<sup>8</sup> “are written.” See previous footnote.

## Chapter 21

### Piel Perfect

#### Form of the Piel Perfect

The perfect in the Piel is easily identifiable because it has the same suffixes as the Qal perfect. The **indicator** of the Piel **perfect** is the hireq under the first root letter.

דָּבַר

As mentioned in Chapter 18 (Piel imperfect), the **indicator** of the Piel **stem** is the doubling of the middle root letter.

When the middle root letter is a guttural (א ה ח ע) or resh (ר), these letters cannot take a dagesh (doubling). In some cases, there is “compensation” by lengthening the previous vowel. The **indicator** of the Piel in these roots is a tsere under the first root letter.

בִּירַד

You can think of this as a “traveling dagesh” because it moves from the middle root letter under the first root letter to change a hireq into a tsere.

#### Locative he<sup>3</sup>

Nouns, names, and adverbs sometimes suffix a gamets he<sup>3</sup> (ה־) to indicate direction toward the noun or just emphasize the location. Other books call it a he<sup>3</sup> *locale* or directive he<sup>3</sup>. In reading you can tell the difference between this he<sup>3</sup> and most other gamets-he<sup>3</sup> endings (ה־), especially the feminine singular ending that takes a Masoretic accent. Although the locative he<sup>3</sup> comes at the end of a word where you would expect an accent, it does not take an accent.

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The addition of the locative he<sup>3</sup> may change slightly the vowels of the word.

אַרְצָה כְּנָעַן      *toward the land of Canaan*  
(Gen 11:31)

וַהֲנִיחַ סֹלָם מִצֵּב  
אֶרֶץ      *there was a ladder standing*  
*on the earth* (Gen 28:12)

**Vocabulary**

אָהַב	love, like
אִם	mother
אָסַף	gather, take in
אָרוֹן	ark, chest
בְּגָד	garment
בֹּקֶר	morning
יָסַף	add
מָלֵא	be full; (Pi) fill, fulfill
מַעֲשֵׂה	work
נַחֲלָה	inheritance
נָעַר	boy, youth
עוֹן	transgression, iniquity (the vav is pronounced as a consonant)
קָרַב	inward part, midst
בְּקָרַב	in the midst (of), among
רָבָה	be(come) numerous, be great; (Hi) multiply, make many
רֵגֶל	foot

**Exercises**

1. Read aloud, translate, and chart the verbs in the following passages. Discuss the meaning of the Piel verbs.

וְשִׁנַּנְתֶּם לְבַנְיָדָד וְדַבַּרְתֶּם בָּם (Deut 6:7)

כִּי שִׁשְׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ (Exod 20:11)

אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בִּרְדָּד יְהוָה אֶת־יוֹם הַשַּׁבָּת<sup>b</sup> וַיְקַדְּשֶׁהוּ<sup>c</sup>:

(<sup>a</sup> mlt Mss טסע<sup>M</sup>ט<sup>P</sup>ט || ואת || <sup>b</sup> Pap Nash טס השביעי || <sup>c</sup> Pap Nash טו שיו-)

אֲשֶׁר שָׁמַרְתָּ לַעֲבֹדָדָד דָּוִד אָבִי<sup>a</sup> אֶת אֲשֶׁר־דַּבַּרְתָּ לִּי<sup>a</sup> (1 Kgs 8:24)

וַתִּדְבַר בְּפִיךָ וּבִידְךָ<sup>b</sup> מִלֵּאתָ כַּיּוֹם הַזֶּה:  
(<sup>a-a</sup> > ט\* || <sup>b</sup> טט pl)

2. From now on, you will be assigned passages to read from *BHS*. Use these to practice both your Hebrew and exegetical skills. For example, in order to translate, you will need to read the text-critical notes in *BHS*. You may want to do word studies on certain words, or you might discuss the evidence of sources or editors.

Read aloud and translate Genesis 2:7–9 using the following notes. Chart the verbs, as usual.

Verse 7

בְּאִפְיוֹ

The first letter is a preposition, and the last a suffixed pronoun. BDB gives you help finding the root. Under I. אִף (in small print) it says “v. sub אִנְף.” That is the root.

Verse 9

נִחְמָד

“Pleasant.” This is a Niphal participle. You will study the Niphal and participles in later chapters.

הִדְעַת

BDB will help you find the root.

## Chapter 22

### Conjugations of Will, Part I

The imperfect and perfect conjugations are **declarative**. They make a simple declaration or assertion such as, “Pharaoh said to Moses.” Hebrew also has three **volitional** conjugations. The term volitional is from the Latin verb “to wish.” Speakers using these conjugations attempt to impose their will on someone or something. The three volitional conjugations are the **jussive**, **imperative**, and **cohortative**. Originally separate forms, now they work together to make up one volitional class.

Person	Conjugation	Translation (sample verb: עָבַד)
third	jussive	<i>Let him/her/them work.</i> <i>May he/she/they work.</i>
second	imperative	Work!
first	cohortative	<i>May I/we work.</i> <i>I/We might/can work.</i> <i>Let me/us work.</i>

The terms jussive and imperative are from Latin verbs meaning “to order” and “to command.” In Hebrew, these conjugations may be used for commands, and also advice, permission, requests, wishes, and so on. In other words, the degree to which the speaker exerts his or her will varies. Often the social status of the speaker relative to the hearer determines whether these forms are used as commands or requests.

This table serves as a guideline only because there is some confusion either in the Masoretic tradition or in our understanding. It is important to note that the jussive and cohortative often have the same form as the imperfect. Perfects may also be used

alongside imperatives in prayers. The infinitive absolute (which we will study later) can also be used as an imperative.

The volitional conjugations in this chapter are based on the Qal stem. Hiphil and Piel conjugations expressing will are dealt with in the next chapter.

### Qal Jussive

Some verbs have a short and long form of the imperfect. The short form is used with vav consecutive and is similar or identical to the jussive.

Conjugation	Example (verb: היה)	Translation
Imperfect	וּבֵית־אֵל יִהְיֶה לְאֵוֹן:	Bethel shall become nothing (Amos 5:5)
Short Imperfect	וַיְהִי־אֹר	There was light (Gen 1:3)
Jussive	יְהִי אֹר	Let there be light (Gen 1:3)

Most verbs, however, do not have a short form of the imperfect. In that case, the forms of the imperfect and the jussive are the same. For these verbs, context indicates whether the form is an imperfect or a jussive.

In earlier forms of the language, there were short forms in all three persons but, by the time of Biblical Hebrew, the jussive occurred only in the second and third person. The second person jussive occurs with negation and is covered in Chapter 23.

The jussive forms of III-he<sup>3</sup> and II-vav or II-yod (hollow) verbs have missing letters. These forms are usually slightly different from the imperfect with vav consecutive.

The final he<sup>3</sup> is missing for jussive forms of **III-he<sup>3</sup>** verbs.

Root	Jussive	Translation
עלה	יַעַל	Let him go up; May he go up
היה	יְהִי	Let it be; May it be(come), happen
שׂוּבָה	יִשְׂתֶּבֶ	Let him drink; May he drink

The middle vav and yod is missing for the jussive forms of **hollow** verbs.

Root	Jussive	Translation
מות	יָמוּת	Let him die; May he die
שוב	יָשׁוּב	Let him return; May he return
שים	יָשִׁים	Let him place; May he place

### Qal Imperative

The imperative is similar to the form of the imperfect with the prefixes removed. Since this results in two vocal shevas in a row in the 2fs and 2mp forms, which Hebrew cannot tolerate, the first sheva turns into a ḥireq. (This is the rule of sheva.) The **indicator** of the imperative is a sheva or ḥireq under the first root letter.

PGN	Imperfect	Imperative
2ms	תִּשְׁמַר	שְׁמַר
2fs	תִּשְׁמְרִי	שְׁמְרִי
2mp	תִּשְׁמְרוּ	שְׁמְרוּ
2fp	תִּשְׁמְרֶנָּה	שְׁמְרֶנָּה

**I-gutturals** take a composite sheva (usually ḥateph pataḥ but with I-<sup>3</sup>alephs, ḥateph segol) instead of a simple sheva in the 2ms and 2fp forms:

Root	Imperative	Translation
אכל	אֶכַל	Eat! (2ms)
חגר	חַגְרֶנָּה	Put on! (2fp)

Similarly, the 2fs and 2mp forms of **II-guttural verbs** take a composite sheva under the second root letter and the corresponding short vowel under the first root letter.

Root	Imperative	Translation
שאל	שְׁאַלִי	Ask! (2fs)
זעק	זַעְקוּ	Cry! (2mp)

**I-nun** verbs may or may not have the first nun. When they lose the first nun, they are also without the indicators of the imperative. לקח behaves like a I-nun, possibly because לקח “take” was closely associated with נתן “give” in the spoken language.

PGN	With nun	נתן	לקח
2ms	נָפַל	תֵּן	קַח
2fs	נִפְּלִי	תִּנִּי	קַחִי
2mp	נִפְּלוּ	תִּנוּ	קַחוּ
2fp	נִפְּלְנָה	תִּנְנָה	not attested

**I-vav** verbs are without indicators of the imperative because they lose their first root letter. As usual, הלך behaves like a I-vav verb.

PGN	ישב	ידע	הלך
2ms	שֵׁב	דַּע	לֵךְ
2fs	שִׁבִי	דַּעִי	לֵכִי
2mp	שִׁבוּ	דַּעוּ	לֵכוּ
2fp	שִׁבְנָה	דַּעְנָה	לֵכְנָה

As in the imperfect, **III-he**<sup>3</sup> may be present, replaced by a yod, or absent. The forms for the verbs בָּנָה (build) and הָיָה (be, become) are:

PGN	בנה	היה
2ms	בָּנָה	הָיָה
2fs	בָּנִי	הָיִי
2mp	בָּנוּ	הָיוּ
2fp	בָּנִינָה	הָיִינָה

**Hollow** verbs have all root letters represented, but are missing the normal indicators.

PGN	קום	בוא	שים
2ms	קוּם	בּוֹא	שׂוּם
2fs	קוּמִי	בּוֹאִי	שׂוּמִי
2mp	קוּמוּ	בּוֹאוּ	שׂוּמוּ
2fp	קוּמִינָה	בּוֹאִינָה	שׂוּמִינָה

When joined by a maqqeph to another word or particle, the vowel pointing of the imperative changes. For example:

שָׁמֵר becomes שְׁמֹר-לְךָ

The sheva under the first root letter still identifies this form as an imperative.

The lack of a pronoun identifies an imperative in English. Note that in Hebrew, however, a suffixed pronoun on lamed is idiomatic, as in the previous example.

### Qal Cohortative

The cohortative is similar to the first person imperfect forms with הַיְ on the end:

אֲשַׁמְּרָה      נִשְׁמְרָה

The **indicators** for missing letters follow the same rules as for the imperfect: doubling indicates an assimilated nun; a tsere under an ʔaleph or nun prefix indicates I-vav; a qamets under the prefix indicates a hollow verb.

**III-heʔ verbs** do not add the הַיְ ending. They use the imperfect forms.

**I-yod** cohortative forms are missing a root letter. The tsere (..) is the same **indicator** as in the imperfect for the missing I-yod.

Root	Form	Translation
יֵשֵׁב	אֲשַׁבְּהַיְ	Let me live; May I live
	נִשְׁבְּהַיְ	Let us live; May we live

### Vocabulary

בַּעַל	owner, husband, lord; Baal
כְּבוֹד	abundance, honor, glory
כָּלָה	cease, come to an end, finish, complete
מַחֲנֶה	camp, army
מַלְאָךְ	messenger
מִנְחָה	gift; offering
נָטָה	turn, stretch out
עָזַב	leave, abandon
צַדִּיק	righteous, just (adj)
רָשָׁע	guilty, wicked (one) (adj) (f: רָשָׁעָה)



2. Read and translate Genesis 1:26–31 using the following notes. You have already translated two verses of this passage in Chapter 20. Chart the verbs.

Verse 26

כְּדָמוֹתָנוּ

Listed under the root דָּמָה. III-he<sup>3</sup> nouns (like verbs) can lose the final he<sup>3</sup> with the addition of a suffix.

הֲרֹמֵשׁ

“that creeps”—רֹמֵשׁ is a ms Qal participle (with the article הֲ) complementing the ms collective noun הֲרֹמֵשׁ just before it. Qal participles are the subject of Chapter 25.

Verse 28

וְכַבְּשָׁהּ

This may be easier to identify spelled out in full, with the parts separated: וְ כַבְּשִׁי הָ

הֲרֹמֵשֶׁת

The fs Qal participle form (with the article הָ) of the verb root רָמַשׁ. It can be translated like הֲרֹמֵשׁ in verse 26.

Verse 29

זֹרֵעַ

Literally: “seeding” (that is, “yielding” or “producing”). This is a ms Qal participle.

Verse 31

שְׁשִׁי

This is an ordinal number.

## Chapter 23

### Conjugations of Will, Part II

#### Negation

In the **third person**, Hebrew uses לֹא and the jussive, or sometimes אַל, in order to express negative volition (“Let it not ...”). לֹא and אַל normally come immediately before the verb, but may come before some other word or combination of words for emphasis.

In the **second person**, Hebrew uses either לֹא and the jussive, or אַל and the imperfect, to express negative commands. The first indicates urgency (“Stop...” or “Don’t...”), whereas the second indicates prohibition or legislation (“Do not [ever]...” or “You shall not...”). Remember that for many verbs the form of the jussive and imperfect are the same. In such cases, the context, and which of the two negative particles is used, will indicate whether it is a jussive or an imperfect.

In the **first person**, Hebrew uses the cohortative with לֹא in order to express negative will or desire (“Let us not...” or “May I not...”).

This table summarizes the expression of **negative volition** in Hebrew:

Person	Conjugation	Negative	Translation
Third	Jussive	לֹא	Let him/her/it not . . .
Second	Jussive	אַל	Stop . . . or: Don’t . . .
	Imperfect	אַל	Do not (ever) . . . You shall not . . .
First	Cohortative	לֹא	Let us/me not . . .

### Long Imperative Forms

Imperatives may also take a הַ ending, in which case the vowel pointing is often unusual:

Root	Imperative	Long Imperative	Translation
שמר	שָׁמֵר	שָׁמְרָה	Keep!
ישב	שֵׁב	שֵׁבָה	Sit!
נתן	תֵּן	תֵּנָה	Give!

### Piel and Hiphil Conjugations Expressing Will

The forms of the **Piel jussive** are the same as the forms of the Piel imperfect.

As in the Qal, the **Piel imperative** has the same form as the imperfect without the prefix. When the doubling of a middle root letter indicates a verb form is a Piel, a pataḥ (ַ) under the first root letter is the **indicator** of an imperative. When the middle root letter is a guttural (which cannot be doubled), then the pataḥ may, or may not, be lengthened to a qamets (ָ).

Piel Imperative				
Root:	דבר	מאן	מהר	גלה
2ms	דַּבֵּר	מֵאֵן	מְהַר	גַּלֵּה
2fs	דַּבְּרִי	מֵאֵנִי	מְהַרִּי	גַּלִּי
2mp	דַּבְּרוּ	מֵאֲנוּ	מְהַרּוּ	גַּלּוּ
2fp	דַּבְּרֶנָּה	מֵאֲנֶה	מְהַרְנֶה	גַּלְנֶה

The **Piel cohortative**, like the Qal cohortative, has a qamets he<sup>3</sup> suffix (הַ). Otherwise the indicators and missing letters are the same as those of the Piel imperfect.

The **Hiphil jussive** has the same form as the short form of the Hiphil imperfect with vav consecutive. (All Hiphil verbal roots have a short form of the imperfect, unlike other stems where only some roots have short forms of the imperfect.) The **indicators** are

the same as for the imperfect—a dot vowel under the middle root letter and a pataḥ under the prefix. In the Hiphil, the short form usually has a tsere or segol as a dot vowel rather than a ḥireq yod. III-gutturals may have a pataḥ rather than a dot vowel, because gutturals prefer a-class vowels. The missing letters are the same as for the imperfect.

Root	Imperfect	With Vav Consec.	Jussive
I-nun	יִשְׁמֹד יִגֵּד	וַיִּשְׁמֹד וַיִּגֵּד	יִשְׁמֹד יִגֵּד
III-guttural	יִשְׁלַח	וַיִּשְׁלַח	יִשְׁלַח
III-he <sup>3</sup>	יַעֲלֶה	וַיַּעֲלֶה	יַעֲלֶה

As in other stems, the imperfect and imperative forms are closely related. In the **Hiphil imperative**, however, the he<sup>3</sup> prefix is present. The **indicator** of the Hiphil imperative, therefore, is a he<sup>3</sup> prefix, usually with a pataḥ under it (ה־). The indicator of the Hiphil stem is a dot vowel under the middle root letter.

Hiphil Imperative	
2ms	הִשְׁמֹר
2fs	הִשְׁמֹרִי
2mp	הִשְׁמְרוּ
2fp	הִשְׁמְרֹנָה

The missing letters are the same as in the Hiphil imperfect.

The **Hiphil cohortative**, like the Qal cohortative, has a qamets he<sup>3</sup> ending (ה־ָ). The indicators and missing letters are the same as for the Hiphil imperfect.

### The Particle ׀

Frequently attached to the jussive, imperative, and cohortative—or nearby words—is the particle ׀. The traditional understanding is that it expresses a request or prayer and therefore

is translated as “please.” Lambdin, however, thinks it means that a request is a “logical consequence” of a preceding statement or situation (p. 170), and therefore prefers not to translate it.

### Narrative Sequences

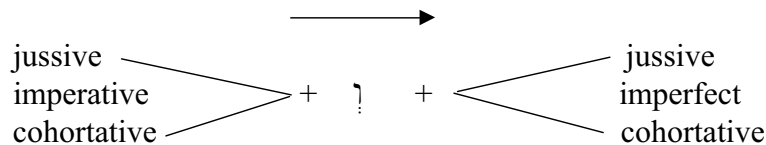
In the sequence

**imperative + ׀ + perfect,**

the perfect continues the imperative and should be translated as an imperative. Observe the following example and its translation:

<p>שִׁמְעוּ בְּקוֹלָם וְהַמְלִכְתֶּם לָהֶם מֶלֶךְ</p>	<p><i>Listen (imperative) to their voice and make (perfect) a king reign over them (1 Sam 8:22)</i></p>
---	---

But any of the following similar sequences are **purpose** or **result clauses**:



Here is an example:

<p>אַסְרֵה־נַפְשִׁי וְאֶרְאֶה</p>	<p>Let me turn aside (<i>cohortative</i>) so that I may see (<i>imperfect</i>) . . . (Exod 3:3)</p>
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(Another purpose or result clause not covered in the above summary is: jussive + ׀ + imperative.) Because these sequences are purpose or result clauses, the ׀ will be translated “that” or “so that.”

### Disjunctive –׀

When a vav is prefixed to anything other than a finite verb, it disrupts the narrative sequence. In previous chapters, you have

learned about the vav prefixed to finite verbs. A vav consecutive (וַ) prefixed to an imperfect narrates the past. A vav (וַ) prefixed to the perfect narrates the future. In this chapter, you learned that a vav (וַ) prefixed to a volitional conjugation could introduce a purpose or result clause. A vav conjunction (וְ) prefixed to anything other than a finite verb, such as a noun, is disjunctive or parenthetical.

A **disjunctive** vav sometimes introduces a contrast and may be translated “but.”

וְלֹא־מֵצָא עֹזֵר כְּגִדְדּוֹ:	<i>But for Adam was not found a helper equal to him (Gen 2:20)</i>
-----------------------------------	--

In addition, a disjunctive vav may introduce a new episode in a narrative and be translated “now.”

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר	<i>Now the man knew Eve, his wife, and she conceived (Gen 4:1)</i>
--	--

A **parenthetical** vav may be circumstantial, explanatory, or relative. When it is circumstantial, the vav can be translated “while,” “when,” “with,” or “since.”

הֲיִתְהַלְּכִי עִדְנָה בְּאֲדָנִי זָקֵן	<i>Shall I have pleasure, when my husband is old? (Gen 18:12)</i>
--	---

An explanatory vav can be translated “namely” or “that is.”

וַיִּשֶׁם יְהוָה אֶת־חַרְב אִישׁ בְּרֵעֵהוּ וּבְכָל־הַמַּחֲנֶה	<i>The LORD set the sword of each man against his neighbor, that is, against the whole army (Judg 7:22)</i>
--	---

These are just a few examples of the disjunctive and parenthetical uses and translations of the vav conjunction. Lexicons list the full range of uses and possible translations.

### Vocabulary

אָבַד	perish; (Pi) destroy; (Hi) exterminate
אָזְן	ear
בְּהֵמָה	cattle, animals
בָּקָר	cows (coll), herd(s), cattle
גָּלָה	uncover, reveal; depart, go into captivity
זָקֵן	old (adj); old man, elder (n)
חֲצִיר	permanent settlement, court, enclosure
יָכַל	be able (stative)
כַּף	hand, palm
לְכֵן	therefore (adv)
מִצְוָה	commandment
נָא	(particle of request)
סֵפֶר	scroll, inscription
רוּם	be(come) high, exalted
רֵעַ	friend, fellow, companion

### Exercises

1. Read aloud and translate the following. Chart the verbs.

סוֹר, מִרְעָה וְעָשָׂה טוֹב בְּקֶשֶׁת שְׁלוֹם (Ps 34:15 ET 14)

וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמְּרָאָה  
הַגָּדֹל הַזֶּה

(Exod 3:10) וַעֲתָה לֵכָה וְאַשְׁלַחְךָ אֶל־פַּרְעֹה וְהוֹצֵא<sup>a</sup> אֶת־עַמִּי  
בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם: (–אחטט<sup>a</sup>)

(Exod 20:2–3) אַנְכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם  
מִבְּיַת עֲבָדִים: לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים<sup>a</sup> עַל־פְּנֵי<sup>a</sup>:  
(3<sup>a-a</sup> Ⓞ[SCT<sup>IP</sup>] πλὴν ἐμοῦ “except me”)

(Exod 34:9) וַיֹּאמֶר אֶם־נָא מְצֵאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי<sup>a</sup> יִלְדֶ־נָא  
אֲדֹנָי<sup>b</sup> בְּקִרְבְּנוֹ  
(<sup>a</sup> > Ⓞ || <sup>b</sup> Ⓞ\* ὁ κύριός μου “my Lord”)

(Gen 22:5) וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר  
וְאֲנִי וְהַנֶּעֱר נִלְכָּה עַד־כָּה ... וְנָשׁוּבָה אֵלֵיכֶם:

(Isa 43:12) אַנְכִי הַגִּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאִין בְּכֶם זֶר  
וְאַתֶּם עַדִּי נֹאם־יְהוָה<sup>a</sup> וְאֲנִי־אֵל:  
(<sup>a</sup> fir huc tr : .)

