

“For several years now, I have been privileged to use early stages of Fuller and Choi’s *Invitation to Biblical Hebrew Syntax: An Intermediate Grammar*. The presentation of the Verbal System is clear and concise following the classical models of Arabic and Jewish grammarians. The grammar presents the material in traditional categories of noun, verb, and particle. It is descriptive and helpful for students—offering many Hebrew verse examples, with the Hebrew issue at hand underlined and at times with graphics. The examples include an English translation with the key phrasing highlighted in bold. The chapters present syntactical questions and many practice drills at the end to give students opportunity to analyze Hebrew syntax (an answer key is offered in an appendix). One fifth of the grammar’s content focuses on a discussion of clausal syntax with many helpful examples. The drills for the clausal chapters follow at the completion of this section. At the end, they present an excellent and comprehensive treatment of the Hebrew accent system and their usefulness in Hebrew syntax and exegesis. The composition section is one of the most helpful features of this book. Students learn syntax by putting simple English paragraphs into biblical Hebrew. These assignments offer detailed syntactical notes on how the student should compose the Hebrew syntax. Then the student works with their composition to the point where they can recite their Hebrew composition when looking at the English text. While this is an ‘old school’ method, students learn to think in biblical Hebrew! I have seen students come away with an excellent grasp of Hebrew syntax and superb biblical Hebrew reading speed. As an early student of Fuller, I was taught in this method and it greatly improved all aspects of my understanding, translation, and reading speed.”

—Eric Alan Mitchell,
Associate Professor of Old Testament & Archaeology,
Southwestern Baptist Theological Seminary

“Russell Fuller and Kyoungwon Choi possess an encyclopedic knowledge of biblical Hebrew and the Masoretic Text. Their latest work, *Invitation to Biblical Hebrew Syntax: An Intermediate Grammar*, distills a lifetime of study and presents it in a single volume. The discussions demonstrate a mastery of the technical details of Hebrew linguistics but are free of the jargon that renders many studies of biblical Hebrew inaccessible to most students. The principles taught are grounded in centuries of scholarly analysis and not based in ephemeral theory. This volume will serve two purposes: as a textbook for an advanced course in Hebrew syntax and as a *vade mecum* for reference. It is a most welcome contribution.”

—Duane Garrett,
John R. Sampey Professor of Old Testament Interpretation,
The Southern Baptist Theological Seminary

“*Invitation to Biblical Hebrew Syntax: An Intermediate Grammar* is a needed resource that is long overdue for all who desire to better understand the syntax of biblical Hebrew. One of the greatest strengths of this approach is it teaches Hebrew syntax actively. Not only does it explain the syntax and provide examples of the syntax, it also includes drills with answer keys so students can put the concepts into practice and measure their progress. The following compositions give students a guided approach to applying the concepts of Hebrew syntax to Hebrew text. The addition of new concepts in each following composition, along with the repetition of already introduced concepts, helps students solidify their understanding. Finally, the section on accents provides a way of clearly understanding an aspect of the Hebrew Bible that has been difficult for many Hebrew students. Fuller and Choi lift the veil of mystery many students experience and shines light on the beauty of biblical Hebrew.”

—T. J. Betts,
Associate Professor of Old Testament Interpretation,
The Southern Baptist Theological Seminary

INVITATION TO
BIBLICAL
HEBREW
SYNTAX

An Intermediate Grammar

RUSSELL T. FULLER

KYOUNGWON CHOI

 Kregel
Academic

Invitation to Biblical Hebrew Syntax: An Intermediate Grammar

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PREFACE

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Two deserve special mention. Richard MacDonald prepared the Scripture and subject indexes. Moreover, he furnished many corrections and suggestions. His many hours of reading and re-reading the work were invaluable. We also thank Ihab Griess for his advice and encouragement. His insights into Semitic languages greatly influenced our thinking on many aspects of Semitic syntax.

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We hope this book will assist the learning of Biblical Hebrew syntax to glorify God and His Son, Jesus Christ.

Russell T. Fuller
Kyoungwon Choi

INTRODUCTION

This book is divided into three parts: the syntax, the compositions, and the accents. The syntax is explained with numerous examples. These examples are given with a larger font to identify the proper word. For the chapters on the clauses, only the chapter on the substantival clause will be given larger font, since the other chapters are straightforward for identifying the proper words. The translation for these examples will often be woodenly literal to aid the understanding. Exercises for the syntax, including questions and drills, furnish more practice to comprehend and to identify the syntactical constructions. Keys to the drills are supplied to further aid the student, especially the self-taught student. Technical terms given in small caps (ACCUSATIVE) are defined in the glossary in the appendix. Since these technical terms include common terms (for example, perfect and imperfect), they will be given in small caps only occasionally. The compositions are comprehensive exercises designed to ingrain the principles of the syntax by writing and reciting Biblical Hebrew idiom. Finally, the accents are presented for their syntactical and exegetical value. The accents reinforce and complement the syntax, furnishing a solid foundation for understanding Biblical Hebrew and the Masoretic text.

THE SYNTAX

The syntax imitates traditional Semitic models, as expressed by medieval and modern Arabic grammarians and by medieval Jewish grammarians. In grammar, and particularly in syntax, Biblical Hebrew closely resembles Arabic. Since Arabic is the dominate living Semitic language and since modern Arabic preserves much of classical Arabic, it furnishes the best model for Biblical Hebrew grammar and syntax (and for Biblical Aramaic as well, therefore, many categories that apply to Biblical Aramaic are also included). This does not suggest, of course, that classical Arabic resembles Biblical Hebrew in every respect. Most differences are easily discernable, especially for native Arabic speakers. The syntactical categories for this syntax, therefore, follow the categories of native Arabic grammarians as appropriate, rather than arbitrary or novel linguistic categories. This methodology emulates the study of classical languages for centuries.

Traditional Semitic grammar recognizes three parts of speech: noun, verb, and particle. The noun is a word with inherent meaning. Participles, infinitives, adjectives, and some adverbs are subcategories of nouns. A verb is a word with inherent meaning and time/aspect. A particle is a word without inherent meaning and without time/aspect, its meaning determined by context. Those adverbs that are not regarded as nouns are particles.

The verb will follow native Semitic categories with some exceptions. First, because the terms “perfect” and “imperfect” are so embedded in Hebrew studies for hundreds of years, they will be retained instead of the native Arabic terms, past and present. Second, English tenses will be used as subcategories to aid students in understanding the translational and semantic equivalents between Biblical Hebrew and English. Semitic subcategories for the verb will be mentioned where appropriate.

The Semitic noun possessed a case system—nominative, genitive, and accusative – still found in Arabic. Although Biblical Hebrew dropped most case endings, the meaning and

function of the case system still prevailed in Biblical Hebrew (and Biblical Aramaic). As the case system faded, prepositions took over most case functions, so that, for instance, a prepositional phrase sometimes replaced or substituted for an accusative construction. An understanding of the Semitic cases, therefore, is essential to comprehend the noun in Biblical Hebrew.

Particles, in contrast to nouns and verbs, do not have subcategories. Particles that affect verbs will be discussed with the verb. Particles with case functions will be discussed with nouns. Finally, particles will be discussed with their governing of clauses.

THE COMPOSITIONS

The compositions imitate the idioms of Hebrew to ingrain the principles of syntax. The drills furnished in the syntax require the student to identify the syntactical construction; the compositions require the student to compose the constructions. The drills are usually partial, involving a single word, phrase, or clause in a verse; the compositions are comprehensive, encompassing every word in the verse. The drills passively teach the syntax; the compositions actively inculcate the syntax. Though each has benefits, composition is more thorough and useful.

Composition is the traditional method for learning syntax for classical languages. Modern languages are learned by speaking them. Biblical Hebrew and other dead languages are learned by composing and by reciting them. Composition with recitation engages more senses than the eyes, virtually reviving the dormant language and energizing the eyes, mouth, and ears for the mind to grasp the syntax. Composition with recitation, used for centuries in classical Greek and Latin, most effectively and efficiently instills the syntax and idiom of Biblical Hebrew.

THE HEBREW ACCENTS

Although often neglected and dismissed, the Masoretic accents represent the traditional chanting of the text, which reflects the traditional understanding of the syntax and meaning of the text. The accents divide a verse into halves and then subdivide the halves continually until the verse is grouped into syntactical units of one, two, or three words (usually). This dividing of verses and grouping of words essentially diagrams the syntax by indicating which words go together and which words are separated.

In addition to grouping words and diagramming the syntax, the accents divulge many subtleties of syntax. The accents show distinctive patterns for verbal and nominal clauses, often highlighting emphatic word order. Similarly, they often mark the words most important for the meaning of a verse or a clause. For a verse with multiple clauses, the accents group related clauses. This is especially important in poetry, as the accents variously combine parallel clauses/words and non-parallel clauses/words in a verse. In both poetry and prose, the first half of the verse as marked by the accents often represents the general ideal of the whole verse, with the second half of the verse explaining, complementing, or specifying the first half of the verse. “The latter part of the verse as indicated by the accents,” says Ihab Griess, a native Arabic speaker, “is often the tail on the dog.”

HOW TO USE THIS BOOK

Follow these three steps to get the full benefit of this textbook: First, carefully read the syntax, mastering the examples, then work the exercises by answering the questions without looking back at the syntax and by identifying correctly the syntactical constructions in the drills. Second, compose and recite the compositions according to the instructions given in the introduction to the compositions. Look up the references in the footnotes and review the syntax. Third, study the accents, memorizing the accents and learning their value for the syntax and meaning of the text.

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ABBREVIATIONS

Allen and Greenough	Allen and Greenough. <i>New Latin Grammar</i> . Edited by Greenough, Howard, Kittredge, and D'ooge. Boston: Ginn & Co., 1903.
BA	Biblical Aramaic
BDB	Brown, Francis, S. R. Driver, A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford: Clarendon, 1907.
BHS	Elliger, K and W. Rudolph. <i>Biblica Hebraica Stuttgartensia</i> . Stuttgart: Deutsche Bibelgesellschaft, 1983.
Ewald	Ewald, Heinrich. <i>Syntax of the Hebrew Language of the Old Testament</i> . Edinburgh: T&T Clark, 1978.
GKC	Kautzsch, E., ed. <i>Gesenius' Hebrew Grammar</i> . 2nd ed. Translated by A. E. Cowley. Oxford: Clarendon, 1910.
Griess	Griess, Ihab Joseph. <i>Syntactical Comparisons between Classical Hebrew and Classical Arabic: A Study Based on the Translation of Mohammad 'Id's Arabic Grammar</i> . Lewiston, NY: E. Mellen, 2008.
Howell	Howell, Mortimer S. <i>A Grammar of the Classical Arabic Language: Translated and Compiled from the Works of the Most Approved Native or Naturalized Authorities</i> . 4 vols in 7. New Delhi: Gian Publishing House, 1880-1911; reprinted 1990.
IBH	Fuller, Russell T. and Kyoungwon Choi. <i>Invitation to Biblical Hebrew: A Beginning Grammar</i> . Grand Rapids: Kregel, 2006.
JM	Joüon, P. <i>A Grammar of Biblical Hebrew</i> . 2 vols. Translated and revised by T. Muraoka. Rome: Editrice Pontificio Istituto Biblico, 1991.
Joüon	Joüon, P. <i>Grammaire de l'hebreu biblique</i> . Rome: Institut Biblique Pontifical, 1923; reprinted with corrections, 1965.
KBL	Koehler, L and Walter Baumgartner. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Translated by M. E. J. Richardson. Lieden: E. J. Brill, 1994-2000.
Moscatti	Moscatti, S., et al. <i>An Introduction to the Comparative Grammar of the Semitic Languages: Phonology and Morphology</i> . Wiesbaden: Harrassowitz, 1964.

Abbreviations

Smyth	Smyth, Herbert. <i>Greek Grammar</i> . Cambridge: Harvard University Press, 1984.
Thackston	Thackston, W. M. <i>An Introduction to Koranic and Classical Arabic</i> . Bethesda, MD: Ibex, 1994.
Wechter	Wechter, Pinchas. <i>Ibn Barūn's Arabic Works on Hebrew Grammar and Lexicography</i> . Philadelphia: The Dropsie College for Hebrew and Cognate Learning, 1964.
Wright	Wright, W. <i>A Grammar of the Arabic Language</i> . 2 vols. Cambridge: Cambridge University Press, 1971.
WW	Wickes, W. <i>Two Treatises on the Accentuation of the Old Testament: Ta'ame emet on Psalms, Proverbs and Job; Ta'ame kaf-alef Sefarim on the Twenty-One Prose Books</i> . New York: Ktav Publishing House, 1970
ZW	Ziadeh, F. J. and R. Bayly Winder. <i>An Introduction to Modern Arabic</i> . Princeton, NJ: Princeton University Press, 1957.

SYNTAX

CHAPTER 1

THE HEBREW VERBAL SYSTEM

§1. Introduction

Verbs have inherent meaning, along with aspect, tense, and mood.¹ Nouns have inherent meaning, but are without aspect, tense, and mood. Particles, by contrast, do not have inherent meaning, aspect, tense, or mood.²

The verbal system of Hebrew has two primary finite forms: the PERFECT and the IMPERFECT.³ What Indo-European languages express by several finite verbal forms, the Hebrew verbal system expresses by two forms. For Hebrew to express the various shades of meaning of other verbal systems, the perfect and imperfect must be flexible. To understand and translate Hebrew verbs properly, consider the context, especially nearby adverbs and particles.⁴

§2. Aspect, Tense, and Mood

ASPECT is the manner of the verbal action, as conceived or portrayed by the author. For Hebrew, the perfect represents the manner of action as completed, finished, or done;⁵ the imperfect represents the manner of action as incomplete: in progress, about to begin, or just begun. The verbal root of the perfect with the suffixed pronouns indicates the aspect as completed. Thus, with the verbal root קטל “killing,” the suffix is attached: קטלתי = killing I, = killing (completed by) me, = I killed, to indicate the action as completed, finished. In the imperfect, the preformative letters (איהתן) indicate the aspect as incomplete, so אקטל, I killing = I (am in the process, or am about to begin, or have just begun) killing.⁶ The perfect is static or motionless, like a snapshot; the imperfect is dynamic or moving, like a motion picture.⁷

The perfect and the imperfect also express TENSE; hence, Arab grammarians refer to the perfect as the “past tense” and the imperfect as the “present tense.” Tense is simply time: past, present, and future. Because it represents completed action, the perfect

1. Verbs are also distinguished from nouns and particles by expressing actions and states of being (stative verbs) and by having AGENT (subject) suffixes.
2. Griess, 21–23; Howell §1, 402, 497; ZW, 20–23.
3. These two forms may be expanded by particles, such as the Vav. Of course, Hebrew also has an imperative as a finite form, limited mostly to commands.
4. ZW, 21.
5. Sometimes, the Hebrew perfect can be like a GREEK PERFECT—a completed action with continuing results, as Ps 1:1, “Blessed is the man who has walked (completed in the past and does so still in the present).”
6. Wright I, §94. Primarily, the preformative letters of the imperfect (איהתן) are aspect indicators of the imperfect. Secondarily, they substitute for pronouns, but they are not regarded as pronouns. The suffixes of the perfect are pronouns. The pronouns of the imperfect are the suffixed forms of the second and third feminine (תקטלנה, תקטלי). The initial ה indicates the imperfect aspect; the suffixed ך and נה express the pronouns of the feminine singular and plural.
7. The meaning of some words imply “motion”; the meaning of other words are static or motionless. For example, מצא (to find) is motionless; בקש (to seek) implies motion.

is naturally past tense. The imperfect, representing an action in progress, is naturally present/future tense. Although those are the “natural” tenses, the Hebrew verbal forms do not express time in themselves. Indeed, while the forms have aspect indicators, they do not have tense indicators.⁸ If an action is present or future but viewed as completed or done, the perfect is used; if an action is past but viewed as about to begin, in progress, or ongoing, the imperfect is used. Context, including adverbs and particles, must determine the proper tense for a given perfect or imperfect.⁹

- c The MOOD of a verb refers to an author’s attitude toward a statement. The Hebrew perfect expresses the INDICATIVE mood, a statement of fact (or what the author considers fact), indicating reality in the past, present, or future. “He walked,” “he walks,” or “he will walk” are indicative statements representing fact or reality. Most statements in Hebrew are indicative statements. The Hebrew imperfect may express the INDICATIVE, SUBJUNCTIVE, or JUSSIVE/PRETERIT. The subjunctive mood represents a contingent, desirable, or hypothetical statement. “He should (would, could, may, ought to) walk” is a subjunctive statement of what should (could, might, ought to, etc.), but not necessarily will, happen. For Hebrew, the subjunctive mood is restricted to purpose/result clauses in the imperfect.¹⁰ The jussive/preterit¹¹ expresses a wish, desire, or command in the jussive—Let him walk—or a past completed action in the preterit—he walked. Finally, the imperative mood expresses the will of the speaker to a second person (you), often conveying a command—walk (you).

