

“Biblical Hebrew – Level A Workbook”

Setting Down Roots in the Language of the Bible

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Introduction

Welcome to the *Biblical Hebrew – Level A Workbook*. The content of the exercises in this workbook is grounded upon the foundation provided by the Biblical Hebrew course of the Israel Institute of Biblical Studies, allowing the student to confidently build upward on that solid bedrock.

Each unit in this workbook is based on the corresponding unit of the same number in the Biblical Hebrew course, and is designed to be compatible in subject matter and vocabulary. The introductions found at the beginning of each unit are similar in content to the grammatical explanations found at the end of the corresponding units in the course. Their purpose is to provide the tools needed to complete each exercise within the unit – while referencing explanations from previous units wherever necessary.

On the one hand, this workbook is designed for independent use that does not require constant examination of the corresponding course units. On the other hand, the content of the exercises is deeply connected to those found at the end of the course unit and builds upon the assumption that the student has already completed that unit. Every effort has been made to avoid actual duplication in the content of the exercises – with the goal of providing unique material to challenge the student to rise higher. Therefore, the connection is complementary and not competitive.

A range of exercise types enables a diversified learning experience, with methods such as: circling the correct Hebrew word, phrase or translation from among several options, drawing a line to match between a Hebrew phrase and its translation, selecting the correct word from a list to complete

a phrase, classifying forms morphologically, filling in the blank in a sentence by creating a word form according to morphological instructions, converting one word form to another specified form, sorting pairs or groups of words into semantic categories, creating sentences by rearranging jumbled words, and translating words, phrases, sentences or specific portions of verses. All exercises include detailed instructions and almost all include one line already solved as an example for the others.

Word definitions are treated in three ways:

- 1) Words taken from the vocabulary of the corresponding unit or that of previous units as a rule are not translated in the text itself, and can be looked up in the course lexicon when a question arises. Definitions that do appear in the text or in the answer key at the back of this book will be identical or very close to those found in the lexicon.
- 2) Words yet to be taught that appear in the wider context of a verse used to demonstrate one particular grammatical issue are generally translated within the context of the example or the exercise. Any untranslated words can usually be identified by reading the verse.
- 3) Words yet to be taught that appear in an exercise that has a strictly morphological goal (analysis of word forms, etc.) are not translated in the text, but rather appear in the appendix after the answer key. Exercises in this category are marked by an asterisk (*).

Here are a few additional notes:

- The symbol ◊ represents any given Hebrew consonant.

- The following abbreviations are used within the text:

ms	masculine singular	mp	masculine plural
fs	feminine singular	fp	feminine plural
1cs	1 st person common singular	1cp	1 st person common plural
2ms	2 nd per. masculine singular	2mp	2 nd per. masculine plural
2fs	2 nd per. feminine singular	2fp	2 nd per. feminine plural
3ms	3 rd per. masculine singular	3mp	3 rd per. masculine plural
3fs	3 rd per. feminine singular	3fp	3 rd per. feminine plural
3cp	3 rd person common plural		

- The following are some of the Hebrew language grammar terms used in the workbook, along with the first unit in which they appear:

20	Binyan	17	Nominal Sentence
20	Conjugation	5	Penultimate Stress
12	Construct Chain	15	Pronominal Suffix
2	Dagesh	9	Qamats / Qamats Qatan
24	Furtive Pataḥ	20	Qatal
9	Ḥataf (Reduced) Vowel	7	Shewa
25	Interrogative Heh (ה)	8	Shoresh
15	Mappiq	24	Yiqtol
12	Maqqaf	28	Wayyiqtol
3	Matres Lectionis	28	Waw Consecutive
8	Mishqal	29	Weqatal

- At the end of every third exercise appears a short “*Did You Know?*” feature focusing on a particular word or root in Hebrew – with the goal of enriching the overall learning experience.

In the stirring words of Nehemiah, let us say: נִקְוִים וְנִבְנֶה – “Let us arise and build” (Nehemiah 2:18, 20). May each of you experience great success as you continue building on the foundation provided by the IIBS course, while using the exercises of *Biblical Hebrew – Level A Workbook*.

Dr. J.L. Bajema

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Level A, Unit 1

This unit explored the historical development of the Hebrew alphabet. Four letters representing regular consonants were introduced (ל מ נ ו),¹ as well as four letters representing **guttural** consonants (ע ה ח א). Two of these guttural letters (ח א) often are silent in certain conditions, mainly at the end of syllables and words. However, all of the guttural letters are historically consonants and all of them may function as consonants – two (ע ה) all the time and two (ח א) some of the time – especially, but not only, at the beginning of syllables. Almost without exception, Hebrew syllables open with one of the consonants followed by one of the vowels – among them the consonants represented by these guttural letters. Therefore, guttural letters should be viewed as consonants and not merely as the equivalent of vowels, even if two of them go silent in certain conditions.

1) Circle the correct Hebrew word for each transliteration:

'el

לֵא • עֵל • אֵל

ná'ar

נֶעַר • נְהָר • נָר

'ārām

אָמַר • אָרַם

'am

עַל • עַם • אַם

mar

מַר • מָר • מָר

min

מִן • מֵן • מִן

'āḥ

אָח • אָם • אָח

rā'āh

רָאָה • רָאָה • נְהָר

¹ The consonant ו is not entirely regular, but will be addressed in later units.

2) **Circle** the words having to do with human beings and underline the words having to do with places. Fill in the transliteration in the appropriate column using the list below, and write the definition:

<i>Words</i>	<i>Transliteration</i>	<i>Definition</i>
אָח	'āḥ	brother
אָם	_____	_____
אָרָם	_____	_____
הָר	_____	_____
נָהָר	_____	_____
נָעַר	_____	_____
עֵם	_____	_____

List: *har* • *ná'ar* • *'āmar* • *'ārām* • *'am* • **'āḥ** • *nēr* • *'ēm* • *nāhār*

3) Match the words with their definitions by drawing a line:

נִר	mother
רָאָה	from
אָמַר	Aram (Syria)
לָהֶם	mountain, hill
אָם	(he) said
אָרָם	bread, food
הָר	lamp
רָאָה	(he) saw

4) Find the correct Hebrew word for the definition from the words written on the same line. Write only its consonants in the space provided:

young man, lad	נער	נָהַר	נָר	נָעַר
bread, food	_____	לֶאֱ	לָחֵם	אֵם
from	_____	מִן	אֶל	עִם
mountain, hill	_____	אָמַר	נָהַר	הַר
(he) saw	_____	רָאָה	אָרַם	אָמַר
upon, on	_____	אֶל	לֵא	עַל
mother	_____	אָח	אֵם	עִם
stream, river	_____	אָרַם	נָר	נָהַר

5) Transliterate the following Hebrew words into Latin script:*

Example:	עָלָה	__ ā __ ā __	‘ ā l ā h
רַע	__ a __	חָנָה	__ ā __ ā __
מָנָה	__ ā __ ā __	לָחֵם	__ ā __ a __
חָלַם	__ ā __ a __	אָמַר	__ ā __ a __
רָמָה	__ ā __ ā __	לַח	__ a __
חָנוּ	__ ā __ a __	אָמָה	__ ā __ ā __

Level A, Unit 2

This unit featured two vowel signs representing an “e” sound (as in “let”): ם = e and ם̄ = ē (or in a stressed syllables specifically noted: é / ê̄). The rest of the letters constituting the alphabet were introduced, including ץ-פ-ג-מ-כ that have different forms when they appear at the end of the word, as well as the letters ף/פ-ך/כ-ב that function either as “plosive” consonants with *dagesh* (a dot in the middle) or as “fricative” consonants without *dagesh*.² In transliteration, **b-k-p** represent the plosive pronunciations with *dagesh* (פ-כ-ב), while the underlined letters **b-k-p** represent the fricative pronunciations ***v-kh-f*** without *dagesh* (פ-כ-ב).³

- 1) Match the regular letter forms from the column on the **right** with the forms that they take at the end of the word by drawing a line:

<i>Final Forms</i>	<i>Regular Forms</i>
ץ	פ
ו	כ
ף	צ
ם	ג
ך	מ

² A plosive pronunciation includes a complete – although momentary – stop of air flow, while a fricative pronunciation includes a restricted yet continuous air flow. For example, trying to say “p” and “f” several times will lead to the discovery that it is difficult to prolong the plosive “p” sound while no such difficulty is experienced when prolonging the fricative “f” sound.

³ The letters ף-ך-ג historically also had plosive and fricative pronunciations indicated by *dagesh*, but only the plosive pronunciations g-d-t are used today – even when these letters have no *dagesh*.

2) Transliterate the consonants of the words below **into Hebrew**. Read the Hebrew words aloud (using an “e” vowel between consonants), and write the definitions in the third column – according to the example in the first line while using the word list provided below:

<i>Word in Latin Script</i>	<i>Hebrew Consonants</i>	<i>Definition</i>
'éser	ע ש ר	ten
'el	_____	_____
'ēm	_____	_____
'éreṣ	_____	_____
béged	_____	_____
bēn	_____	_____
yéled	_____	_____
léhem	_____	_____
méleḵ	_____	_____
nēr	_____	_____
'ēṣ	_____	_____
šēm	_____	_____

List: **ten** • lamp • king • son • mother • name • bread/food
 child (boy) • to/towards • earth/land • tree • garment/clothing



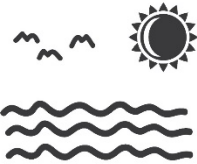

- 3) The following words contain at least one of the letters ב-כ/פ-ף, either with or without *dagesh* (plosive or fricative). In the second and third columns appear two transliterations – one being correct and the other being incorrect. **Circle** the correct transliteration:*

<i>Hebrew Word</i>	<i>Transliteration Options</i>	
אָכַל	'ākal	ākal
אָפַר	'éper	'éper
בָּרָא	bārā'	bārā'
זָהָב	zāhāb	zāhāb
כַּף	kap	kap
כָּסֶפֶת	késepe	késepe
מֶלֶךְ	mélék	mélék
פָּרָה	pārāh	pārāh

- 4) In the list below, **circle** only the words having to do with members of the family and translate only those words in the spaces provided:

אָב	_____	בֵּן	_____
אָדָם	_____	בַּת	_____
אָח	_____	מֶלֶךְ	_____
אִם	_____	נֶעֱר	_____

5) These four pictures represent words having to do with geography. Draw a line between each picture and the correct Hebrew word, and another line between the Hebrew word and the correct transliteration (paying attention that there are inaccurate answers included here):

<i>Illustration</i>	<i>Hebrew Word</i>	<i>Transliteration</i>
	יָד	nāhār
	נָהָר	béged
	יָר	har
	בָּגֶד	léhem
	יָם	yām
	אֶרֶץ	nēr
	לֶחֶם	yād
	יָם	'éres

Level A, Unit 3

In this unit, our attention turned to the Hebrew vowels in general and to two vowel signs representing an “a” sound in particular: ◌ָ = ā, ◌ַ = a (or á in a stressed syllable specifically noted). The use of the letters ך-ר-ה as *matres lectionis* (mothers of reading) to indicate some of the vowels in the consonantal text was also explored and demonstrated.

- 1) Write the Hebrew words represented by the following transliterations in Hebrew script, paying attention to the differences between ◌ָ = ā and ◌ַ = a/á, and to the letter ך at the end of words:*

gā'al	גַּאֵל	nāḥāš	_____
qānāh	_____	māḥār	_____
'āhab	_____	ḥālāh	_____
ḥāṭā'	_____	zá'am	_____
nāga'	_____	'ābād	_____
šá'ar	_____	bā'	_____
zākār	_____	yārad	_____
bānāh	_____	māšā'	_____

2) Read the following Hebrew words aloud and transliterate them:*

שָׁמַע	šāma‘	עָלָה	_____
הָכֵם	_____	נָשַׁב	_____
יָדַע	_____	יָצָא	_____
רָב	_____	הָמַס	_____

3) The first column contains words with a missing letter in Hebrew, which should be filled in while remembering that the letters ה-ו-י can be used as *matres lectionis* to indicate vowels. The second column contains transliterations, and the third contains definitions. Draw lines between the word, its transliteration and its definition:

אֲנִי	bên	day
אֶשׁ	tôb	light
בְּנִי	'ôr	man/person/husband
גַּי	yôm	nation/people
טַב	'iš	(he) did/made
יָמֵם	'îr	good/pleasing
כִּי	'āsāh	city/town
עַל	gôy	that/because/when
עֵשׂ	kî	between

4) In the text below, locate ten instances of *matres lectionis* – that is, usage of ה-ו-י to indicate vowels – and write the words in the spaces provided, specifying the relevant letter. Remember that not every occurrence of these letters is an instance of *matres lectionis*, since they often function as full consonants:

מֵה־נְאוֹוֹ⁴ עַל־הַקְּרִים רַגְלֵי מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם מְבַשֵּׂר טוֹב

(Isaiah 52:7) מִשְׁמִיעַ יְשׁוּעָה אָמַר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ

Example:

נְאוֹוֹ - ו

Did You Know?

The words בָּשָׂר meaning “flesh” and מְבַשֵּׂר meaning “messenger of news” – especially good news as we see in the text above from Isaiah 52:7 – have much more in common than it might seem. They share the same Hebrew root ב-ש-ר and appear in another passage verses apart (Isaiah 40:6-11). We learn there that all flesh (בָּשָׂר) is destined to wither like the grass, but just a few verses later we encounter a messenger (מְבַשֵּׂר) bearing news to those very same human beings that rekindles the hope and joy in their hearts.

⁴ The status of the letter ׁ – which could seem to be a *mater lectionis* – will be dealt with later.

Level A, Unit 4

In the previous unit, a major focus was on vowel signs representing an “a” sound. In this unit, the focus expanded to include a review of other vowels in Hebrew: e-i-o-u. The use of the letters ה-ו-י as *matres lectionis* with these vowels was explained, and a distinction was made between ה which can serve as a *mater lectionis* only at the end of a word and ו-י which can serve in that capacity both at the end and in the middle of a word.

- 1) Each line contains words sharing the same vowel structure. In the list of transliterated words below, locate the correct word for filling in the blank and write it *in Hebrew script* – according to the example:*

יָלַד	עָצָם	בָּגַד	אָרֶז	כָּסָף
עָפָר	_____	בָּשָׂר	זָהָב	אָדָם
נָגַע	לָשַׁבַע	פָּתַח	_____	זָבַח
_____	כָּעַס	לָשַׁעַר	בַּעַל	טָעַם
לָשׁוֹן	טָהוֹר	קָדוֹשׁ	גָּדוֹל	_____
אָזָן	קָדָשׁ	_____	אָהֵל	חֲזָזָף
בָּחֹר	_____	גָּנוּב	בָּרוּךְ	סָגוּר
סָגַר	אָכַל	נָפַל	_____	לָמַד
_____	יָיִן	חֵיל	עֵינַיִן	זֵית
קָצִיר	אָסִיף	נָבִיא	תָּמִיד	_____

béged • zéra‘ • ná‘ar • bóqer • yāmîn • ’āsûr • kābôd • nāhār • báyit • hōlēk

2) Transliterate the following Hebrew words into Latin script, while paying attention to the presence or absence of *matres lectionis*:*

הַקִּיִּם	hēqîm	פָּה	_____
קָנָה	_____	יָמִין	_____
יּוֹשֵׁב	_____	מוֹל	_____
קָשָׁר	_____	עֹמֵד	_____
רָעָה	_____	עֵין	_____
גָּחָה	_____	חוּג	_____
קוּלִי	_____	יָרֵב	_____
בֵּיתוֹ	_____	בָּנוּ	_____

3) The list below contains words that include vowels having “o” or “u” sounds, either with or without a *mater lectionis*. Place each word in the correct column – according to the example:*

הוֹשֵׁב • אָכַל • שָׁב • רָחַץ • גּוֹי • יוֹמֵת • הֶמוֹן • קוֹדֵשׁ

“O” with M/L	“O” w/o M/L	“U” with M/L	“U” w/o M/L
_____	_____	הוֹשֵׁב	_____
_____	_____	_____	_____

4) The transliterated Hebrew words in the list below – all of which appear in this or previous chapters – can be grouped into pairs with similar meanings (including but not limited to synonyms). One member of each word pair is located on each line. In the second list below are word pairs with opposite or contrasting meanings. Write each pair in Hebrew on the same line – according to the examples:

nāhār • 'îš • ná'ar • zāhāb • šelem • 'āsāh • 'am • léhem

yéled • 'ādām • gôy • bārā' • bāsār • **yām** • 'éšem • késep

נְהָר / יָם _____ / _____ _____ / _____ _____ / _____	_____ / _____ _____ / _____ _____ / _____
--	---

min • bóqer • tōb • bēn • qātōn • šāmáyim • ḥóšek • 'āb

ra' • 'éreb • gādōl • 'ēm • 'éres • 'el • baṭ • 'ôr

מִן / אֵל _____ / _____ _____ / _____ _____ / _____	_____ / _____ _____ / _____ _____ / _____
--	---

Level A, Unit 5

This unit presented closely connected topics: syllable structures in Hebrew (open = ending with a vowel, closed = ending with a consonant), and two types of *dagesh* (weak, or strong – which **doubles** consonants). Properly dividing multiple-syllable words depends upon correctly identifying any *dagesh* in the consonants. Three categories of letters exist when it comes to *dagesh*: five letters that take none (א-ה-ה-ע-ר), the letters ב-ג-ד-כ-פ-ת that can take either strong *dagesh* or weak *dagesh* (the latter of which is unique to them), and all other letters that can take strong *dagesh* only. In the case of ב-ג-ד-כ-פ-ת distinguishing between strong and weak *dagesh* is possible by paying attention to the location of the letter within the syllable. Another subject introduced was the stress or emphasis of syllables – which in Hebrew usually falls on the last syllable (ultimate), but occasionally on the second-to-the-last syllable (penultimate).

- 1) Transliterate each word below, keeping the two syllables of each word on either side of the dividing line – according to the examples:*

דָּגַל	dē gəl	עָבַד	_____ _____
טָבַח	ṭab bāḥ	צָדִיק	_____ _____
קָדוֹשׁ	_____ _____	אָתָּה	_____ _____
יָגַד	_____ _____	דָּבָר	_____ _____
רָמוֹן	_____ _____	בִּינָה	_____ _____

2) Write the transliterated words in Hebrew script – according to the example. State whether each syllable is open (O) or closed (C), while remembering that syllables ending with a *mater lectionis* are considered open (that is, ה-ו-י when not used as consonants) and that doubled letters in the transliteration should be written with *dagesh*.*

'ay <i>yēh</i>	איה	C/O	<i>hē</i> <i>qîm</i>	_____	/
<i>bá</i> <i>yiṯ</i>	_____	/	<i>yab</i> <i>bîṯ</i>	_____	/
<i>yā</i> <i>peh</i>	_____	/	<i>ḥô</i> <i>māh</i>	_____	/
<i>hig</i> <i>gîd</i>	_____	/	' <i>él</i> <i>leh</i>	_____	/
<i>lā</i> <i>qah</i>	_____	/	<i>hā</i> <i>ṣēr</i>	_____	/
<i>ḥó</i> <i>ṣek</i>	_____	/	' <i>at</i> <i>tāh</i>	_____	/

3) Transliterate the words into Latin script and note whether the stress is ultimate (U) or penultimate (P). Translate them on the second line:

זָהָב	צָלָם	נָהָר	סִיּוּם
<i>z ā h ā b</i> (U)	_____ ()	_____ ()	_____ ()
<i>gold</i>	_____	_____	_____
מִים	נֶעַר	מְלָךְ	גָּדוֹל
_____ ()	_____ ()	_____ ()	_____ ()
_____	_____	_____	_____

4) Arrange the words from the following list into three columns – the first for words with a weak *dagesh* (single plosive consonant) only, the second for words with a strong *dagesh* (doubled consonant) only, and the third for words containing both types of *dagesh*:*

תגיד • עבדי • אמה • דמו • צדיק • דבר • כי • הנה • תמים • מבול • גבור • פלה

<i>Weak Dagesh</i>	<i>Strong Dagesh</i>	<i>Both Weak & Strong</i>
_____	_____	פלה
_____	_____	_____
_____	_____	_____
_____	_____	_____

Level A, Unit 6

This unit introduced the subjects of gender (masculine or feminine) and number (singular or plural) in nouns and adjectives. Nouns are nearly always either masculine or feminine, while adjectives adapt their form to match whichever noun they modify – meaning that they can appear in either gender, besides being singular or plural. No special suffix exists for the masculine singular form in Hebrew nouns and adjectives, but certain suffixes are generally identified with the feminine singular (*accented* הַ), masculine plural (ִים) and feminine plural (ות). **Irregular nouns** have singular or plural forms which differ from the ones expected for their gender, but any corresponding adjective (following the noun it modifies) will always remain consistent with the noun’s true gender and number.

- 1) Circle the correct adjective form for the noun in the right column, remembering that they must match in gender and number:

<i>Adj. (f.p.)</i>	<i>Adj. (m.p.)</i>	<i>Adj. (f.s.)</i>	<i>Adj. (m.s.)</i>	<i>Noun</i>
טובות	טובים	טובה	טוב	בָּתִּים
גְּדוּלוֹת	גְּדוּלִים	גְּדוּלָה	גְּדוּל	קוֹל
רְעוֹת	רְעִים	רְעָה	רַע	חַיֹּת
חֲכָמוֹת	חֲכָמִים	חֲכָמָה	חֲכָם	אִשָּׁה
תְּמִימוֹת	תְּמִימִים	תְּמִימָה	תְּמִים	יּוֹם
זְקֵנוֹת	זְקֵנִים	זְקֵנָה	זְקֵן	אֲנָשִׁים

2) **Circle** the correct combination of noun and adjective from the two options on each line, remembering that some nouns are irregular:*

מַלְכָּה רַעָה	מַלְכָּה רַע
עֵיר גְּדוּלָה	עֵיר גְּדוּל
מְקוֹמוֹת קְדוּשׁוֹת	מְקוֹמוֹת קְדוּשִׁים
אֲנָשִׁים חֲכָמוֹת	אֲנָשִׁים חֲכָמִים
תְּאֵנִים קְטַנּוֹת	תְּאֵנִים קְטַנִּים
שִׁדָּה טוֹבָה	שִׁדָּה טוֹב

3) Match the Hebrew phrases in the middle to the correct English translation on the right. On the far left, specify if the noun is MS (masculine singular), MP (masculine plural), FS (feminine singular) or FP (feminine plural):

MS	נַעַר קָטָן	a wise son / wise sons
_____	נְהָרוֹת גְּדוּלִים	a good name / good names
_____	בָּנִים חֲכָמִים	an old woman / old women
_____	אִשָּׁה זְקֵנָה	a small lad / small lads
_____	אֲבָנִים קְטַנּוֹת	a great river / great rivers
_____	שֵׁם טוֹב	a small stone / small stones

4) Translate the Hebrew phrases and identify the gender of the noun using the context of the phrase – according to the example:

דְּבָרִים טוֹבִים	<i>good things</i>	masculine
אֲבָנִים גְּדוֹלוֹת	_____	_____
אֲבוֹת זְקֵנִים	_____	_____
עֲדָה קָטָן	_____	_____
נָשִׁים חֲכָמוֹת	_____	_____
אֶרֶץ טוֹבָה	_____	_____

5) This verse includes a noun-adjective pair in **bold font** – with the noun’s singular form being יָד. What is its gender – masculine or feminine?

