Answer Key to
Introduction to Hebrew
by
William Fullilove

P. Alan Major
# Table of Contents

**author's note**

<table>
<thead>
<tr>
<th>Table (Hebrew)</th>
<th>English Translation</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter 1 (א)</td>
<td>Learning to Speak, Part 1</td>
<td>3</td>
</tr>
<tr>
<td>Chapter 2 (ב)</td>
<td>Learning to Speak, Part 2; Adjectives</td>
<td>5</td>
</tr>
<tr>
<td>Chapter 3 (ג)</td>
<td>Qal Perfect</td>
<td>7</td>
</tr>
<tr>
<td>Chapter 4 (ד)</td>
<td>Basic Nouns; The Definite Article</td>
<td>10</td>
</tr>
<tr>
<td>Chapter 5 (ה)</td>
<td>Qal Imperfect</td>
<td>12</td>
</tr>
<tr>
<td>Chapter 6 (ו)</td>
<td>Segolate and Geminate Nouns; Prefixed Prepositions</td>
<td>16</td>
</tr>
<tr>
<td>Chapter 7 (ז)</td>
<td>Qal Volitives</td>
<td>19</td>
</tr>
<tr>
<td>Chapter 8 (ח)</td>
<td>Particles</td>
<td>22</td>
</tr>
<tr>
<td>Chapter 9 (ט)</td>
<td>Independent Personal Pronouns; Qal Participles</td>
<td>24</td>
</tr>
<tr>
<td>Chapter 10 (י)</td>
<td>Construct Phrases</td>
<td>27</td>
</tr>
<tr>
<td>Chapter 11 (יא)</td>
<td>Suffixed Pronouns</td>
<td>30</td>
</tr>
<tr>
<td>Chapter 12 (יב)</td>
<td>Qal Narrative and Converted Perfect</td>
<td>33</td>
</tr>
<tr>
<td>Chapter 13 (יג)</td>
<td>Qal Infinitives; Demonstratives</td>
<td>36</td>
</tr>
<tr>
<td>Chapter 14 (יד)</td>
<td>Piel</td>
<td>39</td>
</tr>
<tr>
<td>Chapter 15 (טו)</td>
<td>Pual</td>
<td>42</td>
</tr>
<tr>
<td>Chapter 16 (טז)</td>
<td>Hiphil</td>
<td>47</td>
</tr>
<tr>
<td>Chapter 17 (טט)</td>
<td>Hophal</td>
<td>51</td>
</tr>
<tr>
<td>Chapter 18 (טז)</td>
<td>Numbers and Counting</td>
<td>55</td>
</tr>
<tr>
<td>Chapter 19 (טט)</td>
<td>Niphal</td>
<td>58</td>
</tr>
<tr>
<td>Chapter 20 (ונ)</td>
<td>Hithpael</td>
<td>63</td>
</tr>
<tr>
<td>Chapter 21 (ונ)</td>
<td>Pronominal Suffixes on Verbs</td>
<td>71</td>
</tr>
<tr>
<td>Chapter 22 (ונ)</td>
<td>I-Guttural Verbs</td>
<td>77</td>
</tr>
<tr>
<td>Chapter 23 (ונ)</td>
<td>II-Guttural and III-י/ן Verbs</td>
<td>83</td>
</tr>
<tr>
<td>Chapter 24 (ונ)</td>
<td>III-י Verbs</td>
<td>88</td>
</tr>
<tr>
<td>Chapter 25 (ונ)</td>
<td>III-ן Verbs</td>
<td>93</td>
</tr>
<tr>
<td>Chapter 26 (ות)</td>
<td>Middle-Weak Verbs</td>
<td>98</td>
</tr>
<tr>
<td>Chapter 27 (ות)</td>
<td>I-ו Verbs</td>
<td>103</td>
</tr>
<tr>
<td>Chapter 28 (ות)</td>
<td>Geminate Verbs and Minor Stems</td>
<td>109</td>
</tr>
</tbody>
</table>
Author’s note:
- Translations are generally as wooden (read: literal) as possible.
- Per standard conventions, יהוה will be rendered “the LORD”
- For verbal paradigms, not all forms are included in this answer key. Generally only one form is included, and reference is made to any deviations from the norm that the other roots might show.
- This project has compiled in Google Docs, which does not seem to include a stress marker in its Hebrew package. Therefore, forms marked with a stress marker in the textbook are not marked in this answer key.
- Also, this is an open document, and can easily (and gladly) be edited. For any errors or formatting issues, please do not hesitate to email p.a.major@gmail.com.
- Any interpretational or parsing errors are my own, and not those of Dr. Fullilove.

9/16/19
P.M.
1.8: Language Exercises

B. answers may vary depending on lexicon used, but should include one of the following

1. רֶדֶ - way, road, path
2. םו - priest
3. סֶפ - silver, money
4. בֵּ - gold
5. רֶ - king
6. נֲפ - offering
7. קֶ - therefore
8. קֶ - strong
9. קֶ - old, elder
10. רֶפ - curtain

1.9: Exegetical Exercises - The Acrostic

A. Acrostic Poems

1. ג (Gimel) - Ps. 119:17-24 (8 verses)
2. א (Ayin) - Ps. 119:121-128 (8 verses)

2. a. 21 verses. Two letters are missing. Sin and Nun.
   b. ת (Nun) is missing
   c. v. 13, is twice as long as the other verses
   d. ת (Nun)
## B. Book Names

<table>
<thead>
<tr>
<th>Hebrew Book Name</th>
<th>Latin Book Name</th>
<th>English Book Name(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>וַיִּקְרָא</td>
<td>Leviticus</td>
<td>Leviticus</td>
</tr>
<tr>
<td>משלי</td>
<td>Proverbia</td>
<td>Proverbs</td>
</tr>
<tr>
<td>דִּבְרֵי  הַיָּמִים א</td>
<td>Chronica I</td>
<td>1 Chronicles</td>
</tr>
<tr>
<td>קֹהֶלֶת</td>
<td>Regum I</td>
<td>1 Kings</td>
</tr>
<tr>
<td>מְלָכִים א</td>
<td>Maleachi</td>
<td>Malachi</td>
</tr>
<tr>
<td>שִׁיר  הַשִּׁירִים</td>
<td>Canticum</td>
<td>Song of Solomon/Songs/ Canticles</td>
</tr>
<tr>
<td>תְהָלֵל</td>
<td>Ecclesiastes/Qohelet¹</td>
<td>Ecclesiastes</td>
</tr>
</tbody>
</table>

¹ The Latin name is “Ecclesiastes”. However, BHS has Qohelet on the header of the book itself. Qohelet is a transliteration of the Hebrew form.
Chapter 2 (ב)

Learning to Speak, Part 2; Adjectives

2.10: Language Exercises

A. Form Gender Number

1. חֲזָקִים masc. pl.
2. חֲזָק fem. sg.
3. הָזַח masc. sg.
4. הָזָה fem. sg.
5. הוֹז masc. sg.
6. הָזָה fem. pl.
7. טוֹב masc. sg.
8. טוֹבִים masc. pl.
9. טוֹבוֹת fem. pl.
10. טוֹבָה fem. sg.

B.

1. Moses was very/exceedingly great.
2. David was old.
3. Joseph was alive/living.
4. Isaac was old.²

C.

2 Chron. 12:6 - The LORD is righteous/just.
Eccl. 2:19 - This is also/also this is vanity/emptiness/vapor/breath
Gen. 48:8 - Whose are these?
Deut 4:31 - The LORD is compassionate.
Judg. 9:28 - Who is Abimelech?
Mic. 6:8 - What is good?

² Word order is Hebrew is fluid; i.e. subject may follow its adjective
2.11: Exegetical Exercises - Letter Confusion and Text Criticism

B. Ruth 4:5
   1. פס (note: assimilation of ר)
   2. ג (Gimel) and ו (Vav)
   3. “On the day that you acquire the field from Naomi, also with (in addition to) Ruth the Moabitess, the wife of the dead man…”

C. Isaiah 11:15
   1. It seems unlikely that scribes could have confused י for צ (in the Aramaic “square” script).

---

3 But, read 2.11.C.2 (p. 27), for further consideration.
### 3.9: Language Exercises

**A.** Refer to paradigm on p. 29 of textbook

**B.** For זָכַר refer to paradigm on p. 30 of textbook. זָכַר is given, for others compare to paradigm on p. 29.

<table>
<thead>
<tr>
<th>Case</th>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>זָכַר</td>
<td>Zeker</td>
</tr>
<tr>
<td>3fs</td>
<td>זָכְרָה</td>
<td>Zekerah</td>
</tr>
<tr>
<td>2ms</td>
<td>זָכַרְתָּ</td>
<td>Zekerath</td>
</tr>
<tr>
<td>2fs</td>
<td>זָכַרְתְּ</td>
<td>Zekereth</td>
</tr>
<tr>
<td>1cs</td>
<td>זָכַרְתִּי</td>
<td>Zekereti</td>
</tr>
<tr>
<td>3cp</td>
<td>זָכְרוּ</td>
<td>Zekeru</td>
</tr>
<tr>
<td>2mp</td>
<td>זְכַרְתֶּם</td>
<td>Zekeratem</td>
</tr>
<tr>
<td>2fp</td>
<td>זְכַרְתֶּן</td>
<td>Zekeraten</td>
</tr>
<tr>
<td>1cp</td>
<td>זָכַרְנוּ</td>
<td>Zekerenu</td>
</tr>
<tr>
<td>Hebrew</td>
<td>Stem</td>
<td>Conj.</td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>קָטַלְתִּי</td>
<td>Qal</td>
<td>Perfect</td>
</tr>
<tr>
<td>קְטַלְתֶּן</td>
<td>Qal</td>
<td>Perfect</td>
</tr>
<tr>
<td>גָּֽ  גְדְלוּ</td>
<td>Qal</td>
<td>Perfect</td>
</tr>
<tr>
<td>אָבַדְתָּ</td>
<td>Qal</td>
<td>Perfect</td>
</tr>
<tr>
<td>אָסִרְתָּ</td>
<td>Qal</td>
<td>Perfect</td>
</tr>
<tr>
<td>שָׁבְדוּ</td>
<td>Qal</td>
<td>Perfect</td>
</tr>
<tr>
<td>אָכַלְתָּ</td>
<td>Qal</td>
<td>Perfect</td>
</tr>
<tr>
<td>שָׁמַרְנוּ</td>
<td>Qal</td>
<td>Perfect</td>
</tr>
<tr>
<td>לָקַחְתְּ</td>
<td>Qal</td>
<td>Perfect</td>
</tr>
<tr>
<td>כְּרַתְּ</td>
<td>Qal</td>
<td>Perfect</td>
</tr>
</tbody>
</table>
D.

2 Kings 8:25 - Ahaziah ruled: מָלַל = Qal Perfect 3ms (מלל) “he ruled”
Gen. 26:13 - He was very great: גָּדַל = Qal Perfect 3ms (גּדל) “he was great”
Gen 13:12 - Abram dwelled/settled: יָשַׁב = Qal Perfect 3ms (ישב) “he dwelled/settled”
Josh. 13:8 - Moses gave: נָתַן = Qal Perfect 3ms (נתן) “he gave”
Judg. 8:34 - And they did not remember The LORD: זָֽכְרוּ = Qal Perfect 3cp (זרו) “they remembered”
Ps. 6:10 - The LORD heard: שָׁמַע = Qal Perfect 3ms (שמע) “he heard”
Jer. 23:21 - I did not send: שָׁלַחְתִּי = Qal Perfect 1cs (שלח) “I sent”
Josh. 9:16 - They cut (made) a covenant: כָּרְתוּ = Qal Perfect 3cp (כרת) “They cut/made”
Ex. 31:6 - I gave wisdom: נָתַתִּי = Qal Perfect 1cs (נתן) “I gave”
Gen. 2:20 - He did not find a helper: מָצָא = Qal Perfect 3ms (מצא) “he found”
Gen. 3:1 - The LORD God made:ﬠָשָׂה = Qal Perfect 3ms (עשה) “he made”
Gen. 17:19 - God said: אמר = Qal Perfect 3ms (אמר) “he said”
Judg. 4:12 - Barak went up/ascended:ﬠָלָה = Qal Perfect 3ms (עלה) “he went up/ascended”
1 Kings 15:19 - I sent silver and gold: שָׁלַחְתִּי = Qal Perfect 1cs (שלח) “I sent”
Ruth 4:3 - Naomi sold: מָכְרָה = Qal Perfect 3fs (Marketing) “she sold”
Gen. 31:32 - Jacob did not know: יָדַע = Qal Perfect 3ms (ידע) “he knew”
Ps. 10:11 - God forgot: שָׁכַח = Qal Perfect 3ms (שכח) “he forgot”
Gen. 4:23 - I killed a man: הָרַגְתִּי = Qal Perfect 1cs (הרג) “I killed”
Ruth 1:12 - And I also bore/begat (sons): יָלַדְתִּי = Qal Perfect 1cs (ילד) “I bore/begat”

3.10: Exegetical Exercises

1. קום = to rise, arise, stand
2. קַמְתִּי = Qal Perfect 1cs (קום) “I rose/arose/stood”
3. Given the data learned thus far, it would appear that the CEB and RSV translations are incorrect. However, continue reading on pg. 43.

4 Though the MT omits a metheg under the qameṣ, it is not a qameṣ hatup. Therefore, it is a long a-class vowel, and the following shewa is vocal. This has implications for reading aloud. Remember that “all grammars leak” and the metheg was not used consistently. It is a pattern to follow, but not an ironclad rule.
5 The ה is a mater (vowel letter) of the root and should not be confused with the 3fs suffix.
6 see previous note
4.8: Languages Exercises

A. Refer to paradigm on pg. 43 of textbook

B. Hebrew Gender Number Lexical Form Gloss

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Gender</th>
<th>Number</th>
<th>Lexical Form</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֲדֹנִים</td>
<td>m</td>
<td>p</td>
<td>אָדוֹן</td>
<td>lords</td>
</tr>
<tr>
<td>מְלָאכִים</td>
<td>m</td>
<td>p</td>
<td>מַלְאָךְ</td>
<td>messengers</td>
</tr>
<tr>
<td>זְקֵנָה</td>
<td>f</td>
<td>s</td>
<td>זָקֵן</td>
<td>old (f)</td>
</tr>
<tr>
<td>יוֹמִים</td>
<td>m</td>
<td>d</td>
<td>יוֹם</td>
<td>two days</td>
</tr>
<tr>
<td>הָרִים</td>
<td>m</td>
<td>p</td>
<td>הַר</td>
<td>mountains</td>
</tr>
<tr>
<td>גּוֹיִים</td>
<td>m</td>
<td>p</td>
<td>גּוֹי</td>
<td>nations</td>
</tr>
<tr>
<td>זֵיתִים</td>
<td>m</td>
<td>p</td>
<td>זַיִת</td>
<td>olive trees</td>
</tr>
<tr>
<td>קֹת</td>
<td>f</td>
<td>p</td>
<td>קוֹל</td>
<td>voices (f)</td>
</tr>
<tr>
<td>חֲזָקִים</td>
<td>m</td>
<td>p</td>
<td>חָזָק</td>
<td>strong (mp)</td>
</tr>
</tbody>
</table>

C. Gen. 2:11 - There was the gold : verbless
Deut. 12:2 - The nations served there : עָבְדוּ = Qal Perfect 3cp (עבד) “they served”
Isa. 17:10 - You (fs) did not remember the rock : זָכָרְתָּ = Qal Perfect 2fs (זרת) “you (fs) remembered”
Josh. 4:22 - Israel (ms) passed over the Jordan : עָבַר = Qal Perfect 3ms (עבר) “he passed over”
Gen 1:5 - And he called the darkness “night” : קָרָא = Qal Perfect 3ms (קרא) “he called”
1 Sam. 13:13 - You (ms) did not keep the commandment : שָׁמַרְתָּ = Qal Perfect 2ms (שמרה) “you (ms) kept”
Gen. 3:6 - The tree was good : verbless
Josh. 7:11 - They took the devoted/banned (thing) : לָקְחוּ = Qal Perfect 3cp (לקח) “they took”
Gen. 38:23 - I sent the kid/young goat : שָׁלַחְתִּי = Qal Perfect 1cs (שלח) “I sent”
1 Sam. 7:17 - And there he judged Israel : שָׁפָט = Qal Perfect 3ms (षष्य) “he judged”

7 Without the context, this could be understood as “they served the nations there.”
4.9: Exegetical Exercises - Transcription

Note: The glosses below comprise the “semantic range” of these terms, and lays the foundation for the Exegetical Exercises found in 5.7 (Fullilove pp. 63-66).

A. אִישׁ - man, husband; אִשָּׁה - woman, wife
B. יָסַר - to teach, discipline (v); מוּסָר - teaching, discipline (n)
C. יָשַׁע - to deliver, save
D. מִשְׁפָּט - law, custom, ritual
E.ﬠָמַד - to stand; סָכַן - to be of use
5.6: Language Exercises

A. Refer to paradigm on pg. 54 of textbook

B. All forms match the vowel pointing of יִקְטֶל, except עַבְרָן:

<table>
<thead>
<tr>
<th>Person</th>
<th>Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>יַﬠֲבֹר</td>
</tr>
<tr>
<td>3fs</td>
<td>תַﬠֲבֹר</td>
</tr>
<tr>
<td>2ms</td>
<td>תַﬠֲבֹר</td>
</tr>
<tr>
<td>2fs</td>
<td>תַﬠַבְרִי</td>
</tr>
<tr>
<td>1cs</td>
<td>אֶﬠֱבֹר</td>
</tr>
<tr>
<td>3mp</td>
<td>יַﬠַבְרִי</td>
</tr>
<tr>
<td>3fp</td>
<td>תַﬠֲבֹרְנָה</td>
</tr>
<tr>
<td>2mp</td>
<td>תַﬠֲבֹר</td>
</tr>
<tr>
<td>2fp</td>
<td>תַﬠֲבֹר</td>
</tr>
<tr>
<td>1cp</td>
<td>נַﬠֲבֹר</td>
</tr>
</tbody>
</table>

8 also note that for זכר, a dagesh lene should be added to the כ after a silent shewa, because it is syllable-initial, and therefore a stop. On the other hand, the כ in רָבָה will not take a dagesh lene, due to the prefixes.
<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶזְכֹּר</td>
<td>Qal</td>
<td>Imperfect</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>זכר</td>
<td>I will remember</td>
</tr>
<tr>
<td>כָּרַתִּי</td>
<td>Qal</td>
<td>Perfect</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>כּרת</td>
<td>I (have) cut</td>
</tr>
<tr>
<td>נָשַׁתְנוּ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>לַחַת</td>
<td>we will take</td>
</tr>
<tr>
<td>נָשַׁתְנוּ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>שִׁמְעֶה</td>
<td>you (mp) will hear</td>
</tr>
<tr>
<td>נָפְרָה</td>
<td>Qal</td>
<td>Perfect</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>אמר</td>
<td>I said</td>
</tr>
<tr>
<td>לָבַשְׁתָּ</td>
<td>Qal</td>
<td>Perfect</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>לַבְּשׁ</td>
<td>you (ms) (have) put on</td>
</tr>
<tr>
<td>נָבָה</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>בּטַח</td>
<td>he will trust</td>
</tr>
<tr>
<td>תִּלְכְּדוּ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>לֶכֶד</td>
<td>you (mp) will take</td>
</tr>
<tr>
<td>סְפַרְתֶּם</td>
<td>Qal</td>
<td>Perfect</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>ספר</td>
<td>you (mp) wrote/ counted</td>
</tr>
<tr>
<td>יִזְבְּחוּ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>זבח</td>
<td>they will slaughter</td>
</tr>
</tbody>
</table>
D.

**Num. 22:18** - If Balak gives silver and gold: יִתֶּן = Qal Imperfect 3ms (נתן) “he gives”

**Judg. 6:34** - And [the] spirit (f) clothed Gideon: לָבְשָׁה = Qal Perfect 3fs (לבש) “she clothed”

**1 Sam. 20:21** - I send/am sending the youth: אֶשְׁלַח = Qal Imperfect 1cs (שלח) “I send/am sending”

**Deut. 16:6** - There you (ms) will slaughter the passover (lamb): תִּזְבַּח = Qal Imperfect 2ms (זבח) “you will slaughter”

**Deut 13:12** - Israel (mp) hears: יִשְׁמְעוּ = Qal Imperfect 3mp (ישמע) “they hear”

**Ex. 15:18** - The LORD rules forever: יִמְ = Qal Imperfect 3ms (מלך) “he rules”

**2 Sam. 1:19** - How the mighty (ones) have fallen: נָפְלוּ = Qal Perfect 3cp (נפל) “they fell/have fallen”

**Gen 16:5** - The LORD judges/will judge: יִשְׁפֹּט = Qal Imperfect 3ms (שפט) “he judges/will judge”

**Ruth 3:13** - If he redeems, he redeems well: יִגְאָל = Qal Imperfect 3ms (גאל) “he redeems”

**Isa. 13:17** - They (m) who do not value/esteem silver nor they who (m) desire gold:

a. יַחְשֹׁבוּ = Qal Imperfect 3mp (חשב) “they (m) value/esteem”

b. יַחְפְצוּ = Qal Imperfect 3mp (חפץ) “they (m) desire”

---

5.7: Exegetical Exercises - Semantic Range

**A.** Generally, these are used in reference to the “killing” of another human being; though, especially in Numbers, Deuteronomy, and Joshua, premeditated murder is not considered, but accidental “manslaughter”. Therefore, a preliminary semantic range would mean “to kill another human, whether intentional or not.”

**B.** “You shall not kill another human, even unintentionally”

a. “Thou shalt not kill” is too broad, because the root seems to indicate human death.

b. “Thou shalt not murder” is too narrow, because accidental death would not fall under the meaning of “murder”.

**C.** BDB: “murder, slay”⁹; Holladay: “kill”¹⁰

a. both of these standard lexica give a simple gloss (further elaborated in detail), neither of which represent the full semantic range of the term.

---

⁹ BDB 953.

D. 

חרב

to kill, put to death, destroy

רצח

to murder

a. the choice of רצח indicates the taking of life in a context wherein the agent does not have the authority to do such.

b. Contrariwise, the use of חרב would seem to indicate a broader meaning, including such judicial sentencings that call for an authority to take the life of another.
Chapter 6 (ו)

Segolate and Geminate Nouns; Prefixed Prepositions

6.6: Language Exercises

A.

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conjugation</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>תִּלְבַשׁ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>לָבָשׁ</td>
<td>She/you (ms) will put on</td>
</tr>
<tr>
<td>גָּאָלְתָּ</td>
<td>Qal</td>
<td>Perfect</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>גֵאָל</td>
<td>You (ms) redeemed</td>
</tr>
<tr>
<td>לֶכְדוּ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>לָכָד</td>
<td>They will take</td>
</tr>
<tr>
<td>נָכַבְדָה</td>
<td>Qal</td>
<td>Imperfect</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>נָכַבּ</td>
<td>We will be honored</td>
</tr>
<tr>
<td>נֶכְרָת</td>
<td>Qal</td>
<td>Imperfect</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>נֶכְרָת</td>
<td>You (mp) will cut</td>
</tr>
<tr>
<td>נָתַן</td>
<td>Qal</td>
<td>Perfect</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>נָתַן</td>
<td>I gave</td>
</tr>
<tr>
<td>נֶגֶשׁ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>נֶגֶשׁ</td>
<td>They will approach</td>
</tr>
<tr>
<td>סֵפֶר</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>סֵפֶר</td>
<td>He will write</td>
</tr>
<tr>
<td>לָכַת</td>
<td>Qal</td>
<td>Perfect</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>לָכַת</td>
<td>You (fs) took</td>
</tr>
<tr>
<td>עֶבֶר</td>
<td>Qal</td>
<td>Imperfect</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>עֶבֶר</td>
<td>I will pass over</td>
</tr>
</tbody>
</table>
B. Translate the following prepositional phrases.
   1. In the place
   2. For/to words
   3. In blood
   4. On the day
   5. In heaven (the heavens)
   6. For a burnt offering
   7. Like the prophets
   8. On a day
   9. For/to a woman
   10. In the house
   11. For/to the man

C.

