Hebrew Grammar
Ross Homework Key

IBH 37.7

Section a. 1–20

(1) They were; היה Qal pft 3cp
(2) Answer me; ענה Qal impv 2ms + 1cs sfx
(3) May he live!; חיה Qal juss 3ms
(4) I will be; היה Qal impf (or coh.) 1cs
(5) Let him stretch out his hand; נטה Qal juss 3ms
(6) (And) he taught; ירה Hiph. wci 3ms
(7) Command!; צוה Pi. impv 2mp
(8) I will give thanks; ידה Hiph. impf (or coh.) 1cs
(9) Let him strike; נכה Hiph. juss 3ms
(10) (And) he was angry; חרה Qal wci 3ms
(11) You went up/ascended; עלה Qal pft 2mp
(12) Extend/stretch out!; נטה Qal impv 2mp
(13) Go up/ascend!; עלה Qal impv 2mp
(14) Do not answer!; ענה Qal[1] juss. 2ms (this is an apocopated form)
(15) (And) she conceived/became pregnant; הרה Qal wci 3fs (apoc. form)
(16) (in order) to attack/strike; נכה Hiph. infc + ל prep
(17) Teacher/one who teaches/teaching; ירה Hiph. ptc ms
(18) (And) he covered/concealed himself; כסה Hithp. wci 3ms
(19) She was afflicted/oppressed; ענה Pu. pft 3fs
(20) The one who makes/The maker; עשה Qal ptc ms + art. ה

Section b. 1–14: translate and parse verbs. NOTE: Do not parse וַיְהִי and/or וְהָיָה [except for #1].

(1) God said, "Let there be light," and there was light.   [a] אמר Qal wci 3ms; [b] היה Qal juss 3ms (apoc.); [c] היה Qal wci 3ms (apoc.)

(2) YHWH answered and said, "I will be who/what I will/must be, and I will be with you." [a] ענה Qal wci 3ms (apoc.); [b] אמר Qal wci 3ms; [c, d, e] היה Qal impf/coh 1cs

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[1]Note: This is *not Piel* because of the vowel pattern; Piel should have vocal shewa under the prefix consonant and patah under the first root letter. I need to point this out because in the Vocabulary list, Ross makes it look like the Piel Impf and Jussive are, respectively, יַעֲנֶה and יַעַן. These forms are the Qal forms, not the Piel, and he should have listed them prior to proceeding to the "II. Piel" entry.

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(3) I will stretch out my hand, so that[2] you may cross/pass over the river. [a] נטה Qal coh/impf 1cs; [b] עבר Qal impf 2mp + conj. ו

(4) They made the bull into an offering, and they burned/sacrificed it upon the altar. [a] עשׂה Qal pft 3cp; [b] קטר Pi. wci 3mp + 3ms sfx

(5) And he was very angry, and he asked, "Why did you choose me to do this?" [a] חרה Qal wci 3ms (apoc); [b] שׁאל Qal wci 3ms; [c] בחר Qal pft 2ms; [d] עשׂה Qal infc + prep ל

(6) And the reliable/faithful[3] servant did all the work before he went to the city. [a] עשׂה Qal wci 3ms (apoc); [b] אמן Ni ptc ms (abs) + art ה; [c] הלך Qal infc + 3ms sfx

(7) And our enemy attacked us and led into exile the inhabitants of our cities. [a] נכה Hi wci 3ms (apoc)[4]; [b] איב Qal ptc ms cst + 1cs sfx; [c] גלה Hi wci 3ms (apoc); [d] ישׁב Qal ptc mp cst

(8) And these things were done after they attacked their enemies. [a] עשׂה Ni wci 3mp; [b] נכה Hi infc + 3mp sfx[5]; [c] איב Qal ptc mp cst + 3mp sfx

(9) And they did just as they were commanded, and they fell on their face(s) and wept. [a] עשׂה Qal wci 3mp; [b] צוה Pu pft 3cp; [c] נפל Qal wci 3mp; [d] בכה Qal wci 3mp

