

SCHOOL OF MESSIAH BIBLE INSTITUTE

(Under the Auspice of Beth Israel Messianic Community International)

COURSE: HEBREW LANGUAGE



*Prepared By
David Ben Israel (D.R. Mode, Jr.), Th.B., D.D.
President & Overseer*

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COURSE:
HEBREW LANGUAGE

SUBJECTS

- 1. Origins and History**
- 2. Ancient Hebrew Lettering System Chart**
- 3. Vowel and Grammar**
- 4. Adjectives**
- 5. Nouns With Adjectives, Plurals, and Definite Article**
- 6. Translate Hebrew Words (Pt.1)**
- 7. Translate Hebrew Words (Pt.2)**
- 8. Personal Pronouns and Present Tense "To Be"**
- 9. Verbs**
- 10. Text Translation of Leviticus 19:27-28
and Numbers 6:18a**

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Hebrew - Lesson 1: Origins and History

Note: Rabbinic Judaism notes four main phases of the Hebrew Language
Biblical Hebrew or Classical Hebrew, Rabbinical Hebrew, Medieval Hebrew and Modern Hebrew.

I. Origins of Hebrew

- A. First Language of the Human Family (Gen.)
- B. Pictorial Letter Script
- C. Called Phoenician and Canaanite (Isaiah 19:18) and Closely related to Moabite and Ugaritic (Note: The Moabites are descendants of Lot which was Abraham's nephew)
- D. Hebrew Language Preserved Among Heber/Eber and his Descendants after the "Confounding of the Languages".
 - 1. Heber and family did not follow the idolatrous worship of Babylon.
 - 2. YHWH did not confound the language Heber and his family

II. Ancient Hebrew Preserved in the Biblical Text of the Torah Among the Israelite Remnant of the Northern Kingdom

- A. Transplanted foreigners amalgamated with the remnant of the 10 tribes to become the Samaritans
- B. Priest/Cohen brought the Torah to teach the transplanted foreigners (2/4 LXX Kings 17:27)
- C. Torah Scroll of the first 5 books is written in the ancient Paleo-Hebrew

III. Ancient Hebrew Ceased to Be Used Among the Judean Israelites After Babylonian Captivity

- A. Judean Israelites of the Southern Kingdom went into Babylonian captivity in 586 BCE
- B. Judean Israelite captives adopted the Babylonian language of Aramaic

IV. YHWH Declared to Restore the Ancient Hebrew Language

- A. Zephaniah the prophet utters YHWH's declaration of the Ancient language of Hebrew being restored in the restoration of Israel (Zeph. 3:9)
- B. The purpose of the language being restored is for all people having the ability to call or declare the name of YHWH properly.

V. Aramaic-Hebrew Used By Judean Israelites After Babylonian Captivity

- A. Used by Ezra in his writings
- B. Witness in the Aramaic Targum Translations of the 1st and 2nd century
- C. Used in the Writings of the Shalichim/Apostles
- D. Used in the Pharasaic/Rabbinic Writings of the Mishnah (3rd century CE) and Talmud (3rd - 6th century CE)

VI. Modification in the Hebrew Language by Rabbinic Judaism

- A. Introduction of the "V" sound with the "Vav" into the Aramaic-Hebrew Language
 - 1. Occurred after 190 CE following the "Mishnaic Age"
- B. Introduction of the Nikkudot - vowel designations in the development of the Masoretic Text

VII. The Development of Modern Hebrew in the 20th Century

LESSON 2:

ANCIENT HEBREW LETTERING SYSTEM CHART

Ancient Hebrew							Modern Hebrew			Greek		Latin	
Early	Middle	Late	Name	Picture	Meaning	Sound	Letter	Name	Sound	Ancient	Modern	Ancient	Modern
			El	Ox head	Strong, Power, Leader	ah, eh		Aleph	silent				
			Bet	Tent floorplan	Family, House, In	b, bh(v)		Beyt	b, bh(v)				
			Gam	Foot	Gather, Walk	g		Gimal	g				
			Dal	Door	Move, Hang, Entrance	d		Dalet	d				
			Hey	Man with arms raised	Look, Reveal, Breath	h, ah		Hey	h				
			Waw	Tent peg	Add, Secure, Hook	w, o, u		Vav	v				
			Zan	Mattock	Food, Cut, Nourish	z		Zayin	z				
			Hhet	Tent wall	Wall, Outside, Divide, Half	hh		Chet	hh				
			Tet	Basket	Surround, Contain, Mud	t		Tet	t				
			Yad	Arm and closed hand	Hand, Work, Throw, Worship	y, ee		Yud	y				
			Kaph	Open palm	Bend, Open, Allow, Tame	k, kh		Kaph	k, kh				
			Lam	Shepherd Staff	Teach, Yoke, Authority, Bind	l		Lamed	l				
			Mem	Water	Water, Chaos, Mighty, Blood	m		Mem	m				
			Nun	Seed	Seed, Continue, Heir, Son	n		Nun	n				
			Sin	Thorn	Grab, Hate, Protect	s		Samech	s				
			Ahn	Eye	See, Watch, Know, Shade	ng		Ayin	silent				
			Pey	Mouth	Open, Blow, Scatter, Edge	p, ph(f)		Pey	p, ph(f)				
			Tsad	Trail	Trail, Journey, Chase, Hunt	ts		Tsade	ts				
			Quph	Sun on the horizon	Condense, Circle, Time	q		Quph	q				
			Resh	Head of a man	Head, First, Top, Beginning	r		Resh	r				
			Shin	Two front teeth	Sharp, Press, Eat, Two	sh		Shin/Sin	sh, s				
			Taw	Crossed sticks	Mark, Sign, Signal, Monument	t		Tav	t				
			Ghah	Rope	Twist, Dark, Wicked	gh							

