LESSON XII

29. Verbs: General Characteristics*

29.1 The simplest form for most Hebrew verbs, the form under which they are listed in the lexicon, is the Qal perfect third masculine singular. The word Qal (קַל) comes from קָלַל and means "he (it) was light," i.e., "not heavy." It designates the *simple active stem* of the verb.

29.2 The Qal perfect third masculine singular form of the verb normally has three consonants accompanied by two vowels, thus making it a bisyllabic form. The accent falls on the second syllable. The first syllable is open and always has qameṣ as its vowel. The second syllable is closed, except when it ends in א or ה. When closed, it has pataḥ as its vowel. When open, i.e., when it ends in א or ה, pataḥ is lengthened to qameṣ.
Examples:

(1)	אָכַל	he ate	(4)	יָשַׁב	he sat
(2)	אָמַר	he said	(5)	נָשָׂא	he took up, lifted up
(3)	הָיָה	he was	(6)	עָשָׂה	he did, made

29.3 An exception to this rule occurs in the case of some verbs classified as "stative" verbs. These are verbs that describe a condition or state of being. Most of these follow the same vowel pattern as the verbs listed in the preceding paragraph. However, some appear with either ṣere or ḥolem as the second stem vowel.
Examples:

(1)	גָּדַל	he was great	(5)	זָקֵן	he was old
(2)	חָזַק	he was strong	(6)	יָרֵא	he was afraid
(3)	קָדַשׁ	he was holy	(7)	יָכֹל	he was able
(4)	קָרַב	he was near	(8)	קָטֹן	he was small

29.4 In addition to the bisyllabic verbs we have considered thus far, there are also a number of monosyllabic verbs. These originally had either a yod or a vav as the middle consonant. However, in the course of the development of the language, the yod or vav contracted with a preceding vowel to form a diphthong (an unchangeably long vowel) and thus ceased to function as a consonant. Because these verbs are considered as no longer having a middle consonant, they are sometimes referred to as "hollow" verbs. Others describe them as "middle vowel" verbs, or as "middle yod/middle vav" verbs. The form listed in the lexicon as the root for these verbs is the Qal infinitive construct, rather than the Qal perfect third masculine singular.

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*Refer to Verb Chart 1, pp. 400f., for the conjugation of the strong verb.

Examples:

(1) בּוֹא   to go, enter   (4) רוּם   to be high, exalted

(2) מוּת   to die   (5) שִׂים   to put, place

(3) קוּם   to arise   (6) שׁוּב   to turn, return

In the case of a few verbs ending in ה or ח, the middle yods and middle vavs failed to contract with preceding vowels and therefore continued to function as regular consonants.

Examples:

(1) הָיָה   he, it was   (4) קָוָה   he waited, hoped

(2) חָיָה   he, it lived   (5) רָוַח   he revived, was refreshed

(3) צָוָה   he commanded

29.5 Hebrew verbs are classified as either "strong" ("sound") or "weak." A strong verb must have three consonants in its Qal perfect third masculine singular form, the form under which it is listed in the lexicon. This automatically requires that middle vowel verbs be classified as weak verbs, since in their lexical form they have only two consonants. Furthermore, a verb is considered weak if one or more of its consonants is a guttural (א, ה, ח, ע, and sometimes ר). A verb is also weak if it begins with either י, ו, or נ, or if its second and third consonants are identical. Subclasses of weak verbs include those that end with ה, and those that either begin or end with א.

29.6 All strong verbs are grouped together in one class. Weak verbs on the other hand, fall into ten separate classes, and grammarians have had to devise names descriptive of each of these classes.

Early grammarians named the various classes of weak verbs on the basis of a paradigm verb chosen for this purpose. They might have chosen any triliteral verb as a basis for the names, but the one they favored was פָּעַל, translated "he did, made." Weak verbs were then organized into separate classes on the basis of how their weak consonants were positioned in relation to the three consonants of the paradigm verb. Thus a verb with an initial guttural was called a Pe guttural; one with a middle guttural, an ʿAyin guttural; one with a final guttural, a Lamed guttural, etc. Many modern grammarians prefer to designate these simply as I-guttural, II-guttural, III-guttural, etc. The following table will demonstrate both the traditional and the modern systems for naming the various classes of weak verbs.

