Biblical Hebrew I

First edition · 12 units · 36 lessons · one school year · Midterm and final exam · Hebrew from the Leningrad Codex, with accents · A main and a backup video for every lesson · Quick reference

FIRST EDITION

Course guide

Biblical Hebrew I is a first-year course in the language of the Old Testament, written for high-school students who want to read the Bible in the words Moses, David and the prophets wrote. Over thirty-six weeks the student learns the alphabet, the vowel points and the accents; nouns, the article and the prepositions; adjectives, pronouns and sentences without verbs; the construct chain and the pronoun suffixes; and then the verb, which is the heart of Hebrew: the root, the Qal perfect and imperfect, the commands and wishes, the wayyiqtol of Bible narrative, participles and infinitives, the derived stems (Niphal, Piel, Hiphil, Hithpael) and the commonest weak verbs.

Every lesson reads a verse of the Hebrew Bible, nearly all from Genesis 1–2 and the Psalms, quoted exactly from the Westminster Leningrad Codex with its cantillation accents, beside the exact King James Version. Unit 11 brings the grammar together on Genesis 1:1–2:3, read as a whole, and Unit 12 reads the whole of Psalm 23, word by word, with its poetry and accents. Each unit studies a great picture: Doré's Confusion of Tongues, Aivazovsky's Chaos, Doré's Moses on Sinai, Schnorr von Carolsfeld's Ruth in the Field of Boaz, Doré's Jacob Wrestling, Doré's Elijah, Doré's Creation of Light, Rembrandt's Sacrifice of Isaac and his Jacob Blessing the Sons of Joseph, Thomas Cole's Garden of Eden, Michelangelo's Separation of Light from Darkness and Honthorst's King David Playing the Harp.

The year closes with the student reading Genesis 1:1–5 and Psalm 23 aloud in Hebrew, parsing every verb, and translating them in his or her own words.

> Every lesson has a short video, most under ten minutes, from Hebrew teaching channels approved for School Launch: Aleph with

> Beth (a free Christian Biblical Hebrew course with songs and easy Bible stories) and Daily Dose of Hebrew (two-minute verse readings by seminary professors), with a few single videos from Biblingo and BibleProject. The Daily Dose verse videos are made for adults; they suit high-school students well. Every lesson works without the video. Please preview every video yourself before you show it to your student. The videos were chosen by title and channel, and YouTube may show its own suggestions when a video ends, so stay nearby and stop the player when the lesson's part is done.

Start with Lesson 1.1 →

Who it is for

Written for high-school students (grade 9 or older, about ages 14 and up) beginning Biblical Hebrew; no Hebrew is assumed. Students who finished the School Launch Grade 3–8 Hebrew courses will recognize Units 1–3 and can move faster there. The student reads the lessons on his or her own; a parent or teacher listens to the reading aloud, asks the oral questions on the tests and checks the written work against the answer keys.

How to use this course

1. **The weekly rhythm.** The year has 36 lessons, one a week, each with four sessions of 40–50 minutes. Session 1 is the warm-up, the story, the How Hebrew works teaching and the main video. Session 2 is the picture study (in the first lesson of each unit) or the backup video, the key terms and the Hebrew notebook. Session 3 is the activity. Session 4 is the worked examples, the practice, the game and the worksheet. At the end of each unit, take the unit test and do the unit challenge.
2. **Read it aloud every day.** Hebrew is learned with the mouth as well as the eyes. Read every Hebrew example aloud, say the paradigms (the verb and pronoun charts) aloud, and reread the verses of earlier lessons. Ten minutes of Hebrew out loud every day does more than an hour of silent study once a week.
3. **Right to left.** Hebrew is written and read from right to left. Every Hebrew word in these lessons is set right to left; when you write, start at the right edge of the line.

4. **Story, then grammar, then reading.** The paragraph marked *The story* sets the verse in its place in the Bible; the paragraphs marked *How Hebrew works* teach the grammar with examples; *Read it* walks through the lesson verse word by word. After each paragraph, close the book and explain it back in your own words.
5. **Flashcards and the word list.** The year teaches 256 words and forms. Unit 1: אַשְׁרֵי (’ashrey), דֶּרֶךְ (derekh), תּוֹרָה (torah), הָלַךְ (halakh), תָּמִים (tamim), יְהוָה (the Name (read Adonai)), בְּרֵאשִׁית (bere’shit), בָּרָא (bara’), אֱלֹהִים (’elohim), אֵת (’et), שָׁמַיִם (shamayim), אֶרֶץ (’erets), מִזְמוֹר (mizmor), דָּוִד (david), רֹעִי (ro‘i), לֹא (lo’), אֶחְסָר (’ehsar), אוֹר (’or). Unit 2: אָדָם (’adam), צֶלֶם (tselem), זָכָר (zakhar), נְקֵבָה (neqevah), דָּבָר (davar), אִישׁ (’ish), אִשָּׁה (’ishshah), יָד (yad), תֹּהוּ (tohu), חֹשֶׁךְ (hoshekh), תְּהוֹם (tehom), רוּחַ (ruah), מַיִם (mayim), פְּנֵי (peney), הָיְתָה (hayetah), רָקִיעַ (raqia‘), תּוֹךְ (tokh), בֵּין (bein), עַל (‘al), אֶל (’el), מִן (min), תַּחַת (tahat), עִם (‘im). Unit 3: גָּדוֹל (gadol), קָטֹן (qaton), טוֹב (tov), מָאוֹר (ma’or), כּוֹכָבִים (kokhavim), לַיְלָה (laylah), יוֹם (yom), רַע (ra‘), אֲנִי (’ani), אָנֹכִי (’anokhi), אַתָּה (’attah), הוּא (hu’), אֲנַחְנוּ (’anahnu), הֵם (hem), יֵשׁ (yesh), אֵין (’ein), זֶה (zeh), זֹאת (zo’t), אֵלֶּה (’elleh), מִי (mi), מָה (mah), לָמָּה (lammah), אֹהֶל (’ohel), הַר (har). Unit 4: בַּיִת (bayit), בֵּית (beit), עֶבֶד (‘eved), מִצְרַיִם (mitsrayim), עֵץ (‘ets), חַיִּים (hayyim), מֶלֶךְ (melekh), אֲשֶׁר (’asher), שׁוֹמְרֶךָּ (shomrekha), צֵל (tsel), יָמִין (yamin), עַם (‘am), נֶפֶשׁ (nefesh), אֱלֹהֵינוּ (’eloheynu), סוּס (sus), עֵזֶר (‘ezer), לְבַדּוֹ (levaddo), כְּנֶגְדּוֹ (kenegdo), לִי (li), לוֹ (lo), אֹתוֹ (’oto), אֹתָם (’otam), עִמָּנוּ (‘immanu). Unit 5: שָׁמַר (shamar), עָבַד (‘avad), לָקַח (laqah), גַּן (gan), עֵדֶן (‘eden), מָלַךְ (malakh), אֲדָמָה (’adamah), צָפַנְתִּי (tsafanti), לֵב (lev), אִמְרָתֶךָ (’imratekha), כָּתַב (katav), לְמַעַן (lema‘an), חָטָא (hata’), דָּרַשׁ (darash), זָקֵן (zaqen), יָדַע (yada‘), רָאָה (ra’ah), נָטָה (natah), צַדִּיק (tsaddiq), שָׁבַת (shavat), נַעַר (na‘ar). Unit 6: יִשְׁמֹר (yishmor), אֶשְׁמֹר (’eshmor), כֹּל (kol), צֵאת (tse’t), בּוֹא (bo’), עוֹלָם (‘olam), עַתָּה (‘attah), בָּטַח (betah), שְׁמַע (shema‘), אַל (’al), בִּינָה (binah), נָא (na’), שְׁאַל (she’al), יֵרֵא (yare’), יְהִי (yehi), נֵלֵךְ (nelekh), רֶגֶל (regel), נוּם (num), נָתַן (natan), מוֹט (mot), לְכוּ (lekhu). Unit 7: וַיֹּאמֶר (vayyo’mer), אָמַר (’amar), וַיְהִי (vayhi), הָיָה (hayah), אוֹר (’or), וַיַּרְא (vayyar’), וַיֵּלֶךְ (vayyelekh), עָזַב (‘azav), דָּבַק (davaq), בָּשָׂר (basar), אָבִיו (’aviv), אִמּוֹ (’immo), עַל־כֵּן (‘al-ken), אָהַב (’ahav), קָרָא (qara’), יוֹם (yom), לַיְלָה (laylah), עֶרֶב (‘erev), בֹּקֶר (boqer), חֹשֶׁךְ (hoshekh), שֵׁנִי (sheni). Unit 8: שׁוֹמֵר (shomer), בָּרוּךְ (barukh), הִנֵּה (hinneh), יָשֵׁן (yashen), יִשְׂרָאֵל (yisra’el), יֹשֵׁב (yoshev), כָּתוּב (katuv), לְהַבְדִּיל (lehavdil), לִשְׁמֹר (lishmor), בֵּין (bein), מֵאֹרֹת (me’orot), אֹתֹת (’otot), שָׁנִים (shanim), לַעֲשׂוֹת (la‘asot), מוֹת (mot), תְּמוּת (tamut), אָכַל (’akhal), עֵץ (‘ets), דַּעַת (da‘at), זָכוֹר (zakhor), מִמֶּנּוּ (mimmennu). Unit 9: נִבְרָא (nivra’), תּוֹלְדוֹת (toledot), אֵלֶּה (’elleh), עֲשׂוֹת (‘asot), הִשָּׁמֶר

(hishamer), נִלְחַם (nilham), מַיִם (mayim), בֶּרַךְ (berakh), קָדוֹשׁ (qadosh), דִּבֶּר (dibber), שָׁבַת (shavat), הַשְׁבִּיעִי (hashevi‘i), מְלָאכָה (mela’khah), לִמַּדְתִּי (limmadti), הִבְדִּיל (hivdil), לְהָאִיר (leha’ir), הוֹצִיא (hotsi’), יָצָא (yatsa’), מָלַךְ (malakh), רָקִיעַ (raqia‘), יוּמַת (yumat). Unit 10: עָשָׂה (‘asah), רָאָה (ra’ah), וַיַּעַשׂ (vayya‘as), מְאֹד (me’od), בָּנָה (banah), עָשִׂיתָ (‘asita), הַשִּׁשִּׁי (hashishi), יָצַר (yatsar), עָפָר (‘afar), אֲדָמָה (’adamah), יִתֵּן (yitten), יָשַׁב (yashav), חַיִּים (hayyim), נָפַל (nafal), שִׂים (sim), קוּם (qum), גַּן (gan), עֵדֶן (‘eden), קֶדֶם (qedem), נָטַע (nata‘), שָׁם (sham). Unit 11: כִּי (kî), אֲשֶׁר (’asher), יַבָּשָׁה (yabbashah), מִקְוֵה (miqveh), יַמִּים (yammim), זֶרַע (zera‘), מִין (min), צֶלֶם (tselem), דְּמוּת (demut), נַעֲשֶׂה (na‘aseh), רָדָה (radah), עוֹף (‘of), בְּהֵמָה (behemah), דָּגָה (dagah), וַיְכַל (vaykhal), כָּלָה (kalah), וַיִּשְׁבֹּת (vayyishbot), מְלַאכְתּוֹ (melakhto), שַׁבָּת (shabbat), וַיְכֻלּוּ (vaykhullu), שֶׁבַע (sheva‘). Unit 12: מִזְמוֹר (mizmor), אֶחְסָר (’ehsar), דֶּשֶׁא (deshe’), יַרְבִּיצֵנִי (yarbitseni), יְנַהֲלֵנִי (yenahaleni), מְנֻחוֹת (menuhot), דָּוִד (david), יְשׁוֹבֵב (yeshovev), צֶדֶק (tsedeq), לְמַעַן (lema‘an), צַלְמָוֶת (tsalmavet), גֵּיא (gei’), שֵׁבֶט (shevet), אִירָא (’ira’), חֶסֶד (hesed), רָדַף (radaf), אַךְ (’akh), שֻׁלְחָן (shulhan), כּוֹס (kos), שֶׁמֶן (shemen), בֵּית (beit). Make a flashcard for each word (Hebrew with its vowels on the front, transliteration and meaning on the back) and for each paradigm. Run the deck at the start of every session; a card right three days in a row moves to a weekly pile.

6. **The verse text.** Every lesson verse is shown in Hebrew with the Masoretes’ cantillation accents, as in a printed Hebrew Bible, and the exact King James Version. In the teaching, Hebrew words are shown with vowel points but without accents, to keep them easy to read.
7. **Tests and exams.** Each unit ends with a 50-point test; the first questions are oral, asked by the parent. The midterm after Unit 6 and the final after Unit 12 are 100 points each. Answer keys for every worksheet, unit test and exam are separate PDFs for the parent.
8. **The Hebrew Bible.** Hebrew verses are quoted from the Westminster Leningrad Codex, the public-domain electronic text of the Leningrad Codex, the oldest complete manuscript of the Hebrew Old Testament, copied around A.D. 1008. It is the Hebrew text the King James translators’ Old Testament comes from (the Masoretic text), in its oldest complete copy. In the elementary grades the verses are shown with their vowel points but without the small cantillation marks (the musical accents), which would crowd a beginner’s page; Biblical Hebrew I shows them in full. Hebrew verse numbers sometimes differ from English ones; every

verse here is chosen so that the numbers match. God's own name, written with four letters (יהוה), is printed LORD in capitals in the King James; Jewish readers have long said Adonai ("Lord") in its place, and this course does the same. The English verse is always the King James Version, quoted exactly.

Scope and sequence

UNIT 1 · WEEKS 1–3

Letters, Vowels and the Masoretic Marks

The twenty-two letters and their final forms, the vowel points and the rules of the syllable, the shewa and the dagesh, and the accents the Masoretes set over and under every word. Blessed are the undefiled in the way; In the beginning God created; The LORD is my shepherd. With Doré's Confusion of Tongues.

1.1 The Alphabet the Way a Scribe Sees It

1.2 Vowel Points and the Syllable

1.3 Shewa, Dagesh and the Accents

UNIT 2 · WEEKS 4–6

Nouns, the Article and the Prepositions

Masculine and feminine, singular, plural and dual; the article ha- and the conjunction ve-; the prepositions joined to their nouns and standing alone. So God created man in his own image; And the Spirit of God moved upon the face of the waters; Let there be a firmament in the midst of the waters. With Aivazovsky's Chaos.

2.1 Gender and Number

2.2 The Article and the Conjunction

2.3 The Prepositions

UNIT 3 · WEEKS 7–9

Adjectives, Pronouns and Sentences without Verbs

Adjectives that follow and agree, sentences without a verb, the personal pronouns, the demonstratives this and that, and the question words. The greater light to rule the day; The LORD he is God, there is none else; LORD, who shall abide in thy tabernacle? With Doré's Moses Comes Down from Mount Sinai.

3.1 Adjectives

3.2 Sentences without a Verb and the Pronouns

3.3 This and That, and Questions

UNIT 4 · WEEKS 10–12

The Construct Chain and the Pronoun Suffixes

Hebrew's way of saying of, and the little endings that mean my, thy, his and our, on nouns, on prepositions and on the object marker. I am the LORD thy God, which brought thee out of the land of Egypt; The LORD is thy keeper; I will make him an help meet for him. With Schnorr von Carolsfeld's Ruth in the Field of Boaz.

4.1 The Construct Chain

4.2 Suffixes on Nouns

4.3 Suffixes on Prepositions and the Object Marker

UNIT 5 · WEEKS 13–15

The Verb: Roots and the Qal Perfect

The three-letter root, the seven stems and the forms of the Hebrew verb, the Qal perfect of the strong verb, and what the perfect means. To dress it and to keep it; Thy word have I hid in mine heart; yet have I not declined from thy law. With Doré's Jacob Wrestling with the Angel.

5.1 Roots, Stems and the Forms of the Verb

5.2 The Qal Perfect

5.3 What the Perfect Means

UNIT 6 · WEEKS 16–18

The Imperfect, Commands and Wishes

The Qal imperfect, with its prefixes and its range of meanings; the imperative and the two kinds of prohibition; the jussive and cohortative, the forms of wishing and resolving. The LORD shall preserve thee from all evil; Trust in the LORD with all thine heart; He will not suffer thy foot to be moved. With Doré's Elijah Ascending in a Chariot of Fire. The midterm exam follows this unit.

6.1 The Qal Imperfect

6.2 Commands: the Imperative and Prohibitions

6.3 Wishes and Resolves: the Jussive and Cohortative

UNIT 7 · WEEKS 19–21

Telling the Story: Wayyiqtol and Weqatal

How Biblical Hebrew tells a story: the wayyiqtol chain that carries the past narrative, the weqatal that carries the future and commands, and the clauses that step outside the chain to set a scene or make a contrast. And God said, Let there be light: and there was light; Therefore shall a man leave his father and his mother; And God called the light Day. With Doré's The Creation of Light.

7.1 The Wayyiqtol: And God Said

7.2 The Weqatal: And Thou Shalt

7.3 Building a Narrative: the Day Formula

UNIT 8 · WEEKS 22–24

Participles and Infinitives

The verb forms that act like nouns and adjectives: the participle (keeping, keeper, kept), the infinitive construct (to keep, in keeping) and the infinitive absolute (surely, indeed). He that keepeth Israel shall neither slumber nor sleep; Let there be lights… to divide the day from the night; Thou shalt surely die. With Rembrandt's The Sacrifice of Isaac.

8.1 The Participle: He That Keepeth

8.2 The Infinitive Construct: To Divide

8.3 The Infinitive Absolute: Thou Shalt Surely Die

UNIT 9 · WEEKS 25–27

The Derived Stems: Niphal, Piel and Hiphil

The seven main stems (binyanim) of the Hebrew verb: how one root can mean to be kept, to bless, to cause to shine. The Niphal (passive and reflexive), the Piel (intensive and factitive) with Pual and Hithpael, and the Hiphil (causative) with Hophal. When they were created; And God blessed the seventh day, and sanctified it; To give light upon the earth. With Rembrandt's Jacob Blessing the Sons of Joseph.

9.1 The Niphal: When They Were Created

9.2 The Piel: And God Blessed

9.3 The Hiphil: To Give Light

UNIT 10 · WEEKS 28–30

The Weak Verbs

The verbs whose roots contain a letter that drops out, assimilates or changes: III-he verbs (to make, to see, to be), I-yod and I-nun verbs (to form, to breathe, to give), and hollow verbs (to put, to rise, to come). And God saw every thing that he had made; And the LORD God formed man of the dust of the ground; And the LORD God planted a garden eastward in Eden. With Thomas Cole's The Garden of Eden.

10.1 III-He Verbs: And God Saw

10.2 I-Yod and I-Nun Verbs: And the LORD God Formed Man

10.3 Hollow Verbs: And There He Put the Man

UNIT 11 · WEEKS 31–33

Reading Genesis 1

Putting it together: reading the creation account as a whole. Clauses with kî and ’asher; the making of man in the image of God, with cohortative and purpose clauses; the seventh day, where the Piel, the weak verbs and the narrative forms meet. And God called the dry land Earth; Let us make man in our image; And on the seventh day God ended his work. With Michelangelo’s The Separation of Light from Darkness.

11.1 Clauses with Kî and ’Asher

11.2 Let Us Make Man: Purpose and Sequence

11.3 The Seventh Day: Reading Genesis 1:1–2:3

UNIT 12 · WEEKS 34–36

Reading Psalm 23

The course closes with the best-loved psalm, read line by line in Hebrew: the shape of Hebrew poetry (parallelism), verbs with object suffixes, and the words of the shepherd’s care: nefesh, tsedeq, tsalmavet, hesed. He maketh me to lie down in green pastures; He restoreth my soul; Surely goodness and mercy shall follow me. With Honthorst’s King David Playing the Harp. The final exam follows this unit.

12.1 Hebrew Poetry: He Maketh Me to Lie Down

12.2 He Restoreth My Soul: Psalm 23:3–4

12.3 Goodness and Mercy: Psalm 23:5–6 and Review

Weekly pacing calendar

WEEK	PLAN
1	• Session 1: Lesson 1.1 The Alphabet the Way a Scribe Sees It: warm-up, story, How Hebrew works and main video • Session 2: Lesson 1.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 1.1 activity (the scribe’s alphabet) • Session 4: Worked examples, practice, game and worksheet *Four sessions a week: one to learn, one to look and record, one to do, one to practice. On the fifth day, run the flashcards and read the week’s verse aloud in Hebrew. The midterm comes after week 18 and the final after week 36.*
2	• Session 1: Lesson 1.2 Vowel Points and the Syllable: warm-up, story, How Hebrew works and main video • Session 2: Lesson 1.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 1.2 activity (the vowel chart)

WEEK	PLAN
	• Session 4: Worked examples, practice, game and worksheet
3	• Session 1: Lesson 1.3 Shewa, Dagesh and the Accents: warm-up, story, How Hebrew works and main video • Session 2: Lesson 1.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 1.3 activity (read by the pauses) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 1 review and unit challenge (a scribe's alphabet chart)
4	• Session 1: Lesson 2.1 Gender and Number: warm-up, story, How Hebrew works and main video • Session 2: Lesson 2.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 2.1 activity (plural cards) • Session 4: Worked examples, practice, game and worksheet
5	• Session 1: Lesson 2.2 The Article and the Conjunction: warm-up, story, How Hebrew works and main video • Session 2: Lesson 2.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 2.2 activity (article and conjunction drill) • Session 4: Worked examples, practice, game and worksheet
6	• Session 1: Lesson 2.3 The Prepositions: warm-up, story, How Hebrew works and main video • Session 2: Lesson 2.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 2.3 activity (preposition picture map) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 2 review and unit challenge (the waters above and below)
7	• Session 1: Lesson 3.1 Adjectives: warm-up, story, How Hebrew works and main video • Session 2: Lesson 3.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 3.1 activity (describe the creation) • Session 4: Worked examples, practice, game and worksheet

WEEK	PLAN
8	• Session 1: Lesson 3.2 Sentences without a Verb and the Pronouns: warm-up, story, How Hebrew works and main video • Session 2: Lesson 3.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 3.2 activity (pronoun chart and confession) • Session 4: Worked examples, practice, game and worksheet
9	• Session 1: Lesson 3.3 This and That, and Questions: warm-up, story, How Hebrew works and main video • Session 2: Lesson 3.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 3.3 activity (bible question hunt) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 3 review and unit challenge (one god: a verse booklet)
10	• Session 1: Lesson 4.1 The Construct Chain: warm-up, story, How Hebrew works and main video • Session 2: Lesson 4.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 4.1 activity (chain links) • Session 4: Worked examples, practice, game and worksheet
11	• Session 1: Lesson 4.2 Suffixes on Nouns: warm-up, story, How Hebrew works and main video • Session 2: Lesson 4.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 4.2 activity (my, thy, his) • Session 4: Worked examples, practice, game and worksheet
12	• Session 1: Lesson 4.3 Suffixes on Prepositions and the Object Marker: warm-up, story, How Hebrew works and main video • Session 2: Lesson 4.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 4.3 activity (preposition paradigm cards) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 4 review and unit challenge (ruth's promise)

WEEK	PLAN
13	• Session 1: Lesson 5.1 Roots, Stems and the Forms of the Verb: warm-up, story, How Hebrew works and main video • Session 2: Lesson 5.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 5.1 activity (root families) • Session 4: Worked examples, practice, game and worksheet
14	• Session 1: Lesson 5.2 The Qal Perfect: warm-up, story, How Hebrew works and main video • Session 2: Lesson 5.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 5.2 activity (paradigm chant and chart) • Session 4: Worked examples, practice, game and worksheet
15	• Session 1: Lesson 5.3 What the Perfect Means: warm-up, story, How Hebrew works and main video • Session 2: Lesson 5.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 5.3 activity (a life in perfects) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 5 review and unit challenge (my verb chart)
16	• Session 1: Lesson 6.1 The Qal Imperfect: warm-up, story, How Hebrew works and main video • Session 2: Lesson 6.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 6.1 activity (psalm 121 in hebrew verbs) • Session 4: Worked examples, practice, game and worksheet
17	• Session 1: Lesson 6.2 Commands: the Imperative and Prohibitions: warm-up, story, How Hebrew works and main video • Session 2: Lesson 6.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 6.2 activity (commands of scripture) • Session 4: Worked examples, practice, game and worksheet

WEEK	PLAN
18	• Session 1: Lesson 6.3 Wishes and Resolves: the Jussive and Cohortative: warm-up, story, How Hebrew works and main video • Session 2: Lesson 6.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 6.3 activity (midterm review map) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 6 review and unit challenge (commands and promises) • Midterm exam (Units 1–6)
19	• Session 1: Lesson 7.1 The Wayyiqtol: And God Said: warm-up, story, How Hebrew works and main video • Session 2: Lesson 7.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 7.1 activity (count the wayyiqtols) • Session 4: Worked examples, practice, game and worksheet
20	• Session 1: Lesson 7.2 The Weqatal: And Thou Shalt: warm-up, story, How Hebrew works and main video • Session 2: Lesson 7.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 7.2 activity (instructions in hebrew style) • Session 4: Worked examples, practice, game and worksheet
21	• Session 1: Lesson 7.3 Building a Narrative: the Day Formula: warm-up, story, How Hebrew works and main video • Session 2: Lesson 7.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 7.3 activity (the six days) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 7 review and unit challenge (the ten words of creation)
22	• Session 1: Lesson 8.1 The Participle: He That Keepeth: warm-up, story, How Hebrew works and main video • Session 2: Lesson 8.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 8.1 activity (names of god from participles) • Session 4: Worked examples, practice, game and worksheet

WEEK	PLAN
23	• Session 1: Lesson 8.2 The Infinitive Construct: To Divide: warm-up, story, How Hebrew works and main video • Session 2: Lesson 8.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 8.2 activity (purpose phrases) • Session 4: Worked examples, practice, game and worksheet
24	• Session 1: Lesson 8.3 The Infinitive Absolute: Thou Shalt Surely Die: warm-up, story, How Hebrew works and main video • Session 2: Lesson 8.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 8.3 activity (the command and the serpent) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 8 review and unit challenge (keepers in scripture)
25	• Session 1: Lesson 9.1 The Niphal: When They Were Created: warm-up, story, How Hebrew works and main video • Session 2: Lesson 9.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 9.1 activity (the ten generations of genesis) • Session 4: Worked examples, practice, game and worksheet
26	• Session 1: Lesson 9.2 The Piel: And God Blessed: warm-up, story, How Hebrew works and main video • Session 2: Lesson 9.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 9.2 activity (the priestly blessing) • Session 4: Worked examples, practice, game and worksheet
27	• Session 1: Lesson 9.3 The Hiphil: To Give Light: warm-up, story, How Hebrew works and main video • Session 2: Lesson 9.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 9.3 activity (the seven-stem chart) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 9 review and unit challenge (one root, many stems)

WEEK	PLAN
28	• Session 1: Lesson 10.1 III-He Verbs: And God Saw: warm-up, story, How Hebrew works and main video • Session 2: Lesson 10.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 10.1 activity (seven times good) • Session 4: Worked examples, practice, game and worksheet
29	• Session 1: Lesson 10.2 I-Yod and I-Nun Verbs: And the LORD God Formed Man: warm-up, story, How Hebrew works and main video • Session 2: Lesson 10.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 10.2 activity (adam and adamah) • Session 4: Worked examples, practice, game and worksheet
30	• Session 1: Lesson 10.3 Hollow Verbs: And There He Put the Man: warm-up, story, How Hebrew works and main video • Session 2: Lesson 10.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 10.3 activity (map of eden) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 10 review and unit challenge (a field guide to weak verbs)
31	• Session 1: Lesson 11.1 Clauses with Kî and ’Asher: warm-up, story, How Hebrew works and main video • Session 2: Lesson 11.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 11.1 activity (kî and ’asher hunt) • Session 4: Worked examples, practice, game and worksheet
32	• Session 1: Lesson 11.2 Let Us Make Man: Purpose and Sequence: warm-up, story, How Hebrew works and main video • Session 2: Lesson 11.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 11.2 activity (the image of god) • Session 4: Worked examples, practice, game and worksheet

WEEK	PLAN
33	• Session 1: Lesson 11.3 The Seventh Day: Reading Genesis 1:1–2:3: warm-up, story, How Hebrew works and main video • Session 2: Lesson 11.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 11.3 activity (reading the whole account) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 11 review and unit challenge (reading genesis 1 aloud)
34	• Session 1: Lesson 12.1 Hebrew Poetry: He Maketh Me to Lie Down: warm-up, story, How Hebrew works and main video • Session 2: Lesson 12.1 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 12.1 activity (parallel lines) • Session 4: Worked examples, practice, game and worksheet
35	• Session 1: Lesson 12.2 He Restoreth My Soul: Psalm 23:3–4: warm-up, story, How Hebrew works and main video • Session 2: Lesson 12.2 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 12.2 activity (he and thou) • Session 4: Worked examples, practice, game and worksheet
36	• Session 1: Lesson 12.3 Goodness and Mercy: Psalm 23:5–6 and Review: warm-up, story, How Hebrew works and main video • Session 2: Lesson 12.3 picture study or backup video, key terms, Hebrew notebook and flashcards • Session 3: Lesson 12.3 activity (final review plan) • Session 4: Worked examples, practice, game and worksheet • End of unit: Unit 12 review and unit challenge (psalm 23 in hebrew) • Final exam (cumulative)

Materials

Hebrew notebook (any notebook)

One for the year: paradigms, copied verses, parsing and translations. Write Hebrew from the right edge of the page.

Index cards (about 400) and a box or binder rings

For the flashcard deck that grows every lesson.

An English Bible (King James Version)

For reading each lesson verse in its chapter.

A printed Hebrew Bible (optional)

Biblia Hebraica Stuttgartensia or a reader's edition, for reading beyond the course verses. Not required: every verse is in the lessons.

A device to play the videos

Every lesson has a main video and a backup.

Grading

Grades come from steady daily work and from honest tests: a language is learned by repetition, and a student who reads Hebrew aloud daily, keeps the flashcard deck and the notebook, and corrects his or her own practice will do well on the tests.

PART	%
Daily reading aloud, flashcards and recitation	**20**
Hebrew notebook, worksheets and practice (corrected with the keys)	**20**
Unit tests (12)	**25**
Unit challenges (12)	**10**
Midterm exam	**10**
Final exam	**15**

Scale: A 90–100, B 80–89, C 70–79, D 60–69. Below 60 on a unit test: review the unit's paradigms and practice, then retake the test.

- A Hebrew word counts as written correctly when its consonants and vowel points are right; a missing dagesh or a misplaced accent costs no more than a point.

- Reading aloud is graded on every consonant and vowel being sounded; the fine points of stress come with time.
- Parsing counts when stem, form, person, gender, number and root are right; translations count when they are faithful, whether or not they match the King James wording.

A note to parents

You do not need to know Hebrew to teach this course. Every Hebrew word has its transliteration and meaning, every practice question and test has its answer in a separate key, and every lesson has two videos with teachers of Biblical Hebrew. Your job is to listen to the reading aloud, ask the oral test questions, and check the written work against the keys.

The name of God, יְהוָה, is printed LORD in the King James Version. Following long Jewish and Christian practice, the course reads it Adonai, Lord.

This is a course in the Hebrew of the Bible, not in modern politics. The stories are the stories of Scripture and of the faithful scribes, scholars and translators who handed the text down, told plainly and honestly. The picture studies are public-domain works of art. Please preview every video yourself before you show it to your student. The videos were chosen by title and channel, and YouTube may show its own suggestions when a video ends, so stay nearby and stop the player when the lesson's part is done.

UNIT 1

Letters, Vowels and the Masoretic Marks

Lesson 1.1 teaches the alphabet the way a scribe sees it: the letters, the final forms, the begadkefat letters and the gutturals, with Psalm 119:1.

Lesson 1.2 teaches the vowel points, long and short, the vowel letters, and how Hebrew divides a word into syllables, with Genesis 1:1.

Lesson 1.3 teaches the vocal and silent shewa, the two kinds of dagesh, the maqqef and sof pasuq, and the main accents, with Psalm 23:1.

PREREQUISITES

- None. A student who finished the School Launch Grade 3–8 Hebrew courses will know most of this unit and can move quickly.

MASTERY CHECKLIST

- ☐ I can write and name all 22 letters and the five final forms.
- ☐ I can name every vowel point and say whether it is long or short.
- ☐ I can divide a Hebrew word into syllables.
- ☐ I can tell a vocal shewa from a silent one and a strong dagesh from a weak one.
- ☐ I can find the atnach and silluq in a verse.
- ☐ I can read Genesis 1:1 and Psalm 23:1 aloud with every vowel.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***Basics of Biblical Hebrew Grammar*, Gary D. Pratico and Miles V. Van Pelt**: Optional. The standard seminary grammar, for a student who wants a fuller reference beside this course.
- ***Basics of Biblical Hebrew, Session 1 (video lecture)*, Miles V. Van Pelt, Zondervan Academic**: Optional, for the parent: a seminary professor's first lecture on the alphabet, on Zondervan's MasterLectures site. A link only; it is not part of the lessons.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

1.1	**The Alphabet the Way a Scribe Sees It**	4 sessions of 40–50 minutes
1.2	**Vowel Points and the Syllable**	4 sessions of 40–50 minutes
1.3	**Shewa, Dagesh and the Accents**	4 sessions of 40–50 minutes

Unit 1 test

Unit 1 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. **5 pts**

   Oral: Say the alphabet in order, from alef to tav.

2. **5 pts**

   Oral: Read aloud with every vowel: בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ

3. **5 pts**

   Write the five letters that have final forms, with both forms.

4. **5 pts**

   Name the six begadkefat letters. What does the dot in them do?

5. **5 pts**

   Name the four gutturals (and resh). What two things do they refuse?

6. **5 pts**

   Name each vowel: בָּ בַ בֵ בֶ בִ בֹ בוּ

7. **5 pts**

   Divide into syllables and mark each open or closed: מִזְמוֹר

8. **5 pts**

   Is the shewa vocal or silent? (a) בְּרֵאשִׁית (b) מִזְמוֹר (c) יִשְׁמֹר

9. **5 pts**

   What are the atnach and silluq, and where do they come?

10. **5 pts**

Write Psalm 23:1 in English.

ANSWER KEY

1. alef, bet, gimel, dalet, he, vav, zayin, chet, tet, yod, kaf, lamed, mem, nun, samekh, ayin, pe, tsade, qof, resh, shin/sin, tav.
2. bere’shit bara’ ’elohim ’et hashshamayim ve’et ha’arets. Graded on every consonant and vowel.
3. kaf כ ך, mem מ ם, nun נ ן, pe פ ף, tsade צ ץ.
4. bet, gimel, dalet, kaf, pe, tav. The weak dagesh (dagesh lene) makes them hard stops (b, k, p) instead of soft sounds (v, kh, f).
5. alef, he, chet, ayin (and often resh). They refuse the strong dagesh and prefer a hatef vowel to a vocal shewa.
6. qamets, patach, tsere, segol, hireq-yod, holem, shureq.
7. miz-mor: miz closed, mor closed.
8. (a) vocal (under the first letter of the word); (b) silent (closes the syllable miz); (c) silent (closes yish).
9. The atnach is the main pause in the middle of a verse; the silluq marks the last stressed syllable of the verse, just before sof pasuq (׃).
10. A Psalm of David. The LORD is my shepherd; I shall not want.

Printable answer key (PDF, for the parent)

UNIT CHALLENGE: A SCRIBE'S ALPHABET CHART

Make a large chart of the 22 letters in three columns: the letter (and final form), its name and sound, and a Bible word that begins with it, copied from this course with its vowels. Add a vowel chart below, long vowels on one side and short on the other, and a box naming the begadkefat letters and the gutturals.

LOOK FOR	WHAT IT MEANS
Reading	The student reads the chart aloud from right to left.
Grammar	The letter forms, final forms and vowel signs are correct.
Understanding	The Bible words are copied exactly and translated.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

UNIT 1 · LETTERS, VOWELS AND THE MASORETIC MARKS · LESSON 1.1 OF 36 · 4 SESSIONS OF 40–50 MINUTES

1.1 The Alphabet the Way a Scribe Sees It

OBJECTIVES

- Write and name the 22 letters and the five final forms.
- Recognize the six begadkefat letters and the gutturals.
- Read Psalm 119:1, the first line of the alphabet psalm.

> **Warm-up.** Write the English alphabet from memory as fast as you can, then write it again from right to left. How does it feel? This year you will learn to read and write a whole language that way, the language of most of the Old Testament.

WATCH

Psalm 119:1

Daily Dose of Hebrew · 2:01

https://www.youtube.com/watch?v=E8z6b0RE5k0

> **WHEN TO WATCH**
> after the core reading; follow the professor as he reads the alef verse.

Note: Daily Dose of Hebrew: a seminary professor reads Psalm 119:1 in Hebrew and explains it.

BACKUP VIDEO

Hebrew - How to write the Hebrew Alphabet (Aleph-Bet) - Free Biblical Hebrew

Aleph with Beth · 5:33

https://www.youtube.com/watch?v=hQ7MC61w6Fw

while you copy the alphabet in your notebook.

KEY TERMS

alef-bet
The Hebrew alphabet: 22 letters, all consonants, written from right to left.

final forms
Five letters (kaf, mem, nun, pe, tsade) take a different shape at the end of a word: ך ם ן ף ץ.

begadkefat
The six letters ב ג ד כ פ ת, which can take a dot (dagesh lene) that changes their sound.

gutturals
The throat letters א ה ח ע (and often ר), which refuse doubling and like the a-vowel.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

אַשְׁרֵי

’ashrey

ahsh-RAY

interjection (construct plural)

blessed, how happy

דֶּרֶךְ

derekh

DEH-rekh

noun, f. (sometimes m.)

way, road

תּוֹרָה

torah

toh-RAH

noun, f.

law, instruction

ENGLISH Torah

הָלַךְ

halakh

hah-LAHKH

verb, Qal

he walked, went

תָּמִים

tamim

tah-MEEM

adjective

complete, blameless, undefiled

יְהוָה

the Name (read Adonai)

ah-doh-NIGH (as read aloud)

proper noun

the LORD, the personal name of God

ENGLISH Jehovah

CORE IDEAS

The story. At Babel men said, Let us build us a city and a tower, whose top may reach unto heaven; and God confounded their language (Genesis 11). Yet God chose one of those languages to carry most of His written word. Hebrew is a Semitic language, a cousin of Aramaic and Arabic, written for over three thousand years. Moses, David and Isaiah wrote it; Jesus read the Scriptures in the synagogue at Nazareth.

How Hebrew works: 22 consonants. The alphabet has no capital letters and is read right to left. Five letters have final forms: כ ך kaf, מ ם mem, נ ן nun, פ ף pe, צ ץ tsade. Watch the look-alikes: ב כ bet and kaf, ד ר dalet and resh, ה ח ת he, chet and tav, ו ז vav and zayin, ס ם samekh and final mem.

How Hebrew works: begadkefat and gutturals. The six letters ב ג ד כ פ ת (remember them as be-gad-ke-fat) take a dot, the dagesh lene, when they begin a word or follow a closed syllable. With the dot, bet, kaf and pe are hard: בּ b, כּ k, פּ p; without it they are soft: ב v, כ kh, פ f. The gutturals א ה ח ע are said in the throat; alef and ayin are silent for most readers today. They matter because they change the vowels around them, as you will see all year.

Read it. Psalm 119 is an acrostic: eight verses begin with alef, eight with bet, and so on through all 22 letters. Its first verse begins אַשְׁרֵי ’ashrey, blessed, then תְּמִימֵי־ דָרֶךְ the undefiled (literally the complete ones) of the way, הַהֹלְכִים בְּתוֹרַת יְהוָה who walk in the law of the LORD.

PICTURE STUDY



The Confusion of Tongues, Gustave Doré, 1866 · Wood engraving · From the Doré Bible

Image: Wikimedia Commons, public domain

Genesis 11 tells how the whole earth was of one language until men built a tower to make a name for themselves, and the LORD confounded their language and scattered them. The Hebrew name Babel sounds like the verb balal, to confound.

Doré, a French illustrator, made more than two hundred engravings for a large illustrated Bible published in 1866. They were reprinted in Bibles in many languages for a century.

Look closely

- Find the man with arms raised. What do you think he is shouting?
- How does Doré show that the work has stopped?
- Where does the light come from?
- How many groups of people can you find, and what is each doing?

Talk about it

1. Why would a language course begin with Babel?
2. What does Pentecost (Acts 2) have to do with Babel?

ACTIVITY

The scribe's alphabet

Write the alphabet like a scribe, then learn it by heart.

You will need

- Hebrew notebook
- A fine-tip black pen
- A ruler and pencil

Steps

1. Rule light pencil lines. Hebrew letters hang from the top line.
2. Write each letter five times from right to left, saying its name, following the stroke video.
3. Write the five final forms beside their letters.
4. Circle the six begadkefat letters in blue and the four gutturals in red.
5. Say the alphabet aloud three times, then from memory.

Tips

- Keep the corners square: bet has a foot that sticks out to the right; kaf is round.
- Final nun and final kaf drop below the line.

Check your work

☐ I can write all 22 letters and 5 final forms.

☐ I can say the alphabet from memory.

HEBREW NOTEBOOK

1. Copy the alphabet chart: letter, final form, name, sound.
2. Copy Psalm 119:1 in Hebrew and English.

From history. The letters you are learning are the square script, which the Jews brought back from Babylon after the Exile. Older Hebrew was written in the paleo-Hebrew script, like that of the Siloam inscription; the Masoretes and later Bibles use the square letters.

WORKED EXAMPLES

Example 1. Name the letters of דָּוִד (David), from right to left.

▼ **Show solution**

1. Start at the right: ד dalet.
2. Then ו vav, then ד dalet again.

Answer: dalet, vav, dalet: David.

Example 2. Which letters in בְּרֵאשִׁית are begadkefat letters, and how is each said?

▼ **Show solution**

1. The first letter בּ has a dot: b.
2. The last letter ת is a tav: t.

Answer: bet (b, with the dot) and tav (t).

Example 3. Find the gutturals in אֱלֹהִים.

▼ **Show solution**

1. Read right to left: א alef, ל lamed, ה he, י yod, ם final mem.
2. alef and he are gutturals.

Answer: alef and he.

PRACTICE

1. **Easy** How many letters are in the Hebrew alphabet?

   ▼ **Show answer**

   22.

2. **Easy** In which direction is Hebrew read?

   ▼ **Show answer**

   From right to left.

3. **Easy** Write the final forms of kaf, mem, nun, pe and tsade.

   ▼ **Show answer**

   ך ם ן ף ץ

4. **Medium** Name these look-alikes: ב כ, ד ר, ו ז.

   ▼ **Show answer**

   bet and kaf; dalet and resh; vav and zayin.

5. **Medium** Which six letters are the begadkefat letters?

   ▼ **Show answer**

   בגדכפת: bet, gimel, dalet, kaf, pe, tav.

6. **Medium** How do you say פּ and פ?

   ▼ **Show answer**

   p with the dot, f without it.

7. **Hard** Why is Psalm 119 called an acrostic?

   ▼ **Show answer**

   Each group of eight verses begins with the same letter, through all 22 letters in order.

8. **Hard** Translate Psalm 119:1 word by word.

   ▼ **Show answer**

   ’ashrey blessed; temimey-darekh the undefiled (complete ones) of the way; haholekhim who walk; betorat in the law of; the Name, the LORD.

COMMON MISTAKES

- Reading from left to right out of habit. Put your finger on the right edge of the line before you start.
- Mixing up bet ב and kaf כ: bet has a little foot at the bottom right; kaf is rounded.
- Thinking alef is the vowel a. Alef is a silent consonant that carries whatever vowel is written with it.

> **Make it a game · Alphabet relay.** Two players race to write the alphabet from right to left on a whiteboard, one letter each in turn. A wrong letter or wrong order sends the player back one letter. The final round adds the five final forms.

> **Scripture.** “Blessed are the undefiled in the way, who walk in the law of the LORD.” (Psalm 119:1, KJV)
>
> Hebrew (Westminster Leningrad Codex):
>
> אַשְׁרֵי תְמִימֵי־דָ֑רֶךְ הַהֹלְכִ֖ים בְּתוֹרַ֣ת יְהוָֽה׃
>
> The first verse of the alphabet psalm begins with alef: ’ashrey, blessed. The marks above and below the words are the Masoretes’ accents, which you will learn in Lesson 1.3. The Name (יְהוָה) is read Adonai, Lord; the King James Version prints it LORD.

UNIT 1 · LETTERS, VOWELS AND THE MASORETIC MARKS · LESSON 1.2 OF 36 · 4 SESSIONS OF 40–50 MINUTES

1.2 Vowel Points and the Syllable

OBJECTIVES

- Name every vowel point and sort them into long and short.
- Divide a word into open and closed syllables.
- Read Genesis 1:1 with every vowel.

> **Warm-up.** Try to read this: n th bgnnng Gd crtd th hvn nd th rth. English readers can manage without vowels for a sentence they know. Hebrew was written that way for many centuries; the vowel points came much later.

WATCH

Genesis 1:1

Daily Dose of Hebrew · 2:10

https://www.youtube.com/watch?v=jVmA5J_0d6A

> **WHEN TO WATCH**
> after the vowel chart; read along with Genesis 1:1.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:1 in Hebrew and explains it.

BACKUP VIDEO

Q&A - Summary of Vowel Rules

Daily Dose of Hebrew · 11:37

https://www.youtube.com/watch?v=u0Db17AZgMw

optional, after the practice.

KEY TERMS

vowel points

Dots and dashes the Masoretes added above, below and inside the letters to record how the text was read aloud.

vowel letters (matres lectionis)

The consonants י, ו and ה used to help mark a vowel, as in וּ shureq, וֹ holem-vav and יִ hireq-yod.

open syllable

A syllable that ends in a vowel, like בָּ ba.

closed syllable

A syllable that ends in a consonant, like מִז miz.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

בְּרֵאשִׁית

bere'shit

beh-ray-SHEET

preposition + noun

in the beginning

בָּרָא

bara'

bah-RAH

verb, Qal

he created

אֱלֹהִים

'elohim

eh-loh-HEEM

noun, m. plural in form

God (also gods)

אֵת

'et

ayt

particle

marks a definite direct object (not translated)

שָׁמַיִם

shamayim

shah-MAH-yeem

noun, m. plural

heavens, sky

אֶרֶץ

'erets

EH-rets

noun, f.

earth, land

CORE IDEAS

The story. For many centuries the Hebrew Bible was copied with consonants only; children learned the reading from their teachers. Between about A.D. 600 and 1000, scribes called the Masoretes, many of them in Tiberias by the Sea of Galilee, invented the vowel points to preserve that reading for ever. They did not change one letter.

