# Table of Contents

*author's note*  
Chapter 1 (א) - Learning to Speak, Part 1  
Chapter 2 (ב) - Learning to Speak, Part 2; Adjectives  
Chapter 3 (ג) - Qal Perfect  
Chapter 4 (ד) - Basic Nouns; The Definite Article  
Chapter 5 (ה) - Qal Imperfect  
Chapter 6 (ו) - Segolate and Geminate Nouns; Prefixed Prepositions  
Chapter 7 (ז) - Qal Volitives  
Chapter 8 (ח) - Particles  
Chapter 9 (ט) - Independent Personal Pronouns; Qal Participles  
Chapter 10 (י) - Construct Phrases  
Chapter 11 (יא) - Suffixed Pronouns  
Chapter 12 (יב) - Qal Narrative and Converted Perfect  
Chapter 13 (יג) - Qal Infinitives; Demonstratives  
Chapter 14 (יד) - Piel  
Chapter 15 (טו) - Pual  
Chapter 16 (טז) - Hiphil  
Chapter 17 (טט) - Hophal  
Chapter 18 (טז) - Numbers and Counting  
Chapter 19 (טט) - Niphal  
Chapter 20 (טט) - Hithpael  
Chapter 21 (טט) - Pronominal Suffixes on Verbs  
Chapter 22 (טט) - I-Guttural Verbs  
Chapter 23 (טט) - II-Guttural and III-כ/ע Verbs  
Chapter 24 (טט) - III-ת Verbs  
Chapter 25 (טט) - III-א Verbs  
Chapter 26 (טט) - Middle-Weak Verbs  
Chapter 27 (טט) - I-י Verbs  
Chapter 28 (טט) - Geminate Verbs and Minor Stems
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 been 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.

3/11/21
P.M.
Chapter 1 (ח)

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. הָנו- priest
3. סֶפ- silver, money
4. חָב- gold
5. לֶמ- king
6. חָה- offering
7. כֵן- therefore
8. ד- strong
9. ק- old, elder
10. כֶת- curtain

1.9: Exegetical Exercises - The Acrostic

A. Acrostic Poems

1. ג (Gimel) - Ps. 119:17-24 (8 verses)
   - ע (Ayin) - Ps. 119:121-128 (8 verses)
2. a. 21 verses. Two letters are missing. Sin and Nun.
   b. נ (Nun) is missing
   c. v. 13, is twice as long as the other verses
   d. י (Yod)
### 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>מִשְׁלֵי</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>קֹהֶלֶת</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.

<table>
<thead>
<tr>
<th>Form</th>
<th>Gender</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>חזקים</td>
<td>masc.</td>
<td>pl.</td>
</tr>
<tr>
<td>חֲזָקָה</td>
<td>fem.</td>
<td>sg.</td>
</tr>
<tr>
<td>חָזָק</td>
<td>masc.</td>
<td>sg.</td>
</tr>
<tr>
<td>זְקֵנָה</td>
<td>fem.</td>
<td>sg.</td>
</tr>
<tr>
<td>זְקֵנִים</td>
<td>masc.</td>
<td>pl.</td>
</tr>
<tr>
<td>זָקֵן</td>
<td>masc.</td>
<td>sg.</td>
</tr>
<tr>
<td>זְקֵנוֹת</td>
<td>fem.</td>
<td>pl.</td>
</tr>
<tr>
<td>טוב</td>
<td>masc.</td>
<td>sg.</td>
</tr>
<tr>
<td>טובים</td>
<td>masc.</td>
<td>pl.</td>
</tr>
<tr>
<td>טובות</td>
<td>fem.</td>
<td>pl.</td>
</tr>
</tbody>
</table>

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. ו+מִנ+אֵת (note: assimilation of ה)
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

---

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 זכר refer to paradigm on p. 30 of textbook. זכר is given, for others compare to paradigm on p. 29.

<table>
<thead>
<tr>
<th></th>
<th>ביבר</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>זכר</td>
</tr>
<tr>
<td>3fs</td>
<td>זכרה</td>
</tr>
<tr>
<td>2ms</td>
<td>זכרת</td>
</tr>
<tr>
<td>2fs</td>
<td>זכרת</td>
</tr>
<tr>
<td>1cs</td>
<td>זכרת</td>
</tr>
<tr>
<td>3cp</td>
<td>זכר</td>
</tr>
<tr>
<td>2mp</td>
<td>זכרו</td>
</tr>
<tr>
<td>2fp</td>
<td>זכרון</td>
</tr>
<tr>
<td>1cp</td>
<td>זכרנו</td>
</tr>
<tr>
<td>Hebrew</td>
<td>Stem</td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
</tr>
<tr>
<td>קָטַלְתִּי</td>
<td>Qal</td>
</tr>
<tr>
<td>קְטַלְתֶּן</td>
<td>Qal</td>
</tr>
<tr>
<td>נָרְלָה</td>
<td>Qal</td>
</tr>
<tr>
<td>אָבַדְתָּ</td>
<td>Qal</td>
</tr>
<tr>
<td>לֹכְדוּמָה</td>
<td>Qal</td>
</tr>
<tr>
<td>נַנְבֵדָה</td>
<td>Qal</td>
</tr>
<tr>
<td>אָכַלְתְּ</td>
<td>Qal</td>
</tr>
<tr>
<td>שָׁמַרְנוּ</td>
<td>Qal</td>
</tr>
<tr>
<td>לָקַחְתְּ</td>
<td>Qal</td>
</tr>
<tr>
<td>כְּרַתֶּם</td>
<td>Qal</td>
</tr>
</tbody>
</table>
D.

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

3.10: Exegetical Exercises

1. קָוֹם = to rise, arise, stand
2. קַמְתִּי = Qal Perfect 1cs (קַמְתִּי) “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 qames, it is not a qames 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.  

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Gender</th>
<th>Number</th>
<th>Lexical Form</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>אדונים</td>
<td>m</td>
<td>p</td>
<td>אדון</td>
<td>lords</td>
</tr>
<tr>
<td>מלכהים</td>
<td>m</td>
<td>p</td>
<td>מלך</td>
<td>messengers</td>
</tr>
<tr>
<td>זקנה</td>
<td>f</td>
<td>s</td>
<td>זקן</td>
<td>old (f)</td>
</tr>
<tr>
<td>ימים</td>
<td>m</td>
<td>d</td>
<td>יום</td>
<td>two days</td>
</tr>
<tr>
<td>חרשים</td>
<td>m</td>
<td>p</td>
<td>חרש</td>
<td>mountains</td>
</tr>
<tr>
<td>ג/tops</td>
<td>m</td>
<td>p</td>
<td>ג</td>
<td>nations</td>
</tr>
<tr>
<td>מצים</td>
<td>m</td>
<td>p</td>
<td>מצ</td>
<td></td>
</tr>
<tr>
<td>כולה</td>
<td>f</td>
<td>p</td>
<td>כול</td>
<td>voices (f)</td>
</tr>
<tr>
<td>חזקים</td>
<td>m</td>
<td>p</td>
<td>חזק</td>
<td>strong (mp)</td>
</tr>
</tbody>
</table>

C.  

Gen. 2:11 - There was the gold : verbless
Deut. 12:2 - The nations served there : עבדו = Qal Perfect 3cp “they served”
Isa. 17:10 - You (fs) did not remember the rock : זכרת = Qal Perfect 2fs “you (fs) remembered”
Josh. 4:22 - Israel (ms) passed over the Jordan : עברה = Qal Perfect 3ms “he passed over”
Gen 1:5 - And he called the darkness “night” : קרא = Qal Perfect 3ms (קרא) “he called”
1 Sam. 13:13 - You (ms) did not keep the commandment : שמרתם = Qal Perfect 2ms “you (ms) kept”
Gen. 3:6 - The tree was good : verbless
Josh. 7:11 - They took the devoted/banned (thing) : לקחו = Qal Perfect 3cp (לקח) “they took”
Gen. 38:23 - I sent the kid/young goat : שלחתי = Qal Perfect 1cs (שלחתי) “I sent”
1 Sam. 7:17 - And there he judged Israel : שמת = Qal Perfect 3ms (שמש) “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. שַׁיָּא - 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 עֶבר:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>3ms</td>
<td>יַעֲבֹר</td>
<td>עֶבר</td>
</tr>
<tr>
<td>3fs</td>
<td>תַּעֲבֹר</td>
<td>עֶבר</td>
</tr>
<tr>
<td>2ms</td>
<td>תַּעֲבֹר</td>
<td>עֶבר</td>
</tr>
<tr>
<td>2fs</td>
<td>תַּעֲבֹרִי</td>
<td>עֶבר</td>
</tr>
<tr>
<td>1cs</td>
<td>אֶעֱבֹר</td>
<td>עֶבר</td>
</tr>
<tr>
<td>3mp</td>
<td>יַעַבְרו</td>
<td>עֶבר</td>
</tr>
<tr>
<td>3fp</td>
<td>תַּעֲבֹרְנָה</td>
<td>עֶבר</td>
</tr>
<tr>
<td>2mp</td>
<td>תַּעְבְרו</td>
<td>עֶבר</td>
</tr>
<tr>
<td>2fp</td>
<td>תַּעֲבֹרְנָה</td>
<td>עֶבר</td>
</tr>
<tr>
<td>1cp</td>
<td>נַעֲבֹר</td>
<td>עֶבר</td>
</tr>
</tbody>
</table>

8 also note that for עֶבר, 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 עֶבר will not take a dagesh lene, due to the prefixes.
C.

<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>אֶזְכֺּר</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>נָגַה</td>
<td>Qal</td>
<td>Imperfect</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>לֹעה</td>
<td>we will take</td>
</tr>
<tr>
<td>הָשַׁמֵּשַׁו</td>
<td>Qal</td>
<td>Imperfect</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>שָׁמַש</td>
<td>you (mp) will hear</td>
</tr>
<tr>
<td>אוֹמָרְתִּי</td>
<td>Qal</td>
<td>Perfect</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>אוֹמֵר</td>
<td>I said</td>
</tr>
<tr>
<td>לֶבֶשַׁת</td>
<td>Qal</td>
<td>Perfect</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>לֵבֵשׁ</td>
<td>you (ms) (have) put on</td>
</tr>
<tr>
<td>בָּכַשׁ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>בָּטַח</td>
<td>he will trust</td>
</tr>
<tr>
<td>חֲלִבֵּדוּ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>חֲלֵבָּד</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>סֵפֶר</td>
<td>you (mp) wrote/ counted</td>
</tr>
<tr>
<td>וַיִּזְבְּחוּ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>זֵבח</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 (לבשׁ) “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 (שׁמע) “they hear”

Ex. 15:18 - The LORD rules forever: יִמְלָכֵה = 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 (שׁפט) “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. יַחְפְצוּ = Qal Imperfect 3mp (חפץ) “they (m) desire”
   b. יַחְשֹׁבוּ = Qal Imperfect 3mp (חשׁב) “they (m) value/esteem”

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.

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 רצח would seem to indicate a broader meaning, including such judicial sentencing that call for an authority to take the life of another.
Chapter 6 (1)  Segolate and Geminate Nouns;  
Prefix Prepositions

6.6: Language Exercises

A.