Traditional System					Modern Alternative			
	ל	עַ	פֶּ	Paradigm Verb		III	II	I	Numerical Designation
(1)	ד	מַ	עָ	Pe Guttural	(1)	ד	מַ	עָ	I – Guttural
(2)	ל	אַ	שָׁ	'Ayin Guttural	(2)	ל	אַ	שָׁ	II – Guttural
(3)	ח	לַ	שָׁ	Lamed Guttural	(3)	ח	לַ	שָׁ	III – Guttural
(4)	ל	כַ	אָ	Pe 'Alef	(4)	ל	כַ	אָ	I-'Alef
(5)	א	צָ	מָ	Lamed 'Alef	(5)	א	צָ	מָ	III – 'Alef
(6)	ה	נָ	בָּ	Lamed He	(6)	ה	נָ	בָּ	III – He
(7)	ל	פַ	נָ	Pe Nun	(7)	ל	פַ	נָ	I – Nun
(8)	ב ם	וּ י	שָׁ שָׂ	'Ayin Vav/'Ayin Yod	(8)	ב ם	וּ י	שָׁ שָׂ	II – Vav/II – Yod (or Hollow Verbs)
(9)	ב	שַׁ	יָ	Pe Vav/Pe Yod	(9)	ב	שַׁ	יָ	I-Vav/I-Yod
(10)	ב	בַ	סָ	Double 'Ayin	(10)	ב	בַ	סָ	Geminate Verbs

29.7 Weak verbs may have more than one weak consonant, thus causing them to exhibit the peculiarities of more than one class of weak verbs. Here are some examples of verbs that are doubly weak:

(1) חָיָה   Pe Guttural *and* Lamed He (note that yod serves as a regular consonant)

(2) חָטָא   Pe Guttural *and* Lamed 'Alef

(3) נָכָה   Pe Nun *and* Lamed He

(4) הָלַל   Pe Guttural *and* Double 'Ayin

(5) יָשַׁע   Pe Vav/Pe Yod *and* Lamed Guttural

29.8 In contrast to weak verbs, a strong verb is one that has no weak letters among its consonants. Compare this representative list of strong verbs with the weak verbs listed above.

(1) כָּרַת   he cut   (5) פָּקַד   he visited, appointed
(2) כָּשַׁל   he stumbled   (6) קָטַל   he killed
(3) כָּתַב   he wrote   (7) שָׁכַב   he lay down
(4) מָשַׁל   he ruled   (8) שָׁמַר   he kept

(Note: In two of these verbs — כָּרַת and שָׁמַר — ר does not function as a guttural but as a regular consonant.)

29.9 Time (tense) is not inherent in the form of a Hebrew verb, but is determined by the context in which it stands. Therefore, the same verb form may be

translated as past in one context, as present in another, and as future in still another.

The translation suggested for isolated verb forms in this grammar is only for purposes of illustration, and is not meant to preclude the possibility of other translations in other more specific contexts. Isolated perfects, for example, for the sake of consistency, will usually be translated in past time. However, if their contexts were provided, they might just as readily be translated as present or as future.

30. Verbs: The Qal Perfect of the Strong Verb

30.1   Hebrew verbs have two full inflections that cover all possible variations of person, gender, and number. They are known as the perfect inflection and the imperfect inflection. They are terms designed to reflect the state of action of verb forms, and not their time (tense). Perfect verb forms reflect a complete state of action, and imperfect verb forms an incomplete state.

