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I. Sentences with Adverbial Predicates:

A. Juxtaposing a noun and a prepositional phrase produce a predication. Such sentences contain no verbal elements, but obtain their tense from the context.

B. הצעיר בבירת The young man is in the house.

C. The normal word order is subject (noun) + predicate + modifying elements (i.e. prepositional phrase or adverb). The interrogative adverb always comes first in sentence.

II. Adjectives:

A. Adjectives function either attributively or predicatively. The attributive forms a phrase with the noun it modifies and agrees with it in number, gender, and definiteness.

1. איש טוב a good man
2. איזיוס טוב the good man
3. גברים טובים good men
4. נשים טובות the good men
5. ערים טובות great cities

B. As the last example shows, the adjective agrees with the preceding noun, not the ending.

C. The Predicative consists of a juxtaposed noun and an articleless adjective. The adjective may stand either before or after the noun. Though it agrees in gender and number it does not have the article.

1. טוב באיש The man is good
2. טוב באיזיוס The man is good
3. טוב בגברים The women are good

III. The Active Participle.

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1Lambdin, 16. All numbers in this note and the notes that follow refer to section numbers unless expressed otherwise with a "p" or "pp."

2Lambdin, 23.

A. The active participle is formed by inserting creating an ô-ē vowel structure in the triconsonantal word pattern.

1. לִבְּכֵה writing
2. לִלְמָה walking
3. לִפְסִים sitting
4. לִרְיָה descending

B. The active participle functions in syntax as an adjective. It may, therefore, be used either attributively or predicatively. It indicates a continuing.

1. Attributive participles are usually translated by the pronouns who, which, or that.
   a. הָאָשׁ בֶּכְבֶּל הַאָשֶׁר
   b. the man who lay with the woman (Deut 22:22)

2. Predicative participles are usually translated by some form of the verb to be.
   a. וַהֲנֵה אֶשְׁכָּח שֵׂכָבָה נִרְכָּלָה
   b. And behold! A woman lying at his feet (Ruth 3:8)

3. Participles as Verbs do not take the article and can be used in past, present, or future time.
   a. Participle verbs used in past time:

      (1) נִשְׁמָאֵל שֵׂכָב בֶּהָרִים הָוָה
      (2) And Samuel was lying down in the the temple of Yhwh (1 Sam 3:3)

   b. Participle verbs in present time:

      (1) נִשְׁמָאֵל שֵׂכָב בֶּהָרִים הָוָה
      (2) The place upon which you are standing is holy ground (Exod 3:5)

   c. Participles as verbs in future time refer to the immediate future when introduced by יֵדֹעַ: Translation syntax is "He is going to..." or “He is about to...”

More will be said about this syntactical concept later.
(1) רְאוּבֵן — redeemer

(2) יְזָרָם — potter

(3) סָפָר — scribe

(4) רוּבָנָה — shepherd

(5) יְשַׁבֵּא — inhabitant

(6) מָשִׁיחַ — savior

(7) רֹאֵשׁ — seer

(8) שָׁלֹחַ — judge

IV. The Comparative: 5

A. Adjectives, when used to form a comparison, are not altered; הָלִיך is used instead before the noun that forms the basis of comparison.

1. הָלִיך חָכִים חָכִים — The man is wiser than the boy

2. “Too...for” may be used in translation to show this comparison.

3. מְאֹד נָעַר מְאֹד נָעַר — The work is too hard for the man.

4. The choice between the comparative and “Too...for” depends on which makes best sense.

V. The Relative Word 6

A. וֹאֵש forms a relative clause. It is the equivalent of the English pronouns who, which, and that.

5Lambdin, 31.

6Lambdin, 32.
1. 
2. the man in the city, [or]
3. the man who is in the city

B. is not commonly employed before adjectives or participles.

VI. Predication of Existence:

A. is used to show that something exists, “There is...”

There is a man

B. is the negative expression, “There is not...”

There is no man

C. Both words are used to show possession.

1. The man has no silver; (lit.) there no silver to the man
2. The woman has a husband; (lit.) there is a man for the woman

VII. The Demonstrative Adjectives and Pronouns:

A. Syntactically they function just as adjectives do. When used with adjectives they stand last in the series.

B. this good man

C. this good woman

VIII. The Meaning of the Perfect:

A. The translation value of the perfect is dependent upon how it is used in the clause or phrase.

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7 Lambdin, 37.
8 Lambdin, 40.
9 Lambdin, 44.
Study Guide to Biblical Hebrew; Randall C. Bailey; Faulkner University

B. The perfect possesses four values:

1. Simple past: יָכַּבַתָּהְּנָנְיָ possui I loved, I have loved

2. A general present tense (makes use of verbs of perception, attitude, disposition) as:

      יָכַבַתָּהְּנָנְיָ possui I love

3. Describe a mental or physical state; here it may be translated by the English present of the verb “to be” plus an adjective.

      יָכַבַתָּהְּנָנְיָ possui I am old, I grew old, I became old

4. Frequently in poetry the perfect is used to denote habitual activity. It is translated by the general present tense (I write).

IX. Word Order in the Verbal Sentence:10

A. The usual word order is: Verb + Subject + Object + Adverbial elements.

1. קָטַבָּהְּנָנְיָ possui The man wrote the word in the book.

2. If the subject is emphasized in some way it may also come first (discussed later).

B. The indirect object is marked by יִתְנָנְיָ possui; it normally follows the direct object

1. נְתַןָהְּנָנְיָ possui He gave her (d.o) to him (i.o) for a wife

2. נְתַןָהְּנָנְיָ possui He gave the woman (d.o.) for a wife (i.o.)
   (Lit.) He gave the woman (d.o.) to the man (i.o.)