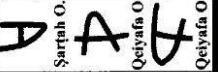
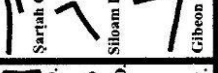
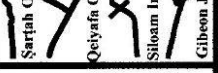
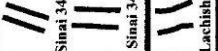
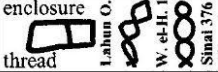
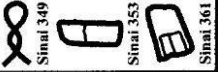
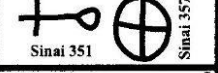
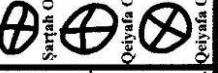
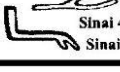
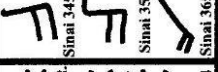
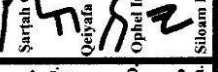
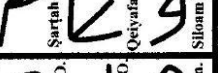
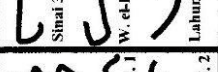
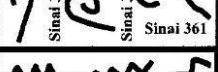
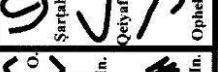
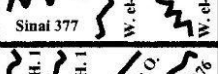
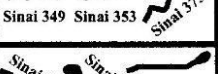
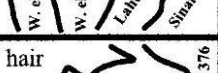
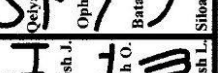
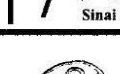
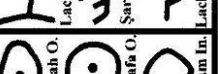
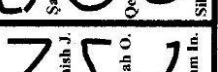
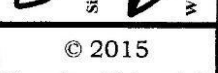
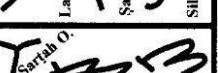
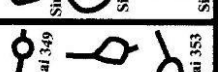
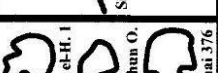
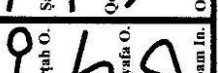
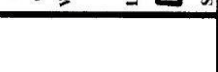
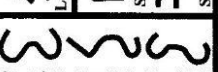
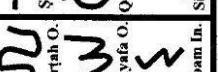
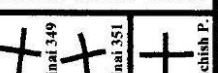
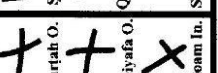
Hebrew Block-Letter	Projected Proto-Hebrew Original Letter	Middle-Egyptian Hieroglyphic Exemplar (Sign-List Number)	Original Hebrew Alphabetic Name (NIVEC Number)	Hebrew Consonantals of Middle Kingdom (ca. 1842–1760 BC)	Hebrew Consonantals of New Kingdom (ca. 1560–1307 BC)	Hebrew Consonantals of Iron Age - Canaan (ca. 1150–587 BC)
א		 (F1)	<i>ʾelep</i> אֵלֶף (477) cattle	 Sinai 377 W. el-H. 1 W. el-H. 2	 Sinai 349 Sinai 359 Sinai 375c	 Šarḥat O. Qeiyafa O. Qeiyafa O.
ב	 Sinai 92, 405	 (O1)  (O4)	<i>bayit</i> בֵּית (1074) house	 Sinai 115 Sinai 349 W. el-H. 1 W. el-H. 2 Lahun O.	 Gezer Pot. Sinai 349 Sinai 364	 Šarḥat O. Qeiyafa O. Qeiyafa O.
ג	 Sinai 112	 (O38)	<i>gāhar</i> גָּהֵר (1566) bend	 W. el-H. 1 W. el-H. 2 Lahun O.	 Sinai 357 Sinai 375a Lachish Prism	 Šarḥat O. Siloam In. Gibeon J.
ד		 (O31)	<i>delet</i> דֶּלֶת (1946) door	 Sinai 376	 Sinai 353 Sinai 362 Sinai 367	 Šarḥat O. Qeiyafa O. Gibeon J.
ה	 Sinai 92	 (A28)	<i>hālal</i> הָלַל (2146) praise	 W. el-H. 1 W. el-H. 2 W. el-H. 2	 Sinai 345a Sinai 362 Sinai 374	 Šarḥat O. Siloam In. Gibeon J.
ו		 (O30)	<i>wāw</i> , וָו (2260) pillar-support	 W. el-H. 1 W. el-H. 2 Lahun O. Sinai 376	 Gezer Potsherd Sinai 351–351	 Šarḥat O. Qeiyafa O. Siloam In. Gibeon J.
ז		 (D13)	<i>zēʾah</i> , זֵעָה (2399) sweat (brows)	 Lahun O. (MB IIb) Lachish D.	 Sinai 346a Sinai 349 Lachish P.	 Šarḥat O. Siloam In. Gibeon J.
ח	 Sinai 405	 (O6)  (V28)	<i>hāšēr</i> , חָשֵׁר (2958) <i>hūt</i> , חֹט (2562)	 enclosure thread Lahun O. W. el-H. 1 Sinai 376	 Sinai 349 Sinai 353 Sinai 361	 Šarḥat O. Qeiyafa O. Ophel In. Batash B.
ט	 Sinai 112	 (F35)	<i>tōv</i> , טוֹב (3201) good		 Sinai 351	 Šarḥat O. Qeiyafa O. Qeiyafa O.
י	 Sinai 405 Sinai 92	 (D36)  (D47)	<i>yād</i> , יָד (3338) hand	 W. el-H. 2 Lahun O. Sinai 376 (MB IIb) Lachish D.	 Sinai 345b Sinai 353 Sinai 365b	 Šarḥat O. Qeiyafa O. Ophel In. Siloam In.
כ	 Sinai 92	 (D28)	<i>kap</i> , כָּף (4090) palm	 W. el-H. 2 W. el-H. 2 Sinai 376	 Gezer Pot. Sinai 349 Sinai 364	 Šarḥat O. Qeiyafa O. Siloam In.
ל	 Sinai 92	 (S39)	<i>lāmad</i> , לָמַד (4340) teach	 Sinai 377 W. el-H. 2 Lahun O.	 Sinai 349 Sinai 353 Sinai 361	 Šarḥat O. Qeiyafa O. Ophel In.
מ	 Sinai 405	 (N35)	<i>mayim</i> , מַיִם (4784) water	 Sinai 377 W. el-H. 1 W. el-H. 2	 Sinai 349 Sinai 353 Sinai 375a	 Qeiyafa O. Ophel In. Siloam In.
נ	 Sinai 87	 (I9)  (II0)	<i>nāhāš</i> , נָחָשׁ (5729) snake	 W. el-H. 1 W. el-H. 1 Lahun O. Sinai 376	 Sinai 346b Sinai 349 Sinai 360	 Qeiyafa O. Ophel In. Batash B. Siloam In.
ס	 Sinai 90	 (D3)  (K5)	<i>śēʾar</i> , שֵׁעַר (8482) <i>sārah</i> , סָרַח (6244)	 hair stink Sinai 376	 Sinai 351 Sinai 346a	 Lachish J. Šarḥat O. Lachish L.
ע	 Sinai 92	 (D4)	<i>ʿayin</i> , עֵין (6523) eye	 W. el-H. 2 Sinai 376 Lachish D.	 Sinai 346a Sinai 349 Sinai 353	 Šarḥat O. Qeiyafa O. Siloam In.
פ	 Sinai 92	 (D21)	<i>peh</i> , פֶּה (7023) mouth	 Sinai 377 W. el-H. 1	 Sinai 349 Sinai 349 Sinai 375a	 Lachish J. Šarḥat O. Siloam In.
צ	 Sinai 92	 (V33)	<i>šarōr</i> , צָרוּר (7655) sack	© 2015 Douglas Petrovich	 Sinai 346b Sinai 349 Sinai 351	 Šarḥat O. Siloam In. Lachish L.
ק	 Sinai 92	 (V25)	<i>qūr</i> , קוּר (7770) spun-fiber	 Sinai 376	 Sinai 349 Sinai 351	 Šarḥat O. Qeiyafa O. Ophel In.
ר	 Sinai 405	 (D1)	<i>roš</i> , רֹאשׁ (8031) head	 W. el-H. 1 Lahun O. Sinai 376	 Lachish D. Sinai 353 Sinai 357	 Šarḥat O. Qeiyafa O. Siloam In.
ש	 Sinai 92	 (D27)	<i>šadayim</i> , שְׁדַיִם (8716) breasts		 Sinai 349 Sinai 353 Sinai 357	 Šarḥat O. Qeiyafa O. Siloam In.
ת	 Sinai 92	 (M42)	<i>tayiš</i> , תַּיִשׁ (9411) male goat	 W. el-H. 2 W. el-H. 2 Sinai 376	 Sinai 349 Sinai 351 Lachish P.	 Šarḥat O. Qeiyafa O. Siloam In.

