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FOREWORD

This Biblical Hebrew Workbook has primarily been written for students and translators who do Biblical Hebrew 178 (or Short Course 2882) at the University of Stellenbosch.

Biblical Hebrew 178 is aimed at enabling students to:

- Understand and use the Biblical Hebrew writing system;
- Read aloud a simple narrative text in Biblical Hebrew with relative ease;
- Know 420 Biblical Hebrew words in their cultural context (This includes a basic view of, and understanding of, the world of the Bible);
- Be able to render the most basic paradigms concerning the manner in which nouns, pronouns and verbs are formed;
- Have a general view of the grammar of Biblical Hebrew;
- Use an electronical library (e.g. Logos or Paratext);
- Reading and translating a selection of narrative texts with the help of the *Biblical Hebrew Reference Grammar* (van der Merwe, Naudé and Kroeze 1999) and Logos or Paratext.

This Biblical Hebrew Workbook is not intended to be used as a stand-alone “Introduction to Bible Hebrew.” It has been conceptualized as follows:

1) It wants to introduce students to Biblical Hebrew by means a “walk through” the world of the Bible, in particular the geography of the Israel and the development of the cultural-history and the conceptual world of the people of the Bible (from Abraham to Elijah).

2) The most frequent 420 lexemes (those that occur more than 90 times) in the Hebrew Bible are used as “vehicle” in this regard. These lexemes are learned in groups of seven, and should be memorized before each lecture. Students are assessed during each lecture in this regard. All the lexemes are recorded in the form of a small lexicon at the end of the book. For the purposes of the memorization of the vocabulary, students should use *Anki* (as developed by Dr. Jeremy Thompson). Anki is available free of charge from the lecturer. It could also be downloaded from *Blackboard*.

3) The workbook wants to provide students with a general introduction and overview of the Hebrew grammar. Only the most basic and frequent occurring constructions are treated. As far as irregular (weak) verbs are concerned, the programme *Paradigms Masters Pro* has proven to be very helpful for practicing the parsing of these verbs. The programme has been licenced to be used by students and staff of the University of Stellenbosch. It is also available free of charge from the lecturer or can be downloaded from Blackboard.

4) The workbook wants to “lead” students gradually into the use of the more logically organized *Biblical Hebrew Reference Grammar* (=BHRG). Students should discard this workbook at the successful completion of Biblical Hebrew 178. The BHRG is intended to serve as their logically ordered long-term memory and linguistic resource on Biblical Hebrew in the subsequent modules of Biblical Hebrew.

This workbook has been developed over a period of 15 years, and benefitted among other things much from NRF-funded research projects in the fields of Foreign Language Learning, Computer-assisted Language Learning and Language Learning for Special Purposes. (see van der Merwe 1992 and 2002 and Thompson 2011).

The workbook embraces a cognitive approach to language. This implies that meaning is considered to be at the centre of any linguistic enterprise (in this case the learning of a text-based language like Biblical Hebrew). It is assumed that lexical and grammatical constructions have a semantic potential. Typically one dimension of that potential is construed in a particular context. At the initial stages of learning a language, students are expected to learn only the most prototypical usages. However, they would be sensitized for the fact that linguistic expressions could have a range of senses. In this regard they would need to turn to the more exhaustive versions of BH linguistic resources, e.g. Koehler and Baumgartner (1988).

Most of the maps in this workbook are from Cornelius and Venter (2002). The workbook benefitted through the years from suggestions (and corrections) by colleagues and students. I would like to thank in particular Egon Roth, Brighton Imbayarwo, Tiana Bosman, Alex Andrason, Johann Cook, Daniel Rodriguez, Gideon Kotze, Alex Andrason and Eva Raal in for their contributions. The most recent version of the workbook was finalized after being used in a Short Course presented to 15 Bible translators in Nairobi, Kenya, Jan and June 2011. At this venue the contributions of colleagues like Andy Warren, Gerrit van Steenberg and Samy Tiroyé were valuable. Sharp observations of some of the students also helped to weed out some of the typos. I want to thank Milton Shissa, Portia Baseki, Christian Ntondele Mafouta and Isaac Hemou in this regard. Of course, any of the remaining typos are the responsibility of the author.

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Christo H J van Merwe, Stellenbosch, January 2012.

SECTION A

**The Ancient Near East:a short
geographical and historical survey**

1. The Ancient near East and its people: I



1.1 Introduction

PowerPoint 1

1.1.1 Which nations lived in the region?

The Egyptians, Nubians, Ethiopians, Canaanites, Phoenicians, Israelites, Arameans, Moabites, Philistines, Edomites, Ammonites, Hittites, Hurrians, Sumerians, Assyrians, Kassites, Babylonians, Chaldeans, Amorites, Elamites and Persians.

It is important to take into consideration the historical perspective of who lived where and when.

1.1.2. Historical survey

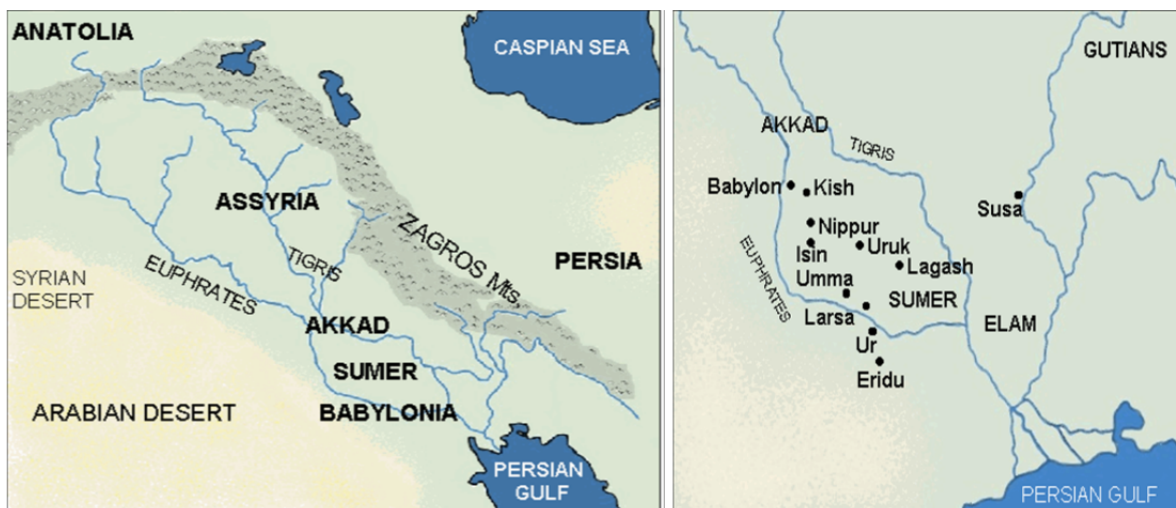
3rd millennium: Sumerians (the first cities and cuneiform writing), Akkadians, Egyptians (hieroglyphics are developed and the pyramids built).

2nd millennium: Old-Assyrian and Ancient Babylonian Empire; the literature of Egypt emerges and the Egyptians are influential in Palestine. In particular, they were engaged in conflict with the Hittites and Hurites.

1st millennium: In this millennium, the Egyptian Empire goes into decline. A number of smaller cultures emerge: e.g. the Phoenicians, Philistines, Arameans, Israelites, Moabites, Edomites and Ammonites. The seat of power has moved to the Assyrians, Babylonians, Persians, Greeks and Romans.

1.2 The third millennium

PowerPoint 2



Mesopotamia: overview

Mesopotamia: Sumeria

1.2.1 Sumerians

Sumeria refers to an area in southern Iraq situated between the Tigris and Euphrates Rivers. The Bible refers to these two rivers in Gen 2:14. The Greeks called it the land between the rivers (Mesopotamia). The Sumerians were the first culture to use a form of writing. This cuneiform writing was usually done on clay tablets.

The area in which the Sumerians lived was poor in stone, wood and metals. Instead they farmed on the fertile silt, which the two rivers carried down from the north. Contrary to the Nile, the flow of these rivers was unreliable. It seldom rained and the people were forced to develop innovative ways of using the river water effectively. Mud dams, canals and the first shadufs were built. Most of the population settled in the marsh deltas, which were full of reeds. Here the first cities, such as Ur, Uruk and Nippur, developed. The drier regions between the cities were much more sparsely populated. This led to the political development of the various cities into independent city states, each with their own deity and king. The heart of these city states were their extensive temple complexes.

A surplus of agricultural products and an industry producing pottery wares and clothing enabled the Sumerians to trade for raw materials such as wood and stone. For this purpose they built sailing boats, with which they traveled in the Persian Gulf. Towards the west, they developed caravan routes.

Constant tension existed between the city states. When war threatened, a ruler (called a lugal) was appointed by a council of elders for the duration of the crisis. In time, rulers received more permanent status and began to take over the role of the elders. The authority of the king was also expanded and he began to appoint his own successor. Furthermore, he acted as priest and judge. Among the oldest laws recorded are those of Ur-Nammu (circa 2000 BC).

One of the Sumerian kings who managed to subjugate a number of other city states was Lugalzagezi. However he met his match in Sargon I, the king of Akkad.

Although they were defeated by the Akkadians, the Sumerians recovered by 2100 BC under the Ur III dynasty of Ur-Nammu. After this brief resurgence of the Sumerian culture, the Sumerians were conquered by the Elamites.

1.2.2 Akkad

Remains of the city of Akkad have still not been found. The Akkadians were a Semitic-speaking group that invaded Sumeria from the west (i.e. from the desert side). Under Sargon I they developed into a great power. Akkad was not merely a city state but also a territorial state that launched several military campaigns. Sargon's realm of power stretched from the Persian Gulf as far as the Mediterranean Sea. They adopted the cuneiform writing of the Sumerians, as well as their religion and their irrigation technology. Akkadian cuneiform writing became the world language of the 2nd millennium.

The successor of Sargon I, Naram-Sin, consolidated his father's rule. Shortly afterwards, Gutians from the Zagros Mountains put an end to this first Semitic kingdom of the ancient world.

1.2.3 Egypt



Map E1: Egypt

Egypt, with a culture that reaches back to 3000 BC, only became a force to be reckoned with in the ANE by 1500 BC. In the same manner as the Mesopotamian culture, Egypt developed on the banks of a river and has been described as 'a gift from the Nile'. The Egyptians' observations of the regularity with which the Nile flooded its banks led them to develop a calendar of 356 days.

In contrast to the Sumerian culture, Egypt was a united state from the beginning. The Egyptians were isolated by water and desert and not easily influenced by other cultures. They developed their own style of writing, which is called hieroglyphics.

The families of the rulers of Egypt came from a succession of into 30 dynasties. The apex of these dynasties, which stretched from 2920 BC until 332 BC, was reached during the *Old Kingdom* (2475-2134), the *Middle Kingdom* (2040-1640) and the *New Kingdom* (1550-1070). The building of the pyramids was developed during the Old Kingdom, from the mastaba (a grave covered by stone blocks) and the step pyramid of Djoser to the classical pyramids of Giza. From the pyramid texts, proverbs that were required to accompany the dead, it is possible to learn about the Egyptian religion, their understanding of life after death and their literature.

The pharaoh was at the pinnacle of the community and was seen as the son of the sun god Ra. Under him were the officials, craftsmen and workers, who built the pyramids. The backbone of society was the small farmers, who constituted 80% of the population. In contrast to the Semitic cultures, women enjoyed legal equality with men and there were even women pharaohs.

The Old Kingdom collapsed as a result of drought. When the "son of the sun god" could no longer meet the needs of his people, his influence diminished. The high cost of building the pyramids was also a factor in the process of the collapse of the Old Kingdom.

1.2.4 Syro-Palestine

Although the most influential cultures of the time were Egypt and Mesopotamia, there was not a cultural vacuum in Syro-Palestine. This is confirmed by excavations of the city Ebla, which dates back to 2600-2350 BC. A library consisting of thousands of clay tablets was found, many of which were written in a North Western Semitic language. From these texts it can be deduced that Ebla was a sophisticated society which played an important role in international trade.

1.3 The second millennium

PowerPoint 3

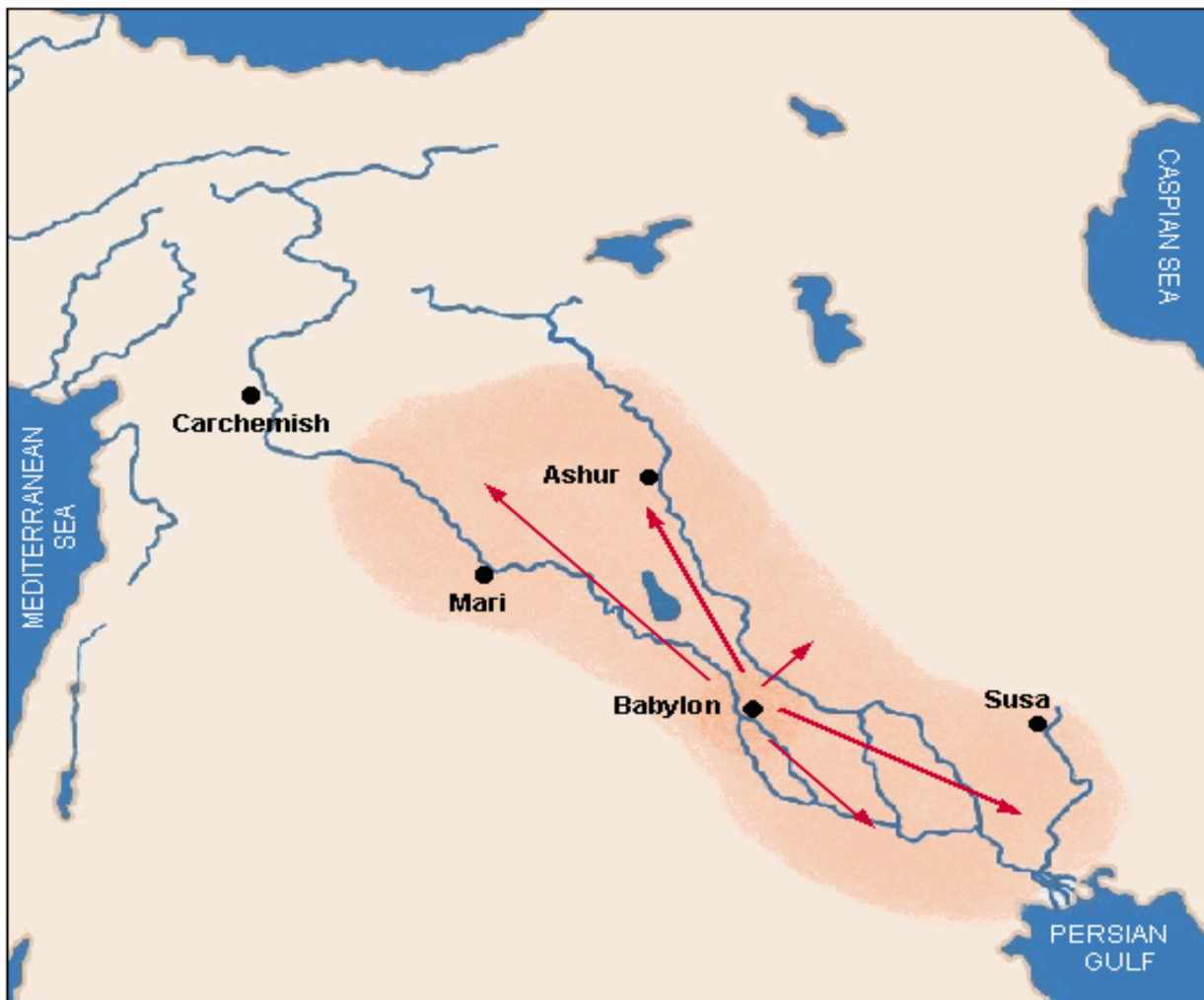
1.3.1 Ancient Babylon

The city of Babylon was situated between Akkad and Sumeria and originally the Sumerians ruled over it. In time, the Amorites (also Semites like the Akkadians and the ancestors of the Babylonians) extended their power to include Babylon. Under Hammurabi (1792-1750BC) they conquered the whole region that had previously been ruled over by Sumeria. Hammurabi was a master diplomat: he is famous for the manner in which he drew other Amorite groups under his sphere of influence and then conquered them. His kingdom extended from the Persian Gulf to the city of Mari in the west.

Hammurabi was an excellent administrator of his empire. His collection of laws with their 282 stipulations, which is in fact more a literary work about the greatness of Hammurabi than a code of law, is one of the most important sources for the study of justice in the ANE.

Although the Ancient Babylonians absorbed many elements of the Sumerian culture, the temple lost some of its influence in the Ancient Babylonian society. The Ancient Babylonians were also active in trade. Through some of the texts found at Mari, insight into this aspect of their culture have been gleaned.

The Hittites from Anatolia attacked Ancient Babylonia in the 16th century. However, it was the Kassites who finally conquered their empire in the 15th century. Gen 10:11 refers to Babylon as a part of Shinar.



The Kingdom of Hammurabi

1.3.2 Egypt

During the Middle Kingdom (2040-1640) the pharaohs undertook a great temple-building program. Trade with Syro-Palestine increased at this time, as well as the role played in Egypt by people from that region. A story has been discovered about the experiences of a man named Sinuhe, who lived in Palestine then. The end of the Middle Kingdom was initiated by a conflict between the Egyptians and the so-called Hyksos. It is not clear exactly who these people were; however, it is known that they did have close ties with the Amorite population of Syro-Palestine. The Hyksos were driven from Egypt by 1550.

The government of Akhmoses introduced the New Kingdom (1550-1070). One of his successors, Akhenaten, moved the capital city from Thebes to Amarna. At Amarna a large number of clay tablets in Akkadian were found wherein mention is made of correspondence between the pharaohs and foreign rulers (the Hittites and rulers in Babylon, Assyria and Syro-Palestine).

Akhenaten abolished the traditional polytheism, teaching instead that there was only one god (monotheism). During the New Kingdom, Egypt made its influence felt in Syro-Palestine, although it was not possible to ever totally rule over it. This inhibited the Hittites and the Mithnites. The period of the New Kingdom was the climax of Egyptian influence in the ANE, especially in the field of art and architecture. Amongst other factors, drought again was influential in the demise of the New Kingdom as was the arrival of a group of people known as the 'sea peoples'.

1.3.3 Syro-Palestine



Syro-Palestine

Relatively little information regarding what was happening in Palestine during the second millennium is known. The Hittites were influential in the north. Texts discovered at Mari and Amarna mention trade in the region. Some of the most insightful information has been obtained from the excavations of the city of Ugarit in Syria.

Mention is made of the city of Ugarit in correspondence, the so-called Amarna letters, found at Amarna. Since 1929 excavations have continued at this city, which bears the modern Arabic name of Ras Shamra. The city was already flourishing in the period 2100 to 1600 BC. Temples from this period in honour of the gods Baal and Dagon have been found. After a somewhat dark period, the golden era of the city occurred in the Late Bronze Period (1500-1200 BC). One of the greatest royal palaces of the ancient world was built there during this time. The arrival of the 'sea-peoples' in about 1200 BC brought the city to a sudden end and it was not inhabited again.

Many Akkadian cuneiform tablets were discovered in the royal palace. However, the most remarkable find was the tablets that list cuneiform symbols which correspond to alphabetic signs (and not syllables). These tablets, in a Semitic language which became known as Ugaritic, were mainly found near the temple complex and shed light on the religion, literature (e.g. the Baal epic), the economy of the city and its culture, which was quite close to that of Ancient Israel. As a language, Ugaritic is closely related to Hebrew.

1.4 Revision

1. What was the difference between the Sumerian and Akkadian political systems?
2. What is known about the city of Ebla?
3. Were Sumerian and Akkadian both Semitic languages?
4. Which form of writing was developed by the Egyptians?
5. What was distinctive to the Egyptian political system?
6. Into which three phases may Egyptian history be divided?
7. What do you know about the city of Amarna?
8. Which region did the Ancient Babylonian Kingdom cover? Who was the 'founder' of this kingdom?

1.5 The Ancient Near East and its People: overview

	Mesopotamia	Egypt	Anatolia	Syro-Palestine
3000	Sumerian city states (3100-2400) Cuneiform, temple economy, Gilgamesh epic			
2500	<i>Akkad</i> (2370-2190) First Semitic state, Sargon I, Akkadian cuneiform becomes world language	<i>Old Kingdom</i> (2575-2130) pyramids and pyramid texts		<i>Ebla</i> (2300) Trade city, West- Semitic texts
	<i>Ur III</i> (2120-2000) Recovery of Sumerian culture, centralised state			
2000	Amorites	Middle Kingdom (2050-1650) Temple complex Hyksos		
1500	Ancient Babylonian Kingdom (1800-1500) Hammurabi, laws, Mari		Old Hittite Kingdom (1700-1500)	<i>Mari</i> (1800) archives
	<i>Kassites</i> (1500-1100)	New Kingdom (1550-1070) Amarna period, influence in Canaan	New Hittite Kingdom treaties	<i>Ugarit</i> (1500-1200) Texts, alphabetic writing, Baal

2. The Ancient Near East and its People: II

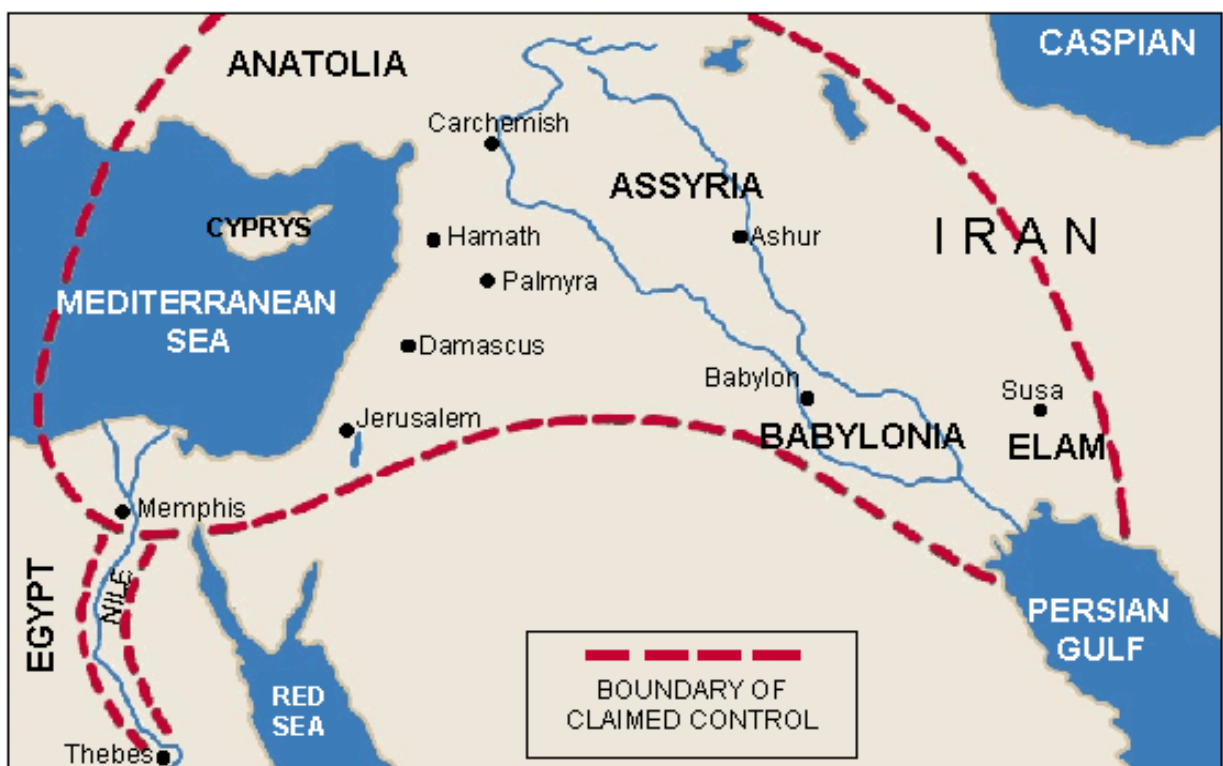
PowerPoint 4

2.1 The first millennium

2.1.1 Egypt

Egypt was no longer a world power during the first millennium. However, its influence did spread up the coast of Syro-Palestine. While this was sometimes threatening to the kings of the region, they were never conquered by the Egyptians. Coalitions between these kings and the Egyptians were sometimes formed against the powers of the north (e.g. the Assyrians). Egypt was overrun by the Assyrians, Babylonians and the Persians at various times.

2.1.2 Neo-Assyria



Neo-Assyrian Kingdom

Little is known about the Assyrians during the 3rd millennium. They were subjugated under the Akkadian king Sargon I and the Sumerian Ur-III dynasty. Assur was not only their capital city, but also the name of their god and the kingdom itself. Assur had virtually no natural resources and did not have a harbor. As a result, the Assyrians were, from the first, traders ambitious to extend their territory and improve it. There was no military power ruling the Assyrians at the beginning of the 2nd millennium. The Assyrian traders were busy across the entire ANE organising their activities with the help of peaceful agreements.

With the ascent of the Ancient Babylonian Kingdom, the Assyrians had to pay homage to Hammurabi, but when this kingdom fell they were again independent. However, they were in

constant conflict with the Kassites in Babylon. The apex of the Assyrians' history was reached during the period from 900-600 BC, the so-called Neo-Assyrian Empire.

Initially there was a period of development (880-780) under Assurnasirpal II, Shalmaneser III and Adad-Nerari III. This was followed by a period of decline in 780-745. Under Tiglathpileser III and Shalmaneser V (745-725) the kingdom flourished. After its final phase under Sargon II, Sennacherib, Esarhaddon and Assurbanipal (725-625), the kingdom collapsed in 605.

The Assyrians were especially known for two things: (1) the manner in which they conducted war and besieged cities, and (2) their policy regarding deportation (enacted by Tiglathpileser III).

A great deal is known about the Assyrians during the 1st millennium because their kings considered it important to keep good records of their battles. In some of these reports mention is made of several Israelite and Judean kings; e.g. Ahab, who fought in a Syro-Palestinian coalition at Karkar (853) against Shalmaneser III. Jehu of the Omride dynasty is even mentioned on the so-called black obelisk of Shalmaneser.

It is also recorded that Menahem of Israel and Jehoash of Judah paid tax to Tiglathpileser III. Syro-Palestinian rulers attempted to stop the invasion of the area by Tiglathpileser (according to 2 Kgs 16). Damascus was destroyed and Israel was invaded. Judah immediately submitted to him but Israel later rebelled. In 722 Samaria was invaded and its inhabitants were taken into exile.

Eventually the Assyrians ruled the whole of the Ancient Near East – from Elam to Egypt. Rebellions were viciously suppressed. However, the overreaction of Sennacherib to a rebellion in Babylon initiated the end of the Assyrian kingdom. He destroyed the city of Babylon and the Marduk temple. This brought about the beginning of the new world power, i.e. the Neo-Babylonians.

A great legacy from the Assyrians was the Assurbanipal library in Nineveh. In this location the huge literary collection of Mesopotamia was kept. This included the Mesopotamian story of creation, the Gilgamesh epic, the great flood of Enlil and the stories of the Mesopotamian 'Job'.

2.1.3 Neo-Babylonian Kingdom

After the Ancient Babylonian Kingdom, Babylon was ruled by the Kassites. After the Assyrian defeat at Carchemish in 605, Nabopolassar began to build the Neo-Babylonian Kingdom. The so-called *Babylonian chronicle* is a valuable source regarding these events. In a sense the Babylonians absorbed the whole Assyrian Kingdom. Jerusalem was invaded in 597; Jehoiachin was captured and Zedekiah was appointed in his stead. After the second rebellion in 587, Jerusalem was destroyed.

The Kassites went to a great deal of trouble to rebuild Babylon. They built a complicated double wall structure, nine gates and a variety of temples, of which the temple of Marduk was very prominent. The famous 'hanging gardens' were built for one of the wives of Nebuchadnezzar.

Nabonidus came to power in 556. However, at some point he went to live in the desert and dedicated himself to the Moon god. His son, Belshazzar, ruled in his stead. When Cyrus, the Persian, approached in 539, Babylon was taken without a battle.

2.1.4 The Persian Kingdom

The Persian Kingdom was the first empire in the true sense of the word. It stretched from the Indus to Libya. Before Cyrus the Persian expanded the kingdom, it consisted of four areas: Elam, Persia, Media and Parthia.

Persian is an Indo-European language. In the Persian Kingdom, Aramaic was the lingua franca.

The history of the Persian Kingdom is well-documented by Greek and Roman historians, amongst others. Excavations at Persepolis produced a great deal of archaeological evidence.

Although they had their own religion, Zoroastrianism, a characteristic of Persian policy was its tolerance of the religious convictions of their subjects. Under the rule of Cyrus, the Jews were allowed to return to Jerusalem and they rebuilt the Temple under Darius (521-485). Under Artaxerxes (464-423) the walls of Jerusalem were rebuilt by Ezra and Nehemiah.



Persian Kingdom with its regions (satrapies)

2.2 Revision

What is Ugarit known for?

Who were the three major powers in the first millennium?

Approximately when were they active?

What were the Assyrians known for?

Name the literary works that were found in the Assurbanipal library at Nineveh.

When did the Babylonians destroy Jerusalem?

How did the Persians invade the neo-Babylonian Kingdom?

Name the three Persian kings directly involved with the history of Israel.

3. Syro-Palestine: a geographical and historical survey

PowerPoint 5

3.1 Regions

3.1.1 Phoenicia

The Phoenicians lived in the coastal region that comprises present-day Lebanon. This is a mountainous area and it provided them with wood for export; agricultural industries were not possible. They were by and large traders. Harbours were developed at Biblos, Tyre and Sidon and they are considered to be the first sea-faring nation.

They did not leave a literary legacy. The oldest Phoenician inscriptions date from 1000 BC. Their major contribution was the alphabet they developed, which became the basis for the Aramaic alphabet.

In the ANE they enjoyed great prestige and as a result the Assyrians never tried to conquer them, but instead used them as partners.

3.1.2 Aram

The Arameans lived in present-day Syria. The first reference to them concerns a conflict with the Assyrians in 1100 BC. Their capital was Damascus. They farmed with barley, garlic and cattle. The name of their chief god was Hadad. Their lifestyle and that of the Israelites were similar.

However, the relationship between the Aramaeans and the Israelites was changeable. It varied from open conflict to coalitions against the Assyrians. Tiglathpileser III destroyed Damascus in 732 BC.

Like the Phoenicians, the Aramaeans did not leave an extended literary collection although as a language Aramaic was widely spoken. Soon after it appeared with Akkadian in 800 BC on tablets, it became the official language of the Neo-Babylonian Kingdom. It was also the lingua franca of the Persian Empire, which is the reason that parts of the Bible were written in Aramaic. Jesus also spoke Aramaic. The square script in which Hebrew is written today was derived from the Aramaeans.

3.1.3 The Philistines

The Philistines lived on the coastal plain of southern Palestine. They arrived in the area by 1200 BC and established a number of city states such as Gaza, Ashdod, Ashkelon and Gath. They were a threat to Israel in the time of the judges. Their gods were Dagon, Asherah and Astarte.

3.1.4 Moab, Ammon and Edom

Little is known concerning the peoples of these regions. The most important historical evidence regarding the Moabites is found in the inscription of Mesha, which is dedicated to the Moabite god, Chemosh. In this writing mention is made that Omri suppressed the Moabites.



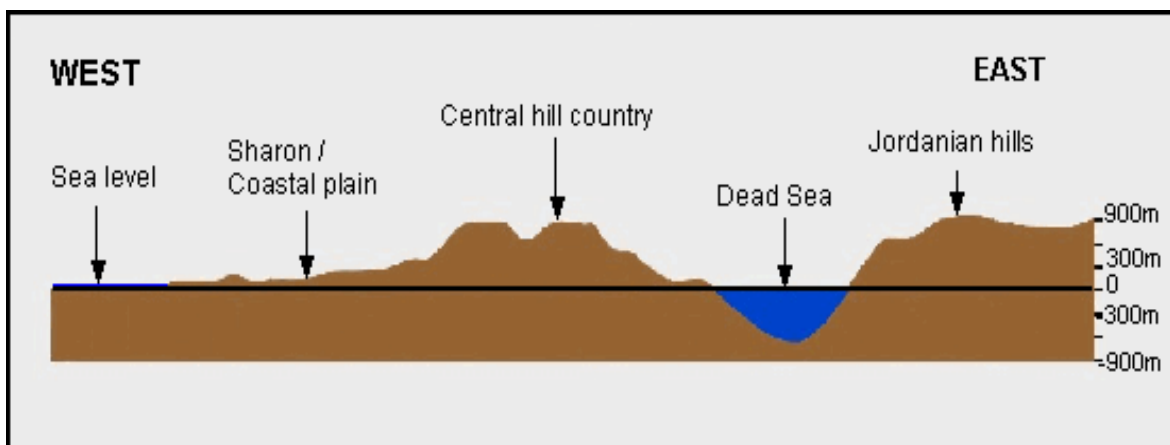


3.1.5 Israel

Ancient Israel must not be confused with the borders of the modern state of Israel. In Biblical times, it mainly referred to the regions of the ten northern tribes. This lay to the north of the region occupied by Judah. Canaan refers to both the northern region and Judah before it was settled by the Ancient Israelites. In ancient correspondence, Canaan refers to nearly the whole area of Syro-Palestine. Today the term Palestine refers to the areas under Palestinian political administration. Previously, it had referred to the areas east and west of the Jordan River. The word itself comes from the Assyrian word "palashtu". This word also refers to the Philistines.

In the north were several harbours, namely Biblos, Tyre and Sidon. In the south were Acco and Joppa. The Orontes and the Jordan are the two rivers found in the area and in a sense the Jordan divides the south vertically in two. Moab and Ammon again divided it horizontally in two. Edom lies to the south of Moab. The most important mountains are: Zaphon in the north; Hermon, Lebanon and Carmel in the centre and Nebo in the east. From the last mentioned Moses would observe the promised land while not being allowed to enter it.

The area in the south that could be cultivated was relatively small: about 120km wide and 320 km long. This is approximately the size of the Kruger National Park in South Africa. There is a great deal of contrast in this region, with Mt. Hermon at 2700m above sea level and the Dead Sea at 400m below sea level.



Climatically, the region may be divided into mediterranean, steppe and desert regions. Geographically, differentiation may be made between coastal plains, the central Samaritan and Judean highlands, the Jordan Valley, the Trans-Jordan plateau and the desert.

The coastal plains were fertile, but the agricultural conditions of the central Judean highlands were not favourable. Finding good ground and water was problematic. There are no large rivers such as in Egypt and Mesopotamia. Olives, vines, wheat and barley were cultivated on a small scale.

SECTION B

Introduction to Biblical Hebrew and the world of the Bible

4. The Hebrew alphabet: consonants

4.1 Excerpt from BHRG § 4

Excerpt from: Van der Merwe, CHJ, Naudé, JA and Kroeze, JH 1997. *A Biblical Hebrew Reference Grammar*. Stellenbosch: Hebtég Publishers.

§ 4 The alphabet - consonants

§ 4.1 The form of consonants

Nr.	Name	Form			Trans-literation	Pronunciation
		Print	Final	Written		
1	<i>aleph</i>	א			/ʾ/	A very light glottal stop corresponding to the Greek <i>spiritus lenis</i> . Even before a vowel it is lost to the ear (like the <i>h</i> in <i>hour</i>)
2	<i>bet</i>	ב			/b/	<u>B</u> ank
		ב			/b/	Ne <u>v</u> er
3	<i>gimel</i>	ג			/g/	<u>G</u> o
		ג			/g/	<u>G</u> o
4	<i>dalet</i>	ד			/d/	<u>D</u> oor
		ד			/d/	<u>D</u> oor
5	<i>he</i>	ה			/h/	<u>H</u> and
6	<i>waw (vahv)</i>	ו			/w/	<u>V</u> ote
7	<i>zayin</i>	ז			/z/	<u>Z</u> one
8	<i>khet</i>	ח			/ħ/	<u>L</u> och
9	<i>tet</i>	ט			/t̪/	<u>T</u> ime
10	<i>yod</i>	י			/y/	<u>Y</u> ear
11	<i>kaph</i>	כ			/k/	<u>K</u> ee <u>p</u>
		כ	ך		/k/	<u>B</u> ach
12	<i>lamed</i>	ל			/l/	<u>L</u> ine
13	<i>mem</i>	מ	ם		/m/	<u>M</u> ain
14	<i>nun</i>	נ	ן		/n/	<u>N</u> oon
15	<i>samekh</i>	ס			/s/	<u>S</u> ilver
16	<i>ayin</i>	ע			/ʾ/	A hard glottal stop formed at the back of the throat. It may

						be heard in certain pronunciations of words like <i>bottle</i> and <i>battle</i> in which the glottal stop replaces the normal <i>t</i>
17	<i>pe</i>	פ			/p/	<u>P</u> ay
		פ	ף		/f/	<u>F</u> ace
18	<i>tsade</i>	צ	ץ		/s/	<u>C</u> ats
19	<i>qoph</i>	ק			/q/	<u>K</u> eeP
20	<i>resh</i>	ר			/r/	<u>R</u> ope
21	<i>sin</i>	ש			/s/	<u>S</u> ilver
22	<i>shin</i>	ש			/š/	<u>S</u> hoe
23	<i>tav</i>	ת			/t/	<u>T</u> ime
		ת			/t/	<u>T</u> ime

The Hebrew alphabet consists of 23 characters (some with alternative graphic signs) which represent consonants only. The table above gives the name, form, transliteration and approximate pronunciation of each consonant.

Note the following:

- Hebrew is written from right to left and from the top to the bottom of the page.
- Transliteration means that a language that has its own distinctive characters is rewritten in the equivalent characters of the Latin or Roman alphabet. In cases where no equivalents exist, special transliteration symbols have been devised with the help of certain diacritical signs: for example, a dot under an h, / ħ / (letter 8), an inverted circumflex on an s, / š / (letter 22).
- The transliteration of Holladay (1971) as used above does not differentiate between ב/בּ, ג/גּ, ד/דּ, כ/כּ and ת/תּ. He does differentiate between פ and פּ.

§4.2 Special Features of the Hebrew Consonants

1. Letters with two forms (the final letters or end consonants)

Five Hebrew consonants have alternative forms when they appear at the end of a word.

Beginning or middle of the word: כ/כּ (11), מ (13), נ (14), פ/פּ (17), צ (18)

End of the word: -ך -ם -ן -ף -ץ

2. Letters with two alternative pronunciations

Six of the Hebrew consonants, namely ב (2), ג (3), ד (4), כ (11), פ (17) and ת (23) have allophones. In other words, the same letter is used to indicate either a plosive or a fricative pronunciation.

There is, however, no possibility of confusion as the plosives are marked by a diacritical point, the *dagesh* (Cf. §8.2/1):

ב	ג	ד	כ	פ	ת
b	gh	d	k	p	t

The fricatives are written without the *dagesh*

ב	ג	ד	כ /ך	פ/ף	ת
w	gh	d	Bach	f	t

The fricative pronunciations of ג, ד and ת have fallen out of current use, and they are pronounced like their plosive counterparts.

The distinction between the plosives and the fricatives is clear:

The **plosives**

- always contain a *dagesh*,
- always appear after a consonant,
- usually occur at the beginning of a word

The **fricatives**

- always without the *dagesh*

b (e) gh (a) d k (e) f (a) t
beghadkefat

3. Letters with homogeneous pronunciation

ג (3)	and	ג	like	g	in	go
ד (4)	and	ד	like	d	in	door
ת (23)	and	ת	like	t	in	time
א (1)	and	ע (16)				glottal stop
ב (2)	and	ו (6)	like	v	in	never and vote
ח (8)	and	כ/ך (11)	like	ch	in	Lo <u>ch</u> and Ba <u>ch</u>
ט (9)	and	ת/ת (23)	like	t	in	ti <u>m</u> e
כ (11)	and	ק (19)	like	k	in	ke <u>ep</u>
ס (15)	and	ש (21)	like	s	in	si <u>l</u> ver

4. Letters with the same place of articulation

(i) Gutturals

A group of consonants articulated at the back of the throat, namely:

א (1), ה (5), ח (8) and ע (16).

- ⇒ must not be confused with the English 'a' or Greek alpha (α). These two are vowels, while א is a consonant.
- ⇒ א and ע are not pronounced at the beginning or at the end of a word.
- ⇒ In the middle of a word א and ע are pronounced as a glottal stop, made by the complete stoppage of breath in the throat, almost like the 'stop' between the two e's in re-enact.

The consonant ך (20) bears certain similarities to the four gutturals and is usually grouped with them.

Should certain vowel changes become necessary in a word as, for example, when a plural is formed, the deviation from the norm is predictable within this group of consonants, namely:

- ⇒ When a sound rule requires a vowel to be reduced, the vowel attached to a guttural will be reduced to a half vowel. (Cf. §5.2/2(iii).)
- ⇒ When a sound rule requires the doubling of a consonant, this doubling will not occur with the gutturals nor in most cases with *resh*. (Cf. §8.2/2.)

(ii) Dentals/Alveolars

A group of consonants articulated when the tongue obstructs the air flow against the upper teeth or alveolar ridge:

ד / ד (4), ט (9) and ת / ת (23)

ל (12), נ (14) and ך (20)

- ⇒ When a word begins with a dental, the deviation from any customary change in this group is predictable, such as assimilation.¹
- ⇒ When a conjugation results in two dentals occurring in immediate succession, the first dental becomes assimilated by the second dental.

5. Letters articulated in a similar fashion

(i) Sibilants

A group of consonants formed when the speech canal is narrowed and the air stream is forced through with a hissing sound, namely:

ז (7), ס (15), צ (18), ש (21) and ש (22)

When a word begins with a hissing sound, the deviation is predictable, e.g.:

- ⇒ When a conjugation results in a sibilant occurring immediately after a dental, *metathesis*² of the sibilant and the dental occurs.

¹ Assimilation is a phonological process which usually takes place when one consonant which closes a syllable passes over into another beginning the next syllable, so forming with it a strengthened letter. In this process the sounds of the two consonants are equalized. Note, for example, the case of nasal assimilation in which **ten** mice is pronounced as **tem** mice. Assimilation is not restricted to dentals only.

² *Metathesis* is a phonological process in which two sounds are reversed, e.g. the use of **aks** instead of **ask**.

(ii) Glides (or semi-vowels)

A group of consonants formed when the air flow is obstructed to a limited extent, namely:

ה (5), ו (6) and י (10)

The obstruction is so limited that these consonants have more in common with vowels than with consonants. The result is that a vowel and the glide immediately following it sometimes become fused, so that the glide becomes associated with specific vowel sounds. (Cf. §5.1.)

ה	<u>e</u>	as in	the <u>r</u> e
	<u>ey</u>	as in	café
	<u>o</u>	as in	mo <u>r</u> e
	<u>a</u>	as in	fa <u>th</u> er
ו	<u>o</u>	as in	mo <u>r</u> e
	<u>oo</u>	as in	bo <u>o</u> k
י	<u>i</u>	as in	mach <u>i</u> ne
	<u>ey</u>	as in	café
	<u>e</u>	as in	the <u>r</u> e

In certain cases the ך (1) has lost its consonantal character. In such cases ך is also associated with specific vocalic sound values:

ך	<u>o</u>	as in	mo <u>r</u> e
	<u>a</u>	as in	fa <u>th</u> er
	<u>ey</u>	as in	café

BH was originally written with consonants only. This could easily lead to misinterpretations; for example,

יָם could be interpreted as /yām/ (sea) or /yôm/ (day).

In order to ensure that the reader would distinguish between the forms, one of the above-mentioned glides was used with the latter form — namely ו — to indicate the presence of an [ô] vowel between the two consonants: יוֹם. This ensured the reading of the latter form as /yôm/. The form without the glide was read as /yām/.

When the glides (ה, ו and י) and ך represent vowels and not consonants, they are called vowel indicators (matres lectionis, ‘mothers of reading’). (Cf. §5.2/2(i).)

4.2 Remarks

1. In the same way that counting from 1 to 10 is essential to be able to do sums, so one has to learn the alphabet in order to be able to read Hebrew. Fortunately, it is not Arabic. In Arabic each letter has three forms: one for the beginning of a word, one for when it stands between other letters and for at the end of the word. Learn the alphabet in its correct order; otherwise, you will not be able to use a dictionary.

2. BH has no capitals

4.3 Exercise: consonants

4.3.1 Fill in the missing consonants in Hebrew script

Nr.	Name	Form		Pronunciation
			Final	
1	<i>aleph</i>			A very light glottal stop corresponding to the Greek <i>spiritus lenis</i> . Even before a vowel it is lost to the ear (like the <i>h</i> in <i>hour</i>)
2	<i>bet</i>			<u>B</u> ank
				Ne <u>v</u> er
3	<i>gimel</i>			<u>G</u> o
				<u>G</u> o
4	<i>dalet</i>			<u>D</u> oor
				<u>D</u> oor
5	<i>he</i>			<u>H</u> and
6	<i>waw (vahv)</i>			<u>V</u> ote
7	<i>zayin</i>			<u>Z</u> one
8	<i>khet</i>			<u>L</u> och
9	<i>tet</i>			<u>T</u> ime
10	<i>yod</i>			<u>Y</u> ear
11	<i>kaph</i>			<u>K</u> ee <u>p</u>
				<u>B</u> ach
12	<i>lamed</i>			<u>L</u> ine
13	<i>mem</i>			<u>M</u> ain
14	<i>nun</i>			<u>N</u> oon
15	<i>samekh</i>			<u>S</u> ilver
16	<i>ayin</i>			A hard glottal stop formed at the back of the throat. It may be heard in certain pronunciations of words like <i>bottle</i> and <i>battle</i> in which the glottal stop replaces the normal <i>t</i>
17	<i>pe</i>			<u>P</u> ay
				<u>F</u> ace
18	<i>tsade</i>			<u>C</u> ats
19	<i>qoph</i>			<u>K</u> ee <u>p</u>
20	<i>resh</i>			<u>R</u> ope

21	<i>sin</i>			<u>S</u> ilver
22	<i>shin</i>			<u>S</u> hoe
23	<i>tav</i>			<u>T</u> ime
				<u>T</u> ime

4.3.2 Write down the Hebrew alphabet in the correct order and give each letter its name

1		
2		
3		
4		
5		
6		
7		
8		
9		
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11		
12		
13		
14		
15		
16		
17		
18		
19		
20		
21		
22		
23		

4.3.3 Answer the following questions:

Which five BH consonants have two forms?

1. _____
2. What is a *begadkefat* letter?

3. What is a guttural? Name the gutturals in BH.

4. What is a dental? Name the dentals in BH.

5. What is a sibilant? Name the sibilants in BH.

6. What is a glide? Name the glides in BH.

7. What is a vowel indicator? Name the vowel indicators in BH.

4.3.4 Transliteration and identification of consonants

1. Transliterate the consonants of Ezekiel 38:12

לשלל שלל ולבז בז להשיב ידך על חרבות נושבת
ואל עם מאסף מגוים עשה מקנה וקנין ישבי על טבור הארץ

2. Identify all the consonants with a special final form in the above text.

3. What do each of the following groups of consonants have in common?

פ ת ד ב ג כ _____

ף ץ ן ם _____

ב כ פ _____

ח ה א ע ר _____

5. The Hebrew alphabet: vowels

5.1 Excerpt: BHRG §5

Excerpt from: Van der Merwe, CHJ, Naudé, JA and Kroeze, JH 1999. *A Biblical Hebrew Reference Grammar*. Sheffield. Sheffield Academic Press.

BHRG §5. The Alphabet—Vowels

A group of Jewish scholars, the Masoretes, did important work between 600 and 1000 CE in preserving and transmitting the text of the Hebrew Bible. Three groups of Masoretes were active, working in Babylon, Palestine and Tiberias. Their most important task was transmitting the consonantal text with the utmost accuracy. To ensure that the oral tradition did not weaken further and to combat uncertainty, they devised vowel signs (or points) and added them to the consonantal text. The tradition from Tiberias, the so-called Tiberian vocalization, is used in the BHS.

When the Masoretes introduced the system of vowel signs, BH had already been reduced to writing in consonants. The vowel indicators were then added to these. (Cf. §4.2/5(ii).) The text was left unchanged and the vowel signs were simply added to the existing letters. In most cases a vowel sign was placed under a consonant, in one case above the consonant and in others next to the consonant. In BH the consonant is normally read first followed by the vowel accompanying it.

BHRG §5.1. The Form of the Hebrew Vowels

The signs that represent vowels are given in the table below (always after the letter ם or ן). The combination of vowel signs and vowel indicators is also given.

Nr.	Name	Form	Trans- literation	Pronunciation
1	<i>qámets</i>	ֿ הֿ, אֿ	/ā/ /â/	father or cup
2	<i>patakh</i>	ֿ	/a/	father or cup
3	<i>hateph patakh</i>	ְ	/ʔ/	father or cup
4	<i>hólem</i>	ֹ יֹ, הֹ, אֹ	/ō/ /ô/	more or pose
5	<i>qámets hatuph</i>	ֻ	/o/	hot
6	<i>hateph qámets</i>	ֺ	/ʰ/	hot

7	<i>tsére</i>	ט טא, טה, טי	/ē/ /ê/	café ³
8	<i>seghol</i>	ט טי טה	/e/ /ê/ of /ey/ /ê/ of /eh/	pen
9	<i>hateph seghol</i>	ת	/ ^e /	pen
10	<i>shureq</i>	טו	/û/	put
11	<i>qibbuts</i>	ט	/u/	put
12	<i>híreq</i>	ט טי	/i/ /î/	hit
13	<i>shwa</i>	ט	/ ^e /	above

BHRG §5.2. The Classification of Vowels and their Characteristics

1. The classification of vowels

It is generally held that the Tiberian vowel system indicated only the sound value or quality of a particular vowel but that it did not give a reliable representation of its length or quantity. The Tiberian vowels are classified phonologically by some grammarians as follows:

(i) Short vowels

ט (2), ט (5=o), ט (8), ט (11) and ט (12)

(ii) Changeable (ordinary) long vowels

ט (1=a), ט (4), ט (7)

(iii) Unchangeable long vowels

טי (12), טי, טה, טא (7), טי, טה (8), טה, טא (1), טו, טה, טא (4), טו (10)

(iv) Extra short vowels—also referred to as half vowels

ת (3), ת (6), ת (9), ט (13)

2. Characteristics of vowels

(i) Vowel indicators (matres lectionis)

It was stated in §4.2.5(ii) that the glides (ה, ו and י) and א could represent consonants as well as specific vowels, i.e. they could be used as vowel indicators; for example:

ה for /ô/, /â/ and /ê/
ו for /ô/ and /û/
י for /î/, /ê/ and /ê (as seghol)/

3. In American circles the *tsére* is pronounced as -ey as in **they**. According to Joüon–Muraoka §6h, the *tsére* must be pronounced as the -e- in **pen**.

Therefore, in the text vocalized by the Masoretes, the א, ה, ו and י could sometimes represent a consonant and sometimes a vowel. The Masoretes resolved this ambiguity through their vowel system as follows:

- ⇒ In BH every consonant within a word must be accompanied by a vowel sign except for the final consonant of a word, which does not necessarily have to be accompanied by a vowel sign. When one of these glides represented a consonant, the Masoretes simply placed a vowel sign beneath it.
- ⇒ Where a glide represented a vowel indicator the Masoretes combined their own vowel sign with the vowel indicator. In other words, when one of these four letters follows another consonant and only one vowel sign accompanies the two characters, the second character is functioning as a vowel indicator.
- ⇒ א, ה, ו and י are used as vowel indicators solely in combination with specific vowel signs as indicated in §5.1.

Examples:

- (1) In the word רָאָה the א is not a consonant. If it were a consonant, then א and ו, two consonants, would stand next to each other without being separated by a vowel. This would be unacceptable in BH. (Cf. §7.1/2.) The א must therefore be regarded as a vowel indicator in this case.
- (2) The א at the end of a word such as מָצָא may be regarded as a vowel indicator. In מָצָא the א must be understood as a full consonant. Should it be regarded as a vowel indicator, it would mean that two vowels would stand next to each other, which is unacceptable in BH. (Cf. §7.1/2.)
- (3) The ה is used as a vowel indicator only at the end of the word, for example, סוּחָה. (Cf. also §9.2.)
- (4) In the word אָהַב a vowel follows the ה within a word and thus ה cannot be regarded as a vowel indicator.
- (5) There can be no confusion with the ו as a new sign is always created when the vowel and the vowel indicator are joined, namely וֹ and וּ.

The unchangeable long vowels are formed in combination with the vowel indicators. (Cf. §5.2/1(iii).)

(ii) Full and defective mode of writing

In some instances a vowel may be represented by two different forms simultaneously. This is due to the fact that vowel signs were added to the text only after it had been fixed in consonants and vowel indicators.

- ⇒ In some words a vowel indicator was used to refer to a particular vowel even before the Masoretic vocalization. During the vocalization another vowel sign referring to the same vowel was added to the vowel indicator. When a vowel sign is combined with a vowel indicator in this way, one speaks of the 'full mode of writing' or *scriptio plena*.
- ⇒ If the vowel is written without a vowel indicator, one speaks of the defective mode of writing or *scriptio defectiva*. There is no difference in the pronunciation of the two modes of writing.

The same word can sometimes be written in the full and sometimes in the defective mode of writing, e.g.:

קָדוֹשׁ or קִדְשׁ

(iii) The distribution of the half vowels

The first vowel of some words is a half vowel, namely an audible *shwa*, e.g.:

לְבוּשׁ

It was stated in §4.2/4(i) that a deviation from the customary change is predictable with the gutturals (א, ה, ח and ע). One of the characteristics of the gutturals is that they may not be vocalized with the audible *shwa*. Instead of the audible *shwa* the gutturals are vocalized with *hateph* vowels.

