BIBLICAL HEBREW



DISCIPLESHIP COURSES

TRUTH MATTERS





Hebrew

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TRUTH MATTERS

We live in a world that says there are no longer any absolutes. What is true for you may not be what is true for me – it is all relative - but it turns out truth is ABSOLUTE. Truth has a name – and it is Jesus Christ. *I am the way, THE truth, and the life. No one comes to the Father except through Me.* (John 14:6) If we want to know THE truth then we have to get to know Jesus. The way we do that is studying His Word! *Study to show thyself approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth*. (2 Timothy 2:15)

We call it the Great Commission – becoming a disciple - Matthew 28:19-20. There are four verbs in the Great commission but only one is a command - make disciples! Our desire to become a disciple by studying the Word of God - but not just through a cursory reading of the Word - we want to dive in deep. Where did our Bible come from? How can we personally study it so that Jesus can speak TRUTH into our lives? We will even get into the original languages – Greek / Hebrew – to further uncover the amazing story of redemption God has written for us!

Come along as we desire to become a generation rooted and grounded in the TRUTH! Passionately desiring to know our Savior so that we can go out and powerfully proclaim Him to a world that has forgotten the God who loves and dies for them!

Hebrew Grammar Introduction

This course is designed to give busy pastors and lay people who want to learn the biblical languages an opportunity to do so without being overwhelmed with the rigors of having to learn the entire grammars of Greek and Hebrew. Most people, therefore, simply want to have a working knowledge of the biblical languages rather than trying to be a scholar in order to attain such knowledge.

This course will require that the student read, study, and memorize; there is NO COURSE DESIGNED THAT CAN DO THOSE THINGS FOR A STUDENT, NOR THAT CAN CIRCUMVENT THE WORK THAT IS NECESSARY FOR ONE TO TRULY LEARN! Nonetheless, this course is designed to help facilitate someone receiving a good, solid, accurate, working knowledge of Hebrew without spending the traditional two years of intense grammatical study that is the minimum time necessary to gain a beginning level of understanding for a more scholarly pursuit of the languages.

Approach To This Study

- The first section of this course will be aimed at learning the Hebrew letters themselves, their pronunciation, the English equivalent, and how to write the Hebrew letters in cursive form.

- The second section will be to put the Hebrew letters and the vowel signs together to form words and learn to pronounce them correctly (Hebrew is read for right to left). This will be an exciting stage as you actually begin to recognize the Hebrew letters and vowel signs and their proper pronunciation when placed together to form words.

- The third section will be learning the various verb tenses, voices, and moods and just what they mean. This probably will be the most exciting, as well as the hardest, in that you will have to begin to change your thought pattern from an English speaker and thinker to a Hebrew speaker and thinker.

- The fourth section will be the light at the end of the tunnel as you begin to learn how to use Blue Letter Bible to discover not only the definition of a word, but also how to understand its usage and application in a particular passage. To know the definition of a Hebrew word is important and beneficial, but to know how it is used and to be interpreted in a passage is the real key to using and understanding Hebrew, and that is what you will learn to do!

- The fifth and final section will be the practical exegesis of various passages in the Hebrew Old Testament. In this section you will have repeated opportunity to research and investigate passages of interest to you.

Section One
The Hebrew Alphabet

Form	Name	Transliteration
א	ʼAlep	ʼ
בּ, ב	Bet	b, b (bh/v)
גּ, ג	Gimel	g, g (gh)
דּ, ד	Dalet	d, d (dh)
ה	He	h
ו	Waw/Vav	w/v
ז	Zayin	z
ח	Het	ḥ (ch-German)
ט	Tet	ṭ
י	Yod	y
כּ, כ, ך *	Kap	k, k, (ch-")
ל	Lamed	l
מ, ם*	Mem	m
נ, ן*	Nun	n
ס	Samek	s
ע	ʻAyin	ʻ
פּ, פ, ף *	Pe	p, p, (ph-Phil)
צ, ץ *	Sade	ṣ (pits)
ק	Qop	q
ר	Res	r
שׂ, שׁ	Sin, Shin	ś, š (sh-shut)
תּ, ת	Taw	t, t (th-thump)

You will notice in the Hebrew alphabet that there are five letters with an asterisk (*) beside them (כ, ך * [*k*]; מ, ם* [*m*]; נ, ן* [*n*]; פ, ף * [*p*]; צ, ץ * [*ṣ*]), and the asterisk is indicating the five, final forms of those letters; i.e., this is how that letter will appear when it is the final letter of a word. Otherwise, it will appear as the initial form when it is at the beginning or middle of a word

(e.g., the נ [*n*] in נָבִיא [*nāḇi'*] is at the beginning of the word, but in צֹאן [*ṣō'n*], נ [*n*] is the final letter of the word and takes the final form, ן [*n*], and this will be the case with the other four letters that also have a final form). In addition, you will also notice that there are six letters that have a form with a dot in the middle of the word, as well as a form without the dot. Those letters are: בּ, ב (*b*); גּ, ג (*g*); דּ, ד (*d*); כּ, כ, ך (*k*); פּ, פ, ף (*p*); תּ, ת (*t*). The letter with the dot in the middle is called a non-spirantized letter, and the letter without the dot is called a spirantized letter. The dot itself is called a *daghesh lene*, and we will discuss this further below, but suffice it to say that all of these forms, dots, etc., are important for you to know in learning the proper pronunciation of the letters.

Cursive Writing

In the following exercise, I want you to begin practicing writing the Hebrew letters in cursive script; i.e., the script you will use in your own handwriting. The Hebrew cursive will be similar to the printed form, but it will also differ in the same way as English print differs from our cursive handwriting in English. After you write each Hebrew letter, I then want you to transliterate that letter into English (e.g., א-'; בּ-b; גּ-g; etc.), and I want you to do this all the way across the line. In addition, I have given you both the non-spirantized and spirantized form of six Hebrew letters mentioned above that have the dot (i.e., the *daghesh lene*). And again, as stated above, the non-spirantized form is the form with the dot in the letter, and the spirantized form does not have the dot. Therefore, I want you to transliterate those letters in the following manner: בּ-b; ב-b(v); גּ-g; ג-g(gh); דּ-d; ד-d(dh); כּ-k; כ-k;(ch); ךּ (when this is the final letter in a word, it is written with these two dots in it, and it is pronounced as a spirant - ch); פּ-p; פ-p(ph); תּ-t; ת-t(th). As you will note, the spirantized, transliterated forms of these letters (i.e., the ones without the dots) have an English letter with a line under it (e.g., ת-t), and that is the

way you write that letter when you are transliterating from Hebrew into English, and then beside that English letter with the line under it, you will find an English, phonetical pronunciation of that letter, as with t(th). The "th" is the way the t is actually pronounced in English. For example, in Hebrew, the word for house is בַּיִת (*bayit*), I wrote the spirantized form of ת in English as "*t*," and the English, phonetic pronunciation of "*t*" is "*th*." In the exercise below, write the formal English transliterated form, and then in parenthesis, write the phonetic pronunciation of that letter, as with ת-t(th).

א (')_____

בּ _____

ב _____

גּ _____

ג _____

דּ _____

ד _____

ה _____

ו _____

ז _____

ח _____

ט _____

י _____

פ _____

כ _____

ךְ _____

ל _____

מ _____

ם _____

נ _____

ן _____

ס _____

ע (‘) _____

פּ _____

פ _____

ף _____

צ _____

ץ _____

ק _____

ר _____

שׁ _____

שׂ _____

ת _____

Section Two
Word Formation

Hebrew, unlike Greek, has no letters that remotely compare to any English letters. Thus, it is a bit more difficult at first to associate the letters with the correct sound in word formations. In addition, unlike Greek as well, Hebrew does not have any vowel letters (except for י, ו and ה which help to form vowel sounds with certain vowel marks). Thus, from about the beginning of the seventh century AD toward the end of the tenth century AD, a major effort was undertaken to produce what is today called the Masoretic Text of the Hebrew Bible as the following quote explains:

