

# INTRODUCTION AND GUIDE TO THE STUDY OF TANACH

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Introduction: Welcome to the Jack M. Barrack Hebrew Academy High School Tanach program. This guide will follow you throughout your high school career as we engage in serious and advanced study of the texts of Tanach. Please note that every Ninth Grade Tanach class will begin with study of specified components of this guide and that each year of study, you will continue to develop skill sets and knowledge base that will further enhance your study of this important text and literature. Please take a few moments and familiarize yourself with the contents of this important study guide. Keep it with you for this exciting and enlightening study.

## INTRODUCTION AND GUIDE TO THE STUDY OF תנ"ך

I. The Books of תנ"ך.....	2
II. Maps of Israel and the Ancient Near East .....	6
III. Time line of Biblical History.....	9
IV. Introduction to Biblical Grammar.....	12
V. 270 Common Biblical Words.....	26
VI. Resources.....	29

# I. THE BOOKS OF תנ"ך

The word תנ"ך stands for the three sections of the Hebrew Bible:

תורה- The Five Books of משה (Moses)

נביאים- The Books of the Prophets

כתובים- The Writings.

## תורה

- 1) בראשית (Genesis): This book begins with the creation of the world and the early history of mankind. The main emphases of the book are the patriarchs--אברהם (Abraham), יצחק (Isaac), and יעקב (Jacob), and the story surrounding Jacob's son יוסף (Joseph).
- 2) שמות (Exodus): The book begins after the death of יוסף, with the Hebrews enslaved in מצרים (Egypt). משה becomes the leader of בני ישראל, takes them from Egypt, gives them the laws at הר סיני (Mt. Sinai), and builds the משכן (Tabernacle). In addition to the stories of the exodus from Egypt are laws regarding Shabbat and holidays, as well as civil laws governing the court system and interpersonal conduct.
- 3) ויקרא (Leviticus): This book is composed mostly of laws dealing with sacrifice (קרבנות), ritual purity (טהרה), Kosher animals (כשרות), the rules regarding the priests (כהנים), inheritance matters, and the way we should behave towards others.
- 4) במדבר (Numbers): Like the book of שמות, במדבר is made up of different types of material. The events in the book take place during the period of wandering and end with בני ישראל ready to cross the ירדן (Jordan) to conquer the land of כנען (Canaan). Many of the stories involve some sort of complaint or rebellion by the people against God or Moshe. This book also contains additional laws regarding holidays, sacrifices, and other rituals.
- 5) דברים (Deuteronomy): The book is composed of a series of speeches by משה prior to the entrance into the land. It retells many of the events of the previous books from Moshe's perspective. It also adds several new commandments (מצוות), especially those connected with living in the Land of Israel.

## נביאים

נביאים is composed of two sections:

נביאים ראשונים (Former or Early Prophets): These comprise the historical section and cover the period from the conquest of כנען (Canaan) by the Israelite tribes to the conquest of ירושלים (Jerusalem) by the Babylonians. (See the time line for the dates of these events.)

נביאים אחרונים (Latter Prophets): These are the writings of the fifteen prophets.

## נביאים ראשונים (Early Prophets)

- 6) יהושע (Joshua): This book tells the story of the invasion of the land of כנען under the leadership of יהושע (Joshua), and the distribution of the land to the various tribes.
- 7) שופטים (Judges): This book covers the turbulent period from the death of יהושע to the rise of the monarchy. The stories follow a cyclical pattern of sin, punishment, repentance, and redemption. The heroes of the book are the various judges, such as אהוד (Ehud), דבורה (Deborah), גדעון (Gideon), יפתח (Jephthah), and שמשון (Samson).
- 8) שמואל (Samuel): There are two books of שמואל. שמואל א' (I Samuel) covers the career of the prophet שמואל, the anointment of שאול (Saul) as the first king of Israel, and the rise of דוד (David). שמואל ב' (II Samuel) deals with דוד as king of Israel.
- 9) מלכים (Kings): Like שמואל, there are two books of מלכים. These two books deal with the kingdoms of יהודה (Judah) and ישראל (Israel) from the death of דוד to the Babylonian conquest and destruction of Jerusalem in 586 B.C.E.

## נביאים אחרונים (The Major Prophets)

- 10) ישעיה (Isaiah): The longest of the prophetic books, covering 66 chapters. The prophet ישעיה lived in ירושלים during the height of the Assyrian Empire (8th c. BCE). The first 39 chapters of prophecy deal with this period. Chapters 40 through 55 concern the return from the Babylonian Exile (6th c. BCE). The last chapters concern the period of the Second Temple.
- 11) ירמיה (Jeremiah): Jeremiah lived in ירושלים during its conquest and destruction by the Babylonians. His 52 chapters of prophecy explain the causes of the destruction and preparation for life in exile.
- 12) יחזקאל (Ezekiel): Ezekiel was a כהן (priest) who was taken into exile to בבל (Babylon) during the reign of יהויכין (Jehoiachin) in 597 BCE. His 48 chapters of prophecy contain some of the most fantastic visions in all of Biblical prophecy, and like ירמיהו, explain the causes of the destruction and exile.
- 13) תרי עשר (The Twelve Minor Prophets):
  - הושע (Hosea): He was the first of the writing prophets, living in the northern state of ישראל in the early 8th c. BCE. He compared the relationship between God and ישראל to that between a husband and wife, and the sin of idolatry to adultery. His 14 chapters of prophecy concern the coming destruction of the kingdom of ישראל by the Assyrians.
  - יואל (Joel): The dating of the prophet יואל is difficult, since only his name is given. His four chapters of prophecy concern a locust attack, a call for fasting, and the coming Day of the Lord, which is followed by a victory for ישראל.
  - עמוס (Amos): Like his contemporary הושע, עמוס also prophesied the coming destruction of kingdom of ישראל. In his nine chapters of prophecy, he stresses social justice. To him, the injustice of society will be the reason for its destruction.
  - עבדיה (Obadiah): A one chapter prophecy against אדום (Edom).

- יונה** (Jonah): A four chapter book about prophecy. It describes the exploits of the reluctant prophet who was commanded to prophesize against **ננוה** (Ninevah), the capital of **אשור** (Assyria).
- מיכה** (Micah): A contemporary of **ישעיה**, **מיכה** prophesizes the coming destruction of the kingdom of **ישראל**. His seven chapters of prophecy contain both prophecies of destruction and gloom as well as prophecies for a glorious future.
- נחום** (Nahum): The three chapters of prophecy deal with the fall of **ננוה**, the capital of Assyria.
- חבקוק** (Habakkuk): His three chapters of prophecy also deal with the fall of Assyria. He emphasizes the rise of Babylon to supremacy via the hand of God.
- צפניה** (Zephaniah): **צפניה** lived during the reign of **יאשיהו** (Josiah) in the 7th c. BCE. His three chapters deal with the announcement of a universal destruction, a call for repentance, and a promise that a remnant will survive.
- חגי** (Haggai): Two chapters concerned with the rebuilding of the Second Temple after the return from the Babylonian Exile.
- זכריה** (Zechariah): A contemporary of **חגי**, his fourteen chapters of prophecy also deal with the period of the Second Temple.
- מלאכי** (Malachi): The last of the Hebrew prophets, the three chapters of his prophecies deal with the relationship between God and the people, and the people's lack of response.