(Judg 13:9) וַיִּשְׁמַע הָאֱלֹהִים<sup>a</sup> בְּקוֹל מְנוּחַ וַיָּבֵא<sup>b</sup> מִלֶּאדָּה<sup>c</sup> הָאֱלֹהִים<sup>c</sup>  
עוֹד אֶל־הָאִשָּׁה וְהִיא יוֹשֶׁבֶת<sup>1</sup> בַּשָּׂדֶה וּמְנוּחַ אִשָּׁה אִין עִמָּה:  
(<sup>a</sup> Ⓞ<sup>58.72</sup>(L5V) κύριος “Lord” || <sup>b</sup> Ms וַיֵּרָא ||  
<sup>c</sup> Ⓞ<sup>61</sup>(S) κυρίου “from [the] Lord”)

<sup>1</sup> “was sitting” This is a participle. Participles will be discussed in Chapters 25 and 26.

## Chapter 24

### Genre and Tradition

Every culture has conventional ways of communicating for specific situations. Over time, for particular occasions and life experiences, people develop appropriate, conventional ways of expressing themselves. We know what to say, and how to say it, on certain occasions, such as marriages, funerals, and religious services. We write a love letter differently than a paper for school. And we expect those with whom we communicate to recognize these differences and react to our communications accordingly, otherwise mistakes could be humorous or embarrassing. These conventional ways of speaking or writing can be referred to as genres or forms.

#### **Genre or Form Criticism**

In biblical studies, the identification and analysis of typical ways of writing and speaking is called **genre criticism** or **form criticism**. The pioneer of this type of analysis in biblical studies was Hermann Gunkel. He wanted to get beyond the written sources back to the oral traditions and life experiences of the people. The typical setting, situation, or life experience he called *Sitz im Leben*, in German. The *Sitz im Leben* or “setting in life” is not one historical occasion, but a repeated situation, such as a harvest or a funeral.

Gunkel identified genres according to their form (grammar and vocabulary), content (mood and thoughts), and setting in life. Hebrew grammar and vocabulary are, therefore, important in identifying genres.

Unlike Gunkel, contemporary literary theory is less interested in the history behind a text, but nonetheless continues to be interested in its genre. **Genre** may be more broadly defined to

include mood, setting, function, speaker, and content. The well-known literary critic, Northrop Frye, notes that “the point of criticism by genres is not so much to classify as to clarify”<sup>1</sup> by bringing out all kinds of traditions, similarities, and literary relationships to which we might otherwise be blind. How a particular passage is similar to, and different from, the norm is significant for comprehending meaning.

### Law

There are two genres of **law** in the Pentateuch.

Some laws are **conditional** and they introduce the main regulation with כִּי “when” and various different conditions (or cases) with אִם “if.”

כִּי תִקְנֶה עֶבֶד עִבְרִי	<b>When</b> you buy a Hebrew slave,
שֵׁשׁ שָׁנִים יַעֲבֹד	he shall serve six years,
וּבְשִׁבְעַת יָצֵא	and in the seventh he shall go out
לְחִפְשֵׁי חֲנָם:	free, for nothing.
אִם בָּגֵפוֹ יָבֵא	<b>If</b> he comes in single,
בָּגֵפוֹ יָצֵא	he shall go out single;
אִם בְּעַל אִשָּׁה הוּא	<b>if</b> he is married,
וְיָצְאָה אִשְׁתּוֹ עִמוֹ:	then his wife shall go out with him.
	(Exod 21:2-3).

The other genre is **absolute laws**.

לֹא תִרְצַח:	You shall not murder!
	(Exod 20:13)

The two types have a different form and content and may have a different social setting. The first type tends to deal with

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<sup>1</sup>Northrop Frye, *Anatomy of Criticism* (Princeton: Princeton University Press, 1957), 247–248.

secular affairs in the land. The second type tends to deal with relationships between God and human beings.

### Prophets

Prophetic messages are the speeches of messengers. They use the language of non-prophetic messengers in the Hebrew Bible and the Ancient Near East. Jacob, for instance, sends messengers ahead to meet Esau and instructs them to say:

כֹּה אָמַר עַבְדְּךָ יַעֲקֹב      Thus says your servant  
Jacob (Gen 32:5 ET 4)

The character of prophecy as a message from God is evident in the common phrase, “thus says the LORD” (כֹּה אָמַר יְהוָה).

The most prominent prophetic messages are **announcements of judgment** and **announcements of salvation**.

Announcements of judgment have three parts. Amos 7:16–17 can serve as an example:

1. <i>Reasons or Accusation</i>	וְעַתָּה שְׁמַע דְּבַר־יְהוָה אַתָּה אָמַר <sup>2</sup> לֹא תִנְבֵּא <sup>3</sup> עַל־יִשְׂרָאֵל וְלֹא תִטְיֵף עַל־בַּיִת יִשְׁחָק <sup>4</sup> :	Now hear the word of the LORD. You say, “Do not prophecy against Israel, and do not preach against the house of Isaac.”
2. <i>Therefore, messenger formula</i>	לְכֵן כֹּה־אָמַר יְהוָה	Therefore, thus said the LORD

<sup>2</sup> A Qal participle, which will be treated in the next chapter.

<sup>3</sup> A Niphal verb.

<sup>4</sup> An alternate spelling of “Isaac.” (There are two root words for “laugh”: צַחֵק and שְׁחַק. The story of Isaac in Genesis contains a play on the word “laugh.”)

3. *Judgment*      <sup>5</sup>וַיִּשְׁרָאֵל גְּלוּהָ ... “... Israel shall surely  
    יִגְלוּהָ מֵעַל      go into exile away from  
    אֶדְמָתוֹ:      its land.”

Compare other examples in 1 Kings 21:1–19; 2 Kings 1:3–4; Isaiah 8:5–8; 22:8b–14; 28:7–13; 29:13–14; 30:12–14, 15–17; Micah 3:9–12.

### Writings

The *Kethuvim* (“Writings”) of the Hebrew Bible include the books of Psalms and Proverbs, as well as ten other works.

The two major genres of the book of Psalms are **hymns** and **laments**. The typical form of a hymn is a call to praise, in the imperative, followed by the reasons for praise, often introduced by כִּי “for.” Claus Westermann notes that the reasons for praise are often in two parts—God’s majesty and God’s goodness or grace. The following example is from Psalm 100:

<i>Imperative call</i>	... הֲרִיעוּ	<i>Make a joyful noise ...</i>
<i>to praise</i>	... עֲבֹדוּ אֶת־יְהוָה	<i>Worship the LORD ...</i>
<i>God’s majesty</i>	... יְהוָה ... ... הוּא אֱלֹהִים	<i>... the LORD is God ...</i>
<i>Imperative call</i>	... בָּאוּ	<i>Enter ...</i>
<i>to praise</i>	... הוֹדוּ	<i>Give thanks ...</i>
	... בְּרַכּוּ	<i>Bless ...</i>
<i>God’s goodness</i>	... כִּי־טוֹב יְהוָה ... לְעוֹלָם חַסְדּוֹ	<i>For the LORD is good; eternal is his loyalty ...</i>

Compare also Psalms 95, 145, 148, 150.

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<sup>5</sup> This is an infinitive absolute. It emphasizes the verb. Chapter 29 will discuss the infinitive absolute.

Genres by their nature are flexible and adaptable to mixing and use in new combinations. The word הוֹי “woe,” for example, is often used in **laments** for the dead.

וַיִּנַח <sup>6</sup> אֶת־נַבְלָתוֹ	He put to rest his body
בְּקִבְרוֹ	in his grave
וַיִּסְפְּדוּ עָלָיו	and they mourned over him,
הוֹי אָחִי:	“Woe, my brother.” (1 Kgs 13:30)

To announce God’s judgment on Israel the prophets use the genre of lament for the dead. Because of its sins, Israel is “dead.”

לָכֵן כֹּה־אָמַר יְהוָה	Therefore, thus says the LORD,
אֱלֹהֵי צְבָאוֹת אֲדֹנָי	God of hosts, my Lord:
בְּכָל־רְחֹבוֹת מִסְפָּד <sup>7</sup>	In all the open places wailing,
וּבְכָל־חוֹצוֹת יֹאמְרוּ	and in all the streets they will say,
הוֹי הוֹי	“Woe, woe.” (Amos 5:16a)

Creativity in the mixing of genres contributes power to prophetic preaching.

### Tradition

Traditions are closely related to genres. Traditions are handed down from generation to generation in certain settings in life and genres. A humorous example from our culture is the sports interview. Traditions about being a good sport and team player are repeated over and over using the same words. In Israel some proverbs may have been used to hand down wisdom traditions in the context of scribal schools.

Traditions have elements of continuity, community, and change. By their nature, traditions are handed down from one generation to the next. To be traditions they must have continuous,

<sup>6</sup> This verb is doubly weak and the vowel pointing is unusual. It is a Hiphil from נִיחַ.

<sup>7</sup> This is a Piel participle. Chapters 25 and 26 introduce participles.

identifiable form and content. Normally, this is related to the genres in which they are typically expressed. If they did not have identifiable form and content through the generations, they would be better described as recurring themes, motifs, or the like.

Traditions are the property of a community that maintains and passes them on to the next generation. For example, a family might keep stories about their ancestors, a town might keep stories about the naming of important places, priests might keep stories about Aaron and Levi, and the royal court might keep stories about the divine right of kings. Recurring themes, motifs, and the like, differ from traditions in that they are not the property of a particular community and do not have a continuous form and content.

Although traditions must have continuity from generation to generation, they must also be fluid. They must be flexible enough to allow them to adapt to changing needs and remain relevant and living. A tradition can be written down, but it must retain in writing the flexibility of oral traditions.

In biblical studies, tradition critics and historians are interested in identifying traditions, their community, their typical and unique uses, and the way they change and adapt to new situations in the life of the community. Knowledge of Hebrew is important for identifying the form and content of traditions.

### **Exercise**

Read aloud and translate Micah 6:1–5 with the assistance of the notes that follow. Micah makes use of a genre that was not discussed above. Verses 1–5 are the first part. Read verses 6–8 in English. Without consulting the scholarly literature, what do you think the genre is? What parts can you distinguish? What traditions are associated with this genre? What is its setting in life? Why does Micah make use of this genre?

#### Verse 1

אָמַר

“is saying” This form is a participle. They will be discussed in the next chapter.

רִיב

The Qal imperative 2ms and the ms noun have the same form. One appears in this verse and the other in the next verse.

Verse 2

וְהִיאֲתַנִּים

This word is listed under יִתֵּן in BDB.

יִתְנַפֵּחַ

“He will argue.” This is a Hitpael stem that will be discussed in Chapter 31.

Verse 5

יָדַעַת

“to know” An infinitive construct which will be discussed in Chapter 27.

## Chapter 25

### Participles, Part I

So far we have studied only **finite verbs**, which are verb forms limited or qualified with respect to person, gender, number, and aspect (duration or completeness of action). **Infinite verbs** are not limited or qualified. The distinction is only relative in Hebrew because the participle (see Chapters 25 and 26) can be marked for gender and number whereas the infinitive (Chapter 27) can be marked with suffixed pronouns.

#### Qal Participle

The name **participle** refers to its participation in the characteristics of both a noun and a verb, as seen in the examples below.

The participle takes endings for gender and number like those of the adjective and noun. The feminine singular ending, however, is more often  $\text{ת־}$  than  $\text{ה־}$ . The **indicator** of the **Qal participle** is a  $\text{הֹ}$  between the first and second root letters. The spelling may be full or defective.

ms	שֹׁמֵר	mp	שׁוֹמְרִים
fs	שׁוֹמֶרֶת שׁוֹמְרָה	fp	שׁוֹמְרוֹת

When they act like nouns, participles can be in construct, thus taking construct endings—the same construct endings as for nouns (see Chapter 9).

There are also much less frequently occurring **stative participles** of the form שֹׁמֵר (see Chapter 7 on stative verbs), as

well as **passive participles** of the form שָׁמוֹר. They take the same endings as the active participle in the above table.

... אֶהְבֵּת רֵעַ ... ... *who is beloved by (passive participle)*  
a companion ... (Hosea 3:1)

The gutturals cause some changes to the above patterns, but only in the III-he<sup>3</sup> and hollow verbs are there missing letters.

**III-he<sup>3</sup> verbs** other than the ms lose the final he<sup>2</sup>. Notice therefore that the only difference between the ms and fs form is the vowel pointing.

III-ה			
ms	גָּלָה	mp	גָּלִים
fs	גָּלָה	fp	גָּלוֹת

**Hollow verbs** have the following form:

Hollow			
ms	קָם	mp	קָמִים
fs	קָמָה	fp	קָמוֹת

As in the perfect, hollow verbs can take a-class (as in the example above), u-class or i-class vowels. The ms and fs participles have the same forms as the Qal perfect 3ms and 3fs. When you come across one of these ambiguous forms, it is probably a participle if:

1. It is parallel to another participle;
2. It appears with an independent pronoun or a suffixed pronoun (because the pronoun is included in the perfect);
3. It has a definite article (because the perfect cannot take a definite article).

### Use and Meaning of Participles

The participle can function as a **verb**. As verbs, participles express ongoing activity or being. The context indicates whether they should be translated as past, present, or future.

אַנְהָ אֵתְּהָ הַלֵּךְ      Where are you *going*? (Zech 2:6)

וְרֵבְקָה אֲהָבָת אֶת־יַעֲקֹב      but Rebekah *loved* Jacob  
(Gen 25:28)

The participle may be used like an attributive or predicate adjective. As an **attributive adjective** it agrees with the noun it qualifies in gender, number, and definiteness.

יְהוָה כַּאֲשֶׁר אֹכֵלֵת      The LORD is like a *devouring*  
fire (Exod 24:17)

As a **predicate adjective**, the participle is often translated by the English relative pronoun “who.”

מִלְאָכִים הַבָּאִים יְרוּשָׁלַם      the messengers *who have*  
*come* to Jerusalem (Jer 27:3)

Like an adjective, a participle can function as a **noun**.

בְּיָמֵי שֹׁפְטֵי הַשְּׂפֹטִים      in the days *the judges*  
were judging (Ruth 1:1)

A participle may take **suffixes**.

הֲלֹא־בִבְטֹן עָשִׂנִי ...      Did not *the one who made me*  
in the womb ... ? (Job 31:15)

---

<sup>1</sup> This form is an infinitive construct, which you will learn in Chapter 27.

The suffix is typically the object of the verbal action (as in the above example), but may also be the subject.

Like an adjective or noun, a participle can be in **construct**.

בְּאֵי שְׁעַר־עִירוֹ      *the ones who were entering*  
 the gate of his city (Gen 23:10)

Participles may be charted in the following manner (using אֶהְבֶּתּוּ from Hosea 3:1 as an example):

Root	Stem	Conjugation	PGN	Special Features
אהב	Qal	passive participle	fs cstr	

### Vocabulary

אחר	another
איל	ram
אך	only; surely (adv)
בחר	choose
בין	understand, perceive
גבור	warrior, mighty man
דור	generation, lifetime, life-span
דרש	seek
הרג	kill
זבח	sacrifice (noun)
חוץ	place outside the house, street (noun); outside, without (prep, adv)
שפה	lip; shore
שבט	rod, staff; tribe
שבע*	(Ni, Hi) swear
שמן	oil

**Exercises**

1. Read aloud and translate the following. Chart the verbs.

(Exod 3:5) שֶׁל־נִעְלִיד מֵעַל רִגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד  
עָלָיו אֲדַמְתִּי־קֹדֶשׁ הוּא:

(Exod 3:13) וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים הַנָּה אֲנֹכִי בֶּאֱל־בְּנֵי  
יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם  
וְאָמְרוּ־לִי מַה־שְּׁמוֹ מָה אֶמַר אֲלֵהֶם:

(Lev 25:2) דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ  
אֶל־הָאָרֶץ אֲשֶׁר אָנִי נֹתֵן לָכֶם וְשָׁבַתָּה הָאָרֶץ שְׁבַת לַיהוָה:

(Exod 21:2–3) כִּי תִקְנֶה עֶבֶד עֲבָדִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבְשִׁבְעַת  
יֵצֵא לְחֻפְשֵׁי חָנָם: אִם־בְּגִפּוֹ<sup>a</sup> יָבֹא בְּגִפּוֹ<sup>a</sup> יֵצֵא אִם־בְּעַל־אִשָּׁה  
הוּא וַיֵּצֵאָה אִשְׁתּוֹ עִמּוֹ:  
(3<sup>a</sup> אג בנפיו || 3<sup>b</sup> טסצ׳ pr cop)

(Exod 20:12–15) כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן<sup>a</sup> יָאָרְכּוֹן יְמֶיךָ  
עַל הָאָדָמָה<sup>b</sup> אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ס לֹא תִרְצָח: ס  
לֹא תִנְאַף: ס לֹא תִגְנוֹב: ס

(12<sup>a</sup> Pap Nash ט + ולמען || ייטב לך ולמען + ט + τῆς ἀγαθῆς “the good” ||

13<sup>a</sup> ט\* ordinat 14.15.13 et Pap Nash Philo [De Decalogo 12]

Lc 18,20 Rm 13,9 ordinat 14.13.15)

## Chapter 26

### Participles, Part II

#### Hiphil Participle

The **indicator** of the Hiphil participle is a prefixed mem with a pataḥ under it: – מְ.

ms	מְשַׁמֵּר	mp	מְשַׁמְּרִים
fs	מְשַׁמֶּרֶת	fp	מְשַׁמְּרוֹת

The **indicator** is different for **I-vav**, **I-yod**, and **hollow** verbs.

Root	ms participle
יִשַׁב (original I-vav)	מְיֹשֵׁב
יִטַּב (I-yod)	מְיֹטִיב
קָוַם (hollow)	מְקֹוִם

In the other forms of the hollow verbs, adding the suffixes causes the reduction of the vowel under the prefix to – מְ.

מְקֹוִם (fp) מְקִימוֹת (fs) מְקִימֵהוּ (mp) מְקִימֵים

The – מְ looks like the indicator of a Piel participle (see below), but the ḥireq yod distinguishes a Hiphil from a Piel participle.

#### Piel Participle

The **indicator** of the Piel participle is a prefixed mem with a sheva under it: – מֶ. The indicator of the Piel stem continues to be the doubling of the middle root letter. The participle has a pataḥ under the first root letter, as do the imperative and imperfect.

Piel Participle			
ms	מְשַׁמֵּר	mp	מְשַׁמְרִים
fs	מְשַׁמֶּרֶת	fp	מְשַׁמְרוֹת

When the middle root letter is a guttural or has a sheva under it, the dagesh in the middle root letter may be missing. The he<sup>3</sup> is missing on III-he<sup>3</sup> verbs in the same way as in the Qal.

### Vocabulary

אַשּׁוּר	Assyria; Assyrian
הִלֵּל*	(Pi) praise; (Hitp) boast
חִכְמָה	experience, wisdom
טָמֵא	be unclean (stative)
כַּנָּף	wing
לָחַם	(Ni) fight
לָמָּה לָּמָּה	why?
מְלָאכָה	work
נוּס	flee
סָפַר	write, count, number; (Pi) recount, report, enumerate
פֶּתַח	gate, opening, entrance
קִדַּשׁ	be holy; (Pi) consecrate
רוּץ	run
רָעָה	feed, graze, tend (cattle)
רַק	only (adv)
שָׁאַל	ask (for), demand
שָׁחַת	(Ni) be corrupt, spoiled; (Pi) spoil, ruin; (Hi) destroy

**Exercises**

1. Read aloud and translate the following. Chart the verbs.

עַל הַר־גְּבֵהָ<sup>a</sup> עָלִי־לָךְ מִבְּשֻׁרַת צִיּוֹן הָרִימִי בְּפֶחַךְ קוֹלְךָ  
 מִבְּשֻׁרַת יְרוּשָׁלַם הָרִימִי אֶל־תִּירְאֵי אִמְרֵי לְעַרְנֵי יְהוּדָה הִנֵּה  
 אֱלֹהֵיכֶם:  
 (–ה<sup>a</sup> sic L, mlt Mss Edd)

(Isa 49:11) וְשִׁמְתִי כָל־הָרִי לְהֶרֶד וּמִסְלַתִי יִרְמֹן<sup>1</sup>:

הַשָּׁמַיִם מְסֻפְּרִים כְּבוֹד־אֵל (Ps 19:2 ET 1)  
 וּמַעֲשֶׂהָ<sup>a</sup> יָדָיו מִגִּיד הַרְקִיעַ: (–שי טו טו מ' pc Mss <sup>a</sup> & c)

הַנְּנִי מֵבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבְּצֹתִים<sup>1</sup>  
 מִירְכַת־אֶרֶץ<sup>a</sup> בָּם עוֹר וּפֶסֶח<sup>a</sup> הָרָה וַיִּלְדַּת יַחְדוֹ  
 קָהַל גְּדוֹל יָשׁוּבוּ הִנֵּה<sup>b</sup>:  
 (9 c j et <sup>b</sup> 1 || פָּסַח = ἐν ἑορτῇ φασεκ<sup>a-a</sup> & εἰν ἑορτῇ φασεκ<sup>a-a</sup>)

2. Read aloud and translate Exodus 3:1–7 using the following notes. Chart the verbs.

<u>Verse 2</u>	נִירָא	Niphal: “appeared”
	אָכַל	Pual: “consumed”
<u>Verse 4</u>	לְרֹאוֹת	“to see” (infinitive construct)
<u>Verse 7</u>	רָאָה	“surely” (infinitive absolute)

<sup>1</sup> The sheva under the prefix looks like the indicator of the Piel imperfect, but the middle root letter is not doubled.