> **Masoretic** (maz-uh-ret´ik) **Text,** the standard or traditional Hebrew text of the Bible, as preserved by the Masoretes, a group of rabbinic scholars active ca. 600–950 CE. There is, however, more than one version of the Masoretic Text. First, there were three major groups of Masoretes: Palestinian, Babylonian, and Tiberian. Of these, Tiberian Masoretes gained prominence, so the Tiberian version of the Hebrew Bible is usually associated with what is called the Masoretic Text today. Beyond this, however, the Tiberian Masoretes differed on minor matters and produced a number of slightly different texts. Those produced by the family of Aaron ben Asher came to be regarded as the best, and these are preserved today in two frequently consulted manuscripts: the Aleppo Codex and the Leningrad Codex. Both of these contain, not only the text of the Bible written out in Hebrew consonants, but also vowels and accent signs determined to be appropriate by the Masoretes. Further, both the Aleppo Codex and the Leningrad Codex contain numerous Masorah, numbers and abbreviations that occur as notes in the margins and other key points in the text. The Masoretic Text of the Bible (as preserved especially in the Leningrad Codex) forms the primary basis for most English Bible translations, including the NRSV, although manuscripts of the LXX are also consulted and sometimes given preference when the reading preserved there is believed to represent a more ancient tradition.[1]

As stated above, this laborious task was completed in the tenth century, and we are still using it today! Therefore, not only do you have to learn the proper phonetic sound of the letters, but you also have to learn the proper pronunciation of those letters combined with the various vowel signs. However, as you memorize and practice both the phonetic pronunciation of the Hebrew letters, as well as the vowel signs and their corresponding

[1] Bruce M. Metzger, "Masoretic Text," in *The Harper Collins Bible Dictionary* (revised & updated), 2011.

sounds that were placed within, underneath, and around the Hebrew letters by the Masoretes, you will in turn be able to pronounce the Hebrew of the Masoretic text.

Vowel Signs

There are five short and seven long Hebrew vowels:

Short	Long
בַ Pathah - a as in bad	*בָ Qames - ā as in fāther
בֶ Seghol - e as in led	בֵ Sere - ē as in obēy
בִ Hireq - i as in hid	בֵי Sere-yod - ê as in obêy
בֻ Qibbus - u as in pull	בִי Hireq-yod - î as in Kristîne
*בָ Qames-Hatuph - o as in most	בוּ - Sureq - û as in frûit
	בוֹ - Full-Holem - ô as in tôe
	בֹ - Defective-Holem - ō in tōe

* These two signs are pronounced differently under certain, grammatical conditions. However, for our purposes at this point, you will only be given the long "father" form of pronunciation.

Letters & Vowels

We will now begin to put the vowel signs together with the letters to form words. This will be both challenging and fun as you begin to form actual Hebrew words and pronounce them. However, you must put forth the proper effort in order to do this correctly, or else you will have considerable trouble from this ;point forward; in other words, this is a foundational step, which if you don't master, you will be very frustrated and ineffective in your attempt to accurately and adequately use this material.

In Exercise One, I have written the Hebrew word with the appropriate vowel signs, and next to it I have written its transliterated form in *italics*. It is important that you too learn to properly write and identify the appropriate

transliterated form, or else you will mistake what is actually written. After my written form, I want you in turn to copy exactly what I have written, both the Hebrew as well as the transliteration, to the end of the line.

In Exercise Two, I have only written the Hebrew word with the appropriate vowel signs, and you will in turn follow that with the correct transliterated form. At the end of Exercise One I have written the correct answers. But please, for your own sake, don't cheat by looking at the answers before you write the transliterated form; you will only hurt yourself in your learning process.

Exercise Three is the same in reverse form from Exercise Two in that I have given you the transliterated form, and your job is to write the correct Hebrew word, including the correct vowel signs and all other necessary marks. Here too, the correct answers are at the end of the exercise, but don't look at them until you have done your work.

Let us begin!

Exercise One

אֹבֵד – ʾōb̲ēd̲ _____

אֶבֶן – ʾeb̲en _____

אָדוֹן – ʾād̲ôn _____

אַיִן – ʾayin _____

בָּטַח – bāṭaḥ _____

בָּקַר – bāqar _____

בָּשָׂר – bāśār _____

גָּדַל – gād̲al _____

גָּמַל – gāmal _____

דָּוִד – Dāvid _____

דֶּרֶךְ – derek _____

הוּא – hû’ _____

הֵיכָל – hêkāl _____

זָהָב – zāhāb _____

זֶרַע – zera‘ _____

חֹדֶשׁ – ḥōdeš _____

חָכָם - ḥākām _____

חָלַם - ḥālam _____

חֶסֶד - ḥesed _____

חֹשֶׁךְ - ḥōšek _____

יָד - yād _____

יוֹסֵף - Yôsēp _____

יֶלֶד - yeled _____

יָפֶה - yāpeh _____

יָשַׁב - yāšab _____

כָּבֵד - kābēd _____

כֹּהֵן - kōhēn _____

כֶּסֶף - kesep _____

לוֹט - Lôṭ _____

לֶבֶן - Leb̲en _____

מוּת - mût̲ _____

מַיִם - mayim _____

מֶלֶךְ - melek̲ _____

מָקוֹם - māqôm _____

מֹשֶׁה - Mōšeh _____

נָהָר - nāhār _____

נָחָשׁ - nāḥāš _____

נָטַע - nāṭa‘ _____

סוּס - sûs _____

סִינַי - sînay _____

סֵפֶר - sep̲er _____

עֵדֶן - ‘ēd̲en _____

עִיר - ‘îr _____

* עֵצָה - ‘ēṣâ _____

עֵבֶר - ‘eb̲er _____

פֶּה - peh _____

פֶּסַח - pesah _____

* פָּרָה - pārâ _____

צֹאן - ṣō’n _____

צֶדֶק - ṣedeq _____

קֶבֶר - qeber _____

קָדוֹשׁ - qādôš _____

קוֹל - qôl _____

קָטֹן - qātōn _____

רֹאשׁ - rō’š _____

רֶגֶל - regel _____

רוּחַ - rûaḥ _____

רָחֵל - Rāḥēl _____

רָעֵב - rā‘ēb _____

*שָׂרָה - śārâ _____

שָׁאוּל - Šā’ûl _____

#שַׁבָּת - šabbāt _____

שַׁחַר - šahar _____

שָׁלוֹם - šālôm _____

שָׁמַיִם - šāmayim _____

שֶׁמֶשׁ - šemeš _____

*שָׁנָה šānâ _____

*שָׁתָה - šātâ _____

תָּוֵךְ - tāvek _____

* תּוֹרָה - tôrâ _____

* The words that contain the asterisk beside them are unique in that the final form of ה֫ is transliterated as â. Thus, in the word עֵצָה, it is written *ʿēṣâ*, with the *â* indicating a final ה֫.

\# When one of the **בגדכפת** letters occurs at the beginning of a syllable, either at the beginning or in the middle of a word, then that letter has the *daghesh lene*, provided that there is no vowel immediately before the letter. On the other hand, if a **בגדכפת** does not begin a syllable, or if a vowel is immediately preceding the letter, then the *daghesh lene* is absent, and the letter is pronounced as a spirant. However, there are times when another type of *daghesh* may appear in any of the twenty-two letters in the Hebrew alphabet, except the **אהחער** letters, and it is called the *daghesh forte*. When the *daghesh forte* appears in a letter, that letter is doubled, as in שַׁבָּת (*šabbāt*), with the vowel coming after the second letter of the doubling. In some cases you will also have a doubled letter when it is combined with another word. For example, when a preposition such as מִן (*min*), which means "from," is attached to a word, the נ (*n*) will drop off. Thus, when מִן is attached to the Hebrew idiom, "presence," you have the form מִלִּפְנֵי, which is transliterated, *millip̲nê*, with the ל (*l*) doubled containing the *daghesh forte*. Another example is with the phrase, "from there," which in Hebrew is written מִשָּׁם (*miššām*), where the שׁ (*š*) has the *daghesh forte* and is doubled.

