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.

ISBN-13: 978-1501001437
ISBN-10: 1501001434

Third Edition, July-2018

FORWARD

By Ralph Gregory Enos, Th.D.

Late Assistant Professor of Theology, Liberty University, Virginia

My friend Norm "Swede" Carlson's An Exegetical Grammar of the Hebrew Scriptures takes a strikingly innovative approach to performing an age-old service. Biblical Hebrew's character and content have remained unchanged for millennia. Yet Norm has found a fresh way to address the task of teaching this ancient tongue. For example, his grammar is clearly a beginner's textbook, replete with fill-in-the-blank worksheets. But the student who has mastered the rudiments of Hebrew grammar can turn to it again and again as a reference grammar, thanks in large part to Norm's meticulous organization of his material and his inclusion of a lexicon of the Hebrew words that occur 25 times or more in the Bible.

In this book, Norm feels comfortable writing in a sprightly style: on p. 116, he declares, "We may (will) need to speak Hebrew during the Millennium!!!" Yet he also takes pains to introduce his students to the sober technical terms that constitute the entrance fee-the only entrance fee-to the millions of scholarly works now freely available on the Web to anyone with Internet access and the ability to read standard academic English. Norm's "English Glossary of Terms for Biblical Studies" on p. 165ff. of this grammar gives students a tantalizing taste of the sort of words they are likely to encounter as they move on in their studies.

Throughout Norm's Exegetical Grammar, I find features straight from the I-wish- I'd-thought-of-that! department. How different my own study of Hebrew might have been, some 40 years ago, if I had seen the "Statistics For Hebrew Verb Conjugation Usage" (p. 116)! To think of the war my fellow students and I waged just with the hophal conjugation! Never in the field of human conflict was so much agony owed by so many students to so few verbs. Yet the "Statistics For Hebrew Verb Conjugation Usage" chart is only one of ways in which Norm puts himself on the learner's team. Similarly, he visually highlights for students points of special significance that might otherwise escape notice, and employs bright colors to clarify, enliven, and demystify the information he presents.

Finally, in contrast to the general run of Biblical Hebrew textbooks, Norm's grammar is garnished with discussions that underscore the importance and continuing relevance of its subject matter. Is the biblical Ark of the Covenant to be found today in Ethiopia? (See p. 3.) Norm's discussion of this issue may especially capture the interest of students in Africa, where An Exegetical Grammar of the Hebrew Scriptures has achieved its greatest popularity.

For these reasons, I value this grammar for my own use and recommend it to Bible students who wish to dig deeply into what the great 4th/5th-century Bible translator Jerome called the Hebraica veritas-the Hebrew truth of the Hebrew Scriptures. Thank you for your labors, Norm!

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 introduced[1] 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

Norman E. "Swede" Carlson, President
The Colorado Free Bible College
~~2019 Southgate Rd. #37~~
411 Lakewood Circle, Suite B 912
Colorado Springs, Co 80910
719-591-6042
swede@thecfbc.com

PREFACE - To Second Edition

During the writing/re-editing 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 have extended 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 Cisco WebEx, 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 introduced[2] 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

Norman E. "Swede" Carlson, President
The Colorado Free Bible College
The Satellite - B #912
411 Lakewood Circle
Colorado Springs, Co 80910
719-591-6042
swede@thecfbc.com

PREFACE - To Third Edition

After almost 46 years of teaching Biblical Languages, and providing free textbooks for students, I finally got around to amending and completely editing this grammar[a]. 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.

The reason for this 3rd edition stems from an influx of my Islamic "friend's" generated viruses after the writing of "Muslim Evangelism", which; 1. Took our website down for a day. 2. Took my PC down and which cost a lot of money to recover, and then 3. A virus which changed almost all my fonts into Arabic script, and 4. Several viral incursions which changed elements of this and other texts. These were clearly Satanic generated attacks.

In addition to many corrections made to areas 'hit' by Islamist extremists, I've added several maps and (I hope) better explanations of various items. Also, Dr. Ralph Enos has honored me by writing a Forward to this edition. I thank him for his scholarly erudition.

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

Norman E. "Swede" Carlson, President
The Colorado Free Bible College
The Satellite Suite B 912
Colorado Springs, CO 80910
719-591-6042
swede@thecfbc.com

[a] Having been pummelled by Islamic Extremists, many files in my computer have been hit with letter changes that make files erroneous, and needful of change. This book was also hit which explains the neccessity of a third edition.

DEDICATION

This book is dedicated to my teachers and students who have motivated me in a long course of study (50+ 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 short-lived);
Dr. Milton Jones, Homiletics Professor.

And last but not least,

Dr. Fred Howe, my Hebrew and Apologetics Professor.

TABLE OF CONTENTS

Sect. No.	TITLE	Page No.
FORWARD		iii
PREFACE - To First Edition		v
PREFACE - To Second Edition		vi
PREFACE - To Third Edition		vii
DEDICATION		viii
TABLE OF CONTENTS		ix
FIGURES		xviii
TABLES		xix
ASSIGNMENTS		xx
INTRODUCTION		1
01.	**The Hebrew Alphabet (Aleph-Bet)**	7
01.01	Writing The Hebrew Consonants.	9
01.02	A Pregnant Statement About The Inspiration Of The Old Testament.	9
01.03	A Definition Of The Hebrew Laryngeals	9
01.04	How Hebrew Vowels Are Formed.	9
01.04.01	Open And Closed Syllables.	13
01.04.01.01	A Hebrew open syllable is one that ends in a vowel.	13
01.04.01.02	A Hebrew closed syllable is one that ends in a consonant.	13
01.04.02	Examples of Hebrew Open and Closed Syllables.	13
01.04.03	Vowel Changes Within Syllables.	13
01.04.03.01	Vowel 'Length' In Unaccented Syllables.	13
01.04.03.02	Vowel 'Length' In Accented Syllables.	14
01.04.04	A final principle	14
01.04.08	The Short Vowel - The Shewa - Rules For Use	14
01.05	The Dots '*dāh'-gĕsh'*	15
01.05.01	The Hebrew '*dāh'-gĕsh -lene'* (light or weak dot)	15
01.05.02	The Hebrew '*dāh'-gĕsh forte*' (strong dot)	16
01.05.03	Distinguishing Aspects Between The dagesh-lene And The dagesh-forte	16
01.05.03.03	A dagesh (dot) in a 'b^{e}gad k^{e}pat', בְּגַדְכְּפַת, letter.	16
01.05.04	Another Dot - The Mappîk - מַפִּיק	16
01.05.05	The Euphonic '*dāh'-gĕsh forte*'	17
01.05.05.01	An Example Of A *Euphonic Dāh'-gĕsh forte*	17
01.05.05.02	Notes On The Doubling Of A Laryngeal (guttural)	17
01.05.06	The רָפֶה (rāphe), A Substitute For The '*dāh'-gĕsh forte*'	17
01.05.07	Some Important Rules For Grammatical Analysis On The Daghesh Dot.	23
01.06	The Article הַ	25
01.06.00	The Determination Of Definiteness Or Indefiniteness Of The Hebrew Language	25
01.06.01	The Hebrew Article - Origination	25
01.06.02	The Hebrew Article - Prefixed To A Guttural (Laryngeal)	26
01.06.02.01	Before the 'weaker' gutturals א, ע, and ר, the preceding vowel (ַ) is lengthened.	26
01.06.02.02	The Article Before Harsh Gutturals ה, And ח, The Article Is הָ.	26
01.07	The Hebrew Accents (Called Cantillation Marks)	27
01.07.01	The (ֽ),סִלּוּק Sillûq	28
01.07.02	The (ֽ)אַתְנָח, ʾAthnāḥ	28
01.07.03	The (ֽ) מֶתֶג, Meteg (*'bridle'*)	28
01.07.03.01	The Metheg occurs usually on the second syllable before the *tone* if the vowel is long (or medial)	28

01.07.03.02 The Metheg Occurs With All Vowels Before A Compound Shewah, As In Gen 6:17 וָאֲנִי (*'And I'*) 28
01.07.03.03 The Metheg Occurs With All Long Vowels Before A Pretonic Vocal Shewa 29
01.07.03.04 Finally, The Metheg Occurs With A Long (Or Medial) Vowel In A Closed Syllable Before A (־),מַקֵּף Maḳḳeph. 29
01.07.04 The Cantillation Signs For Psalms, Proverbs And Job 30
01.08 A 'Word-Joiner' - The Maḳḳeph -מַכֶּף - The Dash 31
01.09 An Unusual Use Of The pathach (paṯaḥ) 31
01.10 Some Rules Concerning The Shewa (šᵉwā) 31
01.10.01 The Vocal Shewa (šᵉwā) 31
01.10.01.01 The Origination Of The Vocal Shewa 31
01.10.01.02 The Transliteration Of The Vocal Shewa 32
01.10.01.03 The Vocal Compound Shewah 32
01.10.01.05 A Shewa At The Beginning Of A Word 32
01.10.02 The Silent Shewa (šᵉwā) 32
01.10.02.01 The Silent Shewa At End Of Word 34
01.10.02.02 The Vowel Preceding The Silent Shewa. 34
01.10.02.03 When Two Shewas Appear Together In Sequential Syllables 34
01.10.02.04 A Vowel-Less Final Kap ך 34
01.10.02.05 The shewa medium 34
01.10.03 A Summary Of Rules For The Recognition Of The Vocal And Silent Shewa 35
01.10.03.01 The Initial Shewa Is Always Vocal 35
01.10.03.02 A Final Shewa Is Always Silent 35
01.10.03.03 A Medial Shewa Is Silent When: 35
01.10.03.04 A Medial Shewa Is Vocal When: 35
01.11.00 The Hebrew Negative Particles And Their Use. 36
01.11.01 The Particle לֹא *not* 36
01.11.02 The Particle אַל *do not* 36
01.11.03 The Particle טֶרֶם *not yet* 36
01.11.04 The Particle בִּלְתִּי or לְבִלְתִּי, *in order that . . not,* or *unless* 36
01.11.05 The Particle אַיִן or אֵין *nothing* or *there is not* (implying non-existence) 36
01.11.06 The Particle עֲדֶם *no longer* 37
01.11.07 The Particle בְּלִי *without* or בַּל *not* 37
01.11.08 The Particle בְּלוֹא *without*. 37
01.11.09 A Negative Particle With Adjective כֹּל *all*, or אִישׁ כֹּל *every one*. 37
01.12 Hebrew Prepositions 39
01.12.01 Inseparable Prepositions 39
01.12.01.01 The Inseparable Preposition בְּ *in, with, by* 39
01.12.01.02 The Inseparable Preposition כְּ *as, like, according to* 39
01.12.01.03 The Inseparable Preposition לְ *to, for, at* 39
01.12.01.04 Rules For The Attachment Of The Three Inseparable Prepositions 39
01.13 Qere and Ketiv Readings 40
01.13.01 The Masoretic Tradition 40
01.13.02 Qere Perpetuum 41
01.14 The Hebrew Noun (The major form of a Hebrew Substantive) 44
01.14.01 Identification Of Case In Hebrew Substantives 44
01.14.01.01 The Hebrew Vocative Case 44
01.14.01.02 The Hebrew Nominative Case 45
01.14.01.03 The Hebrew Genitive Case 45

01.14.01.04 The Hebrew Ablative Case 45
01.14.01.05 The Hebrew Dative Case 45
01.14.01.06 The Hebrew Locative Case 45
01.14.01.07 The Hebrew Instrumental Case 45
01.14.01.08 The Hebrew Accusative Case 45
01.14.02 A Brief Noun Case outline 46
01.14.02.01 The Hebrew Vocative Case 47
01.14.02.02 The Hebrew Nominative Case 47
01.14.02.02.01 The Hebrew Nominative Absolute 47
01.14.02.03 The Hebrew Genitive Case 48
01.14.02.03.01 The Construct State Hebrew Noun 48
01.14.02.03.02 Examples Of The Construct-Absolute Relationship 48
01.14.02.04 The Hebrew Ablative Case 49
01.14.02.05 The Hebrew Dative Case. 50
01.14.02.06 The Hebrew Locative Case 50
01.14.02.07 The Hebrew Instrumental Case 50
01.14.02.08 The Hebrew Accusative Case 51
01.15 The Hebrew Personal Pronouns 53
01.15.01 The Independent Personal Pronoun 53
01.15.02 Hebrew Pronominal Suffixes 53
01.15.03 Pronominal Suffixes Attached To 'Regular' Construct Nouns 54
01.15.04 Pronominal Suffixes Attached To 'Irregular' Construct Nouns 56
01.15.05 Pronominal Suffixes Attached To Particles 59
01.16 The Four Classes of Hebrew Nouns 60
01.16.01 Class 1 – Single Syllable Noun – Full Vowel Between Consonants 60
01.16.02 Class 2 – Two Syllable Noun – First Vowel A Qāmeṣ 60
01.16.03 Class 3 - Two Syllable Noun – First Consonant A Guttural 60
01.16.04 Class 4 - – Two Syllable Noun – First Vowel A Full One 60
01.16.05 Notes On Hebrew Gender And Number 61
01.17 The Hebrew Adjective 62
01.17.01 The Three Classes Of The Hebrew Adjective 62
01.17.01.01 Class 1 - Single Syllable Adjective – Full Vowel Between Consonants 62
01.17.01.02 Class 2 - Two Syllable Adjective – First Vowel A Qāmeṣ 62
01.17.01.03 Class 3 - Two Syllable Adjective – First Consonant A Guttural 63
01.17.01.04 Notes And Exceptions For The Hebrew Adjective Formation 63
01.18 The Hebrew Conjunction (וְ) *and, but, now*; called the **waw-conjunctive** 66
02. THE HEBREW VERB SYSTEM 67
02.01 Rules For The Formation Of The Qal Of The Verb קָטַל: *he killed* 68
02.01.01 The Formation Of The Qal Perfect 3MS of קָטַל > קָטַל 68
02.01.01.01 The Formation Of The Qal Perfect 3FS 68
02.01.01.02 The Formation Of The Qal Perfect 2MS 69
02.01.01.03 The Formation Of The Qal Perfect 2FS 69
02.01.01.04 The Formation Of The Qal Perfect 1CS 69
02.01.01.05 The Formation Of The Qal Perfect 3CP 69
02.01.01.06 The Formation Of The Qal Perfect 2MP 69
02.01.01.07 The Formation Of The Qal Perfect 2FP 70
02.01.01.08 The Formation Of The Qal Perfect 1CP 70
02.01.01.09 A Classification Of The Hebrew Afformatives To The Perfect 70
02.01.01.09.01 The Afformatives ה And ו 70

02.01.01.09.02 The Consonantal Afformatives 70
02.01.01.10 The Final Vowel Changes Within Syllables 70
02.01.02 The Formation Of The Qal Imperfect of קָטַל 71
02.01.02.01 The Formation Of The Qal Imperfect 3MS 72
02.01.02.02 The Formation Of The Qal Imperfect 3FS 72
02.01.02.03 The Formation Of The Qal Imperfect 2MS 72
02.01.02.04 The Formation Of The Qal Imperfect 2FS 72
02.01.02.05 The Formation Of The Qal Imperfect 1CS 72
02.01.02.06 The Formation Of The Qal Imperfect 3MP 72
02.01.02.07 The Formation Of The Qal Imperfect 3FP 73
02.01.02.08 The Formation Of The Qal Imperfect 2MP 73
02.01.02.09 The Formation Of The Qal Imperfect 2FP 73
02.01.02.10 The Formation Of The Qal Imperfect 1CP 73
02.01.02.11 The Conjugation Of The Qal Imperative 74
02.01.02.12 The Qal Infinitives And Participles 74
02.01.02.12.01 The Qal Infinitives 74
02.01.02.12.01.01 The Infinitive Absolute 74
02.01.02.12.01.02 The Qal Infinitive Construct 74
02.01.02.12.02 The Qal Participles 74
02.02.00 The Remaining Conjugations 76
02.02.01 The Niṗal - The Reflexive (or sometimes a simple passive) 76
02.02.01.01 The Primary Characteristic Of The Niṗal 76
02.02.01.02 The נִ Prefix Of The Niṗal Perfect And The Participle 77
02.02.02 The Conjugation of the Niṗal Perfect 77
02.02.03 The Conjugation Of The Niṗal Imperfect 77
02.02.04 The Conjugation Of The Niṗal Imperative 78
02.02.05 The Niṗal Infinitives And Participles 78
02.02.05.01 The Niṗal Infinitive Absolute 79
02.02.05.02 The Niṗal Infinitive Construct 79
02.02.05.03 The Conjugation Of The Niṗal Participle (passive only) 79
02.03 The Intensive Conjugations - The Pi̇ēl, The Pu̇al, And The Hitpȧēl. 79
02.03.01 The Pi̇ēl - The Intensive Active 80
02.03.02 The Conjugation Of The Pi̇ēl Perfect Of The Qal קָטַל *he killed* 80
02.03.03 The Formation Of The Pi̇ēl Imperfect Of The Qal קָטַל *he killed* 80
02.03.04 The Conjugation Of The Pi̇ēl Imperative Of The Qal קָטַל *he killed* 80
02.03.05 The Pi̇ēl Infinitives And Participles 81
02.03.05.01 The Pi̇ēl Infinitives 81
02.03.05.02 The Pi̇ēl Infinitive Absolute 81
02.03.05.03 The Pi̇ēl Infinitive Construct 81
02.03.05.04 The Pi̇ēl Participle (active only) 81
02.04 The Pu̇al - The Intensive Passive 82
02.04.02 The Conjugation Of The Passive Pu̇al Perfect Of The Qal קָטַל *he killed* 82
02.04.02 The Conjucation Of The Passive Pu̇al Imperfect Of The Qal קָטַל *he killed* 83
02.04.03 The Conjugation Of The Passive Pu̇al Imperative Of The Qal קָטַל *he killed* 83
02.04.04 The Pu̇al Infinitives And Participles 84
02.04.04.01 The Pu̇al Infinitives 84
02.04.04.02 The Pu̇al Infinitude Absolute 84
02.04.04.03 The Pu̇al Infinitive Construct 84
02.04.04.04 The Pu̇al Participle (passive only) 84

02.05 The Hitpa̱ēl - The Intensive Reflexive. A truer reflexive than the Nip̱al 85
02.05.01 The Hitpa̱ēl - The Intensive Reflexive....85
02.05.01.01 The Primary Characteristic Of The Hitpa̱ēl....85
02.05.01.02 The הִתְ Prefix Of The Intensive Reflexive Hitpa̱ēl Perfect And The Participle....85
02.05.02 The Conjugation Of The Intensive Reflexive Hitpa̱ēl Perfect....85
02.05.03 The Conjugation Of The Intensive Reflexive Hitpa̱ēl Imperfect....86
02.05.03.01 An Important Example Of The Intensive Reflexive Hitpa̱ēl Imperative'....86
02.05.04 The Conjugation Of The Nip̱al Imperative....87
02.05.05 The Hitpa̱ēl Infinitives And Participles....87
02.05.05.01 The Hitpa̱ēl Infinitive Absolute....88
02.05.05.01.01 The Hitpa̱ēl Infinitive Construct....88
02.05.05.01.02 The Hitpa̱ēl Participle (passive only)....88
02.06.00 The Causatives: The Hip̱îl And The Hop̱al....88
02.06 The Hip̱îl - The Causative Active 88
02.06.01 The Conjugation Of The Hip̱îl Perfect Of The Qal קָטַל *he killed*....88
02.06.01.01 The Retention Of The ḥîreq yôd (יִ) With The Accent....89
02.06.01.02 The Vowels ḥîreq Yôd (יִ) And Šûreq (וּ)....89
02.06.02 The Formation Of The Hip̱îl Imperfect Of The Qal קָטַל *he killed*....89
02.06.03 The Conjugation Of The Hip̱îl Imperative Of The Qal קָטַל *he killed*....90
02.06.04 The Hip̱îl Infinitives And Participles....90
02.06.04.01 The Hip̱îl Infinitives....90
02.06.04.02 The Hip̱îl Infinitive Absolute....90
02.06.04.03 The Hip̱îl Infinitive Construct....90
02.06.04.04 The Hip̱îl Participle (active only)....90
02.07.00 The Hop̱al - The Causative Passive 91
02.07.01 The Conjugation Of The Hop̱al Perfect Of The Qal קָטַל *he killed*....91
02.07.02 The Formation Of The Hop̱al Imperfect Of The Qal קָטַל *he killed*....92
02.07.03 The Conjugation Of The Hop̱al Imperative Of The Qal קָטַל *he killed*....93
02.07.04 The Hop̱al Infinitives And Participles....93
02.07.04.01 The Hop̱al Infinitives....93
02.07.04.02 The Hop̱al Infinitive Absolute....93
02.07.04.03 The Hop̱al Infinitive Construct....93
02.07.04.04 The Hop̱al Participle (active only)....93
02.08 The Tables Of Suffixes To The Strong Verb And Rules For Their Formation 97
02.08.00 The Rules For The Formation Of The Suffixes To The Perfect Of The Strong Verb....97
02.08.00.01 The Reflexivity Of Pronominal Suffixes....97
02.08.00.02 The Absence Of Direct Objects....97
02.08.01 The Rules For The Formation Of The Suffixes To The Perfect Of The Strong Verb....97
02.08.01.01 When Adding Suffixes To The Perfect....97
02.08.01.02 Verb Forms Ending In A Vowel....97
02.08.01.03 Notes Concerning The 3MS Suffix....98
02.08.01.04 Notes Concerning The 3FS Suffix....98
02.08.01.04 Notes Concerning The 2FS Suffix....98
02.08.01.05 Notes Concerning The 3MP And The 3FP Suffixes....98
02.08.02 The Rules For The Formation Of The Suffixes To The Imperfect Of The Strong Verb....100
02.08.02.01 Imperfect Forms Having An Afformative....100

02.08.02.02 Qal Imperfect Forms Having No Afformative 100
02.08.02.03 The ḥōlem Of The Qal Imperfect 100
02.08.02.04 Qal Imperfect Forms With paṯaḥ Instead Of ḥōlem As The Thematic Vowel.... 101
02.08.02.05 Qal Imperfect 3FP Ending נָה..... 101
02.08.02.06 The (Imperfect) נ Nûn Energicum (The Energetic Nûn)..... 101
02.08.02.06.01 The נ Nûn Energicum Only Occurs With The Imperfect 101
02.08.02.06.02 The Assimilation Of The נ Nûn Energicum 101
02.08.02.06.03 The Assimilation Of The ה Of The 3M&FS Suffixes With The נ Nûn Energicum 101
02.08.02.06.04 The נ Nûn Energicum With The 3MS And The 1CP Suffixes..... 102
02.08.02.06.05 The נ Nûn Energicum Only Occurs With The The Singular Person 102
02.08.02.06.06 Examples Of The נ Nûn Energicum 102
02.08.03 The Rules For The Formation Of The Suffixes To The Imperative Of The Strong Verb 105
02.08.03.01 The 2MS Of The Qal Imperative 105
02.08.03.02 The Connecting Vowels * For The Qual Imperative 105
02.08.03.03 Imperatives With The paṯaḥ As The Thematic Vowel..... 105
02.08.04 The Rules For The Formation Of The Suffixes To The Infinitive Construct Of The Strong Verb 106
02.08.04.01 The Qal Infinitive Construct Before A Pronominal Suffix 107
02.08.04.02 The First Syllable Before Vocalic Pronominal Suffixes 107
02.08.04.03 The Case Relations Of The Infinitive Construct 107
02.08.05 The Rules For The Formation Of The Suffixes To The Participle Of The Strong Verb 108
02.08.05.01 The Hebrew Absolute Participle 108
02.08.05.01.01 The Hebrew Absolute Participle As A Linguistic Governor 108
02.08.05.01.02 The Hebrew Construct Participle As A Linguistic Governor 109
02.08.05.03 The Hebrew Pronominal Suffix As Attached To Hebrew Participles..... 110
02.08.05.03.01 Translation Of The Hebrew Active Participle..... 110
02.08.05.03.02 Translation Of The Hebrew Qal Passive Participle..... 110
02.09 The Cohortative And Jussive 112
02.09.01 The Cohortative..... 112
02.09.02 The Jussive 112
02.09.02.01 The Jussive For The Strong Verb..... 112
02.09.02.02 The Jussive Outside The Hiṗîl 112
02.09.02.03 The Jussive In The Hiṗîl..... 112
02.09.02.03.01 The Move Of Accent In The Jussive..... 113
02.10 The Stative Verbs 113
02.10.01 The Stative Verb With The ṣērē In The Perfect 3MS. 113
02.10.02 The Stative Verb With The ḥōlem In The Perfect 3MS..... 113
02.10.03 The Stative Verb With The paṯaḥ In The Perfect 3MS 113
02.10.04 The Stative Verb With The qāmeṣ In The Perfect 3MS..... 113
02.11.00 A Syntax Of Hebrew Verbs 115
02.11.01 Syntax Of Hebrew Verbs With Respect To State 115
02.11.01.01 The Perfect's State..... 115
02.11.01.02 The Imperfect's State 115
02.11.01.04 The Participle's State..... 116
02.11.01.04 The Infinitive's State 116
02.11.01.03 The Imperative's State..... 117

02.11.01.06 The Jussive's And The Cohortative's State 117
02.11.02 Syntax Of Hebrew Verbs With Respect To Time 117
02.11.03 Syntax Of Hebrew Verbs With Respect To Mood 119
02.11.03.01 The Mood Of The Perfect Declension Hebrew Verb 119
02.11.03.02 The Mood Of The Participle Declension Hebrew Verb 119
02.11.03.03 The Mood Of The Imperfect Declension Hebrew Verb 119
02.11.03.04 The Mood Of The Imperative Declension Hebrew Verb 119
02.11.03.05 The Mood Of The Infinitive Declension Hebrew Verb 119
02.11.03.06 The Mood Of The Cohortative or Jussive Declensions Hebrew Verbs 119
02.11.04 Syntax Of Hebrew Verbs With Respect To Voice 120
02.11.04.01 The Active Voice 120
02.11.04.02 The Middle or Reflexive Voice 120
02.11.04.03 The Passive Voice 120
02.12 Weak Trilateral Hebrew Verbs 121
03. Particles, Pronouns, Clauses, Phrases, And Conditions 124
03.01 The Wāw -Consecutive 124
03.01.01 The Wāw -Consecutive With The Perfect 124
03.01.01.01 Comparison Between The Roles Of The Waw-Conjunctive And The Waw Consecutive 125
03.01.01.01.01 The Waw-Conjunctive Used In Co-ordination 125
03.01.01.01.01 The Waw Conjunctive Used In Correlation. 126
03.01.02 The Waw-Consecutive Always Indicates A Sequence 126
03.01.02.00 The Wāw -Consecutive With The Imperfect 127
03.01.02.01 The Wāw -Consecutive Drawing The Accent 127
03.01.02.02 The Wāw –Consecutive In The Hiṗîl 127
03.01.02.03 The Use Of The Wāw –Consecutive 127
03.01.02.03.01 The Use Of The Wāw–Consecutive Narrating Past Events 128
03.01.02.03.02 The Use Of The Wāw–Consecutive Narrating Future Events 129
03.01.02.03.03 The Waw-Consecutive In Temporal Sequence(s) 130
03.01.02.03.04 The Waw-Consecutive In Logical Result. 130
03.01.02.03.05 The Waw-Consecutive In Logical Cause. 130
03.01.02.03.06 The Waw-Consecutive In Logical Contrast 130
03.02.01 The Hebrew Demonstrative Pronouns 132
03.02.02 The Hebrew Interrogative Pronouns 132
03.02.02.01 The Animate Interrogative Pronoun מִי *who, whose, whom* 132
03.02.02.02 The Inanimate Interrogative Pronoun מה *what, of what sort, what (with respect to)* 133
03.02.02.03 Locative Interrogative Particle אַי *where,* And Related Forms 133
03.02.03 The Hebrew Relative Pronouns 135
03.02.03.01 With The Relative Clause Fully Written (all three aspects) 136
03.02.04.02 With The Personal Pronoun Omitted 136
03.02.03.03 With The Relative Pronoun And Perhaps The Personal Pronoun Omitted 137
03.02.03.04 With The Antecedent Included In The Relative Particle 138
03.02.03.05 With The Antecedent, the Relative Particle, And Personal Pronoun Omitted 138
03.02.04 The Four Classes Of Relative Clause Markers 138
03.02.05 The Uses Of Hebrew Prepositions 142
03.02.05.01 The Hebrew Preposition בְּ 142
03.02.05.01.01 The Hebrew Preposition בְּ Usual Translation 142
03.02.05.01.02 The Hebrew Preposition בְּ When left Untranslated. 142

03.02.05.01.03 The Hebrew Preposition בְּ When Used To Denote Instrument. 143
03.02.05.01.04 The Hebrew Preposition בְּ When Used With Infinitive Construct. 143
03.02.05.02 The Hebrew Preposition לְ 143
03.02.05.02.01 Its Use With The Infinitive Construct 143
03.02.05.02.02 It Is Sometimes Used To Introduce A Direct Object. 144
03.02.05.02.03 It Is Sometimes Used To Circumvent The Construct Relation 145
03.02.05.02.04 It Is Usually Prefixed To The Agent When Used With A Passive Verb. 145
03.02.05.02.05 Its Use After Imperatives For Emphasis 145
03.02.05.02.05 When It Is Prefixed To Certain Nouns. 145
03.02.05.03 The Hebrew Preposition כְּ 146
03.02.05.03.01 It May Express Approximation 146
03.02.05.03.02 It May Express Agreement 146
03.02.05.03.03 It May be Used In Correlation 146
03.02.05.03.04 When It Combines with מִן 146
03.02.05.03.05 When attached to פִּי. 147
03.02.05.04 The Hebrew Preposition מִן. 147
03.02.05.04.01 It May Be Translated 147
03.02.05.04.02 It Is Used To Express The Comparative 147
03.02.05.04.03 It May Combine With בְּנֵי to form מִפְּנֵי *by reason of.* 147
03.02.05.05 The Hebrew Preposition עַל. 147
03.02.05.05.01 It May Be Translated In various Ways 147
03.02.05.05.02 It May Be Left Untranslated 148
03.02.05.06 A List Of 17 Commonly Used Prepositions 148
03.03 Hebrew Conditional Clauses 150
03.03.01 Examples Of A First Class Conditional Sentence 151
03.03.02 Examples Of A Second Class Conditional Sentence 152
03.03.03 Examples Of A Third Class Conditional Sentence 152
03.03.04 Examples Of A Fourth Class Conditional Sentence 153
03.04 Apposition-Appositives 154
03.04.01 Nominal Appositives. 154
03.04.02 Adjectival Apposition. 155
03.05 Hebrew Numerals 156
03.05.01 Some Rules For Numeral Formation And Use 156
03.04.02 The Numeric Values Of The Hebrew Letters. 156
REFERENCES 164
AN ENGLISH GLOSSARY OF TERMS FOR BIBLICAL STUDIES 165
GLOSSARY OF SYMBOLS 178
APPENDIX A - Cantillation Signs And Their Meanings 179
The cantillation signs serve three functions: 179
Syntax 179
Phonetics: 179
Music: 179
The syntactical function 179
The first level, known as "Emperors\ 179
The second level is known as "Kings\ 179
The third level is known as "Dukes\ 179
The fourth level is known as "Counts 180
The Conjunctives and Disjunctives In General. 180
The phonetic function 180

The Musical Function 180
Among Ashkenazi Jews....181
Among Sephardi and Mizrahi Jews:....181
Italian melodies....181
The Yemenite melody....181
The Reconstructio Attempt of Suzanne Haik-Vantoura....181
Traditional melodies 182
Ashkenazic melodies....182
Torah and Haftarot (3 melodies)....182
The Five Megillot (3 melodies are employed for these five scrolls)....182
Sephardic and Eastern melodies....183
Yemenite melodies....184
Learning melodies....184
Names and shapes of the ta'amim 184
Names in different traditions....184
Zarqa tables 189
Groups Of The Signs.....190
Rules Governing Sequences Of Cantillation Marks....192
Groups Of Sequences....199
First level phrases....199
Second level phrases....199
Third level phrases....199
Fourth level phrases....200
The History Of Hebrew Punctuation 200
The Babylonian system....200
The Palestinian system....201
The Tiberian System....201
The Cantillation Signs For Psalms, Proverbs and Job 202
Cantillation Signs For The Mishnah 203
References....203
Bibliography 203
Grammar and masorah....203
Music (general and comparative)....203
Polish/Lithuanian melody....204
Other melodies....204
APPENDIX B - Hebrew English Dictionary Of Hebrew Words Used ≥ 25 Times. 205
ENDNOTES:....250

FIGURES

Figure No.	TITLE	Page No.
01.01.	The Table Of Nations from Gen 10.	2
01.02.	Map Of Modern Cush - Ethiopia Showing AKSUM.	4
01.03.	Location Of The Ark Of The Covenant - Axum, Ethiopia.	5
01.04.	Page One Of Genesis - Hebrew Text BH editor Rudolf Kittel.	33
01.05.	Qere Perpetuum of the 3rd. fem. singular pronoun	41
03.01.	Waw-conjunctive With A Perfect Or Imperfect As Parallel With (Other) Antecedant(s)	126
03.02.	Waw-consecutive With A Perfect Followed by Successive Imperfect(s)	129
03.03.	Ancient Semitic/Hebrew Alphabet vs. Modern Hebrew Alphabet.	163