## Chapter 27

### Infinitive Construct

In addition to the participle, Hebrew has two other infinitive forms: the infinitive absolute and the infinitive construct. Whereas the participle focuses on the action or situation of the subject or object of the verb, the infinitive focuses on the verb's action or situation. Some grammarians object to the name infinitive construct because it sounds like it is a construct form of the infinitive absolute. The two infinitives, in fact, have different origins. One is not the construct of the other.

#### Form of the Qal Infinitive Construct

The **indicator** of the Qal infinitive construct is a sheva under the first root letter. The form of the infinitive construct is:

שָׁמֵר

The form and indicator of the Qal infinitive construct are the same as the ms imperative. The context will distinguish the two verb types.

Before most suffixes, the form of the infinitive construct is:

שָׁמְרִי-

Before 2ms and 2mp suffixes, or when attached by a maqqeph to a following word, the form of the infinitive construct is:

שָׁמְרֵי-

The qamets in the previous examples is a qamets ḥatuph, pronounced “o.” Sometimes the infinitive construct before suffixes has hireq or pataḥ instead of qamets.

שָׁמַרְתִּי  
שָׁמַרְתִּי

Several types of verb roots have missing letters. **III-he<sup>3</sup>** roots take an הָ ending:

בָּנוּת  
עָשׂוּת  
הָיוּת

**I-vav** verbs lose the vav and add a tav ending. As usual, הִלְךְ acts like a I-vav.

Root	Infinitive Construct		With Suffixes	
יִשֵּׁב	שָׁבַת	to dwell	שָׁבַתִּי	my dwelling
יֵצֵא	צָאָת	to go out	צָאָתִי	my going out
יָדַע	יָדַעַת	to know	יָדַעַתִּי	my knowing
הִלְךְ	לָכַת	to walk	לָכַתִּי	my walking

**I-nun** verbs may retain their nun and be regular or lose their nun and add a tav like I-vav verbs. Some verbs show forms both with and without nun. לָקַח, as one would expect, loses its first root letter like a I-nun.

Root	Infinitive Construct		
	With nun	Without nun	
נָטַע	נָטַעַת	טָעַת	to plant
נָתַן	נָתַן	תָּתַת	to give
לָקַח		קָחַת	to take

Notice that the final nun of נָתַן also may assimilate.

The forms of infinitives construct of **hollow** verbs are:

Infinitive Construct	Translation
קום	to arise, arising
בוא	to come, coming
שית	to put, putting

There are no changes when suffixes are added.

### Stems other than Qal

In the stems other than Qal the form of the infinitive construct is usually the same as the form of the ms imperative. The **Hiphil** often has הַשְׁמִיר for the ms imperative and הַשְׁמִיר for the infinitive construct, but occasionally הַשְׁמֵר also appears to be an infinitive construct. The **Piel** ms imperative and infinitive construct are both שְׁמֵר.

The Hiphil and Piel infinitive construct forms of roots with weak letters will be outlined in Chapter 29.

### Use and Meaning of the Infinitive Construct

A common use of the infinitive construct is with the prefixed prepositions beth (-בְּ), kaph (-כֹּף) and lamed (-לְּ).

Clauses expressing time, called **temporal clauses**, often use the preposition beth (-בְּ) or kaph (-כֹּף). According to Ernst Jenni, the bet (-בְּ) expresses the closeness of two events (“When...”), whereas the kaph (-כֹּף) expresses the time immediately before an event (“As soon as...”).

בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד  
בְּמָלְכוֹ David was thirty years old  
when he became king (2 Sam 5:4)

וַיְהִי כַּמֶּלֶךְ  
הִקָּה אֶת־כָּל־בַּיִת  
יֵרֹבָעָם as soon as he became king,  
he killed the whole house  
of Jeroboam (1 Kgs 15:29)

Separable prepositions used with the infinitive construct to introduce temporal clauses are עַד “until,” אַחֲרַי / אַחֲרֵי “after,” and מִן “from.”

Temporal clauses may use the infinitive construct, or use כִּי with a finite verb. They may begin with וַיְהִי for the past, as in the previous example, and וַיְהִי for the future, as in the next example.

<p>וַיְהִי כִּי־תִבְּאוּ אֶל־הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לְכֶם ...</p>	<p><i>when you enter the land</i> that the LORD will give to you ... (Exod 12:25)</p>
---	---

The infinitive construct with a prefixed lamed (לְ-) has a wide range of uses that complete or explain another verb by answering the implied questions why, what, or how. For example, it may answer the question why and express purpose, result, or intention.

<p>סָר לְרֵאוֹת</p>	<p>he turned aside <i>to see</i> (Exod 3:4)</p>
---------------------	---

The vowels under the lamed (לְ-) are due to the rule of sheva.

לְרֵאוֹת > לְרֵאוֹת\*

Second, the infinitive construct with lamed (לְ-) may complete a verb by answering the question what?

<p>מִי יוּכַל לַעֲמֹד לְפָנַי יְהוָה</p>	<p>Who is able <i>to stand</i> before the LORD? (1 Sam 6:20)</p>
--	--

Third, it may explain a verb by answering the question how?

<p>כִּי־יִסִּית אֶתְכֶם לְאֹמֵר יְהוָה יִצִּילֵנוּ:</p>	<p>when he tempts you <i>by saying</i>, the LORD can deliver us (2 Kgs 18:32)</p>
---	---

These uses of the infinitive construct with lamed (לְ-) are adverbial. An adverb modifies a verb. In addition, the infinitive construct may function as a verb or a noun. The use of the infinitive construct with beth and kaph in temporal clauses is an example of the use of the infinitive construct as a **verb**.

Other types of clauses may use the infinitive construct as a verb with prefixed or independent prepositions, including clauses expressing **cause** (“because”) and **result** (“that”).

בְּשִׂנְאָתָּהּ יְהוָה אֶתְנוּ      because the LORD *hates* us  
(Deut 1:27)

As a verb, the infinitive construct may have a **modal** meaning in clauses with יֵשׁ (“is”) or אֵין (“is not”), and without another verb. A variety of prepositions may be used, but most common are לְ- (indicating possibility or permission) or עַל (indicating obligation or permission).

מָה לַעֲשׂוֹת לָךְ      What can be done for you?  
הֲיֵשׁ לְדַבֵּר-לָךְ      May one speak for you  
אֶל-הַמֶּלֶךְ      before the king? (2 Kgs 4:13)

When the infinitive construct has **suffixed pronouns**, they may be either the subject or the object of the verb.

עֲזַבְךָ אֶת־יְהוָה      *your abandoning* the LORD  
(Jer 2:17)

לְעֲזַבְךָ לָשׁוּב מֵאַחֲרַיִךְ      *to abandon you* by turning back  
from following you (Ruth 1:16)

In addition to its uses as an adverb and verb, the infinitive construct can play any role in a sentence that a **noun** would.

טוֹב לְהַדוֹת' לַיהוָה      to give thanks to the LORD  
is good (Ps 92:2)

The infinitive construct is usually negated with בְּלֹאִי. A lamed is prefixed to בְּלֹאִי rather than to the infinitive construct.

צוֹוִיתִיךָ לְבִלְתִּי אֲכַל-מִמֶּנּוּ      I commanded you *not* to eat  
from it (Gen 3:11)

The infinitive construct may be charted in the following manner (using לְעִזְבֶּךָ from Ruth 1:16 as an example):

Root	Stem	Conjugation	PGN	Special Features
עזב	Qal	infinitive construct		prefixed preposition: ל 2fs pronoun suffix: ך

**Vocabulary**

- יֹאָב      Joab
- כָּסָה\*      (Pi) cover, conceal
- לְבַד      alone (adv); besides (prep)
- מָוֶת      death
- נֶגֶד      opposite, before (noun, prep, adv)
- נָגַע      touch, reach; come to
- נָסַע      depart

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<sup>1</sup> This is a Hiphil infinitive construct. The root ידה here is both doubly weak (the he<sup>3</sup> has disappeared and the yod has changed) and defective in spelling (the ḥolem vav typical of Hiphil forms has reduced to a ḥolem).

עֵדָה	congregation
פָּר פָּרָה	young bull (m); cow (f)
פָּתַח	open; (Pi) loosen, free
צְדָקָה	righteousness
צָפוֹן	north
רַב	multitude, abundance
שָׂמַח	rejoice; (Pi) gladden
שָׂנֵא	hate; (Qal and Pi part) adversary, enemy

**Exercises**

1. Read aloud and translate the following. Chart the verbs.

(Gen 2:19) וַיִּצְרֹף יְהוָה אֱלֹהִים<sup>a</sup> מִן־הָאֲדָמָה<sup>b</sup> כָּל־חַיֵּית  
הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם  
לִרְאוֹת מַה־יִּקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ  
הָאָדָם<sup>c</sup> נִבְּשׁ חַיָּה<sup>c</sup> הוּא שְׁמוֹ:  
(<sup>a</sup> מִט + עוד || <sup>b</sup> ins c מִט || <sup>c-c</sup> frt add)

(Gen 2:15) וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם  
וַיִּנְחֵהוּ בְּגִן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:

2. Read and translate Deuteronomy 6:1–9. Chart the verbs.

## Chapter 28

### Hebrew Narrative

In his 1968 Presidential Address to the Society of Biblical Literature in the United States, James Muilenburg suggested that biblical scholars should pay more attention to the art of composition. This address was an early signal of a shift in biblical studies away from the intention of the author as the source of the meaning of a passage, and toward the passage itself and the reader as the sources of meaning. The shift moves away from historical investigation in order to determine the intention of the author and toward literary study of the text and how it affects the reader. For many this is a shift in emphasis rather than a choice of one or the other.

Since Muilenburg, the number of newer, literary studies of both prose and poetry is steadily increasing. A later chapter will focus on poetry. This chapter focuses on one type of prose, that is, narrative. A **narrative** tells a story or a series of events, either real or imagined.

Many of those writing current, literary studies of Hebrew narrative call their work **narrative criticism**. Although they use a variety of different literary theories, they analyze plot, character, setting, narrator, point of view, and style.

#### **Plot**

In literary studies, the **plot** is the principle(s) that connect(s) all the incidents in a story, and creates a beginning, middle, and end. The incidents in a story may or may not occur in chronological order. Literary critics often analyze the conflict that drives a plot, including the climax and resolution of the conflict. David Gunn suggests that the plot of a story can also be uncovered by asking: “Who desires what and when? When are their desires

fulfilled?” This way of asking about plot, he says, frees the interpreter from the question of who is the main character determining the interpretation.<sup>1</sup> It also makes the connection, widely recognized and debated in literary studies, between plot and character.

### **Character**

Literary criticism distinguishes between flat characters, round characters, and agents. Flat characters have only one or two personality traits (such as greed or kindness). Round characters are more complex, possibly changing as the narrative progresses. Agents are present merely to play a role in advancing the plot.

The Hebrew Bible rarely describes the physical features, or psychological characteristics or motives of the characters in a narrative. This contrasts with European novels that often provide detailed descriptions of characters. Hebrew narrative uses a high proportion of dialogue between characters. There are normally only two characters in a dialogue. Different styles of speech may correspond to different characters, for example, using long, flowing speeches, or being silent, or speaking briefly or abruptly. The relation of speech to action also brings out character. The large amount of dialogue in Hebrew narrative is a dramatic and realistic way of portraying characters.

Although the narrator says little, sometimes there are clues to the narrator’s interpretation of the story.

### **Narrator and Point of View**

The narrator is the person who tells the story. The narrator may or may not be identical with the author, and may or may not be a character in the story. The narrator may tell the story in first or third person. In the Hebrew Bible, the narrator often is not identified with a particular character, but speaks in the third

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<sup>1</sup> “Narrative Criticism,” in *To Each Its Own Meaning*, eds. Steven L. McKenzie and Stephen R. Haynes (Louisville: Westminster/John Knox, 1999), 180.

person, and seems to be all knowing. This “god-like” narration gives the Bible authority and influences our interpretations.

A closely related issue in interpretation is **point of view**, also called frame, perspective, or focalization. Point of view is similar to the limited field of view of a television camera. I once attended a protest demonstration in a large park. In the expanses of the park the crowd seemed small and disappointing to me. When I saw the protest on television that evening, the cameras focused on the crowd. No empty spaces were visible. The impression was quite different and a vivid illustration to me of the way television influences our interpretation of events.

Similarly, the narrator frames a story, decides what we see and do not see, what is in focus and what is out of focus. The point of view of the narrator influences and guides our interpretation.

### **Setting**

In literature the setting is the time, place, and environment of a story or play. Rain, for example, often reflects a somber mood. Biblical stories often occur in places associated with religious and political significance.

### **Style and Rhetorical Criticism**

Every culture has rules for communicating. We have already seen some of these rules in our study of genre or form. The title of Muilenburg’s address is “Form Criticism and Beyond.” In addition to studying genre, he wanted to study rules of composition or style. Muilenburg named this art of composition rhetoric and its analysis **rhetorical criticism**. Within biblical studies some people use rhetorical criticism in the narrow sense of analyzing how an author attempts to persuade an audience. Muilenburg and others use it in the broader sense of analyzing the compositional features a text uses to communicate meaning.

Among the habits or rules of Hebrew narrative composition are various types of **repetition**. One that requires some Hebrew to identify is what is known as a *Leitwort* (German for “guide word”). A *Leitwort* is a word that, because of its repetition and prominence, gives structure and emphasis to a passage. For example,



repetition of the same word, phrase, or sentence at the beginning and end of a passage.

Chiasmus may also occur over larger passages. For example, Tribble, following Lohfink, sees a chiasm in Chapter 1 of Jonah:

- A Framework (1:4–6)
  - B Two speeches by the sailors (1:7–8)
  - Center Confession of Jonah (1:9–10a)
  - B' Two speeches by the sailors (1:10a–11)
- A' Framework (1:12–16)

This kind of literary structure often displays or sets off the material in the center, like a fine gem set on a ring.

Tribble also notices **word order**. Deviations from normal word order, such as putting the subject before the verb in Hebrew, are for emphasis. In addition, the placement of small **particles** like **פִּי**, **הִנֵּה**, and **לָכֵן** are important signs of movement and emphasis in Hebrew narrative.

When you are studying a passage, you may want to make copies, and mark or highlight elements you notice. As you read, also look for narrative and rhetorical features already discussed above.

As a way of seeing rhetorical features and helping others see them (particularly if they do not know Hebrew), you may want to make a word-for-word translation. (A dynamic translation into English would obscure the Hebrew patterns.) As in the example above, Tribble joins with hyphens English words that are a single Hebrew word. She then uses different types of underlining to highlight repetitions. This visual presentation should be accompanied by an explanation of the patterns and how they relate to the content and meaning of the passage.

### Exercise

Translate Exodus 3:8–15 and discuss the literary features of Exodus 3:1–15. (You read Exodus 3:1–7 in Chapter 26.)

## Chapter 29

### Infinitive Absolute

#### Form of the Qal Infinitive Absolute

The form of the Qal infinitive absolute is:

שְׁמוֹר

III-he<sup>3</sup> roots, as well as II-vav and II-yod roots, have unique forms of the infinitive absolute. Note the Qal infinitive absolute of **III-he<sup>3</sup>** verbs:

קָלוּ

or

קָלוּהָ

The Qal infinitives absolute of **II-vav** and **II-yod** verbs have the same form:

Root	Infinitive Absolute
קום	קוּם
שים	שׁוּם

The infinitive absolute does not take prefixes or suffixes.

#### Use and Meaning

The infinitive absolute most often comes before or after a finite verb. Although some grammars distinguish between the meanings depending on the position of the infinitive absolute, there is no convincing evidence for this distinction. The use of the

infinitive absolute before or after a finite verb emphasizes the *intensity* or *certainty* of the finite verb.

מֹת יָמוּת
 he will *surely* die  
 (1 Sam 14:39)

The infinitive absolute may also be used as an **imperative**:

זְכוֹר אֶת־יוֹם הַשַּׁבָּת
 Remember the Sabbath day  
 (Exod 20:8)

Intermediate and advanced reference grammars list other less frequent uses of the infinitive absolute.

### Piel and Hiphil Infinitives

Piel infinitives construct and absolute have the same form. The form of both **Piel infinitives** is the same as the ms Piel imperative. As with the imperative, the **indicator** of the Piel infinitive is a pataḥ under the first root letter. When the second root letter is a guttural or resh, the pataḥ may or may not lengthen to a qamets. The Piel infinitive construct of III-he<sup>3</sup> verbs adds an ׀-ending that distinguishes it from the absolute.

Root		Infinitive Absolute	Infinitive Construct
Strong	גדל	גִּדֵּל	גִּדֵּל
II-resh	ברך	בָּרַךְ	בָּרַךְ
II-guttural	בער	בִּעַר	בִּעַר
III-he <sup>3</sup>	צוה	צִוּה	צִוּוֹת

The **Hiphil infinitive absolute** usually has the same form as the ms imperative. As shown in the table below, the **construct** tends to have a hireq yod instead of a tsere under the middle root letter. Like the Piel, the Hiphil infinitive construct of III-he<sup>3</sup> verbs has an ׀-ending.

Root		Infinitive Absolute	Infinitive Construct
Strong	שמד	הִשְׁמַד	הִשְׁמִיד
III-he <sup>3</sup>	גלה	הִגְלָה	הִגְלוֹת
I-nun	נגד	הִגִּד	הִגִּיד
I-vav	ישב	הוֹשֵׁב	הוֹשִׁיב
Hollow	קום	הִקָּם	הִקִּים

**Vocabulary**

אָז	then (adv)
מֵאָז	formerly, since (adv, prep)
זָבַח	slaughter, sacrifice; (Pi) sacrifice
חָכָם	wise (adj)
חָנָה	encamp
יְחָד	community (noun)
יַחְדָּו	together, at the same time (adv)
יַיִן	wine
יְמִין	right hand/side; south
יֵשׁ	there is, there are
כְּמוֹ	just like (relative particle)
כִּסֵּא	seat, throne
מִסְפָּר	number (noun)
מֵעַל	upwards (adj); above (prep)
מִשְׁכָּן	dwelling, tabernacle
נָח	rest, settle down, make quiet; (Hi) lay, deposit
רָעַב	hunger, famine
שֶׁ-שָׁ-שׁ-	who, which, that (prefixed relative particle; the following consonant takes a dagesh)

**Exercises**

1. Read aloud and translate the following. Chart the verbs.

אֵל־הָאִשָּׁה אָמַר הַרְבֵּה אַרְבֵּה עֲצֹבוּנֶךָ וְהִרְיֶנֶךָ<sup>b</sup> (Gen 3:16)  
בְּעֵצֵב<sup>c</sup> תִּלְדֵי בָנִים וְאֵל־אִישׁ<sup>d</sup> תְּשׁוּקֶתְךָ וְהוּא יִמְשָׁל־בְּךָ: ס  
(<sup>a</sup> 1 c וְס וְס וְס וְס || <sup>b</sup> frt 1 c וְס וְס וְס וְס; <sup>c</sup> καὶ τὸν στεναγμόν σου = וְהִרְיֶנֶךָ || <sup>d-d</sup> cf 4,7<sup>b-b</sup>)  
|| <sup>c</sup> וְס בְּעֵצֵבוֹן ||

2. Read aloud and translate Ecclesiastes 3:1–8. Chart the verbs.

## Chapter 30

### Niphal

#### Perfect

The **indicator** of the Niphal perfect is a nun prefixed to the three root letters.

The 3ms Niphal perfect is:

נִשְׁמַר            he was kept (passive); *or*  
                         he kept himself (reflexive)

The suffixes of the perfect are the same as in the Qal stem.

With **I-nun** verbs, the nun assimilates into the following root letter.

Qal Perfect 3ms	Niphal Perfect 3ms
נִשְׂאָה	נִשְׂאָה

**I-vav** verbs keep the original vav after the nun.

Qal Perfect 3ms	Niphal Perfect 3ms
נִדְבַע	נִדְבַע

**Hollow** verbs have a qamets under the nun prefix (compare the Qal imperfect of hollow verbs). With suffixes that begin with consonants (that is, all the second and first person forms), the vowel under the prefix reduces to a sheva and there is a **holem vav** before the suffix.

PGN	Qal Perfect	Niphal Perfect
3ms	רָם	נָרַם
2ms	רָמַתָּ	נָרַמְתָּ

Fortunately, hollow verbs are rare in Niphal.

With **I-gutturals** the pointing under the nun can be נְ, נִ or נָ.

נִעֲזַב

Note: The Niphal perfect 3ms can have the same form as the Qal imperfect 1cp with III-guttural (נִשְׁמַע) and III-ʔaleph (נִמְצָא) roots and a similar form with III-heʔ roots (Qal: נִגְלָה Niphal: נִגְלָה). For the first two roots, only context tells you which one it is. With III-heʔ roots, the qamets (ִ) under the second root letter is characteristic of the Niphal.

