



# Learning Hebrew From Genesis

Written by Benjamin Lee Cooper

**Zayin Edition**

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ח לכו חכו-לי נאם-יהוה ליום קמי לעד כי משפט י לאספה גוים לקבצ י ממלכות לשפד עליהם זעמי כל תרון אפי כי באש קנאתי תאכל כל-הארץ:

About this, 'wait for me' declares Yehovah, 'for the day of my rising up, for when my judgment *is* to gather nations, for my gathering of kingdoms, to pour upon them the wrath of all of my burning anger, that with fire my jealousy will consume all of the land. 36.3.8.909

ט כי-אז אהפד אל-עמים שפה ברורה לקרא כלם בשם יהוה לעבדו שכם אהד:  
Because then I will turn unto the people a pure language, for all of them to call upon the name of Yehovah, to serve him *with* one shoulder. 36.3.9.909

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# Chapter 1 Should I learn Hebrew?

## 1.1 Introduction

In my book “What is Truth?” I wrote about the history and many other aspects of the Hebrew Language. My views are not typical like what is believed by the majority of people. This book can be used to learn Hebrew without referencing my other book, but people would understand much better the terms I use and the viewpoints I hold, if they read “What is Truth?”. Also they would learn cool things about the Bible and the Hebrew language that are not mentioned in this book.

This book teaches what I call “The Pure Language” or “Original Hebrew”. Most people refer to it as 'ancient' or 'paleo' Hebrew, but most people believe very differently about how Hebrew was in older times. You could kind of say that I teach “Biblical Hebrew”, but I also view “Biblical Hebrew” as being part of the Pure Language, or Original Hebrew. Anyway, from now on when I use the word Hebrew in this book, I am referring to the Original Hebrew unless I specifically mention the word 'Modern' or otherwise. When I mention “Biblical Hebrew” in this book, please keep in mind that I believe that it is the same as “Ancient Hebrew” but with the more modern “flame” or “block” font / script.

## 1.2 Should I learn Modern or Biblical?

The first thing you must decide is if it would be “Modern Hebrew” or “Biblical Hebrew” that you want to learn. Modern Hebrew is not the original Hebrew of creation, its not the original Hebrew of the Garden of Eiden, and its not the original Hebrew that Noach, Avraham, and Yaaqov spoke. There are some added and removed grammar aspects, and many added words that are not in the Biblical Hebrew. If you are going to be spending a lot of time in Israel, then maybe you should learn Modern Hebrew to speak it there. If you will be spending a lot of time reading and studying the Tanakh, then you should probably learn Biblical Hebrew. I don't recommend that you learn both Modern and Biblical at the same time, until you gain a very solid understanding and vocabulary in one of them. This is because of the grammar, spelling, and vocabulary differences, you will probably confuse the two often.

Start with the one that you need the most first. People who speak Modern Hebrew, and who also can read the Bible, do not differentiate the two languages usually. They think of the Bible as being an outdated form of the language. So, if your goal is to speak Hebrew with other people fluently, you should learn Modern Hebrew.

A person can read and understand the Hebrew Tanakh by only learning Biblical Hebrew, however, Also learning Modern Hebrew will help the reader to gain additional Modern English translations for some Tanakh words that might help them to better understand what they read. So, mastering Biblical Hebrew and then learning Modern Hebrew might be the best way to fully understand the Tanakh.

### **1.3 Should we be afraid to say 'God'?**

Many people, Jews, non-Jews, Messianics, and others, avoid saying the word 'God', because they think it is the pronunciation of a Norse god or some other reason. Now I agree that the Bible tells us to not say the name of gods or demons, but in this case, there are two reasons why I don't worry about saying the word 'God'. One reason is that I haven't seen reliable evidence supporting the name of a god or demon (that's what a false god is) that is pronounced like the English word 'God'. And secondly, in Hebrew, the name of the tribe of "Gad", is actually pronounced like the English word "God". Gad is spelled as גָּד in Gen 30:11 and many other places.

Some people believe that we should not say the name of God, but there are many verses in the Bible that say that we can (or even should) call on the name of God. It is not my goal to annoy anyone, but I am not going to be ashamed or afraid to type, read, or say his name. Using the Sephardi dialect, his name is pronounced as Yehovah. I am confident that Yehovah would not allow one of the tribes of Israel to be named the same name as some false god, are you? I do not like to use the substitute word G-d like some people do, because they are still causing other English speakers to think of the word God, so why not just say the word God? I do not like to use the transliterated word Elohim when I am speaking or typing English, because some people do not know what it means, and if I am speaking English to a person who doesn't know Hebrew, I should use as many English words as possible. Of course the word Elohim is in the Tanakh as a Hebrew word, and so I do like the word, but I see no reason to confuse other people who do not know Hebrew. Some people do debate that the name of God should be pronounced differently than Yehovah, but that is usually because they learned Hebrew from a dialect other than the Sephardi (meaning they might think the Vav is pronounced as a 'w' sound), or because they disagree about what vowels are in his name.

### **1.4 How much time can you commit each day to learning Hebrew?**

If you don't have at least 30 minutes each day on average to dedicate to learning Hebrew, then you should not try to learn it unless you believe God has told you to. 30 minutes a day is the absolute minimum really. Less time than this studying each day is probably not going to do you much good, as you will be forgetting more than you are memorizing probably. The ideal time period of daily study varies from person to person, but on average, I would suggest that you try to eventually get to about an hour or an hour and a half of learning Hebrew each day. More than this could be counterproductive actually, because excessive studying can cause irritability, frustration, fatigue, stress, and less focus. If you don't think you have 30 spare minutes each day, then I have some questions for you.

Do you watch television regularly? Why not do something that will be useful and lasting with your time, and instead of watching one or two shows a day, use that 30 minutes

or hour each day to learn Hebrew? Have you enrolled in too many sports or volunteer activities? Do you really need to be involved with more than one sport or activity? Do each of your children really need to be involved in more than one sport or activity that requires you to pick them up or take them places? How much time do you spend playing video games each day? Does that give you any life lasting skills that will improve your life or the life of others?

It is important to keep Hebrew in your mind every day while learning it. Even if its just doing a few extra things like listening to the Tanakh being spoken, or practicing reading or writing Hebrew, or making a journal entry with Hebrew, or translating some of the Tanakh. Even if you have looked up the same word ten times and forgotten it ten times, keep trying and pray to God for memory improvement and study skills. You have to keep taking steps up the path of learning Hebrew, one step at a time. Giving up is to stop walking that path. Even if its one step a day, make that one step per day. Learn using many different methods. Most people believe that they don't have much free time, so the more projects you have going at the same time, the more you are going to neglect each one. This is another reason why you should choose either Modern or Biblical.

### **1.5 Is learning Hebrew Difficult?**

Really, the hardest part about learning Hebrew is establishing a daily study time, and keeping it every day. Many things will tempt you to quit or put off studying for a day. If you don't have the passion or the drive, you will quit. Taking one day off from learning each week is probably fine, but anything more than that will turn into a habit that will lead you to quitting. If you keep your daily study times, learning Hebrew pretty much boils down to memorization. You don't have to be 'smart' to learn Hebrew. You will even get used to reading 'backwards' (Hebrew is read from the right side of the page to the left side) and one day you won't even think about it when you change from reading English to Hebrew. There are many study skills that make learning Hebrew much easier than most people would think. It's mostly just a matter of routine, dedication, and asking God for help with learning concepts that you need help with. There are methods you can use with learning Hebrew to make the memorization easier.

### **1.6 Are other people smarter than me?**

The thought that classmates or peers are smarter than us, is a lie from the serpent who is trying to tell us that we are not smart enough, so that we quit learning. When people in a classroom setting feel lessor than their peers, either they didn't put in enough study time, or they need to learn better study skills, or they need to get healthier in order to restore their memory, attention, clarity, and focus. Many foods have harmful chemicals in them which effect memory and concentration, or simply lack any useful nutrients that our brains need in order to have a good memory, focus, clarity, and attention. Getting enough sleep is also

important for learning properly. It is common now for college students to not get much sleep, but still cram their studies into their party schedule. Trying to memorize things while having sleep deprivation is more of a shock to the brain, and is not a good method of retaining long term memory of a subject.

You also cannot spend ten minutes per day studying Hebrew and expect to keep up with a class where the other students spend 30 minutes or more per day studying Hebrew. I will provide some study skills soon in this book introduction. It can also be used as an excuse, to just say that we are not smart enough, and then we can just give up and blame our bad 'genes'.

### **1.7 What if I don't want to learn the Modern script (Block letters)?**

I have not seen a Tanakh in physical print (I have seen some online) that is in Ancient Hebrew, and even if there was, I doubt it would be as accurate as the Letteris Hebrew, and I doubt it would have vowel points and cantillation markings (the online ones did not). As I previously stated in my book 'What is truth?', there is no proof of the picture like Hebrew font ever existing, there is only proof of the Ancient font (script) found on the many stones, pillars, and scrolls which is slightly more runic looking (but yes there is some similarity where an Ancient Aleph letter looks like an ox head). Many people try to say that the cartoonish or picture looking font is the most ancient, I have seen no proof it was ever used other than in very modern times when this myth arose. So, you are not likely to find a Tanakh that you could read, even if you knew the true Ancient font. You wouldn't be able to read Modern Hebrew. Only very few people that know Hebrew and the Ancient font would be able to read what you write and could write something you could read. If you want to read the Tanakh in Hebrew, you are simply going to have to learn the Flame / Modern font, or keep the excuse and wait until somebody makes a Tanakh with the Ancient font, vowels, cantillations, and accuracy. I would be amazed if that happens anytime soon, and if it does let me know because I would want to own one of those Tanakhs. You can still write your own ancient Hebrew when you practice writing Hebrew. Then when you read your own ancient font Hebrew, you will be learning it. This is what I have done. When I write Hebrew, I write it in the original, ancient script, whenever possible. I want to be able to read any ancient Hebrew writings I might see in person in the future, or that I might see on artifacts shown online. However, I do not recommend that people learn the ancient script until they have a solid memorization of the modern block style script. Near the end of this book I will show a chart I made that has hand written Ancient Hebrew letters that I use.

### **1.8 Does it costs too much to learn Hebrew?**

I started learning Hebrew by doing yard work for my first teacher, and my second teacher was nearly free because I was at a Tabernacles gathering which was already payed for, and there were free Hebrew classes there for people who were enrolled in the gathering.



I didn't have to buy a grammar book. There are free online grammar websites and YouTube videos. If you want to learn Hebrew and it is Yehovah's plan for you, he will make opportunities for you that you can afford. For example, this book is free and is meant to be used for individual learning, without a teacher being present. You can even contact me if you have any questions about the Hebrew language.

## 1.9 Its whatever

You should also have a strong desire to learn Hebrew if you plan on learning it. If you are on the fence about learning Hebrew, or if you think its not a big deal, then don't bother learning Hebrew. But if God has told you to learn Hebrew and you are not happy or excited about that, well then id tell you to learn Hebrew anyway. In that case ask God to help you have the desire to learn Hebrew, and the persistence to study sufficiently each day. Again, taking one day off each week from learning, might be healthy. Learning Hebrew will require a drive and passion to keep a person from being discouraged by people of the world and the serpent. They will tell you that it is pointless to learn Hebrew because we have many English translations of the Bible.

## 1.10 Study Skills to learn Hebrew – Meaning Associations

Most of the time, there is a very real connection to the individual letter meanings of a word, and the overall meaning of a word. Ask Yehovah to show you these connections as you learn words. Once you understand these meaning connections, you can memorize the word based on these connections, which is much more efficient than just memorizing without associations. For example, **ב.ה.א** means to love, and the individual letter meanings are strong **א**, house **ב**, and revealing **ה**. The picture concept for this word is 'a strong one **א** of the house **ב** being **ה** revealed '. **אָב** is father, the strong man of the house. So in more clarity, **ב.ה.א** is the Father being revealed, this is because the center letter of a word stem has the most weight, and therefore the most weight is put on revealing. Who is being revealed **ה**? The Father, **אָב**. That's what love is, us seeing our Father Yehovah for who he is, who can and does love us purely. He is our example of what love is, and the Hebrew language itself shows us the proof of this. The times when you cannot seem to find a connection between the letter meanings and the Word meanings, then try to think of other that have at least 2 letters in the same exact places. Most of the time, if two different word have two identical letters in the same places, they have very related or similar meanings.

## 1.11 Letter numerical value associations.

Sometimes it helps to memorize a word when you know the numerical values of the letters. For example, the Hebrew word Shelosh **שלש** means three, the written form of the number 3. Every letter in the word **שלש** has a 3 in it. **ש** has the numerical value of 300, and **ל**

has the numerical value of 30. thus it is 300, 30, 300. that makes it easy in this case to remember that Shelosh is three. You could not make this connection if you didn't know the Hebrew letters for Shelosh (if you only knew the transliteration). This also shows the importance of knowing the number values of each Hebrew letter.

### **1.12 Avoid transliterations**

Transliterations will remove your ability to associate the God given connections of the Hebrew letter Meanings, and number values to the meanings of the words. Using transliterations will take away some of the study skills you can use to memorize Hebrew words, and it will lessen the beauty and extra information you would be getting from seeing the actual Hebrew Letters. Also, you will often be confused by the many different spellings for Chet ח (c or ch or k or q), Kaf כ (c or k or q) and Quf ק (c or k or q) that people use. This is because those 3 Hebrew letters can sometimes have the same exact sound. Also, Samekh ס (S) and Sin ש (S) are often confused in transliterations because they both have the same sound. Tet ט (T) and Tav ת (T) also have the same sound in most dialects. Therefore, if you use transliterations, you are not learning the real spellings of Hebrew letters, and you are not even learning the most accurate pronunciation. In order to follow the lessons in this book, you will have to learn to read the actual Hebrew letters, and not the English transliterations of Hebrew.

### **1.13 Learn the grammar**

Grammar will help you to know the meanings of words based on the context of the whole sentence. Many Hebrew words can mean more than one thing, and you need to know the context of the sentence or sentences to know the meaning. You cannot accurately know the context of a sentence if you don't know all the grammar. Some people may claim that all you need to know is the Letter meanings to decipher the word meanings, but this is not going to help you often enough, and it is not going to teach you the grammar. Grammar can change past to future tense, or future to past, or show present tense, or show you if its a question, or a possible action that is expected. Hebrew grammar can clue you in on when English punctuation is needed when translating (there is not punctuation markings in Biblical Hebrew other than the “:” which is at the end of verses like an English “.” period marking, and the “-” symbol to show that two words are connected in some way, but cantillation markings can imply punctuation). Grammar can tell you if its your cat or my cat, or if the cat is bad or fat.

### **1.14 Use flash cards or other visual aids**

Until you master the Letter and Vowel pronunciations, the Letter meanings, and Letter numerical values, you should make flash cards and practice regularly with them. It is very

helpful to know everything about each letter to the point that you rarely make mistakes. In time, you can have it mastered and you won't need flash cards for these basic things. Later on, you can use flash cards for memorizing a few words a day, or a few words per week. Perhaps even write down the words you forgot each day or week.

### 1.15 Focus on word stems

I used to use the common term “roots” to describe the three Hebrew letter foundations that most Hebrew words come from. I now like to refer to these foundations as “stems”, but I still use the word “root” in some places to mean the same thing as “stem”. I just feel that the word “stem” is a more accurate way of looking at these foundations, especially when looking at the entire structure of the Hebrew language. Like how in the chart in my book “Word Occurrences” shows that there are stems, branches, twigs, leaves, and so forth. A stem could also be thought of as a tree trunk. The roots might more accurately be the Alphabet itself, the vowels, grammar, pronunciation, letter meanings, letter values, and so forth. Anyway, I see the Hebrew language as being like a tree, and this is why I have a tree on the cover of my book “Counting Roots”.

When you come across a noun or adjective that you want to memorize, it is often very helpful to trace the word back with a Hebrew dictionary to the three letter word stem. This is because that three letter word stem often holds the main concept for the stem, which is very related to the noun that has the similar spelling. Often, I find it best to look at the verb of the stem that is shared with the noun, because the verb will give me a good understanding of the stem meaning, and then I can understand the noun or adjective meaning better. Basically, if you can associate the words with the stems that they come from, in your mind, it will make it easier to memorize both the nouns and the verbs, and it will make it less likely that you will forget the words when you associate them with other words. Almost every stem that can be turned into a 'verb' is a three letter stem. Two exceptions are the stem ל.א.ג.שׁ which means 'to choose the left', and ו.ה.ת.שׁ which means 'to worship', but you do not need to memorize these stems yet.

I have written a free Biblical Hebrew dictionary called “Counting Roots”. It should be available in the same places that you found this book. Look at the title page of this book for the link. “Counting Roots” is much more than just a dictionary, and can be used for many purposes that other dictionaries cannot be used for. I have also made a more in depth description of the 3-Letter stem system in section 4.5 of my free book “What is Truth?”. However, it is not really necessary for a person to read that in order to understand the basic concepts of a Hebrew word stem.

### 1.16 Cursive script

In this book, I will not be teaching the Modern Hebrew cursive script other than to show what the modern cursive letters look like near the end of this book. It is only useful for

communication in Modern Hebrew, and perhaps also if you want to read some of the Bible manuscripts of Matthew which were written in Hebrew using the cursive script. I recommend that you ignore learning the cursive script, because you won't need it for reading the Bible, and if you do want to use handwriting to communicate in Modern Hebrew with other people, then perhaps this book is not meant for you. Even computers now use the same script found in the Hebrew Bibles.

### **1.17 The Arabic Language**

If you already know the Arabic language in any of its forms or dialects, you will have a big head start at learning Hebrew. This is because the Arabic language came from the Hebrew language long ago. I have described how this happened in my book 'What is Truth?' which is available for free online at the link at the beginning of this book. Arabic still has a lot of Hebrew remnants in it. Many of the words sound similar and mean similar things. It is not that hard to learn Hebrew for people who do not know Arabic, I did not start to learn Arabic until after I was fluent in Biblical Hebrew. The Hebrew Tanakh itself proves and preserves the Hebrew letter and word meanings, and even the Hebrew grammar. However, for further proof and emphasis, I will include some facts about the Arabic language which can either reinforce the learning or the belief in the grammar of the Hebrew language. The facts about Arabic will be shown in **red** text in this book. In some ways, Arabic can help us to either better understand Hebrew, or to help prove the accuracy about the Hebrew grammar. If you are not interested in these Arabic facts, then just skip any **red** text that you see in this book.

### **1.18 Modern Hebrew**

Sometimes I will describe a comparison between Modern Hebrew grammar or words compared to Biblical Hebrew. When I describe Modern Hebrew in this way, I will use **orange** text. This will allow people to know it is a paragraph that they can skip if they do not feel a need to learn about Modern Hebrew comparisons. It will also help native Modern Hebrew speakers to more easily discover the differences in Biblical Hebrew.

### **1.19 Does this book only cover grammar from Genesis?**

No, I have included grammar examples from other books of the Tanakh also, because there are some unique places in the Tanakh where that exact grammar style is only used once or a few times in that book or chapter. I came up with the name for this book as "Learning Hebrew from Genesis" because I had a theory (that still seems to be true) that our creator made the Tanakh for us to learn Hebrew from, but most especially the book of Genesis has the easiest grammar and is a place where we should start learning Hebrew. Also, I chose this book title because the teaching examples I use from the Tanakh cover the first few chapters

of Genesis. The goal of this book is to cover the complete Biblical Hebrew grammar.

Although the word Torah usually just refers to the first five books of the Tanakh (Old Testament), the Tanakh has used it to refer to other Tanakh books, implying that the whole Tanakh is Torah. Torah תּוֹרָה means “teaching”. Because the first five books of the Bible can be called “teachings”, it implies that we can learn more than just the “law” of the Bible, and that maybe it can even teach us Hebrew in the best possible way.

## **1.20 Introduction to the lessons of this book**

The reason why this book is so short, is because I am not putting 'exercises' into each chapter for you to practice on. The reader is meant to develop their own practice by using flashcards, and reading and writing Hebrew on their own, before each lesson. This also means I do not need to write an 'answers' section in this book. This book also does not have a 'glossary' at the end, because, I have also written a complete 'dictionary' as a separate book, and if readers need to, they can use that. If I had all of these things in this book, it would needlessly double or triple the size of this book.

This book also does not list every possible vowel spelling for words, but instead I use a stem based teaching method. Hebrew vowels are very important, but fluent readers should eventually know how to read Hebrew without vowels, therefore knowing the exact vowel spellings of any possible word is kind of like perfectionism in my view. This does not mean I teach a lazy way of learning Hebrew, or that I don't respect the language. I am just prioritizing word and stem memorization over vowel spelling.

## **1.21 A note about the first occurrences of words in the Hebrew Tanakh**

I do agree that the first occurrence of a word in the Hebrew Tanakh has a huge importance as to the meaning of a Hebrew word, and words from the same stem, but there are some very important things to consider. Most Hebrew words have more than one meaning. It is often the case that the first time a Hebrew word is used in the Tanakh, it is not the most common meaning for that word. In other words, the first time a word is used, it can use a meaning for the word that is not the most common meaning. In these cases, this first appearances of these words with uncommon meanings, these meanings still hold weight, and show us that that secondary meaning is also important. Some teachers teach a very rigid, and incorrect method of defining words in a way that is less flexible, and would suggest that the very first meaning of a word in the Tanakh should be used for every other time that same word is used, or some teachers also teach some other obscure thought processes connected to the meanings of words by their first appearance.

The main goal of this book is to teach word meanings and grammar, and is not meant to go into obscure or rare thought processes about the first appearances of words. It is simply not important to focus on first appearance word meanings when learning Biblical Hebrew.

Yes there are some cool lessons to be learned from first word appearances, and I even talk about some of them in my book “What is Truth?”, but it is not a topic meant for this book, and it is not a necessary topic for learning the Biblical Hebrew language, because most words have more than one meaning, and the most common meanings are not always the first used meaning of a word. Sometimes students get so excited about one small topic relating to Hebrew, that they lose track of the main goal, which should be to learn and understand Hebrew enough to read the Tanakh for ourselves, in order to understand what we are reading (in Hebrew). Excitement for Hebrew is great, but we should keep a balanced focus. For example, I do not teach Qabalah topics in this book as they are not needed in order to understand the Hebrew Tanakh.

### **1.22 A note about the first occurrences of words in the Hebrew Tanakh**

In Chapter 33 of this book there are suffix and verb conjugation charts. Try to remember that these charts are there for when you try to practise the different ways of writing verbs, possessive suffixes, and other words.

## Chapter 2 The Hebrew AlephBet

### 2.1 Flashcards

I recommend that you either buy or make some flashcards to learn the Hebrew letters and vowel markings. You can buy enough index cards or card-stock paper that is used for business cards and then cut it down to the size you want the flashcards to be. It is probably better if you make your own cards because it is best if you also write on the cards the number value and the meaning of each Hebrew letter. This way, you are not just learning the pronunciation of the letter, but also the other aspects of each letter, all at once. Learning all of these attributes about each letter will greatly benefit you in the future. It may seem like a chore now, but it will benefit you a lot, and sooner than you think.

### 2.2 Hebrew Letters

There are 22 Hebrew letters. Hebrew is an 'abjad' language, meaning that all of its letters are consonants. You can use this chart below to make your flashcards. The vowel markings will be covered in the next chapter but for now, it is more important to learn the letters.

The letter meanings are proven to be accurate by the chapters in [Isaiah](#), and many other aspects which I described in my book "What is Truth?".

There are five letters which change their appearance when they are at the end of a word. These letters are צ פ נ מ כ and their final forms (sofit) are ץ ף ן ם ן. These final forms of the letters are not considered as different letters, and they do not have different meanings or number values (except for one occurrence which I mention in my book "What is Truth?", but, it is not solid reason to use those values). However, it would be best to make separate flash cards for each final form letter, and then separate flash cards for the normal forms of the letters. This will help you to learn both forms. The 5 final letter forms that change are very common, so you will need to memorize them. Usually there are no vowels under the Sofit letters, because there are usually not vowels under the last letter of Hebrew words. However, ף Kaf Sofit usually does have a vowel under it. ן and ם can sometimes have a vowel under it, but I have never seen a vowel under ף or ן in the Tanakh that I can remember (that does not mean it is not possible).

There really are no special grammar rules for Sofit letters, just a different appearance and a few vowel differences. The vowel trends with them are good to remember though. Do not feel overloaded. You are not expected to learn all of this information about the Hebrew Letters in a matter of days. You probably won't master this Letter information for a few months. Flashcards will help you during that time. Some of the letters look very similar to each other, so take the time to recognize the differences. For example, Mem Sofit ם and Samekh ם look very much alike and still to this day sometimes I confuse the two of them if I

am not paying enough attention. Hey ה and Chet ח also look very similar and still sometimes I confuse them still if I do not pay enough attention.

In June of 2018 I got the idea to find the written words relating to each letter meaning. I have listed these words in the chart below also. Although the pronunciation of those words are very similar to the Sephardi pronunciation of the word names, they are not exact. I am guessing that, just like in English, there is seemingly no official name for each letter that is written out with the pronunciation of the word it is describing. For example, in English, we call the letter A, 'the letter A'. If there were official words made for each English letter that were to also describe the word pronunciation, it would look something like this: Eigh, Bee, See, Dee, Eee, Ef, Gee, Eh, I, Jay, Kay, El, Em, En, Oh, Pee, Qu, Arr, Ess, Tee, You, Vee, Double-U, Ex, Why, and Zee.

Anyway, it is interesting to look at those Hebrew words below that match each letter, but remember that the related word does not always match the proven letter meaning. For example, the letter ק has nothing to do with a monkey (as some people claim) in it's letter meaning, but as a word, supposedly it can mean monkey (it is only in the Tanakh 2 times as I recall). Perhaps the original name for the letter ק was Qav to match the word קו. In my chart below, the guttural letters (you will learn more about them later) are in **red**, the Begeid Kepheth letters (you will learn more about them later also) are in **Orange**, the Sofit letters are in **Grey**, the six (if you count א) drop letters (more about them later also) are in **green**, Shin / Sin are in **Blue**, and the last four normal letters are in **purple**. The Hebrew names of the letters are from Modern Hebrew usually.

Hebrew Letter	Number Value	Letter Name	Meaning and (Concept)	Pronunciation	Hebrew Word
א	1	Aleph אָלֶף	ox, strength, I, the, (first)	None, depends on vowel	אָלֶף thousand דּוֹדֵךְ duke, ox
ב	2	Bet, Beit, Veit בֵּית	house, earth, (in, on, about, with, during, by, while)	B or V sound depends on Dagesh	בֵּית house
ג	3	Gimmel גִּימֵל	Camel, foot, (movement)	G like Go	גִּמְלָה camel
ד	4	Dalet דָּלֶת	Door, (opportunity or choice)	D	דָּלֶת door
ה	5	Hey הֵא	Behold, towards, the, her, (revealing)	H	הֵא behold
ו	6	Vav וָ	Nail, hook, and, his, (connection)	V	וָ hook



ז	7	Zayin זין	Weapon, plow, tool, <i>seed</i> (using a tool or weapon)	Z	אָזז weapon
ח	8	Chet Cheit חית	Fence (separation or containment)	CH like <u>bach</u>	חַיץ wall
ט	9	Tet Teit טית	serpent, basket, (twisting or containing)	T	טיט clay, dirt, mire
י	10	Yod יוד	Hand, deed, he (thought or action)	Y like Yours	יָד <u>hand</u>
כ ך	20	Kaf, Khaf כּף	palm of hand, open hand, as, your (holding something, opening the hand)	K	כּף palm
ל	30	Lamed לָמַד	Staff, shepherd, for, to, by (teaching or learning)	L	לָמוּד disciple
ם מ	40	Meim מַם	Water, womb, from, among, part, some, their, comparison, <i>place</i> , noun prefix (chaos, effect of water)	M	מַיִם waters
ן נ	50	Nun נוּן	fish, seed, life, be, we, their, noun prefix (something being or existing)	N	נִוּוּ to continue נֵין son
ס	60	Samech סָמַךְ	Support, (roundness, turning)	S	סָמַךְ to <i>support</i>
ע	70	Ayin עֵין	Eye, (see or experience)	None, depends on vowel	עֵין <u>eye</u>

פּ פּ	80	Pey, Fey פּאָ	mouth, word, (something done with the mouth like speaking)	P or F, depends on Dagesh	פהּ <u>mouth</u>
צָ צָ	90	Tsade צָדֵי	Need, desire	Ts	צָד <u>side</u>
קָ קָ	100	Quf קוּף	Sun on the horizon, eye of a needle, back of the head (piercing, being on a horizon / field, thought or movement of the head)	Q	קוּ line ק.ד.ד. to bow the head קוּף <i>apes</i>
רָ רָ	200	Resh רִישׁ רִישׁ	Head, exalted one, top (being first or on top, thought, involving a person)	R	רִישׁ <u>head</u>
שׁ שׁ	300	Sin, Shin שִׁין שִׁין	Teeth, the sun or it's rays, that, which, who (consumption, clinching of teeth)	S or Sh, depends on dot on top	שִׁין <u>teeth</u>
תָּ תָּ	400	Tav, Thav תָּו	Sign, mark, cross, you, she, noun prefix, (being last, affliction or service)	T or TH, depends on Dagesh	תָּו <u>mark</u>
Hebrew Letter	Number Value	Letter Name	Meaning and (Concept)	Transliteration	Hebrew Word

In my book “What is Truth?”, in section 4.3, I have described how some of the letters may have had extra pronunciation types.

### 2.3 Lesson 1

Your first lesson will be to get a decent understanding of the meanings and number values of the Hebrew Letters, while focusing on the most important thing about the letters,

and that is their appearance and their pronunciations. During these first few weeks your main goals are to be able to recognize the name of each letter and its pronunciation without making mistakes that often. Don't focus too much on the meanings and number values of the letters just yet unless you want to. Within a month or two though, you should try to have a firm understanding of the Hebrew Letter values and meanings. Spend at least 30 minutes a day looking at the flashcards and guessing their names and pronunciations.

As a bonus, you could listen to an audio file of a person reading the Hebrew letters out loud and then saying their pronunciations. Listen to that for another 30 minutes as 'extra credit'. You should be able to find a free audio file or YouTube video where somebody reads the Hebrew Letters out loud. Don't worry about vowels yet, that will be the next lesson. Just focus on the letters for this lesson. Also, don't worry about concepts like Guttural letters, or Dagesh markings just yet. Taking things one step at a time without overwhelming ourselves is the best way. When you get to a place where you rarely make mistakes on knowing each Hebrew letter and its pronunciation, start chapter 3 of this book. You do not have to start writing the letters yet, but when you do, do not worry about how to write the letters. Develop your own way of writing the Hebrew letters (block script) that is comfortable for you. If you really want to learn the “proper” way to write the letters, there are plenty of Youtube videos describing how to write them. Is there a “proper” way though? There may be a most efficient way that uses the least amount of pen strokes, but, if there is such thing as a proper method, it would be how God writes the letters. And that is something I do not know yet.

Arabic letters can also change in appearance depending on where the letter is in the Arabic word, so the concept of Hebrew sofit (final) letters has remained in the Arabic language even today.

Modern Hebrew also sometimes uses the ' sign, called a geresh, to represent an alternative pronunciation of a letter. For example, 'צ is a "ch" or “tsh” sound, 'ג is a “j” sound, and 'ח can sometimes be used for “th” sounds. Two geresh marks " can be used for acronyms, quotation marks, and numbers.

## 2.4 Extra Credit

Most of the Hebrew letters have a literal meaning of a literal thing, like a camel, or a house, and so forth. But most of the letters also have a conceptual meaning that is tied to the literal meaning. For example, Gimmel ג means camel or foot in the literal sense, but in the conceptual meaning it means movement. Both a foot and a camel provide movement to people, and the reason that the literal meanings are foot or camel, is because its stem concept is movement. Samekh ס on the other hand, is a bit different for many reasons. Samekh ס almost always means support as a concept. Only on rare occasions does Samekh have a literal meaning in a word, but when it does it means something round, like in the word סביב which means encompassing or round-about. In the stem ס.ב.ב that that word comes from, the Samech has nothing really to do with support, but roundness. Yod י often means a hand, but can sometimes also as a concept mean thought or action.

The Arabic language has 28 letters (29 if you count the Hamza), and every Hebrew letter can still be seen in Arabic today by the Arabic letter sounds and by the Arabic word stem comparisons to Hebrew word stems. Some of the Hebrew letters have been split to make additional letters in Arabic. The Arabic Sheen and Seen letters are examples of this, because they both represent the one Hebrew letter. That Hebrew letter gets a special dot on top of it to declare if it is a Shin or Sin.

## Chapter 3 The Hebrew Vowels

### 3.1 The Hebrew Vowels תְּנוּעוֹת

Most people believe that vowels in Hebrew (some people call these vowels the Tiberian vocalization) were a more modern addition, but I believe that God made the Hebrew vowels when he made the Hebrew language during the creation week. The original vowel signs were probably different looking compared to what we use today though. I wrote more about the history and other facts about the Hebrew vowels in my book 'What is Truth?'. These next weeks (you can finish this lesson sooner if you want) will be about learning the Hebrew Vowels (also called diacritic or diacrotic marks by some people).

The chart below shows them all, and their pronunciation. I recommend that you make flashcards with these vowels on them, along with their names and pronunciation on the backs of them. The ם and ן and ם letters in the chart are just examples so that you see how the vowels look below the letters. Don't worry right now about if the vowels are short or long, just concentrate on their pronunciations. All vowels of each type have the same sound other than the Tseres and Segol 'E' types in the Sephardi dialect. The Sheva could be considered as part of the E type of vowels but it is special in that it can be silent, but is often at the beginning of a word or syllable (and thus not silent).

One thing to watch out for about the Cholem vowel ם is that if the cholem is on a sin ן letter, some Tanakhs combine the cholem vowel and the dot on top of the ן letter so that there is only one dot. It should really be written as ם so that two dots are seen.

In the chart below, some of the vowels are diphthongs or different vowel configurations, and are not new, unique vowels. They should not be considered as separate unique vowels in my opinion, although most teachers believe they are new, unique vowels (because that is what they were taught).

The Chateph Qamets ם should not be considered as a new, unique vowel, because it looks identical to the Qamets ם, and is the same vowel in my opinion. Even the cantillation marking that sometimes is put next to this mark to tell the reader that it has a 'O' sound due to the syllable rules is more proof that it is indeed the same letter.

The Sheva ם is another example of a Hebrew letter that can have two different pronunciations (and 'e' sound or silent), so I see no reason why these two Qamets version are not actually the same letter. Most people believe that they should be considered as two unique vowels, because they were taught that way. There are nine (if Qamets Hey is counted, which it should be) diphthongs (I do not consider ם to be an actually diphthong like some people do), but you should not worry about memorizing them too much yet. You will eventually need to know the sounds they make though.

I believe that the Cholam-Vav is not a separate unique vowel, but because of the nature of the vav ם to sometimes drop out of a word, I believe that when the Vav drops out, if

it had a Cholem vowel on it, then that vowel gets moved to the letter before it (which had no vowel anyway). I believe that the same thing happens with the Shureq וְ vowel. Most people consider these two special Vav situations to be separate, unique vowels, but I do not (my method comes to the same results though). I believe that the Shureq vowel looked the same as the Qibbutz in the Original Hebrew, but in modern times the Shureq looks different, so it is important that we do not confuse it with a dagesh. In other words, if you see a Vav with what looks like a dagesh (I will explain about those more later), it really is a Shureq vowel. The important thing about the Shureq and the Cholem-vav is that the Vav letter it uses is optional in some word spellings, and is present sometimes to make the sentence have a certain sum when all of the letters are added up, or for equidistant letter spacing codes, and so forth. In the cases where the Shureq or Cholem-vav are not used (it doesn't have a Vav letter), then this is when the text uses a Qibbutz or a Cholem without the Vav letter.

I believe that there are eleven unique vowels, but if the reduced vowels are considered to be just a sheva combined with another vowel, then there really are only eight unique vowels.

The dagesh technically is not a vowel, but because it does double the sound of some letters, it does change syllables just like vowels do, so I have put it in this list. Anyway, I suggest that you put all of these vowels, diphthongs, and special situations, on their own flashcards for you to memorize.

In my chart that I made below, I found Hebrew words in my dictionary that matched the known names of the vowels and put them in the notes section. These words that I found might be incorrect, because the known names of these vowels might be incorrect. So, I strongly discourage anyone from trying to use the meanings of vowels to understand the meaning of a word, because this could lead people astray from the word meanings that Yehovah intended. If the vowel meanings I found do help you to better, and properly understand a word, then that is great. Also, we should remember that vowels do matter, but they are very unimportant overall in the original Hebrew. One interesting thing about the vowel meanings is that they all seem to be nouns. When I had a choice of choosing two different words that matched the sound of the known vowel name, I chose the non-negative noun meaning. The majority of the time I only had one choice and it was a noun.

If you have a Hebrew Tanakh that you will be reading from, it may have cantillation markings in them and not just vowels. Cantillation markings look like they might be vowels to a beginner, so for now, if you see markings other than what I show you in this chart below, ignore them for now. Cantillation markings are covered later in this book and are not as important for reading, but instead are mostly used for speaking or reading from the Tanakh. Technically the Hebrew : marking that acts like the English period “.” marking is a cantillation marking, so, you will need to remember that one (it becomes obvious that it signifies the end of a sentence).

**In Modern Hebrew the vowels are called niqqud נִקּוּד. Biblical Hebrew does not have groups of 'filled' of 'not filled' long vowels like Modern Hebrew does.**

Vowel	Name	Sound	Trans- literation	Class	Notes
<b>Unique Vowels:</b>					
אִ	<b>Qamets</b> קָמֶץ קָמֶץ קָמֶץ	<b>Aqua or Yellow*</b>	<b>A</b>	<b>Long</b>	קָמֶץ handful
א	<b>Patach</b> פָּתַח פָּתַח פָּתַח	<b>Aqua</b>	<b>A</b>	<b>Short</b>	פָּתַח door
אֲ	<b>Chateph Patach</b>	<b>Aqua</b>	<b>A</b>	<b>Reduced</b>	
אֵ	<b>Tsere</b> צִירֵה צִירֵה	<b>Eight</b>	<b>Ei</b>	<b>Long</b>	צִירֵה form
אֶ	<b>Segol</b> סֶגוּל סֶגוּל סֶגוּל	<b>Red</b>	<b>E</b>	<b>Short</b>	סֶגוּל peculiar treasure
אֳ	<b>Chateph Segol</b>	<b>Red</b>	<b>E</b>	<b>Reduced</b>	
אִי	<b>Sheva</b> שׁוּא שׁוּא שׁוּא	<b>Red or silent</b>	<b>E or nothing</b>	<b>Short or Silent</b>	שׁוּא oath שׁוּא vain, vanity שׁוּא desolation, destruction, storm
אִי	<b>Chireq</b> חִירֵק חִירֵק חִירֵק	<b>Green</b>	<b>I</b>	<b>Short</b>	חִירֵק lattice חִירֵק gnashing teeth
אֹ	<b>Cholem</b> חֹלֶם חֹלֶם חֹלֶם	<b>Yellow</b>	<b>O</b>	<b>Long</b>	חֹלֶם dream
אֶ	<b>Qamets Chatuph</b>	<b>Yellow</b>	<b>O</b>	<b>Short</b>	
אֻ	<b>Qibbuts</b> קִבּוּץ קִבּוּץ קִבּוּץ	<b>Blue</b>	<b>U</b>	<b>Short</b>	קִבּוּץ gathering
<b>Diphthongs (not separate, new vowels):</b>					
אֵי	<b>Patach Yod</b>	<b>Eye</b>	<b>Ay</b>	<b>Long</b>	
אֶי	<b>Qamets Yod</b>	<b>Eye</b>	<b>Ay</b>	<b>Long</b>	
אִיו	<b>Qamets</b>	<b>Av</b>	<b>Av</b>	<b>Long</b>	

	<b>Yod Vav</b>				
אָ	<b>Qamets Hey</b>	<b>Aqua</b>	<b>A</b>	<b>Long</b>	
אֵי	<b>Segol Yod</b>	<b>Eight</b>	<b>Ey</b>	<b>Long</b>	
אֵי	<b>Tsere Yod</b>	<b>Eight</b>	<b>Ey</b>	<b>Long</b>	
אִי	<b>Chireq Yod</b>	<b>Green</b>	<b>Iy</b>	<b>Long</b>	
אוי	<b>Cholem- vav Yod</b>	<b>Oy</b>	<b>Oy</b>	<b>Long</b>	
אוי	<b>Shureq Yod</b>	<b>Ooy</b>	<b>Ooy</b>	<b>Long</b>	
<b>Special vowel situations or rules:</b>					
אָ	<b>Chateph Qamets</b>	<b>Yellow*</b>	<b>O</b>	<b>Reduced</b>	
וֹ	<b>Cholem Vav</b>	<b>Yellow</b>	<b>O</b>	<b>Long</b>	
וֹ	<b>Shureq שׁוּרֵק</b>	<b>Blue</b>	<b>U</b>	<b>Long</b>	<b>שׁוּרֵק hissing</b>
.	<b>Dagesh דָּגֵשׁ</b>	<b>Doubles original consona nt sound</b>	<b>*</b>	<b>*</b>	
<b>Vowel</b>	<b>Name</b>	<b>Sound</b>	<b>Trans- Literation</b>	<b>Class</b>	<b>Notes</b>

### 3.2 Writing Hebrew

Hebrew is written and read by starting on the right side of the page. When you write Hebrew, make sure to always start on the right side of the page, and then write each letter moving toward the left side of the paper. When you read it back to yourself, always start on the right side of the page and work your way to the left. In a few months or less, you wont even realize that you are reading and writing 'Backwards'.

During these weeks while you memorize the Hebrew vowels with flashcards, along with the Hebrew Letters, I recommend that you start writing the Hebrew letters and vowels several times for each letter and vowel. Do this every day.



For something fun you can also write your name in Hebrew as close as you can get the pronunciation. It probably won't be exact because Hebrew cannot reproduce every English sound. For example, in the Sephardi dialect, there is no W sound. If you have a name that is in the Bible, you can look up the actual Hebrew spelling in a Hebrew dictionary, Strong's, or blueletterbible.org. If you get bored of that, you could also find and write the names of your friends and family. You can develop your own method of writing each letter so that they look like the Block script in the chart I showed you. But if you want to write the letters the 'correct' way, you can easily find YouTube videos showing how to write each letter. I recommend that you find whatever feels the most comfortable and natural for yourself when you write the letters.

### 3.3 Pronounced vav with Cholem

On rare occasions, like with וָוֶן which means “iniquity”, the ו is pronounced with a “v” sound and then the cholem vowel ◌ֹ gets pronounced after it. So וָוֶן is pronounced “ah-vone” because of the rule that a vowel cannot start a syllable unless sometimes if it is under the last letter of a word. You do not need to memorize וָוֶן yet.

### 3.4 Extra Credit

A transliteration is when you take the letters of one language and try to make it sound like another language. This is what was done in the Bible with the names of people. The Hebrew names were written in English (when they are transliterated) with English letters which had similar sounds to the Hebrew letters, so that the name sounds similar in both Hebrew and English. The sounds are usually not exactly the same when names are transliterated. As an extra practice method during these next weeks, you can write a journal using Hebrew letters, but making the Hebrew sound like English words. Then when you read the Hebrew letters back, it will sound similar to English. For example: אֲנִי אֶקְרָא הֶבְרֵי (it means 'I am reading Hebrew'). As further extra credit, continue to memorize the Hebrew letter meanings and number values if you want to.

In Arabic, vowels are also not considered to be letters and are also just signs. There are 7 vowels in Arabic (if you do not include the Hamza or Shadda), and they have consistent sounds just like the Hebrew vowels do. In English, the sound of a vowel can change depending on the word and grammar, this is not the case in Hebrew and Arabic (but the Hebrew Sheva and Qamets are exceptions, as they can change due to the syllable structure of a word).

## Chapter 4 Guttural and Dagesh letters

### 4.1 The Dagesh

This lesson will be about guttural and dagesh letters. A dagesh is a dot in the middle of a letter. It can be present at the beginning of a syllable. This also means a dagesh can be at the beginning of a word, on the first letter. A dagesh is rarely ever on the last letter of a word, but it can happen with a ת or other letters, if it begins a syllable. A dagesh can also be on a ת if it is the last letter of the word, but only under certain rare situations. In those cases most people call it a **Mappiq (or mappik) מִפְּיָק** sign, but it looks just like a dagesh so I believe it really is the same sign. There are only 6 letters that commonly have a dagesh on them, and 3 of them get a pronunciation change in the Sephardi dialect. In the ancient pronunciation, all 6 of these letters might have had a pronunciation change depending on if it had a dagesh or not. The כ without a dagesh is a 'v' sound, the כּ without a dagesh is a more throaty 'k' sound like the ת, and the פּ is a 'f' sound without a dagesh.