30.2   To form the Qal perfect inflection, one should begin with the verb root (Qal perfect, 3 ms), adding to it a fixed set of pronominal suffixes, and making the changes in vocalization demanded by the addition of the suffixes. The suffixes are remnants of personal pronouns and serve as indicators of person, gender, and number in the verb forms of which they are a part. The same perfect suffixes are used for all stems of all verbs, both weak and strong. *This makes it absolutely imperative that beginning students master the Qal perfect inflection in all its forms. It will serve as the model for all other perfect inflections.*

The suffixes for the Qal perfect are as follows:

3 ms	(none)	he	3 cp	וּ	they
3 fs	הָ	she			
2 ms	תָּ	you	2 mp	תֶּם	you
2 fs	תְּ	you	2 fp	תֶּן	you
1 cs	תִּי	I	1 cp	נוּ	we

[The abbreviation "c" indicates a "common" gender, one that covers both masculine and feminine subjects.]

30.3   The addition of these suffixes to the third masculine singular form of the Qal perfect of שָׁמַר, "he kept," gives these results:

3 ms	שָׁמַר	he kept	3 cp	שָׁמְרוּ	they kept
3 fs	שָׁמְרָה	she kept			
2 ms	שָׁמַרְתָּ	you kept	2 mp	שְׁמַרְתֶּם	you kept
2 fs	שָׁמַרְתְּ	you kept	2 fp	שְׁמַרְתֶּן	you kept
1 cs	שָׁמַרְתִּי	I kept	1 cp	שָׁמַרְנוּ	we kept

30.4 An explanation of the vocalization changes taking place here will aid the student in writing the perfect inflections for other stems of this and other verbs.

(1) The first step in forming the Qal perfect inflection is to begin with the third masculine singular form and prepare to add the various suffixes to it.

(2) The second step is to divide the suffixes into two groups, those that begin with a vowel (vocalic suffixes) and those that begin with a consonant (consonantal suffixes). The vocalization changes will be determined by the kind of suffix a form takes.

(3) There are two vocalic suffixes in the perfect inflections of verbs. They are הָ in the third feminine singular and וּ in the third common plural.
All vocalic suffixes, including even those for the imperfect and imperative inflections, share a common characteristic: *Unless they are preceded by an unchangeably long vowel, they draw the accent to themselves and away from its original position on the second stem syllable.* When the accent shifts to the suffix, the nearest preceding vowel in an open syllable will volatilize (be reduced to a vocal sheva). Furthermore, if a long vowel stands immediately before the vocal sheva, the long vowel must be marked with a secondary accent called a meteg (cf. IV.9, pp. 17–18).
Thus when the vocalic suffix הָ is added to שָׁמַר, "he kept," the resultant form is שָׁמַרָה. Since ר has been pulled away from the preceding syllable to begin a new syllable, the preceding syllable has changed from a closed syllable (מַר) to an open syllable (מַ). Since the accent is on the new syllable (רָה), the vowel in the nearest preceding open syllable (מַ) must volatilize (מַ becomes מְ). And since the vowel immediately preceding the vocal sheva is long, it must receive a meteg. The resultant form for Qal perfect, third feminine singular is שָׁמְרָה, "she kept." By the same process the resultant form for Qal perfect, third common plural is שָׁמְרוּ, "they kept."

(4) All the remaining suffixes begin with a consonant and so are classified as consonantal suffixes. A silent sheva must be placed under the third consonant of שָׁמַר, the Qal perfect third masculine singular form, when consonantal suffixes are added to it. The silent sheva functions as a syllable divider (cf. III.7, p. 13). Thus when the consonantal suffix תָ (2 ms) is added to שָׁמַר, it is first written שָׁמַרתָ, and then with the addition of the silent sheva under the third stem consonant it becomes שָׁמַרְתָ. This form must be accented on the second syllable (שָׁמַרְתָ) since the only consonantal suffixes that draw the accent to themselves are תֶּם and תֶּן.
The following forms follow a similar pattern:

שָׁמַרְתְּ	(2 fs) becomes	שָׁמַרְתְּ
שָׁמַרְתִּי	(1 cs) becomes	שָׁמַרְתִּי
שָׁמַרְנוּ	(1 cp) becomes	שָׁמַרְנוּ

Among the consonantal suffixes, only תֶּם (2 mp) and תֶּן (2 fp) take the accent. Since the shift in accent to the suffix syllable causes the nearest preceding vowel in an open syllable to volatilize, the following changes must be made in the תֶּם and תֶּן forms.