How does an author or speaker choose which verbal form he wants to use? Considering tense, an author uses the perfect when the verbal action occurred before the time of its enunciation or narration (and sometimes at the time of enunciation, see §3g–k and especially §3j, and sometimes after the time of enunciation, especially in prophetic and emphatic statements, §3l–m). An author uses the imperfect when the verbal action occurs during or after the time of its enunciation or narration (and occasionally before the time of enunciation when describing past actions vividly, §4d). Considering aspect, an author uses the perfect for completed action and for declarative statements. An author uses an imperfect for actions in progress, about to be in progress, and for statements of description or volition.¹²

How does an author or speaker choose between tense and aspect? Tense usually surpasses aspect in narrative contexts (Gen 1); aspect usually surpasses tense in direct speech (Gen 37:7) and poetry (Ps 23). Of course, if the direct speech or poetry narrates an account, then tense becomes stronger. In Psalm 18, for instance, David praises God and describes his distresses with strong verbal aspect (Ps 18:2–7). Then David narrates God’s deliverance with strong verbal

8. Arabic adds a particle (سوف or in shortened form س) to the imperfect to indicate explicitly a future.

9. Griess, 248–255; Wright I, §77.

10. The infinitive construct, V^ayiqtol, or V^aqatal may substitute for the imperfect subjunctive.

11. The jussive/preterit is a mood form of the imperfect. The jussive resembles the imperative in mood. The term “preterit,” a tense designation instead of a mood, is indicative in mood. See §4a and footnote 20.

12. Griess, 248–255; Howell §403–404.

tense (Ps 18:8–20). Although the tense or aspect may surpass the other in a given context, every verb in every context has both tense and aspect. The one never completely eclipses the other.¹³

§3. The Perfect (Qatal) a

A. Form

To indicate completed action, the perfect receives or implies a suffixed pronoun. The third masculine singular and the third common plural imply a pronoun. The Vav of the third common plural is a “Vav of plurality.”

	Perfect Forms	Pronominal Suffixes: Explicit and Implicit Vav of Plurality	
1cs	קָטַלְתִּי	explicit pronoun	(cf. אָנֹכִי/אֲנִי)
2ms	קָטַלְתָּ	explicit pronoun	(cf. אַתָּה)
2fs	קָטַלְתְּ	explicit pronoun	(cf. אַתְּ)
3ms	קָטַל	implicit pronoun	
3fs	קָטַלְתְּ	explicit pronoun	הָ » תְּ (cf. קָטַלְתְּנִי)
1cp	קָטַלְנוּ	explicit pronoun	(cf. אֲנִיחֵנוּ)
2mp	קָטַלְתֶּם	explicit pronoun	(cf. אַתֶּם)
2fp	קָטַלְתֶּן	explicit pronoun	(cf. אַתֶּן)
3mp/ 3fp	קָטַלְוּ	implicit pronoun (Vav of plurality)	

B. Aspect, Tense, and Mood b

The perfect represents completed action in aspect; past, present, or future in tense; and indicative in mood.¹⁵

1. ASPECT: The aspect of the perfect is action completed, finished, done.
Gen 1:1, 5; 4:1; 13:12
2. TENSE: The perfect may be used for past, present, or future actions. c
 - a) Past time: Usually, the perfect is past tense, the completed verbal action occurring before the time of enunciation or narration. The following English tenses are given for translation purposes. They do not represent Hebrew or Semitic categories.

13. Griess, 248–255.

14. The second person feminine singular independent pronoun was originally אַתְּנִי as in Aramaic (אַתְּנִי), Syriac (أنت), and Arabic (أنت). This form with Yod occurs seven times as *K^othib* (Judg 17:2; 1 Kgs 14:2; 2 Kgs 4:16; 4:23; 8:1; Jer 4:30; Ezek 36:13) and appears before pronominal suffixes to the finite verbal forms, as the perfect קָטַלְתְּנִי. See Moscati §13.8 and GKC §32h.

15. Griess, 248–251; Howell §403.

- d** i. PAST: An English past tense often renders an Hebrew perfect, especially as a tense of narration.
 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: Gen 1:1
 In the beginning God **created** the heavens and the earth.
 Gen 1:5; 4:1; Exod 5:1; BA Ezra 5:3
- e** ii. PERFECT: An English perfect (he has forsaken; they have forsaken) may render a Hebrew perfect. Context determines whether a verb should be translated as an English past or perfect. English perfects are common in direct speech and poetry.
 וַיֹּאמֶר יְהוָה אֶל-קַיִן לָמָּה חָרָה לְךָ וְלָמָּה נִפְלִי פָנֶיךָ: Gen 4:6
 And the Lord said to Cain, **Why has it become hot to**
 you, and why **has** your face **fallen**?
 Gen 6:13(בָּא); 24:27(עָזַב, נָחַי, עָזְבוּ) Isa 1:4(עָזְבוּ, נִאָּצְוּ, נִזְרוּ) 66:8
 (שָׁאֵל); BA Dan 2:9(הִוְדַמְנִתוּן), 10(שָׁאֵל)
- f** iii. PAST PERFECT (Pluperfect): The English past perfect can also render a Hebrew perfect. The English past perfect conveys a past action that precedes another action in the past, or an action completed in the past with continuing results in the past, for example, he *had walked* down the street. The past perfect translation, more common in narrative than in direct speech or in poetry, is sometimes appropriate in NOMINAL CLAUSES or in various subordinate clauses, such as relative clauses or **כִּי** clauses.
 וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ Gen 20:4^a
 And Abimelek **had not come** near to her.
 In Gen 20:4, the perfect in a nominal clause conveys a past perfect notion.
 וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד Gen 1:31^a
 And God saw all that he **had made** and behold (it was)
 very good.
 In Gen 1:31, the perfect in a relative clause conveys a past perfect notion.
 עִם אֲשֶׁר תִּמְצָא אֶת-אֱלֹהֶיךָ לֹא יִחְיֶה נִגְדַּד אֲחֵינוּ הַכֹּרֶתְךָ Gen 31:32
 מִה עִמָּדִי וְקַח-לְךָ וְלֹא יָדַע יַעֲקֹב כִּי רָחֵל גִּנְבָתָם:
 With whom(ever) you find your gods, he will not live. Before
 our brothers recognize for yourself what(ever is) with me
 and take for yourself. But Jacob did not know that Rachel
had stolen them.
 In Gen 31:32, the perfect in a **כִּי** clause conveys a past perfect notion.
 Gen 2:3, 5, 8, 22; 4:5; 6:12; 8:6; 34:7; Exod 1:5; 1 Sam 1:5;
 23:13
- g** b) Present time: The following categories express completed action occurring up to or during the time of enunciation or narration.

- i. **STATIVE VERBS:** In addition to expressing action, Hebrew verbs may express states of being – to be big, small, great, etc. These verbs are called stative verbs. Originally, stative verbs were adjectives converted into verbs.¹⁶ When adjectives are predicates (The man is *great*) in nominal clauses, the sentence is naturally in the present: הָאִישׁ זָקֵן, The man is old. When these adjectives are converted into a stative verb in the perfect, they are often translated as an English present tense. Stative verbs, however, may also be translated as an English past or perfect tense according to the context.

וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם לָמָּה זֶה צָחֲקָה שָׂרָה לְאָמֹר הֲאֵף אֲמַנְּם אֵלֶּךָ וְאֲנִי זָקֵנָתִי: Gen 18:13

And the Lord said to Abraham, Why did Sarah laugh saying,
Will, in fact, I give birth? And I, **I am old**.

Gen 6:13; 29:21; 32:11; 44:20; Exod 10:7; Num 14:8; 21:30; Deut 32:22; 1 Sam 10:2; 12:2; 25:17; Ps 104:1

- ii. **GREEK PERFECT:** The Hebrew perfect may resemble the aspect of the Greek perfect, completed action with present condition or results. This is more common in poetry and direct speech than in narrative. **h**

הוּיָו נְוִי חֵטָא עִם כְּבֹד עֹן זָרַע מְרֵעִים בְּנִים מִשְׁחִיתִים עֲזָבוּ אֶת־יְהוָה נֹאצֵּוּ אֶת־קְדוֹשׁ יִשְׂרָאֵל נָזְרוּ אַחֲזֹר: Isa 1:4

Woe sinning nation, a people heavy of iniquity, seed of wicked ones, corrupt sons. They **have abandoned** the Lord (and they abandon Him still). They **have spurned** the Holy One of Israel (and they spurn Him still). They **have turned** backwards (and they turn backwards still).

Gen 4:6; 32:27; 33:17; Exod 16:28; Lev 5:3; 14:35; 20:19; Num 19:13; 21:5; 31:49; Isa 66:8; Ps 34:18; 37:13; 38:11

- iii. **PERFECT OF CERTITUDE:** When the perfect occurs in present time, it may express certainty or strong confidence. The action, though in progress in the present, is represented as done, hence, the certainty of the action. Verbs relating mental actions (know, hope, wait, trust, despise, choose, remember, love, hate, etc.), usually occurring in the first person and in direct speech and poetry, may express a statement with strong certainty and confidence. **i**

יְהוָה אֱלֹהֵי בְּךָ חֲסִיתִי Ps 7:2^a

○ Lord my God, in you **I take refuge**.

Gen 27:46; 1 Sam 2:16; Ps 11:5 (שָׁנְאָה נִפְשׁוֹ, a rare example of a third person perfect of certitude); 40:2; Ezra 9:6

16. Apparently, some non-stative verbs evolved into stative verbs, at least in form. Also, some stative verbs may have become non-stative in meaning: שָׁמַע, שָׁמַע, שָׁכַן, שָׁכַן, שָׁכַן, עָמַל, עָמַל.

- j** iv. VERBS OF SPEAKING: Verbs of speaking in the first person and in direct speech, such as רָמַא, דָּבַר, עָבַשׁ, are completed in the present.
 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה Gen 22:16^a
 And he said, By myself **I swear**, declares the Lord.
 1 Sam 17:10; 2 Sam 17:11; 19:30
- k** v. General truths or maxims: These perfects are commonly found in direct speech and poetry.
 נִסְחָסְדָּהּ בְּשָׁמַיִם יָדְעָה מִזְעָדֶיהָ וְתֹר וְסִיס וְעֹגוֹר שָׁמְרוּ Jer 8:7^a
 אֶת־עֵת בֹּאֲנָהּ
 Even a stork in the heavens **knows** her appointed seasons.
 And a turtledove and a swallow and a crane **keep** the time
 of their coming.
 Ps 84:4; Job 7:9
- l** c) Future time: The following categories have the completed action occurring after the time of enunciation or narration.
- i. PERFECT OF CERTITUDE: This is the same perfect of certainty with the present, except the verbal action occurs in the future. Often occurring in the first person and in direct speech and poetry, these perfects express strong certainty and confidence. Context determines whether a perfect of certitude occurs in the present or future.
 בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית לֵאמֹר לְזָרְעֶךָ Gen 15:18
 נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת
 On that day, the Lord cut with Abraham a covenant saying,
 To your seed **I will give** this land.
 Gen 17:16; 23:11; Exod 9:15; Judg 1:2; 1 Sam 2:16; Isa 54:8; 65:6; Job 40:4
- m** ii. PROPHEPIC PERFECT: The prophets frequently describe future actions with the perfect as already completed, furnishing certainty to a future event, similar to the perfect of certitude.
 הָעָם הַחֹלְכִים בַּחֹשֶׁךְ רְאוּ אֹר גָּדוֹל יֹשְׁבֵי בְּאֶרֶץ צְלֻמוֹת Isa 9:1
 אֹר נִגְהָ עֲלֵיהֶם:
 The people, who walk in the darkness, **saw (will see)** a great light; the dwellers in the land of the deep darkness, a light **shined (will shine)** upon them.
 Jer 31:33; Isa 9:2(3x)-3, 5; 24:14; 25:8; 26:9; 30:19; 51:3
- n** iii. FUTURE PERFECT: A future perfect is an action in the future that precedes another future action. For instance, in the statement—I will forgive them when they *will have repented* of their sins—the action of repenting occurs in the future before the action of forgiving. The verb, *will have repented*, is a future perfect. Of course, the future perfect is not a Hebrew or Semitic category.

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה
אֲשֶׁר נָתַן־לְךָ: Deut 8:10

And you will eat and be satisfied. And you will bless the
Lord, your God, upon the good land which **he will have**
given to you.

Exod 20:25(2x); 1 Sam 1:28; Isa 4:4; Jer 8:3

3. MOOD: The perfect is indicative in prose. In poetry or direct speech the perfect may rarely express a wish or desire of the speaker. Usually, the particle לוֹ will precede the perfect when expressing a wish or desire. o

וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה לִי־מָתוּנוּ בְּאֶרֶץ מִצְרַיִם אִו
בַּמִּדְבָּר הַזֶּה לִי־מָתוּנוּ: Num 14:2^b

And the whole congregation said to them, **Would that we**
had died in the land of Egypt, or in this wilderness **would**
that we had died!

C. Usages in the Old Testament p

1. Narrative: When an author wishes to interrupt the succession of VAV-CONSECUTIVES but still wishes to describe a completed action, he uses a perfect. The perfect will then usually be preceded by words and/or particles to express a variety of clauses (but not succession) including:¹⁷ nominal, causal, temporal, relative, interrogative, or negative clauses. The perfect with preceding words or particles may begin a book (Genesis) or a narrative (Gen 3:1), though the Vav-consecutive more frequently begins books (Judg 1:1) and narratives (Gen 14:1).