חֲזַקוּ יָדַיִם רַפּוֹת⁵ וּבְרַכְּבֵם כְּשִׁלּוֹת אֲמָצוּ (Isaiah 35:3)

Did You Know?

“Strengthening the hands” of someone is a Hebrew metaphor expressing the concept of encouragement – with the idea that discouraged and fearful people experience weak hands and wobbly knees (Isaiah 35:3). Jonathan went to strengthen David’s hand in God in hard times (1 Samuel 23:16), and Nehemiah breathed a prayer for strengthened hands when faced by those trying to weaken them during Jerusalem’s rebuilding (Neh. 6:9).

⁵ The adjective has the meaning of weak, and its masculine singular form is רַפָּה.

Level A, Unit 7

This unit presented the contrast between silent *shewa* and moving *shewa* (or vocal *shewa*), with the former closing syllables and the latter appearing after a consonant opening a syllable. Even though both are represented by the same graphic symbol, silent *shewa* signifies the absence of a vowel while moving *shewa* signifies a very short [ĕ] vowel. Silent *shewa* is found at the end of words, at the end of accented syllables and after short vowels if the following consonant is not doubled by strong *dagesh*. The Hebrew syllable opens with a consonant followed by a vowel, while silent *shewa* has the value of zero as regarding vowels. Silent *shewa* therefore cannot logically appear under an opening consonant since the latter needs a vowel so as to form a syllable. By the same logic, moving *shewa* is found under the first consonant of a word, as the second of two consecutive *shewas*, and under a consonant doubled by strong *dagesh* – which appears at the close of one syllable, yet also serves to open the next syllable.

1) Translate the following phrases – according to the example:

תְּאֲנִים רְעוֹת מְאֹד

very bad figs

אִישׁ חָכֵם וְאִשָּׁה חֲכָמָה

בֵּית בְּתוּף עֵיר

מְלֶדֶת זָקֵן מְאֹד וְנֶעֱרָ קָטָן

אֶרֶץ וְשָׁמַיִם

עֵץ גָּדוֹל בְּתוּף גֵּן

2) Transliterate the following Hebrew words into Latin script, using the symbol ə for moving *shewa* and no symbol for silent *shewa* (syllables in bold font are marked for less-obvious penultimate stress):*

מִשְׁכָּן	<i>miškān</i>	יְפֹלוּ	_____
נִקְבָה	_____	טָמְאוּ	_____
וְתִשְׁמַע	_____	תִּשְׁלַחְנָה	_____
וַיִּכְנֹו	_____	מִשְׁפָּט	_____
יְלַמְדוּ	_____	תִּשְׁמְרוּ	_____

3) These words contain either silent *shewa* or moving *shewa*, or both. Sort and write them in the appropriate column – according to the example:*

וַיִּמְצְאוּ • מְלוּכָה • מְזֻבְחוֹת • מִצְרַיִם • נְחֹשֶׁת • הַתְּהַלֵּךְ
 יִשְׁפִּילוּ • וְעַבְדֵי • מְלַחֲמָה • הַתְּקַדְּשׁוּ • שְׂמֹנֶה • הַנְּעָרִים

<i>Silent Shewa</i>	<i>Moving Shewa</i>	<i>Both Shewas</i>
הַתְּהַלֵּךְ	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

- 4) In the following verses, **circle** the words containing a moving shewa (some words may contain both types):*

(Genesis 12:1) וַיֹּאמֶר ... אֶל-אַבְרָם לְךָ-לְךָ מֵאֲרָצְךָ

(Genesis 12:6) וַיַּעֲבֹר אַבְרָם בְּאֲרָץ עַד מְקוֹם שְׂכָם

(Genesis 12:19) וַעֲתָה הִנֵּה אֲשַׁתְּךָ קַח וְלֵךְ

- 5) In the following verses, **circle** the words containing a silent shewa (some words may contain both types):*

(Genesis 12:1) וַיֹּאמֶר ... אֶל-אַבְרָם לְךָ-לְךָ מֵאֲרָצְךָ

(Genesis 12:9) וַיֵּסַע אַבְרָם הַלֹּךְ וְנֹסֵעַ הַנִּגְבָּה

(Genesis 12:12) וְהָיָה כִּי-יֵרְאוּ אֶתְךָ הַמִּצְרִים



Level A, Unit 8

This unit introduced two fundamental building blocks of Hebrew nouns: the root ('*shoresh* ') and the word pattern ('*mishqal*'). Words typically are derived from a root composed of three consonants called "radicals", though some roots seem to have two or four. Each root generally carries a basic semantic range of meaning, and placing its radicals in word patterns usually produces words with shades of meaning within that range. Every word pattern has its own characteristic set of vowels added to the radical consonants, and they are often accompanied by ה-ו-י as *matres lectionis*. Some patterns also have strong *dagesh* in one of the radicals. In a number of patterns, certain additional letters serve as prefixes or suffixes – among them ה-מ-ת. Knowing the basic meaning of a root gives an advantage when finding it in an unfamiliar word, and grasping the rules of word pattern formation can help not only in recognizing its radical consonants but also in identifying the shade of meaning held by the specific word form.

1) Translate the phrases and short sentences – according to the example:

בֹּקֶר אוֹ לַיְלָה

morning or night

בְּנֵה מִגְדָּל וְחֹמָה

מִלְאָךְ מִצָּא אִישׁ צְדִיק

דֹּר רַע מְאֹד

דָּג גָּדוֹל מְאֹד בְּתוֹךְ יָם

2) Identify the three radical consonants (root letters) of each word:*

חִכְמָה	ת ב מ	קנאה	_____
תְּמָרוֹק	_____	מְרַכֶּה	_____
מִגְדָּל	_____	סְלִיחָה	_____
אֲבִיר	_____	עוֹלָם	_____
נְשֻׁמוּעָה	_____	מֵאֲכָל	_____

3) Match the Hebrew words on the left with their patterns on the right and then complete the transliteration – according to the example:*

אוֹיֵב	_____	_ e _ û _ ā h / _____
מְרַכֶּה	_____	_ ô _ ē _ / ' ô y ē b
גְּבוּרָה	_____	_ ā _ ā _ / _____
נְבִיא	_____	m e _ _ ā _ ā h / _____
חִזְק	_____	m i _ _ ā _ / _____
טָבַח	_____	_ a _ _ ā _ / _____
צָדִיק	_____	t a _ _ û _ / _____
מִשְׁקָל	_____	_ ā _ î _ / _____
תְּגִמּוּל	_____	m a _ _ ē _ / _____
מִסְגֵּר	_____	_ a _ _ î _ / _____

4) Sort the words into four different columns, dividing them by root and noting the root in the top line – according to the example:*

פָּקַד • עָמַד • שָׁמַע • מִקְדָּשׁ • שָׁמוּעָה • מְשַׁמַּעַת
 מִשְׁמָעָה • קְדוּשָׁה • מְעַמְד • קְדוּשׁ • מִפְקֵד • מְשַׁמַּעַת

פ	ק	ד	
פָּקַד			

5) A particular Hebrew root appears more than one time in the following verse – that is, in at least two words that can be derived from the same root. Try to guess which root it is by searching for the derived words:

וְנָתַתִּי אוֹתָם שְׁמֵרֵי מִשְׁמֶרֶת הַבַּיִת לְכָל עֹבְדָתוֹ וְלְכָל אֲשֶׁר יַעֲשֶׂה בּוֹ

(Ezekiel 44:14)

Level A, Unit 9

This unit presented the remaining vowels needed to complete the entire set of vowels in Hebrew: a short [o] called *qamats-qatan*, and three so-called “reduced vowels” that often appear with guttural letters.

Distinguishing between *qamats-qatan* and regular *qamats* can be challenging, since the symbol ◌ֻ represents both despite their differing pronunciation. However, *qamats-qatan* [o] appears in closed, unaccented syllables only – while long *qamats* [ā] appears in all other cases.

Unlike *qamats-qatan* and regular *qamats*, reduced vowels are pronounced basically the same as their corresponding short vowels, and are formed by attaching *shewa* to the right: ◌ֻ, ◌ֿ, ◌ֿ. Also called “semi” or “*ḥatáf*” vowels, they are especially common under the guttural letters ע-ה-ה-א in places that either type of *shewa* might have normally appeared. The pronunciation of these consonants in the throat makes their combination with *shewa* alone more difficult. Reduced vowels also occasionally appear with other letters.

- 1) Decide whether the *qamats* in each word is *qamats-qatan* (**q**) or regular *qamats* (**g** = *gadol*), paying attention to accented syllables in bold:*

<p>רָהֲבוּ q</p> <p>טָפָח _____</p> <p>אֲזָנוֹ _____</p> <p>שָׁכַבְהָ _____</p>	<p>קָדְשִׁי _____</p> <p>גְּפָרִית _____</p> <p>הַמְלִיךְ _____</p> <p>שָׁכַב _____</p>	<p>תָּשׁוּב _____</p> <p>(2nd <i>qamats</i>) וּתָשׁוּב _____</p> <p>(1st <i>qamats</i>) אֲמַנְנָם _____</p> <p>(both) אָדָם _____</p>
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2) Match each word on the left with the word on the right sharing the same pattern, while taking reduced vowels into consideration:*

זַרְעָה	↘	מְקַרֵּב
עֲבוּדָה		מְלַאֵךְ
הַבָּלִים		אַרְצָה
מְחַזֵּק		בְּהֵמָה
מֵאֲכָל		יְרֻשָּׁה
חֲזִיר		קְבָרִים
אַחֲזָה		בְּשׂוֹרָה
אַבְדָּה		כְּפִיר

3) Transliterate the following Hebrew words in Latin script while paying attention to reduced vowels and *qamats* – according to the example:*

אֲשֶׁר	<i>'ăšer</i>	אֲמַת	_____
הַגֵּלָה	_____	מֵעֶרֶב	_____
אֹיִל	_____	נִחְלָה	_____
אֲנִיָּה	_____	מִהַלָּךְ	_____

4) Sort the following words according to semantic category, write them in separate columns and translate them – according to the example:

בְּהֵמָה • מַיִם • יוֹנָה • אֲדָמָה • עֵץ • גֶּן

דָּג • נְחֹשׁ • זֶרַע • עֶפֶר • זֵית • אֶבֶן

<i>Plants (incl. Places)</i>		<i>Animals</i>		<i>Elements</i>	
<i>Word</i>	<i>Definition</i>	<i>Word</i>	<i>Definition</i>	<i>Word</i>	<i>Definition</i>
גֶּן	<u>garden</u>	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

Did You Know?

When used in the context of a city gate, the Hebrew word שַׁעַר (šá‘ar) has far more meaning than simply a door-like entrance in a city wall. The gate structure was at least as deep as the city walls were thick, and contained an area wide enough to serve not only as a passage for coming and going but also as a forum for trading, meeting and people-watching (2 Kings 7:1; Prov. 31:23; Gen. 19:1). The gate also served the city elders as the place of deliberation and judgment (Prov. 22:22; Deut. 25:7; Ruth 4:11), and represented the strength of the city. God gave Abraham a promise that his seed would possess the gates of his enemies (Gen. 22:17) – signifying total victory over the power of even the fiercest foes.



Level A, Unit 10

While Hebrew has no indefinite article ('a' or 'an'), it does have a definite article – which is attached to the word it makes definite, unlike many languages in which the article stands alone as a separate word. The regular form is הַ – the letter ה, the vowel *patah* [a], and strong *dagesh* in the first consonant of the word – as in הַמֶּלֶךְ (the king). When the first consonant of the word also receives *shewa*, this can lead to the omission of the strong *dagesh* – as in הַיְלָדִים (the children). This phenomenon is particularly common with the letters י, מ and ל. When attached to a word opening with the letters ב, ג, ד, כ, פ, ת, the *dagesh* is strong and not weak: הַדְּבָר.

Nouns and their corresponding adjectives in Hebrew agree not only in gender and number (as was already taught), but agree in definiteness also. For example, מְקוֹם קָדוֹשׁ means “[a] holy place” while הַמְּקוֹם הַקָּדוֹשׁ means “the holy place” – with the definite article attached to both words.

1) Circle the correct translation, while paying attention to definiteness:

אֶל מְקוֹם אֲחֵר	to another place	to the other place
מִשְׁפָּטִים צְדִיקִים	just judgments	the just judgments
הַבַּיִת הַגָּדוֹל	[a] great/big house	the great/big house
עַל אֲדָמָה טְמֵאָה	upon [an] unclean land	upon the unclean land
נַעֲרָה יְפָה	[a] beautiful maiden	the beautiful maiden
הַתְּאֵנִים הַטּוֹבוֹת	good figs	the good figs
אֲבָנִים אֲחֵרוֹת	other stones	the other stones

2) Add the definite article to each of the following words:

מִשְׁכָּן	הַמִּשְׁכָּן	זֵית	_____
טָמֵא	_____	דוֹר	_____
פָּה	_____	יוֹנָה	_____
שֶׁעַר	_____	כּוֹכֵב	_____
לֵב	_____	נֶפֶשׁ	_____

3) Translate the following phrases from Hebrew into English:

אֶל עַם אֲחֵר	<u>to another people/nation</u>
הַמֶּלֶךְ הַגָּדוֹל	_____
בְּגָדִים אֲחֵרִים	_____
חַיּוֹת קְטַנּוֹת	_____
בַּאֲמֵן הַשְּׁמַיִם	_____
הַבְּהֵמָה הַטְּהוֹרָה	_____
אֶל הַדֶּרֶךְ הַטּוֹבָה	_____
זְכָר תָּמִים	_____
אֲנָשִׁים רְשָׁעִים וְאִישׁ צַדִּיק	_____
קוֹל מִן־הַשָּׁמַיִם	_____

- 4) Circle the adjective that agrees with the preceding noun in number, gender, and definiteness – according to the example:

הַטְּמֵאָה	טְּמֵאָה	הַטְּמֵאָה	טְּמֵאָה	חַיָּה
גְּדוּלִים	גְּדוּל	הַגְּדוּלִים	הַגְּדוּל	הַמְּגֻדָּל
הַטְּהוֹרוֹת	טְהוֹרוֹת	הַטְּהוֹרִים	טְהוֹרִים	בְּהֵמוֹת
הַקְּטָן	הַקְּטָנִים	קְטָנִים	הַקְּטָנוֹת	הַנְּעָרִים
יָשָׁר	יִשְׁרָה	הַיִּשְׁרָה	הַיָּשָׁר	הַדְּרֹךְ
הַטוֹב	טוֹב	הַטוֹבָה	טוֹבָה	שָׂדֵה
צַדִּיק	צַדִּיקִים	הַצַּדִּיק	הַצַּדִּיקִים	אֲנָשִׁים
הַיָּפֶה	יָפֶה	הַיָּפוֹת	יָפוֹת	הַכְּנוֹת

- 5) In the empty space in the following verse, fill in the correct form of the adjective for the noun in bold – while choosing from the options below:

...וַתִּתֵּן לָהֶם מִשְׁפָּטִים _____ וְתוֹרוֹת אֱמֶת חֲקִים וּמִצְוֹת

(Nehemiah 9:13) טוֹבִים

יָשָׁר • הַיָּשָׁר • יִשְׁרָה • הַיִּשְׁרָה • יִשְׁרִים • הַיִּשְׁרִים • יִשְׁרוֹת • הַיִּשְׁרוֹת

Level A, Unit 11

The previous unit introduced the regular form of the definite article: הַ. This unit presented exceptions to this rule when the article is attached to a word beginning with the guttural letters א-ה-ה-ע or with ר. On the one hand, the article includes strong doubling *dagesh* in the following consonant; on the other hand, it may be phonetically difficult to pronounce a doubled guttural. This situation leads to the omission of the strong *dagesh*, and often to “compensatory lengthening” in the vowel of the article. One of three forms typically appear before the guttural letters: הָ before א-ע-ר; הֵ before ה-ה (that is, without *dagesh* but also without “compensatory lengthening”); but הֶ before ע-ה-ה pointed with an unaccented *qamats*.

This unit also introduced three prepositions that consist of only one letter: ל, ב, כ. Like the definite article ה, they are attached to the following word. They usually take *shewa* when prefixed to words without the definite article: בְּמִקוֹם. When the word includes the definite article, the ה itself is omitted – but its accompanying vowel and *dagesh* (if not omitted due to a guttural) are retained with the preposition: בְּמִקוֹם, בְּעֵץ (with a guttural).

1) Circle the correct Hebrew form for the English translation:

in the evening	בְּעָרַב	בְּעָרַב		to the tree	לְעֵץ	לְעֵץ
like a man	כְּאִישׁ	כְּאִישׁ		in the field	בְּשָׂדֵה	בְּשָׂדֵה
in a way	בְּדֶרֶךְ	בְּדֶרֶךְ		like an olive	כְּזֵית	כְּזֵית
to the dust	לְעָפָר	לְעָפָר		as a sword	כְּחֶרֶב	כְּחֶרֶב

2) Add the definite article to each of the following words, while paying attention to accented syllables specifically marked in bold:

עֵץ	הָעֵץ	אִישׁ	_____
תָּרַב	_____	עַמִּים	_____
רֵאשׁוֹן	_____	אָדָם	_____
הוּא	_____	הָרִים	_____
עֵבֶן	_____	רָשָׁע	_____
אָבֶן	_____	תְּחָם	_____

3) Translate the following phrases from Hebrew to English, while paying attention to the presence or absence of definiteness:

לְעִיר גְּדוּלָה	<i>to a great city</i>
הוּא בָּא פֶּעַן	_____
בְּמָקוֹם הַקְּדוֹשׁ	_____
כֶּסֶף כְּעֶפֶר	_____
לְאִישׁ הַהוּא	_____
בְּבַיִת הַזֶּה	_____
שְׁלוֹם (peace) כְּנֶהֱרָה	_____
בְּדֶרֶךְ יִשְׂרָאֵל	_____
לְגוֹי גְּדוֹל	_____

4) Add the definite article and the appropriate preposition (found in the far right column) to the following phrases – according to the example:

בְּבִהְמָה הַטְּמֵאָה	בְּהֵמָה טְמֵאָה	ב
_____	עִיר קְטָנָה	ל
_____	מִים חַיִּים	ב
_____	יָמִים רֵאשׁוֹנִים	כ
_____	נָשִׁים חֲכָמוֹת	ל
_____	דָּבָר גָּדוֹל	כ

5) Find and **circle** the word that does NOT belong to the semantic field of morality, righteousness and ritual purity (including opposite concepts):

קדוש	טהור	יָשָׁר	רע	צדיק	רָשָׁע
מְשֻׁפָּט	עוֹן	תְּמִים	כּוֹכֵב	טָמֵא	טוב



Level A, Unit 12

This unit presented the subject of “construct chains” in Hebrew – the combination of two (or more) nouns in which the first expresses the central idea and the second describes and modifies the first. For example, the phrase עץ פרי contains first the central noun עץ meaning “tree” and then the noun פרי meaning “fruit” and describing the tree type. This phrase can be translated as either “tree of fruit” or “fruit tree” – though “tree of fruit” is closer to the Hebrew word order, with the meaning “of” implied in the structure. The descriptive relationship between the nouns can be one of possession, place, time, quality, material, purpose or use.

In all construct chains – which can contain more than two nouns – the central noun appears first followed by the modifying noun(s). There are two potential indicators that a series of nouns might be in a construct chain: **A)** a *maqaf* line [-] between the nouns, making them function as one unit, with only one syllable in the chain receiving stress; **B)** the presence of the “construct form” of a noun – instead of its standard “absolute form” – with vowel changes being the result of the stress moving to the final noun in the chain (which remains in its absolute state). Common changes can include:

1. a long [ā] changing to a short [a] in a final closed syllable: יָד ← יֵד.
2. the long vowels [ā] and [ē] changing to *shewa* when unstressed, or to a reduced vowel under a guttural: עוֹן ← עוֹן; מְקוֹם ← מְקוֹם.
3. a long [ē] occasionally changing to a short [a] in a final closed syllable: יָקָן ← יֵקָן. Note that two vowel changes occur in this word.
4. the feminine singular noun ending [āh] changing to [at̪]: תִּיהָ ← תִּית.

1) **Circle** the correct translation for each Hebrew construct chain:

חֶרֶב אִישׁ	a sword of a man	a man of [the] sword
דְּבַר חִכְמָה	wisdom of a word	a word of wisdom
אָרֶץ לֶחֶם	a land of bread	bread of a land
אֹר נֵר	light of a candle	a candle of light
חִכְמַת אָדָם	wisdom of [a] man	a man of wisdom
לֵב בְּשָׂר	a heart of flesh	flesh of a heart
עֵץ חַיִּים	life of a tree	a tree of life
כּוֹכַב אוֹר	a star of light	light of a star

2) Translate the following Hebrew phrases which may contain construct chains and/or prepositions – according to the example:

(Exod. 35:22) כָּל-כֵּלֵי זָהָב	<u>each/every vessel of gold</u>
(2 Chr. 27:2) אֱלֹהֵי-כָל הָאָרֶץ	_____
(Gen. 6:13) קִץ כָּל-בָּשָׂר	_____
(Neh. 8:4) עַל-מַגְדָּל-עֵץ	_____
(Isa. 2:15) וְעַל כָּל-חֹמָה	_____
(Gen. 31:33) בְּאֵהָל יַעֲקֹב	_____
(Ezek. 31:8) כָּל-עֵץ בְּגִן-אֱלֹהִים	_____
(2 Chr. 28:5) בְּיַד-מֶלֶךְ יִשְׂרָאֵל	_____

3) Review the numbered rules for the formation of construct forms in the introductory paragraphs. Then match the absolute forms on the left with the construct forms in the middle, and write the rule number that applies – while remembering that more than one rule may be relevant:

דָּבָר	חֶסֶר	_____
שָׁנָה	חֹמֶת	_____
עָנָן	דָּבָר	<u>1 and 2</u>
חֶסֶר ('lacking')	לְשֹׁנָה	_____
צָבָא	מִגְדָּל	_____
חֹמֶה	נֶהָר	_____
נֶהָר	עָנָן	_____
מִגְדָּל	צָבָא	_____

4) Using the words in the list below, fill in the blank spaces in the verse while also forming two construct chains – all in the correct order according to the translations provided beneath each space:

וְהָשִׁיב _____ עַל-בְּנֵי־ _____ עַל-אֲבוֹתָם
 ([the] heart of fathers) (and [the] heart of sons)

פֶּן-אֲבוֹא וְהִפִּיתִי אֶת-הָאָרֶץ חָרֵם (Malachi 3:24)

בְּנֵים • וְלֵב • אֲבוֹת • לֵב-

Did You Know?