שָׁמַרְתֶּם becomes שְׁמַרְתֶּם

שָׁמַרְתֶּן becomes שְׁמַרְתֶּן

Can you explain why the first stem vowel was volatilized and not the second? Can you anticipate what might have happened to the simple vocal sheva if the initial stem consonant had been a guttural instead of a regular consonant?

30.5 The rules for writing the Qal perfect inflection of the verb שָׁמַר are applicable to all other strong verbs. Two further examples will suffice:

The Qal Perfect Inflection of מָשַׁל

3 ms	מָשַׁל	he ruled	3 cp	מָשְׁלוּ	they ruled
3 fs	מָשְׁלָה	she ruled			
2 ms	מָשַׁלְתָּ	you ruled	2 mp	מְשַׁלְתֶּם	you ruled
2 fs	מָשַׁלְתְּ	you ruled	2 fp	מְשַׁלְתֶּן	you ruled
1 cs	מָשַׁלְתִּי	I ruled	1 cp	מָשַׁלְנוּ	we ruled

The Qal Perfect Inflection of פָּקַד

3 ms	פָּקַד	he visited	3 cp	פָּקְדוּ	they visited
3 fs	פָּקְדָה	she visited			
2 ms	פָּקַדְתָּ	you visited	2 mp	פְּקַדְתֶּם	you visited
2 fs	פָּקַדְתְּ	you visited	2 fp	פְּקַדְתֶּן	you visited
1 cs	פָּקַדְתִּי	I visited	1 cp	פָּקַדְנוּ	we visited

31. Verbs: The Meaning of the Perfect

31.1 There are several ways in which the Hebrew perfect may be translated, depending upon the context in which it is used and the kind of action or state of being represented by the verb itself.

(1) A perfect may be translated as a simple action completed in past time.

Examples:

(a) עַל־כֵּן קָרְאָה שְׁמוֹ דָּן   Therefore she *called* his name Dan. (Gen. 30:6)

(b) הוּא נָתְנָה־לִּי מִן־הָעֵץ   She *gave* to me from the tree. (Gen. 3:12)

(c) בְּרֵאשִׁית בָּרָא אֱלֹהִים   In the beginning God *created*. (Gen. 1:1)

(2)   A perfect may be translated as a past perfect, i.e., as an action completed prior to a point of reference in past time.

Examples:

(a) וַיהוָה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר   And the LORD visited Sarah as *he had said*. (Gen. 21:1)

(b) נָתְנוּ לוֹ אֶת־הָעִיר אֲשֶׁר שָׁאָל   They gave to him the city which *he had asked*. (Josh. 19:50)

(3)   A perfect may be translated in the present tense when it represents a verb of perception, attitude, disposition, or mental or physical state of being.

Examples:

(a) וְדֶרֶךְ שָׁלוֹם לֹא יָדָעוּ   And the way of peace *they do not know*. (Isa. 59:8)

(b) הִנֵּה אַתָּה זָקַנְתָּ   Behold, *you are old*. (1 Sam. 8:5)

(c) אָהַבְתִּי אֶתְכֶם אָמַר יְהוָה   I *love* (or *have loved*) you, *says* the LORD. (Mal. 1:2)

(4)   A perfect prefixed with vav conjunction will usually be translated in the future tense (cf. XXI.63.2 [2]).

Examples:

(a) וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת   And the people of Israel *shall keep* the sabbath. (Exod. 31:16)

(b) וְשָׁכַבְתִּי עִם־אֲבֹתַי   And I *shall lie down* with my ancestors. (Gen. 47:30)

31.2   Note that there is agreement in person, gender, and number between Hebrew verbs and their subjects.   This rule applies to all perfects, imperfects, and imperatives.

