15.1. The Imperative (Strong) in the Various *Binyanim*

Once again, it is easiest to learn the forms of the imperative in the various *binyanim* by placing them side-by-side in a chart and noting the differences:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Qal msg</th>
<th>Qal fsg</th>
<th>Qal mpl</th>
<th>Qal fpl</th>
<th>Niphal</th>
<th>Piel</th>
<th>Pual</th>
<th>Hithpael</th>
<th>Hiphil</th>
<th>Hophal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qal</td>
<td>קָטֹל</td>
<td>קִטְלִי</td>
<td>וּקִטְלַת</td>
<td>קְטֶלֶנָה</td>
<td>קָטַל</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Qal</td>
<td>קִבָד</td>
<td>כִבְדִי</td>
<td>כְבָדוּ</td>
<td>כִבְדוּת</td>
<td>קַבְדִל</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Qal</td>
<td>קַטָן</td>
<td>קִטְנִי</td>
<td>קְטַנָת</td>
<td>קְטָנהְנָה</td>
<td>קַטַל</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Qal</td>
<td>חִקָּטֵל</td>
<td>חִקֵּטְלִי</td>
<td>חִקֵֵּטְלַת</td>
<td>קֶגֶלֶנָה</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
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<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Niphal</td>
<td>חִקָּטֵל</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Piel</td>
<td>חַקְטִל</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Pual</td>
<td>-----</td>
<td>-----</td>
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<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Hithpael</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Hiphil</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Hophal</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
</tbody>
</table>

**Things to Note for the Niphal**

- Prefix ר with a hireq.
- R₁ is doubled to indicate the assimilation of the נ of the niphal.
- Vowel under R₁ is *gamets*.
- Theme vowel is *tsere*.
- The forms are identical to the imperfect except for the fact that the imperfect prefixes are replaced by ר.

**Things to Note for the Piel**

- Vowel under R₁ is *patakh*.
- R₂ is doubled.
- Theme vowel is the *tsere*.

**Things to Note for the Hithpael**

- Identical to piel except for the ה prefix.
• Vowel under R\textsubscript{1} is patakh.
• R\textsubscript{2} is doubled.
• Theme vowel is the tsere.
• When R\textsubscript{1} is a sibilant, it switches places with the n of the prefix. E.g. יָשָׁמ,\textsuperscript{1}.
• When R\textsubscript{1} is a צ, it switches places with the n of the prefix and the n of the prefix becomes a ט. E.g. יָצָּמ.

**Hiphil**

• Prefix is a n with patakh forming a closed syllable with R\textsubscript{1}.
• Theme vowel is hireq-yod except in the msg and fpl where it is tsere.
• Accent remains on the second syllable throughout the conjugation.

### 15.2. The Jussive and Cohortative in the Various Binyanim

Jussives have the same form as imperfects in the various binyanim except for in the hiphil. In the hiphil the theme vowel of the jussive is tsere instead of hireq-yod.

Cohortatives have the same form as imperfects in the various binyanim. In the hiphil the theme vowel of the cohortative is tsere instead of hireq-yod. When cohortatives have the gamets-he ending, normal vowel reduction occurs.

<table>
<thead>
<tr>
<th>Jussive</th>
<th>Qal</th>
<th>Niphal</th>
<th>Piel</th>
<th>Pual</th>
<th>Hithpael</th>
<th>Hiphil</th>
<th>Hophal</th>
</tr>
</thead>
<tbody>
<tr>
<td>3msg</td>
<td>יִקְטֹל</td>
<td>יִקָּטֵל</td>
<td>יְקַטֵל</td>
<td>יְקֻטַל</td>
<td>יִתְקַטֵל</td>
<td>יַקְטֵל</td>
<td>יָּקְטַל</td>
</tr>
<tr>
<td>3fsg</td>
<td>תִ֫קְטֹל</td>
<td>תִ֫קָּטֵל</td>
<td>תְקַטֵל</td>
<td>תְקֻטַל</td>
<td>תִ֫תְקַטֵל</td>
<td>תַקְטֵל</td>
<td>תָּקְטַל</td>
</tr>
<tr>
<td>2msg</td>
<td>יִקְטְלִי</td>
<td>יִקָָּּֽטְלִי</td>
<td>יְקַטְלִי</td>
<td>יְקֻטְלִי</td>
<td>יִתְקַטְלִי</td>
<td>יַקְטְלִי</td>
<td>יָּקְטְלִי</td>
</tr>
<tr>
<td>2fsg</td>
<td>תִ֫קְטְלִי</td>
<td>תִ֫קָָּּֽטְלִי</td>
<td>תְקַטְלִי</td>
<td>תְקֻטְלִי</td>
<td>תִ֫תְקַטְלִי</td>
<td>תַקְטְלִי</td>
<td>תָּקְטְלִי</td>
</tr>
</tbody>
</table>

| Cohortative | 1csg | אֶקְטְלָּה | אִכָָּּֽטְלָּה | א ִ֫קַָּּֽטְלָּה | אֶתְקַטְלָּה | אַקְטִילָּה | ----- | ----- |