<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>תִּלְבַשׁ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>הָבַשָׁ</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>גָּאַל</td>
<td>You (ms) redeemed</td>
</tr>
<tr>
<td>הָלְדוּתָ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>לְדוּתָ</td>
<td>They will take</td>
</tr>
<tr>
<td>נִכְבַּד</td>
<td>Qal</td>
<td>Imperfect</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>כּבד</td>
<td>We will be honored</td>
</tr>
<tr>
<td>יִכְרְתוּ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>כּרֵת</td>
<td>You (mp) will cut</td>
</tr>
<tr>
<td>נִתְנִי</td>
<td>Qal</td>
<td>Perfect</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>נִתְנָ</td>
<td>I gave</td>
</tr>
<tr>
<td>נִגָּשׁוּ</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>נָגָשׁ</td>
<td>They will approach</td>
</tr>
<tr>
<td>יִסְפּוֹר</td>
<td>Qal</td>
<td>Imperfect</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>סָפֵר</td>
<td>He will write</td>
</tr>
<tr>
<td>לְקָחְתְּ</td>
<td>Qal</td>
<td>Perfect</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>לָקַחְתְּ</td>
<td>You (fs) took</td>
</tr>
<tr>
<td>אֶעֱבּר</td>
<td>Qal</td>
<td>Imperfect</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>עַבְרָ</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: כי = Qal Imperfect 3ms (נתן) “he will give”

Gen. 36:31 - The kings who reigned in the land: שלמה = 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: נתן = Qal Imperfect 3ms (נתן) “he will give”

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

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

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

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

Num. 4:15 - And they will not reach unto the holiness/holy thing: נָגַע = 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. כָּבוֺֹד 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 Volitivess

### 7.7: Language Exercises

A. Refer to paradigm on p. 79 of textbook

B.  

<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>לְבַשׁ</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>יִגַּשׁ</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>חָשַׁבְתָּ</td>
<td>Qal</td>
<td>Perfect</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>חשב</td>
<td>You (ms) valued/esteemed</td>
</tr>
<tr>
<td>יִלְבְּשׁוּ</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>גַּשׁ</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>נָֽפְלָה</td>
<td>Qal</td>
<td>Perf</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>נפל</td>
<td>She fell</td>
</tr>
<tr>
<td>תִּפֹּלְנָה</td>
<td>Qal</td>
<td>Impf</td>
<td>3/2</td>
<td>f</td>
<td>p</td>
<td>נפל</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 (ילד) “she bore”  
**Gen. 15:5** - And count (ms) the stars! סְפִּר = 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: סְפָרֶם = 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. תִּתֶּן = Qal Impf 2ms “You (ms) will give” or “She will give”  
**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. זִבְחוּ = Qal Impv 2mp (זבח) “Go (mp)!”  
  d. לֹכֶה = Qal Impv 2mp (לוכח) “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\textsuperscript{11}
   i. Qal Impf 2ms (רצח) “to murder/kill”

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

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

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

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

B.

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

2. Qal Impf 2mp (רָאָה) “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

\textsuperscript{11} cf. 5.7 for a further discussion of this root.

\textsuperscript{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 patach into a qamatz.
Chapter 8 (ח)

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>לכם</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>נגמ</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>עֲבֺד</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>לָֽבְשׁוּ</td>
<td>Qal</td>
<td>Perfect</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>לבש</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!: רְדֹף = Qal Impv 2ms (רדף) “Pursue (ms)!"
Gen. 14:24 - Only that which the young men ate: אָכְלוּ = 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: לָקַח = Qal Perfect 3ms (לקח) “he took”
1 Sam. 7:5 - Gather (mp) Israel to (the) Mizpah!: קִבְצוּ = 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. יַעֲשֶׂה = 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. אָמַר = Qal Perfect 3ms (אמר) “he said”
   b. תֶּן = Qal Impv 2ms (תן) “Give (ms)!”
   c. קַח = Qal Impv 2ms (קח) “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*

<table>
<thead>
<tr>
<th>Ketiv Consonants</th>
<th>Qere Consonants</th>
<th>Vocalized Qere</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Judg 9:8</strong></td>
<td>מָלְכָה</td>
<td>מָלְכָה</td>
</tr>
<tr>
<td><strong>2 Sam 5:2</strong></td>
<td>הָיוֹת הַמּוֹצִיא</td>
<td>הָיוֹת הַמּוֹצִיא</td>
</tr>
<tr>
<td><strong>Gen 9:21</strong></td>
<td>אָהֳלוֹ</td>
<td>אָהֳלוֹ</td>
</tr>
<tr>
<td><strong>2 Kgs 20:4</strong></td>
<td>הָצֵר</td>
<td>הָצֵר</td>
</tr>
<tr>
<td><strong>1 Kgs 22:49</strong></td>
<td>נְשָׂר</td>
<td>נְשָׂר</td>
</tr>
<tr>
<td><strong>Micah 1:3</strong></td>
<td>בָמֳתֵי</td>
<td>בָמֳתֵי</td>
</tr>
</tbody>
</table>

23
### 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>אָהֲבָה</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>אהבה</td>
<td>She loved</td>
</tr>
<tr>
<td>הֹלְכוֹת</td>
<td>Qal</td>
<td>PtcA</td>
<td>--</td>
<td>f</td>
<td>p</td>
<td>הולך</td>
<td>Ones (f) who go</td>
</tr>
<tr>
<td>מֹלֶכֶת</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>לְכוּ</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>הולך</td>
<td>Go (mp)!</td>
</tr>
<tr>
<td>יָבוּר</td>
<td>Qal</td>
<td>PtcP</td>
<td>--</td>
<td>m</td>
<td>s</td>
<td>בור</td>
<td>One (m) being remembered</td>
</tr>
<tr>
<td>נוֹתֵן</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>אָהֶבֶת</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>כָּזָה</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>LEASE</td>
<td>Take (ms)!</td>
</tr>
<tr>
<td>יָגוֹלָה</td>
<td>Qal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>גוֹלָה</td>
<td>They (mp) will become great</td>
</tr>
<tr>
<td>לָקְחוּמָה</td>
<td>Qal</td>
<td>PtcP</td>
<td>--</td>
<td>m</td>
<td>p</td>
<td>לָקְחוּ</td>
<td>The ones (m) being taken</td>
</tr>
<tr>
<td>אָהֹבָה</td>
<td>Qal</td>
<td>PtcP</td>
<td>--</td>
<td>m</td>
<td>s</td>
<td>אהב</td>
<td>The one (m) being loved</td>
</tr>
<tr>
<td>זָכָר</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>זכָר</td>
<td>Remember (mp)!</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 (אוהב) “I loved”

Lev. 26:36 - They have fallen, and there is no one pursuing:
- נָפְלוּ = Qal P 3cp (נפל) “they fell”
- רֹדֵף = Qal PtcA ms (רדף) “one who pursues”

Jer. 26:15 - Because you are givers of/giving innocent blood: נֹתְנִים = Qal PtcA mp (נתן) “ones (m) who give”

Num. 16:7 - The man whom the LORD chooses, he is the holy (one):
- יִבְחַר = Qal Impf 3ms (בּחר) “he chooses”

Gen. 40:8 - A dream we have dreamed, and there is no interpreter:
- חָלַמְנוּ = Qal P 1cp (חלם) “we dreamed”

Ps. 52:5 - You (ms) have loved evil more than good: אָהַבְתָּ = Qal P 2ms (אהבה) “you loved”

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

Ps. 32:10 - The one who trusts in the LORD:
- בּוֹטֵחַ = Qal PtcA ms (בטח) “one (m) who trusts”

Deut. 16:18 - You give ones who judge and officials:
- שֹׁפְטִים = Qal PtcA mp (שופטים) “ones (m) who judge”

Judg. 4:22 - Behold/Look! Barak is pursuing Sisera:
- רֹדֵף = Qal PtcA ms (רדף) “pursuing”

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 (אסיר) “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: יוצֵא = 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 נָכְרִיָּה, 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 (י)

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. קם Construct
9. כלב Absolute
10. פי Construct
11. ערים Absolute
12. כבוד Absolute
13. דבר Construct
14. לבו 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)! : רָאֵה = 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 (רמשׂ) “thing that crawls”

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

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

b. עשה = Qal P 3ms (עשה) “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. הלך = Qal Impf 2ms (הלך) “you (ms) will walk”

b. תִּשְׁמֹר = Qal Impf 2ms (שמר) “you (ms) will keep/observe”

Ex. 3:1 - And Moses was shepherding the flocks of Jethro:

a. היה = Qal P 3ms (יהי) “he/it was”

b. רע = Qal PtcA ms (רעה)14 “shepherding”15

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

14 רע is a III-weak root (cf. ch. 24), which takes a segol in place of the expected šere in the active participle.
15 because of the use of את, we should not translate רע as a substantive (i.e., shepherd of the flocks). את marks the object of the verb, which in this case must be רעה.
10.10: Exegetical Exercises - Sound Connections

C. Identifying Connections

1. שֵׁם
2. שָׁמִים = “there”
3. שָׁמַיִם repeats the שֵׁם of both previous words.
4. The idea is that there (שָׁמִים) 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>אֱלֹהִים</td>
<td>אֱלֹהִים</td>
<td>3mp Their (m) gods</td>
</tr>
<tr>
<td>אָב</td>
<td>אָב</td>
<td>3mp Their (m) father</td>
</tr>
<tr>
<td>אָח</td>
<td>אָח</td>
<td>2mp Your (mp) brothers</td>
</tr>
<tr>
<td>אָדוֹן</td>
<td>אָדוֹן</td>
<td>1cs My lord</td>
</tr>
<tr>
<td>חֹק</td>
<td>חֹק</td>
<td>2ms Your (ms) god(s)</td>
</tr>
<tr>
<td>שֵׁם</td>
<td>שֵׁם</td>
<td>2ms Your names</td>
</tr>
<tr>
<td>עִיר</td>
<td>עִיר</td>
<td>3mp Their (m) cities</td>
</tr>
<tr>
<td>אָדוֹן</td>
<td>אָדוֹן</td>
<td>1cs My lord</td>
</tr>
<tr>
<td>חֹק</td>
<td>חֹק</td>
<td>2ms Your (ms) statutes</td>
</tr>
<tr>
<td>שֵׁם</td>
<td>שֵׁם</td>
<td>2ms Your names</td>
</tr>
</tbody>
</table>
### B.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Suffix</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>אִתָּנוּ</td>
<td>אֵת</td>
<td>1cp With us</td>
</tr>
<tr>
<td>אִתְכֶם</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>אֶלְיוֹ</td>
<td>אֶל</td>
<td>2ms Toward you (ms)</td>
</tr>
<tr>
<td>אֶלְהֶם</td>
<td>אֶל</td>
<td>3mp Toward them (m)</td>
</tr>
<tr>
<td>הנה</td>
<td>הִנֵּה</td>
<td>1cs Here I am!</td>
</tr>
<tr>
<td>לו</td>
<td>ל</td>
<td>2ms To you (ms)</td>
</tr>
<tr>
<td>אֶלְיוּנָנוּ</td>
<td>אַל</td>
<td>1cp Toward us</td>
</tr>
<tr>
<td>אָלֶיוֹ</td>
<td>אֶל</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: *verbless*

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

- אֹמַר = 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!:

- שִׁלְחָה = 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. שָׁמַעְתִּי = Qal P 1cs (שמע) “I heard”
- b. אֹמֵר = Qal PtcA ms (אמר) “saying”
- c. אֶשְׁלַח = Qal Impf 1cs (שלח) “I will send”
- d. יֵלֶך = Qal Impf 3ms (הלך) “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. אָמַר = Qal P 3ms (אמר) “he said”
- b. שְׁלַח = Qal Impv 2ms (שלח) “Send!”
- c. אֱחֹז = Qal Impv 2ms (אחז) “Grasp!”

