



## CHAPTER 8

## Conjunctions and the Relative Pronoun

2 Kings 23:13

וְאֶת־הַבָּמוֹת אֲשֶׁר ׀ עַל־פְּנֵי יְרוּשָׁלַם  
 אֲשֶׁר מִיְמִין לְהַר־הַמִּשְׁחִית  
 אֲשֶׁר בָּנָה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל לְעִשְׂתָּרֶת ׀ שֶׁקֶץ צִידוֹנִים  
 וְלִכְמוֹשׁ שֶׁקֶץ מוֹאָב  
 וְלִמְלָכִים תּוֹעֵבֹת בְּנֵי־עַמּוֹן  
 טָמְאָה הַמֶּלֶךְ׃

☞ For the accents employed in this passage, see **Chapter 5**.

☞ Read this passage aloud twice. Read it through two more times, observing the pauses indicated by the accents. Where is the *athnach*? **Exegetical comment:** What does *athnach*'s placement in this passage indicate?

✧ הַבָּמוֹת is a plural feminine noun with the definite article: *the high places* or *the shrines*.

✧ אֲשֶׁר is the relative pronoun. Pronouns serve as substitutes for nouns. The nouns served by pronouns are called *antecedents*. Relative pronouns introduce a clause describing an antecedent. *Who, whom, which, and that* are relative pronouns. Here, the antecedent for the relative pronoun is the noun הַבָּמוֹת, so the relative has the meaning *which*.

✧ יְרוּשָׁלַם is the proper name of a city: *Jerusalem*. This particular spelling commonly occurs in the OT. The *hireq* technically stands between the *lamed* and the final *mem* so that it indicates that the Masoretes believed that a *yod* properly exists between those two letters. The Masoretes thus signal the reader that a *yod* should be pronounced: *y<sup>e</sup>rû-šā-lā-yim*.

✧ מִיְמִין consists of the attached preposition מִן (see page 57, 2C, for an explanation of the way an initial *yod* can become part of the long *hireq*). מִיְמִין means *right hand* or *south*. The *qamets* had changed to a *shewa* to indicate a genitival form: *right of* or *south of*.<sup>93</sup> The *shewa* was dropped in favor of allowing the *yod* to become part of the *hireq* vowel under the *mem*. Being a vowel, the compensatory *dagesh* for the assimilated *nun* cannot be employed.

✧ The phrase לְהַרְהוּבֵּי הַצְּהָרִים begins with the ל preposition which completes what was begun by the preposition מִן: *on the south of*.<sup>94</sup> The preposition governs the word *mountain of* followed by *the destruction*.

✧ אֲשֶׁר בָּנָה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל comprises a second relative clause defining *the high places* or *shrines* as those *which Solomon, king of Israel, had built*.

✧ Three co-equal phrases, each introduced by the ל preposition, indicate *to* or *for* or *on behalf of* whom the shrines were built: לְעֵשְׁתָּרֶת | שִׁקְן צִידֹנִים = *for Ashtoreth, the abomination of the Sidonians*; וְלִכְמוֹשׁ | שִׁקְן מוֹאָב = *and for Chemosh, the abomination of Moab*; וְלִמְלֶכֶם | תוֹעֵבַת בְּנֵי־עַמּוֹן = *and for Milkom, the abomination of the Ammonites*.<sup>95</sup>

✧ הַמֶּלֶךְ הַטָּמֵא follows the *athnach*. The delayed the reading of these two words by placing them last: *the king defiled* [the aforementioned shrines which Solomon had built]. The isolation of the two words makes them somewhat emphatic. Context identifies the king as Josiah.

## 1A. The Principal Conjunction

“Conjunction” means “join with.” Conjunctions connect words, phrases, clauses, and sentences. The Hebrew conjunction *and* is written with a ו and attached inseparably to the word it governs. In addition to *and*, it can also have the following meanings (determined by context): *so*, *then*, *even*, and the adversative *but*.<sup>96</sup>

Originally the conjunction was pointed with a *pathach* (וּ). In biblical Hebrew, however, it is pointed like the inseparable preposition, with only a few exceptions.

<sup>93</sup> **Chapter 11** will discuss the genitive (known as the construct state in Hebrew).

<sup>94</sup> Cf. GKC, §130a fn 3.

<sup>95</sup> Biblical Hebrew utilizes בֶּן (*son of*) and בְּנֵי (*sons of*) in a number of idiomatic expressions. In those expressions, its meaning is not *son*. בֶּן identifies something or someone as a member of a group, category, manner, or destiny. E.g., בְּנֵי יִשְׂרָאֵל should be translated as *Israelites* rather than *sons of Israel*.

<sup>96</sup> Other potential translations for ו include the following: *with*, *in addition to*, *namely*, *also*, *or*, *whether*, *since*, *because*, *so that*, *if*, *that*, and *therefore*. Cf. Holladay, 84–85. Context is the key to translating the conjunction.

Consequently, determining the vowels for a conjunction is essentially a review of **Chapter 7**.

- 1B.** Normally, the conjunction ו is pointed with a simple *shewa* (cf. **Chapter 7, 1C**): וְ.

**Examples:**

|         |                   |   |           |                       |
|---------|-------------------|---|-----------|-----------------------|
| יּוֹם   | <i>a day</i>      | → | וַיּוֹם   | <i>and a day</i>      |
| אִישׁ   | <i>a man</i>      | → | וְאִישׁ   | <i>and a man</i>      |
| הַר     | <i>a mountain</i> | → | וְהַר     | <i>and a mountain</i> |
| הָאָדָם | <i>the man</i>    | → | וְהָאָדָם | <i>and the man</i>    |

Note that the last example above differs from the inseparable preposition in that *the conjunction does not take the position and pointing of the definite article*. The article remains attached to the noun and the conjunction attaches to the article as a prefix.

- 2B.** When the conjunction is prefixed to a word which begins with a simple *shewa* or with a labial<sup>97</sup> (בּ, מוּ, and פּ), it is pointed as a *shureq*.

|                       |                 |   |               |                     |
|-----------------------|-----------------|---|---------------|---------------------|
| בַּיִת                | <i>a house</i>  | → | וּבַיִת       | <i>and a house</i>  |
| מֶלֶךְ                | <i>a king</i>   | → | וּמֶלֶךְ      | <i>and a king</i>   |
| פְּנִים <sup>98</sup> | <i>a face</i>   | → | וּפְנִים      | <i>and a face</i>   |
| שָׁמַרְתָּם           | <i>you kept</i> | → | וּשָׁמַרְתָּם | <i>and you kept</i> |

Note that when the conjunction ו is prefixed to a word beginning with a בּ or a פּ, the *dagesh lene* drops out since it is preceded by a vowel (cf. pages 30–31).

- 3B.** When the conjunction is joined to a word which begins with a composite *shewa*, it is pointed with the corresponding short vowel (viz., the short vowel of the composite *shewa*).

|          |                |   |            |                    |
|----------|----------------|---|------------|--------------------|
| עֲבוּדָה | <i>service</i> | → | וְעֲבוּדָה | <i>and service</i> |
| אֱמֶת    | <i>truth</i>   | → | וְאֱמֶת    | <i>and truth</i>   |

**Exception:** When the conjunction is prefixed to אֱלֹהִים, the א no longer functions as a consonant and becomes silent. The composite *shewa* drops out, causing the *seghol* to lengthen to a *tsere* (cf. page 56, **3C**):

<sup>97</sup> A labial is a letter whose pronunciation involves the lips. See page 30.

<sup>98</sup> This Hebrew noun occurs about 2100 times in the OT (Holladay, 293). It is always in the plural form even though it is often singular in meaning. Its meanings include *surface*, *side*, and *front*. It is also employed as a preposition (*before*)—see pages 58–59.

וְאֱלֹהִים becomes וְאֱלֹהִים

- 4B.** *Sometimes* the pointing under the conjunction is lengthened to a *qamets* when the conjunction is attached immediately before the accented syllable of a word in pause (cf. page 57, **5C**).

|                         |                            |                   |                         |
|-------------------------|----------------------------|-------------------|-------------------------|
| יּוֹמִם וְלַיְלָה:      | <i>by day and night</i>    | <b>instead of</b> | יּוֹמִם וְלַיְלָה:      |
|                         | (Exod 13:21)               |                   |                         |
| וְהֵנָּה־תְּהוּ וְבָהוּ | <i>and indeed (it was)</i> | <b>instead of</b> | וְהֵנָּה־תְּהוּ וְבָהוּ |
|                         | <i>formless and empty</i>  |                   |                         |
|                         | (Jer 4:23)                 |                   |                         |

## 2A. Other Conjunctions

Although the predominant Hebrew conjunction is ׀, there are other conjunctions which do occur with varying frequency:

- אוּ = *or* (sometimes implying a preference)
- אם = *if* (sometimes expressing the hypothetical; sometimes expressing the interrogative)
- אף = *also*
- כי = *that, because, for, when, even*
- כי אם = *but if, except*
- פֶּן = *lest*

## 3A. The Relative Pronoun

- 1B.** The Hebrew relative pronoun is the indeclinable<sup>99</sup> אֲשֶׁר meaning *who, whom, which, and that*. While the relative pronoun is employed for the purpose of bringing the clause introduced by it into relation with an antecedent clause, it also behaves as a connecting link.<sup>100</sup> Therefore, אֲשֶׁר grammarians describe it as a conjunction depicting a relationship.

### Examples:

|                                      |  |                                  |
|--------------------------------------|--|----------------------------------|
| הָאִישׁ אֲשֶׁר עַל־בַּיִת יוֹסֵף     | <i>the man who was over Joseph's house</i> | (Gen 43:19)                      |
| לְבַת־פַּרְעֹה אֲשֶׁר לָקַח שְׁלֹמֹה | <i>for Pharaoh's daughter whom Solomon</i> | <i>married [literally, took]</i> |
|                                      |  | (1 Kgs 7:8)                      |
| כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה       | <i>all the things which he did</i>         | (Gen 24:66)                      |
| עִם־אִשָּׁה אֲשֶׁר־אָהַב             | <i>with the wife whom he loves</i>         | (cp. Eccl 9:9)                   |

<sup>99</sup> Being indeclinable, there is but one form for both masculine and feminine, for both singular and plural.

<sup>100</sup> BDB, 81.

- 2B. On rare occasions אֲשֶׁר is abbreviated as שְׁ followed by a compensatory *dagesh forte* or שְׁ or שְׁ when doubling is not possible (as before a guttural). This abbreviated form is always attached inseparably.

**Examples:**

כָּל שֶׁהָיָה לְפָנַי בִּירוּשָׁלַם *everyone who was in Jerusalem before me*  
(Ecc1 2:9)

כַּחֲוֹל שֶׁעַל־שֵׁפֶת הַיָּם לְרַב *like the sand which is by the seashore in number*  
(Judg 7:12)

**4A. Vocabulary**

Nouns:

|                    |                              |
|--------------------|------------------------------|
| בְּמָה             | (f.) high place, shrine      |
| דָּם               | blood                        |
| זָהָב              | gold                         |
| חֶרֶב              | (m. or f.) sword             |
| יְמִין             | (f.) right hand, south       |
| יְרוּשָׁלַם        | Jerusalem                    |
| יִשְׂרָאֵל         | Israel                       |
| כֵּלִי             | vessel, utensil              |
| מוֹאָב             | Moab                         |
| פָּנִים            | face, surface                |
| צִידוֹן            | Sidon                        |
| רַב                | great number, abundance      |
| שִׁקְוִץ, שִׁקְוִץ | abomination, detestable idol |

Verbs:

בָּנָה he built

Pronouns:

אֲשֶׁר who, whom, which, that

Conjunctions:

אוּ or

אִם if

אֵף also

כַּאֲשֶׁר as, when, according to

כִּי that, because, for, when, even

כִּי אִם but if, except

כִּי לֵאמֹר lest



## CHAPTER 9

# Noun and Adjective: Their Gender and Number

### In the Word – Exegetical Insights

Genesis 33:9, 11

#### What *was* it that they said?

Esau said, יֵשׁ-לִי רַב (v. 9).

But Jacob said, יֵשׁ-לִי-כָּל (v. 11).

➤ Read Genesis 33:1–11 in three or four English translations to become familiar with the overall context.

✧ יֵשׁ- is the combination form of יֵשׁ, a noun denoting positive existence: *there is*. When used together with the ל preposition and the first common singular<sup>101</sup> pronominal suffix, the phrase means *I have*.

✧ רַב is the pausal form<sup>102</sup> of the adjective רַב: *numerous, much, an abundance*.

✧ **Exegetical comment:** The two adjectives express a contrast. Who possessed the most?

### 1A. General Rules

There are only two genders in the Hebrew language: masculine and feminine. There is no neuter. That which is considered both masculine and feminine is labeled *common*.

**1B. Masculine singular** nouns and adjectives have no special form or suffix to indicate their gender.

**Examples:** סוּס = *horse* (ms)<sup>103</sup>  
אִישׁ = *man* (ms)

<sup>101</sup> The abbreviation for first common singular is **1cs**.

<sup>102</sup> See page 46 (**5A**).