TABLE OF ALPHABETS

Gesenius 1974 Hebrew Grammar

Old Hebrew						Samaritan			Old Aramaic				Aramaic-Hebrew																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
Mesa 8-800 B.C.	Seals and Gems 9-5 cent. B.C.	Siloam 7-700 B.C.	Coins			Inscrip- tions 4-6 cent. A.D.	MSS.		Zenjirli 8 cent. B.C.	Weights, Seals, &c. 8-1 cent. B.C.	Teimā inscr. 5-1 cent. B.C.	Egyptian cursive 3-1 cent. B.C.	Square character																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
			Maccabean 2 cent. B.C.	Hasmonean 1-70 B.C.	Rettob 1-2 C. A.D.		major- cule	minor- cursive					Early Inscr. 4-4 cent. A.D.	Raby- lonian 316 A.D.	Spanish 479 A.D.	German 1342 A.D.	Ger. with Yiddish Modern	Egyptian 10-11 cent.	Spanish 12 cent.	German 1342	Oriental 16 cent.	Alger. 19 cent.	Spanish 19 cent.	Italian 15-16 cent.	German 19 cent.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
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Old Hebrew (or Old Canaanitish 2) writing, as it was used on public monuments in the beginning of the ninth and in the second half of the eighth century B.C., is to be seen in the inscription of Mēša>, as well as in that of Siloam. The characters on the Maccabaeen coins of the second century B.C., and also on ancient gems, still bear much resemblance to this (cf. § 2 d). With the Old Hebrew writing the Phoenician is nearly identical (see § 1 k, § 2 f, and the Table of Alphabets). From the analogy of the history of other kinds of writing, it may be assumed that out of and along with this monumental character, a less antique and in some ways more convenient, rounded style was early developed, for use on softer materials, skins, bark, papyrus, and the like. This the Samaritans retained after their separation from the Jews, while the Jews gradually¹ (between the sixth and the fourth century) exchanged it for an Aramaic character. From this gradually arose (from about the fourth to the middle of the third century) what is called the square character, which consequently bears great resemblance to the extant forms of Aramaic writing, such as the Egyptian-Aramaic, the Nabatean and especially the Palmyrene.

The Alphabet consists, like all Semitic alphabets, solely of consonants, twentytwo in number, some of which, however, have also a kind of vocalic power.

Pronunciation and Division of Consonants

Pronunciation

1. An accurate knowledge of the original phonetic value of each consonant is of the greatest importance, since very many grammatical peculiarities and changes (§ 18 ff.) only become intelligible from the nature and pronunciation of the sounds. This knowledge is obtained partly from the pronunciation of the kindred dialects, especially the still living Arabic, partly by observing the affinity and interchange of sounds on Hebrew itself (§ 19), and partly from the tradition of the Jews.¹

The pronunciation of Hebrew by the modern German Jews, which partly resembles the Syriac and is generally called ‘Polish’, differs considerably from that of the Spanish and Portuguese Jews, which approaches nearer to the Arabic. The pronunciation of Hebrew by Christians follows the latter (after the example of Reuchlin), in almost all cases.

The oldest tradition is presented in the transcription of Hebrew names in Assyrian cuneiform; a later, but yet in its way very important system is seen in the manner in which the LXX transcribe Hebrew names with Greek letters.²

(Source: Gesenius Hebrew Grammar)

Division of Consonants

According to their special character the consonants are divided into—

(a) Gutturals	א ה ע ח
(b) Palatals	ק צ כ ג
(c) Dentals	ד ט ת
(d) Labials	ב פ
(e) Sibilants	ז ש ש ס צ
(f) Sonants	י ו ל ר מ נ

(Source: Gesenius Hebrew Grammar)

Vowels and Vowel Letters

1. The original vowels in Hebrew, as in the other Semitic tongues, are “a”, “i”, “u”. E and o always arise from an obscuring or contraction of these three pure sounds, viz. ě by modification from ĭ or ä; short ǒ from ŭ; ê by contraction from ai (properly ay); and ô sometimes by modification (obscuring) from â, sometimes by contraction from au (properly aw).¹

(1. In proper names the LXX often use the diphthongs “αι” and “αυ” where the Hebrew form has ê or ô.)

(Source: Gesenius Hebrew Grammar)

The use of the Hebrew vowels has been preserved in the LXX translation of the proper names.

2. The partial expression of the vowels by certain consonants (א, י, ו, ה) which sufficed during the lifetime of the language, and for a still longer period afterwards (cf. § 1 k), must in the main have passed through the following stages² :—

(b) The employment of “י” (waw) to denote ô, û, and of “י” (yod/yod) to denote “ê”, “î”, may have resulted from those cases in which a “י” (waw) with a preceding “א” was contracted into “au” and further to ô, or with a preceding “u” coalesced into û, and where “י” (yod) with a has been contracted into “ai” and further to ê, or with a preceding “i” into î (cf. § 24). In this case the previously existing consonants were retained as vowel letters and were further applied at the end of the word to denote the respective long vowels. Finally “א” (el/aleph) also will in the first instance have established itself as a vowel letter only where a consonantal א with a preceding “א” had coalesced into â or ā.

The “hey” mainly followed, though with independent regard to the peculiar nature of the Hebrew, the example and pattern of the older Syrian punctuation.¹

The employment of ה for ā probably took place first in the case of words that originally ended in the “ה”.
(Source: Gesenius Hebrew Grammar)

LESSON 3: VOWELS AND GRAMMAR

I. Hebrew Vowels

Four of the Hebrew letters double as consonants and vowels.
These are the following:

א , ׀ (al/aleph)

The al/aleph can be a glottal stop (silent pause) or the vowel sound “a”.

ה , ך (hey)

The hey is a “h” as a consonant or an “e” as a vowel.

ו , ף (waw)

The waw is a “w” as a consonant or an “o” or “u” as a vowel.

י , ׃ (yad/yud)

The yad/yud is a “y” as a consonant or an “i” as a vowel.

The waw and the yud are the two most commonly used as vowels in Hebrew words. When the waw appears at the beginning of a syllable it will use the consonantal "w" sound. The same with the yud which will use the consonantal "y" when at the beginning of a syllable.

