CHAPTER 24

Verbal Suffixes for the Perfect/Qatal

In the Word – Exegetical Insights

Genesis 4:14

Utilize Holladay’s Lexicon to identify the meaning of בֵּן.

Utilize Holladay’s Lexicon to identify both בֵּן and בָּן. How do they differ in their meanings?

✙: is an adverbial prepositional phrase describing the direction of the action represented by the preceding verb. Note that the preposition is a compound with but a simple meaning (בֵּן מַעֲלֶה = from). What is the best translation of בֵּן in this context?

✙: What are the keys that identify the correct parsing of the verb?

✙: Note the employment of the perfect (qatal) of הָיָה. Keep in mind that it focuses on a condition or a state of existence (being) rather than upon a transition or occurrence (becoming).

✙: There are two pronominal suffixes on verbs in this clause. They are both object suffixes, 1cs (me). Note that the hireq yod is consistent with the closing vowel of the 1cs personal pronoun (נָא or נָא).

247 See Chapter 12.
1A. Introduction

While a pronominal object of a verb may be designated by נָתַן, נָתָן, etc., following the verb, the pronominal object is frequently attached directly to the verb itself as a suffix. Generally, only the active stems (Qal, Piel, and Hiphil) are given verbal suffixes. The passive and reflexive stems of Niphal, Pual, Hophal, and Hithpael are grammatically unable to receive verbal suffixes (with the exception of the infinitive construct, which may receive suffixes in the passive and reflexive stems).

2A. Verbal Suffixes of the Perfect

1B. Basic Forms

Below a grid is presented showing:
(a) the regular form of the Qal verb,
(b) the basic vowel changes which occur in the regular form when suffixes are attached, and
(c) the basic form of the verbal suffixes.

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suffix PGN</td>
<td>Verbal Suffix</td>
</tr>
<tr>
<td>1cs</td>
<td>ני</td>
</tr>
<tr>
<td>2ms</td>
<td>נ</td>
</tr>
<tr>
<td>2fs</td>
<td>נָ</td>
</tr>
<tr>
<td>3ms</td>
<td>נ or ננ</td>
</tr>
<tr>
<td>3fs</td>
<td>נ or ננ</td>
</tr>
<tr>
<td>1cp</td>
<td>נ</td>
</tr>
<tr>
<td>2mp</td>
<td>נ</td>
</tr>
<tr>
<td>2fp</td>
<td>נ</td>
</tr>
<tr>
<td>3mp</td>
<td>נ</td>
</tr>
<tr>
<td>3fp</td>
<td>נ</td>
</tr>
</tbody>
</table>

See the chart on the following page for the forms of the perfect with pronominal suffixes.

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248 See page 102 (1A).
249 PGN = Person, Number and Gender
Insert “Verbal Suffixes with the Perfect” Chart
2B. Keys to Remember

1. Only active stems take verbal suffixes (with the exception of the infinitive construct).

2. The verbal suffixes are those of the personal pronoun objects. Thus, if a verb ends with a \(ד\) or a \(י\), it must be a verbal suffix acting as the object of the verb.

3. The same basic keys of recognition remain in force: the Piel still has a hireq under the first root letter and a dagesh in the second root letter, while the Hiphil still retains its \(י\) prefix.

4. Due to #2, above, the recognition of a verbal suffix is not difficult. The more difficult matter will be to determine the person, gender, and number of the verb itself. Together with practice, the context will give considerable assistance in the deciphering process.

3A. Vocabulary

<table>
<thead>
<tr>
<th>נרות</th>
<th>he burned</th>
<th>נרות</th>
<th>light</th>
<th>נרות</th>
<th>he hated</th>
</tr>
</thead>
<tbody>
<tr>
<td>נרות</td>
<td>other, another</td>
<td>נרות</td>
<td>(f.) sister</td>
<td>נרות</td>
<td>he asked</td>
</tr>
<tr>
<td>נרות</td>
<td>chest, coffin</td>
<td>נרות</td>
<td>he remained</td>
<td>נרות</td>
<td>he shattered</td>
</tr>
<tr>
<td>נרות</td>
<td>(f.) brute, beast</td>
<td>נרות</td>
<td>firstborn</td>
<td>נרות</td>
<td>he bowed down</td>
</tr>
<tr>
<td>נרות</td>
<td>cattle, herd</td>
<td>נרות</td>
<td>he lay down, reclined</td>
<td>נרות</td>
<td>he destroyed</td>
</tr>
<tr>
<td>נרות</td>
<td>(Pi, Hi)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER 25

Verbal Suffixes for the Imperfect/Yiqtol

In the Word – Exegetical Insights

Deuteronomy 30:7

皛 ידועה אֲלָלִית

אֲלָלִית יִֽלְּכַת אֲלָלִית

עֲלֵי אֶבֶּן יִֽלְּכַת אֲלָתְּנָה

※ הָֽעֲשֵׁה יִֽדְּעָה אֲלָלִית: A waw-correlative begins the verse, tying it to the preceding context (perhaps as one of the concomitant actions of God described in this passage).

※ יִֽלְּכַת אֲלָלִית is the object of the previous verb. Why is יִֽלְּכַת employed here?

※ עֲלֵי אֶבֶּן יִֽלְּכַת אֲלָתְּנָה: The adverbial prepositional phrases define the secondary objects or recipients of יִֽלְּכַת. What is the antecedent for the pronominal suffixes?

※ שִֽׁהְרַר וָֽדִּסּ: Note the employment of וָֽדִּסּ. Check the Vocabulary of Chapter 23.

1A. Verbal Suffixes with the Imperfect

1B. Basic Forms

Similar to the pronominal suffixes attached to the perfect, the imperfect of the active stems (Qal, Piel, and Hiphil) also take pronominal suffixes. The chart below depicts the basic formulation of the Qal imperfect verb with pronominal suffixes.
### 2B. Explanatory Notes

1. When the regular verb ends in a vowel, then no “helping” vowel is needed (nor possible). In such cases the suffix is appended directly to the verb.

2. When a “helping” vowel is needed, it usually takes the *tsere*.

3. Note that the 2fp and 3fp follow the more primitive form. This similar form, however, is not confusing since the pronominal suffixes attached clearly distinguish them from each other.

4. Occasionally, the singular suffixes have a *nun energetic* inserted immediately before the suffix. When this does occur, the *nun* frequently

   (a) is assimilated into the following consonant:
   
   e.g., יָשָׁמֵר and יָשָׁמֵר עַי
   
   (b) or, if the first letter of the suffix is a *, then the *nun* remains and the * drops out:
   
   e.g., יָשָׁמֵר (for יָשָׁמֵר עַי) and יָשָׁמֵר (for יָשָׁמֵר עַי)

   These unique forms are found most commonly in pause.

