Learning to Read Biblical Hebrew,
A Biblical Hebrew Study Group - Ed's Journal

by Pastor Edward Rice

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Dedication

   My journey into Biblical Hebrew is journaled here with the expectation that my children and my children's children will soon walk this path. Only loving the Lord their God with all their heart, with all their soul, and with all their mind would take them down such a path. I have no greater joy than to know that my children walk in truth.

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Acknowledgments

In my teen years at Tuscorora Baptist Church outside Addison NY, it was pointed out to me that Psalm 119 was an acrostic with groupings of 8 verses all starting with the 22 letters of the Hebrew Alphbet and that the Hebrew Alphbet has no vowels only consonants, or if you would 'n vwls nly cnsnnts.' Skeptic of both declarations I determined then that I would someday learn Biblical Hebrew. Seminary training and learning priorities required a year of Greek first. Therein I understood the challenge of learning Biblical languages but I also tasted the joy. Professor Rodney Decker, of Bible Baptist Seminary in Clark Summit Pennsylvania wrote in my Trinitarian Bible Society Greek New Testament (I refused to use their Nestles Version) "Remember Luther's comment that the biblical languages, Greek and Hebrew, are the sheath in which the sword of the Spirit rests." After my Masters of Theological studies and before my Doctorate of Philosophy in the same commenced, at age 60 and well after lost skepticism, I determined via self study to pursue that teenage goal.

Forward

Preface

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Chapter 1 Introduction

Romans 3:1-2 What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.

Learning the Hebrew language enough to read a Hebrew Bible will be a challenge. A challenge for challenges sake is great for 6 year olds, but for the more mature, there needs to be a greater purpose in taking on such a challenge. Since your reading this in English, you once learned the alphabet, the sound each letter adds, and the word it pronounced.
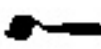
Hebrew is intriguing in that it is made up of letters which are very foreign to English, and that these 22 foreign letters are all consonants. Additional consternation is encountered by some when they consider that in Hebrew, letters are often given duo syllable names "Aleph – Bet – Gimel" and "Ayin- Pe – Tsade," while in English, our letters are straight forward one syllable names "A-B-C" and "Q-R-S". The first challenge then, is to learn these letters, learn their names, and learn their sounds. This is not a new challenge. We faced it previous. It was in first grade when the letters were "A-B-C". Memorize these letters just like you did back then, it will take your mind to a new but familiar vista.

The letters are best learned via this flash card:

א	Aleph	silent	ʾ
ב	Bet	b as in *boy*	b
ג	Gimel	g as in *God*	g
ד	Dalet	d as in *day*	d
ה	He	h as in *hay*	h
ו	Waw	w as in *way*	w
ז	Zayin	z as in *Zion*	z
ח	Óet	ch as in *Bach*	ḥ
ט	Tet	t as in *toy*	ṭ
י	Yod	y as in *yes*	y
כ	Kaf	k as in *king*	k
ל	Lamed	l as in *lion*	l
מ	Mem	m as in *mother*	m
נ	Nun	n as in *now*	n
ס	Samek	s as in *sin*	s
ע	Ayin	silent	ʿ
פ	Pe	p as in *pastor*	p
צ	Tsade	ts as in *boots*	ṣ
ק	Qof	k as in *king*	q
ר	Resh	r as in *run*	r
שׂ	Sin	s as in *sin*	ś
שׁ	Shin	sh as in *ship*	š
ת	Taw	t as in *toy*	t

Take yourself back to first grade, read them, write them, memorize them, and learn them. Why are there 23? When there are supposed to be 22? Oh the intrigue of learning.

Another flash card that is just as functional is given here.

Alef (Silent)		Yod (Y)		Ayin (Silent)	
Bet (B/V)		Kaf (K/Kh)		Pe (P/F)	
Gimel (G)		Khaf (Kh) Final		Fe (F)	
Dalet (D)		Lamed (L)		Tzade (Tz)	
He (H)		Mem (M)		Tzade (Tz)	
Vav (V/O/U)		Mem (M) Final		Qof (Q)	
Zayin (Z)		Nun (N)		Resh (R)	
Chet (Ch)		Nun (N) Final		Shin (Sh/S)	
Tet (T)		Samech (S)		Tav (T/S)	

Here it is useful to consider that Hebrew reads from right to left, not in our normal English flow. Notice that here?

  You are, again, challenged to do some rote memorization
without understanding all the details. Do not repeat the childish
question, "Why do I have to learn this?" That is childish! The
more mature question is, "Why am I learning to read Hebrew?"

        When a teenager I was told that Psalm 119 was a Hebrew
acrostic with groups of 8 verses all starting with the 22 letters of
the Hebrew alphbet.[1] My Oxford press Scofield Bible even
went to the great care of printing the Hebrew letters before each
octet. I was intrigued enough then to know that someday I
would learn all those queer shapes with strange names and
check this hypothesis out with an actual Hebrew Bible. I first
learned the Hebrew alphbet by reading my King James Bible,
and twice a year in Psalm 119, I paused to write out the Hebrew
Alphbet.

        Since inception the study of Biblical languages would
constitute a fundamental and significant part of the training of
the human intellect. The prideful arrogance of the post-
modernist student who thinks English is the perfected end-all of
every language might need to be addressed here, but only
briefly. One Dr. Peter Ruckman and his followers have
championed a misguided cause that the English is far superior to
the original languages, making anyone who knows, uses, or
learns, the originals an inferior turncoat and hypocrite who
threatens their KJV only stance. It is unfortunate that so many
independents, with a mysterious draw to isolationism, echo his
refrain. It needs to be clearly stated that study of the Greek and
Hebrew cannot improve or enhance what we have recorded in
the King James English, but we must not shy away from their
insults and threats to make such study insignificant.

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1   I was not told at that time that 'alphbet' was the accepted spelling of
    'alphabet' but the logic, you see, becomes apparent in time and study.

In 1999 my Greek professor Rodney Decker wrote inside my Greek TR, "The Biblical Languages, Greek and Hebrew are the sheath in which the sword of the Spirit rests."   Mere modernist humans will never improve on the King James English Bible translation or Bible language. It should never come from a preachers mouth, "A better translation is ...". The team of translators assembled by King James will never be equaled, and when some scholar who got a B+ in 2 years of Greek tries to change English words of the King James Bible just back away from him slowly.   So I must clarify that we do not learn Hebrew so that we can improve the King James English, however, our learning of Greek and Hebrew can most certainly improve our King James English, even as it increases our faith in the King James translators.

Three reasons I have considered for learning to read my Hebrew Bible are 1) I love the Lord my God and he first spoke to humanity in Hebrew. 2) I love the revelation of the Lord my God and 39 books of His written revelation were recorded in Hebrew, and 3) I love to learn new things, believing that when you stop learning, your brain starts aging, and God commands us to *"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"* (2Tim.2:15). Given those three reasons, just for starters, one should walk into this learning experience with an anticipation that more concrete reasons will soon develop.

On that note, learn your Hebrew alphbet. Use the resources listed below to be a help for that learning process.

Helpful resources at
www.GSBaptistChurch.com/hebrew_study_group/alpha_slow.mp3 ,
alpha_fast.mp3 , 3x5hbrw00.jpg , 3x5hbrw01.jpg , hbrw_gen1_1.wmv ,
hbrw_jonah2_1.wmv , psalm1n2.jpg , alphbet.png
 With this most helpful link http://eteacherbiblical.com/free-lessons

Quiz Chapter 1

Nobody likes quizzes but everybody needs them, even self-study students.
  On a separate paper complete these 12 closed book exercises in one sitting, then grade your own work each one counting 10 points, then report your grade to someone, even if it is your spouse.
          "Write" each Hebrew Letter Named Below.

1)   Aleph _____   Bet _____

2)   He _____   Chet _____

3)   Tet _____   Lamed _____

4)   Mem _____   Mem Final Form _____

5)   Tzad _____   Tzad Final Form _____

6)   Translate to English יִשְׂרָאֵל .__ __ __ __ __ __

7)   Translate to English יְהִיָה ._____ __

8)   Translate to English יְרוּשָׁלַ͏ִם __ __ __ __ __ __ __ __

9)   Translate to English מֹשֶׁה __ __ __ __ __

10) Write the English name of the Hebrew letter ק _____

11) Write the English name of the Hebrew letter פ _____

12) Write the English name of the Hebrew letter ר _____

Answer Key: 1-5) Consult Alphbet Chart; 6) Gen 32:32 5th word,. 7) Isa 12:2 16th word, 8) Josh 10:1 10th word, 9) Exod 2:11 10th word, 10-12) Consult Alphbet Chart.
     This quiz has a built in curve to make you feel better about yourself.
     If you score over 100 points just round down to the nearest 100th.

Chapter 2 Biblical Hebrew's Alphbet

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. Isa 28:9-11

The most powerful learning tool in the world is repetition. In a dementia course given by Dr. Ziesel on PBS he outlined very well four learning or memory methods as follows:

1) Declarative Learning – whereby we learn/remember facts, like the capital of Texas, and the year of the war of 1812.
2) Episodic Learning – Whereby we learn/remember experienced events, like what we had for breakfast last Thursday.
3) Emotional Memory – Whereby we never forget where we had our first kiss or where we were on 9/11, older ones where we were when JFK was shot, … pearl harbor bombed etc.
4) Procedural Learning – Whereby we learn by doing, practicing, and doing, learning to ride a bike, play the piano, read, etc.

We should notice here that riding a bike, playing a piano and reading are accomplished via procedural learning, more commonly called 'practice, practice, practice,'... (she lives with her sister 'practice makes perfect.')   If you are going to learn Biblical Hebrew, … or Algebra, you will need to do it a little bit every day, not once a month in a Friday afternoon cram session.

The best way to accomplish procedural learning is with a procedure. This is often called a schedule. The appendix of this journal includes my Hebrew Bible Reading Schedule whereby all 2,461 verses of the book of Psalm are read at approximately 7 verses per day. That takes one calendar year. Start on today's date even if it is in the middle of the book; it is just not that critical where you start, but it is critical that you start.   This can be done for free with the free e-Sword Bible with the HOT[2] and HOT+ free download all available at www.e-sword.net but I highly recommend that it be done with that plus a Biblic Hebraica Stuttgartensia[3], second edition, amended 1977. It is written right to left with Hebrew chapter numbers, and includes excellent vowel points that are missing from e-Sword. I bought mine for $24.95 on 6/11/2005 from a Menonite Book Store in Lancaster PA. Christian book stores are not really that Christian since the modernists moved in[4].

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2   It took a while for me as well but HOT stands for Hebrew Old Test.
3   This Hebraica Stuttgartensia is recommended for content of Hebrew with vowel points, not for content of Scripture. According to Jerry Rockwell of firstBible International, via "Unpublished Word", Vol 10, Num 1, Spring 2013, and Bleddyn J. Roberts' "The Old Testament: Manuscripts, Text and Versions" (pgs 10-11) and the "Cambridge History of the Bible", NY, Cambridge University Press, 1969, the Biblia Hebraica is from the ben Asher Hebrew text, a critical text, and not from the ben Chayyim text that is the basis of the Authorized Version (KJV). In 1524-1525 Jacob ben Chayyim, a Hebrew Christian, put together the Second Rabbinic Bible. The First Rabbinic Bible had disappeared from history and ben Chayyim, like Erasmus for the Greek Text, went seeking evidence of the Hebrew Text, compiling a four volume edition. This Second Rabbinic Bible became the Textus Receptus of the Hebrew, is often called the Masoretic text, and was used by the King James translators. (It was NOT used by the New King James translators else they would not get their copy rights) (You know by now that the prefix 'ben' is Hebrew for 'son of', it is good to study Hebrew) This Hebraica Stuttgartensia, is recommended because of its easy access to Hebrew students and NOT for its certain origins. Be ye careful. The Hebraica Stuttgartensia is indeed a version of the corrupt Biblia Hebraica family of error and may be used effectively to study the Hebrew language but not the Hebrew Scripture. Thank you Pastor Bruce Varner.
4   Christianbook.com gives this promotional Product Description: Biblia Hebraica Stuttgartensia (BHS) is known to be the definitive edition of the Hebrew Bible. It is a revision of the third edition of the Biblia Hebraica edited by Rudolf Kittel, the first Bible to be based on the Leningrad Codex. The Leningrad Codex is the oldest complete Hebrew Bible still preserved. It originally appeared in installments, from 1968 to 1976, with the first

It is true that 7 verses per day is a big challenge when one has to look up every letter on a 3x5 card to find its name and pronunciation, but it is worth ever upfront effort, and you will get over the clumsiness of it in about two weeks. It will then naturally ease you into wondering about the vowels for these words, and that gets answered well in Lesson 3. It will next ease you into various parts of speech, and their forms, which will introduce concepts yet to come. This is an essential and powerful tool for learning and must be included for an easy success story. "I learned Biblical Hebrew through self study and here is how I did it …"   Until you get your Hebrew Bible with vowel points there are some Psalm text's available on line.

GSBaptistChurch.com/hebrew_study_group/psalm1n2.jpg   ,
 GSBaptistChurch.com/hebrew_study_group/psalm3n4n5_7.jpg

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one-volume edition in 1977; it has since been reprinted many times. The text is a nearly exact copy of the Masoretic Text as recorded in the Leningrad Codex. The Masoretic notes are completely revised. Included is a foreword in German, English, French, Spanish and Latin as well as an English and German key to the Latin words, abbreviations and other symbols in the critical apparatus. This Biblia Hebraica Stuttgartensia (BHS) Standard Edition features a larger size, footnotes, bigger margins, a ribbon marker, and a generally more spacious appearance, making it particularly accessible to the student engaged in intense language study. Notice in this description that this is a corrupt critical text.

From:Biblia Hebraica Stuttgartensia,
 2nd edition, amended 1977

שַׁלְטוֹנוֹ שֶׁל מָשִׁיחַ ה׳

ב לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃

2 יִתְיַצְּבוּ ׀ מַלְכֵי־אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־יָחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ׃

3 נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ וְנַשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵימוֹ׃

4 יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי יִלְעַג־לָמוֹ׃

5 אָז יְדַבֵּר אֵלֵימוֹ בְאַפּוֹ וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ׃

6 וַאֲנִי נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן הַר־קָדְשִׁי׃

7 אֲסַפְּרָה אֶל חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃

8 שְׁאַל מִמֶּנִּי וְאֶתְּנָה גוֹיִם נַחֲלָתֶךָ וַאֲחֻזָּתְךָ אַפְסֵי־אָרֶץ׃

9 תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם׃

10 וְעַתָּה מְלָכִים הַשְׂכִּילוּ הִוָּסְרוּ שֹׁפְטֵי אָרֶץ׃

11 עִבְדוּ אֶת־יְהוָה בְּיִרְאָה וְגִילוּ בִּרְעָדָה׃ 12 נַשְּׁקוּ־בַר פֶּן־יֶאֱנַף ׀ וְתֹאבְדוּ דֶרֶךְ כִּי־יִבְעַר כִּמְעַט אַפּוֹ אַשְׁרֵי כָּל־חוֹסֵי בוֹ׃

It is likely already obviated that the Hebrew reads from right to left. This unnerving characteristic became most intriguing after I bought my Hebrew Bible. The title page is placed in what we call the very back of the book, as we would say 'preceded by' a table of context giving the Bible book names, chapter counts and page numbers, of which I guessed only the later two because they were Arabic numbers, and even these

were given 'backward' with page numbers on the extreme left margin. Again what we call 'preceding' all this was what I perceived to be the first page of the book of Genesis. It was necessary that I pursue this intrigue. And now, seven years later, here I am still in that pursuit, but determined to make this 8th year new and grandiose. I still read left to right and pick up my Hebrew Bible either upside down or open to the Revelation of Jesus Christ chapter 22. The intrigue is undiminished. You must read Biblical Hebrew from right to left and rehearse this characteristic in each moment of study.

   Learning the pronunciation of the 22 consonants of the Hebrew alphbet is paramount and accomplished by practice, practice, practice. Discerning the letters that look alike, bet and kof, dalet and resh, vaw, zain, and final nun; or the final forms of kaf, mem, nun, pe, and tzade; quickly recognizing the difference between sin and shin; all these are challenges that will only be proceduralized by practice, practice, practice. Reading a little Hebrew daily can be exciting, but a great help is found in watching others in this struggle. While it is available for free online one should take full advantage of eTeacher material, i.e. the 10 free lessons found at http://eteacherbiblical.com/free-lessons . Several verses being read by several students have been captured from their Thursday night Hebrew Webinar found at: https://eteacher.webex.com/mw0307l/mywebex/default.do? siteurl=eteacher. Many are put in wmv format and available on CD from the author or available at:

http://www.gsbaptistchurch.com/hebrew_study_group/scripture/ where you will find:

hbrw_gen1_1.wmv	hbrw_gen1_1to3.wmv	hbrw_gen9_24.wmv
hbrw_gen11_3.wav	hbrw_gen11_3.wmv	hbrw_jonah2_1.wmv
hbrw_gen28_1.wmv	hbrw_gen28_10.wmv	hbrw_gen28_13.wmv
hbrw_gen28_16.wmv	hbrw_gen28_18.wmv	hbrw_gen28_20.wmv
hbrw_gen28_3.wmv	hbrw_gen28_5.wmv	hbrw_gen28_7.wmv
hbrw_zech8_11to12.wmv	hbrw_zech8_16to17.wmv	hbrw_1sam9_11to14.wmv

Quiz Chapter 2

Nobody likes quizzes but everybody needs them, even self-study students.
On a separate paper complete these 12 closed book exercises in one sitting, grade your own work, each one counting 10 points, then report your grade to someone, even if it is your spouse.
Write from left to right the English name of each right to left Hbrw letter.

1) בראשית _____

2) ברא _____

3) אלהים _____

4) את _____

5) השמים _____

6) ואת _____

7) הארץ _____

8) Dalet _____ Resh _____

9) Dalet _____ Kof Final Form _____

10) Vaw _____ Zayin _____

11) Write English name for letters אבגדדהוזח _____ _____
     _____ _____ _____ _____ _____ _____

12) Translate to English יְהֹוָד׃ _ _ _ _ _ _ _

Answer Key: 1-11) Consult Alphbet Chart; 12) Isa 12:2 16th word.
This quiz has a built in curve to make you feel better about yourself.
 If you score over 100 points just round down to the nearest 100th.

Chapter 3 Biblical Hebrew's Vowels and Syllables

And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Gen 11:6

   A nephew who stayed with us had to take speech therapy and when he heard a two year old talk he said, "Boy day need ta take thpeach thaowpy." If you have you know that a consonant is "A speech sound produced by a partial or complete obstruction of the air stream by any of various constrictions of the speech organs," and a vowel is "A speech sound created by the relatively free passage of breath through the larynx and oral cavity, usually forming the most prominent and central sound of a syllable." Remember Biblical Hebrew may have been written with only consonants but it is pronounced with vowels. Subtle changes in vowels are indeed a major part of the communication. To preserve the language the Hebrews carefully devised a series of dots which indicate the vowels *a, e, i, o, u.* Obviously that cannot allow for all vowel sounds. In Greek they use dipthongs to permanently define all combinations: aisle, eight, oil sauerkraut, soup, suit, feud. The sounds always match the combinations. English should be so kind. When the men refuse to take the refuse we see that English has no good rules. Hebrew will not be as clear as Greek or as challenging as English.

   Here is the summary of vowel sounds that we need to learn: (Note that early on it is better to learn the sounds than their names, but their names should some how match their sounds.)

Short a	e	i	o	u
בַ	בֶ	בִ	בָ	בֻ
Pathach as in bat	Seghol as in better	Hireq as in bitter	Qamets Hatuf as in bottle	Qibbuts as in ruler
Changable Long e		i	o	u
בָ	בֵ		בֹ	
Qamets as in father	Tsere as in they		Holem as in role	
UnChangable Long		i	o	u
בָי	בֵי בֶי	בִי	בֹו	בֻו
Qamets Yod as in bought	Tsere Yod Seghol Yod they/better	Hireq Yod as in machine	Holem Waw as in role	Shureq as in ruler
Reduced	e	i	o	u
בֲ	בֱ		בֳ	בְ
Hateph Pathach as in amuse hint of a as in father	Hateph Seghol as in amuse hint of aw as in saw		Hateph Qamets as in amuse hint of e as in met	Shewa a schwa sound as in along*

*Shewa in middle of syllbl- a schwa sound; in end of syllbl- silent

Other points (nikkud)

שׁ	שׂ	וֹ	וֹ	ו	תּ	ת	פּ	פ	כּ	כ	בּ	ב
Sh	S	U	O	V	T	Th	P	F	K	Kh	B	V

   How will you memorize all those vowels? Read a little
Hebrew every day. Practice, practice, practice.

Consider some more things about vowels. In all language there will be significant communication done through vowels alone. The speech therapist only considers how one holds their mouth in their formation but a linguist must stop and consider more of their implications. It was said previously that to 'refuse' 'refuse' [5] is confused because of a slight difference in vowel enunciation. So to "the man sang" and "the men sung" illustrates the vowel enunciation that differentiate our singular/plural nouns and our verb tenses. It is an important part of our communication.