Another type of vowel is the implied vowel sounds. This means that the vowel is not written but is necessary in order to pronounce the word. An example of this is the word which ב ר consists of the two consonant B and R and cannot be pronounced without a vowel between them. In most cases the implied vowel will be an “a” or an “e”. In this case the implied vowel is the "a" and the word is בר pronounced “BaR”.

II. Gender

A. There are two genders in the Hebrew language:

- 1) Masculine
- 2) Feminine.

Note: There is no neuter in the Hebrew language.

B. Masculine words: Words indicating males are masculine.

There is no special form to indicate masculine nouns. However, the absence of the

X tau or ך hey at the end of a word usually, but not always, indicates a masculine gender.

C. Feminine Words: Words indicating females are feminine.

Feminine nouns are recognized by the ending: **X** tau or **ף** hey

III. The Conjunction “And”

“And” is usually expressed in Hebrew by the **ו** (waw) prefixed to the following word.
It does not stand alone.

IV. The Definite Article “The”

In order to express “the” in Hebrew, the noun is prefixed with the **ה** (hey). It does not stand alone. Note: Hebrew has no word for the indefinite articles “a” and “an”.

**וַיִּשְׁמַע יְהוָה אֶת-קוֹל הָעָם בִּרְעָה וַיֹּאמֶר
אֶל-מֹשֶׁה קוֹל מְלָחָמָה בַּמַּחֲנֶה**

(Exodus 32:17 MT)

HEBREW LANGUAGE: Lesson 4

ADJECTIVES

VOCABULARY

A. Adjectives

Feminine

טובה
רעה
יפה
גדולה
קטנה
זקנה
ישנה
צעירה
שחורה
לבנה
קדושה

good
bad
nice, beautiful
big, large, great
small, little
old (persons, beings)
old (things)
young
black
white
holy

Masculine

טוב
רע
יפה
גדול
קטן
זקן
ישן
צעיר
שחור
לבן
קדוש

B. Nouns

year

שנה

house (m.)

בית

girl

ילדה

boy

ילד

family

משפחה

tree

עץ

blessing

ברכה

name

שם

law

תורה

light

אור

C. Prepositions (unattached to words)

from	מן	to	אל
with (beings)	עם	upon, over	על
without	בלי	under, instead of	תחת

GRAMMAR AND NOTES

Study the following phrases carefully:

a good man	איש טוב
a good woman	אשה טובה
a good name	שם טוב
a good year	שנה טובה

In English, the adjective remains unchanged, whether we use it with a masculine or feminine noun, in singular or plural. Thus we say a good son, a good daughter, good sons, good daughters.

In Hebrew, as in French, every adjective changes in agreement with its noun. Thus we say יפה עץ *a beautiful tree*, but ברכה גדולה *a great blessing*.

Notice that the adjective always comes after the noun, e.g., שם טוב *a good name*. From Lesson 6 we know that feminine nouns usually end with ה; accordingly, in order to form the feminine of adjectives, we add ה to the masculine form, e.g., טוב (m.) טובה (f.) *good*; יפה (m.) יפה (f.) *beautiful*. Note that the feminine of יפה is יפה (not יפהה).

The definite article –ה followed by a strong dagesh is joined to *both* the noun and the adjective. In other words, if the noun is definite, the adjective must also be made definite by adding the definite article ה. Thus in Hebrew, הספר הקדוש *the holy book* is the same as *the book, the holy (one)*; similarly, השנה הטובה *the good year* is the same as *the year, the good (one)*.

Observe the feminine of the following adjectives:

	<i>Feminine</i>	<i>Masculine</i>
holy, sacred	קדושה	קדוש
big, great, large	גדולה	גדול
white	לבנה	לבן

	<i>Feminine</i>	<i>Masculine</i>
black	שחורה	שחור
young	צעירה	צעיר

The feminine forms of these adjectives display an important rule in Hebrew grammar: If a masculine noun or adjective of two syllables begins with the long vowel qamats (,) as in גרול, לבן, etc., the qamats (,) is changed into a shva (,) when the feminine is formed.

STUDY HINTS

1. Read aloud Group A of the Vocabulary at the beginning of this lesson. First read the masculine and then the feminine nouns. Learn Groups B and C of the Vocabulary, following the instructions in Study Hint 1 in Lesson 6.
2. When dealing with the adjectives for the first time, bear in mind the following:
 - a. Adjectives always follow the noun they qualify.
 - b. Adjectives change in gender and number to agree with the noun.
 - c. If the noun is definite, the adjective must also be definite.
3. Note carefully that the feminine of יפה and קטן is יפה and קטנה respectively.
4. The rule about the feminine is very important. You will often come across this rule in one form or another. So make sure you understand it now.
5. Translate Exercise C orally. In 3, note that לילה is masculine, although ending in ה. Translate the odd-numbered items in Exercises D and E orally. Remember that בית is masculine.
6. Exercise G, Rapid Reading (See instructions in Study Hint 5, Lesson 5.)

EXERCISES

A. Write the feminine of the following words:

- | | |
|--------|---------|
| 4. לבן | 1. טוב |
| 5. זקן | 2. גרול |
| 6. איש | 3. יפה |

9. דוד

7. ילד

10. סוס

8. קדוש

B. Give the feminine of the following:

1. איש צעיר

2. הילד הקטן

3. הדוד הזקן

4. הסוס הלבן

5. הילד הטוב



Samaritans with ancient Pentateuch on Mount Gerizim.



A modern seven-branched menorah (candlestick) erected in Jerusalem.



Judean Wilderness. On Jericho Road, halfway between Jerusalem and Jericho.

C. Translate the following into English:

- | | |
|--------------------|-----------------------|
| 1. משפחה גדולה | 6. אל-הבית הקטן |
| 2. אשה צעירה ויפה | 7. על הסוס הלבן |
| 3. לילה טוב | 8. בלי המשפחה |
| 4. בלי הבת הצעירה | 9. תחת עץ |
| 5. מן-הבית אל-השדה | 10. עם הילד ועם הילדה |

D. Rewrite the following nouns and add an appropriate adjective. Translate the result into English: (Example: a big horse סוס גדול)

- | | |
|---------|-----------|
| 1. בן | 6. התורה |
| 2. הבת | 7. לילה |
| 3. הבית | 8. המשפחה |
| 4. בית | 9. הספר |
| 5. שדה | 10. איש |

E. Translate the following into Hebrew:

- | | |
|---------------------|---------------------|
| 1. from a house | 6. on the horse |
| 2. good evening | 7. with the son |
| 3. without the book | 8. a holy book |
| 4. the little door | 9. a great blessing |
| 5. under the house | 10. the great day |

F. Translate the following into Hebrew:

- | | |
|---------------------------|---------------------------------|
| 1. with a great man | 6. from an old uncle |
| 2. to a big house* | 7. on the black horse |
| 3. from the big house* | 8. under a little tree |
| 4. and a beautiful day | 9. without a bad name |
| 5. without the white book | 10. with the beautiful daughter |

G. Rapid Reading: Read the following over and over again until you can read it correctly and fluently (Lev. 19:18, Gen. 27:22).