<sup>103</sup> ms = masculine singular

**2B. Feminine singular** nouns and adjectives normally add the suffix הַּ to the masculine singular form.

**Examples:**

|       |                   |         |         |                                 |
|-------|-------------------|---------|---------|---------------------------------|
| סוּס  | <i>horse</i> (ms) | becomes | סוּסָה  | <i>mare</i> (fs) <sup>104</sup> |
| אִישׁ | <i>man</i> (ms)   | becomes | אִשָּׁה | <i>woman</i> (fs)               |

**3B. Masculine plural** nouns and adjectives are indicated by the addition of יִם to the masculine singular form.

**Examples:**

|        |                   |         |           |                                   |
|--------|-------------------|---------|-----------|-----------------------------------|
| סוּס   | <i>horse</i> (ms) | becomes | סוּסִים   | <i>horses</i> (mp) <sup>105</sup> |
| דָּבָר | <i>word</i> (ms)  | becomes | דְּבָרִים | <i>words</i> (mp)                 |

**4B. Feminine plural** nouns and adjectives are distinguished by the וֹת suffix.<sup>106</sup>

**Examples:**

|        |                   |         |         |                                  |
|--------|-------------------|---------|---------|----------------------------------|
| סוּסָה | <i>horse</i> (fs) | becomes | סוּסוֹת | <i>mares</i> (fp) <sup>107</sup> |
|--------|-------------------|---------|---------|----------------------------------|

**5B. Dual ending.** Hebrew sometimes uses a dual ending יָם to depict things which occur twice, especially those things which naturally occur in pairs.

**Examples:**

|       |                  |         |           |                                     |
|-------|------------------|---------|-----------|-------------------------------------|
| אָזְן | <i>ear</i> (fs)  | becomes | אָזְנַיִם | <i>two ears</i> (du) <sup>108</sup> |
| יָד   | <i>hand</i> (fs) | becomes | יָדַיִם   | <i>two hands</i> (du)               |
| יוֹם  | <i>day</i> (ms)  | becomes | יוֹמַיִם  | <i>two days</i> (du)                |

When the dual ending occurs on a noun that normally represents a pair of something, the dual frequently connotes plurality (i.e., more than two). Such dual forms with plural meaning include שֵׁשׁ כְּנָפַיִם (*six wings*, Isa 6:2) and כָּל-יָדַיִם (*all hands* or *every hand*, Isa 13:7).

<sup>104</sup> fs = feminine singular

<sup>105</sup> mp = masculine plural

<sup>106</sup> Originally the feminine singular noun and adjective ended in תַּ. In the development of the language, however, this ending was eventually replaced by the הַּ. The original תַּ remains in the feminine plural nouns and adjectives.

<sup>107</sup> fp = feminine plural

<sup>108</sup> du = dual

## 2A. Exceptional Considerations

- 1B.** A number of Hebrew words are feminine and yet have no special feminine ending to indicate their gender.
- 1C.** Some nouns are naturally feminine: בַּת = *daughter* or אִם = *mother*.
- 2C.** Nouns that are the names of cities or countries are usually feminine: יְרוּשָׁלַיִם = *Jerusalem* or אֶרֶץ = *earth, land*.
- 3C.** Nouns which depict organs of the body that are found in pairs are feminine: אָזְן = *ear* or יָד = *hand*. Most bodily organs that do not occur in pairs are masculine.
- 2B.** There are a few nouns, such as לַיְלָה (night), which appear to be feminine but actually are masculine. The exceptions are rare.
- 3B.** There are a few feminine words which, when they occur in the plural, take masculine plural endings. Likewise, there are a few masculine words which, when they occur in the plural, take feminine endings. Grammarians refer to these nouns as irregular nouns.
- אָב *father* (ms)      becomes      אָבוֹת *fathers* (mp)  
 אִשָּׁה *woman* (fs)      becomes      נָשִׁים *women* (fp)<sup>109</sup>
- 4B.** A unique situation occurs with בַּת (*daughter*). Its plural form adds the feminine plural suffix to the masculine noun בֵּן (*son*): בָּנוֹת (*daughters*).

## 3A. Vowel Pointing Changes

- 1B.** When suffixes are appended to Hebrew nouns, alterations frequently occur. These changes are instigated by the Hebraic tendency to hurry on to the accented syllable, which in Hebrew is usually the last syllable. To facilitate this desire, Hebrew nouns normally follow the following rule for determining vowel pointing changes: ***The third vowel back from the accented syllable is pointed with as short a vowel as possible.***
- 2B. Examples:**

|    | I          | II            | III        | IV           |
|----|------------|---------------|------------|--------------|
| ms | horse סוּס | great גְּדוֹל | wise חָכֶם | star כּוֹכָב |
| fs | סוּסָה     | גְּדוּלָה     | חָכְמָה    |              |
| mp | סוּסִים    | גְּדוּלִים    | חָכְמִים   | כּוֹכָבִים   |
| fp | סוּסוֹת    | גְּדוּלוֹת    | חָכְמוֹת   |              |

<sup>109</sup> Only in Ezek 23:44 does the form אִשָּׁת (*women*) occur.

The first column of the chart at the bottom of the preceding page indicates that the vowel pointings do not change when the suffixes are attached to a noun with only one syllable.

The second column indicates that the vowel *qamets*, since it is the third syllable back from the accent, changes to the shortest vowel possible, namely, a *shewa*.

The third column indicates that the third syllable back from the accent also changes to the shortest vowel possible. However, because the first letter of the word is a guttural (and gutturals cannot take a simple *shewa*), it is changed to a composite *shewa*.

The fourth column indicates that no changes take place in the third syllable back from the accent because it is pointed with a full-letter vowel (cf. page 27, 2A). Because these full-letter vowels use consonants in their formation, they cannot be reduced.

#### 4A. Vocabulary

Nouns:

|           |                                   |
|-----------|-----------------------------------|
| אַבְרָהָם | Abraham                           |
| אַבְרָם   | Abram (earlier form of אַבְרָהָם) |
| אָזֶן     | (f.) ear                          |
| אִם       | (f.) mother                       |
| זֶרַע     | seed, offspring, descendant(s)    |
| יוֹסֵף    | Joseph                            |
| יַעֲקֹב   | Jacob                             |
| מִצְרַיִם | Egypt                             |
| מֹשֶׁה    | Moses                             |
| סוּס      | horse                             |

Verbs:

|         |  |
|---------|--|
| בָּקַשׁ | he sought, he searched for                   |
| בָּרַךְ | he blessed                                   |
| חָזַק   | he was strong                                |
| מָלַךְ  | he reigned, he was king, he ruled            |
| עָבַד   | he served, he worked, he tilled (the ground) |

Adjectives:

|       |                                  |
|-------|----------------------------------|
| חָכָם | wise                             |
| כָּל  | all, every, everything, everyone |

רַב much, numerous, abundant, great (in quantity, not quality)

Particles:

אֵין (a form of אִינֹן) there is not, there are not

יש there is, there are





## CHAPTER 10

# Noun and Adjective: Their Relationship

### In the Word – Exegetical Insights

Psalm 25:8a

טוֹב-וַיִּשְׂרַ יְהוָה

➔ See **Vocabulary** for יִשְׂרַ.

☆ **Exegetical comment:** Context determines the form of *be* the translator will use to translate this clause into English. What does *is* imply in this statement?

The Hebrew adjective relates to the noun in one of two ways: either as an **attributive adjective** or as a **predicate adjective**. The functions of these two types of adjectives are given below.

#### 1A. Attributive Adjectives

The attributive adjective qualifies (or, modifies) the noun to which it is related. When the adjective functions as a qualifier, it adheres to the following grammatical structure.

**1B.** The attributive adjective **follows** the noun it qualifies.

#### Examples:

| English             | Hebrew        |  |
|---------------------|---------------|--|
| <i>a good horse</i> | סוֹס טוֹב     | <i>a horse, a good (one)</i>               |
| <i>a great man</i>  | אִישׁ גָּדוֹל | <i>a man, a great (one)</i> <sup>110</sup> |

**2B.** The attributive adjective always **agrees** with the noun it qualifies **in gender and number**. If the noun is feminine singular, the adjective qualifying it also must be feminine singular. If the noun is masculine plural, the adjective qualifying it also must be masculine plural.

<sup>110</sup> Cf. 2 Sam 19:33.

**Examples:**

| English             | Hebrew      |                              |
|---------------------|-------------|------------------------------|
| <i>a good horse</i> | סוס טוב     | <i>a horse, a good (one)</i> |
| <i>a good mare</i>  | סוסה טובה   | <i>a mare, a good (one)</i>  |
| <i>good horses</i>  | סוסים טובים | <i>horses, good (ones)</i>   |
| <i>good mares</i>   | סוסות טובות | <i>mares, good (ones)</i>    |

- 3B.** In addition to the attributive adjective's agreement with its noun in gender and number, it must also *agree* with it *in its definiteness*. If the noun is indefinite (without the article), the adjective must also be indefinite. If the noun is definite (has the article), the adjective must possess the article.

**Examples:**

| English                             | Hebrew                 |   |
|-------------------------------------|------------------------|---|
| <i>a good horse</i>                 | סוס טוב                | <i>a horse, a good (one)</i>                            |
| <i>the good word</i> <sup>111</sup> | הַדְּבָר הַטוֹב        | <i>the word, the good (one)</i><br>(Josh 21:45)         |
| <i>the good mare</i>                | הַסּוּסָה הַטּוֹבָה    | <i>the mare, the good (one)</i>                         |
| <i>the good land</i>                | הָאָרֶץ הַטּוֹבָה      | <i>the land, the good (one)</i><br>(Deut 6:18)          |
| <i>the good horses</i>              | הַסּוּסִים הַטּוֹבִים  | <i>the horses, the good (ones)</i>                      |
| <i>the good things</i>              | הַדְּבָרִים הַטּוֹבִים | <i>the things, the good (ones)</i><br>(Josh 23:14)      |
| <i>good mares</i>                   | סוסות טובות            | <i>mares, good (ones)</i>                               |
| <i>the great trials / burdens</i>   | הַמַּסּוֹת הַגְּדוֹלֹת | <i>the trials/burdens, the great (ones)</i> (Deut 7:19) |

**2A. Predicate Adjectives**

The predicate adjective is employed as a predicate in association with a noun.

**Example:**

| English                   | Hebrew   |   |
|---------------------------|----------|---|
| <i>The horse is good.</i> | טוב הסוס | <i>Good is</i> <sup>112</sup> <i>the horse.</i> |

<sup>111</sup> In Josh 21:45 the complete phrase includes a qualifying word that means *every* or *all* and the context indicates that the meaning of הַדְּבָר here is most likely *promise* (therefore, *every promise* or *all the promises* – a collective).

<sup>112</sup> Hebrew normally does not employ any form of the verb *to be* (הָיָה) to express the present tense of that verb (*am, is, are*). This verb is known as the copula. The copula in Hebrew usually is implied by the context and must be supplied in English translation.

Biblical Hebrew structures predicate adjectives in the following manner:

- 1B.** The predicate adjective *normally precedes* the noun, with the noun bearing the article and the predicate adjective being anarthrous<sup>113</sup> (without the article).

**Examples:** זָקֵן יִצְחָק *Isaac was old* (Gen 27:1)  
צַדִּיק יְהוָה *the LORD is righteous* (Ps 11:7)

- 2B.** The predicate adjective occasionally follows the noun, in which case the grammatical construction would be emphatic, placing emphasis upon the noun:

**Examples:** הָאִישׁ גָּדוֹל *the man was great* (1 Sam 25:2)  
יְהוָה בְּצִיּוֹן גָּדוֹל *the LORD is great in Zion* (Ps 99:2)

- 3B.** Just as the attributive adjective must agree with the noun it qualifies in gender and number, so the predicate adjective must also have the same gender and number as the noun with which it is associated.

**Examples:** וְהַמְּלָאכָה גְדוֹלָה *and the work is great* (1 Chr 29:1)  
אַבְרָהָם וְשָׂרָה זָקְנִים *Abraham and Sarah were old* (Gen 18:11)

### 3A. Demonstrative Pronouns

- 1B.** Demonstrative pronouns point out another word or phrase. English equivalents are *this*, *that*, *these*, and *those*. The following is a chart of the demonstrative pronouns:

|                          | Near Demonstratives |              | Remote Demonstratives |              |
|--------------------------|---------------------|--------------|-----------------------|--------------|
| <b>ms</b>                | זֶה                 | <i>this</i>  | הוּא                  | <i>that</i>  |
| <b>fs</b>                | זֹאת                | <i>this</i>  | היא                   | <i>that</i>  |
| <b>cp</b> <sup>114</sup> | אֵלֶּה              | <i>these</i> |                       |              |
| <b>mp</b>                |                     |              | הֵם הַמָּוֶה          | <i>those</i> |
| <b>fp</b>                |                     |              | הֵן הַנָּה            | <i>those</i> |

- 2B.** The demonstrative pronouns may function either as pronouns or as adjectives. They relate to the noun in the same way as the attributive and predicate adjectives do.

- 1C.** When used as adjectives, demonstrative pronouns function the same way as the attributive adjectives.

<sup>113</sup> *Anarthrous* is derived from the Greek α(ν) + αρθον (the *alpha* privative “not” plus “joint/articulation”).

<sup>114</sup> cp = common plural

- They take the article if the noun has the article.
- They follow the noun they qualify.
- They agree with the noun in gender and number.

**Examples:**

|                           |   |  |
|---------------------------|---|--|
| <i>this man</i>           | = | הָאִישׁ הַזֶּה                           |
| <i>this woman</i>         | = | הָאִשָּׁה הַזֹּאת                        |
| <i>that horse</i>         | = | הַסּוּס הַהוּא                           |
| <i>That mare is good.</i> | = | טוֹבָה הַסּוּסָה הַהִיא                  |
| <i>after these things</i> | = | אַחַר הַדְּבָרִים הָאֵלֶּה<br>(Gen 15:1) |
| <i>these eight</i>        | = | שְׁמֹנֶה אֱלֹהִים (Gen 22:23)            |

**2C.** When used as pronouns, the demonstrative pronouns function the same way as the predicate adjectives.

- They do not take the article.
- They precede the noun.
- They agree with the noun in gender and number.