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251 PGN = Person, Number and Gender
### 3B. Chart of Verbal Suffixes with the Imperfect

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Qal 3ms</th>
<th>Piel 3ms&lt;sup&gt;252&lt;/sup&gt;</th>
<th>Hiphil 3ms&lt;sup&gt;253&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
</tr>
<tr>
<td>2ms</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
</tr>
<tr>
<td>2fs</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
</tr>
<tr>
<td>3ms</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
</tr>
<tr>
<td>3fs</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
</tr>
<tr>
<td>1cp</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
</tr>
<tr>
<td>2mp</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
</tr>
<tr>
<td>2fp</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
</tr>
<tr>
<td>3mp</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
</tr>
<tr>
<td>3fp</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
<td>יָּשָּׁמֶלּ</td>
</tr>
</tbody>
</table>

### 4B. Keys to Remember

1. As with the perfect, the verbal suffixes are those of the personal pronoun objects.

2. The same basic keys of recognition still apply. The Piel still maintains a *shewa* under the prefix, a *pathach* under the first root letter, and a *dagesh* in the second root letter. The Hiphil still has a *pathach* under the prefix and a *hireq yod* infixed between the second and third root letters.

3. Because the distinguishing characteristic of the imperfect stem is the prefix, the addition of pronominal suffixes does not significantly alter the form. Therefore, recognition of an imperfect with a verbal suffix is relatively simple.

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<sup>253</sup> רָּמַלְל does not occur in Hiphil.

<sup>254</sup> The present tense is employed in this chart to provide variety in translation. Remember that time for verbs is not inherent in the form itself, but is determined solely by the context.
2A. Verbal Suffixes with the Imperative

1B. Basic Forms: The pronominal suffixes appended to the imperative are the same as those of the imperfect. Below are the imperative forms to which the pronominal suffixes are added.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Qal</th>
<th>Piel</th>
<th>Hiphil</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Form</td>
<td>Regular Form</td>
<td>Form</td>
</tr>
<tr>
<td>ms</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
<tr>
<td>fs</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
<tr>
<td>mp</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
<tr>
<td>fp</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
</tbody>
</table>

2B. Explanatory Notes

1. Normally, when two shewas occur back-to-back, the first becomes a hireq. However, in the Qal ms, the shewa changes to a qamets-hatuph.

2. As with the verbal suffixes of the imperfect, the fp follows the more primitive form when pronominal suffixes are appended.

3B. Chart of Verbal Suffixes with the Imperative

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Qal ms</th>
<th>Piel ms</th>
<th>Hiphil ms</th>
</tr>
</thead>
<tbody>
<tr>
<td>cs</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
<tr>
<td></td>
<td>keep me</td>
<td>revere me</td>
<td>be my lord</td>
</tr>
<tr>
<td>ms</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
<tr>
<td>fs</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
<tr>
<td>mp</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
<tr>
<td>fp</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
<tr>
<td>mp</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
<tr>
<td>fp</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
<td>שָׁמַר</td>
</tr>
</tbody>
</table>
3A. Verbal Suffixes with the Infinitive Construct

1B. Basic Forms

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Subject Suffix</th>
<th>Translation</th>
<th>Object Suffix</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1cs</td>
<td>תָּמְלַק</td>
<td>my keeping</td>
<td>תָּמְלַק</td>
<td>keeping me</td>
</tr>
<tr>
<td>2ms</td>
<td>תָּמְלַק</td>
<td>your keeping</td>
<td>תָּמְלַק</td>
<td>keeping you</td>
</tr>
<tr>
<td>2fs</td>
<td>תָּמְלַק</td>
<td>your keeping</td>
<td>תָּמְלַק</td>
<td>keeping you</td>
</tr>
<tr>
<td>3ms</td>
<td>תָּמְלַק</td>
<td>his keeping</td>
<td>תָּמְלַק</td>
<td>keeping him</td>
</tr>
<tr>
<td>3fs</td>
<td>תָּמְלַק</td>
<td>her keeping</td>
<td>תָּמְלַק</td>
<td>keeping her</td>
</tr>
<tr>
<td>1cp</td>
<td>תָּמְלַק</td>
<td>our keeping</td>
<td>תָּמְלַק</td>
<td>keeping us</td>
</tr>
<tr>
<td>2mp</td>
<td>תָּמְלַק</td>
<td>your keeping</td>
<td>תָּמְלַק</td>
<td>keeping you</td>
</tr>
<tr>
<td>2fp</td>
<td>תָּמְלַק</td>
<td>your keeping</td>
<td>תָּמְלַק</td>
<td>keeping you</td>
</tr>
<tr>
<td>3mp</td>
<td>תָּמְלַק</td>
<td>their keeping</td>
<td>תָּמְלַק</td>
<td>keeping them</td>
</tr>
<tr>
<td>3fp</td>
<td>תָּמְלַק</td>
<td>their keeping</td>
<td>תָּמְלַק</td>
<td>keeping them</td>
</tr>
</tbody>
</table>

2B. Explanatory Notes

1. The pointing of the infinitive construct with suffixes is similar to the imperative when suffixes are appended to them.

2. The infinitive construct generally occurs with a preposition, either inseparably (e.g., ב or ל) or as a separate word (e.g., בָּשָׁא).

3B. Examples

when he stood before Pharaoh

when anyone came near

when he catches him in his net

and it came to pass, when Moses descended from Mt. Sinai

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255 The shaded suffixes are the only ones in the chart to possess separate forms for the subject and object suffixes. All other suffixes in the chart utilize the same form for both subject and object suffixes.

256 Genesis 41:46

257 2 Samuel 15:5

258 Psalm 10:9

259 Exodus 34:29
4B. Parsing Note: Parse the verbs which have verbal suffixes in the same way as those without with the addition of the person, gender, and number of the verbal suffix.

E.g., נָבַל (#1 under 3B above) would be parsed:
Qal inf constr w/ prep & 3ms pron suff, נָבַל stand

4A. Vocabulary

| נָבַל (Hi) | he cast, threw |
| נָבֵל (Pi)²⁶⁰ | he ministered |
| נָבֵל (Qal) | he was whole, was complete |
| נָבֵל (Pi) | he made amends, repaid, fulfilled (a vow) |
| נָבֵל | he seized, carried off, pulled |

²⁶⁰ This verb is found only in the Piel in the OT.
CHAPTER 26

Weak Verb Forms — 1st Root Letter

In the Word – Exegetical Insights

Ezekiel 10:7

ֹנִשְׁלָה הַפֶּרֶב בַּהֲרֵיָה מַמְשִׁית לַכְּרוֹבִים

אֱלֹהֵי יֹהְרָעָל בַּיַּעַר הַפֶּרֶב

רְשֵׁם יֹהֵת נַחֲלָה לַבְּשׁ הַבְּרֵי

נְדָה לַעֲשָׂה:

ֹבִמְנָה is a compound preposition (מְנָה + בִּמְנָה) with the same meaning as מְנָה: from between.