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

- עֹמֵד = 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. אָמַר = Qal P 3ms (אמר) “he said”
- b. שָׁמַעַתְּ = Qal P 2fs (שמעת) “you (fs) heard”
- c. מָלַך = Qal P 3ms (מלך) “he reigned”
- d. יד = Qal P 3ms (ידע) “he knew”
Chapter 12 (ב)  
Qal Narrative and Converted Perfect

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>יָאַקָרָה</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>אַחֲצַנָה</td>
<td>Qal</td>
<td>Impf + 1 / 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>תִּצְחַק</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>הֹלֵךְ</td>
<td>Qal</td>
<td>PtcA</td>
<td>--</td>
<td>m</td>
<td>s</td>
<td>הולך</td>
<td>going</td>
</tr>
<tr>
<td>נֵפַל</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>נֶפֶל</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נפל</td>
<td>he fell</td>
</tr>
<tr>
<td>סֶפֶר</td>
<td>Qal</td>
<td>Impv</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>ספר</td>
<td>Count (ms)!</td>
</tr>
<tr>
<td>קָהֲרָה</td>
<td>Qal</td>
<td>NP</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>קרא</td>
<td>she/you (ms) called</td>
</tr>
<tr>
<td>כָּשַבְרָה</td>
<td>Qal</td>
<td>Coh + 1</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>שבר</td>
<td>Let us break</td>
</tr>
<tr>
<td>יָשָׁבָה</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>לָּכַז</td>
<td>he took</td>
</tr>
<tr>
<td>יָנָשׁ</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נתן</td>
<td>he gave</td>
</tr>
<tr>
<td>יֵנַה</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>היה</td>
<td>it/he was</td>
</tr>
</tbody>
</table>
B.

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

Gen. 43:8a - And Judah said to Israel, his father, “Send the boy with me!”
- a. pronounced = Qal NP 3ms (אמר) “he said”
- b. שלח = 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. pronounced = Qal NP 3ms (אמר) “he said”
- [otherwise the clause is verbless]

Ex. 7:4a - And Pharaoh will not listen to you (mp), and (then) I will set my hand against Egypt:
- a. ישמ = Qal Impf 3ms (שמע) “he will listen”
- b. נתתי = 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. pronounced = Qal NP 3ms (אמר) “he said”
- b. ישמ = Qal Impf 3ms (שמע) “he will listen”

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

---

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”

b. יָעַבְרֻ = 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”

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. יַעַבְרֻ = 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 נשל is a I-1 root, which regularly loses the י 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>локере</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<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></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></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>לָקַרַת</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>לָקַרַת</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>לָקַרַת</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>לָקַרַת</td>
<td>Qal</td>
<td>iC</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>לָקַר</td>
<td>and let me take</td>
</tr>
<tr>
<td>לָקַרַת</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>לָקַרַת</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>לָקַרַת</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>לָקַרַת</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>עשה</td>
<td>he did</td>
</tr>
<tr>
<td>לָקַרַת</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>לָקַרַת</td>
<td>Qal</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>עמד</td>
<td>one who stands</td>
</tr>
<tr>
<td>לָקַרַת</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>לָקַרַת</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>לָקַרַת</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>לָקַרַת</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>לָקַרַת</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>לָקַרַת</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>סגר</td>
<td>he closed</td>
</tr>
</tbody>
</table>

B.

Gen. 43:3 - And Judah said to him, to say/saying\(^{18}\):

a. לֵאמֹר = Qal NP 3ms (אמר) “he said"

b. לָתֵת = Qal iC (אמר) “to say”

Num. 1:5 - And these are the names of the men who will stand with you (mp):

יֹאמְרו = Qal Impf 3mp (胤מד) “they will stand”

\(^{18}\) This common phrase can be rendered “saying” or “thus”, though it is also commonly omitted entirely in translations.
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 (שָׁמַר) “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. וַיֵּלֶה = Qal NP 3ms (הלך) “he went”
   b. הָלוֹה = Qal iA (הלך) “going”
   c. אָכֹל = Qal iA (אכל) “eating”
   d. וֵיִתֵּן = 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 P 1cs (ידע) “I know”
   b. יִתֵּן = Qal Impf 3ms (נתן) “he will give/allow”
   c. לָהֲ = Qal iC (הלך) “to 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. יִתֵּן = Qal PC 1cs (נתן) “I will give”
   b. לָהֲ = Qal PC 3ms (הלך) “it will be”
   c. תִּלְכֶּנָּ = Qal Impf 2mp (לך) “you (mp) will go”
   d. לָהֲ = 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. מִפְּנֵי "= "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.
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>Conj.</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 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>נֵאָפָר</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>אֲבַקֵּשׁ</td>
<td>Piel</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>בקשׁ</td>
<td>I search</td>
</tr>
<tr>
<td>פַּתֵּחַ</td>
<td>Piel</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>פתח</td>
<td>to open, opening</td>
</tr>
<tr>
<td>פְּתֹחַ</td>
<td>Piel</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>פתח</td>
<td>to untie, untying</td>
</tr>
<tr>
<td>מְשַׁלֵּחַ</td>
<td>Piel</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>אמר</td>
<td>speaking</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 (to)</td>
</tr>
</tbody>
</table>
B.

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.”:

a. בָּאוּ = Qal P 3cp (בוא) “they went”
b. וְיֹּאמְרוּ = Qal NP 3mp (אמר) “they said”
c. אָמַר = Qal P 3ms (אמר) “he said”
d. שַׁלַּח = Piel Impv ms (שלח) “let someone go free!”
e. וְיָחֹגוּ = Qal Impf/Jussive 3mp (חגג) “they will celebrate a festival”
f. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
g. אֶשְׁמַע = Qal Impf 1cs (שׁמע) “I will listen/obey”
h. לְשַׁלַּח = Piel iC (שלח) “to let someone go free”
i. יָדַעְתִּי = Qal P 1cs (ידע) “I know”
j. 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.’”:

a. הָיָה = Qal P 3ms (יה) “it was”
b. לֵאמֹר = Qal iC (אמר) “to say/saying”
c. הֱיֽיתֶם = Qal P 2mp (יה) “you (mp) have been”
d. עֲשׂוּ = Qal Impv mp (עשה) “Do (mp)!”
e. אָמַר = Qal P 3ms (אמר) “he said”
f. וַיְדַבֵּר = Piel NP 3ms (דבר) “he spoke”

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.”:

a. וַיְדַבֵּר = Piel NP 3ms (דבר) “he spoke”
b. וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
c. אָמַר = Niphal NP 1cs (אמר) “I revealed myself”
d. נָתַן = Niphal P 1cs (נדע) “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. דיבֵר = Piel 3ms (דבר) “he spoke”
b. נתן = Qal 3ms (נתן) “he gave”
c. מְרַגְּלִים = 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. וַיִּכְתֹּב = Qal 3ms (כתב) “he wrote”
b. וַיְלַמֵּד = Piel 3ms (למד) “he taught”

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. וַיָּבֵא = Hiphil 3ms (בוא) “he brought in (lit. caused to enter)”
b. וַיְטַמֵּא = Piel 3ms (טמא) “he defiled”
c. קִטְרֻ = Piel 3cp (קטר) “they made sacrifices”

14.10: Exegetical Exercises - Uses of בֵּן

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.22

• 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>Conjugation</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>נָפָת</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>מָפָת</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>נְנִי</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>נָאָלָה</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>נָאָמָר</td>
<td>Qal</td>
<td>iA</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>אמר</td>
<td>to say</td>
</tr>
<tr>
<td>נָלָל</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. נַעֲשֶׂה - 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. אַשְּאִיר - 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. בא - Qal P 3ms (בר “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”)

d. לֵאמֹר - Qal iC (אמר “to say, saying”)

e. לֵאמֹר - Qal NP 3mp (אמר “they asked”)

f. לֵאמֹר - Qal NP 3ms (אמר “he said”)

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 (טז)

#### 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>Conjugation</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>יַשְׁלִי</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שלך</td>
<td>he will throw</td>
</tr>
<tr>
<td>יַשְׁלָ</td>
<td>Hiphil</td>
<td>Jussive</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שלך</td>
<td>may he throw</td>
</tr>
<tr>
<td>אֱסֹר</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>אסר</td>
<td>bind (ms)!</td>
</tr>
<tr>
<td>שְׁלח</td>
<td>Qal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>שלח</td>
<td>to send</td>
</tr>
<tr>
<td>הָשְׁלָק</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>שלך</td>
<td>she threw</td>
</tr>
<tr>
<td>הָנְגֵת</td>
<td>Hiphil</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>נגד</td>
<td>you (ms) told</td>
</tr>
<tr>
<td>הָשְׁלָ</td>
<td>Piel</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שלח</td>
<td>he will send</td>
</tr>
<tr>
<td>נָגַד</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>נגד</td>
<td>she will tell/yOU (ms) will tell</td>
</tr>
<tr>
<td>נָצְלָ</td>
<td>Hiphil</td>
<td>iA/Impv</td>
<td>-</td>
<td>-/m</td>
<td>-/s</td>
<td>נגד</td>
<td>to tell/tell (ms)!</td>
</tr>
<tr>
<td>נָגְבוֹ</td>
<td>Hiphil</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>אבד</td>
<td>you (ms) wiped out</td>
</tr>
<tr>
<td>הָכְבֻּ</td>
<td>Hiphil</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>זכר</td>
<td>to make known</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. הִקְרִיב - Hiphil P 3ms (קרב) “he drew near”
b. וַיִּשְׂאוּ - Qal NP 3mp (נשׂא) “they lifted”
c. נֹסֵעַ - Qal PtcA ms (נסע) “pulling up”
d. וַיִּירְאוּ - Qal NP 3mp (ירא) “they feared”
e. וַיִּצְעֲקוּ - Qal NP 3mp (צעק) “they cried out”
f. וַיֹּאמְרוּ - Qal NP 3mp (אמר) “they said”
g. לְקַחְתָּנוּ - Qal P 2ms + 1cp suffix (לקח) “you have taken us”
h. לָמוּת - Qal iC (מות) “to die”
i. חֲדַרְנוּ - Piel 1cp (חרם) “we have spoken”
j. לְקַמְרָה - Qal iC (אמר) “saying”
k. נִשְׁלָחָה - Qal Impv ms (שלח) “Leave/cease (ms)!”
l. נִנְבָּדָה - Qal Cohortative 1cp (נעבד) “may we serve”
m. נַעֲבֹד - Qal iC (עבד) “to serve”

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. הַשְּלֵךְ - Hiphil P 3ms (שלח) “he will send”
b. וְשָׁלַחְתִּי - Qal PC 1cs (שלח) “I will send”
c. וְהִכֵּיתִי - Hiphil PC 1cs (נכה) “I will strike”
d. נִפְלְאֹתַי - Niphal PtcP fp + 1cs suffix (פלא) “my wonders”
e. אֶעֱשֶׂה - Qal Impf 1cs (עשה) “I will do”

49
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.