The first chapter of Genesis furnishes a typical example of the usage of the perfect in narrative. Because Moses chose to begin Genesis with a prepositional phrase, and not a Vav-consecutive, and because he wanted completed/past action for the verb, he used a perfect. The perfect of verse one is followed by three NOMINAL CLAUSES (a clause with the subject before the verb or a clause without a finite verb) in verse two. The first nominal clause of verse two has a verb, and because Moses desired to express a completed action, a perfect verb after the subject (initiator) was required. Then verses three through five furnish a series of Vav-consecutive constructions with the successive notion (and then . . . and then . . . and then, etc.), characteristic of Hebrew narrative. After the first verb in verse five, Moses departs from the successive Vav-consecutive to contrast the darkness with the light by placing the contrasted word first (darkness), followed by a perfect to express a completed action.¹⁸ Finally, after a long chain of Vav-consecutives in the second half of verse twenty-seven, Moses again avoids the successive Vav-consecutive construction by placing the nouns before the perfect, with its completed aspect. Now the statement without succession describes how God made man—male and female.

17. Exod 14:3 has a perfect without a preceding particle.

18. Gen 1:10 supplies another example of interrupting the Vav-consecutive for contrast.

The perfect in narrative, therefore, is the default when an author desires to express a completed action without the notion of succession. Various words or particles usually precede the perfect. In narrative, tense trumps aspect.

- q** 2. Direct speech and poetry: As is natural and expected, the perfect in direct speech and poetry is more flexible than in narrative. First, whereas in narrative the perfect is often preceded by words and particles; in direct speech and poetry, the perfect often occurs without preceding words and particles. Second, the perfect in direct speech and poetry often occurs in present and future contexts with usages such as prophetic perfect, perfect of certitude, perfects with verbs of speaking, general truths and maxims, and many of the same uses as in narrative.¹⁹ In direct speech and poetry, aspect trumps tense.

r **D. Emphasizing the Perfect**

Usually, the infinitive absolute (the absolute object, §13b–j; 17d–j) and various particles, such as כִּי , וְאֵלֶּיךָ , and וְעַתָּה emphasize the perfect. Exod 3:9; 6:4

s **E. Negation of the Perfect (§41a)**

The negative לֹא negates the perfect.

§4. Imperfect (Yiqtol)

- a** The Hebrew imperfect represents three MOODS/forms: INDICATIVE, SUBJUNCTIVE, JUSSIVE/PRETERIT. Moreover, the imperfect may add an energetic particle to emphasize the form. While classical Arabic uses final short vowels to distinguish all these moods into three imperfect forms, Biblical Hebrew has lost these final short vowels and has, therefore, collapsed most of these into one imperfect form.²⁰ Traces of the various moods and forms, however, may be still found in Biblical Hebrew.²¹

The prefixed letters (וְיִשְׁׁרְאֵל) indicate the imperfect aspect and substitute for pronouns. The pronouns for the imperfect are the suffixes found in the second feminine singular and the second/third feminine plural forms. The second and third masculine plural forms imply a pronoun with the “Vav of plurality.” All other forms (1cs, 2ms, 3ms, 3fs, 1cp)²² imply the pronoun.²³

19. English translations of the perfect as past perfect and future perfect are rare in direct speech and poetry.

20. Short vowels with the final root letter indicated the indicative and subjunctive. The lack of short vowels indicated the jussive/preterit. When Hebrew dropped all final short vowels, almost all imperfects resembled jussives/preterits in form.

21. Griess, 251–255; Howell §408–427.

22. The imperative forms demonstrate that the pronouns are the suffixes for the imperfect and the imperative. The Yod of the imperfect (3ms, 3mp) preformatives is not a pronoun, but a pronominal substitute. In Biblical Aramaic the ו is the preformative for the third person verbs (Dan 2:20, 28–29; 5:17). Moreover, in Syriac, the third person verbal forms have Nun instead of Yod as the aspect indicator.

23. Griess, 58–60; Howell §404; Wright I, §89.

	Imperfect Forms	Suffixed Element: Explicit Pronouns and Vav of Plurality	Prefixed Element: Imperfect Indicators/Pronoun Substitutes
1cs	אֶקְטֹל		א
2ms	תִּקְטֹל		ת
2fs	תִּקְטְלִי	י	ת
3ms	יִקְטֹל		י
3fs	תִּקְטֹל		ת
1cp	נִקְטֹל		נ
2mp	תִּקְטְלוּ	ו (Vav of plurality)	ת
2fp	תִּקְטְלֶנָּה	נָה	ת
3mp	יִקְטְלוּ	ו (Vav of plurality)	י
3fp	תִּקְטְלֶנָּה	נָה	ת

The imperfect, like the imperative, is a volitional form expressing the will or volition of the writer/speaker.²⁴ Hence, the common translation of the imperfect, *I will come*, often indicates volition instead of (or as much as) tense. Independent pronouns and energetic forms may emphasize the volition of the imperfect.

A. Indicative Mood

b

The indicative expresses an event, situation, or state as actual or real. As the name suggests, the indicative *indicates* an actual occurrence or situation.²⁵

1. FORM: Final Nuns occasionally found on imperfect forms with vocalic endings (2mp, 3mp) are remnants of the old indicative form. Context must now determine whether a word is in the indicative.

2. ASPECT: The imperfect indicative, the most common type of imperfect, is used for any action that is (or is considered by the author as) incomplete. Ihab Griess states, “(The aspect of the imperfect indicative) is simply an action in the process of realization with no notion of completion.”²⁶ The author, therefore, perceives the action as in process, about to start, or ongoing in some manner. This includes repeated or constant (durative) action. As such, the imperfect is more descriptive than the perfect.

c

3. TENSE: The imperfect indicative may be used for past, present, or future incomplete actions, though the action of the imperfect indicative usually occurs in present/future time. Context determines whether the unfinished action occurs in the past, present, or future.

d

24. This is particularly true of the jussive and first person indicatives.

25. Howell §408–409; Wright II, §8–14.

26. Griess, 251.

- a) Past time: The imperfect indicative expresses action in progress, including repeated or durative action. This action is also called **FREQUENTATIVE** since the action occurs frequently. The imperfect vividly describes a past action in process.

כָּכָה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים: Job 1:5^b

According to this, Job **would do** all the days.

Gen 2:6; 29:2; 37:7; Exod 13:22; 17:11; 40:36; Deut 2:11, 20; Judg 11:40; 1 Sam 9:9; 23:13; BA Dan 4:9(3x), 16; 5:6; 7:10, 14–15

- e b) Present time: The event is in process at the time of enunciation. The imperfect indicative used in present time often implies a future orientation as well. This imperfect indicates what is going on now and what is expected to continue in the future. Moreover, the imperfect indicative may indicate an action that has just begun or an action that one customarily does, like a habit, occupation, or general pattern in life. In present time, the imperfect indicative is often found in direct speech and poetry, especially with expressions of general truths, maxims, and questions. In addition to context, adverbial particles of the present time, negations (excluding prohibitions), and interrogative sentences often indicate a present tense for the imperfect indicative. Furthermore, after verbs of thinking, knowing, supposing, doubting, etc., the imperfect indicative is often a present tense (1 Sam 1:10), with the action viewed as just about to begin (1 Sam 14:43) or in progress, including repeated or durative action.

עַל־כֵּן לֹא־יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־גֵּיד הַנֶּזֶף אֲשֶׁר עַל־כֶּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה Gen 32:33^a

Therefore, the sons of Israel do not **eat** the sinew of the hip which is on the socket of the thigh unto this day.

וַיֹּאמֶר בּוֹא בְרוּךְ יְהוָה לְמַה תַּעֲמֹד בַּחוּץ Gen 24:31

And he said, Come, blessed of the Lord! Why do you **stand** outside?

וְשָׁחַד לֹא תִקַּח כִּי הַשְּׁחָד יַעְוֶר עֵינֵי הַבָּרִים וַיִּסְלַף דְּבָרֵי צְדִיקִים: Exod 23:8

And a bribe you shall not take, because a bribe **blinds** the seeing ones and **subverts** the words of the just.

Repeated action, Gen 32:33; Deut 1:44; 1 Sam 18:5; durative action (questions), Gen 32:30; Exod 2:7, 13; 17:2(2x); (In an indirect question, Exod 3:3); Deut 2:20; 1 Sam 1:8; 9:9; 16:23; 24:10; general truths, Exod 23:8; Prov 15:20; present time in general, Exod 11:7; 14:14; 1 Sam 23:23; 24:11, 13–14; BA Dan 4:14(3x)

- f c) Future time: The event occurs after the time of enunciation or narration. In future time, the imperfect indicative usually represents a future action without process or progress. It may also represent something that is about to begin or imminent, and therefore, incomplete, but not necessarily in progress or started yet (Ps 1:6, action just about to begin). In addition to context, adverbial particles of the

future, an expected event, formal requests (including commands and prohibitions), prayers (including wishes, hopes, and fears), promises, oaths, conditions, and negatives often indicate a future tense for the imperfect indicative. In future time, the imperfect may represent a command, similar to an imperative.

וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בָנָי תָּמִית אִם־לֹא אָבִי־אֲנִי אֵלֶיךָ Gen 42:37^a

And Reuben spoke to his father, saying, My two sons you **may put to death** if I do not **cause him to come back** to you.

Exod 5:8; 19:11; 1 Sam 24:21; Jer 1:7(2x); questions 1 Sam 23:11–12; BA Dan 2:7; volitions and commands Exod 12:46–47; 22:28–29; 23:14–15, 17, 19; Jer 1:17

4. Usage in the Old Testament

a) Narrative: In narrative, the imperfect indicative is often the tense of description, especially in past and present contexts. For example, a series of frequentative imperfects in 1 Samuel chapter one describe the actions as occurring every year: Elkanah would go up to Shiloh; Peninnah would provoke Hannah; and Hannah would not eat. These Hebrew imperfects are similar to the descriptive nature of Greek and Latin imperfect and present tenses. Likewise in Exod 17:11, when Moses would raise his hands (from time to time), Israel would prevail. When Moses would drop his hands (from time to time), Amelek would prevail. These ongoing actions are vivid and descriptive, like a motion picture. The perfect, by contrast, represents finished, motionless action, like a snapshot.

b) Direct speech and poetry: In direct speech and poetry, the imperfect indicative may be past, present, or future in time. The action is usually descriptive, viewed as in progress. If the action has not begun, the action can be near future (imminent) or remote future (non-imminent), usually without progress. Often in the Psalms, the author views a past, completed action as ongoing to make the account more vivid. In Ps 18:5, David describes the cords of death as having surrounded (perfect) him. Then he describes the cords of destruction as terrorizing (imperfect) him, as if the terrorizing were still ongoing.

5. Negations and prohibitions with indicatives and jussives (§42): The imperfect indicative is negated with לֹא (see §41b). In prohibitions, the imperfect indicative with לֹא expresses a stronger, more emphatic negative than לֹא with the jussive—you *must* not, you *will* not. לֹא with the indicative is the emphatic prohibition; לֹא with the jussive is the simple prohibition. A preceding infinitive absolute may strengthen a prohibition.

B. Subjunctive Mood (§52)

The SUBJUNCTIVE is more hypothetical or contingent than the indicative.

What the indicative declares as actual, the subjunctive declares as possible. For Hebrew, the subjunctive is restricted to purpose/result statements.²⁷

1. Form: Particles such as *בִּין*, *לְמַעַן*, *בְּעֵבוּר*, *אֲשֶׁר* (BA *די*) may indicate that the imperfect verb is subjunctive.
- k* 2. Aspect: The aspect of the subjunctive is usually without progress.²⁸
 וַיֹּאמֶר כִּי אֶת־שִׁבְעַת כְּבָשֹׂת תִּקַּח מִיָּדִי בְּעֵבוּר תִּתְּנֶנּוּ לִּי Gen 21:30
 לְעֵדוּת כִּי חָפַצְתִּי אֶת־הַבְּאֵר הַזֹּאת:
 And he said, Indeed, these seven ewe lambs you will take from my hand, in order that (for the intent that, for the reason that) **it may exist** for me as a witness that I dug this well.
 Gen 3:22; 11:4; 19:15; 27:25; Exod 4:5; BA Ezra 5:10
- l* 3. Tense: The subjunctive is future.
- m* 4. Usage in the Old Testament: The subjunctive occurs in direct speech (most commonly), poetry, and narrative.

C. Jussive/Preterit Mood

n The JUSSIVE/PRETERIT form represents two verbal moods/forms. The jussive expresses a command, wish, or advice (common in prayers and prohibitions with *אַל*); the preterit, an indicative in mood, expresses a past tense, essentially equivalent to a perfect. The jussive is usually action without progress; the preterit is always action without progress. The form and context may imply a jussive or preterit. The particles *אֲזַ* or *בְּ(וּ)טָרָם* often indicate a preterit.²⁹ The jussive may be strengthened with the energetic particle *נָא*.³⁰

1. Form: Originally, short vowels at the end of the imperfect indicated the indicative and the subjunctive. The absence of a short vowel (implying a silent shewa) indicated the jussive/preterit. When Hebrew dropped final short vowels from the indicative and subjunctive, all imperfects looked like jussive/preterits.

The jussive/preterit form, however, may occasionally be distinguished in certain verbal stems. In the strong verb, for example, the thematic vowel (*יִקְטִיל* versus *יִקְטַל*) of the Hiphil imperfect distinguishes the indicative and subjunctive from the jussive/preterit. Similarly, in some weak verbs, the thematic vowels (*יִקְוִים* versus *יִקֵּם* and *יִקְוֶם*) distinguish the indicative and subjunctive from the jussive/preterit. Preterits are often preceded by the particles *אֲזַ* or *בְּ(וּ)טָרָם* in prose, but they may be without the particle, as indicated by context.

27. Howell §410–418; Wright II, §15–16. For the negative with the subjunctive, see §41c.

28. Other words or particles may indicate if the action is in progress.

29. Most preterits are connected to the Vav-consecutive, for example, *וַיִּקְטִיל*.

30. Jussive: Howell §419–427; Wright II, §17; Preterit: Howell §419, 548; Wright II, §18. For the negative with the jussive/preterit, see §41d.

