

4. *The Comparative.*

Is expressed by prefixing יְנִי to the word standing for the object with which comparison is made.

This people *is* stronger *than* we, and their sons more numerous *than* ours [than our sons]. The end of Job *was* blessed more than the beginning, and he greater than all the children of the East. What is sweeter than honey, and what is stronger than a lion? More precious is she than rubies. And it was greater the wisdom of Solomon than the wisdom of Egypt, and he was wiser than all men. He was more honourable than all the house of his father. Princes more, and more honourable than these.

The *Superlative* is expressed similarly by the *Positive*, with an article prefixed, or by Suffix.

Behold! the youngest is with our father this day. At the eldest he began, and at the youngest he finished. From the greatest of them to the least of them. The best of them is as a brier. My thousand is the poorest in Manasseh, and I am the least in my father's house. The fairest among women. A lion the strongest amongst beasts.

5. *The Numerals.*

Seven sons and three daughters. In yet three days. The seven good kine, and the seven good ears, are seven years. Two witnesses and two wives. One heart and one way. One nation and one king-

dom. Three men, Job's three friends. Four horns, four carpenters, and four chariots. Five golden mice from the five lords of the Philistines. Five cubits its length, and six reeds its height. Eight tribes and nine camps. Ten years. Ten brethren. Seven women shall lay hold of one man. Ten men shall take hold of the skirt of a man a Jew. Josiah was eight years old when he began to reign [at his reigning], and he reigned thirty-one years. He lived an hundred and eighty-two years. There was a famine three years, year after year. His days were two hundred and five years. Abraham was seventy-five years old at his going forth from Haran, and ninety-nine years old when he received the covenant, and the days of the years of his life were an hundred years and seventy years and five years. In the six-hundredth year of Noah's life, in the second month, the seventeenth day of the month, the waters descended. In the second month, on the 27th day of the month, was the earth dried. The waters prevailed on the earth 150 days. The ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. Twenty-five years old was he when he began to reign [at his reigning], and he reigned twenty-nine years. On the ninth *day* of [to] the month the famine prevailed. And in the fifth month on the seventh *day* of [to] the month, the king's servant came to Jerusalem.

6. *The He locale.*

Note.—When the ך locale is required for an expression consisting of a governing noun and genitive, it is appended to the former.

And he bowed himself toward the ground. And they fell before him on the ground. And they let down [caused to descend] every man his sack to the ground. And he came, and passed the night, and lay upon the ground. And they came to the land of Canaan. And he came to the land of the children of the east. And he fled to Tarshish. Three cities towards the rising of the sun. Go towards the wilderness of Damascus.

7. *The Relative Pronoun אֲשֶׁר.*

The oblique cases are made by a suffix or preposition with suffix, as, Dat. אֲשֶׁר־לוֹ, to whom; Gen. אֲשֶׁר־פָּנָיו, whose face. This pronoun is almost always placed at a distance from the relative. The accusative of the relative is frequently expressed by אֲשֶׁר without any pronoun following.

Thine enemy whom [that] the Lord shall send [him]. A nation whose [that] tongue thou shalt not understand [his tongue]. The God of Israel under whose wings thou art come to trust [lit. that thou art come to trust under his wings]. The man on whose loins was the inkhorn [lit. that the inkhorn on his loins]. And he did according to all that the Lord commanded. The woman whom thou gavest with me. Chaff which the wind scattereth. The man whom the king shut up (אֲנִי־לֵךְ). The oath which he sware. The man in whose hand the cup is found [lit. that is found the cup in his hand]. The tree whereof I commanded thee not to eat [lit. that I commanded thee not to eat of it]. The men of whom thou art afraid [that thou fearest from their face]. The God before whom I stand [that I stand to his face]. God whose I am, and whom I serve.

Note 1.—When the relative in English refers to the subject, it is often expressed in Hebrew by the article and the participle. Thus, The angel who redeemed me. They who rebel and transgress (פָּשְׁעוּ) against me. Every one that is left in thine house. That which is left of the flesh of the sacrifice. He it is who giveth thee strength. The men who seek thy life. The Lord who appeared unto him.