ואהבת לרעך כמוך
הקול קול יעקב
נהגדים ידי עשו

*Note that a house, although ending in ת, is masculine.

HEBREW LANGUAGE: Lesson 5

NOUNS WITH ADJECTIVES; PLURALS; DEFINITE ARTICLE

VOCABULARY

A. Masculine Nouns and Adjectives

<i>Plural</i>		<i>Singular</i>
דודים	uncle	דוד
סוסים	horse	סוס
שירים	song	שיר
גוים	nation	גוי
כוכבים	star	כוכב
טובים	good	טוב
רעים	bad	רע
יפים	beautiful	יפה
גדולים	big, great, large	גדול
קטנים	small, little	קטן
זקנים	old (beings)	זקן

B. Feminine Nouns and Adjectives

<i>Plural</i>		<i>Singular</i>
דודות	aunt	דודה
סוסות	mare	סוּסָה
מנורות	lampstand	מנורה
ברכות	blessing	ברכה
מצוות	commandment	מצוה

<i>Plural</i>		<i>Singular</i>
פָּרוֹת	cow	פָּרָה
בְּהֵמוֹת	animal	בְּהֵמָה
מַמְלָכוֹת	kingdom	מַמְלָכָה
טוֹבוֹת	good	טוֹבָה
רָעוֹת	bad	רָעָה
יְפוֹת	beautiful	יְפָה
גְּדוֹלוֹת	big, great, large	גְּדוֹלָה
קְטָנוֹת	small, little	קְטָנָה
צְעִירוֹת	young	צְעִירָה

C. Nouns With Adjectives

Masculine

black horses	סוסים שחורים
small trees	עצים קטנים
the good songs	השירים הטובים
the large stars	הכוכבים הגדולים

Feminine

black mares	סוסות שחורות
good commandments	מצוות טובות
the beautiful lampstands	המנורות היפות
the white cows	הפרות הלבנות

GRAMMAR AND NOTES

1. Nouns With Adjectives

From studying the above list you have probably observed that

- masculine nouns and adjectives generally form their plurals by adding ם- to the singular (Group A);
- feminine nouns and adjectives generally form their plurals by dropping the ה- and adding וֹת- to the singular (Group B); and
- as stated in Lesson 7, the adjective always follows the noun and always agrees with the noun it qualifies (Group C), for example:

a large horse סוס גדול

a large mare	סוסה גדולה
large horses	סוסים גדולים
large mares	סוסות גדולות

Note: If the noun is defined, i.e., is used with the definite article –ה the adjective must also be defined.

The irregular plural forms of the following nouns are frequently used and must be learned well:

<i>Plural</i>		<i>Singular</i>
	<i>Masculine</i>	
אֲנָשִׁים	man	אִישׁ
דְּבָרִים	word, thing	דָּבָר
עַמִּים	people	עָם
רָאשִׁים	head	רֹאשׁ
יָמִים	day	יוֹם
בָּתִּים	house	בַּיִת
בָּנִים	son	בֵּן
אָבוֹת	father	אָב
לַיְלֹת	night	לַיְלָה
	<i>Feminine</i>	
נָשִׁים	woman	אִשָּׁה
בָּנוֹת	daughter	בַּת
שָׁנִים	year	שָׁנָה

2. Dual Number

There is another kind of plural, known as the *dual number*, for the double members of the body (eyes, hands, feet, and ears) and for other objects found in pairs. We shall study this form in Lesson 22.

3. Definite Article Before the Letters א, ע, and ר

In Lesson 6 we learned that the definite article is prefixed to the noun and followed by a strong dagesh: סֵפֶר book, הַסֵּפֶר the book. The guttural letters and the letter ר do not take a dagesh. When the definite article is added to a word beginning with any of the letters א, ע, or ר, we use –ה (with qamats). We use the long vowel (,) instead of the short vowel (.) to

"compensate" for the loss of the dagesh, for example:

הָאִזְרָא, הָאִישׁ, הָעָרֶב, הָרֶגֶל/רֶגֶל

Note: This rule does not apply to a word beginning with ע (i.e., the letter ע with the vowel qamats). We shall deal again with the definite article in future lessons (see Lesson 28).

STUDY HINTS

1. The important points to remember in this lesson are the following:
 - a. Masculine nouns and adjectives generally form their plural by adding ים- to their singular.
 - b. The plural of feminine nouns and adjectives generally ends in -ות.
 - c. The adjective always follows the noun and agrees with it in gender and number.

Learn the examples given in Vocabulary Sections A, B, and C.



Aerial view of Jerusalem.

2. Note the use of the definite article before words beginning with א, ה or ע. The definite article is ה (not ה').
3. Grammar and Notes 3 should raise no difficulty. You have only to bear in mind what you have already studied about the peculiarities of the gutturals and the letter ה. (See Lesson 5, Notes 14 and 15.)
4. Note carefully any peculiarities in the formation of the plural noun or adjective (e.g., עמים/עם, אנשים/איש).

EXERCISES

- A. Write the plural of the following words, with vowels:

Regular Plural Forms

- | | |
|----------------|-----------------|
| 1. סוס גדול | 5. הקרבה הגדולה |
| 2. שיר טוב | 6. הסוס הלבן |
| 3. הדורה הטובה | 7. מנורה שחורה |
| 4. נביא צעיר | 8. הנביאה הרעה |

Irregular Plural Forms

- | | |
|--------------|---------------|
| 1. איש זקן | 6. בן קטן |
| 2. האשה הנפה | 7. בת טובה |
| 3. עם גדול | 8. הלילה הרע |
| 4. היום הרע | 9. השנה הטובה |
| 5. הבית הלבן | 10. האב הגדול |

- B. Translate the following into English:

- | | |
|------------------|------------------|
| 1. נשים זקנות | 6. העמים הגדולים |
| 2. האבות הגדולים | 7. בתים לבנים |
| 3. בנות קטנות | 8. הימים הטובים |
| 4. הבנים הצעירים | 9. שנים טובות |
| 5. הלילות הרעים | 10. אנשים זקנים |

Write the Hebrew for the following:

- | | |
|---------------------|------------------------|
| 1. the white horses | 3. the little kingdoms |
| 2. great blessings | 4. good families |

- | | |
|------------------------|-------------------|
| 5. the beautiful trees | 8. white houses |
| 6. the evil sons | 9. good women |
| 7. small daughters | 10. the holy days |

D. Write the plural of the following words with the definite article:

(Example: העצים, עצם)

- | | | |
|---------|-----------|----------|
| 1. לילה | 6. סוסה | 11. בית |
| 2. איש | 7. שנה | 12. יום |
| 3. בת | 8. אב | 13. בוקב |
| 4. נביא | 9. אשה | 14. דבר |
| 5. עץ | 10. ממלכה | 15. ראש |

E. Rapid Reading (Gen. 2:4):

אלה תולדות השמים והארץ בהקראם
ביום עשות אלהים ארץ ושמים.