## כתובים

- 14) **תהילים** (Psalms): The book of **תהילים** is comprised of 150 poems, the majority attributed to **דוד**. **תהילים** consists of personal reflections on various aspects of God: how God is manifest in nature and to Israel, and how the individual is affected by this emotionally. These feelings are presented as poems of thanksgiving, praise, petition, or individual reflection.
- 15) **משלי** (Proverbs): **משלי** is comprised of 31 chapters of wisdom literature, ascribed to **שלמה**. The goal of the book is to teach a person to be wise in order to live the good life.
- 16) **איוב** (Job): The book of **איוב**, 42 chapters, deals with the difficult issue of theodicy, the question of divine justice. The book is composed of five sections: a narrative introducing **איוב** and the wager between God and **שמון** (the Satan) concerning his righteousness; a series of dialogues between **איוב** and his three friends; a monologue of **אליהו** (Elihu), a bystander who listened to the dialogues; the revelation of God to **איוב**; and the restoration of his property.

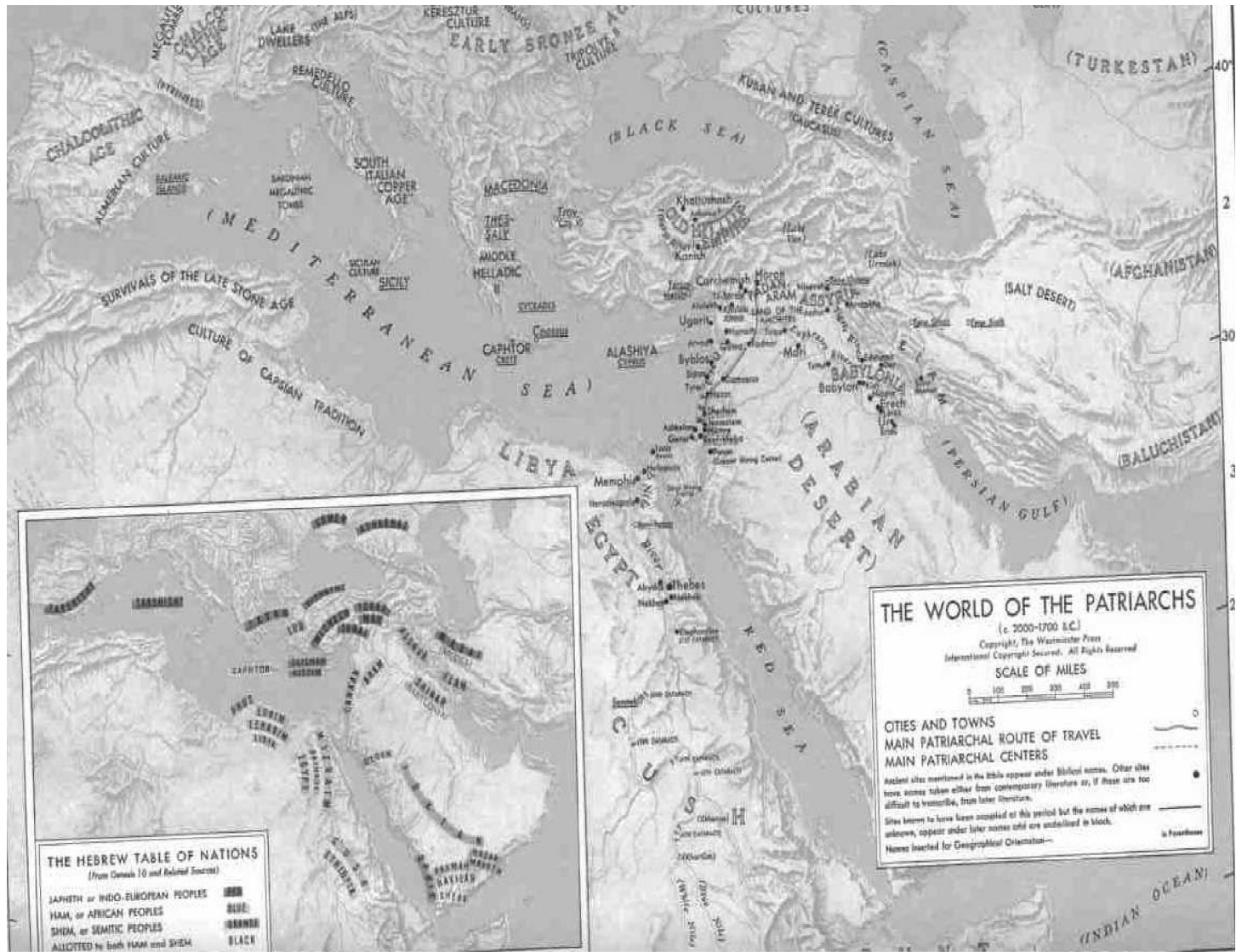
חמש מגילות - The five scrolls, each associated with a holiday.

- 17) **שיר השירים** (The Song of Songs): Eight chapters of love poetry, either written by or for **שלמה**. The rabbis understand the poem allegorically as a description of the relationship between God and **ישראל**. The book is recited during **פסח** (Passover).

- 18) **רוּת** (Ruth): The four chapters of the book tell the story of **רוּת**, a woman from **מוֹאָב** (Moab) who returns to **בֵּית לְחֶם** (Bethlehem) with her former mother-in-law, converts to Judaism and marries Boaz, becoming the great-grandmother of **דָּוִד**. **רוּת** is read during **שְׁבֻעוֹת** (Shavuoth).
- 19) **אֵיכָה** (Lamentations): Five chapters of poems lamenting the destruction of the Temple, read on **תְּשֻׁעָה בָּאָב** (Tisha B'av).
- 20) **קְהֵלֶת** (Ecclesiastes): Twelve chapters of philosophy, attributed to **שְׁלֹמֹה**. Facing death, **קְהֵלֶת** questions the meaning of life. **קְהֵלֶת** is read on **סֻכּוֹת** (Succot).
- 21) **אֶסְתֵּר** (Esther): The ten chapter story of **אֶסְתֵּר** and **מֹרְדֵכַי** (Mordechai), and how they save the Jews of the Persian Empire from extermination by **הַמָּן** (Haman) during the reign of king **אֲחַשְׁוֵרֵשׁ** (Ahasuerus). The story is read on **פּוּרִים** (Purim).
- 22) **דְּנִיָּאל** (Daniel): The twelve chapters of the book of **דְּנִיָּאל** are divided into two. The first half, chapters 1-6, narrate the story of **דְּנִיָּאל**, who was taken to **בָּבֶל** and became an advisor first to the king of **בָּבֶל** and then to the king of **פָּרְס** (Persia). The second half, chapters 7-12, deals with visions that concern the future empires of the world and the end of time.
- 23) **עֶזְרָא-נְחֻמְיָה** (Ezra): The ten chapters of **עֶזְרָא** tell the story of his return to **יְרוּשָׁלַיִם** and the restoration of the city and the rebuilding of the Temple during the Persian period. **עֶזְרָא** was a **כֹּהֵן** and brought the Torah from **בָּבֶל**. The book of **נְחֻמְיָה** is a thirteen chapter autobiography, dealing with the role of **נְחֻמְיָה** in establishing civil order in **יְרוּשָׁלַיִם**. **נְחֻמְיָה** was an official in the Persian court who made two trips to **יְרוּשָׁלַיִם**. **עֶזְרָא** provided the religious authority, while **נְחֻמְיָה** was responsible for the political order.
- 24) **דְּבָרֵי הַיָּמִים א** (Chronicles): Like **שְׁמוֹנֵה עָרֵב** and **מִלְכִים**, there are two books of **דְּבָרֵי הַיָּמִים א** (**דְּבָרֵי הַיָּמִים א** (First Chronicles, 29 chapters) retells the history from **אָדָם** (Adam) to **דָּוִד ב** (**דְּבָרֵי הַיָּמִים ב** (Second Chronicles, 36 chapters), covers the period from **שְׁלֹמֹה** to the edict of **כּוֹרֶשׁ** (Cyrus). The two books offer additions and variations to the earlier histories.