ֹיִדָּה is a noun in the masculine plural construct. The first vowel is a qamets-hatoph derived from the absolute form with an initial holem: יִדָּה (the two hollow hands).

ֹלְבֶשֶׁ is also in the construct state. It is the Qal passive participle masculine singular from לְבֵשׁ. Note that both nouns in the construct acquire grammatical definiteness (the definite article) from the final noun in the construct chain: לְבֵשׁ הָבְרֵי.

1A. Introduction to Weak Verbs

Weak verbs are those verbs possessing one of the following characteristics:

1. a guttural as one (or more) of the three letters of the root
2. a full-vowel letter as the middle letter of the root
3. a yodh or waw as the first letter of the root
4. a nun as the first letter of the root
5. the same consonant for both the second and third letters of the root
The primary concepts to be remembered and applied in the identification of weak verbs are the rules concerning gutturals:

- Gutturals reject the doubling dagesh. When this occurs, the preceding vowel is normally heightened in compensation. (Remember, however, that both ו and י are doubled by implication and do not require compensatory heightening for the preceding vowel.)
- Gutturals prefer a-class vowels around them.
- Gutturals prefer compound shewa.

2A. Nomenclature for Weak Verbs

There are two systems of weak verb nomenclature. The older system utilizes the old Hebrew paradigm verb לָעַל פֶּרֶשׁ (he worked, he made, he performed, he practiced). The first root letter of this verb is פ, the second is ל, and the third is ר. Those letters are employed to identify their respective positions in the three-letter root.

<table>
<thead>
<tr>
<th>Weak Verb Name or Classification</th>
<th>פ</th>
<th>ל</th>
<th>ר</th>
</tr>
</thead>
<tbody>
<tr>
<td>פ-Guttural or פ&quot;ל</td>
<td>פ</td>
<td>ל</td>
<td>ר</td>
</tr>
<tr>
<td>ל-Guttural</td>
<td>ל</td>
<td>ר</td>
<td>פ</td>
</tr>
<tr>
<td>ר-Guttural or ר&quot;ל</td>
<td>ר</td>
<td>ל</td>
<td>פ</td>
</tr>
<tr>
<td>Geminate or ר&quot;ל</td>
<td>ר</td>
<td>ל</td>
<td>פ</td>
</tr>
</tbody>
</table>

The second system is more popular and current:

<table>
<thead>
<tr>
<th>Weak Verb Name or Classification</th>
<th>III</th>
<th>II</th>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-Guttural or I-ל</td>
<td>פ</td>
<td>ל</td>
<td>ר</td>
</tr>
<tr>
<td>II-Guttural</td>
<td>ל</td>
<td>ר</td>
<td>פ</td>
</tr>
<tr>
<td>III-Guttural or III-ל</td>
<td>ל</td>
<td>ר</td>
<td>פ</td>
</tr>
<tr>
<td>Geminate</td>
<td>ל</td>
<td>ר</td>
<td>פ</td>
</tr>
</tbody>
</table>

---

261 See page 30.
262 See page 52 (3C).
263 Note that this same paradigm verb is the source of the names of the Hebrew verb conjugations. See pages 91-92 (3B) and footnote 186.
264 This name is to be read as Pe-'Aleph and the later one as Lamed-'Aleph.
3A. Verbs Weak in the 1st Root Letter

1B. I-Guttural ( Peninsula-Guttural)

**Rule:** Incorporate the peculiarities of the gutturals.

Those verbs with a guttural as the first letter of the root are among the most common weak verbs in the Hebrew Old Testament. They may also be called *Pe-Guttural*:

<table>
<thead>
<tr>
<th>Root</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>דֵא</td>
<td>דֵא</td>
</tr>
<tr>
<td>כֵּה</td>
<td>כֵּה</td>
</tr>
<tr>
<td>קֵה</td>
<td>קֵה</td>
</tr>
<tr>
<td>כֵּל</td>
<td>כֵּל</td>
</tr>
<tr>
<td>לֵה</td>
<td>לֵה</td>
</tr>
<tr>
<td>רֵה</td>
<td>רֵה</td>
</tr>
</tbody>
</table>

1C. The guttural in the first root letter refuses the doubling *dagesh* characteristic of the “Niphal Triangle” that appears in the Niphal imperfect, imperative, and infinitive.

2C. Where a *shewa* appears under the first root letter, the guttural prefers the compound *shewa*. Prefixes usually will take the corresponding short vowel.

3C. Niphal perfect and participle, Hiphil perfect, and some Qal imperfects prefer *seghol* and the corresponding *hateph-seghol*.

4C. When compound *shewa* is followed by a simple *shewa*, the compound *shewa* changes to the corresponding short vowel.

5C. *Pe-’Aleph* (I-א) verbs follow the same rules as the other I-Guttural verbs. Six of the verbs, however, show certain peculiarities in the Qal.

---

*Note:* This final row of verbs are sometimes treated separately since the *’aleph* becomes silent and loses its consonantal value. These verbs are called *Pe-’Aleph* or I-’Aleph.
imperfect.

1. The נ loses its consonantal character and the preformative vowel changes from pathach to holem.

2. Sometimes the holem of the first syllable becomes tsere due to the contraction of seghol and hateph-seghol.

3. In the first person singular the נ is elided after the preformative נ.

4. In cases other than the first person, the נ is sometimes elided.

5. The stem vowel is never holem, but generally pathach. In pause it becomes tsere and, when the accent recedes, it becomes seghol.

2B. I-י ("י) or I-י ("י)

Rule: The י or י contracts with the preceding vowel, or assimilates to the following consonant, or elides if possible.

