

## Lesson 25 שְׁעוֹר עֶשְׂרִים וְחַמָּשָׁה

### Subjects Covered:

25.1 The פָּעַל/קַל Stem

25.2 The קַל Paradigm

25.3 The קַל Prefix Form - יִקְטֹל

25.4 Two Possible Vocalizations of the קַל Prefix Form

25.5 The Place of the Verb in a Clause

25.6 Interpreting the Biblical Verb - Where is it on the Time Line?

25.7 Interpreting the Prefix Form - Where is it on the Time Line?

25.8 The Prefix Form in Different Root Groups and Other Stems

Introduced: Tool No. 11ב - Frequent קַל Verb List - Prefix Form

### 25.1 The פָּעַל/קַל Stem

In this lesson the basic paradigm of the first stem, פָּעַל/קַל<sup>1</sup>, is introduced. Look at the קַל paradigm (25.2 below). It includes all of the קַל verb forms:

*Suffix form*

*Prefix form*

*Participle (both active and passive)*

*Imperative*

*Infinitive Construct*

*Infinitive Absolute*

The introduction of these forms, and the ways they may be interpreted will be gradual. Much of what you will learn through the קַל can be transferred and applied to the interpretation of the same verb forms in the other stems.

In Hebrew-English lexicons you will find entries for קַל verbs under 'qal'.

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<sup>1</sup> All stems are referred to by their 3m. s. (הוּא) form in the **suffix form** of the root פ.ע.ל. The first stem is therefore, called פָּעַל (see Tool No. 11a). Another commonly used name for the first stem (used throughout this textbook) is קַל (easy, simple). A root in the קַל has the simplest form of the verb and is also considered to have its simplest meaning compared with its meanings in other stems.

## 25.2 The קל Paradigm

The following is an example root ש.מ.ר conjugated in all of the קל forms (Tool No. 11a).

Participle <i>בינוני</i>	Prefix Form <i>יקטל</i>	Suffix Form <i>קטל</i>	
שׁוֹמֵר שׁוֹמְרִים שׁוֹמְרָת שׁוֹמְרוֹת	אֶשְׁמֹר	שְׁמַרְתִּי	אני
<i>Passive Participle</i> <i>סביל</i>	תִּשְׁמֹר	שְׁמַרְתָּ	אתה
שְׁמוֹר שְׁמוֹרִים שְׁמוֹרָה שְׁמוֹרוֹת	תִּשְׁמְרֵי	שְׁמַרְתָּ	את
<i>Imperative</i> <i>צווי</i>	רִשְׁמֹר	שְׁמֹר	הוא
שְׁמֹר שְׁמְרֵי שְׁמֹרָה שְׁמֹרְתֵי	תִּשְׁמֹר	שְׁמֹרָה	היא
<i>Infinitive</i> <i>מקור</i>	בְּשִׁמֹר	שְׁמֹרְבוּ	אנחנו
שְׁמֹר (ל) שְׁמֹר <i>construct</i> שְׁמֹר <i>absolute</i>	תִּשְׁמְרוּ	שְׁמֹרְתֶם	אתם
	תִּשְׁמֹרְכֶם	שְׁמֹרְתֵי	אתן
	רִשְׁמְרוּ	שְׁמְרוּ	הם
	תִּשְׁמֹרְכֶם	שְׁמְרוּ	הנה

In this lesson the **prefix form** is introduced. The **suffix form** will be presented in Lesson 30. The remaining forms of the קל stem will be studied in Volume II.

## 25.3 The קל Prefix Form - יקטל

The **prefix form**<sup>2</sup> of the קל stem is the most frequently used verb form in the Biblical text. The Hebrew name of this form is יקטל<sup>3</sup>. In this course, both terms, the **prefix form** and יקטל, will be used interchangeably.

<sup>2</sup> Other textbooks and grammars, as well as lexicons, refer to the **prefix form** as the **imperfect**. The term **imperfect** is not used in this course in order to avoid the connotations suggested by the word 'imperfect'.

<sup>3</sup> Note: The Hebrew name יקטל is the 3m.s. in the קל **prefix form** of the 'strong' root ל.ט.ק, and it represents the **prefix form** of all grammatical persons in all the different root groups and all the stems.

