

SECTION C



VOCABULARY

FIRST EDITION

HEBREW VOCABULARY

“To change the world, quietly turn
the meaning of one word at a time.”

— Jeff Reed, in his poem, *One Word At A Time*



CONTENTS

Abbreviations	4
Vocabulary Words For Genesis 1.1-5.....	5
Semantic Fields & Semantic Domains: Parts Of The Head	6
The Definite Direct Object Marker With Personal Pronoun	7
Hebrew Prepositions	8
Hebrew Prepositions Chart	9
Independent Personal Pronouns.....	10
Vocabulary Words For Genesis 1.6-8.....	11
Learning To Recognize Gender	12
The Strong Verb: Qal Perfect Of שָׁמַר	13
The Strong Verb: Qal Imperfect Of שׁוֹמֵר	14
The Strong Verb: Niphal Perfect Of שָׁמַר	15
The Strong Verb: Niphal Imperfect Of שׁוֹמֵר	16

ABBREVIATIONS

BH	Biblical Hebrew.
BHS	<i>Biblia Hebraica Stuttgartensia.</i>
MNK	<i>A Biblical Hebrew Reference Grammar</i> by van der Merwe, Naudé, and Kroeze.
PHK	<i>Biblical Hebrew: An Introductory Grammar</i> , by Page H. Kelley.
JAH	<i>A Basic Introduction To Biblical Hebrew</i> by Jo Ann Hackett.
JW	<i>A Practical Grammar For Classical Hebrew</i> by J. Weingreen.
PDSBH	<i>Pocket Dictionary For The Study Of Biblical Hebrew</i> by Todd J. Murphy.
VP	<i>Biblical Hebrew: A Compact Guide</i> by Miles V. Van Pelt.
YO	<i>The Essentials Of Biblical Hebrew</i> by Kyle M. Yates, edited by John Joseph Owens.

VOCABULARY WORDS FOR GENESIS 1.1-5

Diphthongs are marked in
blue. Root letters in **red**.
Root letter that is part of a
diphthong in **purple**.

אֱלֹהִים

God

אָמַר

He said

אָרֶץ

Land, earth

בָּרָא

He created

פָּנָה

Face, surface

רוּחַ

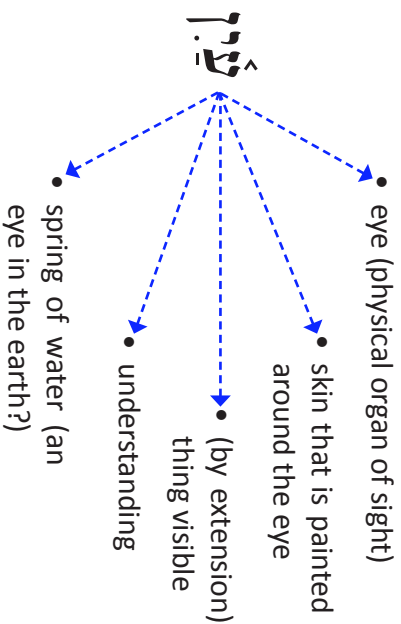
Spirit, wind

שָׁמַיִם

Heavens, sky

SEMANTIC FIELDS & SEMANTIC DOMAINS

Semantics is the study of word *meaning*. A **semantic field** is the set of all the possible meanings that a particular word can express if it were used in all its possible contexts. For example, consider the possible meanings of the word עֵינַיִן.



The biblical semantic field for עֵינַיִן.

We realize that we cannot interpret the word עֵינַיִן without a context. **Context determines meaning.**

The word עֵינַיִן also has several **semantic domains**. A **semantic domain** is the category of meaning that a particular word shares with other words. The first **semantic domain** for עֵינַיִן is “Parts Of The Human Body.” It also belongs to a **semantic sub-domain**, “Parts Of The Human Head”:

Parts Of The Human Head	
אָזְנוֹן = ear	עֵינַיִן = eye
אַף = nose	פִּי = mouth
גְּבֻחַתְּךָ = skull, head	פָּנֶיךָ = face
לִדְרִי = jaw, cheek	רֹאשׁ = head
לְשׁוֹן = tongue	שֵׁן = tooth
מִצְחֶךָ = brow, forehead	שֵׁעָר = hair

Awareness of **semantic domains** is important, because a **semantic domain** reveals the alternate words that *could have been used* in a given passage. Knowing the words an author elected to *not* use, gives greater meaning to the words he did use. In the famous dictum, “eye for eye, tooth for tooth, hand for hand, foot for foot,” (Exodus 21.24), why didn’t the Lord say, “ear for ear, nose for nose”?