## II. MAPS

### The Ancient Near East in the Age of the Patriarchs



# RELIEF MAP OF PALESTINE

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SCALE OF MILES

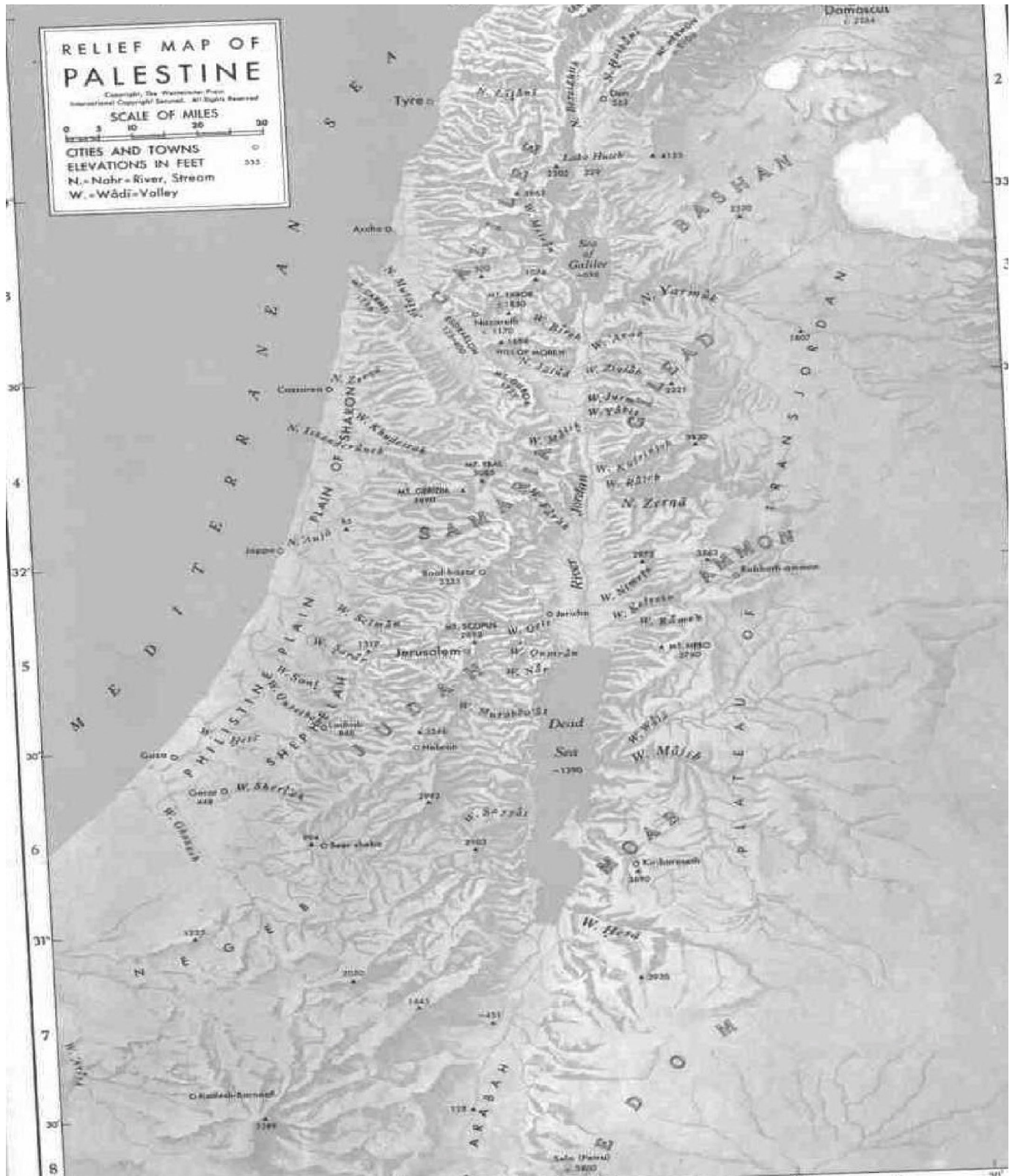


CITIES AND TOWNS

ELEVATIONS IN FEET

N. = Nahr = River, Stream

W. = Wādi = Valley





### III. TIME LINE

BCE	Israel	Judah	Egypt	Mesopotamia
2000	<i>Age of the Patriarchs</i>		<i>Middle Kingdom</i>	<i>Ur III falls, end of Sumerian supremacy</i>
				<i>Age of the City States</i>
				Assyria-Cappadocian Colonies
1900			XI Dynasty (2052-1991)	Mari
				Isin
				Larsa
1800			II Intermediate Period (18th-16th Century)	<i>I Babylon 1830-1530</i>
				Hammurabi 1728-1686
1700	<i>Hebrews in Egypt</i>		Hyksos (1720-1550)	
			XV Dynasty (1690-1580)	
1600			New Kingdom	
			XVIII Dynasty (1570-1310)	
1500			Amenophis I (1546-1525)	
			Thutmosis I (1525-1494)	
1400			Thutmosis III (1490-1435)	<i>Hittite Empire 1375-1250</i>
			Amenophis II (1435-1414)	
			Thutmosis IV (1414-1406)	
1300			Amenophis III (1406-1370)	<i>I Assyria 1354-1197</i>
			Amenophis IV (Akhenaten) (1370-1353)	Asshur-ubailt I 1354-1318
	<i>Iron Age</i>		Haremhab 1340-1310	
			XIX Dynasty 1310-1200	Ada-nirari I 1297-1266
			Sethos I 1309-1290	
1200	Exodus (Date uncertain)		Ramesses II 1290-1224	
			Marniptah 1224-1216	

	<i>Conquest and Settlement</i>		Shalmaneser I 1265-1235
	Joshua and the Judges		Tukulti-ninurta I 1234-1197
1100	Deborah		Tiglath-pileser I 1118-1078
	Gideon	XX Dynasty 1180-1065	<i>Assyrian weakness</i>
		Ramesses III 1175-1144	
1000	Samuel	Defeat of the Sea People	
	Saul	Ramesses IV-XI 1144-1065	
	David	XXI Dynasty 1065-935	
900	Solomon	XXII Dynasty 935-725	<i>Assyrian Recovery II Assyria</i>
	<i>Divided Monarchy</i>	Shishk 935-914	Asshur-dan II 934-912
	Jeroboam I 922-901	Rehoboam 922-915	Adad-nirari II 912-890
	Nadab 901-900	Abijah 915-913	Asshur-nasir-pal II 883-859
	Baasha 900-877	Asa 913-873	
800	Elah 877-876	Jehoshaphat 873-849	
	Zimri 876		
	Omri 876-869		
	Ahab 869-850		Shalmaneser III 859-824
	<i>Elijah and Elisha</i>		
	Ahaziah 850-849		
	Jehoram 849-842	Jehoram 849-842	
	Jehu 842-815	Ahaziah 842	Shamshi-adad V 824-811
	Jehoahaz 815-801	Athaliah 842-837	Adad-nirari III 811-783
700	Jehoash 801-786	Joash 837-800	XXIII Dynasty 725-715
	Jeroboam II 786-746	Amaziah 800-783	
	<i>Hoshea and Amos</i>	Uzziah 783-742	
	Zechariah 746-745	<i>Isaiah, Micah</i>	Tiglath-pileser III 745-727
	Shallum 745	Jotham 742-735	
	Menachem 745-738	Ahaz 735-715	
	Pekahiah 738-737		