C. But if the indirect object is pronominal (formed by a pronoun) it will come before the direct object.

1. נְתַןָהְּנָנְיָ possui He gave him (I.O.) the woman (D.O.), or

2. He gave him (I.O.) the woman (D.O.), or

3. He gave the woman (D.O.) to him (I.O.)

10Lambdin, 45. Cf. Kelley, 32.
Study Guide to Biblical Hebrew; Randall C. Bailey; Faulkner University

X. More on יָרָא

A. As discussed above with phrases, יָרָא introduces a clause which modifies as a unit the preceding word. In the example that follows "who" introduces the clause "wrote the word," which functions as a unit to modify priest.

B. הָדוֹמ הָאֹרֶף קָסָם אַתִּיהָרָבְר the priest who wrote the word

XI. Sentences with a Nominal Predicate

A. Two juxtaposed nouns (or phrases) form a predication (the simplest kind of sentence)

1. דָּמָר מִלָּה מַבוֹ The man is good
2. This sentence makes a neutral statement about David

B. The demonstrative pronouns אֶזְזֵה and אֶזְזַה are often used to give different nuances to the above sentence.

1. דָּמָר הָאֹרֶף מִלָּה מַבוֹ a. David, he is a good king.
   b. This sentence probably answers the question, Who is a good king?

2. דָּמָר מִלָּה מַבוֹ a. David, a good king is he.
   b. This sentence probably answers the question, What is David?

XII. The verb מָאָר: Any non-verbal sentence can be converted into a verbal sentence by the addition of מָאָר.13

A. With adj. pred.: מָאָר לַאָדוֹת The man is/was  good.

With מָאָר: מָאָר לַאָדוֹת מַבוֹ The man was good

11Lambdin, 55.
12Lambdin, 60.
13Lambdin, 61.
Study Guide to Biblical Hebrew; Randall C. Bailey; Faulkner University

B. With adv. pred: The man was in the house.

With לְלָי: The man was in the house

C. With existential pred: There was a man.

With הָיָה There was a man.

D. With nominal pred: David was a good king.

With הָיָה David was a good king.

E. הַנּוּד + לְלָי = becoming

1. הָיָה רוֹד מָלְךָ מֹאֵב
2. David became a good king

F. הַנּוּד + לְלָי = the idea of acting in the capacity of

1. הָיָה חֲדָשׁ לָמָשׁ בָּאֵב
2. The man was like a father to the youth.

XIII. לכל

A. זֶרֶךְ means each, every, all, the whole.

B. זֶרֶךְ means everything which (or that).

C. With an adjective זֶרֶךְ has an indefinite sense.

D. זֶרֶךְ anything new

XIV. Final Remarks on זֶרֶךְ

A. זֶרֶךְ uses the resumptive pronoun to express the idea of to whom and for whom.

1. זֶרֶךְ אֲשֶׁר נַתַּן לְהוֹוָה
2. The man who I gave the silver to him (lit. trans.)
3. The man to whom I gave the silver (more fluid)

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14Lambdin, 66.

15Lambdin, 70.
B. וַיֹּאמֶר may be used instead of the pronoun.

C. והם often takes a compound relative meaning, "that which."

1. It may function as a conjunction meaning "the fact that..."
2. It also may function as a subordinating conjunction meaning "since, because."

D. והם may function idiomatically:

1. וַיֹּאמֶר because (lit. because of the fact that)
2. והם after
3. והם as, according as, when

XV. The Construct Chain. ¹⁶

A. Hebrew has no preposition meaning "of," which shows the genitive relationship. The "of" relationship is expressed by the construct chain. All construct chain nouns preceding the final construct chain noun are in the construct, while the final noun is in the absolute state. Only the final noun receives the article, which makes the whole chain definite.

1. קָול בְּנֵי הָעָם a voice of a prophet indefinite
2. קָול הַנְּבֵ nhớ the voice of the prophet definite
3. קָול שְׁמואֵל the voice of Samuel definite

B. The usual meaning of the construct chain is "the...of the..." or "a...of a..." To express explicitly "a...of the...," the preposition ב is used (sometimes with והם) to form a circumlocution.

לֵבָן (אֵשֶׁר) לְמִלְתֵּי a word of the king

C. Any adjective modifying any construct chain noun must follow the entire construct chain.

לָמִי הָנֹבֵריָא הָעָם the word of the evil prophet, or
the evil word of the prophet

D. Active participles may be related to the object:

1. As verbs
   a. הָשֹּׁמֵר אֶת-הַתּוֹרָהaru
   b. The one who is (now actually) keeping the law

2. As nouns in a construct relationship
   a. הָשֹּׁמֵר אֶת-הַתּוֹרָהaru
   b. The one who is (in general) keeps the law.

E. The translation of the construct chain with "of" may be sufficient, you should remember that the last word in the construct chain restricts all previous words of the chain. The slavish adherence to "of" should be avoided. The context will often provide a great aid to the translation.

XVI. The Independent (Subject) Form of the Personal Pronoun.17

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>בְּנֵיהַ</td>
<td>I</td>
<td></td>
</tr>
<tr>
<td>בְּנֵיהֲ</td>
<td>you (ms)</td>
<td>you (mpl)</td>
</tr>
<tr>
<td>בְּנֵיהָ</td>
<td>you (fs)</td>
<td>you (mpl)</td>
</tr>
<tr>
<td>בְּנֵיהַ</td>
<td>you (fs)</td>
<td>you (mpl)</td>
</tr>
<tr>
<td>בְּנֵיהוּ</td>
<td>he, it (ms)</td>
<td>they (mpl)</td>
</tr>
<tr>
<td>בְּנֵיהָ</td>
<td>she, it (fs)</td>
<td>they (mpl)</td>
</tr>
</tbody>
</table>

A. The first person singular occurs frequently in both forms with no clear difference in meaning.

B. The Pentateuch writes the 3rd feminine singular as בְּנֵיהָ throughout. Thus the masculine form is written but the feminine form is read. Cf. Gen 20:5

C. These pronouns are mainly used as the subject of non-verbal sentences. They are also used in a variety of disjunctive ways, standing before the verb, to give emphasis to the subject.