## 25.4 Two Possible Vocalizations of the קל Prefix Form

Before dealing with the interpretation of the **prefix form**, let us look at its paradigm.

There are 2 possible basic conjugations for the קל **prefix form** <sup>4</sup>:

The 2nd letter of the root is vocalized either with:

[ ˈ ] (e.g. in the conjugation of the verb ש.מ.ר)

or

[ ˌ ] (e.g. in the conjugation of the verb ש.ל.ח)

קל Prefix Form יקטל [ ˌ ]	קל Prefix Form יקטל [ ˈ ]	
אֶשְׁלַח	אֶשְׁמַר	אֲנִי
תִּשְׁלַח תִּשְׁלַח־י	תִּשְׁמַר תִּשְׁמַר־י	אַתָּה אַתָּה
יִשְׁלַח תִּשְׁלַח	יִשְׁמַר תִּשְׁמַר	הוּא הִיא
נִשְׁלַח	נִשְׁמַר	אֲנַחְנוּ
תִּשְׁלַחוּ תִּשְׁלַחְכֶּם	תִּשְׁמְרוּ תִּשְׁמַרְכֶּם	אַתֶּם אַתֶּן
יִשְׁלַחוּ תִּשְׁלַחְכֶּם	יִשְׁמְרוּ תִּשְׁמַרְכֶּם	הֵם הֵנָּה

Read aloud the above two examples of the **prefix form** and try to memorize them as models for other קל verbs.

Note that:

- the conjugation for אַתָּה & הִיא is identical! (e.g. תִּשְׁמַר)
- the conjugation for אַתָּן & הֵן is identical! (e.g. תִּשְׁמַרְכֶּם)

This is true for all stems and root groups.

Only context can help you identify the subject in such cases.

<sup>4</sup> Only one of these two possibilities appears in your basic paradigm (25.2 above and Tool No. 11a).

As you can see, the prefixes (and some suffixes) of the **prefix form** identify the person. Therefore, subject pronouns (e.g. ...אָנִי, אַתָּה) are not usually mentioned for the 1st and 2nd person. However, the subject pronouns are mentioned for the 3rd person.

## Examples

And Yosef <b>remembered</b> the dreams (Genesis 42:9)	וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת	1
... his younger brother <b>shall be greater</b> than he (Genesis 48:19)	אָחִיו הַקָּטָן יִגְדֹל מִמֶּנּוּ (בראשית מח, יט)	2

[Note: The word אֶת in example No. 1 (not to be confused with preposition אֶת {13.2}) is a marker preceding a direct object. It will be presented in details in Lesson 31. Untill then, you will find it appearing in smaller fonts. While translating, consider it meaningless, and ignore.]

Look at your Tool No. 11ב: Frequent קל Verbs List - Prefix Form.

- The verbs:

ז.כ.ר, כ.ר.ת, כ.ת.ב, ס.פ.ר, ע.מ.ד, פ.ק.ד, ש.ב.ר, ש.מ.ר, ש.פ.ט

are conjugated according to the more common [ ] vowel option,

- The verbs:

ח.ז.ק, ל.ב.ש, פ.ת.ח, ש.כ.ב, ש.מ.ע

are conjugated according to the less common [ \_ ] vowel option.

Read aloud the complete conjugations of a few of the verbs in each group.

As you have done with the most common nouns and prepositions, try to familiarize yourself with these frequently occurring קל verbs too.

## 25.5 The Place of the Verb in a Clause

The Hebrew verb may appear either before or after the subject (if mentioned).