TABLES

Table No.	TITLE	Page No.
01.01.	The Hebrew (Consonantal) Alphabet	7
01.02	The Hebrew Vowel Forms	11
01.03	Table of Kind Of Unaccented Syllable vs. Class Of Vowel	14
01.04	Hebrew Vowel Table	15
01.05	Some Hebrew Bible Definitions.	19
01.06	The Eight (Kings) Kingdoms Of Rev. 17	20
01.07	Examples Of The Article Before Weak Gutterals	26
01.08	Examples Of The Article Before Harsh Or Strong Gutterals	26
01.09	The Declination of the Hebrew Noun for Horse, סוּס	44
01.10	Case Form/Function vs Root Idea	47
01.11	The Independent Personal Pronoun	53
01.12	Hebrew Pronominal Suffixes	54
01.13	The Pronominal Suffix Attached To The Masculine Noun סוּס *horse*	55
01.14	The Pronominal Suffix Attached To The Feminine Noun סוּסָה *mare*	56
01.15	The Pronominal Suffix Attached To Irregular Construct Nouns	57
01.16	The Pronominal Suffix Attached To Particles	59
01.17	The Gender And Number Of The Four Classes Of Hebrew Nouns	62
01.18	The Gender And Number Of The Three Classes Of Hebrew Adjectives	63
02.01	The Seven Hebrew Verb Stems	67
02.02	The Pronominal Afformatives To The Hebrew Perfect	71
02.03	The Conjugation of the Qal Perfect of לָטַךְ *he killed*	71
02.04	The Preformatives And Afformatives For The Qal Imperfect	71
02.05	The Conjugation of the Qal Imperfect of לָטַךְ *he killed*	73
02.06	The Conjugation Of The Qal Imperative	74
02.07	The Conjugation Of Two Qal Active Participles	75
02.08	The Conjugation Of Two Qal Passive Participles	76
02.09	The Conjugation of the Niṕal Perfect of לָטַךְ *he killed*	77
02.10	The Conjugation Of The Niṕal Imperfect Of לָטַךְ *he killed*	78
02.11	The Conjugation Of The Niṕal Imperative	78
02.12	The Conjugation Of Two Niṕal Participles (passive only)	79
02.13	The Conjugation Of The Piēl Perfect Of The Qal קָטַל *he killed*	80
02.14	The Conjugation of the Piēl Imperfect Of The Qal קָטַל *he killed*	80
02.15	The Conjugation Of The Piēl Imperative Of The Qal קָטַל *he killed*	81
02.16	The Conjugation Of Two Piēl Active Participles	82
02.17	The Conjugation Of The Púal Perfect Of The Qal קָטַל *he killed*	83
02.18	The Conjugation of the Púal Imperfect Of The Qal קָטַל *he killed*	83
02.19	The Conjugation Of The Púal Passive Participle	84
02.20	The Conjugation Of The Intensive Reflexive Hitpáēl Perfect of לָטַךְ *he killed*	85
02.21	The Conjugation Of The Intensive Reflexive Hitpáēl Imperative of לָטַךְ *he killed*	86
02.22	The Conjugation Of The Niṕal Imperfect Of לָטַךְ *he killed*	87
02.23	The Conjugation Of The Niṕal Imperative	87
02.24	The Conjugation Of The Hitpáēl Passive Participle	88
02.25	The Conjugation Of The Hiṕîl Perfect Of The Qal קָטַל *he killed*	89
02.26	The Conjugation of the Hiṕîl Imperfect Of The Qal קָטַל *he killed*	89
02.27	The Conjugation Of The Hiṕîl Imperative Of The Qal קָטַל *he killed*	90

02.28 The Conjugation Of Two Hip̓îl Active Participles 91
02.29 The Conjugation Of The Hop̓al Perfect Of The Qal קָטַל *he killed* 92
02.30 The Conjugation of the Hop̓al Imperfect Of The Qal קָטַל *he killed* 93
02.31 The Conjugation Of The Hip̓îl Passive Participle 94
02.32 Table Of Suffixes To The Perfect Of The Strong Verb 99
02.33 Table Of Suffixes To The Imperfect Of The Strong Verb 103
02.34 Suffixes To The Imperative Of The Strong Verb 106
02.35 Suffixes To The Infinitive Construct Of The Strong Verb. 108
02.36 Suffixes To The Qal Participles Of The Strong Verb 111
02.37 Statistics For Hebrew Verb Conjugation Usage 116
02.38 A Time Table (for Hebrew Verbal Syntax) 118
03.01 The Hebrew Demonstrative Pronouns 132
03.02 A List Of 17 Commonly Used Prepositions 149
03.03 Verbal Sequences In Hebrew Conditional Sentences 150
03.04 Hebrew Numerals (The Units) 157
03.05 Hebrew Numerals (The Teens) 158
03.06 Hebrew Numerals the (Tens, hundreds, Thousands, . .) 159
A01. Cantillation Signs vs. Various Text Groups 185
A02. Cantillation Signs vs.Hebrew/English Name Used In Job, Psalms, and Proverbs. 188
A03. Ashkenazic Text Type 189
A04. Sephardic Text Type 189
A05. The Meanings of the Cantillation Signs-Names 194
A06. Disjunctive Levels vs. Sequence Of Cantillation Marks 198

ASSIGNMENTS

Page No.
01.03. Some Seeming Busywork 12
01.05. The Long Dagesh Raphe Mippiq Vowel Syllables 24
01.10. The Cantillation Marks and the Shewa 38
01.13. The Inseparable Prepositions And The Masoretic Tradition 43
01.14. A Biblical Potpourri 52
01.15. The Hebrew Substantives 64
02.01. The Hebrew Verb System – Conjugations Or 'There's A Whole Lot Of Killin Going On' 95
02.02. The Suffixes – Afformative, Preformative and Other Conjugations To TheHebrew Verb System 114
02.03. The State (Action), Mood, Voice and Time Aspects In TheHebrew Verb System 122
03.01. The Waw-Conjunctive and Waw-Consective In TheHebrew Verb System 131
03.02 The Hebrew Interrogative, Demonstrative, And Relative Pronouns. 140
03.03 More Syntax - Hebrew Prepositions, Conditional Clauses, Appositives, And Numbers. 161

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, knowledge of the Scriptures in the original language is <u>not important</u>.

<u>It's ESSENTIAL!</u>

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!"*

To get our language study a-tuned to Bible History and Geography, We include the following maps and other information.

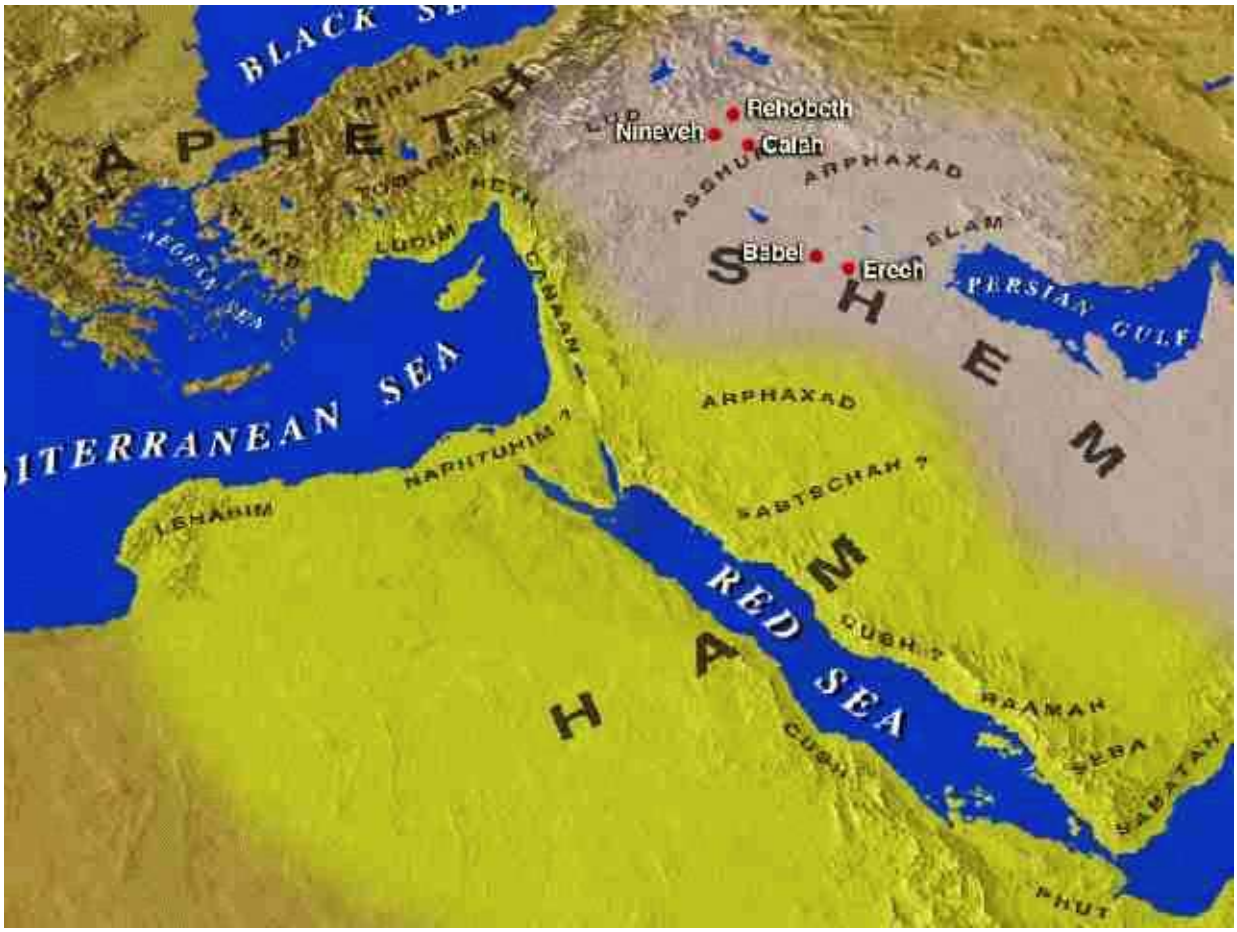


Figure 01.01. The Table Of Nations from Gen 10.

Cush turns out to be very important to end-times prophecy. Here are its mentions in Scripture.

Ge 2:13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia <03568>. {Ethiopia: Heb. Cush }

Ge 10:6 And the sons of Ham; Cush <03568>, and Mizraim, and Phut, and Canaan.

Ge 10:7 And the sons of Cush <03568>; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

Ge 10:8 And Cush <03568> begat Nimrod: he began to be a mighty one in the earth.

2Ki 19:9 And when he heard say of Tirhakah king of Ethiopia <03568>, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

1Ch 1:8 The sons of Ham; Cush <03568>, and Mizraim, Put, and Canaan.

1Ch 1:9 And the sons of Cush <03568>; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

1Ch 1:10 And Cush <03568> begat Nimrod: he began to be mighty upon the earth.

Es 1:1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia <03568>, over an hundred and seven and twenty provinces:)

Es 8:9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia <03568>, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

Job 28:19 The topaz of Ethiopia <03568> shall not equal it, neither shall it be valued with pure gold.

Ps 7:1 « Shiggaion of David, which he sang unto the LORD, concerning the words of Cush <03568> the Benjamite. » O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: {words: or, business }

Ps 68:31 Princes shall come out of Egypt; Ethiopia <03568> shall soon stretch out her hands unto God.

Ps 87:4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia <03568>; this man was born there.

Isa 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush <03568>, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
Isa 18:1 Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia <03568>:
Isa 20:3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia <03568>;
Isa 20:4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians <03568> captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. {the Egyptians … : Heb. the captivity of Egypt} {shame: Heb. nakedness}
Isa 20:5 And they shall be afraid and ashamed of Ethiopia <03568> their expectation, and of Egypt their glory.
Isa 37:9 And he heard say concerning Tirhakah king of Ethiopia <03568>, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,
Isa 43:3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia <03568> and Seba for thee.
Isa 45:14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia <03568> and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.
Jer 46:9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians <03568> and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow. {the Ethiopians: Heb. Cush} {the Libyans: Heb. Put}
Eze 29:10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia <03568>. {utterly … : Heb. wastes of waste} {from … : or, from Migdol to Syene} {Syene: Heb. Seveneh}
Eze 30:4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia <03568>, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. {pain: or, fear}
Eze 30:5 Ethiopia <03568>, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. {Libya: Heb. Phut} {men: Heb. children}
Eze 30:9 In that day shall messengers go forth from me in ships to make the careless Ethiopians <03568> afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.
Eze 38:5 Persia, Ethiopia <03568>, and Libya with them; all of them with shield and helmet: {Libya: or, Phut}
Na 3:9 Ethiopia <03568> and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. {thy helpers: Heb. in thy help}
Zep 3:10 From beyond the rivers of Ethiopia <03568> my suppliants, even the daughter of my dispersed, shall bring mine offering.

What do you suppose is the offering of Zep 3:10?

Finally, The Hebrew Scriptures as well as the Ark of the Covenant were already in Ethiopia by the 1st Century AD. Phillip, one of the first Deacons was moved by the LORD to intercept an Ethiopian Eunuch on his way home in his chariot.

Ac 8:27 And he (Phillip) arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,
28 Was returning, and sitting in his chariot read Esaias the prophet.
29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?
31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.
32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.
34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

The Gospel was preached to this Eunuch, he trusted Christ, and was water baptized. This Eunuch took the Gospel back home to Ethiopia and was the instrument God used to evangelize that country.

One of our Directors, Dr. Robert "Bob" Cornuke, and President of the BASE Institute has made a multitude of Trips/Expeditions to Ethiopia and has discovered that the 'Original' Ark of the Covenant resides in a small Church building, in Aksum, Ethiopia. There are over 2000 Churches in Ethiopia, and it is said that each one has a copy of this ARK which is paraded during religious festivals. He documented these things in "Search for the Ark of the Covenant"

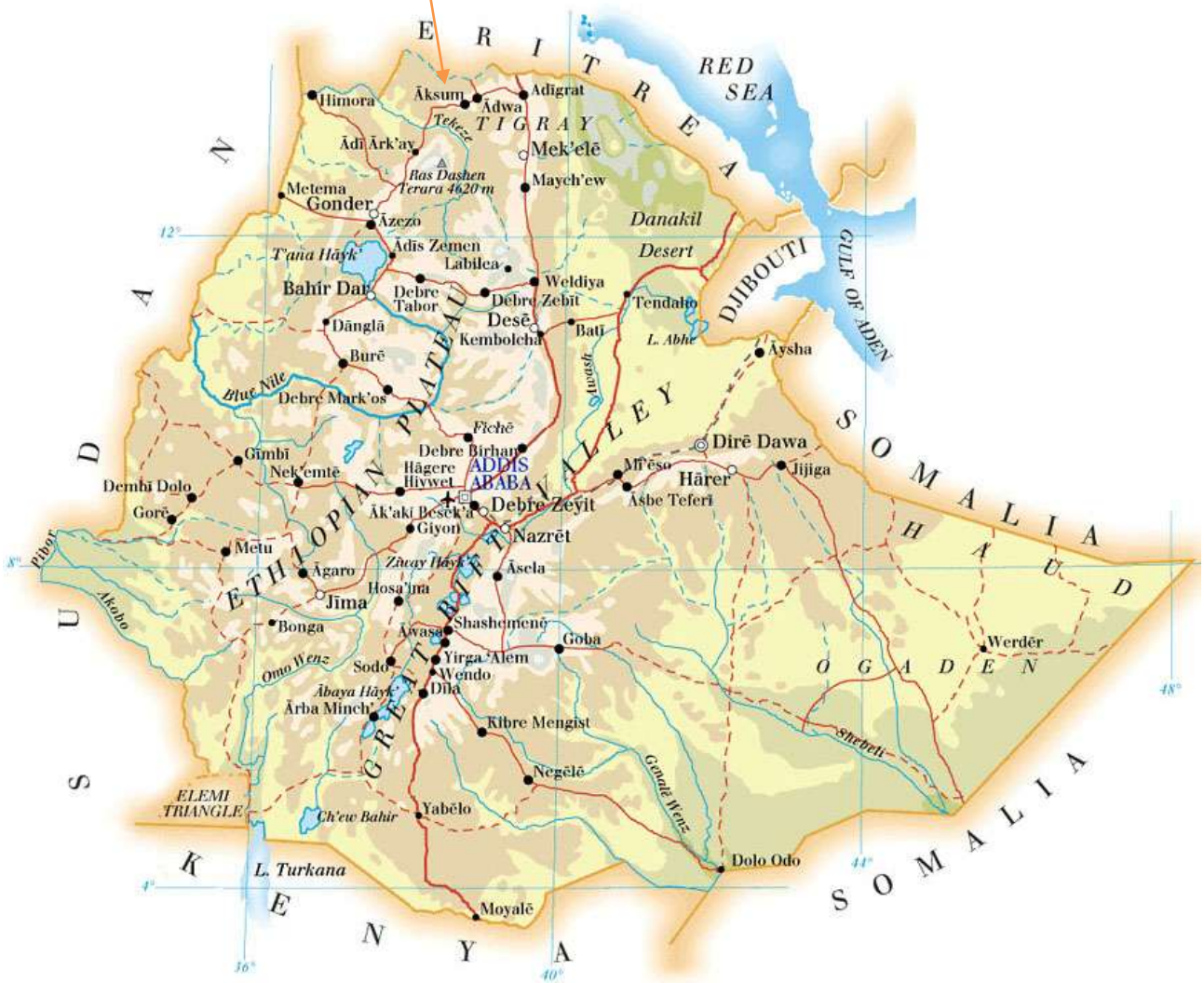
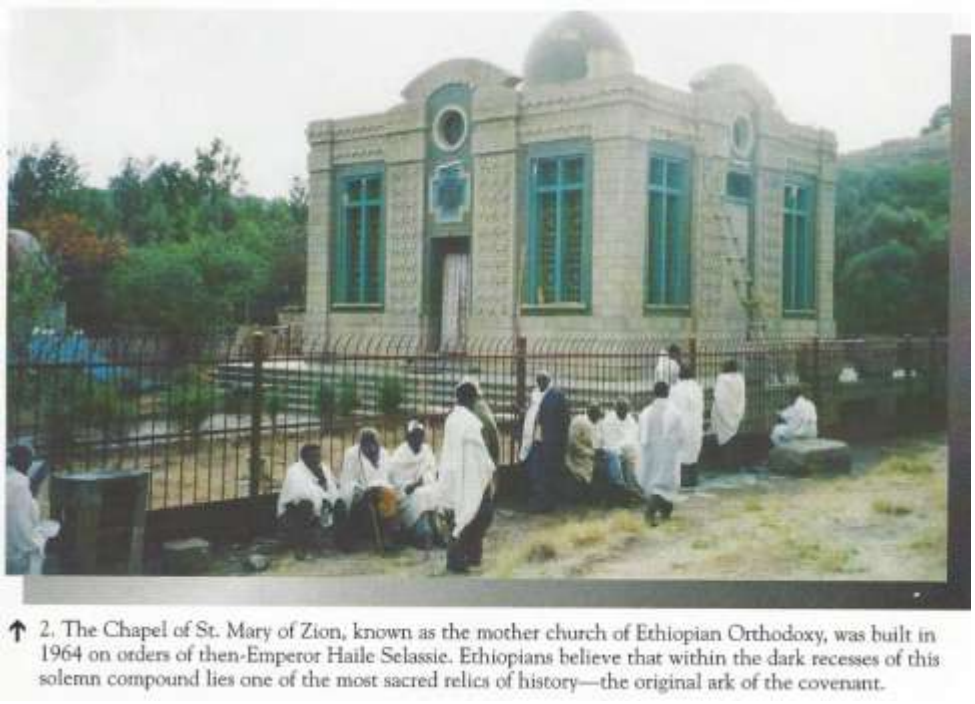


Figure 01.02. Map Of Modern Cush - Ethiopia Showing AKSUM.



↑ 2. The Chapel of St. Mary of Zion, known as the mother church of Ethiopian Orthodoxy, was built in 1964 on orders of then-Emperor Haile Selassie. Ethiopians believe that within the dark recesses of this solemn compound lies one of the most sacred relics of history—the original ark of the covenant.

Figure 01.03. Location Of The Ark Of The Covenant - Axum, Ethiopia. Picture courtesy of BASE Institute - Dr. Robert "Bob" Cornuke, President.

For more information please read "In Search Of The Lost Ark Of The Covenant" by Dr. Robert "Bob" Cornuke, President of The Bible Archaeology, Search & Exploration (BASE) Institute.

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	’ālep̱	1	= ah´-lĕf - Glottal stop as its initial sound in ‘apple’. Initial sound is of escaping breath before the vowel ‘a’ (in ‘apple’) is sounded.
b̲	= ב	bêt̲	2	= beyth- pronounced as the soft “b” like the v in vest.
b	= בּ			With the *daghesh* dot pronounced as the hard “b” as in ‘boy’[a]
g̲	= ג	gimel	3	= g̲ĭ-mĕl - pronounced as the hard “g” in wagon, ĭ as in ‘hit’.
g	= גּ			With the *daghesh* dot pronounced as the hard “g” as in ‘go’
d̲	= ד	dāleṯ	4	= d̲ah´-lĕth - pronounced as the ‘th’ as in ‘then’.
d	= דּ			With the *daghesh dot* pronounced as the hard “d” in ‘dog’
h	= ה	hê	5	= hay - pronounced as the first “e” (eh) in e̲lephant
w	= ו	wāw	6	= wow - pronounced as the “w” sound in ‘way’.
z	= ז	zăˊ-yĭn	7	= zayin - z, as in ‘zone’.
k̲	= ח	ḥêt̲	8	= cheyth - pronounced as “ch” in the Scottish ‘loch’. This sound is preceded by the flutter of the uvula.
k	= ךּ	ḥêt̲		= 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 Măppîḳ, that only occurs at the end of a word. See section 01.05.04. (Cont. on next page)

[a] The ‘dot’ in the letters בּ, גּ, דּ, כּ, פּ, תּ (so-called ‘beg̲ad̲ kep̲at̲’ letters), is called a ‘dāh'-gĕsh 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'-gĕsh ley-ney) when they are preceded by a vowel. The dāh'-gĕsh 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:
ṭ	= ט	ṭêth	9	= tayth (as in toy)
y	= י	yôd	10	= yothe the othe pronounced (as in clothe)
k	= כ	kaף	20	= kăf - pronounced as the "ch" sound in the German 'ich'.
k	= כּ			With the *daghesh 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´měth (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 new
	or = ן			at the end of a word (Final nûn)
s	= ס	sāmek	60	= sah´-měk - pronounced as the 's' as in 'say'.
‘	= ע	ʿa-yin	70	= ‘ă´-yĭn - pronounced by tightening the throat with exploding breath
p	= פ	pê	80	= pay - pronounced as the "ph" in 'phonic'.
	= פּ			With the *daghesh* dot- pronounced as the 'p' in 'pin'.
	or = ף			at the end of a word (Final pê)
ṣ	= צ	ṣāḏê	90	= ṣah´-the ('th' as in 'them'.) pronounced as the 'ts' in 'thats'.
	or = ץ			at the end of a word (Final ṣāḏê)
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	= שׂ	śîn	300	= seen pronounced as the 's' in 'say'. Sounds like the 's' in ס-sāmek.
š	= שׁ	šîn	300	= sheen - Note in Judges 12:06, what a difference an h or a 'dot' makes.[a]
t	= ת	tāw	400	= taw – pronounced as 'th' in 'think'.
t	= תּ	"		= taw – With the *daghesh* 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 YaHVeH or LORD). The Jews who translated the Hebrew into Greek in the Septuigint (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 ת, have . them within tittles .The letters Daleth ד, and Resh ר, are also easy candidates for having tittles. Others are ע and צ, final ם and ס, ו and ז.

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, mappîq, 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´-měss	qāmeṣ	ā	as 'a' in 'father'
ַ	pă´-thăch	paṯaḥ	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´-rĕq	ḥîreq	i	as 'i' in 'hit'
ֹ	cho´-lĕm	ḥōlem	ō	as 'o' in 'note'
ָ	qah´-měss chah-toof´)	qāmeṣ ḥāṭûp	o	as 'o' in 'gone'
ֻ	qĭb-booś	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 afformatives 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 paṯaḥ, a ḥîreq, or a qibbûṣ, rather than a s^{e}gôl or a qāmeṣ ḥāṭûp̱.

(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 meṯeg̱ (ֽ) placed to the left of a shewa indicates that the shewa is vocal. Gen 1:3 BH (Kittel)[3] וַיְהִי־אֽוֹר׃ . . .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 ḥāṭûp̱.

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-נֶפֶשׁ: *in every living (creation-creature),* כָּל from כֹּל: *all, every*. Here the requirement must, in a closed syllable, change the vowel, from a ḥōlem, to a short vowel of the same class, the qāmeṣ ḥāṭûp. 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 כֹּל has lost its accent and becomes כָּל. See Table 01.03, and Section 01.09.

01.04.08 The Short Vowel - The (šᵉwā) Shewa - Rules For Use. .

The name šᵉwāʾ 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	וִ	וֵ		הָ	◌ָ	וֹ	וּ
Trans-literation	î	ê		â	ā	ô	û
Vowel Name (Pronoun-ced)	ḥîreq yôḏ (chi´-rĕq yothe)	ṣērē yôḏ (sey´-rey yothe)		qāmeṣ hê (qah´-mĕss hay)		qāmeṣ (qah´-mĕss)	ḥōlem wāw (cho´-lĕm wow)	šûreq (shoo´-rĕq)
Hebrew Medium Vowels	◌ִ	◌ֵ	◌ֶ	◌ַ	◌ָ	◌ָ	◌ֹ	◌ֻ
Trans-literation	i	ē	e	a	ā	o	ō	ú
Vowel Name (Pronounced)	ḥîreq chi´-rĕq	ṣērē (sey´-rey)	s[e]gôl (s[e] as 'se' in 'serene')	paṯaḥ (pă´-thăch)	qāmeṣ (qah´-mĕś)	qāmeṣ ḥāṭûp̲ כָּל: *all, every* Gen 1:21, 25, 26,29, and 30	ḥōlem (cho´-lĕm) (Dot)	qibbûṣ (qĭb-booś)
Hebrew Short Vowels		◌ְ	◌ֶ֫	◌ַ֫		◌ָ֫		
Trans-literation		**e**	ĕ	a		o		
Vowel Name		šᵉwā' (she-wa)	ḥāṭēp̲ s[e]gôl	ḥāṭēp̲ paṯaḥ		ḥāṭēp̲ qāmeṣ ḥāṭûp̲		
Example:		Silent – יִשְׁרְצוּ Gen 1:20 **Vocal** – Gen 1:1 בְּרֵאשִׁית n begin-ing	אֱלֹהִים Gen 1:1 (Compound Vocal Shewa}	אֱשֶׁר Gen 1:7 (Compound Vocal Shewa}		חֳלִי לְכָֽ: sickness Deu 28:61, Jer 6:7, 10:19 (Compound Vocal Shewa}		

01.05 The Dots '*dāh'-gĕsh'*.

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

The daghesh, (דָּגֵשׁ *'piercing'*)-lene (light) which we've observed in table 01.01 and footnote[a.], is placed inside the so-called בְּגַדְכְּפַת 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'-gĕsh forte*' (strong dot).

The dahgesh forte (strong dot) is a dot within a consonant (except laryngeals - א, ה, ח, ע, and ר) that indicates that consonant is to be doubled. For example, the word הַשָּׁמַיִם haŝ-ŝă-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 הַשָּׁמַיִם is pronounced haŝ-ŝă-má-yim, and not haŝ-ă-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^{e}gad k^{e}pat', בְּגַדְכְּפַת, letter.

A dagesh (dot) in a 'b^{e}gad k^{e}pat', בְּגַדְכְּפַת, letter may be either a dagesh-lene or dagesh-forte. The pronunciation for either dagesh is 'hard'. e.g., דִּבֶּר: Piel, Infinitive, as וְהַדִּבֶּר : *and the Word*, in Jer 05:13[a].

A 'b^{e}gad k^{e}pat', 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 Măppîḳ 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: סוּסָהּ sûsāh. Note the vocal הּ. More information about this process will occur later in this text.

01.05.05 The Euphonic '*dāh'-gĕsh forte*'

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

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

An example of a *euphonic dāh'-gĕsh forte* used in a word starting with one of the בְּגַדְכְּפַת letters is given: adding the preposition מִן (min) *from*, coupled with the Hebrew word כֹּל (kōl, *'all'*). This combination produces (hypothetically) the word מִנְּכֹל, minkōl. It undergoes a euphonic transformation into מִכֹּל, mikkōl. The *dāh'-gĕsh* 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 נ.

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

Further, if the letter to be doubled is a guttural, ע, ח, ה, א, or ר, because these letters cannot be doubled, and cannot receive the *dāh'-gĕsh 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 מִאִישׁ mi' îš, but is instead changed as follows: the vowel ḥîreq (.), that follows the guttural א, is prolonged, the ḥîreq changed to a ṣērē (ֵ), forming מֵאִישׁ (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 ḥîreq is lengthened to ṣērē because they are in the same class of vowels. See Table 01.04

01.05.06 The רָפֶה (rāphe), A Substitute For The '*dāh'-gĕsh 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'-gĕsh forte*. Conversely, for the same reason, the doubling of a letter is sometimes omitted and the *dāh'-gĕsh 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 בִּקְּשׁוּ,(biqq^{e}ŝû).

---

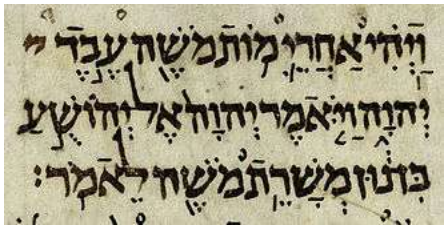
[a] for a smoother (or clearer) pronunciation

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

Instead, it is often found without the *dāh'-gĕsh forte* in the קּ, and the rāphe inserted above that consonant so that the word becomes בְּקֹשְׁוּ, (biq^{e}ŝů) 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*[4] the rāphe has been removed and replaced with the *dāh'-gĕsh forte,* or the better reading.

מְשָׁרֵת מֹשֶׁה לֵאמֹר.

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



וַיְהִי, אַחֲרֵי מוֹת מֹשֶׁה--עֶבֶד יְהוָה; וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ Jos 1:1 M&M[5]
בִּן-נוּן,מְשָׁרֵת מֹשֶׁה לֵאמֹר.

1 Now it came to pass after the death of Moses the servant of the LORD, that the LORD spoke unto Joshua the son of Nun[a], Moses' minister, saying:

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 (ומשארתך, "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 בנות ציון in Song of Songs 3:11 ("daughters of Zion..."). Ecclesiastes, Lamentations, Esther, Daniel, and Ezra-Nehemiah are missing.

[a] Which famous man in the Bible had no father? Answ. Guess who.

Table 01.05 Some Hebrew Bible Definitions.

Hebrew Scripture, 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 01.07., 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 *are* 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 علیه عثمانیه *Devlet-i ʿAliyye-yi ʿOsmâniyye*; Modern Turkish: *Osmanlı İmparatorluğu*), also historically referred to as the **Turkish Empire** or **Turkey**, was a contiguous transcontinental empire founded by Turkish tribes under Osman Bey in north-western Anatolia in 1299. With the conquest of Constantinople by Mehmed II in 1453, the Ottoman state was transformed into an empire. During the 16th and 17th centuries, in particular at the height of its power under the reign of Suleiman the Magnificent, the Ottoman Empire was one of the most powerful states in the world – a multinational, multilingual empire, controlling much of Southeast Europe, Western Asia and North Africa. At the beginning of the 17th century the empire contained 32 provinces and numerous vassal states, some of which were later absorbed into the empire, while others were granted various types of autonomy during the course of centuries. With Constantinople as its capital and control of vast lands around the Mediterranean basin, the Ottoman Empire was at the centre of interactions between the Eastern and Western worlds for over six centuries. It was dissolved in the aftermath of World War I; the collapse of the empire led to the emergence of the new political regime in Turkey itself, as well as the creation of the new Middle East.
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. **The people who destroyed the city were NOT Romans but were Arabs who came into Jerusalem because the Jews were all gone (or dead). These were not yet Islamic until the 7th Century.**

An Important Note: "Eusebius, from the third and fourth century was curator of the Library at Caesarea. He was a renowned scholar both then and today. He wrote, "The hill called Zion and Jerusalem, the building there, that is to say, the temple, the Holy of Holies, the Altar, and whatever else was there dedicated to the glory of God have been utterly removed or shaken, in fulfillment of the word." He further notes only a few lines later that sadly, after the ruin of Zion (City of David), the very stones from "the temple itself and from its ancient sanctuary were scavenged from the temple site in Zion and used for the construction of "idol temples and of theatres for the populous." Ancient Hecateus of Abdera also testified that the temple was not only in Zion, but located "nearly in the very center of the City of David." Quote Courtesy of Dr. Bob Cornuke, "THE TEMPLE"."

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	Charac-teristics	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**
	***Menahem**	**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 Shalmanezer 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 of a daghesh forte', but the pronunciation is always hard! (or a rāphe) See the ת**
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 Mippiq Vowel Syllables.

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

_____

_____

(2) What is the Hebrew '*dāh'-gĕsh -lene"*?

Where is it used?

(3) What is the Hebrew '*dāh'-gĕsh forte*'?

Where is it used?

(4) What is The רָפֶה (rāp̱he)?

Why is/was it used?

Which document, that you have knowledge of, uses the rāp̱he?

(5) What is the Euphonic '*dāh'-gĕsh 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 הַ

Like Greek, the Hebrew has the (definite) article הַ. 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 afformatives, 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 הַל.[a] When attached to a word (e.g., הַלֶּמֶךְ, *'the King'*), the vowel-less ל, was assimilates and the following letter (the מ) was doubled with a '*dāh'-gĕsh forte*'. Note that the 'combined' word becomes: הַמֶּלֶךְ. The article before a consonant (not a guttural) is הַ, the following consonant contains the '*dāh'-gĕsh 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 Gutterals

א	אוֹר *'light'*	הָאוֹר *'the light'*	אָדָם *'man'*	הָאָדָם *'the man.* Note the (֫) מֶתֶג, Methegh. See 01.08.03.010
ע	עַיִן *'eye'*	הָעַיִן *'the eye'*	עִיר *'city'*	הָעִיר *'the city'*
ר	רֹאשׁ *'head'*	הָרֹאשׁ *'the head'*	רֶגֶל *'foot'*	הָרֶגֶל *the foot'.* Note the (֫) מֶתֶג, Methegh. See 01.08.03.010

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

For examples see Table 01.08, below.

