

Hebrew Grammar
Ross Homework Key

IBH 22.7

a. None (Do Drill Sheet instead for Dr. M; here are answers for practice.)

(1) (וְיָהִי) בְּשִׁלַּח¹ הַמֶּלֶךְ אֶת־עַבְדָּיו² (6) (וְיָהִי) בְּשִׁרְף⁵ אֵיבֵינוּ אֶת עָרֵינוּ

(2) (וְיָהִי) בְּכַתְבָּךְ³ אֵלֵינוּ (7) בְּטַחוּ יַעַן פְּקֻדוֹ⁶ אַתֶּם

(3) (וְיָהִי) אַחֲרֵי קִבְרָנוּ אַתּוּ (8) (וְהָיָה) אַחֲרֵי מִצְאֵן אֶתִּי

(9) לֹא הִלַּךְ עִם⁷ יְהוָה לְשָׁמֵר אֶת הַתּוֹרָה (4) (וְיָהִי) בְּצַעֲקָם אֵלַי לְשִׁבֵר אֶת הַכֵּלִים

(10) מִי חָפֵץ לְגָאֵל אֶת/אֶת־הָעַם הַזֶּה (5) לְמַעַן⁴ שְׁמַרְכֶם/שְׁמַרְכֶם אֶת מִצְוֹתַי

b. 1–10: translate sentences and parse verbs. NOTE: Do not parse וְיָהִי and/or וְהָיָה.

(1) When they found him, they chose him for (=as/to be) king over them. [a] מצא Qal infc + prep ב + 3mp sfx; [b] בחר Qal wci 3mp

(2) We delighted in keeping/desired to keep the laws of YHWH. [a] חפץ Qal pft 1cp; [b] שמר Qal infc + prep ל

¹Or, בְּשִׁלַּח. Note that for this and other questions where a temporal Infrc (with prep ב or כ) is used at the beginning of the sentence, you should expect to use the clause-initial וְיָהִי (for signaling a past-tense framework) or וְהָיָה (for signaling a future-tense framework) right before the prepositional phrase.

²Or, נַעֲרָיו (from נַעַר ‘youth, lad, servant’).

³Or, כְּכַתְבָּךְ. In addition, you’ll see that I used the prep אֶל to mark the recipient of כתב ‘to write’; this prep is typically used rather than prep ל.

⁴Or, לְשִׁמְרְכֶם/לְשִׁמְרְכֶם. Although Ross does not say so in the vocab list, the form לְמַעַן can be used with an infrc following to mean ‘in order to do X’. But if you chose to simply use the prep ל attached to the infrc to create the purpose statement, that’s correct, too.

⁵Or, בְּשִׁרְף.

⁶Instead of יַעַן + infrc, you could also have used the following: בְּטַחוּ כִּי פְקֻד אַתֶּם.

⁷Or, ... לֹא הִלַּךְ אֶת/אֶת־יְהוָה.

- (3) Let us remember his commandments so that (we might) not sin against him. [a] זכר Qal coh 1cp; [b] חטא Qal infc
- (4) When YHWH visits the woman, she will bear a son. [a] פקד Qal infc + prep ב; [b] ילד Qal wcp 3fs
- (5) When he heard the word, he rejoiced. [a] שמע Qal infc + prep ב + 3ms sfx; [b] שמח Qal wci 3ms
- (6) The inhabitants of Jerusalem were/are not able to close the gates of the city. [a] יכל Qal pft 3mp; [b] ישב Qal ptc mp cst; [c] סגר Qal infc + prep ל
- (7) After they dwell in the wilderness, they will sacrifice to their God (or ‘to their gods’ if YHWH is not in view). [a] שכן Qal infc + 3mp sfx; [b] זבח Qal wcp 3cp
- (8) When the children/sons of Israel sought YHWH, he redeemed them from their enemies. [a] דרש Qal infc + prep ב; [b] גאל Qal wci 3ms
- (9) The warriors delighted in/had pleasure in destroying the altar, although⁸ the place was holy to YHWH. [a] חפץ Qal pft 3cp; [b] שבר Qal infc + prep ל
- (10) The king sold the vessels of gold which were in the temple, not listening to⁹ (or obeying) the voice of YHWH. [a] מכר Qal wci 3ms; [b] שמע Qal infc

⁸This waw is disjunctive (attached to a noun rather than a finite verb) and introduces a circumstantial clause, indicating probably the concessive idea—“although” or “even though.”

⁹Remember from Ross section 22.5 (p.164), that to make an infc negative, use בִּלְתִּי, and if normally you have an infc that should have the prep ל attached to it, when negated you have to attach the prep to בִּלְתִּי instead of to the infc form: לֹבִלְתִּי. Also, on the use of the infc here, this appears to be one of two possibilities. First, this could be an infc of result, indicating the result of the main verb (he sold, resulting in not listening/obeying). Second, this could be the exegetical use of the infc (p.164), further explaining the significance of the main verb “sold.” In other words, his selling the Lord’s temple equipment was a form of disobeying, not listening to the Lord. I left the translation choice open in my gloss, but I lean toward the first option. Note: the infc of purpose appears not to be in view (it’s hard to imagine the king selling the Lord’s stuff *in order not to obey*).