Examples:

(1) זֶה־הַיּוֹם עָשָׂה יְהוָה   This is the day the LORD made. (Ps. 118:24)

(2) וְאָמְרָה הָאִשָּׁה אָמֵן אָמֵן   And the woman shall say, "Amen! Amen!" (Num. 5:22)

(3) וְכָל־הָעָם אָמְרוּ אָמֵן   And all the people said, "Amen!" (Deut. 27:15)

31.3 Pronominal subjects need not be written separately since they are inherent in the verb forms themselves. When subject pronouns are used in addition to verb forms, it is for the sake of clarity or for emphasis.

Examples:

(1) הוּא נָתְנָה־לִּי מִן־הָעֵץ   *She* (emphatic) gave to me from the tree. (Gen. 3:12)

(2) וַאֲנִי יָדַעְתִּי גֹּאֲלִי חָי   *And I* (emphatic) know my redeemer lives. (Job 19:25)

(3) כִּי אַתָּה הַדַּעַת מָאַסְתָּ   Because *you* (emphatic) have rejected knowledge. (Hos. 4:6)

32. Verbs: Word Order in Verbal Sentences

32.1 The normal word order in a Hebrew verbal sentence is first the verb, then the subject (plus any modifiers), and finally the object (plus any modifiers). Note, however, that the negative particle לֹא is placed before the verb.

Examples:

(1) נָפְלוּ אֲבוֹתֵינוּ בְּחָרֶב   Our ancestors have fallen by the sword. (2 Chr. 29:9)

(2) לֹא־שָׁמְרוּ אֲבוֹתֵינוּ אֶת־דְּבַר יְהוָה   Our ancestors did not keep the word of the LORD. (2 Chr. 34:21)

(3) אָמַר נָבָל בְּלִבּוֹ אֵין אֱלֹהִים   The fool says in his heart, "There is no God." (Ps. 53:2; Eng. 53:1)

32.2 When a different word order from the one described above is used, it is to emphasize the part of speech that is placed first.

Examples:

(1) יְהוָה נָתַן וַיהוָה לָקָח   *The LORD* (emphatic) gave, and *the LORD* (emphatic) has taken away. (Job 1:21)

(2) לֶחֶם לֹא אָכַלְתִּי   *Bread* (emphatic) I have not eaten. (Deut. 9:9)

(3) דֶּרֶךְ שָׁלוֹם לֹא יָדָעוּ   *The way of peace* (emphatic) they do not know. (Isa. 59:8)

(4) יְהוָה אֱלֹהֵינוּ כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב   *The LORD our God* (emphatic) cut (made) with us a covenant in Horeb. (Deut. 5:2)

(5) וּבִירוּשָׁלַםִ מָלַךְ עַל־כָּל־יִשְׂרָאֵל   *And in Jerusalem* (emphatic) he ruled over all Israel. (2 Sam. 5:5)

33. Verbs: The Use of the Lexicon in the Location and Translation of Verbs

It is important from the very beginning for the student to be able to make an analysis of any new verb form that may be encountered in reading. *The first step* in this process is to isolate and identify all prefixes and suffixes that may be present. *The second step* is to reconstruct the verb root. This will be the Qal perfect third masculine singular form in the case of bisyllabic verbs, and the Qal infinitive construct in the case of monosyllabic verbs. *The third step* is to find the root form in a reliable lexicon in order to determine its meaning. *The fourth step* is to identify the stem to which this particular verb form belongs (we have studied only the Qal stem thus far), and to ascertain whether it is a form of the perfect, the imperfect, the imperative, the infinitives, or the participles (again we have studied only the perfect thus far). Where applicable, the verb form being analyzed must also be identified as to person, gender, and number. Finally on the basis of all this information, the location and translation of the verb form should be written out in full. All the examples given here are Qal perfect forms of bisyllabic verbs.