- אָז תָּבֵאנָה שְׁתֵּי נָשִׁים זָנוֹת אֶל-הַמֶּלֶךְ וַתַּעֲמֹדְנָה לְפָנָיו: 1 Kgs 3:16
Then two women, harlots, **came** to the king and stood before him.
- אָז יָקַח־לְ שְׁלֹמֹה אֶת-זִקְנֵי יִשְׂרָאֵל אֶת-כָּל-רָאשֵׁי הַמִּטּוֹת 1 Kgs 8:1^a
וְנִשְׂאֵי הָאֲבוֹת לְבִנָּי יִשְׂרָאֵל אֶל-הַמֶּלֶךְ שְׁלֹמֹה יְרוּשָׁלַם
Then Solomon **assembled** the elders of Israel and all the heads of the tribes, the leaders of the fathers belonging to the sons of Israel, to King Solomon in Jerusalem.
- Preterits with particles: Exod 12:34; 15:1, 15; Jer 1:5(2x); BA Ezra 5:5
וַתַּחֲסִיחֵהוּ בְּזַעַם מַאֲלָאִים וּבְכֹבֹד וְהִדְרָה וַתַּעֲטִרְהוּ: Ps 8:6
And you made him a little lower than the angels; and with honor and glory **you crowned him**.
- Preterits without particles: Exod 15:14; Deut 32:10; Isa 42:6; Job 3:3; BA Dan 6:20
Jussive in meaning: Exod 5:21; 7:9; 10:10; 1 Sam 24:13; BA Dan 5:10(2x); Ezra 4:15; 5:17

2. Aspect: The jussive is incomplete in aspect, but usually not in process. The preterit is always completed action. The jussive expresses the wish or desire of the speaker, sometimes with a modal nuance—*may, should, would, want, ought*, etc.; the preterit indicates a statement of fact. **o**
3. Tense: The jussive is a future tense; the preterit a past tense. **p**
4. Usage in the Old Testament: **q**
 - a) Narrative: In narrative, the jussive is rare; the preterit occurs occasionally (though common in Vayyiqtol forms).
 - b) Direct speech and poetry: The jussive is common; the preterit occurs occasionally.

D. Energetic Particles with the Moods **r**

1. Form: There are three ENERGETIC forms:³¹
 - a) The particle אָנֹכִי with an imperfect (usually an indicative or jussive) or imperative. אָנֹכִי רַבָּא אָנֹכִי (Num 12:13 has a אָנֹכִי before and after the verb); Exod 3:3, 18; 4:18; 5:3
 - b) Imperfects (cohortatives) and imperatives (emphatic) ending in הָ֑, הָ֑³²

31. Wright (I, §78) regards the energetic forms as a mood; Howell (§610) regards the energetic forms as particles attached to mood forms. For the negative with the energetic particles, see §41e. For a comparison of energetic forms of Arabic and Hebrew, see Griess, 276–279.

32. These forms ending in הָ֑ are connected to the -an syllable of Arabic energetic forms, that are pronounced long “a” in pause, similar to the pronunciation of the Hebrew cohortative and emphatic imperative (Wright I, §97c). These forms may also take the particle אָנֹכִי, similar to the -ann syllable of the energetic Arabic forms. Compare these energetic Arabic forms to the cohortative with אָנֹכִי in Hebrew (Gen 18:21). Most authorities see these constructions (-an, -ann) as equal in emphasis; some view -ann as more emphatic than -an. The cohortative

Exod 1:10; 4:18; 5:8; 9:28; 14:4, 25; 15:1; 1 Sam 14:1, 6; 17:44; Jer 7:3

- c) Suffixed forms with energetic Nun (usually with an indicative, rarely with a jussive, Num 6:25). Exod 5:18 (וְתִּנְנִי); 7:2; 15:2; 16:4; 19:19; 20:19; 21:14, 26–27; 22:15, 20; 23:4; Deut 1:36, 38–39; 1 Sam 6:2; 17:25, 27, 44; 18:5, 21
- s 2. Aspect: The energetic element adds energy, emphasis, or emotion to the verb. It usually stresses the will, desire, request, command, exhortation, or interrogation of the speaker or author, with the notion of fixed determination or the self interest of the speaker, or both. The energetic nuance may be rendered by an exclamation mark or by a variety of emphatic English words: please, now, I pray, indeed, in fact, really, etc. Although Arabic restricts energetic particles to the indicative and the future, Hebrew allows the energetic particles with an indicative (Num 23:25), jussive (אֲנִי), subjunctive (Gen 27:19), or a Vav-perfect (V^oqatal, Gen 40:14; Deut 24:13). The indicative, subjunctive, or jussive maintain their aspect with the energetic nuance.
- t 3. Tense: The energetic forms occur in present and future tenses but not in past tense.
- u 4. Usage in the Old Testament: The energetic forms are rare in narrative, but common in direct speech and poetry. The imperfect indicative (1 Kgs 1:5) and subjunctive may have a volitional nuance; the jussive always has a volitional nuance. The energetic forms emphasize this volitional nuance.
- v **E. Emphasizing the Imperfect**
In addition to the energetic particles, the infinitive absolute (the absolute object) and particles, such as אֲנִי, אֲנִי, and אֲנִי, etc., may emphasize the imperfect.

§5. Imperative (Q^otol)

The Imperative mood expresses a command or desire of the speaker.³³

a A. Form

The imperative form resembles the imperfect form except the imperatives are without the aspect indicators (preformatives) of the imperfect. The masculine forms imply the pronouns, with the plural form taking the “Vav of plurality.” Suffixed pronouns indicate the feminine.

b B. Aspect

The aspect of the imperative is usually action without progress, but context may suggest action in process.

ending אֲנִי may be “hidden” by the addition of pronominal suffixes. Context then determines if a first person imperfect verb with a pronominal suffix is a cohortative.

33. Howell §428–431.

C. Tense**c**

The imperative is a future tense.

D. Usage in the Old Testament**d**

The imperative expresses only positive commands. Negative commands require לֹא and the jussive or לֹא־יִשְׁׁ and the indicative or subjunctive. The imperative expresses commands (Gen 12:1), requests (2 Kgs 5:22), permission (2 Sam 18:23), or assured promises (Isa 37:30).

תְּנֵה־נָא לָהֶם כִּפְר־כֶּסֶף וּשְׁתֵּי חֲלָפוֹת בְּגָדִים: 2 Kgs 5:22^b

Give to them please a talent of silver and two changes of clothes.

In 2 Kgs 5:22, the imperative expresses a request.

E. Emphasizing the Imperative**e**

The imperative may be emphasized variously. An energetic particle emphasizes the imperative: an energetic suffix (1 Sam 21:10), energetic הַ (1 Sam 16:11; 20:21), or particle וְ (Exod 4:6; 10:11, 17) following the imperative (1 Sam 14:29; 15:25; 17:17; 23:11). The infinitive absolute after the imperative emphasizes the imperative (Num 11:15). The infinitive absolute, by itself, often implies and emphasizes an imperative (§17f). Particles, such as וְ and וְ, etc., also emphasize the imperative.

§6. Verbal Forms with Vav**a**

Like all particles, the Vav derives its meaning from context. The Vav adds two nuances to the verb. First, it may be a connecting “and” linking two forms. Second, the Vav may add greater energy (meaning) than a connecting “and,” hence the term “energetic Vav.”³⁴ The energetic Vav communicates: temporal succession (and then), logical succession (and therefore, and so), and purpose/result. Moreover, the energetic Vav and its verbal form may be dependent on the preceding verbal form, or it may be independent of (or loosely dependent on) the preceding verbal form. This dependency does not always imply that the verbal form with Vav is equivalent with the preceding form in meaning, especially if the preceding form is a participle or an infinitive construct. When the verbal form with Vav follows a participle or infinitive construct, it does not become a participle or an infinitive construct (§16a). Commonly, the Vav-perfect introduces an apodosis for various clauses.

A. Vav-perfect (V^oqatal)**b**

Context determines whether a Vav connected to a perfect is a connecting Vav or energetic Vav.

1. Connecting Vav: A Vav joins a perfect to another form, usually a perfect. Translate this Vav as a connecting “and” or as an adversative “but.”
 - a) And: The Vav joins two or more perfects.

34. In Arabic, *Waw* is a connector, usually translated “and.” The Arabic particle *Fa* is energetic, “and so,” “and then.” Hebrew Vav represents both Arabic *Waw* and *Fa*. Wright I, §366.

וְלִישְׁמַעֵאל שָׁמַעְתִּיךָ הִנֵּהוּ בִּרְכַתִּי אֹתוֹ וְהַפְרִיתִי אֹתוֹ
וְהַרְבִּיתִי אֹתוֹ בְּמְאֹד מְאֹד Gen 17:20^a

And with respect to Ishmael, I have heard you, behold I will
bless him **and will make him fruitful and will multiply**
him very greatly.

In Gen 17:20, the perfect (bless) is a perfect of certitude continued
by the connecting Vavs and perfects.

Deut 33:2; 1 Sam 17:38; 24:11; 2 Sam 23:20; 1 Kgs 8:47; 20:27; 2 Kgs
19:22; Isa 1:2; Jer 7:31

- c b) But: The Vav may express the adversative notion of “but.” The adver-
sative notion often occurs after a negative.

וַיֹּאמֶר אֱלֹהִים אֵלָיו יַעֲקֹב אֲשֶׁר שָׁאַלְתָּ אֶת-הַדָּבָר הַזֶּה וְלֹא-
שָׁאַלְתָּ לְךָ יָמִים רַבִּים וְלֹא-שָׁאַלְתָּ לְךָ עֹשֶׂר וְלֹא שָׁאַלְתָּ
נַפְשׁ אִיבִיד וְשָׁאַלְתָּ לְךָ הַבֵּיין לְשָׁמֵעַ מִשְׁפָּט׃ 1 Kgs 3:11

And God said to him, Because you asked this matter, and
you did not ask for yourself many days, and you did not ask
for yourself wealth, and you did not ask for the life of your
enemies, **but you asked** for yourself to understand to
hear justice.

Gen 17:5; 47:30; 48:21; Exod 3:22; 21:18

- d 2. ENERGIc VAV: The energetic Vav also “converts” the perfect into an imperfect
in aspect and tense. Like the imperfect, the Vav-perfect often overlaps
present and future time, expressing what is going on now and what you
expect will go on in the future. In other contexts, the present and the
future are clearly distinguished. Vav-perfects are often joined consecu-
tively to other Vav-perfects or other verbal forms. This consecutive use,
called Vav-consecutive, usually expresses succession, either temporal
(“and then”) or logical (“and so” Deut 2:6).

- e a) Past time: The Vav-perfect expresses action in progress, including
repeated (FREQUENTATIVE) or durative action in past time. This Vav
“converts” the perfect into an imperfect in aspect.

וַיֵּלֶךְ מִן-הָאָרֶץ וְהַשְׁקָה אֶת-כָּל-פְּנֵי-הָאֲדָמָה׃ Gen 2:6

And a mist used to go up from the ground **and it would**
water all the face of the ground.

In Gen 2:6, a Vav-perfect is dependent on a preceding imperfect
frequentative.

וַעֲלֶה הָאִישׁ הַהוּא מֵעִירוֹ מִיָּמִים וַיִּזְבַּח לַיהוָה שְׁחֹת׃ 1 Sam 1:3^a
וְלִזְבַּח לַיהוָה צְבָאוֹת בְּשִׁילֹה׃

And that man **would go up** from his city from the days to
the days to bow down and to sacrifice to the Lord of hosts
in Shiloh.

In 1 Sam 1:3, the Vav-perfect (frequentative) is not dependent on a
preceding verbal form.

Exod 33:11; 1 Sam 7:16; 16:23; 17:34–35; 2 Sam 15:2; 2 Kgs 3:4; Job 1:4

- b) Present time: The Vav-perfect continues a preceding present tense imperfect. *f*
- וְאַתָּה יְהוָה יָדַעְתָּנִי תִרְאַנִי וּבְחַנְּתָהּ לִבִּי אֶתְּךָ Jer 12:3^a
- And you, O Lord, you know me, you see me **and you test**
my heart with yourself.
- Isa 28:18, 25; 44:15; Ps 46:10; 49:10; 90:6
- c) Future time: The Vav-perfect may be dependent (more or less) on a preceding finite verbal form in the future or on a participle with an imperfect tense/aspect. These Vav-perfects often express temporal succession or sometimes logical succession. *g*
- i. A preceding imperfect (jussive, cohortative): This is the narrative tense for future actions.
- הִן גִּרְשָׁתָהּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵי אָפְסַיִךְ אֶסְתַּר וְהִיִּיתִי גֵעַ וְנָדָר Gen 4:14
- Behold, you have driven me away this day from upon the face of the ground, and from your face I will hide myself.
And I will exist as a wanderer and a nomad.
Gen 6:21; 24:4; 27:40; 32:12; Exod 1:10; 2:7; 5:7; 15:26; 1 Sam 24:13 (Jussive)
- ii. A preceding imperative (very common): Here the Vav-perfect functions as an imperative. *h*
- וְקַחְוּ אִישׁ מִחֻתָּתוֹ וּנְתַתֶּם עֲלֵיהֶם קִטְוֹרֹת Num 61:17^a
- And take each his fire holder, **and place** upon them incense.
Gen 44:4; 45:9; Exod 6:6–8; 7:26; 9:8; 1 Sam 23:2
- iii. A preceding participle: The Vav-perfect continues the tense and aspect of the preceding participle. *i*
- כִּי לַיָּמִים עוֹד שִׁבְעָה אָנֹכִי מִמָּטֵר עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וּמַחִיתִי אֶת־כָּל־תְּיֻקוֹם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה: Gen 7:4
- For with respect to days, yet seven, I am causing rain upon the earth for forty days and forty nights **and I will blot out** every established which I made from upon the face of the ground.
Gen 17:19; 48:4; Exod 3:13; 8:25; 10:5; 16:4; 21:16(2x); Deut 4:22; 1 Sam 24:5
- d) The following Vav-perfects relate actions in process in the past, present, or future, and they may be used independently of preceding finite verbal forms (imperfects or imperatives) or preceding verbal nouns (participles and infinitive constructs). *j*
- i. After perfects:
- אֶת־קִשְׁטִי נָתַתִּי בַּעַנָּן וְהִיִּיתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ: Gen 9:13
- And my bow I placed in the clouds, **and it will exist** for a sign of the covenant between me and the earth.
Gen 27:45; Exod 3:13

- k** ii. After nominal clauses:
 אָנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ לְאָב הַמּוֹן גּוֹיִם: Gen 17:4
 My – behold, my covenant is with you. **And you will exist**
 as a father of a multitude of nations.
 Gen 28:15; 47:23; Exod 8:17; 12:44; 16:7; 1 Sam 24:16 (2x as
 jussives)
- l** iii. After an infinitive construct with preposition:
 וַיֹּאמֶר בִּינְלִדְכֶן אֶת־הַעֲבָרִיּוֹת וְרֵאִיתֶן עַל־הָאֲבָנִים: Exod 1:16^a
 And he said, When you assist Hebrew women in child birth,
and you look upon the birthstool.
 Lev 26:26; 1 Sam 1:12; 2 Sam 7:14; 15:10; 1 Kgs 13:31; Jer 51:61
- m** iv. Beginning a narrative or section, usually with וְהָיָה:
 וְהָיָה עַקֵּב תִּשְׁמָעוּן אֶת־הַמִּשְׁפָּטִים הָאֵלֶּה וּשְׁמַרְתֶּם וַעֲשִׂיתֶם: Deut 7:12^a
 אֲתֶם
 And it will happen because you listen to these judgments
and you carefully keep them.
 Deut 6:10; 8:18; 11:13
Observation: These forms often express a command, wish, question,
 or function frequently.
 וַאֲהַבְתֶּם אֶת־הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם: Deut 10:19
And love the alien, for as aliens you existed in the land of
 Egypt.
 וַיֹּאמֶר יְהוָה אֱלֹהֵי אַמְצָא בְּסוֹדֵם חַמְשִׁים צְדִיקִים בְּתוֹךְ הָעִיר: Gen 18:26
 וְנִשְׂאתִי לְכָל־הַמָּקוֹם בְּעִבּוּרָם:
 And the Lord said, if I find in Sodom fifty righteous in the
 midst of the city, **then I will forgive** all the place on ac-
 count of them.
 In Gen 18:26, a Vav-perfect introduces the apodosis with a perfect
 of certitude.

n B. Vav-imperfect (Vayyiqtol and V³yiqtol)

The Vav-imperfects come in two forms: Vayyiqtol and V³yiqtol

1. Vayyiqtol:³⁵ The energetic Vav (pointed like the article) connects to a PRETERIT (or a jussive form). The aspect is completed, similar to a perfect, with the added nuance of the energetic Vav. Sometimes in poetry and direct speech, the Vayyiqtol continues the tense and aspect of the preceding finite verbal form (perfect) or a preceding verbal noun (participle or infinitive construct).