Regarding the **semantic domain** of “Speech” (Lesson 13A), why did the Lord use “told” (דָּבַרְתָּ) from דָּבַר () instead of “said” (אָמַרְתָּ) in Genesis 3.11: “Who told you that you were naked?” (Cf. the LXX ἀνεγχεῖσθαι.)

THE DEFINITE DIRECT OBJECT MARKER

In BH the untranslatable word אֶת is written directly before a definite direct object (e.g., בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם). There are exceptions to this rule; the marker is often not used when the direct object is a body part.

אֶת is not to be confused with the preposition אִת (with, along with) which is written identically.

Rather than written as a separate word, the definite direct object marker is usually connected to its following definite direct object with a *maqeph*: אֶת־הָאוֹר (*the light*, Gen 1.4). Notice that the *maqeph* causes the long *tsere* of the direct object marker to reduce to a *segol*.

THE DIRECT OBJECT MARKER WITH PERSONAL PRONOUN

אֶתִּי	me	אֶתָּנוּ	us
אֶתְּךָ	you (ms)	אֶתְכֶם	you (mp)
אֶתְּךָ	you (fs)	אֶתְכֶן	you (fp)
אֹתוֹ	him, it	אֹתָם	them (m)
אֹתָהּ	her, it	אֹתָן	them (f)

HEBREW PREPOSITIONS

There are three kinds of Hebrew prepositions: (1) those which stand alone (separable), like אצל, meaning “near, next to,” (2) those joined to a following word with a *maqeph* (also considered separable), like על in על-סוס, and (3) the more common inseparable prepositions that must be prefixed to a nominal, an infinitive construct, or a pronomial suffix, forming a single word.

The inseparable prepositions are:

בְּ	in, on, at
לְ	to, for
כְּ	like, as

The inseparable prepositions are pointed with a vocal shewa, except when they fuse with the definite article. When joined to a noun with the definite article, the ה drops out, and the preposition takes the vowel that normally would have accompanied the missing ה. Thus, *for the horse* is לְסוּס, and *for the woman* is לְאִשָּׁה.

The preposition מִן, meaning *from*, also prefixes to its object, but behaves differently from the other inseparable prepositions because when ך occurs immediately before another consonant it tends to assimilate to that consonant: the ך disappears, and the next consonant is doubled. Thus, for a phrase like “from the king,” which one would expect to be written מִןמֶלֶךְ, the ך drops out because the silent shewa would force the ך to be pronounced immediately before the ך. Therefore, the phrase is correctly written: מִמֶּלֶךְ.

Because doubling occurs with the prefixing of מִן, when the object begins with a guttural or *resh*, none of which can be doubled, the *chiriq* of מִן is lengthened instead to a *tsere*, as in מִמֶּשָׁה. The definite article, since it begins with a guttural will cause compensatory lengthening or cause the whole preposition to be attached with a *maqeph* as in מִןהַסוּס.

INDEPENDENT PERSONAL PRONOUNS

These pronouns are called “independent” because they are not affixed to another word. They are sometimes called Subject Pronouns because they are always the subject of a verb (or of a verbless clause), never the object.

Person	Singular	Plural
1 c.	אֲנִי / אֲנֹכִי I	אֲנַחְנוּ we
2 m.	אַתָּה you	אַתֶּם you
2 f.	אַתְּ you	אַתֶּנָּה you
3 m.	הואּ he	הֵם / הֵנָּה they
3 f.	היאּ she	הֵן / הֵנָּה they

When an **Independent Personal Pronoun** is used as a subject in a verbless sentence, the verb “to be” is understood:

כִּי־עָפָר אַתָּה For dust [are] **you** ... (Genesis 3.19).

וּמוֹצֵא דְבָרָה תּוֹא כָסִיל And a man spreading rumor, **he** [is] a fool.
(Proverbs 10.18b)

VOCABULARY WORDS FOR GENESIS 1.6-8

Diphthongs are marked in
blue. Root letters in **red**.
Root letter that is part of a
diphthong in **purple**.

אֲשֶׁר

Which, That

בֹּקֶר

Morning

הָיָה

He was, It happened

יוֹם

Day

מַיִם

Water(s)

עֶרֶב

Evening, Sunset

עָשָׂה

He made, He did

קָרָא

He called

LEARNING TO RECOGNIZE GENDER

Hebrew uses only two genders, masculine and feminine. Hebrew substantives have no neuter gender as Greek substantives do. In Hebrew, the masculine nouns are hardest to identify since they don't follow a set form. The surest path to certainty regarding the gender of a Hebrew noun is to check the parsing information on your computer or look up the noun in a Hebrew lexicon.