The non-dagesh sounds of ג and ט have seemingly been lost, but the ג might have had more of a 'h' sound. It could have also been that the ג had more of 'j' sound with a dagesh and more of a 'g' sound without a dagesh. The ט might have had more of a 't' or 'h' sound without a dagesh.

The 6 letters that commonly have a dagesh are: ת פ כ ג ד בּ and they can be referred to as the 'Begeed Kepheth' letters. Other non-guttural letters can sometimes have a dagesh. In those cases where the letter is not one of the כפת בגד letters, the dagesh doubles the sound of the letter so that the letter is used twice, in two different adjacent syllables. כפת בגד letters can also sometimes have its pronunciation doubled, depending on if it is preceded by a vowel. I will explain that more later, so don't worry about that now.

If you haven't done so already, I recommend that you put a dagesh on these 6 letters in your flashcards, so that you get used to seeing these letters with a dagesh, to remind you that they are the common dagesh letters.

**It is fairly clear that the ת without a dagesh originally had a 'th' sound, but modern Hebrew no longer uses that pronunciation of ת.**

**In Arabic, hints of the Hebrew dagesh can still be seen not by a dagesh mark, but by the additional letters in the Arabic alphabet for some of the Hebrew dagesh letters. For example, the Arabic letters Taa and Thaa are both essentially a Hebrew Tav where the Thaa is like the Tav with no dagesh essentially. This also happens with the Arabic Dal and Thal. There is no 'J' sound in Hebrew but the Arabic Geem letter does hint that the Gimmel did once have a 'J' sound either with or without the dagesh.**

**There is no 'P' sound in Arabic, which suggest that Arabic has lost it over time, and did not add an additional letter to cover this sound, like it has with other Hebrew dagesh letters. The Arabic Shadda sign which doubles the sound of an Arabic consonant is also further**

proof that the Hebrew Dagesh sign is being used properly still when it sometimes doubles a Hebrew consonant sound.

## 4.2 Guttural Letters

There are 5 guttural letters that never get a dagesh, except a Hey ה at the end of a word can on rare occasions have a dagesh. The 5 guttural letters are: א ה ח ע ר . These letters often have different vowels, or sometimes no vowel at all. For example, it is common for an א to have no vowel under it at all, even if it is in the middle of a word. Most of the time, there are no vowels under the last letter of a word, but these guttural letters can sometimes have a vowel under it even if it is at the end of a word. However, when a ר is the last letter, it never has a vowel under it. A guttural letter can never have a sheva ױ vowel under it. Also a ך (which is the final form of כ) can sometimes have a sheva under it, and then it looks like this at the end of a word: ךְ Don't worry too much about all of these guttural letter things, we will practice it more later. It would be a good idea to make a note on your flashcards for these guttural letters, to help you remember that they are guttural. **The Arabic language also does have some guttural sounds in the pronunciation of its words.**

## 4.3 Practice

A bit of reading practice is a good idea. Here are some transliterated sentences of English words using Hebrew. Sound it out as you read it. There is no 'Th' sound in Hebrew in the Sephardi dialect, but some people believe that Hebrew once had a 'Th' sound when a Tav ת did not have a dagesh on it. A Dagesh on a ת looks like this תּ. If you want to sound out ת as 'Th' and תּ as 'T' than that would sound more like English in this practice below. Remember that בּ has the sound of 'B' and ב has the sound of 'V'. In the Bible, a ׃ is used at the end of a verse, much like an English period. It is called the sof pasuq. In these practice examples below, the vowels I used do not follow normal Hebrew vowel rules due to it being a transliteration of English, so in these examples there are no doubling of pronunciations when you see a dagesh. I just used the dagesh as a way to show you how the dagesh can change the sound of letters. Anyway, here they are:

תה דג ברכט אט תה נבורס בכס תי מד נועס:  
 עי אמ גענג טו תל תה דג טה בי סלנט ברי סען:  
 הי עש א גד דג וסעאל:  
 סומתמס תו הי עש ענגוינג:

Answer:

The dog barked at the neighbors because they made noise.

I am going to tell the dog to be silent very soon.

He is a good dog usually.

Sometimes though he is annoying.

#### **4.4 Extra Credit**

Don't be discouraged if you are still having trouble getting a mostly accurate memory of the vowels and the letters and their pronunciations. Just keep on practicing with flashcards to get them memorized well. If you are starting to have a mostly accurate memory of the letters and vowels and their pronunciations, then spend some extra time memorizing which letters are guttural and the כּפּתּ בּגּדּ dagesh letters. Also, try to get to an accurate memory of the letter meanings and the number values of each letter. You can do this by adding the number values and letter meanings to your flashcards if you haven't already, and then focusing on those things when you cycle the flashcards.

## Chapter 5 Syllables and Accents

### 5.1 The Sheva, Qameits, and Qameits Chatuph Vowels

Most of the vowels have the same sound regardless of where it is in the word. However, there are a few exceptions. The Shevaֿ, when it is the very first vowel of a syllable, has an 'e' sound like the 'e' in red and can be called שׁוּוּא נֵע or 'moving sheva'. This means if the sheva is the very first vowel of a word, or after a letter that has a long vowel, then that sheva is pronounced. If a Sheva is at the end of a word or at the end of a syllable, then it is silent, and not pronounced, and is sometimes called שׁוּוּא נָח or 'resting sheva'. If two shevas are next to each other (under letters that are next to each other) in the middle of a word, then the second sheva is pronounced, because it is a new syllable.

Although technically the Qameitsֿ and the Qameits Chatuphֿ are officially thought of as separate vowels in the Sephardi dialect, one could easily say they are the same vowel, because they look identical. What determines the sound it makes, or what people call it, depends on where in the word the vowel is. The Qameits Chatuph only occurs in closed syllables that are unaccented (I will explain accents soon), or in other words, if you see a ם, it is going to be a 'ah' sound unless it is in a closed syllable without an accent.

A closed syllable is one that ends with a 'consonant' sound. For example, if the syllable ends with a sound that sounds like an English vowel, then that syllable is probably an open syllable. Most of the time when you see a ם vowel, it will have an 'ah' sound (as the Qameits). For example פֿ is a closed unaccented syllable, so it sounds like the English word 'coal'. When you learn the word פֿ, you will realize that it is also commonly spelled as פֿל, which has the same exact 'coal' sound. So that will help you to remember that פֿ sounds like 'coal'. Here are some Hebrew transliterations of English words using these vowels and the rules for them that I just explained:

שֶׁדֶד shed לֶן loan לָה law פֶּךּ peek פֶּךּ peck פֶּל feel

(Notice that the word 'peck' has two shevas, the first one gets the pronunciation and the one at the end of the word is silent. Sometimes you will see two sheva vowels next to each other in Hebrew.)

### 5.2 Accents or syllable stressing

Most of the time, there is an accent (called an intonation by some people), or syllable stress pronounced at the end of of each Hebrew word. In some special cases, some words do not follow this pattern. For example, one syllable words do not have an accent. Words that are joined in a word pair by using a maaqef sign – in the Hebrew text only get an accent on the last word of the word pair or construct chain. In [Genesis 1:2](#) and [1:3](#) there are examples of word pairs with a Maaqef – sign. They look like this in the text:

על-פני

ניהי-אור

Word pairs without a maaqef might also only have an accent on it's last word, because I have seen situations where two word pairs in different verses are spelled identically, even with identical vowels, but only one of those examples had a maaqef. Other teachers say if there is no maaqef then every word of a word pair chain gets an accent. Some rules regarding accents are: A long vowel in a closed syllable gets an accent, otherwise it will be closed with a short vowel. A sheva never gets an accent. A reduced vowel (they also have a sheva type : in their appearance) do not get an accent. Verbs can often have accents on the second syllable.

Some teachers call the stressed (accented) syllable the Tonic syllable, with pretonic and propretonic syllables that are not accented. I dont like to use fancy latinized or overcomplicated words unless I have to.

Arabic syllable stressing is very similar to how it is in Hebrew. In Arabic, a syllable can be stressed anywhere in the word, depending on the letters and vowels in the word

### 5.3 Syllables

I believe that some of the Hebrew pronunciation, syllabication, and accent rules might have been lost or is now different than it was in the original Hebrew. I can see some clear errors in how some teachers teach Hebrew pronunciation and syllabication (an example is in the next paragraph). There are differences between the different Hebrew dialects that further make it difficult to know for sure what is correct (I am mostly using the Sephardic dialect rules except when I think they are wrong). The Hebrew letters, grammar, spelling of words, and other aspects of the language are very sure because the our creator made the Tanakh so that we can be very sure about the meaning of letters, words, grammar, and other aspects. The only other doubts I have about the Hebrew language are how the original vowels looked. All of this is of very little concern to me because it still means that we can read or write original Hebrew with full accuracy and confidence.

I believe that nobody has syllabication right yet. I will explain syllabication how I understand it at this time. There can only be one vowel in each syllable in Hebrew words. In the vowel chart previously shown in this book, I listed which vowels are short and which ones are long vowels. Long vowels just get a longer pronunciation than short vowels. A syllable must start with a consonant **except** when the vowel is under the last letter in a word and is a ך or ם or one of the other special letters that can have vowels under them that get pronounced before it. This is where some other teachers get it wrong. For example, רוח ru-ach has two syllables with the last syllable starting with a vowel. Remember that ך and ם are consonant letters too even though they are silent. If a vowel is under them, their sound may start a syllable, but it is still a consonant letter actually starting that syllable.

The ם in the word ניאמר below has a dagesh that repeats that letter pronunciation. So

that ם gets sounded out two times (some people call this type of Dagesh a Dagesh Forte, or Strong Dagesh). The first time is with the ן in the first syllable, and the second time the ם gets pronounced as the start of the second syllable. Notice also that the ך doesn't have a vowel under it. This is a common thing, especially for the ך in the stem א.מ.ר. Below, the ן letter has a dagesh because of the ה before it, which is acting as a definite article. I will explain definite articles later. The ך has what some people call a Dagesh Lene, and is not doubled. This Dagesh form tells us how to pronounce that letter (This applies to Beged Kefet letters). Don't worry about what the words mean just yet, just try to pronounce them:

תִּשְׁמְרוּ      אֱלֹהִים      הַשָּׁמַיִם      עָרֵב      וַיֹּאמֶר      אֲשֶׁר      הָאָרֶץ  
 tish-meh-roo   e-lo-heem   hash-shah-my-eem   e-rev   vay-yo-mer   ah-sheer   ha-ah-rets

#### 5.4 Practice

Here are another English transliteration using Hebrew letters for you to practice reading with (remember that ך is a 'th' sound for this practice):

אִי מֵד עַי דָּךְ בִּלְדֻנֵּג פֶּרֶד גַּם תַּט הַס מוֹר מִן תְּרִי הַגְּדֻרְד פֶּרֶדס אֵן אַט

#### 5.5 Extra Credit

This book has the main goal of helping you to be able to read from the Bible, and so there will not be much practice with syllables, accents, and pronunciation in this book. I mainly just wanted to cover the very basics of pronunciation. If you are feeling confident at this point, try to master which vowels are short, and which are long. Continue to use your flashcards until you rarely make mistakes on your flashcards. Try to memorize all of the aspects about each letter and vowel. You should also continue your writing practice of the Hebrew letters and vowels, and do some transliterations of English words sometimes.

**Arabic also has long and short vowels, with similar syllable structures to Hebrew.**

## Chapter 6 First Vocabulary, Special vowels אה ו ב

### 6.1 Special vowel situations

When a vowel is under a ה, ה, ע, or a ם at the end of a word, then that vowel is pronounced before this last letter. These are the only situations where vowels are pronounced before the letter that the vowel is below. When there is a patach ם or a qameits ם vowel before a ך then these combinations (diphthongs) are pronounced in a slightly different way regarding syllables. In those cases the vowels are mixed with the ך to make a 'eye' sound, then the vowel that is under the ך starts the next syllable. This vowel under the ך is usually a chireq ם or 'eee' sound. When a cholem-vav ם or a cholem vowel ם is before a ך, then this also has the same kind of situation. It has a 'oy' sound and then the chireq under the ך starts the next syllable. Also when a shureq ם is before a ך it is a 'ooy' sound and once again, if there is a vowel under the next ך then it starts the next syllable (there is not always a vowel under a ך). In the rare cases when you might see a ם after a qameits ם vowel, then it has a 'av' sound. When a chireq ם vowel is before a ך, this makes an expected 'eey' sound, but then there is usually no vowel under the ך. Don't worry about the meaning of these common words below, just look at the pronunciation:

רוּחַ	מַיִם	גוֹיִם	חַיִּים	יָמִים
ru-ach	may-eem	goy-eem	chay-yeem	ya-meem

### 6.2 אה Direct Object Marker

This vocabulary is short because also there will be one other special word and two prefixes that you should memorize for the next lesson. אה and אה are called direct object markers (DOM) which do not usually have a direct translation in English, but instead they point to an object being talked about in the text. The object is right after one of these DOMs. You should put these two DOMs on flashcards also. The אה can also represent 'the first and the last' or the 'beginning and the end' because it has both the first and last letters as one word. אה does not get a maaqef – after it but אה can sometimes have a maaqef (sometimes spelled makkaf) between it and the object it is pointing to (there can be more than one object in a verse and usually each one will have a DOM).

I believe that the אה has special symbolic meaning beyond just holding a different grammar situation than אה. Perhaps the אה is a emphasized DOM. When the DOM is paired with a word (with a – sign), the accent gets removed and so also the tsere vowel changes to a segol vowel which makes the DOM אה. When a DOM is pointing to an object that is in a word pair, the DOM should go before all of the words in the word pair. In other words, the DOM should never go in the middle of a word pair. I will show an example of this with a real verse from the Hebrew Bible in the next lesson. It can look like this in the Hebrew manuscripts:



I already knew that sometimes the את DOM is not used in verses in the Tanakh. In other words, the DOM is optional. The את is clearly sometimes pointing to some kind of significance other than just being a Direct Object Marker. In the link I found in the 3<sup>rd</sup> month of 2019, Bill Sanford has some theories as to why the את is sometimes used and sometimes not used.

[https://www.youtube.com/watch?v=dXYftg\\_H3pM](https://www.youtube.com/watch?v=dXYftg_H3pM)

It is my belief that the codes in the Hebrew Tanakh text, mathematical sums and equations in some verses, and other unknown things, are why some verses use a את and some do not.

In Modern Hebrew, my understanding is that the את is not optional and should be used for 'correct' grammar, but the Tanakh clearly shows us that the את is optional in the Original Hebrew.

Arabic has something like a DOM but it is used when directly addressing a noun. For example if you were to say hello and then use a person's name, the Arabic word يا (ya) is placed before the noun to act as a marker. Although this is not the same as Hebrew, it shows further proof that Arabic came from Hebrew.

### 6.3 מלת הַיְחַס prefixes ו and ב

The word 'and' (a conjunction or conjunctive) is not a separate word in Hebrew. It is represented by a ו which is attached to the beginning of a word as a prefix. Then depending on what letter and vowel is at the beginning of the word that it is attached to, a vowel is put under the ו prefix. Right now it is not important which vowels are under it, but the most common vowel under a ו prefix is a sheva ◌, So, when you practice writing a ו prefix, write it with a sheva like this וְ. Sometimes the וְ prefix can mean 'or' instead of 'and', and on rare occasions it can mean 'then' or 'so', but it usually means 'and'.

Hebrew is a very flexible language, with even many acceptable variations in grammar and vowel usages. The prepositional prefix ב can commonly mean 'In, on, by, over, or against' when it is attached to the beginning of a word. In case you might have forgotten, a preposition is a word (or prefix) that describes the relation between two or more other words. It is usually clear by the context of the verse which meaning the ב prefix has. It commonly has a sheva under it also, but the vowel under the ב prefix depends on what the next letter to it is and what its vowel is. The vowel also depends on if the word it is attached to is definite or indefinite. Right now it doesn't matter what the vowel is, so practice writing the ב prefix with a sheva like this בְ. There is a separate preposition word that can also mean the same things as the ב prefix, but I will cover that later. It might help you to make two additional flashcards for these two prefixes to help you to memorize what they can mean.

Sometimes when a prefix is added to a word, a בגד כפת letter can have its dagesh◌

dropped, or it's vowel could change. Other letters can have vowel changes also when a prefix is added. Right now its just important that you know that the vowels can change, so you don't need to memorize the changes anytime soon. Here are some real examples of these prefixes in use in the Hebrew Bible, don't worry about what the words mean, just look at the ו and כ prefixes:

בְּאִשְׁתּוֹ בְּגֵן—עֵדֶן וְכָל-עֵשֶׂב וְכָל וְאָדָם

In the example above, כל and כָּל are the same words with the same meanings and the same sounds, they just have different vowels because the maaqef – sign can change the vowels when it pairs words together, due to the accents being removed or the syllables being changed.

There are also prefix situations like this in Arabic. The Arabic Waw (which is equivalent to the Hebrew Vav) also can mean 'and' in Arabic sentences and also acts like a prefix like the Vav does in Hebrew.

#### 6.4 First Vocabulary אוצר מילים

אוצר מילים means “vocabulary” in Modern Hebrew, but you do not need to memorize that phrase while reading this book, or even the Tanakh. It is just here in case anyone wanted to know it. Here is the first set of words for you to put on flashcards and memorize until the next lesson:

רֹאשׁ	אֱלֹהִים	שָׁמַיִם
head or top	God	heavens or sky
	עֲוֹן	אֶרֶץ
	iniquity	land or earth

Rosh רֹאשׁ has an aleph with no vowel, which does happen sometimes. It mean head, top, or first, and is the reason why the letter ר is called Resh, and means the same things. Elohim אֱלֹהִים almost always means God, as in the creator, and it is in the plural form which brings many different theories to people. For example, the book of John explains that Yehoshua (Jesus) was present during creation. Shamyem שָׁמַיִם means heavens as in space or the universe other than the Earth, or it can mean the sky as in the atmosphere of the earth. It can also mean both at the same time which essentially means the universe including the Earth. It all depends on the context of the Hebrew verses around it. Erets אֶרֶץ means land in a local area, or the entire Earth. Again, this depends on the context of the Hebrew verses in the Bible. עֲוֹן is pronounced 'ah-vone' which I explained better in section 3.3 of this book. The stem ע.ו.ה can mean to do iniquity or to do perverse things but it is not used enough to worry about.

## 6.5 Practice

Here are another English transliteration using Hebrew letters for you to practice reading with (there is no 'w' sound in Sephardic Hebrew so I combined an 'o' and 'u' vowel to make an English 'ou' sound):

מי סוֹאָנַת בְּךָ אֵס אֵי בְךָ פּוֹר מִי גַם תַּט אֵס כְּלַד סוֹאָן תּוֹסַנַד

## 6.6 Extra Credit

It might be a good idea at this point to get a Hebrew Tanakh (old testament) so that you can follow along in your own Bible when I talk about Bible verses or use them as lessons. The next lesson will use a verse that you will be able to read from the Hebrew Tanakh. I recommend that you get a Letteris version of the Tanakh. I found a [KJV](#) parallel Bible that has [Letteris](#) Hebrew. It is called “Old Testament Hebrew & English” with the **ISBN-10:** 0564000396 or **ISBN-13:** 978-0564000395. Even a JPS or BH Tanakh is ok for just starting out, or even just use [blueletterbible.org](http://blueletterbible.org) for free to see the Hebrew text. In my book “What is Truth?” I explain the differences between the major English and Hebrew Bible versions. One thing about getting a physical copy of a Hebrew Tanakh, is that it will help inspire you to want to read it and continue your Hebrew studies.

## Chapter 7 First Verse, Structure, and ה prefix

### 7.1 The definite ה article הַ הֵ הִ הֵּ הִי הֵי הִי

There are different ways to make a word definite in Hebrew, and one of them is by adding a ה prefix to the word. Prefixes are sometimes called a particle. When a ה prefix gets added to a word, it adds a dagesh ם to the next letter that the ה is before (but guttural letters do not get a dagesh). The vowel that goes under the ה prefix depends on what the first letter of the word is that it is attached to and what vowel is under it. The added ה prefix can also change the vowel of the first letter of the word because the added ה prefix changes the syllables of the word because of the added ה at the beginning. If the definite ה is before a guttural letter, it can have a qamets or a segol vowel under it, depending on what the next vowel is under the letter that the ה is attaching to. If the next vowel is short under the guttural, then the qamets is most likely used, and if the vowel under the guttural is long, then the segol is most likely used under the definite ה. Don't worry right now about what vowels might go underneath the ה prefix. It would be a good idea to add the ה prefix to a new flashcard so that you can memorize it as being a prefix.

On the flashcard (for the definite ה ) put a patach vowel ם under the ה like this ה because this ה prefix often has a patach vowel under it. If a noun does not have a ה prefix, then it is probably indefinite. You will be able to know for sure by the rest of the grammar in a verse in future lessons. So שָׁמַיִם means 'a sky' or 'heavens' because it is indefinite, and הַשָּׁמַיִם means 'the sky' or 'the heavens' because it is definite due to the added ה prefix. Also notice the added dagesh on the letter ש. There is no separate word or method in Hebrew to make a word indefinite. It is indefinite by default unless it is made definite by a ה prefix or some other grammar method.

Arabic also has a definite article which attaches to words as a prefix much like the Hebrew ה definite article does. The Arabic one is an Alif-Lam that gets attached to the word to make it definite.

### 7.2 Sentence and word Structure and your first Bible verse

Hebrew is a very flexible language. Although the common way is for a 'verb' to come before a 'subject' doing the action, it is not always this way. In this common way, the pattern is (verb)(Subject)(DOM)(Object) where the Subject is the one doing the action (verb) and the Object is the thing being acted (Verb) on. An example of the Subject being written before the Verb is [2 Chronicles 35:9](#). Several people are written before any verb is written and the [KJV](#) mentions the names of the people and then puts a comma before the verb. I believe that a comma before the verb here is the correct way to translate this verse, and it could be that the Creator specifically put the verb after the names of these people in order to show us that there should be a comma or pause of some sort in the language.

Sometimes Hebrew grammar acts a bit different than the standard patterns we can get used to, like in songs or poetry, like in the books of Psalms and Proverbs, or even the song of Mosheh (Moses). The Book of Daniel is very different also. One possible reason for a Hebrew 'verb' to be before the subject (other than just being a standard method) is due to a 'reversing-vav' at the beginning of the sentence. I will explain 'reversing-vavs' later on in this book.

The Hebrew Tanakh was designed for us by the creator for many reasons, and one of those reasons was to help us to learn Hebrew accurately. The Hebrew Torah (first five books) can be used as a way to learn Hebrew, because this was one of the many goals of the Torah when the creator made it for us. What I call a Hebrew word stem (I used to call them roots and still might refer to stems as roots in some places in this book), is basically a 'verb' that I will write like this א.ב.ג with a period . between the letters so that it is clear that I am talking about a stem and not a word that is written in the Bible.

A word stem is three letters that form the building blocks of a word group, which I call a 'Root Family'. Most of the time, words in a Root Family have a shared or related meaning to the stem that is easy to see. Sometimes it is not as obvious of a connection. A stem word can be thought of as a 'parent', while the words in it's Root Family could be thought of as 'Sons' and 'Daughters'. When a word in a Root Family has a מ prefix, it can be considered a 'Grandson', and when it has a נ prefix, a 'Granddaughter'. Don't worry about all of this, the important thing to remember is that there are stems, and words in it's Root Family are related to it. I made a chart showing this tree-like "Root Family" structure in the Legend (0.14) section of my book "Word Occurrences".

The First letter of a stem, while not giving the most weight to the meaning of the stem, does give a significant part of the meaning of a stem (more so than the last letter of a stem). Perhaps the first letter of a stem could be considered the 'Father' of the stem.

The Center letter seems to often hold the most weight in the meaning in the word stem. This center letter could be considered the central concept of the meaning, but this is not always the case. Sometimes the first or last letter holds the main concept or theme of the stem meaning. This Center letter could also be a reminder to us that God must also be involved in order to make living offspring. In other words, God is the one who adds a spirit to a fetus, and gives it life. In other words, a father and Mother cannot bring life to a fetus without God's approval.

The Last letter could be considered as the 'Mother' of the stem. While it usually holds the least weight in showing the meaning of a stem, it does sometimes hold the main or important concept of a stem meaning.

When considering the 'Father' and 'Mother' parts of a stem, they have nothing to do with masculine or feminine genders of a word. It is just a method to explain how stems work.

When two different words that have the same two letters (next to each other) are compared, they usually have a similar meaning or concept, especially if the matching letters are in the same position of the stem.

When two different stems have the same letters but in different order, they usually have similar meanings. These stems that have the same letters could be thought of as sibling stems, with the words in each Root Family as being 'cousins' to each other. Sometimes these 'cousin' words can have the same exact consonant spellings (but different vowels), but are in different stem Families with different meanings (because letters can be attached and removed from a stem).

When a stem has two meanings that are very different (most stems have two or more similar meanings), it could be considered two separate stems (I consider them the same stem though, just with different meanings. I call these stems 'Twin stems', because they have two unique meanings. Some people might consider them as being twin stems in the sense of identical in 'DNA' (letters) but with different meanings (personality).

I have found two 4 letter stems so far, and I have not seen proof that there are any 2 letter stems. It is safe to just think of Hebrew word stems as having three letters. In both of these '4 letter stem' cases that I have seen, a 'hollow' or 'drop' or 'unstable' letter is used (א and ו in these cases). There could be some unknown grammar rule that adds these 'drop' letters to the stem in some unknown method, and thus maybe they are both really just 3-Letter stems with special grammar situations.

Sometimes a word will have additional letters to the stem like an added נ at the beginning of the word. An added נ at the beginning of a word is common for nouns.

'Verbs' are written differently depending on who is doing the action, and then there is sometimes a א DOM, and then after that is the object that the action is being done with. א.ב.ר.א means to 'create'. It is a word you should eventually memorize, but it is not a common enough word to justify memorization just yet, so don't worry about memorizing it yet.

In the third-person as a 'verb' it is written as בָּרָא which means 'he created'. This verb form actually implies that a male is doing the action because it is in the masculine form, so there is no need to write a separate word for 'he' after בָּרָא unless if we want to make it definite and say who exactly is creating something. One last thing before I show you your first full Hebrew verse from the Bible: the Hebrew Tanakh sometimes has letters that are purposely written smaller or larger than the other letters, in order to teach us something important. Some Tanakhs don't keep these smaller or larger letter sizes, and instead just print the letters the same size as the other letters. This is why I like the Hebrew Letteris Tanakh, because it keeps the correct letter sizes when they are a special size. Here is your first verse from the Bible to read, Genesis 1:1:

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Notice that the first Hebrew letter ב is bigger than the other letters. Try to translate the verse yourself, but I will put the translation at the end of this paragraph. The ב prefix means 'in' in this verse, because the other meaning options make less sense in the context. Other meanings for a ב prefix are 'during' , 'on' , 'by', 'against' and etc. ראשית comes from the same stem as ראש, so with ראשית the word means 'in the beginning', because beginning fits the context for ראשית better than the other meanings of 'head', 'top', 'first', etc. Sometimes descriptive words

get a ית added to the end, and in those cases the meaning doesn't change much from the stem, if at all. ראשית can also mean 'first', as in an ordinal number. פָּרָא is in the third person, as a verb, and אֱלֹהִים is right after it, so that means that God is the one who is creating something. The DOMs אַת points us to the things being created, the heavens and the Earth. Commas need to be added to English translations to help English speakers understand the right pauses and sentence structure, but in Hebrew, there are no commas. However, often it is fitting to put a comma in an English translation when you see a ו prefix in the Hebrew, because the ו prefix often means 'and' or 'but'. The verse translation is: **In the beginning, God created the heavens and the land.**

In Modern Hebrew, the verb is commonly after the subject, but in Biblical Hebrew the verb is often before the subject. The Tanakh has times where the subject is before the verb, so I would not say that Modern Hebrew is “wrong”, but perhaps it should have kept the subject after the verb. For example, in Modern Hebrew, a sentence would usually be 'Subject' 'Verb' DOM 'Object'.

### 7.3 Vocabulary 2                      אוצר מילים

Here is the next set of vocabulary words for you to make flashcards of and practice which includes the first two stems that you will be memorizing:

	ה.י.ה	ח.ש.ך	על
	to be	to be dark	on, by, against, etc
ס.ת.ר	פָּנֵי	רוּחַ	מַיִם
to hide	face (of)	spirit, wind, breath	waters

Notice that מַיִם means waters in the plural form. The word for water only appears in the singular form a few times in the Bible, it is pretty much always in this plural form as a collective plural (thought of as one unit even though it has many pieces). There are some collective plural words in Hebrew but not many. Almost every word you see that ends in ים or ים is a masculine plural word. There is a feminine plural form you will also be learning later. It would be a good idea to make a flashcard with the suffix ים on it so that you can memorize this masculine plural ending. שָׁמַיִם that you learned already is also a plural word, as is אֱלֹהִים. The word פָּנֵי is a common word which means the face of something, or the front of something you see. Because it is spelled this way, it needs to be paired with the word it is describing. It comes from the stem פ.נ.ה which means 'to face' or 'to turn' and you should eventually memorize it, but it will not be used in this book. This will be explained better in the next lesson. על is very similar to the ב prefix you learned, but על is a separate word (preposition) that comes before a word it is describing, instead of being attached directly to the word. It can mean on, against, by, about, and much more. The main differences between על and the ב prefix is that על doesn't mean 'in' or 'when' very often, but the ב prefix often does mean 'in' or 'when' or 'during'.

ך.ש.ח means to be dark, and as the word חשך means darkness. On your flashcard it is best to put it as a stem without the vowels, because vowels are far less important in Hebrew than most other languages. And once you know what the stem means, you will know what most of its related words mean regardless of what vowels they have. ח.י.ח is a very common stem that means to be, or to exist. It can have many different spelling changes when it is made into words, depending on the grammar rules that apply to it. You will learn these rules later, but basically any stem that has a ך, ח, or a י in it, gets changed a lot when it is made into a verb or a word. Because all three letters of the stem ח.י.ח are letters that get changed a lot when words are made from stems, this stem is probably the one that sees the most variation between all of the words that relate to this stem. Don't worry though, once you understand all of the grammar rules, it is easy to spot this stem regardless of how it gets changed when a word is made from it (context also helps to find word stems). And that is the most important skill you should learn when reading Hebrew, is how to find the stem of the word you are looking at. I will show you how in later lessons. ר.ת.ס will not be used until much later in this book, so you have a while before you have to fully memorize it.

#### **7.4 Extra Credit**

Write the Genesis 1:1 verse in Hebrew a few times a day and practice translating it until you can translate it with no problems. Continue to do the other daily things like looking at flashcards and writing Hebrew transliterations of English sentences, ect.



## Chapter 8 Word Pairs and Perfect 3<sup>rd</sup> person forms

### 8.1 Word Pairs or Constructs סמיכות

Words pairs (also called construct chains) can happen in Hebrew with or without a maaqef – sign attaching them together. The context of the verse makes it clear that it is a word pair when the maaqef sign is not present. Sometimes there are two maaqef signs -- attaching two or more words together, and this is done in order to fit the text correctly on the scroll or page that the Hebrew verse is written on. This is because the scribes wanted the text of the scrolls to look neat, and they wanted no gaps to be present at the left side of the page (unless there was a meaningful purpose for the gap). So they would sometimes add extra maaqef signs or they even would sometimes widen a sofit (final) letter so that it extends the text in a way that the letters end at the left side of the page, so that all of the letters on the left side of the page line up.

Nehemiah 2:13 and 2:15 are examples of just how optional maaqef signs are for word pairs with the word pair **בְּשַׁעַר-הַגִּיץ** in both verses but verse 15 doesn't have a maaqef even though the letters and vowels are identical in both verses. It means “the gate of the valley” or “valley gate” but you do not need to memorize these words now. Either this is proof that the maaqef is optional, or there is some sort of context rules where it is not needed sometimes. The only context I can think of right now for these verses is that it is a story told by Nehemiah about going out the gate then returning later through it. Perhaps the second mention has some special grammar rule that we no longer know about due to a second mention or something. Or, maaqef is just optional, which makes more sense.

When words are paired together, the word 'of' is usually implied with the words. For example, paired words usually end up being translated as 'something of something', or 'son' of 'so-and-so', etc. A word pair can look like this in the text: **עַל-פְּנֵי** and in this case it literally means 'upon the face of'.

Word pairs do not have accents on their letters, so this means that vowels can change when words are paired together. Another example of a word pair is **פְּנֵי הַמַּיִם** which means 'the face of the waters'. Almost every time you see a tseire ֵ vowel under a letter that is before a ם which is at the end of a word like this **גִּי**, then that means it is paired with the next word and a 'of' is implied in the pair. When the word pair suffix **אֵי** is used (א being the last letter) for the first word of the pair it is probably plural and the last word probably has a **ים** or **ות**.

The singular form of word pairs that mean “of” is **אֵי** like with **אֵי הַיָּם**. This suffix looks identical to the first person possessive suffix **אֵי** which means 'my’.

When the word it is paired with is definite (having a ה prefix or the name of a person or place), then both words in the pair are definite, even if the grammar doesn't show it. Essentially, both words of the pair have to be either definite or indefinite when we translate them, they both have to match in the translation. So, because **פְּנֵי הַמַּיִם** does not have a ה

prefix before the פ, when we translate it, we should translate it as 'the face' and not 'a face'. It is grammatically acceptable for one of the paired words to not have a ה prefix, what I mean is that when we translate it, both translated words need to match, being both definite or both indefinite. Sometimes there are even three or more words that are paired together, and here is an example of that:

עַל-פְּנֵי הַמַּיִם

In that case it would be translated as 'upon the face of the waters'. There often is a maaqef after עַל but there usually is no maaqef between word pairs like פְּנֵי הַמַּיִם. When the first word (or middle word if more than two words in the chain) of a word pair ends with a ה, it gets changed to a ח and then long vowels that were before the ה get reduced to a short vowel that is usually of the same type (A, E, I, O, or U). This is not always the case though, because sometimes הָאֵל can change to חָאֵל and not אָח, for example. Word pairs can have a prepositional prefix attached to the first word of the word pair chain.

The modern Hebrew word שֶׁל means 'of' but it is not in the Bible and is not a real word (or shouldn't be in my opinion). It is the modern combination of the ש and ל prefixes. Modern Hebrew should have adopted the word דֵּי which is in Daniel 2:33 and other places which means 'that', 'which', and even 'of'.

Arabic also paired words with similar rules where the gender of both paired words need to match, and so forth. There are some differences like when the Arabic words for 'this', 'that' and 'these' are paired with a definite word, they do not become definite also (but in Hebrew both must match in that case).

## 8.2 3<sup>rd</sup> person perfect 'verb' forms הַפְעַל

The 'prefect' tense of a 'verb' in Hebrew is very similar to our English 'past' tense forms, but with one important difference. The perfect tense in Hebrew sometimes means the 'present' tense, or things that are happening now, or things that are continuing to happen. Think of it as something being 'perfected', as in, the thing is already done, or it is perfected into something that is happening currently. If you want to think of it in an English mindset, think of it as a combination of past and present tenses, where it can mean either one or both.

You already learned one 3<sup>rd</sup> person perfect singular masculine word, and that is בָּרָא, 'he created', but again, don't worry about memorizing that stem yet, because it is not used often enough to justify memorizing it now. The masculine form for the 3<sup>rd</sup> person perfect of ה.י.ה is הָיָה and means 'he was' or 'it was'. In Hebrew, the 'he' or 'she' words can sometimes literally mean 'it', and so, verbs in Hebrew can also literally mean 'it' is doing something, even though it is in a masculine or feminine form. You will be able to know from the context of the Bible verses who or what is being talked about.

The feminine form of the 3<sup>rd</sup> person singular perfect for ה.י.ה is הָיְתָה. In the masculine form of a 3<sup>rd</sup> person singular perfect word, there is almost never a change in the stem letters.

But in the feminine form, if the stem ends with the letter ה, then that letter ה gets dropped out of the letter and it gets replaced with a ה letter. This is because all 3<sup>rd</sup> person perfect feminine words end with an added ה suffix. So instead of just adding a ה to the stem ה.י.ה like this: היהה the last ה of the stem gets replaced with a ה and then the ה suffix is added. You can think of the letters י, ה, and ו as being more flexible, or ready to change more easily to accommodate other letters. These three letters often drop out of or get replaced in words, depending on the situation.

Singular nouns are very similar to the 3<sup>rd</sup> person singular perfect form of verbs in the sense that masculine nouns get no added letters to their stems (usually) and feminine nouns often get an added ה suffix at the end. One common rule for vowels in verbs is that in their masculine 3<sup>rd</sup> person singular masculine perfect they have a pattern like this אַאָאָ. There are other vowel patterns for this 3<sup>rd</sup> person form, but this is a common one, and it will help you to recognize easily if the word is a verb or not. It is also very common for the 3<sup>rd</sup> person singular feminine perfect forms to have a pattern like this: אַאָאָה where the א letters are the letters of the stem being used. Another rule for verbs is that the subject (person doing the action) and verb has to have the same matching gender (both masculine or both feminine forms of words). The plural 3<sup>rd</sup> person perfect suffix is a ו and is used for either men or women.

In Modern Hebrew, a suffix is called סִימָתָה from the Modern stem סִיַם "to conclude or finish".

Arabic also gets one or more (usually just one) letter added to the 3<sup>rd</sup> person verb as a suffix. The Arabic suffixes for the 3<sup>rd</sup> person plural forms do kind of match the Hebrew suffix sometimes.

### 8.3 Your 2<sup>nd</sup> verse from the Bible

Below, I put the Hebrew text of Genesis 1:1 and 1:2 here for you to practice reading. You already know verse 1, but more practice wont hurt. Verse 2 has four words you do not know yet, but they are not used very often in the Bible, so you do not need to memorize them until you are near fluent. I put the English translation of those four words directly below those words so you can easily 'cheat' on those words and continue translating the common words that you do know.

Try to translate verse 2 without looking at my translation (but do use the cheat words near them) in the paragraph below until you get stuck or until you think you have it translated correctly. Verse 1 has an א on the far right to signify that it is verse 1, and verse 2 has a ב on the far right to signify it is verse 2. I had to split verse 2 into two halves so that it fit on this page correctly. Here they are:

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

תְּהוֹם  
deep
וַחֲשֹׁךְ עַל-פְּנֵי
תְּהוּ וָבֵהוּ  
without form and void
בַּיָּמֵי הַיָּמָה

עַל-פְּנֵי הַמַּיִם:
מְרַחֶפֶת
רוּחַ אֱלֹהִים
was moving

הַיָּמָה is from the stem ה.י.ה and is in the 3<sup>rd</sup> person singular perfect form so it mean 'she was' or 'it was'. Because of the context of the verse it is the land that is 'existing' in this case, which makes it definite and we don't need an 'it' in the translation. Notice that in the last half of the verse, there is no הָיָה present to say that the 'Spirit of God' 'was' doing something. This is a common situation in the Bible where sometimes ה.י.ה is present, and sometimes it is not. I will explain about participles later on in this book, but for right now, just realize that because of מְרַחֶפֶת the 'was' is implied in the Hebrew text here concerning the 'Spirit of God'. Sometimes when translating, we simply have to add a 'was' or 'is' in order for it to make sense in English, because in Hebrew it is sometimes not present in a literal verb but it is implied in the other words of the verse. Here is my translation of Genesis 1:2:

And the land was without form and void, and darkness *was* upon *the* face of *the* deep, and *the* Spirit of God *was* moving over the face of the waters. 1.1.2.1

'upon the face of the deep' is a three word pair, or two linked word pairs, depending on how you want to look at it. 'Face' in this case can technically mean surface, but I prefer to use literal words in translations as often as possible, because this word for face usually refers to a human face, or humans looking at something, or facing something. God in this verse is definite, so the word pair of רוּחַ with אֱלֹהִים means we need to add a 'the' in English for the English to make sense, making it 'The spirit of God'. 'over the face of the waters' is another 3 word pair and this time עַל seems to be better translated as 'over' instead of 'upon' because God is moving and not stationary.

By the way, I do not believe in the 'gap theory between [Genesis 1:1](#) and [1:2](#), because there are many proofs that it is a continuation without a gap. I talk more about this gap theory in my book 'What is Truth?', because it is an on-topic subject in that book but not in this one.

### 8.4 Vocabulary 3

#### אוצר מילים

אָהֶל	ה.ר.ג	צֹאן	ש.ק.ה
tent	to kill	Sheep	To give drink
ה.ר.ה	א.מ.ר	א.ו.ר	אֹר
To conceive	To say	To light	light

The vocabulary this time is less because there were many things covered this lesson that you will need to practice and memorize before the next lesson. I recommend that you make flashcards for these words, with the flashcards for the stems א.ו.ר and א.מ.ר. Until the next

next lesson, practice writing Genesis 1:2 and practice your flashcards and maybe reread this chapter a few times to try to get all of the tidbits down well. ה.ק.ש will not be used in this book until much later, but it is a stem you will need to know. ה.ר.ה and ג.ר.ה are stems you will eventually need to know but not for a while. They are here just to ensure that you memorize them before the end of this book. צאן can also mean 'flock' and will not be used until later in this book. אהל can also mean 'tabernacle' and will not be used until much later in this book.

## 8.5 Extra Credit

I will probably never add an in-depth Verb Conjugation chart to this book. This is because it would mostly be useful for writing Biblical Hebrew, and not as often helpful for reading Biblical Hebrew. Once you know the grammar rules, you probably won't need to look at a chart unless if you want to know the exact vowels. Like I explained before, although the vowels can change the meaning of a word, we don't need to see them to understand what we are reading. The vowels mostly only help for reading out loud or speaking Hebrew, and that is not the main focus of the teaching of this grammar book.

There are some verbs forms that are not used for some stems in the Bible. So, people who make verb charts have to actually guess what the vowels for those verb forms would be, based on the vowel rules for other verb forms that are in the Bible. I do not have full confidence that these verb conjugation chart makers have chose the correct vowels. Although I have not found any 'errors' in the chart I used to use, I did not double check it either to see if there were errors. Anyway, If you want to make a 'verb' 'conjugation' flashcard for each Hebrew stem, it might help you. The main thing you should focus on is the letter patterns, and not so much the vowels. You can put the Hebrew stem on one side and then all of the different 'verb' spellings on the other side. There are usually about 9 different 'verb' spellings (or conjugations) for each stem, so leave space for about 5 lines of writing, with 2 columns. 1 column for the Perfect tense and one column for the imperfect tense which you will learn about later. So, the top line should be for first person which I will talk about later, then the middle two lines should be for 2<sup>nd</sup> person which I will talk about later, and the bottom two lines should be for 3<sup>rd</sup> person. You know the two 3<sup>rd</sup> person forms now for ה.י.ה, so you can write those now if you want on a new card.

## Chapter 9 כִּי בֵּינָהּ , Imperfect, and the reversing vav

### 9.1 The 3<sup>rd</sup> person imperfect

There is no exact 'future' tense in Hebrew, instead, what some people call the imperfect tense in Hebrew, covers things that are happening in the present and also things that will or might happen in the future. Essentially, you can think of it as things that are not yet perfected or finished or done. Masculine 3<sup>rd</sup> person singular for the imperfect form always has a ך prefix added.

I will not be describing the rules for the vowels yet, because right now its just important that you memorize the ך prefix. For the Feminine singular the 3<sup>rd</sup> person imperfect prefix is a ת. The ך prefix is much more common, but you will see the feminine ת prefix sometimes.

The 3<sup>rd</sup> person singular imperfect for ה.י.ה is יִהְיֶה for the masculine and תִּהְיֶה for the feminine. For א.מ.ר the forms are יֵאמֵר and תֵּאמַר. For the perfect form of א.מ.ר it is אָמַר and אָמְרָה. If there is a ו prefix or another prefix attached to the same word, it can change the vowels from these default vowels. Don't worry about those vowel changes yet. It is not even essential that you memorize the vowels 100% for these different forms. The main thing is to memorize the stem letters and then memorize which prefixes and suffixes get added to each different verb form, and any special letter changes like what happens to the stem ה.י.ה, like when it's last ה changes to a ת.