The common uses of the Vayyiqtol form include:³⁶

35. This form in the first person may have the energetic ending of the cohortative, וְאֶקְטֹלָה, הִי. This ending adds emotion and/or energy to the verbal form. In later biblical books (Chronicles, Ezra/Nehemiah, for example), the “energy” of this ending is debatable. Context must decide whether the ending conveys energy or not.

36. The Vayyiqtol is the narrative tense for past tense actions. The reader must always notice

- a) TEMPORAL SUCCESSION: An action succeeds another action in time. **o**
This is usually translated “and then” or simply “and” or “then.” (Gen 1:3–2:3)
- וַיִּצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאָדָמָה Gen 2:7^a
- Then** the Lord God **formed** man from the soil of the ground.
- וַיֹּאמֶר אַבְרָם אֶל־שָׂרַי הִנֵּה שָׂפָחַתְךָ בְיָדִי עֲשִׂי־לִי הַטּוֹב בְּעֵינַיִךְ וְהִעַנְתָּ שָׂרַי Gen 16:6
- And Abram said to Sarai, Behold your handmaid is in your hand, do to her the good in your eyes. **Then** Sarai **humiliated her**.
- b) LOGICAL SUCCESSION: An action succeeds another action logically. **p**
Translate “and so,” “and therefore,” or “and consequently.”
- וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אָדֹנָיו הַמִּצְרָיִם: Gen 39:2
- And the Lord was with Joseph, and he existed as a successful man. **And so he existed** in the house of his master, the Egyptian.
- Gen 37:7; Num 31:16; Josh 5:9; 2 Sam 6:13; 2 Kgs 7:20; Job 2:3; 2 Chr 14:12
- c) Adversative: This is usually preceded by a negative. **q**
- וַתַּעַן חַנָּה וַהֲאָמַר לֹא אֲדֹנָי אֲשֶׁה קִשְׁת־רוּחַ אֲנִי וְגִין וְשָׁכַר לֹא שָׁתִיתִי וְאֲשַׁפֵּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה: 1 Sam 1:15
- But Hannah answered and said, No, my lord, a woman harsh of spirit I am. And wine and strong drink I have not drunk, **but I have poured out** my soul before the Lord.
- Gen 16:6; 19:10, 14; 20:3; 24:33; 37:35; 39:8, 21; Exod 1:17
- d) Explanatory: The Vayyiqtol explains a preceding verb. **r**
- וַיִּקְרָא מֶלֶךְ־מִצְרַיִם לְמִדְיָן וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וְתַחֲשִׁינן אֶת־הַיְלָדִים: Exod 1:18
- And the king of Egypt called for the midwives, and said to them, **Why** have you done this thing, (**namely that**) **you preserved** the boys **alive**?
- 1 Sam 8:8; cf. Exod 14:5 (second כִּי)
- e) Continuing a preceding finite verbal form or a preceding verbal noun: **s**
The Vayyiqtol may continue the tense and aspect of the preceding form, as it may also express succession. This is more common in poetry and direct speech than in narrative.
- i. Participle: The Vayyiqtol form may continue the aspect and tense of the participle, but the Vayyiqtol is a verb, not a participle. The following examples could also be interpreted as past tense, completed actions.

when this form is avoided. Sometimes it is avoided for routine matters, such as negating the verb; at other times, it is avoided for important syntactical and exegetical reasons, such as introducing a nominal clause.

- חָנָה מִלְאֲךְ־יְהוָה סְבִיב לִירְאָיו וַיִּחְלְצֵם: Ps 34:8
The angel of the Lord is encamping around (to) his fearers
and he rescues them.
2 Sam 19:2; Ps 2 9:5; 104:32; 107:40
- ii. Infinitive:
בַּפֶּרֶחַ רְשָׁעִים כָּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל־פְּעָלֵי אֱוֹן לְהַשְׁמָדָם Ps 92:8
עַד־עַד:
When the wicked sprout as grass, **and** all the doers of iniquity **bloom**, in order for their being destroyed forever.
Ps 34:1; 59:1
- iii. Imperfect (present):
וַיָּבֶר יָמוֹת וַיִּחְלַשׁ וַיִּגַּע אָדָם וְאֵי: Job 14:10
And man dies and **is prostrate**. **And** man **expires**, and
where is he?
Isa 59:16; Hab 1:10; Job 11:3
- iv. Perfect (This is common for past tense perfects, but it also occurs for present and future perfects in poetry):
כִּי־יֵלֶד יִלְד־לָנוּ בֶן נִתֵּן־לָנוּ וְהָיָה הַמְשָׁרָה עַל־שִׁכְמוֹ Isa 9:5
וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעֵד שֶׁר־שָׁלוֹם:
For a child is born for us. A son is given to us, and the government will exist upon his shoulders. And his name **shall be called** Wonderful Counselor.
Isa 9:12–13, 18–19; 51:3, 53:1–2, 8–9 Most of these examples are prophetic perfects, but they can be used in other contexts as well.
- t** 2. V³iyqtol: The Vav may be connecting or energetic. The imperfects may be indicative or jussive/preterit, and they may take energetic forms. Most V³iyqtols with connecting Vavs are indicative, jussive/preterit, or energetic; most V³iyqtols with energetic Vavs are jussive in form, but subjunctive (purpose) in meaning.³⁷
- a) Connecting Vav: This is more common in poetry and direct speech than in narrative. V³iyqtol often connects with an imperfect (or sometimes with another verbal form or grammatical construction) with the meaning “and.”
כִּי הִשְׁחָדַל יַעֲגֵר בְּקִחוֹם וַיִּסְלַף דְּבָרֵי צַדִּיקִים: Exod 23:8^b
For a bribe blinds the seeing **and distorts** the words of the
righteous.
Exod 5:21; 19:3; 24:12; Deut 2:4; 1 Sam 10:5; 24:16 (3x as jussives);
Ps 2:12; 5:12; 6:11; 9:4
- u** b) Energetic (§53b): In direct speech, V³iyqtol frequently has an energetic meaning expressing purpose, similar to a Greek ἵνα clause. These

37. The V³iyqtol form often stands in the place of a subjunctive (Lev 9:6).

V^oyiqtol are subjunctive (“in order that,” “so that”), and often follow a cohortative, jussive, or imperative.

כִּהְאָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁלַח אֶת־עַמִּי יִיחַזְנוּ לִי
בַּמִּדְבָּר: Exod 5:1^b

Thus said the Lord, the God of Israel, Send away my people
that they might keep the feast to me in the wilderness.

In Exod 5:1, the V^oyiqtol (subjunctive) follows an imperative.

Gen 19:34; 23:9; Exod 5:5; 8:4 (jussive), 10:17, 21(2x); 11:2; 12:3;
14:4, 12; 1 Sam 11:12; 12:10 (with energetic ending); BA Dan 5:2

C. Vav-imperative (Uq^otol)

Similar to Vav-imperfects, the Vav of the Vav-imperative may be connecting or energetic. Vav-Imperatives usually occur in poetry and direct speech.

1. Connecting Vav: Uq^otol often connects to a preceding imperative with the meaning “and.”

פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַיָּם בַּיָּמִים Gen 1:22^b

Be fruitful **and multiply and fill** the waters in the seas.

Gen 12:19; 18:6; 34:10; Exod 7:9; 8:12; 14:16

2. Energetic (§53c): In direct speech, Uq^otol occasionally has an energetic meaning expressing purpose. The energetic Uq^otol normally occurs after a cohortative, imperative, jussive, or rarely an indicative.

וַיֹּאמֶר אֱלֹהִים יוֹסֵף בְּיָוֶם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וַחֲיִי
אֶת־הָאֱלֹהִים אֲנִי יִרְאֵ: Gen 42:18

And Joseph said to them on the third day, this do that **you**
might live. God I fear.

Gen 42:18; 45:18; 47:19; Exod 3:10; Judg 19:24; 1 Sam 12:17; 28:22; 2 Kgs
5:10; Amos 5:4, 6

§7. The Qal and the Derived Conjugations of the Verb

In addition to the Qal, Hebrew possesses other conjugations or stems said to be derived from the primary Qal conjugation. Usually, these derived conjugations add nuances to the basic meaning of the Qal. Some Hebrew verbs do not occur in the Qal, but only in a derived stem (Niphal, Piel, Pual, Hithpael, Hiphil, or Hophal). Including the Qal stem, most Hebrew verbs occur in a few (one to three) stems. Few verbs occur in all stems.

In addition to aspect, tense, and mood, the Qal and its derived conjugations have voice: active (Qal, Piel, Hiphil), passive (Pual, Hophal), and REFLEXIVE (Niphal, Hithpael). In the active voice, the agent does the action of the verb. For stative verbs, the agent becomes a state or exists in a state. Verbs in the active voice may take an object (transitive) or may not take an object (intransitive). Transitive verbs take their objects directly or indirectly through a preposition.

In the passive voice, the subject receives the verbal action. The object of the active verb becomes the subject of the passive verb. In Hebrew and other Semitic languages, the agent or doer of the verbal action of the passive cannot be expressed as the English passive, “John was hit *by Paul*.” Instead, Hebrew must use the active construction, “Paul hit John.” Although Hebrew and other Semitic languages

“hide” the agent of passive verbs, the agent is implied or assumed in the mind of the speaker—“John was hit (by someone or something).” The passive of the imperfect and participle may have the nuance of “worthy of,” “ought to be,” or “liable to be.”³⁸

The Hebrew and Semitic reflexive, by contrast, is “agentless,” that is, the agent of the verbal action is irrelevant, being neither implied nor assumed in the mind of the speaker. The context may make the agent known, but the reflexive form neither assumes or implies the agent. Moreover, reflexive action often expresses the result, state, or effect for the object of an active verb—**וַיִּצְרַחְךָ**, You disciplined me, and so (as a result) I got myself disciplined (Jer 17:14[2x]; 20:17; 31:4; 31:18; 51:9), or **וַיִּנְחֵם** **וַיִּנְחֵם**, He comforted him, and so (as a result) he got himself comforted (compare Gen 37:35). The action of the active verb (he comforted) affected the object (him). The reflexive expresses the result, state, or effect of the active verbal action on the object (he got himself comforted), with agency irrelevant for the reflexive verb. Reflexive verbs properly occur with physical actions (break, cut, hit, mourn), though non-physical actions of the senses (know, understand) or states may also take reflexives occasionally. The Semitic grammarians say these verbs express actions that are “preceptable by the senses.” As the reflexive Hithpael takes direct objects or objects through a preposition, the reflexive nuance is weakened, but not completely lost. As the name “reflexive” implies, the verbal action in some manner comes back to the subject.³⁹

Summary of Voice in Hebrew for Translation into English:

- Active: “He broke it.”
- Passive: “It was broken (by someone or something).” Agency is implied, though the agency may be unknown.
- Reflexive: “It got itself broken,” “it broke,” or “it broke by itself.” Agency is irrelevant.

A. Qal

The Qal is the “light” or simple form of the verb without the “heavy” prefixes (Niphal, Hithpael, Hiphil, or Hophal) or internal modifications of the verbal root (Piel, Pual, or Hithpael). The Qal preserved a passive in the participle and rare forms resembling the Pual or Hophal. If a verbal form resembles the Pual perfect (Gen 4:26) or Hophal imperfect (Gen 18:4), but does not occur in the Piel perfect or Hiphil imperfect, the form is probably Qal passive.⁴⁰

Qal verbs express actions and states. The verbs conveying actions usually have Patach for their thematic vowel in the perfect. The verbs conveying a state

38. Thackston §58.

39. Thackston §58; Wright I, §47, 50, 52.

40. GKC §52e; 53u. GKC §52e correctly states, “In these cases there is no need to assume any error on the part of the punctuators; the sharpening of the second radical may have taken place in order to retain the characteristic ‘u’ of the first syllable, and the ‘a’ of the second syllable is in accordance with the vocalization of all the other passives.” Indeed, the Masoretes were fluent in Arabic and Aramaic, languages with Qal passive forms. These masters of Hebrew, Arabic, and Aramaic undoubtedly grasped the difference between a Qal passive and a Pual or Hophal. Also see GKC §52e fn 5 for the opinion of Ibn Janach, who also regarded these forms as Qal passives.

(to be heavy, great, small) usually have Sere or Holem for thematic vowels in the perfect. Originally, the Sere thematic vowel of stative verbs indicated temporary or acquired states (old, guilty, fat); the Holem thematic vowel of stative verbs indicated permanent or innate states (be powerful, be light). The Sere vowels still may indicate temporary ailments and griefs (hungry, faint, unclean) and their opposites (full, clean, rejoice, glad). Over time, this distinction began to fade between the Sere and Holem vowels, producing exceptions.⁴¹

B. Piel, Pual, and Hithpael

The Piel, Pual, and Hithpael are INTENSIVE/EXTENSIVE verbal forms. The doubling of the second radical strengthens the form, often exaggerating the meaning of the Qal by adding force to the verbal action and/or extending the verbal action to many subjects or objects. Of course, these forms are not always intensive/extensive, as the Hiphil is not always causative. The Pual is the passive of the Piel; the Hithpael is the REFLEXIVE of the Piel (and sometimes to the Qal), the ה adding a reflexive nuance and often a personal interest/privilege nuance to the intensives (Exod 8:5; 19:22; 1 Sam 23:19; BA Dan 5:23). A few verbs occur in the Piel, Pual, or Hithpael without “fitting” any of the following categories.⁴²

1. Intensive/extensive: Intensive action communicates action with great force or energy. Extensive action extends or repeats the action to many subjects (frequently extensive, the subject does the action many times) or to many objects (numerically extensive, the action is extended to many objects). Extensive action can also extend the time of the action (temporally extensive, that is, the time is extended, as for example, to weep for a long time or much).⁴³ Extensive action often occurs without intensive action, but intensive action usually occurs with the extension of the action. Intensive/extensive action, therefore, conveys a “busying oneself eagerly in an action”⁴⁴ or a “constant, firm action.”⁴⁵ Intensive/extensive formations of nouns are naturally used for professions (Gen 39:1, הַטְּבָחִים) or any adjective that signifies intensive/extensive action (Exod 21:29, נָגַח).

Examples:

- a) שָׁבַר: The Qal signifies “break”; the Piel intensifies the “breaking” with force—“smash to pieces”—and extends the smashing to all objects one after another until all are smashed to pieces.

קוֹל יְהוָה שָׁבַר אֲרָזִים וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַקְּבָנוֹן: Ps 29:5
 The voice of the Lord (is) a breaker (of) the cedars; **and** the
 Lord **smashes to pieces** the cedars of Lebanon.