2. אֲנִי־לֵךְ is construed with שָׁמָּה, שָׁמָּה, to express, where, whither.

The Interrogative Pronoun מִי, מָה.

What hast thou done? What is thy petition? He shall tell thee what shall be to the child. Who shall dwell in the mountain of thy holiness? Of whom shall I be afraid? Whom hast thou reproached? Whose ox have I taken, and whose ass have I taken? And whom have I defrauded? Of whose hand have I received a ransom? What was the manner of the man who went up to meet you? What *are* the cities which thou hast given me? What is this deed that ye have done? What wilt thou? [lit. what *is* to thee?] What have I to do with thee? [lit. what to me and thee?] What hast thou to do with peace? [what is to thee and peace?] Whereby shall I know? How many are the days of the years of thy life? Wherefore art thou angry? Wherefore should I kill thee?

Verbs.—Preterite of the various Conjugations.

He said to the king's brother, Thou art come to the land of my inheritance. They spake one to another [a man to his fellow]. Ye have been in my father's house, and ye have done that which is right

[lit. the right] in your own eyes. Thou hast seen the land afar off, but hast not turned. The famine was heavy [כָּבֵד, Kal], and the hand of the Lord was heavy upon them, for their sin was heavy. They honoured me [כָּבֵד, Piel] with their lips, and their ears they made heavy [Hiph.] from hearing [בְּשִׁמוּעַ]. I was not honoured [Niph.] in the midst of them. Their fathers did eat the manna in the wilderness. The God of Jacob fed them [Hiph. caused them to eat] oil and honey. It was eaten [Niph.] in the holy place. Her gates were consumed [Pual] with fire. They were consumed like dry stubble. The men were satisfied [שָׂבַע, Kal] *with* bread. He satisfied [Piel] them in the morning *with* his mercy. He satisfied their soul in drought. The haughtiness of man was low [שָׁפַל, Kal]. Thou didst humble [Hiph.] his pride. His heart reached [נָגַע, Kal] to the heavens. The Lord smote him [Piel], and humbled the height of his walls, and brought them [Hiph. of נָגַע] to the ground. The land did not bear them [נָשָׂא, Kal]. They came every one whose heart stirred him up. Haman was exalted [Niph.]. The king advanced him [Piel] above his servants, and therefore he exalted himself [Hithpael]. Saul returned [שׁוּב, Kal] to his place. Thou hast turned the captivity of Jacob. From their evil ways they did not turn. Thou hast brought again [Poel] Israel to his habitation. Jacob sent [שָׁלַח] messengers to his brother. He did not dismiss [Piel] the people. The men were sent away [Pual], and the city they set on fire [Piel]. I remember the kindness of thy youth. I know that thou fearest God.

Infinitive.—Absolute and Construct.

He spake unto us saying [אָמַר, Inf.], I brought you out [יָצֵא, Hiph.] from Egypt, to bring you in [Inf. Hiph. of בָּוֵא] to the land which I swore [Niph. of שָׁבַע] to your fathers to give to them. But ye obeyed not my voice to walk in my commandments. I sent unto you the prophets, rising up early [Inf. ab. Hiph. of שָׁכַם] and sending. In the day that they did eat [lit. of their eating, Infin.] their eyes were opened. And when the living creatures went [lit. and in the going, Infin. Kal], the wheels went by them, and when the living creatures were lifted up [and in the being lifted up, Infin. Niph. of נָשָׂא] from the earth, the wheels were lifted up. He turned away [Hiph. of סָוֵם] his ear from hearing [Infin. with מַ] instruction. When Esau heard [Infin. with שָׁ] the words of his father, he cried *with* a great and exceeding bitter cry. I will surely hear his cry

[hearing, Infin. absol.]. When I cry [in my crying], answer me. The waters decreased continually [lit. were היה, going and decreasing, in Infin. abs. of הלך and חסר], they returned off the earth continually [lit. they returned, going and returning]. Abram journeyed going on still toward the south [lit. going and journeying]. And the man waxed great, and continually increased [and went going and being great] until he became very great. The trees went forth on a time [going they went forth] to anoint a king over them. Elijah went to shew himself [Infin. Niph.] to Ahab. Who shall abide the day of his coming? [Infin.], or who may stand when he appeareth? [Infin. Niph. of ראה with ב]. The writing of the decree which was given in Shushan to destroy them [Infin. Hiph. שָׁמַד], he gave him to shew it [Infin. Hiph.] unto her, and to declare unto her [Infin. Hiph. of נגד], and to charge [Infin. Piel of צָוָה] upon her that she should go [Infin. Kal of בוא] to the king, to make supplication [Infin. Hith. of הִנֵּן], and to make request [Infin. Piel] from before him for her people.