How Hebrew works: the vowels. The a-vowels: בָ qamets (ā, long) and בַ patach (a, short). The e-vowels: בֵ tsere (ē, long) and בֶ segol (e, short). The i-vowels: בִי hireq-yod (ī, long) and בִ hireq (i, short). The o-vowels: בֹ or בוֹ holem (ō, long) and בָ qamets hatuf (o, short, in a closed syllable without stress). The u-vowels: בוּ shureq (ū, long) and בֻ qibbuts (u, short). The vowel is said after the consonant it sits under.

How Hebrew works: syllables. Every Hebrew syllable begins with one consonant and has one vowel. An open syllable ends in its vowel (בָּ ba); a closed syllable ends in a consonant (מִז miz). In רָא the alef is silent, so the syllable is open. Most words are stressed on the last syllable. Rule of thumb: long vowels like open syllables; short vowels like closed syllables, or open ones that are stressed.

Read it. Genesis 1:1: בְּרֵאשִׁית be-re'-shit, in the beginning; בָּרָא ba-ra', he created; אֱלֹהִים 'e-lo-him, God; אֵת 'et, the sign of the object; הַשָּׁמַיִם hash-sha-ma-yim, the heavens; וְאֵת הָאָרֶץ ve-'et ha-'a-rets, and the earth.

ACTIVITY

The vowel chart

Build a vowel chart and drill it until it is automatic.

You will need

- Poster board or a notebook spread
- Colored pencils
- Index cards

Steps

1. Make five rows: a, e, i, o, u. Put the long vowel on the right and the short on the left, each under the letter bet.
2. Add the name and sound of each.
3. Make a card for each vowel under bet: the sign on the front, name and sound on the back.
4. Drill the cards until you can say all twelve in under 30 seconds.

Tips

- Qamets and qamets hatuf look the same; the syllable tells you which it is. For now, read qamets as a unless the lesson marks it.

Check your work

- ☐ My chart has all twelve vowels.
- ☐ I can say them in under 30 seconds.

HEBREW NOTEBOOK

1. Copy the vowel chart.
2. Copy Genesis 1:1 and divide each word into syllables with a slash.

> **From history.** Several systems of vowel points were tried, including a Babylonian system written above the letters. The Tiberian system, perfected by the Ben Asher family, won out, and it is the one in the Leningrad Codex and in Hebrew Bibles today.

WORKED EXAMPLES

Example 1. Divide אֱלֹהִים into syllables.

▼ **Show solution**

1. One consonant and one vowel per syllable: אֱ ’e, לֹ lo, הִים him.
2. The last syllable is closed by mem and stressed.

Answer: ’e-lo-HIM.

Example 2. Divide הַשָּׁמַיִם into syllables. Why does the shin have a dot?

▼ **Show solution**

1. hash-sha-ma-yim: the article ha- doubles the next letter.
2. The dot is a strong dagesh, so shin counts twice: once closing hash, once opening sha.

Answer: hash-sha-MA-yim; the dot doubles the shin.

Example 3. Long or short? The vowels of רֵא and שִׁית in בְּרֵאשִׁית.

▼ **Show solution**

1. רֵ has tsere: long ē, in an open syllable (alef is silent).
2. שִׁית has hireq-yod: long ī.

Answer: Both long.

PRACTICE

1. Easy Name the vowel: בַ

   ▼ **Show answer**

   patach (a).

2. Easy Name the vowel: בֵ

   ▼ **Show answer**

   tsere (ē).

3. **Easy** Name the vowel: בּוּ

   ▼ **Show answer**

   shureq (ū).

4. **Medium** Divide into syllables: בְּרֵאשִׁית

   ▼ **Show answer**

   be-re’-SHIT.

5. **Medium** Is בָּ in בָּרָא open or closed?

   ▼ **Show answer**

   Open: it ends in the vowel a.

6. **Medium** Which three letters can serve as vowel letters?

   ▼ **Show answer**

   vav, yod and he (ו י ה).

7. **Hard** Read Genesis 1:1 aloud and translate it word by word.

   ▼ **Show answer**

   bere’shit in the beginning, bara’ created, ’elohim God, ’et (object sign), hashshamayim the heavens, ve’et and (object sign), ha’arets the earth.

8. **Hard** Why did the Masoretes add points instead of new letters?

   ▼ **Show answer**

   They would not change the letters of the sacred text, so they added marks around them to preserve the traditional reading.

COMMON MISTAKES

- Saying the vowel before the consonant. The vowel comes after the letter it sits under: בָּ is ba, not ab.
- Reading every qamets as a. In a closed unstressed syllable it is the short o, qamets hatuf, as in כָּל־ kol.
- Forgetting that a silent alef or he can end an open syllable.

Make it a game · Vowel slap. Lay the twelve vowel cards face up. The caller says a sound (ē, o, ū) or a name (segol, holem); the first player to slap a right card keeps it. Most cards wins.

Scripture. “In the beginning God created the heaven and the earth.” (Genesis 1:1, KJV)

Hebrew (Westminster Leningrad Codex):

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

Seven words open the Bible. Read each with its vowels: bere’shit bara’ ’elohim ’et hashshamayim ve’et ha’arets. The small marks such as the one under the first word are accents, coming in the next lesson.

UNIT 1 · LETTERS, VOWELS AND THE MASORETIC MARKS · LESSON 1.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

1.3 Shewa, Dagesh and the Accents

OBJECTIVES

- Tell a vocal shewa from a silent one.
- Tell a strong dagesh from a weak one.
- Find the atnach and silluq and read Psalm 23:1 by its accents.

Warm-up. Read this sentence aloud two ways: The teacher said the student is wise. “The teacher,” said the student, “is wise.” The words are the same; the pauses change the meaning. The Masoretes marked every pause in the Hebrew Bible.

WATCH

Hebrew Accents Memory Device

Daily Dose of Hebrew · 1:05

https://www.youtube.com/watch?v=vVEJMQEjnD8

> **WHEN TO WATCH**
> after the core reading on accents.

Note: Daily Dose of Hebrew's one-minute memory device for the Hebrew accents (1:05).

BACKUP VIDEO

Q&A - Psalm 23:1

Daily Dose of Hebrew · 10:42

https://www.youtube.com/watch?v=19rJDKKI2Ps

at the end of the lesson, or with the parent.

KEY TERMS

shewa

The two dots under a letter (ְ): vocal (a quick e) or silent (no vowel).

dagesh

A dot in a letter: the weak dagesh (lene) hardens a begadkefat letter; the strong dagesh (forte) doubles a letter.

maqqef and sof pasuq

The maqqef ־ joins words into one accent unit; the sof pasuq ׃ ends a verse.

accents (te'amim)

Marks for chanting, stress and the pauses that divide every verse; the atnach ֣ divides the verse in two and the silluq ֽ marks its last word.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

מִזְמוֹר

mizmor

meez-MOHR

noun, m.

psalm, song

דָּוִד

david

dah-VEED

proper noun

David

רֹעִי

ro‘i

roh-EE

participle with suffix

my shepherd

לֹא

lo’

loh

particle

not, no

אֶחְסָר

’ehsar

ekh-SAHR

verb, Qal imperfect

I shall lack, I shall want

אוֹר

’or

ohr

noun, m.

light

CORE IDEAS

How Hebrew works: the shewa. A shewa is vocal (a quick e) at the start of a word (בְּרֵאשִׁית be-), after a long vowel, under a doubled letter, or when it is the second of two shewas in a row. It is silent when it closes a syllable after a short vowel (מִזְמוֹר miz-mor; יִשְׁמֹר yish-mor). Gutturals take a hatef (hurried) vowel instead of a vocal shewa: אֲ hatef patach, אֱ hatef segol, אֳ hatef qamets.

How Hebrew works: the dagesh. In a begadkefat letter at the start of a word or after a closed syllable, the dot is weak (lene) and only hardens the sound: בָּרָא bara’. After a vowel, a dot means the letter is doubled, a strong dagesh (forte): הַשָּׁמַיִם hash-shamayim. The gutturals and resh never double; the vowel before them often lengthens instead (הָאָרֶץ ha’arets, not hah-).

How Hebrew works: the accents. The Masoretes put an accent on almost every word. Each marks the stressed syllable and either joins the word to the next (conjunctive) or separates it (disjunctive). The atnach, a small caret under the word, marks the main pause in the middle of the verse: in Genesis 1:1 it falls on אֱלֹהִ֑ים, In the beginning God created // the heaven and the earth. The silluq, a short upright line, marks the last word, before sof pasuq: הָאָֽרֶץ׃. Psalms, Proverbs and Job use a slightly different set of accents for poetry.

Read it. Psalm 23:1: מִזְמ֥וֹר לְדָוִ֑ד mizmor ledavid, a psalm of David (the atnach here ends the heading); יְהוָ֥ה רֹ֝עִ֗י the LORD (is) my shepherd; לֹ֣א אֶחְסָֽר׃ lo' 'ehsar, I shall not lack (silluq). The disjunctive accent on roʿi makes the pause the KJV marks with a semicolon: The LORD is my shepherd; I shall not want.

ACTIVITY

Read by the pauses

Read verses by their accents, pausing where the Masoretes paused.

You will need

- The course verses for Genesis 1:1–3 and Psalm 23:1
- A highlighter

Steps

1. Highlight every atnach (֔) and every silluq (׃) in the verses.
2. Read each verse aloud, taking a breath at the atnach and stopping at sof pasuq.
3. Write the English of each half-verse on a separate line.
4. Compare with the King James Version: where does the KJV put its colon or semicolon?

Tips

- The KJV translators followed the Hebrew sense closely; many of their colons fall at the atnach.

Check your work

- ☐ I found every atnach and silluq.
- ☐ My half-verses match the KJV punctuation.

HEBREW NOTEBOOK

1. Write the four rules for a vocal shewa with an example of each.
2. Copy Psalm 23:1 and draw a vertical line at the atnach.

> **From history.** The accents are also the music of the synagogue: the same marks tell a reader how to chant each word. That is why they are called teʿamim, tastes or senses; they give the verse its sense as well as its tune.

WORKED EXAMPLES

Example 1. Vocal or silent: the shewas in יִשְׁמְרוּ?

▼ **Show solution**

1. yish- is closed by the first shewa: silent.
2. The second of two shewas in a row is vocal: -me-.

Answer: yish-me-RU: first silent, second vocal.

Example 2. Strong or weak dagesh: בָּרָא and הַשָּׁמַיִם?

▼ **Show solution**

1. bet begins the word: weak, only b instead of v.
2. shin follows the vowel of ha-: strong, doubled.

Answer: bara’ weak; hashshamayim strong.

Example 3. Where is the atnach in Genesis 1:3, and how does it divide the verse?

▼ **Show solution**

1. The atnach is on אוֹר in yehi ’or.
2. First half: And God said, Let there be light; second half: and there was light.

Answer: On ’or: And God said, Let there be light // and there was light.

PRACTICE

1. Easy What does a sof pasuq (׃) mark?

   ▼ **Show answer**

   The end of a verse.

2. Easy What does a maqqef do?

   ▼ **Show answer**

   It joins two or more words into one accent unit.

3. Easy What do you call the hurried vowels under gutturals?

   ▼ **Show answer**

   hatef vowels: hatef patach, hatef segol, hatef qamets.

4. Medium Vocal or silent? The shewa in מְזִמּוֹר

   ▼ **Show answer**

   Silent: it closes miz after the short vowel hireq.

5. Medium Why does the article not double the alef in הָאָרֶץ?

   ▼ **Show answer**

   Alef is a guttural and cannot be doubled, so the vowel of the article lengthens from patach to qamets.

6. Medium Find the atnach in Genesis 1:1.

   ▼ **Show answer**

   On אֱלֹהִים: In the beginning God created // the heaven and the earth.

7. Hard Read Psalm 23:1 aloud with the pauses and translate it.

   ▼ **Show answer**

   mizmor ledavid // Adonai ro‘i lo’ ’ehsar: A Psalm of David. The LORD is my shepherd; I shall not want.

8. Hard Explain the difference between a disjunctive and a conjunctive accent.

   ▼ **Show answer**

   A disjunctive accent marks a pause and separates the word from the next; a conjunctive accent joins it to the next word.

COMMON MISTAKES

- Pronouncing every shewa. A shewa that closes a syllable after a short vowel is silent.
- Taking the silluq for a vowel. It is an accent mark (it looks like the meteg), on the last word of the verse.
- Doubling a guttural. Gutturals and resh never take the strong dagesh.

Make it a game · Pause or go. The parent reads a course verse slowly. At each word the student calls Pause! if the accent is disjunctive (such as atnach, silluq, tipcha or zaqef) or Go! if it joins to the next word (such as munach or merkha). A point for each right call.

Scripture. “A Psalm of David. The LORD is my shepherd; I shall not want.” (Psalm 23:1, KJV)

Hebrew (Westminster Leningrad Codex):

מִזְמ֥וֹר לְדָוִ֑ד יְהוָ֥ה רֹ֝עִ֗י לֹ֣א אֶחְסָֽר׃

Find the accents: the atnach under ledavid ends the heading; the silluq on ’ehsar marks the last word. The Name is read Adonai. Psalms uses the poetic accents, so some marks differ from those in Genesis.

UNIT 2

Nouns, the Article and the Prepositions

Lesson 2.1 teaches gender and number: the endings -im, -ot and -ayim, and the irregular plurals, with Genesis 1:27.

Lesson 2.2 teaches the article ha- with its doubling and its changes before gutturals, and the conjunction ve- in its forms, with Genesis 1:2.

Lesson 2.3 teaches the inseparable prepositions be-, le-, ke-, the preposition min, and the independent prepositions, with Genesis 1:6.

PREREQUISITES

- Unit 1: the letters, vowels, shewa and dagesh.

MASTERY CHECKLIST

- ☐ I can tell masculine from feminine nouns by their endings.
- ☐ I can form the plural and recognize the dual.
- ☐ I can add the article and explain its changes before gutturals.
- ☐ I can recognize ve- in all its forms.
- ☐ I can translate be-, le-, ke-, min, ʻal, ʾel, bein and betokh.
- ☐ I can read Genesis 1:2 and 1:6 aloud.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***A Reader's Hebrew Bible or the free Westminster Leningrad Codex online***: Optional. Any printed Hebrew Bible (Biblia Hebraica Stuttgartensia or a reader's edition) lets the student read beyond the course verses.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

2.1	**Gender and Number**	4 sessions of 40–50 minutes
2.2	**The Article and the Conjunction**	4 sessions of 40–50 minutes
2.3	**The Prepositions**	4 sessions of 40–50 minutes

Unit 2 test

Unit 2 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. **5 pts**

   Oral: Read Genesis 1:2 aloud.

2. **5 pts**

   Oral: Say the plural of סוּס horse and תּוֹרָה law.

3. **5 pts**

   Give the endings for masculine plural, feminine plural and dual.

4. **5 pts**

   Write the article before an ordinary letter and before alef. Why do they differ?

5. **5 pts**

   Translate: הָאוֹר, וְהָאָרֶץ, בַּשָּׁמַיִם.

6. **5 pts**

   Give the form of ve- (and) before (a) an ordinary letter, (b) a shewa or ב מ פ, (c) a hatef patach, as in אֲנִי.

7. **5 pts**

   Translate: לָאָרֶץ, כָּאוֹר, מִן־הַמַּיִם.

8. **5 pts**

   Translate: בֵּין מַיִם לָמָיִם

9. **5 pts**

   Is אֱלֹהִים singular or plural in meaning in Genesis 1:1? How do you know?

10. **5 pts**

    Write Genesis 1:27 in English.

ANSWER KEY

1. veha’arets hayetah tohu vavohu vehoshekh ‘al-peney tehom veruah ’elohim merahefet ‘al-peney hammayim. Graded on every consonant and vowel.
2. susim; torot.
3. -im (ים), -ot (וֹת), -ayim (יִם).
4. הַ with the next letter doubled (הַמַּיִם); before alef (הָאָרֶץ) הָ, because alef cannot be doubled, so patach lengthens to qamets.
5. the light; and the earth; in the heavens.
6. (a) וְ ve-; (b) וּ u-; (c) וַ va- (וַאֲנִי).
7. to the earth; like the light; from the water(s).
8. between waters and waters (KJV: the waters from the waters).
9. Singular in meaning, God: the verb bara’ is singular.
10. So God created man in his own image, in the image of God created he him; male and female created he them.

Printable answer key (PDF, for the parent)

UNIT CHALLENGE: THE WATERS ABOVE AND BELOW

Draw a large picture of the second day (Genesis 1:6–8), labeled in Hebrew: הַשָּׁמַיִם, הָרָקִיעַ, הַמַּיִם, הָאָרֶץ. Write under it every preposition from Genesis 1:6–7 with its meaning, and copy Genesis 1:6 in Hebrew and English.

LOOK FOR	WHAT IT MEANS
Reading	The student reads the labels and Genesis 1:6 aloud.
Grammar	The article and prepositions are marked correctly.
Understanding	The picture matches the verses.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

UNIT 2 · NOUNS, THE ARTICLE AND THE PREPOSITIONS · LESSON 2.1 OF 36 · 4 SESSIONS OF 40–50 MINUTES

2.1 Gender and Number

OBJECTIVES

- Tell masculine from feminine nouns.
- Form the masculine and feminine plural and recognize the dual.
- Read Genesis 1:27.

> **Warm-up.** English has a few nouns with odd plurals: man, men; child, children; ox, oxen. Hebrew has a regular system, and a few odd ones too, starting with the word for man.

WATCH

Genesis 1:27

Daily Dose of Hebrew · 2:13

https://www.youtube.com/watch?v=fAuo9bBrfJc

> **WHEN TO WATCH**
> after the core reading; listen for zakhar uneqevah, male and female.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:27 in Hebrew and explains it.

BACKUP VIDEO

Genesis 1:21

Daily Dose of Hebrew · 2:02

https://www.youtube.com/watch?v=lhEE_klN0-Q

as review; listen for the plurals hattanninim haggedolim, the great whales (sea creatures).

KEY TERMS

gender

Every Hebrew noun is masculine or feminine; most feminine nouns end in -ah (ה) or -t (ת).

number

Singular, plural and dual (for pairs).

-im / -ot

The usual masculine and feminine plural endings, ־ִים and ־וֹת.

-ayim

The dual ending ־ַיִם, for pairs such as eyes, ears and hands.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

אָדָם

’adam

ah-DAHM

noun, m.

man, mankind; Adam

ENGLISH Adam

צֶלֶם

tselem

TSEH-lem

noun, m.

image

זָכָר

zakhar

zah-KHAHR

noun, m.

male

נְקֵבָה

neqevah

neh-kay-VAH

noun, f.

female

דָּבָר

davar

dah-VAHR

noun, m. (pl. devarim)

word, thing

אִישׁ

’ish

eesh

noun, m. (pl. ’anashim)

man, husband

אִשָּׁה	יָד
’ishshah	*yad*
eesh-SHAH	**yahd**
noun, f. (pl. nashim)	noun, f. (dual yadayim)
woman, wife	hand

CORE IDEAS

The story. On the sixth day God made man, and the Bible tells it in a short poem: So God created man in his own image, in the image of God created he him; male and female created he them. Hebrew grammar, too, divides into masculine and feminine; every noun is one or the other.

How Hebrew works: gender. Masculine nouns have no special ending: סוּס sus, horse; יוֹם yom, day. Feminine nouns usually end in ה -ah or ת -t: תּוֹרָה torah, law; בְּרִית berit, covenant. Some feminines have no ending: אֶרֶץ earth, עִיר city, נֶפֶשׁ soul. Body parts that come in pairs are usually feminine: יָד hand, עַיִן eye.

How Hebrew works: number. Masculine plural ים -im: סוּסִים horses. Feminine plural וֹת -ot: תּוֹרוֹת laws. Dual ַיִם -ayim: יָדַיִם two hands, עֵינַיִם eyes. Vowels often shorten when an ending is added: דָּבָר davar, word, plural דְּבָרִים devarim. Some words are plural in form but singular in sense: שָׁמַיִם heavens, מַיִם water, אֱלֹהִים God (with a singular verb). A few plurals are irregular: אִישׁ man, אֲנָשִׁים men; אִשָּׁה woman, נָשִׁים women; אָב father, אָבוֹת fathers.

Read it. Genesis 1:27: וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם and God created the man (mankind); בְּצַלְמוֹ in his image; בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ in the image of God he created him; זָכָר וּנְקֵבָה בָּרָא אֹתָם male and female he created them. Note אֹתוֹ him, singular, and אֹתָם them, plural.

PICTURE STUDY



Chaos (The Creation), Ivan Aivazovsky, 1841 · Oil on canvas · Mekhitarist Museum, San Lazzaro, Venice

Image: Wikimedia Commons, public domain

Aivazovsky, a Russian painter of Armenian descent, painted thousands of seascapes. Here he painted the beginning of Genesis: darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters; and God said, Let there be light.

Pope Gregory XVI admired the painting and it hung in the Vatican; it is now in the museum of the Armenian monks of San Lazzaro in Venice. Look closely: a faint figure with outstretched arms can be seen in the light.

Look closely

- Where is the light brightest?
- What is happening to the water below the light?
- Can you find a figure in the clouds?
- What colors does Aivazovsky use for darkness, and for light?

Talk about it

1. How does the painting show tohu vavohu, without form and void?
2. Why might a painter hide the figure of God in the light instead of painting Him plainly?

ACTIVITY

Plural cards

Make a noun deck with singular and plural forms.

You will need

- Index cards
- Blue and red pens

Steps

1. Write each noun from the lesson on a card, singular on the front, plural on the back.
2. Write masculine nouns in blue and feminine in red.
3. Add the dual forms for hand and eye.
4. Drill: the parent shows the singular, the student says the plural.

Tips

- Learn אִישׁ / אֲנָשִׁים and אִשָּׁה / נָשִׁים as pairs; they are irregular.

Check your work

- ☐ My deck has at least 14 cards.
- ☐ I can give each plural without looking.

HEBREW NOTEBOOK

1. Make a chart: masculine singular, masculine plural, feminine singular, feminine plural, dual, with an example of each.
2. Copy Genesis 1:27 and circle every noun.

> **From history.** Christian readers since the early church have pondered the plural form Elohim and the words Let us make man (Genesis 1:26). Grammarians speak of a plural of majesty or fullness; many Christian teachers also saw in it a hint of the Trinity, made plain in the New Testament.

WORKED EXAMPLES

Example 1. Make plural: סוּס, תּוֹרָה.

▼ **Show solution**

1. Masculine: add -im: סוּסִים.
2. Feminine -ah: drop it and add -ot: תּוֹרוֹת.

Answer: susim; torot.

Example 2. Gender and number of עֵינַיִם?

▼ **Show solution**

1. The ending -ayim is the dual.
2. Eye is feminine.

Answer: Feminine dual: (two) eyes.

Example 3. Why is בָּרָא singular in Genesis 1:1 though אֱלֹהִים ends in -im?

▼ **Show solution**

1. Elohim is plural in form.
2. When it means the one true God it takes singular verbs and adjectives.

Answer: Elohim here means God, one, and takes a singular verb.

PRACTICE

1. Easy Give the masculine plural ending.

   ▼ **Show answer**

   -im (ים).

2. Easy Give the feminine plural ending.

   ▼ **Show answer**

   -ot (וֹת).

3. **Easy** What is the dual used for?

   ▼ **Show answer**

   Pairs, especially paired body parts.

4. **Medium** Plural of דָּבָר?

   ▼ **Show answer**

   devarim, words.

5. **Medium** Gender of אֶרֶץ? How do you know?

   ▼ **Show answer**

   Feminine, though it has no ending; it must be learned (and verbs agree with it: hayetah).

6. **Medium** Translate: זָכָר וּנְקֵבָה

   ▼ **Show answer**

   male and female.

7. **Hard** Plural of אִישׁ and אִשָּׁה?

   ▼ **Show answer**

   ’anashim; nashim (irregular).

8. **Hard** Translate Genesis 1:27 word by word.

   ▼ **Show answer**

   vayyivra’ and he created, ’elohim God, ’et-ha’adam the man, betsalmo in his image, betselem ’elohim in the image of God, bara’ ’oto he created him, zakhar uneqevah male and female, bara’ ’otam he created them.

COMMON MISTAKES

- Assuming every noun ending in -im is plural in meaning. Shamayim, mayim and Elohim (for God) are plural in form only.
- Assuming a noun without -ah is masculine. Erets, ‘ir and nefesh are feminine.
- Forgetting that vowels shift when an ending is added (davar, devarim).

Make it a game · Plural ping-pong. Players stand facing each other. One says a Hebrew singular from the deck; the other must answer with the plural within three seconds, then serve a new singular. A miss is a point to the server.

Scripture. “So God created man in his own image, in the image of God created he him; male and female created he them.” (Genesis 1:27, KJV)

Hebrew (Westminster Leningrad Codex):

וַיִּבְרָ֨א אֱלֹהִ֤ים | אֶת־הָאָדָם֙ בְּצַלְמ֔וֹ בְּצֶ֥לֶם אֱלֹהִ֖ים בָּרָ֣א אֹת֑וֹ זָכָ֥ר וּנְקֵבָ֖ה בָּרָ֥א אֹתָֽם׃

Three times in one verse: bara’, he created. Find ’oto, him, and ’otam, them; and zakhar uneqevah, male and female.

UNIT 2 · NOUNS, THE ARTICLE AND THE PREPOSITIONS · LESSON 2.2 OF 36 · 4 SESSIONS OF 40–50 MINUTES

2.2 The Article and the Conjunction

OBJECTIVES

- Add the article ha- and explain its changes.
- Recognize the conjunction ve- in its forms.
- Read Genesis 1:2.

Warm-up. How many times does the word and appear in the first five verses of the King James Bible? Guess, then count. Hebrew narrative runs on and.

WATCH

Genesis 1:2

Daily Dose of Hebrew · 2:06

https://www.youtube.com/watch?v=f2txBWG9pQg

> **WHEN TO WATCH**
> after the core reading.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:2 in Hebrew and explains it.

BACKUP VIDEO

Easy Story 3 - The Creation Story

Aleph with Beth · 4:50

https://www.youtube.com/watch?v=wjVzrsHOgUM

at the end of the week as listening practice.

KEY TERMS

the article

הַ ha- joined to the front of a noun, with a strong dagesh in the next letter: the.

compensatory lengthening

When the next letter is alef, ayin or resh and cannot double, the article's vowel lengthens: הָ.

the conjunction

וְ ve- joined to the front of a word: and, but, then.

indefinite

Hebrew has no word for a or an; a noun without the article is indefinite.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

תֹּהוּ

tohu

TOH-hoo

noun, m.

formlessness, emptiness

חֹשֶׁךְ

hoshekh

KHOH-shekh

noun, m.

darkness

תְּהוֹם

tehom

teh-HOHM

noun, f.

the deep, the ocean depths

רוּחַ

ruah

ROO-ahkh

noun, f.

spirit, wind, breath

מַיִם

mayim

MAH-yeem

noun, m. plural

water, waters

פְּנֵי

peney

peh-NAY

noun, construct plural

the face of, the surface of

הָיְתָה

hayetah

hah-yeh-TAH

verb, Qal perfect 3fs

she (it) was, became

CORE IDEAS

The story. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Before God spoke light into being, the world was tohu vavohu, empty and formless, and the Spirit of God hovered over the waters; the same verb describes an eagle fluttering over her young (Deuteronomy 32:11).

How Hebrew works: the article. Hebrew has one article, הַ, joined to the noun and doubling its first letter: מַיִם water, הַמַּיִם the water; יוֹם day, הַיּוֹם the day. Before alef, ayin and resh, which cannot double, the patach usually lengthens to qamets: הָאָרֶץ, הָעִיר, הָרָקִיעַ. Before he and chet the patach usually stays, though no dagesh is written: הַחֹשֶׁךְ. There is no word for a: רָקִיעַ is a firmament.

How Hebrew works: the conjunction. And is וְ ve-, joined to the next word: וְהָאָרֶץ and the earth, וְחֹשֶׁךְ and darkness. Before a letter with a shewa and before the lip letters ב מ פ it becomes וּ u-: וּנְקֵבָה and female. Before a hatef vowel it takes the matching short vowel: וַאֲנִי and I. In some pairs of words it becomes וָ: תֹּהוּ וָבֹהוּ tohu vavohu. Ve- can mean and, but, now or then; context decides.

Read it. Genesis 1:2: וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ and the earth was formless and void; וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם and darkness (was) upon the face of the deep; וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם and the Spirit of God (was) hovering upon the face of the waters.

ACTIVITY

Article and conjunction drill

Turn a word list into phrases with the and and.

You will need

- Your noun deck
- Blank cards

Steps

1. Choose ten nouns from your deck.
2. Write each with the article, marking the doubled letter or the lengthened vowel.
3. Then add ve- to each: and the earth, and the light.
4. Read all ten aloud to the parent.

Tips

- Ask: Can this letter double? If not, does the article lengthen to הָ?

Check your work

- ☐ I wrote ten nouns with the article and with ve-.
- ☐ I explained each change.

HEBREW NOTEBOOK

1. Copy the rules of the article with an example of each.
2. Copy Genesis 1:2; underline every ve- and circle every article.

> **From history.** Many church fathers connected the Spirit hovering over the waters with the Spirit descending like a dove over the waters of the Jordan when Jesus was baptized (Matthew 3:16): the Spirit present at the first creation and at the beginning of the new.

WORKED EXAMPLES

Example 1. Add the article: שָׁמַיִם

▼ **Show solution**

1. Write הַ before the noun.
2. Double the shin with a strong dagesh: שּׁ.

Answer: הַשָּׁמַיִם hashshamayim, the heavens.

Example 2. Add the article: אוֹר

▼ **Show solution**

1. Alef cannot double.
2. The article lengthens: הָ.

Answer: הָאוֹר ha'or, the light.

Example 3. Translate: וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ

▼ **Show solution**

1. ve- and; ha'arets the earth.
2. hayetah was (feminine, matching erets); tohu vavohu formless and void.

Answer: And the earth was without form, and void.

PRACTICE

1. Easy What is the Hebrew article?

   ▼ **Show answer**

   ha- (הַ), joined to the noun, with the next letter doubled.

2. Easy How do you say a or an in Hebrew?

   ▼ **Show answer**

   You do not; a noun without the article is indefinite.

3. **Easy** Translate: הַיּוֹם

   ▼ **Show answer**

   the day (also: today).

4. **Medium** Add the article: עִיר

   ▼ **Show answer**

   הָעִיר ha'ir, the city (ayin cannot double).

5. **Medium** Why is it וּנְקֵבָה and not וְנְקֵבָה?

   ▼ **Show answer**

   Before a shewa, ve- becomes u- (וּ).

6. **Medium** Translate: וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם

   ▼ **Show answer**

   and darkness (was) upon the face of the deep.

7. **Hard** Read Genesis 1:2 aloud and translate it.

   ▼ **Show answer**

   And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

8. **Hard** Explain the form הָיְתָה.

   ▼ **Show answer**

   The verb hayah, to be, Qal perfect 3rd feminine singular, agreeing with the feminine noun erets: she (it) was.

COMMON MISTAKES

- Forgetting the doubling dagesh after the article.
- Writing הַ before a guttural that needs הָ (הָאָרֶץ, הָעִיר).
- Reading u- (וּ) as a separate word. It is the conjunction ve- in another form.

Make it a game · The and-chain. Players take turns adding a noun with ve- and the article to a growing chain: ha'or, veha'arets, vehammayim… Each must repeat the chain from the start. A miss ends the turn.

Scripture. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Genesis 1:2, KJV)

Hebrew (Westminster Leningrad Codex):

וְהָאָ֣רֶץ הָיְתָ֣ה תֹ֔הוּ וָבֹ֑הוּ וְחֹ֖שֶׁךְ עַל־פְּנֵ֣י תְה֑וֹם וְר֣וּחַ אֱלֹהִ֔ים מְרַחֶ֖פֶת עַל־
פְּנֵ֥י הַמָּֽיִם׃

Find ve- four times and the article twice (ha'arets, hammayim). The phrase tohu vavohu, without form and void, rhymes in Hebrew.

UNIT 2 · NOUNS, THE ARTICLE AND THE PREPOSITIONS · LESSON 2.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

2.3 The Prepositions

OBJECTIVES

- Use the inseparable prepositions be-, le- and ke-.
- Recognize min and the independent prepositions.
- Read Genesis 1:6.

Warm-up. Put a pencil in, on, under, beside, between and away from a book. English uses a separate word for each. Hebrew glues the three commonest ones right onto the noun.

WATCH

Genesis 1:6

Daily Dose of Hebrew · 2:04

https://www.youtube.com/watch?v=0LhsVIAIBb0

> **WHEN TO WATCH**
> after the core reading; listen for betokh and bein.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:6 in Hebrew and explains it.

BACKUP VIDEO

Genesis 1:7

Daily Dose of Hebrew · 2:06

https://www.youtube.com/watch?v=7tkCFLS_LK0

as review; listen for mittahat, under, and me'al, above.

KEY TERMS

inseparable prepositions

בְּ be- in, with, by; לְ le- to, for; כְּ ke- like, as. They are joined to the noun.

min

מִן from, out of, than; often joined as מִ with the next letter doubled, or מֵ before a guttural.

independent prepositions

Separate words such as עַל upon, אֶל to, בֵּין between, תּוֹךְ midst.

the hidden article

With the article, be-, le- and ke- swallow the he: בַּ, לַ, כַּ.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

רָקִיעַ

raqia‘

rah-KEE-ah

noun, m.

firmament, expanse

תּוֹךְ

tokh

tohkh

noun, m.

midst (betokh, in the midst of)

בֵּין

bein

bayn

preposition

between

עַל

‘al

ahl

preposition

upon, over, about

אֶל

’el

el

preposition

to, toward

מִן

min

meen

preposition

from, out of; than

תַּחַת

tahat

TAH-khaht

preposition

under, instead of

עִם

‘im

eem

preposition

with

CORE IDEAS

The story. On the second day God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. The verse is built on little words of place: in the midst, between, from. Genesis 1 is a story of God dividing and filling: light from darkness, waters from waters, land from sea, and then filling each with lights, birds, fish and beasts.

How Hebrew works: be-, le-, ke-. These are written with shewa and joined to the noun: בְּצֶלֶם in the image, לְדָוִד to (of, for) David, כְּאוֹר like light. Before another shewa they take hireq: בִּרְקִיעַ in a firmament. Before a hatef vowel they take the matching short vowel. With the article, the he drops out and the preposition takes the article's vowel: בַּיּוֹם in the day, לָאוֹר to the light (Genesis 1:5), לַמַּיִם to the waters.

How Hebrew works: min and the independent prepositions. מִן from stands alone with maqqef (מִן־הָאֲדָמָה) or joins the next word, doubling its first letter: מִמֶּנּוּ from it; before a guttural it becomes מֵ: מֵאֶרֶץ from the land. Others stand alone: עַל upon, אֶל to, toward, עִם with, בֵּין between, תַּחַת under, תּוֹךְ midst (בְּתוֹךְ in the midst of), לִפְנֵי before (literally to the face of).

Read it. Genesis 1:6: וַיֹּאמֶר אֱלֹהִים and God said; יְהִי רָקִיעַ let there be a firmament; בְּתוֹךְ הַמָּיִם in the midst of the waters; וִיהִי מַבְדִּיל and let it be dividing; בֵּין מַיִם לָמָיִם between waters and (to) waters.

ACTIVITY

Preposition picture map

Draw the second day and label it with prepositions.

You will need

- Large paper
- Colored pencils

Steps

1. Draw water above, the firmament (a dome) in the middle and water below.
2. Label with Hebrew phrases from Genesis 1:6–7: בְּתוֹךְ הַמָּיִם, מִתַּחַת לָרָקִיעַ, מֵעַל לָרָקִיעַ.
3. Add arrows for בֵּין, between.
4. Explain the picture to the parent in English, reading each label in Hebrew.

Tips

- Genesis 1:7 gives you under (mittahat) and above (me‘al).

Check your work

☐ Every label is read aloud and translated.

☐ The prepositions are spelled correctly.

HEBREW NOTEBOOK

1. Chart the prepositions: Hebrew, meaning, example with the article.
2. Copy Genesis 1:6 and box every preposition.

> **From history.** The King James word firmament comes from the Latin firmamentum, Jerome’s word for the Hebrew raqia‘, something beaten out or spread out. The related verb is used of beating gold into thin plates (Exodus 39:3).

WORKED EXAMPLES

Example 1. Add be- to הַשָּׁמַיִם.

▼ **Show solution**

1. The he of the article drops.
2. be- takes the article's patach and the doubling stays.

Answer: בַּשָּׁמַיִם bashshamayim, in the heavens.

Example 2. Translate לָאוֹר (Genesis 1:5).

▼ **Show solution**

1. la- = le- + the article (qamets because alef cannot double).
2. 'or = light.

Answer: to the light (And God called the light Day).

Example 3. Translate מֵאֶרֶץ מִצְרַיִם.

▼ **Show solution**

1. me- = min before a guttural (alef).
2. 'erets mitsrayim = the land of Egypt.

Answer: from (out of) the land of Egypt.

PRACTICE

1. Easy What do be-, le- and ke- mean?

   ▼ **Show answer**

   in (with, by); to (for); like (as).

2. Easy Translate: עַל־פְּנֵי

   ▼ **Show answer**

   upon the face of.

3. **Easy** Translate: בֵּין

   ▼ **Show answer**

   between.

4. **Medium** Translate: בַּיּוֹם and בְּיוֹם.

   ▼ **Show answer**

   in the day; in a day (in the day of).

5. **Medium** Translate: מִן־הָאֲדָמָה

   ▼ **Show answer**

   from the ground.

6. **Medium** Why is it בְּרִקִּיעַ with hireq?

   ▼ **Show answer**

   Two vocal shewas cannot stand together at the start of a word, so be- takes hireq before the shewa of reqia‘.

7. **Hard** Read Genesis 1:6 and translate it word by word.

   ▼ **Show answer**

   vayyo’mer and said, ’elohim God, yehi let there be, raqia‘ a firmament, betokh in the midst of, hammayim the waters, vihi and let it be, mavdil dividing, bein between, mayim waters, lamayim and waters.

8. **Hard** Translate מִמֶּנּוּ and explain the double nun.

   ▼ **Show answer**

   from it (from him): min joined to a suffix, with the nun doubled: mimmennu.

COMMON MISTAKES

- Reading בַּ as be- plus a missing word. The he is gone; the patach under bet is the sign of the article.
- Missing min when it is only מִ with a doubled letter.
- Translating le- always as to. It also means for, belonging to, of (ledavid, of David).

Make it a game · Simon says, in Hebrew. The parent gives a command with a preposition: Put the pen עַל the book; תַּחַת the book; בֵּין two books; בְּתוֹךְ the cup. The student acts it out. After five right, swap roles.

Scripture. “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” (Genesis 1:6, KJV)

Hebrew (Westminster Leningrad Codex):

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

Find betokh, in the midst of, and bein mayim lamayim, between waters and waters; the KJV translates it the waters from the waters.

UNIT 3

Adjectives, Pronouns and Sentences without Verbs

Lesson 3.1 teaches attributive and predicate adjectives and comparison with min, with Genesis 1:16.

Lesson 3.2 teaches the verbless sentence, the personal pronouns, yesh and ’ein, with Deuteronomy 4:35.

Lesson 3.3 teaches the demonstratives and the question words, with Psalm 15:1.

PREREQUISITES

- Unit 2: gender and number, the article, the prepositions.

MASTERY CHECKLIST

- ☐ I can tell an attributive adjective from a predicate adjective.
- ☐ I can translate a verbless sentence, supplying is or was.
- ☐ I can give the independent personal pronouns.
- ☐ I can use this and that and the question words who, what, where, why.
- ☐ I can read Genesis 1:16, Deuteronomy 4:35 and Psalm 15:1.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***Exodus 20 and Deuteronomy 5 (the Ten Commandments)***: Read both chapters in English during this unit; the lesson verses come from the same speeches of Moses.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

3.1	**Adjectives**	4 sessions of 40–50 minutes
3.2	**Sentences without a Verb and the Pronouns**	4 sessions of 40–50 minutes
3.3	**This and That, and Questions**	4 sessions of 40–50 minutes

Unit 3 test

Unit 3 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. **5 pts**

   Oral: Read Deuteronomy 4:35 aloud.

2. **5 pts**

   Oral: Translate: הָאִישׁ הַטּוֹב and הָאִישׁ טוֹב.

3. **5 pts**

   Write the independent pronouns: I, you (m.s.), he, she, we, they (m.).

4. **5 pts**

   Translate: הַמָּאוֹר הַגָּדֹל

5. **5 pts**

   Translate: יְהוָה הוּא הָאֱלֹהִים

6. **5 pts**

   Translate: אֵין עוֹד and יֵשׁ מַיִם.

7. **5 pts**

   Write this (m.), this (f.), these, that (m.), that (f.).

8. **5 pts**

   Give the Hebrew for who, what, where, why.

9. **5 pts**

   Translate: מִי־יָגוּר בְּאָהֳלֶךָ

10. **5 pts**

    How does Hebrew compare two things (better than)?

ANSWER KEY

1. ’attah hor’eta lada‘at ki Adonai hu’ ha’elohim ’ein ‘od milvaddo. Graded on every consonant and vowel.
2. the good man; the man is good.
3. אֲנִי (or אָנֹכִי), (הֵמָּה) הֵם, אֲנַחְנוּ, הִיא, הוּא, אַתָּה.
4. the great (greater) light.
5. The LORD, he is God.
6. there is none else (no more); there is water.
7. זֶה, זֹאת, אֵלֶּה, הַהוּא, הַהִיא.
8. מִי, מָה (מַה־), אַיֵּה, לָמָּה (or מַדּוּעַ).
9. Who shall abide (sojourn) in thy tabernacle (tent)?
10. With the adjective and min: טוֹב מִן, good from, better than.

Printable answer key (PDF, for the parent)

UNIT CHALLENGE: ONE GOD: A VERSE BOOKLET

Make a small booklet of the sentences that confess the one true God: Deuteronomy 4:35, Deuteronomy 6:4, Isaiah 45:5 and 1 Kings 18:39 (The LORD, he is the God). Copy each in English, and in Hebrew the part this unit teaches (the course and the parent help), underline the pronoun hu’ where it occurs, and write one sentence explaining what each verse teaches.

LOOK FOR	WHAT IT MEANS
Reading	The student reads each Hebrew part aloud.
Grammar	The pronouns and verbless clauses are marked correctly.
Understanding	The explanations are clear and true to the text.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

3.1 Adjectives

OBJECTIVES

- Use attributive adjectives that follow and agree with the noun.
- Recognize predicate adjectives and comparison with min.
- Read Genesis 1:16.

> **Warm-up.** In English we say the great light. In Hebrew you say the light the great. Say three English phrases in Hebrew order: the house the big, the day the good, the night the dark.

WATCH

Genesis 1:16

Daily Dose of Hebrew · 2:15

https://www.youtube.com/watch?v=ig-wY3BwSJE

> **WHEN TO WATCH**
> after the core reading; listen for haggadol and haqqaton.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:16 in Hebrew and explains it.

BACKUP VIDEO

Biblical Hebrew - Plural Nouns & Adjectives - Lesson 2

Aleph with Beth · 12:35

https://www.youtube.com/watch?v=l7G9xJ9dXXA

optional, at the end of the week.

KEY TERMS

attributive adjective

Describes a noun and stands after it, agreeing in gender, number and definiteness: הַמָּאוֹר הַגָּדֹל the great light.

predicate adjective

Makes a statement about the noun; it often comes first and never takes the article: טוֹב הָאוֹר the light is good.

agreement

An adjective matches its noun in gender and number, and an attributive adjective matches its article.

comparison

Hebrew compares with min: טוֹב מִן better than.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

גָּדוֹל

gadol

gah-DOHL

adjective

great, big

קָטֹן

qaton

kah-TOHN

adjective

small, young

טוֹב

tov

tohv

adjective

good

ENGLISH mazel tov

מָאוֹר

ma'or

mah-OHR

noun, m. (pl. me'orot)

light, lamp, luminary

כּוֹכָבִים

kokhavim

koh-khah-VEEM

noun, m. plural

stars

לַיְלָה

laylah

LIGH-lah

noun, m.

night

יוֹם

yom

yohm

noun, m. (pl. yamim)

day

ENGLISH Yom Kippur

רַע

ra‘

rah

adjective

bad, evil

CORE IDEAS

The story. On the fourth day God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. Notice how quietly Moses mentions the stars, which many ancient peoples worshiped. In Genesis they are things God made, lamps hung in the sky to serve.

How Hebrew works: attributive adjectives. The adjective follows the noun and agrees with it in gender, number and the article: מָאוֹר גָּדוֹל a great light; הַמָּאוֹר הַגָּדֹל the great light; הַמְּאֹרֹת הַגְּדֹלִים the great lights. The endings: masculine singular none, feminine singular ה, masculine plural ים, feminine plural וֹת: גָּדוֹל, גְּדוֹלָה, גְּדוֹלִים, גְּדוֹלוֹת. Note that מְאֹרֹת looks feminine but takes a masculine adjective; adjectives show the true gender.

How Hebrew works: predicate adjectives and comparison. A predicate adjective makes a statement and has no article: טוֹב הָאוֹר or הָאוֹר טוֹב the light (is) good. The article tells you which kind you have. Hebrew has no -er or -est; it says good from: טוֹב מִן better than. Genesis 1:16 uses great and small for greater and lesser; with the article they mean the great one and the small one.

Read it. Genesis 1:16: וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים and God made the two great lights; אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם the great light for the rule of the day; וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלָּיְלָה and the small light for the rule of the night; וְאֵת הַכּוֹכָבִים and the stars.

PICTURE STUDY



Moses Comes Down from Mount Sinai, Gustave Doré, 1866 · Wood engraving · From the Doré Bible

Image: Wikimedia Commons, public domain

Exodus 34:29 says that when Moses came down from Sinai with the two tables of testimony, the skin of his face shone. The Hebrew verb qaran, to shine, is related to qeren, horn, and Jerome's Latin translated it horned; that is why some old artists gave Moses horns. Doré shows beams of light instead.