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.”
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. הֹלָכֵים - Qal PtcA mp (הלך) “walking”
e. וְהָלוֹ - Qal iA (הלך) “to walk”
f. וְתָקְעוּ - Qal PC (תקע) “they were blowing”
g. הָלוֹ - Qal PtcP ms (הלך) “the one who was equipped”
h. הָלוֹ - Qal PtcA ms (הלך) “walking”
i. וְהָלוֹ - Piel PtcA (אסף) “the one gathering”
j. הָלוֹ - Qal iA (הלך) “to walk”
k. הָלוֹ - 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 רַע.
Chapter 17 (ב)

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>הָשֻׁכִים</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שָׁכָם</td>
<td>he rose early</td>
</tr>
<tr>
<td>שֵלְחָה</td>
<td>Pual</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>שָׁלָה</td>
<td>she was sent off</td>
</tr>
<tr>
<td>אָמֹר</td>
<td>Qal</td>
<td>iA</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>אָמֹר</td>
<td>to say</td>
</tr>
<tr>
<td>כָּמַלְכַּת</td>
<td>Hophal</td>
<td>PtcP</td>
<td>-</td>
<td>f</td>
<td>s</td>
<td>שָׁלֵךְ</td>
<td>one (f) caused to throw</td>
</tr>
<tr>
<td>וַיַּשְׁכֵּם</td>
<td>Hiphil</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>שָׁכָם</td>
<td>he rose early</td>
</tr>
<tr>
<td>האמָרֹת</td>
<td>Qal</td>
<td>Impf</td>
<td>3(^{25})</td>
<td>f</td>
<td>p</td>
<td>אָמֹר</td>
<td>they (f) are saying</td>
</tr>
<tr>
<td>וַהֲשֻׁלְכִית</td>
<td>Hiphil</td>
<td>PC</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>שָׁלָה</td>
<td>I sent</td>
</tr>
<tr>
<td>וַתֹּאמַר</td>
<td>Hophal</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>שָׁלָה</td>
<td>he was caused to throw</td>
</tr>
<tr>
<td>וַתֹּאמַרְנָה</td>
<td>Qal</td>
<td>Impf</td>
<td>3(^{25})</td>
<td>f</td>
<td>p</td>
<td>אָמֹר</td>
<td>they (f) are saying</td>
</tr>
<tr>
<td>וַתֻּשְׁלְכִי</td>
<td>Hophal</td>
<td>NP</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>שָׁלָה</td>
<td>you (fs) were caused to throw</td>
</tr>
<tr>
<td>וַיַּשְׁכֵּם</td>
<td>Hiphil</td>
<td>iA/Impv</td>
<td>-/2</td>
<td>-/m</td>
<td>-/s</td>
<td>שָׁכָם</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 cascass and they went and they spoke of it in the city (f) which the old prophet was dwelling in it (f).

a. הָשְׁלַכְתִּי = Qal NP 3fs (שׁלך) “it (f) was”
b. נְשַׁלְכַּת = Hophal PtcP fs (שׁלך) “one being thrown”
c. עָמַד = Qal PtcA ms (стояה) “standing”
d. עֹבְדִים = Qal PtcA mp (passed) “passing by”
e. וֵיִּרְאוּ = Qal NP 3mp (ראות) “they saw”
f. וַיָּבֹאוּ = Qal NP 3mp (בוא) “they went”
g. וַיְדַבְּרוּ = Piel NP 3mp (דבר) “they spoke”
h. יֹשֵׁב = Qal PtcA ms (sat) “dwelling”

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 the land in confusion, the wilderness is shut against them.’ And I will harden the heart of Pharaoh, and he will chase after them."

a. וַיְדַבֵּר = Piel NP 3ms (דבר) “he spoke”
b. לֵּאמֹר = Qal iC (אמר) “saying”
c. דַּבֵּר = Piel Impv ms (דבר) “speak!”
d. וְיָשֻׁבוּ = Qal Jussive 3mp (שׁוב) “they shall turn”
e. וְיַחֲנוּ = Qal Jussive 3mp (חנה) “they shall camp”
f. וְאָמַר = Qal PC 3ms (אמר) “he will say”
g. נְבֻכִים = Niphal PtcA (בוך) “wandering around in confusion”
h. סָגַר = Qal P 3ms (סגר) “it shut”
i. וְחִזַּקְתִּי = Piel PC 1cs (חזק) “I will harden”
j. וְרָדַף = Qal PC 3ms (רדף) “he will chase”

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

a. הָשְׁלַכְתִּי = Hophal P 1cs (שׁלך) “I have been cast”
b. תִּרְחַק = Jussive/Impf 2ms (רחק) + negative “may you not be distant”
c. עֹזֵר = Qal PtcA ms (עזר) “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).

- וַיִּדַּר = Qal NP 3ms (נרד) “he vowed”
- וַיֹּאמַר = Qal NP 3ms (אמר) “he said”
- נָתֹן = Qal iA (נתן) “to give”
- תִּתֵּן = Qal Impf 2ms (נתן) “you will give”
- וְהַחֲרַמְתִּי = Hiphil PC 1cs (חרם) “I will destroy”
- וַיִּשְׁמַע = Qal NP 3ms (שׁמע) “he listened”
- וַיִּתֵּן = Qal NP 3ms (נתן) “he gave”
- וַיַּחֲרֵם = Hiphil NP 3ms (חרם) “he destroyed”
- 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.

- וַיַּשְׁכֵּם = Hiphil NP 3ms (שׁכם) “he rose early”
- עָמַד = Qal P 3ms (עמד) “he stood”
- וַיַּשְׁקֵף = Hiphil NP 3ms (שׁקף) “he looked down”
- וַיַּרְא = Qal NP 3ms (ראה) “he saw”
- 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.

- מָאֵן = Piel iA (מאן) “to refuse”
- יְמָאֵן = Piel Impf 3ms (מאן) “he will refuse”
- לְתִתָּהּ = Qal iC + 3fs suffix (נתן) “to give her”
- יִשְׁקֹל = Qal Impf 3ms (שׁקל) “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.
  - נָקַח¬ = Pual or Hophal NP 2fs (לקח)
  - It occurs neither in the Piel nor the Hiphil
- Please let a little water be taken.
  - יֻקַּח¬ = Pual or Hophal Jussive 3ms (לקח)
  - No use in either Piel or Hiphil. Therefore, originally Qal Passive.
- You will be consumed by a sword.
  - תְּאֻכְּלוּ¬ = Pual Impf 2mp (אכל)
  - 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.
  - מְלַ¬ = Hophal 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 3ms (ילד)
  - No related use in the Piel. Therefore, originally Qal Passive.
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. לִבְּאֹת = Qal NP 3ms (חיה) “he lived”

b. מָיְלָה = Hiphil NP 3ms (ילד) “he begat”

c. קָרָא = Qal NP 3ms (קרא) “he called”

d. יִהְיוּ = Qal NP 3mp (יהיה) “they were”

e. יָלְדוּ = Hiphil iC + 3ms suffix (ילד) “his begetting”

f. ל = Qal P 3ms (לד) “he lived”

g. נָסַר = Qal NP 3ms (נסו) “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 (صمך) “they shall lay/lean”

c. וְשָׁחַטְתָּ = Qal PC 2ms (שחטת) “you shall slaughter”

d. וְזָרַקְתָּ = Qal PC 2ms (זרקת) “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. 26 *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. 26 *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. 26 *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](https://www.introductiontohebrew.com/errata)
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.

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.

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.

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.
### 18.6: Exegetical Exercises - Letters for Numbers

<table>
<thead>
<tr>
<th>Number</th>
<th>Text</th>
<th>Word</th>
<th>Mp Note</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 = ח</td>
<td>Gen 19:1</td>
<td>בְּדָם</td>
<td>ג</td>
<td>3</td>
</tr>
<tr>
<td>14 = יד</td>
<td>Isa 34:16</td>
<td>לֶעֱדָּר</td>
<td>ל</td>
<td>1</td>
</tr>
<tr>
<td>44 = מָד</td>
<td>Gen 6:14</td>
<td>נָפָר</td>
<td>ל</td>
<td>1</td>
</tr>
<tr>
<td>50 = נ</td>
<td>Ps 95:10</td>
<td>וֹתֵי</td>
<td>ב</td>
<td>2</td>
</tr>
<tr>
<td>55 = נֶד</td>
<td>Gen 19:2</td>
<td>אָדֹנִי</td>
<td>ל</td>
<td>1</td>
</tr>
<tr>
<td>77 = יג</td>
<td>Gen 1:12</td>
<td>לָמִים</td>
<td>י</td>
<td>14</td>
</tr>
<tr>
<td>99 = טֶט</td>
<td>Gen 1:8</td>
<td>יָמִשְׁנ</td>
<td>ל</td>
<td>1</td>
</tr>
</tbody>
</table>

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

### 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>יִשָּׁאֵר</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>וָאֶשָּׁאֵר</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>נָגָל</td>
<td>Niphal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נצל</td>
<td>“he will be saved”</td>
</tr>
<tr>
<td>יָנָלַה</td>
<td>Niphal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>נצל</td>
<td>“you (mp) were saved”</td>
</tr>
<tr>
<td>הָנָלַה</td>
<td>Hiphil</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>נצל</td>
<td>“you delivered”</td>
</tr>
<tr>
<td>יְנָל</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>נצל</td>
<td>“he will deliver”</td>
</tr>
<tr>
<td>הָנָל</td>
<td>Niphal</td>
<td>Impv / iC</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>נצל</td>
<td>“Save (self)!” / “to be saved”</td>
</tr>
<tr>
<td>כָּרְתוּ</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>כרת</td>
<td>“they (m) cut”</td>
</tr>
<tr>
<td>כָּרָה</td>
<td>Niphal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>כרת</td>
<td>“he will be cut off”</td>
</tr>
<tr>
<td>כָּרָה</td>
<td>Niphal</td>
<td>Impv / iC / iA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>כרת</td>
<td>“Cut off!” / “to cut off”</td>
</tr>
<tr>
<td>הָכָרָה</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>כרת</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.

a. יִלָּחֵם = Niphal Impf 3ms (לחם) “he will wage war”

b. תַּחֲרִישׁוּן = Hiphil Impf 2mp (חרשׁ) “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.

a. בְּרֹא = Qal iC (ברא) “to create”

b. עָשָׂה = Qal P 3ms (עשה) “he made”

c. בְּרָאָם = Qal P 3ms + 3mp suffix (ברא) “he created them”

d. וַיְבָרֶ = Piel NP 3ms (ברך) “he blessed”

e. וַיִּקְרָא = Qal NP 3ms (קרא) “he called”

f. הִבָּֽרְאָם = Niphal iC + 3mp suffix (ברא) “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 chariotry 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.

a. וַיֶּאְסׁר = Qal NP 3ms (אסר) “he made ready”

b. לָקַח = Qal P 3ms (לקח) “he took”

c. וַיִּקַּח = Qal NP 3ms “he took”

d. בָּחוּר = Qal PtcP ms (בחר) “chosen”

e. וַיְחַזֵּק = Piel NP 3ms (חזק) “he hardened”

f. וַיִּרְדֹּף = Qal NP 3ms (רדף) “he chased”

g. יֹצְאִים = Qal PtcA mp “going out”

h. 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.”’”

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.”

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:

61
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.