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

ה	הֵיכָל *palace' {Aramaic} Dan 4:26 (29)*	הַהֵיכָל *the palace' 1 Sam 1:9* Notice the (֫) מֶתֶג, Methegh. See 01.07.03.01	הוֹד *'Splendor, Majesty' Job 39:20 Dan 10:8*	הַהוֹד *'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

a. 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.
b. The Penult is the next to last syllable in a word.
c. 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 (ֽ),סִלּוּק Sillûq, and the (֑)אַתְנָח, ʾAthnāḥ, 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 (מַיִם + ְ) = (לָמָּיִם:) + 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 nore 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 , מִלְרַע (*'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, מֵלעֵל (*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 (ֽ),סִלּוּק Sillûq, and the (֑)אַתְנָח, ʾAthnāḥ. 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 (◌֑)אַתְנָח,ʾAthnāḥ, 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 פָּסוּק Sôph Pāsûq. The word, :הַכּוֹכָבִים (*'the stars'*), in Gen 1:16, this accent is on the main tone כָ֔ים. It is on the last syllable before the (:) סוֹף פָּסוּק Sôph Pāsûq. It looks physically like the (◌֥) מֻתָּג, Metheg.

01.07.02 The (◌֑)אַתְנָח,ʾAthnāḥ . The (◌֑)אַתְנָח,ʾAthnāḥ in the **Sephardi** (spelled אֶתְנַחְתָּא Etnaḥta in the **Ashkenazi)**, is the second greatest stop in a verse and divides the verse into (two) logical parts.

01.07.03 The (◌֥) מֻתָּג, Meṯeg (*'bridle'*) .

The (◌֥) מֻתָּג, Meṯeg (*'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 הָאַרְבָּעִים (*'*for *the forty'*)

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

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

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

01.07.03.04 The Metheg Occurs With A Long (Or Medial) Vowel In A Closed Syllable Before A (ֿ),מַקֵּף Maḳḳep.

(see section 01.07).

We observe in Gen 2:6 וְהִשְׁקָה אֶת־כָּל־פְּנֵי (‘*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, איוב, משלי, תהלים 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-stitch verse is divided by *dehi*, which looks like *tifcha* but is under the last letter of the word. In a two-stitch verse, the first stitch ends with *atnach*. In a three-stitch verse, the first stitch ends with *oleh ve-yored* (בְֹ) which looks like *mahpach* (בָ) (above the word) followed by *tifcha*, (בָ) on either the same word or two consecutive words, and the second stitch ends with *atnach* (בָ֑).

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

Minor disjunctives are *pazer gādôl*, *shalshelet g*^{e}*dolah*, *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 stitch.

All other accents are conjunctives.

A one-stitch 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 of Master's Seminary.

---

[a] The **Tanakh** (Hebrew: תַּנַ"ךְ pronounced , [taˈnaχ] or [təˈnax]; 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 ***T****a****N****a****K****h***. The name "*Miqra*" (מקרא), 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 Maḵḵeph -מַקֵּף - The Dash.

The Maḵḵeph 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 . . אֶת־הָאוֹר: (the sign of the direct object, אֵת), plus הָאוֹר: *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 :עַל־פְּנֵי הַמָּיִם, ʿal-pᵉnêy hammāyim, "the face of the waters"): and also in Gen 1:2 עַל־פְּנֵי תְהוֹם , *upon (the) face of the deep*, ʿal-pᵉnêy *tehôm*,), the first word ʿal, 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 (paṯaḥ).

Whenever the laryngeals ה, ח, 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 (paṯaḥ), known as the paṯaḥ 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* (ʾĕlôhîm), Gen 1:6 רָקִיעַ : *firmament* (expanse) rāqî(a)ʿ, Gen 1:11 זֶרַע מַזְרִיעַ : *to cause seed*, mazrî(a)ʿ, . Hiphil, Participle, . zerȧ : , noun, masculine[a]

01.10 Some Rules Concerning The Shewa (šᵉwā).

01.10.01 The Vocal Shewa (šᵉwā).

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 may be considered a half-vowel as bespeaks the height of the raised (ᵉ) in the expression šᵉwā. In Gen 1:1, בְּרֵאשִׁית (*'in beginning'*) "the 'eh' sound as the 'e' in they. Note also the conjunction 'and' (וְ) pre-fixed to the "sign of the Direct Object" 'untranslatable', (אֵת), to form וְאֵת.

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.

[a] Remember the movie "Planet of the Apes". The Female Doctor ape was named 'zerȧ'.

01.10.01.02 The Transliteration Of The Vocal Shewa.

The vocal shewa is represented by a raised e (^{e}) as the בְּ in בְּרֵאשִׁית, b^{e}rēšîṯ, (*'in beginning'*).

01.10.01.03 The Vocal Compound Shewah.

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

Table 01.03, the short vowels; ḫāṭēp̱ s^{e}gôl, ḫāṭēp̱ paṯaḥ , and ḫāṭēp̱ qāmeṣ ḥāṭûp̱, 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 ^{ĕ}, ^{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 > תהום t^{e}howm (*'deep'*)

01.10.02 The Silent Shewa (š^{e}wā) .

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 ʾAthnāḥ [֑], and the Legarmeh, [׀]. The Masora circle [°] occurs with and prior to אֱלֹהִים° in verses 1 and 2 of Gen 1. See Figure 01.03, below.

GENESIS. בראשית

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ 2 וְהָאָרֶץ
הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי
הַמָּיִם׃ 3 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃ 4 וַיַּרְא אֱלֹהִים אֶת־הָאוֹר
כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃ 5 וַיִּקְרָא אֱלֹהִים לָאוֹר
יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ פ
6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃
7 וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ
וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃ 8 וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי׃ פ 9 וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם
מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃ 10 וַיִּקְרָא
אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־טוֹב׃
11 וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה
פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃ 12 וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא
עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ וַיַּרְא
אֱלֹהִים כִּי־טוֹב׃ 13 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃ פ 14 וַיֹּאמֶר
אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה
וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים׃ 15 וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם
לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן׃ 16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים
אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת
הַלַּיְלָה וְאֶת הַכּוֹכָבִים׃ 17 וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר
עַל־הָאָרֶץ׃ 18 וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וְלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ

Cp 1, 1 [a] mlt MSS ב maj; Orig Βρησιθ vel Βαρησηθ, --σεθ; Samar *Baraš*[illegible] 10 [a] Var[Ka] וְלַמֵּקְ ‖ 11 [a] 𝔊𝔙 = דֶּשֶׁא עֵשֶׂב ‖ 14 [a] 𝔅 השמים ‖ 15 [a] 𝔖𝔙 מְאִירוֹת ‖ 16 [a] 𝔅 εἰς ἀρχάς, l 𝔐.

Cp 1, 1 [a] prps בְּרֹא ‖ 6 [a] ins וַיְהִי־כֵן ex 7; cf 𝔊 et 9. 11. 15. 24. 30 ‖ 7 [a] dl [illegible] et ins וַיַּרְא אֱלֹהִים כִּי־טוֹב; cf 4. 10. 12 etc et 𝔊 ad 8 ‖ 9 [a] l prb מִקְוֶה = 𝔊 συναγ[illegible] (cf מקוה המים 10) ‖ [b] 𝔊 + וַיִּקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מִקְוֵיהֶם וַתֵּרָא הַיַּבָּשָׁה ‖ 11 [a] וְעֵץ, cf v 12 et 3MSS 𝔐𝔊𝔗𝔍𝔖𝔙 ‖ 16 [a] dl ?

Figure 01.04. Page One Of Genesis - Hebrew Text BH editor Rudolf Kittel.

This single page figure is through the courtesey of Wűrtembergische Bibelanstlt Stuttgart.

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 הָיָה *hayah* that appears in the Qal, Perfect, 3MS:

in Gen 1:2; הָיְתָה , וְהָאָ֫רֶץ *and the earth was*.

This is a very important verse because:

a.) for emphasis the subject וְהָאָ֫רֶץ (*'And* [or *now*] *the **earth**'*) precedes the verb הָיְתָה hay^{e}thah (*was*) תֹּ֫הוּ וָבֹ֫הוּ tōhû w^{e}bōhû (*'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' הָיְתָה as ('the earth *became* formless and void')! Finally, note the Jewish tradition in the LXX: η (Art. NFS: the) de (Post-Positive Conj. Particle: *and*) γη (N NFS: *earth*) ην (V IAI-3S > ειμι: 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 יִשְׁרְצוּ Qal, Imperfect, 3MP > שרץ 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 Kap̲ ך.

A vowel-less final kap̲ ך, carries a sign in its bosom that resembles a shewa, ך, in order to distinguish it from a final nûn, ן. In fact this final kap̲ 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 בְּגַדְכְּפַת letter to take the *dāh'-gĕsh - lene*. For example, רְדָפוּ (ya'll run after, chase. . .), מַלְכִּי (my king), or בִּדְבַר (in or by word. . .). 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'-gĕsh.*
c. When followed by a consonant with the shewa.

01.10.03.04 A Medial Shewa Is Vocal When:
a. When preceded by a me<u>teg</u>.
b. When the consonant under which it appears bears the *dāh'-gĕsh.*

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 32:6 עַם נָבָל, 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. See Sections 02.09.01 and 02.09.02 ff.

01.11.03 The Particle טֶרֶם *not yet*.

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

Gen 2:5 טֶרֶם יִהְיֶה בָאָרֶץ, וְכָל-עֵשֶׂב הַשָּׂדֶה, טֶרֶם יִצְמָח׃ [ ]

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 בִּלְתִּי or לְבִלְתִּי, *in order that . . not,* or *unless* .

Either particle is the normal negative with infinitives.

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

Please note: נָכָה is a doubly weak verb in the trilateral Hebrew verb system. 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*. See Section 02.12 For 'Weak Trilateral Hebrew Verbs'.

e.g., Isa 14:6 מַכֵּה עַמִּים בְּעֶבְרָה, מַכַּת בִּלְתִּי סָרָה; *That smote the peoples in wrath **with** an **incessant** **[not turning aside]** **stroke***,

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

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

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

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

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

01.11.06 The Particle אֶפֶס *no longer*.

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

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

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

Both forms are used like לֹא. בַּל occurs only in poetry

e.g., Psm 10:4 בַּל-יִדְרֹשׁ; *'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 יִשְׂגֶּה-אָחוּ בְלִי-מָיִם. *Can the reed-grass grow* ***without*** *water*?

01.11.08 The Particle בְּלוֹא *without.*

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

Isa 55:1 וּלְכוּ שִׁבְרוּ בְּלוֹא-כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב. . . . *come, buy wine and milk without money and without price*.

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

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

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

Assignment 01.10. The Cantillation Marks and the Shewa.

(1) Write and name as many of the Hebrew accents as you can, that appear above, below or to the side of the Hebrew Letters.

א א א א א ה ה ה ה

ח ך ת ח ת

(2) Describe the use of each.

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.
11.
12.
13.
14.
15.

Any More?

(3) Name and write below, the various types of Shewas that have been described, above with examples.

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 אֵת, actually determine (as does Greek) many of the Hebrew cases.[a]

01.12.01 Inseparable Prepositions.

The inseparable prepositions are 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 ḥîreq. e.g., Gen 1:14 הַשָּׁמַיִם רָקִיעַ + בְּ = הַשָּׁמַיִם בִּרְקִיעַ (‘*in the firmament*’ of the heavens.). also Gen 1:18 מְשֹׁל + לְ + וְ = וְלִמְשֹׁל (‘*and to rule over*’). Note: the conjunction וְ (‘*and*’) and the Qal, Infinitive, מְשֹׁל > מָשַׁל : ‘*to rule*’. When the preposition is prefixed to a word beginning with a yôd, having a vocal shewa (‘ְ’), the shewa of the preposition is lengthened to a ḥîreq according to the rule in b.) i.), above. The yôd then loses its consonantal value and becomes a long vowel ḥîreq yôd, and losing its shewa. e.g., Judges 15:9 יְהוּדָה + בְּ = 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 = לַעֲבֹד > עָבַד: *by labor*;

Judges 9:15 אֱמֶת (N '*truth*') + בְּ = בֶּאֱמֶת: '*in truth*';

Note: Pr 20:20 (q^{e}rê reading בֶּאֱשׁוּן) > 0380 אישון 'iyshown, a diminutive from איש or perhaps from the verb אנש '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^{e}rê. The Qere and Ketiv, from the Aramaic *qere* or *q're*, קרי ("**[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 קרי "to be read"), while the pre-Masoretic consonantal spelling is known as the *Ketiv* (Aramaic כתיב "(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 קְ 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 are 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 *הֻוא appears throughout the Torah. This is the result of the consonantal text bearing the letters הוא, which are normally pointed as הוּא *hu*, which means "he." However, whenever the antecedent is feminine, the text has been marked הֻוא to instruct the reader to read it as the consonantally different הִיא *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 אֲדֹנָי *adonai* (meaning "my Lord") rather than with its own vowels. (Sometimes it is marked with the vowels of אֱלֹהִים *Elohim*.) Qere perpetuum.

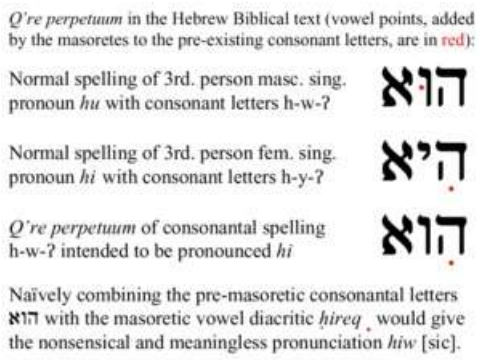


Figure 01.05. Qere Perpetuum of the 3rd. fem. singular pronoun

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 הִיא *hī* is usually spelled the same as the third-person singular masculine pronoun הוּא *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 כִּי-הוּא (הִיא) זִמָּה;
והיא (וְהוּא), עָוֹן פְּלִילִים.

11 For that were a heinous crime; yea, it were an iniquity to be punished by the judges.

And Hos 11:10 (11)

י אַחֲרֵי יְהוָה יֵלֵכוּ, כְּאַרְיֵה
יִשְׁאָג: כִּי-הוּא יִשְׁאַג,
וְיֶחֶרְדוּ בָנִים מִיָּם.

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.

The consensus of mainstream scholarship 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, סוּס.

Number	Masculine	Feminine
Singular	סוּס *horse*	סוּסָה *horse (mare)*
Plural	סוּסִים *horses*	סוּסוֹת *horses (mares)*
Dual	סוּסַיִם *two horses*	סוּסָתַיִם *two horses (mares)*

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 יִם 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 מִן.

01.14.01.05 The Hebrew Dative Case.

The dative case is shown by the preposition לְ.

01.14.01.06 The Hebrew Locative Case.

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

01.14.01.07 The Hebrew Instrumental Case.

The instrumental case is shown by the prepositions בְּ or עִם: *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 אֵת. Direction or motion toward a place is indicated by the otherwise obsolete old accusative ending; ָה , as הָהָרָה; toward the mountain, אַרְצָה 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 [*to all cattle*], and [*to the fowl*] of the air, and [*to every beast*] of the field, . .
Locative	Position	Gen 1:1 'In Beginning', . . .
Instrumental	Means	Gen 30:16 בְּדוּדָאֵי בְנִי With my son's mandrakes
Accusative	Limitation	Gen 1:1 *The Heavens* and *The Earth.*

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 Canaanites. Here, Lord is the Vocative of direct address, 'I' being the Subject of the sentence. Biblically, See Jer 12:1 צַדִּיק 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 שִׁמְעוּ עַמִּים כֻּלָּם Hear, ye peoples, all of them. שִׁמְעוּ Qal, Imperative 2MP: *You hear.* עַמִּים N 3CP: *people.* כֻּלָּם *all of them* = הָם suf. 3MP '*them*' + כֹּל '*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 בְּרֵאשִׁית, בָּרָא אֱלֹהִים, '*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. חָשְׁקָה נַפְשׁוֹ בְּבִתְּכֶם שְׁכֶם בְּנִי 'as for my son *Shechem*, *his soul* clings to your daughter'. Note the subject of the clause is shown by the 3MS suffix וֹ *his*, with the noun נֶפֶשׁ *soul*; when suffix added it becomes נַפְשׁוֹ *his soul*. Note also, בְּבִתְּכֶם, the inseparable preposition בְּ *with* (clings to), the noun בַּת *daughter*, with the 2MS suffix כֶם *your*. Finally note, בְּנִי *my son*; the noun בֵּן *son*, with the 1CS י *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

בַּדֶּרֶךְ נָחַנִי יְהוָה אָנֹכִי 'As for *me*, Jehovah lead *me* (D. Object) in the way'. יָנָחַנִ Qal Perfect 3MS > נָחָה nachah, *to lead, bring*. Note the 1CS pronoun אָנֹכִי (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 (-) מַקֵּף Maqqēp, see section 01.09. As an example see:

Gen 2:13 כָּל אֵת-כּוּשׁ אֶרֶץ '*the whole-land of Cush*'. See Figure 01.02.

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 אהחע and ר), the vowel-less ן is assimilated and the following letter is doubled by addition of the *dāh'-gĕsh forte compensative*: the מִן becomes מִ followed by the *dāh'-gĕsh forte*. e.g., שָׁאוּל + מִן = מִשָּׁאוּל ('*from Saul*'); or וּמֵעִם שָׁאוּל סָר *and was departed from Saul*. 1 Sam 18:12 Note the 'hollow' verb, סָר Qal, Perfect, 3MS > סוּר *sur*: to turn aside, depart.

b.) Because Laryngeals reject the *dāh'-gĕsh forte*,

i.) Before א, ע, and ר, the ḥîreq of מִן is lengthened to ṣērē to compensate for the loss of the *dāh'-gĕsh forte*. e.g., 1 Sam 18:12 וּמֵעִם שָׁאוּל סָר *and was departed from Saul*. Note the 'hollow verb, סָר Qal, Perfect, 3MS > סוּר *sur*: '*to turn aside, depart*'. Also note the shewa of the conjunction וְ is lengthened to וֵ.

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

ii.) Before ה and ח where the *dāh'-gĕsh forte* is implied, the ḥîreq of מִן is not lengthened. From Gen 6:14 חוּץ + מִן + וְ = וּמִחוּץ '*and without*' (thou shalt pitch it within . . .)

c.) Before a word having an initial yôd with a shewa, the ן of the מִן assimilates to yôd. The resulting מִיְ is contracted[a] to מִי losing the shewa of the yôd

Gen 49:10 יְהוּדָה + מִן = מִיהוּדָה '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 מֵהָאָרֶץ '*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 שֵׁמוֹת, [לְכָל-הַבְּהֵמָה] וּ[לְעוֹף] הַשָּׁמַיִם, וּ[לְכֹל, חַיַּת] הַשָּׂדֶה; וּלְאָדָם, לֹא-מָצָא עֵזֶר כְּנֶגְדּוֹ.

Note the two (genitive) absolutes; הַשָּׁמַיִם : of the air *(heavens)*; **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. עַל-הָאִשָּׁה אֲשֶׁר-לָקַחְתָּ, וְהִוא, בְּעֻלַת בָּעַל.;
"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

תַּחַת: *in the parts underneath* – in Num 33:26 with בְּ - בְּתָחַת, וַיַּחֲנוּ ‘*and pitched in Tahath.*’**.**

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

בֵּין: *in the interval of, between.*

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

לִפְנֵי: *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 אֵת. Direction or motion toward a place is indicated by the otherwise obsolete old accusative ending; הָ֫ as הָהָרָה; *toward the mountain*, אַרְצָה; *to ground.*"

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

'*In beginning God created the heavens and the earth*'. Note the two signs of the direct object, אֵת, 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 אֵת 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 ἐν, 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 אֲנִי אֲנִי אָנֹכִי אָנֹכִי	I	In tonal Pause אֲנַחְנוּ אֲנַחְנוּ (נַחְנוּ) (נַחְנוּ)	we
2 Masculine	In tonal Pause אַתָּה אָתָּה אָתָּת	you	אַתֶּם	you
2 Feminine	In tonal Pause אַתְּ אָתְּ	you	אַתֶּנָה (אַתֶּן , אַתֵּן)	you
3 Masculine	הוּא	he	הֵמָּה , הֵם	they
3 Feminine	הִיא	she	הֵנָּה , הֵן	they

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 paṯaḥ to qāmeṣ, except for the alternate 1CS and the alternate 2MS. As examples: יִקְטְלוּ > יִקְטָלוּ 3MP Qal Imperfect *they will kill*; Gen 2:25 יִתְבֹּשְׁשׁוּ > יִתְבֹּשָׁשׁוּ 2MP Hiṯpaʿēl, Imperfect > בּוֹשׁ *be ashamed*; Gen 7:11 נִבְקְעוּ > נִבְקָעוּ 3CP Niṗal Perfect > פָּתַח *open,* Niṗal - *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 ִי	me my	נוּ	us, our
2 Masculine	ךָ (sometimes כָה)	you, your	כֶם	you, your
2 Feminine	ךְ	you, your	כֶן	you, your
3 Masculine	הוּ , וֹ , ה	him, his	הֶם , ם	them, their
3 Feminine	הָ , ה	her, hers	הֶן , ן	them, their

01.15.03 Pronominal Suffixes Attached To 'Regular' Construct Nouns.
The pronominal suffix is <u>always</u> attached (when attached) to the construct form of the noun, never to the absolute. The suffix is <u>always</u> 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 "יִקְטָלֵנִי *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*.

		Singular Noun '*horse*'	Plural Noun '*horses*'
	Absolute	סוּס	סוּסִים
	Construct ('*of*')	סוּס	סוּסֵי
Suffix PGN	Suffix English	Singular (horse)	Plural (horses)
1 Common Singular	my (of me)	סוּסִי	סוּסַי
2 M S	your (of you)	סוּסְךָ	סוּסֶיךָ
2 F S	your (etc.)	סוּסֵךְ	סוּסַיִךְ
3 M S	his	סוּסוֹ	סוּסָיו
3 F S	her	סוּסָהּ	סוּסֶיהָ
1 Common Plural	our	סוּסֵנוּ	סוּסֵינוּ
2 M P	your	סוּסְכֶם	סוּסֵיכֶם
2 F P	your	סוּסְכֶן	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 ('*of*')		סוּסַה	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.)	סוּסָתֵךְ	סוּסוֹתַיִךְ
3 M S	his	סוּסָתוֹ	סוּסוֹתָיו
3 F S	her	סוּסָתָהּ	סוּסוֹתֶיהָ
1 Common Plural	our	סוּסָתֵנוּ	סוּסוֹתֵינוּ
2 M P	your	סוּסַתְכֶם	סוּסוֹתֵיכֶם
2 F P	your	סוּסַתְכֶן	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 לְמִינוֹ *after his kind*; or Gen 1:12 לְמִינֵהוּ *after their kind*, this construct in the BHS has the following accent לְמִינֵּהוּ that is, the Munaḵ (ֽ) is replaced by the Zāqēp qāṭān (֪)[a]. Additionally, notice the added yod (י) 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	אֲבִי	אָבִי, אָבֶיךָ,[a], אָבָיו or אָבִיהוּ ,,אָבֶיהָ אֲבִיכֶם ,,,. Gen 22:7 יְאָבִי *my father*
אָח Brother	אֲחִי	אָחִי, אָחִיךָ,,, , אֲחִיכֶם ,,,. Gen 4:9 אָחִיךָ *your brother,* יְאָחִי *my brother*.
[b]אֶחָד M. noun absol, אַחַת M. noun constr. One[c] *to unify*!		,, ,, (added regularly) Gen 1:5.וַיְהִי-בֹקֶר, יוֹם אֶחָד and there was morning one day. בְּאַחַת 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	אֲחוֹת	אֲחוֹתִי,, ,, (added regularly) Gen 12:13 יְאֲחֹתִי *my sister*
אִישׁ Man	אִישׁ	,, ,, (added regularly) 1Ki 20:20 אִישׁוֹ *his man* 3MS Suf.
אִשָּׁה Woman	אֵשֶׁת	אִשְׁתִּי , אִשְׁתְּךָ ,,, ,,,,. (added regularly)
בַּיִת House	בֵּית	,, ,,.(added regularly) Gen 15:2 יְבֵיתִי (of) *my house*
בֵּן Son	בֶּן	בְּנִי , בִּנְךָ ,, ,,.(added regularly) Gen 21:10 עִם-בְּנִי *with my son* 1MS Suf.
בַּת Daughter	בַּת	בְּתִי ,, ,,.(added regularly) Ge 34:8 מִבְּבָתֵּךְ *for your daughter* 2MP Suf. See context.
יוֹם Day	יוֹם	Ex 5:13 יוֹם בְּיוֹמוֹ *day in his(its) day.* . (added regularly)
כְּלִי Vessel		Deu 23:24 לִוְאֵ-כֶלְיֶךָ *in your vessel.* ,, ,,.(added regularly)
מַיִם Water is dual never singular	Water is dual.	Note 1Sa 25:11 where singular is translated from a dual form! וְאֶת־מֵימַי *and my water(s).*
עִיד City	עִיד	Gen 23:10 עִירוֹ *his city* ,, ,,.(added regularly)
פֶּה Mouth	פִּי	פִּי, פִּיךָ ,,פִּיהוּ or פִּיו,,.
רֹאשׁ Head	רֹאשׁ	,, ,,.(added regularly) Gen 45:12 יְפִי *my mouth*
שָׁמַי 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 רִאשׁוֹן , *first*.
[c] Ref. Deu 6:4 Hear, O Israel: the LORD our God, is **one**, LORD. Suggest a word study on דאֶחָ.

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

Plural		
Absolute	Construct	Suffixes and examples
אָבוֹת Fathers	אֲבוֹ ת	Gen 48:21 לְאֶ-מַאֲבֹתֶיךָ יְאֶרֶ *unto (the) land of your fathers* 2MP suf. ,, ,,.(added regularly)
אַחִים Brothers	אֲחֵי	,, ,,.(added regularly) Ge 9:22 יִלְשְׁנֵ-וְאֶחָי *with his two brothers* 3MS suf. And the Prep לְ *with*+ the Ord. M. Const. שְׁנֵי *two.*
אֲחָדִים Ones		pl. masc. absol. > Gen 11:1 אֲחָדִים
אֲחָיוֹת Sisters	אַחְי וֹת	יאֲחָיוֹתַ *my sisters*, Jos 2:13, FP + 1CS suff. **Hos 2:1 (3)** וְלַאֲחוֹתֵיכֶם *and (say) to your(their) sisters* 3MP suf.
אֲנָשִׁים Men	אַנְ שֵׁי	,, ,,.(added regularly) Ge 24:59 תוְאֶ-וְאַנָשָׁי *and his men* 3MS Suf.
נָשִׁים Women	נְשֵׁי	,, ,,.(added regularly) Nu 16:27 מוּנְשֵׁיהֶ *and their women (wives)* 3MP suf.
בָּתִּים Houses	בָּתֵּי	,, ,,.(added regularly) Gen 42:19 מבָּתֵּיכֶ (of) *your houses* 2MP Suf.
בָּנִים Sons	בְּנֵי	Num 16:27 מוּבְנֵיהֶ *and their sons* 3MP Suf.
בָּנוֹת Daughters	בְּנוֹ ת	,, ,,.(added regularly) Gen 34:9 בְּנֹתֵיכֶם *your daughters.,* . . . מתִּקְחוּ לָכֶ בְּנֹתֵינוּ, *our daughters to you.* 2MP Suf. + 1CP Suf.
יָמִים Days	יְמֵי	Gen 6:3 וָיָמָי *his days* 3MS suf. ,, ,,.(added regularly)
כֵּלִים Vessels	כְּלֵ ם	Isa 65:4 כְּלֵיהֶם *their vessels.* ,, ,,.(added regularly)
מַיִם Waters	מֵי	,, ,,.(added regularly) Psa 105:29 אֶת-מֵימֵיהֶם לְדָ *their waters to blood.*
עָרִים Cities	עָרֵי	Num 35:8 וּמֵעָרָי *of his cities*. Note section 01.14.02.03 b.) for מִן and the vowel-less ו, as the MS suffix! ,, ,,.(added regularly)
פִּיהֶם 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 viciously tears and devours his meat..
רָאשִׁים Heads	רָא שֵׁי	,, ,,.(added regularly) De 31:19 מבְּפִיהֶ in their mouths 3MP Suf.
שָׁמַיִם Heavens	שָׁמֵ י	,, ,,.(added regularly) Deu 33:28 תַּא-וּשָׁמָי *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 *From, out*	לְ *To, for, at*	בְּ *In, with, by*	כְּ *As, like, according to*	אֵת Sign of the accusative	אֵת *with*	אֶל *To, unto*	עַל *upon*	Particle meaning Suffix
me 1CS	מִמֶּנִּי	לִי	בִּי	כָּמ֫וֹנִי	אֹתִי	אִתִּי	אֵלַי	עָלַי	me 1CS
you 2MS	מִמְּךָ	לְךָ	בְּךָ	כָּמ֫וֹךָ	אֹתְךָ	אִתְּךָ	אֵלֶיךָ	עָלֶיךָ	you 2MS
you 2FS	מִמֵּךְ	לָךְ	בָּךְ		אֹתָךְ	אִתָּךְ	אֵלַיִךְ	עָלַיִךְ	you 2FS
him 3MS	מִמֶּנּוּ	לוֹ	בּוֹ	כָּמ֫וֹהוּ	אֹתוֹ	אִתּוֹ	אֵלָיו	עָלָיו	him 3MS
her 3FS	מִמֶּנָּה	לָהּ	בָּהּ	כָּמ֫וֹהָ	אֹתָהּ	אִתָּהּ	אֵלֶיהָ	עָלֶיהָ	her 3FS
us 1CP	מִמֶּנּוּ	לָנוּ	בָּנוּ	כָּמ֫וֹנוּ	אֹתָנוּ	אִתָּנוּ	אֵלֵינוּ	עָלֵינוּ	us 1CP
you 2MP	מִכֶּם	לָכֶם	בָּכֶם	כָּכֶם	אֶתְכֶם	אִתְּכֶם	אֲלֵיכֶם	עֲלֵיכֶם	you 2MP
you 2FP	מִכֶּן	לָכֶן	בָּכֶן		אֶתְכֶן	אִתְּכֶן	אֲלֵיכֶן	עֲלֵיכֶן	you 2FP
them 3MP	מֵהֶם, מֵהֵמָּה	לָהֶם, לָהֵמָּה	בָּהֶם,בָּהֵם, בָּהֵמָּה	כָּהֵם	אֹתָם	אִתָּם	אֲלֵיהֶם	עֲלֵיהֶם	them 3MP
them 3FP	מֵהֶן, מֵהֵנָּה	לָהֶן, לָהֵנָּה	בָּהֶן, בָּהֵנָּה	כָּהֵנָּה	אֶתְהֶן	אִתָּן	אֲלֵיהֶן	עֲלֵיהֶן	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 יִם; the FP in וֹת.

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*; דּוֹר: *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 נָבִיא: *prophet*; becomes the MP נְבִיאִים *prophets*; while the FS is נְבִיאָה *prophetess*; and the FP is נְבִיאוֹת *prophetesses*. Notice also the MS דָּבָר *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 אָמָה *handmaid*, becomes in the FP אֲמָתִי *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 הֵיכָל *palace* or temple, becomes in the MP הֵיכָלוֹת *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 הָ֫. 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 אֵם *mother*; and אָתוֹן *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*; עַ֫יִן *eye*; רֶ֫גֶל *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	*year*	שָׁנִים	*years*	Fem.	Gen 1:14
אָב	*father*	אָבוֹת	*fathers*	Masc.	Gen 15:15
מָאוֹר	*light*	מְאֹרֹת	*lights*	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., 1st Vowel a qāmeṣ	C 3 - 2 Syl., 1st Consonant a Gutteral[a]	C 4 - 2 Syl., 1st Syl. Has Long Vowel
Gender Num.	Heb. Noun Engl. Trans.	Heb. Noun Engl. Trans	Heb. Noun Engl. Trans	Heb. Noun Engl. Trans
M S	סוּס horse	נָבִיא prophet	אָסִיר prisoner	כּוֹכָב star
F S	סוּסָה mare	יְבִיאָה prophetess	אֲסִירָה prisoner	None
M P	סוּסִים horses	בִיאִימְנָ prophets	אֲסִירִים prisoners	כּוֹכָבִים stars
F P	סוּסוֹת mares	בִיאוֹתְנָ prophetesses	אֲסִירוֹת 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 (ה) The M Plural is formed with the appending (ים). 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 adjectives, 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 אֲנָשִׁים men, and אִשּׁוֹת *women*, are quite rare. Instead, the forms for the plural are normally MP אֲנָשִׁים *men*, and FP נָשִׁים, *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 *good*	גָּדוֹל *great* יָשָׁר *upright*	עָשִׁיר *rich* חָכָם *wise*
FS	טוֹבָה	גְּדוֹלָה יְשָׁרָה	עֲשִׁירָה חֲכָמָה
MP	טוֹבִם	גְּדוֹלִים יְשָׁרִים	עֲשִׁירִם חֲכָמִים
FP	טוֹבוֹת	גְּדוֹלוֹת יְשָׁרוֹת	עֲשִׁירוֹת חֲכָמוֹת

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 (וְ) *and, but, now*; called the waw-conjunctive.

The conjunction *and, but, even, now*, is represented in Hebrew by the waw with the vocal shewa (וְ). 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; וְ as in Gen 1:1 וְאֵת or Gen 1:2 וְהָאָרֶץ *and the earth.*

(2) Before consonants with a vocal shewa as well as before the labials בּ, מ, or פּ, the conjunction וְ becomes וּ. For examples see Gen 1:4 וּבֵין *(even)from*. Gen 1:10 וּלְמִקְוֵה *and the gathering together*. Gen 1:22 Qual Imperative 3S וּמִלְאוּ *and fill*. Pro 25:23 וּפָנִים *(and) countenance (an angry)*. Note: before yod with a vocal shewa (יְ), the combination is written (וִי) and pronounced *wî.* In Gen 1:6, we find יְהִי + וְ = וִיהִי *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 meṯeg. For example, in Gen 6:17 וָאֲנִי *And I*; or Gen 24:49 וָאֱמֶת *and truly*; Jos 19:25 וָחָלִי *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 (ָ). e.g., Gen 1:2 וָבֹהוּ *and void*. Note: the prefixed וַ 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־אוֹר׃ *and there was -light.* The verb here is the Qal Imperfect (Jussive) 3MS > הָיָה: *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 its 'simplest' form, (in the lexical form) is the (קַל) 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 קָטַל.	A Translation Of The 3MS Of The Verb Stems.
English	Hebrew			
Qal	קַל	Simple Active	קָטַל	*He killed*
Niṕal	נִפְעַל	Reflexive (or sometimes a simple passive)	נִקְטַל	*He killed himself, (He was killed)*
Pi֗ēl	פִּעֵל	Intensive Active	קִטֵּל	*He killed brutally* Intensive
Pṵal	פֻּעַל	Intensive Passive	קֻטַּל	*He was killed brutally*
Hiṯpa֗ēl	הִתְפַּעֵל	Intensive Reflexive. A truer reflexive than the Niṕal.	הִתְקַטֵּל	*He killed himself (in a brutal manner)*
Hiṕîl	הִפְעִיל	Causative Active	הִקְטִיל	*He caused to kill*
Hoṕal	הָפְעַל	Causative Passive	הָקְטַל	*He was caused to kill*

Preformatives and afformatives 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 affixatives 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 paṯaḥ (ַ) under the second: as in קָטַל: *he killed*, or שָׁמַר *he kept*, or מָשַׁל *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., יָשֵׁב *he slept, or* כָּבֵד *he is heavy,* or זָקֵן *he is old*, and a few Transitive verbs e.g., יָרֵא *he feared*, that have a ṣērē (ֵ) as the second vowel, or occasionally a ḥōlem (ֹ) after the second consonant as in e.g., יָכֹל *He is able*[c], (Gen 15:5 אִם-תּוּכַל Qal, Imperf. *if*-you are able) or כָּתֹן: This ḥōlem remains throughout the perfect where the paṯaḥ usually occurs, except before the 2PM&F suffixes, תֶּם & תֶּן, where it bears the qāmeṣ ḥāṭûp̱ (ָ). The thematic vowel[d] in the imperfect and imperative is the paṯaḥ. The 'active' participle has the same form as the perfect 3MS.