XVII. The Interrogative Pronouns.18

A. Neither יִמְלָא (who) nor הָלֶב (what) are inflected for number or gender. הָלֶב takes the form הָלֶב before ב, מ, ר, ש, and הָלֶב before מ, ש. Any of these forms might be

17Lambdin, 81.

18Lambdin, 82. Cf. Kelley, 34.2.
followed by maqqep. When these two words are followed by a demonstrative pronoun it is better to leave the demonstrative pronoun untranslated.

B. נְנֵה < הָעָה < שֵׁתָה What have you done?
C. נְרֵי הָה < זָה Who is he?

XVIII. Stative Verbs. ¹⁹
A. Stative verbs have ק or ב in the final syllable. These verbs denote the state of the subject.
B. כָּבָר He is, was, has become heavy
C. Often there is an adjective which is nearly identical to the 3ms perfect. Only here is there ambiguity, because the pointing of the stative verb changes in the other numbers. Both the verbal and the adjectival forms can use כָּבָר in the comparative.

XIX. The Meaning of the Imperfect. ²⁰
A. Future: יִכָּבָר he will write
B. Habitual or Customary: יִכָּבָר he used to write as a matter of custom
C. Modal: יִכָּבָר he might (may, would, could, can, should) write.

XX. The Narrative Sequence. ²¹ The narrative sequence makes use of various combinations of the perfect and imperfect tenses.
A. Perfect + Perfect: ²² is the simplest form of the coordinate relationships. The time and mode of the second verb is not altered since both verbs are alike. This sequence is rare.

1. יִכָּבָר שָׁלָה בְּשֵׁעָב יָנוּסָל ישֵׁרָאֵל

¹⁹Lambdin, 87.
²⁰Lambdin, 91. Cf. Kelley, 63.3.
²¹Lambdin, 98. Cf. Kelley, 63-63.3. An overview is given here of each of the main clause structures. Further explanations also occur under discussions of specific parts of speech.
²²Kelley, 63.1.1.
2. The Lord has sent a word against Jacob, and he has fallen upon Israel, Isa 9:7; Eng. 9:8

B. Perfect + Imperfect: is used mainly for the past tense translation. The imperfect is written, but it takes on the tense value of the perfect and is said to be "converted." The perfect does not have to begin the narrative, though this is prevalent. Neither does the subject need to be the same. This is the most frequently used form in the Hebrew Bible

1. The man arose and sought (same subject)

2. He sat down near the temple and the people called him and he listened to their voice (different subject)

C. Imperfect + Imperfect: is the ordinary form of the vav conj. The second verb expresses the outcome or purpose of the first verb, though no criteria for determining when this is the case; the reader must decide whether this was the intended meaning; this reflects that Hebrew translation is an art as well as a science.

1. May Yhwh bless you and keep you, Num 6:24

2. Let us send men before us, that they may explore the land for us, Deut 1:22

D. Imperfect + Perfect: uses all the meanings of the imperfect (future, habitual, modal). This sense carries throughout the sequence.

1. He will find him and give him the money

2. He used to call to the prophet and say

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23 Cf. Kelley, 63.1.2; Lambdin, 98 (a).

24 Cf. Kelley, 63.1.1

25 Cf. Kelley, 63.2.2; Lambdin, 98 (b).
3. The insertion of the negative forms a disjunction, which makes the following verb appear in a non-converted form.

They went and called him, but he did not hear.

XXI. Remarks on Some Prepositions.

A. פנים (face) is found only in the plural but has a singular; meaning it combines with several prepositions to form specific meaning:

1. למן in the presence of, before
2. ממן from the presence of, from before, because of
3. מלמן from the presence of, from before, because of
4. עלמן on the surface of, against

B. Other prepositions are compounded with nouns to form a specific meaning:

1. עלמר because of in the midst of
2. במר in the midst of in the midst of
3. בקמר in the midst of in the midst of

C. Other prepositions compound with other prepositions:

מצל from on מצל from under מצל from with, from at

XXII. The Imperative.

A. The imperative is deduced from the stem of the imperfect. It has the endings of the 2nd person imperfect.

B. An -âh is sometimes added with no apparent change in meaning.

Write! (ms)

C. The negative imperative is not formed with the imperative, but with the imperfect.

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26 Lambdin, 100. Cf. Kelley, 27
27 Lambdin, 102.
28 Cf. Kelley, 55.
XXIII. The Jussive and Cohortative.

A. The jussive and cohortative may be regarded as indirect imperatives. The terms "jussive," "cohortative," and "imperative" may be remembered by the mnemonic device of arranging the terms in alphabetical order (cohortative, imperative, jussive) and noting that this corresponds to the number of the term, so that the jussive = 3p, imperative = 2d person, and cohortative = 1st person.

B. Note the following conjugation:

1. 1 impf, ms Cohortative  נָשֶׁ֖לֶת I will send/let me send
2. 1 impf, ms Cohortative  נָשֶׁלֶת I will send/let me send
3. 1 impf, mp Cohortative  נָשֶׁ֖לֶת We will send/let us send
4. 1 impf, mp Cohortative  נָשֶׁ֖לֶת We will send/let us send
5. 2 impf, ms Imperative  תָּשֶׁ֖לֶת you will send/may you send
6. 3 impf, ms Jussive  תָּשֶׁ֖לֶת he will send/let him send

XXIV. Sequences Involving the Imperative, Jussive, and Cohortative.

A. Imperative + Imperative: verbs are listed one after another and may or may not be consequent upon one another. If they are consequent the second imperative expresses purpose or result.