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

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

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.
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 (ב)

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>튼הלל</td>
<td>Hithpael</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>פלל</td>
<td>he prayed</td>
</tr>
<tr>
<td>טארו</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>טאר</td>
<td>he was clean</td>
</tr>
<tr>
<td>טארהלל</td>
<td>Hithpael</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>פלל</td>
<td>I will pray</td>
</tr>
<tr>
<td>טארהלל</td>
<td>Hithpael</td>
<td>NP</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>פלל</td>
<td>I prayed</td>
</tr>
<tr>
<td>טארהלל</td>
<td>Hithpael</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>פלל</td>
<td>ones (m) who pray</td>
</tr>
<tr>
<td>תאצית</td>
<td>Piel</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>וזח</td>
<td>I grasped</td>
</tr>
<tr>
<td>תאצית</td>
<td>Hithpael</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>וזח</td>
<td>he will show courage</td>
</tr>
<tr>
<td>תאצית</td>
<td>Hithpael</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>וזח</td>
<td>we will show courage</td>
</tr>
<tr>
<td>תאצית</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>זוח</td>
<td>you (ms) were strong</td>
</tr>
<tr>
<td>תאצית</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>קדש</td>
<td>they made holy</td>
</tr>
<tr>
<td>תאצית</td>
<td>Hithpael</td>
<td>Ptc</td>
<td>-</td>
<td>f</td>
<td>s</td>
<td>קדש</td>
<td>one (fs) purifying herself</td>
</tr>
<tr>
<td>תאצית</td>
<td>Hithpael</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>קדש</td>
<td>I purified myself</td>
</tr>
<tr>
<td>תאצית</td>
<td>Pual</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>קדש</td>
<td>one (ms) who is</td>
</tr>
</tbody>
</table>

27 This form is stative
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. :

a. שמע = Qal iC (שמיעת) “to hear”
b. התתחמק = Hithpael P 3ms (התתחמקה) “he showed courage”
c. עברה = Hiphil NP 3ms (עברה) “he made pass away”
d. כָּלַד = Piel 3ms (ךָלַד) “he captured”
e. וחידש = Hithpael NP 3ms (וחידשה) “he renewed”
f. קבצו = Qal P 3ms (קבצו) “he gathered”
g. וההגירים = Qal PtcA mp (וההגירים) “the ones who sojourn”
h. עקרו = Qal P 3cp (עקרו) “they fell”
i. נפלו = Qal iC + 3mp suffix (נפלות) “their seeing”
j. קבצו = Niphal NP 3mp (קבצו) “they gathered”

made holy

they (m) will purify themselves
they (m) will be unclean
he will make himself unclean
he defiled
I kept myself
he became drunk
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!”’ 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.
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.

a. וַיַּסֵּב = Hiphil NP 3ms (סבב) “he turned”
b. וַיִּתְפַּלֵּל = Hithpael NP 3ms (פלל) “he prayed”
c. לֵאמֹר = Qal iC (אמר) “saying”
d. זְכָר = Qal Impv ms (ذكر) “Remember!”
e. הִתְהַלַּכְתִּי = Hithpael P 1cs (הלך) “I have walked back and forth”
f. עָשִׂיתִי = Qal P 1cs (עשה) “I have done”
g. וַיֵּבְךְּ = Qal NP 3ms (בכה) “he wept”

2 Chron. 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.

a. הִתְקַדָּשׁוּ = Hithpael P 3mp (קדשׁ) “they consecrated themselves”
b. לְהַקְדִּישׁ = Hiphil iC (קדשׁ) “to consecrate”
c. הִטֶּהָרוּ = Hiphil P 3cp (טהר) “they cleansed themselves”
d. אָכְלוּ = Qal P 3cp (אכל) “they ate”
e. כָּתוּב = Qal PtcP ms (כתב) “it is written”
f. וַיִּתְפַּלֵּל = Hithpael P 3ms (פלל) “he prayed”
g. לֵאמֹר = Qal iC (אמר) “saying”
h. יְכַפֵּר = Piel Impf 3ms (כפר) “he will pardon”
i. הֵכִין = Hiphil P 3ms (כון) “he fixed”
j. לִדְרוֹשׁ = Qal iC (דרשׁ) “to seek”
k. וַיִּשְׁמַע = Qal NP 3ms (שׁמע) “he heard”
l. וַיִּרְפָּא = Qal NP 3ms (רפא) “he healed”
## 20.10: Exegetical Exercises - Roots and Conjugations

<table>
<thead>
<tr>
<th>Root</th>
<th>Basic</th>
<th>Factitive</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>גנב</td>
<td>Qal</td>
<td>Piel</td>
<td>Hiphil</td>
</tr>
<tr>
<td></td>
<td><strong>steal</strong></td>
<td><strong>steal away</strong></td>
<td><strong>n/a</strong></td>
</tr>
<tr>
<td>Active</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ניפח</td>
<td>Niphal</td>
<td>Pual</td>
<td>Hophal</td>
</tr>
<tr>
<td></td>
<td><strong>be stolen</strong></td>
<td><strong>be stolen away</strong></td>
<td><strong>n/a</strong></td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ניחפ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reflexive</td>
<td></td>
<td><strong>Hithpael</strong></td>
<td><strong>steal</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Root</th>
<th>Basic</th>
<th>Factitive</th>
<th>Causative</th>
</tr>
</thead>
<tbody>
<tr>
<td>שלח</td>
<td>Qal</td>
<td>Piel</td>
<td>Hiphil</td>
</tr>
<tr>
<td></td>
<td><strong>send</strong></td>
<td><strong>send away</strong></td>
<td><strong>set loose</strong></td>
</tr>
<tr>
<td>Active</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>נחל</td>
<td>Niphal</td>
<td>Pual</td>
<td>Hophal</td>
</tr>
<tr>
<td></td>
<td><strong>be sent</strong></td>
<td><strong>be sent away</strong></td>
<td><strong>n/a</strong></td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>נחל</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reflexive</td>
<td></td>
<td><strong>Hithpael</strong></td>
<td><strong>n/a</strong></td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Root</th>
<th>Choice of Stems Possibly Relevant (Well Attested in 2 or 3 Columns)</th>
<th>Choice of Stems Not Relevant (Occurs in Only 1 Column)</th>
</tr>
</thead>
<tbody>
<tr>
<td>גאל</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>שלום</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>אבר</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>מת</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>בוא</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>דרש</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>אבה</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>הולל</td>
<td>II</td>
<td>x</td>
</tr>
<tr>
<td>גולה</td>
<td></td>
<td>x</td>
</tr>
</tbody>
</table>
Chapter 21 (הכ)  

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>עֲמָדְךָ</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>יִשְׁמַעְיָהוּ</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>עָבַר</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>רָבָּר</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>מְקַדִּישְׁךָ</td>
<td>Piel</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>2mp</td>
<td>קדש</td>
<td>the one who sanctifies you (mp)</td>
</tr>
<tr>
<td>מְקַדִּישִׁי</td>
<td>Pual</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>1cs</td>
<td>קדש</td>
<td>my holy ones</td>
</tr>
<tr>
<td>מִלְחָמְךָ</td>
<td>Hithpael</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>קדש</td>
<td>they will consecrate themselves</td>
</tr>
<tr>
<td>הַרְחִיקֵךְ</td>
<td>Niphal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>1cs</td>
<td>להם</td>
<td>they have fought against me</td>
</tr>
<tr>
<td>הַרְחִיקָני</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>

29 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)
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.

<table>
<thead>
<tr>
<th>תרגום</th>
<th>Hiphil</th>
<th>iC</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>1cs</th>
<th>נבר</th>
<th>regarding me</th>
</tr>
</thead>
<tbody>
<tr>
<td>ב.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>כ.</td>
<td>כָּרָה</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>regarding me</td>
</tr>
</tbody>
</table>

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.** הם הלכו = Qal iC + sfx 3mp (הלך) “when they went”
- **b.** עזבו = Qal P 3cp (עזב) “they left”
- **c.** היו תקררו = Hithpael P 3cp (קרר) “they conspired”
- **d.** ע치료ו = Qal NP 3mp + sfx 3ms (ሓ) “they killed him”
- **e.** מת = Qal NP 3ms (מות) “he died”
- **f.** קברו = Qal NP 3mp + sfx 3ms (קבר) “they buried him”
- **g.** קברוהו = Qal P 3cp + sfx 3ms (קבר) “they buried him”
- **h.** אותם תקררו = Hithpael Ptc mp (קרר) “the ones who conspired”

73
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, 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 עֶרְוַת דָּבָר, 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.

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.

---

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.”

| a. | וַיְהִי = Qal NP 3ms (יהי) “it was” |
| b. | וַיֹּאמֶר = Qal NP 3ms (אמר) “he said” |
| c. | מְשָׁרֵת = Piel PtcA ms (שרת) “the one who served” |
| d. | לֵאמֹר = Qal iC (אמר) “saying” |
| e. | מֵת = Qal P 3ms (מית) “he died” |
| f. | קוּם = Qal Impv ms (קום) “Rise!” |
| g. | עֲבֹר = Qal Impv ms (עבר) “Pass over!” |
| h. | נֹתֵן = Qal PtcA ms (נתן) “giving” |
| i. | נְתַתִּיו = Qal P 1cs + sfx 3ms (נתן) “I have given it” |
| j. | דִּבַּרְתִּי = Piel P 1cs (דבר) “I spoke” |

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 אִטֵּר 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.
<table>
<thead>
<tr>
<th>Phrase</th>
<th>NIV</th>
<th>ESV</th>
<th>HCSB</th>
<th>KJV</th>
<th>NLT</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 (בכ)

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>עָמַדְנוּ</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>קֹאָמְנוּ</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>אָמַנְי</td>
<td>they believed</td>
</tr>
<tr>
<td>ברוֹשׁ</td>
<td>Qal</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>בָּרֶךְ</td>
<td>one who is blessed</td>
</tr>
<tr>
<td>תָּאָסֶפִי</td>
<td>Qal</td>
<td>Impf</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>אָסַף</td>
<td>you (fs) will gather</td>
</tr>
<tr>
<td>בָּרַעְו</td>
<td>Qal</td>
<td>NP</td>
<td>3/2</td>
<td>f/m</td>
<td>s</td>
<td>-</td>
<td>בָּרַעְו</td>
<td>she/you stood</td>
</tr>
<tr>
<td>יָעַבְוָה</td>
<td>Qal</td>
<td>Impf</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>3fs</td>
<td>עַבְוָה</td>
<td>you will forsake her</td>
</tr>
<tr>
<td>יִאמַּה</td>
<td>Niphal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>אָמַנְי</td>
<td>he is reliable</td>
</tr>
<tr>
<td>אָסֵפָם</td>
<td>Qal</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>3mp</td>
<td>אָסֵפָם</td>
<td>gathering them</td>
</tr>
<tr>
<td>בָּרָעְו</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>בָּרָעְו</td>
<td>Stand firm (mp)!</td>
</tr>
<tr>
<td>יָשָּבֵה</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>בָּשֵׁב</td>
<td>she left</td>
</tr>
<tr>
<td>יִתְּהַלֵּל</td>
<td>Hithpael</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>הלל</td>
<td>he will boast</td>
</tr>
<tr>
<td>אָסֵף</td>
<td>Niphal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>אָסֵף</td>
<td>he assembled</td>
</tr>
</tbody>
</table>
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. נֶאֱמָנוֹת = Niphal Ptc - f p
b. נִבְּשָׁב = Qal NP 3ms (אמם) “he gathered”
c. נַשְׂפָּטָיו = Qal PtcA mp + sfx 3ms (שופטים) “its judging ones”
d. נִבְּשָׁבוּ = Hithpael NP 3mp (צابل) “they stationed themselves”
e. סָפַר = Qal NP 3ms (נמר) “he said”
f. רָכְבָּה = Qal P 3ms (אמר) “he said”
g. יָשְׁבוּ = Qal P 3cp (ישב) “they dwelled”
h. וָאֶקֵּח = Qal NP 3mp (עבד) “they served”
i. וָאַרְבֶּה = Hiphil NP 1cs (רבה) “I brought”
j. וָאֶתַּקֵּח = Hiphil NP 1cs (לקח) “I took”
k. וָאֶתֶּן = Hiphil NP 1cs (נתן) “I gave”
l. וָאֶתֶּן = Qal NP 1cs (נתן) “I gave”
m. נִבְּשָׁבוּ = Qal NP 1cs (צרב) “to possess”

The table above provides a gloss of the Hebrew verbs used in the passage. The column headings represent the Hebrew root and its various forms, followed by the English translation of the root's meaning.
Judg. 9:1-5 - 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.

32 literally, “lord of [the] covenant”
33 Originally יָתֵר, hence the ו 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. נאסף = Niphal NP 3mp (אסף) “they gathered”
b. הלכו = Qal NP 3mp (הלך) “they went”
c. מליכו = Hiphil NP 3mp (ליכל) “they crowned/caused to rule”
d. מצב = Hophal PtcP ms (מצב) “that which is fixed”
e. אמר = Hiphil NP 3mp (אמר) “they told”
f. הלך = Qal NP 3ms (הלך) “he went”
g. עומד = Qal NP 3ms (עמד) “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.(reply) = Qal Impf/Jussive 3ms (שמע) “he will listen”
m. הלך = Qal iA (הלך) “to go”

n. הלכו = Qal P 3cp (הלך) “they went”
o. למשח = Qal iC (משח) “to anoint”
p. אמרו = Qal NP 3mp (אמר) “they said”
q. מלך = Qal Impv ms (מלך) “Rule!”
r.ychלתי = Qal P 1cs + ś interrogative (וחלתי) “Should I cease?”
s. יכבד = Piel Impf 3mp (כהב) “they will honor”
t. יכהלתי = Qal PC 1cs (כהלתי) “I will go”
u. לו = Qal iC (לוה) “to hold sway”
Judg. 9:10-15 - “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.’”

