

Hebrew Grammar  
Ross Homework Key

IBH 30.5

Section a. 1-20 None (Do Lesson 30 Drill Sheet instead for Dr. M; here are answers for practice.)

- |   |  |
|---|--|
| (1) הַמֶּלֶךְ אֶתְּוֹ/הַמְּלִיכָהוּ/                          | (11) הַשְּׁלִיךְ (לְ)                            |
| הַמְּלִיכָנוּ <sup>1</sup>                                    | (12) אֶסְתִּיר אֶתְּהָ/אֶסְתִּירָהּ/             |
| (2) תִּשְׁלִיךְ   | אֶסְתִּירָנָה                                    |
| (3) הַקָּרְבָנוּ  | (13) הַכְּתִיב אֶתְּם/הַכְּתִיבֶם                |
| (4) נִזְכְּרָה אֶתְּוֹ/נִזְכְּרָהוּ/נִזְכְּרָנוּ <sup>2</sup> | (14) הִזְכֵּר אֶתְּי/הִזְכִּירָנִי/הִזְכִּירָנִי |
| (5) הַמְּמַלְכִים/הַמְּמַלְכוֹת                               | (15) הַקָּרִיבוּ                                 |
| (6) וַיִּשְׁמְדוּ   | (16) וַנְּכַבֵּד אֶתְּ יְהוָה <sup>5</sup>       |
| (7) אַל תִּשְׁמַד/לֹא תִשְׁמַד <sup>3</sup>                   | (17) תִּגְדֵּל/תִּגְדֵּלוּ <sup>6</sup>          |
| (8) הִשְׁמִיעַ אֶתְּם/הִשְׁמִיעֶם                             | (18) הִגְדֵּלְתִּי/הִגְדֵּלְתִּי אֶתְּשְׁמוֹ     |
| (9) הִסְתִּירָה אֶתְּם/הִסְתִּירְתֶּם                         | (19) נִשְׁבַּחְתִּי/נִשְׁבַּחְתֶּם <sup>7</sup>  |
| (10) תִּשְׁכַּנָּה <sup>4</sup>                               | (20) וַאֲשַׁלַּךְ                                |

<sup>1</sup> For ##1, 4, 8, 9, 12, 13, and 14, when the DO is a pronoun, I've provided the DO in two ways: as a pron. sfx. attached to the sign of the acc (אֶתְּ), and as a DO pron. sfx. attached directly to the verb (see Lesson 24). If the verb is built off of the Impf conjugation, then I provide the form with and without the energetic nun (24.5).

<sup>2</sup> When the pron. sfx. attaches *directly* to the verb, the distinctive cohortative ending הֶ- is dropped in order to allow the pron. sfx. to attach in its place. The verb is still cohortative, you can't tell anymore!

<sup>3</sup> Recall that you cannot negate an Impv form; you either use אַל + 2<sup>nd</sup> person Juss, or לֹא + 2<sup>nd</sup> pers. Impf. Both are given here (the first is a specific prohibition; the second is a generic prohibition). Remember as well that for Hiphil, the jussive actually is distinct from the impf—the theme vowel of the juss (and wci/impv) is šere when there's no inflectional ending (but these forms get the hireq-yod back if you add endings or pronouns).

<sup>4</sup> The R-3 nun of שָׁכַן closes the syllable and butts up to the nun in the ending נָה; when this happens, the nuns are written once with a DF: תִּשְׁכַּנָּה > תִּשְׁכַּנָּה.

<sup>5</sup> Even though this is the "Hiphil" chapter, the Hebrew verb for 'to honor' is actually the Piel of כָּבֵד.

<sup>6</sup> For ##17 & 18, the verb 'to magnify' can be represented by either the Hiphil or Piel of גָּדַל. Both are given.

<sup>7</sup> You've learned two verbs that in Qal stem can mean 'to rest': שָׁבַח and שָׁכַן. I've provided both in Hiphil here. (In Lesson 38 you'll learn one more way to say 'to cause to rest'.)

Section b. 1-11 Do not parse וַיִּהְיֶה and/or וַיִּהְיֶה.