This unit's verses come from the same story: Deuteronomy 4 and 5 retell Sinai, and the Ten Commandments begin with a sentence without a verb, I am the LORD thy God.

Look closely

- Find the two beams of light. Where do they come from?
- What is Moses holding?
- Where are the people of Israel?
- How does Doré make the mountain look high?

Talk about it

1. Why were the people afraid to come near Moses (Exodus 34:30)?
2. Why do you think God gave His law written in stone?

ACTIVITY

Describe the creation

Write Hebrew noun-adjective phrases for the things God made.

You will need

- Hebrew notebook
- Vocabulary deck

Steps

1. Write eight phrases with the article: the great light, the small light, the good land, the great waters, and so on.
2. Check that every adjective agrees in gender and number.
3. Rewrite four of them as sentences with a predicate adjective: the land is good.
4. Read all twelve aloud.

Tips

- Check the gender of the noun in the vocabulary list, not by its ending.

Check your work

☐ Every adjective agrees.

☐ I can explain the difference between the two kinds.

HEBREW NOTEBOOK

1. Copy the chart of adjective endings with גָּדוֹל and טוֹב.
2. Copy Genesis 1:16 and draw an arrow from each adjective to its noun.

> **From history.** Moses does not name the sun and moon in Genesis 1; he calls them the great light and the small light. In the languages around Israel the ordinary words for sun and moon were also names of gods, and many scholars think the plain words were chosen on purpose: they are lamps, not gods.

WORKED EXAMPLES

Example 1. Translate: הַמָּאוֹר הַקָּטֹן

▼ **Show solution**

1. ha- + ma’or: the light.
2. haqqaton: the small (attributive, with the article).

Answer: the small light (KJV: the lesser light).

Example 2. Translate: וַיַּ֣רְא אֱלֹהִ֔ים כִּי־טֽוֹב

▼ **Show solution**

1. vayyar’ and he saw; ’elohim God.
2. ki that; tov good, a predicate adjective with no article.

Answer: And God saw that it was good.

Example 3. Make feminine plural: גָּדוֹל

▼ **Show solution**

1. Add -ot.
2. The first vowel reduces to shewa: gedolot.

Answer: גְּדוֹלוֹת gedolot.

PRACTICE

1. Easy Where does an attributive adjective stand?

   ▼ **Show answer**

   After its noun.

2. Easy Translate: טוֹב

   ▼ **Show answer**

   good.

3. **Easy** Translate: גָּדוֹל and קָטֹן.

   ▼ **Show answer**

   great (big); small.

4. **Medium** Attributive or predicate? הָאָרֶץ הַטּוֹבָה

   ▼ **Show answer**

   Attributive: the good land.

5. **Medium** Attributive or predicate? טוֹבָה הָאָרֶץ

   ▼ **Show answer**

   Predicate: the land is good.

6. **Medium** Translate: הַכּוֹכָבִים

   ▼ **Show answer**

   the stars.

7. **Hard** Read Genesis 1:16 and translate it.

   ▼ **Show answer**

   And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

8. **Hard** Why does Genesis 1:16 say great and small rather than greater and lesser?

   ▼ **Show answer**

   Hebrew has no comparative ending; it uses the adjective with the article (the great one, the small one) or with min.

COMMON MISTAKES

- Putting the adjective before the noun as in English.
- Leaving the article off an attributive adjective when the noun has one.
- Choosing the adjective ending from the noun's look instead of its true gender (me'orot gedolim).

Make it a game · Agreement auction. The parent writes eight nouns and eight adjectives (in different genders and numbers) on cards. Players take turns making correct pairs, reading each phrase aloud. A wrong pair returns the cards to the table.

Scripture. “And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.” (Genesis 1:16, KJV)

Hebrew (Westminster Leningrad Codex):

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת
הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים׃

Count the adjectives: haggedolim, haggadol, haqqaton. Each follows its noun and has the article, because each noun has it.

UNIT 3 · ADJECTIVES, PRONOUNS AND SENTENCES WITHOUT VERBS · LESSON 3.2 OF 36 · 4 SESSIONS OF 40–50 MINUTES

3.2 Sentences without a Verb and the Pronouns

OBJECTIVES

- Translate verbless sentences, supplying is, are or was.
- Learn the independent personal pronouns.
- Read Deuteronomy 4:35.

Warm-up. Say in four words: The LORD is God. Now say it without the word is. Hebrew does that all the time: The LORD, God.

WATCH

Deuteronomy 4:35

Daily Dose of Hebrew · 2:21

https://www.youtube.com/watch?v=0Is-o0h4o9M

> **WHEN TO WATCH**
> after the core reading; listen for hu’ ha’elohim.

Note: Daily Dose of Hebrew: a seminary professor reads Deuteronomy 4:35 in Hebrew and explains it.

BACKUP VIDEO

Hebrew - Subject Pronouns - Free Biblical Hebrew - Lesson 4

Aleph with Beth · 5:38

https://www.youtube.com/watch?v=ukEgnNwrSDI

while you learn the pronoun chart.

KEY TERMS

verbless (nominal) clause
A sentence with a subject and a predicate but no verb; English supplies is, are, was.

independent pronouns
I, you, he, she, we, you (pl.), they: words that stand alone, usually as subjects.

yesh
יֵשׁ there is, there are.

’ein
אֵין there is not, there is no.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

אֲנִי

’ani

ah-NEE

pronoun

I

אָנֹכִי

’anokhi

ah-noh-KHEE

pronoun

I (longer form)

אַתָּה

’attah

aht-TAH

pronoun

you (m.s.), thou

הוּא

hu’

hoo

pronoun

he, it

אֲנַחְנוּ

’anahnu

ah-NAKH-noo

pronoun

we

הֵם

hem

haym

pronoun

they (m.)

יֵשׁ

yesh

yaysh

particle

there is, there are

אֵין

’ein

ayn

particle

there is not

CORE IDEAS

The story. Before Israel entered the land, Moses reminded them of what they had seen at Sinai: fire, the voice of God, and the Ten Commandments. Unto thee it was shewed, he said, that thou mightest know that the LORD he is God; there is none else beside him. Among nations with many gods, Israel was to confess one.

How Hebrew works: verbless sentences. Hebrew has a verb to be, הָיָה hayah, but in the present it usually leaves it out: יְהוָה רֹעִי the LORD (is) my shepherd; אֲנִי יְהוָה I (am) the LORD. Supply is, are or was from context. A pronoun often stands between subject and predicate for emphasis: יְהוָה הוּא הָאֱלֹהִים the LORD, he (is) God.

How Hebrew works: the pronouns. I אֲנִי or אָנֹכִי; you (m.s.) אַתָּה; you (f.s.) אַתְּ; he הוּא; she הִיא; we אֲנַחְנוּ; you (m.pl.) אַתֶּם; they (m.) הֵם or הֵמָּה; they (f.) הֵנָּה. Since a verb already shows its person, an independent pronoun with a verb adds emphasis: אַתָּה הָרְאֵתָ you (you yourself) were shown.

How Hebrew works: yesh and ’ein. יֵשׁ there is and אֵין there is not make statements of existence: אֵין עוֹד there is none else (no more). Read Deuteronomy 4:35: אַתָּה הָרְאֵתָ לָדַעַת you were shown, to know; כִּי יְהוָה הוּא הָאֱלֹהִים that the LORD, he (is) God; אֵין עוֹד מִלְבַדּוֹ there is none else besides him.

ACTIVITY

Pronoun chart and confession

Learn the pronouns and recite a confession in Hebrew.

You will need

- Hebrew notebook
- Index cards

Steps

1. Make a card for each pronoun.
2. Drill them with the parent pointing: I, you, he, she, we, they.
3. Write five verbless sentences: I (am) a man; he (is) good; the LORD (is) God; the light (is) good; the LORD (is) my shepherd.
4. Recite the end of Deuteronomy 4:35 from memory: כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבַדּוֹ.

Tips

- Point to yourself, the parent and someone else as you say the pronouns.

Check your work

☐ I know all ten pronouns.

☐ I recited the verse.

HEBREW NOTEBOOK

1. Copy the pronoun chart.
2. Copy Deuteronomy 4:35 and bracket the verbless clause.

> **From history.** The Ten Commandments open with a verbless sentence: I am the LORD thy God (Exodus 20:2; Deuteronomy 5:6). The law rests on who God is before it says what Israel must do.

WORKED EXAMPLES

Example 1. Translate: אֲנִי יְהוָה

▼ **Show solution**

1. ’ani = I.
2. No verb: supply am.

Answer: I am the LORD.

Example 2. Translate: יְהוָה הוּא הָאֱלֹהִים

▼ **Show solution**

1. Subject: the Name, the LORD.
2. hu’ he; ha’elohim God (with the article: the true God).

Answer: The LORD, he is God (the God).

Example 3. Translate: וְאָדָם אַיִן (Genesis 2:5).

▼ **Show solution**

1. ve’adam and a man.
2. ’ayin (the free form of ’ein): there was not.

Answer: and there was not a man.

PRACTICE

1. Easy Write I, you (m.s.), he, she.

   ▼ **Show answer**

   אֲנִי, אַתָּה, הוּא, הִיא.

2. Easy Write we and they (m.).

   ▼ **Show answer**

   אֲנַחְנוּ, הֵם (הֵמָּה).

3. **Easy** What do יֵשׁ and אֵין mean?

   ▼ **Show answer**

   there is; there is not.

4. **Medium** Translate: טוֹב יְהוָה

   ▼ **Show answer**

   The LORD is good.

5. **Medium** Translate: אֲנִי יְהוָה וְאֵין עוֹד (Isaiah 45:5)

   ▼ **Show answer**

   I am the LORD, and there is none else.

6. **Medium** Why does Hebrew sometimes add a pronoun when the verb already shows the person?

   ▼ **Show answer**

   For emphasis or contrast: you yourself.

7. **Hard** Read Deuteronomy 4:35 and translate it.

   ▼ **Show answer**

   Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.

8. **Hard** Translate אָנֹכִי יְהוָה אֱלֹהֶיךָ and name the sentence type.

   ▼ **Show answer**

   I am the LORD thy God: a verbless clause, with a pronoun subject and a noun predicate.

COMMON MISTAKES

- Translating a verbless sentence as a phrase (the LORD my shepherd) instead of a statement (the LORD is my shepherd).
- Reading hu’ in a verbless clause as he did; it often just means is.
- Confusing אֵין (there is not) with its free-standing form אַיִן ’ayin, which means the same.

Make it a game · Who am I?. One player thinks of a Bible person and gives clues in Hebrew verbless sentences: אֲנִי מֶלֶךְ (I am a king), אֲנִי רֹעֶה (I am a shepherd). The others guess. Then play again using hu', he, for a third person.

Scripture. "Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him." (Deuteronomy 4:35, KJV)

Hebrew (Westminster Leningrad Codex):

אַתָּה֙ הָרְאֵ֣תָ לָדַ֔עַת כִּ֥י יְהוָ֖ה הוּא֣ הָאֱלֹהִ֑ים אֵ֥ין עֹ֖וד מִלְבַדֹּֽו׃

Find the verbless clause ki Adonai hu' ha'elohim, that the LORD he is God, and 'ein 'od, there is none else.

UNIT 3 · ADJECTIVES, PRONOUNS AND SENTENCES WITHOUT VERBS · LESSON 3.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

3.3 This and That, and Questions

OBJECTIVES

- Use the demonstratives this, these and that.
- Ask questions with who, what, where and why, and with the question ha-.
- Read Psalm 15:1.

Warm-up. Write down three questions you would most like answered about God. Psalm 15 begins with two questions of its own.

WATCH

Psalm 15:1

Daily Dose of Hebrew · 2:46

https://www.youtube.com/watch?v=UbCztF85KjI

> **WHEN TO WATCH**
> after the core reading; listen for mi, who.

Note: Daily Dose of Hebrew: a seminary professor reads Psalm 15:1 in Hebrew and explains it.

BACKUP VIDEO

Psalm 121:1

Daily Dose of Hebrew · 2:58

https://www.youtube.com/watch?v=BpJhIvV6030

as review; listen for me'ayin, from where.

KEY TERMS

demonstratives

This זֶה (m.), זֹאת (f.), these אֵלֶּה; that הַהוּא, הַהִיא, those הָהֵם.

interrogative pronouns

מִי who, מָה what.

interrogative adverbs

אַיֵּה where, מֵאַיִן from where, לָמָּה why, מָתַי when.

the question ha-

הַ joined to the first word turns a statement into a yes-or-no question.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

זֶה

zeh

zeh

demonstrative, m.

this

זֹאת

zo’t

zoht

demonstrative, f.

this

אֵלֶּה

’elleh

el-LEH

demonstrative, plural

these

מִי

mi

mee

interrogative

who?

מָה

mah

mah

interrogative

what?

לָמָּה

lammah

LAHM-mah

interrogative

why?

אֹהֶל

’ohel

OH-hel

noun, m.

tent, tabernacle

הַר

har

hahr

noun, m.

mountain, hill

CORE IDEAS

The story. David asks: LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? The rest of Psalm 15 answers: He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. The Bible is full of questions, beginning with God’s question to Adam in the garden: Where art thou?

How Hebrew works: demonstratives. Used as the predicate, a demonstrative has no article: זֶה הַיּוֹם this (is) the day. Used like an adjective, it follows the noun and takes the article: הַיּוֹם הַזֶּה this day; הָאִישׁ הַהוּא that man; הַדְּבָרִים הָאֵלֶּה these words. אֵלֶּה תוֹלְדוֹת these (are) the generations (Genesis 2:4).

How Hebrew works: questions. מִי who and מָה what (often מַה־ with maqqef and a doubled next letter: מַה־זֹּאת what is this?). Where: אַיֵּה, or with a suffix אַיֶּכָּה where are you? (Genesis 3:9). From where: מֵאַיִן. Why: לָמָּה. A yes-or-no question begins with הֲ: הֲשֹׁמֵר אָחִי אָנֹכִי am I my brother's keeper? (Genesis 4:9).

Read it. Psalm 15:1: מִזְמוֹר לְדָוִד a psalm of David; the Name, O LORD; מִי־יָגוּר בְּאָהֳלֶךָ who shall sojourn in your tent; מִי־יִשְׁכֹּן בְּהַר קָדְשֶׁךָ who shall dwell on the mountain of your holiness (your holy hill)?

ACTIVITY

Bible question hunt

Collect great questions of the Old Testament with their Hebrew question words.

You will need

- An English Bible
- Hebrew notebook

Steps

1. Find these questions in English: Genesis 3:9, Genesis 4:9, Genesis 18:14, Exodus 3:11, Psalm 8:4, Psalm 121:1, Isaiah 6:8.
2. Beside each, write its Hebrew question word: אַיֵּה (as אַיֻּכָה), מַאַיִן, מָה, מִי, הֲ, מִי.
3. Write who asked, who answered, and the answer.
4. Read the Hebrew question words aloud.

Tips

- Psalm 8:4 is 8:5 in Hebrew Bibles, because the title counts as verse 1.

Check your work

☐ I found seven questions.

☐ I matched each with its Hebrew question word.

HEBREW NOTEBOOK

1. Copy the demonstratives and the question words.
2. Copy Psalm 15:1 in Hebrew and English, and its answer, Psalm 15:2, in English.

> **From history.** Psalm 15 is one of the entrance psalms: worshipers coming up to the sanctuary asked who may enter, and the answer named the marks of a godly life. Psalm 24 (Who shall ascend into the hill of the LORD?) is its twin.

WORKED EXAMPLES

Example 1. Translate: הַדְּבָרִים הָאֵלֶּה

▼ **Show solution**

1. haddevarim = the words.
2. ha’elleh follows with the article: these (attributive).

Answer: these words.

Example 2. Translate: מַה־זֹּאת עָשִׂית (Genesis 3:13).

▼ **Show solution**

1. mah = what; zo’t = this.
2. ‘asita = you have done.

Answer: What is this that thou hast done?

Example 3. Translate: מֵאַיִן יָבֹא עֶזְרִי

▼ **Show solution**

1. me’ayin = from where.
2. yavo’ = (it) will come; ‘ezri = my help.

Answer: From whence cometh my help? (Psalm 121:1)

PRACTICE

1. Easy Write this (m.), this (f.) and these.

   ▼ **Show answer**

   זֶה, זֹאת, אֵלֶּה.

2. Easy Translate: מִי and מָה.

   ▼ **Show answer**

   who; what.

3. **Easy** What does הֲ at the start of a sentence do?

   ▼ **Show answer**

   It makes a yes-or-no question.

4. **Medium** Translate: זֶה הַיּוֹם and הַיּוֹם הַזֶּה.

   ▼ **Show answer**

   this is the day; this day.

5. **Medium** Translate: אַיֶּכָּה

   ▼ **Show answer**

   Where are you? (Where art thou?)

6. **Medium** Translate: אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם

   ▼ **Show answer**

   These are the generations of the heavens.

7. **Hard** Read Psalm 15:1 and translate it.

   ▼ **Show answer**

   A Psalm of David. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

8. **Hard** Translate הֲשֹׁמֵר אָחִי אָנֹכִי and explain each part.

   ▼ **Show answer**

   Am I my brother’s keeper? ha- question; shomer keeper; ’ahi my brother; ’anokhi I. A verbless question.

COMMON MISTAKES

- Putting the article on a predicate demonstrative. זֶה הַיּוֹם is this is the day; הַיּוֹם הַזֶּה is this day.
- Reading the question ha- (הֲ, with hatef patach) as the article ha-.
- Forgetting that mah often changes its vowel and doubles the next letter (מַה־זֹּאת).

Make it a game · Twenty questions in Hebrew. One player thinks of an object from the vocabulary. The others ask yes-or-no questions beginning with הַ (הַגָּדוֹל? is it big? הַבַּשָּׁמַיִם? is it in the sky?). The player answers כֵּן yes or לֹא no.

Scripture. "A Psalm of David. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" (Psalm 15:1, KJV)

Hebrew (Westminster Leningrad Codex):

מִזְמ֥וֹר לְדָוִ֑ד יְ֝הוָ֗ה מִי־יָגוּר֮ בְּאָהֳלֶ֪ךָ֫ מִי־יִשְׁכֹּ֥ן בְּהַ֥ר קָדְשֶׁ֗ךָ׃

Two questions with mi, who. Notice be'oholekha, in thy tent, and qodshekha, thy holiness: the suffix -kha, thy, comes in the next unit. The Name is read Adonai.

UNIT 4

The Construct Chain and the Pronoun Suffixes

Lesson 4.1 teaches the construct chain: the changes in the first noun and the rule of definiteness, with Deuteronomy 5:6.

Lesson 4.2 teaches the pronoun suffixes on singular and plural nouns, with Psalm 121:5 and Ruth 1:16.

Lesson 4.3 teaches the suffixes on prepositions and on the object marker 'et, with Genesis 2:18.

PREREQUISITES

- Unit 3: adjectives, pronouns and verbless sentences.

MASTERY CHECKLIST

- ☐ I can recognize a construct chain and translate it with of.
- ☐ I can explain why a whole chain is definite when its last noun is.
- ☐ I can give the suffixes my, thy, his, her, our, your, their on a singular noun.
- ☐ I can recognize the suffixes on plural nouns.
- ☐ I can translate prepositions and ’et with suffixes.
- ☐ I can read Deuteronomy 5:6, Psalm 121:5 and Genesis 2:18.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***The Book of Ruth***: Read Ruth 1–4 in English this unit (about 15 minutes); Ruth 1:16 is a model of the pronoun suffixes.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

4.1	**The Construct Chain**	4 sessions of 40–50 minutes
4.2	**Suffixes on Nouns**	4 sessions of 40–50 minutes
4.3	**Suffixes on Prepositions and the Object Marker**	4 sessions of 40–50 minutes

Unit 4 test

Unit 4 test. Questions 1–2 are oral: the parent asks and marks. The rest are written,

without notes. 50 points.

1. **5 pts**

   Oral: Read Deuteronomy 5:6 aloud.

2. **5 pts**

   Oral: Translate as you read: עַמִּךְ עַמִּי וֵאלֹהַיִךְ אֱלֹהָי

3. **5 pts**

   Translate: דְּבַר הַמֶּלֶךְ, תּוֹרַת יְהוָה, בֵּית יְהוָה.

4. **5 pts**

   Give the construct form of: (a) a masculine plural in -im; (b) a feminine singular in -ah.

5. **5 pts**

   Why is בֵּית הַמֶּלֶךְ the house of the king and not a house of the king?

6. **5 pts**

   Add my, thy (m.), his, our to סוּס.

7. **5 pts**

   Translate: סוּסָיו, סוּסֶיךָ, סוּסַי.

8. **5 pts**

   Translate: לִי, לוֹ, עִמָּנוּ, מִמֶּנּוּ.

9. **5 pts**

   Translate: אֹתִי, אֹתוֹ, אֹתָם.

10. **5 pts**

    Write Psalm 121:5 in English.

ANSWER KEY

1. ’anokhi Adonai ’eloheikha ’asher hotse’tikha me’erets mitsrayim mibbeit ‘avadim. Graded on every consonant and vowel.
2. thy people (shall be) my people, and thy God my God.
3. the house of the LORD; the law of the LORD; the word of the king.
4. (a) -ey (יְ), as פָּנֶיי; (b) -at (תַ), as תּוֹרַת.
5. A chain is definite when its last noun is definite; the article goes only on the last noun.
6. סוּסִי, סוּסְךָ, סוּסוֹ, סוּסֵנוּ.
7. his horses; thy horses; my horses.
8. to (for) me; to (for) him; with us; from him (or from us).
9. me; him; them (as objects).
10. The LORD is thy keeper: the LORD is thy shade upon thy right hand.

Printable answer key (PDF, for the parent)

UNIT CHALLENGE: RUTH’S PROMISE

Copy Ruth 1:16–17 in English, and the Hebrew of Ruth 1:16b from the lesson. Make a chart of every suffix in the Hebrew (my, thy) with the word it is on, and write a paragraph on what Ruth’s promise meant: a Moabite woman choosing Israel’s God, who became the great-grandmother of King David (Ruth 4:17).

LOOK FOR	WHAT IT MEANS
Reading	The student reads Ruth 1:16b aloud in Hebrew.
Grammar	Every suffix is identified and translated.
Understanding	The paragraph explains Ruth’s choice and its place in the story of David.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

4.1 The Construct Chain

OBJECTIVES

- Recognize a construct chain and translate it with of.
- Know the construct endings and vowel changes.
- Read Deuteronomy 5:6.

> **Warm-up.** English can say the house of the king or the king's house. Hebrew has a third way: it leans the first word on the second, house-of the-king, and the first word changes its shape to show it.

WATCH

Deuteronomy 5:6

Daily Dose of Hebrew · 2:17

https://www.youtube.com/watch?v=T30FXa-kWs0

> **WHEN TO WATCH**
> after the core reading; listen for me'erets mitsrayim and mibbeit 'avadim.

Note: Daily Dose of Hebrew: a seminary professor reads Deuteronomy 5:6 in Hebrew and explains it.

BACKUP VIDEO

Genesis 2:9

Daily Dose of Hebrew · 2:09

https://www.youtube.com/watch?v=Epsyc_oJrsY

as review; listen for 'ets hahayyim, the tree of life, and 'ets hadda'at, the tree of knowledge.

KEY TERMS

construct chain

Two or more nouns joined in an of relationship: the first in the construct state, the last in the absolute state.

construct state

The shortened form of a noun that leans on the next noun: דְּבַר word-of.

absolute state

The ordinary dictionary form: דָּבָר word.

definiteness

A chain is definite if its last noun is definite (with the article, a suffix, or a proper name).

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

בַּיִת

bayit

BAH-yeet

noun, m. (construct beit)

house

ENGLISH Bethel, Bethlehem

בֵּית

beit

bayt

noun, construct

house of

עֶבֶד

‘eved

EH-ved

noun, m. (pl. ‘avadim)

servant, slave

מִצְרַיִם

mitsrayim

meets-RAH-yeem

proper noun

Egypt

עֵץ

‘ets

ayts

noun, m.

tree, wood

חַיִּים

hayyim

khahy-YEEM

noun, m. plural

life

ENGLISH l’chaim

מֶלֶךְ

melekh

MEH-lekh

noun, m.

king

ENGLISH Melchizedek

אֲשֶׁר

’asher

ah-SHEHR

relative particle

who, which, that

CORE IDEAS

The story. Forty years after Sinai, Moses repeated the Ten Commandments to a new generation on the plains of Moab. He began as God began: I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. Before God gave one command, He reminded Israel that He had set them free.

How Hebrew works: the chain. Hebrew says of by putting two nouns side by side, the first in the construct state: בֵּית יְהוָה the house of the LORD; אֶרֶץ מִצְרַיִם the land of Egypt; רוּחַ אֱלֹהִים the Spirit of God. The two words are said as one phrase, often joined by maqqef (בֵּית־יְהוָה), and the stress moves to the last word.

How Hebrew works: the changes. The construct noun often shortens its vowels: דָּבָר → דִּבַר. Masculine plural -im becomes -ey: פָּנִים face → פְּנֵי face of; סוּסִים → סוּסֵי. Feminine -ah becomes -at: תּוֹרָה → תּוֹרַת law of; מַלְכָּה → מַלְכַּת. Some common words change more: בַּיִת → בֵּית, אָב → אֲבִי. Many nouns, like אֶרֶץ, look the same in both states.

How Hebrew works: the article. The construct noun never takes the article. If the last noun is definite, the whole chain is definite: בֵּית הַמֶּלֶךְ the house of the king; עֵץ הַחַיִּים the tree of life. If the last noun is indefinite, so is the chain: בֵּית מֶלֶךְ a house of a king. Read Deuteronomy 5:6: אָנֹכִי יְהוָה אֱלֹהֶיךָ I (am) the LORD your God; אֲשֶׁר הוֹצֵאתִיךָ who brought you out; מֵאֶרֶץ מִצְרַיִם from the land of Egypt; מִבֵּית עֲבָדִים from the house of slaves.

PICTURE STUDY



Ruth in the Field of Boaz, Julius Schnorr von Carolsfeld, 1828 · Oil on canvas · National Gallery, London

Image: Wikimedia Commons, public domain

Ruth, a widow from Moab, followed her mother-in-law Naomi to Bethlehem and gleaned barley in the field of Boaz, a kinsman of Naomi's husband. Boaz noticed her faithfulness and told his reapers to let her glean freely (Ruth 2). He later married her, and their great-grandson was King David.

Schnorr von Carolsfeld was a German painter who worked in Rome among the Nazarenes, artists who wanted to renew Christian painting in the clear style of the early Renaissance. He later made a famous picture Bible of 240 woodcuts.

Look closely

- Which figure is Ruth, and which is Boaz? How can you tell?
- What is Ruth holding?
- Find the reapers in the background. What are they doing?
- What does the landscape tell you about the season?

Talk about it

1. Why might the painter show Ruth looking down?

2. Ruth 2:12: The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust. How does the painting show that Boaz was kind?

ACTIVITY

Chain links

Build construct chains with paper links.

You will need

- Strips of paper
- Tape
- Two colors of marker

Steps

1. Write ten nouns in the absolute state on strips of one color.
2. On strips of the other color, write the construct forms of five of them.
3. Link a construct strip to an absolute strip to make a chain (house-of + the-king).
4. Read each chain aloud and translate it; then make one three-link chain: the word of the God of Israel.

Tips

- Only the last link may have the article.

Check your work

☐ I made ten correct chains.

☐ I explained why each is definite or indefinite.

HEBREW NOTEBOOK

1. Copy the construct changes with an example of each.
2. Copy Deuteronomy 5:6 and bracket each construct chain.

> **From history.** Many Hebrew names are construct chains: Beth-lehem, house of bread; Beth-el, house of God; Ben-jamin, son of the right hand. When you read them in English you are reading the construct state.

WORKED EXAMPLES

Example 1. Translate: תּוֹרַת יְהוָה

▼ **Show solution**

1. torat is the construct of torah (-ah → -at).
2. The Name is a proper name, so the chain is definite.

Answer: the law of the LORD.

Example 2. Translate: עֵץ הַדַּעַת טוֹב וָרָע

▼ **Show solution**

1. ʻets construct: tree of.
2. haddaʻat: the knowledge; tov varaʻ: good and evil.

Answer: the tree of the knowledge of good and evil.

Example 3. Translate: פְּנֵי הַמָּיִם

▼ **Show solution**

1. peney is the construct plural of panim, face.
2. hammayim, the waters, is definite.

Answer: the face of the waters.

PRACTICE

1. Easy What word does the construct chain supply in English?

▼ **Show answer**

of.

2. **Easy** Translate: בֵּית־יְהוָה

   ▼ **Show answer**

   the house of the LORD.

3. **Easy** Can a construct noun take the article?

   ▼ **Show answer**

   No; only the last noun of the chain can.

4. **Medium** Give the construct of תּוֹרָה and סוּסִים.

   ▼ **Show answer**

   תּוֹרַת; סוּסֵי.

5. **Medium** Translate: רוּחַ אֱלֹהִים

   ▼ **Show answer**

   the Spirit of God.

6. **Medium** Translate: מֵאֶרֶץ מִצְרַיִם

   ▼ **Show answer**

   from (out of) the land of Egypt.

7. **Hard** Read Deuteronomy 5:6 and translate it.

   ▼ **Show answer**

   I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

8. **Hard** Translate and explain: עֵץ הַחַיִּים

   ▼ **Show answer**

   the tree of life: ʻets in construct, hahayyim absolute with the article, so the chain is definite.

COMMON MISTAKES

- Putting the article on the first noun: הַבֵּית יְהוָה is wrong.
- Translating a definite chain as a house of the king. If the last noun is definite, the first is too.

- Missing a construct because the noun did not change (אֶרֶץ, רוּחַ).

> **Make it a game · Name that place.** The parent says a Bible place name built from a chain (Bethlehem, Bethel, Beth-shemesh, Kiriath-jearim, En-gedi). The student breaks it into its two words and translates it: Beth-shemesh, house of the sun. Use a Bible dictionary or the parent's help for meanings.

> **Scripture.** "I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage." (Deuteronomy 5:6, KJV)
>
> Hebrew (Westminster Leningrad Codex):
>
> אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃
>
> Find two construct chains: me'erets mitsrayim, out of the land of Egypt, and mibbeit 'avadim, from the house of bondage. 'Eloheikha, thy God, has a suffix; that is the next lesson.

4.2 Suffixes on Nouns

OBJECTIVES

- Add the pronoun suffixes to singular nouns.
- Recognize the suffixes on plural nouns.
- Read Psalm 121:5.

> **Warm-up.** In English, my, thy and his are separate words. In Hebrew they are endings, so one Hebrew word can say my shepherd or thy right hand. Ruth said it in four words: thy people my people, thy God my God.

WATCH

Psalm 121:5

Daily Dose of Hebrew · 2:52

https://www.youtube.com/watch?v=-ohwysD1u0s

> **WHEN TO WATCH**
> after the core reading; listen for shomrekha and yeminekha.

Note: Daily Dose of Hebrew: a seminary professor reads Psalm 121:5 in Hebrew and explains it.

BACKUP VIDEO

Easy Story 17 - Naomi & Ruth - נָעֳמִי וְרוּת

Aleph with Beth · 3:56

https://www.youtube.com/watch?v=dkHjpIaH0vM

after the picture study or at the end of the week.

KEY TERMS

pronoun suffix

An ending on a noun that means my, thy, his, her, our, your or their.

-i, -kha, -o

ִי my; ְךָ (or ֵךְ) thy (m.); וֹ his.

-enu, -khem, -am

ֵנוּ our; ְכֶם your (pl.); ָם (or ֶהָם) their.

plural-noun suffixes

On plural nouns a yod comes before the suffix: ַי my, ֶיךָ thy, ָיו his.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

שֹׁמְרֵךְ

shomrekha

shohm-REH-khah

participle with suffix

thy keeper

צֵל

tsel

tsayl

noun, m.

shade, shadow

יָמִין

yamin

yah-MEEN

noun, f.

right hand, right side

ENGLISH Benjamin

עַם

ʻam

ahm

noun, m.

people, nation

נֶפֶשׁ

nefesh

NEH-fesh

noun, f.

soul, life, person

אֱלֹהֵינוּ

ʼeloheynu

eh-loh-HAY-noo

noun with suffix

our God

סוּס

sus

soos

noun, m.

horse

CORE IDEAS

The story. Naomi, widowed in Moab and bereaved of her sons, set out for Bethlehem and urged her daughters-in-law to go home. Ruth refused: Intreat me not to leave thee… thy people shall be my people, and thy God my God. In Hebrew the promise is only four words, עַמֵּךְ עַמִּי וֵאלֹהַיִךְ אֱלֹהָי, each with a suffix.

How Hebrew works: suffixes on singular nouns. On סוּס horse: סוּסִי my horse, סוּסְךָ thy horse (m.), סוּסֵךְ thy horse (f.), סוּסוֹ his horse, סוּסָהּ her horse, סוּסֵנוּ our horse, סוּסְכֶם your horse (pl.), סוּסָם their horse. Feminine nouns in -ah show their hidden t: תּוֹרָה → תּוֹרָתִי my law, תּוֹרָתְךָ thy law. Vowels often shorten: דְּבָר → דְּבָרְךָ thy word.

How Hebrew works: suffixes on plural nouns. A yod (seen or felt) comes before the suffix: סוּסַי my horses, סוּסֶיךָ thy horses, סוּסָיו his horses, סוּסֶיהָ her horses, סוּסֵינוּ our horses, סוּסֵיהֶם their horses. Look for the yod: דְּבָרֶיךָ thy words; מִצְוֹתֶיךָ thy commandments. Some singular words take these forms too: אֱלֹהֶיךָ thy God, אֱלֹהַי my God.

Read it. Psalm 121:5: יְהוָה שֹׁמְרֶךָ the LORD (is) your keeper; יְהוָה צִלְּךָ the LORD (is) your shade; עַל־יַד יְמִינֶךָ upon the hand of your right (side). In Psalm 23 you will meet רֹעִי my shepherd, נַפְשִׁי my soul, שִׁבְטְךָ thy rod and כוֹסִי my cup.

ACTIVITY

My, thy, his

Make a suffix wheel for one noun.

You will need

- Two paper circles, one smaller
- A brass fastener
- Markers

Steps

1. On the large circle write a noun at the right edge: סוּס.
2. On the small circle write the eight suffixes around the edge.
3. Fasten the circles; turn the wheel to build each form, read it aloud and translate it.
4. Make a second wheel for a plural noun (סוּסִים) with the plural-noun suffixes.

Tips

- Hebrew is read right to left, so the suffix is on the left side of the noun.

Check your work

☐ I can build and translate all eight forms.

☐ I can tell singular-noun from plural-noun suffixes.

HEBREW NOTEBOOK

1. Copy the suffix chart for סוּס and סוּסִים.
2. Copy Psalm 121:5 and underline every suffix.

> **From history.** Jesus, quoting Psalm 22:1 on the cross, cried Eli, Eli, lama sabachthani (Matthew 27:46). The Hebrew of the psalm begins אֵלִי אֵלִי ʾeli ʾeli: ʾel, God, with the suffix -i, my. My God, my God.

WORKED EXAMPLES

Example 1. Translate: עַמֵּךְ עַמִּי

▼ **Show solution**

1. ‘ammekh: ‘am, people, + -ekh, thy (feminine, because Ruth speaks to Naomi).
2. ‘ammi: people + -i, my. A verbless clause.

Answer: thy people (shall be) my people.

Example 2. Translate: סוּסָיו

▼ **Show solution**

1. The yod before -av shows a plural noun.
2. -av = his.

Answer: his horses.

Example 3. Translate: תּוֹרָתְךָ

▼ **Show solution**

1. torah shows its t before a suffix: torat-.
2. -kha = thy (m.).

Answer: thy law.

PRACTICE

1. Easy What does the suffix -i (ִי) mean?

   ▼ **Show answer**

   my.

2. Easy What does the suffix -o (ָיו) mean?

   ▼ **Show answer**

   his.

3. **Easy** Translate: רֹעִי

   ▼ **Show answer**

   my shepherd.

4. **Medium** Translate: נַפְשִׁי

   ▼ **Show answer**

   my soul.

5. **Medium** Translate: דְּבָרְךָ and דְּבָרֶיךָ.

   ▼ **Show answer**

   thy word; thy words.

6. **Medium** Add our to אֱלֹהִים.

   ▼ **Show answer**

   אֱלֹהֵינוּ ’eloheynu, our God.

7. **Hard** Read Psalm 121:5 and translate it.

   ▼ **Show answer**

   The LORD is thy keeper: the LORD is thy shade upon thy right hand.

8. **Hard** Why is it עַמֵּךְ and not עַמְּךָ in Ruth 1:16?

   ▼ **Show answer**

   Ruth is speaking to Naomi, a woman, so she uses the feminine suffix -ekh.

COMMON MISTAKES

- Reading -kha as a separate word. It is part of the noun.
- Missing the yod that marks a plural noun: סוּסְךָ is thy horses, not thy horse.
- Forgetting the hidden t of feminine nouns: תּוֹרָתִי, not תּוֹרָהִי.

> **Make it a game · Suffix snap.** Each player has cards with nouns (horse, word, law, God, people) and the parent has cards with the persons (my, thy, his, our, their). The parent flips a person card; the first player to say a correct Hebrew form with one of his nouns wins the card.

Scripture. “The LORD is thy keeper: the LORD is thy shade upon thy right hand.” (Psalm 121:5, KJV)

Hebrew (Westminster Leningrad Codex):

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל־יַד יְמִינֶךָ׃

Three suffixes, all thy: shomrekha thy keeper, tsillekha thy shade, yeminekha thy right hand. The Name is read Adonai.

UNIT 4 · THE CONSTRUCT CHAIN AND THE PRONOUN SUFFIXES · LESSON 4.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

4.3 Suffixes on Prepositions and the Object Marker

OBJECTIVES

- Translate prepositions with suffixes (to me, with us, from him).
- Translate ’et with suffixes (me, him, them).
- Read Genesis 2:18.

Warm-up. Fill the gap: God made the man, and then said, It is not good that the man should be ___. What did God make next, and what does meet for him mean?

WATCH

Genesis 2:18

Daily Dose of Hebrew · 2:00

https://www.youtube.com/watch?v=p2V9-KVjvw4

> **WHEN TO WATCH**
> after the core reading; listen for levaddo and kenegdo.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 2:18 in Hebrew and explains it.

BACKUP VIDEO

Hebrew - אֶת־ with definite direct objects - Free Biblical Hebrew - Lesson 33

Aleph with Beth · 6:01

https://www.youtube.com/watch?v=Svqi-DFsHzY

after the worked examples.

KEY TERMS

preposition with suffix

A preposition plus a pronoun ending: לִי to me, בּוֹ in it, עִמָּנוּ with us.

’et with suffix

The object marker with a pronoun ending: אֹתִי me, אֹתוֹ him, אֹתָם them.

levad

לְבַד alone; with a suffix, לְבַדּוֹ by himself.

kenegdo

כְּנֶגְדּוֹ corresponding to him, fit for him (KJV: meet for him).

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

עֵזֶר

‘ezer

AY-zer

noun, m.

help, helper

ENGLISH Ebenezer

לְבַדּוֹ

levaddo

leh-vahd-DOH

adverb with suffix

alone, by himself

כְּנֶגְדּוֹ

kenegdo

keh-neg-DOH

preposition with suffix

corresponding to him, meet for him

לִי

li

lee

preposition with suffix

to me, for me

לוֹ

lo

loh

preposition with suffix

to him, for him

אֹתוֹ

’oto

oh-TOH

object marker with suffix

him

אֹתָם

’otam

oh-TAHM

object marker with suffix

them

עִמָּנוּ

‘immanu

eem-MAH-noo

preposition with suffix

with us

ENGLISH Immanuel

CORE IDEAS

The story. God had called each thing He made good, but in Genesis 2:18 He says, It is not good that the man should be alone; I will make him an help meet for him. The word help, עֵזֶר ‘ezer, is no lowly word: it is used of God Himself, our help (Psalm

121:1–2; 33:20). Meet for him means corresponding to him, his match. God made the woman and brought her to the man.

How Hebrew works: prepositions with suffixes. לְ to: לִי to me, לְךָ to thee (m.), לָךְ to thee (f.), לוֹ to him, לָהּ to her, לָנוּ to us, לָכֶם to you, לָהֶם to them. בְּ in: בִּי, בְּךָ, בּוֹ. עִם with: עִמִּי (or עִמָּדִי, as in Psalm 23:4), עִמְּךָ, עִמּוֹ, עִמָּנוּ. Some prepositions take the plural-noun suffixes: אֵלַי to me, עָלָיו upon him, לְפָנַי before me.

How Hebrew works: min and 'et. מִן doubles: מִמֶּנִּי from me, מִמְּךָ from thee, מִמֶּנּוּ from him (also from us). The object marker becomes אֹת: אֹתִי me, אֹתְךָ thee, אֹתוֹ him, אֹתָהּ her, אֹתָנוּ us, אֶתְכֶם you, אֹתָם them. Do not confuse it with the preposition אֵת / אִתּוֹ with, with him.

Read it. Genesis 2:18: וַיֹּאמֶר יְהוָה אֱלֹהִים and the LORD God said; לֹא־טוֹב הֱיוֹת not good (is) the being of the man by himself; הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ I will make for him (the Leningrad Codex writes a dot in the final he here, an unusual spelling the Masoretes preserved); עֵזֶר כְּנֶגְדּוֹ a help corresponding to him.

ACTIVITY

Preposition paradigm cards

Learn the suffixed prepositions by speaking them.

You will need

- Index cards
- A small object (a coin or a cup)

Steps

1. Make cards for לִי לְךָ לוֹ לָהּ לָנוּ לָהֶם and for אֹתִי אֹתְךָ אֹתוֹ אֹתָהּ אֹתָנוּ אֹתָם.
2. Pass the object around the table saying who it is for: לוֹ, for him; לָהּ, for her; לָנוּ, for us.
3. Then point at people and say the object form: אֹתוֹ, him; אֹתָם, them.
4. Write five short sentences: God made him (אֹתוֹ), God blessed them (אֹתָם).

Tips

- Say the forms aloud; the pattern is easier to hear than to see.

Check your work

☐ I can say all twelve forms.

☐ I wrote five sentences with suffixes.

HEBREW NOTEBOOK

1. Copy the paradigms of עִם־, לְ and אֵת with suffixes.
2. Copy Genesis 2:18 and circle every suffix.

> **From history.** The name Immanuel (Isaiah 7:14; Matthew 1:23) is a preposition with a suffix and a noun: עִמָּנוּ אֵל ‘immanu ’el, with us (is) God.

WORKED EXAMPLES

Example 1. Translate: לְבַדּוֹ

▼ **Show solution**

1. levad = alone.
2. -o = him: alone of him, by himself.

Answer: alone, by himself.

Example 2. Translate: כִּי־אַתָּה עִמָּדִי (Psalm 23:4).

▼ **Show solution**

1. ki = for; ’attah = thou.
2. ‘immadi = with me (a longer form of ‘immi).

Answer: for thou art with me.

Example 3. Translate: בָּרָא אֹתָם

▼ **Show solution**

1. bara’ = he created.
2. ’otam = them (the object marker with -am).

Answer: he created them.

PRACTICE

1. Easy Translate: לִי

   ▼ **Show answer**

   to me, for me.

2. Easy Translate: לוֹ

   ▼ **Show answer**

   to him, for him.

3. **Easy** Translate: אֹתוֹ

   ▼ **Show answer**

   him (as object).

4. **Medium** Translate: עִמָּנוּ

   ▼ **Show answer**

   with us (as in Immanuel, God with us).

5. **Medium** Translate: מִמֶּנּוּ in Genesis 2:17.

   ▼ **Show answer**

   of it, from it (from the tree).

6. **Medium** Translate: עֵזֶר כְּנֶגְדּוֹ

   ▼ **Show answer**

   a help meet for him (corresponding to him).

7. **Hard** Read Genesis 2:18 and translate it.

   ▼ **Show answer**

   And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

8. **Hard** What is the difference between אֵת as object marker and אֵת as preposition when suffixes are added?

   ▼ **Show answer**

   The object marker becomes אֹת- (אֹתוֹ him); the preposition with becomes אִת- (אִתּוֹ with him).

COMMON MISTAKES

- Translating אֹתוֹ as with him. It means him (object); with him is אִתּוֹ or עִמּוֹ.
- Reading מִמֶּנּוּ only as from him. It can also mean from us; context decides.
- Treating help (‘ezer) as a lesser word. Scripture uses it of God.

Make it a game · Pass it on. Players sit in a circle. Holding a ball, the parent says a Hebrew prepositional form (לָהּ, to her; עִמּוֹ, with him; אִתָּם, them) and tosses it; the catcher must act it out or translate it before tossing it on with a new form.

Scripture. "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him." (Genesis 2:18, KJV)

Hebrew (Westminster Leningrad Codex):

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

Find levaddo, alone (by himself), lo, for him, and kenegdo, meet for him: three suffixes -o, him. The final he of ʾeʿeseh carries a dot (mappiq) in the Leningrad Codex.

UNIT 5

The Verb: Roots and the Qal Perfect

Lesson 5.1 teaches the root, the stems (binyanim) and the forms of the verb, and how to parse, with Genesis 2:15.

Lesson 5.2 teaches the Qal perfect of the strong verb, all nine forms, with Psalm 119:11.

Lesson 5.3 teaches the meaning of the perfect, stative verbs, and negation with loʾ, with Psalm 119:51.

PREREQUISITES

- Unit 4: the construct chain and the pronoun suffixes.

MASTERY CHECKLIST

- ☐ I can find the three-letter root of a verb.
- ☐ I can name the seven main stems and the verb forms.
- ☐ I can conjugate שָׁמַר in the Qal perfect.
- ☐ I can parse a Qal perfect: stem, form, person, gender, number, root.
- ☐ I can translate the perfect as completed action, and stative perfects as present states.
- ☐ I can read Genesis 2:15, Psalm 119:11 and Psalm 119:51.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***A verb-chart notebook***: Start a separate section of the Hebrew notebook for paradigms; this unit begins the chart of שָׁמַר that will grow all year.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

5.1	**Roots, Stems and the Forms of the Verb**	4 sessions of 40–50 minutes
5.2	**The Qal Perfect**	4 sessions of 40–50 minutes
5.3	**What the Perfect Means**	4 sessions of 40–50 minutes

Unit 5 test

Unit 5 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. **5 pts**

   Oral: Recite the Qal perfect of שָׁמַר, all nine forms.