Ex. 12:25 - The land which the LORD will give: יִתֵּן = Qal Imperfect 3ms (נתן) “he will give”

Gen. 36:31 - The kings who reigned in the land: מָלְכוּ = Qal Perfect 3cp (מלך) “they reigned”

1 Sam. 4:18 - The man was old and heavy:
   a. זָקֵן = Qal Perfect 3ms (זקן) “he was old”
   b. כָּבֵד = Qal Perfect 3ms (כבד) “he was heavy”

Ex. 21:32 - He gives silver to the lord/master: יִתֵּן = Qal Imperfect 3ms (נתן) “he will give”

Jer. 27:8 - The nation and the kingdom which (they) do not serve Nebuchadnezzar:
   יַﬠַבְדוּ = Qal Imperfect 3mp (עבד) “they serve”

1 Sam. 26:16 - The thing is not good which you (mp) have not kept:
   שְׁמַרְתֶּם = Qal Perfect 2mp (שמר) “you (mp) kept”

1 Kings 11:11 - And you did not keep the covenant:
   שָׁמַרְתָּ = Qal Perfect 2ms (שמר) “you (ms) kept”

Deut. 32:30 - How will one pursue a thousand?: יִרְדֹּף = Qal Imperfect 3ms (רדף) “he pursues”

Num. 4:15 - And they will not reach unto the holiness/holy thing:
   יִגְּעוּ = Qal Imperfect 3mp (נגע) “they will touch/reach”

Gen. 43:1 - And the famine (m) was heavy in the land:
   כָּבֵד = Qal Perfect 3ms (כבד) “he was heavy”
6.7: Exegetical Exercises - Meaning in Context

A. בַּﬠַל generally means “owner”; hence, “lord” and “master”. It also has nuances meaning “husband”, “partner”, and “citizen”. All of these are in addition to the common designation of Canaanite deities (cf. Ugaritic ba‘al).

B. In Judges 9:3, it could be translated as “lords” (as in land-owners) or as “citizens” (not necessarily land-owners).

C. כָּבוֹד ranges in meaning from weightiness and number to majesty and glory. In Exodus 33:22 it indicates God’s impressive appearance, akin to his majesty and glory.
### Chapter 7 (ז)

#### Qal Volitives

### 7.7: Language Exercises

A. Refer to paradigm on p. 79 of textbook

B. Refer to paradigm table above:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>לָבֵשׁ</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>לבש</td>
<td>Put on (ms)!</td>
</tr>
<tr>
<td>יְגוּשׁ</td>
<td>Qal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נגש</td>
<td>He will come near</td>
</tr>
<tr>
<td>חָשְׁבַתָּ</td>
<td>Qal</td>
<td>Perfect</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>חשׁב</td>
<td>You (ms) valued/esteemed</td>
</tr>
<tr>
<td>יַלְבִּשׁוּ</td>
<td>Qal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>לבש</td>
<td>They (mp) are putting on</td>
</tr>
<tr>
<td>גֵשׁ</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>נגש</td>
<td>Come (ms)!</td>
</tr>
<tr>
<td>נָפְלָה</td>
<td>Qal</td>
<td>Perf</td>
<td>3</td>
<td>m</td>
<td>f</td>
<td>נפל</td>
<td>She fell</td>
</tr>
<tr>
<td>תִּפְולְנָה</td>
<td>Qal</td>
<td>Impf</td>
<td>3/2</td>
<td>f</td>
<td>p</td>
<td>נפֶל</td>
<td>They (f) /You (fp) will fall</td>
</tr>
<tr>
<td>סִפְרוּ</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>ספר</td>
<td>Count</td>
</tr>
</tbody>
</table>

C. Abbreviations: Impf = Imperfect; Impv = Imperative
D.

**Gen. 30:25** - (Such as) when Rachel bore Joseph: יָלְדָה = Qal Perfect 3fs (יָלָד) “she bore”

**Gen. 15:5** - And count (ms) the stars! : סְפַר = Qal Impv 2ms (ספר) “count (ms)!”

**Judg. 4:16** - And Barak pursued the chariot and the camp: רָדַף = Qal Perfect 3ms (רדף) “he chased”

**Joel 2:16** - Gather (mp) the people of the congregation! Gather (mp)! (or “Gather the people! Gather the congregation!”):
- a. אִסְפוּ = Qal Impv 2mp (אסף) “Gather (mp)!”
- b. קִבְצוּ = Qal Impv 2mp (קבץ) “Gather (mp)!”

**Isa. 22:10** - You (mp) counted the houses in Jerusalem: סְפַרְתֶּם = Qal Perfect 2mp (ספר) “you (mp) counted”

**Josh. 10:42** - And Joshua captured the kingdoms and the land: לָכַד = Qal Perfect 3ms (לכד) “he captured”

**Gen. 30:31** - Jacob said, “You (ms) will not give anything” (or, “Jacob said, ‘she will not give anything’”):
- a. תִתֶּן = Qal Jussive 2ms or 3fs (נתן) “You (ms) will give” or “She will give”
- b. אָמַר = Qal Perfect 3ms (אמר) “he said”
- c. לְכוּ = Qal Impv 2mp (לך) “Go (mp)!”
- d. זִבְחוּ = Qal Impv 2mp (זבח) “Sacrifice (mp)!”

**1 Sam. 2:15** - He said to the man, “Give meat to the priest!”:
- a. אָמַר = Qal Perfect 3ms (אמר) “he said”
- b. תְּנָה = Qal Impv 2ms + paragogic ה (possibly emphatic or persuasive) (נתן) “Give (ms)!”

**Ex. 8:21** - Pharaoh called Moses (and) said, “Go (mp)! Sacrifice (mp) to God in the land”:
- a. קָרַא = Qal Perfect 3ms (קרא) “he called”
- b. אָמַר = Qal Perfect 3ms (אמר) “he said”
- c. לְכוּ = Qal Impv 2mp (לך) “Go (mp)!”
- d. זִבְחוּ = Qal Impv 2mp (זבח) “Sacrifice (mp)!”

**Gen. 33:12** - Esau said “Let us go” : נֵלֵכָה = Qal Cohortative 1cp (הלך) “Let us go”
7.8: Exegetical Exercises - Types of Negation

A.

a. You shall not (ever) murder\(^{11}\)
   i. Qal Impf 2ms (רצח) “to murder/kill”

b. You shall not (ever) commit adultery
   i. Qal Impf 2ms (খ़ाव)\(^{12}\) “to commit adultery”

c. You shall not (ever) steal
   i. Qal Impf 2ms (גנָב) “to steal”

d. Do not (this once) pass by
   i. Qal Impf 2ms (עבר) “to pass by”

e. Do not (right now) fear (though, apparently it’s okay for Abram to fear later)
   i. Qal Impf 2ms (ירא) “to fear”

B.

1. Qal Impv 2mp (شراء) “Buy (grain)!
   a. Go buy a little food for us

2. Qal Impf 2mp (ראה) “to see”

3. You will not (ever) see my face unless your brother is with you

4. On-going negation. There is a severity here, especially considering the thought of starving, because they would not (ever) get more food from Egypt, unless they brought Benjamin (also, Simeon is still imprisoned in Egypt).

C.

a. Lev 3:17 = on-going
b. 2 Chr 11:4 = on-going
c. Ex 16:29 = one-time
d. Lev 18:21 = on-going
e. Joel 2:13 = one-time
f. Gen 21:16 = one-time
g. Ps 83:2 = one-time

---

\(^{11}\) cf. 5.7 for a further discussion of this root.

\(^{12}\) Note two peculiarities of this form: 1.) Nun does not assimilate to a following guttural, because gutturals can’t be doubled, and 2.) the pausal lengthening of the \textit{patach} into a \textit{qamatz}.
### Chapter 8 (ב)

#### 8.11: Language Exercises

**A. Abbreviations:** Impf = Imperfect; Impv = Imperative

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>תִּכְבְּדִי</td>
<td>Qal</td>
<td>Impf</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>כבד</td>
<td>You (fs) are heavy/honored</td>
</tr>
<tr>
<td>זִבְחוּ</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>זבח</td>
<td>Slaughter (mp)!</td>
</tr>
<tr>
<td>קְחִי</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>קח</td>
<td>Take (fs)!</td>
</tr>
<tr>
<td>תִּגָּֽעוּ</td>
<td>Qal</td>
<td>Impf</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>נגע</td>
<td>You (mp) are touching</td>
</tr>
<tr>
<td>אֶפְקוֹד</td>
<td>Qal</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>פקוד</td>
<td>I am missing/searching</td>
</tr>
<tr>
<td>בָּטָחְתָּ</td>
<td>Qal</td>
<td>Perfect</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>בטח</td>
<td>You (ms) trusted</td>
</tr>
<tr>
<td>עֲבֹד</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>עבד</td>
<td>Work (ms)!</td>
</tr>
<tr>
<td>לָבְשׁוּ</td>
<td>Qal</td>
<td>Perfect</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>לובש</td>
<td>They clothed</td>
</tr>
<tr>
<td>נִפְלוּ</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>נפל</td>
<td>Fall (mp)!</td>
</tr>
<tr>
<td>יִסְפּוֹר</td>
<td>Qal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>ספר</td>
<td>He will count</td>
</tr>
</tbody>
</table>
B.

**Ex. 8:6** - There is none like The LORD: *verbless*

**Gen. 44:4** - Pursue (ms) after the men!: *Qal Impv 2ms (רדף) “Pursue (ms)!”*

**Gen. 14:24** - Only that which the young men ate: *Qal Perfect 3cp (אכל) “they ate”*

**Gen. 47:4** - There is no pasture for the flock: *verbless*

**Gen. 2:22** - The rib which he took from the man: *Qal Perfect 3ms (לקח) “he took”*

**1 Sam. 7:5** - Gather (mp) Israel to (the) Mizpah!: *Qal Impv 2mp (קבץ) “Gather (mp)!”*

**Eccl. 7:20** - Surely there is not a righteous man on the earth who does good and does not sin:

a. יעשה = Qal Impf 3ms (עשה) “he does”

b. יֶחֱטָא = Qal Impf 3ms (חטא) “he sins”

**Gen. 14:21** - The king said unto Abram, “Give (ms) (to me) the people and take (ms) (for yourself) the property/goods!”:

a. אמר = Qal Perfect 3ms (אמר) “he said”

b. תֶּן = Qal Impv 2ms (תן) “Give (ms)!”

c. קַח = Qal Impv 2ms (לקח) “Take (ms)!”

**1 Chron. 21:2** - Go (mp), Count (ms) Israel from Beersheba (and) as far as Dan!: 

a. לְכוּ = Qal Impv 2mp (הלך) “Go (mp)!”

b. סִפְרוּ = Qal Impv 2mp (ספר) “Count (mp)!”

### 8.12: Exegetical Exercises - *Ketiv/Qere*

**A.**

<table>
<thead>
<tr>
<th>Ketiv Consonants</th>
<th>Qere Consonants</th>
<th>Vocalized Qere</th>
</tr>
</thead>
<tbody>
<tr>
<td>Judg 9:8</td>
<td>מלכה</td>
<td>כלכה</td>
</tr>
<tr>
<td>2 Sam 5:2</td>
<td>הניהת מנציא</td>
<td>וניהת מנציא</td>
</tr>
<tr>
<td></td>
<td>דמס</td>
<td>ודמס</td>
</tr>
<tr>
<td>Gen 9:21</td>
<td>אהלת</td>
<td>אהלת</td>
</tr>
<tr>
<td></td>
<td>ולאל</td>
<td>ולאל</td>
</tr>
<tr>
<td>2 Kgs 20:4</td>
<td>הנרי</td>
<td>הנרי</td>
</tr>
<tr>
<td></td>
<td>וגר</td>
<td>וגר</td>
</tr>
<tr>
<td>1 Kgs 22:49</td>
<td>קשת</td>
<td>קשת</td>
</tr>
<tr>
<td></td>
<td>עשת</td>
<td>עשת</td>
</tr>
<tr>
<td>Micah 1:3</td>
<td>בופרי</td>
<td>בופרי</td>
</tr>
</tbody>
</table>
### Chapter 9 (ט)

#### Independent Personal Pronouns; Qal Particiles

9.8: Language Exercises

**A. Abbreviations:** Impf = Imperfect; Impv = Imperative; P = Perfect; PtcA = Active Participle; PtcP = Passive Participle

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>אהבה</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>אהב</td>
<td>She loved</td>
</tr>
<tr>
<td>הלך</td>
<td>Qal</td>
<td>PtcA</td>
<td>--</td>
<td>f</td>
<td>p</td>
<td>הלך</td>
<td>Ones (f) who go</td>
</tr>
<tr>
<td>מלך</td>
<td>Qal</td>
<td>PtcA</td>
<td>--</td>
<td>f</td>
<td>s</td>
<td>מלך</td>
<td>One (f) who rules</td>
</tr>
<tr>
<td>הלך</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>הלך</td>
<td>Go (mp)!</td>
</tr>
<tr>
<td>מאר</td>
<td>Qal</td>
<td>PtcP</td>
<td>--</td>
<td>m</td>
<td>s</td>
<td>זכר</td>
<td>One (m) being remembered</td>
</tr>
<tr>
<td>נתן</td>
<td>Qal</td>
<td>PtcA</td>
<td>--</td>
<td>m</td>
<td>s</td>
<td>נתן</td>
<td>One (m) who gives</td>
</tr>
<tr>
<td>אהבה</td>
<td>Qal</td>
<td>PtcA</td>
<td>--</td>
<td>f</td>
<td>s</td>
<td>אהבה</td>
<td>One (f) who loves</td>
</tr>
<tr>
<td>לכה</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>לכה</td>
<td>Take (ms)!</td>
</tr>
<tr>
<td>זכרות</td>
<td>Qal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>זכרות</td>
<td>They (mp) will become great</td>
</tr>
<tr>
<td>לכה</td>
<td>Qal</td>
<td>PtcP</td>
<td>--</td>
<td>m</td>
<td>p</td>
<td>לכה</td>
<td>The ones (m) being taken</td>
</tr>
<tr>
<td>אהובה</td>
<td>Qal</td>
<td>PtcP</td>
<td>--</td>
<td>m</td>
<td>s</td>
<td>אהובה</td>
<td>The one (m) being loved</td>
</tr>
<tr>
<td>זכר</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>זכר</td>
<td>Remember (mp)!</td>
</tr>
<tr>
<td>Verb</td>
<td>stem</td>
<td>mode</td>
<td>number</td>
<td>gender</td>
<td>meaning</td>
<td>translation</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>הלֹכָה</td>
<td>Qal</td>
<td>PtcA</td>
<td>--</td>
<td>f</td>
<td>הלל</td>
<td>The one (f) who goes</td>
<td></td>
</tr>
<tr>
<td>יחֵלֶת</td>
<td>Qal</td>
<td>Impf</td>
<td>3/2</td>
<td>f</td>
<td>שלח</td>
<td>They (f) / You (fp) send</td>
<td></td>
</tr>
<tr>
<td>הלֵכִים</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>הלל</td>
<td>You (mp) went</td>
<td></td>
</tr>
</tbody>
</table>

B.

Gen. 42:6 - And Joseph, he [is] the ruling one over the land: *verbless*

Ps. 119:127 - Because of this (Therefore), I have loved the commandments more than gold: אָהַבְתִּי = Qal P 1cs (אהב) “I loved”

Lev. 26:36 - They have fallen, and there is no one pursuing:

a. נָפְלוּ = Qal P 3cp (נפל) “they fell”

b. רֹדֵף = Qal PtcA ms (רדף) “one who pursues”

Jer. 26:15 - Because you are givers of/giving innocent blood:

a. חָלַמְנוּ = Qal P 1cp (חלם) “we dreamed”

b. פֹתֵר = Qal PtcA ms (פּתר) “one (m) who interprets”

Num. 16:7 - The man whom the LORD chooses, he is the holy (one):

a. יִבְחַר = Qal Impf 3ms (בּחר) “he chooses”

Gen. 40:8 - A dream we have dreamed, and there is no interpreter:

a. חָלַמְנוּ = Qal P 1cp (חלם) “we dreamed”

b. פֹתֵר = Qal PtcA ms (פּתר) “one (m) who interprets”

Ps. 52:5 - You (ms) have loved evil more than good:

a. אָהַבְתָּ = Qal P 2ms (אהב) “you loved”

Zech. 2:6 - Where are you going?: הֹלֵכֶץ = Qal PtcA ms (הלל) “going”

Ps. 32:10 - The one who trusts in the LORD:

a. בּוֹטֵחַ = Qal PtcA ms (בּטח) “one (m) who trusts”

Deut. 4:24 - For the LORD, he is a consuming fire, a jealous god:

אֹכְלָה = Qal PtcA fs (אכל) “consuming”

Gen. 40:3 - The place where Joseph was a prisoner there:

אָסוּר = Qal PtcP ms (אסר) “one (m) who is imprisoned”

13 Though clearly a participle, this root is only attested in the Hebrew Bible as a substantive, i.e. “officials”
Gen. 2:10 - And the river is going forth from Eden: יֹצֵא = Qal PtcA ms (יצא) “going out/forth”

9.9: Exegetical Exercises - Appreciating Nuance

A. Jephthah and the Leaders of Gilead
   a. The general gloss is “head” or “leader/ruler”.
   b. The semantic range for ראשׁ includes head, top, beginning, leader, total. In Judges 10:18, it seems to mean “leader”.
   c. And they said to Jephthah, “Come! and be for us a captain.” קָצִין is the word used for “captain”.
   d. Commander, leader, chief
   e. BDB indicates that it can mean “chief”, “ruler”, and even “dictator”. In this passage, it might simply mean that he will serve as a military leader, and not necessarily as a political leader.
   f. His use of ראשׁ seems to assert that he wants to be more than just a military leader, for a one time skirmish, but a political leader.

B. Ruth and Boaz
   a. Why have I found grace in your eyes to recognize me, when I am a foreigner?
      i. Qal P 1cs (מצא) “to find”
      ii. Ruth uses the term נָכְרִי, the fs of נָכְרִי, which generally means “foreigner”, but can also have the sense of “prostitute” or “enemy” (cf. Akkadian nakrum)
   b. Both NIV and ESV read “servant”.
   c. The semantic range is “female slave, maidservant”. Ruth’s use of this word changes her perceived position relative to Boaz from one of foreignness (hostility?) to one of subservience.
   d. Again, both NIV and ESV read “servant”
   e. This word has a hint of domesticity to it, even being rendered as concubine in places. This entails an even closer intended relationship.
   f. Ruth’s perception of herself changes from foreigner to servant to something more familial.
Chapter 10 (*)

10.9: Language Exercises

A.

1. סוסה  Absolute
2. סוס  Ambiguous
3. סוסת  Construct
4. צור  Ambiguous
5. אמת  Construct
6. דבר  Construct
7. בן  Absolute
8. מוקע  Construct
9. מצע  Absolute
10. כי  Construct
11. שערים  Absolute
12. מבו  Absolute
13. דבר  Construct
14. מבוא  Ambiguous

B.

Gen. 47:27 - In the land of Egypt
Gen. 47:26 - The ground of the priests
Gen. 2:9 - All of (the) trees/Every tree
Isa. 11:2 - The spirit of Wisdom
1 Chron. 29:22 - The son of David
Prov. 14:19 - The gates of righteousness
Isa. 1:19 - The good of the land
Prov. 23:9 - In the ears of a fool
Ex. 3:8 - The place of the Canaanite(s)
Ex. 24:10 - The God of Israel
C.

1 Chron. 23:13 - The sons of Amram: Aaron and Moses : verbless

Gen. 13:14 - And look from the place where you are there, to the north and to the south and to the east and to the sea (west)! : רְאֵה = Qal Impv 2ms (רָאָה) “look (ms)!”

Gen. 1:30 - And every living thing of the earth, and every bird of the heavens, and every thing that crawls upon the earth, which in it is the breath of life : רֹמֵשׂ = Qal PtcA ms (רֹמֵשׂ) “thing that crawls”

Ex. 3:11 - Who am I that I will go unto Pharaoh? : אֵלֵה = Qal Impf 1cs (הָלָךְ) “I will go”

Neh. 4:4 - The strength of the porter/burden-bearer stumbles : כָּשַׁל = Qal P 3ms (כָּשַׁל) “he stumbles”

Gen 3:1 - And the serpent was craftier/more subtle than every living thing of the field which the LORD God made :
   a. היה = Qal P 3ms (הָיוֹ) “he/it was”
   b. עשָה = Qal P 3ms (עשָה) “he made”

Ex. 4:10 - I am not a man of words : verbless

Prov. 2:20 - In order that you (ms) will walk in the path of good things, and the paths of righteous things you (ms) will keep :
   a. תֵּלֵךְ = Qal Impf 2ms (וֹלַךְ) “you (ms) will walk”
   b. תִּשְׁמֹר = Qal Impf 2ms (שָׁמַר) “you (ms) will keep/observe

Ex. 3:1 - And Moses was shepherding the flocks of Jethro :
   a. היה = Qal P 3ms (הָיוֹ) “he/it was”
   b. רֹﬠֶה = Qal PtcA ms (רֹﬠֶה) 14 “shepherding” 15

Ex. 3:18 - And now, let us go a journey of three days into the wilderness! : נֵלֲכָה = Qal Cohortative 1cp (וֹלַךְ) “Let us go!”

---

14 מַעֲשֶׂה is a III-weak root (cf. ch. 24), which takes a segol in place of the expected sere in the active participle.
15 because of the use of את, we should not translate רֹﬠֶה as a substantive (i.e., shepherd of the flocks). את marks the object of the verb, which in this case must be הרש.
C. Identifying Connections
1. שֵׁם
2. שָׁם = “there”
3. שָׁמַיִם repeats the שֵׁם of both previous words.
4. The idea is that there (שָׁם) they will reach heaven (שָׁמַיִם), and thus make a name (שֵׁם) for themselves.
5. Genesis 10-11 is mostly comprised of genealogies.
6. Shem (שֵׁם) is the name of Noah’s son whose lineage is resumed.
7. Through the line of Shem, Abram is promised to have his name made great; however, this will not happen by his own efforts, but by the LORD’s.

