

**AN EXEGETICAL GRAMMAR OF THE HEBREW
SCRIPTURES**

A Road To The Top On A Less Traveled Road

By Rev. Norman E. "Swede" Carlson B.Th.

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PREFACE - To First Edition

After almost 40 years of teaching Biblical Languages, and providing free textbooks for students, I finally got around to writing this grammar. I'm now teaching a course (2005) of beginning Hebrew and intend to finish this book before the class completion. It is hoped that the material is written, combined, and edited to be understandable, accurate, and motivational for the student. There are many Hebrew grammars available today that are unquestionably better in their presentation and scholarship. But this one is possibly the cheapest. I've consulted many Grammars and historical works in order to produce this volume. I've taken much material from others who are much further along the scholarship trail than me. To all these I thank you for your industry in providing information for those of us who haven't achieved your rightfully gained scholarly status.

During the writing of this book I've felt the need to establish my system of Home/Church/College level Bible studies into a formal college curriculum. For the completion of this schools outreach, we intend to extend this ministry world-wide via the inter-net. We have a website at 'thecfbc.com'. This allows students to register and receive textbooks via appropriate CDROM delivery systems. There are also local classes meeting in Colorado Springs. The non-local classes are being taught via the GOTOMEETING web service.

My thanks go to various believers, pastors, students, for making me conscious of the richness of the Hebrew Scriptures. Reaching the end-of-life is still motivation for "**occupy until I Come.**" I think of an Alaska Pastor (Billy Cain) of the North Star Baptist Church for introducing me to J. Washington Watts, his Hebrew Professor, through his book on Hebrew Syntax. Through one of my early students (Curt Siemers) who later attended The Western Conservative Baptist Seminary in Portland Oregon, and later for work at Regent College in Vancouver BC, where he studied under, and introduced¹ me to, Bruce K. Waltke (see References), formerly Professor of Hebrew at The Dallas Theological Seminary.

Finally, For those who buy this or any other of the CFBC published (Create Space) books, by contacting me, you can receive a donation receipt as a charitable deduction. It will keep our fledgling College's finances in the black.

Sincerely, a doulos of Jesus, The LORD of Glory

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DEDICATION

This book is dedicated to my teachers and students who have motivated me in a long course of study (40+ years).

They include my first Pastor:

Rev. Vernon Crouse (Singing Vernon), of the Maranatha Baptist Church at Clear AK.;

Rev. Billy Cain, of the North Star Baptist Church of Anderson AK, who introduced me to works of J. Washington Watts;

Curt Siemers, A former student, who introduced me to the works of Bruce K. Waltke;

To all my teachers from the Western Conservative Baptist Seminary, Portland, OR. and they include:

Dr. Earl Radmacher, President and Hermeneutics Professor.

Dr. Duane Dunham, Greek Professor (and longtime friend);

Dr. Stanley A. Ellison, Beloved Professor of English Bible and Hermeneutics (and another friend but shortlived);

Dr. Milton Jones, Homiletics Professor.

and last but not least,

Dr. Fred Howe, my Hebrew and Apologetics Professor.

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PREFACE - To First Edition

After almost 40 years of teaching Biblical Languages, and providing free textbooks for students, I finally got around to writing this grammar. I'm now teaching a course (2005) of beginning Hebrew and intend to finish this book before the class completion. It is hoped that the material is written, combined, and edited to be understandable, accurate, and motivational for the student. There are many Hebrew grammars available today that are unquestionably better in their presentation and scholarship. But this one is possibly the cheapest. I've consulted many Grammars and historical works in order to produce this volume. I've taken much material from others who are much further along the scholarship trail than me. To all these I thank you for your industry in providing information for those of us who haven't achieved your rightfully gained scholarly status.

During the writing of this book I've felt the need to establish my system of Home/Church/College level Bible studies into a formal college curriculum. For the completion of this schools outreach, we intend to extend this ministry world-wide via the inter-net. We have a website at 'thecfbc.com'. This allows students to register and receive textbooks via appropriate CDROM delivery systems. There are also local classes meeting in Colorado Springs. The non-local classes are being taught via the GOTOMEETING web service.

My thanks go to various believers, pastors, students, for making me conscious of the richness of the Hebrew Scriptures. Reaching the end-of-life is still motivation for "**occupy until I Come.**" I think of an Alaska Pastor (Billy Cain) of the North Star Baptist Church for introducing me to J. Washington Watts, his Hebrew Professor, through his book on Hebrew Syntax. Through one of my early students (Curt Siemers) who later attended The Western Conservative Baptist Seminary in Portland Oregon, and later for work at Regent College in Vancouver BC, where he studied under, and introduced³ me to, Bruce K. Waltke (see References), formerly Professor of Hebrew at The Dallas Theological Seminary.

Finally, For those who buy this or any other of the CFBC published (Create Space) books, by contacting me, you can receive a donation receipt as a charitable deduction. It will keep our fledgling College's finances in the black.

Sincerely, a doulos of Jesus, The LORD of Glory

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INTRODUCTION

Four important questions about learning Hebrew (and/or Greek) and their answers:

- (1) Why, on earth should any Christian learn Hebrew? (2) After all, don't we have good translations? (3) It takes a lot of time, energy, and finances, doesn't it? (4) Why don't I spend that time, energy, and finances studying the English Bible?

I'll attempt to answer these questions in inverse order:

- (4) Well, you should study the English Bible! This is the way most Christians grow in their Christian life (If you are a Christian, and if you are growing?).
- (3) Learning any foreign language (even proper English) takes much time and energy. We have a method for foreign language study that significantly cuts down any initial financial outlay.
- (2) We do have many 'good' English translations of the Hebrew Scriptures. However, how do you determine which translations to use in your "new study program"? See (4), above. The value of knowing any of the Biblical Languages, allows you to read and understand more "serious" authors who write their opinions using a knowledge of that language's grammar and syntax. In short; It allows you to better judge "Who is Correct?".
- (1) If you are interested in becoming a better informed Christian, a study of the original languages of Scripture will help you to close the gap in our 21st century Biblical (Mis-) understanding of those Scriptures. If you are interested in teaching a Bible Class, or interested in becoming an officer in a local Church, a knowledge of the Scriptures in the original language is not important.

It's ESSENTIAL!

Dr. Daniel Wallace, a professor of New Testament at Dallas Theological Seminary, has warned,

“Those in ministry must close the gap between the church and the academy. We have to educate believers. Instead of trying to isolate laypeople from critical scholarship, we need to insulate them. They need to be ready for the barrage, because it is coming. The intentional dumbing down of the church for the sake of filling more pews will ultimately lead to defection from Christ.”

Martin Luther, The Reformationist, was quoted as saying (not in 21st century English),
"Keep at the grammar, for it's the sheath in which the sword of the Spirit is kept!"

01. The Hebrew Alphabet (Aleph-Bet)

The Hebrew alphabet consists of 22 consonants. So that the proper vowel sounds are accurately sounded (especially by those who are beginning to read Hebrew), these vowel sounds are affixed to these 22 consonants in order to provide the student with proper pronunciation rules. Like my previous Exegetical Greek Grammar, this book will consist of tabular consolidation of concepts along with (I hope) meaningful comments and Biblical examples.

Table 01.01 The Hebrew (Consonantal) Alphabet

Heb. Translit.	Heb. Character	Heb. Name	Heb. Number	Heb. Letter - Pronounced as:
'	= א	'ālep	1	= ah' -lēf - Glottal stop as its initial sound in 'apple'. Initial sound is of escaping breath before the vowel 'a' (in 'apple') is sounded.
<u>b</u>	= ב	bêṭ	2	= beyth- pronounced as the soft "b" like the v in vest.
b	= בּ			With the <i>daghesh</i> dot pronounced as the hard "b" as in 'boy' ^a
<u>g</u>	= ג	gimel	3	= gǐ-měĭ - pronounced as the hard "g" in wagon, ĩ as in 'hit'.
g	= גּ			With the <i>daghesh</i> dot pronounced as the hard "g" as in 'go'
<u>d</u>	= ד	dālet	4	= dah' -lēth - pronounced as the 'th' as in 'then'.
d	= דּ			With the <i>daghesh dot</i> pronounced as the hard "d" in 'dog'
h	= ה	hê	5	= hay - pronounced as the first "e" (eh) in elephant
w	= ו	wāw	6	= wow - pronounced as the "w" sound in 'way'.
z	= ז	zā' -yĭn	7	= zayin - z, as in 'zone'.
<u>k</u>	= כ	hêt	8	= cheyth - pronounced as "ch" in the Scottish 'loch'. This sound is preceded by the flutter of the uvula.
k	= כּ	hêt		= cheyth - pronounced as "ch" in the Scottish 'loch'. This sound is preceded by the flutter of the uvula. The dot in the center of the letter is a Măppîk , that only occurs at the end of a word. See section 01.05.04. (Cont. on next page)

^a The 'dot' in the letters א, ב, ג, ד, ה, ז (so-called 'begaḏ kepaṭ' letters), is called a 'dāh'-gěsh ley-ney' (dot-light). As can be seen from the six examples, above and below, this 'dot' is placed 'inside' each letter and changes the 'soft' pronunciation into a 'hard' one. These six consonants are called spirants (i.e., have no dāh'-gěsh ley-ney) when they are preceded by a vowel. The dāh'-gěsh forte (dot-strong) is a dot that is found within a consonants (except laryngeals) to show that such a dotted consonant is doubled. Ref. Section 01.05

(Cont. from previous page)

Heb. Translit.	Heb. Character	Heb. Name	Heb. Number	Heb. Letter - Pronounced as:
t	= ט	têth	9	= tayth (as in <u>toy</u>)
y	= י	yôd	10	= yothe the <u>othe</u> pronounced (as in <u>clothe</u>)
k	= כ	kap	20	= kăf - pronounced as the “ch” sound in the German ‘ich’.
k	= כ			With the <i>daghes</i> dot pronounced as the hard “k” as in ‘kit’.
	or = ך			Written at the end of a word. (Final kăf)
l	= ל	lāmed	30	= lah ‘mêth (The “th” sound as in ‘wither’.) - pronounced as the ‘l’ in ‘lay’.
m	= מ	mêm	40	= meym (rhymes with ‘same’). Pronounced like the “m” sound in ‘may’.
	or = ם			at end of word (Final mêm)
n	= נ	nûn	50	= noon - pronounced like “n” in the English word <u>new</u>
	or = ן			at the end of a word (Final nûn)
s	= ס	sāmek	60	= sah ‘-mëk - pronounced as the ‘s’ as in ‘say’.
‘	= ע	‘a-yin	70	= ‘ă ‘-yîn - pronounced by tightening the throat with exploding breath
p	= פ	pê	80	= pay - pronounced as the “ph” in ‘phonic’.
	= פ			With the <i>daghes</i> dot- pronounced as the ‘p’ in ‘pin’.
	or = ף			at the end of a word (Final pê)
ş	= צ	şādê	90	= şah ‘-the (‘th’ as in ‘them’.) pronounced as the ‘ts’ in ‘thats’.
	or = ץ			at the end of a word (Final şādê)
q	= ק	qôp	100	= qof (‘o’ as in ‘note’) pronounced as the hard ‘q’ in ‘mosque’.
r	= ר	rêš	200	= reysh - pronounced as ‘r’ in ‘rat’.

(Cont. on next page)

(Cont. from previous page)

Heb. Translit.	Heb. Character	Heb. Name	Heb. Number	Heb. Letter - Pronounced as:
ś	= שׁ	śîn	300	= seen pronounced as the ‘s’ in ‘say’. Sounds like the ‘s’ in <u>ś-sāmek</u> .
š	= שׂ	šîn	300	= sheen - Note in Judges 12:06, what a difference an h or a ‘dot’ makes. ^a
t̄	= ת̄	tāw	400	= <u>taw</u> – pronounced as ‘th’ in ‘think’.
t	= ת	“		= <u>taw</u> – With the <i>daghesh</i> dot pronounced as ‘t’ in ‘toy’.

01.01 Writing The Hebrew Consonants.

Hebrew consonants (and texts) are written from right to left. Formation of an individual letter starts normally in the upper left corner of that letter’s form. All these consonants except ל, ק, and the final ך, ן, ף, and ץ, may be written within a box. These exceptions extend above the box (ל), and the others extend below the box (ק, ך, ן, ף, and ץ).

01.02 A Pregnant Statement About The Inspiration Of The Old Testament.

From Mat 05:18, the famous verse is: “For verily I say unto you, Till heaven and earth pass, **one jot** or **one tittle** shall in no wise pass from the law, till all be fulfilled.”

A Jot is the Hebrew letter Yod, (י). e.g., in the Tetragrammaton (the Name of God = LORD) is shown as יהוה. This word is usually translated as Jehovah (or Yaveh or LORD). The Jews who translated the Hebrew into Greek in the Septuigent (LXX), translated יהוה, as the Greek word Κυριος (LORD). 6156 times. **A tittle, on the other hand, is not a single Hebrew letter, but is either a small space occurring within a letter or a small addition to a letter that differentiates it from another letter of approximately the same shape.** e.g., the letters Hay ה, Heth ח, and Teth ט, have . them within tittles .The letters Daleth ד, and Resh ר, are also easy candidates for having tittles. Others are ש and ז, final ך and ם, ן and ך.

01.03 A Definition Of The Hebrew Laryngeals.

The consonants א, ה, ח, ע, and sometimes ר, are called laryngeals (coming from the larynx) - “guttural”.

01.04 How Hebrew Vowels Are Formed.

Hebrew like all other known languages has a system of vowels. Originally, these vowels were not written but only were spoken. After the several deportations of the nation Israel, many Jews no

^a shibboleth *shib-bo'- leth*: 1) flowing stream, 2) ear (of grain), head of grain, 2a) as growing, 2b) cluster - vs. - sibboleth: an ear of grain or wheat

longer spoke the Hebrew tongue so that quite late (6th to the 11th centuries BCE), the Masoretes fixed the reading of the text by the introduction of the vowel-signs, the accents, and the signs which affect the reading of the consonants (*daghesh*, *mappiq*, *raphe*, and the diacritical point to distinguish between the letters "*sin*" and "*shin*"). The pronunciation they thus brought about was no invention, but embodied the current tradition. The discussion of these terms will be discussed in detail, later, in this text. It should be understood that our Lord's mention of the Hebrew text in Mat 05:18, above, refers to the original unpointed text. Any good Jew knew how to pronounce the unpointed Hebrew text. To get an appreciation of the scholarship of modern Judaism, attend an orthodox, or a conservative, Jewish Shabbat Service or a Bar-Mitzpah and listen to the recitation of Torah by the individual parishioners. This is how the pronunciation of the unpointed text was preserved; by constant repetition of various passages. Table 01.02 and .03, below, show the Hebrew vocalic system.

Table 01.02 The Hebrew Vowel Forms

Vowel Form	Vowel Name	Hebrew Vowel Name	Transliteration	Pronunciation (approximate) of the Hebrew Vowel Form.
ָ	qah´-mëss	qāmeṣ	ā	as `a´ in `father´
ַ	pă´-thăch	paṭaḥ	a	as `a´ in `fat´
ֵ	sey´-rey	ṣērē	ē	as `ey´ in `they´
ֶ	s ^e -goal´ (s ^e as se in `serene´)	s ^e gôl	e	as `e´ in `met´
ִ	chi´-rëq	ḥîreq	i	as `i´ in `hit´
ֹ	cho´-lëm	ḥōlem	ō	as `o´ in `note´
ֻ	qah´-mëss chah-toof´)	qāmeṣ ḥāṭûp	o	as `o´ in `gone´
ֹּ	qïb-booss´	qibbûṣ	ú	as `u´ in `put´
ׁ	she-wa	š ^e wā´	e	raised ^e as `i´ in `chin´ when vocal otherwise silent.

Assignment 01.03. Some Seeming Busywork.

(This assignment should take more than one hour.)

- (1) Write the 22 Hebrew consonantal Alphabet, on a horizontal line from right to left, 10 times.
- (2) Pronounce the names of the 22 Hebrew consonantal Alphabet, that appear on the 10 lines, above, 10 times.
- (3) Write the 9 Hebrew vowel points under/over a horizontal line from right to left, 10 times.
- (4) Pronounce the names of the 9 Hebrew vowel points, that appear under/over the 10 lines, above, 10 times.
- (5) What Hebrew consonantal letter(s) extend below the (lower) horizontal line? Write them, below.

- (6) What Hebrew consonantal letter(s) extend above the (upper) horizontal line? Write them below.

- (7) Write 2 sets of letters (2 or more letters per set) that contain 'tittles'.

- (8) Write the Hebrew Laryngeals (gutturals).

- (9) What does the KJV term a 'Jot' mean?

- (10) Recite the names of the Hebrew consonantal alphabet by memory.

- (11) Recite the names of the Hebrew vowel points by memory.
-

01.04.01 Open And Closed Syllables.

As to definitions:

01.04.01.01 A Hebrew open syllable is one that ends in a vowel.

01.04.01.02 A Hebrew closed syllable is one that ends in a consonant.

01.04.02 Examples of Hebrew Open and Closed Syllables.

Consider the 3MS Hebrew Strong Verb קָטַל (qā-ṭál): *he kills*. The syllable קָ (qā), ends in a vowel and is an open syllable, but the final syllable טַל (ṭál), ends in a consonant and so is a closed syllable. Usually an open syllable contains a long vowel (See Table 01.03) but if accented may have a shorter vowel.

01.04.03 Vowel Changes Within Syllables.

Because the addition of Preformatives and/or affirmatives may cause syllabic or accentual changes within a word, the vowels of that word may also undergo change.

01.04.03.01 Vowel ‘Length’ In Unaccented Syllables.

The length of the vowels in unaccented syllables will normally be determined according to the following rules:

- (a) A closed unaccented vowel requires a short(er) vowel. Before the dagesh-forte, the vowel of the closed syllable will be either a pataḥ, a ḥîreq, or a qibbûṣ, rather than a s^çgôl or a qāmeṣ ḥāṭûp.
- (b) An open unaccented syllable normally requires a long vowel; or in a verb, it may take a vocal shewa.
- (c) A vowel in a distant syllable (at least two syllables from the accent), reduces to a vocal shewa. See section 01.08.03.03. A meṭeg (,) placed to the left of a shewa indicates that the shewa is vocal. Gen 1:3 BH (Kittel)⁵ : וַיְהִי־אֵוֶר . . .and there was light
- (d) If the vowel point () occurs in a closed unaccented syllable it must be a short vowel. Because the class qāmeṣ, ā, is a long vowel, it is not allowed, therefore the () is a short o class qāmeṣ ḥāṭûp.

Table 01.03 Table of Kind Of Unaccented Syllable vs. Class Of Vowel

The Kind Of Unaccented Syllable	The Class Of A Vowel			Vowel Length
	a	i	u	
Closed	(ֿ) or (ֿֿ)	(ֿ) or (ֿֿ)	(ֿֿ) or (ֿֿֿ)	Short Vowel
Near Open	(ֿֿֿ)	(ֿֿֿ)	(ֿֿֿֿ)	Lengthened Vowel
Distant Open	(ֿֿֿֿ) or (ֿֿֿֿֿ)	(ֿֿֿֿ) or (ֿֿֿֿֿ)	(ֿֿֿֿֿ) or (ֿֿֿֿֿֿ)	Reduced Vowel

01.04.03.02 Vowel ‘Length’ In Accented Syllables.

See section 01.08

01.04.04 A final principle.

- **A syllable which is closed and unaccented must have a short vowel.**

As an example turn in your Hebrew Bible to Gen 1:21 where we see the expression; כָּל-וְיֹפְיָם: *in every living (creation-creature)*, כָּל from כָּל: *all, every*. Here the requirement must, in a closed syllable, change the vowel, from a *hōlem*, to a short vowel of the same class, the *qāmeš ḥātûp*. Here, notice also, the *Maḳḳeph^a*, a small horizontal line used to join words which are connected in thought or utterance. The words, so connected, become one; the accent placed on the last word. This is how we know that כָּל has lost its accent and becomes כָּל. See Table 01.03, and Section 01.09.

01.04.08 The Short Vowel - The (š^ewā) Shewa - Rules For Use. .

The name š^ewā שְׁוָא which we will write as 'shewa', is represented by the character (ְ).

There are two major types of the shewa.

The first is called the vocal shewa. It is not a full vowel. We'll refer to it as a half-vowel. It has a slight vocalic sound

^a See also section 03.04 – Apposition or Appositives.

Table 01.04 Hebrew Vowel Table

Hebrew Vowels Class ^a	i and e class vowels			a and o class vowels			u class vowels	
Hebrew Long Vowels	וּ	וּ		הַ		וּ	וּ	
Transliteration	î	ê		â		ô	û	
Vowel Name (Pronounced)	hîreq yôḏ (chi'-rëq yothe)	şērē yôḏ (sey'-rey yothe)		qāmeş hê (qah'-mëss hay)		hōlem wāw (cho'-lëm wow)	şûreq (shoo'-rëq)	
Hebrew Medium Vowels	יְ	יְ	יְ	אֲ	אֲ	אֲ	וּ	
Transliteration	i	ē	e	a	ā	o	ú	
Vowel Name (Pronounced)	hîreq (chi'-rëq)	şērē (sey'-rey)	s ^e gôl (s ^e -goal' (s ^e as 'se' in 'serene'))	pataḥ (pă'-thäch)	qāmeş (qah'-mëś)	qāmeş ḥāṭûḇ (קָל: all, every Gen 1:21, 25, 26,29, and 30)	hōlem (cho'-lëm) (Dot)	qibbûş (qib-boos')
Hebrew Short Vowels		ֵ	ֵ	ֶ	ֶ			
Transliteration		e	ě	a	o			
Vowel Name		ş ^e wā' (she-wa)	ḥāṭēp s ^e gôl	ḥāṭēp pataḥ	ḥāṭēp qāmeş ḥāṭûḇ			
Example:		Silent – וְשָׂרָא Gen 1:20 Vocal – וְשָׂרָא Gen 1:1 (Compound Vocal Shewa) in beginning	וְשָׂרָא Gen 1:1 (Compound Vocal Shewa)	וְשָׂרָא Gen 1:7 (Compound Vocal Shewa)	וְשָׂרָא: sickness Deu 28:61, Jer 6:7, 10:19 (Compound Vocal Shewa)			

01.05 The Dots 'dāh'-gěsh'.

01.05.01 The Hebrew 'dāh'-gěsh -lene' (light or weak dot).

The daghesh, (וְשָׂרָא 'piercing')-lene (light) which we've observed in table 01.01 and footnote^a, is placed inside the so-called וְשָׂרָא letters. With the added dots, these letters are then given a hard pronunciation (stop). When these letters appear without the dagesh-lene, they are given a soft

^a There were three original Semitic vowels: a, i, and u. All Hebrew vowels belong to one of these "Classes".

pronunciation (spirant). If the letter is preceded by a vowel, it is given a soft pronunciation (no dagesh lene).

01.05.02 The Hebrew ‘*dāh*’-*gěsh forte*’ (strong dot).

The dahgesh forte (strong dot) is a dot within a consonant (except laryngeals - א, ה, ו, י, and ר) that indicates that consonant is to be doubled. For example, the word חַשְׁמַיִם *haš-sā-má-yim*: *the heavens*, of Gen 1:1, as you’ll notice this word has this doubling dot within the Hebrew consonant שׁ. It serves to govern the pronunciation of this word. Remember that every syllable in a Hebrew word starts with a consonant, so that the word חַשְׁמַיִם is pronounced *haš-sā-má-yim*, and not *haš-ā-má-yim*.

01.05.03 Distinguishing Aspects Between The dagesh-lene And The dagesh-forte.

- (a) The dagesh-forte is always preceded by a full vowel, never by a vocal shewa.
- (b) The dagesh-lene is never preceded by a vowel or a vocal shewa; it is preceded within a word by a silent shewa.

01.05.03.03 A dagesh (dot) in a ‘*b^ogad k^opat*’, בִּגְדֵי־כֶּתֶם, letter.

A dagesh (dot) in a ‘*b^ogad k^opat*’, בִּגְדֵי־כֶּתֶם, letter may be either a dagesh-lene or dagesh-forte. The pronunciation for either dagesh is ‘hard’. e.g., דָּבַר: Piel, Infinitive, as דָּבַרְתִּי : *and the Word*, in Jer 05:13^a.

A ‘*b^ogad k^opat*’, letter at the beginning of a word regularly takes the dagesh-lene. However, if an immediately preceding word ends in a vowel, this dagesh-lene may be dropped. e.g., in Gen 1:2 פְּנֵי תְהוֹם (p^e-nê t^e-hôm): *upon (the) face of the deep*.

01.05.04 Another Dot - The Mappîk – מַפִּיק

The Mäppîk is a dot placed in the letter ה (ה) only when it is a final letter in a word, to indicate that it is to be treated as a consonant (guttural sound), and not as a silent vowel letter. As an illustration consider the Hebrew Name for *horse* (סוּס (sûs)) (a Noun) is Lexically found in the Masculine gender. As a noun in the absolute state, in the Feminine gender(F), Singular (S), number (a *mare*), this word is written and pronounced as: סוּסָה (sûsâ - note the silent ה).

^a the prophets shall become wind "The prophets are but windbags" is Moffatt’s expressive rendering, from which we may gather that the prophet knew well that the unpardonable sin in a preacher is to have nothing to say—and then to say it. John Paterson, *The Goodly Fellowship of the Prophets*, Scribner’s, New York, 1953, p4

But when the FS possessive pronoun (הָ) *her*, is appended to this word, the construction forms *her horse*, and is written and pronounced as: הָרֹס sūsāh. Note the vocal הָ. More information about this process will occur later in this text.

01.05.05 The Euphonic ‘*dāh'-gěsh forte*’

In spoken Hebrew, for the sake of a clearer or smoother pronunciation, a letter in a word is doubled. This *dāh'-gěsh forte* that denotes this doubling is called a *euphonic dāh'-gěsh forte*.

01.05.05.01 An Example Of A *Euphonic Dāh'-gěsh forte*.

An example of a *euphonic dāh'-gěsh forte* used in a word starting with one of the כַּפֶּת בְּגָדִים letters is given: adding the preposition מִן (*min*) *from*, coupled with the Hebrew word כֹּל (kōl, ‘*all*’). This combination produces (hypothetically) the word מִן־כֹּל, minkōl. It undergoes a euphonic transformation into מִכְּכֹל, mikkōl. The *dāh'-gěsh* in the initial-single כ acts as a Lene, because with it the letter is hardened, and a Forte because it shows the letter is doubled. Note the assimilation of the ך.

01.05.05.02 Notes On The Doubling Of A Laryngeal (guttural).

Further, if the letter to be doubled is a guttural, א, ה, ו, י, or ך, because these letters cannot be doubled, and cannot receive the *dāh'-gěsh forte*, transformations take place as shown below.

When the preposition מִן (*min*) *from*, is coupled with the Hebrew noun אִישׁ, 'îš, *a man*, the combination cannot be מִן־אִישׁ mi' îš, but is instead changed as follows: the vowel hîreq (.), that follows the guttural א, is prolonged, the hîreq changed to a šērē (ֵ), forming מֵ־אִישׁ (mē' îš, ‘*from (out of) a man*’) Gen 2:23. Jos 6:21,8:25, . . . The first syllable, מֵ which would normally be closed by the doubling of the next letter א, which cannot be doubled, remains open which normally takes a long vowel. (Ref. TBD) The hîreq is lengthened to šērē because they are in the same class of vowels. See Table 01.04

01.05.06 The ׀ (rāphe), A Substitute For The ‘*dāh'-gěsh forte*’ .

We have seen in Section 01.05.05, that for a smoother (or clearer) pronunciation^a, a letter is sometimes doubled and so, bears a euphonic *dāh'-gěsh forte*. Conversely, for the same reason, the doubling of a letter is sometimes omitted and the *dāh'-gěsh forte* is dropped, in which case a short horizontal line, (׀) called the *rāphe* (‘soft’) is inserted over that consonant^b. As an example, in , consider that the Hebrew plural verb for 'they sought', should be written בִּיקְשׁוּ, (biqq'šû).

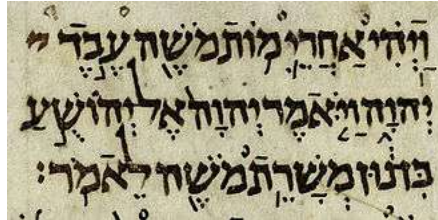
^a for a smoother (or clearer) pronunciation

^b Only occurring in certain text forms. e.g., Manuscript L, by ben Asher

Instead, it is often found without the *dāh'-gēsh forte* in the ק, and the *rāphe* inserted above that consonant so that the word becomes בִּקְשׁוּ (biq^ēšû) and so pronounced in a smoother manner. In the text L accorded to ben Asher the *rāphe* occurs throughout that volume. Although in the Rudolf Kittel - *BIBLIA HEBRAICA*⁶ the *rāphe* has been removed and replaced with the *dāh'-gēsh forte*, or the better reading.

מִשְׁרַת מֹשֶׁה לְאָמַר.

As an example of the raphe look at the Text from the Aleppo Codex manuscript (CE 920), with several raphes. (Jos 1:1)



Jos 1:1 M&M⁷ וַיְהִי, אַחֲרֵי מוֹת מֹשֶׁה--עֶבֶד יְהוָה; וַיֹּאמֶר יְהוָה אֶל-
יְהוֹשֻׁעַ בֶּן-נוּן, מִשְׁרַת מֹשֶׁה לְאָמַר.

When the Aleppo Codex was complete (until 1947), it followed the Tiberian textual tradition in the order of its books, similar to the Leningrad Codex, and which also matches the later tradition of Sephardic biblical manuscripts. Torah and Nebi'im appear in the same order found in most printed Hebrew bibles, but the order for the books for Ketubim differs markedly. In the Aleppo Codex, the order of **Ketubim** is: Chronicles, Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra-Nehemiah. Normally the Ketubim is defined and ordered as shown in Table 01.05.

The current Aleppo Codex text is missing almost the entire Torah (Genesis through most of Deuteronomy). It begins with the last word of Deuteronomy 28:17 (וּמִשְׂאֵרֶתְךָ, "and your kneading trough"). After that, the books of Nebi'im appear in their traditional order (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets). However, part of Amos after Amos 8:12, Obadiah, Jonah, and the beginning of Micah to 5:1 are missing. The Ketubim follow as above, but currently end at the last leaf with בְּנוֹת צִיּוֹן in Song of Songs 3:11 ("daughters of Zion..."). Ecclesiastes, Lamentations, Esther, Daniel, and Ezra-Nehemiah are missing.

Table 01.05 Some Hebrew Bible Definitions.

Hebrew Scripture, Tanach, Tanakh - the Jewish scriptures which consist of three divisions—(1) the Torah (2) the Prophets and (3) the Writings - the Ketubim – the Hagiographa, - the third of the three divisions of the Hebrew Scriptures.

The Ketubim, the Hagiographa, the Writings.

Ruth - a book of the Old Testament that tells the story of Ruth who was not an Israelite but who married an Israelite and who stayed with her mother-in-law Naomi after her husband died. She was in the Line of Jesus The Messiah)

I Chronicles - the first of two Old Testament books telling the history of Judah and Israel until the death of King David and the Appointment of Solomon as King 970 BC See Table xx.xx., below

II Chronicles - the second of two Old Testament books telling the history of Judah and Israel until the return from the Babylonian Captivity in 536 BC

Ezra - an Old Testament book telling of a rabbi's efforts in the 5th century BC to reconstitute Jewish law and worship in Jerusalem after the Babylonian Captivity

Nehemiah - an Old Testament book telling how a Jewish official at the court of Artaxerxes I in 444 BC became a leader in rebuilding Jerusalem after the Babylonian Captivity

Esther - an Old Testament book telling of a beautiful Jewess who became queen of Persia and saved her people from massacre (a Satanic Plan to eliminate the ancestors of Jesus The Messiah).

Job - a book in the Old Testament containing Job's pleas to God about his afflictions and God's reply. Probably the oldest book in the Bible

Psalms - an Old Testament book consisting of a collection of 150 Psalms

Proverbs - an Old Testament book consisting of proverbs from various Israeli sages (including Solomon)

Ecclesiastes - an Old Testament book consisting of reflections on the vanity of human life; is traditionally attributed to Solomon but probably was written about 250 BC

Canticles, Song of Solomon, Song of Songs - an Old Testament book consisting of a collection of love poems traditionally attributed to Solomon but actually written much later

Lamentations - an Old Testament book lamenting the desolation of Judah after the destruction of Jerusalem in 586 BC; traditionally attributed to the prophet Jeremiah

Daniel - an Old Testament book that tells of the apocalyptic visions and the experiences of Daniel in the court of Nebuchadnezzar

Table 01.06 The Eight (Kings) Kingdoms Of Rev. 17

1	Egypt	Fallen
2	Assyria	Fallen
3	Babylon	Fallen
4	Medo-Persia	Fallen
5	Greece	Fallen
		Rev 17:10 And they are seven kings: five are fallen , and one is , and the other is not yet come ; and when he cometh, he must continue a short space.
		11 And the beast that was , and is not , even he is the eighth , and is of the seven , and goeth into perdition. – the little horn of dan 7
		12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
		13 These have one mind, and shall give their power and strength unto the beast.
		14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him <i>are</i> called, and chosen, and faithful.
6	Rome	One is
7	The Ottoman Empire	Not yet come – in John’s Day - The Ottoman Empire (Ottoman Turkish: دولت عليه عثمانیه <i>Devlet-i ‘Aliyye-yi ‘Osmâniyye</i> ; Modern Turkish: <i>Osmanlı İmparatorluğu</i>), also historically referred to as the Turkish Empire or Turkey , was a <u>contiguous transcontinental</u> empire founded by <u>Turkish</u> tribes under <u>Osman Bey</u> in north-western <u>Anatolia</u> in 1299. With the <u>conquest of Constantinople</u> by <u>Mehmed II</u> in 1453, the Ottoman state was transformed into an <u>empire</u> . During the 16th and 17th centuries, in particular at the height of its power under the reign of <u>Suleiman the Magnificent</u> , the Ottoman Empire was one of the most powerful states in the world – a multinational, multilingual empire, controlling much of <u>Southeast Europe</u> , <u>Western Asia</u> and <u>North Africa</u> . At the beginning of the 17th century the empire contained <u>32 provinces</u> and numerous <u>vassal states</u> , some of which were later absorbed into the empire, while others were granted various types of autonomy during the course of centuries. With <u>Constantinople</u> as its capital and control of vast lands around the <u>Mediterranean basin</u> , the Ottoman Empire was at the centre of interactions between the <u>Eastern</u> and <u>Western worlds</u> for over six centuries. It was dissolved in the aftermath of <u>World War I</u> ; the collapse of the empire led to the emergence of the new political regime in <u>Turkey</u> itself, as well as the creation of the new <u>Middle East</u> .
8	ISLAM/Babylon	Will be revealed post Rapture. Ref. Zec 11:16-17 with Rev 13:02-03. - The deathly wound! Many commentators still believe that 7 & 8 have to do with Rome. Note that” the people of the Prince who will come Dan 9:26 , shall destroy the city “(Jerusalem) in 70 AD. <u>The people who destroyed the city were NOT Romans but were conscripted Arabs. Not yet Islamic.</u>

Table 01.07. A Chronology Of The Kings Listed In The 4 Books Of Kings.

A CHRONOLOGY OF THE KINGS LISTED IN THE 4 BOOKS OF KINGS							
Unified Kingdom		Date begun	Years Given	Charac-teristics	Contemporary Event	Prophet	Passage
Saul		1025-1023?	15 - 13 ?	Bad	David's victory over Goliath (from Gath). Saul was born again 10:1-6. The witch of Endor!	Samuel (Last Judge)	1 Sa.9-15
David 7 yrs in Hebron and 33 years in Jerusalem.		1010	40	Good	David secretly anointed king by Samuel but didn't become king until after Saul died 1 Sam 31:4-5	Samuel, Nathan	II Sa.1- I K 2:10
Solomon		970	40	Good	He multiplied wives, horses, gold&silver! Deut 17:16-17		I K. 1-11
Southern kingdom	Northern kingdom	Date begun	Years Given	Charac-teristics	Contemporary Event	Prophet	Passage
Rehoboam		931	17	Bad	Shishak Invasion	Shemaiah	12-14
	*Jeroboam I	931	22	Bad	Golden calves set up at Dan and Bethel	Ahijah	12-14
Abijah		913	3	Bad			15
Asa		911	41	Good	revival	Azariah	15:9-24
	Nadab	910	2	Bad			15
	*Baasha	909	24	Bad			15-16
	Elah	886	2	Bad			16
	*Zimri	885	1 Wk.	Bad			16
	*Omri	885	12	Bad	Built Samaria (city)		16
	Ahab	874	22	Bad	Baal worship	Elijah	16-22
Jehoshaphat		870	25	Good	Revival-Bible Conferences		22
	Ahaziah	853	2	Bad			22 - II K.1
	Jehoram	852	12	Bad		Elisha	3-8
Jehoram		848	8	Bad	Edom's Revolt Married Ahab's daughter	Obadiah?	8
Ahaziah		841	1	Bad			8
Jehu, in 841, assassinated Jehoram of Israel and Ahaziah of Judah and all the house of Ahab; becoming king of Israel, he destroyed all the prophets of Baal, destroying Baal worship in the North.							
	*Jehu	841	28	Bad	Hurrying Jehu	Elisha	9-10
Athaliah (the daughter of Jezebel)		841	6	Bad			11
Jehoash		835	40	Good	revival - with Jehoiada the high priest	Joel?	12
	Jehoahaz	814	17	Bad			13
	Jehoash	798	16	Bad	War with Judah		13

Table 01. Cont. on next page.

Southern kingdom	Northern kingdom	Date begun	Years Given	Characteristics	Contemporary Event	Prophet	Passage
Amaziah (Ussiah)		796	29	Good	War with Israel- Temple pillaged		14
	Jereboam II	782	41	Bad	Subjugated Syria - Golden Age	Jonah, Amos	14
Azariah (Ussiah)		767	52	Good	Golden Age	Hosea, Isaiah	14
	Zachariah	753	1/2	Bad	Assassinated		15
	*Shallum	752	1 Mo.	Bad	Assassinated		15
	*Menahe m	752	10	Bad	Invaded by Pul of Assyria in 745		15
	Pekahiah	742	2	Bad	Assassinated		15
	*Pekah	740	20?	Bad	Invaded by Tiglath-Pilezer of Assyria - 732		15
Jothan (Regent & King)		740	16	Good		Micah	15
Ahaz		732	16	Bad	Attacked by Syria and Israel seeks help from Assyria		16
	*Hoshea	725?	9	Bad	Samaria besieged & carried away		17
Samaria was besieged 3 years by Shalmanezar and deported to Assyria by Sennacherib in 722B.C. The North was re peopled with Chaldeans. (heck the Samaritans of the N.T.)							
Hezekiah (big revival)		716	29	Good	Judah invaded by Sennacherib - 701		18-20
Manasseh		687	55	Bad	He re-established Idolatry in Zion. He killed many of the righteous remnant out of Jerusalem	Isaiah, Nahum	21
Amon		642	2	Bad			21
Josiah(big revival)		640	31	Good	Josiah slain in 609	Zepaniah, Habakkuk, Jeremiah, Huldah (non-writing prophetes s)	22-23
Jehoahaz		608	1/4	Bad	Egypt invasion		23
Jehoiakim		608	11	Bad	Nebuchadnezzar invades in 605	Jeremiah	23-24
Jehoiachin		597	1/4	Bad			24
Zedekiah (See Micah 5:1)		597 to 586	11	Bad	Jerusalem destroyed	Jeremiah, Ezekiel	24
There were two deportations of Judah (Southern Kingdom) to Babylon (606 and 597). In 588 Nebuchadnezzar besieged Jerusalem till 586 when He destroyed the Temple and the city.							

01.05.07 Some Important Rules For Grammatical Analysis On The Daghesh Dot.

- 1. The daghesh forte' is always preceded by a full vowel; never by a vocal shewa. (or a rāphe)**
- 2. The daghesh lene is never preceded by a vowel or vocalic shewa.**
- 3. A dot in a bgdkpt letter may be either a daghesh lene or a daghesh forte', but the pronunciation is always hard! (or a rāphe) See the n**
- 4. A bgdkpt letter at the beginning of a word usually takes a daghesh lene except when a preceding word ends in a vowel.**
- 5. If a shewa stands under a letter having a daghesh lene or a daghesh forte', the shewa is always vocal.**
- 6. A shewa following an unaccented short vowel () is normally a silent shewa.**
- 7. Within a word a closed syllable that bears a daghesh forte', is called a 'sharpened syllable.**
- 8. A doubling often occurs for euphonic purposes. Such doubling is termed Euphonic Doubling.**

Assignment 01.05. The Long Dagesh Raphe Mipiq Vowel Syllables.

(1) Write and name each of the Hebrew Long Vowels.

(2) What is the Hebrew ‘*dāh'-gěsh -lene*’?

Where is it used?

(3) What is the Hebrew ‘*dāh'-gěsh forte*’?

Where is it used?

(4) What is The רָפֶה (rāp̄he)?

Why is/was it used?

Which document, that you have knowledge of, that uses the rāp̄he.

(5) What is the Euphonic ‘*dāh'-gěsh forte*’?

Why is it used?

(6) What is the Mappîk? - מַפִּיק?

Where and for what purpose is it used?

(7) What is an open Hebrew syllable?

Give an example from the First verse of Gen 1

(8) What is a closed Hebrew syllable?

Give an example from the First verse of Gen 1

01.06 The Article ה

Like Greek, the Hebrew has the (definite) article ה. As will be shown, this article is always inseparable to the substantive it modifies, and undergoes vowel and other modifications as required. As in the Greek Language there is no indefinite article. The English indefinite article, ‘a’, or ‘an’ must be implied from the context

01.06.00 The Determination Of Definiteness Or Indefiniteness Of The Hebrew Language.

A usual way a clause refers to the world is through pointers. Using these pointers it is possible for a speaker/writer and hearer/reader to determine the situational aspects of the utterance/writing, without mentioning all the characterizing features of that utterance/writing. The pointers in any language are many. They include such objects as particles, prepositions, pronouns, adverbs, substantives, including, of course, the pronominal affirmative suffixes, and prefixes that show the situational features mentioned above.

General rules for definiteness are suggested, below:

- a. All articulated words are definite.
- b. Subject and predicate; must agree in definiteness.
- c. Construct and absolute; usually agree in definiteness.
- d. A Noun and its modifiers agree in definiteness. A noun is usually definite if it is intrinsically definite; proper nouns (names for God, , unique titles, human names, place names) (or has the article).
- e. Pronouns; The personal pronoun-first and second person are always definite: the third person must be specified. The interrogative pronoun is indefinite. The relative pronoun(s) may be definite or indefinite, depending on each structure, e.g., Gen 1:7 definite (See Section 03.02.03, vs. Psm 1:4 (they are) like chaff which wind drives away - indefinite
- f. Demonstrative pronouns are usually definite (this, that, those [refers to a particular class of objects]).

01.06.01 The Hebrew Article - Origination.

The article originally was the word ה^a. When attached to a word (e.g., מלך, ‘the King’), the vowel-less ה, was assimilates and the following letter (the ך) was doubled with a ‘*dāh'-gěsh forte*’. Note that the ‘combined’ word becomes: מלך. The article before a consonant (not a guttural) is ה, the following consonant contains the ‘*dāh'-gěsh forte*’.

^a Is this where the name for the computer came from, in the movie, 2001 A Space Odyssey?

01.06.02 The Hebrew Article - Prefixed To A Guttural (Laryngeal).

When the article is prefixed to a word that begins with a guttural (Laryngeal): א, ה, ח, ע, or ר, then because these letters cannot be doubled, adjustments in the article-pointing must be made as follows:

01.06.02.01 Before the ‘weaker’ gutturals א, ע, and ר, the preceding vowel () is lengthened.

See Table 01.07, for examples.

Table 01.07 Examples Of The Article Before Weak Gutturals

א	אֹר 'light'	הָאֹר 'the light'	אָדָם 'man'	הָאָדָם 'the man.' Note the (☠) מֶתֶגַּח, Methegh. See 01.08.03.010
ע	עֵינַי 'eye'	הָעֵינַי 'the eye'	עִיר 'city'	הָעִיר 'the city'
ר	רֹאשׁ 'head'	הָרֹאשׁ 'the heas'	רֶגֶל 'foot'	הָרֶגֶל 'the foot'. Note the (☠) מֶתֶגַּח, Methegh. See 01.08.03.010

01.06.02.02 The Article Before Harsh Gutturals ה, And ח, The Article Is ה.

For examples see Table 01.08, below.

Table 01.08 Examples Of The Article Before Harsh Or Strong Gutturals.

ה	הַיְכָל 'palace' {Aramaic} Dan 4:26 (29)	הַיְכָל 'the palace' 1 Sam 1:9 Notice the (☠) מֶתֶגַּח, Methegh. See 01.07.03.01	הוֹד 'Splendor, Majesty' Job 39:20 Dan 10:8	הוֹד 'Splendor, Majesty' 1 Chr 29:11
ח	חֹשֶׁךְ 'darkness' Gen 1:2	הַחֹשֶׁךְ 'the darkness' Gen 1:4	חֲלוֹם 'dream' Gen 37:5	הַחֲלוֹם 'the dream' Gen 37:6

01.07 The Hebrew Accents (Called Cantillation Marks).

The Hebrew accents occur on various syllables in a word

- The Ultima is the last syllable in a word. Normally, the accent is on the ultima and so will not be explicitly shown in the Hebrew text.
- The Penult is the next to last syllable in a word.
- The Antepenult is the 3rd from the last syllable of a word.

The concept of a word being in pause occurs when a word receives the accents (☠), סְלוּקִי, Sillûq, and the (⊕) אֲתְנַחֵה, 'Athnāh, and sometimes others. In such a word, the accented short vowel of that word (if it has one), may change to the corresponding lengthened vowel. e.g., Gen 1:6 (לַמַּיִם + מַיִם) = (לַמַּיִם) + מַיִם = *waters from waters*. Note the lengthening of the shewa to qamets, the pathach to qamets, and the insertion of the Sillûq.

Although the Hebrew accents are necessary for later Hebrew pronunciation, for a beginning class they are not essential. The Hebrew Texts that are equipped with these signs are a next stage in our learning. Such accented texts (fully pointed), are necessary for a second stage of Hebrew learning. The accents are shown in "Appendix A - Cantillation Signs And Their Meanings". This has been provided in order that the student may have as much information as possible for later use in exegesis. There are approximately 30 separate Hebrew accents that govern pronunciation in Hebrew Prose, Poetry, and Lyrics. These will be discussed more in detail when later we take up the subject of one of the major accented texts, the Biblia Hebraica Stuttgartensia. For now we will do our learning and reading from the Hebrew - English Bible - that is freely posted on the WEB courtesy of Mechon-Mamre. I'm sure a small donation to his website would be appreciated. Although it is not accented, it does contain vowel points and English style punctuation (the comma (,) and the period (.)).

Each Hebrew word (in the Biblia Hebraica Stuttgartensia) has a syllable in which, above it or below it, is a small sign. These signs:

- 1) Mark the tone syllable, i.e., the syllable to be stressed in pronunciation of the word or word group affected. These are marks that may be used in exegesis. (These Cantillation signs are described in more detail in Appendix A.) For example, in the first three words of Gen 1:1, the accents are on the last syllables, (the ultima). Such a placement is called the Milra , מְלֶרַע ('from below'). In the word (with the article, הַ, attached) הַחֶסֶד haḥésed: *the goodness, kindness*, the accent is on the next to last syllable, the Milêl, מְלֵל ('from above').
- 2) Some are used as punctuation marks. There are two types called i) stops [normally called disjunctive accents], and ii) continuation marks [normally called conjunctive accents]. These marks divide a verse into its logical parts. For example, the two main stops are the (☠), סְלוּקִי, Sillûq, and the (⊕) אֲתְנַחֵה, 'Athnāh. These are described, below and in Appendix A and B.

And

- 3) Some are used in musical notation.
- 4) These accents are also used in exegesis.

And

- 5) Marks a pause to be used in pronunciation. [see 1), above.] There are two natural pauses (Stops) in the Hebrew texts:

a) the (⚔), אֲתְנַחֲ, 'Athnāḥ, and, b) the (⚔), סִלּוּק, Sillûq. A word bearing either of these two marks is said to be in-pause.

01.07.01 The (⚔), סִלּוּק, Sillûq . The (⚔), סִלּוּק, Sillûq, is the greatest stop in a verse and occurs under the last word in a verse. It is regularly followed by the (end-of-verse sign), the (:), סוֹף פְּסוּק, Sôph Pāsûq. The word, הַכּוֹכָבִים ('the stars'), in Gen 1:16, this accent is on the main tone יָם. It is on the last syllable before the (:), סוֹף פְּסוּק, Sôph Pāsûq. It looks physically like the (⚔), מֶתֶג, Metheg.

01.07.02 The (⚔), אֲתְנַחֲ, 'Athnāḥ . The (⚔), אֲתְנַחֲ, 'Athnāḥ in the **Sephardi** (spelled אֲתְנַחֲ, Etnaḥta in the **Ashkenazi**), is the second greatest stop in a verse and divides the verse into (two) logical parts.

01.07.03 The (⚔), מֶתֶג, Meteg ('bridle') .

The (⚔), מֶתֶג, Meteg ('bridle'), is a short small perpendicular stroke under the syllable to the left of the vowel to be accented. It is used in the same word with the main accent. The natural place for this accent is on the second or forth syllable before the tone (main accent). This may also be observed in Gen 1:27, הָאָדָם ('the man'). It physically looks like the (⚔), סִלּוּק, Sillûq.

01.07.03.01 The Metheg occurs usually on the second syllable before the *tone* if the vowel is long (or medial).

If the vowel is short, this particle goes back to the third syllable as in Gen 3:1 הָאִשָּׁה ('the woman'), or in Gen 18:29 הָאֶרְבָּעִים ('for the forty')

01.07.03.02 The Metheg Occurs With All Vowels Before A Compound Shewah, As In Gen 6:17 וָאֲנִי ('And I')

01.07.03.03 The Metheg Occurs With All Long Vowels Before A Pretonic Vocal Shewa.

In Isa 3:12 מְשֻׁלוֹ (‘(women) *will rule* Qal, Perfect with the waw-consecutive with the previous word וְנִשְׁׁלְמוּ (‘*and women*’).

01.07.03.04 The Metheg Occurs With A Long (Or Medial) Vowel In A Closed Syllable Before A (־), מַקְקֶפּ. Maqqep.

(see section 01.07).

We observe in Gen 2:6 אֶת־כָּל־פְּנֵי הַיַּדְשָׁקָה (‘*and watered (the) whole face of (the) ground.*’).

For other accents and their usage and meanings, please see Appendix B.

01.07.04 The Cantillation Signs For Psalms, Proverbs And Job

The system of cantillation signs used throughout the Tanakh^a is replaced by a very different system for these three poetic books. Many of the signs may appear the same or similar at first glance, but most of them serve entirely different functions in these three books. (Only a few signs have functions similar to what they do in the rest of the Tanakh.) The short narratives at the beginning and end of Job use the "regular" system, but the bulk of the book (the poetry) uses the special system. In **masoretic** manuscripts (and some printed editions), Psalms, Proverbs and Job are presented in a special two-column form emphasizing the parallel **stichs** in the verses, which are a function of their **poetry**. Collectively, these three books are known as *Sifrei Emet* (an acronym of the titles in Hebrew, **אֵיב, מְשָׁלִי, תְהִלִּים** yields Emet **אמת**, which is also the Hebrew for "truth").

These three books are also the only ones in the **Hebrew Bible** with a special system of **cantillation** notes that are designed to emphasize parallel stichs within verses. However, the beginning and end of the book of Job are in the normal prose system. Emet, is also the Hebrew for "truth").

A verse may be divided into one, two or three stichs. A one-stich verse is divided by *dehi*, which looks like *tifcha* but is under the last letter of the word. In a two-stich verse, the first stich ends with *atnach*. In a three-stich verse, the first stich ends with *oleh ve-yored* (**ִּ**) which looks like *mahpach* (**ִּ**) (above the word) followed by *tifcha*, (**ִּ**) on either the same word or two consecutive words, and the second stich ends with *atnach* (**ִּ**).

Major disjunctives within a stich are *revia qaton* (**ִּ**) (immediately before *oleh ve-yored*)^b, *revia gādōl* (elsewhere) and *tzinnor* (which looks like *zarqa*). The last stich may be divided by *revia megurash*, which looks like *geresh* (**ִּ**) combined with *revia*. These Cantillation signs are described in more detail in Appendix A.

Minor disjunctives are *pazer gādōl*, *shalsholet gēdolah*, *azla legarmeh* (looking like *qadma*) and *mehuppach legarmeh* (looking like *mahpach*): all of these except *pazer* are followed by a *pesiq*. *Mehuppach* without a *pesiq* sometimes occurs at the beginning of a stich.

All other accents are conjunctives.

A one-stich verse is divided by *dehi*, which looks like *tifcha* but is under the last letter of the word.

For more information please see Appendix B by Dr. William Barrick.

^a The **Tanakh** (Hebrew: תנ"ך pronounced , [tə'nax] or [tə'nax]; also *Tenakh*, *Tenak*) is a name used in Judaism for the canon of the Hebrew Bible. The Tanakh is also known as the Masoretic Text or the *Miqra*. The name is an acronym formed from the initial Hebrew letters of the Masoretic Text's three traditional subdivisions: The Torah ("Teaching", also known as the Five Books of Moses), Nevi'im ("Prophets") and Ketuvim ("Writings")—hence *TaNaKh*. The name "*Miqra*" (מִקְרָא), meaning "that which is read", is an alternative Hebrew term for the Tanakh. Elements of the Greek translation, the Septuagint, are incorporated in various forms in Christian Bibles, in which, with some variations, it is called the "Old Testament". Significant differences exist between the Masoretic text and the Septuagint text. The Old Testament typically is not printed with the traditional Hebrew subdivisions, though the distinction "Law and the Prophets" is used several times in the New Testament. *Courtesy of Wikipedia*

^b Swed says. "U vill find lotts of Oles in dis book, But no Ole Sven & Lena Yokes."

01.08 A ‘Word-Joiner’ - The Maḳḳeph -מִקְפֵּה - The Dash.

The Maḳḳeph is a small horizontal line used to join words which are connected in thought or utterance. The words, so connected, become one; the accent placed on the last word. This will not join syllables of a word, but up-to-four-words. e.g., Gen 1:4 . . אֵת-הָאֹרֶךְ (the sign of the direct object, אֵת), plus אֹרֶךְ: *the light*.

The words, so connected, become one; the accent placed on the last word. All other accents are dropped. For example the phrase, Gen 1:2, 7:18, Ecc 11:1 אֶל-פְּנֵי הַמַּיִם: *al-pēnēy hammāyim*, "the face of the waters"): and also in Gen 1:2 אֶל-פְּנֵי תְהוֹמוֹת, *upon (the) face of the deep*, ‘*al-pēnēy tehôm*), the first word ‘*al*, invariably carries a conjunctive aspect. The main accent is transferred to the second (or last) word of the sequence. These are used in the construct-absolute (genitive) relationship. See section 01.14.02.02.

01.09 An Unusual Use Of The pathach (paṭaḥ).

Whenever the laryngeals ה, ו, and ע, are final letters in a word, (note the daghesh in the hay) and are preceded by a long vowel other than an ‘a’ class, a pathach (paṭaḥ), known as the paṭaḥ furtive, appears between the vowel and the final consonant as an aid to pronunciation. It is written underneath the final consonant, but is pronounced before it as in: Gen 1:2 וְרוּחַ אֱלֹהִים: *and (the) Spirit (rû(a)ḥ) of God* (‘*lôhîm*), Gen 1:6 רָקִיעַ: *firmament* (expanse) rāqî(a), Gen 1:11 זָרַע מְזַרְיָע: *to cause seed*, mazrî(a), . Hiphil, Participle, , zerâ: , noun, masculine

01.10 Some Rules Concerning The Shewa (š^ewā).

01.10.01 The Vocal Shewa (š^ewā).

The vocal shewa has a slight vocalic sound. It is in the class of ‘short’ vowels. See Table 01.03. As a memory guide, it maybe considered a half-vowel as bespeaks the height of the raised (e) in the expression š^ewā. In Gen 1:1, בְּרֵאשִׁית (‘*in [the] beginning*’) “the ‘eh’ sound as the ‘e’ in they. Note also the conjunction ‘and’ (ו) pre-fixed to the “sign of the Direct Object” ‘untranslatable’, (אֵת), to form אֵתְּ.