These same nuances are present in Hebrew and try to imagine the linguistic challenges found before the Masoretic[6] Hebrew set in place the system of Hebrew vowels that we are currently learning. "This system, as has been noted above, although developed by the Masoretic school of Tiberias, is Babylonian in origin, and it may be assumed that it became localized at Tiberias by Babylonian Masorites who settled there "[7] The vowel points were standardized in the 4th century but they were not allowed for readings in the Synagog for several more centuries. A better appreciation of their system is found when you consider the goal was a very minimal impact on the 'type set' already adopted for Holy Scripture. This 'typeset' quality of Hebrew Scripture was present in their manuscripts which were set by hand so that every row, every column, and every page had a set number of Hebrew consonants on it to standardize and safeguard the copyists. The Masoretic vowel points could be

5   To 'refuse' is a verb saying "No I will not"; but 'refuse' is a noun and another word for garbage. Except for context you cannot tell the difference in the two, nor how the vowels are to be pronounced.

6   "The word '*Masoretic'* comes form *masor* a Hebrew word meaning '*traditional.'* The Masoretes handed down this text from generation to generation, guarded it and kept it." Dr. Wait pg 20

7   http://www.jewishencyclopedia.com/articles/12441-punctuation accessed 3/20/2013

added without modifying the format of a page of Scripture!

So the Masoretic scribes, and all manuscript scribes, were perfectly delighted with their system of vowel points. It did not modify their Scripture page format, dots and dashes are easily added to scrolls or scribed into clay or plastered tablets, and they gave voice to both long and short sounds of the 5 universal vowels a, e, i, o, and u. Typesetters of the 16th century were not as pleased; nor was Smith Corona the typewriter manufacturer. The computer font designer was not unchallenged in making a backspace and subscript for every vowel. It seems only the Masoretic scribe was pleased with the system of vowel points.

Consider their awe as you learn the system, and also consider the linguistic challenge of having no written vowels. Prior to the use of vowel points only the fluent practiced reader of the Hebrew Scriptures knew what he was reading. The system is indeed genius. While adding clarifying points to the text they also went ahead and added some other '*points'* (Hbrw *nikkud*) to clarify pronunciations of other consonants as follows:

שׁ	שׂ	וּ	וֹ	ו	ת	תּ	פ	פּ	כ	כּ	ב	בּ
Sh	S	U	O	V	T	Th	P	F	K	Kh	B	V

Other 'Nikkud' (Hbrw *points*)

While conscious of Hebrew Scripture laid out in rows and columns of well counted letters consider also that there were no blanks left between words in that copying process. With that in mind it is easier to consider why the letters Kaf, Mem, Nun, Pe, and Tsade, have different forms when they come at the end of a word, helping identify many word endings.

Syllabification

This may seem trivial but good Hebrew pronunciation will only be done when the syllables are properly discerned. There are only two general rules: 1) Each syllable begins with a consonant and it contains ONLY ONE vowel. 2) A syllable ending in a vowel is OPEN, the syllable ending in a consonant is CLOSED. Also in Hebrew, as in English it is important to get the em-pha'-sis one the right syl-la'-ble. Take it from one who taught High School for 12 years and Community College for 4.

A vocabulary ***word*** from this chapter that illustrates this syllabification is:

דָּבָר … meaning 'word' which is syllabified:

דָּ : בָר … (da-bar) each with one vowel, the first is an open syllable, דָּ (da), the second closed בָר (bar).

NOTE: This is also an experiment in your computer's ability to display the BST Hebrew font which may or may not have come embedded in your pdf file and may or may not be installed on your computer. If things worked right the above syllabification explanation will look like this:

דָּבָר … meaning 'word' which is syllabified:

דָּ : בָר … (da-bar) each with one vowel, the first is an open syllable, דָּ (da), the second closed בָר (bar).

Syllabification is not as trivial as I make it out to be here, but it could take weeks of study to discover that truth.   We will do more with syllables as we understand the silence or utterance of the Shewa vowel.

Syllabification Summary

There are some important things to recall about syllabification and pronunciations. Notice these are to be recalled and not memorized. Recalled because you will regularly use them in reading Hebrew. Not memorized because these are not laws in stone.

1. A Hebrew syllable must begin with a consonant and contain only one (1) vowel.
2. When a syllable closes with a consonant it is closed. When closing with a vowel, it is still kinda looking for that consonant and is called open.
3. When a dot (called *Daghesh*) doubles the consonant, it is called a *Daghesh Forte,* and the double is divided in syllabification. (Forte is French for strong or excelling)
4. When the dot is in a begadkephat consonant (that is not so much a word as a list of letters) (ב ג ד כ פ ת) (don't forget to read that list backward in Hebrew) which is preceded by a consonant it is a *Daghesh Lene* and it hardens the pronunciation.
5. When the dot in in a begadkephat consonant which is preceded by a vowel it is a *Daghesh Forte* and it doubles the hard sound, never the soft sound.
6. Hebrew gutturals and Resh cannot take dots.
7. If you ever want to figure out when a Shewa is vocal vs silent, which letters can take vocal Shewas, and syllabification with *quiescent* or *dipthong* buying the text is your only hope.

Remember when the begadkephat consonant has a dot it only doubles the letter when it follows a vowel. If a consonant it hardens the sound such that ב ג ד כ פ ת is begadkepat and ב ג ד כ פ ת is veghadhkhephath   Clear as mud.

Chapter 3 Vocabulary

Word	Lexicon	strong
אָדָם	man, Adam	120
אֶרֶץ	earth, land	776
אֱלֹהִים	God, gods	430
אָב	father	1
אֵל	God, god, the high god El	426
בֵּן	son	1121
בַּיִת	house	1004
דָּבָר	word, matter, thing	1697
יוֹם	day	3117
יִשְׂרָאֵל	Israel	3478
יְרוּשָׁלֵם	Jerusalem	3389
יְרוּשָׁלַיִם	Jerusalem alt form	3389
יְהֹוָה	Jehovah, LORD	3068
מִצְרַיִם	Egypt	4714
מֹשֶׁה	Moses	4872
מֶלֶךְ	king	4428

Word	Lexicon	strong
סוּס	horse	5483
עֶבֶד	servant	5650
פַּרְעֹה	Pharaoh	6547
שָׁנָה	year	8141
שֵׁם	name	8034

Quiz Chapter 3

Everybody needs a quiz or two, even self-study students.

On a separate paper complete these 10 closed book exercises in one sitting, then grade your own work each one counting 10 points, then report your grade to someone, even if it is your spouse.

Write from left to right the English name of each right to left Hebrew letter, including the vowel names.

1) אֶרֶץ _____

2) דָּבָר _____

3) יְרוּשָׁלַ͏ֶם _____

4) עֶבֶד _____

5) שָׁנָה _____

Write the English Lexicon for each Hebrew vocabulary word.

6) אֶרֶץ _____

7) דָּבָר _____

8) יְרוּשָׁלַ͏ֶם _____

9) עֶבֶד _____

10) שָׁנָה _____

Answer Key: 1-5) Consult Alphbet Chart and Vowel Chart; 6-10) Consult Chapter 3 Vocabulary

Chapter 4 Biblical Hebrew's Plural Nouns

Go to, let us go down, and there confound their language, that they may not understand one another's speech. Gen 11:7

⁶וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וְשָׂפָה אַחַת֙ לְכֻלָּם וְזֶה הַחִלָּם לַעֲשׂוֹת וְעַתָּה֙ לֹא־יִבָּצֵר מֵהֶם כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת׃ ⁷הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם אֲשֶׁר֙ לֹא יִשְׁמְעוּ אִישׁ שְׂפַת רֵעֵהוּ׃ ⁸וַיָּפֶץ יְהוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ וַיַּחְדְּלוּ לִבְנֹת הָעִיר׃

   If you can say four ducks but not eight gooses, three places but not six persons, a bunch of humans but not several manses or womans, then you cannot say that Hebrew nouns are "very difficult." The hardest of all languages to learn is the English language because it has more exceptions than rules. The fun in this effort will be recognizing and learning relatively few exceptions for Hebrew nouns.

To the Biblical Hebrew Study Group; 3/25/2013
Greetings in the name of the Lord Jesus Christs.
   Here we go into our second week on Hebrew Nouns and I sure need an additional week. I am not sure I got that simple lesson on syllabification down yet, let alone figuring out when a Shewa is supposed to be silent! You might find it hard to believe but sometimes studying Hebrew gets crowded out of life. That is when I have to reinsert it in the whee hours of the morning. Sun

is just rising here in Upstate NY and my pencil is sharpened.

   I made some tremendous improvements to the web page. It will include my Hebrew Journal and all lessons on one page, check it out at www.GSBaptistChurch.com/hebrew_study_group Bad links are a common problem in web page construction; if you find any please ping me.

   I sat down on Saturday the Sabbath day, and took all 10 of the eTeacher's free Hebrew Lessons in one setting, took about an hour. What an awesome resource. Try it.

  Jesus gave his commission to us five times in Scripture. Always striving to keep the main thing the main thing I rehearse them regularly. Remembering what it required to learn to read the English language for the first time, in my journal I am writing each of those commissions out by hand in English, Hebrew and Greek. When you buy the Biblia Hebraica Stuttgartensia, you find it contains both the Old and New Testament. I found long ago that you learn much in writing, little in typing, and less or nothing in cutting and pasting. Try it, … the writing I mean.

    You will hear from me again on April Fools Day, after our Friday trip to Sights and Sounds Theater to see "Noah", after the Easter celebration of our Resurrected Lord, after my MIL returns from wintering in Alabama, I will be excited to tear into Chapter 5s Conjunctive Waw. You?

Pastor Ed Rice

There are six points of summary for nouns. In digest they are repeated here:

1. Unlike anything you find in English, Hebrew nouns have *gender* and more than one type of *plural.* Like Greek, Spanish and other languages, Hebrew nouns may be *masculine* or *feminine*, rarely both. This has nothing to do with manhood and such, and everything to do with comprehension and inter-connections. Hebrew nouns, like no other, may be *singular, plural,* or *dual.*

2. Masculine singular nouns have no special endings, but plural (2 or more) nouns end with ◌ים and the dual (2 only, no more) nouns end with ◌ַיִם .

3. Feminine singular nouns generally end with ◌ָה , or perhaps with וֹת׃ ◌ֶת׃ ◌ִית׃ , feminine plural (2 or more) nouns change that ending to וֹת , and the dual (2 only, no more) end with ◌ָתַיִם ׃ ◌ַיִם .

4. Much like English there are exceptions to every rule.

5. Hebrew vowels follow set patterns and plural endings change these patterns.

6. A Hebrew *lexicon* (dictionary) lists alphbetically only the singular form called the *lexical form.* You will not find the endings attached. (nor should you look up a noun's article prefix *He* for *'the'* nor a noun's conjunctive *Waw* prefix for '*and'* , but that is next chapter.)

If you still didn't get that BST font to work check the next page. If you did you may skip the next page, its a replica.

There are six points of summary for nouns. In digest they are repeated here:

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2. Masculine singular nouns have no special endings, but plural (2 or more) nouns end with םִי and the dual (2 only, no more) nouns end with םִי .

3. Feminine singular nouns generally end with ָה , or perhaps with ת ׃ת ׃תִי ׃תֹו , feminine plural (2 or more) nouns change that ending to תֹו , and the dual (2 only, no more) end with םִי ׃ םַתִי .

4. Much like English there are exceptions to every rule.

5. Hebrew vowels follow set patterns and plural endings change these patterns.

6. A Hebrew *lexicon* (dictionary) lists alphbetically only the singular form called the *lexical form.* You will not find the endings attached. (nor should you look up a noun's article prefix *He* for *'the'* nor a noun's conjunctive *Waw* prefix for *'and'*, but that is next chapter.)

Some examples are in order here:

Pluralization with No Change:

שִׁיר	song	שִׁירִים	songs
אוֹת	sign	אוֹתוֹם	signs
חֲלוֹם	dream	חֲלוֹמוֹת	dreams
רְחֹאב	street	רְחֹאבוֹת	streets

Pluralization with Propretonic Reduction

דָּבָד	word	דְּבָדִים	words
לֵבָב	heart	לֵבָבוֹת	hearts
עָנָן	cloud	עֲנָנִים	clouds
חָצֵר	courtyard	חָצֵרתוֹ	courtyards
כּוֹכָב	star	כּוֹכָבִים	stars

Pluralization of Segholate Nouns:

מֶלֶךְ	king	מְלֶכִים	kings

נֶפֶשׁ	life	נְפָשׁוֹת	lifes
חֶרֶב	sword	חֲרָבוֹת	swords
סֵפֶר	book	סְפָרִים	books
בֹּקֶר	morning	בְּקָרִים	mornings
זֶרַע	seed	זְרָעִים	seeds
בַּעַל	Lord	בְּעָלִים	lords
נַעַר	boy	נְעָרִים	boys

Pluralization of Geminate Nouns:

עַם	people	עַמִּים	peoples
חֵץ	arrow	חִצִּים	arrows
חֹק	statue	חֻקִּים	statues

And finally some irregular pluralizations:

אִישׁ	man	אִישִׁים	men
אִשָּׁה	woman	אִשִּׁים	women
עִיר	city	עִירִים	cities
אָב	father	אָבוֹת	fathers
בַּיִת	house	בָּיְתִים	houses
בַּת	daughter	בָּנוֹת	daughters
בֵּן	son	בָּנִים	sons
יוֹם	day	יָמִים	days

      We now know all we need about making a noun plural. Let's try our hand at some vocabulary and a quiz.

Chapter 4 Vocabulary

Word	Lexicon	Strong
אֲדֹנָי	Lord; אָדוֹן (lord, master)	113
אָח	brother אַחִים (irregular plural)	251
אִישׁ	man, husband אֲנָשִׁים (irreg plrl)	120
אִשָּׁה	woman, wife נָשִׁים (irreg plrl)	820
בַּת	daughter בָּנוֹת (irregular plural)	1323
גּוֹי	people, nation	1471
דֶּרֶךְ	way, road (mas/femen)	1870
הַר	mountain, mountain range	2022
כֹּהֵן	priest	3548
לֵב	heart לֵבָב (alternate form)	3820
מַיִם	water	4325
נֶפֶשׁ	life, soul (femin)	5315
נָבִיא	prophet	5030
סֵפֶר	book, scroll	5612
עַיִן	eye, spring עֵינַיִם (dual) femin	5869
עִיר	city עָרִים (irregular plural) femin	5892

Word	Lexicon	Strong
צָבָא	army, host צְבָאוֹת (plural)	6635
קוֹל	voice, sound	6963
רֹאשׁ	head, chief, top	8269
תּוֹרָה	law, teaching, Torah	8451

Quiz Chapter 4

Everybody needs a quiz or two, even self-study students.

On a separate paper complete these 10 closed book exercises in one sitting, then grade your own work each one counting 10 points, then report your grade to someone, even if it is your spouse.

Write the English Lexicon for each Hebrew vocabulary word

1) אֶרֶץ _____

2) גּוֹי _____

3) הַר _____

4) נָבִיא _____

5) צָבָא _____

Write in Hebrew the plural for each noun below.

6) אֶרֶץ _____

7) גּוֹי _____

8) הַר _____

9) נָבִיא _____

10) צָבָא _____

Answer Key: 1-5) Consult Vocabulary; 6-10) Consult Chapter 4 pluralization charts

Chapter 5 Biblical Hebrew's Definite Article

Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. Gen 11:9 In Hebrew that looks like this:

<div dir="rtl">

עַל־כֵּ֞ן קָרָ֤א שְׁמָהּ֙ בָּבֶ֔ל כִּי־שָׁ֛ם בָּלַ֥ל יְהוָ֖ה ⁹

שְׂפַ֣ת כָּל־הָאָ֑רֶץ וּמִשָּׁם֙ הֱפִיצָ֣ם יְהוָ֔ה עַל־

פְּנֵ֖י כָּל־הָאָֽרֶץ׃   פ

</div>

The difference between 'a king' and 'the king' is the inclusion of a definite article 'the' which makes the article 'king' more definite. In Hebrew there is not a separate word that makes 'a king', 'the king' but a prefix He, as follows.

Indefinite Noun		Definite Noun	
מֶלֶךְ	a king	הַמֶּלֶךְ	the king
נָבִיא	a prophet	הַנָּבִיא	the prophet
זָקֵן	a elder	הַזָּקֵן	the elder
סוּס	a horse	הַסּוּס	the horse
שֹׁפֵט	a judge	הַשֹּׁפֵט	the judge

The astute student will notice that not only was a He added as a prefix, but it included a vowel we recognize as Pathach or 'a as in bat.' A more astute student will notice moreso that the previous first letter now has a dot called a *Daghesh.* Remember this accomplishes a doubling of the consonant and is called a

Daghesh Forte.   We wonder then how this *Daghesh Forte* would effect letters that already have a dot, *Daghesh Lene.*

There are six Hebrew letters which may contain that dot, called a *Daghesh Lene,* and it was there to change the pronounciaiotn of that consonant. Lets review these letters, called the *Begadkephat* letters:

בּ	*b* as in *boy*
ב	*i* as in *vine*
גּ	*g* as in *God*
ג	*gh* as in *aghast*
דּ	*d* as in *day*
ד	*dh* as in *the*
כּ	*k* as in *king*
כ	*ch* as in *Bach*
פּ	*p* as in *pastor*
פ	*ph* as in *alphebet*
תּ	*t* as in *toy*
ת	*th* as in *thin*

You do recall why the are called the *Begadkephat* letters right?

Now, when the He and Pathach join to these *Begadkephat* letters the *Daghesh Lene,* which changes the pronunciation of the letter, must change to a *Daghesh Forte* which doubles the consonant.

A few examples are not really that exciting but needful:

Indefinite Noun		Definite Noun	
דֶּרֶךְ	a road	הַדֶּרֶךְ	the road
בַּיִת	a house	הַבַּיְתָא	the house
גִּבּוֹר	a warrior	הַגִּבּוֹר	the warrior

Another anomaly occurs with the three of the 5 Hebrew gutturals, Aleph, Resh, and Ayin, or א , ר , and ע . Recall that He and Chet, or ה , and ח were also gutturals, but they will be found to follow more complex rules than just a little vowel changing. Recall that these Hebrew consonants, called gutturals because of their deep throaty pronunciations, cannot take the *Daghesh* or dot; it is against the rules to double a guttural, lest you sound like you are growling or gargling. Instead, for the three Hebrew guttural consonants mentioned, the vowel used with the prefixed He, must lengthen from a Pathach (a as in bat) to a Qamets (a as in father). An example is in order:

Indefinite Noun		Definite Noun	
אִישׁ	a man	הָאִישׁ	the man
אִשָּׁה	a woman	הָאִשָּׁה	the woman
רֹאשׁ	a head	הָרֹאשׁ	the head
עִיר	a city	הָעִיר	the city

There are a myriad of other subtle vowel changes and
doubling anomalies that can occur with the addition of this
prefix He, and its vowel friend Pathach. Two occur with the two
gutturals just mentioned, then there is the Shewa dilemma and
we dare not mention the Qamets changes. If there is a burning
interest in grasping all these, buy Pratico & Van Pelt's book, they
explain them seemingly ad infinitum. In my efforts to read my
Hebrew Bible it is acceptable to get some definite article
pronunciations poorly, as long as I recognize that the leading He
makes the noun definite no matter how I stumble through its
pronunciation. On that note we should examine leading Waw
and see if things get any simpler for conjunctions.

Conjunctions are interesting creatures; and, but, also, even are
favorites. These occur over 50,000 times in Scripture, and do so
with a single prefix of Waw connected with the complicated
little vowel Shewa.   Remember Shewa in the end of a syllable
is silent and otherwise is an *a* as in *along*. Some examples:

And Indefinite Noun	And Definite Noun
וְאִישׁ and a man	וְהָאִישׁ and the man
וְאִשָּׁה and a woman	וְהָאִשָּׁה and the woman
וְרֹאשׁ and a head	וְהָרֹאשׁ and the head
וְעִיר and a city	וְהָעִיר and the city

This all seems straight forward, so, of course, we must cover
some exceptions. The first is easy and called the bmp rule (with
vowels you might call it the bump rule) With the Hebrew letters
Bet, Mem, and Pe, or בּ , מ , and פּ . the Shewa turns into a

Shureq, like so or וֹ . Also if the first consonant includes a
vocal Shewa, you obviously cannot have two Shewa in a row
without complications, so the Shureq replaces the Waw Shewa
pair. We dare not mention what the Shewa turns into when the
beginning consonant has a shortened vowel but this list of
examples should clarify.

BUMP RULE
And Indefinite Noun   And Definite Noun

בֵּין between   וּבֵין   and between

בַּיִת a house   וּבַיִת   and a house

מֶלֶךְ   a king   וּמֶלֶךְ   and a king

פַּרְעֹה Pharaoh   וּפַרְעֹה   and Pharaoh

WIERD VOWEL RULES
And Indefinite Noun   And Definite Noun

זְרָעִים seeds   וְזֹרָעִים   and seeds

סְפָרִים   books   וּסְפָרִים   and books

אֲנָשִׁים   men   וַאֲנָשִׁים   and men

אֱמֶת truth   וֶאֱמֶת   and truth

חֳלִי   sickness   וָחֳלִי   and sickness

So when reading your Hebrew Bible and a word starts with a
Waw of any kind lead its translation with a conjunction like and,

but, also, or even. You will be wrong with only six words in the Bible that begin with Waw, and those words only occur 18 times in the whole Bible. You will be right with the conjunction 50,000 times and wrong only 18 times. That is a good general rule.

  Next chapter, prepositions, over, into, under, before, during, after, and a slew of other described relationships. "I wait for it with baited breath," he said *under* his breath.

