

Hebrew Grammar  
Ross Homework Key

Answer Key for 3 Readings in IBH 36, 37, and 39

IBH 36.7, Section C, Jer 4:23–26

Translation

<sup>23</sup>I looked at the earth, and behold, (it) (was) formless and void. And (I looked) to the heavens, and they had no light.

<sup>24</sup>I looked at the mountains, and behold, (they) (were) quaking, and all the hills trembled/were shaken.

<sup>25</sup>I looked, and behold, there was no man, and every bird of the heavens fled (or ‘had fled’).

Hebrew Text

23 רָאִיתִי<sup>1</sup> אֶת הָאָרֶץ וְהִנֵּה תְהוֹ  
וְבָהוּ<sup>2</sup> וְאֵל הַשָּׁמַיִם<sup>3</sup> וְאִין אֹרָם:

24 רָאִיתִי הַהָרִים וְהִנֵּה רַעְשִׁים<sup>4</sup>  
וְכָל הַגְּבָעוֹת הַתְּקַלְקְלוּ<sup>5</sup>:

25 רָאִיתִי וְהִנֵּה אִין הָאָדָם וְכָל עוֹף  
הַשָּׁמַיִם נָדְדוּ<sup>6</sup>:

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<sup>1</sup> ראה Qal pft 1cs, ‘to see, look at’. Note the parallel structure, where this verb in the identical form occurs begins each verse in this passage.

<sup>2</sup> This expression, תְהוֹ וְבָהוּ, appears to intentionally evoke Gen 1:2. Whereas YHWH had formed the orderly creation out of the chaos of ‘formless and void’, here Israel has become ‘formless and void’. This is a decreation theme. At the end of the creation week, God makes man, אָדָם. But here, Jeremiah looks but cannot see הָאָדָם!

<sup>3</sup> In this clause, the verb and its subject are elliptical (or gapped) from the prior clause. Thus, we should supply the verb רָאִיתִי, such that the אֵל-PP is adverbial to this implied verb: ‘I look to the heavens....’

<sup>4</sup> רעש Qal ptc mp abs. ‘to shake, quake’. This is a predicate participle in a null-copula clause (that is, the copula ‘was’ is unstated but implied); the S (subject) is also null, but given the context we can recover it easily as ‘the mountains’.

<sup>5</sup> Ross tells you this verb means ‘trembled’. Its parsing is difficult because this comes from a rare verbal stem: קלל Hithpael pft 3cp ‘to be shaken, to be jolted to and fro’.

<sup>6</sup> נדד Qal pft 3cp ‘to flee, escape’. Even though the word for ‘bird’ is singular, when used with כָּל (‘every bird’) it takes on a plural sense; hence the 3cp verbal inflection.

<sup>26</sup>I looked, and behold, the fruitful place (was) the wilderness, and all its cities were broken/torn down before YHWH, before his burning anger.

26 רָאִיתִי וְהִנֵּה הַבְּרָמָל הַמְדַבֵּר<sup>7</sup>  
 וְכָל עָרָיו נִתְצוּ<sup>8</sup> מִפְּנֵי יְהוָה מִפְּנֵי  
 חֲרוֹן אַפּוֹ: ס

### IBH 37.7, Section C, Deut 8.1-3

#### Translation

1 The whole commandment that I am commanding you today you shall keep by doing (it), that you may live and may increase/multiply, and may go in and may possess the land that YHWH swore to your fathers.

#### Hebrew Text

1 כָּל הַמִּצְוָה<sup>9</sup> אֲשֶׁר אֲנֹכִי מְצַוֶּה<sup>10</sup>  
 הַיּוֹם תִּשְׁמְרוּן<sup>11</sup> לַעֲשׂוֹת<sup>12</sup> לְמַעַן<sup>13</sup>  
 תַּחְיוּן<sup>14</sup> וּרְבִיתֶם<sup>15</sup> וּבֵאתֶם<sup>16</sup>  
 וִירִשְׁתֶּם<sup>17</sup> אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע<sup>18</sup>  
 יְהוָה לְאַבְתֵּיכֶם:

<sup>7</sup> Again, we have a null-copula (or verbless) clause where the copula ‘was’ is implied but unwritten.