82
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. :

a. עֲשִׂיתֶם = Qal P 2mp (עשׂה) “you have done [this]”
b. וַתַּמְלִיכוּ = Hiphil NP 2mp (מלך) “you have crowned”
c. נִלְחַם = Niphal P 3ms (לחם) “he waged war”
d. וַיַּשְׁלֵ = Hiphil NP 3ms (שׁלך) “he cast”
e. וַתַּהַרְגוּ = Qal NP 2mp (הרג) “you have killed”
f. קַמְתֶּם = Qal P 2mp (קום) “you have risen up”
g. וַתַּהַרְגוּ = Qal NP 2mp (הרג) “you have killed”
h. שִׂמְחוּ = Qal Impv mp (שׂמח) “Rejoice (mp)!”
i. וְיִשְׂמַח = Qal Jussive 3ms (שׂמח) “let him rejoice”
j. וַיָּנָס = Qal NP 3ms (נוס) “he ran away”
k. וַיִּבְרַח = Qal NP 3ms (ברח) “he fled”
l. וַיֵּלֶ = Qal NP 3ms (לך) “he went”
m. וַיֵּשֶׁב = Qal NP 3ms (ישׁב) “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 שְׁפֵלָה is “lowland”
   a. Obadiah 19 strengthens this idea, because the land of the Philistines is along the coastal plain or lowland.
   b. שָׁפֵל 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>נחם</td>
<td>I have pitied</td>
</tr>
<tr>
<td>מְנַחֵם</td>
<td>Piel</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>נסמ</td>
<td>comforter</td>
</tr>
<tr>
<td>הֶחֶזִיקָה</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>חזק</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>בֵּרְכוּ</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>מְבָֽרְכֶי</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>מְבָֽרְכֶי</td>
<td>Qal</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>ברך</td>
<td>chosen</td>
</tr>
<tr>
<td>נִבְחַר</td>
<td>Niphal</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>בחר</td>
<td>he was chosen</td>
</tr>
<tr>
<td>נִבְחָר</td>
<td>Niphal</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>בחר</td>
<td>chosen</td>
</tr>
<tr>
<td>אֶנָּחֵם</td>
<td>Niphal</td>
<td>Impf</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>-</td>
<td>נחם</td>
<td>I will pity</td>
</tr>
<tr>
<td>מְבָֽרְכֶי</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>מְבָֽרְכֶי</td>
<td>Hithpael</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>сложн</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. **וַיִּשְׂטֹם** = Qal NP 3ms (שׂטם) “he hated”
b. **בֵּרֲכוֹ** = Piel 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. **וַיֻּגַּד** = Hophal NP 3ms (נגד) “it was told”
g. **וַתִּשֶּׁלַח** = Qal NP 3fs (שׁלח) “she sent”
h. **וַתִּקְרָא** = Qal NP 3fs (קרא) “she called”
i. **וַתֹּאמֶר** = Qal NP 3fs (אמר) “she said”
j. **מִתְנַחֵם** = Hithpael PtcA ms (נחם) “he is comforting himself”
k. **לְהָרְגֶ** = Qal iC + sfx 2ms (הרג) “to kill you”
l. **שְׁמַע** = Qal Impv ms (שׁמע) “Hear (ms)!”
m. **קְוָם** = Qal Impv ms (ברח) “Rise (ms)!”

---

35 this form is a construct form
36 cf. Errata for Page 309, n. 1: [https://www.introductiontohebrew.com/errata](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. שָׁחַ = Qal iA (שלח) “to send”
c. שָׁלַחְתִּי = Qal P 1cs (שלח) “I sent”
d. אָדַר = Qal iC (اورא) “to call”
e. תָּשִׁבוּ = Qal P 2ms (籼לו) “you came”
f. הוֹאַר = Qal Impf 1cs (אור) “I am able”
g. כַּבְּדֶ = Piel iC + sfx 2ms (כבד) “to honor you”
h. יָכַּה = Qal P 1cs (כה) “I have come”
i. יָכַּל = Qal iA ( recv) “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. וַיֵּלֶ = Qal NP 3ms (והלך) “he entered”
o. וַיֵּלֶ = Qal NP 3ms (והלך) “he slaughtered”
p. וַיֵּלֶ = 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.
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 שֶׁרֶשׁ ‘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 רֵגֶל 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”.

88
Chapter 24 (تحميل)

III-ט Verbs

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>הִשְׁתַּחֲוִיתָה</td>
<td>Hishtaphel</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>יהוה  you worshiped</td>
<td></td>
</tr>
<tr>
<td>נִגְלָתָה 37</td>
<td>Niphal</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>גלה  it (f) revealed itself</td>
<td></td>
</tr>
<tr>
<td>נִשְׁתַּחֲוָה</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>נשה  it (f) did</td>
<td></td>
</tr>
<tr>
<td>עָלִית</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>elah  you (fs) went up</td>
<td></td>
</tr>
<tr>
<td>יִשְׁתַּחֲוִיתָה</td>
<td>Hishtaphel</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>יהוה  they will worship</td>
<td></td>
</tr>
<tr>
<td>נִשְׁתַּחֲוָה</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>1cs</td>
<td>נשה  you made me</td>
<td></td>
</tr>
<tr>
<td>נִגָּלוֹת</td>
<td>Niphal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>גלה  to uncover</td>
<td></td>
</tr>
<tr>
<td>נִשְׁתַּחֲוָה</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>נשה  Do (ms)!</td>
<td></td>
</tr>
<tr>
<td>עָלִית</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>elah  They went up</td>
<td></td>
</tr>
<tr>
<td>יִשְׁתַּחֲוִיתָה</td>
<td>Hishtaphel</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>יהוה  they worshiped</td>
<td></td>
</tr>
<tr>
<td>מַעֲלִים</td>
<td>Hiphil</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>elah  those who make offerings</td>
<td></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 ה, this form could also be parsed as a Hiphil
39 Only occurring in Neh 8:6, this is a defective form of נִשְׁתַּחֲוָה

89
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!”

<table>
<thead>
<tr>
<th>Word</th>
<th>Root</th>
<th>Tense</th>
<th>Number</th>
<th>Person</th>
<th>Child</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>וַיְהִי</td>
<td>Qal</td>
<td>NP</td>
<td>3ms</td>
<td></td>
<td></td>
<td>“it was”</td>
</tr>
<tr>
<td>כִשְׁמֹעַ</td>
<td>Qal</td>
<td>iC</td>
<td></td>
<td></td>
<td></td>
<td>“in the hearing”</td>
</tr>
<tr>
<td>וַיִּשְׁתָּחוּ</td>
<td>Hishtaphel</td>
<td>NP</td>
<td>3ms</td>
<td></td>
<td></td>
<td>“he worshiped”</td>
</tr>
<tr>
<td>וָיָּשָׁב</td>
<td>Qal</td>
<td>NP</td>
<td>3ms</td>
<td></td>
<td></td>
<td>“he returned”</td>
</tr>
<tr>
<td>וַיִּמָּחֵץ</td>
<td>Qal</td>
<td>NP</td>
<td>3ms</td>
<td></td>
<td></td>
<td>“he divided”</td>
</tr>
<tr>
<td>וַיְבָא</td>
<td>Qal</td>
<td>PtcA</td>
<td>ms</td>
<td></td>
<td></td>
<td>“coming”</td>
</tr>
<tr>
<td>בָא</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>they uncovered</td>
</tr>
</tbody>
</table>

B.

a. וַיְהִי = Qal NP 3ms (“it was”)
b. כִשְׁמֹעַ = Qal iC (“in the hearing”)
c. וַיִּשְׁתָּחוּ = Hishtaphel NP 3ms (“he worshiped”)
d. וָיָּשָׁב = Qal NP 3ms (“he returned”)
e. וַיִּמָּחֵץ = Qal NP 3ms (“he divided”)
f. וַיְבָא = Qal PtcA ms (“coming”)
g. וַיִּמָּחֵץ = Qal NP 3ms (“he gave”)
h. וַיְבָא = Qal P 3ms (“he has given”)
i. וַיְבָא = Qal Impf (קェומל “I did”)
j. וַיְבָא = Qal Impf (קェומל “you (mp) will look”)
k. וַיְבָא = Qal Impf (קェומל “you (mp) will do”)
l. וַיְבָא = Qal PtcA ms (“coming”)
m. וַיְבָא = Qal PC 3ms (“it will be”)

90
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.

a. וַיַּעֲשׂוּ = Qal NP 3mp (עשׂה) “they did”
b. וַיַּעַבְדוּ = Qal NP 3mp (עבד) “they served”
c. וַיַּעַזְבוּ = Qal NP 3mp (עזב) “they abandoned”
d. הַמּוֹצִיא = Hiphil PtcA ms (יצא) “the one who brought them out”
e. והלכו = Qal NP 3mp (הלך) “they went”
f. והלכו = Hishtaphel NP 3mp (חוה) “they bowed down”
g. והלכו = Hiphil NP 3mp (صلا) “they provoked”
h. וַיֵּלְכוּ = Qal NP 3mp (לך) “they went”
i. וַיַּכְעִסוּ = Hiphil NP 3mp (ש�ס) “it burned”
j. וַיִּתְּנֵם = Qal NP 3mp + sfx 3mp (נתן) “he gave them”
k. וַיִּשְׁתַּחֲווּ = Qal np 3mp (שׁסס) “plundering ones”
l. וַיִּשְׁתַּחֲו = Qal NP 3ms + sfx 3mp (מכר) “they plundered”
m. וַיִּמְכְּרֵם = Qal NP 3ms + sfx 3mp (מכר) “he sold them”

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

n. וַיֵּלְכוּ = Qal P 3cp (לכת) “they were able”
o. והייתי = Qal iC (נמדד) “to stand”
p. והייתי = Qal P 3cp (אמר) “to go out”
q. והייתי = Qal P 3fs (דיבר) “it was”
r. והייתי = Piel P 3ms (דבר) “he spoke”
s. והייתי = Niphal P 3ms (שָׂכָה) “he swore”
s. והייתי = Qal NP 3ms (=sc) “it was difficult”
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. שָׁמָּה = Qal NP 3ms (אמר) “he said”
b. אֲמַרְתָּ = Qal Impf 2ms (אמר) “you (ms) will say”
c. רְאִיתֶם = Qal P 2mp (ראות) “you (mp) have seen”
d. דִּבַּרְתִּי = Piel P 1cs (דבר) “I spoke”
e. תֹּאמַר = Qal Impf 2ms (אמר) “you (ms) will say”
f. תַּעֲשׂוּ = Qal Impf 2mp (עשה) “you (mp) will make”
g. תַּעֲשֶׂה = Qal Impf 2ms (עשה) “you (ms) will make”
h. זָבַחְתָּ = Qal PC 2ms (זבח) “you (ms) will sacrifice”
i. אַזְכִּיר = Hiphil Impf 1cs (זכור) “I will cause to remember”
j. אָבוֹא = Qal Impf 1cs (בוא) “I will come”
k. אָבְרָהָם = Piel PC 1cs + sfx 2ms (ברך) “I will bless you (ms)”
l. תִבְנֶה = Qal Impf 2ms (בנה) “you will build”
m. הֵנַפְתָּ = Hiphil Impf 2ms (נןף) “you have swung”

n. וַתְּחַלְלֶהָ = Piel NP 2ms + sfx 3fs (חלל) “you have polluted it”
o. תַּעֲלֶה = Qal Impf 2ms (עלה) “you will go up”
p. וַתִּגָּלֶה = Niphal Impf 3fs (גלל) “it (f) will be uncovered”
24.9: Exegetical Exercises - Euphemism