1. ... יָשֶׁ֖לֶת... יָשֶׁ֖לֶת hear...and send...and stand...
2. ... תָּשֶׁ֖לֶת ... Curse (bless) God and die. (Job 2:9)


30Note that the cohortative can be marked with an -ah ending [examples 2 and 4 above].

31Lambdin, 107.

32Lambdin, 107; cf. Kelley, 63.3.3.
Study Guide to Biblical Hebrew; Randall C. Bailey; Faulkner University

3. **Depart from evil and do good** (Ps. 34:15; Eng. 34:14)

**B. Imperative + Perfect:**

- **Is** the analog of the imperfect + perfect. **It sometimes expresses purpose or result.**
  1. **שומע ומשלחת ומעונות** hear...and (then) send...and (then) stand...
  2. **קהלךenguלושה אלי** Take a scroll and write on it (Jer. 36:2)

**C. Special Combinations** receive the translation value so that:

1. **Imperative + Imperfect:**
   - **sometimes expresses purpose or result.**
     
   a. **שומע ומשלחת** Hear...so that I may send
     
   b. **שואה וنعלה צים** Arise, and let us go to Zion (Jer. 31:6)

2. **Jussive + Imperfect:**
   - **sometimes expresses purpose or result.**
     
   a. **לְאָמַר אֱלֹהִים לְאָמַר בַּכּוּרֵי השמיים** WTT Gen 1:14
      
      "And God said, "Let there be lights in the firmament of the heavens, dividing between the day and the night, [so that] they will be for signs and for seasons and for days and for years"

   b. **לָאֵל שָׁמָּר יִבְרָהָא אָחָה וְיִפְרָחָא לָאֵלֻיָּה** WTT Gen 28:3
      
      "May God almighty bless you and may he make you fruitful, and may he multiply you, and may you become a company of peoples.

33 Cf. Kelley, 63.3.1.

34 Cf. Kelley, 63.3.2.

35 Lambdin, 107; cf. Kelley, 63.2b. Note that Kelley more specifically labels this the "Jussive Imperfect + a Perfect Sequence."
Study Guide to Biblical Hebrew; Randall C. Bailey; Faulkner University

3. Cohortative + Cohortative.36

(a) לאִלָּכֶה יִמְצָא Let us go...so that we may send

(b) רָאָםַר עֶלְּחַ נְעַלְּחַ וּרְוָשָׁר אֲלָה And he said, let us go up at once, and let us possess it. (Num 13:30)

(c) רָאָםַר יַקָּמֶה יֵבְנִיהү And they said, Let us rise up, and let us build. (Neh. 2:18)

XXV. Temporal Clauses and Phrases.37

A. Temporal modifiers are placed before the clauses they introduce and are introduced by קָנָל מְנוֹרֶה + נִכְשָׁר.

...וּרְוָשָׁר יִמְצָא... And in the morning he sent...

B. קָנָל מְנוֹרֶה (when, as) and כָּשָׁר (when, whenever) are the conjunctions that are most frequently used in these positions.

...וּרְוָשָׁר קָנָל מְנוֹרֶה... And when he saw them he cried out...

C. Time words such as נְמוֹר, שְׁנָה, חֵק, and בחים (at the end of, after) prefer the preposition בָּ. Sometimes a clause requires the translation "while."

...וּרְוָשָׁר נְמוֹר שְׁנָה בָּ... and while they were standing there they heard...

D. Refrain from translating קָנָל מְנוֹרֶה, "and it came to pass..."

XXVI. Some uses of the Infinitive Construct.38

A. The infinitive construct has both nominal and verbal functions. It may take both subjects and objects. Pronouns may be suffixed to the infinitive. A noun following an infinitive may be either the subject or object, though the subject is more likely.

36Lambdin, 107; cf. Kelley, 63.2.2c. Note that Kelley more specifically labels this the "Cohorative Imperfect + Perfect Sequence."

37Lambdin, 110.

1. Sentence Subject:
   a. מֹדֶה שֶׁפֶחַ אָתֶּהוֹרָה
   b. Your observing the law is good, or
   c. It is good you observe the law.

2. Object of a Preposition: עַד מַה אָתֶהוֹרָה until you find him

3. Object of a Verb: לָא יְבָלְחוּ לְשָׁמֶשׁ I was not able to hear

B. The most frequent use occurs with the prepositions ב, ב, לו.

1. ב and ב so used create an adverbial clause.³⁹
   a. קִשְׁמוֹ אָתֶהוֹרָה When he heard the word
   b. בִּשְׁמוֹרֵי לְפַחַי When (while) I stood before him

2. With לו the infinitive occurs in a wide range of meanings, such as purpose, good, or result uses.⁴⁰
   a. בָא...לְשָׁמֶשׁ... They came...to hear...
   b. לָא...לְפַחַי They could not capture
   c. קִשְׁמוֹרֵי אָתֶהוֹרָה... You shall observe the way of the Lord by doing righteousness.
   d. נָהָר + לו + infinitive = "to be about to," "to be compelled to"
      נָהָר הַשְּׁמֶשׁ לְפַחַי The gate was about to close
   e. יָל + noun or pronoun + לו + infinitive = obligation or responsibility:

³⁹Cf. Kelley, 56.22ab.
⁴⁰Cf. Kelley, 56.2e
Study Guide to Biblical Hebrew; Randall C. Bailey; Faulkner University

I must find him

f. נָלֹתַ + בַּלָּל + infinitive = "it is not possible (permitted) to":

C. נָלֹתַ negates the infinitive construct

XXVII. The Passive Participle.

A. The passive participle is formed with the pattern מ-û in all types of verbs except II-waw/yod (i.e. Ayin-waw/yod). It is not usually found with stative or intransitive meanings.