<sup>8</sup> נתץ Ni pft 3cp ‘to be pulled/torn down, to be ruined’. The nun that’s visible here in נתצו is the Niphal prefix-nun, and the R1-nun has assimilated to the tav (thus the DF).

<sup>9</sup> This NP (noun phrase), along with its modifying אֲשֶׁר-relative clause, forms a fronted (i.e., placed before the verb instead of in the normal position after it) Direct Object (DO). The verb for which this is a DO is תִּשְׁמְרוּן: ‘you shall keep the whole commandment which...’

<sup>10</sup> צוה Pi ptc ms + 2ms sfx, ‘to command’. The ptc מצוה should have as its basic ms form מצוה; however, here since the 2ms sfx is added, the הֹ is dropped before adding the pronoun. Final note: this is a predicate use of the ptc, since it occurs in a null-copula (or verbless) clause, with אֲנֹכִי ‘I’ as the S: ‘I (am) commanding-you’.

<sup>11</sup> שמר Qal impf 2mp (with paragogic nun—it does not effect the translation), ‘to keep, guard, observe’

<sup>12</sup> עשה Qal infc + prep ל ‘to do’.

<sup>13</sup> The word למען introduces a series of 4 purpose clauses, all under the scope of למען, the first introduced with an impf, followed in sequence with 3 wcp forms.

<sup>14</sup> חיה Qal impf 2mp (with paragogic nun—it does not effect the translation), ‘to live’

<sup>15</sup> רבה Qal wcp 2mp ‘to increase, multiply’

<sup>16</sup> בוא Qal wcp 2mp ‘to go in, enter’

<sup>17</sup> ירש Qal wcp 2mp ‘to possess, dispossess’.

<sup>18</sup> שבט Ni pft 3ms ‘to swear’.

2 And you shall remember the whole way on which YHWH your God has led you these forty years in the wilderness, to humble you, testing you to know what was in your heart, whether you would keep his commandments or not.

3 And he humbled you and let you hunger and fed you manna, which you did not know, and (which) your fathers did not know, that he might make you know that man does not live by (depending upon) bread

2 וְזָכַרְתָּ<sup>19</sup> אֶת כָּל הַדֶּרֶךְ אֲשֶׁר  
 הֲלִיכָה<sup>20</sup> יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים  
 שָׁנָה בַּמִּדְבָּר לְמַעַן עֲנֹתֶךָ<sup>21</sup>  
 לְנִסְתָּךָ<sup>22</sup> לְדַעַת<sup>23</sup> אֶת אֲשֶׁר<sup>24</sup>  
 בְּלִבְבְּךָ הֵתְשָׁמַר<sup>25</sup> מִצֹּתוֹ אִם לֹא:  
 וַיַּעֲנֶךָ<sup>26</sup> וַיִּרְעַבְךָ<sup>27</sup> וַיֹּאכְלֶךָ<sup>28</sup> אֶת  
 הַמָּן אֲשֶׁר לֹא יָדַעְתָּ<sup>29</sup> וְלֹא יָדְעוּן<sup>30</sup>  
 אֲבֹתֶיךָ לְמַעַן הוֹדַעְךָ<sup>31</sup> כִּי<sup>32</sup> לֹא עַל

<sup>19</sup> זָכַר Qal wcp 2ms ‘to remember’

<sup>20</sup> הֲלִיכָה Hi pft 3ms + 2ms sfx ‘to cause to walk/go; to lead’.

<sup>21</sup> עָנָה Pi infc + 2ms sfx ‘to humble, humiliate (also in other contexts ‘to violate/rape’)’. This is the first of 3 infinitives construct in this verse (8:2). The first infc is the object of the prep לְמַעַן and seems to give the purpose of the verb in the prior relative clause, ‘the way on which YHWH led you . . . in order to humble you’. The next two infc forms are slightly different, in that they have a different prep (the ל), and they seem to indicate the purpose of the humbling: ‘in order to test you (and) to know’ (alternatively, the third infc may be the purpose of the second: ‘in order to test you in order to know’).

<sup>22</sup> נִסָּה Pi infc + 2ms sfx + prep ל ‘to test, try’

<sup>23</sup> יָדַע Qal infc + prep ל ‘to know’.