2. **5 pts**

   Oral: Read Psalm 119:11 aloud and translate it.

3. **5 pts**

   What is the root of שָׁמַרְתִּי, כָּתְבוּ and וּלְשָׁמְרָהּ?

4. **5 pts**

   Name the seven main stems.

5. **5 pts**

   Parse שָׁמַרְתָּ.

6. **5 pts**

   Parse שָׁמְרוּ.

7. **5 pts**

   Translate: צָפַנְתִּי and זָקַנְתִּי.

8. **5 pts**

   What does the perfect usually express?

9. **5 pts**

   Translate: לֹא נָטִיתִי

10. **5 pts**

    Write Genesis 2:15 in English.

ANSWER KEY

1. שָׁמַר, שָׁמְרָה, שָׁמַרְתָּ, שָׁמַרְתְּ, שָׁמַרְתִּי, שָׁמְרוּ, שָׁמַרְתֶּם, שָׁמַרְתֶּן, שָׁמַרְנוּ.
2. belibbi tsafanti ’imratekha lema‘an lo’ ’eheta’-lakh: Thy word have I hid in mine heart, that I might not sin against thee.
3. ש־מ־ר; כ־ת־ב; ש־מ־ר.
4. Qal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.
5. Qal perfect 2nd masculine singular of שׁמר: thou hast kept.
6. Qal perfect 3rd common plural of שׁמר: they kept.
7. I have hidden (hid); I am old (have grown old).
8. A completed action, viewed as a whole (often past tense in English); with stative verbs, a state (I am old).
9. I have not turned aside (declined).
10. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Printable answer key (PDF, for the parent)

UNIT CHALLENGE: MY VERB CHART

Make a large wall chart of the Qal perfect of שָׁמַר (keep), with the endings in color and an English meaning for each form, then add the same forms of כָּתַב (write) and מָלַךְ (reign) beside it. Under it, copy three course verses that use a Qal perfect and parse the verb in each.

LOOK FOR	WHAT IT MEANS
Reading	The student recites all three paradigms aloud.
Grammar	Every form and ending is spelled correctly; the parsing is complete.
Understanding	The student explains what the perfect means.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

5.1 Roots, Stems and the Forms of the Verb

OBJECTIVES

- Find the three-letter root of a word.
- Name the seven stems and the verb forms.
- Read Genesis 2:15.

> **Warm-up.** Look at these English words: write, wrote, written, writer, writing. What stays the same? Hebrew words are built the same way, on a root of three consonants, but much more regularly.

WATCH

Genesis 2:15

Daily Dose of Hebrew · 2:13

https://www.youtube.com/watch?v=K3sFm1mJbCM

> **WHEN TO WATCH**
> after the core reading; listen for leʻovdah uleshomrah.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 2:15 in Hebrew and explains it.

BACKUP VIDEO

Genesis 2:5b

Daily Dose of Hebrew · 2:18

https://www.youtube.com/watch?v=LhnOkE1bHbE

as review; listen for laʻavod, to till, from the same root as leʻovdah.

KEY TERMS

root

The three consonants that carry a word's basic meaning: שׁ־מ־ר keep, guard.

stem (binyan)

A pattern that gives the root a kind of action: Qal (simple), Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.

forms

Perfect, imperfect, imperative, jussive and cohortative, infinitive construct, infinitive absolute, participle.

parsing

Naming a verb's stem, form, person, gender, number and root.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

שָׁמַר

shamar

shah-MAHR

verb, Qal

he kept, guarded, watched

עָבַד

'avad

ah-VAHD

verb, Qal

he served, worked

ENGLISH Obadiah, servant of the LORD

לָקַח

laqah

lah-KAHKH

verb, Qal

he took

גַּן

gan

gahn

noun, m.

garden

עֵדֶן

‘eden

AY-den

proper noun

Eden (delight)

ENGLISH Eden

מָלַךְ

malakh

mah-LAHKH

verb, Qal

he reigned, was king

אֲדָמָה

’adamah

ah-dah-MAH

noun, f.

ground, soil

CORE IDEAS

The story. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. Before the fall, work was already good: Adam was to serve the garden and guard it. The two verbs, עָבַד ‘avad, serve, work, and שָׁמַר shamar, keep, guard, are used later of serving God and keeping His commandments.

How Hebrew works: the root. Most Hebrew words grow from a root of three consonants. From ש־מ־ר come שָׁמַר he kept, יִשְׁמֹר he will keep, שֹׁמֵר keeper, מִשְׁמֶרֶת charge, guard. From מ־ל־ך come מָלַךְ he reigned, מֶלֶךְ king, מַלְכָּה queen, מַמְלָכָה kingdom. To find the root, take off the prefixes (the article, prepositions, ve-, the person letters of the imperfect) and the endings (plural, suffixes, person endings).

How Hebrew works: the stems. A root can be set in seven main patterns. Qal is the simple stem (שָׁבַר he broke). Niphal is usually passive or reflexive (was broken). Piel often intensifies or makes something so (שִׁבֵּר he shattered); Pual is its passive. Hiphil is usually causative (הִמְלִיךְ he made king); Hophal is its passive. Hithpael is

often reflexive or repeated (הִתְהַלֵּךְ he walked about). Most of this year is spent in the Qal; Unit 9 introduces the others.

Read it. Genesis 2:15: וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם and the LORD God took the man; וַיַּנִּחֵהוּ בְּגַן־עֵדֶן and he set him in the garden of Eden; לְעָבְדָהּ וּלְשָׁמְרָהּ to work it and to keep it. Roots: ל־ק־ח take, נ־ו־ח rest (Hiphil: set, place), ע־ב־ד serve, ש־מ־ר keep. The ending -ah on the last two means it (the garden of Eden; gan is masculine, so the antecedent is debated).

PICTURE STUDY



Jacob Wrestling with the Angel, Gustave Doré, 1866 · Wood engraving · From the Doré Bible

Image: Wikimedia Commons, public domain

Jacob, returning home to face his brother Esau, wrestled all night with a mysterious man who would not let him go until the breaking of the day. Jacob said, I will not let thee go, except thou bless me, and he received a new name, Israel (Genesis 32:24–30 in the KJV).

Names in Genesis are often explained from roots. The name Israel is explained in Genesis 32:28 from the root שׂ־ר־ה, to strive: for as a prince hast thou power with God and with men, and hast prevailed. Jacob called the place Peniel, face of God (from the construct of panim, face).

Look closely

- Where is the camp of Jacob's family?
- What time of day is it? How can you tell?
- Who seems stronger in the picture?
- What is the angel doing with his hands?

Talk about it

1. Why would Jacob refuse to let go until he was blessed?
2. What does it mean that a name in the Bible tells who a person is?

ACTIVITY

Root families

Build word families from roots.

You will need

- Index cards
- Colored pencils

Steps

1. Write each root on a card in large letters: ש־מ־ר, מ־ל־ך, כ־ת־ב, ד־ב־ר.
2. Under each, list the words of that family from the lesson and the vocabulary list, with meanings.
3. Circle the root letters in each word in color.
4. Explain to the parent how one word grows from another.

Tips

- Prefixes and endings come and go; the three root letters stay in order.

Check your work

☐ I built four families.

☐ I can find the root in each word.

HEBREW NOTEBOOK

1. Copy the seven stems with the basic meaning of each.
2. Copy Genesis 2:15 and write the root of every verb under it.

> **From history.** Around the year 1000 the Jewish grammarian Judah Hayyuj showed that Hebrew verbs, even the weak ones, are built on roots of three consonants. Christian scholars such as Johannes Reuchlin (1506) brought that method to Europe, and it is still how Hebrew is taught.

WORKED EXAMPLES

Example 1. Find the root of וּלְשָׁמְרָהּ.

▼ **Show solution**

1. Take off וּ (and), לְ (to) and הָ (her, it).
2. What remains: שמר.

Answer: ש־מ־ר, keep.

Example 2. Find the root of מַמְלָכָה.

▼ **Show solution**

1. Take off the prefix מַ and the ending הָ.
2. What remains: מלכ (kaf in its ordinary form).

Answer: מ־ל־ך, reign.

Example 3. What kind of meaning does each stem usually give the root שבר, break?

▼ **Show solution**

1. Qal: he broke; Niphal: it was broken.
2. Piel: he shattered; Hiphil would be causative.

Answer: Qal simple, Niphal passive, Piel intensive, Hiphil causative.

PRACTICE

1. Easy How many consonants does a typical Hebrew root have?

   ▼ **Show answer**

   Three.

2. Easy What is the simple stem called?

   ▼ **Show answer**

   Qal.

3. **Easy** Name the root of מֶלֶךְ.

   ▼ **Show answer**

   מ־ל־ך.

4. **Medium** Which stem is usually causative?

   ▼ **Show answer**

   Hiphil.

5. **Medium** Which stem is usually passive or reflexive of the Qal?

   ▼ **Show answer**

   Niphal.

6. **Medium** Find the root of לְעָבְדָהּ.

   ▼ **Show answer**

   ע־ב־ד, serve, work.

7. **Hard** Read Genesis 2:15 and translate it.

   ▼ **Show answer**

   And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

8. **Hard** List the verb forms of Hebrew.

   ▼ **Show answer**

   Perfect, imperfect, imperative, jussive, cohortative, infinitive construct, infinitive absolute, participle (with the wayyiqtol and weqatal as narrative forms of the imperfect and perfect).

COMMON MISTAKES

- Counting a prefix or ending as part of the root.
- Thinking the stems are tenses. They are patterns of meaning; each stem has all the forms.
- Expecting every stem to occur for every root. Most roots occur in only a few.

Make it a game · Root detective. The parent writes a Hebrew word with prefixes and endings from the course (וּלְשָׁמְרָהּ, הַמֶּלֶךְ, וַיִּשְׁמְרוּ, דְּבָרֶיךָ). The first player to say the root and its meaning scores. Then players write words for each other.

Scripture. "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it." (Genesis 2:15, KJV)

Hebrew (Westminster Leningrad Codex):

וַיִּקַּ֤ח יְהוָה֙ אֱלֹהִ֔ים אֶת־הָאָדָ֖ם וַיַּנִּחֵ֑הוּ בְּגַן־עֵ֖דֶן לְעָבְדָ֥הּ וּלְשָׁמְרָֽהּ׃

Find le'ovdah uleshomrah, to dress it and to keep it: two infinitives with suffixes. The verbs 'avad and shamar are used for serving God and keeping His word.

UNIT 5 · THE VERB: ROOTS AND THE QAL PERFECT · LESSON 5.2 OF 36 · 4 SESSIONS OF 40–50 MINUTES

5.2 The Qal Perfect

OBJECTIVES

- Conjugate the Qal perfect of the strong verb.
- Parse Qal perfect forms.
- Read Psalm 119:11.

Warm-up. English adds -ed for the past and changes the pronoun: I kept, you kept, they kept. Hebrew puts the person on the end of the verb itself: shamarti, I kept; shamarta, you kept; shameru, they kept.

WATCH

Psalm 119:11

Daily Dose of Hebrew · 2:32

https://www.youtube.com/watch?v=xrTnZ1RNJ3A

> **WHEN TO WATCH**
> after the paradigm; listen for tsafanti, I have hid.

Note: Daily Dose of Hebrew: a seminary professor reads Psalm 119:11 in Hebrew and explains it.

BACKUP VIDEO

Psalm 119:10

Daily Dose of Hebrew · 2:29

https://www.youtube.com/watch?v=uZwDMrB5WRk

as review; listen for derashtikha, I have sought thee.

KEY TERMS

perfect (qatal)
The verb form with endings (suffixes) that show person, gender and number.

3ms form
The perfect 3rd masculine singular (שָׁמַר he kept) has no ending; it is the dictionary form.

strong verb
A verb whose root has no guttural and no weak letter (נ ,ו ,י, or a doubled letter).

common
Used for both genders: 1cs, 3cp and 1cp forms.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

צָפַנְתִּי

tsafanti

tsah-FAHN-tee

verb, Qal perfect 1cs

I have hidden, treasured

לֵב

lev

layv

noun, m. (also levav)

heart, mind

אִמְרָתֶךָ

’imratekha

eem-rah-TEH-khah

noun with suffix (’imrah, f.)

thy word, thy saying

כָּתַב

katav

kah-TAHV

verb, Qal

he wrote

לְמַעַן

lema‘an

leh-MAH-ahn

preposition

for the sake of, so that

חָטָא

hata’

khah-TAH

verb, Qal

he sinned, missed the mark

דָּרַשׁ

darash

dah-RAHSH

verb, Qal

he sought, inquired

CORE IDEAS

The story. Psalm 119 is the longest chapter in the Bible, 176 verses in praise of God’s word. In its second stanza a young man asks, Wherewithal shall a young man cleanse his way? and answers: by taking heed according to God’s word. Then: Thy word have I hid in mine heart, that I might not sin against thee. Hidden here means treasured, stored up like a treasure.

How Hebrew works: the paradigm. Qal perfect of שָׁמַר keep: 3ms שָׁמַר he kept; 3fs שָׁמְרָה she kept; 2ms שָׁמַרְתָּ you kept; 2fs שָׁמַרְתְּ you kept; 1cs שָׁמַרְתִּי I kept; 3cp שָׁמְרוּ they kept; 2mp שְׁמַרְתֶּם you kept; 2fp שְׁמַרְתֶּן you kept; 1cp שָׁמַרְנוּ we kept.

How Hebrew works: the endings. Learn the endings as a chant: (none), -ah, -ta, -t, -ti, -u, -tem, -ten, -nu. Notice the t in the 2nd person and in -ti, the nu of we (like אֲנַחְנוּ), and the -u of they. When the ending is a vowel (-ah, -u), the second vowel of the root reduces to shewa: שָׁמְרָה, שָׁמְרוּ. Before the heavy endings -tem, -ten, the first vowel reduces: שְׁמַרְתֶּם. At a major pause (atnach or silluq) a short vowel may lengthen: שָׁמָרְתִּי in Psalm 119:67.

Read it. Psalm 119:11: בְּלִבִּי in my heart; צָפַנְתִּי I have hidden (Qal perfect 1cs of צ־פ־ן); אִמְרָתֶךָ your word (saying); לְמַעַן לֹא אֶחֱטָא־לָךְ so that I may not sin against you. The verb comes second; the phrase in my heart is put first for emphasis.

ACTIVITY

Paradigm chant and chart

Learn the perfect by chanting and by writing.

You will need

- Hebrew notebook
- Colored pencils
- Index cards

Steps

1. Write the nine forms of שָׁמַר in a chart, singular on the right, plural on the left.
2. Color the endings.
3. Chant the forms aloud three times a day this week, with the English: shamar he kept, shamerah she kept…
4. Write the same nine forms of כָּתַב (write) and מָלַךְ (reign) without looking.

Tips

- Chanting a paradigm in rhythm is how Hebrew students have learned for centuries.

Check your work

☐ I can chant the nine forms.

☐ I wrote two more paradigms correctly.

HEBREW NOTEBOOK

1. Copy the Qal perfect paradigm of שָׁמַר with English.
2. Copy Psalm 119:11 and parse צָפַנְתִּי.

> **From history.** Hebrew dictionaries list verbs under the Qal perfect 3ms, the simplest form, because it shows the bare root with its vowels. When you look up יִשְׁמֹר or שָׁמַרְתִּי, you look up שָׁמַר.

WORKED EXAMPLES

Example 1. Parse צָפַנְתִּי.

▼ **Show solution**

1. Ending -ti: 1st common singular.
2. Root צ־פ־ן, hide, treasure; Qal perfect.

Answer: Qal perfect 1cs of צפן: I have hidden.

Example 2. Parse שָׁמְרוּ.

▼ **Show solution**

1. Ending -u: 3rd common plural.
2. Second root vowel reduced to shewa before the vowel ending.

Answer: Qal perfect 3cp of שׁמר: they kept.

Example 3. Write the Qal perfect 2ms and 1cp of כָּתַב.

▼ **Show solution**

1. 2ms ending -ta: כָּתַבְתָּ.
2. 1cp ending -nu: כָּתַבְנוּ.

Answer: כָּתַבְתָּ you wrote; כָּתַבְנוּ we wrote.

PRACTICE

1. Easy Give the ending of the perfect 1cs.

   ▼ **Show answer**

   -ti (תִּי).

2. Easy Give the ending of the perfect 3cp.

   ▼ **Show answer**

   -u (וּ).

3. **Easy** Translate: שָׁמַרְנוּ

   ▼ **Show answer**

   we kept.

4. **Medium** Parse שָׁמַרְתָּ.

   ▼ **Show answer**

   Qal perfect 2ms of שׁמר: you kept.

5. **Medium** Parse שְׁמַרְתֶּם.

   ▼ **Show answer**

   Qal perfect 2mp of שׁמר: you (pl.) kept.

6. **Medium** Write the Qal perfect 3fs and 1cs of מָלַךְ.

   ▼ **Show answer**

   מָלְכָה she reigned; מָלַכְתִּי I reigned.

7. **Hard** Read Psalm 119:11 and translate it.

   ▼ **Show answer**

   Thy word have I hid in mine heart, that I might not sin against thee.

8. **Hard** Why does שָׁמָרְתִּי in Psalm 119:67 have qamets instead of patach?

   ▼ **Show answer**

   It stands at a major pause (the silluq, at the end of the verse), and pausal forms often lengthen the stressed vowel.

COMMON MISTAKES

- Confusing 2ms -ta (שָׁמַרְתָּ) with 1cs -ti (שָׁמַרְתִּי).
- Forgetting that 3fs -ah reduces the second root vowel (שָׁמְרָה, not שָׁמַרָה).
- Reading the 3ms form as a noun. שָׁמַר is he kept.

> **Make it a game · Paradigm race.** The parent calls a person (2fs! 1cp! 3cp!) and a root (שׁמר, כתב, מלך). The first player to write the right Qal perfect form on a whiteboard scores. Ten rounds.

Scripture. “Thy word have I hid in mine heart, that I might not sin against thee.” (Psalm 119:11, KJV)

Hebrew (Westminster Leningrad Codex):

בְּלִבִּי צָפַנְתִּי אִמְרָתֶךָ לְמַעַן לֹא אֶחֱטָא־לָךְ׃

Find tsafanti, I have hid: a Qal perfect 1cs. ’Imratekha, thy word, has the suffix -ekha.

5.3 What the Perfect Means

OBJECTIVES

- Translate the perfect as completed action.
- Translate stative perfects as present states.
- Read Psalm 119:51.

Warm-up. Which of these happened once and is finished? I wrote a letter. I am writing a letter. I will write a letter. I know my letters. Hebrew uses the perfect for the first and, surprisingly, sometimes for the last.

WATCH

Psalm 119:51

Daily Dose of Hebrew · 2:18

https://www.youtube.com/watch?v=6lIhErGiXdY

> **WHEN TO WATCH**
> after the core reading; listen for lo’ natiti.

Note: Daily Dose of Hebrew: a seminary professor reads Psalm 119:51 in Hebrew and explains it.

BACKUP VIDEO

Psalm 119:67

Daily Dose of Hebrew · 2:48

https://www.youtube.com/watch?v=7uXElHRpWAk

as review; listen for shamarti, I have kept, said with a pausal qamets.

KEY TERMS

aspect

The way an action is viewed: as a completed whole (perfect) or as ongoing or not yet complete (imperfect).

negation

לֹא before a verb: not.

stative verb

A verb of being in a state: זָקֵן be old, כָּבֵד be heavy, יָדַע know; its perfect is often translated as a present.

III-he verb

A verb whose third root letter is he; in the perfect the he becomes a yod before endings: נָטָה, נָטִיתִי.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

זָקֵן

zaqen

zah-KAYN

adjective / stative verb

old; to be old

יָדַע

yada‘

yah-DAH

verb, Qal

he knew

רָאָה

ra’ah

rah-AH

verb, Qal

he saw

נָטָה

natah

nah-TAH

verb, Qal

he stretched out, turned aside

צַדִּיק

tsaddiq

tsahd-DEEK

adjective

righteous

שָׁבַת

shavat

shah-VAHT

verb, Qal

he ceased, rested

ENGLISH Sabbath

נַעַר

na‘ar

NAH-ahr

noun, m.

youth, young man, servant

CORE IDEAS

The story. David wrote, I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread (Psalm 37:25). The psalmist of Psalm 119, mocked by proud men, said: The proud have had me greatly in derision: yet have I not declined from thy law. Both men look back over a life and sum it up with the perfect: what they have seen, what they have done.

How Hebrew works: completed action. The perfect views an action as a whole, done and complete. Usually that means past: בָּרָא he created; שָׁמַרְתִּי I kept, I have kept. English may need the simple past (he created), the perfect (I have kept) or the pluperfect (he had rested), depending on context: כִּי בוֹ שָׁבַת because that in it he had rested (Genesis 2:3).

How Hebrew works: states and certainty. Stative verbs describe a state, and their perfect often reads as a present: זָקַנְתִּי I am old (I have become old); יָדַעְתִּי I know. In prophecy, a future event may be put in the perfect because God has determined it: The people that walked in darkness have seen a great light (Isaiah 9:2, Hebrew 9:1), the prophetic perfect. Negate the perfect with לֹא: לֹא רָאִיתִי I have not seen.

Read it. Psalm 119:51: זֵדִים the proud (insolent ones); הֱלִיצֻנִי have scorned me (a Hiphil perfect 3cp with the suffix -ni, me); עַד־מְאֹד exceedingly; מִתּוֹרָתְךָ from your law; לֹא נָטִיתִי I have not turned aside (Qal perfect 1cs of נ־ט־ה, a III-he verb whose he becomes yod: natiti).

ACTIVITY

A life in perfects

Sum up your own life so far in Hebrew perfects.

You will need

- Hebrew notebook
- Your vocabulary deck

Steps

1. Write five true sentences about things you have done, using Qal perfect 1cs verbs you know: I have kept (שָׁמַרְתִּי), I have written (כָּתַבְתִּי), I have sought (דָּרַשְׁתִּי), I have walked (הָלַכְתִּי), I have sinned (חָטָאתִי).
2. Add a phrase to each from the vocabulary: בַּדָּרֶךְ, אֶת־הַתּוֹרָה.
3. Write one sentence with לֹא.
4. Read them aloud and translate.

Tips

- For a confession, Psalm 51:4 (51:6 in Hebrew Bibles) uses חָטָאתִי, I have sinned.

Check your work

☐ I wrote six correct perfects.

☐ I used lo’ correctly.

HEBREW NOTEBOOK

1. Write four uses of the perfect with an example of each.
2. Copy Psalm 119:51 and Psalm 37:25 in English; underline each verb that is a perfect in Hebrew (have been, am old, have not seen; have had me in derision, have not declined).

> **From history.** Older grammars called the perfect and imperfect tenses, past and future. Later scholars showed that they are more about aspect, how an action is viewed, which is why the same form can be translated in several English tenses. The King James translators handled this with care: notice how many perfects they render with have.

WORKED EXAMPLES

Example 1. Translate: נַעַר הָיִיתִי גַּם־זָקַנְתִּי (Psalm 37:25).

▼ **Show solution**

1. na‘ar = a youth; hayiti = I was (Qal perfect 1cs of hayah).
2. gam = also; zaqanti = I have grown old (stative: I am old).

Answer: I have been young, and now am old.

Example 2. Translate: וְלֹא־רָאִיתִי צַדִּיק נֶעֱזָב

▼ **Show solution**

1. velo’ = and not; ra’iti = I have seen.
2. tsaddiq = a righteous man; ne‘ezav = forsaken (Niphal participle).

Answer: yet have I not seen the righteous forsaken.

Example 3. Translate: כִּי בוֹ שָׁבַת (Genesis 2:3) and explain the tense.

▼ **Show solution**

1. ki = because; bo = in it.
2. shavat = he rested, but the resting came before the blessing.

Answer: because that in it he had rested: English needs had because the action was already complete.

PRACTICE

1. Easy What does the perfect usually view an action as?

   ▼ **Show answer**

   Completed, as a whole.

2. Easy How do you say not before a verb?

   ▼ **Show answer**

   לֹא lo’.

3. Easy Translate: יָדַעְתִּי

   ▼ **Show answer**

   I know (I have known).

4. Medium Translate: זָקַנְתִּי

   ▼ **Show answer**

   I am old (I have become old).

5. Medium What is a prophetic perfect?

   ▼ **Show answer**

   A perfect used for a future event, to show that God has made it certain.

6. Medium Translate: לֹא נָטִיתִי

   ▼ **Show answer**

   I have not turned aside (declined).

7. Hard Read Psalm 119:51 and translate it.

   ▼ **Show answer**

   The proud have had me greatly in derision: yet have I not declined from thy law.

8. Hard Why is it נָטִיתִי and not נָטַהְתִּי?

   ▼ **Show answer**

   נטה is a III-he verb; before consonant endings the he is replaced by a yod: natiti.

COMMON MISTAKES

- Translating every perfect as a simple past. Statives often need the present (I am old), and context may need had.
- Thinking Hebrew tenses are exactly like English tenses. The perfect is about completeness, not only time.
- Reading נָטִיתִי as a strong verb with root נטת. III-he verbs show yod before the ending.

> **Make it a game · Time-line toss.** Lay three cards on the floor: Done, Doing, Will do. The parent reads an English sentence (I have kept thy law; I am old; he had rested). The student tosses a bean bag on the card that fits and says whether Hebrew would use the perfect.

> **Scripture.** "The proud have had me greatly in derision: yet have I not declined from thy law." (Psalm 119:51, KJV)
>
> Hebrew (Westminster Leningrad Codex):
>
> זֵדִים הֱלִיצֻנִי עַד־מְאֹד מִתּוֹרָתְךָ֥ לֹ֗א נָטִֽיתִי׃
>
> Find two perfects: helitsuni, they have had me in derision, and lo' natiti, I have not declined. A Hebrew verse often sets the world's scorn beside the believer's faithfulness.

UNIT 6

The Imperfect, Commands and Wishes

Lesson 6.1 teaches the Qal imperfect of the strong verb and its meanings, with Psalm 121:7.

Lesson 6.2 teaches the imperative and prohibitions with lo' and 'al, with Proverbs 3:5.

Lesson 6.3 teaches the jussive and cohortative, with Psalm 121:3, and reviews Units 1–6 for the midterm.

PREREQUISITES

- Unit 5: roots, stems and the Qal perfect.

MASTERY CHECKLIST

- ☐ I can conjugate שָׁמַר in the Qal imperfect.
- ☐ I can translate the imperfect as future, habitual or modal.
- ☐ I can form and translate the Qal imperative.
- ☐ I can tell a lo' prohibition from an 'al prohibition.
- ☐ I can recognize the jussive and cohortative.
- ☐ I can read Psalm 121:7, Proverbs 3:5 and Psalm 121:3.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***Psalm 121 (A Song of degrees)***: Memorize Psalm 121 in English this unit; three of its verses are lesson verses, and Aleph with Beth sings it in Hebrew.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

6.1	**The Qal Imperfect**	4 sessions of 40–50 minutes
6.2	**Commands: the Imperative and Prohibitions**	4 sessions of 40–50 minutes
6.3	**Wishes and Resolves: the Jussive and Cohortative**	4 sessions of 40–50 minutes

Unit 6 test

Unit 6 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. **5 pts**

   Oral: Recite the Qal imperfect of שָׁמַר, all ten forms.

2. **5 pts**

   Oral: Read Proverbs 3:5 aloud and translate it.

3. **5 pts**

   Parse יִשְׁמֹר.

4. **5 pts**

   Parse תִּשְׁמְרוּ.

5. **5 pts**

   Give the Qal imperative of שָׁמַר: m.s., f.s., m.pl.

6. **5 pts**

   Explain the difference: לֹא תִגְנֹב and אַל־תִּירָא.

7. **5 pts**

   Translate: יְהִי אוֹר

8. **5 pts**

   Translate: נֵלֵךְ in Psalm 122:1 and נְרַנְּנָה in Psalm 95:1.

9. **5 pts**

   Name three meanings of the imperfect.

10. **5 pts**

    Write Psalm 121:7 in English.

ANSWER KEY

1. יִשְׁמֹר, תִּשְׁמֹר, תִּשְׁמְרִי, אֶשְׁמֹר, יִשְׁמְרוּ, תִּשְׁמֹרְנָה, תִּשְׁמְרוּ, נִשְׁמֹר.
2. betah ’el-Adonai bekhol-libbekha ve’el-binatekha ’al-tisha‘en: Trust in the LORD with all thine heart; and lean not unto thine own understanding.
3. Qal imperfect 3ms of שׁמר: he will keep (shall preserve).
4. Qal imperfect 2mp of שׁמר: you (pl.) will keep.
5. שָׁמֹר, שִׁמְרִי, שִׁמְרוּ.
6. lo’ + imperfect is a lasting prohibition (Thou shalt not steal); ’al + jussive is an urgent, specific one (Fear not).
7. Let there be light (jussive of hayah).
8. Let us go (we will go); let us sing (cohortative, with the ending -ah).
9. Future (he will keep), habitual or repeated (he keeps), modal (he may, should, would keep); also wishes and commands.
10. The LORD shall preserve thee from all evil: he shall preserve thy soul.

Printable answer key (PDF, for the parent)

UNIT CHALLENGE: COMMANDS AND PROMISES

Make a two-column poster: on the right, five commands of Scripture in Hebrew forms you know (imperatives and lo’ / ’al prohibitions, such as בְּטַח, שְׁמַע, לֹא תִגְנֹב, אַל־ תִּירָא); on the left, five promises in the imperfect (יִשְׁמָרְךָ, יִשְׁמֹר, לֹא אֶחְסַר). Give the reference, the English and the parsing for each.

LOOK FOR	WHAT IT MEANS
Reading	The student reads every Hebrew entry aloud.
Grammar	Every form is parsed correctly.
Understanding	The student explains how God’s commands and promises go together.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

6.1 The Qal Imperfect

OBJECTIVES

- Conjugate the Qal imperfect of the strong verb.
- Translate the imperfect as future, habitual or modal.
- Read Psalm 121:7.

> **Warm-up.** The perfect put the person at the end of the verb. The imperfect puts it mostly at the front: yishmor, he will keep; tishmor, you will keep; ’eshmor, I will keep; nishmor, we will keep.

WATCH

Psalm 121:7

Daily Dose of Hebrew · 2:24

https://www.youtube.com/watch?v=tTrTHRzhXsI

> **WHEN TO WATCH**
> after the paradigm; listen for yishmorkha and yishmor.

Note: Daily Dose of Hebrew: a seminary professor reads Psalm 121:7 in Hebrew and explains it.

BACKUP VIDEO

Psalm 121:8

Daily Dose of Hebrew · 2:35

https://www.youtube.com/watch?v=CRos7GCrIn0

as review; listen for yishmor-tse’tekha, shall preserve thy going out.

KEY TERMS

imperfect (yiqtol)

The verb form with prefixes (and some endings) that show person, gender and number.

preformatives

The prefixes of the imperfect: י (he, they), ת (you, she), א (I), נ (we).

meanings

Future, habitual, and modal (may, can, should, would); it views the action as not yet complete.

holem-type

Most Qal imperfects of active verbs have holem as their second vowel (יִשְׁמֹר); statives often have patach (יִכְבַּד).

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

יִשְׁמֹר

yishmor

yeesh-MOHR

verb, Qal imperfect 3ms

he will keep, shall preserve

אֶשְׁמֹר

'eshmor

esh-MOHR

verb, Qal imperfect 1cs

I will keep

כֹּל

kol

kohl

noun, m. (construct kol-)

all, every, the whole

צֵאת

tse't

tsayt

infinitive construct

going out

בּוֹא

bo’

boh

verb, Qal infinitive

to come, coming in

עוֹלָם

‘olam

oh-LAHM

noun, m.

eternity, for ever

עַתָּה

‘attah

aht-TAH

adverb

now

CORE IDEAS

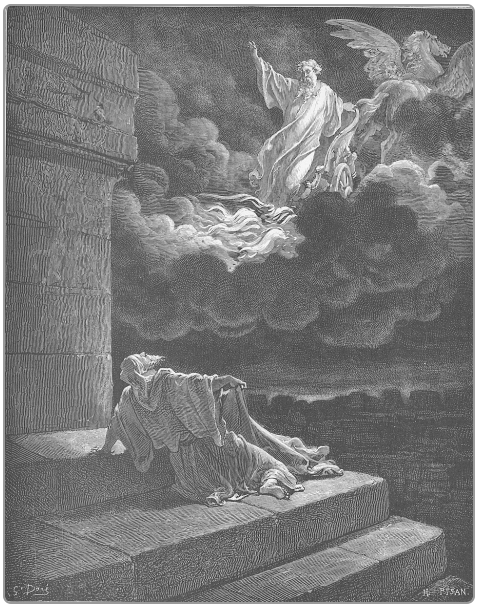
The story. Psalm 121 was sung by pilgrims going up to Jerusalem. Looking at the hills, the singer asks, From whence cometh my help? and answers, My help cometh from the LORD. Then come six promises, all in the imperfect, all with the verb shamar: he that keepeth thee will not slumber... The LORD shall preserve thee from all evil: he shall preserve thy soul.

How Hebrew works: the paradigm. Qal imperfect of שָׁמַר: 3ms יִשְׁמֹר he will keep; 3fs תִּשְׁמֹר she will keep; 2ms תִּשְׁמֹר you will keep; 2fs תִּשְׁמְרִי; 1cs אֶשְׁמֹר I will keep; 3mp יִשְׁמְרוּ they will keep; 3fp תִּשְׁמֹרְנָה; 2mp תִּשְׁמְרוּ; 2fp תִּשְׁמֹרְנָה; 1cp נִשְׁמֹר we will keep. 3fs and 2ms look alike; context decides.

How Hebrew works: meanings. The imperfect views an action as not complete: future (יִשְׁמֹר he will keep), habitual (יִשְׁמֹר he keeps, he is always keeping), or modal (לְמַעַן לֹא אֶחֱטָא that I might not sin). The King James Version often uses shall: The LORD shall preserve thee. Before a suffix the holem shortens: יִשְׁמָרְךָ yishmorkha, he will keep you (the qamets here is the short o, qamets hatuf).

Read it. Psalm 121:7: יְהוָה יִשְׁמָרְךָ the LORD will keep you; מִכָּל־רָע from all evil; יִשְׁמֹר אֶת־נַפְשֶׁךָ he will keep your soul. In 121:8: יְהוָה יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ the LORD will keep your going out and your coming in.

PICTURE STUDY



Elijah Ascends to Heaven in a Chariot of Fire, Gustave Doré, 1866 · Wood engraving · From the Doré Bible

Image: Wikimedia Commons, public domain

As Elijah and Elisha crossed the Jordan, Elijah said, Ask what I shall do for thee, before I be taken away from thee. Elisha asked for a double portion of Elijah's spirit. Then a chariot of fire and horses of fire parted them, and Elijah went up by a whirlwind into heaven (2 Kings 2:9–11).

Elijah's words use this unit's forms: שְׁאַל she'al, ask (a Qal imperative), and מָה אֶעֱשֶׂה־לָּךְ what shall I do for thee (a Qal imperfect 1cs). Elisha answered with a jussive, וִיהִי־נָא, and let there be, I pray thee.

Look closely

- Find Elijah and Elisha.
- What is pulling the chariot?
- What has fallen from Elijah toward Elisha (2 Kings 2:13)?
- How does Doré show the fire?

Talk about it

1. Why did Elisha ask for a double portion of Elijah's spirit?

2. What does Elisha's cry, My father, my father, the chariot of Israel (2 Kings 2:12), tell you about him?

ACTIVITY

Psalm 121 in Hebrew verbs

Find every form of shamar in Psalm 121 and parse it.

You will need

- The English of Psalm 121
- Hebrew notebook

Steps

1. Read Psalm 121 in English and underline every keep, keeper and preserve (there are six).
2. Copy the Hebrew forms from the lessons: יִשְׁמָר־, יִשְׁמֹר, יִשְׁמָרְךָ, שֹׁמְרֶךָ, שֹׁמֵר.
3. Parse each: participle (keeper) or imperfect (will keep).
4. Recite Psalm 121:7–8 in English from memory.

Tips

- Psalm 121:3–5 has the participle shomer; 121:7–8 has the imperfect.

Check your work

☐ I found all six.

☐ I parsed each form.

HEBREW NOTEBOOK

1. Copy the Qal imperfect paradigm of יִשְׁמַר.
2. Copy Psalm 121:7 and parse both verbs.

> **From history.** Psalms 120–134 are each titled A Song of degrees (or ascents), and are traditionally understood as the songs of pilgrims going up to Jerusalem for the feasts. Psalm 121 is one of the best loved of them.

WORKED EXAMPLES

Example 1. Parse יִשְׁמֹר.

▼ **Show solution**

1. Prefix yod: 3rd person; no ending: masculine singular.
2. Root ש־מ־ר, Qal (prefix vowel hireq, second vowel holem).

Answer: Qal imperfect 3ms of שׁמר: he will keep.

Example 2. Parse תִּשְׁמְרִי.

▼ **Show solution**

1. Prefix tav with the ending -i: 2nd feminine singular.
2. Second vowel reduced before the vowel ending.

Answer: Qal imperfect 2fs of שׁמר: you (f.) will keep.

Example 3. Translate: יְהוָה יִשְׁמָרְךָ מִכָּל־רָע

▼ **Show solution**

1. yishmorkha = he will keep + -kha you.
2. mikkol-raʿ = from all evil (min + kol).

Answer: The LORD shall preserve thee from all evil.

PRACTICE

1. Easy Which prefix shows I in the imperfect?

   ▼ **Show answer**

   א (ʾe-): אֶשְׁמֹר.

2. Easy Which prefix shows we?

   ▼ **Show answer**

   נ (ni-): נִשְׁמֹר.

3. **Easy** Translate: אֶשְׁמֹר

▼ **Show answer**

I will keep.

4. **Medium** Parse יִשְׁמְרוּ.

▼ **Show answer**

Qal imperfect 3mp of שׁמר: they will keep.

5. **Medium** Write the Qal imperfect 3ms and 1cp of כָּתַב.

▼ **Show answer**

יִכְתֹּב he will write; נִכְתֹּב we will write.

6. **Medium** Which two forms of the imperfect look exactly alike?

▼ **Show answer**

3fs and 2ms (תִּשְׁמֹר), and also 3fp and 2fp.

7. **Hard** Read Psalm 121:7 and translate it.

▼ **Show answer**

The LORD shall preserve thee from all evil: he shall preserve thy soul.

8. **Hard** Give three ways to translate יִשְׁמֹר, with a context for each.

▼ **Show answer**

he will keep (a promise); he keeps (a habit); he may or should keep (a purpose or wish).

COMMON MISTAKES

- Reading every imperfect as future. It can be habitual or modal.
- Confusing the prefix ת of 2ms with 3fs; look for the subject.
- Missing the imperfect when a suffix shortens the holem (יִשְׁמָרְךָ).

> **Make it a game · Prefix and suffix catch.** The parent tosses a ball and calls a person (2fs!, 1cp!). The catcher must say both the Qal perfect and the Qal imperfect of שׁמר for that person before throwing it back.

Scripture. “The LORD shall preserve thee from all evil: he shall preserve thy soul.” (Psalm 121:7, KJV)

Hebrew (Westminster Leningrad Codex):

יְהוָה יִשְׁמָרְךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשֶׁךָ׃

Two imperfects: yishmorkha, he shall preserve thee, and yishmor, he shall preserve. Nafshekha, thy soul, has the suffix -ekha. The Name is read Adonai.

UNIT 6 · THE IMPERFECT, COMMANDS AND WISHES · LESSON 6.2 OF 36 · 4 SESSIONS OF 40–50 MINUTES

6.2 Commands: the Imperative and Prohibitions

OBJECTIVES

- Form and translate the Qal imperative.
- Tell a lo’ prohibition from an ’al prohibition.
- Read Proverbs 3:5.

Warm-up. Think of the Ten Commandments. How many begin Thou shalt not? Hebrew has two ways to say Don’t, one for always and one for right now.

WATCH

Proverbs 3:5

Daily Dose of Hebrew · 4:15

https://www.youtube.com/watch?v=ksu0coSHPEk

> **WHEN TO WATCH**
> after the core reading; listen for betah and ʾal-tishaʿen.

Note: Daily Dose of Hebrew: a seminary professor reads Proverbs 3:5 in Hebrew and explains it.

BACKUP VIDEO

Proverbs 3:6

Daily Dose of Hebrew · 5:18

https://www.youtube.com/watch?v=FMmvyNxP9Aw

as review; listen for daʿehu, acknowledge him.

KEY TERMS

imperative

The command form, used only for positive commands in the 2nd person: שְׁמֹר keep!

lo’ + imperfect

A lasting, general prohibition: לֹא תִגְנֹב thou shalt not steal.

ʾal + jussive

An immediate or specific prohibition: אַל־תִּירְא fear not, do not be afraid.

na’

נָא a small word added to commands and wishes: please, I pray thee.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

בְּטַח

betah

beh-TAHKH

verb, Qal imperative m.s.

trust!

שְׁמַע

shema‘

sheh-MAH

verb, Qal imperative m.s.

hear!

ENGLISH the Shema

אַל

’al

ahl

negative particle

do not (with the jussive)

בִּינָה

binah

bee-NAH

noun, f.

understanding

נָא

na’

nah

particle

please, I pray thee

שְׁאַל

she’al

sheh-AHL

verb, Qal imperative m.s.

ask!

יָרֵא

yare’

yah-RAY

verb, Qal

he feared

CORE IDEAS

The story. Proverbs begins with a father teaching his son: My son, forget not my law; but let thine heart keep my commandments. Then comes one of the best-loved verses in the Bible: Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. A command, a prohibition, a command, and a promise.

How Hebrew works: the imperative. The Qal imperative looks like the imperfect without its prefix: תִּשְׁמֹר → שְׁמֹר keep! (m.s.); שִׁמְרִי (f.s.); שִׁמְרוּ (m.pl.); שְׁמֹרְנָה (f.pl.). Some verbs have patach instead of holem, especially with a guttural: שְׁמַע hear!, בְּטַח trust!, שְׁאַל ask! A longer form adds -ah: שָׁמְרָה keep! (with emphasis).

How Hebrew works: prohibitions. The imperative is never negated. For Don't, Hebrew uses לֹא with the imperfect for lasting commands (לֹא תִרְצָח thou shalt not kill; לֹא תִגְנֹב thou shalt not steal) and אַל with the jussive for urgent, specific ones (אַל־תִּירָא fear not; אַל־תִּשָּׁעֵן lean not). The little word נָא softens a command or wish: please, I pray thee.

Read it. Proverbs 3:5: בְּטַח trust! (Qal imperative m.s. of ב־ט־ח); אֶל־יְהוָה in the LORD; בְּכָל־לִבֶּךָ with all your heart; וְאֶל־בִּינָתְךָ and upon your understanding; אַל־תִּשָּׁעֵן do not lean ('al with a Niphal jussive). In 3:6, דָּעֵהוּ know him, acknowledge him, is the imperative of yada' with the suffix -ehu, him.

ACTIVITY

Commands of Scripture

Collect and act out Bible commands in Hebrew.

You will need

- Index cards
- An English Bible

Steps

1. Make cards for these commands: שְׁמַע (hear, Deuteronomy 6:4), בְּטַח (trust, Proverbs 3:5), שְׁאַל (ask, 2 Kings 2:9), זָכוֹר (remember, Exodus 20:8), אַל־תִּירָא (fear not, Genesis 15:1), לֹא תִגְנֹב (thou shalt not steal, Exodus 20:15).
2. Write the English verse on the back.
3. Sort them: positive commands, lasting prohibitions, urgent prohibitions.
4. Play: the parent reads a card; the student acts it or says the verse.

Tips

- Zakhor (remember) is an infinitive absolute used as a command; you will meet it in Unit 8.

Check your work

☐ I sorted six commands correctly.

☐ I can give the verse for each.

HEBREW NOTEBOOK

1. Copy the Qal imperative of שָׁמַר and the two kinds of prohibition.
2. Copy Proverbs 3:5–6 in English and Proverbs 3:5 in Hebrew.

> **From history.** Jesus summed up the law with two commands from the Torah: Thou shalt love the Lord thy God (Deuteronomy 6:5) and thy neighbour as thyself (Leviticus 19:18). Both use the form וְאָהַבְתָּ, and thou shalt love: not an imperative but a weqatal, which you will learn to read in Unit 7.

WORKED EXAMPLES

Example 1. Form the m.s. imperative of שָׁמַר from תִּשְׁמֹר.

▼ **Show solution**

1. Remove the prefix ת.
2. The first letter gets a vocal shewa.

Answer: שְׁמֹר shemor, keep!

Example 2. Translate and classify: אַל־תִּירָא

▼ **Show solution**

1. ’al with a jussive: an urgent prohibition.
2. tira’ = you fear (from yare’).

Answer: Fear not (do not be afraid): an immediate prohibition.

Example 3. Translate: בְּכָל־דְּרָכֶיךָ דָּעֵהוּ

▼ **Show solution**

1. bekhol-derakheykha = in all thy ways (plural noun + suffix).
2. da‘ehu = know him (imperative + -ehu).

Answer: In all thy ways acknowledge him.

PRACTICE

1. Easy Translate: שְׁמֹר

   ▼ **Show answer**

   keep! (m.s.)

2. Easy Translate: שִׁמְרוּ

   ▼ **Show answer**

   keep! (m.pl.)

3. **Easy** Can a Hebrew imperative be negated?

   ▼ **Show answer**

   No; prohibitions use lo’ or ’al with the imperfect or jussive.

4. **Medium** Translate: לֹא תִגְנֹב

   ▼ **Show answer**

   Thou shalt not steal.

5. **Medium** Translate: שְׁמַע יִשְׂרָאֵל

   ▼ **Show answer**

   Hear, O Israel.

6. **Medium** Why is the imperative בְּטַח and not בְּטֹח?

   ▼ **Show answer**

   The guttural ח at the end pulls the vowel toward a (patach).

7. **Hard** Read Proverbs 3:5 and translate it.

   ▼ **Show answer**

   Trust in the LORD with all thine heart; and lean not unto thine own understanding.