The *hateph* vowels are also half vowels. The Masoretic signs for the *hateph* vowels are a combination of the *shwa* sign with the *patakh*, *seghol* and *qámets*. This produces the *hateph* vowels, namely:

<i>hateph patakh</i> (3)	חֶמֶד*	>	חֶמֶד
<i>hateph qámets</i> (6)	חֶלֶי*	>	חֶלֶי
<i>hateph seghol</i> (9)	אֶמֶת*	>	אֶמֶת

The question may arise as to which one of the *hateph* vowels takes the place of the *shwa*.

- ⇒ In the case of the examples above the *hateph* vowel is part of the actual composition of each word and must be learned as such.
- ⇒ In other cases a sound rule may require the pronunciation of an audible *shwa* immediately after a guttural. A *hateph patakh* usually replaces the *shwa* in such a case, e.g. וַיֵּאמֶן (Ps 27:14).

5.2 Exercises: vowels

5.2.1 Recognising the pronunciation of BH vowels

Give the correct pronunciation for the following vowels

Nr.	Name	Form	Trans- literation	Pronunciation
1	<i>qámets</i>	טָ טֶה, טֵא, טִי	/ā/ /â/	
2	<i>patakh</i>	טַ	/a/	
3	<i>hateph patakh</i>	טְ	/ ^a /	
4	<i>hólem</i>	טֹ טֹה, טֵא, טִי	/ō/ /ô/	
5	<i>qámets hatuph</i>	טֻ	/o/	
6	<i>hateph qámets</i>	טֶּ	/ ^o /	

7	<i>tsére</i>	ט טא, טה, טי	/ē/ /ê/	
8	<i>seghol</i>	ט טי טה	/e/ /ê/ of /ey/ /ê/ of /eh/	
9	<i>hateph seghol</i>	ח	/ ^e /	
10	<i>shureq</i>	טו	/û/	
11	<i>qibbutz</i>	ט	/u/	
12	<i>híreq</i>	ט טי	/i/ /î/	
13	<i>audible shwa</i>	ט	/ ^e /	

5.2.2 Graphical representation of BH vowels

Fill in the correct vowel under the consonant

Nr.	Name	Form	Trans- literation	Pronunciation
1	<i>qámets</i>	ט	/ā/ /â/	father or cup
2	<i>patakh</i>	ט	/a/	father or cup
3	<i>hateph patakh</i>	ח	/ ^a /	father or cup
4	<i>hólem</i>	ט	/ō/ /ô/	more
5	<i>qámets hatuph</i>	ט	/o/	hot
6	<i>hateph qámets</i>	ח	/ ^o /	hot
7	<i>tsére</i>	ט	/ē/ /ê/	café ⁴
8	<i>seghol</i>	ט	/e/ /ê/ of /ey/ /ê/ of /eh/	pen
9	<i>hateph seghol</i>	ח	/ ^e /	pen
10	<i>shureq</i>	ט	/û/	put
11	<i>qibbutz</i>	ט	/u/	put
12	<i>híreq</i>	ט	/i/ /î/	hit

4. In American circles the *tsére* is pronounced as -ey as in **they**. According to Joüon–Muraoka §6h, the *tsére* must also be pronounced as the -e- in **pen**.

13	<i>audible shwa</i>	ט	/ ^e /	above
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5.2.3 Recognising the names of BH vowels

Fill in the names of the following vowels:

Nr.	Name	Form	Trans- literation	Pronunciation
1		ט טָה, טָא	/ā/ /â/	father or cup
2		ט	/a/	father or cup
3		ח	/ ^a /	father or cup
4		ט טו, טה, טא	/ō/ /ô/	more
5		ט	/o/	hot
6		ח	/ ^o /	hot
7		ט טה, טא, טי	/ē/ /ê/	café ⁵
8		ט טי טה	/e/ /ê/ of /ey/ /ê/ of /eh/	pen
9		ח	/ ^e /	pen
10		טו	/û/	put
11		ט	/u/	put
12		ט טי	/i/ /î/	hit
13		ט	/ ^e /	above

5.2.4 Assorted exercises

Answer the following questions:

1. How would you know if ה , ו , י and װ are consonants or vowel indicators in the following words?

- ⇒ ראש _____
- ⇒ מצא _____
- ⇒ מאס _____
- ⇒ סוסה _____

5. In American circles the *tsére* is pronounced as -ey as in **they**. According to Joüon–Muraoka §6h, the *tsére* must also be pronounced as the -e- in **pen**.

⇒ אֶהָב _____

2. What is it called when the Biblical Hebrew word for *good* can be written in two ways, i.e. טוֹב or טָב?

3. (i) What is *shwa*?

(ii) What is a *hateph* vowel?

(iii) What is the relationship between the two types of vowels?

(iv) Name the three types of *hateph* vowels

5.2.5 Reading ability and the recognition of vowels

Answer the following questions

1. Pronounce the following words: חֶק עֲרֵבָה מַעָה כָּבֵד בָּשָׂר יָד אֶזֶן רֶגֶל שָׁפָה אֵף עֵינַי רֹאשׁ

2. Identify the following from the list above:

⇒ words with one changeable long vowel: _____

⇒ words with two changeable long vowels: _____

⇒ words where consonants are used as vowel indicators: _____

⇒ _____

⇒ words with two short vowels _____

⇒ words with one short vowel _____

⇒ words with half vowels _____

3. Read the following excerpt from 1 Sam 3 aloud:

וַיֹּאמֶר יְהוָה אֶל-שָׁמוּאֵל שָׁכֵב בְּהִיכָל יְהוָה אֲשֶׁר-שָׁם אֲרוֹן אֱלֹהִים: 3

וַיִּקְרָא יְהוָה אֶל-שָׁמוּאֵל וַיֹּאמֶר הִנְנִי: 4

וַיֵּרָץ אֶל-עָלֵי וַיֹּאמֶר הִנְנִי כִי-קָרָאתָ לִי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכֵב וַיֵּלֶךְ וַיִּשְׁכָּב: 5

וַיִּסָּף יְהוָה קְרָא עוֹד שָׁמוּאֵל וַיִּקָּם שָׁמוּאֵל וַיֵּלֶךְ אֶל-עָלֵי וַיֹּאמֶר הִנְנִי כִי קָרָאתָ לִי וַיֹּאמֶר לֹא-קָרָאתִי בְנֵי שׁוּב 6

שָׁכֵב:

6. Diphthongs, accentuation and Masoretic signs

6.1 Excerpt: BHRG §6-7

§6 and §7 are an excerpt from: Van der Merwe, CHJ, Naudé, JA and Kroeze, JH 1999. *‘n Bybels-Hebreeuse Naslaangrammatika*. Stellenbosch: Hebtég Publishers.

BHRG §6. Diphthongs

Diphthongs are sounds formed when two different vowels are combined into one syllable. In BH diphthongs may be formed in two ways:

BHRG §6.1. With ו and י after a Vowel

When a י follows certain vowels, they are pronounced as diphthongs. In the following table the diphthong is written after the consonant ו as an example:

Consonant	Combination	Pronunciation
י	טִי	tie
	טִי	sky
	טֹי	boy
	טוֹי	gluey

BHRG §6.2. The *transitional patakh* or *furtive patakh*

1. Characteristics

The consonants ה, ח and ע are articulated by moving the base of the tongue in the direction of the wall of the throat. This unusual articulation at the end of a closed syllable (cf. §7.1/1) is strenuous. The vowel that produces the least stress on the speech organs in pronouncing ח or ע at the end of a closed syllable is the ‘a’ ([ā] or [a]), e.g.

יָדַע and אָח

When one of the other long vowels appears before ה, ח and ע in the last syllable, a transitional vowel or glide element becomes necessary to facilitate pronunciation. In these cases the *patakh* is utilized as the transitional vowel.

Not *rûh*, but *ruah*

Not *kōh* but *kōah*

It is important to note that this *patakh* does not begin a new syllable, but only denotes a transition in the current syllable. The combination of the preceding vowel with the *patakh* creates a diphthong before the final consonant.

The *furtive patakh* is written as follows:

כֹּחַ and רֹחַ

Although the *patakh* is written after the final consonant, it is pronounced between this consonant and vowel preceding it. This *patakh* is called the transitional *patakh* or *furtive patakh* (the *patakh* that slides in).

2. The distribution of the *furtive patakh*

The *furtive patakh* is a short [a]-sound that occurs at the end of a word when:

- ⇒ The final consonant of a word is ה, ח and ע and
- ⇒ the preceding long vowel is not a *patakh* or a *qámets*, e.g.:

רַעַח and רֹחַח
but שָׁלַח

Because ע en ח in רַעַח and רֹחַח were not originally furnished with a *patakh*, the insertion of the *furtive patakh* became necessary. In שָׁלַח, however, the ח is preceded by a *patakh* and the insertion of the *furtive patakh* is thus unnecessary.

BHRG §7. Syllables and Accents

BHRG §7.1. Types of Syllables

1. Open and closed syllables

The word *syllable* denotes a combination of consonants and vowels that produces a word or a segment of a word in a single effort of articulation, i.e. the smallest grouping of sounds in a word that can be pronounced as a unit. The following distinctions are usually made with regard to syllables:

- ⇒ *Open syllables* An open syllable consists of a consonant and a vowel.
- ⇒ *Closed syllables* A closed syllable consists of a consonant-vowel-consonant.

Open syllable	Closed syllable
go	got
CV	CVC
spa	spank
CCV	CCVCC
mi-ni	mind-ful
CV-CV	CVCC-CVC

2. Hebrew syllables

Every language has its own rules according to which vowels and consonants are combined into syllables. In English, for example, a cluster of two consonants always occurs at the beginning or end of a syllable, as in **blank** or **art**. The following rules apply to syllables in Hebrew:

- ⇒ A syllable always begins with a consonant. (Cf. §31.1/1 for an exception.)
- ⇒ A syllable may be open or closed.
- ⇒ There are usually no consonant clusters within a syllable, i.e. a syllable begins with only one consonant and a closed syllable ends with only one consonant.

3. Examples of syllables in BH words:

- | | |
|--|-----------------|
| (1) One open syllable: | לֹא |
| (2) One closed syllable: | בַּת |
| (3) Two open syllables: | סוּסָה < סוּסָה |
| (4) Two syllables, one open, one closed: | כָּתַב < כָּתַב |

BHGR §7.2. Accentuation

1. Rules

The following rules may serve as broad guidelines for accentuation in BH:

- ⇒ In a *word* the accent usually falls on the *final* (ultimate) syllable.
- ⇒ In words with the vowel pattern / ִִִ /, / ִִִ /, / ִִִ / of / ִִִ / the accent falls on the second-last (penultimate) syllable.
- ⇒ In a *clause* the accent usually falls on the stressed syllable of the last word.

The stressed syllable is referred to as the tone syllable and the two preceding it as the pretonic and the propretonic syllables respectively.

2. Examples

The Masoretes designed a system for noting the accentuation of all the words in BH. This complex system is dealt with in §9.5. Where it becomes essential to indicate the accentuation of a particular word, this grammar will use the sign [<] to mark the accented syllable, e.g.:

- | | |
|-----|------------|
| (1) | שָׁמוֹ |
| (2) | לֵךְ/לֵךְ |
| (3) | רָמָה/שָׁת |
| (4) | אֶמֶר |
| (5) | הוֹצֵא/אֵם |

3. Additional or secondary accentuation

In BH certain words have a secondary accent. Words consisting of three syllables, with the primary accent on the final syllable, often receive a secondary accent on the third or last syllable. The Masoretic sign that indicates secondary accent is a vertical line to the left of the first vowel. This sign is called the *metheg* (cf. §9.1) and denotes that the word concerned receives a secondary or additional accent, e.g.:

כָּתַבְתִּי = כָּתַבְתִּי

BHRG §7.3. The Distribution of Vowels in Syllables

There is a clear correlation between the classification of the Masoretic vowel signs and their use in syllables:

- (i) Half vowels always occur in open, unaccented syllables, e.g.

שְׁמוֹ his name

- (ii) Short vowels usually occur in closed, unaccented syllables, e.g.

מִדְבָּר desert

- (iii) Short vowels can also occur in open, accented syllables, e.g.

קַיִן Cain

- (iv) Long vowels usually occur in open syllables regardless of whether the syllable is accented or not, e.g.

בָּנָה He built

- (v) Long vowels can also occur in closed, accented syllables, e.g.

מִדְבָּר desert

6.2 Exercise: Masoretic signs

Read the excerpt from BHRG §6-7 and answer the following questions:

1. What is a diphthong? _____
2. Between which types of diphthongs does BH distinguish? Give an example of each and be certain that you can pronounce them. _____

3. What is the difference between open and closed syllables? _____

4. Where is the accent usually placed in BH? _____
5. Where is it placed in this word נִפְּשׁ? _____

6.3 Masoretic signs

BHRG §8 Masoretic signs with a double function

BHRG §8.1 The *shwa*

1. The audible *shwa*

The *shwa* has already been mentioned as the sign for the half vowels as in

יהוּדָה = Judah

This *shwa* is called an audible *shwa*. It forms the “vowel” in an open syllable

כִּי

The distribution of the audible *shwa* can be determined as follows:

⇒ The *shwa* is audible in the first syllable of a word such as in

יהוּדָה = יְהוּדָה

⇒ The *shwa* is audible after a syllable with a long vowel such as in:

סוּסָם = סוּס-ם

Note the following:

- (1) Should two audible *shwa* be found in two consecutive open syllables, they fuse into one (half-) closed syllable with the vowel / ִ- /, e.g.

כְּשִׁמוּאֵל* becomes כְּשִׁמוּאֵל

- (2) If the second open syllable begins with the consonant י, the י loses its consonantal value and becomes a vowel indicator, e.g.

בִּיהוּדָה* becomes בִּיהוּדָה

- (3) If a guttural with a *hateph* vowel is preceded by an open syllable with an audible *shwa* as vowel, this open syllable takes the full vowel corresponding to the *hateph* vowel, e.g.

בְּחֵלֹם* becomes בְּחֵלֹם

2. The silent *shwa*

The *shwa* is also used for another purpose, namely to note the end of a closed syllable in a word, such as

מִדְּבָר = מִדְּ-בָר

This *shwa* is called the silent *shwa* or *shwa quiescens*. It is an orthographical aid used to indicate a closed syllable and the absence of a vowel in that position. The distribution of the silent *shwa* can be determined as follows:

⇒ The *shwa* is usually silent after a short vowel, e.g.

מִדְּבָר = מִדְּ-בָר

Note the following:

⇒ Where two audible *shwas* occur next to each other in a word, the first is silent and the second one audible.

יִזְרְעֵאל

BHRG §8.2. The *dagesh*

1. The *plosive dagesh* or *dagesh lene*

The *dagesh* has already been encountered as the diacritical point that occurs only in the *begadkefat* letters and which distinguishes the plosives from the fricatives. (Cf. §4.2/2.) This form of the *dagesh* is called the *plosive dagesh* or *dagesh lene* (weak *dagesh*).

The distribution of the *plosive dagesh* may be determined as follows:

⇒ It usually occurs at the beginning of a word, as in:

כָּרֶם

⇒ It follows a closed syllable, as in

מִדְּבָר

2. The *doubling dagesh* or *dagesh forte*

The *dagesh* is also used for another purpose, namely to indicate the doubling of a consonant:

הֶסֶם instead of הֶסֶם־סֶם

This form of the *dagesh* is called the *doubling dagesh* or the *dagesh forte* (*strong dagesh*). The consonant which is doubled is written only once and then punctuated with the *doubling dagesh*. The doubled consonant thus simultaneously ends one syllable and begins the next one.

The distribution of the *strong dagesh* may be determined as follows:

The *dagesh* found in consonants that follow a vowel is a *doubling dagesh*. This vowel is usually short.

צֶדֶד־דִּיק = צִדִּיק

BHRG §8.3 The *qámets*

1. Different phonetic values (different pronunciations)

The *qámets* sign indicates two possible sound values:

a as in the English word father

o as in the English word hot

The latter is called the *qámets hatuph*.

2. Distribution

The distribution of the *qámets* and the *qámets hatuph* can be determined as follows:

- ⇒ The -ֶ occurring in open or closed accented syllables is the *qámets*.
- ⇒ The -ֶ occurring in closed, unaccented syllables is the *qámets hatuph*.
- ⇒ Wherever uncertainty may arise concerning the correct interpretation of the -ֶ, the *metheg* is used whenever the syllable concerned has a secondary accent and is vocalized with a *qámets*.

3. Examples of distribution

(1) The first syllable is open and unaccented; the vowel is a *qámets*, e.g.

כָּתֹב כָּתֹב־בְּ

(2) The last syllable is closed but accented; the vowel is a *qámets*, e.g.

מִדְּבָר מִדְּבָר־בְּ

(3) The syllable is closed but accented; the vowel is a *qámets*, e.g.

אָב אָב

(4) The first syllable is open and accented; the vowel is a *qámets*, e.g.

כָּתֹבָה כָּתֹבָה

(5) The first syllable is closed and unaccented; the vowel is a *qámets hatuph*, e.g.

חֲכָמָה חֲכָמָה

6.4 Exercise: Masoretic signs

Answer the following questions

1. How can you tell if a silent or an audible *shwa* appears in the following words?

- a. יְהוּדָה _____
- b. סוּסָם _____
- c. כְּתוּבָה _____
- d. כְּתוּבָה _____
- e. מְדַבֵּר _____

2. What is the difference between a *plosive* and the *doubling dagesh*?

3. Identify the *plosive* and the *doubling dageshes* in the following words:

- a. גְּבֻעָה _____
- b. כְּתוּבָה _____
- c. צִדִּיק _____
- d. מְדַבֵּר _____
- e. הַסּוּס _____

4. How can you tell if it is a *qámets* or a *qámets hatuph* in the following words?:

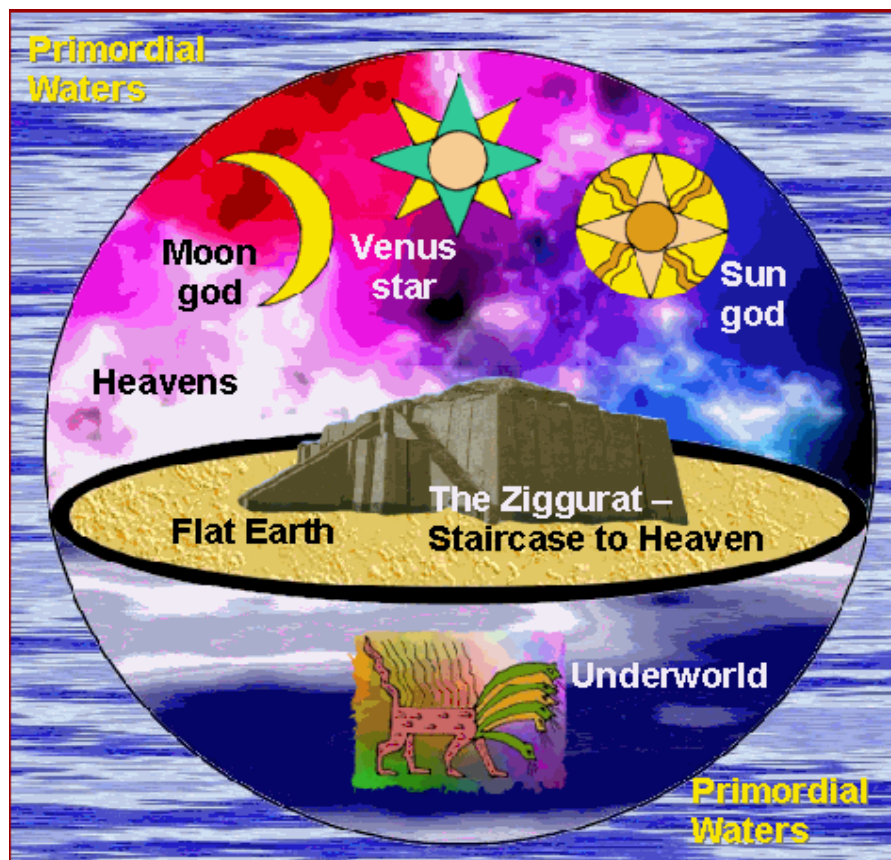
- a. מְדַבֵּר _____
- b. כְּתוּבָה _____
- c. חֲכָמָה _____
- d. וַיִּקָּם _____

7. Geography and Worldview

7.1 Worldview

Vocabulary 1

1	120x	אָרִי construct state	(day)light	אֹר
2	2602x	אֵל God; אֱלֹהִי God of /gods of	God, gods	אֱלֹהִים
3	2504x	אֶרֶץ to the ground; אֶרְצוֹת territories	land, ground, earth, territory (f)	אֶרֶץ
4	396x		sea, west, lake	יָם
5	581x		water(s)	מַיִם
6	421x	שָׁמַיִם heavens of	heavens, skies	שָׁמַיִם
7	134x		sun	שֶׁמֶשׁ



PowerPoint 6

The way in which people in biblical times viewed the world is markedly different from the way people in the 21st century view it.

- For them, the world was not round but a flat disc,
- the heavens spanned this flat disc like a dome,
- the earth did not move around the sun, and
- fountains were not formed by rainwater which were dammed up by rock formations.
- What these people's view of the world really was, is difficult to determine. The world of Old Mesopotamia may be presented as follows:

According to Gen 1, God אֱלֹהִים created the heavens שָׁמַיִם and the earth אֶרֶץ. The earth was flat and beneath it was the under-world שְׁאוֹל. Everything was surrounded by water מַיִם. (Ex 20:4 "and the water under the earth"). The people of the Bible conceived of the earth as standing on pillars in the water (1 Sam 2:8 "...for the pillars are the LORD'S and He set the world on them"). According to Gen 1, God differentiated between the dry land and the sea יָם. The sun שֶׁמֶשׁ gave the light in the day אֹר.

7.2 Division of time עת

Vocabulary 2

8	213x	אֹר הַבֹּקֶר the light of the morning	morning	בֹּקֶר
9	283x		month, new moon	חֹדֶשׁ
10	2301x	יָמִים days	day	יוֹם
11	227x		night	לַיְלָה
12	74x		place of sunrise, east	מִזְרָח
13	134x		evening	עֶרֶב
14	876x	רֹאשׁ הַשָּׁנָה head of the year "the new year"	year	שָׁנָה

Powerpoint 7

In contrast to today, a year שָׁנָה began in September/October for the people of the Bible. A year was also divided into 12 months. A month חֹדֶשׁ began with the new moon and was either 29 or 30 days long. As a lunar year is 11 days shorter than a sun year, a thirteenth month was introduced from time to time.

A day יוֹם began with sunrise in the מִזְרָח. The sun shone by day. According to Gen 1:16 on the fourth day God created the big lights: the large one to rule over the day and the smaller light to rule over the night לַיְלָה. Gen 1:19 says: "And it was evening עֶרֶב and it was morning בֹּקֶר, the fourth day."

7.3 Geography of Israel (See 1.3.3 “Israel”)

Vocabulary 3

15	222x		ground, earth	אֲדָמָה
16	71x	גְּבָעוֹת hills	hill	גְּבָעָה
17	558x	הַהָרִים the mountains	mountain, hill country	הָר
18	270x		wilderness, desert	מִדְבָּר
19	119x	נְהָרוֹת currents, rivers	river	נְהָר
20	137x		stream, riverbed, wadi	נַחַל
21	320x	שָׂדוֹת fields	field, territory	שָׂדֶה

Vocabulary 4

22	183x		cattle, herd	בָּקָר
23	96x		donkey	חֲמֹר
24	137x	סוּסָה mare	horse	סוֹס
25	274x		small livestock, flocks (sheep and goats)	צֹאן
26	800x	עֲבָדִים slaves, slavery	slave, servant	עֶבֶד
27	1087x	עָרִים towns, cities	town, city, inhabitants of a city (f)	עִיר
28	101x		hunger, famine	רָעָב

PowerPoint 8

Reference has already been made to the problem surrounding the name of the Holy Land. The area to which we refer here as the land of Israel consisted of two kingdoms after the empire was divided in 922 BC: Israel in the north (with Samaria as capital) and Judah in the south (with Jerusalem as capital).

Although the land is relatively small, geographically it may be divided as follows:

7.3.1 The coastal plain

The coastal plain stretches from Tyre in the north to the "the stream of Egypt" נַחַל מִצְרַיִם in the south. The plain may also be divided into three areas.

The plain of Acco, which stretches from a mountain 20 km north of Acco to Mount Carmel בְּרֶמֶל. This was the only place where the coastal plain was interrupted by a mountain הָר.

The plain of Sharon stretches from Carmel to Joppa. Here the plain is about 20 km wide and is fruitful. Between Joppa and נַחַל מִצְרַיִם the plain becomes 150 km wide.

The lowland in the south is desert, but the northern section is fertile and suitable for agriculture. The Philistine cities of Ekron, Gaza, Ashdod, Gat and Ashkelon are situated here. Judg 15:4-5 reflects the agricultural activities that happened around these cities.

7.3.2 The highlands of Judah יהודה and Ephraim אֶפְרַיִם (Samaria)

Towards the east, the coastal plain changes into hill country. A hill in BH is called a גִּבְעָה. The hill country changes into the Judean and Ephraimitic highlands. This highland runs parallel to the coastal plain in the west and the Jordan יַרְדֵּן in the east. The Jordan is the only perennial river נָהָר in the area.

The **Judean highland** rises like an island in the south. It consists mainly of limestone rocks צוּרוֹת and has sparse vegetation. Only in the valleys, where ground אֲדָמָה from the mountain slopes has been washed down, is agriculture possible. The eastern slopes of the Judean highlands fall in the rain shadow of the mountains. The area between the mountain ledge and the Dead Sea forms a desert מִדְבָּר, the Judean desert. It was to this desert that David fled when Saul was persecuting him (1 Sam 24:1). The southern highlands of Judah descend onto a moon landscape of barren hills, the Negev הַנֶּגֶב. Here the Amalekites established themselves, according to Num 13:29.

Approximately 17 km north of Jerusalem the rough mountain terrain becomes hilly. More valleys are found in the **Ephraimitic highland** than in the Judean highland. A valley plain in Ephraim is usually not as deep as a valley (or gorge) גֵּיא in Judah. This area, that later would become the kingdom of Israel, is for this reason more passable than Judah. The highest mountains are Ebal and Gerisim. These two mountains form the valley עֵמֶק where Shechem שֵׁכֶם is situated. Shechem was for a considerable period the capital of the land אֶרֶץ after the Israelites invaded Canaan.

7.3.3 The plain of Jezreel יִזְרְעֵאל

This plain (also known as the plain of Megiddo) lies to the north of the Ephraimitic highland and extends as far as the hills of Galilee in the north. In the west it becomes the plain of Acco divided by a mountain range that stretches from the Galilean highlands. To the east, the plain becomes the Jordan Valley. Outside the city of Jezreel a farmer like Naboth was able to acquire a field שָׂדֶה and plant vineyards כֶּרֶם.

This plain was a natural thoroughfare for the powers from the south (Egyptians, Philistines), north (Assyrians and Babylonians) and east (Midianites and Aramaeans) and many battles were fought here. According to Revelation 16:16, the final battle of the nations shall also take place here. Armageddon means “mountain of Megiddo.”

7.3.4 The Jordan Valley

The Jordan river has its source in the Lebanon and Hermon Mountains, flowing down to the Sea of Galilee. From here it flows 105 km further south to the Dead Sea. This is the section of the Jordan which is mostly mentioned in the Bible. On its western side are the hills of Galilee in the north and the Ephraimitic highlands in the south with the plain of Jezreel in between. To the eastern side lie the highlands of Gilead, 600m higher than the Jordan.

The Jordan Valley is 6 km wide in the north, 11 km at the Jezreel Plain and 22 km in the south. In this southern section of the valley is the city of Jericho. In the valley itself differentiation is made between the valley plain, the low terraces and the riverbed. The valley

plain is very brackish in places, but large areas are cultivated. The lower terraces are mainly silt soil and are overgrown. The river itself is not very deep: about 1 meter at the drifts and up to 3.6 meters in other places. It has many curves and sand banks appear regularly. At places it can be as wide as 30 meters.

The Dead Sea is 85 km long and 15 km wide. A quarter of the sea consists of salt. The southern area of the Dead Sea is barren desert עֲרֵבָה.

7.3.5 The Eastern Jordan region (Transjordan-plateau)

The Jarmuk in the north, the Jabbok in the middle and the Arnon in the south divides this fertile highland into three parts. The plateau north of the Jarmuk is volcanic ground. Directly east of the Jordan the landscape is so fragmented that it is not suitable for cultivation. However, it is excellent for pasturing. Towards the east and south the ground consists of eroded lava, which is very fertile. The region is known as Bashan (Amos 4:1 mentions the cows of Bashan) and is considered today to be the granary of Palestine.

The region of the Jarmuk to beyond the Jabbok is called Gilead. The Arnon River in the south forms the border of Moab. A characteristic of this whole highland is its beautiful pastures. 2 Kgs 3:4 reports on the hundred thousand sheep of King Mesha of Moab.

7.4 Exercise: Recognition of BH lexemes (geography)

Fill in the missing English equivalents:

1. According to the Bible אֲלֵהִים made the שָׁמַיִם and the אֶרֶץ The earth was flat and under the earth was the שְׂאוֹל However, everything was surrounded by מַיִם (Ex 20:4 “and the water was under the earth”). For the people of the Bible the earth stood on pillars in the “waters” (1 Sam 2:8 “...for the pillars are the LORD’S and He set the world on them”). According to Gen 1, God made a distinction between the dry ground and the יָם The שָׁמֶשׁ gave אֹר during the day.

2. The coastal plain stretches from Tyre in the north to the נְחַל מִצְרַיִם in the south. The plain of Acco stretches from a mountain 20 km north of Acco to כְּרִמְל This was the only place where the coastal plain was interrupted by a הַר

3. The coastal plain changes towards the east into hill country. A in BH is called a גְּבֻעָה. The hill country changes into the Judean and Ephraimitic highlands. This highland runs parallel to the coastal plain in the west and the יַרְדֵּן in the east. The Jordan is the only perennial river נָהָר in the area.

4. The highlands of יְהוּדָה rise like an island in the south. It consists mainly of limestone rocks and has sparse vegetation. Only in the valleys, where אֲדָמָה from the mountain slopes has been washed down, is agriculture possible. The eastern slopes of the Judean highlands fall in the rain shadow of the mountains. The area between the mountain ledge and the Dead Sea forms a מְדִבְרָה, the Judean מְדִבְרָה. It was to this מְדִבְרָה that David fled when Saul was persecuting him (1 Sam 24:1). The southern highlands of Judah descend onto a moon landscape of barren hills, the הַגְּב

Approximately 17 km north of Jerusalem the rough mountain terrain becomes hilly. More valleys are found in the Ephraimitic highland than in the Judean highland. A valley plain in Ephraim is usually not as deep as valley (or gorge) in Judah. The area, that later would become the kingdom of Israel, is for this reason more passable than Judah. The highest mountains are Ebal and Gerisim. These two mountains form the valley..... where **שֶׁכֶם** is situated. Shechem was for a considerable period the capital of the **אֲרָץ** after the Israelites invaded Canaan.

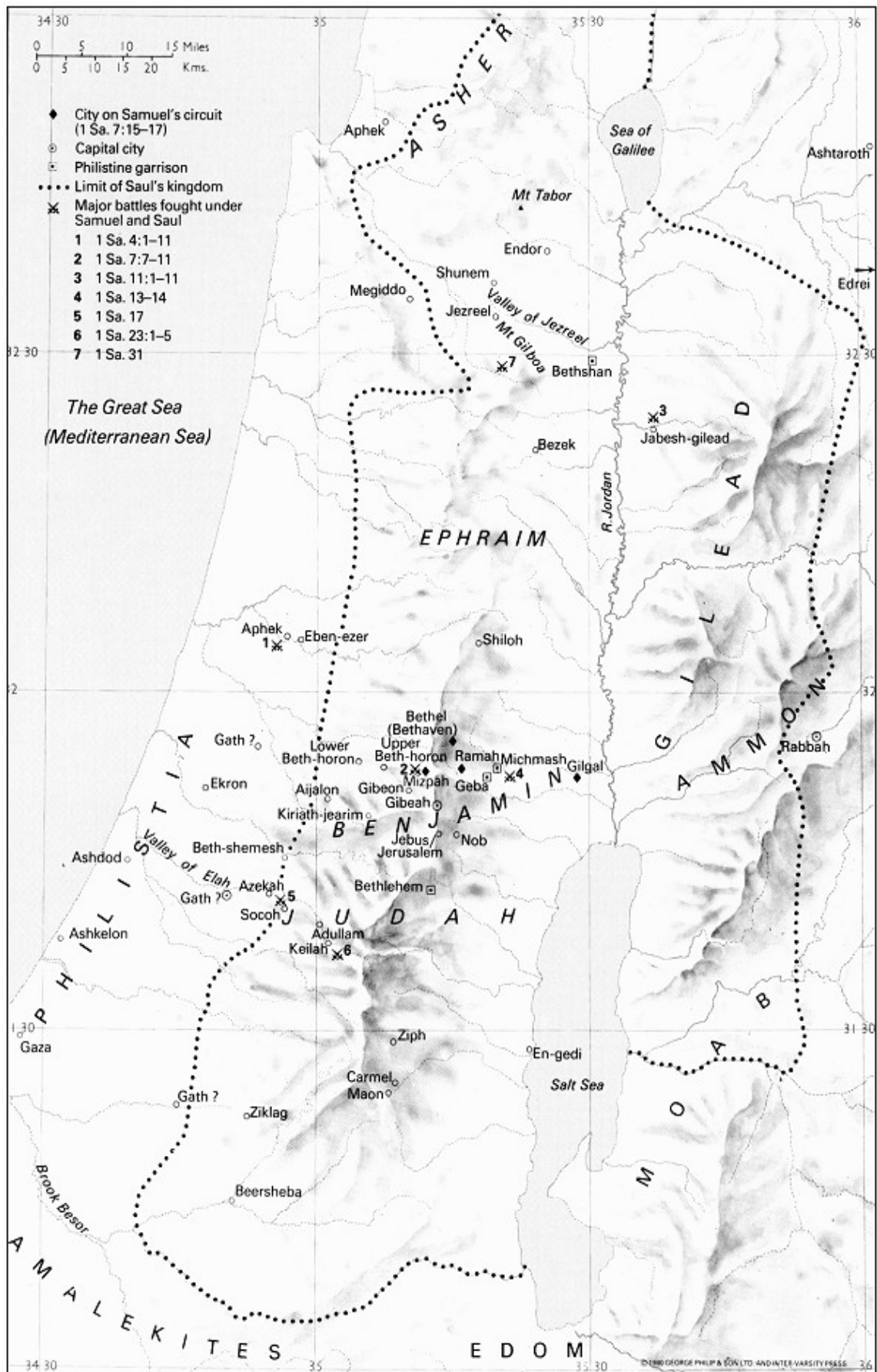
The plain of **יִזְרְעֵאל** (also known as the plain of Megiddo) lies to the north of the Ephraimitic highland and extend as far as the hills of Galilee in the north. In the west it becomes the plain of Acco and is divided by a mountain range that stretches from the Galilean highlands. To the east, the plain becomes the Jordan Valley. Outside the city of Jezreel a farmer like Naboth was able to acquire **שָׂדֶה** and planted a vineyard.

7.5 Exercise: Recognizing BH lexemes (division of time)

Fill in the missing English equivalents:

Contrary to today, a **שָׁנָה** started in September/October for the people of the Bible. A year was also divided into 12 months. A **חֹדֶשׁ** began with the new moon and was either 29 or 30 days long. As a lunar year was 11 days shorter than a sun year, a thirteenth month had to be added from time to time.

A **יוֹם**.....began with **מֶזֶרַח** The sun shone during the day. According to Gen 1:16, on the fourth day God created two big lights: the larger one to rule over the day and the smaller light to rule over the night **לַיְלָה** Gen 1:19 says: “And it was evening **עֶרֶב** and it was morning **בֹּקֶר**, the fourth day.”



8. Cultural History I

Vocabulary 5

29	345x	אֹהֳלִים tents	tent	אֹהֶל
30	781x	נָשִׁים women, wives (irreg. plural)	woman, wife	אִשָּׁה
31	284x		covenant, treaty, agreement	בְּרִית
32	270x		meat, flesh, relatives	בָּשָׂר
33	297x	לֶחֶם also	bread, food	לֶחֶם
34	76x		animal property, livestock	מִקְנֶה
35	67x	קְבָרִים tombs	tomb	קֶבֶר

Vocabulary 6

36	270x	אֲבָנִים stones	stone (f)	אֶבֶן
37	54x		honey	דְּבַשׁ
38	229x		seed (of the field), off-spring, descendants	זֶרַע
39	141x		wine	יַיִן
40	92x		vineyard	כֶּרֶם
41	119x		fruit	פֶּרִי
42	193x		oil	שֶׁמֶן

8.1 The world of the patriarchs

Powerpoint 9

It is difficult to determine exactly when the patriarchs lived. Historians use a date of between 2000 and 1550 BC. This is the time of the Middle Kingdom in Egypt מִצְרַיִם, when Hammurabi and his Ancient Babylonian Kingdom ruled and the city עִיר of Mari experienced a golden age. According to Gen 12-50, Abraham אַבְרָהָם, Isaac יִצְחָק and Jacob יַעֲקֹב were semi-nomads. Abraham אַבְרָהָם moved from Mesopotamia to Canaan כְּנָעַן. Due to famine in the land רָעַב he and Sarah שָׂרָה moved to Egypt.

According Gen 12:16, Pharaoh פַּרְעֹה gave Abraham many presents to win his favour. He thought that Sarah שָׂרָה was Abraham's sister. The gifts included small livestock צֹאן, cattle בָּקָר, donkeys חֲמֹרִים, slaves עֲבָדִים and camels. It is interesting that Abraham did not have a horse סוּס. Horses only came into use in Israel in the time of Solomon (950 BC).

PowerPoint 10

Abraham אַבְרָהָם and Lot לוֹט moved to Egypt together. They traveled together through the נֶגֶב to Beth-el בֵּית-אֵל and Ai אֵי. This was at the place where the Judean highlands change to the lower hills of the Ephraimitic highlands. They had a great deal of livestock מִקְנֶה (this included large and small livestock) and conflict quickly arose between the herdsmen. Lot eventually moved eastwards to the Jordan Valley and Abraham אַבְרָהָם went southwards to Hebron חֶבְרוֹן on the Judean Highland. At one stage Abraham אַבְרָהָם went to Gerar גֶּרָר closer to the coastal plain (Gen 20) and also further towards the south as far as Beer-Sheba בְּאֵר שֶׁבַע (Gen 21). At this time there was typical conflict between the semi-nomads, i.e. Abraham אַבְרָהָם and Abimelech אֲבִימֶלֶךְ regarding the use of waterholes. Later, Abraham אַבְרָהָם moved back to Hebron חֶבְרוֹן (according to Gen 23:2).

Characteristic of the stories about the patriarchs is the manner in which they often moved and needed to negotiate water rights (Gen 26), the purchase of a grave קֶבֶר for Sarah שָׂרָה (Gen 23) and the finding of a wife אִשָּׁה for Isaac (Gen 24) and Jacob (Gen 28). Isaac's servant עֶבֶד and Jacob יַעֲקֹב journeyed as far as Paddan-Aram in the north of Syro-Palestine. Later when the sons of Jacob יַעֲקֹב grazed his small livestock צֹאן it was from Hebron חֶבְרוֹן, to Shechem שֶׁכֶם and as far as Dothan דֹּתָן in the north. This covered the whole area of the Judean and Ephraimitic highlands. One could expect that within the cultural milieu within which the patriarchs lived, more settled communities would be threatened by the nomadic tribes, but instead a certain reciprocal co-operation would develop, making survival possible for all concerned. Alliances had to constantly be made and a treaty בְּרִית had to be kept. Hospitality towards strangers was also an obligation (according to Gen 18).

The patriarchs mainly lived in conical tents אֹהֲלִים. These had pole frames, across which tent material was hung. Originally the tents were made of animal skins but were later woven from mohair. Tent ropes and pegs had to keep the material of the tent taut.

People ate relatively little meat בָּשָׂר. Bread לֶחֶם made from barley or wheat was their staple diet. The most important byproduct from their flocks was milk, from which butter, sour milk and cheese was made. Of the fruit פְּרִי that was eaten as side dishes, olives, figs, dates and grapes were the most important. Olive trees and vineyards כֶּרֶם grew well in the Judean highlands. Olives were not only eaten, but were also used to make oil שֶׁמֶן. They also had a cosmetic function. Wine יַיִן was made from the grapes. Honey דְּבַשׁ was considered to be a delicacy that was eaten alone or used as a sweetener to be enjoyed with other dishes.

Wheat was pounded into flour with a wooden mortar. Sometimes a grinding stone or a hand-mill was used. A distinction is made between ordinary flour and fine flour. The latter was not flour with a finer texture but was made with the more healthy kernel that remained in the sift after the ordinary flour had been sifted out. It was usually used in baking for special occasions. Bread was often baked on a hot stone אֶבֶן.

When people were ready to eat, the food was placed on a table. Diners sat with crossed legs on chairs or on the floor.

We do not know much about the religious practices of the patriarchs. According to Gen 12 and 13 the patriarchs built altars during their wanderings at Shechem, Hebron and Beth-el to sacrifice to God (compare also Gen 31:43-54 and Gen 22). Circumcisions were also considered as a type of sacrifice to God and as a sign of the covenant בְּרִית between God and Abraham (Gen 17:11). This covenant was also binding on the seed (descendants) זֶרַע of Abraham.

Law and justice were upheld by the father as head of the family (according to Gen 38:24 and Gen 16:5-6). He was also responsible for arranging marriages.

8.2 Vocabulary exercise: The world of the patriarchs

8.2.1 Fill in the missing English equivalent

It is difficult to determine exactly when the patriarchs lived. Historians use a date of between 2000 and 1550 BC. This is the time of the Middle Kingdom in מִצְרַיִם when Hammurabi and his Ancient Babylonian Kingdom ruled and the עִיר of Mari experienced a golden age. According to Gen 12-50, ... אַבְרָהָם, ... יִצְחָק and יַעֲקֹב were semi-nomads. אַבְרָהָם moved from Mesopotamia to כְּנָעַן. Due to רָעָב he and שָׂרָה moved to Egypt.

According to Gen 12:16, ... פְּרָעָה gave Abraham many presents to win his favour. He thought that שָׂרָה was Abraham's sister. The gifts included צֶאֱנָן, ... בָּקָר, ... חֲמֹרִים, ... עֲבָדִים and camels. It is interesting that Abraham did not have a סוּס. Horses only came into use in Israel in the time of Solomon (950 BC).

..... אַבְרָהָם and לוֹט moved to Egypt together. They traveled together through the נֶגֶב בֵּית-אֵל to הָעֵי. This was at the place where the Judean highlands change into the lower hills of the Ephraimitic highlands. They had much מִקְנֵה and conflict quickly arose between the herdsmen. Lot eventually moved eastwards to the Jordan Valley and אַבְרָהָם went southwards to חֶבְרוֹן on the Judean highland. At one stage אַבְרָהָם went to גֵּר closer to the coastal plain (Gen 20) and also more towards the south as far as בְּאֵר שָׁבַע (Gen 21). At this time there was typical conflict between the semi-nomads, i.e. אַבְרָהָם and אַבְיִמֶלֶךְ regarding the use of waterholes. Later אַבְרָהָם moved back to חֶבְרוֹן (acc. Gen 23:2).

Characteristic of the stories about the patriarchs is the manner in which they often moved and needed to negotiate water rights (Gen 26), the purchase of a קֶבֶר for שָׂרָה (Gen 23) and the finding of a אִשָּׁה for Isaac (Gen 24) and Jacob (Gen 28). Isaac's עֶבֶד and יַעֲקֹב journeyed as far as Paddan-Aram in the north of Syro-Palestine. Later when the sons of יַעֲקֹב grazed his צֶאֱנָן it was from חֶבְרוֹן and שְׂכֵם as far as דֹּתָן in the north. This covered the whole area of the Judean and Ephraimitic highlands. One could expect that within the cultural milieu within which the patriarchs lived, more settled communities would be threatened by the nomadic tribes, but instead a certain reciprocal co-operation would develop, making survival possible for all concerned. Alliances had to constantly be made and a בְּרִית had to be kept. Hospitality towards strangers was also an obligation (according to Gen 18).

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grapes were the most important. olive trees and כָּרְם grew well in the Judean highlands. Olives were not only eaten, but were also used to make שֶׁמֶן and had a cosmetic function as well. יֵין was made from the grapes. דְּבַשׁ was considered a delicacy that was eaten alone or was used as a sweetener to be enjoyed with other dishes.

Wheat was pounded into flour with a wooden mortar. Sometimes a grinding stone or a hand-mill was used. A distinction is made between ordinary flour and fine flour. The latter was not flour with a finer texture but was made from the more healthy kernel that remained in the sift after the ordinary flour had been sifted out. It was usually used in baking for special occasions. Bread was often baked on a hot אֵבֶן.

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8.2.2 Circle the correct Hebrew word where necessary (i.e. where you encounter a slash "/")

It is difficult to determine when exactly the patriarchs lived. Historians use a date of between 2000 and 1550 BC. This is the time of the Middle Kingdom in מִצְרַיִם / חֲמָרִים when Hammurabi and his Ancient Babylonian Kingdom ruled and the עִיר / יַעֲקֹב / לוֹט of Mari experienced a golden age. According to Gen 12-50, אַבְרָהָם / יִצְחָק and יַעֲקֹב were semi-nomads. Abraham moved from Mesopotamia to יַעֲקֹב / כְּנָעַן / מִקְנֶה. Due to בֵּית-אֵל / רָעַב, he and שָׂרָה / סוּס moved to Egypt.

According Gen 12:16, פָּרָעָה / בָּקָר / בְּרִית gave Abraham many presents to win his favour. He thought that Sarah שָׂרָה was Abraham's sister. The gifts included צֹאן / בָּקָר / חֲמָרִים and camels. It is interesting that Abraham did not have a סוּס / אֶהָלִים. Horses only came into use in Israel in the time of Solomon (950 BC).

אַבְרָהָם and לוֹט moved to Egypt together. They traveled together through the נֶגֶב to Beth-el בֵּית-אֵל and Ai הָעִי. This was at the place where the Judean highlands change into the lower hills of the Ephraimitic highlands. They had much יַעֲקֹב / מִקְנֶה (this included large and small livestock) and conflict quickly arose between the herdsmen. Lot eventually moved eastwards to the Jordan Valley and אַבְרָהָם went southwards to חֶבְרוֹן on the Judean highland. At one stage אַבְרָהָם went to גֵּרַר closer to the coastal plain (Gen 20) and also further towards the south as far as בְּאֵר שֶׁבַע (Gen 21). At this time there was typical conflict between the semi-nomads, i.e. אַבְרָהָם and אִבְרָמֶלֶךְ regarding the use of waterholes. Later אַבְרָהָם moved back to חֶבְרוֹן (acc. Gen 23:2).

Characteristic of the stories about the patriarchs is the manner in which they often moved and needed to negotiate water rights (Gen 26), the purchase of a גֵּרַר / רָעַב / קָבֶר for שָׂרָה (Gen 23) and the finding of a בְּעֹר / רָעַב / אֶשָׁה for Isaac (Gen 24) and Jacob (Gen 28). עֶבֶד / יִצְחָק and יַעֲקֹב journeyed as far as Paddan-Aram in the north of Syro-Palestine. Later when the sons of Jacob יַעֲקֹב grazed his small livestock צֹאן it was from Hebron חֶבְרוֹן,

Shechem שְׁכֶם as far as Dothan דֹּתָן in the north. This covered the whole area of the Judean and Ephraimitic highlands. One could expect that within the cultural milieu within which the patriarchs lived, more settled communities would be threatened by the nomadic tribes, but instead a certain reciprocal co-operation would develop, making survival possible for all concerned. Alliances had to constantly be made and a treaty בְּרִית had to be kept. Hospitality towards strangers was also an obligation (according to Gen 18).

The patriarchs mainly lived in conical שֹׁמֶן / פֶּרֶעָה / אֹהֶלִים. These had pole frames, across which tent material was hung. Originally the tents were made of animal skins but were later woven from mohair. Tent ropes and pegs had to keep the material of the tents taut.

People ate relatively little אֹהֶלִים / בָּשָׂר / יֵינִן / אֶבֶן / שָׂרָה / לֶחֶם / אֶבֶן from wheat or barley was their staple diet. The most important byproduct of their flocks was milk, from which they made butter, sour milk and cheese. Of the פֶּרִי / אֶבֶן that was eaten as side dishes, olives, figs, dates and grapes were the most important. וַיְתִים / בְּרִית and כֶּרֶם / לֵילָה / עֵרֶב grew well in the Judean highlands. Olives were not only eaten, but were also used to make שֹׁמֶן / יוֹם. סֵלֶת / שֹׁמֶן / יוֹם was made from the grapes. דְּבֶשׂ / אֶשָּׁה / בְּרִית was considered a delicacy that was eaten alone or was used as a sweetener to be enjoyed with other dishes.

Wheat was pounded into flour with a wooden mortar. Sometimes a grinding stone or a hand-mill was used. A distinction is made between ordinary flour and fine flour. The latter was not flour with a finer texture but was made from the more healthy kernel that remained in the sift after the ordinary flour had been sifted out. It was usually used in baking for special occasions. Bread was often baked on a hot stone מִזְרָה / אֶבֶן / אֶשָּׁה.

We do not know much about the religious practices of the patriarchs. According to Gen 12 and 13 the patriarchs built altars during their wanderings at Shechem, Hebron and Beth-el to sacrifice to God (compare also Gen 31:43-54 and Gen 22). Circumcisions were also considered as a type of sacrifice to God and as a sign of the covenant אֶבֶן / זֶרַע / בְּרִית between God and Abraham (Gen 17:11). This covenant was also binding on the seed (descendants) זֶרַע / זֶרַע / שֹׁמֶן of Abraham.

9. Cultural history II and Adjectives I

Vocabulary 7

43	4932x	בָּנִים sons; בְּנֵי sons of	son, child, someone belonging to a specific group	בֶּן
44	706x	דְּרָכִים roads	road, way, path (m/f)	דֶּרֶךְ
45	490x		good, pleasant	טוֹב
46	2526x	מַלְכָּה queen	king	מֶלֶךְ
47	1867x		people, army	עָם
48	419x	רַבִּים mp; רַבּוֹת fp	many, great, multitude	רַב
49	357x	רָעִים mp; רָעוֹת fp	bad, evil, bad thing, disaster	רָע

Vocabulary 8

50	57x		hard, strong, severe	חָזָק
51	236x		life, lifetime, alive, living	חַי
52	119x		straight, right, just	יָשָׁר
53	206x	צִדִּיק sometimes	righteous	צִדִּיק
54	116x	קָדָשׁ sometimes	holy	קָדוֹשׁ
55	75x	קָרָב sometimes	near	קָרוֹב
56	85x	רָחוֹק sometimes	far	רָחוֹק

9.1 Israel in Egypt and the exodus (1550-1280 BC)

The story of the patriarchs in Gen 12-50 concludes with the clan of Jacob settling in Egypt מִצְרַיִם. The favourite son of Jacob יַעֲקֹב, Joseph יוֹסֵף, was with the king מֶלֶךְ of Egypt מִצְרַיִם. In the course of time the pharaohs forgot about Joseph יוֹסֵף. The descendents of Jacob יַעֲקֹב had become a great nation עַם רַב and the children of Jacob/Israel became a threat to the Egyptians הַמִּצְרַיִם. The new pharaoh חָדָשׁ treated the Israelites בְּנֵי יִשְׂרָאֵל badly רָע.

Although the pharaoh פַּרְעֹה was initially very stubborn, he allowed the Israelites to leave after the tenth plague. God made a way דֶּרֶךְ through the sea יָם and Moses מֹשֶׁה led the Israelites through the Red Sea. The Egyptian soldiers were drowned in the Red Sea. The בְּנֵי יִשְׂרָאֵל continued to journey to Mount Sinai הַר סִינַי. There God הָאֱלֹהִים appeared to Moses מֹשֶׁה and gave him the Ten Commandments. According to this covenant בְּרִית God הָאֱלֹהִים promised to be to the Israelites בְּנֵי יִשְׂרָאֵל a good טוֹב and righteous צִדִּיק God. He would make them a great עַם nation. When He appeared to Moses מֹשֶׁה the people עַם became aware that He was a holy קָדוֹשׁ and living חַי God. They could not come near קָרוֹב the

mountain הַר, but remained far רָחוֹק from it. The laws would help them to do what was right יָשָׁר.

A large number of additional laws are written in the books from Exodus to Deuteronomy as if they were revealed on Mount Sinai הַר סִינַי. When these laws are carefully examined, it becomes apparent that they were written by authors dating from a later period in the history of Israel and/or that they were edited. Some of these laws bear resemblance to official documents from Mesopotamia, e.g. those of Hammurabi.

9.2 Adjectives I

Identify the adjectives in the text above. Write them down below:

9.3 Vocabulary exercise: Israel in Egypt and the exodus

9.3.1 Fill in the missing English equivalent

It is difficult to determine exactly when the patriarchs lived. The story of the patriarchs in Gen 12-50 concludes with the Jacob clan settling in מִצְרַיִם. The favourite son of יַעֲקֹב, ... יוֹסֵף, was nearly מֶלֶךְ of מִצְרַיִם. In the course of time, the pharaohs forgot about יוֹסֵף. The descendents of יַעֲקֹב become..... עַם רַב. The children of Jacob/Israel became a threat to the הַמִּצְרַיִם. The בְּנֵי יִשְׂרָאֵל pharaoh treated the רָע.

Although the פַּרְעֹה was initially very stubborn, he allowed the Israelites to leave after the tenth plague. God made a דֶּרֶךְ through the יָם and מֹשֶׁה led the Israelites through the Red Sea. The Egyptian soldiers were drowned in the Red Sea. The בְּנֵי יִשְׂרָאֵל continued to journey to הַר סִינַי. There הָאֱלֹהִים appeared to מֹשֶׁה and gave him the Ten Commandments. According to this בְּרִית הָאֱלֹהִים promised to be to the בְּנֵי יִשְׂרָאֵל a

and טוב God. He would make them a nation. When He appeared to משה the became aware that He was קדוש and God. They could not come קרוב the mountain, but remained רחוק from it.