1C. I-י ("י) Proper

1. The two classes are distinguished only in the Qal imperfect, imperative, and infinitive construct.

   a. Class #1: Those verbs which reject the י (9 verbs only):

   Examples:

   b. Class #2: Those verbs which retain the י (over 50% of all י verbs):
The י, when retained in this fashion, joins with the hireq of the prefix:

\[ \text{\text{נֶלֶד}} \]

2. The original י appears as a י when it is initial in:

- Qal perfect, infinitive absolute and construct, participle
- Piel perfect, infinitive absolute
- Pual perfect, infinitive absolute
- Hithpael perfect, imperative, infinitive absolute and construct

**Examples:**

\[ \text{\text{יַרְדָּן מְלָדָן מְדִינָן}} \]

3. In the Niphal perfect and participle, י contracts to ל with the preceding vowel:

\[ \text{\text{נָלָד מֵטָבָם מַעֲבֵדָם}} \]

4. In the Hiphil, י contracts to ל with the preceding vowel:

\[ \text{\text{נָרִיתוּ הַמָּלָמָה הַנְּלִית}} \]

5. In the Hophal, י contracts to ל with the preceding vowel:

\[ \text{\text{מָלְתָה רָזֶר וְשָׁל}} \]

6. The Niphal imperfect, imperative, and infinitives, as well as some Hithpaels, behave like the regular/strong verb:

\[ \text{\text{נָלַלְתִּי אַחֲרִיתִי נָלַל}} \]

2C. י- (י”ן)

1. **Proper:** Only 6 verbs.

\[ \text{\text{יָסַב יָשְׁב יָנְסָנָן יָנְסָנָן יָנְשָׁר יָנְשָׁר}} \]

a. In the Qal imperfect and the Hiphil, the י is not elided, but joins with the hireq of the prefix to form hireq-yodh in the Qal and tsere-yodh in the Hiphil:

\[ \text{\text{יִשְׁבַּיָּהוּ}} \]

b. Some exceptions:

\[ \text{\text{נַחֲלִיתָנָן} (Prov 6:22) נַחֲלִיתָנָן (Isa 29:8) הַמָּשָּׁה (Exod 2:9)} \]

\[ \text{\text{לַמֹּשֲׁה (Isa 45:2) לַמֹּשְׁה (Ps 5:9) לַמֹּשֶׁה (2 Sam 14:19)}} \]
c. Borderline verbs (1-\textsuperscript{a} or 1-\textsuperscript{b}):

\begin{itemize}
  \item \textit{bey}:
  \begin{itemize}
    \item \textit{לִבְּנֶה} (he was dry)
    \item \textit{לָלְנָא} (Ps 5:9)
    \item \textit{לָלְנָא} (2 Sam 14:19)
  \end{itemize}
  \item \textit{rx'y}:
  \begin{itemize}
    \item \textit{רְפָּאָה} (Isa 45:2)
    \item \textit{רַפֲּאָה} (2 Sam 14:19)
  \end{itemize}
\end{itemize}

2. Assimilating

a. The \textit{y} is regarded as a full consonant. It is not elided nor contracted, but rather assimilated to the following consonant (just as in 1-\textsuperscript{a} verbs).

b. The second root letter is normally a sibilant (usually \textit{ן}).

\textbf{Examples:}

\begin{itemize}
  \item \textit{רְפָּאָה} < \textit{רְפָּאָה} (he spread under)
  \item \textit{רְפָּאָה} < \textit{רְפָּאָה} (he burned)
  \item \textit{רְפָּאָה} < \textit{רְפָּאָה} (he placed)
\end{itemize}

c. Some roots sometimes behave as assimilating 1-\textsuperscript{a}:

\begin{itemize}
  \item \textit{רְפָּאָה} < \textit{רְפָּאָה} (he poured out)
  \item \textit{רְפָּאָה} < \textit{רְפָּאָה} (he formed)
\end{itemize}

d. A few exceptional forms also appear:

\begin{itemize}
  \item (1 Kings 3:15) \textit{רְפָּאָה}
  \item (Gen 40:20) \textit{רְפָּאָה}
\end{itemize}

3C. 1-\textsuperscript{a} (\textit{י"י}) or 1-\textsuperscript{b} (\textit{י"י}) Research

Utilizing Holladay’s \textit{Lexicon}, available commentaries, and the contexts for each passage, parse the following verbs and identify whether they are 1-\textsuperscript{a} or 1-\textsuperscript{b}.

\begin{itemize}
  \item (Isa 40:30) \textit{יָבֵשׁ} (1)
  \item (Isa 65:23) \textit{יָבֵשׁ} (2)
  \item (2 Kings 17:28) \textit{יָבֵשׁ} (3)
  \item (Gen 37:4) \textit{יָבֵשׁ} (4)
  \item (Gen 47:11) \textit{יָבֵשׁ} (5)
  \item (Zech 10:5, 11) \textit{יָבֵשׁ} (6)
\end{itemize}
3B. I-ן (ן"ן)

**Rule:** Whenever it is supported by a shewa, the nun is either rejected or assimilated to the following consonant.

1C. **Rejection** takes place when the " would be initial in verbs having tsere or pathach as the stem vowel.

1. Qal imperative:

   נֶעָלָל יָכְעַל וַעֲקַל נֶעָל יָכְעַל

2. Qal infinitive construct (normally found in a segholate form with a ה suffix):

   נֶעָלָל יָכְעַל נֶעָל יָכְעַל

2C. **Assimilation** takes place when the " would be initial in verbs having tsere or pathach as the stem vowel.

1. Qal imperfect, Niphal perfect and participle:

   נֶעָלָל יָכְעַל נֶעָל יָכְעַל

2. Hiphil and Hophal:

   נֶעָלָל יָכְעַל

3C. **Additional Observations**

1. All other stems and forms are regular:

   נֶעָלָל יָכְעַל נֶעָל

2. The assimilation of ה does not take place in those I-ן verbs that are also II-Guttural:

   נֶעָלָל יָכְעַל נֶעָל

3. נֶעָל follows the pattern of I-ן verbs in the Qal and Hophal:

   נֶעָל יָכְעַל נֶעָל

4. נֶעָל has its own peculiar forms:

   - Qal infinitive construct: נֶעָל יָכְעַל נֶעָל
   - Qal imperfect and imperative: נֶעָל יָכְעַל נֶעָל
   - Final-ן assimilation: נֶעָל יָכְעַל נֶעָל
4A. Translation

Translate 1 Samuel 16:1-10. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb. In other words, perfects should not always be translated with a past tense nor should imperfects always be translated with a future or present tense.

5A. Vocabulary

From 1 Samuel 16:1-10 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook’s Vocabulary sections, but which you cannot yet recognize immediately.
CHAPTER 27

Weak Verb Forms — 2nd Root Letter

In the Word – Exegetical Insights

Isaiah 6:10

Note that the verb is an ambiguous Hiphil form since it could be either the imperative ms or the infinitive absolute (חָשֵׁם). Context is the key for identifying the proper parsing.

(אָשַׁח) is a third parallel phrase closing out the first logical half of the verse (note the placement of athnach). With heart and ears being the preceding objects, eyes is obviously the object here and (אָשַׁח) is yet another Hiphil imperative (חָשֵׁם).