8. **Hard** Explain why the Ten Commandments use lo’ and not ’al.

   ▼ **Show answer**

   They are lasting, general prohibitions, which use lo’ with the imperfect; ’al is for immediate, specific ones.

COMMON MISTAKES

- Writing לֹא with an imperative (לֹא שְׁמֹר). Use the imperfect: לֹא תִשְׁמֹר.
- Taking שָׁמְרָה (keep!, long imperative) for the perfect 3fs שָׁמְרָה; the accent and context decide.
- Forgetting that the imperative is only for the 2nd person.

Make it a game · Hebrew Simon says. The parent gives Hebrew commands: קוּם (stand up), שֵׁב (sit), שְׁמַע (listen), כְּתֹב (write), and prohibitions אַל־תָּקוּם (don't stand). The student obeys only when the command begins with שִׁמְעוֹן אוֹמֵר, Simon says. Swap roles.

Scripture. "Trust in the LORD with all thine heart; and lean not unto thine own understanding." (Proverbs 3:5, KJV)

Hebrew (Westminster Leningrad Codex):

בְּטַח אֶל־יְהוָה בְּכָל־לִבֶּךָ וְאֶל־בִּינָתְךָ אַל־תִּשָּׁעָן׃

A command and a prohibition: betah, trust (imperative), and 'al-tisha'en, lean not ('al + jussive). Bekhol-libbekha, with all thine heart, has kol in construct and a suffix.

UNIT 6 · THE IMPERFECT, COMMANDS AND WISHES · LESSON 6.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

6.3 Wishes and Resolves: the Jussive and Cohortative

OBJECTIVES

- Recognize the jussive (let him…) and the cohortative (let me…, let us…).
- Read Psalm 121:3.
- Review Units 1–6 for the midterm exam.

Warm-up. Say it in English three ways: He will go. Let him go! Let us go! Hebrew has a form for each, and you have already met two of them in Genesis 1: Let there be light, and Let us make man.

WATCH

Psalm 121:3

Daily Dose of Hebrew · 3:05

https://www.youtube.com/watch?v=XEIm85hmVGQ

> **WHEN TO WATCH**
> after the core reading; listen for ’al-yitten and ’al-yanum.

Note: Daily Dose of Hebrew: a seminary professor reads Psalm 121:3 in Hebrew and explains it.

BACKUP VIDEO

Psalm 122:1

Daily Dose of Hebrew · 2:43

https://www.youtube.com/watch?v=fLVhGpFrHzI

as review; listen for nelekh, we will go, at the end of the verse.

KEY TERMS

jussive
A 3rd-person (or 2nd with ’al) wish or command: let him..., may he...; often a shortened imperfect: יְהִי let there be.

cohortative
A 1st-person resolve or wish: let me..., let us...; often the imperfect plus ־ָה: נָרַנְּנָה let us sing.

volitive
The family of will-forms: imperative, jussive, cohortative.

Song of degrees
The title of Psalms 120–134, pilgrim songs sung going up to Jerusalem.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

יְהִי

yehi

yeh-HEE

verb, Qal jussive 3ms

let there be

נֵלֵךְ

nelekh

nay-LAYKH

verb, Qal imperfect 1cp

we will go, let us go

רֶגֶל

regel

REH-gel

noun, f.

foot

נוּם

num

noom

verb, Qal

to slumber

נָתַן

natan

nah-TAHN

verb, Qal

he gave, set, suffered

מוֹט

mot

moht

noun / verb

slipping, to be moved

לְכוּ

lekhu

leh-KHOO

verb, imperative m.pl.

come!, go!

CORE IDEAS

The story. Psalm 121 moves from the pilgrim's question to the promises of God. In verse 3 the pilgrim, or a companion beside him, says: He will not suffer thy foot to be moved: he that keepeth thee will not slumber. The road up to Jerusalem was steep and rocky; a slipping foot was a real danger. The answer is that the Keeper never dozes.

How Hebrew works: the jussive. For most strong verbs the jussive looks just like the imperfect; context and ’al show it. In some verbs it is shorter: יִהְיֶה he will be → יְהִי let there be (Genesis 1:3). With אַל it forbids or wishes something not to happen: אַל־יִתֵּן may he not give, let him not suffer.

How Hebrew works: the cohortative. First-person forms often add ָה to show resolve: נַעֲשֶׂה let us make (Genesis 1:26) cannot take the ending, because its root ends in he, but it is a resolve all the same; נָרַנְּנָה let us sing (Psalm 95:1); לְכוּ come! (imperative) often comes first. In Psalm 122:1, I was glad when they said unto me, Let us go into the house of the LORD, נֵלֵךְ is the imperfect 1cp used as a cohortative.

Read it. Psalm 121:3: אַל־יִתֵּן may he not give (’al + jussive of natan); לַמּוֹט to slipping (le + the + mot); רַגְלֶךָ your foot; אַל־יָנוּם may he not slumber; שֹׁמְרֶךָ your keeper (participle + suffix). The King James Version renders the jussives as firm assurances: He will not suffer… he… will not slumber.

ACTIVITY

Midterm review map

Make a one-page map of everything in Units 1–6.

You will need

- A large sheet of paper
- Notebook and flash cards

Steps

1. In the center write the six lesson verses you know best (Genesis 1:1, Psalm 23:1, Deuteronomy 5:6, Psalm 119:11, Psalm 121:7, Proverbs 3:5).
2. Around them draw six boxes: letters and vowels; nouns, article, prepositions; adjectives and pronouns; construct and suffixes; the perfect; the imperfect and commands.
3. In each box write the key forms and one example from a verse.
4. Read each verse aloud and translate it.

Tips

- The midterm covers Units 1–6 and has reading aloud, parsing, translation and unseen verses.

Check your work

☐ I filled all six boxes.

☐ I read and translated all six verses.

HEBREW NOTEBOOK

1. Copy the jussive and cohortative examples.
2. Copy Psalm 121:3 and parse its four words with roots.

> **From history.** The pilgrim feasts were Passover, the Feast of Weeks (Pentecost) and Tabernacles, when every man of Israel was to appear before the LORD (Deuteronomy 16:16). Jesus and his family went up to Jerusalem every year at the Passover (Luke 2:41).

WORKED EXAMPLES

Example 1. Explain יְהִי in Genesis 1:3.

▼ **Show solution**

1. Root ה־י־ה, to be.
2. The imperfect is יִהְיֶה; the jussive is shortened.

Answer: Qal jussive 3ms of hayah: let there be.

Example 2. Translate: אַל־יָנוּם שֹׁמְרֶךָ

▼ **Show solution**

1. ’al + jussive: may he not.
2. yanum = he slumbers; shomrekha = your keeper.

Answer: He that keepeth thee will not slumber (may your keeper not slumber).

Example 3. Identify the form in נָרַנְּנָה לַיהוָה.

▼ **Show solution**

1. Prefix nun: we.
2. Ending -ah: cohortative.

Answer: Cohortative 1cp: O come, let us sing unto the LORD.

PRACTICE

1. Easy Which person does the cohortative use?

   ▼ **Show answer**

   The 1st person: let me..., let us....

2. Easy Translate: יְהִי אוֹר

   ▼ **Show answer**

   Let there be light.

3. **Easy** Which negative goes with the jussive?

   ▼ **Show answer**

   ’al (אַל).

4. **Medium** Translate: נֵלֵךְ in Psalm 122:1.

   ▼ **Show answer**

   Let us go (we will go).

5. **Medium** Translate: רַגְלֶךָ

   ▼ **Show answer**

   thy foot (regel + -ekha).

6. **Medium** Name the three volitive forms and their persons.

   ▼ **Show answer**

   Imperative (2nd), jussive (3rd, or 2nd with ’al), cohortative (1st).

7. **Hard** Read Psalm 121:3 and translate it.

   ▼ **Show answer**

   He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

8. **Hard** Review: parse שָׁמַרְתִּי, יִשְׁמֹר and שְׁמֹר.

   ▼ **Show answer**

   Qal perfect 1cs, I kept; Qal imperfect 3ms, he will keep; Qal imperative m.s., keep!

COMMON MISTAKES

- Translating every ’al as no; with the jussive it means do not or may … not.
- Expecting every jussive to look different; most strong verbs look like the imperfect.
- Missing the ־ָה of the cohortative.

> **Make it a game · Let us….** Take turns proposing a family activity with a Hebrew cohortative: נֵלֵךְ (let us go), נֹאכַל (let us eat), נָשִׁירָה (let us sing). The others answer כֵּן (yes) or לֹא (no) and give a reason in English.

Scripture. “He will not suffer thy foot to be moved: he that keepeth thee will not slumber.” (Psalm 121:3, KJV)

Hebrew (Westminster Leningrad Codex):

אַל־יִתֵּ֣ן לַמּ֣וֹט רַגְלֶ֑ךָ אַל־יָנ֖וּם שֹׁמְרֶֽךָ׃

Two jussives with ’al: ’al-yitten and ’al-yanum. Shomrekha, thy keeper, is the Qal participle with a suffix, from the root you parsed in 6.1.

UNIT 7

Telling the Story: Wayyiqtol and Weqatal

Lesson 7.1 teaches the wayyiqtol (vav-consecutive imperfect), with Genesis 1:3.

Lesson 7.2 teaches the weqatal (vav-consecutive perfect), with Genesis 2:24.

Lesson 7.3 teaches how a narrative is built: the chain, the disjunctive clause and the day formula, with Genesis 1:5.

PREREQUISITES

- Units 5–6: the Qal perfect, imperfect and jussive.

MASTERY CHECKLIST

- ☐ I can recognize a wayyiqtol by its vav, patach and doubled prefix.
- ☐ I can translate a chain of wayyiqtols as a past narrative.
- ☐ I can recognize a weqatal and translate it as future or command.
- ☐ I can spot a disjunctive clause (vav + a non-verb) and say what it does.
- ☐ I can read Genesis 1:3, 2:24 and 1:5.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***Genesis 1:1–2:3 in English***: Read the whole creation account aloud once a week this unit and count the times And God said appears (ten).

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

7.1	**The Wayyiqtol: And God Said**	4 sessions of 40–50 minutes
7.2	**The Weqatal: And Thou Shalt**	4 sessions of 40–50 minutes
7.3	**Building a Narrative: the Day Formula**	4 sessions of 40–50 minutes

Unit 7 test

Unit 7 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. **5 pts**
   Oral: Read Genesis 1:3 aloud and translate it.

2. **5 pts**
   Oral: Explain how to recognize a wayyiqtol.

3. **5 pts**
   Parse וַיִּשְׁמֹר.

4. **5 pts**
   Parse וְשָׁמַרְתָּ.

5. **5 pts**
   Translate: וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד

6. **5 pts**

   Why is וְלַחֹשֶׁךְ קָרָא לָיְלָה not a wayyiqtol?

7. **5 pts**

   What tense does a chain of weqatals usually carry?

8. **5 pts**

   Translate: וְדָבַק בְּאִשְׁתּוֹ

9. **5 pts**

   What is the shortened form וַיְהִי from?

10. **5 pts**

    Write Genesis 2:24 in English.

ANSWER KEY

1. vayyo’mer ’Elohim yehi ’or vayhi-’or: And God said, Let there be light: and there was light.
2. Vav with patach, then a dagesh in the prefix letter (וַיְ־, וַתְּ־, וַנְּ־); before alef, qamets and no dagesh (וַאֲ־).
3. Qal wayyiqtol 3ms of שׁמר: and he kept.
4. Qal weqatal 2ms of שׁמר: and thou shalt keep.
5. And the evening and the morning were the first day (literally: and there was evening and there was morning, day one).
6. It begins with vav + a noun, not a verb: a disjunctive clause that sets the darkness beside the light (and the darkness he called Night).
7. Future, or a series of commands or instructions (and you shall…).
8. and shall cleave unto his wife.
9. The Qal wayyiqtol 3ms of hayah, to be (imperfect יִהְיֶה): and there was, and it came to pass.
10. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

> Printable answer key (PDF, for the parent)

UNIT CHALLENGE: THE TEN WORDS OF CREATION

Make a chart of the ten times God speaks in Genesis 1 (verses 3, 6, 9, 11, 14, 20, 24, 26, 28, 29). For each, copy the opening וַיֹּאמֶר אֱלֹהִים, write what God said in English, and add the wayyiqtol that tells what followed (וַיְהִי־כֵן, and it was so; וַיַּרְא, and God saw).

LOOK FOR	WHAT IT MEANS
Reading	The student reads all ten openings aloud.
Grammar	Every wayyiqtol is identified and translated.
Understanding	The student explains why Genesis 1 sounds like a steady march of days.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

7.1 The Wayyiqtol: And God Said

OBJECTIVES

- Recognize and form the wayyiqtol.
- Translate a chain of wayyiqtols as past narrative.
- Read Genesis 1:3.

> **Warm-up.** You know yo'mar, he will say (imperfect). Put the special vav in front and it becomes vayyo'mer, and he said, the most common verb form in the Old Testament.

WATCH

Genesis 1:3

Daily Dose of Hebrew · 2:06

https://www.youtube.com/watch?v=6VsWZMeD5wA

> **WHEN TO WATCH**
> after the core reading; listen for vayyo'mer, vayhi.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:3 in Hebrew and explains it.

BACKUP VIDEO

Easy Story 3 - The Creation Story

Aleph with Beth · 4:50

https://www.youtube.com/watch?v=wjVzrsHOgUM

as review; raise a hand each time you hear a vay- at the start of a verb.

KEY TERMS

wayyiqtol

Vav + an imperfect form with patach and a doubled prefix: וַיִּשְׁמֹר and he kept. It carries the main line of past narrative.

vav consecutive

The older name for the vav of the wayyiqtol and weqatal.

short form

Some wayyiqtols are shorter than the imperfect: וַיְהִי (not וַיִּהְיֶה), and the accent may move back: וַיֹּאמֶר.

narrative chain

A string of wayyiqtols, each one the next event: and he said… and there was… and he saw….

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

וַיֹּאמֶר

vayyo'mer

vah-YOH-mer

verb, Qal wayyiqtol 3ms

and he said

אָמַר

'amar

ah-MAHR

verb, Qal

he said

וַיְהִי

vayhi

vai-HEE

verb, Qal wayyiqtol 3ms

and there was, and it came to pass

הָיָה

hayah

hah-YAH

verb, Qal

he was, it came to be

אוֹר

'or

ohr

noun, m.

light

וַיַּרְא

vayyar'

vah-YAHR

verb, Qal wayyiqtol 3ms

and he saw

וַיֵּלֶךְ

vayyelekh

vah-YAY-lekh

verb, Qal wayyiqtol 3ms

and he went

CORE IDEAS

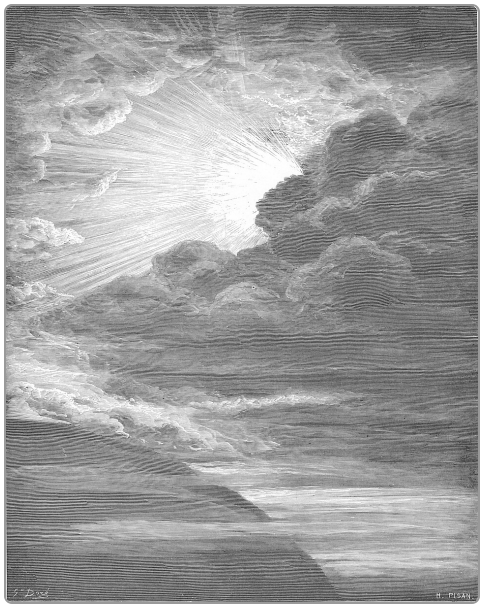
The story. The first chapter of the Bible moves like a drumbeat: And God said… and it was so… and God saw… and God called… and the evening and the morning were…. Almost every one of these ands is a wayyiqtol. In Genesis 1:3, God speaks for the first time, and the light obeys in the same breath: Let there be light: and there was light.

How Hebrew works: the form. Take the imperfect, put וַ in front, and double the prefix: יִשְׁמֹר → וַיִּשְׁמֹר and he kept; תִּשְׁמֹר → וַתִּשְׁמֹר and she kept; נִשְׁמֹר → וַנִּשְׁמֹר and we kept. Alef cannot be doubled, so 1cs has qamets: וָאֶשְׁמֹר and I kept. A yod with shewa drops the dagesh: וַיְהִי.

How Hebrew works: the meaning. The wayyiqtol carries the past story forward, one event after another: and he said, and he made, and he saw. It usually stands first in its clause. The King James Version translates the vav as and, which is why the English Bible has so many ands: it is following the Hebrew closely.

Read it. Genesis 1:3: וַיֹּאמֶר and he said (Qal wayyiqtol 3ms of ʾamar); אֱלֹהִים God; יְהִי אוֹר let there be light (jussive, Lesson 6.3); וַיְהִי־אוֹר and there was light (wayyiqtol of hayah). The same verb, hayah, appears as a command and then as its fulfilment.

PICTURE STUDY



The Creation of Light, Gustave Doré, 1866 · Wood engraving · From the Doré Bible

Image: Wikimedia Commons, public domain

Doré made more than two hundred engravings for an illustrated Bible published in 1866. This is the first of them: the moment of Genesis 1:3.

Doré shows no figure of God at all, only the light breaking through. The picture lets the word do the work: God said, and there was light.

Look closely

- Where is the light brightest?
- What is still in darkness?
- Which words of Genesis 1:2–3 can you match to the picture?
- How does Doré make the light seem to move?

Talk about it

1. Why might Doré have chosen not to draw God in this picture?
2. Genesis 1:3 has God speak and the light appear. How does the wayyiqtol vayhi-’or show how quickly it happened?

ACTIVITY

Count the wayyiqtols

Mark every wayyiqtol in Genesis 1:3–5.

You will need

- A printout of Genesis 1:3–5 in Hebrew (from the lesson pages or the Leningrad Codex online)
- Colored pencils

Steps

1. Circle every verb that begins with וַ followed by the prefix yod (וַיְ, וַיִּ, וַיַּ, or וַיָּ without dagesh).
2. Write the root and translation of each (there are seven: vayyo’mer, vayhi, vayyar’, vayyavdel, vayyiqra’, vayhi, vayhi).
3. Underline the one verb that is not a wayyiqtol (qara’, he called) and say why it stands where it does (Lesson 7.3).
4. Read the three verses aloud.

Tips

- Vayyar’ (and he saw) and vayyiqra’ (and he called) are Qal; vayyavdel (and he divided) is Hiphil, which you meet in Unit 9.

Check your work

☐ I found seven wayyiqtols.

☐ I gave the root of each.

HEBREW NOTEBOOK

1. Copy the wayyiqtol of שָׁמַר: 3ms, 3fs, 1cs, 3mp, 1cp.
2. Copy Genesis 1:3 and parse each verb.

From history. Older grammars called the wayyiqtol the vav-conversive, thinking the vav converted a future into a past. Most grammars now say vav-consecutive or simply wayyiqtol, because the form has its own history; what matters for reading is the same: it tells what happened next.

WORKED EXAMPLES

Example 1. Form the wayyiqtol 3ms of שָׁמַר.

▼ **Show solution**

1. Imperfect 3ms: יִשְׁמֹר.
2. Add vav with patach and double the yod.

Answer: וַיִּשְׁמֹר vayyishmor, and he kept.

Example 2. Parse וְאֶשְׁמֹר.

▼ **Show solution**

1. Vav with qamets before alef (alef cannot take dagesh).
2. Prefix alef: 1cs.

Answer: Qal wayyiqtol 1cs of שׁמר: and I kept.

Example 3. Translate: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר

▼ **Show solution**

1. vayyo'mer = and he said (wayyiqtol).
2. yehi = let there be (jussive); vayhi = and there was (wayyiqtol).

Answer: And God said, Let there be light: and there was light.

PRACTICE

1. Easy What vowel is under the vav of a wayyiqtol?

   ▼ **Show answer**

   Patach (qamets before alef).

2. **Easy** Translate: וַיֹּאמֶר

   ▼ **Show answer**

   and he said.

3. **Easy** Translate: וַיְהִי

   ▼ **Show answer**

   and there was; and it came to pass.

4. **Medium** Parse וַתִּשְׁמֹר.

   ▼ **Show answer**

   Qal wayyiqtol 3fs (or 2ms) of שׁמר: and she kept.

5. **Medium** Form the wayyiqtol 1cp of כָּתַב.

   ▼ **Show answer**

   וַנִּכְתֹּב and we wrote.

6. **Medium** How does וַיִּשְׁמֹר differ from וְיִשְׁמֹר?

   ▼ **Show answer**

   The first is a wayyiqtol (and he kept, past); the second is a simple vav + imperfect (and he will keep, or that he may keep).

7. **Hard** Read Genesis 1:3 and translate it.

   ▼ **Show answer**

   And God said, Let there be light: and there was light.

8. **Hard** Why is Genesis 1 full of the word and in the King James Version?

   ▼ **Show answer**

   Each new event is a wayyiqtol, which begins with vav, and the King James translators kept the and.

COMMON MISTAKES

- Translating a wayyiqtol as future because it looks like an imperfect. The patach and dagesh make it past.
- Confusing וַ (wayyiqtol) with וְ (simple and).

- Expecting the full form; many wayyiqtols are shortened (וַיְהִי, וַיַּרְא).

> **Make it a game · And then….** Tell a family story in turns, each person adding one event that begins with a Hebrew wayyiqtol you know: וַיֹּאמֶר (and he said), וַיְהִי (and it came to pass), וַיַּרְא (and he saw), וַיֵּלֶךְ (and he went), then finishing in English.

> **Scripture.** "And God said, Let there be light: and there was light." (Genesis 1:3, KJV)
>
> Hebrew (Westminster Leningrad Codex):
>
> וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃
>
> Three verbs: vayyo'mer (wayyiqtol of 'amar), yehi (jussive of hayah) and vayhi (wayyiqtol of hayah). God's word and its result use the same root.

UNIT 7 · TELLING THE STORY: WAYYIQTOL AND WEQATAL · LESSON 7.2 OF 36 · 4 SESSIONS OF 40–50 MINUTES

7.2 The Weqatal: And Thou Shalt

OBJECTIVES

- Recognize the weqatal and translate it as future or command.
- See how a weqatal chain follows an imperfect or imperative.
- Read Genesis 2:24.

> **Warm-up.** The wayyiqtol tells what happened. Hebrew has a mirror form for what will happen or what must be done: vav + the perfect. Shamarta is you kept; veshamarta is and you shall keep.

WATCH

Genesis 2:24

Daily Dose of Hebrew · 1:57

https://www.youtube.com/watch?v=ScEau5eSal8

> **WHEN TO WATCH**
> after the core reading; listen for vedavaq and vehayu.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 2:24 in Hebrew and explains it.

BACKUP VIDEO

Easy Story 27 - The man and his wife in Eden - הָאָדָם וְאִשְׁתּוֹ בְּגַן־עֵדֶן

Aleph with Beth · 3:20

https://www.youtube.com/watch?v=4Gt_jL41vzQ

as review; listen for ha'adam ve'ishto, the man and his wife.

KEY TERMS

weqatal

Vav + a perfect form, used for future events, instructions and commands that follow an imperfect or imperative: וְשָׁמַרְתָּ and you shall keep.

accent shift

In weqatal 2ms and 1cs the accent often moves to the last syllable: veshamarTA.

procedure

A chain of weqatals giving steps or instructions, as in the building of the tabernacle (Exodus 25–30).

one flesh

בָּשָׂר אֶחָד: the union of husband and wife in marriage.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

עָזַב

‘azav

ah-ZAHV

verb, Qal

he left, forsook

דָּבַק

davaq

dah-VAHK

verb, Qal

he clung, cleaved

בָּשָׂר

basar

bah-SAHR

noun, m.

flesh

אָבִיו

’aviv

ah-VEEV

noun with suffix (’av)

his father

אִמּוֹ

’immo

eem-MOH

noun with suffix (’em)

his mother

עַל־כֵּן

‘al-ken

ahl-KAYN

adverb

therefore

אָהַב

’ahav

ah-HAHV

verb, Qal

he loved

CORE IDEAS

The story. The LORD God made the woman from the man’s rib and brought her to him. The man said: This is now bone of my bones, and flesh of my flesh. Then the narrator explains why marriage is as it is: Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Jesus quoted this verse when he was asked about marriage (Matthew 19:4–6).

How Hebrew works: the form. Take the perfect and put the simple vav in front: שָׁמַר → וְשָׁמַר and he shall keep; שָׁמַרְתָּ → וְשָׁמַרְתָּ and thou shalt keep; שָׁמַרְתִּי → וְשָׁמַרְתִּי and I will keep. Before a labial or shewa the vav becomes וּ: וּשְׁמַרְתֶּם and ye shall keep. Unlike the wayyiqtol, there is no doubled letter; the meaning comes from position in the chain.

How Hebrew works: the meaning. A weqatal usually continues an imperfect, imperative or participle and carries its time forward: future (and they shall be), command (and thou shalt love), or habit (and he would go). Deuteronomy 6:5 begins with one: וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ And thou shalt love the LORD thy God.

Read it. Genesis 2:24: עַל־כֵּן therefore; יַעֲזָב־אִישׁ a man shall leave (Qal imperfect of ‘azav); אֶת־אָבִיו וְאֶת־אִמּוֹ his father and his mother; וְדָבַק בְּאִשְׁתּוֹ and shall cleave to his wife (weqatal); וְהָיוּ לְבָשָׂר אֶחָד and they shall become one flesh (weqatal of hayah). One imperfect starts the chain; two weqatals carry it on.

ACTIVITY

Instructions in Hebrew style

Write a set of instructions in the pattern of a weqatal chain.

You will need

- Notebook

Steps

1. Choose a family task (making bread, planting seeds, setting the table).
2. Write the first step as a command, then each next step beginning And thou shalt..., as the King James Version renders weqatal chains.
3. Read Exodus 25:10–11 in English to see a real weqatal chain (And they shall make an ark... and thou shalt overlay it).
4. Find one weqatal in Genesis 2:24 and one in Deuteronomy 6:5 and parse them.

Tips

- Exodus 25:10 begins with a weqatal: וְעָשׂוּ, and they shall make.

Check your work

☐ My instructions follow the pattern.

☐ I parsed two weqatals.

HEBREW NOTEBOOK

1. Copy the weqatal of שָׁמַר (3ms, 2ms, 1cs, 3cp).
2. Copy Genesis 2:24 and mark the imperfect and the two weqatals.

> **From history.** The tabernacle instructions of Exodus 25–31 are a long weqatal chain (and thou shalt make...); the account of the building in Exodus 36–39 retells the same work in wayyiqtols (and he made...). The two forms let the reader hear the plan and then its faithful completion.

WORKED EXAMPLES

Example 1. Parse וְשָׁמַרְתָּ.

▼ **Show solution**

1. Simple vav + Qal perfect 2ms (ending -ta).
2. In a chain after an imperfect or command: future or command.

Answer: Qal weqatal 2ms of שׁמר: and thou shalt keep.

Example 2. Translate: וְהָיוּ לְבָשָׂר אֶחָד

▼ **Show solution**

1. vehayu = and they shall be (weqatal of hayah, 3cp).
2. le- with hayah = become.

Answer: and they shall be one flesh.

Example 3. Tell apart: וַיִּשְׁמֹר and וְשָׁמַר.

▼ **Show solution**

1. The first: vav + patach + doubled prefix = wayyiqtol, past.
2. The second: simple vav + perfect = weqatal, future.

Answer: And he kept (past narrative); and he shall keep (future).

PRACTICE

1. Easy Which form is the base of the weqatal: perfect or imperfect?

   ▼ **Show answer**

   The perfect (qatal).

2. Easy Translate: וְשָׁמַרְתִּי

   ▼ **Show answer**

   and I will keep.

3. **Easy** Translate: עַל־כֵּן

   ▼ **Show answer**

   therefore.

4. **Medium** Translate: וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ

   ▼ **Show answer**

   And thou shalt love the LORD thy God.

5. **Medium** Parse וְדָבַק.

   ▼ **Show answer**

   Qal weqatal 3ms of דבק: and he shall cleave.

6. **Medium** Why does the vav become וּ in וּשְׁמַרְתֶּם?

   ▼ **Show answer**

   Before a letter with shewa the vav is pointed shureq.

7. **Hard** Read Genesis 2:24 and translate it.

   ▼ **Show answer**

   Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

8. **Hard** Name the verb forms in Genesis 2:24 in order.

   ▼ **Show answer**

   yaazov, Qal imperfect 3ms; vedavaq, Qal weqatal 3ms; vehayu, Qal weqatal 3cp.

COMMON MISTAKES

- Translating every vav + perfect as past. In a chain after an imperfect or command it is future.
- Forgetting that the simple vav can also join an ordinary perfect (and he kept) after a non-verb; context decides.
- Missing the accent shift that often marks a weqatal.

Make it a game · Past or future?. The parent says a Hebrew verb with vav: וַיִּשְׁמֹר, וְשָׁמַרְתָּ, וַיֹּאמֶר, וְהָיוּ, וַיְהִי, וְדָבַק. The student points behind (past) or ahead (future) and translates.

Scripture. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Genesis 2:24, KJV)

Hebrew (Westminster Leningrad Codex):

עַל־כֵּן֙ יַֽעֲזָב־אִ֣ישׁ אֶת־אָבִ֔יו וְאֶת־אִמּ֖וֹ וְדָבַ֣ק בְּאִשְׁתּ֑וֹ וְהָי֖וּ לְבָשָׂ֥ר אֶחָֽד׃

One imperfect, ya'azov, shall leave, then two weqatals, vedavaq, and shall cleave, and vehayu, and they shall be. Our Lord quotes the verse in Matthew 19:5.

UNIT 7 · TELLING THE STORY: WAYYIQTOL AND WEQATAL · LESSON 7.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

7.3 Building a Narrative: the Day Formula

OBJECTIVES

- Tell the main line of a story (wayyiqtol) from a disjunctive clause (vav + non-verb).
- Translate the day formula of Genesis 1.
- Read Genesis 1:5.

Warm-up. In English we can say God called the light Day, and the darkness he called Night. Why put the darkness first in the second half? Hebrew does the very same thing in Genesis 1:5.

WATCH

Genesis 1:5

Daily Dose of Hebrew · 2:07

https://www.youtube.com/watch?v=SLYb3LnZB4I

> **WHEN TO WATCH**
> after the core reading; listen for velahoshekh qara' laylah.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:5 in Hebrew and explains it.

BACKUP VIDEO

Genesis 1:4

Daily Dose of Hebrew · 2:04

https://www.youtube.com/watch?v=2dAINJcfHcY

before the core, as a review of 7.1; listen for vayyar' and vayyavdel.

KEY TERMS

main line

The chain of wayyiqtols that carries the events of a story forward.

disjunctive clause

A clause that begins with vav + a noun or other non-verb. It steps off the main line to give background, a contrast or a new scene.

fronting

Placing a word before the verb to stress or contrast it: וְלַחֹשֶׁךְ קָרָא and the darkness he called.

day formula

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם ... the refrain that closes each day of creation.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

קָרָא

qara’

kah-RAH

verb, Qal

he called, named; read

יוֹם

yom

yohm

noun, m.

day

לַיְלָה

laylah

LAI-lah

noun, m.

night

עֶרֶב

‘erev

EH-rev

noun, m.

evening

בֹּקֶר

boqer

BOH-ker

noun, m.

morning

חֹשֶׁךְ

hoshekh

KHOH-shekh

noun, m.

darkness

שֵׁנִי

sheni

shay-NEE

ordinal

second

CORE IDEAS

The story. On the first day God made light, saw that it was good, and divided the light from the darkness. Then he named them, and the day closed with a refrain heard six times in the chapter: And the evening and the morning were the first day. The days of creation are counted with a pattern a child can memorize.

How Hebrew works: main line and off-line. In a narrative, each new event is a wayyiqtol at the head of its clause. When the writer wants to set a scene (וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ and the earth was without form, Genesis 1:2) or contrast two things, the clause begins with vav + a noun instead, and the verb, if any, is a qatal. Readers should slow down at every such clause and ask why the writer stepped off the line.

How Hebrew works: the day formula. וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר literally and there was evening and there was morning. The first day is יוֹם אֶחָד day one, a cardinal number; the others are ordinals: יוֹם שֵׁנִי a second day, יוֹם שְׁלִישִׁי a third day, and only the sixth has the article, יוֹם הַשִּׁשִּׁי the sixth day.

Read it. Genesis 1:5: וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם and God called the light Day (wayyiqtol of qara', with le- marking what is named); וְלַחֹשֶׁךְ קָרָא לָיְלָה and the darkness he called Night (vav + fronted object + qatal: a contrast); וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד and there was evening and there was morning, day one.

ACTIVITY

The six days

Make a chart of the days of creation from the Hebrew day formula.

You will need

- Genesis 1 in English
- Poster paper

Steps

1. Make six boxes, one for each day, with the Hebrew day words: יוֹם אֶחָד, יוֹם שֵׁנִי, יוֹם שְׁלִישִׁי, יוֹם רְבִיעִי, יוֹם חֲמִישִׁי, יוֹם הַשִּׁשִּׁי.
2. In each box draw or write what God made that day.
3. Notice the pattern: days 1–3 make spaces (light, sky and sea, land), days 4–6 fill them (lights, birds and fish, animals and man).
4. Add a seventh box for the day God rested (Genesis 2:2–3).

Tips

- Only the sixth day has the article in Hebrew: yom hashishi.

Check your work

☐ My chart has all seven days.

☐ I can read the six day phrases.

HEBREW NOTEBOOK

1. Copy the day formula and the six day phrases.
2. Copy Genesis 1:5 and label the main line and the disjunctive clause.

> **From history.** The Hebrew Bible was copied for centuries with no verse numbers; the chapter divisions come from Stephen Langton in the thirteenth century, and the first complete English Bible with verse numbers was the Geneva Bible of 1560. The wayyiqtol chains and disjunctive clauses were how readers felt the shape of a story long before.

WORKED EXAMPLES

Example 1. Identify the clause type: וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ

▼ **Show solution**

1. Begins with vav + a noun (ha’arets).
2. The verb is qatal, not wayyiqtol.

Answer: A disjunctive clause: background description (and the earth was without form, and void).

Example 2. Translate: וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם

▼ **Show solution**

1. vayyiqra’ = and he called (wayyiqtol).
2. la’or = le + ha + ’or, the light, as the thing named.

Answer: And God called the light Day.

Example 3. Why is קָרָא a qatal in the second half of the verse?

▼ **Show solution**

1. The object velahoshekh has been moved to the front.
2. When something comes before the verb, the wayyiqtol cannot be used.

Answer: Fronting the darkness makes a contrast with the light, so the verb follows as a qatal.

PRACTICE

1. Easy Translate: יוֹם אֶחָד

▼ **Show answer**

day one (the first day).

2. **Easy** Translate: עֶרֶב and בֹּקֶר.

   ▼ **Show answer**

   evening and morning.

3. **Easy** Which day of creation has the article in Hebrew?

   ▼ **Show answer**

   The sixth: יוֹם הַשִּׁשִּׁי.

4. **Medium** Translate: וְלַחֹשֶׁךְ קָרָא לָיְלָה

   ▼ **Show answer**

   and the darkness he called Night.

5. **Medium** What is a disjunctive clause?

   ▼ **Show answer**

   A clause beginning with vav + a non-verb, giving background, contrast or a new scene.

6. **Medium** How many wayyiqtols are in Genesis 1:5?

   ▼ **Show answer**

   Three: vayyiqra', vayhi, vayhi.

7. **Hard** Read Genesis 1:5 and translate it.

   ▼ **Show answer**

   And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

8. **Hard** Explain the pattern of days 1–3 and 4–6.

   ▼ **Show answer**

   Days 1–3 form the spaces (light and darkness, sky and waters, land and plants); days 4–6 fill them (sun, moon and stars; birds and fish; animals and man).

COMMON MISTAKES

- Reading a disjunctive clause as the next event. It is background or contrast.
- Translating yom 'ehad as one day and missing that it begins the count.

- Taking le- in la’or as to; with qara’ it marks the thing named.

> **Make it a game · Main line or scenery?.** The parent reads English clauses from Genesis 1–2 (And God said…; Now the serpent was more subtil…; And the earth was without form…; And he rested…). The student says main line (wayyiqtol) or scenery (disjunctive), then checks a Hebrew Bible together.

> **Scripture.** “And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.” (Genesis 1:5, KJV)
>
> Hebrew (Westminster Leningrad Codex):
>
> וַיִּקְרָ֨א אֱלֹהִ֜ים | לָאוֹר֙ יוֹם֙ וְלַחֹ֣שֶׁךְ קָ֔רָא לָ֖יְלָה וַיְהִי־עֶ֥רֶב וַיְהִי־בֹ֖קֶר יוֹם אֶחָֽד׃
>
> Vayyiqra’ (wayyiqtol) and then velahoshekh qara’ (fronted object + qatal): a contrast between light and darkness. The day formula closes the first day.

UNIT 8

Participles and Infinitives

Lesson 8.1 teaches the Qal participle, active and passive, with Psalm 121:4.

Lesson 8.2 teaches the infinitive construct, with prepositions and suffixes, with Genesis 1:14.

Lesson 8.3 teaches the infinitive absolute, with Genesis 2:17.

PREREQUISITES

- Units 5–7: the Qal perfect, imperfect, imperative and the narrative forms.

MASTERY CHECKLIST

- ☐ I can form the Qal active participle in four forms and the passive participle.
- ☐ I can translate a participle as a noun, adjective or ongoing action.
- ☐ I can recognize the infinitive construct with le-, be- and ke-.
- ☐ I can recognize the infinitive absolute and translate it with surely or as a command.
- ☐ I can read Psalm 121:4, Genesis 1:14 and Genesis 2:17.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***Genesis 2:4–25 in English***: Read the account of the garden this unit; one lesson verse and several examples come from Genesis 2.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

8.1	**The Participle: He That Keepeth**	4 sessions of 40–50 minutes
8.2	**The Infinitive Construct: To Divide**	4 sessions of 40–50 minutes
8.3	**The Infinitive Absolute: Thou Shalt Surely Die**	4 sessions of 40–50 minutes

Unit 8 test

Unit 8 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. 5 pts

   Oral: Give the four forms of the Qal active participle of שָׁמַר.

2. 5 pts

   Oral: Read Genesis 2:17 aloud and translate it.

3. 5 pts

   Translate: שׁוֹמֵר יִשְׂרָאֵל

4. 5 pts

   Translate: בָּרוּךְ יְהוָה

5. 5 pts

   Parse לִשְׁמֹר.

6. 5 pts

   Translate: לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה

7. 5 pts

   Translate: בְּיוֹם אֲכָלְךָ

8. 5 pts

   Explain מוֹת תָּמוּת.

9. 5 pts

   Translate: זָכוֹר אֶת־יוֹם הַשַּׁבָּת

10. 5 pts

    Write Psalm 121:4 in English.

ANSWER KEY

1. שֹׁמֵר, שֹׁמֶרֶת, שֹׁמְרִים, שֹׁמְרוֹת.
2. Ume'ets hada'at tov vara' lo' to'khal mimmennu ki beyom 'akholkha mimmennu mot tamut: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
3. he that keepeth Israel (the keeper of Israel).
4. Blessed be the LORD (Qal passive participle).
5. Qal infinitive construct of שמר with le-: to keep.
6. to divide the day from the night (to divide between the day and between the night).
7. in the day that thou eatest (in the day of your eating).
8. Infinitive absolute + imperfect of the same root: thou shalt surely die. The infinitive absolute strengthens the verb.
9. Remember the sabbath day (infinitive absolute used as a command, Exodus 20:8).
10. Behold, he that keepeth Israel shall neither slumber nor sleep.

Printable answer key (PDF, for the parent)

UNIT CHALLENGE: KEEPERS IN SCRIPTURE

Collect five participles from verses you know (שֹׁמֵר, רֹעִי, בָּרוּךְ, יֹשֵׁב, הוֹלֵךְ) and five infinitives (לִשְׁמֹר, לְעָבְדָהּ, לְהַבְדִּיל, מוֹת תָּמוּת, זָכוֹר). For each write the verse reference, the English and what kind of form it is. Finish with a paragraph on Psalm 121:4: what it means that the Keeper of Israel never sleeps.

LOOK FOR	WHAT IT MEANS
Reading	The student reads all ten forms aloud.
Grammar	Each form is correctly named.
Understanding	The paragraph applies the verse thoughtfully.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

8.1 The Participle: He That Keepeth

OBJECTIVES

- Form the Qal active and passive participle.
- Translate the participle as noun, adjective or ongoing action.
- Read Psalm 121:4.

> **Warm-up.** In Psalm 23:1 you read רֹעִי, my shepherd. Literally it is my one-who-tends. Hebrew makes many nouns for people from participles: the keeper, the shepherd, the judge, the one who sits.

WATCH

Psalm 121:4

Daily Dose of Hebrew · 2:37

https://www.youtube.com/watch?v=9tv0hcKe0N0

> **WHEN TO WATCH**
> after the core reading; listen for hinneh and shomer yisra'el.

Note: Daily Dose of Hebrew: a seminary professor reads Psalm 121:4 in Hebrew and explains it.

BACKUP VIDEO

Hebrew Worship - Psalm 121 תְּהִלִּים - Biblical Hebrew

Aleph with Beth · 3:24

https://www.youtube.com/watch?v=978qHepmyos

as review; sing along with verse 4.

KEY TERMS

participle

A verbal adjective: shomer, keeping, one who keeps. It agrees with its noun in gender and number.

active participle

Qal pattern with holem and tsere: שֹׁמֵר keeping, keeper.

passive participle

Qal pattern with qamets and shureq: שָׁמוּר kept; בָּרוּךְ blessed.

hinneh

הִנֵּה behold, look; often introduces a participle of something happening now.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

שׁוֹמֵר

shomer

shoh-MAYR

verb, Qal active participle m.s.

keeping, keeper

בָּרוּךְ

barukh

bah-ROOKH

Qal passive participle

blessed

הִנֵּה

hinneh

heen-NAY

particle

behold

יָשֵׁן

yashen

yah-SHAYN

verb, Qal

to sleep; asleep

יִשְׂרָאֵל

yisra'el

yees-rah-AYL

proper noun

Israel

יֹשֵׁב

yoshev

yoh-SHAYV

verb, Qal active participle

sitting, dwelling

כָּתוּב

katuv

kah-TOOV

Qal passive participle

written

CORE IDEAS

The story. A pilgrim on the road to Jerusalem might lie awake at night, wondering who was watching over the camp. Psalm 121 answers: the Keeper of Israel never closes his eyes. Pagan gods might sleep or wander off, as Elijah mocked the prophets of Baal (1 Kings 18:27); the God of Israel neither slumbers nor sleeps.

How Hebrew works: the forms. Qal active participle: שֹׁמֵר (m.s.), שֹׁמֶרֶת (f.s.), שֹׁמְרִים (m.pl.), שֹׁמְרוֹת (f.pl.). The holem may be written with vav: שׁוֹמֵר. Qal passive participle: שָׁמוּר kept; בָּרוּךְ blessed; כָּתוּב written.

How Hebrew works: uses. A participle can be a noun (שֹׁמֵר יִשְׂרָאֵל the keeper of Israel; רֹעִי my shepherd), an adjective (אִישׁ הֹלֵךְ a walking man), or a verb of ongoing action, with no tense of its own (הוּא יֹשֵׁב he is sitting, he was sitting). With a suffix it is a noun: שֹׁמְרֶךָ thy keeper (Psalm 121:3, 5).

Read it. Psalm 121:4: הִנֵּה behold; לֹא־יָנוּם he will not slumber; וְלֹא יִישָׁן and he will not sleep; שׁוֹמֵר יִשְׂרָאֵל the keeper of Israel (participle in construct). The subject comes last, for emphasis: Behold, he will neither slumber nor sleep, the Keeper of Israel.

ACTIVITY

Names of God from participles

Collect titles of God that are participles.

You will need

- An English Bible
- Index cards

Steps

1. Make cards for these: שֹׁמֵר יִשְׂרָאֵל keeper of Israel (Psalm 121:4), רֹעִי my shepherd (Psalm 23:1), גֹּאֲלִי my redeemer (Job 19:25), בֹּרֵא the Creator (Isaiah 40:28), שֹׁפֵט judge (Genesis 18:25).
2. On the back write the verse in English.
3. Say what each title tells you about God.
4. Memorize Psalm 121:4 in Hebrew.

Tips

- Each title is a Qal active participle: holem in the first syllable, tsere in the second (or shewa before an ending).

Check your work

☐ I made five cards.

☐ I can recite Psalm 121:4.

HEBREW NOTEBOOK

1. Copy the Qal active participle (4 forms) and passive participle of שָׁמַר.
2. Copy Psalm 121:4 and mark the participle.

> **From history.** Psalm 121:4 has long been used in Jewish and Christian prayers before sleep. Many hymns draw on Psalm 121, including Isaac Watts's Up to the Hills I Lift Mine Eyes, published in his paraphrase of the Psalms in 1719.

WORKED EXAMPLES

Example 1. Parse שֹׁמְרִים.

▼ **Show solution**

1. Holem in the first syllable: active participle.
2. Ending -im: masculine plural.

Answer: Qal active participle m.pl. of שׁמר: keeping, keepers.

Example 2. Translate: בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה (Psalm 118:26).

▼ **Show solution**

1. barukh = blessed (passive participle).
2. habba’ = the one coming (participle of bo’ with the article).

Answer: Blessed be he that cometh in the name of the LORD.

Example 3. Translate: הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל

▼ **Show solution**

1. hinneh = behold.
2. Two imperfects with lo’: will not slumber, will not sleep.
3. shomer yisra’el = the keeper of Israel.

Answer: Behold, he that keepeth Israel shall neither slumber nor sleep.

PRACTICE

1. Easy Translate: שֹׁמֵר

   ▼ **Show answer**

   keeping; keeper; one who keeps.

2. Easy Translate: בָּרוּךְ

   ▼ **Show answer**

   blessed.

3. **Easy** Translate: הִנֵּה

   ▼ **Show answer**

   behold.

4. **Medium** Form the Qal active participle f.s. and m.pl. of כָּתַב.

   ▼ **Show answer**

   כֹּתֶבֶת, כֹּתְבִים.

5. **Medium** Translate: כָּתוּב

   ▼ **Show answer**

   written (Qal passive participle).