**Examples:**

|  |   |  |
|--|---|--|
| <i>This is a man.</i>  | = | זֶה אִישׁ  |
| <i>This is the man.</i>  | = | זֶה הָאִישׁ  |
| <i>This is the good man.</i>   | = | זֶה הָאִישׁ הַטּוֹב                                  |
| <i>These are the generations<sup>115</sup> of the heavens and the earth.</i> | = | אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ<br>(Gen 2:4) |

**3C.** When used together with another adjective, the demonstrative pronoun stands last.

**Examples:**

|                               |   |  |
|-------------------------------|---|--|
| <i>this good man</i>          | = | הָאִישׁ הַטּוֹב הַזֶּה                   |
| <i>that good woman</i>        | = | הָאִשָּׁה הַטּוֹבָה הַהִיא               |
| <i>this good land</i>         | = | הָאָרֶץ הַטּוֹבָה הַזֹּאת<br>(Deut 4:22) |
| <i>this evil congregation</i> | = | הָעֵדָה הַרְעָה הַזֹּאת<br>(Num 14:35)   |

<sup>115</sup> Even though the phrase utilizes a plural pronoun and the plural noun, it is idiomatic and could just as well be translated as *this is the history of the heavens and the earth.*

**4A. Vocabulary**

## Nouns:

|                            |   |
|----------------------------|---|
| אֱלֹהֵי שָׁמַיִם           | El Shaddai, God Almighty                        |
| אַשּׁוּר                   | Asshur, Assyria                                 |
| זָקֵן                      | (m. or f.) elder, old person                    |
| מְלָאכָה                   | (f.) business, occupation, work, employment     |
| עֵדָה                      | (f.) assembly, congregation, gathering          |
| רָעָה                      | (f.) evil, harm, trouble, disaster, calamity    |
| תּוֹלְדוֹת* <sup>116</sup> | (f.) (line) of descendants, generation, history |
| תּוֹלְדוֹת                 |   |

## Verbs:

|       |  |
|-------|--|
| זָקַן | he was old, he grew old, be an old man |
| מָלֵא | he was full, he filled                 |

## Pronouns:

|             |               |
|-------------|---------------|
| אֵלֶּה      | (c.pl.) these |
| הוּא        | (m.s.) that   |
| הִיא        | (f.s.) that   |
| זֹאת        | (f.s.) this   |
| זֶה         | (m.s.) this   |
| הֵם, הֵנָּה | (m.pl.) those |
| הֵן, הֵנָּה | (m.s.) those  |

## Adjectives:

|            |                                  |
|------------|----------------------------------|
| זָקֵן      | old                              |
| יָשָׁר     | upright, honest                  |
| צַדִּיק    | innocent, just, right, righteous |
| רָע, רָעָה | bad, evil, injurious; רָעָה (f.) |

## Adverbs:

|        |                                  |
|--------|----------------------------------|
| עַתָּה | now [used for time reference]    |
| שָׁם   | there [used for place reference] |

<sup>116</sup> The asterisk (\*) indicates a form not found in the Hebrew Bible. The second form is what is used.





## CHAPTER 11

# The Construct State

### In the Word – Exegetical Insights

Psalm 19:10a-b<sup>117</sup>

יִרְאַת יְהוָה טְהוֹרָה ... לְעֶד  
 מִשְׁפָּטֵי יְהוָה אֱמֶת

☞ See **Vocabulary** and/or **Glossary** for unfamiliar words.

✧ יִרְאַת יְהוָה commences a clause with no verb (i.e., a noun clause). The translator must supply the verb: *is*. יִרְאַת is a feminine singular noun in the construct state governing the following noun: *the fear of Yahweh*.

✧ טְהוֹרָה acts as a predicate adjective defining the subject: *the fear of Yahweh is pure*. Note that it agrees with the subject in gender and number.<sup>118</sup> The masculine form of this same adjective would be טְהוֹר. Holladay's *Lexicon* lists the masculine form at the beginning of the entry, not the feminine.<sup>119</sup> This word's range of meaning includes *clean*, *pure*, and *genuine*. Biblical writers use it for cultic or ritual purity as well as moral purity.

✧ לְעֶד: Preposition ל plus the noun עֶד, *continuing future, always*, meaning *forever*.

✧ מִשְׁפָּטֵי יְהוָה: The first noun is a masculine plural noun in the construct state.

✧ **Exegetical comment:** When the noun modified by a predicate adjective precedes the adjective, the writer draws attention to the noun as the focal point.

<sup>117</sup> The Hebrew numbering of verses in the Book of Psalms often differs from the English numbering. In this case, the Hebrew verse number is 10, but the English verse number is 9. This difference occurs because the headings of individual psalms are included as part of the text in the Hebrew numbering. Sometimes (as here) the heading has its own number. In other psalms, a brief heading may be included in v. 1 (as in Ps 23).

<sup>118</sup> Cf. pages 74–75 (2A).

<sup>119</sup> See Holladay, 121–22.

## 1A. Introduction

In order to fully understand the nature of the construct state, the proper function of the *maqquph* must be reiterated.<sup>120</sup> Words that are bound together by *maqquph* are essentially considered and pronounced as one word. The fact that Biblical Hebrew often utilizes *maqquph* to connect words in the construct relation demonstrates that the construct state connects words very closely. However, the student must not assume that the *maqquph*'s purpose is to mark the genitive or construct state. *Maqqeph* connects words in many phrases that are not the construct state.

**1B.** For example, the three words in אִם-יִשְׁ-בִּי (2 Sam 14:32) are pronounced as one word. Therefore, in accordance with the rules for accentuation in Hebrew, only the last word is accented because it is considered as but one syllable in this construction. All other words connected by the *maqquph* in this example lose their accent.<sup>121</sup> None of the words are in the construct state.

**2B.** If any of the words bound together by the *maqquph* display a long vowel, the long vowel (if changeable) is shortened. This shortening occurs because the vowel is now in a closed, unaccented syllable and therefore must be short.<sup>122</sup>

**1C.** For example, when לְכֹל הָאֲנָשִׁים (all the men,<sup>123</sup> Neh 11:2) is connected with a *maqquph* כָּל-הָאֲנָשִׁים, Exod 4:19), the *holem* in כָּל is reduced (shortened) to a *qamets hatuph* (כָּל־).

**2C.** However, וְיִשְׁ-לִי-כֹל (Gen 33:11)<sup>124</sup> shows that when the words connected by *maqquph* have a full-letter vowel (וּ, וִ, יִ, and יִ..), it remains long since these cannot be reduced.<sup>125</sup>

## 2A. Definition

When two or more nouns are closely connected in a genitive relationship, they form one compound idea. The dependent word<sup>126</sup> is said to be in *construct*, while the independent word is said to be in the *absolute* state.<sup>127</sup>

<sup>120</sup> See pages 49 and 52 for previous notes regarding the use of *maqquph*.

<sup>121</sup> The occurrence of two accented syllables in succession disrupts the rhythm of pronunciation. Biblical Hebrew avoids this disruption by connecting single syllable words with a *maqquph*.

<sup>122</sup> See page 40 (**2C**).

<sup>123</sup> The לְ preposition remains untranslated in this particular example because it introduces the object of the verb (*the people blessed all the men*).

<sup>124</sup> See **In the Word** at **Chapter 9** (page 67).

<sup>125</sup> Cf. pages 27 (**2A**) and 38 (**3A**).

<sup>126</sup> There might be more than one dependent word since a string of construct nouns may be put together (see **4B** on pages 81–82).

<sup>127</sup> These two elements of the construct relationship are also called the *pregenitive* and the *genitive* (cf. *IBHS*, §9.2a. The older grammars refer to them as the *regens* (governor or ruler) and *rectum* (governed or ruled); cf. *GKC*, §128a. Modern Hebrew grammar utilizes the term נִסְמָךְ (*supported*) for the first noun

### 3A. Usage

Translators normally join the word in the construct state to the word in the absolute state with the English preposition *of*, creating one compound idea. For example, in the phrase אֲבֵן הַמֶּלֶךְ (the weight<sup>128</sup> of the king or the king's weight, 2 Sam 14:26), the first word (אֲבֵן) is dependent upon the last word (הַמֶּלֶךְ) and thus in *construct*. The last word (הַמֶּלֶךְ) is independent and thus *absolute*. The first half of the phrase (*weight of*) is not complete in itself and depends on the last half (*the king*) to complete the thought.

### 4A. Rules

- 1B. In biblical Hebrew the construct connects with the absolute by **either** a conjunctive accent **or** a *maqeph*.
- 2B. While the English word *of* in translation usually follows the construct, occasionally translators employ *for*, *with*, or *in*, depending on the context.
- 3B. When the compound thought is definite, **the word in construct never takes the definite article**. Only the word in the absolute takes the article. For example, *the weight of the king* is written אֲבֵן הַמֶּלֶךְ, never הָאֲבֵן הַמֶּלֶךְ. **Proper names are definite even without the definite article**, therefore the construct is also definite: בְּיָמֵי יְחִזְקִיָּהוּ, *in the days of Hezekiah* (1 Chr 4:41).

Note that when the absolute is definite, the word in construct with it is also considered to be definite. אֲבֵן הַמֶּלֶךְ is not *a weight of the king*, but *the weight of the king*.<sup>129</sup>

- 4B. The words in construct are thought of as one compound word and cannot be separated. Thus, two coordinate constructs cannot be attached to the same absolute. Accordingly, Biblical Hebrew possesses a number of ways to express the concept of *the sons and daughters of David*. The chart on the following page displays those ways.

---

(the one in construct) and the second noun is called סוֹמֵךְ (*supporting*). The relationship between the two nouns is called סְמִיכוּת (*support*), cf. J-M, §129a note 2.

<sup>128</sup> Literally, *stone*.

<sup>129</sup> In order to express an indefinite noun's genitival relationship to a definite noun, Biblical Hebrew employs a variety of circumlocutions: חָתָן לַמֶּלֶךְ (*a son-in-law of the king*, 1 Sam 18:18), עֶבֶד לְשַׂר הַטַּבָּחִים (*a servant of the captain of the bodyguard*, Gen 41:12), נְבִיא לַיהוָה (*a prophet of Yahweh*, 1 Kgs 18:22), כַּנֶּף אֲשֶׁר לְשֹׂאֵל (*a corner of Saul's garment*, 1 Sam 24:6, Eng. v. 5).

| <i>the sons and daughters of David</i> |   |  |
|--|---|--|
| STATUS                                 | HEBREW                                  | LITERAL TRANSLATION  |
| Incorrect                              | * <sup>130</sup> בְּנֵי וּבָנוֹת דָּוִד | <i>sons of and daughters of David</i>                          |
| 1. Correct                             | בְּנֵי דָוִד וּבָנוֹתָיו                | <i>sons of David and his daughters</i>                         |
| 2. Correct                             | בְּנֵי דָוִד וְהַבָּנוֹת                | <i>sons of David and the (or, his<sup>131</sup>) daughters</i> |
| 3. Correct                             | הַבָּנִים וְהַבָּנוֹת אֲשֶׁר לְדָוִד    | <i>the sons and the daughters who belong to David</i>          |

| <i>CORRECT COMPOUND GENITIVES</i> |   |   |
|-----------------------------------|---|---|
| 1                                 | כָּל־חַרְטֻמֵּי מִצְרַיִם וְאֶת־כָּל־חַכְמֵיהֶם | <i>all the magicians and wisemen of Egypt</i><br>(Gen 41:8)           |
| 2                                 | מֹשֶׁקֶה מֶלֶךְ־מִצְרַיִם וְהָאֹפֶה             | <i>the cupbearer and the baker of the king of Egypt</i><br>(Gen 40:1) |
| 3                                 | הַמֹּשֶׁקֶה וְהָאֹפֶה אֲשֶׁר לְמֶלֶךְ מִצְרַיִם | <i>the cupbearer and the baker of the king of Egypt</i><br>(Gen 40:5) |

A succession of constructs in which one construct builds upon the previous is grammatically legitimate. For example:

|  |  |
|--|--|
| יְמֵי שָׁנֵי חַיֵּי אֲבֹתַי                  | <i>the days of the years of the lives of my fathers</i><br>(Gen 47:9)  |
| וְשָׂר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר | <i>and the remainder of the number of bowmen of the warriors of the sons of Qedar<sup>132</sup></i><br>(Isa 21:17) |

<sup>130</sup> The asterisk (\*) indicates a form or phrase not found in the Hebrew OT. See page 77, footnote 116.

<sup>131</sup> The article in this case probably should be understood as possessive (cf. *HBI*, §1.4.3b).

<sup>132</sup> A better translation of the phrase *the sons of Qedar* would be *Qedarites*. See page 62, footnote 95 and page 97.

**5B.** If an adjective modifies a noun in the construct state, the adjective cannot interrupt the connection of the construct with the absolute. Therefore, it must follow the compound expression: רַעְיָהּ אֱלֹהִים (an evil spirit of<sup>133</sup> God, 1 Sam 16:15).

**Note:** This form of expression can be somewhat ambiguous. For example, בֵּית מְלֶכֶךְ גָּדוֹל can mean:

- *the house of a great king, or*
- *a great royal house (palace).*

This ambiguity is rare. When it does occur, the exact meaning must be determined by the context.<sup>134</sup>

## 5A. Adjustments in Vowel Pointings

**1B.** Two factors motivate changes in vowels in forming the construct state:

- Nouns in construct are unaccented and, therefore, the closed syllables must have short vowels if possible.<sup>135</sup>
- The Hebrew tendency is to hurry on to the accented syllable by reducing the preceding vowels (if possible) to the shortest possible vowel sounds.<sup>136</sup>

**2B.** The table on the following page illustrates the various vowel adjustments for words in construct.<sup>137</sup>

<sup>133</sup> Better translated as *from* (a genitive of source).