	Pekah 737-732		
	Hoshea 732-724		Shalmaneser V 727-722
		Hezekiah 715-687	Sargon II 702-705
600		Manasseh 687-642	XXVI Dynasty 663-525
		Amon 642-640	Psammetichus I 663-609
		Josiah 640-609	Neco II 609-593
		<i>Jeremiah</i>	Psammetichus II 593-588
		Jehoahaz 609	Apries 588-569
500		Jehoiakim 609-598	Amasis 569-525
		Jehoiachin 598-597	Nabopolassar 626-605
		<i>Ezekiel</i>	Nebuchadnezzar 650-562
		Zedekiah 597-587	Amel-mardul 562-560
			Neriglissar 560-556
			Nabonidus 556-539
			<i>Persian Empire</i>
		Zerubbabel	Cyrus 550-530
		<i>Second Temple</i>	Cambyes 530-522
		<i>Haggai, Zechariah,</i>	Darius 522-486
400		<i>Malachi</i>	Xerxes I 486-465
		<i>Ezra and Nehemiah</i>	Artaxerses I 465-424
			Xerxes II 423
			Darius II 423-404
			Artaxerses II 404-358

## IV. INTRODUCTION TO BIBLICAL GRAMMAR

Biblical Hebrew grammar has some peculiarities that distinguishes it from modern Hebrew. Like modern Hebrew, biblical grammar uses seven verbal forms, called **בנינים**, to vary the meaning of the verb root. Unlike modern Hebrew, the tense system of past, present, and future, is not that simple. It is probably more correct to talk about the aspect of the verb rather than the tense. Perfect and imperfect, corresponding somewhat to past and future, might be more appropriate. Perfect is action that began in the past and has been completed, while imperfect implies action begun, but not yet finished. Complicating the issue, is the use of a ו before a verb. Sometimes the ו changes it's apparent tense (vav conversive), while at other times the ו continues the tense (vav consecutive). This will be discussed in more detail below.

We will begin with the seven **בנינים**. Since most Hebrew verbs have a three-letter root, like שמר (watch, guard), a letter has been assigned to represent the three letters of the root. פ represents the first letter of the root, ע represents the second letter of the root, and ל represents the third letter of the root. So שמר is a פ"ש"מ, ע"מ, and ל"ר verb. The three letters, פעל, are also used to represent the בנין. The seven בנינים are:

פעל - regular, active verbs (שמר-he guarded).

נפעל - the passive of פעל (נשמר-he was guarded).

פעל - a modifier of the פעל, sometimes intensifying (שבט-break, שבר-shatter), sometimes as causative (מלא-be full of, מלא-he filled), and sometimes, a verb only exists in פעל (בקש-he requested, צוה-he ordered).

פעל - the passive of פעל (בקש-he was sought).

הפעיל - causative, the action of the verb is caused by the subject (אכל-he ate, האכל-he caused to eat, he fed; ראה-he saw, הרהר-he caused to see, he showed).

הפעל - the passive of הפעיל (הרהר-he showed, הרהר-he was shown). This בנין is parallel to the הופעל in modern Hebrew.

התפעל - is usually reflexive, which means you do the action to or for yourself (התלבש-to dress oneself). (There are some peculiarities to the התפעל when the first letter of the root is a ז, ס, צ, or ש. A change, called metathesis takes place. The first letter of the root, and the ת changes place- השתמר-שמר. With a צ, metathesis takes place and the ת changes to a ה. הצמדק-צדק-ט. If the first letter is a ז, metathesis also takes place and the ת changes to a ד. הזדוג-זוג-ד).

Biblical Hebrew, like English, has both strong (regular) and weak (irregular). Unlike English, the irregularities are very regular. They are produced if the verb contains the following letters: א, ה, ח, and ע (called gutturals, since they are pronounced deep in the throat), and י and ו. The irregularities occur when a guttural letter would normally take the vowel *sheva*. (There are two *shevas*, *sheva na'* (נע) and *sheva nach* (נה). *sheva na'* (נע) opens a syllable, and *sheva nach* (נה) closes a syllable. The *sheva na'* (נע) will cause the irregularities in verbs). To understand this better, first we will look at a paradigm of a

regular verb. Pay attention to where there is the vowel *sheva*.

## VOWELS

### Short

ֶ פֶתַח (pronounced a)

ֹ קָמִיץ קָמִיץ (o)

ַי צִירָה (ay)

ֵ חִירָק (ee)

ֶ סָגֵל (eh)

ֹ שָׂרָק (oo)

### Long

ָ קָמִיץ (pronounced a)

ֹ חָלָם

ַי צִירָה

ֵ חִירָק

ֶ סָגֵל

ֹ קָבוּץ

The following three vowels are known as *chetef* vowels. They are helping vowels that aid in the pronunciation of the guttural letters (א, ה, ח, and ע).

ֶ חֶתֶף פֶתַח      ַי חֶתֶף קָמִץ      ֹ חֶתֶף סָגֵל

The trop signs are also useful in reading. They indicate the grouping of words and the pauses. The location of the trop sign shows where to accent the syllable. There are two types of trop, conjunctive, which joins with the following word, and disjunctive, which is a pause.

## REGULAR VERBS

הַתְּפַעֵל	הַפְּעַל	הַפְּעִיל	פְּעַל	פַּעַל	נַפְּעַל	פָּעַל	<i>Perfect</i>
הִתְּפַתְּבְּתִי	הִכְּתַבְּתִי	הִכְּתַבְּתִי	כָּתַבְּתִי	כָּתַבְּתִי	נָכַתְּבְּתִי	כָּתַבְּתִי	אָנִי
הִתְּפַתְּבְּתָּ	הִכְּתַבְּתָּ	הִכְּתַבְּתָּ	כָּתַבְּתָּ	כָּתַבְּתָּ	נָכַתְּבְּתָּ	כָּתַבְּתָּ	אַתָּה
הִתְּפַתְּבְּתֵּי	הִכְּתַבְּתֵּי	הִכְּתַבְּתֵּי	כָּתַבְּתֵּי	כָּתַבְּתֵּי	נָכַתְּבְּתֵּי	כָּתַבְּתֵּי	אַתָּם
הִתְּפַתְּבוּ	הִכְּתַבוּ	הִכְּתִיבוּ	כָּתַבוּ	כָּתַבוּ	נָכַתְּבוּ	כָּתַבוּ	הֵוא
הִתְּפַתְּבוּהָ	הִכְּתַבְּהָ	הִכְּתִיבְּהָ	כָּתַבְּהָ	כָּתַבְּהָ	נָכַתְּבְּהָ	כָּתַבְּהָ	הִיא