A large number of additional laws are written in the books from Exodus to Deuteronomy as if they were revealed on סיני. When these laws are carefully examined it becomes apparent that they were written by authors dating from a later period in the history of Israel and/or that they were edited. Some of these laws bear resemblance to official documents from Mesopotamia, e.g. those of Hammurabi.

9.3.2 Circle the correct Hebrew word where applicable

It is difficult to determine exactly when the patriarchs lived. The story of the patriarchs in Gen 12-50 concludes with the Jacob clan settling in יעקב / מצרים / קרוב. The favourite son of יעקב, יוסף, was nearly king יום / דרך / מלך. In the course of time the pharaohs forgot יוסף. In the meantime, the descendents of יעקב became a ים / הר / רב. The children of Jacob/Israel were a threat to the יעקב / המצרים. The יוסף / דרך / חדש pharaoh treated the Israelites הר / רחוק / רע.

Although the פרעה was initially very stubborn, he allowed the Israelites to leave after the tenth plague. God made a יום / דרך / ברית through the ים / דבש / אבן and משה led the Israelites through the Red Sea. The Egyptian soldiers drowned in the Red Sea. The בני ישראל continued to journey on to ברית / סיני / ערב. There האלהים appeared to משה and gave to him the Ten Commandments. According to this ברית / בנים / מהר, האלהים promised to be for the בני ישראל a טוב / יין / צדיק and אלהים / צדיק / אשה God. He would also make them to be a רב / בקר / שמן nation. When He appeared to משה the עמ / שנה / ברית became aware that He was a קדוש / דרך / יום and אשה / חסד / חסד God. They could not come קרוב / יום / שנה the mountain, but remained רחוק / צאן / אשה from it. The laws would help them to do what was יום / ישר / אשה.

A large number of additional laws are written in the books from Exodus to Deuteronomy as if they were revealed on סיני / חדש / אבן. When these laws are carefully examined, it becomes apparent that they were written by authors dating from a later period in the history of Israel and/or that they were edited. Some of these laws bear resemblance to official documents from Mesopotamia, e.g. those of Hammurabi.

10. Number, gender and definiteness

Vocabulary 9

57	187x		ear	אֶזְנוֹ
58	524x	sometimes גָּדוֹל	great	גָּדוֹל
59	53x	חֲדָשָׁה fs חֲדָשִׁים mp חֲדָשׁוֹת fp	new	חֲדָשׁ
60	413x	חֶרֶבִּים swords, daggers	sword, dagger	חֶרֶב
61	1618x	יָדַי two hands (irreg. fd)	hand	יָד
62	891x	עֵינַי two eyes (md)	eye, fountain	עֵין
63	378x	רוּחוֹת, רוּחַ(וֹ) winds	wind, spirit, breath	רוּחַ

10.1 Gender and number

In BH nouns and adjectives have gender, i.e. masculine or feminine, and number, i.e. single, plural or dual. The gender and number of nouns may be recognised by the following word endings:

	MASCULINE (m)	FEMININE (f)
SINGLE (s)	-	ָה
PLURAL (p)	ִים	ֹת -
DUAL (du)	ִים	ֹתִים

Compare the following examples:

	SINGLE (s)	PLURAL (p)	DUAL (du)
MASCULINE (m)	סוֹס אֶהָל מִדְבָּר הָר נֶהָר דְּרֹךְ	סוֹסִים אֶהָלִים מִדְבָּרִים הָרִים נֶהָרִים דְּרֹכִים	סוֹסִים אֶהָלִים מִדְבָּרִים הָרִים נֶהָרִים דְּרֹכִים
FEMININE (f)	סוֹסָה גְּבֵעָה	סוֹסוֹת גְּבֵעוֹת	

Note the agreement in the -ָ -ָ pattern of the plural form where change occurred when the plural suffixes were added e.g. in גְּבָעוֹת, נְהָרִים and דְּרָכִים.

In the field שָׂדֶה below, there are two חֲמוֹרִים. A man rides on the one חֲמוֹר.



10.1.1 The grammar and semantics of gender in BH

In BH the gender of a word, i.e. the masculine or feminine form, do not necessarily correspond with the gender of the object in real life. For this reason a distinction is made between the *morphological gender*, i.e. the gender as reflected by the form of the word, and the *semantic gender* of that word.

In BH a noun that is qualified by an adjective, e.g. a *big* man, the noun and adjective must correspond in terms of gender. There are a number of words that appear to be masculine but that do take a feminine adjective. It is therefore only possible to know that those words are feminine when they are used in conjunction with another word. Their syntactic gender is therefore feminine.

Words which are syntactically feminine belong to the following groupings:

- ⇒ Spaces (often confined): עִיר and אֶרֶץ
- ⇒ Tools: חֶרֶב (sword)
- ⇒ Body parts: אָזֶן (ear), יָד (hand) and עֵינַיִם (eye)
- ⇒ Natural elements: רֵיחַ and אֶבֶן (wind)

In instances where a syntactic feminine word is used together with an adjective, the adjective is also in the feminine form e.g. אֶרֶץ גְּדוֹלָה.

Babylon was a עִיר גְּדוֹלָה

For a more detailed discussion on gender and number, see BHRG §24.2/2.

10.2 Definiteness

Definiteness is a grammatical category which normally is used to refer to a specific or (for the speaker) known person or thing, e.g. *the* man (in contrast to *a* man). In BH an item is

morphologically marked as definite by means of ה, which is added as a prefix to the word. The following nouns are definite in and of themselves and are not prefixed by an ה.

- ⇒ Proper nouns e.g. אברהם
- ⇒ Generic names used as proper nouns, e.g. שטן, אלהים (Satan) and אדם (Adam)
- ⇒ Pronouns e.g. I, you, she, he, they, we

10.2.1 The morphology of ה

- a. The ה is attached (prefixed) to the noun that is being made definite: ה-נגב
- b. The first consonant of the definite noun is “doubled” (lengthened): e.g. הנגב
- c. Where the first consonant cannot be doubled, i.e. where the first consonant is a guttural.
 - ⇒ The *dagesh* usually drops away, e.g. הנהר
 - ⇒ Or, the vowel of the article compensates by “lengthening” (the phenomenon is called compensatory lengthening), e.g.

האשה instead of *האשה

ההרים instead of *ההרים

This change occurs in accordance with given principles. Consult the summarised table in BHRG §24.4/2(i).

10.2.2 The semantics of ה

The definite article in BH normally has the same meaning as “the” in English e.g.

- a. Object(s) already mentioned: "Let there be אור. Then God called הָאֹר day."
- b. Recognised title: המלך שלמה
- c. Unique people or objects: הארץ (There is only one earth!)

In comparison to English, the definitive article in BH (ה) also expresses the following:

- d. "Help me, please, המלך!"

In Greek the latter construction is expressed by means of the vocative form.

10.3 The adjective II

10.3.1 The predicative use of the adjective

This use indicates an attribute ascribed to a person or an object (for the moment), but that is not *necessarily* an inherent attribute of that person or object.

A is B

The woman is good.

The city is large.

The king is just.

In Hebrew such a predicate can also be ascribed to a person or object in the *form* of an adjectival sentence, e.g.

האשה טובה

העיר גדולה

המלך צדיק

Note that the gender and number of the adjective must agree (be congruent) with the syntactic gender and number of the noun. In other words, BH adjectives are marked as masculine, feminine, singular and plural, e.g.

טוב

טובה

טובים

טובות

10.3.2 The attributive use of the adjective

This use offers a description of an inherent attribute of a person or object.

The *good* king

The *large* city

The following examples illustrate the BH equivalent of the attributive use of the English examples given above:

מֶלֶךְ טוֹב הַטּוֹב

הָעִיר הַגְּדוֹלָה

10.4 Adjectives and vocabulary exercises

10.4.1 Questions regarding the syntactic use of adjectives

1. What is the difference between the attribute use of the adjective and the predicative use?

2. How does BH and English differ with the regard to the place given to the adjective when it has an attributive use?

10.4.2 Identify the adjective

Identify the adjectives in the following examples. Indicate in (a) the syntactical gender of the noun, in (b) the number of the adjectives, in (c) whether the use of the adjective is attributive or predicative. (d) Translate the construction.

1. הַבַּיִת הַדָּשׁ

(a) _____ (b) _____ (c) _____ (d) _____

2. הָאֶבֶן הַגְּדוֹלָה

(a) _____ (b) _____ (c) _____ (d) _____

3. הָעִיר הַגְּדוֹלָה

(a) _____ (b) _____ (c) _____ (d) _____

4. דָּרַךְ יִשְׂרָאֵל (Ps 107:7)

(a) _____ (b) _____ (c) _____ (d) _____

5. אֲבָנִים גְּדוֹלוֹת (Josh 10:18)

(a) _____ (b) _____ (c) _____ (d) _____

6. הַדֶּרֶךְ הַטּוֹבָה (2 Chron 6:27)

(a) _____ (b) _____ (c) _____ (d) _____

7. הָעִיר הַגְּדוֹלָה

(a) _____ (b) _____ (c) _____ (d) _____

8. טוֹבָה הָאָרֶץ (Num 14:7)

(a) _____ (b) _____ (c) _____ (d) _____

9. עִיר גְּדוֹלָה (Josh 10:2)

(a) _____ (b) _____ (c) _____ (d) _____

10. הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה (Isa 66:22)

(a) _____ (b) _____ (c) _____ (d) _____

(a) _____ (b) _____ (c) _____ (d) _____

10.4.3 Reading exercise

Circle and read aloud the Hebrew words which you already know in the following text.

THEN Moses climbed from the plains of Moab to Mount Nebo, the top of Pisga which lies opposite Jericho; and the LORD showed him the whole country from Gilead to Dan ²the whole of Naphtali and the land of Ephraim and Manassa and the whole of Judah as far as the Western Sea; ³and the Southland and the Jordan district, the lowlands of Jericho, and the palm city, as far as Zoar.

34 ¹ וַיַּעַל מֹשֶׁה מִמֵּעֲרַבַת מוֹאָב אֶל-הָר נֹבֹה רֹאשׁ הַפְּסִגָּה אֲשֶׁר עַל-פְּנֵי יְרִיחוֹ וַיֵּרְאָהּ יְהוָה אֶת-כָּל-הָאָרֶץ
אֶת-הַגִּלְעָד עַד-דָּן:

2 וְאֵת כָּל-נַפְתָּלִי וְאֶת-אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל-אֶרֶץ יְהוּדָה עַד הַיָּם הָאֲחֵרֹן:

3 וְאֶת-הַנֶּגֶב וְאֶת-הַכְּכָר בְּקֶעֶת יְרִיחוֹ עִיר הַתְּמָרִים עַד-צֶעֱר:

11. Cultural history III and Conjunctions I

Vocabulary 10

64		אִישׁ man	men	אֲנָשִׁים
65	10965x	not translated	object marker	אֶת-/אֵת
66	2043x		house, family	בֵּית
67			house of, family of	בֵּית
68	50273x	also as וְ	and, but	וְ
69	89x	יְלֵדָה girl, young woman	child	יֶלֶד
70	4483x		for/because, that, but, if	כִּי

11.1 The entry and establishment (1280-1020 BC)

In the books of Exodus, Leviticus, Numbers, Deuteronomy and Joshua the story is told of how the Israelites בְּנֵי־יִשְׂרָאֵל attempted to establish themselves in the land הָאָרֶץ. According to Joshua 1-12 it was a war fought by God and the enemies were largely destroyed. Judges tells the story somewhat differently. According to this account, it would appear as though the entrance was a systematic infiltration of the central highlands of Judah יְהוּדָה and of Ephraim אֶפְרַיִם.

Joshua 1 recounts how Joshua יְהוֹשֻׁעַ succeeded Moses מֹשֶׁה. In Joshua 1:4 the Lord promises him and the Israelites בְּנֵי־יִשְׂרָאֵל: "From the desert הַמִּדְבָּר and this Lebanon down to the great river הַנָּהָר הַגָּדוֹל, the Euphrates River, the whole land of the Hittites and as far as the Great Sea הַיָּם הַגָּדוֹל in the west (literally: the setting of the sun הַשֶּׁמֶשׁ) will be your territory." Then Joshua sent two men אֲנָשִׁים to spy out the land and Jericho אֶת־הָאָרֶץ. The king of Jericho יְרִיחוֹ מֶלֶךְ heard that they had entered the city הָעִיר. A woman אִשָּׁה named Rahab רָחַב hid them and helped them to escape. First they fled into the mountains הַהָרִים and then they returned to where the Israelites were waiting in Shittim. The next morning הַבֹּקֶר they moved down to the Jordan. There they spent the night הַלַּיְלָה. With the priests carrying the ark of the covenant ahead, the people crossed the Jordan הַיַּרְדֵּן three days יָמִים later. Although the river הַנָּהָר was in flood, the Lord made the water אֶת־הַמַּיִם stand still and the people הָעָם were able to cross the river הַנָּהָר on dry ground. When everyone had safely crossed the river, twelve men אֲנָשִׁים each took a stone אֶבֶן from the Jordan. With these twelve large stones גְּדֻלוֹת אֲבָנִים they built an altar on the banks of the river הַנָּהָר.

After this, the cities הָעָרִים of Ai and Jericho יְרִיחוֹ were destroyed. After these campaigns Joshua and the people הָעָם וְהוֹשֵׁעַ built an altar at the mountains הַהָרִים Ebal and Gerisim and the law was read to the people. After this the remainder of the land was conquered. In Josh 11:16 it is written:

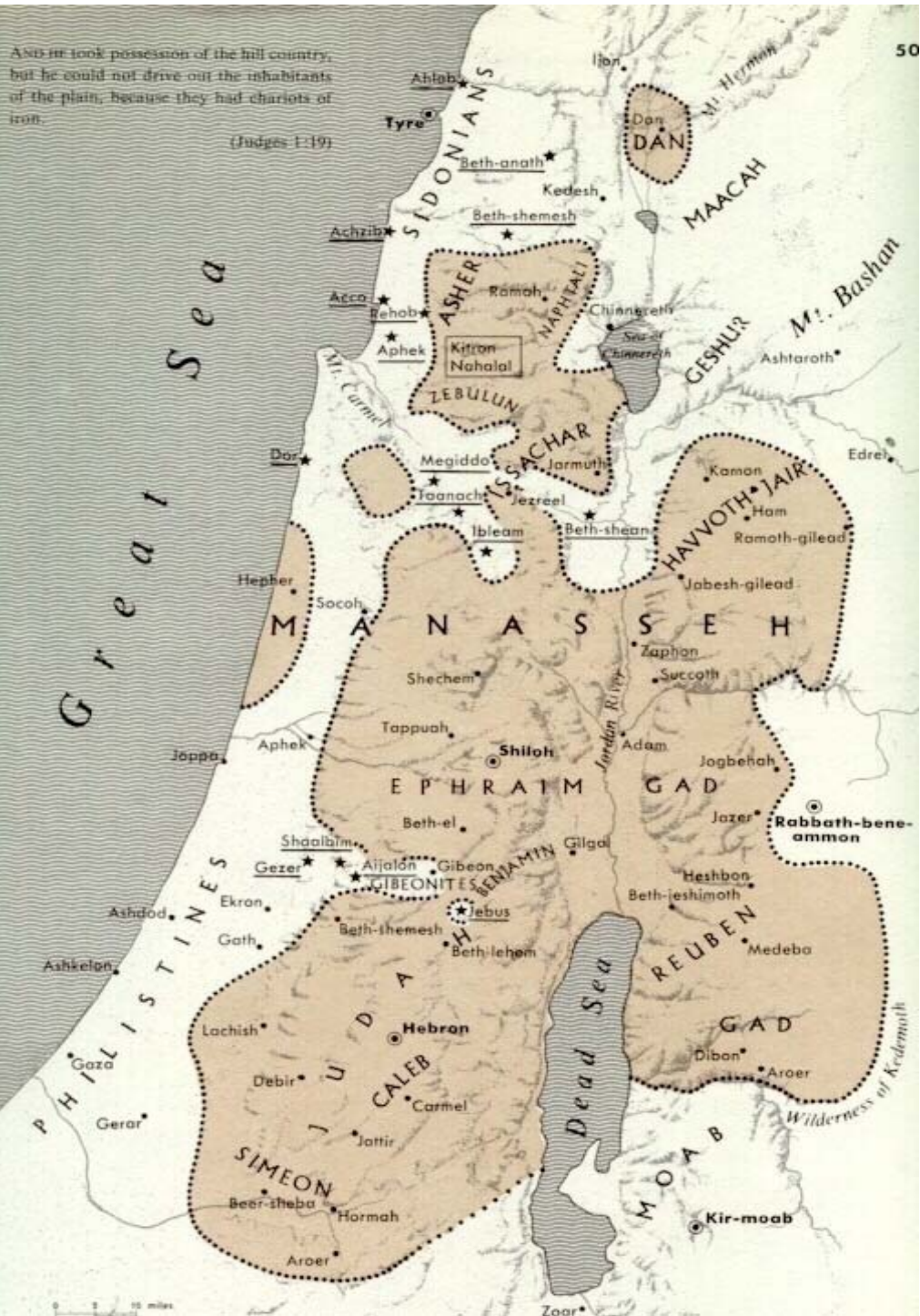
Thus Joshua took all this land: the hill country and all the Negev, all that land of Goshen, the lowland, the Arabah, the hill country of Israel and its lowland.

This does not mention the coastal plain where the Philistines had settled. The tribes of Reuben and Gad and the half-tribe of Manasse settled to the east of the Jordan.

After the death of Joshua, the twelve tribes were not again immediately united under a leader such as Joshua and Moses. According to Judg 1, the different tribes each fought with the Canaanites living in the region of the land that had been given to them. In several instances, the Canaanites were not driven from the land. The religion of these Canaanites would later become a stumbling block for the Israelites. Judg 2:11-16 reads:

"¹¹ Then the sons of Israel did evil in the sight of the LORD, and served the Baals,¹² and they forsook the LORD, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from *among* the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the LORD to anger.¹³ So they forsook the LORD and served Baal and the Ashtaroth.¹⁴ And the anger of the LORD burned against Israel, and He gave them into the hands of plunderers who plundered them; and He sold them into the hands of their enemies around *them*, so that they could no longer stand before their enemies.¹⁵ Wherever they went, the hand of the LORD was against them for evil, as the LORD had spoken and as the LORD had sworn to them, so that they were severely distressed.¹⁶ Then the LORD raised up judges who delivered them from the hands of those who plundered them.

In the remainder of the book of Judges the accounts of the different judges are told. Repeatedly the Israelites began to worship the Baals and Ashtartes. Then God punished them by allowing them to suffer under the surrounding nations. When the Israelites were suffering a great deal, God would send them a judge to deliver them from their enemies. So Ehud delivered them from the Midianites, Debora and Barak from the Canaanites, Gideon from the Midianites, Jephta from the Ammonites and Samson from the Philistines. The last judge also acted as prophet and priest, i.e. Samuel. During his life, the Philistines were the Israelites' biggest threat. He anointed Saul and David as king. Although the books of 1 and 2 Samuel bear his name, the death of Samuel is already related in 1 Samuel 25.



11.2 The conjunctions וְ and כִּי

The conjunction וְ is the most common co-ordinating conjunction and is usually translated as “and”. It may also be translated as “but” (see BHR §40.8).

וְ takes the following forms in front of nouns (see also BHR §31.1/1).

a. It is prefixed onto the following word.

וְאָזֶן and an ear

b. Before בּ, מְ, וּ, בִּי the vocalisation is וּ.

יוֹסֵף וּבִנְיָמִין Joseph and Benjamin

c. Before a syllable with the audible *shwa* the vocalisation is also וּ.

וְסֹדֶם and Sodom

d. It combines with the syllable יְ to form וַיְ.

וַיִּרְיָחוֹ and Jericho (יִרְיָחוֹ)

e. In front of a syllable with the *hateph* vowel, e.g. / ִ / the וּ takes the corresponding long vowel.

וְאֱלֹהִים and God

וְאֲנָשִׁים and men

Note: אֲנָשִׁים is the plural of אִישׁ and is irregular.

The conjunction כִּי is usually translated as “because, for”, e.g.

In the day that the LORD God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground (Gen 2:4-5).

After certain verbs it may be translated with “that”, e.g.:

But if you do not return her, you may be sure *that* you shall die, you and all who belong to you (Gen 20:7).

As with וְ, כִּי may also be used in a number of different ways. See BHRG § 40.9.

11.3 Vocabulary exercise: The entry and establishment

11.3.1 Fill in the missing English equivalents

In the books of Exodus, Leviticus, Numbers, Deuteronomy and Joshua the story is told of how the בני־יִשְׂרָאֵל attempted to establish themselves in the הָאָרֶץ.

Joshua 1 recounts how יְהוֹשֻׁעַ succeeded מֹשֶׁה. In Joshua 1:4 the Lord promises him and the בְּנֵי־יִשְׂרָאֵל: "From the הַמִּדְבָּר and this Lebanon down to the הַנָּהָר הַגָּדוֹל, the Euphrates River, the whole land of the Hittites and as far as the הַיָּם הַגָּדוֹל in the west (literally: the setting of the הַשָּׁמֶשׁ) will be your territory." Then Joshua sent two אַנְשִׁים to spy out אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ. The מֶלֶךְ יְרִיחוֹ heard that they had entered the הָעִיר. A אִשָּׁה named רָחָב hid them and helped them to escape. First they fled into the הַהָרִים and then they returned to where the בְּנֵי־יִשְׂרָאֵל were waiting in Shittim. The next הַבֹּקֶר they moved down to the Jordan. There they spent the הַלַּיְלָה. With the priests carrying the ark of the covenant ahead, the הָעָם crossed the הַיַּרְדֵּן three..... יָמִים later. Although the הַנָּהָר was in flood, the Lord made the אֲתֵּנֶה־מַּיִם stand still and the הָעָם were able to cross הַנָּהָר on dry ground. When everyone had safely crossed the river, twelve אַנְשִׁים each took a אֶבֶן from the Jordan. With these twelve גְּדֻלוֹת אַבְנִים they built an altar on the banks of הַנָּהָר.

After this the הָעָרִים of Ai and יְרִיחוֹ were destroyed. After these campaigns יְהוֹשֻׁעַ and the וְהָעָם built an altar at הָהָרִים Ebal and Gerisim and the law was read to the people. After this the remainder of the land was conquered.

11.3.2 Parse the following forms:

- a. הָהָר
- b. הָאָרֶץ
- c. וְאֶת־הָעֶרְבָה
- d. יְרִיחוֹ
- e. אַנְשִׁים
- f. הָהָרִים
- g. הַנָּהָר הַגָּדוֹל
- h. הַשָּׁמֶשׁ
- i. וְהָעָם
- j. הַנָּגֶב

11.3.3 Translate into Hebrew

a. The king is great.

b. The horses are strong.

c. The women are righteous.

d. The great kings are just.

e. The just men are good.

f. The city is holy.

12. Cultural history IV and prepositions I

Vocabulary 11

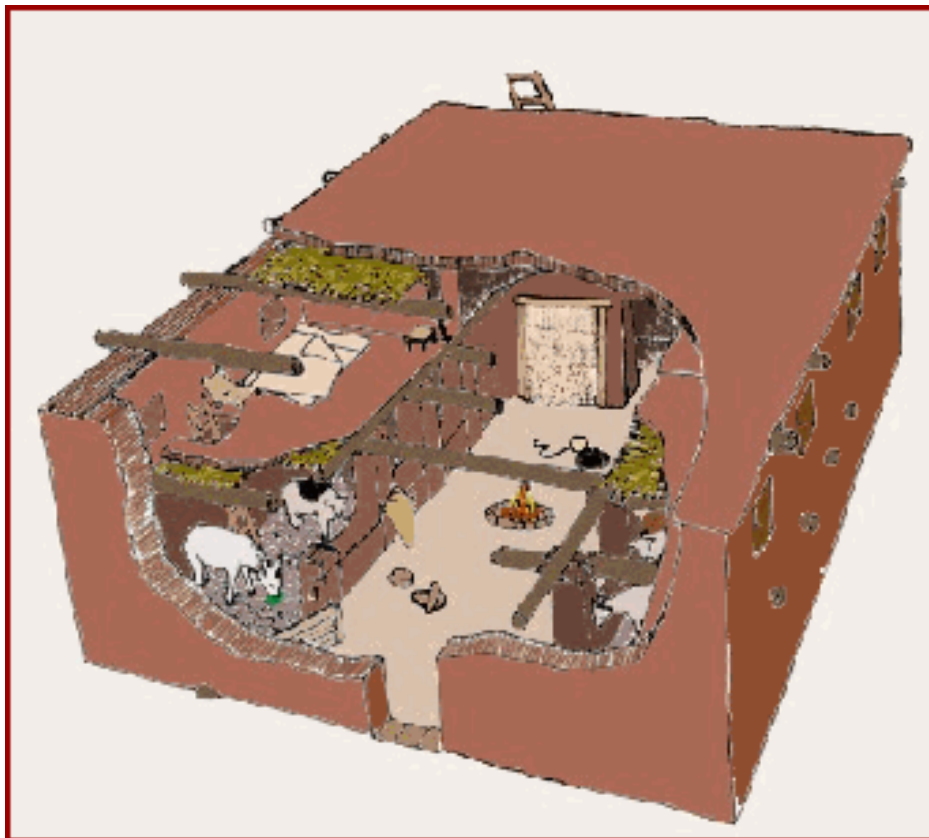
71	5516x	Do not confuse אֶל, with אֵל god	(say) to, (go) towards	אֶל
72			back, behind, after, afterwards	אַחֲרַי / אַחֲרָה
73	61x		to the side of, next to	אַצֵּל
74	15542x		in, at, through	בְּ
75	2902x		like, as	כְּ
76	20462x		for, as far as, to, as	לְ
77	7562x	x is greater/smaller מִן y (i.e. than y)	from, away from, (in comparisons, eg. bigger) than	מִן

Vocabulary 12

78			with	אֶת
79	407x	also בְּיָנֵינוּ	between	בֵּין
80	65x		dream	חֲלוֹם
81	1104x		before, in the presence of	לִפְנֵי
82	1262x		until, as far as	עַד
83	5769x		on, over	עַל
84	505x		under, instead of	תַּחַת

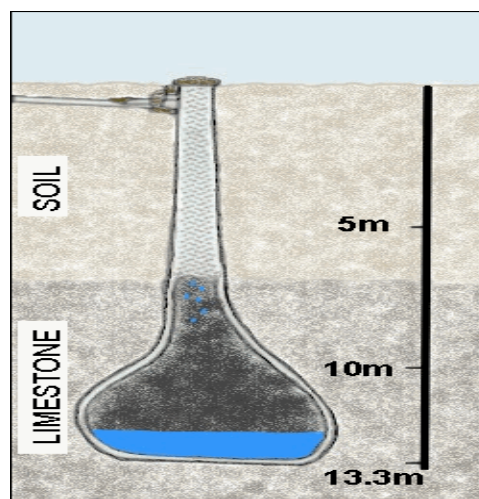
12.1 The living conditions in the period: 1280-1020 BC

Most of the Israelites בְּנֵי־יִשְׂרָאֵל lived in towns without walls around them. In the towns there were usually 15 to 20 houses that were built in a circle around a hill. In a house בֵּית lived 8 to 10 people. The four-roomed houses בָּתִּים were built of stone or mud bricks. Four to five ("extended") families belonging to the same tribe usually lived in such a village.



The houses בָּתִּים were connected to each other and had an elliptic shaped inner court. The size of the inner court was between 45mx55m and 60mx85m. For safety reasons, the outer walls had no windows or doors. There was little furniture inside the houses. The houses בָּתִּים did not have bathrooms or toilet facilities.

Water cisterns and silos were dug into the limestone rock onto which the houses בָּתִּים were built. Nearly every house בֵּית had a pear-shaped water cistern in which between 5,000 and 25,000 liters of rain water was stored.



The total population of Israel at that time was approximatedly 40,000. It increased dramatically as the ability to store water מים was improved. The area had an annual rainfall of 600 mm, which mainly fell between December and January and which ran off very quickly. With the increased storage capacity, more land for agriculture could be created. This was done through a system of terraces built around the villages. Agricultural production was improved by rotating crops. The population of the villages increased from the Iron I (1200-1000 BC) to the Iron II-period (1000-600 BC) by 600%.

In the central highlands vineyards כפרים and olives were planted to produce wine יין and olive oil שמן. Wheat and barley were also planted. Each village had its own pastures and the children ילדים (child = ילד) were responsible for watching the livestock מקנה.

12.2 Prepositions

12.2.1 The semantics (meaning) of prepositions

Certain prepositions in BH are joined directly onto the word following them, e.g. בּ (=in, by), לְ (=for, to) and כּ (=like, when). Others may or may not be prefixed onto the word, e.g. מִן (=from). The prepositions אֶל (=to), אַחֲרֵי (=behind), אֵצֶל (=next to), אִתּוֹ (=with), לִפְנֵי (=before), עַד (=as far as), עַל (=on top, above), תַּחַת (=under) are often linked to the word followed by a *maqef* (hyphen). For a more complete discussion compare with the discussion of BH prepositions in BHR §39.

12.2.2 Morphology of Prepositions

i) The prepositions בּ, לְ and כּ are **directly** joined to the word following them.

a. In cases where the word begins with a י, the two audible *shwa*'s contract to a י, בִּי, לִי or לִי (see BHRG §8.1/1.).

בִּיהוּדָה plus בּ = בִּיהוּדָה

b. When the word begins with a consonant other than י and is followed by a *shwa* the two audible *shwa*'s contract to form a closed syllable (see BHRG §8.1/1.).

בְּשִׁמוֹאֵל plus בּ = בְּשִׁמוֹאֵל

c. When the noun begins with a guttural, followed by a *hateph* vowel, the preposition takes the corresponding full vowel (see § 8.1/1.).

בְּחִלּוֹם plus בּ = בְּחִלּוֹם

ii) When the noun is introduced by a **definite article**, the preposition and the article **contract** (see BHRG §24.4/2.).

לְ plus הַ = לָּ (in stead of לְהַ)

iii) The preposition מִן can be used attached or unattached to the word following it. When it is attached to the following word, the following rules are applicable:

a. The *nun* assimilates with the first consonant of the following word (see BHRG §4.2/4(ii)). Correspondingly this consonant is doubled.

מִן plus מִלְּךָ = מִמֶּלֶךְ

b. When the word to which מן is attached begins with a guttural or a *resh* there is no doubling. Compensatory lengthening then occurs. The / ֿ- / of מן is lengthened to / ֿֿ- / (see BHRG §8.2/2.).

מַעִיר = מן plus עיר

c. When the word to which מן is attached begins with י, מן and י contract to form מי.

מִיְהוּדָה = מן plus יְהוּדָה

12.3 Vocabulary-exercises: Living conditions 1280-1020 BC

12.3.1 Fill in the missing English equivalent

בְּנֵי־יִשְׂרָאֵל moved ממצרים אֶל־הָאָרֶץ כְּנָעַן
They took all their אֶת־צִאֲנֵי־וִבְקָר with them. Some of the הָאֲנָשִׁים
rode עַל־חֲמָרִים They did not have סוסים

מֶהֱמָלַךְ of Egypt and his soldiers pursued them, but they were able to flee הַמֶּלֶךְ
אֱלֹהִים but רַע of Egypt was הַמֶּלֶךְ הַחֲדָשׁ
בָּיִם הַגָּדוֹל cross אֶת־הָעָם אֱלֹהִים saved His people.
לְבִנְי־יִשְׂרָאֵל בָּמִים דָּרָךְ He made
אֲבָנִים גְּדֹלוֹת their feet. There were not even תַּחַת was dry הָאֲדָמָה
הִילָדִים could fall. over which

They journeyed עֲדֵהָרַר Sinai and pitched their אֹהֲלִים there. God
made בְּרִית with His people there and gave them His law. They did not come
אֱלֹהִים קְדוֹשׁ because they believed that God was קָרוֹב
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ Also
לְבִנְי־יִשְׂרָאֵל every יוֹם אֹר which gives הַשֶּׁמֶשׁ
His handwork.

They journeyed not just for חֹדֶשׁ or שָׁנָה בְּמִדְבָּר but for
forty years. If they had gone directly ממצרים אֶל־כְּנָעַן
they would have come to נַחַל מִצְרַיִם From there they would have gone
בְּנִגְבַּ to the Judean highland. However, they entered הָאָרֶץ from
the east. Moses stood עַל־הָהָר Nebo, east of the Jordan River and saw
אֶת־הָאָרֶץ From there he could see אֶת־הַהָרִים He could even
see אֶת־הָעָרִים הָעֵי וִירִיחוֹ The Lord would later help the
Israelites to banish the Canaanites מִיְהוּדָה

13. Cultural history V

Vocabulary 13

85	629x		brother, blood relative, fellow countryman	אָח
86	114x		sister, blood relative	אָחוֹת
87	220x		mother	אִם
88		בֵּית הַמֶּלֶךְ the king's house/palace בֵּית הָאֱלֹהִים temple	the house of the father, extended family	בֵּית־הָאָב
89	252x		stick, staff, tribe	מִטָּה
90	303x		extended family, clan	מִשְׁפָּחָה
91	190x		stick, rod, tribe	שֵׁבֶט

Vocabulary 14

92	545x		humankind, human, Adam	אָדָם
93	586x	בָּנוֹת daughters	daughter	בַּת
94	750x		priest	כֹּהֵן
95	222x		hereditary possession	נַחֲלָה
96		irregular plural of אִשָּׁה	women, wives	נָשִׁים
97	599x		head, leader	רֹאשׁ
98	28x		judge, ruler	שֹׁפֵט

Vocabulary 15

99	37x		well, pit	בְּאֵר
100	190x		animal (mostly domestic)	בְּהֵמָה
101	178x		elder, beard	זָקֵן
102	96x		wild animals	חַיָּה
103	110x		Negev, south	נֶגֶב
104	44x		leader	נָגִיד
105	336x		around, surroundings	סָבִיב

13.1 The family and social organisation of the period: 1280-1020 BC

PowerPoint 11

The development referred to in §12.1 could not have happened without the necessary social organisation. The building of terraces and the digging of water reservoirs had to be done by people. Everyone had to help. What each one had to do and what their role was in the community was determined by the social structure. The Israelites organised themselves according to a *tribal system*. The reasons for such a social structure are numerous. The tribal system is based on the principle of *family*, through which land, ownership and people could be better protected because it had to do with the protection of family and family tradition.

13.1.1 The social unit: The extended family, the clan and the tribe

The tribal system can be divided into three units

- The extended family (known as the house of the father / בֵּית־הָאָב)
- The clan (called the מִשְׁפָּחָה)
- The tribe (מַטֵּה or שִׁבְט)
- The most important unit of the tribal system was the בֵּית־הָאָב

i) The extended family

The Israelites בְּנֵי־יִשְׂרָאֵל were a patriarchal society. This meant that the leaders were mainly men אָנָשִׁים and that inheritance נַחֲלָה passed through the male bloodline. The extended family was also called the *house of the father* בֵּית־הָאָב with the patriarch as the head of this family. The patriarch, his wife אִשָּׁה (the children הַיְלָדִים did not leave the house בֵּית after they were married; they still lived with their parents. In this manner, the nuclear family was enlarged to form the *extended family*. The sons בָּנִים (sing. son = בֶּן) and their wives and children stayed with their parents on the family property. The extended family was therefore formed through blood relationships and this became the bond through which the whole group was kept together.

a) The patriarch

The patriarch was the *founder* of the family בֵּית־הָאָב and was the *leader* of the group. He was not only the head ראש of the family, but also the *judge* שֹׁפֵט in cases where a dispute arose between members of the family. At religious festivals he, as "*priest*" כֹּהֵן, performed the rituals on behalf of the family. However he was not a dictator over the family בֵּית־הָאָב. Decisions that would affect everyone were taken together with the rest of the family בֵּית־הָאָב, but the patriarch usually had the final say.

b) The matriarch

Although this was a patriarchal system, women נָשִׁים did not simply sit and watch the men הָאָנָשִׁים make all the decisions. The matriarch as the *first wife* (the patriarch could have more than one wife אִשָּׁה) had an important position in the family. She was the mother הָאִמָּה - the *protector* – of the family בֵּית־הָאָב and was responsible to see that everyone's needs were met. In case some member should harm another member, it was usually the matriarch who had to bring it to the attention of the patriarch. She could use her influence to send a decision in a specific direction. However, her role was not only to have influence behind the scenes. She was responsible for *educating* the children אֲתֵּלְדִים, teaching them about life and what their role in the community was. She was thus the *primary* educator in the family. The matriarch

and the other women נָשִׁים in the extended family also formed the *economic axis* of the family. They produced the food, spun wool into thread and made material from it. From the clay that they collected, pots were made.

c) The children

The children הַיְלָדִים, brothers אָחִים and sisters אָחוֹת, helped their parents to do the work. Boys and girls בָּנִים וּבָנוֹת helped in the fields הַשָּׂדֶה, caring for the הַמְקֵנָה and with the manufacture of articles for daily use. When they became adults the boys הַבָּנִים usually married and so helped to enlarge the family בֵּית־הָאָב. When daughters בָּנוֹת (sing. = בַּת) married, they became a part of their husband's family. This was important for the forming and strengthening of ties between different groups that lived in an area.

d) Functions

The extended family was an important unit in the broader social structure of the Israelites. The בֵּית־הָאָב formed the *nucleus of economic activities*. People אָדָם (the BH word does not have a plural form) were needed to till אֶת־הָאֲדָמָה, to produce products and develop the needed infrastructure. Both men and women הָאֲנָשִׁים וְהַנָּשִׁים from the extended family were involved in trade. Numbers also afforded greater *protection* in times of threat. Threats came not only from other people אָדָם, but wild animals חַיָּה such as lions were also found throughout the highlands and attacked both אָדָם וּבְהֵמָה man and animal. The identity of an Israelite was also found within the extended family. Who, what and from where an Israelite came was determined within the sphere of the extended family. The close ties between the different members also meant that when one member was suffering the other members could easily help. For this reason brothers אָחִים had to marry the widow of their deceased brother to ensure that the family line would continue.

Certain events and problems were of too serious a nature to be handled by the extended family. A second social unit was formed between the families to act as bridge in case of such events and problems, namely the clans.

ii) Clan

a) Composition

The clan מְשֻׁפָּחָה was formed between different extended families בֵּית־אֲבוֹת that lived in the same district. Although they considered each other to be family, this was not based strictly on direct relationships. As brothers אָחִים the patriarchs made *alliances* with each other. These alliances were usually to the advantage of all parties. Extended families בֵּית־אֲבוֹת A and B could share the same well בְּאֵר for water. To avoid conflict regarding the water הַמַּיִם, patriarch A would make a contract בְּרִית with patriarch B and decide that the well הַבְּאֵר belonged to both families. This was then a part of the clan מְשֻׁפָּחָה. The contract בְּרִית was further strengthened by the patriarchs letting their sons and daughters בָּנִים וּבָנוֹת marry each other – blood being thicker than water! The clan מְשֻׁפָּחָה was led by the meeting of the patriarch and the elders הַזְקֵנִים (sing. זָקֵן). To be a part of the clan מְשֻׁפָּחָה was not a permanent alliance. An extended family could decide not to remain a part of one clan and to join another.

b) Functions

Clans מְשֻׁפָּחוֹת offered more *protection* to the individual and meant a larger group. The more extended families בֵּית־אֲבוֹת could form a clan מְשֻׁפָּחָה, the more people were available to help and protect. The clan מְשֻׁפָּחָה could protect a communal well בְּאֵר better against

intruders. It also meant that there were people outside the direct bloodline with whom they could marry. This better ensured the *continuance of the family*. In case a family *בית-אב* suffered a severe loss other families were able to help until the family could cope on their own again. The clan ensured *stability* in a specific district because members of the clan *המשפחה* were subject to the same laws of the clan *המשפחה*. One family could therefore not exploit another family. Conflicts between families were resolved at a meeting of the elders *הזקנים*.

However, there was a great threat which affected a larger group of people than simply a specific clan. A hostile nation *גוי* could attack the Israelites. Should a clan *משפחה* be too small to defend its territory, a number of clans had to co-operate and act as a tribe (*שבט* or *מטה*).

iii) The tribe

In times of crisis, clans *משפחות* co-operated to fight the specific threat. This unity was only applicable in times of danger. The role of the tribe (*השבט* or *המטה*) was the defence of the territory of the clans. In case the clans *משפחות* or other tribes wanted to take the territory of another clan *משפחה* or tribe (*מטה* or *שבט*) or insisted on the use of the water resources, the tribe could offer better protection. Because their surroundings were so hostile, everything had to be done to protect their natural resources. In case a clan *משפחה* or even a family was to lose a resource, it would negatively influence a whole territory. As a precautionary measure the tribe offered historical reasons for the territorial right of a family or clan. For this reason an outsider could not insist on claiming the land. They were not a part of the "family". When it was necessary to act against the greater threat a charismatic leader was chosen to lead the clans *משפחות*. The *judge* *השופט* was only the leader *הנגיד* of the tribe for the duration of the crisis and leadership was only to lead a group during a conflict situation or to encourage people to become a part of the defence in the interest of the tribe (*השבט* or *המטה*). The council of the elders *הזקנים* remained in control of the tribe (*השבט* or *המטה*) and the different clan members.

The social structure of the Israelites was thus created in the most practical manner so that as many people as possible would be available to work and protect. There was not a central power base which could take decisions that could be to the disadvantage of a given group. The basic unit of the extended family and the other units simply existed to provide more stability and protection for the individual. To survive, everyone had to be involved in defence. In case one member should suffer, this would have a negative effect on other members and therefore negatively effect the whole community. The tribal system offered a greater chance of survival.

14. Status constructus

Vocabulary 16

106	2186x	אֲנָשִׁים men	man, person, each	אִישׁ
107	554x		nation (mostly non-Israelites)	גּוֹי
108	1441x		word, thing, matter, something	דָּבָר
109	6828x		LORD, Yahweh	יְהוָה
110	5413x	also with כָּל- <i>qamets hatuph</i>	everyone, each, all	כָּל
111	57x		psalm	מִזְמוֹר
112	215x		camp, army	מַחֲנֶה

14.1 Morphology and syntax

In English a noun such as *man* could be extended in a number of ways, e.g.

- the man (with the help of the definitive article)
- the great man (with the help of the definitive article and an adjective)
- the great man, Moses (with the help of the definitive article, an adjective and another noun)
- the man of the woman

In the Greek equivalent of the last phrase, *woman* is a genitive form. BH does not have a genitive form. It also does not have a direct equivalent to the English *of*. For this purpose BH uses *the status constructus* construction, e.g.

- אִישׁ הָאִשָּׁה the man of the woman
- בֵּית־הָאָב the house of the father (the family)
- בְּנֵי־יִשְׂרָאֵל the children of Israel (the Israelites)
- מֶלֶךְ מִצְרַיִם the king of Egypt

Characteristic of the above is the following:

1. It consists of two nouns.
2. The first is called the *status constructus* and the second the *postconstructus* (also called the *status absolutus*).
3. The definiteness of the *status constructus* is determined by the definiteness of the *postconstructus*. This explains why in the above the ה is missing before אִישׁ and בֵּית. In fact, the status constructus never takes a definite article.
4. Although it appears as though מֶלֶךְ מִצְרַיִם should be translated as “a king of Egypt”, this is not the case. Proper names such as Egypt, David and Israel are in and of

themselves definite. Furthermore, to express “an x of a definite y” the following construction are used with the preposition לְ, e.g.

מִזְמוֹר לְדָוִד a psalm of David

5. A *status constructus* connection such as מֶלֶךְ מִצְרַיִם forms a unit. Normally nothing appears between a *status constructus* and its *postconstructus*. (For the exceptions see BHR §25.3/1(iii).) In BH the equivalent of “the great king of Egypt” הַגָּדוֹל cannot stand directly next to מֶלֶךְ but instead stands next to מִצְרַיִם.

מֶלֶךְ הַגָּדוֹל מִצְרַיִם* the great king of Egypt

מֶלֶךְ מִצְרַיִם הַגָּדוֹל the great king of Egypt

6. The *status constructus* of the masculine singular with unchangeable vowels looks like the *postconstructus* forms. The *status constructus* form of the masculine plural form has a characteristic יָ – ending instead of יִם–, and the female singular form has the ending תְּ– instead of יָ–.

Masculine (m)			Feminine (f)	
	usual form	st cs	usual form	st cs
sing (s)	סוּס horse	סוּס horse of	סוּסָה mare	סוּסָת mare of
plural (p)	סוּסִים horses	סוּסֵי horses of	סוּסוֹת mares	סוּסוֹת mares of

7. Because a *status constructus* connection forms an accent-unit, change in accent and vowels follows. In the singular form of the segholate nouns such as מֶלֶךְ it is not noticeable. In words with a changeable vowel such as the בְּנֵי־יִשְׂרָאֵל in בְּנֵי it is more noticeable. The normal plural form of בֶּן is בָּנִים. Apart from the change in the יִם– and יָ – endings, the changeable וְ– in the first syllable of בְּנֵי* is shortened to וְ– in בְּנֵי. 2 Kgs18:11 reads נָהָר גּוֹזָן וְעָרֵי מְדִי “the river of Gozan, and in the cities of Media.” Here the changeable וְ– in the first syllable of נָהָר is shortened to וְ– and to וְ– in the second.

14.2 Exercises: The analysis of *status constructus* forms I

Translate (a) the entire construction and (b) parse the status construct.

1. בְּנֵה־אֵשָׁה

(a) _____ (b) _____

2. אֶרֶץ הַכְּנַעֲנִי (Josh 13:4)

(a) _____ (b) _____

3. עָרֵי יְהוּדָה

(a) _____ (b) _____

שִׁדָּה נְבוֹת. 4.

(a) _____ (b) _____

יּוֹם יְהוָה. 5.

(a) _____ (b) _____

14.3 Exercises: The analysis the *status constructus* forms II

Translate (a) the entire construction and (b) parse the status construct.

נָחַל מִצְרַיִם. 1. (Isa 27:12)

(a) _____ (b) _____

אִם הַמֶּלֶךְ. 2. (1 Kgs 2:19)

(a) _____ (b) _____

בְּנֵי עֲמֹן. 3. (Josh 12:2)

(a) _____ (b) _____

מִלְכֵי הָאָרֶץ. 4. (Josh 12:1)

(a) _____ (b) _____

זָקְנֵי הָעָם. 5. (Num 11:24)

(a) _____ (b) _____

מִקְנֵה מִצְרַיִם. 6. (Eks 9:6)

(a) _____ (b) _____

גֹּיֵי הָאָרֶץ. 7. (Gen 18:18)

(a) _____ (b) _____

בְּהֵר הָעֵמֶק. 8. (Josh 13:19)

(a) _____ (b) _____

אֲבִי־שָׁכֶם. 9. (Gen 34:6)

(a) _____ (b) _____

אָחִי יוֹסֵף. 10. (Gen 42:4)

(a) _____ (b) _____

אִשְׁת־אֲבָרָם. 11. (Gen 16:3)

(a) _____ (b) _____

מִשְׁפַּחַת הָרְאוּבֵנִי. 12. (Num 26:7)

(a) _____ (b) _____

13. זֵין לְבָנוֹן (Hos 14:7)

(a) _____ (b) _____

14. וּבֵת מֶלֶךְ־הַנֶּגֶב (Dan 11:6)

(a) _____

(b) _____

15. בָּנוֹת אֲנָשֵׁי הָעִיר (Gen 24:13)

(a) _____

(b) _____

14.4 Parsing

Parse the following expressions

1. בְּנֵי

2. בִּירוּשָׁלַם

3. לְאִשָּׁה

4. אֲחִי

5. מֵעַל

6. הָהָר

7. הַחֲמוֹר

8. וְהַנֶּגֶב

9. וְאֶת־הָעִיר

10. הָאֲנָשִׁים

15. Cultural history VI

Vocabulary 17

113	376x		fire	אֵשׁ
114	300x		very, exceedingly	מְאֹד
115	401x		altar	מִזְבֵּחַ
116	422x		judgement, ruling, regulation, custom	מִשְׁפָּט
117	287x		burnt offering	עֹלָה
118	505x		voice, sound	קוֹל
119	72x		ram's horn	שׁוֹפָר

Vocabulary 18

120	746x	mp	these	אֵלֶּה
121	360x		blood	דָּם
122	553x	3mp personal pronoun	they	הֵם/הֵמָּה
123	125x		half, middle, half the height	חֲצִי
124	240x		boy (outside the family), young man, servant	נֶעֱר
125	185x		scroll, book	סֵפֶר
126	133x		young bull (for sacrifice)	פָּר

Vocabulary 19

127	202x		ark	אָרוֹן
128	162x		offering	זֶבַח
129	293x		sin, sin-offering	חֲטָאָת
130	245x		loving kindness, loyalty	חֶסֶד
131	401x		place	מָקוֹם
132	87x		peace offering (thanksgiving offering)	שְׁלָמִים
133	864x		name	שֵׁם

15.1 The religious situation in the period : 1280-1020 BC

There are many things דְּבָרִים (דְּבָר) which a person אָנוּשׁ does not know about the religious situation of the above period. One of the reasons for this is that stories from this time were written down and “preached” at a time when other systems were already established. The situation as sketched in the books of Joshua, Judges and 1 Samuel, is coloured by the representation of institutions and habits which were known and accepted as norm by the story tellers.

According to Ex. 19:17-19 there were large gatherings prior to entering the promised land:

¹⁷Then Moses מֹשֶׁה brought the people אֶת־הָעָם out of the camp מִן־הַמַּחֲנֶה to meet God הָאֱלֹהִים and they took their stand at the foot of the mountain הָהָר. ¹⁸And Mount Sinai הַר סִינַי was wrapped in smoke, because the LORD יְהוָה descended upon it in fire בָּאֵשׁ and the smoke of it went up like the smoke of a kiln, and the whole mountain כָּל־הָהָר quaked greatly. ¹⁹And as the sound of the trumpet קוֹל הַשּׁוֹפָר grew louder and louder, Moses מֹשֶׁה spoke, and God וְהָאֱלֹהִים answered him in thunder.

Ex 24:3-8 reads

³Moses מֹשֶׁה came and told the people לָעָם all the words of the LORD and all the ordinances כָּל־הַמִּשְׁפָּטִים and all the people כָּל־הָעָם answered with one voice, and said, “All the words כָּל־הַדְּבָרִים which the LORD has spoken we will do.” ⁴And Moses מֹשֶׁה wrote down all the words of the LORD יְהוָה. And he rose early in the morning בַּבֹּקֶר, and built an altar מִזְבֵּחַ at the foot of the mountain הָהָר, and twelve pillars, according to the twelve tribes of Israel יִשְׂרָאֵל. ⁵And he sent young men of the people of Israel יִשְׂרָאֵל אֶת־נְעָרֵי בְנֵי יִשְׂרָאֵל (sing. נָעַר) who offered burnt offerings עֹלֹת (sing. עֹלָה of עֹלָה) and sacrificed peace offerings of oxen פָּרִים (sing. פָּר) to the LORD לַיהוָה. ⁶And Moses מֹשֶׁה took half of the blood הַדָּם and put it in basins, and half of the blood הַדָּם he threw against the altar מִן־הַמִּזְבֵּחַ. ⁷Then he took the book of the covenant סֵפֶר הַבְּרִית, and read it in the hearing of the people הָעָם; and they said, “All that the LORD יְהוָה has spoken we will do, and we will be obedient.” ⁸And Moses מֹשֶׁה took the blood אֶת־הַדָּם and threw it upon the people עַל־הָעָם, and said, “Behold the blood of the covenant דַּם־הַבְּרִית which the LORD has made with you in accordance with all these words כָּל־הַדְּבָרִים הָאֵלֶּה.”

In contrast to the above large meetings of the whole nation, Judg17:4-6 paints a picture suggesting that each household had its private house religion.

⁴ So when he restored the money to his mother לְאִמּוֹ (literally: for לְ the mother אִם of him י), his mother אִמּוֹ took two hundred pieces of silver, and gave it to the silversmith, who made it into a graven image and a molten image; and it was in the house of Micah מִיכָהוּ. ⁵And the man Micah מִיכָה had a shrine אֱלֹהִים, and he made an ephod and teraphim, and installed one of his sons, who became his priest כֹּהֵן. ⁶In those days בְּיָמֵם הָהֵם there was no king מֶלֶךְ in Israel בְּיִשְׂרָאֵל; every man אִישׁ did what was right יָשָׁר in his own eyes.

Judg 13:15-19 relates the story of Samson's parents spontaneously building an altar מִזְבֵּחַ and making offerings there after an angel had visited them.

Altars מִזְבְּחוֹת were built at different places מְקוֹמוֹת (sing. מְקוֹם) and for different reasons. Sometimes they were built by a family, as above, and sometimes they were part of a ritual before a battle for which the people wanted to ask God's help. At other times they were used

in a gesture of thanksgiving after a successful military battle (Ex 17:15-16). In most cases, altars מִזְבְּחוֹת were built to offer sacrifices זִבְחִים (sing. זֶבֶח) to God. Ex 20:24 prescribes how altars מִזְבְּחוֹת should be built.

An altar of earth אֲדָמָה מִזְבֵּחַ you shall make for me and sacrifice on it your burnt offerings אֶת־עֹלֹת and your peace offerings אֶת־שְׁלָמִים (sing. שָׁלָם), your sheep אֶת־צֹאן and your oxen אֶת־בָּקָר; in every place בְּכָל־הַמָּקוֹם where I cause my name שְׁמִי to be remembered I will come to you and bless you.