F. Transliteration of Rapid Reading (Exercise E).

Line 1: ēl-leh tō-ledōt hash-shā-ma-yim

veha-ʾā-reṣ behib-bā-reʾām

Line 2: be-yôm ʿasōt elō-him e-reṣ veshā-mā-yim.

LESSON 6. TRANSLATING HEBREW WORDS

- I. Recognize that each Hebrew Letter Has a Meaning
- II. Find the meaning of each letter in the Hebrew word
- III. Construct the concept of the Hebrew word from the meanings of each letter.
- IV. Each Hebrew word can have different shades of meaning related to its word root in different applications of a text.
- V. Words to Translate

אב

בן

נביא

יום

בוקר

ערב

קול

LESSON 7. TRANSLATING HEBREW WORDS (Pt. 2)

El

Yahshua

Yahusha

Hebrew Language - Lesson 8

Personal Pronouns and Present Tense “To Be”

SEGHOLATE NOUNS; PERSONAL PRONOUNS; PRESENT TENSE OF *TO BE*

VOCABULARY

A. *Segholate Nouns*

Masculine

<i>Plural</i>	<i>Group A</i>	<i>Singular</i>
עֶרְבִים	evening	עֶרֶב
יְלָדִים	boy	יֶלֶד
גְּבָרִים	man	גֶּבֶר
מְלָכִים	king	מֶלֶךְ
כַּרְמִים	vineyard	כֶּרֶם
סִפְרִים	book	סֵפֶר
בְּגָדִים	garment	בֶּגֶד
גְּשָׁמִים	rain	גֶּשֶׁם
כֻּלָּבִים	dog	כֹּלֵב
	<i>Group B</i>	
נְעָרִים	youth, boy, child	נֶעָר
נְחָלִים	wadi, river	נַחַל
שַׁעְרִים	gate	שַׁעַר
פְּרָחִים	bud, flower	פֶּרֶחַ
זִבְחִים	sacrifice	זֶבַח

Feminine

Plural

נַפְשׁוֹת

אַרְצוֹת

דְּלָתוֹת

soul, life

land

door

Singular

נַפֶּשׁ

אַרֶּץ

דֶּלֶת

B. Personal Pronouns

Plural

we

you (m.)

you (f.)

they (m.)

they (f.)

אֲנַחְנוּ

אַתֶּם

אַתֶּן

הֵם

הֵן

Singular

I

thou, you (m.)

thou, you (f.)

he, it* (m.)

she, it* (f.)

אֲנִי, אֲנִכִּי

אַתָּה

אַתְּ

הוּא

הִיא

GRAMMAR AND NOTES

1. Segholate Nouns

In a large number of two-syllable masculine and feminine Hebrew nouns, the first syllable is accented and the second has the vowel seghol (ֹ). Grammarians usually call such nouns segholates (Group A of the vocabulary). However, when the second or third letter of the segholate noun is a guttural, the second syllable is pointed with pataḥ (ַ) instead of seghol (ֹ) (Group B).

Note: This is another peculiarity of the gutturals; they usually take pataḥ (ַ) rather than any other vowel. (What are the other peculiarities of the guttural? See Lesson 9.)

The segholate masculine nouns form their plural according to the following pattern: יִלְדִים XXX

boys יִלְדִים - יְלָדִים

books סִפְרִים - סִפְרֵי

flowers פְּרָחִים - פְּרָחִי

kings מְלָכִים - מְלָכֵי

boys נְעָרִים - נְעָרֵי

gates שַׁעְרִים - שַׁעְרֵי

*The pronoun *it* is translated הוּא or הִיא according to whether it stands for a masculine or feminine noun.

2. Present Tense of the Verb "To Be"

Hebrew has no special words for the English verbs *am*, *are*, or *is*. They are understood from the context. Thus, the present tense of *to be* is not expressed in Hebrew. When you translate into English, you must add the appropriate English verb.

Moses is a man	מֹשֶׁה אִישׁ
I am the mother	אֲנִי הָאֵם
you are the father	אַתָּה הָאָב
we are old	אֲנַחְנוּ זְקֵנִים
thou art the man	אַתָּה הָאִישׁ
the king is old	הַמֶּלֶךְ זָקֵן
But: the old king	הַמֶּלֶךְ הַזָּקֵן

3. Biblical Word List

Beginning with this lesson you will find a special list of the most frequently used biblical words in most lessons. The words given here are only those which occur in the Hebrew Bible from 100 to 5000 times. After mastering



View of the Mount of Olives from the Temple Mount area.

about 150 to 200 words, you should be able to read and understand easy narrative passages from the Bible without much difficulty.

Study the Biblical Word List with the following suggestions in mind:

- Read each word aloud five times and note its meaning.
- Cover the English column and see if you know the meaning of the Hebrew words.
- Cover the Hebrew column and test yourself by giving the Hebrew orally.
- Finally, cover the Hebrew column and write the Hebrew corresponding to the English word, with vowels.

Biblical Word List One (nouns occurring 500 to 5000 times)

father	אב
man, Adam	אדם
brother	אח
man	איש

STUDY HINTS

1. Read the Vocabulary aloud several times. You can hardly fail to observe that the nouns in Group A and Group B have the same pattern. They belong to a large number of words known as *segholates*. (See Grammar and Notes 1.) Note that the pattern of all plurals is CXXX . Thus, the plural of the word דָגָל (banner, flag), being a *segholate*, is דָגָלִים . There are very few exceptions to this rule. Study carefully the feminine plural of the *segholates*.
2. The accent of all the *segholate* nouns in the singular is on the first syllable. It is very important to remember this when reading aloud.
3. Another important peculiarity of the gutturals is explained in Section 1; namely, the gutturals take the vowel *pataḥ* rather than any other vowel. (What are the two other peculiarities of the gutturals? See Lesson 5, Notes 14 and 15.)
4. Memorize the personal pronouns and learn to write them correctly.
5. The present tense of *to be* is not expressed in Hebrew. Thus, אַתָּה הָאִישׁ *you are the man*, זֶה הָאִישׁ זָקֵן *the man is old*. However, *the old man* is written הָאִישׁ הַזָּקֵן .

6. The list of frequently used biblical words is extremely useful. After learning 150 to 200 of these words, you should be able to read the narrative sections of the Hebrew Bible without much difficulty. When studying the Biblical Word List, follow the instructions in this lesson.