### Imperfect

The **indicator** of the Niphal imperfect is a dagesh in the first root letter and a qamets under it. The nun prefix assimilates into the first root letter with the addition of imperfect prefixes.

יִשְׁמַר

The dagesh is missing with **I-gutturals**, but the qamets under the first root letter continues to identify the Niphal imperfect.

יִעֲזַב

The indicators are also present with I-nun and I-vav verbs. The first nun of the root remains in **I-nun** verbs.

יִנְצֵל

The original vav appears in **I-vav** verbs.

יִגְדַּד (from יָלַד)

**Hollow** verbs do not have a qamets under the first root letter.

יִכּוּן

### Imperative and Infinitives

The Niphal infinitive construct has the same form as the 2ms imperative. The **indicator** of the Niphal imperative and infinitive construct is ׀. The other indicators seen in the imperfect—the doubling of the first root letter with a qamets under it—distinguish the Niphal imperative and infinitive from the Hiphil perfect, which also begins with ׀.

הִשְׁמַר

The **indicator** of the Niphal **infinitive absolute** is a holem between the second and third root letters. The form is either:

נִשְׁמַרְ

or

הִשְׁמַרְ

### Participle

ms	נִשְׁמַרְ	mp	נִשְׁמַרְיִם
fs	נִשְׁמַרְהָ נִשְׁמַרְתָּ	fp	נִשְׁמַרְוֹת

### Meaning of the Niphal

If you look back at the chart of the meaning of verb stems in Chapter 15, you will see that Niphal is the passive or reflexive form corresponding to the Qal. (Grammarians debate what is the original or basic meaning of the Niphal.) In order to express the

reflexive or passive (or middle) of a Qal verb, Hebrew most often uses the Niphal stem.

Compare the following English sentences:

Active:	She	saved	him
	(subject)	(verb)	(object)
Passive:	She	was saved	by him.
	(subject)	(verb)	(agent)
Reflexive:	She	saved	herself.
	(subject)	(verb)	(subject as own agent)

Passive verbs in English usually involve some form of the verb “to be,” such as “was” in the above example. In Hebrew **passive** means that the subject receives the action of the verb. The agent of the action may be explicit or implicit, and the passive may be used personally or impersonally.

וּפְתַח אֶת־פִּי ...      And he opened my mouth ...  
 וּפְתַח פִּי                      so my mouth *was opened*  
 (Ezek 33:22)

עַל־כֵּן יֵאָמַר בְּסֵפֶר      Thus *it is said* in the book  
 מִלְחָמַת יְהוָה              of the wars of the LORD (Num 21:14)

Related to the passive are **stative** uses of the Niphal.

נִשְׁבְּרוּ בְרִיחֵיהָ:      Its bars *are broken* (Jer 51:30)

**Reflexive** means that the subject acts on itself. Related to the reflexive are the **middle**, **tolerative** and **reciprocal** meanings. In the middle, the object acts by itself. In the tolerative, the subject lets the action of a verb happen to it. In the reciprocal, the subjects act together.

Reflexive:

תִּשְׁמְרוּ *you should watch over yourself* (Exod 23:13)

Middle:

נִפְתְּחוּ הַשָּׁמַיִם *the heavens opened*<sup>1</sup>  
(Ezek 1:1)

Tolerative:

נִדְרַשְׁתִּי לְלוֹא שְׂאֵלִי *I allowed myself to be sought* by those who did not ask [for me] (Isa 65:1)

Reciprocal:

וַיֹּאמֶר הָאֶסְפוּ *he said gather yourselves together* (Gen 49:1)

### Vocabulary

אֹר	light
אֱמוּנָה	trustworthiness, stability, truth
אֵף	also, even, the more so (conj)
בְּדָ	separation; alone, by (one)self (with –לְ)
בוֹשׁ	be ashamed
מַרְאֵה	sight, appearance
נַחַל	torrent, valley, wadi
נְחֹשֶׁת	copper, bronze
סוּס סוּסָה	horse; mare

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<sup>1</sup> Examples of the middle in the Hebrew Bible could often also be translated as passives: “The heavens were opened.” The difference depends on whether one interprets the subject as being acted on (passive) or acting by itself (middle).

עֲבֹדָה	service
עָפָר	dry earth, dust
עָרֵב	evening
פָּנָה	turn about, turn aside
קָרָא	happen; against (inf cstr as prep)
רָדַף	pursue, persecute
שָׁבַר	break
שֶׁמֶשׁ	sun

### Exercises

1. Read aloud and translate the following. Chart the verbs.

(Gen 2:9) וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נִחְמָד  
 לְמִרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת  
 טוֹב וְרָע:

2. Translate Genesis 2:15–25. Chart the verbs.

#### Verse 15

וַיִּנְחְהוּ  
 The הוּ- on the end is a suffixed pronoun. Notice the hireq under the nun. If you wrote the full spelling with a hireq yod it might be easier to recognize the root, which is one of your vocabulary words in the last chapter.

#### Verse 17

אֲכָלָהּ  
 This is one of the alternate forms of the infinitive construct before a suffixed pronoun.

#### Verse 18

כִּנְגְדוּ  
 Once you remove the prefixed preposition and the suffixed pronoun, you should have no trouble finding the root.

Verse 19

וַיִּצֶרְךָ

This is an exception to the indicator for I-yod verbs. The root is יצר.

Verse 23

לְקַחָהּ

“she was taken” (You have not had this stem yet, but should recognize the root.)

Verse 25

יִתְבַּשְׁשׁוּ

Don't worry about this form and its root.  
“They were ashamed.”

## Chapter 31

### Hitpael

The Hitpael **stem indicator** is an **infix** **tav**. Infix means that a tav is fixed inside the word. Hitpael, like Piel, has as an **indicator** the doubling of the middle root letter. (Hitpael and Piel have related meanings and forms.) As in the Piel, the middle root letter may lose the dagesh when a sheva comes under it.

#### Perfect

In the Hitpael perfect, the tav is fixed between a prefixed he<sup>3</sup> (like the Hiphil) and the three root letters.

הִתְשַׁמֵּר

The full vowel pointing of the Hitpael perfect, 3ms is:

הִתְשַׁמֵּר

#### Imperfect

The Hitpael imperfect loses the prefixed he<sup>3</sup> when adding the prefixes of the imperfect. The prefixes and suffixes are the same as for other stems and **indicate** an imperfect. The **stem indicators** remain the same as for the perfect: an infix tav and doubling. The 3ms form is:

יִתְשַׁמֵּר

### **Imperative and Infinitive**

The form of the 2ms imperative, the infinitive absolute, and the infinitive construct are the same:

הִתְשַׁמֵּר

### **Participle**

As in the Piel and Hiphil, the Hitpael participle prefixes a mem. The ms form is:

מִתְשַׁמֵּר

### **Missing Letters and other Peculiarities**

The missing letters are by now predictable. **I-vav** verbs may either return to original vav or substitute a yod and appear like I-yod verbs. No Hitpael forms of **I-yod** verbs occur in the Bible. **III-he** may be missing or replaced by a yod or a tav. **II-gutturals** do not accept doubling (a dagesh) and may lengthen the preceding vowel.

In the Hitpael a series of other peculiarities can make it difficult to identify the root. As languages develop, the pronunciation of words changes over time. The linguistic term for one such change is **metathesis**, which means that two letters switch places. In the Hebrew Hitpael, roots that begin with one of the “s” sounds (שׁ שׂ ש׃), called **sibilants**, switch places with the infixed tav.

וְאֶשְׁתַּמֵּר מִעוֹנִי

*I kept myself* from guilt  
(Ps 18:24 ET 23)

The root is שָׁמַר. The shin and tav have changed places.

When the first root letter is ז, not only does it change places with the tav, it also causes the tav to change to a țet (ט).

וַיִּמְדֵּנוּצִטְדָּק  
How can we declare ourselves  
righteous? (Gen 44:16)

The root is צדק, which is a Hitpael stem.

When the first root letter is ט or ט or ט, the infixed tav will assimilate. These three letters are called **dentals** because they are pronounced with the teeth (from the Latin *dens*, for tooth).

וַיִּשְׁמַע אֶת־הַקּוֹל  
מִדְבַר אֱלֹהִים  
he heard the voice  
speaking to him (Num 7:89)

The dagesh in the dalet (ד) is the assimilated tav (ט). Assimilation occurs sometimes with other dentals.

הַנְּבִאִים בְּבַעַל  
they prophesied by Baal  
(Jer 23:13)

The dagesh in the nun is the assimilated tav.

### Hishtaphel

וַיִּשְׁתַּחֲוֶה  
וַיָּשׁוּבָה אֵלֵיכֶם  
that we may worship  
and may return to you  
(Gen 22:5)

The first verb in the example above looks as if it might be a Hitpael from the root שחה “to bow.” (This would be an example of shin and tav changing places, as mentioned above.) This is, in fact, the root under which BDB lists such verb forms. However, from what we have seen of other III-he<sup>3</sup> verbs, we do not expect the he<sup>3</sup> to go back to an original vav and to have another he<sup>3</sup> appear at the end (as in the verb above). Modern grammarians tend to see this as

an example of a shin-tav infix in Hebrew, either from the root חוה or חיה. The first root occurs in Ugaritic as a sheen-tav infix with the meaning “to throw oneself down (striking the earth).” The second occurs in the same stem with the meaning “to cause oneself to live (by worship).”<sup>1</sup>

**Vocabulary**

בְּכוֹר	בָּכָר	firstborn
	גָּדַל	be(come) strong, great; (Pi) bring up, let grow, nourish
	חָתָה*	(Hishtaphel stem) bow down
	חוֹמָה	(city) wall
	חֶזְקִיָּהוּ	Hezekiah (short form: חֶזְקִיָּה)
	חָמָה	heat; rage, wrath; poison
	חֲצִי	half
	חָק	prescription, law, due, decree
	חָשַׁב	account, regard, value
	כֶּבֶשׂ	young ram; ewe-lamb
	כֶּשֶׁב (כְּשָׁבָה)	
	כֹּחַ	strength, power
	כָּפַר*	(Pi) cover over, expiate (כִּפָּר)
	לָכַד	seize, capture
	נָגַשׁ	draw near, approach
	נָשִׂיא	prince
	עֶצֶם	bone(s)
	פָּעַם	foot(step), occurrence, time
	שָׁכַח	forget

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<sup>1</sup> *UT* § 19.847.

**Exercise**

Read aloud and translate Genesis 3:1–13. Chart the verbs.

Verse 1

אֵיךְ כִּי־ “Did...?” (“Is it that...?”)

Verse 4

תִּמְחַזֵּן

The sheva under the tav makes this look like a Piel, but מוֹחֵ does not appear in Piel (indeed, *very* few hollow verbs do), and the sheva is a vowel reduction caused by the addition of the suffix.

Verse 6

וַתֵּרֶא

Normally, the tserere under the imperfect prefix is a sign of a I-vav or I-yod verb. But sometimes the loss of the third he<sup>3</sup> and the moving back of the accent causes the lengthening of the vowel under the imperfect prefix in III-he<sup>3</sup> verbs. The root is רָאָה.

Verse 7

וַיִּתְפַּרֵּן

Hint: This is not a Hitpa'el. The dagesh in the peh is weak because it is not preceded by a short vowel.

Verse 8

Notice the Hitpa'el verbs in this verse. What is the meaning of the Hitpa'el in each case?

Verse 9

אֵיכָּה

The ending of this word is the long form of the 2ms suffixed pronoun, “you.” You can now look up the remaining two letters. (Why is there a dagesh in the kaph?)

Verse 11

לֹא־

Hebrew uses this word to negate an infinitive.  
“Not to [+infinitive]”

## Chapter 32

### Hebrew Poetry

#### Parallelism

Anyone who reads the Psalms or one of the prophets will notice that the writers seem to repeat themselves. This repetition is one of the characteristics of Hebrew poetry. The balancing of thought between two lines is called parallelism.

לַיהוָה הָאָרֶץ וּמְלֹאָתָהּ	To the LORD belongs the Earth
	and its fullness,
תָּבֵל וְיֹשְׁבֵי בָהּ:	the world and those who dwell
	in it. (Ps 24:1)

Each line is called a **colon** (plural, cola). Two parallel lines are called a **bicola** and three are a **tricola**. Also used are the terms stich for one line, distich for two, and tristich for three parallel lines.

Since Bishop Robert Lowth first described Hebrew poetic parallelism, it has been traditional to speak of three types of parallelism.

**Synonymous parallelism** occurs when the second colon repeats the thought of the first colon (see above verse as an example).

**Antithetic parallelism** happens when the second colon states the opposite or contrasting thought to the first colon. The two cola are usually joined by a vav adversative translated as “but.” This type of parallelism is characteristic of Proverbs.

דֶּרֶךְ אֱוִיל יָשָׁר	The way of a fool is right
בְּעֵינָיו	in his own eyes,

וְשֹׁמֵעַ לְעֵצָה חָכָם:      but one who listens to counsel  
is a wise person. (Prov 12:15)

**Synthetic parallelism** occurs when there is no balancing of thoughts but of word order and rhythm.

The problem with this traditional way of naming Hebrew parallelism is that verses are more often synthetic than synonymous. Recent research tends to follow two directions. The first tendency is to classify many more types of synthetic parallelism, including parallelism of word order, grammatical forms, and sound. The second tendency is to develop one definition of parallelism that includes all types, and is probably the most helpful for beginning students of Hebrew poetry. Berlin suggests that a colon may substitute for, continue, or advance, the thought of the previous colon, or both. Similarly, Kugel says that when A is the first colon and B is the second colon, then “B typically *supports* A, carries it further, backs it up, completes it, goes beyond it.” He describes the basic idea of Hebrew poetic parallelism as “A is so, *and what’s more* B is so.”

As you read Hebrew poetry, look for the many ways the subsequent lines substitute, nuance, underscore, add, specify, elaborate, expand, identify, or give examples. Look for parallels and contrasts of meaning, word order, grammatical forms, and sound. In combination, these various types of parallelism may set up complex and profound patterns of interaction.

While parallelism is perhaps the most obvious and studied feature of Hebrew poetry, it is not the only element that makes a biblical passage poetic. (Parallelism occurs also in Hebrew narrative (Gen 22:17). Some lines in Hebrew poetry show no parallelism. Meter or rhythm also creates poetry in Hebrew, as do other literary features (see below for discussion). Both Hebrew narrative and poetry may contain any of these elements. As in many cultures, prose and poetry are on a continuum. These features make a narrative text sound “poetic.” Greater and more effective concentrations of these features make a passage into poetry. The effective *concentration* of parallelism, rhythm, and literary features creates Hebrew poetry.

### **Meter or Rhythm**

For centuries scholars have claimed that biblical poetry has a meter. **Meter** is the ordering of accented and unaccented syllables according to a regular pattern.

Scholars, however, still cannot agree on what exactly Hebrew poetic meter is. There are two ways of counting meter, neither of them entirely satisfactory. Some scholars count the number of Masoretic accents in a colon, although the Masoretic vowel points and accents were added long after the text was first written. Others count the number of syllables in a colon, which involves counting not the Masoretic vowels but reconstructing the vowels of a hypothetical, earlier stage of the Hebrew language. Sometimes the vowel counts are not regular or require changes to the consonantal text to create regularity. Since neither system is entirely adequate, talk of meter in Hebrew poetry remains open to question.

The length of the cola in Hebrew poetry does often seem roughly equal. For this reason, Petersen and Richards prefer to speak of **rhythm** rather than meter. They understand rhythm as being similar to meter, but as a broader term indicating greater freedom and variation, and less clearly defined regularity. The lines of Hebrew poetry exhibit both regularity of colon length and creative variation of length that might be called rhythm.

### **Literary Features**

Literary features are those techniques that make for good literature. Like parallelism and meter they are also present in narrative. Since they have already been discussed in the chapter on Hebrew narrative, this chapter will review only a few of these features.

Discussions of Hebrew poetry sometimes mention stanzas or strophes, which can mean the same thing. Since strophe can refer specifically to a type of stanza in Greek literature, stanza as the more general term is more appropriate for discussing Hebrew poetry. A **stanza** is a unit of meaning in poetry, as a paragraph is in narrative.

Some think there are no stanzas in Hebrew. But readers will almost certainly divide a poem into units of meaning as they read.



## Chapter 33

### Other Passive Stems

So far, we have studied the Niphal, which is the passive stem corresponding to the meaning of the Qal stem. It is the most common passive stem. But there are also passive stems corresponding to the meaning of the Piel and Hiphil, as well as another passive corresponding to the Qal. These other passive stems are dealt with in this chapter. They occur only occasionally and are easy to recognize.

#### Pual

The passive stem corresponding in meaning to the Piel is the Pual. Thus Pual has the same type of meaning as the Piel but expressed as a passive—translated with a form of the verb “to be” in English.

... פִּירְכָּן צִוִּיתִי: ... for thus I have been  
commanded (Lev 8:35)

The **stem indicators** of the Pual are the doubling of the second root letter and a u-class vowel under the first root letter.

שָׁמַר

The same prefixes and suffixes identify the **perfect** and **imperfect** as in other stems. The prefix of the **participle** is the same as the Piel: –נִ. There is only one occurrence of the Pual infinite absolute and one of the infinitive construct in the Bible. The only Pual **infinitive absolute** is found in Genesis 40:15:

גָּנַב גְּנֻבְתִּי I was indeed stolen

The only Pual **infinitive construct** is in Psalm 132:1. It is from a III-he<sup>3</sup> root and has the typical הִ- ending:

עֲנוּתוֹ                      his being afflicted

As in other stems the he<sup>3</sup> is missing or replaced by a yod or tav in **III-he<sup>3</sup>** verbs.

**II-gutturals** and **resh** do not take doubling and may or may not lengthen the preceding vowel from silluq to ḥolem.

בִּרְךְ

Here is a summary of Pual verbs:

Root	Perfect	Imperfect	Participle
בִּקֵּשׁ	בִּקְשׁ	יִבְקֹשׁ	מִבְּקֹשׁ
בִּרְךְ	בִּרְךְ	יִבְרֹךְ	מִבְּרֹךְ
גִּלָּה	גִּלָּה	יִגְלֹה	מִגְּלָה

### Hophal

The Hophal is the passive stem corresponding to the Hiphil.

הֲלוֹא הִגִּיד                      Has it not been told? (Isa 40:21)

The **stem indicator** of the Hophal is a u-class vowel under a prefix. The u-class vowel is normally qamets ḥatuph (ֹ), pronounced “o” and sometimes ḥolem (ױ), but qibbutz (ױ) for I-nun verbs and shureq (ױ) for I-vav or I-yod and hollow verbs.

The prefix for the **perfect** is a he<sup>3</sup> as in the Hiphil.

הִשְׁמַר

The he<sup>3</sup> is lost in the imperfect and the participle, and the u-class vowel is under the prefix.

imperfect    יִשְׁמַר                      participle    מִשְׁמָר

There are only two Hophal **imperatives** in the Bible:

Root	Imperative	Translation
פנה	הִפְנוּ	Be turned back (Jer 49:8)
שכב	הִשְׁכְּבוּ	Be laid down (Ezek 32:19)

The **infinitive absolute** has a tserē under the second root letter (unlike the perfect, which has an a-class vowel).

הִשְׁמַר

The **infinitive construct** has a pataḥ under the middle root letter:

הִשְׁמֹר

The **I-vav/yod** and **hollow** verbs have shureq ( ו ) after prefixes, as mentioned above. The **III-he**<sup>3</sup> is missing in the same places as in other stems. **I-nun** verbs show assimilation of the nun.

The table below is a summary of Hophal verb forms:

Root	Perfect	Impf.	Inf. Abs.	Inf. Cstr.	Part.
שמר	הִשְׁמַר	יִשְׁמַר	הִשְׁמֹר	הִשְׁמֹר	מִשְׁמֹר
ירד	הִוֹרַד	יִוֹרַד	הִוֹרֵד	הִוֹרֵד	מִוֹרֵד
סור	הִוֹסַר	יִוֹסַר	הִוֹסֵר	הִוֹסֵר	מִוֹסֵר
נגש	הִנַּגַּשׁ	יִנַּגַּשׁ	הִנַּגֵּשׁ	הִנַּגֵּשׁ	מִנַּגֵּשׁ
גלה	הִגְלָה	יִגְלָה	הִגְלֵה	הִגְלֵה	מִגְלֵה

### Qal Passive

In the history of the Hebrew language, Niphal took over the function of an earlier Qal passive. There are still some Qal passives pointed as Puals or Hophals. We know that they are Qal passives and not Puals or Hophals when the verbal root does not occur in the Piel or Hiphil, respectively, and the use has a simple Qal meaning rather than a Piel or Hiphil meaning.

BDB was written before scholars recognized the existence of the Qal passive, so BDB incorrectly lists these forms as Puals or Hophals.

Since they are pointed as Puals or Hophals, they have the same indicators. When such a verb does not occur in Piel or Hiphil and does not have a Piel or Hiphil meaning, it is a Qal Passive.

כִּי מֵאִישׁ ...      ... because from a man  
 לְקַחְהָ-זֹאת:      was taken this one. (Gen 2:23)

The dagesh drops out when a sheva appears under it. So the pointing of the above form is like the Pual, but the root does not appear in the Piel and there is no secondary subject. Therefore, this is a Qal passive.