D. Identifying Tensions
1. שִׁמְחָה = “joy”. The tension is deciding whether joy is pointless or commendable. Therefore, “pleasure” in 2:2 should be read “joy”, as in 8:15a.
2. כַּﬠַס = “sorrow/anger”. The tension is deciding whether sorrow/angry is something to be avoided or something to be embraced. In each case, context seems to indicate a different nuance, so the ESV renders are followed.
Chapter 11 (יא)

Suffixed Pronouns

11.7: Language Exercises

A.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Suffix</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>בְּנִי</td>
<td>בֵּן</td>
<td>1cs My son</td>
</tr>
<tr>
<td>אֱהֵיהֶם</td>
<td>אֱהִים</td>
<td>3mp Their (m) gods</td>
</tr>
<tr>
<td>אֲבִיהֶם</td>
<td>אָב</td>
<td>3mp Their (m) father</td>
</tr>
<tr>
<td>אֲרִיכֶם</td>
<td>אָח</td>
<td>2mp Your (mp) brothers</td>
</tr>
<tr>
<td>אֱהֶי</td>
<td>אֱהִים</td>
<td>2ms Your (ms) god(s)</td>
</tr>
<tr>
<td>אָחִינוּ</td>
<td>אָח</td>
<td>1cp Our brother</td>
</tr>
<tr>
<td>ﬠָרֵיהֶם</td>
<td>ﬠִיר</td>
<td>3mp Their (m) cities</td>
</tr>
<tr>
<td>אֱדוֹנִי</td>
<td>אָדוֹן</td>
<td>1cs My lord</td>
</tr>
<tr>
<td>שְׁמֶה</td>
<td>שֵׁם</td>
<td>2ms Your (ms) statutes</td>
</tr>
<tr>
<td>שְׁמֶה</td>
<td>שֵׁם</td>
<td>2ms Your names</td>
</tr>
<tr>
<td>Noun</td>
<td>Suffix</td>
<td>Gloss</td>
</tr>
<tr>
<td>------</td>
<td>--------</td>
<td>----------------</td>
</tr>
<tr>
<td>אִתָּנוּ</td>
<td>אֵת</td>
<td>1cp With us</td>
</tr>
<tr>
<td>אִתְּכֶם</td>
<td>אֵת</td>
<td>2mp With you (mp)</td>
</tr>
<tr>
<td>לו</td>
<td>ל</td>
<td>3ms To him</td>
</tr>
<tr>
<td>אליה</td>
<td>אל</td>
<td>2ms Toward you (ms)</td>
</tr>
<tr>
<td>אליהם</td>
<td>אל</td>
<td>3mp Toward them (m)</td>
</tr>
<tr>
<td>הני</td>
<td>הנב</td>
<td>1cs Here I am!</td>
</tr>
<tr>
<td>לו</td>
<td>ל</td>
<td>2ms To you (ms)</td>
</tr>
<tr>
<td>אלינו</td>
<td>אל</td>
<td>1cp Toward us</td>
</tr>
<tr>
<td>אליו</td>
<td>אל</td>
<td>3ms Toward him</td>
</tr>
</tbody>
</table>
C.

**Ex. 4:5** - The LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the god of Jacob: *verbless*

**Gen. 47:29** - If I have found favor in your eyes: נכד = Qal P 1cs (יתכן) “I have found”

**Ex. 3:13** - What is his name? What will I say to them?

- אומר = Qal Impf 1cs (אמר) “I will say”

**Judg. 9:1** - And to every clan of the house of the father of his mother: *verbless*

**Gen. 43:8** - Send the youth with me!

- שלח = Qal Impv 2ms (שלח) “Send (ms)!”

**Isa. 6:8** - I heard the voice saying, “Whom shall I send? And who will go for us?”:

- a. שמע = Qal P 1cs (שמע) “I heard”
- b. אמר = Qal PtcA ms (אמר) “saying”
- c. שלח = Qal Impf 1cs (שלח) “I will send”
- d. ילך = Qal Impf 3ms (יהלך) “he will go”

**Num. 27:9a** - And if he does not have a daughter: *verbless*

**Ex. 4:4a** - The LORD said to Moses, “Send forth your hand and grab [it] by its/his tail”:

- a. אמר = Qal P 3ms (אמר) “he said”
- b. שלח = Qal Impv 2ms (שלח) “Send!”
- c. אחז = Qal Impv 2ms (אחז) “Grasp!”

**Ex. 3:5b** - Because the place which you are standing upon it, it is holy ground:

- עמד = Qal PtcA ms (עמד) “standing”

**1 Kings 1:11** - Nathan said to Bathsheba, the mother of Solomon, “Have you (fs) not heard that Adonijah, son of Haggith has reigned? And our lord, David, did not know?”:

- a. אמר = Qal P 3ms (אמר) “he said”
- b. שמע = Qal PtcA ms (שמע) “you (fs) heard”
- c. מלך = Qal P 3ms (מלך) “he reigned”
- d. ידוע = Qal PtcA ms (ידע) “he knew”
12.6: Language Exercises

A. Abbreviations: Coh = Cohortative; Impf = Imperfect; Impv = Imperative;
NP = Narrative Preterite; P = Perfect; PC = Converted Perfect;
PtcA = Active Participle; PtcP = Passive Participle

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָֽאָמְרֲה</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>אמר</td>
<td>he said</td>
</tr>
<tr>
<td>תִּתֶּן</td>
<td>Qal</td>
<td>Impf</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>נתן</td>
<td>she/you (ms) give(s)</td>
</tr>
<tr>
<td>נַחֲךָיה</td>
<td>Qal</td>
<td>Impf + כ / Coh</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>נתן</td>
<td>I give or let me give</td>
</tr>
<tr>
<td>נַתְּשֵׁנֶת</td>
<td>Qal</td>
<td>NP</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>צחק</td>
<td>she/you (ms) laughed</td>
</tr>
<tr>
<td>הוֹלֵך</td>
<td>Qal</td>
<td>PtcA</td>
<td>--</td>
<td>m</td>
<td>s</td>
<td>הלך</td>
<td>going</td>
</tr>
<tr>
<td>נִפְלֵת</td>
<td>Qal</td>
<td>PtcA</td>
<td>--</td>
<td>f</td>
<td>s</td>
<td>נפל</td>
<td>falling (f)</td>
</tr>
<tr>
<td>נִפְל</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נפל</td>
<td>he fell</td>
</tr>
</tbody>
</table>
| כָּפָר | Qal | Impv | 2 | m | s | ספר | Count (ms)!
| נִנְקְרָא | Qal | NP | 3/2 | f/m | s | קרא | she/you (ms) called |
| לִשְׁבָּרַה | Qal | Coh + כ | 1 | c | p | שבר | Let us break |
| לָלָקְתָה | Qal | NP | 3 | m | s | lakh | he took |
| נַמְנָה | Qal | NP | 3 | m | s | נתן | he gave |
| לָלְתָה | Qal | NP | 3 | m | s | הד | it/he was |
B.

Ex. 18:17 - And the father-in-law of Moses said to him, “the thing is not good which you are doing”:
   a. וַיֹּאמְר = Qal NP 3ms (אמר) “he said”
   b. [חֹתֵן = likely a Qal PtcA ms (חתן) “the one who circumcises?”]
   c. עֹשֶׂה = Qal PtcA ms (עשה) “doing”

Gen. 43:8a - And Judah said to Israel, his father, “Send the boy with me!”
   a. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
   b. שִׁלְחָה = Qal Impv ms (שלח+ paragogic ה) (possibly emphatic or persuasive) “Send (ms)!”

Ex. 1:9 - And he said to his people, “Behold! the people/nation of the sons of Israel are more powerful and numerous than we are”:
   a. יִשְׁמַע = Qal Impf 3ms (שומע) “he will listen”
   b. וְנָתַתִּי = Qal PC 1cs (נתן) “I will give/set”

Gen. 43:1 - And the famine was severe in the land: verbless

Ex. 6:30 - And Moses said before the LORD, “Behold! I am (of) uncircumcised lips. And (then) how will Pharaoh listen to me?”:
   a. יִשְׁמַע = Qal Impf 3ms (שומע) “he will listen”
   b. וְנָתַתִּי = Qal PC 1cs (נתן) “I will give/set”

Ex. 3:1a - And Moses was shepherding the flocks of Jethro his father-in-law, priest of Midian:
   a. הָיָה = Qal P 3ms (יה) “he was”
   b. רֹﬠֶה = Qal PtcA ms (רעה) “shepherding”
   c. [כֹהֵן = likely a Qal PtcA of a verb only used in the Piel]
   d. also, see 1b for comment on חֹתֵן

---

16 cf. notes at 10.C.9.b
Ex. 3:5 - And he said, “Do not approach here. Remove your sandals from upon your feet. For, the place which you are standing upon it is holy ground.”

   a. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
   b. תִּקְרַב = Qal Impf 2ms (קרב) “you (ms) approach” (with negation acts as an imperative)
   c. שַׁל = Qal Impv 2ms (נשׁל) “Draw off/Remove (ms)!”
   d. עוֹמֵד = Qal PtcA ms (עמד) “standing”

Ex. 3:6a - And he said, “I am the God of your father, God of Abraham, God of Isaac, and God of Jacob.”

   a. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”

[otherwise the clause is verbless]

Num. 32:29 - And Moses said to them, “If the sons of Gad and the sons of Reuben cross over the Jordan with you (mp), all those being equipped for battle before the LORD, and (then) you (mp) will give them the land of Gilead for a possession.”

   a. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
   b. יַﬠַבְרוּ = Qal Impf 3mp (עבר) “they will cross over”
   c. חָלוּץ = Qal PtcP ms (חלץ) “those who are being equipped”
   d. וּנְתַתֶּם = Qal PC 2mp (נתן) “you (mp) will give”

12.7: Exegetical Exercises - Irony

In the days when the judges judged, there was a famine in the land. and a man from house-of-bread in Judah went to sojourn in the fields of Moab; he and is wife and his two sons. The name of the man was God-is-king, the name of his wife was Naomi, and the names of his two sons: Weakness and Wasting-Away, Ephrathites from house-of-bread in Judah. And they came to the fields of Moab, and they were there. And God-is-king, husband of Naomi, died, and she was left, and her two sons.

- Bethlehem (house-of-bread) had no food because of the famine.
- Elimelech died, leaving Naomi widowed in a foreign land.
- Naomi means “sweetness/delightfulness”, but her life is anything but sweet.

17 נשׁל is a I-1 root, which regularly loses the נ or assimilates to the following root consonant.
Chapter 13 (ג)  
Qal Infinitives; Demonstratives

13.7: Language Exercises

A. Abbreviations: Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>לֵאמֹר</td>
<td>Qal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>אמר</td>
<td>to say, saying</td>
</tr>
<tr>
<td>לָתֵת</td>
<td>Qal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>נתן</td>
<td>to give</td>
</tr>
<tr>
<td>לִקְרָאתָם</td>
<td>Qal</td>
<td>iC</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>קרא</td>
<td>to call them (m)</td>
</tr>
<tr>
<td>וְאֶקְחָה</td>
<td>Qal</td>
<td>Coh +</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>להק</td>
<td>and let me take</td>
</tr>
<tr>
<td>וַיִּתֵּן</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נתן</td>
<td>and he gave</td>
</tr>
<tr>
<td>נָתַתִּי</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נתן</td>
<td>he did</td>
</tr>
<tr>
<td>עָשָׂה</td>
<td>Qal</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>עמדה</td>
<td>one who stands</td>
</tr>
<tr>
<td>וַיְהִי</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>היה</td>
<td>he/it was</td>
</tr>
<tr>
<td>נָתַתִּי</td>
<td>Qal</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>נתן</td>
<td>I gave</td>
</tr>
<tr>
<td>נָמַל</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>מכר</td>
<td>he closed</td>
</tr>
</tbody>
</table>

B.

Gen. 43:3 - And Judah said to him, to say/saying\textsuperscript{18}:
  a. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
  b. לֵאמֹר = Qal iC (אמר) “to say”

Num. 1:5 - And these are the names of the men who will stand with you (mp) :
  יַﬠַמְדוּ = Qal Impf 3mp (עמד) “they will stand”

\textsuperscript{18} This common phrase can be rendered “saying” or “thus”, though it is also commonly omitted entirely in translations.

36
Ex. 7:8 - And the LORD said unto Moses and unto Aaron thus:
   a. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
   b. לֵאמֹר = Qal iC (אמר) “to say”

Eccl. 3:3-4 - A time to kill and a time to heal; a time to break down… and a time to laugh; a time to cry and a time to dance: all of these forms are infinitives construct

Ex. 19:5a - And now, if you will indeed listen to my voice and keep my covenant:
   a. שָׁמוֹﬠַ = Qal iA (שמעׁ) “listening”
   b. תִּשְׁמְעוּ = Qal Impf 2mp (שמע) “you (mp) will listen”
   c. וּשְׁמַרְתֶּם = Qal PC 2mp (שׁמר) “you (mp) will keep”

Judg. 14:9 - And he went, going and eating, and he went to his father and mother, and he gave to them, and they ate:
   a. וַיֵּלֶ = Qal NP 3ms (הלך) “he went”
   b. הָלוֹ = Qal iA (הלך) “going”
   c. אָכֹל = Qal iA (אכל) “eating”
   d. וֵיִּתֵּן = Qal NP 3ms (נתן) “he gave”
   e. וַיֹּאכֵלוּ = Qal NP 3mp (אכל) “they (m) ate”

Gen. 43:7 - And they said, “The man thoroughly questioned about us and our family, saying, “Is your father still alive? Does there exist to you a brother?”
   a. וַיֹּאמְרוּ = Qal NP 3mp (אמר) “they said”
   b. שָׁאַל = Qal P 3ms (שָׁאַל) “he questioned”
   c. לֵאמֹר = Qal iC (אמר) “to say/saying”

Ex. 3:19a - And I know that the king of Egypt will not give you leave to go:
   a. יָדַﬠְתִּי = Qal Impf 1cs (ידע) “I know”
   b. יִתֵּן = Qal Impf 3ms (נתן) “he will give/allow”
   c. תֵלְכוּ = Qal Impf 2mp (הלך) “you (mp) will go”

Ex. 3:21 - And I will give this people favor in the eyes of Egypt, and [it will be] when you (mp) go, you (mp) will not go empty/in vain:
   a. וְנָתַתִּי = Qal PC 1cs (נתן) “I will give”
   b. תֵלְכוּ = Qal Impf 2mp (הלך) “you (mp) will go”
   c.codile = Qal Impf 2mp (הלך) “you (mp) will go”
13.8: Exegetical Exercises - Frozen Forms

A.

a. **עַל־פִּי** = “upon the mouth”
   i. And they said, “Surely the man questioned us about ourselves and our kindred, saying: ‘Is your father still alive? Do you have another brother?’
      So, we told him *according to* these things.”

b. **מִפְנֵי** = “from the face (of)”
   i. For the earth is full of violence *from/because of* them

B.

a. “a man bound of the right hand”

b. “Among all this people were 700 chosen men bound of the right hand; each of these could sling a stone at a hair and not miss.”

c. this must surely mean “left-handed”

C.

a. “His guilt(-offering) he will bring to the LORD, an unblemished ram from the flock, or *its equivalent* as a guilt(-offering) to the priest.”

b. HCSB translates literally. NIV is taking it idiomatically. ESV and NJPS both read it as a frozen phrase.
### Chapter 14 (יה)

#### Piel

**14.9: Language Exercises**

A. Abbreviations: Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conjugation</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>תְּפַתֵּחַ</td>
<td>Piel</td>
<td>Impf</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>פתח</td>
<td>she/you (ms) untie(s)</td>
</tr>
<tr>
<td>קִטְּרוּ</td>
<td>Piel</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>קטר</td>
<td>they made a sacrifice</td>
</tr>
<tr>
<td>וַנֹּאמֶר</td>
<td>Qal</td>
<td>NP</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>אמר</td>
<td>we said</td>
</tr>
<tr>
<td>וַתְּדַבֵּר</td>
<td>Piel</td>
<td>NP</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>דבר</td>
<td>she/you (ms) said</td>
</tr>
<tr>
<td>מְשַׁלֵּחַ</td>
<td>Piel</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>שׁלח</td>
<td>letting go free</td>
</tr>
<tr>
<td>אֲבַקֵּשׁ</td>
<td>Piel</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>בקש</td>
<td>I search</td>
</tr>
<tr>
<td>פְּתֹחַ</td>
<td>Qal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>פתח</td>
<td>to open, opening</td>
</tr>
<tr>
<td>פַּתֵּחַ</td>
<td>Piel</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>פתח</td>
<td>to untie, untying</td>
</tr>
<tr>
<td>דֹּבֵר</td>
<td>Qal</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>דבר</td>
<td>speaking</td>
</tr>
<tr>
<td>מְדַּבֵּר</td>
<td>Piel</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>דבר</td>
<td>speaking (to)</td>
</tr>
</tbody>
</table>
**Ex. 5:1-2** - And afterward, Moses and Aaron went and they said to Pharaoh, “Thus says the LORD, the God of Israel, ‘Let my people go free! and they will celebrate a festival to me in the wilderness.’” And Pharaoh said, “Who is the LORD, that I should obey his voice to let Israel go free? I do not know the LORD and also Israel I will not let go free.”:

- **בָּאוּ** = Qal Pcp (בוא) “they went”
- **וְיֹּאמְרُו** = Qal NP 3mp (אמר) “they said”
- **אָמַר** = Qal P 3ms (אמר) “he said”
- **שַׁלַּח** = Piel Impv ms (שלח) “let someone go free!”
- **וְיָחֹגּוּ** = Qal Impf/Jussive 3mp (חגג) “they will celebrate a festival”
- **וַיֹּאמֶר** = Qal NP 3ms (אמר) “he said”
- **אֶשְׁמַע** = Qal Impf 1cs (שׁמע) “I will listen/obey”
- **לְשַׁלַּח** = Piel iC (שלח) “to let someone go free”
- **יָדַﬠְתִּי** = Qal P 1cs (ידע) “I know”
- **אֲשַׁלֵּחַ** = Piel Impf 1cs (שלח) “I will let someone go free”

**2 Sam. 3:17-18** - And the word of Abner was with the elders of Israel, saying, “Also yesterday, also three days ago, you (mp) have been seeking David for king over you, and now do (mp) it! For the LORD has said concerning David, saying, ‘By the hand of David, my servant, I will deliver my people, Israel, from the hand of the Philistines, and from the hand of all their enemies.’”:

- **הָיָה** = Qal P 3ms (יהי) “it was”
- **לֵאמֹר** = Qal iC (אמר) “to say/saying”
- **הֱיֽיתֶם** = Qal P 2mp (יהיה) “you (mp) have been”
- **ﬠֲשׂוּ** = Qal Impv mp (עשה) “Do (mp)!”
- **אָמַר** = Qal P 3ms (אמר) “he said”
- **יָדַﬠְתִּי** = Qal P 1cs (ידע) “I know”
- **אֲשַׁלֵּחַ** = Piel Impf 1cs (שלח) “I will let someone go free”

**Ex. 6:2-3a** - And God spoke to Moses and he said to him, “I am the LORD. I revealed myself to Abraham, to Isaac, and to Jacob as El Shaddai/God Almighty. And (by) my name, the LORD, I did not make myself known to them.”:

- **וַיְדַבֵּר** = Piel NP 3ms (דבר) “he spoke”
- **וַיֹּאמֶר** = Qal NP 3ms (אמר) “he said”
- **וָאֵרָא** = Qal iC (ראה) “to see/seeing”
- **כִּנְשׁוֹט** = Qal 2mp (יהנה) “you (mp) have been”
- **וָאֵרָא** = Qal NP 3ms (אמר) “he said”
- **וָאֵרָא** = Niphal NP 1cs (ראה) “I revealed myself”
- **כִּנְשׁוֹט** = Niphal P 1cs (ייטה) “I made myself known”

---

19 In phrases such as this one, this is better rendered in the present tense (“thus says”).
20 The use of ו here is not an indication of the preterite tense, but merely a conjunction.
Gen. 42:30 - The man, the lord of the land, spoke to us roughly, and he took us as ones spying the land:
   a. דיבר = Piel 3ms (דבר) “he spoke”
   b. נתן = Qal NP 3ms (נתן) “he gave”
   c. מרגלים = Piel PtcA mp (רגל) “ones who spy”

Deut. 31:22 - And Moses wrote this song on that day, and he taught it to the sons of Israel:
   a. וכתב = Qal NP 3ms (כתב) “he wrote”
   b. טמא = Piel NP 3ms (טמא) “he defiled”
   c. בוא = Hiphil NP 3ms (בוא) “he brought in (lit. caused to enter)”

2 Kings 23:8a - And he brought in all the priests from the cities of Judah and he defiled the high places which the priests had made sacrifices there, from Geba as far as Beersheba:
   a. נתן = Piel NP 3ms (נתן) “he gave”
   b. קטר = Piel P 3cp (קטר) “they made sacrifices”

14.10: Exegetical Exercises - Uses of כִּי

Gen. 8:9 - But the dove did not find a resting place for the sole of its (f) foot and it (f) returned to him on the ark, because water was upon all the earth.
   ● causal
1 Sam. 15:26 - And Samuel said to Saul, “I will not return to you, because you have rejected the word of the LORD.”
   ● causal
Gen. 20:6 - Also, I know that with integrity of your heart you have done this.
   ● complementary
2 Kings 4:29 - If you find a man, do not bless him.
   ● conditional
Lev. 25:20 - And if you say, “what will we eat in the seventh year…”
   ● conditional
Gen. 20:9 - And Abimelek called to Abraham, and he said to him, “What have you done to us? And how have I sinned against you? That you have brought upon me and my kingdom a great sin!”
   ● complementary
Gen. 21:30 - And he said, “Surely the seven lambs you will take from my hand will be to me a testimony because I dug this well!”
   ● solemn declaration

21 cf. Errata for Page 177: https://www.introductiontohebrew.com/errata
22 Note the objective suffix on the verb (cf. Ch. 21).
• causal
15.7: Language Exercises

A. Abbreviations: Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָכַלְתָּ</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>אכל</td>
<td>you (ms) ate</td>
</tr>
<tr>
<td>שִׁלְּחָה</td>
<td>Piel</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>שלח</td>
<td>she set free</td>
</tr>
<tr>
<td>שֻׁלַּחְתִּי</td>
<td>Pual</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>שלח</td>
<td>I was set free</td>
</tr>
<tr>
<td>פְּתַח</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>פתח</td>
<td>Open (ms)!</td>
</tr>
<tr>
<td>וַיְפַתַּח</td>
<td>Piel</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>פתח</td>
<td>he set free</td>
</tr>
<tr>
<td>מְפַתֵּחַ</td>
<td>Piel</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>פתח</td>
<td>setting free</td>
</tr>
<tr>
<td>תְּנִי</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>f</td>
<td>s</td>
<td>נתן</td>
<td>Give (fs)!</td>
</tr>
<tr>
<td>נֵלֵ</td>
<td>Qal</td>
<td>NP</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>הלך</td>
<td>I went</td>
</tr>
<tr>
<td>נָאֲלֵ</td>
<td>Qal</td>
<td>iA</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>אמר</td>
<td>to stand</td>
</tr>
<tr>
<td>נָמְר</td>
<td>Qal</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>הלך</td>
<td>we will go</td>
</tr>
</tbody>
</table>
B.