<sup>134</sup> בְּבוֹד הַבַּיִת הַשֵּׁנִי הָאֶחָדָּן (Hag 2:9) probably means *the second* (or, *latter*) *glory of this house* rather than *the glory of this second* (or, *latter*) *house*. The primary clue is the placement of the demonstrative pronoun immediately after הַבַּיִת rather than after the adjective (הָאֶחָדָּן). See J-M, §139a.

<sup>135</sup> See page 40 (2C).

<sup>136</sup> See page 69 (1B).

<sup>137</sup> Some of the forms in the chart do not occur in the Hebrew Bible, but are shown here so that a full picture of potential forms can be seen.

| Gender    | Absolute singular | Construct singular     | Absolute plural | Construct plural         | Dual Absolute/Construct         |
|-----------|-------------------|------------------------|-----------------|--------------------------|---------------------------------|
| Masculine | סוּם              | <sup>138</sup> סוּם־   | סוּמִים         | <sup>139</sup> סוּמֵי־   | סוּמִים / <sup>140</sup> סוּמֵי |
|           | דְּבַר            | <sup>141</sup> דְּבַר־ | דְּבָרִים       | <sup>142</sup> דְּבָרַי־ |                                 |
| Feminine  | סוּסָה            | <sup>143</sup> סוּסַת־ | סוּסוֹת         | <sup>144</sup> סוּסוֹת־  |                                 |
|           | יָד               | <sup>145</sup> יָד־    | יָדוֹת          | יָדוֹת־                  | יָדַי / <sup>146</sup> יָדַיִם  |

<sup>138</sup> Note that the masculine singular (ms) construct in this particular example does not change because the vowel is a full-letter vowel and cannot be reduced. The *maqeph* is inserted in this chart only for the purpose of making the construct form more visible. The student should beware, however, of making the *maqeph* a marker for the construct. In the following examples the *maqeph* has no relationship to a construct relation:

- (1) הָאֹרֶךְ כִּי־טוֹב (Gen 1:4; the *maqeph* joins the particle *that* to the predicate adjective: (*and God saw*) *that the light was good*.)
- (2) אֲשֶׁר זָרְעוּבוּ עַל־הָאָרֶץ וַיְהִי־כֵן: (Gen 1:11; the first *maqeph* joins a noun with a pronominal suffix to an adjectival prepositional phrase, the second *maqeph* joins a preposition to its object, and the third *maqeph* joins a verb to an adverbial modifier: *whose seed is in it upon the earth, and it was so*.)

<sup>139</sup> The masculine plural (mp) drops the final ם. To indicate that it has dropped, the full-letter vowel (ֵ) changes to another full-letter vowel (ִ). Note that neither vowel can be shortened, for both are full-letter vowels.

<sup>140</sup> The construct dual follows the same form as the construct plural nouns that do not have a dual ending. The םֵי־ simply changes to יֵי־, just as in סוּמֵי־, above. The second vowel back (ֵ) becomes as short as possible—changing to a *shewa*.

<sup>141</sup> The construct singular reveals two vowel reductions. The last syllable (בַּר) is now a closed and unaccented syllable and therefore must have a short vowel—thus the *qamets* is reduced to a *pathach*. The first syllable takes the shortest vowel possible—the *shewa*.

<sup>142</sup> The last syllable of the construct plural changes from בְּרִים (בְּ) to בְּרֵי (בְּ), just as with יָדַי, above. The *shewa* under the בְּ changes to a short *hireq* following the procedure noted previously (see page 56, 2C)—viz., when two *shewas* occur back-to-back at the beginning of a word, the first *shewa* is changed to a short *hireq*.

<sup>143</sup> The feminine singular (fs) construct retains the full-letter vowel ם but the ה־ shortens to ת־. Two changes have occurred:

- (1) The long vowel *qamets* in סוּסָה (fs) must be shortened because the construct form סוּסַת־ has lost its accent, forcing the closed, unaccented syllable to have a short vowel.
- (2) The change from the ה־ to the ת־ at the end of the word is due to the fact that originally the fs form was סוּסַת (see page 13, 1A, and page 68, footnote 106). With the development of the language, the ה־ replaced the ת־. However, certain forms of the feminine noun still retain the ת־.

<sup>144</sup> The fp construct does not change because the two vowels are full-letter vowels and cannot be reduced.

<sup>145</sup> The construct singular of יָדַי simply reduces the *qamets* to a *pathach* due to the fact that the syllable is now closed and unaccented and thus must display a short vowel.

<sup>146</sup> The second vowel back (ֵ) is pointed as short as possible—with a *shewa*.

Note the variations in forms for the following irregular nouns:

| Gender    | Absolute singular | Construct singular      | Absolute plural        | Construct plural         |
|-----------|-------------------|-------------------------|------------------------|--------------------------|
| Masculine | אִישׁ             | אִישׁ-                  | אֲנָשִׁים              | <sup>147</sup> אֲנָשִׁי- |
|           | אָב               | <sup>148</sup> אָבִי-   | <sup>149</sup> אָבוֹת  | אָבוֹת-                  |
| Feminine  | אִשָּׁה           | <sup>150</sup> אִשָּׁת- | <sup>151</sup> נָשִׁים | נָשִׁי-                  |

## 6A. Vocabulary

Nouns:

|             |                           |
|-------------|---------------------------|
| אֱמוּנָה    | (f.) truth                |
| גִּבּוֹר    | hero, mighty man, warrior |
| דָּג (m.),  | fish                      |
| דָּגָה (f.) |                           |
| זֶבַח       | (m. or f.) sacrifice      |
| חַטָּאת     | (f.) sin, sin-offering    |
| יִרְאָה     | (f.) fear                 |
| כֶּסֶף      | silver, money             |
| מִזְבֵּחַ   | (m. or f.) altar          |
| מִלְחָמָה   | (f.) battle, war          |
| מָקוֹם      | (m. or f.) place          |
| מִשְׁפָּט   | judgment, justice         |
| נָבִיא      | prophet                   |
| עוֹלָם      | eternity, a long time     |
| עֵץ         | (m. or f.) tree, wood     |

<sup>147</sup> The *pathach* occurs in the first syllable to replace the composite *shewa* since two *shewas* (including composites) cannot occur together at the beginning of a word. Keep in mind that gutturals prefer *a*-class vowels (see page 29, 1A).

<sup>148</sup> The construct singular for אָב (*father*) shows retention of the original genitival suffix (see page 13, 1A). The *hateph pathach* occurs due to the preference of gutturals for composite *shewa* (cf. page 29, 1A). The same form occurs with another term of relation, אָח (*brother*): אָחִי.

<sup>149</sup> The plural of אָב (*father*) is irregular.

<sup>150</sup> The construct singular of אִשָּׁה follows the normal feminine pattern of changing הַ to ת. The resultant form would have been אִשָּׁתִּי with the doubling *dagesh* being rejected from שׁ. The *hireq* under א was heightened to *tsere* and a *seghol* was employed as the vowel under שׁ. תִּי is a common feminine ending in some Hebrew nouns and participles. Cf. GKC, §96.

<sup>151</sup> Like אָב, אִשָּׁה is an irregular noun.

תְּהוֹם (m. or f.) deep, primeval ocean

Verbs:

זָבַח he sacrificed  
 זָכַר he remembered  
 סָבַב he surrounded  
 עָמַד he stood  
 צָדַק he was right, he was in the right, he was just, he was righteous  
 שָׁפַט he judged

Adjectives:

טָהוֹר clean, pure, genuine

Adverbs:

יַחְדָּו together, equally, altogether, entirely  
 מִזֵּן from where? (מִן + אֵין)

Prepositions:

עַל־כֵּן therefore, for that reason

# יב

## CHAPTER 12

### The Personal Pronouns

#### In the Word – Exegetical Insights

1 Samuel 30:13

לְמִי־אַתָּה וְאִי מִזֶּה אַתָּה ...  
נָעַר מִצְרַיִם אֲנֹכִי עֶבֶד לְאִישׁ עַמְלִיקָי

☞ For unfamiliar words, see the **Vocabulary** at the end of this chapter.

✧ מִצְרַיִם is the gentilic (national) noun form identifying a people group. Hebrew lexicons often use the abbreviation “gent.” (e.g., Holladay, 211). Most Hebrew gentils end in ם, like this noun and עַמְלִיקָי at the end of the line. The same ending shows up in the employment of *Israeli* to identify a citizen of the nation of Israel. מִצְרַיִם is derived from the country name, מִצְרַיִם (see page 70, **Vocabulary**). *Egyptian* translates the first noun, while *Amalekite* represents the second noun. Other than *-ian* and *-ite*, what other gentilic (national) suffixes does English employ?<sup>152</sup>

✧ Keep in mind that noun clauses do not contain verbs, but some form of *be* is understood and must be employed to translate the sentences. Try not to replicate the exact word order in your English translation—aim for a smooth, natural English reading.

✧ **Exegetical comment:** The noun clauses in the young man’s answer identify him. Which part of his identity does he emphasize?

#### 1A. Personal Pronouns—Subject

Pronouns are specialized words that take the place of nouns and noun clauses. Those nouns or noun clauses represented by pronouns are called antecedents. In Hebrew there are two kinds of personal pronouns: independent pronouns and pronominal suffixes. The following forms constitute the independent personal pronouns to express the subject of a verb:

<sup>152</sup> What gentils does English use for a person from France? Germany? China? Africa? Arabia? Thailand? Bangladesh? Brazil? Peru? Holland? Spain? Ireland? Scotland? Maine? Wyoming? Michigan?

## Chart of Personal Pronouns

| Person          | Singular   | Plural   |
|-----------------|--|--|
| 1 <sup>st</sup> | אֲנִי <sup>153</sup> (אֲנִי) <i>I</i> (c) <sup>154</sup> | אֲנַחְנוּ <sup>155</sup> (נַחְנוּ) <i>we</i> (c) |
| 2 <sup>nd</sup> | אַתָּה (אַתָּה) <sup>156</sup> <i>you</i> (m)            | אַתֶּם <i>you</i> (m)                            |
| 2 <sup>nd</sup> | אַתְּ <i>you</i> (f)                                     | אַתְּנָה <sup>157</sup> (אַתְּן) <i>you</i> (f)  |
| 3 <sup>rd</sup> | הוא <i>He</i>  | הֵמָּה (הֵם) <sup>158</sup> <i>they</i> (m)      |
| 3 <sup>rd</sup> | היא <sup>159</sup> <i>She</i>                            | הֵנָּה <i>they</i> (f)                           |

## 2A. The Definite Object

## 1B. Definition

In Biblical Hebrew, when an active verb governs a definite direct object, the writer employs the particle אֵת or אֶת to avoid confusing the subject with the object. There is no English equivalent for this accusative or direct object marker.<sup>160</sup> It merely indicates that the following word, phrase, or clause is a definite direct object of the verb.

## 2B. Usage

1C. When אֵת (or אֶת) appears before a common noun, the direct object is always definite and usually has the article.

## Examples:

לָקַח הַכֹּהֵן מַיִם קֹדְשִׁים = *The priest took the holy water.* (Num 5:17)  
 לָקַח דָּוִד אֶת־הַכִּנּוֹר = *David took the<sup>161</sup> lyre.* (1 Sam 16:23)

Note the difference between the following two examples:

לָקַח הַמֶּלֶךְ = *The king took . . .*  
 לָקַח אֶת־הַמֶּלֶךְ\*<sup>162</sup> = *He took the king.*

<sup>153</sup> אֲנִי (870 times) is the more common of the two forms (אֲנִי, 358 times).

<sup>154</sup> The abbreviations represent the gender: c = common, m = masculine, f = feminine.

<sup>155</sup> אֲנַחְנוּ (125 times) is the more common of the two forms. The second form is found only 6 times in the OT. אֲנִי is a rare form found only once in Jer 42:6.

<sup>156</sup> This form occurs only 5 times in the OT; אַתָּה occurs 743 times.

<sup>157</sup> אַתְּנָה is found only 4 times in the OT; אַתְּן only occurs once in Ezek 34:31.

<sup>158</sup> הֵמָּה occurs 282 times and הֵם 269 times.

<sup>159</sup> The Pentateuch commonly spells this pronoun as הוּא.

<sup>160</sup> Some Hebrew grammars utilize the symbol ) ( to represent the direct object marker.

<sup>161</sup> The article here probably best represents a possessive: *his*. See page 82, footnote 131.

<sup>162</sup> The asterisk following the Hebrew indicates that it is not a form or phrase found in the Masoretic Text, but is consistent with the grammatical rules of biblical Hebrew. See page 82, footnote 130.

- 2C. Although the definite article usually does not appear when אֵת (or אֶת־) introduces proper nouns or names, the object is still considered definite—**proper nouns are always grammatically definite.**<sup>163</sup>

**Examples:**

מְחִיַּאֵל יָלַד אֶת־מֶתוּשָׁאֵל = *Mehujael fathered Methushael.* (Gen 4:18)

מֶתוּשָׁאֵל יָלַד אֶת־לָמֶךְ = *Methushael fathered Lamech.* (Gen 4:18)

- 3C. When the verb has two or more direct objects, the אֵת is repeated before each.