The LORD <b>shall reign</b> forever (Psalms 146:10)	יְמִלֵךְ ה' לְעוֹלָם (תהלים קמו, י)	1
The LORD <b>shall reign</b> for ever and ever (Exodus 15:18)	ה' יְמִלֵךְ לְעוֹלָם וָעֶד (שמות טו, יח)	2

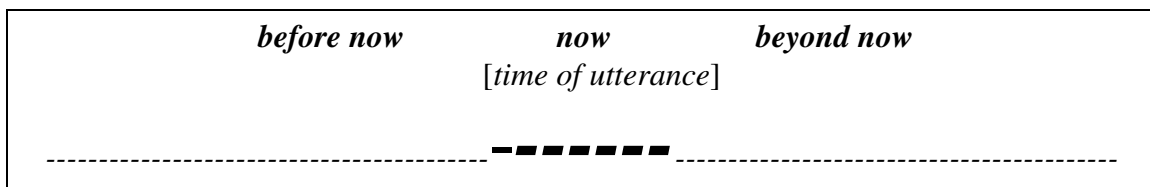
## 25.6 Interpreting the Biblical Verb - Where Is It on the Time Line?

*Unlike in English, or even in Modern Hebrew, the verb forms in Biblical Hebrew cannot be understood as representing clear tenses with clear boundaries.*

***"We should imagine a linguistic reality in which the information concerning time is extracted, not from the different forms of the verb, but from the context. This is a known phenomenon. What one language indicates through its grammar, another language imparts to the listener and the reader only through context."***<sup>5</sup>

*At this stage, without delving into complicated linguistic deliberations, follow the guidelines that will be offered in this and the following Lessons (26-28, 30), and consider the context in order to interpret the verbs. When required, use the guidelines together with your best judgement (make an educated guess) to translate the verbs into their appropriate English tense.*

Look at the simplified<sup>6</sup> time line illustrated below:



- **'Now'** represents the point or period in time when the text was uttered, or produced, either by the narrator or by a speaker.
- The actions mentioned in a text that happened before the text was uttered are grouped under **'before now'**.
- The actions that have not happened yet, or those wished for, commanded, conditioned, etc., are grouped under **'beyond now'**.

<sup>5</sup> Translated from:

רובינשטיין, א. (1980). העברית שלנו והעברית הקדומה. תל אביב, משרד הבטחון, ההוצאה לאור

<sup>6</sup> This approach may not be linguistically sound, but will prove itself very effective in the interpretation of the Hebrew verb in this introductory level and even beyond.

Usually, we expect verbs to tell us about:

Tenses

Where the action is on a time line (e.g. past, present, future, etc.)

Aspects

The way the action is executed (e.g. brief, in progress, repetitive or habitual)

Moods

Whether the action is real or not:

**real mood:**

stating that the action has happened, happening, or will happen? For example:

It rained yesterday.

It is raining now.

It will rain tomorrow.

**irreal<sup>7</sup> mood:**

expressing a command, or a subjunctive (wish, warning, expectation, possibility, condition etc.) For example:

Throw the water!

Don't spill the water!

I wish it rains.

If it gets colder, it will rain.

Let it rain!

These categories cannot easily be identified in the Biblical text through the verb forms. We can use the above rough illustration of a time line to help us find reasonable English equivalents to the Hebrew verbs. Thus:

- Verbs depicting actions that are real can be placed on the 'before now', 'now' and 'beyond now' sections of the time line and translated accordingly (past, present, future).
- Most of what is unreal (whatever has not happened yet, and may or may not happen), will also be placed on the 'beyond now' section of the time line.

Now, let us look at some examples of the **prefix form** and its wide array of possible interpretations and translations.

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<sup>7</sup> Long, G. A. (2002). *Grammatical Concepts 101 for Biblical Hebrew*. Peabody, Massachusetts: Hendrickson Publishers, Inc.

## 25.7 Interpreting the Prefix Form - Where Is It on the Time Line?

In the following examples all the verbs are in the **prefix form**. Let us place these verbs on the point or section of the time line that best describes the actions they depict.

1.

Sidonians <b>call</b> Hermon Siryon, but the Amorites <b>call</b> it Senir (Deuteronomy 3:9)	<i>Narrator:</i> צִדְוֹנִים יִקְרְאוּ לְחֶרְמוֹן שְׂרִין וְהָאֹמְרִי יִקְרְאוּ לוֹ שְׁנִיר (דברים ג, ט)
<div style="display: flex; justify-content: space-around; font-weight: bold;"> <span>before now</span> <span>now</span> <span>beyond now</span> </div> <div style="text-align: center; margin-top: 5px;"> <small>[time of utterance]</small>            יִקְרְאוּ            ----- - - - - - -----         </div>	

2.

and <b>let</b> the maiden that pleaseth the king <b>be queen</b> instead of Vashti (Esther 2:4)	<i>The advisers to King Ahashverosh:</i> וְהִנְעִרָהּ אֲשֶׁר תֵּיטֵב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וְשִׁתִּי (אסתר ב, ד)
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3.