6. **Medium** Does a participle have tense of its own?

   ▼ **Show answer**

   No; it shows ongoing action, and the context gives the time.

7. **Hard** Read Psalm 121:4 and translate it.

   ▼ **Show answer**

   Behold, he that keepeth Israel shall neither slumber nor sleep.

8. **Hard** Explain the difference between שֹׁמֵר and שֹׁמְרֶךָ.

   ▼ **Show answer**

   Both are Qal active participles; the second has the suffix -ekha and works as a noun: thy keeper.

COMMON MISTAKES

- Reading the participle as a perfect because both have no prefix. Look for the holem–tsere pattern.
- Giving the participle a fixed tense.
- Missing the plene spelling שׁוֹמֵר.

Make it a game · Who is doing it?. The parent acts out an action and says the Hebrew participle: הֹלֵךְ (walking), יֹשֵׁב (sitting), כֹּתֵב (writing), שֹׁמֵר (guarding). The student says it back with הוּא or הִיא and the right ending (הִיא כֹּתֶבֶת).

Scripture. "Behold, he that keepeth Israel shall neither slumber nor sleep." (Psalm 121:4, KJV)

Hebrew (Westminster Leningrad Codex):

הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שֹׁומֵר יִשְׂרָאֵל׃

Hinneh, behold; two imperfects with lo'; shomer yisra'el, the keeper of Israel, a Qal active participle in construct, written with vav.

UNIT 8 · PARTICIPLES AND INFINITIVES · LESSON 8.2 OF 36 · 4 SESSIONS OF 40–50 MINUTES

8.2 The Infinitive Construct: To Divide

OBJECTIVES

- Form the Qal infinitive construct and recognize it with le-, be- and ke-.
- Translate infinitives with suffixes.
- Read Genesis 1:14.

Warm-up. In Genesis 2:15 God put the man in the garden לְעָבְדָהּ וּלְשָׁמְרָהּ, to dress it and to keep it. Each word is le- + an infinitive + a suffix. Today you learn to take them apart.

WATCH

Genesis 1:14

Daily Dose of Hebrew · 2:14

https://www.youtube.com/watch?v=vOJ7Rp7b3xY

> **WHEN TO WATCH**
> after the core reading; listen for lehavdil, to divide.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:14 in Hebrew and explains it.

BACKUP VIDEO

Infinitive Construct with Lamed Patterns - Biblical Hebrew - Lesson 146b

Aleph with Beth · 4:27

https://www.youtube.com/watch?v=rT56NkkaJ_k

after the worked examples; repeat each infinitive aloud.

KEY TERMS

infinitive construct

The verbal noun used with prepositions and suffixes: שִׁמֹּר keeping; לִשְׁמֹּר to keep.

le- + infinitive

Purpose or complement: to keep, in order to keep.

be- / ke- + infinitive

Time: when (while) … keeps; as … keeps. Often after וַיְהִי.

subject suffix

A suffix on an infinitive can be its subject: בְּיוֹם אֲכָלְךָ in the day of your eating.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

לְהַבְדִּיל

lehavdil

leh-hahv-DEEL

verb, Hiphil infinitive

to divide

לִשְׁמֹר

lishmor

leesh-MOHR

verb, Qal infinitive

to keep

בֵּין

bein

bayn

preposition

between

מְאֹרֹת

me’orot

meh-oh-ROHT

noun, m.pl.

lights, luminaries

אֹתֹת

’otot

oh-TOHT

noun, pl. of ’ot

signs

שָׁנִים

shanim

shah-NEEM

noun, f.pl. of shanah

years

לַעֲשׂוֹת

la‘asot

lah-ah-SOHT

verb, Qal infinitive

to do, to make

CORE IDEAS

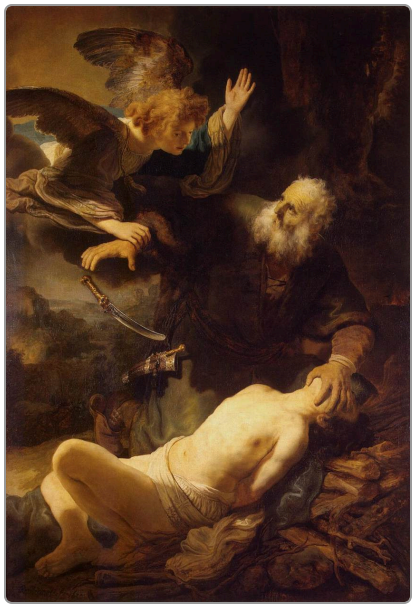
The story. On the fourth day God made the lights: the sun to rule the day, the moon to rule the night, and the stars also. Genesis 1:14 gives their purposes in a string of le- phrases: to divide the day from the night, and for signs, and for seasons, and for days, and years. The calendar of Israel’s feasts, the moedim, is built into the sky.

How Hebrew works: the form. The Qal infinitive construct of שָׁמַר is שְׁמֹר, the same shape as the imperative. With le-: לִשְׁמֹר to keep; with be-: בִּשְׁמֹר when keeping; with ke-: כִּשְׁמֹר as keeping. With suffixes: שָׁמְרִי my keeping, שָׁמְרוֹ his keeping. In derived stems it has its own shape: לְהַבְדִּיל to divide is a Hiphil infinitive (Unit 9).

How Hebrew works: uses. Purpose: לְעָבְדָהּ וּלְשָׁמְרָהּ to dress it and to keep it. Time: וַיְהִי כִּשְׁמֹעַ and it came to pass, when he heard. The negative of the infinitive is לְבִלְתִּי אֲכָל־מִמֶּנּוּ׃ לְבִלְתִּי that thou shouldest not eat of it (Genesis 3:11). Many infinitives of weak verbs are short: לָלֶכֶת to go, לָתֵת to give, לַעֲשׂוֹת to do.

Read it. Genesis 1:14: וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת and God said, let there be lights; בִּרְקִיעַ הַשָּׁמַיִם in the firmament of the heavens; לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה to divide between the day and the night; וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים and let them be for signs and for seasons and for days and years (weqatal after a jussive).

PICTURE STUDY



The Sacrifice of Isaac, Rembrandt van Rijn, 1635 · Oil on canvas · Hermitage Museum, St Petersburg

Image: Wikimedia Commons, public domain

Genesis 22:10 says that Abraham stretched forth his hand, and took the knife to slay his son. To slay is an infinitive construct with le-: לִשְׁחֹט lishhot. Rembrandt paints the very next instant, when the angel of the LORD called unto him out of heaven (22:11).

Abraham then named the place Yahweh-yireh, The LORD will provide (22:14). The New Testament reads the story as a picture of the Father who spared not his own Son (Romans 8:32).

Look closely

- Where is the knife?
- How does Rembrandt show that the angel came suddenly?
- Find the wood and the ram's place in the story (22:13).
- Where is the light brightest?

Talk about it

1. What did Abraham believe about God, according to Hebrews 11:17–19?
2. Why do you think Rembrandt covered Isaac's face with Abraham's hand?

ACTIVITY

Purpose phrases

Find and parse le- infinitives in Genesis 1–2.

You will need

- A printout of Genesis 1:14–18 and 2:15 in Hebrew
- Highlighter

Steps

1. Highlight every word that begins with le- or la- and is an infinitive: לְהַבְדִּיל, לְהָאִיר, לִמְשֹׁל, לְעָבְדָהּ, לִשְׁמָרָהּ.
2. Write what each is for (to divide, to give light, to rule, to dress it, to keep it).
3. Make a chart: who or what was made, and for what purpose.
4. Read Genesis 1:14 aloud.

Tips

- Lehair (to give light) and lehavdil (to divide) are Hiphil infinitives; limshol (to rule) and leshomrah (to keep it) are Qal.

Check your work

☐ I found five infinitives.

☐ I gave the purpose of each.

HEBREW NOTEBOOK

1. Copy the Qal infinitive construct with le-, be-, ke- and two suffixes.
2. Copy Genesis 1:14 and mark the infinitive and the weqatal.

> **From history.** Israel's calendar followed the moon: each month began with the new moon, and the feasts fell on fixed days of the month. Psalm 104:19 says, He appointed the moon for seasons: the same word, mo'adim, as Genesis 1:14.

WORKED EXAMPLES

Example 1. Parse לְשָׁמְרָהּ (Genesis 2:15).

▼ **Show solution**

1. le- = to.
2. shomr- = Qal infinitive construct of shamar (holem shortened before the suffix).
3. -ah = her, it (the garden is feminine).

Answer: Qal infinitive construct of שׁמר with le- and 3fs suffix: to keep it.

Example 2. Translate: לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה

▼ **Show solution**

1. lehavdil = to divide (infinitive of purpose).
2. bein … uvein = between … and.

Answer: to divide the day from the night.

Example 3. Translate: וַיְהִי כִּשְׁמֹעַ

▼ **Show solution**

1. vayhi = and it came to pass.
2. ke- + infinitive = when.

Answer: And it came to pass, when he heard.

PRACTICE

1. Easy Translate: לִשְׁמֹר

   ▼ **Show answer**

   to keep.

2. Easy Translate: לַעֲשׂוֹת

▼ **Show answer**

to do, to make.

3. Easy Translate: בֵּין

▼ **Show answer**

between.

4. Medium Translate: וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים

▼ **Show answer**

and let them be for signs, and for seasons.

5. Medium What preposition with an infinitive usually means when?

▼ **Show answer**

be- or ke- (often after vayhi).

6. Medium Translate: לְבִלְתִּי אֲכָל־מִמֶּנּוּ

▼ **Show answer**

that thou shouldest not eat of it; so as not to eat of it (Genesis 3:11).

7. Hard Read Genesis 1:14 and translate it.

▼ **Show answer**

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

8. Hard Why is the infinitive called construct?

▼ **Show answer**

It can stand in construct with a following noun or suffix, which is often its subject or object, like a noun.

COMMON MISTAKES

- Confusing the infinitive construct שְׁמֹר with the imperative שְׁמֹר; look for le-, be-, ke- or the context.

- Reading the suffix of an infinitive as an object when it is the subject (בְּיוֹם אֲכָלְךָ, your eating).
- Missing the short infinitives of weak verbs (לָלֶכֶת, לָתֵת).

> **Make it a game · What is it for?.** The parent names an object; the student gives its purpose with a Hebrew infinitive: a pen לִכְתֹּב (to write), a lamp לְהָאִיר (to give light), a guard לִשְׁמֹר (to keep), a book לִקְרֹא (to read).

> **Scripture.** "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:" (Genesis 1:14, KJV)
>
> Hebrew (Westminster Leningrad Codex):
>
> וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים׃
>
> A jussive (yehi), an infinitive of purpose (lehavdil, a Hiphil) and a weqatal that continues the jussive (vehayu, and let them be).

UNIT 8 · PARTICIPLES AND INFINITIVES · LESSON 8.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

8.3 The Infinitive Absolute: Thou Shalt Surely Die

OBJECTIVES

- Recognize the infinitive absolute.
- Translate it as emphasis (surely) or as a command.
- Read Genesis 2:17.

> **Warm-up.** How does English make a warning stronger? We say surely, certainly, indeed. Hebrew doubles the verb: dying you shall die.

WATCH

Genesis 2:17

Daily Dose of Hebrew · 2:09

https://www.youtube.com/watch?v=F_6CF0XcJME

> **WHEN TO WATCH**
> after the core reading; listen for mot tamut at the end of the verse.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 2:17 in Hebrew and explains it.

BACKUP VIDEO

Easy Story 59 - On the Day You Eat of the Tree - Biblical Hebrew

Aleph with Beth · 8:06

https://www.youtube.com/watch?v=vLtLD7CkkBI

as review at the end of the unit.

KEY TERMS

infinitive absolute

A verbal form that never takes prepositions or suffixes: Qal שָׁמוֹר. It stands alone or beside a finite verb.

emphatic use

Before a finite verb of the same root it strengthens it: מוֹת תָּמוּת thou shalt surely die.

command use

Standing alone it can give a command: זָכוֹר remember!, שָׁמוֹר keep!

the knowledge of good and evil

הַדַּעַת טוֹב וָרָע: the tree whose fruit God forbade.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

מוֹת

mot

moht

verb, Qal infinitive absolute

dying; surely (with tamut)

תָּמוּת

tamut

tah-MOOT

verb, Qal imperfect 2ms

thou shalt die

אָכַל

ʾakhal

ah-KHAHL

verb, Qal

he ate

עֵץ

ʿets

ayts

noun, m.

tree, wood

דַּעַת

daʿat

DAH-aht

noun, f.

knowledge

זָכוֹר

zakhor

zah-KHOHR

verb, Qal infinitive absolute

remember!

מִמֶּנּוּ

mimmennu

meem-MEN-noo

preposition with suffix

from it, of it, thereof

CORE IDEAS

The story. The LORD God put the man in the garden and gave him every tree for food, with one exception: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. It was a single, clear command, given with a clear warning. In Genesis 3 the serpent contradicts it word for word: Ye shall not surely die, lo’ mot temutun.

How Hebrew works: the form. The Qal infinitive absolute has qamets and holem: שָׁמוֹר (or שָׁמֹר); זָכוֹר; הָלוֹךְ. For hollow verbs: מוֹת dying, from mut. It never takes a preposition or a suffix, which is how you tell it from the infinitive construct (שְׁמֹר).

How Hebrew works: uses. Before a finite verb of the same root it adds force: מוֹת תָּמוּת thou shalt surely die; שָׁמוֹר תִּשְׁמְרוּן ye shall diligently keep (Deuteronomy 6:17). Standing alone it can command: זָכוֹר אֶת־יוֹם הַשַּׁבָּת Remember the sabbath day (Exodus 20:8); Deuteronomy 5:12 has שָׁמוֹר, Keep. After a verb it can show continuing action: הָלוֹךְ going on.

Read it. Genesis 2:17: וּמֵעֵץ הַדַּעַת טוֹב וָרָע but from the tree of the knowledge of good and evil (a fronted phrase: contrast with every tree in 2:16); לֹא תֹאכַל מִמֶּנּוּ you shall not eat of it (lo’ + imperfect, a lasting prohibition); כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ for in the day of your eating of it (infinitive construct with suffix); מוֹת תָּמוּת you shall surely die (infinitive absolute + imperfect).

ACTIVITY

The command and the serpent

Compare God's words in Genesis 2:16–17 with the serpent's in Genesis 3:1–5.

You will need

- Genesis 2–3 in English
- Two colored pens

Steps

1. Copy Genesis 2:16–17 in one color.
2. Copy Genesis 3:1 and 3:4–5 in the other color.
3. Mark three ways the serpent changes God's words (he adds every tree, he denies the warning, he questions God's goodness).
4. Find the infinitive absolute in both: (2:17) מוֹת תָּמוּת and (3:4) לֹא־מוֹת תְּמֻתוּן, and translate both.

Tips

- The serpent puts lo' in front of the very phrase God used.

Check your work

☐ I found three changes.

☐ I translated both phrases.

HEBREW NOTEBOOK

1. Copy the infinitive absolute forms and the two uses with examples.
2. Copy Genesis 2:17 and label every verb form.

> **From history.** Paul writes, Wherefore, as by one man sin entered into the world, and death by sin (Romans 5:12), and, For as in Adam all die, even so in Christ shall all be made alive (1 Corinthians 15:22). The warning of Genesis 2:17 lies behind both.

WORKED EXAMPLES

Example 1. Tell apart: שְׁמֹר, לִשְׁמֹר, שָׁמוֹר.

▼ **Show solution**

1. shemor: imperative or infinitive construct.
2. lishmor: infinitive construct with le-.
3. shamor: qamets–holem, infinitive absolute.

Answer: keep! / keeping; to keep; keeping (absolute: emphatic or as a command).

Example 2. Translate: מוֹת תָּמוּת

▼ **Show solution**

1. mot = infinitive absolute of mut, to die.
2. tamut = Qal imperfect 2ms, you will die.

Answer: Thou shalt surely die.

Example 3. Translate: כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ

▼ **Show solution**

1. ki = for.
2. beyom = in the day of.
3. ’akholkha = your eating (infinitive construct + suffix).

Answer: for in the day that thou eatest thereof.

PRACTICE

1. Easy Can an infinitive absolute take a preposition?

▼ **Show answer**

No.

2. **Easy** Translate: זָכוֹר

   ▼ **Show answer**

   remember! (or remembering).

3. **Easy** Translate: לֹא תֹאכַל

   ▼ **Show answer**

   thou shalt not eat.

4. **Medium** Translate: שָׁמוֹר תִּשְׁמְרוּן

   ▼ **Show answer**

   ye shall diligently keep.

5. **Medium** Translate: עֵץ הַדַּעַת טוֹב וָרָע

   ▼ **Show answer**

   the tree of the knowledge of good and evil.

6. **Medium** Parse תָּמוּת.

   ▼ **Show answer**

   Qal imperfect 2ms of מות (a hollow verb): thou shalt die.

7. **Hard** Read Genesis 2:17 and translate it.

   ▼ **Show answer**

   But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

8. **Hard** Name four different verb forms in Genesis 2:17.

   ▼ **Show answer**

   to'khal (Qal imperfect), 'akholkha (infinitive construct + suffix), mot (infinitive absolute), tamut (Qal imperfect).

COMMON MISTAKES

- Translating mot tamut as dying you will die without adding the emphasis; surely is better English.

- Confusing the infinitive absolute with the participle; the participle has holem then tsere (שֹׁמֵר).
- Missing the fronted phrase at the start of 2:17.

> **Make it a game · Surely!.** The parent says a Hebrew verb in the imperfect (תִּשְׁמֹר, תֹּאכַל, תָּמוּת, תִּזְכֹּר). The student adds the infinitive absolute in front (שָׁמוֹר תִּשְׁמֹר, אָכֹל תֹּאכַל, מוֹת תָּמוּת, זָכוֹר תִּזְכֹּר) and translates with surely.

> **Scripture.** "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17, KJV)
>
> Hebrew (Westminster Leningrad Codex):
>
> וּמֵעֵ֗ץ הַדַּ֙עַת֙ טֹ֣וב וָרָ֔ע לֹ֥א תֹאכַ֖ל מִמֶּ֑נּוּ כִּ֗י בְּיֹ֛ום אֲכָלְךָ֥ מִמֶּ֖נּוּ מֹ֥ות תָּמֽוּת׃
>
> A fronted phrase, a lasting prohibition (lo' to'khal), an infinitive construct with suffix ('akholkha) and an infinitive absolute (mot tamut, thou shalt surely die).

UNIT 9

The Derived Stems: Niphal, Piel and Hiphil

Lesson 9.1 teaches the Niphal, with Genesis 2:4.

Lesson 9.2 teaches the Piel, Pual and Hithpael, with Genesis 2:3.

Lesson 9.3 teaches the Hiphil and Hophal and reviews the seven stems, with Genesis 1:17.

PREREQUISITES

- Units 5–8: the Qal in all its forms.

MASTERY CHECKLIST

- ☐ I can name the seven main stems and their basic meanings.
- ☐ I can recognize the Niphal by its nun prefix or doubled first root letter.
- ☐ I can recognize the Piel by its doubled middle root letter.
- ☐ I can recognize the Hiphil by its he prefix and hireq-yod.
- ☐ I can read Genesis 2:4, 2:3 and 1:17.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***Stem chart***: Make a large seven-column chart (Qal, Niphal, Piel, Pual, Hithpael, Hiphil, Hophal) and fill it in through the unit, with one example from Scripture for each.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

9.1	**The Niphal: When They Were Created**	4 sessions of 40–50 minutes
9.2	**The Piel: And God Blessed**	4 sessions of 40–50 minutes
9.3	**The Hiphil: To Give Light**	4 sessions of 40–50 minutes

Unit 9 test

Unit 9 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. 5 pts

   Oral: Name the seven stems and give the basic meaning of each.

2. 5 pts

   Oral: Read Genesis 2:3 aloud and translate it.

3. 5 pts

   Parse נִשְׁמַר.

4. 5 pts

   Parse יְדַבֵּר.

5. 5 pts

   Parse הִבְדִּיל.

6. 5 pts

   Translate: בְּהִבָּרְאָם

7. 5 pts

   Translate: וַיְקַדֵּשׁ אֹתוֹ

8. 5 pts

   Translate: לְהָאִיר עַל־הָאָרֶץ

9. 5 pts

   Which stem is וַיִּתְהַלֵּךְ (Genesis 5:22), and what does it mean?

10. 5 pts

    Write Genesis 1:17 in English.

ANSWER KEY

1. Qal simple active; Niphal simple passive or reflexive; Piel intensive or factitive active; Pual its passive; Hithpael reflexive; Hiphil causative active; Hophal its passive.
2. vayevarekh ’Elohim ’et-yom hashevi‘i vayqaddesh ’oto ki vo shavat mikkol-melakhto ’asher-bara’ ’Elohim la‘asot: And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.
3. Niphal perfect 3ms of שׁמר: he was kept, he took heed.
4. Piel imperfect 3ms of דבר: he will speak.
5. Hiphil perfect 3ms of בדל: he divided (caused to be separate).
6. when they were created (be- + Niphal infinitive construct of bara’ + -am).
7. and he sanctified it (Piel wayyiqtol of qadash).
8. to give light upon the earth (Hiphil infinitive of ’or).
9. Hithpael wayyiqtol 3ms of hlk: and he walked (about); Enoch walked with God.
10. And God set them in the firmament of the heaven to give light upon the earth.

Printable answer key (PDF, for the parent)

UNIT CHALLENGE: ONE ROOT, MANY STEMS

Choose three roots that appear in more than one stem (for example קדשׁ: qadosh holy, qiddesh sanctify, hitqaddesh sanctify oneself; ברך: barukh blessed, berakh bless, mevorakh blessed; אור: ’or light, he’ir give light). For each, make a card with the forms, the stem names, the meanings and a verse.

LOOK FOR	WHAT IT MEANS
Reading	The student reads every form aloud.
Grammar	Each stem is correctly named.
Understanding	The student explains how the stem changes the meaning.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

9.1 The Niphal: When They Were Created

OBJECTIVES

- Recognize the Niphal in the perfect, imperfect and infinitive.
- Translate the Niphal as passive or reflexive.
- Read Genesis 2:4.

> **Warm-up.** Qal shamar is he kept. How would you say he was kept, or he kept himself (took heed)? Hebrew changes the stem: nishmar.

WATCH

Genesis 2:4

Daily Dose of Hebrew · 2:12

https://www.youtube.com/watch?v=LcSPf3VTwKc

> **WHEN TO WATCH**
> after the core reading; listen for behibbare'am and YHWH 'Elohim, read Adonai Elohim.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 2:4 in Hebrew and explains it.

BACKUP VIDEO

Genesis 1:9

Daily Dose of Hebrew · 2:03

https://www.youtube.com/watch?v=vnXpZR73lDc

after the worked examples; listen for two Niphal jussives, yiqqavu and vetera'eh.

KEY TERMS

stem (binyan)

A pattern of prefixes, vowels and doubling that gives a root a particular kind of meaning. There are seven main stems.

Niphal

The simple passive or reflexive stem: נִשְׁמַר he was kept, he took heed.

Niphal marks

Nun prefix in the perfect (נִ־) and participle (נִשְׁמָר); in the imperfect the nun is absorbed into a doubled first root letter (יִשָּׁמֵר).

generations (toledot)

תּוֹלְדוֹת: the heading that divides Genesis into its sections, These are the generations of....

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

נִבְרָא

nivra'

neev-RAH

verb, Niphal perfect 3ms

it was created

תּוֹלְדוֹת

toledot

toh-leh-DOHT

noun, f.pl.

generations, account

אֵלֶּה

'elleh

el-LEH

demonstrative

these

עֲשׂוֹת

'asot

ah-SOHT

verb, Qal infinitive construct

making, doing

הִשָּׁמֶר

hishshamer

heesh-shah-MER

verb, Niphal imperative

take heed!

נִלְחַם

nilham

neel-KHAHM

verb, Niphal

he fought

מַיִם

mayim

MAH-yeem

noun, m.pl.

water, waters

CORE IDEAS

The story. Genesis 2:4 is a hinge. It begins with the first of ten headings that divide Genesis, These are the generations of..., and it is the first verse to join God's covenant name to his title: the LORD God, YHWH 'Elohim. Genesis 1 showed God as Creator of all; Genesis 2 shows the same God as the LORD who forms the man, plants a garden and speaks to him.

How Hebrew works: the forms. Niphal of שָׁמַר: perfect נִשְׁמַר he was kept; imperfect יִשָּׁמֵר he will be kept (the nun has assimilated into the shin, which is doubled); imperative and infinitive הִשָּׁמֵר take heed!; participle נִשְׁמָר being kept. With a guttural first letter the doubling is replaced by a longer vowel: יֵאָמֵר it will be said.

How Hebrew works: meanings. The Niphal is usually the passive of the Qal (בָּרָא he created → נִבְרָא it was created) or reflexive (הִשָּׁמֶר לְךָ take heed to thyself, keep thyself). Some verbs are found mostly in the Niphal with an active English meaning: נִלְחַם he fought.

Read it. Genesis 2:4: אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ these are the generations of the heavens and the earth; בְּהִבָּרְאָם when they were created (be- + Niphal infinitive

construct + -am, their being created); בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמָיִם in the day that the LORD God made the earth and the heavens (Qal infinitive construct of ‘asah).

ACTIVITY

The ten generations of Genesis

Find the ten toledot headings and outline Genesis by them.

You will need

- An English Bible
- Notebook

Steps

1. Find These are the generations of… (or This is the book of the generations of…) at Genesis 2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2.
2. Write whose generations each one introduces.
3. Notice the pattern: the main line narrows from the heavens and the earth to Adam, Noah, Shem, Terah (Abraham), Isaac and Jacob.
4. Copy תּוֹלְדוֹת and read it aloud.

Tips

- The family lines of Ishmael (25:12) and Esau (36:1) are given briefly; the story then returns to the chosen line.

Check your work

☐ I found all ten.

☐ I can explain how Genesis is outlined.

HEBREW NOTEBOOK

1. Copy the Niphal of שָׁמַר (perfect, imperfect, imperative, participle).
2. Copy Genesis 2:4 and parse behibbare’am.

> **From history.** In the Masoretic tradition, and in most printed Hebrew Bibles, the he of בְּהִבָּרְאָם is written smaller than the other letters, one of a handful of small letters the scribes preserved. Jewish tradition noted that the letters of behibbare'am can be rearranged to spell be'avraham, in Abraham.

WORKED EXAMPLES

Example 1. Parse נִבְרָא.

▼ **Show solution**

1. Nun prefix with hireq: Niphal perfect.
2. Root ב־ר־א.

Answer: Niphal perfect 3ms of ברא: it was created.

Example 2. Parse יִשָּׁמֵר.

▼ **Show solution**

1. Prefix yod: imperfect 3ms.
2. Doubled shin with no nun visible: Niphal (the nun has assimilated).

Answer: Niphal imperfect 3ms of שׁמר: he will be kept.

Example 3. Translate: יִקָּווּ הַמַּיִם (Genesis 1:9).

▼ **Show solution**

1. yiqqavu: doubled qof after yod prefix: Niphal imperfect (jussive) 3mp of qavah.
2. hammayim = the waters.

Answer: Let the waters be gathered together.

PRACTICE

1. Easy What letter marks the Niphal perfect?

   ▼ **Show answer**

   Nun with hireq at the front: נִ.

2. Easy Translate: נִשְׁמַר

   ▼ **Show answer**

   he was kept; he took heed.

3. Easy Translate: תּוֹלְדוֹת

   ▼ **Show answer**

   generations, account, family history.

4. Medium Translate: הִשָּׁמֶר לְךָ

   ▼ **Show answer**

   take heed to thyself.

5. Medium Why is there no nun in the Niphal imperfect?

   ▼ **Show answer**

   It has assimilated into the first root letter, which is doubled (dagesh forte).

6. Medium Translate: בְּיוֹם עֲשׂוֹת

   ▼ **Show answer**

   in the day of making; in the day that (he) made.

7. Hard Read Genesis 2:4 and translate it.

   ▼ **Show answer**

   These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

8. Hard Why is Genesis 2:4 an important verse for the name of God?

   ▼ **Show answer**

   It is the first verse that joins YHWH, the covenant name, with ’Elohim: the LORD God.

COMMON MISTAKES

- Reading every nun at the front as Niphal; check whether it is the 1cp imperfect prefix (נִשְׁמֹר we will keep).
- Missing the Niphal imperfect because the nun is hidden in a dagesh.
- Translating every Niphal as passive; some are reflexive or simply active.

> **Make it a game · Active or passive?.** The parent says a pair: נִשְׁמַר / שָׁמַר, נִבְרָא / בָּרָא, נֶאֱמַר / אָמַר, נִכְתַּב / כָּתַב. The student translates both quickly; then swap roles.

> **Scripture.** "These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens," (Genesis 2:4, KJV)
>
> Hebrew (Westminster Leningrad Codex):
>
> אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמָיִם׃
>
> The first toledot heading; behibbare'am, a Niphal infinitive with be- and a suffix; and the first appearance of YHWH 'Elohim, the LORD God (read Adonai Elohim).

UNIT 9 · THE DERIVED STEMS: NIPHAL, PIEL AND HIPHIL · LESSON 9.2 OF 36 · 4 SESSIONS OF 40–50 MINUTES

9.2 The Piel: And God Blessed

OBJECTIVES

- Recognize the Piel by its doubled middle root letter, and the Pual and Hithpael.
- Translate the Piel as an intensive or factitive (make it so) active.
- Read Genesis 2:3.

> **Warm-up.** Qadosh means holy. How would you say make holy, sanctify? Hebrew doubles the middle letter: qiddesh.

WATCH

Genesis 2:3

Daily Dose of Hebrew · 2:40

https://www.youtube.com/watch?v=XdKv-J_VOoY

> **WHEN TO WATCH**
> after the core reading; listen for vayevarekh and vayqaddesh.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 2:3 in Hebrew and explains it.

BACKUP VIDEO

The Ancient Hebrew Blessing (בִּרְכַּת כֹּהֲנִים) - Numbers 6:24-26

Aleph with Beth · 3:16

https://www.youtube.com/watch?v=11zuSK-Xyf8

after the picture study; sing along with the first line.

KEY TERMS

Piel

The stem with a doubled middle root letter, often making a state happen (factitive: qiddesh, make holy) or intensifying: דִּבֶּר he spoke, קִדֵּשׁ he sanctified.

Pual

The passive of the Piel, with u-vowel: מְבֹרָךְ blessed, קֻדַּשׁ was sanctified.

Hithpael

The reflexive or repeated stem with prefix הִתְ־: הִתְהַלֵּךְ he walked about; הִתְקַדֵּשׁ he sanctified himself.

compensatory lengthening

When the middle letter is a guttural or resh, which cannot be doubled, the vowel before it lengthens: בֵּרַךְ (not בִּרֵךְ).

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

בֵּרַךְ

berakh

bay-RAHKH

verb, Piel perfect 3ms

he blessed

קָדוֹשׁ

qadosh

kah-DOHSH

adjective

holy

דִּבֶּר

dibber

deeb-BER

verb, Piel perfect 3ms

he spoke

שָׁבַת

shavat

shah-VAHT

verb, Qal

he rested, ceased

הַשְּׁבִיעִי

hashevi‘i

hah-sheh-vee-EE

ordinal with article

the seventh

מְלָאכָה

mela’khah

meh-lah-KHAH

noun, f.

work

לִמַּדְתִּי

limmadti

leem-MAHD-tee

verb, Piel perfect 1cs

I have taught

CORE IDEAS

The story. After six days of making, God rested on the seventh. He did two things to that day: he blessed it and he set it apart as holy. This is the first thing in the Bible called holy. The fourth commandment looks back to this verse: wherefore the LORD blessed the sabbath day, and hallowed it (Exodus 20:11).

How Hebrew works: the Piel. Piel of דָּבַר: perfect דִּבֶּר he spoke; imperfect יְדַבֵּר he will speak (shewa under the prefix); wayyiqtol וַיְדַבֵּר; imperative and infinitive דַּבֵּר; participle מְדַבֵּר speaking (prefix mem). The doubled middle letter is the mark; with a guttural or resh the vowel lengthens instead: בֵּרַךְ he blessed, יְבָרֵךְ he will bless.

How Hebrew works: Pual and Hithpael. The Pual is the passive of the Piel: מְבֹרָךְ blessed (participle). The Hithpael adds הִתְ and is reflexive or repeated: הִתְהַלֵּךְ he walked about, as Enoch walked with God (וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים, Genesis 5:22), and the LORD God was מִתְהַלֵּךְ בַּגָּן walking in the garden (Genesis 3:8).

Read it. Genesis 2:3: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי and God blessed the seventh day (Piel wayyiqtol of barakh); וַיְקַדֵּשׁ אֹתוֹ and sanctified it (Piel wayyiqtol of qadash); כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ because in it he rested from all his work (Qal perfect of shavat); אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת which God created to make (that is, created and made).

PICTURE STUDY



Jacob Blessing the Sons of Joseph, Rembrandt van Rijn, 1656 · Oil on canvas · Gemäldegalerie Alte Meister, Kassel

Image: Wikimedia Commons, public domain

Near death, Jacob blessed Joseph's sons, Ephraim and Manasseh. He crossed his hands, putting his right hand on the younger, Ephraim. Joseph tried to move it, but Jacob said, I know it, my son, I know it: … his younger brother shall be greater than he (Genesis 48:19).

Jacob prayed, The Angel which redeemed me from all evil, bless the lads (48:16): יְבָרֵךְ yevarekh, a Piel jussive of barakh, the same root as vayevarekh in Genesis 2:3.

Look closely

- Which boy has Jacob's right hand on his head?
- What is Joseph doing with his hand?
- Find Asenath. How does Rembrandt show that she is watching?
- Where does the light fall?

Talk about it

1. Why might God choose the younger over the elder, as with Jacob and Esau, Ephraim and Manasseh, and David and his brothers?

2. Hebrews 11:21 names this blessing as an act of faith. What did Jacob believe?

ACTIVITY

The priestly blessing

Learn the priestly blessing of Numbers 6:24–26 in Hebrew.

You will need

- Numbers 6:22–27 in English
- The Aleph with Beth song (backup video)

Steps

1. Copy the first line: יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ, The LORD bless thee, and keep thee.
2. Parse yevarekhkha (Piel jussive 3ms of brk + -kha) and veyishmerekha (Qal jussive of shmr + -ekha).
3. Sing the line with the video until you know it.
4. Read Numbers 6:27 and say what the blessing places on Israel.

Tips

- Read the Name as Adonai when singing.

Check your work

☐ I can sing the first line.

☐ I parsed both verbs.

HEBREW NOTEBOOK

1. Copy the Piel of דָּבַר (perfect, imperfect, wayyiqtol, participle) and בֵּרַךְ.
2. Copy Genesis 2:3 and parse the three verbs.

> **From history.** The Hebrew word for sabbath, shabbat, comes from the root of shavat, he rested or ceased, in Genesis 2:2–3. The Christian Lord's Day, the first day of the week, keeps the pattern of one day in seven in honour of the resurrection (Acts 20:7; Revelation 1:10).

WORKED EXAMPLES

Example 1. Parse דִּבֶּר.

▼ **Show solution**

1. Hireq under the first letter and dagesh forte in the middle letter: Piel perfect.
2. Root ד־ב־ר.

Answer: Piel perfect 3ms of דבר: he spoke.

Example 2. Parse וַיְבָרֶךְ.

▼ **Show solution**

1. Vav + patach + yod with shewa: wayyiqtol (yod with shewa takes no dagesh).
2. Resh cannot be doubled, so the vowel before it lengthens: Piel.

Answer: Piel wayyiqtol 3ms of ברך: and he blessed.

Example 3. Translate: וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים

▼ **Show solution**

1. vayyithallekh: Hithpael wayyiqtol of hlk.
2. ’et here = with.

Answer: And Enoch walked with God.

PRACTICE

1. Easy What is the main mark of the Piel?

   ▼ **Show answer**

   A doubled middle root letter (dagesh forte).

2. Easy Translate: מְדַבֵּר

   ▼ **Show answer**

   speaking (Piel participle).

3. **Easy** Translate: קָדוֹשׁ

   ▼ **Show answer**

   holy.

4. **Medium** Why is it בֵּרַךְ and not בֵּרֵךְ?

   ▼ **Show answer**

   Resh cannot take a dagesh, so the vowel before it is lengthened (compensatory lengthening).

5. **Medium** Translate: וַיְקַדֵּשׁ אֹתוֹ

   ▼ **Show answer**

   and he sanctified it.

6. **Medium** Which stem is the passive of the Piel?

   ▼ **Show answer**

   The Pual.

7. **Hard** Read Genesis 2:3 and translate it.

   ▼ **Show answer**

   And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

8. **Hard** Name the stem of each: שָׁבַת, וַיְבָרֶךְ, מִתְהַלֵּךְ, נִבְרָא.

   ▼ **Show answer**

   Qal perfect; Piel wayyiqtol; Hithpael participle; Niphal perfect.

COMMON MISTAKES

- Missing the Piel when the middle letter is a guttural or resh and cannot be doubled.
- Confusing the Piel participle (mem prefix) with a noun that begins with mem.
- Thinking the Piel always means more of the Qal; often it means to make something so.

Make it a game · Double it!. The parent says a Qal form with its meaning; the student gives the Piel and guesses the meaning: קָדַשׁ (be holy) → קִדֵּשׁ (make holy); גָּדַל (be great) → גִּדֵּל (make great, bring up); לָמַד (learn) → לִמַּד (teach).

Scripture. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Genesis 2:3, KJV)

Hebrew (Westminster Leningrad Codex):

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃

Two Piel wayyiqtols, vayevarekh (and he blessed) and vayqaddesh (and he sanctified); a Qal perfect, shavat (he rested); and a Qal infinitive, la'asot.

UNIT 9 · THE DERIVED STEMS: NIPHAL, PIEL AND HIPHIL · LESSON 9.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

9.3 The Hiphil: To Give Light

OBJECTIVES

- Recognize the Hiphil by its he prefix and hireq-yod, and the Hophal.
- Translate the Hiphil as causative.
- Read Genesis 1:17 and review the seven stems.

Warm-up. Or is light. How would you say cause to be light, give light, shine? Hebrew uses the causative stem: he'ir. You met another Hiphil in Deuteronomy 5:6: hotse'tikha, I brought thee out (I caused thee to go out).

WATCH

Genesis 1:17

Daily Dose of Hebrew · 2:10

https://www.youtube.com/watch?v=jHzZVOzguvI

> **WHEN TO WATCH**
> after the core reading; listen for leha'ir 'al-ha'arets.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:17 in Hebrew and explains it.

BACKUP VIDEO

He Shall Surely Be Put To Death - A Hoph'al Verb - Biblical Hebrew - Lesson 158b

Aleph with Beth · 2:56

https://www.youtube.com/watch?v=IWb5JKKM1Q4

after the stem review.

KEY TERMS

Hiphil

The causative active stem: הִבְדִּיל he caused to be separate, divided; הֵאִיר he gave light.

Hiphil marks

Prefix he in the perfect (הִ֫), imperative and infinitive (הַ֫); patach under the prefix in the imperfect (יַבְדִּיל); hireq-yod in the second syllable.

Hophal

The passive of the Hiphil, with o or u under the prefix: הָמְלַךְ he was made king; יוּמַת he shall be put to death.

the seven stems

Qal, Niphal, Piel, Pual, Hithpael, Hiphil, Hophal.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

הִבְדִּיל

hivdil

heev-DEEL

verb, Hiphil perfect 3ms

he divided

לְהָאִיר

leha'ir

leh-hah-EER

verb, Hiphil infinitive

to give light

הוֹצִיא

hotsi'

hoh-TSEE

verb, Hiphil of yatsa'

he brought out

יָצָא

yatsa'

yah-TSAH

verb, Qal

he went out

מָלַךְ

malakh

mah-LAHKH

verb, Qal

he reigned

רָקִיעַ

raqia'

rah-KEE-ah

noun, m.

firmament, expanse

יוּמָת

yumat

yoo-MAHT

verb, Hophal imperfect 3ms

he shall be put to death

CORE IDEAS

The story. On the fourth day God set the sun, moon and stars in the firmament for a purpose: to give light upon the earth, to rule over the day and over the night, and to divide the light from the darkness (Genesis 1:17–18). In a world where many nations worshipped the sun and moon, Genesis calls them simply the greater light and the lesser light: lamps hung by the Creator, not gods.

How Hebrew works: the Hiphil. Hiphil of בָּדַל: perfect הִבְדִּיל he divided; imperfect יַבְדִּיל he will divide; wayyiqtol וַיַּבְדֵּל and he divided (Genesis 1:4, shortened); imperative הַבְדֵּל; infinitive הַבְדִּיל, with le- לְהַבְדִּיל; participle מַבְדִּיל. Watch for the he prefix and the long i (hireq-yod).

How Hebrew works: meaning, and the Hophal. The Hiphil usually makes the Qal causative: יָצָא he went out → הוֹצִיא he brought out; מָלַךְ he reigned → הִמְלִיךְ he made king. The Hophal is its passive: מוֹת יוּמָת he shall surely be put to death (Exodus 21:12). Review the seven stems: Qal simple, Niphal simple passive, Piel intensive or factitive, Pual its passive, Hithpael reflexive, Hiphil causative, Hophal its passive.

Read it. Genesis 1:17: וַיִּתֵּן אֹתָם אֱלֹהִים and God set them (Qal wayyiqtol of natan, to give or set; the nun has assimilated); בִּרְקִיעַ הַשָּׁמָיִם in the firmament of the heavens; לְהָאִיר עַל־הָאָרֶץ to give light upon the earth (le- + Hiphil infinitive of ’or).

ACTIVITY

The seven-stem chart

Complete the unit's stem chart with the root קדשׁ and one example of each stem.

You will need

- Stem chart from the unit kit
- Notebook

Steps

1. Fill in the Qal of קָדַשׁ: קדשׁ, be holy.
2. Add Niphal נִקְדַּשׁ (be shown holy), Piel קִדֵּשׁ (sanctify), Pual מְקֻדַּשׁ (consecrated), Hithpael הִתְקַדֵּשׁ (sanctify oneself), Hiphil הִקְדִּישׁ (dedicate), Hophal מָקְדַּשׁ (dedicated).
3. Under each write one form from this unit's verses (for other roots): behibbare'am (Niphal), vayevarekh (Piel), vayyithallekh (Hithpael), leha'ir (Hiphil), yumat (Hophal).
4. Recite the seven stem names in order from memory.

Tips

- Not every root appears in every stem; קדשׁ is one of the few that nearly does.

Check your work

☐ My chart has all seven stems.

☐ I can recite them in order.

HEBREW NOTEBOOK

1. Copy the Hiphil of בָּדַל (perfect, imperfect, wayyiqtol, infinitive, participle).
2. Copy Genesis 1:17 and parse the two verbs.

> **From history.** Genesis 1:16 avoids the common Hebrew words for sun and moon, shemesh and yareah, and calls them the greater light and the lesser light. Many scholars see in this a quiet rebuke to the sun and moon worship of Egypt and Mesopotamia; Deuteronomy 4:19 warns Israel directly not to worship them.

WORKED EXAMPLES

Example 1. Parse הִבְדִּיל.

▼ **Show solution**

1. He prefix with hireq; hireq-yod in the second syllable.
2. Root ב־ד־ל.

Answer: Hiphil perfect 3ms of בדל: he divided.

Example 2. Parse לְהָאִיר.

▼ **Show solution**

1. le- = to.
2. Hiphil infinitive (ha- prefix, long i); the middle root letter vav has disappeared: root א־ו־ר.

Answer: Hiphil infinitive construct of אור with le-: to give light.

Example 3. Translate: אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם (Deuteronomy 5:6).

▼ **Show solution**

1. hotse'tikha = Hiphil perfect 1cs of yatsa' + -kha: I caused you to go out.
2. me'erets mitsrayim = from the land of Egypt.

Answer: which brought thee out of the land of Egypt.

PRACTICE

1. Easy What letter is the prefix of the Hiphil perfect?

   ▼ **Show answer**

   He (הִ־).

2. Easy Translate: הוֹצִיא

   ▼ **Show answer**

   he brought out (caused to go out).

3. **Easy** What kind of meaning does the Hiphil usually have?

   ▼ **Show answer**

   Causative: to cause someone to do or be something.

4. **Medium** Parse יַבְדִּיל.

   ▼ **Show answer**

   Hiphil imperfect 3ms of בדל: he will divide.

5. **Medium** Translate: מוֹת יוּמָת

   ▼ **Show answer**

   he shall surely be put to death (infinitive absolute + Hophal imperfect).

6. **Medium** Give the seven stems in order.

   ▼ **Show answer**

   Qal, Niphal, Piel, Pual, Hithpael, Hiphil, Hophal.

7. **Hard** Read Genesis 1:17 and translate it.

   ▼ **Show answer**

   And God set them in the firmament of the heaven to give light upon the earth.

8. **Hard** Name the stem and meaning: מָלַךְ, הִמְלִיךְ, הָמְלַךְ.

   ▼ **Show answer**

   Qal, he reigned; Hiphil, he made king; Hophal, he was made king.

COMMON MISTAKES

- Confusing the Hiphil perfect הִ־ with the Niphal imperative הִשָּׁ־; the Niphal doubles the first root letter.
- Missing the Hiphil in a shortened wayyiqtol (וַיַּבְדֵּל has tsere, not hireq-yod).
- Mistaking the article הַ for the Hiphil infinitive prefix.

> **Make it a game · Stem relay.** The parent calls a stem name; the student must give its marks and one example within ten seconds (Hiphil! הִ־ prefix and hireq-yod, הַבְדִּיל). Go through all seven, then race against the clock.

Scripture. “And God set them in the firmament of the heaven to give light upon the earth,” (Genesis 1:17, KJV)

Hebrew (Westminster Leningrad Codex):

וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם לְהָאִיר עַל־הָאָרֶץ׃

Vayyitten, and he set, a Qal wayyiqtol of natan with the nun assimilated; leha’ir, to give light, a Hiphil infinitive of ’or with le- of purpose.

UNIT 10

The Weak Verbs

Lesson 10.1 teaches III-he verbs and their shortened forms, with Genesis 1:31.

Lesson 10.2 teaches I-yod and I-nun verbs, with Genesis 2:7.