**Song 8:8b** - What will we do for our sister in the day which it is spoken of her?

a. נַּﬠֲשֶׂה - Qal Impf 1cp (עשׂה "we will do")
b. יְּדֻבַּר - Pual Impf 3ms (דבר "it is spoken")

**Dan. 10:11** - And (he) said to me, “Daniel, a man of desirableness, understand the words which I am speaking to you and stand upon your standing-place, for now I have been sent to you.” And in his speaking with me this word, I stood trembling.

a. וַיֹּאמֶר - Qal NP 3ms (אמר "he said")
b. הָבֵן - Hiphil Impv ms (בין "understand!")
c. דֹבֵר - Qal PtcA ms (דבר "speaking")
d.ﬠֲמֹד - Qal Impv ms (עמד "stand")
e. שֻׁלַּחְתִּי - Pual P 1cs (שלח "I have been sent")
f. דַּבְּרוֹ - Piel iC + 3ms suffix (דבר "his speaking")
g.ﬠָמַדְתִּי - Qal P 1cs (עמד "I stood")
h. מַרְﬠִיד - Hiphil PtcA (רעד "trembling")

**Jer. 50:20** - In those days and in that time, an oracle of the LORD: “The guilt of Israel will be sought, and it is nothing; and the sins of Judah, and they are not found. For I will forgive those whom I will leave.”

a. יְבֻקַּשׁ - Pual Impf 3ms (בקשׁ "it will be sought")
b. תִמָּצֶאינָה - Niphal Impf 3fp (מצא "they (f) will not be found")
c. אֶסְלַח - Qal Impf 1cs (סלח "I will forgive")
d. אַשְׁאִיר - Hiphil Impf 1cs (שׁאר "I will leave")

**Gen. 1:27** - And God created the man in his image, in the image of God he created him; male and female he created them.

a. וַיִּבְרָא - Qal NP 3ms (ברא "he created")
b. בָּרָא - Qal P 3ms (ברא "he created")

**Judg. 1:1-2** - And it was after after the death of Joshua, and the sons of Israel asked of the LORD, saying, “Who will go up for us to the Canaanites first to fight with him?” And the LORD said, “Judah will go up, behold! I have given the land into his hand.”

a. יַﬠֲלֶה - Qal Impf 3ms (עלה "he will go up")
b. לְהִלָּחֶם - Niphal iC (לחם "to fight")
c. נָתַתִּי - Qal P 1cs (נתן "I gave")
1 Kings 21:27-28 - And it was as Ahab heard these words, and he tore his garments and he put sackcloth upon his flesh and he fasted and laid in sackcloth and walked gently. And it was that the word of the LORD [came] to Elijah the Tishbite, saying[...].

Ps. 87:2-3 - The LORD loves the gates of Zion more than all the dwelling-places of Jacob; Glorious things are spoken of you, city of God. Selah:

Judg. 1:12-13 - And Caleb said, “Whoever strikes Kiriath-Sepher and captures it, I will give to him Achsah, my daughter, as a wife.” And Othniel, son of Kenaz, the brother of Caleb, the youngest from him, captured it. And [Caleb] gave him Achsah, his daughter, as a wife.

---

23 Though the subject is plural, the verb is singular
15.8: Exegetical Exercises - Word Order

A. Word Order in Verbless Clauses
   ○ I am the LORD = Identifying
   ○ He is my master = Identifying
   ○ And Abram was very rich = Circumstantial
   ○ Canaan is cursed = Descriptive
   ○ This is [one] from the Hebrew children = Descriptive
   ○ And Eglon was a very fat man = Circumstantial

B. Word Order in Narrative Prose Verbal Clauses
   ○ Exodus 2:25-3:1
     i. And God saw the sons of Israel = VSO; unmarked
     ii. And God knew = VS [no object]; unmarked
     iii. And Moses was shepherding the flock of Jethro, his father-in-law, priest of Midian = SVO; marked (background)
     iv. And he drove the flock into the wilderness = V[S]O; unmarked
     v. And he came to the mountain of God at Horeb = V[S]O; unmarked
   ○ Judges 1:17-21
     i. And Judah went with Simeon, his brother = VSO; unmarked
     ii. And they struck the Canaanite(s) dwelling in Zephath = V[S]O; unmarked
     iii. And they completely destroyed it = V[S]O; unmarked
     iv. And he called the name of the city Hormah = V[S]O; unmarked
     v. And Judah captured Gaza and its border, Ashkelon and its border, Ekron and its border = VSO; unmarked
     vi. And the LORD was with Judah = VSO; unmarked
     vii. And he possessed the mountain (region) = VSO; unmarked
     viii. Now [he was] not [able] to dispossess the dwellers of the valley, for iron chariots belonged to them = VSO; marked (background)
     ix. And they gave Hebron to Caleb = V[S]O; unmarked
     x. Just as Moses spoke = VS [no object]; marked (background)
     xi. And he dispossessed from there the three sons of the Anak = V[S]O = unmarked
     xii. And the Jebusite(s) dwelling in Jerusalem, the sons of Benjamin did not dispossess = OVS; marked (emphasis)
     xiii. And the Jebusite(s) have dwelled with the sons of Benjamin in Jerusalem until this day = VSO; unmarked
○ The two cities are Jerusalem and Gibeah. Benjamin inhabits Gibeah.
○ The word order (OVS) in Judges 1:21 indicates the something is amiss. That Benjamin did not drive out the Jebusites is being emphasized.
○ The Jebusite city was avoided, in hopes of finding better treatment. Only, the Benjaminites treated their own people much like the men of Sodom treated their guests!
**Chapter 16 (טיז)**

16.9: Language Exercises

**A. Abbreviations:** Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַזְכִּיר</td>
<td>Hiphil</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>זכר</td>
<td>I will make known</td>
</tr>
<tr>
<td>נֵשַלִי</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שֵלֶךָ</td>
<td>he will throw</td>
</tr>
<tr>
<td>נֵשַלֶך</td>
<td>Hiphil</td>
<td>Jussive</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שֵלֶךָ</td>
<td>may he throw</td>
</tr>
<tr>
<td>נָשָׁר</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>אָסָר</td>
<td>bind (ms)!</td>
</tr>
<tr>
<td>נַשֶּל</td>
<td>Qal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>שֵלֶךָ</td>
<td>to send</td>
</tr>
<tr>
<td>נְשַלְקֶה</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>זכר</td>
<td>she threw</td>
</tr>
<tr>
<td>נְשַלָּה</td>
<td>Hiphil</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>נֶגֶד</td>
<td>you (ms) told</td>
</tr>
<tr>
<td>נְשַלֶה</td>
<td>Piel</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שֵלַת</td>
<td>he will send</td>
</tr>
<tr>
<td>נֵזַר</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>נֶגֶד</td>
<td>she will tell/you (ms) will tell</td>
</tr>
<tr>
<td>נָשֶׁר</td>
<td>Hiphil</td>
<td>iA/Impv</td>
<td>-</td>
<td>-/m</td>
<td>-/s</td>
<td>נֶגֶד</td>
<td>to tell/tell (ms)!</td>
</tr>
<tr>
<td>נְשַבַּדָּה</td>
<td>Hiphil</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>אָבֶד</td>
<td>you (ms) wiped out</td>
</tr>
<tr>
<td>נָפַר</td>
<td>Hiphil</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>זכר</td>
<td>to make known</td>
</tr>
<tr>
<td>Verb</td>
<td>Tense</td>
<td>Voice</td>
<td>Number</td>
<td>Gender</td>
<td>Root</td>
<td>Meaning</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
<td>-------</td>
<td>--------</td>
<td>--------</td>
<td>------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>שלח</td>
<td>Hiphil</td>
<td>iA/Impv</td>
<td>-</td>
<td>-/m</td>
<td>-/s</td>
<td>שלך</td>
<td>to throw/throw (ms)!</td>
</tr>
<tr>
<td>אבד</td>
<td>Hiphil</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>אבד</td>
<td>wiping out</td>
</tr>
<tr>
<td>שלחתי</td>
<td>Qal</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>שלח</td>
<td>I sent</td>
</tr>
</tbody>
</table>

**Ex. 14:10-12** - And Pharaoh drew near and the sons of Israel lifted their eyes. And behold! the Egyptians were pulling up after them. And they feared much. And the sons of Israel cried out to the LORD. And they said to Moses, “Is it because there are no graves in Egypt that you have taken us to die in the wilderness? ... Was this not the word which we spoke with you in Egypt, saying, ‘Leave us, that we may serve Egypt’? For it is better for us to serve Egypt than to die in the wilderness.”:

a. **היקיב** - Hiphil P 3ms (קרב) “he drew near”
b. **וישו** - Qal NP 3mp (ונשא) “they lifted”
c. **נוסף** - Qal PtcA ms (نسب) “pulling up”
d. **וידעו** - Qal NP 3mp (ידע) “they feared”
e. **ונשא** - Qal NP 3mp (נשא) “they cried out”
f. **ויאמר** - Qal NP 3mp (אמר) “they said”
g. **לקחת** - Qal P 2ms + 1cp suffix (לקחת) “you have taken us”
h. **למות** - Qal iC (מות) “to die”
i. **ולדבר** - Piel P 1cp (דבר) “we have spoken”
j. **וכאמר** - Qal iC (אמר) “saying”
k. **השיך** - Qal Impv ms (שיך) “Leave/cease (ms)!”
l. **נפשא** - Qal Cohortative 1cp (פשא) “may we serve”
m. **עבד** - Qal iC (עבד) “to serve”
n. **מות** - Qal iC (מות) “to die”

**Ex. 3:20** - And I will send my hand and I will strike Egypt in all my wonders which I will do in his midst. And after this, he will send you away:

a. **שלחת** - Qal PC 1cs (שלחת) “I will send”
b. **והךית** - Hiphil PC 1cs (ncoder) “I will strike”
c. **נפלא** - Niphal PtcP fp + 1cs suffix (נפלא) “my wonders”
d. **שיך** - Qal Impf 1cs (שיך) “I will do”
e. **שלחת** - Piel Impf 3ms (שלחת) “he will send away”
Ex. 7:10-13 - And Moses and Aaron went to Pharaoh, and they did that which the LORD commanded. And Aaron threw down his staff before Pharaoh and before his servants and it became a serpent. And also Pharaoh called to his wise men and to his doers of magic and the engravers of Egypt also did these, in their enchantments thus. And they threw, each man, his staff and they became serpents. But the staff of Aaron swallowed their staffs. And the heart of Pharaoh hardened, and he did not listen to them, just as the LORD had spoken.

a. וַיָּבֹא - Qal NP 3ms (בוא) “he went”
b. וַיַּﬠַשׂוּ - Qal NP 3mp (עשׂה) “they did”
c. צִוָּה - Piel P 3ms (צויה) “he commanded”
d. וַיַּשְׁלֵ - Hiphil NP 3ms (שלך) “he threw”
e. וַיְהִי - Qal NP 3ms (יה) “it was/became”
f. וַיִּקְרָא - Qal NP 3ms (קרא) “he called”
g. מְכַשְּׁפִים - Piel PtcA mp (כשף) “doers of magic”
h. וַיַּשְׁלִיכוּ - Hiphil NP 3mp (שׁלך) “they threw”
i. וַיִּהְיוּ - Qal NP 3mp (יה) “they were/became”
j. וַיִּבְלַע - Qal NP 3ms (בלע) “it swallowed”
k. וַיֶּחֱזַק - Qal NP 3ms (חזק) “it hardened”
l. שָׁמַע - Qal P 3ms (שמע) “he listened”
m. דִּבֶּר - Piel P 3ms (דבר) “he had spoken”

Ex. 14:15 - And the LORD to Moses, “Why are you crying to me? Speak to the sons of Israel and they will set out.”

a. וַיֹּאמֶר - Qal NP 3ms (אמר) “he said”
b. תִּצְﬠַק - Qal Impf 2ms (צעק) “you are crying”
c. דַּבֵּר - Piel Impv ms (דבר) “Speak (ms)!”
d. יֽסָּעוּ - Qal Impf 3mp (נסע) “they will set out”
Josh. 6:12-13 - And Joshua rose early in the morning, and the priests lifted the ark of the LORD, and the seven priests lifting seven trumpets of rams’ horns before the ark of the LORD were walking, going. And they blew the trumpets. And the one who was equipped was walking before them. And the one who was gathering was walking after the ark of the LORD. [The priests] were walking and blowing the trumpets.

a. וַיַּשְׁכֵּם - Hiphil NP 3ms (שׁכם) “he rose early”
b. וַיִּשְׂאוּ - Qal NP 3mp (נשׂא) “they lifted”
c. נֹשְׂאִים - Qal PtcA mp (נשׂא) “lifting (mp)”
d. הֹלְכִים - Qal PtcA mp (הלך) “walking”
e. הָלָל - Qal iA (הלל) “to walk”
f. וְתָקְעוּ - Qal PC (תקע) “they were blowing”
g. הַמְאַסֵּף - Qal PtcP ms (אסף) “the one who was equipped”
h. הָלָל - Qal PtcA ms (הלך) “walking”
i. הָלָל - Piel PtcA (למשל) “the one gathering”
j. הָלָל - Qal iA (הלל) “to walk”
k. תָקוֹﬠַ - Qal iA (תקע) “to blow”

16.10: Exegetical Exercises - Revocalization

- “In order that they would possess the remnant of Edom”
- אדם can mean either “Edom” or “Man”
- Genesis 49:24b - “from there is the shepherd, the stone of Israel”
  ○ שֵׁם = “name”
  A. “Truly, silence, do you speak righteousness?”
    a. אֵלִם = “gods”
  B. “To keep you from an evil woman”
    a. רַע = “friend”
  C. “He took no delight in blessing, and it was far from him”
    a. וְתִרְחַק = “let it be far”

24 Though the pausal form would be רָע.
### Chapter 17 (טו)

#### 17.7: Language Exercises

**A. Abbreviations:** Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>הַשְׁכִּים</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שָׁכָן</td>
<td>he rose early</td>
</tr>
<tr>
<td>שֻׁלְחָה</td>
<td>Pual</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>שָׁלֹחַ</td>
<td>he was sent off</td>
</tr>
<tr>
<td>אָמֵר</td>
<td>Qal</td>
<td>iA</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>אָמַר</td>
<td>to say</td>
</tr>
<tr>
<td>מֻשְׁלֶכֶת</td>
<td>Hophal</td>
<td>PtcP</td>
<td>-</td>
<td>f</td>
<td>s</td>
<td>שָׁלֹך</td>
<td>one (f) caused to throw</td>
</tr>
<tr>
<td>לֶשֶכֶת</td>
<td>Hiphil</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שָׁכָן</td>
<td>he rose early</td>
</tr>
<tr>
<td>תֹּאמַרְנָה</td>
<td>Qal</td>
<td>Impf</td>
<td>3²⁵</td>
<td>f</td>
<td>p</td>
<td>אָמַר</td>
<td>they (f) are saying</td>
</tr>
<tr>
<td>הַשְׁכָּה</td>
<td>Hiphil</td>
<td>PC</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>שָׁכַה</td>
<td>I sent</td>
</tr>
<tr>
<td>לֶשֶלֶפֶת</td>
<td>Hophal</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>שָׁלֹך</td>
<td>he was caused to throw</td>
</tr>
<tr>
<td>לֶשֶלֶפֶת</td>
<td>Hophal</td>
<td>NP</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>שָׁלֹך</td>
<td>you (fs) were caused to throw</td>
</tr>
<tr>
<td>לֶשֶכֶם</td>
<td>Hiphil</td>
<td>iA/Impv</td>
<td>-/2</td>
<td>-/m</td>
<td>-/s</td>
<td>שָׁכָן</td>
<td>to rise early/Rise early (ms)!</td>
</tr>
</tbody>
</table>

²⁵ While this form could also be 2fp, it is only attested as a 3fp (Gen 31:14; Ruth 1:10, 1:19, 4:14; 1 Sam 9:12)
B.

1 Kings 13:24b-25 - And his carcass (f) was thrown in the road, and his donkey was standing beside it (f), and the lion was standing beside the carcass. And behold! men were passing by and they saw the carcass having been thrown in the road and the lion standing beside the carcass and they went and they spoke of it in the city (f) which the old prophet was dwelling in it (f).

Ex. 14:1-4a - And the LORD spoke to Moses, saying, “Speak! to the sons of Israel and they shall turn and camp… by the sea. And Pharaoh will say of the sons of Israel, ‘They are wandering around in confusion, the wilderness is shut against them.’ And I will harden the heart of Pharaoh, and he will chase after them.”

Ps. 22:11-12 - On you I have been cast from the womb, from the belly of my mother you [have been] my God. May you not be distant from me when adversity is near, for there is no one who helps.
Num. 21:2-3 - And Israel vowed a vow to the LORD, and he (Israel) said, “If you certainly give this in my hand, I will destroy their cities.” And the LORD listened to the voice of Israel, and he gave the Canaanites, and he destroyed them and their cities, and he called the name of the place Hormah (destruction).:

a. וַיִּדַּר = Qal NP 3ms (נדר) “he vowed”
b. וַיֹּאמַר = Qal NP 3ms (אמר) “he said”
c. נָתֹן = Qal iA (נתן) “to give”
d. תִּתֵּן = Qal Impf 2ms (תתן) “you will give”
e. וְהַחֲרַמְתִּי = Hiphil PC 1cs (חרם) “I will destroy”
f. נָתֵן = Qal NP 3ms (נתן) “he gave”
g. וַיִּשְׁמַע = Qal NP 3ms (שמע) “he listened”
h. וַיִּתֵּן = Qal NP 3ms (נתן) “he gave”
i. וַיַּחֲרֵם = Hiphil NP 3ms (חרם) “he destroyed”
j. וַיִּקְרָא = Qal NP 3ms (קרא) “he called”

Gen. 19:27-28 - And Abraham rose early in the morning, towards the place where he stood there before the LORD, and he looked down upon the faces of Sodom and Gomorrah, and upon all the faces of the land around, and he saw, and behold! the smoke of the land went up as the smoke of the furnace.:

a. וַיַּשְׁכֵּם = Hiphil NP 3ms (שקם) “he rose early”
b. עָמַד = Qal P 3ms (עמד) “he stood”
c. וַיַּשְׁקֵף = Hiphil NP 3ms (שקף) “he looked down”
d. וַיַּרְא = Qal NP 3ms (ראה) “he saw”
e. עָלָה = Qal P 3ms (עלה) “it went up”

Ex. 22:16 - If her father utterly refuses to give her to him, he will weigh [and pay] silver according to the dowry of virgins.:

a. מָאֵן = Piel iA (מאן) “to refuse”
b. יְמָאֵן = Piel Impf 3ms (מאן) “he will refuse”
c. לְתִתָּהּ = Qal iC + 3fs suffix (נתן) “to give her”
d. יִשְׁקֹל = Qal Impf 3ms (שקול) “he will weigh”
17.8: Exegetical Exercises - Identifying Mispointed Qal Passives

- And the princes of Pharaoh saw her, and they praised her to Pharaoh, and she was taken to the house of Pharaoh.
  - וַתֻּקַּח = Pual or Hophal NP 2fs (לָכַּח)
  - It occurs neither in the Piel nor the Hiphil

- Please let a little water be taken.
  - יֻקַּח = Pual or Hophal Jussive 3ms (לָכַּח)
  - No use in either Piel or Hiphil. Therefore, originally Qal Passive.

- You will be consumed by a sword.
  - תְּאֻכְּלוּ = Pual Impf 2mp (אכָל)
  - No use in the Piel. Therefore, originally Qal Passive.

- Things spoken of you.
  - מְדֻבָּר = Pual PtcP ms (דבר)
  - Predominantly used in the Piel. Therefore, NOT originally Qal Passive.

- And a messenger has been sent among the nations.
  - שֻׁלָּח = Pual 3ms (שלח)
  - Attested use in the Piel. Therefore, NOT originally Qal Passive.

- Seven times it will be avenged.
  - יֻקָּם = Hophal Impf 3ms (נקם)
  - No use in the Hiphil. Therefore, originally Qal Passive.

- He who was made king over the kingdom of the Chaldeans.
  - הָמְלַ = Hophal P 3ms (מלך)
  - Attested use in the Hiphil. Therefore, NOT originally Qal Passive.

- These are the sons of Jacob who were born to him in Paddan-Aram.
  - יֻלַּד = Pual P 3ms (ילד)
  - No related use in the Piel. Therefore, originally Qal Passive.
Chapter 18 (יה)

Numbers and Counting

18.5: Language Exercises

Gen. 5:3-5 - And Adam lived 130 years, and he begat [a son] in his likeness, according to his image. And he called his name, Seth. And the days of Adam, after his begetting Seth was 800 years. And he begat sons and daughters. And all the days of Adam which he lived were 930 years, then he died.

a. וַיְחִי = Qal NP 3ms (חיה) “he lived”
b. וַיּוֹלֶד = Hiphil NP 3ms (ילד) “he begat”
c. וַיִּקְרָא = Qal NP 3ms (קרא) “he called”
d. וַיִּהְיוּ = Qal NP 3mp (יהיה) “they were”
e. הוֹלִידוֹ = Hiphil iC + 3ms suffix (ילד) “his begetting”
f. חַי = Qal P 3ms (חיה) “he lived”
g. וַיָּמֹת = Qal NP 3ms (מות) “he died”

Ex. 29:15-16 - And the one ram you (ms) shall take and Aaron and his sons shall lay their hands upon the head of the ram, and you (ms) shall slaughter the ram and take its blood and you shall toss it upon the altar, all around.

a. תִּקָּח = Qal Impf 2ms (לקח) “you shall take”
b. וְסָמְכוּ = Qal PC 3cp (סמך) “they shall lay/lean”
c. וְשָׁחַטָּ = Qal PC 2ms (שׁחטׁ) “you shall slaughter”
d. וְלָקַחְתָּ = Qal PC 2ms (לקח) “you shall take”
e. וְזָרַקְתָּ = Qal PC 2ms (זרק) “you shall toss/sprinkle”

Gen. 5:9-11 - And Seth lived 105 years, and he begat Enosh. And Seth lived after his begetting Enosh 807 years. And he begat sons and daughters. And all the days of Seth were 912 years, then he died.

a. no new forms

Gen. 5:9-11 - And Enosh lived 90 years and he begat Kenan. And Enosh lived after his begetting Kenan 815 years. And he begat sons and daughters. And all the days of Enosh were 905 years, then he died.

a. no new forms

Gen. 5:12-14 - And Kenan lived 70 years and he begat Mahalalel. And Kenan lived after his begetting Mahalalel 840 years. And he begat sons and daughters. And all the days of Kenan were 910 years, then he died.

a. no new forms

Gen. 5:15-17 - And Mahalalel lived 65 years and he begat Jared. And Mahalalel lived after his begetting Jared 830 years. And he begat sons and daughters. And all the days of Mahalalel were 895 years, then he died.