Chapter 5 Vocabulary

Word	Lexicon	Strong
אֵשׁ	fire (fem)	784
הֵיכָל	palace, temple	1964
וְ	and, but, also, even	2053
זָהָב	gold	2091
חֶרֶב	sword (fem)	2719
חַי	life, lifetime	2416
יֶלֶד	male child, boy	3206
יָם	sea, west	3220
כֶּסֶף	silver	3701
כֹּה	thus, so	3541
מָקוֹם	place	4725

Word	Lexicon	Strong
מִשְׁפָּט	judgment, custom, justice	4941
מִזְבֵּחַ	altar	4196
נְאֻם	utterance, said, saith	5002
עוֹלָם	for ever, eternity	5769
עָנָן	clouds	6051
רוּחַ	wind, spirit	7307
שַׁעַר	gate	8179
שָׁמַיִם	heaven(s), sky	8064
שַׂר	official, leader, prince	8269

Quiz Chapter 5

Everybody needs a quiz or two, even self-study students.
On a separate paper complete these 10 closed book exercises in one sitting, then grade your own work each one counting 10 points, then report your grade to someone, even if it is your spouse.

Write the English phrase for each Hebrew form below:

1) וְהָעִיר _____

2) הַסּוּס _____

3) הַנָּבִיא _____

4) וְנָבִיא _____

5) וְהַנָּבִיא _____

Write in Hebrew then English the definite article form for each noun below.

6) וָאֶרֶץ _____

7) גּוֹי _____

8) הַר _____

9) הֵיכָל _____

10) מִזְבֵּחַ _____

Answer Key: 1-10) Consult Vocabulary and chapter charts

Chapter 6 Biblical Hebrew's Prepositions

Subject BHSG Chapter 6 Hebrew Prepositions 04/15/2013
Greetings in the name of the Lord Jesus Christ,

  Turns out the 2weeks per chapter is a more rigorous schedule than expected, but don't be discouraged if your lagging a little, ketchup can be easy to make.   I am a week behind but will send out Chapter 6 Material on schedule so we can all make it. ... ketchup that is.

   I want to note that taking all 10 of the eTeacher free lessons in one sitting is an excellent exercise, and some will find the two hidden final lessons concealed in the final slide of the last lectures. Well worth your time on link
http://eteacherbiblical.com/free-lessons

  I want to note that my Hebrew Journal of this effort is turning into my most advantageous learning tool. You must know a subject to teach it. And in this case you can learn a subject by teaching it, even if you teach it to a word processor. Find that resource with reworked chapters 4 and 5 at
www.gsbaptistchurch.com/hebrew_study_group/hebrew_journal.pdf

   Lastly I need to note that prepositions is going to force your hand a little, you must take up those vocabulary handouts sometime, and Chapter 6 is optimal.   Enjoy the trip.
Pastor Rice
Note: Weeks ago the dagesh-lene was abused and misplaced in one of the charts which was called nikkud_other.jpg. That chart has been corrected but it was used in multiple other Hebrew vowel charts which were sent out previous. Although the originals are fixed in this document and in referenced jpg flash cards watch out for gross error in charts that should look like this:

שׁ	שׂ	וּ	וֹ	ו	תּ	ת	פּ	פ	כּ	כ	בּ	ב
Sh	S	U	O	V	T	Th	P	F	K	Kh	B	V

Other 'Nikkud' (Hbrw *points*)

   How hard could a chapter on prepositions be? Before starting learn something really insightful about Hebrew numbers. In my daily reading of Psalms in my Hebrew Bible some of the original challenge was finding my place; the table of contents (located in what we used to call the back of the book) was in Hebrew with page numbers in Aramaic (1, 2, 3). Since chapter counts were also in Aramaic (1, 2, 3) Psalms was not hard to find, there is only one book with 150 chapters, and it started on page 577. Finding that page was interesting because, as you recall, page numbers start in what we call the back of the book and increase as you flip pages left to right as the text goes right to left.

  The verse numbers for all 150 chapters of Psalms are in Aramaic (1, 2, 3), but chapter numbers for the 150 psalms are in Hebrew (א , ב , ג). This is not hard to discern for the first 10

psalms: א 1, ב 2, ג 3, ד 4, ה 5, ו 6, ז 7, ח 8, ט 9, י 10.

   When writing the 11ᵗʰ chapter, as one would expect,   the numbering continued as יא , יב , יג , יד , for 11, 12, 13, 14 being 10+1, 10+2, 10+3 etc. Then came my confusion.

   When numbering chapters 15 and 16 with Hebrew numbers it did not use יה , and יו , as expected, but instead used טו , and

טז . The numbers 17, 18, and 19 continued the familiar pattern

with יו , יח , and יט , Why did the pattern break for 15 and

16?

   Turns out that in the Hebrew there are sacred combinations of letters which are used representative of God and יה , and יו are two very sacred combinations that are not to be wasted on a numbering system. Thus instead of combining 10 + 5 to get 15, they combined 9 + 6 to get it like so טו , and instead of combining 10 + 6 to get 16, they combined 9 + 7 to get it like so טז . That took me 6 weeks to figure out, was not covered in Pratico & Van Pelt, and was found in one of the free Eteacher videos online. Amazing.

   There will be more extensive coverages of Hebrew numbers in Pratico and Van Pelt's chapter 11 but here one more basic idea should be addressed. We just counted to 19 in Hebrew as follows: א 1,ב 2, ג 3, ד 4,ה 5, ו 6, ז 7,ח 8, ט 9, י 10 and יא 11,יב 12,יג 13,יד 14,טו 15,טז 16, יז 17,יח 18,יט 19. Now at 20 we realize that Hebrew has no zero represented so, logically, we must move up the Hebrew alphbet to represent 20. Doing so makes כ represent 20, ל 30, and מ 40, etc.

Counting then through 29 would look like: כ 20, כא 21,כב 22, כג 23,כד 24, כה 25,כו 26, כז 27,כח 28, כט 29.

   This system works nicely all the way up to 109 looking like קט 109 and 110 like קי 110. Logic for some will prevail to understand that 111 and 112 look like קיב , קיא . The rest can wait till we get to chapter 11 before counting to 999 in Hebrew.   Lets get back to our prepositions.

    There are three types of Hebrew Prepositions: Independent propositions which stand alone; Maqqef prepositions are joined

to their object by a horizontal stroke ' - ' called, you guessed it, a *maeqqef;* and an inseparable preposition which is prefixed directly to their object.

The latter, those inseparable prepositions, do not stand alone and will not be found in our vocabulary lists. They are בְּ for- in, by, with; לְ for- to, for; and כְּ for- like, as, according to. Now if the definite article and the inseparable preposition are both prefixed you can expect trouble when you use both, so study the table below for uniqueness:

שָׂדֶה	a field	הַשָּׂדֶה	the field	בַּשָּׂדֶה	in the field
אֵשׁ	a fire	הָאֵשׁ	the field	בָּאֵשׁ	in the fire
נַעַר	a boy	הַנַּעַר	the boy	לַנַּעַר	to the boy
מֶלֶךְ	a king	הַמֶּלֶךְ	the king	כַּמֶּלֶךְ	like the king

Notice that this is done by dropping the he prefix but retaining the vowel arrangements present with the article replaced. Logically then using the preposition without such vowels would loose the direct article looking like the following:

שָׂדֶה	a field	בְּשָׂדֶה	in a field
אֵשׁ	a fire	בְּאֵשׁ	in a fire

נַעַר	a boy	לְנַעַר	to a boy
מֶלֶךְ	a king	כְּמֶלֶךְ	like a king

The preposition מִן is for 'from' and will be uniquely interesting. It can be use as a Maqqef preposition or as a inseparable preposition, and when inseparable the Nun assimilates into the lead consonant. Of course it assimilates differently for *begadkephat* consonants because life is never simple. This can be noted as follows:

מִן־מֶלֶךְ	from a king	מִמֶּלֶךְ	from a king
אִישׁ	a man	מֵאִישׁ	from a man
עִיר	a city	מֵעִיר	from a city
מֵאֶרֶץ	from a land	מֵהָאָרֶץ	from the land

This strange proposition can further be used as a comparative, a sperlative or a partitive preposition so pay attention to these next few uses:

טוֹבָה חָכְמָה מִזָּהָב

> *Literally:* Wisdom is *good from* gold.
> *Comparatively:* Wisdom is *better than* gold.

טוֹב הַסֵּפֶר הַזֶּה מִן־הַסֵּפֶר הַהוּא

Literally: This book is *good from* that book
Comparatively: This book is *better than* that book.

עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה

Literally: clever from every living thing of the field
Superlatively: the most clever living thing of the field.

מִפְּרִי

Literally: from a fruit
Partitively: some of a fruit

מֵהָאֲנָשִׁים

Literally: from the men
Partitively: some of the men

One more bit of confusion to consider under prepositions is the preposition 'with' which may at times be a definite direct object marker looking like אֶת־ or אֵת .

The direct object is the noun that receives the action of the verb. When "God created the earth", the 'earth' is the direct object for the verb 'created.' But 'earth' is also the *definite* direct object because it has a *definite* article. The context of the statement must be used to determine if the preposition is intended or if the definite direct object is being marked. Some examples are in order here:

כָּתַב אֶת־הַדְּבָרִים בַּסֵּפֶר	He wrote the words in the book P&VP

בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם	God created the heavens Gen 1:1
נָתַן הַנָּבִיא אֶת־הַסֵּפֶר לַמֶּלֶךְ	The prophet gave the book to the king P&VP
וָאֶתֵּן אֶת־הַכּוֹס עַל־כַּף פַּרְעֹה	and I gave the cup into Pharaoh's hand: Gen 40:11b
בָּנָה הַמֶּלֶךְ אֶת־הֵיכָל הַגָּדֹאל	The king built the great temple P&VP
שָׁמַר הַמֶּלֶךְ אֶת־הַמִּצְוָה וְאֶת־הַתּוֹרוֹת	The king observed the commandment and the laws P&VP
שָׁלַח הַנָּבִיא אֶת־הַמַּלְאָךְ אֶל־הָעִיר	The prophet sent the messenger to the city P&VP
אָהַב דָּוִד אֶת־יְהוֹנָתָן	David loved Jonathan P&VP
נָתַן הַמֶּלֶךְ אֶת־תּוֹרוֹתָיו לְעָם	The king gave his laws the people P&VP
בָּנָה הַמֶּלֶךְ הֵיכָל גָּדוֹל	The king built a great temple P&VP (no ddom)
בָּנָה הַנַּעַר בַּיִת קָטֹן בָּעִיר	The young man built a small house in the city P&VP (no ddom)

Chapter 6 Vocabulary

Hebrew Word	Lexicon	Strong#
אַחַר	behind, after	310
אֵת	with	854
אֵת	definite direct object maker	853
אֶל	to, unto, toward	413
בֵּין	between	996
בְּ	in, against, by, with	872
בְּתוֹךְ	in the midst, middle	1328.5
חׇכְמָה	wisdom, experience, shrewdness	2451
כְּ	like, as, according to	3509.5
כֹּל	all, each, every whole	3605
לִפְנֵי	before, in the presence of	3929.8
לְ	to, toward, for	3807.5
לְמַעַן	for the sake, on account of, in order that	3829.5
מִן	from	4479
מֵעַל	above	4605
מִצְוָה	command, commandment	4687

Hebrew Word	Lexicon	Strong#
עַד	to, unto, as far as; until, while	5704
עַל	on, upon, against	5921
עַל־דְּבַר	because, on account of	5927.1
עִם	with	5973
פֶּה	mouth	6310
שָׂדֶה	field	7704
תַּחַת	beneath, under, instead of	8478

Chapter 7 Biblical Hebrew's Adjectives

There comes a point in every monolingual English students life when they come to the realization that English is not the only way, or perhaps even not the best way, of doing things. A second realization follows close behind wherein one realizes that they do not know that much about English structure and rules. These realizations hit a crescendo to bring in a crisis or a climax when dealing with adjectives. Even though bilingual students have hit this stage previously, the crescendo is not much lessened in this lesson.

Good is an adjective, it modifies, describes, characterizes, or classifies a noun. But face it, when you say, "The good man, Fred," vs saying "Fred is a good man" you have not meticulously considered that one uses an adjective in the *attributive* form, the other in the *predicative* form. Let alone the use of an adjective in *substantive* form with *definiteness,* like Clint Eastwood did in *The Good, The Bad, and The Ugly.* If you are still uncomfortable with what a predicate is, or what a definite article might imply, learning Hebrew adjectives can solidify some things in the English language that will help in your communications. It will force you to consider things in linguistics. One might even gain insight into why my German boss often told me to, "Throw the horse old over the fence some hay good."

In English, word order is supreme. In many other languages, to include Biblical Greek, word order is superlative. In English adjectives get connected to nouns by word order. In Greek they get connected to nouns by matching their gender (masculine, feminine, neutral) or number. (singular, dual, plural) In Hebrew word order is not supreme, but it is used for adjectives. Hebrew has no verbs like "is", "are" or "to be" so the predicative form of adjectives must be otherwise detected.   If

the adjective precedes the antecedent it is NOT attributive. If the adjective comes after the antecedent, and matches its definiteness (recall that definiteness is secured with a definite article) it is attributive. If you cannot find an antecedent, the adjective is likely substantive. Detecting the predicative form will be a challenge. The best way to sort this all out is to READ HEBREW. Here is what you should be looking for:

אִישׁ טאב	(a) good man
הָאִישׁ הַטּוֹב	the good man
הָאִישׁ טוֹב : טוֹב הָאִישׁ	The man is good.
אִשָּׁה טוֹבָה	(a) good woman
הָאִשָּׁה הַטּוֹבָה	the good woman
הָאִשָּׁה טוֹבָה : טוֹבָה הָאִשָּׁה	The woman is good.
אֲנָשִׁים טוֹבִים	good men
הָאֲנָשִׁים הַטּוֹבִים	the good men
הָאֲנָשִׁים טוֹבִים : טוֹבִים הָאֲנָשִׁים	The men are good.

נָשִׁים טוֹבוֹת	good women
הַנָּשִׁים הַטּוֹבַאת	the good woman
טוֹבוֹת הַנָּשִׁים הַנָּשִׁים טוֹבוֹת	The women are good.

One more anomaly considered in this chapter is the directional preposition. In Hebrew, a special ending may be added to a word to express the idea of *motion toward*. Called the *directional ending,* הָ , it is used to replace the proposition אֶל־ (to, toward).   The problem occurs when feminine singular nouns and feminine singular adjectives have the same ending. The solution is in the fact that the feminine singulars are always accented, the directional ending is never accented. One more complication, in this journal accents are not much talked about because the BST font we are using did not include accents. Additional depth can be pursued if you buy the text. Generally accents are on the last syllable. Anomalies abound.

Chapter 7 Vocabulary

Word	Lexicon	Strong#
אֶחָד	one	259
גָּדוֹל	great	1419

Word	Lexicon	Strong#
דַּל	poor	1800
זָקֵן	old-adj; old man-n, elder	2205
חָכָם	wise	2450
טוֹב	good	2896
יָפֶה	beautiful	3303
יָשָׁר	straight, right, upright, just	3474
כֵּן	so, therefore, thus	3651
מְאֹד	very, exceedingly	3966
מְעַט	few, little	4592
עַתָּה	now, henceforth	6258
צַדִּיק	righteous, just	6662
קֹדֶשׁ	holy-n, holy thing	6944
קָדוֹשׁ	holy-adj	6918
קָטֹן	small, insignificant	6996
קָרוֹב	near, imminent	7138
קָשֶׁה	difficult	7185
רָחוֹק	far-adj, distant; distance-n	7350
רַב	much, many	7227
רַע	evil, wicked	7451

Word	Lexicon	Strong#
רָשָׁע	wicked, guilty	7563
שִׁיר	song	7892

Chapter 8 Biblical Hebrew's Pronouns

A pronoun is a word that replaces a noun, and the noun that it refers back to is called the *antecedent.* It is called a *personal pronoun* if it replaces a person or thing, and it can be first, second or third person. It may also be singular or plural and, if not in the first person, they may be masculine or feminine. In the first person they are called *common*, and may refer to either masculine or feminine.

Take a look at some pronouns:

PersonGender	Singular		Plural	
1 Common	אֲנִי אָנֹכִי	I	אֲנַחְנוּ	we
2 Masculine	אַתָּה	thou	אַתֶּם	you
2 Feminine	אַתְּ	thou	אַתֵּנָה	you
3 Masculine	הוּא	he/it	הֵם הֵמָּה	they
3 Feminine	הִיא הִוא	she/it	הֵן הֵנָּה	they

Recall *this, that, these* and *those* are called demonstrative pronouns, '*this* is the man,' which may also be used as adjectives, '*this* man.' If it is a pronoun it will *precede* the noun, if it is an adjective it will *follow* the noun. They will always agree in gender and number with their associated noun. A table of the demonstratives follows:

Gender	Singular		Plural	
Masculine	זֶה	this	אֵלֶּה	these
Feminine	זֹאת	this	אֵלֶּה	these
Masculine	הוּא	that	הֵם הֵמָּה	those
Feminine	הִיא	that	הֵן הֵנָּה	those

      Asking a question in Hebrew is not done with a question mark at the end but with an *interrogative* pronoun, *who?, whom?, which?, what?,* and/or *how?* But a question in Hebrew may also simply prefix the first word of the sentence with an interrogative particle, He. It is a vowel change that tells that the He is not just a definite article. The definite article uses Pathach, while the interrogative uses the Hateph Pathach; of coarse there are exceptions before some gutturals.

Happy Shavuot!

The Time of Divine Revelation

  This past Tuesday and Wednesday, May 14th - 15th 2013, Jews worldwide will be celebrating SHAVUOT - the day the Jewish people received the Torah on Mount Sinai. You probably saw the movie....but don't forget to read the book! **It is customary to eat dairy on Shavuot,** and in today's United With Israel Torah column we are going to tell you why! http://unitedwithisrael.org

   It is ironic that Shavuot is such a little-known holiday. Because in fact, **Shavuot commemorates the single most important event in Jewish**

history - the giving of the Torah at Mount Sinai. Shavuot is the culmination of the seven-week-long "counting of the Omer" that occurs following Passover.

The very name "Shavuot" means "weeks," in recognition of the weeks of anticipation leading up to the Sinai experience. Since Shavuot occurs 50 days after the first day of Passover, it is sometimes known as "Pentecost," a Greek word meaning "the holiday of 50 days."

Shavuot celebrates the day when God gave the Torah to the Jewish people at Mt. Sinai. **But what is meant by the word "Torah"?** Many people associate the word "Torah" with the Five books of Moses, but according to Jewish wisdom, the Torah and what was given at Mt. Sinai was much more than a book.

Translated, the word Torah means "instruction" or "teaching." Judaism teaches that at Mt. Sinai, when God gave the Torah, **both a Written Torah and an Oral Torah were given.**

Sinai is for Non-Jews too! It isn't only Jews who should be celebrating the holiday of Shavuot. You don't have to be Jewish, nor do you have to be religious, to acknowledge that what happened on Mount Sinai was one of the most important moments in the history of civilization. ...

Question to ponder: What is Shavuot to Christians? Are there parallels between giving of law and giving of the Holy Spirit?

Dear Eli Dahan, (Hebrew University of Jerusalem)

Your Biblical Hebrew Webinar on Thursday evenings has been a tremendous blessing to this Baptist Preacher. I appreciate you getting up so early in Jerusalem to allow my 8 pm edification in Upstate New York. I have a hundred questions, but will try to prioritize them for good use of our time.

A UnitedWithIsrael.org article, and you yourself last Thursday implied that: "This Tuesday and Wednesday, May 14th - 15th 2013, Jews worldwide will be celebrating SHAVUOT." My studies of this holy day, which Gentile Christians would more likely call Pentecost, have this holy day always falling on a

Sunday, and never on a Tuesday or Wednesday. Leviticus 23:15-16 instructs that Pentecost would fall on the marrow after the seventh sabbath, which, in my mind, will always be the first day of the week. For Christians the all important Passover Lamb rose from the dead on the first day of the week, 3 days after his passover slaying. He then ascended to on high after 40 days, on a Thursday, and sent his Holy Spirit on Pentecost, on a Sunday, the day after the seventh sabbath.

So who is reading the calendar wrong, me? or Orthodox Judaism? Please explain this weekday snafu. In class you explain these anomalies so well.

Thanks again for hearing my question.

Pastor Ed Rice

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Blessing for the study of Torah

"בָּרוּךְ אַתָּה ה' אֵל ֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה"

Baruch ata Adonai, Eloheinu Melech haolam, asher
kidshanu b'mitzvotav v'tzivanu la'asok b'divrei Torah.

"Blessed are you, Adonai our God, Ruler of the Universe,
who has sanctified us with commandments and
commanded us to engage in the study of Torah."