Exercise Two

1. אָבַב _____
2. אָבָה _____
3. אָבִיב _____
4. אוּלָם _____
5. בָּרָא _____
6. בּוּז _____
7. בִּינָה _____
8. בֹּרִית _____
9. גָּלַב _____
10. גָּרַשׁ _____
11. דִּבָּה DIBAH _____
12. דּוֹדָוָהוּ DODAVAHU _____
13. הֶבֶל HEVEL _____
14. הִגָּיוֹן HIGAYON _____
15. זָבַל ZAVAL _____
16. זָדוֹן _____
17. הוֹבָה _____
18. חַטָּה _____
19. חֹרֶף _____

20. טָלֶה _____

21. טָעַן TAAN _____

22. יוֹם YOM _____

23. יוּבַל YUVAL _____

24. כֹּמֶר KOMER _____

25. כִּשָּׁלוֹן KISHALON _____

26. לָחַץ _____

27. מִיכָאֵל _____

28. נָגִיד _____

29. נָשָׂא _____

30. סִיעָא _____

31. סָלָא _____

32. עוֹלָם _____

33. עָתִיד _____

34. פִּישׁוֹן _____

35. פָּרַשׁ _____

36. צָדִיק _____

37. צָנוֹף _____

38. קֹדֶשׁ _____

39. קוּם _____

40. קָדִים _____

41. קָרִיא _____

42. רָבַץ _____

43. רוּר _____

44. רִיקָם _____

45. רֶשַׁע _____

46. שָׁדֶה _____

47. שׁוּב _____

48. שָׂכַל _____

49. תּוֹצָאוֹת _____

50. תָּפַשׂ _____

Answers to Exercise Two

1. ʾābab
2. ʾābâ
3. ʾābîb
4. ʾûlām
5. bārāʾ
6. bûk
7. bînâ
8. bōrît
9. gālab
10. gāraš
11. dibbâ
12. Dôdāvāhû
13. hebel
14. higgāyôn
15. zābal
16. zādôn
17. hôbâ
18. ḥattâ
19. ḥōrep
20. ṭāleh
21. ṭāʻan
22. yôm
23. yûbal
24. kōmer
25. kiššālôn
26. lāḥaṣ
27. Mîkāʾēl
28. nāgîd
29. nāśāʾ
30. sîʻāʾ
31. sālāʾ
32. ʻôlām
33. ʾātîd
34. pîšôn
35. pāraś
36. ṣādîq
37. ṣānôp
38. qōdeš

39. qûm
40. qāḏîm
41. qārî’
42. rāḇaṣ
43. rûr
44. rêqām
45. reša‘
46. śāḏeh
47. śûḇ
48. šāḵōl
49. tôṣā’ôt
50. tāp̄aś

Exercise Three

You will now work backwards from a transliterated form to the actual Hebrew. This practice will familiarize you with the Hebrew as you now have to begin thinking in Hebrew, not just English.

1. ʾāman _____
2. ʾāp̲ēs _____
3. bāg̲ad̲ _____
4. bāʿal _____
5. gôlan _____
6. gāraš _____
7. dāhar _____
8. dārôm _____
9. hêd̲ād̲ _____
10. hāmôn _____
11. zûlâ _____
12. zeret̲ _____
13. ḥûb̲ _____
14. ḥômâ _____
15. ṭāmēn _____
16. ṭārap̲ _____
17. yāg̲â _____
18. yāmîn _____
19. kāb̲ûl _____

20. kāsâ _____

21. lābēš _____

22. lā‘an _____

23. mazzārôṯ _____

24. mārēšâ _____

25. nābî’ _____

26. nāqar _____

27. sûgar _____

28. sāṯam _____

29. ‘ābûr _____

30. ‘ôlēlôṯ _____

31. pallāṣûṯ _____

32. pēšeṯ _____

33. ṣûrîšaddāy _____

34. ṣāra‘aṯ _____

35. qāmôn _____

36. qîṣṣu’â _____

37. rāhîṭ _____

38. raqqāḥâ _____

39. śākîr _____

40. śārōq _____

41. šābîs _____

42. šuppîm _____

43. kîssēʾ _____

44. yôʿēʾlâ _____

45. lub̲îm _____

46. mōʾēšâ _____

47. niṣṣâ _____

48. ʿēnôt̲ām _____

49. puʿâ _____

50. qîbbuṣ _____

Answers to Exercise Three

1. אָמַן
2. אָפֵס
3. בָּגַד
4. בָּעַל
5. גּוֹלַן
6. גָּרַשׁ
7. דָּהַר
8. דָּרוֹם
9. הֵידָד
10. הָמוֹן
11. זוּלָה
12. זֶרֶת
13. חוּב
14. חוֹמָה
15. טָמֵן
16. טָרַף
17. יָגָה
18. יָמִין
19. כָּבוּל
20. כָּסָה
21. לָבֵשׁ
22. לָעַן
23. מַזָּרוֹת
24. מָרֵשָׁה
25. נָבִיא
26. נָקַר
27. סוּגַר
28. סָתַם
29. עָבוּר
30. עוֹלֵלוֹת
31. פַּלָּצוּת
32. פֶּשֶׁת
33. צוּרִישַׁדַּי
34. צָרַעַת
35. קָמוֹן
36. קִיצֶאָה
37. רָהִיט
38. רַקָּחָה

39. שָׁבִיר
40. שָׂרֹק
41. שָׁבִיס
42. שֻׁפִּים
43. בִּיסֵּא
44. יוֹעֵאלָה
45. לֶבִים
46. מֹאַשָׁה
47. נִצָּה
48. עִנּוֹתָם
49. פֶּעָה
50. קִיבֶץ

Sewa

The *Sewa* is a sign under a letter indicating that it either has no vowel, or that the vowel sign is an abbreviated one. There are two types: the silent and vocal *sewa* and the composite *sewas*.

Silent and Vocal Sewas

The silent *sewa* consists of two dots under a letter indicating that that letter ends a syllable and thus there is no vowel sound attributed to it other then its phonetic value (which in the case of the ו, ה, י, ע, and א there is no phonetic value/sound). Thus, in the word נַפְתּוּלִים (*naptûlîm*) all you hear under the פ is the *ph* sound. The *silent sewa* will be preceded by one of the short vowels on page 7.

The *vocal sewa* is the same two dots under a letter that either begins a syllable, or is preceded by one of the long vowels listed on page 7. The sound associated with it is a short "e" sound. Thus, in the word סְנָאָה (*sənā'â*) you simply pronounce the ס (*s*) with a short "e."

Composite Sewas

The *composite sewas* are shortened vowel sounds; i.e., they are vowels, but when pronounced, they are done so with a quick, abbreviated sound:

1. Hateph-Patah - בֲּ (חֲסָדִים - *hăsādîm*)

2. Hateph-Seghol - בֱּ (אֱלֹהִים - *'ĕ lōhîm*)

3. Hateph-Qames - בֳּ (בִּקְּנָרִים - *biqŏgārîm*)

Gender & Number in Hebrew Nouns, Pronouns, Adjectives, Verbs, & Participles

In Hebrew, you have a masculine and feminine gender in nouns, pronouns, adjectives, verbs, and participles. In English, we too have masculine and feminine pronouns (e.g.,

"he" and "she"), and although we do not have a specifically designated neuter gender, we often times refer to something as "it" or "that" in our designations of objects, which in some languages such as Greek, Latin, and German, you do have what is called a neuter gender, and whatever gender the noun may be in one of those three languages, the adjective (including the participle when used adjectively) must also correspond with the noun it is modifying in the same gender. The same is true for Hebrew, with the difference being that Hebrew does not have a neuter gender, which is true of all Semitic languages. In addition, that which Semitic languages have that Latin and German do not have is a masculine and feminine form for regular verb forms in the second and third persons, singular and plural.

The first list below contains the primary plural endings for masculine and feminine nouns, adjectives, and participles. However, with the masculine and feminine singular endings, the very best way to unequivocally identity the gender of a noun, adjective, or participle is to look it up in either the *Analytical Lexicon*, or the *Hebrew-English Lexicon*. On the other hand, there are five identifying marks for a singular feminine noun, adjective, or participle that will be helpful, and those identifying, feminine marks are in the second list.

First List:

Masculine Plural – יִם (*îm*) – However, there are times that a feminine noun will take the masculine plural (e.g., נָשִׁים [*nāšîm*] – "women"). The masculine plural also has what is called a "construct form," which occurs when the plural, masculine noun is attached to another noun, describing the plural number of whatever is being talked about. Thus, when you read in Genesis 13:13 the following, "and the men of Sodom were very wicked and sinners against the Lord," the phrase "men of" is in the construct form, and consequently the written form is אַנְשֵׁי (*'anšê*), versus the normal plural of "men," which is אֲנָשִׁים (*'ănāšîm*).