Examples:

(1) וְעָבְדוּ אֶת יְהוָה אֱלֹהֵיהֶם (Jer. 30:9)

The verb is the first word in this sentence. If we begin by removing the vav conjunction prefix (וְ) and the suffix (וּ), we are left with three consonants עבד, from which we may make a tentative reconstruction of the verb root. Based on the analogy of other similar verb roots, it should be עָבַד. When we look this root up in Brown, Driver, and Briggs *Hebrew Lexicon* (hereafter referred to simply as *BDB*), we find it listed on pp. 712f. as a verb meaning "to work, serve." Therefore, this form is to be located and translated as follows:

וְעָבְדוּ   Qal pf. (for perfect), 3 cp, plus vav conjunction, from עָבַד, "he served." Translation: "and they served."

The entire sentence is to be translated: "And they served the LORD their God."

(2) וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ (Jer. 3:25)

The verb is the second word in this sentence. It has no prefix but does have a suffix (נוּ) which we can readily identify as that of the perfect, first common plural. The reconstructed verb root is שָׁמַע, listed in *BDB*, pp. 1033f., as a verb meaning "to hear." The form is to be located and translated as follows:

שָׁמַעְנוּ   Qal pf., 1 cp, from שָׁמַע, "he heard."
Translation: "we heard."

The sentence is to be translated: "We did not hear (or, listen to) the voice of the LORD our God."

(3)   הִנֵּה שָׁלַחְתִּי לְךָ כֶּסֶף וְזָהָב   (2 Chr. 16:3)

The verb is the second word in this sentence. It has no prefix but does have תִּי as its suffix. This can readily be identified as the perfect, first common singular suffix. The reconstructed verb root is שָׁלַח, listed in *BDB*, pp. 1018f., as a verb meaning "to send." The form may be located and translated as follows:

שָׁלַחְתִּי   Qal pf., 1 cs, from שָׁלַח, "he sent."
Translation: "I sent."

The sentence can therefore be translated: "Behold, I sent to you silver and gold."

EXERCISES

1. Write the Qal perfect inflection of מָשַׁל, "he ruled."

(1)	3 ms	מָשַׁל	(6)	3 cp	מָשַׁל
(2)	3 fs	מָשַׁל			
(3)	2 ms	מָשַׁל	(7)	2 mp	מָשַׁל
(4)	2 fs	מָשַׁל	(8)	2 fp	מָשַׁל
(5)	1 cs	מָשַׁל	(9)	1 cp	מָשַׁל

2. Indicate beside each of the following verbs whether it is weak (W) or strong (S).

(1)	( )	אָכַל	he ate	(10)	( )	מָלַךְ	he reigned
(2)	( )	בּוֹא	to go, enter	(11)	( )	מָשַׁל	he ruled
(3)	( )	בָּרָא	he created	(12)	( )	נָתַן	he gave
(4)	( )	גָּדַל	he was great	(13)	( )	עָשָׂה	he did, made
(5)	( )	יָדַע	he knew	(14)	( )	קָטַל	he killed
(6)	( )	יָשַׁב	he sat, dwelled	(15)	( )	שִׂים	to put, place
(7)	( )	כָּתַב	he wrote	(16)	( )	שָׁכַב	he lay down
(8)	( )	לָבַשׁ	he put on, wore	(17)	( )	שָׁלַח	he sent
(9)	( )	לָקַח	he took	(18)	( )	שָׁמַע	he heard, obeyed

3. Each of the following entries contains a Qal perfect form of a verb. Give the correct translation of the verb form by filling in the blank. In the space marked (a) give the person, gender, and number of the verb form; in the space marked (b) give its root.

Example:

וְאֶת־אֲשֶׁר בַּשָּׂדֶה לָקָחוּ   (a) ___3 cp___

And that which was in the field they ___took___.   (b) __לָקַח__
(Gen. 34:28)