The Hebrew word אֹהֶל is used to refer to a number of concepts including a physical tent, the tent of meeting in the time of Moses, a “house” in a figure of speech, and even as representative for those who dwell inside. One metaphor, however, pushes the very boundaries of space. Isaiah describes the heavens as an אֹהֶל spread out by God himself (Isa. 40:22) and David writes that they have been spread out as an אֹהֶל for the sun (Psalm 19:4/5). All this gives fresh meaning to the expression “the canopy of the stars” and inspires the imagination to wander the next time a cloudless night sky reveals the wonder of the galaxies spread as far as the eye can see.



Level A, Unit 13

In this unit, the subject of noun construct chains – which was introduced in the previous unit – was explored further, with special emphasis on plural nouns in their construct state. As was explained in Unit A6, there are two typical plural noun endings: masculine (יםִי) and feminine (ותִי).⁶ Plural nouns followed by another noun in construct chains often differ from their absolute state, leading to one more point on the list of common changes:

5. the regular masculine plural ending [îm] changing to [ê]: בְּתָיִם ← בְּתָיִי.

The feminine plural ending [ôt] itself remains the same, but vowel changes in the rest of the word can occur – including changes not found in the previous list – and the syllable division can even be altered: צְבָאוֹת ← צְבָאוֹת. Similar internal changes are frequent in other nouns in construct states.

1) Circle the correct translation for each Hebrew construct chain:

דְּרָכֵי־אִישׁ	ways of a man	a man of ways
מְלְכֵי עַמִּים	nations of kings	kings of nations
אֲהָלֵי אַנְשִׁים	people of tents	tents of people
אֲרָצַי הַרִים	mountains of a land	a land of mountains
אֲרָצוֹת גּוֹיִם	nations of lands	lands of nations
אֲנָשֵׁי צְבָא	men of warfare	an army of men

⁶ It is crucial to remember that some irregular nouns take the masculine ending although they are feminine, and vice versa. This irregularity generally remains consistent in the construct state.

2) Match the singular forms on the left with the plural absolute forms in the middle and the plural construct forms on the right, keeping in mind that vowel changes can occur and that some nouns are irregular:

בָּגֵד	אַרְצוֹת	נָשִׁי
אַרְצֵי	מְלָכִים	בְּגָדֵי
אֱהָל	נָשִׁים	מְלָכֵי
נְעָרָה	בְּגָדִים	נְעָרוֹת
אִשָּׁה	בָּנוֹת	מְלֹאכֵי
מְלֹאָדָי	נְעָרוֹת	דְּרָכֵי
בַּת	אֱהָלִים	בָּנוֹת
מְלָדָי	דְּרָכִים	אַרְצוֹת
דְּרָדָי	מְלֹאכִים	אֱהָלֵי

3) Find and circle two verbs that do NOT belong to the semantic field of physical movement (including the transport of inanimate objects):

הִלָּךְ	הִזָּה	עָלָה	בָּא	שָׁלַח
לָקַח	יָצָא	יָרַד	צָנָה	הִבִּיא

4) Translate the following phrases from Hebrew to English, while paying attention to construct chains, prepositions and new vocabulary:

(Jer. 52:14) כָּל-חֲמוֹת יְרוּשָׁלַם

all the walls of Jerusalem

(1 Kings 8:11) מִפְּנֵי הָעֵנָן

(2 Sam. 21:9) בַּהָר לִפְנֵי יְהוָה

(2 S 19:2/3) כִּי-שָׁמַע הָעָם כִּי־הוּא

(1 Kings 22:13) וְהַמְּלָאךָ אֲשֶׁר-הָלַךְ

(Ruth 4:11) כָּל-הָעָם אֲשֶׁר-בְּשַׁעַר

(Malachi 1:11) וּמִנְחָה טְהוֹרָה

(2 Chron. 23:5) בְּחִצְרוֹת בַּיִת יְהוָה

(Exod. 12:41) כָּל-צְבָאוֹת יְהוָה

(Gen. 23:12) לִפְנֵי עַם הָאָרֶץ

Level A, Unit 14

This unit presented the complete list of independent personal pronouns:

<i>Person</i>	<i>Singular Forms</i>		<i>Plural Forms</i>	
1st	I (c.s.)	אֲנִי, אֲנֹכִי	we (c.p.)	אֲנַחְנוּ
2nd	you (m.s.)	אַתָּה	you (m.p.)	אַתֶּם
	you (f.s.)	אַתְּ	you (f.p.)	אַתֶּנּוּ, אַתְּנֶה
3rd	he, it (m.s.)	הוא	they (m.p.)	הֵם, הֵמָּה
	she, it (f.s.)	היא, הוּא	they (f.p.)	הֵנּוּ

These are the abbreviations: 1cs, 1cp, 2ms, 2fs, 2mp, 2fp, 3ms, 3fs, 3mp, 3fp. Some pronouns appear with two alternative forms, for instance: אֲנִי, אֲנֹכִי. There is no difference in meaning between such forms, and often one simply appears more in part of the text – as with הוּא instead of היא in the Torah (Pentateuch). While the first person is common and not gender-specific, the second and third person have both masculine and feminine forms for singular and plural (you s., you p., they). Typically the masculine is used unless all members of the group are feminine. The following forms have penultimate stress on the second-to last syllable: אֲנַחְנוּ, אַתְּנֶה, הֵמָּה, הֵנּוּ.

1) Match between forms on the top and bottom lines identical in person (1st, 2nd or 3rd) and number (singular or plural), *but differing in gender*:

הוא	אַתֶּם	אַתָּה	הֵנּוּ
אַתְּ	היא, הוּא	הֵם, הֵמָּה	אַתֶּנּוּ, אַתְּנֶה

2) Circle the correct translation for each Hebrew phrase while paying attention to the person, gender and number of independent pronouns:

כִּי־גָדוֹל אַתָּה	for he <i>is</i> great	for you <i>are</i> great
טוֹבוֹת הֵנָּה	they (f.p.) <i>are</i> good	you (f.p.) <i>are</i> good
זְקֵנוֹת אַתְּמָנָה	you (m.s.) <i>are</i> old	you (f.p.) <i>are</i> old
גַּם־הִיא	also/even she	also/even he
חֲכָמִים הֵמָּה	they (f.p.) <i>are</i> wise	they (m.p.) <i>are</i> wise
יָפָה אַתְּ	you (m.s.) <i>are</i> beautiful	you (f.s.) <i>are</i> beautiful
הוּא־יֹשֵׁב בְּהָר	he dwells in the mount	she dwells in the mount
צַדִּיק אַתָּה	you (m.s.) <i>are</i> just	he <i>is</i> just

3) In the following verses, fill in the correct independent pronoun from the options provided – according to the specifications for the pronoun:

- (Ezek. 23:45) _____ וְאֲנָשִׁים צַדִּיקִים
 - אַתָּם / הֵמָּה / הֵנָּה (3rd person, masculine, plural)
- (Gen. 12:14) וַיִּרְאוּ... אֶת־הָאִשָּׁה כִּי־יָפָה מְאֹד _____
 - אַתְּ / הִיא / הוּא (3rd person, feminine, singular)
- הֵנָּה _____ יוֹשֵׁב בְּבַיִת הָאֲרָזִים (1 Chron. 17:1)
 - אֲנֹכִי / אֲנַחְנוּ / אַתָּה (1st person, common, singular)
- וְ _____ קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל (Psa. 22:3/4)
 - אַתָּם / אַתָּה / הוּא (2nd person, masculine, singular)

4) Match the Hebrew phrases to their English translations:

(Gen. 47:26) עַל־אֲדָמַת מִצְרַיִם	who <i>is</i> with the flock
(Gen. 19:15) בְּעֵזֶן הָעִיר	captains in the army
(Jer. 2:6) וְלֹא־יָשַׁב אָדָם שָׁם	beside gates
(1 Sam. 16:19) אֲשֶׁר בַּצָּאֵן	in the sin of the city
(Prov. 8:3) לְיַד־שַׁעְרִים	upon the land of Egypt
(Gen. 43:8) גַּם־אֲנִי־חָנּוּ גַם־אֶתָּה	and no man dwelled there
(Job 42:11) אֲשֶׁר־הִבִּיא יְהוָה	to each male among the priests
(2 Chr. 31:19) לְכָל־זָכָר בַּכְּהֹנִים	and if to a city
(1 Chr. 12:21/22) שָׂרִים בַּצָּבָא	also we, also you
(2 Sam. 17:13) וְאִם־אֶל־עִיר	which the LORD brought

5) Translate the following phrases from Hebrew into English:

(Lev. 4:16) וְהִבִּיא הַכֹּהֵן	<u>and the priest brought</u>
(2 Chr. 28:10) וַעֲתָה בְנֵי־יְהוּדָה	_____
(Josh. 18:6) פֹּה לְפָנַי יְהוָה	_____
(Jer. 23:18) כִּי מִי עֹמֵד	_____
(Psa. 119:23) גַּם יִשְׁכּוּ שָׂרִים	_____
(Gen. 42:32) אֲנַחְנוּ אַחִים	_____

Level A, Unit 15

The previous unit introduced independent personal pronouns which stand alone, while this unit introduced the pronouns when they are attached to nouns and prepositions. They usually have a possessive sense with a noun (i.e. ‘my’), and an objective sense with a preposition (i.e. ‘to me’). They appear below to the left of the corresponding independent pronouns:

<i>Person</i>	<i>Singular Pronouns</i>		<i>Plural Pronouns</i>	
<i>1st</i>	ִי	[1cs] אָנֹכִי, אַנְכִי	נוֹ / נוֹי	[1cp] אֲנַחְנוּ
<i>2nd</i>	ְךָ	[2ms] אַתָּה	כֶּם	[2mp] אַתֶּם
	ְךָ	[2fs] אַתְּ	כֶּן	[2fp] אַתֶּנּוּ, אַתְּנָה
<i>3rd</i>	ֵה / וֵה	[3ms] הוּא	ֵם	[3mp] הֵמָּה, הֵם
	ֵהָ	[3fs] הִיא, הִוא	ֵן	[3fp] הֵנָּה

These pronominal suffixes are specific to singular nouns and certain prepositions (plural noun suffixes will be taught later). Many resemble their corresponding pronouns, although the 2nd person forms substitute the letter כ/ך for the letter ה. The 3ms suffix has two alternate forms, but ו is predominant. The dot in the 3fs suffix הֵּ is called *mappiq*, and is not *dagesh* since הֵּ is a guttural; rather, it specifies a consonantal and pronounced [h].⁷ All first person forms are common and not gender-specific. The 1cp form נוֹי has a penultimate accent. With rare exceptions, the above forms in all classes attach to the noun’s construct state if it differs from the absolute state – including those with a typical feminine ending: תּוֹרָה ← תּוֹרָתִי.

⁷ This הֵּ is commonly read with a “breathy” pronunciation emphasizing it as a consonantal “h”.

1) Match the nouns on the left to the pronouns on the right that indicate the person to which each noun belongs:

אִמְכֶן		אֲתֶם
קִדְשֵׁךָ		אֲנִי
נַפְשִׁי		הִיא
עַמֶּךָ		אֲנִי
יָדְנוּ		אֲתֶנָּה
בְּרִיתוֹ		הִנֵּה
לְבַבְכֶם		הֵם
מִשְׁפָּטָן		אֵת
מִנְחֹתֶם		הוּא
רֵאשָׁה		אֲתָה

2) In the following phrases, identify the pronominal suffixes attached to the words in **bold font** – by using the table on the previous page, and the abbreviations *1cs*, *1cp*, *2ms*, *2fs*, *2mp*, *2fp*, *3ms*, *3fs*, *3mp*, *3fp*:

(Isa. 40:6) וְכָל־חֲסָדוֹ	<i>3ms</i>	(Num. 5:19) תַּחַת אִישׁוֹךְ	_____
(Josh. 1:3) פָּרִי־גִלְכָם	_____	(Ps. 119:142) וְתוֹרַתְךָ אֲמַת	_____
(Ps. 135:12) וְנָתַן אֲרָצָם	_____	(2 Kings 4:27) כִּי־נִפְשָׁהּ	_____
(Prov. 28:9) גַּם־תִּפְלְתוּ	_____	(Isa. 64:6/7) בְּיַד־עֲוֹנֵינוּ	_____
(Isa. 54:10) וּבְרִית שְׁלוֹמִי	_____	(Lam. 2:10) לְאַרְצָן רֵאשׁוֹן	_____

3) Fill in the blank spaces in these verses by choosing the correct words from the list below – according to the pronominal suffix specifications:

(1 Kings 2:4) וּבְכָל־נַפְשָׁם (3mp) _____ בָּאֵמֶת בְּכָל־

(Gen. 47:19) וַנְּהִיגָה אֲנַחְנוּ (1cp) _____ עֲבָדִים

(Gen. 3:15) (3fs) _____ וּבִין זֶרְעָהּ וּבִין

(Jonah 2:7/8) (2ms) _____ תִּפְלְתִי אֶל־הַיָּם

(Psa. 81:11/12) (1cs) _____ וְלֹא־שָׁמַע

וְאֲדַמְתָּנוּ	זֶרְעָהּ	עַמִּי	לְבָבָם	קָדְשָׁהּ
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4) Translate the following phrases from Hebrew into English:

(Gen. 45:1) וְלֹא־עָמַד אִישׁ אִתּוֹ _____ and no man stood with him

(Exod. 18:21) שְׂרֵי אֲלֵפִים שְׂרֵי מֵאוֹת _____

(1 Ki. 5:7/21) אֲשֶׁר נָתַן לְדָוִד בֶּן חָכָם _____

(Job 29:20) וְקִשְׁתִּי בְיָדִי _____

(Deut. 6:14) אַחֲרֵי אֱלֹהִים אַחֲרֵים _____

(Num. 3:12) תַּחַת כָּל־בְּכוֹר _____

(Josh. 11:18) אֶת־כָּל־הַמְּלָכִים הָאֵלֶּה _____

Did You Know?

Some Hebrew words such as “hallelujah” and “amen” have been adopted by countless languages around the world. The title “Adonai” (‘my lord’ – used for God) is yet another word that is understood without translation by many who do not speak Hebrew. While this specific grammatical form of the word has not yet been taught, it is based on the Hebrew noun אֲדֹנָי – usually rendered as “lord” or “master” in translation. The use of אֲדֹנָי can indicate overall authority over a particular sphere – above and beyond passive legal ownership. The construct chain אֲדֹנָי כָּל-הָאָרֶץ (‘the lord of all the earth’) appears six times in the biblical text (Joshua 3:11, 13; Micah 4:13; Zechariah 4:14; 6:5; Psalms 97:5). In these verses, the use of this title emphasizes God’s active authority in the events taking place on earth.



Level A, Unit 16

In previous units, noun construct chains were taught while focusing on indefinite chains (A12): עֵץ פְּרִי ('a fruit tree'). This unit introduced the rules for definite noun construct chains, with a highly important principle being: **A noun in construct form cannot take the definite article.** The final noun in a construct chain appears in absolute state and therefore can take the definite article, making the entire chain definite: עֵץ־הַגֶּן ('the tree of the garden'). When more than two nouns appear in a construct chain, only the last one can take the article: פְּרִי עֵץ־הַגֶּן ('the fruit of the tree of the garden').

When a construct chain includes a proper noun, the inherent definiteness of the proper noun makes the entire chain definite even without the article: הַחֲצַר בֵּית־יְהוָה ('the courtyard of the house of the LORD'); בֶּן־יְהוֹנָתָן ('the son of Jonathan'). Although grammatically definite, construct chains with a proper noun could potentially be interpreted as semantically indefinite in a small number of cases: עֶבֶד אַבְרָהָם ('the servant of Abraham' **or** 'a servant of Abraham'), in the first appearance of the title (Genesis 24:34). In the rare case of the need to specify that the first noun in the chain is indefinite despite the proper noun, the chain can be replaced by an alternative structure including the preposition לְ: בֶּן לַיהוֹנָתָן ('a son of (to) Jonathan').

This unit also noted the issue that arises when the prepositions לְ-כִּי-כִּי are attached to a word beginning with *shewa*. Since a word cannot begin with two *shewas* one right after the other, these prepositions take the short [i] *hiriq* vowel: כְּדִבְרֵי יְהוָה → כִּדְבַר יְהוָה ('according to the word of the LORD').

1) **Circle** the definite construct chains, paying attention to proper nouns:

נְבִיאֵי יְהוָה	כָּל־דְּגֵי הַיָּם	אֲנָשֵׁי מְלֻחָמָה
אֶרֶץ חֹשֶׁךְ	בַּיִת עֲבָדִים	זָרַע בְּהֵמָה
אֲנָשֵׁי הַצָּבָא	דָּרָד גֵּן הַמֶּלֶךְ	נְעָרֵי בְּנֵי יִשְׂרָאֵל

2) Match each Hebrew phrase with its corresponding English translation:

(Josh. 3:11) הִגֵּה אַרְוֹן הַכְּרִית	<i>again to the king</i>
(Gen. 26:19) בָּאָר מַיִם חַיִּים	<i>all that the LORD spoke</i>
(Exod. 19:8) כָּל אֲשֶׁר־דִּבֶּר יְהוָה	<i>behold the ark of the covenant</i>
(1 Kings 8:17) עַם־לֵבֶב דָּוִד	<i>the land of the priests</i>
(Est. 2:14) עוֹד אֶל־הַמְּלֶכֶךְ	<i>a well of living water</i>
(Deut. 27:3) כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת	<i>after Saul to the battle</i>
(Gen. 47:22) אֲדָמַת הַפְּהָנִים	<i>all the words of this law</i>
(2 Chr. 18:3) אֲחֵרֵי־שְׂאוּל לְמַלְחָמָה	<i>with the heart of David</i>

3) Make each of the following phrases definite, then translate them:

שׁוֹר־צָבָא	שׁוֹר הַצָּבָא	<i>the captain of the army</i>
עֲבָדֵי מֶלֶךְ	_____	_____
בְּכוֹר בְּהֵמָה	_____	_____
אֱהָלֵי אַנְשִׁים	_____	_____
רַגְלֵי כְהֻנִּים	_____	_____
בְּאֵר מַיִם	_____	_____
בֵּית אִישׁ	_____	_____

4) Circle either “a/an” or “the” in the translation if necessary, while paying attention to definiteness or indefiniteness in the Hebrew phrase:

(Mal. 3:1) מְלֵאכֵי הַבְּרִית	(a (the)) messenger of (a (the)) covenant
(Gen. 3:24) דֶּרֶךְ עֵץ הַחַיִּים	(a / the) way of (a / the) tree of life
(Lev. 16:4) בְּגָדֵי קֹדֶשׁ	(the) clothes of holiness
(Neh. 7:57) בְּנֵי עֲבָדֵי שְׁלֹמֹה	(the) sons of (the) servants of Solomon
(Josh. 17:1) הוּא הָיָה אִישׁ מִלְחָמָה	he was (a / the) man of war
(1 Kings 13:29) עִיר הַנְּבִיא הַזֶּקֶן	(a / the) city of (an / the) old prophet

5) Translate the following phrases from Hebrew into English:

(Est. 5:8) כְּדַבַּר הַמֶּלֶךְ

according to the word of the king

(Gen. 50:7) כָּל-עַבְדֵי פְרֹעֹה

(Ps. 97:5) מִלְפָּנַי אֲדוֹן כָּל-הָאָרֶץ

(2 Kings 13:13) עַם מַלְכֵי יִשְׂרָאֵל

(1 Chr. 16:40) בְּתוֹרַת יְהוָה אֲשֶׁר צִוָּה

(Deut. 2:16) כָּל-אֲנָשֵׁי הַמִּלְחָמָה

(Exod. 22:30) וְאֲנָשֵׁי-קִדְשׁ



Level A, Unit 17

This unit introduced the nominal sentence, which is complete without a verb (even helping verbs such as ‘is’ or ‘are’). Many nominal sentences, though not all, include either two nouns or a noun and an adjective – with one as a subject and the other as a predicate. The nouns (in absolute and not construct state), or the noun and adjective, must have **differing levels of definiteness**: הָאֲנָשִׁים טוֹבִים (the men *are* good), הָאֲנָשִׁים אֶחָיִם (the men *are* brothers), בְּנֵי הַמֶּלֶךְ אֶחָיִם (the sons of the king *are* brothers – the construct chain functioning as a single unit). Three levels of noun definiteness exist:

- A) **indefinite**: בֶּן (a son) or בֶּן חָכָם (a wise son), neither being a sentence.
- B) **definite** with an article: הַבֶּן (the son), a pronominal suffix: בְּנוֹ (his son), or as a proper noun: דָּוִד (David) or בֶּן־דָּוִד (the son of David). The levels of definiteness differ in the next two examples, forming nominal sentences: בְּנוֹ חָכָם (his son *is* wise), דָּוִד חָכָם (David *is* wise). In contrast, the level is the same in the “noun phrase” בְּנוֹ הַחָכָם (his wise son).
- C) **most definite** when referring to someone / something very specifically with a personal pronoun: אַתָּה הָאִישׁ (you *are* the man), or with a demonstrative pronoun: זֶה הָאִישׁ (this *is* the man).

Some word pairs may seem to be nominal sentences but actually are noun phrases: אִישׁ חָכָם (a wise man), הָאִישׁ הַחָכָם (the wise man), הָאִישׁ הַזֶּה (this man), בְּנֵי אִישׁ (sons of a man), בֶּן־דָּוִד (the son of David). In all these examples, the nouns and/or adjectives share the same level of definiteness – in the two construct chains as well – and do not form a subject-predicate structure in a sentence that provides new information on the subject.