Because א.ו.ר is not as common as a verb, I am actually not sure what the 'default' vowels are for it (and this is another reason why I will probably never make a detailed verb conjugation chart). It does follow standard rules for prefixes and suffixes though. Although verbs used from the stem א.ו.ר are not as common, there are many words that come from that stem that are more common, like light, lamp-stand, flame, and so forth. So it is important to know this stem, even if the verb vowels are not as important to memorize with this stem.

The plural 3<sup>rd</sup> person imperfect masculine has a ו suffix with a ך prefix, while the rare feminine has ת prefix and a נָה suffix used only when the whole group being talked about is women, or if the word it is linked to is feminine. In very rare cases, like in [1 Kings 12:7](#) with וַיִּדְבְּרָהּ, the suffix is dropped and a qibbutz vowel ֹ is added to the last letter instead. This example is in the reversing-vav form, so that is why the vav ו is there. You don't need to remember this rare example now, it is here for a reference only.

**In Arabic, the same letter equivalents are used as prefixes for 3<sup>rd</sup> person singular imperfect verb conjugations as they are used in Hebrew. In Arabic the prefixes are the Yaa for masculine and the Taa for Feminine.**

### 9.2 The Reversing Vav

It is very common for a grammar situation called a Reversing Vav (or consecutive or conversive vav) to happen when there is a ו prefix that means 'and' or 'or' that is attached to a verb. Most of the time that you see a ו prefix attached to a verb, it will be a reversing vav. The way you can know is by which vowels are under the vav, but if the vav is attached to a guttural letter, then you might not be able to know for sure unless by the context of the verse (because the vowels can be different for a ו prefix if it is attached to a guttural letter).

If the first vowel of the word that the reversing vav is attached to is a sheva, then a chateph (reduced) vowel, then the reversing vav takes a matching non-sheva, non-reduced vowel under it. א מ ,ב, and פ will also change the reversing vav vowel into a shureq. These vowel rules also apply to the conjunction ו and the other prepositional prefixes. It is not very often that a ו prefix is before a guttural letter, so don't worry about that. If the ו before an imperfect verb has a patach ם or a qameits ם, then it is a reversing vav. If the vowel is anything else, then it is almost certainly not a reversing vav.

For now, until you learn about any exceptions, just assume it is a reversing vav if there is a ם or a ם under that ו prefix for an imperfect verb. If a perfect verb has a ו prefix with a sheva ם or a ם segol, then that means it is a reversing vav. If the vowel is anything else in that situation, assume that it is not a reversing vav. Anyway, what happens in the text is that, for example, something might look like it is talking about the future, but the reversing vav grammar changes the meaning to the past or present tense. This is a very common thing in the grammar and you should get used to it. For example, ויאמר is a ו prefix attached to the stem א.מ.ר which is in the 3<sup>rd</sup> person masculine singular imperfect form. It would have meant 'he will say', but because of the reversing vav having a patach ם vowel, it changes the imperfect into perfect tense. So it then means 'he said'. If it was written as ויאמר then it would not be a reversing vav, and it would mean 'he will say'.

### 9.3 Clipped words with ו prefix

It is very common for the ה to drop off of a word when it is the last letter of a stem, and also has a reversing vav as a prefix to that word. Sometimes there are vowel changes also when the ה is dropped. So, for example, for ה.י.ה the normal 3<sup>rd</sup> person masculine singular imperfect form is יהיה but with a reversing vav added to it the final ה gets dropped off and the vowels get changed a bit in this special clipped form (also called Apocopated) as ויהי. Notice that the vav has a patach ם under it, following the rules for a reversing vav. So, for another example, you would never see ויהיה in a verse because the last ה of the stem will always be clipped when there is a reversing vav attached to the stem. But if the vowels looked something like this: ויהיה then it would be acceptable for the last ה to be present because it is not a reversing vav (the vowel under the vav would have to be a patach or qameits).

If you are making stem flash cards with verb conjugations, on your flashcards for stems that end with the letter ה, you should make a 6<sup>th</sup> row on the back of it so that you can write on it the clipped form. The next vocabulary will have another stem that ends in a ה

letter.

In very rare clipped forms with an א aleph as the first letter of the stem, the א can drop off of the clipped form like in 1 Samuel 28:24. In this case the stem is א.פ.ה which means 'to bake'. In this clipped form, both the א and the last ה drop off, and then a suffix is added which refers to the meat being added into the unleavened bread. I would translate the clipped form as “and she baked it”. You do not need to memorize this stem א.פ.ה yet.

### 9.4 Verse 3

Here are the first two verses of Genesis that you have read, to give you more practice, along with verse 3 for you to try to translate. All of the grammar concepts learned in this lesson applies to verse 3 here:

**א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:**  
**ב וְהָאָרֶץ הָיְתָה תְהוֹ וְחָשׁוּךְ עַל-פְּנֵי תְהוֹם**  
without form and void  
deep  
**וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:**  
moving  
**ג וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר:**

Verse 3 has the normal beginning of 'God said' (This is a reversing vav here because of the patch ם\_ under the vav), but then there is the unexpected clipped form with no vav prefix.

יְהִי

The clipped form looks like this:

וַיְהִי

This was probably done to poetically mimic the normal clipped form in the last part of the verse, because words are not normally clipped when they don't have a vav prefix. This shows us another example of how God can do unexpected things in the text to show an emphasis to us, or to show us something important. here is my translation of verse 3:

And God said “There will be light”, and there *was* light. 1.1.3.1

Notice that the subject in a sentence can be a place or thing. In this case for verse 3 it is light, a thing.

### 9.5 Vocabulary 4 with בֵּין and כִּי אֹצֵר מִיָּלִים

Try to practice writing the imperfect forms of the stems you learned, with and without reversing vavs, so that you get used to the concepts of the imperfect and the reversing vavs. When you write the imperfect forms of ה.י.ה, practice with the reversing vav and it's clipped form, and without a reversing vav. Here is the next set of vocabulary to memorize for the



next lesson:

ק.ג.ה	צ.ע.ק	י.ס.ף	ר.א.ה
to buy	to cry out	to increase	to see
כי	ב.ד.ל	בין	טוב
because, that	to separate	between, among	good

The 3<sup>rd</sup> person singular masculine forms for ר.א.ה are רָאָה and יִרְאֶה and the feminine forms are רָאָתָה and תִּרְאֶה. Notice how the ה gets replaced by a ת in the feminine perfect like it should, but the other forms do not follow normal patterns of normal vowels because of the guttural א and the final ה.

Although ב.ד.ל is definitely common enough for you to start memorizing now, it is not common enough for me to know the default vowels in its 3<sup>rd</sup> person forms. That is not a problem at all though, as you really don't need to know exact vowel spellings until you want to write in Biblical Hebrew in a fluent manner for others to read. And you don't really need to know the uncommon stem vowels because you only really need to focus on the vowels of the prefixes and suffixes and form patterns that change the meanings of verbs.

כי can sometimes also mean 'when' or 'if'. You can know what it means by the context of the verse. When it means 'when' or 'if', כי is usually at the beginning of a verse. When it means 'that' or 'because', it is usually somewhere near the middle of the verse. This is not always the cause, because sometimes a verse starts out explaining something with 'because'. In 2 Samuel 23:19, there is an example of כי with what appears to be a question הָ and it means 'most' as הַכִּי . **In Modern Hebrew it can also mean 'best'.**

בין is another kind of comparison that means 'between' or 'among'. If there are two or more בין words in a verse, then each one means 'between', because it is comparing them. If there is only one בין in a verse (which happens less often), then this means 'among' because the things being compared to are indefinite or too many to list out. So if a verse has something like “I make my covenant בין you and בין me”, then בין means between, but if a verse says something like “You will live בין the children of Yisrael”, then בין means 'among'.

You should put these two words on new flashcards so that you can memorize them along with your other words. י.ס.ף can also mean 'to do again', and will not be used until later on in this book. צ.ע.ק will also not be used until later in this book. מִקְנֵה is a common word that usually means 'cattle' and comes from the stem ק.ג.ה, but this word and stem will also not be used in this book until much later.

**Vowels are rarely used in Modern Hebrew. Instead, ו, י, and א are often added to help the reader to remember what the vowels for the word is.**

## Chapter 10 Stems, Two vowels, and Names

### 10.1 Are there stems with only 2 letters?

It is debatable whether or not two-letter stems exist in Hebrew. Some people believe that they do exist, but I do not. There are a few words, and only a few, that have only two letters and do not match a three-letter stem very well, or at all.  $\text{שׁוֹ}$  means 'there is' and has no obvious connection to a three-letter stem. There could be an unknown stem that is not in the Bible that  $\text{שׁוֹ}$  is connected to. That is one problem with these supposed two-letter stem words that people think might exist, they could just be connected to an unknown three-letter stem that is not in the Bible. Perhaps  $\text{שׁוֹ}$  is connected to  $\text{נָ.שׁ.י}$  which means 'to sleep', or  $\text{ה.נ.שׁ}$  which means 'to change' but I doubt it really connects to either. Most of the time, these two letter words that are in question, could possibly match to a three-letter stem, but I myself have not matched them in my 'Counting Roots' dictionary in some cases because their meanings are just too different, which suggests there is an unknown three-letter stem.

Some people who also believe that the Hebrew language evolved and or was created by humans, also believe that the Hebrew word stem system started with only two-letter stem words. I do not believe this though, and I have explained why in my book "What is Truth?".

If two-letter stems do exist in Hebrew, then I believe it is a very rare and separated thing like the four-letter stems are. For example, there are only two four-letter stems that I know of, and only one of them has two words connected to them, while the other has no words connect to it's stem. Four-letter stems are a rare, almost non-important phenomenon, and if two-letter stems exist, I would say the same about them.

There is simply no reason to even worry about whether or not two-letter stems exist. For example, if they do exist, I don't see any real information from it that would help you with any other Hebrew language concept. If they do exist, there would only be a few, and they would rarely come up in discussions or commentaries, and again, it really wouldn't matter.

One way to help you remember the meaning of word stems is when there is a meaning link between two very similar Hebrew stems. This link happens with  $\text{ל.ע.י}$  (to profit) to  $\text{ל.א.י}$  (to be content or willing) and  $\text{ר.שׁ.א}$  (to be blessed or happy) to  $\text{ר.שׁ.ע}$  which means 'to be wealthy'. The links in these two pairs are even related to each other, in that happiness comes before wealth, because in both cases, the  $\text{א}$  stem has the meaning of content or happiness while the  $\text{ע}$  stem (much later in the AlephBet) has the meaning of wealth or profit. I have seen other links like this between similar stems, perhaps eventually I will list them here.

### 10.2 Two vowels on one letter?

I have talked already about how the name of God is written, and how it has two vowels on it's vav  $\text{ו}$ . In September of 2018 I came across two words right next to each other

in [Deuteronomy 20:17](#). These two words are **וְצִוְךָ יְהוָה** and mean “Yehovah command you” when read by themselves. I previously thought that the name of God was the only word in Hebrew that had two vowels, but this verse might prove otherwise (perhaps it is just a dagesh on a Vav though). Also, as I look at the word **וְצִוְךָ**, I know that these kind of 'so-and-so commanded you' statements are not uncommon in the Bible. So, this exact word is probably in other places in the Bible. I have probably seen them and just didn't notice the two vowels on the vav **ו**. Vav is the only letter that I have seen that can have two vowels on it.

### 10.3 The names of animals, places, and people

Most Hebrew words come directly from a three letter stem. Some of the prepositions are exceptions, but even some of them come directly from stems. Another exception is the names of most animals. Some animal names have the same three letters as some stems, but this rarely means they come from that stem. Most animal names are either four letters long and do not fit into a stem at all, or they use three letters where a stem does not exist in the Bible that corresponds to those three letters. I believe that this phenomenon is directly because God allowed Adam to name the animals. I am not saying that Adam made a mistake, but his method definitely did not follow the three letter stem system that pretty much all of Hebrew follows.

Anyway, when you see a word that does not start with a **מ** or **ת** letter (because nouns can often come from a stem then have an added **מ** or **ת**), and it does not end in a feminine **ה** or a plural prefix, and it has more than 3 letters, then it is most likely the name of an animal type or the name of a place or person. A few musical instruments fall into this category also. One clear sign that the word is the name of a person is if it ends in the letters **יה** like 'Isaiah', 'Obadiah', and other prophet names. This is because names have meanings, and can often refer to God like when **יה** is in the name (Yah, the short name for God).

It is not uncommon for the names of places to be two words without a maaqef between them. For example 'Bethlehem' is actually two words **בֵּית לֶחֶם** without a maaqef – between them, and this can be confusing the first time you encounter it if you do not realize it is a city name, because you might literally think the verse is talking about a 'house of bread'.

### 10.4 Verse 4

Here are the first 3 verses of Genesis that you know, along with the 4<sup>th</sup> verse which has some of the new vocabulary you started to memorize since the last lesson:

**א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:**

<b>תְּהוֹם</b> תְּהוֹם deep	<b>וְחֹשֶׁךְ עַל-פְּנֵי</b>	<b>תְּהוֹ וְבַהוֹ</b> תְּהוֹ וְבַהוֹ without form and void	<b>בַּיָּמִים</b>
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וְרוּחַ אֱלֹהִים מְרַחֵף עַל-פְּנֵי הַמַּיִם:  
moving

ג וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר:

ד וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

At the beginning of verse 4, וַיֵּרָא is not only in the clipped form because of its final hey ה letter, but it is also a reversing vav ו (which is required if it is going to be clipped also), And it means 'And God saw', because God is the subject. כִּי means 'that' here because it makes more sense in the context that God was seeing that the light was good, and it wouldn't make sense to say that 'God saw the light 'because' it was good'. Instead of 'And God separated', it sounds better in English to say 'And God made separation between'. Sometimes when a stem is used in the 3<sup>rd</sup> person imperfect, it can be in a special 'causative' form but in a clipped way, as to not be easy to detect. Don't worry about that now though. בֵּין here means 'between' because there are two of them, and it means 'between the light, and between the darkness.

### 10.5 Vocabulary 5

#### אוצר מילים

אָזֵן	ר.ע.ה	ק.ר.א	יוֹם
ear	to shepherd	to call or read	day
לַיְלָה	עֶרֶב	בֹּקֶר	אֶחָד
night	evening	morning	one

The masculine 3<sup>rd</sup> person forms for ק.ר.א are קָרָא and יִקְרָא and the feminine forms are קָרְאָה and תִּקְרָא. All of the words in this vocabulary are very common, and the stem ק.ר.א usually means to 'call' somebody or 'to 'proclaim' something, but can (rarely) mean to 'read' something. Try to learn these words decently before the next lesson, and practice writing them and the other words you have been learning. אֶחָד can also be spelled as אַחַת, and when a verse is talking about two different people or things, sometimes אֶחָד can mean 'other', as in, 'the one and the other' instead of translating it as 'the one and the one'. ר.ע.ה as a noun can mean 'neighbor' or 'fellow' רֵעַ. It will not be used until later on in this book. אָזֵן comes from the stem א.ז.א which means 'to give ear' (listen) and will also not be used until much later in this book.

## Chapter 11 ל prefix, עם and את, and קרי and כתיב

### 11.1 The ל prefix

The ל prefix usually means 'to' as in going somewhere or 'for'. Less often it can mean 'because', 'according to', 'against', 'by', or even 'of'. It can also be attached to a name and then it means that that person 'owns' something being mentioned in the verse. In the Psalms it is common for the first verse to say that it is a Psalm of David by attaching a ל prefix to David's name in the Hebrew Verse. For example this means 'A Psalm of David':

מְזַמֵּר לְדָוִד

Usually if the ל prefix has a sheva ְ then it is indefinite and would be translated as 'to a *place*' or 'for a *person*'. If it has a patach ַ or a qameits ִ then it is probably definite and would be translated as 'to the *place*' or 'for the *person*'. Basically, the definite ה drops off, and the new prepositional prefix adopts the same vowel that was under the definite ה. This is not always the case because guttural letters and other grammar can change vowels to be something other than what we expect, but it usually is the case where you can tell if the prefix is indefinite or definite by what it's vowel is.

If the vowel under the first letter of the word that the prepositional prefix is attaching to is a sheva, then the vowel under the newly added prepositional prefix is probably going to be a Chireq. If it was a י that had a sheva ְ then the sheva drops off because when a chireq vowel is before a י, there is almost never a vowel on that י. Do not worry about memorizing all of these vowel rules now.

The כ prefix and others also follows the same vowel rules, so you can tell if the כ prefix is definite or indefinite usually also. For example, כֵּ would be 'in a *place*' and כִּ would be 'In the *place*'. In rare times like the כ prefix in Genesis 1:1, the prefix can appear as being indefinite because of the sheva vowel, but we translate it as 'In the beginning' instead of 'In a beginning' because 'beginning' refers to the beginning of the creation week (in my belief anyway). So we know which beginning is being talked about, which basically makes it definite by context.

Anyway, it is usually easy to recognize if the ל prefix is declaring ownership of something or if it means 'to' or 'for', or whatever, because of the context of the verse or the verses nearby.

### 11.2 עם preposition and את

עם means 'with' usually but can sometimes mean other things like 'by' or even 'against'. את means 'with' also, but is less common than עם. On rare occasions, even the Direct Object Markers (DOM) אֶת and אֵת can mean 'with'. Both of these prepositions can have possessive suffixes like עַל and אֶל and other prepositions. 'With me' can have a special spelling with a ך

added like this: עִמָּנוּ. The other one does not get a ך and looks like this: אִתִּי. 'With us' is עִמָּנוּ and אִתְּנוּ. 'With you' is אִתְּךָ אִתְּכֶם and אִתְּךָ עִמָּךְ and אִתְּכֶם עִמָּכֶם while the feminine plural forms have a ך instead of a ך. 'With him' looks normal like this: אִתּוֹ and עִמּוֹ. 'With her' looks like: עִמָּה and אִתָּהּ. The plural 3<sup>rd</sup> person forms are: אִתָּם and עִמָּם while the feminine forms would get the expected ך instead of a ך.

Some teachers have written out the vowels for the feminine plural forms, but I wanted to verify the exact spelling in the Tanakh before I put it here, and I was not able to find them yet, and I forget to look for them to write them here when I read the Tanakh daily. If I searched out every time 'with you' is used in the Bible, I could probably find it, but it would be a chore for sure. Anyway, the feminine forms are obvious when you see them, the vowels are not that important. There is debate as to why either אִתְּ or עִמָּ is used in a verse, and so I have not found a definite answer as to which one to use at any time. They are both used a lot in the Tanakh. One theory is that אִתְּ cannot be contrary, as in 'against' or 'versus', while עִמָּ can be. I am not sure about this, because I would not be surprised if אִתְּ has been used in contrary meanings. These two prepositions described in this paragraph will not be used until much later in this book, but you should still try to memorize them before then.

It could also be that when we see אִתְּ- in the text, it may not be a DOM but instead could be the “with” preposition with the same exact spelling as the DOM instead of the expected אִתְּ- . I am not sure which way of seeing this is correct, but as long as we understand that אִתְּ- can sometimes mean “with”, (and other related meanings for that preposition) then we are going to get the same, correct translation. [Genesis 4:1](#) in the Hebrew of the Tanakh is a good example of the “with” or “from” type of prepositional translation for אִתְּ- .

### 11.3 Qere קרי and Ketiv כתיב

One reason why I like the Letteris Hebrew Text of the Bible is because it does not have inserted qere words into the text, and the ketiv words were not changed like in most Hebrew texts. Qere is a transliteration that comes from the stem ק.ר.א which you know can mean 'to read'. Qere is what the modern 'scribes' think should actually be read or read out loud, while they think the ketiv words should not be read out loud as they are because they are 'errors' or 'too hard to pronounce'. The transliteration ketiv comes from כ.ת.ב which means 'to write', and so they call the actual written words that they think are 'errors' or 'too difficult to pronounce' ketiv (written) words.

It is your choice what kind of Hebrew text you want to read, and if you want to read ketiv or qere. I just wanted you to understand what is going on in some Hebrew texts. [Ruth 3:5](#) has a good example of how some Tanakh printers and editors change the Hebrew text to add words when they think there is an error or missing word. Some have added כִּךְ without vowels in this verse before the word אֶעֱשֶׂה because they think there is a missing word here. There is no need for extra words in this verse, the verse makes sense as it is.

The Letteris Hebrew Tanakh that I use did not add any words in the Hebrew verse of

Ruth 3:5, which is one of the many reasons why I like the Letteris version. We have been commanded not to add to or take away from the text of the Bible. I don't trust versions that add text, even if it is meant to act like a comment. The Letteris version does have an added \* marking that it commonly puts above letters to show that there is something unusual about that word or letter. It is basically like a cantillation marking, and this marking could have even been in the Original writings of Mosheh. There are also two vowels added by the Letteris version here, but there are no added letters. What I mean is, instead of letters, the Letteris version has ◌\*◌ instead. So it technically did not add any words or letters (which is good). It does seem that the Letteris version editor (Meir) did think that there was supposed to be a word here, and that is why he probably put it the vowels here, which is not good, but at least they are not letters like other versions add. It could be that even the original writing of Mosheh had vowels here with no letters also, but I doubt it.

### 11.4 Verses 1-5

Here are the first five verses of Genesis so that you can practice them and so that you can try to translate verse 5 now with your new vocabulary:

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:  
 ב וְהָאָרֶץ הָיְתָה תְהוֹ וְנִהְיָ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם  
 וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:  
 ג וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי-אֹר:  
 ד וַיֵּרָא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:  
 ה וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה  
 וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם אֶחָד: פ

Notice the פ at the end of verse 5, here it signifies the end of this 'paragraph' or subject in Genesis. In this case it signifies the end of the first day, and the next 'paragraph' will be for the second day, which you will see as you practice reading it. Notice the ל prefix on אור which in this case is definite because of the ◌, so we know it means 'the light'. The ל prefix here technically means 'for' but you can also leave it out of the translation and just translate 'the light'. The same thing happens here with 'the darkness', which is also definite because of the patach ◌ under the ל prefix.

Notice that all of the ו prefixes attached to verbs in this verse are reversing vavs, but the ו for the darkness is not a reversing vav, because it is an adjective and not a verb. Here we also have a literal 24 hour period, because both the evening and morning happened.

Notice that the Evening happened first, this is one of the reasons why people who

observe the 7<sup>th</sup> day weekly sabbath start to observe it when it gets dark. Even though the words for evening and morning in the verse are indefinite, they are the evening and morning of the first day, which is definite, so by context, I translate evening and morning as definite with the word 'the' for each.

I'm going to start leaving out the 'cheating' English words for verse 2, its no problem at all if you need to look those words up if you keep forgetting them. Either you will remember them or you wont, don't worry about it, because they are not common words. This will happen as you read the Hebrew Bible, where sometimes you forget an uncommon word, and you either look it up or because of the context of the verse you remember what that uncommon word means. Here is my translation of verse 5:

And God proclaimed the light “Day”, and for the darkness he proclaimed “Night”, and there was the evening and there was the morning of the first day. 1.1.5.1

## 11.5 Vocabulary 6

### אוצר מילים

	ר.ב.ץ	מִנְחָה	קֵץ
	to lay down	offering	end
בְּתוֹךְ	אֲשֶׁר	תַּחַת	כֵּן
In the midst	that, which	under, instead	thus, so

These are the vocabulary words for you to memorize before the next lesson. כֵּן usually means 'thus', 'so', or 'this' but on rare occasions in the Bible it can mean 'yes' or 'it is so'. תַּחַת pretty much always means 'underneath' or 'instead of'. אֲשֶׁר can mean many things such as 'who', 'about', 'when' and even more things, but it usually means 'that' or 'which'. It can also have prefixes which change its meaning a bit. For example, כַּאֲשֶׁר can mean 'When' or 'as'. בְּתוֹךְ means 'in the midst' pretty much every time it is used. קֵצָה is the feminine form of קֵץ and also means 'end' usually but sometimes 'edge'. קֵץ will not be in this book until later on. מִנְחָה comes from the stem נ.ו.ח which means 'to rest' in the sense that something was left somewhere to rest or to cause rest. It and ר.ב.ץ will also not be used until later in this book.



## Chapter 12 הַ prefix, participles, and הַפְעִיל

### 12.1 The הַ prefix

The הַ prefix follows the rules of definite or indefinite just like the other prefixes that you learned, but the הַ prefix usually means 'from' or 'among'. Sometimes it can mean 'some' or 'of'. The context of the verse usually makes it very clear which translation you should use. Some nouns or words have an added הַ to it which is not the same thing as this prefix. In those cases the הַ can be added when a stem becomes a participle, or a noun, or for other reasons which you will learn. As you continue learning, it is important to know the stems of words, and to get used to how the הַ prefix is usually attached, so that you can differentiate between the הַ prefix, participles, and nouns. Don't worry about this, it is easier to recognize them than it sounds. Sometimes the הַ prefix is used to compare two or more things, and in this case the הַ prefix pretty much always means 'more than'. I will explain that in more detail when we have a verse to look at that has a comparison like that in it. For now I want us to focus on Genesis verse by verse, because it is the best way to learn Bible Hebrew. When a הַ prepositional prefix is attached to a word, it usually gets a Chireq vowel and then adds a dagesh to the next letter like this הַמַּ, but when the next letter is a guttural letter, the הַ gets a tseré vowel like this הַמֶּ with no dagesh on the next letter.

### 12.2 Participles

Participles come from a stem and they only adhere to plurality and gender to match the other needed words in a verse. They do not have the first, second, or third person 'conjugation' like verbs have. There are a few types of participles, and they all can have plural suffixes attached to them and sometimes a הַ can be added at the beginning, or a ךַּ or הַ can drop off of the stem because participles follow the same rules for letter dropping as verbs do. Essentially, each of the five verb forms can be turned into participles (more about the five forms later, and even some people believe that there are seven or eight verb forms).

There are two main types of participles, which can each be used for any verb form. 'Active' participles get a cholem vowel ם or a cholem vav ן added between the first and second letter of a stem like this ןאֵא and it usually means 'somebody who does א.א.א' or 'something that does א.א.א' where א.א.א is the meaning of the stem. You could think of it as the action participle. So if it was ןבִּדֵּל then it would mean 'somebody' or 'something that separates' (this is called an agentive word by some, but who needs fancy latinized words?).

'Passive' participles have an added ם or ן vowel between the 2<sup>nd</sup> and 3<sup>rd</sup> letters of the stem like this ןאֵא and acts like an adjective to describe other words. You could think of it as the descriptive participle. So if the word was ןבִּדֵּל then it would mean that something is 'separate'. It is very common in Hebrew words for a vav with a vowel like the ן or ם to drop off of the word and be replaced with a ם or a ן vowel. Words that are spelled with those

vowels can often change to or from having a ך letter. The same thing happens in words with the ך when it has a ם vowel before it. Sometimes the Chireq ם is there with no ך after it, and sometimes the ך is after it, because it is also interchangeable.

Participles do not have a fixed perfect or imperfect tense, so they can be in either tense (remember that both imperfect and perfect include the 'present' tense). It is common for a participle to use these 'present' tenses, so if the stem is ל.ד.ב, a passive participle of that stem could mean 'separating' if the verse implies a present tense. The tense of a participle can be realized by the context of the verse or the nearby verses.

### 12.3 הפעיל

The 'normal' forms of verbs and participles you have learned so far have been in the פֿעל form (some teachers call the פֿעל form the Qal form). Some teachers also call these different forms 'paradigms' but I prefer the easier word 'form'. ל.ע.פ as a stem means to perform (but you don't need to memorize this now), so that is why the classifications of the different types of verbs use the ל.ע.פ stem for its names.

Some teachers (mostly for Modern Hebrew I think) also vary in their teaching methods here, and use ל.ט.ק as the word to represent verb conjugations. Because ל.ט.ק means 'to kill', I find it more positive to use ל.ע.פ as a verb conjugation and verb type label. This stem ל.ט.ק is only used in the Bible 10 times so it is not even a word that needs to be memorized, but ל.ע.פ is a stem that students should eventually memorize anyway, so why not use it instead of ל.ט.ק? Perhaps ל.ט.ק was chosen because it does not have a guttural, drop, or beged Kepheth letter in its stem. Some teachers also use ל.ש.מ for the same reasons and maybe because the meaning is not as negative.

The next form you will need to learn is the הפעיל form, which instead of just going with the stem definition of the stem that is used, the הפעיל form changes the meaning into a causative meaning. So if the stem is ל.ד.ב, the פֿעל meaning would be 'to separate', but the הפעיל form would mean 'to cause separation'. One of the main differences in the הפעיל form meanings is that the subject (a person or thing) might not actually be the one doing the action (verb), but instead, the subject is the one that is causing the action to happen. This can happen when a king, for example, orders a person to be put in prison. The king didn't actually put a person in prison himself, but the king did cause a person to be put in a prison, because the king's servants put the person in a prison, because of the king's orders.

When a stem uses the הפעיל form, most of the vowels change because of the added ה to the beginning of the word and the added ך in between the 2<sup>nd</sup> and 3<sup>rd</sup> letters of the stem. The main clue that a word is in the הפעיל form is the ך in the stem and the vowel before it that is changed to a chireq ם like this הַאָאִיא, where the א letters are the letters of the stem being used. Sometimes the ה gets dropped off of the beginning of a הפעיל word, so you cannot always look for the ה to identify it. The vowels of the הפעיל form can vary depending on many things, but they are not important now. The important thing to remember is that the ך that was

added in the הַפְעִיל form usually stays there, and usually does not get dropped.

In clipped forms of the הַפְעִיל, both the ה and the י get dropped, so you have to use verse context to know if it is in the הַפְעִיל form. This is not too common, so don't worry. Anyway, participles can also be in the פָּעַל or any other form also, including the הַפְעִיל form. When a stem is in the passive participle of the הַפְעִיל form, instead of a ה added to the beginning of the word, a מ gets added, and then the normal י of the הַפְעִיל form gets added in between the 2<sup>nd</sup> and the 3<sup>rd</sup> letters of the stem. The meaning of the participle in that case also gets changed to a causative meaning. So, for the stem ל.ד.ב the הַפְעִיל passive participle would be מְבַדֵּל. Don't worry too much about הַפְעִיל forms for now, just try to focus on the passive participle for now, as that will be in the verses for this lesson.

I have found that there are a few nouns that tend to follow the הַפְעִיל kind of verb pattern with the Chireq ו vowel and the י in-between the 2<sup>nd</sup> and 3<sup>rd</sup> stem letter of the stem. It seems that if one looks at some of these nouns as a causative form, as in, a person place or thing that causes something to happen, it can often help to explain the word meaning. Three examples of these kinds of nouns are the words נְבִיא (prophet), נָגִיד (ruler), and נָשִׂיא (captain). The stems have the meanings of 'to prophesy' (נ.ב.א), to tell (נ.ג.ד), and to lift (נ.ש.א). In all three cases these are people who prophesy, tell others *to do things*, or *are* lifted up over *others*. This י phenomenon with these nouns once again confirms the accuracy of the grammar relating to the הַפְעִיל verb forms.

## 12.4 Verses 6 and 7

Verse 6 starts the second day of the creation week in Genesis, so I will start this lesson off fresh and leave out the verses for the first day. רָקִיעַ means 'expanse' or 'firmament' and is not common enough for you to memorize yet, so just use this as a 'cheat' when you read these verses and don't worry about memorizing the word. You already learned the stem ל.ד.ב which means to separate. In verse 6, you will have your first participle practice and in verse 7 you will have your first מ prefix practice. In verse 6, look for the stem ל.ד.ב that will be in a participle form, and try to translate it. This will show you the value of knowing what a stem means, and then being able to know what the forms of the stem mean, verses just mindlessly memorizing every word with every spelling variation possible. When you see a מ prefix attached to עַל it means 'above', or literally 'from on' (but that makes less sense in English). The very last of verse 6 is uncommon, so don't worry if you don't get it right the first time.

ו וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבַדֵּל בֵּין מַיִם לְמַיִם:  
ז וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר  
מֵעַל לְרָקִיעַ וַיְהִי-כֵן:

The last part of verse 6 is unique in the Bible, and it can be translated a couple different ways. Literally it means "and it will cause separation between waters by waters", but that is not the best English, so, inserting a 'both' in the English translation (because there

are two 'waters' mentioned) helps the verse to make more sense. In Verse 7, based on the context, it makes sense for ל.ד.ב to be in the הַפְעִיל imperfect (with a reversing vav) which clips the ם off and drops the ה from the הַפְעִיל form, so that it is not obvious that it is in the הַפְעִיל form. Here is my translation below:

And God said “There will be *an* expanse in the midst of the waters, and separation will be between *both* waters.” 1.1.6.1

And God made the expanse, and he caused separation between the waters that *were* underneath the expanse, and between the waters that *were* above the expanse, and it was so. 1.1.7.1

## 12.5 Vocabulary 7

### אוצר מילים

Here are a few new words for you to put on flashcards and memorize before the next lesson:

	דָם	חֵלֶב	בְּכוֹר
	blood	fat	firstborn
שְׁנִי	אֶל	מְקוֹם	י.ב.שׁ
Second	to	place	to dry up

שְׁנִי has a chireq ם vowel in it to signify that it is in the ordinal form (1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, etc), but most of the ordinal words for numbers have two chireq vowels and one or more added ם letters to let you know that it is ordinal (you will see more of these ordinal words in the next lessons). One אָהָד does not have an ordinal form, but אָהָד itself can mean first.

אֶל usually means 'to' or 'toward', as in, going 'to' a place. It is the separate word form of the ל prefix, but the ל prefix is far more complex and has more meaning possibilities. For example, when the ל prefix is used for ownership, it essentially means that the object is 'to' or 'toward' the owner. My point is just to say that even the ל prefix can mean 'to'. אֶל often has a maaqef – after it to link it into a word pair with the word that it is before (the place the subject is going to).

מְקוֹם means place and comes from the stem מ.ק.ם which means 'to rise up' (this is a common stem but you don't need to learn it yet). Interestingly enough, sometimes when a מ is added to a word to make it a noun or adjective, it can literally mean 'place'. So if you add a מ to a stem that means 'to buy', then the word with the added מ could mean 'a place of buying'. Anyway, מְקוֹם literally means 'a place of rising up', but in translations, it is best to just use 'place'.

י.ב.שׁ means to dry up. It is not all that common but it is worth memorizing, and it will be in the next lesson. בְּכוֹר will not be used in this book until later on. חֵלֶב can also rarely mean 'best' and is also not used until later in this book. דָם will also not be used until later on in this book.

## Chapter 13 נִפְעַל, letter duplication, עוֹד and עַד

### 13.1 נִפְעַל

The next two verses in Genesis use a נִפְעַל form, but you do not need to master that form yet. But just to give you a basic understanding of the form, I will explain it here. The נִפְעַל verb pattern basically has an added ן to put it in the 'passive' form which adds the sense of 'being' to a verb. The vowels are different in the נִפְעַל form. For example, if the stem א.מ.ר is in the נִפְעַל form, it would look like נִאָמַר in the 3<sup>rd</sup> person masculine singular and mean 'it was said' or 'he was saying'. Instead of the subject doing the action like in the פְעַל form, the נִפְעַל form usually has the subject being acted on.

Once again, the vowel patterns of this form are not that important to memorize, because it is more important to look for the signs that tell you when a word is in the נִפְעַל form. In the perfect form of the נִפְעַל, the ן stays, so it is much easier to recognize, but in the imperfect forms, the ן drops off. In those imperfect forms, when the ן drops off, it does add a dagesh to the letter after it. This dagesh is the clue you need to look for in the imperfect verb forms. The two times where you might not see this dagesh in the imperfect forms of the נִפְעַל is when the first letter of the stem is a guttural, and when this form is also in the clipped form (reversing vav also is needed for the clipped form).

### 13.2 Letter duplication

Sometimes when a noun or word is formed from a stem, it will get extra, duplicated letters added to it. It is not common, but it is a widely recognized phenomenon. יִרְקָרֵק is a good example of this that means 'greenish' (first time in [Leviticus 13:49](#)) and comes from the same stem as other words that mean 'green' or 'green thing'. The stem is י.ר.ק which means 'to spit', but all of the words that come from it have something to do with 'green' or something growing that is 'green'. This phenomenon does not change the stem meanings.

An example of a verb conjugation duplication of a stem is in [1 Kings 17:4](#) with the stem כ.ו.ל as לְכַלְכֵּלָהּ. Some people call this the “pilpel” verb form, but I disagree that it is a different verb form, instead I think it uses an existing verb form and then duplicates the stem letters.

It seems that the “weak” drop letter at the center of the stem gets dropped, but if the stem has no “weak” letter then there is no letter loss.

### 13.3 עוֹד and עַד

The word עַד in the Hebrew Bible means 'until' or 'as far as'. On rare occasions it can mean 'even' or other things. It has a look alike word and the main way to recognize it is with the ו of עוֹד which means 'again', 'another', 'yet', 'still', or 'more'. עוֹד and עַד are both very

common words in the Bible verses, so even though they will not be in this lesson, you will need to know them. עוד can also have possessive suffixes to say things like 'still you' or 'I again', and so forth. [Exodus 9:2](#) is an example of a suffix on this word.

### 13.4 Verse 8 and 9

Verse 9 has an uncommon נָפַעַל form in the imperfect tense, so I will just tell you what it means. Look for the dagesh as the clue of it being in the נָפַעַל form. יִקְוּ means 'it will be gathered' in verse 9 below.

ח וַיִּקְרָא אֱלֹהִים לְרִקִיעַ שָׁמַיִם וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם שֵׁנִי: פ  
ט וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד וַתִּרְאֶה הַיַּבֵּשָׁה וַיְהִי-  
כֵן:

The ל prefix on רִקִיעַ is not translated into English in this case in order for it to sound right, but in a literal sense, the ל prefix means 'for' here. Notice the use of the maaqef - after the אַל in verse 9. The word הַיַּבֵּשָׁה gives us a clue that it is a thing and not a verb because of the definite article הַ and the ending feminine הַ. It comes from the stem י.ב.שׁ which means to dry up and it literally means 'the dry *place*'. תִּרְאֶה refers to the 'dry *land*' and means 'the dry *land* will be seen'.

And God called the expanse “Sky”, and there was the evening, and there was the morning of the second day 1.1.8.1

And God said “The waters will be gathered from under the sky to one place, and the dry *ground* will be seen”: and it was so. 1.1.9.1

### 13.5 Vocabulary 8

#### אוצר מילים

Here is the vocabulary for the next lesson:

עָפָר	ז.ר.ע	עֵץ
dust	To sow	wood
פ.ר.ה	ע.ש.ה	מִין
to be fruitful	to make	kind
		עֵשֶׂב
		herb

מִין means 'kind' as in a type of a thing or a species. It comes from the stem מ.נ.ה which means 'to count'. ע.ש.ה means to do or to make something. פ.ר.ה means to be fruitful and as a noun it can mean fruit, like the word פְּרִי means fruit. עֵץ can mean 'tree' or 'wood', as in a piece of a tree. ז.ר.ע means to sow, and as a noun it usually means 'seed'. עָפָר will not be used until much later in future lessons but it is a common word and is important to know.

## Chapter 14 3<sup>rd</sup> person Poss. Suffix, Imperfect drop letters, וּ

### 14.1 3<sup>rd</sup> person ownership (Pronomial) suffix

You have learned how to add a ל prefix to a word to show that that person or thing has ownership over something else, and how the ל prefix can mean other things as well. Another way to show ownership over something is to add a suffix depending on the gender and number of the subject, and depending on if the subject is in the 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> person.

For now, the next verses in Genesis only requires the 3<sup>rd</sup> person singular, so I will show you those forms now. If the subject is Masculine, a ו cholem-vav is added as a suffix, and if the subject is feminine, then a ה is added as a suffix (and it has a qameits ו on the letter before the suffix ה usually). In very rare situations, the masculine suffix can be a ה with a cholem ו before it, so it looks like this: אה (it has the same sound as ו). So, for example, זרעו would mean 'his seed' or 'it's seed' because זרע in this case means 'seed' (from the stem ע.ר.ז to sow). Literally it means 'something that is sown', but the best translations translate it as seed.

The prefixes like ל, ב, and מ can also act as a stand-alone 'word' when it has a suffix also. They can have these suffixes that are like these ownership suffixes. For example, בו means 'on it', 'on him', 'by him', 'about him', or other similar things depending on the context of the verse. These 'words' are not 'real' Hebrew words, and probably won't be found in the dictionary you use because they really are just a prefix and a suffix fused together to make a compressed, temporary 'word'. In uncommon cases the 3<sup>rd</sup> person masculine singular possessive suffix can be הו like it will be in the next lesson.

Like the prefixes that you may have made flashcards for, you might want to also make flashcards for these ownership suffixes that you will be learning. This ownership suffix can also be called a pronomial Suffix. You will learn about plural suffixes in the next chapter, but as a reference, I will explain a few rules about these pronomial suffixes regarding plural suffixes.

When these suffixes are attached to a noun or word that has a plural ו suffix already on it, then the ו is dropped and the chireq that was before the ו is changed depending on what the vowels of the new suffix that is being added are (2 Kings 1:10 has two of these plural examples). When these pronomial suffixes get attached to a word that has a plural feminine ו ending, then a ו is added to the ו first to make וו, then the normal possessive suffix is added. The vowel under the ו depends on what suffix is being added. Again, it is not important to know all of these vowel changes unless you will be writing or speaking Biblical Hebrew to other people.

**In Arabic, a Ha can be used as a masculine singular possessive suffix in the 3<sup>rd</sup> person (which is like Hebrew suffixes for rare masculine situations). The feminine form of this suffix has both a Ha and an Alif.**

## 14.2 First letter dropping from the stem in the imperfect form

Letter dropping is a common occurrence in Hebrew. Some people call these letters “weak” letters הַנְּחָשְׁלִים but I do not like that term. When a stem with an א, ל, ה, ו, י or נ as the first letter is in the imperfect form, that first letter drops off of the stem and gets replaced (these stems in the imperfect form can be called Drop Letter Imperfects). For stems that start with one of these letters, you should try to memorize them well enough so that you can recognize the stems when the first letter is dropped off of it.

When a stem starts with the letter א, the א only drops off in the 1<sup>st</sup> person singular form (which adds a א prefix), which you will learn later. So, for right now, you don't need to worry about that, but I did want to make it known now. If the first letter is a י and it is put into the הַפְעִיל form, it gets replaced with a cholem-vav ו, then the imperfect prefix is added to the stem which then replaces the הַפְעִיל prefix ה. If it is in the perfect form, then the normal ה prefix of the הַפְעִיל is added before the ו. So, for example, the imperfect 3<sup>rd</sup> person forms of the פָּעַל would be תִּצָּא and יֵצֵא for the stem א.צ.י, but the הַפְעִיל forms would be יוֹצִיא and תוֹצִיא.

The perfect forms of the הַפְעִיל would be הוֹצִיא and הוֹצִיָּא. Yod י and Vav ו can also drop from the center letter of a stem, and ה can drop from the last letter of a stem, but I have explained more fully about those situations in other places in this book.

In [Ruth 1:14](#) there is an example of two letters dropping from a 3<sup>rd</sup>-person imperfect verb with the first word וַתִּשָּׂנֵה . This comes from the stem א.ש.נ which means 'to lift'. It has a reversing-Vav, and is thus like a clipped form, and that is probably the reason for dropping of the last stem letter א, which normally would not get dropped.

Frist letter ל stems only have it's ל drop off of some imperfect verbs, and never from a perfect verb as far as I have seen. ל.ק.ה (to take) for example loses it's ל in all of it's imperfect forms, but ל.ב.ש (to wear) never loses it's ל in any form.

Arabic grammar has two kinds of verbs, solid and weak. An Arabic weak verb has an Alif (or Hamza), Waw, or a Yaa in one or more of it's stem letters. A Solid verb does not have any Alifs, Waws, or Yaas in it's stem letters. Although Hebrew does have similar letters that can drop off of it's verbs, I do not consider any Hebrew verbs or stems as being 'weak'. Some Hebrew teachers do teach this concept of a 'weak' or 'hollow' Hebrew verb, but I disagree with the term. It is simply a grammar rule where sometimes a letter drops off of a stem and then sometimes other grammar rules are additionally applied. It does not mean that the word or verb or stem is 'weak' or has any 'weakness'.