And Shemuel <b>judged</b> Yisra'el... (ISamuel 7:15)	וַיִּשְׁפֹּט שְׁמוּאֵל אֶת יִשְׂרָאֵל... (שמואל-א ז, טו)
<div style="display: flex; justify-content: space-around; font-weight: bold;"> <span>before now</span> <span>now</span> <span>beyond now</span> </div> <div style="text-align: center; margin-top: 5px;"> <small>[time of utterance]</small>            וַיִּשְׁפֹּט            ----- - - - - - -----         </div>	

4.

Yehoshua <b>called</b> the Re'uveni, and the Gadi, and the half tribe of Menashshe...(Joshua 22:1)	אָז יִקְרָא יְהוֹשֻׁעַ לְרֵאוּבֵנִי וְלְגָדִי וְלַחֲצֵי מִטֵּה מְנַשֶּׁשֶׁה... (יהושע כב, א)												
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5.

Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines <b>rejoice</b> (IISamuel 1:20)	David lamenting Sha'ul and Yehonathan: אַל תִּגִּידוּ בְּגַת אֶל תִּבְשְׂרוּ בְּחוּצַת אֲשָׁקֶלֶון פֶּן תִּשְׂמַחְנָה בָּנוֹת פְּלִשְׁתִּים (שמואל ב' א, כ)												
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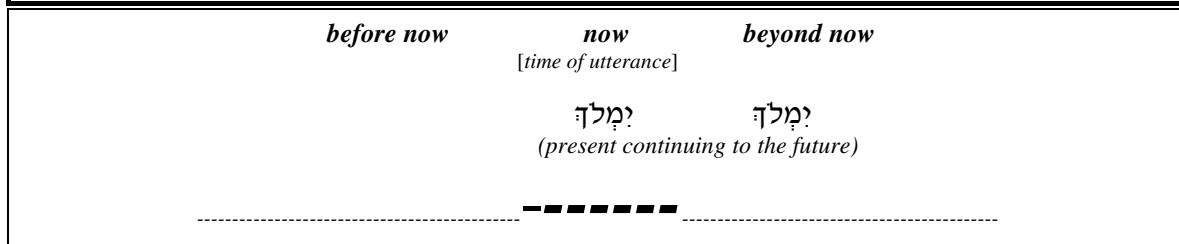
6.

The Festival of <i>matzot</i> <b>you are to keep</b> (Exodus 23:15)	God to any Israelite: אֶת חַג הַמַּצּוֹת תִּשְׁמֹר (שמות כג, טו)												
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7.

[OJPS] The LORD <b>shall reign</b> for ever and ever	ה' יִמְלֹךְ לְעֹלָם וָעֶד (שמות טו, יח)
[EF] <b>Let YHWH be king</b> for the ages, eternity!	
[RA] The LORD <b>shall be king</b> for all time!	
(Exodus 15:18)	



The verbs in the examples above, all in **prefix form**, point to different sections of our time line illustration and are in different moods (25.6). Considering the contexts, these verbs were legitimately translated into different English tenses (aspects and moods). They depict actions that happened in the past, actions that are expected to happen in the future, others happening at the time of narration/utterance. Among them are statements, a command, a wish, a warning, etc.

Generally speaking, you should not expect the Biblical Hebrew verb system to parallel that of Western languages or even Modern Hebrew. Helpful guidelines will be offered soon, but it may be helpful to also think about the Biblical Hebrew verb system as very fluid, requiring much context, a lot of openness and, yes, even imagination, in order to allow for the interpretation of a straightforward Biblical text.

## 25.8 The Prefix Form in Different Root Groups and Other Stems

In this lesson and Lessons 26, 27, 28 you will learn how to interpret the **prefix form** יקטל through the 'strong' roots verbs of the קל stem.

