

Hebrew Grammar  
Ross Homework Key

IBH 33.6

Section a. 1-10 None (Do Lesson 33 Drill Sheet instead for Dr. M; here are answers for practice.)

(1) מֵהָר	(6) (לְ)שָׂרָת
(2) יֵאֱמִין	(7) הָעֵמֶד
(3) וַיִּגְרֶשׁ	(8) אֶל תְּחָטָא
(4) שָׁלַח/שָׁלַח/הַשָּׁלַח <sup>1</sup>	(9) הַשְּׂמִיעַנִי/הַשְּׂמִיעַנִי <sup>2</sup>
(5) מֵאֱמִין/מֵאֱמִינָה	(10) בָּרַח/לְבָרַח

Section b. 1-10

- (1) you were blessed; בָּרַךְ Pu. pft 2fs  
(2) burning; בָּעַר Pi. ptc mp  
(3) I was sent; שָׁלַח Pu. pft 1cs  
(4) the wonderful (things/women); פֵּלֵא Niph. ptc fp + article ה  
(5) I hate/hated<sup>3</sup>; שָׂנֵא Qal pft 1cs  
(6) let me/may I bless; בָּרַךְ Pi. coh. 1cs  
(7) (the) eaten ones (of...)<sup>4</sup>; אָכַל Niph. ptc mp cst

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<sup>1</sup> Theoretically, the command to ‘send out’ could occur in Qal, Piel, or Hiphil stems. I’ve provided all three here. See fn2 under question #9 for why the theme vowels of the Pi/Hi forms are pataḥ instead of šere.

<sup>2</sup> The Hi impv 2ms of strong verbs is הִפְקֵד; for a III-gutt verb like שָׁמַע, it would be הַשְּׁמַע (theme vowel becomes A-class, see Ross 33.3.3). However, remember that when the Hiphil’s “šere-forms” add endings (like verbal inflections or DO pron. suffixes), the ḥireq-yod returns, such as we see here.

<sup>3</sup> The verbs אָהַב (‘to love’) and שָׂנֵא (‘to hate’) are stative; the Qal pft forms could be past or present tense, depending on the context.

<sup>4</sup> Since this ptc is in the cst state, it would be functioning substantivally (nouns usually occupy the slots of a cst chain). We don’t know if it’s definite or not since the definiteness of the cst form(s) depends on the definiteness of the abs form—which we don’t have here! Hence the parentheses around ‘the’ in the answer.

(8) blessed be/is YHWH; בָּרַךְ Qal passive ptc ms

(9) you were found; מָצָא Niph. pft 2fs

(10) I am your healer; רָפֵא Qal ptc ms + 2ms sfx

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

(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 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 + prep ל; [c] אָמַן Hiph. pft 3cp

(5) Praise YHWH, and bless his name. [a] הִלֵּל Pi. impv 2ms; [b] בָּרַךְ Pi. impv 2ms + conj. ו.

(6) He caused them to cross the river and caused them to draw near to/approach the land.<sup>5</sup> [a] עָבַר Hiph. pft 3ms + 3mp sfx; [b] קָרַב Hiph. wci 3ms

(7) The temple was established (was stood/set upright) because all the inhabitants of the city were faithful. [a] עָמַד Hoph. pft 3ms; [b] אָמַן Niph. ptc mp; [c] יָשַׁב Qal ptc mp cst

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

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<sup>5</sup> What is the function of the *qames-he* at the end of הָאֶרֶץ? Right—it’s the directional ה, indicating motion toward the noun so marked.

(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>6</sup>

(11) Let us send him to the battle in order that<sup>7</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 (means) 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>8</sup>.

(14) And Samuel said to him, “YHWH has torn the kingdom of Israel from you<sup>9</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>6</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 *ישמע* to *ישמע*? See Ross 33.3.3 (p. 237).

<sup>7</sup> For the “purpose” function of the indirect volitive sequence, see Ross 20.7 (pp. 152-3).

<sup>8</sup> The form *אהב* 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, *יאמר*—see Ross 32.3). So the Qal impf of this verb would normally be *יאַהב* for the 3ms, and *אאַהב* 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: *אאהב*. Second, due to the quiescence of the R1-aleph, it is not pronounced, and such quiescent aleph typically falls out in the spelling. So, *אאהב* ends up being written *אהב*. Finally, because this is not just an impf but a wci form, *אהב* should be prefixed with *ו*. But, since R1 is a gutt, it rejects the DF and the preceding *pataḥ* compensatorily lengthens to *qameṣ*.

<sup>9</sup> The compound PP *מעל־יד* (prep *מן* + prep *על* + 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 *מעל*.