**Examples:**

בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: = *God created the heavens and the earth.*  
(Gen 1:1)

עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן = *He appointed*<sup>164</sup> *Moses and Aaron.*  
(1 Sam 12:6)

- 4C. When אֵת precedes מִי, the meaning is *whom*. However, אֵת never precedes מָה.

**Examples:**

אֶת־מִי עָשִׂיתִי? = *Whom have I exploited?* (1 Sam 12:3)

מָה עָשִׂיתָ<sup>165</sup> = *What have you done?* (Gen 31:26)

### 3A. The Old Accusative

#### 1B. Definition

It is thought that Hebrew, like Arabic, originally possessed three case endings: a nominative ending in *u* (וּ), a genitive ending in *i* (יִ), and an accusative ending in *a* (אֵ).<sup>166</sup> While the nominative and genitive case endings seem for the most part to have disappeared from Biblical Hebrew, the accusative case ending has remained in one particular usage. This usage designates an adverbial accusative of *direction* or *motion toward* by appending הָ, rather than denoting the direct object of a transitive verb.

<sup>163</sup> See page 81 (3B).

<sup>164</sup> The Hebrew verb עָשָׂה is a very common verb with many possible meanings, depending upon the context in which it is employed. In 1 Sam 12:6 *appointed* is more appropriate than *made*.

<sup>165</sup> For the form of the interrogative pronoun, see page 52 (4C).

<sup>166</sup> Cf. page 13 (1A).

**2B. Usage**

Grammarians sometimes refer to this word ending as the locative-ה (or, ה-*locale*) because it usually has reference to location (place). Its usage subscribes to the following guidelines:

**1C.** This ה occurs with a limited number of nouns (*never with verbs*) and usually refers to location.

**Example:**

הַשָּׁמַיִמָּה = *toward the heavens* (Gen 15:5)

**2C.** Occasionally it makes reference to time.

**Example:**

מִיְמֵי יְמִיּוֹם = *from day to day (every day)* (Exod 13:10)

**3C.** It never refers to persons. Motion toward persons is usually designated by the preposition אֶל.

**Examples:**

וְ[לָקַחַת] הָאִישׁ אֶת-אִשְׁתּוֹ אֶל-הַכֹּהֵן = *Then*<sup>167</sup> *the man shall [take] his wife*<sup>168</sup>  
*unto the priest* (Num 5:15)

[וְאָמַר] הַנָּחַשׁ אֶל-הָאִשָּׁה = *and the serpent said unto the woman*  
(Gen 3:4)

**4C.** The ה־ ending never takes the accent. When the biblical writers add the old accusative ending, the accent remains where it was before adding the ending.

**Examples:**

Without suffix: מִצְרַיִם = *Egypt*

With suffix: מִצְרַיִמָּה = *to (toward) Egypt* (Gen 12:10)

Without suffix: הָעִיר = *the city*

With suffix: הָעִירָה = *to (toward, into) the city* (Gen 44:13)

<sup>167</sup> The context determines this translation of the Hebrew conjunction. See page 62 (1A).

<sup>168</sup> אִשְׁתּוֹ possesses a 3ms (third person masculine singular) pronominal suffix: *his*. These suffixes will be explained in Chapter 14. אִשָּׁה can mean either *woman* (see the very next example, above) or *wife*. Context determines the meaning for any particular usage.

**4A. Vocabulary**

Learn all of the personal pronouns in the chart on page 88.

Nouns:

|               |                                     |
|---------------|-------------------------------------|
| אַף           | nose, nostrils (du.), anger         |
| (du. אַפִּים) |                                     |
| כְּבוֹד       | glory, splendor, honor, reputation  |
| לֶחֶם         | bread, food                         |
| מַחֲנֶה       | (m. or f.) camp, army               |
| מַעֲשֵׂה      | work, labor, deed                   |
| נֶעֱר         | lad, young man; servant, attendant  |
| צֹאן          | flock, flocks (of sheep or goats)   |
| שְׁלוֹם       | peace, prosperity, success, welfare |
| שָׁמַיִם      | heavens, sky, heaven                |

Verbs:

|       |                                      |
|-------|--------------------------------------|
| חָיָה | he lived, he was alive               |
| יָכַל | he was able                          |
| יָסַף | he added, he continued, he did again |
| יָרַד | he descended, he went down           |

Adverbs:

|                     |   |
|---------------------|---|
| אַי                 | where? (also אֵינָהּ)                             |
| <sup>169</sup> אֵל  | not, no   |
| <sup>170</sup> כֹּה | thus, so  |
| כֵּן                | thus, so  |
| לֹא                 | not, no   |
| סָבִיב              | around, surrounding; (pl.) surroundings, vicinity |
| פֹּה                | here (also occurs as פֹּא or פּוּ)                |

<sup>169</sup> The two major Biblical Hebrew negatives are לֹא and אֵל. The first is the objective negative and the second is the subjective negative. This difference shows up especially with prohibitions. לֹא with an imperative (command form of the verb) normally conveys a permanent or emphatic prohibition, while אֵל often indicates a temporary prohibition. The Hebrew negative is generally placed prior to that which it negates. For example, *the servant did not go* is written לֹא-הָלַךְ הַעֲבָד.

<sup>170</sup> Although the Vocabulary translations for כֹּה and כֵּן appear the same, biblical writers usually employ כֹּה to express manner (especially in introducing speech: *Thus says the LORD*) and כֵּן to express comparison (*And it came to be so*, Gen 1:15). For the compound עַל-כֵּן (*therefore*), see page 85.



# יג

## CHAPTER 13

### The Regular Verb – Perfect

#### In the Word – Exegetical Insights

Deuteronomy 29:15

כִּי־אַתֶּם יִדְעֶתֶם  
 אֵת אֲשֶׁר־יִשְׁבְּנוּ בְּאֶרֶץ מִצְרַיִם  
 וְאֵת אֲשֶׁר־עִבְרַנּוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר עִבְרִיתֶם:

- ☞ For unfamiliar words, see the **Vocabulary** at the end of the chapter.
- ☞ Observe the use of אֵת and וְאֵת in this passage.<sup>171</sup> Both precede relative clauses (beginning with the relative pronoun אֲשֶׁר).<sup>172</sup> Instead of using *which* or *what*, this context demands the translation *how*.
- ☞ For the meaning of the verbs יִדְעֶתֶם, יִשְׁבְּנוּ, עִבְרַנּוּ, and עִבְרִיתֶם, compare the forms with those in the chart at the end of this chapter.
- ✧ כִּי־אַתֶּם יִדְעֶתֶם: **Exegetical comment:** The personal pronoun<sup>173</sup> is emphatic, because it is unnecessary—the subject of the verb is identified by the suffix on the verb. Thus, the verse makes double reference to the subject. It is legitimate to translate the emphatic personal pronoun as *you yourselves*.

#### 1A. Introduction

##### 1B. The Triliteral Root

The Hebrew verb is similar in nature to other Semitic languages in that, among other things, it is normally constructed with three root letters.<sup>174</sup> By

<sup>171</sup> See pages 88–89.

<sup>172</sup> See pages 64–65.

<sup>173</sup> See the chart of personal pronouns on page 88.

<sup>174</sup> See page 13 (1A).

changing the vowel pointings and by adding prefixes and suffixes the Hebrew verb expresses kind of action, mood,<sup>175</sup> person, gender, and number.

The three-letter (trilateral) root provides the fundamental base for building the Hebrew verb. The three letters of the normal root are usually the three letters of the simplest form of the verb in the third person masculine singular of what is generally called the perfect or *qatal* form of the verb. Those three letters appear in all forms of the strong or regular verb forms.

Read the following chart by starting in the right hand column and moving left.

| Translation                      | Simple Perfect<br>1cs <sup>176</sup> | Trilateral Root |
|----------------------------------|--------------------------------------|-----------------|
| I killed, I kill, I will kill    | קָטַלְתִּי                           | קטל             |
| I kept, I keep, I will keep      | שָׁמַרְתִּי                          | שמר             |
| I wrote, I write, I will write   | כָּתַבְתִּי                          | כתב             |
| I reigned, I reign, I will reign | מָלַכְתִּי                           | מלך             |

|                                      | Simple Perfect<br>3ms <sup>177</sup> | Trilateral Root |
|--------------------------------------|--------------------------------------|-----------------|
| he killed, he kills, he will kill    | קָטַל                                | קטל             |
| he kept, he keeps, he will keep      | שָׁמַר                               | שמר             |
| he wrote, he writes, he will write   | כָּתַב                               | כתב             |
| he reigned, he reigns, he will reign | מָלַךְ                               | מלך             |

## 2B. The Nature of Verb Action

Strictly speaking, there is no tense in Hebrew—**context alone determines the timeframe for the action or state** depicted by the verb. Instead, the verb occurs in two forms:

1. the **suffix form** known as **Perfect** or *qatal*; and
2. the **prefix form** known as **Imperfect** or *yiqtol*.

<sup>175</sup> Mood or modality refers to the degree of reality of the action of the verb. Most Hebrew verbs appear as indicative (or, declarative) in mood. That is the mood of reality. The unreal or potential verbs are subjunctive (such as the jussive and cohortative), imperative (command), or optative (wish).

<sup>176</sup> **1cs** = 1<sup>st</sup> person common singular.

<sup>177</sup> **3ms** = 3<sup>rd</sup> person masculine singular.

These two verb forms can represent a variety of shades of meaning, *depending upon the dictates of the context*. This grammar will describe the exegetically significant emphases or meanings of these verb forms in their respective chapters. Hebraists<sup>178</sup> adhere to three different views regarding the components and meaning of the classical (Hebrew Bible) verb forms:

- 1C. Aspect or Aktionsart view:** Aspect refers to the location of a verb's action within a situation in time. Many grammarians take the Perfect, or *qatal*, as representative of action that is completed, while the Imperfect, or *yiqtol*, represents action that is incomplete.<sup>179</sup>
- 2C. Aspect and Tense view:** The Perfect, or *qatal*, represents action that is completed, therefore normally past tense. The Imperfect, or *yiqtol*, represents action that is incomplete, therefore normally future.<sup>180</sup> One modified form of this view includes a third form, *wayyiqtol*, as a past tense but without aspectual implications.<sup>181</sup>

The authors of this grammar take a view that is a modification of the first view above (**1C**). We hold that **tense (time) is a function of context alone**<sup>182</sup> and that the *wayyiqtol* form is **not** strictly a preterite (an old term meaning “past tense”).<sup>183</sup>

The following table demonstrates how, for the purpose of the illustrations of this *Grammar* and for exercises in its *Workbook*, students should translate the Perfect (*qatal*) forms of the verb. The table utilizes **שָׁמַר**, but the types of

<sup>178</sup> Hebraists are Hebrew scholars.

<sup>179</sup> Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), §29.6. Hereafter, this volume will be referred to as *IBHS*.

<sup>180</sup> Paul Joüon, *A Grammar of Biblical Hebrew*, trans. and rev. by T. Muraoka, *Subsidia Biblica* 14/II (Rome: Pontifical Biblical Institute, 1996), §111. Hereafter, this reference work will be referred to as J-M.

<sup>181</sup> Cf. E. Lipinski, *Semitic Languages: Outline of a Comparative Grammar*, *Orientalia Lovaniensia Analecta* 80 (Leuven, Belgium: Uitgeverij Peeters en Departement Oosterse Studies, 1997), 341.

<sup>182</sup> Cf. Chisholm, 86: “The conjugations do not indicate tense; time frame must be determined contextually.” “We must not forget that the concept of the *tenses* of verbs, to which we are accustomed today, was unknown in the classic period of the Hebrew language” (U. Cassuto, *A Commentary on the Book of Genesis: Part II—From Noah to Abraham*, translated by Israel Abrahams [1964; repr., Jerusalem: Magnes Press, 1992), 91.

<sup>183</sup> Cf. Chisholm, 95: “Since the label ‘preterite’ is inadequate and inaccurate in some cases, our discussion only uses this label when the form is truly functioning as a past tense. Otherwise, the label ‘short prefixed form’ is employed, even though the original morphological distinction between this form and the imperfect is, with a few exceptions, no longer apparent.”

translations it demonstrates apply to all fientive<sup>184</sup> perfects regardless of their roots.<sup>185</sup>

|          | Hebrew Form | Parsing | Translation                   |
|----------|-------------|---------|-------------------------------|
| Singular | שָׁמַרְתִּי | 1cs     | <i>I kept</i>                 |
|          | שָׁמַרְתָּ  | 2ms     | <i>you<sup>186</sup> kept</i> |
|          | שָׁמַרְתְּ  | 2fs     | <i>you kept</i>               |
|          | שָׁמַר      | 3ms     | <i>he kept</i>                |
|          | שָׁמְרָה    | 3fs     | <i>she kept</i>               |
| Plural   | Hebrew Form | Parsing | Translation                   |
|          | שָׁמַרְנוּ  | 1cp     | <i>we kept</i>                |
|          | שָׁמַרְתֶּם | 2mp     | <i>you kept</i>               |
|          | שָׁמַרְתֶּן | 2fp     | <i>you kept</i>               |
|          | שָׁמְרוּ    | 3cp     | <i>they kept</i>              |

### 3B. The Seven Conjugations

Hebrew verbs occur in seven different inflections called conjugations. Only a few verbs actually appear in all seven conjugations in the Hebrew Bible.<sup>187</sup> The simplest conjugation of Biblical Hebrew verbs is called *Qal*. The name appears to have been derived from קָל, which means *light* (i.e., *simple*). Such a derivation might denote that the other six conjugations are *heavier* or more *complex* due to the additional prefixes and infixes attached to them.