B. As an adjective the participle is tenseless, but has the connotation of completed action. Thus the passive participle is usually translated by a relative clause with a perfect meaning.

C. As a predicate adjective it functions as all other adjectives and may also occur in the construct.

XXVIII. The Infinitive Absolute.

A. Before a transitive, and after an intransitive, finite verb to emphasize it in someway. In this position it is translated "surely, certainly, indeed."

1. נְמָעֵר יְשֵׁר מְשַׁמֵּר שָׁם הָעָדְרָהָן You shall indeed observe my commandments. (Transitive)

2. נְמָעֵר...רוֹאֵה...לָאֵד Listen carefully...and look carefully (intransitive)

B. A variation of "A," in which it stands immediately before to strengthen, reinforce, and intensify the verbal idea

And God will surely visit you (Gen 50:24)

C. A variation of "A" in which it stand immediately after the verb to emphasize duration or continuation


In vain one goes on refining (Jer 6:29)

D. Two infinitive absolutes may complement a finite verb:

And he walked along eating (lit.) And he walked, walking and eating

E. As a substitute for a finite verb:

All this have I seen and (I have) applied (lit. given) my attention (lit. heart) to every deed.

F. An independent status:

Observe the entire commandment

G. A gerundial sense (-ing in English)

See, joy and gladness

XXIX. Clauses joined with ו

A. Two main types of clauses joined by ו. The Conjunctive Sequential (ו + verb) and Disjunctive (ו + non-verb). Thus all non-verbal clauses (sentences with adverbial, adjectival, nominal, existential, or participle predicates) are disjunctive.

B. The Conjunctive Sequential sequence may be diagramed as follows:

1. Narrative Sequences: (Type 1)
   a. punctual past tense: perf. + ו + (short) impf. (Type 1a)
   b. punctual future: impf. + ו + perf. (Type 1b)
   c. punctual habitual: impf. + ו + perf. (Type 1b)
   d. non-verbal clause + ו + perf. (see below) (Type 1c)

2. Imperative Sequences: (Type 2)
   a. imperative + ו + perf. (Type 2a)

43Lambdin, 132. These have already been discussed in a general way above under "XXV. Temporal Clauses and Phrases," cf. Kelly, 63.

44Lambdin, 132, p. 163, defines "punctual" as: "Any verb describing an event as a unit and hence capable of being linked sequentially...with other events in the time continuum...."
b. imperative + † + imperf. (or juss. or cohor.) (Type 2b)

C. Non-Verbal Clauses + † + perf. Form Following Disjunctions (Type 1c):

1. Contrastive: provides contrast between two clauses:

He returned the chief butler to his butlership, but he hanged the chief baker.

2. Circumstantial: describes temporary situation with prior action of preceding clause

And a man found him wandering lost in the field (lit., [while] he [was] wandering lost...) Gen 37:15

3. Explanatory/Parenthetical: breaks into the main clause to describe relevant information

(Now Eli the priest was sitting on the seat by the door post of the temple of Yhwh; and she [Hannah] was bitter in spirit)

4. Terminal/Initial: described the end of an episode or the beginning of another

Now the man knew Eve...

XXX. הָלַךְ and וַיֶּאֶסֶר ⁴⁵

A. These particles are predicators of existence and non-existence. They approximate verbal functions and are similar to the tenseness forms of יָדוּב. They can take pronominal endings. These endings usually occur with וַיֶּאֶסֶר, but rarely with הָלַךְ.

The rare inflected forms of וַיֶּאֶסֶר occur almost exclusively after כָּל.

If you act properly

⁴⁵Lambdin, 133.
B. Inflected forms of יֵאָן have a wider usage.

1. Negative Existential: with nominal or pronominal subject
   a. אֵאָן he is not (i.e., does not exist)
   b. הָיָה הָיָה The boy is not (here)

2. Negation of Sentences: with participial predicates
   a. אֵאָן הָיָה I am not writing
   b. קָאָה רָקָה רָקָה The men do not know

3. Alternates with אָל: negates sentences with adjectival or adverbial predicates.
   a. אָלָה אָלָה The man is not in the house
   b. קָאָה אָלָה אָלָה The animal which is not ritually pure

XXXI. אָוִים: Usually translated "behold," which represents a poor understanding of its syntax. Has several uses:

A. Predicator of Existence: "here-and-nowness" of the situation; inflected forms common.
   1. אָוִים Here I am. (answer to a question)
   2. אָוִים אָוִים Here is the man.

B. Same Nuance: with sentences containing and adverbial
   1. אָוִים אָוִים I am in the house [but]
   2. אָוִים אָוִים I am (here now) in the house

C. Most אָוִים clauses occur in direct speech; as such they introduce a fact upon which a following statement is based.

46Lambdin, 135.
1. הָנָה - Clause + Imperative: special construction in which the הָנָה clause may be subordinated in English.
   a. הַנָּה שֵׁפַחְתִּךְ בִּירְעָה עָשַׂר לְךָ...
   b. Your handmaid is in your charged; do to her... [or] Since your handmaid is etc.

2. הָנָה - Clause + Converted Perfect: non-verbal clause + converted perfect.
   a. אֶין הַנָּה בְּרִיתֶךָ אֲחַדְּ הָרִיתִי לְאֵלָּ אֶחָדְּ נִמָּה
   b. My covenant is with you and you shall become father of a throng of nations (Gen. 17:4) [or] Because my covenant

3. הָנָה - Clause + Disjunctive Clause: shows logical sequence between two clauses.
   a. הַנָּה בָּלְכָה אָחָה...וַאֲחָסָרְרֵהּ אֶלָּ אֶחָדְּ נִמָּה
   b. Although I have blessed him, my covenant will I establish with Isaac.