### Vocabulary

אָחוֹת	sister
אָמֵן*	(Ni) be firm, reliable, trustworthy; (Hi) trust, believe
בָּטַח	trust
בָּכָה	weep
יָדָה*	(Pi) throw, cast; (Hi, Hitp) thank, praise, confess
יָטַב	be good
יָשָׁר	straight, right, upright (adj)
כָּבֵד	be heavy, honored
לָבַשׁ	put on, clothe
נֶגֶב	south, Negev; the dry country
נָחַם*	(Ni) be sorry, repent; (Pi) comfort, console
פֶּן-	lest (conj)
קָבַץ	assemble

קָבַר	bury
קָהַל	assembly, congregation
שָׁאַר	remain; (Ni, Hi) be left over
שָׁכַן	tent, dwell, settle (verb)
שָׁלַךְ*	(Hi) throw, cast

### Exercises

1. Read and translate Genesis 3:14–24. Chart the verbs.

2. If you would like additional practice identifying passive stems, translate the following and chart the verbs.

(Num 36:2) וַיֹּאמְרוּ אֶת־אֲדֹנָי צְוָה יְהוָה לָתֵת אֶת־הָאָרֶץ בְּנַחֲלָה  
בְּגֹרֶל לְבָנֵי יִשְׂרָאֵל<sup>a</sup> וְאֲדֹנָי צְוָה בִּיהוָה<sup>a</sup> לָתֵת אֶת־נַחֲלֹת צִלְפַּחַד  
אָחִינוּ לְבָנֹתָיו:  
(ו' צוה בשם י' vel' ואתנו צוה י' prp<sup>a-a</sup>)

(Lev 6:23 ET 30) וְכָל־חֲטָאת אֲשֶׁר יֹבֵא<sup>a</sup> מִדָּמָה אֶל־אֹהֶל  
מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ לֹא תֹאכַל בָּאֵשׁ תִּשְׂרֹף:  
(יבוא מ<sup>a</sup>)

(Gen 45:19) וְאַתָּה צִוִּיתָה<sup>a</sup> זֹאת עָשׂוּ קְחוּ־לָכֶם מֵאָרֶץ  
מִצְרַיִם עֲגָלוֹת לְטַפְכֶם וְלִנְשֵׁיכֶם וּנְשֹׂאתֵם אֶת־אֲבֹיְכֶם וּבָאתֶם:  
(cf 5? צוה אתם 1<sup>a</sup>)

(Judg 6:28) וַיִּשְׁכְּמוּ אַנְשֵׁי הָעִיר בַּבֹּקֶר וַהֲנִיחַ נִתְּן מִזְבֵּחַ תְּבַעַל  
וְהָאִשָּׁרָה אֲשֶׁר־עָלָיו פָּרְתָה וְאֵת הַפָּר הַשְּׂנִי<sup>a</sup> הָעֵלָה עַל־תְּמִזְבֵּחַ  
הַבְּנוּי:  
(cf 5\* et 25<sup>a-a</sup> השני 1<sup>a</sup>)

## Chapter 34

### Geminate Verbs

The name geminate is related to the word *Gemini*, or “twins.” Geminate verbs have the same last two root letters, as in סבב “go around.” When you are reading Hebrew, the **indicator** of a geminate root is the same last two root letters (סבּבּוּ), often represented by a strong dagesh (תמוּ from the root תמם).

#### Qal Stem

In the **perfect**, a second **indicator** of a geminate verb is a ḥolem vav before suffixes beginning with a consonant (סבּוּתָּ). Only the third masculine singular of one type of geminate verb (סבּ) lacks the two indicators above. This form is similar to the Qal perfect 3 ms of a hollow verb (שׁבּ), but has a pataḥ rather than a gamets. The table below illustrates the two types of geminate verbs in the Qal perfect.

PGN	Type I (Example: סבב)		Type II (Example: תמם)	
3ms	סבּבּ	he went around	תמּ	he was complete
3fs	סבּבּהּ	she went around	תמּהּ	she was complete
2ms	סבּוּתָּ	you went around	תמּוּתָּ	you were complete
2fs	סבּוּתָּ	you went around	תמּוּתָּ	you were complete
1cs	סבּוּתָּי	I went around	תמּוּתָּי	I was complete
3cp	סבּבּוּ	they went around	תמּוּ	they were complete
2mp	סבּוּתָּם	you went around	תמּוּתָּם	you were complete
2fp	סבּוּתָּן	you went around	תמּוּתָּן	you were complete
1cp	סבּוּנוּ	we went around	תמּוּנוּ	we were complete

Type II, seen in the example, usually has a stative meaning.

When the second and third root consonants are gutturals or resh, which do not accept doubling, the preceding vowel is lengthened, as in רָעוּ “they are broken” (Jer 11:16) from רעע.

In the Qal **imperfect**, Type I geminate verbs have the appearance and indicators of hollow or I-nun roots. Type II geminate verbs look like I-vav verbs in the imperfect. As you can see from the table below, some forms have the strong dagesh indicating a geminate root, but many have only the indicators of hollow, I-nun, or I-vav roots respectively.

PGN	Type I		Type II
	Like hollow	Like I-nun	Like I-vav
3ms	יָסַב	יָסַב	יָתַם
3fs	תָּסַב	תָּסַב	תָּתַם
2ms	תָּסַב	תָּסַב	תָּתַם
2fs	תָּסַבִּי	תָּסַבִּי	תָּתַמִּי
1cs	אָסַב	אָסַב	אָתַם
3mp	יָסְבוּ	יָסְבוּ	יָתְמוּ
3fp	תָּסְבִינָה	תָּסְבִינָה	תָּתְמוּינָה
2mp	תָּסְבוּ	תָּסְבוּ	תָּתְמוּ
2fp	תָּסְבִינָה	תָּסְבִינָה	תָּתְמוּינָה
1cp	נָסַב	נָסַב	נָתַם

The Qal **imperatives** remove the prefix of the imperfect. They are, therefore, either סַב סְבִי סְבוּ or תַּם תְּמוּי תְּמוּינָה.

The Qal **infinitive absolute** is סָבֹב. The **infinitive construct** is סָב and with suffixes סָבִי.

The Qal **active participle** is סָבֵב or תָּם.

The Qal **passive participle** is regular: סָבוּב.

**Hiphil and Niphal**

Geminate verbs in the Hiphil and Niphal stems continue the mixture of indicators unique to geminates and shared with missing-letter verb roots. The table below summarizes the features of geminates in these stems.

Conjugation	Niphal	Hiphil
<u>Perfect</u>		
3ms	נָסַב	הִסִּב
2ms	נִסְבוֹתָ	הִסְבוֹתָ
<u>Imperfect</u>		
3ms	יִסֵּב	יְסִיב
2fs	תִּסְבִּי	תְּסִיבִי
<u>Imperative</u>		
2ms	הִסֵּב	הִסֵּב
2fs	הִסְבִּי	הִסְבִּי
<u>Participle</u>		
ms	נֹסֵב	מְסִיב
fs	נֹסְבָה	מְסִיבָה
<u>Infinitive</u>		
Construct	הִסְוֵב	הִסְוֵב
Absolute	הִסְבֵּב	הִסְבֵּב

Not only do geminate verbs have the form and indicators of other missing-letter verb roots, but for some roots the lexicons list hollow or III-he<sup>3</sup> roots with the same range of meaning. Examples are פֹּרַר פֹּרַר “break out” and רַבַּב רַבַּב “be numerous.”

The best advice for the beginner is to remember the **indicators** of the geminate: the ׀ and the dagesh in the second letter. Some forms are missing these indicators. When the indicators suggest a III-he, a II-vav/yod, I-nun, or I-vav verb, but

you cannot find the root, or the meaning does not make sense in the context, it may be a geminate.

### Other Stems

Geminate verbs appear in the Piel, Pual, and Hitpael stems, but sometimes in the **Pilpel**, **Polpal**, and **Hitpolel** with similar meanings. The repetition of the two letters makes these stems easy to identify.

Root <sup>1</sup>	Pilpel	Polpal	Hitpalel
קלל	קללֵקל	קללֵקל	התקללֵקל

Some **II-vav/yod** verbs also take these stems. Note that these will be listed in BDB as II-vav/yod verbs, but will show repetition of the first and third root letters in these stems.

The **hollow** verbs occur most often in the Piel, Pual, and Hitpael stems, but also frequently with the same meanings in the **Polel**, **Polal**, and **Hitpolel** stems respectively.

Root <sup>2</sup>	Polel	Polal	Hitpolel
קום	קוּמֵם	קוּמֵם	התקוּמֵם

### Vocabulary

הקלל*	(Ni) be defiled; (Pi) pollute, profane; (Hi) begin
יתר*	(Ni, Hi) be left, remain
לקראת	over against, opposite (inf. cstr. used as a prep.)
לשון	tongue
מגרש	pasture; produce
ממלכה	kingdom

<sup>1</sup> These stems seldom occur, so no verb root actually appears in all three stems.

<sup>2</sup> These stems seldom occur, so no verb root actually appears in all three stems.

נָבֵא*	(Ni, Hitp) prophesy
נָהָר	river
עַמּוּד	pillar, column
פֵּרִי	fruit
צְדָקָה	righteousness, what is just
קָדוֹשׁ	holy
קָטַר*	(Pi) send (an offering) up in smoke; (Hi) make smoke
רֶכֶב	chariot
שָׂרַף	burn
שָׁלַם	be whole, complete; (Pi) repay; (Hi) make peace with
שָׁמָרֹן	Samaria

### Exercises

1. Read aloud and translate Lamentations 1:18–22. Chart the verbs. Most translations understand the first verb in verse 18 as being from the root מָרָה. Could it be from the root מָרַר? How would this change what Jerusalem is saying?

### Verse 19

לְמוֹ This is a rare pronoun suffix attached to the preposition לְ. See page 43. For other explanations, see BDB page 555 under מוֹ and page 510 under לְ.

2. If you would like additional practice identifying geminate stems, translate the following and chart the verbs.

(Ezra 3:6) מִיּוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי הֵחֵלוּ לְהַעֲלוֹת עֹלוֹת לַיהוָה וְהִיכֵל יְהוָה לֹא יִסָּד:

(Hos 7:2) וּבִלְיָאֲמָרוּ לְלִבְכֶם כָּל־רַעְתֶּם זָכַרְתִּי עֵתָה סִבְבוּם מֵעַלְלֵיהֶם נִגַּד פָּנַי הָיוּ:  
(כִּי־prp<sup>a</sup>)

(1 Kings 1:2) וַיֹּאמְרוּ לוֹ עֲבָדָיו יִבְקֹשׂוּ לְאֹדְנֵי הַמֶּלֶךְ נַעֲרָה בְּתוּלָה וְעַמֻּדָה לְפָנָי הַמֶּלֶךְ וּתְהִי־לוֹ סִכְנַת וְשֹׁכֵבָה בְּחִיקָךְ וְחָם לְאֹדְנֵי הַמֶּלֶךְ:

(Joel 2:26) יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְּלִיא וְלֹא־יִבְשׂוּ עַמִּי לְעוֹלָם:

## Chapter 35

### Oaths

An introductory textbook only explains the most common rules of grammar and syntax. When reading the Hebrew Bible you will encounter exceptions and variations to these rules. Therefore, it is important to know how to consult more lengthy and detailed reference grammars.

#### Reference Grammars

The standard reference grammars in English are *Gesenius' Hebrew Grammar*, edited by Kautzsch and translated by Cowley, and Joüon's *Grammar of Biblical Hebrew*, translated and revised by Muraoka. They are commonly referred to by the abbreviations GKC and Joüon. Although called *An Introduction to Biblical Hebrew Syntax*, Waltke and O'Connor's book is actually an intermediate textbook that can be used as a reference grammar. It has many useful examples and references to current research and is typically abbreviated as *IBHS*.

The easiest way to consult reference grammars is to use the index of biblical passages or the index of Hebrew words and forms. For example, if you are studying a passage, you can look it up in the index of biblical passages. If the passage you are studying has unusual or difficult forms or constructions, you may find a discussion of it in a reference grammar.

Suppose you had difficulty translating the infinitive construct in the last exercise of the previous chapter (Joel 2:26). In the "Index of Passages" in GKC, beside Joel 2:26 is §114 o. Typically, reference grammars refer you to the section ( § ). This leads you to the section of the page where there is a reference to Joel 2:26 and can help you understand the relationship of the comment to the broader discussion. If you turn to §114 o, you will notice by the heading on the page or by turning back several pages to the title

that section 114 is about uses of the infinitive construct. Subsection o discusses the infinitive construct with lamed as “frequently used in a much looser connexion [sic] . . . to define more exactly.” In the case of Joel 2:26, the infinitive construct with lamed (לְהַפְּלִיא) “wondrously”) defines more closely how God “has dealt.” Thus this reference grammar explains that the infinitive construct with lamed used in this way is fairly common in Biblical Hebrew and discusses its meaning.

### Curses

You might have to look up curses and oaths in a reference grammar because they are difficult to understand and sometimes not discussed in introductory textbooks. They seem counter intuitive because אִם can be translated “surely not” and אִם־לֹא “surely.” Most difficult to translate are certain oaths that only make sense in English if translated this way. We begin with curses because they can be translated literally with “if” for אִם and “if not” for אִם־לֹא although we can also understand how they could be translated אִם “surely not” and אִם־לֹא “surely.”

Examine, for example, the following common curses:

כֹּה־יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסֵף אִם־יַעֲמֹד רֹאשׁ אֵלֶיךָ בְּיַד שַׁפָּט עָלַי הַיּוֹם:	Thus may God do to me and add more if stands the head of Elisha son of Shaphat (= <i>it will surely not</i> ) on him today. (2 Kgs 6:31)
כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף אִם־לֹא שָׂר־צָבָא תִּהְיֶה	Thus may God do to me and add more if you do not (= <i>surely you will</i> ) become army commander (2 Sam 19:14)

The typical curse, therefore, begins with:

כֹּה יַעֲשֶׂה-לִי אֱלֹהִים וְכֹה יוֹסִיף

and ends with a statement that begins with **אִם** or **אִם-לֹא** or occasionally by **כִּי** translated “surely.”

Joüon thinks that “thus” indicates a self-curse that goes unexpressed but, as he suggests, may be indicated by a gesture, such as passing the hand across the throat (§165 a). Reuben’s promise to bring Jacob’s son Benjamin back from Egypt may provide an example of such a self-curse being expressed.

אֶת-שְׁנֵי בָנָי תָּמִית	My two sons may you kill,
אִם-לֹא אָבִיאֲנֹו אֵלֶיךָ	if I do not bring him to you.
	(Gen 42:37)

In this kind of statement, if the first part, “my two sons may you kill,” began to go unexpressed because it was so shocking, then in the second half **אִם-לֹא** would be translated in a way similar to many oaths: “Surely, I will bring him to you.”

### Oaths

Oaths typically begin with either the verb **נִשְׁבַּע** “swear,” or with **חַי** (or **חַיִּי**) + name “by the life of ,” or with both.

נִשְׁבַּע אֲדֹנָי יְהוִה	The Lord God swears . . .
	(Amos 4:2)

חַי־יְהוָה	As the LORD lives . . .
	(2 Sam 12:5)

These introductions are followed by statements beginning with **כִּי** or **אִם-לֹא** “surely,” or **אִם** “surely not.” These are easy enough to translate when they begin with **כִּי** “surely.”

חַי־יְהוָה כִּי  
 בְּנִמּוֹת הָאִישׁ הָעֲשָׂה זֹאת:  
 As the LORD lives, surely  
 the man who did this is a dead  
 man. (2 Sam 12:5)

They are more complicated when the statements begin with אִם-לֹא or אִם כִּי “surely” or אִם “surely not.”

נִשְׁבַּע יְהוָה צְבָאוֹת לֵאמֹר  
 אִם-לֹא כְּאֲשֶׁר דִּמְיִתִּי  
 כֵּן הִיְתָה  
 The LORD of Hosts has sworn:  
 “Surely, as I designed,  
 thus shall it be. (Isa 14:24)

חַי־יְהוָה  
 כִּי אִם-יִהְיֶה יִגְפְּנוּ  
 As the LORD lives,  
 surely the LORD will strike him.

חַי פַּרְעֹה  
 אִם-תִּצְאוּ מִזֶּה  
 As Pharaoh lives,  
 you shall surely not leave here.  
 (Gen 42:15)

וַיִּשְׁבַּע שָׁאוּל  
 חַי־יְהוָה  
 אִם-יִוָּמָת:  
 Saul swore,  
 “As the LORD lives,  
 he shall surely not be put to  
 death.” (1 Sam 19:6)

According to GKC, the common explanation for the use of אִם and אִם-לֹא in oaths is that oaths suppress a self-curse (§149 b). For example, we would understand 1 Samuel 19:6 above as, “As the LORD lives, [may something terrible happen to me] if he is put to death,” which is equivalent to “he shall surely not be put to death.” GKC admits a self-curse is difficult to understand when put in the mouth of God, but suggests the origin of the construction may have been forgotten (§149 b). Joüon thinks they are better explained as the result of contamination from curses and vice-versa

(§165 g–h). However, *IBHS* thinks the reasons behind these constructions may be lost to us (§ 40.2.2 a).

In this manner, reference grammars may help you identify and understand unusual forms and constructions.

### Vocabulary

בְּלֹתִי	non-existence (noun); not (adv); except (prep)
בְּמָה	high place
בְּעַד	away from, behind, through, for (the benefit of) (prep)
גָּאַל	redeem
גִּלְעָדִי	Gilead (“Gileadites”)
חֻקָּה	statute, prescription
יֵרֹבָעָם	Jeroboam
שָׁפַךְ	pour out
שָׁקַר	lie, deception, falsehood
תּוֹעֵבָה	abomination
תָּמִיד	continuance (noun); continually, regularly (adv)

### Exercise

Read aloud and translate Ruth 1:6–18. Chart the verbs.

## **Chapter 36**

### **Overview of Interpretation**

This chapter integrates the exegetical methods introduced throughout this book into a method of interpretation. For one of my professors, who was opposed to such outlines of the steps in exegesis, exegesis was not a plodding, systematic method but rather a creative dance. Moreover, different texts required different methods. A one-size-fits-all method could not accommodate the diversity of literature in the Bible. In a postmodern context, I am aware that methods are problematic because of the power dynamics they assume and conceal.

In my experience, however, such a list of exegetical questions and methods that can typically be applied to a passage is much appreciated by students. Not all of the following questions and methods will apply equally to every text or appeal equally to every reader. Furthermore, an interpreter seldom proceeds through the list in a straight line. Rather, questions and insights arise in reading that will cause him or her to revisit a question or method.

Although the following list is not exhaustive, it may seem overwhelming to a beginner. Further questions can be asked and methods applied to find meaning in texts. In the beginning, following all the suggestions may seem too time-consuming and difficult but, with practice, they become easier. As a reader you may discover you favor certain methods and begin to recognize which of them will be most productive for a particular text. Biblical scholars, for example, have found genre criticism particularly useful for the book of Psalms.

Interpretation in biblical studies is in the midst of a paradigm shift. In Chapter 4, I defined exegesis as the methods of historical and literary analysis of a passage that “lead out” meaning. Some readers may have noticed that I did not use the definite article.

Traditionally, exegesis has been defined as determining *the* meaning of a passage. This was based on a modern, nineteenth-century, liberal theory of interpretation that defined the meaning of a text as the meaning intended by the author. Identifying the author and understanding the historical context was essential to understanding the intended meaning. There might be disagreement over the author's intention and differences about how to apply the meaning, but it was assumed that the meaning of a work was the one intended by the author and agreed that the appropriate methods were historical-critical. Over time, this historical-critical method came to dominate in academic, biblical studies.

In literary criticism, however, the focus of interpretation shifted in the twentieth-century from the author to the text and finally to the reader. A growing number of biblical scholars are using newer literary methods oriented toward the text and the reader. From another perspective, an increasing number of liberation, feminist, and post-colonial interpreters in biblical studies also shift the focus toward the experience of the reader as an essential element of interpretation. Some of the exegetical methods presented in this book were historical-critical—source, redaction, genre, and tradition criticism. Other methods were text-oriented—narrative, poetry, and rhetorical criticism. This chapter integrates author- and text-oriented methods with a focus on the reader, influenced by feminist and post-colonial interpretation.

### **Locating the Readers**

What interpretations of this passage have you heard? What are your immediate reactions?

How do your experience, gender, culture, religion, class, and geographical location influence the way you read this passage? How might people from different cultures, social locations, and experiences, read this passage?

What causes systematic oppression in your context? (Sexism? Racism? Capitalism? Colonialism? Ageism? . . . )

As your study progresses, look for ways these relate to the passage you are studying.

### **Text**

Set the limits of the passage you will study. This involves thinking about what verse(s) can be considered a self-contained unit and why.

Read the textual apparatus of *BHS*. Are there variant readings that affect the meaning? Using the principles of text criticism establish the best text(s). Write down your reasons for choosing a particular reading.

See what the grammar and word order communicate. Note the usage of stems and their meaning. Do word studies of key words using *BDB*, concordances, *TDOT*, and *TDNT*.

Make your own translations of the passage: one literal and one dynamic. Read a variety of translations as you look for differences in meaning that may come from different readings or translations of the Hebrew.

### **Literary Analysis**

Make copies of your passage. Mark up the copies, making charts or outlines in order to note narrative features such as repetition, chiasmus, key words, emphasis, climax, and mood.

Think about the events, plot, characters, and settings.

What is the genre? Compare your passage to other passages of the same genre in the Hebrew Bible and Ancient Near East.

Study the place of your passage in the chapter and book.

How do the passage and larger literary setting illumine each other? Consider the context of the canon, place of the passage in the canon, and relation to the other parts of the canon.

### **Historical, Social, and Cultural Analysis**

Who wrote the passage? Is there evidence of different sources or redaction?

What is the historical situation?

What is the setting in life of the genre?

What is the history of the tradition(s)?

Do any cultural practices in the passage require further research?

What are the social positions of the characters in the passage, of the author, and of the audience?

What would the ideological functions of the passage have been in its historical context and in the history of interpretation?

What is the history of the interpretation of the passage?

### **Engagement**

How does your experience contribute to your interpretation? How might someone with a different experience and social location interpret the passage?

Can you read yourself into the story? With whom do you identify? How would it change the meaning to identify with a different character?