There was a differentiation made between two types of offerings: burnt offerings עֹלֹת and peace offerings שְׁלָמִים. The first was performed as atonement for sin חַטָּאוֹת (sing. חַטָּאת) that had been done; while the second was to give thanks for God's faithful love חֶסֶד. It was also offered as thanksgiving for the harvest. The first part of the year's harvest was usually dedicated to God in this manner. Religious festivals coincided with important occasions in the agricultural year such as the planting and harvest.

At places מְקוֹמוֹת such as Shechem שֶׁכֶם, Mispah מִצְפָּה, Beth-el בֵּית־אֵל, Shiloh שִׁלֹּה, and Kirjat-jearim קִרְיַת יְעָרִים, there were apparently special holy places. Shiloh, Beth-el and Kirjat-jearim are mainly associated with the presence of the ark of the Lord אֲרוֹן־יְהוָה. Josh 18:1 reads:

Then the whole congregation of the people of Israel בְּנֵי־יִשְׂרָאֵל assembled at Shiloh שִׁלֹּה, and set up the tent אֹהֶל of meeting there; the land lay subdued before them.

The large meeting described in Josh 24 where God renewed the covenant occurred at Shechem שֶׁכֶם.

So Joshua made a covenant בְּרִית with the people לָעָם that day, and made statutes and ordinances for them at Shechem שֶׁכֶם. ²⁶And Joshua יְהוֹשֻׁעַ wrote these words אֶת־הַדְּבָרִים in the book of the law of God; and he took a great stone גָּדוֹלָה, and set it up there under תַּחַת the oak in the sanctuary of the LORD.

Shechem שֶׁכֶם is the place where Abraham built the first altar מִזְבֵּחַ in the land of Canaan (Gen 12:6).

According to 1 Sam 1, Elkanah and his family went annually to Shiloh. Shiloh שִׁלֹּה is probably the place destroyed by the Philistines during a battle at which the ark הָאָרוֹן was taken as loot. In 1 Sam 6:21 is told that the ark הָאָרוֹן was brought to Kirjat-jearim קִרְיַת יְעָרִים after the Philistines had sent it back. The ark would stay there for twenty years שְׁנָה. The name שֶׁכֶם Kirjat-jearim is not prominent after that.

After Shiloh שִׁלֹּה, Mispah מִצְפָּה was one of the main centres where the people הָעָם congregated (1 Sam 7:5). This was where Samuel שְׁמוּאֵל offered a burnt offering עֹלָה (= עוֹלָה) for the people לָעָם. Later the people הָעָם were called together there to elect a king מֶלֶךְ (1 Sam 10:17).

15.2 Vocabulary exercise: The religious situation between 1280-1020 BC

15.2.1 Fill in the missing English equivalent

There are דְּבָרִים (דְּבָר) which a אֲנוּשׁ does not know about the religious set up of the above period. One of the reasons for this is that stories from this time

were written down and “preached” at a time when other systems were already established. The situation as sketched in the books of Joshua, Judges and 1 Samuel, is coloured by the representation of institutions and habits, which were known and accepted as norm by the story tellers.

According to Ex 19:17-19 there were large gatherings prior to entering the promised land:

¹⁷Then מֹשֶׁה brought אֶת־הָעָם מִן־הַמֶּחֶנֶה to meet הָהָר. ¹⁸ And הָאֱלֹהִים; and they took their stand at the foot of the הָהָר. ¹⁹ And as הָהָר quaked greatly. ¹⁹ And as הָהָר grew louder and louder, ... מֹשֶׁה spoke, and וְהָאֱלֹהִים answered him in thunder.

Ex 24:3-8 reads:

³ מֹשֶׁה came and told לָעָם אֶת בְּבִקְרָה, and built an מִזְבֵּחַ, and twelve pillars, according to the twelve אֶת־נְעָרֵי בְנֵי יִשְׂרָאֵל. ⁵ And he sent שְׁבָטֵי יִשְׂרָאֵל (sing. נָעַר) who offered עֹלֹת (sing. עֹלָה of עֹלָה) and sacrificed peace offerings of פָּרִים (sing. פָּר) לַיהוָה. ⁶ And מֹשֶׁה took חֲצִי הַדָּם and put it in basins, and חֲצִי הַדָּם he threw עַל־הַמִּזְבֵּחַ. ⁷ Then he took the סֵפֶר הַבְּרִית, and read it in the hearing of הָעָם; and they said, “All that the הָהָר has spoken we will do, and we will be obedient.” ⁸ And מֹשֶׁה took אֶת־הַדָּם and threw it , and said, “Behold the דָּם־הַבְּרִית which the LORD has made with you עַל כָּל־הַדְּבָרִים הָאֵלֶּה.”

In contrast to the above large meetings of the whole nation, Judg 17:4-6 paints a picture suggesting that each household had its private house religion.

⁴ So when he restored the money לָאֵמוֹ, ... אָמוֹ took two hundred pieces of silver, and gave it to the silversmith, who made it into a graven image and a molten image; and it was מִכָּהוּ. ⁵ מִכָּה had a בֵּית אֱלֹהִים, and he made an ephod and teraphim, and installed one of his sons, who became his בְּהֵן.

⁶ בְּיָמֵם הָהֵם there was no מֶלֶךְ בְּיִשְׂרָאֵל; every אִישׁ did what was יָשָׁר in his own eyes.

Judg 13:15-19 relates that Samson's parents spontaneously built an מִזְבֵּחַ and made offerings there after an angel had visited them.

..... מִזְבְּחוֹת were built at different מְקוֹמוֹת (sing. מְקוֹם) and for different reasons. Sometimes they were built by a family, as above, and sometimes they were used as part of a ritual before a battle for which the people wanted to ask God's help. At other times they were used in a gesture of thanksgiving after a successful military battle (Ex. 17:15-16). In most

cases מזבחות were built to offer sacrifices זבחים (sing. זבח) to God. Ex. 20:24 prescribes how מזבחות should be built.

²⁴ מזבח אדמה you shall make for me and sacrifice on it your אֶת־עֹלֹת and your אֶת־שְׁלָמִים, your אֶת־צֹאן and your אֶת־בָּקָר. בְּכָל־הַמָּקוֹם where I cause my שֵׁם to be remembered I will come to you and bless you.

There was a differentiation made between two types of offerings: עֹלֹת and שְׁלָמִים. The first was performed as atonement for חַטָּאוֹת (sing. חַטָּאת) that had been done, while the second was to give thanks for God's חֶסֶד. It was also offered as thanksgiving for the harvest. The first part of the year's harvest was usually dedicated to God in this manner. Religious festivals co-incided with important occasions in the agricultural year such as the planting and harvest.

At מְקוֹמוֹת such as שֶׁכֶם, ... מִצְפָּה, ... בֵּית־אֵל, ... שִׁלֹּה, and קִרְיַת יֶעֱרִים there were apparently special holy places. Shiloh, Beth-el and Kirjat-jearim are mainly associated with the presence of the אֲרוֹן־יְהוָה. Josh 18:1 reads:

¹Then the whole congregation of the בְּנֵי־יִשְׂרָאֵל assembled at שִׁלֹּה, and set up the אֹהֶל of meeting there; the land lay subdued before them.

The large meeting described in Josh 24, and where God renewed the covenant happened at שֶׁכֶם.

²⁵ So Joshua made a בְּרִית לָעָם that day, and made statutes and ordinances for them בְּשֶׁכֶם. ²⁶And יְהוֹשֻׁעַ wrote אֶת־הַדְּבָרִים הָאֵלֶּה in the book of the law of God; and he took a אֲבֹן גְּדוֹלָה, and set it up there תַּחַת the oak in the sanctuary of the LORD.

..... שֶׁכֶם is the place where Abraham built the first מִזְבֵּחַ in the land Canaan (Gen 12:6).

According to 1 Sam 1, Elkanah and his family went annually to Shiloh. שִׁלֹּה is probably the place destroyed by the Philistines during a battle, at which הָאֲרוֹן was taken as loot. 1 Sam 6:21 says that הָאֲרוֹן was brought to קִרְיַת יֶעֱרִים after the Philistines had sent it back. The ark would stay there for twenty שָׁנָה. The שֵׁם Kirjat-jearim is not prominent after that.

After שִׁלֹּה מִצְפָּה was one of the main centres where הָעָם congregated (1 Sam 7:5). This was where שְׁמוּאֵל offered a עֹלָה (= עוֹלָה) for לָעָם. Later הָעָם were called together there to elect a מֶלֶךְ (1 Sam 10:17).

15.2.2 Choose the correct Hebrew expression or, where required, fill in the English equivalent

- When they moved *הָרַסוּ* / *הָרְסוּ* / *הָרְסוּ* at the foot of *הַר סִינִי* / *הַר סִינַי* / *הַר סִינַי*.
- הָרַסוּ* / *הָרְסוּ* / *הָרְסוּ* was not allowed close to the *בְּיָמֵי* / *שָׁם* / *הָהָר*, not a *אָדָם* / *חֶסֶד* or *בְּהֶמָה* / *הַמָּקוֹם*.
- While *בָּאֵשׁ* / *מָקוֹם* / *אֶת־עֹלֹת* blew loudly, God *הִשְׁמַע* / *דִּם־הִבְרִית* / *וְהָאֵשׁ מִכָּה* descended on the mountain. *מִצִּיּוֹן* / *בְּיִשְׂרָאֵל* / *מִצִּיּוֹן* were afraid.
- תַּחַת* / *הַמָּטוֹת* / *הַמְשַׁפְּחוֹת* and *הַמְשַׁפְּחוֹת* / *בֵּית הָאֱבוֹת* / *הַמָּטוֹת* stood while Moses *בְּבֵית מִיכָהוּ* / *בְּכָל־הַמָּקוֹם* / *כָּל־הָעָם* waited while Moses *דִּבֶּר יְהוָה* / *שָׁבַט־יִשְׂרָאֵל* / *חֲצִי הָדָם* listened to the *זָבָח* / *זָבָחִים* / *זָבָחִים*.
- Some *פָּרִים גְּדוֹלִים* / *פָּרִים גְּדוֹלִים* / *פָּרִים גְּדוֹלִים* slaughtered a few *נְעָרִים* / *נְעָרִים* / *נְעָרִים* while others *מִצִּיּוֹן* / *מָקוֹם* / *מָקוֹם* cut *זָבָחִים* / *זָבָחִים* / *זָבָחִים* to build a *זָבָח* / *זָבָחִים* / *זָבָחִים*.
- The *בָּאֵר* / *שָׁבַט־יִשְׂרָאֵל* / *זָבָחִים* / *זָבָחִים* drew *מִן* / *מִן* / *מִן* from a *בָּאֵר* / *שָׁבַט־יִשְׂרָאֵל* / *זָבָחִים* / *זָבָחִים* for *חֶסֶד* / *חֶסֶד* / *חֶסֶד* which was close by.
- Every *לָחֶם* / *בָּאֵר* / *דָּבָר* / *דָּבָר* helped her *מִן* / *אֵם* / *אֵם* to prepare *לָחֶם* / *בָּאֵר* / *דָּבָר* / *דָּבָר*. They ate it with *בָּשָׂר* / *קוֹל* / *אֶדְמָה* / *אֶדְמָה*.
- In the meantime, Moses wrote *כָּל־הַמְשַׁפְּטִים* / *כָּל־הַמְשַׁפְּטִים* / *כָּל־הַמְשַׁפְּטִים* and *אֶת־דִּבְרֵי יְהוָה* / *אֶת־דִּבְרֵי יְהוָה* / *אֶת־דִּבְרֵי יְהוָה* in the *בְּבֵית מִיכָהוּ* / *בְּבֵית מִיכָהוּ* / *בְּבֵית מִיכָהוּ*.
- דָּבָרִים* / *דָּבָרִים* / *דָּבָרִים* helped him with *הַזָּבָחִים* / *הַזָּבָחִים* / *הַזָּבָחִים*. There were *דָּבָרִים* / *דָּבָרִים* / *דָּבָרִים* and *קוֹל* / *שָׁלְמִים* / *שָׁלְמִים*. After he threw the *חֲצִי הָדָם* / *חֲצִי הָדָם* / *חֲצִי הָדָם* and threw the other half *עַל־הָעָם* / *עַל־הָעָם* / *עַל־הָעָם*, he read *אֶת־דִּבְרֵי יְהוָה* / *אֶת־דִּבְרֵי יְהוָה* / *אֶת־דִּבְרֵי יְהוָה* to the people.
- אֲמוֹת וּבָנוֹת* / *אֲמוֹת וּבָנוֹת* / *אֲמוֹת וּבָנוֹת*, *אֲבוֹת וּבָנִים* / *אֲבוֹת וּבָנִים* / *אֲבוֹת וּבָנִים*, *אֲחִים וְאָחוֹת* / *אֲחִים וְאָחוֹת* / *אֲחִים וְאָחוֹת*, *כָּל* / *כָּל* / *כָּל* listened *אֶל־דִּבְרֵי יְהוָה* / *אֶל־דִּבְרֵי יְהוָה* / *אֶל־דִּבְרֵי יְהוָה* *עַל־הַמְּזִבְחַת* / *עַל־הַמְּזִבְחַת* / *עַל־הַמְּזִבְחַת* *חֲצִי הָדָם* / *חֲצִי הָדָם* / *חֲצִי הָדָם*.
- The people could confess their *חַטֹּאת* / *חַטֹּאת* / *חַטֹּאת*, but also heard about *מִצִּיּוֹן* / *מִצִּיּוֹן* / *מִצִּיּוֹן* *חֶסֶד אֱלֹהִים* / *חֶסֶד אֱלֹהִים* / *חֶסֶד אֱלֹהִים*.
- In the time after *זָבָחִים* / *זָבָחִים* / *זָבָחִים* settled *מִכָּה* / *מִכָּה* / *מִכָּה*, there were a number of holy places in the land.
- At each holy place there was *חֲצִי הָדָם* / *חֲצִי הָדָם* / *חֲצִי הָדָם*. A few *דָּבָרִים* / *דָּבָרִים* / *דָּבָרִים* usually also ministered there. Beth-el was one of the important holy places. The *בָּאֵר* / *בָּאֵר* / *בָּאֵר* was there.
- הַמְּשַׁפְּחוֹת* / *הַמְּשַׁפְּחוֹת* / *הַמְּשַׁפְּחוֹת* built *אֶדְמָה* / *אֶדְמָה* / *אֶדְמָה* on *אֲחִים* / *אֲחִים* / *אֲחִים* where they lived. *הַזָּבָחִים* / *הַזָּבָחִים* / *הַזָּבָחִים* usually saw to it that each person did not just do what was *חֶסֶד* / *חֶסֶד* / *חֶסֶד* in his own eyes. There was not a *חֶסֶד* / *חֶסֶד* / *חֶסֶד* in the land.
- When *הַזָּבָחִים* / *הַזָּבָחִים* / *הַזָּבָחִים* threatened *אֶדְמָה* / *אֶדְמָה* / *אֶדְמָה*, the Lord sent a *גִּדְעוֹן* / *גִּדְעוֹן* / *גִּדְעוֹן* *שָׁם בְּיִשְׂרָאֵל* / *שָׁם בְּיִשְׂרָאֵל* / *שָׁם בְּיִשְׂרָאֵל*. He was so *הַבָּאֵר* / *הַבָּאֵר* / *הַבָּאֵר*. He helped the Israelites to protect their *הָאֶבֶן* / *הָאֶבֶן* / *הָאֶבֶן*.

16. Cultural history VII

Vocabulary 20

134	277x		nose, nostril	אַף
135	91x	also זרע	arm, forearm, force	זרוע
136	193x		hand, palm of hand, sole of foot	כף
137	2125x		face, surface	פנים
138	1048x		with, beside	עם
139	247x		foot (f)	רגל
140	176x		lip	שפה

Vocabulary 21

141	5500x	relative pronoun	who, which, that	אשר
142	72x		belly, womb (f), internal organs	בטן
143	41x		liver, heavy (weight)	כבד
144	31x		kidney, innermost part	כליה
145	600x/ 252x		heart	לב/לבב
146	32x		internal organs	מעים/מעה
147	754x		throat, innermost self, person, soul, life (f)	נפש

16.1 The uniqueness of the world of the Bible

The people of the Bible thought differently about their world and themselves than the people of the 21st century.

- Age, not youth, was considered a blessing;
- no differentiation between the religious and the secular was made – everything was holy;
- “life resources” were limited and had to be shared;
- the community was more important than the individual;
- it was a world of stories rather than of history; and
- agriculture played a central role in everyone’s lives.

16.2 Names of the external body parts and their metaphoric use

PowerPoint 12

They also had different beliefs concerning the anatomy of their bodies than what is common today. The metaphoric use of the names of their limbs were numerous.

The following uses act as illustrations:

16.2.1 ראש head

“Put your right hand **on his head** עַל־רֹאשׁוֹ (Gen 48:18)

“Lift up **your heads**, רָאשֵׁיכֶם O gates.” (Ps 24:7)

“And now **my head** רֹאשִׁי shall be high over my enemies.” (Ps 27:6)

“In the tenth month, on the first of the month תַּחֲדָשׁ, the **tops of the mountains** רֹאשֵׁי הַהָרִים became visible.” (Gen 8:5)

16.2.2 אוזן ear

“The Lord opened my **ear** אוֹזְנִי.” (Is 50:5)

“Now shall **my eyes** עֵינַי be open and **my ears** וְאוֹזְנִי listen to the prayer.” (2 Chron 7:15)

“And the **ears** of the whole nation were directed onto the lawbook וְאוֹזְנֵי כָּל־הָעָם אֶל־סֵפֶר הַתּוֹרָה.” (Neh 8:4)

“He who closes **his ear** אוֹזְנוֹ to the cries of the poor.” (Prov 21:13)

16.2.3 עין eye

“No **eye** עֵינִי had compassion with you.” (Eze 16:5)

“What he did was **wrong in the eyes of the Lord** הָרַע בְּעֵינֵי יְהוָה.” (2 Kgs 13:2)

“Your **eyes** עֵינֶיךָ are too pure to see evil רָע.” (Hab 1:13)

“**The eyes of Leah** לֵאָה were weak.” (Gen 29:17)

16.2.4 אף nose (the plural/dual form אֶפְנִים refers to a person's nostrils)

“By the blast of **your nostrils** אֶפְנֶיךָ the waters piled up.” (Ex 15:8)

“**In his nose** בְּאַפִּיו they Lord blew the breath of life.” (Gen 2:7)

“I will put my hook **into your nose** בְּאַפְּךָ.” (Is 37:29)

16.2.5 שֶׁפָּה lip

“I am a man of unpure **lips** שֶׁפְּתִים.” (Is 6:5)

“In all this Job did not sin **with his lips** בְּשֶׁפְּתָיו.” (Job 2:10)

“**My lips** שֶׁפְּתֵי shall praise You.” (Ps 63:4)

16.2.6 יד hand

“No **hand** יָד may touch the mountain.” (Ex 19:13)

“Is the **hand of the Lord** יָד יְהוָה too short?” (Num 11:23)

“How you have strengthened feeble **hands** יָדִים.” (Job 4:3)

Israel went out triumphantly (lit. with a high **hand** בְּיָד).” (Num 33:3)

“**Our hand** יְדֵינוּ did not shed this blood.” (Deut 21:7)

“All the beasts of the earth....are given into **your hand** בְּיָדְכֶם.” (Gen 9:2)

16.2.7 כַּף **palm** (this may also refer to the palm of a person's foot)

“I wash **my hands** כַּפָּי in innocence.” (Ps 26:6)

“He who has clean **hands** כַּפַּיִם and a pure heart.” (Ps 24:4)

16.2.8 זְרוּעַ **arm**

“Break **the arm** זְרוּעַ of the wicked.” (Ps 10:15)

“Till I proclaim thy **might** (lit. thy arm זְרוּעֶךָ) to all the generations to come.” (Ps 71:18)

“To lend strength (lit. **arm** זְרוּעַ) to the children of Lot.” (Ps 83:9)

“**With** your strong **arm** בְּזְרוּעַ you scattered your enemies.” (Ps 89:11)

16.2.9 רֶגֶל **foot**

“**Feet** רַגְלַיִם which hasten to evil.” (Prov 6:18)

“He will guard **the feet** רַגְלָי of his saints.” (1 Sam 2:9)

“She fell **at his feet** עַל־רַגְלָיו and said...” (1 Sam 25:24)

“Take the shoes **off your feet** מֵעַל רַגְלֶיךָ.” (Ex 3:5)

“You put everything **under his feet** תַּחַת־רַגְלָיו.” (Ps 8:7)

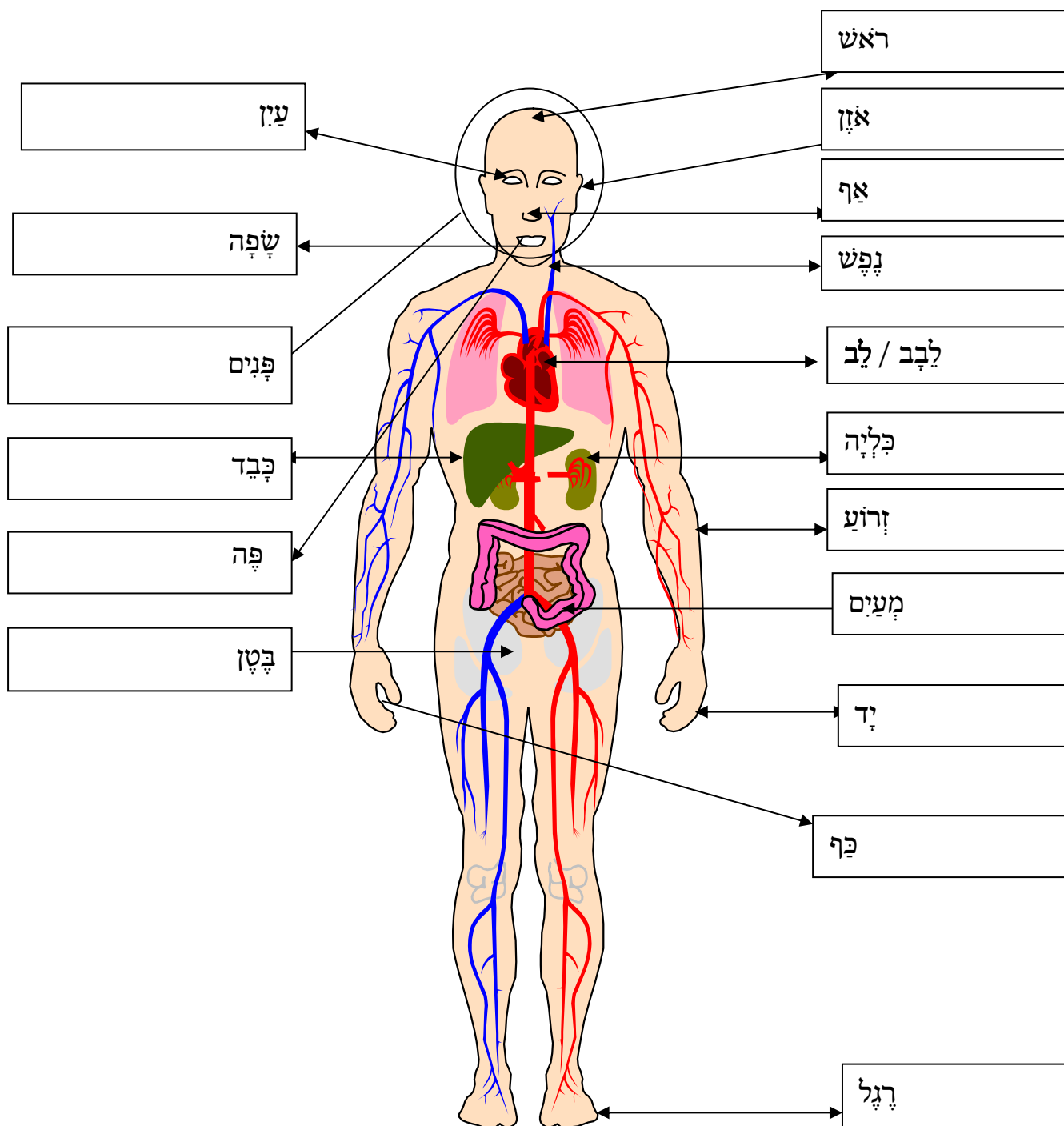
“Your word is a lamp **unto my feet** לְרַגְלִי.” (Ps 119:105)

“**If your feet** רַגְלֶיךָ enter the city, he shall die.” (1 Kgs 14:12)

“He must be covering **his feet** אֶת־רַגְלָיו.” (Judg 3:24)

16.2.10 בָּשָׂר **Body**

“Cast off the troubles of your **body** בָּשָׂר” (Ecc 11:10)



16.3 Names for the organs and their metaphoric uses:

16.3.1 נֶפֶשׁ throat, life, self

a. Throat:

"Waters מַיִם were **at my throat** עַד-נֶפֶשׁ" (Jonah 2:5)

b. In the sense of "life"; "life principle":

"I will demand an account for the **life of** his fellow **man** אֶת-נֶפֶשׁ הָאָדָם" (Gen 9: 5)

c. In the sense of "person":

"But if a priest buys **a slave (a person)** נֶפֶשׁ with his money" (Lev 22:11)

d. Because it is an all-inclusive term, the נֶפֶשׁ can be used to express desire, experience, will, etc.:

"The **hunger** נֶפֶשׁ of a worker will cause him to work." (Prov 16:26)

16.3.2 לֵב / לִב heart

a. "Inward" as thinking, reflecting, understanding person. Thus may be translated "mind" (Deut 8:2; Isa 10:7), "knowledge" (Deut 8:5); "consideration" (1 Sam 21:13).

"You shall love the Lord your God **with your whole heart and your whole soul** בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ and with your whole strength." (Deut 6:5)

b. Inward as "seat of morality" (Deut 9: 5; Gen 20:5-6).

"In the innocence of **my heart** לִבִּי and with clean hands כָּפַי I did it." (Gen 20:5)

c. "Inward" in antithesis to outward, e.g.

"Man looks on the outward appearance לְעֵינַיִם, but the LORD looks on the heart לֵלֵב." (1 Sam 16:7)

d. Centre of something, e.g. of the oceans: (Jonah 2:3), heaven (Deut. 4:11).

"You hurled me into the deep, into the very **heart of the ocean** יָמִים בְּלִבָּב." (Jonah 2:4)

"and the mountain זָהָר blazed with fire בָּאֵשׁ **to the very heavens** הַשָּׁמַיִם." (Deut 4:11)

16.3.3 כִּלְיָה kidney

a. Object for godly inspection of sincerity

"You who judge righteously and test **the mind and the heart** וְלֵב כִּלְיֹת וְלֵב" (Jer 11:20)

b. It may refer to the most sensitive part of a person

"Without pity he pierces **my kidneys** כִּלְיֹתַי, He spills my gall on the ground." (Job 16:13)

c. It may represent the seat of love, affection

"you are close to their mouths, but far from **their kidneys** מִכִּלְיֹתֵיהֶם" (Jer 12:2)

16.3.4 כִּבְד liver

a. The "heavy", important organ

b. Seat of "honour": if liver is "split" there is shame

"till an arrow pierces **its entrails** כִּבְדּוֹ ." (Prov 7:23)

When the liver is "poured out" it means that there is sorrow due to humiliation.

"**my liver** כִּבְדִּי is poured out on the ground because my people are destroyed." (Lam 2:11)

c. Organ for divination

For the king of Babylon stands at the parting of the way, at the head of the two ways, to use divination; he shakes the arrows, he consults the teraphim, he looks at **the liver** בִּכְבֶּדּוֹ. (Ezek 21:21)

16.3.5 מַעֵי / מַעֵים **entrails**

a. Entrails

"Joab plunged it into his belly and **his intestines** מַעֵיו spilled out." (2 Sam 20:10)

b. Middle

His arms are rounded gold, set with jewels. His body (**his middle** מַעֵיו) is ivory work." (Song of Songs 5:14)

c. Seat of compassion

"Therefore **my heart** מַעֵי yearns for him, I have great compassion for him." (Jer 31:20)

d. Procreation organs

"A son coming from **your own body** מִמֶּעֶיךָ shall be your heir." (Gen 15:4)

16.3.6 בֶּטֶן **abdomen, uterus**

a. Stomach/abdomen:

"And Ehud reached with his left hand, took the sword from his right thigh, and thrust it into his belly; בִּבְטֶנוֹ." (Judg 3:21-22)

b. Uterus:

"Let the priest make the woman take the oath of the curse, and say to the woman 'the LORD make you an execration and an oath among your people, when the LORD makes your thigh fall away and your body אֶת־בֶּטְנֶךָ swell.'" (Num 5:21)

c. Seat of passion and conviction:

"He knew no quietness in his belly (i.e. **within him**) בִּבְטֶנוֹ." (Job 20:20)

16.4 Representation of “self”

An approximate representation of “self” and his/her psychological functions, which are associated with the organs, can be seen as follows:

נפש “self”		
לב “reflection, thoughts”		מֶעָה “empathy”
בְּלִיָּה “affection”	כְּבֹד “honour”	בָּטָן “passion”

16.5 רִיחַ wind/spirit/breath

The expression רִיחַ has different meanings.

a. It appears in the context of movement and refers in such a case to wind or a storm, e.g.

“The sky grew black with clouds and the **wind** וְרִיחַ rose.” (1 Kgs 18:46)

b. It may also refer to the life-giving or creative power of God

“And the **spirit of God** אֱלֹהִים וְרוּחַ moved upon the waters תְּהוֹם.” (Gen 1:2)

“When thou hidest thy face פָּנֶיךָ, they are dismayed; when thou takest away **their breath**, רוּחָם.” (Ps 104:29)

“And they fell on their faces עַל-פְּנֵיהֶם, and said, “O God, the **God of the spirits** אֱלֹהֵי הָרוּחוֹת of all flesh לְכָל-בָּשָׂר.” (Num 16:22)

c. רִיחַ can also refer to the physical dimension of a person, e.g.

“And the **Spirit of the LORD** יְהוָה וְרוּחַ departed from Saul שָׁאוּל, and an **evil spirit** רִיחַ-רָעָה, from the LORD tormented him.” (1 Sam 16:14).

16.6 Vocabulary exercise: Body parts and organs

Fill in the missing English equivalent

1. “Waters מֵיִם were עֵדֶן-נֶפֶשׁ.” (Jonah 2:5)
2. “You shall love the Lord your God בְּכָל-לִבְבְּךָ and with your whole strength.” (Deut 6:5)
3. Joab plunged it into his belly and מַעֲיו spilled out.” (2 Sam 20:10)
4. “I will demand an account for his fellow אֶת-נֶפֶשׁ הָאָדָם.” (Gen 9: 5)
5. “In the innocence of לִבְבִּי and with clean כָּפִי I did it.” (Gen 20:5)
6. “A son coming from מִמַּעֲיָד shall be your heir.” (Gen 15:4)
7. “You hurled me into the deep, into the very בְּלִבְבַּי יָמִים.” (Jonah 2:4)
8. “But if a priest buys נֶפֶשׁ with his money.” (Lev 22:11)

9. "And Ehud reached with his left hand, took the sword from his right thigh, and thrust it בִּבְטֶנוֹ" (Judg 3:21-22)
10. "The sky grew black with clouds and וְרוּחַ rose." (1 Kgs 18:46)
11. "And אֱלֹהִים moved תְּהוֹם." (Gen 1:2)
12. "When thou hidest פָּנֶיךָ, they are dismayed; when thou takest away רוּחָם." (Ps 104:29)
13. "..... עֵינַי לֵאמָּה were weak." (Gen 29:17)
14. "..... יְהוָה departed שָׂאוֹל, and an רוּחַ־רָעָה, from the LORD tormented him." (1Sam 16:14)
15. "Put your right hand עַל־רֹאשׁוֹ." (Gen 48:18)
16. "..... וְהָרַר blazed בָּאֵשׁ הַשָּׁמַיִם." (Deut 4:11)
17. "You who judge righteously and test בְּלִיּוֹת וְלֵב." (Jer 11:20)
18. "you are close to their mouths, but מִבְּלִיּוֹתֵיהֶם." (Jer 12:2)
19. "Right away he follows her, and goes like an ox to the slaughter, or bounds like a stag toward the trap until an arrow pierces כְּבָדוֹ." (Prov 7:22-23)
20. "Therefore מְעַי yearns for him, I have great compassion for him." (Jer 31:20)
21. "The Lord opened my אֲזֵן." (Is 50:5)
22. "Your עֵינַיִם are too pure to see רָע." (Hab 1:13)
23. "In the tenth month, on the first of the חֹדֶשׁ, the רָאשֵׁי הַקְּהָלִים became visible." (Gen 8:5)
24. "She fell עַל־רִגְלָיו and said ..." (1 Sam 25:24)
25. "He breathed בְּאַפּוֹ the breath of life." (Gen 2:7)
26. "He who closes אָזְנוֹ to the cries of the poor." (Prov 21:13)
27. "No עֵין had compassion with you." (Eze 16:5)
28. "You put everything תַּחַת־רִגְלָיו." (Ps 8:7)
29. "Take the shoes מֵעַל רִגְלֶיךָ." (Ex 3:5)
30. "He must be covering אֶת־רִגְלָיו." (Judg 3:24)
31. "They have אָזְנִים, but they hear not; they have a אָף, but smell not." (Ps 115:6)
32. "The wicked has אָפוֹ in the air." (Ps 10:4)
33. "Your word is a lamp לְרִגְלִי." (Ps 119:105)
34. "..... יָדֵינוּ did not shed this blood." (Deut 21:7)
35. "..... שְׁפָתַי shall praise You." (Ps 63:4)
36. "Till I proclaim thy (lit. thy arm זְרוּעֶךָ) to all the generations to come." (Ps 71:18)

37. "..... עֵינֵינוּ, looking in vain for help." (Lam 4:17)
38. "Break the זְרוּעַ of the wicked." (Ps 10:15)
39. "I will put my hook בְּאַפְּךָ." (Is 37:29)
40. "I am a man of unpure שְׁפָתַיִם." (Is 6:5)
41. "This is how you are to eat it....With your sandals בְּרִגְלֵיכֶם." (Ex 12:11)
42. "What he did was הָרַע בְּעֵינֵי יְהוָה." (2 Kgs 13:2)
43. "In all this Job did not sin בְּשִׁפְתָיו." (Job 2:10)
44. "Cursed is the man who depends on בָּשָׂר for his זְרוּעַ." (Jer 17:5)
45. "No יָד may touch the mountain." (Ex 19:13)
46. "All the beasts of the earth....are given into בְּיָדְכֶם." (Gen 9:2)
47. "I wash כְּפִי in innocence." (Ps 26:6)
48. "He who has clean כַּפַּיִם and a pure heart." (Ps 24:4)
49. "Although I strengthened זְרוּעֹתָ, yet they devise evil...." (Hos 7:15)
50. "He trains יָדִי to war." (2 Sam 22:35)

17. Pronoun I

Vocabulary 22

148	120x		we	אֲנֵחֶנוּ
149	874x/359x		I	אֲנִי/אֲנִי
150	60x	2fs personal pronoun	you	אַתָּה
151	744x	2ms personal pronoun	you	אַתָּה
152	283x	2mp personal pronoun	you all	אַתֶּם
153	5x	2fp personal pronoun	you all	אַתֶּן
154	110x		dust, top-soil	עָפָר

Vocabulary 23

155	1210x	irregular plural אֲבוֹת; construct state אֲבֵי	father, ancestor	אָב
156	605x	fs demonstrative pronoun	this or that (deictic)	זֶאת
157	1781x, 2x, 11x	ms demonstrative pronoun	this or that (deictic)	זֶה, זֹו, זֹה
	1394x	3ms personal pronoun and ms demonstrative pronoun	he, that (anaphorical)	הוא
	485x	3fs personal pronoun and fs demonstrative pronoun	she, that (f)	היא/הוא
		3mp personal pronoun and mp demonstrative pronoun	they, those	הֵם/הֵמָּה
	46x / 33x	3fp personal pronoun and fp demonstrative pronoun	they, those (f)	הֵנָּה

17.1 Independent personal pronoun

17.1.1 Read the following excerpt from 1 Sam 1:15-16:

"But Hannah חַנָּה answered, 'No, my lord, I אֲנִי am a woman אִשָּׁה sorely troubled; I have drunk neither wine יַיִן nor strong drink, but I have been pouring out my soul אֶת־נַפְשִׁי before the LORD יְהוָה. לִפְנֵי יְהוָה. Do not regard your maidservant as a base woman, for all along I have been speaking out of my great anxiety and vexation.'"

Hannah is the subject of the first sentence. After that the I is used to refer to Hannah. The I therefore replaces **Hannah**. The generic word used to refer to a specific person or thing in a

7.1.2 Fill in the missing independent personal pronoun in the following sentences:

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or

A noun plus an adjective, e.g.

וְאִנְחֵנוּ רַבִּים And _____ are many (Eze 33:24)

iii) The subject of the noun may precede the predicate or follow on it. When the predicate precedes the subject, the predicate is usually “accented”.

אָחֲתִי אַתְּ Say Say you are my sister [not my wife] (Gen 12:13)

17.1.3 Paradigm of the independent personal pronouns

Person	Singular		Plural	
1c	אֲנִי/אֲנֹכִי	I	אֲנֵחֵנוּ	we
2m	אַתָּה	you	אַתֶּם	you
2f	אַתְּ	you	אַתֶּן	you
3m	הוא	he	הֵמָּה/הֵם	they
3f	היא	she	הֵנָּה	they

17.2 Demonstrative pronouns

17.2.1 Semantics of demonstrative pronouns

The name demonstrative pronoun refers to the intention of the speaker. With themselves as the point of departure, speakers **indicate** that something is **close** to them in **time** and **space** by using “near” demonstrative pronouns (“this, these”). The “far” demonstrative pronouns refer to items far from the speaker (“that, those”).

17.2.2 Syntax of demonstrative pronoun

i) Demonstrative pronouns agree with independent personal pronouns in that they may also act as *the subject of the sentence*, e.g.

זֶה הַיּוֹם This is the day (Judg 4:14)

זֹאת הָאָרֶץ This is the land (Num 34:2)

ii) Demonstrative pronouns agree with adjectives in that, in a syntactic sense, they also have an attributive relationship to the noun, e.g.

הָאָרֶץ הַזֹּאת This land (Gen 15:7)

הָאָרֶץ הַטּוֹבָה The good land (Gen 15:7)

iii) In cases where the noun is extended by both an adjective and a demonstrative pronoun, the *demonstrative pronoun always follows the adjective*, e.g.

הָאָרֶץ הַטּוֹבָה הַזֹּאת	<i>This</i> good land (Deut 4:22)
הַמִּדְבָּר הַגָּדוֹל הַהוּא	<i>That</i> large desert (Deut 1:19)

17.2.3 Paradigm of the demonstrative pronoun

	Near	Far
	This/These	That/Those
m sing	זֶה, זוֹ, זֶהָ	הוּא
fem sing	זֹאת	הִיא
m pl	אֵלֶּה	הֵמָּה/הֵם
fem pl	אֵלֶּהָ	הֵנָּה

17.3 Interrogative words

A distinction is made between the following:

17.3.1 Factual interrogative pronouns and

i) מִי

Asks the identity of the *person*

מִי הָאֲנָשִׁים הָאֵלֶּה *Who* are these men? (Num 22:9)

ii) מַה

Asks the identity of an *object* or the nature of an event

מַה־שְּׁמֶךָ *What* is your name? (Gen 32:28)

iii) אַיֵּה

Asks about the place *where* someone or something is

אַיֵּה שָׂרָה אִשְׁתְּךָ *Where* is Sara, your wife? (Gen 18:9)

17.3.2 Yes/no interrogative words

In response to yes/no interrogative words, only yes or no may be answered. In answer to a factual interrogative word, the identity of something or someone may be answered.

הֲאַתָּה אִישׁ־הָאֱלֹהִים	Are you the man of God? (1 Kgs 13:14)
הַשְּׁלוֹם לַנָּעַר לְאַבְשָׁלוֹם	Is the young man safe? (lit. Is peace with the young man?) (2 Sam 18:32)

17.4 Exercises: Pronouns

17.4.1 Fill in the missing pronoun in the following sentences

1.	כִּי מֶלֶךְ גָּדוֹל אָנִי	for _____ am a great king (Mal 1:14)
2.	לְעִיר הַגְּדוֹלָה הַזֹּאת	for _____ big city (Jer 22:8)
3.	כִּי־חֲזָקִים הֵמָּה	that _____ are strong (Judg 18:26)
4.	חֲכָמִים אֲנִיחֶנּוּ	_____ are wise (Jer 8:8)
5.	וְאֲנֹכִי נָעַר קָטָן	And _____ am a young boy (1 Kgs 3:7)

17.4.2 Decide in the following examples between (a) interrogative pronouns and (b) yes/no interrogative words

1.	הֲאַתָּה אִישׁ־הָאֱלֹהִים	Are you the man of God? (1 Kgs 13:14)	
2.	וַיֹּאמֶר מִי דָוִד וּמִי בֶן־יִשָּׁי	And he said: <i>Who</i> is David and <i>who</i> is the son of Isai? (1 Sam 25:10)	
3.	מַה־זֹּאת	<i>What</i> is this? (Ex 13:14)	
4.	הֲאֵלֹהִים אָנִי	Am I God? (2 Kgs 5:7)	
5.	אַיֵּה שָׂרָה	<i>Where</i> is Sarah? (Gen 18:9)	

17.4.3 Translate the following expressions

Deut 30:12	בְּשָׂמִים הוּא	1.
Deut 4:6	הַגּוֹי הַגָּדוֹל הַזֶּה	2.
Judg 4:14	זֶה הַיּוֹם	3.
Gen 10:12	הִיא הָעִיר הַגְּדֹלָה	4.
Ex 33:4	הַדָּבָר הָרַע הַזֶּה	5.
Ex 11:3	הָאִישׁ מֹשֶׁה גָּדוֹל	6.
Sam 1 12:16	הַדָּבָר הַגָּדוֹל הַזֶּה	7.
Deut 32:4	וַיִּשָּׂר הוּא	8.
1 Kgs 3:7	וְאֲנֹכִי נָעַר קָטָן	9.

17.4.4 Translate in Hebrew

1. I am king

2. You (sf) are great.

3. He is Yahweh.

4. We are righteous.

5. The child of the woman is in the house.

18. Pronouns II

Vocabulary 24

162	45x	where?	אֵי
163	often used in yes/no and rhetorical questions	interrogative particle	הֶ
164	751x	what?	מָה
165	423x	who?	מִי
166	490x	again, still	עוֹד
167	126x	bone, skeleton, leg	עֶצֶם
168	54x	small	קָטָן

18.1 Personal suffixes

18.1.1 Introduction

The BH equivalent for "the horse of the king" is סוּס הַמֶּלֶךְ. If "of the king" were replaced by a personal pronoun, it would literally read in English as "the horse of him". However it is not normal to speak in this way. Rather, the expression "*his* horse" is used. The pronominal suffix is usually added, in BH, to the st cs form of the noun, to express the equivalent of *his* horse, *her* horse, *their* horses.

18.1.2 Paradigms of personal suffixes

i) *Masculine singular + personal suffixes*. In case the pronoun only contains unchangeable vowels (such as סוּס), the following suffixes are added to the noun:

MASCULINE SINGULAR				
with suffix sing	1c	ִי	סוּסִי	my horse
	2m	ְךָ	סוּסְךָ	your horse
	2f	ְךָ	סוּסְךָ	your horse
	3m	ו, הוּא	סוּסוֹ	his horse
	3f	הָ, הִיא	סוּסֶיהָ	her horse
with suffix pl	1c	ֵנוּ	סוּסֵינוּ	our horse
	2m	ֵכֶם	סוּסֵיכֶם	your horse
	2f	ֵכֶן	סוּסֵיכֶן	your horse
	3m	ֵהֶם, הֵם	סוּסֵיהֶם	their horse
	3f	ֵהֶן, הֵן	סוּסֵיהֶן	their horse

In case the pronoun contains one or more changeable vowels, e.g. דָּבַר vowel changes happen according to specific rules. See BHR §27.2.

ii) *Feminine singular + suffix*: In case a personal suffix is added to a feminine noun (morphologically speaking) it is added to

- A st cs form (i.e. תּוֹרַת or the normal תּוֹרָה)⁶
- Or a normal (stabs) form where the הָ has been declined to תָּ (i.e. תּוֹרַת the normal תּוֹרָה)

Using the table below, identify where the personal suffix has been added to the st cs form:

FEMININE SINGULAR		
with sing suffix	1c	תּוֹרַתִּי
	2m	תּוֹרַתְךָ
	2f	תּוֹרַתְךָ
	3m	תּוֹרַתּוֹ
	3f	תּוֹרַתָּהּ
with plural suffix	1c	תּוֹרַתֵּנוּ
	2m	תּוֹרַתְכֶם
	2f	תּוֹרַתְכֶן
	3m	תּוֹרַתָּם
	3f	תּוֹרַתָּן

iii) *Masculine and feminine plural+suffix*: In case the pronoun is plural, a different type of personal suffix is used, as can be seen in the following table:

MASCULINE PLURAL				
with sing suffix	1c	יָ	סוּסֵי	my horses
	2m	יָךְ	סוּסֵיךָ	your horses
	2f	יָךְ	סוּסֵיךָ	your horses
	3m	יָוָו יָוָו יָהוּ	סוּסָיו	his horses
	3f	יָהּ	סוּסֵיהָ	her horses
with plural suffix	1c	יָנוּ	סוּסֵינוּ	our horses
	2m	יָכֶם	סוּסֵיכֶם	your horses
	2f	יָכֶן	סוּסֵיכֶן	your horses
	3m	יָהֶם	סוּסֵיהֶם	their horses

⁶ תּוֹרַת = law

	3f	וְיָהֵן	סוּסֵיהֶן	their horses
FEMININE PLURAL				
with sing suffix	1c	וְתִי	תּוֹרוֹתַי	my laws
	2m	וְתִיךָ	תּוֹרוֹתֶיךָ	your laws
	2f	וְתִיךְ	תּוֹרוֹתֶיךְ	your laws
	3m	וְתָיו	תּוֹרוֹתָיו	his laws
	3f	וְתֶיהָ	תּוֹרוֹתֶיהָ	her laws
with plural suffix	1c	וְתִינוּ	תּוֹרוֹתֵינוּ	our laws
	2m	וְתִיכֶם	תּוֹרוֹתֵיכֶם	your laws
	2f	וְתִיכֶן	תּוֹרוֹתֵיכֶן	your laws
	3m	וְתִיהֶם	יְהֵם\תּוֹרוֹתָם	their laws
	3f	וְתִיהֶן	יְהֵן\תּוֹרוֹתָן	their laws

18.2 Exercises: personal suffixes

18.2.1 Recognising personal suffixes attached to nouns

Fill in the person and number of the personal suffixes and then translate the expressions in the right-hand column

MASCULINE SINGULAR				
with sing suffix			סוּסִי	
			סוּסֶיךָ	
			סוּסֶיךְ	
			סוּסוֹ	
			סוּסָהּ	
with plural suffix			סוּסֵינוּ	
			סוּסֵיכֶם	
			סוּסֵיכֶן	
			סוּסֵהֶם	
			סוּסֵהֶן	
MASCULINE PLURAL				
with sing suffix			סוּסִי	
			סוּסֶיךָ	
			סוּסֶיךְ	

			סוֹסִיּוֹ	
			סוֹסִיָּה	
with plural suffix			סוֹסִינֻ	
			סוֹסִיכֶם	
			סוֹסִיכֶן	
			סוֹסִיָּהֶם	
			סוֹסִיָּהֶן	

18.2.2 Exercise: Personal suffixes

Parse and translate the following expressions:

1. "Put your right hand **עַל־רֹאשׁוֹ**." (Gen 48:18)

2. "They threw dust **עָפָר** on **עַל־רֹאשָׁם**." (Josh 7:6)

3. "Lift up, **רָאשֵׁיכֶם** O gates." (Ps 24:7)

4. "And now **רָאשֵׁי** shall be high over my enemies." (Ps 27:6)

5. "Now **עֵינַי** shall be open **וְאָזְנִי** shall listen to the prayer." (2 Chron 7:15)

6. "Whoever closes **אָזְנוֹ** to the cry of the poor." (Prov 21:13)

7. "And he did **הָרַע בְּעֵינַי יְהוָה**." (2 Kgs 13:2)

8. "Moreover, **עֵינַיִנו** failed looking in vain for help." (Lam 4:17)

9. "The wicked with **אָפּוֹ** in the air." (Ps 10:4)

10. "The breath of אֶפְיָנוּ, the LORD's annointed, was taken in their pits." (Lam 4:20)
-
11. "By the blowing of אֶפְיָךְ the waters ... piled up." (Ex 15:8)
-
12. "בְּאַפִּי [the Lord] blew the breath of life." (Gen 2:7)
-
13. "Therefore I put my hook בְּאַפְּךָ." (Is 37:29)
-
14. "וְשִׁפְתֶיךָ witnessed against you." (Job 15:6)
-
15. "In all this Job did not sin בְּשִׁפְתָיו." (Job 2:10)
-
16. "שִׁפְתִּי must praise you." (Ps 63:4)
-
17. "בְּשִׁפְתִּי I will tell all the laws of your mouth." (Ps 119:13)
-
18. "יָדִינוּ did not shed this blood." (Deut 21:7)
-
19. "יָדְךָ was not bound." (2 Sam 3:34)
-
20. "He trains יָדִי to war." (2 Sam 22:35)
-
21. "All things that move upon the earth, are given בְּיָדְכֶם." (Gen 9:2)
-
22. "I wash כַּפִּי in innocence." (Ps 26:6)
-
23. "Till I proclaim זְרוֹעֶךָ to all the generations to come." (Ps 71:18)
-
24. "Even though I strengthened זְרוֹעֹתָם they..." (Hos 7:15)
-
25. "רָגֵלִים that are quick to rush to evil." (Prov 6:18)
-
26. "In due time רָגֵל will slip." (Deut 32:35)
-
27. "And she fell עַל-רִגְלָיו and said: ..." (1 Sam 25:24)
-

28. "Take the shoes מַעַל רַגְלֶיךָ (Ex 3:5)

29. "You put everything תַּחַת־רַגְלֶיךָ (Ps 8:7)

30. "Your word is a lamp לְרַגְלִי." (Ps 119:105)

31. "If רַגְלֶיךָ enter into the city, he shall die." (1 Kgs 14:12)

32. "In this manner you shall eat: ... your sandals בְּרַגְלֵיכֶם." (Ex 12:11)

33. "He is surely busy covering אֶת־רַגְלֶיךָ (Judg 3:24)

34. "You shall love the Lord your God וּבְכָל־נַפְשְׁךָ וּבְכָל־לִבְבְּךָ and with all your strength." (Deut 6:5).

35. "In the innocence of לִבְבִּי and with clean כָּפִי I did it." (Gen 20:5)

37. "He pierces בְּלִיֹּתִי, He spills my gall on the ground." (Job 16:13).

38. "You are close to their mouth, וְרִחוֹק מִבְּלִיֹּתֵיהֶם." (Jer. 12:2).

39. "til an arrow pierces כְּבִדִּי." (Prov 7:23)

40. "כְּבִדִּי is poured out on the ground because my people are destroyed." (Lam 2:11)

19. Pronouns III: Personal suffixes for prepositions and Cultural history VII

Vocabulary 25

169	769x	also, even, moreover	גַּם
170	78x	palace, temple	הֵיכָל
171		but, rather (exclusive x)	כִּי אִם
172	340x	thus (referring back)	כֵּן
173	5168x	not, no	לֹא
174	227x	internal organs, inside	קֶרֶב
175	32x	thanksgiving offering, thanksgiving song	תּוֹדָה

19.1 Personal suffixes for prepositions (לְ and בְ)

The same suffixes that are used with nouns may be added onto prepositions to express the equivalent of "for him, in her, to them, on us", etc. Most of the prepositions use the suffixes that are added to the singular nouns (see BHR §39.1/1), e.g.

Person	Singular		Plural	
1c	לִי	for me	לָנוּ	for us
2m	לְךָ	for you	לָכֶם	for you
2f	לְךָ	for you	לָכֶן	for you
3m	לוֹ	for him	לָהֶם	for them
3f	לָהּ	for her	לָהֶן	for them

Certain prepositions (אֶל, עַל and תַּחַת) use the suffixes that are attached to the plural nouns e.g.

Person	Singular		Plural	
1c	אֵלַי	to me	אֵלֵינוּ	to us
2m	אֵלֶיךָ	to you	אֵלֵיכֶם	to you
2f	אֵלֶיךָ	to you	אֵלֵיכֶן	to you
3m	אֵלָיו	to him	אֵלֵיהֶם	to them
3f	אֵלֶיהָ	to her	אֵלֵיהֶן	to them

Although nearly the same, the suffixes added to the preposition מן (which occurs frequently in BH) do differ in some regards from those given above, i.e.

Person	Singular		Plural	
1c	מִמֶּנִּי	from me	מִמֶּנּוּ	from us
2m	מִמְּךָ	from you	מִמְּכֶם	from you
2f	מִמְּךָ	from you	מִמֶּן	from you
3m	מִמֶּנּוּ	from him	מִמֶּהֶם	from them
3f	מִמֶּנָּה	from her	מִמֶּהֶן	from them

19.2 Transition to the monarchy: the nation asks for a king (1 Sam 8)

When Samuel became old, he made his sons אֶת־בָּנָיו judges שֹׁפְטִים over Israel לְיִשְׂרָאֵל.² The name of his first-born son was Joel, and the name וְשֵׁם of his second, Abijah; they were judges in Beer-sheba בְּבֵאֵר שֶׁבַע. ³Yet his sons בָּנָיו did not walk in his ways בְּדִרְכָּיו, but turned aside after gain; they took bribes and perverted justice.