(1) When they mention/commemorate Jerusalem, they will rejoice greatly (surely rejoice). [a] זָכַר Hiph. infc + 3mp sfx + prep ב; [b] שָׂמַח Qal wcp 3cp; [c] שָׂמַח Qal infa

(2) The men walked to the temple (in order) to enthrone the lad over them. [a] הִלְךְ Qal pft 3cp; [b] מָלַךְ Hiph. infc + prep ל

(3) The woman hid the men in her house. [a] סָתַר Hiph. pft 3fs

(4) (And) the prophet drew near to listen to the word of YHWH. [a] קָרַב Hiph wci 3ms; [b] שָׁמַע Qal infc + prep ל

(5) Let him/the one who trusts in Him magnify His name, and let him glorify<sup>8</sup> Him with joy. [a] גָּדַל Hiph. juss 3ms<sup>9</sup>; [b] בָּטַח Qal ptc ms + art. ה; [c] כָּבַד Pi. juss/impf 3ms<sup>10</sup> + conjunctive ו

(6) Why did you hide your face from me? Were you afraid on account of your sin? [a] סָתַר Hiph. pft 2ms; [b] יָרָא Qal pft 2ms + Interrog. ה

(7) Trust in YHWH our God all the days of your life, and cast (away) what is evil (or ‘that which is evil’ or ‘the evil thing’). [a] בָּטַח Qal impv 2ms; [b] שָׁלַךְ Hiph. impv 2ms + conjunctive ו

(8) The fool (or ‘A fool’) says (or ‘has said’) in his heart, “There is no God.” They have corrupted/perverted (or ‘acted corruptly’), they have made

---

<sup>8</sup> It seems that although וַיִּכְבֹּד (<וַיִּכְבֹּד>) could formally be jussive or imperfect, in this context the juss seems more likely since it seems to express a second, parallel wish or desire. If one takes it as an impf, then this second clause could possibly express the purpose/result of the first one: ‘so that he may glorify Him’ (p. 153 point # 3).

<sup>9</sup> Note that both the form (with theme vowel *seve* instead of *hireq-yod*) and the position (first position) indicates that this is a jussive rather than an imperfect Hiphil form.

<sup>10</sup> Note: this form is not a Pi. wci! If it were, you would have *patah* under the prefix consonant and dagesh forte in that consonant, too.

abominable (or ‘acted abominably’) (the) wanton deed; there is no one who does good.<sup>11</sup> [a] אָמַר Qal pft 3ms; [b] שָׁחַת Hiph. pft 3cp; [c] תַּעֲבֹב Hiph. pft 3cp; [d] עָשָׂה Qal ptc ms

(9) Some<sup>12</sup> in chariots, and some in horses, but (as for) us, we will boast in/commemorate the name of YHWH our God. [a] זָכַר Hiph. impf 1cp

(10) He causes wars to cease to the end of the earth. [a] שָׁבַת Hiph. ptc ms

(11) Do not spill/pour blood (=shed blood). Cast him into this well/pit that is in the wilderness/desert, but do not send forth/stretch out a hand against<sup>13</sup> him. [a] שָׁפַךְ Qal juss 2mp; [b] שָׁלַךְ Hiph. impv 2mp; [c] שָׁלַח Qal juss 2mp

---

<sup>11</sup> If the two Hiphil verbs are transitive, then it makes sense to take the noun עֲלִילָה (wanton deed) as the DO (as I’ve indicated here). Some suggest the meaning of these verbs can be intransitive (to act corruptly and to act abominably), and that seems to be the case in some circumstances. But here, the noun seems to be a DO, so I take both verbs to be transitive.

<sup>12</sup> The verb that belongs here is implied and should be supplied from the explicit verb found in the last clause: נִזְכֵּיר. This is an example of gapping, such as in the example: “John speaks French, and Martha Spanish.” In this sentence, the verb “speaks” is gapped in the second clause and is to be supplied from the first one: “John speaks French, and Martha (speaks) Spanish.” Normally, gapping occurs where the explicit element is present in the first sentence, and the omissions happen in the next sentence(s). This one is unusual, since the gapping occurs in the first two clauses, and the explicit element finally shows up in the last clause! So are the wily ways of Hebrew poetry! In addition to this, the meaning of נִזְכֵּיר is difficult given that the ב-PPs seem to be governed by this verb (so rendering as ‘to make [someone] remember, mention, bring to memory’ followed by ‘in horses/chariots/the name of YHWH’ doesn’t make much sense). However, if the idea here of Hiphil זָכַר ‘to mention, bring to mind’ is understood to point to where someone’s hope or confidence is placed, then perhaps the meaning here is ‘to boast’ (and then the ב-PPs indicate what the boast is in). Finally, the expression אֵלֶּה...אֵלֶּה is a way of specifying alternate groups: ‘these and these’ could in some cases (with only two parties) be rendered ‘these and those’ but here, with three groups, it sounds better in English to say ‘some...some...but we....’

<sup>13</sup> This may be the first time you’ve seen the prep ב with an adversative sense. Here, you’ll want to gloss it as ‘against’.