4. הָנָה - Clause + Participle: requires the participle to be rendered in the future sense.
   a. הַנָּה אֵלֶּךְ מָתַי בְּכַרְבּוֹן...חַקָּרֵנִי When I have died, you shall bury me in my grave... (Gen. 50:5)
   b. הַנָּה אַשְׁחַת בָּאָם...חַשְׁקָעַת הָוֶם...חַשְׁקָרֵי When we come....you shall tie the thread... (Josh 2:18)
   c. הַנָּה הַעֲלָמָה הָרֵה יָלְלוֹתָה בֵּן וַאֲחָסָרְרֵהּ שָׁמַיָּ נָפֵגֶּנָא When the virgin conceives and bears a son you shall call his name
Immanuel. (Lit. When the virgin who is pregnant and bears a son, you shall call his name Immanuel) (Isa. 7:14)

5. + Circumstantial Clause: without an explicit object.

ןָהּתָהּ + He came to the man while (he was) standing by the camels. (Gen. 24:30)

XXXII. and הָדְוּר: A modal particle whose appearance cannot be predicted. Its use seems to show that the speaker regards his/her statement as consequent upon his/her earlier statement.

XXXIII. A. is a simple adverb in a verbal sentence meaning "again, yet, once more." When inflected it carries the nuance "to still be, to yet be."

1. הָנָשָׁה עָנָה יִכְלַל He sat down again and ate

2. יִכְלַל He is still there

B. + negative is translated "never again, no longer." (Where?) is occasionally inflected with suffixes.

XXXIV. Meanings of Niphal Verbs.

A. Incomplete Passive: i.e., a passive without an agent:

47 is a clause consisting of two participles (that are (a) verbal hendiadys and (b) used predicatively (cf. Lambdin, 23, 26) in connection with הָדְוִלָה + participle just discussed, the syntax demands that the clause be translated something like, "When the virgin who is pregnant bears a son [then] you shall call his name Immanuel."

48 Lambdin, 136.

49 Lambdin, 137.

50 Lambdin, 140.
The word was written

B. Middle: i.e., an active verb with a reversed sense:

The gate opened

C. Reflexive: i.e., the subject performs the action on himself:

he redeemed himself

D. Resultative: describes the state of the subject produced by the verbal action:

to be open

E. These definitions are based on English. In Hebrew they are one, meaning that context is often the deciding factor in translation.

XXXV. Meanings of the Piel. 51

A. Factive (Transitive):

1. (Qal) to perish but (Piel) to destroy

2. (Qal) be light, trivial but (Piel) to curse

B. Denominative: i.e., the Piel verb is closer in meaning to some noun or adjective than the Qal.

word but to speak

C. Intensive: Pluralization of the action in the Qal.

D. Unclassified: origin not clear, but seems to be inherent in the word's meaning

1. to scatter to seek

2. to drive away to hurry, hasten

XXXVI. Pausal Forms. 52

51 Lambdin, 148.

52 Lambdin, 152.
A. Different than normal vocalization due to the verb placed at a major break in the sentence. Thus:

\[ \text{a} \rightarrow \text{a} \quad \text{kāḇēr} \rightarrow \text{kāḇēr} \quad \text{e} \rightarrow \text{a} \quad \text{āḇé̂} \rightarrow \text{āḇē̂} \]

B. If the word ends in the sequence shewa + consonant + vowel [+ consonant] the shewa is replaced by the full vowel.

1. \( \text{kāḇē̂} \rightarrow \text{kāḇē̂} \) She wrote

2. \( \text{kāḇē̂} \rightarrow \text{kāḇē̂} \) It (f.) was heavy

XXXVII. The Pual.\(^{53}\)

A. The Pual is the passive form of Piel; characterized by the doubling of the middle consonant. The passive represented by the Pual has no expressed agent.

\( \text{ḇē̂} \rightarrow \text{ḇē̂} \)

The matter was related to him.

B. Often the preposition is omitted before a specifying noun.

\( \text{ḇē̂} \rightarrow \text{ḇē̂} \)

The mountains were covered with a shadow.

XXXVIII. Hiphil Verbs—Meanings:\(^{54}\)

A. Causative: Generally speaking, Hiphil is the causative of the Qal and derive from roots whose Qal is transitive:

1. \( \text{ḇē̂} \rightarrow \text{ḇē̂} \) He caused the man to hear the words of the king.

2. If there is only one object (2d object is omitted) the verbal idea is intransitive:

\( \text{ḇē̂} \rightarrow \text{ḇē̂} \) He caused the man to hear [or] He informed the man (More idiomatic translation, which is preferred)

3. If the 1st object is omitted the verbal notion becomes passive:

\( \text{ḇē̂} \rightarrow \text{ḇē̂} \) He caused the words of the king to be heard.

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\(^{53}\) Lambdin, 154.

\(^{54}\) Lambdin, 157.
4. Verbs whose Qal roots are intransitive become transitive in Hiphil:

a. הָעַבֵּר to bring (take, lead, send) across

b. הָלַחֲךָ to bring (take, lead, send) out

c. הָרָדְךָ to bring (take, lead, send) down

d. הָעֵלֶה to bring (take, lead, send) up

e. הָשֵּׁב to bring (take, lead, send) back

f. הָבֵא to bring (take, lead, send) in, to, into

B. Permissive: related to the causative meaning; determined only from context;

רָצֵן יָדָא, יָתַיָּה הָרַתְּךָ God has allowed me to see your children too.