Then all the elders of Israel אֲלֵ־שְׂמוּאֵל gathered together and came to Samuel at Ramah, ⁵and said to him אֱלֹו, “Behold, you אַתָּה are old and your sons וּבָנֶיךָ do not walk in your ways now appoint for us a king מֶלֶךְ to govern us לָנוּ like all the nations כְּכָל־הַגּוֹיִם.” ⁶But the thing הַדָּבָר displeased Samuel שְׂמוּאֵל when they said, “Give us לָנוּ a king מֶלֶךְ to govern us.” And Samuel אֱלִיהוָה prayed to the LORD.

⁷And the LORD said to Samuel אֱלֵ־שְׂמוּאֵל: “Hearken to the voice of the people הָעָם in all that they say to you אֲלִיךָ; for they have not rejected you אֶתְּךָ, but they have rejected me אֹתִי from being king over them עָלֵיהֶם.” ⁸According to all the deeds which they have done to me, from the day מִיּוֹם I brought them אֶתֶם up out of Egypt מִמִּצְרַיִם even to this day עַד־הַיּוֹם forsaking me and serving other gods, so they הֵמָּה are also doing to you לָךְ. ⁹Now then, hearken to their voice בְּקוֹלָם; only, you shall solemnly warn them לָהֶם, and show them the ways of the king who אֲשֶׁר shall reign over them עָלֵיהֶם.”

¹⁰So Samuel אֱלֵ־שְׂמוּאֵל told all the words of the LORD יְהוָה to the people אֶל־הָעָם who were asking a king מֶלֶךְ from him. ¹¹He said, “These זֶה will be the way/custom of the king who אֲשֶׁר will reign over you עָלֵיכֶם: he will take your sons אֶת־בְּנֵיכֶם and appoint them לֹו to his chariots and to be his horsemen, and to run before לִפְנֵי his chariots; ¹²and he will appoint for himself לֹו commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots.

¹³He will take your daughters to be perfumers and cooks and bakers. ¹⁴He will take the best of your fields and vineyards וְאֶת־שְׂדוֹתֵיכֶם and olive orchards and give them to his servants עֲבָדָיו. ¹⁵He will take the tenth of your grain and of your vineyards וְכִרְמֵיכֶם and give it to his officers and to his servants וְלַעֲבָדָיו. ¹⁶He will take your menservants אֶת־עֲבָדֵיכֶם and maidservants, and the best of your cattle and your asses וְאֶת־חֲמוֹרֵיכֶם, and put them to his work. ¹⁷ He will take the tenth of your flocks צֹאנְכֶם, and you shall be slaves. ¹⁸And in that day בַּיּוֹם הַהוּא you will cry out because of your king מֶלֶכְכֶם, whom אֲשֶׁר you have chosen for yourselves לָכֶם; but the LORD יְהוָה will not answer you אֶתְכֶם in that day בַּיּוֹם הַהוּא.”

¹⁹ But the people הָעָם refused to listen to the voice of Samuel שְׁמוּאֵל; and they said, “No לא! But אם כי we will have a king מֶלֶךְ over us עָלֵינוּ, ²⁰that we also גַּם-אֲנִיחֶנּוּ may be like all the nations בְּכָל-הַגּוֹיִם, and that our king מֶלְכֵנוּ may govern us and go out before us and fight our battles.” ²¹And when Samuel שְׁמוּאֵל had heard all the words of the people אֶת כָּל-דִּבְרֵי, he repeated them in the ears of the LORD יְהוָה. ²²And the LORD יְהוָה said to Samuel שְׁמוּאֵל: “Hearken to their voice בְּקוֹלָם, and make them לָהֶם a king מֶלֶךְ.” Samuel שְׁמוּאֵל then said to the men of Israel אִישׁ לְעִירוֹ, “Go every man to his city יִשְׂרָאֵל.”

19.3 Exercise: Recognition of personal suffixes and vocabulary

Fill in the missing English expressions. Be sure you are able to fully parse each word.

When Samuel became old, he made אֶת-בָּנָיו שְׁפָטִים over
 לִישָׁרָאֵל. ²The name of his first-born son was Joel, ... וְשֵׁם of his second, Abijah; they
 were שְׁפָטִים בְּבֹאֵר שְׁבַע. ³Yet..... בָּנָיו did not walk
 בְּדֶרֶכָיו, but turned aside after gain; they took bribes and perverted justice.

⁴Then אֶל-שְׁמוּאֵל at Ramah, ⁵and said אָלָיו, “Behold, ... אַתָּה are old וּבָנֶיךָ do not walk
 בְּדֶרֶכֶיךָ; now appoint for us a מֶלֶךְ to govern לָנוּ like
 בְּעֵינֵי שְׁמוּאֵל when they said, “Give לָנוּ a מֶלֶךְ to govern us.” And שְׁמוּאֵל prayed
 אֶל-יְהוָה.

⁷And the LORD said אֶל-שְׁמוּאֵל “Hearken הָעָם in all that they say אֲלֵיךְ; אַתָּה, כי לא אתָּה, they have rejected, but they have rejected
 אֶתִּי being king עָלֵיהֶם. ⁸According to all the deeds which they have done to me, ... מִיּוֹם I brought אֶתָּה up מִמַּצָּרִים even
 לָךְ. לְךָ, forsaking me and serving other gods, so הֵמָּה are also doing
⁹Now then, hearken בְּקוֹלָם; only, you shall solemnly warn לָהֶם, and show them the ways of the king אֲשֶׁר shall reign עָלֵיהֶם.”

¹⁰So אֶל-הָעָם who were asking a מֶלֶךְ from him. ¹¹He said, “..... זֶה will be the custom/way of the king
 אֲשֶׁר will reign עָלֵיהֶם: He will take אֶת-בְּנֵיהֶם and appoint them
 לֹו to his chariots and to be his horsemen, and to run לְפָנָיו his chariots; ¹²and he will appoint לֹו commanders of thousands and commanders of fifties, and

some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots.

¹³He will take וְאֶת־בְּנוֹתֵיכֶם to be perfumers and cooks and bakers. ¹⁴He will take the best of our olive orchards
אֶת־שְׂדוֹתֵיכֶם וְאֶת־כַּרְמֵיכֶם and give them to עֲבָדָיו. ¹⁵He will take the tenth of your grain and of כַּרְמֵיכֶם and give it לְעֲבָדָיו. ¹⁶He will take וְאֶת־חֲמוֹרֵיכֶם and the best of your cattle
and put them to his work. ¹⁷He will take the tenth of צֹאנֶיךָ, and you shall be
מְלָכְכֶם. ¹⁸And בְּיוֹם הַהוּא you will cry out because of לְעֲבָדִים. ¹⁸And
אֲשֶׁר you have chosen..... לָכֵן; but יְהוָה will not answer
אֶתְכֶם.

¹⁹But הָעָם refused to listen..... שְׂמוּאֵל; and they said,
“.....! וְלֹא..... אִם כִּי אֵם we will have מֶלֶךְ..... עָלֵינוּ, ²⁰that we also may be
..... בְּכָל־הַגּוֹיִם, and that מְלִכְנוּ may govern us and go out
לְפָנֵינוּ and fight our battles.” ²¹And when שְׂמוּאֵל had heard
..... אֶת כָּל־דְּבָרֵי הָעָם, he repeated them
יְהוָה. ²²And יְהוָה said אֶל־שְׂמוּאֵל, “Hearken to
שְׂמוּאֵל then said מֶלֶךְ.” לָהֶם a בְּקוֹלָם, and make
..... אֶל־אֲנָשֵׁי יִשְׂרָאֵל, “Go every
”אִישׁ לְעִירוֹ.”

20. Verbs I

Vocabulary 26

176	495x Qal 240x Qal pass 26x Niph 38x Piel 10x Hiph 176x	Qal perf 3fs יָלְדָה she gave birth to Hiph perf 3ms הוֹלִיד he fathered	he fathered (a child)	יָלַד
177	1076x Qal 1030x Hiph 35x	wc+Qal impf 3ms וַיֵּשֶׁב	he sat, dwelled	יָשַׁב
178	223x Qal 204x Niph 17x		he wrote	כָּתַב
179	2009x Qal 1919x, Niph 82x	wc+Qal impf 3ms וַיִּתֵּן Qal inf cs תֵּת	he gave	נָתַן
180	2622x Qal 2522x Niph 99x	wc+Qal impf 3ms וַיַּעַשׂ Niph perf 3ms נַעֲשֶׂה	he did, he made (Qal) it was made, done (Niph)	עָשָׂה
181	1301x Qal 1128x Niph 101x Hiph 62x	wc+Qal impf 3ms וַיֵּרָא Niph perf 3ms נִרְאָה Hiph perf 3ms הִרְאָה	he saw (Qal) he appeared, became visible (Niph) he showed, let someone see (Hiph)	רָאָה
182	212x Qal 198x		he lied down, he slept (with)	שָׁכַב

Vocabulary 27

183	215x Qal 198x	Qal Impf 3ms יֶאֱהֵב	he loved, liked	אָהַב
184	5284x	wc+Qal impf 3ms וַיֹּאמֶר	he said	אָמַר
185	80x		darkness	חֹשֶׁךְ
186	380x Qal 307x Hiph 67x	wc+Qal impf 3ms וַיֵּרֶד	he went down	יָרַד

187	347x Qal 297x Hiph 49x	Hiph perf 3ms מָלַךְ	he reigned (Qal) he installed x as king (Hiph)	מָלַךְ
188	732x Qal 662x Niph 63x	Niph perf 3ms נִקְרָא	he called, named, read (Qal) he was summoned; it was proclaimed, mentioned (Niph)	קָרָא
189	847x Qal 564x Piel 267x		he sent (Qal) he let go, dismissed (Piel)	שָׁלַח

20.1 Verbs and the manner in which sentences are constructed

20.1.1 Subject and predicate

A sentence consists of a subject and a predicate.

The subject is a person, matter or thing with which the rest of the sentence deals: by ascribing something (characteristic or action) to the subject, e.g.

גָּדוֹל יְהוָה	The Lord [subject] is great (Ps 48:2)
אִישׁ אֱלֹהִים אַתָּה	You (subject) are a man of God (1 Kgs 17:24)
וּשְׁמוּאֵל שָׁכַב בְּהֵיכַל יְהוָה	and Samuel [subject] slept in the temple of the Lord (1 Sam 3:3)
וַתֵּלֶד הָגָר לְאַבְרָם בֵּן	And Hagar [subject] bore Abram a son (Gen 16:15)
שָׂרַי אִשְׁתׁ אַבְרָם לֹא יָלְדָה לוֹ	Sarai, the wife of Abram [subject] , bore him no children (Gen 16:1)
וַיַּעֲשׂוּ־בֵן מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה	Moses and Aaron [subject] did as the LORD commanded (Ex 7:20)

A **subject** is therefore always a noun or a pronoun that takes the place of the noun or a **noun phrase**. This noun phrase is nothing other than a noun that has been expanded in some manner, e.g.

- Sarah, the wife of Abraham, by means of a constructus-connection and an apposition connection
- Moses and Aaron, by means of a word chain

A **predicate** is the characteristic or action that is attributed to the subject:

גָּדוֹל יְהוָה	The Lord is great (Ps 48:2)
אִישׁ אֱלֹהִים אַתָּה	You are a man of God (1 Kgs 17:24)
וַתֵּלֶד הָגָר לְאַבְרָם בֵּן	And Hagar bore Abram a son (Gen 16:15)

A **predicate** can therefore be any word (s) or phrase that expresses a characteristic or action, e.g.

- An Adjective (AP): great
- A Noun phrase (NP): a man of God
- A Verbal phrase (VP): did sleep, die

20.1.2 Complements and adjuncts

In BH noun sentences are those sentences where the predicate is a **NP (noun phrase)**, e.g.

אִישׁ אֱלֹהִים אָתָּה You **are a man of God** (1 Kgs 17:24)

AP (adjectival or adverbial phrase), e.g.

גָּדוֹל יְהוָה The Lord **is great** (Ps 48:2)

of PP (prepositional phrase), e.g.

אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ I the LORD **am in the land** (Ex 8:18)

A **Verbal sentence** is constructed by using a **verb** with or without a complement (e.g. object, indirect object, etc.), e.g.

וּתָמָת רָחֵל And **Rachel** died (Gen 35:19)

וַרְאִיתִי אֶת־הַדָּם and I saw **the blood** (Ex 12:13)

לְזֶרְעֶךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת **To your** descendents I give **this land** (Gen 16:15)

וַיֵּשֶׁב בַּמִּדְבָּר And he lived in the desert (Gen 21:20)

The **types and number of complements** of the predicate of the verbal sentence are determined by the meaning of the verb, e.g.

The clause "And Rachel *died*" "die" has no complement for a full sentence to be realised.

- In "I see the blood", see demands a complement, i.e. the blood. This type of complement is called the object of the sentence.
- In "To your descendents I give this land", give demands two complements, i.e. to your descendents and this land. The second is the direct object and the first the indirect object.
- Verbs of movement such as in *He lived in the desert* demand a complement that cannot be described as a direct or indirect object. The complement (in the desert) is rather called a **complement of place (or an extension of place)**.
- **Adjuncts** are sentence constituents that are not demanded by the verb in a sentence. They are usually descriptions of time, place or manner of situation, e.g.

דְּבַר־יְהוָה אֵלַי בַּבֹּקֶר The word of the LORD came to me **in the morning** (lit. the word was to me in the morning) (Ezek 12:8)

וַשְּׁמוּאֵל שָׁכַב בְּהֵיכַל יְהוָה And Samuel slept **in the temple of the Lord** (1 Sam 3:3)

In BH the distinction is made between verbs that express an action and verbs that express a state of being, the so-called **stative verbs**. A characteristic of stative verbs is that they do not take a complement.

וַיִּגְדַּל שְׁמֶךָ So that your Name **may be great** (2 Sam 7:26)

The aforementioned is usually expressed in English by an adjective, e.g.

- He is great

Verbs that do express something that is happening, but do not take a complement, are called **non-transitive** verbs. In contrast, **transitive** verbs can take one or more complements.

וַתָּמָת רָחֵל And Rachel died (Gen 35:19)

וַרְאִיתִי אֶת־הַדָּם And I see **the blood** (Ex 12:13)

20.2 Exercise in the recognition of sentence constituents

1. **Identify the following in 1 Sam 8:**
 - a. Verbal sentences with transitive verbs
 - b. The complement of the verbal sentences
 - c. The adjuncts in the verbal sentences

Then all the elders of Israel gathered together
and came to Samuel at Ramah,
and said to him,

“Behold, you are old
and your sons do not walk in your ways;
now appoint for us a king

But the thing displeased Samuel
when they said,

“Give us a king.”

And Samuel prayed to the LORD.

And the LORD said to Samuel,

“Hearken to the voice of the people;
for they have not rejected you
but they have rejected Me
Now then, hearken to their voice;
only, you shall solemnly warn them,
and show them the ways of the king
who shall reign over them.”

2. **Answers to the above exercise**
 - a. Verbal sentences with transitive verbs
 - (1) and said to him,
“Behold, you are old
and your sons do not walk in your ways;
now appoint for us a king
 - (2) now appoint for us a king
 - (3) when they said,
“Give us a king.”
 - (4) “Give us a king.”
 - (5) And Samuel prayed to the LORD.
 - (6) And the LORD said to Samuel,
“Hearken to the voice of the people;
for they have not rejected you,
but they have rejected Me
Now then, hearken to their voice;
only, you shall solemnly warn them,
and show them the ways of the king
who shall reign over them.”

(7) "Hearken to the voice of the people;
 (8) for they have not rejected you,
 (9) but they have rejected Me
 (10) but they have rejected Me
 (11) Now , hearken to their voice;
 (12) only, you shall solemnly warn them,
 (13) and show them the ways of the king
 (14) who shall reign over them."

b. & c. The complements and adjuncts of the verbal sentences

(Then: *adjunct:time*) [all the elders of Israel =*subject*] came together

and [they=*subject*] went [to Samuel in Rama=*complement:place*]

and [0=*subject*] said [to him=*ind. object*]: ["direct speech"=*subj.*]

Behold, you are old

and [your sons=*object*] do not walk [in your ways=*compl:place*];

[0=*subject*] appoint (now=*adjunct:time*) [a king=*subject*] [over us=*ind. object*]

But the thing displeased Samuel

(then: *adjunct:time*) [they =*subject*] said: ["direct speech"=*object*]

[0=*subject*] give [us =*ind. object*] [a king =*object*]

and [Samuel=*subject*] prayed [to the Lord=*prep. object*]

(Now=*adjunct:time*) [the LORD=*subject*] said [to Samuel=*ind. object*]:["direct speech"=*object*]

[0=*subject*] Hearken [to their voice =*prep. object*]

For not [you=*object*] [they =*subject*] have rejected

[Me=*object*] [they =*subject*] have rejected

[0=*subject*] Hearken [now?] [to them =*prep. object*]

[you=*subject*] must only (solemnly =*adjunct:manner*) warn [them =*object*]

and [0=*subject*] show [them=*ind.object*] [the ways of the king =*object*]

[who=*subject*] shall reign [over them =*prep. object*].

21. Word (or constituent) order in BH sentences

Word order refers here to the sequence of constituents in a BH sentence. When talking about *normal* word order, it refers to the **sequence of sentence constituents**, to which no particular meaning can be attributed. Conjunctions (e.g. וְ and כִּי), negative words (לֹא), interrogative words, etc. are not taken into consideration when determining whether the word order is normal or marked. This means that in the following sentences וְעַתָּה and לֹא are not taken into consideration when inquiring about the normalcy or markedness of the word order.

וְעַתָּה לֹא־אַתָּם שְׁלַחְתֶּם אֹתִי הֵנָּה
כִּי הָאֱלֹהִים In the light of this, *not you* sent me here...
(Gen 45:8)

21.1 Nominal (verbless) sentences

21.1.1 The *unmarked order* in a nominal (verbless sentence) is:

Subject + Predicate

הָאִישׁ מֹשֶׁה גָּדוֹל The man Moses is *great* (Ex 11:3)

21.1.2 The *marked order* in nominal (verbless) sentence is:

Predicate + Subject

אָחַתִּי הִיא (Why did you say) She is my sister (Gen 12:19)

21.2 Verbal sentences

21.2.1 If all the sentence constituents are lexicalised, the unmarked order in verbal sentences:

Verb + Subject + Object

וַיִּקְרָא מַלְאָךְ יְהוָה אֶל־אַבְרָהָם And the messenger (angel) of the Lord called Abraham... (Gen 22:15)

If the object or another complement was expressed with a preposition + personal suffix, it would be placed as close as possible to the verb. It might even stand between the verb and the subject, without any significance being given to this order.

וַיִּקְרָא אֵלָיו מַלְאָךְ יְהוָה And the messenger (angel) of the Lord called him... (Gen 22:11)

21.2.2 The *marked order* in verbal sentences is:

Sentence constituent (subject, any complement or adjunct) + Verb

וַיֹּאמֶר יְהוָה
יְהוּדָה יַעֲלֶה (¹After the death of Joshua the people of Israel inquired of the LORD, "Who shall go up first for us against the Canaanites, to fight against them?") ²The LORD said, "*Judah* must go up; behold, I have given the land into his hand."
(Judg 1:1-2)

When the characters in a narrative talk to each other, the marked word order is used to make the fronted constituent the **focus of the sentence**. By "focus of a sentence" it is meant that the information provided by the "focused" item carries more weight than any other information given in that sentence. In Judg 1:2 the speaker (the Lord) and the hearers (the Israelites) know (with reference to the question in Jud1:1) that "some-one must go up against the Canaanites to fight against them". In the utterance "Judah shall go" the information that the fronted subject provides, carries the most weight. The identity of the people to go up is supplied.

22. Verbs II

Vocabulary 28

190	1547x Qal 1412x Piel 25x Hithpael 64x Hiph 45x	wc+Qal impf 3ms וָלַךְ	he went/walked	הָלַךְ
191	455x Qal 307x Niph 141x		he found, reached, met (Qal) it was found (Niph)	מָצָא
192	434x Qal 367x Hiph 61x	Qal impf 3ms יָפַל(ו)	he fell	נָפַל
193	889x Qal 609x Niph 18x Hiph 258x	Niph perf 3ms נָעַלָה Hiph perf 3ms הֶעֱלָה	he went up, ascended (Qal) he was lifted (Niph) he made someone go up (Hiph)	עָלָה
194	303x Qal 234x Niph 21x Hiph 29x	פָּקַד עָלַי he punished	he visited, appointed,	פָּקַד
195	1159x Qal 1051x		he heard, obeyed	שָׁמַע
196	468x Qal 427x Niph 37x		he kept, observed, preserved	שָׁמַר

Vocabulary 29

197	392x		gold	זָהָב
198	1060x		look(!), here is...	הִנֵּה
199	947x Qal 822x Niph 41x Hiph 71x	Qal impf 3ms יָדַע Niph perf 3ms נִדְעָה	he knew, he noticed, he knew intimately	יָדַע
200	577x		thus, so (cataphoric)	כֹּה

201	403x		silver, coin	כֶּסֶף
202	966x Qal 938x Qal pass15x	Qal impf 3ms יָקַח	he took, seized	לָקַח
203	181x		command, order	מִצְוָה

Vocabulary 30

204	815x Qal 745x Niph 45x Hiph 20x	Qal impf 3ms יָאָכַל	he ate	אָכַל
205	223x		he remembered	זָכַר
206	193x	Qal impf 3ms יָוָחַל/כָּל	he was able, endured	יָכַל
207	41x Piel 30x	Piel perf 3ms יָסַר	he instructed (Qal) he rebuked (Piel)	יָסַר
208	231x Qal 160x Hiph 66x	wc+Qal impf 3ms וַיִּירֶשׁ	he took possession of, he was heir to	יָרַשׁ
209	288x Qal 134x Niph 73x	often בָּרַת בְּרִית he cut a covenant	he cut	בָּרַת
210	656x Qal 599x Niph 33x)	Qal impf 3ms יָשָׂא	he lifted, carried, took away	נָשָׂא

22.1 Characteristics of verbs

22.1.1 Introduction

Just as BH nouns can be expanded by a definite article, an adjective, st cs, etc., so too can BH verbs be expanded in a number of different ways:

- With regard to **time/tense** when it happened:
Past tense He *slept*.
Future tense He *shall sleep*.
- With regard to the **type of action** involved here:
Active He *called* the boy.
Passive The boy *was called*.
- With regard to the **manner** of the action happening:

Speed	He walks <i>slowly/quickly</i> .
Frequency	He walks <i>often</i> .

In BH certain **grammatical** forms of the verb are used to indicate whether a verb is active or passive. In much the same way other forms are used to indicate time/tense of a verb.

22.1.2 Outstanding characteristics of BH verbal forms

i) All BH verbs may be reduced to **three consonants**. These three consonants are called the **root** of the verb. In BH dictionaries verbs are indexed according to this root.

ii) A root can be "expanded" to one or more **stem-formations**. The seven main stem-formations are Qal, Niphal, Piel, Pual, Hithpael, Hiphil, and Hophal. These stem-formations indicate whether the verb is active, passive, reflexive or causative. Normally it is safer to look up the meaning of a stem formation in the dictionary.

iii) The **person, gender and number** of a (finite) BH verb are indicated by means of prefixes and suffixes added to the root of the verb, e.g. in כָּתַבְתִּי note the suffix תִּי indicating the first person singular.

iv) The following **verbal conjugations** are defined:

⇒	Perfect form:	כָּתַב	he wrote
⇒	Imperfect form:	יִכְתֹּב	he will write
⇒	Imperative form:	כָּתֹב	write!!
⇒	Infinitive form:	כָּתֹב	to write
⇒	Participle:	כּוֹתֵב	writing

v) A distinction is made between finite and infinitive verbs. The infinitive and participle are not marked for person or time.

vi) BH verbal sentences normally begin with the verb, followed by the subject, object, indirect object and adverbial adjuncts.

vii) The subject and verb are always congruent in gender and number, e.g.

כָּתַב הָאִישׁ	the man (he) wrote
כָּתְבָהּ הָאִשָּׁה	the wife (she) wrote

viii) In cases where the object is definite, it is preceded by the object marker אֶת. If written joined to the word, the vowel is shortened to אֶת- . Personal suffixes may also be joined to the object marker. See BHR§ 33.4/1.

וְאָבִיו שָׁמַר אֶת־הַדָּבָר:	His father remembered the matter (Gen 37:11).
אֵלַי שְׁלַח יְהוָה	Me the Lord sent (1 Sam 15:1)

22.2 Qal perfect conjugation

The congruency of BH verbs with their subject is accomplished by changing the "form" of the verb. So there is for each "person" a specific form (some of these are similar to the pronoun of that "person"). The following table must be learnt by heart:

Qal Perfect forms			
he wrote		כָּתַב	3ms
she wrote		כָּתְבָה	3fs
you (m) wrote	אַתָּה	כָּתַבְתָּ	2ms
you (f) wrote	אַתְּ	כָּתַבְתְּ	2fs
I wrote	אֲנִי	כָּתַבְתִּי	1cs
they wrote		כָּתְבוּ	3cp
you (m) wrote	אַתֶּם	כָּתַבְתֶּם	2mp
you (f) wrote	אַתֶּן	כָּתַבְתֶּן	2fp
we wrote	אֲנַחְנוּ	כָּתַבְנוּ	1cp

22.3 Meaning of the Qal perfect form

i) The perfect can express action, events and/or facts that are already *complete in the past*.

וְלַחֲשֹׁךְ קָרָא לַיְלָה And He called the darkness "Night" (Gen 1:5).

ii) The perfect may express a *state of affairs* or a condition.

It is mostly expressed by the stative verbs. Furthermore, a stative verb can not be "done once and completed". There is always some continuance. The translation will be determined by the context. In *dialogue* it is usually present tense. In *narrative* material it is usually past tense.

אֲנִי זָקֵנָתִי (And he said to them,) "I *am old*" (Josh 23:2).

כִּי אֶת־חַנָּה אָהָב For he *loved* Hannah (1 Sam 1:5).

iii) The perfect can express a *performative action*.

A performative action is an action that goes together with an expression.

נִתַּתִּי אֶתְךָ עַל כָּל־אֶרֶץ מִצְרַיִם I *appoint* you over the whole Egypt (Gen 41:41).

22.4 Exercises: Verbs II

22.4.1 Parse each of the following forms

BH	Pers	Number	Gender	Root	Meaning
כָּתַבְנוּ					
שָׁלַחְתָּ					
מָלַכְתִּי					
אָהַבְתָּ					
שָׁלַחְנוּ					
יָרַדְתִּי					
שָׁמְרָה					
פָּקַדְתָּם					
הָלַכוּ					
שָׁכַב					

22.4.2. Translate the following sentences

Josh 5:6	הָלַכוּ בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר	1.
Gen 26:32	מֵצְאוּנוּ מֵיִם	2.
Ex 5:1	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל	3.
2 Chron 34:21	לֹא־שָׁמְרוּ אֲבוֹתֵינוּ אֶת־דְּבַר יְהוָה	4.
Ruth 1:6	כִּי שָׁמְעָה בְשָׂדֶה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוֹ	5.
Ex 19:3	וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים	6.
Jer 44:10	וְלֹא־הָלְכוּ בְּתוֹרָתִי	7.

Hos 11:1	וּמִמְצָרִים קָרָאתִי לְבָנִי	8.
1 Sam 8:3	וְלֹא־הֵלְכוּ בָנָיו בְּדַרְכּוֹ	9.
1 Sam 15:1	אֲתִי שְׁלַח יְהוָה	10.
Deut 5:24	וְאֶת־קִלּוֹ שָׁמַעְנוּ מִתּוֹךְ ⁷ הָאֵשׁ	11.
1 Sam 13:13	לֹא שָׁמַרְתָּ אֶת־מִצְוַת יְהוָה אֱלֹהֶיךָ	12.
Gen 37:4	כִּי־אָתּוֹ אָהָב אָבִיהֶם מִכָּל־אֶחָיו	13.
Gen 21:17	כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנָּעַר	14.
1 Ki 11:21	וַהֲדָד שָׁמַע בְּמִצְרַיִם כִּי־שָׁכַב דָּוִד עִם־אֲבֹתָיו	15.
Job 1:16	אִישׁ אֱלֹהִים נִפְלֵה מִן־הַשָּׁמַיִם	16.
Ps 119:136	לֹא־שָׁמְרוּ תוֹרַתְךָ	17.
Joel 4:5	כִּסְפִּי וְזִהְבִּי לְקַחְתֶּם	18.
Num 14:22	וְלֹא שָׁמַעְוּ בְּקוֹלִי:	19.
Judg 14:4	וְאֲבָיו וְאִמּוֹ לֹא יָדְעוּ כִּי מִיְּהוָה הִיא	20.

⁷ vanuit

23. Verbs III

Vocabulary 31

211	2571x Qal 1999x Hiph 548x	Qal perf 3ms and Qal ptcp ms בא wc+Qal impf 3ms וַיָּבֹא Hiph perf 3ms הֵבִיא wc+Hiph impf 3ms וַיְבִיא and וַיְבִיא	to come, arrive	בוא
212	290x Qal 82x Piel 64x Hithpael 27x Hiph 117x	Piel perf 3ms חָזַק Hiph perf 3ms הִחֲזִיק	he was strong, grew strong, prevailed over (Qal) he made firm, strengthened (Piel) he grasped, kept hold of (Hiph)	חזק
213	284x Qal 205x Pi 56x Hiph 23x		he lived, stayed alive	חיה
214	1067x Qal 785x Hiph 277x	Qal impf 3ms יָצָא	he went/came out	יצא
215	465x		he journeyed through, passed over	עבר
216	522x Qal 435x Hiph 85x	Hiph perf 3ms הִעֲמִיד	he stood (Qal) he brought to a halt (Hiph)	עמד
217	439x		a long time, eternity	עולם

Vocabulary 32

218	729x		not	אֵל
219	1068x		if, or	אם
220	213x		messenger, angel	מַלְאָךְ
221	433x		now	עַתָּה

222	133x		lest, so that not	פֶּן
223	494x	wc+Piel impf 3ms וִיִּצְוֶה	he command, ordered (Piel)	צִוָּה
	Piel 485x			
224	129x		he settled, lived	שָׁכַן
	Qal 111x			

23.1 Qal imperfect conjugation (also referred to as *yiqtol* or prefix conjugation)

23.1.1 Introduction

The person, gender and number of the perfect form are expressed by means of suffixes. For this reason it is sometimes called the *suffix conjugation*. In contrast **imperfect forms** use **prefixes** to indicate person, gender and number. For this reason it may also be called the *prefix conjugation*.

Imperfect forms refer, broadly speaking, to **incomplete action** which is often translated by the **future or present tense**.

23.1.2 Morphology of the imperfect forms

The imperfect displays the following forms:

יִכְתֹּב	3ms	he shall write
תִּכְתֹּב	3fs	she shall write
תִּכְתֹּב	2ms	you (m) shall write
תִּכְתְּבִי	2fs	you (f) shall write
אֶכְתֹּב	1cs	I shall write
יִכְתְּבוּ	3mp	they (m) shall write
תִּכְתְּבֶנָּה	3fp	they (f) shall write
תִּכְתְּבוּ	2mp	you (m) shall write
תִּכְתְּבֶנָּה	2fp	you (f) shall write
נִכְתֹּב	1cp	we shall write-

Note the following characteristics:

- Person is expressed mainly by prefixes but also sometimes by means of suffixes.
- The prefix forms a closed syllable with the first root consonant and the vowel pattern of the Qal imperfect is usually / ִ- ֻ- / .
 - Before the consonantal suffix the / ִ- / is unchanged, e.g. תִּכְתְּבֶנָּה.
 - Before a vowel suffix the / ִ- / becomes an audible *shwa* e.g. תִּכְתְּבוּ.
- Only in the 1 common singular and 1 plural forms are there no morphological differences between the masculine and feminine forms.

- iv) The form of the 2 masculine singular and the 3 feminine singular display the same morphological form. The context within which the words are used will usually provide clues to help differentiate the difference. The same is true for the 2 feminine plural and 3 feminine plural forms.
- v) A difference is made between the masculine and feminine form of the third person.

23.2 Meaning of the Qal imperfect form

It has been mentioned that the **imperfect form (or *yiqtol*)**, broadly speaking, refers to **incomplete events** that may be translated with the **future or present tense**. As in the case of the perfect form, the imperfect form does not only carry one meaning. It may have the following nuances in meaning:

- i) The imperfect form usually expresses what will happen in the future as definite events or expectations. In most cases the verb in English is translated by the “*future tense*”.

תִּמְלֹךְ עַל־יִשְׂרָאֵל You shall reign over Israel. (1Sam 23:17)

- ii) The imperfect form also expresses *habitual action*.

This habitual action mainly refers to repeated and uncounted action.

וּתְפִלַּת צְדִיקִים יִשְׁמַע: And the prayer of the righteous He *hears*
(Prov 15:29)

In narratives it is usually embedded in the context of events which happened in the past.

יִקְרָא אֵלַי אֶת כָּל־הַדְּבָרִים הָאֵלֶּה He *used to dictate* all these words to me
(Jer 36.18).

- iii) The imperfect form expresses certain *modalities*.

a. The possibility or potentiality of events

בְּכָל־מָקוֹם אֲשֶׁר תִּדְרֹךְ בְּרִגְלֶיךָ בּוֹ Every place where you *set* your foot (lit. the
sole of your foot) (Josh 1:3)

b. The (un)desirability of events

לֹא בִי־מֶלֶךְ יִמְלֹךְ עָלֵינוּ No, but a king *must rule* over us (1 Sam
12:12)

c. Directive

A directive is a language activity with which the speaker wants to influence his hearer, e.g. a command, request, call, etc. With direct directives the desires of the speaker come into play, and a speaker expresses this directly so that his audience may adjust their behaviour accordingly. Mostly, directive is marked in BH morphology as cohortative, imperative or jussive. In BH the imperative with **לֹא** is used to express the negative or prohibitive command (you *may not*...).

לֹא תִרְצַח: ⁹ You *may not murder* (Ex 20:13)

⁸ וּתְפִלַּת = and the prayer of

⁹ The root רצח is used relatively seldom in the Old Testament. Originally it referred to the killing of some-one in circumstances where revenge is relevant. Later, it referred to murder for personal reasons.

23.3 Exercises: Verb III

23.3.1 Parse each of the following forms

BH form	Conj	Person	Number	Gender	Root	Meaning
נִזְכָּר						
יִלְדָּה						
יִרְדּוּ						
תִּשְׁמְעוּ						
נִשְׁמַר						
אֶכְרַת						
תִּכְתְּבֶנָּה						
תִּשְׁמַע						
יִמְצָא						
תִּמְלֹךְ						
שְׁמֶרֶת						
שְׁמֶרְתֶּם						

23.3.2 Translate the following sentences and phrases

Lev 26:42	וְהָאָרֶץ אֲזָכָר	1.
Ps 89:32	וּמִצֹּתַי לֹא יִשְׁמְרוּ	2.
Ps 132:12	אִם־יִשְׁמְרוּ בְנִידָא בְּרִיתִי	3.
Gen 22:12	אַל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר	4.
Jer 11:11	וְלֹא אֲשַׁמַּע אֲלֵיהֶם	5.
Gen 17:9	וְאַתָּה אֶת־בְּרִיתִי תִשְׁמָר אֵתָּה וְזִרְעְךָ אַחֲרָיִךְ	6.

1 Kgs 1:13	כִּי־שָׁלְמָה בְּגָד יִמְלֶךְ אַחֲרָי	7.
Is 43:25	וְחִטֵּאתֶיךָ לֹא אֶזְכֹּר	8.
Ezech 43:7	אֲשַׁכֵּן־שָׁם בְּתוֹךְ בְּנֵי־יִשְׂרָאֵל לְעוֹלָם	9.
2 Sam 3.13	אֲנִי אֶכְרֹת אֶתְךָ בְּרִית	10.
Deut 7.2	לֹא־תִכְרֹת לָהֶם בְּרִית	11.

24. The different types of waws

Vocabulary 33

226	377x	wc+Qal impf 3ms וִיבֶן	he built	בָּנָה
226	231x		iniquity, guilt, misdeed	עֲוֹן
227	330x		tree, wood	עֵץ
228	498x		mouth, opening, order	פֶּה
229	586x	Qal perf 3ms שָׂם	to put, place, set	שָׂם
230	834x		there	שָׁם
231	117x		he burned	שָׂרַף

24.1 The waw-copulative

The *waw-copulative* is the ordinary conjunction ו (and) that may be added to any word as a preposition to join words, phrases and sentences. Depending on the form and meaning of the word to which it is joined, it may differ in form: ו, וּ, וַ, וְ, וִי, וֵ, וֹ, וֹ. Together with the perfect and imperfect form, the *waw-copulative* has no semantic value other than "and". Different underlying semantic meanings of the relationship between the sentences joined by the *waw-copulative* may be expressed on the surface, e.g. ו may sometimes be translated as "but."

24.2 The waw-consecutive

The *waw-consecutive* is a special use of the conjunction ו (and) with the perfect and imperfect forms. In front of the so-called short *imperfect forms* the *waw-consecutive* has the form וַ with doubling of the consonant that follows it or compensatory lengthening of the vowel of ו (the construction is also called the *wayyiqtol* form), e.g.

וַיִּכְתֹּב = ו + יִכְתֹּב

Before perfect forms the *waw-consecutive* has the normal form of the conjunction ו (the construction is also called the *weqatal* form), e.g.

וְכָתַב = ו + כָּתַב

The *waw-consecutive* is also called the *waw-conversive* because it often looks as if it changes the time of a short imperfect form to the past, and the time of the perfect form to the future, e.g.

וַיִּכְתֹּב בַּסֵּפֶר And he *wrote* in the book (1 Sam 10:25)

וְעַבַּדְתֶּם אֹתָנוּ And you *shall* serve us (1 Sam 17:9)

The *waw*-consecutive is more widely used, mainly to express **progression** such as temporal and logical succession. It is also used to **introduce new stories** and to **determine the flow of a story**. Although the consecutive imperfect (wc + imperfect) usually follows on a perfect form or another consecutive wc + impf, and the consecutive perfect (wc + perfect) usually follow on an imperfect form or another consecutive perfect, there are also other possibilities.

24.3 Exercises: *waw*-copulative and consecutive

Read the following sentences aloud

Parse the verbs and translate each clause.

Gen 21:32	וַיִּכְרְתוּ בְרִית בִּבְאֵר שָׁבַע	1.
Ex 6:5	וְאָזְכָּר אֶת־בְּרִיתִי:	2.
Gen 30:22	וַיִּזְכֹּר אֱלֹהִים אֶת־רַחֵל וַיִּשְׁמַע אֵלֶיהָ אֱלֹהִים	3.
2 Kgs 18:6	וַיִּשְׁמַר מִצֻּתָּיו	4.
Jer 14:10	עֲתֵּה יִזְכֹּר עֲוֹנָם וַיִּפְקֹד חַטֹּאתֵם	5.
Esth 8:10	וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אַחֲשֵׁוּרָשׁ	6.

1 Chron 23:25	וַיִּשְׁכֵּן בִּירוּשָׁלַם עַד־לְעוֹלָם	7.
Gen 8:1	וַיִּזְכֹּר אֱלֹהִים אֶת־נֶחַח	8.
1 Sam 1:3	וַעֲלֶה הָאִישׁ הַהוּא מִעִירוֹ	9.
Judg. 15.6	וַיִּשְׂרְפוּ אוֹתָהּ וְאֶת־אֲבִיהָ בָאֵשׁ	10.

25. Cultural history VIII

Vocabulary 34

232	319x		in the middle of	בְּתוֹךְ
233	317x	Qal impf 3ms יִירָא	he feared, revered	יָרָא
	Qal 267x Niph 45x			
234	319x		war	מִלְחָמָה
235	159x	Qal perf 3ms and Qal ptcp ms נָס	to flee	נוֹס
236	421x		commander, official, prince	שָׂר
237	217x	wc+Qal impf 3ms וַיִּשְׁתֶּ	he drank	שָׁתָה
238	220x		instruction, law	תּוֹרָה

25.1 The monarchy (1020-587BC)

During the time of the judges the Philistines, who lived in the city states of Ashdod, Ashkelon, Gaza, Gat and Ekron, became an increasing threat to the Israelites. The Israelites mainly lived in the Judean and Samaritan highlands. When the external threat became too large, the people approached Samuel to appoint for them a king. 1 Sam 8 relates how this request was made. Samuel was not positive about the request. During that time, (1000-1020 BC) Samuel acted as judge, priest and prophet in the cities of Gilgal, Ramath, Mispah and Beth-el (1 Sam 7:16-17).

The ascent of the monarchy in Israel and the government of Saul and David is described in 1 and 2 Samuel. 1 and 2 Kings recount the reign of Solomon, as well as the kingdom of Israel (with its seat in Shechem) and Judah (with its seat in Jerusalem). The two monarchies existed alongside each other from 922 BC. In 722 BC Israel was taken into exile by the Assyrians and in 586 BC Judah was taken by the Babylonians. The books of Chronicles offer a revised version of this history of the Israelites from a 5th century BC perspective.

25.2 One kingdom: (1020-922 BC)

Saul was initially an effective ruler who could muster the tribes of Israel to fight against their enemies. He was still not at the head of a state with its own administration and did not have a palace. However, Saul came into conflict with Samuel when he made animal sacrifices before a battle against the Philistines. This kind of sacrifice was only allowed to be brought by a priest (1 Sam 13:6-14).

After a few other mistakes made by Saul (compare the episode in 1 Sam 15), Samuel anointed David as king (1 Sam 16). However, Saul continued to reign. During this period there was continual conflict between Saul and David. In 1 Sam 17-30 David is presented as an outstanding leader and strategist and Saul as a jealous and bloodthirsty tyrant. Saul dies during a battle with the Philistines (1 Sam 31).

Saul's son, Mephibosheth, succeeded him and the northern tribes accepted him as king. David ruled over Judah from Hebron. After Mephibosheth was murdered by his own followers (2 Sam 4), David became king over all twelve tribes. He moved his headquarters to Jerusalem. He invaded a Canaanite stronghold and transformed it into the "City of David".

David handled the political and religious sentiments of the two parts of his kingdom with great care. He appointed a high priest from both regions: Zadok from the lineage of Aaron represented Judah; Abiathar, the high priest from the north, originated from Shiloh. One can deduce that Shiloh was held in high regard as the ark of the Lord resided there for a long time.

David went to war מִלְחָמָה against the enemy nations that lived around סְבִיב Israel. All the nations that had previously made life difficult for Israel, he either brought into subjection to Israel or neutralised. This included the Philistines, the Ammonites, Moabites, Edomites and the Arameans. He burnt שָׂרָף their cities and took possession יָרַשׁ of their territories. Under the government of David, Israel's territory and power reached the highest pinnacle it ever would. The nations feared יִרְאוּ the Israelites and in turn the people of God increased in number (became many = רָבָה).

David was probably a better king than he was a father. Two of his sons, Absalom and Adonijah, died in their attempts to become David's successor. Solomon, the child of Bathsheba, was David's choice. Adonijah, one of David's older sons, had other plans. He won favour with Joab, the head שֹׂר of David's army צָבָא, and Abiathar, the high priest from the north; and declared himself David's successor. David managed, with the help of Nathan the prophet, and Sadok, the high priest from the south, to foil Adonijah's ambitious plans. Adonijah had already eaten אָכַל and drunk שָׁתָה at an occasion where he celebrated his kingship with his friends when David heard of his plans. David appointed Solomon as king. After Solomon became king, he killed all his previous enemies (1 Kgs 3).

Solomon inherited an impressive kingdom. He expanded it with a series of imposing building projects. The most important results of this initiative were the temple of the Lord הֵיכַל יְהוָה and his own palace in Jerusalem as well as a series of strongholds to protect his kingdom. Solomon imported wood עֵץ on a large scale from Tyre to build the temple in Jerusalem. He also imported silver and gold הַכֶּסֶף וְהַזָּהָב with which to make the furnishings כְּלֵי of the temple. During the time of the Judges, the Israelites of a specific town would build an altar מִזְבֵּחַ on a height בָּמָה outside the town. There a priest would sacrifice on their behalf. It is uncertain whether they differentiated from the beginning between burnt offerings עֹלָה, sin offerings חַטָּאת, grain offerings מִנְחָה, drink offerings נֶסֶךְ and peace offerings שְׁלָמִים. The primary purpose of sacrifices was to ensure peace שְׁלוֹם between בֵּין God and his people. The building of the temple in Jerusalem had amongst others the following effects: (1) a sophisticated cult developed around the temple and (2) later the Israelites would only sacrifice in Jerusalem. It became the only place to go to seek the will of God.

Furthermore, Solomon forged international diplomatic relations on a large scale. According to 1 Kgs 11:1-3 he had 700 wives: most of them not from Israelite descent.

Solomon's undertakings were impressive; however they cost a great deal of money. The high taxes that he extracted and the forced labour system that he instituted eventually took their toll. From the beginning the northern tribes were sceptical with regard to the Davidic dynasty. After Solomon's death in 922 BC they broke away. Shechem became the capital of the kingdom of Israel, while Jerusalem remained the capital of Judah the kingdom of the south. The united kingdom ceased כָּלָה to exist though it had not existed for long.

26. Verbs IV: Directives: imperative, jussive and cohortative

Vocabulary 35

239	103x	בָּמוֹת high places	high place, place of worship, hill	בָּמָה
240	164x Qal 155x		he sought, enquired about	דָּרַשׁ
241	208x Qal 65x Piel 141x	Piel perf 3ms כָּלָה wc+Piel impf 3ms וַיִּכַּל	he/it stopped, came to an end (Qal) he completed (Piel)	כָּלָה
242	325x		container, piece of equipment, instrument, weapon, ornament	כֵּל
243	211x		grain offering, food offering, gift	מִנְחָה
244	60x		drink offering	נֶסֶךְ
245	485x	צְבָאוֹת armies, heavenly hosts	army, heavenly entourage	צָבָא

26.1 Imperative forms

Commands, which naturally are only given in the **second person**, are expressed in Hebrew by a separate **form**, but this form is closely related to the imperfect form:

כָּתֹב	2ms	(you,) write!
כָּתֹבִי	2fs	(you,) write!
כָּתֹבוּ	2mp	(you,) write!
כָּתֹבְנָה	2mp	(you,) write!

Note the following characteristics:

- The form of the imperative is equal to the form of the imperfect of the second person without the prefix, e.g. תִּכְתֹּבִי "you shall write" minus the prefix is כָּתֹבִי "write!".
- With the imperative fem. sing. and masc. plural a short i-vowel is added to the first syllable. This vowel probably originated because two audible *shwas* contracted, e.g. כָּתֹבִי > כְּתֹבִי > תִּכְתֹּבִי.

26.2 Cohortative and cohortative form

When the imperfect form expresses a *wish or desire* in the first person, we refer to the imperfect form of the first person as the **cohortative** (Latin: *cohortatio*: "encouragement"). The form of the cohortative usually differs from the usual form of the imperfect form in that a -

הָ suffix is added to the usual imperfect form. This is called the cohortative form. Compare the following table:

Perfect form	Imperfect form	Cohortative form
שָׁמַרְתִּי	אֶשְׁמַר	אֶשְׁמְרָה
I have kept	I shall keep	I want to keep
שָׁמַרְנוּ	נֶשְׁמַר	נֶשְׁמְרָה
We have kept	We shall keep	We want to keep

Note the following:

- A vowel change occurs in the cohortative as a result of the extension added at the end of the word!
- Extra weight may also be added to the cohortative by adding the נָא to the ending, e.g. נֶשְׁמְרָה-נָא "Let us keep".

26.3 Jussive and jussive form

The perfect form in Hebrew expresses (mainly) completion, while the imperfect form expresses (mainly) incompleteness. "Incompletion" deals not only with time. As something that is in the future is incomplete, so is something that happens repeatedly incomplete. This applies also to something that is wished for, desired or undertaken, or has not yet happened. **For this reason the imperfect form is used to perform some kind of directive (a language act that causes someone to do something), e.g. a request or wish.**

Although the form of a verb that expresses a wish or desire is not always different from the "usual" imperfect form, the use of the imperfect form that is different from the usual expression of "incompletion", is identified by other terms:

If the imperfect form expresses a *request, wish or desire* with regard to another person (i.e. a third person: may you/he....) we refer to the imperfect form as the **jussive** ("jussive" < Latin *iussu* "per command, per instruction").

A **jussive form** often looks different than the imperfect; e.g. יִהְיֶה "he shall be" compared to יְהִי "May there be/ let there be." The jussive form of a verb is normally shorter than its imperfect form.

To make a directive (e.g. a request) more polite, -נָא is added onto the jussive form, e.g.

יִשְׁמַר-נָא	Let him keep, may he keep
יִשְׁמְרוּ-נָא	Let them keep, may they keep

26.4 Negative requests and commands

In BH a statement becomes negative by adding לֹא before the perfect or imperfect form, e.g.

לֹא שָׁמַר He did not keep

לֹא יִשְׁמַר He shall not keep

One would expect that a command or request that is expressed by the **imperative form** would be made negative in the same manner. This is never the case. Instead it is formed as follows:

A negative request (with immediate effect) is expressed by putting the negative particle לֹא (“not”) in front of the **jussive form**, e.g.

אַל-תִּשְׁמַר (you/she) must **not** (now) keep!

To express a general command (prohibition), the negative particle לֹא is placed before the **imperfect form**, e.g.

לֹא תִשְׁמַר you **may never** keep

26.5 Series of commands and requests

When a **series** of commands are given, the series may be built up by :

i) joining different imperatives using the conjunction וְ, e.g.

כָּתַב וּקְרָא וְשָׁמַר אֶת-הַסֵּפֶר הַזֶּה Write (and) read (and) keep this letter.

ii) giving only the first command in the series the **command form**, and the other commands a series of **waw + perfectums**, e.g.

כָּתַב אֶת-הַסֵּפֶר הַזֶּה וְשָׁמַרְתָּ אֹתוֹ Write this letter and (then) keep it.

Note the following: The second formation is usually used if a command or request is addressed to someone with a higher status than the speaker. In cases where the person addressed is of lower status, a series of imperatives are usually used.

A command + its **purpose/result** is expressed by the imperative followed by a **waw copulative + imperfect form**, e.g.

כָּתַב אֶת-הַסֵּפֶר הַזֶּה וְאִשְׁמַר אֹתוֹ Write this letter, so that I may keep it/ then I may keep it

26.6 Exercises: Directives

Read the following sentences aloud

1. Parse all the verbs
2. Translate each sentence

2 Sam 13:11	שָׁכְבִי עִמִּי אַחֲוֹתִי	1
Ezek 20:33	אֲמַלּוֹךְ עֲלֵיכֶם:	2.
Gen 16:5	יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ	3.
Gen 31:53	אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי נָחוֹל יִשְׁפְּטוּ בֵּינֵינוּ אֱלֹהֵי אֲבִיהֶם	4.
Gen 31:44	נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה	5.
Deut 1:22	נִשְׁלַחְתָּה אֲנָשִׁים לִפְנֵינוּ	6.
Deut 6:4-5	שָׁמַע יִשְׂרָאֵל	7.
	יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד	

	וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֵדֶךָ:	8.
Deut 28:9	כִּי תִשְׁמֹר אֶת-מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ בְּדַרְכָּיו	9.
2 Chron 20:17	עָמְדוּ וּרְאוּ אֶת-יְשׁוּעַת יְהוָה עִמָּכֶם יְהוּדָה וִירוּשָׁלַם	10.

27. Verbs V: The infinitive construct (inf cs)

Vocabulary 36

246	184x		he perished	אָבַד
247	118x		he trusted in (בָּ), was confident	בָּטַח
	Qal 113x			
248	114x	wc + Qal impf 3ms וַיִּבְדַּח	he cried/wept	בָּכָה
	Qal 112x			
249	63x		he ran away/ fled	בָּרַח
	Qal 59x			
250	95x	Qal ptcp ms גּוֹאֵל avenger, redeemer	he redeemed	גָּאֵל
251	187x	Niph perf 3ms נִגְלָה	he uncovered (Qal)	גָּלָה
	Qal 50x	Piel perf 3ms גִּלָּה	he/it was revealed, exposed (Niph)	
	Niph 32x		he disclosed (Piel)	
	Piel 56x			
252	121x	Niph perf 3ms נִלְכַּד	he caught, occupied, overthrew (Qal)	לָכַד
	Qal 83x		he was trapped, he was overthrown (Niph)	
	Niph 36x			

Vocabulary 37

253	970x	f אֶחָד	one, unique	אֶחָד
254	3576x	wc+Qal impf 3ms וַיְהִי and then	he was, it happened	הָיָה
255	78x		salvation, deliverance	יְשׁוּעָה
256	180x	never in Qal		יָשַׁע
	Niph 21x	Niph perf 3ms נִשְׁעַ	he saved, delivered (Hiph)	הוֹשִׁיעַ
	Hiph 159x	wc+Hiph Impf 3ms וַיִּשְׁעַ (וִּי)	he was saved, received help (Niph)	
257	834x	wc+Qal Impf 3ms וַיָּמָת and he died	to die	מוֹת
	Qal 628x			
	Hiph 138x			
	Hoph 68x			
258	250x		death, dying	מָוֶת

259	1060x	Qal perf 3ms and Qal ptcp ms שָׁב	to return, turn back	שוב
		wc+Qal impf 3ms וַיָּשָׁב		

27.1 Form of the inf cs

The infinitive expresses an action without referring to person, gender, number or tense. For this reason the infinitive may not be used independently as the main verb of a clause. An infinitive almost always occurs in relation to another verb. In BH a distinction is made between the ordinary infinitive and the absolute infinitive, called the *infinitive construct* and the *infinitive absolute*, respectively. The latter differs from the *infinitive construct* in that it does not conjugate.

The form of the Qal inf cs is the following:

כָּתַב	unmarked	to write
--------	----------	----------

Note the following:

- The form of the inf cs is normally the same as the imperative sing. masc.
- The inf cs is often used with pronominal suffixes and prepositions.
- The inf cs as a rule is easy to distinguish from imperative forms since they often occur with prepositions (e.g. בְּ, לְ, כִּי), eg.