Chapter 8 Vocabulary

Word	Lexicon	Strong#
אֹהֶל	tent	168
אַחֵר	another	312
אֵיךְ	how?	349
אֶלֶף	thousand, tribe, clan	505
אֲשֶׁר	who, which, that	834
בְּהֵמָה	cattle, animal	929
גַּם	also, indeed	1571
דָּם	blood	1818
הֲ	interrogative particle	1886.5
טָהוֹר	clean, pure	2889
כַּאֲשֶׁר	as, when	3512.5
כִּי	because, for, that	3588
כְּסִיל	foolosh, dullard	3684
לָמָּה	why?	3925.5
מָה	What? How?	4100
מַדּוּעַ	Wherefore? Why?	4069

Word	Lexicon	Strong#
מִי	who?	4310
עָנִי	poor, afflicted	6041
שֶׁמֶן	oil	8081
שֹׁפֵת	judge	8199

Chapter 9 Hebrew Pronominal Suffixes

Pronominal Suffixes is kind of a scary title which is only meant to clarify the addition of suffixes to pronouns. Remember pronouns, me, you, he, and they? The Hebrew suffixes on these pronouns will change them to possessive, as my, your, his, theirs. Nothing, however, is quite that simple for Hebrew, they always try to squeeze several uses into every pattern they introduce. So these same suffixes can be used on prepositions. Thus, prepositions, as English *at, by, in, to, from,* and *with,* can also have these Hebrew suffices, but when they do they are not possessive but objective. So, we must keep track whether these suffixes we are about to memorize are used on nouns to make them possessive, or on prepositions to indicate objects.

Next consideration must go to the fact that there will be two types of suffixes, *Type 1* and *Type 2*. Type 1 will be used for singular nouns and certain prepositions, while Type 2 will be used for plural nouns and other prepositions. This isn't going to bad, so lets check out the five different suffixes which double to ten when we consider they each have a plural form.

Person Gender Number	Type 1 Suffix	Type 2 Suffix	Translation Possessive/objective
1cs	יִ	יַ	my / me
2ms	ךָ	יךָ	thy / thee

Person Gender Number	Type 1 Suffix	Type 2 Suffix	Translation Possessive/objective
2fs	הָ	יהְ	thy / thee
3ms	וֹ	יוֹ	his (its) / him (it)
3fs	הָ	יהָ	her (its) / her (it)

It should be noted here that ecumenical modernists have discarded the distinction between the singular second person and the plural second person. It is easiest to remember, and a very clarifying key to Scripture in old English, that if it starts with a 't', like 'thee', it is singular, if it starts with a 'y' like 'youall', it is plural.

The five plural forms are:

Person Gender Number	Type 1 Suffix	Type 2 Suffix	Translation Possessive/objective
1cp	נוּ	ינוּ	our / us
2mp	כֶם	יכֶם	your / you
2fp	כֶן	יכֶן	your / you

Person Gender Number	Type 1 Suffix	Type 2 Suffix	Translation Possessive/objective
3mp	הֶם	יהֶם ..	their / them
3fp	הֶן	יהֶן ..	their / them

The best way to get used to all these suffixes is to see them in use. The best way to see them in use is to read a little Hebrew every day. Haveing done that from the beginning causes this lesson to answer some curiosities about things I have seen before. That is a good way to learn Hebrew.

It has occurred to this author, still struggling to name and pronounce Hebrew vowels correctly, that while Greek has its ordered and obedient diphthongs, which the English language massacres, Hebrew has 8 vowels instead of English's 5. They are generally a, e, i, o, u, ah, eh, oo. Recall that a vowel is only "*A speech sound created by the relatively free passage of breath through the larynx and oral cavity, usually forming the most prominent and central sound of a syllable.*[8]" It seems that taking 18 weeks to resolve and memorize 8 little old vowels is excessive. But while a child does it by virtue of a young mind well exercised in learning new things; a 61 year old does it by setting aside the faulty concept that he already knows enough about life, and the faulty concept that there is not time enough in this life to learn new things. Listening to others struggling to read Hebrew is such a tremendous help that I want to point out the hard work on the site www.gsbaptistchurch.com/hebrew_study_group/scripture/ and say that it is worth another visit.

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8   American Heritage Dictionary, 3rd edition, version 3.6a, 1994, Softkey International Inc.

Chapter 9 Vocabulary

	Lexicon	Strong#
אוֹ	or	176
אַיִן	there is (are) not	371
אַף	nostril, nose, anger	639
בֹּקֶר	morning	1242
בָּקָר	cows, herd(s), cattle	1241
בְּרָכָה	blessing	1293
הֵן	behold	2006
הִנֵּה	behold! Lo!	2009
חַטָּאת	sin	2403
יֵשׁ	there is, (are)	3426
כָּבוֹד	glory, honor	3519
כְּלִי	vessel, utensil	3627
לֶחֶם	bread, food	3899
לְבַד	alone (advrb) alone (prep)	3825.5
מִשְׁפָּחָה	family, clan	4940
מִלְחָמָה	war, battle	4421
סָבִיב	all around, surrounding, neighborhood	5439

	Lexicon	Strong#
עַם	people	5971
עֵץ	tree	6086

Chapter 10 Hebrew Construct Chain

The Hebrew posessive, which in English is constructed with an 'of' or with an apostorphy 's', as in 'The Word of God', or 'God's Word', is constructed with a chain link called a 'construct chain.' This construct is not complicated but has some rules to be followed. It may have several 'links' in the chain but only one noun is the absolute state and it is always at the end of the chain. More than one posessive link in the chain is illustrated in Gen 21:13 "And also of the son of the bondwoman ..." which is chained as וְגַם אֶת־בֶּן־הָאָמָה   in Hebrew. Notice also that these links MAY be connected by a *Maqqef* (dash), ... or not.

Two more easy concepts for these chain constructs is that chains cannot be broken, say for addition of adjectives, and that chains will only include one direct article and that, if present, will be on the absolute noun at the end of the chain. A complication that may arise with this first concept, how would you differentiate between the good king of the land, הַטּוֹב מֶלֶךְ הָאָרֶץ   , and the king of the good land? ?? Good luck with that, it is left as an exercise of the student to grapple with that, even Pratico & Van Pelt left that one alone.

One more consideration in these construct chains is that spelling often changes when words get connected together, especially with *vowel reductions*. Pratico & Van Pelt spend considerable effort showing all the spelling changes involved in 1) vowel reduction, 2) masculine plural, 3) feminine singular, 4) feminine plural, 5) singular monosyllabic nouns, 6) diphthong nouns, 7) *segholate* nouns, and 8) and nouns ending in seghol he. You can be glad we are not learning to write Biblical Hebrew, just to recognize and read it, i.e. be informed that one will find some strange spellings inside of a construct chain.

Some Biblical Examples are in order:

לְקוֹל אִשְׁתֶּ֫ךָ	the voice of thy wife Gen 3:17
לְעַם־הָאָ֫רֶץ	the people of the land Gen 23:7
מְשָׁרֵת מֹשֶׁה	The servant of Moses Num 11:28
עֲבָדִים	a servant of servants Gen 9:25
אֲבִי כְנַ֫עַן	the father of Canaan Gen 9:18

The old high school teenibopper question comes to mind: *Why do I need to learn this?* Lewis Sperry Chafer writes:

"As the meaning of the truths of Scripture is best expressed in the original languages, it is essential that the theologian shall be an exegete in these languages and thus informed as fully as possible concerning the precise character of the message of God with which he is to deal. It is irrational for any scientist to disregard or underestimate the essential value of any portion of the material with which his science is concerned. In like manner, the science of Systematic Theology will be incomplete and misleading to the extent that it disregards or misinterprets any portion of the divine revelation. The worthy student of Systematic Theology, were he not qualified for the higher and more inclusive title of *theologian,* would be entitled to recognition as *super-scientist,* which he is." [9]

Perhaps there should be some squares under this paragraph; squares which say *like, dislike, agree, disagree.* Even so, one must agree there is some truth here, and some value in studying the Hebrew language. After studying the King James Bible in

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9   Lewis Sperry Chafer, *Systematic Theology*, (Dallas Theological Seminary Press, 1948), 8.

English for 50 years, and relying on the unparalleled, if not perfect, translation effort of 57 genius linguists, organized into 6 groups, laboring for 7 years and finishing their labor in 1611[10], however, and after struggling to even grasp the pure use of any Hebrew script, this author cannot see added value in the realm of Biblical exegesis from the original languages.   Learning Hebrew will add an awe to the miracle of Scripture's preservation, and it will add some linguistic tools that help in communicating Biblical truths, but little more. Any and all effective exegesis will be accomplished with a King James English Bible, and that has been reliable truth since 1611 A.D. It is unfortunate, that Chafer has missed that important fact.

Chapter 10 Vocabulary

Word	Lexicon	Strong#
אֶבֶן	stone	68
אֲדָמָה	ground	127
אֹיֵב	enemy	341
בָּשָׂר	flesh	1320
בְּרִית	covenant	1285
גְּבוּל	border, territory	1366
חַיִל	strength, wealth, army	2428

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10 D.A. Waite, *Defending the King James Bible,* The Bible For Today Press, 2002, 66.

Word	Lexicon	Strong#
חֶסֶד	loyalty, kindness, devotion	2617
חֹדֶשׁ	new moon, month	2320
יָד	hand	3027
מָוֶת	death	4194
מַטֶּה	rod, staff, tribe	4294
מִדְבָּר	pastureage, wilderness	4057
עוֹד	yet, still, again	5750
עֵת	time	6256
עֹלָה	burnt offering	5930
פָּנִים	face	6440
צֹאן	flock, small herd	6629
רֶגֶל	foot	7272

Chapter 11 Hebrew Numbers

Back in chapter 6 the Hebrew Bible's chapter numbering system caused us to diverge and explore some abstract relationships in that numbering relationship. There we learned that their counting one to ten, eleven to nineteen, twenty to twenty nine et.al. uses letters of the alphbet like we use Arabic representatives 1, 2, 3, 4, 5, 6, 7, 8, 9, and 0. In this chapter we explore how numbers are represented in the Biblical text. This does not negate what we learned about chapter numbering in the Hebrew Bible, and that form of numbering is not uncommon in contemporary Hebrew. Here we will learn how to read the verses:

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died. Gen 9:28-29, in the Hebrew:

28 וַיְחִי־נֹחַ אַחַר הַמַּבּוּל שְׁלֹשׁ מֵאוֹת
שָׁנָה וַחֲמִשִּׁים שָׁנָה: 29 וַיִּהְיוּ כָּל־יְמֵי־נֹחַ
תְּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה וַיָּמֹת: פ

Start by picking the numbers out of the table below:

English	Masculine Absolute	Masculine Construct	Feminine Absolute	Feminine Construct
one	אֶחָד	אַחַד	אַחַת	אַחַת

English	Masculine *Absolute*	Masculine *Construct*	Feminine *Absolute*	Feminine *Construct*
two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
three	שָׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשֶׁת
four	אַרְבַּע	אַרְבַּע	אַרְבָּעָה	אַרְבַּעַת
five	חָמֵשׁ	חֲמֵשׁ	חֲמִשָּׁה	חֲמֵשֶׁת
six	שֵׁשׁ	שֵׁשׁ	שִׁשָּׁה	שֵׁשֶׁת
seven	שֶׁבַע	שְׁבַע	שִׁבְעָה	שִׁבְעַת
eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנָה	שְׁמֹנַת
nine	תֵּשַׁע	תְּשַׁע	תִּשְׁעָה	תִּשְׁעַת
ten	עֶשֶׂר	עֶשֶׂר	עֲשָׂרָה	עֲשֶׂרֶת

These are called cardinal numbers. Cardinal simply means of foremost importance or paramount. There are also what is called ordinal numbers, having to do with order, as in first, second, third, etc.. Wouldn't you know we will have to learn them as well. But we are not really done with cardinal ones yet.

We need to be familiar with teens, twenties thru nineties, a couple hundreds and a couple thousands before cardinal comprehension is complete.

Now the only Hebrew word we can recognize in our Genesis 9:28 text might be the fifth word for 'three' or שְׁלֹשׁ. Perhaps you could from pronunciation find the name of Noah as well, but we can easily figure out the four proceeding when because we recognize that name. It says 'and lived Noah', נֹחַ ,'three', שְׁלֹשׁ ,'the flood', הַמַּבּוּל , 'after', אַחַר , וַיְחִי … Let us learn a few more things about cardinal numbers.

For *one* and *two*, the gender of the number, as you supposed, will match the gender of the related noun. However, opposite of normal supposition, for the numbers *three* through *ten*, the gender of the number will oppose the gender of the related noun. In our illustrating verse *years*, שָׁנָה, is feminine and consequentially the gender of the '*three*' is masculine, שְׁלֹשׁ. In Hebrew, *'one'* and *'two'* will be peculiar in their use. One, because it will/can be an adjective, following the noun it modifies, and agreeing in gender and definiteness. Two, because it has a plurality of dual, which differs from singular and plural commonly used in English. Dual is common in Hebrew because the human has two eyes, two ears, two arms, two hands, two legs, and two feet, and the Bible is all about man, how he uses these duals, and the two directions he can take them. … Profound.

For completeness we need to examine the Hebrew teens, but before doing so consider the English. In our English system there is no such thing a oneteen, and twoteen. We start using the combination of ten and the number only when we hit the plurals

and we did not count singular and dual, even though English does not have a dual category. Curious. Also note the elongated vowel takes us from ten to teen. In the chart below notice two glaring occurrences. The Hebrew *eleven,* and *twelve* have alternate forms which get used when these singular and dual number tenses get used with a plural noun. Then note the switch of gender associations that occur from *thirteen* to *nineteen.* And, lastly, note that the vowels of the *ten* change, sort of like our *ten* changes to *teen.*

English	With Masculine Nouns	With Feminine Nouns
Eleven	אַחַד עָשָׂר עַשְׁתֵּי עָשָׂר	אַחַת עֶשְׂרֵה עַשְׁתֵּי עֶשְׂרֵה
Twelve	שְׁנֵי עָשָׂר שְׁנֵים עָשָׂר	עַשְׁתֵּי עֶשְׂרֵה שְׁתֵּים עֶשְׂרֵה
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
Fifteen	חֲמִשָּׁה עָשָׂר	חֲמֵשׁ עֶשְׂרֵה
Sixteen	שִׁשָּׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה

English	With Masculine Nouns	With Feminine Nouns
Seventeen	שִׁבְעָה עָשָׂר	שְׁבַע עֶשְׂרֵה
Eighteen	שְׁמֹנָה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
Nineteen	תִּשְׁעָה עָשָׂר	תְּשַׁע עֶשְׂרֵה

Without a photographic memory, please do not memorize these tables until the show up in your vocabulary lists. This is for familiarization. A lot might be gained by memorizing the masculine absolute forms of one thru ten, but then just familiarizing with ending changes we already worked on, and the number combinations we are already familiar with will suffice. One more table and then you will know enough to count to ninety nine thousand in Hebrew.

English	Hebrew	English	Hebrew
		One Hundred	מֵאָה
Twenty	עֶשְׂרִים	Two Hundred	מָאתַיִם
Thirty	שְׁלֹשִׁים	Three Hundred	שְׁלֹשׁ מֵאוֹת
Forty	אַרְבָּעִים	One Thousand	אֶלֶף

English	Hebrew	English	Hebrew
Fifty	חֲמִשִּׁים	Two Thousand	אַלְפַּיִם
Sixty	שִׁשִּׁים	Three Thousand	שְׁלֹשֶׁת אֲלָפִים
Seventy	שִׁבְעִים	Ten Thousand	רְבָבָה
Eighty	שְׁמֹנִים	Twenty Thous.	רִבּוֹתַיִם
Ninety	תִּשְׁעִים	Thirty Thousand	שְׁלֹשׁ רִבּוֹת

At this point it should again be pointed out that these tables are not for your memorization but for your familiarization; especially for noting the patterns that are developing. A repeated pattern is 1) although *one* is singular it will need a plural form to match use with a plural noun. (One of the horses got out.) Also, 2) although *two* is dual, it will also need the alternate forms that allow it to match its noun. Lastly consider 3) three thru nine are always plural used with plural nouns. (It is just wrong that 'Thirteen of the horse got out.')

With those patterns in place, and loosely understood, there is only the ordinal numbers to consider and that can be done in one table shown below.

English	Masculine	Feminine
First	רִאשׁוֹן	רִאשׁוֹנָה

English	Masculine	Feminine
Second	שֵׁנִי	שֵׁנִית
Third	שְׁלִישִׁי	שְׁלִישִׁית
Forth	רְבִיעִי	רְלִישִׁית
Fifth	חֲמִישִׁי	חֲמִישִׁית
Sixth	שִׁשִּׁי	שִׁשִּׁית
Seventh	שְׁבִיעִי	שְׁבִיעִית
Eighth	שְׁמִינִי	שְׁמִינִית
Ninth	תְּשִׁיעִי	תְּשִׁיעִית
Tenth	עֲשִׂירִי	עֲשִׂירִית

Note here that ordinals share a common root with their cardinals; excepting for *first* which shares a root from the noun for the Hebrew word for head, chief, or beginning. Also note that as is common with nouns masculine ordinals end in yod, feminine ordinals end in yod-taw. Ordinals are *adjectives* following their noun and agreeing in gender and definiteness, … usually. I know, it is challenging. But is is revealing.

Chapter 11 Vocabulary

Word	Lexicon	Strong#
אֵם	mother	517
בֶּגֶד	garment	899
זֶרַע	seed, offspring, child	2233
חָצֵר	permanent settlement, court, enclosure	2691
לַיְלָה	night	3915
לָכֵן	therefore	3923.5
מוֹעֵד	appointed place or time, season	4150
מַחֲנֶה	camp, army	4264
מַלְאָךְ	messenger, angel	4397
מַעֲשֶׂה	work	4639
נַעַר	youth, young man	5271
נַחֲלָה	inheritance	5159
עָוֹן	transgression, iniquity	5771
קֶרֶב	inward part, midst	7130

Word	Lexicon	Strong#
רַק	only	7535
שָׁלוֹם	peace, health	7965
שָׁם	there	8033
תָּמִיד	continually, regularly	8548

Don't miss this video: Hebrew the DNA of all Creation
http://www.youtube.com/watch?v=76onHqQSAtI
Shalom
Also got this email from Eli,
Shalom Edward, (From ETeacher Biblical 6/20/2013)
Learning the Hebrew alphabet has never been easier!
Here at eTeacher, we want to go back to the basics to make sure
you have a comprehensive understanding of the Hebrew
language. **Click here to watch the video!**
   We understand that studying Hebrew, whether it's modern or
Biblical, is no easy feat. It takes time, patience and an
investment in the fundamentals of the language, starting with the
alphabet. We hope you enjoy the first installment in our series of
aleph-bet basics!
Looking forward to seeing you in class!
Eli Dahan

Chapter 12 Introduction to Hebrew Verbs

This is an introduction, step back, grasp the bigger picture, and memorize the stuff later. Two strange characteristics of Hebrew verbs must be grasped in this introduction. 1) Hebrew verbs come with baggage attached, baggage that English accomplishes with additional verbage. The baggage here is person (first, second or third) gender (masculine, feminine, common) and number (singular or plural) which come built into the verb. 2) Hebrew verbs have *stems* and these stems, differentiated by inflections, tell us two things: *the type of verbal action* (simple, i.e. to break; intensive, i.e. to smash to pieces; and causative, i.e. to cause to break) and *the voice of verbal action* (active, passive and reflexive.)

A helpful reminder of *voice of verbal action* is found in David defeated the enemy- active, David was defeated by the enemy – passive, and David dressed himself – reflexive, both active and passive.

Some charts will help. We are already familiar with person, gender, and number inclusions as accomplished with nouns. Here is a reminder of the forms:

Person	*First*	I, plural - we
	Second	thou, plural - you
	Third	he, she, it, plural - they
Gender	*Masculine*	for masculine subjects
	Feminine	for feminine subjects
	Common	for either or subjects

Number	*Singular*	for *one* person or thing
	Plural	for *more than one* person

What will keep the study of Hebrew verbs exciting, however, is the various stems that one needs to be familiar with.

English	*Hebrew*	*Spelling Diagnostic*	*Typical Use*	*Example*
Qal Hithpael	קַל הִתְפַּעֵל	unagmented	simple and active	he heard
Niphal	נִפְעַל	נִ prefix; Pathach stem vowel	simple and passive or reflexive	he was heard, he heard himself
Piel	פִּעֵל	Hireq-Tsere vowel pattern	intensive and active voice	He smashed into pieces, (rather than 'He broke')
Pual	פֻּעַל	Qibbuts-Pathach vowel pattern	Intensive and passive	It was smashed into pieces
Hiphil	הִפְעִיל	הִ prefix; Hireq Yod stem vowel	Causative action with active voice	He caused to break
Hophal	הֻפְעַל	הֻ prefix; Pathach stem vowel	Causative and passive voice	HE was made broke
Hithpael	הִתְפַּעֵל	הִת prefix; Tsere	Intensive and reflexive	he hid himself

English	Hebrew	Spelling Diagnostic	Typical Use	Example
		stem vowel	voice	

It is helpful to consider three voices and three type actions should produce nine stem indicators, but we only have seven. Check the table below and consider which two are missing and why:

	Simple Action	Intensive Action	Causative Action
Active Voice	Qal	Piel	Hiphil
Passive Voice	Niphal	Pual	Hophal
Reflexive Voice	Niphal	Hithpael	

But wait there is more: Verbs have tense and conjugation: I studied, I study, and I will study tense and conjugation, because studying shows verbs conjugated as participles. To study (infinitive) is essential, so don't just sit there STUDY! (imperative) In two sentences we used six verbal functions and forms, past present and future tense, and participle, infinitive and imperative forms. We use the term 'tense' because we think of verbs for when they happened in time. A more universal way of considering this is to think about when the action was *completed.* Then, 'I studied', implies that the action was completed and this is a *perfective* action. 'I study', implies that the action is still ongoing and thus incomplete, which is an *imperfect* action. This will help a little because in Hebrew, there are eight basic verbal conjugations. You are going to enjoy this.