### 15.3. The Genitive Case

Nouns in the genitive case usually modify nouns and bear a relationship to the noun it is modifying in a relationship similar to the one conveyed in English by the word “of”. It is roughly analogous to the genitive case in Greek.

The genitive relationship was originally formed by a noun in the construct state, called the governing noun (the construct noun), and a noun in the genitive case, called the governed noun (the genitive). Here is an example in Akkadian, where the genitive was formed by dropping off the case ending on the governing noun (forming the construct state) and placing the governed noun in the genitive case: mārum + šarrum → mār šarrim = the son of the king.

\textsuperscript{1} This is called metathesis.
Like Akkadian, Hebrew used to form the genitive relationship by placing the governing noun in the construct state and placing the second noun in the genitive case. Since case endings dropped off in Hebrew the only way to know if a noun is in the genitive case is to see whether or not it follows a noun in the construct state. Thus it is usually quite easy to recognize when a noun functions genitivally. The genitive case has many functions. Only a few of these functions will be learned here:

a) Genitive of possession/ownership/relationship

1 Samuel 2:12 - Eli’s sons were wicked men; they had no regard for the LORD.

1 Samuel 2:13 – Now it was the practice of the priests with the people that whenever anyone offered a sacrifice and while the meat was being boiled, the servant of the priest would come with a three-pronged fork in his hand.

1 Samuel 2:17 – This sin of the young men was very great in the LORD’s sight, for they were treating the LORD’s offering with contempt.

b) Subjective Genitive (i.e. genitive acts as the subject of the verbal idea)

Deuteronomy 1:27 – You grumbled in your tents and said, “The LORD hates us (lit. because of the hatred of the LORD); so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us.”

1 Samuel 20:14 – But show me unfailing kindness like that of the LORD (lit. show the kindness of the LORD on my behalf or the LORD’s kindness) as long as I live, so that I may not be killed….

1 Kings 10:9 – Praise be to the LORD your God, who has delighted in you and placed you on the throne of Israel. Because of the LORD’s eternal love (lit. because of the love of the LORD) for Israel, he has made you king to maintain justice and righteousness.

c) Objective Genitive (i.e. the genitive acts as the object of the verbal idea)

1 Kings 2:43 – Why then did you not keep your oath to the LORD (lit. the oath of the LORD) and obey the command I gave you.

Isaiah 5:23 - …who acquit the guilty (lit. acquitters of the guilty) for a bribe, but deny justice to the innocent.

Amos 8:10 – I will make that time like mourning for an only son (lit. the mourning of an only son) and the end of it like a bitter day.

Obadiah 10 – Because of the violence against your brother Jacob (lit. the violence of your brother), you will be covered with shame….

2 Since this is a first year class, you will only be required to memorize functions a) to f). These categories will even help you understand your English Bibles better when the word “of” is used.
d) Attributive Genitive (or Genitive of Characterization)

Exodus 5:9 – Make the work harder for the men so that they keep working and pay no attention to lies (lit. words of deception).

Exodus 29:29 – “Aaron’s sacred garments (lit. garments of holiness) will belong to his descendants so that they can be anointed and ordained in them.

Judges 11:1 – Jephthah the Gileadite was a mighty warrior (lit. warrior of might).

Psalm 2:6 – I have installed my King on Zion, my holy hill (lit. the hill of my holiness).

Isaiah 9:2 – The people walking in darkness have seen a great light; on those living in the land of the shadow (i.e. characterized by the shadow of death) of death a light has dawned.

e) Attributed Genitive

Genesis 39:6 – Now Joseph was well-built and handsome (lit. beautiful of form).

Exodus 32:9 – “I have seen these people,” the LORD said to Moses, “and they are a stiff-necked (lit. stiff of neck) people.”

Isaiah 6:5 – For I am a man of unclean lips (lit. unclean of lips).

f) Genitive of Effect

Genesis 2:9 – In the middle of the garden was the tree of life (i.e. that produces life)….

Isaiah 11:2 – The Spirit of the LORD will rest on him – the Spirit of wisdom and of understanding (i.e. that gives wisdom and understanding), the Spirit of counsel and of power (i.e. that gives counsel and power), the Spirit of knowledge and of the fear of the LORD (i.e. that gives the knowledge and the fear of the LORD).