The chart on the following page presents the seven Hebrew conjugations and a simplified description of the kind of action they indicate, as well as the technical linguistic German names with their abbreviations.

<sup>184</sup> Fientive refers to verbs describing an activity; stative refers to verbs describing a state. *She writes a book* employs an transitive fientive verb (because it can take a direct object that receives the action); *she runs* uses an intransitive fientive verb (because the verb, though active, does not take a direct object); *she is young* employs a stative verb.

<sup>185</sup> Alternate translations may include the following: *he keeps, he will keep, he has kept, he had kept, he has been keeping, he had been keeping, he did keep, he is keeping, he will have kept, and he will be keeping. The context alone will determine which translation is the best choice.*

<sup>186</sup> English *you* is ambiguous. Hebrew teachers might require students to indicate the gender and number whenever students use *you*. If so, the translations would be *you* (ms), *you* (fs), *you* (mp), and *you* (fp), with the gender and number indicated by an abbreviation in parentheses following each occurrence of *you*.

<sup>187</sup> For example, גָּלָה (he uncovered, exposed, revealed), יָדַע (he knew, was known, made known), יָלַד (he bore, was born, became father of), and פָּקַד (he visited).

## Chart of Hebrew Verb Conjugations

| Traditional Name | Hebrew Name            | Action                          | Linguistic Name                                 |
|------------------|------------------------|---------------------------------|---|
| Qal              | קַל                    | Simple Active                   | <i>Grundstamm</i> = G                           |
| Niphal           | נִפְעַל <sup>188</sup> | Simple Passive                  | N- <i>stamm</i> = N                             |
| Piel             | פְּעַל                 | <sup>189</sup> Factitive Active | <i>Doppelungsstamm</i> = D                      |
| Pual             | פֻּעַל                 | Factitive Passive               | <i>Doppelungsstamm</i> with <i>u</i> = Du       |
| Hiphil           | הִפְעִיל               | Causative Active                | H- <i>stamm</i> = H                             |
| Hophal           | הִפְעַל                | Causative Passive               | Hu- <i>stamm</i> = Hu                           |
| Hithpael         | הִתְפַּעֵל             | Factitive Reflexive             | <i>Doppelungsstamm</i> with <i>t</i> infix = Dt |

| Miscellaneous Rare Intensive Conjugations |               |                     |
|---|---------------|---------------------|
| Poel                                      | פּוֹעֵל       | Factitive Active    |
| Poal                                      | פּוֹעָל       | Factitive Passive   |
| Hithpoel                                  | הִתְפּוֹעֵל   | Factitive Reflexive |
| Polel                                     | פּוֹלֵל       | Factitive Active    |
| Pulal                                     | פּוֹלָל       | Factitive Passive   |
| Hithpolal                                 | הִתְפּוֹלֵל   | Factitive Reflexive |
| Pilpel                                    | פִּלְפַּל     | Factitive Active    |
| Pulpal                                    | פִּלְפָּל     | Factitive Passive   |
| Hitpapel                                  | הִתְפִּלְפַּל | Factitive Reflexive |
| Hishtaphel                                | הִשְׁתַּפֵּל  | Factitive Reflexive |

[with metathesis of sibilant<sup>190</sup>]

For the present the focus will remain on the Qal Perfect; later chapters will define the other verb forms with regard to their definitions and functions.

<sup>188</sup> Early Arab grammarians, who prepared some of the first Hebrew grammars, initiated the use of פִּעַל (*he worked*) as the verb form employed in paradigms (charts of verb forms). Later grammars utilized the stronger, more regular קָטַל (*he killed*). To avoid the negative meaning of the latter verb, modern grammars tend to use verbs like פָּקַד (*he visited*), מָלַךְ (*he reigned*), or כָּתַב (*he wrote*).

<sup>189</sup> **Chapter 21** will explain the reason why the Piel, Pual, and Hithpael involve a factitive sense rather than the traditional intensive sense.

<sup>190</sup> A *sibilant* is an *s*-sounding consonant. In Hebrew sibilants include the following consonants: ז, ס, צ, ש, and שׁ. *Metathesis* refers to two consonants switching places in the order of the letters given as the word's spelling: הַתְּשִׁימוּר becomes הַשְּׁתִּימוּר.

## 2A. The Suffix or *qatal* Verb Form

### 1B. Introduction

Hebrew grammars often represent the **suffix verb form (Perfect or *qatal*)** as referring to or conceiving of the action as *completed*. However, the primary force of this form is to represent the **action itself** as more prominent than the actor or the object or any adverbial element limiting the action. The *qatal* looks at the situation as a whole (*complete*, not *completed*) and indicates the simple fact of the action or state.<sup>191</sup> Some of this is reflected in the suffixed form, because the root comes before the subject endings that indicate person, gender and number. Thus, it follows the normal Hebrew word order:

**Verb → Subject → Object.**<sup>192</sup>

This order gives prominence to the verb rather than the subject, object, or any modifiers.

To compose the verb form, add the subject endings to the third person masculine singular (3ms) stem. Essentially, those subject endings consist of the main parts of the personal pronouns.<sup>193</sup>

### 2B. The Suffixed (Perfect or *qatal*) Forms of the Qal Conjugation for Regular<sup>194</sup> Verbs

| Parsing<br>[Singular] | Form        | Suffix | Translation     | Personal<br>Pronoun |
|-----------------------|-------------|--------|-----------------|---------------------|
| 1cs                   | שָׁמַרְתִּי | תִּי   | <i>I kept</i>   | אֲנִי               |
| 2ms                   | שָׁמַרְתָּ  | תָּ    | <i>you kept</i> | אַתָּה              |
| 2fs                   | שָׁמַרְתְּ  | תְּ    | <i>you kept</i> | אַתְּ               |
| 3ms                   | שָׁמַר      | None   | <i>he kept</i>  | unrelated           |
| 3fs                   | שָׁמְרָה    | הָ     | <i>she kept</i> | unrelated           |

  

| Parsing<br>[Plural] | Form        | Suffix | Translation      | Personal<br>Pronoun |
|---------------------|-------------|--------|------------------|---------------------|
| 1cp                 | שָׁמַרְנוּ  | נוּ    | <i>we kept</i>   | אֲנֵינוּ            |
| 2mp                 | שָׁמַרְתֶּם | תֶּם   | <i>you kept</i>  | אַתֶּם              |
| 2fp                 | שָׁמַרְתֶּן | תֶּן   | <i>you kept</i>  | אַתֶּן              |
| 3cp                 | שָׁמְרוּ    | וּ     | <i>they kept</i> | unrelated           |

<sup>191</sup> E2E, 86; Gary A. Long, *Grammatical Concepts 101 for Biblical Hebrew: Learning Biblical Hebrew Grammatical Concepts through English Grammar* (Peabody, MA: Hendrickson Publishers, 2002), 92.

<sup>192</sup> Grammarians normally refer to this word order as VSO. Since Hebrew is read from right to left, it is actually better represented as **Object ← Subject ← Verb** or **O ← S ← V**.

<sup>193</sup> See page 88, **Chart of Personal Pronouns**.

<sup>194</sup> Qal suffixed forms (also known as Qal perfects) occur over 9800 times scattered through over 7200 verses of the Hebrew Bible.

**3B. Note:** Like the noun and adjective,<sup>195</sup> *the verb must always agree with its subject in gender and number.*

**Examples:**

|                          |  |             |
|--------------------------|--|-------------|
| קָבַר אַבְרָהָם          | = Abraham buried                       | (Gen 23:19) |
| יָבֵשָׁה הָאָרֶץ         | = the earth/land was dry               | (Gen 12:10) |
| הָלְכוּ בְנֵי־יִשְׂרָאֵל | = the Israelites <sup>196</sup> walked | (Josh 5:6)  |

### 3A. Identifying Hebrew Verb Roots

The Hebrew verb adds a variety of prefixes, suffixes, and infixes to the basic three-letter<sup>197</sup> root to form inflected words. The root is a semantic clue to the meaning of the word. Hebrew lexicons list verbs by their root forms. In order to identify the basic trilateral root,<sup>198</sup>

- remove all prefixes, suffixes, and infixes
- reduce all internal full-letter vowels

| Form        | Eliminated Elements   | Trilateral Root      |
|-------------|---|----------------------|
| מִשְׁפָּט   | remove prefixed מַ  | שִׁפָּט              |
| מִלְחָמָה   | remove prefixed מַ and suffixed הַ                                | לָחַם                |
| מַלְכֵי     | remove suffixed יַ  | מָלַךְ               |
| צִדְקָתִי   | remove suffixed תִּי  | צָדַק                |
| רְחוּק      | remove infixed full-letter vowel וּ                               | רָחַק                |
| הַצְדִּיקוּ | remove prefixed הַ, infixed full-letter vowel יַ, and suffixed וּ | צָדַק                |
| תּוֹלְדוֹת  | remove prefixed תּוֹ and suffixed וֹת                             | יָלַד <sup>199</sup> |

<sup>195</sup> See page 73 (2B).

<sup>196</sup> See page 62 footnote 95.

<sup>197</sup> בּוֹא, קוּם, and שִׁים have a middle vowel and only two consonants—but still three letters.

<sup>198</sup> These two steps alone will not identify successfully many forms in the Hebrew Bible. Later chapters will deal with such verbs in the discussions of what are known as *weak verbs*.

<sup>199</sup> Many Hebrew words that have an וּ or וַ following a prefix are formed from roots that originally began with a consonantal וּ that has become a full-letter vowel in the form. That original וּ of the trilateral root eventually became a consonantal וּ.

**4A. Vocabulary:** Learn the Qal Perfect (*qatal*) of שָׁמַר.

## Nouns:

|             |  |
|-------------|--|
| אֶבֶן       | (f.) stone                                       |
| אַמָּה      | (f.) cubit (approx. 18 inches)                   |
| אֵשׁ        | (f.) fire  |
| בְּרִית     | (f.) covenant                                    |
| מִשְׁפָּחָה | (f.) family, clan                                |
| פֶּה        | (m. or f.) mouth, opening                        |
| קֶרֶב       | inner part, inward part, interior, midst, middle |
| קֶרֶן       | (f.) horn,                                       |
| שָׂדֵה      | (m. or f.) field, pasture, open country          |
| שַׁעַר      | gate, city gate                                  |

## Verbs:

|        |  |
|--------|--|
| יָרַשׁ | he took possession of, he became the heir (of someone) |
| כָּרַת | he cut, he cut off, he made (a covenant, with בְּרִית) |
| כָּתַב | he wrote   |
| סָגַר  | he shut, he closed, he handed over                     |
| עָבַר  | he passed, he crossed over                             |
| פָּקַד | he visited, he took care of, he made a search          |
| קָרַב  | he came near, he approached                            |
| שָׁכַב | he lay down  |

## Particles:

|        |                     |
|--------|---------------------|
| הוּי   | alas!, woe!         |
| הִנֵּה | behold, look (here) |



## CHAPTER 14

# Pronominal Suffixes for Nouns

### In the Word – Exegetical Insights

Isaiah 55:8

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם  
וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם יְהוָה:

☞ Observe the use of pronominal suffixes in this passage. Match them with forms in the charts on pages 102, 103, 104, and 105.

☞ For נְאֻם, see the **Vocabulary** at the end of the chapter.

✧ מַחְשְׁבוֹתַי is a מ- prefix feminine noun (מַחְשְׁבָה/מַחְשְׁבוֹת) occurring here in the plural plus a 1cs pronominal suffix: *my thoughts*.

✧ מַחְשְׁבוֹתֵיכֶם is the same noun as the one preceding, but with a 2mp pronominal suffix: *your thoughts*. The *zaqef qaton* marks a logical pause. An overly literal translation of this verse's first phrase would be: *indeed, not-my-thoughts your-thoughts*. The phrase is a noun clause that requires a form of the verb *to be* in English translation. The first phrase (לֹא מַחְשְׁבוֹתַי) probably serves as the predicate, following the normal Hebrew word order. Therefore, the translator should place it after the supplied verb: *Indeed, your thoughts are not my thoughts*.

✧ The second clause of this verse is identical in structure to the first, merely substituting the noun דַּרְכֵי with a reversal of the order of the pronominal suffixes: *and my ways are not your ways*. **Exegetical comment:** The reversal of pronominal suffixes creates an inverted parallelism with the 2mp suffixes in the center. Of what significance is this focus?

### 1A. Introduction

The Hebrew language did not develop the adjective highly. To compensate for this situation, the Hebrew normally expresses the adjective by attaching the personal pronoun as a suffix to the construct form (cf. **Chapter 11**) of the noun. Thus,

Hebrew expresses the phrase *my horse* (סוּסִי) as *horse-of-me*. Some of the suffixes exhibit a slight variation from the personal pronoun. Note those variations in the chart below.