The preventive conjunction (אָפָ) introduces the concept of preventing some action that is theoretically possible. The verb is a form of הָרָ.

are two perfects (qatal) introducing the results of the two preceding imperfects (yiqtol). Since הָבָ is a single syllable, it is also the accented syllable, thus accounting for the qamets under the conjunction. What is the grammatical subject for each verb? is the direct object of הָבָ.

266 See page 63 (4B).
267 See Holladay, 344 (qal 1).
1A. Verbs Weak in the 2nd Root Letter

1B. II-Guttural (א’-Guttural)

Rule: Incorporate the peculiarities of the gutturals.

Those verbs with a guttural as the second letter of the root are called II-Guttural or ‘Ayn-Guttural:

כְּכָרָה טְשָׁרָה בְּרָה לְאָלָה אִמָּה לָאָלָה שְׁאַלָה שֶׁאַלָה

1C. Rejection of the doubling dagesh in intensive stems.

1. Normally, the preceding vowel (under the first root letter) is heightened to compensate for the rejection of the characteristic dagesh forte of the intensive stems:

כְּכָרָה as compared with כְּכָר as compared with כְּכָר as compared with כְּכָר

2. Sometimes compensation does not take place:

- Especially before $כ$:

כְּכָרָה (Jer 29:23)

- Occasionally before $ב$:

כְּכָרָה (1 Sam 16:14)

- Strong gutturals ($ה$ and $ח$):

כְּכָר

2C. Preference for composite shewa.

Examples: כְּכָר שֵׁחָה מְשָׁחָה שֵׁחָה שֵׁחָה

3C. Preference for a-class vowels.

Examples: כְּכָר שֵׁחָה כְּכָר שֵׁחָה

Exceptions: כְּכָר

268 The $铈$ prefix is the inseparable relative particle identical to $ר$ש$ס$ in its usage. This particular form ($ר$ש$ס$) is employed in Song of Solomon 1:7; 3:1, 2, 3, 4.
2B. II-Vowel (Middle Vowel)

**Rule:** The middle vowel rarely appears as a consonant.

Those verbs with a full-vowel letter (א, ג, or ד) as the second root letter are called Middle Vowel or Hollow verbs. In the older nomenclature, they were also called ר"ב and ר"ב:

ונד מַשׁ קָפֵס שִׂמְשׁ בְּאָי מֵתָה

**Note:** If the middle ג or ד are consonantal, the verb is not a II-Vowel (Middle Vowel) verb:

ותה חָזָה צַדָּה קָיְּדָה רָחָה

1C. Roots for II-Vowel verbs are listed in lexicons and vocabularies by their Qal infinitive construct form in order to preserve a three-letter root since many of these verbs show only the first and second root letters in the Qal perfect 3ms.

2C. Three classes of II-Vowel verbs occur due to the vowel pattern of the Qal perfect forms.

1. *a*-class: קָא (בָּא) קָא (שָׁמִים)
2. *i*-class: בָּי (בָּי) בָּי (בָּי)
3. *o*-class: בָּו (בָּו)

3C. Lengthening of the prefix vowel occurs in open syllables before the tone (accented syllable).

1. Qal imperfect: בּאָי יִבְּיָי
2. Niphal: בּוֹוּ יִבּוֹו
3. Hiphil: יִבּוֹו יִבּוֹו יִבּוֹו

**Note:** In the II-ג (ג"ג) verbs, the Qal imperfect and Hiphil imperfect have identical forms.

(Isa 28:9) יִבּוֹו (Ps 48:12)

4. Hophal: מַרְפּוֹנָּה מַרְפּוֹנָּה

4C. Middle vowel:

1. Normally preserved before consonantal suffixes except in the Niphal:

נִבְּלָה יִבּוֹו יִבּוֹו
2. Sometimes preserved by employing a helping vowel to open the syllable:

- (Qal imperfect) הָבָהָיְתָה (Hiphil imperfect) בַּהֲמוֹת
- (Niphal perfect) יְהַמוֹת בָּהֶם (Hiphil perfect) בַּהֲמוֹת (Qal perfect) בַּהֲמוֹת

5C. **Intensive stems:**

1. Piel becomes Polel and Pilpel: 
   - נָשָׁמָה יַמְסָע קָוֵם

2. Pual becomes Polal: 
   - קָוֵם קָוֵם

3. Hithpael becomes Hithpolel: 
   - מַהְוַרֵה אַתִּבֵּנָה

**Note:** These intensive stems can usually be identified simply by pronouncing them.

3B. **II-Double/Geminate (ב"ש)***

**Rules:**

1. Drop the 3rd root letter and the vowel under the 1st root letter.
2. The 2nd root letter contains a doubling *dagesh* before all suffixes.

Those verbs with a duplicated second root letter are called Geminate or ב"ש verbs:

- נָשָׁמָה יַמְסָע קָוֵם קָוֵם

**Note:** Whereas the II-Vowel verbs seek to approximate tri-literality by emphasizing the characteristic stem vowel, the II-Double verbs seek to approximate tri-literality by strengthening the consonantal element of the root.

1C. Some forms are identical to the regular (or, strong) verb forms:

- נָשָׁמָה יַמְסָע קָוֵם קָוֵם

**Note:** This is true of those fientive forms in Qal perfect 3rd person which denote action or movement:

- נָשָׁמָה (he wrapped, tied up, shut away)

The stative, however, follows rule #1:

- נָשָׁמָה (he/it was narrow, cramped, hampered, oppressed)
2C. **Intensive stems** are sometimes special.

1. Poel, Pilpel or Pilpal: 
   נכלל פֶּלֶל פֶלֶל פֶלֶל

2. Poal: 
   נְלֵל

3. Hithpoel: 
   נְחַפּוֹל

3C. The closed/short stem vowel creates lengthened vowels in the open syllables of the prefixes:

   וֹלֵל וֹלֵל וֹלֵל

4C. Helping vowels before consonantal suffixes allow the doubling *dagesh* to be fully pronounced:

   (perfect) סָבָל (imperfect) סְבָלָה

2A. **Translation**

Translate 1 Samuel 16:11-23. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb.

3A. **Vocabulary**

From 1 Samuel 16:11-23 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook’s *Vocabulary* sections, but which you cannot yet recognize immediately. Add these words to the list you prepared for 1 Samuel 16:1-10, arranging them in alphabetical order by the form utilized by Hebrew lexicons for their entries.
CHAPTER 28

Weak Verb Forms — 3rd Root Letter
Recognition of Hebrew Roots

In the Word – Exegetical Insights

Genesis 42:25

גיַמְנוּ יָלְדוּ לְמַלְאֵךְ אַּחֲרֵיכֶלֹהָם בָּרָא
ולֹא שִׁמְרֵי מִשְׁפָּטָם אֵשׁ עָלֵי-שֶׁם
ולֹא גָלְמוּ לָהֶם אִצְהַרְוּ לָהֶם לָהֶם קֹל

☆ Genesis 42:25 employs five different weak verbs. Using the steps described in 3B under 2A, below, carefully identify each verb. Also, note the different forms of those verbs and their individual exegetical significance in this context.