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

(a) In the Qal perfect 3FS קָטְלָה : *she killed*, because the affixative[e] ה begins with a vowel and thus cannot begin a syllable, it takes the ל of קָטַל to form a syllable, לָה, leaving קָטַ, and where the vocalic affixative 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 ה is a residual of an ancient Hebrew accusative case ending.

(b) In the penult syllable, as is usually before a vocalic affortative, 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 affortative 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 affortative תְּ represents an exception to the rule stated in section , above.

(b) The affortative תְּ represents an exception to the rule stated in (a), above. This affortative was originally תִּי. The ḥîreq 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 affortative נוֹ 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 > קָטְלוּ֫.

The affortative וּ is affixed to the 3MS קָטַל to form קָטְלוּ֫, *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. > קְטַלְתֶּם.

(a) The affortative תֶּם (a heavy consonantal affortative) is attached to the modified 3MS stem, to form קְטַלְתֶּם *you killed*. This affortative always draws the accent.

(b) The טַל of קָטַל is a closed unaccented syllable and remains unchanged.

(c) Because the syllable קָ of קָטַל 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 קָטַל. > קָטַלְתֶּן.

The affromative תֶּן is affixed to the 3MS קָטַל to form קָטַלְתֶּן *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 קָטַל. > קָטַלְנוּ.

The affromative נוּ is affixed to the stem קָטַל to form קָטַלְתִּי *we killed,* for the same reasons given in section 02.01.03, above.

02.01.01.09 A Classification Of The Hebrew Affromatives To The Perfect.

From Table 02.02 we see the list of affromatives.

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

02.01.01.09.01 The Affromatives ה And ו.

The affromatives ה and ו because they begin with a vowel are called Vocalic. They normally draw the accent.

02.01.01.09.02 The Consonantal Affromatives.

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

(a) תָּ, תְּ, תִּי, and נוּ, are called Light Consonantals. They do not normally draw the accent.

(b) תֶּם, and תֶּן 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 Afformatives To The Hebrew Perfect.

Singular			Plural		
Person Number	Hebrew Suf.	English Transl.	Person Number	Hebrew Suf.	English Transl.
3M	##	he	3C	וּ	they
3F	ה	she			
2M	תָּ	you	2M	תֶּם	you (all)
2F	תְּ	you	2F	תֶּן	you (all)
1C	תִּי	I	1C	נוּ	we

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

Singular	Plural
3 M. קָטַל *he killed*	3 C. קָטְלוּ *they killed*
3 F. קָטְלָה *she killed*	
2 M. קָטַלְתָּ *you killed*	2M. קְטַלְתֶּם *you (guys) killed*
2 F. קָטַלְתְּ *you killed*	2 F. קְטַלְתֶּן *you (girls) killed*
1 C. קָטַלְתִּי *I killed*	1 C. קָטַלְנוּ *we killed*

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 afformative. See Table 02.04, below.

Table 02.04 The Preformatives And Afformatives For The Qal Imperfect.

Singular				Plural			
Person/ Gender	Hebrew Affor.	Pref.	English Transl	Person/ Gender	Hebrew Affor.	Pref.	English Transl
3M	##	יִ	he	3M	וּ	יִ	they
3F	##	תִ	she	3F	נָה	תִ	they
2M	##	תִ	you	2M	וּ	תִ	you
2F	יִ.	תִ	you	2F	נָה	תִ	you
1C	##	אִ	I	1C	##	נִ	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 yôḏ was originally a paṯaḥ 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 תִ. Like the 3MS the ḥîreq (a thinned paṯaḥ) becomes the first vowel of the combined word. Notice the absence of the affformative. 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 תִ 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 תִ and the affformative ִי to form the combined word: תִּקְטְלִי *you will kill*. Because the vocalic affformative 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 sᵉgôl. This is probably because the ʾālep prefers the sᵉgôl 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 יִ. The affformative וּ is also added to form the combined word: יִקְטְלוּ *they will kill*. Because the vocalic affformative 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 affformative נָה is a light consonantal affformative, the accent doesn't shift from the last syllable of the stem, so that the ḥōlem remains with that syllable. The combined word is therefore: תִּקְטֹלְנָה *they will kill*.

02.01.02.08 The Formation Of The Qal Imperfect 2MP.

The preformative ת and the affformative וּ are added to the 3MS stem to form the combined word: תִּקְטְלוּ *ya'll*[a] *will kill*.

02.01.02.09 The Formation Of The Qal Imperfect 2FP.

The preformative ת and the affformative ת are added to the 3MS stem to form the combined word: תִּקְטֹלְנָה *ya'll will kill*. Note the added mûnaḥ (֫) 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 affformative. The ḥōlem remains as the first vowel of the combined word to form: נִקְטֹל *we will kill*. The shewa before a vocalic affformative of a verb <u>in pause</u> 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 לָטַק *he killed*

Singular	Plural
3 M. יִקְטֹל *he will kill*	3 M. יִקְטְלוּ *they will kill*
3 F. תִּקְטֹל *she will kill*	3 F. תִּקְטֹלְנָה *they will kill*
2 M. תִּקְטֹל *you will kill*	2 M. תִּקְטְלוּ *ya'll will kill*
2 F. תִּקְטְלִי *you will kill*	2 F. תִּקְטֹלְנָה *ya'll will kill*
1 C. אֶקְטֹל *I will kill*	1 C. נִקְטֹל *we will kill*

[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 Imperative 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 imperative concepts and is termed an Imperative imperfect. An additional feature of this special Imperative imperfect is that other persons outside 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	קְטֹל	(you) *kill*	2M	קִטְלוּ	(ya'll) *kill*
2F	קִטְלִי	(you) *kill*	2F	קְטֹלְנָה	(ya'll) *kill*

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

02.01.02.12.01.02 The Qal Infinitive Construct.

The infinitive construct looks like the 2MS Imperative: קְטֹל *to kill*. This is a shortened form of the infinitive absolute (it is a substantive-noun, after all).
<u>The vowels of the infinitive construct are **changeable**</u>.

(a) **<u>The form of the infinitive construct is identical to the 2MS imperative</u>**!

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 *killing* and שָׁמַר *keeping*, are shown in Table 02.07, below.

Table 02.07 The Conjugation Of Two Qal Active Participles

The Active Participle Of The Qal קָטַל *he killed*					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	קֹטֵל	(he)[a] *killing*	M	קֹטְלִים	(they) *killing*
F	קֹטֶלֶת or קֹטְלָת	(she) *killing*	F	קֹטְלוֹת	(they) *killing*
The Active Participle Of The Qal שָׁמַר *he kept* or *he watched*					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	שֹׁמֵר	(he) *keeping*	M	שֹׁמְרִים	(they) *keeping*
F	שֹׁמֶרֶת or שֹׁמְרָה	(she) *keeping*	F	שֹׁמְרוֹת	(they) *keeping*

(b) The passive participles of קָטַל *killing* and שָׁמַר *keeping*, 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 *he killed*					
Singular			Plural		
Gender	Hebrew Passive Participle	English Transl.	Gender	Hebrew Passive Participle	English Transl.
M	קָטוּל	*is killed*	M	קְטוּלָה	*are killed*
F	קְטוּלִים	*is killed*	F	קְטוּלוֹת	*are killed*
The Passive Participle Of The Qal שָׁמַר *he kept* or *he watched*					
Singular			Plural		
Gender	Hebrew Passive Participle	English Translation	Gender	Hebrew Passive Participle	English Translatio n
M	שָׁמוּר	*is kept*	M	שְׁמוּרָה	*are kept*
F	שְׁמוּרִם or שֹׁמְרָה	*is kept*	F	שְׁמוּרוֹת	*are kept*

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 א״פ 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 א״פ verbs, is the פ Laryngeal class of verbs.

Only a few verbs appear in all seven conjugations. Verbs occurring in only the Píēl, the Púal, or the Hiṯpáēl, are not necessarily intensive in meaning. Verbs occurring only in the Hiṗîl, or the Hoṗal, are not necessarily causative in meaning.

02.02.01 The Niṕal - The Reflexive (or sometimes a simple passive).

02.02.01.01 The Primary Characteristic Of The Niṕal.

The primary characteristic of the Niṕal conjugation in all its forms is the prefixed נ.

02.02.01.02 The נִ Prefix Of The Niṕal Perfect And The Participle.

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

02.01.02 The Conjugation of the Niṕal Perfect

The Niṕal perfect is conjugated as shown in Table 02.08.

Table 02.09 The Conjugation Of The Niṕal Perfect of לָטַק *he killed*

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

02.02.03 The Conjugation Of The Niṕal Imperfect.

The distinguishing characteristic of the Niṕal Imperfect is the assimilated נ. Before the 3FP and the 2FP afformative נָה (See Table 02.04), the vowel is usually a paṯaḥ, sometimes ṣērē. This conjugation is shown in Table 02.09.

Table 02.10 The Conjugation Of The Niṕal Imperfect Of לטַק *he killed*

Singular	Plural
3 M. יִקָּטֵל *he will kill himself* or (as a passive) *he will be killed*	3 M. יִקָּטְלוּ *they will kill themselves* or (as a passive) *they will be killed*
3 F. תִּקָּטֵל *she will kill herself* or (as a passive) *she will be killed*	3 F. תִּקָּטַלְנָה *they will kill themselves* or (as a passive) *they will be killed*
2 M. תִּקָּטֵל *you will kill yourself* or (as a passive) *you will be killed*	2 M. תִּקָּטְלוּ *ya'll*[a] *will kill yourselves* or (as a passive) *ya'll will be killed*
2 F. תִּקָּטְלִי *you will kill yourself* or (as a passive) *you will be killed*	2 F. תִּקָּטְלוּ *ya'll will kill yourselves* or (as a passive) *ya'll will be killed*
1 C. אֶקָּטֵל *I will kill myself* or (as a passive) *I will be killed*	1 C. נִקָּטֵל *we will kill ourselves* or (as a passive) *we will be killed*

02.02.04 The Conjugation Of The Niṕal 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 Niṕal Imperative.

Singular			Plural		
Person/ Gender	Hebrew Imperative	English Transl.	Person/ Gender	Hebrew Imperative	English Transl.
2M	הִקָּטֵל	(you) *kill yourself*	2M	הִקָּטְלוּ	(ya'll) *kill yourselves*
2F	הִקָּטְלִי	(you) *kill yourself*	2F	הִקָּטַלְנָה	(ya'll) *kill yourselves*

02.02.05 The Niṕal Infinitives And Participles.

The Niṕal Infinitive (as well as the Imperative, above) have the prefix הִנְ the נ 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 Niṕal Infinitive Absolute:

The Niṕal infinitive absolute הִקָּטֹל (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**.

02.02.05.02 The Niṕal Infinitive Construct:

The Niṕal infinitive construct is the shortened הִקָּטֵל *to be killed.*

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

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

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

The Niṕal Passive Participle Of The Qal קָטַל *he killed*					
Singular			Plural		
Gender	Hebrew Passive Participle	English Transl.	Gender	Hebrew Passive Participle	English Transl.
M	נִקְטָל	*is killed*	M	נִקְטָלִים	*are killed*
F	נִקְטָלָה	*is killed*	F	נִקְטָלוֹת	*are killed*
The Niṕal Passive Participle Of The Qal שָׁמַר *he kept* or *he watched*					
Singular			Plural		
Gender	Hebrew Passive Participle	English Transl.	Gender	Hebrew Passive Participle	English Transl.
M	נִשְׁמָר	*is kept*	M	נִשְׁמָלִים	*are kept*
F	נִשְׁמָלָה	*is kept*	F	נִשְׁמָלוֹת	*are kept*

02.03.00 The Intensive Conjugations - The Pi̍ēl, The Pu̍al, And The Hit̲pa̍ēl.

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 Pi͘ēl - The Intensive Active.

02.03.02 The Conjugation Of The Pi͘ēl Perfect Of The Qal קָטַל *he killed* .

This conjugation is shown below in Table 02.12.

Table 02.13 The Conjugation Of The Pi͘ēl Perfect Of The Qal קָטַל *he killed*

Singular		Plural	
3 M. קִטֵּל	*he killed brutally*	3 C. קִטְּלוּ	*they killed brutally*
3 F. קִטְּלָה	*she killed brutally*		
2 M. קִטַּלְתָּ	*you killed brutally*	2M. קִטַּלְתֶּם	*you (guys) killed brutally*
2 F. קִטַּלְתְּ	*you killed brutally*	2 F. קִטַּלְתֶּן	*you (girls) killed brutally*
1 C. קִטַּלְתִּי	*I killed brutally*	1 C. קִטַּלְנוּ	*we killed brutally*

02.03.03 The Formation Of The Pi͘ēl Imperfect Of The Qal קָטַל *he killed*.

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

Table 02.14 The Conjugation of the Pi͘ēl Imperfect Of The Qal קָטַל *he killed*

Singular		Plural	
3 M. יְקַטֵּל	*he will kill brutally*	3 M. יְקַטְּלוּ	*they will kill brutally*
3 F. תְּקַטֵּל	*she will kill brutally*	3 F. תְּקַטֵּלְנָה	*they will kill brutally*
2 M. תְּקַטֵּל	*you will kill brutally*	2 M. תְּקַטְּלוּ	*ya'll will kill brutally*
2 F. תְּקַטְּלִי	*you will kill brutally*	2 F. תְּקַטֵּלְנָה	*ya'll will kill brutally*
1 C. אֲקַטֵּל	*I will kill brutally*	1 C. נְקַטֵּל	*we will kill brutally*

02.03.04 The Conjugation Of The Pi͘ēl 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	קַטֵּל	(you) *kill*	2M	קַטְּלוּ	(ya'll) *kill*
2F	קַטְּלִי	(you) *kill*	2F	קַטֵּלְנָה	(ya'll) *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 קַטֵּל *killing brutally*. This infinitive normally serves to strengthen the verb. There is no afformative on the infinitive absolute. e.g., <u>The vowels of the infinitive absolute are **unchangeable**</u>.

02.03.05.03 The Pi'el Infinitive Construct:

The Pi'el infinitive construct is the shortened קַטֵּל *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 Pi'ēl Active Participles

The Active Participle Of The Pi'ēl Of The Qal Perfect 3MS קָטַל *he killed*.					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מְקַטֵּל	(he)[a] *killing brutally*	M	מְקַטְּלִים	(they) *killing brutally*
F	מְקַטְּלָה or	(she) *killing brutally*	F	מְקַטְּלוֹת	(they) *killing brutally*
The Active Participle Of The Pi'ēl From the Qal Perfect 3MS שָׁבַר *he has broken.*					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מְשַׁבֵּר	(he) *shattering*	M	מְשַׁבְּרִים	(they) *shattering*
F	מְשַׁבֵּר or מְשַׁבְּרָה	(she) *shattering*	F	מְשַׁבְּרוֹת	(they) *shattering*

02.04 The Pu'al - The Intensive Passive.

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

02.04.01 The Conjugation Of The Passive Pu'al 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 Pûal Perfect Of The Qal קָטַל *he killed*

Singular		Plural	
3 M. קֻטַל	*he was killed brutally*	3 C. קֻטְלוּ	*they were killed brutally*
3 F. קֻטְלָה	*she was killed brutally*		
2 M. קֻטַלְתָּ	*you were killed brutally*	2M. קֻטַלְתֶּם	*you (guys) were killed brutally*
2 F. קֻטַלְתְּ	*you were killed brutally*	2 F. קֻטַלְתֶּן	*you (girls) were killed brutally*
1 C. קֻטַלְתִּי	*I was killed brutally*	1 C. קֻטַלְנוּ	*we were killed brutally*

02.04.02 The Conjugation Of The Passive Pûal Imperfect Of The Qal קָטַל *he killed*.

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

Table 02.18 The Conjugation of the Passive Pûal Imperfect Of The Qal קָטַל *he killed*

Singular		Plural	
3 M. יְקֻטַל	*he will kill brutally*	3 M. יְקֻטְלוּ	*they will kill brutally*
3 F. תְּקֻטַל	*she will kill brutally*	3 F. תְּקֻטַלְנָה	*they will kill brutally*
2 M. תְּקֻטַל	*you will kill brutally*	2 M. תְּקֻטְלוּ	*ya'll will kill brutally*
2 F. תְּקֻטְלִי	*you will kill brutally*	2 F. תְּקֻטַלְנָה	*ya'll will kill brutally*
1 C. אֲקֻטַל	*I will kill brutally*	1 C. נְקֻטַל	*we will kill brutally*

02.04.03 The Conjugation Of The Passive Pûal Imperative Of The Qal קָטַל *he killed* .

This conjugation does not occur in the Hebrew Scriptures..

02.04.04 The Půal Infinitives And Participles.

02.04.04.01 The Půal Infinitives.

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

02.04.04.02 The Půal Infinitude Absolute:

The Púal infinitive absolute is קֻתֹּל *killing brutally*. This infinitive normally serves to strengthen the verb. There is no afformative on the infinitive absolute. e.g., <u>The vowels of the infinitive absolute are **unchangeable**</u>.

02.04.04.03 The Půal Infinitive Construct:

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

02.04.04.04 The Půal Participle (passive only) .

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

Table 02.19 The Conjugation Of The Půal Passive Participle

The Passive Participle Of The Púal Of The Qal Perfect 3MS קָטַל *he killed*.					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מְקֻטָּל	(he)[a] *being killed brutally*	M	מְקֻטָּלִים	(they) *being killed brutally*
F	מְקֻטָּלֶת or מְקֻטָּלָה	(she) *being killed brutally*	F	מְקֻטָּלוֹת	(they) *being killed brutally*

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

02.05 The Hitpa̱ēl - The Intensive Reflexive. A truer reflexive than the Nip̱al.

02.05.01 The Hitpa̱ēl - The Intensive Reflexive .

02.05.01.01 The Primary Characteristics Of The Hitpa̱ēl .

The primary characteristics of the Hitpa̱ēl conjugation in all its forms is the prefixed הִתְ, and the doubling (intensivity) of the second consonant of the verb root.

02.05.01.02 The הִתְ Prefix Of The Intensive Reflexive Hitpa̱ēl Perfect And The Participle.

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

02.05.02 The Conjugation Of The Intensive Reflexive Hitpa̱ēl Perfect

The Hitpa̱ēl perfect is conjugated as shown in Table 02.20.

Table 02.20 The Conjugation Of The Intensive Reflexive Hitpa̱ēl Perfect of לטַקָ *he killed*

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

02.05.03 The Conjugation Of The Intensive Reflexive Hiṯpaʿēl Imperfect.

Observe the ṣērē (ֵ) before the afformative נָה. If the verb begins with a sibilants ס, צ, שׂ, or שׁ, the position of the sibilant and the ת of the preformative (הִתְ) is transposed (metathesis). For example, the 3MS Hiṯpaʿēl 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 Hiṯpaʿēl Imperative of לטַקָ *he killed*

Singular			Plural		
Person/ Gender	Hebrew Imperative	English Transl.	Person/ Gender	Hebrew Imperative	English Transl.
2M	קַטֵּל	(you) *kill yourself*	2M	קַטְּלוּ	(ya'll) *kill yourselves*
2F	קַטְּלִי	(you) *kill yourself*	2F	קַטֵּ֫לְנָה	(ya'll) *kill yourselves*

02.05.03.01 An Important Example Of The Intensive Reflexive Hiṯpaʿēl Imperative'

וְהִתְעַנַּג עַל-יְהוָה; וְיִתֶּן-לְךָ, מִשְׁאֲלֹת לִבֶּךָ. **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 Niṕal Imperfect Of לטַק *he killed*

Singular	Plural
3 M. יִקָּטֵל *he will kill himself* or (as a passive) *he will be killed*	3 M. יִקָּטְלוּ *they will kill themselves* or (as a passive) *they will be killed*
3 F. תִּקָּטֵל *she will kill herself* or (as a passive) *she will be killed*	3 F. תִּקָּטַלְנָה *they will kill themselves* or (as a passive) *they will be killed*
2 M. תִּקָּטֵל *you will kill yourself* or (as a passive) *you will be killed*	2 M. תִּקָּטְלוּ *y'al[a]l will kill yourselves* or (as a passive) *ya'll will be killed*
2 F. תִּקָּטְלִי *you will kill yourself* or (as a passive) *you will be killed*	2 F. תִּקָּטַלְנָה *ya'll will kill yourselves* or (as a passive) *ya'll will be killed*
1 C. אֶקָּטֵל *I will kill myself* or (as a passive) *I will be killed*	1 C. נִקָּטֵל *we will kill ourselves* or (as a passive) *we will be killed*

02.05.04 The Conjugation Of The Niṕal 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 Niṕal Imperative.

Singular			Plural		
Person/ Gender	Hebrew Imperative	English Transl.	Person/ Gender	Hebrew Imperative	English Transl.
2M	הִקָּטֵל	(you) *kill yourself*	2M	הִקָּטְלוּ	(ya'll) *kill yourselves*
2F	הִקָּטְלִי	(you) *kill yourself*	2F	הִקָּטַלְנָה	(ya'll) *kill yourselves*

02.05.05 The Hitpáēl Infinitives And Participles.

The Hitpáēl Infinitive (as well as the Imperative, above) have the prefix הִנְ the נ 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 Hitpā̔ēl Infinitive Absolute:

The Hitpā̔ēl infinitive absolute הִקָּטֵל (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 Hitpā̔ēl Infinitive Construct:

The Hitpā̔ēl infinitive construct is the shortened הִקָּטֵל *to be killed.*

02.05.05.01.02 The Hitpā̔ēl Participle (passive only) .

The Hitpā̔ēl 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 Hitpā̔ēl Passive Participle

The Hitpā̔ēl Passive Participle Of The Qal Perfect 3MS קָטַל *he killed*.					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מִתְקַטָּל	(he)[a] *being killed brutally*	M	מִתְקַטְּלִים	(they) *being killed brutally*
F	מִתְקַטֶּלֶת or מִתְקַטָּלָה	(she) *being killed brutally*	F	מִתְקַטְּלוֹת	(they) *being killed brutally*

02.06.00 The Causatives: The Hip̄̔îl And The Hop̄̔al.

The characteristic of the causatives is the prefixed ה.

02.06 The Hip̄̔îl - The Causative Active.

The characteristic of the causatives is the prefixed ה.

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

The preformative of the Hip̄̔îl perfect is הַ which is attenuated to הִ. 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 (ִי) With The Accent.

Before vocalic affomatives, the ḥîreq yôḏ (ִי) is retained with the accent.

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

Table 02.25 The Conjugation Of The Hiṯpîl Perfect Of The Qal קָטַל *he killed*

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

02.06.02 The Formation Of The Hiṯpîl Imperfect Of The Qal קָטַל *he killed*.

The Imperfect is recognized by always having a pronominal preformative יְ from the original יְהַ. Observe the ṣērē (ֵ) before the affomative נָה. Because the ḥîreq yôḏ (ִי) may not stand in a closed syllable that is followed by a consonant, the ḥîreq yôḏ (ִי) becomes ṣērē (ֵ) See Section 02.06.01.02, above, and Table 02.26, below, for the conjugation of the Hiṯpîl Imperfect.

Table 02.26 The Conjugation of the Hiṯpîl Imperfect Of The Qal קָטַל *he killed*

Singular		Plural	
3 M. יַקְטִיל	*he willcause to kill*	3 M. יַקְטִילוּ	*they willcause to kill*
3 F. תַּקְטִיל	*she willcause to kill*	3 F. תַּקְטֵלָה	*they willcause to kill*
2 M. תַּקְטִיל	*you willcause to kill*	2 M. תַּקְטִילוּ	*ya'll willcause to kill*
2 F. תַּקְטִילִי	*you willcause to kill*	2 F. תַּקְטֵלְנָה	*ya'll willcause to kill*
1 C. אַקְטִיל	*I willcause to kill*	1 C. נַקְטִיל	*we willcause to kill*

02.06.03 The Conjugation Of The Hip̲îl Imperative Of The Qal קְטַל *he killed* .

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

Note also the preformative הַ as distinguished from the הְ of the Hip̲îl Perfect.

Table 02.27 The Conjugation Of The Hip̲îl Imperative Of The Qal קְטַל *he killed* .

Singular			Plural		
Person/ Gender	Hebrew Imperative	English Transl.	Person/ Gender	Hebrew Imperative	English Transl.
2M	הַקְטֵל	(you) *cause to kill*	2M	הַקְטִילוּ	(ya'll) *cause to kill*
2F	הַקְטִילִי	(you) *cause to kill*	2F	הַקְטֵלְנָה	(ya'll) *cause to kill*

02.06.04 The Hip̲îl Infinitives And Participles.

02.06.04.01 The Hip̲îl Infinitives.

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

02.06.04.02 The Hip̲îl Infinitive Absolute:

The Hip̲îl infinitive absolute is הַקְטֵל *causing to kill*. This infinitive normally serves to strengthen the verb. There is no afformative on the infinitive absolute. e.g., <u>The vowels of the infinitive absolute are **unchangeable**</u>.

02.06.04.03 The Hip̲îl Infinitive Construct:

The Hip̲îl infinitive construct is the shortened הַקְטִיל *to cause (to) kill.*

02.06.04.04 The Hip̲îl Participle (active only).

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

Table 02.28 The Conjugation Of Two Hip̱ʿîl Active Participles

The Hip̱ʿîl Active Participle Of The Qal Perfect 3MS קָטַל *he killed*.					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מַקְטִיל	(he)[a] *causing to kill*	M	מַקְטִילִים	(they) *causing to kill*
F	מַקְטִילָה or	(she) *causing to kill*	F	מַקְטִילוֹת	(they) *causing to kill*
The Hip̱ʿîl Active Participle From The Qal Perfect 3MS שָׁבַר *he has broken.*					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מְשַׁבֵּר	(he) *shattering*	M	מְשַׁבְּרִים	(they) *shattering*
F	מְשַׁבֵּר or מְשַׁבֶּרָה	(she) *shattering*	F	מְשַׁבְּרוֹת	(they) *shattering*

02.07.00 The Hop̱al - The Causative Passive.

The characteristic of the causatives is the prefixed ה.

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

The preformative of the Hop̱al Causative perfect is הָ which is attenuated to the qāmeṣ ḥāṭûp̱ הָ. 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 Hop̱al Perfect Of The Qal קָטַל *he killed*

Singular	Plural
3 M. הָקְטַל *he was caused to kill*	3 C. הָקְטְלוּ *they were caused to kill*
3 F. הָקְטְלָה *she was caused to kill*	
2 M. הָקְטַלְתָּ *you were caused to kill*	2M. הָקְטַלְתֶּם *you (guys) were caused to kill*
2 F. הָקְטַלְתְּ *you were caused to kill*	2 F. הָקְטַלְתֶּן *you (girls)were caused to kill*
1 C. הָקְטַלְתִּי *I was caused to kill*	1 C. הָקְטַלְנוּ *we were caused to kill*

02.07.02 The Formation Of The Hop̱al Imperfect Of The Qal קָטַל *he killed*.

The Imperfect is recognized by always having a pronominal preformative יַ from the original יְהַ. Observe the ṣērē (ֵ) before the afformative נָה. Because the ḥîreq yôd (ִי) may not stand in a closed syllable that is followed by a consonant, the ḥîreq yôd (ִי) becomes ṣērē (ֵ) See Section 02.06.01.02 and Table 02.30, below, for the conjugation of the Hip̱îl Imperfect.

Table 02.30 The Conjugation of the Hop̱al Imperfect Of The Qal קָטַל *he killed*

Singular	Plural
3 M. יָקְטַל *he will be caused to kill*	3 M. יָקְטְלוּ *they will be caused to kill*
3 F. תָּקְטַל *she will be caused to kill*	3 F. תָּקְטַלְנָה *they will be caused to kill*
2 M. תָּקְטַל *you will be caused to kill*	2 M. תָּקְטְלוּ *ya'll will be caused to kill*
2 F. תָּקְטְלִי *you will be caused to kill*	2 F. תָּקְטַלְנָה *ya'll will be caused to kill*
1 C. אָקְטַל I *will be caused to kill*	1 C. נָקְטַל *we will be caused to kill*

02.07.03 The Conjugation Of The Hop̱al Imperative Of The Qal קָטַל *he killed* .

This conjugation does not appear in the Hebrew Scriptures.

02.07.04 The Hop̱al Infinitives And Participles.

02.07.04.01 The Hop̱al Infinitives.

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

02.07.04.02 The Hop̱al Infinitive Absolute:

The Hop̱al infinitive absolute is הָקְטֵל *being caused to kill*. This infinitive normally serves to strengthen the verb. There is no afformative on the infinitive absolute. e.g., <u>The vowels of the infinitive absolute are **unchangeable**</u>.

02.07.04.03 The Hop̱al Infinitive Construct:

The Hop̱al infinitive construct is the shortened הָקְטַל *to be caused to kill.*

02.07.04.04 The Hop̱al Participle (passive only).

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

Table 02.31 The Conjugation Of The Hop̲al Passive Participle

The Hop̲al Causative Passive Participle Of The Qal Perfect 3MS קָטַל *he killed*.					
Singular			Plural		
Gender	Hebrew Active Participle	English Transl.	Gender	Hebrew Active Participle	English Transl.
M	מָקְטָל	(he or the one who)[a] *is being caused to kill*	M	מָקְטִילִים	(they or the ones who) *are being caused to kill*
F	מָקְטָלָה or	(she or the one who) *is being caused to kill*	F	מָקְטִילוֹת	(they or the ones who) *are being caused to kill*

[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 Imperative of קָטַל

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

The Qal active participles of קָטַל

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

The passive participles of קָטַל.

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 קָטַל. in the Table below.

The Seven Hebrew Verb Stems.

Stem Names		Kind of Action	3MS Form Of The Strong Verb קָטַל.	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 אֵת , as shown in Table 01.16. When the personal pronoun is the direct object of a verb **it is definite** because it has reference toa 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 Niṕal and Hitpáēl.

02.08.00.02 The Absence Of Direct Objects.
The **Púal** and **Hoṕal**, 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 afformatives remain. That is:

(a.) (תַ_) replaces (הָ_) for the 3FS

(b.) (תִי) replaces (תְ) for the 2FS

(c.) (תוּ) replaces (תֶם) for the 2MS. (This replacement seldom occurs.)

(d.) To the 3MS, is added as a connecting vowel, before suffixes, an 'a' class paṯaḥ (_). This is seen as a paṯaḥ before the (נִי), 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 קָטַלְתְּ. 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' sufixes כֶם and כֶן, are exceptions to this rule.

02.08.01.03 Notes Concerning The 3MS Suffix.

(a) The 3MS suffix הוּ with the connecting qāmeṣ, forms הוֹ which may contract to a ḥōlem wāw (וֹ).

(b) The 3MS suffix הוּ with the connecting ḥîreq yôḏ (יִ), forms יהוּ. This regularly contracs to יו.

(c) The 3MS suffix הוּ when joined to the 3FS afformative ת forms תְּהוּ that may contract to תֵּו .

02.08.01.04 Notes Concerning The 3FS Suffix.

(a) The 3FS suffix (הָ) with the connecting vowel qāmeṣ (ָ), forms הָ ָ that regularly contracts to ה .

(b) The 3FS suffix (הָ) when joined to the 3FS afformative (ת), forms תְּהָ ָ which becomes תָּה .

02.08.01.04 Notes Concerning The 2FS Suffix.

The 2FS Suffix ךְ when joined to the 3FS afformative ת , forms תֵּךְ which becomes תֵּךְ .