אָמַר מֹשֶׁה אֶל הָעָם לְשָׁמֵר אֶת־תּוֹרַת אֱלֹהִים:	Moses told the people <i>to keep</i> the law of the Lord.
אָמַר מֹשֶׁה אֶל הָעָם שָׁמֵר אֶת־תּוֹרַת אֱלֹהִים	Moses told the people: " <i>Keep</i> the law of the Lord."

27.2 Uses of the inf cs

Semantically speaking the infinitive has no function in itself. The functions of an infinitive refer either to the syntactic function which it fulfils in a clause or to the semantic relation between itself and the finite verb. This relation is often governed by means of a preposition. The inf cs may be used as follow:

i) The infinitive is used in the place of a noun or as a noun (often as part of the subject of a clause)

וְאִם רָע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה	And if (it) is wrong in your eyes to serve the Lord, ... (Josh 24:15).
---	---

ii) The infinitive as part of the predicate

a. The infinitive construct refers to the *purpose* of the action expressed by the finite verb. The finite verb is often a *verb of movement*.

וּלְבָן הָלַךְ לִגְזֹז ¹⁰ אֶת־צֹאֲנוֹ	And Laban had gone to shear his sheep (Gen 31:19).
--	--

¹⁰ to shear.

b. For more distinctions, cf. BHRG§21.2/3.

iii) The infinitive construct **forms part of an adverbial clause or phrase governed by a preposition**. The construction reflects the moment in time at which the events indicated by the finite verb occur.

a. When used with the preposition **בְּ**, the action implied by the infinitive construct is simultaneous with that of the main clause. It is simultaneous in the sense that the action referred to by the **בְּ** + infinitive construction constitutes a stretch of time within which the action in the main clause takes place. This construction can be translated ‘as’, ‘when’ or ‘while’.

בְּשֹׁכְבְּךָ תִּשְׁמַר עָלֶיךָ when you lie down, he will watch over you; (Prov 6:22).

b. When used with the preposition **כִּ**, the action of the infinitive construct occurs just before the events described in the main clause. This construction can be translated with ‘the moment when’ or ‘as soon as.’

כִּשְׁמַעְכֶּם אֶת־קוֹל הַשָּׁפָר As soon as you hear the sound of the trumpets, then
וְאָמַרְתֶּם מֶלֶךְ אֲבִשְׁלוֹם בְּחֶבְרוֹן: say, “Absalom is king in Hebron.” (2 Sam 15:10).

27.3 Negation of the inf cs

In BH the infinitive construct, unlike finite verbs, is not *negated* by **לֹא** but by **בְּלִי**, **בְּלֹא** or **לְבִלְתִּי**.

וְעָשָׂה הָרָעָה בְּעֵינַי לְבִלְתִּי שָׁמַע בְּקוֹלִי And (if) he does evil (lit. the evil) in my eyes by *not*
listening to my voice... (Jer 18:10).

27.4 Exercises: Inf cs

In the following clauses and phrases

1. Identify the inf cs and describe the use of each
2. Read each sentence aloud and translate it.

1 Kgs 1:21	כְּשֹׁכֵב אֲדֹנִי־הַמֶּלֶךְ	1.
Ezra 7:10	Ezra had set his לִבּוֹ to לְדָרוֹשׁ אֶת־תּוֹרַת יְהוָה	2.

Gen 34:7	Because he had committed an outrage in Israel לִשְׂכַב אֶת־בֵּת־יַעֲקֹב	3.
Deut 8:11	Be on your guard פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שְׁמֹר מִצְוֹתָיו	4
Ps 91:11	He will command his angels לְשַׁמְרֶךָ בְּכָל־דֶּרֶכֶיךָ	5
1 Sam 8:5	אתָּה זְקִנָּתָ וּבָנֶיךָ לֹא הִלְכוּ בְּדַרְכֶּיךָ appoint for us a king לְשַׁפְּטֵנוּ כְּכָל־הַגּוֹיִם	6.
Ps 4:4	יְהוָה יִשְׁמַע בְּקִרְאִי אֵלָיו:	7.
Deut 13:9	כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־מִצְוֹתָיו	8.
Ps 137:1	עַל נְהַלֹּת בָּבֶל שָׁם יִשְׁבְּנוּ בְּזִכְרֵנוּ אֶת־צִיּוֹן	9.

2 Sam 15:10	כְּשֶׁמַּעְכֶּם אֶת־קוֹל הַשֹּׁפָר וַאֲמַרְתֶּם מֶלֶךְ אֲבִשְׁלוֹם בְּחֶבְרוֹן:	10.
Ps 3:1	מִזְמוֹר לְדָוִד בְּבִרְחוֹ מִפְּנֵי אֲבִשְׁלוֹם בְּנוֹ	11.
Gen 24:30	וּכְשֶׁמָּעוּ אֶת־דְּבַר רַבֵּקָה אָחִתּוֹ	12.

28. Verbs VI: The infinite absolute and participle

Vocabulary 38

260	200x	Qal impf 3ms יִאַסֵּף	he gathered, collected (Qal)	אַסֵּף
	Qal 105x Niph 81x	wc+Niph impf 3ms וַיִּאַסֵּף	he was gathered to (אָל) x (Niph)	
261	167x		he killed	הָרַג
	Qal 162x			
262	288x		he served, laboured	עָבַד
	Qal 270x			
263	296x		time, point in time	עַתָּה
264	280x	Hiph perf 3ms הִקְרִיב(י)	he came near, approached (Qal)	קָרַב
	Qal 94x Hiph 177x		he brought over, took (Hiph)	
265	172x		he asked	שָׁאַל
	Qal 163x			
266	111x		Sabbath, rest	שַׁבָּת

28.1 The form of the infinite absolute (inf abs)

The infinitive absolute differs completely from the infinitive construct in terms of form and function. In contrast to the infinitive construct, the infinitive absolute in BH cannot be combined with any other grammatical or lexical morpheme. In other words, the infinitive absolute cannot be governed by a preposition. It also cannot take a pronominal suffix.

The infinitive absolute has the following form:

כְּתוּב

unmarked

Note the following characteristics:

- The infinitive absolute is usually characterized by a / i / in the final syllable.
- The infinitive absolute does not decline.

28.2 The uses of the inf abs

The inf abs can be used as follow:

i) It can be used **as a substitute for any other finite verbal form**, e.g. a perf-, impf- or imp-form. The reason why an inf abs is sometimes used as substitute for the finite verbal form is not clear.

ii) This construction usually **intensifies the verbal idea**. In this way BH speakers/narrators *express their conviction of the verity of their statements regarding an action*.

אָמַר אֶמְרָתִי בֵּיתְךָ וּבֵית אָבִיךָ יִתְּהַלְכוּ לִפְנֵי
עַד-עוֹלָם I *stated expressly* that your house and your
father's house will go before (i.e. serve) me
for all time (1 Sam. 2.30).

שָׂאוֹל שָׁאַל-הָאִישׁ לָנוּ The man questioned us explicitly/carefully ...
(Gen. 43:7).

iii) For more uses of the inf abs cf. BHRG§20.2.

28.3 Participle

28.3.1 Forms of the participle

In BH the participle is a verbal adjective that functions as a verb, noun or adjective. (Cf. §20.3.) The participle has the following forms:

כָּתֵב	ms	writing
כֹּתֵבָה	fs	writing
כֹּתְבִים	mp	writing
כֹּתְבוֹת	fp	writing

28.3.2 Syntax of the participle

i) The nominal grammatical morphemes that is suffixed to the participle correspond to those that are used with adjectives.

- Participles may therefore be marked for **number** and **gender**, but not for person.
- The person of the participle is signalled by an independent personal pronoun, noun or pronominal suffix added to a lexeme like הֵינִי.

הֵינִי אֹנֵכִי הַיָּג אֶת-בְּנִךְ Look, I *am going to kill* your firstborn son (Ex
4:23).

וַיְהוּנָתָן וַאֲחִימָעַץ עֹמְדִים בְּעֵין-רֹגֶל Now Jonathan and Ahimaaz *were standing* (i.e.
waiting) at Enrogel (2 Sam 17.17).

ii) Since participles are also **verbal forms**, they have some of the features of the finite verbal forms, e.g.

- each **stem formation** has a participle form, viz. a Qal participle, A Niphal participle, a Piel participle, etc. and
- they may require an **object** or any other complement.

הֵינִי אֹנֵכִי הַיָּג אֶת-בְּנִךְ Look, I *am going to kill your firstborn son* (Ex
4:23).

28.3.3 Uses of the participle

i) If the participle functions as a verb, it indicates the following types of action:

a. Continuous action (*in the past, present or future*)

וּשְׁמוּאֵל שֹׁכֵב בְּהֵיכַל יְהוָה Samuel was *lying* down in the temple of the LORD (1 Sam 3:3).

b. Imminent action (*on the point of occurring*)

הִנֵּה אֲנִכִּי עֹשֶׂה דָבָר בְּיִשְׂרָאֵל I *am about to do* a thing in Israel (1 Sam. 3.11)

ii) When a participle functions like an adjective, it may be rendered like a relative clause in English

הָאִישׁ הַשֹּׁכֵב עִם־הָאִשָּׁה the man *who lay* with the woman [sleep] (Deut 22:22).

28.4 Exercises: Inf abs and participle

In the following clauses and phrases:

i) Identify the inf abs and participle forms and describe their use

ii) Read each sentence aloud and translate it

Amos 8:2	מֶה־אַתָּה רֹאֶה עֲמוֹס	1.
Deut 6:17	שָׁמֹר תִּשְׁמְרוּ אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם	2.
Deut 5:12	שָׁמֹר אֶת־יוֹם הַשַּׁבָּת	3.
Judg 4:4	הִיא שֹׁפֵטָה אֶת־יִשְׂרָאֵל בַּעֲת הַהִיא	4.
Ps 121:4	He, שׁוֹמֵר יִשְׂרָאֵל, will neither slumber nor sleep.	5.

1 Sam 3:13	כִּי־שֹׁפֵט אָנִי אֶת־בֵּיתוֹ עַד־עוֹלָם	6.
Judg 2:22	בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה	7.
Exod 4:23	הִנֵּה אֲנֹכִי הֹלֵךְ אֶת־בְּנִי	8
Deut 7:19	הָאִישׁ הַשֹּׁכֵב עִם־הָאִשָּׁה	9.
2 Sam. 3.13	אֲנִי אֶכְרֹת אֶתְּךָ בְּרִית אֶךָ דִּבֶּר אֶחָד ¹¹ אֲנֹכִי שְׂאֵל מֵאֶתְּךָ	10.

¹¹ אֶךָ דִּבֶּר אֶחָד = only one thing

29. Numerals

Vocabulary 39

267	112x		he planned, reckoned,	חָשַׁב
	Qal 65x Niph 30x			
268	150x	Hiph perf 3ms הִגִּיעַ	he touched, struck	נָגַע
	Qal 107x Hiph 38x			
269	125x	Qal impf 3ms יָגֵשׁ	he came near, approached	נָגַשׁ
	Qal 68x Hiph 37x			
270	146x		he set out, journeyed	נָסַע
	Qal 136x			
271	127x	Niph impf 3fs תִּקְבֹּץ	he gathered, collected (Qal)	קָבַץ
	Qal 38x Niph 31x Piel 49x	Piel impf 3ms יִקְבֹּץ	it was assembled (Niph) he will gather together (Piel)	
272	133x	wc+Niph impf 3ms וַיִּקְבֹּר	he buried (Qal) he was buried (Niph)	קָבַר
	Qal 87x Niph 39x			
273	187x		friend, companion	רֵעַ

Vocabulary 40

274	320x	this or that	or	אוֹ
275	141x		then, during that time	אָז
276	161x		only, but, surely	אֲדָּ
277	492x		thousand, tribe	אֶלֶף
278	583x		hundred	מֵאָה
279	118x	בַּפֶּעַם הַזֹּאת this time	occurrence, step	פֶּעַם
280	182x		first, previous	רִאשׁוֹן

29.1 Inductive listening exercise: numerals 1-10

Listen carefully to the BH equivalents of the following numerals. After listening to it twice, try to imitate it.

1									
1	2								
1	2	3							
1	2	3	4						
1	2	3	4	5					
1	2	3	4	5	6				
1	2	3	4	5	6	7			
1	2	3	4	5	6	7	8		
1	2	3	4	5	6	7	8	9	
1	2	3	4	5	6	7	8	9	10

29.2 Introduction

Except for *one*, numerals are normally classified as nouns. But, like adjectives, they always modify another noun. The morphology and syntax of numerals in BH drastically differ from numerals in Afrikaans and English.

29.3 Morphology and syntax of cardinals

29.3.1 One

The cardinal *one* is an adjective. It agrees with the noun in gender, number and definiteness. **Mostly** it stands after the noun.

יום אחד *one day*
תורה אחת *one law*

29.3.2 Two

Two is congruent in number and gender with the noun expanding it. In the normal (*status absolutus*) form it may stand either before or after the noun, e.g.

ימים שנים *two days* (2 Sam 1:1)
שנים אנשים *two men*

If the numeral *two* is placed before the noun it may also appear in the *status constructus* form.

שני בנים *two boys/sons*

The numeral *two* may also combine with a pronominal suffix.

שניהם *those two* (Esth 2:23)

29.3.3 Three to ten

The numbers *three* to *ten* show the following features:

Reversed gender

The numerals for the numbers 3 to 10 take the characteristic feminine ending (הַ) if the noun is masculine.

שְׁלֹשָׁה בָּנִים *three sons* (Gen 29:34)

If the noun is feminine, the numeral has no ending (as is normally the case with masculine nouns).

שְׁלֹשׁ עָרִים *three cities* (Deut 4:41)

Appositional relationship

The numeral and a noun – both in the st abs – stand next to each other and look like an *appositional* relationship. Although the numeral *usually* precedes the noun, it often *also* follows the noun.

שְׁלֹשָׁה בָּנִים *three sons* (Gen 29:34)

עָרִים אַרְבַּע *four cities* (Josh 21:18)

Construct relationship

The cardinals 3 to 10 in the st cs may also stand before a noun in the st abs. The rules for congruency in gender between the numeral and the noun (as set out above) still apply. The noun is usually in the plural. For the numerals' st cs forms, cf. BHRG § 37.2/1.

שְׁלֹשֶׁת יָמִים *three days* (Josh 2:16)

29.3.4 Eleven to nineteen

These numbers are formed by using forms (עָשָׂר and עֶשְׂרִים) of the number 10 next to the numbers 1 to 9, e.g.

שְׁלֹשָׁה עָשָׂר *thirteen*

שֵׁשׁ-עֶשְׂרִים *sixteen*

Reversed gender: With the numbers 11 to 19, the teens, as well as the units 1 and 2 always have the same syntactic gender as the noun, but the units 3 to 9 has the opposite gender. One could say that the gender of the number ten determines the (reversed) gender of the units 3 to 9.

עָרִים שֵׁשׁ-עֶשְׂרִים *sixteen cities* (Josh 15:41)

29.3.5 Tens

The tens look like (masculine) plural forms of singular numbers and are used with masculine and feminine nouns without changing the form of the numerals.

עֶשְׂרִים *twenty*

שְׁלֹשִׁים *thirty*

The tens (20, 30, 40, etc.) are used with masculine and feminine nouns *without changing the form*.

The units of the double-digit numbers (i.e. the 2 of 32 and the 8 of 48) follow the usual congruence **with the counted entity** at 1 and 2, eg.

שְׁלֹשִׁים וּשְׁנַיִם מְלָכִים *thirty-two kings* (1 Kgs 20:1)

and reversed gender at 3 to 9, etc.

אַרְבָּעִים וְשֵׁמֶנֶה עָרִים *forty-eight cities* (Josh 21:41)

In double-digit numbers either the unit (1 to 9) or the number ten (20, 30, 40, etc.) may be written first.

29.3.6 Hundred and thousand

מֵאָה (100) acts as a *feminine noun* and אֶלֶף (1000) as a *masculine noun*. Therefore they do not change their form in accordance with the accompanying noun's gender. *These numerals usually precede the noun*.

מֵאָה פְּעָמִים *hundred times* (2 Sam 24:3)

מֵאָה צֹאן *hundred sheep* (1 Kgs 5:3)

אֶלֶף פְּעָמִים *thousand times* (Deut 1:11)

אֶלֶף גִּפְנוֹ *thousand vines* (Isa 7:23)

The cardinal 100 *in the st cs* may also stand before a noun *in the st abs*. The rules for congruency in gender between the numeral and the noun (as set out above) still apply. The noun is mostly in the plural.

מֵאֵת שָׁנָה *hundred years old* (Gen 11:10)

29.4 Morphology and syntax of ordinals

29.4.1 Morphology of the ordinals

Only the first ten numbers have separate forms for ordinals. Except for the ordinal “first”, all the other ordinals end in characteristically masculine and feminine forms.

English	Masculine	Feminine
first	רִאשׁוֹן	רִאשׁוֹנָה
second	שֵׁנִי	שֵׁנִית
third	שְׁלִישִׁי	שְׁלִישִׁית
fourth	רְבִיעִי	רְבִיעִית
fifth	חֲמִישִׁי	חֲמִישִׁית
sixth	שֵׁשִׁי	שֵׁשִׁית
seventh	שְׁבִיעִי	שְׁבִיעִית
eighth	שְׁמִינִי	שְׁמִינִית
ninth	תְּשִׁיעִי	תְּשִׁיעִית
tenth	עֲשִׂירִי	עֲשִׂירִית

29.4.2 Syntax of the ordinals

Ordinals act as attributive adjectives. They follow the noun and agree with it in gender and definiteness.

בְּשָׁנָה הַתְּשִׁיעִית בַּחֹדֶשׁ הָעֲשִׂירִי in the *ninth* year, in the *tenth* month (Ezek 24:1)

29.5 Numerals: vocabulary

Cardinals				
	With a masculine noun		With a feminine noun	
	<i>St abs</i>	<i>St cs</i>	<i>St abs</i>	<i>St cs</i>
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2	שְׁנַיִם	שְׁנַיִ	שְׁתֵּי	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמֵשׁ	חֲמֵשׁ
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
9	תְּשָׁעָה	תְּשָׁעַת	תְּשֵׁעַ	תְּשֵׁעַ
10	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר

29.6 Exercises: Numerals

Answer the following questions by translating the BH phrases.

1. On which day did God rest?

בַּיּוֹם הַשְּׁבִיעִי	Gen 2:2
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2. How long did David reign altogether?

אַרְבָּעִים שָׁנָה	2 Sam 5:4
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3. How long did David reign in Hebron?

בְּחֶבְרוֹן מָלַךְ עַל־יְהוּדָה שִׁבְעַת שָׁנִים וְשֵׁשָׁה חֳדָשִׁים	2 Sam 5:5
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4. How long did David reign in Jerusalem?

וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנָה	2 Sam 5:5
---	-----------

5. How long did it rain during the great flood?

אֲרָבַעַם יוֹם וָאַרְבָּעַם לַיְלָה	Gen 7:12
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6. How long did Adam live?

כָּל־יְמֵי אָדָם אֲשֶׁר־חָי תִּשְׁעַ מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה	Gen 5:5
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7. How old was Methuselah when he died?

כָּל־יְמֵי מֶתוֹשֶׁלַח תִּשְׁעַ וּשְׁשִׁים שָׁנָה וְתִשְׁעַ מֵאוֹת שָׁנָה	Gen 5:27
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8. How old was Abraham when he died?

מֵאֵת שָׁנָה וּשְׁבַעַם שָׁנָה וְחֲמֵשׁ שָׁנִים	Gen 25:7
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9. How long did Sarah live?

חַיִּי שָׁלֹה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיִּי שָׁרָה:	Gen 23:1
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10. For how long was Israel in Egypt?

יָשְׁבוּ בְּמִצְרַיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה	Ex 12:40
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11. How many sons did Jacob have?

בְּנֵי־יַעֲקֹב שְׁנִים עָשָׂר	Gen 35:22
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12. How many camels did Job have?

שֵׁשֶׁת אֲלָפִים	Job 42:12
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13. How many sons and daughters did Job have?

שִׁבְעָה בָּנִים וְשְׁלוֹשׁ בָּנוֹת:	Job 1:2
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14. On which day did God make the animals in the sea?

יוֹם חֲמִישִׁי	Gen 1:23
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15. On which day did God make the plants?

יוֹם שְׁלִישִׁי	Gen 1:13
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30. Cultural history XI: Organisation of the cult

Vocabulary 41

281	46x		guilt, guilt offering	אָשָׁם
282	272x		therefore, in light of the fact,	וְעַתָּה
283	134x		he slaughtered, sacrificed	זָבַח
	Qal 112x			
	Piel 22x			
284	135x		seat, chair, throne	כִּסֵּא
285	67x	Qal perf 3ms רָב	to contest a lawsuit, to lodge	רִיב
	Qal 65x		a complaint with (רִיב אֶל)	
286	119x		chariot	רֶכֶב
287	104x		continually, incessantly, lasting	תָּמִיד

30.1 Places of worship

We know that the patriarchs often built altars where they brought offerings to God. In the time of the Judges there were holy shrines at Mizpah, Gilgal and Bethel.



During their wanderings in the desert בַּמִּדְבָּר the tabernacle was God's home among the Israelites. The ark אָרֹן, the tabernacle הַמִּשְׁכָּן and its contents (e.g. the different types of altars מִזְבְּחֹתָם) are described in Exod 25-40. Lev 1-9 discuss the different offerings the Israelites could bring.

In the time of Samuel, Saul and David God's presence was associated with the ark אָרֹן. But it was Solomon who would build the house of the Lord בֵּית יְהוָה (temple) in Jerusalem (cf. 1 Kgs 5-6 and 7:15-51). At first the Israelites were not forced to worship in Jerusalem. For example – remains of a temple were found in Arad (a southern city). It existed up to the time of Hezekiah (715-687 BC). King Josiah (640-609 BC) forbade worshipping at any other place than the temple in Jerusalem. He also destroyed all the other places where the Israelites could have worshiped.

According to the author of Deuteronomy it was Moses who gave the order that they were to worship only in Jerusalem. Deut 12:2-7 reads as follows:

² You shall surely destroy *all the places* אֶת־כָּל־הַמִּקְדָּשִׁים where *the nations* הַגּוֹיִם whom you shall dispossess served *their gods* אֱלֹהֵיהֶם *upon the mountains* עַל־הַהָרִים and *upon the hills* וְעַל־הַגְּבָעוֹת and under every green tree.

³ You shall tear down *their altars* אֶת־מִזְבְּחֹתָם, and dash in pieces their pillars, and burn their Ashe'rim *with fire* בָּאֵשׁ; you shall hew down the graven images of their gods, and destroy *their name out of that place* הַהוּא אֶת־שֵׁמָם מִן־הַמָּקוֹם הַהוּא.

⁴ You shall not do so *to the LORD your God* לַיהוָה אֱלֹהֵיכֶם.

⁵ *But* אֲמָ *you shall seek* תִּדְרְשׁוּ *the place which* אֶת־הַמָּקוֹם אֲשֶׁר *the LORD your God* הַיהוָה אֱלֹהֵיכֶם *will choose out of all your tribes* מִכָּל־שִׁבְטֵיכֶם *to put his name* שְׁמוֹ there; thither you shall go,

⁶ and thither you shall bring *your burnt offerings and your sacrifices* וְזִבְחֵיכֶם, your tithes and the offering that you present, your votive offerings, your freewill offerings and the firstlings of *your herd and of your flock* וְצִאְנֵיכֶם;

⁷ *and there you shall eat before the LORD your God* הַיהוָה אֱלֹהֵיכֶם, and you shall rejoice, *you and your households* וְבֵתֵיכֶם, in all that you undertake, in which *the LORD your God* הַיהוָה אֱלֹהֵיכֶם has blessed you.

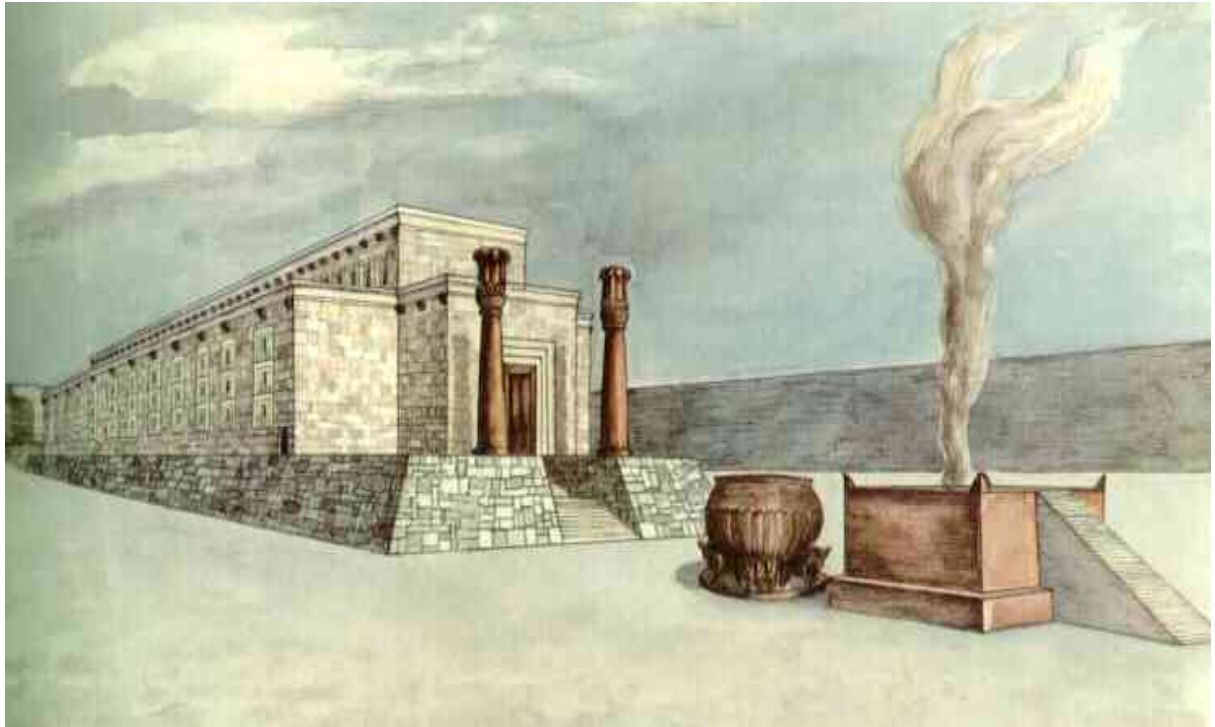
In 586 BC the Babylonians destroyed the temple that Solomon built. They took much of the temple tools with them to Babylon. After the exile the temple was rebuilt (from 520 to 515 BC). Apparently the temple of Zerubbabel (the second temple) was much smaller and less imposing than that of Solomon's (Haggai 2:3). Herod (37-4 BC) built the imposing temple that was in Jerusalem in the time of Jesus.

If one wants to understand the offering cult, the following factors have to be taken into account:

1. the offering cult developed over a very long time;
2. rituals in the tabernacle, in the first temple and/or the second temple were not necessarily always the same; and

3. the texts we use to study the offering cult were most probably rewritten over the centuries to justify or explain prevalent practices of a specific time.

In order to have a better understanding of the offering cult we will distinguish between the different types of offerings, the occasions these offerings were brought and the typical ritual followed during the offering process.



30.2 Types of offerings

Anything that was offered was usually something you had to work for, e.g. wild animals were not offered. They already belonged to God. Domesticated animals – part of a person's property – could be offered. Camels and donkeys, however, were some of the domesticated animals not used for offerings.

30.2.1 The burnt offering עֹלָה

This offering was regarded as a gift to God. It was totally burnt and God inhaled it (Exod 29:18). It was offered on a daily basis together with a grain offering מִנְחָה. (The latter term is sometimes used to refer to an ordinary "gift", or it functions as a generic term for the concept of "offering".) It is unclear when the burnt offering was established. The main purpose of these offerings was to ensure God's goodwill towards his people. Job 1:5 reads as follows:

⁵ And when the days of the feast had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings עֹלֹת according to the number of them all; for Job said, "It may be that my sons have sinned, and cursed God in their hearts." Thus Job did continually.

30.2.2 Peace or thank-offering שְׁלָמִים

The term שְׁלָמִים is frequently used in the same context as שְׁלָמִים. Both these terms are strictly speaking not only offerings but rather embrace those types of offerings that are eaten.

These were offerings that were brought to the temple by the head of a household and his family. It especially occurred during the different religious feasts.

There is also a specific term in BH that refers to a thank-offering, viz. תּוֹדָה. It is translated with “thanksgiving sacrifice” (cf. Amos 4:5).

30.3.2 Purification offering חַטָּאת

The term "sin offering" normally used in English to render the meaning of חַטָּאת can be misleading. It refers to offerings used to deconsecrate something. Someone who got “dirty” because of the sin s/he committed, or something that had been touched had to be cleaned with this offering. It was also used when new priests were consecrated (Exod 28:10) or when a Nazarite made his/her vows (Num 6:16). In Lev 8:15 it is used to "purge" an altar.

30.2.4 Guilt offering אֲשָׁם

Guilt offerings were made when God or someone else was sinned against. A specific characteristic of these offerings is that the guilty party could also pay for his/her guilt in stead of bringing an offering.

These offerings were made when a sacred object had been used incorrectly (Lev 4:14-16), when someone unwittingly did something wrong (Lev 5:17-19), or when a Nazarite wanted to renew his/her vow (Num 6:10-12).

30.3 Offering ritual

1. The Israelite brought the sacrificial animal to the altar in the forecourt of the holy place. Usually the animal was not killed on the altar (However, cf. Gen 22).
2. The Israelite laid his hands on the sacrificial animal מָנָה. Some reckon that this was a sign of confessing his guilt. It is unclear if this is true because the confession of one or other sin was usually associated with the scapegoat ritual. And also, the scapegoat was not killed (Lev 16:21).
3. The Israelite killed the sacrificial animal himself שָׁחַט, except at the big feasts.
4. The priest sprinkled the blood on the corners of the altar and poured out the rest against the altar.
5. The offering then was roasted. The fat from the kidneys, liver and intestines was burnt first. Together with the animal's blood it always belonged to God.
6. The rest of the offering was either burnt totally or eaten. With many of the offerings the hide was not burnt but became the property of the priests. Some of the offerings could only be eaten by the priest. These offerings were then regarded as sacred, while some of the other offerings could be eaten by the Israelites and their families (cf. 1 Sam 3:13-14).

30.4 Exercise

Fill in the English equivalents for the BH expressions:

1. Deut 12:2-7

² You shall surely destroy _____ את־כָּל־הַמְּקוֹמוֹת where _____ הַגּוֹיִם
whom you shall dispossess served _____ אֶת־אֱלֹהֵיהֶם _____ עַל־הָהָרִים
_____ וְעַל־הַגְּבְעוֹת _____ וְתַחַת כָּל־עֵץ.

³ you shall tear down _____ אֶת־מִזְבְּחֵיהֶם and dash in pieces their pillars,
and burn their Ashe'rim _____ בָּאֵשׁ you shall hew down the graven
images of their gods, and destroy _____ אֶת־שִׁמְשָׁם מִן־הַמְּקוֹם הַהוּא.

⁴ You shall not do so _____ לַיהוָה אֱלֹהֵיכֶם;

⁵ _____ אֶל־הַמְּקוֹם אֲשֶׁר _____ תִּדְרֹשׁוּ _____ כִּי אִם _____
_____ יִהְיֶה אֱלֹהֵיכֶם מִכָּל־שִׁבְטֵיכֶם will choose to put
_____ שָׁמוּ thither you shall go,

⁶ and thither you shall bring _____ עֲלֵתֵיכֶם וְזִבְחֵיכֶם, your
tithes and the offering that you present, your votive offerings, your freewill offerings and
the firstlings _____ בְּקָרְכֶם וְצֹאנֵכֶם.

⁷ _____ אַתֶּם וּבְתֵיכֶם, in all that you undertake, in which
_____ אֱלֹהֵיךָ has blessed you.

2. The _____ עֹלָה is an offering that was regarded as a gift to God. It was burnt totally and God inhaled it.
3. A _____ חֲטָאָה refers to an offering that was used to deconsecrate something.
4. A _____ זֶבַח and _____ שְׁלָמִים refer to those types of offerings that were eaten. They were offered on a daily basis together with a _____ מִנְחָה.
5. A specific characteristic of a _____ אָשָׁם is that the guilty party could also pay for his guilt in stead of offering something by burning it.

31. The Stem Formations

31.1 Survey

Read BHRG §16.1

31.2 The morphology of the Qal and Niphal stem formations

Read BHRG §16.2.1 and 16.3.1

31.3 The semantics of the Qal and Niphal stem formations

Read BHRG §16.2.2 and 16.3.2

31.4 Exercise: The stem formations I

Answer the following questions:

1. What is the vowel pattern of the Qal perf form? _____
2. What is the vowel pattern of the Qal impf form? _____
3. What is the vowel pattern of the Qal imp form? _____
4. What is the vowel pattern of the Qal inf cs form? _____
5. What is the vowel pattern of the Qal inf abs form? _____
6. What is the vowel pattern of the Qal part form? _____
7. By what do you recognize a cohortative form? _____
8. By what do you recognize a jussive form? _____
9. What is the difference between the forms of active and stative verbs?

10. What is the characteristic vowel and consonant pattern of the Niph perf form?

11. What is the vowel pattern of the Niph impf form? _____
12. What is the characteristic vowel and consonant pattern of the Niph imp form? _____
13. What is the characteristic vowel and consonant pattern of the Niph inf cs form?

14. What is the vowel pattern of the Niph inf abs form? _____
15. What is the characteristic vowel and consonant pattern of the Niph part form?

16. Which semantic values can a Niph form express?

31.5 The morphology of the Piel, Pual and Hithpael stem formations

Read BHRG §16.4.1, 16.5.1 and 16.6.1

31.6 The semantics of the Piel, Pual and Hithpael stem formations

Read BHRG §16.4.2, 16.5.2 and 16.6.2

Vocabulary 42

288	773x		lord, master	אֲדוֹן
289	282x	אֹיֵב (i)ב	enemy	אֹיֵב
290	788x	negation of participle	there is not, no	אֵין
291	627x Qal 459x Hiph 146x	Qal perf 3ms קָם wc+Qal impf 3ms וַיָּקָם Hiph perf 3ms הִקָּם	to arise, stand up, get ready (Qal) he erected, put up (Hiph)	קוּם
292	133x Niph 94x Hiph 38x	Niph perf 3ms נִשָּׂאָר Hiph perf 3ms הִשָּׂאִיר	he remained over (Niph) he spared, preserved (Hiph)	נִשָּׂאָר
293	186x Niph 154x Hiph 31x	Niph perf 3ms נִשְׁבַּע Hiph perf 3ms הִשְׁבִּיעַ	he has sworn, taken an oath (Niph) he has caused x to take an oath (Hiph)	נִשְׁבַּע
294	147x Qal 52x Niph 57x Piel 36x	Niph perf 3ms נִשְׁבַּר Piel perf 3ms שָׁבַר	he broke (Qal) it was broken (Niph) he shattered, smashed into fragments (Piel)	שָׁבַר

31.7 Exercises: The stem formations II

31.7.1 Exercise 1: The morphology and semantics of the Piel, Pual and Hithpael.

Answer the following questions:

1. What is the vowel pattern of the Piel perf form? _____
2. What is the vowel pattern of the Piel impf form? _____
3. What is the vowel pattern of the Piel imp form? _____
4. What is the vowel pattern of the Piel inf cs form? _____
5. What is the characteristic vowel and consonant pattern of the Piel part form?

6. What is the vowel pattern of the Pual perf form? _____
7. What is the vowel pattern of the Pual impf form? _____
8. What is the characteristic vowel and consonant pattern of the Pual part form?

9. What semantic values can be connected to a Pual form? _____
10. What is the characteristic vowel and consonant pattern of the Hithpael perf form?

11. What is the characteristic vowel and consonant pattern of the Hithpael impf form? _____
12. What is the characteristic vowel and consonant pattern of the Hithpael? _____
13. What is the characteristic vowel and consonant pattern of the Hithpael inf cs form? _____
14. What is the characteristic vowel and consonant pattern of the Hithpael part form?

15. What semantic values can be connected to a Hithpael form?

31.7.2 Exercise 2: Recognizing stem formations

Parse the following verbs (leave those marked with *). Motivate on which grounds do you recognize the stem formation by encircling the consonant - and/or vowel pattern.

1	נִכְתָּב	
2	מִתְכַּתֵּב	
3	כָּתַב	
4*	הִכְתִּיב	
5*	הִכְתִּיבָה	
6	שָׁפַט	

7	תשאר	
8	התכתב	
9	מכתב	
10	פקד	
11	תשברנה	
12	אקבר	
13*	תכתיבו	
14	דבר	
15	מלקט	
16	תלקט	
17	תכתב	
18	לקט	
19	נפקדת	
20*	מכתב	
21	תשכבנה	
22	מפקד	
23	התכתבנה	
24	שפבת	
25	הכתב	

31.8 The morphology of the Hiphil and Hophal stem formations

Read BHRG §16.7.1 and 16.8.1

31.9 The semantics of the Hiphil and Hophal stem formations

Read BHRG §16.7.2 and 16.8.2

Vocabulary 43

295	327x	never in Qal perf		ברך
	Qal 71x		he blessed (Piel)	בָּרַךְ
	Piel 233x	Qal pass ptp ms בָּרוּךְ	be blessed (Qal pass)	
296	121x		he was/became great, he grew up (Qal)	גָּדַל
	Qal 58x			
	Piel 25x	Piel perf 3ms גָּדַל	he brought up, he made greater (Piel)	
	Hiph 33x	Hiph perf 3ms הִגְדִּיל (י)	he magnified himself (Hiph)	
297	1131x	Piel perf 3ms דִּבֶּר	he spoke (with someone)	דִּבֶּר
	Qal 41x	Piel impf 3ms יְדַבֵּר		
	Piel 1083x			
298	370x	never in Qal		נָגַד
	Hiph 335x	Hiph perf 3ms הִנְגִיד	he informed, announced (Hiph)	הִנְגִיד
		wc+Hiph impf 3ms וַיִּנְגַע		
		Hoph perf 3ms הִנְגִד		
299	500x	never Qal		נָכַה
	Hiph 480x	wc+Hiph impf 3ms וַיִּנְךְ	he struck down, killed, attacked, defeated (Hiph)	הִנְכָה
300	298x	Qal perf 3ms סָר	to turn aside, go off, retreat, stop (Qal)	סֹר
	Qal 160x			
	Hiph 132x	Hiph perf 3ms הִסִיר	he removed (Hiph)	
301	373x		gate	שַׁעַר

31.10 Exercises: The stem formations III

31.10.1 Exercise 1: The morphology and semantics of the Hiphil and Hophal stem formations

Answer the following questions:

1. What is the characteristic vowel and consonant pattern of the Hiph perf form? _____
2. What is the characteristic vowel and consonant pattern of the Hiph impf form? _____
3. What is the characteristic vowel and consonant pattern of the Hiph imp form? _____
4. What is the characteristic vowel and consonant pattern of the Hiph inf cs form? _____
5. What is the characteristic vowel and consonant pattern of the Hiph part form? _____
6. What semantic values can be connected to a Hiph form?

7. What is the characteristic vowel and consonant pattern of the Hoph perf form? _____
8. What is the vowel pattern of the Hoph impf form? _____
9. What is the characteristic vowel and consonant pattern of the Hoph part form? _____
10. What semantic value can be connected to a Hoph form?

31.10.2 Exercise 2: Recognizing stem formations

Use the table in BHRG §16.9 to parse the italicized verbs in 1 Kgs 12 (1-12) and other verbs (12-25). Motivate on which grounds do you recognize the stem formation.

- 12 ¹ וַיֵּלֶךְ רַחֲבֵעַם שָׁכֶם כִּי שָׁכֶם בָּא כָּל־יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ:
- ² וַיְהִי כִשְׁמֹעַ יִרְבֵּעַם בֶּן־נִבְטָט וְהוּא עֹדְנֹו בְּמִצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי הַמֶּלֶךְ שְׁלֹמֹה וַיָּשָׁב יִרְבֵּעַם בְּמִצְרַיִם:
- ³ וַיִּשְׁלַחוּ וַיִּקְרְאוּ־לֹו וַיָּבֹאוּ יִרְבֵּעַם וְכָל־קְהֵל יִשְׂרָאֵל וַיַּדְּבֵרוּ אֶל־רַחֲבֵעַם לֵאמֹר:
- ⁴ אָבִיךָ הִקְשָׁה אֶת־עַלְנוֹ וְאַתָּה עָתָה הִקְלָ מִעֲבֹדֶת אָבִיךָ הִקְשָׁה וּמַעַלּוֹ הִכְבֵּד אֲשֶׁר־נָתַן עָלֵינוּ וְנַעֲבֹדָךְ:
- ⁵ וַיֹּאמֶר אֲלֵיהֶם לָכוּ עַד שְׁלֹשָׁה יָמִים וְשׁוּבוּ אֵלַי וַיֵּלְכוּ הָעָם:
- ⁶ וַיֹּעֲץ הַמֶּלֶךְ רַחֲבֵעַם אֶת־הַזְקֵנִים אֲשֶׁר־הָיוּ עִמָּדִים אֶת־פְּנֵי שְׁלֹמֹה אָבִיו בְּהִיתָן חַי לֵאמֹר אֵיךְ אַתֶּם נוֹעֲצִים לְהָשִׁיב אֶת־הָעָם־הַזֶּה דָּבָר:
- ⁷ וַיַּדְּבֵר אֵלָיו לֵאמֹר אִם־הַיּוֹם תִּהְיֶה־עֹבֵד לָעָם הַזֶּה וְעַבְדִּיתֶם וְעִנִּיתֶם וַדְּבַרְתָּ אֲלֵיהֶם דְּבָרִים טוֹבִים וְהָיוּ לָךְ עֲבָדִים כָּל־הַיָּמִים:
- ⁸ וַיַּעֲזֹב אֶת־עֲצַת הַזְקֵנִים אֲשֶׁר יַעֲצֹהוּ וַיֹּעֲץ אֶת־הַלְוִיִּם אֲשֶׁר גָּדְלוּ אֹתוֹ אֲשֶׁר הָעִמָּדִים לִפְנָיו:

1	לְהַמְלִיד	
2	בְּשִׁמְעַ	
3	בָּרַח	
4	וַיִּשְׁלַח	
5	וַיִּקְרָא	
6	וַיְדַבֵּר	
7	נָתַן	
8	וַיִּזְעַץ	
9	עַמָּדִים	
10	וַיְדַבֵּר	
11	גָּדְלוּ	
12	הָעַמָּדִים	
13	הַכְּתָבָה	
14	תְּכַתִּיב	
15	נִכְתָּב	
16	הַכְּתִיב	

17	כְּתָבִי	
18	תִּתְּכֶתֶב	
19	כְּתִבְתֶּם	
20	הִכְתִּבוּ	
21	מִכְתָּב	
22	הִכְתֵּב	
23	הִכְתֵּב	
24	מִכְתִּיב	
25	יִכְתִּיבוּ	

	QAL	NIPH	PIEL	PUAL	HITP	HIPH	HOPH
Perf 3m Sing	כָּתַב	נִכְתָּב	כָּתַב	כָּתַב	הִתְכַּתֵּב	הִכְתִּיב	הִכְתָּב
2fs	כָּתְבָה	נִכְתְּבָה	כָּתְבָה	כָּתְבָה	הִתְכַּתְּבָה	הִכְתִּיבָה	הִכְתְּבָה
2ms	כָּתַבְתָּ	נִכְתַּבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	הִתְכַּתַּבְתָּ	הִכְתַּבְתָּ	הִכְתַּבְתָּ
2fs	כָּתַבְתְּ	נִכְתַּבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	הִתְכַּתַּבְתְּ	הִכְתַּבְתְּ	הִכְתַּבְתְּ
1cs	כָּתַבְתִּי	נִכְתַּבְתִּי	כָּתַבְתִּי	כָּתַבְתִּי	הִתְכַּתַּבְתִּי	הִכְתַּבְתִּי	הִכְתַּבְתִּי
3c Plural	כָּתְבוּ	נִכְתְּבוּ	כָּתְבוּ	כָּתְבוּ	הִתְכַּתְּבוּ	הִכְתִּיבוּ	הִכְתְּבוּ
2mp	כָּתַבְתֶּם	נִכְתַּבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	הִתְכַּתַּבְתֶּם	הִכְתַּבְתֶּם	הִכְתַּבְתֶּם
2fp	כָּתַבְתֶּן	נִכְתַּבְתֶּן	כָּתַבְתֶּן	כָּתַבְתֶּן	הִתְכַּתַּבְתֶּן	הִכְתַּבְתֶּן	הִכְתַּבְתֶּן
1cp	כָּתְבוּ	נִכְתְּבוּ	כָּתְבוּ	כָּתְבוּ	הִתְכַּתְּבוּ	הִכְתִּיבוּ	הִכְתְּבוּ
Impf 3m Sing	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִתְכַּתֵּב	יִכְתִּיב	יִכְתֹּב
3fs	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֹּב	תִּתְכַּתֵּב	תִּכְתִּיב	תִּכְתֹּב
2ms	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֹּב	תִּכְתֹּב	תִּתְכַּתֵּב	תִּכְתִּיב	תִּכְתֹּב
2fs	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתְּבִי	תִּתְכַּתְּבִי	תִּכְתִּיבִי	תִּכְתְּבִי
1cs	אֶכְתֹּב	אֶכְתֹּב	אֶכְתֹּב	אֶכְתֹּב	אֶתְכַּתֵּב	אֶכְתִּיב	אֶכְתֹּב
3m Plural	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִתְכַּתְּבוּ	יִכְתִּיבוּ	יִכְתְּבוּ
3fp	תִּכְתְּבֶנָּה	תִּכְתְּבֶנָּה	תִּכְתְּבֶנָּה	תִּכְתְּבֶנָּה	תִּתְכַּתְּבֶנָּה	תִּכְתִּיבֶנָּה	תִּכְתְּבֶנָּה
2mp	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּתְכַּתְּבוּ	תִּכְתִּיבוּ	תִּכְתְּבוּ
2fp	תִּכְתְּבֶנָּה	תִּכְתְּבֶנָּה	תִּכְתְּבֶנָּה	תִּכְתְּבֶנָּה	תִּתְכַּתְּבֶנָּה	תִּכְתִּיבֶנָּה	תִּכְתְּבֶנָּה
1cp	נִכְתֹּב	נִכְתֹּב	נִכְתֹּב	נִכְתֹּב	נִתְכַּתֵּב	נִכְתִּיב	נִכְתֹּב
Imp 2m Sing	כָּתֹב	הִכְתֵּב	כָּתֹב		הִתְכַּתֵּב	הִכְתֵּב	
2 fs	כָּתֹבִי	הִכְתֵּבִי	כָּתֹבִי		הִתְכַּתֵּבִי	הִכְתֵּבִי	
2m Plural	כָּתְבוּ	הִכְתְּבוּ	כָּתְבוּ		הִתְכַּתְּבוּ	הִכְתְּבוּ	
2fp	כָּתְבֶנָּה	הִכְתְּבֶנָּה	כָּתְבֶנָּה		הִתְכַּתְּבֶנָּה	הִכְתְּבֶנָּה	
Coh Sing	אֶכְתֹּבָה	אֶכְתֹּבָה	אֶכְתֹּבָה		אֶתְכַּתֹּבָה	אֶכְתִּיבָה	יִכְתֹּב
Juss ms Sing	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִתְכַּתֵּב	יִכְתִּיב	
Inf cs	כָּתֹב	הִכְתֵּב	כָּתֹב		הִתְכַּתֵּב	הִכְתִּיב	
Inf abs	כָּתוּב	נִכְתָּב	כָּתֹב	כָּתֹב	הִתְכַּתֵּב	הִכְתִּיב	
Part act	כָּתֹב	נִכְתָּב	מִכְתֵּב	מִכְתֵּב	מִתְכַּתֵּב	מִכְתִּיב	מִכְתָּב
Part pass	כָּתוּב						

32. Cultural history X: The divided kingdom (922 – 722 vC)

Vocabulary 44

302	57x		how?	אֵיךְ
303	212x		he added to (עַל) x (Qal)	יָסַף
	Qal 33x, Hiph 173x	Hiph perf 3ms הִסִּיף wc+Hiph impf 3ms וַיִּסֹּף	he continued (to do x) (Hiph)	
304	57x		he advised, planned, decided (Qal)	יַעֲזֹר
	Qal 34x Niph 22x	Niph perf 3ms נִוַּעַן	he consulted together with (Niph)	
305	145x		work, service	עֲבָדָה
306	314x	wc+Qal impf 3ms וַיַּעַן	he answered	עָנָה
307	88x		counsel, advice	עֲצָה
308	123x		assembly, community	קָהָל

32.1 General trends during Iron Age II (900-586)

A specific characteristic of Iron Age II is the population explosion in Israel: from 40 000 in 1200 BC the population grew to about 570 000. From this 110 000 people lived in Judah and 460 000 in Israel. This process happened together with a large-scale urbanisation. Nearly 30% of the people lived in cities. Of the rest 30% lived in the towns and the remaining 40% in smaller settlements.

Therefore the population mainly comprised city-dwellers and farmers. But not all people not living in the cities were farmers – some were nomadic sheep-farmers. Most of the administrative forces were in the hands of the city-dwellers (that is the מַלְאָךְ and his officials). One can accept, however, that in most of the rural areas the הַזְקֵנִים still managed the בֵּית אָב households and the towns.

Generally the הָעָרִים were not very גְּדוֹל. The biggest were Jerusalem and Samaria. Other cities were Hazor, Megiddo, Gezer, Lachish and Beersheba. The approximate average number of citizens in each of these cities was 2 000. The citizens included כְּהֻנִּים; writers סֹפְרִים; craftsmen; the king's officials e.g. the caretaker of the palace, head of the army, head over the forced labour; construction overseers; merchants; strangers; slaves עֲבָדִים; widows and orphans. Typical constructions included palaces and other administrative buildings, temples, stores and big houses (Amos 3:15). The cities had thick protecting walls. The gates were more than ways of gaining entrance to the city: the gate שַׁעַר was also the place where the elders of the city זִקְנֵי הָעִיר held their meetings (cf. Deut 22:15) and where legal proceedings

took place. Because of the thick protecting walls various innovative ways had to be used to supply the cities with מים. Sometimes deep wells בְּעִיר were dug. Sometimes a system of canals was used to get מים inside the city from underground sources or brooks outside the city walls.

Megiddo



32.2 Jeroboam and Rehoboam

According to 1 Kgs 12, שְׁבָטֵי יִשְׂרָאֵל gathered in Shechem to make רְחָבְעָם king. It was rather unusual that they met in Shechem and not in Jerusalem. The northern tribes insisted on tax reductions but Rehoboam followed the advice of his young friends and denied their request. The result was that the northern tribes were unified under יִרְבְּעָם and broke away from Judah. Initially שְׁכֶם was the capital of this kingdom but it was later replaced by Samaria. Jeroboam built shrines at Dan and Bethel and appointed כֹּהֲנִים non-Levitical.

32.3 The two kingdoms

The story of the two kingdoms is described in 1 Kgs 13 to 2 Kgs 25. It is clear throughout that the story is being described from the perspective of the southern kingdom, e.g. the description of the kings of Judah includes the following:

- ⇒ the date of his reign – relative to that of the king of Israel,
- ⇒ the age of the ascendant to the throne,
- ⇒ the name of the king's mother, and
- ⇒ a value judgement about the king of Judah with David as the norm.

In the case of the kings of Israel the picture looks somewhat different. Here the following information is mentioned:

- ⇒ the date of his reign – relative to that of the king of Judah,
- ⇒ the city that was the capital of Israel,
- ⇒ the duration of the kingship, and
- ⇒ a negative judgement of the king of Israel.

A characteristic of the northern kingdom was that the kings' houses rarely reigned for more than one generation. The norm was rather one coup after the other.

Elijah is a central figure from 1 Kgs 17 – 2 Kgs 2 and Elisha from 2 Kgs 3 – 10. The Assyrian crisis is described in 2 Kgs 11 – 17. It results in the fall of Samaria and the exile of Israel (2 Kgs 17).



33. Reading a BH text I

Vocabulary 45

309	245x	about 50 cm	forearm, cubit	אַמָּה
310	240x	also גָּבֹל	border, territory	גְּבוּל
311	200x		glory, honour	כְּבוֹד
312	272x		so that, with the purpose of	לְמַעַן
313	117x		tongue, language	לָשׁוֹן
314	50x		a next day, tomorrow	מָחָר
315	250x		he filled (it) (Qal)	מָלֵא
	Qal 101x Niph 36x Piel 111x	Niph impf 3ms יִמְלֵא	it is filled (with) (Niph)	

Vocabulary 46

316	216x		garment, clothing	בְּגָד
317	225x	never in Qal	he asked, requested, seek (Piel)	בִּקֵּשׁ
318	148x		life, duration of life, living	חַיִּים
319	245x		ability to do something, brave (warrior), wealth, armed force	חֵיל
320	216x			בֹּן
	Niph 67x Polel 29x Hiph 108x	wc+Hiph imprf 3ms וַיִּבֶן	he established, made firm, prepared (Hiph)	הִבִּין
		Niph impf 3ms יִבֶּן	it shall be established, endure (Niph)	
		Polel perf 3ms בִּנֵּן		
321	223x		assembly point, meeting, appointed time	מוֹעֵד
322	235x		work, deed	מַעֲשֵׂה

Vocabulary 47

323	191x	court-yard, town without walls	חצר
324	178x	why?	למה
325	843x	a little, a few	מעט
326	376x	utterance, announcement	נאם
327	315x	prophet	נביא
328	150x	opposite, before	נגד
329	214x	he stretched/spread out x (x = his tent) (Qal)	נטה
	Qal 135x		
	Hiph 76x	Hiph perf 3ms הטה	
		wc+Hiph impf 3ms ויט	
		he extended, bestowed (Hiph)	

33.1 The division of the kingdom: 1 Kgs 12:1-11

1. Read the following text out loud.
2. Fully parse all the words.
3. Then translate each sentence word for word.
4. Note how the story is carried by events occurring the one after the other during this time. To show this a waw cons. + impf is used every time. We refer to it as the *narrated world*. Where the characters are talking to each other, e.g. in v. 4, it is called the *discussed world*. Do many waw cons. forms occur in the latter world?