☆ Are there any unfamiliar vocabulary or forms? With a pencil, circle those forms and proceed to identify them utilizing Holladay’s Lexicon together with pertinent chapters within this grammar.

1A. Verbs Weak in the 3rd Root Letter

1B. III-Guttural (ג-Guttural)

Rule: Every final guttural must have an a-class vowel before it.

Verbs with a guttural as the third (final) letter of the root are called III-Guttural or Lamed-Guttural:

כָּפַ֥ת בּוֹהֵ֖ב פַּשִּׁ֣יֶּשׁ שְׁלָ֑ה שָׁמֵֽהַ

Note: Verbs ending in ג are considered regular or strong verbs since the ג in such situations normally does not call into play the rules governing a guttural. Also, a ג does not elide at the end of a root.
when suffixes are added and there are no conjugation-specific characteristics that affect the last root letter.\(^{269}\)

Those verbs ending in נ (נ) are considered III-נ (נ) and those ending in ה (ה) are entitled III-ת (ת) since those two letters may be elided (disappear entirely) in some forms. An exception involves verbs that have מ (מ with mappiq) as their third root letter, since the mappiq strengthens the consonantal value of the letter and normally prevents its elision.

1C. When the final guttural is preceded by an a-class vowel, it is treated like a strong verb:

\[
y'v' \ y'v'
\]

1. Qals are normally a-class:

\[
yv; \ yv; \ yv;
\]

2. \textit{Pathach} is retained in all forms where there is normally a \textit{tsere} (except for the infinitive absolute, participle, and cases described in 2C, below).

\[
\text{לעשתו לגחתו לועשתו}
\]

2C. Characteristically long vowels, vowels essential to a form, and vowels in pause are sometimes unchangeable. In such cases a pathach-furtive is placed between that vowel and the final guttural:

\[
\text{לעשתו לגחתו לועשתו}
\]

3C. When suffixes are part of the verb form, the form follows the strong verb pattern with two exceptions:

1. Perfect 2fs receives a helping vowel under the guttural:

\[
\text{שמשת \ שמשת \ שמשת}
\]

or

\[
\text{עמשת \ עמשת \ עמשת}
\]

2. The 2fp and 3fp of both imperfect and imperative in Hiphil and Piel employ \textit{pathach} instead of \textit{tsere} before ה:

\[
\text{תשחתו \ תשחתו}
\]

4C. A preference for composite \textit{shewa} is indicated in some situations immediately before pronominal suffixes (predominantly second person suffixes):

\[
\text{למשחה \ למשחה \ למשחה}
\]

---

\(^{269}\) Note that the first root letter is especially affected by the compensatory \textit{dagesh} when the characteristic nun is assimilated to the first root letter in the Niphal imperfect, imperative, and infinitive. Then, in all the intensive conjugations (Piel, Pual, and Hithpael) a doubling \textit{dagesh} characteristically appears in the second root letter.
2B. III-א (תּוֹקֵל)

**Rules:**

1. The א prefers a-class vowels preceding it.
2. When the א is silent, the preceding vowel is always long.

Verbs ending in an א are called III- ‘Aleph or Lamed-‘Aleph:

1C. Qal imperfect and imperative prefer the a-class vowel:

2C. The long vowel occurs before the א:

1. In forms without consonantal suffixes:
   - The vowel is tsere in the Qal stative: יִשָּׁא אָהָה
   - In the Hiphil jussive, consecutive imperfect, and imperfect hireq sometimes occurs in the final syllable: מְחַלֶּס

2. In forms with consonantal suffixes:
   - Qamets in Qal perfect: הַפְּרָתָא בָּלָא אָהָה
   - Tsere in all perfects of stems other than Qal: הַפְּרָתָא בָּלָא אָהָה
   - Seghol before הֲ בַּ in imperfect and imperative: הַפְּרָתָא בָּלָא אָהָה
   - Hapethe-pathach before some pronominal suffixes:

3C. The infinitive construct *may* be formed by adding א. Otherwise, it follows the regular form:

4C. The silent (quiescent) א is sometimes elided:

5C. Some III-א verbs are inflected like III-ו verbs:
3B. III-ה (לארשי)

**Rules:**

1. Include the characteristic form vowels.
2. In some forms an original ו or י are retained in place of the final ר.

Verbs ending in ר are called III-He or Lamed-He:

<table>
<thead>
<tr>
<th>Root</th>
<th>Qal</th>
<th>Niphal</th>
<th>Hophal</th>
</tr>
</thead>
<tbody>
<tr>
<td>ךה</td>
<td>ךל</td>
<td>ךל</td>
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</tr>
</tbody>
</table>

1C. When the third root letter is final, an original ו occurs in the Qal passive participle:

בנוי לארשי

2C. When the ר is final, it acts as a vowel letter:

1. ר in all perfects: נגלה כלת נוה
2. ר in all imperfects and participles (except Qal passive participle):
   נוה נגלה אנסיה נפשיהፈלקח GOODMAN
3. ר in all imperatives, construct participles, and Hiphil and Hophal infinitive absolute:
   נפשיה רעיה בןיה נגלה
4. ר in all infinitive absolutes (except Hiphil and Hophal, and, sometimes, Piel):
   נגלה כלת

3C. Infinitive constructs all have ר (testifying to an original י):

הפלתיה ימשיה ראות

4C. When the suffixes are vocalic, the ר/י normally elides (together with its preceding vowel) except in pausal or emphatic inflections:

ךה תרתיך

5C. When the suffixes are consonantal, the ר/י contracts with the preceding stem vowel (always pathach) and becomes:

1. י normally in perfects of passive stems (but, cf. בולجموع): ישみたい בולجموع
2. ’y normally in perfects of active stems:

Note: The two cases above sometimes interchange (especially in the Piel and Hiphil):

3. ’y in imperfects an imperatives before ה:  

6C. The perfect 3fs of all stems elides the ה and utilizes the feminine ה ending to which the ה suffix is added:

7C. Some forms elide the third root letter entirely:

1. Piel, Hiphil, and Hithpael imperatives:

Note: In the Hiphil a helping vowel is often inserted:

(Judg 20:38)

(Exod 8:1)

2. Imperfect employed as a jussive or with waw-consecutive:

8C. III-י (י”ל) verbs were originally III-י (י”ל) verbs. Verbs with final י in Ugaritic270 occur as final ה in Hebrew:

<table>
<thead>
<tr>
<th>UGARITIC</th>
<th>HEBREW</th>
</tr>
</thead>
<tbody>
<tr>
<td>bky</td>
<td>בכה</td>
</tr>
<tr>
<td>ly</td>
<td>עליה</td>
</tr>
<tr>
<td>qny</td>
<td>קנה</td>
</tr>
</tbody>
</table>

An example of the rare י”ל verb may be seen in Job 3:26 — ישפמניה.