02.08.01.05 Notes Concerning The 3MP And The 3FP Suffixes

The 3MP And The 3FP Suffixes ם and ן, resp., when joined to the 3FS afformative form תָּם and תָּן. Observe the assimilated ה 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 קָטְלָה	2MS קָטַלְתָּ	2FS קָטַלְתְּ	1CS קָטַלְתִּי
1CS - *me*	קְטָלַנִי *He killed me.*	קְטָלַתְנִי *She killed me.*	קְטַלְתַּנִי *You killed me.*	קְטַלְתִּינִי *You killed me.*	
2MS - *you*	קְטָלְךָ *He killed you.*	קְטָלַתְךָ *She killed you.*			קְטַלְתִּיךָ *I killed you.*
2FS - *you*	קְטָלֵךְ *He killed you*	קְטָלָתֶךְ *She killed you*			קְטַלְתִּיךְ *I killed you.*
3MS - *him*	(קְטָלָהוּ or קְטָלוֹ) *He killed him.*	(קְטָלַתְהוּ or קְטָלָתּוֹ) *She killed him.*	(קְטַלְתָּהוּ or קְטַלְתּוֹ) *You killed him.*	קְטַלְתִּיהוּ *You killed him.*	(קְטַלְתִּיהוּ or קְטַלְתִּיו) *I killed him.*
3FS - *her*	קְטָלָהּ *He killed her.*	קְטָלָתָהּ	קְטַלְתָּהּ	קְטַלְתִּיהָ *You killed her.*	קְטַלְתִּיהָ *I killed her*
1CP - *us*	קְטָלָנוּ *He killed us.*	קְטָלָנוּ *She killed us.*	קְטַלְתָּנוּ *You killed us.*	קְטַלְתִּיהָ *You killed us.*	
2MP - *ya'll*					קְטַלְתִּיכֶם *I killed ya'll.*
2FP - *ya'll*					קְטַלְתִּיכֶן *I killed ya'll.*
3MP - *them*	קְטָלָם *He killed them.*	קְטָלָתַם *She killed them.*	קְטַלְתָּם *You killed them.*	קְטַלְתִּים *You killed them.*	קְטַלְתִּים *I killed them.*
3FP - *them*	קְטָלָן *He killed them*	קְטָלָתַן *She killed them*	קְטַלְתָּן *You killed them.*	קְטַלְתִּין *You killed them.*	קְטַלְתִּין *I killed them.*

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

Suffix	3CP קָטְלוּ	2MP קְטַלְתֶּם	2FP קְטַלְתֶּן	1CP קָטַלְנוּ
1CS - *me*	קְטָלוּנִי *They killed me.*	קְטַלְתוּנִי *Ya'll killed me.*	קְטַלְתוּנִי *Ya'll killed me.*	
2MS - *you*	קְטָלוּךְ *They killed you.*			קְטַלְנוּךְ *We killed you.*
2FS - *you*	קְטָלוּךְ *They killed you.*			קְטַלְנוּךְ *We killed you.*
3MS - *him*	קְטָלוּהוּ *They killed him.*	קְטַלְתוּהוּ	2FP is same as 2MP	קְטַלְנוּהוּ *We killed him.*
3FS - *her*	קְטָלוּהָ *They killed her*			קְטַלְנוּהָ *We killed her*
1CP - *us*	קְטָלוּנוּ *They killed us.*	קְטַלְתוּנוּ *ya'll killed us.*	2FP is same as 2MP	
2MP - *ya'll*				קְטַלְנוּכֶם *We killed ya'll*
2FP - *ya'll*				קְטַלְנוּכֶן *We killed ya'll.*
3MP - *them*	קְטָלוּם *They killed them*	קְטַלְתוּם *Ya'll killed them.*	2FP is same as 2MP	קְטַלְנוּם *We killed them.*
3FP - *them*	קְטָלוּן *They killed them.*	קְטַלְתוּן *Ya'll killed them.*	2FP is same as 2MP	קְטַלְנוּן *We killed them.*

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 Afformative.

Qal imperfect forms having an afformative take unaccented suffixes.

02.08.02.02 Qal Imperfect Forms Having No Afformative.

Qal imperfect forms having no afformative take an accented ṣērē as the connecting vowel. The exceptions are הָ֫, ךְ, כֶם, and כֶן.

02.08.02.03 The ḥōlem Of The Qal Imperfect.

The ḥōlem of the Qal imperfect becomes a qāmeṣ ḥāṭûp before the 2MS and 2MP suffixes. Otherwise it reduces to a shewa. The imperfect does not appear with the כֶן suffix.

02.08.02.04 Qal Imperfect Forms With paṯaḥ Instead Of ḥōlem As The Thematic Vowel[a],

The Qal imperfect forms with paṯaḥ instead of ḥōlem as the thematic vowel, **retain the 'a' class vowel before suffixes** rather than reducing to a shewa. The ḥîreq yôd with the Hipʿîl is also retained.

02.08.02.05 Qal Imperfect 3FP Ending נָה.

The Qal imperfect 3FP ending, נָה, before suffixes is replaced by the MP ending, וּ. **Usually** the particle אֵת plus the pronominal suffix is used instead.

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

The imperfect is sometimes strengthened before the pronominal suffixes 1CS נִי, 2MS ךָ, 3MS הוּ, and the 3FS הָ, by the addition of an accented נָּ (from an original נָ). See the examples below.

02.08.02.06.01 The נ Nûn Energicum Only Occurs With The Imperfect. The נ
The Nûn Energicum doesn't occur with other suffixes (or outside the imperfect).

02.08.02.06.02 The Assimilation Of The נ Nûn Energicum.

The נ Nûn Energicum is assimilated to the following consonant before the suffixes 1CS נִי, 2MS ךָ, and the 1CP נוּ.

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

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

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

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

The 3MS and the 1CP suffixes with the נ Nûn energicum are not distinguishable by form. As we have categorically stated in our writings, '**context rules**'! [a]

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

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

02.08.02.06.06 Examples Of The נ Nûn Energicum.

(a) The 3MS יִקְטֹל *they will kill* before the 1CS suffix becomes יִקְטָלַנִּי or יִקְטָלֵנִי

(b) The 3MS יִקְטֹל before the 2MS suffix becomes יִקְטָלֶךָּ.

(c) The 3MS יִקְטֹל before the 3MS suffix נּוֹ becomes יִקְטָלֵנּוּ

(d) The 3MS יִקְטֹל before the 3FS suffix הָ becomes יִקְטָלֶנָּה.

(e) The 3MS יִקְטֹל before the 3MS suffix הוּ becomes יִקְטָלֵנּוּ. 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 *me*	יִקְטְלֵנִי *He will kill me.*	*She will kill me.*	*You will kill me.*	*you will kil*	*I will kill me*
2MS *you*	יִקְטָלְךָ *He will kill you.*	*She will kill you.*			*I will kill you.*
2FS *you*	יִקְטָלֵךְ *He will kill you*	*She will kill you*			*I will kill you.*
3MS *him*	יִקְטְלֵהוּ *He will killed him.*	*She will kill him.*	*You will kill him.*	*You will kill him.*	*I will kill him.*
3FS *her*	(יִקְטְלָהּ or יִקְטָלֶהָ) *He will kill her.*	*She will kill her.*	*You will kill her.*	*You will kill her.*	*I will kill her*
1CP *us*	יִקְטְלֵנוּ *He will kill us.*	*She will kill us.*	*You will kild us.*	*You will kill us.*	
2MP *ya'll*	יִקְטָלְכֶם *He will kill ya'll.*	*She will kill ya'll.*			*I will kill ya'll.*
2FP *ya'll*	~~יִקְטָלְכֶן~~ *She will kill ya'll.*	*She will kill ya'll.*			*I will kill ya'll.*
3MP *them*	יִקְטְלֵם *He will kill them.*	*She will kill them.*	*You will kill them.*	*You will kill them.*	*I will kill them.*
3FP *them*	יִקְטְלֵן *He will kill them*	*She will kill them*	*You will kill them.*	*You will kill them.*	*I will kill them.*
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 קָטַל. (Plural Verb)					
Suffix	3MP יִקְטְלוּ	3FP תִּקְטֳלְנָה	2MP תִּקְטְלוּ	2FP תִּקְטֳלְנָה	1CP נִקְטֹל
1CS *me*	יִקְטָלוּנִי *They will kill me.*	תִּקְטָלוּנִי *They will kill me.*	*Ya'll will kill me.*	*Ya'll will kill me.*	*We will kill me.*
2MS *you*	יִקְטָלוּךְ *They will kill you.*	*They will kill you.*			*We will kill you.*
2FS *you*	יִקְטָלֻךְ *They wii kill you.*	*They wii kill you.*			*We will kill you.*
3MS *him*	יִקְטָלוּהוּ *They will kill him.*	תִּקְטָלוּהוּ *They will kill him.*	*Ya'll will kill him.*		*We will kill him.*
3FS *her*	יִקְטָלוּהָ *They will kill her*	תִּקְטָלוּהָ *They will kill her*	*Ya'll will kill her.*		*We will kill her.*
1CP *us*	יִקְטָלוּנוּ *They will kill us.*	תִּקְטָלוּנוּ *They will kill us.*	*Ya'll will kill us.*	*Ya'll will kill us.*	
2MP *ya'll*	יִקְטָלוּכֶם	*They will kill ya'll.*			*We will kill ya'll.*
2FP *ya'll*	~~יִקְטָלוּכֶן~~	*They will kill ya'll.*			*We will kill ya'll.*
3MP *them*	יִקְטָלוּם *They will kill them*	תִּקְטָלוּם *They will kill them.*	*Ya'll will kill them.*	*Ya'll will kill them.*	*We will kill them.*
3FP *them*	יִקְטָלוּן *They will kill them.*	תִּקְטָלוּן *They will kill them.*	*Ya'll will kill them.*	*Ya'll will kill them.*	*We will kill them.*
The vocalization of the 2MP and the 2FP is the same as 3FP					

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 *קָטְלִ֫ , (Qoṭ^{e}l) where the (ָ֫) is an 'o' class qāmeṣ ḥāṭûp̲.

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 paṯaḥ As The Thematic Vowel.

Imperatives with the paṯaḥ 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 English Hebrew	2MS קְטֹל *you kill*	2FS קִטְלִי *you kill*	2MP קִטְלוּ *ya'll*[a] *kill*	2FP קְטֹלְנָה *ya'll kill*
1CS *me* נִי or י	קְטָלֵנִי *you kill me*	*you kill me*	קְטָלוּנִי *ya'll kill me*	*ya'll kill me*
2MS *you* ךָ (sometimes כָה)				
2FS *you* ךְ				
3MS *him* הוּ , or וֹ , or ה	קְטָלֵהוּ *you kill him*	*you kill him*	קְטָלוּהוּ *ya'll kill him*	*ya'll kill him*
3FS *her* הָ , or ה	קְטָלָהּ *you kill her*	*you kill her*	קְטָלוּהָ *ya'll kill her*	*ya'll kill her*
1CP *us* נוּ	קְטָלֵנוּ *you kill us*	*you killed us*	קְטָלוּנוּ *ya'll kill us*	*ya'll kill us*
2MP *ya'll* כֶם				
2FP *ya'll* כֶן				
3MP *them* הֶם , or ם	קְטָלֵם *you kill them*	*you kill them*	קְטָלוּם *ya'll kill them*	*ya'll kill them*
3FP *them* הֶן , or ן	קְטָלֵן *you kill them*	*you kill them*	קְטָלוּן *ya'll kill them*	*ya'll kill them*

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 fogive my Suthin Babdist 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 * קָטְלְ (Qoṭ^{e}l^{e}), where the (ָ) qāmeṣ is an 'o' class qāmeṣ ḥāṭûp̲. Before the suffixes ךָ,כֶם, and כֶן, the Qal infinitive construct may appear either as * קָטְלְ (Qoṭ^{e}l^{e}) or * קָטָל (Q^{e}ṭol),

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 'beg̲ad̲ kep̲at̲' letters) does not contain a *dāh'-gĕsh – lene*. e.g., עָמְדָה *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 בְּמָלְכוֹ *he reigned* note the 3MS suffix is here acting as the subject: see section 02.08.04.03, below. Note the attached inseparable preposition בְּ, 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) (קָטְלֵךְ *your killing*) or as an object (Accusative) (קָטְלְךָ *killing you*). A difference in the suffix form occurs only in the 1CS, where the subjective is קָטְלִי *I (am) killing*, and the objective is קָטְלֵנִי *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 English Hebrew	Qal Construct קְטֹל	Suffix English Hebrew	Qal Construct קְטֹל
1CS *me* נִי or י	קָטְלִי, קָטְלֵנִי	1CP *us* נוּ	קָטְלֵנוּ
2MS *you* דְּ (sometimes כָה)	קָטְלְךָ, קָטְלֵךְ	2MP *ya'll* כֶם	קָטְלְכֶם
2FS *you* דְּ	קָטְלֵךְ	2FP *ya'll* כֶן	קָטְלְכֶן
3MS *him* הוּ , or וֹ , or ה	קָטְלוֹ	3MP *them* הֶם , or ם	קָטְלָם
3FS *her* הָ , or ה	קָטְלָהּ	3FP *them* הֶן , or ן	קָטְלָן

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

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

Gen 42:29 אֹתָם כָּל־הַקֹּרֹת . . *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 חָגוּר כְּלֵי מִלְחָמָה (each) *having been girded with weapons of war*. Note the Qal absolute passive 3MP of חָגַר: *gird, gird on, gird onself*; which governs the adverb in the accusative with the 3MP pronominal suffix as in:

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

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

Gen 16:13 . . . וַתִּקְרָא שֵׁם-יְהוָה הַדֹּבֵר אֵלֶיהָ 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 אֵלֶיהָ. 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 a 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 בַּחֲלִלִים 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 Trapp's 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 location[6]) as the Hiphil causative active participle construct 3MP from: שׁוּב *to turn back, return* does in Isa 28:6, below:

וּלְרוּחַ, מִשְׁפָּט--לַיּוֹשֵׁב, עַל-הַמִּשְׁפָּט, . 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} ως φωστηρες. {#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 קֹטֵל may be translated as: *killing*.

The articular active participle of the same verb 3MS הַקֹּטֵל 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 verb3MS 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.

	Gender Number			
Number Person	MS	FS	MP	FP
Absolute Construct	קֹטֵל קֹטֵל	קֹטֶלֶת or קֹטָלָה קֹטֶלֶת or קֹטָלַת	קֹטְלִים קֹטְלֵי	קֹטְלוֹת קֹטְלוֹת
Suffix English Hebrew				
1CS *me* נִי or י	קֹטְלִי	קֹטְלָתִי	קֹטְלַי	קֹטְלוֹתַי
2MS *you* ךָ (sometimes כָה)	קֹטֶלְךָ	קֹטְלָתְךָ	קֹטְלֶיךָ	קֹטְלוֹתֶיךָ
2FS *you* ךְ	קֹטְלֵךְ	קֹטְלָתֵךְ	קֹטְלָתֵךְ	קֹטְלוֹתַיִךְ
3MS *him* הוּ , or וֹ , or ה	קֹטְלָתוֹ	קֹטְלָתוֹ	קֹטְלָיו	קֹטְלוֹתָיו
3FS *her* הָ , or ה	קֹטְלָהּ	קֹטְלָתָהּ	קֹטְלֶיהָ	קֹטְלוֹתֶיהָ
1CP *us* נוּ	קֹטְלֵנוּ	קֹטְלָתֵנוּ	קֹטְלֵינוּ	קֹטְלוֹתֵינוּ
2MP *ya'll* כֶם	קֹטֶלְכֶם	קֹטְלַתְכֶם	קֹטְלֵיכֶם	קֹטְלוֹתֵיכֶם
2FP *ya'll* כֶן	קֹטֶלְכֶן	קֹטְלַתְכֶן	קֹטְלֵיכֶן	קֹטְלוֹתֵיכֶן
3MP *them* הֶם , or ם	קֹטְלָם	קֹטְלָתָם	קֹטְלֵיהֶם	קֹטְלוֹתֵיכֶם
3FP *them* הֶן , or ן	קֹטְלָן	קֹטְלָתָן	קֹטְלֵיהֶן	קֹטְלוֹתֵיהֶן

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 afformative) to the Imperfect to express emphasis or effort. This afformative, an ה , is afformed to the 1CS or 1CP to express self-encouragement or a wish. When afformed, the ה usually draws the accent. (It is now the Ultima). For example:

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

The Qal Imp., 1CP is; נִקְטֹל *we will kill*. The Cohortative is נִקְטְלָה *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 (ר, ע, ח, ה, or א), or vowel letters [The combination long vowels (not the singleton ָ)]} described as long vowels in Table 01.04, the Jussive is not distinguished in form from the Imperfect indicative except **in the Hip̱̂îl.** The jussive as a regularly shortened form of the imperfect occurs only in certain weak verbs.

02.09.02.02 The Jussive Outside The Hip̱̂îl.

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

02.09.02.03 The Jussive In The Hip̱̂îl.

In the Hip̱îl, without afformatives See Table 02.02 and Table 02.24, or for suffixes (See Table 02.32)

In the Hip̱îl, **without** an afformative or pronominal suffix, the jussive is formed by changing the ḥîreq yôd to ṣērē (ִי to ֵי). With a pronominal suffix or afformative the ḥîreq yôd remains. e.g., the 3F&3MS תַּקְטִיל becomes תַּקְטֵל. Notice however, that the accented 2FS remains as תִּקְטְלִי.

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 אֶהְיֶה (Qal Imperf. 1MS: **I AM**) אֲשֶׁר (here this word becomes a conjunction like the Aram. דִּי, or like the Heb. בִּי: **that**) אֶהְיֶה (Qal Imperf. 1MS) **I AM**); the LXX reads εγω (1PP NS: I) ειμι (PAI 1S: I AM) ο (Art. NMS: the, or used with the PAPtcpl. Translates like 'The One Who' Is - i.e., like a clause with the relative pronoun to which the Greek article is related) ων: (PAPtcpl 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 paṯaḥ as in the strong verb. The thematic vowel[a] of the imperfect and imperative is also a paṯaḥ.

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:

קָטֹן *he was small*.

This ḥōlem remains throughout the perfect where the paṯaḥ would normally occur, except before the affirmatives תֶּם and תֶּן where it bears the qāmeṣ ḥāṭûp̱. The thematic vowel in the imperfect and imperative is the paṯaḥ. The active participle is identical in form as the 3MS.

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

With the paṯaḥ 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, Imperative, 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 writes[7] (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 2*^{cnd} *consonant a guttural*) and class III (*the 3*rd *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 *Jehovah* is *clothed* (stative) *with might.* With Le 16:23 Qal Perf. 3MS . . .לָבַשׁ אֲשֶׁר *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	Occurrences 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 וּלְמוּדֵי *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. Infinites 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 imperatives 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. לְמָדוּ *you'se 'guys' study*! Is 1:17.[a] The Imperative 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.

02.11.01.06 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 Imperative 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 *created* (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 *is crying* (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 shall be hid* (fut).
Previous Past	prv-pas	Complex	A past time previous to another past time.	Gen 2:2 And He *rested* (pas) on the seventh day from all the work which *He had made* (prv-pas).
Subsequent Past	sub-pas	Complex	A past time subsequent to another past time.	Jer 52:7 Then a breach *was made* (pas) in the city, and all the men of war *proceeded to flee* (sub-pas).
Previous Present	prv-prs	Complex	A present time which is previous to another present time.	Isa 1:4 Ah, sinful nation . . . children *dealing* (prs) corruptly! They *have forsaken* (prv-prs) Jehovah.
Subsequent Present	sub-prs	Complex	A present time subsequent to another present time.	1 Sam 21:15 (14) You *begin to see* (pre) a man going mad. Wherefore *do you proceed to bring* (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 *will have sent* (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 *do* (fut) for the day of visitation? . . . Without Me they *shall bow down* (fut) under the prisoners, and under the slain they *will proceed to fall* (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 the 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 Imperative Declension Hebrew Verb.

The Imperative 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 אַל (like the Greek negative μη).

---

[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 Hophal 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).

<u>As a reflexive/middle</u> e.g., Job 32:19 כְּאֹבוֹת חֲדָשִׁים יִבָּקֵעַ. . . .
. . . *it* (Job's belly) *is ready to burst* (by itself) *like new wine-skins*.

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

<u>As a passive</u> e.g., Gen 7:11 נִבְקְעוּ Niphal Perf. 3CP > בָּקַל *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; **<u>it is because the thing (subj., the doubled dream) *is established* (Passive voice) by God, and God *will shortly bring it to pass(Active).*</u>** {established…: or, prepared by God}

02.12 Weak Trilateral Hebrew Verbs

A Root Trilateral Hebrew verb is declared to be weak when one or more of its three consonants is either 1. missing, 2. a guttural letter (ע, ח, ה, א, or ר), 3. a quiescent letter (Under certain conditions א, ה, ו, or י, are silent because of vocalic conditions) or 4. a letter such as נ, which is liable to assimilate, being among the root letters; because in each case (of these 'weak' letters) adjustments have to be made. We describe the three letters of a Hebrew trilateral verb by their positions in such a verb with the verb פָּעַל (to do, make, perform). That is the first letter of a Hebrew verb is its פ letter, The middle letter is its ע letter and the leftmost letter is its ל letter. An example is:

עָזַב (to loosen, relinquish, permit) is a Pe guttural verb

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 וְ. This conjunction may be prefixed to and cause conjunction between any two words whether nouns or verbs. It's pointing allows its determination from that of the waw-consecutive, described below. The waw-consecutive is a special form written with a paṯaḥ (ַ) and the *dāh'-gĕsh 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 וָקָטַלְתָּ: or also the 1CP קָטַלְתִּי becomes וָקָטַלְתִּי. After a simple imperfect (state) verb, the verb(s) following, <u>may be</u> 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,* ***<u>these combinations become the major problem in the syntax of Biblical Hebrew</u>****."*

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 <u>unto them</u> 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 <u>backward</u>, and be <u>broken</u>, and <u>snared</u>, and <u>taken</u>*. 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 יֵלְכוּ (V - Qal Impf 3MP: that they might (as they are going) go)

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

וְנִשְׁבָּרוּ, (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*)

וְנִלְכָּדוּ. (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.[8]

---

[a] EXEGETICAL HOMILETICS,Section 2.2.4.2.2 Textual Expository Mode.

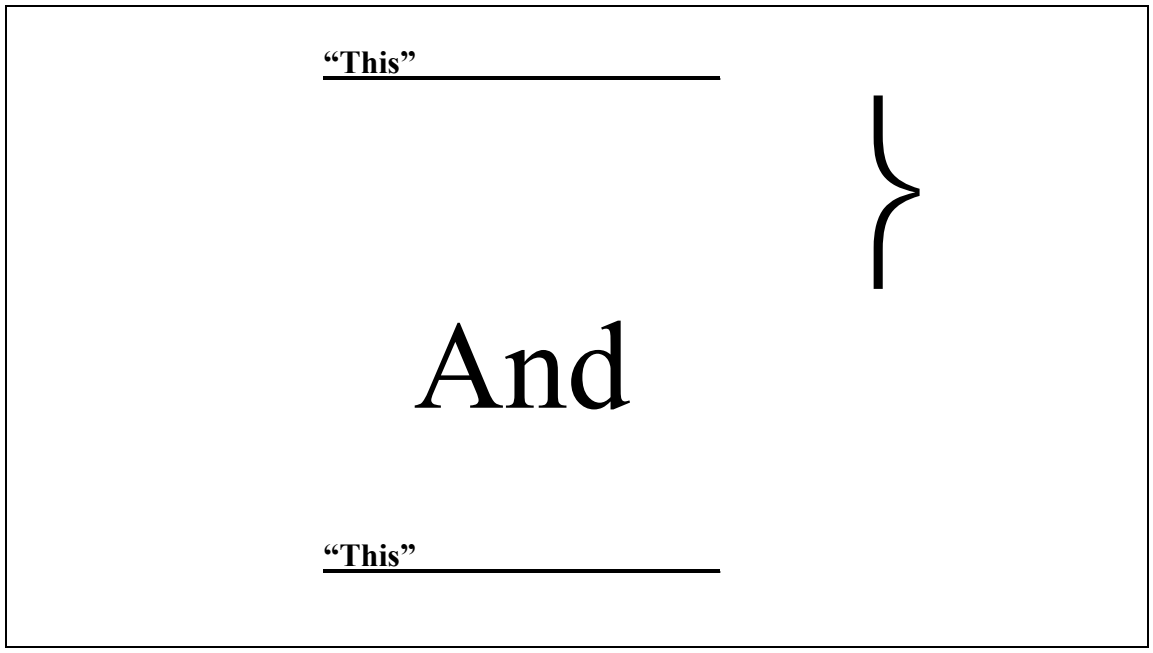


Figure 03.01. Waw-conjunctive With A Perfect Or Imperfect As Parallel With (Other) Antecedent(s)

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 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.

03.01.02.00 The Wāw -Consecutive With The Imperfect.

The wāw-consecutive is prefixed to the imperfect with the paṯaḥ and the following *dāh'-gĕsh 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'-gĕsh forte* . This behavior occurs most often when the yod/shewa, יְ has the wāw-consecutive prefixed. Other consonants with the vocal shewa that often drop the *dāh'-gĕsh forte* when the wāw-conjunctive/consecutive is prefixed are ק, נ, מ, ל, ו, 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 Niṗal. When this drawing occurs, the long vowel of the ultima, the last syllable of a word, may be reduced. e.g., the Niṗal 3MS יִקָּטֵל becomes וַיִּקָּטֶל.

03.01.02.02 The Wāw –Consecutive In The Hiṗîl.

In the hiṗîl the ḥîreq yôḏ becomes a ṣērē after the wāw–consecutive is attached except in the 1CS. e.g., In the hiṗîl imperfect 1CS אַקְטִיל becomes וָאַקְטִיל (no reduction), or as in Gen 1:4 the hiṗîl imperfect 3MS יַבְדֵּיל he saw , becomes וַיַּבְדֵּל *And He saw* i.e., God .אֱלֹהִים. When the pronominal suffixes are added in the hiṗîl imperfect, the ḥîreq yôḏ 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 The Use Of The Wāw–Consecutive Narrating Past Events.

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 בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֵת הַשָּׁמַיִם, וְאֵת הָאָרֶץ.

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

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

ב וְהָאָרֶץ, הָיְתָה תֹהוּ וָבֹהוּ, וְחֹשֶׁךְ, עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים; מְרַחֶפֶת עַל-פְּנֵי הַמָּיִם.

2 and the earth was (הָיְתָה Qal Prf 3MS) *formless and void; and darkness (was)* (הָיְתָה Qal Prf 3MS *it was [added to Engl. Transl.]*) *upon the face of the deep. And the Spirit of God hovered/brooded* (מְרַחֶפֶת Piel Ptcpl *continued hovering/ brooding, 'fertilizing')* *upon the face of the waters.*

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

ג וַיֹּאמֶר אֱלֹהִים, יְהִי אוֹר; וַיְהִי-אוֹר.

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

ד וַיַּרְא אֱלֹהִים אֶת-הָאוֹר, כִּי-טוֹב; וַיַּבְדֵּל אֱלֹהִים, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.

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 וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם, וְלַחֹשֶׁךְ קָרָא לָיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם אֶחָד. {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 (יִקְרָ֣א Qal Imprf. 3MS) *the light Day, and the darkness He called* (קָרָ֣א Qal Perf. 3MS) *Night. And the evening* (יְהִי Qal Imprf. 3MS) was, *and the morning was* (יְהִי Qal Imprf. 3MS) *the first day.*

"It happened (perfect)"
⇓
"and" {then/afterwards (Temporal clause)} or {consequently (Logical Result)} or {for/because/since (Logical Cause)} or {but/yet/however/still (Logical Contrast)} "something(s) happened/is happening/shall be happening (Imperfect)",
⇓
•
•
⇓
"and" {then/afterwards (Temporal clause)} or {consequently (Logical Result)} or {for/because/since (Logical Cause)} or {but/yet/however/still (Logical Contrast)} "something(s) happened/is happening/shall be happening (Imperfect)".

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: וַ.

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 the fullness of the breath of life, **so** man became a living creature. See also Gen 3:6-16. Note: וַ.

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 co-ordination. 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: וַ.

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: וַ.

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 03.01.

Table 03.01. The Hebrew Demonstrative Pronouns.

Near Demonstrative			Far Demonstrative		
Parse	Hebrew	English	Parse	Hebrew	English
MS	זֶה	*this (man)*	MS	הַהוּא	*that (man)*
FS	זֹאת, [a]זוֹ, [b]זֶה	*this (women)*	FS	הַהִיא	*that (woman)*
MP	אֵל, [c]אֵלֶּה	*these (men)* *these (women)*	MP	הַהֵם,הַהֲמָּה	*those (men)*
FP			FP	הַהֵנָּה	*those (women)*
There are expanded Demonstratives					
M&F	[d]הַלָּזוּ	*this, who, which, other* (without substantive)			
MS	[e]הַלָּזֶה	*this*			
F	[f]הַלָּזוּ	*this*			

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:

(a) The Nominative case usage: Gen 3:11 לְךָ הִגִּיד מִי *Who told you?*

(b) The Genitive case usage: Gen 24:23 אַתְּ בַּת־מִי *Whose daughter (are)*[g] *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 occurances 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 אֵת.

Isa 6:8 אֶת־מִי אֶשְׁלַח *Whom shall I send?*

03.02.02.02 The Inanimate Interrogative Pronoun מָה *what, of what sort, what (with respect to)* .

(the pointing [vocalization] varies) *As an accusative of specification* the form is מָה before א, ה, and ר. The form is מָה before ח and ע. It is pointed מַה elsewhere. No matter the pointing, מה may take the Makḵep (־), the word joiner. This pronoun is also used in three case functions.

(a) The Nominative case usage: Gen 31:36 מַה־פִּשְׁעִי *What (is) my crime?*

(b) The Genitive case usage: Gen 15:8 אֲדֹנָי בַּמָּה *By what (shall) I know?*

Or: Jer 8:9 לָהֶם וְחָכְמַת־מָה *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 אֵת.

Gen 4:10 עָשִׂיתָ מֶּה *What have you done?*

03.02.02.03 Locative Interrogative Particle אַי *where,* And Related Forms.

The locative particle אַי *where*, is multiplied by a number of compounds (e.g., מזה אי) and related forms (e.g., אֵיפֹה). Most of these terms are locative in reference and interrogative in use. אי can also be used with pronominal suffixes.

The core term אַי 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 אָחִיךָ הֶבֶל אַי *Where (is) your brother Abel?*[a]

Deu 32:37 אֱלֹהֵימוֹ אַי *Where (is/are[b]) their God/gods,* (Here a rhetorical use, God speaking!) – i.e., the rock in whom they trusted)

1Ki 13:12 הָלַךְ הַדֶּרֶךְ אַי־זֶה *Where (is) the road he went on*?

Isa 50:1 כְּרִיתוּת סֵפֶר אַי זֶה *Where* (I wonder) *(is)the bill of divorcement?*

Jer 6:16 הַטּוֹב דֶּרֶךְ אַי־זֶה *Where (is) the good way?*

(b) It (אי) can also be used with pronominal suffixes

Gen 3:9 אַיֶּכָּה *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 וְאַיּוֹ *And where (is) he?*

2Ki 19:13 מֶלֶךְ־חֲמָת אַיּוֹ *Where (is) he, (the) king of Hamath?*

(c) A directional locative is מִזֶּה אִי *where, from where, from which.*

1Sa 30:13 אָתָּה מִזֶּה וְאִי *And where (are) you from?*

Jon 1:8 אָתָּה: עַם 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 אִי; אַיֵּה *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 אֵיפֹה אִשְׁתְּךָ שָׂרָה *Where (is) Sarah, your wife?*

Isa 33:18 אֵיפֹה שֹׁקֵל *Where (is) the weigher? Or: where is he that weighed?* (i.e., the receiver of tribute, by metonymy)?

1Sa 19:22 אֵיפֹה וְדָוִד שְׁמוּאֵל *Where (are) Samuel and David*?

Jer 3:2 אֵיפֹה שֻׁגַּלְתְּ 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 אִי, that answer to the question *how*?. These forms are: אֵיךְ, 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 נוֹעָצִים אַתֶּם אֵיךְ *How do you advise me,(that I may answer this people)?*

Gen 26:9 הֵיא אֲחֹתִי אָמַרְתָּ וְאֵיךְ *And how (could)[a] you say, "she (is) my sister"*

2Sa 1:5 כִּי־מֵת יָדַעְתָּ וִיהוֹנָתָן שָׁאוּל אֵיךְ *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; אֵיכָכָה אֶלְבָּשֶׁנָּה *How [or why] (should) I put it on?* I have washed my feet; אֵיכָכָה אֲטַנְּפֵם *How [or why] (should)* I defile them?" [Shunamite has already retired to her bed-chamber and locked the door.]

(e) The form אָנָּה *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 אָנָּה may be extended by the addition of the form עַד, to form the locative phrase עַד־אָנָה *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 indeclinable word אֲשֶׁר *who, which.* It is used twice in Gen 1:7 as:

7 וַיַּעַשׂ אֱלֹהִים, אֶת-הָרָקִיעַ, וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ, וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ; 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 verb less 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 בְּעֵינֵי יְהוָה אֲשֶׁר עָשָׂה וַיָּמֶת, גַּם-אֹתוֹ׃

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 indeclinable pronoun/adjective זוּ, *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 לְאָכְלָה: כִּירֶק עֵשֶׂב, נָתַתִּי לָכֶם אֶת-כֹּל

Note:

חַי : 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 < הָיָה *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-הָרָקִיעַ, וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ, וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ; 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 indeclinable 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-till-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, יָדֹעַ תֵּדַע { כִּי-גֵר יִהְיֶה זַרְעֲךָ } וַיֹּאמֶר

[בְּאֶרֶץ לֹא לָהֶם,] וַעֲבָדוּם, וְעִנּוּ אֹתָם--אַרְבַּע 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 גֵּר *sojourner*.

And זַרְעֲךָ *your seed,* is the noun construct with the 2MS suffix.

Also with the Sob verb יִהְיֶה *he/it shall be* Qal Imprf 3MS > הָיָה *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 לַאֲשֶׁר 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-תִּשְׁלָח. 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 > שָׁלַח *he sent*. + -נָא *I pray*, attached portion (shown by the particle, the word joiner Maḳḳeph (־)) of this entreaty,

בְּיַד-תִּשְׁלָח. *by (the) hand*; + -תִּשְׁלָח. *of (him, the one whom) You will send.* attached verb Qal Imperf. 2MS > שָׁלַח *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) אֹשֶׁר *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 BDB[9]

(b) שׁ *who, which, what, whom.* This relative clausal marker has various pointing. Usually, it is pointed as שֵׁ or שֶׁ whenever the following consonant contains the doubling *dāh'-gĕsh* dot. When doubling is not allowed, or before certain letters, the pointing becomes שֶׁ or שְׁ.

(c) The relative markers that are demonstratives in nature are זֶה as well as the rarer (elative) forms זוּ, and זֹו (זֹה). These may also function as relative markers (double-duty).

A ‘ ז ‘ 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 הַ as well as the demonstratives מִי and מָה. 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 אֵת.

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 עֵינָי? _____.

   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 בְּ.

The Hebrew Preposition בְּ 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 בְּ 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 בְּ 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:

נָגַה 'touch', נָכָה 'strike', אָחַז 'seize', רָאַה '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;

נָגַשׂ, *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 בְּהִבָּרְאָם Niphal (passive) Infinitive construct + 3MS affirmative pronominal suffix + בְּ, '*when they were created*'.