## 14.3 או 'conjunction'

In the Hebrew Bible, או means 'or' or 'either'. If there is a לוּ in the verse, then it can mean 'neither' or 'nor'. It is not a very common word but it is a word you will need to know. It is also not in this lesson. The ו conjunctive prefix can also mean 'or' sometimes.



## 14.4 Verse 10 and 11

The stem א.ש.ד in verse 11 is not used very much in the Bible so I will just give you the meaning here and you should not worry about memorizing it. It means 'to sprout' and as a noun it can mean 'grass'. The prefix ל can on rare occasions mean 'after', like it does in verse 11.

י וַיִּקְרָא אֱלֹהִים לִיבְשָׁה אֶרֶץ וְלִמְקוֹה הַמַּיִם קָרָא יַמִּים וַיִּרְא אֱלֹהִים כִּי-טוֹב:  
 יא וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאֶרֶץ דְּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ  
 אֲשֶׁר זָרְעוּ-בוֹ עַל-הָאֶרֶץ וַיְהִי—כֵן:

It can be tricky sometimes to know exactly where to put a comma in an English translation of Hebrew, but the context of the verses will guide you.

מִזְרִיעַ is a participle of ז.ר.ע in the הַפְעִיל form which means 'producing seed' or 'causing sowing'. זֶרַע is a noun from the same stem meaning 'seed'.

פְּרִי is from the stem פ.ר.ה and it means 'fruit'. This noun has a dropped final ה which is replaced by a י. Remember that sometimes the final ה of a letter can drop off and be replaced by a ה when it is in the feminine form. This is kind of similar, and final ה letters can be replaced by a י in other situations also which I will describe later.

עֹשֶׂה is an active participle which literally means 'one who makes' or 'a thing making'.

לְמִינוֹ is מִיִּן with a prefix and a possessive suffix meaning 'after it's kind'.

זָרְעוּ-בוֹ is paired with a maaqef because both have possessive endings for the same object, and it means 'it's seed in itself'. Here is my translation:

And God called the dry *place* “Land”, and the gathered waters he called “Seas”, and God saw that *it was* good. 1.1.10.1  
 And God said “The land will sprout grass, herbs producing seed, seeds of a fruit tree making fruit after its kind, that has it's seed in itself, on the land”: and it was so. 1.1.11.1

## 14.5 Vocabulary 9

### אוצר מילים

Here is the vocabulary for the next Lesson:

שָׂדֵה	י.צ.א	רְבִיעִי	שְׁלִישִׁי
field	to go out	fourth	third
נֶחֱשׁ	אוֹת	י.ע.ד	שָׁנִים

a serpent                      a sign                      to appoint                      years

מוֹעֵד is a very common word from י.ע.ד which means 'appointed times', but I also wanted you to learn its important stem, so that is why I put the stem above.

שָׁנִים comes from the stem ש.נ.ה which means 'to change', but it is not too common so it is up to you if you want to learn that stem. שָׁנָה is the singular form which means 'year'.

רְבִיעִי is not used in the next lesson but it is a word you need to know. It's ר gets dropped from the cardinal form of אַרְבַּע which you don't have to memorize yet. Notice again that the ordinal forms usually have the pattern of אַיִי. Serpent נָחַשׁ and field שָׂדֵה wont be used until much later in this book, but it is important to memorize them.

## Chapter 15 Plural Suffixes, Adjectives, לא

### 15.1 Plural suffixes מקסר הרבים

To make a noun plural, a chireq vowel is added to the last letter and then a י suffix is added. You have seen this suffix with a few of the words you have already memorized. When a word is changed into a plural form, it will usually have different vowels than the singular form, because of the extra syllable being added to the end of the word, and for other reasons. For example, when a word with two segols (segolate) אָאָ gets a plural suffix, it changes to אָאָ. Again, you should not worry yet about all of the vowel change rules because they really are not important until you want to memorize exactly how to say a word out loud when you change its forms in your head.

To make feminine nouns plural, the suffix וֹת is added. When a feminine וֹת suffix is used, it can change segolate nouns to אָאָ. On rare occasions the suffixes can be shortened to remove the י or the ו like this: אָם or אָת but they still add plurality even though they have one less letter.

A few words in Hebrew actually have the opposite suffix than what the word gender is. For example, the word אָב means father, and when it is plural it is אָבוֹת even though it is a masculine word. In this special case, אָבוֹת is treated as a masculine word and when it comes to matching gender with other words or verbs, the other words stay in the masculine form. עִיר means city and is in the feminine form because cities and places usually are feminine even if the word looks masculine. When עִיר becomes plural it is עִירִים and is still considered feminine. Notice the dropping off of the י from עִיר, which does happen sometimes when words get suffixes or prefixes if the stem has a י.

There are a few other irregular nouns that have their א or י dropped off or get an added ו when they become plural. House בַּיִת , woman אִשָּׁה , man אִישׁ , and daughter בַּת are a few examples. They become houses בָּתִּים , women נָשִׁים , men אַנְשִׁים , and daughters בָּנוֹת. Written numbers usually also have opposite genders than what they appear as, and I will describe that better later.

### 15.2 Adjectives שם התאָר

In the verses in the next lesson, there will be the first uses of adjectives. In Hebrew, an adjective usually comes after the word that it describes. In this way it is similar to how the subject of a sentence is often right after the verb that the subject is doing. The adjective in Hebrew usually matches the plurality and gender of the word it is describing. Both words are usually definite or indefinite also (so they both must have a ה or both must have no definite ה).

If the word being described is a name of a person or place, then that name does not get a ה prefix but the adjective does need a definite ה prefix to match the name which is always

definite. **הַמְאֲרֹת הַגְּדֹלִים** is an example from the verse in the next lesson (meaning great lights) where both words match in definition and plurality, but the gender of them both do not match. This is a special situation for the creation week in Genesis, just like the use of the clipped form of **יְהִי** without the **ו** prefix. Normally though, the adjective groupings will match in gender. If the two words do not match in these ways, then the two words are just part of a sentence that has an adjective, or perhaps it is a rare word that is written as the opposite gender than what it really is. An example of this adjective sentence would be: **הַמְאֲרֹת גְּדֹלִים** which would mean 'the lights are great'.

Both ways of using adjectives are acceptable, it just depends on what needs to be told in the verse. Adjectives usually have the same type of plural and singular endings as nouns. So, for adjectives, to make them plural it is usually just a matter of adding a **וֹת** or **אִים** suffix (where **א** is the last letter of the word that is having a plural suffix added to it).

When you start the next lesson, if you get stuck on the adjectives in the Genesis verse that has them, then come back here to review adjectives. Sometimes an adjective can be used as a stand-alone word to describe something or someone. An example of this would be **הַטוֹב** and would mean 'the good *one*'. If an adjective is describing a word that is part of a word pair, the adjective does not get put in the middle of the word pair but instead is put after the word pair. You can usually tell which word in the word pair is being described by seeing which word the adjective matches. An example of this would be **הַמְאֲרֹת הַרְאֵשׁ גְּדֹלִים** which would mean 'the great lights of the top' (remember that word pairs don't have to match definition, if the one is definite than the other is also definite).

### 15.3 לֹא

The next lesson will not be using **לֹא** but it is a word you will need to know. It means 'no' or 'not' or other negative meanings like it, depending on the context of the verse. It can negate verbs to mean 'to not do *something*' or it can negate a noun to say that something is 'not *so*'. For example, **הוּא לֹא טוֹב** would mean 'he *is* not good' or 'it is not good', and **לֹא עָשָׂה הוּא אֵת אֲשֶׁר** means 'he did not do that'. When **לֹא** is negating a verb, it always is right before the verb with nothing in between the verb and **לֹא**. When **לֹא** is used on a verb in the command form, it usually means 'you should not *do something*', as in 'I don't want you to do *etc.*'. there is usually a Maaqef - between the **לֹא** and the verb.

The word **לֹא** does not need to match the word it is paired with, so it never changes in spelling. You should add it to your flashcards so that you can memorize it well. In English, these separate words 'should', 'could', 'would', etc which are called auxiliary verbs are added to a verb to put them into a conditional or possibility state. In Hebrew, there is no additional word (auxiliary) added, it is all done by the context of the verses.

### 15.4 Verses 12-15

The first word below is the stem **א.צ.י** in the **הִפְעִיל** imperfect 3<sup>rd</sup> person feminine

singular form. In this case, because of the reversing vav, it is in the special clipped form, which makes it harder to recognize it as being in the הַפְעִיל form, but the ו does give it away, along with the context of the verse. 'to cause something to go out', is basically the same thing as 'to bring something out'. 'To bring something out' sounds better in English in most cases for the הַפְעִיל of א.צ.י. Verse 14 has a noun מְאֲרֹת in the plural feminine form which comes from the stem א.ו.א that you learned.

It is common for a Vav to drop off of the center of a stem. Many stems that you will learn have a ו as the center letter of the stem, and those stems act very similar. One big clue that a vav was dropped off is the cholem ם vowel after the א, but this does not always happen where a cholem will be there when a Vav drops off.

Try to know the stems well that have a ו in the center, knowing that the ו can drop off. לְמִינֵהוּ below is the plural of אֵוֶה with a ל prefix and a Vav dropped off, but in this case the cholem ם is there specifically because the ו dropped off. מוֹעֲדִים is plural and is a noun from the stem ע.ו.י which I had you learn. It literally means 'an appointed *time/place*'. In this noun form, even the ו is a good hint that the י dropped off of the stem and became a ו. Many nouns get added מ letters to the beginning also, so, when you are trying to find out what the stem of a word is, most of the time it is best to ignore the first מ letter of the word. Once you start to memorize stems that start with the letter מ, this will be even easier to detect stems with or without a מ letter.

יב ותוצא הארץ דשא עשב מזריע זרע למינהו ועץ עשה-פרי אשר זרעו-בו  
 למינהו וירא אלהים כי-טוב:  
 יג ויהי-ערב ויהי-בקר יום שלישי: פ  
 יד ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין היום ובין הלילה  
 ויהי לאתת ולמועדים ולתמים ושלמים:  
 טו ויהי למאורת ברקיע השמים להאיר על-הארץ ויהי-כן:

Notice that the uncommon masculine possessive ending הו is used in verse 12. Here is my translation of these verses:

And the land brought out grass, herb producing seed after it's kind, and trees making fruit  
 who's seeds *were* in it, after its kind: and God saw that it *was* good. 1.1.12.1

And there was the evening and there was the morning of the third day. 1.1.13.1

And *God* said "There will be lights in the expanse of the heavens to cause separation  
 between the day and between the night; and they will be for signs, and for appointed *times*,  
 and for days, and years. 1.1.14.1

And they will be for lights in the expanse of the sky to bring light upon the land": and it was  
 so.1.1.15.1

Here are the vocabulary words for the next lesson:

יָם	יַמִּים	נָתַן	גָּדַל
sea	seas	to give	to be great
חַמִּישִׁי	מָשַׁל	קָטַן	כּוֹכָב
fifth	to dominate	to be small	star

קָטַן can also mean to be younger or insignificant, it is often used as adjectives and not so much as verbs.

גָּדַל is a common stem in the Bible and can also mean to grow, or to magnify. It is also often used as adjectives like גָּדוֹל (great, high) and other spellings.

מָשַׁל is common enough to memorize now, but not as common as the other words you are memorizing, and it can also mean to tell a proverb or parable. As a noun it can mean 'proverb' or 'domination'.

כּוֹכָב pretty much always means a literal star, and is often plural. It does not have a stem that is used in the Bible. It is not all that common in the Bible but it is definitely worth memorization, and because of it's uniqueness, it is not too hard to memorize.

נָתַן is a very common stem in the Bible and it usually means 'to give' but it can also sometimes mean 'to set' or 'to place'. In the imperfect form, the first נ always drops off, and one of the clues for this נ dropping off is that it will cause the next letter (the ת) to have a dagesh like this: תּ. The first נ stays in the perfect forms. If נָתַן were to ever be put into the perfect form, then the first נ would drop off and a dagesh would be put on the ת, because of the interaction of the ה being added in the תּהִפְעִיל form. The most difficult form of נָתַן to recognize is it's infinitive form. It's infinitive form (the 'to do' form) is לָתֵת because sometimes the last letter of a stem drops of of an infinitive if it is a ל, נ, ו, י, ה, and then that last dropped off letter gets replaced with a ת Tav.

יַמִּים and יָם will actually be used in the lesson after next, but the next lesson has 8 vocabulary words already, so I put it here for you to memorize now. יָם is much more common than its plural form, and can also sometimes mean 'west', and not just sea. Think of the Mediterranean sea being 'west' of Jerusalem, and it will help you remember that it can mean either 'sea' or 'west'.

חַמִּישִׁי wont be used for the next lesson but you still need to know it.

## Chapter 16 3<sup>rd</sup> person pronouns, אֵינָהּ, infinitives

### 16.1 3<sup>rd</sup> person pronouns and demonstratives

The word they in Hebrew as a stand-alone word is הֵן or הֵנָּה for the feminine and הֵם or הֵמָּה for the masculine. The word for he is הוּא and the word for she is הִיא or אֵינָהּ. If there is a definite ה prefix attached to any of these words then it usually puts the 3<sup>rd</sup> person into 'those' or 'that', in the sense of being separate from others or the opposite of 'these'. אֵלֶּה means 'these', and הַזֶּה is the singular masculine form of 'this', and הַזֵּאת is the feminine form of 'this'. These three words can have a definite ה prefix in order to match the word that is being described as 'this' or 'these'.

These 'demonstrative' words for 'this' and 'these' pretty much always are the left-most (last) word in the group of words it is paired with. For example, there could be a noun, then an adjective, then one of these demonstrative pronouns or words that are all grouped together and can all have the definite ה prefix. On very rare occasions, a definite ה prefix can mean 'this' instead of just 'the'. An exception though is when the word הַיּוֹם gets a definite ה prefix, it means 'today', or literally 'this day'. It is common for הַיּוֹם to have a definite ה and in those cases it usually means 'today' but can sometimes mean 'the day'. You should put all of these words on flashcards also, so that you can memorize them.

In [Psalm 10:2](#) it shows us that הַזֶּה can be spelled as הוּז. It can also even be spelled as הוּז. In these spellings the meaning can sometimes be 'that' or 'which', but can also be the normal 'this' or 'that'.

In Modern Hebrew, הוּא and הִיא are not as often used for saying 'it' like they can be in Biblical Hebrew, and can also mean 'is' in Modern. In Modern Hebrew, הוּז is often used instead, and can also mean 'is'.

Sometimes in Modern Hebrew, just like in Biblical, the definite ה prefix can mean 'this'. This happens often with הַיּוֹם for 'today' or 'this day' but it can happen with many different words.

### 16.2 אֵינָהּ DOM with suffixes / pronouns

To shorten a verse, sometimes the object word (pronoun) is removed and then 'attached' to the Direct Object Marker (DOM) as a suffix. When this happens, the DOM changes from אֶת into אֵת or אֵינָהּ (both are the same word, but one hides the Vav), and then it gets the appropriate suffix depending on gender and plurality of the object(s). The 3<sup>rd</sup> person singular suffixes are אֵיתוֹ for the masculine and אֵינָהּ for the feminine, and the plural are אֵיהֶם for the masculine and אֵיהֶן for the feminine.

### 16.3 the infinitive by ל prefix

A stem can be put into an infinitive form (paradigm) while also being in a הפעיל, פִּעַל, or other verb form. The main way to do this is by adding a ל to the beginning of the word. Instead of a 'to' or 'for' meaning in the sense of ownership or movement, this ל prefix has a 'to' meaning in the sense of 'to do' something. Basically with the ל infinitive prefix, the verb form means 'to do something'. So if the stem being used is א.מ.ר then the infinitive form would be לְאמֹר and it means 'to say'.

The vowels are different in the infinitive form, but these vowels are not that important to memorize. The best way to recognize these infinitives is when you see a ל attached to a stem. In the הפעיל infinitive, the י and the ה both stay with the stem and the ל is put before the ה. So the ל is always the first letter in an infinitive that uses a ה.

When the stem ends in a ה letter, then in the infinitive form the ה gets replaced with הַ and still gets the normal ל prefix. So the infinitive of ע.ש.ה is לַעֲשׂוֹת and means 'to do' or 'to make'.

If the first letter of the stem is a ל, ה, י, or נ, it drops off and then the ל is added normally, but then also an extra ת is added at the end of the stem to balance out the word due to the letter loss. So if you see a word that begins with a ל and ends with a ת then it is likely to be an infinitive of a stem with one of these dropped letters at the beginning.

Sometimes stems that do not drop any letters also get a ת added at the end when it is an infinitive.

One final note about these infinitives is that in English, sometimes it sounds better to add a 'ing' (the English 'ing' suffix is also called a gerund) to a verb in English instead of adding 'to do something' in English. For example לְאמֹר is often best translating as 'saying' instead of 'to say'. This is because this infinitive is often used to quote somebody, and right after this infinitive are the quoted words. So in English it wouldn't sound right to say “And so and so said to me to say 'hi, how are you?'”. It would be better to translate that hypothetical sentence to 'And so and so said to me saying 'hi, how are you?'”.

### 16.4 Verses 16-19

Verse 16 will have your first adjective word pairing to practice in Genesis.

טז וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמָּאֲרֹת הַגְּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל לְמַמְשָׁלֹת הַיּוֹם וְאֶת  
 —הַמָּאֹר הַקָּטָן לְמַמְשָׁלֹת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:  
 יז וַיִּתֵּן אֹתָם אֱלֹהִים בְּרִקיעַ הַשָּׁמַיִם לְהָאִיר עַל-  
 הָאָרֶץ:  
 יח וְלַמַּשָּׁל בַּיּוֹם וּבַלַּיְלָה וְלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּרְא אֱלֹהִים כִּי-טוֹב:



**יט וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם רְבִיעִי: פ**

In verse 16 **וַיְהִי-עָרֵב וַיְהִי-בֹקֶר** is an example of a word pair and then one of the words getting an adjective. The first word of these is definite because of the pairing but it is best translated as 'both of', and then the other two would be translated as 'great lights'.

**וַיְהִי-עָרֵב** is best translated as 'the greater light' because it is being compared with the other light in this verse (so that is why the 'er' ending in English is best here even without a מ comparison prefix). **וַיְהִי-בֹקֶר** is an infinitive meaning 'to dominate *over*'.

**וַיְהִי-בֹקֶר** would normally mean 'small light' but because of being compared with the great light, it is best to translate it as 'smaller light'.

In verse 17, **וַיִּתֵּן אֹתָם** is your first real practice with the DOM suffix. This here means 'And he set them' because of the reversing Vav.

**וַיִּתֵּן אֹתָם** is a word pair meaning 'into the expanse of the heavens'.

**וַיִּתֵּן אֹתָם** is an infinitive meaning 'to give light' or 'to cause light'.

In verse 18, **וַיִּדְבֹּק** means 'to dominate over the day'. Sometimes the ב prefix can mean 'over' or 'during'.

In the verses above I put some of the Maaqef – signs twice to make them longer. This is because in the Letteris Tanakh I use, it has extra long Maaqef signs in those places in order to make the words line up correctly with the margins on the left and right of the page. I did not need to make them longer here, but it doesn't hurt anything to be more accurate to the Letteris version of the Tanakh, and maybe someday you will see a longer Maaqef yourself and you will know why. Here is my translation:

And God made two great lights, the greater light to dominate the day, and the smaller light to dominate the night, and the stars, 1.1.16.1

And God set them into the expanse of the heavens to give light on the land, 1.1.17.1

And to dominate over the day, and over the night, and to cause separation between the light, and between the darkness, and God saw that *it was* good. 1.1.18.1

And there was the evening and there was the morning of the fourth day. 1.1.19.1

**16.5 Vocabulary 11**

**אוצר מילים**

Here are the vocabulary words for you to memorize for the next lesson:

<b>ב.ר.ך</b>	<b>פ.ר.ה</b>	<b>ר.ב.ה</b>	<b>נֶפֶשׁ</b>
to bless	to bear fruit	to multiply	person or soul
	<b>ח.י.ה</b>	<b>כָּנָף</b>	<b>מ.ל.א</b>
	to live	wing	to fill
			<b>עוֹף</b>
			bird

**עוֹף** can technically mean anything that flies but it almost always means a bird in general, and

not a specific kind of bird.

א.ל.מ usually means to fill something up, but it can mean to fulfill a condition also.

Many nouns and adjectives come from the stem ה.י.ה which means to live, and they all refer to something living.

נָפֶשׁ usually means 'person', as in their body and spirit. The KJV usually translates this as 'soul', but by the context of the Bible with this word, it is clear that the word 'soul' means the body and spirit, and not just the spirit.

ב.ר.ך almost always means 'to bless', or as a noun 'blessing', but it can also sometimes mean 'to kneel' or as a noun 'knee'. Think of the situation where a father is giving a blessing over a son, and the son is kneeling before the father. That is how I remember that this stem can mean to kneel or to bless.

## Chapter 17 Verbs with extra suffixes, 2<sup>nd</sup> person, Commands

### 17.1 Verbs with extra suffixes

Instead of a verb using a Direct Object Marker (DOM) with a suffix to shorten a verse, a verse can further be compressed or reduce words by removing the DOM and its suffix and then add that suffix to the verb, after the 'conjugation' suffix letter of the verb. The main difference between the suffixes used with the DOM and for the verb is that the 3<sup>rd</sup> person singular masculine is הוּ when it is attached to a verb instead of a וּ like on a DOM. So, instead of אָמַר אֹתוֹ which means 'he will say it' (sometimes I won't be using vowels, just to give you practice reading without vowels, which will eventually be important for you to be able to do), the compressed version would be יֹאמְרֵהוּ which means 'he will say it' or 'he will say to him'.

Verbs can also have possessive suffixes and preposition prefixes like בּ, מְ or any other (בּ in those cases often means 'during' or 'when'). Verb forms can even have both a suffix and a prefix added after conjugation is done. An example would be בְּאֹמְרוֹ which means 'when he was saying' or 'while he was saying', and in a more literal translation it would be 'during his speaking'.

Both the DOM and possessive suffixes are very similar, and sometimes you can only discern which one is being used by the context of the verse. One example of an interesting suffix is the Mem suffix to mean 'from' which is added to the stem מ.ל.א in the פָּעַל form. It is מִמְלֵאמוֹ נִפְשִׁי in [Exodus 15:9](#) which means 'My soul will be filled from them'. This is the only time I remember seeing a Mem preposition 'from' suffix attached to a verb, most of the time it is a prefix.

### 17.2 2<sup>nd</sup> person

Up until now, there was no need to know the 2<sup>nd</sup> person pronouns and suffixes and verb forms to read Genesis, but now in this lesson the 2<sup>nd</sup> person will be in the verses. For verbs, the perfect 2<sup>nd</sup> person singular masculine suffix ending is תָּ and the feminine is תְּ. Once again, I am not going to focus on the vowels for those forms for each stem, because they are not as important as being able to recognize the suffixes and prefixes in a verse. Notice that the masculine ending תָּ actually has the feminine looking Qamets vowel like the feminine pronoun suffix אַתְּ. Try to put extra emphasis on how this can fool you when you memorize these suffixes.

The plural perfect masculine 2<sup>nd</sup> person verb suffix is תֶּם and the feminine is תֶּן. These follow the patterns of the pronouns and other suffixes how ם represents masculine and ן represents feminine. The imperfect forms for the masculine are just a ת prefix for the singular, and then the plural has a ת prefix and a ו suffix to represent 'you all'. The feminine imperfect singular is a ת prefix and a י suffix, and the plural is a ת prefix with a נָ suffix. The

feminine plural 2<sup>nd</sup> person is rarely used in the Bible, but you do need to memorize it. The 2<sup>nd</sup> person possessive suffixes for the masculine singular is ך and the feminine is ך. notice that the vowels are the same for the verb form suffixes. The plural 2<sup>nd</sup> person possessive suffixes are ך for masculine and ך for feminine. Notice that once again, the ך represents masculine while ך represents feminine.

The stand-alone pronoun word for 'you' singular is אתה for the masculine and את is the feminine. The plural masculine is אתם and the feminine is אתן (notice it has the same suffixes as the verb forms). For more complex grammar where a masculine possessive suffix is added to the 2<sup>nd</sup> person singular perfect verb suffix, it looks like תו or תו depending on word syllables. [Deuteronomy 22:2](#) is a good example of this. Essentially the Qamets or the Sheva under the ת disappears because the new Cholem vowel is added and both cannot exist together due to how the syllables are pronounced.

This next bit of information is not something you need to memorize now, if ever, but I will put it here as a reference. In [Ruth 3:4](#) there is a unique 2<sup>nd</sup> person singular perfect form. Instead of just ending with ת as the suffix for the verb, it has ת as the suffix but by the context it is clearly a feminine 2<sup>nd</sup> person singular suffix. I have never heard anything about this suffix form from teachers when I learned Hebrew, so I will need to guess how it is used (I didn't see anything online about it either). In the verse it looks like וְשָׁכַבְתְּ. It seems this is a rare and acceptable form of this suffix. It must have a connection with the 2<sup>nd</sup> person singular feminine imperfect form suffix which is also a ך suffix. So perhaps the extra ך is used sometimes in the 2<sup>nd</sup> person singular feminine perfect when there is a need to emphasize, or maybe only when there is a reversing Vav (because this verb here in Ruth 3:4 has a reversing Vav).

**Just like in Hebrew, Arabic has an Arabic Kaf suffix which can be used as a 2<sup>nd</sup> person possessive singular suffix and means 'your'. Also like Hebrew, the Arabic vowels are different depending on if the person you are talking to is male or female.**

### 17.3 Commands (imperative or jussive)

Commands (also referred to with the more latinized words 'imperative' and 'jussive' in some cases) in Hebrew are when one person commands another person in the 2<sup>nd</sup> person, just like in English. In Hebrew however, different prefixes and suffixes are used, depending on who is being commanded to do something.

Positive commands, ones without a word before it that means “no”, are essentially a imperfect פעל conjugation with the prefix dropped off and then any needed vowel changes due to that prefix being dropped off. [Ruth 1:8](#) is an example.

When the last letter of the stem is a ה, it drops off of the stem when a suffix is added. So for the masculine singular plural of פ.ר.ה it would just be פרה and it would be 'produce fruit' as a command to a male. If it was a group of males or a group of males and females, the masculine plural form would be used and the ה would drop off and it would be פרו. The

best way to recognize masculine singular perfect commands (which have no prefix or suffix remaining) is by the context of the verse. You could spend hours memorizing the vowels for every common stem in this command form, but at least for me, its not worth it, because most of the time I can discern by the context of the verse that it is a masculine singular perfect command (and for the feminine or plural we can see the prefixes and suffixes).

When a command is turned into a negative with לֹא to tell somebody to 'not do' something, there is not a – between the לֹא and the ה of the beginning of the command verb. Imperfect prefixes stay on negative commands.

To give a more stern negative command, אַל is used. אַל is attached right before the command just like לֹא but this time אַל means 'Do not do *something*'. אַל is only used with a verb in the command form to forbid something, it is never used in non-command verses. אַל always has a – maaqef sign between it and the verb (I don't recall seeing a situation without one). אַל-תֹּאמַר is a command that means 'Do not say', while לֹא תֹאמַר in the command form would mean 'You should not say'.

This brings me to another point, when talking about the possibility of something. In Hebrew, any verb in the perfect or imperfect form, can be used in the conditional senses of 'could have', 'should have' or 'would have'. This is all done by the context of the verse without any extra grammar being done. As you become fluent in reading from the Bible, you will recognize these conditional types of speaking in the context. Most of the time it is the 'should' type of the conditional sense that is being used when any are being used. On rare occasions it is the 'could' sense or the 'would' sense. There is however a stem in Hebrew that means 'to be able'. It is י.כ.ל, but you don't need to memorize it now. Sometimes that stem is used to make it very clear about who or what is or is not able to do something. On rare occasions also, the stem ה.צ.ר is used to express want or willingness. It means 'to want' or 'to be willing to do something'. ה.צ.ר is also a stem you don't need to know yet, but you should learn it eventually.

**Commands in Arabic are very similar to how they are in Hebrew. For example, Arabic also starts with a conjugated verb, and then drops off it's prefix to give the final form of the command.**

#### 17.4 Verses 20-22

Verse 20 has an uncommon stem which you do not need to memorize. It is ש.ר.ץ which means 'to creep' or 'to move'. יִשְׂרְצוּ below means 'it will bring forth it's creeping things' (the suffix is a possessive suffix). שְׂרָץ is a noun meaning 'creeping things' and is also uncommon, so you do not need to memorize it. יְעוֹפֵף is very rare and means 'it will fly'. As a reminder, רָקִיעַ means 'expanse'. In verse 21, הַתַּיִמִּים means 'whales' or 'great beasts' and is rare. ש.מ.ר is another rare stem which means 'to creep' or 'to move'. Verse 22 has your first practice with commands and the 2<sup>nd</sup> person (of the command).

כ וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֹפֵשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רְקִיעַ הַשָּׁמַיִם:

כא וַיִּבְרָא אֱלֹהִים אֶת-הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל-נֹפֵשׁ הַחַיָּה הַרֹמְשֹׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל-עוֹף כָּנָף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי-טוֹב:

כב וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבַּ בָּאָרֶץ:

כג וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם חַמִּישִׁי: פ

חַיָּה is a noun with two adjectives meaning 'moving living soul'.

פְּנֵי רְקִיעַ הַשָּׁמַיִם is a word grouping meaning 'the face of the expanse of the heavens'.

שָׂרְצוּ has a possessive suffix and means 'he moves himself'.

אֹתָם here is the Direct Object Marker with the suffix for 'them'.

פְּרוּ וּרְבוּ וּמְלֵאוּ are three different commands which should be separated by commas in the English translation, and means 'Produce fruit, and multiply, and fill'.

בַּיַּמִּים means 'in the waters of the seas' or 'in the sea water'.

Sometimes when the Bible Verse has an animal or thing in the singular, the context implies that it is plural. This is common with animals, years, months, days, etc. It happens with עוֹף in verse 20 when the context clearly means 'birds'. Sometimes also when a singular possessive suffix like ם is used, it is actually talking about a group of things. As in literally *one* group of something, but is plural in the context and translation. When verse 20 uses עַל for the birds on the sky, clearly if the birds are flying 'on' the sky, they are also 'in' it, so I chose to translate it as 'through'. עַל is pretty much never translated as 'through', but here it makes the most sense. Here is my translation:

And God said “The waters will bring forth it's moving living souls, and birds will fly over the land through the face of the expanse of the sky.” 1.1.20.1

And God created the great beasts, and all of the souls of the living creeping-*things* that moved themselves *through* the waters, after their kind, and all of the winged birds after its kind, and God saw that *it was* good. 1.1.21.1

And God blessed them saying “Bear fruit, and become many, and fill the waters in the seas; and the birds will become many in the land.” 1.1.22.1

And there was the evening and there was the morning of the fifth day. 1.1.23.1

## 17.5 Vocabulary 12

### אוצר מילים

Here is the vocabulary for the next lesson:

יְהוָה	אֲדָמָה	בְּהֵמָה	אָדָם
Yehovah	ground	Animal	man

ה.ד.ר	זָג	ז.כ.ר	נִקְבָּה
to rule	fish	to remember	woman

נִקְבָּה is not used a lot but it is worth memorizing. It comes from the uncommon stem נ.ק.ב which can mean 'to pierce'.

ז.כ.ר almost always means 'to recall' (implying that the person did not forget, but was ignoring something), but sometimes 'to remember' (with the real sense that they might have forgotten), and as a noun usually means 'memorial' or a similar word. Sometimes though, as a noun it can mean 'male', like it will in the next lesson.

זָג is not used a whole lot in the Bible but it is worth memorizing, and it comes from the stem ג.ז.ג which means 'to fish', and as a noun can also mean '*one* who fishes'.

אָדָם usually means 'man' in the sense of 'human', but sometimes it literally is used for the name of 'Adam'. It comes from the stem א.ד.א which means 'to make red'.

בְּהֵמָה means 'animal' and comes from the uncommon stem ה.מ.ה which means 'to roar'.

אֲדָמָה means 'ground' (as in locally) but it can often be accurately translated as 'earth' also, as in the whole earth (it also comes from the same stem as אָדָם does).

יְהוָה is the name of God, and some people debate how his name should be pronounced, but in the most accurate manuscript with vowels that I can find (the Letteris), his name has the vowels that I have written for his name. This is why the KJV has the name of God as Jehovah, because before the J was added to English, it was an 'I' and sounded like a 'y' in the original 1611 KJV. His name is also the only name I have seen that has a letter with two vowels on it, making it unique. I will show you an example verse with his name in it in a few lessons after this one.

In [2 Samuel 7:18-20](#) David uses יְהוָה instead of יְהוָה in what seems to be a more personal nick-name of sorts for Yehovah. But in verse 22, David goes back to using the normal spelling for Yehovah's name, as יְהוָה. Also, in the beginning of verse 18, when it says David “sat before Yehovah”, it is the normal יְהוָה spelling of Yehovah there. Because of these things, we are shown that the normal, correct spelling of Yehovah's name is יְהוָה. Also, that David uses יְהוָה three times, it ensures us that these are not “errors” in the Hebrew Letteris text (which came from the Second Great Rabbinic Bible). [Judges 16:28](#) also has the nick-name יְהוָה spelling in it, also while Sampson is talking to God. This uncommon nick-name spelling is in other places too, But I don't see a need to make a list right now.

## Chapter 18 1<sup>st</sup> person, כ prefix, אָל, מִן, direction ה

### 18.1 1<sup>st</sup> person

It is time now to learn the 1<sup>st</sup> person forms for the verses in this lesson. The 1<sup>st</sup> person forms in Hebrew do not have separate masculine and feminine forms, so they both use the same prefixes and suffixes. For verbs, the 1<sup>st</sup> person singular perfect has a ה suffix and the plural suffix is נו. The imperfect singular is a א prefix and the plural is a נ prefix. Possessive suffixes are י (just a chireq vowel under the last letter and an added י) for the singular (I) and נו for the plural (we). Notice that the plural possessive suffix is identical to the one used on verbs, and the singular is identical other than the ה. These similarities will help you remember them. Don't focus on memorizing this now, but אָנִי is the first-person plural suffix for **sealed** grammar, which supports and helps to make sense the normal first-person singular prefix א for verbs.

One important thing to remember is that the 1<sup>st</sup> person singular suffixes actually have two forms. י is if you are talking about one noun and י with a patach instead of a chireq is for more than one noun that you are talking about. So, if you have more than one book that are yours that you are talking about, use י, and if it is just one of your books you are talking about use י. This is similar to how the “of” form of י has a plural form as י if there are more than one of those nouns being suffixed.

This suffix looks identical to the Word pair suffix י which means 'of'. An example of a singular form of a word pair that means “of” is אָבִי. So, if you see this suffix in a word pair and it doesn't make sense as “my” in the context, than maybe it is “of”. This “of” meaning can also happen in names.

The Direct object marker (DOM) with a 1<sup>st</sup> person singular suffix is just like the normal possessive suffix י (the א here can be many different letters, it is an example to show the vowel) and the plural is also the same and looks like this: אֶנֶּנוּ. Sometimes on some words an extra נ is added before the 1<sup>st</sup> person suffix, like when a 1<sup>st</sup> person singular suffix is added to a verb to compress the verse. It would look like this: אָמַרְנִי for the stem א.מ.ר and would mean 'he said to me'. The stand-alone pronoun word for 'I' is אָנִי or אֶנֶּנִּי and the plural is אֶנֶּנֶּנוּ regardless of the gender of the person or people talking.

You do not need to remember this now, but sometimes a י suffix can refer to a person who lives in a certain place, or of a certain family name. בֵּית־הַשְּׁמִשִּׁי in [1 Samuel 6:14](#) is an example of this and means “*one who dwells in Beth-Hashshimshiy*”.

You do not need to memorize this, but on rare occasions like in [2 Samuel 22:33-34](#), there are examples of different 1<sup>st</sup> person possessive suffixes. In [verse 33](#) it is וּ with the Chireq vowel on the letter before the ו in the word דָּרְכֵנוּ. In [verse 34](#) it is י with the patach under the letter before the י in the word רָגַלְנוּ. While these two examples do seem to be



evidence of them being 1<sup>st</sup> person possessive suffixes, it might be debatable. The fact that the two verses are right after each other proves these are not scribal “errors”. These patterns of having grammar lessons by God in the Tanakh happen sometimes in other places also, where the verses are next to each other or nearby.

Just like in Hebrew, Arabic has a Yaa that can be used as a 1<sup>st</sup> person singular possessive suffix which means 'my'.

## 18.2 כ prefix, לְ and מִן

The prefix כ usually has a ְ sheva vowel like the other prepositional prefixes, and can be definite also by using a patach or qameits. It usually means 'like' (as in similar) or 'when', or 'as'. It can sometimes mean 'according to' or 'that' or other rare things.

The stand-alone preposition מִן, like its counter-part the כ prefix, also usually means 'from', but can sometimes mean 'among' or other things that the כ prefix means. It can also have a maaqef – after it. These other stand alone prepositions wont be in the verses for this lesson but the כ prepositional prefix will be. Some stand alone prepositions can have suffixes like the possessive ending suffixes. מִן, מִן, and other stand alone prepositions can have these suffixes. If one of those suffixes were on מִן for example, it would be translated 'from him', or 'from me', ect. מִן מִן in [Exodus 4:26](#) is a good example of 'from him'.

You have learned the ל prepositional prefix that means 'to' or 'for' usually, but also you should know that the stand alone preposition לְ is sometimes used and it almost always means 'to' in the sense to direction, but it can mean 'against', 'about', and other things that the ל prefix means in rare cases. It can have a maaqef – after it to link it to the noun it is referring to, which comes right after it. One example of the uses of the prefix ל and the separate proposition לְ that we can learn from is with the stem א.מ.ר. In [Genesis 9:1](#) the phrase וַיֹּאמֶר לָהֶם is used. Here לָהֶם means 'to them'. In [Genesis 24:56](#) וַיֹּאמֶר אֶל־הֵם is used. לָהֶם is also used in places when people are talking, not just God. There seems to be no real difference between the two methods, but the Bible does use the different methods in order to make and preserve Bible codes in the Hebrew text of the Tanakh, or for mathematical calculations using the text (more about that in my book 'What is Truth?').

## 18.3 The הָ suffix of direction

Instead of using a ל prepositional prefix or לְ, a noun can have a הָ suffix (where the ה is the last letter of the word) added to it to mean 'to' or 'toward'. It is used for the names of places or locations like mountains or the wilderness or etc. This suffix wont be in the verses for this lesson but it is something you will need to know. It is not used too often, but enough that you will need to know it. Sometimes it can be confused with a feminine ending of a word, but usually it is easy enough to recognize.

Just as the ל prepositional prefix or לְ preposition can mean either 'for' or 'to', 2

**Samuel 4:10** is possible evidence that the ה suffix in בְּשֵׁרָה can also mean 'for', and not just 'to'. This is a rare occurrence though, as it usually means 'to'. Some might argue that this suffix is a possessive suffix that means 'his', or a feminine ending, which is possible. I believe that the last part of this verse could be translated as “in order that I would give to him for the good news.” The verse is kind of split, in the sense that the “in order that” is referring to the beginning of the verse “When the one who told me, saying 'behold, Saul died', it was as good tidings in his eyes,”. The middle part of the verse is describing what David did to him. As a reminder, about possessive suffixes, I wrote “In very rare situations, the masculine suffix can be a ה with a cholem ם before it, so it looks like this: אֵה.” The feminine form has the Qameits vowel on the letter before the suffix. Anyway, if I am right, then the ה suffix means 'for', but it does not make the word בְּשֵׁרָה definite, so the 'the' has to be assumed with “the good news”.

#### 18.4 Verses 24-28

In verse 24, רָמַשׁ means 'creeping-one' or 'moving thing'. In verse 26, צָלַם means 'image' and is not common enough to memorize until much later. כְּדַמוֹתֵנוּ means 'according to our likeness' from the stem is ד.מ.ה which means 'to be like'. It has a כ Kaf prepositional prefix on it also. The stem ד.מ.ה is a bit more common than צָלַם but still not worth memorizing yet. In verse 28, the rare stem ש.ב.כ means 'to subdue', and is not worth memorizing anytime soon.

**כד** וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה וְרָמַשׁ וְחַיִּתוֹ-אָרֶץ לְמִינָהּ וַיְהִי-כֵן:

**כה** וַיַּעַשׂ אֱלֹהִים אֶת-חַיִּת הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֶמָּה לְמִינָהּ וְאֶת כָּל-רָמַשׁ הָאֲדָמָה לְמִינָהּ וַיִּרְא אֱלֹהִים כִּי-טוֹב:

**כו** וַיֹּאמֶר אֱלֹהִים וַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדַמוֹתֵנוּ וַיִּרְדּוּ בְדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֶמָּה וּבְכָל-הָאָרֶץ וּבְכָל-הָרָמַשׁ הָרֹמֵשׁ עַל-הָאָרֶץ:

**כז** וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

**כח** וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבִשְׁתֶּם וַיִּרְדּוּ בְדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה הָרֹמֵשׁ עַל-הָאָרֶץ:

In verse 25, חַיִּת הָאָרֶץ is a good example of a word pair where the last hey of a word gets dropped off and replaced by a ה.

In verse 26, וַיִּרְדּוּ comes from the stem ד.ר.ה which you memorized. The ה drops like it normally would when the stem takes a suffix due to the last letter being a ה.

In verse 27, זָכָר וּנְקֵבָה means 'male' and 'female', because as a noun the stem ז.כ.ר can

occasionally mean 'male', and by the context of this verse it is clear that it means 'male' here. In vers 28, notice that the prefix ל with a possessive suffix and the DOM with a suffix are used inbetween God (the subject) and the verbs of the verse. The typical verse structure that you know is (verb)(subject)(DOM)(Object), in that order, but this verse shows that sometimes the DOM that has a suffix can be before the subject, and that the ל prefix can sometimes be before the subject. Here is my translation:

And God said “The land will bring forth living souls after their kind: Animals, and creeping things, and the land's living-ones after their kind.” And it was so. 1.1.24.1

And God made the living ones of the land after their kind, and the animals after their kind, and every creeping-one of the ground after their kind, and God saw that *it was* good. 1.1.25.1

And God said “We will make mankind with our resemblance, according to our likeness, and they will rule over the fish of the sea, and over the bird of the sky, and over the animals, and over all the land, and over every creeping-one creeping on the land.” 1.1.26.1

And God created the man in his resemblance, in the resemblance of God he created him; male and female he created them. 1.1.27.1

And God blessed them and God said to them “Bear fruit, and become many, and fill the land, and subdue it: and rule over the fish of the sea, and over the bird of the sky, and over every living creeping-one on the land.” 1.1.28.1

### 18.5 Vocabulary 13

#### אוצר מילים

Here are your next vocabulary words:

מְאֹד	שֵׁשִׁי	הִנֵּה	א.כ.ל
very	sixth	behold	to eat
צ.ב.א	שִׁבְעִי	ש.ב.ת	מְלָאכָה
to assemble a host	seventh	to rest	work

Some of these words won't be in the verses until the lesson after the next one, but this will give you more words to memorize.

א.כ.ל can sometimes mean 'to consume', and not to literally eat something.

הִנֵּה can on rare occasions have suffixes added to it like other words when the 1<sup>st</sup> person singular is added. For example, הִנֵּנִי can mean 'behold, I' or 'Behold me'. The stem צ.ב.א is commonly put into a noun form to mean 'army' or 'host'. You might have heard the Bible phrase 'Lord of hosts', this is the stem here used for that word 'hosts'.

## Chapter 19 Comparisons, 15, and יֵשׁ and אֵין

### 19.1 Comparisons הַקְרַגְת הַתֵּאֵר

In Hebrew, the preposition מִן or the prefix מ can mean 'more than' or add an 'er' suffix to the English translation when they are being used as comparison markers. In English, sometimes and 'er' ending can be added to a word to make it into a comparative adjective, so essentially we could call a Hebrew word that has the comparison מ prefix or the מִן prefix a 'comparative adjective'. Below is [Genesis 3:14](#) to show this kind of comparison.

אָרוּר is not used a lot but you might eventually want to memorize it. It means 'curse' from the stem א.ר.ר 'to curse'.

בֶּהֱמוֹן means 'belly' and is not used enough to memorize.