1) Match each Hebrew phrase with its corresponding English translation:

(Deut. 32:4) צְדִיק וְיָשָׁר הוּא	your name <i>is</i> Jacob
(Ezek. 33:24) וְאֵנִי חָנוּן רַבִּים	and I <i>am</i> not a son of a prophet
(Ps. 86:13) כִּי־תִסְדָּדָה גְדוֹל	he <i>is</i> just and right
(Amos 7:14) וְלֹא כֹה־נְבִיא אָנֹכִי	these <i>are</i> the words
(Gen. 35:10) שְׁמֵךְ יַעֲקֹב	and we <i>are</i> many
(Exod. 19:6) אֵלֶּה הַדְּבָרִים	because your goodness <i>is</i> great

2) Choose the correct translation for each Hebrew phrase, while paying attention whether it is a nominal sentence or simply a noun phrase:

<u>Hebrew Phrase</u>	<u>(Nominal Sentences)</u>	<u>(Noun Phrases)</u>
דְּרָכּוֹ יֵשָׁרָה	his way <i>is</i> straight	his straight way
הָאִישׁ גְּדוֹל	the man <i>is</i> great	the great man
קְדוֹשׁ הַיּוֹם	the day <i>is</i> holy	the holy day
הַנְּבִיא הַזֶּקֶן	the prophet <i>is</i> old	the old prophet
אֲדֹנָי חָכָם	my master <i>is</i> wise	my wise master
הַמַּיִם רָעִים	the water(s) <i>is</i> bad	the bad water(s)
הַבְּהֵמָה הַטְּהוֹרָה	the beast <i>is</i> clean	the clean beast
הַיֶּלֶד חַי	the child <i>is</i> living	the living child
הַמְּרֹאֶה הַגָּדוֹל	the sight <i>is</i> great	the great sight
טוֹב דְּבָרְךָ	your word <i>is</i> good	your good word

3) Specify whether the phrases below are nominal sentences or not, and translate them – according to the example:

יְהוָה צַדִּיק	<input checked="" type="radio"/> yes / <input type="radio"/> no	<u>the LORD is righteous</u>
(Hos 2:7/9) אִישׁי הָרֵאשׁוֹן	yes / no	_____
יְהוּדָה וְשִׁמְעוֹן אֲחִים	yes / no	_____
הָאִישׁ זָקֵן	yes / no	_____
חֲכָמִים אֲנַחְנוּ	yes / no	_____
הַיֶּלֶד הַחַי	yes / no	_____
הוּא הַבְּכוֹר	yes / no	_____
הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ	yes / no	_____

4) Circle the correct Hebrew phrase for the English translation:

<input checked="" type="radio"/> the place <i>is</i> holy	הַמָּקוֹם הַקְּדוֹשׁ	<input checked="" type="radio"/> הַמָּקוֹם קְדוֹשׁ
his flock <i>is</i> small	עֲדָרוֹ הַקָּטָן	עֲדָרוֹ קָטָן
the maiden <i>is</i> beautiful	הַנְּעֻרָה הַיָּפָה	הַנְּעֻרָה יָפָה
the unclean/impure priests	הַכֹּהֲנִים הַטְּמֵאִים	הַכֹּהֲנִים טְמֵאִים
the land <i>is</i> good	הָאָרֶץ הַטוֹבָה	הָאָרֶץ טוֹבָה
the livestock <i>is</i> much/many	הַמִּקְנֵה הָרַב	הַמִּקְנֵה רַב
the wise man	הָאִישׁ הַחָכָם	הָאִישׁ חָכָם
the living water(s)	הַמַּיִם הַחַיִּים	הַמַּיִם חַיִּים

5) Translate the following phrases from Hebrew into English:

(Gen. 24:65) הוּא אֲדֹנָי

he is my master/lord

(1 Sam. 20:39) אֵךְ יְהוֹנָתָן וְדָוִד

(Exod. 1:1) וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל

(Lev. 19:2) כִּי קְדוֹשׁ אָנִי

(Neh. 9:36) הִנֵּה אֲנַחְנוּ עֲבָדִים

(Gen. 18:11) וְאַבְרָהָם וְשָׂרָה זָקְנִים

(Isa. 42:1) הֵן עֲבָדַי

(1 Kings 3:7) וְאַנְכִי נֹעַר קָטָן

2) Translate the following phrases from Hebrew into English:

- | | |
|--|----------------------------|
| (Job 22:5) וְאֵין־קֵץ | <u>and there is no end</u> |
| (1 Sam. 17:47) כִּי לִיהוָה הַמְּלִחָמָה | _____ |
| (2 Chron. 15:5) וּבְעֵתִים הָהֵם אֵין שְׁלוֹם | _____ |
| (Exod. 3:13) מַה־שָּׁמוֹ | _____ |
| (Deut. 20:5) מִי־הָאִישׁ אֲשֶׁר בָּנָה בַּיִת | _____ |
| (Josh. 6:25) בְּקִרְבֵּי יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה | _____ |
| (Ezek. 43:2) וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים | _____ |
| (Isa. 43:5) כִּי אֶתְּדַבֵּר־אֲנִי | _____ |
| (Neh. 2:18) וְאַף־דִּבְרֵי הַמֶּלֶךְ אֲשֶׁר אָמַר | _____ |
| (Josh. 6:24) רַק הַכֶּסֶף וְהַזָּהָב | _____ |

3) Using the words given below, create three new nominal sentences with prepositions – according to the English sentences:

לֵיד	בְּבַיִת	לְפָנַי	הַכֹּהֲנָיִם	הַמִּשְׁכָּן	הַמֶּלֶךְ	הַנְּבִיאִים	הָעֶבֶד
The servant is before the king.		הָעֶבֶד לְפָנַי הַמֶּלֶךְ.					
The prophets are in the house of the king.		_____					
The priests are beside the tabernacle.		_____					
The king is before the prophets.		_____					

- 4) Using the words given below, create three new nominal sentences with adverbs of existence (יש and אין) – according to the English sentences:

לָהֶם	בְּיִשְׂרָאֵל	וּבֶשֶׁר	מִיָּם	דְּרָוּ	נָעַר	יִשְׂרָה	בְּחֻצָּר
There is a young man in the courtyard.							יש נער בחצור.
There is not water in Israel.							_____
There is not a straight way.							_____
There is bread and meat.							_____

Did You Know?

The Hebrew preposition לְמַעַן – which is usually translated as “because of,” “for the sake of” or “in order that” – is often used to call someone to action, while reminding him of a worthy reason to do so. Moses requested: “Show me now your way that I might know you, in order that [לְמַעַן] I might find favor in your eyes” (Exodus 33:13). This word appears repeatedly in reference to God. Sometimes God himself uses it as an explanation for his mercy and grace: “For my name’s sake [לְמַעַן שְׁמִי] I will defer my anger...” (Isaiah 48:9). Often it is mankind who seek to remind him of his promises and character: “For Your name’s sake [לְמַעַן-שְׁמִיךָ], O LORD, revive me” (Psalm 143:11). It is also useful when telling others of his favor: “He restores my soul; he leads me in the paths of righteousness for His name’s sake [לְמַעַן שְׁמוֹ]” (Ps. 23:3). Throughout the Bible, this word serves to focus on the reason for acting and to remind others of the worthy goal behind it.

Level A, Unit 19

This unit was dedicated primarily to review of previous subjects, but two new grammatical issues were briefly addressed: the use of prepositions, and the “gentilic” suffix. When translating from one language to another, prepositions can pose a problem since they are often used in differing ways or appear in unexpected places. Frequently, a translation cannot be exactly literal due to such incompatibility. Another subject was gentilic suffixes – such as כְּנַעֲנִי (‘Canaanite’) which is derived from כְּנַעַן (‘Canaan’) – and these forms usually describe ethnic identity. The feminine singular form often ends with the letter ת: כְּנַעֲנִית (‘Canaanite’ – f.s.). An alternative form ends with the letter ה with *dagesh* in the י: עִבְרִיָּה (‘Hebrew’ – f.s.).

- 1) Sort the following verbs into two semantic categories – one for speech and communication, and one for action and work – and translate them:

קָרָא	עָשָׂה	צָוָה	בָּרָא	שָׁפֵט
עָבַד	אָמַר	בָּנָה	דָּבַר	הִגִּיד

Speech and Communication

Action and Work

<div style="border: 1px solid black; border-radius: 50%; width: 40px; height: 40px; display: flex; align-items: center; justify-content: center; margin: 0 auto;">שָׁפֵט</div>	<u>(he) judged, governed</u>

2) Review the differences between noun phrases and nominal sentences (A17). Write *NS* beside nominal sentences which provide new information about the subject, and *NP* beside simple noun phrases:

הַבְּשֵׁר הַחַי <i>NP</i>	הָרָעַב הָרֵאשׁוֹן ___	בְּנוֹת הַמֶּלֶךְ הַיְפֹּת ___
וְהָרָעַב בְּאַרְץ ___	בְּנֵי חַי ___	מִי הַנְּהַר הַרְבִּים ___
לֵב הָאָדָם רַע ___	רַבִּים הַגּוֹיִם הָאֵלֶּה ___	מַרְאֵה הַיְלָדִים טוֹב ___

3) Each following verse contains a **nominal sentence in bold**. Translate only the bold sections – according to the example:

• אֵיכָה תֹאמְרוּ חֲכָמִים אֲנַחְנוּ וְתוֹרַת יְהוָה אִתָּנוּ (Jer. 8:8)
...we are wise, and the law of the Lord is with us...

• וַיֹּאמֶר אֶל־עַמּוֹ הַנֶּהָ עַם בְּנֵי יִשְׂרָאֵל רַב וְעֲצוֹם מִמֶּנּוּ (Exod. 1:9)

• תוֹרַת יְהוָה תְּמַיְמָה מְשִׁיבַת נֶפֶשׁ עֲדוֹת יְהוָה נֶאֱמָנָה מִחֲכִימַת פְּתִי (Ps. 19:7/8)

• וַיֹּאמְרוּ לוֹ לֹא־תִנָּחַל בְּבֵית־אֲבִינוּ כִּי בְר־אִשָּׁה אַחֲרַת אָתָּה (Judg. 11:2)

• וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת־קוֹל הָעָם... וַיֹּאמֶר אֶל־מֹשֶׁה קוֹל מִלְחָמָה בַּמַּחְנֶה (Ex. 32:17)

• אִם־אֶמְרָנוּ נְבוֹא הָעִיר וְהָרָעַב בְּעִיר וְנִמְתְּנוּ שָׁם... (2 Kings 7:4)

4) Each following verse contains a noun or a construct chain in bold with a pronominal suffix attached. Translate only the words in bold:

(Lev. 10:19) ...הֵן הַיּוֹם הִקְרִיבוּ אֶת־חַטָּאתָם וְאֶת־עֹלֹתָם לִפְנֵי יְהוָה... •

their sin offering, their whole burnt offering

(Lev. 25:44) ...וְעַבְדְּךָ וְאִמְתְּךָ אֲשֶׁר יִהְיוּ־לְךָ מֵאֶת הַגּוֹיִם... •

(Zech. 10:3) ...כִּי־פָקַד יְהוָה צְבָאוֹת אֶת־עֲדָרוֹ אֶת־בֵּית יְהוּדָה... •

(Num. 21:34) ...כִּי בִיָּדְךָ נִתְּתִי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אֶרְצוֹ •

(Gen. 24:38) ...אֶל־בֵּית־אָבִי תֵלֵךְ וְאֶל־מִשְׁפַּחְתִּי וְלִקְחָתְ אִשָּׁה לְבָנִי... •

5) Using the words given below, create three new nominal sentences with interrogative pronouns (מִי, מָה, אֵיךְ) according to the English sentences:

הַדְּבָר	הָאָרוֹן	יַעֲקֹב	הַנְּעָרָה	בְּכוֹר	מְקוֹם	הַנְּזֵה	הַזֹּאת
What is this thing?							מָה הַדְּבָר הַזֶּה?
Who is the firstborn of Jacob?							_____
Where is the place of the ark?							_____
Who is this maiden?							_____

Level A, Unit 20

Two building blocks of Hebrew nouns – the root (*‘shoresh’*) and the word pattern (*‘mishqal’*) – were introduced in Unit 8, while this unit presented the corresponding concept of root and verbal pattern (*‘binyan’*) – with ‘Qal’ being the most common pattern out of seven. Like the *mishqal* in the nouns, each verbal *binyan* has characteristic sets of vowels, syllable structures and, in some cases, even similarity of semantic uses.

Verbal patterns appear in a number of conjugations, which are described often in terms of perfect/imperfect, past/future, etc. The complex questions of tense and aspect were not explored in this unit, and the first conjugation is treated for now as simple past tense– with its name קָטַל (**‘Qatal’**) derived from its 3rd person masculine singular form in the root letters ל-ט-ק (as is common in Hebrew). Unlike English, Hebrew verb forms ‘conjugate’ (change) with the subject of the verb according to its person, gender, and number. In the paradigm below, the **Qatal** forms appear to the left of the corresponding independent pronouns and stressed syllables are in bold:

<i>Person</i>	<i>Singular Forms</i>		<i>Plural Forms</i>	
1st	קָטַלְתִּי (1cs)	אֲנִי, אֲנֹכִי	קָטַלְנוּ (1cp)	אֲנַחְנוּ
2nd	קָטַלְתָּ (2ms)	אַתָּה	קָטַלְתֶּם (2mp)	אַתֶּם
	קָטַלְתְּ (2fs)	אַתְּ	קָטַלְתֶּן (2fp)	אַתֶּן, אַתְּנָה
3rd	קָטַל (3ms)	הוּא	קָטְלוּ (3cp)	הֵם, הֵמָּה
	קָטְלָה (3fs)	הִיא, הִוא	קָטְלוּ (3cp)	הֵנָּה

The **Qatal** pattern above is called the suffix conjugation since forms representing the subject pronoun are attached as a suffix to the seemingly basic (3ms) form – which has no distinguishing suffix of its own. In the 1st and 2nd persons, the pronominal suffixes are similar to the corresponding independent pronouns, while the 3fs suffix הַּ resembles the common feminine singular suffix in nouns and adjectives. Both vowels in this form are regular *qamats*, and not *qamats-qatan*. The form with the suffix יֹ is common to both 3mp and 3fp – and therefore the abbreviation 3cp is used in this case. The 1cs, 1cp and 2ms forms have penultimate stress – unlike the other forms. It is noteworthy that all 1st and 2nd person forms have a suffix that starts with a consonant – unlike the 3rd person forms. When third person forms appear without an obvious subject, the appropriate pronoun – “he” / “she” / “they” – should be added in the translation.

1) Match each Hebrew phrase with its corresponding English translation:

- | | |
|---|-------------------------------------|
| (Joel 1:19) כִּי אֵשׁ אֶכְלָה | <i>because we heard</i> |
| (1 Sam. 27:7) הַיָּמִים אֲשֶׁר-יָשָׁב דָּוִד | <i>because you (m.p.) left</i> |
| (Zech. 8:23) כִּי שָׁמְעֵנוּ | <i>for they fell by the sword</i> |
| (2 Chr. 8:17) אֵז הַלַּיִל שְׁלֹמֹה | <i>the days that David dwelled</i> |
| (Zech. 1:10) אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה | <i>on that day I lifted my hand</i> |
| (2 Sam. 1:12) כִּי נִפְלוּ בְּחַרְבַּי | <i>because fire ate</i> |
| (2 Chr. 24:20) כִּי-עֲזַבְתָּם | <i>those whom the LORD sent</i> |
| (Exod. 20:6) בַּיּוֹם הַהוּא נִשְׂאָתִי יְדִי | <i>then Solomon went</i> |

2) Classify these **Qatal** verbs according to person, gender and number – using the abbreviations *1cs*, *1cp*, *2ms*, *2fs*, *2mp*, *2fp*, *3ms*, *3fs*, *3cp* (remembering the same 3rd person plural form is used by both genders):

עָבְדוּ	<i>3cp</i>	שָׁמְעֵתֶם	_____	נָתַנָּה	_____	יָדְעֵתוּ	_____
רָדַף	_____	יִרְדְּנִי	_____	לָקַחְתָּ	_____	שָׁכַבְתָּ	_____
לָקַחְנוּ	_____	שָׁלַחְהָ	_____	אָכַלְתָּ	_____	עָבְרוּ	_____
אָמְרוּ	_____	שָׁכַבְתָּ	_____	הָלַכּוּ	_____	פָּקַד	_____
עֲזַבְתִּי	_____	עֲזַבְתֶּם	_____	פָּתַחְתִּי	_____	שָׁמְרֵתֶם	_____

3) Write the **Qatal** verbs in the word list in the appropriate places in the chart and translate them with a pronoun – according to the example (note that the plural form in the 3rd person applies to both genders):

עָמְדָה	עֲזַבְתֶּם	יִשְׁבְּנוּ	נָתַנּוּ	שָׁפְטוּ
סָגְרָתְ	שָׁלַחְתִּי	עָבַר	נָפְלָתְ	יִשְׁבְּתֶם

	Singular		Plural	
1st Comm.	_____	_____	_____	_____
2nd Masc.	_____	_____	_____	_____
2nd Fem.	_____	_____	_____	_____
3rd Masc.	_____	_____	שָׁפְטוּ	<i>they judged</i>
3rd Fem.	_____	_____	נָתַנּוּ	<i>they gave</i>

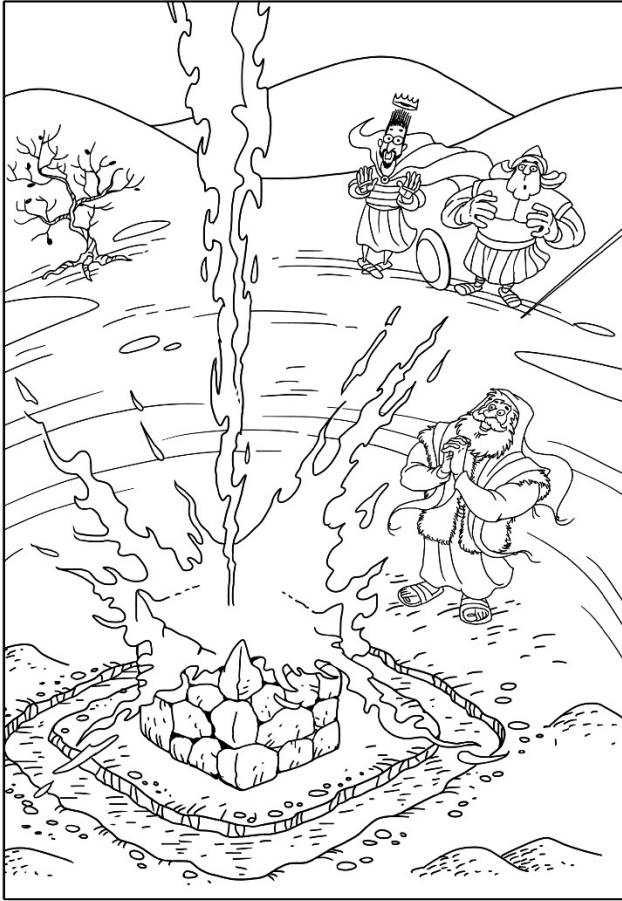
4) Fill in the blank spaces in these verses by choosing the correct **Qatal** form from the list below – according to the specifications:

- (1 Chr. 18:8) דָּוִד נָחֲשֵׁת רַבָּה מְאֹד (3ms) **לָקַח** •
- (Josh. 24:17) בְּכָל־הַדָּרָךְ אֲשֶׁר _____ בָּהּ וּבְכָל הָעַמִּים •
- (Job 1:16) מִן־הַשָּׁמַיִם (3fs) _____ וַיֹּאמֶר אֵשׁ אֱלֹהִים •
- (Gen. 42:2) וַיֹּאמֶר הִנֵּה _____ כִּי יֵשׁ־שָׂבָר בְּמִצְרַיִם •
- (Jer. 11:10) אֶחָרֵי אֱלֹהִים אֶחָרִים (3cp) _____ וְהָמָּה •
- (Jer. 29:15) כִּי _____ הַקִּים לָנוּ יְהוָה נְבִיאִים (2mp) •
- (1 Kings 20:9) כָּל אֲשֶׁר־ _____ אֶל־עַבְדְּךָ בְּרֹאשׁוֹנָה (2ms) •

לָקַח	נִפְלָה הֶלְכְנוּ שָׁלַחַת הֶלְכוּ אָמַרְתֶּם שָׁמַעְתִּי
--------------	--

5) Translate the following phrases from Hebrew to English, while paying attention to the person, gender and number of the **Qatal** forms:

- | | |
|--|------------------------------------|
| (1 Kings. 19:4) וְהוּא הֶלֶךְ בַּמִּדְבָּר | <u>and he walked in the desert</u> |
| (2 Sam. 22:22) כִּי שָׁמַרְתִּי דַרְכֵי יְהוָה | _____ |
| (Judg. 13:8) אִישׁ הָאֱלֹהִים אֲשֶׁר שָׁלַחַת | _____ |
| (1 Kings 1:45) הוּא הַקּוֹל אֲשֶׁר שָׁמַעְתֶּם | _____ |
| (2 Kings 1:14) הִנֵּה יֵרְדָה אֵשׁ מִן־הַשָּׁמַיִם | _____ |
| (1 Kings 3:28) הַמְשַׁפֵּט אֲשֶׁר נִשְׁפַט הַמֶּלֶךְ | _____ |
| (Neh. 4:16/22) גַּם בָּעֵת הַהִיא אָמַרְתִּי לָעָם | _____ |



Level A, Unit 21

This unit continued exploring the *Qatal* verbal conjugation, also called the suffix conjugation. Biblical Hebrew uses a “**relative**” **tense system** rather than “absolute” tenses – that is, each verb form derives its particular tense and meaning from its chronological position in relation to nearby verbs in the text. In contrast, languages such as English use an absolute tense system in which each verb form has absolute temporal meaning in relation to the time of speaking – that is, actions come before, simultaneously with, or after that time and accordingly are past, present or future. *Qatal* often describes action that is in the past – relative to the present time of the speaker. Therefore, in direct speech it is usually translated as simple past or present perfect: (he) heard, has heard. In the last unit, the simple past was used. However, *Qatal* also expresses past perfect in some contexts – that is, the past in relation to the past: (he) had heard. In rarer situations, it can even be translated as future perfect: (he) will have heard. Identifying the tense of verbs in their context becomes possible with time and practice.

The direct object marker אַת (or אֶת with *maqaf*) was also introduced. Typically, although not always, it appears before **definite direct objects**:⁸ nouns and construct chains with a definite article, nouns with pronominal suffixes, proper nouns and pronouns. Here are examples: הוּא שָׁמַע אֶת הַקּוֹל (he heard the voice), הוּא שָׁמַע אֶת קוֹל הַמֶּלֶךְ (he heard the voice of the king), הוּא שָׁמַע אֶת קוֹלוֹ (he heard his voice), הוּא שָׁמַע אֶת דָּוִד (he heard David).

⁸ Direct objects are words or phrases denoting a person/thing that receives the action of a verb.

- 1) The first sentence in each set includes a root appearing in a *Qatal* form with a specific person, gender and number. Create *Qatal* forms from the same root for the other sentences while using the table in the previous unit – making any necessary changes in person, gender and number according to the subject. Then translate the sentences:

אָנַחְנוּ שָׁמְעוּ אֶת־קוֹל הַנַּעַר. We heard the voice of the lad.	הַעֲבָדִים שָׁמְעוּ אֶת־קוֹלוֹ. The servants heard his voice.
הָאִשָּׁה _____ קוֹל אַחֵר. The woman _____ the voice of another.	גַּם אֲתָם _____ אֶת־הַקּוֹל. Even they _____ the voice.