Feminine Plural – וֹת (*ôṯ*) – However, some nouns have both masculine and feminine plural endings (e.g., "generation" is a masculine noun, but it has both masculine and feminine, plural endings – דּוֹר [*dôr*], דּוֹרִים [*dôrîm*] and דּוֹרוֹת [*dôrôṯ*]).

Second List:

(1) Female individuals and animals are feminine nouns.

(2) Typically, nouns ending in the singular form with הָ are feminine nouns.

(3) Some nouns that are masculine, but also have a female counterpart, are made feminine by appending the הָ to it (e.g., מֶלֶךְ [*melek̲*] – "king," and מַלְכָּה [*malkâ*] – "queen").

(4) Nouns ending in the singular with ת are generally feminine (e.g., אֱמֶת [*'emet̲*] – "truth").

(5) Nouns that refer to those parts of our body that are in pairs are typically feminine (e.g., אֹזֶן [*'ōzen*] – "ear" is a feminine noun, and its plural form, which indicates a dual form – that is, two of each – is אָזְנַיִם [*'oznayim*], which is the typical, masculine, plural form).

The Definite Article

There is no indefinite article in Hebrew like we have in English, which is the "a" and the "an." A noun by itself is typically translated, based on the context of the passage, with the English indefinite article "a" or "an." The definite article in Hebrew, which is "the," is written as הַ (*ha*), and the first letter of the word it is attached to contains what is called a Daghes Forte in it, which is a dot in the middle of the word, such as the phrase, "the king," is written in Hebrew as הַמֶּלֶךְ (*hammelek̲*). There are other variations of the definite article with what are called guttural letters (e.g., אהחע and also the ר), but for your translation purposes, this is the primary information about the article that is important for you to know.

The ו Conjunction & the ו Consecutive

This is called the "waw" or "vav" conjunction, depending upon the way you pronounce the letter – e.g., when I took Hebrew, the ו was called the "waw," but today in more recent, Hebrew grammars, it is called the "vav." However, regardless of how you pronounce it, it functions as the Hebrew conjunction, and its primary translation is "and,"

but there are instances where it is translated as "but" (e.g., "But (וְ) a mist used to rise from the earth and water the whole surface of the ground" – Genesis 2:6); "now" (e.g., "Now (וְ) the LORD spoke to Moses, saying," – Exodus 14:1); "then" (e.g., "Then (וְ) the LORD spoke to Moses, saying," – Leviticus 5:14); "when" (e.g., "When (וְ) the woman saw that the tree was good for food," – Genesis 3:6); "so" (e.g., "But the children struggled together within her; and she said, 'If it is so, why then am I *this way*?' So (וְ) she went to inquire of the LORD" – Genesis 25:22).

The "vav" consecutive is the use of the "vav" in a continued narration in which either the perfect or imperfect form of a verb is beginning the narration. So, when a narration is begun with a perfect verb form, then the remaining narration is treated as a consecutive action of the initial verb, and thus, the imperfect form of a verb (which normally is translated in English by "will" with the action it represents) will be translated in the perfect as a completed action as well. And the same happens with the perfect when a narration may begin with an imperfect verb form, followed by a perfect with a "vav," wherein that perfect is then translated with "will" attached to its translation to present a "consecutive" narration that began with the imperfect.

Thus, in the following passage in I Kings 12:15-16, we see a perfect verb form beginning the narration, followed by "vav" consecutives attached to imperfects, which in turn are then given a perfect, or completed translation: "So the king **did not listen** (perfect verb form that begins and leads this narration) to the people; for it was a turn *of events* from the LORD, that He might establish His word, which the LORD spoke through Ahijah the Shilonite to Jeroboam the son of Nebat. [16] When all Israel ***saw*** (this is an imperfect verb following the lead of the perfect verb that began the narration) that the king did not listen to them, the people **answered** (imperfect verb form following the lead of perfect verb) the king, saying, "What portion do we have in David? *We have* no inheritance in the son of Jesse; To your tents, O Israel! Now look after your own house, David!" So Israel **departed** (imperfect verb form following the lead of the perfect verb) to their tents."

However, in the following passage, Amos 2:1-2, we see the exact opposite, wherein an imperfect verb form begins the narration, followed by perfect verb forms with a "vav"

consecutive attached to them in order to express a continued narration of future time: "Thus says the LORD, 'For three transgressions of Moab and for four **I will not revoke** (this is the future imperfect verb that begins and leads this narration) its *punishment*, because he burned the bones of the king of Edom to lime. [2] So **I will send** (this is a perfect verb form that it is translated as imperfect, or future, following the narration of the leading, imperfect verb) fire upon Moab, and **it will consume** (perfect verb form following the lead of the imperfect verb) the citadels of Kerioth; and Moab **will die** (perfect verb form following the lead of the imperfect verb) amid tumult, with war cries and the sound of a trumpet."

Now with regard to your interpretive and exegetical analysis of such passages, just remember that both the perfect and the imperfect verb forms still carry their basic meaning even with a "vav" consecutive attached to them. Consequently, in the first passage of I Kings 12:15-16, the "seeing," was something they continued "to see," and their "answer" was a continuous "answer" to Rehoboam, and their "departure" was a continuous "departure" from the rule of Rehoboam. And the same can be said of Amos 2:1-2, in that the "sending" of the fire, the "consummation" of Kerioth, and the "death" of Moab were already completed acts in God's sovereign purpose and judgment, even though they were not happening at that time.

The Inseparable Prepositions

There are three prepositions in Hebrew that are always attached to the word they are modifying, and that is why they are called "inseparable." These three prepositions, with their primary meanings, in alphabetical order are: בְּ – "in, by, with"; כְּ – "as, like, according to"; לְ – "to, for, at." Now all of these prepositions have other translations as well (e.g., "among & before" for בְּ; "thus & after" for כְּ; "into & concerning" for לְ, and many others for all three), but the first ones listed are the ones they are primarily identified with.

Section Three
Verb Tenses

You are now going to be entering an extremely exciting phase of this study as you begin to learn the verb tenses, voices and moods. This is what might be called the "guts" of biblical Hebrew in that this is what will enable you to understand what is actually being said in the Hebrew text.

We will start off by looking at the seven, main verb tenses (I say main because there are some others that we will also include later) in the Perfect of completed action:

1.	Kal (Qal)	Simple Active	"He shot"
2.	Niphal	Simple Passive and Reflexive	"He was shot" "He shot himself"
3.	Piel	Intensive Active/Causative	"He *really* shot"
4.	Pual	Intensive Passive	"He was *really* shot"
5.	Hiphil	Causative Active	"He *caused* to be shot"
6.	Hophal	Causative Passive	"He was *caused* to be shot"
7.	Hithpael	Reflexive	"He shot himself"

These are the seven, main verb tenses, but there are also some more that are offshoots of the above with an intensive and reflexive emphasis. And while these are far less frequent than the above (and there are other ***Hith*** forms even less frequent), you will encounter them, and, therefore, you need to know what they are.

1.	Polel	Intensive Active	"He *really* shot"
2.	Pilel	Intensive Active	"He *really* shot"
3.	Polal	Intensive Passive	"He was *really* shot"
4.	Polpal	Intensive Passive	"He was *really* shot"
5.	Hithpolel	Reflexive	"He shot himself"
6.	Hithpalel	Reflexive	"He shot himself"
7.	Hithpaal	Causative Passive/Reflexive	"He was *caused* to be shot"

Perfect Tense

The perfect tense in the Hebrew verb is translated in much the same way we translate the "past tense" in English. However, in Hebrew there really is no "past tense," only action that is regarded as completed. Thus, the Hebrew perfect tense indicates action that is completed in a variety of forms.

1. Simple Perfects

The simple perfect is the most common use of the perfect, and it simply states that an act is completed (in English past time), or it may be stated with a present tense or future usage. If stated in the present tense, it is usually describing a characteristic of a life style within a particular segment of time. However, even in the present tense usage, the main idea of completion is still inherent in its meaning by the person/persons performing the act, etc., only the act is seen as taking place in the present time of the narration, versus at some time in the past. If it is given a future tense translation, it is normally for the purpose of emphasizing "assurance" of the action being described by the verb:

(a) Past Time - a simple act that belongs to a specific time period considered in the past:

1. "In the beginning God **created** (בָּרָא – *bārā'*) the heavens and the earth" (Gen. 1:1).
2. "Noah **walked** (הִתְהַלֶּךְ – *hiṯallek*) with God" (Gen. 6:9).