<sup>24</sup> The relative clause אֶת־אֲשֶׁר בְּלִבְבְּךָ is missing its head/antecedent (so it’s a headless RC). The DO marker אֶת leads us to expect a DO, but this DO is the null head which the relative clause modifies. To represent the missing constituents in the verse, we could render thus: ‘to know (the thing) which (it) (is) in your heart’.

<sup>25</sup> שָׁמַר Qal impf 2ms + interrog ה ‘to keep, guard’. When interrog ה occurs in an independent clause, it creates a direct yes/no question. However, when it occurs in an embedded clause, it forms an indirect question, which can frequently be glossed with ‘if/whether’.

<sup>26</sup> עָנָה Pi wci 3ms + 2ms sfx ‘to humble’

<sup>27</sup> רָעַב Hiph wci 3ms + 2ms sfx, ‘to starve, let be hungry’

<sup>28</sup> אָכַל Hiph wci 3ms + 2ms sfx, ‘to feed, cause to eat’

<sup>29</sup> יָדַע Qal pft 2ms ‘to know’.

<sup>30</sup> יָדַע Qal pft 3cp ‘to know’; S = אֲבֹתֶיךָ ‘your fathers’.

<sup>31</sup> יָדַע Hi pft 3ms (or infc) + 2ms sfx ‘to make know, teach’

<sup>32</sup> The first כִּי is nominalizing (or ‘complementizing’), making the clause function as the DO of הוֹדַעְךָ (which takes 2 objects, the 2ms sfx which is the object of the ‘causing’ and the כִּי-clause as the object of ‘know’).

alone, but (that) man lives by everything that comes out of the mouth of YHWH.

הִלָּחֵם לְבַדּוֹ יַחֲיֶה<sup>33</sup> הָאָדָם כִּי<sup>34</sup> עַל  
כָּל מוֹצֵא פִי יְהוָה יַחֲיֶה הָאָדָם:

### IBH 39.11, Section C, 1 Sam 3.1-10<sup>35</sup>

#### Translation

<sup>1</sup>Now the boy Samuel (was) serving YHWH before Eli. And the word of YHWH was rare in those days; (prophetic) vision was not spreading (about).

#### Hebrew Text

וְהַנֶּעֶר שְׂמוּאֵל מְשָׁרֵת<sup>36</sup> אֶת יְהוָה  
לְפָנָי עֲלִי וְדַבֵּר יְהוָה הָיָה<sup>37</sup> יָקָר  
בַּיָּמִים הָהֵם<sup>38</sup> אֵין חֲזוֹן נִפְרָץ<sup>39</sup>:

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<sup>33</sup> חיה Qal impf 3ms 'to live'.

<sup>34</sup> Here the second כִּי is adversative (after a preceding negative clause): 'but, however'.

<sup>35</sup> This is a passage about the call of Samuel during the time of the judges, when Eli was high priest. Note: there is some repetition in the text, so if I've parsed a verb form for you that occurs multiple times, I will not parse it again.

<sup>36</sup> שרת Pi ptc ms (abs), 'to serve, minister to'. This is a predicate use of the ptc in a null-copula clause (the S is וְהַנֶּעֶר שְׂמוּאֵל). As with regular finite verbs, even ptc's can take a DO (יְהוָה), here marked with אֶת.

<sup>37</sup> היה Qal pft 3ms 'to be, become'. S = cst chain יְהוָה וְדַבֵּר יְהוָה. The predicate (also called a copular complement or a subject complement) is the ms adj. יָקָר 'costly, precious, rare'. Here it has the last sense.

<sup>38</sup> הָהֵם is the mp far demonstrative + art ה. It functions here as the demonstrative adj rather than the pronoun, since it is articular (pronouns are always anarthrous) and follows the noun that it agrees with in gender, number, and definiteness. So 'the days the those' = 'those days'.

<sup>39</sup> נִפְרָץ Ni ptc ms (abs). In the Qal, this verb has the sense 'to break, break out, break through'. Here, in the Niphal, the lexicons suggest it means something like 'to spread (out)'. In the grammatical construction, אֵין functions as a negative copula ('was not'), חֲזוֹן 'vision' (i.e., prophetic vision) functions as the S, and נִפְרָץ functions as a predicate ptc: 'vision was not spreading (about)'. This is a way of saying that prophecies were uncommon at the time.