הָאֲנָשִׁים עָבְדוּ בְּתוֹךְ־הַגָּן. The women served in the garden.	הַנַּעַר _____ בְּבַיִת הַמֶּלֶךְ. The lad _____ in the king's house.
אֲנִי _____ לִיד הַבַּיִת. I _____ by the house.	אֲתָהּ _____ בְּגוֹר־בַּיִתוֹ. You _____ in his courtyard.

אֲמַנָּה עֲזָבָתָן אֶת־הָאִישׁ. Hannah abandoned her husband.	אָנַחְנוּ _____ אֶת־יְהוָה. We _____ the Lord.
הַנַּעֲרָה _____ אֶת־בַּיִתָּהּ. The girl _____ her house.	אֲנִי _____ אֶת־בַּיִתִּי. I _____ my house.

2) Translate the following phrases from Hebrew to English, while paying attention to the person, gender and number of the *Qatal* forms:

- | | |
|---|----------------------------------|
| (2 Chr. 34:18) סֵפֶר נָתַן לִי ... הַפֶּהֶן | <u>the priest gave me a book</u> |
| (1 S. 22:21) כִּי הָרַג שָׂאוּל אֶת כַּהֲנֵי יְהוָה | _____ |
| (Gen. 3:10) אֶת־קִלְכֵךְ שָׁמַעְתִּי בִגְן | _____ |
| (2 Chr. 15:8) וּמִן־הָעָרִים אֲשֶׁר לְכַד | _____ |
| (Ezek. 8:12) עָזַב יְהוָה אֶת־הָאָרֶץ | _____ |
| (Gen. 37:10) מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתָּ | _____ |
| (Isa. 62:11) הִנֵּה שֹׁכְרוֹ אָתוּ | _____ |
| (1 Kings 12:2) בָּרַח מִפְּנֵי הַמֶּלֶךְ שְׁלֹמֹה | _____ |

3) Add the definite direct object marker *את* wherever it would be expected to appear. If it should not appear, leave the space in the sentence blank:

- | | |
|-----------------------------|---------------------------------------|
| הוא פתח את דלתות הבית. | He opened the doors of the house. |
| העבדים אספו _____ הזיתים. | The slaves gathered the olives |
| הוא בנה _____ מגדלים במדבר. | He built towers in the desert. |
| אז הם שלחו _____ מנחה. | Then they sent an offering. |
| היא סגרה _____ שער החצר. | She closed the gate of the courtyard. |
| לקחתי _____ המלוכה בחרבי. | I took the kingship by my sword. |
| האשה נשאה _____ חרפתה. | The woman carried her reproach. |

4) Translate these phrases from Hebrew into English. The definite direct object marker **את** appears wherever possible according to the sentence syntax. The verb and object may appear in any order, and the subject is often implicit in the verb form – especially in the 3rd person singular:

עֹזֵב בֶּן הַמֶּלֶךְ.	<i>The son of the king left.</i>
עֹזֵב אֶת בֶּן הַמֶּלֶךְ.	_____
רָדְפוּ הַנְּעָרִים בַּמִּדְבָּר.	_____
אֶת הַנְּעָרִים רָדְפוּ בַּמִּדְבָּר.	_____
אֲנָשִׁי הַצֵּבֵא הִרְגוּ בַשָּׂדֶה.	_____
הִרְגוּ אֶת אֲנָשִׁי הַצֵּבֵא בַשָּׂדֶה.	_____

Did You Know?

Sometimes the unexpected use of a word with a rather established meaning is what it takes to get the reader’s attention for a surprising idea. Just one example of this is found in the Hebrew verb **רָדַף** (*rādaf*) which has the basic sense of pursuing and chasing. This verb appears many times in the Bible – but nearly always in the context of hostility, while expressing the intent to harm or kill someone. For that reason, it is thought-provoking to find it in the following verse: **בִּקְשׁוּ שָׁלוֹם וְרָדְפוּהוּ** – seek peace **and pursue it** (Psalm 34:14/15).⁹ Suddenly, a word dedicated almost exclusively to acts of violence is redirected to the pursuit of peace with the same intensity. Such are the surprises that await in the ever-deepening study of Hebrew.

⁹ Similar cases of this root are found in: Deut. 16:20; Isa. 51:1; Hos. 6:3; Ps. 23:6; Pr. 21:21.

Level A, Unit 22

In the two previous units, the relative verb system of the Hebrew was presented along with four possible ways to translate *Qatal* forms. *Qatal* verbs typically refer to an action that occurs before another in the context, in what is called an “anterior relationship.” Therefore, it is important to identify that other event before deciding how to translate the *Qatal* form.

This unit included verses representing the options for practical application:

- A) **Past Tense or Present Perfect** (‘he heard’, ‘he has heard’). *Qatal* is the natural choice in direct speech for referring to actions that occurred beforehand. In narrative prose, however, another form for the simple past tense already exists – seen briefly in this unit, and addressed in Unit 28. In narrative prose, *Qatal* is less common for simple past tense.
- B) **Past Perfect** (‘he had heard’). *Qatal* often appears in circumstantial or subordinate clauses in narrative prose, and provides background information regarding actions that occurred before the main past tense in the main storyline – in an “anterior relationship” with the narrative.
- C) **Future Perfect** (‘he will have heard’). In some contexts, *Qatal* refers to a future action that will occur, but before another future action.

1) Match the numbers with their written Hebrew forms:

שָׁבַעִים	10	שָׁלֹשׁ	100	שָׁנַיִם	1
אַרְבַּע	50	שִׁבְעָה	1000	אַרְבָּעִים	2
עֶשֶׂר	4	מֵאָה	7	חֲמִשָּׁה	40
חֲמִשִּׁים	70	אַלְף	3	אַחַת	5

2) Match the English translations above with the Hebrew phrases below by filling the number of the translation in the space provided:

- 1 sheep and cattle and silver and gold and servants
- 2 a great sacrifice on the mountains of Israel
- 3 and the wine which my Lord spoke of
- 4 because they *are* your people and your inheritance
- 5 the LORD has redeemed his servant Jacob
- 6 in the region across the Jordan, in the land of Moab
- 7 behold, I dreamed a dream again, and behold, the sun...
- 8 and the law and the commandment that I wrote

(Isa. 48:20) גָּאֵל יְהוָה עֲבָדָיו יַעֲקֹב _____

(1 Kings 8:51) כִּי־עֲמַד וְנִחַלְתֶּם־הֶם _____

(Gen. 37:9) הִנֵּה חֲלֹמֹתַי חִלּוּם עוֹד וְהִנֵּה הַשָּׁמַיִשׁ _____

(Exod. 24:12) וְהִתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי _____

(Gen. 24:35) צֵאן וּבָקֵר וְכֶסֶף וְזָהָב וְעֶבְדִים **1**

(Deut. 1:5) בְּעֶבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב _____

(Ezek. 39:17) זָבַח גָּדוֹל עַל הָרֵי יִשְׂרָאֵל _____

(2 Chr. 2:14/15) וְהִיָּין אֲשֶׁר אָמַר אֲדָנִי _____

3) Continue the translation already started for these texts using past perfect ('he had heard') in English for *Qatal* forms found in bold portions – according to the example (any new words have been translated already):

(1 Sam. 22:21) וַיִּגַד אֶבְיָתָר לְדָוִד כִּי הָרַג שָׂאוּל אֶת כַּהֲנֵי יְהוָה •

And Eviatar told David that Saul had killed the priests of the Lord.

(1 Kings 3:28) וַיִּשְׁמְעוּ כָּל-יִשְׂרָאֵל אֶת-הַמִּשְׁפָּט אֲשֶׁר שָׁפַט הַמֶּלֶךְ •

And all Israel heard _____

(Gen. 42:9) וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם •

And Joseph remembered _____

(1 Sam. 26:5) וַיֵּרָא דָוִד אֶת-הַמָּקוֹם אֲשֶׁר שָׁכַב-שָׁם שָׂאוּל •

And David saw _____

4) Write four possible translations that these phrases may have in various contexts (**past perfect, simple past, present perfect, future perfect**):

אֲשֶׁר שָׁלַח	1. <i>that he had sent</i>	2. _____
	3. _____	4. _____
כִּי אָסַף	1. _____	2. _____
	3. _____	4. <i>for he will have gathered</i>

Level A, Unit 23

This unit was dedicated primarily to review of previous subjects, but two new grammatical issues were briefly addressed: the use of the verb form וַיְהִי in opening new literary sections (in the sense of “and it came about”), and the use of the demonstrative pronouns הַזֶּה, זֶה, זֹאת, אֵלֶּה and הוּא, הִיא, הֵם, הֵנָּה as adjectives when referring to nouns. They are almost always compatible in gender, number and definiteness, including the definite article: הַבַּיִת הַזֶּה, הַבְּתִים הָהֵם. A major focus of the exercises will continue to be use of *Qatal*.

1) Match each Hebrew phrase with its corresponding English translation:

(Judg. 3:29) וְכָל־אִישׁ חַיִּל	and all the tribes of Israel
(2 K 7:15) וַהֲיָה כָּל־הַדְּרָךְ מְלֵאָה	(the) beginning of wisdom
(Exod. 2:11) וַיְהִי בַיָּמִים הָהֵם	on days of harvest (harvest days)
(Zech. 9:1) וְכָל שַׁבְּטֵי יִשְׂרָאֵל	to the entrance of her house
(Jer. 48:17) מִטְּהַר־עֹז	and every man of strength/valor
(Prov. 5:8) אֶל־פְּתַח בַּיְתָהּ	underneath the rod
(2 Sam. 21:9) בַּיָּמִי קָצִיר	and it came about in those days
(Zeph. 1:14) קָרוֹב יוֹם־יְהִיָּהּ הַגָּדוֹל	a staff of might (strong branch)
(1 Sam. 16:22) כִּי־מָצָא חַן	and behold, all the way <i>was</i> full
(Prov. 9:10) תְּהִלַּת ה' חֻכְמָה	the great day of the LORD <i>is</i> near
(Ezek. 20:37) תַּחַת הַשֶּׁבֶט	for (he) has found favor

- 2) In these phrases, change the number grammatically from plural to singular and vice versa – remembering that זָה, זֹאת, אֵלֶּה go together and הוּא, הִיא, הֵם, הֵנָּה also go together – according to the example:

<i>Singular Forms</i>	<i>Plural Forms</i>
בַּיּוֹם הַהוּא	בַּיָּמִים הָהֵם
כַּדְבָּר הַזֶּה	_____
_____	הַגּוֹיִם הָהֵם
_____	הָעָרִים הָאֵלֶּה

- 3) Continue the translation already started for these texts using future perfect in English ('he will have heard') for *Qatal* forms found in bold portions – according to the example (any new words have been translated already):

(1 Kings 13:9) • וְלֹא תָשׁוּב בַּדֶּרֶךְ אֲשֶׁר הִלַּכְתָּ

*And you shall not return by the way **that you will have gone.***

(2 Chr. 12:5) • כֹּה־אָמַר יְהוָה אֱלֹהֵם עֲזַבְתֶּם אֹתִי וְאֶרְ-אֲנִי עֲזַבְתִּי¹⁰ אֶתְכֶם

Thus said the LORD: "You have left me, and also _____

_____ you" (m.p. – direct object).

(Deut. 8:10) • וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ

...you shall bless the LORD your God for _____

_____ to you.

¹⁰ This verb could also be translated in the past tense, but the future perfect is used for practice.

4) Write four possible translations that these phrases may have in various contexts (**past perfect, simple past, present perfect, future perfect**):

<p>כִּי מָלַךְ שָׁם</p>	<p>1. _____ 2. <i>for he reigned there</i></p> <p>3. _____ 4. _____</p>
<p>כִּי נָפְלָה</p>	<p>1. <i>for she had fallen</i> 2. _____</p> <p>3. _____ 4. _____</p>
<p>אֲשֶׁר הָלְכוּ</p>	<p>1. _____ 2. _____</p> <p>3. <i>that they have gone</i> 4. _____</p>

Level A, Unit 24

Units 20-23 introduced the *Qatal* verbal conjugation – which generally refers to actions occurring before another event in the context, and which is also called the “suffix conjugation” for the endings specifying the person, gender and number of the subject. This unit presented the יקטל (‘**Yiqtol**’) verbal conjugation – which is also called a “prefix conjugation” since the subject pronoun of the verb is represented by a prefix attached to the basic form of the verb. The name **Yiqtol** is derived from its 3rd person masculine singular form in the root letters ק-ט-ל (as with *Qatal*). This conjugation is treated for now as simple future tense, although its true nature is far more complex and will be explained in coming units.

Some **Yiqtol** prefixes resemble the corresponding independent pronouns – especially in the 1st and 2nd person forms (א / ת), although this is less obvious in the 3rd person. The full paradigm appears below, with the **Yiqtol** forms to the left of the pronouns and stressed syllables in bold:

<i>Person</i>	<i>Singular Forms</i>		<i>Plural Forms</i>	
1st	אֶקְטַל (1cs)	אֲנִי, אֶנְכִי	נִקְטַל (1cp)	אֲנַחְנוּ
2nd	תִּקְטַל (2ms)	אַתָּה	תִּקְטַלוּ (2mp)	אַתֶּם
	תִּקְטְלִי (2fs)	אַתְּ	תִּקְטַלְנָה (2fp)	אַתְּנָה, אַתְּנֶן
3rd	יִקְטַל (3ms)	הוא	יִקְטַלוּ (3mp)	הֵם, הֵמָּה
	תִּקְטַל (3fs)	היא, הוא	תִּקְטַלְנָה (3fp)	הֵנָּה

The typical second vowel is [ō], though some verbs receive [ā]: יִקְרַב, יִקְטֹל. Four letters serve as **Yiqtol** prefixes: א-י-ת-נ. Several forms take a suffix in addition to the prefix. There are two sets of identical forms that can only be differentiated from each other by the context: 2ms/3fs, and 2fp/3fp. The 2fp/3fp form תִּקְטֹלְנָה is the only **Yiqtol** form with penultimate stress. In contrast with *Qatal*, there is a distinction between the masculine and feminine forms of the 3rd person plural with the former using the suffix יוֹ. In addition to the **Yiqtol** verbal conjugation, this unit introduced the use of “furtive pataḥ” just before the guttural letters ה-ח-ע at the end of a word and just after the vowels e-i-o-u: לִיָּהּ with *pataḥ* pronounced before the ה.

1) Match the numbered English translations with the Hebrew phrases:

לְעוֹלָם לֹא־אֶשְׁכַּח (Psalm 119:93) 4 _____

כִּי־מִזְבַּח הִנְחִישָׁת אֲשֶׁר עָשָׂה שְׁלֹמֹה (2 Chron. 7:7) _____

וְגַם יָשָׁב שְׁלֹמֹה עַל כִּסֵּא הַמְּלוּכָה (1 Kings 1:46) _____

אֲשַׁפּוּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר ... וְגַם עַל־הָעֲבָדִים... (Joel 3:1-2 / 2:28-29) _____

כִּי אָמַר ... אוֹלֵי הַטָּאִוּ... (Job 1:5) _____

- 1 because [he] said: “Perhaps (they) have sinned...”
- 2 and also Solomon has sat on the throne of the kingdom
- 3 I will pour out my spirit on all flesh... and on all the servants...
- 4 never will I forget... (*forever will I not forget*)
- 5 because the altar of bronze which Solomon had made

2) Classify these **Yiqtol** verbs according to person, gender and number – using the abbreviations *1cs*, *1cp*, *2ms*, *2fs*, *2mp*, *2fp*, *3ms*, *3fs*, *3mp*, *3fp*. The number of the person is provided for forms that without a context could be classified in more than one category (*2ms/3fs*, and *2fp/3fp*):

תִּשְׁמַעְנָה	3fp	תִּשְׁלַחְנָה	2	תִּזְכְּרִי		נִזְבַּח	
יִשְׁכְּבוּ		נִשְׁמַר		תִּקְצַרְנָה	3	תִּשְׁפְּטוּ	
תִּמְלֹךְ	2	תִּכְתְּבוּ		אֶפְתַּח		יִגְאֵל	
יִסְגֵּר		תִּסְפּוּר	2	יִשְׁכְּנוּ		אֶפְקֹד	
יִרְדְּפוּ		תִּקְרַב	3	תִּשְׁכַּחֲי		תִּשְׁפֹּן	3

3) Fill in the blank spaces in these verses by choosing the correct **Yiqtol** form from the list below – according to the specifications:

- (Jer. 11:3) אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת (3ms) **יִשְׁמַע**
- (Deut. 16:4) מִן־הַבֶּשֶׂר אֲשֶׁר בְּעָרֵב בַּיּוֹם הַרְאִישׁוֹן (2ms) _____
- (Hos. 2:16/18) אֵינִי וְלֹא־ _____ (2fs) לִי עוֹד בְּעָלִי (2fs) _____
- (Josh. 8:5) וְאֲנִי וְכָל־הָעָם אֲשֶׁר אִתִּי _____ אֶל־הָעִיר (1cp)
- (Isa. 13:20) וְלֹא _____ עַד־דֹּר וְדֹר (3fs)
- (2 Chr. 19:6) כִּי לֹא לְאָדָם _____ כִּי לַיהוָה (2mp)
- (Isa. 6:8) וְאֲשַׁמַּע אֶת־קוֹל אֲדֹנָי אֹמֵר אֶת־מִי _____ (1cs)
- (2 Sam. 2:28) וְלֹא־ _____ עוֹד אַחֲרַי יִשְׂרָאֵל (3mp)

יִשְׁמַע	תִּקְרַאֲי	יִרְדְּפוּ	(3) תִּשְׁפֹּן	נִקְרַב	(2) תִּזְבַּח	אֶשְׁלַח	תִּשְׁפְּטוּ
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- 4) Write the **Yiqtol** verbs in the word list in the appropriate places in the chart and translate them with a pronoun – according to the example. The number of the person is provided for forms that without a context could be classified in more than one category (*2ms/3fs*, and *2fp/3fp*):

תִּשְׁלַחְנָה (2)	נִשְׁמַר	תִּשְׁכַּחְנָה (3)	תִּכְתְּבוּ	תִּשְׁפֹּדוּ (2)
תִּזְכְּרִי	יִשְׁפֹּט	אֶכְתֵּב	תִּרְדֹּף (3)	יִשְׁמְעוּ

	Singular		Plural	
1st Comm.	_____	_____	_____	_____
2nd Masc.	_____	_____	_____	_____
2nd Fem.	_____	_____	תִּשְׁלַחְנָה	<i>you will send</i>
3rd Masc.	_____	_____	_____	_____
3rd Fem.	_____	_____	_____	_____

Did You Know?

Yiqtol forms are the basis for numerous names in biblical Hebrew. Names such as Isaac, Jacob, Joseph and even Israel can be traced back to *Yiqtol* forms with a unique verbal meaning. Often the name differs slightly from the verb, but the basic semantic sense remains – as with the name יִצְחָק (Isaac) which is derived from the root י-ח-צ having the meaning of laughter. This parallels the *Yiqtol* form יִצַחֵק and it is no accident that the text uses verbs from this root to describe Abraham and Sarah as laughing at the news of his future birth (Genesis 17:17; 18:12-13; 21:6). Knowing the meaning of roots like these allows us to get a glimpse of the deeper meaning of the names of some of the most famous people in the Bible.

Level A, Unit 25

Previous units introduced the “relative” tense system of biblical Hebrew in the context of *Qatal*, but this concept also applies to *Yiqtol* forms that likewise derive their particular tense and meaning from their chronological position in relation to nearby verbs in the text. While *Qatal* forms tend to represent actions in the past relative to another event, *Yiqtol* forms often represent actions that have yet to take place or have not yet come to completion when compared to another point in time – either future or past. Here are three of the multiple translation options for *Yiqtol* forms:

- A) **Futures Tense[s]** (‘he will hear’). In direct speech, *Yiqtol* is the natural choice for referring to actions that will occur after the time of speaking – with the simple future tense being the typical translation for events which are in the future in relation to the present time of the speaker. This can also take the form of a question (‘will he hear?’).
- B) **Conditional Sentences** (‘if he hears’). *Yiqtol* is common in conditional sentences – with the translation being in the present tense in English.
- C) **Language of Law** (‘he shall hear’). *Yiqtol* often refers to a general command – with the translation including the word “shall” in English.

This unit also presented the **Interrogative Heh**, which differs from the definite article (Units 10-11). Hebrew can make sentences into a question by attaching the interrogative ה to the first word of the sentence – whether a verb, a noun or otherwise – even without interrogative pronouns such as הַמָּה or הַזֶּה. This ה could be translated literally: “Is is that...?” or “Is it true that...?” However, a smoother translation could simply contain words like

“did,” “will,” “are” or “have” at the beginning of a sentence that ends with a question mark. Additional notes follow this summary of its forms:

Form	Description	Example	Translation
ה	regular form	הֲתַחַת אֱלֹהִים אָנֹכִי	Am I instead of God?
ה	before a <i>shewa</i>	הֲשָׁמַעְתֶּם	Have you (mp) heard?
ה	before א-ה-ה-ע	הֲאֵתָהּ זֶה בְּנִי	Is this you my son?
ה	b. א-ה-ה-ע w/ <i>qamats</i>	הֲעָרִים בָּנָה	Has he built cities?

The form before the *shewa* changes from *hataf-patah* to *patah* to avoid two *shewas* appearing together at the beginning of the word. It resembles the definite article ה with *patah* – but lacks the usual *dagesh* in the first consonant of the following word. The interrogative ה with *patah* appears before gutturals as well, unless the guttural has a long *qamats* as its vowel. In most cases, the vowel of the interrogative ה is shorter than the expected vowel of the definite article ה. In some cases, however, the forms seem identical and can be distinguished only based on the context – for instance, ה before *shewa* or ה-ה, and ה before א-ה-ה with a long unaccented *qamats*.

- Sort the words according to whether the initial ה is the interrogative [I], the definite article [D], or could be either depending on context [E]:

הֵיא	E	הָאִין	___	הָעֵנָן	___
הָאֵמֶת	___	הִידְעָתֶם	___	הָדָם	___
הָדָם	___	הַדָּבָר	___	הָאִישׁ	___
הָאֹנֶכִי	___	הָאִישׁ	___	הַנִּשְׁמַע	___

2) Translate the following questions from Hebrew into English:

(Isa. 49:15) **הַתְּשַׁכַּח אִשָּׁה**

Will a woman forget?

(Lam. 2:15) הַזֹּאת הָעִיר

(Isa. 14:16) הַנֵּזֶה הָאִישׁ

(Job 7:12) הַיָּם־אָנִי

(Ezek. 38:17) הַאֲתֶה־הוּא

(2 Sam.. 18:32) הַשָּׁלוֹם לְנָעַר

(1 Kings 18:7) הַאֲתֶה זֶה אֶלַנִּי

3) Continue the translation already started for these texts, in English using conditional language ('if he hears') for *Yiqtol* forms found in bold – according to the example (any new words have been translated):

(Jer. 22:5) **וְאִם לֹא תִשְׁמָעוּ** אֶת־הַדְּבָרִים הָאֵלֶּה •

And if you do not hear (heed) these words...