Biblical Hebrew does not have a simple 'superlative adjective' (like the 'est' English suffix to describe the best or worst or etc) mechanism, but instead Hebrew words would have to be used to say that it is 'more' (with the מ or מִן comparison prefix) xxxx (an adjective) than all (כָּל) other (אֲחֵר) xxxxx (noun). When you see these kind of comparison sentences where it is describing something being the strongest or greatest, it is very easy to understand that it is a 'superlative' comparison. This verse below has a 'superlative' comparison written out with כָּל (sometimes it is spelled כל but always pronounced “kol”). Sometimes this comparison מ or מִן prefix can be confused as if it meant the more common 'from' meaning, but usually you should be able to tell the difference by the context of the verses.

יָד וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל  
חַיַּת הַשָּׂדֶה עַל-גִּחְזֹנְךָ תֵלֵךְ וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ:

And Yehovah God said to the Serpent “Because you have done this, you *are* cursed more than any animal, and more than any living *one* of the field, on your belly you will go, and you will eat dust all of the days of your life. 1.3.14.3

אָרוּר אַתָּה מִכָּל-הַבְּהֵמָה means 'you are cursed more than all of the animals'. Sometimes words for 'you' come after an adjective, so don't let it confuse you. You could literally read it as 'cursed are you' if you wanted to. The main way to recognize מ comparisons is by context, or by the names or adjectives and pronouns being used before and after the מ comparison.

### 19.2 Numbering verses as verse 15

In the Letteris Hebrew Tanakh, and other Hebrew Tanakhs, they do not list a verse number 15 as יֵה out of respect for Yehovah, who's short name is יְה in the Hebrew text, יְה is sometimes used in the names of people, and refers to Yehovah. Many of the prophets in the Bible also have this יְה ending, so in English many of the prophet names end in 'ah' or 'iah'. For example, Isaiah in Hebrew is יֵשַׁעְיָהּ and means 'Yah saves' and refers to Yehovah God.

Because of this, the Tanakhs use טו to number a verse as 15 and not יה.

### 19.3 אין and יש

You have learned two ways of saying that something 'is' or exists. You learned that ה.י.ה means 'to be', and also that sometimes in a sentence without the stem ה.י.ה, a 'is' or 'was' or 'will be' can be implied in the text. Another way of saying that something “exists” in Hebrew, is with the word יש which has no “tense” and depending on the context of the verse can mean 'there is' or 'there will be' or 'there was'. It can also take the normal possessive suffixes. So, for example יִשְׁךָ means 'you are' or 'you will be' or 'you were'. The plural form of the 2<sup>nd</sup> person would be the expected יִשְׁכֶּם for the masculine form. All of the suffixes are the expected ones you have already learned.

אין is the opposite of יש because אין means 'there is not' and can be in any “tense” depending on the context of the verse. It also can get the normal possessive suffixes to make sentences like 'You are not' and so forth. Neither יש or אין need to agree with the words they are paired with, so they only change if there is an added suffix. You should add these two words to your flashcards so that you can memorize them well.

### 19.4 Verses 29-31

לְכֶם in verse 29 is a prepositional prefix attached to a possessive suffix. לְאֹכְלָהּ is the infinitive (to do) form of ל.כ.א with the suffix ה which refers to the the fruit and herbs in the verse. In verse 30, רוֹמֵשׁ is an active participle of the rare stem ש.מ.ר which means 'moving one'. יֶרֶק is very rare and means 'green' or 'green thing'.

כֹּט וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתְתִי לְכֶם אֶת-כָּל-עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ  
וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִי—עֵץ זֶרַע זֶרַע לְכֶם יִהְיֶה לְאֹכְלָהּ:  
ל וּלְכָל-חַיַּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וּלְכָל רוֹמֵשׁ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה  
אֶת-כָּל-יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי-כֵן:  
לֹא וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וַהֲנִיחַ—טוֹב מְאֹד וַיְהִי-עֶרְב וַיְהִי-בֹקֶר יוֹם  
הַשְּׁשִׁי: פ

These are the last verses of Genesis chapter 1. Congratulations on getting this far. Here is my translation:

And God said “Behold, I gave to you every plant that sows seed that *is* upon the face of all the land, and every tree that *is* on it, *the* fruit of trees sowing seed, *they* will be for you to eat.  
1.1.29.1

And for all of the living-*ones* of the land, and for every bird of the sky, and for every creeping-*one* on the land, *those* whom in themselves *have* a living soul, every green plant *is* to eat.” And it was so. 1.1.30.1

And God saw all that he made, and behold, *it was* very good. And there was the evening and there was the morning of the sixth day. 1.1.31.1

## 19.5 Vocabulary 14

### אוצר מילים

Here is the next set of vocabulary:

ק.ד.שׁ	כ.ל.ל	כ.ו.ל	כ.ל.ה
To set-apart	to perfect	to sustain	to finish
שְׁמִינִי	תְּשִׁיעִי	עֲשִׂירִי	י.ל.ד
eighth	ninth	tenth	To beget

כ.ל.ל means to perfect and as an adjective can mean perfect or whole. Some people call stems that have the same letter for the last two letters of the stem a geminate stem. Sometimes they can be confused with stems that have a ן in the center or a ה at the end. This means it is best to remember the other similar stems when you memorize one of these geminate stems. This is the stem that the word כל that you learned comes from.

כ.ו.ל means to sustain. These two stems are not in the next lesson, but they are stems you should learn, and they can often be confused with the stem כ.ל.ה which will be in the next lesson. כ.ל.ה means to finish something or to consume something.

י.ל.ד means 'to beget' or 'to bear' a child. The common noun תּוֹלְדוֹת comes from this stem and means 'generations' or 'offspring'.

As a reminder again, some nouns can have a ת or a מ added to the beginning of the stem. In those times, if the stem starts with a י, then the י will be changed into a ן.

The three ordinal numbers in this vocabulary are not in the next lesson but you will need to know them.

## Chapter 20 Cardinal numbers, word duplication

### 20.1 Cardinal numbers or Numerals נְשֵׁם הַמִּסְפָּר

Numbers have the opposite gender than we expect. The ones that look masculine are actually feminine, and vice-versa. This also happens to the names of cities and places, and the word for father and other special words. Anyway, you have learned the ordinal הַסְדוּרִי forms of the numbers 1 through 10, so I will now list their cardinal הַיְסוּדִי forms. Because you already are familiar with these numbers, they will not be listed in this lesson's vocabulary, but they will be listed here.

I recommend that you make a flashcard with all of the numbers 1-10 (and twenty and a hundred, and a thousand) and list their cardinal and ordinal forms. These cardinal numbers (also called מִסְפָּר יְסוּדִי) should be easier for you to memorize, because they are very similar to the ordinal ones, and because once you know the ordinal numbers, you can easily recognize the cardinal ones because of their lack of the ם and ם patterns. You can also look at [1 Chronicles 12:9-13](#) to read an ordinal list of names of Gadites from one to eleven who followed David. I think that eleven should be the only new number for you there. Here are the feminine (which looks like masculine) cardinal forms:

אֶחָת	שְׁתַּיִם	שְׁלֹשׁ	אַרְבַּע	חֲמִישׁ
one	two	three	four	five
שֵׁשׁ	שִׁבְעָה	שְׁמֹנֶה	תְּשֵׁעַ	עָשָׂר
six	seven	eight	nine	ten
	מֵאָה	עָשָׂרִים	אֶלֶף	
	a hundred	twenty	a thousand	

Twenty is actually a plural of עָשָׂר which would literally mean 'tens'. To get 20, 30, 40, 50, 60, 70, 80, and 90, all you have to do is make one of these above numbers into the plural form. So, if you see one of these numbers (other than מֵאָה) in the plural form, then just multiply the number by '10'. For example, if you wanted to write forty, it would be the plural of אַרְבַּע which is אַרְבָּעִים.

Pretty much the only difference in spellings with the masculine forms (which look feminine) are that they have the added ה at the end. The main differences are the masculine form for one and two which are אֶחָד and שְׁנַיִם.

Cardinal numbers are not like adjectives that go after the noun being described, but instead, the cardinal number is usually written before the noun or word that is being counted. To get 11-19, it takes two words, עָשָׂר plus the number that will make them both add up to the 'teen' number desired. עָשָׂר always comes after the other number. [Genesis 32:22](#) has an

example of eleven. [Genesis 37:2](#) is an example of the masculine (which looks like feminine) seventeen which looks like [שבע-עשרה](#).

Sometimes the cardinal numbers come after the noun that is being counted. Also, the bigger numbers like a thousand, or a hundred are listed first when describing a long written out number. You could think of it like our decimal system how the 1000's place are read out loud first, then the 100's place, then the 10's place, then the 1's place being listed last. [1 Kings 8:63](#) is a good example of the bigger numbers being listed first, while also having the numbers listed after the counted noun.

**In Modern Hebrew, numbers are usually written after the word it is describing, instead of usually being before the word in Biblical Hebrew.**

## 20.2 Duplication of Emphasis

Sometimes when a verb is used (often in the 2<sup>nd</sup> person form), it can have a duplicate of the same stem right before the verb to make an emphasis. When translating an emphasis to English, it is usually best to translate it as 'surely' or 'really'. The first word that acts as the emphasis does not get any suffixes or prefixes so it usually just has the 3 letters of the stem that is being used as a verb. The emphasis word is usually before the verb. So the 2<sup>nd</sup> person plural masculine imperfect would look something like this when used as an emphasis:

אָאָאָ תֵּאָאָאָ.

## 20.3 Duplication to mean 'every'

When two identical words are next to each other, this usually means 'every'. For example, [בֶּקֶר בֶּקֶר](#) would mean 'every morning'. This kind of duplication does not happen very often, but it is something that you need to know. Another example is that sometimes you might see [אִישׁ אִישׁ](#) and instead of translating it as 'a man, a man' it would be something like 'each man', or 'every man'. This is because [אִישׁ](#) can sometimes mean 'each' when it is talking about more than one person. It is usually clear by the context of the verse that [אִישׁ](#) means 'each' when it does. This kind of duplication can happen with other words also, but duplication in general does not happen that often in the Tanakh.

## 20.4 Genesis 2:1-4

This is the start of Chapter 2 of Genesis:

א וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכֹל—צְבָאָם:  
 ב וַיִּכְל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל—  
 מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה:



ג וַיְבָרֶךְ אֱלֹהִים אֶת—יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכֹל-מְלַאכְתּוֹ אֲשֶׁר-  
בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ

ד אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

In verse 1, וַיְקַדֵּשׁ is in the נִפְעַל form but because of the reversing vav, there is no dagesh to trace the dropped ו with.

בְּהִבְרָאָם has a small ה in the Letteris Hebrew text. Just like the very first letter of the Hebrew Bible (ב) that was made bigger, this one is made smaller in order to show us something important. The small ה comes from the הִפְעִיל form which put the stem into the causative sense (but it sounds better in English to just translate it as 'when he created them').

In verse 2, the ב prefix must mean “by” because the context tells us that he rested on the seventh day, and so no work was done on the seventh day. If the more common “in” or “on” translation is used for the ב prefix, then that is not the most accurate english and could lead people to have heresies that work was done on the seventh day, which it was not. “by” might be more uncommon as a translation for the ב prefix but it is certainly used enough to justify its use here.

In verse 3, the infinitive לַעֲשׂוֹת would normally mean 'to do' or 'doing' and בָּרָא would normally mean 'he created', but to make the verse make sense in English, I had to translate this last part of the verse as 'from all of his work which God did while creating.' Normally an infinitive would not get translated as 'while' but it is not unreasonable to do so, as both the ב and כ prepositional prefixes can mean while also.

And the heavens. and the land were finished, and all their hosts. 1.2.1.2

And God ended by the seventh day his work that he did, and he rested on the seventh day from all of his work that he did. 1.2.2.2

And God blessed the seventh day and set it apart, because on it he rested from all of his work which God did while creating. 1.2.3.2

These *are* the generations of the heavens and the land **when they were created**, in *the* day Yehovah God made *the* land and heavens: 1.2.4.2

## 20.5 Vocabulary 15

### אוצר מילים

Here are the vocabulary words for you to memorize for the next lesson:

צ.מ.ח	מ.ט.ר	טָרַם	בֵּן
to sprout	to rain	before	son
אָף	י.צ.ר	ע.ל.ה	ע.ב.ד
nose	to form	to go up	to serve

טָרַם can also mean 'not yet'.

נָס can sometimes mean 'has' in the form of a question, or 'even', but it usually means nose. It can also sometimes mean 'anger'. It comes from the stem נ.ג.ס which means 'to be angry', but that stem is not common enough to memorize yet. Perhaps נָס means 'nose' because of the פ which as a letter can mean 'mouth' or 'face', and how when a person is mad they 'crinkle' their nose up a bit when their face muscles flex.

ה.ל.ע as a noun can mean an 'offering', as in 'something brought up' or 'something sent up'. It can also sometimes refer to making an offering as a verb, again, in the sense of sending something up. ה.ל.ע can also mean "to go up", as in, going up stairs or a hill.

## Chapter 21 Age, questions, and מי מה אי איך

### 21.1 Describing a person's age in Hebrew

In Hebrew, to ask or tell how old a person is, instead of using the stem ז.ק.ן which means 'to be old', a literal expression is used to say how long the person has been a son. So, when the King James translators translated the ages of people, they did not translate these parts literally, but instead they changed the expression to match the English way to say how old a person is. I like to translate the Bible literally as much as possible, and even if saying that a person was a son for 930 years might sound odd, the reader should still be able to understand it. Here is an example of [Genesis 5:32](#):

לב וַיְהִי-נֹחַ בֶּן-חַמֵּשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד נֹחַ אֶת-שֵׁם אֶת-חָם וְאֶת-יָפֶת׃

In this verse, שָׁנָה means 'years' in the plural sense because of the context of the verse, even though the actual written word is not plural. חַמֵּשׁ מֵאוֹת means five hundred, and מֵאוֹת is the plural of מֵאָה. Notice that חַמֵּשׁ is actually the feminine form so that it matches the feminine word מֵאוֹת 'hundred'. Again, this is because cardinal numbers in Hebrew have the opposite gender than what they look like. Sometimes in an English translation it is best to insert an italic word *for* (instead of the expected 'of'), just like we sometimes have to with the words *being, will be, was, etc.* Writing words in *italics* is a good way of letting the reader know that that word is not literally in the Hebrew text, but is implied. This is what the King James Version does a lot. Here is my translation:

And Noah was a son *for* five hundred years, and Noah begot Sheim, Cham and Yafet.  
1.5.32.5

### 21.2 The interrogative (question) ה

There are no question marks in Biblical or Ancient Hebrew, just like there are no commas, but both are actually implied in Hebrew by the use of certain words or letters. One way to make a question is to use a ה prefix with the וְ vowel under it. The definite ה prefix does not use this vowel, and ה letters from הִפְעִיל forms, or when the stem starts with a ה would probably never use the וְ vowel. So when you see ה at the beginning of a word, you can safely assume it is a ה that is added to turn the sentence into a question (but you will know by the context of the verse also).

When the question ה is attached next to the letters ה, ה, א, or ע then the question ה looks like this ה with a patach. When the letter it is attached to one of those four letters and also has a qamets וְ vowel under it, then the question ה looks like this ה. Here is an example of this added ה being used in [Genesis 13:9](#) (you haven't learned most of these words but you should know the first four words):

ט הֲלֹא כָל-הָאָרֶץ לְפָנֶיךָ הִפְרָד נָא מֵעָלַי אִם-הִשְׂמַאל וְאִימָנָה וְאִם-הִזְמִין

## וְאִשְׁמְאֵלָה:

There is no word to literally say 'is' at the beginning of this verse, so that means it is implied in the Hebrew text of the verse. Remember that sometimes 'is' is literally in the text by using  $\text{היה}$ ,  $\text{יש}$ , or  $\text{אין}$ . Without the  $\text{ה}$ , the sentence  $\text{לֹא כָל-הָאָרֶץ לְפָנֶיךָ}$  would literally mean 'none of the land is before your face' or 'not all of the land is before your face' or 'none of the land is before you'. But because the  $\text{ה}$  is added, we need to change it into a question saying 'Is not all of the land before your face?'. Here is my translation of this verse:

*Is not all of the land before your face? Please, cause separation from me: If the left, then I will choose the right, and if the right, then I will choose the left.” 1.13.9.13*

In Modern Hebrew, often instead of attaching the question  $\text{ה}$  prefix to a word already in the sentence, a  $\text{ה}$  is attached to the beginning of  $\text{אם}$  to make  $\text{האם}$ . It should not be translated in Modern Hebrew and is just regarded as a question mark. The 'are' or 'is' is implied in the sentence and is technically not a translation of  $\text{האם}$ . In Biblical Hebrew, I have never seen a question  $\text{ה}$  attached to a  $\text{אם}$ . Instead, Biblical Hebrew uses the  $\text{ה}$  of question attached to a word, or other question words like  $\text{מי}$  or  $\text{מה}$ . In the next chapter of this book,  $\text{אם}$  will be explained more, so don't worry.

Modern Hebrew has added the use of the ? Mark and other punctuation, but it would not have been needed if Biblical Hebrew methods of making questions were used.

The reason why Modern Hebrew often uses  $\text{האם}$  instead of the  $\text{ה}$  question prefix is because most of Modern Hebrew has no vowels, so readers might think it is a definite  $\text{ה}$  and not a question  $\text{ה}$ .

### 21.3 מי מה אי איך

There are many other ways for a Hebrew verse to ask questions.  $\text{מי}$  means 'who'.  $\text{מה}$  means 'what' or 'how' and can have different vowels than the  $\text{ה}$  depending on many things (and the different vowels really are not important to memorize). In the case that you wanted to know, it is almost always  $\text{מה}$  unless the first letter of the next word is a guttural or a  $\text{ה}$ . For  $\text{א}$  and  $\text{ר}$  it is  $\text{מֶה}$  and for  $\text{ע}$  and  $\text{ח}$  it is  $\text{מֵה}$ , and for a  $\text{ה}$  it is  $\text{מִה}$  or  $\text{מֶה}$ . If  $\text{מֶה}$  has a  $\text{ל}$  prefix attached to it, it usually means 'why' and can look like  $\text{לְמֶה}$  or  $\text{לִמֶה}$ .

The word  $\text{אי}$  means 'where'.  $\text{איך}$  means 'how'. These words can also be used in a verse that is not in the form of a question, just like in English. Like if you said 'I see what you mean' or 'I see who it is now'. When these words are used in a question, they never have an added  $\text{ה}$  prefix. In other words, you won't see a  $\text{ה}$  prefix on  $\text{מי}$  or other question words like it.

You should put these words and the  $\text{ה}$  prefix on separate flash cards for you to memorize them. Here is an example from [Genesis 3:11](#) (you haven't learned a couple of these words yet but don't worry about that now):

יֵא וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עָיַרְתָּ אֶת־הַמֶּן-הַעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבִלְתִּי אֲכָל-מִמֶּנּוּ

## אֲכָלָתָּ:

Notice מִמֶּנּוּ, it is actually from a word you know מִן. מִן can have possessive suffixes to say 'from it', 'from me', 'from you', and so forth. It also gets an extra מ at the beginning when it gets a suffix. מִמֶּנּוּ means 'from him' or 'from it'. When the suffix נו is used with a dagesh on the נ, then it is always in the singular 3<sup>rd</sup> person form like י. If there was no dagesh on the נ so that it looked like נו, then it would mean 'our' from the 1<sup>st</sup> person plural form. Here is my translation of the verse:

And he said “Who told you that you *were* naked? From the tree that I commanded you to not eat from, have you ate?” 1.3.11.3

## 21.4 Verses 2:5-7

In verse 5, שֵׁיחַ means 'plant'. It is not common enough to justify memorizing right now. In verse 6, אָד means 'mist'. In verse 7, וַיִּפַּח means 'and he breathed'. It comes from a rare stem נ.פ.ח which means 'to blow'. נִשְׁמַת means 'breath' and comes from the stem ש.נ.ש which means 'to pant', like what a deer would do. As a noun it can mean 'breath'. Eventually you should memorize ש.נ.ש but it is not important now because it is not that common.

ה וְכֹל שֵׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בְּאֶרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא הָמְטִיר  
 יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵין לְעֹבֵד אֶת-הָאֲדָמָה:  
 ו וַאֲד יַעֲלֶה מִן-הָאָרֶץ וְהִשְׁקָה אֶת-כָּל-פְּנֵי הָאֲדָמָה:  
 ז וַיִּצָּר יְהוָה אֱלֹהִים אֶת-הָאָדָם עֶפְרָ מִן-הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי  
 הָאָדָם לְנֶפֶשׁ חַיָּה:

In verse 5, because טָרָם is used, which means 'not yet' in this case, it changes כֹּל into the negative 'none'. So the beginning of the verse is best translated as 'And no plant of the field was yet on the land,’. Remember that the imperfect forms can also refer to the present tense, not just the future. So in this case יִהְיֶה is referring to the ongoing situation if 'no plants'.

In verse 7, we should put the word 'with' or 'from' in italics in the English translation for it to make better sense. It is implied in the Hebrew even though there is no separate word מִן in this case. Sometimes there is no מִן but it is implied in the text, just like how ה.י.ה is sometimes not present. It can be a form of compressing or shortening the verses when they are not present.

And no plant of the field was yet on the land, and no herb of the field had yet sprout, because Yehovah God did not cause rain on the land, and there was not a man to serve the ground. 1.2.5.2

But a mist will go up from the land and will give *water* to all the face of the ground. 1.2.6.2  
 And Yehovah God formed the man *with* dust from the ground, and he breathed into his nose a breath of life, and the man became a living soul. 1.2.7.2

## 21.5 Vocabulary 16

### אוצר מילים

Here are the vocabulary words for the next lesson:

נ.ט.ע	גן	י.ד.ע	שם
To plant	a garden	to know	there
בְּתוֹךְ	ק.ד.ם	ש.ו.ם	ר.ע.ע
in the midst	to be before	to put	to do bad

שם can also mean 'where' when the word אשר is also used in the same verse. So instead of translating them as 'that there' it sounds better as 'where'.

The stem ר.ע.ע can make nouns like רע which means 'bad' or 'evil'.

The stem ק.ד.ם can also mean 'to go east', and as a non-verb word can mean 'east' or 'before' in either the sense of being in the past, or in the sense of being “in front of” something. It can also be something “ancient” or “old”.

## Chapter 22 **הַתְּפַעֵל**, conditional, and **וּן** and **אִית** suffixes

### 22.1 **הַתְּפַעֵל** (reflexive, self verbs)

There is more than one way to explain that somebody is performing an action by themselves or on themselves. One way is to use a possessive suffix to match the person being talked about in the verb form. So if the verb is 2<sup>nd</sup> person then the object and suffix would be 2<sup>nd</sup> person to say that 'you are doing something by or with yourself'. The easier way to do this though is to use the **הַתְּפַעֵל** form which is 'reflexive' and refers to the stem action being done to one's self.

In the perfect form the verb gets a **הַתְּ** prefix and the second letter of the stem gets a dagesh to look like this: **הִתְאַזַּא** for the 3<sup>rd</sup> person singular masculine. All of the perfect forms get this **הַתְּ** prefix and the dagesh on the middle stem letter, and then the suffixes are added normally. All of the imperfect forms get the same prefix and dagesh but then the normal imperfect prefix replaces the **הַתְּ** at the beginning to look like this: **יִתְאַזַּא** for the 3<sup>rd</sup> person singular form. The suffixes for the imperfect forms are added normally. The **הַתְּפַעֵל** forms are not used that often in the Bible, but you will need to know them. They will not be in the next lesson either, but this is a good time to learn this form.

Other dictionaries claim that **ה.ה.ש** is a stem and that it is used in this reflexive **הַתְּפַעֵל** form. After my review of many of the places in the Bible where this verb is used, it is clear to me that **ה.ה.ש** as a stem does not exist. This verb that the dictionaries are seeing is actually an extremely rare four letter stem (there are only two that I know of including this one). I do not believe that the verb is in the **הַתְּפַעֵל** form that the dictionary makers assume that it is in. The actual stem for this verb they see is **ו.ת.ה.ו** and it does mean 'to worship', 'bow', 'revere', just like the assumed stem **ה.ה.ש** does.

Anyway, you will encounter this stem **ו.ת.ה.ו** and the other dictionaries will tell you incorrect things about it, so I wanted to explain what I believe about it. Many reasons for my conclusions are that there is never a **הַתְּ** at the end of the stem like there should be if the stem really was **ה.ה.ש** (meaning the **הַתְּ** should not drop off of the stem in most of the cases I looked at, if that was the real stem). There is always a **ו** at the end of these verbs, and only sometimes an extra **ו** or **הַתְּ** suffix is attached to refer to the person or thing being worshiped.

I used to not even believe that the **ש** and **ת** reflexive letter swap really happened in the Tanakh, until I saw it in [Psalm 18:23](#) in Nov 2018. In that verse it looks like this: **וְאֶשְׁתַּמְרֵךְ** and it is clearly in the reflexive form based on the context of the verse, and it is clearly the stem **ו.ת.ה.ו** also, based on the context of the verse. I also noticed the reflexive **ש** and **ת** swap with the stem **ה.ה.ש** three times in [Psalm chapter 42](#). It is not clear to me now if this letter swap is an option or a grammar rule that has to happen when the first letter of a stem is a **ש** when it becomes reflexive.

Another example of where this modern usage of the **ש** and **ת** pairing in the reflexive

forms came from is with the word אֶשְׁתַּדוּר H849 found in [Ezra](#). In both places in [Ezra](#) it is used as a description and not a reflexive form of a verb. So this essentially shows that this pairing can exist in sealed forms of Hebrew, but it has little to do with reflexive forms of verbs in this case (because the ש and ת already had a connection with the sealing code used in [Daniel](#)). The stem for אֶשְׁתַּדוּר is possibly ר.ד.ת which is not in the Bible, but the words תְּדִירָא (continually H8411) and שָׁדַר (Laboured H7712) which are in the Bible both come from the same stem that אֶשְׁתַּדוּר does, and both are also sealed forms. Anyway, just remember that when the stem's first letter is a ש, then it probably swaps with the ת of the reflexive prefix.

You do not need to memorize this now, if ever, but as a reference, I will explain how in rare cases an א can drop off of a stem if it is the last letter of the stem. In [1 Samuel 10:6](#) and [10:14](#) the stem א.ב.א (which means to prophesy) loses its א when it gets put into the reflexive הִתְפַּעֵל form. I have seen signs that an א can drop from a word under certain rare situations, but this is solid evidence, with two different 'conjugations' of the reflexive form of א.ב.א. An example of a noun that loses an א is רְבִיעִי (fourth) which loses an א from the beginning of the word. This loss of this א has no other grammar example to explain its loss other than perhaps this reflexive situation I described here.

**Modern Hebrew uses this ה-ש swap mechanic every time there is a ש as the first letter of the stem when the stem uses the reflexive ת prefix.**

## 22.2 ון and אית suffixes

One suffix that can be used for nouns is the ון suffix (some people call this a diminutive). It is not that common but you should learn to recognize it and know what it means. It is similar to English 'noun derivation' or 'diminutive' words. If you add a 'ness' to your English translation it can sometimes match the correct Hebrew meaning, but not always. Sometimes even translating with an English 'est' suffix matches the Hebrew meaning.

Sometimes the ון suffix can mean a diminished or lesser version of the noun it is attached to, or even something that is not diminished but related and similar. It does sometimes happen where a ון suffix does not really change the meaning of a word enough to translate it any differently. An example of a word with a slightly changed meaning is ראשון which instead of meaning 'head' or 'top', it means 'first' or 'former'. If you were to add a 'ness' or 'est' to it it would be 'topness' or 'top most', which does kind of get us to the idea of 'first'. תחתון means 'lowest' or 'lower' instead of the expected 'under' or 'instead'.

The אית suffix where the א is the last letter of the word is similar to the ון suffix. The אית suffix can often be attached to a noun that also has a noun based מ or ת prefix. For example, ראית means 'beholding' from the stem ר.א.ה. Another example is אחרית which can mean 'end' or 'last' from the stem א.ח.ר which means to 'delay' or 'tarry'.



### 22.3 לוּ אִם

In the Bible, there are words which can put a verse into a conditional sense, or a sense of possibility. אִם usually means 'if', and is usually used as a conditional sense to say something like 'if you do this then I will do that'. On rare occasions it can mean 'when' or 'but' or even the word 'or', or other things, which you can recognize by the context of the verse. לוּ puts the verse into the sense of possibility also, as in, something may or may not happen. It is usually best translated as 'perhaps'.

In rare situations the combination of both prepositions כִּי and אִם can mean 'except' or in the KJV 'save'. In a verse it looks like אִם כִּי like in [Joshua 14:4](#).

### 22.4 Verses 2:8-9

In verse 8, עֵדֶן is the name for the garden that God made, and it comes from the rare stem ע.ד.נ which means 'to have pleasure'. Names of people and places in Hebrew mean things. This is why even in [Matthew 1:21](#) it says 'And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.' In English and Greek, Jesus doesn't mean anything. But, Jesus' shorter name in Hebrew is יֵשׁוּעַ Yeishua, which means 'salvation', and his full name is יְהוֹשֻׁעַ which means 'Yah saves'. I explain this a bit better in my book "What is Truth?", and also Nehemia Gordon explains our savior's name and the name of God better than I do, if you want to look up his book 'The Hebrew Yeshua vs. The Greek Jesus'. Anyway, מִקְדָּם below means 'on the east', or 'among the east'. In verse 9, ד.מ.ה means 'to be desirable' or 'to be pleasant' and is not common enough for you to justify learning yet.

ה וַיִּטַע יְהוָה אֱלֹהִים גֶּן-בְּעֵדֶן מִקְדָּם וַיִּשָּׂם שָׁם אֶת-הָאָדָם אֲשֶׁר יָצָר:  
 ט וַיִּצְמַח יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נֹחֵמָד לְמַרְאֵה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים  
 בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרָע:

In verse 8, גֶּן-בְּעֵדֶן literally means 'a garden in Eiden' because גֶּן here is not definite and neither is the ב prefix on Eiden. Normally when a word pair has a definite noun like a name, then all of the words in the pairing are definite, but this prepositional prefix ב changes this pairing due to it having a Sheva. It could be said that the ב gets a Sheva because the guttural ע is after it, but I believe this is a special situation where the ב changes it to indefinite.

וַיִּצְמַח in verse 9 is in the clipped form of the הִפְעִיל so that is why there is no signal letter to show us that it is in the הִפְעִיל form.

נֹחֵמָד לְמַרְאֵה literally means 'desirable by appearance', but it sounds better in English to treat it as an adjective as 'desirable appearance'.

הַדַּעַת and the indefinite דַּעַת are common words from the stem ע.ד.י which you memorized. Sometimes when a stem has a י as the first letter, it can drop off when a noun or

adjective or other word comes from that stem. This is similar to when the same stems get an imperfect prefix and the ם drops off.

And Yehovah God planted a garden in Eiden, among the east, and he put there the man which he formed. 1.2.8.2

And Yehovah God caused to sprout from the ground every tree of desirable appearance, and good for food; and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil. 1.2.9.2

## 22.5 Vocabulary 17

### אוצר מילים

Here are the vocabulary words for your next lesson:

שֵׁם	ס.ב.ב	זָהָב	נָהָר
name	to encompass	gold	river
ה.ל.ך	ל.ק.ח	אֶבֶן	ש.מ.ר
to go	to take	stone	to keep

שֵׁם can sometimes mean 'reputation', as in 'making a name for himself'. It can also sometimes mean 'authority', as in 'in the name of the king'.

ש.מ.ר can sometimes mean 'to keep', and as a noun or word it can mean 'watch' or 'keeping watch'. As a command it can mean to 'watch yourself' or 'be careful about something'.

ה.ל.ך often has it's ה drop off, so you spend more time memorizing what it looks like when it's ה drops off. I will probably eventually make a list of irregular conjugations near the back of this book, but as I explained before, for many reasons I have not yet wanted to make conjugation lists.

## Chapter 23 ׀, ׀, and Two things

### 23.1 ׀

׀ means 'please', or other similar words of supplication. The KJV and most other Bible versions usually translate this as 'now', but I rarely see fit to translate it as 'now', because it is almost always used in a polite or fearful supplication. Perhaps the English word 'now' meant something different 400 years ago when the KJV was translated. Maybe it was a less demanding or less impatient conversational word back then.

Anyway, ׀ is usually right after a command, attached with a maaqef -. Perhaps this is also why most others translate it as 'now', but most of these times when it is used with a command, it is in a prayer type of format to God, or to a master, or somebody of authority. By the context, I believe it would be a very negative attitude for all of the 'holy' people who have used this word when addressing God if it was saying 'now' usually. Would these 'saints' really demand God to do something 'now'? I see it as like a pray request when I read verses with ׀ in it.

### 23.2 ׀

׀ usually means 'also' but sometimes it can mean 'even' or other things, especially when there is a second ׀ in a verse. In English it usually doesn't sound as good to say 'also' more than once in a sentence, so we would say 'even' or some other similar word if you need to emphasize the sentence with another word like 'also'.

### 23.3 Doubling (Two things) – Dual forms

It is not very common, but sometimes words can be doubled to mean 'two' of something, just by giving the masculine (or masculine spelled) word the normal masculine ׀ suffix, and then changing the last vowel of the word (before the suffix is added) to a patach \_ to look like this: ׀. It can be used with numbers like changing ׀ to ׀ (notice the ׀ changes to a ׀ because the ׀ was the last letter of the stem that ׀ comes from). Another example is with 'two years' as ׀, and again the ׀ changes to a ׀ because of the added suffix. This kind of doubling will not be in this or the next lesson, but it is something you need to learn.

I have seen some people suggest that ׀ is in this doubling state because it has the 'right' vowels to be in that state, but it is not the case for at least two reasons. It comes from the word construct of ׀ with an added ׀ prefix, and the meanings of ׀ do not support a doubling effect theory.

A word can have the exact same vowels as the doubling form vowels, but that does not automatically put it into a doubling mode. It can be a coincidence. However, when a word is

put into a doubling form, it does have to have the correct אים ending (where א is whatever letter is the last letter of the word or stem).

In less common situations the dual form can have a qameits vowel instead of a patach like with אַלְפַיִם from [Nehemiah 7:72](#) which means “two thousand”. רבוא in that verse means “ten thousand” and comes from ר.ב.ב but you do not need to memorize those words yet.

In Modern Hebrew, the dual form can look like this with two י letters: אַיִים (where א is the last letter of the word with the י suffix).

In Arabic, this doubling effect of words is treated like an entirely different set of plurality. For example, when learning Arabic, teachers often classify words into groups of singular, double, and plural. Just like in Hebrew, the forms that are doubled do have some differences compared to the other forms. In Arabic, the changes are in the letters also, not just the vowels.

### 23.4 Verses 2:10-14

In verse 19, the stem פ.ר.ד means 'to separate', and is not used enough in the Bible to justify learning yet. הַבְּדֹלָה and הַשֵּׁהָם are types of precious stones and are not really worth memorizing due to how little they are used in the Bible.

י וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֵּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רְאשִׁים:  
 יא וְשֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסּוֹבֵב אֶת כָּל-אֶרֶץ הַחֲוִילָה אֲשֶׁר-שָׁם הַזָּהָב:  
 יב וְזֶהב הָאֶרֶץ הַהוּא טוֹב שָׁם הַבְּדֹלָה וְאֶבֶן הַשֵּׁהָם:  
 יג וְשֵׁם-הַנָּהָר הַשְּׁנַיִ גִּיחוֹן הוּא הַסּוֹבֵב אֶת כָּל-אֶרֶץ כּוּשׁ:  
 יד וְשֵׁם-הַנָּהָר הַשְּׁלִישִׁי חַדְקָל הוּא הַהֹלֵךְ קִדְמַת אֲשׁוּר וְהַנָּהָר הָרְבִיעִי הוּא  
 פָּרָת:

In verse 10, יֵצֵא is an active participle from the stem י.צ.א, so it literally means 'something that goes out', in this case, a river is going out.

Sometimes the stem ה.י.ה is best translated as 'became' instead of the expected 'and it was' in this verse.

In verse 11, אֶרֶץ הַחֲוִילָה אֲשֶׁר-שָׁם הַזָּהָב is an example of when we should translate the אֶשֶׁר-שָׁם as 'where' instead of the something like 'that there'.

In verse 14, הַהֹלֵךְ is a definite active participle from the very common stem ה.ל.ה that you learned. You will often see this stem used as a command or in other forms where the ה drops off.

קִדְמַת here is used as a literal 'east' direction from the stem ק.ד.מ which can mean 'east' or 'before' or 'ancient'.

And a river was going out from Eiden to give *water* to the garden, and from there it was

divided, and became four heads. 1.2.10.2

The name of the one *was* Pishon, it encompasses all the land of Chavilah, where there *was* the gold. 1.2.11.2

And the gold of that land *was* good, there *was* the bdellium and the onyx stone. 1.2.12.2

And the name of the second river *was* Gichon, it encompassed all of the land of Kush. 1.2.13.2

And the name of the third river *was* Chideqel, It went east *to* Ashur. And the fourth river *was* Perat. 1.2.14.2

### 23.5 Vocabulary 18

#### אוצר מילים

Here is the vocabulary for your next lesson:

מ.ו.ת	צ.ו.ה	י.נ.ה	נ.ו.ה
to die	to command	to put	to rest
	ב.ו.א	נ.ג.ד	לְבַד
	to come	to help	to tell
			alone

י.נ.ה can also mean 'to leave' or 'to cause to rest'. I have a suspicion that many of the times that the dictionaries see a stem like this, it is actually the stem נ.ו.ה and not י.נ.ה in the verse. Even so, the meanings of both of them are very close. When it comes to talking about resting on the Sabbath, or day of rest, the stem נ.ש.ב.ת is used. נ.ו.ה is used for other kinds of rest, like when it is used as a noun for 'resting place'.

צ.ו.ה is a very common stem and you will see it a lot without the last ה due to it dropping off. Try to memorize it well so that you can recognize it without it's last ה.

The word לְבַד is not used a whole lot in the Bible but it is important to know. It means 'alone', and can have possessive suffixes also.

ב.ו.א is often also used in the הִפְעִיל forms, and instead of translating it those times as 'to cause to come', it is best to translate it as 'to bring'.

## Chapter 24 פִּעֵל, spacing, and Sealed Intro.

### 24.1 פִּעֵל

The פִּעֵל verb forms are not really that much different in how they operate or how they interact with the stem meanings than the פָּעַל form. The main difference is that there is a dagesh in the middle letter of the stem, and that the vowel patterns are different. The meanings of the verbs in this Piel form are not really much different than the Pa'al forms, so there really isn't any new mechanic to memorize like the Hiphil, Hitpael, and the Niphal forms.

The פִּעֵל form does cause the stem to have a more intense meaning though. For example, the stem ה.ל.ש in the פָּעַל form means 'to send' (usually with the expectation of the person to return), but in the פִּעֵל form it means 'to set free' (like setting a servant free). Again, this book is not meant to teach the memorization of every possible verb form vowel spelling, but instead, my goal is to help you to know what the stem is, and the meaning of the 'conjugation' of a verb, and how to recognize them. Vowel memorization is really only important when you want to start writing, in order to reduce how often other people 'correct' your vowel spellings. Vowels are important to know for prefixes and suffixes, and for certain nouns, in order to differentiate them, but the vowels that are under the stem letters of a verb will not usually be enough help on their own to tell you much information.

One of the most used פִּעֵל verb forms is with the stem ר.ב.ך which means to speak and has a dagesh usually on the center ב letter. In [Psalm 30:1](#) (verse 2 in the Hebrew) there is a good example of how the פִּעֵל can have a causative or even an 'allowance' sense to it. The stem מ.מ.ש is used in the פִּעֵל in this verse, and one hint is the dagesh on the מ. By the context of the verse it is clear that at least a causative sense is needed, but I believe it should be an 'allowance' sense. For example, the last of the verse should be translated as 'and you did not allow my enemies to rejoice against me.' While the causative could be correct to imply that God did not cause his enemies to rejoice against him, it brings the question, does God sometimes cause enemies to rejoice against us when bad things happen to us? Or is it more that he allows them to do some things in order to test us or show his Glory or a lesson. I also believe that sometimes the הִפְעִיל and other forms can also have this 'allowance' sense.

### 24.2 Letter Stretching and spacing

In some Hebrew Tanakhs like the Letteris version I read, in order to keep the margins lined up well, so that there are no empty spaces at the beginning or the ending of a line, the scribes made some letters wider than normal, or skinnier than normal, or added extra spaces or made the letters closer, or added an extra maaqef -. These kinds of changes to the letters and spaces were not meant to change any meaning of these verses. However, on rare occasions, there are purposeful indents in Hebrew verses, or purposeful patterns of how the words are laid out on the page, and in these situations, these indents and patterns are meant

to give extra meaning to the verse, or at least are meant to give emphasis or separation to a verse. One example of purposeful, meaningful spacing in the Hebrew text, is with the 'song of Mosheh' in [Exodus 15](#). The Letteris has it spaced in an interesting pattern where one line has only one word on the left and right, and the rest of the verse in the middle, then the line before that line and the next line are opposite, so that there are no words in the middle, only a big space. This pattern alternates in a repeating manner for the whole 'song'.

In another song of Moses ([Deuteronomy 32](#)) the words of the verses are set into two columns to give it emphasis and or separation from the other parts of the book. My pictures below are a bit blurry because my hand was not steady with my phone, I apologize. At the bottom of the page in the first picture, you can see the normal spacing and margins for the text.



### 24.3 Sealed words, including the ׀ suffix

In big portions of the books of Daniel and Ezra, a place in Jeremiah, and a place in Genesis in the Bible, There is a phenomenon that I call the 'sealing of the text' or 'sealed forms' of words. This is a pattern that I have detected and documented with a chart I made in my book called "What is Truth?". If you ever find yourself reading in Daniel or Ezra, know that this 'code' that I listed details how there are repeated letter swaps on words. This is done in a non-random, specific pattern, which matches and swaps letters that have a relationship. For example, it is common for an ׀ to change to a ׁ or a ׂ. It is common for a ׃ to change to a ׄ, and a ׅ to change to a ׆, a ׇ to change to a ׈, and so forth.

These changes are done with more than one word for most of these patterns I have seen, which means it cannot be 'errors', and it is intentionally done, and not done randomly. It also means that this is not a normal process of a language changing over time. It also shows that it is not a different language being used. If you want a better explanation, you should read my book "What is Truth?". I have shown how there is no 'Aramaic' in the Hebrew Tanakh. There is only Hebrew in it. I will describe some sealed grammar now and also in later chapters of this book. If you do not plan on reading from Daniel or Ezra in the near future, you may want to skip these sealed grammar sections of this book, then you can reread these sections after you finish this book. Even in non-sealed places in the Tanakh, the Definite article can be an Aleph ׀ suffix. In [Daniel 2:37](#), and in other sealed places in the Tanakh, there are examples of how this definite article Aleph Suffix can also be used in plural nouns.

In [Daniel 2:37](#) we have two examples of this. ׀ִשְׁמַיִם with the Aleph Suffix becomes the definite plural ׀ִשְׁמַיִם while ׀ִמְלָכִים becomes ׀ִמְלָכִים. Notice how the adding of the Aleph Suffix ׀ (remember that the qamets goes under the preceding letter) also creates a Dagesh on the Yod ׃ preceding the Aleph ׀. I believe that the Aleph Suffix is yet one more method of sealing up [Daniel](#) with an already known Biblical Phenomenon (Aspects or mechanics that are already shown in the Bible before the writing of the book of Daniel). Some teachers call the ׀ definite suffix an 'emphatic state'.

In rare places other than Daniel and Ezra (but also in those books), a word can also be made definite with a ׀ suffix and the last vowel is changed to a patach ׃ like this ׀ִשְׁמַיִם. In rare occasions, with this ׀ suffix, it can mean 'my' just like how the Imperfect 1<sup>st</sup> person prefix ׀ means 'I will'. Most of the sealed grammar in the Tanakh is similar to the Hebrew in the rest of the Tanakh, so I will only be mentioning the sealed grammar that is different from the rest of the Hebrew we know. In other words, when I mention a specific sealed grammar situation, for example a 2<sup>nd</sup> person form of a verb or suffix, I will not be listing the other forms if they are the same as the normal Hebrew.