EXERCISES

A. Write the plural of the following:

- | | |
|-------------|------------|
| 1. סֵפֶר | 6. כֶּלֶב |
| 2. נָחַל | 7. זֶלָר |
| 3. שָׁעַר | 8. נָעַר |
| 4. פֶּרֶחַ | 9. בָּנָה |
| 5. סְנוּרָה | 10. כָּרֶם |

B. Write the personal pronouns from memory, without vowels.

C. Translate the following into English:

- | | |
|-------------------------|-------------------------|
| 1. אֲנִי הָאִישׁ | 11. נָשָׁם טוֹב |
| 2. הַבָּנָה הַיָּפָה | 12. הַכֶּלֶב הַקָּטָן |
| 3. הַבָּנָה יָפָה | 13. נָחַל גָּדוֹל |
| 4. הָעֵץ קָטָן | 14. הַכָּרֶם הַיָּפֶה |
| 5. הַסּוּסָה הַטּוֹבָה | 15. נָעַר צָעִיר |
| 6. הַדָּלֶת קְטָנָה | 16. הַשָּׁעַר הַגָּדוֹל |
| 7. אֶרֶץ טוֹבָה | 17. הַדָּלֶת הַלְּבָנָה |
| 8. הַנֶּפֶשׁ הַרְעָה | 18. סוֹם שְׁחוּר |
| 9. זָכָה גָּדוֹל | 19. הַמֶּלֶךְ הַצָּעִיר |
| 10. הַשָּׁעַר הַגָּדוֹל | 20. הַסֵּפֶר טוֹב |

D. Write the Hebrew in Exercise C in the plural.

E. Translate the following into Hebrew, without vowels:

1. a good book
2. the good book

Hebrew Language - Lesson 9

VERBS

VERBS

VOCABULARY

In common with other Semitic languages, the roots of almost all Hebrew verbs consist of three letters, conveniently pronounced as follows:

to eat	אכל	to finish	גמר
to learn	למד	to give	נתן
to write	כתב	to guard, keep	שמר
to say	אמר	to walk, go	הלך
to give birth	ילד	to shut	סגר
to sit	ישב	to stand	עמד

Note: The root has three consonants without any reference to vowels.

GRAMMAR AND NOTES

1. Qal

The simple form of the verb is known as *Qal* קל meaning *light* or *easy*, i.e., *simple*. In this course we shall study the Qal form only. The verbs given in the Vocabulary above are all of the Qal pattern.

2. Tenses

Strictly speaking, Biblical (i.e., Classical) Hebrew has no tense similar to those used in English, French, or German. The action is regarded as either complete or incomplete. Hence most scholars prefer to call a completed

action *perfect* and an incompleted action *imperfect*. The perfect tense, in Hebrew, expresses a completed action. Thus, למדתי means *I studied, I have studied, I had studied, I had been studying or I did study*. The imperfect tense expresses an incomplete action: אֶסָּגֵר *I shall shut, I shall be shutting*. For the time being, translate the imperfect as a simple future.

3. Active Participles of Qal Verbs

Let us first consider the following active participles before we study one of the chief ways of expressing present action.

eating	אוֹכֵל	finishing	גֹּמֵר
learning	לֹמֵד	giving	נוֹתֵן
writing	כּוֹתֵב	going, walking	הוֹלֵךְ
saying	אֹמֵר	shutting	סוֹגֵר
sitting	יוֹשֵׁב	standing	עוֹמֵד

These Hebrew words are active participles, corresponding to the English present participles ending in -ing. The participles are usually formed by inserting the vowel (i) after the first letter of the root and pointing the second letter of the root with (). The accent is on the last syllable. Example: כּוֹתֵב, לֹמֵד, יוֹשֵׁב. The participles may be written without (i): הוֹלֵךְ or הֹלֵךְ going, נֹתֵן or נֹתֵן giving.

The participles agree with the nouns and pronouns associated with them.

They may precede or follow the subject.

The man is walking.	הָאִישׁ הוֹלֵךְ or הוֹלֵךְ הָאִישׁ
The son is writing.	הַבֵּן כּוֹתֵב or כּוֹתֵב הַבֵּן
The boys are learning.	*הַיְלָדִים לֹמְדִים or לֹמְדִים *הַיְלָדִים
The women are eating.	הַנָּשִׁים אוֹכְלוֹת or אוֹכְלוֹת הַנָּשִׁים

The following are the principal parts of the active participles of the Qal verb:

*When the definite article is attached to a word beginning with ' (the letter ' with shva), the dagesh is usually omitted.

Plural		Singular		
Feminine	Masculine	Feminine	Masculine	
לֹמְרוֹת	לֹמְרִים	לֹמְרָה †	לֹמְרֵת	לֹמֵר
בֹּתְבוֹת	בֹּתְבִים	בֹּתְבָה †	בֹּתְבֵת	בֹּתֵב

4. *Biblical Word List Two* (verbs occurring 500 to 5000 times)

to eat	אָכַל	to speak	דִּבֶּר
to say	אָמַר	to be	הָיָה
to come	בָּא		

STUDY HINTS

1. The term *Classical Hebrew* refers mainly to Biblical Hebrew as distinct from post-Biblical (i.e., Modern) Hebrew. (In Classical Hebrew the tenses are designated as either perfect or imperfect, whereas in Modern Hebrew they are called past or future.)
2. This is one of the most important lessons so far. It is of utmost importance that you learn the root of each Hebrew verb you study. Master thoroughly the three letters of the root of each verb. All other verbs and nouns associated by meaning with this verb will also contain this root. Note, for example, the root יָלַד, which in the Qal means *to bear* or *to bring forth*: יָלַד boy, יָלְדָה girl, תּוֹלְדוֹת generations, מוֹלָדָה kindred, יְלָדוּת childhood, youth.
3. The use of the Hebrew tenses is relatively easy to learn. You have probably observed, for instance, that *I had eaten, I ate, I did eat, or I have eaten* are all expressed in Hebrew as אָכַלְתִּי. Thus, many different types of past action are expressed by the Hebrew perfect tense. This reductionism is largely true of the Hebrew imperfect tense in expressing various types of future (and sometimes also present) action.
4. In English we have only one pattern of present active participles ending in *-ing*. In Hebrew these participles agree with the nouns and pronouns associated with them. At the present stage of your work, study each participle

† This form is not frequently used.

together with its four principal parts as given in this lesson. Remember that the feminine singular form may end in ם- or ם-, either of which is an indication of the feminine gender.