1 וילך¹² רחבעם שכם

כי שכם בא כל־ישראל להמליך אתו:

2 ויהי¹³ כשמע ירבעם בן־נבט

והוא עודנו¹⁴ במצרים אשר ברח מפני המלך שלמה

וישב¹⁵ ירבעם במצרים:

¹² wc+Qal impf 3ms of הלך "and he went"

¹³ and then

¹⁴ he was still

¹⁵ wc+Qal impf 3ms of ישב "and he stayed"

3 וַיִּשְׁלַחוּ

וַיִּקְרְאוּ-לוֹ

וַיָּבֹאוּ¹⁶ יִרְבֵּעַם וְכָל-קְהֵל יִשְׂרָאֵל

וַיְדַבְּרוּ אֶל-רַחֲבֵעַם לֵאמֹר¹⁷:

4 אַבִּיךָ הַקָּשָׁה¹⁸ אֶת-עֲלֵנוּ¹⁹

וְאַתָּה עֲתָה הַקֵּל²⁰ מֵעֲבֹדֶת אָבִיךָ הַקָּשָׁה וּמַעֲלֹו הַכָּבֵד אֲשֶׁר-נָתַן עָלֵינוּ

וְנַעֲבֹדְךָ²¹:

5 וַיֹּאמֶר אֲלֵיהֶם

לָכֵן²² עַד שְׁלֹשָׁה יָמִים

וְשׁוּבוּ²³ אֵלַי

וַיֵּלְכוּ²⁴ הָעָם:

¹⁶ wc+Qal impf 3p of בוא "they came"

¹⁷ colon before direct speech

¹⁸ Hiph perf 3ms of קשה "make hard"

¹⁹ עָלַ = yoke

²⁰ Hiph imp ms of קלל "make light"

²¹ = and then we will serve you

²² Qal imp mp of הלך

²³ Qal imp mp of שוב "return, turn back"

²⁴ wc+Qal impf 3p of הלך

6 וַיֹּעַץ הַמֶּלֶךְ רַחֲבֵעַם אֶת־הַזְּקֵנִים אֲשֶׁר־הָיוּ²⁵ עֹמְדִים אֶת־פְּנֵי שְׁלֹמֹה אָבִיו בְּהִיתָן חַי²⁶ לֵאמֹר

אִיךָ אַתֶּם נוֹעֲצִים²⁷ לְהָשִׁיב²⁸ אֶת־הָעַם־הַזֶּה דְּבַר:

7 וַיַּדְּבֵרוּ אֵלָיו לֵאמֹר

אִם־יִהְיֶה תְּהִיָּה²⁹־עֹבֵד לָעָם הַזֶּה

וְעַבְדֻתָּם³⁰

וְעֲנִיתָם³¹

וְדִבַּרְתָּ אֲלֵיהֶם דְּבָרִים טוֹבִים

וְהָיוּ³² לָךְ עֹבָדִים כָּל־הַיָּמִים:

8 וַיַּעֲזֹב³³ אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲצֶהוּ³⁴

וַיֹּעַץ אֶת־הַיְּלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ אֲשֶׁר הָעֹמְדִים לְפָנָיו:

9 וַיֹּאמֶר אֲלֵיהֶם

מָה אַתֶּם נוֹעֲצִים

וַיָּשִׁיב³⁵ דָּבָר אֶת־הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלָיו לֵאמֹר

²⁵ Qal perf 3pl of היה "they were"

²⁶ חַי = while he was still alive

²⁷ Nif part of יַעֲץ "advise"

²⁸ Hiph inf cs of שׁוּב "to give back"

²⁹ Qal impf 2ms of תְּהִי "you will be"

³⁰ and you serve them

³¹ and you answer them

³² wc+Qal perf 3mp of תְּהִי "they will be"

³³ wc+Qal impf 3ms of עָזַב "he abandoned"

³⁴ they advised him

³⁵ waw cop + Hif impf 1p of שׁוּב "we should return, turn back"

הַקֹּל³⁶ מִן־הָעַל אֲשֶׁר־נָתַן אָבִיךָ עָלֵינוּ:

10 וַיִּדְבְּרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ לֵאמֹר

כֹּה־תֹאמַר לָעַם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ לֵאמֹר

אָבִיךָ הַכִּבִּיד³⁷ אֶת־עֵלֵנוּ

וְאַתָּה הַקֹּל³⁸ מִעָלֵינוּ

כֹּה תִדְבֹּר אֲלֵיהֶם

קָטַנִּי³⁹ עֲבָה⁴⁰ מִמָּתְנִי⁴¹ אָבִי:

11 וְעַתָּה אָבִי הָעַמִּים⁴² עָלֵיכֶם עַל כָּבֹד

וְאֲנִי אוֹסִיף⁴³ עַל־עַלְכֶּם

אָבִי יִסֹּר⁴⁴ אֶתְכֶם בְּשׁוֹטִים⁴⁵

וְאֲנִי אִיִּסֵּר⁴⁶ אֶתְכֶם בְּעֻקְרָבִים⁴⁷:

³⁶ Hiph imp ms of קלל "make light"

³⁷ "to make heavy"

³⁸ Hiph imp ms of קלל "make light"

³⁹ my little finger

⁴⁰ is thicker

⁴¹ than the loins of

⁴² Hiph perf 3ms "he loaded"

⁴³ I will add

⁴⁴ he disciplined

⁴⁵ with whips

⁴⁶ I will discipline

⁴⁷ with scourges

I Kgs 12.1-11 (repetition)

- 1 וַיֵּלֶךְ⁴⁸ רַחֲבֵעַם שָׁבָם
כִּי שָׁבָם בָּא כָּל־יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ:
2 וַיְהִי⁴⁹ כְּשָׁמַעַ | יִרְבֵּעַם בֶּן־נִבְט
וְהוּא עֹדְנֹו⁵⁰ בַּמִּצְרִים אֲשֶׁר בָּרַח מִפְּנֵי הַמֶּלֶךְ שְׁלֹמֹה
וַיֵּשֶׁב⁵¹ יִרְבֵּעַם בַּמִּצְרִים:
3 וַיִּשְׁלַחוּ
וַיִּקְרְאוּ־לוֹ
וַיָּבֹאוּ⁵² יִרְבֵּעַם וְכָל־קַהֲלֵי יִשְׂרָאֵל
וַיִּדְבְּרוּ אֶל־רַחֲבֵעַם לֵאמֹר⁵³:
4 אָבִיךָ הַקָּשָׁה⁵⁴ אֶת־עַלְנוֹ⁵⁵
וְאַתָּה עַתָּה הַקֵּל⁵⁶ מִעֲבֹדֶת אָבִיךָ הַקָּשָׁה וּמַעַלְוֹ הַכָּבֵד אֲשֶׁר־נָתַן עָלֵינוּ
וְנַעֲבֹדְךָ⁵⁷:
5 וַיֹּאמֶר אֲלֵיהֶם
לָכוּ⁵⁸ עַד שְׁלֹשָׁה יָמִים
וְשׁוּבוּ⁵⁹ אֵלַי
וַיֵּלְכוּ⁶⁰ הָעָם:
6 וַיִּזְעַן⁶¹ הַמֶּלֶךְ רַחֲבֵעַם אֶת־הַזְקֵנִים אֲשֶׁר־הָיוּ⁶² עִמָּדִים אֶת־פְּנֵי שְׁלֹמֹה אָבִיו בְּהִיְתָן חַיִּי⁶³ לֵאמֹר
אֵיךְ אַתֶּם נֹעֲצִים⁶⁴ לְהָשִׁיב⁶⁵ אֶת־הָעַם־הַזֶּה דָּבָר:

⁴⁸ wc+Qal impf masc. sg. of הָלַךְ

⁴⁹ and then

⁵⁰ He was still

⁵¹ wc+Qal impf 3ms of יָשַׁב “and he stayed”

⁵² wc+ Qal impf 3mp of בָּאוּ “they came”

⁵³ colon before direct speech

⁵⁴ Hiph perf 3ms of קָשָׂה “make hard”

⁵⁵ עַל = yoke

⁵⁶ Hiph imper. ms of קָלַל “make light”

⁵⁷ = and then we will serve you

⁵⁸ Qal imp mp of הָלַךְ

⁵⁹ Qal imp mp of שׁוּב “return, turn back”

⁶⁰ wc+Qal impf 3mp of הָלַךְ

⁶¹ he consulted

⁶² Qal perf 3cp of הָיָה “they were”

⁶³ חַיִּי = while he was still alive

⁶⁴ Nif part of יָעַץ “advise”

⁶⁵ Hiph inf cs of שׁוּב “to give back”

7 וַיִּדְבְּרוּ אֵלָיו לֵאמֹר

אִם־הַיּוֹם תְּהִיָּה⁶⁶־עֹבֵד לָעַם הַזֶּה

וְעַבַּדְתֶּם⁶⁷

וְעֲנִיתֶם⁶⁸

וְדִבַּרְתָּ אֲלֵיהֶם דְּבָרִים טוֹבִים

וְהָיוּ⁶⁹ לָךְ עֲבָדִים כָּל־הַיָּמִים:

8 וַיַּעֲזֹב⁷⁰ אֶת־עֲצַת הַזְקֵנִים אֲשֶׁר יַעֲצָהוּ⁷¹

וַיּוֹעֵץ אֶת־הַיְלָדִים אֲשֶׁר גָּדְלוּ אֹתוֹ אֲשֶׁר הָעַמְּדִים לַפָּנָיו:

9 וַיֹּאמֶר אֲלֵיהֶם

מָה אַתֶּם נוֹעֲצִים

וְנָשִׁיב⁷² דְּבַר אֶת־הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַי לֵאמֹר

הַקֵּל⁷³ מִן־הָעֹל אֲשֶׁר־נָתַן אָבִיךָ עָלֵינוּ:

10 וַיִּדְבְּרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ אֹתוֹ לֵאמֹר־

כֹּה־תֹאמַר לָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ לֵאמֹר

אָבִיךָ הַכִּבִּיד⁷⁴ אֶת־עֲלָנוּ

וְאַתָּה הַקֵּל⁷⁵ מֵעַלֵּינוּ

כֹּה תִדְבַּר אֲלֵיהֶם

קָטַנִּי⁷⁶ עָבָה⁷⁷ מִמָּתְנִי⁷⁸ אָבִי:

11 וְעַתָּה אָבִי הָעַמְּמִים⁷⁹ עָלֵיכֶם עַל כִּבֹּד

וְאֲנִי אוֹסִיף⁸⁰ עַל־עַלְכֶם

אָבִי יִסֹּר⁸¹ אֶתְכֶם בְּשׁוֹטִים⁸²

וְאֲנִי אִיסֹר⁸³ אֶתְכֶם בְּעֶקְרָבִים⁸⁴:

⁶⁶ Qal impf 2ms of היה "you will be"

⁶⁷ and you serve them

⁶⁸ and you answer them

⁶⁹ wc+Qal perf 3cp of היה "they will be"

⁷⁰ wc+Qal impf 3ms of עזב "he abandoned"

⁷¹ they advised him

⁷² waw cop + Qal impf 1cp of שוב "we should return, turn back"

⁷³ Hiph imp ms of קלל "make light"

⁷⁴ "to make heavy"

⁷⁵ Hiph imp ms of קלל "make light"

⁷⁶ my little finger

⁷⁷ is thicker

⁷⁸ than the loins of

⁷⁹ Hiph perf 3ms "he loaded"

⁸⁰ I will add

⁸¹ he disciplined

⁸² with whips

⁸³ I will discipline

⁸⁴ with scourges

34. Pronominal Suffixes added to verbs

Vocabulary 48

330	171x		he chose	בָּחַר
	Qal 164x			
331	170x	never in Qal	he bowed down, he worshipped	חווה
		Hishtaphel perf 3ms הִשְׁתַּחֲוָה		הִשְׁתַּחֲוָה
332	231x	never Qal		נָצַל
	Hiph 191x Niph 15x,	wc+Hiph impf 3ms וַיִּצַּל Niph impf 3ms יִנָּצֵל	he saved (Hiph)	הִצִּיל
333	41x		he rebelled (against)	פָּשַׁע
334	93x		transgression, crime	פְּשָׁע
335	175x		he became great, numerous, many (Qal)	רָבָה
	Qal 59x Hiph 112x	Hiph perf 3ms הִרְבָּה 3ms	he made numerous, great (Hiph)	
336	192x	Qal perf 3ms רָם	to be high, exalted (Qal)	רוּם
	Qal 70x Piel 25x Hiph 89x	Hiph perf 3ms הָרִים	he brought up, raised high (Hiph)	

Vocabulary 49

337	66x		portion, one's share	חֶלֶק
338	160x		alone, only, solely	לְבַד
339	171x			לָחַם
	Niph 167x		he fought (Niph)	נָלַחַם
340	108x		he regretted, he was sorry (Niph)	נָחַם
	Niph 48x Piel 51x	Piel perf 3ms נָחַם	he comforted (Piel)	
341	139x		copper	נְחֹשֶׁת
242	71x		gathering, meeting, group	עֵדָה
343	214x		he left, abandoned	עָזַב

Vocabulary 50

344	161x	ram (for offering)	אֵיל
345	127x	true, trustworthy	אֱמֶת
346	125x Qal 94x Hiph 1 12x Hiph 2 18x	to be ashamed	בוש
347	166x	generation	דֹּר
348	85x	he acquired, bought	קָנָה
349	164x	city wall	חוֹמָה
350	164x	outside, street	חוּץ

34.1 Read BHRG § 17

1s	שְׁמַרְתִּי-	1p	שְׁמַרְנוּ-
2ms	שְׁמַרְתָּ-	2mp	שְׁמַרְתוּ-
2fs.	שְׁמַרְתִּי-	2fp	שְׁמַרְתוּ-
3ms.	שָׁמַר-	3mp	שָׁמְרוּ-
3fs	שָׁמַרְתְּ-	3fp	שָׁמְרוּ-

1s	אֲנִי	me	1p	אֲנִי	us
2ms	אַתָּה	you	2mp	אַתֶּם	you
2fs.	אַתְּ	you	2fp	אַתֶּן	you
3ms.	הוּא	him	3mp	הֵם	them
3fs	הִיא	her	3fp	הֵנָּה	them

34.2 Exercises: Pronominal suffixes

34.2.1 Exercise 1: The morphology of pronominal suffixes

1. What is a connecting vowel? _____
2. When do verbs with pronominal suffixes take such a vowel?

3. Do perf, impf and imp forms take the same connecting vowels? Motivate your answer.

4. Name the heavy suffixes. Why is it important to distinguish such suffixes?

5. What perf forms end in vowels? _____
6. What perf forms are adapted to end in a vowel?

7. What are the most general vowel changes occurring in perf forms that end in vowels?

34.2.2 Exercise 2: Recognizing pronominal suffixes

1	שָׁמְרוּ		
2	שָׁמְרָתָנוּ		
3	שָׁמְרָתוֹם		
4	שָׁמְרוּךְ		
5	שָׁמְרָנוּהוּ		
6	שָׁמְרָתִי		
7	שָׁמְרָתְךָ		
8	שָׁמְרוּ		
9	שָׁמְרָנִי		

10	שְׁלַחֲנִי		
11	עֲזָבוֹנִי		
12	הִכְרִיתֵנִי		
13	וַיִּבְחַרְךָ		
14	יִשְׁמְרֶךָ		
15	וַיִּכְתֹּבֶם		

34.2.3 Exercise 3: Recognition of pronominal suffixes

Fully parse the following verbs with pronominal suffixes.

1	יִבְרַכְךָ	
2	לְעֹזְבֶךָ	
3	נִחַמְתָּנִי	
4	וְהִרְגֵנִי	
5	נִגְעֶךָ	
6	יִגְאָלְךָ	
7	שָׁכְבִי	
8	וַיִּגְאָלְתִּיךָ	
9	אֶבְרַכְךָ	
10	שָׁמְעֵנוּ	
11	וַאֲשַׁבֵּיֶךָ	

35. Reading a BH text II

Vocabulary 51

351	92x		sojourner, resident foreigner	גֵּר
352	238x Qal 182x Hiph 32x		he sinned against (לְ) somebody (typically against God)	חָטָא
353	138x		wise, skilled, experienced	חָכָם
354	143x		wisdom, experience	חֵכְמָה
355	134x Piel 66x Hiph 56x	Piel perf 3ms חָלַל Hiphil perf 3ms הִחָל	he profaned (Piel) he began (to x) (Hiph)	חָלַל
356	129x		fixed instruction, prescribed task	חֻק
357	104x		statute, custom	חֻקָּה

Vocabulary 52

358	162x Qal 77x Piel 50x		he is unclean (Qal) he defiled (Piel)	טָמֵא
359	140x		to the right, south	יָמִין
360	107x		young ram (typical for sacrifice)	כֶּבֶשׂ
361	111x		wing, extremity	כַּנָּף
362	152x Piel 131x		he covered, concealed (Piel)	כָּסָה
363	112x		he got dressed/put on (clothes)	לָבַשׁ
364	200x		therefore	לָכֵן

Vocabulary 53

365	114x		pastureland belonging to a city, outskirts (of a city)	מִגְרֵשׁ
366	103x		vision	מַרְאֵה
367	130x		leader, tribal chief	נָשִׂיא

368	112x		pillar, column, tent pole	עמוד
369	316x		he opened (Qal)	פָּתַח
	Qal 310x	Niph perf 3ms נִפְתַּח	it was opened (Niph)	
	Niph 18x			
370	164x		opening, entrance, door	פֶּתַח
371	153x		north	צָפוֹן

35.1 The division of the kingdom: 1 Kgs 12:12-27

1. Read the following text out loud.
2. Fully parse all the words.
3. Then translate each sentence word for word.

12 וַיָּבֹאוּ⁸⁵ יִרְבְּעָם וְכָל־הָעָם אֶל־רַחֲבָעָם בַּיּוֹם הַשְּׁלִישִׁי כַּאֲשֶׁר דִּבֶּר הַמֶּלֶךְ לֵאמֹר

שׁוּבוּ⁸⁶ אֵלַי בַּיּוֹם הַשְּׁלִישִׁי:

13 וַיַּעַן⁸⁷ הַמֶּלֶךְ אֶת־הָעָם קָשָׁה

וַיַּעֲזֹב⁸⁸ אֶת־עֲצַת הַזִּקְנִים אֲשֶׁר יַעֲצֶהוּ:

14 וַיְדַבֵּר אֵלֵיהֶם כַּעֲצַת הַיְלָדִים לֵאמֹר

אֲבִי הַכְּבִיד אֶת־עַלְכֶּם

וְאֲנִי אוֹסִיף⁸⁹ עַל־עַלְכֶּם

אֲבִי יִסֵּר⁹⁰ אֶתְכֶם בְּשׁוֹטִים⁹¹

וְאֲנִי אִיסַר אֶתְכֶם בְּעֻקְרִים⁹²:

⁸⁵ wc+Qal impf 3ms of בוא

⁸⁶ Qal imp 2mp of שׁוּב "return, turn back"

⁸⁷ wc+Qal impf 3ms of ענה "answer"

⁸⁸ wc+Qal impf 3ms of עזב "leave"

⁸⁹ I will add

⁹⁰ he disciplined

⁹¹ with whips

⁹² with scourges

15 וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם

כִּי־הָיְתָה⁹³ סִבָּה⁹⁴ מִעַם יְהוָה לְמַעַן הָקִים⁹⁵ אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר יְהוָה בְּיַד אַחֲיָה הַשִּׁילֹנִי

אֶל־יִרְבֵּעַם בֶּן־נִבְט:

16 וַיֵּרָא⁹⁶ כָּל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם

וַיָּשָׁבוּ⁹⁷ הָעָם אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר

מִה־לָּנוּ חֶלֶק בְּדָוִד⁹⁸

וְלֹא־נִחַלָּה בְּבֶן־יִשִּׁי

לְאַהֲלֵיךְ יִשְׂרָאֵל

עַתָּה רְאֵה בֵּיתְךָ דָּוִד⁹⁹

וַיֵּלֶךְ יִשְׂרָאֵל לְאַהֲלָיו:

17 וּבָנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי יְהוּדָה וַיִּמְלֹךְ עֲלֵיהֶם רְחַבְעָם: פ

18 וַיִּשְׁלַח הַמֶּלֶךְ רְחַבְעָם אֶת־אֲדָרָם אֲשֶׁר עַל־הַמָּס¹⁰⁰

וַיִּרְגְּמוּ¹⁰¹ כָּל־יִשְׂרָאֵל בֶּן אֶבֶן

⁹³ it was

⁹⁴ a turn of affairs

⁹⁵ to let stand, to fulfil

⁹⁶ wc+Qal impf 3ms of ראה

⁹⁷ wc+Hif. impf 3p of שׁוּב "return, turn back"

⁹⁸ Literally: what is for us a part in David>David is not a part of us.

⁹⁹ Look now to (after) your own house, David

¹⁰⁰ hard labour

וְהַמֶּלֶךְ רַחֲבֵעַם הִתְאַמֵּץ לַעֲלוֹת בַּמָּרְכָבָה לָנוֹס יְרוּשָׁלַם¹⁰³:

19 וַיִּפְשְׁעוּ יִשְׂרָאֵל בְּבֵית דָּוִד עַד הַיּוֹם הַזֶּה: ס

20 וַיְהִי כְשֶׁמַּעַ כָּל־יִשְׂרָאֵל כִּי־שָׁב יִרְבֵּעַם

וַיִּשְׁלַחוּ

וַיִּקְרְאוּ אֹתוֹ אֶל־הַעֲדָה

וַיַּמְלִיכוּ אֹתוֹ עַל־כָּל־יִשְׂרָאֵל

לֹא הָיָה¹⁰⁴ אַחֲרֵי בֵית־דָּוִד זֹלָתִי¹⁰⁵ שִׁבְט־יְהוּדָה לְבָדוֹ:

21 וַיָּבֹאוּ רַחֲבֵעַם יְרוּשָׁלַם

וַיִּקְהַל¹⁰⁶ אֶת־כָּל־בְּיַת יְהוּדָה וְאֶת־שִׁבְט בְּנֵימָן מֵאָה וּשְׁמֹנִים אֲלֹף בָּחֹר¹⁰⁷

עֲשֵׂה מִלְחָמָה לְהִלָּחֵם עִם־בֵּית יִשְׂרָאֵל לְהָשִׁיב¹⁰⁸ אֶת־הַמְּלוּכָה¹⁰⁹ לְרַחֲבֵעַם בֶּן־שְׁלֹמֹה: פ

¹⁰¹ throw

¹⁰² wc+Qal impf 3ms of מות "die"

¹⁰³ and as for king Rehoboam, he just managed to mount his war-chariot and flee to Jerusalemen

¹⁰⁴ he>is was

¹⁰⁵ except

¹⁰⁶ he assembled>summoned

¹⁰⁷ chosen young men

¹⁰⁸ Hiph inf of שׁוּב "cause to return"

¹⁰⁹ kingship

22 וַיְהִי¹¹⁰ דְּבַר הָאֱלֹהִים אֶל־שְׁמַעְיָה אִישׁ־הָאֱלֹהִים לֵאמֹר:

23 אָמַר אֶל־רַחֲבֶעֶם בֶּן־שְׁלֹמֹה מֶלֶךְ יְהוּדָה וְאֶל־כָּל־בֵּית יְהוּדָה וּבְנֵימִין וַיֵּתֶר¹¹¹ הָעָם לֵאמֹר:

24 כֹּה אָמַר יְהוָה

לֹא־תַעֲלוּ¹¹²

וְלֹא־תִלָּחֲמוּן עִם־אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל

שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאִתִּי נִהְיָה¹¹³ הַדָּבָר הַזֶּה

וַיִּשְׁמְעוּ אֶת־דְּבַר יְהוָה

וַיָּשׁוּבוּ¹¹⁴ לָלֶכֶת¹¹⁵ כְּדָבַר יְהוָה: ס

25 וַיָּבֹן¹¹⁶ יִרְבֵּעָם אֶת־שֹׁכֵם בְּהָר אֶפְרָיִם

וַיֵּשֶׁב¹¹⁷ בָּהּ

וַיֵּצֵא¹¹⁸ מִשָּׁם

וַיָּבֹן אֶת־פְּנוֹאֵל:

26 וַיֹּאמֶר יִרְבֵּעָם בְּלָבוֹ

עָתָה תָּשׁוּב הַמִּמְלָכָה¹¹⁹ לְבֵית דָּוִד:

¹¹⁰ then he were>it came

¹¹¹ remainder

¹¹² Qal impf 2ms of עלה

¹¹³ he>it was

¹¹⁴ wc+Qal impf 3mp of שׁוּב "return"

¹¹⁵ Qal inf cs הלך

¹¹⁶ wc+Qal. impf 3ms of בנה "build"

¹¹⁷ wc+Qal impf 3ms of ישב

¹¹⁸ wc+Qal impf 3ms of יצא

27 אִם-יָעֲלֶה¹²⁰ | הָעָם הַזֶּה לַעֲשׂוֹת¹²¹ זְבָחִים בְּבֵית-יְהוָה בִּירוּשָׁלַם

וְשָׁב¹²² לֵב הָעָם הַזֶּה אֶל-אֲדֹנֵיהֶם אֶל-רַחֲבֵעַם מֶלֶךְ יְהוּדָה

וְהִרְגָנִי

וְשָׁבוּ אֶל-רַחֲבֵעַם מֶלֶךְ-יְהוּדָה:

1 Kon 12:11-27 (repetition)

12 וַיָּבֹא¹²³ יִרְבֵּעַם וְכָל-הָעָם אֶל-רַחֲבֵעַם בַּיּוֹם הַשְּׁלִישִׁי כַּאֲשֶׁר דִּבֶּר הַמֶּלֶךְ לֵאמֹר

שׁוּבוּ¹²⁴ אֵלַי בַּיּוֹם הַשְּׁלִישִׁי:

13 וַיַּעַן¹²⁵ הַמֶּלֶךְ אֶת-הָעָם קָשָׁה

וַיַּעֲזֹב¹²⁶ אֶת-עֵצַת הַזְקֵנִים אֲשֶׁר יַעֲזֶהוּ:

14 וַיִּדְבֹר אֵלֵיהֶם בַּעֲצַת הַיְלָדִים לֵאמֹר

אֲבִי הַכְּבִיד אֶת-עַלְכֶם

וְאֲנִי אוֹסִיף¹²⁷ עַל-עַלְכֶם

אֲבִי יִסֵּר¹²⁸ אֶתְכֶם בְּשׁוֹטִים¹²⁹

וְאֲנִי אִיסֵר אֶתְכֶם בַּעֲקָרִים¹³⁰:

15 וְלֹא-שָׁמַע הַמֶּלֶךְ אֶל-הָעָם

כִּי-הָיְתָה¹³¹ סִבָּה¹³² מֵעַם יְהוָה לְמַעַן הָקִים¹³³ אֶת-דְּבָרוֹ אֲשֶׁר דִּבֶּר יְהוָה בְּיַד אֲחִיָּה הַשִּׁילֹנִי

אֶל-יִרְבֵּעַם בֶּן-נָבָט:

¹¹⁹ kingdom/kingship

¹²⁰ Qal impf 3ms of עלה

¹²¹ to do>bring

¹²² wc+Qal perf 3ms of שׁוּב "return"

¹²³ wc+Qal impf 3ms of בּוֹא

¹²⁴ Qal imp 2mp of שׁוּב "return"

¹²⁵ wc+Qal impf 3ms of עָנָה "answer"

¹²⁶ wc+Qal impf 3ms of עָזַב "leave"

¹²⁷ I will add

¹²⁸ he disciplined

¹²⁹ with whips

¹³⁰ with scourges

¹³¹ it was

¹³² a turn of affairs

16 וַיֵּרָא¹³⁴ כָּל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם

וַיָּשׁוּבוּ¹³⁵ הָעָם אֶת־הַמֶּלֶךְ דָּבָר | לֵאמֹר

מִה־לָּנוּ חֶלֶק בְּדָוִד¹³⁶

וְלֹא־נִחַלָּה בְּבֶן־יִשִׁי

לְאַהֲלֵיךָ יִשְׂרָאֵל

עַתָּה רְאֵה בֵּיתְךָ דָּוִד¹³⁷

וַיֵּלֶךְ יִשְׂרָאֵל לְאַהֲלָיו:

17 וּבָנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי יְהוּדָה וַיִּמְלֹךְ עֲלֵיהֶם רְחַבְעָם: פ

18 וַיִּשְׁלַח הַמֶּלֶךְ רְחַבְעָם אֶת־אֲדָרָם אֲשֶׁר עַל־הַמָּס¹³⁸

וַיִּרְגְּמוּ¹³⁹ כָּל־יִשְׂרָאֵל בֶּן אֶבֶן

וַיָּמָת¹⁴⁰

וְהַמֶּלֶךְ רְחַבְעָם הִתְאַמֵּן לַעֲלֹת בַּמֶּרְכָּבָה לָנוֹס יְרוּשָׁלַם¹⁴¹:

19 וַיִּפְשְׁעוּ יִשְׂרָאֵל בְּבֵית דָּוִד עַד הַיּוֹם הַזֶּה: ס

20 וַיְהִי כִשְׁמַע כָּל־יִשְׂרָאֵל כִּי־שָׁב¹⁴² יְרַבְעָם

וַיִּשְׁלָחוּ

וַיִּקְרְאוּ אֹתוֹ אֶל־הַעֲדָה

וַיִּמְלִיכוּ אֹתוֹ עַל־כָּל־יִשְׂרָאֵל

לֹא הָיָה¹⁴³ אַחֲרָי בֵּית־דָּוִד זֹלָתִי¹⁴⁴ שְׁבֹט־יְהוּדָה לְבָדּוֹ:

¹³³ to let stand, to fulfil

¹³⁴ wc+Qal impf 3ms of ראה

¹³⁵ wc+Hif. impf 3p of שׁוּב "return"

¹³⁶ Literally: what is for us a part in David>David is not part of us..

¹³⁷ Look now to (after) your own house, David

¹³⁸ hard labour

¹³⁹ throw

¹⁴⁰ wc+Qal impf 3ms of מוֹת "die"

¹⁴¹ and as for king Rehoboam, he just managed to mount his war-chariot and flee to Jerusalem

¹⁴² Qal perf 3ms of שׁוּב "return"

¹⁴³ he>it was

¹⁴⁴ except

21 וַיָּבֹאוּ רַחֲבָעַם יְרוּשָׁלַם׃

וַיִּקְהַל¹⁴⁵ אֶת־כָּל־בְּיַת יְהוּדָה וְאֶת־שֶׁבֶט בְּנֵימִן מֵאָה וּשְׁמֹנִים אָלֶף בָּחֹר¹⁴⁶ עָשָׂה מִלְחָמָה לְהִלָּחֵם
עִם־בְּיַת יִשְׂרָאֵל לְהָשִׁיב¹⁴⁷ אֶת־הַמְּלִיכָה לְרַחֲבָעַם בֶּן־שִׁלְמָה׃ פ

22 וַיְהִי¹⁴⁸ דְּבַר הָאֱלֹהִים אֶל־שְׁמַעְיָה אִישׁ־הָאֱלֹהִים לֵאמֹר׃

23 אָמַר אֶל־רַחֲבָעַם בֶּן־שִׁלְמָה מֶלֶךְ יְהוּדָה וְאֶל־כָּל־בְּיַת יְהוּדָה וּבְנֵימִן וַיֵּתֶר¹⁴⁹
הָעָם לֵאמֹר׃

24 כֹּה אָמַר יְהוָה

לֹא־תַעֲלֶנּוּ¹⁵⁰

וְלֹא־תִלָּחֶמוּן עִם־אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל

שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאֵתִי נָהִיָּה¹⁵¹ הַדָּבָר הַזֶּה

וַיִּשְׁמְעוּ אֶת־דְּבַר יְהוָה

וַיָּשֻׁבוּ¹⁵² לָלֶכֶת¹⁵³ כְּדָבַר יְהוָה׃ ס

25 וַיָּבֹן¹⁵⁴ יִרְבָּעַם אֶת־שִׁכְמוֹ בְּהָר אֶפְרָיִם

וַיֵּשֶׁב¹⁵⁵ בָּהּ

וַיֵּצֵא¹⁵⁶ מִשָּׁם

וַיָּבֹן אֶת־פְּנוֹאֵל׃

26 וַיֹּאמֶר יִרְבָּעַם בְּלָבוֹ

עַתָּה תָּשׁוּב הַמַּמְלָכָה לְבֵית דָּוִד׃

27 אִם־יַעֲלֶה¹⁵⁷ | הָעָם הַזֶּה לַעֲשׂוֹת¹⁵⁸ זִבְחִים בְּבֵית־יְהוָה בִּירוּשָׁלַם

וְיָשֹׁב¹⁵⁹ לֵב הָעָם הַזֶּה אֶל־אֲדֹנֵיהֶם אֶל־רַחֲבָעַם מֶלֶךְ יְהוּדָה

וְהִרְגֵנִי

וַיָּשֻׁבוּ אֶל־רַחֲבָעַם מֶלֶךְ־יְהוּדָה׃

¹⁴⁵ he assembled/summoned
¹⁴⁶ chosen young men
¹⁴⁷ Hiph inf of שׁוּב "cause to return"
¹⁴⁸ then he was>it came
¹⁴⁹ remainder
¹⁵⁰ Qal impf 2ms of עָלָה
¹⁵¹ he>it was
¹⁵² wc+Qal impf 3mp of שׁוּב "return"
¹⁵³ Qal inf cs הֵלֵךְ
¹⁵⁴ wc+Qal impf 3ms of בָּנָה "build"
¹⁵⁵ wc+Qal impf 3ms of יָשַׁב
¹⁵⁶ wc+Qal impf 3ms of יָצָא
¹⁵⁷ Qal impf 3ms of עָלָה
¹⁵⁸ to do>bring
¹⁵⁹ wc+Qal perf 3ms of שׁוּב "return"

36. Irregular Verbs

36.1 Irregular Verbs I: Survey

36.1.1 Introduction

Irregular or weak verbs are verbs that deviate in their conjugations from the pattern of the regular or strong verb which has already been dealt with. The deviations occur only in certain groups of verbs. Even so weak verbs do not conjugate erratically, but according to rules determined by the phonetic features of one or more of their stem consonants. The following system of notation has been introduced when referring to specific types of the weak verb:

The three consonants that comprise most of the verb roots in BH are numbered from right to left either with the consonants of the *פעל* verb stem or with Roman numerals. The position of a weak consonant as the first, second or third consonant of a particular verb stem is indicated either by means of the consonants *פעל* or by means of a Roman numeral, e.g.

TRADITIONAL VERB SYSTEM				MODERN ALTERNATIVE			
ל	ע	פ	Verb stem	III	II	I	Numerical
ד	מ	ע	<i>pe guttural</i>	ד	מ	ע	I guttural
ל	א	ש	<i>ayin guttural</i>	ל	א	ש	II guttural
ח	ל	ש	<i>lamed guttural</i>	ח	ל	ש	III guttural
ל	כ	א	<i>pe aleph</i>	ל	כ	א	I aleph
א	צ	מ	<i>lamed aleph</i>	א	צ	מ	III aleph
ה	נ	ב	<i>lamed he</i>	ה	נ	ב	III he
ל	פ	נ	<i>pe nun</i>	ל	פ	נ	I nun
ב	ש	י	<i>pe waw / pe yod</i>	ב	ש	י	I waw / I yod
ם	ו	ק	<i>ayin waw</i>	ם	ו	ק	II waw
ם	י	ש	<i>ayin yod</i>	ם	י	ש	II yod
ב	ב	ס	<i>ayin ayin</i>	ב	ב	ס	Double II or geminate

He's and *alephs*, which are not pronounced, behave differently from the other gutturals. (Cf. BHRG §4.2/5(ii) and 5.2/2.) *He* in position III is not usually pronounced while *aleph* is not pronounced in positions I and III. For this reason a distinction is made between *aleph* and *he* as gutturals and:

- I *aleph* -,
- III *aleph* -,
- III *he* verbs.
- Resh, which is not a guttural, reacts like a guttural, whether in positions I, II or III. (Cf. BHRG §4.2/4.)

It often happens that a verb stem has two irregular consonants, e.g.

- נָכָה (he hit)

There are also a few verbs that occur frequently and which are irregular in all aspects. The way in which they conjugate cannot be determined solely by the phonetic features of their particular consonants.

- היה (is), חיה (live), חוה (bend), נתן (give), לקח (take) and הלך (go).

36.1.2 Irregular verbs: Exercise

Identify all the irregular verb stems in the preceding text of 1 Kgs 12. Name the specific type of irregular stem where possible. Use the following matrix.

TYPE				
I guttural				
II guttural				
III guttural				
I-aleph				
III-aleph				
III-he				
I-nun				
I-waw / I-yod				
II-waw				
II-yod				
Double II				
Other				

36.2 Irregular verb stems II: I-*nun*, I, II and III gutturals (except the I- and III-*aleph* which are not pronounced and III-*he*)

Vocabulary 54

372	101x		width, breadth, expanse	רָחַב
373	263x		bad, wicked person	רָשָׁע
374	146x		he hated, disliked, rejected	שָׂנֵא
375	102x Qal 86x Niph 13x		he forgot	שָׁכַח
376	237x		peace, state of health	שָׁלוֹם
377	202x Qal 184x Niph 17x		he judged, ruled (i.e. he was in control)	שָׁפַט
378	113x		lie	שָׁקַר

Vocabulary 55

379	166x		other, later	אַחֵר
380	177x Qal 63x Niph 22x Hithpoel 22x Hiph 62x	Hiph perf הִבִּין	to understand, to pay attention/consider (Qal) he had/got understanding (Hiph)	בִּין
381	161x		owner, master, husband, Baal	בָּעַל
382	159x	also גִּבּוֹר	warrior, hero	גִּבּוֹר
383	88x		unclean	טָמֵא
384	162x Qal 90x		he surrounded, encircled	סָבַב
385	167x	רֹעֶה shepherd	he pastured, tended, shepherded	רָעָה

36.2.1 Read BHRG § 18.2 en 18.6

36.2.2 Exercises: Irregular verb stems II

Analyse the following verbs. Identify, where applicable, the influence of the guttural on a certain expression.

1	כְּשֹׁמֵעַ	
2	בָּרַח	
3	וַיִּשְׁלַחַו	
4	וַיִּקְרָאוּ	
5	נָתַן	
6	יַעֲבֹד	
7	עֹמְדִים	
8	וַעֲבֹדָתָם	
9	יַעֲזֹב	
10	הָעֹמִיד	
11	שָׁמְעוּ	
12	אָפַל	
13	מִגִּישׁ	
14	וַתִּשָּׂק	
15	תִּגְיֵשׁ	

16	יֵצֵאָה	
17	יַעֲשֶׂה	
18	יִחַזֵּק	
19	נַעֲמִיד	
20	וַיַּפְשְׁעוּ	
21	וַיִּקְהַל	
22	לֶהֱלַחֵם	

36.3 Irregular verb stems III: I- and III-*aleph* verb stems which are not pronounced

Vocabulary 56

386	96x			אֱמֵן
	Niph 45x	Niph impf 3ms יֵאֱמֵן	he was faithful (Niph)	נֶאֱמֵן
	Hiph 51x	Hiph impf 3ms יִאֱמִין	he believed, trusted (Hiph)	
387	95x		ceremonially clean, pure (gold)	טָהוֹר
388	90x		together	יַחְדָּו
389	96x		remainder, rest, what is left behind	יָתֵר
390	96x		he was bad, evil (Qal)	רָעָה
	Qal 26x	Hiph perf 3ms הִרְעָה	he did evil, treated badly (Hiph)	
	Hiph 68x			
391	97x		he ate his fill	שָׂבַע
	Qal 78x			
	Hiph 16x			
392	97x		he served (Piel)	שָׁרַת שרת

Vocabulary 57

393	146x	never in Qal	he praised (Piel)	הָלַל
	Piel 113x, Hithpael 23x			
394	143x	wc+Qal Impf 3ms וַיִּחַן	he encamped/made camp	חָנָה
395	140x		top	מָעַל
396	117x		abomination, abhorrence	תוֹעֵבָה
397	143x		he pursued, followed	רָדַף
398	154x		he was glad, rejoiced (Qal)	שָׂמַח
	Qal 126x Piel 27x	Piel perf 3ms שִׂמַּח	he gladdened, made someone merry (Piel)	
399	142x		he spoiled, ruined, destroyed (Piel)	שָׁחַת
	Piel 39x Hiph 95x	Hiph perf 3ms הִשָּׁחִית	he ruined deliberately, wished to destroy (Hiph)	

Vocabulary 58

400	133x		also, even, moreover	אֲף
401	120x		rage, wrath	חֶמָה
402	130x		there is	יֵשׁ
403	120x		strength, power	כֹּחַ
404	134x		number, amount	מִסְפָּר
405	140x	Qal perf 3ms נָחָה	to rest, settle down, await, (Qal)	נָחַ
	Qal 31x Hiph1 32x Hiph 2 74x	Hiph perf 3ms הִנִּיחַ and הִנִּיחַ	he caused to rest, he placed, he allowed to stay (Hiph)	
406	134x	wc+Qal impf 3ms וַיִּפֹּן	he turned	פָּנָה

36.3.1 Read BHRG § 18.3 and 18.4.

36.3.2 Exercises: Irregular verbal stems III

Use the BHRG and parse these forms:

1	לֵאמֹר	
2	וַתֹּאמֶר	
3	הַשְׁחִית	
4	הִמְצֵאתִי	
5	אָמַרְתִּי	
6	מִתְמַצֵּא	
7	אֶמְצֵא	
8	נִמְצְאָה	
9	שָׁמַח	
10	תִּקְרָאָהּ	

36.4 Irregular verb stems IV: III-*he* verb stems

36.4.1 Read BHRG § 18.5

36.4.2 Exercise 1

Answer the following questions (NOTE: You *have to* complete this at home):

1. What feature is displayed by the perf forms? _____
2. What feature is displayed by the inf forms? _____
3. What feature is displayed by the Impf forms? _____

4. What feature is displayed by the imp forms? _____
5. What is characteristic of the 3 feminine singular forms in the perf? _____
6. What is characteristic of the 3 plural forms? _____
7. What does the term "apocopated form" mean?

36.4.3 Exercise 2

Parse the following forms with reference to BHRG § 18.5.

1	גְּלִית	
2	גְּלָתָהּ	
3	הַגְּלִינוּ	
4	יִגְלֶה	
5	אֶגְלֶה	
6	יִגְלוּ	
7	תִּגְלֶינָהּ	
8	גָּלָהּ	
9	וַיַּעַל	
10	וַיֵּרָא	
11	הַגְּלוֹת	

36.5 Irregular verb stems V: I-yod and I-waw stems

Vocabulary 59

407	100x		(close up) after, behind (look) through	בָּעַד
408	99x		because	יָעַן
409	106x			יתר נותר
	Niph 81x Hiph 25x	wc+Niph impf 3ms וַיֵּתֶר Hiphil perf 3ms הוֹתִיר	he was left over/behind (Niph) he left x over (Hiph)	
	(only ptcp in Qal)	Qal ptcp ms יָתֵר(ו)	remaining (Qal)	
410	102x Piel 92x		he reconciled, made amends (Piel)	כָּפַר
411	107x Qal 27x Piel 67x	wc+Piel perf 3ms וַיִּסְפֹּר	he counted out, made a written record (Qal) he announced, declared, reported (Piel)	סָפַר
412	99x		skin, leather	עוֹר
413	103x	Qal perf 3ms רָץ	to run	רוץ

Vocabulary 60

414	122x	also בְּכוֹר	firstborn	בָּכָר
415	111x	never in Qal Hiph perf 3mp הוֹדוּ	they praised (Hiph)	ידה הודו
416	116x Qal 43x Hiph 73x	never in Qal perf Qal impf 3ms יֵטֵב Hiph perf 3ms הֵיטִיב	(if) it goes well, it will go well (Qal impf) he did well/what was good (Hiph)	יטב יֵטֵב הֵיטִיב
417	114x Piel 42x Hiph 70x	Never in Qal wc+Piel impf 3ms וַיִּקְטֹּר Hiph perf 3ms הִקְטִיר	he made a sacrifice (Piel) he caused to go up in smoke (Hiph)	קָטַר הִקְטִיר

418	109x	only	רק
419	116x Piel 89x Hiph 13x	he made restitution, recompensed (Piel)	שָׁלַם
420	115x	he poured, shed (blood)	שָׁפַךְ

36.5.1 Read BHRG §18.7

36.5.2 Irregular verb stems V: Exercise

Answer the following questions:

1. How will you recognize a Qal perf form of I-*waw* stems? _____
2. How will you recognize a Qal impf form of I-*waw* stems? _____
3. How will you recognize a Qal imp form of I-*waw* stems? _____
4. How will you recognize a Qal inf form of I-*waw* stems? _____
5. How do the I-*yod* and I-*waw* stems differ in the Qal? _____

6. How will you recognize a Niph perf form of I-*waw* stems

7. How will you recognize a Niph impf form of I-*waw* stems

8. How will you recognize a Hiph perf form of I-*waw* stems?

9. How will you recognize a Hiph impf form of I-*waw* stems?

10. How do the I-*yod* and I-*waw* stems differ in the Hiph?

36.6 Exercises: Irregular verb stems

Parse the following forms:

1	עָנָה	
2	הִשְׁלַח	
3	וַתַּעֲמֹד	
4	שָׁמַעַתָּ	
5	בָּרַךְ	
6	תַּעֲמֹדוּ	
7	אֶבְרַךְ	
8	יֶאֱסֹף	
9	תִּשְׁחַט	
10	מַעֲמִיד	
11	נִשְׁלַחַח	
12	הִגִּישׁ	
13	עָמַד	
14	עָמַדְתֶּם	
15	יִגִּישׁוּ	
16	שָׁמַעַתְּ	
17	תִּמְצָא	
18	וַיֹּאמֶר	
19	יִשְׁלַח	
20	שִׁחַטוּ	
21	גָּלוּת	
22	מִגָּלָה	
23	יִגָּלָה	
24	הַתְּגַלִּיתִי	

36.7 Irregular verb stems VI: II-*yod* and II-*waw* stems

36.7.1 Read BHRG §18.8. Leave BHRG §18.8(iv) for the time being.

37.7.2 Irregular verb stems VI: Exercise 1

Identify the II-*yod* and II-*waw* stems in 1 Kgs 12. See §36.1.2. List the forms in the table underneath, parse each form and state the criteria used in identifying the specific stem formation.

1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		

36.7.3 Irregular verb stems VI: Exercise 1

With reference to BHRG § 18.7 en 18.8, parse the following verbs With reference to BHRG § 18.7 and 18.8, parse the following verbs:

1	קָם	
2	יָקוּם	
3	שָׁמוּ	
4	הָקִים	
5	נָקוּם	
6	נִמְצָאָתָן	
7	תָּקוּם	
8	תָּקִים	
9	תִּתְגַּלִּי	
10	קָם	
11	הִקִּימוּתִי	
12	שָׁמְנוּ	
13	הִנָּגַשׁ	
14	יָמוּת	

15	וַיָּמָת	
16	הַקִּימוֹת	
17	בוֹשָׁה	
18	תְּשִׁימוֹ	
19	נִקְוֹמָנוּ	
20	קוֹם	
21	קָסָה	
22	וַתִּקֶּם	
23	וַיִּנְעֹץ	
24	נוֹעֲצִים	
25	יָסַר	
26	אָיַסַר	
27	וַיֵּשֶׁב	
28	וַיֵּצֵא	
29	וַיָּשֶׂם	
30	וַיָּשֻׁבוּ	

37. Cultural History XI: Judah and Israel

37.1 Survey of the kings in Israel and Judah

After the governments of Jeroboam and Rehoboam the kings of Israel and Judah were (ad rem Assyrian kings in middle column):

<i>Israel</i>	<i>Mesopotamia</i>	<i>Judah</i>
Jeroboam 922-901		Rehoboam 922-915
		Abijam 915-913
Nadab 901-900		Asa 913-873
Baasha 900-877		
Elah 877-876		Jehoshaphat 873-849
Zimri 876		
Omri 876-869		
Ahab 869-850	Shalmaneser III 859-825	
Ahaziah 850-849		Jehoram 849-842
Joram 849-842		Ahaziah 842
Jehu 842-815		Athaliah 842-837
Jehoahaz 815-801		Joash 837-800
Joash 801-786		Amaziah 800-783
Jeroboam II 786-746		Azariah 783-742
Zechariah 746-745	Tiglath-pileser III 745-727	Jotham 742-735
Shallum 745		
Menahem 745-738		
Pekahiah 738-737		
Pekah 737-732		Ahaz 735-715
Hoshea 732-724	Shalmaneser V 726-722	
	Sargon 721-705	
	Sennacherib 704-681	Hezekiah 715-687
		Manasseh 687-642
		Amon 642-640
		Josiah 640-609
		Jehoahaz 609
	Nebuchadnezzar 605-562	Eliakim 609-598
		Jehoiachin 598-597
		Zedekiah 597-587

37.2 Elijah (1 Kgs 17 – 2 Kgs 2)

Elijah appears in the time of Ahab. The writer of 1 Kgs 16:29-31 is not at all positive about this king. He writes as follows:

In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri began to reign over Israel, and Ahab the son of Omri reigned over Israel in Samar'ia twenty-two years.³⁰ And Ahab the son of Omri did evil in the sight of the LORD more than all that were before him.³¹ And as if it had been a light thing for him to walk in the sins of Jerobo'am the son of Nebat, he took for wife Jez'ebel the daughter of Ethba'al king of the Side'nians, and went and served Ba'al, and worshipped him.

וַאֲחָאָב בֶּן-עֲמֹרִי מֶלֶךְ עַל-יִשְׂרָאֵל בַּשָּׁנָה שְׁלִישִׁים וּשְׁמֹנֶה שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה
וַיִּמְלֹךְ אֲחָאָב בֶּן-עֲמֹרִי עַל-יִשְׂרָאֵל בְּשִׁמְרוֹן עָשָׂרִים וּשְׁתַּיִם שָׁנָה:
וַיַּעַשׂ אֲחָאָב בֶּן-עֲמֹרִי הָרַע בְּעֵינֵי יְהוָה מִכָּל אֲשֶׁר לִפְנָיו:
וַיְהִי הַנֶּקֶל לְכַתּוֹ בַּחֲטָאוֹת יִרְבְּעָם בֶּן-נִבַּט וַיִּקַּח אִשָּׁה אֶת-אִיזֶבֶל בַּת-אֶתְבָּעַל מֶלֶךְ
צִידֹנִים וַיֵּלֶךְ וַיַּעֲבֹד אֶת-הַבַּעַל וַיִּשְׁתַּחֲוֶה לוֹ:

Ahab most probably married the Phoenician princess, Jezebel, for political reasons. The writer of Deuteronomy, however, especially emphasises her role in the active promotion of the idol Baal. Her biggest enemy in this process was a man fighting for God's cause – Elijah. It is ironic that Baal was taken on with regard to his most prominent role, i.e. that of a god of fertility. "The horseman of the clouds" had to guarantee rain for a community comprising mainly farmers.

On Elijah's order it stopped raining in Israel (1 Kgs 17:1). While the country suffered from a shortage of food and water God looked after him. It was during this time that God sent him to a widow who led a precarious existence in the centre of Jezebel's country of birth, Phoenicia. While Elijah was staying with the widow, God looked after her and Elijah. That is not all – God used Elijah there to illustrate his power over death. Elijah raised the widow of Serepta's son from the dead.

The highlight of Elijah's fight with the Baals was on Mount Carmel. There he challenged 450 of Baal's prophets (1 Kgs 18): they had to persuade their god to set alight the offering they made to him. They did not succeed, even when they cut themselves before their god. When Elijah talked to God He showed his power in a spectacular way: God illustrated with thunder and lightning who is really in control of the elements. Then the people of Israel sided with Elijah and killed Baal's prophets.

After that Jezebel wanted to avenge the death of her pawns and Elijah had to flee. He fled to Horeb in a symbolic 40-day journey. While he was waiting there on God to forcefully reveal Himself once again, God came and spoke to him in a modest way. This time His voice was only a soft whisper (1 Kgs 19:12).

After these events Elijah disappears from the scene for the time being. In 1 Kgs 20 it is related how Ahab defeated the Arameans. He was successful time and again, but in the end

he made a pact with the enemy. An unknown prophet denounced Ahab for this. The story reminds us of Saul in 1 Sam 15 who did not kill all the Amalekites as he was ordered to do.

The weak point in Ahab's personality is revealed in 1 Kgs 21. He wanted Naboth's vineyard and reacted like a child when he was refused. Jezebel, however, saw to it that Naboth was falsely accused and killed – in this way Ahab got the vineyard. Thereafter Elijah announced the deaths of Ahab and Jezebel and later Ahab died in a war with the Ammonites (1 Kgs 22).

Ahab was succeeded by his son Ahaziah. He was just as bad as his father and from the very beginning in conflict with Elijah. 2 Kgs starts with a confrontation between Ahaziah and Elijah. Ahaziah had fallen through a window of his palace and sent his messengers to ask Baal-zebub if he would live. But Elijah intercepted the messengers and sent them back to Ahaziah with the following message (2 Kgs 1:4):

הַמָּטָה (the bed) אֲשֶׁר-עָלִיתָ שָׁם לֹא-תֵרֵד מִמֶּנָּה כִּי מוֹת תָּמוּת וְיִלְדָּ אֱלֹהִים

Three times Ahaziah sent soldiers to capture Elijah and bring him to the palace. But on Elijah's request God killed all the soldiers with a fire from the heavens. Then Elijah went to the king and personally delivered his death notice. Ahaziah died shortly after.