26 cf. Errata for Page 228 n.5: https://www.introductiontohebrew.com/errata
a. *no new forms*

**Gen. 5:18-20** - And Jared lived 162 years and he begat Enoch. And Jared lived after his begetting Enoch 800 years. And he begat sons and daughters. And all the days of Jared were 962 years, then he died.

a. *no new forms*

**Gen. 5:21-24** - And Enoch lived 65 years and he begat Methuselah. And Enoch walked with God after his begetting Methuselah 300 years. And he begat sons and daughters. And all the days of Enoch were 365 years. And Enoch walked with God, and he was nothing, because God took him.

a. וַיִּתְהַלֵּל = Hithpael NP 3ms (הלך) “he walked”

b. לָקַח = Qal 3ms (לקח) “he took”

**Gen. 7:2-3** - Of all the clean beasts, you will take to yourself seven [and] seven, man and his wife. And of the beast (f) which it (f) is not clean, two, man and his wife. Also, of the birds of the heavens, seven [and] seven, male and female, to preserve seed/offspring alive over the face of all the earth.

a. תִּקַּח = Qal Impf 2ms (לקח) “you will take”

b. לְחַיּוֹת = Piel iC (חי) “to preserve alive”

**Gen. 22:3-4** - And Abraham rose early in the morning, and he bound his donkeys and he took his two youths with him, and Isaac, his son. And he cut wood of offering into pieces and arose and went to the place which God said to him. And on the third day, Abraham lifted his eyes and he saw the place from a distance.

a. וַיַּשְׁכֵּם = Hiphil NP 3ms (שׁכם) “he rose early”

b. וַיַּחֲבֹשׁ = Qal NP 3ms (חבש) “he bound”

c. וַיִּקַּח = Qal NP 3ms (לקח) “he took”

d. וַיְבַקַּע = Piel NP 3ms (בקע) “he cut into pieces”

e. וַיִּקַּח = Qal NP 3ms (לקח) “he rose”

f. וַיָּקָם = Qal NP 3ms (קום) “he went”

g. אָמַר = Qal P 3ms (אמר) “he told”

h. וַיִּשָּׂא = Qal NP 3ms (נשא) “he lifted”

i. וַיֵּלֶךְ = Qal NP 3ms (הלך) “he saw”
18.6: Exegetical Exercises - Letters for Numbers

<table>
<thead>
<tr>
<th>Text</th>
<th>Word</th>
<th>Mp Note</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen 19:1</td>
<td>סְדֹמָה</td>
<td>ג</td>
<td>3</td>
</tr>
<tr>
<td>Isa 34:16</td>
<td>נֶﬠְדָּרָה</td>
<td>ל</td>
<td>1</td>
</tr>
<tr>
<td>Gen 6:14</td>
<td>נָגֵר</td>
<td>ל</td>
<td>1</td>
</tr>
<tr>
<td>Ps 95:10</td>
<td>תֹﬠֵי</td>
<td>ב</td>
<td>2</td>
</tr>
<tr>
<td>Gen 19:2</td>
<td>קָדְרִין</td>
<td>ל</td>
<td>1</td>
</tr>
<tr>
<td>Gen 1:12</td>
<td>לְמִינֵהוּ</td>
<td>יד</td>
<td>14</td>
</tr>
<tr>
<td>Gen 1:8</td>
<td>לְמִינֵהוּ</td>
<td>ל</td>
<td>1</td>
</tr>
</tbody>
</table>

- סְדֹמָה occurs in its lexical form 30 times. Including suffixes and prefixes, it occurs 39 times total.
  - directional "ג"
- אֲדֹנַי = “my lords”; אֲדֹנָי = “Lord”
  - marking the noun as the title “Lord”, generally used for God, instead of the human counterpart
### Chapter 19 (יט)

#### Niphal

19.8: Language Exercises

A. Abbreviations: Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>נִשְׁאָר</td>
<td>Niphal</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>שאר</td>
<td>“one (ms) remaining”</td>
</tr>
<tr>
<td>נִשָּׁאֵר</td>
<td>Niphal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שאר</td>
<td>“he will remain”</td>
</tr>
<tr>
<td>נָשָּׁאְר</td>
<td>Niphal</td>
<td>NP</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>שאר</td>
<td>“I remained”</td>
</tr>
<tr>
<td>נִנָּצְלַ</td>
<td>Niphal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נָצְל</td>
<td>“he will be saved”</td>
</tr>
<tr>
<td>נָצְלַ</td>
<td>Niphal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>נָצְל</td>
<td>“you (mp) were saved”</td>
</tr>
<tr>
<td>נָצְלַתֶּם</td>
<td>Niphal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>נָצְל</td>
<td>“you delivered”</td>
</tr>
<tr>
<td>נִצַּלְתֶּם</td>
<td>Hiphil</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>נָצְל</td>
<td>“you delivered”</td>
</tr>
<tr>
<td>נִצַּל</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נָצְל</td>
<td>“he will deliver”</td>
</tr>
<tr>
<td>נַנְצֵל</td>
<td>Niphal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>נָצְל</td>
<td>“to be saved”</td>
</tr>
<tr>
<td>נַכְרַ</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>כְרַ</td>
<td>“they (m) cut”</td>
</tr>
<tr>
<td>נַכְרַ</td>
<td>Niphal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>כְרַ</td>
<td>“he will be cut off”</td>
</tr>
<tr>
<td>נַכְרַ</td>
<td>Niphal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>כְרַ</td>
<td>“to cut off”</td>
</tr>
<tr>
<td>נַכְרֵי</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>כְרַ</td>
<td>“he cut off”</td>
</tr>
</tbody>
</table>
B.

**Ex. 14:14** - The LORD will wage war for you; and you (mp) will keep silent.

1. יִלָּחֵם = Niphal Impf 3ms (לחם) “he will wage war”
2. תַּחֲרִישׁוּן = Hiphil Impf 2mp (חיש) “you (mp) will keep silent”

**Gen. 5:1-2** - This is the book of the generations of Adam, in the day of God’s creation of Adam, in the likeness of God he made him; Male and female he created them and he blessed them, and the called their name “Adam” in the day of their creation.

1. בְּרֹא = Qal iC (ברא) “to create”
2. עָשָׂה = Qal P 3ms (עשה) “he made”
3. בְּרָאָם = Qal P 3ms + 3mp suffix (בראם) “he created them”
4. וַיְבָרֶ = Piel NP 3ms (ברך) “he blessed”
5. וַיִּקְרָא = Qal NP 3ms (קרא) “he called”
6. הִבָּֽרְאָם = Niphal iC + 3mp suffix (בראם) “to create them”

**Ex. 14:6-8** - And he made his chariot ready, and his people he took with him. And he took 600 chosen chariots and all the chariots of Egypt and the armor-bearer over them all. And the LORD hardened the heart of Pharaoh, king of Egypt, and he chased after the sons of Israel and the sons of Israel were going out with a high hand.

1. וַיֶּאְסׁר = Qal NP 3ms (אסר) “he made ready”
2. לָקַח = Qal P 3ms (לקח) “he took”
3. וַיִּקַּח = Qal NP 3ms (كثر) “he took”
4. בָּחוּר = Qal PtcP ms (בחר) “chosen”
5. וַיְחַזֵּק = Piel NP 3ms (חזק) “he hardened”
6. וַיְרָדֹף = Qal NP 3ms (רדף) “he chased”
7. יֹצְאִים = Qal PtcA mp (יצא) “going out”
8. דָמָה = Qal PtcA fs (רום) “high”
Ex. 3:15-16 - And again, God said to Moses, “You will say this to the sons of Israel: ‘The LORD, God of your fathers, God of Abraham, God of Isaac, God of Jacob, has sent me to you. This is my name forever, and this is my memorial from generation to generation.’ Go! and gather the elders of Israel and you will say to them: ‘The LORD, God of your fathers, has appeared to me, God of Abraham, Isaac, and Jacob, saying, “Certainly, I have attended to you and to what is done to you in Egypt.”’”

a. נִרְאָה = Qal Impf ms (רא) “he said”
b. נְשׁוּ֖ת = Qal Impf 2ms (שוח) “you (ms) will say”
c. שָׁלַ֙מְתִּ֔י = Qal P 3ms + 1cs suffix (שהל) “he has sent me”
d. נְבַדְתֵּּ֔י = Qal Impv ms (נהל) “Go!”

e. נָשַׁ֙תַּ֔י = Qal PC 2ms (שוח) “(you will) gather”
f. נָשַׁ֙תַּ֔י = Qal PC 2ms (שוח) “(you will) say”
g. נָשַׁ֙תַּ֔י = Niphal 3ms (רוא) “he appeared”
h. נָשַׁ֙תַּ֔י = Qal iC (רוא) “saying”
i. נָשַׁ֙תַּ֔י = Qal iA (פָּקֹד) “to attend”
j. נָשַׁ֙תַּ֔י = Qal 1cs (פקד) “I have attended”
k. נָשַׁ֙תַּ֔י = Qal PtcP ms + def. art. (עשה) “what has been done”

Josh. 4:6-7 - In order that this may be a sign in your midst, when your children ask in the future, saying, “What are these stones to you?” And you will say to them, “because the waters of the Jordan were cut off before the ark of the covenant of the LORD when it passed over the Jordan, the waters of the Jordan were cut off, and these stones will be for a memorial to sons of Israel forever.”

a. תָּתָֽהוּ = Qal Impf 3fs (תית) “this (f) will be”
b. תֶּשֶׁ֥בֶן = Qal Impf 3mp (שבע) “they will ask”
c. לָאֶמְרֵּֽלָּ֔י = Qal iC (אמר) “to say”
d. נָשַׁ֙תַּ֔י = Qal PC 2mp (שוח) “you (mp) will say”
e. נָשַׁ֙תַּ֔י = Niphal 3cp (רどれ) “they were cut off”
f. נָשַׁ֙תַּ֔י = Qal iC + 3ms suffix (עשיר) “when it passed over it”
ge. נָשַׁ֙תַּ֔י = Qal PC 3cp (עשיר) “they will be”

Gen. 6:10-12 - And Noah begat three sons: Shem, Ham, and Japheth. And the earth had become corrupt before God and the earth was full of violence. And God saw the earth, and behold! it had become corrupted, for all flesh had corrupted its way upon the earth:

a. נָשַׁתַּ֔י = Hiphil NP 3ms (组织领导) “he begat”
b. נָשַׁתַּ֔י = Niphal NP 3fs (שוח) “it became corrupt”
c. נָשַׁתַּ֔י = Niphal NP 3fs (מלא) “it became full”
d. נָשַׁתַּ֔י = Qal NP 3ms (רא) “he saw”
e. נָשַׁתַּ֔י = Niphal P 3fs (שוח) “it became corrupted”
f. נָשַׁתַּ֔י = Hiphil P 3ms (שהו) “it corrupted”
Lev. 26:3-8 - If you walk in my statutes and keep my commands, and do them, then I will give your rains in their time and the land will give her produce, and the tree of the field will give his fruit... And you will chase your enemies and they will fall before you by the sword. And five of you will chase a hundred, and a hundred of you will chase a myriad, and your enemies will fall before you by the sword.:

- Lev. 26:3 = Qal Impf 2mp (הלך) “you (mp) will walk”
- Lev. 26:4 = Qal Impf 2mp (שמר) “you (mp) will keep”
- Lev. 26:5 = Qal 2mp (עשׂה) “you (mp) will do”
- Lev. 26:6 = Qal PC 1cs (נתן) “I will give”
- Lev. 26:7 = Qal PC 3fs (נתן) “it (f) will give”
- Lev. 26:8 = Qal Impf 3ms (נתן) “it (m) will give”
- Lev. 26:9 = Qal PC 2mp (רדף) “you (mp) will chase”
- Lev. 26:10 = Qal PC 3cp (נפל) “they will fall”
- Lev. 26:11 = Qal PC 3cp (רדף) “they will chase”
- Lev. 26:12 = Qal Impf 3mp (רדף) “they will chase”

Deut. 23:16 - Do not hand over a servant to his master who has escaped to you from his master.:

- Deut. 23:16 = Hiphil Impf 2ms (סגר) “you will hand over”
- Deut. 23:17 = Niphal Impf 3ms (נצל) “he has escaped”

Ruth 1:3-4 - And Elimelech, husband of Naomi died, and she was left, she and her two sons. And they took to themselves Moabite wives: the name of one [was] Orpah, and the name of the second [was] Ruth. And they dwelled there about ten years.:

- Ruth 1:3 = Qal NP 3ms (מת) “he died”
- Ruth 1:4 = Niphal NP 3fs (שאר) “she was left”
- Ruth 1:5 = Qal NP 3mp (נשׂא) “they took”
- Ruth 1:6 = Qal NP 3mp (לשׁב) “they dwelled”

Judg. 1:4-5 - And Judah went up and the LORD gave the Canaanite and the Perizzite into their hand. And they struck them in Bezek -- ten thousand men (sg). And they found Adoni-Bezek in Bezek and they waged war with him, and they struck the Canaanite and the Perizzite.:

- Judg. 1:4 = Qal NP 3ms (떠ש) “he went up”
- Judg. 1:5 = Qal NP 3ms (נתן) “he gave”
- Judg. 1:6 = Hiphil NP 3mp + 3mp suffix (נראה) “they struck them”
- Judg. 1:7 = Qal NP 3mp (מצאו) “they found”
- Judg. 1:8 = Niphal NP 3mp (ללחם) “they waged war”
- Judg. 1:9 = Hiphil NP 3mp (לבח) “they struck”
19.9: Exegetical Exercises - Oaths

- And Saul listened to the voice of Jonathan, and Saul swore: “As the LORD lives, he will not be put to death!”
- And David swore, saying: “Thus may God do to me and thus may he add if before the sun goes down I taste bread or anything else!”
- As the LORD lives, one hair shall not fall from his head to the ground
- And he said: “Thus may God do to me and thus may he add if the head of Elisha, son of Shaphat, remains standing upon him this day!”
- And the LORD heard the sound of your words and he was angry and he swore, saying: “Not one of these men of this evil generation will see the good land which I swore to give to your fathers!”
Chapter 20 (ס)

Hithpael

20.9: Language Exercises

A. Abbreviations: Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>הִתְפַּלֵּל</td>
<td>Hithpael</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>פָלָל</td>
<td>he prayed</td>
</tr>
<tr>
<td>טָהֵר</td>
<td>Qal²⁷</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>סָרָר</td>
<td>he was clean</td>
</tr>
<tr>
<td>אֶתְפַּלֵּל</td>
<td>Hithpael</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>פָלָל</td>
<td>I will pray</td>
</tr>
<tr>
<td>נִתְפַלְלִים</td>
<td>Hithpael</td>
<td>NP</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>פָלָל</td>
<td>I prayed</td>
</tr>
<tr>
<td>מִתְפַלְלִים</td>
<td>Hithpael</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>פָלָל</td>
<td>ones (m) who pray</td>
</tr>
<tr>
<td>קָבָלתי</td>
<td>Piel</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>Этот</td>
<td>I grasped</td>
</tr>
<tr>
<td>קָבָל</td>
<td>Hithpael</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>Этот</td>
<td>he will show courage</td>
</tr>
<tr>
<td>מַקְבַּל</td>
<td>Hithpael</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>Этот</td>
<td>we will show courage</td>
</tr>
<tr>
<td>קָבַל</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>Этот</td>
<td>you (ms) were strong</td>
</tr>
<tr>
<td>הָקִישוּ</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>כָּלַש</td>
<td>they made holy</td>
</tr>
<tr>
<td>מָהַקָּישָה</td>
<td>Hithpael</td>
<td>Ptc</td>
<td>-</td>
<td>f</td>
<td>s</td>
<td>כָּלַש</td>
<td>one (fs) purifying herself</td>
</tr>
<tr>
<td>עָקִיתִי</td>
<td>Hithpael</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>כָּלַש</td>
<td>I purified myself</td>
</tr>
<tr>
<td>הַקִּישָה</td>
<td>Pual</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>כָּלַש</td>
<td>one (ms) who is</td>
</tr>
</tbody>
</table>

²⁷ This form is *stative*
B.

2 Chron. 15:8-10 - And as Asa heard these words and the prophecy of Oded the prophet, he showed courage and made the detested things in all the land of Judah and Benjamin pass away, as well as from the cities which he captured from the hill-country of Ephraim. And he renewed the altar of the LORD which was before the vestibule of the LORD. And he gathered all of Judah and Benjamin, and the sojourners with them from Ephraim and Manasseh, and from Simeon, for they had fallen upon him from Israel in abundance, in their seeing that the LORD his God [was] with him. And they gathered [in?] Jerusalem in the third month of the fifteenth year of Asa’s reign.

| הִתְחַזֵּק | Hithpael | Impf | 3 | m | p | טמא | he will make himself unclean |
| אָלַךְ | Qal | Impf | 3 | m | p | טמא | they (m) will purify themselves |
| נָפְלוּ | Hithpael | Impf | 3 | m | s | טמא | he will make himself unclean |
| נָפְלוּ | Piel | P | 3 | m | s | טמא | he defiled |
| רְאֹתָם | Hithpael | NP | 1 | c | s | שָׁמְר | I kept myself |
| נָפְלוּ | Qal | NP | 3 | m | s | שָׁמְר | he became drunk |

a. שמע = Qal iC (שמע) “to hear”
b. התחזק = Hithpael P 3ms (תחזק) “he showed courage”
c. והָעַבֵר = Hiphil P 3ms (עבר) “he made pass away”
d. לָכַד = Qal 3ms (לכד) “he captured”
e. והָעַבֵר = Piel NP 3ms (עבר) “he renewed”
f. קִבּוֹץ = Qal NP 3ms (קיבץ) “he gathered”
g. והַגָּרִים = Qal PtcA mp (גרים) “the ones who sojourn”
h. נפלו = Qal P 3cp (נפל) “they fell”
i. ראות = Qal iC + 3mp suffix (ראה) “their seeing”
j. וקִבּוֹצֵו = Niphal NP 3mp (קיבוץ) “they gathered”
Numbers 11:16-18 - And the LORD said to Moses, “Gather to me seventy men from the elders of Israel whom you know that they are elders of the people and its official, and you will take them to the tent of meeting and they will station themselves there with you. And I will come down and I will speak with you there and I will take away from the spirit which is upon you, and I will put [it] upon them, and they will carry with you among the burden of the people, and you will not carry [it] on your own. And to the people you will say, ‘Sanctify yourselves for tomorrow and you will eat meat, since you have wept in the ears of the LORD, saying, “Who gives us meat to eat? For it was good for us in Egypt!ˮ And the LORD will give you meat and you will eat.’”

Gen. 20:17-18 - And Abraham prayed to God, and God healed Abimelech and his wife, and his maids, and they bore children. For the LORD surely shut behind every womb of the house of Abimelech, on account of the thing concerning Sarah, the wife of Abraham.

66
1 Sam. 26:1-2 - And the Ziphites came in unto Saul, at Gibeah, saying, “Is not David hiding himself in the hill of Hachilah, upon the face of the desert?” And Saul rose and went down to the wilderness of Ziph and with him 3000 men, chosen ones of Israel, to seek David in the wilderness of Ziph.

Num. 7:88-89 - And all the oxen of the sacrifice of peace [is] 24 bulls, 60 rams, 60 male goats, 60 yearling sheep. This is the dedication of the altar after it was anointed. And when Moses entered into the tent of meeting to speak with him, he heard the voice speaking to him from upon the mercy-seat which is upon the ark of testimony, between the two cherubim. And he spoke to him.

Ex. 19:20-22 - And the LORD came down upon the mountain of Sinai, to the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up. And the LORD said to Moses, “Go down! Warn the people! Lest they break through to the LORD to see. And many of them will fall. And also the priests who are drawing near to the LORD, they will consecrate themselves, lest the LORD break through them!”
2 Sam. 10:11-13 - And he said, “If Aram is stronger than I am, then you will be to me salvation. And if the sons of Ammon are stronger than you, I will go to deliver you. Be strong! and let us strengthen ourselves on behalf of our people, and on behalf of the cities of our God, and the LORD will do that which is good in his eyes.” And Joab drew near, and the people who were with him, to wage war against Aram. And they fled from before them!

Judg. 20:20-22 - And the men of Israel went out to the battle with Benjamin and the men of Israel set themselves in order with them to battle against Gibeah. And the sons of Benjamin went out from Gibeah and they destroyed in Israel, on that day, 22,000 men, to the ground. And the people, the men of Israel, strengthened themselves and they again set themselves in order for battle in the place which they set themselves in order there on the first day.

---

28 singular form; plural meaning
2 Kings 20:2-3 - And he turned his face to the wall, and prayed to the LORD, saying: “I pray to you, O LORD! Remember, please, how I have walked back and forth before you in truth. And with a peaceful heart. And I have done what is good in your eyes.” And Hezekiah wept, and great weeping.

2 Chronicles 30:17-20 - For many are in the congregation who have not consecrated themselves, and the Levites [are] over the slaughtering of the passover for all who are not clean, to consecrate to the LORD. For the greatness of the people, many from Ephraim and Manasseh, Issachar and Zebulun have not cleansed themselves, since they have eaten of the passover not as it is written, for Hezekiah prayed for them, saying: “the LORD, the good one, will pardon on account of all whose heart is fixed to seek God, the LORD, God of his fathers, and not like the purifying of the holy thing.” And the LORD heard Hezekiah and healed the people.
### 20.10: Exegetical Exercises - Roots and Conjugations

<table>
<thead>
<tr>
<th>נבב</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Active</strong></td>
<td>Qal</td>
<td>Piel</td>
<td>Hiphil</td>
</tr>
<tr>
<td><strong>steal</strong></td>
<td><strong>steal away</strong></td>
<td><strong>n/a</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Niphal</strong></td>
<td><strong>be stolen</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Pual</strong></td>
<td><strong>be stolen away</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Hophal</strong></td>
<td><strong>n/a</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Reflexive</strong></td>
<td><strong>Hithpael</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>steal</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>שלוח</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Active</strong></td>
<td>Qal</td>
<td>Piel</td>
<td>Hiphil</td>
</tr>
<tr>
<td><strong>send</strong></td>
<td><strong>send away</strong></td>
<td><strong>set loose</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Niphal</strong></td>
<td><strong>be sent away</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Pual</strong></td>
<td><strong>be sent away</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Hophal</strong></td>
<td><strong>n/a</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Reflexive</strong></td>
<td><strong>Hithpael</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>n/a</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Root</td>
<td>Choice of Stems Possibly Relevant (Well Attested in 2 or 3 Columns)</td>
<td>Choice of Stems Not Relevant (Occurs in Only 1 Column)</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>---------------------------------------------------------------</td>
<td>------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>גאל</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>למד</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>אבד</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>מת</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>בר</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>רוש</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>אבה</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>הלה</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>גלה</td>
<td>x</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Chapter 21 (חָמָא)

#### Pronominal Suffixes on Verbs

#### 21.6: Language Exercises

**A. Abbreviations:** Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle; Sfx = Suffix

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Sfx</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;TreeNodeCount=&quot;1&quot;&gt;&lt;/TreeNodeCount&gt;</td>
<td>Qal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2ms</td>
<td>עמד</td>
<td>your standing</td>
</tr>
<tr>
<td>TreeNodeCount=&quot;1&quot;&gt;&lt;/TreeNodeCount&gt;</td>
<td>Hiphil</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>1cs</td>
<td>עמד</td>
<td>he stationed me</td>
</tr>
<tr>
<td>TreeNodeCount=&quot;1&quot;&gt;&lt;/TreeNodeCount&gt;</td>
<td>Piel</td>
<td>NP</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>-</td>
<td>דבר</td>
<td>she/you (ms) will speak</td>
</tr>
<tr>
<td>TreeNodeCount=&quot;1&quot;&gt;&lt;/TreeNodeCount&gt;</td>
<td>Piel</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3ms</td>
<td>דבר</td>
<td>his speaking</td>
</tr>
<tr>
<td>TreeNodeCount=&quot;1&quot;&gt;&lt;/TreeNodeCount&gt;</td>
<td>Piel</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>2mp</td>
<td>קדשׁ</td>
<td>the one who sanctifies you (mp)</td>
</tr>
<tr>
<td>TreeNodeCount=&quot;1&quot;&gt;&lt;/TreeNodeCount&gt;</td>
<td>Pual</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>1cs</td>
<td>קדשׁ</td>
<td>my holy ones</td>
</tr>
<tr>
<td>TreeNodeCount=&quot;1&quot;&gt;&lt;/TreeNodeCount&gt;</td>
<td>Hithpael</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>קדשׁ</td>
<td>they will consecrate themselves</td>
</tr>
<tr>
<td>TreeNodeCount=&quot;1&quot;&gt;&lt;/TreeNodeCount&gt;</td>
<td>Niphal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>1cs</td>
<td>להב</td>
<td>they have fought against me</td>
</tr>
<tr>
<td>TreeNodeCount=&quot;1&quot;&gt;&lt;/TreeNodeCount&gt;</td>
<td>Hiphil</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>3ms</td>
<td>רחק</td>
<td>Put it far away</td>
</tr>
</tbody>
</table>

---

This form is only attested in Obadiah 11, where sense dictates a Qal Infinitive Construct with suffix; though it is formally equivalent to a Qal Perfect 3ms with suffix. (cf. 13.3, p. 153)
<table>
<thead>
<tr>
<th>הַכִּירֵנִי</th>
<th>Hiphil</th>
<th>iC</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>1cs</th>
<th>נכר</th>
<th>regarding me</th>
</tr>
</thead>
</table>

B.