The same guidelines learned here will apply when you encounter the 'weak' roots verbs of the קל (Lessons 29, 33-44 of this volume), as well as the 'strong' and 'weak' verbs of other stems (Volume II).

To that end, it is important that you memorize the pattern of prefixes (and suffixes) characteristic to the **prefix form** יקטל and the grammatical persons they indicate, in all stems and root groups.

<b>Prefix Form יקטל</b> for <u>all</u> stems & root groups		
	אני	אני
	אתה	אתה
י	את	את
	הוא	הוא
	היא	היא
	אנחנו	אנחנו
י	אתם	אתם
י	אתן	אתן
י	הם	הם
י	הנה	הנה

Vowels of these prefixes vary depending on stem and root group. For example: Most of the following verbs are of root groups and stems you have not yet learned. Using the above pattern, you can still try and identify the person in each of them.

אמלך, יגדל, תאמרנה, תעבד, אקרא, תראי, יקומו, יבוא, ישיר, ישוחו, תשב,  
תדענה, יסב, אחג, ילחם, תדברי, ילבישו, תתקדשו

## Exercises

Complete the translation of the following verses.

- The meaning of the verb is provided.
- Consider the context, and use the time line illustration to help you choose the suitable English tense.

Note: The word **אֶת/אֵת**, which appears in smaller fonts in a few of the passages below, should be ignored while translating. It will be presented in Lesson 31.

1.

Vocabulary:

not yet      טָרַם

<p>NO shrub of the field was yet in the earth, and no herb of the field _____ (grow) (Genesis 2:5)</p>	<p><i>The creation story:</i> וְכָל שִׁיחַ הַשָּׂדֶה טָרַם יְהִי בְּאֶרֶץ וְכָל עֵשֶׂב הַשָּׂדֶה טָרַם יִצְמַח (בראשית ב, ה)</p>
<p><i>before now</i>                      <i>now</i>                      <i>beyond now</i> [time of utterance]</p> <p style="text-align: center;">----- <b>-----</b> -----</p>	

2.

<p>If a man _____ an ox ... (steal) he shall restore five oxen... (Exodus 21:37)</p>	<p><i>laws and regulations:</i> כִּי יִגְנוֹב אִישׁ שׁוֹר ... חֲמִשָּׁה בָקָר יִשְׁלֹם ... (שמות כא, לו)</p>
<p><i>before now</i>                      <i>now</i>                      <i>beyond now</i> [time of utterance]</p> <p style="text-align: center;">----- <b>-----</b> -----</p>	

3.

<p>And God _____ their groaning, (hear) and God _____ His covenant (remember) with Abraham, with Isaac, and with Jacob (Exodus 2:24)</p>	<p><i>about the Israelites in Egypt</i> וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב (שמות ב, כד)</p>
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<i>before now</i>	<i>now</i> [time of utterance]	<i>beyond now</i>
----- <b>-----</b> -----		

4.

Solomon thy son _____ after me (reign) (IKings 1:30)	<i>David promises to Bat Sheva':</i> שְׁלֹמֹה בֶּנְךָ יִמְלֹךְ אַחֲרַי (מלכים א' א, ל)
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<i>before now</i>	<i>now</i> [time of utterance]	<i>beyond now</i>
----- <b>-----</b> -----		

5.

_____ covenant (not make) with them, nor with their gods (Exodus 23:32)	<i>God to the Israelites while in the wilderness, about the inhabitants of the land of Kena'an:</i> לֹא תַכְרֹת לָהֶם וְלֵאלֹהֵיהֶם בְּרִית (שמות כג, לב)
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<i>before now</i>	<i>now</i> [time of utterance]	<i>beyond now</i>
----- <b>-----</b> -----		

6.

Mordecai _____ his clothes (tear) (Esther 4:1)	<i>Mordekhai's reaction to Haman's plans:</i> וַיִּקְרַע מֶרְדֳּכַי אֶת בְּגָדָיו (אסתר ד, א)
--	--

<i>before now</i>	<i>now</i> [time of utterance]	<i>beyond now</i>
----- <b>-----</b> -----		