In 2 Kgs 2 it is described how Elijah is taken up to heaven. His mantle fell on Elisha.

37.3 Elisha (2 Kgs 3 – 10)

The relationship between Elijah and his successor Elisha reminds us of the relationship between Moses and Joshua. Elisha's career was different than Elijah's. Elisha was not involved in so many religious and political confrontations, but performed many miracles, e.g.

1. He purified undrinkable water (2 Kgs 2:19-25)
2. He ordered two bears to kill the children who were mocking him (2 Kgs 2:23-25).
3. He multiplied a widow's oil so that she could pay her debts (2 Kgs 4:1-7).
4. He raised a woman from Shunem's son (2 Kgs 4:8-37).
5. He made a poisonous stew edible (2 Kgs 4:38-41).
6. He fed 100 people with 20 breads (2 Kgs 4:42-44).
7. He healed Naaman's leprosy (2 Kgs 5).
8. He let an axe float on water (2 Kgs 6:1-6).
9. He struck the Aramean army with blindness (2 Kgs 6:8-23).

Most of these miracles honoured Elisha as prophetic figure.

On the political front Elisha supported Jehu to overthrow Ahab's dynasty. Jehu threw Jezebel through the window of the palace and literally destroyed Ahab's descendants root and branch. Jehu is judged relative positively in Kgs though it is mentioned that he did not stop the worshipping of the golden calves in Dan and Bethel. It appears from non-biblical sources that Jehu was in one or other form submissive to the Assyrian king Shalmaneser III.

37.4 The Assyrian crisis (2 Kgs 11 – 17)

One of Ahab's family members did escape Ahab – it was Athaliah. She succeeded in taking over the government in Judah and immediately tried to destroy David's dynasty. But a priest

in Jerusalem with the name of Jehoiada succeeded in hiding the Davidite, Joash. Later, after a bloody coup, Joash replaced Athaliah as king of Judah.

The later kings of Judah and Israel are described by turns in 2 Kgs 11 – 15. Most of the kings were not judged by their political successes or losses but how much they adhered to the law of Moses. Jeroboam II (786-746) of Israel was very successful: he nearly restored the borders of the Daviditic Kingdom. But social injustice and idol worshipping reigned supreme under him – the pleas of the prophets Amos and Hoshea bear witness of this.

The Assyrian crisis started round about 735 BC. Ahaz, king of Judah, asked the help of Tiglath-pileser III against an Aramean-Israelitic coalition which threatened Judah. The Assyrians reacted by taking over Damascus. After that Ahaz had to pay taxes to the Assyrian king. These events form the background against which Isa 7 – 11 took place.

Later Shalmaneser V made king Hoshea of Israel his vassal. But when Hoshea asked Egypt's help against the Assyrians, Shalmaneser besieged Samaria. The city fell in 722 BC and the citizens of Israel were exiled to other parts of the Assyrian kingdom. In their places the Assyrians placed other people from the other countries they conquered. This is why the people living around Samaria at a later stage was a mixed group (- religious and ethnic).

38. Reading a BH text III

1 Kgs 17: Elijah and the drought in Israel

- 17 ¹ וַיֹּאמֶר אֱלֹהֵינוּ הַתְּשִׁבִי מִתְּשִׁבֵי גִלְעָד¹⁶⁰ אֶל-אַחָאָב¹⁶¹ חִי־יְהוָה¹⁶² אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עֲמַדְתִּי
לְפָנָיו אִם־יִהְיֶה¹⁶³ הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר¹⁶⁴ כִּי אִם־לִפִּי דְבָרִי¹⁶⁵: ס
- 2 וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר:¹⁶⁶
- 3 לֵךְ מִזֶּה וּפְנִיתָ¹⁶⁷ לֵךְ קִדְמָה¹⁶⁸ וְנִסְתַּרְתָּ¹⁶⁹ בְּנַחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן:
- 4 וְהָיָה¹⁷⁰ מִהַנַּחַל תִּשְׁתֶּה¹⁷¹ וְאֶת־הָעֵרְבִים¹⁷² צִוִּיתִי לְכַלְכֵּלָךְ¹⁷³ שָׁם:
- 5 וַיֵּלֶךְ וַיַּעַשׂ כַּדְּבַר יְהוָה וַיֵּשֶׁב בְּנַחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן:¹⁷⁴
- 6 וְהָעֵרְבִים מִבִּיאִים¹⁷⁵ לוֹ לֶחֶם וּבָשָׂר בַּבֶּקֶר וּלְחֶם וּבָשָׂר בָּעֶרֶב וּמִן־הַנַּחַל יִשְׁתֶּה:
- 7 וַיְהִי מִקֵּץ יָמִים¹⁷⁶ וַיִּיבֶשׁ¹⁷⁷ הַנַּחַל כִּי לֹא־הָיָה גֶשֶׁם¹⁷⁸ בְּאַרְצָ: ס

¹⁶⁰ Where was Gilead?

¹⁶¹ When did Ahab live?

¹⁶² Literally: the life of the Lord. It is a formula used when people took an oath or swore. In this context: "As the Lord lives...."

¹⁶³ אִם־יִהְיֶה must be translated as "It will not be..."

¹⁶⁴ = dew and rain

¹⁶⁵ כִּי אִם־לִפִּי דְבָרִי = "Except if I say so" (Literally: but if for the mouth of my word).

¹⁶⁶ This is an expression often used in contexts where someone is speaking to prophets. Literally: "And then the word of the Lord came to x." It can be translated with: Then God told x:

¹⁶⁷ Fully parse this waw+Perf form. With which preceding verb does it connect syntactically? Cf. BHRG §21.3.

¹⁶⁸ = eastward

¹⁶⁹ = and hide yourself. Fully parse this waw+Perf form. With which preceding verb does it connect syntactically? Cf. BHRG §21.3.

¹⁷⁰ = and then

¹⁷¹ = you must drink. Fully parse the verb. Why isn't the verb placed first in the sentence?

¹⁷² = the ravens

¹⁷³ = to look after you

¹⁷⁴ Fully parse each of the verbs in verse 5.

¹⁷⁵ What is the stem of this Hiph participle?

¹⁷⁶ = and then, after a while. Literally: and then, at the end of days.

¹⁷⁷ = it dried up. Fully parse the verb.

- 8 וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר:
- 9 קוּם¹⁷⁹ לֵךְ¹⁸⁰ צִרְפָּתָה אֲשֶׁר לְצִידוֹן¹⁸¹ וַיֵּשְׁבֶתָ¹⁸² שָׁם הִנֵּה¹⁸³ צִוִּיתִי שָׁם אִשָּׁה אֶלְמָנָה¹⁸⁴ לְכַלְכֵּלָךְ¹⁸⁵:
- 10 וַיֵּקָם וַיֵּלֶךְ צִרְפָּתָה וַיָּבֹא אֶל־פֶּתַח הָעִיר¹⁸⁶ וְהִנֵּה¹⁸⁷ שָׁם אִשָּׁה אֶלְמָנָה מְקַשֶּׁשֶׁת¹⁸⁸ יַעֲצִים¹⁸⁹ וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קַח־¹⁹⁰נָא לִי מַעֲטָמִים בְּכִלֵי וְאִשְׁתָּה:
- 11 וַתֵּלֶךְ לִקְחַת¹⁹¹ וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקַח־¹⁹²נָא לִי פֶתַח¹⁹³־לֶחֶם בִּידְךָ:
- 12 וַתֹּאמֶר חַי־יְהוָה אֱלֹהֶיךָ אִם־יִשְׁלִי מַעֲוָג כִּי אִם־מָלֵא כַף־קֶמַח בַּדָּ וּמַעֲט־שֶׁמֶן בַּצִּפּוֹת¹⁹⁴ וְהִנְנִי מְקַשֶּׁשֶׁת שָׁנִים עֲצִים וּבָאתִי וַעֲשִׂיתִיהוּ לִי וּלְבָנִי וְאֶכְלָנָהּ וּמָתָנוּ¹⁹⁵:
- 13 וַיֹּאמֶר אֵלֶיהָ אֱלֹהֶיהָ אֵל־¹⁹⁶תִּירְאִי בְּאִי עָשִׂי כְּדִבְרֵךְ אֲדָךְ עֲשִׂי־לִי מַשֶּׁם עֲגָה קֹטֶנָה¹⁹⁷ בְּרֹאשָׁנָה וְהוֹצֵאתָ¹⁹⁸ לִי וְלֶךְ¹⁹⁹ וּלְבָנְךָ תַעֲשִׂי בְּאַחֲרָנָה²⁰⁰: ס

¹⁷⁸ = rain

¹⁷⁹ Fully parse the imp.

¹⁸⁰ Fully parse the imp.

¹⁸¹ Where is Sidon situated? What is the connection between the land where Sidon is situated and Ahab's wife?

¹⁸² With which preceding verb does this waw+perf form connect syntactically?

¹⁸³ What is the function of הִנֵּה?

¹⁸⁴ = widow

¹⁸⁵ = to look after you

¹⁸⁶ Parse all the verbs in 10a.

¹⁸⁷ What is the function of וְהִנֵּה?

¹⁸⁸ This is a Polel (see Piel of Double II verbal stem) participle. Why does the speaker use a participle here?

¹⁸⁹ = sticks

¹⁹⁰ What is the stem of this Qal imp?

¹⁹¹ Prep לְ + Qal inf of לקַח.

¹⁹² This is an unusual variant of קַח־.

¹⁹³ = piece

¹⁹⁴ אִם־יִשְׁלִי מַעֲוָג כִּי אִם־מָלֵא כַף־קֶמַח בַּדָּ וּמַעֲט־שֶׁמֶן בַּצִּפּוֹת can be translated as: "I do not have any food, only a handful of flour in a jar and a little oil in the jug"

¹⁹⁵ Fully parse this Qal perf form. It can be translated as "and then we will die."

¹⁹⁶ Why is אֵל used here?

¹⁹⁷ = small cake of bread

- 14 כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּדֹהֶמֶץ הַקֶּמַח²⁰¹ לֹא תִכְלֶה²⁰³ וְצִפְחַת²⁰⁴ הַשֶּׁמֶן לֹא תִחְסַר²⁰⁵
 עַד יוֹם תִּתֵּן²⁰⁶ יְהוָה גִּשְׁם עַל־פְּנֵי הָאָדָמָה:
- 15 וַתִּלְךְ וַתַּעֲשֶׂה כַדְבָּר אֲלֵיהֶו וַתֹּאכַל הוּא וְהִיא וּבֵיתָהּ יָמִים:
- 16 כֹּד הַקֶּמַח לֹא כָלָתָה וְצִפְחַת הַשֶּׁמֶן לֹא חָסַר²⁰⁷ כַּדְבָּר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד אֱלֹהֵיו: פ
- 17 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָלָה²⁰⁸ בֶּן־הָאִשָּׁה בַּעֲלַת הַבַּיִת וַיְהִי
 חָלִיו²⁰⁹ חֲזָק מְאֹד עַד אֲשֶׁר לֹא־נִזְתָּרָה²¹⁰ בֶּן נִשְׁמָה²¹¹:
- 18 וַתֹּאמֶר אֶל־אֱלֹהֵיהֶו מַה־לִּי וְלָךְ²¹² אִישׁ הָאֱלֹהִים בָּאתָ אֵלַי לְהַזְכִּיר אֶת־עֲוֹנִי וְלְהַמִּית אֶת־בְּנִי:
- 19 וַיֹּאמֶר אֲלֵיהָ תְנִי²¹³־לִי אֶת־בִּגְדֶךָ וַיִּקְחָהּ²¹⁴ מִחִיקָהּ²¹⁵ וַיַּעֲלֶהּ²¹⁶ אֶל־הָעֲלִיָּה²¹⁷ אֲשֶׁר־הוּא
 יֹשֵׁב שָׁם וַיִּשְׁכְּבֶהוּ עַל־מִטָּתוֹ²¹⁸:

¹⁹⁸ Fully parse this waw+perf form. With which preceding verb does this wc+perf form connect syntactically? Cf. BHRG §21.3.

¹⁹⁹ Why does the indirect speech precede the verb?

²⁰⁰ = later.

²⁰¹ = pot, container

²⁰² = flour. Further: What is the grammatical relation between the lexemes in the following expression: כֹּד הַקֶּמַח?

²⁰³ = she>it stopped.

²⁰⁴ = jug

²⁰⁵ = she/it will become less.

²⁰⁶ The Hebrew text is problematic here. A possible interpretation of the phrase reads: “until the day of the giving of the Lord”, i.e. “until the day that the Lord gives”

²⁰⁷ Parse this verb. Who or what is the subject of this verb?

²⁰⁸ = he fell ill.

²⁰⁹ = his illness

²¹⁰ Niph Perf 3fs of יָתַר = she/it was left over.

²¹¹ = breath. Breath is the subject of the verb נִזְתָּרָה. Why doesn't it directly follow the verb?

²¹² = and for you.

²¹³ Qal imp 2fs of נָתַן.

²¹⁴ Parse fully.

²¹⁵ = from her lap

²¹⁶ Parse fully.

²¹⁷ = upper room

²¹⁸ = on his bed

20 וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הָגֶם עַל־הָאֱלֹמָנָה אֲשֶׁר־אָנִי²¹⁹ מִתְגֹּרֵר²²⁰ עִמָּה הִרְעוֹת²²¹

לְהַמִּית אֶת־בְּנָהּ:

21 וַיִּתְמַד²²² עַל־הַיֶּלֶד שְׁלֹשׁ פְּעָמִים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תִשְׁבֵּנָה נָא נֶפֶשׁ־הַיֶּלֶד

הַזֶּה עַל־קִרְבּוֹ²²³:

22 וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלִיהֶו וַתִּשְׁבֵּנָה נֶפֶשׁ־הַיֶּלֶד עַל־קִרְבּוֹ וַיְחִי²²⁴:

23 וַיִּקַּח אֱלִיהֶו אֶת־הַיֶּלֶד וַיְרִידֵהוּ מִן־הָעֵלִיָּה הַבִּיטָה וַיִּתְּנֵהוּ²²⁵ לְאִמּוֹ וַיֹּאמֶר אֱלִיהֶו רְאִי תִי בְּנִי:

24 וַתֹּאמֶר הָאִשָּׁה אֶל־אֱלִיהֶו עֲתָה זֶה יִדְעָתִי כִּי אִישׁ אֱלֹהִים אַתָּה וּדְבַר־יְהוָה בְּפִיךָ אֱמַת: פ

²¹⁹ What is the function of the independent personal pronoun?

²²⁰ This is a Hithpolel participle of גור.

²²¹ = you brought calamity.

²²² = he lay him down.

²²³ = to his insides

²²⁴ = and he lived

²²⁵ Use Libronix or Paratext to parse this verb.

39. Vocabulary (alphabetical)

Please take note that most verbs are listed by their Qal perfect 3ms form, except for Il-waw and Il-yod weak verbs (also called hollow verbs). These are listed by their infinitive construct form.

Num	Freq	Addition information	English gloss	
155	1210x	אָבוֹת irregular plural אָבִי singular st cs	father, ancestor	אָב
246	184x		he perished	אָבַד
	67x		Abimelech	אָבִימֶלֶךְ
36	270x	אָבִנִים plural	stone (f)	אָבֶן
	175x		Abraham	אֲבְרָהָם
92	545x		humankind, human, Adam	אָדָם
15	222x		ground, earth	אֲדָמָה
288	773x		lord, master	אֲדוֹן
183	215x Qal 198x	Qal Impf 3ms יֶאֱהֵב	he loved, liked	אָהַב
29	345x	אֹהֲלִים tents	tent	אֹהֶל
274	320x	this <i>or</i> that	or	אוֹ
1	120x	אוֹרִי st cs	(day)light	אוֹר
275	141x		then, during that time	אָז
57	187x		ear	אָזֶן
85	629x	אָחִי cs st	brother, blood relative, fellow countryman	אָח
253	970x	אֲחָת feminine	one, unique	אָחַד
86	114x		sister, blood relative	אָחוֹת
379	166x		other, later	אֲחֵר
72			back, behind, after afterwards	אַחֲרֵי / אַחֵר

289	282x	אֹיֵב (i)ib	enemy	אֹיֵב
162	45x		where?	אֵיָה
302	57x		how?	אֵיךְ
290	788x	negation of participle	there is not, no	אֵין
344	161x		ram (for offering)	אֵיל
106	2186x	אֲנָשִׁים men	man, person, each	אֵישׁ
276	161x		only, but, surely	אֵד
204	815x	Qal impf 3ms יֹאכַל	he ate	אָכַל
	Qal 745x Niph 45x Hiph 20x			
218	729x		not	אֵל
71	5516x	Do not confuse with אֵל, with אֱלֹהִים god	to, towards	אֶל
120	746x	mp	these	אֵלֶּה
2	2602x	אֵל God; אֱלֹהִים God/gods of	God, gods	אֱלֹהִים
277	492x		thousand, tribe	אֶלֶף
219	1068x		if, or	אִם
87	220x		mother	אִם
309	245x	about 50 cm	forearm, cubit	אַמָּה
386	96x			אָמֵן
	Niph 45x Hiph 51x	Niph impf 3ms יֶאֱמֵן	he was faithful (Niph),	נֶאֱמַן
		Hiph impf 3ms יִאֱמִין	he believed, trusted (Hiph)	
184	5284x	wc+Qal impf 3ms וַיֹּאמֶר	he said	אָמַר
345	127x		true, trustworthy	אָמֶת
	42x		a human being, Enosh	אָנוֹשׁ
148	120x		we	אֲנַחְנוּ

149	874x/359x		I	אָנבֿי/אָנִי
260	200x	Qal impf 3ms יֵאָסֵף	he gathered, collected (Qal)	אָסֵף
	Qal 105x Niph 81x	wc+Niph impf 3ms וַיֵּאָסֵף	he was gathered to (אָל) x (Niph)	
134	277x		nose, nostril	אָף
400	133x		also, even, moreover	אָף
72	61x		to the side of, next to	אָפֿל
	454	אַרְבָּעִים forty	four	אַרְבַּע
127	202x		ark	אָרֹן
3	2504x	אַרְצָה to the ground; אַרְצוֹת territories	land, ground, earth, territory (f)	אָרֶץ
113	376x		fire	אֵשׁ
30	781x	אִשָּׁה st cs נָשִׁים women, wives (irreg.plural)	woman, wife	אִשָּׁה
281	46x		guilt, guilt offering	אָשָׁם
141	5500x	relative pronoun	who, which, that	אֲשֶׁר
150	60x	2fs personal pronoun	you	אַתָּה
65	10965x	(not translated)	object marker	אֶת-/אֵת
78			with	אֵת
151	744x	2ms personal pronoun	you	אַתָּה
152	283x	2mp personal pronoun	you all	אַתֶּם
153	5x	2fp personal pronoun	you all	אַתֶּן
74	15542x		in, at, through	בִּ
99	37x		well, pit	בְּאֵר
	34x		Beer-Sheba	בְּאֵר שֶׁבַע

316	216x		garment, clothing	בָּגֶד
100	190x		animal (mostly domestic animals)	בְּהֵמָה
211	2571x Qal 1999x Hiph 548x	Qal perf 3ms and Qal ptcp ms בָּא wc+Qal impf 3ms וַיָּבֹא (ו) Hiph perf 3ms הֵבִיא wc+Hiph impf 3ms וַיְבִיֵא and וַיְבִיֵא	to come, arrive	בּוֹא
346	125x Qal 94x Hiph 1 12x Hiph 2 18x		to be ashamed	בוֹשׁ
330	171x Qal 164x		he examined, chose	בָּחַר
247	118x Qal 113x		he trusted in (בְּ),, was confident	בָּטַח
142	72x		belly, womb (f), internal organs	בֶּטֶן
380	177x Qal 63x Niph 22x Hitpolel 22x Hiph 62x	Hiph perf הִבִּין	to understand, to pay attention/consider (Qal) he had/got understanding (Hiph)	בִּין
79	407x	also בֵּין	between	בֵּין
66	2043x	בֵּית st cs singular בָּתִּים irregular plural	house, family	בֵּית
	72x		Beth-el	בֵּית-אֵל
88		בֵּית הַמֶּלֶךְ the king's house/palace בֵּית הָאֱלֹהִים temple	the house of the father, extended family	בֵּית-הָאָב
248	114x Qal 112x	wc + Qal impf 3ms וַיִּבֶךְ	he cried/wept	בָּכָה

414	122x	also בְּכוֹר	firstborn	בְּכוֹר
239	103x	בָּמוֹת high places	high place, place of worship, hill	בָּמָה
43	4932x	בָּנִים plural בָּנֵי plural st cs	son, child, someone belonging to a specific group	בֵּן
226	377x	וַיִּבֶן wc+Qal impf 3ms	he built	בָּנָה
407	100x		(close up) after, behind (look) through	בָּעֵד
381	161x		owner, master, husband, Baal	בָּעַל
22	183x		cattle, herd	בָּקָר
8	213x	אֹר הַבֹּקֶר the light of the morning	morning	בֹּקֶר
317	225x	never in Qal	he asked, requested, seek (Piel)	בִּקֵּשׁ
249	63x Qal 59x		he ran away/ fled	בָּרַח
31	284x		covenant, treaty, agreement	בְּרִית
295	327x Qal 71x Piel 233x	בֵּרַךְ Piel perf 3ms בִּרְוֹךְ Qal pass ptcp ms never Qal perf	he blessed (Piel) be blessed (Qal pass)	בֵּרַךְ
32	270x		meat, flesh, relatives	בֶּשָׂר
93	586x	בָּנוֹת plural	daughter	בַּת
232	319x		in the middle of	בְּתוֹךְ
250	95x	גֹּאֵל Qal ptcp ms avenger, redeemer	he redeemed	גָּאַל
310	240x	also גְּבֹל	border, territory	גְּבוּל
382	159x	also גִּבּוֹר	warrior, hero	גִּבּוֹר
16	71x	גְּבָעוֹת hills	hill	גְּבָעָה

	72x		Gad	גָּד
296	121x		he was/became great, he grew up (Qal)	גָּדַל
	Qal 58x			
	Piel 25x	Piel perf 3ms גָּדַל	he brought up, he made greater (Piel)	
	Hiph 33x	Hiph perf 3ms הִגְדִּיל (י)	he magnified himself (Hiph)	
58	524x	sometimes גָּדַל	great	גָּדוֹל
107	554x		nation (mostly non-Israelites)	גּוֹי
	34x		valley	גֵּי of גִּיא
	40x		Gilgal	גִּלְגָּל
251	187x		he uncovered, removed (Qal)	גָּלָה
	Qal 50x		he was revealed, exposed (Niph)	
	Niph 32x	Niph perf 3ms נִגְלָה		
	Piel 56x	Piel perf 3ms גָּלָה	he disclosed (Piel)	
	134x		Gilead	גִּלְעָד
169	769x		also, even, moreover	גַּם
	54x		camel	גָּמַל
	55x		vine, climbing plant	גִּפְנוֹ
	92x		sojourner, resident foreigner	גֵּר
	8x		Gerar	גֵּרָר
108	1441x	דְּבָרִים plural	word, thing, matter, something	דְּבָר
		דְּבָרִי plural st cs		
297	1131x	Piel perf 3ms דִּבֶּר	he spoke (with someone)	דִּבֶּר
	Qal 41x			
	Piel 1083x	Piel impf 3ms יְדַבֵּר		
37	54x		honey	דְּבַשׁ
347	166x		generation	דּוֹר
121	360x		blood	דָּם

44	706x	דַּרְכִּים plural דַּרְכֵי plural st cs	road, way, path (m/f)	דָּרַךְ
240	164x Qal 155x 11x 376x		he sought, enquired about Dothan God(s)	דָּרַשׁ דֹּתָן הָאֱלֹהִים
163		often used in yes/no and rhetorical questions	interrogative particle	הֲ
	1394x	3ms personal pronoun	he	הוא
		ms demonstrative pronoun	that	הוא
	485x	3fs personal pronoun	she	היא/הוא
		fs demonstrative pronoun	that (fs)	היא
254	3576x	wc+Qal impf 3ms וַיְהִי and then	he was, it happened	הָיָה
170	78x		palace, temple	הֵיכָל
190	1547x Qal 1412x Piel 25x Hithp 64x Hiph 45x	wc+Qal impf 3ms וַיֵּלֶךְ and he went/walked	he went/walked	הָלַךְ
393	146x Piel 113x, Hithp 23x	never in Qal	he praised (Piel)	הֵלֵל
126	553x	3mp personal pronoun	they	הֵם/הֵמָּה
		mp demonstrative pronoun	those	הֵם/הֵמָּה
198	1060x 46x		look(!), here is... 3fp personal pronoun	הִנֵּה הֵנָּה

	33x	fp demonstrative pronoun	those	הָנָה
17	558x	הַהָרִים the mountains	mountain, hill country	הַר
261	167x		he killed	הָרַג
	Qal 162x			
68	50273x	וְ when preceding ב, מ, and פ	and, but	וְ
282	272x		therefore, in light of the fact	וְעַתָּה
156	605x	fs demonstrative pronoun	this or that (mainly deictic)	זֹאת
283	134x		he slaughtered, sacrificed	זָבַח
	Qal 112x Piel 22x			
128	162x		offering	זֶבַח
157	1781x, 2x, 11x	ms demonstrative pronoun	this or that (mainly deictic)	זֶה, זוּ, זֹה
197	392x		gold	זָהָב
	38x		olive, olive tree	זַיִת
206	223x		he remembered	זָכַר
	Qal 172x Niph 20x Hiph 31x			
101	178x	זְקֵנִים plural זְקֵנֵי plural st cs	elder, beard	זָקֵן
135	91x	also זָרַע	arm, forearm, force	זְרוֹעַ
38	229x		seed (of the field), off-spring, descendants	זֶרַע
	62x		Hebron	חֶבְרוֹן
59	53x	חֲדָשָׁה fs חֲדָשִׁים mp חֲדָשׁוֹת fp	new	חֲדָשׁ
9	283x		month, new moon	חֹדֶשׁ

331	170x	never in Qal Hishtaphel perf 3ms הִשְׁתַּחֲוָה	he bowed down, he worshipped	חֹוה
349	164x		city wall	חֹמָה
350	164x		outside, street	חוּץ
212	290x Qal 82x Piel 64x Hithp 27x Hiph 117x	Piel perf 3ms חָזַק Hiph perf 3ms הִחְזִיק	he was strong, grew strong, prevailed over (Qal) he made firm, strengthened (Piel) he grasped, kept hold of (Hiph)	חָזַק
50	57x		hard, strong, severe	חָזַק
352	238x Qal 182x Hiph 32x		he sinned against (לְ) somebody (typically God)	חָטָא
129	293x		sin, sin-offering	חַטָּאת
	30x	חֲטִיִּם the grain	wheat	חֹטָה
51	236x		life, lifetime, alive, living	חַי
102	96x		wild animals	חַיָּה
213	284x Qal 205x Piel 56x Hiph 23x		he lived, stayed alive	חַיָּה
318	148x		life, duration of life, living	חַיִּים
319	245x		ability to do something, brave (warrior), wealth, armed force	חַיִּל
353	138x		wise, skilled, experienced	חָכָם
354	143x		wisdom, experience	חֲכָמָה
	44x		milk	חֶלֶב
80	65x		dream	חֲלוֹם

355	134x	Piel perf 3ms חָלַל	he profaned (Piel)	חָלַל
	Piel 66x Hiph 56x	Hiphil perf 3ms הִחָל	he began (to x) (Hiph)	
337	66x		portion, one's share	חֶלֶק
401	120x		heat, rage, wrath	חֶמָּה
23	96x		donkey	חֲמֹר
	506x	חֲמִשִּׁים fifty	five	חָמֵשׁ
394	143x	wc+Qal Impf 3ms וַיִּחַן	he encamped/made camp	חָנָּה
	13x		Hannah	חָנָּה
130	245x		loving kindness, loyalty	חֶסֶד
123	125x		half, middle, half the height	חֲצִי
323	191x		court, town without walls	חָצֵר
356	129x		fixed instruction, prescribed task,	חֹק
357	104x		statute, custom, due	חֻקָּה
60	413x	חֶרֶבוֹת swords, daggers	sword	חֶרֶב
	39x		he shivered, trembled	חָרַד
	Qal 23x			
267	112x		he planned, reckoned,	חָשַׁב
	Qal 65x Niph 30x			
185	80x		darkness	חֹשֶׁךְ
387	95x		ceremonially clean, pure (gold)	טָהוֹר
45	490x		good, pleasant	טוֹב
358	162x		he is unclean (Qal)	טָמֵא
	Qal 77x Piel 50x		he defiled (Piel)	
383	88x		unclean	טָמֵא
	14x		dry ground, mainland	יַבֵּשָׁה

61	1618x	יָדַי two hands (irreg. fd)	hand	יָד
415	111x	never in Qal Hiph perf 3mp הוֹדוּ	to praise (Hiph), only in 3mp	ידה הודו
199	947x Qal 822x Niph 41x Hiph 71x	Qal impf 3ms יָדַע Niph perf 3ms נִדְּעַ	he knew, he noticed, he knew intimately	יָדַע
109	6828x		LORD, Yahweh	יְהוָה
	218x		Joshua	יְהוֹשֻׁעַ
10	2301x	יָמִים days	day	יום
	51x		daily, during the day, day by day	יוֹמָם
	213x		Joseph	יוֹסֵף
388	90x		together	יַחְדָּו
416	116x Qal 43x Hiph 73x	never in Qal perf Qal impf 3ms יֵטֵב Hiph perf 3ms הֵיטִיב	(if) it goes well, it will goes well (Qal impf) he did well/what was good (Hiph)	יטב יֵטֵב הֵיטִיב
	34x		Jezreel	יִזְרְעֵאל
39	141x	יַיִן st cs	wine	יַיִן
206	193x	Qal impf 3ms יוֹכַל/כָּל	he was able, endured	יָכַל
176	495x Qal 240x Qal pass 26x Niph 38x Piel 10x Hiph 176x	Qal perf 3fs יָלְדָה she gave birth to Hiph perf 3ms הוֹלִיד he fathered	he fathered (a child)	יָלַד
69	89x	יְלֵדָה girl, young woman	child	יְלָד
4	396x		sea, west, lake	יָם
359	140x		to the right, south	יָמִין
408	99x		because	יָעַן

	349x		Jacob	יַעֲקֹב
303	212x		he added to (עָל) x (Qal)	יָסַף
	Qal 33x, Hiph 173x	Hiph perf 3ms הִסִּיף wc+Hiph impf 3ms וַיִּסָּף(ו)	he continued (to do x) (Hiph)	
207	41x	Piel perf 3ms יָסַר	he instructed (Qal)	יָסַר
	Piel 30x		he rebuked (Piel)	
304	57x		he advised, planned, decided (Qal)	יָעַץ
	Qal 34x Niph 22x	Niph perf 3ms נִוְעַץ	he consulted together with (Niph)	
214	1067x	Qal impf 3ms יָצָא	he went/came out	יָצָא
	Qal 785x Hiph 277x			
	108x		Isaac	יִצְחָק
233	317x	Qal impf 3ms יִירָא	he feared, revered	יִירָא
	Qal 267x Niph 45x			
186	380x	wc+Qal impf 3ms וַיֵּרֵד	he went down	יֵרֵד
	Qal 307x Hiph 67x			
	182x		the Jordan	יַרְדֵּן
208	231x	wc+Qal impf 3ms וַיִּירֶשׁ	he took possession of, he was heir to	יִרֶשׁ
	Qal 160x Hiph 66x			
402	130x		there is	יֵשׁ
177	1076x	wc+Qal impf 3ms וַיֵּשֶׁב	he sat, dwelled	יֵשֶׁב
	Qal 1030x Hiph 35x			
255	78x		salvation, deliverance	יְשׁוּעָה

256	180x	Never in Qal		ישע הושיע (Hiph)
	Niph 21x Hiph 159x	wc+Hiph Impf 3ms וַיִּשָּׁע (i)שָׁע Niph perf 3ms נוֹשָׁע	he saved, delivered (Hiph) he was saved, received help (Niph)	
52	119x		straight, right, just	יָשָׁר
	2506x		Israel	יִשְׂרָאֵל
409	106x			יתר גוֹתֵר (Niph)
	Niph 81x Hiph 25x	wc+Niph impf 3ms וַיִּתֵּר Hiphil perf 3ms הוֹתִיר Qal ptcp ms יֹתֵר (i)תֵּר	he was left over/behind (Niph) he left x over (Hiph) remaining (Qal)	
389	96x		remainder, rest, what is left behind	יֵתֵר
75	2902x		like, as	כִּי
143	41x		liver, heavy (weight)	כֶּבֶד
311	200x		glory, honour	כְּבוֹד
360	107x		young ram (typical for sacrifice)	כֶּבֶשׂ
200	577x		thus, so	כֵּן
94	750x		priest	כֹּהֵן
320	216x			כּוֹן הַכִּין
	Niph 67x Polel 29x Hiph 108x	wc+Hiph imprf 3ms וַיָּכֵן Niph impf 3ms יִכּוֹן	he established, made firm, prepared (Hiph) it shall be established, endure (Niph)	
403	120x		strength, power	כֹּחַ
70	4483x		for/because, that, but, if	כִּי
171			but, rather (exclusive x)	כִּי אִם
110	5413x	also with קָל־ <i>qamets</i> <i>hatuph</i>	everyone, each, all	כָּל

241	208x		it stopped, came to an end (Qal)	כָּלָה
	Qal 65x Piel 141x	Piel perf 3ms כָּלָה wc+Piel impf 3ms וַיִּכָּל	he completed (Piel)	
242	325x		container, piece of equipment, instrument, weapon, ornament	כֵּלִי
144	31x		kidney, innermost part	כִּלְיָה
172	340x		thus (referring back)	כֵּן
	93x		Canaan	כְּנָעַן
361	111x		wing, extremity	כַּנָּף
284	135x		seat, chair, throne	כִּסֵּא
362	152x Piel 131x		he covered, concealed (Piel)	כָּסָה
201	403x		silver, coin	כֶּסֶף
136	193x		hand, palm of hand, sole of foot	כַּף
410	102x Piel 92x		he reconciled, made amends (Piel)	כִּפֶּר
40	92x		vineyard	כֶּרֶם
209	288x Qal 134x Niph 73x	often כָּרַת בְּרִית he cut a covenant	he cut	כָּרַת
178	223x Qal 204x Niph 17x		he wrote	כָּתַב
76	20462x		for, as far as, to, as	לְ
173	5168x		not, no	לֹא
145	600x/ 252x		heart	לֵב/לִבָּב
338	160x		alone, only, solely	לְבַד
363	112x		he got dressed/put on (clothes)	לָבַשׁ

	33x		Lot	לוט
339	171x Niph 167x		he fought (Niph)	לחם נלחם
33	297x	also לחם	bread, food	לָחֶם
11	227x		night	לַיְלָה
252	121x Qal 83x Niph 36x	Niph perf 3ms נלכד	he caught, occupied, overthrew (Qal) he was trapped, he was overthrown (Niph)	לָכַד
364	200x		therefore	לָכֵן
81	1104x		before, in the presence of	לִפְנֵי
324	178x		why?	לָמָּה
312	272x		so that, with the purpose of	לְמַעַן
202	966x Qal 938x Qal pass15x	Qal impf 3ms יקח	he took, seized	לָקַח
313	117x		tongue, language	לָשׁוֹן
114	300x		very, exceedingly	מְאֹד
278	583x		hundred	מֵאָה
365	223x		pastureland belonging to a city, outskirts (of a city)	מִגְרֵשׁ
18	270x		wilderness, desert	מִדְבָּר
321	223x		assembly point, meeting, appointed time	מוֹעֵד
164	751x		what?	מָה
257	834x Qal 628x Hiph 138x Hoph 68x	wc+Qal Impf 3ms ויָמָת and he died	to die	מוֹת
258	250x		death, dying	מָוֶת

115	401x		altar	מִזְבֵּחַ
111	57x		psalm	מִזְמוֹר
12	74x		place of sunrise, east	מִזְרָח
112	215x		camp, army	מַחֲנֶה
314	50x		a next day, tomorrow, in the future	מָחָר
89	252x		stick, staff, tribe	מִטָּה
165	423x		who?	מִי
	33x		Micah	מִיכָה
5	581x		water(s)	מַיִם
315	250x		he filled (it) (Qal)	מָלֵא
	Qal 101x Niph 36x Piel 111x	Niph impf 3ms יִמְלֵא	it is filled (with) (Niph)	
220	213x		messenger, angel	מַלְאָךְ
234	319x		war	מִלְחָמָה
46	2526x	מַלְכָּה queen	king	מֶלֶךְ
187	347x		he reigned (Qal)	מָלַךְ
	Qal 297x Hiph 49x	Hiph perf 3ms הִמְלִיךְ	he installed x as king (Hiph)	
77	7562x	x is greater/smaller מִן y (i.e. <i>than</i> y)	from, away from, comparisons: bigger than	מִן
243	211x		grain offering, food offering, gift	מִנְחָה
404	134x		number, amount	מִסְפָּר
146	32x		internal organs	מְעֵים/מֵעָה
325	843x		a little, a few	מְעַט
395	140x		top	מַעַל
322	235x		work, deed	מַעֲשֵׂה

191	455x Qal 307x Niph 141x		he found, reached, met (Qal) it was found (Niph)	מָצָא
	53x		(unleavened) bread	מֵצָה
203	181x		command, order	מִצְוָה
	40x		Mizpah	מִצְפָּה
	681x		Egypt	מִצְרַיִם
131	401x		place	מָקוֹם
34	76x		animal property, livestock	מִקְנֶה
	39x		bitter	מָר
366	103x		vision	מַרְאֵה
	766x		Moses	מֹשֶׁה
	139x		dwelling, abode, tabernacle	מִשְׁכָּן
90	303x		extended family, clan	מִשְׁפָּחָה
116	422x		judgment, ruling, regulation, custom	מִשְׁפָּט
337	376x		utterance, announcement	נֹאם
338	315x		prophet	נָבִיא
103	110x		Negev, south	נֶגֶב
293	186x Niph 154x Hiph 31x	Niph perf 3ms נִשְׁבַּע	he has sworn, taken an oath (Niph)	שָׁבַע נִשְׁבַּע
		Hiph perf 3ms הִשְׁבִּיעַ	he has caused x to take an oath (Hiph)	
338	150x		opposite, before, corresponding to	נֶגֶד
104	44x		prince, officer, leader	נָגִיד
268	150x Qal 107x Hiph 38x	Hiph perf 3ms הִגִּיעַ	he touched, struck	נָגַע

269	125x Qal 68x Hiph 37x	Qal impf 3ms יָגֵשׁ	he came near, approached	נָגַשׁ
19	119x	נָהָר currents, rivers	river	נָהָר
405	140x Qal 31x Hiph1 32x Hiph 2 74x	Qal perf 3ms נָחָה Hiph perf 3ms הִנִּיחַ and הִנִּיחַ	to rest, settle down, await (Qal) he caused to rest, he placed, he allowed to stay (Hiph)	נָוַח
235	159x	Qal perf 3ms and Qal ptcp ms נָסַח	to flee, escape	נָוַס
20	137x		stream, riverbed, wadi	נָחַל
95	222x		hereditary possession	נַחֲלָה
340	108x Niph 48x Piel 51x	Piel perf 3ms נָחַם	he regretted, he was sorry (Niph) he comforted (Piel)	נָחַם
341	139x		copper	נְחֹשֶׁת
339	214x Qal 135x Hiph 76x	Hiph perf 3ms הִטָּה wc+Hiph impf 3ms וַיִּט	he stretched/spread out (Qal) he extended, bestowed (Hiph)	נָטָה
299	500x Hiph 480x	Never in Qal wc+Hiph impf 3ms וַיִּדָּח	He struck down, killed, attacked, defeated (Hiph)	נָכַח נָכַחַה
244	60x		drink offering	נֶסֶךְ
270	146x Qal 136x		he set out, journeyed	נָסַע
124	240x		boy (outside the family), young man, servant	נַעַר
192	434x Qal 367x Hiph 61x	Qal impf 3ms יָפַל(ו)	he fell	נָפַל
147	754x		throat, life, soul, self (f), person	נַפֶּשׁ

332	231x	Never in Qal		נצל הציל
	Hiph 191x Niph 15x,	wc+Hiph impf 3ms וַיִּצֵּל Niph impf 3ms יִנָּצֵל	he saved (Hiph) he will be saved, he saves himself (Niph impf)	
210	656x Qal 599x Niph 33x	Qal impf 3ms יָשָׂא	he lifted, carried, took away	נָשָׂא
367	130x		leader, tribal chief	נָשִׂיא
	32x		he kissed	נָשַׁק
179	2009x Qal 1919x, Niph 82x	wc+Qal impf 3ms וַיִּתֵּן Qal inf cs תָּת	he gave	נָתַן
384	162x Qal 90x		he surrounded, encircled, reversed	סָבַב
105	336x		around, surroundings	סָבִיב
24	137x	סוּסָה mare	horse	סוּס
300	298x Qal 160x Hiph 132x	Qal perf 3ms סָר Hiph perf 3ms הִסִּיר	to turn aside, go off, retreat, stop (Qal) he removed (Hiph)	סוּר
	35x		Sinai	סִינִי
	53x		fine flour	סֶלֶת
411	107x Qal 27x Piel 67x	wc+Piel perf 3ms וַיִּסְפֹּר	he counted out, made a written record (Qal) he announced, declared, reported (Piel)	סָפַר
125	185x		scroll, book	סֵפֶר
262	288x Qal 270x		he served, laboured	עָבַד
26	800x	עֲבָדִים slaves, slavery	slave, servant	עָבֵד
305	145x		work, service	עֲבָדָה
215	465x		he journeyed through, passed over	עָבַר

	5x		Hebrews	עֲבָרִים
82	1262x		until, as far as	עַד
242	71x		gathering, meeting, group	עֵדָה
166	490x		again, still, duration	עוֹד
217	439x		a long time, eternity	עוֹלָם
226	231x		iniquity, guilt, misdeed	עֲוֹן
412	99x		skin, leather	עוֹר
	23x		strong	עָז
343	214x		he left, abandoned	עָזַב
	38x		Ai	עֵי
62	891x	עֵינַיִם two eyes (md)	eye, fountain	עֵיִן
27	1087x	עָרִים cities, towns	town, city, inhabitants of a city (f)	עִיר
83	5769x		on, over	עַל
193	889x		he went up, ascended (Qal)	עָלָה
	Qal 609x	Niph perf 3ms נִעְלָה	he was lifted (Niph)	
	Niph 18x	Hiph perf 3ms הִעְלָה	he made someone climb (Hiph)	
	Hiph 258x			
117	287x		burnt offering	עֹלָה
47	1867x		people, army	עָם
138	1048x		with, beside	עִם
217	522x		he stood (Qal)	עָמַד
	Qal 435x	Hiph perf 3ms הֶעָמִיד	he brought to a halt (Hiph)	
	Hiph 85x			
368	112x		pillar, column, tent pole	עַמּוּד
	39x		valley	עֵמֶק
306	314x	וַיַּעַן wc+Qal impf 3ms	he answered	עָנָה
154	110x		dust, top-soil	עָפָר
227	330x		tree, wood	עֵץ

307	88x		counsel, plan, advice	עֲצָה
167	126x		bone, skeleton, leg	עָצָם
13	134x		evening	עָרֶב
	60x		wilderness	עֲרֵבָה
180	2622x	wc+Qal impf 3ms וַיַּעַשׂ	he did, he made (Qal)	עָשָׂה
	Qal 2522x Niph 99x	Niph perf 3ms נַעֲשֶׂה	it was made, done (Niph)	
	296x		ten	עָשָׂר
263	296x		time, point in time	עֵת
221	433x		now	עַתָּה
228	498x		mouth, opening, order	פֶּה
222	133x		lest, so that not	פֶּן
406	134x	wc+Qal impf 3ms וַיִּפֹּן	he turned	פָּנָה
137	2125x		face (also surface)	פָּנִים
194	303x	Qal 234x Niph 21x Hiph 29x	he visited, appointed,	פָּקַד
		פָּקַד עָלָיו he punished		
279	118x	בַּפְּעַם הַזֹּאת this time	occurrence, step/pace	פְּעַם
126	133x		young bull (for sacrifice)	פָּר
41	119x		fruit	פְּרִי
	274x		pharaoh	פַּרְעֹה
333	41x		he rebelled (against)	פָּשַׁע
334	93x		transgression, crime	פְּשָׁע
369	316x		he opened (Qal)	פָּתַח
	Qal 310x Niph 18x	Niph perf 3ms נִפְתָּח	it was opened (Niph)	
370	164x		opening, entrance, door	פֶּתַח

25	274x		small livestock, flocks (sheep and goats)	צֹאן
245	485x	armies, heavenly hosts צְבָאוֹת	army, heavenly entourage	צָבָא
53	206x	sometimes צֶדֶק	righteous	צִדִּיק
223	494x Piel 485x	wc+Piel impf 3ms וַיִּצְוֶה	he command, ordered (Piel)	צִוָּה
	73x		rock	צוּר
371	153x		north	צָפוֹן
271	127x Qal 38x Niph 31x Piel 49x	Niph impf 3fs תִּקְבֹּץ Piel impf 3ms יִקְבֹּץ	he gathered, collected (Qal) it was assembled (Niph) he will gather together (Piel)	קָבַץ
272	133x Qal 87x Niph 39x	wc+Niph impf 3ms וַיִּקְבֹּר	he buried (Qal) he was buried (Niph)	קָבַר
35	67x	tombs קְבָרִים	tomb	קֶבֶר
54	116x 39x Niph 19x Hiph 20x	sometimes קָדַשׁ wc+Niph impf 3ms וַיִּקְהַל	holy he assembled (Niph)	קָדוֹשׁ קָהַל
308	123x		assembly, community	קָהַל
118	505x		voice, sound	קוֹל
291	627x Qal 459x Hiph 146x	Qal perf 3ms קָם wc+Qal impf 3ms וַיִּקָּם Hiph perf 3ms הִקָּם	to arise, stand up, get ready (Qal) he erected, put up (Hiph)	קוּם
168	54x		small	קָטָן
417	114x Piel 42x Hiph 70x	Never in Qal wc+Piel impf 3ms וַיִּקְטֹרֵף Hiph perf 3ms הִקְטִיר	he made a sacrifice (Piel) he caused to go up in smoke (Hiph)	קָטַר הִקְטִיר

	14x		regular flour	קֶמַח
348	85x		he acquired, bought	קָנָה
188	732x		he called, named, read (Qal)	קָרָא
	Qal 662x Niph 63x	Niph perf 3ms נִקְרָא	he was summoned; it was proclaimed, mentioned (Niph)	
264	280x		he came near, approached (Qal)	קָרַב
	Qal 94x Hiph 177x	Hiph perf 3ms הִקְרִיב(י)	he brought over, took (Hiph)	
174	227x		internal organs	קֶרֶב
55	75x	sometimes קָרַב	near	קְרוֹב
	9x		Kiriath Jearim	קִרְיַת יְעָרִים
	36x		hard, difficult, heavy	קָשָׁה
181	1301x	wc+Qal impf 3ms וַיֵּרָא	he saw (Qal)	רָאָה
	Qal 1128x Niph 101x Hiph 62x	Niph perf 3ms נִרְאָה Hiph perf 3ms הִרְאָה	he appeared, became visible (Niph) he showed, let someone see (Hiph)	
97	599x		head, leader	רֹאשׁ
280	182x		first, previous	רִאשׁוֹן
48	419x	mp; רַבּוֹת fp	many, great, multitude	רַב
335	175x		he became great, numerous, many (Qal)	רָבָה
	Qal 59x Hiph 112x	Hiph perf 3ms הִרְבָּה 3ms	he made numerous, great (Hiph)	
139	247x		foot (f)	רֶגֶל
397	143x		he pursued, followed	רָדַף
63	378x	רוּחַ, רוּחַ(ו) winds	wind, spirit, breath	רוּחַ
336	192x	Qal perf 3ms רָם	to be high, exalted (Qal)	רוּם
	Qal 70x Piel 25x Hiph 89x	Hiph perf 3ms הִרָם	he brought up, raised high (Hiph)	
413	103x	Qal perf 3ms רָץ he ran	to run	רוץ

372	101x		width, breadth, expanse	רחב
56	85x	sometimes רחוק	far	רחוק
285	67x Qal 65x	רב Qal perf 3ms	to contest a lawsuit, to lodge a complaint with (ריב אָל)	ריב
286	119x		chariot	רכב
49	357x	רע mp; רעות fp	bad, evil, bad thing, disaster	רע
273	187x		friend, companion	רע
385	167x	רעה shepherd	he pastured, tended, shepherded	רעה
28	101x		hunger, famine	רעב
390	96x Qal 26x Hiph 68x	הרע Hiph perf 3ms	he was bad, evil (Qal) he did evil, treated badly (Hiph)	רעע
	25x		runners	רצים
	19x		green, leafy	רענן
418	109x		only	רק
373	263x		bad, wicked person	רשע
391	97x Qal 78x Hiph 16x		he ate his fill	שבע
21	320x	שדות fields	field	שדה
229	586x	שם Qal perf 3ms	to put, place, set	שים
398	154x Qal 126x Piel 27x	שמח Piel perf 3ms	he was glad, rejoiced (Qal) he gladdened, made someone merry (Piel)	שמח
374	146x		he hated, disliked, rejected	שנא
	7x	שערים bales of barley	barley	שערה
140	176x		lip	שפה
236	421x		commander, official, prince	שר

	38x		Sarah	שָׂרָה
231	117x		he burned	שָׂרַף
	406x		Saul	שָׂאוּל
265	172x		he asked	שָׂאֵל
	Qal 163x			
292	133x			שָׂאֵר
	Niph 94x	Niph perf 3ms נִשְׂאֵר	he remained over (Niph)	נִשְׂאֵר
	Hiph 38x	Hiph perf 3ms הִשְׂאִיר	he spared, preserved (Hiph)	
293	186x	Niph perf 3ms נִשְׁבַּע		שָׁבַע
	Niph 154x		he has sworn, taken an oath (Niph)	נִשְׁבַּע
	Hiph 31x	Hiph perf 3ms הִשְׁבִּיעַ	he has caused x to take an oath (Hiph)	
294	147x	Qal only once	he broke (Qal)	שָׁבַר
	Qal 52x	Niph perf 3ms נִשְׁבַּר	it was broken (Niph)	נִשְׁבַּר
	Niph 57x		he shattered, smashed into fragments (Piel)	
	Piel 36x	Piel perf 3ms שָׁבַר		
91	190x		stick, rod, tribe	שֵׁבֶט
266	111x		Sabbath, rest	שַׁבָּת
259	1060x	Qal perf 3ms and Qal ptcp ms שָׁב	to return, turn back	שׁוּב
		VC+Qal impf 3ms וַיֵּשֶׁב		
119	72x		ram's horn	שׁוֹפָר
	80x		he slaughtered	שָׁחַט
	Qal 77x			
399	142x		he spoiled, ruined, destroyed (Piel)	שָׁחַת
	Piel 39x			
	Hiph 95x	Hiph perf 3ms הִשְׁחִית	he ruined deliberately, wished to destroy (Hiph)	
182	212x		he lied down, he slept (with)	שָׁכַב
	Qal 198x			

375	102x		he forgot	שָׁכַח
	Qal 86x			
	Niph 13x			
	45x		Shechem	שֶׁכֶם
224	129x		he settled, lived	שָׁכַן
	Qal 111x			
	23x		Shiloh	שִׁלֹה
376	237x		peace, state of health	שָׁלוֹם
189	847x		he sent (Qal)	שָׁלַח
	Qal 564x		he let go, dismissed (Piel)	
	Piel 267x			
419	116x			שָׁלַם
	Piel 89x		he made restitution,	שָׁלַם
	Hiph 13x		recompensed (Piel)	
132	87x		peace offering (thanksgiving offering)	שָׁלַם
	606x	שָׁלוֹשׁ also	three	שָׁלוֹשׁ
		שְׁלִשִּׁים thirty		
230	834x		there	שָׁם
133	864x		name	שֵׁם
	140x		Samuel	שְׁמוּאֵל
6	421x	שָׁמַיִם heavens of	heavens, skies	שָׁמַיִם
42	193x		oil	שֶׁמֶן
	147x		eight	שְׁמֹנֶה
195	1159x		he heard, obeyed	שָׁמַע
	Qal 1051x			
7	134x		sun	שֶׁמֶשׁ
14	876x	רֹאשׁ הַשָּׁנָה head of the year, i.e. "the new year"	year	שָׁנָה
	156x		two of (cs שְׁנַיִם)	שְׁנֵי
	156x		second	שֵׁנִי

	769x		two	שְׁנַיִם
301	373x		gate	שַׁעַר
377	202x Qal 184x Niph 17x		he judged, ruled (i.e. he was in control)	שָׁפַט
98	28x		judge	שֹׁפֵט
420	115x		he poured, shed blood	שָׁפַךְ
378	113x		lie	שָׁקַר
231	117x Qal 102x Niph 14x		he burnt	שָׂרַף
392	97x		he served (Piel)	שָׁרַת
	274x	שִׁשִּׁים sixty	six	שֵׁשׁ
237	217x	wc+Qal impf 3ms short וַיִּשְׁתֵּ	he drank	שָׁתָה
			primaeval ocean, the deep, chaos waters	תְּהוֹם
175	32x		thanksgiving offering, thanksgiving song	תּוֹדָה
396	117x		abomination, abhorrence	תּוֹעֵבָה
238	220x		instruction, law	תּוֹרָה
84	505x		under, instead of	תַּחַת
287	104x		continually, incessantly, lasting	תָּמִיד