2 Chron. 24:25-26 - When they had gone from him, when they left him with severe wounds, his servants had conspired against him, for the blood of the sons of Jehoiada, the priest. And they killed him on his bed, and he died. And they buried him in the city of David, but they did not bury him in the burial-places of the kings. And those who conspired against him were Zabad, son of Shimath, the Ammonite, and Jehozabad, son of Shimrit, the Moabite:

a. **וּבְלֶכְתָּם** = Qal iC + sfx 3mp (הלך) “when they went”

b. **ﬠָזְבוּ** = Qal P 3cp (עזב) “they left”

c. **הִתְקַשְּׁרוּ** = Hithpael P 3cp (קשׁר) “they conspired”

d. **וַיַּהַרְגֻהוּ** = Qal NP 3mp + sfx 3ms (הרג) “they killed him”

e. **וַיָּמֹת** = Qal NP 3ms (מות) “he died”

f. **וַיִּקְבְּרֻהוּ** = Qal NP 3mp + sfx 3ms (קבר) “they buried him”

g. **קְבָרֻהוּ** = Qal P 3cp + sfx 3ms (קבר) “they buried him”

h. **הַמִּתְקַשְּׁרִים** = Hithpael Ptc mp (קשׁר) “the ones who conspired”
Deut. 24:1-4 - When a man takes a wife and marries her, and it comes about that she does not find favor in his eyes, since he has found in her a shameful thing,\(^{30}\) he will write her a document of divorce and give it into her hand and send her away from his house. And (should) she go out from his house and go and become another man’s; and the latter man hates her and he writes her a document of divorce and gives it into her hand and sends her away from his house or if the later man, who took her to be his wife, dies; her first husband, who sent her away, may not return to take her to become his wife after she has been defiled, since she is an abomination before the LORD. And you shall not bring sin upon the land which the LORD your God is giving you for an inheritance.

\(^{30}\)を探, literally “a nakedness of word/thing”
1 Kings 1:2-4 - And his servants said to him, “Let them seek for my lord, the king, a young woman, a virgin, and she stand before the king. And she will be to him a stewardess and she will lie down upon your bosom. And my lord, the king, will be warmed.” And they sought a beautiful young woman in all the territory of Israel, and they found Abishag the Shunammite, and they brought her to the king. And the young woman was very beautiful, and she was a stewardess to the king, and she served him; but the king did not know her.

- **וַיֹּאמְרוּ** (they said)
- **יְבַקְשׁוּ** (let them seek)
- **וְﬠָמְדָה** (she will stand)
- **וְתְהִי** (she will be)
- **וּתְהִי** (she will lie down)
- **וְחַם** (he will be warmed)
- **וַיְבַקְשׁוּ** (they sought)
- **וַיִּמְצְאוּ** (they found)
- **וַיָּבִאוּ** (they brought)
- **וַתְּהִי** (she was)
- **וַתְּשָׁרְתֵהוּ** (she served him)
- **יְדָ 대하여** (he knew her)

Gen. 13:7-8 - And there was a dispute between the ones shepherding the cattle of Abram and between the ones shepherding the cattle of Lot. And the Canaanites and the Perizzites were dwelling in the land at that time. And Abram said to Lot, “Let there not be strife between me and between you, between my shepherds and between your shepherds; since we are men, brothers.

- **וַיְהִי** (there was)
- **רֹﬠֵי** (shepherding ones)
- **יֹשֵׁב** (dwelling)
- **וַיֹּאמֶר** (he said)
- **תְהִי** (let there be)

31 cf. Errata for Page 278 n.20: [https://www.introductiontohebrew.com/errata](https://www.introductiontohebrew.com/errata)
Josh. 1:1-3 - And it was after the death of Moses, the servant of the LORD, the LORD said to Joshua, son of Nun, the one who served Moses, saying: “Moses, my servant, has died. And now, rise! Pass over this Jordan, you and all this people, to the land which I am giving to them the sons of Israel. Every place which the sole of your foot will tread upon it, I have given it to you, just as I spoke to Moses.”

21.7: Exegetical Exercises - Dynamic and Formal Translation Philosophies

A. Judges 3:15
   a. “A man bound of his right hand”
   b. Most English translations render this dynamically: “left-handed”
   c. Though אִטֵר does not occur in 1 Chr 12:2, one can infer from the two uses in Judges that it refers similarly to the left-handed stone slingers.

B. 2 Chronicles 25:17
   a. “And Amaziah, the king of Judah, was advised and sent to Joash, the son of Jehoahaz, the son of Jehu, the king of Israel, saying: ‘Come! Let us look at each other’s faces.’”
   b. “Let us look at each other’s faces.”
   c. NIV = dynamic; ESV = formal
   d. Formal equivalence helps to identify each semantic unit in the original, but it can make it difficult to understand the translation.
   e. Dynamic equivalence helps to understand the overall sense, but it can leave out much of the original information.
C. Formal and Dynamic Equivalences

a. Translations
i. “A man bound of his right hand”
ii. “For what have your faces fallen?”
iii. “And the heart of his brother will not be melted like his heart”
iv. “For it is the beginning of his power”
v. “Let us look at each other’s faces”

b. | Phrase       | NIV  | ESV  | HCSB | KJV  | NLT  |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Judg 3:15</td>
<td>dynamic</td>
<td>dynamic</td>
<td>dynamic</td>
<td>dynamic</td>
<td>dynamic</td>
</tr>
<tr>
<td>Gen 4:6</td>
<td>dynamic</td>
<td>formal</td>
<td>dynamic</td>
<td>formal</td>
<td>dynamic</td>
</tr>
<tr>
<td>Deut 20:8</td>
<td>dynamic</td>
<td>formal</td>
<td>formal</td>
<td>dynamic</td>
<td>dynamic</td>
</tr>
<tr>
<td>Deut 21:17</td>
<td>dynamic</td>
<td>formal</td>
<td>formal</td>
<td>formal</td>
<td>dynamic</td>
</tr>
<tr>
<td>2 Chron 25:17</td>
<td>dynamic</td>
<td>formal</td>
<td>dynamic</td>
<td>formal</td>
<td>dynamic</td>
</tr>
</tbody>
</table>

c. Most Formally Equivalent to Most Dynamically Equivalent
i. ESV
ii. KJV
iii. HCSB
iv. NIV
v. NLT
### Chapter 22 (בב)

#### I-Guttural Verbs

**22.8: Language Exercises**

A. Abbreviations: Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle; Sfx = Suffix

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Sfx</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>רָמַדְנוּ</td>
<td>Qal</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>עמד</td>
<td>we stood</td>
</tr>
<tr>
<td>אֶאֱסֹף</td>
<td>Qal</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>-</td>
<td>אסף</td>
<td>I will gather</td>
</tr>
<tr>
<td>לָאָסְפִי</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>אסף</td>
<td>they believed</td>
</tr>
<tr>
<td>רָוֵרוּ</td>
<td>Qal</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>ברך</td>
<td>one who is blessed</td>
</tr>
<tr>
<td>יָסֵפוּ</td>
<td>Qal</td>
<td>Impf</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>אסף</td>
<td>you (fs) will gather</td>
</tr>
<tr>
<td>לָנְמוּ</td>
<td>Qal</td>
<td>NP</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>-</td>
<td>עמד</td>
<td>she/you stood</td>
</tr>
<tr>
<td>לָנְפוּ</td>
<td>Qal</td>
<td>Impf</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>3fs</td>
<td>עוב</td>
<td>you will forsake her</td>
</tr>
<tr>
<td>לָאָמֵנוּ</td>
<td>Niphal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>אמן</td>
<td>he is reliable</td>
</tr>
<tr>
<td>אֵסֵפוּ</td>
<td>Qal</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>3mp</td>
<td>אסף</td>
<td>gathering them</td>
</tr>
</tbody>
</table>
| קָרָדוּ | Qal | Impv | - | m | p | - | עמד | Stand firm (mp)!
| בְּגָבָה | Qal | P | 3 | f | s | - | עוב | she left |
| יוּנְתוּלָל | Hithpael | Impf | 3 | m | s | - | הלל | he will boast |
| נָאָסְפִי | Niphal | NP | 3 | m | s | - | אסף | he assembled |
B.  

Josh. 24:1-4 - And Joshua gathered all the tribes of Israel to Shechem, and he called to the elders of Israel and to its heads and to its judges and to its officials. And they stationed themselves before God. And Joshua said to all the people, “Thus says the LORD, God of Israel: “In the region across the river, your fathers dwelled, long ago. Terah, father of Abraham and father of Nahor, and they served other gods. And I took your father, Abraham, from the region across the river, and I brought him through all the land of Canaan, and I multiplied his offspring, and I gave him Isaac. And I gave to Isaac, Jacob and Esau. And I gave to Esau, Mount Seir to possess. And Jacob and his sons went down to Egypt.

a. וַיָּנָס = Qal NP 3ms (אסף) “he gathered”
b. וַיְקָרָא = Qal NP 3ms (קרא) “he called”
c. שֹׁפְטָיו = Qal PtcA mp + sfx 3ms (שֵׁפֶט) “its judging ones”
d. וַיִּתְיַצְּבוּ = Hithpael NP 3mp (יצב) “they stationed themselves”
e. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
f. אָמַר = Qal P 3ms (אמר) “he said”
g. יָשָׁבוּ = Qal P 3cp (ישב) “they dwelled”
h. וָאֶקֵּח = Qal NP 1cs (לקח) “I took”
i. וָאוֹלֵ = Hiphil NP 1cs (הלך) “I brought”
j. וָאַרְבֶּה = Hiphil NP 1cs (רבה) “I multiplied”
k. וָאֶתֶּן = Qal NP 1cs (נתן) [pausal] “I gave”
l. וָאֶתֵּן = Qal NP 1cs (נתן) “I gave”
m. וָאֶתֶּן = Qal NP 1cs (נתן) “I gave”

n. וָאֶתֵּן = Qal iC (רֵשׁ) “to possess”
o. יָרְדוּ = Qal P 3cp (ירד) “they went down”
And Abimelech, son of Jerubbaal, went to Shechem to the brothers of his mother, and he spoke to them and to all the clan of the house of the father of his mother, saying, “Say, now, in the ears of all the lords of Shechem: ‘Which is better for you? For all of the seventy sons of Jerubbaal to rule over you, or for one man to rule over you? You will remember that I am your bone and your flesh.’” And the brothers of his mother spoke in the ears of all the lords of Shechem all these words, and their heart was inclined [to follow] after Abimelech, since they said, “he is our brother.” And they gave him seventy [pieces of] silver from the house of Baal-Berith. And Abimelech hired with them worthless and reckless men, and they walked after him. And he went into the house of his father in Ophrah and killed his brothers, the sons of Jerubbaal, seventy men, upon one stone. But, Jotham, the youngest son of Jerubbaal remained, because he hid himself.

Literally, “lord of [the] covenant”

Originally ו, hence the 1 reappearing in the Niphal
Judg. 9:6-9 - And all the lords of Shechem assembled, and all Beth-Millo, and they went and they crowned Abimelech as king at the oak that is fixed, which is in Shechem. And it was told to Jotham, and he went and stood on the top of Mount Gerizim, and he lifted his voice and called and said to them, “Listen to me, lords of Shechem! And God will listen to you. The trees truly went to anoint over them a king, and they said to the olive tree: ‘Rule over us!’ And the olive tree said to them: ‘Should I cease [having] my abundance, in which God and men honor me, and go to hold sway over the trees?’”

a. יאו = Niphal NP 3mp (אסף) “they gathered”
b. הלל = Qal NP 3mp (הלל) “they went”
c. מלך = Hiphil NP 3mp (מלך) “they crowned/caused to rule”
d. נצב = Hophal PtcP ms (نزב) “that which is fixed”
e. ян = Hiphil NP 3mp ( ян) “they told”
f. הלל = Qal NP 3ms (הלל) “he went”
g. שמע = Qal 3ms (שמע) “he stood”
h. נשא = Qal NP 3ms (נשא) “he lifted”
i. קרא = Qal NP 3ms (קרא) “he called”
j. אמר = Qal NP 3ms (אמר) “he said”
k. שמע = Qal Impv mp (שמע) “Listen!”
l. שמע = Qal Impf/Jussive 3ms (שמע) “he will listen”
m. הלל = Qal iA (הלל) “to go”
n. הלל = Qal Pcp (הלל) “they went”
o. נשא = Qal iC (נשא) “to anoint”
p. אמר = Qal NP 3mp (אמר) “they said”
q. מלך = Qal Impv ms (מלך) “Rule!”
r. חדולתי = Qal P 1cs + ה interrogative (חדל) “Should I cease?”
s. כבד = Piel Impf 3mp (כבד) “they will honor”
t. מלך = Qal PC 1cs (מלך) “I will go”
u. נשא = Qal iC (נשא) “to hold sway”
“And the trees said to the fig tree: ‘Come, you! Rule over us!’ And the fig tree said to them, ‘Should I cease [having] my sweetness and my good produce and go to hold sway over the trees?’ And the trees said to the vine: ‘Come, you! Rule over us!’ And the vine said to them, ‘Should I cease [having] my wine, which gladdens God and men and go to hold sway over the trees?’ And all the trees said to the bramble: ‘Come, you! Rule over us!’ And the bramble said to the trees, ‘If, in truth, you are anointing me as king over you, come in and take refuge in my shade. But, if not, may fire go out from the bramble and consume the cedars of Lebanon.’”

a. לְכִי = Qal Impv fs (הלך) “Come (fs)!”
b. מָלְכִי = Qal Impv fs (מלך) “Rule (fs)!”
c. וַתֹּאמֶר = Qal NP 3fs (אמר) “it(f) said”
d. מְשַׂמֵּחַ = Piel PtcA ms (שמח) “that which gladdens”
e. לֵ = Qal Impv ms (לך) “Come (ms)! ”
f. מְלָ = Qal Impv ms (מלך) “Rule (ms)!”
g. מֹשְׁחִים = Qal PtcA mp (משיח) “anointing”
h. בֹּאוּ = Qal Impv mp (בוא) “Come in (mp)!”
i. חֲסוּ = Qal Impv mp (חסה) “Take refuge (mp)! ”
j. תֵּצֵא = Qal Jussive 3fs ( יצא) “may it(f) go out”
k. וְתֹאכַל = Qal Jussive 3fs (אכל) “may it(f) consume”
Judg. 9:16-21 - “Now, if, in truth and sincerity, you have done [this] and have crowned Abimelech, and if you have done good with Jerubbaal and with his house, and if according to the dealing of his hand you have done to him, which my father waged war on your behalf, and cast his soul from before him, and delivered you from the hand of Midian. And you have risen up against the house of my father this day and have killed his sons, seventy men, upon one stone, and have crowned Abimelech, the son of his maidservant, over the lords of Shechem, because he is your brother. If, in truth and sincerity, you have done [this] with Jerubbaal and with his house this day, rejoice in Abimelech and let him rejoice also in you! But if not, let fire go out from Abimelech and let it devour the lords of Shechem and Beth-Millo and let fire go out from the lords of Shechem and from Beth-Millo and let it devour Abimelech.” And Jotham ran away and fled and he went to Beer, and dwelled there because of Abimelech, his brother.

- you have done [this] = Qal P 2mp (עשה) “you have done [this]”
- you have crowned = Hiphil NP 2mp (מלך) “you have crowned”
- he waged war = Niphal P 3ms (לחם) “he waged war”
- he cast = Hiphil NP 3ms (שהלך) “he cast”
- he delivered = Hiphil NP 3ms (נתשל) “he delivered”
- you have risen up = Qal P 2mp (קום) “you have risen up”
- you have killed = Qal NP 2mp (הרג) “you have killed”
- Rejoice (mp)! = Qal Impv mp (שמח) “Rejoice (mp)! ”
- let him rejoice = Qal Jussive 3ms (shall) “let him rejoice”
- he ran away = Qal NP 3ms (וסל) “he ran away”
- he fled = Qal NP 3ms (ברח) “he fled”
- he went = Qal NP 3ms (לך) “he went”
- he dwelled = Qal NP 3ms (שב) “he dwelled”

22.9: Exegetical Exercises - Hapax Legomena and the Use of Other Semitic Languages, Part 1

A. In the ESV, the usual gloss for נפל is “lowland”
   - Obadiah 19 strengthens this idea, because the land of the Philistines is along the coastal plain or lowland.
   - שפל means to be or bring low, to sink, or to humiliate, all related to the idea that the land along the coast was lower than the mountains.

C. something akin to a necklace

### 23.5: Language Exercises

**A. Abbreviations:**
- Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct;
- Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect;
- PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle;
- Sfx = Suffix

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Sfx</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִבְחֲרוּ</td>
<td>Qal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>בחר</td>
<td>they will choose</td>
</tr>
<tr>
<td>בָּרוּ</td>
<td>Qal</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>ברך</td>
<td>blessed</td>
</tr>
<tr>
<td>נִחָֽמְתִּי</td>
<td>Niphal</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>-</td>
<td>נחמ</td>
<td>I have pitied</td>
</tr>
<tr>
<td>נֶכֶם</td>
<td>Piel</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>נחמ</td>
<td>comforter</td>
</tr>
<tr>
<td>נֶקְדִישֵה</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>נדק</td>
<td>it (f) strengthened</td>
</tr>
<tr>
<td>בַּחֲרוּ</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>בחר</td>
<td>Choose (mp)!</td>
</tr>
<tr>
<td>בֵּרְכֻּ</td>
<td>Piel</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>ברך</td>
<td>they blessed</td>
</tr>
<tr>
<td>נַבֵּרְכֶה</td>
<td>Piel</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>ברך</td>
<td>he blessed</td>
</tr>
<tr>
<td>נֶהָרְה</td>
<td>Qal</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>נחר</td>
<td>chosen</td>
</tr>
<tr>
<td>נֶבֶרְה</td>
<td>Niphal</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>נחר</td>
<td>he was chosen</td>
</tr>
<tr>
<td>נֶבֶרְּה</td>
<td>Niphal</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>נחר</td>
<td>chosen</td>
</tr>
<tr>
<td>נַנֵּהְמֵה</td>
<td>Niphal</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>-</td>
<td>נחמ</td>
<td>I will pity</td>
</tr>
<tr>
<td>נַבְּרָכִית</td>
<td>Piel</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>2ms</td>
<td>ברך</td>
<td>the one blessing you</td>
</tr>
<tr>
<td>נֹבֵּהוֹ</td>
<td>Hithpael</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>נוח</td>
<td>he strengthened himself</td>
</tr>
</tbody>
</table>
B.

Gen. 27:41-43 - And Esau hated Jacob on account of the blessing which his father had blessed him, and Esau said in his heart, “The days of mourning my father approach, then let me kill Jacob, my brother.” But to Rebekah were told the words of Esau, her older son. And she sent and called to Jacob, her younger son, and she said to him, “Behold! Esau, your brother, is comforting himself regarding you, to kill you. Now, my son, hear my voice and rise, flee you to Laban my brother, to Haran.”

a. יָשָׁם = Qal NP 3ms (שׂטם) “he hated”
b. בָּרָכֹה = Piel P 3ms + sfx 3ms (ברך) “he blessed him”
c. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
d. יִקְרְבוּ = Qal Impf 3mp (קרב) “they approach”
e. וְאַהַרְגָה = Qal Coh 1cs (הרג) “Then let me kill”
f. מִתְנַחֵם = Hithpael PtcA ms (נחם) “he is comforting himself”
g. לְהָרְגֶה = Qal iC + sfx 2ms (הרג) “to kill you”
h. שְׁמַע = Qal Impv ms (שׁמע) “Hear (ms)!”
i. קוּם = Qal Impv ms (קום) “Rise (ms)!”
j. יִשָׁה = Qal Impv ms (ישא) “Flee (ms)!”
k. שׁלַח = Qal NP 3fs (שלח) “she sent”
l. קָרָא = Qal NP 3fs (קרא) “she called”
m. יָנָא = Qal NP 3fs (יָנָא) “she said”

---

35 this form is a construct form
36 cf. Errata for Page 309, n. 1: https://www.introductiontohebrew.com/errata
Num. 22:37-40 - And Balak said to Balaam, “Did I not surely send to you, to call to you? Why have you not come to me? Am I truly not able to honor you?” And Balaam said to Balak, “Behold! I have come to you. Now, am I truly able to speak anything? The word which God will place in my mouth, that I will speak.” And Balaam went with Balak, and they entered Kiriath-Huzoth. And Balak slaughtered cattle and sheep and sent for Balaam and for the princes who were with him.

a. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
b. שָׁלַחְתִּי = Qal P 1cs (שלח) “I sent”
c. שָׁלַחְתִּי = Qal P 1cs (שלח) “I sent”
d. לִקְרֹא = Qal NP 3ms (קרא) “to call”
e. שָׁלַחְתִּי = Qal P 1cs (שלח) “you came”
f. אֲדַבֵּר = Piel Impf 1cs (דבר) “I will speak”
g. כַּבְּדֶ = Qal iC + sfx 2ms (כבד) “to honor you”
h. בָאתִי = Qal P 1cs (בוא) “I have come”
i. יָכוֹל = Qal iA (יכל) “to be able”
j. דַּבֵּר = Piel iC (דבר) “to speak”
k. יָשִׂים = Qal Impf 3ms (שים) “he will place”
l. אֲדַבֵּר = Piel Impf 1cs (דבר) “I will speak”
m. וַיֵּלֶ = Qal NP 3ms (הלך) “he went”
n. וַיִּזְבַּח = Qal NP 3ms (זבח) “he slaughtered”
o. וַיִּזְבַּח = Qal NP 3ms (זבח) “he slaughtered”
p. וַיִּזְוָקָה = Qal NP 3ms (שלח) “he sent”
Gen. 48:18-20 - And Joseph said to his father, “Not so, my father, for this is the firstborn. Place your right hand upon his head.” But, his father refused, and said, “I know, my son, I know. He also will become a nation and he also will be great. But, his younger brother will be greater than he, and his seed will be a multitude of nations.” And he blessed them on that day, saying: “By you Israel will bless, saying, ‘May God place you as Ephraim and [then] as Manasseh.’” And he placed Ephraim before Manasseh.

Deut. 16:13-15 - The festival of Sukkot (the booths) you will do for you [for] seven days. In your gathering from the threshing-floor and from your winepress. And you will rejoice in your festival, you and your son and your daughter and your male-servant and your female servant and the Levite and the sojourner and the orphan and the widow who is within your gates. Seven days you will keep the festival to the LORD your God in the place which the LORD will choose. For the LORD your God will bless you in all your produce and all the works of your hands. And surely you will be joyful.

87
23.6: Exegetical Exercises - *Hapax Legomena* and the Use of Other Semitic Languages, Part 2

A.  
- Akkadian *šibbu* and Arabic *saff/siff/suff*
- Considering the context of the verse, using נָחָשׁ ‘serpent’ and הַנֹּשֵׁ ‘the biter’, Wenham’s suggestion seemed defensible. Therefore, we likely find the fulfillment of the prophecy in Samson and the Danite sack of Laish.