In modern Hebrew, you might hear somebody say 'Abba' when talking to their dad. This is the ׀ definite suffix added to the word father אבא and most modern Hebrew speakers



don't even realize this has happened because 'Abba' in modern Hebrew is treated as a whole word and not אב with a suffix (this is one of the many ways in which Modern Hebrew has changed the Original Hebrew).

לֹא אַנְתָּה מְלֶכָה מְלֹךְ מְלֻכְיָא דִּי אֱלֹהֵי שְׁמַיָּא מְלֻכּוּתָא חֲסֵנָא וְתַקְפָּא וַיִּקְרָא יְהוָה-לְךָ:

You *are* the king, a king of the kings: the God of heaven provided for you the strong and prevailing and prized kingdom. 27.2.37.852  
H2630, H8630, H3365, H4428, H433, H8064, H4438, H3051

#### 24.4 Verses 2:15-19

In verse 15, וַיִּקַּח comes from the stem ל.ק.ח that you learned. stems that start with a ל often have their ל drop off when a prefix is added to the stem. Sometimes when this happens, like when a נ drops off of the beginning of a stem, a dagesh is put on the second letter of the stem.

In verse 16, וַיֵּצֵא comes from the stem צ.ו.ה and because it is in the clipped form, the ה drops off. אָכַל תֹּאכֵל is an example of an emphasis word of the same stem coming before a verb. It means here 'you may surely eat'. Sometimes when a second person form of a verb is used, instead of meaning 'you will do something', it can be in the sense of possibility, as in, 'you may do something', or even a suggestion such as 'you should do something'.

The opposite goes for לֹא תֹאכֵל of verse 17, which means 'you may not eat'.

In verse 18, עֹזֵר כְּנִגְדּוֹ means 'a helper while he tells' or 'a helper before him'. נָגַד which comes from ג.ג.נ (to tell) can mean 'opposite' or 'in front of'. Perhaps this is relating in the way that in order 'to tell' ג.ג.נ somebody something, you have to be in front of them (or should be, at least back then). In this verse “directs” seems like a better translation to me than “tells”.

In verse 19, וַיִּבֵּא is in the clipped הפעיל form of א.ו.א.

טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיִּנְחֵהוּ בְּגֵן-עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:

טז וַיֵּצֵא יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֵּן אָכַל תֹּאכֵל:

יז וַיִּמְעַץ הַדְּעַת טוֹב וַרְע לֹא תֹאכֵל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

יח וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הֵיטֵב הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לוֹ עֹזֵר כְּנִגְדּוֹ:

יט וַיִּצַּר יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-חַיֵּית הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיִּבֵּא אֶל-הָאָדָם לְרִאוֹת מֶה-יִּקְרָא-לוֹ וְכָל אֲשֶׁר יִקְרָא-לוֹ הָאָדָם נָפֵשׁ חַיָּה הוּא שְׁמוֹ:

In verse 19, וַיִּבֵּא could be translated as 'it was his name' but it sounds better as 'that was it's name'. When הוא is definite as ההוא it can mean 'that', and I feel that in this case, it also means 'that' even while being indefinite, because it refers to the definite שְׁמוֹ.

And Yehovah God took the man, and placed him in the garden of Eiden to serve it and to

keep it. 1.2.15.2

And Yehovah God commanded over the man saying “From all the trees of the garden you may surely eat, 1.2.16.2

But from the tree of knowledge of good and evil you may not eat from it, because in the day you eat from it you will surely die.” 1.2.17.2

And Yehovah God said “It is not good for the man to be alone, I will make for him a helper while he directs.” 1.2.18.2

And Yehovah God formed from the ground all living ones of the field, and all birds of the sky, and he brought *them* to the man to see what he would call them, and all that the man called the living souls, that *was* its name. 1.2.19.2

In verse 17, if you are wondering why Adam and Eve did not die in the first day, I explain the prophetic connection between a day and a thousand years in my book “What is Truth?” in section 15.8.

## 24.5 Vocabulary 19

### אוצר מילים

Here are the vocabulary words for your next lesson:

נ.פ.ל	י.ש.ן	צִלְע	ס.ג.ר
to fall	to sleep	side	to shut
בָּשָׂר	ב.נ.ה	אִשָּׁה	פַּעַם
flesh	to build	woman	time

צִלְע usually means side but in the case of the next lesson it means 'rib'.

פַּעַם usually means time but it can also mean 'pace' or 'occurrence'.

אִשָּׁה can also mean wife.

The stem of בָּשָׂר is of course ב.ש.ר but the stem means 'to give news', and is not common enough to justify memorizing yet.

## Chapter 25 Words without stems, Cantillations, Sealed 3<sup>rd</sup> p.

### 25.1 Word constructs without stems

There are word constructs mad up of more than one word, with each part coming from an established stem. **בְּלֵעַל** is an example of this, where a portion from the stem **ה.ל.ב** is used, and another part from **ע.ל.ל**. This construct in this example literally means 'without deeds' or 'without a yoke', but is often translated as 'wicked' or 'ungodly'.

As I have described in this book already, some words have no known stems, and are sort of considered as stems in themselves. **מִים** is a good example of this, or the many animal names that Adam named.

**שָׁמַיִם** is a good example of a word construct that has no known stem. At first glance one might wonder if it comes from the stem **ש.מ.ם**, but it should be clear to us for several reasons that it does not come from that stem, and thus, has no stem in either construct part. Firstly, because the last part of the construct is **מִים**. Second, it has a **שׁ** prefix which carries significant meaning in this case. Third, the meanings of the stem **ש.מ.ם** (to be astonished or desolate) do not match up with the meaning of **שָׁמַיִם**, which means either 'sky', 'heaven', or 'universe'. One could argue that the heavens are astonishing, but that is a big reach, especially because the stem was not even used before we see the word **שָׁמַיִם**, but we do see the word **מִים** before it, to show us that it is the foundation of the word construct **שָׁמַיִם** which literally means 'consumed water'. The sky has a lot of water vapor in it, which is consumed (evaporated) water. It does not happen often, but sometimes the letter **שׁ** gives us a hint that it can mean 'sunlight' that 'consumes' or 'dries' something up. **שָׁמַשׁ** which means sun is a good example of one of these hints, and so is **שׁ.ב.י** which means to dry up. In the 'heavens' definition of **שָׁמַיִם**, we could think of **שׁ** as being the sun in the heavens, or even many stars, and the **מִים** part as being the waters of the Earth, comets, and any that is present on planets.

### 25.2 Cantillation markings טְעָמִים

Cantillation markings are not vowels, but there are theories that might be true about how some of the cantillation markings can tell the reader what 'musical tones' or chords to sing in, or maybe even change some vowels on the words they are under or above. The name for cantillations in Hebrew is **טְעָמִים** and probably literally means something like 'perceptions' or 'dictations'. I talk a bit more about cantillation markings in my book 'What is Truth?'.  
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There are a few cantillation markings that are known to show the organization of a verse. One of them is a straight vertical line called a Silluq סְלוּק that looks like a lower case "l" that can be put below the last letter of the last word in a verse. This is redundant really though, because there is always a Sof Pasuq סוּף פְּסוּק : at the end of a verse in many Tanakhs (which suggests that perhaps either cantillations are a man made thing, or if it was God-made then the Sof Pasuq might be misused now in modern times).

Another one, and probably the only useful one to most of us, is the Etnachta (also called Atnacha) which looks like a 'wishbone' pointed upward like a ^. This sign is around the middle of the verse to tell the reader that they are around the middle of the verse. This does have it's uses, but for most of us, especially while we read alone, it isn't much use. Supposedly, this Atnacha can change the vowels in the words it is under.

Some of the other cantillations markings like the one that looks like a < above a letter seem to also sometimes change the vowels in a word. The Munach looks like a backwards L under a word and supposedly is put under a word when it has a connection to the next word, like a person being named after a verb is used where the person is doing that action. These cantillation vowel changes do seem to be why some people call these vowel changes 'pausal forms' (but not all supposed 'pausal forms' have cantillation markings above or under them.

The names of the Te'amim (cantillations) are a bit different in each dialect of Hebrew. Some of the 'King' or 'Duke' class disjunctives can supposedly sometimes imply a 'comma' like 'pause' in the reading. Most of the signs are written on the accented or 'stressed' syllable of the word. The Te'amim can act very different when they are in the Psalms, Proverbs, and Job. I believe that this is why some people have classified the same exact looking markings as being different markings, because they act differently in those three books. I believe that these are the same markings, but that they do act different while in those three books. In my chart below, I have put them in order of hierarchy, not in the order of the traditional memorization order. The Te'amim can be put into five categories: Emperors קִטְרִים, Kings מְלָכִים, Dukes שָׂרִים, Counts שְׁלִישִׁים, and Administrators (Conjunctives) מְשַׁרְתִּים.

The Qarney Para is not a separate, unique marking in my belief, because it is just both of the Tilsha on one letter. The Terey Tanay is just a duplication of the Maarakha where two Maarakhas are under one letter. The Gereshiym are just two Geresh markings next to each other on the same letter. Notice that both of the Shofar markings can be placed above or below a letter. Most people consider these markings as four separate markings, but I consider them only as two different markings that can go above or below a letter. The purpose and how they effect the verse do depend on if the markings are above or below the letter.

The Yetiv does look like the Mahapakh but they are slightly different. I believe that there are 27 different cantillation markings if Maaqef, Meteg, and Raphe are included (which they probably should be). If they are not included in this list with the cantillation markings, then would they go with the vowels? I do not believe that it should, because all of the vowels have a pronunciation, and they both serve to show pronunciation situations but do not themselves have any pronunciation.

Some of these markings near the top of my chart are redundant, in that a fluent reader can get all of the same information from the letters and vowels, and would have no need for the cantillation markings. The only non-redundant marking near the top of my chart is the Sof Pasuq, because it makes the end of a verse. There is no other way to know the end of a verse other than perhaps by spacing of the letters and the context of the verse. But the Atnacha, Maaqef, Raphe, Meteg, and Gaya are all redundant, bringing no new information

to the reader. These were probably added during more modern times, and perhaps the other possible musical or tone based markings were the original markings (along with Sof Pasuq).

It is possible that these 5 redundant markings are original markings also, perhaps because a fluent reader who is reading fast out loud might need additional markings to ensure that they see these important places in the text. Or perhaps even if it is true that vowels were not written in the original Torah, perhaps these cantillation markings were, and thus they were helpful.

The Gaya \* marking seems to often be used as a more modern marking that is used in the Letteris, and perhaps other versions of the Tanakh to mark places where the more modern 'scribes' think words should be pronounced differently than how they are written in the Tanakh. One example in the Letteris version is with 2 Samuel 23:9 where this sign is used and then a patach vowel is added before the gimmel ג of the word גְּבִרִים because Meir Letteris or somebody else thought that there should be a pronounced hey-patach ה here to make it definite. This does not mean that this sign is only used for marking places like this, but it could mean it was added in more modern times. It could also have been present in ancient times but then more modern scribes added the margin notes for the 'proper' way to pronounce those words.

I will not be putting cantillation markings into the verses in this book, because I would have to copy and paste each mark, if it is even possible.


I colored the names of the groups to more differentiate between them and the names of the markings.

Because each Hebrew dialect has slightly different names, tones, and other methods about these cantillation markings, I have not made this an exhaustive list. It would be a lot of work and most people who learn Hebrew are not going to need this cantillation information.

This is just meant to be a basic overview. I made this chart below, it is a work in progress, some of the finer details I am unsure of due to those details being not easy to find, and there are many different opinions on these details:

	<b>Te'amim</b>	<b>טעמים</b>		
<b>Sign</b> טעם	<b>Transliteration and Group name</b>	<b>Name</b>	<b>Purpose</b>	<b>Notes</b>
•	Sof Passuq (passuk) <b>Pronunciation Group</b>	סוף פסוק	End of Verse	Emperor Class disjunctive
^	Atnacha <b>Pronunciation Group</b>	אתנחה	Middle of Verse	Emperor Class disjunctive

-	Maqef (Maqqaf, makkeph)  <b>Pronunciation Group</b>	מקף מקף	Attaches word pairs / constructs together sometimes like a hyphen.	Emperor Class?
◌	Shofar Holeikh (Munach)  <b>Pronunciation Group</b>	שוֹפָר הוֹלֵיךְ	When the next word is connected	Emperor Class? Can also have the mark above the letter with the name עֲלוּי
-	Raphe  <b>Pronunciation Group</b>	רָפָה	Can be used above a Beged Khephet letter to indicate that it really has no dagesh.	Emperor Class? Meaning 'healing'
◌	Meteg (Metheg)  <b>Pronunciation Group</b>	מֶתֶג	Can show if sheva is vocal or if a qamets has an 'a' or an 'o' sound.	Emperor Class? It can be on the left or the right of the vowel, but always under the letter. For example, it is on the right at the beginning of the verse in Deuteronomy 22:25.
*	Gaya?  <b>Pronunciation Group</b>		Often can be above a letter of a word that is irregular, to show that it is different for a reason.	Emperor Class?
◌	Ravia  <b>Pronunciation Group</b>	רָבִיעַ	Can split first half of a verse, before the Atnacha, making the verse into 'quarters'.	Emperor Class? Probably has a meaning that means 'quarter' or ¼.
◌	Yetiv Mooqdam (Shofar Yetiv)  <b>Pronunciation Group</b>	יְתִיב מוֹקְדָם	Replaces Ravia when near a Zaqef. May cause a short pause.	Emperor Class? Also called שוֹפָר יְתִיב.
◌	Pishta (Qadma, Azeil)  <b>Pronunciation Group</b>	פִּשְׁטָא	Replaces Ravia when near a Zaqef. Replaces Munach depending on following disjunctive.	Emperor Class? Also called אֲזַיִל or אֲזַלָּא Called 'Pishta' if on the last letter, or 'Qadma' if on the stressed syllable. Called תְּרִין פִּשְׁטִין when two of them are on one word or שְׁנֵי is used instead of תְּרִי. Can also be called קַדְמָא.
◌	Seguleta  <b>Segol Group</b>	סְגֻלְתָּא		King Class disjunctive Meaning 'the peculiar treasure'

׃	Zaqef Qatan Katan Group	זָקֵף קָטָן		King Class disjunctive
ׂ	Zaqef Gadol Unnamed	זָקֵף גָּדוֹל		King Class disjunctive?
⌘	Shalsholet Rare*	שְׁלִשְׁלֵת	Replaces Seguleta when Seguleta is on it's own.	King Class disjunctive?
˘	Tifcha Sof Passuk Group Etnachta Group	טִפְחָא	Replaces Zaqef Qatan when near Sof Pasuq or Atnacha. Often paired with maarakha.	King Class disjunctive? Also called נְטוּיָה
״	Tevir Unnamed	תְּבִיר	Replaces Ravia when near a Tifcha. Possibly a break in reading or a big jump down in pitch between notes.	Duke Class disjunctive? Supposedly means 'broken'.
˜	Zirqa Segol Group	זֶרְקָא	Replaces Ravia when near a Seguleta.	Duke Class disjunctive? Also called צְנוּר
״	Pazar Telisha Group	פָּזַר		Count Class disjunctive Also called פָּזַר גָּדוֹל.
ˆ	Tilsha Yameen (Telisha Gedola) Telisha Group	תִּלְשָׁא יָמִין	Never linked to the next note as one musical phrase.	Count Class disjunctive Supposedly meaning 'detached'.
ˆ	Teresh (Geresh) Unnamed	אַתֵּי טֶרֶם		Count Class disjunctive Also called גֶּרֶשׁ. Can also be called גֶּרֶשׁ מְקֻדָּם with the mark a bit more to the right of the letter.
׀	Peseeq (Munach Legameh) Unnamed	פְּסִיק		Disjunctive. Also called מְנַח לְגִרְמָהּ.
ˆ	Shofar Hafukh (Mahapakh) Katan Group	שׁוֹפָר הֶפּוּךְ	Replaces Munach depending on following disjunctive.	General conjunctive? Can also have the marking above the letter with the name Ole  and is called עוֹלָה.

ׁ	Meirkha (Maarakha)  Sof Passuk Group Etnachta Group	מְאַרְכָּה מְרַכָּה	Replaces Munach depending on following disjunctive. Can prolong the melody of the word that follows.	General conjunctive
ׂ	Dirga  Unnamed	דִּרְגָּא	Replaces Munach depending on following disjunctive.	General conjunctive
׃	Netooyah (Dehi)  Unnamed	נְטוּיָה		Can also be called דחי with the marking a bit more on the right side of the letter.
ׄ	Tilsha Semol (Telisha Qetana)  Telisha Group	תִּלְשָׂא שְׂמָאֵל	Replaces Munach depending on following disjunctive. Never linked to the next note as one musical phrase.	General conjunctive. Supposedly meaning 'detached'.
ׅ	Yerah Ben Yoma  Rare*	יָרַח בֶּן יוֹמוֹ	Replaces Munach depending on following disjunctive.	General conjunctive Is this also called the Atnah Hafukh?
<b>Non-Unique signs</b>				
׆	Qarney Para  Rare*	קַרְנֵי פָרָה		Count Class disjunctive
ׇ	Terey Tanay (Merkha Kefula)  Rare*	תֵּרֵי טַעְמֵי	Might be a general conjunctive or might sometimes replace Tevir.	General conjunctive or Duke Class disjunctive? Can also be called מְרַכָּא כְּפוּלָה.
׈	Tirseem (Geresheem)  Unnamed	תֵּרִיז טְרִסִּין		Count Class disjunctive
	Illuy (Shofar Illuy?)  Etnachta Group Segol Group Katan Group Telisha Group	שׁוֹפָר עֲלוּי עֲלוּי	When the next word is connected?	General conjunctive? Is the same marking as Shofar Holeikh but it is on the top of the letter ׁ
׉	Ole (Shofar Ole?)	שׁוֹפָר עוֹלָה עוֹלָה	Replaces Munach depending on	General conjunctive? Is the same marking as Shofar



	Katan Group		following disjunctive?	Hafukh but it is on the top of the letter.
<b>Sign</b>	<b>Transliteration</b>	<b>Name</b>	<b>Purpose</b>	<b>Notes</b>

### 25.3 Sealed 3<sup>rd</sup> Person plural Perfect and Imperfect

In [Daniel 2:7](#) there is an example of the 3<sup>rd</sup> person plural perfect form with the word וְאָמְרִין. Again, we have the unexpected ך suffix instead of the normal ם suffix. In [verse 8](#), the normal 3<sup>rd</sup> person singular perfect form וְאָמַר that we would expect is used. In [Daniel 2:18](#) וְהוֹבְדוּן is an example of the 3<sup>rd</sup> person plural imperfect form with the unexpected additional ך letter.

By the way, the Paragogic Nun which I will mention a bit later (chapter 30) in this book, is good proof that this sealed use of the ך comes from Hebrew and not the 'Aramaic' myth. Also notice how the ך from this stem ך.ב.א gets dropped off as if it were a ך. There are rare cases of an ך letter dropping off of some words in the Tanakh, but the only time a first letter ך stem has an ך drop off is in the first person imperfect form. Normally it is a ך that would be replaced with a ך when it drops off, but here it is an ך. Perhaps there is an unused stem ך.ב.א that means the same thing as ך.ב.א, and if so, that would be why the ך drops off here, but I am not sure if that stem exists in the original Hebrew.

### 25.4 Verses 2:20-22

In verse 21, תַּרְדֵּמָה is a rarely used word that means 'deep sleep'.

**כ** וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וְלַעֹף הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה וְלָאָדָם לֵאמֹר-  
מִצָּא עֵזֶר כְּנֹגְדוֹ:  
**כא** וַיִּפֹּל יְהוָה אֱלֹהִים עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצִּלְעֹתָיו וַיִּסְגֵּר בָּשָׂר  
תַּחְתָּנָה:

**כב** וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצִּלְעֵ אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה וַיִּבְרָא אֶל-הָאָדָם:

In verse 20, וְלָאָדָם לֵאמֹר- is a good example of a ך meaning 'but' instead of 'and'. Some would translate הָאָדָם as Adam, but if it were using this word as his name, then there would not be a definite ך here attached to it. If it were 'Adam' here, it would be אָדָם.

In verse 21, וַיִּפֹּל is in the clipped הִפְעִיל form and because the ן dropped from the beginning of the stem ן.פ.ל, there is a dagesh on the middle letter פ.

There is a suffix on תַּחַת to mean 'instead of it' תַּחְתָּנָה.

In verse 22, וַיִּבֶן is in the clipped form so the ה drops off. Remember that for it to be a clipped form, there also has to be a reversing vav attached to it.

וַיִּבְרָא is a verb with a Direct Object Suffix attached to it, which is a common occurrence. It means here 'And he brought it' because it is in the clipped הִפְעִיל form.

And the man proclaimed the names for all the animals, and for the birds of the sky, and for all of the living ones of the field, but for the man, a helper while he directs was not found.

1.2.20.2

And Yehovah God caused a deep sleep to fall upon the man, and he slept, and he took from one of his ribs, and he closed the flesh instead of it. 1.2.21.2

And Yehovah God built the rib that he took from the man into a woman, and he brought her to the man. 1.2.22.2

In verse 22, we can see more proof in the next chapter in verse 23 which mentions that Eve was made from Adam's bones and flesh. This proves that צלע here is probably a rib (bone) and muscle, fat, or skin around the rib (flesh), and the combination might make sense to call a part of a “side”, but, because the rib (if I am right) is the main part, “rib” might be a better translation.

## 25.5 Vocabulary 20

### אוצר מילים

Here are the vocabulary words for your next lesson:

ע.צ.ם	איש	ע.ז.ב	אב	אם
To be strong	man	to leave	father	Mother
נ.ג.ע	ד.ב.ק	ב.ו.ש	ע.ר.ה	
To touch	to stick with	to be ashamed	to be naked	

איש can sometimes mean 'husband', just like אשה can sometimes mean 'wife'.

As a noun, ע.צ.ם can mean 'bones' as עצם.

Although ע.ר.ה and ב.ו.ש are not in the next lesson, there are two rare stems with very similar spellings and meanings used, so it will be good for you to know these two more common stems, so that you know the difference.

## Chapter 26 Sealed 2<sup>nd</sup>, Verb Forms, and ט and פ

### 26.1 How many verb forms are there?

Most people believe that there are seven or eight (if they count הִתְפַּעֵל which I have not seen proof of) verb forms (also called בְּנֵי, which also means buildings), or even more. They believe that three (or more) of them are rarely used in the Bible (I have actually not even seen proof of some of the supposed forms (also called paradigms) existing after reading almost all of the Hebrew Torah, and many other books of the Tanakh at this time in Nov 2018). Three of these 'rare' forms are supposedly פּוֹלֵל, פָּעַל, and הִתְפַּעֵל which are supposedly the 'passive' forms of פָּעַל and הִפְעִיל while פּוֹלֵל is a supposedly new form. 'Passive forms' are supposedly the 'to be' type of forms like the נִפְעַל supposedly is the 'passive' of פָּעַל. The הִתְפַּעֵל form supposedly has the passive form of הִתְפַּעֵל. However, I have only seen proof of five verb forms which are נִפְעַל, הִפְעִיל, פָּעַל, פָּעַל, and הִתְפַּעֵל. I believe that the נִפְעַל is a verb form of it's own, and that any stem that needs to go into that form can if it is needed. Essentially, any stem can go into any form in my belief.

Just because a stem hasn't taken a certain verb form in the Bible, does not mean it cannot accept that form. There are situations where stems like ה.י.ה (to be) would never go into the נִפְעַל (to be) form, because then the meaning of that verb form would be 'to be existing' or 'to be being', so it would be repetitive and unnecessary. Essentially, ה.י.ה is already like the נִפְעַל form but it is in the פָּעַל form usually (I don't think I have seen it in any other form, perhaps in the הִפְעִיל form). I believe that the confusion about the supposed verb forms הִתְפַּעֵל, פָּעַל, הִתְפַּעֵל, פּוֹלֵל, and other forms probably come from them being in Daniel or Ezra (books that have sealed grammar), or in rare cases in non-sealed books of the Tanakh.

In the sealed parts of those books, the vowels are different and there are letter switches that are from a coded pattern which I have discovered and wrote about in my book 'What is Truth?'. I believe that these 4+ supposed forms were actually among the 5 popular forms, but because the vowels were different, and the lack of a י in the Hiphil form, this led to people speculating that there are 4+ additional 'rare' forms. Also, if these 4+ additional forms were real, then why don't they have a נ on them like the other 'passive' forms? Even if you believe in these additional forms existing, you will still only really be using the popular five forms in the Bible. One supposed example of the supposed הִתְפַּעֵל form is in [1 Kings 3:21](#) as וְאֶתְבוֹנֵן. This different vowel spelling in this case could be because of the י in the stem ב.י.נ. Perhaps it is something like when a yod in the first letter of a stem gets dropped, it becomes a cholem-vav י.

Another reason why I believe that only the 5 popular forms exist, is because they all bring a new letter spelling to the word, or at least a dagesh in the case of the פָּעַל form. The other supposed 'rare' forms do not add any new letter spellings, only vowel differences, which again can be attributed to either letters being dropped or sealed grammar (like in Daniel and Ezra).

Another possible reason for these extra supposed verb forms that people come up with is that many people like to overcomplicate things for many reasons. Either to make some new thing that they can get fame or attention for, to have some new unique teaching to sell, because they think it must be super complicated, and so on. I believe the opposite, I believe that God made the Hebrew language as easy as was possible for us while still making it a completely usable and stand alone language.

Arabic has ten to fifteen different verb forms, depending on the dialect and the opinions or beliefs of the teachers. Like Hebrew, there are the normal, causative, reflexive, passive, and other forms.

## 26.2 פ and ס after a verse

In the Hebrew Bible, sometimes there is a פ : or a ס : after the end of a verse. For example, there is usually just a Sof Pasuq : at the end of a verse but sometimes there is a פ or a ס after the :. A פ can be used like this to signify the end of a 'paragraph' or subject. A ס can be used at the end of a chapter, or for other reasons, perhaps the end of a major thought or topic. Neither one of these letters has an English translation if they are after the end of the verse Sof Pasuq :.

It is interesting to note that both the stems ס.פ.א and ה.ו.ס can mean 'to come to an end'. This suggests that פ and ס are used in this way as further proof that they are an end of a thought or paragraph.

The ס is called a סתומה setuma and represents a closing of a section and is followed by a certain number of letter sized spaces before the next verse. The next verse can start on the same line.

The פ is called a פתוחה petucha and represents an opening of a section with a new line on the right side. The next verse must start on the next line. If there are three פ then three lines must be blank.

## 26.3 Sealed 2<sup>nd</sup> person plural imperfect

In [Daniel 2:6](#) we have a possible example of the different 2<sup>nd</sup> person plural imperfect form. With the word הַתְּקַבְּלוּן the expected ת prefix and the ו suffix are used, but then the extra ך was added. This could be further support of the ך being added as an additional or replacement masculine suffix letter, but it is also possible that this is simply a verb construct where the ך is added to refer to the gifts in this verse and should be translated as 'them'. Among the teachers who believe the Aramaic myth in the Tanakh, they also regard this ך as being part of the suffix, as in, the suffix for the masculine 2<sup>nd</sup> person plural imperfect is ךן in their belief. I do believe that this is probably the case here that the sealed suffix here is ךן.

**26.4 Verses 2:23-**

In verse 25 we have the stems I was talking about that look like the ones you learned, try to guess their meanings:

**כג** וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם עָצָם מִעֲצָמֵי וּבָשָׂר מִבָּשָׂרֵי לְזֹאת יִקְרָא אִשָּׁה כִּי  
מֵאִישׁ לְקָהָה-זֹאת:  
**כד** עַל-כֵּן יַעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:  
**כה** וַיְהִיו שְׁנֵיהֶם עֶרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׂשׂוּ:

In verse 23, יקרא is in the נפעל form, and could be translated as 'it will be called'.

In verse 24, על-כן is best translated as 'About this'. על can on rare times mean 'because' and כן can mean 'thus' or 'this' or 'so'.

Although דבק means 'to stick to', it sounds better here as 'stay close' or maybe even 'stay with' or 'adhere'.

In verse 25, the stems ע.ר.ה and ב.ו.ש are much more common than these ones used here ע.ר.ם and ב.ש.ש. One might even argue that this is a case of letter duplication.

ב.ש.ש is in the התפעל form, so it is reflexive, and it is why I used the word 'themselves' at the end of verse 25.

And the man said “This *is* the occurrence of the bone from my bones and flesh from my flesh”; For this *one* will be called “Woman”, because from a man he took this *one*. 1.2.23.2

About this, a man will leave his father and his mother, and he will adhere to his wife, and they will become one flesh. 1.2.24.2

And they both were naked, the man and his wife, and they were not ashamed of themselves. 1.2.25.2

The [KJV](#) translates the end of verse 23 a bit different, you may want to compare it.

**26.5 Vocabulary 21**

**אוצר מילים**

Here is the vocabulary for your next lesson:

א.ו.ה	פָּן	פ.ק.ח	עֵין
To long for	lest	To open (eyes)	eyes
ש.מ.ע	תְּאֵנָה	ח.מ.ד	ש.כ.ל
To hear	fig tree	To desire	To understand

ש.מ.ע can also mean 'to consent'. Often this is translated as 'hear' in English Bibles but the

context of many of these situations is clearly about 'obeying' or 'consenting'.

You have seen  $\tau.m.\pi$  already, now is a good time to memorize it.

## Chapter 27 Sealed 2nd, וּנְפַעַל, suffix מוּ

### 27.1 מוּ suffix

In [Psalm 2:3-5](#) there are 5 very rare מוּ or ימוּ suffixes instead of the expected וּ or הֵם suffixes. The מוּ suffix can mean 'him' or 'them' or 'their', just like the וּ suffix can mean 'them' or 'their' in Genesis on rare times. You do not need to memorize this מוּ suffix, but it is here for a reference.

### 27.2 Is there a וּ prefix in נְפַעַל imperfect forms?

In [Deuteronomy 24:16](#) the נְפַעַל form of the command לא-יוֹמְתוּ is used and if the stem is מ.ו.ת (to die) which the context clearly suggests, then there should not be a וּ in this command. So this is either a special situation of emphasis, an unexpected vowel usage, or the stem is really י.מ.ת. However, there is not know י.מ.ת stem in the Tanakh, but if this somehow is a י.מ.ת stem, then it clearly means the same thing or similar to מ.ו.ת because of the context in the verse. יוֹמְתוּ is used three times in this verse so it is clearly not a 'mistake' by scribes. Also, this spelling is also used in [Leviticus 20:13](#), [20:16](#), [20:27](#), and probably places further on in Deuteronomy or the Tanakh. As far as the Torah goes, because it is used only a few times, וּ is most likely some kind of emphasis for the נְפַעַל form.

### 27.3 Sealed 2<sup>nd</sup> person plural possessive suffix

In [Daniel 2:5](#) we have an example of the different 2<sup>nd</sup> person plural possessive suffix with the word וּבְתִיכֹן. Instead of the expected כֶּם for the masculine it is changed to כֹּן. This makes it appear as a feminine suffix, so either כֹּן is either a masculine suffix only, or it can act also as a feminine ending when needed (because other sealed suffixes have the ך appearance of a feminine suffix also). I believe at this time in my studies of Daniel, that perhaps כֹּן can be used for feminine only possessive suffixes also, but perhaps not.

### 27.4 Verses 3:1-7

In verse 1 below, עָרִים comes from the same rare stem that the word for 'naked' was, but this time it means 'subtle'.

הָא here is not used as the typical 'nose' or 'anger' but this time it is used in the rare 'has?' from which starts a question.

In verse 3 and 4 תִּמְתּוּן is the 2<sup>nd</sup> person masculine plural imperfect form with an extra ך suffix. This could be an extra suffix which is found in other places which I described, and sometimes it has no known extra meaning. For example, there are some extra ך letters added to some of the sealed suffixes. In this case I believe it is probably a compressed version of

the DOM (direct object marker) אותן which would mean “it” or “them”. By compressed, I mean that the DOM could have been removed and attached to the verb like I described in earlier chapters. So, the end of verse 4 might be better translated as “You really will not die *from* it,” with the from being implied by the removed DOM (if I am right).

In verse 7, וַיִּתְּפְרוּ is from a very rare stem ת.פ.ר which means 'to sew', and תְּגָרֹת is a rare word that means 'aprons'. It comes from the stem ג.ר.ח which you should eventually learn, which means 'to gird'.

א וַהֲנַחֵשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה  
אף כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן:

ב וַתֹּאמֶר הָאִשָּׁה אֶל-הַנָּחֵשׁ מִפְּרִי עֵץ-הַגֶּן נֹאכָל:

ג וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֶּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ פֶּן—  
תִּמְתּוּן:

ד וַיֹּאמֶר הַנָּחֵשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תִּמְתּוּן:

ה כִּי יִדְעַ אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶם מִמֶּנּוּ וּנְפַקְחוּ עֵינֵיכֶם וְהִייתֶם כַּאֱלֹהִים יֹדְעֵי טוֹב  
וְרָע:

ו וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֵאָוֶה-הִוא לְעֵינַיִם וּנְחַמֵּד הָעֵץ לְהִשְׁכִּיל  
וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם-לְאִשָּׁה עִמָּה וַיֹּאכְלוּ:

ז וַתִּפְקְחֶנָּה עֵינֵי שְׁנֵיהֶם וַיִּדְעוּ כִּי עִרְמָם הֵם וַיִּתְּפְרוּ עֲלֵהּ תֵּאָנָה וַיַּעֲשׂוּ לָהֶם  
תְּגָרֹת:

In verse 1, did you catch the first מ prefix as meaning 'more than' instead of 'from'? In this case the מ is referring to the word for 'subtle' to mean 'more subtle than'.

In verse 7, וַתִּפְקְחֶנָּה is in one of the rare 3<sup>rd</sup> person feminine plural forms, because 'eyes' עֵינֵי is feminine. The masculine suffix is used on שְׁנֵיהֶם because it is referring to Adam and Eve. When a group of both men and women are used, the masculine forms are used.

I translated תְּגָרֹת as 'girdings' because they did not technically have to be 'aprons' they could have been any sort of sewn leaf clothing. They could have been complete robes of leaves. I also wanted to use a word other than 'clothing' to separate it from later words that are translated as 'clothing' but that use different stems.

And the serpent was more subtle than any living-*one* of the field that Yehovah God made,  
and he said to the woman “Has God said that you may not eat from every tree of the  
garden?” 1.3.1.3

And the woman said to the serpent “From the fruit of the trees of the garden we may eat,  
1.3.2.3



But from the fruit of the tree that *is* in the midst of the garden, God said 'you may not eat from it, and you may not touch it, lest you will die '." 1.3.3.3

And the serpent said to the woman "You really will not die, 1.3.4.3

Because God knows that in the day you eat from it, *then* your eyes will be opened, and you will be like God, knowing good and evil." 1.3.5.3

And the woman saw that the tree *was* good for food, and that it *was* desirable to the eyes, and the tree was desirable to give understanding, then she took from it's fruit and she ate, and she also gave to her husband with her, and he ate. 1.3.6.3

Then the eyes of them both were opened, and they knew that they were naked, and they sewed together fig leaves, and they made for themselves girdings. 1.3.7.3

## 27.5 Vocabulary 22

### אוצר מילים

Here is your vocabulary for your next lesson:

ב.ל.ה	ח.ב.א	י.ר.א	קול
To fail	To hide	To fear	voice
ל.ח.ם	ע.ב.ר	א.ר.ר	בְּלִתִּי
To fight	To cross-over	To curse	without

קול can also mean 'sound'.

י.ר.א can also mean 'to revere', and is the word that is used in verses that say we should 'fear' (revere) God. It definitely can be used to convey real fear of God, but it can also be used to convey reverence of God.

בְּלִתִּי can mean other things like 'no', 'not', and 'except'. It can also show up as just בל. It comes from the stem ב.ל.ה which can also mean 'to wear out'.

The stem ע.ב.ר can have words made from it that mean 'other side' or 'crossing' or even 'in order that'. It is the stem that the word 'Hebrew' עִבְרִי (one who is crossed over) comes from.

A very common noun from ל.ח.ם is לֶחֶם which means 'bread'. Think of an army that needs 'bread' to be able to 'fight' effectively and that will help you to remember the noun and the stem. ל.ח.ם can also mean "to eat", but not as often as "to fight".

## Chapter 28 ׀Prefix, Sealed Plural, Last Resh

### 28.1 Resh can have a vowel as the last letter?

In [Deuteronomy 22:15](#) the word הַנְּעִרָה appears two times (there are other rare verses that have this spelling also). The context of the verse clearly shows that it is a young woman that is being talked about, and not a young man. The normal spelling for the word here is הַנְּעִרָה. We can see that it has the same exact vowels but the verse in Deuteronomy is missing the ה in the word. It is not an error, and is in the verse two times to prove to us that this was meant to be this way in this verse as some kind of emphasis. The Qamets ׀ vowel is still on the Resh ר as if the ה was there. The ר is not supposed to have any vowel if it is the last letter of the word, so clearly it was not the last letter of the word, but the ה dropped of to give an emphasis of some kind. Maybe the emphasis is that she is no longer a virgin, and that is the basis of the situation for this verse.

### 28.2 The ׀ Prefix

You have learned that the common word אֲשֶׁר can mean many things like 'that', 'which', 'where', 'who', and other things, depending on how the verse is structured. A ׀prefix can be used that means the same things as אֲשֶׁר, but it is not very common. It is a prefix you should know though. One thing to note about prefixes like this and the other prepositional ones that you have learned, is that they can have more than one attached to the beginning of a word. When more than one of these prefixes are attached to a word, none of them gets removed or dropped off. It is rare for a word to have more than one of these kinds of prefixes, but it does happen, so you should be aware of it. If you see a long word, and you are not sure what the stem is, see if maybe there are one or more of these non-verb type prefixes attached to it. Using the context of the verse, if you can determine that there is one or more prefixes being used, then you will have an easier time determining what the stem of the word is that is being used. This prefix is used more in the later books of the Tanakh.

Modern Hebrew uses this ׀ prepositional prefix a lot, even in place of כִּי which is technically 'wrong' according to Biblical Hebrew.

### 28.3 Sealed Plural words

אֲמָיִן is the sealed plural form of אֲמָה which means cubit. In this case אֲמָה is a feminine noun so we would expect ת as its feminine plural suffix. However, יִן is actually a feminine plural form when sealed (note that the Chireq vowel is usually in the letter preceding the yod). The second witness of this sealing effect in [Daniel 3:1](#) is שְׁשִׁיִּין which comes from שְׁשִׁים which means sixty. שְׁשִׁים is actually feminine because it is a number and for some reason the words for Hebrew numbers that look masculine are actually feminine. In the Daniel Code that I will continue to explain later (and in my book 'What is Truth?'), you will hopefully see

why the middle ן gets changed to a ת letter in the word שְׁתִּין. So, here in [Daniel 3:1](#) we have these two witnesses to this sealing aspect of the indefinite plural (these are not the only words that use these plural suffixes, but just the ones I chose as examples).

In [Daniel 3:3](#) we have an example of sealing in [Daniel](#) with grammar. קְאָמִין is the sealed form of קָמִים which is a plural participle in the Paal or 'Qal' verb form. We see the non-definite plural sealing to ין with this sealing of the participle. There is also a change from the ן which is the center letter of the stem מ.ו.ק where קָמִים comes from, to an א. In the non-sealed Paal / Qal form of the participle, the ן drops off. This is a normal process. Aleph א is not a center stem letter that drops off under the rules that Vav ן does, so the א in the sealed form remains in the participle. Also to add to the confirmation of this sealing, the Aleph here has a Sheva, which is not normal. Under normal grammar rules, Guttural letters like the Aleph get reduced vowels and not a Sheva. So the combination of אִ is just another hint that this is a sealing process. I describe in my chart in section 19.20 of my book “What is Truth?” how a vav ן can be sealed into an aleph א.

The sealed masculine *definite* plural suffix is אָאִ with this first א as being the last letter of the word it is attached to. Essentially the Yod י gets a dagesh and a qamets vowel and an Aleph א is added instead of a Mem ם. This happens in [Daniel 2:37](#) and other places. Or you can think of it as the ם suffix being added normally then the ם drops off and the א gets added with a dagesh on the י during the sealing process.

א נְבוּכַדְנֶצַר מֶלֶכָא עֲבַד צֶלֶם דִּי-דְהַב רֹמְמָה אִמִּין שְׁתִּין פְּתִינָה אִמִּין שֵׁת אִקִּימָה בְּבִקְעַת דִּוְרָא בְּמִדְינַת בָּבֶל:  
Nevukhadnetstsar the king worked an image of gold: it's height *was* sixty cubits, it's width *was* six cubits: *he* caused it to be raised up in the valley of Dura' in the province of Bayel.

27.3.1.853

H5647, H6754, H2091, H7311, H8346, H520, H6601, H6965, H1237, H1752, H5019,  
H4428, H8337, H4082, H894, H6966

## 28.4 Verses 3:8

In verse 9, I believe that אִיָּכָה is actually the word אִי (where) with a ה suffix (2<sup>nd</sup> person, you), and with a ה of direction (to, at), to mean “where are you at?”. If it was the normal “where” like this it would be spelled אִיכָה or אִיכָה. You do not need to memorize these words yet.

In verse 11, הִגִּיד is a הִפְעִיל participle of ג.ו.ד. Here לֹבֶלְתִּי has a ל prefix with לֹבֶלְתִּי, which in this case means 'to not', referring to the word אָכַל so that it means 'to not eat'.

In verse 12, עִמָּדִי is just the 1<sup>st</sup> person suffix attached to the preposition עִם to mean 'with me'. This special form gets an added ד after the מ.

In verse 14, גְּזֹהְךָ means 'your belly' (it has a 2<sup>nd</sup> person suffix also) and is not common enough to memorize.

In verse 15, אִיבָה means 'opposition' and comes from the stem א.י.ב which means 'to be

and enemy'.

The stem *ו.י.ה* means to set or put, and it will be in the next chapter as a stem you should eventually learn.

The rare stem *ו.ו.ה* means 'to bruise' and the rare word *עָקַב* means 'heel'. It is the word that 'Jacob's' name is based on, because he grabbed Esau's foot during birth. The stem means 'to supplant', and that is what Jacob did, he took Esau's birthright and blessing later on in life.

In verse 16, *וְהָרַגְךָ* is a rare word with a 2<sup>nd</sup> person suffix meaning 'your sorrow'. *וְהָרַגְךָ* means 'your conception' and comes from the stem you should eventually learn *ה.ר.ה* which means 'to conceive'. *וְהָרַגְךָ* has a 2<sup>nd</sup> person suffix and means 'your desire'.

ח וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְּהַלְךְ בְּגֵן לְרוֹיחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן:

ט וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה:

י וַיֹּאמֶר אֶת—קִלְךָ שָׁמַעְתִּי בְּגֵן וְאִירָא כִּי-עִירָם אָנֹכִי וְאַחֲבָא:

יא וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עִירָם אָתָּה הֲמוֹן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכַל-מִמֶּנּוּ אֲכַלְתָּ:

יב וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַתָּה-לִּי מִן-הָעֵץ וְאָכַל:

יג וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה-זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הַנְּחַשׁ הַשִּׂיאֲנִי וְאָכַל:

יד וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנְּחַשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל-גִּחְזֹנְךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ:

טו וְאִיבָה אִשִּׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זְרַעֲךָ וּבֵין זְרַעֲהָ הוּא יִשׁוּפְךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנוּ עָקֵב: ס

טז וְאֶל-הָאִשָּׁה אָמַר הַרְבָּה אָרְבָּה עֲצָבוֹנְךָ וְהָרַגְךָ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל-אִישׁךָ תִּשְׁוֹקְתֶךָ וְהוּא יִמְשָׁל-בְּךָ: ס

In verse 13, *וְאָכַל* is the 1<sup>st</sup> person singular imperfect form. On rare occasions like this, an *א* can drop off of a stem. This is one case where instead of having *אאכל* for the 1<sup>st</sup> person imperfect, the original *א* drops off the beginning and then the normal *א* prefix is added.