C. Stative/Intransitive: Formation of Hiphil statives from Qal statives:

1. בָּרֵא to be near, about to do something

2. בָּדוּ to move to, go a distance

3. בָּיָה to do well, get along well

4. בָּעַזְרָה to act wickedly

D. Denominative: formed from nouns.

1. אָהָר ear to give hear/listen

2. עֶרֶב evening to do something in the evening

E. Unclassified: cannot be placed in any classification.

1. הָשָׁה to water, give to drink

2. הָשִּׁי to do something early in the day

3. הָשַׁלֵּה to throw, cast away

4. הָשֵּׁם to annihilate, destroy
XXXIX. An Idiomatic Use of הלך. 55

A. הלך + an infinitive absolute: gives the nuance of continuous or gradual action.

ותשב חים הלך והשב. And the waters receded gradually (Gen. 8:3)

B. Subject + הלך + a second participle: similar usage as above.

ויקם הלך והשלך. The sea (was) growing more and more tempestuous.

C. Subject + הלך + an adjective: similar usage as above.

וירד הלך וגד QLabel. David was growing more and more important.

XL. Verbal Hendiadys and Related Idioms. 56

A. Two verbs are coordinate, but the first qualifies the second. Best to translate into English adverbially. Verbs most often used this way:

1. שב To do something again
2. והשלכו To do something again
3. והሰלוכ To do something willingly, voluntarily; to be content to do; the imperative often is translated "please."
4. שלכו To do something quickly
5. והשכימו To do something early in the day
6. והרבו To do something much or a lot

B. Asyndetic: two verbs may have no conjunction between them; common with imperative.

אש söבה והרבחה והשב עננים. I will again tend your sheep (Gen. 30:31)

C. Verb + Complementary Infinitive + הלך:

כי יệמה כלאים הלך. For the Lord will again rejoice over your (Deut. 30:9)

55Lambdin, 170.

56Lambdin, 173.
D. Two Verbs Together Complement Another Verb:

\[ \text{לָא} \text{ יִבְגַל} \ldots \text{לָשׁוּב} \text{ לְפִתָחָה} \text{הָא} \]  
He will not be able to take her back again  
(Deut. 24:4)

E. More than One [Verb] May Appear Before the Main Verb:

\[ \text{לְּעַרְבָּה} \text{ בֵּיתֵי} \text{ וָנָשָׁא} \text{הָא} \]  
And early in the morning they went forth quickly.

XLI. The Hophal: Normal Use causes no problem in the Hiphil.\(^{57}\)

A. דָּמִים הִי  
he destroyed  
 Assyrian: he was destroyed  

B. רַחַל תַּא  
He showed the man the light (lit. he caused the man to see the light.

XLII. The Hithpael: Often have reflexive or reciprocal meanings.\(^{58}\)

A. Reflexive: חֵלֵב לִהְפָּלָה  
to sanctify oneself  

B. Reciprocal: לְעַרְבָּה  
to see one another  

C. Indirect Reflexive:  
 to do something for or against one's self.  

\[ \text{לִפּוֹלָן} \text{ לִפּוֹלָן} \text{לִפּוֹלָן} \text{ לִפּוֹלָן} \text{ לִפּוֹלָן} \text{ לִפּוֹלָן} \]  
to implore favor  
 Assyrian: to pray  

D. Iterative:  
 Assyrian: to walk back and forth; to go continually  

E. Denominative:  
 Assyrian: to prophesy

XLIII. The Qal Passive.\(^{59}\)

A. Perfect  
Imperfect  

1. לִפּוֹלָן  
 Assyrian: to be taken

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\(^{57}\) Lambdin, 175.  

\(^{58}\) Lambdin, 177.  

\(^{59}\) Lambdin, 179.
Study Guide to Biblical Hebrew; Randall C. Bailey; Faulkner University

2. יִלַּד to be born

3. יֶתֶם to be given

B. Not true Pual or Hophal types. Characteristics: have no corresponding Piel or Hiphil; an absence of a מ-preformative in participial forms; irregular assimilation of ל in הֵלַךְ; asymmetry of Pual perfect and Hophal imperfect.

XLIV. Polel, Polal, and Hithpolel.

A. Used in place of Piel, Pual, and Hithpael from verbs of hollow roots. Characterized by reduplication of final consonant and ה in first stem syllable.

1. Polel (active) Polal (passive) Hithpolel (reflexive)
   a. Perf קֹם יֹהֵם מַהֲקָם
   b. Impf יָקֹם יֹהֵם מַהֲקָם
   c. Inf קֹמָה יֹהֵם מַהֲקָם
   d. Part קֵומָה יֹהֵם מַהֲקָם

2. Typical verbs are:

   גָּאוֹם to raise up  מָהֲרָה to slay, kill  רֵמוּם to raise

   מָנוֹן to establish  שִׁוּרָה to arouse

XLV. Other types.

A. Poel: שָׁרוֹן (to root) a denominative from the noun לָשׁוֹן (root).

B. Palal: יָאַל (to be at rest); יָאֵל (to be weary)

C. Pilpel: הָבֵל (to sustain, support); בָּלֵל (to roll)

60 Lambdin, 180.

61 Lambdin, 181.
XLVI. Conditional Sentences.62

A. May be virtually unmarked. Certain sets of clauses in future narrative require a conditional sentence.

1. הָיַתָּ, וַיָּלְדָהּ, וַיִּקְרֶשֶׁרֶן וַיִּמְתָּחֶהֶזֶת וַיִּקָּרְבֶּהֶזֶת נְפֹלָה and if he leaves his father, he (i.e. his father) will die (Gen. 44:22)

2. Thes occurrences are ambiguous. It is left up to the judgement of the translator where to end the protasis and begin the apodosis.

B. Conditional sentences introduced by לַעֲלָ, יָבִיא, or וַיְסָ, have protases that have a perfect, imperfect, or participial predicate.