התפעל	הפעל	הפעיל	פעל	פעל	נפעל	פעל	<i>Perfect</i>
התפתבנו	הכתבנו	הכתבנו	כתבנו	כתבנו	נכתבנו	כתבנו	אנחנו
התפתבתם	הכתבתם	הכתבתם	כתבתם	כתבתם	נכתבתם	כתבתם	אתם
התפתבתן	הכתבתן	הכתבתן	כתבתן	כתבתן	נכתבתן	כתבתן	אתן
התפתבו	הכתבו	הכתיבו	כתבו	כתבו	נכתבו	כתבו	הם
התפתבו	הכתבו	הכתיבו	כתבו	כתבו	נכתבו	כתבו	הן
התפעל	הפעל	הפעיל	פעל	פעל	נפעל	פעל	<i>Imperfect</i>
אתכתב	אכתב	אכתיב	אכתב	אכתב	אכתב	אכתב	אני
תתכתב	תכתב	תכתיב	תכתב	תכתב	תכתב	תכתב	אתה
תתכתבי	תכתבי	תכתיבי	תכתבי	תכתבי	תכתבי	תכתבי	את
יתכתב	יכתב	יכתיב	יכתב	יכתב	יכתב	יכתב	הוא
תתכתב	תכתב	תכתיב	תכתב	תכתב	תכתב	תכתב	היא
נתכתב	נכתב	נכתיב	נכתב	נכתב	נכתב	נכתב	אנחנו
תתכתבו	תכתבו	תכתיבו	תכתבו	תכתבו	תכתבו	תכתבו	אתם
תתכתבנה	תכתבנה	תכתיבנה	תכתבנה	תכתבנה	תכתבנה	תכתבנה	אתן
יתכתבו	יכתוב	יכתיבו	יכתבו	יכתבו	יכתבו	יכתבו	הם
תתכתבנה	תכתבנה	תכתיבנה	תכתבנה	תכתבנה	תכתבנה	תכתבנה	הן

There is no present tense in biblical Hebrew. Instead, the present participle is used. There are four genders of the participle, masculine and feminine singular, and masculine and feminine plural:

<i>Fem. Plural</i>	<i>Masc. Plural</i>	<i>Fem. Singular</i>	<i>Masc. Singular</i>	<i>Participle</i>
פּוֹתְבוֹת	פּוֹתְבִים	פּוֹתְבַת	פּוֹתֵב	פּוֹתֵב
נִכְתְּבוֹת	נִכְתְּבִים	נִכְתְּבַת	נִכְתֵּב	נִכְתֵּב
מִכְתְּבוֹת	מִכְתְּבִים	מִכְתְּבַת	מִכְתֵּב	מִכְתֵּב
מִכְתְּבוֹת	מִכְתְּבִים	מִכְתְּבַת	מִכְתֵּב	מִכְתֵּב

<i>Fem. Plural</i>	<i>Masc. Plural</i>	<i>Fem. Singular</i>	<i>Masc. Singular</i>	<i>Participle</i>
מְכַתִּיבוֹת	מְכַתִּיבִים	מְכַתֵּבַת	מְכַתֵּיב	הַפְעִיל
מְכַתְּבוֹת	מְכַתְּבִים	מְכַתְּבַת	מְכַתְּב	הַפְעֵל
מִתְכַּתְּבוֹת	מִתְכַּתְּבִים	מִתְכַּתְּבַת	מִתְכַּתְּב	הַתְּפַעֵל

## IRREGULAR VERBS

### פ"א

#### *Perfect*

פָּעַל - the only irregularity is in the 2nd person plural. To compensate for the inability of the פ to take this vowel, a helping vowel, called a הַתָּף, is added: אֲכַלְתָּן, אֲכַלְתֶּם.

נִפְעַל - Another הַתָּף vowel is used, in this case the סְגוּל. The vowel of the נוּן assimilates to the vowel of the פ: נִאָּכַל.

פְּעַל - is regular, since פ can take the vowel הִירִיק.

פִּעַל - is also regular.

הִפְעִיל - Like the נִפְעַל, the פ takes the סְגוּל, and the ה assimilates the vowel: הִאָּכִיל.

הִפְעֵל - In this case, the פ takes a קָמִיץ (short o): הִאָּכַל.

הִתְפַּעֵל - is also regular.

#### *Imperfect-*

פָּעַל - since the form תִּאָּכַל is impossible grammatically, the suffix takes the vowel הוֹלָם and the פ is written as if it does not have a vowel: יִאָּכַל. (This is for the verbs אָכַל-eat, אָמַר-say, אָבַד-perish, אָבָה-be willing, and אָפַה-bake). For other פ"א verbs, the פ takes the סְפוּל and the prefix takes the same vowel: יִאָּסֵף.

נִפְעַל - because the פ cannot take a דָּגֶשׁ which indicates the assimilation of the נוּן (for example, תִּנְכַּתֵּב becomes תִּכְתֵּב, and the דָּגֶשׁ in the כ indicates the assimilation of the נוּן), the vowel on the suffix is lengthened: יִאָּכַל.

פְּעַל - is regular.

פִּעַל - is also regular.

הִפְעִיל - the פ takes the פִתּוּחַ: יִאָּכִיל.

הִפְעֵל - the פ takes the קָמִיץ: יִאָּכַל.

הִתְפַּעֵל - is also regular.

#### *Participle*

פְּעַל - regular.

נִפְעַל - the פ take the vowel סְגוּל and the נוּן assimilates to that vowel as well: נִאָּכַל.

פִּעַל - regular: מִאָּסֵף.

פָּעַל - regular

הִפְעִיל - the א takes the פתח: מֵאָכֵל.

הִפְעִיל - the א takes the קמץ: מֵאָכֵל.

הִתְפַּעֵל - regular: מֵתְאָכֵל.

## ע"א

### *Perfect*

פָּעַל – are irregular only when the א contain the sheva na' (שׁוּא נע'). They are 3rd person, feminine singular, and 3rd person masculine and feminine plural: שָׁאָלוּ, שָׁאָלָה.

נִפְעַל - regular

פָּעַל - using פָּעַל as the paradigm is sometimes confusing, since the ע, as a guttural letter, cannot take a דגש, and in some בנינים, like פָּעַל and הִתְפַּעֵל, the second letter of the root takes a דגש as a sign of the בנין (בִּנְיָן=dib-ber, a doubling of the ב). Since the guttural letters cannot take a דגש, in the בנינים whose second letter takes a דגש, there is a lengthening of the vowel preceding the guttural: בִּאָר - make distinct.

פָּעַל - regular

הִפְעִיל - regular

הִפְעִיל - regular

הִתְפַּעֵל - like the פָּעַל, there is a lengthening of the vowel preceding the א: הִתְנַאֵל - defile oneself.

### *Imperfect-*

פָּעַל - the א takes a פתח: יִשָּׂא.

נִפְעַל - 3rd person feminine singular, 2nd and 3rd person masculine plural take the פתח: תִּשָּׂאֵלִי.

פָּעַל - same as the נִפְעַל: תִּשָּׂאֵלִי.

פָּעַל - same as the נִפְעַל: תִּשָּׂאֵלִי.

הִפְעִיל - regular

הִפְעִיל - same as the נִפְעַל: תִּשָּׂאֵלִי.

הִתְפַּעֵל - same as the נִפְעַל: תִּתְנַאֵלִי.