- b) קָבַר: The Qal denotes burying; the Piel extends the burying to all corpses one after another until none are left (numerically extensive). This verb

41. Howell §484; Wright I, §38.

42. Howell §489; Wright I, §39–41; ZW, 61.

43. Wright I, §40

44. GKC §52f

45. Franz Delitzsch, *Commentary on the Old Testament: Proverbs, Ecclesiastes, Song of Solomon*, Vol VI (Grand Rapids: Eerdmans, reprint 1984), 182.

is extensive, but not intensive since the force of burying cannot be intensified.

וַיְהִי בַּהֲזֹת דָּוִד אֶת־אֱדוֹם בְּעֵלוֹת יוֹאָב שָׂר הַצָּבָא לְקַבֵּר
אֶת־הַחֲלָלִים וַיֵּךְ כָּל־זָכָר בְּאֶדוֹם:

And it happened when David was in Edom when Joab, the commander of the army, went up **to bury** the slain **one after the other** that he smote every male in Edom.

- c) הִלֵּךְ: The Qal conveys “to walk”; the Piel intensifies the walking (trampling, marching) and extends the walking—all about, all around—“to trample all around or to march about.” The Hithpael adds the notion of personal interest/privilege, “to march all around at one’s own discretion, privilege, or leisure.”

אִם־יִהְיֶה אִישׁ עַל־הַחֲחָלִים וְרָגְלָיו לֹא תִכְוֶינָה: Prov 6:28

Or **can** a man **walk about** on hot coals, and his feet not be scorched?

קוּם הַתְּהַלֵּךְ בְּאֶרֶץ לְאָרְכָּהּ וּלְרֵחְבָּהּ כִּי לָךְ אֶתְנַנְנָה: Gen 13:17

Arise, **walk about at your leisure** through the land with respect to its length and breadth; for to you I will give it.

Exod 14:27; 1 Sam 23:23; 24:8, 19; BA Dan 2:14, 44; 4:11

- d) אָזַר: The Qal conveys a simple girding. The Piel intensifies the force of the girding and extends the girding to many items. The Hithpael furnishes the reflexive meaning.

רָעוּ עַמִּים וְחָתוּ וְהִאֲזִינוּ כָּל מְרַחְקֵי־אֶרֶץ הַתְּאֲזָרוּ וְחָתוּ
הַתְּאֲזָרוּ וְחָתוּ: Isa 8:9

Be broken, O peoples, and be shattered; And give ear, all remote places of the earth. **Get yourselves securely girded** and be dismayed. **Get yourselves securely girded** and be dismayed.

With these imperatives, the Hithpael expresses the result of doing the action of the Piel to yourself.

- d** 2. FACTITIVE: The word factitive comes from a Latin word (*facere*) meaning “to make.” The Piel factitive often makes Qal intransitive verbs transitive and Qal transitive verbs doubly transitive (taking two objects, Job 38:12). Factitives occur with non-physical Qal intransitive verbs that cannot be intensified or extended. They make Qal stative verbs transitive and denote the placing of someone or something (the direct object) into the state of the Qal.

- a) לָמַד: The intransitive non-stative Qal becomes transitive in the Piel. (Qal) to learn; (Piel) to make learn, to teach.

רָאֵהוּ לְמִדְתִּי אֲתֻכֶם חֲקִים וּמִשְׁפָּטִים כַּאֲשֶׁר צִוִּי Deut 4:5

יְהוָה אֱלֹהֵי לַעֲשׂוֹת כֵּן בְּקִרְבֵּי הָאָרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ:

See, **I have taught you** statutes and judgments just as the Lord my God commanded me, that you should do thus in the land where you are entering to possess it.

- b) חיה: Qal, be alive; Piel, to make or preserve alive
 וְהָיָה כִּי-יִרְאוּ אֹתְךָ הַמִּצְרַיִם וְאָמְרוּ אֲשֶׁתוֹ זֹאת וְהָרְגוּ אֹתִי וְאֶתְךָ יַחֲיוּ: Gen 12:12
 And it will come about when the Egyptians see you, that they will say, "This is his wife"; and they will kill me, **and you they will preserve alive.**

- c) כבד: The intransitive Qal stative means to be heavy; the transitive Piel puts the subject of the Qal into a state—make heavy (honor) your parents, or put your parents in a heavy state.

כַּבֵּד אֶת-אָבִיךָ וְאֶת-אִמְּךָ לְמַעַן יֵאָרְכּוּן יְמֵיךָ עַל הָאָדָמָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: Exod 20:12

Make heavy your father and your mother so that your days may be prolonged upon the land which the Lord your God is giving to you.

- d) קדש: In Exod 19:23, God commanded the Israelites to put Sinai in a holy state, that is, to make holy or sanctify Sinai.

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה לֹא-יִוָּכַל הָעָם לָעֲלֹת אֶל-הַר סִינַי כִּי-אָתָּה הֵעִדְתָּה בְּנֹוֹ לֵאמֹר הַגִּבְלִי אֶת-הָהָר וְקָדְשָׁתוּ: Exod 19:23

And Moses said to the Lord, The people are not able to go up to Mount Sinai, for you have testified against them saying, Mark off the mountain **and put it in a holy condition.**

וְאֶל-הָעָם תֹּאמַר הִתְקַדְּשׁוּ לְמָחָר וְאִכַּלְתֶּם בָּשָׂר: Num 11:18^a

And to the people say, **Get yourselves in a holy condition** for tomorrow, and you shall eat flesh.

The reflexive Hithpael in Num 11:18 means to get oneself into a holy condition.

- e) Num 12:6
 וַיֹּאמֶר שְׁמַעוּנָא דְבָרַי אִם-יִהְיֶה נְבִיאָכֶם יְהוָה בְּמִרְאָה אֵלָיו אֲתוֹדֵעַ בְּחִלּוֹם אֲדַבְּרֶנּוּ: Num 12:6

He said, Hear now my words: If a prophet with respect to you exists, the Lord—in a vision **I make myself known** to him. I shall speak with him in a dream.

This Hithpael may be the reflexive to the Piel doubly transitive verb (Job 28:12), with a retained object through the preposition (to him).

- f) Gen 37:18
 וַיִּרְאוּ אֹתוֹ מֵרֶחֶק וּבְטָרִם יִקְרַב אֵלֵיהֶם וַיִּתְנַבְּלוּ אֹתוֹ לְחַמְיָתוֹ: Gen 37:18
 When they saw him from a distance; And when he came near to him, **they put him in a naïve state** for themselves.

When the Hithpael takes a direct object, it may weaken its reflexive nuance, as in Gen 37:18 and Num 12:6 above. In these cases, the Hithpael may be similar in meaning to the Piel, but with the reflexive nuance of “for himself/themselves” or “for his/their benefit.”

1 Sam 21:14 (Hithpoel); 23:16; Jer 7:30; BA Dan 6:8; Ezra 4:21, 23; 6:12, 20, 22

3. DECLARATIVE/ESTIMATIVE: The declarative Piel, often associated with verbs of speech or with verbs having an adjectival meaning in the Qal, declare, estimate, or consider someone or something to be the meaning of the verb. e

- a) בָּרַךְ: To declare or estimate someone or something as blessed.
 b) צָדַק: To declare or estimate someone as righteous.

וַיִּחַר אַפּוֹ אֶלְיָהוּ בֶן־בְּרַכְיָאֵל הַבּוּזִי מִמִּשְׁפַּחַת רָם בְּאֵיב
 חָרָה אַפּוֹ עַל־צְדִיקוֹ נִפְשׁוּ מֵאֱלֹהִים:

Job 32:2

And the anger of Elihu, the son of Barachel the Buzite, from the family of Ram was hot. Against Job his anger burned, because **he declared** his soul **righteous** more than God.

וַיֹּאמֶר יְהוּדָה מַה־נֹּאמֵר לְאֲדֹנָי מַה־נִּדְבָר

Gen 44:16^a

וּמַה־נִּצְטַדֵּק

So Judah said, What shall we say to our lord? What shall we speak? And how shall **we get ourselves declared as righteous?**

The Hithpael adds the reflexive notion in Gen 44:16, “Someone declared us righteous, and so (the result is) we got ourselves declared righteous.” The agent who did the declaring is irrelevant to the reflexive verb, though the context may indicate the agent.

Gen 24:1; Exod 20:11; Deut 33:1; 2 Sam 6:12; BA Dan 2:19; 4:19

- f* 4. DENOMINATIVE: The word denominative means “(derived) from the noun.” English has denominative verbs such as “to phone” or “to email.” Denominatives derive their meaning from a noun and usually do not occur in the Qal unless the meaning of the Qal differs from the denominative Piel. The other Piel (intensive/extensive, factitive, and declarative/estimative), by contrast, are associated with a Qal verb of similar meaning. The Hiphil also expresses denominatives.

- a) כָּהֵן: to priest, that is, to act or function as a priest, to do all the priestly functions.

וְכֹפֵר הַכֶּהֵן אֲשֶׁר־יִמְשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדָיו לְכַהֵן
 תַּחַת אָבִיו

Lev 16:32^a

The priest who anoints him and who fills his hand **to function as a priest** in place of his father will make atonement.

- b) שָׁרַשׁ: to root, that is, to deprive of roots, uproot. This denominative has a depriving sense.

גַּם־אֱלֹהֵי יִתְצַדֵּךְ לְנֶצַח יַחַתֶּךָ וַיִּסְחַתֶּךָ מֵאֹהֶל וּשְׂרָשְׁךָ מֵאֶרֶץ
 חַיִּים סֵלָה:

Ps 52:7

Even God will tear you down forever. He will snatch you away and rip you away from your tent; **he will uproot you** from the land of the living.

1 Sam 23:7

The Hithpael has other rare usages, including reciprocal (Gen 42:1) and possibly passive (Prov 31:30), though these may also be reflexives with a slight variation of nuance. Moreover, the Hithpael may occasionally be reflexive to the Qal (Ps 18:26).

- g* Determining whether a Piel is intensive, extensive, or both may be difficult. Usually, intensive/extensive Piel occur in the Qal with a similar meaning, but without the intensive/extensive nuance. Intensive/extensive Piel are usually physical actions,

done with the hands or feet, not with the senses; their objects are usually concrete and plural, not abstract or singular. Sometimes their action happens with such force and/or occurrences (extensions) that the object is no more. In 1 Kgs 18:38, for example, the fire from heaven licks the water repeatedly and intensively until all was gone—not a drop left. In Ps 106:38, an extensive Piel relates Israel’s sacrificing of their children (note the concrete plural object) one after another, until none were left to sacrifice. The action of sacrificing in 1 Kgs 8:5 and the action of burying in 1 Kgs 11:15 (again both with concrete plural objects) illustrate the extension of the action to many (numeric) objects—“to bury one body after another.” Such actions cannot be done with more bodily force or intensity. Naturally, many Piel participles have the extensity (and sometimes the intensity) of occurrences, since they depict the repetitive actions inherent in occupations and professions (§23h).

Three considerations usually disqualify a Piel, Pual, or Hithpael from being intensive/extensive. First, a stative verb in the Qal is factitive, not intensive. Second, a verb that does not occur in a finite Qal form (perfect, imperfect, or imperative), but only in the Piel, Pual, or Hithpael, is usually factitive, denominative, or declarative (exceptions כבש, נהח, כבש). Third, Piel, Pual, or Hithpael do not intensify or extend classes of verbs expressing speech or exercises of the mind, emotions, and senses, such as hoping, trusting, remembering, loving, hating, seeing, speaking, or hearing.

For determining whether rare roots are intensive, consider the meaning of the root and check the root in Mishnaic Hebrew, cognate Semitic languages, and the ancient versions (Septuagint and Vulgate), for any hint of intensification.

C. Hiphil and Hophal

h

These conjugations are CAUSATIVE verbal forms. Of course, these forms have a variety of uses, like the Piel. The Hophal is the passive of the Hiphil (Exod 10:8). The Niphal may express the reflexive to the Hiphil, especially with verbs that occur only in the Niphal and Hiphil. A few verbs occur in the Hiphil or Hophal without “fitting” any of the following categories.⁴⁶

1. Causative/Factitive: The causative makes an intransitive Qal transitive and a transitive Qal doubly transitive. The subject of the intransitive Qal becomes the object of the causative element (ה, ה). The subject of the transitive Qal becomes the object of the causative element, and the object of the transitive Qal become the object of the verbal root of the Hiphil.⁴⁷

וְהִפִּיתֶם כָּל-עֵיר מְבֻצָּר וְכָל-עֵיר מְבִחֹר וְכָל-עֵץ טוֹב 2 Kgs 3:19

תִּפְּלוּ וְכָל-מַעְיֵי-מַיִם תִּסְתָּמוּ וְכָל הַחֲלָקָה

הַטּוֹבָה תִּכְאָבוּ בְּאֲבָנִים:

And you will strike every fortified city and every choice city,
and every good tree **you will cause to fall** and all springs
of water you will stop up, and every good plot of land **you**
will cause pain (mar) with stones.

46. Howell §488; Wright I, §44–45; ZW, 61.

47. §13k–u and footnote 39.

The intransitive Qal would be, “every good tree fell.” The Hiphil makes the subject of the intransitive Qal the object of the causative element in the Hiphil, “you will cause every good tree (to fall).”

וַיֹּאמֶר יִשְׂרָאֵל אֶל־יֹסֵף רְאֵה רָאָה פָּנֶיךָ לֹא כִלְלֵתִי וְהַיָּה
הַרְאָה אֶת־יְאֻלְהִים גַּם אֶת־זַרְעֶךָ: Gen 48:11

And Israel said to Joseph, I never expected to see your face,
and behold, **God caused me to see** even your seed.

The transitive Qal would be, “I saw your seed.” The Hiphil makes the subject of the transitive Qal the object of the causative element in the Hiphil, “God cause me (to see).” And the Hiphil make the object of the transitive Qal the object of the verbal root of the Hiphil, “(God caused me) to see even your seed.”

Exod 5:4; 15:22; BA Dan 2:25; Ezra 4:10

- a) Allowance: For English purposes, some causatives may be translated: “to allow” or “to let.”

בְּכָל־לִבִּי דִרְשֵׁתִיךָ אֶל־תְּשַׁנְּנִי מִמִּצְוֹתֶיךָ: Ps 119:10

With all my heart I have sought you; **let me not wander**
from your commandments.

Exod 12:36

- b) INNER CAUSATIVE: The subject is also the object, so the object is *within* the verb. These verbs are usually stative in the Qal, with a reflexive translation for the inner causative for English.

וַיֹּאכְלוּ וַיִּשְׂבְּעוּ וַיִּשְׂמְנוּ Neh 9:25^b

And they ate and became satisfied **and they made them-**
selves fat.

Exod 10:21

- i* 2. DECLARATIVE/ESTIMATIVE: Like the Piel, the Hiphil may declare, estimate, or consider someone to be the meaning of the verb. These declarative verbs are usually associated with verbs of speech or with verbs having an adjectival nuance in the Qal.