Gen 4:8 וַיְהִי בִּהְיוֹתָם 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.*

בִּהְיוֹתָם Qal Inf Constr. 3MP Suffix > הָיָה + prep. בְּ *when they were*

בַּשָּׂדֶה MS *field* + prep. בַּ *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 וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים *And let them be for signs and for seasons* .

'*at*' Gen 4:7 (sin lieth) לַפֶּתַח ***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 לַבֹּקֶר **unt**o or **until** morning.

b) With הִיה 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 לָבוֹא הַשֶּׁמֶשׁ וַיְהִי *And (when) the sun was (in the process of) going (down),*

יְהִי Qal Imprf 3MS (> הָיָה) *was* + וַ waw-conversive, *and.*

הַשֶּׁמֶשׁ *the sun.*

בוֹא Qal Infn Constr *to come or to go* + לָ

2) To denote compulsion; Jos 2:5 וַיְהִי הַשַּׁעַר לִסְגוֹר
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 וַתֹּסֶף לָלֶדֶת 2 *And she again bare*:

וַתֹּסֶף Hiphal Imprf 3FS *she again* + waw-convrs. *and*

לָלֶדֶת 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 לְבִלְתִּי . . אָכְלָה

לְבִלְתִּי: = בִּלְתִּי + Prep. לְ: 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

אָכְלָה Qal Infn Constr. *eat*

03.02.05.02.02 It Is Sometimes Used To Introduce A Direct Object.

As an example:

Gen 9:27 יַפְתְּ אֱלֹהִים לְיֶפֶת 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 וְנִבְחַר מָוֶת, מֵחַיִּים, לְכֹל הַשְּׁאֵרִית. . . And death shall be chosen rather than life by all the remnant . . .

וְנִבְחַר Niphal Perf 3MS [passive] *shall be chosen* + waw-consec. *and*

מָוֶת Noun MS *death* (Subject)

מֵחַיִּים Noun MP *live(s)* + Prep מִ *rather than, i.e.,* a comparative marker[10].

לְכֹל Noun MS *all* (the agent(s)) + Prep with the agent *by*.

הַשְּׁאֵרִית Noun MP (with FP ending) *the remnant or residual.* See Section 01.16.05 (b) (v).

03.02.05.02.05 Its Use After Imperatives For Emphasis. .

It may be used after imperatives to emphasize the subject. e.g.,

Gen 12:1 לֶךְ-לְךָ מֵאַרְצְךָ Get thee out of thy country

לֶךְ-לְךָ Qal Imprv 2MS > יָלַךְ *go* + לְ ; + Maqqeph ־, + לְ with the 2MS affirmative *you, (thee).* See Table 01.16

מֵאַרְצְךָ 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 is subordinated to the prepositional meaning. e.g., פְּנֵי *turn toward.* when לְ is prefixed; *in the presence of:* or עֵינֵי

[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, לְמַעַן *because of, for the sake of, so that,* and לְפִי *in accordance with*.

03.02.05.03 The Hebrew Preposition כְּ.
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 כַיּוֹם Qal Imperative 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 כִּדְבַר 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 כַּאֲשֶׁר יַחֲנוּ כֵּן יִסָּעוּ *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 (יְעַנּוּ 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 מוֹ.

As with the propositions בְּ and לְ, the preposition כְּ may be attached to מוֹ a so-called paragogic syllable so as to form with them, independent words.

בְּמוֹ poetic for בְּ;

כְּמוֹ adv. and conj. *like, as, when, the like of what,* or as equivalent to כְּ as an independent word, used only in poetry, except for Gen 19:15 and Neh 9:11: as a prep as poetic synonym of כְּ.

לְמוֹ Poetic for לְ; see Job 27:14, 29:21, 38:40 and 40:4 .

03.02.05.03.05 When attached to פִּי.

This attachment may be translated as 'according to' or 'commensurate with'.

Exo 16:21 אִישׁ כְּפִי אָכְלוֹ *every man <u>according to</u> 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 בְּנֵי to form מִפְּנֵי *by reason of.*

As in Gen 41:31. Note the coalescence of the ן.

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 preposition 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
אַחַר	of place: *behind, after.* of time: *after*	Exo 3:1, 11:5 Gen 9:28	זוּלַת	*except, only, save that, besides*	2 Ki 24:14, Isa 45:21
אַחֲרֵי	of place: *behind, after.* of time: *after*	Gen 18:10 Gen 9:9	יַעַן-	*because of*	Gen 22:16, Eze 5:9
אֶל	motion to or direction towards; *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
אֵצֶל	*by, near, beside* *from beside*	Gen 39:10, 15, with מִן 1 Sa 20:41	לִפְנֵי	*before, openly before*	Gen 27:7
אֵת	*with, together with.* (with verbs of dwelling, abiding, going)	Gen 6:13 Isa 45:9	נֶגֶד always as adv or prep in front, as נֶגֶד + לְ or + כְּ	*in front of, before,* or *corresponding, suitable, fit.*	Gen 33:12, or Gen 2:18
בִּגְלַל	*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.
בַּעֲבוּר	*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.
בַּעַד	*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.
1st Class	אִם *if* (since) כִּי or אִם כִּי but, if, except. הִנֵּה or הֵן *Lo! or Behold*. אֲשֶׁר *if*. 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.
2cnd-Class	Always a particle לוּ or לוּלֵי	[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 לוּלֵי 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).
3rd Class	אִם *if*, or כִּי	Imperfect (regularly) Participle (rarely), present (prs) or future(fut) indicative mood.	ו + 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
4th Class	Only! אִם *if or though*.	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.

אִם-חָטָאתִי וּשְׁמַרְתָּנִי; וּמֵעֲוֹנִי, לֹא תְנַקֶּנִי. Job 10:14

Job 10:14 ***If*** (אִם- *if*) *I sin* (חָטָאתִי Qal Perf + 1CS affirmative, see Table 02.02), *then Thou markest* (וּשְׁמַרְתָּנִי Qal Perf, 2MS + 1CS Afformative + waw-conversive) *me, and Thou wilt not acquit me* (תְנַקֶּנִי Piel Imprf 2MP + 1CS affirmative *acquit* + *me*) *from mine iniquity.*

Note Gen 32:27 with כִּי אִם or Gen 4:14 with הֵן

Exo 6:12b . . הֵן בְּנֵי-יִשְׂרָאֵל, לֹא-שָׁמְעוּ אֵלַי, וְאֵיךְ יִשְׁמָעֵנִי פַּרְעֹה

Exo 6:12b *Behold,* (because) *the children of Israel have not hearkened unto me* (שָׁמְעוּ Qal Perf 3CP + אֵלַי Prep with 1CS afformative) (and they haven't); *how then* (וְאֵיךְ Note the וְ waw-conjunctive) *shall Pharaoh hear me* (יִשְׁמָעֵנִי Qal Imprf 3MS + 1CS afformative) (Moses assumes Pharaoh won't)?

Lev 25:25

כִּי-יָמוּךְ אָחִיךָ, וּמָכַר מֵאֲחֻזָּתוֹ--וּבָא גֹאֲלוֹ, הַקָּרֹב אֵלָיו, וְגָאַל, אֵת מִמְכַּר אָחִיו. 25:25

Lev 25:25 *If* (כִּי-) *your brother becomes poor* (יָמוּךְ Qal Imprf 3MS + brother אָחִיךָ 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

וַאֲשֶׁר לֹא צָדָה, וְהָאֱלֹהִים אִנָּה לְיָדוֹ--וְשַׂמְתִּי לְךָ מָקוֹם, אֲשֶׁר יָנוּס שָׁמָּה. 21:13

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:

וְדָפְקוּם יוֹם אֶחָד, וָמֵתוּ כָּל-הַצֹּאן. 33:13b

וְדָפְקוּם waw conv. וְ *and* + Qal Perf. 3CP + 3MP suffix (if) *they shall overdrive (to beat, drive severely) them.*

יוֹם Noun *day.*

אֶחָד Number *one*, Adj. *each, every.*

;*(then)*

וָמֵתוּ waw conversive. וָ *and,* + Qal Perf. 3CP > מֵת *he died. (they) shall die*

כָּל- Adj. *all*

הַצֹּאן 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

לוּ חָפֵץ יְהוָה לַהֲמִיתֵנוּ לֹא-לָקַח מִיָּדֵנוּ עֹלָה וּמִנְחָה, Jdg 13:23

Jdg 13:23 'If (לוּ) the LORD were pleased (Qal Perf 3MS> חָפֵץ) to kill us (but he wasn't) (Hiphil Infinitive + 1CP afformative > מָוֶת *he died*), He would not have received(Qal Perf 3MS> לָקַח) a burnt-offering and a meal-offering at our hand, . .

Isa 1:9

לוּלֵי יְהוָה צְבָאוֹת, הוֹתִיר לָנוּ שָׂרִיד כִּמְעָט--כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ. Isa 1:9

Isa 1:9 Except (לוּלֵי) 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 כִּסְדֹם, and לַ in לַעֲמֹרָה?

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

כִּי תִקְנֶה עֶבֶד עִבְרִי, שֵׁשׁ שָׁנִים יַעֲבֹד; וּבַשְּׁבִעִת--יֵצֵא לַחָפְשִׁי, חִנָּם. 21:2

Exo 21:2 *If* (כִּי) *you* (at any time) *buy* (תִקְנֶה 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* (וּ+בַ+שְּׁבִעִת 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-יוּכַל אִישׁ, לִמְנוֹת אֶת-עֲפַר הָאָרֶץ--גַּם-זַרְעֲךָ, יִמָּנֶה 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-יוּכַל אִישׁ *if a man might be able* (Qal Impf 3MS > יָכֹל)

לִמְנוֹת Qal Inf. + Prep. *to number*

אֶת-כַּעֲפַר הָאָרֶץ Sign of DO + prep כַּ (*as, like, according to, even, . .*) + *dust* (particles) + *the earth*.

גַּם-זַרְעֲךָ, יִמָּנֶה *also* + *your* 2MS *seed* + Niphal Impf 2MP > מָנָה *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 **קנה** 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 **את** '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 objet with Maḵḵeph ־.

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; וַתַּהַר, 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 יְהוָה 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 1CS > 07069* קנה *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).[11] 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 <u>the noun precedes the adjective used in apposition</u>. Note here the particle אֶל- attached to the noun Able, in the two occurrences.

ח וַיֹּאמֶר קַיִן, אֶל-הֶבֶל אָחִיו; וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה,
וַיָּקָם קַיִן אֶל-הֶבֶל אָחִיו וַיַּהַרְגֵהוּ.

Gen 4:8 And Cain spoke unto **Abel his brother**. And it came to pass, when they were in the field, that Cain rose up against **Abel his brother**, and slew him.

[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 the 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 אֶחָד is an adjective while the numerals שְׁנַיִם Inf. abs. *two,* (used with masc. nouns) and שְׁתַּיִם inf. abs. *two* (used with fem. nouns).
4. The numerals 11-19 are formed by adding the numeral 10 (עָשָׂר with masc. nouns) or (עֶשְׂרֵה 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 י (10) through צ (90). The Hundreds ק (100) through ת (400).

Table 03.04 Hebrew Numerals[a] (The Units)

Arabic Numeral	The Cardinal Numbers: With Masculine Nouns Absolute	With Masculine Nouns Construct	With Feminine Nouns Absolute	With Feminine Nouns Construct	English Ordinal	The Ordinal Numbers: Hebrew Ordinal	Examples where used; Card. = C, Ordin. = O
1 One	אֶחָד	אַחַד	אַחַת	אַחַת	First	רִאשׁוֹן	C Gen 1:8 (אֶחָד) O Gen 1:9 (אֶחָד)
2 Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי	Second	שֵׁנִי	C Gen 1: (אֵת-שְׁנֵי) sgn. of DO O Gen 1:8 (שֵׁנִי)
3 Three	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ	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	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ	Fifth	(חֲמִשִּׁי) חֲמִישִׁי	C Gen 5:6 (חֲמֵשׁ שָׁנִים וּמְאַת)[a] O Gen 1:23 (חֲמִישִׁי)
6 Six	שִׁשָּׁה	שִׁשֶּׁת	שֵׁשׁ	שֵׁשׁ	Sixth	שִׁשִּׁי	C Ex 21:2 O Gen 1:31 (הַשִּׁשִּׁי) note Art.
7 Seven	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבְעַ	Seventh	שְׁבִיעִי	C Gen 5:7 (שֶׁבַע שָׁנִים, וּשְׁמֹנֶה מֵאוֹת שָׁנָה) 5 years and 800 years O Gen 2:2 (הַשְּׁבִיעִי), Ex 21:2
8 Eight	שְׁמֹנָה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	Eighth	שְׁמִינִי	C Gen 5:7 (וּשְׁמֹנֶה) and 8 (hundred) O Ex 22:29(30) (הַשְּׁמִינִי)
9 Nine	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע	Ninth	הְשִׁיעִי	C Gen 5:5 (תִּשַׁע) as in 900 O Lev 23:32 (בְּתִשְׁעָה), Prp +art.
10 Ten	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֲשַׂר	Tenth	עֲשִׂירִי	C Gen 16:3 (עֶשֶׂר שָׁנִים) 10yrs O Gen 8:5 (הָעֲשִׂירִי), art.

[a] Note: חֲמֵשׁ שָׁנִים וּמְאַת 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 אַחַד, עָשָׂר עַשְׁתֵּי	עָשָׂר עַשְׁתֵּי, עֶשְׂרֵה אַחַת	Gen 32:22 (23) וְאֶת-אַחַד עָשָׂר and (sign of DO) 1+ 10 = 11
12 Twelve	עָשָׂר שְׁנֵים, עָשָׂר שְׁנֵי	שְׁתֵּי עֶשְׂרֵה, עֶשְׂרֵה שְׁתֵּים	Gen 5:8 שְׁתֵּים עֶשְׂרֵה שָׁנָה 10+2 = 12 years
13 Thirteen	עָשָׂר שְׁלֹשָׁה	עֶשְׂרֵה שְׁלֹשׁ	Gen 17:25 שְׁלֹשׁ עֶשְׂרֵה 10 + 3 = 13 years
14 Fourteen	עָשָׂר אַרְבָּעָה	עֶשְׂרֵה אַרְבַּע	Gen 31:41 עֶשְׂרֵה אַרְבַּע- 4+10= 14
15 Fifteen	עָשָׂר חֲמִשָּׁה	חֲמֵשׁ עֶשְׂרֵה	Gen 5:10 חֲמֵשׁ עֶשְׂרֵה 5 + 10 = 15
16 Sixteen	עָשָׂר שִׁשָּׁה	עֶשְׂרֵה שֵׁשׁ	Gen 46:18 שֵׁשׁ עֶשְׂרֵה 6 + 10 = 16
17 Seventeen	עָשָׂר שִׁבְעָה	עֶשְׂרֵה שֶׁבַע	Gen 37:2 שְׁבַע-עֶשְׂרֵה 7 + 10 = 17
18 Eighteen	עָשָׂר שְׁמֹנָה	עֶשְׂרֵה שְׁמֹנֶה	Gen 14:14 שְׁמֹנָה עָשָׂר 8 + 10 = 18
19 Nineteen	עָשָׂר תִּשְׁעָה	עֶשְׂרֵה תִּשַּׁע	Gen 11 תִּשַּׁע-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, ים, 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 predede 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	עֶשְׂרִים	Gen 31:41 עֶשְׂרִים
21 i.e., one and twenty	וְעֶשְׂרִים אֶחָד	2Ki 24:18 עֶשְׂרִים וְאַחַת 20 and 1 = 21
22 i.e., two and twenty	וְעֶשְׂרִים שְׁנַיִם	Jos 19:30 עֶשְׂרִים וּשְׁתַּיִם 20 and 2 = 22
23 . . .	etc.	
30	שְׁלֹשִׁים	Gen 5:3 שְׁלֹשִׁים 30 Gen 5:3, 16, Ge 6:15 30 (cubits high *the arc of Noah*).
40	אַרְבָּעִים	Gen 7:4 אַרְבָּעִים
50	חֲמִשִּׁים	Ge 6:15 חֲמִשִּׁים 50 (cubits wide *the arc of Noah*)
60	שִׁשִּׁים	Gen 5:15 שִׁשִּׁים 60 (and 5 years)
70	שִׁבְעִים	Gen 5:12 שִׁבְעִים
80	שְׁמֹנִים or (שְׁמוֹנִים)	Gen 5:25,26,28 †3 שְׁמֹנִים Verse 26 has שְׁמוֹנִים
90	תִּשְׁעִים	Gen 5:9 תִּשְׁעִים
100 One Hundred	אַחַד מֵאָה or (מֵאוֹת)	Ezr 2:69 מֵאָה a hundred (priests garments)
200 (two) hundred	מָאתַיִם שְׁתֵּי	Gen 11:23 מָאתַיִם (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 שְׁלֹשׁ	Ge 6:15 שְׁלֹשׁ מֵאוֹת 300 (cubits long *the arc of Noah*)
400 four hundred	מֵאוֹת אַרְבַּע	Gen 11:17 שְׁלֹשִׁים שָׁנָה, וְאַרְבַּע מֵאוֹת שָׁנָה thirty years and **four hundred** years. What happened here?
500 five hundred	מֵאוֹת חֲמֵשׁ	Gen 5:32 חֲמֵשׁ מֵאוֹת
600 six hundred	מֵאוֹת שֵׁשׁ	Gen 7:6 שֵׁשׁ מֵאוֹת
700 seven hundred	מֵאוֹת שְׁבַע	Gen 5:26 וּשְׁבַע מֵאוֹת and 700; How long did Methuselah live?
800 eight hundred	מֵאוֹת שְׁמֹנָה	Ge 5:4 שְׁמֹנָה מֵאֹת
900 nine hundred	מֵאוֹת תְּשַׁע	Gen 5:5 (תְּשַׁע מֵאוֹת שָׁנָה, וּשְׁלֹשִׁים שָׁנָה) 9oo yrs+30yrs
1000 one thousand	אֶחָד אֶלֶף	Num 1:41 אֶחָד וְאַרְבָּעִים אֶלֶף **one** and forty **thousand**, Note: 40000 אַרְבָּעִים אֶלֶף
2000 two thousand	אַלְפַּיִם שְׁנֵי	Num 1:35 שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּמָאתָיִם two and thirty **thousand** (and {two} hundred - dual)
3000 three thousand	אֲלָפִים שְׁלֹשֶׁת	Ex 32:28 כִּשְׁלֹשֶׁת אַלְפֵי אִישׁ about **three thousand** men.
4000 four thousand	אֶלֶף אַרְבָּעָה	Num 1:29 אַרְבָּעָה וַחֲמִשִּׁים אֶלֶף, וְאַרְבַּע מֵאוֹת four and fifty thousand and four hundred.
5000 five thousand	אֶלֶף חֲמִשָּׁה	Num 2:15 five and forty thousand and six hundred and fifty; חֲמִשָּׁה וְאַרְבָּעִים אֶלֶף וְשֵׁשׁ מֵאוֹת וַחֲמִשִּׁים
6000 six thousand	אֶלֶף שִׁשָּׁה	Num 2:11 **six** and forty **thousand** and five hundred; וַחֲמֵשׁ מֵאוֹת שִׁשָּׁה וְאַרְבָּעִים אֶלֶף
7000 seven thousand	אֶלֶף שִׁשָּׁה	Num 1:31 seven and fifty thousand and **four hundred** וְאַרְבַּע מֵאוֹת שִׁבְעָה וַחֲמִשִּׁים אֶלֶף
8000 eight thousand	שְׁמֹנַת אֶלֶף	Num 2:24 מְאַת אֶלֶף וּשְׁמֹנַת-אֲלָפִים וּמֵאָה a hundred thousand and eight thousand and a hundred
9000 nine thousand	תִּשְׁעָה אֶלֶף	Num 1:23 וּשְׁלֹשׁ מֵאוֹת תִּשְׁעָה וַחֲמִשִּׁים אֶלֶף nine and fifty thousand and three hundred
10000 ten thousand	רְבָבָה	Le 26:8 (also seeDe 32:30) וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ and a hundred of you shall chase away ten thousand; Note: Section 01.14.02.04 - pref. prep מִן + 2MP suffix *of you away,* יִרְדֹּפוּ Qal Imp. 3MP *pursue, put to flight.*
10,000,000 Ten million	רִבְבוֹת אַלְפֵי	Num 10:36 רִבְבוֹת אַלְפֵי ten thousand thousands $= 10^4$ x $10^3 = 10^7 = 10,000,000$

[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 מֵאַרְצֶךָ?_____
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
		א	El	Ox head	Strong, Power, Leader	ah, eh	א	Aleph	silent
		ב	Bet	Tent floorplan	Family, House, In	b, bh(v)	ב	Beyt	b, bh(v)
		ג	Gam	Foot	Gather, Walk	g	ג	Gimal	g
		ד	Dal	Door	Move, Hang, Entrance	d	ד	Dalet	d
		ה	Hey	Man with arms raised	Look, Reveal, Breath	h, ah	ה	Hey	h
		ו	Waw	Tent peg	Add, Secure, Hook	w, o, u	ו	Vav	v
		ז	Zan	Mattock	Food, Cut, Nourish	z	ז	Zayin	z
		ח	Hhet	Tent wall	Outside, Divide, Half	hh	ח	Chet	hh
		ט	Tet	Basket	Surround, Contain, Mud	t	ט	Tet	t
		י	Yad	Arm and closed hand	Work, Throw, Worship	y, ee	י	Yud	y
		כ	Kaph	Open palm	Bend, Open, Allow, Tame	k, kh	כ	Kaph	k, kh
		ל	Lam	Shepherd Staff	Teach, Yoke, To, Bind	l	ל	Lamed	l
		מ	Mem	Water	Chaos, Mighty, Blood	m	מ	Mem	m
		נ	Nun	Seed	Continue, Heir, Son	n	נ	Nun	n
		ס	Sin	Thorn	Grab, Hate, Protect	s	ס	Samech	s
		ע	Ghah	Eye	Watch, Know, Shade	gh(ng)	ע	Ayin	silent
		פ	Pey	Mouth	Blow, Scatter, Edge	p, ph(f)	פ	Pey	p, ph(f)
		צ	Tsad	Trail	Journey, chase, hunt	ts	צ	Tsade	ts
		ק	Quph	Sun on the horizon	Condense, Circle, Time	q	ק	Quph	q
		ר	Resh	Head of a man	First, Top, Beginning	r	ר	Resh	r
		ש	Shin	Two front teeth	Sharp, Press, Eat, Two	sh	ש	Shin Sin	sh, s
		ת	Taw	Crossed sticks	Mark, Sign, Signal, Monument	t	ת	Tav	t
			Ghah	Rope	Twist, Dark, Wicked	gh			

Figure 03.03. Ancient Semitic/Hebrew Alphabet vs. Modern Hebrew Alphabet.

Finis

REFERENCES

ABHBH John R. Marks and Virgil M. Rogers, *A Beginner's Handbook To Biblical Hebrew*, © 1958 by Abingdon Press.

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.

BHRK Rudolf Kittel editor, Biblia Hebraica, © 1937 by Wűrtembergische Bibelanstlt Stuttgart.

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.

NCEGHS N. Carlson, *An Exegetical Grammar Of The Hebrew Scriptures*, 2014, Create Space Publishers.

NCEGGS N. Carlson, *An Exegetical Greek Grammar Of The New Testament And LXX*, 2014, Create Space Publishers.

NCEHO N. Carlson, *Exegetical Homiletics – The A.B. Whiting And Milton Jones Methodology,* 2014, Create Space Publishers.

NCEWST N. Carlson, *An Experimental Workbook For The Inductive Production Of A Systematic Theology*, 1992.

NCHER N. Carlson, *Hermeneutics - An Antidote For 21st Century Cultic And Mind Control Phenomena*, 2014, Create Space Publishers.

NCNTTC N. Carlson, *Considerations Of New Testament Textual Criticism*, 1998.

NCACNT N Carlson, *All The Conditional Sentences (Clauses) In The Greek New Testament.* 2013, Create Space Publishers.

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 mil1enium 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 conm1entary 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 inerrent in all areas of truth on which they touch by virtue of an inerrent 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 t4e converted Pharisee group, which maintained the necessity of believers to comply with the Mosaic ritual for genuine salvation.
KENOSIS	A term signifying the "se1f-emptying'1 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 corro1ary 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.
MARl 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 Ha1akah 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-a1l 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 fictious 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 *some of* or *any of*) that indicates a part or quantity of something as distinct from a whole.
PESHlTTA	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 preterit. 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 *a-, non-, un-,* or *-less*. In Hebrew it is used also to describe an afformative 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 Senaca 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 Germara 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 examins 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 l545~ 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 קְרִי: to be read, since, according to the opinion of the Jewish critics, they are to be preferred to the כְּתִיב,(the K^{e}t̲îb̲) 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^{e}t̲îb̲) 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 Cantellation 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 emphasize 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 neighborhood 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 *shalshelet*.
3. **The third level is known as "Dukes"**. The usual third level disjunctive is *Revi̇a*. 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 realization is usually more elaborate than that of higher level disjunctives. They are *pazer*, *geresh*, *gershayim*, *telishah g*^{e}*dolah*, *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 (־), מַקֵּף, the maqqēp; for example the phrase, Gen 1:2, 7:18, Ecc 11:1 הַמָּֽיִם׃ עַל־פְּנֵי, ʿal-p^{e}nêy hammāyim, "the face of the waters"): and also in Gen 1:2 תְּהֹ֑ום עַל־פְּנֵ , *upon (the) face of the deep*, ʿal-p^{e}nêy *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 *leyen* '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 Haik-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 Haftarot (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. Haftarot 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 Haftarot 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 haftarot. 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
בְ׃	סוֹף פָּסוּק Sof pasûq/ sillûq	סוֹף פָּסוּק Sof pasûq	סוֹף פָּסוּק Sof pasûq	סִלּוּק Sillûq
בֶ֑ U+0591	אֶתְנַחְתָּ֑א ʾe<u>t</u>**na<u>k</u>ta**ʾ	אַתְנָ֑ח ʾatnā<u>k</u>	אַתְנָ֑ח ʾatnā<u>k</u>	אֶתְנָחָ֑א ʾe<u>t</u>**na<u>k</u>ta**ʾ
בֹּ֒ U+0592	סְגוֹל֒ S^{e}gôl	סְגוֹלְתָּא֒ S^{e}gôltaʾ	שְׁרֵי֒ Ŝ^{e}rê	
בֹּ֫ U+0593	לְשֶׁ֫לֶתשַׁ Ŝalŝele<u>t</u>	שַׁלְשֶׁ֫לֶת Ŝalŝele<u>t</u>	שַׁלְשֶׁ֫לֶת Ŝalŝele<u>t</u>	שִׁישְׁלָ֫א Ŝîŝlāʾ
בֹּ֔ U+0594	וְקָטָ֔ ף זָקֵ Zā<u>q</u>ē<u>p</u> <u>q</u>āṭān	ט֔וֹן קָ ף זָקֵ Zā<u>q</u>ē<u>p</u> <u>q</u>āṭôn	וֹן ט֔קָ ף זָקֵ Zā<u>q</u>ē<u>p</u> <u>q</u>āṭôn	קָט֔וֹן ף זָקֵ Zā<u>q</u>ē<u>p</u> <u>q</u>āṭôn
בֹּ֕ U+0595	ד֕וֹלגָּ ף זָקֵ Zā<u>q</u>ē<u>p</u> gā<u>d</u>ôl	ד֕וֹלגָּ ף זָקֵ Zā<u>q</u>ē<u>p</u> gā<u>d</u>ôl	ד֕וֹלגָּ ף זָקֵ Zā<u>q</u>ē<u>p</u> gā<u>d</u>ôl	ד֕וֹלגָּ ף זָקֵ Zā<u>q</u>ē<u>p</u> gā<u>d</u>ôl
בֻ֖ U+0596	טִפְחָ֖א Ṭi<u>p</u><u>k</u>āʾ	טַרְחָ֖א Ṭar<u>k</u>āʾ	טַרְחָ֖א Ṭar<u>k</u>āʾ	נְטוּיָ֖ה Neṭûyā<u>h</u>
בֹּ֗ U+0597	רְבִ֗יעַ Revi̇a	רְבִ֗יעַ Revi̇a	רְבִ֗יעַ Revi̇a	רְבִ֗יעַ Revi̇a
בֹּ֘ U+0598	זַרְקָא֘ Zarqa	זַרְקָא֘ Zarqa	זַרְקָא֘ Zarqa	צִנּוֹר֘ Tzinnor
בֹּ֙ U+0599	פַּשְׁטָא֙ Pashta	קַדְמָא֙ Qadma	פַּשְׁטָא֙ Pashta	אַזְלָא֙ Azla

The Sign(s)	Ashkenazi	Sephardi	Italian	Yemenite
֗ U+0599 U+05A8	שְׁנֵי פַּשְׁטִין Shene pashtin/pashtayim	תְּרֵי קַדְמִין Tere qadmin	שְׁנֵי פַּשְׁטִין (Shene) pashtin	
֚ U+059A	יְתִיב Yetiv	יְתִיב Yetiv	שׁוֹפָר יְתִיב Shofar yetiv	יְתִיב Yetiv
֛ U+059B	תְּבִיר Tevir	תְּבִיר Tevir	תְּבִיר Tevir	תַּבְרָא Tavra
֡ U+05A1	פָּזֵר Pazer	פָּזֵר גָּדֹול Pazer gādôl	פָּזֵר גָּדֹול Pazer gādôl	
֟ U+059F	קַרְנֵי פָרָה Qarnê parah	קַרְנֵי פָרָה Qarne parah	קַרְנֵי פָרָה Qarne parah	קַרְנֵי פָרָה Qarne parah
֠ U+05A0	תְּלִישָׁא גְדוֹלָה Telisha gᵉdolah	תִּרְצָה Tirtzah	תַּלְשָׁא Talsha	תְּלִישָׁא גְדוֹלָה Telisha gᵉdolah
֥ U+059C	גֵּרֵשׁ Geresh/azla	גְּרִישׁ Gerish	גֵּרֵשׁ Geresh/azla	טָרֵס Tares
֣ U+059E	גַּרְשַׁיִם Gershayim	שְׁנֵי גְרִישִׁין Shene gerishin	שְׁנֵי גְרִישִׁין Shene gerishin	טַרְסִין Tarsin
֤ U+05A3	מוּנַח לְגַרְמֵהּ Munak legarmeh	פָּסֵק Paseq	לְגַרְמֵהּ Legarmeh	
֥ U+05A5	מֵרְכָא Merka	מַאֲרִיךְ Maarik	מַאֲרִיךְ Maarik	מַאֲרְכָא Maarka

The Sign(s)	Ashkenazi	Sephardi	Italian	Yemenite
֫ U+05A3	מוּנַח Munak	שׁוֹפָר הוֹלֵךְ Shofar holek	שׁוֹפָר עִלּוּי Shofar illui	
֬ U+05A4	מַהְפַּךְ Mahpak	(שׁוֹפָר) מְהֻפָּךְ (Shofar) mehuppak	שׁוֹפָר הָפוּךְ Shofar hapuk	מְהֻפָּךְ Mehuppak
֭ U+05A7	דַּרְגָּא Darga	דַּרְגָּא Darga	דַּרְגָּא Darga	דַּרְגָּא Darga
֮ U+05A8	קַדְמָא Qadma	אַזְלָא Azla	קַדְמָא Qadma	
֯ U+05A9	תְּלִישָׁא קְטַנָּהְ Telisha qetannah	תַּלְשָׁאְ Talsha	תַּרְסָאְ Tarsa	תְּלִישָׁא קְטַנָּהְ Telisha qetannah
ֱ U+05A6	מֵרְכָא כְּפוּלָה Mercha kefulah	תְּרֵי טַעֲמֵי Tere ta'ame	תְּרֵין חוּטְרִין Teren ḥutrin	
ֲ U+05AA	יֵרֵח בֶּן יוֹמוֹ **Yerach ben yomo/ (Galgal)**	יֵרֵח בֶּן יוֹמוֹ Yeraḥ ben yomo	יֵרֵח בֶּן יוֹמוֹ Yerach ben yomo	יֵרֵח בֶּן יוֹמוֹ Yeraḥ 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)
בֽ U+059D	גֵּרֵשׁ מוּקְדָּם	*geresh muqdam*
בֻּ U+05A2	אתנח הפוך	*atnach hafukh*
בֹ U+05AB	עוֹלֶה	*ole*
בֺ U+05AC	עִלּוּי	*iluy*
בִ U+05AD	דחי	*dehi*
בֶ U+05AE	צנור	*tzinor* (*zarqa* above left)

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

זַרְקָה סְגוֹל֔ מֻנַּח מְנַח רְבִיעַ מַהְפַּךְ פַּשְׁטָא זָקֵף קָטֹן
זָקֵף גָּדוֹל מֵרְכָא טִפְחָא אֶתְנַחְתָּא פָּזֵר תְּלִישָׁא קְטַנָּה
תְּלִישָׁא גְּדוֹלָה קַדְמָא וְאַזְלָא אַזְלָא-גֵּרֵשׁ גְּרֵשַׁיִם
דַּרְגָּא תְּבִיר יְתִיב פְּסִיקוֹ מֻתָּג סוֹף-פָּסוּק שַׁלְשֶׁלֶת
קַרְנֵי-פָרָה מֵרְכָא-כְּפוּלָה יֶרַח-בֶּן-יוֹמוֹ

Table A04. Sephardic Text Type

טעמי המקרא – לפי מנהג הקריאה של עדות המזרח

זַרְקָה מַקַּף־שׁוֹפָר-הוֹלֵךְ סְגוֹלְתָּא פָּזֵר-גָּדוֹל
תַּלְשָׁא תְּלִישָׁא אַזְלָא גֵּרֵישׁ פָּסֵקוֹ רָבִיעַ שְׁנֵי-גְּרֵשַׁיִן
דַּרְגָּא תְּבִיר מָאֲרִיךְ טַרְחָא אֶתְנַח שׁוֹפָר-מְהֻפָּךְ
קַדְמָא תְּרֵי-קַדְמִין זָקֵף-קָטֹן זָקֵף-גָּדוֹל שַׁלְשֶׁלֶת
תְּרֵי-טַעֲמֵי יְתִיב סוֹף-פָּסוּק

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^{e}dolah. It may be preceded by one or more Munachs.

Telisha Ketana/G^{e}dolah: 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.