(2 Sam. 15:25) אִם־תֵּמָצָא¹¹ חַן בְּעֵינַי יְהוָה •

_____ *favor in the eyes of the LORD.*

(Prov. 3:24) אִם־תִּשְׁכַּח לֹא־תִפְחָד •

_____ *you will not fear (2ms).*

(Song of Sol. 5:8) אִם־תִּמְצָאוּ אֶת־דֹּדִי •

_____ *my beloved (direct object).*

¹¹ The *qamats* instead of *pataḥ* in this *Yiqtol* form is due to the א losing its consonantal status.

4) Continue the translation already started for these texts, in English using language of law ('he shall hear') for *Yiqtol* forms found in bold – according to the example (any new words have been translated):

(Deut. 13:4) **לֹא תִשְׁמַע** אֶל־דְּבַרֵי הַנְּבִיא הַהוּא •

You shall not hear (listen to) the words of that prophet.

(Lev. 4:18) וְאֵת כָּל־הַדָּם יִשְׂפֹךְ •

And all the blood _____ (3ms).

(Num. 17:3/18) וְאֵת שֵׁם אַהֲרֹן תִּכְתֹּב עַל־מִטֵּה לְוִי •

And the name of Aaron _____ (2ms) on the staff of Levi.

(Deut. 7:18) זָכַר תִּזְכֹּר אֵת אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ לְפָרְעֹה •

Surely _____ (2ms) what the LORD your God did to Pharaoh.

(Deut. 15:11) אֲנֹכִי מְצַוְךָ לֵאמֹר פָּתַח תִּפְתַּח אֶת־יָדְךָ לְאָחִיךָ •

I command you saying: Surely _____ to your brother.

5) Match between *Qatal* forms on the top line and *Yiqtol* forms on the bottom line that share the same three-letter root ('shoresh'):

שָׁבַרְתִּי	מָלְכוּ	כָּתְבוּ	שָׁאֲלָתָּ	גָּנְבָתָּ	זָבְחָנוּ
נִגְנַב	יִשְׁאַלְוּ	תִּמְלֹךְ	אֲשַׁבֵּר	אֲזַבַּח	אֲכַתֵּב

Level A, Unit 26

In the two previous units, *Yiqtol* forms were presented along with several possible ways to translate them. *Yiqtol* verbs often refer to an action that occurs after another event in the context, in what is called a “posterior relationship.” Therefore, it is important to identify that other event before deciding how to translate the *Yiqtol* form. In direct speech, *Yiqtol* is often translated by the simple future tense or with conditional terms. In narrative prose in a past tense, however, some contexts may require other options such as: could do, would do, was to do, should do, might do, etc. This “posterior” category of *Yiqtol* broadly contains future in direct speech and **the Future of the Past** in narrative prose, as well as conditional language.

Another major *Yiqtol* category contains habitual or repeated action – including legal language (Unit 25), and the following two types of action:

- A) **General Truth or Habitual Present.** General truth is valid at any time and not only in the present (‘a wise man hears instruction’). Habitual present refers to actions repeated over time, beginning in the past and continuing into the future (‘he hears the children every day’). Such *Yiqtol* verbs are often translated by the simple present in English.
- B) **Past Iterative.** This type of repeated or continued action is similar to the Habitual Present, but is limited to actions that occurred in the past and that have been discontinued (‘he used to hear’, ‘he would hear’).

A common denominator of many *Yiqtol* verbs from all these categories is the future or ongoing aspect of the action in relation to some point in time.

1) Translate the following sentences while using the future of the past ('he would / was to hear') for any *Yiqtol* forms – according to the example:

▪ איש המלחמה ראה את העיר אשר ילכד.

The man of war saw the city which he would capture.

▪ הכהנים לקחו מן־הדם אשר ישפכו.

▪ האשה הלכה אל־המקום אשר תפקד.

▪ המלך בחר את האנשים אשר ירדפו אחרי מואב.

▪ הנביא ראה את־השדה אשר יגאל.

▪ העבד אסף את־העצים אשר ישורף.

2) Continue the translation already started for these texts, in English using the simple present tense of the language of general truth or habitual present ('he hears') for *Yiqtol* forms found in bold – according to the example (any new words have been translated):

(Prov. 15:29) רְחוֹק יְהוָה מִרְשָׁעִים וְתַפְּלוֹת צְדִיקִים יִשְׁמָע •

*The LORD is far from wicked (people), and the prayer of righteous (people) **he hears**.*

(Lev. 22:3) כָּל־אִישׁ אֲשֶׁר־יִקְרַב •

Every man who _____

(Psa. 111:5) יִזְכֹּר לְעוֹלָם בְּרִיתוֹ •

_____ *forever his covenant...*

(Job 31:4) וְכָל־צִעְדֵי יִסְפּוֹר •

And all my steps (direct object) _____



3) Sort the *Qatal* and *Yiqtol* forms, keeping on the same line forms with the same three-letter *shoresh* – as well as the same person, gender and number. Translate only the meaning of the *Qatal* form of each pair:

בָּחַר	רָצַחְתָּ	פָּרַחְנוּ	שָׁבְרוּ	גָּנַב	קִבְּרִיתֶם
נִבְּרַתְתָּ	אָשְׁרִי	תִּקְבְּרוּ	יָבַחְתָּ	תִּרְצַח	תִּזְכְּרוּ
יִגְנַב	תִּשְׁאַלֵּי	זָכְרָהּ	שָׁאֲלָתָּ	שָׂרַפְתִּי	יִשְׁבְּרוּ

Qatal	Yiqtol	Translation
בָּחַר	יָבַחְתָּ	<i>he chose</i>
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Level A, Unit 27

This unit addressed two textual issues, besides review of previous subjects:

- The reappearance of an important word that occurred earlier in the text, or the use of a similar word from the same root. This textual technique of “echoing” draws attention to an important point or adds information about that point not supplied in the earlier portion. The examples from Ruth 1:9 and 3:1 were מְנוּחָה and מְנוּחָה with the literal meaning of “rest” or “resting place” but with an added implication of house and husband.
- The omission of words that should be understood by the context. Even though this textual phenomenon of “ellipsis” can lead to an unnatural literal translation, it is common in many languages. The example from Ruth 3:2 was the threshing of the threshing floor used for the barley (גֵרֶן הַשְּׁעָרִים) rather than the threshing of the barley itself (הַשְּׁעָרִים) on the threshing floor used for the barley.

A major focus of these exercises will continue to be *Yiqtol* verb forms.

1) Sort these words into the appropriate categories and translate them:

בָּחַר	קָצַר	שָׁפַד	בָּעַל	שָׁבַת	כָּנָף
--------	-------	--------	--------	--------	--------

<i>Verbs</i>	<i>Nouns</i>												
<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="border: 1px solid black; border-radius: 50%; padding: 5px; text-align: center;">בָּחַר</td> <td style="padding: 5px; text-align: center;"><i>he chose</i></td> </tr> <tr> <td style="border: 1px solid black; height: 20px;"></td> <td style="border: 1px solid black; text-align: center;">_____</td> </tr> <tr> <td style="border: 1px solid black; height: 20px;"></td> <td style="border: 1px solid black; text-align: center;">_____</td> </tr> </table>	בָּחַר	<i>he chose</i>		_____		_____	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="border: 1px solid black; height: 20px;"></td> <td style="border: 1px solid black; text-align: center;">_____</td> </tr> <tr> <td style="border: 1px solid black; height: 20px;"></td> <td style="border: 1px solid black; text-align: center;">_____</td> </tr> <tr> <td style="border: 1px solid black; height: 20px;"></td> <td style="border: 1px solid black; text-align: center;">_____</td> </tr> </table>		_____		_____		_____
בָּחַר	<i>he chose</i>												

2) Match each Hebrew phrase with its corresponding English translation:

(Ps. 19:9/10) מִשְׁפָּטֵי־יְהוָה אֱמֶת	this city which I have chosen
(Ex. 21:3) אִם־בְּעַל אִשָּׁה הוּא	with all my power I have worked
(2 K 23:27) הָעִיר הַזֹּאת אֲשֶׁר־בָּחַרְתִּי	the Lord has given you the Sabbath
(1 K 17:7) כִּי לֹא־הָיָה גֶשֶׁם בְּאֶרֶץ	if the husband of a wife <i>is</i> he
(Gen. 31:6) בְּכָל־פְּחֵי עֲבָדָתִי	also he made high places
(Ex..16:29) יְהוָה נָתַן לָכֶם הַשִּׁבְתִּי	the judgments of the Lord <i>are</i> truth
(2 Chron.. 21:11) גַּם־הָיָה עֲשֵׂה־בְּמוֹת	for there was no rain in the land

3) Continue the translation already started for these texts, in English using past iterative (either ‘he would hear’ or ‘he used to hear’) for *Yiqtol* forms found in bold – according to the example (any new words have been translated):

(1 Sam. 2:25) וְלֹא יִשְׁמְעוּ לְקוֹל אָבִיהֶם •

And they would not hear (listen to) the voice of their father.

(Deut. 12:31) כִּי גַם אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם יִשְׂרְפוּ בְּאֵשׁ לְאֱלֹהֵיהֶם •

Because also their sons and their daughters (direct object)

_____ *in the fire to their gods.*

(Deut. 2:20) וְהָעַמִּיּוֹת יִקְרְאוּ לָהֶם זַמְזָמִיּוֹת •

And the Ammonites _____ them “Zamzumim.”

(Num. 9:17) וּבַמְּקוֹם אֲשֶׁר יִשְׁכַּן שָׁם הָעֵנָן •

And in the place which _____

4) Fill in the blanks using the list of verbs derived from the root ש-מ-ח ('to rejoice', 'be glad'), choosing the correct *Yiqtol* form for the subject of each sentence (using the table in A24 if needed, and remembering that sometimes the same form applies to two persons). Then translate:

תשמחנה	תשמחי	נשמח	ישמח	תשמח
תשמחו	תשמח	ישמחו	תשמחנה	אשמח

אני _____ בְּחֶסְדְּךָ.

אנחנו _____ בְּמַלְכֵנוּ.

אתה _____ בִּיהוָה.

אתם _____ בוּ.

את _____ בְּמַלְכְּךָ.

אתנה _____ בְּחֶסְדֹּךָ.

הנביא _____ בְּךָ.

הפקדים _____ בִּיהוָה.

הנצרה _____ בוּ.

הבנות _____ בְּמַלְךָ.

The daughters will rejoice in the king.

Did You Know?

While the word כַּנָּף has the primary sense of “wing,” it often describes the edge of a garment – which metaphorically represents the authority of the person wearing it (1 Samuel 15:27-28), as well as that person’s ability to provide and protect (Ezekiel 16:8; Ruth 3:9). Perhaps this imagery is the reason that David’s heart troubled him so greatly after he secretly cut off the edge of King Saul’s garment (1 Samuel 24:4-11), since this could be seen as symbolically undermining his royal authority. Yet another metaphor involving the word כַּנָּף compares the far edges of the earth to the edges of a garment that has been spread out (Isaiah 11:12; 24:16; Ezekiel 7:2; Job 37:3; 38:13). In the story of Ruth and Boaz, the word כַּנָּף expresses Ruth’s desire to become Boaz’s wife and to come under his protection.



Level A, Unit 28

Units 24-26 introduced the *Yiqtol* verbal conjugation – which often refers to actions occurring after another event in the context, and which is called a “prefix conjugation” for the letters specifying the person, gender and number of the subject. This unit presented another “prefix conjugation” called וַיִּקְטֹל (‘**Wayyiqtol**’) – the basic pattern of which is almost identical to *Yiqtol*. The primary difference is the prefixed conjunction ׀ with *pataḥ* – which precedes the subject prefix letter and causes it to receive *dagesh*. One exception is the 1cs form in which *qamats* replaces *pataḥ* as compensation for the *dagesh* that cannot appear in the prefix letter א. By contrast, *Yiqtol* takes the regular conjunction ׀ – and that only on occasion.

The full chart of the paradigm appears here below, with the **Wayyiqtol** forms to the left of the corresponding independent pronouns:

<i>Person</i>	<i>Singular Forms</i>		<i>Plural Forms</i>	
1st	וַאֲקַטֵּל (1cs)	אֲנִי, אַנְכִי	וַיִּקְטֹלוּ (1cp)	אֲנַחְנוּ
2nd	וַתִּקְטֹל (2ms)	אַתָּה	וַתִּקְטְלוּ (2mp)	אַתֶּם
	וַתִּקְטְלִי (2fs)	אַתְּ	וַתִּקְטְלֶנָּה (2fp)	אַתֶּן, אַתְּנָה
3rd	וַיִּקְטֹל (3ms)	הוּא	וַיִּקְטְלוּ (3mp)	הֵם, הֵמָּה
	וַתִּקְטֹל (3fs)	הִיא, הִוא	וַתִּקְטְלֶנָּה (3fp)	הֵנָּה

In narrative prose of biblical Hebrew, **Wayyiqtol** forms are used for the regular past tense – expressing the main progression of a series of actions in the story line of a past tense narrative. The simple past tense in English

is the typical translation option, while the ׀ of **Wayyiqtol** can be translated in several ways (and, so, then) – or can even be left out in some cases.

This particular ׀ was called “waw conversive” in the Middle Ages since it seemed to change future tense *Yiqtol* forms to past tense. Modern scholars distinguish between *Yiqtol* and **Wayyiqtol** and see the latter as an ancient prefix conjugation that always referred to the past, and that remained in use following ׀. “Waw consecutive” is a common term in use today.

- 1) Classify the following words either as *Wayyiqtol* forms or as ׀ + *Yiqtol* forms that simply have the conjunction ׀ attached, then translate. The number of the person is provided for forms that without a context could be classified in more than one category (*2ms/3fs*, and *2fp/3fp*):

Verb Form	Classification	Translation
(3) וַתִּשְׂמַח	Wayyiqtol	<i>and she rejoiced / was glad</i>
(3) וַתִּשְׁמַעְנָה	׀ + Yiqtol	<i>and they (3fp) will hear</i>
וַיִּכְרַת	_____	_____
וַיִּקְרָאוּ	_____	_____
(2) וַתִּשְׂאֵל	_____	_____
וַאֲשַׁלַּח	_____	_____
וַיִּקְבְּרוּ	_____	_____
(2) וַתִּבְחַר	_____	_____
וַתִּבְטְחֵי	_____	_____
וַיִּשְׁכַּן	_____	_____

2) Convert the following *Yiqtol* verbs to the correct *Wayyiqtol* form:

Yiqtol	Wayyiqtol	Yiqtol	Wayyiqtol
יִשְׁפֹּט	וַיִּשְׁפֹּט	אָרַחֵץ	_____
תִּכְרְתוּ	_____	תִּשְׁלַח	_____
יִשְׁכְּבוּ	_____	יִבְרְחוּ	_____
תִּגְדְּלִי	_____	יִשְׁמַח	_____
נִשְׁמַע	_____	תִּקְרַבְנָה	_____

3) Sort the *Qatal*, *Yiqtol* and *Wayyiqtol* forms, keeping on the same line forms with the same three-letter *shoresh* – as well as the same person, gender and number. Translate only the *Wayyiqtol* form of each set:

יִדְרֹשׁ	בָּחַרְתִּי	תִּגְדְּלִי	אָבָחָר	גָּדְלָהּ	יִבְטְחוּ
בָּחַחוּ	וַיִּשְׂמַחְתָּ	וַיִּדְרֹשׁ	וַיִּבְטְחוּ	תִּשְׁמַח	נִלְכְּדוּ
לְכַדְנוּ	וַתִּגְדְּלִי (3)	וַתִּשְׂמַח (2)	וַנִּלְכְּדוּ	וַאֲבָחָר	דְּרֹשׁ

Qatal	Yiqtol	Wayyiqtol	Translation
דְּרֹשׁ	יִדְרֹשׁ	וַיִּדְרֹשׁ	<i>and he sought, inquired</i>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

4) Continue the translation already started for these texts, in English using the simple past tense ('he heard') for *Wayyiqtol* forms found in bold and the past perfect tense ('he had heard') for *Qatal* forms – according to the example (any new words have been translated):

• וַיִּרְאֵהוּ ¹² הָאִישׁ כִּי־עָמְדוּ כָּל־הָעָם (2 Sam. 20:12)

*And the man **saw** that all the people **had stood still**.*

• וַיִּשְׁמַע בָּלָק כִּי בָא ¹³ בְּלָעָם וַיֵּצֵא לִקְרָאתוֹ... (Num. 22:36)

And Balak _____ that Balaam _____. And he went out to meet him...

• וַיִּרְאֵהוּ ¹² דָּוִד כִּי־יָצָא ¹⁴ שָׂאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ (1 Sam. 23:15)

And David _____ that Saul _____ to seek his soul [life].

• וַיִּשְׁמַע מֶלֶךְ־בָּבֶל כִּי חָלָה חֶזְקִיָּהוּ ¹⁵ (Isa. 39:1)

And the king of Babylon _____ that Hezekiah _____.

• וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עֲנָנִים (Exod. 4:31)

_____ that the LORD _____ the sons of Israel

(direct object) and that _____ their affliction (direct o.).

¹² This *Wayyiqtol* 3ms form of ר-א-ה (=‘he saw’) is both shortened **and** unusual in its structure.

¹³ The *dagesh* in the letter ב does not appear in the original verse. The reason will be taught later.

¹⁴ The primary meaning of this root is to go out (exit).

¹⁵ This verse has been rearranged and shortened for the purpose of this exercise.

Level A, Unit 29

Units 20-23 introduced the *Qatal* verbal conjugation with its suffixes for the person, gender and number of the subject. This unit presented another “suffix conjugation” – וְקָטַל (‘**Weqatal**’) – which is practically identical to *Qatal* in form, although not in meaning. The full paradigm chart appears below, with the **Weqatal** forms to the left of the independent pronouns:

<i>Person</i>	<i>Singular Forms</i>		<i>Plural Forms</i>	
1st	וְקָטַלְתִּי (1cs)	אֲנִי, אַנְכִּי	וְקָטַלְנוּ (1cp)	אֲנַחְנוּ
2nd	וְקָטַלְתָּ (2ms)	אַתָּה	וְקָטַלְתֶּם (2mp)	אַתֶּם
	וְקָטַלְתְּ (2fs)	אַתְּ	וְקָטַלְתֶּן (2fp)	אַתֶּן, אַתְּנָה
3rd	וְקָטַל (3ms)	הוּא	וְקָטְלוּ (3cp)	הֵם, הֵמָּה
	וְקָטְלָה (3fs)	הִיא, הוּא	וְקָטְלוּ (3cp)	הֵנָּה

Other than the addition of וְ as a prefixed conjunction, the only difference in form between *Qatal* and **Weqatal** is found in the 1cs and 2ms forms that have ultimate stress on the suffix instead of penultimate stress: וְקָטַלְתִּי, וְקָטַלְתָּ. Since the 2mp and 2fp forms begin with *shewa*, the וְ turns into וּ. As with *Qatal*, the 3cp form applies to both the masculine and feminine.

The similarity between *Qatal* and **Weqatal** leads to confusion when *Qatal*, on rare occasions, receives וְ as a simple conjunction (וְשָׁמַע = and he heard). Such forms are distinct in meaning from the identical **Weqatal** (וְשָׁמַע = and he will hear). Any suffixed form without וְ must be *Qatal*. Almost all forms with וְ are **Weqatal** (the וְ being an inseparable part of the form), and

the identity of the few וַ + *Qatal* forms can be determined by context only. As in the case of the וַ of *Wayyiqtol*, the וַ of **Weqatal** can be translated in several ways (and, so, then) – or can even be left out in some cases.

Weqatal may be nearly identical to *Qatal* in form but a clear dissimilarity in meaning exists. Semantically, **Weqatal** expresses the same sense of future or repeated action found in *Yiqtol*. The primary difference between **Weqatal** and *Yiqtol* is the position of each in its own clause (containing a subject and verb): **Weqatal** always appears at the beginning of its clause while *Yiqtol* usually appears anywhere except the initial part of its clause.

1) Convert the following *Qatal* verbs to the correct *Weqatal* form:

Qatal	Weqatal	Qatal	Weqatal
פָּרַת	וְפָרַת	יִשְׁבֶּה	_____
זָכַרְתִּי	_____	אָכַלְתָּ	_____
שָׁמַרְתֶּם	_____	מָשַׁח	_____
הָלַכּוּ	_____	זָבַחְתֶּם	_____
אָמַרְתָּ	_____	לָקַחְנוּ	_____

2) Continue the translation already started for these texts, in English using the future tense ('he will hear') for *Weqatal* forms found in bold – according to the example (any new words have been translated):

• וְאָמַרְתָּ בְּלִבְבְּךָ מִי יִלְדֵ-לִי אֶת-אֵלֶּהָ (Isa. 49:21)

And you (fs) will say in your heart: “Who has begotten these for me?”

• וְהָיָה בַיּוֹם הַהוּא וְשִׁבְרֵתִי אֶת־קִשְׁתֵּי יִשְׂרָאֵל (Hos. 1:5)

_____ *in that day,* _____ *the bow of Israel.*

• כִּי לַיהוָה הַמִּלְחָמָה וְנַתַּן אֶתְכֶם בְּיַדְנוּ (1 Sam. 17:47)

...*for to the Lord is the battle (for the battle is the Lord's),*

_____ *you into our hand...*

• וּבָא וְיָשָׁב עַל־כִּסְאֵי וְהוּא יִמְלֹךְ תַּחְתָּי (1 Kings 1:35)

_____ *on my throne and he will reign*
instead of me...

• וְשָׂרְפוּ אֶת־הָעִיר הַזֹּאת בְּאֵשׁ¹⁶ (Jer. 37:10)

_____ *this city by fire.*

3) Continue the translation already started for these texts, in English using the simple present tense of the language of general truth or habitual present ('he hears') for *Weqatal* forms found in bold – according to the example (any new words have been translated):

• וְאִישׁ כִּי־יִהְיֶה צַדִּיק וְעָשָׂה מִשְׁפָּט וּצְדָקָה (Ezek. 18:5)

*And a man – when he is just – **and he does** justice and righteousness...*

• וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לְאֹכֵל (Isa. 55:10)

_____ *seed to the sower and bread to the (one) eating...*

• וַיִּשְׁבָּה לְפֶתַח בֵּיתָהּ עַל־כִּסֵּא (Prov. 9:14)

_____ *at the opening of her house on a seat...*

¹⁶ Literally the translation would be “by the fire” with the definite article.