01.10.01.01 The Origination Of The Vocal Shewa.

The vocal shewa may be considered as the expression of an original vowel. A consonant with a vocal shewa is usually considered as part of the following syllable. Since the shewa represents an original vowel, the consonant with which it occurs will be considered an open syllable.

01.10.01.02 The Transliteration Of The Vocal Shewa.

The vocal shewa is represented by a raised e (e) as the ְ in תִּשְׁרַעְרַע, b^erēšīt, ('in beginning').

01.10.01.03 The Vocal Compound Shewah.

Under the laryngeals ֿ, ה, ו, and ר, three different vocal compound shewas appear. As shown in

Table 01.03, the short vowels; ḥātēp s^egôl, ḥātēp pataḥ, and ḥātēp qāmeš ḥātûp, are defined.

These 'hybrid' vowels are pronounced as short vowels with a slight sound of the vowel to the left of its respective shewa. These vowels are transliterated as the raised letters e[˘], a[˘], and o[˘], respectively.

01.10.01.05 A Shewa At The Beginning Of A Word.

A shewa at the beginning of a word is always vocal. e.g., Gen 1:2 תְּהוֹם Noun 3FP > תְּהוֹם t^ehowm ('deep')

01.10.02 The Silent Shewa (š^ewā) .

This (closed) shewa is used within a word to indicate the end of a closed syllable (not a final syllable).

For example in the start of verse Gen 1:5 וַיִּקְרָא wayiq-rā': 'and (He) called', Verb Qal Imperfect 3S > קָרָא qara' kaw-raw' to call (with name of God; here, אֱלֹהִים | .

Note the Athnāh [ֿ], and the Legarmeh, [|]. The Masora circle [°] occurs with and prior to אֱלֹהִים in verses 1 and 2 of Gen 1.

01.10.02.01 The Silent Shewa At End Of Word.

Normally, the silent shewa is not used at the end of a word. However, the silent shewa may be used under the last consonant of a closed syllable not the final syllable of a word. The silent shewa is not translated.

01.10.02.02 The Vowel Preceding The Silent Shewa.

The vowel (in the syllable) just preceding the silent shewa is short, unless it is accented.

e.g., Notice the verb וַיְהִי hayah that appears in the Qal, Perfect, 3MS:

in Gen 1:2; וַיְהִי וְהָאָרֶץ and the earth was.

This is a very important verse because:

- a.) for emphasis the subject וְהָאָרֶץ ('And [or now] the earth') precedes the verb וַיְהִי hayah (was) וְהָאָרֶץ תֹּהוֹ וְבֹהוּ tōhû w^ebōhû ('formless and empty [or void]'). And

- b.) Note, also, Isa 34:11 and Jer 4:23, where similar expressions are used for the past initial formlessness and emptiness. The DAY-AGE Groups Get a failing Hebrew grade here when they ‘translate’ אֶרֶץ חֲלָה וְרֵיקָה as (‘the earth *became* formless and void’)! Finally, note the Jewish tradition in the LXX: η (Art. NFS: the) δε (Post-Positive Conj. Particle: *and*) γη (N NFS: *earth*) ην (V IAI-3S > εἰμι: I am; *was*) αορατος (Adj NMS: *unseen, invisible*) και (Conj: *and, also*) ακατασκευαστος (Adj NMS: *empty, void*)†. Ref. Joh 1:1.

01.10.02.03 When Two Shewas Appear Together In Sequential Syllables.

When two shewas appear together in sequential syllables, the first is always silent. e.g., Gen 1:20 אֶרְצוּן? Qal, Imperfect, 3MP > שָׂרָצוּ sharats *shaw-rats*: 1) (Qal) to teem, swarm, multiply, 1a) to swarm, teem, here, 1b2) *to swarm*.

01.10.02.04 A Vowel-Less Final Kap ך.

A vowel-less final kap ך, carries a sign in its bosom that resembles a shewa, ך̣, in order to distinguish it from a final nûn, ך. In fact this final kap may be written using the shewa (e.g., SBL Hebrew font set).

01.10.02.05 The shewa medium.

The shewa medium is classed as either a silent or a vocal shewa because it ‘loosely’ closes the syllable to which it belongs and does not permit a following תפךגךגך letter to take the *dāh'-gěsh-lene*. For example, אֶרְצוּן (), מְלָכִי (), or בְּדָבָר (). This shewa may be read either as a silent or a vocal shewa. “The shewa medium is a peculiar phenomenon which the beginning student should simply observe but not attempt to explain.”

01.10.03 A Summary Of Rules For The Recognition Of The Vocal And Silent Shewa.

01.10.03.01 The Initial Shewa Is Always Vocal.

01.10.03.02 A Final Shewa Is Always Silent.

01.10.03.03 A Medial Shewa Is Silent When:

- a. When preceded by a short unaccented vowel.
- b. When followed by a consonant with the *dāh'-gěsh*.
- c. When followed by a consonant with the shewa.

01.10.03.04 A Medial Shewa Is Vocal When:

- a. When preceded by a meteg.
- b. When the consonant under which it appears bears the *dāh'-gěsh*.

01.11.00 The Hebrew Negative Particles And Their Use..

Negative particles appear immediately before the words they negate. Even the verb may be preceded by its negative. Negatives by their nature are emphatic. Every Hebrew sentence is either nominal or verbal. The nominal sentence emphasizes some characteristic of the subject. The verbal sentence emphasizes the act or condition of the subject.

01.11.01 The Particle לֹא *not*.

The particle לֹא *not*, is strongly declarative and with the imperative imperfect is prohibitory. It is regularly used with verbs. It occasionally appears before nouns or adjectives, where it translates like the English prefixes as in, im-practical, in-operative, or un-compromising. e.g., Deu 31:6 עַם נְבִלָּה וְלֹא חָכָם: *O foolish people and unwise?*

01.11.02 The Particle אַל *do not*. The particle אַל *do not*, is used primarily with the cohortative and jussive verb forms. אַל expresses conditionality or possibility in nature.

01.11.03 The Particle טַרְם *not yet*.

This particle is used only with verbs. e.g.,

Gen 2:5: טַרְם יְהִי בְּאֶרֶץ, וְכָל-עֵשֶׂב הַשָּׂדֶה, טַרְם יִצְמַח: []

No [shrub of the field] was yet in the earth, and no herb of the field had yet sprung up;

01.11.04 The Particle בְּלִתי or לְבִלתי, *in order that . . not, or unless* .

Either particle is the normal negative with infinitives.

e.g., Gen 4:15. לְבִלתי הַפֹּת-אֹתוֹ כָּל-מִצְאוֹ. *unless any finding him* (that is, Cain) *should smite him*. Note the Hiphil infinitive construct הַפֹּת > נָכָה *he smote*.

Please note: נָכָה is a doubly weak ק"נ ל"ה verb. Rarely is it used with other forms, and the relative pronoun is to be understood as being with it in such cases. e.g., Ex 20:20. When used with nouns it is sometimes equivalent to *without*.

e.g., Isa 14:6; מַכָּה עַמִּים בְּעִבְרָה, מִכַּת בְּלִתי סָרָה; *That smote the peoples in wrath with an incessant [not turning aside] stroke,*

01.11.05 The Particle אֵין or אֵין *nothing or there is not* (implying non-existence).

This is the negative of **ישׁ** *there is*. This negative usually occurs with a noun, pronoun or participle. When a participle needs negation **אֵין** or **אֵינן** is almost always used. When appearing with an infinitive, the infinitive is considered to be a noun.

e.g., Ps 40:5(6) **אֵין עָרָךְ אֵלֶיךָ** (They) *cannot be set in order unto Thee*;

עָרָךְ Qal Infinitive construct > **עָרַךְ** *arrange, set in order*.

אֵלֶיךָ the preposition **אֵל** with the 2PM suffix = *to You*.

01.11.06 The Particle **אֵפֶס** *no longer*.

This particle is a poetic synonym of **אֵין**. It expresses no existence as in for example:

Is 47:8 **אֲנִי וְאִפְסֵי עוֹד**; *'I am, and there is none else beside me; ...'*

01.11.07 The Particle **בְּלִי** *without* or **בִּלְ** *not*.

Both forms are used like **לֹא**. **בְּלִי** occurs only in poetry

e.g., Psm 10:4 **בִּלְ-יִדְרָשׁ**; *'He will not require'*; **בְּלִי** occurs rarely with a finite verb and only once in prose. e.g., Gen 31:20 **עַל-בְּלִי הִגִּיד לוֹ**, *because he told him not*.

בְּלִי with nouns is equivalent to *without*. With nouns:

e.g., Job 8:11 **יִשְׁגָּה-אָחוּ בְּלִי-מַיִם**. *Can the reed-grass grow without water?*

01.11.08 The Particle **בְּלֹא** *without*.

This particle almost always is used with nouns. e.g. {

Isa 55:1 **וּלְכוּ שִׁבְרוּ בְּלֹא-כֶסֶף וּבְלֹא מְחִיר יַיִן וְחֶלֶב**. *... come, buy wine and milk without money and without price*.

01.11.09 A Negative Particle With Adjective **כֹּל** *all*, or **כֹּל אִישׁ** *every one*.

Such a combination may be translated as *none* or *no one*.

e.g., 1Sa 11:13 **לֹא-יוֹמֵת אִישׁ בַּיּוֹם הַזֶּה**; *'There shall not a man be put to death this day;'. (no one)*

01.12 Hebrew Prepositions

A preposition is a function word that serves to relate a substantive(s) to the larger grammatical structure of which it/they is/are a part. They, like the sign of the definite object אָ , actually determine (as does Greek) many of the Hebrew cases.^a

01.12.01 Inseparable Prepositions.

The inseparable prepositions and listed with the cases^b they may govern.

01.12.01.01 The Inseparable Preposition בְּ *in, with, by.*

The Instrumental case may be expressed using the inseparable preposition בְּ *in, with, by, concerning.*

01.12.01.02 The Inseparable Preposition כְּ *as, like, according to.*

The Locative case may be expressed using the inseparable preposition כְּ *as, like, according to.*

01.12.01.03 The Inseparable Preposition לְ *to, for, at.*

The Dative case may be expressed using the inseparable preposition לְ *to, for, at.*

01.12.01.04 Rules For The Attachment Of The Three Inseparable Prepositions.

These three inseparable prepositions are prefixed to their following nouns with the following rules:

- a.) Before consonants having a vowel (other than a shewa), the preposition takes a vocal shewa. e.g., Gen 1:1 בְּרֵאשִׁית ('*in beginning*' =) See also Gen 1:6. Note the daghesh forte' in the בְּ . See Section 01.05.01.
- b.) Before consonants that have a vocal shewa:
 - i.) A simple shewa:

Because a vocal shewa may not precede another vocal shewa, the shewa of the preposition is lengthened to a hîreq. e.g., Gen 1:14 $\text{בְּהִשְׁמֵי רְקִיעַ}$ = $\text{הִשְׁמֵי רְקִיעַ בְּ}$ ('*in the firmament*' of the heavens.). also Gen 1:18 $\text{לְמֹשֶׁל + לְ + וְלְמֹשֶׁל}$ ('*and to rule over*'). Note: the conjunction וְ ('*and*') and the Qal, Infinitive, $\text{לְמֹשֶׁל} > \text{מֹשֶׁל}$: '*to rule*'. When the preposition is prefixed to a word beginning with a yôd, having a vocal shewa ('י'), The shewa of the preposition is lengthened to a hîreq according to the rule in b.) i.), above. The yôd then loses its consonantal value and becomes a long vowel hîreq yôd, and losing its shewa. e.g., Judges 15:9 $\text{בְּיְהוּדָה} + \text{בְּ} = \text{בִּיהוּדָה}$ '*in Judah*'.

^a For mor information on prepositions see Section 03.02.05 The Uses Of Hebrew Prepositions.

^b See Section 01.14.02 A Brief Noun Case outline.

ii.) A Compound Shewa.

The preposition prefixed to a consonant bearing a compound shewa takes the vowel sign that corresponds to that compound shewa and is written with a *meteg*. e.g., In Gen 2:5 עָבַד (Qal, Inf. *To labor, work*) + לְ =

לְעָבַד > עָבַד: *by labor*;

Judges 9:15 אָמַת (N 'truth') + בְּ = בְּאָמַת: 'in truth';

Note: Pr 20:20 (q^{erê} reading בְּאִשׁוֹן) > 0380 אִשׁוֹן 'iyshown, a diminutive from אִשׁ or perhaps from the verb אָנַשׁ 'anash a primitive root; -incurable, desperately wicked, (Qal) 'desperate, incurable, desperately wicked, middle of the night (that is the deepest blackness).

01.13 Qere and Ketiv Readings.

In the Hebrew Bible, the scribes did not alter any text they felt had been copied incorrectly. Rather they noted in the margin what they thought the written text should be. The written variation is called a *kethiv* and the marginal note is called the *q^{erê}*. The *Qere* and *Ketiv*, from the Aramaic *qere* or *q're*, קָרַי ("[what is] read") and *ketiv*, or *ketib*, *kethib*, *kethibh*, *kethiv*, כְּתִיב ("[what is] written"), refer to a small number of differences between what is written in the consonantal text of the Hebrew Bible, as preserved by scribal tradition, and what is read. In such situations, the **Qere** is the technical orthographic device used to indicate the pronunciation of the words in the Masoretic text of the Hebrew Bible (Tanakh), while the **Ketiv** indicates their original written form, as inherited from tradition. For a more definitive explanation see Appendix D.

01.13.01 The Masoretic Tradition.

Torah scrolls for use in public reading in synagogues contain only the Hebrew consonantal text, handed down by tradition (with only a very limited and ambiguous indication of vowels by means of *matres lectionis*). However, in the Masoretic codices of the 9th-10th centuries, and most subsequent manuscripts and published editions of the Tanakh, intended for personal study, the pure consonantal text is annotated with vowel points and other diacritic symbols invented by the Masoretes to indicate how it should be read, besides marginal notes serving various functions.

Though the basic consonantal text written in the Hebrew alphabet was never altered, sometimes the Masoretes preferred a different reading of a word than that found in the pre-Masoretic consonantal text. The *qere/ketiv* represent an attempt by the Masoretic scribes to show, without changing the received consonantal text, that in their opinion or by tradition a different reading of the text is to be preferred. That preferred Masoretic reading is known as the *Qere* (Aramaic קָרַי "to be read"), while the pre-Masoretic consonantal spelling is known as the *Ketiv* (Aramaic כְּתִיב "(what is) written").

In such cases, **the vowel diacritics of the qere** (their alternate, but preferred reading or correction) would be placed in the main text, added around the consonantal letters of the *ketiv* (the masoretically-disapproved variant to be substituted — even if it contains a completely different number of letters), with a special sign indicating that there was a marginal note for this word.

In the margins there would be a ך sign (for *qere*), followed by the consonants of the *qere* reading. In this way, the vowel points of the *qere* were separated from the consonant letters of the *qere* — but they were meant to be read together (even though the vowel points of the *qere* are located on the consonant letters of *ketiv*).

The emendations can be considered matters of scribal opinion, but nevertheless by tradition they are what is followed when the scroll is read in synagogue, and modern translators also tend to follow the *qere* rather than the *ketiv*.

01.13.02 Qere Perpetuum.

In a few cases a change may be marked solely by the adjustment of the vowels written on the consonants, without any notes in the margin, if it is common enough that this will suffice for the reader to recognize it. For example, the form חַוָּא appears throughout the Torah. This is the result of the consonantal text bearing the letters חַוָּא , which are normally pointed as $\text{חַוָּא} hu$, which means "he." However, whenever the antecedent is feminine, the text has been marked חַוָּא to instruct the reader to read it as the consonantally different $\text{חַוָּא} hi$, which means "she."

This way of marking the text by adjusting the vowels only is known as a *qere perpetuum* (see more below). Another example of an important *qere perpetuum* in the text of the Bible is the name of the God of Israel — יהוה (cf. Tetragrammaton) — which is marked with the vowels of $\text{יְהוָה} adonai$ (meaning "my Lord") rather than with its own vowels. (Sometimes it is marked with the vowels of $\text{אֱלֹהִים} Elohim$.) Qere perpetuum.

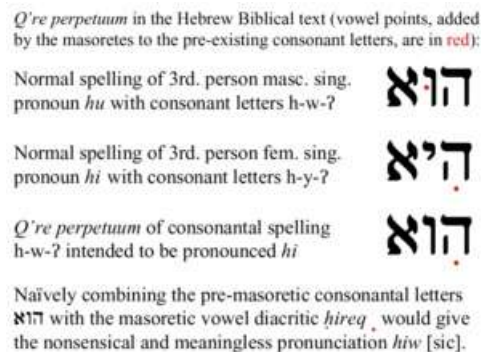


Figure 01.01 Qere Perpetuum of the 3rd. fem. singular pronoun

A **Qere perpetuum** ("perpetual" *Qere*) differs from an ordinary *Qere* in that there is no note marker and no accompanying marginal note — these are certain commonly-occurring cases of *Qere/Ketiv* in which the reader is expected to understand that a *Qere* exists merely from seeing the vowel points of the *Qere* in the consonantal letters of the *Ketiv*.

For example, in the Pentateuch, the third-person singular feminine pronoun **היא** *hī* is usually spelled the same as the third-person singular masculine pronoun **הוא** *hū*. The masoretes indicated this situation by adding a written diacritic symbol for the vowel [i] to the pre-masoretic consonantal spelling h-w-' **הוא** (see diagram). The resulting orthography would seem to indicate a pronunciation *hiw*, but this is meaningless in Biblical Hebrew, and a knowledgeable reader of the Biblical text would know to read the feminine pronoun *hī* here. Two examples occur in Job31:11.

יא **כי-הוא (היא) זמה;** **11** For that were a heinous crime; yea, it were an iniquity to be punished by the judges.
והיא (והוא), עון פלילים.

And Hos 11:10 (11)

י **אחרי יהנה ילכו, כאריה** **10** They shall walk after the LORD, who shall roar like a lion; for He shall roar, and the children shall come trembling from the west.
ישאג: כי-הוא ישאג,
ויחרדו בנים מים.

The consensus of mainstram scholaship is that "Yehowah" (or in Latin transcription "Jehovah") is a pseudo-Hebrew form which was mistakenly created when Medieval and/or Renaissance Christian scholars misunderstood the common *Qere perpetuum* of the partial vowel points of Adonai written together with the consonants of the Tetragrammaton YHWH (in order to indicate that written YHWH should be pronounced aloud as "Adonai", as was the usual Jewish practice at the time of the Masoretes). This would be a mistake of exactly the same type as reading *hiw* for the *Qere perpetuum* of the third-person singular feminine pronoun.

Assignment 01.13. The Inseparable Prepositions And The Masoretic Tradition.

(1) Write and translate (lexical meanings) of the three inseparable prepositions, given, in 01.12, above.

a. _____

b. _____

c. _____

(2) What is a Qere Perpetuum? Give an example of its use.

(3) What is the Tanakh?

(4) Describe the so-called Qere and Ketiv readings of the Hebrew Bible.

01.14 The Hebrew Noun (The major form of a Hebrew Substantive).

Hebrew Nouns are inflected for Gender and Number but not for case as in Greek. The Genders in Hebrew are Masculine and Feminine (No neuter). The Numbers in Hebrew are Singular, Plural, and Dual. The cases in Hebrew are determined contextually, by particles, prepositions, and word order. Any remnants of case endings are extremely rare.

Table 01.09 The Declination of the Hebrew Noun for Horse, סוס.

Number	Masculine	Feminine
Singular	סוס <i>horse</i>	סוּסָה <i>horse (mare)</i>
Plural	סוּסִים <i>horses</i>	סוּסוֹת <i>horses (mares)</i>
Dual	סוּסַיִם <i>two horses</i>	סוּסוֹתַיִם <i>two horses (mares)</i>

The dual is not usually used unless the noun refers to objects that are referred to in pairs, i. e., Horses, hands, feet. Gesenius writes:

“The dual is a further indication of number which originated in early times. In Hebrew, however, it is almost exclusively used to denote those objects which naturally occur in pairs. The dual termination is never found in adjectives, verbs, or pronouns. In the noun it is indicated in both genders by the termination יָיִם appended to the usual form, e. g. יָדַיִם *both hands*, or יוֹמַיִם *two days*.”

For more information please see “Gesenius’ Hebrew Grammar - Edited and Enlarged By E. Kautzsch”, Dover Publications.com. Cheaper versions may be obtained from ‘amazon.com’ - paperback, \$18.87, used even cheaper, - website.

01.14.01 Identification Of Case In Hebrew Substantives^a.

(HEBREW - ACCIDENCE - NOUNS – Kyle and Yates Pg 28-29)

“The Hebrew language makes use of circumlocution^b in the expression and formation of the cases of nouns.

01.14.01.01 The Hebrew Vocative Case

The vocative has but a single use, and that is as the case of direct address-if, indeed, the vocative may properly be called a case. In English the vocative would be identified by the word “George”, in the sentence: George, Where are you?

^a Substantive: defined as noun; or here, broadly as a word or word group functioning syntactically as a noun

^b Circumlocution: An indirect way of expressing something

01.14.01.02 The Hebrew Nominative Case.

The nominative case has no individual case ending. The best clue to this case is the position of the word in a sentence. Generally the subject follows the finite verb.

01.14.01.03 The Hebrew Genitive Case.

The genitive case is indicated by a unique combination of words, which is called the construct relation. This will be discussed later in Section **01.14.02.03 The Hebrew Genitive Case.**

01.14.01.04 The Hebrew Ablative Case.

The ablative case is shown by the use of the preposition אֶמִּי.

01.14.01.05 The Hebrew Dative Case.

The dative case is shown by the preposition אֵלַי .

01.14.01.06 The Hebrew Locative Case.

The locative case is shown by the preposition אֵלַי, with the context, and also by אֶל: *people, tribes, those united, connected, related with respect to their location*, תַּתָּהּ: *in the parts underneath* – in Num 33:26 with אֵלַי: *in, with, by*, אֶל־: *denotes motion to or unto a person or place*, בֵּין: *in the interval of, between*. אֶצְלוֹ: *only used as a prep.; in proximity to, beside*, לְפָנָי: *at the face or front of*, the most general word for *in the presence of, before* (לְפָנָי + לְ = לְפָנָי) and others.

01.14.01.07 The Hebrew Instrumental Case.

The instrumental case is shown by the prepositions אֶת or אִתּוֹ: *with, beside*. The difference between locative and instrumental can be found in the context.

01.14.01.08 The Hebrew Accusative Case.

The accusative case is designated by the position of the object in a sentence. Generally the direct object follows the subject of the verb. A direct object which is determined (as, "I saw *the man* " in contrast to " I saw *a man* ") is generally introduced in good prose (however, not in good poetry) by אֶת. Direction or motion toward a place is indicated by the otherwise obsolete old accusative ending; אֶת: , as אֶת־הַרְרָה; toward the mountain, אֶת־אֶרֶץ to ground.”

01.14.02 A Brief Noun Case outline.

We may see that the fundamental elements of a sentence are a noun and a verb. In the simplest typical sentence the noun is the subject, and, therefore, in the nominative (naming) case. e.g., *I ran*; or *The boy fishes*. It is absurd to think of turning this statement around, and saying that the noun is in the nominative case, and, therefore, the subject. Hence, it may easily be seen that **function rather than form determines case**, and is consequently **the fundamental consideration**. As may be seen, below, “the Hebrew language makes use of circumlocution^a in the expression and formation of the cases of nouns. It uses particles, prepositions, context, and word order to enable us to determine the meaning of the Hebrew text, just as we saw in our Greek studies^b.

Because Hebrew Case endings are EXTREMELY RARE, they must be inferred from the context^c.

We list in brief, a definition of the Hebrew Cases.

- (1) The case (as in most languages) of direct address is the **Vocative case**.
- (2) Its primary and typical use is to designate an object of consciousness, concerning which the assertion contained in the predicate is made; i.e., the function of subject. **This function we call the Nominative case**.
- (3) One noun may be used to define the character or relations of another, which function we describe as **the Genitive case**.
- (4) A noun may be used to denote the point of departure, in a thought of removal, derivation, or separation, for which **the Ablative case** is used.
- (5) A noun may be used to indicate an object of interest or reference, which function we call **the Dative case**. It is the primary case of the indirect object.
- (6) A noun may be used to indicate the position of an object or action, for which **the Locative case** is used.
- (7) Sometimes a noun denotes the means described in an expression of thought. Such use we call **the Instrumental case**.
- (8) A noun may be used in some way to limit an assertion, which function we describe as **the Accusative case**.

^a Circumlocution: An indirect way of expressing something

^b See An Exegetical Grammar of the Greek New Testament, N. Carlson, Section 21.01.01 ff, 2014, Create Space Publishers.

^c Oh where, Oh where have we heard this before; Oh where does context reside? (Tune where has my little dog gone)

Table 01.10 Case Form/Function vs Root Idea

Case	Root Idea	Example From Scripture
Vocative	Direct Address	Jer 12:1 'You'
Nominative	Designation	Gen 1:1 'God'.
Genitive	Definition	1 Sa 9:27 the Word 'of God'
Ablative	Separation	Gen 49:10 The sceptre shall not depart 'from Judah'.
Dative	Interest	Gen 2:20 And the man gave names [<u>to all cattle</u>], and [<u>to the fowl</u>] of the air, and [<u>to every beast</u>] of the field, . .
Locative	Position	Gen 1:1 In Beginning, . . .
Instrumental	Means	Gen 30:16 בְּדוֹדָאֵי בְנֵי With my son's mandrakes
Accusative	Limitation	Gen 1:1 <i>The Heavens and The Earth.</i>

01.14.02.01 The Hebrew Vocative Case.

The Hebrew Vocative Case is familiar to English Speakers as being a nominative form (subject), often in addition to the normal subject of the sentence. e.g., Lord, I saw the Caananites. Here, Lord is the Vocative of direct address, 'I' being the Subject of the sentence. Biblically, See Jer 12:1 יְהוָה יְדִיִּק אַתָּה יְהוָה *You are righteous, LORD*. See also 2 Sam 14:4, 1 Ki 1:17. After a Vocative, a modifying phrase or clause uses the third personal pronoun, and not the second personal pronoun as in English and other languages. e.g., Mic 1:2 שְׁמְעוּ עַמִּים כְּלָם Hear, ye peoples, all of them. שְׁמְעוּ Qal, Imperative 2MP: *You hear*. עַמִּים N 3CP: *people*. כְּלָם *all of them* = הֵם suf. 3MP 'them' + כָּל 'all'.

01.14.02.02 The Hebrew Nominative Case.

The nominative case has no individual case ending. The best clue to this case is the position of the word in a sentence. Generally the subject follows the finite verb. e.g., Gen 1:1 אֱלֹהִים בָּרָא בְרֵאשִׁית 'In beginning *God* created'. Note the verb בָּרָא *created*. Qal Perf. 3MS: Creatio Ex Nihilo (from nothing - Ex Nihilo)

01.14.02.02.01 The Hebrew Nominative Absolute.

Like the Vocative, the Nominative Absolute stands apart from the Subject and Predicate of a clause. BWOBHS calls it in the illustration below, the 'possessor' with the subject of the clause.

e.g., in Gen 34:8, *Shechem* is the Nominative Absolute. חֲשָׁקָהּ נִפְשׁוֹ בְּבָתְּכֶם וְשָׁכֶם בְּנִי ‘as for my son *Shechem*, his soul clings to your daughter’. Note the subject of the clause is shown by the 3MS suffix וְ his, with the noun נִפְשׁוֹ soul; when suffix added it becomes נִפְשׁוֹ his soul.

Note also, בְּבָתְּכֶם, the inseparable preposition בְּ with (clings to), the noun בַּת daughter, with the 2MS suffix כֶּם your. Finally note, בְּנִי my son; the noun בֵּן son, with the 1CS ׀ my.

The Nominative Absolute may be determined by its position in the clause (initial word). It may also exist in contrast to another comparable item in another clause. e.g., Gen 24:27

אֲנֹכִי נִחַנְנִי יְהוָה אֲנֹכִי בְּדַרְךְךָ יְנַחֵנִי יְהוָה אֲנֹכִי ‘As for *me*, Jehovah lead *me* (D. Object) in the way’. נִחַנְנִי Qal Perfect 3MS > נָחַח nachah, to lead, bring. Note the 1CS pronoun אֲנֹכִי (as for) *me*, which is the nominative absolute.

01.14.02.03 The Hebrew Genitive Case.

The genitive case is indicated by a unique combination of words, which is called the construct relation. The Hebrew noun has two states: the Absolute and the Construct.

01.14.02.03.01 The Construct State Hebrew Noun.

- (1) The noun in the construct state, when possible, is a shortened form, when compared with the longer form of the absolute.
- (2) The noun in the construct state (called the *governing* noun) must be followed by a word in the absolute state (the *governed* noun) or by a series of constructs.
- (3) The construct never stands independently.
- (4) **The construct (governing) noun (substantive) always stands first.**
- (5) The construct (governing) noun (substantive) never takes the article.
- (6) The construct (governing) noun (substantive) and must be immediately followed by the substantive in the absolute state. **This construction forms a compound word because the accent is lost from the word in the construct state.** When this accent is lost, the medium and long vowels of the open syllables (unless long [called characteristic’ by some authors]) are volatilized, i.e., the long vowels of the closed syllables are shortened.

01.14.02.03.02 Examples Of The Construct-Absolute Relationship.

This construct-absolute may be illustrated by the possessive aspect in the phrase from 1 Sa 9:27 “the Word of God”.

In Hebrew this phrase may be written as אֶת-דְּבַר אֱלֹהִים . Notice the sign of the direct object. Other examples may be given:

Ge 15:1 דְּבַר-יְהוָה ‘the Word of the LORD’. **Because LORD is definite, by definition, so is Word, even though the article is not overtly shown.**

The word in the construct state must be definite if the word in the absolute state is definite; so that we may state the rule. **The word in the construct state must agree with the word in the absolute state in definiteness.** Finally, we write:

When two or more words are so closely united that together they constitute one compound idea, this (these) dependent word (or words), is (are) said to be in the construct state. The word in the absolute state upon which the construct depends is said to be in the Genitive (case). The symbol that normally associates the words of the construct is the (-) מַקְקֵפּ Maqqēp, see section 01.09. As an example see:

Gen 2:13 כָּל־אֶת־כוּשׁ אֶרֶץ *‘the whole-land of Cush’*.

01.14.02.04 The Hebrew Ablative Case.

The ablative case is shown by the use of the preposition מִן (*‘from’, ‘out of’*). This word is usually prefixed to the word it governs, when that word doesn’t have the article. It then becomes ‘inseparable’, and is pointed as follows:

- a.) Before ordinary letters (excluding the gutturals אההחע and ר), the vowel-less ך is assimilated and the following letter is doubled by addition of the *dāh'-gěsh forte compensative*: the מִן becomes מִ followed by the *dāh'-gěsh forte*. e.g., שָׂאוּל + מִן = מִשָּׂאוּל (*‘from Saul’*); or וַיִּמְעַם שָׂאוּל סָר *and was departed from Saul*. 1 Sam 18:12 Note the ‘hollow’ ע"ו verb, סָר Qal, Perfect, 3MS > סוּר cuwr *soor*: to turn aside, depart.
- b.) Because Laryngeals reject the *dāh'-gěsh forte*,
 - i.) Before א, ע, and ר, the hîreq of מִן is lengthened to šērē to compensate for the loss of the *dāh'-gěsh forte*. e.g., 1 Sam 18:12 וַיִּמְעַם שָׂאוּל סָר *and was departed from Saul*. Note the ‘hollow’ ע"ו verb, סָר Qal, Perfect, 3MS > סוּר cuwr *soor*: ‘to turn aside, depart’. Also note the shewa of the conjunction ׀ is lengthened to ׀.

Gen 1:7 תַּחַת + מִן = מִתַּחַת *‘from underneath’*. Note the *dāh'-gěsh -lene* is changed to a *dāh'-gěsh forte*. Gen 2:23 אִישׁ + מִן = מֵאִישׁ *‘from a man’*

 - ii.) Before ה and ן where the *dāh'-gěsh forte* is implied, the hîreq of מִן is not lengthened. From Gen 6:14 וְיִמְחוּץ + מִן + ׀ = וְיִמְחוּץ *‘and without’* (thou shalt pitch it within . . .)
- c.) Before a word having an initial *yôd* with a shewa, the ך of the מִן assimilates to *yôd*. The resulting מִי is contracted^a to מִי losing the shewa of the *yôd*.
Gen 49:10 יְהוּדָה + מִן = מִיְהוּדָה *‘The sceptre shall not depart from Judah’*.
- d.) In rare instances מִן is prefixed inseparably to words having the article. e.g., 1 Sa 28:23 מִן־הָאָרֶץ *‘from the earth’*

^a See section 01.12.01.04 b.) i.).

01.14.02.05 The Hebrew Dative Case. The dative case may be shown by the inseparable preposition לְ ('to, for, at'). For example:

Gen 2:20 ¶ And the man gave names [*to all cattle*], and [*to the fowl*] of the air, and [*to every beast*] of the field; but for Adam there was not found a help meet for him.

כ וַיִּקְרָא הָאָדָם שְׁמוֹת, [לְכָל-הַבְּהֵמָה] ו[לְעוֹף] הַשָּׁמַיִם, ו[לְכָל, חַיֵּי הַשָּׂדֶה]; וּלְאָדָם, לֹא-מִצָּא עֹזֵר כְּנֶגְדּוֹ.

Note the two (genitive) absolutes; הַשָּׁמַיִם : of the air; הַשָּׂדֶה : of the field.

01.14.02.06 The Hebrew Locative Case. .

The locative case is shown by the inseparable preposition בְּ, 'in' Gen 1:1, 6, 14; 'on', Gen 8:20; 'with', Gen 32:11; or 'by' 1 Sam 29:1 with the context, and also by:

עַל: 'upon', Gen 1:2; 'over', Gen 1:20; 'concerning', Gen 41:15; 'at', Gen 16:7; 'beside', Gen 18:8.

It also may be translated:

'because', introducing causal clauses,

Gen 20:3. לֵעַ מֵת הַנֶּפֶד-הָאִשָּׁה-וְהוּא לְקַחָהּ; "Behold, thou shalt die, *because of* the woman whom thou hast taken;'

'although', introducing concessive clauses, .

'against', Gen 34:25, 27. a stretch but this translation exists

בְּתַחַת: *in the parts underneath* – in Num 33:26 with בְּ - וַיִּחַנוּ, 'and pitched in Tahath.'

אֶל-: *denotes motion to or unto a person or place.*

בֵּין: *in the interval of, between.*

אֶצְלוֹ: *only used as a prep.; in proximity to, beside.*

לְפָנַי: *at the face or front of, the most general word for in the presence of, before* . and others.

01.14.02.07 The Hebrew Instrumental Case.

The instrumental case is shown by the inseparable preposition בְּ:with; and with the context. Also, עִם: , 'as', 'with', 'beside', etc. See BDBHEL. The difference between locative and instrumental can be found in the context.

01.14.02.08 The Hebrew Accusative Case.

The accusative case is designated by the position of the object in a sentence. Generally the direct object follows the subject of the verb. A direct object which is determined (as, "I saw *the man* " in contrast to " I saw *a man* ") is generally introduced in good prose (however, not in good poetry) by

את. Direction or motion toward a place is indicated by the otherwise obsolete old accusative ending; ה; as הַהָרָה; *toward the mountain*, אֶרֶץ; *to ground*.”

e.g., Gen 1:1 הַשָּׁמַיִם אֶת אֱלֹהִים בָּרָא בְּרֵאשִׁית הָאָרֶץ: וְאֵת

‘*In beginning God created *the heavens* and *the earth*’.*

Note the two signs of the direct object, את, the second with the conjunction וְ ‘and’.

ASSIGNMENT 01.14. A Biblical Potpourri

1. In the example Gen 2:13, above, from where did the article in the translation come?
 2. What is the reason for the word **לְכָנָן** in the text?
 3. Where is the land of Cush today?
 4. Are they the same?
 5. Can you remember any historically significant events concerning Cush?
 6. Do you know of any prophetically significant events concerning Cush? See EGGONT section 39:11 Mt 2:9, footnote [¹], which is used below.^a
 7. Grammatically and syntactically, what does the word "case" mean?
 8. Describe the differences in form and function of the Hebrew Noun Absolute vs. Construct.
 9. Describe and give an example of the Hebrew Genitive Case.
-

^a In Mt 2:9 the Greek preposition *f<*, cannot be warped to imply His star was seen from the East, but if we take this tack, we must add an ellipsis such as “while” in the East.. Now we know that this star must have appeared to them from 18 mo. to 2 years prior to their first appearance before Herod; Matt 2:2 (Ref Matt 2:11 where stable is now a house and the baby is now a young child; and Matt 2:16 Herod slew all children in Bethlehem and borders from 2 years old and under.). If they saw his star in the East where were they? They must have been (or may have been) from the West. What group of individuals in around 5 BC would have this knowledge of Num 24:17? How about Ethiopia where the ARK was taken and located and where gold & spices were available and where there were believer’s who were looking for Messiah’s coming so they could bring the ARK back to Israel for the Messianic Kingdom! Ref Is 18:1-2, 7, and Zeph 3:8-13. Although this is conjecture, it seems better than the ‘normal’ “3 Magi” story that is most un-Biblical.

01.15 The Hebrew Personal Pronouns.

01.15.01 The Independent Personal Pronoun.

The independent personal pronoun is inflected as shown in Table 01.11.

Table 01.11 The Independent Personal Pronoun.

Person	Singular		Plural	
	Hebrew	English	Hebrew	English
1 Common	In tonal Pause אָנִי אֲנִי אֲנֹכִי אַנְכִּי		In tonal Pause אֲנַחְנוּ אֲנַחְנוּ (נַחְנוּ) (נַחְנוּ)	
2 Masculine	In tonal Pause אַתָּה אַתָּה אַתָּה		אַתֶּם	
2 Feminine	In tonal Pause אַתְּ אַתְּ		אַתְּנָה (אַתְּנָה, אַתְּנָה)	
3 Masculine	הוא		הֵם, הֵמָּה	
3 Feminine	היא		הֵן, הֵמָּה	

The pausal (tonal) forms are listed above for completeness. The forms in parentheses occur less frequently. The accent of a word in pause often shifts from the ultima (that words final syllable) forward to the penult (the next to last syllable) See section 01.08. This word in pause receives the change from *pataḥ* to *qāmeṣ*, except for the alternate 1CS and the alternate 2MS. As examples:

יִקְטְלוּ > יִקְטְלוּ? 3MP Qal Imperfect *they will kill*; Gen 2:25 יִתְבַּשְׁשוּ > יִתְבַּשְׁשוּ? 2MP

Hitpá'el, Imperfect > בּוֹשׁ *be ashamed*; Gen 7:11 גִּפְתְּחוּ > גִּפְתְּחוּ 3CP Nipal Perfect > פָּתַח
open, Nipal - open windows of heaven.

The personal pronoun may be used as the (nominative) subject of a sentence or as a predicate nominative. The pronoun in the genitive or accusative case, will if possible appear as a shortened form, and is affixed to a word. These shortened forms are shown, below, Section 01.15.02

These forms may combine with the waw-conjunctive (וְ). See Section 01.18.

01.15.02 Hebrew Pronominal Suffixes.

The independent personal pronouns appear in the nominative case. When, however, the pronoun is dependent, that is in another case, it is suffixed to its governing word (a noun, verb, or particle), as a shortened form of the independent pronoun. These suffix forms are shown, below, in Table 01.12.

Table 01.12 Hebrew Pronominal Suffixes

Person	Singular		Plural	
	Hebrew	English	Hebrew	English
1 Common	נִי	me	נוּ	us, our
	יְ	my		
2 Masculine	ךָ (sometimes כָּה)	you, your	כֶּם	you, your
2 Feminine	ךִּי	you, your	כֶּן	you, your
3 Masculine	הוּ , ה' , הוּ	him, his	הֵם , הֵן	them, their
3 Feminine	הִי , הִיא	her, hers	הֵן , הֵן	them, their

01.15.03 Pronominal Suffixes Attached To ‘Regular’ Construct Nouns.

The pronominal suffix is always attached (when attached) to the construct form of the noun, never to the absolute. The suffix is always definite so that the construct to which it is attached is also definite. Finally, the use of these suffixes attached to verbs makes a complete sentence like “יִקְטֹלֵנִי” *He will kill me.*” Qal Imperfect 3MS with 1CS suffix, Tables 01.13 and 01.14, below illustrate these attachments to a ‘regular’ noun. Tables and 02.30-02.36. illustrate their attachments to the strong verb.

Table 01.13 The Pronominal Suffix Attached To The Masculine Noun סוּס *horse*.

Absolute		Singular Noun 'horse'	Plural Noun 'horses'
		סוּס	סוּסִים
Construct (<i>'of'</i>)		סוּס	סוּסֵי
		Suffix PGN	Suffix English
1 Common Singular	my (of me)	סוּסִי	סוּסֵי
2 M S	your (of you)	סוּסֶיךָ	סוּסֵיכֶם
2 F S	your (etc.)	סוּסֶיהָ	סוּסֵיהֶן
3 M S	his	סוּסָו	סוּסֵיוֹ
3 F S	her	סוּסָהּ	סוּסֵיהָ
1 Common Plural	our	סוּסֵנּוּ	סוּסֵיכֶם
2 M P	your	סוּסֵיכֶם	סוּסֵיכֶם
2 F P	your	סוּסֵיכֶן	סוּסֵיכֶן
3 M P	their	סוּסָם	סוּסֵיהֶם
3 F P	their	סוּסָן	סוּסֵיהֶן

Table 01.14 The Pronominal Suffix Attached To The Feminine Noun סוּסָה *mare*.

		Singular Noun 'mare'	Plural Noun 'mares'
Absolute		סוּסָה	סוּסוֹת
Construct (<i>'of'</i>)		סוּסָה	סוּסוֹת
Suffix PGN	Suffix English	Singular (mare)	Plural (mares)
1 Common Singular	my (of me)	סוּסָתִי	סוּסוֹתַי
2 M S	your (of you)	סוּסָתְךָ	סוּסוֹתֶיךָ
2 F S	your (etc.)	סוּסָתְךָ	סוּסוֹתֶיךָ
3 M S	his	סוּסָתּוֹ	סוּסוֹתָיו
3 F S	her	סוּסָתֶיהָ	סוּסוֹתֶיהָ
1 Common Plural	our	סוּסָתָנוּ	סוּסוֹתֵינוּ
2 M P	your	סוּסָתְכֶם	סוּסוֹתֵיכֶם
2 F P	your	סוּסָתְכֶן	סוּסוֹתֵיכֶן
3 M P	their	סוּסָתָם	סוּסוֹתֵיהֶם
3 F P	their	סוּסָתָן	סוּסוֹתֵיהֶן

Note: The suffix or its connecting vowel always draws the accent. e.g., Gen 1:11 לְמִינּוֹ *after his kind*; or Gen 1:12 לְמִינֵיהֶן *after their kind*, this construct in the BHS has the following accent לְמִינֵיהֶן that is, the Munak (ֿ) is replaced by the Zāqēp qāṭān (ֿ)^a. Additionally, notice the added yod (ם) to all plural nouns before the suffix.

01.15.04 Pronominal Suffixes Attached To 'Irregular' Construct Nouns.

Table 01.15, below illustrates several irregular construct (with their absolute form) nouns. This table is only a partial list of irregular nouns, but is illustrative.

^a See Appendix A for more information about accents (cantillation marks).

Table 01.15 The Pronominal Suffix Attached To Irregular Construct Nouns.

Singular		
Absolute	Construct	Suffixes and examples
אָב Father	אָבִי	אָבִי, אָבִיךָ, ^a אָבִיָּהוּ or אָבִיו, אָבִיָּהּ, אָבִיכֶם, ,,, Gen 22:7 אָבִי <i>my father</i>
אָח Brother	אָחִי	אָחִי, אָחִיךָ, ,,, , אָחִיכֶם, ,,, Gen 4:9 אָחִיךָ <i>your brother</i> , אָחִי <i>my brother</i> .
אָחָד ^b M. noun absol, אָחַת M. noun constr. One ^c to unify!		,, , (added regularly) Gen 1:5. יוֹם אֶחָד, וַיְהִי-בֹקֶר, and there was morning one day. בְּאֶחַת-כִּי-תִשְׁמַע If you shall hear tell, concerning 'one' of your cities, Note the inseparable prep. בְּ see section 01.12.01.01.
אָחוֹת Sister	אָחוֹתִי	,, , (added regularly) Gen 12:13 אָחוֹתִי <i>my sister</i>
אִישׁ Man	אִישׁ	,, , (added regularly) 1Ki 20:20 אִישׁוֹ <i>his man</i> 3MS Suf.
אִשָּׁה Woman	אִשָּׁתִּי	,, , (added regularly)
בַּיִת House	בַּיִתִּי	,, , (added regularly) Gen 15:2 בַּיִתִּי (of) <i>my house</i>
בֵּן Son	בֵּן	בֵּן, בְּנֵךְ, ,,, (added regularly) Gen 21:10 מֵעַ-בְּנֵי <i>with my son</i> 1MS Suf.
בַּת Daughter	בַּת	בַּתִּי, ,,, (added regularly) Ge 34:8 מִבְּבָתְּךָ <i>for your daughter</i> 2MP Suf. See context.
יוֹם Day	יוֹם	Ex 5:13 יוֹם בְּיוֹמוֹ <i>day in his(its) day</i> . ,,, (added regularly)
כֵּל Vessel		Deu 23:24 לְוַא-כְּלִיךָ <i>in your vessel</i> . ,,, (added regularly)
מַיִם Water is dual never singular	Water is dual.	Note 1Sa 25:11 where singular is translated from a dual form! וְאֶת-מַיִמי <i>and my water(s)</i> .
עִיר City	עִיר	Gen 23:10 עִירוֹ <i>his city</i> ,,, (added regularly)
פֶּה Mouth	פִּי	פִּי, פִּיךָ, פִּיהוּ or פִּיו, ,,,
רֹאשׁ Head	רֹאשׁ	,, , (added regularly) Gen 45:12 יַפִּי <i>my mouth</i>
שָׁמַיִם heaven MS	(unused in OT)	

^a The commas are used as separators between forms (verb + suffix) 1CS, 2MS, . . . , 3FP.

^b The Cardinal number one. The ordinal number is ראשון, *first*.

^c Ref. Deu 6:4 Hear, O Israel: the LORD our God, is **one**, LORD. Suggest a word study on אֶחָד.

Table 01.15 The Pronominal Suffix Attached To Irregular Construct Nouns. Cont.

Plural		
Absolute	Construct	Suffixes and examples
אבות Fathers	אבו ת	Gen 48:21 לְאֶ-מְאֲבֹתֶיךָ אָרֶץ unto (the) land of your fathers 2MP suf. ,, ,,.(added regularly)
אחים Brothers	אחי	,, ,,.(added regularly) Ge 9:22 יְלִשְׁנָ-וְאָחֵי with his two brothers 3MS suf. And the Prep ל with+ the Ord. MConst. שְׁנֵי two.
אחדים Ones		pl. masc. absol. > Gen 11:1 אֶחָדִים
אחיות Sisters	אחי ות	יְאֲחֵיֹת my sisters, Jos 2:13, FP + 1CS suf. Hos 2:1 (3) וְלֹאֲחֹתֶיכֶם and (say) to your (their) sisters 3MP suf.
אנשים Men	אנ שי	,, ,,.(added regularly) Ge 24:59 תּוֹאֶ-וְאֲנָשָׁי and his men 3MS Suf.
נשים Women	נשי	,, ,,.(added regularly) Nu 16:27 מִוְנָשֵׁיהֶּם and their women (wives) 3MP suf.
בתים Houses	בתי	,, ,,.(added regularly) Gen 42:19 מִבְּתֵיכֶם (of) your houses 2MP Suf.
בנים Sons	בני	Num 16:27 מִוְּבָנֵיהֶּם and their sons 3MP Suf.
בנות Daughters	בנו ת	,, ,,.(added regularly) Gen 34:9 בְּנֹתֶיכֶם your daughters., . . . מִתְקַחוּ לָכֶם בְּנֹתֵינוּ, our daughters to you. 2MP Suf. + 1CP Suf.
ימים Days	ימי	Gen 6:3 וַיְמֵי his days 3MS suf. ,, ,,.(added regularly)
כלים Vessels	כל ם	Isa 65:4 כְּלֵיהֶם their vessels. ,, ,,.(added regularly)
מים Waters	מי	,, ,,.(added regularly) Psa 105:29 אֶת-מַיְמֵיהֶם לְדָם their waters to blood.
ערים Cities	ערי	Num 35:8 וּמַעְרֵי of his cities. Note section 01.14.02.03 b.) for ׀ and the vowel-less ׀, as the MS suffix! ,, ,,.(added regularly)
פיהם Mouths		Psm 22:13 They gaped upon Me (with) their mouths. . . They opened their mouths (for derision or scorn) like a lion roars and like he visciously tears and devours his meat..
ראשים Heads	רא שי	,, ,,.(added regularly) De 31:19 מִבְּפִיהֶם in their mouths 3MP Suf.
שמים Heavens	שמ י	,, ,,.(added regularly) Deu 33:28 הֲאֵ-וּשְׁמַיִ Yea his heavens 3MS Suf.

01.15.05 Pronominal Suffixes Attached To Particles.

The suffix as a direct object of a verb may be affixed either directly to the verb or to the accusative particle אֵת. See Table 01.16, below.

Table 01.16 The Pronominal Suffix Attached To Particles.

Particle meaning Suffix	מִן <i>From, out</i>	לְ <i>To, for, at</i>	בְּ <i>In, with, by</i>	כְּ <i>As, like, according to</i>	אֵת <i>Sign of the accusative</i>	אִתּוֹ <i>with</i>	אֵל <i>To, unto</i>	עַל <i>upon</i>	Particle meaning Suffix
me 1CS	מִמֶּנִּי	לִי	בִּי	כְּמִנִּי	אֵתִי	אִתִּי	אֵלַי	עָלַי	me 1CS
you 2MS	מִמֶּךָ	לְךָ	בְּךָ	כְּמִנְךָ	אֵתְךָ	אִתְךָ	אֵלֶיךָ	עָלֶיךָ	you 2MS
you 2FS	מִמְּךָ	לְךָ	בְּךָ		אֵתְךָ	אִתְךָ	אֵלֶיךָ	עָלֶיךָ	you 2FS
him 3MS	מִמֶּנּוּ	לוֹ	בוֹ	כְּמִנְהוּ	אֵתּוֹ	אִתּוֹ	אֵלָיו	עָלָיו	him 3MS
her 3FS	מִמֶּנָּה	לָהּ	בָּהּ	כְּמִנְהָ	אֵתָהּ	אִתָּהּ	אֵלֶיהָ	עָלֶיהָ	her 3FS
us 1CP	מִמֶּנּוּ	לָנוּ	בָּנוּ	כְּמִנּוּ	אֵתָנוּ	אִתָּנוּ	אֵלֵינוּ	עָלֵינוּ	us 1CP
you 2MP	מִכֶּם	לְכֶם	בְּכֶם	כְּכֶם	אֵתְכֶם	אִתְכֶם	אֵלֵיכֶם	עָלֵיכֶם	you 2MP
you 2FP	מִכֶּן	לְכֶן	בְּכֶן		אֵתְכֶן	אִתְכֶן	אֵלֵיכֶן	עָלֵיכֶן	you 2FP
them 3MP	מֵהֶם, מֵהֶמָּה	לָהֶם, לָהֶמָּה	בָּהֶם, בָּהֶמָּה	כָּהֶם	אֵתָם	אִתָּם	אֵלֵיהֶם	עָלֵיהֶם	them 3MP
them 3FP	מֵהֶן, מֵהֶנָּה	לָהֶן, לָהֶנָּה	בָּהֶן, בָּהֶנָּה	כָּהֶנָּה	אֵתָהֶן	אִתָּהֶן	אֵלֵיהֶן	עָלֵיהֶן	them 3FP

01.16 The Four Classes of Hebrew Nouns.

Observation of Table 01.17, below reveals that the Masculine (M) Singular (S) has no special terminations. However, the FS ends in הָ; the MP in ים; the FP in תִּ.

01.16.01 Class 1 – Single Syllable Noun – Full Vowel Between Consonants.

This class represents the simplest noun declension. It is composed of a single syllable with a full vowel between the two consonants. This full vowel does NOT change with the appendage of the Gender Number suffixes. In this class are also: the MS אָב: *father*; קוֹץ: *thorn*; דָּם: *blood*; דוֹר: *generation*; יוֹם: *day*; the FS חוֹמָה: *Wall*;

01.16.02 Class 2 – Two Syllable Noun – First Vowel A Qāmeṣ.

This class is represented by two syllable nouns, whose first vowel is a qāmeṣ. When another syllable is appended, the first vowel (qāmeṣ) is shortened to a shewa. This is because the accent shifts to the appended suffix (the new ultima) which in speech causes a hurrying of the first vowel thus shortening it. A examples observe: the MS נְבִיא: *prophet*; becomes the MP נְבִיאִים *prophets*; while the FS is נְבִיָּאָה *prophetess*; and the FP is נְבִיאֹת *prophetesses*. Notice also the MS דְּבַר *word*; becomes MP דְּבָרִים *words*.

01.16.03 Class 3 - Two Syllable Noun – First Consonant A Guttural.

This case represents a two syllable noun where the first consonant is a guttural (אהחע and sometimes ר). Again as in case two when a suffix is appended the first vowel is shortened; this time the resulting vowel is a compound shewa of the same type as the initial vowel.

For example: The FS אֲמָה *handmaid*, becomes in the FP אֲמָתַי *handmaids*.

01.16.04 Class 4 - – Two Syllable Noun – First Vowel A Full One.

This class is represented by a two syllable noun having a full vowel in its first syllable.

When a suffix is appended, this vowel remains full. For example: The MS הַיְכָל *palace* or temple, becomes in the MP הַיְכָלוֹת *palaces* or *temples*.

01.16.05 Notes On Hebrew Gender And Number.

There are two genders in Hebrew (three genders in Greek). “The traditional names for Gender are **masculine, feminine, and neuter**. These names for the genders have given rise to much unnecessary confusion, the blame for which belongs to Protagoras of Abdera, who taught in Athens in the fifth century B.C. However, since it is much too late to change the names now, we shall have to be content with emphasizing that gender is a **grammatical** category, not a physiological one; gender is *not* the same thing as sex. Men and women do *not* have gender, they have sex; the *words* for “man” and “woman” in Greek (and in many other languages) have gender, but not sex. The grammatical terms masculine gender, feminine gender, and neuter gender are not synonymous with the terms male sex, female sex, and sexless. To say that one has a friend of the feminine gender is like saying that one has a friend in the accusative case, or in the past tense (unless of course, your friend is dead or your friendship is over.)”

Gender is a partly systematic, but also a partly arbitrary, classification of nouns, which has, as we have said, some syntactic functions. In so far as the gender classification is systematic, it is *not* in relationship to the sex, or sexlessness, of the persons or things to which nouns refer (using " things" in a very general sense).”