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

B. ברך 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,41 and he will tell you that which you should do.”

1. In Leviticus 18 and 20, it speaks of uncovering someone’s nakedness
   b. Deut 23:1 and 27:20, it means “having sex”, while in Isa 22:8 indicates something more forceful.
   c. 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.
   d. All four mean “to have sex”

2. מַרְגְּתָיו
   b. It occurs six times
   c. Daniel 10:6
   d. legs or feet; i.e. NOT euphemistic
   e. ראשׁ
   f. 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 occured.
   • 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.
### Chapter 25 (ו"

#### III-א Verbs

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

<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>נקראִּים</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>חטאתי</td>
<td>Piel</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>חטא</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>שאנה</td>
<td>Qal</td>
<td>iC</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>שאנה</td>
<td>to hate</td>
</tr>
<tr>
<td>חטאתי</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>חטא</td>
<td>he caused someone to sin</td>
</tr>
<tr>
<td>מלאה</td>
<td>Niphal</td>
<td>NP</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>מלא</td>
<td>it (f) was filled</td>
</tr>
<tr>
<td>מלאה</td>
<td>Hiphil</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>שלח</td>
<td>sending</td>
</tr>
<tr>
<td>גלה</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>גלה</td>
<td>Uncover (ms)!</td>
</tr>
<tr>
<td>נתנה</td>
<td>Niphal</td>
<td>Impf</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>נתנה</td>
<td>it (f) will be made</td>
</tr>
<tr>
<td>כךים</td>
<td>Qal</td>
<td>PtcP</td>
<td>-</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>קרא</td>
<td>ones who are called</td>
</tr>
<tr>
<td>התאמה</td>
<td>Qal</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>s</td>
<td>-</td>
<td>התאמה</td>
<td>I have sinned</td>
</tr>
<tr>
<td>מלאה</td>
<td>Piel</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>מלא</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)
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. תִּשָּׂא = 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 (זכֹר) “to remember”
e. להָנָה = Piel iC + sfx 3ms (לְקַדְּשׁ) “to set it apart”
f. תַּעֲבֹד = Qal Impf 2ms (עבד) “you will work”
g. וְעָשָׂית = Qal PC 2ms (עשׂה) “you will do”
h. תַּעֲשֶׂה = Qal Impf 2ms (עשה) “you will do”
i. עָשָׂה = Qal P 3ms (עשה) “he made”
j. וַיָּנַח = Qal NP 3ms (נוח) “he rested”
k. זָכַר = Piel P 3ms (זכַר) “he blessed”
l. וַיְקַדְּשֵׁהוּ = 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.

a. ואמרת = Qal PC 2ms (אמר) “you will say”
b. קח = Qal Impv ms (לקח) “Take (ms)!”
c. והשלך = Hiphil Impv ms (שך) “Throw (ms)!”
d. ויהי = Qal Jussive 3ms (יהיה) “Let it be”
e. והבוא = Qal NP 3ms (בוא) “he came”
f. והם עשו = Qal NP 3mp (עשו) “they did”
g. החיה = Piel 3ms (חי) “he commanded”
h. והשלכו = Hiphil NP 3ms (שך) “he threw”
i. ויהיו = Qal NP 3ms (יהיה) “it became”
j. והזкции = Qal NP 3ms (זכי) “he called”
k. ומכשפים = Piel PtcA mp (מכשף) “ones who practice magic”
l. והשליכו = Hiphil NP 3mp (שך) “they threw”
m. והיו = Qal NP 3mp (יהיו) “they became”

96
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. ישָׁבְוּ = Qal NP 3mp (ишׁבְוָה) “they dwelled”
b. חֹזֶה = Qal NP 3ms (חזֶה) “it was”
c. הָלַךְ = Qal NP 3ms (הלך) “he went down”
d. נִדְרַּשְׁתוֹ = Qal NP 3mp (נדרשתו) “he said”
e. נִדְרַּשׁ = Qal P 2mp + הַ שְּנֵאתֵי (נדרש) “Did you (mp) know?”
f. מָסָיִים = Hiphil PtcA mp (מָסָיָם) “being silent”
g. מִקָּחַת = Qal iC + min (קָחָה) “from taking”
h. הַדְּרֹשׁ = Qal Impf 2ms + הַ שְּנֵאתֵי (דרשם) “Are you going?”
i. הָלַכְּךָ = Qal Impv ms (הלךך) “Seek (ms)!”
j. נִדְרַשׁ = Qal NP 3ms (נדרש) “he gathered”
k. נִדְרַּשְׁתּוֹ = Qal Impf 1cs + interrogative (דרשתו) “Should I go?”
l. אֶהְדַּרְשֶׁנִּים = Qal Impf 1cs (in pause) (הרשים) “I will cease”
m. נִדָּרְשִׁיתֵם = Qal NP 3mp (דרשים) “they said”

n. נִדְרַּשׁ = Qal Impv ms (נדרש) “Go up (ms)!”
o. נִדְרַשׁ = Qal NP 3ms ((strip) “he has given”
p. נִדְרַּשׁ = Qal Cohortative 1cp (דרש) “Let us seek”
q. נִדְרַַּשׁ = Qal iC (דרש) “to seek”
r. נִדְרַַּשׁ = Qal P 1cs + sfx 3ms (דרשנּו) “I hate him”
s. נִדְרַַּשׁ = Hithpael Impf 3ms (נדש) “he will prophesy”
t. נִדְרַַּשׁ = Qal Jussive 3ms (דרש) “Let him say”
u. נִדְרַַּשׁ = Piel Impv ms (דרש) “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. אָבָא = 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>ראׁה</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>רָצוּ</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>רָצוּ</td>
<td>they ran</td>
</tr>
<tr>
<td>הָנְמוּ</td>
<td>Qal</td>
<td>Impf</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>נומֵו</td>
<td>you (mp) will rise</td>
</tr>
<tr>
<td>יִסְייָ</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>סויו</td>
<td>he will remove</td>
</tr>
<tr>
<td>שַׁבְנוּ</td>
<td>Qal</td>
<td>P</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>שַׁבְנוּ</td>
<td>we returned</td>
</tr>
<tr>
<td>יִסְרֵה</td>
<td>Qal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>סור</td>
<td>he will turn aside</td>
</tr>
<tr>
<td>אֲנִים</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>אֲנִים</td>
<td>he raised</td>
</tr>
<tr>
<td>עָפָה</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>עָפָה</td>
<td>you (fs) placed</td>
</tr>
<tr>
<td>יִסְרוּ</td>
<td>Qal</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>סור</td>
<td>he will turn aside</td>
</tr>
<tr>
<td>זָמֵיָ</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>זָמֵי</td>
<td>Rise (fs)!</td>
</tr>
<tr>
<td>וְיָשָׁשׁ</td>
<td>Qal</td>
<td>Pass</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>יָשָׁשׁ</td>
</tr>
<tr>
<td>שָדִיָּ</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>רֹזַי</td>
<td>she will run</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.’”

a. וַיְהִי = Qal NP 3ms (וָיִֽהְיֶ֥) “it was”
b. כִּלּוּ = Piel 3cp (כִּלּוּ) “they finished”
c. לֶאֱכֹל = Qal iC (אָכֹל) “eating”
d. הלְבָּא = Hiphil 3cp (לְבָּא) “they brought”
e. שֶׁבִּיאוּ = Qal NP 3ms (בְּיָאָו) “he said”
f. שָׁבֹּ = Qal Impv mp (שָׁבּוּ) “Return (mp)!”
g. שָׁבַּר = Qal Impv mp (שָׁבַּר) “Buy grain (mp)!”
h. דָּמְרֵּ = Qal iC (כָּמֵר) “saying”
i. דָּמֵר = Hiphil iA (דָּמֵר) “to warn”
j. דָּמֵר = Hiphil 3ms (דָּמֵר) “he warned”
k. דָּמֵר = Qal Impf 2mp (דָּמֵר) “you (mp) will see”

43 Though, see note in HALOT concerning the Hiphil of מְשִׁים

100
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 (ראה) “seeing”
b. רואו = Qal NP 3mp (ראות) “they saw”
c. נואו = Qal NP 3mp (נוא) “they trembled”
d. נאנדו = Qal NP 3mp (אנד) “they stood”
e. אמרו = Qal NP 3mp (אמר) “they said”
f. דבר = Piel Impv ms (דבר) “Speak (ms)!”
g. נישאו = Qal Cohortative 1cp (שמע) “Let us listen”
h. דבר = Piel Jussive 3ms (דבר) “Let him speak”
i. אמרה = Qal Impf 1cp (אמרה) “we will die”
j. ירא = Qal Jussive 2mp (יָרָא) “May you fear”
k. נסה = Piel iC (נסה) “to test”
l. בוא = Qal P 3ms (בוא) “he has come”
m. תיהו = Qal Impf 3fs (יתהיה) “it (f) will be”

n. יباحא = Qal Impf 2mp (باحא) “you will not sin”
o. יאנדה = Qal NP 3ms (אנדה) “he [the people] stood”
p. נגע = Niphal 3ms (נגש) “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.

102
u. יִתֵּן = Qal Impf 3ms (נתן) “he will give leave”
v. לַהֲ = Qal iC (הלך) “to go”
w. לַשְׁלָה = Qal PC 1cs (שלח) “I will send forth”
x. לִשְׁלֹחֵי = Hiphil PC 1cs (שלח) “I will smite”
y. נְפָלָא = Niphal Ptc fp + sfx 1cs (譬א) “my things that are wonderful”
z. אֶעֱשֶׂה = Qal Impf 1cs (עשה) “I will do”

aa. יְשַׁלַּח = Piel Impf 3ms (שלח) “he will release”
bb. לְ = Qal PC 1cs (לך) “I will give”
cc. מִ_tree = Qal PC 3ms (ריה) “it will be”

dd. בֱָא = Qal Impf 2mp + paragogic nun (הלך) “you (mp) will go”
e. בֵל = Qal Impf 2mp (הלך) “you (mp) will go”
ff. בֵל = Qal PC 3fs (שלך) “she will ask”
g. בֵל = Qal PC 2mp (שלך) “you (mp) will place”

hh. בֵל = Piel PC 2mp (נפל) “you (mp) will strip bare”

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

44 On the distributive use of ו, cf. IBHS 11.2.5.f.30.
Chapter 27 (כז)

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>רֵשׁ</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>יטב</td>
<td>they were good</td>
</tr>
<tr>
<td>והוֹרַדְתֶּם</td>
<td>Hiphil</td>
<td>PC</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>יָרְד</td>
<td>you (mp) will bring down</td>
</tr>
<tr>
<td>יִשְׁבֵּתָה</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>ישׁב</td>
<td>you (ms) have dwelled</td>
</tr>
<tr>
<td>רֵש</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>רֵש</td>
<td>Possess!</td>
</tr>
<tr>
<td>והוֹרַצְבָּהּ</td>
<td>Hophal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>ישׁב</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>נָגֵד</td>
<td>to declare</td>
</tr>
<tr>
<td>והוֹרַשְׁתֶּם</td>
<td>Hiphil</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>p</td>
<td>-</td>
<td>רֵש</td>
<td>you (mp) have caused to dispossess</td>
</tr>
<tr>
<td>יָשַׁבְתָּ</td>
<td>Qal</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>ישׁב</td>
<td>to dwell</td>
</tr>
<tr>
<td>יָשְׁב</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>ישׁב</td>
<td>it will be good</td>
</tr>
<tr>
<td>והוֹרַדוּ</td>
<td>Hiphil</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>יָרְד</td>
<td>they brought down</td>
</tr>
<tr>
<td>יֵיטִיב</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>يطב</td>
<td>they will settle</td>
</tr>
<tr>
<td>יֵיטִיב</td>
<td>Piel</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>يطב</td>
<td>they will settle</td>
</tr>
</tbody>
</table>