And they heard the sound of Yehovah God going-around in the garden, with the wind of the day, and the man and his wife hid themselves from the face of Yehovah God in the midst of the trees of the garden. 1.3.8.3

And Yehovah God called to the man and said to him “Where *are* you at?” 1.3.9.3

And he said "I heard your sound in the garden, and I was afraid because I *was* naked, so I hid.” 1.3.10.3

And he said “Who told you that you *were* naked? From the tree that I commanded you to not

eat from, have you ate?" 1.3.11.3

And the man said "The woman that you gave *to be* with me, she gave to me from the tree and I ate." 1.3.12.3

And Yehovah God said to the woman "What *is* this *that* you have done?" And the woman said "The Serpent deceived me and I ate." 1.3.13.3

And Yehovah God said to the Serpent "Because you have done this, you *are* cursed more than any animal, and more than any living *one* of the field, on your belly you will go, and you will eat dust all of the days of your life. 1.3.14.3

And I will put hostility between you and between the woman, and between your seed and between her seed, He will crush your head, and you will bruise his heel." 1.3.15.3

And to the woman he said "I will greatly increase your hardship and pregnancy, in pain you will bear children, and to your husband will be your desire, and he will have dominion over you." 1.3.16.3

In verse 8, קול usually means "voice" but it can also sometimes mean "sound".

In verse 15, I believe satan's seed mentioned here is spiritual seed, people who made agreements with satan, or allowed satan to use them. In other words, I believe the "children of satan" are satanists. I explain more about the myth that demons had offspring with humans in my book "What is Truth?".

## 28.5 Vocabulary 23

### אוצר מילים

Here is your vocabulary for you next lesson:

ש.כ.ן	עֵת	ל.ב.ש	עוֹר	כְּתוּנוֹת
To dwell	time	To wear	hide	coats
חֶרֶב	ג.ר.ש	עוֹלָם	ש.ל.ח	עֵתָהּ
sword	to drive out	forever	To send	now

The word עוֹר comes from the stem ע.ו.ר which you have learned. It comes from the meaning of 'being bare', with the connection that the 'hide' covers nakedness.

עֵתָהּ is essentially the feminine form of עֵת (time) but the two of them do not usually have the same meanings (but עֵתָהּ can mean 'this time').

ש.ל.ח can mean 'to send' in the sense that there may not be a return, as in, setting somebody free (especially if it is in the פִּעֵל form), but usually it is just translated as 'to send'.

The stem for חֶרֶב is ח.ר.ב which means 'to waste' and is common enough to memorize if you want to.

עוֹלָם in modern Hebrew is used for 'the world' or 'earth' but it is rarely used this way in the Bible. In the Bible, it is usually translated as 'forever', but sometimes it is better translated as 'existence' or something else (but that is a matter of opinions and debate). If you are not sure, try translating it as 'forever'. It is just that the stem ע.ל.ם means 'to conceal' (yes

this stem is common enough to memorize if you want to), and in some cases, it seems at least to me that the word עולם might not always mean 'forever', and could actually mean, 'until a concealed time'.

## Chapter 29 Ligatures, Sealed 1<sup>st</sup>, נָי and כִּי Suffix

### 29.1 Ligatures

As I have written about in my book “What is Truth?”, just in the case that you might not have read it, I will explain about ligatures here. There have been some people in the past who have combined the Hebrew letters Aleph and Lamed into one letter, which is called the Aleph-Lamed Ligature. This is not a valid letter in my belief because I have seen no evidence of it's use in any reliable Hebrew Manuscript. This Ligature seems to be mainly used in hand writing by scribes or people who practice Judaism. Ligatures can be viewed as acceptable in non-biblical writings, but when copying the Bible, I believe people should never use ligatures according to [Deuteronomy 4:2](#) and [Revelation 22:18-19](#).

I have seen a small modern book of the Psalms which had this Ligature in the Hebrew text which replaces the Aleph and the Lamed commonly. There seems to be other ligatures that scribes or Judaism believers have used.

In Arabic there is also an Alif-Lam ligature. It could be that the Aleph-Lamed ligature came directly from this Arabic Alif-Lam ligature when the two cultures and languages met later on in history.

### 29.2 כִּי and נָי suffix

In [Psalm 103:3-8](#), כִּי is used as a suffix. The [KJV](#) translates it as if this suffix is a 2<sup>nd</sup> person suffix meaning 'you'. In [Psalm 103:5](#) there is a hint that the [KJV](#) is correct because 'thy mouth' in the [KJV](#) comes from the word עֵדְיָךְ which uses the normal feminine 2<sup>nd</sup> person singular suffix in the middle of this verse that uses the כִּי suffix. I had a theory that maybe this כִּי suffix could be a 1<sup>st</sup> person suffix meaning 'my' in these verses, but with עֵדְיָךְ my theory does not hold up well. The main reason I was thinking this is because of the אִי possessive suffix which means 'my', and also the word אֶנְכִּי which has this same ending and means 'I'. Anyway, these verses in [Psalm 103](#) are the only places that I know of that have these כִּי suffixes.

In [Psalm 71:20](#) there is a rare suffix נָי used instead of the very common נִי suffix that can be used on the end of verb forms. נִי is first person singular and often is translated as 'me', as in 'somebody doing something to me'. נָי is the same thing, just like how הִיא can be spelled also as הִיאָ. Here in this verse נָי seems to be used as an emphasis of some sort, but the context of the verse shows it means the same thing as נִי. This נָי suffix gives us further proof that it and also the הִיאָ spelling of 'she' are not errors in the Tanakh, because it shows us similar variations with both situations. You will never really need to memorize this נָי suffix, because of how rare it is, and because of how the context of the verse will remind you of the correct meaning anyway. I wanted to address it here as a means of referencing it, and to have a truly complete grammar listing in this book.

### 29.3 Sealed First Person Plural Suffix

In [Daniel 3:17](#) and other places, we have examples where the first person plural suffix (we) gets a change from נוּ to נָא. I will give two examples from that verse. The first is the base form of 'we' H587 אֲנַחְנוּ which gets changed to H586 אֲנַחְנָא. This once again proves the Aleph א has a connection with first person suffixes (I, we, my) as in Abba אבָא for 'my father' or 'the father' (I have shown previously how the א suffix can be definite as 'the'). The second witness is in the same verse and where H433 gets the 'our' suffix נָא as אֱלֹהֵנָא 'our God'. Also, another example is with אָנָא as 'I' instead of אֲנִי for 'I' in [Daniel 2:30](#) and other places.

יז הן איתי אלהנא די-אנחנא פלחין יכל לשׂיזבויתנא מן-אתון נורא יקדמא ומן-  
 ידך מלכא ישׂזיב:

Behold, our God who we are serving is able to deliver us from the glowing burning furnace, and from your hand my king, he can deliver. 27.3.17.853  
 H3426, H2005, H433, H587, H6398, H3201, H4480, H3344, H1460, H3027, H4428

### 29.4 Verses 3:17-24

In verse 17, בְּעֶצְבוֹן means 'in sorrow' and this stem is not common enough to justify memorization yet.

In verse 18, וְנִרְדָּר means 'Thorns and thistles'.

In verse 19, בְּזַעַת means 'in the sweat'.

In verse 24, הַכְּרָבִים means 'Cherubims', and הַטְּהָרָב הַמְּתַפְּקֵת means 'the flaming sword *which* turns'.

יז וּלְאָדָם אָמַר כִּי שְׂמַעְתָּ לְקוֹל אֲשַׁתְּךָ וּתְאָכַל מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא  
 תֹאכַל מִמֶּנּוּ אַרְוֵרָה הָאֲדָמָה בְּעֵבֹרְךָ בְּעֶצְבוֹן תֹּאכְלֶנָּה כֹּל יְמֵי חַיֶּיךָ:  
 יח וְקוֹץ וְנִרְדָּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֹת-עֵשֶׂב הַשָּׂדֶה:  
 יט בְּזַעַת אַפֶּיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶבְךָ אֶל-הָאֲדָמָה כִּי מִמֶּנָּה לְקַחְתָּ כִּי-עֶפְרָא אֲתָה  
 וְאֶל-עֶפְרָא תִשׁוּב:

כ וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה אִם כָּל-חַי:

כא וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיִּלְבָּשֵׁם: פ

כב וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן-יִשְׁלַח  
 יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְנָחַי לְעֵלָם:



כג וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן-עֵדֶן לְעַבְדֹת-הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם:  
 כד וַיִּגְרַשׁ אֶת-הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגֶן-עֵדֶן אֶת-הַכְּרִבִּים וְאֵת לֶהַט הַחֶרֶב  
 הַמַּתְהַפֶּכֶת לְשֹׁמֵר אֶת-דֶּרֶךְ עֵץ-הַחַיִּים: 8

In verse 17, בַּעֲבוּרָךְ is translated as 'for your sake' in the [KJV](#), but it literally means 'while you are crossing-over'.

Clearly by the context here, ש.מ.ע here means 'consent' and not just 'listen', because of course God expected Adam to listen to his wife, but not consent to her in a way that causes sin.

תֵּאֱכֹלָנָה has a third person singular suffix to represent 'it' and the 'of' is implied.

צִוִּיתִיךָ is a verb construction from the stem צ.ו.ה with a first person singular suffix, and also a second person singular suffix. This is a good example of a verb bypassing a DOM and an object in the sentence. It means “I commanded you”.

In verse 21, וַיִּלְבָּשֵׁם is in the clipped הִפְעִיל form and means 'and he caused them to wear *them*' (The 'them' here is implied but not actually in the text). In verse 24, וַיִּשְׁכֵּן is in the clipped הִפְעִיל form.

And to Adam he said “Because you consented to the voice of your wife, and you ate from the tree that I commanded you saying 'You may not eat from it', cursed is the ground during your crossing-over, in hardship you will eat of it all of the days of your life. 1.3.17.3

And thorns and thistles will grow against you, and you will eat the herbs of the field, 1.3.18.3

With *the* sweat of your nose you will eat bread until you return to the ground, because from it you were taken, because you *were* dust, and to dust you will return.” 1.3.19.3

And the man proclaimed *the* name of his wife “Chavvah”, because she was the mother of all of the living-ones. 1.3.20.3

And Yehovah God made for the man and for his wife coats of hide, and he clothed them. 1.3.21.3

And Yehovah God said “Behold, the man is like one of us, knowing good and evil, and now lest he send his hand to take also from the tree of life, and he would eat, and he would live forever:” 1.3.22.3

Then Yehovah God sent him *out* from the garden of Eiden to serve the ground from where he was taken. 1.3.23.3

And he drove out the man; and he caused the Keruyim to dwell *on the* east of the garden of Eiden, and the flaming of the sword, turning to guard the way of the tree of life. 1.3.24.3

## 29.5 Vocabulary 24

## אוצר מילים

Here is your next Vocabulary:

ד.ב.ר	אָנוּשׁ	אֵל	י.ר.ה
To speak	man	God	To teach
יָד	יִשְׂרָאֵל	מ.ל.ך	מִדְבָּר
hand	Israel	To reign	wilderness

י.ר.ה is a stem that you need to know, but it is not often used in a verb form. A common word that comes from it is תּוֹרָה which means 'teaching'. You should try to remember it also. You can see the Cholem-Vav replaced the י just like it does in verbs, and the ת was added like it does get added with some nouns and words.

אֵל is the short form of אֱלֹהִים.

The word מִדְבָּר comes from the stem ד.ב.ר and literally means 'speaking place' or 'place of the plague', but the [KJV](#) usually translates it as 'wilderness'. דְּבַר often means 'plague' or 'pestilence', and also comes from this same stem. I think of the 'wilderness' as that 'tough place' where God teaches us or 'speaks' to us.

יָד can sometimes mean 'nearby' if it is also with עַל before it, but קְרוֹב and אֶצֶל are more often used to describe nearness.

## Chapter 30 Parenthetical, Sealed 1<sup>st</sup>, Paragogic

### 30.1 Parenthetical grammar

Some people believe that when a Hebrew verse has the subject before the verb, then this can be or is a parenthetical (Parenthesis) statement. [Genesis 1:2](#) is one of these places, and I have looked at others. But I am definitely not convinced of this grammar phenomenon, so I am not going to make a list here of all of the places. Grammar irregularities are common, they can be used for poetic situations like in songs, or they can be used for further emphasis of what the verse is talking about. Looking at [Genesis 1:2](#) and other places, when I read them, it does not feel to me like a parenthetical situation like we would have in English. I mean that I do not feel that a translation of [Genesis 1:2](#) needs parenthesis. It is my feeling that the subject in [Genesis 1:2](#) (אֶרֶץ) being before the verb (הָיָה) is used for emphasis of some kind. It is possible that this parenthetical grammar concept is real, but I have not seen good evidence yet.

### 30.2 The Paragogic Nun

In [Deuteronomy 5:16](#) and other places, there is a ך suffix that seems to be extra. In that verse it looks like this יִצְרִיכֶן Most people seem to think this was an earlier unnecessary form of the Hebrew grammar, or some added mistakes or preferences of the scribes. I do not believe that these suffixes are an error or some primitive thing added by scribes. I believe the ך suffix here is something like 'by them' suffix where the days in this verse are being prolonged 'by them', by the actions of honoring. There are other suffixes like this that are accepted by most Hebrew speakers that do seem redundant, but when we really look at them, they do have a meaning and a usage.

### 30.3 Sealed First-Person Perfect Form

[Daniel 4:9](#), among other places, shows us how the sealing of the first person perfect tense can be sealed. In [Job 15:17](#) the word הִזִּיתִי means “I saw” which comes from the stem H2372 ה.ה.ה which means 'see'. In [Daniel 4:9](#) the same word in the same form is sealed as הִזִּית . In this sealed form, the Chireq vowel under the Tav ך and the Yod ך are taken off. The Strong's and other dictionaries pretend that this is an Aramaic word with the stem of H2370, but that is not the stem here for this word. Both the letters Yod and Tav drop off under certain conditions in Hebrew grammar, so this should not surprise us here.

It seems that all of the grammar in it's sealed form, still follows known rules of grammar that were established already in the Tanakh. It appears that the sealing of the [Book of Daniyyeil](#) was purposefully using already known methods of grammar, even if they were rare methods. In some cases, the sealing method might use a new technique, but it has its foundation in the Tanakh before it, and so, those methods are very similar to normal Hebrew

grammar, and thus those sealing techniques are not really a surprise to us, or should not be anyway,

ט בְּלִטְשָׁאצַּר רַב חֲרַטְמִיָּא דִּי אַנְהָ יִדְעַת דִּי רוּחַ אֱלֹהִין קִדְיִשִׁין בְּךָ וְכָל-רְזוּ לָא-אַנְס לְךָ חֲזוּי חֲלָמִי דִּי-חֲזוּי וּפְשָׁרָה אָמַר

**Beiltesha'ttsar, a great-one of the scribes, who I know that the spirit of the Set-Apart God is in you, and no vague thing compelled you; say the vision of my dream which I saw, and its interpretation. 27.4.9.854**

### 30.4 Verses 4:1-6

The first six verses of Chapter 4 of Genesis are below. The stem *ו.ע.ה* in verse 4 is not used enough to memorize for a long time. It means 'to look' or 'to respect'.

א וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-יְהוָה:  
 ב וַתִּסְּף לְלֶדֶת אֶת-אָחִיו אֶת-הֶבֶל וַיְהִי-הֶבֶל רֹעֵה רֵעָה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:  
 ג וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה:  
 ד וְהֶבֶל הֵבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֲלִבְהֶן וַיִּשַׁע יְהוָה אֶל-הֶבֶל וְאֶל-מִנְחָתוֹ:  
 ה וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו:  
 ו וַיֹּאמֶר יְהוָה אֶל-קַיִן לָמָּה חָרָה לְךָ וְלָמָּה נָפְלוּ פָּנֶיךָ:

In verse 1, I like to translate 'Adam' as 'man', but it is fine to translate it also as 'Adam'. Technically it really means 'the man' and is not a name here.

In verse 2, *לְלֶדֶת* is an infinitive of *י.ל.ד*. The *י* drops of if it is the first letter of a stem and put into an infinitive form.

In verse 3, technically *מִקֵּץ* means 'among the end' but translating it as 'after days' sounds better in English here.

And the man knew Chavvah, his wife, and she conceived and begot Qayn, and she said “I have received a man from Yehovah.” 1.4.1.4

And She again begot his brother Hevel, and Hevel was a shepherd of sheep, and Qayin was a servant of the ground. 1.4.2.4

And it was after days, and Qayin brought from the fruit of the ground an offering to Yehovah. 1.4.3.4

And Hevel also brought from the firstborn of his sheep, and from their finest, and Yehovah had respect unto Hevel, and unto his offering, 1.4.4.4

But unto Qayin, and unto his offering, he did not respect, and Qayin had exceeding anger, and his face fell. 1.4.5.4

And Yehovah said to Qayin “Why do you have anger? And why did your face fall? 1.4.6.4

### 30.5 Vocabulary 25

#### אוצר מילים

Here is your next set of vocabulary for you to memorize:

אַחַר	י.ש.ב	אַתָּר	מָחָר
after	To dwell	Another	Tomorrow
קוּם	שׁוּב	עוֹד	עוֹר
To rise up	To return	To testify	To be bare

Here עוֹר can also mean to 'be awake' or 'to be blind'.

י.ש.ב can also mean 'to sit'. אַחַר can also mean 'following' or 'behind'.

## Chapter 31 Ancient and Cursive Charts, Sealed 1<sup>st</sup>

### 31.1 Ancient Hebrew

I made a chart (after this paragraph) showing some of the variations in ancient Hebrew writing. The red is what I currently use to write with. The blue letters are ones I drew from pictures I saw online. The variations depend on the different writers, different locations in the world it is found, and the different time periods. I believe that some of the variations also have to do with the skill of the engraver, and the material they are carving into. For example, sometimes it might have been easier to just make straight lines instead of curved ones. Some 'experts' like to classify most of the ancient Hebrew as Phoenician or other cultures, and they usually try to date the writings to some time other than during the Kingdom of Israel, or they just claim the Ancient Hebrew is a hoax. This is because 'scientists', 'archaeologists', and other 'accepted' fields of study do not allow the belief that the Kingdom of Israel existed. Any scholar who makes a claim that the Kingdom of Israel existed risks losing their job, or if they are lucky they only get harshly ridiculed.

Anyway, these are some of the reasons why I did not want to make a chart separating the letter variations into different dates, or 'cultures', because the 'accepted' time periods and cultures are usually not even true. I drew the letters with a colored pencil, so some of the letter lines will look a bit faded when they really shouldn't have been (and the scanner faded the image a bit also). I hope you can see the general idea of the letters at least.

It is interesting that some of the Ancient Hebrew letters do look like the things that their letter meanings represent. For example, the Resh does look like a head, and the Quf does look like the back of the head or the sun on the horizon, Pey does kind of look like an open mouth, Samech does look like a support structure of some kind, Mem does look like waves of water, Lamed looks like an upside down shepherd's staff, Chet looks like a fence, Vav looks like a nail, Gimmel either looks like an upside down foot or a shoulder and leg, Beit kind of looks like an open door to a tent or building, and Aleph looks like an ox head. As far as the Block font goes, only the Tet, Lamed and Quf have any sort of resemblance to their letter meanings.

As I have explained in more depth in my Book "What is Truth?", what people call 'paleo' or 'ancient' Hebrew, is actually the original Hebrew script or writing. The Hebrew Bible with the 'block' script is the same Hebrew as the Original Hebrew, but the Original Hebrew has a different script or 'font'. The cartoonish or 'picture' type of Hebrew script that some other teachers say is the original Hebrew, is not authentic. They may think it is true, but I have never once seen this cartoonish script they made up (or copied) on any authentic pottery or stone. In fact, I haven't even seen a hoax of this cartoonish script on any pottery or stone, but there are lots and lots of artifacts with this Original/Ancient Script on it. I also refer to this Original Hebrew as 'The Pure Language', because this is what the Bible actually calls the Hebrew language in [Zephaniah 3:9](#) (I describe this much better in my book "What

is Truth?”.

In the chart below, I now realized that I should have drawn the letters from right to left, but for some reason I drew them left to right when I wrote them. This Chart I made below also pairs the letters into their Albam pairs, according to the Albam code that I describe in my book 'What is Truth?’.

א ✖ ✕

ל ל ל ל ל

ב ש ש

מ ן ן ן ן

ג 1

נ ף ש

ד ◁ ▷

ו פ

ה פ פ פ

ז 0

י ך ם ן ף

פ ן

יז I

צ ם ן

ח ך

ק פ פ

ט ⊗ ⊕ ⊖

ר א א

י ז ז

ש W

כ ף כ כ

ת † X T



### **31.2 Cursive Hebrew Chart**

I made this chart below, just in case anyone wanted to see what the script (cursive) letters look like. I suppose that like the Ancient letter Beit, this script form could also look like an open door to a room, the Gimmel does look like a foot, Zain does look like a weapon or reaping tool (a scythe maybe?), Tet kind of looks like a snake, Mem Sofit does like like the belly of a pregnant woman, and Quf kind of looks like the back of a head.

א כ

ב ׁ

ג ׃

ד ׅ ׆

ה ׇ

ו ׈

ז ׊

ח ׋ ׌

ט ׍

י ׎ ׏

כ ב ג ד ה

ל ו ט

מ י ך כ ם

נ ן נ ס

ס ף

ע ם

פ ן נ ס

צ ף ם ן

ק ג ד

ר ה

ש ו ט

ת י ך

### 31.3 Sealed First-Person Imperfect and Reflexive Forms

**Daniel 4:7** is a source of some confusion, at least for me when I read the **KJV**. The confusion is in the part of the verse that says “and I told the dream before them; “. This implies that the King told the dream and what happened in the dream, to the 'wise men' BEFORE they gave an interpretation, but this is not the case, because before and after this verse it is very clear that the King tells them, and even Daniyyei'l to tell him the dream AND the interpretation. This problem comes from the **KJV** translators and others believing the lie from hasatan that this verse is Aramaic. It is not, it is Hebrew. In this verse אָמַר is used. אָמַר means 'He said', in the perfect (past, completed) tense. So, in this verse, אָמַר is sealed, and it is not 'He said', because that does not make any sense in the context of the verse, and it is known that this verse is SEALED with letter sealing also. So, Vowel sealing is not a surprise. אָמַר in the imperfect (incomplete, future, present, intentions) can mean 'I will say' or 'I would say' or 'I was saying'. According to context, it makes much more sense that אָמַר is a SEALED form of אָמַר. It is a fact that the vowel אָ can either have an 'A' sound (Qamets) or a 'O' sound (the Qamets Chatuph, which is the same sound as the Cholem). This further proves this connection. In this case, אָמַר and אָמַר could have the exact same pronunciation when sealed. The same thing happens with כָּל and כָּל which is in non-sealed books of the Tanakh.

I have asked a supposed fluent Hebrew teacher who claimed to teach Aramaic what grammar book he uses to teach Aramaic. He didn't tell me a grammar book because as far as I know, they don't exist. It seems that he thought I was mocking him, but I honestly wanted to know if he had a grammar book of Aramaic. It seems that the Aramaic language is so lost, that there is not a complete Grammar book in existence. Instead, what the enthusiasts of the Aramaic Daniel myth do, is they take the Sealed Hebrew in **Daniel**, and then pretend it is Aramaic. Then they have to invent grammar that was never even Aramaic, and then claim it is Aramaic. So in **Daniel 4:7**, I believe what they did was pretend that אָמַר means a past tense form of the first person, with the meaning of 'tell'. So in this myth, it is 'I told' for **Daniel 4:7**. I disagree and I believe it should be the imperfect tense with the conditional form as “I would say”.

In **Daniel 2:13**, מְהַקְטִילִין seems to be an example of the 3<sup>rd</sup> person plural causative reflexive with the sealed ין suffix instead of א. This is a good example of how the reflexive forms can also be in a causative form (like the הַפְעֵל).

וּבְאֵדֵינוּ עֲלֵינוּ חֲרָטְמִינָא אֲשַׁפְיָא כְּשִׁדְיָא וְגִזְרִיָּא וְחִלְמָא אָמַר אֲנָהּ קְדָמִיהוֹן וּפְשָׁרָה לָא-מְהוֹדְעִין לִי

Then they were bringing in the occult scribes, the enchanters, the Kasday, and the astrologers: And the dream I would say before them, but it's interpretation they were not making known to me. 27.4.7.854

### 31.4 Genesis 4:7-12

Below are verse 7 to 12 of Genesis 4. In verse 1, the verb ק.ו.ש is rarely used and here is means desire.

In verse 11, פ.צ.ה is rarely used and means 'to open'.

In verse 12, תת comes from the stem נ.ת.ן and is best translated as 'giving' or 'to give'. נע comes from the stem ע.ו.נ which you should eventually learn but you do not need to now. It means a wanderer here.

נד comes from the stem נ.ו.ג and also is a stem you will not need to know for a long time. Here it means vegabond or 'bemoaning one', or 'removed one'.

ז הָלוֹא אִם—תִּיטִיב שָׂאת וְאִם לֹא תִיטִיב לִפְתַּח חַטָּאת רַבִּץ וְאַלֶּיךָ תְּשׁוּקָתוֹ  
וְאַתָּה תִּמְשָׁל-בּוֹ  
ח וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל-הֶבֶל אָחִיו וַיַּהַרְגֵהוּ  
ט וַיֹּאמֶר יְהוָה אֶל-קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי  
י וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-הָאֲדָמָה  
יא וְעַתָּה אָרוּר אַתָּה מִן-הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת-פִּיהָ לְקַחַת אֶת-דְּמֵי אָחִיךָ מִיָּדֶךָ  
יב כִּי תַעֲבֹד אֶת-הָאֲדָמָה לֹא-תֹסֵף תֵּת-כֹּחָהּ לָךְ נָע וְנָד תִּהְיֶה בְּאָרְץ

In verse 7, the הָ at the beginning is a ה of question. הָלוֹא is a לֹא (with the ה of question) and has a rare cholem-vav instead of a cholem.

ב.ט.ו is a stem that means the same things as ב.ו.ט does. The verse essentially has two 'if not' statements if you translate it literally, but some אִם statements sometimes are not translated when they are used more than once in a verse. It is clear by the context of the verse that the first part of the verse should be translated as 'If you do good,'.

In verse 8, בְּהִיוֹתָם is the stem ה.י.ה with both a ב prefix and a ם suffix to mean 'when they were'.

If you do good, *is it* not lifted? But if you do not good, at the entrance sin lays down, to you will be his desire, and you would dominate over him.” 1.4.7.4

And Qayin spoke to Hevel his brother, and it was while they were in the field, and Qayin rose up against Hevel his brother, and he killed him. 1.4.8.4

And Yehovah said to Qayin “Where is Hevel your brother?” And he said “I do not know. Am I the watchman of my brother?” 1.4.9.4

And he said “What did you do? The voice of the blood of your brother is crying out to me  
from the ground: 1.4.10.4

And now you are cursed more than the ground that opened her mouth to take the blood of  
your brother from your hand: 1.4.11.4

Because you will serve the ground, it will not continue to give to you it's strength, and a  
fugitive and a wanderer you will be in the land.” 1.4.12.4

### 31.5 Vocabulary 26

#### אוצר מילים

Here is your next set of vocabulary for you to memorize:

אַמָּה	אִמָּה	אֲדֹנָי	אֲדֹן
cubit	female-servant	My Lord	Lord
אָח	אָחוֹת	גּוֹי	דָּרַגְתָּ
brother	sister	nation	To tread

אֲדֹן can get any possessive suffix like most other nouns, but the form for 'My Lord' gets the special vowel spelling as אֲדֹנָי.

A very common word from the stem דָּרַגְתָּ is דֶּרֶךְ which means 'way'.

The **KJV** translates גּוֹי as 'nations'. Some Jews use this word in the sense of 'heathens', and some anti-Semitic people use this word 'goy' to make fun of Jews or to put 'words in the mouth' of Jews, trying to say Jews in general are bad, or they are trying to make Jews look bad. It can refer to Israel sometimes, and comes from the word גוה which means “body” or “pride”.

## Chapter 32 עַד-אָנָה, The Sun, מִיָּמִים יָמִימָה

### 32.1 עַד-אָנָה How long?

In [Psalm 13:1-2](#) there are two spots with the word pair עַד-אָנָה which literally would mean 'as far as how?', but is better translated as 'How long?'. עַד as you know almost always means 'until' or 'as far as'. אָ is the masculine spelling for the word 'How?' and it can also mean 'Where?'.

[Exodus 10:3](#) and [1 Samuel 1:14](#) are examples of the phrase עַד-מָתֵי which can also mean 'how long?'.

### 32.2 Does the sun come or go?

In [Genesis 15:12](#) and many other places, when the sun שֶׁמֶשׁ is described as coming א.ו.ב into the sky (the sky is not mentioned this way, just the sun the verb form of א.ו.ב), it can confuse us. This is because if we read the verse literally, it often looks like the sun is rising and 'coming' in the morning, but by the context it is usually that the sun is actually setting in the evening in these verses. It does not mean that the stem א.ו.ב can mean 'to go' or 'to go away', but instead I believe that it implies that the sun in these cases are 'coming' to somebody else beyond the horizon. Essentially, the sun is always coming into a sunrise for somebody, all of the time. So technically the verse saying that the sun is 'coming' is still accurate, because it is coming to 'meet' somebody, just perhaps not for the people described in the verse. If you do a concordance search for the word 'sun' you will see this pattern often where the stem א.ו.ב is used to describe an evening instead of what we might expect to be a morning.

### 32.3 מִיָּמִים יָמִימָה and similar duplications

In [Judges 21:19](#) there is a phrase מִיָּמִים יָמִימָה which is translated in the [KJV](#) as “yearly”, and this seems accurate. It literally means “from days to days” but perhaps it can even mean an unspecified time-frame, or “at such a time”, or “for so many days”.

In [Exodus 13:10](#) this same phrase is translated as “from year to year”. Again it literally could be translated as “from days to days”, but maybe “on it's days”, or “during it's time”. למועדה already implies that this is a yearly, seasonal ordinance for the feast, so adding another English phrase “from year to year” might not be best. [1 Samuel 1:3](#) also has this same phrase and it best translated as 'yearly'. It clearly refers to a repeating occurrence.

It is interesting that in [1 Samuel 1:7](#) the phrase שָׁנָה בְּשָׁנָה appears which can be translated as “year by year” or “yearly”.

In [1 Chronicles 12:33](#) לֵב לֵב וְלֵב means “double hearted”. So although it is similar, and technically could have meant “every heart”, it makes much more sense as “double heart”, in

the sense of “a heart and a heart”.

In Modern Hebrew, מִיָּמִים יְמִימָה can mean “yearly”, “old”, “from way back”, etc. It can even refer to a time in the past long enough ago that the person could not remember.

### 32.4 Genesis 4:13-19

In Verse 13 below מְנַשֵּׂא comes from the stem נ.ש.א which you have learned, with a מ of comparison attached to it. The נ has a dagesh because it was probably a י that was dropped from the 3<sup>rd</sup> person imperfect form of the verb when the מ comparison prefix was added. מְנַשֵּׂא literally means 'than can be carried' because it is in the future tense of possibilities (can, to be able).

In verse 14, נָע וְנָד means 'a wanderer and an outcast', and are not words you need to memorize any time soon.

In verse 15, יָקָם is the 3<sup>rd</sup> person singular imperfect of נ.ק.ם and is not from ק.ו.ם. The stem נ.ק.ם means 'to avenge' and is a stem you should eventually memorize but you do not need to yet.

יג ויאמר קין אל-יהוה גדול עוֹנִי מְנַשֵּׂא:  
יד הן גרשׁת אתי היום מעל פְּנֵי הָאֲדָמָה וּמִפְּנֵי אֶסְתֵּר וְהָיִיתִי נָע וְנָד בְּאֶרֶץ וְהָיָה  
כָּל-מֵצְאֵי יַהֲרֹגֵנִי:  
טו ויאמר לוֹ יְהוָה לֵכֵן כָּל-הֲרֹג קִין שְׁבַע־עֲתִים יָקָם וַיִּשָּׂם יְהוָה לְקִין אוֹת לְבִלְתִּי  
הַכּוֹת-אֹתוֹ כָּל-מֵצְאוֹ:  
טז וַיֵּצֵא קִין מִלְּפָנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ-נוֹד קִדְמַת-עֵדֶן:  
יז וַיֵּדַע קִין אֶת-אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת-חֲנוֹךְ וַיְהִי בְּנֵה עִיר וַיִּקְרָא שֵׁם הָעִיר כְּנִשָּׁם  
בְּנוֹ חֲנוֹךְ:  
יח וַיִּוָּלֵד לְחֲנוֹךְ אֶת-עֵירָד וְעֵירָד יָלַד אֶת-מְחוֹיָאֵל וּמְחוֹיָאֵל יָלַד אֶת-מֶתוּשָׁאֵל  
וּמֶתוּשָׁאֵל יָלַד אֶת-לָמֶךְ:  
יט וַיִּקַּח-לוֹ לְמֶדֶד שְׁתֵּי נָשִׁים הָאֶחָת עֵדָה וְשֵׁם הַשְּׁנִיית צִלְהָ:

In verse 18, the very first word is a verb construct from the stem י.ל.ד in the נִפְעַל form. If it was just a normal פִּעַל imperfect then there would not be a dagesh on the ו, but because there is a dagesh on the ו here, it is evidence of the נִפְעַל form. So the first word should be translated as 'And he was begotten', which is referring to Chanokh.

In verse 19, notice that the cardinal שְׁתֵּי and the ordinal שְׁנִיית are both unique and do not follow the normal patterns of the cardinal and ordinal numbers that you learned.

And Qayin said to Yehovah “My iniquity *is* greater than *that which* can be carried, 1.4.13.4  
Behold, you have driven me out today from the face of the ground, and from your face I will  
be hidden, and I will be a wanderer and an outcast on the earth, it will be, anyone who finds  
me, he may kill me.” 1.4.14.4

And Yehovah said to him “About this, anyone who kills Qayin, he will be avenged *by* two-  
sevens.” And Yehovah set on Qayin a sign for him to not be smote by anyone who might  
find him. 1.4.15.4

And Qayin went out from the face of Yehovah, and he dwelt in the land of Nod, east of  
Eiden. 1.4.16.4

And Qayin knew his wife; and she conceived, and she begot Chanokh, and he was one who  
built a city, and proclaimed the name of the city like the name of his son: Chanokh. 1.4.17.4

And unto Chanokh was born Irad, and Irad begot Mechuyaeil, and Mechuyaeil begot  
Metushaeil, and Metushaeil begot Lamekh. 1.4.18.4

And Lemekh took for himself two wives, the one *was* Adah, and the name of the second *was*  
Tsillah. 1.4.19.4

In verse 13, the KJV translates עֲוֹנִי as “punishment” but I believe that “iniquity” is better,  
because this is just עָוֶן with a first person singular possessive suffix added to it.

### 32.5 Vocabulary 27

#### אוצר מילים

Here is your next set of vocabulary for you to memorize:

כֹּהֵן	הַר	ז.ב.ה	ש.י.ת
Priest	Mountain	To sacrifice	To put or set
ע.מ.ד	נ.ש.א	נ.כ.ה	לֵב
To stand or stay	To lift or carry	To smite	Heart

A common noun from the stem ז.ב.ה is מִזְבֵּחַ which means 'altar', or literally 'a place of  
sacrificing'.

The stem of כֹּהֵן is כ.ה.ן and means 'to be a priest'.

Nouns from the stem ע.מ.ד often mean 'pillar' or literally 'something that stands'.

Nouns from נ.ש.א can mean 'burden', 'leader (as in, a lifted up *one*), and even 'news' (as  
in a carried message). The נ of this stem and נ.כ.ה often drop off due to normal grammar rules  
which I have described in this book, so watch for those times when you only see the last two  
letters of these stems. However, נ.כ.ה is one of the very few stems that can have two letters  
dropped from it during verb 'conjugation', and in those cases it is not uncommon to see only





## Chapter 33 Suffix Chart, Verb Charts, 2<sup>nd</sup> p. R-vav / cmnd

### 33.1 Suffix Chart

Here I will list suffixes in the chart below. The aleph & letters in the chart below are just place holders for vowels and are not actually part of the suffixes. For the special rules regarding these suffixes, please look at the sections of this book where each person type was introduced for each type of suffix.

<b>Prepositional, Possessive and Direct Object Suffixes</b>					
Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes
1 <sup>st</sup>	אִי or יֵא	וֹ	אִי or יֵא	וֹ	Same for both genders
2 <sup>nd</sup>	ךִּ	כֶּם	ךִּ	כֶּן	
3 <sup>rd</sup>	וֹ or יוֹ	אֵם or הֵם	אֵי or הֵי or יֵי	אֵן or הֵן	

### 33.2 Verb Form Charts

Here are some charts to be used as a reference to see the suffixes and prefixes for each form, all in one place. This chart is not meant to be used to memorize vowel changes for forms, because the suffixes and prefixes are far more important to memorize, and also because some forms are not even in the Bible and so other teachers just guess what the vowels would be anyway. For the signal vowel changes like the וּ in the הִקְעִיל form, I will include them, because they either are rarely absent, or are very important to know to discern verb forms. There are some exceptions, for example, sometimes the dagesh is not on the ה with the 1<sup>st</sup> person perfect form because of certain vowels before it. If I did not put a vowel under (or before) a suffix or prefix letter, then this probably means that that vowel can change and is not consistent. I will not be listing these rare exceptions here as they are not that important.

Forms that have the same exact suffixes or prefixes to each other will be shown in **blue** so that you can clearly see them. These verb form sections that have the same suffixes and prefixes require more memorization and attention because sometimes we can mix them up if we are not careful. Notice that every verb form has the same 3<sup>rd</sup> person plural forms. Also every imperfect 2<sup>nd</sup> person masculine singular is the same as the imperfect 3<sup>rd</sup> person feminine singular forms. **Bold** is used for the 1<sup>st</sup> person imperfect & prefix and the Piel center & which has a dagesh.

I will probably not have the clipped forms in these lists because they are usually easy to discern, and because I suspect that some of them are not even used in the Bible, and so

other teachers guess as to what the vowels are of the clipped forms. If I were to put clipped forms in these charts, I would prefer to hunt them done in the Bible to be absolutely sure what the vowels are, because, the vowels for the clipped forms are consistent (and important) enough to show them in a chart.

To find the rules for some irregular forms please go to the chapter and sections where I introduce each person type of the forms, and each type of verb form.

<b>Perfect פֶּעַל</b>					
Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes
1 <sup>st</sup>	אֶאֱתִי	אֶאֱנֻ	אֶאֱתִי	אֶאֱנֻ	Same for both genders
2 <sup>nd</sup>	תֶּאֱתָ	תֶּאֱתֶם	תֶּאֱתָ	תֶּאֱתֶנּוּ	
3 <sup>rd</sup>	אָאָ	אָאָו	אָאָה	אָאָו	

<b>Imperfect פִּעֵל</b>					
Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes
1 <sup>st</sup>	אֶאֱאָ	נֶאֱאָ	אֶאֱאָ	נֶאֱאָ	Same for both genders
2 <sup>nd</sup>	תֶּאֱאָ	תֶּאֱאָו	תֶּאֱאָי	תֶּאֱאָנָה	
3 <sup>rd</sup>	יֶאֱאָ	יֶאֱאָו	תֶּאֱאָ	יֶאֱאָו	

<b>Perfect הִפְעִיל</b>					
Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes
1 <sup>st</sup>	הֶאֱאֶתִי	הֶאֱאֶנֻ	הֶאֱאֶתִי	הֶאֱאֶנֻ	Same for both genders. No added ם for 1 <sup>st</sup> person.
2 <sup>nd</sup>	הֶאֱאֶתָ	הֶאֱאֶתֶם	הֶאֱאֶתָ	הֶאֱאֶתֶנּוּ	No added ם for 2 <sup>nd</sup> person.
3 <sup>rd</sup>	הֶאֱאֶיאָ	הֶאֱאֶיאָו	הֶאֱאֶיאָה	הֶאֱאֶיאָו	

<b>Imperfect הִפְעִיל</b>					
Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes

1 <sup>st</sup>	אָאָאָאָ	נָאָאָאָ	אָאָאָאָ	נָאָאָאָ	Same for both genders.
2 <sup>nd</sup>	תָאָאָאָ	תָאָאָאָאָ	תָאָאָאָאָ	תָאָאָאָאָ	No ם for feminine plural.
3 <sup>rd</sup>	יָאָאָאָ	יָאָאָאָאָ	תָאָאָאָאָ	יָאָאָאָאָ	

### Perfect פֿעֵל

Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes
1 <sup>st</sup>	אָאָאָתִי	אָאָאָנִי	אָאָאָתִי	אָאָאָנִי	Center letter has dagesh.
2 <sup>nd</sup>	אָאָאָתְּ	אָאָאָתֶם	אָאָאָתְּ	אָאָאָתֶן	Center letter has dagesh.
3 <sup>rd</sup>	אָאָאָ	יָאָאָאָ	אָאָאָה	יָאָאָאָ	Center letter has dagesh.

### Imperfect פֿעֵל

Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes
1 <sup>st</sup>	אָאָאָ	נָאָאָ	אָאָאָ	נָאָאָ	Same for both genders. Center letter has dagesh.
2 <sup>nd</sup>	תָאָאָ	תָאָאָאָ	תָאָאָאָ	תָאָאָאָ	Center letter has dagesh.
3 <sup>rd</sup>	יָאָאָ	יָאָאָאָ	תָאָאָ	יָאָאָאָ	Center letter has dagesh.

### Perfect נִפְעֵל

Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes
1 <sup>st</sup>	נָאָאָאָתִי	נָאָאָאָנִי	נָאָאָאָתִי	נָאָאָאָנִי	Same for both genders
2 <sup>nd</sup>	נָאָאָאָתְּ	נָאָאָאָתֶם	נָאָאָאָתְּ	נָאָאָאָתֶן	
3 <sup>rd</sup>	נָאָאָ	נָאָאָאָ	נָאָאָה	נָאָאָאָ	

### Imperfect נִפְעֵל

Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes
1 <sup>st</sup>	אָאָאָ	נָאָאָ	אָאָאָ	נָאָאָ	Same for both genders. First stem letter gets dagesh.

2 <sup>nd</sup>	תַּאֲזֹא	תַּאֲזֹאוּ	תַּאֲזֹאִי	תַּאֲזֹאנָה	First stem letter gets dagesh.
3 <sup>rd</sup>	יַאֲזֹא	יַאֲזֹאוּ	תַּאֲזֹא	יַאֲזֹאוּ	First stem letter gets dagesh.

### Perfect התפעל

Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes
1 <sup>st</sup>	הִתְאַזַּאתִי	הִתְאַזַּאתוּ	הִתְאַזַּאתִי	הִתְאַזַּאתוּ	Same for both genders. Center stem letter gets dagesh.
2 <sup>nd</sup>	הִתְאַזַּאתְּ	הִתְאַזַּאתֶם	הִתְאַזַּאתְּ	הִתְאַזַּאתֶן	Center stem letter gets dagesh.
3 <sup>rd</sup>	הִתְאַזַּא	הִתְאַזַּאוּ	הִתְאַזַּאָה	הִתְאַזַּאוּ	Center stem letter gets dagesh.

### Imperfect התפעל

Person	Singular Masculine	Plural Masculine	Singular Feminine	Plural Feminine	Notes
1 <sup>st</sup>	אֶתְאַזֵּא	נִתְאַזֵּא	אֶתְאַזֵּא	נִתְאַזֵּא	Same for both genders. Center stem letter gets dagesh.
2 <sup>nd</sup>	תִּתְאַזֵּא	תִּתְאַזֵּאוּ	תִּתְאַזֵּאִי	תִּתְאַזֵּאנָה	Center stem letter gets dagesh.
3 <sup>rd</sup>	יִתְאַזֵּא	יִתְאַזֵּאוּ	תִּתְאַזֵּא	יִתְאַזֵּאוּ	Center stem letter gets dagesh.

### 33.3 2<sup>nd</sup> person reversing-vav / command

In [Ruth 3:3-4](#) we have two witnesses of a rare type of grammar, at least in the Tanakh anyway, as it happens often with two or more witnesses close together with rare grammar in other places in the Tanakh. The rare 2<sup>nd</sup> person feminine singular perfect suffix תִּי is used in both verses instead of the expected 2nd person feminine singular perfect תִּ. The extra ם is probably from the feminine command form ם, as these two 'verbs' seem to be in the command form (also [Ruth 3:6](#) says her mother-in-law commanded her).