Lesson 10.3 teaches hollow verbs, with Genesis 2:8.

PREREQUISITES

- Units 5–9: the strong verb in the Qal and the derived stems.

MASTERY CHECKLIST

- ☐ I can find the root of a III-he verb from its shortened wayyiqtol (וַיִּקְרָא, וַיַּעַשׂ, וַיְהִי).
- ☐ I can recognize I-nun verbs by their assimilated nun.
- ☐ I can recognize I-yod verbs in the imperfect and wayyiqtol.
- ☐ I can recognize hollow verbs and give their dictionary form.
- ☐ I can read Genesis 1:31, 2:7 and 2:8.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***Root-finding card***: Make a pocket card with the four rules for finding a hidden root: a final he or a missing third letter → III-he; a dagesh after the prefix with no nun → I-nun; tsere or hireq-yod under the prefix → I-yod; qamets under the prefix and only two letters → hollow.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

10.1 III-He Verbs: And God Saw — 4 sessions of 40–50 minutes

10.2 I-Yod and I-Nun Verbs: And the LORD God Formed Man

4 sessions of 40–50 minutes

10.3 Hollow Verbs: And There He Put the Man — 4 sessions of 40–50 minutes

Unit 10 test

Unit 10 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. **5 pts**
   Oral: Read Genesis 2:7 aloud and translate it.

2. **5 pts**
   Oral: Give the root of וַיִּצֶר, וַיַּעַשׂ and וַיְהִי.

3. **5 pts**
   Parse וַיַּעַשׂ.

4. **5 pts**
   Parse עָשִׂיתָ.

5. **5 pts**

   Parse וַיִּפַּח.

6. **5 pts**

   Parse יֵּשֶׁב.

7. **5 pts**

   Parse וַיָּשֶׂם.

8. **5 pts**

   Give the dictionary form of יָקוּם and translate it.

9. **5 pts**

   Translate: וְהִנֵּה־טוֹב מְאֹד

10. **5 pts**

    Write Genesis 2:8 in English.

ANSWER KEY

1. vayyitser Adonai ’Elohim ’et-ha’adam ‘afar min-ha’adamah vayyippah be’appav nishmat hayyim vayhi ha’adam lenefesh hayyah: And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
2. ראה (to see), עשׂה (to make, do), היה (to be).
3. Qal wayyiqtol 3ms of עשׂה (III-he, shortened): and he made.
4. Qal perfect 2ms of עשׂה: thou hast made (the original yod appears).
5. Qal wayyiqtol 3ms of נפח (I-nun; the nun has assimilated into the pe): and he breathed.
6. Qal imperfect 3ms of ישׁב (I-yod): he will sit, dwell.
7. Qal wayyiqtol 3ms of שׂים (hollow): and he put.
8. קום (qum), to rise; yaqum = he will rise.
9. and, behold, it was very good.
10. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Printable answer key (PDF, for the parent)

UNIT CHALLENGE: A FIELD GUIDE TO WEAK VERBS

Make a field guide with one page for each weak-verb family (III-he, I-nun, I-yod, hollow). On each page: how to spot it, its dictionary form, three forms from verses you have read (with reference and translation), and one picture or drawing of the action.

LOOK FOR	WHAT IT MEANS
Reading	The student reads every example aloud.
Grammar	Each root and form is correct.
Understanding	The guide is clear enough to help another student.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

10.1 III-He Verbs: And God Saw

OBJECTIVES

- Recognize III-he verbs in the perfect, imperfect and wayyiqtol.
- Find the root of a shortened wayyiqtol.
- Read Genesis 1:31.

> **Warm-up.** Three of the commonest verbs in Genesis 1 are ʻasah (make), raʼah (see) and hayah (be). All three end in he, and all three lose it in the wayyiqtol: vayyaʻas, vayyarʼ, vayhi.

WATCH

Genesis 1:31

Daily Dose of Hebrew · 1:58

https://www.youtube.com/watch?v=zLHbTFIWNl0

> **WHEN TO WATCH**
> after the core reading; listen for vayyarʼ and ʻasah.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:31 in Hebrew and explains it.

BACKUP VIDEO

Genesis 1:25

Daily Dose of Hebrew · 2:10

https://www.youtube.com/watch?v=ju7tBDYx_-w

as review; listen for vayyaʻas and vayyarʼ in the same verse.

KEY TERMS

weak verb

A verb with a root letter that drops out, assimilates or changes in some forms.

III-he (lamed-he)

A root whose third letter is he: עָשָׂה, רָאָה, הָיָה, בָּנָה. The he was originally a yod, which reappears before consonant endings.

apocopation

The cutting off of the final syllable in the wayyiqtol and jussive: וַיַּרְא → יִרְאֶה.

very good

טוֹב מְאֹד: God's verdict on the finished creation.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

עָשָׂה

'asah

ah-SAH

verb, Qal

he made, did

רָאָה

ra'ah

rah-AH

verb, Qal

he saw

וַיַּעַשׂ

vayya'as

vah-YAH-ahs

verb, Qal wayyiqtol 3ms

and he made

מְאֹד

me'od

meh-OHD

adverb

very

בָּנָה

banah

bah-NAH

verb, Qal

he built

עָשִׂיתָ

‘asita

ah-SEE-tah

verb, Qal perfect 2ms

thou hast made

הַשִּׁשִּׁי

hashishi

hah-sheesh-SHEE

ordinal with article

the sixth

CORE IDEAS

The story. Six times in Genesis 1 God sees that what he made is good. On the sixth day, when the man and woman have been made, he looks at everything together and the verdict is stronger: behold, it was very good. Before the Fall, nothing in creation was broken, cruel or out of place.

How Hebrew works: the forms. III-he verbs in the Qal: perfect עָשָׂה he made, עָשְׂתָה she made, עָשִׂיתָ you made, עָשִׂיתִי I made (the original yod returns); imperfect יַעֲשֶׂה he will make (ending -eh); infinitive construct עֲשׂוֹת; participle עֹשֶׂה making.

How Hebrew works: shortened forms. In the wayyiqtol and jussive the final -eh is cut off: יַעֲשֶׂה → וַיַּעַשׂ and he made; יִרְאֶה → וַיַּרְא and he saw; יִהְיֶה → וַיְהִי and it came to pass; יִבְנֶה → וַיִּבֶן and he built. When a wayyiqtol has only two letters left after the prefix, try adding a he to find the root.

Read it. Genesis 1:31: וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה and God saw everything that he had made (a shortened wayyiqtol, then a Qal perfect in a relative clause); וְהִנֵּה־ טוֹב מְאֹד and behold, very good; וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי and the evening and the morning were the sixth day.

ACTIVITY

Seven times good

Find every time God saw that it was good in Genesis 1.

You will need

- Genesis 1 in Hebrew and English

Steps

1. Find the phrase וַיַּ֣רְא אֱלֹהִ֔ים כִּי־טֽוֹב (and God saw that it was good) in verses 4, 10, 12, 18, 21 and 25.
2. Find the seventh, stronger verdict in verse 31.
3. For each, write what God had just made.
4. Parse וַיַּ֣רְא and say how you know its root is ראה.

Tips

- In verse 4 the phrase is וַיַּ֣רְא אֱלֹהִ֔ים אֶת־הָא֖וֹר כִּי־טֽוֹב, God saw the light, that it was good.

Check your work

☐ I found all seven.

☐ I parsed vayyar’.

HEBREW NOTEBOOK

1. Copy the III-he forms of עָשָׂה (perfect 3ms, 2ms, 1cs; imperfect; wayyiqtol; participle; infinitive).
2. Copy Genesis 1:31 and parse its verbs.

> **From history.** Ecclesiastes 7:29 sums up the story of Genesis 1–3: Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. The very good of Genesis 1:31 is the starting point of the Bible’s whole story of sin and redemption.

WORKED EXAMPLES

Example 1. Find the root of וַיַּ֣רְא.

▼ **Show solution**

1. Wayyiqtol: vav + patach + doubled prefix.
2. Only ר and א remain; add a he.

Answer: ראה, to see: and he saw.

Example 2. Parse עָשִׂ֖יתִי.

▼ **Show solution**

1. Ending -ti: 1cs perfect.
2. Hireq-yod before the ending: the original yod of a III-he root.

Answer: Qal perfect 1cs of עשׂה: I have made.

Example 3. Translate: אֶת־כָּל־אֲשֶׁר עָשָׂה

▼ **Show solution**

1. ’et marks the object; kol = all.
2. ’asher ‘asah = which he made.

Answer: every thing that he had made.

PRACTICE

1. Easy Give the root of וַיְהִי.

   ▼ **Show answer**

   היה, to be.

2. Easy Translate: מְאֹד

   ▼ **Show answer**

   very, exceedingly.

3. **Easy** Translate: עֹשֶׂה

   ▼ **Show answer**

   making, doer (Qal participle).

4. **Medium** Parse יַעֲשֶׂה־.

   ▼ **Show answer**

   Qal imperfect 3ms of עשׂה: he will make, do.

5. **Medium** Give the root of וַיִּבֶן.

   ▼ **Show answer**

   בנה, to build: and he built.

6. **Medium** Why does the yod appear in עָשִׂיתָ?

   ▼ **Show answer**

   The he of III-he roots was originally yod, which returns before consonant endings.

7. **Hard** Read Genesis 1:31 and translate it.

   ▼ **Show answer**

   And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

8. **Hard** What does very good in Genesis 1:31 teach about the world before Genesis 3?

   ▼ **Show answer**

   Creation as God made it was wholly good; evil and death came in through sin, not through God's making.

COMMON MISTAKES

- Looking for a two-letter root. Hebrew roots have three letters; add the missing he.
- Confusing וַיַּרְא (he saw, from ra'ah) with וַיִּירָא (he feared, from yare').
- Forgetting that the jussive is shortened like the wayyiqtol.

Make it a game · Find the missing letter. The parent writes a shortened form on a card (וַיַּרְא, וַיַּעַשׂ, וְיִהִי, וַיִּבֶן, וַיַּעַל). The student must write the full root with its he and say the meaning before the parent counts to five.

Scripture. "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." (Genesis 1:31, KJV)

Hebrew (Westminster Leningrad Codex):

וַיַּ֣רְא אֱלֹהִ֔ים אֶת־כָּל־אֲשֶׁ֖ר עָשָׂ֑ה וְהִנֵּה־טֹ֥וב מְאֹ֖ד וַיְהִי־עֶ֥רֶב וַיְהִי־בֹ֖קֶר יֹ֥ום הַשִּׁשִּֽׁי׃

Vayyar', a shortened III-he wayyiqtol of ra'ah, and 'asah, a III-he perfect in a relative clause; hinneh with tov me'od; the sixth day, the only one with the article.

10.2 I-Yod and I-Nun Verbs: And the LORD God Formed Man

OBJECTIVES

- Recognize I-nun verbs by their assimilated nun.
- Recognize I-yod verbs in the imperfect and wayyiqtol.
- Read Genesis 2:7.

Warm-up. Say natan, he gave, then yitten, he will give. Where did the first nun go? It is hiding in the dagesh of the tav. Weak verbs leave clues.

WATCH

Genesis 2:7

Daily Dose of Hebrew · 2:05

https://www.youtube.com/watch?v=zHfFyDgbgLU

> **WHEN TO WATCH**
> after the core reading; listen for vayyitser and vayyippah.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 2:7 in Hebrew and explains it.

BACKUP VIDEO

Genesis 2:19a

Daily Dose of Hebrew · 2:08

https://www.youtube.com/watch?v=lnFSJmflTXc

after the worked examples; listen for vayyitser again, now with the animals.

KEY TERMS

I-nun (pe-nun)

A root beginning with nun. When the nun meets another consonant it assimilates and doubles it: וַיִּפַּח → נָפַח.

I-yod (pe-yod)

A root beginning with yod. Most were originally I-vav and have tsere under the prefix (יֵשֵׁב); a few are true I-yod with hireq-yod (יִיצַר, וַיִּיצֶר).

nefesh hayyah

נֶפֶשׁ חַיָּה: a living being, a living soul.

nishmat hayyim

נִשְׁמַת חַיִּים: the breath of life.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

יָצַר

yatsar

yah-TSAHR

verb, Qal

he formed, fashioned

עָפָר

‘afar

ah-FAHR

noun, m.

dust

אֲדָמָה

’adamah

ah-dah-MAH

noun, f.

ground, earth

יִתֵּן

yitten

yeet-TAYN

verb, Qal imperfect 3ms (natan)

he will give

יָשַׁב

yashav

yah-SHAHV

verb, Qal

he sat, dwelt

חַיִּים

hayyim

khai-YEEM

noun, m.pl.

life

נָפַל

nafal

nah-FAHL

verb, Qal

he fell

CORE IDEAS

The story. Genesis 2 tells the making of man up close. The LORD God formed him, like a potter shaping clay (the verb yatsar is used of potters), from the dust of the ground, then breathed into his nostrils the breath of life. Man is made of earth, yet given life directly by God, as no animal is said to be. The word adam and the word adamah, ground, sound alike on purpose.

How Hebrew works: I-nun. נָתַן he gave → imperfect יִתֵּן he will give; נָפַל he fell → יִפֹּל; נָפַח he breathed → wayyiqtol וַיִּפַּח. The dagesh after a prefix with no visible nun is the clue. The imperative often drops the nun: תֵּן give!; the infinitive is תֵּת, with le- לָתֵת.

How Hebrew works: I-yod. Most I-yod verbs have tsere under the prefix and lose the yod: יָשַׁב → יֵשֵׁב he will sit; יָצָא → יֵצֵא he will go out; יָלַד → וַתֵּלֶד and she bore. A few keep it as hireq-yod: יָצַר → וַיִּיצֶר and he formed (Genesis 2:7; in 2:19 it is spelled וַיִּצֶר). In the Hiphil the vav returns: הוֹצִיא he brought out, הוֹשִׁיעַ he saved.

Read it. Genesis 2:7: וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם and the LORD God formed the man; עָפָר מִן־הָאֲדָמָה dust from the ground; וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים and breathed into his nostrils the breath of life (I-nun wayyiqtol); וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה and the man became a living soul (hayah + le-, to become).

ACTIVITY

Adam and adamah

Study the wordplay and the making of man in Genesis 2.

You will need

- Genesis 2:4–25 in English
- Notebook
- Modelling clay (optional)

Steps

1. Copy אָדָם and אֲדָמָה and mark the letters they share.
2. List what Genesis 2:7 says about man: from the dust, formed by God, given God's breath, a living soul.
3. Read 1 Corinthians 15:45–49 and write what Paul says about the first Adam and the last Adam.
4. Optional: shape a small clay pot and write וַיִּיצֶר on a label, and he formed.

Tips

- Yotser, potter, is the Qal participle of the same verb: see Jeremiah 18:1–6.

Check your work

☐ I explained the wordplay.

☐ I wrote four things about man from 2:7.

HEBREW NOTEBOOK

1. Copy the I-nun and I-yod forms from the lesson (נתן, נפח, ישׁב, יצא, יצר).
2. Copy Genesis 2:7 and parse its three wayyiqtols.

> **From history.** The same phrase nefesh hayyah, living creature, is used of the animals in Genesis 1:20–24, but only the man receives the breath of life breathed by God himself. Jewish readers long noticed that וַיִּיצֶר in 2:7 has two yods while the same word for the animals in 2:19 has one, and found in it a hint of man's double nature, earth and spirit.

WORKED EXAMPLES

Example 1. Parse וַיִּפַּח.

▼ **Show solution**

1. Wayyiqtol 3ms prefix.
2. Dagesh in the pe with no nun: the nun of נפח has assimilated.

Answer: Qal wayyiqtol 3ms of נפח (I-nun): and he breathed.

Example 2. Parse יֵשֵׁב.

▼ **Show solution**

1. Prefix yod with tsere and only שׁב left.
2. Root ישׁב (I-yod, originally I-vav).

Answer: Qal imperfect 3ms of ישׁב: he will sit, dwell.

Example 3. Translate: וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה

▼ **Show solution**

1. vayhi + le- = and he became.
2. nefesh hayyah = a living soul, a living being.

Answer: and man became a living soul.

PRACTICE

1. Easy Translate: עָפָר

   ▼ **Show answer**

   dust.

2. Easy Translate: תֵּן

   ▼ **Show answer**

   give! (Qal imperative of natan).

3. **Easy** What is the clue to an I-nun verb in the imperfect?

   ▼ **Show answer**

   A dagesh in the first visible root letter after the prefix, with no nun.

4. **Medium** Parse יִתֵּן.

   ▼ **Show answer**

   Qal imperfect 3ms of נתן: he will give.

5. **Medium** Parse יֵצֵא.

   ▼ **Show answer**

   Qal imperfect 3ms of יצא (I-yod): he will go out.

6. **Medium** Translate: נִשְׁמַת חַיִּים

   ▼ **Show answer**

   the breath of life.

7. **Hard** Read Genesis 2:7 and translate it.

   ▼ **Show answer**

   And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. **Hard** Why does הוֹשִׁיעַ (he saved) have a holem-vav?

   ▼ **Show answer**

   Its root ישע was originally I-vav; in the Hiphil the vav returns as holem-vav (as in הוֹצִיא).

COMMON MISTAKES

- Taking the dagesh of an I-nun verb as a Piel; check the prefix vowel (Qal hireq, Piel shewa).
- Reading יֵשֵׁב as a two-letter root; restore the yod.
- Translating nefesh hayyah as a soul inside a body; here it means a living being.

Make it a game · Hidden letter detectives. The parent writes a form (יִתֵּן, יֵשֵׁב, וַיִּפַּח, יֵצֵא, וַיִּפֹּל, תֵּן). The student circles the clue, writes the full root with the hidden nun or yod, and translates.

Scripture. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:7, KJV)

Hebrew (Westminster Leningrad Codex):

וַיִּיצֶר֩ יְהוָ֨ה אֱלֹהִ֜ים אֶת־הָאָדָ֗ם עָפָר֙ מִן־הָ֣אֲדָמָ֔ה וַיִּפַּ֥ח בְּאַפָּ֖יו נִשְׁמַ֣ת חַיִּ֑ים וַיְהִ֥י הָאָדָ֖ם לְנֶ֥פֶשׁ חַיָּֽה׃

Three wayyiqtols: vayyitser (I-yod, written with two yods), vayyippah (I-nun, the nun assimilated) and vayhi (III-he). Adam and adamah make a wordplay.

UNIT 10 · THE WEAK VERBS · LESSON 10.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

10.3 Hollow Verbs: And There He Put the Man

OBJECTIVES

- Recognize hollow (II-vav / II-yod) verbs and give their dictionary form.
- Review all the weak-verb families.
- Read Genesis 2:8.

Warm-up. Some Hebrew roots have a vowel letter in the middle: qum (rise), sim (put), bo' (come), mut (die). In many forms the middle letter vanishes, leaving a hollow.

WATCH

Genesis 2:8

Daily Dose of Hebrew · 2:11

https://www.youtube.com/watch?v=P-n1bMXl1MY

> **WHEN TO WATCH**
> after the core reading; listen for vayyitta‘ and vayyasem.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 2:8 in Hebrew and explains it.

BACKUP VIDEO

Genesis 2:10

Daily Dose of Hebrew · 2:13

https://www.youtube.com/watch?v=t87zQI6H_lM

after the picture study; listen for yotse’, going out, an I-yod participle.

KEY TERMS

hollow verb

A root whose middle letter is vav or yod: קוּם, שִׂים, בּוֹא, מוּת. It is listed by its infinitive construct.

Qal perfect of hollow verbs

Two root letters with qamets: קָם he rose, שָׂם he put, בָּא he came; statives have tsere: מֵת he died.

Qal imperfect

Qamets under the prefix and the middle vowel letter: יָקוּם, יָשִׂים, יָבוֹא.

Eden

עֵדֶן: the region where God planted the garden; the word suggests delight.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

שִׂים

sim

seem

verb, Qal (hollow)

to put, set, place

קוּם

qum

koom

verb, Qal (hollow)

to rise, arise

גַּן

gan

gahn

noun, m.

garden

עֵדֶן

ʻeden

AY-den

proper noun

Eden

קֶדֶם

qedem

KEH-dem

noun, m.

east; the past

נָטַע

nataʻ

nah-TAH

verb, Qal

he planted

שָׁם

sham

shahm

adverb

there

CORE IDEAS

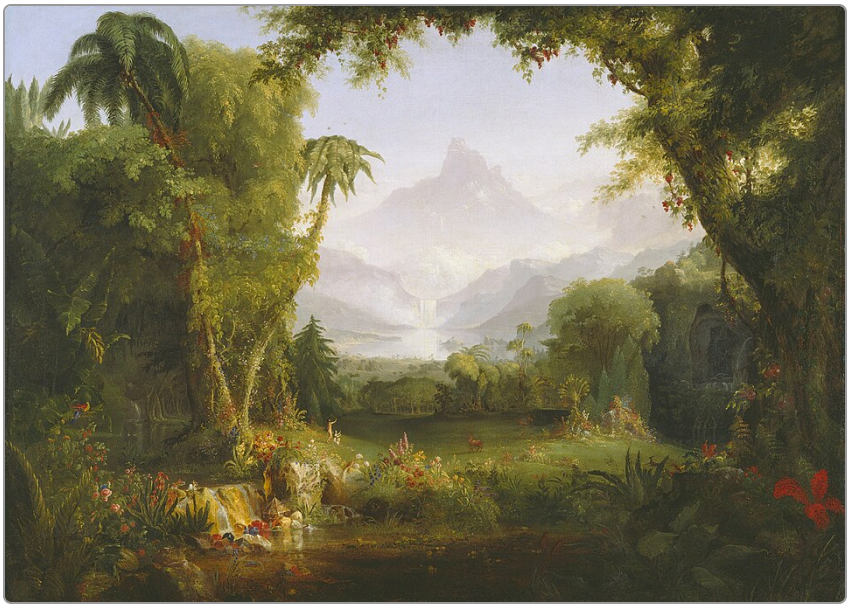
The story. God did not leave the man on bare ground. He planted a garden eastward in Eden, with trees pleasant to the sight and good for food, a river to water it, and work to do: to dress it and to keep it (2:15). The man's first home was a gift prepared before he arrived.

How Hebrew works: the forms. קוּם to rise: perfect קָם he rose, קַמְתִּי I rose; imperfect יָקוּם; wayyiqtol וַיָּקָם; imperative קוּם arise!; participle קָם. שִׂים to put: perfect שָׂם; imperfect יָשִׂים; wayyiqtol וַיָּשֶׂם. בּוֹא to come: בָּא, יָבוֹא, וַיָּבֹא; Hiphil הֵבִיא he brought.

How Hebrew works: telling families apart. Qamets under the prefix (יָ) with two letters left: hollow. Dagesh after the prefix and no nun: I-nun (וַיִּטַּע and he planted, from נָטַע). Tsere or hireq-yod under the prefix: I-yod. Two letters after the prefix and no final he: III-he (shortened). Keep your root-finding card beside you.

Read it. Genesis 2:8: וַיִּטַּע יְהוָה אֱלֹהִים גַּן־בְּעֵדֶן מִקֶּדֶם and the LORD God planted a garden in Eden, in the east (I-nun wayyiqtol of nataʿ); וַיָּשֶׂם שָׁם אֶת־הָאָדָם and he put there the man (hollow wayyiqtol of sim); אֲשֶׁר יָצָר whom he had formed (Qal perfect of yatsar).

PICTURE STUDY



The Garden of Eden, Thomas Cole, 1828 · Oil on canvas · Amon Carter Museum of American Art, Fort Worth

Image: Wikimedia Commons, public domain

Thomas Cole, born in England, became the founder of the Hudson River School of American landscape painting. He painted The Garden of Eden in 1828 and its companion, The Expulsion from the Garden of Eden, the same year.

Cole imagines the river of Genesis 2:10, that went out of Eden to water the garden, as waterfalls and streams; the tiny figures of Adam and Eve are almost lost in the greatness of the place God made for them.

Look closely

- Find the water in the picture: how many streams or falls can you see?
- Which trees and flowers can you name?
- Where are the animals, and what are they doing?
- How does Cole make the distance look peaceful?

Talk about it

1. Genesis 2:9 says every tree was pleasant to the sight, and good for food. How does Cole show both?
2. Why might Cole have made Adam and Eve so small in the picture?

ACTIVITY

Map of Eden

Draw a map of the garden from Genesis 2:8–14.

You will need

- Genesis 2:8–14 in English
- Large paper and colored pencils

Steps

1. Draw the garden in the east of Eden and the river that waters it.
2. Divide the river into four heads and label them Pishon, Gihon, Hiddekel (Tigris) and Euphrates (2:11–14).
3. Mark the two trees in the midst of the garden (2:9).
4. Label the verbs of 2:8 on the map: וַיִּטַּע planted, וַיָּשֶׂם put, יָצַר formed, and name each one's weak-verb family.

Tips

- Hiddekel and Perath (Euphrates) are rivers still known today; Pishon and Gihon are not identified for certain.

Check your work

☐ My map shows all four rivers and both trees.

☐ I named the three verb families.

HEBREW NOTEBOOK

1. Copy the forms of שִׂים ,קוּם and בּוֹא from the lesson.
2. Copy Genesis 2:8 and parse its three verbs.

> **From history.** The Greek translation of the Old Testament rendered the garden as paradeisos, a Persian word for a walled park. From it comes the English word paradise, used by Jesus on the cross: To day shalt thou be with me in paradise (Luke 23:43).

WORKED EXAMPLES

Example 1. Parse וַיָּשֶׂם.

▼ **Show solution**

1. Wayyiqtol: vav + patach + doubled yod.
2. Qamets under the prefix and only שׂם left: hollow root שׂים.

Answer: Qal wayyiqtol 3ms of שׂים: and he put.

Example 2. Parse וַיִּטַּע.

▼ **Show solution**

1. Wayyiqtol 3ms; dagesh in the tet with no nun.
2. Root נטע (I-nun).

Answer: Qal wayyiqtol 3ms of נטע: and he planted.

Example 3. Give the dictionary form and translate: יָבוֹא

▼ **Show solution**

1. Prefix yod with qamets; middle holem-vav.
2. Hollow root בוא.

Answer: בוא, to come: he will come.

PRACTICE

1. Easy Translate: גַּן

   ▼ **Show answer**

   garden.

2. Easy Translate: קוּם

   ▼ **Show answer**

   arise! (or: to rise).

3. **Easy** Translate: שָׁם

   ▼ **Show answer**

   there.

4. **Medium** Parse קָם.

   ▼ **Show answer**

   Qal perfect 3ms (or participle) of קוּם: he rose.

5. **Medium** Parse הֵבִיא.

   ▼ **Show answer**

   Hiphil perfect 3ms of בּוֹא: he brought.

6. **Medium** Translate: מִקֶּדֶם

   ▼ **Show answer**

   eastward, in the east.

7. **Hard** Read Genesis 2:8 and translate it.

   ▼ **Show answer**

   And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

8. **Hard** Name the weak-verb family of each: וַיִּרְא, וַיִּפַּח, יֵשֵׁב, וַיָּקָם.

   ▼ **Show answer**

   III-he; I-nun; I-yod; hollow.

COMMON MISTAKES

- Confusing שָׁם (there) with שָׂם (he put); watch the dot on the shin or sin.
- Looking up a hollow verb under a two-letter form; dictionaries list קוּם, שִׂים.
- Mistaking the participle קָם for the perfect; context decides.

> **Make it a game · Weak-verb sort.** Write twelve forms on cards (וַיִּרְא, וַיַּעַשׂ, וַיְהִי, וַיִּפַּח, יִתֵּן, וַיִּטַּע, יֵשֵׁב, יֵצֵא, וַיִּיצֶר, וַיָּקָם, וַיָּשֶׂם, יָבוֹא). Race to sort them into the four families and give each root.

Scripture. “And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.” (Genesis 2:8, KJV)

Hebrew (Westminster Leningrad Codex):

וַיִּטַּ֣ע יְהוָ֣ה אֱלֹהִ֔ים גַּן־בְּעֵ֖דֶן מִקֶּ֑דֶם וַיָּ֣שֶׂם שָׁ֔ם אֶת־הָאָדָ֖ם אֲשֶׁ֥ר יָצָֽר׃

Three weak verbs in one verse: vayyitta‘ (I-nun), vayyasem (hollow) and yatsar (I-yod, in the perfect looking strong). Miqqedem, eastward.

UNIT 11

Reading Genesis 1

Lesson 11.1 teaches clauses with kî and ’asher, with Genesis 1:10.

Lesson 11.2 teaches volitive sequences and purpose clauses, with Genesis 1:26.

Lesson 11.3 reviews the verb system on Genesis 2:2 and reads Genesis 1:1–2:3 as a whole.

PREREQUISITES

- Units 1–10: the whole grammar of the course.

MASTERY CHECKLIST

- ☐ I can translate kî as that, because or when.
- ☐ I can translate ’asher clauses, including a resumptive pronoun.
- ☐ I can translate a jussive or cohortative followed by vav + imperfect as purpose or result.
- ☐ I can parse every verb in Genesis 2:1–3.
- ☐ I can read Genesis 1:1–5 aloud fluently and follow Genesis 1:1–2:3 in Hebrew.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***Genesis 1:1–2:3 in Hebrew***: Print the whole creation account from the Leningrad Codex (it is on the lesson pages verse by verse) and keep it in the notebook; mark each verse once you can read it aloud.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

11.1 Clauses with Kî and ʾAsher	4 sessions of 40–50 minutes
11.2 Let Us Make Man: Purpose and Sequence	4 sessions of 40–50 minutes
11.3 The Seventh Day: Reading Genesis 1:1–2:3	4 sessions of 40–50 minutes

Unit 11 test

Unit 11 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. **5 pts**
   Oral: Read Genesis 1:1–3 aloud from the Hebrew.

2. **5 pts**
   Oral: Read Genesis 1:26 aloud and translate it.

3. **5 pts**
   Translate: וַיַּ֣רְא אֱלֹהִ֔ים כִּי־טֽוֹב

4. **5 pts**
   Translate: עֵ֣ץ עֹשֶׂה־פְּרִ֗י אֲשֶׁ֤ר זַרְעוֹ־בוֹ

5. **5 pts**
   Translate: נַעֲשֶׂ֥ה אָדָ֖ם בְּצַלְמֵ֑נוּ כִּדְמוּתֵ֔נוּ

6. **5 pts**

   Parse וְיִרְדּוּ and explain its use.

7. **5 pts**

   Parse וַיְכַל.

8. **5 pts**

   Parse וַיִּשְׁבֹּת.

9. **5 pts**

   Name four meanings of kî.

10. **5 pts**

    Write Genesis 2:2 in English.

ANSWER KEY

1. Fluent reading with correct stress, the Name read Adonai and no missing vowels.
2. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
3. And God saw that it was good.
4. the tree yielding fruit, whose seed is in itself (which its seed is in it).
5. Let us make man in our image, after our likeness.
6. Qal imperfect (jussive) 3mp of רדה with vav: and let them have dominion, or so that they may rule; it follows the cohortative naʿaseh and expresses purpose.
7. Piel wayyiqtol 3ms of כלה (III-he, shortened): and he finished.
8. Qal wayyiqtol 3ms of שׁבת: and he rested.
9. that, because, for, when; also surely, and (after a negative) but.
10. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

> Printable answer key (PDF, for the parent)

UNIT CHALLENGE: READING GENESIS 1 ALOUD

Record yourself reading Genesis 1:1–5 (or more) in Hebrew. Then write a one-page essay: What does Genesis 1 teach about God, about the world and about man? Quote at least five Hebrew words or phrases from the chapter with their meanings (for example בָּרָא, יְהִי אוֹר, טוֹב מְאֹד, בְּצֶלֶם אֱלֹהִים, וַיִּשְׁבֹּת).

LOOK FOR	WHAT IT MEANS
Reading	The recording is clear, accurate and unhurried.
Grammar	Each Hebrew phrase is correctly translated.
Understanding	The essay states the chapter's teaching faithfully.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

UNIT 11 · READING GENESIS 1 · LESSON 11.1 OF 36 · 4 SESSIONS OF 40–50 MINUTES

11.1 Clauses with Kî and ʾAsher

OBJECTIVES

- Translate kî clauses as that, because or when.
- Translate ʾasher clauses, including the resumptive pronoun.
- Read Genesis 1:10.

> **Warm-up.** You have read kî tov many times: that it was good. You have read ʾasher many times: which, who, that. Today you learn how far these two little words reach.

WATCH

Genesis 1:10

Daily Dose of Hebrew · 2:10

https://www.youtube.com/watch?v=ACvKzN11e_E

> **WHEN TO WATCH**
> after the core reading; listen for kî-tov at the end of the verse.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:10 in Hebrew and explains it.

BACKUP VIDEO

Genesis 1:12

Daily Dose of Hebrew · 2:13

https://www.youtube.com/watch?v=s6OLlok3qpU

after the worked examples; listen for ’asher zar‘o-vo.

KEY TERMS

kî

כִּי a conjunction: that (after see, know, say), because or for, when; also surely.

’asher

אֲשֶׁר the relative word: who, which, that, where. It does not change for gender or number.

resumptive pronoun

A pronoun inside an ’asher clause that points back to the noun: אֲשֶׁר זַרְעוֹ־בוֹ which its seed is in it, whose seed is in itself.

seas (yammim)

יַמִּים plural of yam, sea.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

כִּי

kî

kee

conjunction

that, because, for, when

אֲשֶׁר

’asher

ah-SHER

relative

who, which, that

יַבָּשָׁה

yabbashah

yahb-bah-SHAH

noun, f.

dry land

מִקְוֵה

miqveh

meek-VAY

noun, m. construct

gathering of

יַמִּים

yammim

yahm-MEEM

noun, m.pl.

seas

זֶרַע

zera‘

ZEH-rah

noun, m.

seed

מִין

min

meen

noun, m.

kind

CORE IDEAS

The story. On the third day God gathered the waters under the heaven into one place and let the dry land appear. Then, as on the first day, he named what he had made: Earth and Seas. And for the first time since the light, God saw that it was good. In the second half of the day he made the plants, each yielding seed after his kind.

How Hebrew works: kî. After verbs of seeing, knowing and saying, כִּי means that: וַיַּרְא אֱלֹהִים כִּי־טוֹב and God saw that it was good. Elsewhere it gives a reason: כִּי־ אַתָּה עִמָּדִי for thou art with me (Psalm 23:4); or it marks time: when. After a negative, כִּי אִם means but, except.

How Hebrew works: ’asher. אֲשֶׁר introduces a relative clause: הָאָדָם אֲשֶׁר יָצָר the man whom he had formed (Genesis 2:8). Hebrew often adds a pronoun inside the clause that refers back: עֵץ … אֲשֶׁר זַרְעוֹ־בוֹ a tree which its seed is in it, that is, whose seed is in itself (Genesis 1:12). English drops the extra pronoun.

Read it. Genesis 1:10: וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ and God called the dry land Earth; וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים and the gathering of the waters he called Seas (a fronted object again, as in 1:5); וַיַּרְא אֱלֹהִים כִּי־טוֹב and God saw that it was good.

ACTIVITY

Kî and ’asher hunt

Find and classify every kî and ’asher in Genesis 1:1–2:3.

You will need

- Genesis 1:1–2:3 in Hebrew (unit kit)
- Two highlighters

Steps

1. Highlight every כִּי in one color and every אֲשֶׁר in another.
2. Classify each kî (that, because) and translate each ’asher clause.
3. Find the ’asher clause with a resumptive pronoun in 1:11–12 and one in 1:29.
4. Count them: which word is more common in the chapter?

Tips

- Genesis 2:3 has both: כִּי בוֹ שָׁבַת because in it he rested, and אֲשֶׁר־בָּרָא which he created.

Check your work

☐ I classified every kî.

☐ I translated every ’asher clause.

HEBREW NOTEBOOK

1. Copy the uses of kî and ’asher with one example of each.
2. Copy Genesis 1:10 and mark the fronted object and the kî clause.

> **From history.** The phrase after his kind (לְמִינֵהוּ, with its variants לְמִינָהּ ,לְמִינוֹ and לְמִינֵהֶם) appears ten times in Genesis 1. It teaches an ordered creation in which plants and animals bring forth their own kinds, an order Christians have long seen as the Creator’s wisdom (Psalm 104:24).

WORKED EXAMPLES

Example 1. Translate: וַיַּ֣רְא אֱלֹהִ֔ים כִּי־טֽוֹב

▼ **Show solution**

1. vayyar’ = and he saw (III-he wayyiqtol).
2. kî after a verb of seeing = that.

Answer: And God saw that it was good.

Example 2. Translate: אֲשֶׁ֥ר זַרְעוֹ־בוֹ

▼ **Show solution**

1. zar‘o = his (its) seed.
2. vo = in him (in it): the resumptive pronoun.

Answer: whose seed is in itself.

Example 3. Translate: וּלְמִקְוֵ֣ה הַמַּ֔יִם קָרָ֖א יַמִּ֑ים

▼ **Show solution**

1. ulemiqveh = and to the gathering of (construct).
2. Fronted object + qatal qara’: contrast.

Answer: and the gathering together of the waters called he Seas.

PRACTICE

1. Easy Translate: יַבָּשָׁה

▼ **Show answer**

dry land.

2. Easy Translate: יַמִּים

▼ **Show answer**

seas.

3. **Easy** Translate: אֲשֶׁר

   ▼ **Show answer**

   who, which, that.

4. **Medium** Translate: כִּי־אַתָּה עִמָּדִי

   ▼ **Show answer**

   for thou art with me.

5. **Medium** Translate: הָאָדָם אֲשֶׁר יָצָר

   ▼ **Show answer**

   the man whom he had formed.

6. **Medium** What is a resumptive pronoun?

   ▼ **Show answer**

   A pronoun inside a relative clause that refers back to the noun; English usually leaves it out.

7. **Hard** Read Genesis 1:10 and translate it.

   ▼ **Show answer**

   And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

8. **Hard** Translate: עֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ

   ▼ **Show answer**

   the tree yielding fruit, whose seed was in itself, after his kind.

COMMON MISTAKES

- Translating every kî as because; after see or know it means that.
- Keeping the resumptive pronoun in English (which its seed is in it).
- Forgetting that ’asher never changes for gender or number.

Make it a game · Which kî?. The parent reads English sentences with that, because, for or when, and the student says the Hebrew word that would begin the clause (כִּי, or אֲשֶׁר for a relative which or who). Then swap and use verses from Genesis 1–2.

Scripture. "And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good." (Genesis 1:10, KJV)

Hebrew (Westminster Leningrad Codex):

> וַיִּקְרָ֤א אֱלֹהִים֙ | לַיַּבָּשָׁה֙ אֶ֔רֶץ וּלְמִקְוֵ֥ה הַמַּ֖יִם קָרָ֣א יַמִּ֑ים וַיַּ֣רְא אֱלֹהִ֔ים כִּי־טֽוֹב׃

A naming verse like 1:5: vayyiqra' with le-, then a fronted object with the qatal qara'. Kî-tov, that it was good, after a verb of seeing.

UNIT 11 · READING GENESIS 1 · LESSON 11.2 OF 36 · 4 SESSIONS OF 40–50 MINUTES

11.2 Let Us Make Man: Purpose and Sequence

OBJECTIVES

- Translate a cohortative or jussive followed by vav + imperfect as purpose or result.
- Read the image-of-God vocabulary: tselem and demut.
- Read Genesis 1:26.

Warm-up. Every other day of creation begins with Let there be or Let the earth bring forth. The sixth day changes the pattern: Let us make. Something new is about to happen.

WATCH

Genesis 1:26a

Daily Dose of Hebrew · 2:20

https://www.youtube.com/watch?v=Z__pX2W2Q34

> **WHEN TO WATCH**
> after the core reading; listen for na‘aseh, betsalmenu and kidmutenu.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 1:26a in Hebrew and explains it.

BACKUP VIDEO

Genesis 1:26b

Daily Dose of Hebrew · 2:14

https://www.youtube.com/watch?v=X7rbZH-JmmU

after the worked examples; listen for veyirdu and the list of creatures.

KEY TERMS

volitive sequence

A command or wish (imperative, cohortative, jussive) followed by vav + imperfect/jussive or vav + cohortative: the second form gives the purpose or result: let us make… so that they may rule.

tselem

צֶלֶם image: a likeness, a representation.

demut

דְּמוּת likeness, resemblance.

radah

רָדָה to rule, have dominion.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

צֶלֶם

tselem

TSEH-lem

noun, m.

image

דְּמוּת

demut

deh-MOOT

noun, f.

likeness

נַעֲשֶׂה

na‘aseh

nah-ah-SEH

verb, Qal imperfect 1cp

let us make, we will make

רָדָה

radah

rah-DAH

verb, Qal

he ruled, had dominion

עוֹף

‘of

ohf

noun, m. (collective)

birds, fowl

בְּהֵמָה

behemah

beh-hay-MAH

noun, f.

cattle, beast

דָּגָה

dagah

dah-GAH

noun, f. (collective)

fish

CORE IDEAS

The story. Before making man God speaks with unusual deliberation: Let us make man in our image, after our likeness. Man alone is made in the image of God, given rule over the creatures, and in the next verse made male and female. Christians from the early church on have heard in the plural us a first hint of the Father, the Son and the Holy Spirit, while the very next verse uses a singular verb: So God created (bara’) man in his own image.

How Hebrew works: volitive sequences. When a command or wish is followed by vav + an imperfect or jussive, the second clause often gives the purpose or result: נַעֲשֶׂה אָדָם … וְיִרְדּוּ let us make man… and let them rule (so that they may rule). Compare שִׁמְעוּ וּתְחִי נַפְשְׁכֶם hear, and your soul shall live (Isaiah 55:3). This is different from the weqatal (Unit 7), which uses the perfect.

How Hebrew works: words of the image. בְּצַלְמֵנוּ in our image: be- + tselem + -enu (our); כִּדְמוּתֵנוּ after our likeness: ke- + demut + -enu. The two words are used together again in Genesis 5:1–3, where Adam begat a son in his own likeness, after his image.

Read it. Genesis 1:26: וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם and God said, let us make man (cohortative of ʻasah, III-he); בְּצַלְמֵנוּ כִּדְמוּתֵנוּ in our image, after our likeness; וְיִרְדּוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם and let them have dominion over the fish of the sea and over the birds of the heavens (radah takes be-); וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

PICTURE STUDY



The Separation of Light from Darkness (detail), Michelangelo Buonarroti, 1511 · Fresco · Sistine Chapel, Vatican City

Image: Wikimedia Commons, public domain

Michelangelo painted the ceiling of the Sistine Chapel between 1508 and 1512, standing on scaffolding high above the floor. Nine scenes from Genesis run down its center, starting over the altar with this one, the separation of light from darkness.

Michelangelo drew the scene as if looking straight up, so that the viewer in the chapel, craning his neck, sees God moving overhead. Later in the same ceiling he painted the creation of Adam, the subject of Genesis 1:26–27.

Look closely

- Which way is the figure moving?
- What do the arms seem to be doing?
- Where is the light, and where is the dark?
- Why would Michelangelo paint the figure from below?

Talk about it

1. Genesis 1 shows God creating by his word alone. How does a painter show that, when he must draw something?

2. Man is made in the image of God. What does that tell you about how to treat every person?

ACTIVITY

The image of God

Study what the Bible says about man as God's image.

You will need

- An English Bible
- Notebook

Steps

1. Read Genesis 1:26–28, 5:1–3 and 9:6 and copy the Hebrew words צֶלֶם and דְּמוּת each time they occur.
2. Write what each passage teaches: rule over creation (1:26), male and female (1:27), passed on to children (5:3), the reason murder is so grave (9:6).
3. Read Colossians 1:15 and write what it says about Christ.
4. Write a paragraph: what difference does it make that every person bears the image of God?

Tips

- James 3:9 says men are made after the similitude of God, and so we must not curse them.

Check your work

☐ I found tselem and demut in three passages.

☐ I wrote my paragraph.

HEBREW NOTEBOOK

1. Copy the volitive sequence with two examples.
2. Copy Genesis 1:26 and parse na‘aseh and veyirdu.

> **From history.** Genesis 9:6 makes the image of God the reason for justice: Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. The dignity of every human life, the unborn, the old and the weak included, rests on this teaching.

WORKED EXAMPLES

Example 1. Parse נַעֲשֶׂה.

▼ **Show solution**

1. Prefix nun: 1cp; ending -eh: III-he imperfect.
2. Used as a cohortative (III-he verbs do not add -ah).

Answer: Qal imperfect (cohortative) 1cp of עשׂה: let us make.

Example 2. Parse בְּצַלְמֵנוּ.

▼ **Show solution**

1. be- = in.
2. tselem = image; -enu = our.

Answer: in our image.

Example 3. Translate: וְיִרְדּוּ בִדְגַת הַיָּם

▼ **Show solution**

1. veyirdu = and let them rule (vav + jussive of radah after a cohortative).
2. bidgat hayyam = over the fish of the sea (radah + be-).

Answer: and let them have dominion over the fish of the sea.

PRACTICE

1. Easy Translate: צֶלֶם

▼ **Show answer**

image.

2. Easy Translate: דְּמוּת

▼ **Show answer**

likeness.

3. Easy Translate: עוֹף הַשָּׁמַיִם

▼ **Show answer**

the fowl of the air (the birds of the heavens).

4. Medium Translate: נַעֲשֶׂה אָדָם

▼ **Show answer**

Let us make man.

5. Medium What does vav + imperfect after a cohortative often express?

▼ **Show answer**

Purpose or result: so that..., and let....

6. Medium Translate: הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ

▼ **Show answer**

the creeping thing that creepeth upon the earth (noun + participle of the same root).

7. Hard Read Genesis 1:26 and translate it.

▼ **Show answer**

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

8. Hard How does Genesis 1:27 balance the plural us of 1:26?

▼ **Show answer**

It uses the singular verb bara', he created, and his own image: one God creating.

COMMON MISTAKES

- Reading na‘aseh as a plain future (we will make); here it is a resolve.
- Translating veyirdu as and they ruled; it follows a cohortative and is a jussive.
- Missing that radah takes its object with be-.

> **Make it a game · Let us… so that….** Take turns proposing a plan in English with a purpose (Let us plant a garden, so that we may eat), then saying the Hebrew pattern with known verbs: נֵלֵךְ … וְנֹאכַל (let us go… and eat), נִשְׁמֹר … וְנִחְיֶה (let us keep… and live).