104
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.** וַיֹּאמֶר = Qal NP 3ms (אמר) “he said”
- **h.** נִדְרַע = Hiphil 2mp (נדע) “you have done evil”
- **i.** לֹא = Qal iC (לא) “to tell”
- **j.** שָׁאַל = Qal NP 3mp (שאול) “they said”
- **k.** שָׁאַל = Qal iA (שאול) “to ask”
- **l.** נֶדְעַה = Qal P 3ms (ידע) “he asked”
- **m.** לֹא = Qal iC (לא) “saying”
- **n.** נֶדְעַ = Hiphil 1cp (נדע) “we told”
- **o.** נֶדְעַ = Qal iA + ה interrogative (ידע) “to know”
- **p.** נֶדְעַ = Qal Impf 1cp (ידע) “we will know”
- **q.** נֶדְעַ = Qal Impf 3ms (ידע) “he will say”
- **r.** נֶדְעַ = 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 (עשה) “they did”
- e. וַיֶּאֱסֹף = Qal NP 3ms (אסף) “he gathered”
- f. וַיֵּלֶ = Qal NP 3ms (לך) “he went”
- g. וַיִּירְשׁוּ = Qal NP 3mp (ירש) “they possessed”
- h. וַיִּעַבְדוּ = 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 (нятие) “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. וָאֶרֶב = Hiphil NP 1cs (רבה) “I multiplied”
i. וָאֶתֶּן = Qal NP 1cs (נתן) “I gave”
j. יָרְדוּ = Qal P 3cp (ירד) “they went down”
k. לָרֶשֶׁת = Qal iC (ירש) “to possess”
l. וָאֶשְׁלַח = Qal NP 1cs (שלח) “I sent”
m. וָאֶגֹּף = Qal NP 1cs (נגף) “I struck”

45 The Ketiv reads וַיַּעַבְדוּ, vocalized to match the Qere וַיַּעַבְדוּ. 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-ה verbs apocopate when used as preterites.
And I brought your fathers from out of Egypt and you entered the sea. And Egypt 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.

中文翻译：

约书亚24:6-10 - 我把你祖先从埃及带出来，并且你进入红海。埃及人用战车和马兵追赶你们的祖先。他们呼喊向耶和华，他使埃及人和你们隔开，他将海水涌到他们身上。他覆盖了他们。你们的眼睛看见我在我埃及人身上所作的，你们在旷野中度过了许多日子。我带你们进入 amorites 地区，他们居住在约旦河对面，并且他们与你们作战。我将他们交在你们手中，并且你们拥有了他们的土地，而且我灭绝了他们，使他们离开你们。

Balaq，儿子的儿子 Tsippor，摩押王，起来并对抗以色列。他派遣并召唤了 Balaam，儿子的儿子 Beor，去诅咒你们。但是，我不愿意听从 Balaam。他确实为你们祝福了！我救了你们脱离他的手。
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]."

a. וַתַּעַבְרוּ = Qal NP 2mp (nuhr) “you passed over”
b. וַתָּבֹאוּ = Qal NP 2mp (bavo) “you came”
c. וַיִּלָּחֲמוּ = Niphal NP 3mp (lam) “they made war”
d. וָאֶתֵּן = Qal NP 1cs (tant) “I gave”
e. וָאֶשְׁלַח = Qal NP 1cs (shel) “I sent”
f. וַתְּגָרֶשׁ = Piel NP 3fs (gar) “it (f) drove out”
g. יָגַעְתָּ = Qal P 2ms (gyu) “you (ms) toiled”
h. בְנִיתֶם = Qal P 2mp (bna) “you (mp) built”
i. וַתֵּשְׁבוּ = Qal NP 2mp (ysh) “you (mp) dwelled”
j. נְטַעְתֶּם = Qal P 2mp (nte) “you (mp) planted”
k. אֹכְלִים = Qal PtcA mp (akl) “eating”

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

- קָנָה 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 קָנָה (in Hebrew, but not in the LXX that Aries 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 (בעז)

## 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>סָבְבָּה</td>
<td>they went around</td>
</tr>
<tr>
<td>תָּמּו</td>
<td>Qal</td>
<td>P</td>
<td>3</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>תָּמָם</td>
<td>they were finished</td>
</tr>
<tr>
<td>סָבָּי</td>
<td>Qal</td>
<td>Impv</td>
<td>-</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>סָבָּב</td>
<td>Go around (fs)!</td>
</tr>
<tr>
<td>יָגִיל</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>יָגָל</td>
<td>he uncovered</td>
</tr>
<tr>
<td>אָרוּר</td>
<td>Qal</td>
<td>iA</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>אָרָר</td>
<td>to curse</td>
</tr>
<tr>
<td>הוֹקֵם</td>
<td>Hophal</td>
<td>P</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>חֻקָם</td>
<td>it was raised</td>
</tr>
<tr>
<td>יָשָׁמ</td>
<td>Qal</td>
<td>NP</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>יָשָמ</td>
<td>he placed</td>
</tr>
<tr>
<td>קָחָה</td>
<td>Hiphil</td>
<td>Impf</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>קָחָמ</td>
<td>you will finish</td>
</tr>
<tr>
<td>נָסָב</td>
<td>Qal</td>
<td>NP</td>
<td>1</td>
<td>c</td>
<td>p</td>
<td>-</td>
<td>נָסָב</td>
<td>we went around</td>
</tr>
<tr>
<td>נָגִילָה</td>
<td>Niphal</td>
<td>P</td>
<td>3</td>
<td>f</td>
<td>s</td>
<td>-</td>
<td>נָגִיל</td>
<td>it was revealed</td>
</tr>
<tr>
<td>יָהֵל</td>
<td>Hiphil</td>
<td>Impf</td>
<td>3</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>יָהֵל</td>
<td>it will flash</td>
</tr>
<tr>
<td>סָבָּב</td>
<td>Hiphil</td>
<td>P</td>
<td>2</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>סָבָּב</td>
<td>you have turned</td>
</tr>
<tr>
<td>מְשִׁים</td>
<td>Hiphil</td>
<td>PtcA</td>
<td>-</td>
<td>m</td>
<td>s</td>
<td>-</td>
<td>מְשִׁים</td>
<td>setting</td>
</tr>
</tbody>
</table>
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. נתן = Qal NP 3ms (udad) “it was”
b. ניחש = Qal NP 3mp (שלא) “they inquired”
c. אמר = Qal iC (אמר) “saying”
d. קצץ = Qal Impf 3ms (לצל) “he will go up”
e. לכה = Niphal iC (ללח) “to make war”
f. אמר = Qal NP 3ms (אמר) “he said”
g. התי = Qal P 1cs (תת) “I have given”
h. הלך = Qal Impv ms (הלך) “Go up!”
i. נכה = Niphal Cohortative 1cp (לכה) “let us make war”
j. אמר = Qal PC 1cs (אמר) “I will go”
k. הלך = Qal NP 3ms (לך) “he went”
l. הלך = Qal NP 3ms (לך) “he went up”
m. נתן = Qal NP 3ms (נתן) “he gave”

n. חיס = Hiphil NP 3mp + sfx 3mp (נחל) “they struck them”
o. נתן = Qal NP 3mp (נתן) “they found”
p. חשמ = Niphal NP 3mp (chershem) “they made war”
q. חבט = Hiphil NP 3mp (כחבה) “they struck”
r. נתן = Qal NP 3ms (נתן) “he fled”
s. חפס = Qal NP 3mp (חד) “they chased”
t. חפס = Qal NP 3mp (חרס) “they grabbed”
u. חפס = Piel NP 3mp (חרס) “they cut off”
v. חפס = Pual PtcP mp (חרס) “having had cut off”
w. נתן = Qal P 3cp (נד) “they were”
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.

x. מְלַקְּטִים = Piel PtcA mp (לקט) “gathering ones”
y. עָשִׂיתִי = Qal P 1cs (עשה) “I did”
z.ishiim = Piel P 3ms (שלם) “he repaid”
aa. כְּבָר = Hiphil NP 3mp + sfx 3ms (בבר) “they brought him”
bb. מוּת = Qal NP 3ms (מות) “he died”
c. שִׁלַּם = Piel P 3ms (שלם) “he repaid”
dd. בֹּא = Hiphil NP 3mp + sfx 3fs (בוא) “they struck it (f)”
ee. שָׁלַח = Piel P 3cp (שלח) “they shot”

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.

a. זָקֵן = Qal P 3ms (זקן) “he was old”
b. בָּא = Qal P 3ms (בוא) “he entered [used idiomatically]”
c. וַיְכַסֻּהוּ = Piel NP 3mp + sfx 3ms (כסה) “they covered him”
d. יִחַם = Qal Impf 3ms (חמם) “it was warm”
e. וַיֹּאמְרוּ = Qal NP 3mp (אמר) “they said”
f. יְבַקְשׁוּ = Piel Jussive 3mp (בקשׁ) “let them seek”
g. וְעָמְדָה = Qal PC 3fs (עמד) “she should stand”
h. יְהִי = Qal Impf 3fs (יהיה) “she will be”
i. וְשָׁכְבָה = Qal PC 3fs (שׁכב) “she will lie down”
j. יִחַם = Qal PC 3ms (חמם) “it will be warm”
k. יְבַקְשׁוּ = Piel NP 3mp (בקשׁ) “they sought”
l. וַתְּמַצְּאוּ = Qal NP 3mp (מצא) “they found”
m. וַוִּינָה = Hiphil NP 3mp (וינה) “they brought”
n. יְדָעָהּ = Qal P 3ms + sfx 3fs (ידע) “he knew her”
o. מִתְנַשֵּׂא = Hithpael PtcA ms (נשׂא) “he was exalting himself”
p. יְהִי = Qal Impf 3ms (יהיה) “he knew her”
q. מִתְנַשֵׂא = Hithpael PtcA ms (נשׂא) “he was exalting himself”
r. לֵאמֹר = Qal iC (אמר) “saying”
s. אֶמְ = Qal Impf 1cs (מלך) “I will reign”
t. יְוָהָ = Qal NP 3ms (עשה) “he made”

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. Hiphil NP 3ms (שׁכם) “he rose early”
b. Qal NP 3mp (בשא) “they lifted”
c. Qal PtcA mp (בשא) “lifting (mp)”
d. Qal PtcA mp (בשא) “walking”
e. Qal iA (הלך) “to walk”
f. Qal PC (תקע) “they were blowing”
g. Qal PtcP ms (הלך) “the one who was equipped”
h. Qal PtcA ms (הלך) “walking”
i. Piel PtcA (אסף) “the one gathering”
j. Qal iA (הלך) “to walk”
k. Qal iA (תקע) “to blow”
l. Qal NP 3mp (סבב) “they went around”
m. Qal NP 3mp (שוב) “they returned”

Ketiv reads הלך i.e., Qal PtcA ms. However, the Qere moves the 1 to render הלך (i.e. Qal iA), which matches the previous use as well the the following.
y. הֶחְבְּאַתָה - Hiphil P 3fs (חָבָּאתָה) “she hid”
z. שָׁלָחְנוּ - Qal P 1cp (שלָחָנוּ) “we sent”

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. 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.