### *Participle*

פָּעַל - masculine and feminine plural take the פתח: שׁוֹאֵלִים.

נִפְעַל - same as פָּעַל: נִשְׂאֵלִים.

פָּעַל - same as פָּעַל: מִשְׂאֵלִים.

פָּעַל - regular

הִפְעִיל - regular

הִפְעִיל - regular

הִתְפַּעֵל - same as פָּעַל: מִתְנַאֵלִים.

## ל"א

### *Perfect*

פָּעַל - the ׀ is written without a vowel, and the preceding vowel is lengthened: מִצָּא

נִפְעַל - the vowel preceding the ׀ is changed to a צרא, and the ׀ is written without a vowel: נִמְצָאתִי.

פָּעַל - like the נִפְעַל: מִצָּאתִי

פָּעַל - the ׀ is written without a vowel, and the preceding vowel is lengthened: מִצָּא

הִפְעִיל - the vowel preceding the ׀ is changed to a צרא, and the ׀ is written without a vowel: הִמְצָאתִי.

הִפְעַל - the vowel preceding the ׀ is changed to a קמין, and the ׀ is written without a vowel: הִמְצָאתִי

הִתְפַּעֵל - the vowel preceding the ׀ is changed to a צרא, and the ׀ is written without a vowel: הִתְמַצָּא

### *Imperfect*

פָּעַל - the vowel preceding the ׀ is changed to a קמין: יִמְצָא.

נִפְעַל - regular: יִמְצָא

פָּעַל - regular: יִמְצָא.

פָּעַל - the vowel is lengthened to a קמין: יִמְצָא.

הִפְעִיל - regular: יִמְצִיא.

הִפְעַל - the vowel is lengthened to a קמין: יִמְצָא

הִתְפַּעֵל - regular: יִתְמַצָּא.

### *Participle*

פָּעַל - feminine singular: מוֹצֵאת

נִפְעַל - regular

פָּעַל - feminine singular: מוֹמְצֵאת

פָּעַל - regular

הִפְעִיל - feminine singular: מוֹמְצֵאת

הִפְעַל - feminine singular: מוֹמְצֵאת

הִתְפַּעֵל - regular

## פ"ח,ע

### *Perfect*

פָּעַל - regular

נִפְעַל - the guttural takes the vowel ספול התף, and the vowel of the נ also changes to סגול: נִחַשְׁבַּ, נִעְמַד.

פָּעַל - regular

פָּעַל - regular

הִפְעִיל - the guttural takes the vowel ספול התף, and the vowel of the ה also changes to סגול: הִעְמִיד, הִחֲשִׁיב.

הִפְעַל - the guttural takes a קמין התף: הִעְמִיד, הִחֲשִׁיב.

הִתְפַּעֵל - regular.

### *Imperfect*

יַעֲמֹד: פתח a - the guttural takes a פתח a and the vowel of the prefix changes to a פתח a.  
 יַעֲמֹד: צרא a - since the guttural cannot take a דגש, the vowel of the prefix is lengthened to a צרא a.  
 פָּעַל - regular.  
 פָּעַל - regular.  
 הִפְעִיל - the guttural takes a פתח a and the vowel of the prefix changes to a פתח a.  
 הִפְעִיל - the guttural takes a קמץ a.  
 הִתְפַּעֵל - regular.

### *Participle*

פָּעַל - regular.  
 נִפְעֵל - the guttural takes a סגול a and the נ takes a סגול a.  
 פָּעַל - regular.  
 פָּעַל - regular.  
 הִפְעִיל - the guttural takes a פתח a.  
 הִפְעִיל - the guttural takes a קמץ a.  
 הִתְפַּעֵל - regular.

## ע"ח,ע

### *Perfect*

פָּעַל - 3rd person feminine singular and 3rd person masculine and feminine plural, the guttural takes a פתח a.  
 נִפְעֵל - same as פָּעַל.  
 פָּעַל - same as פָּעַל.  
 פָּעַל - same as פָּעַל.  
 הִפְעִיל - regular  
 הִפְעִיל - regular  
 הִתְפַּעֵל - same as פָּעַל.

### *Imperfect*

פָּעַל - 2nd person feminine singular and 2nd and 3rd person masculine plural, the guttural takes a תבחי a.  
 נִפְעֵל - same as פָּעַל.  
 פָּעַל - same as פָּעַל.  
 פָּעַל - same as פָּעַל.  
 הִפְעִיל - regular  
 הִפְעִיל - regular

תתבחרו: פָּעַל - same as הִתְפַּעֵל

### **Participle**

פָּעַל - in masculine and feminine plural, the guttural takes a פתח בִּוְחָרִים: הִתְפַּעֵל

נִפְעַל - regular

פָּעַל - same as מְבַחֲרִים: פָּעַל

פָּעַל - regular.

הִפְעִיל - regular.

הִפְעַל - regular.

הִתְפַּעֵל - same as מִתְבַּחֲרִים: פָּעַל

## ל"ע,ח

### **Perfect**

פָּעַל - regular.

נִפְעַל - regular.

פָּעַל - regular.

פָּעַל - regular.

הִפְעִיל - regular.

הִפְעַל - 3rd person masculine singular, the guttural takes the vowel פתח הַשְּׁלִיחַ:

הִתְפַּעֵל - regular.

### **Imperfect**

פָּעַל - regular.

נִפְעַל - regular.

פָּעַל - regular.

פָּעַל - regular.

הִפְעִיל - in 1st and 2nd person masculine and feminine, 3rd masculine singular, and 1st person plural, the guttural takes the vowel פתח אַשְׁלִיחַ:

הִפְעַל - regular.

הִתְפַּעֵל - in 1st and 2nd person masculine and feminine, 3rd masculine singular, and 1st person plural, the guttural takes the vowel פתח אֶתְפַּקֵּחַ:

### **Participle**

פָּעַל - masculine singular: שׁוֹלֵחַ, feminine singular: שׁוֹלְחַת.

נִפְעַל - feminine singular: נִשְׁלַחַת.

פָּעַל - masculine singular: מְשַׁלֵּחַ, feminine singular: מְשַׁלַּחַת.

פָּעַל - feminine singular: מְשַׁלַּחַת.

הִפְעִיל - masculine singular: מְשַׁלֵּיחַ, feminine singular: מְשַׁלַּחַת.

הִפְעַל - feminine singular: מְשַׁלַּחַת.

הַתְּפַעֵל - regular.

## פ"ה

### *Perfect*

פָּעַל - 2nd person masculine and feminine plural: הִלַּכְתֶּם, הִלַּכְתֶּן.

נִחַלְתֶּם - נִחַלְתֶּן.

פָּעַל - regular.

פָּעַל - regular.

הוֹלַכְתִּי - הוֹלַכְתִּי.

הוֹלַכְתִּי - הוֹלַכְתִּי.

הַתְּפַעֵל - regular.

### *Imperfect*

אֵלֵךְ - פָּעַל.

אֵהְלֵךְ - since the ה cannot take a דגש, the vowel of the prefix is lengthened: אֵהְלֵךְ.

פָּעַל - regular.

פָּעַל - regular.

אֵוֹלֵךְ - הוֹלַכְתִּי.

אֵוֹלֵךְ - הוֹלַכְתִּי.

הַתְּפַעֵל - regular.

### *Participle*

פָּעַל - regular.

נִחַלְתֶּם - נִחַלְתֶּן.