1. ... אָמַּה הָיַתָּ, וַיָּלְדָהּ, וַיִּקְרֶשֶׁרֶן וַיִּמְתָּחֶהֶזֶת נְפֹלָה if I have found favor... (past)

2. ... אָמַּה הָיַתָּ, וַיָּלְדָהּ, וַיִּקְרֶשֶׁרֶן וַיִּמְתָּחֶהֶזֶת נְפֹלָה if I find favor (in the future)...

3. אָמַּה נָבְרָהָ אֵשׁ רָדָהָ עַל לְבָשָׁא If you cross me (perfect referring to future action), you will be a burden to me (2 Sam. 15:33).

C. Conditional sentences introduced by יָנָ, וָנָ, and יָנָה can also be translated conditionally.

D. Because לַעֲלָ has a negative translation value as part of the oath formula, therefore לַעֲלָ can be translated conditionally.

1. הָיַתָּ... אָמַּה נָבְרָהָ אֵשׁ רָדָהָ עַל לְבָשָׁא As I live, I shall do to you as you have spoken in my ears

E. Contrary to fact statements are introduced by לֹא.

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If there were a sword in my hand, I would surely now kill you (Num. 22:29)

F. "ל" may also be used in the sense "would that" without apodosis:

Would that we had been content to dwell on the other side of the Jordan (Joshua 7:7)

XLVII. Concluding Remarks on Clause Sequences.⁶³

A. Biblical Hebrew presents difficult and often insoluble problems. Most clause sequences can be reduced to the patterns discussed above. The following needs to be observed also.

B. The Present-Future Narrative Sequence, characterized by a continuing series of converted perfects, may have any number of clause types. If the narrative sequence begins with a form of הִMAL, the sequence remains unclear until the next verb is reached. Compare:

1. ...וָהַיְהֵה קְשֵׁם בֵּאָרָם וַּהוֹרָה מְצִכֵּרִים... There was a famine in the land and he used to go down to Egypt...(habitual)

2. ...וָהַיְהֵה קְשֵׁם בֵּאָרָם וַּהוֹרָה מְצִכֵּרִים... There was a famine in the land and he went down to Egypt (specific; punctual)

C. Thus the present-future may be described by breaking it into the following subtypes.

1. Imperfect
2. Non-verbal clause (including those with participial predicates
3. Conditional clauses, with perfect or imperfect finite verb in a present-future meaning
4. The verb הִMAL in a non-punctual sense
5. All of the above are continued by + (converted) perfect.

D. Conjunctive, non-converting sequences may be divided into the following subtypes.

⁶³Lambdin, 197.
1. Perfect + ו + perfect (unconverted)

2. Imperfect + ו + imperfect (unconverted)

3. Imperative + ו + imperative

E. The "so that" translation for the "imperative...imperative" sequence has already been discussed (cf. 107). But the "perfect...perfect" and the "imperfect...imperfect" need to be noted since they occur very often. They are conjunctive but non-consecutive, meaning that when they are used in a consecutive series they usually are so used to continue a disjunctive clause (usually for several clauses) rather than the main narrative.

יָהַ רָעָל וְהִמָּה מַהָּרַיָּם and he is the one who went down and killed the lion... (1 Sam. 23:20)

XLVIII. Illustrative Passages. 64

A. Lambdin identifies the various sequences according to type as follows.

1. (Type 1) Narrative Sequences:
   a. (Type 1a) punctual past tense: perf. + ו + (short) impf.
   b. (Type 1b) punctual future: impf. + ו + perf.
      (Type 1b) punctual habitual: impf. + ו + perf.
   c. (Type 1c) non-verbal clause + ו + perf. (see below)

2. (Type 2) Imperative Sequences:
   a. (Type 2a) imperative + ו + perf.
   b. (Type 2b) imperative + ו + imperf. (or juss. or cohor.)

B. 1 Sam 17:34-5

I (your servant) was shepherd Note ambiguous and (whenever) a lion would come

64Lambdin, sec., 132, pp., 163, 281-2. Instructions from Lambdin, "In this and the following passages only the leading elements of each clause are given. Clauses irrelevant to the discussion at hand are omitted. Indentation indicates subordination or disjunction. The reader should compare our outlines with the original text."
and take
I would go out
and strike
and rescue
and when he attacked me Anticipatory subordination
I would grab him Resumption of man sequence
and beat him
and kill him

C. Job 1:1-5

There was a man Beginning of the main narrative;
note the ambiguous הָיָה בְּנֵיהֶם
and that man was Continuation with הָיָה בְּנֵיהֶם marks
the sequence as type 1b (habitual)

and when there was Anticipatory subordination
born to him Continued by two consecutive clauses
and his herds had reached (the extent of)
and he had become great
his sons used to go Resumption of main narrative
and make
and send
and call
and when the feast days had run their course (converted), complicated by
a temporal clause insertion with כ
and he had sent
and he sanctified them
he would get up early Resumption of main narrative
and send up offerings
For Job said Simple subordination with כ
perhaps they have "sinned and blessed"
Quotation, beginning a
secondary sequence (Type 3a)

thus he used to do

Disjunction marking the end

Note the correct reversion to the imperfect in the final disjunction.

D. 1 Sam 1:1-7

(And) there was a certain man

(And) Peninah had children

(And) that man used to go up

(And) when, on a given day

He had sacrificed

He would give

But to Hannah

He would give

And her rival would vex

And thus he would do

Beginning of the main sequence; followed by four disjunctive

Continuation of main sequence, still with the ambiguous רָאָתָה.

Continuation of main sequence, now clearly habitual, with converted imperfect.

Anticipatory subordination doubled here with a temporal clause.

Continuation of the main sequence.

Disjunction for contrast.

Note the correct reversion to the imperfect.

Main narrative.

End of main sequence, as marked by the disjunction.

At this point in the narrative the writer turns to the specific occasion of Hannah's encounter with Eli and employs the regular past-punctual sequence, beginning with the vayyômer of vs. 8.
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