- (a) Because there is no neuter gender in Hebrew, even abstract ideas and inanimate objects are either masculine or feminine in gender.
- (b) There are a number of feminine singular nouns that do not end in הַ. Much study will acquaint the student with these forms. However, some of these may be recognized using the following information.
 - (i) Nouns denoting the female^a sex are naturally feminine. e.g., FS אִמָּה *mother*; and אֲתוֹן *she donkey (ass)*; אָחוֹת *sister*.
 - (ii) Nouns that denote those parts of the body that come in pairs are mostly feminine. For example: FS יָד *hand*; עֵינַי *eye*; רַגְלַי *foot*
 - (iii) However, those parts of the body that are singular in number are almost exclusively masculine. For example, MS רֹאשׁ *head*, פֶּה *mouth*.
 - (iv) Names of countries and towns are usually feminine because those objects are regarded as the mothers of their inhabitants.
 - (v) Some masculine nouns take a feminine plural ending, likewise, some feminine nouns take a masculine plural ending. e.g.,

Sing.	Meaning	Plur.	Meaning	Noun Gender	Reference
שָׁנָה	<i>year</i>	שָׁנִים	<i>years</i>	Fem.	Gen 1:14
אָב	<i>father</i>	אָבוֹת	<i>fathers</i>	Masc.	Gen 15:15
מְאוֹר	<i>light</i>	מְאוֹרוֹת	<i>lights</i>	Masc.	Gen 1:16

^a As has been mentioned in our Greek Grammar, feminine Gender does not mean female or female sex. Gender is a longstanding concept inherent in various languages.

Table 01.17 The Gender And Number Of The Four Classes Of Hebrew Nouns

	C 1 – 1 Syl., Full Vowel	C 2 – 2 Syl., 1 st Vowel a qāmeṣ	C 3 - 2 Syl., 1 st Consonant a Guttural ^a	C 4 - 2 Syl., 1 st Syl. Has Long Vowel
Gender Num.	Heb. Noun Engl. Trans.	Heb. Noun Engl. Trans	Heb. Noun Engl. Trans	Heb. Noun Engl. Trans
M S	סוס horse	נְבִיא prophet	אֶסִיר prisoner	כּוֹכַב star
F S	סוּסָה mare	יְבִיאָה prophetess	אֶסִירָה prisoner	None
M P	סוּסִים horses	בִּיָּאִים prophets	אֶסִירִים prisoners	כּוֹכָבִים stars
F P	סוּסוֹת mares	בִּיאוֹתָנָּה prophetesses	אֶסִירוֹת prisoners	None

01.17 The Hebrew Adjective.

The **Masculine Singular Adjective is its Lexical form**. The MS Adjective is also used to form the other gender and numbers. The Fem. Singular is formed by appending (הַ) The M Plural is formed with the appending (יִם). The F P is formed by appending (וֹת)

01.17.01 The Three Classes Of The Hebrew Adjective.

Like Nouns mentioned in section 01.15.06, Hebrew adjectives may for memory sake, be grouped into three classes. These classes are displayed in Table 01.18

01.17.01.01 Class 1 - Single Syllable Adjective – Full Vowel Between Consonants.

This class represents the simplest adjectival declension. It is composed of a single syllable with a full vowel between the two consonants. This full vowel does NOT change with the appendage of the Gender Number suffixes.

01.17.01.02 Class 2 - Two Syllable Adjective – First Vowel A Qāmeṣ.

This class is represented by two syllable adjective, whose first vowel is a qāmeṣ. When another syllable is appended, the first vowel (qāmeṣ) is shortened to a shewa. This is because the accent shifts to the appended suffix (the new penult) which in speech causes a hurrying of the first vowel thus shortening it.

a

01.17.01.03 Class 3 - Two Syllable Adjective – First Consonant A Guttural.

This case represented by a two syllable adjective where the first consonant is a guttural (אהחע and sometimes ר). Again as in case two when a suffix is appended the first vowel is shortened; this time the resulting vowel is a compound shewa of the same type as the initial vowel.

01.17.01.04 Notes And Exceptions For The Hebrew Adjective Formation.

The MS noun אִישׁ *man*, and the FS אִשָּׁה *woman*, have logical plurals אִישִׁים *men*, and אִשּׁוֹת *women*, are quite rare. Instead, the forms for the plural are normally MP אֲנָשִׁים *men*, and FP נְשִׁים *women*.

Table 01.18 The Gender And Number Of The Three Classes Of Hebrew Adjectives

	Class 1	Class 2	Class 3
Gender-Number	Heb. Adj Eng. Trans.	Heb. Adj Eng. Trans.	Heb. Adj Eng. Trans.
MS	טוֹב <i>good</i>	גָּדוֹל <i>great</i> יָשָׁר <i>upright</i>	עָשִׁיר <i>rich</i> חָכָם <i>wise</i>
FS	טוֹבָה	גָּדוֹלָה יָשָׁרָה	עָשִׁירָה חָכְמָה
MP	טוֹבִים	גָּדוֹלִים יָשָׁרִים	עָשִׁירִים חָכְמִים
FP	טוֹבוֹת	גָּדוֹלוֹת יָשָׁרוֹת	עָשִׁירוֹת חָכְמוֹת

ASSIGNMENT 01.15. The Hebrew Substantives.

1. What is a substantive? Give examples of Hebrew substantives.

2. Write, below, the Hebrew independent personal pronoun

Person	Singular		Plural	
	Hebrew	English	Hebrew	English
1 Common				
2 Masculine	(sometimes)			
2 Feminine				
3 Masculine	·			
3 Feminine				

3. Write, below, the Hebrew pronominal suffixes

Person	Singular		Plural	
	Hebrew	English	Hebrew	English
1 Common				
2 Masculine				
2 Feminine				
3 Masculine	·			
3 Feminine				

4. Describe and give an example of the Lexical Form of each of the four classes of Hebrew Nouns.

- a.
- b.
- c.
- d.

5. Describe and give an example of the Lexical Form of each of the three classes of Hebrew Adjectives.

a.

b.

c.

01.18 The Hebrew Conjunction (ו) *and, but, now*; called the **waw-conjunctive**.

The conjunction *and, but, even, now*, is represented in Hebrew by the waw with the vocal shewa (וּ). This conjunction may be prefixed to any word: it never stand alone. It is usually referred to as a **waw-conjunctive**.^a The **waw-conjunctive** is prefixed to a following word using the following rules:

- (1) Normally; וּ as in Gen 1:1 וְאֵת or Gen 1:2 וְהָאֲרֶץ *and the earth*.
- (2) Before consonants with a vocal shewa as well as before the labials ב, ג, or פ, the conjunction וּ becomes וּ. For examples see Gen 1:4 וּבֵיַן (*even*)*from*. Gen 1:10 וּלְמִקְוֵה *and the gathering together*. Gen 1:22 Qual Imperitive 3S וּמְלֵאוּ *and fill*. Pro 25:23 וּפְנִים (*and*) *countenance (an angry)*. Note: before yod with a vocal shewa (יּ), the combination is written (וי) and pronounced *wî*. In Gen 1:6, we find וְיְהִי + וּ = וְיְהִי *and let there be*.
- (3) Before a compound shewa the waw receives the vowel sign that corresponds to the vowel within the compound shewa. That vowel also receives the *meteg*. For example, in Gen 6:17 וְאֲנִי *And I*; or Gen 24:49 וְאִמְתָּ *and truly*; Jos 19:25 וְהָלִי *and Hali* = "necklace", a town on the boundary of Asher between Helkath and Beten. For Land of Asher description see Jos 19:24-31.
Note also Pro 25:12 and Ecc 6:2.
- (4) Immediately before the accented syllable the waw often takes a *qāmeṣ* (וֹ). e.g., Gen 1:2 וּבְהֵוֹ *and void*. Note: the prefixed וּ as in Gen 1:3 The Qal Imperfect 3MS וַיֹּאמֶר *and He said* will be discussed later in section. Notice also from that verse וַיְהִי-אֹרֶךְ: *and there was -light*. The verb here is the Qal Imperfect (Jussive) 3MS > וְהָיָה: *he was (to be)*. Reference section 02.00.

^a In a later section this conjunction is used as a stylistic Hebrew device to narrate consecutive events in past or future time. That use is termed a **waw-consecutive**.

02. THE HEBREW VERB SYSTEM.

The Hebrew verbal system differs from the more familiar Indo-European language system, because the Hebrew verb describes the verbal action as complete (Perfect), or incomplete (Imperfect). As we may have discovered in our study of the Indo-European language the verb is usually temporal in character. In Hebrew the time aspects (tense) must be determined from the context.

Common to Semitic languages is the trilateral (Three (radical) consonant) verb system. The verb in it's 'simplest' form, (in the lexical form) is the (קל) Qal^a, third masculine singular^b.

Quadrilateral verbs (four radicals in the Lexical form), and defective verbs also occur and will be discussed later in this text.

The Hebrew has in addition to the Qal, six other verb stems (also called conjugations). These are listed in table 02.01, below.

Table 02.01 The Seven Hebrew Verb Stems.

Stem Names		Kind of Action	3MS Form Of The Strong Verb קטל.	A Translation Of The 3MS Of The Verb Stems.
English	Hebrew			
Qal	קל	Simple Active	קטל	<i>He killed</i>
Nipal	נפעל	Reflexive (or sometimes a simple passive)	נקטל	<i>He killed himself, (He was killed)</i>
Pi'el	פעל	Intensive Active	קטל	<i>He killed brutally Intensive</i>
Pual	פעל	Intensive Passive	קטל	<i>He was killed brutally</i>
Hitpa'el	התפעל	Intensive Reflexive. A truer reflexive than the Nipal.	התקטל	<i>He killed himself (in a brutal manner)</i>
Hip'il	הפעיל	Causative Active	הקטיל	<i>He caused to kill</i>
Hop'al	הפעל	Causative Passive	הקטל	<i>He was caused to kill</i>

Preformatives and affirmatives are added to the basic root to indicate person, gender, and number as well as changes of meaning and condition of the action. The Hebrew verb describes the action (state) as complete (perfect) or incomplete (imperfect).

^a 'Qal' means 'light' or simple conjugation. The other conjugations (6 in number), all have perfect and imperfect states.

^b Maybe this is why we talk of 'Simple' Simon and not 'Simple' Samantha.

In a simple sentence, only one verb is in question, because each Hebrew verb makes a clause of its own. When we translate, we may compress several separate clauses into one; but in the original, except in rare uses of participles, they are separate because each Hebrew verb has affixed its own subject(s).

In Hebrew, a verb's tense^a must be determined from its context. In Table 02.02, below, the pronominal affirmatives provide an 'understood' subject that will agree with the expressed subject(s) (if any) in person, gender, and number. The 3MS of קָטַל: *he killed*, as do the other verbs, are expressed initially, like the English infinitive 'to kill', *to . . .*

02.01 Rules For The Formation Of The Qal Of The Verb קָטַל: *he killed*.

02.01.01 The Formation Of The Qal Perfect 3MS of קָטַל > קָטַל.

- (a) The 3MS of the Qal Perfect is usually configured with a qāmeṣ (ָ) under the first consonant and a paṭaḥ (ַ) under the second: as in קָטַל: *he killed*, or קָטַל *he kept*, or קָטַל *he ruled*, etc.
- (b) If the word bears no written accent, the accent (tone) falls on the ultima (last) syllable.
- (c) Most Intransitive^b (sometimes called Statives) verbs, e.g., קָטַל *he slept*, or קָטַל *he is heavy*, or קָטַל *he is old*, and a few Transitive verbs e.g., קָטַל *he feared*, that have a sērē (ֵ) as the second vowel, or occasionally a ḥōlem (ֹ) after the second consonant as in e.g., קָטַל *He is able*^c, (Gen 15:5 אֶם-תִּוְכַל Qal, Imperf. *if-you are able*) or קָטַל: This ḥōlem remains throughout the perfect where the paṭaḥ usually occurs, except before the 2PM&F suffixes, קָטַל & קָטַל, where it bears the qāmeṣ ḥātûp (ֻ). The thematic vowel^d in the imperfect and imperative is the paṭaḥ. The 'active' participle has the same form as the perfect 3MS.

02.01.01.01 The Formation Of The Qal Perfect 3FS of קָטַל > קָטַלָּהּ

- (a) In the Qal perfect 3FS קָטַלָּהּ: *she killed*, because the affirmative^e הִיא begins with a vowel and thus cannot begin a syllable, it takes the ל of קָטַל to form a syllable, קָטַלָּהּ, leaving קָטַל, and where the vocalic affirmative draws the accent.

^a Tense, e.g., present, past, future, . . .

^b In grammar, an intransitive verb is a verb that has no object. This distinguishes it from a transitive verb, which takes one or more objects.

^c (without raising Cain)

^d The thematic vowel of the Qal Imperfect is the ultima (last) vowel of the 3MS in the 'strong' verb. This vowel is usually the ḥōlem which has been lengthened from an original qibbûṣ (ֹ)

^e The 3FS ending הִיא is a residual of an ancient Hebrew accusative case ending.

- (b) In the penult syllable, as is usually before a vocalic affirmative, the vowel reduces to a vocal shewa (ְ), and not lengthened. This vowel never becomes a silent shewa.
- (c) In the antepenult, the long vowel before the vocal shewa requires a Metheg.

02.01.01.02 The Formation Of The Qal Perfect 2MS of קָטַל > קָטַלְתָּ

- (a) תָּ is a light consonantal affirmative and does not draw the accent. It is affixed -as is-to the 3MS to form קָטַלְתָּ.
- (b) An exception with the waw consecutive will be discussed in section 03.01.
- (c) The silent shewa is added under the לְ to close the syllable after the lamed.
- (d) Because the accent is now on the penult, the accent [the munah (ְ)] is written.

02.01.01.03 The Formation Of The Qal Perfect 2FS of קָטַל > קָטַלְתְּ

- (a) Normally two silent shewas do not occur together. The affirmative תָּ represents an exception to the rule stated in section , above.
- (b) The affirmative תְּ represents an exception to the rule stated in (a), above. This affirmative was originally תָּ. The hîreq yôd, was dropped out of the readings in the leveling process of the language. However, it recurs in the pronominal suffixes for the all seven verb stems, for the Imperfect and Imperative 2FS, verb forms.

02.01.01.04 The Formation Of The Qal Perfect 1CS of קָטַל > קָטַלְתִּי

The affirmative נִי is affixed to the stem קָטַל to form קָטַלְתִּי *I killed*, for the same reasons given in section 02.01.03, above.

02.01.01.05 The Formation Of The Qal Perfect 3CP of קָטַל > קָטַלוּ

The affirmative וּ is affixed to the 3MS קָטַל to form קָטַלוּ, *they killed*, with the vocalic changes as described in section 02.01.03, above.

02.01.01.06 The Formation Of The Qal Perfect 2MP of קָטַל > קָטַלְתֶּם

- (a) The affirmative תֶּם (a heavy consonantal affirmative) is attached to the modified 3MS stem, to form קָטַלְתֶּם *you killed*. This affirmative always draws the accent.
- (b) The טַ of קָטַל is a closed unaccented syllable and remains unchanged.

- (c) Because the syllable ק of קטל is now a distant open syllable, the qāmeṣ reduces to a vocal shewa. See section 01.04.03.01.

02.01.01.07 The Formation Of The Qal Perfect 2FP of קטל. > קטלתָּן.

The affirmative תָּן is affixed to the 3MS קטל to form קטלתָּן *you killed*. The phonetical changes in this formation are described in section 02.01.07, above.

02.01.01.08 The Formation Of The Qal Perfect 1CP of קטל. > קטלנוּ.

The affirmative נוּ is affixed to the stem קטל to form קטלנוּ *we killed*, for the same reasons given in section 02.01.03, above.

02.01.01.09 A Classification Of The Hebrew Affirmatives To The Perfect.

From Table 02.02 we see the list of affirmatives.

Note: **the perfect never adds pronominal preformatives.**

02.01.01.09.01 The Affirmatives תָּן And תָּן.

The affirmatives תָּן and תָּן because they begin with a vowel are called Vocalic. They normally draw the accent.

02.01.01.09.02 The Consonantal Affirmatives.

The other affirmatives are called Consonantal because they begin with a consonant. These are separated into two classes:

- (a) תָּן, תָּן, תָּן, and תָּן, are called Light Consonantals. They do not normally draw the accent.
- (b) תָּן, and תָּן are called Heavy Consonantals. These **always** draw the accent.

02.01.01.10 The Final Vowel Changes Within Syllables.

See Section 01.04.01ff.

Table 02.02 The Pronominal Affirmatives To The Hebrew Perfect.

Singular			Plural		
Person Number	Hebrew Suf.	English Transl.	Person Number	Hebrew Suf.	English Transl.
3M	##	he	3C	וְ	they
3F	הָ	she			
2M	כָּ	you	2M	כֶּם	you (all)
2F	כֶּן	you	2F	כֶּן	you (all)
1C	אֲנִי	I	1C	נִו	we

Table 02.03 The Conjugation of the Qal Perfect of לַטַּקַּהּ *he killed*

Singular		Plural	
3 M.	קָטַל <i>he killed</i>	3 C.	קָטְלוּ <i>they killed</i>
3 F.	קָטְלָהּ <i>she killed</i>		
2 M.	קָטַלְתָּ <i>you killed</i>	2M.	קָטַלְתֶּם <i>you (guys) killed</i>
2 F.	קָטַלְתְּ <i>you killed</i>	2 F.	קָטַלְתֶּן <i>you (girls) killed</i>
1 C.	קָטַלְתִּי <i>I killed</i>	1 C.	קָטַלְנוּ <i>we killed</i>

02.01.02 The Formation Of The Qal Imperfect of קָטַל.

The Imperfect is recognized by always having a pronominal preformative. Some inflections also have an affirmative. See Table 02.04, below.

Table 02.04 The Preformatives And Affirmatives For The Qal Imperfect.

Singular				Plural			
Person/ Gender	Hebrew Affor. Pref.		English Transl	Person/ Gender	Hebrew Affor. Pref.		English Transl
3M	##	י	he	3M	וְ	י	they
3F	##	ת	she	3F	וְ	ת	they
2M	##	ת	you	2M	וְ	ת	you
2F	י	ת	you	2F	וְ	ת	you
1C	##	א	I	1C	##	נ	we

02.01.02.01 The Formation Of The Qal Imperfect 3MS.

- (a) The preformative of the Qal Imperfect forms with the first consonant of the verb stem to form a closed syllable.
- (b) The ḥîreq following the yôd̄ was originally a pataḥ and has been attenuated (thinned).
- (c) The thematic vowel^a of the 3MS Qal Imperfect of the strong verb is usually lengthened to a ḥōlem from an original qibbûṣ.
- (d) The thematic vowel of the Qal Imperfect may be of the "a", the "i", or the "u" class. See Table 01.03.
- (e) The vowels of the 3MS Qal Imperfect will serve as a pattern for the inflection of the entire Qal Imperfect. This combined verb is: יִקְטֹל *he will kill*.

02.01.02.02 The Formation Of The Qal Imperfect 3FS.

The 3FS is formed with the preformative ה: Like the 3MS the ḥîreq (a thinned pataḥ) becomes the first vowel of the combined word. Notice the absence of the affirmative. This allows the formation of the combined word: תִּקְטֹל *she will kill*.

02.01.02.03 The Formation Of The Qal Imperfect 2MS.

The 2MS is formed with the preformative ה with the ḥîreq like the 3FS, to form: תִּקְטֹל *you will kill*

02.01.02.04 The Formation Of The Qal Imperfect 2FS.

The 2FS has the preformative ה and the affirmative ך to form the combined word: תִּקְטֹלֶיךָ *you will kill*. Because the vocalic affirmative draws the accent, the previous ḥōlem reduces to a vocal shewa.

02.01.02.05 The Formation Of The Qal Imperfect 1CS.

The preformative א is added with the vowel point s^egôl. This is probably because the 'ālep prefers the s^egôl over the ḥōlem. The combined word is therefore: אֶקְטֹל *I will kill*.

02.01.02.06 The Formation Of The Qal Imperfect 3MP.

The 3MP preformative is formed like the 3MS with the ך. The affirmative ך is also added to form the combined word: יִקְטֹלוּ *they will kill*. Because the vocalic affirmative draws the accent, the previous ḥōlem reduces to a vocal shewa

^a The Ultima vowel of the 3MS Imperfect.

02.01.02.07 The Formation Of The Qal Imperfect 3FP.

Because the affirmative **נָה** is a light consonantal affirmative, the accent doesn't shift from the last syllable of the stem, so that the **hōlem** remains with that syllable. The combined word is therefore: **תִּקְטְלֶנָּה** *they will kill*.

02.01.02.08 The Formation Of The Qal Imperfect 2MP.

The preformative **ת** and the affirmative **א** are added to the 3MS stem to form the combined word: **תִּקְטְלוּ** *y'all^a will kill*.

02.01.02.09 The Formation Of The Qal Imperfect 2FP.

The preformative **ת** and the affirmative **ת** are added to the 3MS stem to form the combined word: **תִּקְטְלֶנָּה** *y'all will kill*. Note the added **mûnah** () to show the accent has not shifted.

02.01.02.10 The Formation Of The Qal Imperfect 1CP.

The 1CP has the preformative **נ** but no affirmative. The **hōlem** remains as the first vowel of the combined word to form: **נִקְטַל** *we will kill*. The shewa before a vocalic affirmative of a verb in pause reverts to its original vowel and takes the accent. If the vowel was short, it is normally lengthened. See Section 01.15.01. This conjugation is shown in Table 02.05.

Table 02.05 The Conjugation of the Qal Imperfect of **לִטַּק *he killed***

Singular	Plural
3 M. יִקְטַל <i>he will kill</i>	3 M. יִקְטְלוּ <i>they will kill</i>
3 F. תִּקְטַל <i>she will kill</i>	3 F. תִּקְטְלֶנָּה <i>they will kill</i>
2 M. תִּקְטַל <i>you will kill</i>	2 M. תִּקְטְלוּ <i>y'all will kill</i>
2 F. תִּקְטְלִי <i>you will kill</i>	2 F. תִּקְטְלֶנָּה <i>y'all will kill</i>
1 C. אֶקְטַל <i>I will kill</i>	1 C. נִקְטַל <i>we will kill</i>

^a (notice my southern Baptist accent)

02.01.02.11 The Conjugation Of The Qal Imperative.

This conjugation is shown in Table 02.06. The Hebrew Imperitive has the same grounding as the Imperfect. It only lacks the pronominal preformatives. A special use of the imperfect may be used in commands and prohibitions. This use is in imperitive concepts and is termed an Imperitive imperfect. An additional feature of this special Imperitive imperfect is that other persons out side of the second person may be used.

Table 02.06 The Conjugation Of The Qal Imperative.

Singular			Plural		
Person/Gender	Hebrew Imperative	English Translation	Person/Gender	Hebrew Imperative	English Translation
2M	קַטֵּל	(you) <i>kill</i>	2M	קַטְלוּ	(y'all) <i>kill</i>
2F	קַטְּלִי	(you) <i>kill</i>	2F	קַטְּלֶנָּה	(y'all) <i>kill</i>

02.01.02.12 The Qal Infinitives And Participles.**02.01.02.12.01 The Qal Infinitives.**

Infinitives are nouns (verbal substantives). They therefore come in two forms:

02.01.02.12.01.01 The Qal Infinitive Absolute.

The Qal infinitive absolute: e.g., קָטוּל *killling*. This infinitive normally serves to strengthen the verb. There is no preformative or affirmative on the infinitive absolute. e.g., Deu 7:18 Inf. absolute זָכוֹר *remembering* + the 2MS Qal Imperfect תִּזְכֹּר *you will remember*. The vowels of the infinitive absolute are **unchangeable**.

02.01.02.12.01.02 The Qal Infinitive Construct.

The infinitive construct looks like the 2MS Imperative: קַטֵּל *to kill*. This is a shortened form of the infinitive absolute (it is a substantive-noun, after all).

The vowels of the infinitive construct are **changeable**.

- (a) **The form of the infinitive construct is identical to the 2MS imperitive!**

02.01.02.12.02 The Qal Participles.

The participles, while nouns in form may be considered 'verbal adjectives'.

They are timeless and so are widely used, for they can refer to past, present, or future time. The participle, as a verbal adjective, agrees in number and gender with its noun or pronoun. Although it is normally translated by a word in the present (killing, keeping, etc.) it indicates, rather, a state of continuous action which gives it an extended use.

- (a) The active participles **קָטַל** *kill* and **שָׁמַר** *keep*, are shown in Table 02.07, below.

Table 02.07 The Conjugation Of Two Qal Active Participles

The Active Participle Of The Qal קָטַל <i>he killed</i>					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	קָטַל	(he) ^a <i>kill</i>	M	קָטְלִים	(they) <i>kill</i>
F	קָטְלָת or קָטְלָת	(she) <i>kill</i>	F	קָטוֹת	(they) <i>kill</i>
The Active Participle Of The Qal שָׁמַר <i>he kept or he watched</i>					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	שָׁמַר	(he) <i>keep</i>	M	שָׁמְרִים	(they) <i>keep</i>
F	שָׁמְרָת or שָׁמְרָה	(she) <i>keep</i>	F	שָׁמְרוֹת	(they) <i>keep</i>

- (b) The passive participles of **קָטַל** *kill* and **שָׁמַר** *keep*, are shown in Table 02.08, below.

^a The words in parenthesis (he), (she), (they), merely represent the Gender/Number of the pronoun/noun it must agree.

Table 02.08 The Conjugation Of Two Qal Passive Participles

The Passive Participle Of The Qal קָטַל <i>he killed</i>					
Singular			Plural		
Gender	Hebrew Passive Participle	English Transl.	Gender	Hebrew Passive Participle	English Transl.
M	קָטוּל	<i>is killed</i>	M	קָטוּלָה	<i>are killed</i>
F	קָטוּלִים	<i>is killed</i>	F	קָטוּלוֹת	<i>are killed</i>
The Passive Participle Of The Qal שָׁמַר <i>he kept or he watched</i>					
Singular			Plural		
Gender	Hebrew Passive Participle	English Translation	Gender	Hebrew Passive Participle	English Translation
M	שָׁמוּר	<i>is kept</i>	M	שָׁמוּרָה	<i>are kept</i>
F	שָׁמוּרִים or שָׁמְרָה	<i>is kept</i>	F	שָׁמוּרוֹת	<i>are kept</i>

02.02.00 The Remaining Conjugations.

From Table 02.01, six 'conjugations' of the verb remain for discussion. As can be seen from the red letters, The names for these conjugations are based upon the root **פעל**. This root, borrowed from Arab grammarians is used to describe these conjugations. This word, **פעל**, is used to describe the consonant position of the various Hebrew verbs. That is, פ denotes the first character, ע, the second character, and ל, the third character. Then we should understand that the expression an פ"א verb is one in which the leading (first) consonant in the root is the laryngeal א. Likewise for any other letter"position verb. e.g., אָמַר *he uttered, said*. Another, larger class of verb types, that includes the פ"א verbs, is the פ Laryngeal class of verbs.

Only a few verbs appear in all seven conjugations. Verbs occurring in only the Pi'el, the Pual, or the Hitpa'el, are not necessarily intensive in meaning. Verbs occurring only in the Hiq'ul, or the Ho'pal, are not necessarily causative in meaning.

02.02.01 The Ni'pal - The Reflexive (or sometimes a simple passive).**02.02.01.01 The Primary Characteristic Of The Ni'pal.**

The primary characteristic of the Ni'pal conjugation in all its forms is the prefixed ׀.

02.02.01.02 The ׀ Prefix Of The Nipal Perfect And The Participle.

The ׀ prefix of the perfect and the participle ('lightened' from an original ׀), is prefixed to the simple stem to form with the first consonant a closed syllable. The perfect affirmatives are identical to those used for the Qal perfect. See Table 02.02, above.

02.01.02 The Conjugation of the Nipal Perfect

The Nipal perfect is conjugated as shown in Table 02.08.

Table 02.09 The Conjugation Of The Nipal Perfect of לטק he killed

Singular	Plural
3 M. נִקְטַל <i>he killed himself,</i> or (as a passive) <i>he was killed</i>	3 C. נִקְטְלוּ <i>they killed themselves,</i> or (as a passive) <i>they will be killed</i>
3 F. נִקְטְלָהּ <i>she killed herself,</i> or (as a passive) <i>she was killed</i>	
2 M. נִקְטַלְתָּ <i>you killed yourself,</i> or (as a passive) <i>you were killed</i>	2M. נִקְטַלְתֶּם <i>you (guys) killed</i> <i>yourselves or (as a passive)</i> <i>you were killed</i>
2 F. נִקְטַלְתְּ <i>you killed yourself,</i> or (as a passive) <i>you were killed</i>	2 F. נִקְטַלְתֶּן <i>you (girls) killed</i> <i>yourselves or (as a passive)</i> <i>you were killed</i>
1 C. נִקְטַלְתִּי <i>I killed myself,</i> or (as a passive) <i>I was killed</i>	1 C. נִקְטַלְנוּ <i>we killed</i> <i>ourselves or (as a passive)</i> <i>we were killed</i>

02.02.03 The Conjugation Of The Nipal Imperfect.

The distinguishing characteristic of the Nipal Imperfect is the assimilated ׀. Before the 3FP and the 2FP affirmative נִה (See Table 02.04), the vowel is usually a pataḥ, sometimes šērē.

This conjugation is shown in Table 02.09.

Table 02.10 The Conjugation Of The Nipal Imperfect Of לָטַק *he killed*

Singular	Plural
3 M. יִקְטֹל <i>he will kill himself</i> or (as a passive) <i>he will be killed</i>	3 M. יִקְטֹלוּ <i>they will kill themselves</i> or (as a passive) <i>they will be killed</i>
3 F. תִּקְטֹל <i>she will kill herself</i> or (as a passive) <i>she will be killed</i>	3 F. תִּקְטֹלְנָה <i>they will kill themselves</i> or (as a passive) <i>they will be killed</i>
2 M. תִּקְטֹל <i>you will kill yourself</i> or (as a passive) <i>you will be killed</i>	2 M. תִּקְטֹלוּ <i>y'all will kill yourselves</i> or (as a passive) <i>y'all will be killed</i>
2 F. תִּקְטֹלִי <i>you will kill yourself</i> or (as a passive) <i>you will be killed</i>	2 F. תִּקְטֹלוּ <i>y'al will kill yourselves</i> or (as a passive) <i>y'all will be killed</i>
1 C. אֶקְטֹל <i>I will kill myself</i> or (as a passive) <i>I will be killed</i>	1 C. נִקְטֹל <i>we will kill ourselves</i> or (as a passive) <i>we will be killed</i>

02.02.04 The Conjugation Of The Nipal Imperative.

This conjugation is shown in Table 02.10. Comments on the preformative are found, below, in section 02.02.05

Table 02.11 The Conjugation Of The Nipal Imperative.

Singular			Plural		
Person/ Gender	Hebrew Imperative	English Transl.	Person/ Gender	Hebrew Imperative	English Transl.
2M	הִקְטֹל	(you) <i>kill yourself</i>	2M	הִקְטֹלוּ	(y'all) <i>kill yourselves</i>
2F	הִקְטֹלִי	(you) <i>kill yourself</i>	2F	הִקְטֹלְנָה	(y'all) <i>kill yourselves</i>

02.02.05 The Nipal Infinitives And Participles.

The Nipal Infinitive (as well as the Imperative, above) have the prefix הַ, the ך of which is assimilated to the following letter. Infinitives are nouns (verbal substantives). They therefore come in two forms:

^a Once again, I get to 'show off' my southern Baptist accent.

02.02.05.01 The Nipal Infinitive Absolute:

The Nipal infinitive absolute **הִקְטֹל** (or **נִקְטֹל** like the Qal Imperfect 1CP) *being killed*. This infinitive normally serves to strengthen the verb. There is no affirmative on the infinitive absolute. e.g., The vowels of the infinitive absolute are **unchangeable**.

02.02.05.02 The Nipal Infinitive Construct:

The Nipal infinitive construct is the shortened **הִקְטֹל** *to be killed*.

02.02.05.03 The Conjugation Of The Nipal Participle (passive only).

The Nipal participle (passive only) is **נִקְטָל** *killed (the one who was killed* - Like the Greek Articular Passive Participle). The Nipal participle is shown in Table 02.11, below.

Table 02.12 The Conjugation Of Two Nipal Participles (passive only).

The Nipal Passive Participle Of The Qal קָטַל <i>he killed</i>					
Singular			Plural		
Gender	Hebrew Passive Participle	English Transl.	Gender	Hebrew Passive Participle	English Transl.
M	נִקְטָל	<i>is killed</i>	M	נִקְטָלִים	<i>are killed</i>
F	נִקְטָלָה	<i>is killed</i>	F	נִקְטָלוֹת	<i>are killed</i>
The Nipal Passive Participle Of The Qal שָׁמַר <i>he kept or he watched</i>					
Singular			Plural		
Gender	Hebrew Passive Participle	English Transl.	Gender	Hebrew Passive Participle	English Transl.
M	נִשְׁמָר	<i>is kept</i>	M	נִשְׁמָרִים	<i>are kept</i>
F	נִשְׁמָלָה	<i>is kept</i>	F	נִשְׁמָלוֹת	<i>are kept</i>

02.03.00 The Intensive Conjugations - The Piel, The Pual, And The Hitpa'el.

The intensives are characterized by the doubling of the middle consonant (radical)^a of the verb stem.

^a We already have too many radicals: we don't need any more!

02.03.01 The Pi'el - The Intensive Active.**02.03.02 The Conjugation Of The Pi'el Perfect Of The Qal קָטַל *he killed* .**

This conjugation is shown below in Table 02.12.

Table 02.13 The Conjugation Of The Pi'el Perfect Of The Qal קָטַל *he killed*

Singular	Plural
3 M. קָטַל <i>he killed brutally</i>	3 C. קָטְלוּ <i>they killed brutally</i>
3 F. קָטְלָהּ <i>she killed brutally</i>	
2 M. קָטַלְתָּ <i>you killed brutally</i>	2M. קָטַלְתֶּם <i>you (guys) killed brutally</i>
2 F. קָטַלְתְּ <i>you killed brutally</i>	2 F. קָטַלְתֶּן <i>you (girls) killed brutally</i>
1 C. קָטַלְתִּי <i>I killed brutally</i>	1 C. קָטַלְנוּ <i>we killed brutally</i>

02.03.03 The Formation Of The Pi'el Imperfect Of The Qal קָטַל *he killed*.

The Imperfect is recognized by always having a pronominal preformative. See Table 02.13, below. Notice the *pataḥ* in the penult before the consonantal affirmatives.

Table 02.14 The Conjugation of the Pi'el Imperfect Of The Qal קָטַל *he killed*

Singular	Plural
3 M. יִקְטַל <i>he will kill brutally</i>	3 M. יִקְטְלוּ <i>they will kill brutally</i>
3 F. תִּקְטַל <i>she will kill brutally</i>	3 F. תִּקְטְלֶנָּה <i>they will kill brutally</i>
2 M. תִּקְטַלְתָּ <i>you will kill brutally</i>	2 M. תִּקְטְלוּ <i>y'all will kill brutally</i>
2 F. תִּקְטַלְתְּ <i>you will kill brutally</i>	2 F. תִּקְטְלֶנָּה <i>y'all will kill brutally</i>
1 C. אֶקְטַל <i>I will kill brutally</i>	1 C. נִקְטַל <i>we will kill brutally</i>

02.03.04 The Conjugation Of The Pi'el Imperative Of The Qal קָטַל *he killed* .

This conjugation is shown in Table 02.15.

Table 02.15 The Conjugation Of The Pi'el Imperative Of The Qal קָטַל he killed .

Singular			Plural		
Person/Gender	Hebrew Imperative	English Transl.	Person/Gender	Hebrew Imperative	English Transl.
2M	קָטַל	(you) kill	2M	קָטְלוּ	(y'all) kill
2F	קָטְלִי	(you) kill	2F	קָטְלֵנָה	(y'all) kill

02.03.05 The Pi'el Infinitives And Participles.**02.03.05.01 The Pi'el Infinitives.**

Infinitives are nouns (verbal substantives). They, as mentioned before, come in two forms:

02.03.05.02 The Pi'el Infinitive Absolute:

The Pi'el infinitive absolute is קָטַל *killingly brutally*. This infinitive normally serves to strengthen the verb. There is no afformative on the infinitive absolute. e.g., The vowels of the infinitive absolute are **unchangeable**.

02.03.05.03 The Pi'el Infinitive Construct:

The Pi'el infinitive construct is the shortened קָטַל *to kill brutally*.

02.03.05.04 The Pi'el Participle (active only).

The Pi'el participle MS (active only) is shown in Table 02.16, below.

Table 02.16 The Conjugation Of Two Piël Active Participles

The Active Participle Of The Piël Of The Qal Perfect 3MS קָטַל <i>he killed.</i>					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מְקַטֵּל	(he) ^a <i>killing brutally</i>	M	מְקַטְלִים	(they) <i>killing brutally</i>
F	מְקַטְלָה or	(she) <i>killing brutally</i>	F	מְקַטְלוֹת	(they) <i>killing brutally</i>
The Active Participle Of The Piël From the Qal Perfect 3MS שָׁבַר <i>he has broken.</i>					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מְשַׁבֵּר	(he) <i>shattering</i>	M	מְשַׁבְּרִים	(they) <i>shattering</i>
F	מְשַׁבֶּר or מְשַׁבְּרָה	(she) <i>shattering</i>	F	מְשַׁבְּרוֹת	(they) <i>shattering</i>

02.04 The Púal - The Intensive Passive.

The characteristic vowel of the Púal is the qibbûṣ (ֻ). Except for the pointing of the characteristic vowel, the pointing of the Púal is like the Piël. The (passive) participle has the ׀ as a prefix. The *dāh'-gěsh forte* (showing intensity) is present in the second root consonant of each member of this Verb class. Although mention (by section) is made of the Púal passive imperative no forms appear in the Hebrew Scriptures.

02.04.01 The Conjugation Of The Passive Púal Perfect Of The Qal קָטַל *he killed.*

This conjugation is shown below in Table 02.17.

^a The words in parenthesis (he), (she), (they), merely represent the Gender/Number of the pronoun/noun it must agree.

Table 02.17 The Conjugation Of The Passive Púal Perfect Of The Qal קטל he killed

Singular		Plural	
3 M. קָטַל	<i>he was killed brutally</i>	3 C. קָטְלוּ	<i>they were killed brutally</i>
3 F. קָטְלָהּ	<i>she was killed brutally</i>		
2 M. קָטַלְתָּ	<i>you were killed brutally</i>	2M. קָטַלְתֶּם	<i>you (guys) were killed brutally</i>
2 F. קָטַלְתְּ	<i>you were killed brutally</i>	2 F. קָטַלְתֶּן	<i>you (girls) were killed brutally</i>
1 C. קָטַלְתִּי	<i>I was killed brutally</i>	1 C. קָטַלְנוּ	<i>we were killed brutally</i>

02.04.02 The Conjugation Of The Passive Púal Imperfect Of The Qal קטל he killed.

The Púal Imperfect is recognized by always having a pronominal preformative. See Table 02.17, below. Like the Púal perfect, the characteristic (under/after the first consonant of the stem) vowel of the Púal imperfect is the qibbûṣ (ֻ). Note also the *dāh'-gěsh forte* (doubling) within the second character of the stem that identifies it as an intensive.

Table 02.18 The Conjugation of the Passive Púal Imperfect Of The Qal קטל he killed

Singular		Plural	
3 M. יִקְטַלְךָ	<i>he will kill brutally</i>	3 M. יִקְטַלְכֶם	<i>they will kill brutally</i>
3 F. יִקְטַלְכֶּן	<i>she will kill brutally</i>	3 F. יִקְטַלְכֶנּוּ	<i>they will kill brutally</i>
2 M. יִקְטַלְךָ	<i>you will kill brutally</i>	2 M. יִקְטַלְכֶם	<i>y'all will kill brutally</i>
2 F. יִקְטַלְכֶּן	<i>you will kill brutally</i>	2 F. יִקְטַלְכֶנּוּ	<i>y'all will kill brutally</i>
1 C. אֶקְטַלְךָ	<i>I will kill brutally</i>	1 C. נִקְטַלְכֶם	<i>we will kill brutally</i>

02.04.03 The Conjugation Of The Passive Púal Imperative Of The Qal קטל he killed .

This conjugation does not occur in the Hebrew Scriptures..

02.04.04 The Púal Infinitives And Participles.

02.04.04.01 The Púal Infinitives.

Infinitives are nouns (verbal substantives). They, as mentioned before, come in two forms:

02.04.04.02 The Púal Infinitive Absolute:

The Púal infinitive absolute is **קָהַל** *killing brutally*. This infinitive normally serves to strengthen the verb. There is no affirmative on the infinitive absolute. e.g., The vowels of the infinitive absolute are **unchangeable**.

02.04.04.03 The Púal Infinitive Construct:

The Púal infinitive construct is **קָהַל** *to be killed brutally*.

02.04.04.04 The Púal Participle (passive only) .

The Púal participle MS (passive only) is shown in Table 02.19, below.

Table 02.19 The Conjugation Of The Púal Passive Participle

The Passive Participle Of The Púal Of The Qal Perfect 3MS קָהַל <i>he killed</i> .					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מְקַטָּל	(he) ^a <i>being killed brutally</i>	M	מְקַטָּלִים	(they) <i>being killed brutally</i>
F	מְקַטָּלָה or מְקַטָּלֹת	(she) <i>being killed brutally</i>	F	מְקַטָּלוֹת	(they) <i>being killed brutally</i>

^a The words in parenthesis (he), (she), (they), merely represent the Gender/Number of the pronoun/noun it must agree.

02.05 The Hitpá'el - The Intensive Reflexive. A truer reflexive than the Nip'al.

02.05.01 The Hitpá'el - The Intensive Reflexive .

02.05.01.01 The Primary Characteristics Of The Hitpá'el .

The primary characteristics of the Hitpá'el conjugation in all its forms is the prefixed הִתְּ, and the doubling (intensity) of the second consonant of the verb root.

02.05.01.02 The הִתְּ Prefix Of The Intensive Reflexive Hitpá'el Perfect And The Participle.

The הִתְּ prefix of the perfect and the participle ('lightened' from an original הִ), is prefixed to the simple stem to form with the first two consonants - a closed syllable. The perfect affirmatives are identical to those used for the Qal perfect. See Table 02.02, above.

02.05.02 The Conjugation Of The Intensive Reflexive Hitpá'el Perfect

The Hitpá'el perfect is conjugated as shown in Table 02.20.

Table 02.20 The Conjugation Of The Intensive Reflexive Hitpá'el Perfect of לָטַף he killed

Singular	Plural
3 M. הִתְקַטֵּל <i>he killed himself</i>	3 C. הִתְקַטְּלוּ <i>they killed themselves</i>
3 F. הִתְקַטְּלָה <i>she killed herself</i>	
2 M. הִתְקַטַּלְתָּ <i>you killed yourself</i>	2M. הִתְקַטַּלְתֶּם <i>you (guys) killed yourselves</i>
2 F. הִתְקַטַּלְתְּ <i>you killed yourself</i>	2 F. הִתְקַטַּלְתֶּן <i>you (girls) killed yourselves</i>
1 C. הִתְקַטַּלְתִּי <i>I killed myself</i>	1 C. הִתְקַטַּלְנוּ <i>we killed ourselves</i>

02.05.03 The Conjugation Of The Intensive Reflexive Hitpáel Imperfect.

Observe the *šērē* (..) before the affirmative **נה**. If the verb begins with a sibilant **ס**, **צ**, **שׁ**, or **שׂ**, the position of the sibilant and the **ת** of the preformative (**תְּ**) is transposed (metathesis). For example, the 3MS Hitpáel Perfect of **שָׁמַר** *he destroyed*; **הִתְשַׁמֵּר** becomes **הִשְׁתַּמֵּר**. Note, however, that the Qal perfect does not exist in the Hebrew Scriptures. This conjugation is shown in Table 02.21, below.

Table 02.21 The Conjugation Of The Intensive Reflexive Hitpáel Imperative of לָטַק *he killed*

Singular			Plural		
Person/ Gender	Hebrew Imperative	English Transl.	Person/ Gender	Hebrew Imperative	English Transl.
2M	קָטַל	(you) <i>kill yourself</i>	2M	קָטְלוּ	(y'all) <i>kill yourselves</i>
2F	קָטְלִי	(you) <i>kill yourself</i>	2F	קָטְלֶנָּה	(y'all) <i>kill yourselves</i>

02.05.03.01 An Important Example Of The Intensive Reflexive Hitpáel Imperative'

וְהִתְעַנַּג עַל-יְהוָה; וַיִּתֵּן-לָהּ, מִשְׂאֵלֶת לְבָבָהּ. Psalms 37:04 (BHS)

Psalms 37:04 and Put yourself { Hithpael, Imperative: Intensive Reflexive: } <06026> (8690) into the LORD <03068>; and He shall give you { Qal 08851, Imperfect 08811 3S + 2PP suffix: }, the desires <04862> of your heart <03820>.

This verse along with verse 5 and Eph 5:17-18 with Col 3:16 is the equivalent to the control by the Holy Spirit in each Testament.

Table 02.22 The Conjugation Of The Nipal Imperfect Of לָטַף *he killed*

Singular		Plural	
3 M. יִקְטֹל <i>he will kill himself or (as a passive) he will be killed</i>	3 M. יִקְטְלוּ <i>they will kill themselves or (as a passive) they will be killed</i>	3 F. תִּקְטְלֶנָּה <i>they will kill themselves or (as a passive) they will be killed</i>	3 F. תִּקְטְלוּ <i>they will kill themselves or (as a passive) they will be killed</i>
2 M. תִּקְטֹל <i>you will kill yourself or (as a passive) you will be killed</i>	2 M. תִּקְטְלוּ <i>y'all will kill yourselves or (as a passive) y'all will be killed</i>	2 F. תִּקְטְלֶנָּה <i>y'all will kill yourselves or (as a passive) y'all will be killed</i>	2 F. תִּקְטְלוּ <i>y'all will kill yourselves or (as a passive) y'all will be killed</i>
1 C. אֶקְטֹל <i>I will kill myself or (as a passive) I will be killed</i>	1 C. נִקְטֹל <i>we will kill ourselves or (as a passive) we will be killed</i>		

02.05.04 The Conjugation Of The Nipal Imperative.

This conjugation is shown in Table 02.23. Comments on the preformative are found, below, in Section 02.02.12

Table 02.23 The Conjugation Of The Nipal Imperative.

Singular			Plural		
Person/ Gender	Hebrew Imperative	English Transl.	Person/ Gender	Hebrew Imperative	English Transl.
2M	הִקְטֹל	(you) <i>kill yourself</i>	2M	הִקְטְלוּ	(y'all) <i>kill yourselves</i>
2F	הִקְטְלִי	(you) <i>kill yourself</i>	2F	הִקְטְלֶנָּה	(y'all) <i>kill yourselves</i>

02.05.05 The Hitpāēl Infinitives And Participles.

The Hitpāēl Infinitive (as well as the Imperative, above) have the prefix הִתְּ, the ה of which is assimilated to the following letter. Infinitives are nouns (verbal substantives). They therefore come in two forms:

^a Once again, I get to 'show off' my southern Baptist accent.

02.05.05.01 The Hitpáēl Infinitive Absolute:

The Hitpáēl infinitive absolute **הִקְטֹל** (or **נִקְטֹל** like the Qal Imperfect 1CP) *being killed*. This infinitive normally serves to strengthen the verb. There is no afformative on the infinitive absolute. e.g., The vowels of the infinitive absolute are **unchangeable**.

02.05.05.01.01 The Hitpáēl Infinitive Construct:

The Hitpáēl infinitive construct is the shortened **הִקְטֹל** *to be killed*.

02.05.05.01.02 The Hitpáēl Participle (passive only) .

The Hitpáēl participle (passive only) is **נִקְטָל** *killed (the one who was killed - Like the Greek Articular Passive Participle)*. This conjugation is shown in Table 02.24.

Table 02.24 The Conjugation Of The Hitpáēl Passive Participle

The Hitpáēl Passive Participle Of The Qal Perfect 3MS קָטַל <i>he killed</i> .					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מִקְטָל	(he) ^a <i>being killed brutally</i>	M	מִקְטָלִים	(they) <i>being killed brutally</i>
F	מִקְטָלָה or מִקְטָלוֹת	(she) <i>being killed brutally</i>	F	מִקְטָלוֹת	(they) <i>being killed brutally</i>

02.06.00 The Causatives: The Hip̄îl And The Hoḡal.

The characteristic of the causatives is the prefixed **הִ**.

02.06 The Hip̄îl - The Causative Active.

The characteristic of the causatives is the prefixed **הִ**.

02.06.01 The Conjugation Of The Hip̄îl Perfect Of The Qal **קָטַל *he killed* .**

The preformative of the Hip̄îl perfect is **הִ** which is attenuated to **הִי**. This forms a closed syllable with the first consonant of the stem.

^a The words in parenthesis (he), (she), (they), merely represent the Gender/Number of the pronoun/noun it must agree.

02.06.01.01 The Retention Of The ḥîreq yôḏ (ך) With The Accent.

Before vocalic affirmatives, the ḥîreq yôḏ (ך) is retained with the accent.

02.06.01.02 The Vowels ḥîreq Yôḏ (ך) And Šûreq (ך) . The vowels ḥîreq yôḏ (ך) and šûreq (ך) may not stand in a closed syllable unless it be the ultima. Therefore, before consonantal affirmatives, the ḥîreq yôḏ (ך) of the Hiḳîl reverts to the original pataḥ. This conjugation is shown below in Table 02.25.

Table 02.25 The Conjugation Of The Hiḳîl Perfect Of The Qal קטל he killed

Singular	Plural
3 M. הִקְטִיל <i>he caused to kill</i>	3 C. הִקְטִילוּ <i>they caused to kill</i>
3 F. הִקְטִילָהּ <i>she caused to kill</i>	
2 M. הִקְטַלְתָּ <i>you caused to kill</i>	2M. הִקְטַלְתֶּם <i>you (guys) caused to kill</i>
2 F. הִקְטַלְתְּ <i>you caused to kill</i>	2 F. הִקְטַלְתֶּן <i>you (girls) caused to kill</i>
1 C. הִקְטַלְתִּי <i>I caused to kill</i>	1 C. הִקְטַלְנוּ <i>we caused to kill</i>

02.06.02 The Formation Of The Hiḳîl Imperfect Of The Qal קטל he killed.

The Imperfect is recognized by always having a pronominal preformative ׀ from the original ה׀. Observe the šērē (..) before the affirmative נָה. Because the ḥîreq yôḏ (ך) may not stand in a closed syllable that is followed by a consonant, the ḥîreq yôḏ (ך) becomes šērē (..) See Section 02.06.01.02, above, and Table 02.26, below, for the conjugation of the Hiḳîl Imperfect.

Table 02.26 The Conjugation of the Hiḳîl Imperfect Of The Qal קטל he killed

Singular	Plural
3 M. יִקְטִיל <i>he willcause to kill</i>	3 M. יִקְטִילוּ <i>they willcause to kill</i>
3 F. תִּקְטִיל <i>she willcause to kill</i>	3 F. תִּקְטִילנה <i>they willcause to kill</i>
2 M. תִּקְטִיל <i>you willcause to kill</i>	2 M. תִּקְטִילוּ <i>y'all willcause to kill</i>
2 F. תִּקְטִילי <i>you willcause to kill</i>	2 F. תִּקְטִלנה <i>y'all willcause to kill</i>
1 C. אֶקְטִיל <i>I willcause to kill</i>	1 C. נִקְטִיל <i>we willcause to kill</i>

02.06.03 The Conjugation Of The Hiḳîl Imperative Of The Qal קטל *he killed* .

This conjugation is shown in Table 02.27. See the *ṣērē* (..) in the ultima of 2MS.

Note also the preformative ה as distinguished from the ה of the Hiḳîl Perfect.

Table 02.27 The Conjugation Of The Hiḳîl Imperative Of The Qal קטל *he killed* .

Singular			Plural		
Person/ Gender	Hebrew Imperative	English Transl.	Person/ Gender	Hebrew Imperative	English Transl.
2M	הִקְטִיל	(you) <i>cause to kill</i>	2M	הִקְטִילוּ	(y'all) <i>cause to kill</i>
2F	הִקְטִילִי	(you) <i>cause to kill</i>	2F	הִקְטִילְנָה	(y'all) <i>cause to kill</i>

02.06.04 The Hiḳîl Infinitives And Participles.

02.06.04.01 The Hiḳîl Infinitives.

Infinitives are nouns (verbal substantives). They, as mentioned before, come in two forms:

02.06.04.02 The Hiḳîl Infinitive Absolute:

The Hiḳîl infinitive absolute is הִקְטִיל *causing to kill*. This infinitive normally serves to strengthen the verb. There is no affirmative on the infinitive absolute. e.g., The vowels of the infinitive absolute are **unchangeable**.

02.06.04.03 The Hiḳîl Infinitive Construct:

The Hiḳîl infinitive construct is the shortened הִקְטִיל *to cause (to) kill*.

02.06.04.04 The Hiḳîl Participle (active only).

The Hiḳîl participle (active only) is shown in Table 02.28, below.

Table 02.28 The Conjugation Of Two Hiḳl Active Participles

The Hiḳl Active Participle Of The Qal Perfect 3MS קָטַל <i>he killed.</i>					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מְקַטֵּל	(he) ^a <i>causing to kill</i>	M	מְקַטִּילִים	(they) <i>causing to kill</i>
F	מְקַטִּילָה or	(she) <i>causing to kill</i>	F	מְקַטִּילוֹת	(they) <i>causing to kill</i>
The Hiḳl Active Participle From The Qal Perfect 3MS שָׁבַר <i>he has broken.</i>					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מְשַׁבֵּר	(he) <i>shattering</i>	M	מְשַׁבְּרִים	(they) <i>shattering</i>
F	מְשַׁבֶּר or מְשַׁבְּרָה	(she) <i>shattering</i>	F	מְשַׁבְּרוֹת	(they) <i>shattering</i>

02.07.00 The Hoḳal - The Causative Passive.

The characteristic of the causatives is the prefixed ה.

02.07.01 The Conjugation Of The Hoḳal Causative Perfect Of The Qal קָטַל *he killed.*

The preformative of the Hoḳal Causative perfect is הִ which is attenuated to the qāmeṣ ḥāṭûp הִ. This forms a closed syllable with the first consonant of the stem.

This conjugation is shown below in Table 02.29.

^a The words in parenthesis (he), (she), (they), merely represent the Gender/Number of the pronoun/noun it must agree.

Table 02.29 The Conjugation Of The Hoqal Perfect Of The Qal קטל he killed

Singular	Plural
3 M. הִקְטִיל <i>he was caused to kill</i>	3 C. הִקְטִילוּ <i>they were caused to kill</i>
3 F. הִקְטִילָהּ <i>she was caused to kill</i>	
2 M. הִקְטִילְתָּ <i>you were caused to kill</i>	2M. הִקְטִילְתֶּם <i>you (guys) were caused to kill</i>
2 F. הִקְטִילְתְּ <i>you were caused to kill</i>	2 F. הִקְטִילְתֶּן <i>you (girls) were caused to kill</i>
1 C. הִקְטִילְתִּי <i>I was caused to kill</i>	1 C. הִקְטִילְנוּ <i>we were caused to kill</i>

02.07.02 The Formation Of The Hoqal Imperfect Of The Qal קטל he killed.

The Imperfect is recognized by always having a pronominal preformative ׀ from the original הִ. Observe the *ṣērē* (׀) before the affirmative הִ. Because the *hîreq yôd* (׀) may not stand in a closed syllable that is followed by a consonant, the *hîreq yôd* (׀) becomes *ṣērē* (׀) See Section 02.06.01.02 and Table 02.30, below, for the conjugation of the Hiqal Imperfect.

Table 02.30 The Conjugation of the Hoḡal Imperfect Of The Qal קטל *he killed*

Singular	Plural
3 M. יִקְטֹל <i>he will be caused to kill</i>	3 M. יִקְטֹלוּ <i>they will be caused to kill</i>
3 F. תִּקְטֹל <i>she will be caused to kill</i>	3 F. תִּקְטֹלְנָה <i>they will be caused to kill</i>
2 M. תִּקְטֹל <i>you will be caused to kill</i>	2 M. תִּקְטֹלוּ <i>y'all will be caused to kill</i>
2 F. תִּקְטֹלִי <i>you will be caused to kill</i>	2 F. תִּקְטֹלְנָה <i>y'all will be caused to kill</i>
1 C. אֶקְטֹל <i>I will be caused to kill</i>	1 C. נִקְטֹל <i>we will be caused to kill</i>

02.07.03 The Conjugation Of The Hoḡal Imperative Of The Qal קטל *he killed* .

This conjugation does not appear in the Hebrew Scriptures.