פָּעַל - regular.

פָּעַל - regular.

מוֹלֵךְ - הוֹלַכְתִּי.

מוֹלֵךְ - הוֹלַכְתִּי.

הַתְּפַעֵל - regular.

## ע"ה

*Perfect*- the same as ע"א

*Imperfect*- the same as ע"א

*Participle*- the same as ע"א

Perfect	פָּעַל	נִפְעַל	פָּעַל	פָּעַל	הִפְעִיל	הִפְעִיל	הִתְפַּעֵל
אני	בָּנִיתִי	נִבְנִיתִי	בָּנִיתִי	בָּנִיתִי	הִבְנִיתִי	הִבְנִיתִי	הִתְבַּנִּיתִי
אתה	בָּנִיתָ	נִבְנִיתָ	בָּנִיתָ	בָּנִיתָ	הִבְנִיתָ	הִבְנִיתָ	הִתְבַּנִּיתָ
את	בָּנִיתְּ	נִבְנִיתְּ	בָּנִיתְּ	בָּנִיתְּ	הִבְנִיתְּ	הִבְנִיתְּ	הִתְבַּנִּיתְּ
הוא	בָּנָה	נִבְנָה	בָּנָה	בָּנָה	הִבְנָה	הִבְנָה	הִתְבַּנָּה
היא	בָּנְתָה	נִבְנְתָה	בָּנְתָה	בָּנְתָה	הִבְנְתָה	הִבְנְתָה	הִתְבַּנְּתָה
אנחנו	בָּנִינוּ	נִבְנִינוּ	בָּנִינוּ	בָּנִינוּ	הִבְנִינוּ	הִבְנִינוּ	הִתְבַּנִּינוּ
אתם	בָּנִיתֶם	נִבְנִיתֶם	בָּנִיתֶם	בָּנִיתֶם	הִבְנִיתֶם	הִבְנִיתֶם	הִתְבַּנִּיתֶם
אתן	בָּנִיתְּן	נִבְנִיתְּן	בָּנִיתְּן	בָּנִיתְּן	הִבְנִיתְּן	הִבְנִיתְּן	הִתְבַּנִּיתְּן
הם	בָּנוּ	נִבְנוּ	בָּנוּ	בָּנוּ	הִבְנוּ	הִבְנוּ	הִתְבַּנוּ
הן	בָּנוּ	נִבְנוּ	בָּנוּ	בָּנוּ	הִבְנוּ	הִבְנוּ	הִתְבַּנוּ
Imperfect	פָּעַל	נִפְעַל	פָּעַל	פָּעַל	הִפְעִיל	הִפְעִיל	הִתְפַּעֵל
אני	אֲבָנָה	אֲבָנָה	אֲבָנָה	אֲבָנָה	אֲבָנָה	אֲבָנָה	אֲתַבְּנָה
אתה	תִּבְנֶה	תִּבְנֶה	תִּבְנֶה	תִּבְנֶה	תִּבְנֶה	תִּבְנֶה	תִּתְבַּנֶּה
את	תִּבְנִי	תִּבְנִי	תִּבְנִי	תִּבְנִי	תִּבְנִי	תִּבְנִי	תִּתְבַּנִּי
הוא	יִבְנֶה	יִבְנֶה	יִבְנֶה	יִבְנֶה	יִבְנֶה	יִבְנֶה	יִתְבַּנֶּה
היא	תִּבְנְתָה	תִּבְנְתָה	תִּבְנְתָה	תִּבְנְתָה	תִּבְנְתָה	תִּבְנְתָה	תִּתְבַּנְּתָה
אנחנו	נִבְנֶה	נִבְנֶה	נִבְנֶה	נִבְנֶה	נִבְנֶה	נִבְנֶה	נִתְבַּנֶּה
אתם	תִּבְנוּ	תִּבְנוּ	תִּבְנוּ	תִּבְנוּ	תִּבְנוּ	תִּבְנוּ	תִּתְבַּנוּ
אתן	תִּבְנִינָה	תִּבְנִינָה	תִּבְנִינָה	תִּבְנִינָה	תִּבְנִינָה	תִּבְנִינָה	תִּתְבַּנִּינָה
הם	יִבְנוּ	יִבְנוּ	יִבְנוּ	יִבְנוּ	יִבְנוּ	יִבְנוּ	יִתְבַּנוּ
הן	תִּבְנִינָה	תִּבְנִינָה	תִּבְנִינָה	תִּבְנִינָה	תִּבְנִינָה	תִּבְנִינָה	תִּתְבַּנִּינָה

<i>Fem. Plural</i>	<i>Masc. Plural</i>	<i>Fem. Singular</i>	<i>Masc. Singular</i>	<i>Participle</i>
בונות	בונים	בונה	בונה	פֶּעַל
נבנות	נבנים	נבנית	נבנה	נִפְעַל
מבנות	מבנים	מבנה	מבנה	פֶּעַל
מבנות	מבנים	מבנה	מבנה	פֶּעַל
מבנות	מבנים	מבנה	מבנה	הַפְעִיל
מבנות	מבנים	מבנה	מבנה	הַפְעַל
מתבנות	מתבנים	מתבנה	מתבנה	הַתְפַּעַל

## פ"י

There is a correspondence between the י and the ה in biblical Hebrew. As noted above, in first and second person in ל"ה verbs, the ה changes to a י (בְּנִיתִי, not בְּנִהְתִּי). In the future imperfect, the ה is dropped (אֵלֶּךָ). The י is also dropped in the imperfect in the פ"י verbs as well (אֲשַׁב - I will sit). In the הַפְעִיל both in פ"ה and פ"י verbs, the ה and י are dropped, and replaced by a הולם (הוֹשִׁיב - יושב, הוֹלִיךְ - הולך).

## פ"נ

In the הַפְעִיל and הַפְעַל perfect, and all the imperfections, the נ assimilates into the next letter. A דגש in that letter indicates the assimilation of the נ (הִצִּיל - נצל).

## ע"ו

These verbs are treated as if they only have two root letters in the perfect (בָּא, שָׁם, קָם). In the imperfect, the middle vowel appears (יָבוֹא, יֵשֵׁים, יָקוּם). There is no הַתְפַּעַל, הַפְעַל, הַפְעִיל, or הַתְפַּעֵל.

## *Verbs with pronomial suffixes*

Like nouns, verbs can also take a pronomial suffix. In nouns, the pronomial suffix replaces שָׁל (הַבֵּן שָׁלִי = בְּנִי). In verbs, if the direct object is a pronoun (אוֹתִי), a suffix is attached directly to the verb (הוּא שָׁמַר אוֹתִי = שָׁמְרָנִי)



פְּרוֹת (fem. plural)	הַמּוֹרִים (masc. plural)	פֶּרָה (fem. singular)	הַמּוֹר (masc. singular)	
פְּרוֹתֵיכֶן (your cows)	הַמּוֹרֵיכֶן (your donkeys)	פֶּרְתְּכֶן (your cow)	הַמּוֹרְכֶן (your donkey)	שְׁלֶכֶן
פְּרוֹתֵיהֶם (their cows)	הַמּוֹרֵיהֶם (their donkeys)	פֶּרְתָם (their cow)	הַמּוֹרָם (their donkey)	שְׁלֵהֶם
פְּרוֹתֵיהֶן (their cows)	הַמּוֹרֵיהֶן (their donkeys)	פֶּרְתָן (their cow)	הַמּוֹרָן (their donkey)	שְׁלָהֶן