The eight Hebrew conjugations of verbs are: Perfect, Imperfect, Imperative, Cohortative, Jussive, Infinitive Construct, Infinitive Absolute, and Participle. Okay, now this could get ugly, consider that each of the stem types: *Qal, Niphal, Piel, Pual, Hiphil, Hophal,* and *Hithpael,* could be conjugated with any of these eight conjugations. Okay, this will come together, there will be chapters to cover the most common combinations: this is just introduction. To start we examine the eight conjugations and contrast them with the familiar six English forms. Another table is our best option here:
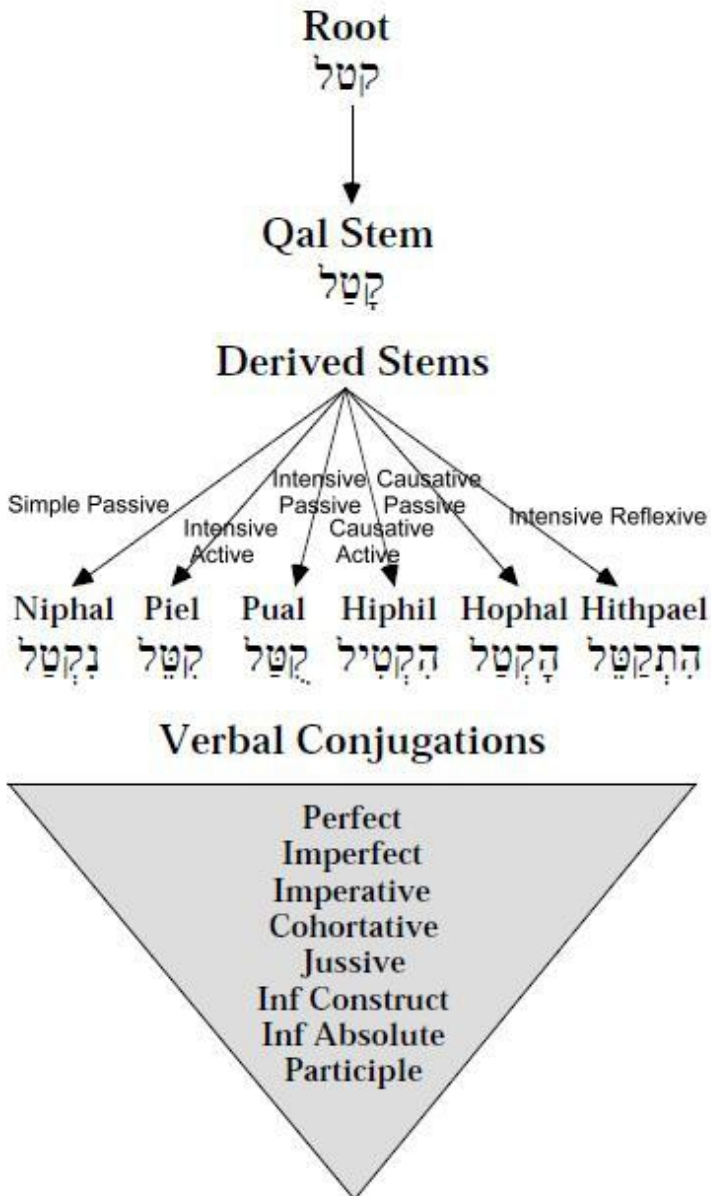
Hebrew Conjugation	Explanation	English Equivalent	Example
Perfect	Completed Action	Past Tense	I studied
Imperfect	Incomplete Action	Present or Future Tense	I study, or I will study
Imperative	2nd Person Command	Imperative, a command, wish or desire	(you) STUDY!
Cohortative	1st Person Volitional	Imperative	Let me study; Let us study
Jussive	3rd Person Volitional	Imperative, a mild command or strong wish	May the Lord give …
Infinitive Construct	Verbal Noun	As a noun, add preposition 'to'	I want *to study. To study* is hard work
Infinitive Absolute	Verbal Noun Intensified or Emphasized	No English Counterpart	*Remember* this day. *Observe* the Sabbath. They went up, *going up* and *weeping.*
Participle.	Verbal Adjective	Participle	*Studying Learning*

One more wrench in the verb arena: there are also *Strong* verbs, and there are *Weak* verbs. Strong verbs have no weak consonants. Weak verbs, however, have at least one weak root consonant. The weak consonants are the gutturals and *Resh*. The ugly side of this twist is that there is a classification of weak verbs depending on what and where the guttural show up in the stem. Another table will help here:

Classification	*Verb*	*Description*
I - Guttural	עָמַד	guttural I first root position
II - Guttural	גָּאַל	guttural in second root position
III - ח / ע	בָּרַח	ח or ע in third root position
III - א	מָצָא	א in third root position
III - ה	בָּנָה	ה in third root position
I - י	יָשַׁב	י in first root position
I - נ	נָפַל	נ in first root position
Doubly Weak	עָלָה	I-Guttural *and* III- ה
Biconsonantal	קָם	only two root consonants

Classification	Verb	Description
Geminate	סָבַב	identical 2nd and 3rd consonants

Okay, that was intense. There is a "parsing" of verbs where one identifies the verbal stem, conjugation, person, gender, number and lexical form. Let's take this slowly, however. There will be many chapters coming up to get all this settled into our head. One more summary chart might help.

Root
קטל

Qal Stem
קָטַל

Derived Stems

Simple Passive	Intensive Active	Intensive Passive	Causative Passive	Causative Active	Intensive Reflexive

Niphal	Piel	Pual	Hiphil	Hophal	Hithpael
נִקְטַל	קִטֵּל	קֻטַּל	הִקְטִיל	הָקְטַל	הִתְקַטֵּל

Verbal Conjugations

Perfect
Imperfect
Imperative
Cohortative
Jussive
Inf Construct
Inf Absolute
Participle

Chapter 12 Vocabulary

Word	Lexicon	Strong#
אָכַל	to eat	398
אָמַר	to say	559
הָלַךְ	to go, walk	1980
הָיָה	to be, happen, become	1961
יָצָא	ro go (come) out, go (come) forth	3381
יָשַׁב	to sit, dwell, inhabit	3427
נָתַן	to give	5414
עָשָׂה	to do, make	6213
רָאָה	to see	7200
שָׁבַת	to cease, rest	7673
שָׁמַע	to hear, give ear to, obey	8085
אֲרוֹן	ark, chest	727
מִנְחָה	gift, offering	4503
שַׁבָּת	Sabbath, rest	7676
אַךְ	only, surely	389
אַל	no, not	408
אִם	if, then	518
לֹא	no, not	3808

Chapter 13 Qal Perfect Strong Verbs

When I took Greek I learned more about nouns, pronouns, and adjectives than I even conceived knowable, perhaps more than was usable as a mere communicator. We are about to explore that depth with verbs. It will be worth our effort.

Verbs might receive a direct object; *I wrote a book,* or they might not; *I perished not.* The *book* is the direct object here, but *perished* cannot take action on a direct object, only on the subject. Thus they are classed as *transitive* and *intransitive.* A third classification of verbs is called *stative,* being a *state of being* verb. English uses *is*; i.e. He *is* old, or his state of being IS old. Hebrew has no *is*, and the stative verb is made part of the adjective itself. When a language differs from our English norms, it provides a learning opportunity. Learn and be blessed, you will use it with more care, you will grasp the '*are*'s of English and '*shall be'*s with greater knowledge than any monolingual person could.   Transitive verbs, Intransitive verbs, and stative verbs, are three distinct classes we need to be cognizant of consciously.

Let's conjugate verbs. Joining two or more smaller entities to form a larger entity is what is alluded to when we conjugate verbs. That is how verbs get tense. Technically, it is to inflect a verb for each person, in order for one or more tenses. Again, when a language differs from our English it is a learning opportunity, we are about ready for a learning opportunity here. Consider verb tenses. In English a verb's tense tells us about '*time*' or '*when*' an action occurs, *past, present,* or *future. Tense*, in grammar, is any of the forms of a verb which distinguish *when* an action or state of being occurs or exists. Such is not the case in Biblical languages.

Verbal conjugations are not called tense because that term

has temporal moorings. Thus verbal conjugations in Hebrew are 1) Perfect, 2) Imperfect, 3) Imperative, 4) Cohortative, 5) Jussive, 6) Inf. Construct, 7) Inf. Absolute, and 8) Participles. In this chapter we are dealing with only the perfect conjugation that is used to express *a completed action* or *a completed state of being*. Such a perfect conjugation might be translated in English as: *he studied* (past tense in Eng., perfect in Hbrw.), *he has studied* (present perfect in Eng., perfect in Hbrw.), *he had studied* (past perfect in Eng., perfect in Hbrw.) or *he will have studied* (future perfect in Eng., perfect in Hbrw.). Note again the context of a perfect aspect is that the action is completed whether that completion was in the past, in the present, or in the future. Thus the perfect aspect is not related to time, but to completion.

Before going on to look at, and memorize, the Qal Perfect Strong Verb paradigm, something must be said about vowel patterns, and especially for those from the south, from New York, from Boston, and from the Mid-West. If it is a surprise to you that "*a*" as in "f*a*ther" and *Qamets*, is different from "*o*" as in "b*o*ttle" and *Qamets Hatuf,* your Hebrew might carry a strange and strained accent as well. But if your "*a*" as in "f*a*ther" and *Qamets*, is indistinguishable from your "*a*" as in "b*a*tter" and *Pathach* your precision with Hebrew verbal forms will be greatly challenged. No matter where you learned English, regardless whether you *warsh* your clothes or just *wash* your clothing, a good review of our vowels is important in memorizing the paradigms which follow. The inflections are great, but the vowel changes are a key ingredient to conjugating verb forms.

In chapter 2 we concluded that the short vowels are; *Pathach, Seghol, Hireq, Qamets Hatuf, and Qibbuts,* for *"batter, better, bitter, bottle,* and *ruler.* And the Long Vowels are *Qamets, Tsere,* and *Holem for father, they* and *role.* Watch the vowels as we examine, and memorize, with careful vowel

pronunciations, the Qal Perfect Strong Verb Paradigm.

Recall that a suffix paradigm allows us to distinguish person, (first, second, or third), gender, (masculine, feminine, common) and number (singular, plural) for the particular verb. Here is the Chart:

person gender number	Sufformative	Perfect	Translation
3ms		קָטַל	He killed
3fs	הָ	קָטְלָה	She killed
2ms	תָ	קָטַלְתָ	Thou hast killed
2fs	תְ	קָטַלְתְ	Thou hast killed
1cs	תִי	קָטַלְתִי	I killed
3cp	וּ	קָטְלוּ	They killed
2mp	תֶם	קְטַלְתֶם	You killed
2fp	תֶן	קְתַלְתֶן	You killed
1cp	נוּ	קָטַלְנוּ	We killed

Here is another table of Qal Perfect Strong Verbs for your

rehearsal of this memorized paradigm:

person gendr numbr	*to dwell*	*to remember*	*to write*	*to keep*	*to gather*
3ms	יָשַׁב	זָכַר	כָּתַב	שָׁמַר	קָבַץ
3fs	יָשְׁבָה	זָכְרָה	כָּתְבָה	שָׁמְרָה	קָבְצָה
2ms	יָשַׁבְתָּ	זָכַרְתָּ	כָּתַבְתָּ	שָׁמַרְתָּ	קָבַצְתָּ
2fs	יָשַׁבְתְּ	זָכַרְתְּ	כָּתַבְתְּ	שָׁמַרְתְּ	קָבַצְתְּ
1cs	יָשַׁבְתִּי	זָכַרְתִּי	כָּתַבְתִּי	שָׁמַרְתִּי	שָׁמַצְתִּי
3cp	יָשְׁבוּ	זָכְרוּ	כָּתְבוּ	שָׁמְרוּ	קָבְצוּ
2mp	יְשַׁבְתֶּם	זְכַרְתֶּם	כְּתַבְתֶּם	שְׁמַרְתֶּם	קְבַצְתֶּם
2fp	יְשַׁבְתֶּן	זְכַרְתֶּן	כְּתַבְתֶּן	שְׁמַרְתֶּן	קְבַצְתֶּן
1cp	יָשַׁבְנוּ	זָכַרְנוּ	כָּתַבְנוּ	שָׁמַרְנוּ	קָבַצְנוּ

     It might go without saying that if a verbal root ends in *Taw,* and you add a suffixed *Taw,* then a Daghesh Forte is added, not an additional *Taw.* Likewise if a verbal root ends in *Nun,* and you suffixed *Nun,* then a Daghesh Forte is added, not an additional *Nun.*

Hebrew active verb roots will all have the same vowel patterns in their three consonants. Stative verbs, however, not so much. The paradigms will be quite similar but here are some stative, i.e. *to be,* verbs with varied vowel patterns is shown below:

person gender number	*Pathach to be great*	*Tsere to be heavy*	*Holem to be small*
3ms	גָּדַל	כָּבֵד	קָטֹן
3fs	גָּדְלָה	כָּבְדָה	קָטְנָה
2ms	גָּדַלְתָּ	כָּבֵדְתָּ	קָטֹנְתָּ
2fs	גָּדַלְתְּ	כָּבֵדְתְּ	קָטֹנְתְּ
1cs	גָּדַלְתִּי	כָּבֵדְתִּי	קָטֹנְתִּי
3cp	גָּדְלוּ	כָּבְדוּ	קָטְנוּ
2mp	גְּדַלְתֶּם	כְּבַדְתֶּם	קְטָנְתֶּם
2fp	גְּדַלְתֶּן	כְּבַדְתֶּן	קְטָנְתֶּן
1cp	גָּדַלְנוּ	כָּבַדְנוּ	קָטֹנּוּ

Remember that stative verbs are closely related to their

adjectives, watch for the suffix.

Chapter 13 Vocabulary Verbs

Word	Lexicon	Strong#
בָּרַךְ	to bless	1288
זָכַר	to remember	2142
זָקֵן	to be(come) old	2204
חָזַק	to be(come) strong	2388
יָדַע	to know	3045
כָּבֵשׁ	to be heavy	3513
כָּתַב	to write	3789
מָלֵא	to be full, fill, fulfill	4390
מָלַךְ	to reign, be king	4427
מָצָא	to find	4672
פָּקַד	to visit, number, appoint	6485
שָׁכַב	to lie down, have sex	7901
שָׁלַח	to stretch out, let go, send	7971
שָׁמַר	to keep, watch, guard, observe	8104

Chapter 14 Qal Perfect – Weak Verbs

In our introduction of Hebrew verbs we did not spend adequate time differentiating between Hebrew's *strong verbs* and Hebrew's *weak verbs*. We really must for this chapter to work. A Hebrew verb starts as a stem with only three consonants and if any one of those three are gutturals, which you recall are ה, ח,

ע, א, and sometimes ר, then the verb is classed as a *weak verb*. Gutturals have a complex relationship with vowels and that will change the suffix paradigm we just memorized for strong verbs. We need not generally memorize a whole new paradigm, just take note of some changes. We learned that the paradigm uses suffix variations to indicate a verb's person, gender, and number, and the vowel pattern will vary depending on which guttural is found, and on where it is found in the three letter stem. This change is so standard that we build ten classes of weak verbs as follows:

Class	Verb Example	Description
I-Guttural	עָמַד	guttural in first root position
II-Guttural	גָּאַל	guttural in second root position
III – ח / ע	בָּרַח	ח or ע in third root position
III – א	מָצָא	א in third root position

Class	Verb Example	Description
III – הַ	בָּנָה	הַ in third root position
I – יַ	יָשַׁב	יַ in first root position
I – נַ	נָפַל	נַ in first root position
Double Weak	עָלָה	I-Guttural *and* III- הַ (for one example)
Biconsonantal	קָם	only two root consonants
Geminate	סָבַב	identical second and third consonants

I, & II Gutturals and III – הַ / עַ

Similar changes to the strong verb paradigm are grouped together, and the first group is made up of the first three classes of weak verbs. That is, all the I, and II gutturals where the guttural consonant is in the first or second position, and the הַ or עַ in the third position, called the III – הַ / עַ class. For these three classes the use of the vocal shewa is not allowed with I, and II type, and the silent shewa is not allowed with the III – הַ / עַ (2fs form.) Remember the shewa is not comfortable when used with a guttural. See the chart below:

person gender number	I-Guttural	II-Guttural	III - ח / ע	Strong
3ms	עָמַד	בָּזַר	שָׁמַע	קָטַל
3fs	עֶמְדָה	בֶּחֶרָה	שָׁמְעָה	קֶטְלָה
2ms	עָמַדְתָּ	בָּחַרְתָּ	שָׁמַעְתָּ	קָטַלְתָּ
2fs	עָמַשְׂתְּ	בָּחַתְתְּ	שָׁמַעַתְּ	קָטַלְתְּ
1cs	עָמַדְתִּי	בָּחַרְתִּי	שָׁמַעְתִּי	קָטַלְתִּי
3cp	עֶמְדוּ	בֶּחֶרוּ	שָׁמְעוּ	קֶטְלוּ
2mp	עֲמַדְתֶּם	בַּחַרְתֶּם	שְׁמַעְתֶּם	קְטַלְתֶּם
2fp	עֲמַדְתֶן	בְּחַרְתֶן	שְׁמַעְתֶן	קְטַלְתֶן
1cp	עָמַדְנוּ	בָּחַרְנוּ	שָׁמַעְנוּ	קָטַלְנוּ

III – א   Weak Verbs

Next, when the third consonant of a stem is the א it will be silent. This makes for significant changes in vocalization compared to the strong verbs. In the chart below (worth memorizing.) note how the א will not take a shewa, and also

notice the ת following it will not take a Daghesh Lene.

person gender number	III - א	Strong
3ms	מָצָא	קָטַל
3fs	מֶצְאָה	קָטְלָה
2ms	מָצָאתָ	קָטַלְתָּ
2fs	מָצָאת	קָטַלְתְּ
1cs	מָצָאתִי	קָטַלְתִּי
3cp	מֶצְאוּ	קָטְלוּ
2mp	מְצָאתֶם	קְטַלְתֶּם
2fp	מְצָאתֶן	קְטַלְתֶּן
1cp	מָצָאנוּ	קָטַלְנוּ

III – ה Weak Verbs

　　　When the Hebrew verb stem has a ה in the third position, it disappears completely when any suffix is added. That is unique; it also makes a challenge when parsing the verb found, one must reinstate the ה to recover a Qal stem. Note the

disappearing הַ in the table below:

person gender number	III - ה	Strong
3ms	בָּנָה	קָטַל
3fs	בָּנְתָה	קָטְלָה
2ms	בָּנִיתָ	קָטַלְתָּ
2fs	בָּנִית	קָטַלְתְּ
1cs	בָּנִיתִי	קָטַלְתִּי
3cp	בָּנוּ	קָטְלוּ
2mp	בְּנִיתֶם	קְטַלְתֶּם
2fp	בְּנִיתֶן	קְטַלְתֶּן
1cp	בָּנִינוּ	קָטַלְנוּ

Wow is this getting complex, and we still have three classes to cover: the Double Weak Verbs, the Geminate Verbs, and the Biconsonantal Verbs. Of course that involves three more tables of examples which we must struggle through. Before doing that it should be emphasized that reading your

Hebrew Bible, seven verses of Psalms per day (see the schedule in the Appendix) and picking out the verbs with your KJV open is the best education you can get for Hebrew Verbs. That said, well ... written, we shall press with those three final classes of weak verbs.

Double Weak Verbs.

Most of the Hebrew verbs with more than one weak consonant in their root are both III – ה and I-Guttural or II-Guttural weak verbs. The changes learned for the III – ה type verbs will thus be combined with the effects of the I and II variations and this is best realized by studying the chart below:

per-gen-#	III – ה / II-Gutt	III – ה / I-Gutt	Strong
3ms	רָאָה	עָלָה	קָטַל
3fs	רָאֲתָה	עָלְתָה	קָטְלָה
2ms	רָאִיתָ	עָלִיתָ	קָטַלְתָּ
2fs	רָאִית	עָלִית	קָטַלְתְּ
1cs	רָאִיתִי	עָלִיתִי	קָטַלְתִּי
3cp	רָאוּ	עָלוּ	קָטְלוּ
2mp	רְאִיתֶם	עֲלִיתֶם	קְטַלְתֶּם

per-gen-#	III – הֿ / II-Gutt	III – הֿ / I-Gutt	Strong
2fp	רְאִיתֶן	עֲלִיתֶן	קְטַלְתֶּן
1cp	רָאִינוּ	עָלִינוּ	קְטַלְנוּ

Recall that a guttural cannot take a Vocal Shewa but rather prefers the Hateph Pathach vowel. Although memorizing this whole paradigm might be helpful, memorizing the III – הֿ paradigm and remembering the rejection of the Vocal Shewa will suffice with care.