(b) Present Time - in the use of the present tense, we usually see actions that are considered characteristic of a person or life style of a particular time:

1. "Everything, O king, Araunah **gives** (נָתַן – *nāṯan*) to the king" (II Sam. 24:23). In this passage, David is wanting to purchase Araunah's "threshing floor . . . in order that the plague may be held back from the people" (II Samuel 24:21). David had taken a census of the people, against God's will, and God gave him a choice of three consequences for his sin, and David chose the "three days pestilence in your land" (II Samuel 24:13). Thus, David is now wanting to purchase Araunah's

threshing floor to build an altar to the Lord, but Araunah is insisting that David simply take the "threshing floor" as a gift to him, and so he says, "Everything, O king, Araunah **has given** (נָתַן - *nāṯan*) to the king," which means from Aranauh's perspective, it is a completed act in the sense that all he owns has already been made available to the king, and so, his "threshing floor" "is given" at this very moment to the king, and was so before he even asked. The important thing to remember when attempting to understand the translation of a perfect tense verb into a present time frame is the context in which it is written.

2. "Even the stork in the sky **knows** (יָדְעָה – *yāḏə ʻâ*) her seasons,... but my people **do not know** (יָדְעוּ (*yāḏə ʻû*) the ordinance of the Lord" (Jer. 8:7). Once again, the idea of "completeness" is inherent in the translation of these two verbs in that the stork innately and instinctively "has known her seasons" from her conception, and thus, she presently "knows" them, but with God's people, apart from a re-birth experience such as Abraham had (Genesis 15:6), as well as their hearts having been "circumcised by the Sprit" into an eternal relationship with the Lord (Deuteronomy 30:6; Romans 2:28-29), they have never really "known the ordinance of the Lord as a reality in their hearts and lives," and thus, they "do not know the ordinance of the Lord." Thus, the idea of "completeness" is set forth in the present reality from Jeremiah's perspective.

(c) Future Time – the use of the future tense with the perfect is to express assurance about the action being expressed by the verb. Thus, its use is to emphasize assurance about whatever is being expressed in the sense that the "completeness" of that event is an assured conviction and truth.

1. "Then Leah said, 'Happy am I! For women **will call me** (אִשְּׁרוּנִי – *'iššərûnî*) happy'" (Gen. 30:13). That is, in Leah's mind, she sees the birth of Zilpah's second son to Jacob (Zilpah was Leah's personal maid), she assumes that it is a "completed" act in the mind of other women who will hear in the future of her being more fruitful than Rachel and they "call me happy," that is, she sees in her mind as an already accomplished fact the respect and esteem she wants to garner from other women.
2. "And he spoke to Ephron in the hearing of the people of the land, saying, 'If you will only please listen to me; **I will give** (נָתַתִּי – *nāṯattî*) the price of the field, accept it from me, that I may bury my dead there'" (Gen 23:13). Once again, from Abraham's perspective, his having given the money to Ephron for the field is an already accomplished fact, and he is stating it as such as the English translation gives it in a future tense, but in Abraham's mind, it is already a "completed act" on his part.

2. Previous Perfects

The previous perfect in Hebrew is commonly translated with the English auxiliary verbs "had," or "have."

(a) Past Time

1. "The Lord God planted a garden toward the east, in Eden; and there He placed the man whom **He had formed** (יָצָר – *yāṣār*)" (Gen 2:8).
2. "He also made a house like this hall for Pharaoh's daughter, whom Solomon **had married** (לָקַח – *lāqaḥ*)" (I Kings 7:8).

(b) Present Time

1. "Alas, sinful nation, People weighed down with iniquity, Offspring of evildoers, Sons who act corruptly! **They have abandoned** (עָזְבוּ – *'ozbû*) the Lord (and are presently "abandoning the Lord"), **they have despised** (נִאֲצוּ – *ni'ăṣû*)) the Holy One of Israel (and are presently "despising the Holy One of Israel"), **they have turned away** (נָזֹרוּ – *nāzōrû*) from Him (and are presently turning away from Him")" (Is. 1:4).ă
2. "I am unworthy of all the lovingkindness and of all the faithfulness which **You have shown** (עָשִׂיתָ – *'āśîṯā*) to Your servant (and are showing "to Your Servant")" (Gen. 32:10).

In the above two examples, the English translation gives a past tense translation, but the idea inherent in these verbal constructions is that not only is this something that has characterized past action, it is also a picture of a present reality – thus, what began in the past is continuing in the present.

(c) Future Time

1. "It shall be, when you hear the sound of marching in the tops of the balsam trees, then you shall act promptly, for then the Lord **will have gone out** (יָצָא – *yāṣā'*) before you to strike the army of the Philistines" (II Sam. 5:24)
2. "But if they say, 'Come up to us,' then we will go up, for the Lord **will have given them** (נְתָנָם – *nəṯānām*)) into our hands; and this shall be the sign to us" (I Sam. 14:10).

In the above two instances, the "future tense" is stated in the translation, but what is actually stated is that God has already accomplished what He has promised to do, and we will see that accomplishment in future time. As we look at this grammatically, it is also imperative that we see the spiritual truth contained in this wonderful promise, contained in Hebrew grammar, and that is, with God His promises are "Yea and Amen," which means, in our sense and perception of the past, present, and future, God's Word and promises are "completed and done"!

3. Characteristic Perfects

Characteristic perfects are normally always translated in the present tense, and its emphasis is that of a universal truth. That is, whatever is considered to be true of the subject being described may also be considered to be true for us as well.

Isaiah 40:8: "The grass **withers** (יָבֵשׁ – *yāḇēš*), the flower **fades** (נָבֵל – *nāḇēl*) , but the Word of our God stands forever."

Psalm 1:1: "How blessed is the man who does not **walk** (הָלַךְ – *hālaḵ*) in the counsel of the wicked, nor **stand** (עָמַד – *ʻāmāḏ*) in the path of sinners, nor **sit** (יָשַׁב – *yāšāḇ*) in the seat of scoffers!"

Here too, what we see is an eternal truth that began in the past (Isaiah 40:8 with creation, and Psalm 1:1 with the man at some point in his life began his relationship with the Lord and has carried it forward to a present reality of his current lifestyle)

4. Coordinate Perfects

The coordinate perfect is used with the conjunction "and." What happens is that in a narrative situation (i.e., in a continuing dialog), if the beginning verb of the clause is in the imperfect tense (i.e., future), then the perfect, with the conjunction "and," will be translated as a future tense. Or, if a participle begins the clause, then the perfect will be translated accordingly to compliment the tense of the participle. What this does is continue the narration in the time frame of the governing verb that began the clause, which may be the imperfect (i.e., future), or a participle, in which case the perfect will complement its usage. Thus, the perfect is "coordinated" with the lead verb.

Genesis 24:7: "**He will send** (יִשְׁלַח – *yišlaḥ* – Imperfect) His angel before you **and you will take** (וְלָקַחְתָּ – *vəlāqaḥtā*) a wife for my son from there." Here the phrase "you will take" is in the perfect, preceded with the conjunction "and," which has an imperfect as the governing verb of the sentence, "will send."

Jeremiah 34:2: ". . . Behold, **I am giving** (הִנְנִי נֹתֵן – *hinnî nōṯēn* – Qal Perfect Active Participle) - this city into the hand of the king of Babylon, **and he will burn it** (וּשְׂרָפָהּ –*ûśərāp̲â*) – perfect) with fire.

Imperfect Tense

The imperfect tense is translated in Hebrew most often as a future tense, but in reality what is actually being expressed is an incomplete condition, which is what the future tense indicates. However, there are other times when future time is not the focus, but rather continuous, unfinished action which may be expressed in past, present and future time.

1. Simple Future Imperfect

   This is the most basic use of the imperfect:

   (a) "On your belly **you shall go** (תֵּלֵךְ – *ṯēlēk̲*), and dust **you shall eat** (תֹּאכַל – *tō'k̲al*) all the days of your life" (Gen. 3:14b).

   (b) "**I will teach** (אֲלַמְּדָה – *'ă lammədâ*) transgressors Your ways, and sinners **will turn back** (יָשׁוּבוּ p – *yāšûb̲û*) to You" (Ps. 51:13).

2. Frequentative Imperfect

   The frequentative aspect of the imperfect is used to indicate action that is repeated on a continuous basis, or at frequent intervals.