Shalshelet: 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 *Revi'a*, 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^{e}dolah: "Detached" because they are never linked to the following note as one musical phrase; Qetannah = small (short); G^{e}dolah = 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
ב֙	אַזְלָ֨א ʼAzlāʼ. Also called: קַדְמָ֨א Qadmāʼ	Qadmāʼ means: "Going away", because it is often the end of the phrase ' Qadmāʼ with ʼAzlāʼ. The Qadmāʼ is Called ʼAzlāʼ in Sephardi.	
ב֛	דַּרְגָּא Dargāʼ	"Trill" from its sound, or "step" from its shape.	
ב֑	אַתְנָך ʼatnāḵ, in Ashkenazi: אאֶתְנַחְתָּ֑ ʼeṯnaḵtaʼ in Sephardi.	"Pause, rest" because it is the pause in the middle of a verse.	
ב֜	גֶּ֜רֶשׁ Gereŝ:	"Expulsion, driving out". Reason not clear.	
ב֞	גֵּרְשַׁיִם Gērŝayim:	Double Geresh, from its appearance.	
ב֟	מַהְפַּךְ Mahpaḵ:	"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*)	
ב֥	מֵרְכָא Mērḵāʼ:	"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 הָאָ֖רֶץ׃ וְאֵ֥ת (*'and the earth'.*)
ב֣	כֶּפוּלָ֣ה מֵרְכָא Mêrᵉkâ keṗûlah:	Mêrᵉkâ keṗûlah: 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 צִוֶּ֖ה לֹ֣א אֲשֶׁ֧ר אֹתָם׃ < צָוָה - :Piel, Perfect, (intensive active) M3S(*'which He had not commanded them'.*)
ב ׀	הֹ֣לְגַרְמֵ Lᵉg̱armeh:	A solid vertical line to the left of the word it serves to separate from the later text. Notice the Mappîḳ dot in the ה, and the Mûnaḵ before the הּ.	

The Symbol	The Symbol Name	The Symbol Meaning	The Symbol Used In
בֻ	מוּנַח Mûnaḵ:	Mûnaḵ 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 *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. 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 Mûnaḵ.	Gen 1:3, יְהִי אֹור Verb, Qal Imp, jussive 3S > הָיָה *'Let there be'* + *'light'*. Note the ( ) Masora circle. See Section 01.12 of the Grammar.
בַ	פַּשְׁטָא Pašṭa':	"Stretching out", because its shape is leaning forward (or in reference to a hand signal).	
בֵ	פָּזֵר Pāzēr:	"Lavish" or "scatter", because it has so many notes.	
בַ	קַדְמָא Qaḏmā':	"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.	
בִ	רְבִיעַ R^{e}bîa:	"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.[8]	
בֵֽ	סְגוֹלְתָא S^{e}gôl^{e}ttā' in Ashkenazi: לְסֶגוֹל S^{e}gôl in Sephardi.	"Bunch of grapes" (from its shape, which looks like a bunch of grapes).	
בֶ	שַׁלְשֶׁלֶת Šalšeleṯ.	"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.	
בְׄ:	סוֹף פָּסוּק Sôph Pāsûq	"End of verse": it is the last note of every verse. It is sometimes called silluq (taking leave). It usually occurs just after the silluq, as shown.	

The Symbol	The Symbol Name	The Symbol Meaning	The Symbol Used In
בָ	קִסְלּוּ 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.'*
בֹּ	קְטַנָּה אִתְּלִישָׁ Tᵉlîšāʾ Qᵉṭannāh in Ashkenazi: or תַּלְשָׁא Talshāʾ **in Sephardi.**	"Detached" because it is never linked to the following note as one musical phrase; Qetannah = small (short).	
בֹּ	גְּדוֹלָה יִשָּׁא תְּלִ Tᵉlîšāʾ Gᵉdôlāh: in Ashkenazi or תִּרְצָה Tirṣāh in Sephardi.	"Detached" because it is never linked to the following note as one musical phrase; Gᵉdolah = big (long).[9]	
בֹּ	פָּרָה יִקַרְנֵ Qarnê pārāh in all text traditions including Sephardi, but in Ashkenazi it may be called לְגָדוֹ רִפָּזֵ Pāzēr gādôl.	“"Horns of a cow" (from its shape), sometimes called *pazer gādôl*.”	
בֶּ	רִתְּבֵי Tᵉbîr:	Tᵉbîr 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).	
בֻ	אִטְפְּחָ Tipkāʾ.	"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]	
בֻ	בְּיִתִי Yᵉtîb:	Yᵉtîb 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 *shofar yetiv*, sitting horn.)	

The Symbol	The Symbol Name	The Symbol Meaning	The Symbol Used In
ב֔	וְקָטָ֔ זָקֵף Zāqēph Qāṭān in Ashkenazi; קָטֹן זָקֵף Zāqēph Qāṭōn in the rest of text families. The word Qāṭōn means small (short).	Subdivides a clause between the Athnāḥ and the Sillûq, between the beginning of a verse and the Athnāḥ, (when Seghôltâ is absent), and sometimes even between Seghôltâ and Athnāḥ. e.g., ׃ ׃ ׀ ׃ . When not preceded by a conjunctive accent; the form it takes is the (֑) Zākēp̱ gāḏôl, below. "Upright" (from their shape, or in allusion to a hand signal); Qaton = small (short);	See Psm 1:1 רְשָׁ֫עִים Noun - M3P, (governed) absolute (*of* (the) *wicke*d). Here, it occurs before the Athnāḥ. The Athnāḥ is under עָמָ֑ד Verb, Qal, Perfect, (‘*to stand*″)
ב֕	**Zaqef Gādôl:**	"Upright" (from their shape, or in allusion to a hand signal); Gādôl = big (long).	
ב֖	**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:	
ב֣	**Qarne Farah:/ (pazer gādôl** Ashkenazi only)	"Horns of a cow" (from its shape), sometimes called *pazer gādôl*.	
ב֤	**Yerach ben Yomo:/ (Galgal** Ashkenazi only)	"Moon one day old" (because it looks like a crescent moon), sometimes called *galgal* (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	Shalshelet
Zaqef qaton	Munach	Pashta	Revia	Zaqef gādôl
Tifcha	Mercha; Darga Mercha-kefulah	Tevir	Revia	
Third level disjunctives				
Revia	Munach; Darga Munach	Munach legarmeh	Geresh, Telishah gᵉdolah, Pazer	
Zarqa	Munach (occasionally Mercha)	Geresh/Azla/Gershayim	Telisha gᵉdolah, Pazer	
Pashta	Mahpak; Qadma Mahpak	Geresh/Azla/Gershayim	Telisha gᵉdolah, Pazer	Yetiv
Tevir	Mercha or Darga; Qadma Mercha or Qadma Darga	Geresh/Azla/Gershayim	Telisha gᵉdolah, Pazer	
Fourth level disjunctives				
Geresh/Azla	Qadma; Telishah qetannah Qadma			Gershayim
Telisha gᵉdolah	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 Katon sequence can appear without the Mahpak-Pashta, but the Mahpak-Pashta cannot appear without the Zaqef Katon.

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.

Shalshelet: 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^{e}dolah. It may be preceded by one or more Munachs.

Telisha Qetannah/G^{e}dolah: 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^{e}dolah*: 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*^{e}*dolah*.

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 *Revi֥a qaton* (immediately before *oleh ve-yored*), *Revi֥a gādôl* (elsewhere) and *tzinnor* (which looks like *zarqa*). The last stich may be divided by *Revi֥a megurash*, which looks like *geresh* combined with *Revi֥a*.

Minor disjunctives are *pazer gādôl*, *shalshelet g^{e}dolah*, *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.

References

Bibliography

Grammar and masorah

- Gesenius' Hebrew Grammar, §15
- Dotan, Aaron (ed.), *Sefer diqduqe ha-te'amim le-rabbi Aharon Ben-Moshe Ben-Asher*: Hebrew University, Jerusalem, 1963 (earlier edition Leipzig 1879)
- Moshe ha-Naqdan, *Darche ha-Niqqud ve-ha-neginot*: Vilna 1822, Hanover 1847
- Yosef bar Kalonymus, ed. A. Berliner, *Ta'ame eme"t baḥaruzim*: Berlin 1886 (Hebrew and German), a medieval poem setting out the rules for the three poetical books (original is in Maḥzor of Casal Maggiore, 1485)
- Judah ben Bil'am, *Sha'ar ta'ame sheloshah sifre eme"t*: Paris 1556, repr. Amsterdam 1859
- Heidenheim, Wolf, *Sefer Mishpete ha-Ta'amim*: Rödelheim 1808 (Hebrew)
- Wickes, William, *A Treatise on the Accentuation of the Twenty-One so-called Prose Books of the Old Testament*: Oxford, 1887
- Ginsburg, C. D., *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*: Trinitarian Bible Society, 1897
- Kahle, Paul, *Masoreten des Ostens: Die Altesten Punktierten Handschriften des Alten Testaments und der Targume*: 1913, repr. 1966
- Kahle, Paul, *Masoreten des Westens* (2 vols): 1927, repr. 1967 and 2005
- Yeivin, Israel (trans. E J Revell), *Introduction to the Tiberian Masorah*: Scholars Press, 1980; ISBN 0-89130-373-1
- Breuer, Mordechai, *Ta'amei hammiqra be-21 sefarim uvesifrei emet*: Jerusalem, 1981 (in Hebrew)

Music (general and comparative)

- Grove Dictionary of Music, article on "Jewish Music"
- Idelsohn, A. Z., *Phonographierte Gesänge und Aussprachsproben des Hebräischen der jemenitischen, persischen und syrischen Juden*: Vienna 1917
- Idelsohn, A. Z., *Thesaurus of Oriental Hebrew Melodies, volume II: Songs of the Babylonian Jews*: Jerusalem, Berlin and Vienna 1923 (links here (English) and here (Hebrew))
- Idelsohn, A. Z., *Jewish Music in its Historical Development*: New York 1929, reprinted many times

Polish/Lithuanian melody

- Neeman, J.L., *The Tunes of the Bible - Musical Principles of the Biblical Accentuation*: Tel Aviv, 1955 (Hebrew).
- Binder, A. W., *Biblical Chant*: New York 1959
- Jacobson, Joshua, *Chanting the Hebrew Bible: the art of cantillation*: 2002
- Portnoy, Marshall, *The Art of Torah Cantillation - A Step-by-step Guide to Chanting Torah*: 2008, ASIN: B001JNWH4O (2nd edition, with CD)
- Portnoy, Marshall, *The Art of Torah Cantillation - A Step-by-step Guide to Chanting Haftarot and M'gillot*: 2002, ISBN 0807407569, ISBN 978-0807407561
- Kohn, S., *Learn to Lein: A Step-by-Step Tutorial Program for Developing Requisite Torah-Reading Skills*: ISBN 1-58330-913-6

Other melodies

- *Book of Prayer of the Spanish and Portuguese Jews' Congregation, London* (5 vols.): Oxford (Oxford Univ. Press, Vivian Ridler), 5725 - 1965 (since reprinted): the parashah and haftarah melodies are set out at the end of vol. 1
- Sharvit, U., "The Musical Realization of Biblical Cantillation Symbols in the Jewish Yemenite Liturgy", Yuval, no.4 (1982), 179–210
- Alvarez-Pereyre, Frank, *La Transmission Orale de la Mishnah. Une methode d'analyse appliquee a la tradition d'Alep*: Jerusalem 1990
- Rodrigues Pereira, Martin, '*Hochmat Shelomoh (Wisdom of Solomon): Torah Cantillations according to the Spanish and Portuguese Custom*: New York 1994, ISBN 0-933676-37-9
- Tunkel, Victor, *The Music of the Hebrew Bible - The Western Ashkenazi Tradition*: 2004; ISBN 0953110486, ISBN 978-0953110483
- Smith, Chani, *Learn to Leyn, The Cantillation of the Hebrew Bible*: London 2004 (with CD: western Ashkenazic melody)
- The Western Ashkenazi melody is also set out in the *Hertz Chumash*

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 ≥ 25 Times.

Aleph

Modern	Translit	Definition	Strong No.
אָב	av	Father	1
אבד	a-vad	Perish (V)	6
אבה	a-vah	Consent (V)	14
אֶבְיוֹן	ev-yon	Needy	34
אבל	a-val	Mourn (V)	56
אֶבֶן	e-ven	Stone	68
אָדוֹן	a-don	Lord	113
אַדִּיר	a-deer	Eminent	117
אָדָם	a-dam	Human	120
אֲדָמָה	a-da-mah	Ground	127
אֶדֶן	e-den	Footing	134
אֲדוֹנָי	a-do-nai	Lord	136
אהב	a-hav	Love (V)	157
אַהֲבָה	a-ha-vah	Love	160
אֹהֶל	o-hel	Tent	168
אוּלָם	u-lam	Porch	197
אָוֶן	a-ven	Vanity	205
אוֹפָן	o-phen	Wheel	212
אוֹצָר	o-tsar	Storehouse	214
אור	or	Light (V)	215
אוֹר	or	Light	216
אוֹת	ot	Sign	226

אזן	**a-zan**	**Give an ear (V)**	**238**
אֹזֶן	**o-zen**	**Ear**	**241**
אָח	**ah**	**Brother**	**251**
אֶחָד	**e-had**	**Unit**	**259**
אָחוֹר	**a-hor**	**Back**	**268**
אָחוֹת	**a-hot**	**Sister**	**269**
אחז	**a-haz**	**Take hold (V)**	**270**
אֲחֻזָּה	**a-hu-zah**	**Holdings**	**272**
אַחַר	**a-har**	**After**	**310**
אַחֵר	**a-heyr**	**Other**	**312**
אַחֲרוֹן	**a-ha-ron**	**Last**	**314**
אַחֲרִית	**a-ha-reet**	**End**	**319**
אִי	**ee**	**Island**	**339**
איב	**a-yav**	**Be hostile (V)**	**341**
אַיִל	**a-yeel**	**Buck**	**352**
אַיִן	**a-yeen**	**Without**	**369**
אֵיפָה	**ey-phah**	**Eyphah**	**374**
אִישׁ	**eesh**	**Man**	**376**
אכל	**a-khal**	**Eat (V)**	**398**
אֹכֶל	**o-khel**	**Foodstuff**	**400**
אֵל	**eyl**	**Mighty one**	**410**
אֵל	**eyl**	**To**	**413**
אָלָה	**a-lah**	**Oath**	**423**
אֱלֹהִים	**e-lo-heem**	**Powers**	**430**

אֱלוֹהַּ	**e-lo-ah**	**Power**	**433**
אַלּוּף	**a-luph**	**Chief**	**441**
אַלְמָנָה	**al-ma-nah**	**Widow**	**490**
אֶלֶף	**e-leph**	**Thousand**	**505**
אֵם	**eym**	**Mother**	**517**
אִם	**eem**	**If**	**518**
אָמָה	**a-mah**	**Bondwoman**	**519**
אַמָּה	**am-mah**	**Forearm**	**520**
אֱמוּנָה	**e-mu-nah**	**Firmness**	**530**
אמן	**a-man**	**Be firm (V)**	**539**
אָמֵן	**a-meyn**	**So be it**	**543**
אמץ	**a-mats**	**Be strong (V)**	**553**
אמר	**a-mar**	**Say (V)**	**559**
אֵמֶר	**ey-mer**	**Statement**	**561**
אִמְרָה	**eem-rah**	**Speech**	**565**
אֱמֶת	**e-met**	**Truth**	**571**
אֱנוֹשׁ	**e-nosh**	**Person**	**582**
אֲנִי	**a-nee**	**I**	**589**
אָנֹכִי	**a-no-khee**	**I**	**595**
אסף	**a-saph**	**Gather (V)**	**622**
אסר	**a-sar**	**Tie up (V)**	**631**
אַף	**aph**	**Nose**	**639**
אֵפוֹד	**ey-phod**	**Ephod**	**646**
אֶפֶס	**e-phes**	**End**	**657**

אֶצְבַּע	**ets-ba**	**Finger**	**676**
אֵצֶל	**ey-tsel**	**Beside**	**681**
ארב	**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**
אֶרֶז	**e-rez**	**Cedar**	**730**
אֹרַח	**o-rah**	**Path**	**734**
אַרְי	**a-ree**	**Lion**	**738**
ארך	**a-rak**	**Prolong (V)**	**748**
אֹרֶךְ	**o-rek**	**Length**	**753**
אַרְמוֹן	**ar-mon**	**Citadel**	**759**
אֶרֶץ	**e-rets**	**Land**	**776**
ארר	**a-rar**	**Spit upon (V)**	**779**
אֵשׁ	**eysh**	**Fire**	**784**
אִשֶּׁה	**ee-sheh**	**Fire offering**	**801**
אִשָּׁה	**ee-shah**	**Woman**	**802**
אשׁם	**a-sham**	**Guilt (V)**	**816**
אָשָׁם	**a-sham**	**Guilt**	**817**
אֲשֶׁר	**a-sheyr**	**Which**	**834**
אֶשֶׁר	**a-sheyr**	**Happy**	**835**
אֲשֵׁרָה	**a-shey-rah**	**Grove**	**842**
אָתוֹן	**a-ton**	**She-donkey**	**860**

Beyt

Modern	Translit	Definition	Strong No.
בְּאֵר	be-eyr	Well	875
בגד	ba-gad	Act treacherously (V)	898
בֶּגֶד	be-ged	Garment	899
בַּד	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
בּוֹר	bor	Cistern	953
בוש	bush	Ashamed (V)	954
בזה	ba-zah	Disdain (V)	959
בזז	ba-zaz	Plunder (V)	962
בָּחוּר	ba-hur	Youth	970
בחן	ba-han	Examine (V)	974
בחר	ba-har	Choose (V)	977
בטח	ba-tah	Cling (V)	982
בֶּטַח	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**
בִּלְתִּי	**beel-tee**	**Except**	**1115**
בָּמָה	**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**
בָּקָר	**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**
בַּרְזֶל	**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**

בשׁל	**ba-shal**	**Boil (V)**	**1310**
בֹּשֶׂם	**bo-sem**	**Sweet spice**	**1314**
בָּשָׂר	**ba-sar**	**Flesh**	**1320**
בֹּשֶׁת	**bo-shet**	**Shame**	**1322**
בַּת	**bat**	**Daughter**	**1323**
בְּתוּלָה	**be-tu-lah**	**Virgin**	**1330**

Gimel

Modern	Translit	Definition	Strong No.
גָּאוֹן	**ga-on**	**Majesty**	**1347**
גאל	**ga-al**	**Redeem (V)**	**1350**
גבה	**ga-vah**	**Lift high (V)**	**1361**
גָּבוֹהַ	**ga-vo-ah**	**High**	**1364**
גְּבוּל	**ge-vul**	**Border**	**1366**
גִּבּוֹר	**gee-bor**	**Courageous**	**1368**
גְּבוּרָה	**ge-vo-rah**	**Bravery**	**1369**
גִּבְעָה	**geev-ah**	**Knoll**	**1389**
גֶּבֶר	**ge-ver**	**Warrior**	**1397**
גָּג	**gag**	**Roof**	**1406**
גְּדוּד	**ge-dud**	**Band**	**1416**
גָּדוֹל	**ga-dol**	**Magnificent**	**1419**
גדל	**ga-dal**	**Magnify (V)**	**1431**
גּוֹי	**goy**	**Nation**	**1471**
גּוֹלָה	**go-lah**	**Rising**	**1473**
גור	**gur**	**Sojourn (V)**	**1481**

גּוֹרָל	go-ral	Lot	1486
גזל	ga-zal	Pluck away (V)	1497
גַּיְא	gaee	Valley	1516
גיל	geel	Dance around (V)	1523
גַּל	gal	Mound	1530
גלה	ga-lah	Uncover (V)	1540
גִּלּוּל	gee-lul	Idol	1544
גַּם	gam	Also	1571
גמל	ga-mal	Yield (V)	1580
גָּמָל	ga-mal	Camel	1581
גָּן	gan	Garden	1588
גנב	ga-nav	Steal (V)	1589
גֶּפֶן	ge-phen	Grapevine	1612
גֵּר	ger	Stranger	1616
גֹּרֶן	go-ren	Floor	1637
גרשׁ	ga-rash	Cast out (V)	1644
גֶּשֶׁם	ge-shem	Rain shower	1653

Dalet

Modern	Translit	Definition	Strong No.
דבק	da-vaq	Adhere (V)	1692
דבר	da-var	Speak (V)	1696
דָּבָר	da-var	Word	1697
דֶּבֶר	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
דמה	da-mah	Silence (V)	1819
דָּמַם	da-mam	Be silent	1826
דַּעַת	da-at	Discernment	1847
דרך	da-rakh	Step upon (V)	1869
דֶּרֶךְ	de-rek	Road	1870
דרשׁ	da-rash	Seek (V)	1875

Hey

Modern	Translit	Definition	Strong No.
הֶבֶל	he-vel	Vanity	1892
הָדָר	ha-dar	Swell	1926
הוּא	hu	He	1931
הוֹי	hoi	Ah	1945
היה	ha-yah	Exist (V)	1961
הֵיכָל	hey-khal	House	1964
הלך	ha-lakh	Walk (V)	1980

הלל	**ha-lal**	**Shine (V)**	**1984**
הֵם	**heym**	**They(m)**	**1992**
המה	**ha-mah**	**Roar (V)**	**1993**
הָמוֹן	**ha-mon**	**Multitude**	**1995**
הפך	**ha-phak**	**Overturn (V)**	**2015**
הַר	**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 ≥ twenty-five times.

Zayin

Modern	Translit	Definition	Strong No.
זֹאת	**zot**	**This**	**2063**
זבח	**za-vah**	**Sacrifice (V)**	**2076**
זֶבַח	**ze-vah**	**Sacrifice**	**2077**
זֶה	**zeh**	**This**	**2088**
זָהָב	**za-hav**	**Gold**	**2091**
זוב	**zuv**	**Issue (V)**	**2100**
זור	**zur**	**Be strange (V)**	**2114**
זַיִת	**za-yeet**	**Olive**	**2132**
זכר	**za-khar**	**Remember (V)**	**2142**
זָכָר	**za-khar**	**Male**	**2145**
זָמָה	**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
זָקֵן	za-qeyn	Beard	2205
זרה	za-rah	Disperse (V)	2219
זְרוֹעַ	ze-ro-a	Arm	2220
זרע	za-ra	Sow (V)	2232
זֶרַע	ze-ra	Seed	2233
זרק	za-raq	Sprinkle (V)	2236

Het

Modern	Translit	Definition	Strong No.
חבא	ha-va	Withdraw (V)	2244
חָבַל	ha-val	Wrap up	2254
חֶבֶל	he-vel	Region	2256
חבר	ha-var	Couple (V)	2266
חבשׁ	ha-bash	Saddle (V)	2280
חַג	hag	Feast	2282
חגר	ha-gar	Gird up (V)	2296
חדל	ha-dal	Terminate (V)	2308
חֶדֶר	he-der	Chamber	2315
חָדָשׁ	ha-dash	New	2319
חֹדֶשׁ	ho-desh	New moon	2320
חול	hul	Twist (V)	2342

חוֹמָה	**ho-mah**	**Rampart**	**2346**
חוּץ	**huts**	**Outside**	**2351**
חזה	**ha-zah**	**Perceive (V)**	**2372**
חָזוֹן	**ha-zon**	**Vision**	**2377**
חזק	**ha-zaq**	**Seize (V)**	**2388**
חָזָק	**ha-zaq**	**Forceful**	**2389**
חטא	**ha-ta**	**Err (V)**	**2398**
חֵטְא	**ha-ta**	**Fault**	**2399**
חַטָּאָה	**ha-ta-a**	**Error**	**2403**
חִטָּה	**hee-tah**	**Wheat**	**2406**
חַי	**hai**	**Life**	**2416**
חיה	**hay-yah**	**Live (V)**	**2421**
חַיִל	**ha-yeel**	**Force**	**2428**
חֵיק	**heyq**	**Bosom**	**2436**
חכם	**ha-kham**	**Be wise (V)**	**2449**
חָכָם	**ha-kham**	**Wise**	**2450**
חָכְמָה	**hakh-mah**	**Wisdom**	**2451**
חֵלֶב	**he-lev**	**Fat**	**2459**
חָלָב	**he-lev**	**Fat**	**2461**
חלה	**ha-lah**	**Be sick (V)**	**2470**
חֲלוֹם	**ha-lom**	**Dream**	**2472**
חַלּוֹן	**ha-lon**	**Window**	**2474**
חלל	**ha-lal**	**Pierce (V)**	**2490**
חָלָל	**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**
חֶלֶק	**hey-leq**	**Portion**	**2506**
חֶלְקָה	**hel-qah**	**Parcel**	**2513**
חֵמָה	**hey-mah**	**Fury**	**2534**
חֲמוֹר	**ha-mor**	**Donkey**	**2543**
חֲמִישִׁי	**ha-mee-shee**	**Fifth**	**2549**
חמל	**ha-mal**	**Show pity (V)**	**2550**
חָמָס	**ha-mas**	**Violence**	**2555**
חֹמֶר	**ha-mor**	**Mortar**	**2563**
חָמֵשׁ	**ha-meysh**	**Five**	**2568**
חֲמִשִּׁים	**ha-mee-sheem**	**Fifty**	**2572**
חֵן	**heyn**	**Beauty**	**2580**
חנה	**ha-nah**	**Camp (V)**	**2583**
חֲנִית	**ha-neet**	**Spear**	**2595**
חִנָּם	**hee-nam**	**Freely**	**2600**
חנן	**ha-nan**	**Show beauty (V)**	**2603**
חֶסֶד	**he-sed**	**Kindness**	**2617**
חסה	**ha-sah**	**Refuge (V)**	**2620**
חָסִיד	**ha-seed**	**Kind one**	**2623**
חפץ	**ha-phats**	**Delight (V)**	**2654**
חֵפֶץ	**hey-phets**	**Delight**	**2656**

חֵץ	**heyts**	**Arrow**	**2671**
חֲצִי	**ha-tsee**	**Half**	**2677**
חֲצוֹצְרָה	**ha-tsots-rah**	**Trumpet**	**2689**
חָצֵר	**ha-tser**	**Yard**	**2691**
חֹק	**huq**	**Custom**	**2706**
חֻקָּה	**huq-qah**	**Ritual**	**2708**
חקר	**ha-qar**	**Examine (V)**	**2713**
חרב	**ha-rav**	**Dry up (V)**	**2717**
חֶרֶב	**he-rev**	**Sword**	**2719**
חָרְבָּה	**har-bah**	**Wasteland**	**2723**
חרד	**ha-rad**	**Tremble (V)**	**2729**
חרה	**ha-rah**	**Flare up (V)**	**2734**
חָרוֹן	**ha-ron**	**Burning wrath**	**2740**
חרם	**ha-ram**	**Perforate**	**2763**
חֵרֶם	**hey-rem**	**Perforated**	**2764**
חרף	**ha-raph**	**Betrothal (V)**	**2778**
חֶרְפָּה	**her-pah**	**Disgrace**	**2781**
חרשׁ	**ha-rash**	**Keep silent (V)**	**2790**
חָרָשׁ	**he-resh**	**Engraver**	**2796**
חשׁב	**ha-shav**	**Think (V)**	**2803**
חשׂך	**ha-sakh**	**Keep back (V)**	**2820**
חֹשֶׁךְ	**ho-shekh**	**Darkness**	**2822**
חתם	**ha-tam**	**Seal (V)**	**2856**
חתן	**ha-tan**	**Be an in-law (V)**	**2859**

חתת	ha-tat	Break (V)	2865

Tet

Modern	Translit	Definition	Strong No.
טָבָח	te-bah	Slaughtering	2876
טַבַּעַת	ta-ba-at	Signet ring	2885
טָהוֹר	ta-hor	Pure	2889
טהר	ta-har	Be clean (V)	2891
טוב	tov	Do good (V)	2895
טוֹב	tov	Functional	2896
טוּב	tuv	Functional	2898
טַל	tal	Dew	2919
טמא	ta-ma	Be unclean (V)	2930
טָמֵא	ta-mey	Unclean	2931
טֻמְאָה	tum-ah	Unclean	2932
טמן	ta-man	Submerge (V)	2934
טַף	taph	Children	2945

Yud

Modern	Translit	Definition	Strong No.
יְאוֹר	ye-or	Stream, River	2975
יבשׁ	ya-vash	Dry out (V)	3001
יָד	yad	Hand	3027
ידה	ya-dah	Throw the hand (V)	3034
ידע	ya-da	Know (V)	3045
יהב	ya-hav	Provide (V)	3051
יוֹבֵל	yo-veyl	Trumpet	3104

יוֹם	**yom**	**Day**	**3117**
יוֹמָם	**yo-mam**	**Daytime**	**3119**
יוֹנָה	**yo-nah**	**Dove**	**3123**
יַחַד	**ya-had**	**Together**	**3162**
יחל	**ya-hal**	**Stay (V)**	**3176**
יטב	**ya-tav**	**Do well (V)**	**3190**
יַיִן	**ya-yeen**	**Wine**	**3196**
יכח	**ya-khah**	**Convict (V)**	**3198**
יכל	**ya-khal**	**Be able (V)**	**3201**
ילד	**ya-lad**	**Bring forth (V)**	**3205**
יֶלֶד	**ye-led**	**Boy**	**3206**
ילך	**ya-lakh**	**Go walk (V)**	**3212**
ילל	**ya-lal**	**Howl (V)**	**3213**
יָם	**yam**	**Sea**	**3220**
יָמִין	**ya-meen**	**Right hand**	**3225**
יְמָנִי	**ye-ma-nee**	**Right**	**3233**
ינח	**ya-nah**	**Deposit (V)**	**3240**
ינק	**ya-naq**	**Suckle (V)**	**3243**
יסד	**ya-sad**	**Found (V)**	**3245**
יסף	**ya-saph**	**Add (V)**	**3254**
יסף	**ya-saph**	**Add (V)**	**3256**
יעד	**ya-ad**	**Appoint (V)**	**3259**
יעץ	**ya-ats**	**Give advise**	**3289**
יָעַר	**ya-ar**	**Forest**	**3293**

יָפֶה	**ya-pheh**	**Beautiful**	**3303**
יצא	**ya-tsa**	**Go out (V)**	**3318**
יצב	**ya-tsav**	**Station (V)**	**3320**
יצק	**ya-tsaq**	**Pour down (V)**	**3332**
יצר	**ya-tsar**	**Mold (V)**	**3335**
יצת	**ya-tsat**	**Light on fire (V)**	**3341**
יָקָר	**ya-qar**	**Value**	**3368**
ירא	**ya-ra**	**Fear (V)**	**3372**
יָרֵא	**ya-rey**	**Fearful**	**3373**
יִרְאָה	**yeer-ah**	**Fearfulness**	**3374**
ירד	**ya-rad**	**Go down (V)**	**3381**
ירה	**ya-rah**	**Throw (V)**	**3384**
יָרֵחַ	**ya-rey-ah**	**Moon**	**3394**
יְרִיעָה	**ye-ree-ah**	**Tent curtain**	**3407**
יָרֵךְ	**ya-rey-akh**	**Midsection**	**3409**
יַרְכָה	**yar-khah**	**Hollow**	**3411**
ירש	**ya-rash**	**Possess (V)**	**3423**
יֵשׁ	**yeysh**	**There is**	**3426**
ישב	**ya-shav**	**Settle (V)**	**3427**
יְשׁוּעָה	**ye-shu-ah**	**Relief**	**3444**
ישע	**ya-sha**	**Rescue (V)**	**3467**
יֶשַׁע	**ye-sha**	**Rescue**	**3468**
ישר	**ya-shar**	**Be straight (V)**	**3474**
יָשָׁר	**ya-shar**	**Straight**	**3477**

יָתוֹם	ya-tom	Orphan	3490
יתר	ya-tar	Reserve (V)	3498
יֶתֶר	ye-ter	Remainder	3499

Kaph

Modern	Translit	Definition	Strong No.
כבד	ka-vad	Be heavy (V)	3513
כָּבֵד	ka-veyd	Heavy	3515
כָּבוֹד	ka-vod	Armament	3519
כבס	ka-vas	Tread upon (V)	3526
כֶּבֶשׂ	ke-ves	Sheep	3532
כֹּהֵן	ko-heyn	Priest	3548
כּוֹכָב	ko-khav	Star	3556
כול	kul	Sustain (V)	3557
כון	kun	Fix (V)	3559
כּוֹס	kos	Cup	3563
כָּזָב	ka-zav	Lie	3577
כֹּחַ	ko-ah	Strength	3581
כחד	ka-had	Keep secret (V)	3582
כִּי	kee	Given that	3588
כִּיכָּר	kee-kar	Roundness	3603
כֹּל	kol	All	3605
כֶּלֶב	ke-lev	Dog	3611
כלה	ka-lah	Finish (V)	3615
כַּלָּה	ka-lah	Daughter-in-law	3618

כְּלִי	**ke-lee**	**Item**	**3627**
כִּלְיָה	**keel-yah**	**Kidney**	**3629**
כלם	**ka-lam**	**Shame (V)**	**3637**
כְּלִמָּה	**ke-lee-mah**	**Shame**	**3639**
כֵּן	**keyn**	**So**	**3651**
כִּנּוֹר	**kee-nor**	**Harp**	**3658**
כנע	**ka-na**	**Lower (V)**	**3665**
כָּנָף	**ka-naph**	**Wing**	**3671**
כִּסֵּא	**kee-sey**	**Seat**	**3678**
כסה	**ka-sah**	**Cover over (V)**	**3680**
כְּסִיל	**ke-seel**	**Fool**	**3684**
כֶּסֶף	**ke-seph**	**Silver**	**3701**
כעס	**ka-as**	**Anger (V)**	**3707**
כַּף	**kaph**	**Palm**	**3709**
כְּפִיר	**ke-pheer**	**Cub**	**3715**
כפר	**ka-phar**	**Cover (V)**	**3722**
כַּפֹּרֶת	**ka-po-ret**	**Lid**	**3727**
כְּרוּב	**Ke-ruv**	**Cherub**	**3742**
כֶּרֶם	**ke-rem**	**Vineyard**	**3754**
כרע	**ka-ra**	**Stoop (V)**	**3766**
כרת	**ka-rat**	**Cut (V)**	**3772**
כשׁל	**ka-shal**	**Topple (V)**	**3782**
כתב	**ka-tav**	**Write (V)**	**3789**
כְּתֹנֶת	**ke-to-net**	**Tunic**	**3801**

כֶּתֶף	ka-teyph	Shoulder piece	3802

Lamed

Modern	Translit	Definition	Strong No.
לוֹא	lo	Not	3808
לְאֹם	le-om	Community	3816
לֵב	leyv	Heart	3820
לֶבָב	ley-vav	Mind	3824
לְבוּשׁ	le-vush	Clothing	3830
לָבָן	la-van	White	3836
לבשׁ	la-vash	Clothe (V)	3847
לוּחַ	lu-ah	Slab	3871
לון	lun	Stay the night (V)	3885
לוּץ	luts	Mimic (V)	3887
לחם	la-ham	Fight (V)	3898
לֶחֶם	le-hem	Bread	3899
לַיִל	la-yeel	Night	3915
לכד	la-kad	Capture (V)	3920
למד	la-mad	Learn (V)	3925
לקח	la-qah	Take (V)	3947
לקט	la-qat	Pick up (V)	3950
לָשׁוֹן	la-shon	Tongue	3956
לִשְׁכָּה	leesh-kah	Chamber	3957

Mem

Modern	Translit	Definition	Strong No.