02.07.04 The Hoḡal Infinitives And Participles.**02.07.04.01 The Hoḡal Infinitives.**

Infinitives are nouns (verbal substantives). They, as mentioned before, come in two forms:

02.07.04.02 The Hoḡal Infinitive Absolute:

The Hoḡal infinitive absolute is הִקְטֹל *being caused to kill*. This infinitive normally serves to strengthen the verb. There is no affirmative on the infinitive absolute. e.g., The vowels of the infinitive absolute are **unchangeable**.

02.07.04.03 The Hoḡal Infinitive Construct:

The Hoḡal infinitive construct is the shortened הִקְטֹל *to be caused to kill*.

02.07.04.04 The Hoḡal Participle (passive only).

The Hoḡal participle (passive only) is shown in Table 02.31, below.

Table 02.31 The Conjugation Of The Hoḡal Passive Participle

The Hoḡal Causative Passive Participle Of The Qal Perfect 3MS קָטַל <i>he killed</i> .					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מְקַטֵּל	(he or the one who) ^a <i>is being caused to kill</i>	M	מְקַטִּילִים	(they or the ones who) <i>are being caused to kill</i>
F	מְקַטֵּלָּה or	(she or the one who) <i>is being caused to kill</i>	F	מְקַטִּילוֹת	(they or the ones who) <i>are being caused to kill</i>

^a The words in parenthesis (he), (she), (they), merely represent the Gender/Number of the pronoun/noun it must agree.

ASSIGNMENT 02.01. The Hebrew Verb System – Conjugations Or ‘There’s A Whole Lot Of Killin Going On’.

1. a. What is a Verb? b. Give two examples of Hebrew Verbs.

a.

b. 1) _____ Meaning

2) _____ Meaning

2. a. What is a transitive verb? b. Give two examples of Hebrew transitive verbs

a.

b. 1) _____ Meaning

2) _____ Meaning

3. a. What is an intransitive verb? b. Give two examples of Hebrew intransitive verbs

a.

b. 1) _____ Meaning

2) _____ Meaning

4. Fillout the following Verb Charts for all the forms of the strong verb קָטַל.

Qal Singular

Qal Perfect

Qal Plural

Hebrew	Meaning	Hebrew	Meaning
3 M.		3 C.	
3 F.			
2 M.		2M.	
2 F.		2 F.	
1 C.		1 C.	

Qal Singular

Qal Imperfect

Qal Plural

Hebrew	Meaning	Hebrew	Meaning
3 M.		3 C.	
3 F.			
2 M.		2M.	
2 F.		2 F.	
1 C.		1 C.	

The Qal Imperitive of קטל

Singular			Plural		
Person/ Gender	Hebrew Imperative	English Transl.	Person/ gender	Hebrew Imperative	English Transl.
2M			2M		
2F			2F		

The Qal active participles of קטל

Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M			M		
F	or		F		

The passive participles of קטל.

Singular			Plural		
Gender	Hebrew Passive Participle	English Transl.	Gender	Hebrew Passive Participle	English Transl.
M			M		
F			F		

5. Fill out the missing entries for each of the seven conjugations of the Qal Perf. Hebrew verb קטל. in the Table below.

The Seven Hebrew Verb Stems.

Stem Names		Kind of Action	3MS Form Of The Strong Verb קטל.	A Translation Of The 3MS Of The Verb Stems.
English	Hebrew			
Qal				

02.08 The Tables Of Suffixes To The Strong Verb And Rules For Their Formation.

02.08.00 The General Rules For The Formation Of The Suffixes To The Strong Verb.

The pronominal suffix, found in Table 01.12 and reintroduced for the Perfect in Table 02.02, **is understood as a direct object of the verb**, and may be affixed directly to the verb or to the accusative particle **לְ**, as shown in Table 01.16. When the personal pronoun is the direct object of a verb **it is definite** because it has reference to a definite person.

02.08.00.01 The Reflexivity Of Pronominal Suffixes.

The reflexive pronoun suffixes, "myself, yourself, himself, herself, ourselves, yourselves, themselves", **are expressed by the reflexive conjugations *Nipal* and *Hitpaél***.

02.08.00.02 The Absence Of Direct Objects.

The **Púal** and **Hogal**, because they are passive conjugations do not take a direct object.

02.08.01 The Rules For The Formation Of The Suffixes To The Perfect Of The Strong Verb

The suffixes attached to the verb are practically the same as those which are attached to the nouns and prepositions. These are shown in Table 01.12.

02.08.01.01 When Adding Suffixes To The Perfect.

When adding suffixes to the perfect, certain older verbal affirmatives remain. That is:

- (a.) (**לְ**) replaces (**לְ**) for the 3FS
- (b.) (**לְ**) replaces (**לְ**) for the 2FS
- (c.) (**לְ**) replaces (**לְ**) for the 2MS. (This replacement seldom occurs.)
- (d.) To the 3MS, is added as a connecting vowel, before suffixes, an 'a' class **paṭaḥ** (**ַ**). This is seen as a **paṭaḥ** before the (**ַ**), otherwise the vowel added is a **qāmeṣ**, (**ֶ**). An exception to this rule is found in the 2FS suffix with the 3MS verb where the form is **לְ**. See Table 02.30, below.

02.08.01.02 Verb Forms Ending In A Vowel.

The forms that end in a vowel, including the one found in Section 02.08.01.01 (a), above, take unaccented suffixes. The 'heavy' suffixes **לְ** and **לְ**, are exceptions to this rule.

02.08.01.03 Notes Concerning The 3MS Suffix.

- (a) The 3MS suffix ׀ with the connecting qāmeṣ, forms ׀ which may contract to a ḥōlem wāw (׀).
- (b) The 3MS suffix ׀ with the connecting ḥîreq yôd (. ׀), forms ׀. This regularly contracts to ׀.
- (c) The 3MS suffix ׀ when joined to the 3FS affirmative ׀ forms ׀ that may contract to ׀.

02.08.01.04 Notes Concerning The 3FS Suffix.

- (a) The 3FS suffix (׀) with the connecting vowel qāmeṣ (,), forms ׀ that regularly contracts to ׀.
- (b) The 3FS suffix (׀) when joined to the 3FS affirmative (׀), forms ׀ which becomes ׀.

02.08.01.04 Notes Concerning The 2FS Suffix.

The 2FS Suffix ׀ when joined to the 3FS affirmative ׀ , forms ׀ which becomes ׀.

02.08.01.05 Notes Concerning The 3MP And The 3FP Suffixes

The 3MP And The 3FP Suffixes ׀ and ׀, resp., when joined to the 3FS affirmative form ׀ and ׀. Observe the assimilated ׀ in the forms mentioned in sections 02.08.01.01 (a), and 02.08.01.03 (a) - (c).

Table 02.32 Table Of Suffixes To The Perfect Of The Strong Verb.

Suffix	3MS קָטַל	3FS קָטַלָּהּ	2MS קָטַלְתָּ	2FS קָטַלְתְּ	1CS קָטַלְתִּי
1CS - <i>me</i>	קָטַלְנִי <i>He killed me.</i>	קָטַלְתַּנִּי <i>She</i> <i>killed me.</i>	קָטַלְתַּנִּי <i>You</i> <i>killed me.</i>	קָטַלְתַּנִּי <i>You</i> <i>killed me.</i>	
2MS - <i>you</i>	קָטַלְתָּ <i>He</i> <i>killed you.</i>	קָטַלְתָּהּ <i>She</i> <i>killed you.</i>			קָטַלְתִּיךָ <i>I</i> <i>killed you.</i>
2FS - <i>you</i>	קָטַלְתְּ <i>He</i> <i>killed you</i>	קָטַלְתְּהּ <i>She</i> <i>killed you</i>			קָטַלְתִּיךָ <i>I</i> <i>killed you.</i>
3MS - <i>him</i>	קָטַלְהוּ (or קָטַלּוּ) <i>He killed him.</i>	קָטַלְתֵּהוּ (or קָטַלְתּוּ) <i>She killed him.</i>	קָטַלְתֵּהוּ (or קָטַלְתּוּ) <i>You killed him.</i>	קָטַלְתֵּהוּ <i>You</i> <i>killed him.</i>	קָטַלְתֵּהוּ (or קָטַלְתּוּ) <i>I killed</i> <i>him.</i>
3FS - <i>her</i>	קָטַלְתָּהּ <i>He</i> <i>killed her.</i>	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ <i>You</i> <i>killed her.</i>	קָטַלְתָּהּ <i>I killed</i> <i>her</i>
1CP - <i>us</i>	קָטַלְנּוּ <i>He</i> <i>killed us.</i>	קָטַלְנּוּ <i>She</i> <i>killed us.</i>	קָטַלְנּוּ <i>You</i> <i>killed us.</i>	קָטַלְתֵּנּוּ <i>You</i> <i>killed us.</i>	
2MP - <i>y'all</i>					קָטַלְתִּיכֶם <i>I killed</i> <i>y'all.</i>
2FP - <i>y'all</i>					קָטַלְתִּיכֶן <i>I killed y'all.</i>
3MP - <i>them</i>	קָטַלְתֶּם <i>He</i> <i>killed them.</i>	קָטַלְתֶּם <i>She</i> <i>killed them.</i>	קָטַלְתֶּם <i>You</i> <i>killed them.</i>	קָטַלְתֶּם <i>You</i> <i>killed them.</i>	קָטַלְתֶּם <i>I killed</i> <i>them.</i>
3FP - <i>them</i>	קָטַלְתָּן <i>He</i> <i>killed them</i>	קָטַלְתָּן <i>She</i> <i>killed them</i>	קָטַלְתָּן <i>You</i> <i>killed them.</i>	קָטַלְתָּן <i>You</i> <i>killed them.</i>	קָטַלְתָּן <i>I killed</i> <i>them.</i>

Table 02.32 Table Of Suffixes To The Perfect Of The Strong Verb (Cont.).

Suffix	3CP קָטְלוּ	2MP קָטַלְתֶּם	2FP קָטַלְתֶּן	1CP קָטַלְנוּ
1CS - <i>me</i>	קָטַלְנוּ־י <i>They killed me.</i>	קָטַלְתֶּנּוּ־י <i>Y'all killed me.</i>	קָטַלְתֶּנּוּ־י <i>Y'all killed me.</i>	
2MS - <i>you</i>	קָטַלְתֶּךָ <i>They killed you.</i>			קָטַלְתֶּךָ <i>We killed you.</i>
2FS - <i>you</i>	קָטַלְתֶּיךָ <i>They killed you.</i>			קָטַלְתֶּיךָ <i>We killed you.</i>
3MS - <i>him</i>	קָטַלְתֶּהוּ <i>They killed him.</i>	קָטַלְתֶּהוּ	2FP is same as 2MP	קָטַלְתֶּהוּ <i>We killed him.</i>
3FS - <i>her</i>	קָטַלְתֶּיהָ <i>They killed her</i>			קָטַלְתֶּיהָ <i>We killed her</i>
1CP - <i>us</i>	קָטַלְנוּ <i>They killed us.</i>	קָטַלְתֶּנּוּ <i>y'all killed us.</i>	2FP is same as 2MP	
2MP - <i>y'all</i>				קָטַלְתֶּנּוּ <i>We killed y'all</i>
2FP - <i>y'all</i>				קָטַלְתֶּנּוּ <i>We killed y'all.</i>
3MP - <i>them</i>	קָטַלְתֶּם <i>They killed them</i>	קָטַלְתֶּם <i>Y'all killed them.</i>	2FP is same as 2MP	קָטַלְתֶּם <i>We killed them.</i>
3FP - <i>them</i>	קָטַלְתֶּן <i>They killed them.</i>	קָטַלְתֶּן <i>Y'all killed them.</i>	2FP is same as 2MP	קָטַלְתֶּן <i>We killed them.</i>

02.08.02 The Rules For The Formation Of The Suffixes To The Imperfect Of The Strong Verb.

02.08.02.01 Imperfect Forms Having An Affirmative.

Qal imperfect forms having an affirmative take unaccented suffixes.

02.08.02.02 Qal Imperfect Forms Having No Affirmative.

Qal imperfect forms having no affirmative take an accented *šērē* as the connecting vowel. The exceptions are *יָ,* *יָ,* *כָ,* and *כָ.*

02.08.02.03 The *hōlem* Of The Qal Imperfect.

The *hōlem* of the Qal imperfect becomes a *qāmeš ḥātûp* before the 2MS and 2MP suffixes.

Otherwise it reduces to a shewa. The imperfect does not appear with the *כָ* suffix.

02.08.02.04 Qal Imperfect Forms With pataḥ Instead Of hōlem As The Thematic Vowel^a,

The Qal imperfect forms with pataḥ instead of hōlem as the thematic vowel, **retain the 'a' class vowel before suffixes** rather than reducing to a shewa. The hîreq yôd with the Hîpîl is also retained.

02.08.02.05 Qal Imperfect 3FP Ending םָ.

The Qal imperfect 3FP ending, םָ, before suffixes is replaced by the MP ending, םִ. **Usually** the particle םִ׃ plus the pronominal suffix is used instead.

02.08.02.06 The (Imperfect) ם Nûn Energicum (The Energetic Nûn).

The imperfect is sometimes strengthened before the pronominal suffixes 1CS םָ, 2MS םִ, 3MS םִ׃, and the 3FS םִ, by the addition of an accented םִ (from an original םִ). See the examples below.

02.08.02.06.01 The ם Nûn Energicum Only Occurs With The Imperfect. The ם

The Nûn Energicum doesn't occur with other suffixes (or outside the imperfect).

02.08.02.06.02 The Assimilation Of The ם Nûn Energicum.

The ם Nûn Energicum is assimilated to the following consonant before the suffixes 1CS םָ, 2MS םִ, and the 1CP םִ׃.

02.08.02.06.03 The Assimilation Of The ם Of The 3M&FS Suffixes With The ם Nûn Energicum.

With the ם Nûn Energicum, the ם of the 3M&FS suffixes is assimilated back into the ם Nûn.

^a For 'thematic vowel' see Section 02.01.01 (c) fn ^a.

02.08.02.06.04 The ה Nûn Energicum With The 3MS And The 1CP Suffixes.

The 3MS and the 1CP suffixes with the ה Nûn energicum are not distinguishable by form. As we have categorically stated in our writings, ‘context rules’!^a

02.08.02.06.05 The ה Nûn Energicum Only Occurs With The The Singular Person.

The ה Nûn Energicum occurs only with imperfect verbs of the singular person.

02.08.02.06.06 Examples Of The ה Nûn Energicum.

- (a) The 3MS יִקְטֹל? *they will kill* before the 1CS suffix becomes יִקְטֹלְנִי? or יִקְטֹלְנִי?
- (b) The 3MS יִקְטֹל? before the 2MS suffix becomes יִקְטֹלְךָ?.
- (c) The 3MS יִקְטֹל? before the 3MS suffix נוֹ becomes יִקְטֹלְנוּ?.
- (d) The 3MS יִקְטֹל? before the 3FS suffix הָ becomes יִקְטֹלְנָה?.
- (e) The 3MS יִקְטֹל? before the 3MS suffix הוּ becomes יִקְטֹלְנוּ?. Note the assimilated ה.

^a Yuk, Yuk, “Or Unless The Context Indicates Otherwise”. Yuk, Yuk

Table 02.33 Table Of Suffixes To The Imperfect Of The Strong Verb.

The Conjugations Of The Qal Imperfect Of The Strong Verb קָטַל. (Singular Verb)					
Suffix	3MS יִקְטֹל	3FS תִּקְטֹל	2MS תִּקְטֹל	2FS תִּקְטְלִי	1CS אֶקְטֹל
1CS <i>me</i>	יִקְטֹלֵנִי <i>He will kill me.</i>	<i>She will kill me.</i>	<i>You will kill me.</i>	<i>you will kil</i>	<i>I will kill me</i>
2MS <i>you</i>	יִקְטֹלְךָ <i>He will kill you.</i>	<i>She will kill you.</i>			<i>I will kill you.</i>
2FS <i>you</i>	יִקְטֹלְךָ <i>He will kill you</i>	<i>She will kill you</i>			<i>I will kill you.</i>
3MS <i>him</i>	יִקְטֹלֵהוּ <i>He will killed him.</i>	<i>She will kill him.</i>	<i>You will kill him.</i>	<i>You will kill him.</i>	<i>I will kill him.</i>
3FS <i>her</i>	(יִקְטֹלֶהָ or יִקְטֹלֶיהָ) <i>He will kill her.</i>	<i>She will kill her.</i>	<i>You will kill her.</i>	<i>You will kill her.</i>	<i>I will kill her</i>
1CP <i>us</i>	יִקְטֹלֵנוּ <i>He will kill us.</i>	<i>She will kill us.</i>	<i>You will kild us.</i>	<i>You will kill us.</i>	
2MP <i>y'all</i>	יִקְטֹלְכֶם <i>He will kill y'all.</i>	<i>She will kill y'all.</i>			<i>I will kill y'all.</i>
2FP <i>y'all</i>	יִקְטֹלְכֶן <i>She will kill y'all.</i>	<i>She will kill y'all.</i>			<i>I will kill y'all.</i>
3MP <i>them</i>	יִקְטֹלֵם <i>He will kill them.</i>	<i>She will kill them.</i>	<i>You will kill them.</i>	<i>You will kill them.</i>	<i>I will kill them.</i>
3FP <i>them</i>	יִקְטֹלֵנָם <i>He will kill them</i>	<i>She will kill them</i>	<i>You will kill them.</i>	<i>You will kill them.</i>	<i>I will kill them.</i>
The vocalization ^a of the 3FS, 2MS, 2FS, 1CS, and 1CP is the same as the 3MS.					

^a vocalization(Noun)In Hebrew - supplying the vowels (diacritics) normally not written to show the correct pronunciation used in dictionaries, religious texts and textbooks for learners.

Table 02.33 Table Of Suffixes To The Imperfect Of The Strong Verb (Cont.)

The Conjugations Of The Qal Imperfect Of The Strong Verb קטל. (Plural Verb)					
Suffix	3MP יִקְטְלוּ	3FP תִּקְטְלֶנָּה	2MP תִּקְטְלוּ	2FP תִּקְטְלֶנָּה	1CP נִקְטַל
1CS <i>me</i>	יִקְטְלוּנִי <i>They will kill me.</i>	תִּקְטְלוּנִי <i>They will kill me.</i>	<i>Y'all will kill me.</i>	<i>Y'all will kill me.</i>	<i>We will kill me.</i>
2MS <i>you</i>	יִקְטְלוּךָ <i>They will kill you.</i>	<i>They will kill you.</i>			<i>We will kill you.</i>
2FS <i>you</i>	יִקְטְלוּךְ <i>They will kill you.</i>	<i>They will kill you.</i>			<i>We will kill you.</i>
3MS <i>him</i>	יִקְטְלוּהוּ <i>They will kill him.</i>	תִּקְטְלוּהוּ <i>They will kill him.</i>	<i>Y'all will kill him.</i>		<i>We will kill him.</i>
3FS <i>her</i>	יִקְטְלוּהָ <i>They will kill her.</i>	תִּקְטְלוּהָ <i>They will kill her.</i>	<i>Y'all will kill her.</i>		<i>We will kill her.</i>
1CP <i>us</i>	יִקְטְלוּנוּ <i>They will kill us.</i>	תִּקְטְלוּנוּ <i>They will kill us.</i>	<i>Y'all will kill us.</i>	<i>Y'all will kill us.</i>	
2MP <i>y'all</i>	יִקְטְלוּכֶם <i>They will kill y'all.</i>	<i>They will kill y'all.</i>			<i>We will kill y'all.</i>
2FP <i>y'all</i>	נִקְטְלוּכֶן <i>They will kill y'all.</i>	<i>They will kill y'all.</i>			<i>We will kill y'all.</i>
3MP <i>them</i>	יִקְטְלוּם <i>They will kill them.</i>	תִּקְטְלוּם <i>They will kill them.</i>	<i>Y'all will kill them.</i>	<i>Y'all will kill them.</i>	<i>We will kill them.</i>
3FP <i>them</i>	יִקְטְלוּן <i>They will kill them.</i>	תִּקְטְלוּן <i>They will kill them.</i>	<i>Y'all will kill them.</i>	<i>Y'all will kill them.</i>	<i>We will kill them.</i>
<i>The vocalization of the 2MP and the 2FP is the same as 3FP</i>					

02.08.03 The Rules For The Formation Of The Suffixes To The Imperative Of The Strong Verb.

02.08.03.01 The 2MS Of The Qal Imperative.

The 2MS of the Qal imperative before suffixes is * קֹטְלְךָ , (Qoṭ^el) where the (ֹ) is an 'o' class qāmeṣ ḥāṭûp.

02.08.03.02 The Connecting Vowels * For The Qual Imperative.

The connecting vowels * for The Qual Imperative are the same as those for the Qal Imperfect!

02.08.03.03 Imperatives With The paṭaḥ As The Thematic Vowel.

Imperatives with the paṭaḥ as the thematic vowel retain the 'a' type vowel before suffixes. (The ultima vowel of the imperfect 3MS of the strong verb is usually a ḥōlem, lengthened from an original qibbûṣ.)

Table 02.34 Suffixes To The Imperative Of The Strong Verb1.

Suffix Hebrew	English	2MS קָטַל <i>you kill</i>	2FS קָטְלִי. <i>you kill</i>	2MP קָטְלוּ <i>y'all^a kill</i>	2FP קָטְלֵנָה <i>y'all kill</i>
1CS נִי or יְ	<i>me</i>	קָטְלֵנִי <i>you kill me</i>	<i>you kill me</i>	קָטְלוּנִי <i>y'all kill me</i>	<i>y'all kill me</i>
2MS הָ (sometimes כָּה)	<i>you</i>				
2FS הַ	<i>you</i>				
3MS הוּ , or אֵ , or הָ	<i>him</i>	קָטְלֵהוּ <i>you kill him</i>	<i>you kill him</i>	קָטְלוּהוּ <i>y'all kill him</i>	<i>y'all kill him</i>
3FS הִי , or הֵּ	<i>her</i>	קָטְלֵיהָ <i>you kill her</i>	<i>you kill her</i>	קָטְלוּהָ <i>y'all kill her</i>	<i>y'all kill her</i>
1CP נוּ	<i>us</i>	קָטְלֵנוּ <i>you kill us</i>	<i>you killed us</i>	קָטְלוּנוּ <i>y'all kill us</i>	<i>y'all kill us</i>
2MP כֶּם	<i>y'all</i>				
2FP כֶּן	<i>y'all</i>				
3MP הֵם , or הֶם	<i>them</i>	קָטְלֵהֶם <i>you kill them</i>	<i>you kill them</i>	קָטְלוּהֶם <i>y'all kill them</i>	<i>y'all kill them</i>
3FP הֵן , or הֶן	<i>them</i>	קָטְלֵהֶן <i>you kill them</i>	<i>you kill them</i>	קָטְלוּהֶן <i>y'all kill them</i>	<i>y'all kill them</i>

02.08.04 The Rules For The Formation Of The Suffixes To The Infinitive Construct Of The Strong Verb.

Because the infinitive construct is a noun, it takes the pronominal suffixes in the same manner as the noun.

^a Please forgive my Suthin Babbist accent. Whatever happened to thee, thou and you?

02.08.04.01 The Qal Infinitive Construct Before A Pronominal Suffix.

The Qal infinitive construct before a pronominal suffix is normally * קָטַלְךָ (Qot^el^e), where the (ךָ) qāmeṣ is an ‘o’ class qāmeṣ ḥātûp. Before the suffixes ךָ , מְךָ , and לְךָ , the the Qal infinitive construct may appear either as * קָטַלְךָ (Qot^el^e) or * קָטַלְךָ (Q^etol),

02.08.04.02 The First Syllable Before Vocalic Pronominal Suffixes

The first syllable before vocalic pronominal suffixes is almost always loosely closed. That is, a following, ת, פ, כ, ד, ג, ב (the so-called ‘begad kepat’ letters) does not contain a *dāh'-gěsh – lene*. e.g., עֲמֹדָיְךָ *to stand, remain* with the 3FS suffix. However, before consonantal suffixes it is fully closed as in 1 Sam 13:1 the Qal infinitive construct בָּמָלְכוֹ *he reigned* note the 3MS suffix is here acting as the subject: see section 02.08.04.03, below. Note the attached inseparable preposition כִּי , with the construct = *when*.

02.08.04.03 The Case Relations Of The Infinitive Construct.

The case relations of the infinitive construct with its suffix is either there as a subject (Nominative) (קָטַלְךָ *your killing*) or as an object (Accusative) (קָטַלְךָ *killing you*). A difference in the suffix form occurs only in the 1CS, where the subjective is קָטַלְיָא *I (am) killing*, and the objective is קָטַלְיָא *killing me*.

As has been mentioned above, the infinitive absolute does not accept the pronominal suffix.

Table 02.35 Suffixes To The Infinitive Construct Of The Strong Verb.

.Singular		Plural			
Suffix Hebrew	English	Qal Construct קָטַל	Suffix Hebrew	English	Qal Construct קָטַל
1CS נִי or יִ	<i>me</i>	קָטַלְנִי, קָטַלְיִ	1CP נוּ	<i>us</i>	קָטַלְנוּ
2MS כָּ (sometimes כָּה)	<i>you</i>	קָטַלְךָ, קָטַלְךָ	2MP כֶּם	<i>y'all</i>	קָטַלְכֶם
2FS כִּי	<i>you</i>	קָטַלְכִי	2FP כֶּן	<i>y'all</i>	קָטַלְכֶן
3MS הוּ, or יוּ, or הוּ	<i>him</i>	קָטַלוּ	3MP הֵם, or עֵם	<i>them</i>	קָטַלְהֶם
3FS הִי, or הִיא	<i>her</i>	קָטַלְהָ	3FP הֵן, or הֵן	<i>them</i>	קָטַלְהֵן

02.08.05 The Rules For The Formation Of The Suffixes To The Participle Of The Strong Verb

The participle may also be attached to suffixes with the same connecting vowel * as in the imperfect verb.

The Hebrew participle exists in two ‘voices’, the active and the passive but not in all seven of the verbal forms. It also exists in two forms; like the infinitive, the participle has the absolute and the construct forms. For other uses of the Hebrew construct and absolute participles please see BWOBHS pages 612-631.

02.08.05.01 The Hebrew Absolute Participle.

02.08.05.01.01 The Hebrew Absolute Participle As A Linguistic Governor.

The Hebrew absolute participle may govern several Hebrew expressions. The absolute form may, unlike the absolute infinitive construct, may take a pronominal suffix.

(a) The Hebrew absolute participle may govern an accusative object such as:

Gen 42:29 אַתֶּם כָּל־הַקָּרָת . . . *all (the things) that befell them.*

(b) The Hebrew (articular) Qal absolute passive 3MS participle which governs the **adverb in the accusative** as in:

Jud 18:11 הַגִּיּוֹר קָלִי מִלְחָמָה (each) *having been girded with weapons of war.* Note the Qal absolute passive 3MP of קָלַגַּר: *gird, gird on, gird oneself*; which governs the **adverb in the accusative with the 3MP pronominal suffix** as in:

Jud 18:16 **מְלַחְמָתָם כְּלֵי מִלְחָמָה** (And the six hundred men - they) *having been girded with their weapons of war.*

- (c) The Hebrew absolute participial may also govern a prepositional phrase. As an example consider the Qal articular active participle 3MS in

Gen 16:13 . . . **וַתִּקְרָא שְׁם-יְהוָה הַדְּבָר אֲלֶיהָ** And she called the name of the LORD *that (the one who) spoke unto her*, . . . (Thou art a God of seeing;) Notice the particle **אֶל** to, unto; with the 3FS pronominal suffix **הָ**, to produce **אֲלֶיהָ**. See Table 01.16. Note also the translation of the articular participle much like the articular circumstantial Greek participle (the one who . . .)^a.

- (d) With an Piel active participle, we see a participle that governs an instrumental noun in the prepositional phrase *with great profanity*. As in 1Ki 1:40 **וְהָעָם מְחַלְלִים בְּחַלְלִים** and the people *profaned themselves* with great profanity. In this passage the Piel active participle 3MS of the verb: **חָלַל** which has meanings in the Piel; d1) to profane, make common, defile, pollute; d2) to violate the honour of, dishonor; d3) to violate (a covenant) Psa 55:21; d4) to treat as common. For another verse with a like ‘unusual’ interpretation, note Trapps comment on Gen 4:26^b

02.08.05.01.02 The Hebrew Construct Participle As A Linguistic Governor.

The Hebrew construct participle may serve as a linguistic governor for adverbial ‘genitives’ (here – the genitive of location⁸) as the Hiphil causative active participle construct 3MP from: **שׁוּב** to *turn back, return* does in Isa 28:6, below:

וְלָרוּחַ מְשַׁפֵּט--לְיֹשֵׁב, עַל-הַמְּשַׁפֵּט, . Isa 28:6

שְׁעָרָה וְלִגְבוּרָה, מְשִׁיבֵי מִלְחָמָה

Isa 28:6 And for a spirit of judgment to him that sitteth in judgment, **and for strength to those who turn the battle back unto their-own gate.**

^a N. Carlson, AN EXEGETICAL GREEK GRAMMAR OF THE NEW TESTAMENT (and LXX), Section 26.19.01 **More On Circumstantial Participles.**

^b John Trapp’s Commentary, Gen 4:26 Then began men to call upon, &c.] Publicly, and in solemn assemblies to serve the Lord; and to make a bold and wise profession of his name: "shining as lamps" {a} amidst that "perverse" generation of irreligious Cainites, "who said unto God, Depart from us," &c. {#Job 22:17} This Job speaks there of these wicked, "which were cut down out of time, their foundation was overflown with the flood." {#Job 22:16} The Jews translate it to this day, Then began men to fall from God; as Maimonides, their most learned rabbi, observes. {a} $\omega\varsigma\ \phi\omega\sigma\tau\eta\rho\epsilon\varsigma$. {#Php 2:15}

02.08.05.03 The Hebrew Pronominal Suffix As Attached To Hebrew Participles.

The Hebrew participles although nouns in form, are really verbal adjectives, having Voice (active and passive), State (absolute and construct), Gender (M and F), and Number (S and P). See Table 02.35, below. These **participles may be thought of as time-less**, because they may refer to past, present, or future time. **They may have pronominal suffixes attached using the same connecting vowel as those used for the Imperfect.**

02.08.05.03.01 Translation Of The Hebrew Active Participle.

The Qal anarthrous active participle of the strong verb 3MS קָטַל may be translated as: *killing*.

The articular active participle of the same verb 3MS הַקָּטֵל may be translated as: *the one who kills^a*.

02.08.05.03.02 Translation Of The Hebrew Qal Passive Participle.

The Qal anarthrous passive participle of the strong verb 3MS קָטוּל may be translated as: *killed*.

The articular participle of the same verb 3MS הַקָּטוּל may be translated as: *the one who was killed*.

^a See EGGONT, for circumstantial participles.

Table 02.36 Suffixes To The Qal Participles Of The Strong Verb.

Number Person	Gender Number			
	MS	FS	MP	FP
Absolute	קָטַל	קָטַלָּהּ or קָטַלְתָּ	קָטַלִּים	קָטַלּוֹת
Construct	קָטַל	קָטַלְתָּ or קָטַלְתָּ	קָטַלֵּי	קָטַלּוֹת
Suffix English Hebrew				
1CS <i>me</i> אֲנִי or יְ	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
2MS <i>you</i> אַתָּה (sometimes כָּה)	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּךָ
2FS <i>you</i> אַתְּ	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּךָ
3MS <i>him</i> הוא , or ה , or ה	קָטַלְתּוֹ	קָטַלְתּוֹ	קָטַלְתּוֹ	קָטַלְתּוֹ
3FS <i>her</i> היא , or ה	קָטַלְתֶּהּ	קָטַלְתֶּהּ	קָטַלְתֶּהּ	קָטַלְתֶּהּ
1CP <i>us</i> אֲנֵנוּ	קָטַלְתֵּנוּ	קָטַלְתֵּנוּ	קָטַלְתֵּנוּ	קָטַלְתֵּנוּ
2MP <i>y'all</i> כֵּם	קָטַלְתֶּכֶם	קָטַלְתֶּכֶם	קָטַלְתֶּכֶם	קָטַלְתֶּכֶם
2FP <i>y'all</i> כֶּן	קָטַלְתֶּכֶן	קָטַלְתֶּכֶן	קָטַלְתֶּכֶן	קָטַלְתֶּכֶן
3MP <i>them</i> הֵם , or הֵם	קָטַלְתֵּם	קָטַלְתֵּם	קָטַלְתֵּם	קָטַלְתֵּם
3FP <i>them</i> הֵנָּה , or הֵנָּה	קָטַלְתֵּנָּה	קָטַלְתֵּנָּה	קָטַלְתֵּנָּה	קָטַלְתֵּנָּה

02.09 The Cohortative And Jussive.

The Cohortative is a lengthened form of the Imperfect and the Jussive is a shortened one.

02.09.01 The Cohortative.

In the cohortative, there is an extension (an additional affirmative) to the Imperfect to express emphasis or effort. This affirmative, an הָ, is affirmed to the 1CS or 1CP to express self-encouragement or a wish. When affirmed, the הָ usually draws the accent. (It is now the Ultima). For example:

The Qal Imp., 1CS is; אֶקְטֹל *I will kill*. The Cohortative is, אֶקְטֹלֶהָ *Let me kill or Oh, that I may kill*.

The Qal Imp., 1CP is; נִקְטֹל *we will kill*. The Cohortative is נִקְטֹלְהוּ *Let us kill or Oh, Let us kill*.

02.09.02 The Jussive.

The Jussive may be formed from the Imperfect, second or third person, singular or plural. Its use is to express a wish or a command.

02.09.02.01 The Jussive For The Strong Verb.

In the strong verb, {a verb whose trilateral root contains no Laryngeals (הָ, עָ, וָ, הָ, or אָ), or vowel letters [The combination long vowels (not the singleton הָ)]} described as long vowels in Table 01.04, the Jussive is not distinguished in form from the Imperfect indicative except in the Hip̄îl. The jussive as a regularly shortened form of the imperfect occurs only in certain weak verbs.

02.09.02.02 The Jussive Outside The Hip̄îl.

Because there is no difference in form outside the Hip̄îl, the context determines whether the form is jussive or is the regular imperfect.

02.09.02.03 The Jussive In The Hip̄îl.

In the Hip̄îl, without affirmatives See Table 02.02 and Table 02.24, or suffixes (See Table 02.??) In the Hip̄îl, **without** an affirmative or pronominal suffix, the jussive is formed by changing the hîreq yôd̄ to šērē (יָ to ךְּ). With a pronominal suffix or affirmative the hîreq yôd̄ remains. e.g., the 3F&3MS תִּקְטֹל become תִּקְטֹלִי. Notice however, that the accented 2FS remains as תִּקְטֹלִי.

02.09.02.03.01 The Move Of Accent In The Jussive.

The jussive tends to push the accent to an open penult when the ultima is a closed syllable.

02.10 The Stative Verbs

Verbs expressing a state or condition of being are called ‘stative’ verbs. Stative verbs are distinguished by the vowel under the second consonant only in certain forms of the Qal. Please refer to the paradigm tables.

But, note the state-of-being verb הָיָה *he is (inf. = to be, to become)* with the qāmeṣ (ָ) under the second consonant. This verb is used in Ex 3:14 הָיָה אֲנִי אֱלֹהִים (Qal Imperf. 1MS: I AM) וְאֵשֶׁר (here this word becomes a conjunction like the Aram. ܘܢܝܢ, or like the Heb. ַוּ: **that**) הָיָה אֲנִי אֱלֹהִים (Qal Imperf. 1MS) I AM); the LXX reads ΕΥΘ (1PP NS: I) ΕΙΜΙ (PAI 1S: I AM) Ο (Art. NMS: the, or used with the PAPtcl. Translates like ‘The One Who’ Is - i.e., like a clause with the relative pronoun to which the Greek article is related) ΩΝ: (PAPtcl NMS> ειμι: I am. Or I AM The One Who Is.

02.10.01 The Stative Verb With The ṣērē In The Perfect 3MS.

The stative verbs with the ṣērē in the 3MS, occurs as in:

יָרֵא *he was afraid.*

כָּבֵד *he was heavy.*

The remaining forms of the perfect take the pataḥ as in the strong verb. The thematic vowel^a of the imperfect and imperitive is also a pataḥ.

02.10.02 The Stative Verb With The ḥōlem In The Perfect 3MS.

The stative verb with the ḥōlem in the perfect 3MS occurs as in:

קָטַן *he was small.*

This ḥōlem remains throughout the perfect where the pataḥ would normally occur, except before the affirmatives הָיָה and הָיָה where it bears the qāmeṣ ḥātûp. The thematic vowel in the imperfect and imperitive is the pataḥ. The active participle is identical in form as the 3MS.

02.10.03 The Stative Verb With The pataḥ In The Perfect 3MS.

With the pataḥ in the perfect 3MS, these verbs are not distinguishable in form from the ‘regular’ verbs. e.g., קָדַשׁ *he was holy*, שָׁמַר *he kept*, שָׁכַב *he lay, slept* or שָׁכַל *he was bereaved.*

02.10.04 The Stative Verb With The qāmeṣ In The Perfect 3MS.

The state of being verb having the qāmeṣ in the 3MS, i.e., הָיָה *he is.*

^a The vowel over or under the second consonant (radical).

ASSIGNMENT 02.02. The Suffixes – Afformative, Preformative and Other Conjugations To The Hebrew Verb System.

1. a. What is a Nûn Energicum? b. In what verbal form(s) does it occur? c. Give two examples of such a construction.
 - a.
 - b.
 - c. 1) _____ Meaning _____ 2) _____ Meaning _____
:

 2. a. What is/are some differences between the Jussive and the Cohortative? b./c. Give two examples of each construction.
 - a.
 - i.
 - ii.
 - iii.
 - iv.
 - b. 1) _____ Meaning _____ 2) _____ Meaning _____
:
 - c. 1) _____ Meaning _____ 2) _____ Meaning _____
:

 3. a. What is a stative verb? b. Give two examples of this class of Hebrew Verbs.
 - a.
 - b. 1) _____ Meaning _____ 2) _____ Meaning _____
:

 4. a. Give two possible interpretations of Gen 4:6. b. Justify each
 - a.
 - i.
 - ii.
 - b.
 - i.
 - ii.
-

02.11.00 A Syntax Of Hebrew Verbs.

Syntax of Hebrew verbs is dominated by four concepts, namely: State, Time, Mood, and Voice. Although not all these concepts are readily identifiable by formation, the following descriptions should give the careful student the means to determine the verbal syntax. One factor in the determination of the state of a verb is the relative position of the verb in its clause/sentence. Another factor is the verbal context. The major factor of the state of the verb is, of course, the actual verb construction. i.e., Perfect, Imperfect, Infinitive, participle, Imperitive, Jussive and cohortative.

02.11.01 Syntax Of Hebrew Verbs With Respect To State.

The evidence for the state of a verb usually is found in the grammatical structure of the verb, but occasionally evidence is also found in the context. State means normally a condition of **action** (I walk slowly!!!), a condition of mind (I'm thinking clearly???), a condition of body (my back hurts!!!), or the condition of an event (the door is/was closed). Let these aspects of state be carefully observed and utilized in translation. To quote J.W. Watts: "*Occasionally, it will be necessary to distinguish certain actions and states, setting them in contrast (or comparison) with each other as in the comparison of stative or active^a verbs. Here the word "state" is much broader. It applies to the condition indicated by any verb, active or stative, and describes that condition (the action) as complete, incomplete, or continuous.*"

02.11.01.01 The Perfect's State.

A perfect (state) is indicative of a **complete state**: one that is finished or established. The perfect state is the closest to reality. לָמַד he learned. Is 26:10.

02.11.01.02 The Imperfect's State.

An imperfect (state) indicates an **incomplete state, one just beginning, or at least is not yet finished**. It is also used to describe future events that may or may not happen. i.e., יִלְמַד he will learn Deu 17:19. {This verb comes from a Hebrew verb pattern containing both fientive^b and stative verbs. As B. Waltke writes⁹ (pg22:30-31), "The Hebrew Qal has 6 patterns for its verbs; (the first) three from the Arabic and three from diverse minor patterns and mergers." This verb comes from pattern 4, which also contains almost all 'fientive' (a grouping^c of verbs according to their type of movement or activity inherent in the verb^d) class II (the 2nd consonant a guttural) and class III (the 3rd consonant a guttural) gutturals. etc." This past writing is just to inform the reader of a larger and more complicated aspect of verb formation.

^a Active, here, does not refer to 'voice' (active, passive [or middle as in Greek]) but refers to the inherent meaning of each verb. e.g., The boy ran to the store. The boy ran fast. etc.

^b A verb describing motion or change of state.

^c Fientive, from the Latin fiens 'becoming', designates verbs that are non-stative in inherent meaning – an aspect of kind of action (Aktionsart).

^d Please note: a fientive verb may in some cases have an alternate stative form in the Qal stem. i.e., Ps 93:1 Qal Perf. 3MS . . . לָבַשׁ יהוה is clothed (stative) with might. With Le 16:23 Qal Perf. 3MS . . . אָשַׁר אֲבָרַח which he put on (fientive) when he entered the sanctuary.

It also illustrates a common problem of vowel pointing of Hebrew verb forms. Prepare yourselves for a lifetime of study; remembering that we may (will) need to speak Hebrew during the Millenium!!! }

The Imperfect also because of **its incompleteness also is used to refer to future events**. In fact, many authors refer to the imperfect by the abbreviation ‘fut.’ As a metonymy^a for ‘imperfect’.

Table 02.37 Statistics For Hebrew Verb Conjugation Usage.

The 7 Main Conjugation	Occurences Of Conjugations		Number of Roots Used Per Conjugation	
	Number	Percentage	Number Per Conjugation	Percentage Per Conjugation
Qal	49,180	68.77	1,115	71.2
Niphal	4,140	5.79	435	27.8
Piel	6,450	9.02	415	26.5
Pual	460	0.64	190	12.1
Hithpael	830	1.16	175	11.2
Hiphil	9,370	13.10	505	32.2
Hophal	400	0.56	100	6.4
Other	680	0.95	130	8.3
Totals	71,510		1,565	

02.11.01.03 The Participle’s State.

A participle’s state is indicative of **continuous action** As an example 1Chr 5:18 The 3MP Passive Part. With the **לְלַמְּדֵי** and they have been learning war

02.11.01.04 The Infinitive’s State.

JWW has succinctly stated:

“Infinitives are verb forms but not verbs. Essentially they are nominal (nouns) in their nature, naming the state of the verb. At the same time they retain certain verbal characteristics. Infinitives manifest the character of a noun in the following ways: (1) they serve as subjects; (2) they serve as objects; (3) they are put in construct relations (genitive relations) with other nouns. Infinitives retain verbal characteristics but never serve as verbs. Like a verb they may have an object when they stand in phrases or clauses. At times they are used where we expect imperitives or other forms. Grammarians have reasoned that they are the equivalent of various other forms.^b However, there appears to be no sufficient reason to do so. . . Infinitives absolute and infinitives construct are distinguished in meaning as well as form. The infinitives absolute name the state of the verb in an absolute or unrelated sense; so they cannot be tied into the sentence by prepositions, possessive pronouns, or the construct relation. The infinitives construct, however, do relate themselves to the sentence by means of prepositions, possessive pronouns, and construct relations.”

^a Metonymy: a figure of speech; See NCHER, Appendix F – By Bruce Waltke – Figures Of Speech.

^b E. Kautzsch, *Gesenius’ Hebrew Grammar*, (28th ed., Oxford: The Clarendon Press, 1910), p. 345.

02.11.01.05 The Imperative's State.

An Imperative (state) having the same basic form as the imperfect, also indicates having an incomplete state. לִמְדוּ *you'se 'guys' study!* Is 1:17.^a The Imperitive has state considerations, but it also has features of mood. It, as in other languages, is the furthest from reality since it depends on the volition of the subject.

The Jussive's And The Cohortative's State. The state of the Jussive (and Cohortative) is one of desire or urgency. **As such they are (like the Greek) the Hebrew Optative mood.** These both appear with the Imperfect. The Jussive regularly is used as the second and third persons, while the Cohortative is used regularly for the first person of the verb. they are like-but not-so far removed from reality as the Imperitive state.

02.11.02 Syntax Of Hebrew Verbs With Respect To Time.

The time aspect of Hebrew verbs is what distinguishes whether the state of the verbs is before, now, or after. Past Present or future/ The time aspect must be determined from near and far context: what fits! For more information about time with respect to Hebrew verbs, please refer to JWWHS pg. 30-31. We will use words to describe time as shown in Table 02.38, below. Here, it will be necessary to study the Scriptural references for each time term and abbreviation. This will be important for all future study, especially for our study of the waw-consecutive.

^a Perhaps I should consult my English Grammar for dielectic deficiencies.

Table 02.38 A Time Table (for Hebrew Verbal Syntax).

Time Term	Abbreviated As:	Level of Complex.	Description of Time	A Scripture Reference
Past	pas	Simple	A time (before) related to a single time referent.	Gen 1:1 In the beginning God <i>created</i> (pas) the heavens and the earth.
Present	prs	Simple	A time (now) related to a single time referent.	Gen 4:10 The voice of your brother's blood <i>is crying</i> (prs) unto me.
Future	fut	Simple	A future time related to a single time referent. Usually the time assumed by the author/speaker.	Gen 4:14 And from your face <i>I shall be hid</i> (fut).
Previous Past	prv-pas	Complex	A past time previous to another past time.	Gen 2:2 And He <i>rested</i> (pas) on the seventh day from all the work which <i>He had made</i> (prv-pas).
Subsequent Past	sub-pas	Complex	A past time subsequent to another past time.	Jer 52:7 Then a breach <i>was made</i> (pas) in the city, and all the men of war <i>proceeded to flee</i> (sub-pas).
Previous Present	prv-prs	Complex	A present time which is previous to another present time.	Isa 1:4 Ah, sinful nation . . . children <i>dealing</i> (prs) corruptly! They <i>have forsaken</i> (prv-prs) Jehovah.
Subsequent Present	sub-prs	Complex	A present time subsequent to another present time.	1 Sam 21:15 (14) You <i>begin to see</i> (pre) a man going mad. Wherefore <i>do you proceed to bring</i> (sub-prs) him unto me?
Previous Future	prv-fut	Complex	A future time thought of as previous to another future time.	1 Sam 20:22 Go, (fut) for Jehovah <i>will have sent</i> (prv-fut) you.
Subsequent Future	sub-fut	Complex	A future time that will be subsequent to another future time.	Isa 10:3,4 And what will you <i>do</i> (fut) for the day of visitation? . . . Without Me they <i>shall bow down</i> (fut) under the prisoners, and under the slain they <i>will proceed to fall</i> (sub-fut).

02.11.03 Syntax Of Hebrew Verbs With Respect To Mood.

Mood may be defined as the relation of the Action or State of Being of the verb to reality.

02.11.03.01 The Mood Of The Perfect Declension^a Hebrew Verb.

The perfect declension verb, (like the Greek Indicative mood) is the mood of reality, and **is said to be in the indicative mood. The exceptions are when it is in context with particles used to mark a contrary to fact idea where it may become subjunctive mood.**

02.11.03.02 The Mood Of The Participle Declension Hebrew Verb.

Any participle standing without negative particles is in the Indicative mood. The only way **The perfect or participle can be ‘reduced with respect to reality’ to a subjunctive is by using certain particles (negative) with that verb,**

02.11.03.03 The Mood Of The Imperfect Declension Hebrew Verb.

The imperfect declension verb in Hebrew is used to express future events, events which may or may not happen and conditional events that are not as yet real but probably might occur.

Imperfect verbs may be either indicative or subjunctive. Indicative when the context shows the author or speaker intended the state of the verb to be realized; or subjunctive otherwise.

02.11.03.04 The Mood Of The Imperitive Declension Hebrew Verb.

The Imperitive is the furthest from reality depending as it does on the volition of the subject(s) commanded.

02.11.03.05 The Mood Of The Infinitive Declension Hebrew Verb.

The Hebrew infinitive has verbal forms but **is in fact a nominal object.** See Section 02.11.01.04.

02.11.03.06 The Mood Of The Cohortative or Jussive Declensions Hebrew Verbs.

The cohortative and jussive Hebrew verbs belong to the same mood. Both express desire and/or urgency, hence, **they are optative.** The Jussive and cohortative are often found with the negative particle לֹא (like the Greek negative μή).

^a Here Declension is used in our discussions to refer to the a particular set of verb forms contained in a particular class (i.e., Perfect, Imperfect, Participle, Infinitive, Jussive or Cohortative).

02.11.04 Syntax Of Hebrew Verbs With Respect To Voice.

Discussion of the voice of the Hebrew verbs starts with the definitions of voice qualities: Please see Table 02.01 The Seven Hebrew Verb Stems.

02.11.04.01 The Active Voice:

In the active voice the subject performs the action of the verb. The Qal conjugation is the regular form used for the active voice.

e.g., Gen 1:1 In the beginning God *created* (בָּרָא Qal Pf. 3MS) the heavens and the earth. The Hiphil and Hophil conjugations, although causative may be either active (provided the verb does the acting) Middle/Reflexive if the subject does (or is caused to do) something to or for him/her/it/them-selves), or Passive if the causation is performed by someone or something else.

02.11.04.02 The Middle or Reflexive Voice:

In the Middle or Reflexive Voice the subject is benefitted in some fashion by the action of the verb. That is in the Middle/Reflexive the subject does something to or for him/her/it/them-selves). In this condition the Hebrew Conjugation used would naturally be the Hitpael (Intensive Reflexive) or the Niphal (Reflexive, but sometimes Passive).

As a reflexive/middle e.g., Job 32:19 כְּאֲבוֹת הַדְּשִׁים! בָּקַעַ. . . .
 . . . *it* (Job's belly) *is ready to burst* (by itself) *like new wine-skins*.

Note: בָּקַעַ is the Niphal (Middle) Impf. 3MS < בָּקַעַ cleave, break-open, break-through; in the Niphal, *be rent, burst open*.

As a passive e.g., Gen 7:11 נִבְקְעוּ Niphal Perf. 3CP > בָּקַעַ cleave, break-open, break-through; in the Niphal, *be rent, burst open*
 on the same day *were all the fountains* of the great deep *broken up*,

02.11.04.03 The Passive Voice:

In the passive voice, the subject receives the action of the verb. In this condition, The Hebrew conjugation would naturally be the Hophal (Causative Passive), the Pual (Intensive Passive) or the Niphal (Reflexive or sometimes Passive).

e.g., Ge 41:32 And for that the dream was doubled unto Pharaoh twice; it is because the thing (subj., the doubled dream) *is established* (Passive voice) by God, and God *will shortly bring it to pass*(Active). {established...: or, prepared of God}

ASSIGNMENT 02.03. The State (Action), Mood, Voice and Time Aspects In The Hebrew Verb System.

1. Define the state(s) contained in a Hebrew verb. Name them and give an example for each.

i.

ii.

iii.

iv.

Any others?

2 a. Define the Mood of a Hebrew Verb. b. How many moods have we studied thus far? c. Name each and give an example for each.

a.

b.

c. i.

ii.

iii.

iv.

v.

Any others?

3 a. Define the Voice of a Hebrew verb. b. How many 'voices' have we studied thus far? c. Name them and give an example for each.

a.

b.

c. i.

ii.

iii.

Any others?

4. a. How many distinct Times have we studied thus far? b. Give the name for each and a Scriptural Reference for each.

a.

- | | | | |
|-------------|---------|---------------|---------|
| b. i. Name: | Refer.: | . ii. Name: | Refer.: |
| . | | | |
| iii. Name: | Refer.: | . iv. Name: | Refer.: |
| . | | | |
| v. Name: | Refer.: | . vi. Name: | Refer.: |
| . | | | |
| vii. Name: | Refer.: | . viii. Name: | Refer.: |
| . | | | |
| ix. Name: | Refer.: | . x. Name: | Refer.: |
| . | | | |
| xii. Name: | Refer.: | . xiii. Name: | Refer.: |
| . | | | |

Any others?

03. Particles, Pronouns, Clauses, Phrases, And Conditions.

03.01 The Wāw -Consecutive.

A stylistic device of Hebrew narrative is the wāw-consecutive. Its use is to narrate consecutive events in past or future time. The waw-consecutive does not supplant the verbal features of the verb so-attached, but instead, provides a peripheral augmentation. That is, the waw-consecutive attached to a verb makes that verb a temporal sequence, a logical result, a logical cause, or a logical contrast to a preceding verb. It is used with the perfect and imperfect. Earlier, in section 01.16, we discussed the waw-conjunctive ׀. This conjunction may be prefixed to and cause conjunction between any two words whether nouns or verbs. It's pointing allows it's determination from that of the waw-consecutive, described below. The waw-consecutive is a special form written with a *patāh* (ַ) and the *dāh'-gěsh forte* (ׁ) in the following consonant. As we shall see, the difference in the forms (pointing) of the waw-conjunctive and the waw-consecutive serve to indicate a difference in meaning between their use with perfects and imperfects.

03.01.01 The Wāw -Consecutive With The Perfect.

The wāw-consecutive is prefixed to the perfect, just as the wāw-conjunctive is prefixed (same form). Please see section 01.16. Normally the context determines whether the wāw is consecutive or conjunctive. The accent usually moves from the penult to the ultima in the 2MS or the 1CP forms. e.g., the 2MS קָטַלְתָּ becomes קָטַלְתָּ׃ or also the 1CP קָטַלְתִּי becomes קָטַלְתִּי׃. After a simple imperfect (state) verb, the verb(s) following, may be perfect(s) in state, with the “waw-consecutive”. The form of this “waw-consecutive” is the same as the waw-conjunctive studied in section 01.16, although, the accent may be shifted to the ultima to account for the presence of the waw-consecutive. There is much controversy over whether the waw with a perfect following an imperfect should be translated as an imperfect, future, frequentive, or not. J. W. Watts (JWWHS pgs. 100-117) gives significant background in which to say that we need to introduce more information. To quote Watts we have:

*“The relation of (the) waw conjunctive and (the) waw consecutive to the verbs to which they are attached is so close that there appears to be a sharp distinction between the combinations using (the) waw conjunctive and the combinations using (the) waw consecutive. When considered from the viewpoint of the distinctive character of perfects and imperfects, **these combinations become the major problem in the syntax of Biblical Hebrew.**”*

03.01.01.01 Comparison Between The Roles Of The Waw-Conjunctive And The Waw Consecutive.

03.01.01.01.01 The Waw-Conjunctive Used In Co-ordination.

The waw conjunctive is commonly used to introduce independent clauses. Its relationship with these clauses needs a careful examination. The waw conjunctive appears always to indicate a parallel. It may be represented by two parallel lines, with a brace at both ends to signify the waw conjunctive. Note figure 03.01. We illustrate a combination with Isaiah 28:13, **a usually misinterpreted verse.**

Is 28:13 And so the word of the LORD is unto them precept by precept, precept by precept, line by line, line by line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

We are interested in the second half 13b; where the reading is: *that they may go, and fall backward, and be broken, and snared, and taken.* Please note the four, causal, Niphal Perfects which are also reflexive; i.e., they cause themselves to fall backwards, broken, snared, and taken (captive)! (Could it be because of their study habits or their interpretive principles?)

Is 28:13b יִלְכוּ (V - Qal Impf 3MP: that they might (as they are going) go)

, וְנָשְׁלוּ אָחֹר, (waw-conj + V – Niphal Perf 3MP and (cause themselves to) fall + N 3MS accus. As in poetry - backward.

, וְנִשְׁבְּרוּ, (waw-conj + V - Niphal Perf 3MP and (cause themselves to) be broken)

, וְנוֹקְשׁוּ, (waw-Conj + V – Niphal Perf 3MP and (cause themselves to) be snared)

. וְנִלְכְּדוּ. (waw-Conj + V – Niphal Perf 3MP and (cause themselves to) be taken. Is 28:13b

Please note the reason for the fall of Israel:

“And so the word of the LORD is unto them precept by precept, precept by precept, line by line, line by line; here a little, there a little;”

When we make application to ourselves as though this verse (part a.) describes how we are to study the Word Of God, remember part b., which when given to Israel was the cause of “*that they may go, and fall backward, and be broken, and snared, and taken.*”

For those of us who have, or are now taking Homiletics, do you think there is enough material in this verse to preach as a Textual Expository Message?^a Why was the Law given? (Rom 3:20, 23, Gal 2:20-3:29, 4:1-5:2. The solution of the dilemma of the Sin Nature and sins, the result of our old nature, is Faith in our LORD Christ Jesus. We are neither saved nor kept by Law-Works but by The Grace of God by our faith in our LORD Jesus the Messiah.