מִצְדִּיק, רָשָׁע וּמְרַשֵּׁעַ צְדִיק תּוֹעֵבַת יְהוָה גַּם־שְׁנֵיהֶם: Prov 17:15

He who justifies the wicked, **and he who condemns**
the righteous, both of them alike are an abomination to the
Lord.

A more interpretive translation of the declarative is, “The man who *declares* the righteous to be the wicked (the justifier of the wicked); and the man who *declares* the wicked to be righteous (the condemner of the righteous), both of them alike are an abomination to the Lord.”

Exod 23:7

- j* 3. DENOMINATIVE: Like the Piel, the Hiphil may express a denominative. The meaning between the Piel and Hiphil denominative is similar. The denominative Hiphil has various nuances:

כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ Gen 2:5^b

For the Lord God had not yet caused rain upon the earth.

Gen 1:12; Jer 14:22, 50:9

- פָּנִיתָ לְפָנֶיהָ וַתִּשְׁרַשׁ שָׁרְשֶׁיהָ וַתִּמְלֵא אֶרֶץ: Ps 80:10
 You cleared before her **and you uprooted** her roots and
 you filled earth.
 This denominative has a depriving sense.
- אִם־הִשְׁמַאל וְאִי־מָנָה וְאִם־תֵּימִין וְאִשְׁמַאֲלָה: Gen 13:9^b
 If to the left, then I will go to the right. If to the right, then I
 will go to the left.
- וַיִּשְׁכֶם אַבְרָהָם בַּבֹּקֶר Gen 19:27^a
 And Abraham got up in the morning

Denominatives may communicate time and place. Gen 13:9 expresses movement towards a place; Gen 19:27 expresses the occurrence of a period of time.

As the intensives are not always intensive, the Hiphil is not always causative. As the Piel, Pual, and Hithpael are usually non-intensive if the verbal root is without a Qal finite verbal form, so the Hiphil is often non-causative if the verbal root is without a Qal finite verbal form, for example, הִשְׁלִיךְ. As Qal stative verbs become factitives in the Piel, so Qal stative verbs become inner causatives in the Hiphil.

D. Niphal

k

The Niphal is the reflexive of the Qal and frequently of the Hiphil. Properly, for the reflexive Niphal, the Qal or Hiphil should be transitive, expressing a physical or visible action. The reflexive Niphal describes the result or effect of the Qal action on its object. גָּאֵלוֹ וַיִּזְאָל—He redeemed him, and so he (the object of the Qal verb) got himself redeemed. The agent of the reflexive verb is irrelevant. Personal interest may occasionally be implied in the Niphal. Personal interest is more clearly indicated by the ה of the Hithpael. Later, in Hebrew (and in Arabic) the Niphal reflexive was used for non-physical actions or actions “not perceptible to the senses.” These later Niphals that are “not perceptible to the senses” may also be interpreted as passives. The other uses of the Niphal are secondary and less common. Moreover, they may be variations of the reflexive. A few verbs occur in the Niphal without “fitting” any of the following categories.⁴⁸

1. REFLEXIVE:

- וַתִּבְקַע הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם: Num 16:31^b
 The ground which was under them got (itself) split.
 Gen 1:9; 2:4, 10; 3:5; 19:17; Exod 7:15; 10:3; 1 Sam 21:5

2. Personal interest: This occasional usage expresses the personal interest of the speaker. This may be a nuance of the reflexive since the reflexive also frequently implies personal interest as well. *l*

48. Howell §491; Wright I, §52–53; ZW, 62.

אִם־פָּקַד יִפְקְדֵנִי אָבִיךָ וְאָמַרְתָּ נִשְׁאֵל נִשְׁאֵל מִמֶּנִּי דָוִד 1 Sam 20:6
 לָרוּץ בְּיַתְלָחֶם עִירוֹ כִּי זָבַח הַיָּמִים שָׁם לְכָל־הַמִּשְׁפָּחָה:

If your father misses me in any way, then say, David **earnestly asked (for himself or for his own personal interest)** of me to run to Bethlehem his city, because the yearly sacrifice (was) there for the whole family.

- m* 3. Tolerative: The subject allows (tolerates) the verbal action to happen to himself. The Israelites allowed themselves to be defeated, or they feigned defeat against Ai. This is probably a reflexive with an added nuance.

וַיִּנְגְּעוּ יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל לִפְנֵיהֶם וַיִּגְסוּ דָרֶךְ הַמִּדְבָּר: Josh 8:15

And Joshua and all Israel **allowed themselves** to be smitten before them, and fled to the way of the wilderness.

Isa 65:1; Jer 6:8, 31:18

- n* 4. RECIPROCAL: The action is reciprocated by two or more individuals or groups.

וַיִּוָּעֵץ הַמֶּלֶךְ רְחֹבָעַם אֶת־הַזְּקֵנִים אֲשֶׁר־הָיוּ עִמָּדָיִם 1 Kgs 12:6^a

אֶת־פְּנֵי שְׁלֹמֹה אָבִיו

And King Rehoboam **counseled together** with the elders who existed as those who stand before Solomon, his father.

Again, this is probably a variation of the reflexive: He got himself counsel with the elders.

Exod 21:22

Exercises

I. Questions and Discussions

1. In view of Hebrew having only two main tenses (perfect and imperfect), discuss the issues that must be considered in understanding and translating verbs.
2. Define aspect. Discuss how aspect is expressed in the perfect and imperfect.
3. Define tense. How do the Arab grammarians refer to the perfect and imperfect?
4. How are the tenses related to the perfect and imperfect?
5. Define mood. List and discuss the moods of Hebrew.
6. How is mood related to the perfect and imperfect?
7. From the perspective of tense, what is the general principle that decides whether a Hebrew author uses the perfect or imperfect?
8. From the perspective of aspect, what is the general principle that decides whether a Hebrew author uses the perfect or imperfect?
9. When is tense stronger than aspect? When is aspect stronger than tense?
10. Can a verb ever have tense without aspect or aspect without tense?
11. How does the form of the perfect indicate completed action?
12. List and discuss the uses of the perfect for past, present, and future actions.
13. Discuss the mood of the perfect.
14. Generally, how is the perfect used in Old Testament narrative, direct speech, and poetry?
15. How is the perfect emphasized?
16. List the moods/forms represented in the imperfect.
17. How should the prefixed letters of the imperfect be understood?
18. What are the pronouns of the imperfect?
19. Define volitional forms. What are the volitional forms and how are they emphasized?
20. Define indicative mood. What forms show remnants of the indicative form?
21. Discuss the aspect of the indicative mood.
22. Discuss the usage of the indicative in the past, present, and future tense.
23. Generally, how is the imperfect used in Old Testament narrative, direct speech, and poetry?
24. Discuss prohibitions with indicatives and jussives.
25. Define subjunctive mood. Compare and contrast it with the indicative.
26. How is the subjunctive indicated?
27. What is the aspect and tense of the subjunctive?
28. Define jussive and preterit.
29. How is the jussive and preterit indicated?
30. Discuss the form of the jussive and preterit.
31. What is the aspect and tense of the jussive and preterit? Discuss their usage in the Old Testament.
32. List the three energetic particles.
33. Discuss the usage of the energetic particles with the imperfect and imperative.

34. How is the imperfect emphasized?
35. Contrast the form of the imperative and the imperfect.
36. Discuss the aspect, tense, and usage of the imperative.
37. How is the imperative emphasized?
38. Define connecting and energetic Vav.
39. Discuss the two nuances (translations) of the connecting Vav with the perfect.
40. Discuss the usages of the energetic Vav with the imperfect in the past, present, and future. Also discuss the independent use of the energetic Vav with the imperfect.
41. Discuss the Vayyiqtol form in narrative, poetry, and direct speech.
42. List and discuss the common uses of the Vayyitqtol form.
43. When is the connecting Vav more common than energetic Vav for V^{ay}iqtol forms?
44. What nuance does the V^{ay}iqtol with energetic Vav usually express?
45. What nuance does energetic Vav express with Vav imperative forms?
46. Define “derived conjugations.”
47. Define and contrast the three voices of Hebrew: active, passive, and reflexive. Summarize how to translate them into English.
48. Define the Qal. Discuss the Qal passive. How is the Qal passive indicated? Did the Masoretes misunderstand these forms?
49. Define Piel, Pual, and Hithpael. Define intensive and extensive verbal action. List and discuss the various types of extensive verbal actions.
50. Define and discuss the terms: factitive, declarative/estimative, and denominative.
51. How can it be determined whether the Piel, Pual, or Hithpael is intensive/extensive?
52. Define Hiphil and Hophal.
53. Discuss the usages of the Hiphil and Hophal. Define “inner causative.” How do the Piel and Hiphil denominatives differ?
54. Define Niphal.
55. Discuss the usages of the Niphal.

II. Drills

1. Analyze the tense and usage (e.g. present, certitude) of the following perfects.
The verses follow the numbering of the Masoretic Text.

- וַיֹּאמֶר לְאֵינֶרֶד בְּנֵי עַמְכֶם כִּי־אָחִיו מֵת וְהוּא לְבַדּוֹ נִשְׁאָר וַיִּקְרָאֵהוּ
אֶסּוֹן בְּדַרְךְךָ אֲשֶׁר תֵּלְכֵנָּה וְהוֹרַדְתָּם אֶת־שִׁיבְתִי בְּיָגוֹן שְׂאוּלָה:
Gen 42:38 (1)
- בָּא עַל־עֵינַי עֶבֶר בְּמַגְרוֹן לְמַכְמֹשׁ יִפְקִיד כְּלָיו:
Isa 10:28 (2)
- וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פְּרַעֲה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָה
שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדְנִי:
Exod 7:26 (3)
- אֲבָרֶם יָשֵׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יָשֵׁב בְּעָרֵי הַכְּפָר וַיֵּאָהֵל
עַד־סֻדָּם:
Gen 13:12 (4)
- וַיִּנְחַם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בְּאֶרֶץ וַיִּתְעַצֵּב אֶל־לְבוֹ:
Gen 6:6 (5)
- וּבָאתְ אֶל־הַכְּהֵן אֲשֶׁר יְהוּה בַּיָּמִים הָהֵם וְאָמַרְתָּ אֵלָיו הֲגִדְתִּי הַיּוֹם לַיהוָה
אֱלֹהֶיךָ כִּי־בָאתִי אֶל־הָאֶרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר לָנוּ:
Deut 26:3 (6)
- וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רְאֵה נִתְחַיָּךְ אֱלֹהִים לְפַרְעֹה וְאַהֲרֹן אַחֶיךָ יִהְיֶה
נִבְיָאֵךְ:
Exod 7:1 (7)
- וְאֵל שְׂדֵי יִתֵּן לְכֶם רַחֲמִים לִפְנֵי הָאִישׁ וְשַׁלַּח לְכֶם אֶת־אַחֶיכֶם אַחַר
וְאֶת־בְּנֵימִין וְאֲנִי כֹאֲשֶׁר שָׁכַלְתִּי שָׁכַלְתִּי:
Gen 43:14 (8)
- הִנֵּה־נָא מֵצָא עֲבָדְךָ חָן בְּעֵינֶיךָ וַתִּגְדַּל חֲסִדְךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי
לְחַיִּי וְאֶת־נַפְשִׁי וְאֲנֹכִי לֹא אוֹכַל לְהַמְלִיט הַחֲרָה בְּיָדְךָ בְּקִנְיִי הַרְעָה
וּמָתִי:
Gen 19:19 (9)
- וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עַלְיָ לְבִי בִּיהוָה רַחֵם קַרְנֵי בִּיהוָה רַחֵב פִּי
עַל־אוֹיְבֵי כִי שָׁמַחְתִּי בִישׁוּעָתְךָ:
1 Sam 2:1 (10)
- וְרִחַל לָקַחָה אֶת־הַתְּרָפִים וַתְּשִׂמֵם בְּכַר הַגִּמְלָה וַתִּשָּׁב עֲלֵיהֶם וַיִּמְשָׁשׁ
לְבָן אֶת־כָּל־הָאֵהָל וְלֹא מֵצָא:
Gen 31:34 (11)
- וַיֹּאמֶר יְהוָה אֶמְחָה אֶת־הָאָדָם אֲשֶׁר־בְּרָאתִי מֵעַל פְּנֵי הָאָדָמָה מֵאָדָם
עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נִחַמְתִּי כִּי עָשִׂיתָם:
Gen 6:7 (12)
- נַפְשֵׁנו חֲכַתָּה לַיהוָה עֲזַרְנוּ וּמִגִּנְנוּ הוּא:
Ps 33:20 (13)

Gen 21:17 (14) וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנֶּעֱרָ וַיִּקְרָא מִלְאָךְ אֱלֹהִים אֶל־הַגֵּר מִן־
הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הָגֵר אֶל־תִּירְאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל
הַנֶּעֱרָ בְּאֲשֶׁר הוּא־שָׁם:

Deut 8:10 (15) וְאָכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַּתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטַּיְבָה אֲשֶׁר נָתַן־
לָּךְ:

2. Analyze the mood, tense, and usage of the following imperfects.

Gen 12:13 (1) אַמְרִי־נָא אַחְתִּי אַתָּה לְמַעַן יִיטַב־לִי בְּעַבְדוֹךָ וְחִיתָה נַפְשִׁי בְּגִלְתְּךָ:

Exod 9:5 (2) וַיִּשֶׁם יְהוָה מוֹעֵד לֵאמֹר מָחָר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה בְּאֶרֶץ־

Exod 5:9 (3) תְּכַבֵּד הַעֲבָדָה עַל־הָאֲנָשִׁים וַיַּעֲשׂוּ־בָהּ וְאֵל־יִשְׁעוּ בְּדַבְרֵי־שֹׁקֵר:

1 Sam 2:8 (4) מִקִּיָּם מַעֲפָר דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן לְהוֹשִׁיב עִם־נְדִיבִים וְכֹסֵא
כְּבוֹד יִנְחַלֵּם כִּי לִיהוָה מִצְּקֵי אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם תִּבְל:

1 Sam 18:5 (5) וַיֵּצֵא דָוִד בְּכֹל אֲשֶׁר יִשְׁלַחֲנוּ שְׂאוֹל יִשְׁכִּיל וַיִּשְׁמְחוּ שְׂאוֹל עַל אַנְשֵׁי
הַמְּלַחְמָה וַיִּיטַב בְּעֵינָי כָּל־הָעָם וְגַם בְּעֵינָי עַבְדֵי שְׂאוֹל:

1 Sam 24:14 (6) בְּאֲשֶׁר יֹאמֶר מִשְׁלַח הַקַּדְמוֹנִי מִרְשָׁעִים יֵצֵא רָשָׁע וַיְדִי לֹא תִהְיֶה־בְּךָ:

Deut 2:11 (7) רַפְּאִים יִחְשְׁבוּ אַרְיֵהם כַּעֲנָקִים וְהַמֵּאֲבִים יִקְרְאוּ לָהֶם אַמִּים:

Deut 2:12 (8) וּבִשְׁעֵיר יָשְׁבוּ הַחֲרִיִּם לְפָנִים וּבְנֵי עֵשָׂו יִירְשׁוּם וַיִּשְׁמִדוּם מִפְּנֵיהֶם
וַיִּשְׁבוּ תַחְתָּם בְּאֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאֶרֶץ יִרְשָׁתוֹ אֲשֶׁר־נָתַן יְהוָה לָהֶם:

Exod 3:19 (9) וְאֲנִי יֹדְעֵתִי כִּי לֹא־יִתֵּן אֶתְכֶם מִלֶּךְ מִצְרַיִם לְהַלְךָ וְלֹא בְּיַד חֲזָקָה:

Exod 5:8 (10) וְאֶת־מִתְפַּנֵּת הַלְּבָבִים אֲשֶׁר הֵם עֹשִׂים תְּמוּל שְׁלֵשֶׁם תְּשִׁימוּ עֲלֵיהֶם לֹא
תִּגְרְעוּ מִמֶּנּוּ כִּי־נִרְפִים הֵם עַל־כֵּן הֵם צֹעְקִים לֵאמֹר גִּלְכָה נִזְבַּחַה
לְאֱלֹהֵינוּ:

Exod 19:19 (11) וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחֲזַק מְאֹד מִשָּׁה יְדִבֵּר וְהֵאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:

Exod 23:7 (12) מִדְּבַר־שֹׁקֵר תִּרְחַק וּנְקִי וְצַדִּיק אֶל־תִּהְרֹג כִּי לֹא־אֲצַדִּיק רָשָׁע:

Gen 37:15 (13) וַיִּמְצָאֵהוּ אִישׁ וְהָנָה תַעֲהָ בַשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה־תְּבַקֵּשׁ:

<p>וַיִּשְׁכַּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּסְעוּ מִהַשְּׁטִים וַיָּבֵאוּ עַד-הַיַּרְדֵּן הוּא וְכָל-בְּנֵי יִשְׂרָאֵל וַיְלִנוּ שָׁם טָרַם יַעֲבְרוּ:</p>	<p>Josh 3:1 (14)</p>
<p>וּמֹשֶׁה יָקַח אֶת-הָאֹהֶל וְנָטָה-לוֹ מִחוּץ לַמַּחֲנֶה הִרְחִיק מִן-הַמַּחֲנֶה וַקְרָא לוֹ אֹהֶל מוֹעֵד וְהָיָה כָּל-מִבְקֵשׁ יְהוָה יֵצֵא אֶל-אֹהֶל מוֹעֵד אֲשֶׁר מִחוּץ לַמַּחֲנֶה:</p>	<p>Exod 33:7 (15)</p>
<p>וּמִפְרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֵּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מֵמֵנוּ וְלֹא תִגְעוּ בּוֹ פֶּן-תִּמְתּוּן:</p>	<p>Gen 3:3 (16)</p>
<p>3. Analyze the following Vav-perfect forms: connecting or energetic Vav, then usage.</p>	
<p>וַיִּלְקְטוּ אֹתוֹ בַּבֹּקֶר בַּבֹּקֶר אִישׁ כֶּפִי אָכְלוּ וְחֵם הַשֶּׁמֶשׁ וַנִּמְסֹ:</p>	<p>Exod 16:21 (1)</p>
<p>יִדְבֶּה יֵשֶׁח וְנִפְל בְּעֻצּוֹמָיו חִיל כָּאִים:</p>	<p>Ps 10:10 (2)</p>
<p>כִּי יִדְבֵר אֲלֵכֶם פִּרְעֹה לֵאמֹר תָּנוּ לָכֶם מִזֶּבֶת וְאָמַרְתִּי אֶל-אֱהֲרֹן קַח אֶת-מִטְּהָ וְהִשְׁלַךְ לַפְּנֵי-פִרְעֹה יְהִי לְתַנּוּן:</p>	<p>Exod 7:9 (3)</p>
<p>וַעֲתָה הִנֵּה הַמַּלְאָךְ מִתְחַלֵּף לַפְּנֵיכֶם וְאֲנִי זִקְנָתִי וְשִׁבְתִּי וּבְנֵי הַנֶּגֶם אֲתַכֶּם וְאֲנִי הַתְּחַלְּכֵתִי לַפְּנֵיכֶם מִנְעָרֵי עַד-הַיּוֹם הַזֶּה:</p>	<p>1 Sam 12:2 (4)</p>
<p>לֵךְ וְאַסְפֹּתְ אֶת-זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אֲבֹתֵיכֶם יִצְחָק וַיַּעֲקֹב לֵאמֹר פֶּקֶד פְּקֹדֹתַי אֲתִכֶּם וְאֶת-הַעֲשׂוֹי לָכֶם בְּמִצְרַיִם:</p>	<p>Exod 3:16 (5)</p>
<p>וַיֹּאמֶר יוֹסֵף אֶל-הָעַם הֵן קָנִיתִי אֲתֶכֶם הַיּוֹם וְאֶת-אֲדָמַתְכֶם לְפִרְעֹה הֵא-לָכֶם זֶרַע וְזָרַעְתֶּם אֶת-הָאֲדָמָה:</p>	<p>Gen 47:23 (6)</p>
<p>וַיַּעֲתֶק מִנֶּשֶׁם וַיַּחְפֹּר בְּאֵר אַחֲרַת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ רַחֲבֹת וַיֹּאמֶר כִּי-עֲתָה הִרְחִיב יְהוָה לָנוּ וּפָרְיָנוּ בְּאֶרֶץ:</p>	<p>Gen 26:22 (7)</p>
<p>וַחֲקַמְתִּי אֶת-בְּרִיתִי אִתְּךָ וּבָאתָ אֶל-הַתְּבֹכָה אִתָּהּ וּבְנִיךָ וְאִשְׁתְּךָ וּנְשֵׁי-בְנֵיךָ אִתְּךָ:</p>	<p>Gen 6:18 (8)</p>
<p>הֵן גִּרְשִׁית אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵיךָ אֶסְתָּר וְהָיִיתִי גֵעַ וְנָדַד בְּאֶרֶץ וְהָיָה כָּל-מִצְאֵי יַחַדְנִי:</p>	<p>Gen 4:14 (9)</p>

- Josh 6:8 (10) וַיְהִי כַּאֲמַר יְהוֹשֻׁעַ אֶל־הָעָם וְשָׁבְעָה הַכַּהֲנָיִם נִשְׁאִיִּם שְׁבָעָה שׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי יְהוָה עָבְרוּ וְתַקְעוּ בַּשּׁוֹפְרוֹת וְאַרוֹן בְּרִית יְהוָה הִלְךְ אַחֲרֵיהֶם:
4. Analyze the following Vav-imperfect and Vav-imperative forms.
- Exod 18:19 (1) עֲתָה שָׁמַע בְּקִלִּי אִיעֲצֶךָ וַיְהִי אֱלֹהִים עִמָּךְ הִנֵּה אֲתָה לְעַם מוֹל הָאֱלֹהִים וְהִבֵּאתָ אֲתָה אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים:
- Exod 5:1 (2) וְאַחֲרַיִךְ בָּאוּ מִשָּׁה וְאַחֲרָיו וַיֹּאמְרוּ אֶל־פַּרְעֹה כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁלַח אֶת־עַמִּי וַיְחַנּוּ לִי בַמִּדְבָּר:
- Exod 3:8 (3) וְאַרְד־לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלַהֲעֲלֹתוֹ מִן־הָאֲרֶזֶן הַהוּא אֶל־אֲרֶז טוֹבָה וְרַחֲבָה אֶל־אֲרֶז זֶבֶת חֶלֶב וּדְבַשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחֲתִי וְהָאֲמֹרִי וְהַפְּרִזִּי וְהַחֲזִי וְהַיְבוּסִי:
- Ps 18:48 (4) הָאֵל הַנוֹתֵן נְקָמוֹת לִי וַיִּדְבֹּר עִמּוֹם תַּחֲתָי:
- Gen 18:5 (5) וְאַקְחָה פֶתֶלֶחַם וְסַעֲדוֹ לְבָכֶם אַחֲרַיִךְ תַּעֲבְרוּ כִּי־עַל־כֵּן עָבַרְתֶּם עָלַי עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ:
- Isa 31:1 (6) הוּי הַיְרֻדִים מִצְרַיִם לְעֲזָרָה עַל־סוּסִים יִשְׁעֵנוּ וַיִּבְטְחוּ עַל־רֶכֶב כִּי רָב וְעַל פְּרָשִׁים כִּי־עֲצָמוּ מְאֹד וְלֹא שָׁעוּ עַל־קַדְוֹשׁ יִשְׂרָאֵל וְאֶת־יְהוָה לֹא דָרְשוּ:
- Gen 6:1 (7) וַיְהִי כִּי־הִחֵל הָאָדָם לְרַב עַל־פְּנֵי הָאָדָמָה וּבָנוֹת יָלְדוּ לָהֶם:
- Gen 20:7 (8) וְעַתָּה הֲשִׁב הַשָּׁב אֲשֶׁת־הָאִישׁ כִּי־נָבִיא הוּא וַיִּתְפַּלֵּל בְּעַדְךָ וַיַּחַיֶּה וְאִם־אֵינְךָ מְנַשֵּׁב דַּע כִּי־מֹת תָּמוֹת אֲתָה וְכָל־אֲשֶׁר־לְךָ:
- Isa 9:13 (9) וַיִּכְרַת יְהוָה מִיִּשְׂרָאֵל רֹאשׁ וְזָנָב כַּפָּה וְאַנְמוֹן יוֹם אֶחָד:
- Gen 4:1 (10) וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה:
- Gen 19:26 (11) וַתִּבְטַח אִשְׁתּוֹ מֵאַחֲרָיו וַתְּהִי נָצִיב מְלַח:
- Gen 23:9 (12) וַיִּתֵּן־לִי אֶת־מַעְרַת הַמְּכַפְלָה אֲשֶׁר־לוֹ אֲשֶׁר בְּקֶצֶה שְׂדֵהוּ בְּכֶסֶף מְלֵא וַתִּתְּנָה לִי בְּתוֹכְכֶם לְאַחֲזַת־קַבָּר:

5. Analyze the usages of the intensive/extensive conjugation.

- לֹא תִהְיֶה מִשְׁכַּלָּה וְעַקְרָה בְּאֶרֶץ אֶת־מִסְפַּר יְמֵיךָ אֲמַלֵּא: Exod 23:26 (1)
- וְשַׁלַּחְתִּי אֶת־יָדַי וְהִפִּיתִי אֶת־מְצָרִים בְּכָל נִפְלְאוֹתַי אֲשֶׁר אַעֲשֶׂה בְּקִרְבּוֹ וְאַחֲרֵי־כֵן יִשְׁלַח אֶתְכֶם: Exod 3:20 (2)
- וַיִּחַזַק יְהוָה אֶת־לֵב פְּרַעֲה וְלֹא אָבָה לְשַׁלְּחָם: Exod 10:27 (3)
- וַיָּבֹאוּ הָרָעִים וַיִּגְרָשׂוּם וַיִּקָּם מֹשֶׁה וַיּוֹשַׁעַן וַיִּשָּׂק אֶת־צִנּוֹם: Exod 2:17 (4)
- אִם־יִשְׁמָלִין הַשִּׁיבְנֵי רֹבֵר כִּי־חִפְצָתִי צִדְקָתְךָ: Job 33:32 (5)
- וַיֵּךְ הַבָּרָד בְּכָל־אֶרֶץ מִצְרַיִם אֵת כָּל־אֲשֶׁר בַּשָּׂדֶה מֵאֲדָם וְעַד־בְּהֵמָה וְאֵת כָּל־עֵשֶׂב הַשָּׂדֶה הַכֹּהֵה הַבָּרָד וְאֶת־כָּל־עֵץ הַשָּׂדֶה שִׁבַּר: Exod 9:25 (6)
- וְהִלְבַּשְׁתָּ אֹתָם אֶת־אֶהָרָן אָחִיךָ וְאֶת־בְּנָיו אֹתוֹ וּמִשְׁחַתְּ אֹתָם וּמִלֵּאתָ אֶת־יָדָם וּקְדַשְׁתָּ אֹתָם וְכַהֲנֵנוּ לִי: Exod 28:41 (7)

6. Analyze the usages of the causative conjugation.

- וַהֲיוּ לְמֵאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן: Gen 1:15 (1)
- לְכוּ־נָא וּנְנַכְחָה יֹאמֵר יְהוָה אִם־יִהְיוּ חֲטָאֵיכֶם כְּשָׁנִים כְּשִׁלְגַי וְלִבֵּינוּ אִם־יֵאָדְמוּ כַתּוּלָע כַּצֹּמֶר יִהְיוּ: Isa 1:18 (2)
- וַתּוֹצֵא הָאָרֶץ דָּשָׁא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינְהוּ וְעֵץ עֲשָׂה־פְרִי אֲשֶׁר זָרְעוּ־בוֹ לְמִינְהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: Gen 1:12 (3)
- אִם־רָעָה בְּעֵינַי אֲדַנְיָה אֲשֶׁר־לוֹ יַעֲדָה וְהִפְדָּה לְעַם נֹכְרֵי לֹא־יִמָּשַׁל לְמִכְרָה בְּבִגְדוֹ־בָה: Exod 21:8 (4)
- מִדְּבַר־שִׁקָּר תִּרְחַק וּנְקִי וְצַדִּיק אֶל־תִּהְרָג כִּי לֹא־אֲצַדִּיק רָשָׁע: Exod 23:7 (5)
- וַיֹּאמֶר הֲנֵה נָא־אֲדַנְי סוּרוּ נָא אֶל־בַּיִת עַבְדְּכֶם וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְחִלַּקְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִּי בָרַחֵב נָלִין: Gen 19:2 (6)

7. Analyze the usages of the Niphal conjugation.

- אם־בַּמַּחֲתָרֶת יִמָּצֵא הַנֶּגֶב וְהַכָּה וּמֵת אֵין לוֹ דְּמַיִם: Exod 22:1 (1)
- וַיֵּבֵא מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה וַיֹּאמְרוּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים עַד־מָתִי מֵאַנְתָּ לְעֹנֹת מִפְּנֵי שְׁלַח עָמִי וַיַּעֲבֹדְנִי: Exod 10:3 (2)
- וַיַּעֲזֹב אֶת־עֲצַת הַזִּקְנִים אֲשֶׁר יַעֲצָהוּ וַיִּוָּעֵץ אֶת־תְּיֻלָּדִים אֲשֶׁר נָדְלוּ אֵתוֹ אֲשֶׁר הָעַמְּדִים לְפָנָיו: 1 Kgs 12:8 (3)
- וּבְכָל אֲשֶׁר־אָמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ וְשֵׁם אֱלֹהִים אַחֲרֵיהֶם לֹא תִזְכְּרוּ לֹא יִשְׁמַע עַל־פִּיךָ: Exod 23:13 (4)
- וַחֲזַקְתִּי אֶת־לֵב־פַּרְעֹה וַרְבֵּף אַחֲרֵיהֶם וְאַכְבַּדְהָ בַּפַּרְעֹה וּבְכָל־חֵילוֹ וַיִּדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה וַיַּעֲשׂוּ־כֵן: Exod 14:4 (5)
- כִּי עָתָה שָׁלַחְתִּי אֶת־יָדִי וְאָף אוֹתָךְ וְאֶת־עַמְּךָ בַּדְּבָר וַתִּכְחַד מִן־הָאָרֶץ: Exod 9:15 (6)