4) Using the word list below containing *Weqatal* and *Yiqtol* forms, construct sentences according to the translation underneath each line:

הַעֲבֹד	הַמְלַחֲמָה	וְלָבַשׁ	עָרִים	אֲחֵרִים	יְמַשַׁח
וְאָסְפוּ	בְּמַיִם	הַקְצִיר	הַנְּעָרִים	הַמְלִיךְ	יִכְתֹּב
וְהִלָּךְ	וְשָׂרְפוּ	אֵת	וְהִפְהִיךְ	בְּעֵת	בְּגָדִים
לִיהִנֶּה	בְּשָׂדֵה	רַבּוֹת	וְהִנְבִּיאַ	וְזָבַח	יִקְצְרוּ
אֲנָשֵׁי	אֵל	יִלְכְּדוּ	יְרַסֵּץ	סְפָרִים	הַמְזַבֵּחַ

הַעֲבֹד יְרַסֵּץ בְּמַיִם וְלָבַשׁ בְּגָדִים אֲחֵרִים.

(The servant would wash in the water and would put on other garments.)

(The men of war would capture and would burn many cities.)

(And the priest would anoint the altar and would sacrifice to the LORD.)

(The lads would harvest in the field and would gather in the time of the harvest.)

(And the prophet would write letters and would go to the king.)

Level A, Unit 30

This unit was dedicated to a review of the subjects taught over the entirety of this level. A major focus of these exercises will continue to be *Weqatal*.

- 1) Continue the translation already started for these texts, in English using language of law ('he shall hear') for *Weqatal* forms found in bold – according to the example (any new words have been translated):

(Exod. 29:21) וְלָקַחְתָּ מִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ •

And you shall take from the blood which is on the altar...

(Lev. 14:38) ... וַיִּצַח הַפֹּהֵן מִן־הַבַּיִת אֶל־פֶּתַח הַבַּיִת וְהִסְגִּיר אֶת־הַבַּיִת •

And the priest _____ from the house to the opening of the house, and he shall shut up the house...

(Deut. 12:7) וְאָכַלְתֶּם־שָׂם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וּשְׂמַחְתֶּם •

_____ there before the Lord your God,

_____ ...

(Lev. 16:24) וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו •

_____ his flesh in the water in a holy place,

_____ his clothes.

2) Continue the translation already started for these texts, in English using the past iterative (either ‘he would hear’ or ‘he used to hear’) for *Weqatal* forms found in bold – according to the example (any new words have already been translated):

• וְהָפָה דָּוִד אֶת-הָאָרֶץ...וְלָקַח צֹאן וּבָקָר וְחֲמֹרִים וּגְמָלִים וּבָגָדִים (1 S. 27:9)

*And David would strike the land... **and he would take** flocks and cattle and donkeys and camels and clothes / garments...*

• וּבָא נֶעֶר הַכֹּהֵן וְאָמַר לְאִישׁ הַזֶּבֶחַ (1 Sam. 2:15)

*And the young man (servant) of the priest _____,
and _____ to the man who was sacrificing.*

• וְהָלַךְ מִדֵּי שָׁנָה בְּשָׁנָה וְסָבַב בֵּית-אֵל וְהִגְלָל וְהִמְצָפָה

וְשָׁפַט אֶת-יִשְׂרָאֵל (1 Sam. 7:16)

_____ *from year to year, **and he would circle** Bethel and Gilgal and Mitzpah, _____ Israel...*

• וְהַשָּׁפִים אֲבָשְׁלוּם וְעָמַד עַל-יַד דְּרֹךְ הַשָּׁעַר (2 Sam. 15:2)

And Absalom would arise early, _____ beside the way of the gate.

3) In each of the four sets of words, there are five word pairs with opposite meanings. Match them and translate them – according to the example:

בָּא	רָחֹק	_____	_____
יָמִין	מָחָר	_____	_____
תְּמוּל	פֶּתַח	_____	_____
קָרוֹב	יָצָא	<i>he came/entered</i>	<i>he went out</i>
סָגַר	שָׂמַל	_____	_____

חֹזֵק	עָבָד	_____	_____
אָדוֹן	חָלָה	_____	_____
זָכַר	שָׁנָא	_____	_____
אָהַב	אֶחָרִי	_____	_____
לִפְנֵי	שָׂכַח	_____	_____

יָשׁ	רָחַק	_____	_____
טָהוֹר	חָרְפָּה	_____	_____
קָרַב	אֵין	_____	_____
פָּה	טָמֵא	_____	_____
כְּבוֹד	נֶשֶׁם	_____	_____

פָּקֵד	לָקַח	_____	_____
נָתַן	יָרַד	_____	_____
צָדִיק	מָוֶת	_____	_____
חַיִּים	רָשָׁע	_____	_____
עָלָה	עָזַב	_____	_____

Did You Know?

Directions in the ancient Middle East were not oriented to the north in the way that they are in the modern world. In fact, the word קִדְמָה – which is one name for the east (Genesis 2:8) – also describes whatever is in front of a person (Psalm 139:5). This reflects a society in which turning to the morning sun determined location, instead of seeking the magnetic North Pole with a compass. When facing the sun in the east, the south is located on the right hand and the north is on the left hand – as we see in the use of the words יְמִין (‘right’) and שְׂמאל (‘left’) when referring to these directions (1 Samuel 23:19; Genesis 14:15). The geography of the Land of Israel shaped the use of the word יָם that often refers to the sea, but has the sense of “west” as well since the Mediterranean Sea is also the western border (Genesis 28:14). The text reflects a culture oriented to the east, with directions that depend upon visualizing the topography of the land. As this workbook draws to a close, may our “compass” remain pointed forward to the task yet in front of us – while remembering how far we have come.



Answer Key

Level A, Unit 1

- 1) רָאָה • אָח • מִן • מֵר • עַם • אַרְרָם • נַעַר • אֶל
- 2) (אָח) – 'āḥ – brother • (אִם) – 'ēm – mother • אַרְרָם – 'ārām – Aram (Syria)
הַר – har – mountain/hill • נְהָר – nāhār – stream/river
(נַעַר) – nā'ar – young man/lad • (עַם) – 'am – people/nation
- 3) נֵר – lamp • רָאָה – (he) saw • אָמַר – (he) said • לֶחֶם – bread/food
אִם – mother • אַרְרָם – Aram (Syria) • הַר – mountain/hill • מִן – from
- 4) נֵהַר • אִם • עַל • רָאָה • הַר • מִן • לֶחֶם • נַעַר
- 5) ra' • mānāh • ḥālam • rāmāh • ḥānan
ḥānāh • lāḥam • 'āmar • laḥ • 'āmāh

Level A, Unit 2

- 1) מֵם • נִן • צִן • כִּךְ • פִּךְ
- 2) אֵל – to/towards • אִם – mother • אֶרֶץ – earth/land
בִּגְד – garment/clothing • בֶּן – son • יֵלֵד – child (boy) • לֶחֶם – bread/food
מֶלֶךְ – king • נֵר – lamp • עֵץ – tree • שֵׁם – name
- 3) 'ākāl • 'épe r • bārā' • zāhāb • kap • késep • mélek • pārāh
- 4) (אָב) – father • (אָח) – brother • (אִם) – mother • (בֶּן) – son • (בַּת) – daughter
- 5) [mountain] – הַר – har • [river] – נְהָר – nāhār • [sea] – יָם – yām
[land] – אֶרֶץ – 'éres

Level A, Unit 3

- 1) בְּנֵה • זָכַר • שְׁעַר • נִגַע • חֲטָא • אָהַב • קָנָה

מָצָא • יָרַד • בָּא • עָבַד • וַעַם • חָלָה • מָחָר • נִחַשׁ

2) ḥākām • yāda • rab • ‘ālāh • šākab • yāšā’ • ḥāmās

3) איש – ‘iš – man/person/husband • בין – bēn – between

גוי – gōy – nation/people • טוב – tōb – good/pleasing

יום – yôm – day • כי – kî – that/because/when

עיר – ‘îr – city/town • עָשָׂה – ‘āsāh – (he) did/made

מה • נָאוּי • הֶהָרִים • רִגְלֵי • מְשָׁמִיעַ • שְׁלוֹם • טוֹב • מְשָׁמִיעַ • יְשׁוּעָה • לְצִיּוֹן (4)

Level A, Unit 4

1) יָמִין • בֵּית • הַלֵּךְ • אָסוּר • בָּקָר • כְּבוֹד • נָעַר • זָרַע • נָהַר

2) qāneh • yôšēb • qāšar • rō‘eh • nuḥāmāh • qôlî • bêṭô • pōh • yāmîn

mûl • ‘ômēd • ‘ên • ḥûg • yíreb • bānû

3) “O” with M/L: גוי, המון • “O” w/o M/L: אָכַל, קָדַשׁ

“U” with M/L: הוֹשֵׁב • יוֹמֵת, הוֹשֵׁב • “U” w/o M/L: שָׁב, רָחַץ

4) Similar word pairs: אֵישׁ / אָדָם • נָעַר / יָלַד • זָהָב / כֶּסֶף • צָלַם / עָצַם

בָּשָׂר / לֶחֶם • גוי / עם • בָּרָא / עָשָׂה

Dissimilar word pairs: בָּקָר / עָרַב • טוֹב / רַע • בֵּן / בֵּת • קָטָן / גָּדוֹל

אָם / אָב • אֹרֶךְ / חֹשֶׁךְ • אֶרֶץ / שָׁמַיִם

Level A, Unit 5

1) qā | dōš • yug | gad • rim | mōn • ‘ō | bēd • šad | dīq • ‘at | tāh

dib | ber • bî | nāh

2) בית O/C • יָפָה O/O • הַגִּיד C/C • לָקַח O/C • חֹשֶׁךְ O/C • הַקִּים O/C

C/C • חוֹמָה O/O • אָלָה C/O • חָצַר O/C • עָתָה C/O

3) šélem (P) – image, likeness • nāhār (U) – stream, river

ḥayyîm (U) – life • *máyim* (P) – water • *ná‘ar* (P) – young man, lad
mélek (P) – king • *gādól* (U) – great

- 4) Weak: תָּמִים • כִּי • דָּמוּ • עֲבָדִי
Strong: אֶתָּה • צַדִּיק • הַגָּדוֹל • מִבּוֹל
Both: תִּגִּיד • דָּבָר • גִּבּוֹר • כִּלָּה

Level A, Unit 6

- 1) זְקֵנִים • תָּמִים • תְּכֵמָה • רְעוֹת • גְּדוֹל
2) שְׂדֵה טוֹב • תְּאֵנִים קְטַנּוֹת • אֲנָשִׁים תְּכֵמִים • מְקוֹמוֹת קְדוּשִׁים • עִיר גְּדוֹלָה
3) MP – נְהָרוֹת גְּדוֹלִים – great rivers • MP – בְּנֵי תְּכֵמִים – wise sons
FS – אִשָּׁה זְקֵנָה – an old woman • FP – אֲבָנִים קְטַנּוֹת – small stones
MS – שֵׁם טוֹב – a good name
4) great/large stones – fem. • old fathers – masc. • small field – masc.
wise women – fem. • a good land – fem.
5) feminine

Level A, Unit 7

- 1) a wise man and a wise woman • a house in the middle of a city •
a very old king and a small lad (young man) • land and sky •
a great (big) tree in the middle of a garden
2) *nəqēbāh* • *wətišma‘* • *wayyibnû* • *yəlammədû* • *yippəlû* • *tišmər’û* •
tišlāhnāh • *mišpāt* • *tišmərû*
3) Silent *Shewa*: הַתְּהֵלֵךְ • מְצָרִים • מְלַחֵמָה • יִשְׁפִּילוּ
Moving *Shewa*: נְהַשֵּׁת • מְלוֹכָה • הַנְּעָרִים • שְׂמֹנֶה
Both *Shewas*: מְזַבְּחוֹת • וַיִּמְצְאוּ • הַתְּקַדְּשׁוּ • וְעֲבָדִי

- 4) Moving *Shewa* (Gen. 12:1): לָדָּ • מֵאֲרָצָהּ
 Moving *Shewa* (Gen. 12:6): מְקוֹם • שְׁכֵם
 Moving *Shewa* (Gen. 12:19): וְעֵתָהּ • אִשְׁתָּהּ
 5) Silent *Shewa* (Gen. 12:1): אֲבָרָם • לָדָּ • מֵאֲרָצָהּ
 Silent *Shewa* (Gen. 12:9): אֲבָרָם • הַלְלוּהָ • הַנְּגִיבָהּ
 Silent *Shewa* (Gen. 12:12): יְרָאוּ • אֶתְהָ • הַמְצָרִים

Level A, Unit 8

- 1) (he) built a tower and a wall • an angel/messenger found a righteous man • a very evil generation • a very great fish in the middle of a sea
 2) אכל • עלם • סלח • רכב • קנא • שמע • אבר • גדל • מרק
 3) מֵרַכְבָּהּ – m e __ ā __ ā h / merkābāh • גְּבוּרָהּ – ם __ ū __ ā h / gəbūrāh
 נָבִיא – __ ā __ î __ / nābî' • חָזַק – __ ā __ ā __ / hāzāq • טָבַח – a __ __ ā __ / ṭabbāh
 צָדִיק – __ a __ __ î __ / ṣaddîq • מִשְׁקָל – m i __ __ ā __ / mišqāl
 תַּגְמוּל' – t a __ __ ū __ / tagmûl' • מִסְגֵּר – m a __ __ ē __ / masgēr
 4) מַעֲמֵד • עַמּוּד • עֲמֻדָּה – ע מ ד // מְפַקֵּד • פְּקִיד • פְּקֻדָּה – פ ק ד
 מְשַׁמַּעַת • שְׁמוּעָה • שְׁמַע – ש מ ע // קֹדֶשׁ • קְדוּשׁ • מְקֻדָּשׁ – ש ק ד
 5) The root is ש-מ-ר, and the words are: מְשַׁמַּעַת

Level A, Unit 9

- 1) g • תְּשׁוּבָה • g • שָׁכַב • q • הִמְלִיךָ • q • גְּפָרִית • q • קָדְשֵׁי • q • שְׁכָבָהּ • q • אֲזוּגוֹ • g • טָבַח
 g • אָדָם • q • אָמָם • q • וְתִשָּׁב
 2) כְּפִיר/חַזִּיר • מְלֶאֱךָ/מְאָכָל • מְקַרֵּיב/מְחַזֵּק • קְבָרִים/הַבָּלִים • בְּשׁוּרָה/עֲבוּדָה
 בְּהֵמָה/אֲבָדָה • יְרֵשָׁה/אֲחֻזָּה
 3) hoglāh • 'ēwîl • 'ōniyyāh • 'ēmeṭ • ma'ārāb • nahālāh • mahālāk

- 4) **Plants** including places: גן-garden • עץ-tree • זית-olive • זרע-seed
Animals: יונה-dove • בהמה-beast/animal/cattle • נחש-snake • דג-fish
Elements: אדמה-ground/land • מים-water • D-אבן • עפר-dust

Level A, Unit 10

- 1) just judgments • the great/big house • upon [an] unclean land •
 [a] beautiful maiden • the good figs • other stones
- 2) הנפש • הכוכב • היונה • הדור • הזית • הלב • השער • הפה • הטמא
- 3) the great king • other garments/clothing • small animals • (he) came
 from the field • the clean/pure beast/animal/cattle • to the good way •
 [a] complete/sound/blameless male • evil men and [a] just/righteous
 man • a voice from the heavens (also possible in English: from heaven)
- 4) שדה טוב • הדורף הישרה • הנערים הקטנים • בהמות טהורות • המגדל הגדול •
 הבנות היפות • אנשים צדיקים
- 5) ישרים

Level A, Unit 11

- 1) like a man – כאיש • in a way – בדרך • to the dust – לעפר • to the tree –
 לעץ • in the field – בשדה • like an olive – כזית • as a sword – כתרב
- 2) התרב • האבן • הענן • ההוא • הראשון • התרב •
 החכם • הרשע • ההרים • האדם • העמים • האישי
- 3) he came as/like the cloud • in the holy place • silver/money as/like the
 dust • to/for that man • in/at this house • peace like the river • in a
 straight way • to a great nation/people
- 4) כדבר הגדול • לנשים החכמות • פימים הראשונים • פימים החיים • לעיר הקטנה
- 5) כוכב

Level A, Unit 12

- 1) a word of wisdom • a land of bread • light of a candle • wisdom of [a] man • a heart of flesh • a tree of life • a star of light
- 2) to the temple of the LORD • [an] end of all flesh • upon a tower (stand, pulpit) of wood • and upon each/every wall • in the tent of Jacob (in Jacob's tent) • each/every tree in the garden of God • in/into the hand of the king of Israel
- 3) 4 חומת-חומה • 2 צבא-צבא • 2,3 חסר-חסר • 1,2 ענן-ענן • 2,4 שנת-שנה • 1 מגדל-מגדל • 1,2 נהר-נהר
- 4) 1st space *from the right*: לַב־אֲבוֹת ; 2nd space *from the right*: וְלֵב בְּנִים

Level A, Unit 13

- 1) kings of nations • tents of people • a land of mountains • lands of nations • men of warfare
- 2) נְשִׁי-נָשִׁים-אִשָּׁה • נְעֻרוֹת-נְעָרוֹת-נְעָרָה • אֲהָלֵי-אֲהָלִים-אֹהֶל • אֲרָצוֹת-אֲרָצוֹת-אֶרֶץ • דְּרָכֵי-דְרָכִים-דֶּרֶךְ • מְלָכִים-מְלָכִים-מֶלֶךְ • בָּנוֹת-בָּנוֹת-בַּת • מְלָאכִים-מְלָאכִים-מְלָאךְ
- 3) צָנָה • הִיָּה
- 4) from the presence of / from before the cloud • on the mountain before the LORD • because the nation/people heard on that day • and the messenger/angel who/which went • all the people who [were/are] at the gate • and a pure offering • in the courts/courtyards of the house of the LORD • all the hosts/armies of the LORD • before the people of the land

Level A, Unit 14

- 1) הם, המָה – הַנָּה • אֶת – אֶתְהָ • אֶתְהָ, אֶתְהָ – אֶתְהָ • הִיא, הוּא – הוּא
- 2) they (f.p.) *are* good • you (f.p.) *are* old • also she • they (m.p.) *are* wise
you (f.s.) *are* beautiful • he dwells in the mount • you (m.s.) *are* just
- 3) אֶתְהָ • אֶנְכִי • הוּא • הַמָּה
- 4) וְלֹא־יָשַׁב אָדָם שָׁם – and no man dwelled
there • לְיַד־שַׁעְרִים – beside gates •
אֲשֶׁר בְּצִאֵן – who *is* with the flock • גַּם־אֲנַחְנוּ גַם־אֶתְהָ
– also we, also you • אֲשֶׁר־הֵבִיא יְהוָה – which the LORD
brought • שָׂרִים בְּצָבָא – שָׂרִים בְּצָבָא – to each male among the priests •
וְאִם־אֶל־עִיר – and if to a city
- 5) and now, sons of Judah • here before the LORD • because who (has)
stood • also chiefs / officials sat • we *are* brothers

Level A, Unit 15

- 1) הוּא – בְּרִיתוֹ • אֲנַחְנוּ – יָדְנוּ • אֶת – עַמְּךָ • אֲנִי – נַפְשִׁי • אֶתְהָ – קִדְשֶׁךָ
הִיא – רֵאשָׁה • הֵם – מְנַחֲתָם • הַנָּה – מִשְׁפָּטָן • אֶתְהָ – לְבַבְכֶם
- 2) left, then right col.: 2mp • 3mp • 3ms • 1cs • 2fs • 2ms • 3fs • 1cp • 3fp
- 3) 3mp לְכַבֶּם • 1cp וְאֲדַמְתַּנּוּ • 3fs וְרָעָה • 2ms קִדְשֶׁךָ • 1cs עַמִּי
- 4) captains of thousands, captains of hundreds • who gave to David a wise
son • and my bow in my hand • after other gods • instead of each
firstborn • with all these kings

Level A, Unit 16

- 1) from left to right, then top to bottom: כָּל־דְּגֵי הַיָּם • נְבִיאֵי יְהוָה •
נַעֲרֵי בְנֵי יִשְׂרָאֵל • דָּרָךְ גֹּן הַמְּלֶכֶת • אֲנָשֵׁי הַצָּבָא

- 2) בְּאֵר מַיִם חַיִּים – a well of living water • כֹּל אֲשֶׁר-דִּבֶּר יְהוָה – all that the LORD spoke • עִוֵּד אֶל-הַמֶּלֶךְ – again to the king • עִם-לֵבב דָּוִד – with the heart of David • כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת – all the words of this law • אֶדְמַת הַכֹּהֲנִים – the land of the priests • אַחֲרֵי-שָׂאוֹל לַמִּלְחָמָה – after Saul to the battle
- 3) עֲבָדֵי הַמֶּלֶךְ – the servants of the king • בְּכוֹרֵי-הַבְּהֵמָה – the firstborn of the beast (the animals) • אֹהֲלֵי הָאָנָשִׁים – the tents of the people • רַגְלֵי הַכֹּהֲנִים – the feet of the priests • בְּאֵר הַמַּיִם – the well of water • בֵּית-הָאִישׁ – the house of the man
- 4) the way of the tree of life • clothes of holiness • the sons of the servants of Solomon • he was a man of war • the city of the old prophet
- 5) all the servants of Pharaoh • from before the lord of all the earth • with the kings of Israel • in the law of the Lord which (he) commanded • all the men of war/battle (warriors) • and men of holiness

Level A, Unit 17

- 1) וְאִנְחֵנוּ רַבִּים – and we *are* many • כִּי-חֲסִדְךָ גָּדוֹל – because your goodness *is* great • וְלֹא בֶן-נְבִיא אָנֹכִי – and I *am* not a son of a prophet • שְׁמֶךָ יַעֲקֹב – your name *is* Jacob • אֵלֶּה הַדְּבָרִים – these *are* the words
- 2) הָאִישׁ גָּדוֹל – the man *is* great • הַיּוֹם קָדוֹשׁ הַיּוֹם – the day *is* holy • הַנְּבִיא הַזָּקֵן – the old prophet • חֲכָם אֲדֹנָי – my master *is* wise • הַמַּיִם רָעִים – the water(s) *is* bad • הַבְּהֵמָה הַטְּהוֹרָה – the clean beast • הַיֶּלֶד חַי – the child *is* living • הַמְּרֹאֶה הַגָּדוֹל – the great sight • טוֹב דְּבָרְךָ – your word *is* good

- 3) no – my first husband • yes – Judah & Simeon *are* brothers • yes – the man *is* old • yes – we *are* wise • no – the living child • yes – he *is* the firstborn • no – the officials and the servants of the king
- 4) המְקַנָּה רַב • הָאֶרֶץ טוֹבָה • הַפְּהָגִים הַטְּמְאִים • הַנְּעֲרָה יָפָה • עֶדְרוֹ קָטָן • הַמִּים הַחַיִּים • הָאִישׁ הַחֲכָם
- 5) but Jonathan and David • and these *are* the names of the sons / children of Israel • because I *am* holy • behold we *are* slaves • and Abraham and Sarah *are* (*were*) old • behold my servant • and I *am* a young man/lad