America, and the nations of the world are being subjected to this same promise Isa 28:13b. We’ve not only ‘forgotten’ part a., but we seem to be living without a grasp of part b.

^a EXEGETICAL HOMILETICS, Section 2.2.4.2.2 Textual Expository Mode.

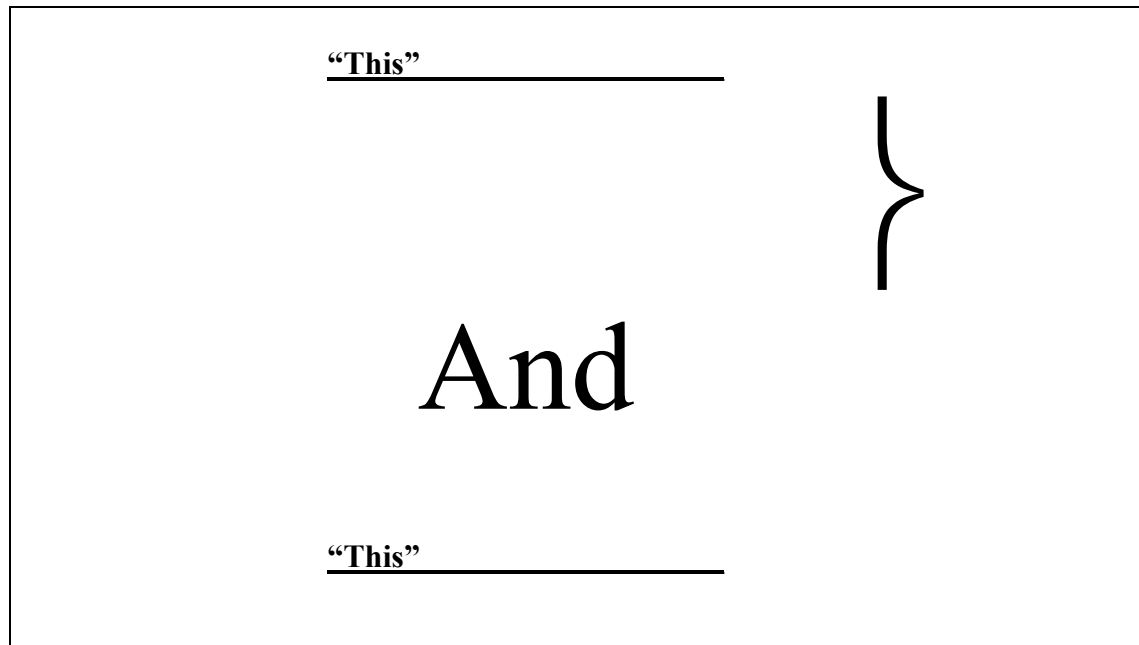


Figure 03.01 Waw-conjunctive With A Perfect Or Imperfect As Parallel With (Other) Antecedant(s)

03.01.01.01.01 The Waw Conjunctive Used In Correlation.

The waw-conjunctive as used in correlation retains the same parallel status it has in co-ordination, in Figure 03.01, above. However, it does not depend on similarity to antecedents to show its correlation. The evidence of correlation seems to arise out of the combination of the waw conjunctive with a perfect state verb. As Watts states:

“The parallel significance of the waw conjunctive and the fixed nature of the perfect (state) make a combination fitted to indicate that one state is a counterpart of another. The antecedent may provide a general idea while correlatives supply the details, (or) it may (the antecedent) give only a part (of an argument) while correlatives describe other parts. In any case, correlatives designate a state as fixed part of a larger unit. The unity of the whole is the fundamental concept of this relationship. No matter whether the antecedent appear(s) in a statement of a fact, a conditional statement, a command, or an exhortation, details presented by this idiom fill out the picture and appear as fixed parts of it.”

Watts again gives an eloquent example of these last statements with:

*“As an illustration, if Gen 2:6 is translated thus: ‘But a mist went up continually from the earth, and it watered the whole face of the ground,’ is it not indicated that the watering occurred frequently, even as the rising of the mist? (The answer is:) Yes, it is so indicated, because the perfect with (the) waw (-conjunctive) correlates watering with the frequent rising of the mist. **Frequency is indicated by the imperfect (state) (while) correlation by the perfect with (the) waw (-conjunctive).**” {See our cover picture.}*

03.01.02.01 The Waw-Consecutive Always Indicates A Sequence.

The wāw -consecutive, when used with imperfects, is only used with **indicative**^a imperfects. Because of this it is well that we consider this relationship along with the concept of sequencing of the waw-consecutive. See Figure 03.02, below.

03.01.02 The Wāw -Consecutive With The Imperfect.

The wāw-consecutive is prefixed to the imperfect with the **patāḥ** and the following *dāh'-gěsh forte*, instead of the shewa. The pointing of this addition is exactly the same as that of the article with the imperfect. e.g., Gen 1:3 Qal Imprf 3MS וַיֹּאמֶר *and He said i.e., God – אֱלֹהִים*: or Gen 3:13 וַיֹּאמֶר *and He said, i.e., the Lord God יְהוָה אֱלֹהִים*. Please observe that doubled consonants bearing a vocal shewa may drop the *dāh'-gěsh forte*. This behavior occurs most often when the yod/shewa, ךְ has the wāw-consecutive prefixed. Other consonants with the vocal shewa that often drop the *dāh'-gěsh forte* when the wāw-conjunctive/consecutive is prefixed are ק, נ, מ, ל, ך, and the sibilants שׁ, שׂ, צ, ס, and ז.

03.01.02.01 The Wāw -Consecutive Drawing The Accent.

The Wāw –Consecutive tends to draw the accent to an open penult, the next to last syllable of a word. See section 01.07 The Hebrew Accents. In the strong verb, this drawing only occurs in the Nipāl. When this drawing occurs, the long vowel of the ultima, the last syllable of a word, may be reduced. e.g., the Nipāl 3MS וַיִּקְטֹל becomes וַיִּקְטַל.

03.01.02.02 The Wāw –Consecutive In The Hipāl.

In the hipāl the ḥîreq yôd becomes a šērē after the wāw-consecutive is attached except in the 1CS. e.g., In the hipāl imperfect 1CS וַאֲקַטִּיל becomes וַאֲקַטִּיל (no reduction), or as in Gen 1:4 the hipāl imperfect 3MS וַיִּבְדֵּיל he saw, becomes וַיִּבְדֵּיל *And He saw i.e., God אֱלֹהִים*. When the pronominal suffixes are added in the hipāl imperfect, the ḥîreq yôd is maintained.

03.01.02.03 The Use Of The Wāw –Consecutive.

^a See Section 02.11.03 Syntax Of Hebrew Verbs With Respect To Mood.

03.01.02.03.01 Events.

The Use Of The Wāw–Consecutive Narrating Past

When narrating past events a usual method for this narration is to begin this narration in the perfect and then continue the narration using the wāw-consecutive with the imperfect. The wāw-consecutive with the imperfect has in earlier times, translated as a perfect. J. Washington Watts (JWWHS pgs. 100-117) in his small but pithy volume, has solved a very large problem that occurred because of such theory. Instead, he, Kyle Yates (KYEBH pgs. 103-106) and Bruce Waltke (BWOBHS pgs. 519-563) have come up with a more satisfactory (and more complicated), and hopefully a more accurate approach.

To indicate a **temporal sequence**; for example in Gen 1:1-1:5

א בראשית, ברא אלהים, את השמים, ואת הארץ.

1 In the beginning God created (ברא Qal Prf 3MS created-from nothing-ex-nihlo) the heavens and the earth.

Note in the verses, below, the waw-conversives ׀ in these verses. Note also the waw-conversives ׀. The shewa has been changed (in pause) to pathach as described in section 01.07, and 01.18.

The waw in verse 3 attached to the Imperfects, is a waw-consecutive ׀.

ב והארץ, היתה תהו ובהו, וחשך, על-פני תהום; ורוח אלהים; מרחפת על-פני המים.

2 and the earth was (היתה Qal Prf 3MS) formless and void; and darkness (was) (

היתה Qal Prf 3MS it was [added to Engl. Transl.]) upon the face of the deep. And the

Spirit of God hovered/brooded (מרחפת Piel Ptcpl continued hovering/ brooding, 'fertilizing') upon the face of the waters.

ג ויאמר אלהים, יהי אור; ויהי-אור.

3 ¶ And God (proceeded to say) said (ויאמר Qal Impf 3MS He was saying), Let there be (יהי Qal Impf., here used as an imperative^a) light: and there was (יהי) light. Note K&D's comment on light^b. God created photons!

ד וירא אלהים את-האור, כי-טוב; ויבדל אלהים, בין האור ובין החשך.

4 And God (proceeded to see) saw the light, that it (was) good: and God (proceeded to divide) divided the light from the darkness.

ה ויקרא אלהים לאור יום, ולחשך קרא לילה; ויהי-ערב ויהי-בקר, יום אחד. {פ}

^a See section 02.01.02.11 for the Imperitive imperfect.

^b The first thing created by the divine Word was 'light,' the elementary light, or light-material, in distinction from the 'lights,' or light-bearers, bodies of light, as the sun, moon, and stars, created on the fourth day, are called. It is now a generally accepted truth of natural science, that the light does not spring from the sun and stars, but that the sun itself is a dark body, and the light proceeds from an atmosphere which surrounds it. Light was the first thing called forth, and separated from the dark chaos by the creative mandate, 'Let there be,' — the first radiation of the life breathed into it by the Spirit of God, inasmuch as it is the fundamental condition of all organic life in the world, and without light and the warmth which flows from it no plant or animal could thrive.

5 *And* God (proceeded to call) called (אָרָא! Qal Imprf. 3MS) *the light Day*, *and* *the darkness* He called (אָרָא Qal Perf. 3MS) *Night*. *And* *the evening* (׳ה! Qal Imprf. 3MS) was, *and* *the morning* was (׳ה! Qal Imprf. 3MS) *the first day*.

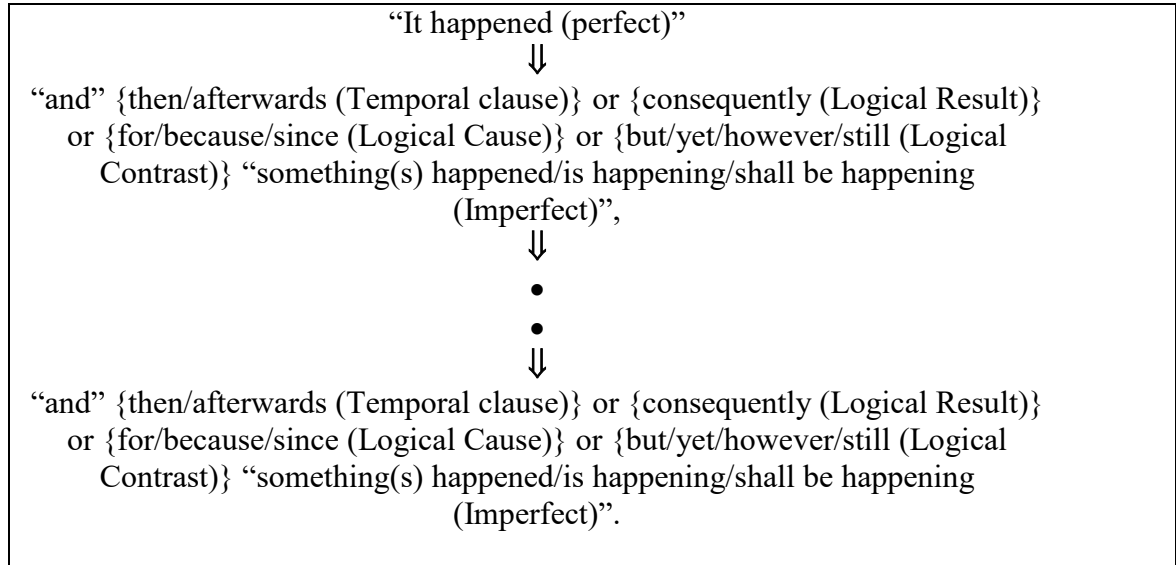


Figure 03.02 Waw-consecutive With A Perfect Followed by Successive Imperfect(s) .

03.01.02.03.02 The Use Of The Wāw–Consecutive Narrating Future Events.

When narrating future events a usual method for this narration is to begin this narration in the imperfect and then continue the narration using the wāw-consecutive with the perfect^a. Translation of this waw must, however, depend upon the logical relation of the constructions it links together. Although this is true of all forms of the waw, it is especially true of the waw-consecutive because the distinctions are many and sharp. Hebrew minds preferred to leave more to the interpretation of the reader than we do. As English readers/speakers we must insist on translations of the waw-consecutive like:

^a . The wāw-consecutive with the perfect has in earlier times, been translated as an imperfect.

03.01.02.03.03 The Waw-Consecutive In Temporal Sequence(s).

In **temporal sequences** the waw-consecutive **may be translated as** ; *also, and, likewise, then, afterwards.*

e.g., Gen 1:1-3 “In the beginning God created the heavens and the earth . . . **Afterwards** God proceeded to say, *Let light come into existence*; so light began to be!” (photons (?) may give evidence of ‘apparent’ age.) Note: ⌋.

03.01.02.03.04 The Waw-Consecutive In Logical Result. .

In the case of **logical result**, the waw-consecutive **may be translated as**; *so, therefore, thus, hence, accordingly, consequently.*

e.g., Gen 2:7b “. . . then to breath into his nostrils thr fullness of the breath of life, **so** man became a living creature. See also Gen 3:6-16. Note: ⌋.

03.01.02.03.05 The Waw-Consecutive In Logical Cause. .

In the case of **logical cause**, the waw-consecutive **may be translated as**; *for, because, since, inasmuch.* The use of the waw-consecutive to introduce a clause is subordination rather than coordination. e.g., Ex 2:10 And she began to call his name Moses, **because** she was in the habit of saying, “Indeed, from the water I drew him.”

Note: ⌋.

03.01.02.03.06 The Waw-Consecutive In Logical Contrast.

In the case of **logical contrast**, the waw-consecutive **may be translated as**; *but, yet, however, nevertheless, still.* e.g., Deu 4:33 Has a people heard the voice of God speaking out of the midst of the fire, as you heard it, **yet** continued to live? Note: ⌋.

ASSIGNMENT 03.01. The Waw-Conjunctive and Waw-Consecutive In The Hebrew Verb System.

1. a. Define the Waw Conjunctive b. In what form(s) does it appear? Give a Reference of such a construction.

a.

- b. 1) _____ Meaning _____ Reference _____ .
 2) _____ Meaning _____ Reference _____ .
 3) _____ Meaning _____ Reference _____ .

Any Others?

2. a. Define the Waw Consecutive b. In what form(s) does it appear? Give a Reference of such a construction.

a.

- b. 1) _____ Meaning _____ Reference _____ .
 2) _____ Meaning _____ Reference _____ .
 3) _____ Meaning _____ Reference _____ .
 4) _____ Meaning _____ Reference _____ .
 5) _____ Meaning _____ Reference _____ .

Any Others?

2. Describe how the waw Consecutive is used in the Hebrew Scriptures.

03.02.01 The Hebrew Demonstrative Pronouns.

The Hebrew Language (like the Greek) has near (immediate) or far (remote) demonstratives. Their morphology and meanings are shown in Table 01.17.

Table 03.01 The Hebrew Demonstrative Pronouns.

Near Demonstrative			Far Demonstrative		
Parse	Hebrew	English	Parse	Hebrew	English
MS	זֶה	<i>this (man)</i>	MS	הַהוּא	<i>that (man)</i>
FS	זֹאת, ^a זוֹ, ^b זֵה	<i>this (women)</i>	FS	הַהִיא	<i>that (woman)</i>
MP	אֵלֶּה, ^c אֵלֵּם	<i>these (men)</i> <i>these (women)</i>	MP	הֵם, הֵנָּה	<i>those (men)</i>
FP			FP	הֵנָּה	<i>those (women)</i>
There are expanded Demonstratives					
M&F	^d הַלְזֵה	<i>this, who, which, other (without substantive)</i>			
MS	^e הַלְזֵה	<i>this</i>			
F	^f הַלְזֵה	<i>this</i>			

03.02.02 The Hebrew Interrogative Pronouns.

Using the terminology of Waltke (BWOBHS), the 4 categories of the interrogative-indefinite pronouns are:

03.02.02.01 The Animate Interrogative Pronoun מִי *who, whose, whom*.

This category contains the animate pronoun מִי *who, whose, whom*. this pronoun is invariant for gender and number. This pronoun is found in 3 case functions:

- The Nominative case usage: Gen 3:11 מִי לְךָ הִגִּיד? *Who told you?*
- The Genitive case usage: Gen 24:23 מִי אֵת בִּתּוֹ? *Whose daughter (are) you?*

^a This spelling only occurs twice in Scripture (BWOBHS, pg 307)

^b This spelling only occurs eleven times in Scripture (BWOBHS, pg 307)

^c This spelling only occurs nine times in Scripture usually with the article. (BWOBHS, pg 307)

^d 6 of 7 occurrences are adjectival. (BWOBHS, pg 307), Jud 6:20, 1Sa 14:1, etc.

^e This spelling only occurs twice in Scripture (BWOBHS, pg 307), Gen 24:65, Gen 37:19

^f This expanded spelling only occurs once in Ez 36:15. (BWOBHS, pg 307)

^g Verbs supplied in translations are enclosed in parenthesis ().

Or: Gen 32:18 לְמִי־אַתָּה? *To whom* do you belong?

- (c) The Accusative case, מִי always occurs with the sign of the direct object אֶת.

Isa 6:8 אֶת־מִי אֶשְׁלַח *Whom* shall I send?

03.02.02.02 The Inanimate Interrogative Pronoun מַה *what, of what sort, what (with respect to)*.

(the pointing [vocalization] varies) *As an accusative of specification* the form is מַה before א, ה, and ו. The form is מה before ה and ע. It is pointed מה elsewhere. No matter the pointing, מה may take the Makkef (ם), the word joiner. This pronoun is also used in three case functions.

- (a) The Nominative case usage: Gen 31:36 מַה־פְּשָׁעִי *What* (is) my crime?

- (b) The Genitive case usage: Gen 15:8 אֵדָה בְּמַה *By what* (shall) I know?

Or: Jer 8:9 לָהֶם וְחִכְמַת־מַה? *wisdom* And *of what sort* do they have? (i.e., And *what sort of* wisdom do they have?)

- (c) The Accusative case, מה never occurs with the sign of the direct object אֶת.

Gen 4:10 עָשִׂיתָ מַה? *What* have you done?

03.02.02.03 Locative Interrogative Particle אֵי *where, And Related Forms*.

The locative particle אֵי *where*, is multiplied by a number of compounds (e.g., מִזֶּה אֵי) and related forms (e.g., אֵי־כַה). Most of these terms are locative in reference and interrogative in use. אֵי can also be used with pronominal suffixes.

The core term אֵי has two distinct uses:

- (a) In the simple locative pattern, it can be used absolutely or with a following זה. e.g.,

Gen 4:9 אֵי־הָבֵל אָחִיךָ הָבֵל אֵי? *Where* (is) your brother Abel?^a

Deu 32:37 אֵי אֱלֹהֵימֹו *Where* (is/are^b) their God/gods, (Here a rhetorical use, God speaking!) – i.e., the rock in whom they trusted)

1Ki 13:12 הַלְךָ הַדֶּרֶךְ אֵי־זֶה? *Where* (is) the road he went on?

Isa 50:1 כִּרְיִתוֹת סִפָּר אֵי זֶה? *Where* (I wonder) (is) the bill of divorcement?

Jer 6:16 הַטּוֹב לְרֶגֶךָ אֵי־זֶה? *Where* (is) the good way?

- (b) It (אֵי) can also be used with pronominal suffixes

Gen 3:9 אַיְכָּה? *Where* (are) you?

^a He lied because he Cained Abel to death! ouch.

^b Verbs supplied in translations are enclosed in parenthesis ().

Exo 2:20 **וְאֵי** *And where (is) he?*

2Ki 19:13 **מֶלֶךְ-חַמַּת אֵי** *Where (is) he, (the) king of Hamath?*

(c) A directional locative is **מִזֶּה אֵי** *where, from where, from which.*

1Sa 30:13 **אַתָּה מִזֶּה וְאֵי** *And where (are) you from?*

Jon 1:8 **אַתָּה: עִם וְאֵי-מִזֶּה** *And from which people (are) you?*

Gen 16:8 (Qal, Perfect 2S) **בָּאת אֵי-מִזֶּה** *Where (from) have you come from?*

(c) There are two interrogative forms related to or derived from **אֵי**; **אֵי** *where?*, not used with verbs, and **אֵיפֹה** *where?*, less common but is used with verbs or not with verbs.

אֵיפֹה is also related to **פֹּה** *here.*

Gen 18:9 **אַיפֹה אֲשַׁתְּךָ שָׂרָה** *Where (is) Sarah, your wife?*

Isa 33:18 **אֵיפֹה שָׂקֵל** *Where (is) the weigher (i.e., the receiver of tribute by metonymy)?*

1Sa 19:22 **אֵיפֹה וְדָוִד וְשָׁמוּאֵל** *Where (are) Samuel and David?*

Jer 3:2 **אֵיפֹה תִשְׁלַח לֹא** . . . , [Lift up thine eyes unto the high places and .see] *Where have you not been ravished?* (With reference to Israel's idolatry (which is Spiritual adultery)

(d) The following three forms, related to **אֵי**, that answer to the question *how?*. These forms are: **אֵיךָ**, **אֵיכָה**, and **אֵיכָכָה**. The first of these is common, while the last two occur less frequently (rare). Examples in this section are taken from .

1Ki 12:6 **בְּוַעֲצִים אַתֶּם אֵיךָ** *How do you advise me, (that I may answer this people)?*

Gen 26:9 **הֲיֵא אַחֲתֵי אִמְרַת וְאֵיךָ** *And how (could)^a you say, "she (is) my sister"*

2Sa 1:5 **כִּי-מָת יְדַעַת וִיהוּנָתָן וְשָׂאוֹל אֵיךָ** *How (do) you know that Saul and Jonathan (are) dead?*

Deu 1:12 **אֵיכָה אֶשָּׂא לְבַדִּי** *How (can) I bear you by myself?*

SS 5:3 "I have put off my coat; **אֵלְבָשָׁנָה אֵיכָכָה** *How [or why] (should) I put it on?* I have washed my feet; **אֵטְנִנְכֶם אֵיכָכָה** *How [or why] (should) I defile them?"* [Shunamite has already retired to her bed-chamber and locked the door.]

(e) The form **אֵנָה** *here*, may be doubled in a phrase; meaning *here and there*. It may be seen in 1Ki 2:36, 43; and 2Ki 5:25.

(f) The form **אֵנָה** may be extended by the addition of the form **עַד**, to form the locative phrase **עַד-אֵנָה** *how long?* It occurs in such passages as: Exo 16:28, and Num 14:11

^a Verbs supplied in translations are enclosed in parenthesis ().

03.02.03 The Hebrew Relative Pronouns.

The clauses (using pronouns, etc.) so far, have been simple, some having verbs, and some without, e.g., Gen 1:1. The relative clause is a major kind of subordinate clause. They usually (but not always) contain standard relative clause markers; the most widely used relative clause marker is the indelible word **אֲשֶׁר** *who, which*. It is used twice in Gen 1:7 as:

7 וַיַּעַשׂ אֱלֹהִים, אֶת-הַרְקִיעַ, וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרְקִיעַ,
וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרְקִיעַ; וַיְהִי-כֵן.

Gen 1:7 *And God made the firmament, and divided the waters which (were)^a under the firmament from the waters which (were) above the firmament; and it was so.*

The two verbless relative clauses, here, are dependent (attributive) clauses, because the head word for each clause is “the waters”, **הַמַּיִם**.

The independent relative clause, although a contradiction in terms, because it is independent and not relative to anything else in a particular construction, is a construction introduced by a relative marker. This marker functions as a principal part of the main verbal clause. This is illustrated in Gen 38:10.

10 וַיֵּרַע בְּעֵינָי יְהוָה אֲשֶׁר עָשָׂה וַיִּמָּת, גַּם-אֶתּוֹ:

10 And **the thing which/what he** {i.e., Onan} **did was evil/displeasing in the sight [eyes]** of the LORD; and He slew [with] him also {i.e., the ‘also’, refers to Er, Judah's first-born, in verse 38:7}.

J. W. Watts muses and says: “A relative clause is always related to some noun, either written or implied, in the main clause. Thus, it partakes of the nature of an adjective, and the question of agreement (Concord) with its noun is important. The relative particle **אֲשֶׁר**, is nearly always used to introduce it, and sometimes the near demonstrative pronoun **זֶה** MS, or the indelible pronoun/adjective **זֶה**, *this or these*, introduce it. Since **אֲשֶׁר** is now a mere particle signifying relation, not a relative pronoun, a personal pronoun is usually brought into the relative clause to show concord (agreement) with its antecedent in person (P), number (N), and gender (G).

The fact that the particle, **אֲשֶׁר**, allows no inflection makes it impossible to reflect such an agreement. With the introduction of the personal pronoun, three essential facts become involved in the indication of this relation: (1) the antecedent, (2) the relative particle, and (3) the personal pronoun. In many cases, however, one or more of these essential facts is not expressed, but is merely implied. The translator must be prepared to fill in where English cannot bear similar abbreviations. In such cases, the identification of each of these three essential facts with the other two becomes the key to (solving) the problem,

JWW then gives examples of how this recognition/translation is accomplished. He uses the following texts:

^a Verbs supplied in translations are enclosed in parenthesis ().

03.02.03.01 With The Relative Clause Fully Written (all three aspects).

The full relative clause is written in enlarged text.

Gen 9:3

9:3 כָּל-רֶמֶשׂ אֲשֶׁר הוּא-חַי, לָכֶם יִהְיֶה לְאֹכְלָהּ: כִּי־רָק עֵשׂב, נָתַתִּי לָכֶם אֶת-כָּל

Note:

יָי : 02416 chay khah'- ee from 02421; ;{ See TWOT on 644 @@ "644a"}

AV-live 197, life 144, beast 76, alive 31, creature 15, running 7, living thing 6, raw 6, misc 19; 501

adj

- 1) living, alive
 - 1a) green (of vegetation)
 - 1b) flowing, fresh (of water)
 - 1c) lively, active (of man)
 - 1d) reviving (of the springtime)

n m

- 2) relatives
- 3) life (abstract emphatic)
 - 3a) life
 - 3b) sustenance, maintenance

n f

- 4) living thing, animal
 - 4a) animal
 - 4b) life
 - 4c) appetite
 - 4d) revival, renewal
- 5) community

יִהְיֶה *it shall be*: Impf, 3MS < יִהְיֶה *he is, it is, (to be)*

3 Every *moving thing that lives/(is) alive/raw flesh*, *it* shall be food for you; even as the green grass I have given you all things.

Also see:

Gen 24:15, Jer 28:9, Rut 2:12, and Isa 49:3

03.02.03.02 With The Personal Pronoun Omitted.

The relative clause written with the omission of the personal pronoun, are examined.

Gen 1:7

ז וַיַּעַשׂ אֱלֹהִים, אֶת-הַרְקִיעַ, וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרְקִיעַ, וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ; וַיְהִי-כֵן.

7 And God made the firmament, and divided *the waters which* (were) under the firmament from *the waters which* (were) above the firmament: and it was so.

Note: The indelible relative particle אֲשֶׁר translated 'which' is understood to become the nominative subject of the two prepositional phrases 'which (were) under the firmament', and 'which (were) above the firmament'. The words (were) are understood but not in the original. The word firmament 07549 רקיע *raqiya* 'raw-kee'- ah, has several meanings as shown below. Note here Gen 1:6 *And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.*

K&D suggest: The Second Day. — When the light had been separated from the darkness, and day and night had been created, there followed upon a **second fiat of the Creator, the division of the chaotic mass of waters through the formation of the firmament**. This word and several of its meanings are:

1) extended surface (solid), expanse, firmament

1a) expanse (flat as base, support)

1b) firmament (of vault of heaven supporting waters above)

1b1) considered by Hebrews as solid and supporting ‘waters’ above

However, in context with verse 6 the firmament corresponds with **1b) bold print**. This is where creationists get the concept of the ‘Canopy Theory; the explanation of the no-rain-til-Noah’s day; Why the direct radiation of the sun was intercepted by this canopy, helping to preserve longevity of human life; etc.

Also see:

Gen 2:8, Gen 35:13, Jer 17:12, 1Ki 8:47, and Gen 10:14

03.02.03.03 With The Relative Pronoun And Perhaps The Personal Pronoun Omitted.

An examples of this class may be found in:

Gen 15:13

15:13 לְאַבְרָם, יָדַע תִּדַע { כִּי-גַר יְהִי זְרַעְךָ } וַיֹּאמֶר

[בְּאֶרֶץ לֹא לָהֶם,] וְעַבְדוּם, וְעָנּוּ אֹתָם--אֲרִבַּע מֵאוֹת, שָׁנָה.

15:13 And he said unto Abram, Know of a surety that your seed shall be sojourners in a land (that it) (shall be) not theirs, and shall serve them; and they shall afflict them four hundred years;

Note: the dependent relative clause (a prepositional phrase) the independent relative clause is doubly underlined. The Hebrew independent relative clause (a prepositional phrase) is enclosed by brackets { }; the dependent relative clause is enclosed by braces [].

Note also: the word, a conjunction-formerly a demonstrative pronoun, כִּי *that, because, when*; attached to an anarthrous noun גַּר *sojourner*.

And זְרַעְךָ *your seed*, is the noun construct with the 2MS suffix.

Also with the Sob verb יְהִי! *he/it shall be* Qal Imprf 3MS > הִנֵּה *he/it is*.

בְּאֶרֶץ *in a land*.

לֹא לָהֶם *not + Prep לְ to, for, at + 3MP suffix* הֶם *their, of them*, = *in a land not (belonging) to them*.

Also see: Isa 42:1, Job 1:1, Psa 16:3

03.02.03.04 With The Antecedent Included In The Relative Particle.

For an example look at:

Gen 43:16

... וַיֹּאמֶר לְאִשָּׁר עַל-בֵּיתוֹ ... Gen 43:16

Gen 43:16. . . and **then he** proceeded to say (to **him who** (was)) over **his** house^a(hold).

Qal Imprf. 3MS> אָמַר *he said*

Also see: 1Sa 16:3, 2Ki 10:5.

03.02.03.05 With The Antecedent, the Relative Particle, And Personal Pronoun Omitted.

When all of the three facts, above, are omitted, it will (or might) be found that something in the main clause implies the antecedent. Then, with this antecedent in mind, the other 'facts', sEx 4:13

וַיֹּאמֶר, בִּי אֲדֹנָי; שְׁלַח-נָא, בְּיַד-תַּשְׁלַח. 4:13

Exo 4:13 *And he said, Oh, Lord, send, I pray thee, by the hand of him whom thou wilt send.*

וַיֹּאמֶר *And he proceeded to say; waw-consecutive, and; Qal Imperf. 3MS > אָמַר he said,*

בִּי *Oh; a portion of an entreaty, here, to Adonai*

אֲדֹנָי *Adonai (Master – as the Relationship, He has all resources to provide for us.)*

שְׁלַח-נָא *send Qal Impert. 2MS > שְׁלַח he sent. + נָא - I pray, attached portion (shown by the particle, the word joiner Maqḵeph (׀)) of this entreaty,*

בְּיַד-תַּשְׁלַח. *by (the) hand; + תַּשְׁלַח- of (him, the one whom) You will send. attached verb Qal Imperf. 2MS > שְׁלַח he sent.*

We see then: The antecedent *he*, the relative pronoun (*him-the one whom*)

See Also: Job 18:21, Isa 65:1.

03.02.04 The Four Classes Of Relative Clause Markers.

The four classes of relative clause markers are:

^a He does Not refer to the “Santa Clause”!

- (a) אֲשֶׁר *what, which*. This marker, etymologically speaking, comes from a locative noun. It may be considered as a noun always used in the construct state. It has no actual residual of this locative sense. Its pointing, however, may be explained by its construct residual. This word is rare in poetry, and its uses are more diverse in later prose than in the earlier. This pronoun occurs 4012 times in the BHS consonantal text of the Hebrew Scriptures. The full citation of meanings from its acting like, for example, a conjunction, or as an interrogative may be 'explored in BDB¹⁰
- (b) ׃ *who, which, what, whom*. This relative clausal marker has various pointing. Usually, it is pointed as ׃ or ׃ whenever the following consonant contains the doubling *dāh'-gěsh* dot. When doubling is not allowed, or before certain letters, the pointing becomes ׃ or ׃.
- (c) The relative markers that are demonstratives in nature are ׃ as well as the rarer (relative) forms ׃, and ׃ (׃). These may also function as relative markers (double-duty).
A '׃' form may also be used in an independent relative clause, as in Job 15:17 or 19:19.
- (d) The final class of relative markers is composed of the article ׃ as well as the demonstratives ׃ and ׃. Note the use of the article with participles, Section 2.01.02.12.02, and the other two in section 03.02.07.

The first three (a)-(c), may be used to form 'independent-relative clauses'. For the 'relative' pronouns, as dependent pronouns they are never bracketed by a preposition or by the sign of the direct object אֶת.

As independent pronouns, they may have such brackets. The independent pronoun can be translated by a sample of English equivalents, *he who, he whom, that which, of such a kind as*. In poetry the relative clause may be unmarked.

ASSIGNMENT 03.02 The Hebrew Interrogative, Demonstrative, And Relative Pronouns.

1. Fill out the form below for the Demonstrative Pronouns.

Near Demonstrative			Far Demonstrative		
Parse	Hebrew	English	Parse	Hebrew	English
MS			MS	·	
FS	ׁ , ׁ ·		FS	·	
MP	ׁ , ·		MP	ׁ , ·	
FP	·		FP	·	
There are expanded Demonstratives					
M&F	·		Not Used		
MS	·				
F	·				

2. Write as many Interrogative Pronouns that we have studied along with translation, reference and parse.

- 1) _____ Meaning _____ Reference _____ Parse _____ .
- 2) _____ Meaning _____ Reference _____ Parse _____ .
- 3) _____ Meaning _____ Reference _____ Parse _____ .
- 4) _____ Meaning _____ Reference _____ Parse _____ .
- 5) _____ Meaning _____ Reference _____ Parse _____ .
- 6) _____ Meaning _____ Reference _____ Parse _____ .
- 7) _____ Meaning _____ Reference _____ Parse _____ .
- 8) _____ Meaning _____ Reference _____ Parse _____ .
- 9) _____ Meaning _____ Reference _____ Parse _____ .
- 10) _____ Meaning _____ Reference _____ Parse _____ .
- 11) _____ Meaning _____ Reference _____ Parse _____ .
- 12) _____ Meaning _____ Reference _____ Parse _____ .

Any Others?

3. Write as many Relative Pronouns that we have studied along with translation, reference and parse.

- | | | | | | | | | |
|-----|-------|---------|-------|-----------|-------|-------|-------|---|
| 1) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 2) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 3) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 4) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 5) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 6) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 7) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 8) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 9) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 10) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 11) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |
| 12) | _____ | Meaning | _____ | Reference | _____ | Parse | _____ | . |

Any Others?

4. In Section 03.02.03, Gen 38:10:

- a. What is the Parse of the word עִינִי? _____.
- b. Why was Jehovah so displeased?
- c. What is the reason for the translation “with him also”?

5. In Section 03.02.03, Define in this passage the meaning of Concord.

6. In Section 03.02.02.03 (b), In ref. to 2Ki 19:13,

- a. Where does the English article before Melek (king) come from?
- b. Provide the section number where this is specifically covered!

7. In Section 03.02.08, Gen 1:7, Why did we translate this word הַמַּיִם as “the waters”?

03.02.05 The Uses Of Hebrew Prepositions.

See Section 01.12 Hebrew Prepositions: for background on inseparable Prepositions.

03.02.05.01 The Hebrew Preposition ׀.

The Hebrew Preposition ׀ is translated like the Greek Preposition ἐν namely as a Locative denoting residence:

‘in’ as in Gen 1:1, 6, 14.

‘on’ as in Gen 8:20.

‘by’ as in 1Sa 29:1

‘with’ as in Gen 32:11

03.02.05.01.01 The Hebrew Preposition ׀ Usual Translation .

It may be often translated:

a) ‘among’ (consisting in or of) Gen 7:21.

b) ‘as’ (in the essence of) Exo 6:3.

c) ‘of’ (share in) Exo 12:3.

d) ‘against’ (with hostility towards) Gen 16:12.

03.02.05.01.02 The Hebrew Preposition ׀ When left Untranslated.

This preposition may often be left untranslated when used with certain transitive^a verbs that denote:

a) *Contact*, as with the verbs:

נגַּהּ ‘touch’, נָכַהּ ‘strike’, אָסַף ‘seize’, רָאָה ‘see’, שָׁמַע ‘hear’, קָרָא ‘call’, or שָׁאַל ‘ask’.

b) *Authority*, as with verbs ‘to rule’ or ‘to have dominion over’:

מָלַךְ to become king (or queen) Jos 13:10 Qal Perf, Exo 15:18;

מָשַׁל to rule, have dominion, reign, Zec 6:13 Qal Perf + waw-consec, Exo 21:8 Qal Imprf;

נָגַשׁ, an exactor - slave driver 2Ki 23:25 Qal Perf, Deu 15:2 Qal Imprf;

^a In grammar, an intransitive verb is a verb that has or takes no object. This distinguishes it from a transitive verb, which takes one or more objects.

רָדָה *to have dominion, rule dominate*: Isa 14:2 Qal Prf + waw-consec, Eze 34:4 Qal Imprf.

03.02.05.01.03 The Hebrew Preposition בְּ When Used To Denote Instrument.

It is sometimes used as the instrument: ‘with’ Gen 30:16

It is may be used as the price: ‘for’ Jos 10:11

03.02.05.01.04 The Hebrew Preposition בְּ When Used With Infinitive Construct.

It may be used with an infinitive construct to introduce a temporal phrase as in:

Gen 2:4 בְּהִבְרָאֵם Niphal (passive) Infinitive construct + 3MS affirmative pronominal suffix + בְּ, ‘when they were created’.

Gen 4:8 וַיְהִי בְּהִיוֹתָם בַּשָּׂדֶה And it came to pass, when they were in the field,

וַיְהִי Qal Imprf 3MS > הָיָה *came to pass, was, existed* + waw-constr and.

בְּהִיוֹתָם Qal Inf Constr. 3MP Suffix > הָיָה + prep. בְּ *when they were*

בַּשָּׂדֶה MS *field* + prep. בְּ *in*.

03.02.05.02 The Hebrew Preposition לְ.

This Hebrew preposition usually expresses direction toward in a physical or a temporal^a sense. Its basic meanings are:

‘to’ Gen 1:14 לְהַבְדִּיל Hiphal Inf + Prep. *To divide (the day from the night.)*

‘in’ Gen 1:1 בְּרֵאשִׁית *In (the) beginning.*

‘unto’ Gen 2:22 לְאִשָּׁה *unto (the) man.*

‘for’ Gen 1:14 לְאֵת וּלְמוֹעֲדִים *for signs and for seasons .*

‘at’ Gen 4:7 (sin lieth) לְפֶתַח *at (the) door.*

03.02.05.02.01 Its Use With The Infinitive Construct.

With the infinitive construct it may be used:

- a) To denote purpose, as in Gen 1:15 ; Gen 11:5 ; Gen 28:4

^a See Exo 34:25 לְבֹקֶר *unto or until morning.*

b) With **הִיהָ** Qual Perf. 3MS: *fall out, come to pass, become, to be*.

1) To denote continuing action, such as ‘*in the act of*’ or ‘*ready to*’;

Gen 15:12 **וַיְהִי הַשָּׁמֶשׁ לְבוֹא** And (when) *the sun was (in the process of) going (down)*,

וַיְהִי Qal Imprf 3MS (> **הִיהָ**) was + **וַיְ** waw-conversive, and.

הַשָּׁמֶשׁ *the sun*.

לְבוֹא Qal Infn Constr *to come or to go* + **לְ**

2) To denote compulsion; Jos 2:5 **וַיְהִי הַשַּׁעַר לְסָגוֹר**

And *it came to pass about the time of the shutting of the gate*,

c) When the infinitive is construed as the direct object of the verb.

Gen 4:2 **וַתִּצְדַּק לְלֵדָתָהּ** 2 And she again bare:

וַתִּצְדַּק Hiphal Imprf 3FS *she again* + waw-convsr. and

לְלֵדָתָהּ Qal Infn Constr. *bare* + Prep: See also Gen 12:11. See also Gen 12:11.

d) The regular negative before the infinitive construct

Gen 3:11 **לֹא אֶכְלֶתָּ . . . אֶכְלֶתָּ**

לֹא אֶכְלֶתָּ: = **אֶכְלֶתָּ** + Prep. **לֹא**: NOT

01115 בלתי biltiy bil-tee' constructive fem. of 01086 (equivalent to 01097); ;{ See TWOT on 246 @@ "246i"}

AV-but, except, save, nothing, lest, no, from, inasmuch, and not; 30

subst

1) not, except

adv

2) not

3) except (after preceding negation)

conj

4) except (after an implied or expressed negation)

with prep

5) so as not, in order not

6) an account of not, because ... **not**

7) until not

אֶכְלֶתָּ Qal Infn Constr. *eat*

03.02.05.02.02 It Is Sometimes Used To Introduce A Direct Object.

As an example:

Gen 9:27 **יִפְתָּ אֱלֹהִים לְיִפְתָּ** God shall enlarge (hiphil Impf. 3MS) Japheth.

03.02.05.02.03 It Is Sometimes Used To Circumvent The Construct Relation.

Because the two members of a construct relation Must agree in articulation (definiteness^a), e.g., ‘the city of a man’ cannot be written in Hebrew unless the **לְ** Precedes the construct (governing) subst. “the city”.

Gen 7:11 **לְחַיֵּי-נֹחַ** of Noah’s life.

03.02.05.02.04 It Is Usually Prefixed To The Agent When Used With A Passive Verb.

It is usually prefixed to the agent when used with a passive verb.

Jer 8:3 **וַיִּבְחַר מָוֶת, מִחַיִּים, לְכָל הַשְּׂאֲרִית**. . . And death shall be chosen rather than life by all the remnant . . .

וַיִּבְחַר Niphal Perf 3MS [passive] *shall be chosen* + waw-consec. *and*

מָוֶת Noun MS *death* (Subject)

מִחַיִּים Noun MP *live(s)* + Prep **מִן** *rather than, i.e., a comparative marker*¹¹.

לְכָל Noun MS *all* (the agent(s)) + Prep with the agent *by*.

הַשְּׂאֲרִית Noun MP (with FP ending) *the remnant or residual*. See Section 01.16.05 (b) (v).

03.02.05.02.05 Its Use After Imperitives For Emphasis. .

It may be used after imperitives to emphasize the subject. e.g.,

Gen 12:1 **לְךָ-לְךָ מֵאֶרֶץ** Get thee out of thy country

לְךָ-לְךָ Qal Imprv 2MS > **לְךָ** *go* + **לְךָ** ; + Maqqeph -, + **לְךָ** with the 2MS affirmative *you, (thee)*. See Table 01.16

מֵאֶרֶץ Noun with 2MS *land, country*+ Prep **מִן** (with verbs as here expressing or implying separation or removal) *out*.

03.02.05.02.05 When It Is Prefixed To Certain Nouns.

When **לְ** is prefixed to the certain nouns, the meaning of these nouns are subordinated to the prepositional meaning. e.g., **פְּנֵי** *turn toward*. when **לְ** is prefixed; *in the presence of*: or **עִינֵי**

^a See section 01.14.02.03.02 Examples Of The Construct-Absolute Relationship.

Dual Construct *eye*, when לְ is prefixed; *in the presence of, in full view of* Gen 42:24: likewise, מֵעַן לְ *because of, for the sake of, so that*, and לְפִי לְ *in accordance with*.

03.02.05.03 The Hebrew Preposition לְ.

This preposition usually expresses identity or similarity. e.g., Gen 13:10 *like, or, as*:

כְּאֶרֶץ מִצְרַיִם *as/like the land of Egypt*.

03.02.05.03.01 It May Express Approximation.

It may express approximation before words of number, mass, or time. e.g.,

Gen 25:31 מִכְרָה כִּיּוֹם Qal Imperitive 2(F)S *sell me first (today)* (thy birthright).
See also Ruth 1:4, or Num 11:31, *about*.

03.02.05.03.02 It May Express Agreement.

For this usage we look at:

2 Ki 1:17 כְּדִבְרֵי יְהוָה *according to (the) word of (the) LORD*.

03.02.05.03.03 It May be Used In Correlation.

In correlation it is used for example in:

Num 2:17 כְּאֲשֶׁר יִחַנוּ כֵּן יִסְעוּ *as they encamp, so shall they set forward*, every man in his place, by their standards. See also Lev 7:7.

Or: Ex 1:12 . . . כֵּן יִרְבֶּה וְכֵן יִפְרֹץ [But the more they afflicted (יַעֲנֶה) Piel Imprf 3MP (Intensive) (+ them),] *the more they multiplied (Qal Imprf 3MP) and the more they spread abroad (Qal Imprf 3MP)*.

03.02.05.03.04 When It Combines with מִן.

As with the propositions לְ and כִּי, the preposition מִן may be attached to מִן a so-called paragogic syllable so as to form with them, independent words.

מִמֶּנּוּ poetic for מִן;

כִּמּוֹ adv. and conj. *like, as, when, the like of what*, or as equivalent to לְ as an independent word, used only in poetry, except for Gen 19:15 and Neh 9:11: as a prep as poetic synonym of לְ.

לְמִן Poetic for לְ; see Job 27:14, 29:21, 38:40 and 40:4 .

03.02.05.03.05 When attached to 'פּי.

This attachment may be translated as 'according to' or 'commensurate with'.

Exo 16:21 אִישׁ כְּפִי אֹכְלוֹ *every man according to his eating.*

03.02.05.04 The Hebrew Preposition מִן.

The Hebrew Preposition מִן. 'out of', 'from', 'away from', expresses the idea of separation which may be used functionally to describe the ablative with the words: *from*, Gen 1:7, 2:2, 22:12; or *away from*, Gen 2:8, 4:11, 12:8.

03.02.05.04.01 It May Be Translated:

- a) *from among*, Gen 3:1.
- b) *without* (from a lack of),
- c) *from being, from doing*, (Occurs usually after verbs denoting restraint or refusal; the idea of negation is denoted after other verbs.) Gen 16:2.
- d) *because, on account of*,
- e) *some*, (a partitive use) Gen 19:32, Exo 16:27.

03.02.05.04.02 It Is Used To Express The Comparative.

It is used to express comparison after an adjective which in English (or Greek) is in the comparative degree. Gen 29:19, 26:16.

03.02.05.04.03 It May Combine With מִן to form מִפְּנֵי by reason of.

As in Gen 41:31. Note the coalescence of the ך.

03.02.05.05 The Hebrew Preposition עַל.

This proposition has a basic meaning of: *upon, concerning, over*

- upon*, Gen 1:2.
- concerning*, Gen 41:15.
- over*, Gen 1:20.
- at, beside*, Gen 16:7, 18:8.

Note: This proposition still retains its original meaning of *over*, in the sense of pre-eminence, or elevation.

03.02.05.05.01 It May Be Translated In various Ways:

- a) *because*, when it introduces a causal clause. e.g., Gen 20:3.
- b) *although*, when it introduces a concessive clause. e.g.,
- c) *against*. e.g., Gen 34:25, 27.

03.02.05.05.02 It May Be Left Untranslated.

It may be left untranslated when it follows verbs of command.

03.02.05.06 A List Of 17 Commonly Used Prepositions.

See Table 03.02 below.

Table 03.02 A List Of 17 Commonly Used Prepositions.

Hebrew Preposition	Meaning	Example Where Used	Hebrew Preposition	Meaning	Example Where Used
אַחֵר	<u>of place</u> : behind, after. <u>of time</u> : after	Exo 3:1, 11:5 Gen 9:28	זולת	except, only, save that, besides	2 Ki 24:14, Isa 45:21
אַחֲרַי	<u>of place</u> : behind, after. <u>of time</u> : after	Gen 18:10 Gen 9:9	יַעַן	because of	Gen 22:16, Eze 5:9
אֶל	<u>motion to</u> or <u>direction towards</u> ; to, unto, to, toward (a place or person) ^a etc.	Gen 2:19, 22	לְמַעַן	on account of, because of, for the sake of.	Psm 48:12, Isa 37:35
אֶצֶל	by, near, beside from beside	Gen 39:10, 15, with מִן 1 Sa 20:41	לְפָנַי	before, openly before	Gen 27:7
אֵת	with, together with. (with verbs of dwelling, abiding, going)	Gen 6:13 Isa 45:9	נֶגְדַת always as adv or prep in front, as נֶגְדַת + לְ or + כִּי	in front of, before, or corresponding, suitable, fit.	Gen 33:12, or Gen 2:18
בְּגִלְלִי	on account of, for the sake of	Gen 39:5	עַד	as far as, even to, while, unto, until (a place or person)	Num 24:20, 24
בֵּין	between, in the interval of	Gen 15:17	עִם	with, by, beside, against	Gen 31:31, 39:7, 12, 13.
בְּעִבּוּר	for the sake of, on account of, in order that.	Gen 3:17, 8:21	תַּחַת	under, instead of, in the parts underneath	Gen 2:21, 4:25.
בְּעַד	away from, behind, in behalf of, through	SS 4:1. 3, 6:7, (with מִן)			

^a Late writers under the influence of Aramaic often used אֶל and עַל interchangeably.

03.03 Hebrew Conditional Clauses.

The following information has been taken from the writings of J. Washington Watts (JWWHS).

Four main classes (as in Biblical Greek)^a of conditional clauses (sentences) occur in the Hebrew Scriptures. The conditional portion of such a class is called the Protasis while the result of such a condition is called the Apodosis.

Class 1 Condition of reality: ‘Since (it is true-Protasis) that . . . then (result-Apodosis) . . . ’ or other positive expression should translate this condition. It represents a fulfillment (result) of which has already or certainly will be fulfilled.

Class 2 Condition of unreality: ‘Since (it isn’t true-Protasis) that . . . then (result-Apodosis). . . ’ or other negative expression should translate this condition.

Class 3 Condition of probability/possibility: ‘If (it probably/quite possibly is true-Protasis) that . . . then (result-Apodosis)’

Class 4 Condition Of low probability. ‘If (it improbably/very low possibly is true-Protasis) that. . . then (result-Apodosis)’

Table 03.03 Verbal Sequences In Hebrew Conditional Sentences.

Class Of Condition ^b	Particle Marker In Protasis	Verb Type In Protasis and time aspect + Abrev.	Particle Marker In Apodosis	Verb Type In Apodosis and time aspect + Abrev. & Ref.
1 st Class	אם <i>if</i> (since) כי or אם כי but, <i>if, except.</i> הן or הנה <i>Lo! or Behold.</i> אשר <i>if.</i> In exceptional cases the waw correlative (conjunctive) Or None.	[Perfect (usually) or Participle (occasionally)] present (prs), previous present, (prv-pas) or previous future (prv-fut) indicative mood The relation between protasis and apodosis appears to be strictly logical in all cases, the waw consecutive is never used. Therefore the temporal sequence is never used.	ו Pres or Fut Indic. ! + Perfect where it ties the clause it introduces to the condition(s) contained in the antecedent (protasis) clause.	Imprf, Ptcpl, Perf, Prs or Fut Indic. Examples: Job 10:14, Ex 1:16, Ps 41:7a (6a), Job 7:13-14, Ex 8:17; 8:21, 2Ki 5:20, Gen 44:22b; Note also Prv 25:16 which has no such particles but depends on Juxtaposition and context to provide the conditional aspects.
2 nd Class	Always a particle לוּ or לוּלוּ	[Perfect (usually) or Participle (occasionally)] always with particle. Contrary to fact. Previous past (prv-pst) or present (prs) Subjunctive mood	None, but with the force of לוּ or לוּלוּ brought forward to the apodosis.	Perfect or imperfect, Examples: Jdg 13:23, Isa 1:9, Deu 32:27;29, Ps 81:14-15 (13-14).
3 rd Class	אם <i>if</i> , or כי	Imperfect (regularly) Participle (rarely), present (prs) or future(fut) indicative mood.	! + Present (prs), or future (fut) Indicative.	Perfect or imperfect present (prs) or Future (fut) indicative mood Examples: Mal 2:2, Is 1:19-20, Gen 44:32, Ex 21:(2)5, 6, 7, 11
4 th Class	Only! אם <i>if</i> orough.	Imperfect (only), present (prs) or future (fut) subjunctive	Subjunctive	Imprf - future (fut) subjunctive Examples:: Gen 13:16, Jer:33:20; 21, Is 1:18

^a NCACNT N Carlson, *All The Conditional Sentences (Clauses) In The Greek New Testament*. 2013, Create Space.

^b For Time aspects and abbreviations, see Table 02.36 A Time Table (for Hebrew Verbal Syntax)

03.03.01 Examples Of A First Class Conditional Sentence.

A characteristic example of a First Class Conditional sentence, in Job 10:14.

אם-הטאתי ושמרתני; ומעוני, לא תנקני. Job 10:14

Job 10:14 *If* (-אם *if*) *I sin* (הטאתי Qal Perf + 1CS affirmative, see Table 02.02), *then Thou markest* (ושמרתני Qal Perf, 2MS + 1CS Afformatice + waw-conversive) *me, and Thou wilt not acquit me* (תנקני Piel Imprf 2MP + 1CS affirmative *acquit + me*) *from mine iniquity.*

Note Gen 32:27 with **אם** **כי** or Gen 4:14 with **הן**

Exo 6:12b **הן** **בני-ישראל**, **לא-שמעו אלי**, **ואיך** **ישמעני** **פרעה** ..

Exo 6:12b *Behold*, (because) *the children of Israel have not hearkened unto me* (שמעו Qal Perf 3CP + **אלי** Prep with 1CS affirmative) (and they haven't); *how then* (ואיך Note the ׀

waw-conjunctive) *shall Pharaoh hear me* (ישמעני Qal Imprf 3MS + 1CS affirmative) (Moses assumes Pharaoh won't)?

Lev 25:25

25:25 **כי-ימוך אחיך**, **ומכר מאחזתו--ובא גאלו**, **הקרב אליו**, **וגאל**, **את ממכר אחיו**.

Lev 25:25 *If* (-כי) *your brother becomes poor* (ימוך Qal Imprf 3MS + brother אחיך with the 2MS Afformative), *and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold.*

Exo 21:13

21:13 **ואשר לא צדה**, **והאלהים אנה לידו--ושמתי לך מקום**, **אשר ינוס שמה**.

Exo 21:13 And *if* a man lie not in wait (Qal Perf 3MS), but God cause it to come to hand; *then* I will appoint thee (Qal Perf 1CS) a place whither he may flee.

Gen 33:13b Here The waw-conjunctive introduces the condition (rare) as below:

וידפקוים יום אחד, ומתו כל-הצאן. 33:13b

וידפקוים waw conv. ׀ *and* + Qal Perf. 3CP + 3MP suffix (if) *they shall overdrive (to beat, drive severely) them.*

יום Noun *day.*

אחד Number *one*, Adj. *each, every.*
;(then)

ומתו waw conversive. ׀ *and*, + Qal Perf. 3CP > **מת** *he died.* (they) *shall die*

כל- Adj. *all*

הצאן 3P + Art. = *the flock.*

Gen 33:13b *and if* they overdrive them one (every) day, (then) all the flocks will die.