## 2A. Singular Nouns with Pronominal Suffixes

### 1B. Suffixes on Masculine Nouns

|                       |                                |                               |
|-----------------------|--------------------------------|-------------------------------|
| <b>Absolute form</b>  | סוּס = <i>horse</i>            | דְּבַר = <i>word</i>          |
| <b>Construct form</b> | סוּס = <i>horse of</i>         | דְּבַר = <i>word of</i>       |
| <b>sing. 1 com.</b>   | סוּסִי = <i>my horse</i>       | דְּבָרִי = <i>my word</i>     |
| <b>2 masc.</b>        | סוּסֶיךָ = <i>your horse</i>   | דְּבָרְךָ = <i>your word</i>  |
| <b>2 fem.</b>         | סוּסֶיךָ = <i>your horse</i>   | דְּבָרְךָ = <i>your word</i>  |
| <b>3 masc.</b>        | סוּסָיו = <i>his horse</i>     | דְּבָרוֹ = <i>his word</i>    |
| <b>3 fem.</b>         | סוּסֶיהָ = <i>her horse</i>    | דְּבָרָהּ = <i>her word</i>   |
| <b>plur. 1 com.</b>   | סוּסֵינוּ = <i>our horse</i>   | דְּבָרֵינוּ = <i>our word</i> |
| <b>2 masc.</b>        | סוּסֵיכֶם = <i>your horse</i>  | דְּבָרְכֶם = <i>your word</i> |
| <b>2 fem.</b>         | סוּסֵיכֶן = <i>your horse</i>  | דְּבָרְכֶן = <i>your word</i> |
| <b>3 masc.</b>        | סוּסֵיהֶם = <i>their horse</i> | דְּבָרָם = <i>their word</i>  |
| <b>3 fem.</b>         | סוּסֵיהֶן = <i>their horse</i> | דְּבָרָן = <i>their word</i>  |

#### Explanatory Notes:

1. Notice the progression in the chart from the absolute form to the construct form to the forms with suffixes.
2. Note the following vowel behavior:
  - In סוּס the long vowel (וּ) does not change: (1) because it is never more than one syllable back from the accented syllable and (2) because it is a full-letter vowel and thus cannot be reduced or shortened.
  - In דְּבַר, however, the first vowel (*qamets*) reduces to a *shewa*. This change occurs because it is the third syllable back from the accent and the Hebrew tendency is to hurry onward to the accented syllable.
3. Hebrew attaches the pronominal suffixes to the construct form of the noun. While the masculine singular of סוּס does not change in the construct. דְּבַר, however, does change except in the 2m and 2f plural: דְּבָרְכֶם and דְּבָרְכֶן.

In the remainder of the forms, however, the *pathach* under the ב lengthens to a *qamets*. Why? The addition of the pronominal suffix in those situations forces the ב syllable open, thus requiring that the *pathach* heighten to the *qamets*: בִּי.

4. The 3fs סוּסָהּ (her horse) has a dot in the ה. It is called a *mappiq* (מַפְיִק) = *bringing out*. Hebrew phonology<sup>200</sup> inserts *mappiq* so that a distinction might be made between *mare* (סוּסָה) and *her horse* (סוּסָהּ). The *mappiq* attributes full consonantal status to the ה as compared to its normal silent status.
5. The pronominal suffix attached to a noun makes that noun definite, therefore it does not take the definite article. If an attributive adjective modifies a noun with a pronominal suffix, that adjective must have the definite article since it must agree with the noun it modifies in gender, number, and definiteness:

הַסּוּס הַטּוֹב = *the good horse*  
 סוּסִי הַטּוֹב = *my good horse*

6. Hebrew repeats the pronominal suffix with each coordinate noun:

בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם  
 אֲשֶׁר לֹא־עָזַב חַסְדּוֹ וְאֱמֹתוֹ מִעַם אֲדֹנָי  
*Blessed be YHWH, the God of my master Abraham,  
 Who has not abandoned His lovingkindness and His truth with my master.*  
 (Gen 24:27)

## 2B. Comparison of Pronominal Suffixes to the Personal Pronouns

Observe the similarities and differences between the forms of the pronominal suffixes and their corresponding personal pronouns in the following chart.

| Person          | Singular        |        | Plural               |        |
|-----------------|-----------------|--------|----------------------|--------|
|                 | Personal        | Suffix | Personal             | Suffix |
| 1 <sup>st</sup> | אֲנִי (אֲנִי)   | ־י     | אֲנֵנוּ (נִחְנַנּוּ) | ־נִי   |
| 2 <sup>nd</sup> | אַתָּה (אַתָּה) | ־ךָ    | אַתֶּם               | ־כֶּם  |
| 2 <sup>nd</sup> | אַתָּה          | ־ךָ    | אַתְּנָה (אַתְּנָה)  | ־כֶּן  |
| 3 <sup>rd</sup> | הוּא            | ־וֹ    | הֵמָּה (הֵמָּה)      | ־ם     |
| 3 <sup>rd</sup> | הִיא            | ־הָ    | הֵנָּה               | ־ן     |

<sup>200</sup> Phonology is the science of speech sounds and phonetics.

- **Note** that all 2nd person pronominal suffixes utilize some form of the ׀.
- Each pronominal suffix (with the exception of 3fs) identifies with one element of its corresponding personal pronoun.
- What are the similarities between the personal pronoun and the pronominal suffixes that make them easy to identify?

### 3B. Suffixes on Feminine Nouns

The pronominal suffixes attached to feminine nouns are identical to those attached to masculine nouns.

|                       |                               |                                 |
|-----------------------|-------------------------------|---------------------------------|
| <b>Absolute form</b>  | סוֹסָה = <i>mare</i>          | עֲצָה = <i>counsel</i>          |
| <b>Construct form</b> | סוֹסַת = <i>mare of</i>       | עֲצַת = <i>counsel of</i>       |
| <b>sing. 1 com.</b>   | סוֹסָתִי = <i>my mare</i>     | עֲצָתִי = <i>my counsel</i>     |
| <b>2 masc.</b>        | סוֹסָתְךָ = <i>your mare</i>  | עֲצָתְךָ = <i>your counsel</i>  |
| <b>2 fem.</b>         | סוֹסָתְךָ = <i>your mare</i>  | עֲצָתְךָ = <i>your counsel</i>  |
| <b>3 masc.</b>        | סוֹסָתּוֹ = <i>his mare</i>   | עֲצָתּוֹ = <i>his counsel</i>   |
| <b>3 fem.</b>         | סוֹסָתֶיהָ = <i>her mare</i>  | עֲצָתֶיהָ = <i>her counsel</i>  |
| <b>plur. 1 com.</b>   | סוֹסָתֵנוּ = <i>our mare</i>  | עֲצָתֵנוּ = <i>our counsel</i>  |
| <b>2 masc.</b>        | סוֹסָתְכֶם = <i>your mare</i> | עֲצָתְכֶם = <i>your counsel</i> |
| <b>2 fem.</b>         | סוֹסָתְכֶן = <i>your mare</i> | עֲצָתְכֶן = <i>your counsel</i> |
| <b>3 masc.</b>        | סוֹסָתָם = <i>their mare</i>  | עֲצָתָם = <i>their counsel</i>  |
| <b>3 fem.</b>         | סוֹסָתָן = <i>their mare</i>  | עֲצָתָן = <i>their counsel</i>  |

#### Explanatory Notes:

1. The feminine singular סוֹסָה was originally סוֹסַת.<sup>201</sup> Since Hebrew attaches the pronominal suffixes to the construct form of the noun, the construct סוֹסַת appears before the suffixes.
2. The third column of the chart depicts the declension of עֲצָה (*counsel*). It follows the same vowel pointing alterations as דְּבָר did in the previous chart. The only exception is the composite *shewa* under the first root letter. The presence of the guttural demands this change—a guttural prefers compound *shewa*.<sup>202</sup>

<sup>201</sup> See page 83, footnote 143.

<sup>202</sup> See pages 29 (1A) and 37 (4B).

### 3A. Plural Nouns with Suffixes

Pronominal suffixes attached to plural nouns are identical to those attached to singular nouns.

|                       | Masculine                       | Feminine                          |
|-----------------------|---------------------------------|-----------------------------------|
| <b>Absolute form</b>  | סוּסִים = <i>horses</i>         | סוּסוֹת = <i>mares</i>            |
| <b>Construct form</b> | סוּסֵי = <i>horses of</i>       | סוּסוֹתֵי = <i>mares of</i>       |
| <b>sing. 1 com.</b>   | סוּסַי = <i>my horses</i>       | סוּסוֹתַי = <i>my mares</i>       |
| <b>2 masc.</b>        | סוּסֵיךָ = <i>your horses</i>   | סוּסוֹתֵיךָ = <i>your mares</i>   |
| <b>2 fem.</b>         | סוּסֵיךְ = <i>your horses</i>   | סוּסוֹתֵיךְ = <i>your mares</i>   |
| <b>3 masc.</b>        | סוּסָיו = <i>his horses</i>     | סוּסוֹתָיו = <i>his mares</i>     |
| <b>3 fem.</b>         | סוּסֵיהָ = <i>her horses</i>    | סוּסוֹתֶיהָ = <i>her mares</i>    |
| <b>plur. 1 com.</b>   | סוּסֵינוּ = <i>our horses</i>   | סוּסוֹתֵינוּ = <i>our mares</i>   |
| <b>2 masc.</b>        | סוּסֵיכֶם = <i>your horses</i>  | סוּסוֹתֵיכֶם = <i>your mares</i>  |
| <b>2 fem.</b>         | סוּסֵיכֶן = <i>your horses</i>  | סוּסוֹתֵיכֶן = <i>your mares</i>  |
| <b>3 masc.</b>        | סוּסֵיהֶם = <i>their horses</i> | סוּסוֹתֵיהֶם = <i>their mares</i> |
| <b>3 fem.</b>         | סוּסֵיהֶן = <i>their horses</i> | סוּסוֹתֵיהֶן = <i>their mares</i> |

#### Explanatory Notes:

- Both the masculine and the feminine plural nouns employ a *yod* infix between the plural noun and its suffix.
- The feminine plural noun maintains the וֹת throughout the declension.
- The הֶם and הֵן suffixes of the 3rd plural are rare and represent an older stage in the development of the language.

### 4A. Vocabulary

Memorize the pronominal suffixes attached to the masculine singular nouns סוּס and דָּבָר (chart on page 102).

Nouns:

|          |                         |
|----------|-------------------------|
| אַהֲרֹן  | Aaron                   |
| בָּשָׂר  | flesh, meat, food; body |
| דָּוִד   | David                   |
| יְהוּדָה | Judah                   |
| מַלְאָךְ | angel, messenger        |

|                      |   |
|----------------------|---|
| מִצְוָה              | (f., pl. מִצְוֹת) command, commandment        |
| <sup>203</sup> נְאֻם | announcement of, declaration of               |
| עֵשָׂו               | Esau  |
| רֵעַ                 | (m. or f.) comrade, companion, friend, fellow |

## Verbs:

|         |                                    |
|---------|------------------------------------|
| בָּחַר  | he chose                           |
| בָּטַח  | he trusted                         |
| דָּרַשׁ | he sought, he investigated         |
| חָשַׁב  | he thought, he planned, he imputed |
| לָבַשׁ  | he clothed, he put on (a garment)  |
| מָצָא   | he found                           |

## Adverbs:

|       |                      |
|-------|----------------------|
| כֵּן  | so, thus, as follows |
| מְאֹד | very, exceedingly    |

## Interrogative:

|         |      |
|---------|------|
| עַל-מָה | why? |
|---------|------|

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<sup>203</sup> This term occurs approximately 360 times in the Hebrew Bible (nearly one-third of them in Jeremiah). Perhaps it was originally the construct of נְאֻמִּים. It has become a fixed technical term in prophetic speech.

204 **טו**

## CHAPTER 15

# Pronominal Suffixes for **אֵת** and Prepositions

### In the Word – Exegetical Insights

Joshua 1:15

וַיִּרְשׁוּ גַם־הַמָּה  
 אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם [נָתַן] לָהֶם  
 וְשָׁבְתֶם לָאָרֶץ יְרֻשְׁתְּכֶם וַיִּרְשְׁתֶּם אוֹתָהּ  
 אֲשֶׁר נָתַן לָכֶם מֹשֶׁה עֶבֶד יְהוָה

☞ For unfamiliar words, see the **Vocabulary** at the end of the chapter.

☞ Observe the use of pronominal suffixes in this passage. Match them with forms in the charts on pages 102–4.

✧ **Exegetical comment:** Identify the reason for the change from 3mp to 2mp at mid-verse.

✧ וַיִּרְשׁוּ: Do you recognize the components of the first word? What is יָ? What is indicated by the ו on the end of וַיִּרְשׁוּ? Given the fact that the root is יִרַשׁ, parse this verb completely utilizing the following order:

1. Conjugation (*Qal*, *Niphal*, *Hiphil*, *Hophal*, *Piel*, *Pual*, or *Hithpael*?)
2. Aspect or Form (Perfect = *qatal* or Imperfect = *yiqtol*?)
3. Person (3rd, 2nd, or 1st?)
4. Gender (masculine, feminine, or common?)
5. Number (singular or plural?)
6. Root (the three consonants or letters forming the trilateral base)

When you have completed this identification, compare it with what is in the footnote.<sup>205</sup>

<sup>204</sup> If Hebrew were to employ the common symbols of 10 and 5 for 15, the result would be the same consonants as the name of Yahweh (Yah): יָהּ. Therefore, to avoid defiling the divine name, the Jewish people utilize 9 and 6 for 15.

✧ גַּם־הִנֵּה is a particle (גַּם). Do you recognize the pronoun that follows it? Note that these two words are not in construct relation. The *maqeph* simply indicates that they are to be pronounced as one word.

✧ [נָתַן]: The square brackets indicate that this form of the verb does not appear in the actual text, but is employed because the student has not yet learned the form that is used in the text.

✧ וְשׁוּבָתֶם: Translate as *you will return*. This verb is a so-called weak verb from the root שׁוּב, which a later chapter will discuss. Parse it as Qal perf 2mp < שׁוּב.

✧ לְאֶרֶץ יְרֵשָׁתְכֶם: Translate: *to the land of your possession*. The construct relationship between these two words makes the first noun definite by reason of the pronominal suffix on the second. The second noun is יְרֵשָׁה (f.), *property* or *possession*. What is its root?