<sup>2</sup>On that day, while Eli was lying  
down in his place  
(now his eyesight had begun [to be]  
dim—he was not able to see)

וַיְהִי<sup>40</sup> בַּיּוֹם הַהוּא וְעֲלִי שָׁכַב<sup>41</sup>  
בְּמִקְוֵמוֹ וְעֵינָיו<sup>42</sup> הִחֲלֹוּ<sup>43</sup> כִּהְיוֹת<sup>44</sup> לֹא  
יִכְבֵּל<sup>45</sup> לְרֹאוֹת<sup>46</sup>;

<sup>3</sup>and the lamp of God was not yet  
going out, while Samuel was lying  
down in the temple of YHWH  
which the ark of God was there [=  
'where the ark of God was'],

וַיִּנָּר אֶל־הַיָּהוָה טָרָם<sup>47</sup> יִכְבֶּה<sup>48</sup>

<sup>40</sup> וַיְהִי Qal wci 3ms 'to be, become'. This is a discourse וַיְהִי that doesn't really function as a copula; it simply sets the setting of the next clause (as being past-time due to the wci form, and the PP בַּיּוֹם הַהוּא locating the temporal context as 'in that day'). So one need not translate וַיְהִי: 'In that day, (while) Eli was lying down....' Now, after this wci form, we have a series of 4 clauses that begin with disjunctive waw (see Ross 21). The first (...וְעֲלִי שָׁכַב...), the third (וַיִּנָּר אֶל־הַיָּהוָה טָרָם יִכְבֶּה), and the fourth (...וַיִּשְׁמוֹאֵל שָׁכַב...) are all circumstantial (temporal) clauses indicating the other situations going on at the time that the next narrated action in the form of a wci (וַיִּקְרָא 'YHWH called' v.4) occurred. The second disjunctive clause (וְעֵינָיו הִחֲלֹוּ כִּהְיוֹת לֹא יִכְבֵּל לְרֹאוֹת) I take to be a genuine parenthesis that serves as an aside to provide background information necessary to understand Eli's condition during this narrative. Thus, aside from the discourse וַיְהִי, there are no wci forms that further the narrative in 1 Sam 3:1-3. The first 3 verses are all setting the context for Samuel's call narrative.

<sup>41</sup> וְעֲלִי Qal ptc ms (abs), 'to lie down'. This is a predicate use of the ptc in a null-copula clause (the S is וְעֲלִי 'Eli').

<sup>42</sup> The form וְעֵינָיו is spelled defectively for the normal וְעֵינָיו (f. du. cst of עֵין 'eye' + 3ms sfx + conj ו).

<sup>43</sup> חָלַל Hi pft 3cp 'to begin'; S = וְעֵינָיו 'his eyes'. The verb הִחֲלֹוּ has a Hiphil prefix-ה (due to being Hiph pft); the R1 ח is followed by a ל with DF, indicating that this is a geminate verb root. Finally, in the Hi stem, חָלַל 'to begin' is normally followed by an infc. Here, it appears that the infinitive 'to be' has been omitted but is implied: 'his eyes began (to be) dim'. A similar construction occurs in Gen 9:20, "Noah began (to be) a man of the soil."

<sup>44</sup> This is the fp abs form of the adj. כְּהֵה 'colorless, dim, faint'. It is declined like יָפֵה 'beautiful, handsome', in that the ms form ends with a historically long vowel having a *mater hē*, but this is removed when you need to add any of the other adjectival inflectional endings. Note: Do not mistake the form כִּהְיוֹת for an infc of a III-he verb (those also end with -וֹת).

<sup>45</sup> יָכַל Qal impf 3ms 'to be able'. Note here that since we're dealing in historical narrative, this impf verb is not future-time, but past-time, 'he was (not) able'.

<sup>46</sup> רָאָה Qal infc + prep ל 'to see'.

<sup>47</sup> Although Ross gives the form טָרָם in the vocab list with the sense 'before', it also occurs in a number of places with the sense of a negative adverb, 'not yet'. You should render the occurrences of טָרָם that way in this passage.