Isaiah 51:17 - …the goblet that makes men stagger (lit. the goblet of staggering).

Isaiah 53:5 - …the punishment that brought us peace (lit. the punishment of our peace) was upon him….

g) Genitive of Material

Exodus 20:24 – Make an altar of earth (i.e. an altar made from earth, an earthen altar) for me and sacrifice on it your burnt offerings….

Joshua 7:21 – When I saw in the plunder a beautiful robe from Babylonia, two hundred shekels of silver and a wedge of gold (i.e. a golden wedge) weighing fifty shekels, I coveted them and took them.
1 Kings 10:25 – Year after year, everyone who came brought a gift – articles of silver and gold (i.e. made out of silver and gold) robes, weapons and spices, and horses and mules.

Psalm 2:9 – You will rule them with an iron scepter (lit. scepter of iron).

h) Genitive of Location

Genesis 3:24 – After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree (lit. the way of the tree) of life.

Genesis 23:10 – Ephron the Hittite was sitting among his people and he replied to Abraham in the hearing of all the Hittites who had come to the gate (lit. the ones who had come of the gate) of his city.

Isaiah 38:18 – For the grave cannot praise you, death cannot sing your praise; those who go down to the pit (lit. the ones who went down of the pit) cannot hope for your faithfulness.

Lamentations 1:4 – The roads to Zion mourn (lit. the roads of Zion), for no one comes to her appointed feasts (lit. ones who come of the appointed feast).

15.4. The Accusative Case

Nouns in the accusative case are used to modify verbs. Unlike nouns in the genitive, nouns in the accusative are not easily identifiable. Some accusatives are marked by the definite direct object marker but the use of this marker is quite limited. Word order in Hebrew shows some regularity in narrative passages but in many passages it is quite fluid. It is important to identify the case of each noun being translated so that it can be assigned its appropriate function. This is especially important for the accusative because its functions are the least obvious to most students of Hebrew. Once again, only a few of the functions of the accusative will be learned here:

a) Direct Object (receives or is effected by the action of a transitive verb)

Genesis 1:1 – In the beginning God created the heavens and the earth.

Genesis 37:3 - Now Israel loved Joseph more than any of his other sons….

Genesis 1:11 – Then God said, “Let the land produce vegetation….

Genesis 4:1 – Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. [This verb is transitive in Hebrew and “Cain” is the direct object even though this verb is not transitive in English]

b) Specifies Place

Genesis 18:1 – The LORD appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day.
Genesis 24:23 – Whose daughter are you? Please tell me, is there room in your father’s house for us to spend the night?

Ruth 3:8 – In the middle of the night something startled the man, and he turned and discovered a woman lying at his feet.

1 Kings 8:32 – then hear from heaven and act. (cf. 2 Chronicles 6:23)

c) Marks the Goal of Movement

1 Kings 12:1 – Rehoboam went to Shechem, for all the Israelites had gone there to make him king.

1 Samuel 20:11 – “Come,” Jonathan said, “let’s go out into the field.”

d) Marks Limit or Extent

Genesis 31:23 – Taking his relatives with him, he pursued Jacob for seven days and caught up with him in the hill country of Gilead.

Genesis 41:40 – You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you.

1 Kings 19:4 – while he himself went a day’s journey into the desert.

15.5. Vocabulary

Nouns

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
<th>English</th>
<th>Card Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>כל</td>
<td>-----</td>
<td>each, every, all</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>פֶה</td>
<td>פִיּוֹת</td>
<td>mouth, opening, edge (of sword)</td>
<td>100</td>
</tr>
<tr>
<td>3</td>
<td>קֹ דֶש</td>
<td>קִדְשִים</td>
<td>apartness, sacredness, holiness</td>
<td>108</td>
</tr>
<tr>
<td>4</td>
<td>עוֹלָּם</td>
<td>עוֹלָּמִים</td>
<td>ancient time, antiquity, ancient, old, forever, always (during the lifetime)</td>
<td>112</td>
</tr>
<tr>
<td>5</td>
<td>מִשְפָּט</td>
<td>מִשְפָּטִים</td>
<td>judgment, case, cause, justice, law, legal decision, custom, privilege, right</td>
<td>115</td>
</tr>
<tr>
<td>6</td>
<td>שַר</td>
<td>שָּרִים</td>
<td>chief, chieftain, ruler, captain, general, prince</td>
<td>117</td>
</tr>
<tr>
<td>7</td>
<td>שָמַ יִם</td>
<td>-----</td>
<td>sky (including the place where the sun, moon, and stars shine)</td>
<td>118</td>
</tr>
<tr>
<td>8</td>
<td>אֵש</td>
<td>-----</td>
<td>(f) fire</td>
<td>131</td>
</tr>
<tr>
<td>9</td>
<td>נְאֻם</td>
<td>-----</td>
<td>utterance, declaration, revelation</td>
<td>132</td>
</tr>
<tr>
<td>10</td>
<td>שָׁר</td>
<td>שָׁרִים</td>
<td>gate</td>
<td>133</td>
</tr>
</tbody>
</table>
### Hebrew to English