What is the theology of the passage? What are the images of God in the passage? What does God say or do?

Which historical, cultural, or social realities in the passage can you put into conversation with contemporary society?

### **Evaluation**

The many features of a passage lend themselves to various interpretations. But some interpretations are better than others. Some are liberating, whereas others, often unintentionally, oppress or harm the world. Better interpretations account for more features of the text, have richer possibilities of meaning for many people, and are open to reflection and action.

### **Exercise**

In the English-speaking world Psalm 23 has become a cultural icon, even for those with little or no faith. In fact, this was not always the case. Until modern times it was not so widely known and used. Why has it become so popular? What was its original meaning? Read Psalm 23 in Hebrew and use the questions in this chapter to help find the answers.

After answering as many questions as you can on your own, consult the standard critical commentaries. Particularly useful for the history of interpretation is William Holladay's "The Lord is My Shepherd: Then and Now," and "How the Twenty-third Psalm

Became an American Secular Icon.”<sup>1</sup> For Latin American, Asian, and African perspectives on Psalm 23 see the chapters by Croatto, Kinoti, and Moon in *Return to Babel: Global Perspectives on the Bible*.<sup>2</sup>

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<sup>1</sup> *The Psalms through Three Thousand Years* (Minneapolis: Fortress, 1989), 6–14, 359–371.

<sup>2</sup> Priscilla Pope-Levison and John R. Levison, eds. (Louisville: Westminster/John Knox, 1999), 57–72.



**Appendix A**  
**Verb Chart Worksheets**

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

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Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

Root	Stem	Conjugation	PGN	Special Features

**Appendix B**  
**Stem and Conjugation Indicators**

Stem	Perf.	Impf.	Impv.	Ptc.	Inf. Abs.	Inf. Cstr.
Qal	שָׁמַר	יִשְׁמַר	שָׁמֵר	שֹׁמֵר	שְׁמוֹר	שָׁמֵר
Ni.	נִשְׁמַר	יִשְׁמָר	הִשְׁמַר	נִשְׁמָר	נִשְׁמוֹר הִשְׁמוֹר	הִשְׁמָר
Pi.	שִׁמַּר	יִשְׁמֹר	שִׁמֵּר	מְשִׁמֵּר		שִׁמֵּר
Pu.	שִׁמַּר	יִשְׁמֹר		מְשִׁמֵּר		
Hit.	הִתְשַׁמַּר	יִתְשַׁמֵּר	הִתְשַׁמֵּר	מִתְשַׁמֵּר	הִתְשַׁמֵּר	הִתְשַׁמֵּר
Hi.	הִשְׁמִיר	יִשְׁמִיר	הִשְׁמִיר	מְשַׁמֵּר		הִשְׁמִיר הִשְׁמִיר
Ho.	הִשְׁמִיר	יִשְׁמִיר		מְשַׁמֵּר	הִשְׁמִיר	



## **Appendix C**

### **Verb Charts**

With the exception of the first one, the design of each verb chart corresponds to the internal organization of the chapters in this book. The first verb chart shows the forms of the stems on a strong verb. The other verb charts display strong and weak verbs in columns under a stem and its conjugations, just as the chapters present the strong and weak verbs together under a stem and conjugation. The reader can thereby track, on one chart, the indicators of a stem, conjugation, and weak roots presented in the corresponding chapter.

The charts use roots that appear in the Hebrew Bible in those particular stems and conjugations, though not all the forms in each column are attested.

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Strong Verb		Qal (שמר)	Niphal (שמר)	Piel (שמר)	Pual (שמר)
Perf.	3ms	שָׁמַר	נִשְׁמַר	שָׁמַר	שָׁמַר
	3fs	שָׁמְרָה	נִשְׁמְרָה	שָׁמְרָה	שָׁמְרָה
	2ms	שָׁמַרְתָּ	נִשְׁמַרְתָּ	שָׁמַרְתָּ	שָׁמַרְתָּ
	2fs	שָׁמַרְתְּ	נִשְׁמַרְתְּ	שָׁמַרְתְּ	שָׁמַרְתְּ
	1cs	שָׁמַרְתִּי	נִשְׁמַרְתִּי	שָׁמַרְתִּי	שָׁמַרְתִּי
	3cp	שָׁמְרוּ	נִשְׁמְרוּ	שָׁמְרוּ	שָׁמְרוּ
	2mp	שָׁמַרְתֶּם	נִשְׁמַרְתֶּם	שָׁמַרְתֶּם	שָׁמַרְתֶּם
	2fp	שָׁמַרְתֶּן	נִשְׁמַרְתֶּן	שָׁמַרְתֶּן	שָׁמַרְתֶּן
	1cp	שָׁמַרְנוּ	נִשְׁמַרְנוּ	שָׁמַרְנוּ	שָׁמַרְנוּ
Impf.	3ms	יִשְׁמַר	יִשְׁמַר	יִשְׁמַר	יִשְׁמַר
	3fs	תִּשְׁמַר	תִּשְׁמַר	תִּשְׁמַר	תִּשְׁמַר
	2ms	תִּשְׁמַר	תִּשְׁמַר	תִּשְׁמַר	תִּשְׁמַר
	2fs	תִּשְׁמְרִי	תִּשְׁמְרִי	תִּשְׁמְרִי	תִּשְׁמְרִי
	1cs	אֲשַׁמַּר	אֲשַׁמַּר	אֲשַׁמַּר	אֲשַׁמַּר
	3mp	יִשְׁמְרוּ	יִשְׁמְרוּ	יִשְׁמְרוּ	יִשְׁמְרוּ
	3fp	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה
	2mp	תִּשְׁמְרוּ	תִּשְׁמְרוּ	תִּשְׁמְרוּ	תִּשְׁמְרוּ
	2fp	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה	תִּשְׁמַרְנָה
1cp	נִשְׁמַר	נִשְׁמַר	נִשְׁמַר	נִשְׁמַר	
Impv.	2ms	שָׁמַר	הִשְׁמַר	שָׁמַר	not attested
	2fs	שָׁמְרִי	הִשְׁמְרִי	שָׁמְרִי	
	2mp	שָׁמְרוּ	הִשְׁמְרוּ	שָׁמְרוּ	
	2fp	שָׁמַרְנָה	הִשְׁמַרְנָה	שָׁמַרְנָה	
Inf.	Abs.	שָׁמֹר	נִשְׁמֹר / הִשְׁמֹר	שָׁמֹר / שָׁמַר	שָׁמֹר
	Cstr.	שָׁמֹר	הִשְׁמֹר	שָׁמֹר	
Part.	Act.	שָׁמֵר		מִשְׁמֵר	
	Pass.	שָׁמוּר	נִשְׁמֵר		מִשְׁמוּר
Vav consec.		וַיִּשְׁמַר	וַיִּשְׁמַר	וַיִּשְׁמַר	וַיִּשְׁמַר

		Hitpael (קדש)	Hiphil (קרב)	Hophal (פקד)
Perf.	3ms	הִתְקַדַּשׁ	הִקְרִיב	הִפְקַד
	3fs	הִתְקַדְּשָׁה	הִקְרִיבָה	הִפְקְדָה
	2ms	הִתְקַדַּשְׁתָּ	הִקְרַבְתָּ	הִפְקַדְתָּ
	2fs	הִתְקַדַּשְׁתְּ	הִקְרַבְתְּ	הִפְקַדְתְּ
	1cs	הִתְקַדַּשְׁתִּי	הִקְרַבְתִּי	הִפְקַדְתִּי
	3cp	הִתְקַדְּשׁוּ	הִקְרִיבוּ	הִפְקְדוּ
	2mp	הִתְקַדַּשְׁתֶּם	הִקְרַבְתֶּם	הִפְקַדְתֶּם
	2fp	הִתְקַדַּשְׁתֶּן	הִקְרַבְתֶּן	הִפְקַדְתֶּן
	1cp	הִתְקַדַּשְׁנוּ	הִקְרַבְנוּ	הִפְקַדְנוּ
Impf.	3ms	יִתְקַדַּשׁ	יִקְרִיב	יִפְקַד
	3fs	תִּתְקַדַּשׁ	תִּקְרִיב	תִּפְקַד
	2ms	תִּתְקַדַּשׁ	תִּקְרִיב	תִּפְקַד
	2fs	תִּתְקַדְּשִׁי	תִּקְרִיבִי	תִּפְקְדִי
	1cs	אֶתְקַדַּשׁ	אֶקְרִיב	אֶפְקַד
	3mp	יִתְקַדְּשׁוּ	יִקְרִיבוּ	יִפְקְדוּ
	3fp	תִּתְקַדְּשֶׁנָּה	תִּקְרַבְנָה	תִּפְקְדְנָה
	2mp	תִּתְקַדְּשׁוּ	תִּקְרִיבוּ	תִּפְקְדוּ
	2fp	תִּתְקַדְּשֶׁנָּה	תִּקְרַבְנָה	תִּפְקְדְנָה
	1cp	נִתְקַדַּשׁ	נִקְרִיב	נִפְקַד
Impv.	2ms	הִתְקַדַּשׁ	הִקְרַב	
	2fs	הִתְקַדְּשִׁי	הִקְרִיבִי	
	2mp	הִתְקַדְּשׁוּ	הִקְרִיבוּ	
	2fp	הִתְקַדְּשֶׁנָּה	הִקְרַבְנָה	
Inf.	Abs.	הִתְקַדַּשׁ	הִקְרַב	הִפְקַד
	Cstr.	הִתְקַדַּשׁ	הִקְרִיב	הִפְקַד
Part.	Act.	מִתְקַדַּשׁ	מִקְרִיב	
	Pass.			מִפְקַד
Vav consec.		וַיִּתְקַדַּשׁ	וַיִּקְרַב	וַיִּפְקַד

Qal		Strong (שמר)	III-he <sup>3</sup> (גלה)	III-gutt. (שלח)	III- <sup>2</sup> aleph (מצא)	II-vav (קום)
Perf.	3ms	שָׁמַר	גָּלָה	שָׁלַח	מָצָא	קָם
	3fs	שָׁמְרָה	גָּלְתָה	שָׁלְחָה	מָצְאָה	קָמָה
	2ms	שָׁמַרְתָּ	גָּלִיתָ	שָׁלַחְתָּ	מָצַאתָ	קָמַתָּ
	2fs	שָׁמַרְתְּ	גָּלִיתְ	שָׁלַחְתְּ	מָצַאתְ	קָמַתְ
	1cs	שָׁמַרְתִּי	גָּלִיתִי	שָׁלַחְתִּי	מָצַאתִי	קָמַתִּי
	3cp	שָׁמְרוּ	גָּלוּ	שָׁלְחוּ	מָצְאוּ	קָמוּ
	2mp	שָׁמַרְתֶּם	גָּלִיתֶם	שָׁלַחְתֶּם	מָצַאתֶם	קָמַתֶּם
	2fp	שָׁמַרְתֶּן	גָּלִיתֶן	שָׁלַחְתֶּן	מָצַאתֶן	קָמַתֶּן
	1cp	שָׁמְרֵנוּ	גָּלִינוּ	שָׁלַחְנוּ	מָצַאנוּ	קָמְנוּ
Impf.	3ms	יִשְׁמַר	יִגְלֶה	יִשְׁלַח	יִמְצֵא	יִקּוּם
	3fs	תִּשְׁמֹר	תִּגְלֶה	תִּשְׁלַח	תִּמְצֵא	תִּקּוּם
	2ms	תִּשְׁמַר	תִּגְלֶה	תִּשְׁלַח	תִּמְצֵא	תִּקּוּם
	2fs	תִּשְׁמְרִי	תִּגְלִי	תִּשְׁלְחִי	תִּמְצְאִי	תִּקְוִמִי
	1cs	אֶשְׁמַר	אֶגְלֶה	אֶשְׁלַח	אֶמְצֵא	אֶקּוּם
	3mp	יִשְׁמְרוּ	יִגְלוּ	יִשְׁלְחוּ	יִמְצְאוּ	יִקְוּמוּ
	3fp	תִּשְׁמְרֵנָה	תִּגְלִינָה	תִּשְׁלַחְנָה	תִּמְצְאֵנָה	תִּקְוִמֵינָה
	2mp	תִּשְׁמְרוּ	תִּגְלוּ	תִּשְׁלְחוּ	תִּמְצְאוּ	תִּקְוּמוּ
	2fp	תִּשְׁמְרֵנָה	תִּגְלִינָה	תִּשְׁלַחְנָה	תִּמְצְאֵנָה	תִּקְוִמֵינָה
	1cp	נִשְׁמַר	נִגְלֶה	נִשְׁלַח	נִמְצֵא	נִקּוּם
Impv.	2ms	שָׁמַר	גָּלֶה	שָׁלַח	מָצֵא	קוּם
	2fs	שָׁמְרִי	גְלִי	שְׁלְחִי	מְצְאִי	קְוִמִי
	2mp	שָׁמְרוּ	גְלוּ	שְׁלְחוּ	מְצְאוּ	קְוּמוּ
	2fp	שָׁמְרֵנָה	גְלִינָה	שְׁלַחְנָה	מְצְאֵנָה	קְוִמֵנָה
Inf.	Abs.	שָׁמֹר	גְלוּהָ	שְׁלוּחַ	מְצוּא	קוּם
	Cstr.	שָׁמֹר	גְלוּתָ	שְׁלוּחַ	מְצֵא	קוּם
Part.	Act.	שָׁמֵר	גֹּלֶה	שֹׁלֵחַ	מְצֵא	קֹם
	Pass.	שָׁמוּר	גְלוּי	שְׁלוּחַ	מְצוּא	קוּם
Vav consec.		וַיִּשְׁמַר	וַיִּגְלַל	וַיִּשְׁלַח	וַיִּמְצֵא	וַיִּקָּם

II-gutt. (גאל)	I-nun נפל (נגש)		נתן	I-vav (ישב)	I-yod (יטב)	I-gutt. (עמד)
גאל	נגש	נפל	נתן	ישב	יטב	עמד
גאלה	נגשה	נפלה	נתנה	ישבה	יטבה	עמדה
גאלת	נגשת	נפלת	נתת	ישבת	יטבת	עמדת
גאלת	נגשת	נפלת	נתת	ישבת	יטבת	עמדת
גאלתי	נגשתי	נפלתי	נתתי	ישבתי	יטבתי	עמדתי
גאלו	נגשו	נפלו	נתנו	ישבו	יטבו	עמדו
גאלתם	נגשתם	נפלתם	נתתם	ישבתם	יטבתם	עמדתם
גאלתן	נגשתן	נפלתן	נתתן	ישבתן	יטבתן	עמדתן
גאלנו	נגשנו	נפלנו	נתנו	ישבנו	יטבנו	עמדנו
יגאל	יגש	יפל	יתן	ישב	ייטב	יעמד
תגאל	תגש	תפל	תתן	תשב	תיטב	תעמד
תגאל	תגש	תפל	תתן	תשב	תיטב	תעמד
תגאלי	תגשי	תפלי	תתני	תשבי	תיטבי	תעמדי
אגאל	אגש	אפל	אתן	אשב	איטב	אעמד
יגאלו	יגשו	יפלו	יתנו	ישבו	ייטבו	יעמדו
תגאלנה	תגשנה	תפלנה	תתנה	תשבנה	תיטבנה	תעמדנה
תגאלו	תגשו	תפלו	תתנו	תשבו	תיטבו	תעמדו
תגאלנה	תגשנה	תפלנה	תתנה	תשבנה	תיטבנה	תעמדנה
נגאל	נגש	נפל	נתן	נשב	ניטב	נעמד
גאל	גש	נפל	תן	שב	יטב	עמד
גאלי	גשי	נפלי	תני	שבי	יטבי	עמדי
גאלו	גשו	נפלו	תנו	שבו	יטבו	עמדו
גאלנה	גשנה	נפלנה	תנה	שבנה	יטבנה	עמדנה
גאול	נגוש	נפול	נתון	ישוב	יטוב	עמוד
גאל	נגש / גשת	נפל	נתן / תת	שבת	יטב	עמד
גאל	נגש	נפל	נתן	ישב	יטב	עמד
גאול	נגוש	נפול	נתון	ישוב	יטוב	עמוד
ויגאל	ויגש	ויפל	ויתן	וישב	וייטב	ויעמד

Niphal		Strong (שִׁמַּר)	III-he <sup>2</sup> (נִגְלָה)	III-gutt. (שָׁמַע)	III- <sup>2</sup> aleph (מִצָּא)	II-vav (כּוּן)
Perf.	3ms	נִשְׁמַר	נִגְלָה	נִשְׁמַע	נִמְצָא	נִכּוּן
	3fs	נִשְׁמְרָה	נִגְלְתָה	נִשְׁמְעָה	נִמְצָאָה	נִכּוּנָה
	2ms	נִשְׁמַרְתָּ	נִגְלִיתָ	נִשְׁמַעְתָּ	נִמְצַאתָ	נִכּוּנֹתָ
	2fs	נִשְׁמַרְתְּ	נִגְלִיתְּ	נִשְׁמַעְתְּ	נִמְצַאתְּ	נִכּוּנֹתְּ
	1cs	נִשְׁמַרְתִּי	נִגְלִיתִי	נִשְׁמַעְתִּי	נִמְצַאתִי	נִכּוּנֹתִי
	3cp	נִשְׁמְרוּ	נִגְלוּ	נִשְׁמְעוּ	נִמְצְאוּ	נִכּוּנוּ
	2mp	נִשְׁמַרְתֶּם	נִגְלִיתֶם	נִשְׁמַעְתֶּם	נִמְצַאתֶם	נִכּוּנֹתֶם
	2fp	נִשְׁמַרְתֶּן	נִגְלִיתֶן	נִשְׁמַעְתֶּן	נִמְצַאתֶן	נִכּוּנֹתֶן
	1cp	נִשְׁמְרֵנוּ	נִגְלִינוּ	נִשְׁמַעְנוּ	נִמְצָאנוּ	נִכּוּנֵנוּ
Impf.	3ms	יִשְׁמַר	יִגְלָה	יִשְׁמַע	יִמְצָא	יִכּוּן
	3fs	תִּשְׁמְרִי	תִּגְלִי	תִּשְׁמַע	תִּמְצָא	תִּכּוּן
	2ms	תִּשְׁמַר	תִּגְלָה	תִּשְׁמַע	תִּמְצָא	תִּכּוּן
	2fs	תִּשְׁמְרִי	תִּגְלִי	תִּשְׁמְעִי	תִּמְצְאִי	תִּכּוּנִי
	1cs	אֶשְׁמַר	אֶגְלָה	אֶשְׁמַע	אֶמְצָא	אֶכּוּן
	3mp	יִשְׁמְרוּ	יִגְלוּ	יִשְׁמְעוּ	יִמְצְאוּ	יִכּוּנוּ
	3fp	תִּשְׁמְרֵנָה	תִּגְלִינָה	תִּשְׁמַעְנָה	תִּמְצְאינָה	תִּכּוּנָה
	2mp	תִּשְׁמְרוּ	תִּגְלוּ	תִּשְׁמְעוּ	תִּמְצְאוּ	תִּכּוּנוּ
	2fp	תִּשְׁמְרֵנָה	תִּגְלִינָה	תִּשְׁמַעְנָה	תִּמְצְאינָה	תִּכּוּנָה
1cp	נִשְׁמַר	נִגְלָה	נִשְׁמַע	נִמְצָא	נִכּוּן	
Impv.	2ms	הִשְׁמַר	הִגְלָה	הִשְׁמַע	הִמְצָא	הִכּוּן
	2fs	הִשְׁמְרִי	הִגְלִי	הִשְׁמְעִי	הִמְצְאִי	הִכּוּנִי
	2mp	הִשְׁמְרוּ	הִגְלוּ	הִשְׁמְעוּ	הִמְצְאוּ	הִכּוּנוּ
	2fp	הִשְׁמְרֵנָה	הִגְלִינָה	הִשְׁמַעְנָה	הִמְצְאינָה	הִכּוּנָה
Inf.	Abs.	הִשְׁמַר	נִגְלָה	נִשְׁמַע	נִמְצָא	הִכּוּן
		נִשְׁמַר	הִגְלָה	הִשְׁמַע	הִמְצָא	
	Cstr.	הִשְׁמַר	הִגְלוֹת	הִשְׁמַע	הִמְצָא	הִכּוּן
Part.		נִשְׁמַר	נִגְלָה	נִשְׁמַע	נִמְצָא	נִכּוּן
Vav consec.		וַיִּשְׁמַר	וַיִּגְלַל	וַיִּשְׁמַע	וַיִּמְצָא	וַיִּכּוּן