B.  
- “he who does not wander upon his tongue, and does not do evil to his neighbor, and does not lift reproach upon those near him”
- Dahood takes רֶגֶל to mean “trip”
  1. “usual, practised”
  2. “slander”
  3. the connection has to do with moving about on foot, specifically as a slanderer.
  4. Not likely. Based on the context, “slander” seems more appropriate than “trip”.
### 24.8: Language Exercises

**A. Abbreviations:**
- Coh = Cohortative
- iA = Infinitive Absolute
- iC = Infinitive Construct
- Impf = Imperfect
- Impv = Imperative
- NP = Narrative Preterite
- P = Perfect
- PC = Converted Perfect
- PtcA = Active Participle
- PtcP = Passive Participle
- Sfx = Suffix

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Sfx</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>הִשְׁתַּחֲוִיתָ</td>
<td>Hishtaphel</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>חוה</td>
<td>worshiped</td>
</tr>
<tr>
<td>נִגְלָתָה</td>
<td>Niphal</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>גלה</td>
<td>it (f) revealed itself</td>
</tr>
<tr>
<td>ﬠָלִית</td>
<td>Qal</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>עשׂה</td>
<td>it (f) did</td>
<td></td>
</tr>
<tr>
<td>ﬠָֽשְׂתָה</td>
<td>Qal</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>עשׂה</td>
<td>you (fs) went up</td>
<td></td>
</tr>
<tr>
<td>ﬠָלִית</td>
<td>Hishtaphel</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>חוה</td>
<td>they will worship</td>
</tr>
<tr>
<td>ﬠָשִׂיתָנִי</td>
<td>Qal</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>1cs</td>
<td>עשׂה</td>
<td>you made me</td>
<td></td>
</tr>
<tr>
<td>הִגָּלוֹת</td>
<td>Niphal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>גלה</td>
<td>to uncover</td>
<td></td>
</tr>
<tr>
<td>ﬠֲשִׂיתָנִי</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>asu</td>
<td>Do (ms)!</td>
</tr>
<tr>
<td>ﬠֶלְיוֹ</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>עלה</td>
<td>They went up</td>
</tr>
<tr>
<td>ﬠְשִׂיתָ</td>
<td>Hishtaphel</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>חוה</td>
<td>they worshiped</td>
</tr>
<tr>
<td>ﬠֶלְיוֹ</td>
<td>Hiphil</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>עלה</td>
<td>those who make offerings</td>
</tr>
</tbody>
</table>

---

37 This is the proper paradigmatic form; however, this form only occurs once (Isa 53:1), and there it is pausal נִגְלָתָה

38 Due to compensatory lengthening with the ו, this form could also be parsed as a Hiphil

39 Only occurring in Neh 8:6, this is a defective form of וַיַּﬠֲלִים
B. 

Judg, 7:15-18 - And it was that when Gideon heard the telling of the dream and its interpretation, he worshiped. And he returned to the camp of Israel and said, “Rise! For the LORD has given into your hand the camp of Midian.” And he divided the three hundred men into three “heads” and he put trumpets into all of their hands and empty jars, and torches inside of the jars. And he said to them, “Look at me and do likewise. And behold! I am coming to the edge of the camp and it shall be that as I do, you shall do. And when I sound the trumpet, I and all who are with me, then you will also sound the trumpets, going around all the camp, and you will say “For the LORD and for Gideon!”

a. וַיְהִי = Qal NP 3ms (יה) “it was”
b. כִשְׁמֹﬠַ = Qal iC (שמע) “in the hearing”
c. וַיִּשְׁתָּחוּ = Hishtaphel NP 3ms (שה) “he worshiped”
d. וָיָּשָׁב = Qal NP 3ms (שב) “he returned”
e. וָיָּשָׁב = Qal NP 3ms (אמר) “he said”
f. קוּמוּ = Qal Impv mp (קום) “Rise (mp)!”
g. נָתַן = Qal P 3ms (נתן) “he has given”
h. נָתַן = Qal NP 3ms (נתן) “he divided”
i. נָתַן = Qal NP 3ms (נתן) “he gave”
j. נָתַן = Qal Impf 2mp (ложение) “you (mp) will look”
k. נָתַן = Qal Impf 2mp (חוש) “you (mp) will do”
l. נָתַן = Qal PtcA ms (כבר) “coming”
m. נָתַן = Qal PC 3ms (אחר) “it will be”

n. נָתַן = Qal Impf 1cs (שהו) “I will do”
o. נָתַן = Qal Impf 2mp (חוש) “you (mp) will do”
p. נָתַן = Qal PC 1cs (הלך) “I will sound”
q. נָתַן = Qal PC 2mp (הלך) “you (mp) will sound”
r. נָתַן = Qal PC 2mp (אמר) “you (mp) will say”

90
Judg. 2:11-15 - And the sons of Israel did that which is evil in the eyes of the LORD and they served the Baalim. And they abandoned the LORD, the God of their fathers, the one who brought them out from the land of Egypt, and they walked after other gods from the gods of the peoples who surrounded them. And they bowed down to them and they provoked the LORD. And they abandoned the LORD and served Baal and the Ashtaroth. And the anger of the LORD burned against Israel and he gave them into the hand of plunderers and they plundered them. And he sold them into the hand of their surrounding enemies, and they were not able any longer to stand before their enemies. In every place which they went, the hand of the LORD was against them for harm, just as the LORD has spoken and just as the LORD had sworn to them. And it was very difficult for them.

---

40 BDB and HALOT both list this under the supposed root שׁסה

---

91
Ex. 20:22-26 - And the LORD said to Moses, “Thus shall you say to the sons of Israel:
‘You have seen that I have spoken with you from heaven. You shall not make [to be] with me gods of silver and gods of gold you shall not make for yourselves. An altar of earth you shall make for me and you shall sacrifice upon it your burnt-offerings and your peace-offerings, your sheep and your ox in every place which I will cause my name to be remembered I will come to you and will bless you. And if you make for me an altar of stones, you shall not build them from hewnstone; when you have swung your sword over it, you have polluted it. And you will not ascend the steps of my altar, so that your nakedness will not be uncovered upon it.’”

a. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
b. תֹואֵם = Qal Impf 2ms (אמר) “you (ms) will say”
c. רְאִיתֶם = Qal P 2mp (ראית) “you (mp) have seen”
d. דִּבַּרְתִּי = Piel 1cs (דבר) “I spoke”
e. תַﬠֲשׂוּ = Qal Impf 2mp (עשו) “you (mp) will make”
f. תַﬠֲשׂוּן = Qal Impf 2mp (עשו) “you (mp) will make”
g. תַﬠֲשֶׂה = Qal Impf 2ms (עשו) “you (ms) will make”
h. יָבֹא = Qal Impf 2ms (בוא) “you (mp) will go up”
i. אַזְכִּיר = Hiphil Impf 1cs (ذكر) “I will cause to remember”
j. אָבוֹא = Qal Impf 2ms (בוא) “I will come”
k. בּוֹרָה = Piel PC 1cs + sfx 2ms (ברך) “I will bless you (ms)”
l. וְזָבַחְתָּ = Qal PC 2ms (זכח) “you (ms) will sacrifice”
m. תִבְנֶה = Qal Impf 2ms (בנה) “you will build”

n. תִגָּלֶה = Hiphil P 2ms (גל) “you have swung”
o. וַתְּחַלְלֶהָ = Piel NP 3ms + sfxfs (חלל) “you have polluted it”
p. תַﬠֲלֶה = Qal Impf 2ms (עלה) “you will go up”

92
24.9: Exegetical Exercises - Euphemism

A. “For Job said, ‘Perhaps my sons have sinned, and they have blessed God in their hearts.’”

B. בָּרָך is glossed as “curse”.

C. “When he lies down, know the place which he will lie down there. And Go! and uncover the place of his feet and lie down, and he will tell you that which you should do.”

1. In Leviticus 18 and 20, it speaks of uncovering someone’s nakedness
   b. Exodus 4:25 seems to mean “genitalia”. Judges and 1 Samuel indicate using the bathroom. Isaiah 6:2 must mean the angel is literally covering its feet.
   c. All four mean “to have sex”

2. מַרְגְּתָיו
   a. It occurs six times
   b. Daniel 10:6
   c. legs or feet; i.e. NOT euphemistic
   d. It occurs ten times
   g. headrest, the place where the head goes.
   h. Likewise, it seems to indicate the place where the feet go.

3. “And he said, ‘May you be blessed by the LORD, my daughter.’”

   ● “And now, my daughter, do not fear! All which you have said I will do for you, for all measure [gate?] of my people know that you are a worthy woman.”
   ● “Worth” here would indicate moral uprightness, so nothing sexual has occurred.
   ● Boaz is keeping the letter of the law in regards to kinsman redemption, therefore, we shouldn’t assume that he would not keep the letter of the law regarding sexual matters.

---

41 Ketiv reads as a Qal P 1cs, while Qere reads it as a Qal Impv fs.
## 25.6: Language Exercises

**A. Abbreviations:**
- Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct;
- Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect;
- PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle;
- Sfx = Suffix

### Hebrew Verbs

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Sfx</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>נקרא</td>
<td>Niphal</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>קרא</td>
<td>he was called[^42]</td>
</tr>
<tr>
<td>שלחנו</td>
<td>Piel</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>שלח</td>
<td>we sent</td>
</tr>
<tr>
<td>תפש</td>
<td>Piel</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>תפש</td>
<td>he will purify</td>
</tr>
<tr>
<td>קרא</td>
<td>Qal</td>
<td>NP</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>-</td>
<td>קרא</td>
<td>I called</td>
</tr>
<tr>
<td>שֶׁנֶּא</td>
<td>Qal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>שֶׁנֶּא</td>
<td>to hate</td>
</tr>
<tr>
<td>גַּעְשִׁיא</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>גַּעְשִׁיא</td>
<td>he caused someone to sin</td>
</tr>
<tr>
<td>נמֵלֶא</td>
<td>Niphal</td>
<td>NP</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>נמֵלֶא</td>
<td>it (f) was filled</td>
</tr>
<tr>
<td>מַשְׁלִיחַ</td>
<td>Hiphil</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>מַשְׁלִיחַ</td>
<td>sending</td>
</tr>
<tr>
<td>גֶּלֶה</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>גֶּלֶה</td>
<td>Uncover (ms)!</td>
</tr>
<tr>
<td>עַשָּה</td>
<td>Niphal</td>
<td>Impf</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>עַשָּה</td>
<td>it (f) will be made</td>
</tr>
<tr>
<td>קְרֻאִים</td>
<td>Qal</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>קְרֻאִים</td>
<td>ones who are called</td>
</tr>
<tr>
<td>חָטָאתִי</td>
<td>Qal</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>-</td>
<td>חָטָאתִי</td>
<td>I have sinned</td>
</tr>
<tr>
<td>מַלֵּאת</td>
<td>Piel</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>מַלֵּאת</td>
<td>you filled</td>
</tr>
</tbody>
</table>

[^42]: This form is also that of a Qal Impf 1cp “we will call,” but only occurs twice (Gen 24:57 and Ps 80:19)
B.

Ex. 20:7-11 - You will not carry the name of the LORD your God for nothing, for the LORD will not hold guiltless whoever carries his name for nothing. Remember the day of the Sabbath to set it apart. Six days you will work and do all of your occupations; but the seventh day is a Sabbath to the LORD your God. You will not do any work, nor your son, nor your daughter, your male servant nor your female servant, nor your cattle, nor your sojourner who is within your gates. For in six days the LORD made the heavens and the earth [and] the sea and all which is in them. And he rested on the seventh day; therefore, the LORD blessed the day of the Sabbath and he set it apart.

a. תִשָּׂא = Qal Impf 2ms (נשׂא) “you will carry”
b. יְנַקֶּה = Piel Impf 3ms (נקה) “he will hold guiltless”
c. יִשָּׂא = Qal Impf 3ms (נשׂא) “he will carry”
d. זָכוֹר = Qal iA (זכר) “to remember”
e. לְקַדְּשׁוֹ = Piel iC + sfx 3ms (קדשׁ) “to set it apart”
f. תַﬠֲבֹד = Qal Impf 2ms (עבד) “you will work”
g. וְﬠָשָׂה = Qal PC 2ms (עשה) “you will do”
h. תַﬠֲשֶׂה = Qal Impf 2ms (עשה) “you will do”
i. יִשָּׂה = Qal P 3ms (עשה) “he made”
j. וַיָּנַח = Qal NP 3ms (נוח) “he rested”
k. זָכוֹר = Piel P 3ms (זכֹּר) “he blessed”
l. וַיִּשָּׂה = Piel NP 3ms + sfx 3ms (קדש) “he set it apart”
Ex. 7:8-13 - And the LORD said to Moses and Aaron, saying: “When Pharaoh speaks to you, saying: ‘Give for yourselves a sign!’ then you will say to Aaron: ‘Take your staff and throw [it] before Pharaoh!’ Let it become a serpent.” And Moses and Aaron came to Pharaoh and they did just as the LORD commanded and Aaron threw his staff before Pharaoh, and before his servants and it became a serpent. And Pharaoh also called to the wise men and the magicians. And the sorcerers of Egypt, even they did their sorcery thus. And each of them threw down his staff and they became snakes. But the staff of Aaron swallowed their staffs. And heart of Pharaoh hardened and he did not listen to them, just as the LORD had spoken.
1 Kings 22:1-9 - And they dwelled three years. There was no war between Aram and Israel. And it was in the third year and Jehoshaphat, king of Judah went down to the king of Israel. And the king of Israel said to his servants, “Did you know that Ramoth-Gilead belongs to us? And we are being silent from taking it from the hand of the king of Aram.” And he said to Jehoshaphat, “Are you going with me to fight [in/for] Ramoth-Gilead?” And Jehoshaphat said to the king of Israel, “I am just as you are, my people are just as your people, my horses are just as your horses.” And Jehoshaphat said to the king of Israel, “Seek, now, this day, the word of the LORD.” And the king of Israel gathered the prophets, about four hundred men and he said to them, “Should I go against Ramoth-Gilead to fight, or should I cease?” And they said, “Go up! my lord has given it into the hand of the king.” And Jehoshaphat said, “Isn’t there here yet a prophet of the LORD? Let us seek from him.” And the king of Israel said to Jehoshaphat, “[There is] yet one man to seek the LORD from him, but I hate him. For, he will not prophesy to me good, but only evil; Micaiah, son of Imlah.” And Jehoshaphat said, “The king should not say this.” The king of Israel called a certain eunuch and said, “Hurry to Micaiah, son of Imlah.”

a. דַּדוֵהָ = Qal NP 3mp (דִּבְרָה) “they dwelled”
b. נִיהָ = Qal NP 3ms (נִיהָ) “it was”
c. נִיהָ = Qal NP 3ms (נִיהָ) “he went down”
d. נִיהָ = Qal NP 3ms (נִיהָ) “he said”
e. קִבְצָ = Qal P 2mp + ה interrogative (וְדָה) “Did you (mp) know?”
f. מְשַׁפָּה = Hiphil PtcA mp (מְשַׁפָּה) “being silent”
g. מְשַׁפָּה = Qal iC + min (מְשַׁפָּה) “from taking”
h. קֵבֹצָ = Qal Impf 2ms + ה interrogative (וְדָה) “Are you going?”
i. רֵדָ = Qal Impv ms (רֵדָ) “Seek (ms)!”
j. נַעֲנוּ = Qal NP 3ms (נַעֲנוּ) “he gathered”
k. נֵקַּלְבָּ = Qal Impf 1cs + interrogative (וְדָה) “Should I go?”
l. נֵקַּלְלָ = Qal Impf 1cs (in pause) (וְדָה) “I will cease”
m. טִיאַר = Qal NP 3mp (טִיאַר) “they said”

n. נֵלֶ = Qal Impv ms (נֵלֶ) “Go up (ms)!”
o. נִיהָ = Qal NP 3ms (נִיהָ) “he has given”
p. נֵקַלְרַ = Qal Cohortative 1cp (וְדָה) “Let us seek”

q. נַלָּ = Qal iC (וְדָה) “to seek”
r. נֵלֶ = Qal P 1cs + sfx 3ms (נֵלֶבּ) “I hate him”
s. נֵלֶ = Hithpael Impf 3ms (נֵלֶבּ) “he will prophesy”
t. נֵלֶ = Qal Jussive 3ms (נֵלֶ) “Let him say”
u. נֵלֶ = Piel Impv ms (נֵלֶ) “Hurry (ms)!"
25.7: Exegetical Exercises - Secondary Volitives

A. “Go! Speak to Pharaoh, king of Egypt, and that he might let the sons of Israel go from his land.”
   a. בֹּא = Qal Impv ms (בוא) “Go!”
   b. דַבֵּר = Piel Impv ms (דבר) “Speak!”
   c. וִיְשַׁלַּח = Piel Impf 3ms (שלח) “He will let go”
   d. Modal Imperfect

B. ESV and NIV translate as an infinitive “to let go”

C.
   a. And the LORD said to Moses, “Go to Pharaoh and say to him, ‘Thus says the LORD: “Let my people go! that they may serve me.”’”
      i. Secondary Volitive
   b. And the LORD said to Moses, “Gather for me 70 men of the elders of Israel whom you know that they are elders of the people, and its officers. And you shall bring them to the tent of meeting, and they shall station themselves there with you.”
      i. Narrative
   c. And the servants of Pharaoh said to him, “How long will this man be as a trap to us? Let the men go, that they may serve the LORD.”
      i. Secondary Volitive
   d. Go to the flock and bring me from there two healthy young goats, that I may make them into delicacies for your father, just as he loves.
      i. Secondary Volitive
   e. And the young woman was very beautiful and she was a servant to the king. And she served him, but the king did not know her.
      i. Narrative
# Chapter 26 (ו)

## Middle-Weak Verbs

### 26.9: Language Exercises

**A. Abbreviations:**
- Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct;
- Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect;
- PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle;
- Sfx = Suffix

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Sfx</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>תִרְאוּ</td>
<td>Qal</td>
<td>Impf</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>ראה</td>
<td>you (mp) will see</td>
</tr>
<tr>
<td>סָרָה</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>סור</td>
<td>it (f) turned aside</td>
</tr>
<tr>
<td>רָצוּ</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>רצות</td>
<td>they were pleased</td>
</tr>
<tr>
<td>רָצוּ</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>רון</td>
<td>they ran</td>
</tr>
<tr>
<td>קֶסֶם</td>
<td>Qal</td>
<td>Impf</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>קום</td>
<td>you (mp) will rise</td>
</tr>
<tr>
<td>יִפְרוּ</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>סור</td>
<td>he will remove</td>
</tr>
<tr>
<td>קְסֵנֵנָה</td>
<td>Qal</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>קבש</td>
<td>we returned</td>
</tr>
<tr>
<td>יֵסֶר</td>
<td>Qal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>סור</td>
<td>he turned aside</td>
</tr>
<tr>
<td>נִסְמָה</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>קום</td>
<td>he raised</td>
</tr>
<tr>
<td>שִׂמַת</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>שים</td>
<td>she placed</td>
</tr>
<tr>
<td>יִמְרֹר</td>
<td>Qal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>סור</td>
<td>he turned aside</td>
</tr>
<tr>
<td>קֹומָי</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>קומ</td>
<td>Rise (fs)!</td>
</tr>
<tr>
<td>ריינשׂ</td>
<td>Qal Pass</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>שים</td>
<td>it (m) was placed</td>
</tr>
<tr>
<td>חָרִין</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>רון</td>
<td>she will run quickly</td>
</tr>
</tbody>
</table>
### B.

**Gen. 43:1-3** - A severe famine was in the land. And it was as they finished eating the grain which they had brought in from Egypt, their father said to them, “Return to buy grain for we have little food.” And Judah said to him, “the man certainly warned us, saying: ‘you will not see my face without your brother with you.’”