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
<th>Card</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָרָּבְעָּם</td>
<td>Jeroboam</td>
<td>-</td>
</tr>
<tr>
<td>יֹאשִּ֫יּוֹ֫שֵׁה</td>
<td>Josiah</td>
<td>-</td>
</tr>
<tr>
<td>אֶפְרַ֫יִם</td>
<td>Ephraim</td>
<td>-</td>
</tr>
</tbody>
</table>

### Personal Nouns

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
<th>Card</th>
</tr>
</thead>
<tbody>
<tr>
<td>דָּם</td>
<td>blood (plural used to indicate large quantities of blood or blood shed through violence)</td>
<td>135</td>
</tr>
<tr>
<td>אֹהָּלִים</td>
<td>tent, dwelling, habitation</td>
<td>139</td>
</tr>
<tr>
<td>לֶחֶם</td>
<td>bread, food</td>
<td>140</td>
</tr>
<tr>
<td>עֵצִים</td>
<td>tree, trees, wood</td>
<td>143</td>
</tr>
<tr>
<td>שָּדוֹת</td>
<td>(m) field</td>
<td>144</td>
</tr>
</tbody>
</table>

### 15.16. Homework

Translate the following sentences. Be able to pronounce each sentence out loud. Be able to parse every verb and to analyze each noun and adjective.

1. דָּבְרָה אֶל־יַעֲשֵׂה יָשָׂרָאֵל מַעֲרֹתָם כְּרַיִּים לֹא־הָשַׁדְּוָם יִשְׂרָאֵל:

2. הָשְׂמֹעַ אֶל־עָמָד־יִשְׂרָאֵל דָּבְרֵי יָהִי לְאֹם הָלָּלֶךְ לָאֹם הָלָּלֶךְ בְּיִשְׂרָאֵל:

Helps:
- מַעֲרֹתָם – Slightly different form from what we would normally expect from the paradigm but it is still easily recognizable.
- יָהִי – “Yah” – contracted form of יהוה.
Past Time Indicator, Perfect + Waw-Consecutive, Verbs with Guttural Letters – Mark Francois

3) ישב יאשיהו שער העיר כバレים יוהוד ילך לגלות במדבר.

4) ישמע את ידברי פי זכרת את כל פלשתים כל ארץ.

5) 1 Kings 13:3

 Helps
1. מופת – “sign”
2. דשן – “ashes”

6) 1 Kings 13:4

 Helps
1. מעל + מֵעַל – “from over”
2. תָּפַש – Qal imperative mpl + 3msg pronominal suffix from תָּפַש (to seize) “Seize him!”
3. וייבש – Qal preterite 3fsg from וייבש (to be dry, dry up)
4. יוכל – Qal perfect 3msg from יוכל (to be able)
5. לִשְׁבַּךְ - Hiphil infinitive construct + לַ (to, for) + 3fsg pronominal suffix from השב (to return), “to cause it to return”.

7) 1 Kings 13:5

Helps
1. מוֹפֵת - “sign”
2. דֶשֶן - “ashes”

8. 1 Kings 13:6

Helps
1. וַיַּעַן - Qal preterite 3msg + waw consecutive from עָּנָּה (to answer)
2. חַל־נָּא - Piel imperative msg + particle of entreaty from חָּלָּה II (“to make sweet, ask for mercy”)
3. בַע - “on my behalf”
4. וְתָּשֹב - Qal jussive 3fsg + waw conjunctive from השב (to return)
5. וַיְחַל - Qal Preterite 3msg from חָּלָּה II (“to make sweet, ask for mercy”)
6. וַתָּשָּׁב - Qal preterite 3fsg + waw consecutive from השב (to return)
7. וַתְהִי - Qal preterite 3fsg + waw consecutive from הָּיָּה (to be, become)
8. כְבָּרִאשֹׁנָּה - “like it was before”

1 Kings 13:7

בֹאָּה - “Come!”
וּסְעָּדָּה - “Have something to eat!”
וְאֶתְנָּה - “I will give”
מַתָּת - “reward”