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270 See page 13 (1B) and page 15 (3A).
2A. Recognition of Hebrew Roots

1B. The following chart demonstrates the patterns of weak verbs when only two out of three root letters remain or are visible. (See part 2 of the Classification Key, below.)

<table>
<thead>
<tr>
<th>FORM</th>
<th>TYPE OF WEAK VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>††</td>
<td>II-Vowel or II-Doubled</td>
</tr>
<tr>
<td>††I</td>
<td>I-γ or III-ḥ</td>
</tr>
<tr>
<td>††II</td>
<td>III-ḥ</td>
</tr>
<tr>
<td>††III</td>
<td>III-ḥ</td>
</tr>
<tr>
<td>††IV</td>
<td>I-γ (sometimes written as holem)</td>
</tr>
<tr>
<td>††V</td>
<td>II-Vowel</td>
</tr>
<tr>
<td>††VI</td>
<td>I-γ</td>
</tr>
</tbody>
</table>
| ††VII     | II-Doubled                       |}

The vowel represents the vowel of an open preformative (prefix); the †’s represent the two remaining root letters.

2B. The following is a Classification Key to be employed in identifying Hebrew weak verbs.

1. When all root letters appear:

   1.1 If the vowel of the imperfect prefix is pathach

       1.1.1 and the following root letter is a strong letter (i.e., not a guttural or a vowel letter), the form is Hiphil;

       1.1.2 if the following root letter is a guttural, the form is either Qal or Hiphil.

   1.2 If the vowel of the imperfect prefix is hireq, the form will normally be either Qal or Niphal.

   1.3 If the vowel of the imperfect prefix is qamets-hatuph, the form will normally be either Hophal.

   1.4 If the vowel of the imperfect prefix is shewa, the form will normally be either Piel or Pual.

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2. When only two root letters appear, the following key applies to about 90% of forms:

2.1 If there is a prefix, and if the vowel of the open-syllable prefix is

2.1.1 *qamets* (not *qamets-hatuph*), the root will normally be II-Vowel (90%) or II-Doubled (10%) — the Qal or Hiphil stem.

2.1.2 *tsere*, the root will normally be I-ו or occasionally III-י — the Qal stem.

2.1.3 *hireq*, the root will normally be III-י — the Qal stem.

2.1.4 *pathach*, the root will normally be III-י — the Qal or Hiphil stem:

2.1.4a if it is followed by a strong root letter — the Hiphil stem;

2.1.4b if it is followed by a guttural — the Qal or Hiphil stem;

2.1.5 *holem-waw* (ʼ), the root will normally be I-ו — the Niphal or Hiphil stem:

2.2 If there is no prefix or suffix, and if the vowel of the closed-syllable is

2.2.1 *qamets*, the root will normally be II-Vowel.

2.2.2 *tsere*, the root will normally be I-ו.

2.2.3 *pathach*, the root will normally be II-Doubled.

3B. Steps for Weak Verb Identification

1. Try to identify the three root letters.

2. Note the prefixes and suffixes and what they signify.

3. Consider the possibilities. In each of the following steps, look up each possible root form in a Hebrew lexicon in order to make a determination of their potential.

3.1 Look for *dagesh* in the first visible root letter.

- I-ו or I-י?
- *יֵרֵשֵׁי*?
3.2 Look for a **weak ending** which might result in the **loss of the third root letter**.

- III-$\text{ष}$ or III-$\text{ण}$?
- Remember that the $\text{ण}$ in III- $\text{ण}$ verbs sometimes becomes " (cf. ऐण$\text{ण}$ $\text{ण}$).

3.3 Look for a **II-Vowel verb** in which the middle vowel has been reduced and its equivalent second root letter has disappeared.

- II-\text{鬈}$ or II-\text{.folded} = II-Vowel? Cf. ऐण$\text{鬈}$ $\text{鬈}$, ऐण$\text{鬈}$, ऐण$\text{鬈}$, ऐण$\text{鬈}$

3.4 Look for **any other weakness** due to the presence of **gutturals or the geminate** verb form (II-Doubled).

- E.g., ऐण$\text{鬈}$, ऐण$\text{鬈}$

3A. **Translation**

Translate Genesis 37:1-11. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb.

4A. **Vocabulary**

From Genesis 37:1-11 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook’s **Vocabulary** sections, but which you cannot yet recognize immediately.
CHAPTER 29

The Uses of the Hebrew Conjugations

The seven Hebrew verb conjugations are the means by which the root is modified in order to convey a wide variety of meanings. Their formative nature is highlighted by the Hebrew term that early Hebrew grammarians utilized as a name for them: בִּניָּיְנִים (binyanim), meaning buildings or formatives. In some grammars the conjugations are called stems.

Context shapes the usage of the various conjugations in their individual appearances. When the student takes into account the wide range of meanings that can be conveyed by the combination of context, form, and root, the conventional classifications of the conjugations are revealed for what they really are—merely oversimplified guides for learning. The Qal is not always active, nor is the Niphal always passive. The Piel and Pual are more often causative than intensive. The Hiphil and Hophal are not always causative.

Frederic Clarke Putnam’s Hebrew Bible Insert (HBI) should be kept open while working through this chapter. His examples will supplement the examples provided within this chapter. More detailed descriptions and definitions are to be found in Putnam’s treatment. The student is encouraged to make HBI a constant companion in the study of the Hebrew Bible.

1A. The Uses of the Qal

Review Chapter 19, 2A. The two major categories of usage for the Qal are the fientive and stative.

2A. The Uses of the Niphal

1B. Reflexive

— he sold himself
— he shut himself in

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272 Review Chapter 13.
273 See HBI, §2.1.
274 See HBI, §2.1.2.
275 See HBI, §2.1.1.
276 See HBI, §2.1.3.
2B. Tolerative

— he let himself be warned

— he let himself be sought

3B. Reciprocal

— they spoke with one another

— they fought with one another

4B. Passive

— he was buried

— he was eaten or, impersonally, it was eaten

The passive in Hebrew normally is employed without the specification of the agent involved. When the passive is encountered, the reader needs to inquire about the agent. Sometimes a divine passive is used—i.e., the passive is used to indicate that God is the agent of the action even though He is not mentioned specifically.