<table>
<thead>
<tr>
<th>שׂים</th>
<th>Hiphil 43</th>
<th>PtcA</th>
<th>-</th>
<th>m</th>
<th>s</th>
<th>-</th>
<th>lishem</th>
<th>setting</th>
</tr>
</thead>
</table>

a. **וַיְהִי** = Qal NP 3ms (יהי) “it was”
b. **כִּלּוּ** = Piel P 3cp (כלה) “they finished”
c. **לֶאֱכֹל** = Qal iC (أكل) “eating”
d. **הֵבִיאוּ** = Hiphil P 3cp (בוא) “they brought”
e. **וַיֹּאמֶר** = Qal NP 3ms (אמר) “he said”
f. **שֻׁבוּ** = Qal Impv mp (שיב) “Return (mp)! ”
g. **שֻׁבְרוּ** = Qal Impv mp (שbff) “Buy grain (mp)! ”
h. **לֵאמֹר** = Qal iC (אמר) “saying”
i. **הֵﬠֵד** = Hiphil iA (עוד) “to warn”
j. **הֵﬠִד** = Hiphil P 3ms (החד) “he warned”
k. **תִרְּאוּ** = Qal Impf 2mp (ראה) “you (mp) will see”

---

43 Though, see note in HALOT concerning the Hiphil of שׂים
Ex. 20:18-21 - And all the people were seeing the sounds and the flames and the sound of the shofar and the mountain smoking. The people saw and they trembled and they stood at a distance. And they said to Moses, “You speak with us and let us listen. But let not God speak with us, lest we die” And Moses said to the people, “Do not fear! for in the produce of testing you, the God has come, and in the produce his fear will be upon your faces, for you to not sin.” And the people stood at a distance and Moses drew near to the cloud which is where the God was.

a. רואים = Qal PtcA mp (רוא) “seeing”
b. נרוא = Qal NP 3mp (רוא) “they saw”
c. נמשכו = Qal NP 3mp (משה) “they trembled”
d. נמשכו = Qal NP 3mp (משה) “they stood”
e. נאמרו = Qal NP 3mp (אמר) “they said”
f. דבר = Piel Impv ms (דבר) “Speak (ms)”!
g. נשמעו = Qal Cohortative 1cp (שמע) “Let us listen”
h. דבר = Piel Jussive 3ms (דבר) “Let him speak”
i. נמצא = Qal Impf 1cp (מצא) “we will die”
j. נאמרו = Qal Jussive 2mp (אמר) “May you fear”
k. נ gezocht = Piel iC (סוך) “to test”
l. אס = Qal P 3ms (ס) “he has come”
m. ninete = Qal Impf 3fs ( sortByQal ) “it (f) will be”

n. נמשכו = Qal Impf 2mp (משה) “you will not sin”
o. נמשכו = Qal NP 3ms (משה) “he [the people] stood”
p. נגשה = Niphal P 3ms (גשה) “he drew near”
Ex. 3:15-22 - And God again said to Moses, “Thus you will say to the sons of Israel: ‘The LORD, God of your fathers, God of Abraham, God of Isaac, and God of Jacob has sent me to you. This is my name forever and this is my memorial from generation to generation.’ Go! and you will gather the elders of Israel and you will say to them: ‘The LORD, God of your fathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying: “I have certainly attended to you and that which was done to you in Egypt. And I say, ‘I will bring you up from the affliction of Egypt, to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.”’ And they will listen to your voice and you will go, you and the elders of Israel to the king of Egypt and you will say to him, ‘The LORD, God of the Hebrews, has encountered us. And now, let us go, now, a journey of three days into the wilderness, and let us sacrifice to the LORD our God.’ But, I know that the king of Egypt will not give you leave to go; only by a strong hand. And I will send forth my hand and will smite Egypt with all my wonders which I will do in his midst. And after this, he will release you. And I will give grace of this people in the eyes of Egypt and it will be that they will go and they will not go empty-handed. And a woman will ask her neighbor and from the sojourner in her house for silver things and gold things and clothing. And you will place them upon your sons and upon your daughters and will strip Egypt bare.

a. זבח = Qal Impf 2ms (אמר) “you will say”
b. שעון = Qal P 3ms + sfx 1cs (湎ל) “he has sent me”
c. אמר = Qal Impv ms (אמר) “Go (ms)!”
d. אספו = Qal PC 2ms (אסף) “you (ms) will gather”
e. אמרה = Qal PC 2ms (אמר) “you (ms) will say”
f. נלך = Niphal P 3ms (נלחם) “he appeared”
g. אמר = Qal iC (אמר) “saying”
h. אמר = Qal iA (אמר) “to attend to”
i. שני = Qal P 1cs (ס hoş) “I have attended to”
j._us = Qal PtcP ms (עשׂה) “the thing done”
k. אמר = Qal NP 1cs (אמר) “I say”
l. אמרה = Hiphil Impf 1cs (שלא) “I will bring up”
m. אמר = Qal PtcA fs (אמר) “flowing”

n. שניחו = Qal 3cp (שניחו) “they will listen”
o.来了 = Qal PC 2ms (不来) “you (ms) will go”
p. אמר = Qal PC 2mp (אמר) “you (mp) will say”
q. נלך = Niphal P 3ms (נחל) “he encountered”
r.让我们 = Qal Cohortative 1cp ( данны) “Let us go”
s. נלך = Qal Cohortative 1cp ( данны) “Let us sacrifice”
t. פרבר = Qal P 1cs (פרבר) “I know”
26.10: Exegetical Exercises - Hebrew Poetry

1. Many are saying of my soul / there is no salvation for him in God
2. Hear, Mountains, the lawsuit of the LORD / [Hear, also] the everlasting foundations of the earth
3. Rise! Shine! for your light has come / And the glory of the LORD has risen upon you
4. From where will my wisdom be found? / And where is this; that is, the place of understanding?
5. Come! Eat my bread / and drink the wine I have poured

On the distributive use of ב, cf. IBHS 11.2.5.f.30.
### Chapter 27 (以色列)

#### I-י Verbs

27.7: Language Exercises

A. Abbreviations: Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle; Sfx = Suffix

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Sfx</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִוָּרֵשׁ</td>
<td>Niphal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>ירש</td>
<td>he will become poor</td>
</tr>
<tr>
<td>וַיִּיטְבוּ</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>ישב</td>
<td>they were good</td>
</tr>
<tr>
<td>וְהוֹרַדְתֶּם</td>
<td>Hiphil</td>
<td>PC</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>ירד</td>
<td>you (mp) will bring down</td>
</tr>
<tr>
<td>יָשַׁבְתָּ</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>ישב</td>
<td>you (ms) have dwelled</td>
</tr>
<tr>
<td>רֵשׁ</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>ירש</td>
<td>Possess!</td>
</tr>
<tr>
<td>הָעַשֶּׁבְתֶּם</td>
<td>Hophal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>ישב</td>
<td>You (mp) are made to dwell</td>
</tr>
<tr>
<td>הָגִיד</td>
<td>Hiphil</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>נגד</td>
<td>to declare</td>
</tr>
<tr>
<td>הָעַשֶּׁבְתֶּם</td>
<td>Hiphil</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>ירש</td>
<td>you (mp) have caused to dispossess</td>
</tr>
<tr>
<td>שֶׁבֶת</td>
<td>Qal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>ישב</td>
<td>to dwell</td>
</tr>
<tr>
<td>יֵיטִיב</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>יטיב</td>
<td>it will be good</td>
</tr>
<tr>
<td>וְהוֹרַדְתֶּם</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>ירד</td>
<td>they brought down</td>
</tr>
<tr>
<td>לָשׁוּב</td>
<td>Piel</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>לשב</td>
<td>they will settle</td>
</tr>
</tbody>
</table>
B.  

**Gen. 43:4-7** - If you will send our brother with us, may we go down and may we buy grain for you for food. But if you will not send [him], we will not go down, because the man said to us, “you will not see my face without your brother with you.” And Israel said, “Why have you done evil to me, to tell the man, you had still another brother?” And they said, “The man certainly asked about us and about our family, saying, ‘Is your father still alive? Do you have a brother?’” and we told him upon the mouth of these things. Could we have certainly known that he would say, ‘Bring down your brother!’?”

a. מְשַׁלֵּחַ = Piel PtcA ms (שלח) “sending”  
b. נֵרְדָה = Qal Cohortative 1cp (ירד) “may we go down”  
c. נִשְׁבְּרָה = Qal Cohortative 1cp (שבר) “may we buy grain”  
d. נֵרֵד = Qal Impf 1cp (ירד) “we will go down”  
e. אָמַר = Qal P 3ms (אמר) “he said”  
f. תִרְאוּ = Qal Impf 2mp (ראה) “you (mp) will see”  
g. וַיֹּאמְרוּ = Qal NP 3mp (אמר) “they said”  
h. הֲרֵעֹתֶם = Hiphil P 2mp (רעע) “you have done evil”  
i. חָקָה = Hiphil iC (חקה) “to tell”  
j. שָׁאַל = Qal NP 3mp (שאול) “they asked”  
k. שָׁאַל = Qal iA (שאל) “to ask”  
l. שָׁאַל = Qal P 3ms (שאול) “he asked”  
m. שָׁאַל = Qal iC (שאול) “saying”  

n. הֲרוּתָם = Hiphil NP 1cp (רחון) “we told”  
o. נִדַע = Qal iA + ה interrogative (ידע) “to know”  
p. נִדַע = Qal Impf 1cp (ידע) “we will know”  
q. נִדַע = Qal Impf 3ms (ידע) “he will say”  
r. נִדַע = Hiphil Impv mp (ידע) “Bring down (mp)!"
Judg. 3:12-14 - And the sons of Israel again did the evil in the eyes of the LORD and the LORD strengthened Eglon, king of Moab, against Israel, on account of the fact that they did the evil in the eyes of the LORD. And he gathered to him the sons of Ammon and Amalek, and he went and struck Israel and they possessed the city of palms. And the sons of Israel served Eglon, king of Moab, 18 years.

a. וַיֹּסִפוּ = Hiphil NP 3mp (יסף) “they did again”
b. לַﬠֲשׂוֹת = Qal iC (עשׂה) “to do”
c. וַיְחַזֵּק = Piel NP 3ms (חזק) “he strengthened”
d.ﬠָשׂוּ = Qal P 3cp (עשׂה) “they did”
e. וַיֶּאֱסֹף = Qal NP 3ms (אסף) “he gathered”
f. וַיֵּלֶ = Qal NP 3ms (לך) “he went”
g. הָלָה = Hiphil NP 3ms (נחל) “he struck”
h. וַיִּירְשׁוּ = Qal NP 3mp (ירש) “they possessed”
i. וַיַּﬠַבְדוּ = Qal NP 3mp (עבד) “they served”
Josh. 24:1-5 - Joshua gathered all the tribes of Israel to Shechem and called to the elders of Israel, and to its heads and to its judges and to its officials. And they stationed themselves before the God. And Joshua said to all the people, “Thus says the LORD, God of Israel: ‘In the region beyond the river, your fathers dwelled, from ages past; Terah, father of Abraham and father of Nahor. And they served other gods. And I took your father Abraham from the region across the river and I led him through all the land of Canaan, and I multiplied his seed and I gave to him Isaac. And I gave to Isaac, Jacob and Esau, and I gave to Esau the hill of Seir to possess it. Meanwhile, Jacob and his sons went down to Egypt. And I sent Moses and Aaron and I struck Egypt with what I did in its midst. And afterward, I brought you out.’”

a. וַיֶּאֱסֹף = Qal NP 3ms (אסף) “he gathered”
b. וַיִּקְרָא = Qal NP 3ms (קרא) “he called”
c. וַיִּתְיַצְּבוּ = Hithpael NP 3mp (יצב) “they stationed themselves”
d. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
e. אָמַר = Qal P 3ms (אמר) “he said”
f. יָשְׁבוּ = Qal P 3cp (ישב) “they dwelled”
g. וָאֶקַּח = Qal NP 1cs (לקח) “I took”
h. וָאוֹלֵ = Hiphil NP 1cs (הלך) “I led”
i. וָאֶרֶב = Hiphil NP 1cs (רבה) “I multiplied”
j. אָרֶבָׁה = Qal NP 1cs (רבה) “I gave”
k. לָרֶשֶׁת = Qal iC (ירש) “to possess”
l. יָרְדוּ = Qal P 3cp (ירד) “they went down”
m. וָאֶשְׁלַח = Qal NP 1cs (שלח) “I sent”

p. וָאֶגֹּף = Qal NP 1cs (נגף) “I struck”
q. יָשִׂיתִי = Qal P 1CS (עשיה) “I did”
r. הוֹצֵאתִי = Hiphil P 1cs (יצא) “I brought you out”

45 The Ketiv reads אָרֶבָּה, vocalized to match the Qere אָרֶבָּה. However, this form would generally be parsed as the Cohortative “may I multiply his seed”. It would seem that the Ketiv is accurate in this instance as III-ו verbs apocopate when used as preterites.
Josh. 24:6-10 - And I brought your fathers from out of Egypt and you (mp) entered the sea. And Egypt [they] chased after your fathers with chariot and horsemen to the Red Sea. And they cried to the LORD and he placed a darkness between you and between the Egyptians and brought the sea in upon him. And he covered him. And your eyes saw that which I did in Egypt and you have dwelt in the wilderness for many days. And I brought you into the land of the Amorites, the ones who lived in the region across the Jordan, and they made war with you. And I gave them into your hand and you possessed their land, and I exterminated them from before you. And Balaq, son of Tsippor, king of Moab, rose up and he made war against Israel. And he sent and called for Balaam, son of Beor to curse you. But, I was not willing to listen to Balaam. He surely blessed you! And I delivered you from his hand.

a. וַאוֹצִיא = Hiphil NP 1cs (צא) “I brought out”
b. וָתָּבֹאוּ = Qal NP 2mp (בוא) “you entered”
c. וַיִּרְדְפוּ = Qal NP 3mp (רדף) “they chased”
d. וַיִּצְﬠֲקוּ = Qal NP 3mp (צעק) “they cried”
e. וַיָּשֶׂם = Qal NP 3ms (שים) “he placed”
f. וָאָבִיא = Hiphil NP 3ms (בוא) “he brought in”
g. וָאָבִיא = Piel NP 3ms + sfx 3ms (כשא) “he covered him”
h. וָאָבִיא = Qal NP 3mp (אָבִּא) “he placed”
i. וָאָבִיא = Qal NP 3mp (אָבִּא) “he placed”
j. וָאָבִיא = Qal NP 3ms (אָבִּא) “I did”
k. וָאָבִיא = Qal NP 2mp (אָבִּא) “you have dwelt”
l. וָאָבִיא = Hiphil NP 1cs (אָבִּא) “I brought in”
m. וָאָבִיא = Qal NP 3fp + sfx 3ms (אָבִּא) “the one who dwells”

n. וָאָבִיא = Qal NP 1cs (אָבִּא) “I gave”
o. וָאָבִיא = Qal NP 2mp (אָבִּא) “you possessed”
p. וָאָבִיא = Hiphil NP 1cs + sfx 3mp (אָבִּיא) “I exterminated them”
q. וָאָבִיא = Qal NP 3mp (אָבִּא) “he rose”
r. וָאָבִיא = Niphal NP 3ms (אָבִּיא) “he made war”
s. וָאָבִיא = Qal NP 3ms (אָבִּיא) “he sent”
t. וָאָבִיא = Qal NP 3mp (אָבִּיא) “he called”
u. וָאָבִיא = Piel iC (ברך) “to curse”
v. וָאָבִיא = Qal P 1cs (ברך) “I was willing”
w. וָאָבִיא = Qal iC (שאָמַר) “to listen”
x. וָאָבִיא = Piel NP 3ms (ברך) “he blessed”
y. וָאָבִיא = Piel iA (ברך) “to bless”
z. וָאָבִיא = Hiphil NP 1cs (ברך) “I delivered”
Josh. 24:11-13 - And you passed over the Jordan and came to Jericho, and the lords of Jericho made war against you; [also] the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and the Jebusites. And I gave them into your hand. And I sent before you the hornet, which drove them from before you, the two kings of the Amorites. It was not by your sword and it was not by your bow. And I gave to you a land which you did not toil for it, and cities which you did not build. And you dwelled in them. Vineyards and olive orchards which you did not plant them, you are eating [from].”

27.8: Exegetical Exercises - Theological Controversies
A. The LORD possessed me [at the] beginning of his way / the first of his acts of old // From eternity I was installed / from the first, from before the beginning of the earth
- קנה has two basic meanings, either “to possess, acquire, buy” or “to create, make”. Therefore, ESV, NJPS, and NETS all are justifiable in their translations. Though, possession seems to be the desired idea. Had the author wanted to speak of Wisdom as created, ברא would have been a more natural choice.
- Wisdom = the WORD that was in the beginning with God and was God; Though Athanasius and his followers pointed to Prov 8:30, in response, citing the word אָמוֹן. They translate this word as “always,” and point out the fact that it says that the speaker of Prov 8 (wisdom = Jesus) was “always in his presence,” as 8:30b says.
- Responses will vary. Key points to consider are: multiple meanings of קנה (in Hebrew, but not in the LXX that Arius used; i.e. κτίζω), typological (as opposed to actual) equation of Wisdom with Christ, and other considerations.
  ○ Most importantly, though, is to highlight the theological nature of the issue, and not merely the exegetical nature.
## Chapter 28 (כח)

### Geminate Verbs and Minor Stems

**28.8: Language Exercises**

**A. Abbreviations:** Coh = Cohortative; iA = Infinitive Absolute; iC = Infinitive Construct; Impf = Imperfect; Impv = Imperative; NP = Narrative Preterite; P = Perfect; PC = Converted Perfect; PtcA = Active Participle; PtcP = Passive Participle; Sfx = Suffix

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Stem</th>
<th>Conj.</th>
<th>Person</th>
<th>Gender</th>
<th>Number</th>
<th>Sfx</th>
<th>Root</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>סָבְבוּ</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>סבב</td>
<td>they went around</td>
</tr>
<tr>
<td>תָּמּוּ</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>תםמ</td>
<td>they were finished</td>
</tr>
<tr>
<td>סֹבִּי</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>סבב</td>
<td>Go around (fs)!</td>
</tr>
<tr>
<td>יָגוּל</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>גלה</td>
<td>he uncovered</td>
</tr>
<tr>
<td>סָאָרָו</td>
<td>Qal</td>
<td>iA</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>ארר</td>
<td>to curse</td>
</tr>
<tr>
<td>וְהָכָה</td>
<td>Hophal</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>קום</td>
<td>it was raised</td>
</tr>
<tr>
<td>וְעָשֶׂה</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>שִים</td>
<td>he placed</td>
</tr>
<tr>
<td>וְשָׁמֶם</td>
<td>Hiphil</td>
<td>Impf</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>תְמֶם</td>
<td>you will finish</td>
</tr>
<tr>
<td>וַיִּגֶל</td>
<td>Qal</td>
<td>NP</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>סבב</td>
<td>we went around</td>
</tr>
<tr>
<td>נֵגָלָה</td>
<td>Niphal</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>גלה</td>
<td>it was revealed</td>
</tr>
<tr>
<td>יָהל</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>הלל</td>
<td>it will flash</td>
</tr>
<tr>
<td>כָּסָבַת</td>
<td>Hiphil</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>סב</td>
<td>you have turned</td>
</tr>
<tr>
<td>מָשִים</td>
<td>Hiphil</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>שִים</td>
<td>setting</td>
</tr>
</tbody>
</table>

110
B.

Judg. 1:1-8 - And it was after the death of Joshua, the sons of Israel inquired of the LORD, saying, “Who shall go up for us to the Canaanite at the front to make war with him?” And the LORD said, “Judah will go up, behold! I have given the land into his hand.” And Judah said to Simeon, his brother, “Come up with me into my border and let us make war against the Canaanite and I shall go, also, I with you, into your border” and Simeon went with him. And Judah went up and the LORD gave the Canaanite and the Perizzite into their hand, and they struck them in Bezek, 100,000 men. And they found Adoni-Bezek in Bezek and they made war with him and they struck the Canaanite and the Perizzite. And Adoni-Bezek fled, and they chased after him, and they caught him, and they cut off the thumbs of both his hands and both his feet. And Adoni-Bezek said, “Seventy kings, having had the thumbs of both their hands and both their feet cut off, they were gatherers under my table. As I have done, this God has repaid me.” And they brought him to Jerusalem and he died there. And the sons of Israel made war against Jerusalem and captured it and struck it by the edge of the sword, and they shot the city with fire.

a. נִנֶּה = Qal NP 3ms (רָדָה) “it was”
b. נָשִּׂיאֲלָל = Qal NP 3mp (שָׂאָלָה) “they inquired”
c. לַאֲמַל = Qal iC (אֲמַל) “saying”
d. עִלֵּה = Qal Impf 3ms (עָלֵה) “he will go up”
e. לֹאַלְלָס = Niphal iC (לֹאַלְלָס) “to make war”
f. רַאָי = Qal NP 3ms (רָאָי) “he said”
g. נָתַן = Qal P 1cs (נָתַן) “I have given”
h. עִלֵּה = Qal Impv ms (עַלֵּה) “Go up!”
i. לֹאַלְלָס = Niphal Cohortative 1cp (לֹאַלְלָס) “let us make war”
j. לִכְלָכָה = Qal 1cs (לִכְלָכָה) “I will go”
k. עִלֵּה = Qal NP 3ms (עִלֵּה) “he went”
l. עִלֵּה = Qal NP 3ms (עִלֵּה) “he went up”
m. נָתַן = Qal NP 3ms (נָתַן) “he gave”

n. קִצְצִים = Hiphil NP 3mp + sfx 3mp (קִצְצִים) “they struck them”
o. נָשָׂאִים = Qal NP 3mp (נָשָׂאִים) “they found”
p. נָשָׂאִים = Niphal NP 3mp (נָשָׂאִים) “they made war”
q. נָשָׂא = Hiphil NP 3mp (נָשָׂא) “they struck”
r. נָשָׂא = Qal NP 3ms (נָשָׂא) “he fled”
s. נָשָׂא = Qal NP 3mp (נָשָׂא) “they chased”
t. נָשָׂא = Qal NP 3mp (נָשָׂא) “they grabbed”
u. קִצְצִים = Piel NP 3mp (קִצְצִים) “they cut off”
w. נָשָׂא = Pual PtcP mp (נָשָׂא) “having had cut off”
x. נָשָׂא = Qal P 3cp (נָשָׂא) “they were”

111
1 Kings 1:1-5 - Now, the King, David was old, he entered in days [advancing in years?]. And they covered him with garments, but it was not warm for him. So his servants said to him, “Let them seek for my lord, the king, a young woman, a virgin, that she would stand before the king and she will be to him an attendant, and she shall lie down at your bosom. It will be warm to my lord, the king.” And they sought a beautiful young woman in all the border of Israel, and they found Abishag, the Shunammite, and they brought her to the king. And the young woman was exceedingly beautiful and she was an attendant to the king and she served him. But the king did not know her. And Adonijah, son of Haggith, was exalting himself, saying, “I will reign.” And he made for himself chariotry and horsemen, and fifty men running before him.

112
u. רָצִים = Qal PtcA mp (רָצִים) “they were running”
Josh. 6:12-17 - And Joshua rose early in the morning, and the priests lifted the ark of the LORD, and the seven priests lifting seven trumpets of rams’ horns before the ark of the LORD were walking, going. And they blew the trumpets. And the one who was equipped was walking before them. And the one who was gathering was walking after the ark of the LORD. [The priests] were walking and blowing the trumpets. And they went around the city on the second day one time, and they returned to the camp. Thus they did six days. And it was on the seventh day, they rose early as the dawn was rising, and they went around the city, according to this judgment [manner], seven times. Only on that day did they go around the city seven times. And it was on the seventh time, the priests blew the trumpets, and Joshua said to the people, “Shout! for the LORD has given to you the city. And the city will be a devoted thing, and all with is in it, to the LORD. Only Rahab the prostitute, she will live, and all who are with her in her house, for she hid the messengers whom we sent.”

a. Qal iC (ﬂכ) “to walk”
b. Qal PC (יושב) “they were blowing”
c. Qal iA (יושב) “to walk”
d. Qal PtcA mp (יושב) “lifting (mp)”
e. Qal iA (יושב) “to walk”
f. Qal PC (יושב) “they were blowing”
g. Qal PtcA mp (יושב) “walking”
h. Qal iA (יושב) “to walk”
i. Piel PtcA (יושב) “the one gathering”
j. Qal iA (יהי) “to walk”
k. Qal iA (יהי) “to blow”
l. Qal NP 3mp (שמות) “they went around”
m. Qal NP 3mp (שמות) “they returned”

Ketiv reads יהי and the apparatus notes that multiple manuscripts point this as יהי (i.e., Qal PtcA ms). However, the Qere moves the ה to render יהי (i.e. Qal iA), which matches the previous use as well the the following יהי.
28.9: Exegetical Exercises - The Text-Critical Apparatus

A. But the sons of Benjamin did not dispossess the Jebusites dwelling in Jerusalem, and the Jebusites have dwelt with the sons of Benjamin in Jerusalem until this day.

B.

<table>
<thead>
<tr>
<th>BHS Symbol/Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nonn</td>
<td>some/several</td>
</tr>
<tr>
<td>Mss</td>
<td>Heb. manuscripts</td>
</tr>
<tr>
<td>QOr</td>
<td>Qere apud Orientales = read w/ Oriental (i.e. Babylonian masoretes)</td>
</tr>
<tr>
<td>יושבי</td>
<td>Have יושבים</td>
</tr>
<tr>
<td>cf</td>
<td>confer</td>
</tr>
<tr>
<td>27a</td>
<td>note a on v. 27</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BHQ Symbol/Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>G</td>
<td>Old Greek</td>
</tr>
<tr>
<td>V</td>
<td>Vulgate</td>
</tr>
<tr>
<td></td>
<td>Separates a reading from the next</td>
</tr>
<tr>
<td>pl</td>
<td>plural</td>
</tr>
<tr>
<td>S</td>
<td>Syriac</td>
</tr>
<tr>
<td>T</td>
<td>Targum</td>
</tr>
<tr>
<td>(assim-ctxt)</td>
<td>assimilation to context</td>
</tr>
</tbody>
</table>

C. The BHS/Q textual note indicates that many witnesses have a MP construct form here.

D. Text critical principle - prefer reading that most easily explains other readings - lectio difficilior.

E. Judges 5:3
   a. BHS - a few MSS are missing these two words; BHQ - Relatively unified tradition has these words.
   b. This appears to be an instance of haplography. Therefore, the credibility of Leningrad is not affected.

F. Judges 16:14
   a. BHS - before the 1st word, in several MSS the verb has dropped out. LXX has noticeably more text.
   b. Due to the highly repetitive nature of the story, it appears that at least 1 line was skipped. In addition, the apparatus notes in vs 13 that LXX reads other than MT, including the same initial word. Therefore, this is scribal error.