Level A, Unit 18

- 1) קוֹל יְהוָה עַל־הַמַּיִם – the voice of the Lord *is* on the water • אַתֶּם בְּיָדִי – you (m.p.) *are* in my hand • בְּקֶרֶב יִשְׂרָאֵל אָנִי – I *am* in the middle/midst of Israel • כִּי־יֵשׁ אָדָם – for there is a man • אֵין שְׁלוֹם אָמַר יְהוָה – “there is not peace” said the LORD
- 2) because/for to the LORD is the battle/war • and in those times there was/is not peace • what *is* his name? • who *is* the man who built a house? • in the middle/midst of Israel until this day • and his voice *is/was* like the voice of many waters • and also the words of the king which (he) said • only the silver and the gold
- 3) הַמֶּלֶךְ לִפְנֵי הַנְּבִיאִים • הַפְּהָגִים לִיד הַמַּשְׁכָּן • הַנְּבִיאִים בְּבַיִת הַמֶּלֶךְ
- 4) יֵשׁ לָהֶם וּבָשָׂר • אֵין דָּרָד יִשְׂרָה • אֵין מִים בְּיִשְׂרָאֵל

Level A, Unit 19

- 1) **Action** (from right to left): בָּרָא – (he) created • עָשָׂה – (he) did / made •
בָּנָה – (he) built • עָבַד – (he) worked / served
Speech: צִוָּה – (he) commanded • קָרָא – (he) called • הִגִּיד – (he) declared
/ told • דִּבֶּר – (he) spoke • אָמַר – (he) said
- 2) בְּנֵי הַמֶּלֶךְ הַיְפֹתוֹת – NP • הָרַעַב הָרִאשׁוֹן – NP •
מִי הַנְּהַר הַרְבִּים – NP • בְּנֵי חַי – NS • וְהָרַעַב בְּאֶרֶץ – NS
מְרֵאָה הַיְלָדִים טוֹב – NS • רַבִּים הַגּוֹיִם הָאֵלֶּה – NS • לֵב הָאָדָם רַע – NS
- 3) behold, the nation of the sons of Israel *is* many/much/great • the law of
the LORD *is* sound/complete/blameless/perfect • because you *are* a
[the] son of another woman • a voice of war/battle *is* in the camp • and
the famine/hunger *is* in the city
- 4) your servant/slave and your maidservant/handmaid • his flock • all his
people/nation, his land • the house of my father (my father's house),
my family/clan
- 5) מִי הַנְּעִרָה הַזֹּאת • אֵינָה מְקוֹם הָאָרוֹן • מִי בָכוֹר יַעֲקֹב

Level A, Unit 20

- 1) הַיָּמִים אֲשֶׁר-יָשַׁב דָּוִד – the days that David dwelled • כִּי שָׁמַעְנוּ – because
we heard • אַז הָלַךְ שְׁלֹמֹה – then Solomon went • אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה – those
whom the LORD sent • כִּי נָפְלוּ בַחֶרֶב • for they fell by the sword •
כִּי-עָזַבְתֶּם – because you left • בַּיּוֹם הַהוּא נִשְׂאתִי יָדִי – on that day I lifted
my hand
- 2) יִרְדְּנוּ – 3ms • לְקַחְנוּ – 1cp • אָמְרוּ – 3cp • עָזַבְתִּי – 1cs • שָׁמַעְתֶּם – 2mp • יִרְדְּנוּ – 3ms
• לְקַחְתֶּם – 2ms • נִתְּנָה – 3fs • עָזַבְתֶּן – 2fp • שָׁכַבְתֶּן – 2fs • שָׁלַחְתֶּה – 1cp

- עָבְרוּ – 2ms • שָׁכַבְתָּ – 2fp • יָדַעְתָּן – 2fs • פָּתַחְתִּי – 1cs • הִלְכוּ – 3cp • אָבְלָתָּ – 2fs • שָׁמַרְתֶּם – 2mp • פָּקַד – 3cp • שָׁבַתְּ – 2ms
- 3) 1cs – שָׁלַחְתִּי – *I sent* • 1cp – יָשָׁבְנוּ – *we sat* • 2ms – נָפַלְתָּ – *you fell* • 2mp – יָשַׁבְתָּם – *you sat* • 2fs – סָגַרְתָּ – *you closed* • 2fp – עָזַבְתָּן – *you left* • 3ms – עָבַר – *he passed* • 3fs – עָמְדָה – *she stood*
- 4) שָׁלַחְתָּ • אָמַרְתֶּם • הִלְכוּ • שָׁמַעְתִּי • נָפְלָה • הִלְכְנוּ
- 5) because I kept the ways of the LORD • the man of God who you (m.s.) sent • it (he) is the voice which you (m.p.) heard • behold fire descended from the heavens • the judgment which the king judged • also in that time I said to the nation/people

Level A, Unit 21

- 1) שָׁמְעָה – the woman heard another voice • שָׁמַעְתֶּם – also you (m.p.) heard the voice • עָבְדוּ – the people worked in the middle of the garden • עָבַד – the young man / lad worked in the house of the king • עָבַדְתִּי – I worked beside the house • עָבַדְתָּ – you (m.s.) worked in the garden of his house • עָזַבְתָּן – you (f.p.) left the man • עָזַבְנוּ – we left the LORD • עָזְבָה – the maiden left her house • עָזַבְתִּי – I left my house
- 2) because Saul killed the priests of the LORD • your voice I heard in the garden • and from the cities which (he) captured • the LORD left the land • what is this dream which you dreamed? • behold, his reward / wages *is/are* with him • (he) fled from before King Solomon
- 3) • אִזְ הֵם שָׁלְחוּ מִנְחָה • הוּא בָנָה _____ מִגְדָּלִים בְּמִדְבָּר • הָעֲבָדִים אָסְפוּ אֶת הַזֵּיתִים • נִשְׂאָה אֶת חֶרְפָּתָהּ הָאִשָּׁה • לְמַחְתִּי אֶת הַמְּלוּכָה בְּחַרְבִּי • הִיא סָגְרָה אֶת שַׁעַר הַחֲצָר

- 4) (he) left the son of the king • the young men pursued in the desert • (they) pursued the young men in the desert • the men of war killed in the field • (they) killed the men of war in the field

Level A, Unit 22

- 1) 100 – מָאָה • 7 – שִׁבְעָה • 3 – שְׁלֹשׁ • 50 – חֲמִשִּׁים • 10 – עָשָׂר • 4 – אַרְבַּע • 1 – אַחַת • 5 – חֲמִשׁ • 40 – אַרְבָּעִים • 2 – שְׁנַיִם • 1000 – אֶלֶף
- 2) 2 – בִּיַּעֲקֹב וַנִּחְלְתָהּ הֵם • 4 – וַהֲיִינוּ אֲשֶׁר אָמַר אֲדֹנָי • 3 – זָבַח גָּדוֹל עַל הַרְי יִשְׂרָאֵל • 2 – 5 – בָּעֶבֶר הִרְדּוּן בְּאֶרֶץ מוֹאָב • 6 – גָּאֵל יְהוָה עַבְדּוֹ יַעֲקֹב • 7 – וַהֲתוֹרָה וְהַמְצָנָה אֲשֶׁר פָּתַבְתִּי • 8 – חֲלַמְתִּי חִלּוּם עוֹד וְהִנֵּה הַשָּׁמַשׁ הִנֵּה • 7
- 3) *And all Israel heard the judgment that the king had judged • And Joseph remembered the dreams that he had dreamed • And David saw the place which Saul had lain down there*
- 4) 2. *that he sent*; 3. *that he has sent*; 4. *that he will have sent*
 1. *for he had gathered*; 2. *for he gathered*; 3. *for he has gathered*

Level A, Unit 23

- 1) וַיְהִי בַיָּמִים הֵהֵם – and behold, the way *was* full • and it came about in those days • וְכָל שִׁבְטֵי יִשְׂרָאֵל – and all the tribes of Israel • מַטֵּה-עֹז – a staff of might • אֶל-פֶּתַח בַּיְתָהּ – to the entrance of her house • קָרוֹב יוֹם-יְהוָה הַגָּדוֹל – the great day of the LORD *is* near • בִּיַּמְצָא חֵן – for (he) has found favor • תַּחֲלֹת חֲכָמָה – (the) beginning of wisdom • תַּחַת הַשֶּׁבֶט – underneath the rod
- 2) הָעִיר הַזֹּאת • הַגּוֹי הַהוּא • כְּדַבְּרֵימ הָאֵלֶּה

3) *Thus said the LORD: "You have left me, and also I will have left you"...* • ...you shall bless the LORD your God for **the good land which he will have given** to you.

4) 1. *for he had reigned there*; 3. *for he has reigned there*;
 4. *for he will have reigned there* • 2. *for she fell*; 3. *for she has fallen*; 4. *for she will have fallen* • 1. *that they had gone*;
 2. *that they went*; 4. *that they will have gone*

Level A, Unit 24

- 1) 2 – וגם יָשַׁב שְׁלֹמֹה עַל כִּסֵּא הַמְּלוּכָה • 5 – כִּי־מִזְבַּח הִנְחִישָׁת אֲשֶׁר עָשָׂה שְׁלֹמֹה ...
 1 – כִּי אָמַר ... אוֹלֵי חָטְאוּ... • 3 – אֲשֶׁפוּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר ... וגם עַל־הַעֲבָדִים...
- 2) 2fp – תִּשְׁלַחְנָה • 3mp – יִרְדְּפוּ • 3ms – יִסְגֹר • 2ms – תִּמְלֹךְ • 3mp – יִשְׁכְּבוּ • 2fs – תִּזְכְּרִי • 3fs – תִּקְרַב • 2ms – תִּסְפֹּר • 2mp – תִּכְתְּבוּ • 1cp – נִשְׁמַר • 2fs – תִּשְׁפְּטוּ • 1cp – נִזְבַּח • 2fs – תִּשְׁפְּחִי • 3mp – יִשְׁכְּנוּ • 1cs – אֶפְתַּח • 3fp – תִּקְצַרְנָה • 3fs – תִּשְׁכֹּן • 1cs – אֶפְקֹד • 3ms – יִגְאֵל • 2mp – יִרְדְּפוּ • אֲשַׁלַּח • תִּשְׁפְּטוּ • תִּשְׁכֹּן • נִקְרַב • תִּקְרָאִי • תִּזְבַּח
- 3) 1cs – אֶכְתֵּב – *I will write* • 1cp – נִשְׁמַר – *we will keep* • 2ms – תִּשְׁפֹּךְ – *you will pour* • 2mp – תִּכְתְּבוּ – *you will write* • 2fs – תִּזְכְּרִי – *you will remember* • 3ms – יִשְׁפֹּט – *he will judge* • 3fs – תִּרְדֹּף – *she will pursue* • 3fp – תִּשְׁכַּחְנָה – *you will forget*

Level A, Unit 25

- 1) I – הִדְבַּר • E – הִדְעַתֶּם • I – הָאִין • E – הָאֲנֹכִי • I – הִדַּם • I – הָאֲמַת
 I – הַנְּשַׁמַּע • I – הָאִישׁ • D – הִדַּם • E – הָעֵנָן • D – הָאִישׁ

rain in the land • בְּכָל־כֹּחַי עֲבַדְתִּי – with all my power I have worked •
 יְהוָה נָתַן לָכֶם הַשַּׁבָּת – the Lord has given you the Sabbath •
 גַּם־הוּא עָשָׂה־בְּמוֹת – also he made high places

- 3) *Because also their sons and their daughters they would burn in the fire to their gods. • And the Ammonites would call them “Zamzummim.” • And in the place which the cloud would dwell there.*
- 4) אֶשְׂמַח – I will rejoice in your kindness • נִשְׂמַח – We will rejoice in our king • תִּשְׂמַח – You (ms) will rejoice in the LORD • תִּשְׂמְחוּ – You (mp) will rejoice in him • תִּשְׂמְחֵי – You (fs) will rejoice in your king • תִּשְׂמַחְנָה – You (fp) will rejoice in his kindness • יִשְׂמַח – The prophet will rejoice in you • יִשְׂמְחוּ – The priests will rejoice in the LORD • תִּשְׂמַח – The maiden will rejoice in him.

Level A, Unit 28

- 1) Wayyiqtol – and he cut off/down • וַיִּיְצִיטוּ – and they will call (out) • Wayyiqtol – and you (ms) asked • Wayyiqtol – and I sent • Wayyiqtol – and they buried • וַיִּיְצִיטוּ – and you (ms) will choose • Wayyiqtol – and you (fs) trusted • וַיִּיְצִיטוּ – and he will dwell
- 2) וַתִּקְרַבְנָה • וַיִּשְׂמַח • וַיִּבְרַחוּ • וַתִּשְׁלַח • וַאֲרָסוּ • וַנִּשְׂמַע • וַתִּגְדְּלֵי • וַיִּשְׁכְּבוּ • וַתִּכְרְתוּ
- 3) וַנִּלְכְּדוּ – וַנִּלְכַּד – and we captured • וַיִּבְטְחוּ – וַיִּבְטְחוּ – and they trusted • וַיִּבְטְחוּ – וַיִּבְטְחוּ – and you (ms) rejoiced / were glad • וַתִּגְדַּל – וַתִּגְדַּל – and she grew (up) / became great
- 4) *And Balak heard that Balaam had come. And he went out to meet him... • And David saw that Saul had gone out to seek his soul [life]. •*

*And the king of Babylon **heard** that Hezekiah **had been sick / weak**. •
And they heard that the LORD **had visited** the sons of Israel and that
he had seen their affliction*

Level A, Unit 29

- 1) וְלִקְחֵנוּ • וְזָבַחְתֶּם • וּמִשַׁח • וְאָכַלְתֶּם • וַיִּשְׁבָּה • וְאָמַרְתָּ • וְהָלַכּוּ • וּשְׁמַרְתֶּם • וְנִכְרַתִּי
- 2) ***And it will be** in that day, **that/and I will break** the bow of Israel • ...for to the Lord is the battle (for the battle is the Lord's), **and he will give** you into our hand... • **And he will come** and **he will sit** on my throne and he will reign instead of me... • **And they will burn** this city by fire.*
- 3) ***And he gives** seed to the sower and bread to the (one) eating... • **And she sits** at the opening of her house on a seat...*
- 4) וְהִפְתֵּן יְמִשַׁח אֶת הַמִּזְבֵּחַ וְזָבַח לַיהוָה • אֲנִישֵׁי הַמִּלְחָמָה יִלְכְּדוּ וְשָׂרְפוּ עָרִים רַבּוֹת • וְהִנְבִּיא יִכְתֹּב סְפָרִים וְהִלְךְ אֶל הַמֶּלֶךְ • הַנְּעָרִים יִקְצְרוּ בַשָּׂדֶה וְאָסְפוּ בָעֵת הַקְּצִיר

Level A, Unit 30

- 1) ***And the priest shall go out** from the house to the opening of the house, **and he shall shut up** the house... • **And you shall eat** there before the Lord your God, **and you shall rejoice / be glad** • **And he shall wash** his flesh in the water in a holy place, **and he shall put on** his clothes.*
- 2) ***And the young man (servant) of the priest would come**, **and he would say** to the man who was sacrificing • **And he would go** from year to year, **and he would circle** Bethel and Gilgal and Mitzpah, **and he would judge** Israel.... • **And Absalom would arise early**, **and he would stand** beside the way of the gate.*

- 3) **First Set:** יָמִין / שְׂמאל – *right / left* • תְּמוּל / מָחָר – *yesterday (time past) / tomorrow* • קָרוּב / רָחוֹק – *close / far* • סָגַר / פָּתַח – *(he) closed / opened*.
- Second Set:** חָזַק / חָלָה – *(he) grew strong / grew sick or weak* • אָדוֹן / עֶבֶד – *master / servant* • זָכַר / שָׁכַח – *(he) remembered / forgot* • אָהַב / שָׂנֵא – *(he) loved / hated* • לְפָנַי / אַחֲרַי – *before / behind or after*.
- Third Set:** יֵשׁ / אֵין – *there is-are / there is-are not* • טָהוֹר / טָמֵא – *clean or pure / unclean* • קָרַב / רָחַק – *(he) came near / became distant or far* • פֹּה / שָׁם – *here / there* • כָּבוֹד / תְּרַפָּה – *honor / disgrace or reproach*.
- Fourth Set:** פָּקַד / עָזַב – *(he) visited / left* • נָתַן / לָקַח – *(he) gave / took* • צַדִּיק / רָשָׁע – *righteous (man) / evil (man)* • חַיִּים / מוֹת – *life / death* • עָלָה / יָרַד – *(he) went up / came down*

Translation Appendix

As mentioned in the introduction, words yet to be taught that appear in an exercise that has a strictly morphological goal (analysis of word forms, etc.) are not translated in the text, but rather appear here in the appendix. The exercises containing such words are marked by an asterisk (*) in the unit, and can be located below according to unit and exercise number. The translations typically appear in order from top to bottom, then left to right.

Unit 1, Exer. 5: (he) went up; bad/evil; (he) numbered; (he) dreamed; (he) cast/shot; (he) was gracious/showed favor; (he) camped/encamped; (he) fought/ate; (he) said; moist/fresh; handmaid.

Unit 2, Exer. 3 (the following words only): אָפֶר – ash/es, זָהָב – gold, פָּרָה – cow or he bore fruit.

Unit 3, Exer. 1: (he) redeemed; (he) got/bought; (he) loved; (he) missed/sinned; (he) touched/reached/struck; gate; male; (he) built; snake; tomorrow/in-time-to-come; (he) was weak/sick; anger/indignation; (he) worked/served; (he) came/entered; (he) came down; (he) found.

Unit 3, Exer. 2: (he) heard/listened; wise; (he) knew; much/many/great; (he) went up; (he) lay down; (he) went out; violence.

Unit 4, Exer. 1: child/boy; dust/earth; plague; young man/lad; tongue; ear; (select) young man; close (masculine singular participle); house; harvest; bone; river; seven; anger; pure/clean; holiness; tied/imprisoned (m.s. passive participle); eat (m.s. participle); wine; ingathering harvest;

garment; meat; opening; gate; holy (adjective); morning; stolen (m.s. passive participle); fall (m.s. participle); strength/valor; prophet; land; gold; seed; master/lord/husband; great/big; tent; blessed (m.s. passive participle); walk (m.s. participle); eye; always; silver/money; man/Adam; sacrifice (noun); taste; honor; darkness; closed (m.s. passive participle); stand (m.s. participle); olive; right (direction).

Unit 4, Exer. 2: reed; sit (masculine singular participle); (he) tied; shepherd; was comforted (feminine singular); my voice; his house; here; right (direction); in front of/opposite; stand (m.s. participle); eye (construct state); circle; (he) will be numerous/multiply; (they) built.

Unit 4, Exer. 3: הוּשַׁב – was returned (masculine singular); אָכַל – eating (infinitive absolute); שׁוּב – return (m.s. imperative); רָחַץ – was washed (m.s.); גּוֹי – nation/people; יוּמָת – (he) will be put to death; הָמוֹן –roaring crowd/multitude/crowd; קִדְּוָה – holiness.

Unit 5, Exer. 1: standard/banner/flag; cook/guard (he who slaughters); holy (adjective); it will be told/proclaimed; pomegranate; work/serve (masculine singular participle); righteous (man); you (m.s. pronoun); (he) spoke; understanding.

Unit 5, Exer. 2: where (question); house; beautiful; (he) told/proclaimed; (he) took; darkness; (he) caused to rise/raised; (he) will look; wall; these; courtyard; now.

Unit 5, Exer. 4: כָּלָה – (he) finished/completed; גִּבּוֹר – strong/mighty (man); מַבּוּל – flood; תָּמִים – complete/sound/blameless; הִנֵּה – behold; כִּי –

for/because; דָּבַר – (he) spoke; צַדִּיק – righteous (man); דָּמוֹ – his blood; אַתָּה – you (m.s. pronoun); עַבְדִּי – my servant; תִּגִּיד – you or she will proclaim.

Unit 6, Exer. 2: (the following word only): תֵּאָנִים – figs.

Unit 7, Exer. 2: dwelling-place/tabernacle; female/feminine; and you (m.s.) or she will hear; and (they) built; (they) will teach; (they) will fall; (they) defiled; (they –feminine plural) will send; judgment/justice/custom; (they) will keep.

Unit 7, Exer. 3: הִתְהַלֵּךְ – (he) walked about; נְחֹשֶׁת – copper/bronze; מִצְרַיִם – Egypt; מִזְבְּחוֹת – altars; מְלוּכָה – kingship/royalty; וַיִּמְצְאוּ – and (they) will find; הַנְּעָרִים – the young men/lads; שְׁמֹנֶה – eight; הִתְקַדְּשׁוּ – you (masc. plural – imperative) consecrate yourselves or (they) consecrated themselves; מִלְחָמָה – war/battle; וְעַבְדִּי – and my servant; יִשְׁכִּילוּ – (they) will act wisely.

Unit 7, Exer. 4: and he said... to Abraham “Go forth from your land”; and Abraham passed through the land until the place of Shechem; “and now behold your wife; take (her) and go.”

Unit 7, Exer. 5: and he said... to Abraham “Go forth from your land”; and Abraham traveled – going and traveling – to the south (Negev); “and it will be (that) when the Egyptians will see you...”

Unit 8, Exer. 2: wisdom; cosmetic potion; tower; might (man/one); report; jealousy; chariot; forgiveness; eternity; food.

Unit 8, Exer. 3: enemy; chariot; might/victory; prophet; strong; cook/guard; righteous (man); weight; benefit/recompense; (black)smith.

Unit 8, Exer. 4: פְּקָדָה – charge/oversight; עֲמֻדָּה – place/support; מִקְדָּשׁ – temple; שָׁמַע – report/hearing; עֲמוּד – pillar; פְּקִיד – official/officer/overseer; שָׁמוּעָה – report; קָדוֹשׁ – holy; מַעְמָד – office/station/place; קִדְּוֶה – holiness; מִפְּקָד – number/census/appointment; מִשְׁמַעַת – bodyguard/obedience.

Unit 9, Exer. 1: his/its width; cook/guard; his ear; your laying down; my holiness; sulphur/brimstone; (he) was crowned/made king; (he) lay down; you or she will return; you or she returned; truly/indeed; man/Adam.

Unit 9, Exer. 2: your seed; work/service; breath/vapor/vanity; hold (masculine singular participle); food; pig; possession/property; a lost thing/loss; sacrifice (m.s. participle); messenger/angel; your land; beast; inheritance/possession; graves/tombs; (good) news; young lion.

Unit 9, Exer. 3: which/that/who; (he) was exiled; foolish; ship; truth; west; possession/inheritance; walk/journey (noun).