03.03.02 Examples Of A Second Class Conditional Sentence.

Jdg 13:23

Jdg 13:23 **לו** חִפֵּץ יְהוָה לְהַמִּיתֵנוּ לֹא-לָקַח מִיָּדָנוּ עֹלָה וּמִנְחָה,

Jdg 13:23 'If (**לו**) the LORD were pleased (Qal Perf 3MS> חִפֵּץ) to kill us (but he wasn't)

(Hiphil Infinitive + 1CP affirmative > מָוֹת *he died*), He would not have received (Qal Perf 3MS> לָקַח) a burnt-offering and a meal-offering at our hand, . .

Isa 1:9

Isa 1:9 **לוֹלֵי** יְהוָה צָבָאוֹת, הוֹתִיר לָנוּ שְׂרִיד כְּמַעֲט--כְּסֹדֶם הַיִּינוּ לְעַמָּרָה דָּמִינוּ.

Isa 1:9 **Except** (**לוֹלֵי**) the LORD of hosts had left (Hiphil Perf 3MS> יָתַר) unto us a very small remnant, (but He did) we should have been (Qal Perf 1CP > דָּמָה) as Sodom, and we should have been like unto Gomorrah. But note: Mt 10:15, Mt 11:23, Mt 11:24, Mr 6:11, Lu 10:12.

Question: In Isa 1:9, what is the difference in meaning between, the **כְּ** in כְּסֹדֶם, and **ל** in

לְעַמָּרָה?

Question: In Isa 1:9, what figure(s) of speech is contained in the last two clauses?

03.03.03 Examples Of A Third Class Conditional Sentence.

As examples of third class conditional sentences see Ex 21:2 with particle **כִּי** *if*, and Imprf.

Exo 21:2

Exo 21:2 **כִּי** תִקְנֶה עֶבֶד עִבְרִי, שֵׁשׁ שָׁנִים יַעֲבֹד; וּבִשְׁבַעַת--יֵצֵא לְחֹפְשִׁי, חֲנָם.

Exo 21:2 **If** (**כִּי**) you (at any time) buy (תִּקְנֶה Qal Imperfect 2MS (fut) > קָנָה) a Hebrew servant, (then) six (שֵׁשׁ cardinal number) years (שָׁנִים) he shall serve (יַעֲבֹד Qal Imperfect 3MS (fut) > עָבַד); and in the seventh (וּבִשְׁבַעַת waw + Prep + ordinal number-adjective-agrees with a supplied 'year' MS שָׁנָה in gender???) he shall go out (יֵצֵא! Qal Imprf 3MS (fut) > יָצָא) free for nothing.

03.03.04 Examples Of A Fourth Class Conditional Sentence

אֲשֶׁר אִם-יֹכֵל אִישׁ, לְמִנּוֹת אֶת-עֶפְרָהּ--גַּם-זְרָעָהּ, יִמְנָה Gen 13:16

Gen 13:16 . . . so that if a man can number the dust of the earth, then shall thy seed also be numbered.

אֲשֶׁר Rel. Part. *that, so that, which, . . .*

אִם-יֹכֵל אִישׁ *if a man might be able* (Qal Impf 3MS > יָכַל)

לְמִנּוֹת Qal Inf. + Prep. *to number*

אֶת-כְּעֶפְרָהּ הָאָרֶץ Sign of DO + prep כִּי (*as, like, according to, even, . . .*) + dust (particles) + *the earth*.

גַּם-זְרָעָהּ, יִמְנָה *also + your 2MS seed + Niphal Impf 2MP > יִמְנָה shall be numbered (passive)*

From Table 03.03 Verbal Sequences In Hebrew Conditional Sentences, all the conditional aspects for a 4th class conditional sentence have been met. See also Jer 31:36,37, 33:20,21; Isa 1:18

03.04 Apposition-Appositives

03.04.01 Nominal Appositives.

Nouns are, in Hebrew as in Greek, frequently used very much like adjectives, to "modify" other nouns, and when so used are called appositives or are said to be in apposition. An appositive usually has the article and usually follows the noun (or pronoun) to which it stands in apposition, and always agrees with it in case:

Ge 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man *from the* LORD.

א וְהָאָדָם, יָדַע אֶת-
 חַוָּה אִשְׁתּוֹ; וַתַּהַר,
 וַתֵּלֶד אֶת-קַיִן,
 וַתֹּאמֶר, קָנִיתִי אִישׁ
 אֶת-יְהוָה.

1 And the Adam
 knew Eve his wife;
 and she conceived
 and bore Cain, and
 said: 'I have gotten a
 man *with the help of*
 the LORD.'

07069 קָנָה qanah kaw-naw' a primitive root; v; {See TWOT on 2039}

AV-Buy 46, get 15, purchased 5, buyer 3, possessor 3, possessed 2, owner 1, recover 1, redeemed 1, misc 7; 84

1) to get, acquire, create, buy, possess

1a) (Qal)

1a1) to get, acquire, obtain

1a1a) of God originating, creating, redeeming His people

1a1a1) possessor

1a1b) of Eve acquiring

1a1c) of acquiring knowledge, wisdom

1a2) to buy

1b) (Niphal) to be bought

1c) (Hiphil) to cause to possess

0854 אֵת 'eth ayth probably from 0579; prep; {See TWOT on 187}

AV-against, with, in, him, me, upon; 24

1) with, near, together with

1a) with, together with

1b) with (of relationship)

1c) near (of place)

1d) with (poss.)

1e) from ... with, from (with other prep)

1f) the sign of the direct object with Maqqeph -.

The reader will find a discussion of this remarkable passage worthy of his attention in Dr. J. P. Smith's *Scripture Testimony to the Messiah*, vol. 1, p. 228. Third edition. 1837. This learned, indefatigable, and candid writer, argues with considerable force in favor of the translation, 'I have obtained a man, Jehovah,' and supposes that Eve really believed her first-born to be the incarnate Jehovah. There is little difficulty in allowing that she could know so much as is here presupposed because of the grammatical construction (Nominal Apposition) and the promise made to her in Gen 3:15. The remark of Dathe might seem to be fatal to this interpretation: — ' Si scivit, Messiam esse debere Jovam, quomodo existimare potuit, Cainam esse Messiam,

quem sciebat esse ab Adamo genitum.’ If Eve knew that Messiah must be Jehovah, how could she think that Cain was the Messiah, when she knew him to be the offspring of Adam? At this point of time she evidently (only?) knew that the promise had to do with her seed. Note the logical inconsistency of Dathe’s statement. Consider now the Grammatical Proof.

Ge 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man *from* the LORD. {KJV}

א וְהָאָדָם, יָדַע אֶת-חַוָּה אִשְׁתּוֹ; וַתֵּלֶד אֶת-קַיִן,
וַתֹּאמֶר, קָנִיתִי אִישׁ אֶת-יְהוָה.

Note here, אֶת, I take as the sign of the direct object along with the Mappiq with the name יהוה! as an appositive to אִישׁ: Man. Thus the phrase better reads as to the intent of Eve: . .

She conceived, and bare Cain, and said, I have obtained {קָנִיתִי} {Qal Perf ICS > 07069 קָנָה qanah kaw-naw’: obtain} the man {אִישׁ}, YeHoVaH {יְהוָה} Note also that the English articulation was added because the name for God is always articular (implied).¹² Also, Eve was correct in that the seed of Eve^a would bring forth Messiah, the LORD Jesus, except she was 4000 years or so too quick with her synopsis. She learned better when her son Cain Murdered her son Able.

I’ve known mothers, who, ignorant of Biblical concepts thought their babies and terrible twosies were perfect. Little did they realize the little monsters inherited that nature from ADAM!

This was an example of Nominal Apposition. Another may be found in Judges 19:1

03.04.02 Adjectival Apposition.

In Hebrew there is also Adjectival Apposition as in Gen 4:8. Although in the adjectival situation the noun precedes the adjective used in apposition. Note here the particle אֶל- attached to the noun Able, in the two occurrences.

ח וַיֹּאמֶר קַיִן, אֶל-הָבֶל, Gen 4:8 And Cain spoke unto **Abel his brother**.
אָחִיו; וַיְהִי בְהִיּוֹתָם בַּשָּׂדֶה, And it came to pass, when they were in the field, that
וַיָּקָם קַיִן אֶל-הָבֶל אָחִיו Cain rose up against **Abel his brother**, and slew him.
וַיַּהַרְגֵהוּ.

^a Gen 3:15; Is 7:14; Mat 1:18-25; Lk 1:26-38, 2:1-7; Jn 1:1-2, 14. But notice the ploy of Satan to corrupt her seed: Ge 6:1-8, Dan 2:48, Mt 24:37-39; Lk 17:26-27; 1 Pe 3:19-20; 2 Pe 2:4-6; Jude 6-7. Ref. “As It Was In The Days Of Noah”, 2014, Create Space Publishers/AMAZON.

03.05 Hebrew Numerals

03.05.01 Some Rules For Numeral Formation And Use.

1. The (Cardinal) Numerals 3-10 are nouns and are peculiar in that when used with masculine nouns they have a feminine form and when used with feminine nouns they have a masculine form. (See Table 03.03, below)
2. The Numerals 2-10 may be connected with their noun they modify in three ways:
 - 1) In the construct state or absolute state before the noun.
 - 2) In the absolute state after the noun.
3. The numeral **שְׁלֹשָׁה** is an adjective while the numerals **שְׁנַיִם** Inf. abs. *two*, (used with masc. nouns) and **שְׁתֵּי** inf. abs. *two* (used with fem. nouns).
4. The numerals 11-19 are formed by adding the numeral 10 (**עָשָׂר** with masc. nouns) or (**עֶשְׂרִים** with fem. nouns) to the units as two independent words without a connecting waw. But notice twenty one-21, twenty two-22, etc. (See Table 03.04, below)

03.04.02 The Numeric Values Of The Hebrew Letters.

As may be seen from Table 01. 01 The Hebrew (Consonantal) Alphabet, The letters themselves are often used for numbering, **א** through **י** represent the numbers 1-10. The teens are represented by combination of the unit, 1-9 to the representation for 10: e.g., 11= **יא**. The number 20 is represented by the letter **כ** The Tens are represented by the letters **ל** (10) through **צ** (90). The Hundreds **ק** (100) through **ד** (400).

Table 03.04 Hebrew Numerals^a (The Units)

Arabic Numeral	The Cardinal Numbers				English Ordinal	The Ordinal Numbers	
	With Masculine Nouns		With Feminine Nouns			Hebrew Ordinal	Examples where used; Card. = C, Ordin. = O
	Absolute	Construct	Absolute	Construct			
1 One	אֶחָד	אֶחָד	אֶחָת	אֶחָת	First	רִאשׁוֹן	C Gen 1:8 (אֶחָד) O Gen 1:9 (אֶחָד)
2 Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי	Second	שֵׁנִי	C Gen 1: (אֶת-שְׁנֵי) sgn. of DO O Gen 1:8 (שְׁנֵי)
3 Three	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלֹשׁ	שְׁלוֹשׁ	Third	שְׁלִישִׁי	C Ge 5:22 O Gen 1:13 (שְׁלִישִׁי)
4 Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	Fourth	רְבִיעִי	C Gen 2:10 (לְאַרְבָּעָה) + Prep O Gen 1:19 (רְבִיעִי)
5 Five	חֲמִשָּׁה	חֲמִשֶׁת	חֲמִשׁ	חֲמִשׁ	Fifth	(חֲמִשִּׁי) חֲמִישִׁי	C Gen 5:6 (חֲמִשׁ שָׁנִים) (חֲמִישִׁי) O Gen 1:23 (חֲמִישִׁי)
6 Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	Sixth	שִׁשִּׁי	C Ex 21:2 O Gen 1:31 (הַשִּׁשִּׁי) note Art.
7 Seven	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת	Seventh	שִׁבְעִי	C Gen 5:7 (שִׁבְעַת שָׁנִים), וּשְׁמֹנֶה מֵאוֹת שָׁנָה 5 years and 800 years O Gen 2:2 (הַשְּׁבִיעִי), Ex 21:2
8 Eight	שְׁמוֹנָה	שְׁמוֹנֶת	שְׁמוֹנָה	שְׁמוֹנָה	Eighth	שְׁמִינִי	C Gen 5:7 (וּשְׁמֹנֶה) and 8 (hundred) O Ex 22:29(30) (הַשְּׁמִינִי)
9 Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעָה	תְּשֻׁעָה	Ninth	תְּשֻׁעִי	C Gen 5:5 (תְּשֻׁעַת) as in 900 O Lev 23:32 (בְּתִשְׁעָה), Prp +art.
10 Ten	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה	Tenth	עֶשְׂרִי	C Gen 16:3 (עֶשְׂרֵה שָׁנִים) 10yrs O Gen 8:5 (הָעֶשְׂרִי), art.

^a Note: חֲמִשׁ שָׁנִים וְחֲמִישִׁי may be translated in Hebrew word order; "five years and a hundred"

^a See Pgs 272-289, Bruce K. Waltke, M. O'Connor, *An Introduction To Biblical Hebrew Syntax*, © 1990 by Eisenbrauns: or Pgs. 242-249, J. Weingreen, *A Practical Grammar For Classical Hebrew*, second edition, Oxford at the Clarendon Press, © 1959: or Pgs. 86-88, John R. Marks and Virgil M. Rogers, *A Beginner's Handbook To Biblical Hebrew*, © 1958 by Abingdon Press..

Table 03.05 Hebrew Numerals^a (The Teens)

The Cardinal Numbers			Examples - Where Used. all Cardinals
Arabic Numeral	With Masculine Nouns	With Feminine Nouns	
11 Eleven	עָשָׂר עֶשְׂתֵּי, עָשָׂר אֶחָד	עָשָׂר עֶשְׂתֵּי, עֶשְׂרֵה אֶחָת	Gen 32:22 (23) וְאֶת-אֶחָד עָשָׂר and (sgn of DO) 1+ 10 = 11
12 Twelve	עָשָׂר שְׁנַיִם, עָשָׂר שָׁנִי	שְׁתֵּי עֶשְׂרֵה, עֶשְׂרֵה שְׁתַּיִם	Gen 5:8 שְׁתַּיִם עֶשְׂרֵה שָׁנָה 10+2 = 12 years
13 Thirteen	עָשָׂר שְׁלוֹשָׁה	עֶשְׂרֵה שְׁלוֹשׁ	Gen 17:25 שְׁלוֹשׁ עֶשְׂרֵה 10 + 3 = 13 years
14 Fourteen	עָשָׂר אַרְבָּעָה	עֶשְׂרֵה אַרְבַּע	Gen 31:41 עֶשְׂרֵה אַרְבַּע- 4+10= 14
15 Fifteen	עָשָׂר הַמֵּשֶׁה	חֲמִשׁ עֶשְׂרֵה	Gen 5:10 חֲמִשׁ עֶשְׂרֵה 5 + 10 = 15
16 Sixteen	עָשָׂר שֵׁשׁ	עֶשְׂרֵה שֵׁשׁ	Gen 46:18 שֵׁשׁ עֶשְׂרֵה 6 + 10 = 16
17 Seventeen	עָשָׂר שִׁבְעָה	עֶשְׂרֵה שִׁבְעַת	Gen 37:2 שִׁבְעַת-עֶשְׂרֵה 7 + 10 = 17
18 Eighteen	עָשָׂר שְׁמֹנֶה	עֶשְׂרֵה שְׁמֹנֶה	Gen 14:14 שְׁמֹנֶה עֶשְׂרֵה 8 + 10 = 18
19 Nineteen	עָשָׂר תְּשַׁעָה	עֶשְׂרֵה תְּשַׁעַת	Gen 11 תְּשַׁעַת-עֶשְׂרֵה 9 + 10 = 19

^a See Pgs 272-289, Bruce K. Waltke, M. O'Connor, *An Introduction To Biblical Hebrew Syntax*, © 1990 by Eisenbrauns: or Pgs. 242-249, J. Weingreen, *A Practical Grammar For Classical Hebrew*, second edition, Oxford at the Clarendon Press, © 1959: or Pgs. 86-88, John R. Marks and Virgil M. Rogers, *A Beginner's Handbook To Biblical Hebrew*, © 1958 by Abingdon Press..

5. (the ‘tens’, i.e., starting with 30, 40 ,50, . . , 90) are formed by adding the masc. pl. affirmative, ׁ, to the corresponding units (3-9). Twenty being the plural (dual) of ten. the units are joined to the tens with a waw; the units may either precede or follow the tens. (as shown in table 03.05 where they precede the tens. The numbered object (noun) follows if singular but precedes when plural.
6. The hundreds stand before its modified noun in the absolute or construct. (See Table 03.05, below)
7. Colors are used in some of the more complicated phrases containing numerals

Table 03.06 Hebrew Numerals^a the (Tens, hundreds, Thousands, . .)

The Cardinal Numbers		Examples - Where Used.
Arabic Numeral	Hebrew Representation	
10 ten	See Table 03.04	See Table 03.04
20 twenty	עָשָׂרִים	Gen 31:41 עָשָׂרִים
21 i.e., one and twenty	וְעָשָׂרִים אֶחָד	2Ki 24:18 עָשָׂרִים וְאַחַת 20 and 1 = 21
22 i.e., two and twenty	וְעָשָׂרִים שְׁנַיִם	Jos 19:30 עָשָׂרִים וּשְׁתַּיִם 20 and 2 = 22
23 . . .	etc.	
30	שְׁלֹשִׁים	Gen 5:3 שְׁלֹשִׁים 30 Gen 5:3, 16, Ge 6:15 30 (cubits high <i>the arc of Noah</i>).
40	אַרְבָּעִים	Gen 7:4 אַרְבָּעִים
50	חֲמִשִּׁים	Ge 6:15 חֲמִשִּׁים 50 (cubits wide <i>the arc of Noah</i>)
60	שִׁשִּׁים	Gen 5:15 שִׁשִּׁים 60 (and 5 years)
70	שִׁבְעִים	Gen 5:12 שִׁבְעִים
80	שְׁמוֹנִים or (שְׁמוֹנִים)	Gen 5:25,26,28 †3 שְׁמוֹנִים Verse 26 has שְׁמוֹנִים
90	תְּשַׁעִים	Gen 5:9 תְּשַׁעִים
100 One Hundred	מֵאָה or (מֵאוֹת)	Ezr 2:69 מֵאָה a hundred (priests garments)
200 (two) hundred	מֵאוֹת שְׁתַּיִם	Gen 11:23 מֵאוֹתַיִם (two) hundred (dual)

^a See Pgs 272-289, Bruce K. Waltke, M. O'Connor, *An Introduction To Biblical Hebrew Syntax*, © 1990 by Eisenbrauns: or Pgs. 242-249, J. Weingreen, *A Practical Grammar For Classical Hebrew*, second edition, Oxford at the Clarendon Press, © 1959: or Pgs. 86-88, John R. Marks and Virgil M. Rogers, *A Beginner's Handbook To Biblical Hebrew*, © 1958 by Abingdon Press..

Table 03.06 Hebrew Numerals^a the (Tens, hundreds, Thousands, . .) Cont.

The Cardinal Numbers		
Arabic Numeral	Hebrew Representation	Examples - Where Used.
300 three hundred	מֵאוֹת שָׁלֹשׁ	Ge 6:15 שָׁלֹשׁ מֵאוֹת 300 (cubits long <i>the arc of Noah</i>)
400 four hundred	מֵאוֹת אַרְבַּע	Gen 11:17 שְׁלִישִׁים שָׁנָה, וְאַרְבַּע מֵאוֹת שָׁנָה thirty years and four hundred years. What happened here?
500 five hundred	מֵאוֹת חֲמִישׁ	Gen 5:32 חֲמִישׁ מֵאוֹת
600 six hundred	מֵאוֹת שֵׁשׁ	Gen 7:6 שֵׁשׁ מֵאוֹת
700 seven hundred	מֵאוֹת שִׁבְעָה	Gen 5:26 וְשִׁבְעָה מֵאוֹת and 700; How long did Methuselah live?
800 eight hundred	מֵאוֹת שְׁמֹנֶה	Ge 5:4 שְׁמֹנֶה מֵאוֹת
900 nine hundred	מֵאוֹת תְּשַׁע	Gen 5:5 (תְּשַׁע מֵאוֹת שָׁנָה, וְשְׁלִישִׁים שָׁנָה) 900 yrs+30yrs
1000 one thousand	אַחַד אֲלָפִים	Num 1:41 אַחַד וְאַרְבָּעִים אֲלָפִים one and forty thousand , Note: 40000 אַרְבָּעִים אֲלָפִים
2000 two thousand	אֲלָפִים שְׁנַיִם	Num 1:35 שְׁנַיִם וְשְׁלֹשִׁים אֲלָפִים וּמֵאוֹת two and thirty thousand (and {two} hundred - dual)
3000 three thousand	אֲלָפִים שְׁלֹשָׁה	Ex 32:28 כְּשָׁלֹשָׁה אֲלָפִים אִישׁ about three thousand men.
4000 four thousand	אַלְפֵי אַרְבַּעַת	Num 1:29 אַרְבַּעַת וְחֲמִשִּׁים אֲלָפִים, וְאַרְבַּע מֵאוֹת four and fifty thousand and four hundred .
5000 five thousand	אַלְפֵי חֲמִשָּׁה	Num 2:15 five and forty thousand and six hundred and fifty ; חֲמִשָּׁה וְאַרְבָּעִים אֲלָפִים וְשֵׁשׁ מֵאוֹת וְחֲמִשִּׁים
6000 six thousand	אַלְפֵי שֵׁשׁ	Num 2:11 six and forty thousand and five hundred ; וְחֲמִשׁ מֵאוֹת שֵׁשׁ וְאַרְבָּעִים אֲלָפִים
7000 seven thousand	אַלְפֵי שִׁבְעָה	Num 1:31 seven and fifty thousand and four hundred וְאַרְבַּע מֵאוֹת שִׁבְעָה וְחֲמִשִּׁים אֲלָפִים
8000 eight thousand	שְׁמֹנֶת אֲלָפִים	Num 2:24 מֵאוֹת אֲלָפִים וְשְׁמֹנֶת אֲלָפִים וְחֲמִשָּׁה a hundred thousand and eight thousand and a hundred
9000 nine thousand	תְּשַׁע אֲלָפִים	Num 1:23 וְשֹׁשׁ מֵאוֹת תְּשַׁע וְחֲמִשִּׁים אֲלָפִים nine and fifty thousand and three hundred
10000 ten thousand	רִבְבָה	Le 26:8 (also see De 32:30) וּמֵאוֹת מֵאֵה רִבְבָה יִרְדְּפוּ and a hundred of you shall chase away ten thousand ; Note: Section 01.14.02.04 - pref. prep מִן + 2MP suffix of you away. יִרְדְּפוּ! Qal Imp. 3MP <i>pursue, put to flight.</i>
10,000,000 Ten million	רַבְבוֹת אֲלָפִים	Num 10:36 רַבְבוֹת אֲלָפִים ten thousand thousands = $10^4 \times 10^3 = 10^7 = 10,000,000$

^a See Pgs 272-289, Bruce K. Waltke, M. O'Connor, *An Introduction To Biblical Hebrew Syntax*, © 1990 by Eisenbrauns; or Pgs. 242-249, J. Weingreen, *A Practical Grammar For Classical Hebrew*, second edition, Oxford at the Clarendon Press, © 1959; or Pgs. 86-88, John R. Marks and Virgil M. Rogers, *A Beginner's Handbook To Biblical Hebrew*, © 1958 by Abingdon Press..

Assignment 03.03 More Syntax - Hebrew Prepositions, Conditional Clauses, Appositives, And Numbers.

1. Write all 17 commonly used prepositions found in table 03.02 with meanings.
 - 1)
 - 2)
 - 3)
 - 4)
 - 5)
 - 6)
 - 7)
 - 8)
 - 9)
 - 10)
 - 11)
 - 12)
 - 13)
 - 14)
 - 15)
 - 16)
 - 17)

2. In section 03.02.05.02.05, what is the case of מֵאֲרֻצָּיִם? _____
3. In section 03.02.05.03, what is the figure of speech used? _____
4. In section 03.02.05.03.02; Why are the words (*the*) in parenthesis added to the translation?

5. In section 03.02.05.03.04, what is ‘peculiar’ about a paragogic syllable.
6. In section 03.03.01, how would you better translate the “If” of Job 10:14? _____
7. In section 03.03.02, how would you better translate the “If” of Jdg 13:23? _____

8. In the following table, write in the blank fields.

Class Of Condition ^a	Particle Marker In Protasis	Verb Type In Protasis and time aspect + Abrev.	Particle Marker In Apodosis	Verb Type In Apodosis and time aspect.

9. From section 03.04, define a nominal and an adjectival Appositive.

1) Nominal

2) Adjectival

10. Write the Hebrew Cardinal Numbers from 1 to 20.

^a For Time aspects and abbreviations, see Table 02.36 A Time Table (for Hebrew Verbal Syntax)

Ancient Semitic/Hebrew							Modern Hebrew		
Early	Middle	Late	Name	Picture	Meaning	Sound	Letter	Name	Sound
𐤀	𐤁	𐤂	El	Ox head	Strong, Power, Leader	ah, eh	א	Aleph	silent
𐤃	𐤄	𐤅	Bet	Tent floorplan	Family, House, In	b, bh(v)	ב	Beyt	b, bh(v)
𐤆	𐤇	𐤈	Gam	Foot	Gather, Walk	g	ג	Gimal	g
𐤉	𐤊	𐤋	Dal	Door	Move, Hang, Entrance	d	ד	Dalet	d
𐤌	𐤍	𐤎	Hey	Man with arms raised	Look, Reveal, Breath	h, ah	ה	Hey	h
𐤏	𐤐	𐤑	Waw	Tent peg	Add, Secure, Hook	w, o, u	ו	Vav	v
𐤒	𐤓	𐤔	Zan	Mattock	Food, Cut, Nourish	z	ז	Zayin	z
𐤕	𐤖	𐤗	Hhet	Tent wall	Outside, Divide, Half	hh	ח	Chet	hh
𐤘	𐤙	𐤚	Tet	Basket	Surround, Contain, Mud	t	ט	Tet	t
𐤛	𐤜	𐤝	Yad	Arm and closed hand	Work, Throw, Worship	y, ee	י	Yud	y
𐤞	𐤟	𐤠	Kaph	Open palm	Bend, Open, Allow, Tame	k, kh	כ	Kaph	k, kh
𐤡	𐤢	𐤣	Lam	Shepherd Staff	Teach, Yoke, To, Bind	l	ל	Lamed	l
𐤤	𐤥	𐤦	Mem	Water	Chaos, Mighty, Blood	m	מ	Mem	m
𐤧	𐤨	𐤩	Nun	Seed	Continue, Heir, Son	n	נ	Nun	n
𐤫	𐤬	𐤭	Sin	Thorn	Grab, Hate, Protect	s	ס	Samech	s
𐤮	𐤯	𐤰	Ghah	Eye	Watch, Know, Shade	gh(ng)	ע	Ayin	silent
𐤳	𐤴	𐤵	Pey	Mouth	Blow, Scatter, Edge	p, ph(f)	פ	Pey	p, ph(f)
𐤸	𐤹	𐤺	Tsad	Trail	Journey, chase, hunt	ts	צ	Tsade	ts
𐤼	𐤽	𐤾	Quph	Sun on the horizon	Condense, Circle, Time	q	ק	Quph	q
𐤿	𐥀	𐥁	Resh	Head of a man	First, Top, Beginning	r	ר	Resh	r
𐥂	𐥃	𐥄	Shin	Two front teeth	Sharp, Press, Eat, Two	sh	ש	Shin Sin	sh, s
𐥅	𐥆	𐥇	Taw	Crossed sticks	Mark, Sign, Signal, Monument	t	ת	Tav	t
𐥈			Ghah	Rope	Twist, Dark, Wicked	gh			

Figure B01. Ancient Semitic/Hebrew Alphabet vs. Modern Hebrew Alphabet.

Finis

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- ATRG1 A. T. Robertson, *A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH*, 1934, Broadman Press.
- ASMGL G. Abbott-Smith, *A Manual Greek Lexicon Of The New Testament*, T&T Clark Edinburgh And New York.
- BWOBHS Bruce K. Waltke, M. O'Connor, *An Introduction To Biblical Hebrew Syntax*, © 1990 by Eisenbrauns.
- DMMGG Tommie P. Dana and Julius R. Mantey, *A MANUAL GRAMMER OF THE GREEK NEW TESTAMENT*, 1968, The Macmillan Company,
- DPNCCS Dr. Donald Patton and N. Carlson, *Creation Science, A Cure For Infidelity*.
- EWBFS E.W.Bullinger, *FIGURES OF SPEECH USED IN THE BIBLE*, 1968, Baker Book House Company, **Ex** - 496 figures of speech with copious Scripture references - **the best in any language**.
- GHCLST Gesenius', *Hebrew And Chaldee Lexicon To The Old Testament Scriptures*, Translated by Samuel Prideaux Tregelles, Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 9th printing 1969.
- JWWHS J. Wash Watts, *A Survey Of Syntax In The Hebrew Old Testament*, © 1964, Wm. R. Eerdmans Publishing Co.
- JWPGCH J. Weingreen, *A Practical Grammar For Classical Hebrew*, second edition, Oxford at the Clarendon Press, © 1959.
- K&D Keil and Delitzsch, *Old Testament Commentaries*, Associated Publishers and Authors Inc. Grand Rapids, Mich. 49501
- KYEBH Kyle M. Yates & J. J. Owens, *The Essentials Of Biblical Hebrew*, Harper & Row Publishers, Inc., 1954.
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- NCNTTC N. Carlson, *Considerations Of New Testament Textual Criticism*, 1998.
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AN ENGLISH GLOSSARY OF TERMS FOR BIBLICAL STUDIES

ACCADIAN	Pertaining to the Mesopotamian Valley between the Tigris and Euphrates Rivers and between the Kingdom of Aram in the north and the Kingdom of Sumer in the south.
ACCESSION YEAR SYSTEM	That system of dating the accession of kings in the Old Testament by reckoning it as beginning with the month Nisan following the particular king's accession (as employed by Judah).
ACCROSTIC	A form of Hebrew poetry in which the letters of the 1st words of each line form a word or sequence (as in the alphabetic arrangements of Psalm 119 or The Song of Solomon).
AFFORMATIVE	Is an addition to the end of Hebrew Verbs and Nouns. These affirmatives may determine the subject of that verb. It also may additionally be a pronominal suffix that also determines the object of that verb. Afformatives to nouns may provide information as to origin, or when added to concrete nouns to form abstractions.
ALLEGORICAL INTERPRETATION	That method of Bible interpretation, innovated by the Alexandrian Fathers from the Greeks, which sees the histories and statements of the Bible as allegories which must be interpreted as having a primary meaning deeper than the obvious literal sense, with perhaps several levels of meaning. e.g. (Origen defined 3 levels) Historically, this method was used to resolve the conflicts between the scriptures and such things as the Greek philosophical traditions.
ANACHRONISMS	A chronological error or the recording of an event out of its chronological order.
ANCIENT MANUSCRIPTS	The most ancient texts of the books of the Bible extant today, not the original autographs themselves.
ANIMISM	The belief in a spirit world distinct from matter, and the concept that inanimate objects possess life and personality.
ANGELOLOGY	The doctrine of the Bible concerning angels and the non-god spirit world.
ANTHROPOLOGY	The doctrine of man concerning his physical and spiritual makeup, his origin, condition or state, and future estate.
ANTI~CHRIST	Adjectivally the word signifies that which is opposed to Christ, and nominally or specifically, the term designates that prophesied person in the end-time who will fulfill the place of a counterfeit Christ in presuming to take the kingdom under the power of Satan.
ANTILOGAMENA	Those books of the Bible which were contested as being canonical by some of the early church Fathers: 5 in the O.T., Esther, Song of Solomon, Proverbs, Ecclesiastes, and Ezekiel; and 7 in the N.T., Heb., James, II Peter, II & III John, Jude, and Revelation.
APOCALYPTIC	Apocalyptic literature is largely visionary and concerns a bright Messianic future in which the problems of sins and suffering will be resolved in triumph for the saints and destruction for the wicked.

APOCRYPHA	The non-canonical books later added to the Bible after the canon was established as complete and which do not measure up to the canonical standard, about 14 concerning O. T. and intertestamental times, and an unnumbered group concerning the N. T. times. The term signifies "hidden" or spurious.
APOLOGETICS	That branch of Biblical science which deals with the defense and confirmation of the claims of the Bible.
APOSTASY	The term signifies a "departure", and has come to mean a defection from the faith generally, although not exclusively. See II Thess 2:1-6
ARAMAIC	The northern class of Semitic people of Aram or Syria; the language of Chaldea and of the Palestine Jews after the captivity to the time of Christ.
ARCHEOLOGY	That branch of science which seeks to recover and analyze the remains of ancient civilizations for the purpose of reconstructing their history.
ATONEMENT	An O. T. term meaning to "cover," which is used theologically to designate the overall sacrificial work of Christ on the cross. The term itself is quite inadequate as such and is used Biblically only in the O.T.
AUTHENTICITY	The quality of a writing which suggests it to be genuine and therefore authoritative concerning that of which it speaks.
BAAL	The Phoenician and Canaanite term of god or lord and the name of the chief male god of the Phoenicians, son of El the father of the Canaanite pantheon of gods.
BALAAMISM	Balaamism was the philosophy pursued by the pagan prophet Balaam of exploiting his prophetic gift for selfish ends and of seeking to corrupt the people of God whom he could not curse.
BAPTISM	The act of dipping or immersing by which a re-identification is accomplished, utilized in intertestamental times for proselyting, and adopted by John and Jesus as a mark of identification. Taken from the word baptidzo in the dyers' trade and used metaphorically to signify a change of identification.
BEHISTUN STONE	An inscription on a Persian mountain from the time of Darius of the 6th century B.C. which, because it was given in 3 languages, enabled Sir Henry Rawlinson to decipher the Babylonian language.
BIBLE	The term designation for the whole Scriptures derived from biblios a papyrus writing material which came to signify a book. The first word of the N. T. is biblos. Scripture began to be called Biblia in the 2nd century A.D.
BIBLE INTRODUCTION	That area of Bible science which deals with the introductory matters of determining the canon, true texts, and the historical features of authorship, dating, and settings.
BIBLICAL THEOLOGY	The theological science of the Scriptures which seeks to organize the various phases of revelation according to their progressive setting forth by author or historical setting; i.e., the theology of Moses and the Pentateuch.
BRONZE AGE	The age in which bronze came into use for metalurgy, being about 3200 to 2200 B.C. (Albright)

CANON	That group of books contained in the Bible which are reckoned Scripture because they conform to the standard of divine inspiration. The term comes from the Gr. kanon, meaning a measuring rule, and metaphorically a standard or rule of conduct or judgment. The canonical books are not such because designated so by men, but because they bear the marks of divine authority or inspiration.
CHRISTOLOGY	The doctrine of the Bible concerning the Person and ,Work of Christ.
CODE OF HAMMURABI	A code of laws developed or collected by Hammurabi (king of Babylonia about 1700 B.C.) on a stone pillar, many of which laws dated a millenium earlier. The code contained 282 laws, many of which parallel Moses' laws as given by God.
COSMOGONY	The science which treats of the creation or development of the world and the universe.
COVENANT	A working agreement or contract between two parties by which certain provisions are guaranteed upon conditions either already met or yet required. The Old and New Testaments are so called because they constitute, generally, God's working agreement with men in the old and new dispensations. The O. T. includes several covenants all of which have a general relationship to the Abrahamic covenant.
CRITICISM	The term (from Gr. krino, to judge) means to discriminate between 2 or more things to arrive at a correct appreciation of anyone thing. Biblical criticism is that theological science which seeks to determine the exact original text and to recover exactitude in authorship, dates, and historical settings. TEXTUAL CRITICISM deals with the problem of determining the exact text (lower criticism), and HISTORICAL CRITICISM (higher criticism) concerns itself with ascertaining the historical relationships and the validity of the claims the documents make for themselves. DESTRUCTIVE CRITICISM operates in the area of higher criticism but proceeds on the assumptions of naturalism and evolution in reckoning with the development of the text.
CUNEIFORM	A wedge-shaped script engraved on clay tablets by the ancient Babylonians and Canaanites.
DAGON	An early Babylonian and Canaanite god, in the form of a fish with a human body, which became the national god of the Philistines.
DEISM	A belief in God emphasizing His transcendence and which grounds itself in the testimony of reason rather than that of Scripture. While recognizing the obligation to worship God, it denies supernaturalism as well as the deity and atoning work of Christ.
DELPHI INSCRIPTION	An inscription found at Delphi across from Corinth which dates the arrival of Gallio in Corinth as 51 A.D.
DIATESSARON	A so-called Harmony of the Gospels assembled by Tatian about 170 A.D. in Syriac, giving a compendium of the four Gospels in a single narrative without striving for completeness in including all the details.
DIDACHE	A document from about the turn of the 1st century, called The Teaching Of The Twelve, which emphasized the teachings of Jesus as opposed to the actions of Jesus, as such.

DISPENSATION	Historically, this method was used to resolve the conflicts between the scriptures and such things as the Greek philosophical traditions.
DISPENSATIONALISM	A premillennial interpretation of the whole body of Scripture which bases itself on a consistent grammatical historical interpretation of the Scripture and thereby takes seriously the distinction between God's program for Israel and the Church. It distinguishes itself from covenant theology also in that it has a broader perspective in being theologically-centered rather than primarily soteriologically-centered.
DOCETISM	An early heretical belief that Christ was only a phantom Who seemed to have a human body, as taught by Marcion and some of the Gnostics. They stressed the evil of matter and the impossibility of Christ actually becoming flesh, using the "appearance" theory to explain the life of Christ.
DOCUMENTARY HYPOTHESIS	The theory that seeks to explain the original composition of the Biblical texts by assuming that the texts are a composite of two or more documents which were used in its composition, based on a naturalistic and evolutionary concept of development.
ECCLESIOLOGY	The doctrine of the Bible concerning the church.
EPICUREANS	The ancient adherents of the philosophy of Epicurus who sought meaning and fulfillment in life through pleasure and fleshly satisfaction.
EPISTEMOLOGY	The science of knowledge, dealing with its nature, ground, limits, validity, and criteria.
ESSENES	An ascetic religious community of Palestine which existed as a religious order, living monastically and abstaining from marriage. They recruited their members by adoption and maintained a communal society.
ETIOLOGY	The science of causes or reasons for experiences or phenomenon.
EVOLUTION	The theory of spontaneous and progressive development or organization from chaos to order and from simplicity to complexity; biologically, the derivation of all forms of life by circumstantial modifications from a simple or rudimentary form.
EXORCISM	The practice of expelling evil spirits or demons.
FATHERS	Early Christian writers and teachers through the 1st 7 centuries who enunciated the great doctrines of the Church and who became a sort of court of appeals for later interpreters.
FIENTIVE	A verb describing motion or change of state.
FIGURE OF SPEECH	A word or expression used in a different sense from that normally belonging to it for the purpose of explaining or emphasizing some particular feature or point by analogy.
FORM CRITICISM	A critical method of studying the four Gospels, investigating the "forms" or circumstantial moulds in which they were developed, assuming their development in the early church from oral and written recollections.

FUNDAMENTALISM	The doctrinal position often called "I conservative theology" which takes seriously the doctrine of the verbal, plenary inspiration of the Scriptures. Properly, its fundamentals pertain to Scripture rather than mere creeds, as such.
GEMARA	The 2nd part of the Talmud which is a conmlentary and explanation of the 1st part, the Mishna, or oral laws of the Jews. Written in Aramaic and completed in A.D. 500, it contains comments on the law of the sages of many generations.
GILGAMESH EPIC	An early Babylonian document of 12 tablets from the time of Ashurbanipal devoted to the mythical King Gilgamesh of Babylon and depicting much ancient history with parallels to Genesis, albeit polytheistic.
GNOSTICISM	An early Christian heresy which confused the doctrine of the Person of Christ as His being neither true God nor man, and confused the doctrine of salvation through knowledge (or gnosis) which was a mystic knowledge acquired only by initiates.
GREAT SYNAGOGUE	A supposed institution in the early inter-testamental period, made up of 120 members including Ezra, which was formed for the purpose of administering the law. It is generally assumed to be the forerunner of the Sanhedrin.
HAGGADAH	The 2nd section of the Midrash which gives an interpretation and explanation of the Old Testament in a popular and homiletical style.
HAGIOGRAPHA	The Greek name to designate the 3rd section of the Hebrew Old Testament (Holy writings, Kethubhim) which included 11 books in 3 sections: 3 poetical; Psalms, Proverbs, Job; 5 rolls; Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; and 3 historical Daniel, Ezra-Nehemiah, and Chronicles.
HALAKAH	The first section of the Midrash which gives an exposition of the Hebrew law including judgments of the Rabbis on cases not covered by the law.
HAMARTIOLOGY	The doctrine of the Bible concerning sin.
HAMMURABI, Code of	(see Code of Hammurabi).
HASIDIM	A group of dedicated religious Jews called "The Rious" in the time of Antiochus Epiphanes (c. 168 B.C.) who preferred death to the violation of their religious laws and who were perhaps the predecessors of the Pharisees (separatists).
HEBRAISTS	The Jewish people of inter-testamental and apostolic times who retained not only their Judaism in religion but also the Use of the Hebrew or Aramaic in language and customs, resenting the growth of Hellenism.
HELLENISTS	The Jewish people of inter-testamental and apostolic times who embraced the Graeco-Roman culture but retained the Jewish faith.
HERMENEUTICS	The science or art of interpretation, especially of the, Scriptures, involving the development and application of proper principles of interpretation.
HERODIANS	A party of the Jews who gave strong allegiance to Herod, politically, and became opposed to Christ religiously, as well as to the Pharisees.
HIEROGLYPHICS	Picture writing (sacred carving) (characters or words) which carry hidden meanings.

HITTITES	A people of Palestine during and after the Joshua invasion who had migrated from Asia Minor where a powerful kingdom., of Aryan stock, existed from c. 1600-1200 B.C., which conquered Babylon in 1550B.C.
HOMILETICS	The science and art of sermon building and delivery.
HOMOLOGOMENA	The designation for those books of the canon which were undisputed as being canonical, numbering 34 in the O.T. and 20 in the N.T.
HUMANISM	A study of the humanities or the works of men in literature, art, and society as opposed to mere scholastics. It also came to designate a philosophy of life and thinking that is man-centered both in its basis of logic and its desired objectives.
HURRIANS	Known in the Bible as the "Horites" (Gen. 14: 6), they were a dominant ethnic group of c. 2400-1800 B.C. in the Middle East, which civilization was uncovered in the recently discovered Nuzu tablets. Of non-Semitic origin, they lived in the region south of the Caucasus, east of the Tigris.
HYKSOS	The term, meaning "foreign rulers", designated the shepherd kings of Egypt from dynasties 13 to 17 (c. 1750 to 1550 B.C.) of predominantly Semitic origin, distinguished for their horses, chariots and implements of war.
IDEALISM	That philosophical system of thinking which seeks to explain life and the universe as the realization of a progressive evolution of an ideal (as opposed to realism or mechanism).
IDUMEAN	The Greek name for the Edomites in intertestamental and apostolic times when the mixed race of Edomites occupied southern Judea around Hebron. They ceased to exist after the fall of Jerusalem in A.D. 70.
IMPRECATORY PSALMS	Psalms invoking a curse upon sinners.
INCARNATION	A term designating the hypostatic union of the divine and human natures of Christ by which the Son of God was manifested in human flesh, without the diminution of either His Godhood or His Manhood.
INERRENCY	The quality of inspiration of the Scripture which maintains that the Scriptures are totally inerrant in all areas of truth on which they touch by virtue of an inerrant Divine Author who superintended the writing of the whole.
INSCRIPTIONS	A writing or engraving in a public place or object (such as on monuments, pillars, coins, etc.) for preservation or public inspection;
INSPIRATION	Signifies the "in-breathing" of God into men by which they were prepared and qualified to receive and communicate God's word, and the quality of the Scriptures themselves as being "God-breathed" (theopneustos), and thus trustworthy and authoritative.
IRON AGE	The last of the classified ages of man, relating to his stages of progressive use of metal (stone, bronze, iron), beginning c. 1200 B.C.
ISAGOGICS	The Biblical science of Bible Introduction dealing with the literary history of the books, their inspiration, authorship, historical settings of the compositions, and related areas.

JOSEPHUS	A Jewish historian of apostolic times (c. 37-100 A.D.) who wrote The Antiquities of the Jews, The Wars of the Jews, etc.
JUDAISM	A term signifying the religion of the Jews but more specifically designating the Jewish religious system as developed from the intertestamental period by the rabbis and continued through our day as Orthodox Judaism. Their central thrust is the unity, transcendence, and Fatherhood of God.
JUDAIZERS	An early heretical party of the church, stemming from the converted Pharisee group, which maintained the necessity of believers to comply with the Mosaic ritual for genuine salvation.
KENOSIS	A term signifying the "self-emptying" of Christ in His incarnation, not implying the subtraction of deity but the addition of humanity. It signified His self-limitation relative to His glory and divine prerogatives during His earthly sojourn.
KENOSIS THEORY	A heretical doctrine which misconceived the self-emptying of Christ to mean that the human limitation on His knowledge limited Him to the current ideas of His environment and therefore rendered His sayings subject to error in various scientific respects. See Phil 2:5-8.
KERYGMA	A term signifying the preaching or proclamation of the works of Jesus in the early church as a corollary to the Didache which signified His teachings. Often the kerygma meant simply the gospel message.
KETHUBIM	Hebrew term for the Holy Writings or Hagiographa (11 books of the O.T.).
KINGDOM OF GOD	A term used interchangeably with "Kingdom of Heaven" in the Gospels as derived from Daniel 2:44, designating the rule, realm, and the authority of God both in its universal or individual application and in its spiritual and physical spheres.
KOINE GREEK	The "common" or Alexandrian Greek developed through the conquests of Alexander from the older classical Greek and used by the common populace of apostolic times.
LIBERALISM	A "modernist" eclectic of Christianity and scientism by which the Bible is interpreted on the basis of the presuppositions of rationalism which rejects its supernatural character and emphasizes its application in terms of social needs and progress.
LITERAL INTERPRETATION	That method of interpretation which interprets the language of Scripture in its grammatical-historical sense, recognizing the normal, usual, customary meanings of words and sentences and interpreting proper figures of speech as they are indicated in their particular settings.
MACCABEES	A Jewish family of valiant patriots (sons of the priest of Modine, Mattathias) who revolted against the Syrian rule of Antiochus Epiphanes and delivered Israel to independence c. 165 B.C.
MARI TABLETS	Tablets found at the town of Mari on the Euphrates (Tel Hariri) dating to the 2nd century B.C. and confirming archeological the Biblical data concerning Abraham's origin in Harran and Nahor.

MASSORETES	A class of Jewish O.T. scholars of the 5th to the 10th centuries A.D. who by use of the "Massorah" (handed down notations concerning the Hebrew texts), compiled and arranged the O.T. text with fixed vowel signs and accents to preserve proper pronunciations for the O.T. Hebrew which was becoming a dead language.
MEGILLOTH	Hebrew term for the 5 rolls of the O. T. including The Song of Solomon (read at Passover), Ruth, (read at Pentecost), Ecclesiastes (read at Tabernacles), Esther (read at Purim), and Lamentations (read at the anniversary of the Destruction of Jerusalem).
MIDRASH	A Jewish commentary on the O.T. including the Halakah and the Haggadah (both the law and remainder of O.T.) giving interpretations with a popular flavor.
MIRACLE	A miracle is an extraordinary event, wrought in the physical realm, by the direct agency of God, for a God-ordained purpose, usually for the authentication of revelation.
MISHNAH	The first part of the Jewish Talmud which gives the "oral law," (prior to the Gemara which gives the commentaries and interpretations of the rabbis) as developed from 300 B.C. to A.D. 500.
MOABITE STONE	An ancient monument found in Transjordan in the land of Moab, written by King Mesha of Moab c. 890 B.C. after his successful revolt from Israel, using an alphabetic language similar to Hebrew.
NATURALISM	The doctrinal position that maintains that the universe and all phenomena can be explained in terms of natural causes; also the position that God's revelation in nature is adequate to the religious needs of man.
NAZIRITE	Signified a person of either sex who separated him or herself by a vow to a peculiar kind of service for God in the Levitical economy.
NEO-ORTHODOXY	That modern doctrinal reaction to liberalism which stresses the transcendence of God (as the wholly "Other"), contends for the concept of dialectical theology in rejection of the idea of propositional revelation, and emphasizes an "existential experience" (crisis theology) by which an individual confronts God and the Living Word in a crucial, decisive relationship by a passionate commitment to the truth. While embracing the liberal's naturalistic view of Scripture, it declares the purpose of Scripture is to provoke an existential encounter and to reveal the immutability of Divine election (almost to the point of universalism). Its return to orthodoxy consists primarily in its return to the Reformers' emphasis on the Sovereign grace of God.
NESTORIANISM	The doctrine, initiated by Nestorius, Patriarch of Constantinople in the 5th century, that denied the hypostatic union of Christ's human and divine natures and emphasized the humanity of the Man Jesus almost to the point of denying His deity as God.
NICENE	Pertaining to the council of Nicaea of A.D. 325 and the confession of faith there adopted by the church.
NICOLAITANISM	An unscriptural concept of the clergy which violates the priesthood of the believer by positing a clergy-priesthood system.

NUZI TABLETS	Documents of Patriarchal times found c. 1925 at Nuzu, a Hurrian center, which sheds much light on the background of Genesis as to historical events.
ORAL GOSPEL	The common narrative of the life and ministry of Christ which circulated during the 1st 20 years after the resurrection among believers and was committed to memory in a virtually stereotyped form before written down (such as that spoken of by Luke in 1:4).
ORDINANCE	In the O.T. a statute or ritual prescribed by God, and in the N.T. one of two symbolic Christian ceremonies which were instituted by Christ, viz., baptism, a once-for-all symbolic portrayal of the believer's identification with Christ in Death and resurrection, and The Lord's Supper, a symbolic enacting of the believer's daily feeding on Christ and partaking of the virtues of His death. It also portrays the Holy Spirits Filling of the believer as that believer submits to the will of God (Eph 5:18 - Many fillings, One baptism) Theologically, an ordinance is an outward symbol, divinely appointed to represent some great spiritual truth of the gospel, making its obligation universal and perpetual.
ORTHODOXY	That body of normative Christian doctrines as expressed in the Scripture and as generally embraced by the church historically.
PARABLE	A parable is a fictitious story, true to life, designed for the pedagogical purpose of teaching some spiritual truth by analogy, relative to the Kingdom of God.
PARAGOGIC	The addition of a sound or a syllable to the end of a word.
PARALLELISM	That peculiar feature of Hebrew poetry which emphasizes the rhythm of thought or sense, rather than the rhythm of words or sounds. This is accomplished by repetition, contrast, development, etc.
PAROUSIA	A term signifying the 2nd coming and "presence" of Christ, involving both His coming for His church and His return to the earth generally.
PARTITIVE	A word or phrase (such as <i>some of</i> or <i>any of</i>) that indicates a part or quantity of something as distinct from a whole.
PESHITTA	An early version of the O.T. in Syriac, dating from the 2nd or 3rd centuries A.D. and taken from the Hebrew O.T. and the Septuagint versions. (A Syrian parallel to the Latin Vulgate).
PHARISEES	An inter-testamental and apostolic period religious sect of (Judaism which laid excessive emphasis on Traditions and ceremonial observances, emphasized separation from the world, and centered the~r religion around the synagogue.
PNEUMATOLOGY	The doctrine of the Holy Spirit as expressed in the Scriptures.
PRAGMATISM	The philosophical doctrine that makes practical results the sole test for truth.
PREFORMATIVE	A preformative may occur as a pronominal addition to Hebrew Verbs to act as the subject of that verb. Some inflections also add an affirmative. For Nouns, a preformative may be added to allow a better determination of case.

PRETERITE	The preterite (PRET or PRT, in American English also preterit, Aorist; Simple past, , , past indicative, or past historic) is the Grammatical_tense expressing actions that took place or were completed in the past. It is generally the Perfective_aspect of the Past tense (not to be confused with the similarly named Perfect_aspect) and may thus be more precisely called the Perfective past, but in English, which does not have an inflection for perfective aspect, the term is used for the simple past tense. Semitic languages, including Hebrew and the Akkadian_languages, feature the preterite. It is used to describe past or present events, and contrasts with other, more temporally specific tenses: in particular the Hebrew Perfect. . (wikipedia)
PRIVATIVE	A privative prefix or suffix, such as <i>a-</i> , <i>non-</i> , <i>un-</i> , or <i>-less</i> . In Hebrew it is used also to describe an affirmative to a verb or substantive that provides additional meaning; such as person, number, gender,tense, etc.
PROPHECY	A message from God to men through a prophet of the Lord. It may be either the "foretelling" of the future or simply the "forthtelling" of a specific message from the Lord.
PSEUDEPIGRAPHA	Spurious writings concerning O.T. "and N.T. events written by pseudo authors under the guise of a prominent Bible author, mostly between 200 B.C. and A.D. 200.
PTOLEMIES	Rulers of Egypt who descended from Ptolemy Soter and who ruled Egypt from the death of Alexander the Great to the time of Cleopatra, c. 30 B.C.
Q or QUELLE	A term to signify a supposed, written, Greek document which the documentary hypothesis assumes to have been used by the Gospel writers as a common source in their compositions.
QUMRAN DOCUMENTS	The Dead Sea Scrolls of the O.T. and inter-testamental literature, found at Qumran in the wilderness cliffs of the Dead Sea in 1947 and which give many confirmations relating to the O.T. texts and historical references to the time of the Essenes in the time of Christ and John the Baptist.
RAS SHAMRA TABLETS	Ancient documents from the age of Moses discovered c. 1929 at Ugarit on the North Syrian coast, showing the alphabetic dialect of the Canaanites and the sensual paganism of the time.
REMNANT	A term signifying that faithful group of any era of the O.T., the "little flock" of the N.T., and those that will be saved and faithful during the tribulation period of Revelation.
REVELATION	A term designating 1) the act of God in manifesting Himself and His works, and 2) the specific record of His self-revelation as inscripturated in the Bible. The term signifies an unveiling of that which is otherwise unknown and unknowable apart from revelation.
SADDUCEES	A religious sect of Judaism at the time of Christ of the aristocratic class who rejected the traditions of the elders, which the Pharisees held, as well as the doctrine of resurrection, angels, and future life which they could not find expressly taught by Moses. Their religious sphere was the temple.

SAMARITAN PENTATEUCH	The Hebrew O.T. Pentateuch, written in Samaritan letters c. 430 B.C. and recovered in 1616, in substantial agreement with the Hebrew Massoretic text.
SATRAP	A ruling officer in the Persian Empire who governed a province called a "satrapy," Palestine being the 5th Persian Satrapy.
SCHOLASTICISM	A method of explaining the doctrines of the Bible, as developed in medieval times, by the use of philosophical concepts with a view to reconciling faith and reason.
SCROLLS	See "Hagiographa."
SELEUCIDS	The rulers of Syria from the time of the division of the Alexandrian Empire of Greece.
SEPTUAGINT	The Greek translation of the O.T. accomplished in Alexandria, beginning c. 280 B.C. under the patronage of Ptolemy II, supposedly by 72 Jewish scribes, and used widely in Palestine during the time of Christ.
SHEKINAH	A term signifying the "dwelling" of God's presence, 1st localized in the O.T. in the pillar of cloud and departing the temple in Ezek. 10:18, and reappearing in the Person of Christ, as God localized.
SOTERIOLOGY	The doctrine of salvation as declared and elucidated in the Bible.
STOICISM	A pantheistic religious system, as initiated by Zeno in the 4th century B.C. and popularized by Seneca in apostolic times, which regarded all events as inevitable, passionate expression futile, pleasure or pain a matter of indifference, and resignation to circumstances the only answer to the problems of life.
SYNAGOGUE	A religious, social, and educational Jewish center which was developed during the time of Babylonian exile as a substitute for temple worship and continued as a place of community gathering for worship and Torah study.
SYNCRETICISM	A philosophical method of appropriating and amalgamating useful elements from various systems into a pre-determined pattern to blend and unite them against a common opponent.
SYNERGISM	A term which signifies a "working together," or cooperative effort. Relative to the doctrine of salvation it signified the Pelagian view (Opposing Augustine's Monergism) that salvation is achieved by a cooperative effort of God and man.
SYNOPTICS	The 1st three Gospels, Matthew, Mark, and Luke, called "Synoptics," (which means to "see together" or to take a common view of) because of the similarity of the materials presented in the 3 Gospels.
SYSTEMATIC THEOLOGY	Theology is the study and science of God and His relations with His universe. Systematic theology is a thematic arrangement of that study incorporating into its system all related facts and truths from all credible sources available, nature, Scripture, and logic.
TABLE OF NATIONS	The table of genealogies recorded in Genesis 10 where all the nations of the world are traced from the 3 sons of Noah --Shem, Ham, and Japheth.

