

Hebrew Grammar  
Ross Homework Key

IBH 33.6

Section a. none is required.

Section b. 1-10

- (1) you were blessed; בָּרַךְ Pu. pft 2fs
- (2) burning; בָּעַר Pi. ptc mp
- (3) I was sent; שָׁלַךְ Pu. pft 1cs
- (4) the wonderful (things); פִּלְאָה Niph. ptc fp + article הַ
- (5) I hate; שָׂנֵא Qal pft 1cs
- (6) let me bless; בָּרַךְ Pi. coh. 1cs
- (7) (the) eaten ones (of...); אָכַל Niph. ptc mp cst
- (8) blessed be Yhwh; בָּרַךְ Qal passive ptc ms
- (9) you were found; מָצָא Niph. pft 2fs
- (10) I am your healer; רָפָא Qal ptc ms + 2ms sfx

Section c. 1-14. Translate and parse verbs. NOTE: Do not parse וַיְהִי and/or וַיְהִיָּה.

- (1) She said, "I heard in my land about your wisdom, but I didn't believe the words." [a] אָמַר Qal wci 3fs; [b] שָׁמַע Qal pft 1cs; [c] אָמַן Hiph. pft 1cs
- (2) He blessed the man and said, "Consecrate yourself<sup>1</sup> to Yhwh today." [a] בָּרַךְ Pi wci 3ms; [b] אָמַר Qal wci 3ms; [c] קִדַּשׁ Hith. impv 2ms
- (3) In (On) that day many warriors will be destroyed in the battle. [a] אָבַד Pu. impf 3mp
- (4) They refused to minister/serve in the temple, because they did not believe in Yhwh. [a] מָאֵן Pi. pft 3cp; [b] שָׁרַת Pi. infc + ל prep; [c] אָמַן Hiph. pft 3cp
- (5) Praise Yhwh, and bless his name. [a] הִלֵּל Pi. impv 2ms; [b] בָּרַךְ Pi. impv 2ms + conj. וְ.
- (6) He caused them to cross the river and caused them to draw near to/approach the land.<sup>2</sup> [a] עָבַר Hiph. pft 3ms + 3mp sfx; [b] קָרַב Hiph. wci 3ms

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<sup>1</sup> Note: this form is a Hithpael, which you have not learned yet. The verb קִדַּשׁ (according to the glossary in Ross) means the following in the different stems: [1] Qal: to be holy, set apart; [2] Niph: to show oneself holy, be consecrated; [3] Pi: to consecrate, set apart, sanctify; [4] Pu: to be consecrated, set apart, sanctified; [5] Hithp: to consecrate oneself, purify oneself; [6] Hiph: to treat as holy, declare holy, hallow. As you can see, the Hithpael stem can represent the *reflexive or reciprocal* nuance of the Piel.

<sup>2</sup> What is the function of the *qames-he* at the end of וַיִּקְרַבְהוּ? Right--it's the directional הַ, indicating motion toward the noun so marked.

(7) The temple was established (stood upright) because all the inhabitants of the city were faithful. [a] **עמד** Hoph. pft 3ms; [b] **אמן** Niph. ptc mp; [c] **ישב** Qal ptc mp cst

(8) His blessed ones will praise him in the midst of the assembly/congregation. [a] **ברך** Pu. ptc mp + 3ms sfx; [b] **הלל** Pi. impf 3mp + 3ms sfx

(9) Hurry, escape to the mountain, for Yhwh will destroy this place. [a] **מהר** Pi. impv. 2ms; [b] **מלט** Niph. impv 2ms; [c] **שמד** Hiph. impf 3ms

(10) Let the prophet cause the people to hear the word of Yhwh. (Or, “Let the prophet announce to the people the word...”) [a] **שמע** Hiph. juss 3ms<sup>3</sup>

(11) Let us send him to the battle in order that<sup>4</sup> he may perish there. [a] **שלח** Qal coh 1cp; [b] **אבד** Qal impf 3ms + conj ו.

(12) God gave the signs and the wonders (wonderful “things”) in heaven (the sky, the heavens). [a] **נתן** Qal pft 3ms; [b] **פלא** Niph. ptc fp + art. ה.

(13) “I have loved you,” says YHWH. But you say, “By what have you loved us?” “Wasn’t Esau a brother to Jacob?” declares/says YHWH; “I loved Jacob, but Esau I hated.” [a] **אהב** Qal pft 1cs; [b] **אמר** Qal pft 3ms; [c] **אמר** Qal pft 2mp + conj waw; [d] **אהב** Qal pft 2ms + 1cp sfx; [e] **אהב** Qal wci 1cs<sup>5</sup>.

(14) And Samuel said to him, “YHWH has torn the kingdom of Israel from you<sup>6</sup> today, and he has given it to your neighbor, who is better than you.” [a] **אמר** Qal wci 3ms; [b] **קרע** Qal pft 3ms; [c] **נתן** Qal pft 3ms + 3fs sfx + conj ו.

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<sup>3</sup> This form is clearly not Hiph impf; otherwise, the theme vowel would be *hireq-yod*. Why did the theme vowel of this jussive verb change, from **יִשְׁמַע** to **יִשְׁמַע**? See p. 237.

<sup>4</sup> For the “purpose” function of the indirect volitive sequence, see pp. 152–3.

<sup>5</sup> The form **יִאֲהֵב** is unusual in a number of ways. First, the verb **אהב** is a standard I-gutt verb (not one of the 5 “naughty” I-aleph that are formed like **אמר** in the Qal impf, **יִאֲמַר**—see Ross 32.3). So the Qal impf of this verb would normally be **יִאֲהֵב** for the 3ms, and **יִאֲהֵב** for the 1cs. However, in this verse, **אהב** has followed the naughty I-aleph pattern with R1-aleph quiescing and the prefix consonant taking holem: **יִאֲהֵב**. Second, due to the quiescence of the R1-aleph, it is not pronounced and, occasionally, such quiescent aleph sometimes falls out in the spelling. So, **יִאֲהֵב** ends up being written **יִאֲהֵב**. Finally, because this is not just an impf but a wci form, **אהב** should be prefixed with **וַ**. But, since R1 is a gutt, it rejects the DF and the preceding *pataḥ* compensatorily lengthens to *qames*.

<sup>6</sup> The compound PP **מֵעַלְיָהּ** (prep **מִן** + prep **עַל** + 2ms sfx) here has the sense of ‘from attachment/connection with’ something. It is used in contexts where one departs from or something is removed from the object of the prep **מֵעַל**.