(1)   וְלֹא־הָלְכוּ בְתוֹרָתִי   (a) _____

And they did not _____ in my law. (Jer. 44:10)   (b) _____

(2)   כִּי שָׁמַעְנוּ אֱלֹהִים עִמָּכֶם   (a) _____

For we have _____ that God is with you. (Zech. 8:23)   (b) _____

(3)   וְלַחֹשֶׁךְ קָרָא לָיְלָה   (a) _____

And to the darkness he _____ night. (Gen. 1:5)   (b) _____

(4)   כָּל־הָעָם אָמְרוּ אָמֵן   (a) _____

All the people _____, "Amen!" (Deut. 27:15)   (b) _____

(5)   אֵשׁ אֱלֹהִים נָפְלָה מִן־הַשָּׁמַיִם   (a) _____

The fire of God _____ from the heavens. (Job 1:16)   (b) _____

(6)   בְּכָל־כֹּחִי עָבַדְתִּי אֶת־אֲבִיכֶן   (a) _____

With all my strength I _____ your father. (Gen. 31:6)   (b) _____

(7)   הָלְכוּ בְנֵי יִשְׂרָאֵל בַּמִּדְבָּר   (a) _____

The people of Israel _____ in the wilderness.   (b) _____
(Josh. 5:6)

(8)   מָצָאנוּ מָיִם   (a) _____

We have _____ water. (Gen. 26:32)   (b) _____

(9)   אָהַבְתָּ רָע מִטּוֹב   (a) _____

You _____ evil more than good. (Ps. 52:5; Eng. 52:3)   (b) _____

(10)   עֲבָדִים מָשְׁלוּ בָנוּ   (a) _____

Servants _____ over us. (Lam. 5:8)   (b) _____

(11)   וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת   (a) _____

And the people of Israel shall _____ the sabbath.   (b) _____
(Exod. 31:16)

(12) כַּסְפִּי וּזְהָבִי לְקַחְתֶּם

You have _____ my silver and my gold.

(Joel 4:5; Eng. 3:5)

(a) _____

(b) _____

4. Complete the translation of each entry by supplying the missing pronouns.

(1) וְאֶת־קֹלוֹ שָׁמַעְנוּ And _____ heard _____ voice. (Deut. 5:24)

(2) אֶת־קֹלְךָ שָׁמַעְתִּי בַּגָּן _____ heard _____ voice in the garden. (Gen. 3:10)

(3) וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ But _____ father and _____ mother did not know. (Judg. 14:4)

(4) לֹא שָׁמַרְתָּ אֶת־מִצְוַת יְהוָה אֱלֹהֶיךָ _____ have not kept the commandment of the LORD _____ God. (1 Sam. 13:13)

(5) לֹא־שָׁמְרוּ תוֹרָתֶךָ _____ did not keep _____ law. (Ps. 119:136)

(6) שָׁמַעְתִּי אֶת־תְּפִלָּתְךָ _____ have heard _____ prayer. (1 Kgs. 9:3)

(7) לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ _____ have not listened to the voice of the LORD _____ God. (Deut. 28:45)

(8) וְלֹא שָׁמְעוּ בְּקוֹלִי And _____ have not listened to (obeyed) _____ voice. (Num. 14:22)

(9) וְלָקַחְתָּ אִשָּׁה לִבְנִי And _____ shall take a wife for _____ son. (Gen. 24:4)

(10) כִּי־אֹתוֹ אָהַב אֲבִיהֶם For _____ father loved _____ . (Gen. 37:4)

5. Translate the following:

(1) כִּי שָׁמַע אֱלֹהִים אֶל־קוֹל הַנַּעַר (Gen. 21:17)

(2) כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל (Exod. 5:1)

(3) וּבִירוּשָׁלַםִ מָלַךְ עַל כָּל־יִשְׂרָאֵל (2 Sam. 5:5)

(4) וּלְכָל־בְּנֵי יִשְׂרָאֵל הָיָה אוֹר (Exod. 10:23)

(5) וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים (Exod. 19:3)

(6) כִּי־שָׁכַב דָּוִד עִם־אֲבֹתָיו (1 Kgs. 11:21)

(7) וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ (Deut. 4:36)

(8) לֹא שָׁמְרוּ בְּרִית אֱלֹהִים (Ps. 78:10)

(9) לֹא שָׁמְרוּ אֲבוֹתֵינוּ אֶת־דְּבַר יְהוָה (2 Chr. 34:21)

(10) וְלֹא־שָׁמַע עַמִּי לְקוֹלִי (Ps. 81:12; Eng. 81:11)