Geminate Weak Verbs

The identical second and third root consonants of Geminate Weak Verbs will often assimilate together our use the Holem Waw (וֹ) as a connecting vowel for the suffix. There are also some expected losses of Daghesh Lene in the initial תֿ of the suffix. Observe these variations in the table below. We could mention that סָבַב means "to go around." אָרַר means "to curse" and תָּמַם means "to be finished." If you will memorize just one, memorize only the סָבַב .

per-gen-#	Geminate Strong	Geminate Weak 1	Geminate Weak 2	Strong Verb
3ms	סָבַב	אָרַר	תַּם	קָטַל
3fs	סֽבְבָה	אָרְרָה	תַּמָּה	קָטְלָה

per-gen-#	Geminate Strong	Geminate Weak 1	Geminate Weak 2	Strong Verb
2ms	סַבּוֹתָ	אֲרֹתָ	תַּמֹּתָ	קְטַלְתָּ
2fs	סַבּוֹת	אֲרֹות	תַּמֹּות	קְטַלְתְּ
1cs	סַבּוֹתִת	אֲרֹותִי	תַּמֹּותִי	קְטַלְתִּי
3cp	סְבְבוּ	אָרְרוּ	תַּמּוּ	קְטְלוּ
2mp	סַבּוֹתֶם	אֲרֹותֶם	תַּמֹּותֶם	קְטַלְתֶּם
2fp	סַבּוֹתֶן	אֲרֹותֶן	תַּמֹּותֶן	קְטַלְתֶּן
1cp	סַבּוֹנוּ	אֲרֹונוּ	תַּמֹּונוּ	קְטַלְנוּ

Biconsonantal Weak Verbs.

To this point verbal roots have had three consonants. *Bi* means two, and verbal roots with only two consonants are often called *Hollow* and will always be classified as weak verbs. They will also have a strange lexical form where their vowel letters are included; good luck looking that up alphabetically. In other words, קָם meaning "to rise," is listed under קוּם, שָׂם meaning "to set," is listed under שִׂים, and בָא meaning "to

enter," is listed under בוֹא.

Carefully study these three Biconsonantal verb forms:

per-gen-#	Bi-Strong	Bi-Strong	Bi-Weak	Strong
3ms	קָם	שָׂם	בָּא	קָטַל
3fs	קָמָה	שָׂמָה	בָּאָה	קָטְלָה
2ms	קַמְתָּ	שַׂמְתָּ	בָּאתָ	קָטַלְתָּ
2fs	קַמְתְּ	שַׂמְתְּ	בָּאת	קָטַלְתְּ
1cs	קַמְתִּי	שַׂמְתִּי	בָּאתִי	קָטַלְתִּי
3cp	קָמוּ	שָׂמוּ	בָּאוּ	קָטְלוּ
2mp	קַמְתֶּם	שַׂמְתֶּם	בָּאתֶם	קְטַלְתֶּם
2fp	קַמְתֶּן	שַׂמְתֶּן	בָּאתֶן	קְטַלְתֶּן
1cp	קַמְנוּ	שַׂמְנוּ	בָּאנוּ	קָטַלְנוּ

That was a lot of variations and a lot of classes of weak verbs; almost intimidating. Memorization is good, familiarization is important, finding them used in your Hebrew Bible is an exceptional learning exercise. This is not rocket

science, even kindergartners learn to read.

A parting note about these forms: when ecumenical modernist scholars and their textual critics cannot find real corruption in a text, they tend to manufacture them. Lamentations 3:22 says "It is of the LORD'S mercies that we are not consumed, because his compassions fail not." In Hebrew it looks like this:

חַסְדֵי יְהוָה כִּי לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו

But textual critics do not trust the dots and tittles and think that the Geminate, stative, verb תָמְנוּ (Qal Perfect 1cp) should be

תָּמּוּ. (Qal Perfect 3cp) Thus those hyperactive textual critics think that it is His mercies that are not consumed, rather than His people that are not consumed, and the RSV thinks this verse is supposed to say "The steadfast love of the Lord never ceases, his mercies never come to an end."

Chapter 14 Vocabulary

Word	Lexicon	Strong#
בּוֹא	to go in, enter, come	935
בָּנָה	to build	1129
יָלַד	to bring forth, bear	3205
יָרֵא	to fear, be afraid	3372
יָרַד	to go down	3381
לָקַח	to take	3947

Word	Lexicon	Strong#
מוּת	to die	4191
נָפַל	to fall	5307
נָשָׂא	to lift up, bear, carry	5375
עָלָה	to go up	5927
עָבַר	to pass over, transgress	5674
עָמַד	to stand	5975
קוּם	to rise, arise, stand	6966
קָרָא	to call, meet, read aloud	7123
שׁוּב	to turn, return	7725
שִׂים	to set, put, place	7760
פֹּה	here	6311

Chapter 15 Qal Imperfect - Strong Verbs

The tense of a verb in English is related to the time of the action,m as in past, present, or future tense. This is not so in Greek or in Hebrew. It is so *not so* that Hebrew verbs do not have *tense* at all, they have *aspect,* and this *aspect* is depicted with various *conjugations*. Now a conjugation, for biology students, is a temporary union of two bacterial cells, or, for the rest of us, a process of sexual reproduction.   That may, or may not, help you relate that for a Hebrew student, conjugation is a temporary union of prefix and/or suffix to a three letter verb stem. At any rate, the perfect and imperfect *aspects* of Hebrew verbs denote complete or incomplete actions, whether that action was completed or uncompleted in the past, present, or futhre.

Study, for a moment, how you would express a imperfect aspect, i.e. uncompleted, action, in English; I study, or I will study, present tense, and future tense, but in both *study* is an incomplete action, i.e. is imperfect. The perfect aspect: I studied, I have studied, I will have studied; present, past, future-perfect; and in each the studying is a completed action, i.e. is perfect aspect. Could one express a past tense imperfect aspect? An action done in time past, but not completed? Certainly: He used to study, he studies regularly, or even, He studies poorly. Notice that this latter use, imperfect past tense, implies customary or habitual actions.

Notice also that *tense,* i.e. when in time an action is acted, has no part or indication in a Hebrew verbs aspect. The *when* of a Hebrew verb must be determined by the sentence context, the complete or incomplete, i.e. perfect or imperfect aspect, is communicated with Hebrew suffix (perfect) or Hebrew prefix (imperfect). This is not completely foreign to English, just a

different framework.

The imperfect paradigm should be memorized for both oral and written use. One will not memorize or recognize these imperfect forms without writing them out by hand, the old fashioned way. It depends on how old fashioned you van get, but chalk and a chalkboard are herein better than a computer and printer. The Qal Imperfect Paradigm is shown in the table below:

PerGen#	suffix	Imperfect Paradigm	perfix	Translation
3ms		יִקְטֹל	יִ	he will kill
3fs		תִּקְטֹל	תִּ	she will kill
2ms		תִּקְטֹל	תִּ	thou (ms) will kill
2fs	יִ	תִּקְטְלִי	תִּ	thou (fs) will kill
1cs		אֶקְטֹל	אֶ	I will kill
3mp	וּ	יִקְטְלוּ	יִ	they (mp) will kill

PerGen#	suffix	Imperfect Paradigm	perfix	Translation
3fp	נָה	תִּקְטֹלְנָה	תִּ	they (fp) will kill
2mp	וּ	תִּקְטְלוּ	תִּ	you (mp) will kill
2fp	נָה	תִּקְטֹלְנָה	תִּ	you (fp) will kill
1cp		נִקְטֹל	נִ	we will kill

Three other verbs using this paradigm are in the table below, but it is left as an exercise of the reader to separate the stem and complete the table using the paradigm given.:

Qal Imperfect Paradigm

PerGen#	to remember	to write	to keep	to gather
3ms	יִזְכֹּר	יִכְתֹּב	יִשְׁמֹר	קְבֹץ

Per Gen#	to remember	to write	to keep	to gather
3fs				
2ms				
2fs				
1cs				
3mp				
3fp				
2mp				
2fp				
1cp				

Pratico and Van Pelt discussed word order in section 12.14, of his book; it should be reviewed at this point. In the sentence "Jacob loves Rachel" the English word order tells us that Jacob is the subject, doing the action, and Rachel is the direct object, receiving the action. In English the *subject-verb-oject* is the normal order (Passive wordings mess with that order and, ergo, are not generally accepted in proper

communications.) In Hebrew, thak a note that normal word order is *verb-subject-object.*

Chapter 15 Vocabulary

Word	Lexicon	Strong#
חָיָה	to live	2421
יָכֹל	to be able	3201
כָּרַת	to cut off, make a covenant	3772
סוּר	to turn	5627
עָנָה	to answer	6030
עָבַר	to serve	5647
אֹזֶן	ear	238
אַיִל	ram	352
גִּבּוֹר	warrior, mighty man	1368
זֶבַח	sacrifice	2077

Word	Lexicon	Strong#
צְדָקָה	righteousness	6666
צָפוֹן	north	6828
אָז	then, since	227
אַף	also, even	637
פֶּן־	lest	6435

Chapter 16 Qal Imperfect - Weak Verbs

The good news for this chapter is that Qal imperfect weak verbs work with the same prefixes and suffixes which make strong verbs work. However, again, the presence of the those four gutturals. א(Alef), ע (Ayin), ה (He), and ח (Het), and sometimes ר (Resh), mess with the vowel sounds when these pre/suff-ixes are added to the three letter verb stems. There were ten classifications of these gutturals which find their way into the three available positions. Of coarse you you recall them as I-Guttural, II-Guttural, III-Het/Ayin, III-Alef, III-He, I-Yod, I-Nun, Double Weak, Biconsonantal, and Geminate. This chapter will make a very nice review of a lot of these basics, because some of us are not great at memorizing all these things. It may be more helpful in that way if we keep it in English as well. More good news, of all these ten categories of weak verbs, only four of them are significantly changed for the imperfect conjugation. The ones with significant change are II-Guttural, III-Het/Ayin, III-Alef, and III-He categories. We will look at them in one table in just a moment.

Review that Hebrew uses two verbal forms (Perfect and Imperfect) to express a range of meaning for which English requires twelve tenses and three moods[11]! Which is simpler? Answering that correctly also answers the question, Why am I learning all this? God communicated to man with extreme

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11 Tense–aspect–mood, commonly abbreviated tam and also called tense–modality–aspect or tma, is the grammatical system in a language that covers the expression of tense (location in time), aspect (fabric of time – a single block of time, continuous flow of time, or repetitive occurrence), and mood or modality (degree of necessity, obligation, probability, ability).[1] In some cases, evidentiality (whether evidence exists for the statement, and if so what kind) may also be included.

clarity, and that clarity is best captured with the most concise language. You might disagree with God on this point, but he is the one who chose the Hebrew language for this purpose. Anyway the Hebrew Perfect and Imperfect imply a complete action vs an incomplete action.

One more helpful review. Lets review vowels. Vowel differences are the most significant variation with weak verbs. There are only so many vowels available. Recall that Hebrew has 8 vowels instead of English's 5. They are generally a, e, i, o, u, ah, eh, oo. Recall that a vowel is only "*A speech sound created by the relatively free passage of breath through the larynx and oral cavity, usually forming the most prominent and central sound of a syllable.*[12]" The short Hebrew vowels are Pathach, Seghol, Hireq, Qamets-Hatuf and Qibbuts, for a, e, i, o, u, pronounced bat, bet, bit, bot, and ruler, The long vowels are Qamets, Tsere, and Holem, for a, e, o, pronounced, father, they, and role.

Examine then the vowel changes found when four categories of weak Hebrew verbs meet the imperfect prefixes:

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12 American Heritage Dictionary, 3rd edition, version 3.6a, 1994, Softkey International Inc.

PG#	Strong	II-Gut	III-Het/Ayin	III-Alef	III-He
3ms	יִקְטֹל	יִבְחַר	יִשְׁלַח	יִמְצָא	יִבְנֶה
3fs	תִּקְטֹל	תִּבְחַר	תִּשְׁלַח	תִּמְצָא	תִּבְנֶה
2ms	תִּקְטֹל	תִּבְחַר	תִּשְׁלַח	תִּמְצָא	תִּבְנֶה
2fs	תִּקְטְלִי	תִּבְחֲרִי	תִּשְׁלְחִי	תִּמְצְאִי	תִּבְנִי
1cs	אֶקְטֹל	אֶבְחַר	אֶשְׁלַח	אֶמְצָא	אֶבְנֶה
3mp	יִקְטְלוּ	יִבְחֲרוּ	יִשְׁלְחוּ	יִמְצְאוּ	יִבְנוּ
3fp	תִּקְטֹלְנָה	תִּבְחַרְנָה	תִּשְׁלַחְנָה	תִּמְצֶאנָה	תִּבְנֶינָה
2mp	תִּקְטְלוּ	תִּבְחֲרוּ	תִּשְׁלְחוּ	תִּמְצְאוּ	תִּבְנוּ
2fp	תִּקְטֹלְנָה	תִּבְחַרְנָה	תִּשְׁלַחְנָה	תִּמְצֶאנָה	תִּבְנֶינָה
1cp	נִקְטֹל	נִבְחַר	נִשְׁלַח	נִמְצָא	נִבְנֶה

That was not so bad.

Chapter 16 Vocabulary

Hbrw	Lexicon	Strn#
קָרַב	to draw near	7126
חָטָא	to miss a mark, sin	2398
יָרַשׁ	to subdue, possess, dispossess, inherit	3423
רָבָה	to grow, be great	7236
יָסַף	to add	3254
נָטָה	to turn, stretch out	5186
עָזַב	to leave, abandon	5800
גָּאַל	to redeem	1350
כָּפַר	to atone	3722
שָׁתָשׁ	to drink	8354
תָּמַם	to be complete, without blemish	8549
כַּף	hand, palm	3709
רֵעַ	friend, fellow, companion	7453
נֶגֶד	before, against, about	5048

Chapter 17 Waw Conversive

Now that we understand that a perfect verbal conjugation expresses a completed action, and a imperfect verbal conjugation expresses an incomplete action it is time to comprehend that each conjugation may be *converted* to the other with the prefix of a waw. Such a prefix is called, as you might have guessed from the chapter title, a *waw conversive*. This scheme is generally used to communicate consecutive actions or a sequence of actions, such as "I came in, sat down, opened my Hebrew text, and began studying." These sequences need to be represented in past, present and future tenses and, in Hebrew, this is done in form and function with the *waw conversive.*

Thus, an imperfect verbal conjugation with a waw prefix, becomes a completed action as if it were perfect, and a perfect verbal conjugation with a waw prefix, becomes an incomplete action as if it were imperfect. Thus the play on the word *converted,* or here the *waw conversive*. Some examples are in order here:

Hebrew	English	waw conv.	English
יִשְׁמֹר	he will observe	וַיִּשְׁמֹר	and he observed
יִזְכֹּר	he will remember	וַיִּזְכֹּר	and he remembered
וְיִקְטֹל	and he will kill	וַיִּקְטֹל	and he killed

Hebrew	English	waw conv.	English
וְנִקְטֹל	and we will kill	וַנִּקְטֹל	and we killed

Note in the last two instances a regular waw is prefixed as an *and* not as a waw conversive, i.e. the verb stays imperfect, as an incompleted action. In such an instance the differentiation must be made based on two things; there is no dagesh lene in the consonant after the waw, and the vowel under the waw is a shewa, instead of a pathach. Good luck with that.

Some Scripture examples follow:

Gen 4 1 **And Adam knew Eve his wife; and** *(then)* **she conceived, and** *(then she)* **bare Cain,** and said, I have gotten a man from the LORD.

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן

Qal Imperfect 3fs of תָּרָה with the waw conv. = וַתַּהַר

Qal Imperfect 3fs of יָלַד with the waw conv. = וַתֵּלֶד

Exod 19:3 **And Moses went up unto God, and** *(then)* **the LORD called unto him out of the mountain,** saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

וּמֹשֶׁה עָלָה אֶל־תָאֱלֹתִים וַיִּקְרָא אֵלָיו
יְהוָה מִן־הָהָר

Gen 25:11 **And it came to pass after the death of Abraham, that God blessed his son** Isaac; and Isaac dwelt by the well Lahairoi.

וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹהִים אֶת־יִצְחָק בְּנוֹ

2Kings 3:5 But it came to pass, **when Ahab was dead, that the king of Moab rebelled against the king of Israel.**

וַיְהִי כְּמוֹת אַחְאָב וַיִּפְשַׁע מֶלֶךְ־מוֹאָב בְּמֶלֶךְ יִשְׂרָאֵל

Lev 1:1 **And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation,** saying,

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהֹוָה אֵלָיו מֵאֹהֶל מוֹעֵד

2Kings 1:1 **Then Moab rebelled against Israel after the death of Ahab.**

וַיִּפְשַׁע מוֹאָב בְּיִשְׂרָאֵל אַחֲרֵי מוֹת אַחְאָב

Exod 7:22-23 And the magicians of Egypt did so with their enchantments: **and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. And Pharaoh turned and went into his house,** neither did he set his heart to this also.

וַיֶּחֱזַק לֵב־פַּרְעֹה וְלֹא־שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר
יְהֹוָה וַיִּפֶן פַּרְעֹה וַיָּבֹא אֶל־בֵּיתוֹ

The perfect verbal conjugation can also be converted:

Hebrew	English	waw conv.	English
שָׁמַר	he observed	וְשָׁמַר	and he will observe
זָכַר	he remembered	וְזָכַר	and he will remember
קָטַל	he killed	וְקָטַל	and he will kill
וְקָטַלְנוּ	and we killed	וְקָטַלְנוּ	and we will kill

Note the peculiar dilemma in the last instance. For the perfect verbal conjugation one cannot distinguish the prefix of a regular waw from the prefix of a waw conversive. The distinguishing must be accomplished by the context. Note the Scriptures below for clarification of this dilemma.

Deut 5:13 Six days thou shalt labour, and *(you will)* **do all thy work**

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ

Num 15:40 That ye may remember, and *(you will)* **do all my commandments, and** *(you will)* **be holy unto your God.**

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם
קְדֹשִׁים לֵאלֹהֵיכֶם

Gen 46:33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

וְהָיָה כִּי־יִקְרָא לָכֶם פַּרְעֹה וְאָמַר מַה־מַּעֲשֵׂיכֶם

Hos 1:5 And it shall come to pass **at that day, that I will break the bow of Israel** in the valley of Jezreel.

<div dir="rtl">וְהָיָה בַּיּוֹם הַהוּא וְשָׁבַרְתִּי אֶת־קֶשֶׁת יִשְׂרָאֵל</div>

Jer 7:2 **Stand** *(Imperative)* **in the gate of the LORD'S house, and** *(you will)* **proclaim there this word, and** *(you will)* **say, Hear the word of the LORD,** all ye of Judah, that enter in at these gates to worship the LORD.

<div dir="rtl">עֲמֹד בְּשַׁעַר בֵּית יְהוָה וְקָרֵאתָ שָּׁם אֶת־הַדָּבָר הַזֶּה וְאָמַרְתָּ שִׁמְעוּ דְבַר־יְהוָה</div>

Jer 11:6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, **Hear** *(Imperative)* **ye the words of this covenant, and** *(you will)* **do them.**

<div dir="rtl">שִׁמְעוּ אֶת־דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אוֹתָם</div>

Chapter 17 Vocabulary

Hbrw	Lexicon	Strn#
אָהַב	to love	157
אָסַף	to gather, assemble	622
כָּלָה	to cease, finish, complete, consume	3615
שָׁפַט	to judge, enter into controversy	8199
אָבַד	to perish	06
גָּלָה	to reveal, uncover	1540

Hbrw	Lexicon	Strn#
רוּם	to become high, exalted	7311
טָהֵר	to be clean, be pure	2891
בָּעַר	to burn, consume	1197
אֱמֶת	truth, trustworthiness	571
כִּסֵּא	seat, throne	3678
מִסְפָּר	number	4557
עֶשֶׂר	ten, decade	6235
שֶׁמֶשׁ	Sun	8121

Chapter 18 Qal Imperative, Cohortative and Jussive

BHSG Email Sent:

Greetings in the name of the Lord Jesus Christ.

At this point in our studies of Hebrew, I am overwhelmed for three reasons. First I have just now, after reading six verses of Psalms per day for nine months, gotten comfortable with my Hebrew pronunciations of words. It is impossible to memorize vocabulary or verb conjugations without that capability. Second fall has arrived and my chores are not done. (Painting, clearing, cleaning, sealing and storm windowing four houses!). And, lastly, hunting season opened. The latter should have assisted my studies because I just sit around in a tree stand with a book opened, but we have been plagued with so much rain this year that my books have been kept closed. I am not yet two weeks behind on my Hebrew schedule, and can certainly catch up this week if I rearrange some priorities.

Attached please find the chapter 18 handout on Qal Imperative, Cohortative and Jussive verbs. It seems straight forward with only one table to memorize. Enjoy it for three days and I will get my Hebrew Journal entry for this chapter done this week, … likely from my tree stand.

Ed

Volitional conjugations[13] of Hebrew verbs will capture our attention because volition, the power or faculty of choosing; the act or an instance of making a conscious choice or decision, the

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13 Conjugation, in grammar means: a. The inflection of a particular verb. b. A presentation of the complete set of inflected forms of a verb. c. A class of verbs having similar inflected forms. (Amer. Heritage Dict.)

will[14], directly involves Joshua's charge:

> And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. (Josh 24:15)

וְאִם רַע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהֹוָשׁ בַּחֲרוּ
לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן אִם אֶת־אֱלֹהִים
אֲשֶׁר־עָבְדוּ אֲבוֹתֵיכֶם אֲשֶׁר בְּעֵבֶר הַנָּהָר
וְאִם אֶת־אֱלֹהֵי הָאֱמֹרִי אַתֶּם יֹשְׁבִים
בְּאַרְצָם וְאָנֹכִי וּבֵיתִי נַעֲבֹד אֶת־יְהֹוָה

These three verb conjugations, the Imperative, Cohortative, and Jussive, are used to express a wish, request or command. The Imperative, with few exceptions, is used to express a direct command and only occurs in the second person. The Cohortative occurs in the first person and is, thus, more of a purpose than a self-command, i.e. *let me* honor..., or *let us* honor... are first person singular and plural cohortative verbs. The Jusive conjugations are always third person, and thus can carry only a mild command or strong wish, i.e. "*May* the Lord bless..." Volitional verbs arranged in order of person are first person, a purpose to myself, cohortative; second person, a direct command to another, imperative; and third person, a strong wish or request, jussive.