		II-guttural (נאל)	I-nun (נצל)	I-vav (ישב)	I-guttural (עזב)
Perf.	3ms	נִנְאַל	נִצַּל	נִוְשַׁב	נִעָזַב
	3fs	נִנְאַלְהַ	נִצַּלְהַ	נִוְשַׁבְהַ	נִעָזַבְהַ
	2ms	נִנְאַלְתֶּם	נִצַּלְתֶּם	נִוְשַׁבְתֶּם	נִעָזַבְתֶּם
	2fs	נִנְאַלְתֶּן	נִצַּלְתֶּן	נִוְשַׁבְתֶּן	נִעָזַבְתֶּן
	1cs	נִנְאַלְתִּי	נִצַּלְתִּי	נִוְשַׁבְתִּי	נִעָזַבְתִּי
	3cp	נִנְאַלוּ	נִצַּלוּ	נִוְשַׁבוּ	נִעָזְבוּ
	2mp	נִנְאַלְתֶּם	נִצַּלְתֶּם	נִוְשַׁבְתֶּם	נִעָזַבְתֶּם
	2fp	נִנְאַלְתֶּן	נִצַּלְתֶּן	נִוְשַׁבְתֶּן	נִעָזַבְתֶּן
	1cp	נִנְאַלְנוּ	נִצַּלְנוּ	נִוְשַׁבְנוּ	נִעָזַבְנוּ
Impf.	3ms	יִנְאַל	יִנְצַל	יִוְשַׁב	יִעָזַב
	3fs	תִּנְאַל	תִּנְצַל	תִּוְשַׁב	תִּעָזַב
	2ms	תִּנְאַל	תִּנְצַל	תִּוְשַׁב	תִּעָזַב
	2fs	תִּנְאַלִּי	תִּנְצַלִּי	תִּוְשַׁבִּי	תִּעָזַבִּי
	1cs	אִנְאַל	אִנְצַל	אִוְשַׁב	אִעָזַב
	3mp	יִנְאַלוּ	יִנְצַלוּ	יִוְשַׁבוּ	יִעָזְבוּ
	3fp	תִּנְאַלְנָה	תִּנְצַלְנָה	תִּוְשַׁבְנָה	תִּעָזַבְנָה
	2mp	תִּנְאַלוּ	תִּנְצַלוּ	תִּוְשַׁבוּ	תִּעָזְבוּ
	2fp	תִּנְאַלְנָה	תִּנְצַלְנָה	תִּוְשַׁבְנָה	תִּעָזַבְנָה
	1cp	נִנְאַל	נִנְצַל	נִוְשַׁב	נִעָזַב
Impv.	2ms	הִנְאַל	הִנְצַל	הִוְשַׁב	הִעָזַב
	2fs	הִנְאַלִּי	הִנְצַלִּי	הִוְשַׁבִּי	הִעָזַבִּי
	2mp	הִנְאַלוּ	הִנְצַלוּ	הִוְשַׁבוּ	הִעָזְבוּ
	2fp	הִנְאַלְנָה	הִנְצַלְנָה	הִוְשַׁבְנָה	הִעָזַבְנָה
Inf.	Abs.	נִנְאוֹל	הִנְצַל	הִוְשַׁב	נִעָזַב/הִעָזַב
	Cstr.	הִנְאַל	הִנְצַל	הִוְשַׁב	הִעָזַב
Part.	נִנְאַל	נִצַּל	נִוְשַׁב	נִעָזַב	
Vav consec.	וַיִּנְאַל	וַיִּנְצַל	וַיִּוְשַׁב	וַיִּעָזַב	

Piel		Strong (שמר)	III-he <sup>3</sup> (גלה)	III-guttural (שלח)	III- <sup>3</sup> aleph (מצא)	II-vav (קום)
Perf.	3ms	שָׁמַר	גָּלָה	שָׁלַח	מָצָא	קָם
	3fs	שָׁמְרָה	גָּלְתָה	שָׁלְחָה	מָצְאָה	קָמָה
	2ms	שָׁמַרְתָּ	גָּלִיתָ	שָׁלַחְתָּ	מָצַאתָ	קָמַתָּ
	2fs	שָׁמַרְתְּ	גָּלִיתְ	שָׁלַחְתְּ	מָצַאתְ	קָמַתְ
	1cs	שָׁמַרְתִּי	גָּלִיתִי	שָׁלַחְתִּי	מָצַאתִי	קָמַתִּי
	3cp	שָׁמְרוּ	גָּלוּ	שָׁלְחוּ	מָצְאוּ	קָמוּ
	2mp	שָׁמַרְתֶּם	גָּלִיתֶם	שָׁלַחְתֶּם	מָצַאתֶם	קָמַתֶם
	2fp	שָׁמַרְתֶּן	גָּלִיתֶן	שָׁלַחְתֶּן	מָצַאתֶן	קָמַתֶן
	1cp	שָׁמַרְנוּ	גָּלִינוּ	שָׁלַחְנוּ	מָצַאנוּ	קָמַנוּ
Impf.	3ms	יִשְׁמַר	יִגְלֶה	יִשְׁלַח	יִמְצֵא	יִקָּם
	3fs	תִּשְׁמֹר	תִּגְלֶה	תִּשְׁלַח	תִּמְצֵא	תִּקָּם
	2ms	תִּשְׁמַר	תִּגְלֶה	תִּשְׁלַח	תִּמְצֵא	תִּקָּם
	2fs	תִּשְׁמְרִי	תִּגְלִי	תִּשְׁלְחִי	תִּמְצְאִי	תִּקָּמִי
	1cs	אֲשַׁמֵּר	אֲגַלֶּה	אֲשַׁלַּח	אֲמַצֵּא	אֲקָם
	3mp	יִשְׁמְרוּ	יִגְלוּ	יִשְׁלְחוּ	יִמְצְאוּ	יִקָּמוּ
	3fp	תִּשְׁמְרֶנָּה	תִּגְלִינָה	תִּשְׁלַחְנָה	תִּמְצְאֶנָּה	תִּקָּמְנָה
	2mp	תִּשְׁמְרוּ	תִּגְלוּ	תִּשְׁלְחוּ	תִּמְצְאוּ	תִּקָּמוּ
	2fp	תִּשְׁמְרֶנָּה	תִּגְלִינָה	תִּשְׁלַחְנָה	תִּמְצְאֶנָּה	תִּקָּמְנָה
	1cp	נִשְׁמַר	נִגְלֶה	נִשְׁלַח	נִמְצֵא	נִקָּם
Impv.	2ms	שָׁמַר	גָּלָה	שָׁלַח	מָצָא	קָם
	2fs	שָׁמְרִי	גָּלִי	שְׁלְחִי	מָצְאִי	קָמִי
	2mp	שָׁמְרוּ	גָּלוּ	שְׁלְחוּ	מָצְאוּ	קָמוּ
	2fp	שָׁמְרֶנָּה	גָּלִינָה	שְׁלַחְנָה	מָצְאֶנָּה	קָמְנָה
Inf.	Abs.	שָׁמַר	גָּלָה	שָׁלַח	מָצָא	קָם
		שָׁמַר	גָּלָה	שָׁלַח	מָצָא	קָם
	Cstr.	שָׁמַר	גָּלוֹת	שָׁלַח	מָצָא	קָם
Part.	Act.	מִשְׁמֵר	מְגַלֵּה	מְשַׁלֵּחַ	מְמַצֵּא	מְקָם
Vav consec.		וַיִּשְׁמַר	וַיִּגְלֶל	וַיִּשְׁלַח	וַיִּמְצֵא	וַיִּקָּם

		II-gutt. (גאל)	I-nun (נצל)	I-vav (ישוב)	I-yod (יטב)	I-gutt. (עמד)
Perf.	3ms	גָּאַל	נָצַל	יָשַׁב	יָטַב	עָמַד
	3fs	גָּאַלָּה	נָצַלָּה	יָשְׁבָה	יָטְבָה	עָמְדָה
	2ms	גָּאַלְתָּ	נָצַלְתָּ	יָשַׁבְתָּ	יָטַבְתָּ	עָמַדְתָּ
	2fs	גָּאַלְתְּ	נָצַלְתְּ	יָשַׁבְתְּ	יָטַבְתְּ	עָמַדְתְּ
	1cs	גָּאַלְתִּי	נָצַלְתִּי	יָשַׁבְתִּי	יָטַבְתִּי	עָמַדְתִּי
	3cp	גָּאַלוּ	נָצְלוּ	יָשְׁבוּ	יָטְבוּ	עָמְדוּ
	2mp	גָּאַלְתֶּם	נָצַלְתֶּם	יָשַׁבְתֶּם	יָטַבְתֶּם	עָמַדְתֶּם
	2fp	גָּאַלְתֶּן	נָצַלְתֶּן	יָשַׁבְתֶּן	יָטַבְתֶּן	עָמַדְתֶּן
	1cp	גָּאַלְנוּ	נָצַלְנוּ	יָשַׁבְנוּ	יָטַבְנוּ	עָמַדְנוּ
Impf.	3ms	יִגְאַל	יִנְצַל	יּוֹשֵׁב	יִיטֵב	יַעֲמֹד
	3fs	תִּגְאַל	תִּנְצַל	תּוֹשֵׁב	תִּיטֵב	תַּעֲמֹד
	2ms	תִּגְאַל	תִּנְצַל	תּוֹשֵׁב	תִּיטֵב	תַּעֲמֹד
	2fs	תִּגְאַלִּי	תִּנְצַלִּי	תּוֹשְׁבִי	תִּיטְבִי	תַּעֲמֹדִי
	1cs	אִגְאַל	אִנְצַל	אֶוֹשֵׁב	אֵיטֵב	אֶעֱמֹד
	3mp	יִגְאַלוּ	יִנְצְלוּ	יּוֹשְׁבוּ	יִיטְבוּ	יַעֲמְדוּ
	3fp	תִּגְאַלְנָה	תִּנְצַלְנָה	תּוֹשְׁבֹנָה	תִּיטְבֹנָה	תַּעֲמֹדְנָה
	2mp	תִּגְאַלוּ	תִּנְצְלוּ	תּוֹשְׁבוּ	תִּיטְבוּ	תַּעֲמְדוּ
	2fp	תִּגְאַלְנָה	תִּנְצַלְנָה	תּוֹשְׁבֹנָה	תִּיטְבֹנָה	תַּעֲמֹדְנָה
1cp	נִגְאַל	נִנְצַל	נּוֹשֵׁב	נִיטֵב	נִיעֲמֹד	
Impv.	2ms	גָּאַל	נָצַל	יָשַׁב	יָטַב	עָמַד
	2fs	גָּאַלִּי	נָצַלִּי	יָשְׁבִי	יָטְבִי	עָמְדִי
	2mp	גָּאַלוּ	נָצְלוּ	יָשְׁבוּ	יָטְבוּ	עָמְדוּ
	2fp	גָּאַלְנָה	נָצַלְנָה	יָשְׁבֹנָה	יָטְבֹנָה	עָמְדְנָה
Inf.	Abs.			יֹשֵׁב		
	Cstr.	גָּאַל	נָצַל	יֹשֵׁב	יָטַב	עָמַד
Part.	Act.	מִגְאַל	מִנְצַל	מּוֹשֵׁב	מִיטֵב	מַעֲמֹד
	Vav consec.	וַיִּגְאַל	וַיִּנְצַל	וַיּוֹשֵׁב	וַיִּיטֵב	וַיַּעֲמֹד

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Pual		Strong (שמר)	III-he <sup>3</sup> (גלה)	III-gutt. (שלח)	III- <sup>3</sup> aleph (מלא)	II-vav
Perf.	3ms	שָׁמַר	גָּלָה	שָׁלַח	מָלָא	rare and usually with doubly weak roots
	3fs	שָׁמְרָה	גָּלְתָה	שָׁלְחָה	מָלְאָה	
	2ms	שָׁמַרְתָּ	גָּלִיתָ	שָׁלַחְתָּ	מָלַאְתָּ	
	2fs	שָׁמַרְתְּ	גָּלִיתְּ	שָׁלַחְתְּ	מָלַאְתְּ	
	1cs	שָׁמַרְתִּי	גָּלִיתִי	שָׁלַחְתִּי	מָלַאְתִּי	
	3cp	שָׁמְרוּ	גָּלוּ	שָׁלְחוּ	מָלְאוּ	
	2mp	שָׁמַרְתֶּם	גָּלִיתֶם	שָׁלַחְתֶּם	מָלַאְתֶּם	
	2fp	שָׁמַרְתֶּן	גָּלִיתֶן	שָׁלַחְתֶּן	מָלַאְתֶּן	
	1cp	שָׁמַרְנוּ	גָּלִינוּ	שָׁלַחְנוּ	מָלַאְנוּ	
Impf.	3ms	יִשְׁמַר	יִגְלֶה	יִשְׁלַח	יִמְלֵא	
	3fs	תִּשְׁמַר	תִּגְלֶה	תִּשְׁלַח	תִּמְלֵא	
	2ms	תִּשְׁמַר	תִּגְלֶה	תִּשְׁלַח	תִּמְלֵא	
	2fs	תִּשְׁמְרִי	תִּגְלִי	תִּשְׁלְחִי	תִּמְלֵאִי	
	1cs	אֲשַׁמַּר	אֲגַלֶּה	אֲשַׁלַּח	אֲמַלֵּא	
	3mp	יִשְׁמְרוּ	יִגְלוּ	יִשְׁלְחוּ	יִמְלְאוּ	
	3fp	תִּשְׁמַרְנָה	תִּגְלִינָה	תִּשְׁלַחְנָה	תִּמְלֵאנָה	
	2mp	תִּשְׁמְרוּ	תִּגְלוּ	תִּשְׁלְחוּ	תִּמְלְאוּ	
	2fp	תִּשְׁמַרְנָה	תִּגְלִינָה	תִּשְׁלַחְנָה	תִּלְאֲנָה	
	1cp	נִשְׁמַר	נִגְלֶה	נִשְׁלַח	נִמְלֵא הוֹדוּ תִּמְלֵא	
Inf.	Abs.	שָׁמַר	none	none	none	none
	Cstr.	none	גְּלוֹת			
Part.	Pass.	מִשְׁמַר	מִגְּלָה	מִשְׁלַח	מִמְלֵא	
Vav consec.		וַיִּשְׁמַר	וַיִּגְלֶה	וַיִּשְׁלַח	וַיִּמְלֵא	
Jussive		יִשְׁמַר	יִגְלֶה	יִשְׁלַח	יִמְלֵא	

		II-gutt. (רחץ)	I-nun (נתץ)	I-vav/yod (ילד)	I-gutt. (חלק)
Perf.	3ms	רָחַץ	נָתַץ	יָלַד	חָלַק
	3fs	רָחְצָה	נָתְצָה	יָלְדָה	חָלְקָה
	2ms	רָחַצְתָּ	נָתַצְתָּ	יָלַדְתָּ	חָלַקְתָּ
	2fs	רָחַצְתְּ	נָתַצְתְּ	יָלַדְתְּ	חָלַקְתְּ
	1cs	רָחַצְתִּי	נָתַצְתִּי	יָלַדְתִּי	חָלַקְתִּי
	3cp	רָחְצוּ	נָתְצוּ	יָלְדוּ	חָלְקוּ
	2mp	רָחַצְתֶּם	נָתַצְתֶּם	יָלַדְתֶּם	חָלַקְתֶּם
	2fp	רָחַצְתֶּן	נָתַצְתֶּן	יָלַדְתֶּן	חָלַקְתֶּן
	1cp	רָחַצְנוּ	נָתַצְנוּ	יָלַדְנוּ	חָלַקְנוּ
Impf.	3ms	יִרְחֹץ	יִנְתֹץ	יִילַד	יִחַלֵּק
	3fs	תִּרְחֹץ	תִּנְתֹץ	תִּילַד	תִּחַלֵּק
	2ms	תִּרְחֹץ	תִּנְתֹץ	תִּילַד	תִּחַלֵּק
	2fs	תִּרְחֹצִי	תִּנְתֹצִי	תִּילַדִּי	תִּחַלֵּקִי
	1cs	אֶרְחֹץ	אֶנְתֹץ	אֶילַד	אֶחַלֵּק
	3mp	יִרְחְצוּ	יִנְתְצוּ	יִילְדוּ	יִחַלְקוּ
	3fp	תִּרְחַצְנָה	תִּנְחַצְנָה	תִּילַדְנָה	תִּחַלְקְנָה
	2mp	תִּרְחְצוּ	תִּנְחַצוּ	תִּילְדוּ	תִּחַלְקוּ
	2fp	תִּרְחַצְנָה	תִּנְחַצְנָה	תִּילַדְנָה	תִּחַלְקְנָה
	1cp	נִרְחֹץ	נִנְתֹץ	נִילַד	נִחַלֵּק
Inf.	Abs. Cstr.	not attested	not attested	not attested	not attested
Part.	Pass.	מִרְחֹץ	מִנְתֹץ	מִילַד	מִחַלֵּק
Vav consec.		וַיִּרְחֹץ	וַיִּנְתֹץ	וַיִּילַד	וַיִּחַלֵּק

<b>Hitpa'el</b>		Strong (קדש)	III-he <sup>3</sup> (גלה)	III-gutt. (שלח)	III- <sup>2</sup> aleph (מצא)
Perf.	3ms	הִתְקַדֵּשׁ	הִתְגַּלָּה	הִשְׁתַּלַּח	הִתְמַצֵּא
	3fs	הִתְקַדְּשָׁה	הִתְגַּלְתָּה	הִשְׁתַּלַּחְהִי	הִתְמַצְּאֵהָ
	2ms	הִתְקַדְּשֵׁת	הִתְגַּלִּיתְ	הִשְׁתַּלַּחְתְּ	הִתְמַצְּאֵת
	2fs	הִתְקַדְּשֵׁת	הִתְגַּלִּיתְ	הִשְׁתַּלַּחְתְּ	הִתְמַצְּאֵת
	1cs	הִתְקַדְּשֵׁתִי	הִתְגַּלִּיתִי	הִשְׁתַּלַּחְתִּי	הִתְמַצְּאֵתִי
	3cp	הִתְקַדְּשׁוּ	הִתְגַּלוּ	הִשְׁתַּלַּחוּ	הִתְמַצְּאוּ
	2mp	הִתְקַדְּשֵׁתֶם	הִתְגַּלִּיתֶם	הִשְׁתַּלַּחְתֶּם	הִתְמַצְּאֵתֶם
	2fp	הִתְקַדְּשֵׁתֶן	הִתְגַּלִּיתֶן	הִשְׁתַּלַּחְתֶּן	הִתְמַצְּאֵתֶן
	1cp	הִתְקַדְּשׁוּ	הִתְגַּלִּינוּ	הִשְׁתַּלַּחְנוּ	הִתְמַצְּאֵנוּ
Impf.	3ms	יִתְקַדֵּשׁ	יִתְגַּלָּה	יִשְׁתַּלַּח	יִתְמַצֵּא
	3fs	תִּתְקַדֵּשׁ	תִּתְגַּלָּה	תִּשְׁתַּלַּח	תִּתְמַצֵּא
	2ms	תִּתְקַדֵּשׁ	תִּתְגַּלָּה	תִּשְׁתַּלַּח	תִּתְמַצֵּא
	2fs	תִּתְקַדְּשִׁי	תִּתְגַּלִּי	תִּשְׁתַּלַּחִי	תִּתְמַצְּאִי
	1cs	אֶתְקַדֵּשׁ	אֶתְגַּלָּה	אֶשְׁתַּלַּח	אֶתְמַצֵּא
	3mp	יִתְקַדְּשׁוּ	יִתְגַּלוּ	יִשְׁתַּלַּחוּ	יִתְמַצְּאוּ
	3fp	תִּתְקַדְּשֵׁנָה	תִּתְגַּלִּינָה	תִּשְׁתַּלַּחְנָה	תִּתְמַצְּאֵנָה
	2mp	תִּתְקַדְּשׁוּ	תִּתְגַּלוּ	תִּשְׁתַּלַּחוּ	תִּתְמַצְּאוּ
	2fp	תִּתְקַדְּשֵׁנָה	תִּתְגַּלִּינָה	תִּשְׁתַּלַּחְנָה	תִּתְמַצְּאֵנָה
1cp	נִתְקַדֵּשׁ	נִתְגַּלָּה	נִשְׁתַּלַּח	נִתְמַצֵּא	
Impv.	2ms	הִתְקַדֵּשׁ	הִתְגַּלָּה	הִשְׁתַּלַּח	הִתְמַצֵּא
	2fs	הִתְקַדְּשִׁי	הִתְגַּלִּי	הִשְׁתַּלַּחִי	הִתְמַצְּאִי
	2mp	הִתְקַדְּשׁוּ	הִתְגַּלוּ	הִשְׁתַּלַּחוּ	הִתְמַצְּאוּ
	2fp	הִתְקַדְּשֵׁנָה	הִתְגַּלִּינָה	הִשְׁתַּלַּחְנָה	הִתְמַצְּאֵנָה
Inf.	Abs.	הִתְקַדֵּשׁ		הִשְׁתַּלַּח	הִתְמַצֵּא
	Cstr.	הִתְקַדֵּשׁ	הִתְגַּלוֹת	הִשְׁתַּלַּח	הִתְמַצֵּא
Part.	Act.	מִתְקַדֵּשׁ	מִתְגַּלָּה	מִשְׁתַּלַּח	מִתְמַצֵּא
Vav consec.		וַיִּתְקַדֵּשׁ	וַיִּתְגַּל	וַיִּשְׁתַּלַּח	וַיִּתְמַצֵּא

		II-guttural	I-nun	I-vav	I-guttural
Perf.	3ms	הִתְרַחֵץ	הִתְנַדֵּב	Rare and only on doubly weak roots. (ידע, ידע)	הִתְחַזֵּק <sup>1</sup>
	3fs	הִתְרַחְצָה	הִתְנַדְּבָה		הִתְחַזְּקָה
	2ms	הִתְרַחַצְתָּ	הִתְנַדַּבְתָּ		הִתְחַזַּקְתָּ
	2fs	הִתְרַחַצְתְּ	הִתְנַדַּבְתְּ		הִתְחַזַּקְתְּ
	1cs	הִתְרַחַצְתִּי	הִתְנַדַּבַּתִּי		הִתְחַזַּקְתִּי
	3cp	הִתְרַחְצוּ	הִתְנַדְּבוּ		הִתְחַזְּקוּ
	2mp	הִתְרַחַצְתֶּם	הִתְנַדַּבַּתֶּם		הִתְחַזַּקְתֶּם
	2fp	הִתְרַחַצְתֶּן	הִתְנַדַּבַּתֶּן		הִתְחַזַּקְתֶּן
	1cp	הִתְרַחַצְנוּ	הִתְנַדַּבְנוּ		הִתְחַזַּקְנוּ
Impf.	3ms	יִתְרַחֵץ	יִתְנַדֵּב		יִתְחַזֵּק
	3fs	תִּתְרַחֵץ	תִּתְנַדֵּב		תִּתְחַזֵּק
	2ms	תִּתְרַחֵץ	תִּתְנַדֵּב		תִּתְחַזֵּק
	2fs	תִּתְרַחֲצִי	תִּתְנַדְּבִי		תִּתְחַזְּקִי
	1cs	אֶתְרַחֵץ	אֶתְנַדֵּב		אֶתְחַזֵּק
	3mp	יִתְרַחְצוּ	יִתְנַדְּבוּ		יִתְחַזְּקוּ
	3fp	תִּתְרַחְצֶנָּה	תִּתְנַדְּבֶנָּה		תִּתְחַזְּקֶנָּה
	2mp	תִּתְרַחְצוּ	תִּתְנַדְּבוּ		תִּתְחַזְּקוּ
	2fp	תִּתְרַחְצֶנָּה	תִּתְנַדְּבֶנָּה		תִּתְחַזְּקֶנָּה
	1cp	נִתְרַחֵץ	נִתְנַדֵּב		נִתְחַזֵּק
Impv.	2ms	הִתְרַחֵץ	הִתְנַדֵּב		הִתְחַזֵּק
	2fs	הִתְרַחְצִי	הִתְנַדְּבִי		הִתְחַזְּקִי
	2mp	הִתְרַחְצוּ	הִתְנַדְּבוּ		הִתְחַזְּקוּ
	2fp	הִתְרַחְצֶנָּה	הִתְנַדְּבֶנָּה		הִתְחַזְּקֶנָּה
Inf.	Abs.	הִתְרַחֵץ	הִתְנַדֵּב		הִתְחַזֵּק
	Cstr.	הִתְרַחֵץ	הִתְנַדֵּב		הִתְחַזֵּק
Part.	Act.	מִתְרַחֵץ	מִתְנַדֵּב		מִתְחַזֵּק
Vav consec.		וַיִּתְרַחֵץ	וַיִּתְנַדֵּב		וַיִּתְחַזֵּק

<sup>1</sup> Often in the perfect and sometimes in the imperfect, I-guttural roots have an a-class rather than the expected i-class vowel under the second root letter. This is the case with the root חזק.