(10) We called out to you because we were oppressed the whole day (=all the day). [a] קרא Qal pft 1cp; [b] ענה Pu pft 1cp; [c]

(11) I commanded you not to oppress the exiled people.
[a] צוה Pi pft 1cs + 2ms sfx; [b] ענה Pi infc; [c] גלה Ho ptc ms + art ה

(12) Thank YHWH, for he is good; bless his name!
[a] ידה Hi impv 2mp; [b] ברך Pi impv 2mp

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[2] We should probably understand the first verb as cohortative (even though, in form, it is identical to the impf for III-he verbs). Remember, when you have a volitive sequence where Verb 1 is Impv/Juss/Coh and Verb 2 is simple conjunctive waw (with vocal shewa) attached to a prefixed form like Juss/Coh/Impf, then the second verb often expresses the *purpose or result* of the action in the first verb. See Ross p. 153.

[3] The verb אמן in the Niphal stem means 'to be reliable/faithful' (hence there's no *pure passive nuance*). So נֶאֱמַן (Ni pft 3ms) = 'he was reliable/faithful'; יֵאָמֵן (Ni impf 3ms) = 'he will be reliable/faithful'. When used as an attirbutive ptc, as here, it can be translated like an adjective: 'reliable/faithful'.

[4] For this form, review Ross 37.4.2.

[5] For this form, review Ross 37.4.2.

(13) I caused you to know my sin, and I did not cover/conceal my guilt. I said, "I will confess to[6] YHWH concerning my transgressions." And you forgave the guilt of my sin. [a] ידע Hi preterite[7] (or impf or coh) 1cs + 2ms sfx; [b] כסה Pi pft 1cs; [c] אמר Qal pft 1cs; [d] ידה Hi impf (or coh) 1cs[8]; [e] נשׂא Qal pft 2ms

(14) And [Moses] saw an Egyptian man attacking a Hebrew man from his brothers. And he turned this way and that[9], and he saw that there was no one (lit. 'there was no man') and attacked the Egyptian. [a] ראה Qal wci 3ms (apoc); [b] נכה Hi ptc ms (abs)[10]; [c] פנה Qal wci 3ms (apoc); [d] ראה Qal wci 3ms (apoc); [e] נכה Hi wci 3ms (apoc)[11]

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[6] The verb ידה in the Hiphil stem has the sense "to praise; to thank/give thanks; to confess (one's sins)." Here, it has the sense of 'confess', while in #12 is had the sense of 'thank/give thanks'.

[7] The context of this prayer seems to be past-time, so I think this is probably the ancient Hebrew "preterite" conjugation (the preterite is a prefix conjugation pattern that is past time and occurs in poetry; it frequently looks like an impf/jussive form, and many suppose it's the form that the waw-pathach-DF of the wayyiqtol/wci attaches to). If it's an imperfect, it's semantic value is that of one of the past-time imperfect uses—probably not past progressive ('I was making you know') but an incipient impf ('I began making you know'). Finally, in form, the coh is possible (the הָ of the coh is obscured due to the addition of the 2ms pron. sfx.), but such a volitional sense in the context is highly unlikely.

[8] Remember, in III-he verbs the typical הָ of the coh is obscured, with the result that the impf 1cs and the coh 1cs are identical, ending with הֶ- (see Ross 36.2.2).

[9] The word כֹּה you learned in your vocab list for Lesson 27; it is normally rendered 'thus, so, here'. In Hebrew, it can be repeated with conjunction waw in order to present alternatives (the same with the near demonstrative זֶה 'here'). Thus, here כֹּה וָכֹה = 'here and here/thus and thus' = 'here and there/this way and that way'. So also זֶה...וְזֶה = 'this … and this' = 'this one…and that one/one…and another'.

[10] For this form, review Ross 37.4.2.

[11] For this form, review Ross 37.4.2.