These volitional verbs are pretty easy to follow in English, lets see how they work in Hebrew. The conjugations follow the

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14 American Heritage Dictionary, 3rd ed., s.v. "volition"

same paradigm of the imperfect forms that we are familiar with and thus can be quickly memorized from the table below:

	Imperfect	*Translation*	*Imperative*	*Translation*
2ms	תִּקְטֹל	thou will kill	קְטֹל	thou kill!
2fs	תִּקְטְלִי	thou will kill	קְטְלִי	thou kill!
2mp	תִּקְטְלוּ	you will kill	קְטְלוּ	you kill!
2fp	תִּקְטֹלְנָה	you will kill	קְטֹלְנָה	you kill!

Notice that for the imperative the imperfect prefix is removed and the suffix remains. We might be more familiar with the form of the imperative in Exodus 20:

לֹא תִּרְצָח ¹⁴ לֹא תִּנְאָף ¹⁵ לֹא תִּגְנֹב ¹³

(¹⁵ Thou shalt not steal)   (¹⁴ Thou shalt not comitt adultry)   (¹³ Thou shalt not kill)

And of course mankinds first imperative of Genesis 2:

לֹא תֹאכֵל ¹⁷

(¹⁷ Thou shalt not eat of it)

It should be noted that imperatives are generally negated with the stronger negative participle לֹא, while the 1ˢᵗ and 3ʳᵈ person, cohortative and jussive conjugations are less commanding and the less commanding participle אַל is used for their negation. Examine the cohortative conjugation below:

	Imperfect	*Translation*	*Cohortative*	*Translation*
1cs	אֶקְטֹל	I will kill	אֶקְטְלָה	let me kill!
1cp	נִקְטֹל	we will kill	נִקְטְלָה	let us kill

Notice for the cohortative the prefix remains and a pathac and tau is added. Note also that the stem vowel reduces to a vocal shewa.

The jussive conjugation of the Hebrew verb expresses a mild command or string wish in the third person. The difference between the strong and weak verb for each of these three conjugations is, as previous, slight variations in the vowels that bump into the gutturals that are thus encountered in weak verbs. They are not detailed in this journal, if you need to see more on them you will need to buy Pratico's book for your second year of Hebrew. Several jussive verb conjugations are shown below.

Perfect	Translation	Imperfect	Translation	Jussive	Translation
בָּנָה	he built	יִבְנֶה	he will build	יִבֶן	let him build
עָשָׂה	he made	יַעֲשֶׂה	he will make	יַעַשׂ	let him make
עָלָה	he went up	יַעֲלֶה	he will go up	יַעַל	let him go up
רָאָה	he saw	יִרְאֶה	he will see	יְרְא	let him see

One curious thing about the imperative conjugation of weak verbs should be mentioned here. There are four classes where one of the three stem consonants must be dropped with this conjugation. When you drop a consonant from a stem there are two immediate challenges, how do I look this verb up in a lexicon, and what was the consonant that was dropped. Pratico gives this example: "if you were to encounter שַׁל־נְעָלֶיךָ (… your shoes!) in Exodus 3:5, you would need to reconstruct the verbal root of the imperative שַׁל in order to determine its lexical meaning. Begin with the III-ה option, שָׁלָה (be quiet) and you will find from the lexicon that this does not work (Be quiet your shoes!). Next, try the I-נ option, נָשַׁל (to remove) and you will discover that this is the correct option (Remove your shoes!). Once you have correctly identified the full verbal root, you may want to check the other options in order to confirm your selection. In this case, neither the I-י form יָשַׁל (unattested) or the geminate form שָׁלַל (Plunder your shoes!) provides a better option."[15]

The Imperative, Cohortative and Jussive conjugation of Hebrew verbs is completed. Now you know how to recognize volitional verbs in the 2ⁿᵈ , 1ˢᵗ and 3ʳᵈ person. That was rather interesting. Keep reading Hebrew, and God bless.

Chapter 18 Vocabulary

עברי דבר	Translation	Strng#
בָּחַר	choose, chosen	977

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15 Pratico, *Basics of Biblical Hebrew*, 210-211

בִּין	understand, perceive	995
דָּרַשׁ	seek, enquire	1875
הָרַג	slay, kill	2026
קָדַשׁ	be holy, sanctuary	6944
רָעָה	feed, shepherd, pastor	7462
חָפֵץ	delight, please, desire	2654
טוֹב	good, better, well	2896
שָׁאַל	ask, enquire, desire	7592
בַּעַל	man, owner, husband, have	1167
שֵׁבֶט	tribe, rod, scepter	7626
נָא	now, I beseech, I pray	4994
יַעַן	because, even, seeing, forasmuch	3282
בַּעַד	at, for, by, over,upon	1157

Chapter 19 Pronominal Suffixes on Hebrew Verbs

Greetings in the name of the Lord Jesus Christ, the name above every name.   What could be more fun than learning Pronominal Suffixes on Hebrew Verbs? Okay, don't answer that. We learned way back in May of this year that Hebrew Nouns have Pronominal Suffixes (fondly remember Chapter 9, pg. 81 of Pratico's text) And this week we learn that Hebrew Verbs do the same.

Remember pronouns, me, you, he, and they? The Hebrew suffixes on these pronouns will change them to possessive, as my, your, his, theirs. Recall that these same suffixes can be used on prepositions. Thus, prepositions, as English *at, by, in, to, from,* and *with,* can also have these Hebrew suffices, but when they do they are not possessive but objective. Now, we go a step further to allow these suffixes to attach to verbs. Carefully study these *type 1* pronominal suffixes below:

Person Gender Number	Type 1 Suffix	Type 1 Alternative	Translation
1cs	יִ	נִי	me
2ms	ךָ		thee
2fs	ךְ		thee
3ms	וֹ	הוּ	him (it)

Person Gender Number	Type 1 Suffix	Type 1 Alternative	Translation
3fs	הָ	הָ	her (it)
1cp	נוּ		us
2mp	כֶם		you
2fp	כֶן		you
3mp	הֶם	ם	them
3fp	הֶן	ן	them

It should be noted again here that ecumenical modernists have discarded the distinction between the singular second person and the plural second person. It is easiest to remember, and a very clarifying key to Scripture in old English, that if it starts with a 't', like 'thee', it is singular, if it starts with a 'y' like 'youall', it is plural.

 One straight forward use of these suffixes is shown below:

Person Gender Number	Type 1 Suffix	Qal Perfect	Translation
1cs	יִ	קְטָלַנִי	he killed me
2ms	ךָ	קְטָלְךָ	he killed thee
2fs	ךְ	קְטָלֵךְ	he killed thee

Person Gender Number	Type 1 Suffix	Qal Perfect	Translation
3ms	וֹ	קְטָלוֹ	he killed him (it)
3fs	הָ	קְטָלָהּ	he killed her (it)
1cp	נוּ	קְטָלָנוּ	he killed us
2mp	כֶם	קְטַלְכֶם	he killed you
2fp	כֶן	קְטַלְכֶן	he killed you
3mp	הֶם	קְטָלָם	he killed them
3fp	הֶן	קְטָלָו	he killed them

The suffix designating a pronoun as a direct object may be connected to the definite direct object marker or to the verb. Perfect, Imperfect, and Imperative verbs use Type 1 suffixes indicating the object. Some spelling changes in the verb stem must be recognized. When a verb stems that end in a consonant frequently require a connecting vowel of some type. (Pathach or Qamets, sometimes Seghol or Tsere.) The Imperfect varies as in the table below:

Person Gender Number	Type 1 Suffix	Imperfect paradigm	Translation
2ms	ךָ	ךָ	thee

Person Gender Number	Type 1 Suffix	Imperfect paradigm	Translation
3ms	וֹ	נוּ	him (it)
3fs	הָ	נָהּ	her (it)

Pronouns, when the direct object of a verb, are signified with these suffixes. Watch for them.

Chapter 19 Vocabulary

עברי דבר	Translation	Strng#
בָּטַח	trust, confidence, secure	982
בָּכָה	weep, bewail	1058
לָבַשׁ	clothe, put on	3847
שָׁלֵם	perfect, whole, full	8003
שָׂרַף	burn, burn up	8313
פֶּתַח	door, entering, entry	6607
שָׂפָה	lip, bank, brim	8193
דּוֹר	generation	1755
פַּר	bullock	6499
רֹב	multitude, abundance	7230
חוּץ	without, street, abroad	2351
מְלָאכָה	work, business	4399

Chapter 20 Qal Infinitive Construct

Shalom in the name of the Lord Jesus Christ.

Infinitives are verb noun mongrels and have features in common with each. They come as a *Construct* or *Absolute*. The *Absolute* is covered in the next chapter, and the *Construct* is straight forward and is commonly translated with the preposition "*to*", as in "to study", "to learn", "to think."

The worksheet attached is pretty through. I just type my journal to make sure it gets grounded in my head. I'll send it next week.

Chapter 20 Vocabulary

עברי דבר	Translation	Strng#
אָחַז	to hold, take, posess, caught	270
טָמֵא	to be unclean	2930
יָצַד	to form, potter, fashion	3335
נוּס	to flee	5127
נָגַע	to touch, reach	5060
סָבַב	to turn around, surround	5437
סָפַר	to count, write, number	5608
שָׁבַר	to break	7665
שָׂמֵח	to rejoice	8055
עֲבוֹדָה	service	5656
עֵדָה	congreation	5712

עברי דבר	Translation	Strng#
יַחַד	together, altogether, alike	3162
יַיִן	wine	3196
בִּלְתִּי	not, in order not	1115

Chapter 21 Qal Infinitive Absolute

Shalom in the name of the Lord Jesus Christ.

Infinitives are verb noun mongrels and have features in common with each. They come as a *Construct* or *Absolute.* The *Construct* was covered last chapter and the *Absolute* is covered in this one. The Infinitive Absolute is not inflected for person, gender or number. It's one form is easy to identify with a vowel pattern of a Holem Waw before the last consonant, and a Qamets under the first. The attached worksheet does a better job at detailing this phenomena.

Next lesson the Qal Participle, I am sure you can't wait. Keep reading Hebrew, if all you get is their Alphbet and some English values, you got more than most. Remember, a little bit everyday is far far better than a lot all at once. Learning is like food that way. .

Usually, here, I make some promises about getting my journal caught up and the vocabulary lessons done. None today. We are in the throws of harvest and deer hunting season here in upstate New York.

Shalome

Pastor Rice

Chapter 21 Vocabulary

עברי דבר	Translation	Strng#
נָסַע	to journey, departed	5265
זָכַח	to sacrifice, offer	2076
חָנָה	to pitch, encamp	2583
נוּחַ	to rest, settle down	5117
פָּנָה	to turn about, turn aside	6437

עברי דבר	Translation	Strng#
פָּתַח	to open	6605
רָדַף	to pursue, persecute	7291
שָׂנֵא	to hate	8130
שָׁאַר	to leave, remain	7604
בָּמָה	high place, funerary installation	1116
חֻקָּה	statute, prescription	2708
יָמִין	right, right side	3225
מִשְׁכָּן	dwelling, tabernacle	4908
נַחַל	river, stream, brook	5158
רָעָב	hunger, famine	7458

Chapter 22 Qal Participle

Greetings in the name of the Lord Jesus Christ.

  What one does on a daily basis and weekly basis will tell you much about him; it can form the basis of who one is, what one is made of. Reading Hebrew daily is still a contributing factor to my relationship with His Word, even though I cannot read with understanding. Keeping Hebrew forefront, helps one recall their foreigner status in this world, we belong to a city not made with hands.

  I missed last weeks Hebrew Journal entry, but sat in the woods reading my Hebrew Bible just the same. Attached is some ketchup.

Ed

Chapter 22 Vocabulary

עברי דבר	Translation	Strng#
אָרַר	to curse	779
בּוֹשׁ	to be ashamed	954
גָּדַל	to be(come) strong, great	1431
חָשַׁב	to count, devise, regard, value, think	2803
יָטַב	to be good	3190
לָכַד	to take, catch, capture	3920
נָגַשׁ	to draw near, approach	5066
קָבַץ	to gather	6908
קָבַר	to bury	6912

עברי דבר	Translation	Strng#
שָׁכַן	to dwell, settle, tent	7931
שָׁפַךְ	to pour out	8210
חוֹמָה	(city) wall	2346
חֹק	statute, prescription, ordinance	2706
כֶּבֶשׂ	young ram, lamb	3532

Chapter 23 Issues of Sentence Syntax

Shalom in the name of the Lord Jesus Christ.

  Deer hunting plays havoc with my schedule, this year to no avail.   Just the same I dare not let this tardy lesson slip a week and so present the overhead on Issues of Sentence Syntax so one can analyze the importance of word orders using verb-subject-object (vso). In my youth I worked for a farmer who repeated many colorful sayings in each day's work. His favorite was "Throw the horse over the fence some hay." He said he was quoting his German father and he couldn't say it without a broad smile on his dusty face. I learned then that word order was only a careful and meaningful commodity in the English tongue; my son in Peru conceded to that thought in his Spanish tongue; but now I am suspecting word order might also be crucial in Hebrew as well.   What do you think? Who needs to be more careful, Shakespeare or Abraham?

  I just love reading my Hebrew Bible. It amazes me that Hebrew is more adept to the scribe with a quill than it is to a word processor or computer. I am still reading daily and expecting to finish all 150 Psalms by December 31st. I can pronounce almost everything, write almost nothing. I have checked my pronunciations via the Thursday night, live from Jerusalem, webinar on Biblical Hebrew. I am self impressed with my ability to follow their readers each week. Give it a try, it is motivational and found at

https://eteacher.webex.com/mw0307l/mywebex/default.do?siteurl=eteacher

  watch the schedule, Thursdays at 8 Eastern, for Eli's Biblical Hebrew class. When one pays all that money for high speed internet, they are somehow obligated to take a couple on-the-web FREE college classes. This one is worth every penny. Ditto for anything on

https://online.hillsdale.edu/login

Enough dribble. Here is the overhead for Chapter 23 Issues of Sentence Syntax. Stay at it till Jesus Comes.
Shalom.
Ed
Still to go:

Section 4: Introduction to the Derived Stems

Section 5: Reading and Studying Your Hebrew Bible

Chapter 24 The Niphal Stem – Strong Verbs

Shalom & Merry Christmas,
Curious that Merry Christmas has no known Hebrew equivalent.
It being conjured by Roman paganism and all, that is not
surprising. Hebrew Christians will not even call themselves
that. They are, as they say, Messianic Jews instead. Be that as it
may, Merry Christmas and here is the late Hebrew Chapter. I
am sure you have been waiting for it with baited breath on this
frosty Christmas morn. You will not see another BHSG email
till next year. My my how the time goes by.
Ed

PS The Vocabulary lists are done up to chapter 22 find them at
http://www.gsbaptistchurch.com/hebrew_study_group/hebrew_j
ournal.pdf

Chapter 25 The Niphal Stem – Weak Verbs

Shalom,

This concludes the BHSG transmissions on this channel. You have followed along with these updates to the Biblical Hebrew Study Group for a year. We have introduced 25 chapters in 52 weeks following Pratico's excellent text "Basics of Biblical Hebrew Grammar." We have covered the Hebrew Alphbet (ch01-03), the Hebrew Noun (ch04-11), the Hebrew Verb (ch12-23), and have just now broached the section of the Derived Stems (ch25-35). It is an altogether fitting place to end our journey. (The Piel, Hiphil, Hophal, and Hithpael Stems are fittingly left as an exercise for the more advanced student.)

The journey has lead me to a place where I read my Hebrew Bible daily, reading at a 2nd grade reading level. I expect it has lead you somewhere. Every adult should revisit 1st and 2nd grade in some venue of life. It teaches us to put precept upon precept, line upon line, here a little, and there a little. (cf Isa 28:10-13) Even if you have not journeyed to the 2nd grade Hebrew reading level, I expect you at least see the importance of going back to 1st and 2nd grade. Thanks for going with us.

Today's handout and handouts for 35 chapters have been made available and will continue at:

www.GSBaptistChurch.com\hebrew_study_group\Overheads\Chp25_OH.pdf

Those with some computer savvy can cut and paste this link and substitute any numeric 01-35 to retrieve any of these excellent resources.

It is good to journal important trips in ones life. This Biblical Hebrew Study Group journey is partially recorded in journal. The journey and journal are not complete. I will likely edit it a little more, and add the missing vocabulary lists. But a 3rd

grader should never 'fix-up' a 1st grader's work and the content will stay available in the rough form it now finds itself. It is as much for my children's children as for you. Someday they might wonder what Great grandpa did locked away in his study for all those years, and find it there on a shelf.   Every grandpa should be published. I wish my dad knew that. The BHSG journal, periodically updated, can be found at:

 www.GSBaptistChurch.com\hebrew_study_group\hebrew_journal.pdf

   I trust that, even if you did not get past the Hebrew Alphbet lessons with us, this study group, in its 52 weeks, has made some impact on you life for Christ. An education is more a comprehension of what we don't know than yet another step toward being a know it all. Stay in touch.

Shalom

Pastor Ed Rice

I never got to this table. I likely will in the next chapter.

Compare Hebrew Texts

Verse	Ben Chayyim	Rudolph Kittel
1 Kings 20:38	"ashes upon his face"	"bandage over his eyes"
Proverbs 8:16	"all the judges of the earth"	"all who judge rightly"
Isaiah 10:16	"Lord"	"LORD"
Isaiah 27:2	"vineyard of red wine"	"pleasant vineyard"
Isaiah 38:14	"LORD"	"Lord"
Ezekiel 30:18	"Be darkened"	"Be held back"
Zeph 3:15	"see evil"	"fear evil"
Malachi 1:12	"table of the LORD"	"table of the Lord"

From http://www.kjvtoday.com/home/reliable-hebrew-text accessed 4/8/2013

Shalom

Hebrew English Lexicon - Chapters 1-12 Vocabulary

Frm Chp	Word	Lexicon	Strongs No..	Use Count
3	אָב	father	1	1211
10	אֶבֶן	stone	68	276
4	אֲדֹנָי	Lord; !Ad'a (lord, master)	113	774
3	אָדָם	man, Adam	120	562
4	אִישׁ	man, husband	120	2198
10	אֲדָמָה	ground	127	222
8	אֹהֶל	tent	168	348
9	אוֹ	or	176	321
4	אָח	brother ~yix;a (irregular plural)	251	629
7	אֶחָד	one	259	976
6	אַחַר	behind, after	310	718
8	אַחֵר	another	312	166
10	אֹיֵב	enemy	341	285
8	אֵיךְ	how?	349	78
9	אַיִן	there is (are) not	371	791
12	אַךְ	only, surely	389	161
12	אָכַל	to eat	398	820

Frm Chp	Word	Lexicon	Strongs No..	Use Count
12	אַל	no, not	408	729
6	אֶל	to, unto, toward	413	5518
3	אֵל	God, god, the high god El	426	317
3	אֱלֹהִים	God, gods	430	2602
8	אֶלֶף	thousand, tribe, clan	505	497
11	אֵם	mother	517	220
12	אִם	if, then	518	1070
11	אַמָּה	forearm, cubit	520	249
12	אָמַר	to say	559	5316
9	אַף	nostril, nose, anger	639	277
12	אֲרוֹן	ark, chest	727	202
3	אֶרֶץ	earth, land	776	2505
5	אֵשׁ	fire (fem)	784	376
4	אִשָּׁה	woman, wife	820	779
8	אֲשֶׁר	who, which, that	834	5503
6	אֵת	definite direct object maker	853	10978
6	אֵת	with	854	890
6	בְּ	in, against, by, with	872	15559

Frm Chp	Word	Lexicon	Strongs No..	Use Count
11	בֶּגֶד	garment	899	216
8	בְּהֵמָה	cattle, animal	929	190
6	בֵּין	between	996	409
3	בַּיִת	house	1004	2047
3	בֵּן	son	1121	4941
9	בָּקָר	cows, herd(s), cattle	1241	183
9	בֹּקֶר	morning	1242	213
10	בְּרִית	covenant	1285	287
9	בְּרָכָה	blessing	1293	71
10	בָּשָׂר	flesh	1320	270
4	בַּת	daughter	1323	603
6	בְּתוֹךְ	in the midst, middle	1328.5	420
10	גְּבוּל	border, territory	1366	241
7	גָּדוֹל	great	1419	527
4	גּוֹי	people, nation	1471	560
8	גַּם	also, indeed	1571	762
3	דָּבָר	word, matter, thing	1697	1454
7	דַּל	poor	1800	48
8	דָּם	blood	1818	361