מְאֹד	**me-od**	**Many**	**3966**
מֵאָה	**mey-ah**	**Hundred**	**3967**
מְאוּמָה	**me-u-mah**	**Nothing**	**3972**
מַאֲכָל	**ma-a-kal**	**Nourishment**	**3978**
מאן	**ma-an**	**Refuse (V)**	**3985**
מאס	**ma-as**	**Dissolve (V)**	**3988**
מִבְצָר	**meev-tsar**	**Fence**	**4013**
מִגְדָּל	**meeg-dal**	**Tower**	**4026**
מָגֵן	**ma-geyn**	**Shield**	**4043**
מִגְרָשׁ	**meeg-rash**	**Pasture**	**4054**
מִדְבָּר	**meed-bar**	**Wilderness**	**4057**
מדד	**ma-dad**	**Measure (V)**	**4058**
מִדָּה	**mee-dah**	**Measurement**	**4060**
מְדִינָה	**me-dee-nah**	**Province**	**4082**
מָה	**mah**	**What**	**4100**
מהר	**ma-har**	**Hurry (V)**	**4116**
מוט	**mot**	**Shake (V)**	**4131**
מול	**mul**	**Circumcise (V)**	**4135**
מוּל	**mul**	**Forefront**	**4136**
מוּסָר	**mu-sar**	**Bond**	**4148**
מוֹעֵד	**mo-eyd**	**Appointed**	**4150**
מוֹפֵת	**mo-phet**	**Wonder**	**4159**
מוֹצָא	**mo-tsa**	**Going out**	**4161**
מוֹשָׁב	**mo-shav**	**Settling**	**4186**

מוּת	**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**
מַחֲלָקָה	**ma-hal-qah**	**Portion**	**4256**
מַחֲנֶה	**me-ha-neh**	**Campsite**	**4264**
מָחָר	**ma-har**	**Tomorrow**	**4279**
מָחֳרָת	**ma-ha-rat**	**Morrow**	**4283**
מַחֲשָׁבָה	**ma-ha-sha-vah**	**Invention**	**4284**
מַטֶּה	**mat-teh**	**Branch**	**4294**
מִטָּה	**mee-tah**	**Bed**	**4296**
מָטָר	**ma-tar**	**Precipitation**	**4306**
מַיִם	**ma-yeem**	**Water**	**4325**
מִין	**meen**	**Kind**	**4327**
מַכָּה	**ma-kah**	**Crushed**	**4347**
מכר	**ma-khar**	**Sell (V)**	**4376**
מלא	**ma-la**	**Fill (V)**	**4390**
מָלֵא	**ma-ley**	**Full**	**4392**
מְלֹא	**me-lo**	**Filling**	**4393**
מַלְאָךְ	**mal-akh**	**Messenger**	**4397**
מְלָאכָה	**me-la-khah**	**Occupation**	**4399**

מִלָּה	**mee-lah**	**Word**	**4405**
מֶלַח	**me-lah**	**Salt**	**4417**
מִלְחָמָה	**meel-ha-mah**	**Battle**	**4421**
מלט	**ma-lat**	**Slip away (V)**	**4422**
מלך	**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**
מנה	**ma-nah**	**Reckon (V)**	**4487**
מְנוֹרָה	**me-no-rah**	**Lamp stand**	**4501**
מִנְחָה	**meen-hah**	**Donation**	**4503**
מנע	**ma-na**	**Withold (V)**	**4513**
מַסֵּכָה	**ma-sey-khah**	**Cast image**	**4541**
מְסִלָּה	**me-see-lah**	**Highway**	**4546**
מִסְפָּר	**mees-phar**	**Number**	**4557**
מֵעָה	**mey-ah**	**Abdomen**	**4578**
מָעוֹז	**ma-oz**	**Stronghold**	**4581**
מְעָט	**me-at**	**Small amount**	**4592**
מְעִיל	**me-eel**	**Cloak**	**4598**
מעל	**ma-al**	**Transgress (V)**	**4603**
מַעַל	**ma-al**	**Transgression**	**4604**
מַעַל	**ma-al**	**Upward**	**4605**

מַעֲלָה	**ma-a-lah**	**Ascent**	**4609**
מַעֲלָל	**ma-a-lal**	**Works**	**4611**
מְעָרָה	**me-a-rah**	**Cave**	**4631**
מַעֲשֶׂה	**ma-a-seh**	**Work**	**4639**
מַעֲשֵׂר	**ma-a-seyr**	**Tenth part**	**4643**
מצא	**ma-tsa**	**Find (V)**	**4672**
מַצֵּבָה	**ma-tsey-vah**	**Monument**	**4676**
מַצָּה	**mats-tsah**	**Unleavened bread**	**4682**
מִצְוָה	**meets-wah**	**Directive**	**4687**
מִקְדָּשׁ	**meeq-dash**	**Sanctuary**	**4720**
מָקוֹם	**ma-qom**	**Place**	**4725**
מִקְנֶה	**meeq-neh**	**Livestock**	**4735**
מַר	**mar**	**Bitter**	**4751**
מַרְאֶה	**mar-eh**	**Appearance**	**4758**
מרה	**ma-rah**	**Bitter (V)**	**4784**
מָרוֹם	**ma-rom**	**Heights**	**4791**
מֶרְכָּבָה	**mer-ka-vah**	**Chariot**	**4818**
מִרְמָה	**meer-mah**	**Deceit**	**4820**
משׁח	**ma-shah**	**Smear (V)**	**4886**
מָשִׁיחַ	**ma-shee-ah**	**Smeared**	**4899**
משׁך	**ma-shakh**	**Draw (V)**	**4900**
מִשְׁכָּב	**meesh-kav**	**Laying place**	**4904**
מִשְׁכָּן	**meesh-kan**	**Dwelling**	**4908**
משׁל	**ma-shal**	**Regulate (V)**	**4910**

מָשָׁל	**ma-shal**	**Comparison**	**4912**
מִשְׁמֶרֶת	**meesh-me-ret**	**Charge**	**4931**
מִשְׁנֶה	**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**
מָתֶן	**ma-ten**	**Waist**	**4975**

Nun

Modern	Translit	Definition	Strong No.
נְאֻם	**ne-um**	**Utterance**	**5002**
נאף	**na-aph**	**Commit adultery (V)**	**5003**
נבא	**na-va**	**Prophecy (V)**	**5012**
נבט	**na-vat**	**Stare (V)**	**5027**
נָבִיא	**na-vee**	**Prophet**	**5030**
נֶבֶל	**ne-vel**	**Pitcher**	**5035**
נְבֵלָה	**ne-vey-lah**	**Carcass**	**5038**
נֶגֶב	**ne-gev**	**South country**	**5045**
נגד	**na-gad**	**Be face to face (V)**	**5046**
נָגִיד	**na-geed**	**Noble**	**5057**
נגע	**na-ga**	**Touch (V)**	**5060**
נֶגַע	**ne-ga**	**Plague**	**5061**
נגף	**na-gaph**	**Smite (V)**	**5062**
נגש	**na-gash**	**Draw near (V)**	**5066**

נדד	**na-dad**	**Toss (V)**	**5074**
נְדָה	**nee-dah**	**Removal**	**5079**
נדח	**na-dah**	**Drive (V)**	**5080**
נָדִיב	**na-deev**	**Willing**	**5081**
נדר	**na-dar**	**Make a vow (V)**	**5087**
נֶדֶר	**ne-der**	**Vow**	**5088**
נהג	**na-hag**	**Drive (V)**	**5090**
נָהָר	**na-har**	**River**	**5104**
נָוֶה	**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**
נָחָשׁ	**na-hash**	**Serpent**	**5175**
נְחֹשֶׁת	**ne-ho-shet**	**Bronze**	**5178**
נטה	**na-tah**	**Extend (V)**	**5186**
נטע	**na-ta**	**Plant (V)**	**5193**
נטשׁ	**na-tash**	**Let alone (V)**	**5203**
נְחוֹחַ	**nee-ho-ah**	**Sweet**	**5207**

נֵר	**neyr**	**Lamp**	**5216**
נכה	**na-khah**	**Hit (V)**	**5221**
נכר	**na-khar**	**Recognize (V)**	**5234**
נֵכָר	**ney-khar**	**Foreign**	**5236**
נָכְרִי	**nakh-ree**	**Foreigner**	**5237**
נסה	**na-sah**	**Test (V)**	**5254**
נֶסֶךְ	**ne-sek**	**Pouring**	**5262**
נסע	**na-sa**	**Journey (V)**	**5265**
נָעוּר	**na-ur**	**Young age**	**5271**
נַעַר	**na-ar**	**Young man**	**5288**
נַעֲרָה	**na-a-rah**	**Young woman**	**5291**
נפל	**na-phal**	**Fall (V)**	**5307**
נֶפֶשׁ	**ne-phesh**	**Being**	**5315**
נצב	**na-tsav**	**Stand up (V)**	**5324**
נצח	**na-tsah**	**Continue (V)**	**5329**
נֶצַח	**ne-tsah**	**Eminence**	**5331**
נצל	**na-tsal**	**Deliver (V)**	**5337**
נצר	**na-tsar**	**Preserve (V)**	**5341**
נקה	**na-qah**	**Acquit (V)**	**5352**
נָקִי	**na-qee**	**Innocent**	**5355**
נקם	**na-qam**	**Avenge (V)**	**5358**
נסא	**na-sa**	**Lift up (V)**	**5375**
נסג	**na-saq**	**Overtake (V)**	**5381**
נָשִׂיא	**na-see**	**Captain**	**5387**

נשׁק	**na-shaq**	**Kiss (V)**	**5401**
נתן	**na-tan**	**Give (V)**	**5414**
נתץ	**na-tats**	**Break down (V)**	**5422**
נתק	**na-taq**	**Draw (V)**	**5423**

Sameh

Modern	Translit	Definition	Strong No.
סבב	**sa-vav**	**Go around (V)**	**5437**
סָבִיב	**sa-veev**	**Around**	**5439**
סגר	**sa-gar**	**Shut (V)**	**5462**
סוּס	**sus**	**Horse**	**5483**
סוּף	**suph**	**Reeds**	**5488**
סור	**sur**	**Turn aside (V)**	**5493**
סים	**seem**	**Set in place (V)**	**7760**
סִיר	**seer**	**Pot**	**5518**
סֻכָּה	**su-kah**	**Booth**	**5521**
סֶלָה	**se-lah**	**Selah**	**5542**
סלח	**sa-lah**	**Forgive (V)**	**5545**
סֶלַע	**se-la**	**Cliff**	**5553**
סֹלֶת	**so-let**	**Flour**	**5560**
סמך	**sa-makh**	**Support (V)**	**5564**
סַף	**saph**	**Tub**	**5592**
ספד	**sa-phad**	**Lament (V)**	**5594**
ספר	**sa-phar**	**Count (V)**	**5608**

סֵפֶר	sey-pher	Scroll	5612
סָרִיס	sa-rees	Eunuch	5631
סתר	sa-tar	Hide (V)	5641
סֵתֶר	sey-ter	Hiding	5643

Ayin

Modern	Translit	Definition	Strong No.
עָב	av	Thick cloud	5645
עבד	a-var	Serve (V)	5647
עֶבֶד	e-ved	Servant	5650
עֲבֹדָה	a-vo-dah	Service	5656
עבר	a-var	Cross over (V)	5674
עֵבֶר	ey-ver	Other side	5676
עֶבְרָה	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
עֵדֶר	ey-der	Drove	5739
עוד	ud	Wrap around (V)	5749
עוֹד	od	Yet again	5750
עוֹלָם	o-lam	Distant time	5769
עָוֹן	a-won	Iniquity	5771

עוּף	**uph**	**Fly (V)**	**5774**
עוֹף	**oph**	**Flyer**	**5775**
עור	**ur**	**Stir up (V)**	**5782**
עוֹר	**or**	**Skin**	**5785**
עֵז	**eyz**	**She-goat**	**5795**
עֹז	**oz**	**Boldness**	**5797**
עזב	**a-zav**	**Leave (V)**	**5800**
עזר	**a-zar**	**Help (V)**	**5826**
עַיִן	**a-yeen**	**Eye**	**5869**
עִיר	**eer**	**City**	**5892**
עַל	**al**	**Upon**	**5921**
עֹל	**ol**	**Yoke**	**5923**
עלה	**a-lah**	**Go up (V)**	**5927**
עֹלָה	**o-lah**	**Rising**	**5930**
עֶלְיוֹן	**el-yon**	**Upper**	**5945**
עלם	**a-lam**	**Hidden (V)**	**5956**
עַם	**am**	**People**	**5971**
עִם	**eem**	**With**	**5973**
עמד	**a-mad**	**Stand (V)**	**5975**
לְעֻמַּת	**le-u-mat**	**Alongside**	**5980**
עַמּוּד	**a-mud**	**Pillar**	**5982**
עָמָל	**a-mal**	**Labor**	**5999**
עֵמֶק	**ey-meq**	**Valley**	**6010**
ענה	**a-nah**	**Answer (V)**	**6030**

עָנָה	**a-nah**	**Afflict (V)**	**6031**
עֳנִי	**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**
עָצוּם	**a-tsum**	**Numerous**	**6099**
עֶצֶם	**e-tsem**	**Bone**	**6106**
עצר	**a-tsar**	**Stop (V)**	**6113**
עֶרֶב	**e-rev**	**Evening**	**6153**
עֲרָבָה	**a-ra-vah**	**Desert**	**6160**
עֶרְוָה	**er-wah**	**Nakedness**	**6172**
ערך	**a-rakh**	**Arrange (V)**	**6186**
עֵרֶךְ	**ey-rek**	**Arrangement**	**6187**
עָרֵל	**a-reyl**	**Uncircumcised**	**6189**
עֹרֶף	**o-reph**	**Neck**	**6203**
עֵשֶׂב	**ey-sev**	**Herb**	**6212**
עשׂה	**a-sah**	**Do (V)**	**6213**
עֲשִׂירִי	**a-see-ree**	**Tenth**	**6224**
עשׁק	**a-shaq**	**Oppress (V)**	**6231**
עֶשֶׂר	**e-ser**	**Ten**	**6235**
עֹשֶׁר	**o-ser**	**Riches**	**6239**
עָשָׂר	**a-sar**	**Ten**	**6240**

עֶשָׂרוֹן	ee-sa-ron	One-tenth	6241
עֶשְׂרִים	es-reem	Twenty	6242
עֵת	eyt	Appointed time	6256
עַתּוּד	a-tud	Male goat	6260

Pey

Modern	Translit	Definition	Strong No.
פֵּאָה	pey-ah	Edge	6285
פגע	pa-ga	Reach (V)	6293
פדה	pa-dah	Ransom (V)	6299
פֶּה	peh	Mouth	6310
פוץ	puts	Scatter abroad (V)	6327
פַּחַד	pa-had	Awe	6343
פֶּחָה	pe-hah	Governor	6346
פִּילֶגֶשׁ	pee-le-gesh	Concubine	6370
פלא	pa-la	Perform (V)	6381
פְּלֵיטָה	pe-ley-tah	Escape	6413
פלל	pa-lal	Plead (V)	6419
פנה	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
פֶּסֶל	pe-sel	Sculpture	6459
פָּעַל	pa-al	Do, Make (V)	6466

פֹּעַל	po-al	Deed	6467
פַּעַם	pa-am	Moment	6471
פקד	pa-qad	Visit (V)	6485
פְּקֻדָּה	pe-qu-dah	Number	6486
פַּר	par	Bull	6499
פרה	pa-rah	Reproduce (V)	6509
פרח	pa-rah	Burst out (V)	6524
פְּרִי	pe-ree	Produce	6529
פרץ	pa-rats	Break out (V)	6555
פרר	pa-rar	Break (V)	6565
פרשׂ	pa-rash	Spread out (V)	6566
פָּרָשׁ	pa-rash	Horseman	6571
פּשׁט	pa-shat	Peel off (V)	6584
פּשׁע	pa-sha	Revolt (V)	6586
פֶּשַׁע	pe-sha	Revolution	6588
פתה	pa-tah	Spread wide (V)	6601
פתח	pa-tah	Open (V)	6605
פֶּתַח	pe-tah	Opening	6607

Tsade

Modern	Translit	Definition	Strong No.
צֹאן	tson	Flocks	6629
צָבָא	tsa-va	Army	6635
צְבִי	tse-vee	Gazelle buck	6643
צַד	tsad	Side	6654

צַדִּיק	tsa-deeq	Correct	6662
צדק	tsa-daq	Be correct (V)	6663
צֶדֶק	tse-deq	Corrected	6664
צְדָקָה	tse-da-qah	Correctness	6666
צַוָּאר	tsa-war	Back of the neck	6677
צוה	tsa-wah	Direct (V)	6680
צור	tsur	Smack (V)	6696
צֵל	tseyl	Shadow	6738
צלח	tsa-lah	Prosper (V)	6743
צֵלָע	tsey-la	Rib	6763
צמח	tsa-mah	Spring up (V)	6779
צעק	tsa-aq	Cry out (V)	6817
צפה	tsa-phah	Keep watch (V)	6822
צפה	tsa-phah	Overlay (V)	6823
צָפוֹן	tsa-phon	North	6828
צִפּוֹר	tsee-por	Bird	6833
צפן	tsa-phan	Conceal (V)	6845
צַר	tsar	Narrow	6862
צָרָה	tsa-rah	Trouble	6869
צָרַעַת	tsa-ra-at	Infection	6883
צרף	tsa-raph	Refine (V)	6884
צרר	tsa-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**
קָדוֹשׁ	**qa-dosh**	**Specialty**	**6918**
קָדִים	**qa-deem**	**East wind**	**6921**
קֶדֶם	**qe-dem**	**East**	**6924**
קדשׁ	**qa-dash**	**Set apart (V)**	**6942**
קֹדֶשׁ	**qo-desh**	**Separation**	**6944**
קהל	**qa-hal**	**Round up (V)**	**6950**
קָהָל	**qa-hal**	**Assembly**	**6951**
קוה	**qa-wah**	**Bound up (V)**	**6960**
קוֹל	**qol**	**Voice**	**6963**
קום	**qum**	**Rise (V)**	**6965**
קוֹמָה	**qo-mah**	**Height**	**6967**
קָטָן	**qa-tan**	**Small**	**6996**
קטר	**qa-tar**	**Burn incense (V)**	**6999**
קְטֹרֶת	**qe-to-ret**	**Incense**	**7004**
קלל	**qa-lal**	**Belittle (V)**	**7043**
קְלָלָה	**qe-la-lah**	**Annoyance**	**7045**
קנא	**qa-na**	**Be zealous (V)**	**7065**
קִנְאָה	**qeen-ah**	**Zealousy**	**7068**
קנה	**qa-nah**	**Purchase (V)**	**7069**
קָנֶה	**qa-neh**	**Stalk**	**7070**
קֵץ	**qeyts**	**Conclusion**	**7093**

קָצֶה	qa-tseh	Far end	7097
קָצָה	qa-tsah	Extremity	7098
קָצִיר	qa-tseer	Harvest	7105
קצף	qa-tsaph	Snap (V)	7107
קֶצֶף	qe-tseph	Splinter	7110
קצר	qa-tsar	Sever (V)	7114
קרא	qa-ra	Call out (V)	7121
קרה	qa-rah	Meet (V)	7125
קרב	qa-rav	Come near (V)	7126
קֶרֶב	qe-rev	Within	7130
קׇרְבָּן	kor-ban	Offering	7133
קָרוֹב	qa-rov	Near	7138
קִרְיָה	qeer-yah	City	7151
קֶרֶן	qe-ren	Horn	7161
קרע	qa-ra	Tear (V)	7167
קֶרֶשׁ	qe-resh	Board	7175
קשׁב	qa-shav	Heed (V)	7181
קשׁה	qa-shah	Be hard (V)	7185
קָשֶׁה	qa-sheh	Hard	7186
קשׁר	qa-shar	Tie (V)	7194
קֶשֶׁת	qe-shet	Bow	7198

Resh

Modern	Translit	Definition	Strong No.
ראה	ra-ah	See (V)	7200

רֹאשׁ	**rosh**	**Head**	**7218**
רִאשׁוֹן	**ree-shon**	**First**	**7223**
רֵאשִׁית	**rey-sheet**	**Summit**	**7225**
רַב	**rav**	**Abundant**	**7227**
רֹב	**rov**	**Abundance**	**7230**
רבה	**ra-vah**	**Increase (V)**	**7235**
רְבִיעִי	**re-vee-ee**	**Fourth**	**7243**
רבץ	**ra-vats**	**Stretch out (V)**	**7257**
רגז	**ra-gaz**	**Shake (V)**	**7264**
רֶגֶל	**re-gel**	**Foot**	**7272**
רדה	**ra-dah**	**Rule (V)**	**7287**
רדף	**ra-daph**	**Pursue (V)**	**7291**
רוּחַ	**ru-ah**	**Wind**	**7307**
רום	**rum**	**Raise (V)**	**7311**
רוע	**ru-a**	**Shout (V)**	**7321**
רוץ	**ruts**	**Run (V)**	**7323**
רְחוֹב	**re-hov**	**Street**	**7339**
רֹחַב	**ro-hav**	**Width**	**7341**
רָחוֹק	**ra-hoq**	**Distance**	**7350**
רחם	**ra-ham**	**Have compassion (V)**	**7355**
רַחַם	**re-hem**	**Bowels**	**7356**
רחץ	**ra-hats**	**Wash (V)**	**7364**
רחק	**ra-haq**	**Be far (V)**	**7368**
ריב	**reev**	**Dispute (V)**	**7378**

רִיב	reev	Dispute	7379
רֵיחַ	rey-ah	Aroma	7381
רכב	ra-khav	Ride (V)	7392
רֶכֶב	re-khev	Chariot	7393
רְכוּשׁ	re-khush	Goods	7399
רִמּוֹן	ree-mon	Pomegranate	7416
רִנָּה	ree-nah	Shouting	7440
רנן	ra-nan	Shout aloud (V)	7442
רָע	ra	Dysfunctional	7451
רֵעַ	rey-a	Companion	7453
רָעָב	ra-av	Hunger	7458
רעה	ra-ah	Feed (V)	7462
רעע	ra-a	Be dysfunctional (V)	7489
רעשׁ	ra-ash	Quake (V)	7493
רפא	ra-pha	Heal (V)	7495
רפה	ra-phah	Sink down (V)	7503
רצה	ra-tsah	Accept (V)	7521
רָצוֹן	ra-tson	Will	7522
רצח	ra-tshah	Murder (V)	7523
רשׁע	ra-sha	Depart (V)	7561
רֶשַׁע	re-sha	Lost	7562
רָשָׁע	ra-sha	Lost	7563

Sin & Shin

Modern	Translit	Definition	Strong No.

שְׁאוֹל	**she-ol**	**Underworld**	**7585**
שׁאל	**sha-al**	**Enquire (V)**	**7592**
שׁאר	**sha-ar**	**Remain (V)**	**7604**
שְׁאֵרִית	**she-ey-reet**	**Remnant**	**7611**
שׁבה	**sha-vah**	**Capture (V)**	**7617**
שְׁבוּעָה	**she-vu-ah**	**Swearing**	**7621**
שְׁבוּת	**she-vut**	**Captivity**	**7622**
שֵׁבֶט	**shey-vet**	**Staff**	**7626**
שְׁבִי	**she-vee**	**Captive**	**7628**
שְׁבִיעִי	**she-vee-ee**	**Seventh**	**7637**
שׂבע	**sa-va**	**Be satisfied (V)**	**7646**
שׁבע	**sha-va**	**Swear (V)**	**7650**
שֶׁבַע	**she-vah**	**Seven**	**7651**
שִׁבְעִים	**sheev-eem**	**Seventy**	**7657**
שׁבר	**sha-var**	**Crack (V)**	**7665**
שֶׁבֶר	**she-ver**	**Shattering**	**7667**
שׁבת	**sha-vat**	**Cease (V)**	**7673**
שַׁבָּת	**sha-bat**	**Shabbat**	**7676**
שׁדד	**sha-dad**	**Spoil (V)**	**7703**
שָׂדֶה	**sa-deh**	**Field**	**7704**
שֶׂה	**seh**	**Lamb**	**7716**
שָׁוְא	**sha-weh**	**Falseness**	**7723**
שׁוב	**shuv**	**Turn back (V)**	**7725**
שׁוֹעֵר	**sho-eyr**	**Gatekeeper**	**7778**

שׁוֹפָר	**sho-phar**	**Ram's horn**	**7782**
שׁוֹר	**shor**	**Ox**	**7794**
שׁחה	**sha-hah**	**Bend down (V)**	**7812**
שׁחט	**sha-hat**	**Slay (V)**	**7819**
שׂחק	**sa-haq**	**Laugh (V)**	**7832**
שׁחת	**sha-hat**	**Damage (V)**	**7843**
שִׁטָּה	**sheet-tah**	**Acacia**	**7848**
שָׂטָן	**sa-tan**	**Opponent**	**7854**
שׁטף	**sha-taph**	**Flush (V)**	**7857**
שׁיר	**sheer**	**Sing (V)**	**7891**
שִׁיר	**sheer**	**Song**	**7892**
שׁית	**sheet**	**Set down (V)**	**7896**
שׁכב	**sha-khav**	**Lay down (V)**	**7901**
שׁכח	**sha-khah**	**Forget (V)**	**7911**
שׂכל	**sa-khal**	**Calculate (V)**	**7919**
שׁכם	**sha-kham**	**Depart early (V)**	**7925**
שׁכן	**sha-khan**	**Dwell (V)**	**7931**
שָׂכָר	**sa-khar**	**Wage**	**7939**
שָׁלוֹם	**sha-lom**	**Completeness**	**7965**
שָׁלוֹשׁ	**sha-losh**	**Three**	**7969**
שְׁלוֹשִׁים	**she-lo-sheem**	**Thirty**	**7970**
שׁלח	**sha-lah**	**Send (V)**	**7971**
שֻׁלְחָן	**shul-han**	**Table**	**7979**
שְׁלִישִׁי	**she-lee-shee**	**Third**	**7992**

שׁלך	**sha-lakh**	**Throw out (V)**	**7993**
שָׁלָל	**sha-lal**	**Spoil**	**7998**
שׁלם	**sha-lam**	**Make restitution (V)**	**7999**
שֶׁלֶם	**she-lem**	**Complete**	**8002**
שָׁלֵם	**sha-leym**	**Complete**	**8003**
שֵׁם	**sheym**	**Title**	**8034**
שְׂמֹאל	**se-mol**	**Left hand**	**8040**
שׁמד	**sha-mad**	**Destroy (V)**	**8045**
שַׁמָּה	**sha-mah**	**Desolate**	**8047**
שְׁמוּעָה	**she-mu-ah**	**Report**	**8052**
שׂמח	**sa-mah**	**Rejoice (V)**	**8055**
שִׂמְחָה	**seem-hah**	**Joy**	**8057**
שָׁמַיִם	**sha-ma-yeem**	**Sky**	**8064**
שְׁמִינִי	**she-mee-nee**	**Eighth**	**8066**
שִׂמְלָה	**seem-lah**	**Apparel**	**8071**
שׁמם	**sha-mam**	**Desolate (V)**	**8074**
שְׁמָמָה	**she-ma-mah**	**Desolate**	**8077**
שֶׁמֶן	**she-men**	**Oil**	**8081**
שְׁמֹנִים	**she-mo-neem**	**Eighty**	**8084**
שׁמע	**sha-ma**	**Hear (V)**	**8085**
שׁמר	**sha-mar**	**Safeguard (V)**	**8104**
שֶׁמֶשׁ	**she-mesh**	**Sun**	**8121**
שֵׁן	**sheyn**	**Tooth**	**8127**
שׂנא	**sa-na**	**Hate (V)**	**8130**

שָׁנָה	**sha-neyh**	**Year**	**8141**
שָׁנִי	**sha-nee**	**Scarlet**	**8144**
שֵׁנִי	**shey-nee**	**Second**	**8145**
שְׁתַּיִם	**she-ta-yeem**	**Two**	**8147**
שָׂעִיר	**sa-eer**	**Goat**	**8163**
שַׁעַר	**sha-ar**	**Gate**	**8179**
שֵׂעָר	**sey-ar**	**Hair**	**8181**
שְׂעֹרָה	**se-o-rah**	**Barley**	**8184**
שָׂפָה	**sa-phah**	**Lip**	**8193**
שִׁפְחָה	**sheeph-hah**	**Maid**	**8198**
שׁפט	**sha-phat**	**Decide (V)**	**8199**
שׁפך	**sha-phakh**	**Pour out (V)**	**8210**
שׁפל	**sha-phal**	**Low (V)**	**8213**
שַׂק	**saq**	**Sack**	**8242**
שׁקה	**sha-qah**	**Drink (V)**	**8248**
שִׁקּוּץ	**shee-quts**	**Filthiness**	**8251**
שׁקט	**sha-qat**	**Tranquil (V)**	**8252**
שֶׁקֶל	**she-qel**	**Sheqel**	**8255**
שֶׁקֶר	**she-qer**	**FALSE**	**8267**
שַׂר	**sar**	**Noble**	**8269**
שָׂרִיד	**sa-reed**	**Remnant**	**8300**
שׂרף	**sa-raph**	**Cremate (V)**	**8313**
שֹׁרֶשׁ	**sho-resh**	**Root**	**8328**
שׂרת	**sha-rat**	**Minister (V)**	**8334**

שֵׁשׁ	**sheysh**	**Linen**	**8336**
שֵׁשׁ	**sheysh**	**Six**	**8337**
שִׁישִׁי	**shee-shee**	**Sixth**	**8345**
שִׁשִּׁים	**shee-sheem**	**Sixty**	**8346**
שׁתה	**sha-tah**	**Gulp (V)**	**8354**

Tav

Modern	Translit	Definition	Strong No.
תְּאֵן	**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**
תָּוֶךְ	**ta-wek**	**Midst**	**8432**
תּוֹכֵחָה	**to-khey-hah**	**Conviction**	**8433**
תּוֹלְדָה	**tol-dah**	**Birthing**	**8435**
תּוֹלָע	**to-la**	**Crimson**	**8438**
תּוֹעֵבָה	**to-ey-vah**	**Disgusting**	**8441**
תּוֹרָה	**to-rah**	**Teaching**	**8451**
תִּירוֹשׁ	**tee-rosh**	**Fresh wine**	**8492**
תְּכֵלֶת	**te-khey-let**	**Blue**	**8504**
תלה	**ta-lah**	**Hang (V)**	**8518**
תָּמִיד	**ta-meed**	**Continually**	**8548**

תָּמִים	**ta-meem**	**Whole**	**8549**
תמם	**ta-mam**	**Be whole (V)**	**8552**
תְּנוּפָה	**te-nu-phah**	**Waving**	**8573**
תעה	**ta-ah**	**Wander (V)**	**8582**
תִּפְאָרָה	**teeph-a-rah**	**Decoration**	**8597**
תְּפִלָּה	**te-phee-lah**	**Pleading**	**8605**
תפשׂ	**ta-phas**	**Seize hold (V)**	**8610**
תִּקְוָה	**teeq-wah**	**Waiting**	**8615**
תקע	**ta-qa**	**Thrust (V)**	**8628**
תְּרוּמָה	**te-ru-mah**	**Offering**	**8641**
תְּרוּעָה	**te-ru-ah**	**Shout**	**8643**
תְּשׁוּעָה	**te-shu-ah**	**Rescue**	**8668**
תֵּשַׁע	**tee-sha**	**Nine**	**8672**

ENDNOTES:

[1] Bruce K. Waltke, *FIGURES OF SPEECH, A Class Handout*. Iinserted as Appendix F, in *HERMENUETICS - 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 containe in the Companion Bible, Appendix 6. *FIGURES OF SPEECH - Used In The Bible.*

[2] Bruce K. Waltke, *FIGURES OF SPEECH, A Class Handout*. Iinserted as Appendix F, in *HERMENUETICS - 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 containe in the Companion Bible, Appendix 6. *FIGURES OF SPEECH - Used In The Bible.*

[3] Rudolf Kittel, *BIBLIA HEBRAICA*

[4] Rudolf Kittel, *BIBLIA HEBRAICA* - Prolegomena - Praefationes Anglicae III, pp XXVI-XXIX.

[5] Mechon-Mamre, A Hebrew - English Bible - According to the Masoretic Text and the JPS 1917 Edition, © 2005 all rights reserved to Mechon Mamre

[6] Bruce K. Waltke, M. O'Connor, *An Introduction To Biblical Hebrew Syntax*, © 1990 by Eisenbrauns.

[7] Ibid.

[8] THINGS MODERN MAN HAS FORGOTTEN - The Secularization Of Mankind, 2018 Create Space/AMAZON Publishers, ISBN-13:978-1985855328, ISBN-10:1985855321, N. Carlson, 150 pages.

[9] William Gesenius, Francis Brown, S. R. Driver, Charles A. Briggs, *A Hebrew English Lexicon Of The Old Testament*; CLARENDON PRESS: OXFORD, Reprinted 1978.

[10] Bruce K. Waltke, M. O'Connor, *An Introduction To Biblical Hebrew Syntax*, © 1990 by Eisenbrauns; pg.214.