   (a) Past Time

   1. "But a mist **used to rise** (יַעֲלֶה – *ya'ăleh* – repeatedly in the past) from the earth and water the whole surface of the ground" (Gen. 2:6).

2. "**We** who **had sweet** (נַמְתִּיק – *namtîq* – continually in the past) fellowship together, in the House of God **we walked** (נְהַלֵּךְ – *nəhallēk* – continually in the past) in the throng" (Ps. 55:14).

(b) Present Time

1. "The Lord is far from the wicked, but the prayer of the righteous **He hears** (יְשַׁמָּע – *yišmā'* – continually)" (Prov. 15:29).

2. "But the Lord said to Samuel, 'Do not look at his appearance or at the height of his stature, because I have rejected him; for God *sees* not as man sees, for man **looks** (יְרֶאֶה – *yir'eh* – continually) at the eyes, but the Lord **looks** (יְרֶאֶה – *yir'eh* – continually) at the heart'" (I Sam. 16:7).

(c) Future Time

1. "Moreover, he shall speak for you to the people; and **he will be** (יִהְיֶה – *yihəyeh* – continually in future time) as a mouth for you and **you will be** (תִּהְיֶה – *tihəyeh* – continually in the future) as God to him" (Ex. 4:16).

2. "**I will heal** (אֶרְפָּא – *'erpā'* – continually/repetitively into the future) their apostasy, **I will love them** (אׇהֳבֵם – *'ōhăbēm* – continually into the future) freely, for My anger has turned away from them" (Hosea 14:4).

3. Progressive Imperfect

The emphasis of the progressive imperfect is action that is moving forward in a progressive manner toward a goal or a specific idea. However, the difference between the progressive imperfect and the frequentative imperfect, is that the progressive imperfect looks at a single thought or action moving toward a goal as one event, versus repeated movements of the frequentative imperfect toward that same goal. Thus, it sees the one event being described as being in a single, progressive state toward the stated goal.

(a) Past Time

1. "Now the angel of the Lord came up from Gilgal to Bochim. And he said, **I brought up** (אַעֲלֶה p – *'a'ăleh*) you from Egypt . . ." (Judges 2:1).

2. "Then Solomon **assembled** (יַקְהֵל – *yaqhēl*) the elders of Israel and all the heads of the tribes, . . ." (I Kings 8:1).

(b) Present Time

1. "Then Achish said to his servants, 'Behold, you see the man behaving as a madman. Why **do you bring** (תְּבִיאוּ – *tāḇî'û*) him to me?'" (I Sam. 21:14).

2. "Woe to us, for the day declines, for the shadows of the evening **lengthen** (יִנָּטוּ – *yinnāṭû*)!" (Jer. 6:4).

(c) Future Time

1. "And the Lord set a definite time, saying, 'Tomorrow the Lord **will do** (יַעֲשֶׂה – *y'ăśeh*) this thing in the land" (Ex. 9:5).

2. "And behold, **I will send** (אֶשְׁלַח – *'ešlaḥ*) the lad *saying*, 'Go, find the arrows.' . . ." (I Sam. 20:21).

4. Characteristic Imperfect

On occasion the repetitive or frequentative use of the imperfect makes a statement about something or someone that tends to characterize that subject as belonging to a particular delineation or specific group of entities.

(a) "Benjamin is a wolf that **tears** (יִטְרָף – *yitrāp*) . . ." (Gen. 49:27).

(b) "…and her salvation like a torch that **burns** (יִבְעָר – *yiḇ'ār*)" (Is. 62:1).

5. Consecutive Imperfects

At times progressive imperfects are joined whereby they present a sequential order of events.

(a) Past Time

1. "Then the days of Adam after he became the father of Seth were eight hundred years, **and he beget** (וַיּוֹלֶד – *vayyôled*) sons and daughters" (Gen. 5:4).
2. "Then Jacob gave Esau bread and lentil stew; **and he ate** (וַיֹּאכַל – *vayyōkal*) **and he drank** (וַיֵּשְׁתְּ – *vayyēšt*) **and he arose** (וַיָּקָם – *vayyāqom*) **and he went away** (וַיֵּלֶךְ – *vayyēlak*) . . ." (Gen. 25:34).

(b) Present Time

"The man shapes iron into a cutting tool and does his work over the coals, and with hammers **he fashions it** (יְצֻרֵהוּ – *yiṣṣərēhû*) **and makes it** (וַיִּפְעָלֵהוּ – *vayyip̱ʻālēhû*) with his strong arm..." (Is. 44:12).

(c) Future Time

"For a child will be (was) born to us, a son will be (was) given to us; and the government **will be** (וַתְּהִי – *vattəhî*) on His shoulders; and His name **will be called** (וַיִקְרָא – *vayyiqrāʼ*) Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace" (Is. 9:6).

Cohortatives & Jussives

One very important aspect of the imperfect tense is the use of what is called the ***Cohortative*** and ***Jussive*** usages of Imperfect forms. The ***Cohortative*** is used with the first person singular and plural in the imperfect, and it is recognizable by an appended ה ָ to the last syllable of the first person singular or plural Imperfect form. The purpose and reason for the ***Cohortative*** usage is emphasis. For example, I could say in Hebrew, "I will keep the Law of God" – אֶשְׁמֹר הַתּוֹרַת אֱלֹהִים (*'ešmōr hattôraṯ 'ĕlōhîm*) – but with the Cohortative, it will read, "I will *surely* keep the Law of God" – הַתּוֹרַת אֱלֹהִים אֶשְׁמְרָה (*'ešmərâ hattôraṯ 'ĕlōhîm*)– with the "*surely*" being employed for the added emphasis. However, there are also times when the first person singular or plural has a Cohortative emphasis without the final הָ, and that in turn requires a judgment call of you, the exegete, in determining if the context requires and allows a Cohortative usage without an appended הָ. There is also an additional particle that is added at times to both the ***Cohortative*** and ***Jussive*** for added emphasis – נָא – , and it is tacked on to the last syllable containing the appended הָ with a maqqef, which will appear as such, הָ־נָא, and the best translation in most usages of נָא is "please." However, when used with the ***Cohortative*** in either the first person singular or plural, the wording might better be, "with permission, we will . . .," or "with permission, I will . . ." The "please" aspect of the **נא**, therefore, when used with the ***Cohortative***, is to affirmatively state, in a courteous manner, the intention of the ***Cohortative*** action of the verb being used with the idea of allowance of such action by the person or persons being addressed. There are also times when the ***Cohortative*** will be translated with "let," but when that occurs, it is used as an emphatic expression of someone's deep desire for whatever action the verb is expressing. And like the ***Jussive***, the ***Cohortative*** is used with all of the Hebrew verb stems. Below are three examples of the Cohortative in both the first person singular and plural, and in the first example, the Piel stem is used with the first person singular, and in the second, the Qal stem is used with the first person plural as an example of the **נא** being appended to the ***Cohortative***, and in the third example, we have the first person singular ***Cohortative*** used with "let":

1. וַאֲדַבְּרָה בֵעֵדֹתֶיךָ נֶגֶד מְלָכִים וְלֹא אֵבוֹשׁ (*wa'ădabbərâ bə'ēdōṯêkā neged məlāḵîm wəlō' 'ēḇôš*)– "**And I will speak** (וַאֲדַבְּרָה – *wa'ădabbərâ – cohortative*) about your testimonies before kings, and I will not be ashamed (*non-cohortative*)" (Psalm 119:46). What is also interesting is that the verb "I will speak" is also a Piel verb stem, which in this case is also emphatic, so David, under the inspiration of the Holy Spirit, is doubly emphatic about his intention to "speak about God's testimonies before kings."

2. נַעְבְּרָה־נָּא בְאַרְצֶךָ לֹא נַעֲבֹר בִּשְׂדֶה וּבְכֶרֶם (*na'bərâ-nnā' bə'arṣekā lō' na'ăbōr bəśādeh ûbəḵerem*)– "**With permission, we will pass** (נַעְבְּרָה־נָּא – *na'bərâ-nnā'*) through in your land; we will not pass through in a field or in a vineyard, . . ." (Numbers 20:17). The translation I am giving you is a bit different from most translations, but when the **נָא** is attached to the ***Cohortative***, the emphatic force of the ***Cohortative*** is there for a reason, but it is also coupled with the idea of courteous submission. Therefore, what Moses is saying to the King of Edom in an amplified manner is, "We will indeed pass through your land, with your permission, and in doing so, we will absolutely not exploit any of your resources for your people." Thus, Moses is categorically affirming that as they pass through Edom's land, the Israelites will in no way adversely affect any of their produce, etc. Consequently, even in something seemingly as insignificant as the appended הָ־נָא on the end of a first person singular or plural imperfect verb form, you can see that it is quite important for you to look at the passage in its total context in order to determine as accurately as possible what the passage is actually saying.

3. וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף אָמוּתָה הַפָּעַם אַחֲרֵי רְאוֹתִי אֶת־פָּנֶיךָ כִּי עוֹדְךָ חָי

(*wayyō'mer yiśrā'ēl 'el-yôsēp̱ 'āmûṯâ happā'am 'aḥărê rə'ôṯî 'eṯ-pānêḵā kî 'ôḏəḵā ḥāy*)– "And Israel said unto Joseph, '**Let me die** (אָמוּתָה – *'āmûṯâ*) now after I have seen your face that you are still alive" (Genesis 46:30). The form אָמוּתָה (*'āmûṯâ*) is a Qal Imperfect, 1st person singular, from the root verb מוּת (*mûṯ*), which means "to die," and it is an Ayin Waw verb, with the Cohortative ending הָ on the last syllable. Thus, in this instance, and in the context of this passage, the use of "let" is quite applicable and fitting with Jacob's spiritual and emotional state of finally seeing his long, lost son, Joseph, whom he thought was dead and gone from his life, but now, as he sees Joseph face to face, his joy is complete, and he is ready for his life to end. However, some translators apply the ***Jussive*** aspect of "hope," or "desire," or "wish" with what they deem is a Cohortative usage of a verb in the first person singular or plural without the appended הָ, and such a translation as, "let me . . .," or "let us . . ." is at the discretion of the translator because such a verb may just as easily and correctly be translated as "I will . . .," or "we will . . ." Therefore, just know that when you come to such translations of the Imperfect first person singular or plural such as "let me . . ." or "let us . . .," as just stated above, those translations can just as easily be translated as "I will . . .," or "we will . . .," and my encouragement to you, once again, is to look at such a phrase in the total context of the passage as a whole.

On the other hand, the ***Jussive*** is translated as carrying the idea of asking permission for a certain action to be or not to be carried out, with the English auxiliary words "let" and "may" being the ones primarily used, and as just stated, the ***Jussive*** is expressing the speaker's desire and entreaty, and sometimes even in the form of a command, but a command that is a genuine entreaty. In addition, the ***Jussive*** is also used in the Imperfect verb form, but with the second and third person singular and plural. However, as with the ***Cohortative*** above, when the particle נָא is attached to the ***Jussive***, then the English auxiliary word "please" is indeed the best, overall translation, and the נָא will be attached to the last syllable of the verb with a maqqef as such, ־נָא. Also, the Hiphil verb stem in particular has a shortened, Imperfect form that is translated as a ***Jussive*** throughout the weak verbs, as well as do the other verb stems in some of the weak verbs. On the other hand, here too, as with the ***Cohortatives*** above, there are times when the "let" and "may" of the typical ***Jussive*** translation may as correctly and legitimately be translated as, "I will," or "we will," the context of the passage being the determining factor. Below, therefore, are some examples of ***Jussive*** usage:

1. וַיֹּאמֶר אֱלֹהִים יְהִי אֹור וַיְהִי־אֹור (*wayyō'mer 'ĕlōhîm yəhî 'ôr wayəhî-'ôr*) –

   "And God said, **<u>let there be</u>** (יְהִי – *yəhî*) light, and there was light" (Genesis 1:3).

   As you can see above, this verse may also be read, "And God said, light will be, and there was light." Thus, the ***Jussive*** here, as elsewhere with normal and shortened forms of the Imperfect, is at the discretion of a translator because theologically, God does not ask permission, nor does He first seek out the "will" of any other being before He does anything.

2. יָסֵר מֵעָלַי שִׁבְטוֹ וְאֵמָתוֹ אַל־תְּבַעֲתַנִּי (*yāsēr mē'ālay šiḇṭô wə'ēmāṯô 'al-təḇa'ăṯannî*) – "**Let Him remove** (יָסֵר – *yāsēr*) His rod from me, and **let** not His terror **terrify me** (תְּבַעֲתַנִּי – *təḇa'ăṯannî*)" (Job 9:34). The form יָסֵר (*yāsēr*) is an example of the Hiphil ***Jussive*** form for the Ayin Waw verb, which in this instance is סוּר (*sûr*). However, the other Jussive translation at the end of the verse, "let not terrify me," is a Piel Imperfect, 3rd Fem. Sing. of the verb בָּעַת (*bā'aṯ*). This second usage is an example of an interpretive analysis of when a ***Jussive*** translation is applicable and appropriate, and in this instance of the syntax of the verse and the passage as a whole, it certainly seems appropriate and applicable. In addition, the word "may" could also legitimately be used here (e.g., "May He remove His rod from me, and may His terror not terrify me"), and that is clearly at the discretion of the translator.

3. בְּסֹדָם אַל־תָּבֹא נַפְשִׁי בִּקְהָלָם אַל־תֵּחַד כְּבֹדִי (*bəsōḏām 'al-tāḇō' naṗšî biqhālām 'al-tēḥaḏ kəḇōḏî kî ḇ'appām*) – "Do not **let** my soul **enter** (תָּבֹא – *tāḇō'*) into their counsel, do not **let** my glory indeed **unite** (תֵּחַד – *tēḥaḏ*) with their assembly" (Genesis 49:6). In this verse, we have the negative particle אַל (*'al*) joined with the two pleas in this verse – "enter" and "unite" – and without any question, we can clearly see the command aspect of the ***Jussive*** entreaty being legitimately used here in this translation, but the verbal form is not an imperative (i.e., a command), but rather, it is the 3rd person feminine singular, imperfect form of the verb. However, this is a good example of the intensity of the ***Jussive*** that is clearly expressing a strong and compelling request.

Participles

The participle functions as a verb, and adjective, and as a substantive noun (i.e., in its verbal form, it is describing a person, place, or thing). As a verb, participles describe an ongoing and continuous action, either in past, present, or future time. As an adjective, when used in the passive voice, the participle is making a statement about the noun it is modifying. For example, in the phrase, "the blessed man," the "blessed" is a passive participle and is functioning adjectively: הָאִישׁ הַבָּרוּךְ (*hā'îš habbārûk*)-"the man the blessed one." The adjective "blessed" in Hebrew is בָּרוּךְ (*bārûk*), which is a Qal Passive Participle, which literraly means, "the one who is continually being blessed." In its nominal use, the following sentence is a good example of how the participle functions as a substantive noun: "Wondrously show Thy lovingkindness, O Savior of those who take refuge at Thy right hand from those who rise up *against them*" (Psalm 17:7). In the above verse, the word "Savior" in Hebrew is written as מוֹשִׁיעַ (*môshî'a*), which is a Hiphil Masculine Singular Participle, which literally means, "He who is continually causing salvation."

As far as the action indicated by participles, as already stated above, it is a continuous and ongoing state of activity they represent. The difference, however, between a participle and a progressive imperfect is that the participle has no boundaries as far as to when the action it is describing either began or ended. It simply makes a statement about the action happening, and it is seen as continuous. Adverbs or other particles of speech within the clause will insert a time element that can modify the action pictured by the participle.

1. Participles used as Adjectives

   (a) The attributive use

   The participle, when used adjectively, is normally attributing a quality or defining the noun it is modifying in some way. Typically, it follows the noun and agrees with it in gender, number and definiteness. By definiteness, I mean that when the noun has a definite article, so too will the participle, and vice versa (except when the noun being modified is the name of a person and has no definite article, but the participle will). Often times when used in this

fashion, the participles are translated as a relative clause and are accompanied with relative pronouns such as "who," referring to a person, or "which," typically referring to a thing or situation, or "that," which also may be describing an object or a situation.