6. Match the following:

(1) ( )	אֹתִי שָׁלַח יְהוָה	(A) And I shall lie down with my ancestors. (Gen. 47:30)
(2) ( )	וַיהוָה פָּקַד אֶת־שָׂרָה	(B) as a sign upon your hand (Exod. 13:9)
(3) ( )	וְלַחֹשֶׁךְ קָרָא לָיְלָה	(C) and the word of the LORD from Jerusalem (Isa. 2:3)
(4) ( )	וְשָׁכַבְתִּי עִם־אֲבֹתַי	(D) the book of the law of the LORD (2 Chr. 34:14)
(5) ( )	כִּי־פָקַד יְהוָה אֶת־עַמּוֹ	(E) according to the word of the man of God (2 Kgs. 5:14)
(6) ( )	לְאוֹת עַל־יָדְךָ	(F) The LORD visited Sarah. (Gen. 21:1)
(7) ( )	כָּל־יְמֵי אָדָם	(G) that the LORD had visited his people (Ruth 1:6)
(8) ( )	כִּדְבַר אִישׁ הָאֱלֹהִים	(H) the words of that prophet (Deut. 13:4)
(9) ( )	וּדְבַר יְהוָה מִירוּשָׁלָם	(I) the God of our ancestors (Deut. 26:7)
(10) ( )	דִּבְרֵי הַנָּבִיא הַהוּא	(J) The LORD sent me. (1 Sam. 15:1)
(11) ( )	אֶת־סֵפֶר תּוֹרַת־יְהוָה	(K) all the days of Adam (Gen. 5:5)
(12) ( )	אֱלֹהֵי אֲבֹתֵינוּ	(L) But the darkness he called night. (Gen. 1:5)

7. Practice reading the Hebrew entries aloud. Cover the English translation and practice translating the Hebrew from sight.

(1)	בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ	In the image of God he created him. (Gen. 1:27)
(2)	וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה	But (and) the people (sons) of Israel walked on the dry ground. (Exod. 14:29)
(3)	וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת	And this one called to this one and said, "Holy, holy, holy is the LORD of hosts." (Isa. 6:3)
(4)	סֵפֶר נָתַן לִי חִלְקִיָּה הַכֹּהֵן	Hilkiah the priest gave me a book. (2 Kgs. 22:10)

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(5) הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ   Behold, the man is (has become) like one of us. (Gen. 3:22)

(6) וְאֵין־דַּעַת אֱלֹהִים בָּאָרֶץ   There is no knowledge of God in the land. (Hos. 4:1)

(7) עַל־כֵּן קָרְאוּ־לוֹ עִיר דָּוִיד   Therefore they called it the city of David. (1 Chr. 11:7)

(8) בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ   In (the) beginning God created the heavens and the earth. (Gen. 1:1)

(9) אָכֵן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדָעְתִּי   Surely the LORD is in this place, but I did not know. (Gen. 28:16)

(10) וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ   And the man knew Eve his wife. (Gen. 4:1)

(11) וּמִמִּצְרַיִם קָרָאתִי לִבְנִי   And from Egypt have I called my son. (Hos. 11:1)

(12) אֶת־קֹלְךָ שָׁמַעְתִּי בַגָּן   I heard your voice in the garden. (Gen. 3:10)

VOCABULARY

(1)	אוֹ	or	(10)	נָפַל	he fell
(2)	אוֹת	sign	(11)	עָבַד	he served
(3)	אֵל	God	(12)	עָלָה	he went up
(4)	הִנֵּה , הֵן	behold	(13)	פָּקַד	he visited, appointed
(5)	זֶרַע	seed	(14)	קָרָא	he called
(6)	חֲצִי	half	(15)	שָׁכַב	he lay down
(7)	לָקַח	he took	(16)	שָׁלַח	he sent
(8)	מָלַךְ	he reigned, became king	(17)	שָׁמַע	he heard, obeyed
(9)	מָצָא	he found	(18)	שָׁמַר	he kept