<sup>48</sup> וַיִּנָּר Qal impf 3ms 'to go out'. S = אֶל־הַיָּהוָה כְּבָה.

וּשְׂמוּאֵל שָׁכַב בְּהֵיכַל יְהוָה אֲשֶׁר־<sup>49</sup>  
שָׁם אֲרוֹן אֱלֹהִים:

<sup>4</sup>YHWH called to Samuel, and he said, “Here I am.”

וַיִּקְרָא<sup>50</sup> יְהוָה אֶל שְׂמוּאֵל וַיֹּאמֶר<sup>51</sup>  
הֲנִי־<sup>52</sup>:

<sup>5</sup>And he ran to Eli and said, “Here I am, for you called me.” And he said, “I did not call. Return; lie down.” So he went and lay down.

וַיָּרָץ<sup>53</sup> אֶל עָלְי וַיֹּאמֶר הֲנִי כִי  
קָרָאתָ<sup>54</sup> לִי וַיֹּאמֶר לֹא קָרָאתִי<sup>55</sup>  
שׁוּב<sup>56</sup> שָׁכַב<sup>57</sup> וַיֵּלֶךְ<sup>58</sup> וַיִּשְׁכַּב<sup>59</sup>:

<sup>6</sup>YHWH called still again, “Samuel!” And Samuel arose and went to Eli and said, “Here I am, for you called me.” And he said, “I did not call, my son. Return; lie down.”

וַיִּסַּף<sup>60</sup> יְהוָה קְרָא<sup>61</sup> עוֹד שְׂמוּאֵל  
וַיָּקָם<sup>62</sup> שְׂמוּאֵל וַיֵּלֶךְ אֶל עָלְי וַיֹּאמֶר  
הֲנִי כִי קָרָאתָ לִי וַיֹּאמֶר לֹא קָרָאתִי  
בְנִי שׁוּב שָׁכַב:

<sup>49</sup> The אֲשֶׁר-relative clause modifies the head, הֵיכַל יְהוָה. Within the relative clause, the head is resumed with the adverb שָׁם functioning as a predicate in a null-copula clause, whose S is אֲרוֹן אֱלֹהִים. So it is rendered: ‘in the temple of YHWH, which the ark of God was there’.

<sup>50</sup> וַיִּקְרָא Qal wci 3ms ‘to call, proclaim, read, invite’. S = יְהוָה.

<sup>51</sup> וַיֹּאמֶר Qal wci 3ms ‘to say’. S is null, but the 3ms inflection indicates it’s a “he” (the referent is Samuel).

<sup>52</sup> This form consists of הֲנִי + 1cs sfx. It is a way of announcing one’s presence: ‘Here I am!’

<sup>53</sup> וַיָּרָץ Qal wci 3ms ‘to run’.

<sup>54</sup> קָרָא Qal pft 2ms ‘to call, proclaim, read, invite’.

<sup>55</sup> קָרָא Qal pft 1cs ‘to call, proclaim, read, invite’.

<sup>56</sup> שׁוּב Qal impv 2ms ‘to return’.

<sup>57</sup> שָׁכַב Qal impv 2ms ‘to lie down’.

<sup>58</sup> וַיֵּלֶךְ Qal wci 3ms ‘to go, walk’.

<sup>59</sup> שָׁכַב Qal wci 3ms ‘to lie down’.

<sup>60</sup> וַיִּסַּף Hi wci 3ms ‘to add to, increase’.

<sup>61</sup> קָרָא Qal infc ‘to call’. This infc serves as a complementary infinitive with the main verb וַיִּסַּף, ‘and he added to call’ = ‘and he called again’.

<sup>62</sup> וַיָּקָם Qal wci 3ms ‘to return, go back’.

<sup>7</sup>Now Samuel did not yet know YHWH, and the word of YHWH was not yet being revealed to him.

וּשְׂמוֹאֵל טָרַם יָדַע<sup>63</sup> אֶת יְהוָה  
וְטָרַם יִגְלֶה<sup>64</sup> אֵלָיו דְּבַר יְהוָה:

<sup>8</sup>And YHWH again called Samuel for the third time. And he arose and went to Eli and said, “Here I am, for you called me.” Then Eli perceived that YHWH was calling the boy.