5B. Resultative

— it is eaten/edible

— it is seen/visible

3A. The Uses of the Piel and Pual

In the following uses of the Piel and Pual, the primary distinction has to do with the active and passive voices of the verb. The active voice refers to verbs in which the subject of the verb performs an action that is either transitive (taking a direct object) or intransitive (not taking a direct object). If it is transitive, the subject must not be the object of the action. The Piel is an active conjugation. The passive voice refers to verbs in which the subject of the verb is the recipient of the action performed by an agent that is not the subject. The Pual is a passive conjugation. It is far less frequent than the Piel.

1B. Factitive

Piel: — thus Yahweh made Solomon great

(or, exalted; or, brought Solomon into a state of greatness)

Pual: — he is honored (or, brought into a state of honor)

See HBI, §2.1.4 and §2.1.5.

When the subject performs an action upon itself/himself/herself, the verb’s voice is considered reflexive.

1 Chronicles 29:25

Proverbs 13:18. The qamets occurs under the second root radical instead of the usual pathach because the word is in pause. See page 47.
The matter of the factitive requires the use of the lexicon. When a Piel or Pual is encountered, the reader should check the lexicon to see if the same root is found in the Qal or Niphal in the Hebrew Bible. If a verb root is a stative (e.g., he was little, he was great, he was full, he was holy) in the Qal or Niphal, its use in the Piel or Pual is likely to be factitive.

The factitive usage presents the subject of the verb as acting upon the object of the verb in such a manner as to cause that object to enter the state or condition described by the verb root (e.g., employing the same four verbs used as examples of the stative, he diminished, he magnified, he filled, he sanctified).281

2B. Resultative

Piel: לָלַע — to curse you = to pronounce (and thus make) you of no account282
Pual: לָלַע — he will be accursed = will be pronounced (and thus made) of no account283

3B. Iterative/Frequentative

Piel: לָלַע — to bury the casualties284
Pual: לָלַע — there Abraham was buried, and Sarah his wife285

Note that the number of objects involved determines whether the Qal/Niphal or the Piel/Pual are employed in such contexts. This could also be taken as a plurative use of the Piel. Whenever more than one individual is being buried, or if a mass burial is involved, the Piel of רַבּ is employed. The Qal of רַבּ is employed for one individual (cf. Genesis 23:19).

4B. Privative

Piel: לָלַע — you will make its pots for removing the fat286

281 The same four verbs in the factitive use could also be translated he made little or he brought into a reduced state, he made great or he brought into a state of greatness, he made full or he brought into a condition of fullness, and he made holy or he brought into a condition of holiness.

282 Joshua 24:9

283 Isaiah 65:20

284 1 Kings 11:15.

285 Genesis 25:10. This phrase may also be translated, there Abraham and his wife Sarah were buried. In Hebrew a compound subject is often preceded by a singular verb in agreement with the first member of the compound subject.

286 Exodus 27:3
4A. The Uses of the Hiphil and Hophal

As with the Piel and Pual, the primary distinction in the uses of the Hiphil and Hophal has to do with the active and passive voices. The Hiphil is an active conjugation. The **passive voice** refers to verbs in which the subject of the verb is the recipient of the action performed by an agent that is not the subject. The Hophal is a passive conjugation. It is far less frequent than the Hiphil.

1B. Causative

**Hiphil:** יִהְיֶהוּֽת הָעָמִּים אֲשֶׁר יְשָׁבַֽע — You have made your servant king

**Hophal:** יִהְיֶהוּֽת לְאָםְתֵּן — then it was made known to Abraham

2B. Factitive

**Hiphil:** יִנְהִיגָהּ יְהוָֽה — he will magnify (bring into a condition or state of greatness) law and will glorify it (bring it into a state or condition of glory)

**Hophal:** יִנְהִיגָהּ — twisted (brought into a condition of being twisted) linen

3B. Declarative/Delocutive

**Hiphil:** יִהְיֶהוּֽת לְאָםְתֵּן — and to justify (declare righteous) the righteous

5A. The Uses of the Hithpael

In the following uses of the Hithpael, the primary distinction has to do with the reflexive and reciprocal voices of the verb. The **reflexive voice** refers to verbs in which the subject of the verb is affected by the action that is performed by that same subject. In other words, the subject is acting upon itself. The **reciprocal voice** refers to verbs in which the subject of the verb is the performer of the action together with another actor: *with each other or with one another.*

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287 See *HBI*, §2.1.7 and §2.1.8.

288 The Hophal is the least employed conjugation, occurring only 400 times with 100 roots in the Hebrew Bible. About 40% of its occurrences are participles. Cf. *IBHS*, §21.2.3e.

289 1 Kings 3:7

290 Genesis 22:20. The root for the verb is יָכַר, used only in the causative conjugations (Hiphil and Hophal). Its meaning is make known, cause to know, report, reveal.

291 Isaiah 42:21

292 Exodus 26:1

293 1 Kings 8:32

294 See *HBI*, §2.1.6.
1B. Reflexive

1C. Simple Reflexive


gird yourselves

2C. Causative Reflexive

1D. Factitive

should the axe vaunt itself (bring itself into a vaunted condition or state)

2D. Resultative

There is one who pretends to be rich

3D. Declarative/Estimative

and I will show greatness and I will display holiness

3C. Reflexive Iterative

— trampling

— and he was prophesying among them

2B. Passive

— to be healed in Jezreel

— she will be praised

3B. Reciprocal

— Let's look at each other face to face

— and they were not ashamed in front of each other

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295 Isaiah 8:9
296 Isaiah 10:15
297 Proverbs 13:7
298 Ezekiel 38:23
299 Psalm 68:31
300 1 Samuel 10:10
301 2 Chronicles 22:6
302 Proverbs 31:30
303 1 Kings 14:8
304 Genesis 2:25
6A. Translation

Translate Genesis 37:12-25. Form proper paragraphs in accordance with normal English style. Observe the context carefully in order to translate verbs with their correct tense. Remember, tense (= time factor) is a function of context, not a function of the form of the verb. Observe the uses of the conjugations, reviewing the possibilities as presented in this lesson and also in Putnam’s Hebrew Bible Insert.

7A. Vocabulary

From Genesis 37:12-25 compose a vocabulary list consisting of words that are not familiar to you. Include in your list words that you may have studied in this textbook’s Vocabulary sections, but which you cannot yet recognize immediately. Add these to the list you compiled for 37:1-11.