<b>Hiphil</b>		Strong (קרב)	III-he <sup>3</sup> (גלה)	III-gutt. (שלח)	III- <sup>2</sup> aleph (מצא)	II-vav (קום)
Perf.	3ms	הִקְרִיב	הִגְלָה	הִשְׁלִיחַ	הִמְצִיא	הִקִּים
	3fs	הִקְרִיבָה	הִגְלְתָה	הִשְׁלִיחָה	הִמְצִיָּאָה	הִקִּימָה
	2ms	הִקְרַבְתָּ	הִגְלִיתָ	הִשְׁלַחְתָּ	הִמְצַאתָ	הִקִּמּוֹתָ
	2fs	הִקְרַבְתְּ	הִגְלִיתְ	הִשְׁלַחְתְּ	הִמְצַאתְ	הִקִּמּוֹתְ
	1cs	הִקְרַבְתִּי	הִגְלִיתִי	הִשְׁלַחְתִּי	הִמְצַאתִי	הִקִּמּוֹתִי
	3cp	הִקְרִיבוּ	הִגְלוּ	הִשְׁלִיחוּ	הִמְצִיאוּ	הִקִּימוּ
	2mp	הִקְרַבְתֶּם	הִגְלִיתֶם	הִשְׁלַחְתֶּם	הִמְצַאתֶם	הִקִּמּוֹתֶם
	2fp	הִקְרַבְתֶּן	הִגְלִיתֶן	הִשְׁלַחְתֶּן	הִמְצַאתֶן	הִקִּמּוֹתֶן
	1cp	הִקְרַבְנוּ	הִגְלִינוּ	הִשְׁלַחְנוּ	הִמְצַאנוּ	הִקִּמּוֹנוּ
Impf.	3ms	יִקְרִיב	יִגְלָה	יִשְׁלִיחַ	יִמְצִיא	יִקִּים
	3fs	תִּקְרִיב	תִּגְלָה	תִּשְׁלִיחַ	תִּמְצִיא	תִּקִּים
	2ms	תִּקְרִיב	תִּגְלָה	תִּשְׁלִיחַ	תִּמְצִיא	תִּקִּים
	2fs	תִּקְרִיבִי	תִּגְלִי	תִּשְׁלִיחִי	תִּמְצִיאִי	תִּקִּימִי
	1cs	אִקְרִיב	אִגְלָה	אִשְׁלִיחַ	אִמְצִיא	אִקִּים
	3mp	יִקְרִיבוּ	יִגְלוּ	יִשְׁלִיחוּ	יִמְצִיאוּ	יִקִּימוּ
	3fp	תִּקְרַבְנָה	תִּגְלִינָה	תִּשְׁלַחְנָה	תִּמְצַאנָה	תִּקִּימְנָה
	2mp	תִּקְרִיבוּ	תִּגְלוּ	תִּשְׁלִיחוּ	תִּמְצִיאוּ	תִּקִּימוּ
	2fp	תִּקְרַבְנָה	תִּגְלִינָה	תִּשְׁלַחְנָה	תִּמְצַאנָה	תִּקִּימְנָה
1cp	נִקְרִיב	נִגְלָה	נִשְׁלִיחַ	נִמְצִיא	נִקִּים	
Impv.	2ms	הִקְרַב	הִגְלָה	הִשְׁלַח	הִמְצֵא	הִקֵּם
	2fs	הִקְרִיבִי	הִגְלִי	הִשְׁלִיחִי	הִמְצִיאִי	הִקִּימִי
	2mp	הִקְרִיבוּ	הִגְלוּ	הִשְׁלִיחוּ	הִמְצִיאוּ	הִקִּימוּ
	2fp	הִקְרַבְנָה	הִגְלִינָה	הִשְׁלַחְנָה	הִמְצַאנָה	הִקִּימְנָה
Inf.	Abs.	הִקְרַב	הִגְלָה	הִשְׁלַח	הִמְצֵא	הִקֵּם
	Cstr.	הִקְרִיב	הִגְלוֹת	הִשְׁלִיחַ	הִמְצִיא	הִקִּים
Part.		מִקְרִיב	מִגְלָה	מִשְׁלִיחַ	מִמְצִיא	מִקִּים
Vav consec.		וַיִּקְרַב	וַיִּגְלַל	וַיִּשְׁלַח	וַיִּמְצֵא	וַיִּקֵּם

		II-gutt. (גאל)	I-nun (נצל)	I-vav (ישב)	I-yod (יטב)	I-gutt. (עמד)
Perf.	3ms	הגאיל	הציל	הושיב	היטיב	העמיד
	3fs	הגאילה	הצילה	הושיבה	היטיבה	העמידה
	2ms	הגאלת	הצלת	הושבת	היטבת	העמדת
	2fs	הגאלת	הצלת	הושבת	היטבת	העמדת
	1cs	הגאלתי	הצלתי	הושבתי	היטבתי	העמדתי
	3cp	הגאלו	הצילו	הושיבו	היטבו	העמידו
	2mp	הגאלתם	הצלתם	הושבתם	היטבתם	העמדתם
	2fp	הגאלתן	הצלתן	הושבתן	היטבתן	העמדתן
	1cp	הגאלנו	הצלנו	הושבנו	היטבנו	העמדנו
Impf.	3ms	יגאיל	יציל	יושיב	יטיב	יעמיד
	3fs	תגאיל	תציל	תושיב	תטיב	תעמיד
	2ms	תגאיל	תציל	תושיב	תטיב	תעמיד
	2fs	תגאילי	תצילי	תושיבי	תטיבי	תעמידי
	1cs	אגאיל	אציל	אושיב	איטיב	אעמיד
	3mp	יגאלו	יצילו	יושיבו	יטיבו	יעמידו
	3fp	תגאלנה	תצלנה	תושבנה	תיטבנה	תעמדה
	2mp	תגאלו	תצילו	תושיבו	תיטבו	תעמידו
	2fp	תגאלנה	תצלנה	תושבנה	תיטבנה	תעמדה
1cp	נגאיל	נציל	נושיב	ניטיב	נעמיד	
Impv.	2ms	הגאל	הצל	הושב	היטב	העמד
	2fs	הגאילי	הצילי	הושיבי	היטיבי	העמידי
	2mp	הגאלו	הצילו	הושיבו	היטבו	העמידו
	2fp	הגאלנה	הצלנה	הושבנה	היטבנה	העמדה
Inf.	Abs.	הגאל	הצל	הושב	היטב	העמד
	Cstr.	הגאיל	הציל	הושיב	היטיב	העמיד
Part.		מגאיל	מציל	מושיב	מיטיב	מעמיד
Vav consec.		ויגאל	ויצל	ויושב	וייטב	ויעמד

Hophal		Strong (פקד)	III-he <sup>3</sup> (גלה)	III-guttural (מלח)	II-vav (סור)
Perf.	3ms	הִפְקַד	הִגְלָה	הִמְלַח	הוֹסֵר
	3fs	הִפְקְדָה	הִגְלְתָה	הִמְלַחְתָּה	הוֹסְרָה
	2ms	הִפְקַדְתָּ	הִגְלִיתָ	הִמְלַחְתָּ	הוֹסַרְתָּ
	2fs	הִפְקַדְתְּ	הִגְלִיתְּ	הִמְלַחְתְּ	הוֹסַרְתְּ
	1cs	הִפְקַדְתִּי	הִגְלִיתִי	הִמְלַחְתִּי	הוֹסַרְתִּי
	3cp	הִפְקְדוּ	הִגְלוּ	הִמְלִחוּ	הוֹסְרוּ
	2mp	הִפְקַדְתֶּם	הִגְלִיתֶם	הִמְלַחְתֶּם	הוֹסַרְתֶּם
	2fp	הִפְקַדְתֶּן	הִגְלִיתֶן	הִמְלַחְתֶּן	הוֹסַרְתֶּן
	1cp	הִפְקַדְנוּ	הִגְלִינוּ	הִמְלַחְנוּ	הוֹסַרְנוּ
Impf.	3ms	יִפְקַד	יִגְלֶה	יִמְלַח	יוֹסֵר
	3fs	תִּפְקַד	תִּגְלֶה	תִּמְלַח	תוֹסֵר
	2ms	תִּפְקַד	תִּגְלֶה	תִּמְלַח	תוֹסֵר
	2fs	תִּפְקְדִי	תִּגְלִי	תִּמְלַחִי	תוֹסְרִי
	1cs	אֶפְקַד	אֶגְלֶה	אֶמְלַח	אוֹסֵר
	3mp	יִפְקְדוּ	יִגְלוּ	יִמְלִחוּ	יוֹסְרוּ
	3fp	תִּפְקְדֶנָּה	תִּגְלִינָה	תִּמְלַחְנָה	תוֹסְרֶנָּה
	2mp	תִּפְקְדוּ	תִּגְלוּ	תִּמְלִחוּ	תוֹסְרוּ
	2fp	תִּפְקְדֶנָּה	תִּגְלִינָה	תִּמְלַחְנָה	תוֹסְרֶנָּה
1cp	נִפְקַד	נִגְלֶה	נִמְלַח	נוֹסֵר	
Impv.	2ms	הִפְקַד			
	2fs				
	2mp		הִגְלוּ		
	2fp				
Inf.	Abs.	הִפְקַד	הִגְלָה	הִמְלַח	הוֹסֵר
	Cstr.				הוֹסֵר
Part.	Pass.	מִפְקַד	מִגְלָה	מִמְלַח	מוֹסֵר
Vav consec.		וַיִּפְקַד			וַיֹּסֵר

		I-nun (נגש)	I-vav (ירד)	I-yod (יצק)	I-guttural (עמד)
Perf.	3ms	הִגֵּשׁ	הִירֵד	הִיִּצֵק	הִעֲמִד
	3fs	הִגִּישָׁה	הִירְדָה	הִיִּצְקָה	הִעֲמִדָה
	2ms	הִגִּשְׁתָּ	הִירְדַתְּ	הִיִּצְקַתְּ	הִעֲמַדְתָּ
	2fs	הִגִּשְׁתְּ	הִירְדַתְּ	הִיִּצְקַתְּ	הִעֲמַדְתְּ
	1cs	הִגִּשְׁתִּי	הִירְדַתִּי	הִיִּצְקַתִּי	הִעֲמַדְתִּי
	3cp	הִגִּשׁוּ	הִירְדוּ	הִיִּצְקוּ	הִעֲמִדוּ
	2mp	הִגִּשְׁתֶּם	הִירְדַתֶּם	הִיִּצְקַתֶּם	הִעֲמַדְתֶּם
	2fp	הִגִּשְׁתֶּן	הִירְדַתֶּן	הִיִּצְקַתֶּן	הִעֲמַדְתֶּן
	1cp	הִגִּשְׁנוּ	הִירְדְנוּ	הִיִּצְקְנוּ	הִעֲמַדְנוּ
Impf.	3ms	יִגֵּשׁ	יִרְד	יִיִּצֵק	יִעֲמִד
	3fs	תִּגִּשׁ	תִּירְד	תִּיִּצֵק	תִּעֲמִד
	2ms	תִּגִּשׁ	תִּירְד	תִּיִּצֵק	תִּעֲמִד
	2fs	תִּגִּשִׁי	תִּירְדִי	תִּיִּצְקִי	תִּעֲמִדִי
	1cs	אֶגִּשׁ	אֶירְד	אֶיִּצֵק	אֶעֲמִד
	3mp	יִגִּשׁוּ	יִירְדוּ	יִיִּצְקוּ	יִעֲמִדוּ
	3fp	תִּגִּשְׁנָה	תִּירְדְנָה	תִּיִּצְקְנָה	תִּעֲמִדְנָה
	2mp	תִּגִּשׁוּ	תִּירְדוּ	תִּיִּצְקוּ	תִּעֲמִדוּ
	2fp	תִּגִּשְׁנָה	תִּירְדְנָה	תִּיִּצְקְנָה	תִּעֲמִדְנָה
	1cp	נִגִּשׁ	נִירְד	נִיִּצֵק	נִעֲמִד
Inf.	Abs.	הִגֵּשׁ	הִירְד	הִיִּצֵק	הִעֲמִד
	Cstr.	הִגִּשׁ	הִירְד	הִיִּצֵק	הִעֲמִד
Part.	Pass.	מִגִּשׁ	מִירְד	מִיִּצֵק	מִעֲמִד
Vav consec.		וַיִּגֵּשׁ			

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Minor Stems		Polel (קום)	Polal (רום)	Hitpolel (בין)
Perf.	3ms	קוּמַם	רוּמַם	הִתְבוּנָן
	3fs	קוּמְמָה	רוּמְמָה	הִתְבוּנְנָה
	2ms	קוּמְמַתָּ	רוּמְמַתָּ	הִתְבוּנְנַתָּ
	2fs	קוּמְמַתְּ	רוּמְמַתְּ	הִתְבוּנְנַתְּ
	1cs	קוּמְמַתִּי	רוּמְמַתִּי	הִתְבוּנְנַתִּי
	3cp	קוּמְמוּ	רוּמְמוּ	הִתְבוּנְנוּ
	2mp	קוּמְמַתֶּם	רוּמְמַתֶּם	הִתְבוּנְנַתֶּם
	2fp	קוּמְמַתֶּן	רוּמְמַתֶּן	הִתְבוּנְנַתֶּן
	1cp	קוּמְמוּ	רוּמְמוּ	הִתְבוּנְנוּ / הִתְבוּנְנוּ
Impf.	3ms	יְקוּמַם	יְרוּמַם	יִתְבוּנָן
	3fs	תְּקוּמַם	תְּרוּמַם	תִּתְבוּנָן
	2ms	תְּקוּמַם	תְּרוּמַם	תִּתְבוּנָן
	2fs	תְּקוּמְמִי	תְּרוּמְמִי	תִּתְבוּנְנִי
	1cs	אֶקוּמַם	אֶרוּמַם	אֶתְבוּנָן
	3mp	יְקוּמוּ	יְרוּמוּ	יִתְבוּנְנוּ
	3fp	תְּקוּמְמָנָה	תְּרוּמְמָנָה	תִּתְבוּנְנָנָה
	2mp	תְּקוּמוּ	תְּרוּמוּ	תִּתְבוּנְנוּ
	2fp	תְּקוּמְמָנָה	תְּרוּמְמָנָה	תִּתְבוּנְנָנָה
1cp	נְקוּמַם	נְרוּמַם	נִתְבוּנָן	
Impv.	2ms	קוּמַם		הִתְבוּנָן
	2fs	קוּמְמִי		הִתְבוּנְנִי
	2mp	קוּמוּ		הִתְבוּנְנוּ
	2fp	קוּמְמָנָה		הִתְבוּנְנָנָה
Inf.	Abs.		not attested	
	Cstr.	קוּמַם		הִתְבוּנָן
Part.	Act.	מְקוּמַם		מִתְבוּנָן
	Pass.		מְרוּמַם	
Vav consec.		וַיְקוּמַם	וַיְרוּמַם	וַיִּתְבוּנָן

## Appendix D

### Transliteration

Transliteration refers to the writing of Hebrew in the letters used for English with some additional symbols. Transliteration enables the discussion of Hebrew words with readers who do not know Hebrew. The system for transliteration in the right column is from the *SBL Handbook of Style* (p. 26). It is useful for accurately representing the Hebrew of the Bible and reflects the pronunciation of Biblical and Rabbinic Hebrew. It is included here for those who continue in Hebrew.

Consonant	Transliteration
כּ	ḵ
בּ	<u>b</u>
ב	<i>b</i>
גּ	<u>g</u>
ג	<i>g</i>
דּ	<u>d</u>
ד	<i>d</i>
הּ	<u>h</u>
ה	<i>h</i>
וּ	<u>w</u>
ו	<i>w</i>
זּ	<u>z</u>
ז	<i>z</i>
חּ	<u>ḥ</u>
ח	<i>ḥ</i>
טּ	<u>ṭ</u>
ט	<i>ṭ</i>
יּ	<u>y</u>
י	<i>y</i>
כּ	<u>k</u>
כ	<i>k</i>

Consonant	Transliteration
לּ	<u>l</u>
ל	<i>l</i>
מּ	<u>m</u>
מ	<i>m</i>
נּ	<u>n</u>
נ	<i>n</i>
סּ	<u>s</u>
ס	<i>s</i>
עּ	<u>ʿ</u>
ע	<i>ʿ</i>
פּ	<u>p</u>
פ	<i>p</i>
צּ	<u>ṣ</u>
צ	<i>ṣ</i>
קּ	<u>q</u>
ק	<i>q</i>
רּ	<u>r</u>
ר	<i>r</i>
שּׁ	<u>s</u>
שׂ	<i>s</i>
שׁ	<u>š</u>
שׂ	<i>š</i>
תּ	<u>t</u>
ת	<i>t</i>



**Appendix E**  
**Abbreviations of BHS**

**Latin Words and Abbreviations**

	<u>Abbreviation</u>	<u>Meaning</u>
<b>A</b>	add	added; an addition
	al	others
	an	or
<b>C</b>	c	with
	cf	compare
	cj	connect
	cop	copula
<b>E</b>	et	and
	ex	from, out of
<b>F</b>	frt	perhaps
<b>G</b>	gl	gloss
<b>H</b>	huc	to this place; hither
<b>I</b>	ins	insert
	invers	order inverted
<b>L</b>	l	read; a reading
<b>M</b>	mlt	very many (manuscripts)

<b>N</b>	numerus	number
<b>O</b>	ordinat	order, arrangement
<b>P</b>	pc pl pr prb prp	a few (manuscripts) plural instead of probably propose; it has been proposed
<b>S</b>	Seb  sg sic suff stich	Sebir, Sebirin: a note in the margin indicating the usual word or form when the text is unusual. singular thus, so suffix stich or colon
<b>T</b>	tr tot	transpose whole
<b>U</b>	ut	as well as; as
<b>V</b>	vel	or

### **Signs**

+	it adds, they add
>	is wanting in, is absent in
*	the form of the word is a probable hypothesis
'	et cetera, and so forth

### **Manuscripts and Versions**

Ⓒ	A reading of one or several Hebrew manuscripts from the Cairo Geniza
Ed, Edd	One or several editions of the HB by Kennicott, de Rossi, and Ginsburg
Just	Justin

---

L	Leningrad Codex of the HB
Ⓜ	Masoretic Text of the HB
Ms, Mss	One or several medieval manuscripts of the HB
Pap Nash	Nash Papyrus
Q	A reading of one or several manuscripts from Qumran
Ⓜ	Samaritan Pentateuch
Ⓢ	Septuagint
Ⓢ*	Original Greek text of the Septuagint
Ⓢ <sup>A</sup>	Codex Alexandrinus
Ⓢ <sup>B</sup>	Codex Vaticanus
Ⓢ <sup>L</sup>	Lucianic recension. These are biblical quotations in other writers identified as coming from Lucian
Ⓢ <sup>Ms(s)</sup>	A manuscript or manuscripts of the Septuagint
Ⓢ <sup>O</sup>	Origen's revision of the Septuagint
Ⓢ <sup>-O</sup>	Greek tradition except for Origen
Ⓢ <sup>R</sup>	Codex Veronensis. Greek and Old Latin version of the Psalms.
σ'	Symmachus' Greek translation of the HB
Ⓢ	Syriac version of the HB
Ⓢ	Targum(s)
Ⓢ <sup>J</sup>	Targum Jonathan
Ⓢ <sup>Ms(s)</sup>	A manuscript or manuscripts of the Targums
Ⓢ <sup>P</sup>	Palestinian Targum
Ⓢ	Vulgate
Ⓢ <sup>Ms(s)</sup>	A manuscript or manuscripts of the Vulgate

### **Hebrew Scriptures**

Ex	Exodus
1 R	1 Kings
1 Ch	1 Chronicles

### **Books of the New Testament**

Lc	Luke
Act	Acts
Rm	Romans



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