### 1A. Pronominal Suffixes with the Sign of the Definite Object

When the personal pronoun is employed as the object of a verb, it is always definite. Consequently, the sign of the definite object (אֵת) is employed with pronominal suffixes attached to it to depict the pronominal object. The form אֵת (or, אֹת) is an alternate form of אֵת that is normally used to express the object when it is a pronoun. Four of the pronominal suffixes, however, are considered “heavy” (הֵן, הֵם, כֵּן, כֶּם) and are always attached to אֵת (note the reduced vowel when the suffix is attached) instead of אֹת.

**Pronominal Suffixes on Definite Object Marker**

| Person & Gender | Singular |            | Plural                  |             |
|-----------------|----------|------------|-------------------------|-------------|
| 1st common      | אֲתִי    | <i>me</i>  | אֲתָנוּ                 | <i>us</i>   |
| 2nd masculine   | אֲתְךָ   | <i>you</i> | אֲתְכֶם                 | <i>you</i>  |
| 2nd feminine    | אֲתְךָ   | <i>you</i> | אֲתְכֶן                 | <i>you</i>  |
| 3rd masculine   | אֹתוֹ    | <i>him</i> | אֹתָם<br>אֹתָהֶם (rare) | <i>them</i> |
| 3rd feminine    | אֹתָהּ   | <i>her</i> | אֹתָן<br>אֹתָהֶן (rare) | <i>them</i> |

### 2A. Pronominal Suffixes with Prepositions

1B. אֵת — Compare the chart in 1A above with the one below. One easy way to remember is to observe the following vowel agreement:

- אֵת = **O**bject (the direct object marker with pronominal suffixes)
- אֵת = w**I**th (the preposition with pronominal suffixes)

<sup>205</sup> Qal perfect 3cp < יִרְשׁוּ.

### Pronominal Suffixes on the Preposition את

| Person & Gender | Singular |                 | Plural   |                  |
|-----------------|----------|-----------------|----------|------------------|
| 1st common      | אִתִּי   | <i>with me</i>  | אִתָּנוּ | <i>with us</i>   |
| 2nd masculine   | אִתְּךָ  | <i>with you</i> | אִתְּכֶם | <i>with you</i>  |
| 2nd feminine    | אִתְּךָ  | <i>with you</i> | אִתְּכֶן | <i>with you</i>  |
| 3rd masculine   | אִתּוֹ   | <i>with him</i> | אִתָּם   | <i>with them</i> |
| 3rd feminine    | אִתָּהּ  | <i>with her</i> | אִתָּן   | <i>with them</i> |

#### 2B. With לְ and בְ

Since inseparable prepositions cannot attach directly to personal pronouns, they accept pronominal suffixes instead. This is similar to the manner in which the definite object marker takes pronominal suffixes.

| Number   | Person & Gender | לְ   | בְ    |
|----------|-----------------|------|-------|
| Singular | 1st common      | לִי  | בִּי  |
|          | 2nd masculine   | לְךָ | בְּךָ |
|          | 2nd feminine    | לְךָ | בְּךָ |
|          | 3rd masculine   | לוֹ  | בוֹ   |
|          | 3rd feminine    | לָהּ | בָּהּ |

| Number | Person & Gender | לְ    | בְ     |
|--------|-----------------|-------|--------|
| Plural | 1st common      | לָנוּ | בָּנוּ |
|        | 2nd masculine   | לָכֶם | בָּכֶם |
|        | 2nd feminine    | לָכֶן | בָּכֶן |
|        | 3rd masculine   | לָהֶם | בָּהֶם |
|        | 3rd feminine    | לָהֶן | בָּהֶן |

Note the consistency of the forms of the pronominal suffixes that Hebrew appends to the prepositions את, לְ, and בְ. Most of this consistency carries over even to the irregular prepositions in 3B, 4B, and 5B below. Once you have mastered the consistencies, focus on the differences.

#### 3B. With עִ

When the inseparable preposition עִ takes pronominal suffixes, Hebrew usually attaches them to its poetical form, עִמּוֹ. (Be certain to read the footnotes for the following chart.)

| Number & Gender | Singular                   |                 | Plural                 |                  |
|-----------------|----------------------------|-----------------|------------------------|------------------|
| 1st common      | כְּמוֹנִי <sup>206</sup>   | <i>like me</i>  | כְּמוֹנֵנוּ            | <i>like us</i>   |
| 2nd masculine   | כְּמוֹדְךָ                 | <i>like you</i> | כְּכֶם                 | <i>like you</i>  |
| 2nd feminine    | כְּמוֹדְךָ                 | <i>like you</i> | כְּכֶן                 | <i>like you</i>  |
| 3rd masculine   | כְּמוֹדָהוּ <sup>207</sup> | <i>like him</i> | כְּהֵם <sup>208</sup>  | <i>like them</i> |
| 3rd feminine    | כְּמוֹהָ                   | <i>like her</i> | כְּהֵן<br>or כְּהֵנָּה | <i>like them</i> |

#### 4B. With מִן

When Biblical Hebrew attaches pronominal suffixes to the preposition מִן, the forms appear as follows:

| Number & Gender | Singular                   |                 | Plural                                  |                  |
|-----------------|----------------------------|-----------------|---|------------------|
| 1st common      | מִמּוֹנִי <sup>209</sup>   | <i>from me</i>  | מִמּוֹנֵנוּ                             | <i>from us</i>   |
| 2nd masculine   | מִמּוֹדְךָ                 | <i>from you</i> | מִמְכֶם                                 | <i>from you</i>  |
| 2nd feminine    | מִמּוֹדְךָ                 | <i>from you</i> | מִמְכֶן                                 | <i>from you</i>  |
| 3rd masculine   | מִמּוֹדָהוּ <sup>210</sup> | <i>from him</i> | מִמְהֵם <sup>211</sup><br>or מִמְהֵנָּה | <i>from them</i> |
| 3rd feminine    | מִמּוֹהָ                   | <i>from her</i> | מִמְהֵן<br>or מִמְהֵנָּה                | <i>from them</i> |

#### 5B. With אֶל, עַל, and אַחֲרַי (also, תַּחַת and עַד)

Some prepositions, such as אֶל (*to, unto*), עַל (*on, upon, over*), עַד (*unto, until, as far as*), אַחֲרַי (*after, behind*), תַּחַת (*beneath, under, in place of*), and others, owing to their forms in poetry, attach suffixes only to the plural form.<sup>212</sup> Although the form is technically plural, the translation does not

<sup>206</sup> The י ending derives from אֲנִי of the personal pronoun.

<sup>207</sup> The הוּ and הָ endings are primitive forms of וּ and הָ, which survive in various forms.

<sup>208</sup> The longer poetic form does not occur with the “heavy” suffixes כֶּם, כֶּן, הֵם, and הֵן.

<sup>209</sup> The pronominal suffix on the preposition מִן suggests a reduplicated form מִמּוֹנִי, accounting for the *dagesh forte* (compensatory) in the second מִ. Both מִמּוֹנִי and מִמּוֹנָה are shortened (contracted) forms of מִמּוֹנָהוּ and מִמּוֹנָה, accounting for the *dagesh forte* (compensatory) in the נ.

<sup>210</sup> Note that the 3ms and 1cp forms of pronominal suffixes on מִן are identical: מִמּוֹנִי. Context alone determines which form to translate it as.

<sup>211</sup> The “heavy” suffixes כֶּם, כֶּן, הֵם, and הֵן do not attach to the reduplicated form of the preposition.

<sup>212</sup> See **Chapter 14** for discussion of plural nouns with pronominal suffixes.

change (there is neither singular nor plural in translation for prepositions themselves).

| Number   | Person & Gender | אֵלַי = אֵלַי |                  | עָלַי = עָלַי |                  |
|----------|-----------------|---------------|------------------|---------------|------------------|
| Singular | 1st common      | אֵלַי         | <i>unto me</i>   | עָלַי         | <i>upon me</i>   |
|          | 2nd masculine   | אֵלֶיךָ       | <i>unto you</i>  | עָלֶיךָ       | <i>upon you</i>  |
|          | 2nd feminine    | אֵלֶיךָ       | <i>unto you</i>  | עָלֶיךָ       | <i>upon you</i>  |
|          | 3rd masculine   | אֵלָיו        | <i>unto him</i>  | עָלָיו        | <i>upon him</i>  |
|          | 3rd feminine    | אֵלֶיהָ       | <i>unto her</i>  | עָלֶיהָ       | <i>upon her</i>  |
| Plural   | 1st common      | אֵלֵינוּ      | <i>unto us</i>   | עָלֵינוּ      | <i>upon us</i>   |
|          | 2nd masculine   | אֵלֵיכֶם      | <i>unto you</i>  | עָלֵיכֶם      | <i>upon you</i>  |
|          | 2nd feminine    | אֵלֵיכֶן      | <i>unto you</i>  | עָלֵיכֶן      | <i>upon you</i>  |
|          | 3rd masculine   | אֵלֵיהֶם      | <i>unto them</i> | עָלֵיהֶם      | <i>upon them</i> |
|          | 3rd feminine    | אֵלֵיהֶן      | <i>unto them</i> | עָלֵיהֶן      | <i>upon them</i> |

### 3A. וְיֵשׁ and אֵין

While Hebrew denotes simple possession either by the use of the construct<sup>213</sup> or by pronominal suffixes,<sup>214</sup> וְיֵשׁ and אֵין indicate possession *in point of time*.

וְיֵשׁ essentially means *existence* and thus corresponds to the stative verb *is, are, was, were, will be*. It is generally translated *there is, there are, etc.*

אֵין represents the construct form of אֵיןִי, denoting the opposite of וְיֵשׁ. It means *non-existence, nothing, or naught*. Biblical Hebrew employs it frequently as a particle of negation, generally translated *there is not, there are not, etc.*

Below are a few examples of the usage of these two particles of existence:

(Gen 18:24) אוֹלַי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר  
*Perhaps there are fifty righteous individuals<sup>215</sup> in the city . . .*

(Ps 14:1) אָמַר נַבֵּל בְּלִבּוֹ אֵין אֱלֹהִים  
*A fool says in his heart, "There is no God."*

כִּי אָמַרְתִּי רַק אֵין-יִרְאַת אֱלֹהִים בְּמָקוֹם הַזֶּה וְהָרְגוּנִי עַל-דְּבַר אִשְׁתִּי:  
 (Gen 20:11)  
*"Because<sup>216</sup> I thought, 'Surely there is no fear of God in this place and they will kill me because of my wife.'"*

<sup>213</sup> See Chapter 11.

<sup>214</sup> See Chapter 14.

<sup>215</sup> Placing "individuals" in a different type face shows that the translator has added it to clarify the meaning.

<sup>216</sup> Or, *Indeed* (the emphatic usage of this conjunction).

**4A. Vocabulary**

## Nouns:

|          |                       |
|----------|-----------------------|
| אֹיֵב    | enemy (also, אֵיב)    |
| אַלְפֵי  | thousand              |
| גֶּשֶׁם  | rain                  |
| זָכָר    | male                  |
| נָבֵל    | (m. or f.) fool       |
| נִקְבָּה | (f.) female           |
| צֶלֶם    | image, likeness, idol |
| תּוֹרָה  | (f.) law, instruction |

## Verbs:

|         |  |
|---------|--|
| הִרְגַּ | he slew, he killed                     |
| כָּלָה  | he finished, he completed, he perished |

## Particles:

|         |                                  |
|---------|----------------------------------|
| אִילָּי | perhaps                          |
| אֵיפֹה  | where? what kind? (also, אֵיפֹו) |
| גַּם    | also, even                       |
| עוֹד    | still, still more, again         |

Numerals:<sup>217</sup>

|   |   |
|---|---|
| אֶחָד (m.), אַחַת (f.)                        | one (constructs אֶחָד and אַחַת)            |
| שְׁנַיִם (m.), שְׁתַּיִם (f.)                 | two (constructs שְׁנַיִם and שְׁתַּיִם)     |
| <sup>218</sup> שְׁלֹשָׁה (m.), שְׁלֹשָׁה (f.) | three (constructs שְׁלֹשָׁה and שְׁלֹשָׁה)  |
| אַרְבַּע (m.), אַרְבָּעָה (f.)                | four (constructs אַרְבַּע and אַרְבָּעָה)   |
| חֲמִישָׁה (m.), חֲמִישָׁה (f.)                | five (constructs חֲמִישָׁה and חֲמִישָׁה)   |
| שֵׁשׁ (m.), שֵׁשָׁה (f.)                      | six (constructs שֵׁשׁ and שֵׁשָׁה)          |
| שִׁבְעָה (m.), שִׁבְעָה (f.)                  | seven (constructs שִׁבְעָה and שִׁבְעָה)    |
| שְׁמוֹנָה (m.), שְׁמוֹנָה (f.)                | eight (constructs *שְׁמוֹנָה and שְׁמוֹנָה) |
| תִּשְׁעָה (m.), תִּשְׁעָה (f.)                | nine (constructs תִּשְׁעָה and תִּשְׁעָה)   |
| עָשָׂר (m.), עָשָׂרָה (f.)                    | ten (constructs עָשָׂר and עָשָׂרָה)        |

<sup>217</sup> For the cardinal numbers 3 through 10, Biblical Hebrew employs the feminine forms with masculine nouns and the masculine forms with feminine nouns. Both 1 and 2, however, agree with their nouns in gender. See **Chapter 18**.

<sup>218</sup> The dot over the right horn of the ש serves to also mark the *holem* in all this number's forms: šālōš, š<sup>e</sup>lōšâ, and š<sup>e</sup>lōšet.