Future.

Note 1. This tense formerly called the Future, now *the Present*, or *the Imperfect*, is used to express the simple Future, the continuance of action, the present, some of the tenses of the Conjunctive.

I will send thee to Pharaoh, and bring thou forth my people. Who am I that I should go to Pharaoh? I know that the king of Egypt will not allow [Fut. Kal of נָתַן] you to go. Thus shalt thou speak to the children of Israel, I will bring you up [Fut. Hiph. of עָלָה] from Egypt. They shall not return thither. He shall have none to sit [lit. there shall not be to him one sitting] upon the throne of David. He shall not want a man [lit. there shall not be cut off [Fut. Niph. of פָּרַת] a man to him] standing before me for ever. Deeds which ought not to be done [Fut. Niph. of עָשָׂה]. How can I do this great wickedness? We remember the fish which we did eat [Fut. Kal] for nothing. O that Ishmael might live before thee. Not by bread alone does man live, but by every outgoing of the mouth of the Lord does man live. He made known [Fut. Hiph.] his ways to Moses. Let the day perish wherein I was born. Then Joshua spake to the Lord in the day of the Lord's giving up the Amorite before Israel. He did so year by year. Forty years was I grieved with this generation.

2. The Preterite with ׀, is often used for the Future, in which case the tone is thrown forward if possible.

And ye shall put these my words upon your heart and upon your soul, and bind them for a sign upon your hand, and ye shall teach them your children. And thou shalt number unto thee seven sabbaths of years. And I will stretch out my hand and will smite Egypt with all my wonders. Hew thee two tables of stone, and I will write upon them. And it shall be when the Lord shall bring thee into the land of Canaan, so shalt thou serve the Lord.

3. The Future, with Vau conversive, is used for the Historic tense. The shortened form of the Future is used, if it exist.

And the Lord appeared to him, And he lifted up his eyes, and he saw, and he ran to meet them, and he bowed himself toward the ground. And he answered and said, Thou hast spoken well. And Jacob sent and called to Rachel and Leah. And the king arose and returned, and went and sat in the gate. And he lifted up his voice and wept.

4. The Future is used to express command and prohibition.

And God said, Let the earth bring forth the living creature after its kind. Speak unto Eleazar the priest, and let him lift up the censers out of the burning. Pray ye to the Lord your God, and let him take away from me only this death. Let my father arise and eat of my venison. Depart not hence, I pray thee, until I come to thee. Trust ye not to words of falsehood. Listen not to Hezekiah. Carry not a burden on the Sabbath day. Let not my blood fall to the ground. Into their counsel let not my soul enter.

5. The lengthened form of the first person of the Future, with \aleph paragoric added, is used to express the first person of the Imperative.

O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation : let us come before his presence with thanksgiving. Let us go down and confound there their speech. Let us arise, and let us go. Let us go, and let us serve other gods.

Imperative.

The proper Imperative, as the Paradigm shows, is only for the Second Person.

Hear, O heavens, and give ear, O earth. Take fast hold of instruction : let not go. Keep thy heart with all diligence. Remove thy foot from evil. Go forth and look, ye daughters of Zion, upon the king. Awake, and sing, ye that dwell in the dust. Keep silence before me, O islands. Let us draw near to judgment. Come down and sit in the dust, O daughter of Babylon.

EXERCISES IN UNPOINTED HEBREW.