> **Scripture.** “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Genesis 1:26, KJV)
>
> Hebrew (Westminster Leningrad Codex):
>
> וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף
> הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃
>
> Na‘aseh, let us make, a III-he cohortative; betsalmenu kidmutenu, in our image, after our likeness; veyirdu, and let them have dominion, a purpose clause after the cohortative.

UNIT 11 · READING GENESIS 1 · LESSON 11.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

11.3 The Seventh Day: Reading Genesis 1:1–2:3

OBJECTIVES

- Parse every verb of Genesis 2:1–3, using all the stems and weak-verb rules.
- Read the creation account as a whole.
- Read Genesis 2:2.

> **Warm-up.** Look back at your first week of Hebrew, when you could only sound out letters. Now you will read the end of the creation account and name every verb in it.

WATCH

Genesis 2:2

Daily Dose of Hebrew · 2:06

https://www.youtube.com/watch?v=0k20b8jMlOQ

> **WHEN TO WATCH**
> after the core reading; listen for vaykhal and vayyishbot.

Note: Daily Dose of Hebrew: a seminary professor reads Genesis 2:2 in Hebrew and explains it.

BACKUP VIDEO

Genesis 2:1

Daily Dose of Hebrew · 2:03

https://www.youtube.com/watch?v=pR4CS4M4x9Q

before the core reading; listen for vaykhullu, and they were finished.

KEY TERMS

vaykhal

וַיְכַל and he finished: Piel wayyiqtol of כלה, shortened like a III-he verb.

vaykhullu

וַיְכֻלּוּ and they were finished (Genesis 2:1): Pual wayyiqtol, the passive of the Piel.

melakhah

מְלָאכָה work, craftsmanship; the word later used for the work forbidden on the sabbath.

inclusio

A passage that ends with the words it began with: Genesis 1:1 and 2:3 both have bara' 'Elohim and the heavens and the earth (2:1).

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

וַיְכַל

vaykhal

vai-KHAHL

verb, Piel wayyiqtol 3ms

and he finished

כָּלָה

kalah

kah-LAH

verb, Qal

it was finished, complete

וַיִּשְׁבֹּת

vayyishbot

vah-yeesh-BOHT

verb, Qal wayyiqtol 3ms

and he rested

מְלַאכְתּוֹ

melakhto

meh-lahkh-TOH

noun with suffix

his work

שַׁבָּת

shabbat

shahb-BAHT

noun, f.

sabbath

וַיְכֻלּוּ

vaykhullu

vai-khool-LOO

verb, Pual wayyiqtol 3mp

and they were finished

שֶׁבַע

sheva‘

SHEH-vah

number

seven

CORE IDEAS

The story. The creation account closes not with man, the high point of the sixth day, but with a day of rest. God finished his work, rested, blessed the seventh day and made it holy. Three times the seventh day is named, and three times the work God had made. The account ends where it began, with God and the heavens and the earth, and the week becomes the pattern for every week since.

How Hebrew works: putting it together. Genesis 2:1–3 uses almost everything you have learned: a Pual wayyiqtol (וַיְכֻלּוּ), a Piel III-he wayyiqtol (וַיְכַל), Qal wayyiqtols (וַיִּשְׁבֹּת), Piel wayyiqtols (וַיְבָרֶךְ, וַיְקַדֵּשׁ), Qal perfects in relative clauses (אֲשֶׁר עָשָׂה, אֲשֶׁר־בָּרָא), a kî clause and an infinitive (לַעֲשׂוֹת).

How Hebrew works: reading strategy. For each verse: (1) find the verbs and mark them; (2) find the root, stem and form of each; (3) find the subject and object; (4) group the rest into phrases (construct chains, prepositions); (5) translate literally, then smoothly; (6) read it aloud. This is how scholars read the Hebrew Bible.

Read it. Genesis 2:2: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי and God finished on the seventh day; מְלַאכְתּוֹ אֲשֶׁר עָשָׂה his work which he had made; וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי and he rested on the seventh day; מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה from all his work which he had made. God did not rest because he was tired (Isaiah 40:28); shavat means he ceased, for the work was complete.

ACTIVITY

Reading the whole account

Read Genesis 1:1–2:3 aloud over the three weeks of the unit.

You will need

- Genesis 1:1–2:3 in Hebrew (unit kit)
- A recording device

Steps

1. Week 1: read 1:1–13 (days 1–3) aloud each day; record day 1.
2. Week 2: read 1:14–25 (days 4–5 and the animals of day 6); record yourself.
3. Week 3: read 1:26–2:3; record the whole of 2:1–3.
4. Listen to your first and last recordings and write what has improved.

Tips

- Read the Name as Adonai; read slowly and correctly rather than fast.

Check your work

- ☐ I read every verse aloud at least once.
- ☐ I recorded 2:1–3.

HEBREW NOTEBOOK

1. Copy Genesis 2:1–3 and write the parsing of every verb under it.
2. Copy the six-step reading strategy.

> **From history.** Hebrews 4:9–10 reads the seventh day as a picture of the rest God offers his people: There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

WORKED EXAMPLES

Example 1. Parse וַיְכַל.

▼ **Show solution**

1. Wayyiqtol 3ms; shewa under the prefix: Piel.
2. Root כלה, III-he: the final -eh has been cut off.

Answer: Piel wayyiqtol 3ms of כלה: and he finished.

Example 2. Parse וַיְכֻלּוּ.

▼ **Show solution**

1. Wayyiqtol 3mp; u-vowel and doubled lamed: Pual.
2. Root כלה.

Answer: Pual wayyiqtol 3mp of כלה: and they were finished.

Example 3. Translate: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ

▼ **Show solution**

1. vayyishbot = and he rested (Qal wayyiqtol).
2. bayyom hashevi‘i = on the seventh day; mikkol-melakhto = from all his work.

Answer: and he rested on the seventh day from all his work.

PRACTICE

1. Easy Translate: מְלַאכְתּוֹ

   ▼ **Show answer**

   his work.

2. Easy Translate: בַּיּוֹם הַשְּׁבִיעִי

   ▼ **Show answer**

   on the seventh day.

3. **Easy** Translate: וַיִּשְׁבֹּת

   ▼ **Show answer**

   and he rested.

4. **Medium** Translate: וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ

   ▼ **Show answer**

   Thus the heavens and the earth were finished.

5. **Medium** Why does God rest on the seventh day, if he is never weary?

   ▼ **Show answer**

   Shavat means to cease: the work was complete. Isaiah 40:28 says he fainteth not, neither is weary.

6. **Medium** Parse עָשָׂה in Genesis 2:2.

   ▼ **Show answer**

   Qal perfect 3ms of עשׂה: he had made.

7. **Hard** Read Genesis 2:2 and translate it.

   ▼ **Show answer**

   And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

8. **Hard** List the stems found in Genesis 2:1–3.

   ▼ **Show answer**

   Qal (vayyishbot, shavat, ‘asah, bara’, la‘asot), Piel (vaykhal, vayevarekh, vayqaddesh) and Pual (vaykhullu).

COMMON MISTAKES

- Taking vaykhal as a Qal; the shewa under the prefix shows the Piel.
- Translating shavat as he was tired.
- Losing track of a long verse; use the six steps.

Make it a game · Parse-off. Two players (or student against the clock) take turns drawing a verb from Genesis 1:1–2:3 out of a bowl and parsing it fully: stem, form, person, root, meaning. One point for each correct item.

Scripture. “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.” (Genesis 2:2, KJV)

Hebrew (Westminster Leningrad Codex):

> וַיְכַ֤ל אֱלֹהִים֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י מְלַאכְתּ֖וֹ אֲשֶׁ֣ר עָשָׂ֑ה וַיִּשְׁבֹּת֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י מִכָּל־מְלַאכְתּ֖וֹ אֲשֶׁ֥ר עָשָֽׂה׃

Vaykhal (Piel, III-he, shortened), vayyishbot (Qal) and two Qal perfects in relative clauses. The seventh day and his work are each named twice in one verse.

UNIT 12

Reading Psalm 23

Lesson 12.1 teaches Hebrew parallelism and verbs with object suffixes, with Psalm 23:1–2.

Lesson 12.2 reads Psalm 23:3–4: nefesh, tsedeq and the valley of the shadow of death.

Lesson 12.3 reads Psalm 23:5–6, with hesed, and reviews the whole course for the final exam.

PREREQUISITES

- Units 1–11.

MASTERY CHECKLIST

- ☐ I can explain synonymous and climactic parallelism with examples.
- ☐ I can parse verbs with object suffixes (-eni, -uni).
- ☐ I can read Psalm 23 aloud in Hebrew and translate every line.
- ☐ I can explain nefesh, tsedeq, tsalmavet and hesed.
- ☐ I can read and parse unseen verses from Genesis 1–2.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- ***Psalm 23 in Hebrew***: Copy the whole psalm in Hebrew on a card this unit; read it aloud every day and memorize it by the final exam.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch is independent and free.

LESSONS IN THIS UNIT

12.1	**Hebrew Poetry: He Maketh Me to Lie Down**	4 sessions of 40–50 minutes
12.2	**He Restoreth My Soul: Psalm 23:3–4**	4 sessions of 40–50 minutes
12.3	**Goodness and Mercy: Psalm 23:5–6 and Review**	4 sessions of 40–50 minutes

Unit 12 test

Unit 12 test. Questions 1–2 are oral: the parent asks and marks. The rest are written, without notes. 50 points.

1. **5 pts**

   Oral: Recite Psalm 23:1–3 in Hebrew from memory.

2. **5 pts**

   Oral: Explain parallelism using Psalm 23:2.

3. **5 pts**

   Parse יַרְבִּיצֵנִי.

4. **5 pts**

   Parse יְנַהֲלֵנִי.

5. **5 pts**

   Translate: נַפְשִׁי יְשׁוֹבֵב

6. **5 pts**

   Translate: גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת

7. **5 pts**

   Translate: כּוֹסִי רְוָיָה

8. **5 pts**

   Translate: אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי

9. **5 pts**

   What does חֶסֶד mean?

10. **5 pts**

    Write Psalm 23 in English from memory.

ANSWER KEY

1. mizmor ledavid Adonai ro‘i lo’ ’ehsar; bin’ot deshe’ yarbitseni ‘al-mei menuhot yenahaleni; nafshi yeshovev yanheni vema‘gelei-tsedeq lema‘an shemo.
2. The two halves match: he maketh me to lie down / he leadeth me; in green pastures / beside the still waters. The second line echoes and extends the first.
3. Hiphil imperfect 3ms of רבץ with the suffix -eni: he maketh me to lie down.
4. Piel imperfect 3ms of נהל with -eni: he leadeth me.
5. He restoreth my soul.
6. Yea, though I walk through the valley of the shadow of death.
7. my cup runneth over (my cup is overflowing).
8. Surely goodness and mercy shall follow me (pursue me).
9. Steadfast, covenant love; mercy, lovingkindness: God’s faithful love to his people.
10. The six verses of the King James Version, accurately.

Printable answer key (PDF, for the parent)

UNIT CHALLENGE: PSALM 23 IN HEBREW

Make a final display of Psalm 23: the Hebrew text copied by hand, the King James Version beside it, the parsing of every verb, and a page on what the psalm teaches about the LORD as shepherd, with one New Testament link (John 10:11; Hebrews 13:20; 1 Peter 2:25). Recite the psalm in Hebrew to the family.

LOOK FOR	WHAT IT MEANS
Reading	The recitation is accurate and unhurried.
Grammar	Every verb is correctly parsed.
Understanding	The reflection is faithful to the psalm and its fulfilment in Christ.
Care	Hebrew is written right to left with every letter, vowel point and dagesh in place.

12.1 Hebrew Poetry: He Maketh Me to Lie Down

OBJECTIVES

- Recognize parallelism, the main feature of Hebrew poetry.
- Parse verbs with object suffixes.
- Read Psalm 23:1–2.

> **Warm-up.** English poetry often rhymes sounds. Hebrew poetry rhymes ideas: it says something, then says it again in another way. Listen: He maketh me to lie down in green pastures: he leadeth me beside the still waters.

WATCH

Hebrew Worship - 133 תְּהִלִּים - Psalm 133 - Biblical Hebrew

Aleph with Beth · 3:21

https://www.youtube.com/watch?v=1zrIk58p15E

> **WHEN TO WATCH**
> after the core reading; count the pairs of lines.

Note: Aleph with Beth sings Psalm 133 in Biblical Hebrew (3:21): Behold, how good and how pleasant… Listen for the parallel lines, each one echoing the last.

BACKUP VIDEO

Q&A - Psalm 23:1

Daily Dose of Hebrew · 10:42

https://www.youtube.com/watch?v=19rJDKKI2Ps

for the parent, before the lesson.

KEY TERMS

parallelism
The pairing of lines so that the second echoes (synonymous), contrasts (antithetic) or builds on (climactic) the first.

colon (pl. cola)
One line or half-line of a Hebrew poem.

object suffix

A pronoun ending on a verb for its object: -ni / -eni me, -ekha thee, -o / -hu him, -nu us.

mizmor

מִזְמוֹר a psalm, a song sung to an instrument.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

מִזְמוֹר

mizmor

meez-MOHR

noun, m.

psalm

אֶחְסַר

’ehsar

ekh-SAHR

verb, Qal imperfect 1cs

I shall lack, want

דֶּשֶׁא

deshe’

DEH-sheh

noun, m.

grass, green herbage

יַרְבִּיצֵנִי

yarbitseni

yahr-bee-TSAY-nee

verb, Hiphil imperfect + suffix

he maketh me to lie down

יְנַהֲלֵנִי

yenahaleni

yeh-nah-hah-LAY-nee

verb, Piel imperfect + suffix

he leadeth me

מְנֻחוֹת

menuhot

meh-noo-KHOHT

noun, f.pl.

rest, stillness

דָּוִד

david

dah-VEED

proper noun

David

CORE IDEAS

The story. David was a shepherd before he was a king (1 Samuel 16:11; 17:34–35). In Psalm 23 he takes his own work and gives it to the LORD: the LORD is my shepherd. Everything the shepherd does for the sheep, food, rest, water, guidance, protection, God does for David. Jesus took the title for himself: I am the good shepherd (John 10:11).

How Hebrew works: parallelism. In Psalm 23:2 the two lines match part for part: בִּנְאוֹת דֶּשֶׁא in pastures of grass / עַל־מֵי מְנֻחוֹת by waters of rest; יַרְבִּיצֵנִי he makes me lie down / יְנַהֲלֵנִי he leads me. Proverbs uses contrast: A wise son maketh a glad father: but a foolish son is the heaviness of his mother (10:1). Reading in pairs helps with hard words: each line explains the other.

How Hebrew works: object suffixes on verbs. The suffixes you know from nouns also attach to verbs as objects, often with a linking vowel: יִשְׁמְרֵנִי he will keep me; יִשְׁמָרְךָ he will keep thee (Psalm 121:7); יִשְׁמְרֵהוּ he will keep him. In Psalm 23: יַרְבִּיצֵנִי he makes me lie down (Hiphil of ravats, to lie down), יְנַהֲלֵנִי he leads me gently (Piel of nahal).

Read it. Psalm 23:1–2: מִזְמוֹר לְדָוִד a psalm of David; יְהוָה רֹעִי the LORD is my shepherd (a participle with suffix; Lesson 8.1); לֹא אֶחְסָר I shall not lack; בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי in green pastures he makes me lie down; עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי beside still waters (waters of rest) he leads me.

PICTURE STUDY



King David Playing the Harp, Gerard van Honthorst, 1622 · Oil on canvas · Centraal Museum, Utrecht

Image: Wikimedia Commons, public domain

David is called the sweet psalmist of Israel (2 Samuel 23:1). As a young man he played the harp for King Saul, and the evil spirit departed from him (1 Samuel 16:23). Seventy-three psalms bear his name in their titles.

Honthorst was a Dutch painter from Utrecht who studied in Rome and learned to paint strong light and shadow. Here he paints David as a crowned king who still sings to God.

Look closely

- Where is David looking?
- What details show that he is a king?
- How does Honthorst show that David is singing, not only playing?
- Where does the light fall?

Talk about it

1. Why would David, a king, still think of God as his shepherd?
2. Which line of Psalm 23 do you think David is singing in this picture?

ACTIVITY

Parallel lines

Find and mark parallelism in Psalms and Proverbs.

You will need

- An English Bible
- Colored pencils

Steps

1. Copy Psalm 23:2 and draw lines joining the matching parts of the two halves.
2. Do the same for Psalm 19:1 (The heavens declare the glory of God; and the firmament sheweth his handywork) and Proverbs 10:1.
3. Label each: echo (synonymous), contrast (antithetic) or build (climactic).
4. Write two parallel lines of your own about God's care.

Tips

- Psalm 19:1 is 19:2 in Hebrew Bibles, because the title is counted as verse 1.

Check your work

☐ I marked three examples.

☐ I wrote two parallel lines.

HEBREW NOTEBOOK

1. Copy the object suffixes on שָׁמַר (me, thee, him) and the two verbs of Psalm 23:2.
2. Copy Psalm 23:1–2 in Hebrew and mark the parallel parts.

> **From history.** Robert Lowth, an English bishop and Oxford professor, first described the parallelism of Hebrew poetry in his Lectures on the Sacred Poetry of the Hebrews (1753). Before him, many readers had looked in the Psalms for the kind of metre used in Greek and Latin verse.

WORKED EXAMPLES

Example 1. Parse יַרְבִּיצֵנִי.

▼ **Show solution**

1. Prefix yod with patach and hireq-yod: Hiphil imperfect 3ms.
2. Root רבץ, to lie down; -eni = me.

Answer: Hiphil imperfect 3ms of רבץ + 1cs suffix: he maketh me to lie down.

Example 2. Translate: עַל־מֵי מְנֻחוֹת

▼ **Show solution**

1. mei = waters of (construct of mayim).
2. menuhot = rest, stillness (plural).

Answer: beside the still waters (by waters of rest).

Example 3. Show the parallelism in בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי

▼ **Show solution**

1. Place: bin'ot deshe' / 'al-mei menuhot.
2. Action: yarbitseni / yenahaleni.

Answer: Two matching lines: place + verb, place + verb; the second line extends the first from food and rest to water and guidance.

PRACTICE

1. Easy Translate: מִזְמוֹר לְדָוִד

   ▼ **Show answer**

   A Psalm of David.

2. Easy Translate: לֹא אֶחְסָר

   ▼ **Show answer**

   I shall not want (lack).

3. **Easy** Translate: דֶּשֶׁא

   ▼ **Show answer**

   grass, green herbage.

4. **Medium** Parse יְנַהֲלֵנִי.

   ▼ **Show answer**

   Piel imperfect 3ms of נהל + -eni: he leadeth me.

5. **Medium** Name three kinds of parallelism.

   ▼ **Show answer**

   Synonymous (echo), antithetic (contrast), climactic or synthetic (build).

6. **Medium** Translate: יִשְׁמְרֵנִי

   ▼ **Show answer**

   he will keep me.

7. **Hard** Read Psalm 23:1–2 and translate it.

   ▼ **Show answer**

   The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

8. **Hard** Why does reading in parallel lines help a translator?

   ▼ **Show answer**

   Each line clarifies the other; a hard word in one half is often explained by its partner in the other.

COMMON MISTAKES

- Reading -eni as a subject (I); on a verb it is the object (me).
- Treating the two halves of a line as two separate events; they often describe one thing two ways.
- Forgetting that the title mizmor ledavid is part of verse 1 in Psalm 23.

Make it a game · Finish the line. The parent says the first half of a parallel verse in English (The heavens declare the glory of God…; He maketh me to lie down in green pastures…; A wise son maketh a glad father…). The student finishes it, then names the kind of parallelism.

Scripture. “He maketh me to lie down in green pastures: he leadeth me beside the still waters.” (Psalm 23:2, KJV)

Hebrew (Westminster Leningrad Codex):

בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי׃

Two parallel lines: a place and a verb with the suffix -eni in each. Yarbitseni is a Hiphil, he makes me lie down; yenahaleni a Piel, he leads me gently.

UNIT 12 · READING PSALM 23 · LESSON 12.2 OF 36 · 4 SESSIONS OF 40–50 MINUTES

12.2 He Restoreth My Soul: Psalm 23:3–4

OBJECTIVES

- Read and parse Psalm 23:3–4.
- Explain nefesh, tsedeq and tsalmavet.
- Recognize the change from he to thou in verse 4.

Warm-up. Read Psalm 23 in English and listen for the pronouns. In verses 1–3 David speaks about the LORD: he. In verse 4 something changes. What?

WATCH

When the Bible Says “Soul,” What Is It Talking About?

BibleProject · 4:23

https://www.youtube.com/watch?v=g_igCcWAMAM

> **WHEN TO WATCH**
> after the first core paragraph.

Note: BibleProject’s word study on nefesh, the Hebrew word translated “soul” (4:23), as in He restoreth my soul.

BACKUP VIDEO

Righteousness and Uprightness of Heart - Biblical Hebrew - Lesson 128b

Aleph with Beth · 5:34

https://www.youtube.com/watch?v=fv2rReLA4jc

after the worked examples.

KEY TERMS

nefesh

נֶפֶשׁ soul, life, the whole living person; in Psalm 23:3, my very life.

tsedeq

צֶדֶק righteousness, what is right; ma‘gelei-tsedeq, right paths, paths of righteousness.

tsalmavet

צַלְמָוֶת the shadow of death, deep darkness.

Polel

A form of the Piel used by hollow verbs: יְשׁוֹבֵב he restores (from shuv, to return).

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

יְשׁוֹבֵב

yeshovev

yeh-shoh-VAYV

verb, Polel imperfect 3ms

he restoreth

צֶדֶק

tsedeq

TSEH-dek

noun, m.

righteousness

לְמַעַן

lema‘an

leh-MAH-ahn

preposition

for the sake of, in order that

צַלְמָוֶת

tsalmavet

tsahl-MAH-vet

noun, m.

shadow of death, deep darkness

גֵּיא

gei’

gay

noun, m.

valley

שֵׁבֶט

shevet

SHAY-vet

noun, m.

rod; tribe

אִירָא

’ira’

ee-RAH

verb, Qal imperfect 1cs

I will fear

CORE IDEAS

The story. A shepherd leads his sheep along the right tracks, not for the sheep’s glory but for his own good name. And when the path goes down through a dark ravine, where wild beasts and robbers could hide, the sheep has nothing to fear. At that moment David stops speaking about the LORD and speaks to him: for thou art with me.

How Hebrew works: verse 3. נַפְשִׁי יְשׁוֹבֵב my soul he restores: the object first, then יְשׁוֹבֵב, the Polel imperfect of שׁוּב (to return), bring back, restore. יַנְחֵנִי he leads me: Hiphil imperfect of נָחָה (III-he) + -eni. בְמַעְגְּלֵי־צֶדֶק in tracks of righteousness (construct plural); לְמַעַן שְׁמוֹ for the sake of his name.

How Hebrew works: verse 4. גַּם כִּי־אֵלֵךְ even when I walk (halakh behaves like an I-yod verb: אֵלֵךְ I will walk); בְּגֵיא צַלְמָוֶת in a valley of the shadow of death; לֹא־אִירָא רָע I will not fear evil; כִּי־אַתָּה עִמָּדִי for thou art with me; שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ thy rod and thy staff; הֵמָּה יְנַחֲמֻנִי they comfort me (Piel imperfect 3mp + -uni).

Read it. Psalm 23:3: נַפְשִׁי יְשׁוֹבֵב He restoreth my soul: יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ he leadeth me in the paths of righteousness for his name's sake. The shepherd's care rests on his own character: he guides rightly because of who he is.

ACTIVITY

He and Thou

Map the pronouns and the journey of Psalm 23.

You will need

- Psalm 23 in Hebrew and English
- Colored pencils

Steps

1. Circle every he and him in verses 1–3 and every thou and thy in verses 4–5.
2. Find the Hebrew word אַתָּה, thou, in verse 4 and mark it as the turning point.
3. Draw the journey: pastures, waters, paths, the dark valley, the table, the house.
4. Write two sentences: why might David turn to speak to God in the dark valley?

Tips

- In verse 6 the psalm returns to the LORD in the third person: the house of the LORD.

Check your work

☐ I marked the turning point.

☐ I drew the journey.

HEBREW NOTEBOOK

1. Copy Psalm 23:3–4 in Hebrew and parse every verb.
2. Copy the four word studies: nefesh, tsedeq, tsalmavet, shevet.

> **From history.** Ancient shepherds in Israel carried two tools: the shevet, a short club for driving off wild beasts, and the mish‘enet, a long staff to lean on and to guide or lift the sheep. David told Saul that he had killed both a lion and a bear while keeping his father’s sheep (1 Samuel 17:34–36).

WORKED EXAMPLES

Example 1. Parse יְשׁוֹבֵב.

▼ **Show solution**

1. Prefix yod with shewa; holem-vav and a repeated bet.
2. Hollow root שׁוּב in the Polel (the Piel of hollow verbs).

Answer: Polel imperfect 3ms of שׁוּב: he restores, brings back.

Example 2. Parse יַנְחֵנִי.

▼ **Show solution**

1. Prefix with patach: Hiphil imperfect.
2. Root נחה (III-he; the he has dropped before the suffix); -eni = me.

Answer: Hiphil imperfect 3ms of נחה + 1cs suffix: he leadeth me.

Example 3. Translate: לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי

▼ **Show solution**

1. ’ira’ = I will fear (Qal imperfect 1cs of yare’).
2. kî = for; ‘immadi = with me.

Answer: I will fear no evil: for thou art with me.

PRACTICE

1. Easy Translate: נַפְשִׁי

   ▼ **Show answer**

   my soul.

2. Easy Translate: לְמַעַן שְׁמוֹ

   ▼ **Show answer**

   for his name’s sake.

3. **Easy** Translate: עִמָּדִי

   ▼ **Show answer**

   with me.

4. **Medium** Translate: שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ

   ▼ **Show answer**

   thy rod and thy staff.

5. **Medium** Parse יְנַחֲמֻנִי.

   ▼ **Show answer**

   Piel imperfect 3mp of 1 + נחמ cs suffix: they comfort me.

6. **Medium** Parse אֵלֵךְ.

   ▼ **Show answer**

   Qal imperfect 1cs of הלך (inflected like an I-yod verb): I walk, I will walk.

7. **Hard** Read Psalm 23:3–4 and translate it.

   ▼ **Show answer**

   He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

8. **Hard** Why does the psalmist change from he to thou in verse 4?

   ▼ **Show answer**

   In the darkest place he turns from speaking about God to speaking to him; the comfort is God's presence: thou art with me.

COMMON MISTAKES

- Reading nefesh as only the inner soul; in Hebrew it is the whole living self.
- Missing the Polel because it looks unlike a Piel; hollow verbs repeat the last root letter instead of doubling the middle.
- Taking hemmah as an object; it is the subject they, resuming rod and staff.

Make it a game · Shepherd's path. Lay out six papers on the floor, one for each verse of Psalm 23, with a key Hebrew word on each (רֹעִי, יַרְבִּיצֵנִי, יְשׁוֹבֵב, צַלְמָוֶת, שֻׁלְחָן, חֶסֶד). The student walks the path, saying the verse in English (and Hebrew if possible) at each step.

Scripture. "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." (Psalm 23:3, KJV)

Hebrew (Westminster Leningrad Codex):

נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ׃

The object nafshi comes first; yeshovev is a Polel of shuv, he restores; yanheni a Hiphil of nahah with -eni; ma'gelei-tsedeq a construct chain; lema'an shemo, for his name's sake.

UNIT 12 · READING PSALM 23 · LESSON 12.3 OF 36 · 4 SESSIONS OF 40–50 MINUTES

12.3 Goodness and Mercy: Psalm 23:5–6 and Review

OBJECTIVES

- Read and parse Psalm 23:5–6.
- Explain hesed, the covenant love of God.
- Review the whole course for the final exam.

Warm-up. In verse 5 the picture changes again: no longer a shepherd and his sheep but a host and his guest. What does a good host do for a guest who has enemies outside the door?

WATCH

Hebrew Worship - 136 תְּהִלִּים - Psalm 136 - Biblical Hebrew

Aleph with Beth · 5:42

https://www.youtube.com/watch?v=C8ZIJ2fmnMw

> **WHEN TO WATCH**
> after the core paragraph on hesed.

Note: Aleph with Beth sings Psalm 136 in Biblical Hebrew (5:42): kî le'olam hasdo, for his mercy endureth for ever. Listen for hesed in every line.

BACKUP VIDEO

Hebrew Worship - 103 תְּהִלִּים - Psalm 103 - Biblical Hebrew

Aleph with Beth · 6:48

https://www.youtube.com/watch?v=BQ5tu4o0kVw

during the review session.

KEY TERMS

hesed

חֶסֶד steadfast love, mercy, lovingkindness: the faithful love God promised in his covenant.

radaf

רָדַף to pursue, chase; in Psalm 23:6 goodness and mercy pursue me.

'akh

אַךְ surely, only.

le'orekh yamim

לְאֹרֶךְ יָמִים for length of days; for ever.

VOCABULARY FOR THE WEEK

Hebrew reads from right to left. Capitals show the stressed syllable, usually the last one. kh is the throaty ch of Bach; a is ah, e is eh, ee is the i of machine, o is oh, oo is the oo of food, and uh is the quick sound of the shewa.

חֶסֶד

hesed

KHEH-sed

noun, m.

mercy, steadfast love

רָדַף

radaf

rah-DAHF

verb, Qal

he pursued

אַךְ

’akh

ahkh

adverb

surely, only

שֻׁלְחָן

shulhan

shool-KHAHN

noun, m.

table

כּוֹס

kos

kohs

noun, f.

cup

שֶׁמֶן

shemen

SHEH-men

noun, m.

oil

בֵּית

beit

bayt

noun, m. construct

house of

CORE IDEAS

The story. In the ancient Near East a host who took in a guest was bound to protect him; enemies could only watch from outside. The LORD spreads a table for David in full view of his enemies, anoints his head with oil as an honoured guest, and fills his cup to overflowing. Then David looks ahead: all his life long God’s goodness and mercy will follow him, and he will dwell in the LORD’s house.

How Hebrew works: verse 5. תַּעֲרֹךְ לְפָנַי שֻׁלְחָן thou preparest before me a table (Qal imperfect 2ms of ‘arakh); נֶגֶד צֹרְרָי in the presence of my enemies (participle with suffix: my distressers); דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי thou hast anointed my head with oil (Piel perfect 2ms of dashen); כּוֹסִי רְוָיָה my cup is overflowing.

How Hebrew works: verse 6. אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי surely goodness and mercy shall pursue me (Qal imperfect 3mp + -uni); כָּל־יְמֵי חַיָּי all the days of my life; וְשַׁבְתִּי בְּבֵית־יְהוָה לְאֹרֶךְ יָמִים and I will dwell in the house of the LORD for length of days. The Masoretic vowels of וְשַׁבְתִּי point to shuv, and I will return; the Greek translation and the King James Version read it as from yashav, and I will dwell. Either way, David’s home is with God.

Review. In this course you have learned the alphabet and vowels; nouns, the article, prepositions and the construct chain; pronouns and suffixes; the Qal perfect, imperfect, imperative, jussive and cohortative; wayyiqtol and weqatal; participles and infinitives; the seven stems; the weak verbs; and you have read Genesis 1:1–2:3 and Psalm 23 in the Hebrew of the Leningrad Codex. The final exam covers it all.

ACTIVITY

Final review plan

Prepare for the final exam with a two-week plan.

You will need

- Your notebook, flashcards and unit tests
- The lesson verses

Steps

1. Make a list of the 36 lesson verses and mark the ones you can read and translate without help.
2. Spend one session on each of these: the verb paradigms (Qal perfect, imperfect, wayyiqtol); the stems chart; the weak-verb card; the suffixes.
3. Re-take the unit tests you found hardest.
4. Recite Psalm 23 in Hebrew to the family as the last step before the exam.

Tips

- The final exam includes unseen verses from Genesis 1–2 and Psalm 23, chosen from those you have studied.

Check your work

☐ I made my verse list.

☐ I recited Psalm 23 in Hebrew.

HEBREW NOTEBOOK

1. Copy Psalm 23:5–6 in Hebrew and parse every verb.
2. Write the whole of Psalm 23 in Hebrew from memory, then check it.

> **From history.** Psalm 136 repeats kî leʿolam hasdo, for his mercy endureth for ever, in all twenty-six verses. Hesed is one of the great words of the Old Testament: when the LORD proclaimed his name to Moses, he called himself abundant in goodness and truth, keeping mercy for thousands (Exodus 34:6–7).

WORKED EXAMPLES

Example 1. Parse יִרְדְּפוּנִי.

▼ **Show solution**

1. Prefix yod and ending -u: Qal imperfect 3mp.
2. Root רדף; -ni = me.

Answer: Qal imperfect 3mp of רדף + 1cs suffix: they shall pursue (follow) me.

Example 2. Parse דִּשַּׁנְתָּ.

▼ **Show solution**

1. Hireq and a doubled shin: Piel.
2. Ending -ta: perfect 2ms. Root דשן.

Answer: Piel perfect 2ms of דשן: thou hast anointed (made fat).

Example 3. Translate: תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צֹרְרָי

▼ **Show solution**

1. ta‘arokh = thou preparest (Qal imperfect 2ms).
2. lefanai = before me; neged tsorerai = in front of my enemies.

Answer: Thou preparest a table before me in the presence of mine enemies.

PRACTICE

1. Easy Translate: שֻׁלְחָן

   ▼ **Show answer**

   table.

2. Easy Translate: כּוֹסִי

   ▼ **Show answer**

   my cup.

3. **Easy** Translate: חֶסֶד

▼ **Show answer**

mercy, steadfast love, lovingkindness.

4. **Medium** Translate: כָּל־יְמֵי חַיָּי

▼ **Show answer**

all the days of my life.

5. **Medium** Translate: בְּבֵית־יְהוָה

▼ **Show answer**

in the house of the LORD.

6. **Medium** Why can וְשַׁבְתִּי be read two ways?

▼ **Show answer**

The Masoretic vowels suggest shuv (and I will return); the old Greek and the King James Version read it as yashav (and I will dwell).

7. **Hard** Read Psalm 23:5–6 and translate it.

▼ **Show answer**

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

8. **Hard** Review: parse וַיֹּאמֶר, בָּרָא, יְהִי, נַעֲשֶׂה and וַיִּשְׁבֹּת.

▼ **Show answer**

Qal wayyiqtol 3ms of אמר, and he said; Qal perfect 3ms of ברא, he created; Qal jussive 3ms of היה, let there be; Qal imperfect (cohortative) 1cp of עשׂה, let us make; Qal wayyiqtol 3ms of שׁבת, and he rested.

COMMON MISTAKES

- Translating radaf as follow politely; the word means pursue, chase.
- Missing the change of picture from shepherd to host in verse 5.
- Forgetting that hesed is covenant love, not a passing feeling.

Make it a game · Final review relay. Make thirty cards from the whole course (letters, vowels, words, forms, verses). Shuffle them; the student answers as many as possible in five minutes, then tries to beat the score the next day.

Scripture. “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.” (Psalm 23:6, KJV)

Hebrew (Westminster Leningrad Codex):

אַךְ | טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּיַ וְשַׁבְתִּי בְּבֵית־יְהוָה לְאֹרֶךְ יָמִים׃

’Akh, surely; tov vahesed, goodness and mercy; yirdefuni, they shall pursue me (Qal imperfect with -uni); veshavti, and I will dwell (or return); le’orekh yamim, for length of days.

COURSE EXAM

Midterm Exam

Covers Units 1–6. Time: 60–75 minutes.

Questions 1–3 are oral: the parent asks and marks. The rest are written, without notes or lexicon. 100 points. Grade with the separate answer key; give partial credit for parsing that is nearly right, and accept any accurate English translation, not only the King James wording. Hebrew must be written right to left with its vowel points.

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1. **5 pts** **Lesson 1.1**
   Oral: Recite the Hebrew alphabet in order, then name the five letters that have final forms.

2. **5 pts** **Lesson 1.2**
   Oral: Read Genesis 1:1 aloud from the Hebrew and translate it.

3. **5 pts** **Lesson 3.2**
   Oral: Read Psalm 23:1 aloud and translate it.

4. **5 pts** **Lesson 1.2**

   Name the vowel under each letter and say whether it is long or short: בֶּ בִּ בֵּ בַּ בָּ.

5. **5 pts** **Lesson 1.3**

   Explain the two dots in בְּרֵאשִׁית: the dot in the bet and the shewa under it.

6. **5 pts** **Lesson 2.3**

   Translate with the article and prepositions: הָאָרֶץ, בַּיּוֹם, לָאוֹר, מִן־הָאֲדָמָה, כַּמַּיִם.

7. **5 pts** **Lesson 3.1**

   Give the plural of סוּס and תּוֹרָה, and translate הָאִישׁ הַטּוֹב and הָאִישׁ טוֹב.

8. **5 pts** **Lesson 3.2**

   Translate the pronouns and the verbless clause: אֲנִי יְהוָה; אַתָּה הוּא.

9. **5 pts** **Lesson 4.1**

   Translate the construct chain and explain why there is no article on the first word: דְּבַר יְהוָה; אֶרֶץ מִצְרַיִם.

10. **5 pts** **Lesson 4.2**

    Translate the suffixes: לוֹ, סוּסֵנוּ, סוּסוֹ, סוּסְךָ, סוּסִי.

11. **5 pts** **Lesson 5.2**

    Write the Qal perfect of שָׁמַר: 3ms, 3fs, 2ms, 1cs, 3cp.

12. **5 pts** **Lesson 6.1**

    Write the Qal imperfect of שָׁמַר: 3ms, 2ms, 1cs, 3mp, 1cp.

13. **5 pts** **Lesson 5.1**

    Parse: שְׁמֹר, תִּשְׁמְרִי, שָׁמַרְנוּ.

14. **5 pts** **Lesson 6.2**

    Translate and explain the difference: לֹא תִגְנֹב and אַל־תִּירָא.

15. **5 pts** **Lesson 4.3**

Translate: אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם

16. **5 pts** **Lesson 5.3**

Translate: בְּלִבִּי צָפַנְתִּי אִמְרָתֶךָ

17. **5 pts** **Lesson 6.3**

Translate: יְהוָה יִשְׁמָרְךָ מִכָּל־רָע

18. **5 pts** **Lesson 6.2**

Translate: בְּטַח אֶל־יְהוָה בְּכָל־לִבֶּךָ

19. **5 pts** **Lesson 6.1**

Name three meanings of the Qal imperfect and give an English example of each.

20. **5 pts** **Lesson 1.3**

Scripture and history: What is the Leningrad Codex, and why is it important for this course?

ANSWER KEY

1. Alef, bet, gimel, dalet, he, vav, zayin, het, tet, yod, kaf, lamed, mem, nun, samekh, ‘ayin, pe, tsade, qof, resh, sin/shin, tav. Final forms: kaf (ך), mem (ם), nun (ן), pe (ף), tsade (ץ).
2. bereshit bara’ ’Elohim ’et hashamayim ve’et ha’arets: In the beginning God created the heaven and the earth.
3. mizmor ledavid Adonai ro‘i lo’ ’ehsar: The LORD is my shepherd; I shall not want. (The Name is read Adonai.)
4. qamets (long a); patach (short a); tsere (long e); hireq-yod (long i); qibbuts (short u).
5. The dagesh lene makes bet a hard b at the start of a word; the shewa under it is vocal (a quick e), since it is under the first letter.
6. the earth; in the day; to (for) the light; from the ground; like the waters.
7. סוּסִים, תּוֹרוֹת; the good man (attributive); the man is good (predicate).
8. I am the LORD; thou art he.
9. the land of Egypt; the word of the LORD. A noun in construct takes its definiteness from the following noun.
10. my horse; thy horse; his horse; our horse; to him.
11. שָׁמַר, שָׁמְרָה, שָׁמַרְתָּ, שָׁמַרְתְּי, שָׁמְרוּ.
12. יִשְׁמֹר, תִּשְׁמֹר, אֶשְׁמֹר, יִשְׁמְרוּ, נִשְׁמֹר.
13. Qal perfect 1cp, we kept; Qal imperfect 2fs, you (f.) will keep; Qal imperative m.s., keep!
14. Thou shalt not steal (lo’ + imperfect, a lasting prohibition); fear not (’al + jussive, an immediate one).
15. I am the LORD thy God, which brought thee out of the land of Egypt (Deuteronomy 5:6).
16. Thy word have I hid in mine heart (Psalm 119:11).
17. The LORD shall preserve thee from all evil (Psalm 121:7).
18. Trust in the LORD with all thine heart (Proverbs 3:5).
19. Future (he will keep); habitual (he keeps, is always keeping); modal (he may, should, would keep).

20. The oldest complete manuscript of the Hebrew Bible (copied about A.D. 1008), with the vowel points and accents of the Masoretes; the Westminster Leningrad Codex used in this course is a public-domain digital edition of it.

Printable answer key (PDF, for the parent)

COURSE EXAM

Final Exam

Covers Cumulative, with emphasis on Units 7–12. Time: 75–90 minutes.

Questions 1–3 are oral: the parent asks and marks. The rest are written, without notes or lexicon. 100 points. Grade with the separate answer key; give partial credit for parsing that is nearly right, and accept any accurate English translation, not only the King James wording. Hebrew must be written right to left with its vowel points.

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1. **5 pts** **Lesson 12.1**

   Oral: Recite Psalm 23 in Hebrew (verses 1–3 at least) and translate as you go.

2. **5 pts** **Lesson 7.1**

   Oral: Read Genesis 1:3–5 aloud from the Hebrew.

3. **5 pts** **Lesson 5.1**

   Oral: Name the seven stems and give the meaning of each.

4. **5 pts** **Lesson 7.1**

   Parse: וַיֹּאמֶר, וַיְהִי, וַיַּרְא.

5. **5 pts** **Lesson 7.2**

   Parse and translate: וְשָׁמַרְתָּ; וְהָיוּ לְבָשָׂר אֶחָד.

6. **5 pts** **Lesson 7.3**

   Explain the clause type and translate: וְלַחֹשֶׁךְ קָרָא לָיְלָה.

7. (5 pts) **Lesson 8.1**

   Parse: שָׁמוֹר, בָּרוּךְ, לִשְׁמֹר, שֹׁמֵר.

8. (5 pts) **Lesson 8.3**

   Translate: כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת

9. (5 pts) **Lesson 9.1**

   Name the stem of each: נִבְרָא, דַּבֵּר, הִבְדִּיל, מִתְהַלֵּךְ, יוּמָת.

10. (5 pts) **Lesson 9.2**

    Translate: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ

11. (5 pts) **Lesson 10.3**

    Give the root and weak-verb family of each: וַיַּעַשׂ, וַיִּפַּח, יֵשֵׁב, וַיָּשֶׂם.

12. (5 pts) **Lesson 10.2**

    Translate: וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה

13. (5 pts) **Lesson 10.1**

    Translate: וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד

14. (5 pts) **Lesson 11.2**

    Translate and explain נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ: וְיִרְדּוּ.

15. (5 pts) **Lesson 9.3**

    Unseen: Translate Genesis 1:12a: וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ (help: תּוֹצֵא Hiphil of yatsa'; עֵשֶׂב herb; מַזְרִיעַ yielding seed).

16. (5 pts) **Lesson 8.1**

    Unseen: Translate Psalm 121:2: עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ (help: עֶזֶר help; מֵעִם from with).

17. **5 pts** **Lesson 12.2**

Parse: יְרָדְפוּנִי, יְשׁוֹבֵב, יַרְבִּיצֵנִי.

18. **5 pts** **Lesson 12.2**

Translate: גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי

19. **5 pts** **Lesson 12.1**

Explain parallelism with an example from Psalm 23, and name two other kinds.

20. **5 pts** **Lesson 12.3**

Word study: explain חֶסֶד and נֶפֶשׁ, with a verse for each.

ANSWER KEY

1. Accurate Hebrew with the Name read Adonai; translation close to: The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul…
2. Fluent reading of וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר … יוֹם אֶחָד, with correct stress and no missing vowels.
3. Qal simple active; Niphal simple passive or reflexive; Piel intensive or factitive; Pual its passive; Hithpael reflexive; Hiphil causative; Hophal its passive.
4. Qal wayyiqtol 3ms of אמר, and he said; Qal wayyiqtol 3ms of היה (shortened), and it came to pass; Qal wayyiqtol 3ms of ראה (shortened), and he saw.
5. Qal weqatal 2ms, and thou shalt keep; and they shall be one flesh (weqatal 3cp of היה).
6. A disjunctive clause: vav + fronted object + qatal, contrasting the darkness with the light: and the darkness he called Night.
7. Qal active participle m.s., keeping/keeper; Qal passive participle m.s., blessed; Qal infinitive construct with le-, to keep; Qal infinitive absolute, keeping (surely, or keep!).
8. for in the day that thou eatest thereof thou shalt surely die (Genesis 2:17).
9. Niphal; Piel; Hiphil; Hithpael; Hophal.
10. And God blessed the seventh day, and sanctified it (Genesis 2:3).
11. עשׂה, III-he; נפח, I-nun; ישׁב, I-yod; שׂים, hollow.
12. And the LORD God formed man of the dust of the ground (Genesis 2:7).
13. And God saw every thing that he had made, and, behold, it was very good (Genesis 1:31).
14. Let us make man in our image, after our likeness: and let them have dominion. Veyirdu is vav + jussive after a cohortative, expressing purpose (so that they may rule).
15. And the earth brought forth grass, and herb yielding seed after his kind.
16. My help cometh from the LORD, which made heaven and earth.
17. Hiphil imperfect 3ms of רבץ + -eni, he maketh me to lie down; Polel imperfect 3ms of שׁוּב, he restoreth; Qal imperfect 3mp of רדף + -uni, they shall follow (pursue) me.

18. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me (Psalm 23:4).
19. Psalm 23:2: he maketh me to lie down in green pastures / he leadeth me beside the still waters (synonymous). Others: antithetic (contrast, Proverbs 10:1) and climactic or synthetic (building).
20. Hesed: steadfast, covenant love, mercy (Psalm 23:6; Psalm 136, for his mercy endureth for ever). Nefesh: soul, life, the whole living person (Psalm 23:3, he restoreth my soul; Genesis 2:7, a living soul).

> Printable answer key (PDF, for the parent)