וַיִּסָּף יְהוָה קְרָא שְׂמוֹאֵל בְּשִׁלְשִׁית  
וַיָּקָם וַיֵּלֶךְ אֶל עֲלִי וַיֹּאמֶר הֲנִנִי כִי  
קָרְאתָ לִי וַיִּבֶן<sup>65</sup> עֲלִי כִי יְהוָה קָרָא<sup>66</sup>  
לְנַעַר:

<sup>9</sup>And Eli said to Samuel, “Go, lie down, and if He calls to you, you shall/should say, ‘Speak, YHWH, for your servant (is) listening.’” So Samuel went and lay down in his

וַיֹּאמֶר עֲלִי לְשְׂמוֹאֵל לֵךְ<sup>67</sup> שְׁכַב  
וְהָיָה<sup>68</sup> אִם יִקְרָא<sup>69</sup> אֵלֶיךָ וְאָמַרְתָּ<sup>70</sup>  
דְּבַר<sup>71</sup> יְהוָה<sup>72</sup> כִּי שָׁמַע<sup>73</sup> עַבְדְּךָ

<sup>63</sup> Qal pft 3ms ‘to know’; S = וּשְׂמוֹאֵל. Remember, although Ross gives the form טָרַם in the vocab list as ‘before’, here it occurs with the sense of a negative adverb, ‘not yet’. You should render the occurrences of טָרַם that way in this verse.

<sup>64</sup> Ni impf 3ms ‘to be revealed’. S = דְּבַר יְהוָה; the impf is used again here for past-time, customary/habitual action: ‘the word of Y. was not yet being revealed to Samuel’.

<sup>65</sup> Qal wci 3ms ‘to understand, perceive’. S = עֲלִי, and the DO is the כִּי-clause (it constitutes what Eli understood).

<sup>66</sup> Qal ptc ms (abs), ‘to call, proclaim, read, invite’. This ptc is a predicate use: ‘YHWH (was) calling to the boy’.

<sup>67</sup> Qal impv 2ms ‘to go, walk’.

<sup>68</sup> Qal wcp 3ms ‘to be, become’. This is a discourse הִיא that doesn’t really function as a copula; it simply sets up the setting of the next clause (as being future-time due to the wcp form, and contingent due to the conditional clause). So one need not translate וְהָיָה: ‘and lie down, and if he calls, you shall/should say...’

<sup>69</sup> Qal impf 3ms ‘to call, proclaim, read, invite’. This is the first part of a conditional sentence (known as the protasis), introduced by the conditional particle אִם ‘if’.

<sup>70</sup> Qal wcp 2ms ‘to say’. This is the second part of a conditional sentence (known as the apodosis); it is rarely introduced in Hebrew by a word like ‘then’. It is, however, frequently going to be a clause beginning with a wcp form: ‘if ... then you shall/should say’.

<sup>71</sup> Pi impv 2ms ‘to speak’.

<sup>72</sup> The name יְהוָה here is vocative in function. That is, it names the addressee.

<sup>73</sup> Qal ptc ms (abs) ‘to hear, listen’. This is a predicate use of the ptc in a null-copula clause (the S is עַבְדְּךָ ‘your servant’): ‘for your servant (is) listening’.

place.

<sup>10</sup>And YHWH came and took his stand and called as at other times, “Samuel! Samuel!” And Samuel said, “Speak, for your servant (is) listening.”

וַיֵּלֶךְ שְׁמוּאֵל וַיִּשְׁכַּב בְּמָקוֹמוֹ:

וַיָּבֵא<sup>74</sup> יְהוָה וַיִּתְיַצֵּב<sup>75</sup> וַיִּקְרָא

כַּפְּעַם בְּכַפְּעַם<sup>76</sup> שְׁמוּאֵל שְׁמוּאֵל

וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שָׁמַעַ עַבְדְּךָ:

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<sup>74</sup> בוא Qal wci 3ms ‘to come, enter’. S = יהוה.

<sup>75</sup> יצב Hithp wci 3ms ‘to stand, take one’s stand, station/set oneself’.

<sup>76</sup> The expression כַּפְּעַם בְּכַפְּעַם means something like ‘as at other times’.