שׁוֹפֵךְ דָּם הָאָדָם כְּאָדָם דְּמוֹ יִשְׁפֹּךְ כִּי בְצַלֵּם אֱלֹהִים עָשָׂה אֶת הָאָדָם:
וְהָאֱמִין בִּיהוָה וַיַּחֲשֹׁבָה לּוֹ צְדָקָה: לֹא יִסּוֹר שֶׁבֶט מִיְהוּדָה וּמַחֲקֵק
מִבֵּין רִגְלָיו עַד כִּי יִבֹּא שִׁילָה וְלוֹ יִקְהַת עַמִּים: נֶפֶשׁ הַבָּשָׂר בְּדָם
הוּא וְאֲנִי נִתְּתִיו לָכֶם עַל הַמִּזְבֵּחַ לְכַפֵּר עַל נַפְשׁוֹתֵיכֶם כִּי הַדָּם
הוּא בְּנֶפֶשׁ יִכְפֹּר: וְהֵייתֶם לִי קִדְשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה: אֱלֹהֵי
הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר תִּשְׁמְרוּן לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר נָתַן יְהוָה
אֱלֹהֵי אֲבוֹתֵיךְ לָךְ לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר אִתָּם חַיִּים עַל הָאָדָמָה:
אָדָם יִלּוֹד אִשָּׁה קֶצֶר יָמִים וְשִׁבְעַת רִגְזוֹ: כְּצִיץ יֵצֵא וַיִּמַּל וַיִּבְרַח כְּצֵל
וְלֹא יֵעֲמֹד: וַיְמִי קָלוּ מִנִּי רֵץ בְּרַחוּ לֹא רָאוּ טוֹבָה: וְאֲנִי יִדְעֵתִי
גְּאֻלִּי חַי וְאַחֲרוֹן עַל עַפְרַי יָקוּם: רֵאשִׁית חֲכָמָה יִרְאֵת יְהוָה:
רַבִּים אֹמְרִים מִי יִרְאֵנוּ טוֹב נִסָּה עֲלֵינוּ אֹר פְּנִיךָ יְהוָה:

שְׁנֵי אֲנָשִׁים הָיוּ בַעִיר אַחַת אֶחָד עָשִׂיר וְאֶחָד רֵאשׁ: לַעֲשִׂיר הָיָה
צֹאן וּבִקְרָה רַבָּה מְאֹד: וְלֵרֵשׁ אֵין כָּל כִּי אִם כִּבְשָׂה אַחַת קָטָנָה אֲשֶׁר
קָנָה וַיַּחֲזִיק וַתִּגְדַּל עִמּוֹ וְעַם בְּנָיו יַחְדוֹ מִפְתּוֹ תֹאכַל וּמִכְסוֹ תִשְׁתֶּה
וּבְחִיקוֹ תִשְׁכַּב וְתַחֲזִיק לוֹ כִּבְתָּ: וַיִּבֹּא הַלֵּךְ לְאִישׁ הָעָשִׂיר וַיַּחְמַל
לְקַחַת מִצְאָנוּ וּמִבְקָרוֹ לַעֲשׂוֹת לְאֶרֶץ הַבָּא לוֹ וַיִּקַּח אֶת כִּבְשַׁת הָאִישׁ
הָרֵאשׁ וַיַּעֲשֶׂה לְאִישׁ הַבָּא אֵלָיו: וַיַּחֲרֵ אֶף דוֹד בְּאִישׁ מְאֹד וַיֹּאמֶר אֵל
נָתַן חַי יְהוָה כִּי בֶן מוֹת הָאִישׁ הָעָשִׂיר זֹאת: וְאֵת הַכִּבְשָׂה יִשְׁלַם
אַרְבַּעַתִּים עֶקֶב אֲשֶׁר עָשָׂה אֶת הַדְּבָר הַזֶּה וְעַל אֲשֶׁר לֹא חָמַל: וַיֹּאמֶר
נָתַן אֵל דוֹד אֶתָּה הָאִישׁ:

לְמָה רִגְשׁוּ גוֹיִם וְלֹאֲמִים יְהִגּוּ רִיק: יִתְיַצְבוּ מַלְכֵי אֶרֶץ וְרוֹזְנִים
נֹסְדוּ יַחַד עַל יְהוָה וְעַל מְשִׁיחוֹ: נִנְתְּקָה אֶת מוֹסְרוֹתֵימוֹ וּנְשַׁלִּיכָה
מִמֶּנּוּ עֲבָתֵימוֹ: יוֹשֵׁב בְּשָׁמַיִם יִשְׁתַּק אֲדֹנָי יִלְעַג לָמוֹ: אִזּוֹ יִדְבַר
אֱלֹהֵימוֹ בְּאָפוֹ וּבַחֲרוֹנוֹ יִבְהַלְמוּ: וְאֲנִי נִסְכַּתִּי מַלְכֵי עַל צִיּוֹן הַר קִדְשִׁי:
אִסְפְּרָה אֵל חֵק יְהוָה אֹמֵר אֵלָי בְּנֵי אֶתָּה אֲנִי הַיּוֹם יִלְדֹתִיךָ: שֶׁאֵל
מִמֶּנִּי וְאַתָּנָה גוֹיִם נַחֲלַתְךָ וְאַחֲזַתְךָ אֶפְסֵי אֶרֶץ: תִּרְעַם בְּשִׁבְטֵי בְרוֹזַל
כְּכֹלֵי יוֹצֵר תִּנְפַּפֶּם: וְעַתָּה מַלְכִים הַשְּׁכִילוּ הוֹסְרוֹ שִׁפְטֵי אֶרֶץ:
עֲבְדוּ אֶת יְהוָה בִּירְאָה וּגִילּוֹ בְרַעְדָּה: נִשְׁקוּ בַר פֶּן יֵאָנֶף וְתֵאָבְדוּ
דָּרֶךְ כִּי יִבְעַר כְּמַעֲט אֶפֶס אֲשֶׁרִי כָּל חוֹסֵי בוֹ:

וַיְהִי דְבַר יְהוָה אֵל יוֹנָה בֶּן אֲמַתִּי לֵאמֹר: קוּם לָךְ אֵל נִינּוּה הָעִיר
הַגְּדוֹלָה וּקְרָא עֲלֶיהָ כִּי עֲלָתָה רַעְתָּם לִפְנֵי: וַיִּקָּם יוֹנָה לְבַרְכָּה

תרשישה מלפני יהוה וירד יפו וימצא אניה באה תרשיש ויתן שכרה וירד בה לבוא עמהם תרשישה מלפני יהוה : ויהוה הטיל רוח גדולה אל הים ויהי סער גדול בים והאניה חשבה להשבר : וייראו המלחים ויזעקו איש אל אלהיו ויטילו את הכלים אשר באניה אל הים להקל מעליהם ויונה ירד אל ירכתי הספינה וישכב וירדם : ויקרב אליו רב החבל ויאמר לו מה לך נרדם קום קרא אל אלהיך אולי יתעשת האלהים לנו ולא נאבד : ויאמרו איש אל רעהו לכו ונפילה גורלות ונדעה בשלמי הרעה הזאת לנו ויפלו גורלות ויפל הגורל על יונה : ויאמרו אליו הגידה נא לנו כאשר למי הרעה הזאת לנו מה מלאכתך ומאין תבוא מה ארצך ואי מזה עם אתה : ויאמר אליהם עברי אנכי ואת יהוה אלהי השמים אני ירא אשר עשה את הים ואת היבשה : וייראו האנשים יראה גדולה ויאמרו אליו מה זאת עשית כי ידעו האנשים כי מלפני יהוה הוא ברח כי הגיד להם : ויאמרו אליו מה נעשה לך וישתק הים מעלינו כי הים הולך וסער : ויאמר אליהם שאונו והטילנו אל הים וישתק הים מעליכם כי יודע אני כי בשלי הסער הגדול הזה עליכם : ויחתרו האנשים להשיב אל היבשה ולא יכלו כי הים הולך וסער עליהם : ויקראו אל יהוה ויאמרו אנה יהוה אל נא נאבדה בנפש האיש הזה ואל תתן עלינו דם נקיא כי אתה יהוה אל נא כאשר הפצת עשית : וישאו את יונה ויטלהו אל הים ויעמד הים מזעפו : וייראו האנשים יראה גדולה את יהוה ויזבחו ויזבחו ליהוה וידרו נדרים :