5. Follow the instructions given in Lesson 10 for the Biblical Word List.

EXERCISES

- A. Write the Hebrew of the following verbs, without vowels:

- | | |
|--------------|--------------|
| 1. to finish | 6. to go |
| 2. to eat | 7. to learn |
| 3. to write | 8. to shut |
| 4. to say | 9. to give |
| 5. to sit | 10. to stand |

- B. Give the principal parts of the active participles of the following verbs:

(Example: לומד—לומרת, לומרים, לומרות)

- | | | | |
|----------|-----------|-----------|------------|
| 1. נתן | 3. אָסַר | 5. גָּמַר | 7. הִלֵּךְ |
| 2. עָסַר | 4. יָשַׁב | 6. כָּתַב | 8. סָגַר |

- C. Read aloud and translate the following into English:

1. האיש יושב תחת העץ עם הכלב.
2. הבת לומרת מן-הספר.
3. הולכת האשה מן-הבית אל-השדה.
4. יושבים הנביאים על-העץ.
5. המספחה הולכת מן-השער אל-הבית.

- D. With which of the roots in the Vocabulary of this lesson are the following words closely associated?

- | | |
|---------------------------------|------------|
| 1. food | 6. boy |
| 2. saying | 7. to feed |
| 3. a letter (in correspondence) | 8. settle |
| 4. to teach | 9. lock |
| 5. standing | 10. gift |

E. Rapid Reading (Ex. 3:1, Ex. 20:8, Gen. 1:31):

וּמָשָׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ
חֹתָנוּ בְּהֵן סָרְסָן
זָכוֹר אֶת־יוֹם־הַשַּׁבָּת לְקַדְּשׁוֹ
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי

Hebrew Language - Lesson 10

Text Translation of Leviticus 19:27-28 and Numbers 6:18a

neither	of your heads,	the corners	Ye shall round	not	27
וְ / לֹא	רֹאשׁ / כֶּם	פִּאֵת	תִּקְפוּ	לֹא	
vəlō'	rō'skem	pə'at	taqqipû	lō'	
H3808	H7218	H6285	H5362	H3808	
לֹא	רֹאשׁ	פִּאֵת	נָקַף	לֹא	
lō'	rō's	pē'â	nāqaḇ	lō'	
H C / Tn	H Ncmsc / Sp2mp	H Ncfsc	H Vhi2mp	H Tn	

of thy beard.	the corners		shalt thou mar
זָקֶנְךָ / זָקֶנְךָ	פִּאֵת	אֵת	תִּשְׁחִית
zəqānekā	pə'at	'et	tašhîṭ
H2206	H6285	H853	H7843
זָקֶנְךָ	פִּאֵת	אֵת	שָׁחַת

any	in your flesh	Ye shall make	not	for the dead,	cuttings	28
וְ / כְּתַבְתָּ	בְּ / בְּשָׁרְךָ / כֶּם	תַּתְּנוּ	לֹא	לְ / נִפְשׁ	וְ / שָׂרֵט	
ûktōbet	bibśarkem	titnû	lō'	lānəpeš	vəseret	
H3793	H1320	H5414	H3808	H5315	H8296	
כְּתַבְתָּ	בְּשָׁרְךָ	נָתַן	לֹא	נִפְשׁ	שָׂרֵט	
kəṭōbet	bāśār	nāṭan	lō'	nepeš	seret	
H C / Ncfsc	H R / Ncmsc / Sp2mp	H Vqi2mp	H Tn	H R / Ncbśa	H C / Ncmsa	

the LORD.	[am]	I	upon you:	print	nor	any marks
יְהוָה		אֲנִי	בְּ / כֶּם	תַּתְּנוּ	לֹא	קַעְקַע
Yəhvā		'ānî	bākem	titnû	lō'	qa'āqa'
H3068		H589		H5414	H3808	H7085
יְהוָה		אֲנִי		נָתַן	לֹא	קַעְקַע
Yəhōvā		'ānî		nāṭan	lō'	qa'āqa'

(Literal Meaning from the Hebrew Language)

V.27

Not to mark/cut/pierce the cover/covered area/surrounding area
the mouth/face boundaries/borders/edges (sides/edges/boundaries of the
mouth or face)
head round about (around the head)

And not to mark/cut/pierce with pressure/force as one marks/cuts/pierces
(to disfigure/damage by marking/cutting/piercing)
the mouth/face boundaries/borders/edges (sides/edges/boundaries of the
mouth or face)
that makes one old going around (the edges around of the mouth or face
that makes one
old/older/mature is "the beard")

V. 28

And cuttings to the dead no marks/prints/markings in the flesh around
(in or around the flesh) any marks no marks/prints in/on around (in/on
around you) I am YHWH.

of the congregation, of the tabernacle the door [at] the Nazarite And | shall shave 18

מוֹעֵד

mô'ēḏ

H4150

מוֹעֵד

mô'ēḏ

H Ncmsa

אֹהֶל

'ōhel

H168

אֹהֶל

'ōhel

H Ncmsc

פֶּתַח

peṭaḥ

H6607

פֶּתַח

peṭaḥ

H Ncmsc

[at]

the Nazarite

הַ / נָזִיר

hannāzîr

H5139

נָזִיר

nāzîr

H Td / Ncmsa

And | shall shave

וְ / גִלַּח

vəgillāḥ

H1548

גִּלַּח

gālāḥ

H C / Vpq3ms

of the head

the hair

רֹשׁ

rō's

H7218

רֹשׁ

rō's

שֵׁעַר

śə'ar

H8181

שֵׁעַר

śē'ār

אֶת

'et

H853

אֶת

'et

and shall take

וְ / לָקַח

vəlāqāḥ

H3947

לָקַח

lāqāḥ

of his separation

וְ / נִזְרָה

nizrô

H5145

נִזְרָה

nēzer

the head

רֹשׁ

rō's

H7218

רֹשׁ

rō's

אֶת

'et

H853

אֶת

'et

which

אֲשֶׁר

'ăšer

H834

אֲשֶׁר

'ăšer

H Tr

the fire

הַ / אֵשׁ

hā'ēš

H784

אֵשׁ

'ēš

H Td / Ncbasa

in

עַל

'al

H5921

עַל

'al

H R

[it]

and put

וְ / נָתַן

vənāṭan

H5414

נָתַן

nāṭan

H C / Vqq3ms

of his separation,

וְ / נִזְרָה

nizrô

H5145

נִזְרָה

nēzer

H Ncmsc / Sp3ms

of the peace offerings.

the sacrifice

under

הַ / שְׁלָמִים

haššəlāmîm

H8002

שְׁלָמִים

šelem

זֶבַח

zebāḥ

H2077

זֶבַח

zebāḥ

תַּחַת

tahaṭ

H8478

תַּחַת

tahaṭ

(Note: 1. The Hebrew word

תִּקְפוּ

translated “cut or shave” and

תִּשְׁחִית

translated “disfigure” in Lev. 19:27 is different from the word

וַגִּלַּח

translated "cut or shave" in Num. 6:18 which deal with the Nazarite prohibited from "cutting his hair".

2. The Hebrew word

שֵׁעַר

translated "hair" is not mentioned in Lev 19:27. However, the Hebrew word for "hair" is mentioned in Numbers 6:18.)