However, Kelley gives the following guidelines for **Identifying Feminine Nouns**:

- a. Nouns referring to female persons or animals will be feminine.

אִשָּׁה	נְקֵבָה	אָחוֹת	בַּת
woman	female	sister	daughter

- b. Nouns referring to paired body parts are feminine.

יָד	אָזֵן	עֵין	שִׁפָּה
hand	ear	eye	lip

- c. Nouns ending with הַ ׀ are usually feminine. Here are some examples used in Genesis:

יַבְשָׁה	שָׁנָה	מְמֹשְׁלָה	דִּגְהָ	מְלָאכָה	אֲדָמָה
dry land	year	dominion	fish	work	ground

- d. Nouns ending with ת are usually feminine. Here are some examples used in Genesis:

רֵאשִׁית	דְּמוּת	תּוֹלְדוֹת	דְּעִת	כְּתֹנֶת	חַטָּאת	בְּרִית
beginning	likeness	histories	knowledge	tunic	sin	covenant

- Most feminine *plural* nouns end with ות . **There are exceptions!**

שִׁפְחָה	שִׁפְחוֹת	שָׁנָה	שָׁנִים
maidservant -->	maidservants	BUT year -->	years

- Masculine *plural* nouns end with ים , but a few end with ות.

דְּבָר	דְּבָרִים	אָב	אֲבוֹת
word -->	words	BUT father -->	fathers

For more about plural nouns (as well as singular and dual nouns), please [see Lesson 4B](#).

For thoughts on the plural ending of אֱלֹהִים [see Lesson 4](#).

**THE STRONG VERB
QAL PERFECT OF שָׁמַר**

3 ms	שָׁמַר	He kept (guarded)
3 fs	שָׁמְרָה	She kept
2 ms	שָׁמַרְתָּ	You kept
2 fs	שָׁמַרְתְּ	You kept
1 cs	שָׁמַרְתִּי	I kept
3 cp	שָׁמְרוּ	They kept
2 mp	שָׁמַרְתֶּם	You kept
2 fp	שָׁמַרְתֶּן	You kept
1 cp	שָׁמַרְנוּ	We kept

THE STRONG VERB
QAL IMPERFECT OF שָׁמַר

3 ms	יִשְׁמַר	He keeps/will keep
3 fs	תִּשְׁמַר	She keeps/will keep
2 ms	תִּשְׁמַר	You keep/will keep
2 fs	תִּשְׁמְרִי	You keep/will keep
1 cs	אֶשְׁמַר	I keep/will keep
3 mp	יִשְׁמְרוּ	They keep/will keep
3 fp	תִּשְׁמְרֶנָּה	They keep/will keep
2 mp	תִּשְׁמְרוּ	You keep/will keep
2 fp	תִּשְׁמְרֶנָּה	You keep/will keep
1 cp	נִשְׁמַר	We keep/will keep

THE STRONG VERB
NIPHAL PERFECT OF שָׁמַר

3 ms	נִשְׁמַר	He was kept
3 fs	נִשְׁמְרָה	She was kept
2 ms	נִשְׁמַרְתָּ	You were kept
2 fs	נִשְׁמַרְתְּ	You were kept
1 cs	נִשְׁמַרְתִּי	I was kept
3 cp	נִשְׁמְרוּ	They were kept
2 mp	נִשְׁמַרְתֶּם	You were kept
2 fp	נִשְׁמַרְתֶּן	You were kept
1 cp	נִשְׁמַרְנוּ	We were kept

THE STRONG VERB
NIPHAL IMPERFECT OF שָׁמַר

3 ms	יִשְׁמַר	He will be kept
3 fs	תִּשְׁמַר	She will be kept
2 ms	תִּשְׁמַר	You will be kept
2 fs	תִּשְׁמְרִי	You will be kept
1 cs	אֶשְׁמַר	I will be kept
3 mp	יִשְׁמְרוּ	They will be kept
3 fp	תִּשְׁמְרֶנָּה	They will be kept
2 mp	תִּשְׁמְרוּ	You will be kept
2 fp	תִּשְׁמְרֶנָּה	You will be kept
1 cp	נִשְׁמַר	We will be kept