TALMUD	A Jewish compendium of Israel's civil and religious laws, which are not treated in the Pentateuch, with comments, opinions, and judgments of Jewish teachers from the period c. 300 B.C. to A.D. 500. It is composed of 2 parts, the Mishna (oral laws themselves) and the Gemara (the commentaries). Two Talmuds were written, the Babylonian, with its Gemara by Babylonian commentators, and the Jerusalem with its Gemara by Palestinian commentators.
TARGUMS	A group of translations or paraphrases of the O.T. in Aramaic, preserved orally from about the time of Ezra to Christ, and reduced to writing between the 1st and 10th centuries.
TATIAN'S DIATESSERON	See "Diatesseron."
TEL EL AMARNA	Clay tablets, discovered at Tel-el-Amarna, Egypt in 1887, of official documents sent from Palestinian governors to Egyptian Pharaohs Amenhotep III and IV around 1400 B.C., requesting aid against foreign invaders, and written in the Canaanite dialect.
TESTAMENT	A term transliterated from the Latin "testamentum" meaning covenant, and denoting the 2 sections of the Scriptures (from the time of Tertullian), which 2 testaments are theologically distinguished by the annulling of the Mosaic covenant and the commencing of a new order, at the death of Christ and the instituting of a new High Priest in man's relations with God.
TEXTUAL CRITICISM	The science or discipline of theological study which examines the extant ancient Biblical texts with a view to determining the most exact original texts (often called "lower criticism"). See Criticism.
TEXTUS RECEPTUS	The "Received Text," a publication of the Greek N.T. in 1633 in Holland, based mainly on French texts of Stephanus and Beza, and prefaced as "received by all" by the Elzevir Brothers publishers in this 2nd edition.
THEISM	Christian and Judaic theism is that philosophical system which accepts both the transcendency and immanency of God, Creator and Sustainer of the universe, with Personality and infinite attributes.
THEOLOGY	An organized science of the facts and truths of God and His relations to His universe.
TORAH	The Mosaic Pentateuch of the O.T. ~ transliterated from the Hebrew root tarah, meaning "to teach," especially from a divine source.
TRINITY	A designation for the One God, Father, Son, and Holy Spirit, signifying that within the one essence of the Godhead there are three Persons, which are neither three Gods nor three parts of God, but a Trinity in Unity, three Personalities in one essence, without human or physical analogy.
TYPE	A type is an O.T. illustration which, while having a place and purpose in Biblical history, also is divinely appointed to foreshadow some N.T. truth, relative to God's Kingdom.
UGARITIC	See "Ras Shamra Tablets."
UNCIAL WRITING	The early method of writing manuscripts with all capital letters, each formed separately, which method was in vogue from the 4th to the 10th centuries A.D.

- UNIFORMITARIANISM** The theory of science that the development and growth of the universe to its present state can be explained by natural processes observable and operating today, in contradistinction to "catastrophism" which recognizes the interposition of certain catastrophes to account in part for present phenomena.
- UNIVERSALISM** The doctrine of the ultimate salvation or bliss of all men whether following a period of punishment or apart from such.
- VERBAL, PLENARY INSPJRATION** That view of inspiration which recognizes that the Bible is divinely inspired (and therefore inerrant and authoritative) in every word (verbal) and in every part (plenary, or completely). It is distinguished from the view of "verbal dictation" in that it recognizes that God spoke to and through individual personalities, utilizing their different backgrounds and styles to express God's word in human language without error.
- VICARIOUS** A term transliterated from the Latin, signifying "substitutionary," as in the vicarious sacrifice of Christ for the sins of men.
- VULGATE** The name given to Jerome's translation of the Bible (c. 400) by the Council of Trent in 1545~ which translation was made at the request of Pope Damascus to supply a unified and reliable text in the language of the common people.
- WADI** An oriental term for a riverbed or brookbed which is usually dry except in the rainy season.
- WESTERN TEXT** One of four classes of texts, proposed by Westcott and Hort, which class originated in Syria in the 2nd century and was carried to the West and used by the Latin Fathers. It consists of a group of texts looked on with suspicion because of the evident free departures from the true texts where greater force and definity was desired.
- WISDOM** A term used in the O.T. to signify human skills, abilities, or judgments, which may or may not be God-given, and in the N.T. as both a human intellectual capacity and a revelation of God's Person, program, or will, incarnate in the Person of Christ.
- WISDOM LITERATURE** The O.T. books of Job, Proverbs, and Ecclesiastes, dealing with philosophical and practical wisdom.
- YAHWEH** The Hebrew tetragrammaton traditionally translated "Jehovah," a name unique to Israel, suggesting His covenant relation with them as the faithful and immutable God Who keeps covenants ("He who is what He is" from the root, Hayah).
- ZEALOTS** A militant, loyalist party of the Jews in the 1st century who considered violence justifiable in the interest of Jewish independence, similar to the Pharisees in doctrinal concepts, but extreme in their nationalistic spirit.
- ZIGGURATS** Ancient terraced towers of Babylonia and Syria, erected as sacred shrines, and successors in a sense to the Tower of Babel.
- ZOROASTRIANISM** An Iranian religion developed from about the 6th century B.C. and named after Zoroaster. Dualistic, it emphasized the need to fight for the good, meek, and noble as against the cruel, in view of a resurrection and judgment. The Magi may have been under Zoroastrian teachings.

GLOSSARY OF SYMBOLS

- † Hapax Legomena: This word only used once in its document.
- †3 This word used only 3 times in its document
- Qr Qerê reading. The margin of Biblical MSS. and editions exhibits variants a of an early date (the Qerê), called קִרְיָ: to be read, since, according to the opinion of the Jewish critics, they are to be preferred to the קִרְיָב, (the K^qṭīḇ) i.e. what is written in the text, and are actually to be read instead of it. On this account the vowels of the marginal reading (the Qerê) are placed under the consonants of the text, and in order to understand both readings properly, the vowels in the text must be applied to the marginal reading, while for the reading of the text (the K^qṭīḇ) its own vowels are to be used.
- Suf. Suffix (usually for the PGN suffix).
- For suffixes relative to the Hebrew Verb times see Table 02.36 A Time Table (for Hebrew Verbal Syntax)

APPENDIX A - Cantillation Signs And Their Meanings

The materials in this short sojourn into the Hebrew Cantillation signs have been furnished through the courtesy of WIKIPEDIA,

The cantillation signs serve three functions:

- **Syntax::** They divide biblical verses into smaller units of meaning, a function which also gives them a limited but sometimes important role as a source for exegesis. This function is accomplished through the use of various conjunctive signs (which indicate that words should be connected in a single phrase) and especially a hierarchy of dividing signs of various strength which divide each verse into smaller phrases. The function of the disjunctive cantillation signs may be roughly compared to modern punctuation signs such as periods, commas, semicolons, etc.
- **Phonetics::** Most of the cantillation signs indicate the specific syllable where the stress (accent) falls in the pronunciation of a word.
- **Music:** The cantillation signs have musical value: reading the Hebrew Bible with cantillation becomes a musical chant, where the music itself serves as a tool to emphasise the proper accentuation and syntax (as mentioned previously).

The syntactical function

In general, each word in the Tanach has one cantillation sign.^[1] This may be either a *disjunctive*, showing a division between that and the following word, or a *conjunctive*, joining the two words (like a slur in music). Thus, disjunctives divide a verse into phrases, and within each phrase all the words except the last carry conjunctives.

The disjunctives are traditionally divided into four levels, with lower level disjunctives marking less important breaks.

1. **The first level, known as "Emperors"**, includes *sof pasuq / siluq*, marking the end of the verse, and *atnach / etnachta*, marking the middle.
2. **The second level is known as "Kings"**. The usual second level disjunctive is *zaqef qaton* (when on its own, this becomes *zaqef gādôl*). This is replaced by *tifcha* when in the immediate neighbourhood of *sof pasuq* or *atnach*. A stronger second level disjunctive, used in very long verses, is *segol*: when it occurs on its own, this may be replaced by *shalsholet*.
3. **The third level is known as "Dukes"**. The usual third level disjunctive is *Revia*. For musical reasons, this is replaced by *zarqa* when in the vicinity of *segol*, by *pashta* or *yetiv* when in the vicinity of *zakef*, and by *tevir* when in the vicinity of *tifcha*.

4. **The fourth level is known as "Counts"**. These are found mainly in longer verses, and tend to cluster near the beginning of a half-verse: for this reason their musical realisation is usually more elaborate than that of higher level disjunctives. They are *pazer*, *geresh*, *gershayim*, *telishah g^edolah*, *munach legarmeh* and *Qarnê farah*.

The Conjunctives and Disjunctives In General.

The general conjunctive is *munach*. Depending on which disjunctive follows, this may be replaced by *mercha*, *Mahpak*, *darga*, *qadma*, *telisha qetannah* or *yerach ben yomo*.

One other symbol is *mercha kefulah*, double mercha. There is some argument about whether this is another conjunctive or an occasional replacement for *tevir*.

Disjunctives have a function somewhat similar to punctuation in Western languages. The *Sof pasuq* (:) could be thought of as a full stop, *atnach* (,) as a semi-colon, second level disjunctives as commas and third level disjunctives as commas or unmarked. Where two words are syntactically bound together with the horizontal bar (ֿ), מְקַבֵּץ, the *maqṣēp*; for example the phrase, Gen 1:2, 7:18, Ecc 11:1 הַמַּיִם עַל־פְּנֵי, 'al-p^enêy hammāyim, "the face of the waters"): and also in Gen 1:2 הַתְּהוֹם עַל־פְּנֵי, *upon (the) face of the deep*, 'al-p^enêy *tehôm*), the first invariably carries a conjunctive. The main accent is transferred to the second (always the last) word of the sequence.

The cantillation signs are often an important aid in the interpretation of a passage. For example, the words *qol qore bamidbar panu derekh YHWH* (Isaiah 40-3) is translated in the Authorised Version as "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord". As the word *qore* takes the high-level disjunctive *zaqef qaton* this meaning is discouraged by the cantillation marks. Accordingly the New Revised Standard Version translates "A voice cries out: 'In the wilderness prepare the way of the Lord'," while the New Jewish Publication Society Version has "A voice rings out: 'Clear in the desert a road for the LORD!'"

The phonetic function

Most cantillation signs are written on the consonant of the stressed syllable of a word. This also shows where the most important note of the musical motif should go.

A few signs always go on the first or last consonant of a word. This may have been for musical reasons, or it may be to distinguish them from other accents of similar shape. For example *pashta*, which goes on the last consonant, otherwise looks like *qadma*, which goes on the stressed syllable.

Some signs are written (and sung) differently when the word is not stressed on its last syllable. *Pashta* on a word of this kind is doubled, one going on the stressed syllable and the other on the last consonant. *Geresh* is doubled unless it occurs on a non-finally-stressed word or follows *qadma* (to form the *qadma ve-azla* phrase).

The Musical Function

Cantillation signs guide the reader in applying a chant to Biblical readings. This chant is technically regarded as a ritualized form of speech intonation rather than as a musical exercise like the singing of metrical hymns: for this reason Jews always speak of *saying* or *reading* a

passage rather than of *singing* it. (In Yiddish the word is *leyn* 'read', derived from Latin *legere*, giving rise to the Jewish English verb "to leyn".)

The musical value of the cantillation signs serves the same function for Jews worldwide, but the specific tunes vary between different communities. The most common tunes today are as follows.

- **Among Ashkenazi Jews:**
 - The Polish-Lithuanian melody, used by Ashkenazic descendants of eastern European Jews, is the most common tune in the world today, both in Israel and the diaspora.
 - The Ashkenazic melodies from central and western European Jewry are used far less today than before the Holocaust, but still survive in some communities, especially in Great Britain. They are of interest because a very similar melody was notated by Johann Reuchlin as in use in Germany in his day (15th-16th century, C.E.).
- **Among Sephardi and Mizrahi Jews:**
 - The "Jerusalem Sephardic" (*Sepharadi-Yerushalmi*) melody is the one most widely used today in Israel, and is also used in some Sephardic communities in the diaspora.
 - The Greek/Turkish/Balkan, Syrian and Egyptian melodies are related to the Jerusalem Sephardic melody. They are more sparingly used in Israel today, but are still heard in the Diaspora, especially in America.
 - There are two Iraqi melodies, one close to the Syrian melody and traditionally used in Baghdad (and sometimes in Israel), and another more distinctive melody originating in Mosul and generally used in the Iraqi Jewish diaspora.^[3]
 - The Moroccan melody is used widely by Jews of Moroccan descent, both in Israel and in the diaspora, especially France. It subdivides into a Spanish-Moroccan melody, used in the northern coastal strip, and an Arab-Moroccan melody, used in the interior of the country, with some local variations.
 - The Spanish and Portuguese melody is in common use in the Spanish and Portuguese Sephardi communities of Livorno, Gibraltar, the Netherlands, England, Canada, USA and other places in the Americas. It is closely related to the Spanish-Moroccan melody.
- **Italian melodies** are still used in Italy, as well as in one Italian synagogue in Jerusalem and one in Istanbul. These vary greatly locally: for example the melody used in Rome resembles the Spanish and Portuguese melody rather than those used in northern Italy.
- **The Yemenite melody** can also be heard in Israel today.
- **The Reconstructio Attempt of Suzanne Haïk-Vantoura.** There has been an attempted reconstruction of the original melody by Suzanne Haïk-Vantoura, on the basis of the shapes and positions of the marks and without any reference to existing melodies, as described in her book and LP's *La musique de la Bible révélée*.

Traditional melodies

Ashkenazic melodies

In the Ashkenazic musical tradition for cantillation, each of the local geographical customs includes a total of *six* major and numerous minor separate melodies for cantillation:

- **Torah and Haftarat (3 melodies)**
 - 1. Torah (general melody for the whole year) Example
 - 2. Torah - special melody for Rosh Hashanah and Yom Kippur. You may hear the reading at Torahplace. This tune is also employed on Simhat Torah in various degrees (depending on the specific community). Echoes of it can also be heard for certain verses in the Torah reading for fast days in some communities.
 - There are a number of variants employed for special sections, such as those for the *Aseret haDibrot* (Ten Commandments) and *Az Yashir* (Song of the Sea).
 - In all Torah modes, there is a "coda" motif that is used for the last few words of each reading, irrespective of the cantillation signs.
 - There is a special coda used at the end of each of the five books of the Torah that leads to the traditional exclamation of "Hazak Hazak V'Nithazek!" (Be strong be strong so we are strengthened).
 - 3. Haftarat Example
 - In the haftarah mode, there is also a "coda" motif. In the Western Ashkenazic mode, this is applied to the end of every verse. A different coda is used at the end of the haftarah, modulating from minor to major to introduce the following blessing.
- **The Five Megillot (3 melodies are employed for these five scrolls)**
 - 4. Esther - a light, joyous tune used for the *Megillat Esther* on Purim. There are also additional musical customs, such as saying the word סוס (horse) with a neighing sound, not indicated by the cantillation.
 - 5. Lamentations - a mournful tune. Echoes of it can also be heard for certain verses in Esther and in the Torah reading preceding the Ninth of Av. The Haftarat preceding and during the Ninth of Av also use this melody. Example:
 - 6. The three remaining scrolls are publicly read within Ashkenazic communities during the three pilgrimage festivals. All are read in the same melody, which may be considered the "general" melody for the *megillot*: the Song of Songs on Passover; Ruth on Shavuot; Ecclesiastes on Sukkot.

The Ashkenazic tradition preserves no melody for the special cantillation notes of Psalms, Proverbs, and Job, which were not publicly read in the synagogue by European Jews. However, the Ashkenazic yeshiva known as Aderet Eliyahu, or (more informally) *Zilberman's*, in the Old City of Jerusalem, uses an adaptation of the Syrian cantillation-melody for these books, and this is becoming more popular among other Ashkenazim as well.

Sephardic and Eastern melodies

At the beginning of the twentieth century there was a single Ottoman-Sephardic tradition covering Turkey, Syria, Palestine and Egypt. Today the Jerusalem-Sephardic, Syrian, Egyptian and Baghdadi melodies recognisably belong to a single family. For example, in these traditions the Torah reading is always or almost always in Maqam Sigah. There are some variations, among individual readers as well as among communities: for example the Egyptian melody is related to the more elaborate and cantorial form of the Syrian melody. The Karaite tradition, being based on the Egyptian, also forms part of this group.

Another recognisable family consists of the Iraqi (Mosul and Iraqi diaspora), Spanish-Moroccan and Spanish and Portuguese melodies. The probable reason for the occurrence of similar melodies at opposite ends of the Arab world is that they represent the remains of an old Arab-Jewish tradition not overlaid by the later Ottoman-Sephardic tradition that spread to the countries in between. There may also have been some convergence between the London Spanish and Portuguese and Iraqi melodies during British rule in India and the British Mandate of Mesopotamia.

The Jews of North Africa, the Middle East, Central Asia and Yemen all had local musical traditions for cantillation. When these Jewish communities emigrated (mostly to Israel) during the twentieth century, they brought their musical traditions with them. But as the immigrants themselves grew older, many particular national melodies began to be forgotten, or to become assimilated into the "Jerusalem Sephardic" melting-pot.

As with the Ashkenazim, there is one tune for Torah readings and a different tune for haftarat. Spanish and Portuguese Jews have a special tune for the Ten Commandments when read according to the *ta'am elyon*, known as "High Na'um", which is also used for some other words and passages which it is desired to emphasize. Other communities, such as the Syrian Jews, observe the differences between the two sets of cantillation marks for the Ten Commandments but have no special melody for *ta'am 'elyon*. There is no special tune for Rosh Hashanah and Yom Kippur in any Sephardic tradition. As with Ashkenazim, the normal musical value of cantillation signs is replaced by a "coda" motif at the end of each Torah reading and of each haftarah verse (though there is no special coda for the end of the haftarah), suggesting a common origin for the Sephardi and Ashkenazi chants.

Eastern Jewish communities have no liturgical tradition of reading Ecclesiastes, and there is no public liturgical reading of Song of Songs on Passover, though brief extracts may be read after the morning service during the first half of Nisan. (Individuals may read it after the Passover Seder, and many communities recite it every Friday night.) There are specialized tunes for Song of Songs, Ruth, Esther and Lamentations. The prose passages at the beginning and end of the book of Job may be read either to the tune of Song of Songs or to that of Ruth, depending on the community. The Ruth tune is generally the "default" tune for any book of the Ketuvim (Hagiographa) that does not have a tune of its own.

Unlike the Ashkenazic tradition, the eastern traditions, in particular that of the Syrian Jews, include melodies for the special cantillation of Psalms, Proverbs and the poetic parts of Job. In many eastern communities, Proverbs is read on the six Sabbaths between Passover and Shavuot, Job on the Ninth of Av, and Psalms are read on a great many occasions. The cantillation melody for Psalms can also vary depending on the occasion. The Spanish and Portuguese Jews have no tradition for the rendering of the Psalms according to the cantillation marks, but the melody used for several psalms in the evening service is noticeably similar to that of Syrian psalm cantillation, and may represent the remnants of such a tradition.

Yemenite melodies

Yemenite cantillation has a total of eight distinctive motifs, falling within four main patterns:

- *molikh* ('moving') used for the conjunctives and some minor disjunctives
- *mafsiq* ('dividing') for most third level disjunctives
- *ma'amid* ('pausing') for most second level disjunctives; and
- the patterns of etnaḥa and silluq (sof pasuq).

This is true equally of the system used for the Torah and the systems used for the other books. It appears to be a relic of the Babylonian system, which also recognised only eight types of disjunctive and no conjunctives.

Learning melodies

Some communities had a simplified melody for the Torah, used in teaching it to children, as distinct from the mode used in synagogue. (This should not be confused with the *lernen steiger* used for studying the Mishnah and Talmud.) For example, the Yemenite community teaches a simplified melody for children, to be used both in school and when they are called to read the sixth aliyah. The simplified melody is also used for the reading of the Targum, which is generally performed by a young boy.

Conversely, the Syrian community knows two types of Torah cantillation, a simpler one for general use and a more elaborate one used by professional hazzanim. It is probable that the simpler melody was originally a teaching mode. Today however it is the mode in general use, and is also an ancestor of the "Jerusalem-Sephardic" melody.

Some communities had a simplified melody for the Prophets, distinct from that used in reading the Haftarah: the distinction is mentioned in one medieval Sephardic source.^[7]

Names and shapes of the ta'amim

Names in different traditions

The following table shows the names of the ta'amim in the Ashkenazi, Sephardi, Italian and Yemenite traditions together with their Unicode symbols. The following points should be noted.

- Cantillation marks are rarely supported in many default Hebrew fonts. They should display however on Windows with one of those fonts installed:
Gisha, Times New Roman, Arial, Microsoft Sans Serif, Code2000, Courier New, Ezra SIL, or SBL Hebrew.
- The following default Hebrew fonts are not displaying these marks :
David, Miriam, Rod, FrankRuehl (as well as *serif, sans-serif, monospaced* unless they are configured manually)
- The following, Table01, attempts to locate the working Hebrew fonts (listed after some non-Hebrew fonts like: *Segoe UI, Verdana*) before using default Hebrew fonts.
- The mark for U+05AA (*yerach ben yomo* or *galgal*) should not be drawn with the bottom vertical tick used in the mark drawn for U+05A2 (*atnach hafukh*), however some fonts draw these marks identically.

Table A01, below as well as this article is courtesy of WIKIPEDIA

Table A01. Cantillation Signs vs. Various Text Groups

The Sign(s)	Ashkenazi	Sephardi	Italian	Yemenite
׃	סוף פָּסוּק Sof pasûq/ sillûq	סוף פָּסוּק Sof pasûq	סוף פָּסוּק Sof pasûq	סִלּוּק Sillûq
׀ U+0591	אֶתְנַחֲתָא 'etnaktā'	אֶתְנַחֲ 'atnāḥ	אֶתְנַחֲ 'atnāḥ	אֶתְנַחֲתָא 'etnaktā'
ׁ U+0592	סְגוּלָּה S'egôlā'	סְגוּלָּתָא S'egôltā'	שְׂרֵי Ŝ'rê	
ׂ U+0593	לְשַׁלֵּת Ŝalšelet	שְׁלִשְׁלֵת Ŝalšelet	שְׁלִשְׁלֵת Ŝalšelet	שִׁישְׁלָא Ŝîslā'
׃ U+0594	זְקָטָהּ Zāqēp qātān	זְקָטָהּ Zāqēp qātôn	זְקָטָהּ Zāqēp qātôn	קָטוֹן Zāqēp qātôn
ׁ U+0595	דְּוִלָּהּ Zāqēp gādôl	דְּוִלָּהּ Zāqēp gādôl	דְּוִלָּהּ Zāqēp gādôl	דְּוִלָּהּ Zāqēp gādôl
׃ U+0596	טִפְקָא Tīpkā'	טַרְקָא Tarkā'	טַרְקָא Tarkā'	נְטוּיָה Netûyāh
ׁ U+0597	רְבִיעַ Revīa	רְבִיעַ Revīa	רְבִיעַ Revīa	רְבִיעַ Revīa
ׂ U+0598	זַרְקָא Zarqa	זַרְקָא Zarqa	זַרְקָא Zarqa	צִנּוֹר Tzinnor
׃ U+0599	פַּשְׁטָא Pashta	קַדְמָא Qadma	פַּשְׁטָא Pashta	אֶזְלָא Azla

The Sign(s)	Ashkenazi	Sephardi	Italian	Yemenite
בב U+0599 U+05A8	שְׁנֵי פַשְׁטִין Shene pashtin/pashtayim	תְּרֵי קַדְמִין Tere qadmin	שְׁנֵי פַשְׁטִין (Shene) pashtin	
ב U+059A	יְתִיב Yetiv	יְתִיב Yetiv	שׁוֹפָר יְתִיב Shofar yetiv	יְתִיב Yetiv
בב U+059B	תְּבִיר Tevir	תְּבִיר Tevir	תְּבִיר Tevir	תְּבִירָא Tavra
ב U+05A1	פָּזֵר Pazer	פָּזֵר גָּדוֹל Pazer gādôl	פָּזֵר גָּדוֹל Pazer gādôl	
ב U+059F	קַרְנֵי פָּרָה Qarnê parah	קַרְנֵי פָּרָה Qarne parah	קַרְנֵי פָּרָה Qarne parah	קַרְנֵי פָּרָה Qarne parah
ב U+05A0	תְּלִישָׁא גְדוֹלָה Telisha g ^o dolah	תְּרִצָּה Tirtzah	תְּלִישָׁא Talsha	תְּלִישָׁא גְדוֹלָה Telisha g ^o dolah
ב U+059C	גֵּרֶשׁ Geresh/azla	גֵּרִישׁ Gerish	גֵּרֶשׁ Geresh/azla	טָרֶס Tares
ב U+059E	גֵּרִישִׁים Gershayim	שְׁנֵי גֵּרִישִׁין Shene gerishin	שְׁנֵי גֵּרִישִׁין Shene gerishin	טַרְסִין Tarsin
ב U+05A3	מוֹנַח לְגַרְמָהּ Munak legarmeh	פָּסֶקוּ Paseq	לְגַרְמָהּ Legarmeh	
ב U+05A5	מֶרְכָּא Merka	מַאֲרִיק Maarik	מַאֲרִיק Maarik	מַאֲרִיקָא Maarka

The Sign(s)	Ashkenazi	Sephardi	Italian	Yemenite
 U+05A3	מוֹנֵחַ Munak	שׁוֹפָר הוֹלֵךְ Shofar holek	שׁוֹפָר עֲלוּי Shofar illui	
 U+05A4	מְהַפֵּךְ Mahpak	(מְהַפֵּךְ) (שׁוֹפָר) (Shofar) mehuppak	שׁוֹפָר הַפּוּךְ Shofar hapuk	מְהַפֵּךְ Mehuppak
 U+05A7	דָּרְגָא Darga	דָּרְגָא Darga	דָּרְגָא Darga	דָּרְגָא Darga
 U+05A8	קִדְמָא Qadma	אֶזְלָא Azla	קִדְמָא Qadma	
 U+05A9	תְּלִישָׁא קִטְנָה Telisha qetannah	תְּלִישָׁא Talsha	תְּרִסָּא Tarsa	תְּלִישָׁא קִטְנָה Telisha qetannah
 U+05A6	מֵרְכָא כְפוּלָה Mercha kefulah	תְּרֵי טַעְמֵי Tere ta'ame	תְּרִין חוּטְרִין Teren hutrin	
 U+05AA	יֵרַח בֶּן יוֹמוֹ Yerach ben yomo/ (Galgal)	יֵרַח בֶּן יוֹמוֹ Yerah ben yomo	יֵרַח בֶּן יוֹמוֹ Yerach ben yomo	יֵרַח בֶּן יוֹמוֹ Yerah ben yomo

The following additional symbols are found in the three poetical books: their names do not differ among the various traditions.

Table A02. Cantillation Signs vs. Hebrew/English Name Used In Job, Psalms, and Proverbs.

Symbol With Unicode Number	Hebrew name	Anglicized name (Israeli Hebrew)
בְּ U+059D	גֵּרֶשׁ מוֹקְדָם	<i>geresh muqdam</i>
בְּ U+05A2	אֲתַנַּח הַפּוֹךְ	<i>atnach hafukh</i>
בְּ U+05AB	עוֹלָה	<i>ole</i>
בְּ U+05AC	עֲלוּי	<i>iluy</i>
בְּ U+05AD	דְּחִי	<i>dehi</i>
בְּ U+05AE	צִנּוֹר	<i>tzinor (zarqa above left)</i>

Zarqa Tables

For learning purposes, the *ta'amim* are arranged in a traditional order of recitation called a "zarqa table", showing both the names and the symbols themselves. These tables are often printed at the end of a Chumash (Hebrew Pentateuch).

The order of recitation bears some relation to the groups in which the signs are likely to occur in a typical Biblical verse, but differs in detail between different communities. Below are traditional Ashkenazi and Sephardi orders, though variations are found in both communities.

Table A03. Ashkenazic Text Type

טעמי המקרא – לפי מנהג הקריאה של האשכנזים
 זְרָקָה סְגוּלָּה מְנַח מְנַח רְבִיעַ מְהַפֵּךְ פְּשׁוּטָא זְקָף קָטָן
 זְקָף גְּדוֹל מְרַכָּא טְפִחָא אֲתַנְחָתָא פְּזֵר תְּלִישָׁא קְטַנָּה
 תְּלִישָׁא גְּדוּלָּה קְדָמָא וְאִזְלָא וְאִזְלָא גְּרֵשׁ גְּרֵשִׁים
 דְּרָגָא תְּבִיר יְתִיב פְּסִיקוּן מְתַג סוּף-פְּסוּק שְׁלִשְׁתַּת
 קְרָנֵי-פְּרָה מְרַכָּא-כְּפוּלָּה יְרַח-בֵּן-יוֹמוֹ

Table A04. Sephardic Text Type

טעמי המקרא – לפי מנהג הקריאה של עדות המזרח
 זְרָקָה מְקַף-שׁוֹפֵר-הַנִּלְךְ סְגוּלָּתָא פְּזֵר-גְּדוֹל
 תְּלִישָׁא תְּלִישָׁא אִזְלָא גְּרִישׁ פְּסִיקוּן רְבִיעַ שְׁנֵי-גְרֵשִׁים
 דְּרָגָא תְּבִיר מְאָרִיךְ טְרַחָא אֲתַנְחָ שׁוֹפֵר-מְהַפֵּךְ
 קְדָמָא תְּרֵי-קְדָמִין זְקָף-קָטָן זְקָף-גְּדוֹל שְׁלִשְׁתַּת
 תְּרֵי-טְעָמֵי יְתִיב סוּף-פְּסוּק

Groups Of The Signs.

The following sequences are commonly found.

(Mahpak) Pashta (Munach) Zakef Katon: one of the most common groups. Pashta can appear without a Mahpak, but a Mahpak cannot appear without a Pashta. Alternatively, *Yetiv* can appear on its own in place of Pashta. Zakef Katon can appear without a Munach, but a Munach cannot appear without a Katon (or other following disjunctive). The Munach-Zakef Katon sequence can appear without the Mahpak-Pashta, but the Mahpak-Pashta cannot appear without the Zakef Katon.

(Mercha) Tifcha (Munach) Etnachta: one of the most common groups, but can only appear once in each *passuk* (verse). Tifcha can appear without a Mercha, but Mercha cannot appear without a Tifcha (or other following disjunctive). Etnachta can appear without a Munach, but Munach cannot appear without an Etnachta (or other following disjunctive). Munak -Etnachta can appear without a Mercha-Tifcha, but a Mercha-Tifcha cannot appear without a Munak -Etnachta (or Etnachta on its own).

Munak | Munak Revia: The Revia usually appears alone, and sometimes following a short Munak. Occasionally, a longer Munak with Pesik precedes a second Munak and then a Revia.

Darga Tevir: Tevir is found either alone or preceded by Darga or Merka. Darga occasionally precedes other combinations (e.g. Darga Munak Revia).

Qadma with Azla: This pair is known as such when found together, and may precede a Mahpak group, a Revia group or a Tevir group. A Qadma can also be found without an Azla before a Mahpak, and an Azla without a Qadma is known as Azla-Geresh or simply Geresh. Gershayim on its own fulfils the same function as Qadma v'Azla, in that it can precede either a Mahpak group, a Revia group or a Tevir group.

Pazer: Not considered part of a group, but usually followed by a Telisha Ketanah or a Telisha G^cdolah. It may be preceded by one or more Munachs.

Telisha Ketana/G^cdolah: Not considered a part of a group, usually appears individually, sometimes after a Pazer.

(Munach) Zarka (Munach) Segol: Zarka is only ever found before Segol; a Munach may precede either one.

Zakef Gādôl: Not a part of a group, as it replaces a Zakef Katon sequence.

Mercha Kefula: Not a part of a group. Occurs only five times in the Torah, and once in Haftarah. Its function appears to be similar to Tevir.

Shalsholet: Not a part of a group. Occurs only four times in the Torah, and always at the beginning of the Passuk.

Yerach ben Yomo Karnei Farah: The rarest group of all. Occurs only once in the whole Torah, in the parsha Masey, on the words Alpayim B'Ama. It is equivalent to Munach Pazer.

(Mercha) Tifcha (Mercha) Sof-Passuk: The group that occurs at the end of each passuk, and always includes the Sof-Passuk at the very minimum. Either or both of the Mercha's may be omitted.

Meanings of the names

Azla: "Going away", because it is often the end of the phrase 'Qadma ve'Azla'.

Darga: "Trill" from its sound, or "step" from its shape.

Etnachta: "Pause, rest" because it is the pause in the middle of a verse.

Geresh: "Expulsion, driving out". Reason not clear.

Gershayim: Double Geresh, from its appearance.

Mahpak: "Turning round". In old manuscripts, it was written like a U on its side, hence like someone doing a U turn. In printed books, it has a V shape, possibly because that was easier for the early printers to make. In Eastern communities it is called *shofar mehuppach*, "reversed horn", because it faces the other way from *shofar holech (munach)*

Mercha: "Lengthener", because it prolongs the melody of the word that follows. In modern usage it sometimes means "comma", but this usage is taken from the cantillation sign.

Mercha-kefulah: Kefulah means "double", because it looks like two merchas together. There are only five in the whole Torah: Gen. 27:25, Ex. 5:15, Lev. 10:1, Num. 14:3, Num. 32:42.

Munach: "Resting", because it may be followed by a short pause, or because the shape is a horn lying on its side. (In Eastern communities it is called *shofar holech*, horn going forward.) *Munach legarmeh (munach on its own)* is a disjunctive, used mainly before *Revia*, but occasionally before a pazer. It may be distinguished from ordinary *munach* by the dividing line (*pesiq*) following the word.

Pashta: "Stretching out", because its shape is leaning forward (or in reference to a hand signal).

Pazer: "Lavish" or "scatter", because it has so many notes.

Qadma: "To progress, advance." It always occurs at the beginning of a phrase (often before other conjunctives) and its shape is leaning forward. In particular it is the first member of the *Qadma ve-Azla* pair.

Revia: "A quarter", either because it has four short notes as well as the main one, or because it splits the half verse from the start to *etnachta* (or *etnachta* to the end) into quarters (as it ranks below *zaqef*, the main division within the half verse). The square or diamond shape of the symbol is coincidence: in most manuscripts, it is simply a point. Another possibility is that it was regarded as occupying the fourth level in the hierarchy.

Segol: "Bunch of grapes" (from its shape, which looks like a bunch of grapes).

Shalshelet: "Chain", either from its appearance or because it is a long chain of notes. There are only four in the whole Torah: Gen. 19:16, 24:12, 39:8; Lev. 8:23.

Sof Pasuq: "End of verse": it is the last note of every verse. It is sometimes called *silluq* (taking leave).

Telisha Qetannah/G^cdolah: "Detached" because they are never linked to the following note as one musical phrase; Qetannah = small (short); G^cdolah = big (long).

Tevir: "Broken", because it represents a break in reading (in some traditions there is a big jump down in pitch between the first and second notes).

Tifcha: "Diagonal", or "hand-breadth". In old manuscripts, it was written as a straight diagonal line. In printed books, it is curved, apparently to make it a mirror image of Mercha, with which it is usually paired (the two together could be regarded as forming a slur). The name "tifcha" may be an allusion to a hand signal.^[10]

Yetiv: "Resting" or "sitting", because it may be followed by a short pause, or more probably because the shape is like a horn sitting up. (In the Italian tradition, it is called *shofar yetiv*, sitting horn.)

Zaqef Qaton/Gādôl: "Upright" (from their shape, or in allusion to a hand signal); Qaton = small (short); Gādôl = big (long).

Zarqa: "Scatterer", because it is like a scattering of notes.

- Numbers 35:5 (in Parshat Mas'ei) has two notes found nowhere else in the Torah:

Qarne Parah: "Horns of a cow" (from its shape), sometimes called *pazer gādôl*.

Yerach ben Yomo: "Moon one day old" (because it looks like a crescent moon), sometimes called *galgal* (circle).

Rules Governing Sequences Of Cantillation Marks

The rules governing the sequence of cantillation marks are as follows.

1. A verse is divided into two half verses, the first ending with, and governed by, *etnachta*, and the second ending with, and governed by, *sof pasuq*. A very short verse may have no *etnachta* and be governed by *sof pasuq* alone.
2. A half verse may be divided into two or more phrases marked off by second-level disjunctives.
3. A second-level phrase may be divided into two or more sub-phrases marked off by third-level disjunctives.
4. A third-level phrase may be divided into two or more sub-phrases marked off by fourth-level disjunctives.

5. The last subdivision within a phrase must always be constituted by a disjunctive one level down, chosen to fit the disjunctive governing the phrase and called (in the Table below) its "near companion". Thus, a disjunctive may be preceded by a disjunctive of its own or a higher level, or by its near companion, but not by any other disjunctive of a lower level than its own.
6. The other subdivisions within a phrase are constituted by the "default" disjunctive for the next lower level (the "remote companion").
7. Any disjunctive may or may not be preceded by one or more conjunctives, varying with the disjunctive in question.
8. A disjunctive constituting a phrase on its own (i.e. not preceded by either a near companion or a conjunctive) may be substituted by a stronger disjunctive of the same level, called in the Table the "equivalent isolated disjunctive".

Table A05. The Meanings of the Cantillation Signs-Names

The Symbol	The Symbol Name	The Symbol Meaning	The Symbol Used In
בֿ	אֲזְלָא 'Azlā'. Also called: קַדְמָא Qadmā'	Qadmā' means: "Going away", because it is often the end of the phrase ' Qadmā' with 'Azlā'. The Qadmā' is Called 'Azlā' in Sephardi.	
בֿ _s	דַּרְגָּא Dargā'	"Trill" from its sound, or "step" from its shape.	
בֿ [^]	אַתְנַחְדָּא 'atnāḵ, in Ashkenazi: אַתְנַחְתָּא 'etnakta' in Sephardi.	"Pause, rest" because it is the pause in the middle of a verse.	
בֿ [˘]	גֵּרֵשׁ Gereš:	"Expulsion, driving out". Reason not clear.	
בֿ ^{˘˘}	גֵּרֵשִׁים Gēršayim:	Double Geresh, from its appearance.	
בֿ ^{˘˘˘}	מַהֲפָךְ Mahpak:	"Turning round". In old manuscripts, it was written like a U on its side, hence like someone doing a U turn. In printed books, it has a V shape, possibly because that was easier for the early printers to make. In Eastern communities it is called <i>shofar mehuppach</i> , "reversed horn", because it faces the other way from <i>shofar holech (munach)</i>	
בֿ ^{˘˘˘˘}	מֵרְכָא Mērkā':	"Lengthener", because it prolongs the melody of the word that follows. In modern usage it sometimes means "comma", but this usage is taken from the cantillation sign.	Gen 1:1 וְאֵת הָאָרֶץ: (<i>'and the earth'</i> .)
בֿ ^{˘˘˘˘˘}	כְּפֹלְא מֵרְכָא Mê ^{re} kâ kepûlah:	Mê ^{re} kâ kepûlah: Kefulah means "double", because it looks like two merchas together. There are only five in the whole Torah: Gen. 27:25, Ex. 5:15, Lev. 10:1, Num. 14:3, Num. 32:42.	Lev. 10:1 צִוְּהָ לֹא אֲשַׁר אֲתָם: < צִוְּהָ - :Piel, Perfect, (intensive active) M3S (<i>'which He had not commanded them'</i> .)
ב	הֲלִגְרָמַ Legarmeh:	A solid vertical line to the left of the word it serves to separate from the later text. Notice the Mappîḵ dot in the ה, and the Mûnak before the ה.	

The Symbol	The Symbol Name	The Symbol Meaning	The Symbol Used In
בֿ	מוֹנַח Mûnak:	Mûnak means "Resting", because it may be followed by a short pause, or because the shape is a horn lying on its side. (In Eastern communities it is called <i>shofar holech</i> , horn going forward.) <i>Munach legarmeh</i> (<i>munach</i> on its own) is a disjunctive, used mainly before <i>revia</i> , but occasionally before a pazer. It may be distinguished from ordinary <i>munach</i> by the dividing line (<i>pesiq</i>) following the word. Every Hebrew word has one primary accent, usually on the final syllable; the ultimah. When the primary accent is not on the last syllable, the accent will be shown by the Mûnak.	Gen 1:3, יְהִי אֹר Verb, Qal Imp, jussive 3S > יְהִי 'Let <i>there be</i> ' + 'light'. Note the () Masora circle. See Section 01.12 of the Grammar.
בֿ	פַּשְׁטָא Paštā:	"Stretching out", because its shape is leaning forward (or in reference to a hand signal).	
בֿ	פָּזֵר Pāzēr:	"Lavish" or "scatter", because it has so many notes.	
בֿ	קַדְמָא Qadmā:	"To progress, advance." It always occurs at the beginning of a phrase (often before other conjunctives) and its shape is leaning forward. In particular it is the first member of the <i>Qadma ve-Azla</i> pair.	
בֿ	רְבִיעַ R ^e bīā:	"A quarter", either because it has four short notes as well as the main one, or because it splits the half verse from the start to <i>etnachta</i> (or <i>etnachta</i> to the end) into quarters (as it ranks below <i>zaqef</i> , the main division within the half verse). The square or diamond shape of the symbol is coincidence: in most manuscripts, it is simply a point. Another possibility is that it was regarded as occupying the fourth level in the hierarchy. ^[8]	
בֿ	סְגוּלְתָא S ^e gōl ^e ttā' in Ashkenazi: לְסִגּוּ S ^e gōl in Sephardi.	"Bunch of grapes" (from its shape, which looks like a bunch of grapes).	
בֿ	שַׁלְשֵׁל Šalšēl.	"Chain", either from its appearance or because it is a long chain of notes. There are only four in the whole Torah: Gen. 19:16, 24:12, 39:8; Lev. 8:23.	
בֿ	סוֹף פָּסוּק Sôph Pāsûq	"End of verse": it is the last note of every verse. It is sometimes called <i>silluq</i> (taking leave). It usually occurs just after the <i>silluq</i> , as shown.	

The Symbol	The Symbol Name	The Symbol Meaning	The Symbol Used In
ך	קִסְלוֹ sillûq	Usually occurs just prior to the Sôph Pāsûq, as shown above. Note the example. It is the strongest disjunctive.	Gen 1:1 הָאָרֶץ: 'the earth.'
בּ	קִטְנָה אֲתִלִּישׁ T ^e lîšā' Q ^e ṭannāh in Ashkenazi: or תִּלְשָׁה Talshā' in Sephardi.	"Detached" because it is never linked to the following note as one musical phrase; Qetannah = small (short).	
בּ	גְּדוּלָה יִשְׁאֲרָה T ^e lîšā' G ^e dôlāh: in Ashkenazi or תִּרְשָׁה Tiršāh in Sephardi.	"Detached" because it is never linked to the following note as one musical phrase; G ^e dolah = big (long). ^[9]	
בּ	פָּרָה יִקְרַן Qarnê p ^ā rāh in all text traditions including Sephardi, but in Ashkenazi it may be called לְגָדוֹ רָפִי Pāzēr gādôl.	"Horns of a cow" (from its shape), sometimes called <i>pazer gādôl</i> ."	
בּ	רְתִיבִי T ^e bîr:	T ^e bîr means "Broken", because it represents a break in reading (in some traditions there is a big jump down in pitch between the first and second notes).	
בּ	אֲטִפְתָּ Tipkā' .	"Diagonal", or "hand-breadth". In old manuscripts, it was written as a straight diagonal line. In printed books, it is curved, apparently to make it a mirror image of Mercha, with which it is usually paired (the two together could be regarded as forming a slur). The name "tifcha" may be an allusion to a hand signal. ^[10]	
בּ	בִּיְתִי Y ^e tîb:	Y ^e tîb means: "Resting" or "sitting", because it may be followed by a short pause, or more probably because the shape is like a horn sitting up. (In the Italian tradition, it is called <i>shofar yetiv</i> , sitting horn.)	




The Symbol	The Symbol Name	The Symbol Meaning	The Symbol Used In
ב̣	<p>זָקַף וְקָטַן Zāqēph Qātān in Ashkenazi; קָטַן זָקַף Zāqēph Qātōn in the rest of text families. The word Qātōn means small (short).</p>	<p>Subdivides a clause between the Athnāḥ and the Sillūq, between the beginning of a verse and the Athnāḥ, (when Seghōltā is absent), and sometimes even between Seghōltā and Athnāḥ. e.g.,  When not preceded by a conjunctive accent; the form it takes is the (ב̣) Zākēp gādōl, below. "Upright" (from their shape, or in allusion to a hand signal); Qaton = small (short);</p>	<p>See Psm 1:1  Noun - M3P, (governed) absolute (<i>of</i> (the) <i>wicked</i>). Here, it occurs before the Athnāḥ. The Athnāḥ is under  Verb, Qal, Perfect, ('<i>to stand</i>')</p>
ב̣"	Zaqef Gādōl:	"Upright" (from their shape, or in allusion to a hand signal); Gādōl = big (long).	
ב̣ [~]	Zarqa:	"Scatterer", because it is like a scattering of notes. Numbers 35:5 (in Parshat Mas'ei) has two notes found nowhere else in the Torah:	
ב̣ [°]	Qarne Farah:/ (pazer gādōl Ashkenazi only)	"Horns of a cow" (from its shape), sometimes called <i>pazer gādōl</i> .	
ב̣ [˘]	Yerach ben Yomo:/ (Galgal Ashkenazi only)	"Moon one day old" (because it looks like a crescent moon), sometimes called <i>galgal</i> (circle).	

Table A06. Disjunctive Levels vs. Sequence Of Cantillation Marks

Main Disjunctive	Preceding Conjunctive(s)	Nearest preceding lower level Disjunctive ("near companion")	Other Lower Level Disjunctives ("remote companion")	Equivalent Isolated Disjunctive
First level disjunctives				
Sof pasuq	Mercha	Tifcha	Zaqef qaton	
Etnachta	Munach	Tifcha	Zaqef qaton	
Second level disjunctives				
Segolta	Munach	Zarqa	Revia	Shalsholet
Zaqef qaton	Munach	Pashta	Revia	Zaqef gādōl
Tifcha	Mercha; Darga Mercha-kefulah	Tevir	Revia	
Third level disjunctives				
Revia	Munach; Darga Munach	Munach legarmeh	Geresh, Telishah g ^e dolah, Pazer	
Zarqa	Munach (occasionally Mercha)	Geresh/Azla/Gershayim	Telisha g ^e dolah, Pazer	
Pashta	Mahpak; Qadma Mahpak	Geresh/Azla/Gershayim	Telisha g ^e dolah, Pazer	Yetiv
Tevir	Mercha or Darga; Qadma Mercha or Qadma Darga	Geresh/Azla/Gershayim	Telisha g ^e dolah, Pazer	
Fourth level disjunctives				
Geresh/Azla	Qadma; Telishah qetannah Qadma			Gershayim
Telisha g ^e dolah	Munach			
Pazer	Munach			
Qarne farah	Yerach ben yomo			

Groups Of Sequences

The following sequences are commonly found.

First level phrases

(Mercha) Tifcha (Mercha) Sof-Pasuq: The group that occurs at the end of each *pasuq* (verse), and always includes the Sof-Pasuq at the very minimum. Either or both of the Mercha's may be omitted.

(Mercha) Tifcha (Munach) Etnachta: one of the most common groups, but can only appear once in each *pasuq*. Tifcha can appear without a Mercha, but Mercha cannot appear without a Tifcha (or other following disjunctive). Etnachta can appear without a Munach, but Munach cannot appear without an Etnachta (or other following disjunctive). Munach-Etnachta can appear without a Mercha-Tifcha, but a Mercha-Tifcha cannot appear without a Munach-Etnachta (or Etnachta on its own).

Second level phrases

(Mahpak) Pashta (Munach) Zaqef Qaton: one of the most common groups. Pashta can appear without a Mahpak, but a Mahpak cannot appear without a Pashta. Alternatively, *Yetiv* can appear on its own in place of Pashta. Zaqef Qaton can appear without a Munach, but a Munach cannot appear without a Qaton (or other following disjunctive). The Munach-Zaqef Qaton sequence can appear without the Mahpak-Pashta, but the Mahpak-Pashta cannot appear without the Zaqef Qaton.

Zaqef Gādôl: Not a part of a group, as it replaces a Zaqef Qaton sequence.

(Munach) Zarqa (Munach) Segol: Zarqa is only ever found before Segol; a Munach may precede either one.

Shalsholet: Not a part of a group, as it replaces a Segol sequence. Occurs only four times in the Torah, and always at the beginning of a verse.^[11]

Third level phrases

Munach | Munach Revia: The following combinations occur: Revia on its own; Munach Revia; Darga Munach Revia; Munach-with-Pesiq Revia; Munach-with-Pesiq Munach Revia. (Munach with Pesiq is a disjunctive, separate from Munach proper, and also known as *Munach legarmeh*, munach on its own.)

Darga Tevir: Tevir is found either alone or preceded by Darga or Mercha. Darga occasionally precedes other combinations (e.g. Darga Munach Revia).

Mercha Kefula: Occasionally preceded by Darga, but usually on its own. Occurs only five times in the Torah, and once in Haftarah. Its function appears to be similar to Tevir.

Fourth level phrases

Qadma v'Azla: This pair is known as such when found together, and may precede a Mahpak, a Revia group or a Tevir group. A Qadma can also be found without an Azla before a Mahpak, and an Azla without a Qadma is known as Azla-Geresh or simply Geresh. Gershayim on its own fulfils the same function as Qadma v'Azla, in that it can precede either a Mahpak, a Revia group or a Tevir group.

Pazer: Not considered part of a group, but usually followed by a Telisha Qetannah or a Telisha G^edolah. It may be preceded by one or more Munachs.

Telisha Qetannah/G^edolah: Not considered a part of a group, usually appears individually, sometimes after a Pazer. It often precedes Qadma.

Yerach ben Yomo Qarnei Farah: The rarest group of all. Occurs only once in the whole Torah, in the parashah Masey, on the words *alpayim b'ammah* (two thousand cubits). It is equivalent to Munach Pazer.

The History Of Hebrew Punctuation

Three systems of Hebrew punctuation (including vowels and cantillation symbols) have been used: the Babylonian, the Palestinian and the Tiberian, only the last of which is used today.

The Babylonian system

Babylonian Biblical manuscripts from the Geonic period contain no cantillation marks in the current sense, but small Hebrew letters are used to mark significant divisions within a verse. Up to eight different letters are found, depending on the importance of the break and where it occurs in the verse: these correspond roughly to the disjunctives of the Tiberian system. For example, in some manuscripts the letter *tav*, for *tevir* (break), does duty for both Tiberian *tevir* and *zaqef*.^[12] In general there are no symbols for the conjunctives, though some late manuscripts use the Tiberian symbols for these. There is also no equivalent for low-grade disjunctives such as *telishah g^edolah*: these are generally replaced by the equivalent of *zaqef* or *Revia*.

Nothing is known of the musical realization of these marks, but it seems likely that, if any of these signs was associated with a musical motif, the motif was applied not to the individual word but to the whole phrase ending with that break. (A somewhat similar system is used in manuscripts of the Qur'an, to guide the reader in fitting the chant to the verse, see *Qur'an reading*.)

This system is reflected in the cantillation practices of the Yemenite Jews, who now use the Tiberian symbols, but tend to have musical motifs only for the disjunctives and render the conjunctives in a monotone. It is notable that the Yemenites have only eight disjunctive motifs, thus clearly reflecting the Babylonian notation. The same is true of the Karaite mode for the haftarah; while in the Sephardi haftarah modes different disjunctives often have the same or

closely similar motifs, reducing the total number of effective motifs to something like the same number.

The Palestinian system

The Babylonian system, as mentioned above, is mainly concerned with showing breaks in the verse. Early Palestinian manuscripts, by contrast, are mainly concerned with showing phrases: for example the *tifcha-etnachta*, *zarqa-segolta* and *pashta-zaqef* sequences, with or without intervening unaccented words. These sequences are generally linked by a series of dots, beginning or ending with a dash or a dot in a different place to show which sequence is meant. Unaccented words (which in the Tiberian system carry conjunctives) are generally shown by a dot following the word, as if to link it to the following word. There are separate symbols for more elaborate tropes like *pazer* and *telisha g^edolah*.

The manuscripts are extremely fragmentary, no two of them following quite the same conventions, and these marks may represent the individual reader's aide-memoire rather than a formal system of punctuation (for example, vowel signs are often used only where the word would otherwise be ambiguous). In one manuscript, presumably of somewhat later date than the others, there are separate marks for different conjunctives, actually outnumbering those in the Tiberian system (for example, *munach* before *etnachta* has a different sign from *munach* before *zaqef*), and the overall system approaches the Tiberian in comprehensiveness. In some other manuscripts, in particular those containing Targumim rather than original text, the Tiberian symbols have been added by a later hand. In general, it may be observed that the Palestinian and Tiberian systems are far more closely related to each other than either is to the Babylonian.

This system of phrasing is reflected in the Sephardic cantillation modes, in which the conjunctives (and to some extent the "near companions" such as *tifcha*, *pashta* and *zarqa*) are rendered as flourishes leading into the motif of the following disjunctive rather than as motifs in their own right.

The somewhat inconsistent use of dots above and below the words as disjunctives is closely similar to that found in Syriac texts.^[13] Kahle^[14] also notes some similarity with the punctuation of Samaritan Hebrew.

The Tiberian System

By the tenth century C.E., the chant in use in Palestine had clearly become more complex, both because of the existence of *pazer*, *geresh* and *telisha* motifs in longer verses and because the realization of a phrase ending with a given type of break varied according to the number of words and syllables in the phrase. The Tiberian Masoretes therefore decided to invent a comprehensive notation with a symbol on each word, to replace the fragmentary systems previously in use. In particular it was necessary to invent a range of different conjunctive accents to show how to introduce and elaborate the main motif in longer phrases. (For example, *tevir* is preceded by *mercha*, a short flourish, in shorter phrases but by *darga*, a more elaborate run of notes, in longer phrases.) The system they devised is the one in use today, and is found in Biblical manuscripts such as the Aleppo Codex. A Masoretic treatise called *Diqduqe ha-te'amim* (precise rules of the accents) by Aaron ben Moses ben Asher survives, though both the names and the classification of the accents differ somewhat from those of the present day.

As the accents were (and are) not shown on a Torah scroll, it was found necessary to have a person making hand signals to the reader to show the tune, as in the Byzantine system of neumes. This system of cheironomy survives in some communities to the present day, notably in Italy. It is speculated that both the shapes and the names of some of the accents (e.g. *tifcha*, literally "hand-breadth") may refer to the hand signals rather than to the syntactical functions or melodies denoted by them. Today in most communities there is no system of hand signals and the reader learns the melody of each reading in advance.

The Tiberian system spread quickly and was accepted in all communities by the 13th century. Each community re-interpreted its reading tradition so as to allocate one short musical motif to each symbol: this process has gone furthest in the Western Ashkenazi and Ottoman (Jerusalem-Sephardi, Syrian etc.) traditions. Learning the accents and their musical rendition is now an important part of the preparations for a bar mitzvah, as this is the first occasion on which a person reads from the Torah in public.

In the early period of the Reform movement there was a move to abandon the system of cantillation and give Scriptural readings in normal speech (in Hebrew or in the vernacular). In recent decades, however, traditional cantillation has been restored in many communities.

The Cantillation Signs For Psalms, Proverbs and Job

The system of cantillation signs used throughout the Tanakh is replaced by a very different system for these three poetic books. Many of the signs may *appear* the same or similar at first glance, but most of them serve entirely different functions in these three books. (Only a few signs have functions similar to what they do in the rest of the Tanakh.) The short narratives at the beginning and end of Job use the "regular" system, but the bulk of the book (the poetry) uses the special system. For this reason, these three books are referred to as *sifrei emet* (Books of Truth), the word *emet* meaning "truth", but also being an acronym for the first letters of the three books (Iyov, Mishle, Tehillim).