1. "And Adah gave birth to Jabal; he was the father of those **who dwell** in tents and *have* livestock" (Genesis 4:20). In this instance, the participle יֹשֵׁב (*yōshēb*) is describing "those **who dwell** in tents, and thus, the relative pronoun "who" is used.
2. "Watch yourself that you make no covenant with the inhabitants of the land into **which you are going**, lest it become a snare in your midst" (Exodus 34:12). In this verse, the relative particle, אֲשֶׁר (*'ăsher*), which is translated as "which" is also used, but it is in conjunction with the participle בָּא (*bā'*), which is translated as "going." Thus, here you have "land" that the "which" in this clause is referring to.
3. "On account of the day **that is coming** to destroy all the Philistines" (Jeremiah 47:4). In this verse, the relative pronoun "that" is attached to the pronoun "coming," and the "that" is clearly modifying "day," which is clearly a situation as mentioned above. The phrase "that is coming" is written הַבָּא (*habbā'*), and the בָּא (*bā'*) is the participle "going," and the הַ (*ha*) is the particle translated as "that."

(b) The predicative use

In this use of the participle, it is making a statement about the noun being modified. Normally it is joined to the noun by some form of "to be," such as "was," or "is," or "are," although in many instances no verb is there giving the translation of "was," "is," or "are," but you have to supply it as an understood aspect of the translation in order for it to make sense to English readers.

1. "For I know that he whom you bless ***is* blessed**" (Numbers 22:6). In this verse, the word "*is*" is added for the sentence to make sense to an English reader, but there is no form of the Hebrew verb הָיָה (*hāyâ*), which is the Hebrew verb for "to be," in the sentence.

2. "Behold, you ***are* a dead** man because of the woman whom you have taken, for she is married" (Genesis 20:3). In this verse, the word "are" is added for the English reader, but once again, there is no form of the Hebrew verb הָיָה (*hāyâ*), which is the Hebrew verb for "to be," in the sentence.

2. Participles used as Verbs

As said earlier, when used as a verb, the action represented by the participle has no limits. That is, they present a continuous action of the verb in use, whether past, present, or future, and only the context, other verbs, adverbial modifiers, or particles of speech can help determine the time frame.

(a) Past Time

1. "Now the Lord appeared to him by the oaks of Mamre, and he יֹשֵׁב (*yōšēb*) **was sitting** (יֹשֵׁב – *yōšēb* – Qal Active Participle) at the tent door in the heat of the day" (Gen. 18:1).
2. "So he returned to him, and behold, he **was standing** (נִצָּב – *niṣṣāb* – Niphal Participle, which here simply emphasizes "his choosing to stand") beside his burnt offering" (Numbers 23:6).

(b) Present Time

1. "Indeed, **He loves** (חֹבֵב – *ḥōbēb* – Qal Active Participle) the people" (Deuteronomy 33:3).
2. "And He said, 'What have you done? The voice of your brother's blood **is crying** (צֹעֲקִים – *ṣō'ăqîm* – Qal Active Participle) to me from the ground" (Gen. 4:10).

(c) Future Time

1. "Behold, **I will stand** (עֹמֵד – *'ōmēd* – Qal Active Participle) before you there on the rock at Horeb" (Exodus 17:6).

2. "And as for you, My flock, thus says the Lord God, 'Behold, **I will judge** (שֹׁפֵט – *šōp̲ēṭ* – Qal Active Participle) between one sheep and another, between the rams and the male goats" (Ezekiel 34:17).

3. Participles used as Noun

Quite often the participle is used as a noun. For example, the participle שֹׁפֵט (*šōp̲ēṭ* – Qal Active Participle as above in Ezekiel 34:17) may be translated as "judging." However, it may also be used as a substantive (i.e., substitute for a noun) and be simply translated as "judge," as in Isaiah 16:5: "A throne will even be established in lovingkindness, and **a judge** (שֹׁפֵט – *šōp̲ēṭ* – Qal Active Participle) will sit on it in faithfulness in the tent of David; moreover, he will seek justice and be prompt in righteousness." This is a very common use of the participle, and it may have a definite article הַשֹּׁפֵט [*haššôp̲ēṭ*]- "the judge"), or it may stand alone, and it may be masculine or feminine, singular or plural. Therefore, be ready for this usage as you will see it applied many times in the Hebrew Old Testament.

Infinitives

The infinitive is a verbal noun. On the one hand the infinitive construct is much like our infinitive and expresses "to go," "to eat," etc. However, the infinitive absolute may be translated as a gerund with an "-ing" attached to the end of a word.

1. Infinitive Construct

(a) Without prefixes or suffixes

1. "...Behold, I do not know how **to speak** (דַּבֵּר – *dabbēr*)" (Jer. 1:6).
2. "Then the Lord God said, 'It is not good for the man הֱיוֹת (*hĕyôṯ*) - **to be** alone; . . .'" (Gen. 2:18).

(b) With prepositions

1. When used with בְּ, the translation given may be "when," or "while": "בִּהְיוֹת (*bihəyôṯ – Gesenius Hebrew Grammar*, #16 f) **while he was** in Jericho, that is Joshua" (Josh. 5:13).

2. When used with כְּ (*kə*) the translation may be "when," "as," "just as," or "as soon as": "כְּדַבֵּר (*kədabbēr*) **when he had spoken** the man of God to the king" (II Kings 7:18).

3. לְ (*lə*) is the preposition most often prefixed to the infinitive construct, and its translation is "to": ". . . for it is time לִדְרוֹשׁ (*lidrôš*) **to seek** the Lord..." (Hos. 10:12).

4. When a pronominal suffix is attached to the infinitive construct, it can function as either the subject or object of the infinitive respectively:

   a. "...בְּשָׁכְבְּךָ (*bəšokbəkā* – *kā* being the pronominal suffix, "you") **when you sleep**, she will watch over you" (Prov. 6:22).

   b. "...לִשְׁמָרְךָ (*lišmorkā* – *kā* being the pronominal suffix, "you") – **to guard you** in all your ways" (Ps. 91:11).

2. Infinitive Absolutes

(a) As a gerund

"Instead, there is gaiety and gladness, **killing** (הָרֹג – *hārōg*) of cattle and slaughtering (וְשָׁחֹט – *wəšāḥōṭ*) of sheep..." (Is. 22:13)

(b) For emphasis (in this usage, it stands immediately before the same finite verb of which it is an infinitive)

"And Joseph said to his brothers, 'I am about to die, but God **will surely take care** (פָּקֹד יִפְקֹד – *pāqōd yipqōd*) of you,..." (Gen. 50:24).

(c) For duration (in this instance, the infinitive immediately proceeds the finite verb of which it is an infinitive)

"And He said, 'Go and tell this people; **keep on listening** (שִׁמְעוּ שָׁמוֹעַ – *šim'û šāmôa'*) but do not perceive,...'" (Is. 6:9).

(d) As a finite verb form (in particular the imperative)

"**Remember** (זָכוֹר – *zākôr*) the Sabbath day, to keep it holy" (Ex. 20:8).

Imperatives, Emphatic Imperatives, & Negative Prohibitions

Imperatives are simple positive commands, never prohibitions, and are always used with the second person singular or plural of a verb, and the emphatic imperative, like the ***Cohortative***, has a הָ attached to the end of the imperative. In addition, as with the ***Cohortative*** and the ***Jussive***, so too with the Imperative, the particle הָ may be attached to the end of the Imperative for emphasis, and also with the appended נָּה־. With regard to a negative prohibition, it will occur with the Hebrew particle לֹא (*lō'*), "no or not," with a normal imperfect, or with a jussive with the particle אַל (*'al*), "not."

1. Simple Imperative

   "Honor (כַּבֵּד – *kabbēd*) your father and mother,..." (Deut. 5:16)

2. Emphatic Imperatives with הָ and נָּה:

   a. "Arise (קוּמָה – *qûmâ* – emphatic imperative with appended הָ) Oh God, judge (שָׁפְטָה – *shophṭâ* – emphatic imperative with appended הָ) the earth, . . . (Psalm 82:8)

   b. "Speak now (דַּבֶּר־נָּה – *dabber-nâ* – emphatic imperative with appended נָּה־) in the hearing of the people . . ." (Exodus 11:2).

3. Negative Prohibition

   a. "you will not listen (לֹא תִשְׁמַע – *lō' tišma'*) to the words of that prophet or that dreamer of dreams;..." (Deut. 13:3).

   b. "Do not hide (אַל־תַּסְתֵּר – *'al־tastēr*) Your face from me,..." (Ps. 27:9).