Frm Chp	Word	Lexicon	Strongs No..	Use Count
4	דֶּרֶךְ	way, road	1870	712
8	הֲ	interrogative particle	1886.5	513
12	הָיָה	to be, happen, become	1961	3576
5	הֵיכַל	palace, temple	1964	80
12	הָלַךְ	to go, walk	1980	1554
9	הֵן	behold	2006	107
9	הִנֵּה	behold! Lo!	2009	1061
4	הַר	mountain, mountain range	2022	558
5	וְ	and, but, also, even	2053	524
5	זָהָב	gold	2091	392
7	זָקֵן	old-adj; old man-n, elder	2205	180
11	זֶרַע	seed, offspring, child	2233	229
10	חֹדֶשׁ	new moon, month	2320	283
9	חַטָּאת	sin	2403	297
5	חַי	life, lifetime	2416	255
10	חַיִל	strength, wealth, army	2428	246
7	חָכָם	wise	2450	138
6	חָכְמָה	wisdom, experience, shrewdness	2451	153
10	חֶסֶד	loyalty, kindness, devotion	2617	249

Frm Chp	Word	Lexicon	Strongs No..	Use Count
11	חָצֵר	permanent settlement, court, enclosure	2691	192
5	חֶרֶה	sword (fem)	2719	413
8	טָהוֹר	clean, pure	2889	96
7	טוֹב	good	2896	535
10	יָד	hand	3027	1627
3	יְהֹוָה	Jehovah, LORD	3068	6828
3	יוֹם	day	3117	2301
5	יֶלֶד	male child, boy	3206	89
5	יָם	sea, west	3220	396
7	יָפֶה	beautiful	3303	43
12	יָצָא	to go (come) out, go (come) forth	3318	1076
3	יְרוּשָׁלֵַם	Jerusalem	3389	643
3	יְרוּשָׁלַיִם	Jerusalem alt form	3389	643
9	יֵשׁ	there is, (are)	3426	138
12	יָשַׁב	to sit, dwell, inhabit	3427	1088
7	יָשָׁר	straight, right, upright, just	3474	119
3	יִשְׂרָאֵל	Israel	3478	2507
6	כְּ	like, as, according to	3509.5	3053

Frm Chp	Word	Lexicon	Strongs No..	Use Count
8	כַּאֲשֶׁר	as, when	3512.5	511
9	כָּבוֹד	glory, honor	3519	200
5	כֹּה	thus, so	3541	577
4	כֹּהֵן	priest	3548	750
8	כִּי	because, for, that	3588	4487
6	כֹּל	all, each, every whole	3605	5415
9	כְּלִי	vessel, utensil	3627	325
7	כֵּן	so, therefore, thus	3651	741
8	כְּסִיל	foolish, dullard	3684	75
5	כֶּסֶף	silver	3701	396
6	לְ	to, toward, for	3807.5	20320
12	לֹא	no, not	3808	5193
4	לֵב	heart	3820	854
9	לְבַד	alone (advrb) alone (prep)	3825.5	161
6	לְמַעַן	for the sake, on account of, in order that	3829.5	272
9	לֶחֶם	bread, food	3899	340
11	לַיְלָה	night	3915	234
11	לָכֵן	therefore	3923.5	200
8	לָמָּה	why?	3925.5	178

Frm Chp	Word	Lexicon	Strongs No..	Use Count
6	לִפְנֵי	before, in the presence of	3929.8	1102
7	מְאֹד	very, exceedingly	3966	300
10	מִדְבָּר	pastureage, wilderness	4057	270
8	מַדּוּעַ	Wherefore? Why?	4069	72
8	מָה	What? How?	4100	571
11	מוֹעֵד	appointed place or time, season	4150	224
10	מָוֶת	death	4194	153
5	מִזְבֵּחַ	altar	4196	403
11	מַחֲנֶה	camp, army	4264	215
10	מַטֶּה	rod, staff, tribe	4294	252
8	מִי	who?	4310	424
4	מַיִם	water	4325	586
11	מַלְאָךְ	messenger, angel	4397	213
9	מִלְחָמָה	war, battle	4421	319
3	מֶלֶךְ	king	4428	2530
6	מִן	from	4479	7592
12	מִנְחָה	gift, offering	4503	211
7	מְעַט	few, little	4592	101
6	מַעַל	above	4605	140

Frm Chp	Word	Lexicon	Strongs No..	Use Count
11	מַעֲשֶׂה	work	4639	235
6	מִצְוָה	command, commandment	4687	184
3	מִצְרַיִם	Egypt	4714	682
5	מָקוֹם	place	4725	401
3	מֹשֶׁה	Moses	4872	766
9	מִשְׁפָּחָה	family, clan	4940	304
5	מִשְׁפָּט	judgment, custom, justice	4941	425
5	נְאֻם	utterance, said, saith	5002	376
4	נָבִיא	prophet	5030	317
11	נַחֲלָה	inheritance	5159	222
11	נַעַר	youth, young man	5271	240
4	נֶפֶשׁ	life, soul	5315	757
12	נָתַן	to give	5414	2016
9	סָבִיב	all around, surrounding, neighborhood	5439	338
3	סוּס	horse	5483	138
4	סֵפֶר	book, scroll	5612	191
3	עֶבֶד	servant	5650	803
6	עַד	to, unto, as far as; until, while	5704	1263
10	עוֹד	yet, still, again	5750	491

Frm Chp	Word	Lexicon	Strongs No..	Use Count
5	עוֹלָם	for ever, eternity	5769	439
11	עָוֺן	transgression, iniquity	5771	231
4	עַיִן	eye, spring	5869	900
4	עִיר	city	5892	1095
6	עַל	on, upon, against	5921	5777
6	עַל־דְּבַר	because, on account of	5927.1	46
10	עֹלָה	burnt offering	5930	286
9	עַם	people	5971	1869
6	עִם	with	5973	1048
8	עָנִי	poor, afflicted	6041	80
5	עָנָן	clouds	6051	87
9	עֵץ	tree	6086	329
12	עָשָׂה	to do, make	6213	2632
10	עֵת	time	6256	297
7	עַתָּה	now, henceforth	6258	435
6	פֶּה	mouth	6310	498
10	פָּנִים	face	6440	2126
3	פַּרְעֹה	Pharaoh	6547	274
10	צֹאן	flock, small herd	6629	274

Frm Chp	Word	Lexicon	Strongs No..	Use Count
4	צָבָא	army, host	6635	486
7	צַדִּיק	righteous, just	6662	206
7	קָדוֹשׁ	holy-adj	6918	117
7	קֹדֶשׁ	holy-n, holy thing	6944	470
4	קוֹל	voice, sound	6963	505
7	קָטֹן	small, insignificant	6996	86
11	קֶרֶב	inward part, midst	7130	227
7	קָרוֹב	near, imminent	7138	75
7	קָשֶׁה	difficult	7185	36
12	רָאָה	to see	7200	1311
7	רַב	much, many	7227	439
10	רֶגֶל	foot	7272	251
5	רוּחַ	wind, spirit	7307	378
7	רָחוֹק	far-adj, distant; distance-n	7350	84
7	רַע	evil, wicked	7451	331
11	רַק	only	7535	109
7	רָשָׁע	wicked, guilty	7563	264
12	שָׁבַת	to cease, rest	7673	71
12	שַׁבָּת	Sabbath, rest	7676	111

Frm Chp	Word	Lexicon	Strongs No..	Use Count
6	שָׂדֶה	field	7704	329
7	שִׁיר	song	7892	78
11	שָׁלוֹם	peace, health	7965	242
11	שָׁם	there	8033	835
3	שֵׁם	name	8034	864
5	שָׁמַיִם	heaven(s), sky	8064	421
8	שֶׁמֶן	oil	8081	193
12	שָׁמַע	to hear, give ear to, obey	8085	1165
3	שָׁנָה	year	8141	878
5	שַׁעַר	gate	8179	375
8	שֹׁפֵת	judge	8199	68
4	רֹאשׁ	head, chief, top	8269	600
5	שַׂר	official, leader, prince	8269	425
4	תּוֹרָה	law, teaching, Torah	8451	223
6	תַּחַת	beneath, under, instead of	8478	510
11	תָּמִיד	continually, regularly	8548	104

Learning to Read Biblical Hebrew

Appendix BST Hebrew-English Font Keyboard Map

BST Hebrew-English Keyboard Mapping

Explore- Experiment- Enjoy- Education

Appendix Study Schedule

Appendix Psalm
Reading
Schedule

JAN	Hebrew Psalm Read Schedule	MAR
1 Jan Ps 1:1-6	**FEB**	1 Mar Ps 31:7-12
2 Jan Ps 2:1-12	1 Feb Ps 18:35-41	2 Mar Ps 31:13-24
3 Jan Ps 3:1-8	2 Feb Ps 18:42-50	3 Mar Ps 32:1-6
4 Jan Ps 4:1-8	3 Feb Ps 19:1-7	4 Mar Ps 32:7-11
5 Jan Ps 4:9-8	4 Feb Ps 19:8-14	5 Mar Ps 33:1-6
6 Jan Ps 5:1-12	5 Feb Ps 20:1-5	6 Mar Ps 33:7-13
7 Jan Ps 6:1-5	6 Feb Ps 20:6-9	7 Mar Ps 33:14-22
8 Jan Ps 6:6-10	7 Feb Ps 21:1-7	8 Mar Ps 34:1-6
9 Jan Ps 7:1-6	8 Feb Ps 21:8-13	9 Mar Ps 34:7-13
10 Jan Ps 7:7-17	9 Feb Ps 22:1-6	10 Mar Ps 34:14-22
11 Jan Ps 8:1-5	10 Feb Ps 22:7-12	11 Mar Ps 35:1-7
12 Jan Ps 8:6-9	11 Feb Ps 22:13-18	12 Mar Ps 35:8-14
13 Jan Ps 9:1-7	12 Feb Ps 22:19-31	13 Mar Ps 35:15-21
14 Jan Ps 9:8-14	13 Feb Ps 23:1-6	14 Mar Ps 35:22-28
15 Jan Ps 9:15-20	14 Feb Ps 24:1-5	15 Mar Ps 36:1-6
16 Jan Ps 10:1-6	15 Feb Ps 24:6-10	16 Mar Ps 36:7-12
17 Jan Ps 10:7-18	16 Feb Ps 25:1-6	17 Mar Ps 37:1-7
18 Jan Ps 11:1-7	17 Feb Ps 25:7-13	18 Mar Ps 37:8-14
19 Jan Ps 12:1-8	18 Feb Ps 25:14-22	19 Mar Ps 37:15-21
20 Jan Ps 13:1-6	19 Feb Ps 26:1-6	20 Mar Ps 37:22-28
21 Jan Ps 14:1-7	20 Feb Ps 26:7-12	21 Mar Ps 37:29-35
22 Jan Ps 15:1-5	21 Feb Ps 27:1-7	22 Mar Ps 37:36-40
23 Jan Ps 16:1-6	22 Feb Ps 27:8-14	23 Mar Ps 38:1-6
24 Jan Ps 16:7-11	23 Feb Ps 28:1-9	24 Mar Ps 38:7-13
25 Jan Ps 17:1-8	24 Feb Ps 29:1-6	25 Mar Ps 38:14-22
26 Jan Ps 17:9-15	25 Feb Ps 29:7-11	26 Mar Ps 39:1-7
27 Jan Ps 18:1-6	26 Feb Ps 30:1-6	27 Mar Ps 39:8-13
28 Jan Ps 18:7-13	27 Feb Ps 30:7-12	28 Mar Ps 40:1-6
29 Jan Ps 18:14-20	28 Feb Ps 31:1-6	29 Mar Ps 40:7-12
30 Jan Ps 18:21-27		30 Mar Ps 40:13-17
31 Jan Ps 18:28-34		31 Mar Ps 41:1-7

APR	MAY	JUN
1 Apr Ps 41:8-13	1 May Ps 56:1-7	1 Jun Ps 69:28-36
2 Apr Ps 42:1-11	2 May Ps 56:8-13	2 Jun Ps 70:1-5
3 Apr Ps 43:1-5	3 May Ps 57:1-6	3 Jun Ps 71:1-6
4 Apr Ps 44:1-7	4 May Ps 57:7-11	4 Jun Ps 71:7-12
5 Apr Ps 44:8-14	5 May Ps 58:1-6	5 Jun Ps 71:13-18
6 Apr Ps 44:15-21	6 May Ps 58:7-11	6 Jun Ps 71:19-24
7 Apr Ps 44:22-26	7 May Ps 59:1-6	7 Jun Ps 72:1-7
8 Apr Ps 45:1-6	8 May Ps 59:7-17	8 Jun Ps 72:8-14
9 Apr Ps 45:7-17	9 May Ps 60:1-6	9 Jun Ps 72:15-20
10 Apr Ps 46:1-6	10 May Ps 60:7-12	10 Jun Ps 73:1-7
11 Apr Ps 46:7-11	11 May Ps 61:1-8	11 Jun Ps 73:8-14
12 Apr Ps 47:1-9	12 May Ps 62:1-6	12 Jun Ps 73:15-21
13 Apr Ps 48:1-7	13 May Ps 62:7-12	13 Jun Ps 73:22-28
14 Apr Ps 48:8-14	14 May Ps 63:1-11	14 Jun Ps 74:1-6
15 Apr Ps 48:15-14	15 May Ps 64:1-5	15 Jun Ps 74:7-14
16 Apr Ps 49:1-7	16 May Ps 64:6-10	16 Jun Ps 74:15-23
17 Apr Ps 49:8-20	17 May Ps 65:1-7	17 Jun Ps 75:1-5
18 Apr Ps 50:1-6	18 May Ps 65:8-13	18 Jun Ps 75:6-10
19 Apr Ps 50:7-14	19 May Ps 66:1-7	19 Jun Ps 76:1-12
20 Apr Ps 50:15-22	20 May Ps 66:8-14	20 Jun Ps 77:1-7
21 Apr Ps 50:23-23	21 May Ps 66:15-20	21 Jun Ps 77:8-14
22 Apr Ps 51:1-6	22 May Ps 67:1-7	22 Jun Ps 77:15-20
23 Apr Ps 51:7-12	23 May Ps 68:1-7	23 Jun Ps 78:1-7
24 Apr Ps 51:13-19	24 May Ps 68:8-14	24 Jun Ps 78:8-14
25 Apr Ps 52:1-9	25 May Ps 68:15-21	25 Jun Ps 78:15-21
26 Apr Ps 53:1-6	26 May Ps 68:22-28	26 Jun Ps 78:22-28
27 Apr Ps 54:1-7	27 May Ps 68:29-35	27 Jun Ps 78:29-35
28 Apr Ps 55:1-6	28 May Ps 69:1-6	28 Jun Ps 78:36-42
29 Apr Ps 55:7-14	29 May Ps 69:7-13	29 Jun Ps 78:43-49
30 Apr Ps 55:15-23	30 May Ps 69:14-20	30 Jun Ps 78:50-56
	31 May Ps 69:21-27	

JUL	AUG	SEP
1 Jul Ps 78:57-63	1 Aug Ps 89:50-52	1 Sep Ps 104:15-21
2 Jul Ps 78:64-70	2 Aug Ps 90:1-6	2 Sep Ps 104:22-28
3 Jul Ps 78:71-72	3 Aug Ps 90:7-17	3 Sep Ps 104:29-35
4 Jul Ps 79:1-7	4 Aug Ps 91:1-5	4 Sep Ps 105:1-6
5 Jul Ps 79:8-13	5 Aug Ps 91:6-13	5 Sep Ps 105:7-12
6 Jul Ps 80:1-6	6 Aug Ps 91:14-16	6 Sep Ps 105:13-18
7 Jul Ps 80:7-12	7 Aug Ps 92:1-8	7 Sep Ps 105:19-24
8 Jul Ps 80:13-19	8 Aug Ps 92:9-15	8 Sep Ps 105:25-30
9 Jul Ps 81:1-5	9 Aug Ps 93:1-5	9 Sep Ps 105:31-36
10 Jul Ps 81:6-16	10 Aug Ps 94:1-6	10 Sep Ps 105:37-45
11 Jul Ps 82:1-8	11 Aug Ps 94:7-14	11 Sep Ps 106:1-7
12 Jul Ps 83:1-6	12 Aug Ps 94:15-23	12 Sep Ps 106:8-14
13 Jul Ps 83:7-12	13 Aug Ps 95:1-6	13 Sep Ps 106:15-21
14 Jul Ps 83:13-18	14 Aug Ps 95:7-11	14 Sep Ps 106:22-28
15 Jul Ps 84:1-6	15 Aug Ps 96:1-13	15 Sep Ps 106:29-35
16 Jul Ps 84:7-12	16 Aug Ps 97:1-6	16 Sep Ps 106:36-42
17 Jul Ps 85:1-7	17 Aug Ps 97:7-12	17 Sep Ps 106:43-48
18 Jul Ps 85:8-13	18 Aug Ps 98:1-5	18 Sep Ps 107:1-6
19 Jul Ps 86:1-6	19 Aug Ps 98:6-9	19 Sep Ps 107:7-13
20 Jul Ps 86:7-17	20 Aug Ps 99:1-9	20 Sep Ps 107:14-20
21 Jul Ps 87:1-7	21 Aug Ps 100:1-5	21 Sep Ps 107:21-27
22 Jul Ps 88:1-6	22 Aug Ps 101:1-8	22 Sep Ps 107:28-34
23 Jul Ps 88:7-12	23 Aug Ps 102:1-7	23 Sep Ps 107:35-41
24 Jul Ps 88:13-18	24 Aug Ps 102:8-14	24 Sep Ps 107:42-43
25 Jul Ps 89:1-7	25 Aug Ps 102:15-21	25 Sep Ps 108:1-7
26 Jul Ps 89:8-14	26 Aug Ps 102:22-28	26 Sep Ps 108:8-13
27 Jul Ps 89:15-21	27 Aug Ps 103:1-6	27 Sep Ps 109:1-6
28 Jul Ps 89:22-28	28 Aug Ps 103:7-13	28 Sep Ps 109:7-12
29 Jul Ps 89:29-35	29 Aug Ps 103:14-22	29 Sep Ps 109:13-18
30 Jul Ps 89:36-42	30 Aug Ps 104:1-7	30 Sep Ps 109:19-31
31 Jul Ps 89:43-49	31 Aug Ps 104:8-14	

OCT	NOV	DEC
1 Oct Ps 110:1-7	1 Nov Ps 119:99-105	1 Dec Ps 136:1-7
2 Oct Ps 111:1-5	2 Nov Ps 119:106-112	2 Dec Ps 136:8-14
3 Oct Ps 111:6-10	3 Nov Ps 119:113-119	3 Dec Ps 136:15-21
4 Oct Ps 112:1-10	4 Nov Ps 119:120-126	4 Dec Ps 136:22-26
5 Oct Ps 113:1-9	5 Nov Ps 119:127-133	5 Dec Ps 137:1-9
6 Oct Ps 114:1-8	6 Nov Ps 119:134-140	6 Dec Ps 138:1-8
7 Oct Ps 114:9-8	7 Nov Ps 119:141-147	7 Dec Ps 139:1-6
8 Oct Ps 115:1-6	8 Nov Ps 119:148-154	8 Dec Ps 139:7-12
9 Oct Ps 115:7-18	9 Nov Ps 119:155-161	9 Dec Ps 139:13-18
10 Oct Ps 116:1-6	10 Nov Ps 119:162-8	10 Dec Ps 139:19-24
11 Oct Ps 116:7-12	11 Nov Ps 119:169-75	11 Dec Ps 140:1-7
12 Oct Ps 116:13-19	12 Nov Ps 119:176-	12 Dec Ps 140:8-13
13 Oct Ps 118:1-6	13 Nov Ps 120:1-7	13 Dec Ps 141:1-10
14 Oct Ps 118:7-13	14 Nov Ps 121:1-8	14 Dec Ps 142:1-7
15 Oct Ps 118:14-20	15 Nov Ps 122:1-9	15 Dec Ps 143:1-6
16 Oct Ps 118:21-27	16 Nov Ps 123:1-4	16 Dec Ps 143:7-12
17 Oct Ps 118:28-29	17 Nov Ps 124:1-8	17 Dec Ps 144:1-8
18 Oct Ps 119:1-7	18 Nov Ps 125:1-5	18 Dec Ps 144:9-15
19 Oct Ps 119:8-14	19 Nov Ps 126:1-6	19 Dec Ps 145:1-7
20 Oct Ps 119:15-21	Ps 127:1-6	20 Dec Ps 145:8-14
21 Oct Ps 119:22-28	20 Nov Ps 128:1-6	21 Dec Ps 145:15-21
22 Oct Ps 119:29-35	21 Nov Ps 129:1-8	22 Dec Ps 146:1-5
23 Oct Ps 119:36-42	22 Nov Ps 129:9-8	23 Dec Ps 146:6-10
24 Oct Ps 119:43-49	23 Nov Ps 130:1-8	24 Dec Ps 147:1-7
25 Oct Ps 119:50-56	24 Nov Ps 132:1-6	25 Dec Ps 147:8-14
26 Oct Ps 119:57-63	25 Nov Ps 132:7-12	26 Dec Ps 147:15-20
27 Oct Ps 119:64-70	26 Nov Ps 132:13-18	27 Dec Ps 148:1-7
28 Oct Ps 119:71-77	27 Nov Ps 134:1-3	28 Dec Ps 148:8-14
29 Oct Ps 119:78-84	28 Nov Ps 135:1-7	29 Dec Ps 149:1-9
30 Oct Ps 119:85-91	29 Nov Ps 135:8-14	30 Dec Ps 150:1-6
31 Oct Ps 119:92-98	30 Nov Ps 135:15-21	31 Dec Ps 1:1-6