A verse may be divided into one, two or three stichs. A one-stich verse is divided by *dehi*, which looks like *tifcha* but is under the last letter of the word. In a two-stich verse, the first stich ends with *atnach*. In a three-stich verse, the first stich ends with *oleh ve-yored*, which looks like *Mahpak* (above the word) followed by *tifcha*, on either the same word or two consecutive words, and the second stich ends with *atnach*.

Major disjunctives within a stich are *Revía qaton* (immediately before *oleh ve-yored*), *Revía gādôl* (elsewhere) and *tzinnor* (which looks like *zarqa*). The last stich may be divided by *Revía megurash*, which looks like *geresh* combined with *Revía*.

Minor disjunctives are *pazer gādôl*, *shalsholet g^edolah*, *azla legarmeh* (looking like *qadma*) and *mehuppach legarmeh* (looking like *Mahpak*): all of these except *pazer* are followed by a *pesiq*. *Mehuppach* without a *pesiq* sometimes occurs at the beginning of a stich.

All other accents are conjunctives.

Cantillation Signs For The Mishnah

Some old manuscripts of the Mishnah include cantillation marks similar to those in the Bible. There is no surviving system for the musical rendition of these.

Today many communities have a special tune for the Mishnaic passage "Bammeh madlikin" in the Friday night service. Otherwise, there is often a customary intonation used in the study of Mishnah or Talmud, somewhat similar to an Arabic maqam, but this is not reduced to a precise system like that for the Biblical books. Recordings have been made for Israeli national archives, and Frank Alvarez-Pereyre has published a book-length study of the Syrian tradition on the basis of these recordings.

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And so we come to the end of our brief study of the Hebrew Cantillation sign. These are for further study for those interested in pursuing more advanced Hebrew Study (Yeshevah) or Seminary. {NEC}

APPENDIX B - Hebrew English Dictionary Of Hebrew Words Used \geq 25 Times.

		<i>Aleph</i>		
<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>	
	אב av	Father	1	
	אבד a-vad	Perish (V)	6	
	אבה a-vah	Consent (V)	14	
	אָבִיוֹן ev-yon	Needy	34	
	אבל a-val	Mourn (V)	56	
	אָבֶן e-ven	Stone	68	
	אֲדוֹן a-don	Lord	113	
	אֲדִיר a-deer	Eminent	117	
	אָדָם a-dam	Human	120	
	אֲדָמָה a-da-mah	Ground	127	
	אֲדָן e-den	Footing	134	
	אֲדוֹנָי a-do-nai	Lord	136	
	אהב a-hav	Love (V)	157	
	אֲהָבָה a-ha-vah	Love	160	
	אֶהֱלֹל o-hel	Tent	168	
	אֶלְלָם u-lam	Porch	197	
	אָוֶן a-ven	Vanity	205	
	אֶפֶן o-phen	Wheel	212	
	אֶזְצָר o-tsar	Storehouse	214	
	אור or	Light (V)	215	
	אֹרֹר or	Light	216	
	אֹת ot	Sign	226	

אֶזֶן	a-zan	Give an ear (V)	238
אָזֶן	o-zen	Ear	241
אָח	ah	Brother	251
אֶחָד	e-had	Unit	259
אָחֹר	a-hor	Back	268
אָחוֹת	a-hot	Sister	269
אָחֵז	a-haz	Take hold (V)	270
אֶחְזֶה	a-hu-zah	Holdings	272
אָחֵר	a-har	After	310
אֲחֵר	a-heyr	Other	312
אֶחְרוֹן	a-ha-ron	Last	314
אֶחְרִית	a-ha-reet	End	319
אֵי	ee	Island	339
אֵיב	a-yav	Be hostile (V)	341
אֵיל	a-yeel	Buck	352
אֵין	a-yeen	Without	369
אֵיפָה	ey-phah	Eyphah	374
אִישׁ	eesh	Man	376
אָכַל	a-khal	Eat (V)	398
אָכַל	o-khel	Foodstuff	400
אֵל	eyl	Mighty one	410
אֵל	eyl	To	413
אָלָה	a-lah	Oath	423
אֱלֹהִים	e-lo-heem	Powers	430

אֱלֹהִים	e-lo-ah	Power	433
אֱלוֹף	a-luph	Chief	441
אֵלְמָנָה	al-ma-nah	Widow	490
אֶלֶף	e-leph	Thousand	505
אֵם	eym	Mother	517
אִם	eem	If	518
אֲמָה	a-mah	Bondwoman	519
אֲמָה	am-mah	Forearm	520
אֲמוּנָה	e-mu-nah	Firmness	530
אִמָּן	a-man	Be firm (V)	539
אִמֵּן	a-meyn	So be it	543
אִמַּץ	a-mats	Be strong (V)	553
אָמַר	a-mar	Say (V)	559
אָמַרְתִּי	ey-mer	Statement	561
אָמַרְתָּ	eem-rah	Speech	565
אֱמֶת	e-met	Truth	571
אִנוּשׁ	e-nosh	Person	582
אֲנִי	a-nee	I	589
אֲנֹכִי	a-no-khee	I	595
אָסַף	a-saph	Gather (V)	622
אָסַר	a-sar	Tie up (V)	631
אָף	aph	Nose	639
אֶפֶד	ey-phod	Ephod	646
אֶפֶס	e-phes	End	657

אֶצְבַּע	ets-ba	Finger	676
אֶצֶל	ey-tsel	Beside	681
אֲרַב	a-rav	Ambush (V)	693
אַרְבַּע	ar-ba	Four	702
אַרְבָּעִים	ar-ba-eem	Forty	705
אַרְגָּמָן	ar-ga-man	Purple	713
אֲרוֹן	a-ron	Box	727
אַרְז	e-rez	Cedar	730
אֲרַח	o-rah	Path	734
אַרְי	a-ree	Lion	738
אַרְךָ	a-rak	Prolong (V)	748
אַרְךָ	o-rek	Length	753
אַרְמוֹן	ar-mon	Citadel	759
אַרְצָא	e-rets	Land	776
אַרַר	a-rar	Spit upon (V)	779
אֵשׁ	eysh	Fire	784
אֵשֶׁה	ee-sheh	Fire offering	801
אִשָּׁה	ee-shah	Woman	802
אַשָׁם	a-sham	Guilt (V)	816
אַשָׁם	a-sham	Guilt	817
אֲשֶׁר	a-sheyr	Which	834
אֲשֶׁר	a-sheyr	Happy	835
אַשְׁרָה	a-shey-rah	Grove	842
אַתּוֹן	a-ton	She-donkey	860

Beyt

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
בְּאֵר	be-eyr	Well	875
בגד	ba-gad	Act treacherously (V)	898
בִּגְד	be-ged	Garment	899
בד	bad	Separated	905
בדל	ba-dal	Separate (V)	914
בהל	ba-hal	Stir (V)	926
בְּהֵמָה	be-hey-mah	Beast	929
בוא	bo	Come (V)	935
בור	bor	Cistern	953
בוש	bush	Ashamed (V)	954
בזה	ba-zah	Disdain (V)	959
בזז	ba-zaz	Plunder (V)	962
בְּחֹר	ba-hur	Youth	970
בחן	ba-han	Examine (V)	974
בחר	ba-har	Choose (V)	977
בטח	ba-tah	Cling (V)	982
בְּטָח	be-tah	Safely	983
בֶּטֶן	be-ten	Womb	990
בין	been	Understand (V)	995
בֵּין	beyn	Between	996
בִּינָה	bee-nah	Understanding	998
בַּיִת	ba-yit	House	1004

בכה	ba-khah	Weep (V)	1058
בְּכוֹר	be-khor	Firstborn	1060
בְּכִי	be-khee	Weeping	1065
בלל	ba-lal	Mix (V)	1101
בלע	ba-la	Swallow (V)	1104
בְּלִטִּי	beel-tee	Except	1115
בְּמָה	ba-mah	Platform	1116
בֵּן	beyn	Son	1121
בנה	ba-nah	Build (V)	1129
בַּעַל	ba-al	Master	1167
בער	ba-ar	Burn (V)	1197
בצר	ba-tsar	Fence in (V)	1219
בקע	ba-qa	Cleave (V)	1234
בְּקָר	ba-qar	Cattle	1241
בֹּקֶר	bo-qer	Morning	1242
בקש	ba-qash	Search out (V)	1245
ברא	ba-ra	Fatten (V)	1254
בָּרָד	ba-rad	Hailstones	1259
בְּרִזָּל	bar-zel	Iron	1270
ברח	ba-rah	Flee away (V)	1272
בְּרִיחַ	be-ree-ah	Wood bar	1280
בְּרִית	be-reet	Covenant	1285
ברך	ba-rakh	Kneel (V)	1288
בְּרָכָה	be-ra-khah	Present	1293

בשל	ba-shal	Boil (V)	1310
בשם	bo-sem	Sweet spice	1314
בשר	ba-sar	Flesh	1320
בשת	bo-shet	Shame	1322
בת	bat	Daughter	1323
בתולה	be-tu-lah	Virgin	1330

Gimel

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
גאון	ga-on	Majesty	1347
גאל	ga-al	Redeem (V)	1350
גבה	ga-vah	Lift high (V)	1361
גבוה	ga-vo-ah	High	1364
גבול	ge-vul	Border	1366
גבור	gee-bor	Courageous	1368
גבורה	ge-vo-rah	Bravery	1369
גבעה	geev-ah	Knoll	1389
גבר	ge-ver	Warrior	1397
גג	gag	Roof	1406
גדוד	ge-dud	Band	1416
גדול	ga-dol	Magnificent	1419
גדל	ga-dal	Magnify (V)	1431
גוי	goy	Nation	1471
גולה	go-lah	Rising	1473
גור	gur	Sojourn (V)	1481

גֹרַל	go-ral	Lot	1486
גַזַל	ga-zal	Pluck away (V)	1497
גַיאַ	gae	Valley	1516
גִיל	geel	Dance around (V)	1523
גַל	gal	Mound	1530
גַלה	ga-lah	Uncover (V)	1540
גִלּוּל	gee-lul	Idol	1544
גַם	gam	Also	1571
גַמַל	ga-mal	Yield (V)	1580
גַמְלָא	ga-mal	Camel	1581
גַן	gan	Garden	1588
גַנַב	ga-nav	Steal (V)	1589
גַפֶן	ge-phen	Grapevine	1612
גֵר	ger	Stranger	1616
גֶרֶן	go-ren	Floor	1637
גַרַשׁ	ga-rash	Cast out (V)	1644
גֶשֶׁם	ge-shem	Rain shower	1653

Dalet

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
דָבַק	da-vaq	Adhere (V)	1692
דָבַר	da-var	Speak (V)	1696
דְבָר	da-var	Word	1697
דֶבֶר	de-ver	Epidemic	1698

דְּבַשׁ	de-vash	Honey	1706
דָּגָן	da-gan	Cereal	1715
דּוֹד	dod	Beloved	1730
דּוֹר	dor	Generation	1755
דַּי	dai	Sufficient	1767
דַּל	dal	Weak	1800
דֶּלֶת	de-let	Door	1817
דָּם	dam	Blood	1818
דָּמָה	da-mah	Silence (V)	1819
דָּמָם	da-mam	Be silent	1826
דַּעַת	da-at	Discernment	1847
דָּרַךְ	da-rakh	Step upon (V)	1869
דֶּרֶךְ	de-rek	Road	1870
דָּרַשׁ	da-rash	Seek (V)	1875

Hey

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
הֶבֶל	he-vel	Vanity	1892
הִדָּר	ha-dar	Swell	1926
הוּא	hu	He	1931
הוּי	hoi	Ah	1945
הִיָּה	ha-yah	Exist (V)	1961
הַיֵּכָל	hey-khal	House	1964
הִלַּךְ	ha-lakh	Walk (V)	1980

הלל	ha-lal	Shine (V)	1984
הֵם	hey-m	They(m)	1992
המה	ha-mah	Roar (V)	1993
המוֹן	ha-mon	Multitude	1995
הפך	ha-phak	Overturn (V)	2015
הר	har	Hill	2022
הרג	ha-rag	Kill (V)	2026
הרה	a-rah	Conceive (V)	2029
הרס	ha-ras	Demolish (V)	2040

There are no (Lexical) Hebrew words beginning with the letter "vav" that are used \geq twenty-five times.

		Zayin	
<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
זאת	zot	This	2063
זבח	za-vah	Sacrifice (V)	2076
זְבַח	ze-vah	Sacrifice	2077
זה	zeh	This	2088
זהב	za-hav	Gold	2091
זוב	zuv	Issue (V)	2100
זור	zur	Be strange (V)	2114
זית	za-yeet	Olive	2132
זכר	za-khar	Remember (V)	2142
זָכָר	za-khar	Male	2145
זִמָּה	zee-mah	Mischief	2154

זמר	za-mar	Pluck (V)	2167
זנה	za-nah	Be a whore (V)	2181
זעק	za-aq	Yell out (V)	2199
זקן	za-qen	Be old (V)	2204
זָקַן	za-qeyn	Beard	2205
זרה	za-rah	Disperse (V)	2219
זְרוּעַ	ze-ro-a	Arm	2220
זרע	za-ra	Sow (V)	2232
זֶרַע	ze-ra	Seed	2233
זרק	za-raq	Sprinkle (V)	2236

Het

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
חבא	ha-va	Withdraw (V)	2244
חָבַל	ha-val	Wrap up	2254
חֶבֶל	he-vel	Region	2256
חבר	ha-var	Couple (V)	2266
חבש	ha-bash	Saddle (V)	2280
חג	hag	Feast	2282
חגר	ha-gar	Gird up (V)	2296
חדל	ha-dal	Terminate (V)	2308
חֶדֶר	he-der	Chamber	2315
חדש	ha-dash	New	2319
חֲדָשׁ	ho-desh	New moon	2320
חול	hul	Twist (V)	2342

חֹמָה	ho-mah	Rampart	2346
חוץ	huts	Outside	2351
חזה	ha-zah	Perceive (V)	2372
חֲזוֹן	ha-zon	Vision	2377
חִזַּק	ha-zaq	Seize (V)	2388
חֲזִק	ha-zaq	Forceful	2389
חטא	ha-ta	Err (V)	2398
חֲטָא	ha-ta	Fault	2399
חֲטָאָה	ha-ta-a	Error	2403
חֲטָה	hee-tah	Wheat	2406
חַי	hai	Life	2416
חיה	hay-yah	Live (V)	2421
חַיֵּל	ha-yeel	Force	2428
חַיִּק	heyq	Bosom	2436
חכם	ha-kham	Be wise (V)	2449
חָכֵם	ha-kham	Wise	2450
חֲכָמָה	hakh-mah	Wisdom	2451
חֶלֶב	he-lev	Fat	2459
חֲלֵב	he-lev	Fat	2461
חלה	ha-lah	Be sick (V)	2470
חֲלוֹם	ha-lom	Dream	2472
חֲלוֹן	ha-lon	Window	2474
חלל	ha-lal	Pierce (V)	2490
חָלַל	ha-lal	Pierced	2491

חלם	ha-lam	Visualize (V)	2492
חלף	ha-laph	Pass over (V)	2498
חלץ	ha-lats	Arm (V)	2502
חלק	ha-laq	Apportion (V)	2505
חלק	hey-leq	Portion	2506
חלקה	hel-qah	Parcel	2513
חמה	hey-mah	Fury	2534
חמור	ha-mor	Donkey	2543
חמישי	ha-mee-shee	Fifth	2549
חמל	ha-mal	Show pity (V)	2550
חמס	ha-mas	Violence	2555
חמר	ha-mor	Mortar	2563
חמש	ha-meysh	Five	2568
חמשים	ha-mee-sheem	Fifty	2572
חן	heyn	Beauty	2580
חנה	ha-nah	Camp (V)	2583
חנית	ha-neet	Spear	2595
חנם	hee-nam	Freely	2600
חנן	ha-nan	Show beauty (V)	2603
חסד	he-sed	Kindness	2617
חסה	ha-sah	Refuge (V)	2620
חסיד	ha-seed	Kind one	2623
חפץ	ha-phats	Delight (V)	2654
חפץ	hey-phets	Delight	2656

חַיץ	heyts	Arrow	2671
חֲצִי	ha-tsee	Half	2677
חֲצוֹצְרָה	ha-tsots-rah	Trumpet	2689
חֲצֵר	ha-tser	Yard	2691
חֻק	huq	Custom	2706
חֻקֵּה	huq-qah	Ritual	2708
חָקַר	ha-qar	Examine (V)	2713
חָרַב	ha-rav	Dry up (V)	2717
חֶרֶב	he-rev	Sword	2719
חֲרָבָה	har-bah	Wasteland	2723
חָרַד	ha-rad	Tremble (V)	2729
חָרָה	ha-rah	Flare up (V)	2734
חָרוֹן	ha-ron	Burning wrath	2740
חָרַם	ha-ram	Perforate	2763
חָרַם	hey-rem	Perforated	2764
חָרַף	ha-raph	Betrothal (V)	2778
חֲרָפָה	her-pah	Disgrace	2781
חָרַשׁ	ha-rash	Keep silent (V)	2790
חָרַשׁ	he-resh	Engraver	2796
חָשַׁב	ha-shav	Think (V)	2803
חָשַׁךְ	ha-sakh	Keep back (V)	2820
חֹשֶׁךְ	ho-shekh	Darkness	2822
חָתַם	ha-tam	Seal (V)	2856
חָתַן	ha-tan	Be an in-law (V)	2859

התת ha-tat Break (V) 2865

Tet

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
טָבַח	te-bah	Slaughtering	2876
טַבַּעַת	ta-ba-at	Signet ring	2885
טָהוֹר	ta-hor	Pure	2889
טָהַר	ta-har	Be clean (V)	2891
טוֹב	tov	Do good (V)	2895
טוֹב	tov	Functional	2896
טוֹב	tuv	Functional	2898
טַל	tal	Dew	2919
טָמֵא	ta-ma	Be unclean (V)	2930
טָמֵא	ta-mey	Unclean	2931
טִמְאָה	tum-ah	Unclean	2932
טָמַן	ta-man	Submerge (V)	2934
טָף	taph	Children	2945

Yud

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
יָאוֹר	ye-or	Stream, River	2975
יָבֵשׁ	ya-vash	Dry out (V)	3001
יָד	yad	Hand	3027
יָדָה	ya-dah	Throw the hand (V)	3034
יָדַע	ya-da	Know (V)	3045
יָהַב	ya-hav	Provide (V)	3051
יּוֹבֵל	yo-veyl	Trumpet	3104

יֹם	yom	Day	3117
יּוֹמָם	yo-mam	Daytime	3119
יוֹנָה	yo-nah	Dove	3123
יַחַד	ya-had	Together	3162
יַחַל	ya-hal	Stay (V)	3176
יֵטֵב	ya-tav	Do well (V)	3190
יַיִן	ya-yeen	Wine	3196
יִכַח	ya-khah	Convict (V)	3198
יִכַל	ya-khal	Be able (V)	3201
יִלַד	ya-lad	Bring forth (V)	3205
יֶלֶד	ye-led	Boy	3206
יֵלֶךְ	ya-lakh	Go walk (V)	3212
יֵלֵל	ya-lal	Howl (V)	3213
יָם	yam	Sea	3220
יְמִין	ya-meen	Right hand	3225
יְמָנִי	ye-ma-nee	Right	3233
יִנַח	ya-nah	Deposit (V)	3240
יִנַק	ya-naq	Suckle (V)	3243
יָסַד	ya-sad	Found (V)	3245
יִסַף	ya-saph	Add (V)	3254
יִסַף	ya-saph	Add (V)	3256
יַעַד	ya-ad	Appoint (V)	3259
יַעֲץ	ya-ats	Give advise	3289
יַעַר	ya-ar	Forest	3293

יָפֶה	ya-pheh	Beautiful	3303
יָצָא	ya-tsa	Go out (V)	3318
יָצַב	ya-tsav	Station (V)	3320
יָצַק	ya-tsaq	Pour down (V)	3332
יָצַר	ya-tsar	Mold (V)	3335
יָצַת	ya-tsat	Light on fire (V)	3341
יָקָר	ya-qar	Value	3368
יָרָא	ya-ra	Fear (V)	3372
יָרֵא	ya-rey	Fearful	3373
יָרֵאֵה	yeer-ah	Fearfulness	3374
יָרַד	ya-rad	Go down (V)	3381
יָרָה	ya-rah	Throw (V)	3384
יָרֵחַ	ya-rey-ah	Moon	3394
יָרֵיעָה	ye-ree-ah	Tent curtain	3407
יָרֵיֶךְ	ya-rey-akh	Midsection	3409
יָרַח	yar-khah	Hollow	3411
יָרַשׁ	ya-rash	Possess (V)	3423
יֵשׁ	yeysh	There is	3426
יָשַׁב	ya-shav	Settle (V)	3427
יָשׁוּעָה	ye-shu-ah	Relief	3444
יָשַׁע	ya-sha	Rescue (V)	3467
יֵשַׁע	ye-sha	Rescue	3468
יָשָׁר	ya-shar	Be straight (V)	3474
יָשָׁר	ya-shar	Straight	3477

יָתוֹם	ya-tom	Orphan	3490
יָתֵר	ya-tar	Reserve (V)	3498
יְתֵר	ye-ter	Remainder	3499

Kaph

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
כָּבֵד	ka-vad	Be heavy (V)	3513
כָּבֵד	ka-veyd	Heavy	3515
כְּבוֹד	ka-vod	Armament	3519
כָּבַס	ka-vas	Tread upon (V)	3526
כֶּשֶׁשׁ	ke-ves	Sheep	3532
כֹּהֵן	ko-heyn	Priest	3548
כּוֹכָב	ko-khav	Star	3556
כּוּל	kul	Sustain (V)	3557
כּוּן	kun	Fix (V)	3559
כּוֹס	kos	Cup	3563
כָּזַב	ka-zav	Lie	3577
כֹּחַ	ko-ah	Strength	3581
כַּחַד	ka-had	Keep secret (V)	3582
כִּי	kee	Given that	3588
כִּיכָר	kee-kar	Roundness	3603
כּוֹל	kol	All	3605
כֶּלֶב	ke-lev	Dog	3611
כָּלָה	ka-lah	Finish (V)	3615
כַּלְהָ	ka-lah	Daughter-in-law	3618

כְּלִי	ke-lee	Item	3627
כְּלֵיָהּ	keel-yah	Kidney	3629
כָּלָם	ka-lam	Shame (V)	3637
כְּלֵמָהּ	ke-lee-mah	Shame	3639
כֵּן	keyn	So	3651
כַּנּוֹר	kee-nor	Harp	3658
כַּנּוֹעַ	ka-na	Lower (V)	3665
כַּנָּף	ka-naph	Wing	3671
כִּסֵּא	kee-sey	Seat	3678
כִּסֵּה	ka-sah	Cover over (V)	3680
כֶּסֶל	ke-seel	Fool	3684
כֶּסֶף	ke-seph	Silver	3701
כַּעַס	ka-as	Anger (V)	3707
כַּף	kaph	Palm	3709
כַּפִּיר	ke-pheer	Cub	3715
כַּפָּר	ka-phar	Cover (V)	3722
כַּפֹּרֶת	ka-po-ret	Lid	3727
כְּרוּב	Ke-ruv	Cherub	3742
כַּרְם	ke-rem	Vineyard	3754
כַּרְע	ka-ra	Stoop (V)	3766
כַּרַת	ka-rat	Cut (V)	3772
כָּשַׁל	ka-shal	Topple (V)	3782
כָּתַב	ka-tav	Write (V)	3789
כַּתְּנֹת	ke-to-net	Tunic	3801

כַּתֵּף ka-teyph Shoulder piece 3802

Lamed

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
לֹא	lo	Not	3808
לְאוֹם	le-om	Community	3816
לֵב	leyv	Heart	3820
לֵבָב	ley-vav	Mind	3824
לְבוּשׁ	le-vush	Clothing	3830
לָבָן	la-van	White	3836
לְבַשׁ	la-vash	Clothe (V)	3847
לוּחַ	lu-ah	Slab	3871
לֹון	lun	Stay the night (V)	3885
לוֹץ	luts	Mimic (V)	3887
לָחַם	la-ham	Fight (V)	3898
לֶחֶם	le-hem	Bread	3899
לַיִל	la-yeel	Night	3915
לָכַד	la-kad	Capture (V)	3920
לָמַד	la-mad	Learn (V)	3925
לָקַח	la-qah	Take (V)	3947
לָקַט	la-qat	Pick up (V)	3950
לְשׁוֹן	la-shon	Tongue	3956
לְשִׁכָּה	leesh-kah	Chamber	3957

Mem

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
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מְאֹד	me-od	Many	3966
מְאֹה	mey-ah	Hundred	3967
מְאוּמָה	me-u-mah	Nothing	3972
מְאֲכָל	ma-a-kal	Nourishment	3978
מֵאֵן	ma-an	Refuse (V)	3985
מֵאֵס	ma-as	Dissolve (V)	3988
מִבְצָר	meev-tsar	Fence	4013
מִגְדָּל	meeg-dal	Tower	4026
מִגֵּן	ma-geyn	Shield	4043
מִגְרֵשׁ	meeg-rash	Pasture	4054
מִדְּבָר	meed-bar	Wilderness	4057
מִדָּד	ma-dad	Measure (V)	4058
מִדָּה	mee-dah	Measurement	4060
מְדִינָה	me-dee-nah	Province	4082
מָה	mah	What	4100
מַהֵר	ma-har	Hurry (V)	4116
מוֹט	mot	Shake (V)	4131
מוֹל	mul	Circumcise (V)	4135
מוֹל	mul	Forefront	4136
מוֹסָר	mu-sar	Bond	4148
מוֹעֵד	mo-eyd	Appointed	4150
מוֹפֶת	mo-phet	Wonder	4159
מוֹצֵא	mo-tsa	Going out	4161
מוֹשָׁב	mo-shav	Settling	4186

מות	mut	Die (V)	4191
מָוֶת	ma-wet	Death	4194
מִזְבֵּחַ	meez-bey-ah	Altar	4196
מִזְמוֹר	meez-mor	Melody	4210
מִזְרָח	meez-rah	Sunrise	4217
מִזְרָק	meez-raq	Sprinkling basin	4219
מחה	ma-hah	Wipe away (V)	4229
מַחְלָקָה	ma-hal-qah	Portion	4256
מַחֲנֶה	me-ha-neh	Campsite	4264
מָחָר	ma-har	Tomorrow	4279
מָחָרָת	ma-ha-rat	Morrow	4283
מַחְשָׁבָה	ma-ha-sha-vah	Invention	4284
מִטָּה	mat-teh	Branch	4294
מִטָּה	mee-tah	Bed	4296
מָטָר	ma-tar	Precipitation	4306
מַיִם	ma-yeem	Water	4325
מִין	meen	Kind	4327
מָכָה	ma-kah	Crushed	4347
מכר	ma-khar	Sell (V)	4376
מלא	ma-la	Fill (V)	4390
מָלֵא	ma-ley	Full	4392
מִלֵּא	me-lo	Filling	4393
מַלְאָךְ	mal-akh	Messenger	4397
מְלָאכָה	me-la-khah	Occupation	4399

מְלָה	mee-lah	Word	4405
מֶלַח	me-lah	Salt	4417
מִלְחָמָה	meel-ha-mah	Battle	4421
מִלַּט	ma-lat	Slip away (V)	4422
מִלַּךְ	ma-lakh	Reign (V)	4427
מֶלֶךְ	me-lekh	King	4428
מַלְכָּה	mal-kah	Queen	4436
מַלְכוּת	mal-kut	Kingdom	4438
מַמְלָכָה	mam-la-khah	Kingdom	4467
מִן	meen	From	4480
מָנָה	ma-nah	Reckon (V)	4487
מְנוֹרָה	me-no-rah	Lamp stand	4501
מְנוּחָה	meen-hah	Donation	4503
מָנַע	ma-na	Withhold (V)	4513
מִסְכָּה	ma-sey-khah	Cast image	4541
מִסְלָה	me-see-lah	Highway	4546
מִסְפָּר	mees-phar	Number	4557
מִעָה	mey-ah	Abdomen	4578
מְעוֹז	ma-oz	Stronghold	4581
מְעָט	me-at	Small amount	4592
מְעִיל	me-eel	Cloak	4598
מָעַל	ma-al	Transgress (V)	4603
מַעַל	ma-al	Transgression	4604
מַעַל	ma-al	Upward	4605

מַעְלָה	ma-a-lah	Ascent	4609
מַעְלָל	ma-a-lal	Works	4611
מַעְרָה	me-a-rah	Cave	4631
מַעֲשֵׂה	ma-a-seh	Work	4639
מַעֲשֵׂר	ma-a-seyr	Tenth part	4643
מָצָא	ma-tsa	Find (V)	4672
מַצְבָּה	ma-tsey-vah	Monument	4676
מַצָּה	mats-tsah	Unleavened bread	4682
מַצְוָה	meets-wah	Directive	4687
מִקְדָּשׁ	meeq-dash	Sanctuary	4720
מִקְוֹם	ma-qom	Place	4725
מִקְנֵה	meeq-neh	Livestock	4735
מָר	mar	Bitter	4751
מַרְאֵה	mar-eh	Appearance	4758
מָרָה	ma-rah	Bitter (V)	4784
מָרוֹם	ma-rom	Heights	4791
מִרְכָּבָה	mer-ka-vah	Chariot	4818
מִרְמָה	meer-mah	Deceit	4820
מִשַּׁח	ma-shah	Smear (V)	4886
מִשְׁחָה	ma-shee-ah	Smear	4899
מִשַּׁךְ	ma-shakh	Draw (V)	4900
מִשְׁכָּב	meesh-kav	Laying place	4904
מִשְׁכָּן	meesh-kan	Dwelling	4908
מִשַּׁל	ma-shal	Regulate (V)	4910

מָשַׁל	ma-shal	Comparison	4912
מִשְׁמֶרֶת	meesh-me-ret	Charge	4931
מִשְׁנֵה	meesh-neh	Double	4932
מִשְׁפָּחָה	meesh-pa-hah	Family	4940
מִשְׁפָּט	meesh-pat	Decision	4941
מִשְׁקָל	meesh-qal	Weight	4948
מִשְׁתֶּה	meesh-teh	Banquet	4960
מָתֵן	ma-ten	Waist	4975

Nun

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
נָאֵם	ne-um	Utterance	5002
נִאֵף	na-aph	Commit adultery (V)	5003
נִבֵּא	na-va	Prophecy (V)	5012
נִבַּט	na-vat	Stare (V)	5027
נָבִיא	na-vee	Prophet	5030
נִבֵּל	ne-vel	Pitcher	5035
נִבְלָה	ne-vey-lah	Carcass	5038
נִגְבַּ	ne-gev	South country	5045
נָגַד	na-gad	Be face to face (V)	5046
נָגִיד	na-geed	Noble	5057
נָגַע	na-ga	Touch (V)	5060
נִגַּע	ne-ga	Plague	5061
נָגַף	na-gaph	Smite (V)	5062
נָגַשׁ	na-gash	Draw near (V)	5066

נדד	na-dad	Toss (V)	5074
נדָה	nee-dah	Removal	5079
נדה	na-dah	Drive (V)	5080
נדִיב	na-deev	Willing	5081
נדר	na-dar	Make a vow (V)	5087
נֶדַר	ne-der	Vow	5088
נהג	na-hag	Drive (V)	5090
נָהַר	na-har	River	5104
נָוָה	na-weh	Abode	5116
נוח	nu-ah	Rest (V)	5117
נוס	nus	Flee (V)	5127
נוע	nu-a	Stagger (V)	5128
נוף	nuph	Wave (V)	5130
נחה	na-hah	Guide (V)	5148
נחל	na-hal	Inherit (V)	5157
נַחַל	na-hal	Wadi	5158
נַחֲלָה	na-ha-lah	Inheritance	5159
נחם	na-ham	Comfort (V)	5162
נָחַשׁ	na-hash	Serpent	5175
נְחֹשֶׁת	ne-ho-shet	Bronze	5178
נטה	na-tah	Extend (V)	5186
נטע	na-ta	Plant (V)	5193
נטש	na-tash	Let alone (V)	5203
נְחוּם	nee-ho-ah	Sweet	5207

נֵר	neyr	Lamp	5216
נָכַח	na-khah	Hit (V)	5221
נָכַר	na-khar	Recognize (V)	5234
נֶכָר	ney-khar	Foreign	5236
נֶכָרִי	nakh-ree	Foreigner	5237
נָסַח	na-sah	Test (V)	5254
נָסַךְ	ne-sek	Pouring	5262
נָסַע	na-sa	Journey (V)	5265
נַעֲוָר	na-ur	Young age	5271
נַעֲר	na-ar	Young man	5288
נַעֲרָה	na-a-rah	Young woman	5291
נָפַל	na-phal	Fall (V)	5307
נֶפֶשׁ	ne-phesh	Being	5315
נָצַב	na-tsav	Stand up (V)	5324
נָצַח	na-tsah	Continue (V)	5329
נִצָּח	ne-tsah	Eminence	5331
נָצַל	na-tsal	Deliver (V)	5337
נָצַר	na-tsar	Preserve (V)	5341
נָקַח	na-qah	Acquit (V)	5352
נָקִי	na-qee	Innocent	5355
נָקַם	na-qam	Avenge (V)	5358
נָסַא	na-sa	Lift up (V)	5375
נָסַג	na-saq	Overtake (V)	5381
נָשִׂיא	na-see	Captain	5387

נִשַּׁק	na-shaq	Kiss (V)	5401
נָתַן	na-tan	Give (V)	5414
נִתַּץ	na-tats	Break down (V)	5422
נָתַק	na-taq	Draw (V)	5423

Sameh

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
סָבַב	sa-vav	Go around (V)	5437
סָבִיב	sa-veev	Around	5439
סָגַר	sa-gar	Shut (V)	5462
סוּס	sus	Horse	5483
סוּפָה	suph	Reeds	5488
סוּר	sur	Turn aside (V)	5493
סִים	seem	Set in place (V)	7760
סִיר	seer	Pot	5518
סִכָּה	su-kah	Booth	5521
סֵלָה	se-lah	Selah	5542
סָלַח	sa-lah	Forgive (V)	5545
סֵלַע	se-la	Cliff	5553
סֵלֶת	so-let	Flour	5560
סָמַךְ	sa-makh	Support (V)	5564
סָף	saph	Tub	5592
סָפַד	sa-phad	Lament (V)	5594
סָפַר	sa-phar	Count (V)	5608

סֵפֶר	sey-pher	Scroll	5612
סָרִיס	sa-rees	Eunuch	5631
סָתַר	sa-tar	Hide (V)	5641
סָתַר	sey-ter	Hiding	5643

Ayin

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
עָב	av	Thick cloud	5645
עָבַד	a-var	Serve (V)	5647
עֶבֶד	e-ved	Servant	5650
עֲבָדָה	a-vo-dah	Service	5656
עָבַר	a-var	Cross over (V)	5674
עֵבֶר	ey-ver	Other side	5676
עֲבָרָה	ev-rah	Wrath	5678
עֵגֶל	ey-gel	Bullock	5695
עַד	ad	Again	5703
עַד	ad	Until	5704
עֵד	eyd	Witness	5707
עֵדָה	ey-dah	Company	5712
עֵדוּת	ey-dut	Testimony	5715
עָדַר	ey-der	Drove	5739
עוֹד	ud	Wrap around (V)	5749
עוֹד	od	Yet again	5750
עוֹלָם	o-lam	Distant time	5769
עוֹן	a-won	Iniquity	5771

עוֹף	uph	Fly (V)	5774
עוֹף	oph	Flyer	5775
עוֹר	ur	Stir up (V)	5782
עוֹר	or	Skin	5785
עֵז	eyz	She-goat	5795
עֵז	oz	Boldness	5797
עֲזַב	a-zav	Leave (V)	5800
עֲזַר	a-zar	Help (V)	5826
עֵין	a-yeen	Eye	5869
עִיר	eer	City	5892
עַל	al	Upon	5921
עַל	ol	Yoke	5923
עֲלָה	a-lah	Go up (V)	5927
עֲלָה	o-lah	Rising	5930
עֲלִיּוֹן	el-yon	Upper	5945
עֲלָם	a-lam	Hidden (V)	5956
עַם	am	People	5971
עִם	eem	With	5973
עֲמַד	a-mad	Stand (V)	5975
לְעִמָּת	le-u-mat	Alongside	5980
עֲמוּד	a-mud	Pillar	5982
עֲמָל	a-mal	Labor	5999
עֵמֶק	ey-meq	Valley	6010
עֲנָה	a-nah	Answer (V)	6030

ענה	a-nah	Afflict (V)	6031
עָנִי	a-nee	Affliction	6040
עָנִי	a-nee	Affliction	6041
עָנָן	a-nan	Cloud	6051
עָפָר	a-phar	Powder	6083
עֵץ	eyts	Tree	6086
עֵצָה	ey-tsah	Counsel	6098
עֲצוּם	a-tsum	Numerous	6099
עֲצָם	e-tsem	Bone	6106
עָצַר	a-tsar	Stop (V)	6113
עָרֵב	e-rev	Evening	6153
עֲרָבָה	a-ra-vah	Desert	6160
עֲרֹוה	er-wah	Nakedness	6172
עָרַךְ	a-rakh	Arrange (V)	6186
עֲרֹךְ	ey-rek	Arrangement	6187
עֲרֹל	a-reyl	Uncircumcised	6189
עֲרָף	o-reph	Neck	6203
עֵשֶׁב	ey-sev	Herb	6212
עָשָׂה	a-sah	Do (V)	6213
עֲשִׂירִי	a-see-ree	Tenth	6224
עָשָׂק	a-shaq	Oppress (V)	6231
עֵשֶׂר	e-ser	Ten	6235
עֲשָׂר	o-ser	Riches	6239
עֲשָׂר	a-sar	Ten	6240

עֶשְׂרֹן	ee-sa-ron	One-tenth	6241
עֶשְׂרִים	es-reem	Twenty	6242
עֵת	eyt	Appointed time	6256
עֲתוּד	a-tud	Male goat	6260

Pey

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
פֶּאֶה	pey-ah	Edge	6285
פָּגַע	pa-ga	Reach (V)	6293
פָּדָה	pa-dah	Ransom (V)	6299
פֶּה	peh	Mouth	6310
פּוֹץ	puts	Scatter abroad (V)	6327
פָּחַד	pa-had	Awe	6343
פָּחָה	pe-hah	Governor	6346
פִּילְגֶשׁ	pee-le-gesh	Concubine	6370
פָּלַא	pa-la	Perform (V)	6381
פָּלִיטָה	pe-ley-tah	Escape	6413
פָּלַל	pa-lal	Plead (V)	6419
פָּנָה	pa-nah	Turn (V)	6437
פִּנָּה	peen-nah	Corner	6438
פָּנִים	pa-neem	Face	6440
פְּנִימִי	pe-nee-mee	Inner	6442
פֶּסַח	pe-sah	Passover	6453
פְּסֹל	pe-sel	Sculpture	6459
פָּעַל	pa-al	Make (V)	6466

פָּעַל	po-al	Deed	6467
פָּעַם	pa-am	Moment	6471
פָּקַד	pa-qad	Visit (V)	6485
פְּקֻדָּה	pe-qu-dah	Number	6486
פָּר	par	Bull	6499
פָּרָה	pa-rah	Reproduce (V)	6509
פָּרַח	pa-rah	Burst out (V)	6524
פָּרִי	pe-ree	Produce	6529
פָּרַץ	pa-rats	Break out (V)	6555
פָּרַר	pa-rar	Break (V)	6565
פָּרַשׁ	pa-rash	Spread out (V)	6566
פָּרָשׁ	pa-rash	Horseman	6571
פָּשַׁט	pa-shat	Peel off (V)	6584
פָּשַׁע	pa-sha	Revolt (V)	6586
פְּשָׁע	pe-sha	Revolution	6588
פָּתַח	pa-tah	Spread wide (V)	6601
פָּתַח	pa-tah	Open (V)	6605
פֶּתַח	pe-tah	Opening	6607

Tsade

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
צֹאן	tson	Flocks	6629
צָבָא	tsa-va	Army	6635
צִבְי	tse-vee	Gazelle buck	6643
צֵד	tsad	Side	6654

צָדִיק	tse-deeq	Correct	6662
צָדֵק	tse-daq	Be correct (V)	6663
צִדְקָה	tse-deq	Corrected	6664
צִדְקָה	tse-da-qah	Correctness	6666
צַנְאָר	tse-war	Back of the neck	6677
צוּה	tse-wah	Direct (V)	6680
צוּר	tsur	Smack (V)	6696
צֵל	tseyl	Shadow	6738
צָלַח	tse-lah	Prosper (V)	6743
צֵלַע	tse-la	Rib	6763
צָמַח	tse-mah	Spring up (V)	6779
צָעַק	tse-aq	Cry out (V)	6817
צָפָה	tse-phah	Keep watch (V)	6822
צָפָה	tse-phah	Overlay (V)	6823
צָפוֹן	tse-phon	North	6828
צִפּוֹר	tsee-por	Bird	6833
צָפַן	tse-phan	Conceal (V)	6845
צָר	tsar	Narrow	6862
צָרָה	tse-rah	Trouble	6869
צָרַעַת	tse-ra-at	Infection	6883
צָרַף	tse-raph	Refine (V)	6884
צָרַר	tse-rar	Press in (V)	6887

Quph

Modern Translit Definition Strong No.

קבץ	qa-vats	Gather together (V)	6908
קבר	qa-var	Bury (V)	6912
קֶבֶר	qe-ver	Grave	6913
קְדוֹשׁ	qa-dosh	Specialty	6918
קְדִים	qa-deem	East wind	6921
קְדָם	qe-dem	East	6924
קִדַּשׁ	qa-dash	Set apart (V)	6942
קִדְשׁ	qo-desh	Separation	6944
קָהַל	qa-hal	Round up (V)	6950
קֶהָל	qa-hal	Assembly	6951
קוּהַ	qa-wah	Bound up (V)	6960
קוֹל	qol	Voice	6963
קוּם	qum	Rise (V)	6965
קוֹמָה	qo-mah	Height	6967
קָטָן	qa-tan	Small	6996
קָטַר	qa-tar	Burn incense (V)	6999
קְטָרֶת	qe-to-ret	Incense	7004
קָלַל	qa-lal	Belittle (V)	7043
קָלָהּ	qe-la-lah	Annoyance	7045
קָנָא	qa-na	Be zealous (V)	7065
קִנְאָה	qeen-ah	Zealousy	7068
קָנָה	qa-nah	Purchase (V)	7069
קָנָה	qa-neh	Stalk	7070
קֵץ	qeyts	Conclusion	7093

קָצָה	qa-tseh	Far end	7097
קָצָה	qa-tsah	Extremity	7098
קָצִיר	qa-tseer	Harvest	7105
קָצַף	qa-tsaph	Snap (V)	7107
קָצַף	qe-tseph	Splinter	7110
קָצַר	qa-tsar	Sever (V)	7114
קָרָא	qa-ra	Call out (V)	7121
קָרָה	qa-rah	Meet (V)	7125
קָרַב	qa-rav	Come near (V)	7126
קָרֵב	qe-rev	Within	7130
קֹרְבָן	kor-ban	Offering	7133
קָרוֹב	qa-rov	Near	7138
קִרְיָה	qeer-yah	City	7151
קֶרֶן	qe-ren	Horn	7161
קָרַע	qa-ra	Tear (V)	7167
קָרַשׁ	qe-resh	Board	7175
קָשַׁב	qa-shav	Heed (V)	7181
קָשָׁה	qa-shah	Be hard (V)	7185
קָשָׁה	qa-sheh	Hard	7186
קָשַׁר	qa-shar	Tie (V)	7194
קִשֶׁת	qe-shet	Bow	7198

Resh

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
רָאָה	ra-ah	See (V)	7200

רֹאשׁ	rosh	Head	7218
רֵאשׁוֹן	ree-shon	First	7223
רֵאשִׁית	rey-sheet	Summit	7225
רַב	rav	Abundant	7227
רֹב	rov	Abundance	7230
רָבָה	ra-vah	Increase (V)	7235
רְבִיעִי	re-vee-ee	Fourth	7243
רָבַץ	ra-vats	Stretch out (V)	7257
רָגַז	ra-gaz	Shake (V)	7264
רֶגֶל	re-gel	Foot	7272
רָדָה	ra-dah	Rule (V)	7287
רָדַף	ra-daph	Pursue (V)	7291
רוּחַ	ru-ah	Wind	7307
רוּם	rum	Raise (V)	7311
רוּעַ	ru-a	Shout (V)	7321
רוּץ	ruts	Run (V)	7323
רְחוֹב	re-hov	Street	7339
רֹחַב	ro-hav	Width	7341
רְחוֹק	ra-hoq	Distance	7350
רָחַם	ra-ham	Have compassion (V)	7355
רֶחֶם	re-hem	Bowels	7356
רָחַץ	ra-hats	Wash (V)	7364
רָחַק	ra-haq	Be far (V)	7368
רִיב	reev	Dispute (V)	7378

רִיב	reev	Dispute	7379
רִיחַ	rey-ah	Aroma	7381
רָכַב	ra-khav	Ride (V)	7392
רֶכֶב	re-khev	Chariot	7393
רְכוּשׁ	re-khush	Goods	7399
רִמּוֹן	ree-mon	Pomegranate	7416
רָנָה	ree-nah	Shouting	7440
רָנַן	ra-nan	Shout aloud (V)	7442
רָע	ra	Dysfunctional	7451
רֵעַ	rey-a	Companion	7453
רָעַב	ra-av	Hunger	7458
רָעָה	ra-ah	Feed (V)	7462
רָעָא	ra-a	Be dysfunctional (V)	7489
רָעַשׁ	ra-ash	Quake (V)	7493
רָפָא	ra-pha	Heal (V)	7495
רָפָה	ra-phah	Sink down (V)	7503
רָצָה	ra-tsah	Accept (V)	7521
רָצוֹן	ra-tson	Will	7522
רָצַח	ra-tshah	Murder (V)	7523
רָשַׁע	ra-sha	Depart (V)	7561
רָשַׁע	re-sha	Lost	7562
רָשַׁע	ra-sha	Lost	7563

Sin & Shin

Modern Translit Definition Strong No.

שְׂאוֹל	she-ol	Underworld	7585
שָׂאֵל	sha-al	Enquire (V)	7592
שָׂאֵר	sha-ar	Remain (V)	7604
שְׂאֵרִית	she-ey-reet	Remnant	7611
שָׁבָה	sha-vah	Capture (V)	7617
שְׂבוּעָה	she-vu-ah	Swearing	7621
שְׂבוּת	she-vut	Captivity	7622
שֵׁבֶט	shey-vet	Staff	7626
שָׁבִי	she-vee	Captive	7628
שְׂבִיעִי	she-vee-ee	Seventh	7637
שָׁבַע	sa-va	Be satisfied (V)	7646
שָׁבַע	sha-va	Swear (V)	7650
שֶׁבַע	she-vah	Seven	7651
שְׁבַעִים	sheev-eem	Seventy	7657
שָׁבַר	sha-var	Crack (V)	7665
שִׁבְרָה	she-ver	Shattering	7667
שָׁבַת	sha-vat	Cease (V)	7673
שַׁבָּת	sha-bat	Shabbat	7676
שָׁדַד	sha-dad	Spoil (V)	7703
שָׂדֵה	sa-deh	Field	7704
שֶׁה	seh	Lamb	7716
שְׂוֵא	sha-weh	Falseness	7723
שׁוּב	shuv	Turn back (V)	7725
שׁוֹעֵר	sho-eyr	Gatekeeper	7778

שׁוֹפָר	sho-phar	Ram's horn	7782
שׁוֹר	shor	Ox	7794
שׁחַה	sha-hah	Bend down (V)	7812
שׁחַט	sha-hat	Slay (V)	7819
שׁחַק	sa-haq	Laugh (V)	7832
שׁחַת	sha-hat	Damage (V)	7843
שׁטָה	sheet-tah	Acacia	7848
שׁטָן	sa-tan	Opponent	7854
שׁטַף	sha-taph	Flush (V)	7857
שׁיר	sheer	Sing (V)	7891
שׁיר	sheer	Song	7892
שׁית	sheet	Set down (V)	7896
שׁכַב	sha-khav	Lay down (V)	7901
שׁכַח	sha-khah	Forget (V)	7911
שׁכַל	sa-khal	Calculate (V)	7919
שׁכַם	sha-kham	Depart early (V)	7925
שׁכַן	sha-khan	Dwell (V)	7931
שׁכָר	sa-khar	Wage	7939
שׁלֹם	sha-lom	Completeness	7965
שׁלוֹשׁ	sha-losh	Three	7969
שׁלוֹשִׁים	she-lo-sheem	Thirty	7970
שׁלַח	sha-lah	Send (V)	7971
שׁלְחָן	shul-han	Table	7979
שׁלִישִׁי	she-lee-shee	Third	7992

שֶׁלַךְ	sha-lakh	Throw out (V)	7993
שָׁלַל	sha-lal	Spoil	7998
שָׁלַם	sha-lam	Make restitution (V)	7999
שָׁלַם	she-lem	Complete	8002
שָׁלַם	sha-leym	Complete	8003
שֵׁם	sheym	Title	8034
שְׂמוֹל	se-mol	Left hand	8040
שָׂמַד	sha-mad	Destroy (V)	8045
שָׂמָה	sha-mah	Desolate	8047
שְׂמוּעָה	she-mu-ah	Report	8052
שָׂמַח	sa-mah	Rejoice (V)	8055
שְׂמָחָה	seem-hah	Joy	8057
שָׁמַיִם	sha-ma-yeem	Sky	8064
שְׂמִינִי	she-mee-nee	Eighth	8066
שְׂמָלָה	seem-lah	Apparel	8071
שָׂמַם	sha-mam	Desolate (V)	8074
שְׂמָמָה	she-ma-mah	Desolate	8077
שֶׁמֶן	she-men	Oil	8081
שְׂמֹנִים	she-mo-neem	Eighty	8084
שָׁמַע	sha-ma	Hear (V)	8085
שָׁמַר	sha-mar	Safeguard (V)	8104
שֶׁמֶשׁ	she-mesh	Sun	8121
שֵׁן	sheyn	Tooth	8127
שָׂנָא	sa-na	Hate (V)	8130

שָׁנָה	sha-neyh	Year	8141
שָׁנִי	sha-nee	Scarlet	8144
שְׁנִי	shey-nee	Second	8145
שְׁתַּיִם	she-ta-yeem	Two	8147
שְׂעִיר	sa-eer	Goat	8163
שַׁעַר	sha-ar	Gate	8179
שֵׁעָר	sey-ar	Hair	8181
שַׁעֲרָה	se-o-rah	Barley	8184
שִׁפָּה	sa-phah	Lip	8193
שִׁפְחָה	sheeph-hah	Maid	8198
שָׁפַט	sha-phat	Decide (V)	8199
שָׁפַךְ	sha-phakh	Pour out (V)	8210
שָׁפַל	sha-phal	Low (V)	8213
שָׂק	saq	Sack	8242
שָׁקָה	sha-qah	Drink (V)	8248
שִׁקּוּץ	shee-quts	Filthiness	8251
שָׁקַט	sha-qat	Tranquil (V)	8252
שֶׁקֶל	she-qel	Sheqel	8255
שָׁקֵר	she-qer	FALSE	8267
שָׂר	sar	Noble	8269
שְׂרִיד	sa-reed	Remnant	8300
שָׂרַף	sa-raph	Cremate (V)	8313
שָׂרֵשׁ	sho-resh	Root	8328
שָׂרַת	sha-rat	Minister (V)	8334

שֵׁשׁ	sheysh	Linen	8336
שֵׁשׁ	sheysh	Six	8337
שֵׁשִׁי	shee-shee	Sixth	8345
שֵׁשִׁים	shee-sheem	Sixty	8346
שָׁתָה	sha-tah	Gulp (V)	8354

Tav

<u>Modern</u>	<u>Translit</u>	<u>Definition</u>	<u>Strong No.</u>
תֵּאֵן	te-eyn	Fig	8384
תֵּבָה	tey-vah	Vessel	8392
תְּבוּאָה	te-vu-ah	Production	8393
תֵּבֵל	tey-vel	Earth	8398
תְּהוֹם	te-hom	Deep sea	8415
תְּהִלָּה	te-hee-lah	Adoration	8416
תּוֹדָה	to-dah	Thanks	8426
תְּוֶךְ	ta-wek	Midst	8432
תּוֹכְחָה	to-khey-hah	Conviction	8433
תּוֹלְדָה	tol-dah	Birthing	8435
תּוֹלַעַ	to-la	Crimson	8438
תּוֹעֵבָה	to-ey-vah	Disgusting	8441
תּוֹרָה	to-rah	Teaching	8451
תֵּירוֹשׁ	tee-rosh	Fresh wine	8492
תְּכֵלֶת	te-khey-let	Blue	8504
תָּלָה	ta-lah	Hang (V)	8518
תָּמִיד	ta-meed	Continually	8548

תָּמִים	ta-meem	Whole	8549
תָּמַם	ta-mam	Be whole (V)	8552
תְּנוּפָה	te-nu-phah	Waving	8573
תַּעַה	ta-ah	Wander (V)	8582
תִּפְאָרָה	teeph-a-rah	Decoration	8597
תִּפְלָה	te-pee-lah	Pleading	8605
תִּפְשׁ	ta-phas	Seize hold (V)	8610
תִּקְוָה	teeq-wah	Waiting	8615
תִּקַּע	ta-qa	Thrust (V)	8628
תְּרוּמָה	te-ru-mah	Offering	8641
תְּרוּעָה	te-ru-ah	Shout	8643
תִּשׁוּעָה	te-shu-ah	Rescue	8668
תִּשְׁעָה	tee-sha	Nine	8672

ENDNOTES:

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- ¹ Bruce K. Waltke, *FIGURES OF SPEECH, A Class Handout*. Inserted as Appendix F, in *HERMENEUTICS - A Student Teachers Manual - An Antidote For 21st Century Cultic And Mind Control Phenomena*, NEC. We recommend every serious student of the Scriptures obtain a copy of E.W.Bullinger, *FIGURES OF SPEECH USED IN THE BIBLE*, 1968, Baker Book House Company, Ex - 496 figures of speech with copious Scripture references - the best in any language. Much of this information is also contained in the Companion Bible, Appendix 6. *FIGURES OF SPEECH - Used In The Bible*.
- ² Bruce K. Waltke, *FIGURES OF SPEECH, A Class Handout*. Inserted as Appendix F, in *HERMENEUTICS - A Student Teachers Manual - An Antidote For 21st Century Cultic And Mind Control Phenomena*, NEC. We recommend every serious student of the Scriptures obtain a copy of E.W.Bullinger, *FIGURES OF SPEECH USED IN THE BIBLE*, 1968, Baker Book House Company, Ex - 496 figures of speech with copious Scripture references - the best in any language. Much of this information is also contained in the Companion Bible, Appendix 6. *FIGURES OF SPEECH - Used In The Bible*.
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- ⁵ Rudolf Kittel, *BIBLIA HEBRAICA*
- ⁶ Rudolf Kittel, *BIBLIA HEBRAICA* - Prolegomena - Praefationes Anglicae III, pp XXVI-XXIX.
- ⁷ Mechon-Mamre, *A Hebrew - English Bible - According to the Masoretic Text and the JPS 1917 Edition*, © 2005 all rights reserved to Mechon Mamre
- ⁸ Bruce K. Waltke, M. O'Connor, *An Introduction To Biblical Hebrew Syntax*, © 1990 by Eisenbrauns.
- ⁹ Ibid.
- ¹⁰ William Gesenius, Francis Brown, S. R. Driver, Charles A. Briggs, *A Hebrew English Lexicon Of The Old Testament*; CLARENDON PRESS: OXFORD, Reprinted 1978.
- ¹¹ Bruce K. Waltke, M. O'Connor, *An Introduction To Biblical Hebrew Syntax*, © 1990 by Eisenbrauns; pg.214.