These rare suffixes could be influenced by the verb's reversing-vavs, as in, maybe

these suffixes can only be used with reversing-vavs, like how clipped forms are only used with reversing-vavs. However, I suspect that they can be used without reversing-vavs also. This rare suffix type is a prime example as to why we should be reading Tanakhs with vowels in them, because this rare suffix could easily be mistaken for a first person perfect תי suffix. [Ruth 4:5](#) may show the masculine form of this rare grammar, and without a reversing-vav.

### 33.4 Genesis 4:20-26

In verse 21, the stem ש.פ.ת means 'to take' and although you should eventually memorize it, you do not need to any time soon. I translated תַּפְּשׁ as 'those who handled'. כַּנּוֹר means lyre here, but sometimes it can mean a harp. You do not need to memorize it until much later in your vocabulary development. עוּגָב means flute or organ and is not a word you need to worry about memorizing until you are fluent or near-fluent.

In verse 22, ש.ט.ל means 'to instruct' hear but can also mean to sharpen, but is not a stem you need to memorize. נְחֹשֶׁת means brass and is a word you should eventually memorize, along with בְּרִזָּל which means iron.

In verse 23, נְשֵׁי is the 'of' form of נָשִׁים and means 'wives of'. It comes from the same stem that אִשָּׁה and אִישׁ does. The stem is ש.א.נ and that is why there is a נ in the plural forms of נָשִׁים and אֲנָשִׁים. The rare words פָּצַע (wound) and חִבּוּרָה (bruise) are not words that you need to memorize.

In verse 25, the stem ש.י.ת means 'to set' or 'to put' or 'appoint' and is a stem you should eventually memorize.

In verse 26, הוֹתֵל probably is the הִפְעִיל perfect 3<sup>rd</sup> person singular form of the stem ל.ח.ל which means 'to hope'. You do not need to memorize it any time soon but eventually you should.

כ וּתְלַד עֶדָה אֶת-יִבְלָהּ הוּא הָיָה אָבִי יִשָּׁב אֶהָל וּמְקִנָּה:  
 כא וְשֵׁם אֶחָיו יִבְלָהּ הוּא הָיָה אָבִי כָל-תַּפְּשׁ כַּנּוֹר וְעוּגָב:  
 כב וְצִלָּהּ גַם-הוּא יִלְדָה אֶת-תּוֹבֵל קִין לְטִישׁ כָּל-חַרְשׁ נְחֹשֶׁת וּבְרִזָּל וְאַחֹת תּוֹבֵל—  
 קִין בְּעֵמָה:  
 כג וַיֹּאמֶר לְמֹדָה לְנִשְׁיוֹ עֶדָה וְצִלָּה שָׁמַעַן קוֹלִי נָשִׂי לְמֹדָה הֶאֱזִנָּה אִמְרָתִי כִּי אִישׁ  
 הֶרְגַּתִּי לְפָצְעִי וַיִּלְדָה לְחַבְרָתִי:  
 כד כִּי שָׁבַעְתִּים יָקָם-קִין וְלְמֹדָה שָׁבַעְתִּים וְשָׁבַעָה:  
 כה וַיִּדַע אָדָם עוֹד אֶת-אִשְׁתּוֹ וּתְלַד בֶּן וּתְקַרָא אֶת-שְׁמוֹ שֵׁת כִּי שֵׁת-לִי אֱלֹהִים זָרַע  
 אַחֵר פָּתַח הֶבֶל כִּי הֶרְגוּ קִין:

כו וּלְשֵׁת גַּם-הוּא יֵלֵד-בֶּן וַיִּקְרָא אֶת-שְׁמוֹ אֶנּוֹשׁ אַז הוּחַל לְקִרְא בְּשֵׁם יְהוָה: ס

In verse 23, שְׁמַעַן is the plural feminine command form and shows us that it can sometimes have just a ך suffix instead of the normal ה suffix. Now we finished chapter 4 of Genesis.

And Adah begot Yaval, he was the father of the those who dwell *with* tents and livestock. 1.4.20.4

And the name of his brother *was* Yuval, he was the father of all those who handled a Lyre and Flute. 1.4.21.4

And Tsillah also begot Tuval-Qayin, *one* who instructed all craftsmen *of* bronze and iron, and the sister of Tuval-Qayin *was* Naamah. 1.4.22.4

And Lemekh said to his wives Adah and Tsillah “Listen to my voice, wives of Lemekh, give ear to my speech, because I killed a man who wounded me, and a young man who bruised me. 1.4.23.4

Because two sevens will be the vengeance of Qayin, then *it will be for* Lemekh seventy and seven. 1.4.24.4

And Adam knew again his wife, and she begot a son, and she proclaimed his name “Sheit”, because *God* has appointed to me another seed instead of Hevel, because Qayin killed him.” 1.4.25.4

And for Sheit also a son was begotten, and he proclaimed his name “Enosh”, then he brought hope to call on the name of Yehovah. 1.4.26.4

In verse 26, the **KJV** assumes that הוּחַל comes from the stem ה.ל.ל which means “to begin, defile, or slay” but I believe it comes from the stem ה.ה.י which means “to hope or wait”.

### 33.5 Vocabulary 28

#### אוצר מילים

Here is your next set of vocabulary for you to memorize:

מ.צ.א	ס.פ.ר	ש.פ.ט	תוֹדָה
to find	to count	to judge	thanks
נ.ט.ה	ח.ט.א	ק.ר.ב	ש.ב.ע
to stretch out	to sin	to draw near	to swear (an oath)

תוֹדָה comes from the stem ה.ד.ה that means 'to praise' or 'to thank' and is a stem you should eventually memorize.

## Chapter 34 Extreme אָאָא, Backwards Nun, Cheit וְאִ

### 34.1 Extreme Yod: Rulers, Saints, Servants, Nobles, Fools, Abundance, Least אָאָא

There is an interesting grammar situation that I have not yet heard or read anything about yet, as if it was lost knowledge. I have noticed that there are many words that have the meaning of “ruler” and other similar “extreme” meanings that also have a ך in between the second and third stem letters like this אָאָא. I am guessing that this ך acts much like the וְ that can be between the first and second stem letters (active participle) like this אָאָא, because the meaning of “ruler” fits the pattern of the וְ in the sense of “One who does something” (where 'something' here is the definition of the stem). Maybe this could be called something else but “extreme” or “severe” seems to fit the pattern of people ranging from rulers to fools. Here is a list of words (there might be more) that I have noticed:

Tanakh Word	Meaning
<b>Rulers</b>	
נָגִיד	captain, ruler, prince, misc
נָשִׂיא	captain, ruler, chief, prince, misc
מְשִׁיחַ	Anointed-one, Anointed, Messiah
קָצִין	ruler, prince, captain
שָׁלִיט	governor, mighty, ruler
שָׁלִישׁ	<u>captain</u> , lord, misc
<b>Saints</b>	
אָבִיר	bulls, strong, mighty, angels, misc
חָסִיד	<u>saint</u> , merciful, set-apart one, misc
<b>Servants</b>	
סָרִיס	Eunuch, officer, misc
פְּקִיד	officer, overseer
<b>Nobles</b>	
אָדִיר	nobles, mighty, principal, famous, misc
עָשִׂיר	rich



<b>Fools</b>	
אָויל	fool, foolish
אָליל	idol, image, misc
פּסיל	<u>fool</u> , foolish
<b>Abundance</b>	
אָפּיק	River, channel, stream, brooks, misc
קָציר	<u>Harvest</u> , branch
שׁוּגיא	<u>much</u> , great, many
שָׂרִיד	remaining, remnant, left
<b>Least</b>	
חָסיר	wanting
צָעיר	<u>younger</u> , least, little
<b>Old</b>	
עתיק	ancient, drawn

### 34.2 Backwards Nun

In [Numbers 10:34, 36](#) there are two backwards ן nun letters with extra tag at the top. One ן at the end of [verse 34](#) before the final ם setuma, and one at the end of [verse 36](#) before the final פּ petucha. A tag (singular) or tagin (plural) are decorations or extentions added to letters. Some Kabbalists believe they have meanings (I dont practice Kabbalah). My Letteris Hebrew and [KJV Tanakh](#) has these backwards nun letters also here (most reliable Tanakhs have these backwards nun letters here). These backwards nun letters have been used for at least 2000 years, but I believe Mosheh also wrote them in the original Torah. Some people believe that these backwards nun letters act as brackets (I agree) and that it means the verses within the backwards nun brackets should be somewhere else in the Tanakh (I disagree). I believe that the Tanakh is perfect (at least when it was original, and still now if it was copied correctly), and that these backwards nun bracketed verses are in the right spot here, and “highlighted” for a reason. Maybe it was such an important verse it needed a “highlight” so that it could be found and recognized easily and quickly.

<https://youtu.be/uM4QG-rTDQg> (Nehemia Gordon – decorative doohickeys)

### 34.3 ן Cheit ז^ו

The letter ן can be written in a Jewish Chumash as a vav and zayin with a ^ symbol

that looks like one of the cantillation markings. This combination looks like  $\text{ז}^{\text{ו}}$  and is meant to be read just like a  $\text{ז}$  Cheit would be read. This combination can even be in some Torah scrolls. This combination can be due to many Jewish beliefs regarding the Jewish month of Tamuz, a Jewish wedding canopy, relations to the word  $\text{ח}$ , a “run and return” concept based on an assumption that Cheit can be a gate of sorts, and other reasons. I believe that using this combination of letters to replace the letter  $\text{ז}$  cheit ruins many of the gematria codes and equidistant letter spacing codes that are in the Tanakh. It also changes how many letters are in some verses, if a person was to literally look at the  $\text{ז}$  and  $\text{ו}$  as being separate letters and not imagining them as a  $\text{ז}$  cheit. It also complicates the printing process, and would mess up any search functions of digital texts that are searching for words with the letter  $\text{ז}$  cheit in them, if the person does not replace the  $\text{ז}$  with the  $\text{ז}^{\text{ו}}$  combination. I believe that changing this letter  $\text{ז}$  might even be a sin according to [Deuteronomy 4:2](#).

[https://www.inner.org/hebrew\\_calendar/tamuz/tamuz-the-symbol-of-life](https://www.inner.org/hebrew_calendar/tamuz/tamuz-the-symbol-of-life)

### 34.4 Genesis 5:1-7

In verse 1, סֵפֶר is from the stem ס.פ.ר 'to count' and means scroll (book nowadays).

א זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם בְּדַמּוֹת אֱלֹהִים עָשָׂה אֹתוֹ:  
 ב זָכָר וּנְקֵבָה בְּרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת-שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָה:  
 ג וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָת שָׁנָה וַיּוֹלֵד בְּדַמּוֹתָיו כְּצַלְמוֹ וַיִּקְרָא אֶת-שְׁמוֹ שֵׁת:  
 ד וַיְהִיו יָמֵי-אָדָם אַחֲרֵי הוֹלִידוֹ אֶת-שֵׁת שְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:  
 ה וַיְהִיו כָּל-יָמֵי אָדָם אֲשֶׁר-חַי תִּשְׁעֵה מֵאֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: ס  
 ו וַיְחִי-שֵׁת חֲמֵשׁ שָׁנִים וּמֵאָת שָׁנָה וַיּוֹלֵד אֶת-אֶנּוֹשׁ:  
 ז וַיְחִי-שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת-אֶנּוֹשׁ שִׁבְעֵה שָׁנִים וּשְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֵד בָּנִים  
 וּבָנוֹת:

In verse 2, Adam could also be translated as “Man”.

This *is* the scroll of the descendants of Adam: In the day *God* created Adam, in *the* likeness of *God* he made him, 1.5.1.5

Male and female he created them, and he blessed them, and he proclaimed their name Adam in the day of their creation. 1.5.2.5

And Adam lived a hundred and thirty years, and he begot in his likeness, like his resemblance, and he proclaimed his name “Sheit”. 1.5.3.5

And the days of Adam after he beget Sheit were eight hundred years, and he begot sons and

daughters. 1.5.4.5

And all the days of Adam the he lived were nine hundred years, and thirty years, and he

died. 1.5.5.5

And Sheit lived five years, and a hundred years, and he begot Enosh. 1.5.6.5

And Sheit lived after he beget Enosh seven years, and eight hundred years, and he begot

sons and daughters. 1.5.7.5

### 34.5 Vocabulary 29

#### אוצר מילים

Here is your next set of vocabulary for you to memorize:

ח.נ.ן	ב.ח.ר	ח.ל.ל	נ.ח.ם	אש
show or seek favor	to choose	Begin, defile, slay	comfort, console	fire
	מ.ח.ה	ע.צ.ב	ש.ג.ג	ד.י.ן
	to blot or wipe out	to grieve	sin ignorantly	to judge

ש.ג.ג is also a stem much like ג.ג.ג in meaning.

## Chapter 35 Drop letter Stem Charts, Neutral words?

### 35.1 Drop letter Stem Perfect Conjugation Charts

Here are charts I made for some drop letter stems with S meaning Singular, P meaning Plural, M meaning Masculine, and F meaning Feminine. This is not meant to be a full stem list but for each drop letter at the beginning, middle, or last letter, I give an example stem that can be used as a guide for some other stems. I also did try to include many common stems that do not have drop letters, but most of them are in the “Similar Stem” lists, which mean they are spelled the same way but with the letters corresponding to each stem (some special notes apply for some stems). Unlisted vowels will be different but those are not as important as getting the letters correct (this list is not intended to be used to get proper vowel spelling, just letter spelling). I used the prefixes and drop letters from a grammar book I first used when I was learning as a basic for this chart (The First Hebrew Primer Third Edition - EKS). I am not sure if they verified the spellings of some of these conjugations, so this chart may not be perfect (They showed the vowels also, another reason why I am not, in case they are wrong):

<b>Perfect פֶּעַל</b>									
Stem	1 <sup>st</sup> S	1 <sup>st</sup> P	2 <sup>nd</sup> MS	2 <sup>nd</sup> FS	2 <sup>nd</sup> MP	2 <sup>nd</sup> FP	3 <sup>rd</sup> MS	3 <sup>rd</sup> FS	3 <sup>rd</sup> MP
<b>א.מ.ר</b>	אמרתי	אמרנו	אמרתָ	אמרתְ	אמרתֶם	אמרתֶן	אמר	אמרה	אמרו
Similar stems: א.ה.ב , א.כ.ל , א.ס.ף									
<b>ב.ו.א</b>	באתי	באנו	באתָ	באתְ	באתֶם	באתֶן	בא	באה	באו
Similar stems: ר.ו.ס , ש.ו.ב , ק.ו.ם (but with dagesh on ת)									
<b>ב.ג.ה</b>	בניתי	בנינו	בניתָ	בניתְ	בניתֶם	בניתֶן	בנה	בנתה	בנו
Similar stems: ש.ת.ה , ר.א.ה , ע.ג.ה , ע.ש.ה , ע.ל.ה , ה.י.ה , ח.י.ה									
<b>ה.ל.ך</b>	הלכתי	הלכנו	הלכתָ	הלכתְ	הלכתֶם	הלכתֶן	הלך	הלכה	הלכו
Similar stems: פ.ת.ח , ק.ר.א , ע.ג.ה , ע.ש.ה , ע.ל.ה , ה.י.ה , ח.י.ה (Bold = no ת dagesh)									
<b>י.ד.ע</b>	ידעתי	ידענו	ידעתָ	ידעתְ	ידעתֶם	ידעתֶן	ידע	ידעה	ידעו
Similar stems: י.כ.ל , י.ל.ד , י.צ.א , י.ר.א , י.ר.ד , י.ר.ש , י.ש.ב (Bold = no ת dagesh)									
<b>ל.ק.ח</b>	לקחתי	לקחנו	לקחתָ	לקחתְ	לקחתֶם	לקחתֶן	לקח	לקחה	לקחו
Similar stems: ש.ב.ר , ש.כ.ב , ש.ל.ח , מ.ל.ך , מ.צ.א , כ.ת.ב , ל.ב.ש (Bold = no ת dagesh) ש.מ.ע , ש.מ.ר , ש.פ.ט									
<b>מ.ו.ת</b>	מתתי	מתנו	מתָ	מתְ	מתֶם	מתֶן	מת	מתה	מתו
<b>נ.פ.ל</b>	נפלתי	נפלנו	נפלתָ	נפלתְ	נפלתֶם	נפלתֶן	נפל	נפלה	נפלו

Similar stems: נ.ש.א									
נ.ת.ן	נתתי	נתנו	נתתָ	נתתְּ	נתתֶם	נתתֶן	נתן	נתנה	נתנו
ש.י.ם	שמתי	שמנו	שמתָ	שמתְּ	שמתֶם	שמתֶן	שם	שמה	שמו

הפעיל Perfect									
Stem	1 <sup>st</sup> S	1 <sup>st</sup> P	2 <sup>nd</sup> MS	2 <sup>nd</sup> FS	2 <sup>nd</sup> MP	2 <sup>nd</sup> FP	3 <sup>rd</sup> MS	3 <sup>rd</sup> FS	3 <sup>rd</sup> MP
ב.ו.א	הבאתי	הבאנו	הבאתָ	הבאתְּ	הבאתֶם	הבאתֶן	הביא	הביאה	הביאו
י.ד.ע	הודעתי	הודענו	הודעתָ	הודעתְּ	הודעתֶם	הודעתֶן	הודיע	הודיעה	הודיעו
Similar stems: י.צ.א, י.ס.ף, י.ל.ד, י.ר.ד (Bold = no ת dagesh)									
כ.ו.ן	הכניתי	הכנינו	הכניתָ	הכניתְּ	הכניתֶם	הכניתֶן	הכין	הכינה	הכינו
Similar stems: ק.ו.ם, ש.ו.ב									
כ.ר.ת	הכרתתי	הכרתנו	הכרתָ	הכרתְּ	הכרתֶם	הכרתֶן	הכרית	הכריתה	הכריתו
מ.ו.ת	המתתי	המתנו	המתָ	המתְּ	המתֶם	המתֶן	המית	המיתה	המיתו
ג.ד.	הגדתי	הגדנו	הגדתָ	הגדתְּ	הגדתֶם	הגדתֶן	הגיד	הגידה	הגידו
Similar stems: נ.פ.ל, נ.צ.ל									
נ.כ.ה	הפיתתי	הפינו	הפיתָ	הפיתְּ	הפיתֶם	הפיתֶן	הפה	הפתה	הפיו
ע.ל.ה	העליתי	העלינו	העליתָ	העליתְּ	העליתֶם	העליתֶן	העלה	העלתה	העלו
ש.מ.ע	השמעתי	השמענו	השמעתָ	השמעתְּ	השמעתֶם	השמעתֶן	השמיע	השמיעה	השמיעו
Similar stems: ח.ז.ק, ל.ב.ש, מ.ל.ך, ע.ב.ר, ע.מ.ד, ק.ד.ש, ש.ל.ך									

נפעל Perfect									
Stem	1 <sup>st</sup> S	1 <sup>st</sup> P	2 <sup>nd</sup> MS	2 <sup>nd</sup> FS	2 <sup>nd</sup> MP	2 <sup>nd</sup> FP	3 <sup>rd</sup> MS	3 <sup>rd</sup> FS	3 <sup>rd</sup> MP
ב.ג.ה	נבניתי	נבנינו	נבניתָ	נבניתְּ	נבניתֶם	נבניתֶן	נבנה	נבנתה	נבנו
Similar stems: ע.ש.ה, ר.א.ה									
י.ד.ע	נודעתי	נודענו	נודעתָ	נודעתְּ	נודעתֶם	נודעתֶן	נודע	נודעה	נודעו
Similar stems: י.ל.ד									
כ.ר.ת	נכרתתי	נכרתנו	נכרתָ	נכרתְּ	נכרתֶם	נכרתֶן	נכרת	נכרתה	נכרתו
נ.ש.א	נשאתי	נשאנו	נשאתָ	נשאתְּ	נשאתֶם	נשאתֶן	נשא	נשאה	נשאו
נ.ת.ן	נתתי	נתנו	נתתָ	נתתְּ	נתתֶם	נתתֶן	נתן	נתנה	נתנו
ש.מ.ע	נשמעתי	נשמענו	נשמעתָ	נשמעתְּ	נשמעתֶם	נשמעתֶן	נשמע	נשמעה	נשמעו

Similar stems: **ש.מ.ר** , **ש.ב.ר** , **ק.ר.א** , **מ.צ.א** , **ל.ח.ם** , **ז.כ.ר** , **א.ס.ף** , **א.מ.ר** (Bold = no ת dagesh)

### Perfect פִּעֵל

Stem	1 <sup>st</sup> S	1 <sup>st</sup> P	2 <sup>nd</sup> MS	2 <sup>nd</sup> FS	2 <sup>nd</sup> MP	2 <sup>nd</sup> FP	3 <sup>rd</sup> MS	3 <sup>rd</sup> FS	3 <sup>rd</sup> MP
<b>צ.ו.ה</b>	צויתי	צוינו	צויתָ	צוית	צויתֶם	צויתֶן	צוה	צותָה	צוּו
<b>ק.ד.ש</b>	קדשתי	קדשנו	קדשתָ	קדשת	קדשתֶם	קדשתֶן	קדש	קדשָה	קדשוּ

Similar stems: **ש.ל.ח** , **ש.ב.ר** , **ס.פ.ר** , **ח.ז.ק** , **ה.ל.ל** , **ד.ב.ר** , **ב.ר.ך** , **ב.ק.ש** (Bold = no stem dagesh)

### Perfect התִּפְעֵל

Stem	1 <sup>st</sup> S	1 <sup>st</sup> P	2 <sup>nd</sup> MS	2 <sup>nd</sup> FS	2 <sup>nd</sup> MP	2 <sup>nd</sup> FP	3 <sup>rd</sup> MS	3 <sup>rd</sup> FS	3 <sup>rd</sup> MP
<b>ק.ד.ש</b>	התקדשתי	התקדשנו	התקדשתָ	התקדשת	התקדשתֶם	התקדשתֶן	התקדש	התקדשָה	התקדשוּ

Similar stems: **ה.ל.ך** , **ה.ל.ל** , **ח.ז.ק** , **פ.ל.ל**

## 35.2 Drop letter Stem Imperfect Conjugation Charts

Here are charts I made for some drop letter stems in the Imperfect form, **blue text** shows conjugations that have the same prefixes and suffixes. Note that technically the letter **ע** cannot have a dagesh but I put a dagesh in **פִּעֵל** and **התִּפְעֵל** to show the center stem letter dagesh:

### Imperfect פִּעֵל

Stem	1 <sup>st</sup> S	1 <sup>st</sup> P	2 <sup>nd</sup> MS	2 <sup>nd</sup> FS	2 <sup>nd</sup> MP	2 <sup>nd</sup> FP	3 <sup>rd</sup> MS	3 <sup>rd</sup> FS	3 <sup>rd</sup> MP
<b>א.מ.ר</b>	אמר	נאמר	<b>תאמר</b>	תאמרי	תאמרו	תאמרנה	יאמר	<b>תאמר</b>	יאמרו

Similar stems: **ש.ל.ח** , **ש.כ.ב** , **ש.ב.ר** , **ח.ז.ק** , **א.כ.ל** , **ז.כ.ר** , **ע.ב.ד** , **ע.ב.ר** , **ס.פ.ר** , **ע.מ.ד** , **ק.ר.א** , **פ.ת.ח** (Bold = dagesh on middle stem letter)  
(All have a normal 1<sup>st</sup> S)(א doesnt drop from 1<sup>st</sup> S on **א.ס.ף**)

<b>ב.ו.א</b>	אבוא	נבוא	<b>תבוא</b>	תבואי	תבואו	תבאינה	יבוא	<b>תבוא</b>	יבואו
--------------	------	------	-------------	-------	-------	--------	------	-------------	-------

Similar stems: **ס.ו.ר** , **ש.ו.ב** , **ק.ו.ם** , **מ.ו.ת** (Bold has no י in 2<sup>nd</sup> FP)(underline = no 2<sup>nd</sup> FP)

<b>ב.נ.ה</b>	אבנה	נבנה	<b>תבנה</b>	תבני	תבנו	תבנינה	יבנה	<b>תבנה</b>	יבנו
--------------	------	------	-------------	------	------	--------	------	-------------	------

Similar stems: **ש.ת.ה** , **ר.א.ה** , **ע.נ.ה** , **ע.ש.ה** , **ע.ל.ה** , **ה.י.ה** , **ח.י.ה**

<b>ה.ל.ך</b>	אלך	נלך	<b>תלך</b>	תלכי	תלכו	תלכנה	ילך	<b>תלך</b>	ילכו
--------------	-----	-----	------------	------	------	-------	-----	------------	------

Similar stems: **נ.ת.ן** , **נ.ש.א** , **נ.פ.ל** , **ל.ק.ח** , **י.ש.ב** , **י.ר.ד** , **י.צ.א** , **י.ל.ד** , **י.ד.ע**  
(dagesh on some of the **ק**)(Bold = middle letter dagesh)(underline = תתנה FP 2<sup>nd</sup>)

י.כ.ל	אוכל	נוכל	תוכל	תוכלי	תוכלו	-----	יוכל	תוכל	יוכלו
י.ר.א	אירא	נירא	תירא	תיראי	תיראו	תיראנה	יירא	תירא	ייראו
Similar stems: י.ר.ש									
ש.י.ם	אשים	נשים	תשים	תשימי	תשימו	תשימינה	ישים	תשים	ישימו

<b>Imperfect הפעיל</b>									
Stem	1 <sup>st</sup> S	1 <sup>st</sup> P	2 <sup>nd</sup> MS	2 <sup>nd</sup> FS	2 <sup>nd</sup> MP	2 <sup>nd</sup> FP	3 <sup>rd</sup> MS	3 <sup>rd</sup> FS	3 <sup>rd</sup> MP
ב.ו.א	אביא	נביא	תביא	תביאי	תביאו	תביאינה	יביא	תביא	יביאו
Similar stems: ש.ו.ב , ק.ו.ם , מ.ו.ת , כ.ו.ן , מ.ו.ת (FP2nd is תאאנה with ו drop and תכנה)									
י.ד.ע	אודיע	נודיע	תודיע	תודיעי	תודיעו	תודיענה	יודיע	תודיע	יודיעו
Similar stems: י.ר.ד , י.ס.ף , י.צ.א , י.ר.ד									
נ.ג.ד	אגיד	נגיד	תגיד	תגידי	תגידו	תגידנה	יגיד	תגיד	יגידו
Similar stems: נ.פ.ל , נ.צ.ל									
נ.כ.ה	אכה	נכה	תכה	תכי	תכו	תכינה	יכה	תכה	יכו
ע.ל.ה	אעלה	נעלה	תעלה	תעלי	תעלו	תעלינה	יעלה	תעלה	יעלו
ש.מ.ע	אשמיע	נשמיע	תשמיע	תשמיעי	תשמיעו	תשמיענה	ישמיע	תשמיע	ישמיעו
Similar stems: ח.ז.ק , כ.ר.ת , ל.ב.ש , מ.ל.ך , ע.ב.ר , ע.מ.ד , ק.ד.ש , ש.ל.ך									

<b>Imperfect נפעל</b>									
Stem	1 <sup>st</sup> S	1 <sup>st</sup> P	2 <sup>nd</sup> MS	2 <sup>nd</sup> FS	2 <sup>nd</sup> MP	2 <sup>nd</sup> FP	3 <sup>rd</sup> MS	3 <sup>rd</sup> FS	3 <sup>rd</sup> MP
ב.ג.ה	אבנה	נבנה	תבנה	תבני	תבנו	תבנינה	יבנה	תבנה	יבנו
Similar stems: ר.א.ה , ע.ש.ה (no stem dagesh)									
י.ד.ע	אודע	נודע	תודע	תודעי	תודעו	תודענה	יודע	תודע	יודעו
Similar stems: י.ל.ד (these all have a degesh on the vav ו not a shureq)									
ש.מ.ע	אשמע	נשמע	תשמע	תשמעי	תשמעו	תשמענה	ישמע	תשמע	ישמעו
Similar stems: א.מ.ר , א.ס.ף , ז.כ.ר , כ.ר.ת , ל.ח.ם , מ.צ.א , נ.ש.א , ק.ר.א , ש.ב.ר , ש.מ.ר (bold = no stem dagesh)									

<b>Imperfect פעל</b>									
Stem	1 <sup>st</sup> S	1 <sup>st</sup> P	2 <sup>nd</sup> MS	2 <sup>nd</sup> FS	2 <sup>nd</sup> MP	2 <sup>nd</sup> FP	3 <sup>rd</sup> MS	3 <sup>rd</sup> FS	3 <sup>rd</sup> MP

צ.ו.ה	אצוה	נצוה	תצוה	תצווי	תצווו	תצווינה	יצוה	תצוה	יצוו
ק.ד.ש	אקדש	נקדש	תקדש	תקדשי	תקדשו	תקדשנה	יקדש	תקדש	יקדשו

Similar stems: ח.ל.ה , ש.ב.ר , ש.פ.ר , ח.ז.ק , ה.ל.ל , ד.ב.ר , ב.ר.ך , ב.ק.ש (Bold = no stem dagesh)

<b>התפעל Imperfect</b>									
Stem	1 <sup>st</sup> S	1 <sup>st</sup> P	2 <sup>nd</sup> MS	2 <sup>nd</sup> FS	2 <sup>nd</sup> MP	2 <sup>nd</sup> FP	3 <sup>rd</sup> MS	3 <sup>rd</sup> FS	3 <sup>rd</sup> MP
ק.ד.ש	אֶתְקַדֵּשׁ	נִתְקַדַּשׁ	תִּתְקַדֵּשׁ	תִּתְקַדְשִׁי	תִּתְקַדְשׁוּ	תִּתְקַדְשֶׁנּוּ	יִתְקַדֵּשׁ	תִּתְקַדַּשׁ	יִתְקַדְשׁוּ

Similar stems: פ.ל.ל , ח.ז.ק , ה.ל.ל , ה.ל.ך

### 35.3 Are there Neutral gender words in Hebrew?

In Biblical Hebrew there are no Neutral Gender words. Even the word for a eunuch סריס gets no special word form. If there was ever a time when there would have been neutral word forms it would have been for when talking to groups that have both men and women in it, but, in those cases the masculine forms of suffixes and prefixes are used. Yehovah clearly thinks it is wise to have a language with gendered words, and it makes perfect sense and seems good. As I have mentioned earlier, some words that we would expect to look masculine can actually look feminine, like the plural of father אב as אבות for fathers. I have never heard of a Jewish or Hebrew minded man complain and cry that they have to use a feminine suffix for the word fathers, but some feminists, Jew-haters, marxists, and others now like to cry and whine that there are gendered words in the Hebrew language. Although I have not heard a good explanation as to why fathers is spelled with a feminine looking suffix, it does not mean that it is wrong or in any way insults fathers.

But, in modern wokism, some Modern Hebrew teachers teach that there are neutral gendered words in Hebrew. I have not seen any neutral gendered words in Biblical Hebrew, but maybe some woke schools in Israel are trying to change how people think of some of the Hebrew words.

### 35.4 Genesis 5:8-32

In verses 22 to 24 it is very interesting about Chanokh.

ח וַיְהִי כֹל-יְמֵי-שֵׁת עֶשְׂרֵה שָׁנָה וַתֵּשַׁע מֵאוֹת שָׁנָה וַיָּמָת: ֹס  
ט וַיְחִי אֲנוּשׁ תִּשְׁעִים שָׁנָה וַיֻּלְּד אֶת-קִינֹן:  
י וַיְחִי אֲנוּשׁ אַחֲרֵי הוּלְידוֹ אֶת—קִינֹן חֲמֵשׁ עֶשְׂרֵה שָׁנָה וַשְּׂמֹנֶה מֵאוֹת שָׁנָה וַיֻּלְּד  
בָּנִים וּבָנוֹת:  
יא וַיְהִי כֹל-יְמֵי אֲנוּשׁ חֲמֵשׁ שָׁנִים וַתֵּשַׁע מֵאוֹת שָׁנָה וַיָּמָת: ֹס



**יב** וַיְחִי קַיִנָּן שִׁבְעִים שָׁנָה וַיֹּלְדֵ אֶת-מִהֶלְלָאֵל:  
**יג** וַיְחִי קַיִנָּן אַחֲרֵי הוֹלִידוֹ אֶת-מִהֶלְלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֹּלְדֵ  
 בָּנִים וּבָנוֹת:  
**יד** וַיְהִי כֹל-יְמֵי קַיִנָּן עֶשְׂרֵ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: **ס**  
**טו** וַיְחִי מִהֶלְלָאֵל חֲמֵשׁ שָׁנִים וְשָׁשִׁים שָׁנָה וַיֹּלְדֵ אֶת-יָרָד:  
**טז** וַיְחִי מִהֶלְלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת-יָרָד שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיֹּלְדֵ  
 בָּנִים וּבָנוֹת:  
**יז** וַיְהִי כֹל-יְמֵי מִהֶלְלָאֵל חֲמֵשׁ וּתְשַׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת: **ס**  
**יח** וַיְחִי-יָרָד שְׁתַּיִם וְשָׁשִׁים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלְדֵ אֶת-חֲנוּךְ:  
**יט** וַיְחִי-יָרָד אַחֲרֵי הוֹלִידוֹ אֶת-חֲנוּךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיֹּלְדֵ בָּנִים וּבָנוֹת:  
**כ** וַיְהִי כֹל-יְמֵי-יָרָד שְׁתַּיִם וְשָׁשִׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: **ס**  
**כא** וַיְחִי חֲנוּךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וַיֹּלְדֵ אֶת-מְתוּשָׁלַח:  
**כב** וַיְתַהַלֵּךְ חֲנוּךְ אֶת-הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת-מְתוּשָׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיֹּלְדֵ  
 בָּנִים וּבָנוֹת:  
**כג** וַיְהִי כֹל-יְמֵי חֲנוּךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה:  
**כד** וַיְתַהַלֵּךְ חֲנוּךְ אֶת-הָאֱלֹהִים וַאֲיַנְנוּ כִּי-לָקַח אֹתוֹ אֱלֹהִים: **ס**  
**כה** וַיְחִי מְתוּשָׁלַח שְׁבַע וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלְדֵ אֶת-לָמֶךְ:  
**כו** וַיְחִי מְתוּשָׁלַח אַחֲרֵי הוֹלִידוֹ אֶת-לָמֶךְ שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה  
 וַיֹּלְדֵ בָּנִים וּבָנוֹת:  
**כז** וַיְהִי כֹל-יְמֵי מְתוּשָׁלַח תְּשַׁע וְשָׁשִׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: **ס**  
**כח** וַיְחִי-לָמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלְדֵ בֵן:  
**כט** וַיִּקְרָא אֶת-שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ מִמַּעַשְׁנוֹ וּמִעַצְבוֹן יְדִינֵנוּ מִן-הָאָדָמָה אֲשֶׁר  
 אַרְבָּה יְהוָה:  
**ל** וַיְחִי-לָמֶךְ אַחֲרֵי הוֹלִידוֹ אֶת--נֹחַ חֲמֵשׁ וּתְשַׁעִים שָׁנָה וּחֲמֵשׁ מֵאֵת שָׁנָה וַיֹּלְדֵ  
 בָּנִים וּבָנוֹת:  
**לא** וַיְהִי כֹל--יְמֵי-לָמֶךְ שְׁבַע וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת: **ס**  
**לב** וַיְהִי-נֹחַ בֶּן-חֲמֵשׁ מֵאוֹת שָׁנָה וַיֹּלְדֵ נֹחַ אֶת-שֵׁם אֶת-חָם וְאֶת-יָפֶת:

In verse 29, I translated מן as “because”, as it seems to make more sense that way. This is a very rare translation for מן.

In verse 31, all of the days of Lemekh were 777 years, which is very interesting.

In verse 32 it seems that Noach's three sons may be triplets, or the first one was born at 800 years old (חַיִּי?) and then right afterward in the following years the other two were born. It is also interesting that Noach waited until he was 500 years old to have children. Maybe because of how evil the world was he had to make a defensible home first, before he felt comfortable having children.

And all the days of Sheit were twelve years, and nine hundred years, and he died. 1.5.8.5

And Enosh lived ninety years, and he begot Qeynan. 1.5.9.5

And Enosh lived after he beget Qeynan fifteen years, and eight hundred years, and he begot sons and daughters. 1.5.10.5

And all the days of Enosh were five years, and nine hundred years, and he died. 1.5.11.5

And Qeynan lived seventy years, and he begot Mahalaleil. 1.5.12.5

And Qeynan lived after he begot Mahalaleil forty years, and eight hundred years, and he begot sons and daughters. 1.5.13.5

And all of the days of Qeynan were ten years and nine hundred years, and he died. 1.5.14.5

And Mahalaleil lived five years and sixty years, and he begot Yared. 1.5.15.5

And Mahalaleil lived after he begot Yered thirty years and eight hundred years, and he beget sons and daughters: 1.5.16.5

And all of the days of Mahalaleil were five and ninety years and eight hundred years, and he died. 1.5.17.5

And Yered lived two and sixty years and a hundred years, and he begot Chanokh. 1.5.18.5

And Yered lived after he begot Chanokh eight hundred years, and he begot sons and daughters. 1.5.19.5

And all of the days of Yered were two and sixty years and nine hundred years, and he died. 1.5.20.5

And Chanokh lived five and sixty years, and he begot Metushalach. 1.5.21.5

And Chanokh walked *with* God after he begot Metushelach three hundred years, and he begot sons and daughters. 1.5.22.5

And all the days of Chanokh were five and sixty years and three hundred years. 1.5.23.5

And Chanokh walked with God, then he was not, because *God* took him. 1.5.24.5

And Metushelach lived seven and eighty years and a hundred years, and he begot Lamekh. 1.5.25.5

And Metushelach lived after he begot Lemekh two and eighty years and seven hundred years, and he begot sons and daughters. 1.5.26.5

And all of the days of Metushelach were nine and sixty years and nine hundred years, and he died. 1.5.27.5

And Lemekh lived two and eighty years and a hundred years, and he begot a son. 1.5.28.5

And he proclaimed his name “Noach”, saying “This *one* will comfort us from our making and from the hardship of our hands because of the ground that Yehovah cursed.” 1.5.29.5

And Lemekh lived after he beget Noach five and ninety years and five hundred years, and he begot sons and daughters. 1.5.30.5

And all of the days of Lemekh were seven and seventy years and seven hundred years, and  
he died. 1.5.31.5

And Noach was a son of five hundred years, and Noach begot Sheim, Cham and Yafet.  
1.5.32.5

### 35.5 Vocabulary 30

#### אוצר מילים

Because the next chapter of this book is the concluding chapter, with no Hebrew reading practice, I recommend that you start memorizing new words by using my book “Word Occurrences”, if you have not done so already. Start on Day 1, no matter what day of the month it is, and do one “Day” in the book for each day. Memorize any stems you have not memorized yet. When it starts getting too difficult, start over at Day one again. So, Maybe your first time through should just be the first 4 to 6 days of the book.

## Chapter 36 Conclusions

### 36.1 Genesis 6:1-8

Now you will be able to read one of the popular places in the Bible where many people make wild theories about. I talk more about this Genesis chapter also in my book “What is Truth?”.

Verse 3 ידון is probably from the stem ד.י.ן.

Verse 5 יצר is probably from the stem י.צ.ר.

א ויהי כִּי-הִחַל הָאָדָם לָרֹב עַל-פְּנֵי הָאֲדָמָה וּבָנוּת יִלְדוּ לָהֶם:  
 ב וַיִּרְאוּ בְנֵי-הָאֱלֹהִים אֶת-בָּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:  
 ג וַיֹּאמֶר יְהוָה לֹא-יִדּוֹן רוּחִי בָאָדָם לְעַלְמָם בְּשָׂגֶם הוּא בָשָׂר וְהָיוּ יָמֵיו מֵאָה וְעֶשְׂרִים שָׁנָה:  
 ד הַנְּפִלִים הָיוּ בָאָרֶץ בְּיָמֵים הֵהֵם וְגַם אַחֲרֵי-כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל-בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַמָּה הַגִּבּוֹרִים אֲשֶׁר מְעוֹלָם אֲנָשֵׁי הַשָּׁמַיִם: פ  
 ה וַיִּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל—יֵצֵר מַחְשְׁבֹת לְבוֹ רַק רַע כָּל-הַיּוֹם:  
 ו וַיִּנָּחֵם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֵל-לְבוֹ:  
 ז וַיֹּאמֶר יְהוָה אֲמַחֶה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם כִּי גַחַמְתִּי כִּי עָשִׂיתֶם:  
 ח וְנַח מֵצָא חַן בְּעֵינָי יְהוָה:

And it was when men began to become many upon the face of the ground, and daughters were born to them, 1.6.1.6

And the sons of God saw the daughters of men that they were good, and they took for themselves wives from all that they chose. 1.6.2.6

And Yehovah said “My Spirit will not judge man continually while they sin ignorantly, he is flesh, so his days will be an hundred and twenty years.” 1.6.3.6

The killers were in the land in those days, and also afterward, because the sons of God came into the daughters of men, and they begot for them those who prevail, who from *old-times* were men of authority. 1.6.4.6

And Yehovah saw that numerous *was* the harm by men in the land, and every form of the thoughts of his heart *were* only harmful every day. 1.6.5.6

And Yehovah was consoled that he made men on the land, but he felt grieved in his heart. 1.6.6

And Yehovah said “I will blot out from the face of the ground the men who I created, from man even to animals, even the creeping things, even the birds of the sky, because I am grieved that I made them.” 1.6.7.6

But Noah found favor in the eyes of Yehovah. 1.6.8.6

In verse 2, Sons of God can be human males. Do a concordance search for the words “children” or “children of God” and you will see that the concept of “children of God” is a Biblical concept that often refers to humans, especially when you search the New Testament.

In verse 4, הנפלים can mean “murderers” or “killers” because the stem means “to fall” or “fall on (kill)”. It could also mean “fallen-ones. Hebrew words mean things and Nephilim are not a name of a tribe as far as we know, because the Bible mentions no person with a name נפל. It most likely is a title given to a group of people, as a description about what they do, in this case “kill” or “be fallen” (evil?, or dead-like).

You may be interested in looking at [Genesis 27:42](#) also, concerning verse 6.

### 36.2 Continuing your studies

I recommend that you continue reading through all of Genesis (and translating it), and then the next four 'Books of Moses', because one of the goals of the Torah, was to teach us the pure language. As you find words that you do not know, I recommend that you use either [BlueLetterBible.org](#), or my book 'Word Occurrences' which lists each stem by how often it is used in the Bible. Either method you use, you will then know how often that word you find is used in the Bible, then you can decide if you want to memorize it or not by making a flashcard. I recommend that you memorize any word that occurs more than 20 times, and also memorize its stem. You can also use my 'Word Occurrences' book to review some words each day to keep them fresh in your memory.

I recommend that you start or continue writing in a journal each day in Hebrew only, because that will force your mind to translate in the opposite direction than just reading Hebrew. My book 'Counting Roots' lists all of the words (excluding most names) in the bible next to their stems, with the stems being listed in order by the sum of their stem letters. I also list the frequencies of the word usage for each word in that dictionary, so you can also use that book as a way to judge if you need to memorize a word or not. These books can be found with the link in the beginning pages of this book.

### 36.3 Free is Free

Based on [Matthew 10:7-10](#) I have provided these books to people for free with the

copyright described in the next paragraph. If I offer a print version of my books, I plan on setting the lowest price possible, so that I gain no money that way.

### **36.4 Copyright**

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### **36.5 My other books**

Another book of mine relating to this book is 'Word Occurrences', which lists each group (what I call a Root Family) by their common stem, and then by their usage frequencies in the Bible. So, the most commonly used Root Family in the bible will be near the beginning of the book. The book is divided into 30 sections so that a person can review the words of each section each day of the month. A month of 29 days means you skip section 30, and a month of 31 days means you don't review any sections on day 31.

I also made a list (in book form) of Modern Hebrew words that are not in the Bible, or are different than the words in the Bible. All of these books should be available where these other books of mine are also available.

My other related books are my 'Counting Roots' Biblical Hebrew dictionary. You can find my books in PDF form in the links below:

<https://learn-hebrew-from-genesis.weebly.com>

<http://self.gutenberg.org/Authors/Nesher>

### **36.6 Contact Information**

My current contact information as of writing this is:

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May Yehovah bless you and keep you

זה ספר על למוד עברית מן-ספר בראשית

# למוד עברית מן-בראשית

מאת  
בנימין לי כפיר

הזין מהדור

ליהוה וליהושע