### סְמִיכוֹת - *The Construct State*

Two nouns may be combined together to indicate possession. The first noun is in construction (based on the Latin word *construere-bring together*) with the second noun. The two words are considered to be one, so the first noun loses its stress and there is a reduction of the vowel. For example, הַיָּד שֶׁל הַנְּעָר (the hand of the young man) becomes in construct יַד הַנְּעָר (note that the ה of the first noun and the שֶׁל are both dropped). The first noun in construct undergoes various changes depending on the gender and number of the noun:

1. Masculine singular nouns usually do not change. There are some nouns, however, that do. For example, בַּיִת becomes בֵּית when it is the first noun in construct.
2. Feminine singular nouns: (words that end in ה- as noted above with the addition of possessive suffixes, the ה changes to a ת (ex. הַפֶּרָה שֶׁל הָאִישׁ -the cow of the man, becomes פֶּרַת הָאִישׁ in construct).
3. Masculine plural nouns: the dual ending ים (indicating two of something, עֵינַיִם, two eyes) and the masculine plural ending ים become י (עֵינַי הָאִישׁ, the eyes of the man, becomes עֵינֵי הָאִישׁ).
4. Feminine plural nouns: undergo no change (פְּרוֹת הַפָּרוֹת שֶׁל הָאִישׁ becomes פְּרוֹת הָאִישׁ).

When adding possessive suffixes to a noun, it is important to know the construct form of the noun. If the noun undergoes change in the construct, it will also undergo that change when adding a possessive suffix. For example, בַּיִת becomes בֵּית in construct, so when adding possessive suffixes to בַּיִת, the form בֵּית is used (בֵּיתִי - my house).

### *The Biblical Sentence*

The normal narrative sequence is the verb first:

ג וַיֹּאמֶר אֱלֹהִים יְהִי־אֹר וַיְהִי־אֹר: ד וַיֵּרֶא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין תְּהוֹמוֹת:  
ה וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַתְּהוֹמוֹת קִרְיָה לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:

“God said, ‘Let there be light’, and the light was. God saw that the light was good and God divided between the light and the darkness. God called the light day, and the darkness [He] called night, and evening was and morning was, one day.”

Notice that each verb begins with a ו, and that the tense appears to be imperfect, even though the actions happened in the past: “God said...God saw...God divided..God called”. This form is called conversive vav, since it appears to *convert* the tense of the verb from future to past. When combined with the imperfect, the ו takes the vowel פתח, and the י of the imperfect takes a דגש unless the י has the vowel שווא (וַיְדַבֵּר - he spoke). If the י does not have a דגש, then the tense will not be converted:

ט וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וְתִרְאֶה תִיבְשָׁה וַיְהִי־כֵן:

“The water will be gathered together under the sky into one place and the dry land **will appear**.”

Conversive vav also appears with the perfect tense, converting the tense to future. In this case, the ו takes its normal vowel שווא, and there is no דגש:

כד עַל־כֵּן יִעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

“As a result, a man will leave his father and his mother, and he **will cling** to his wife, and they will become one flesh.”

A sentence or clause that begins with a noun, and not a verb, is not a normal narrative sequence. Usually, it is a circumstantial clause, describing the circumstances at the time of the action. It is best to translate this sentence or clause as, “when...”

א בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ב וְהָאָרֶץ הָיְתָה תֵהוֹ וְכֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: ג וַיֹּאמֶר...

The first two sentences describe the condition of existence when God “began the act of creation.” The first “action” of God is in verse three, “God said.” The earth was in chaos, there was darkness over the face of the deep, and God’s spirit (or alternatively, “a powerful wind”) soared over the face of the water.”

### *The Uses of the Letter ה*

1. The letter ה before a noun indicates the definite article “the.” It was originally הָ, and to indicate the loss of the ה, the first letter of the noun takes a דגש (נָעַר - a young man, הַנְּעָר - the young man). Since the letters א, ה, ח, ע, and ר do not take a דגש, the rules for the definite article ה before them are different. If the first letter is an א or ר, the vowel of the ה becomes a קמץ (אִישׁ - a man, הָאִישׁ - the man). If the initial letter is ה, either accented or unaccented, or unaccented הָ or עָ, the ה becomes הֶ (עָרִים - cities, הָעָרִים - the cities; חָכָם - a wise man, הַחָכָם - the wise man). Otherwise, the definite article stays as הֵ (הֵיָה - and animal, הַהֵיָה - the animal).
2. הֵ is known as the interrogative *hey*. הֵשֹׁמֵר אָהִי אָנֹכִי, “Am I the guardian of my brother?” The interrogative ה can also be prefixed to other particles, such as הָאֵם, הָאֶף, הָנֶם, הָכִי, and הָלֵא.
3. ה attached to the end of a word is called the ה of location. It can be used instead of לְ or אֶל (יְרוּשָׁלַיִם - to Jerusalem).
4. הֵ (the dot in the ה is named a מפיק) attached to a word indicates possession (יְדָהּ - her hand) or the direct object (לְעִבְדָהּ וּלְשֹׁמְרָהּ - “to work it and to protect it”).

## V. COMMON BIBLICAL WORDS

(These words appears ten or more times in בראשית, and constitute 80.8% of the total text).

way, road - דרך	that, which - אשר	father - אב
seek out, request (v) - דרש	sign of definite d.o. - את	stone - אבן
he - הוא	you (f.s.) - אתָּ	lord, master - אדון
she - היא	you (m.s.) - אתה	man - אדם
was (v) - היה	you (m.p.) - אתם	ground - אדמה
hit (v) - הכה	in a, in the - בְּ, בַּ	love (v) - אהב
walk, go (v) - הלך	well (of water) - באר	tent - אהל
they (m.p.) - הם	heavy - כבד	or - או
they (f.p.) - (הנה) הן	clothing - בגד	perhaps - אולי
here, here is - הנה	animal, cattle - בהמה	then - אז, מאז
mountain - הר	come (v) - בוא	brother - אח
kill (v) - הרג	between, among - בין	one - אחד
become pregnant (v) - הרה	house - בית	sister - אחות
this (f.s.) - זאת	cry (v) - בכה	another - אחר
this (m.s.) - זה	without - בלתי	beyond, behind - אחר
remember (v) - זכר	son - בן	there is, are no - אין
seed - זרע	build (v) - בנה	man - איש
throw (v) - זרק	for the sake of - בעבור	but, however - אך
new - חדש	for the sake of - בעד	eat (v) - אכל
sin (n) - חטא	cattle, herd - בקר	food - אכל
sin (v) - חטא	morning - בקר	to (preposition) - אל
alive, living - חי	create (v) - ברא	do not - אל
animal - חיה	covenant - ברית	these - אל, אלה
life - חיה	bless (v) - ברך	chieftain - אלקף
life - חיים	blessing - ברכה	if - אם
except - חוץ	flesh, meat - בשר	mother - אם
a dream - חלום	daughter - בת	say (v) - אמר
dream (v.) - חלם	big, large - גדול	sack - אמתחת
donkey - חמור	grow, raise (v) - גדל	we - אנחנו
five - חמשה	nation - גוי	I - אני, אנכי
grace - חן	live, reside (v) - גור	gather, collect (v) - אסף
loving-kindness - חסד	also - גם	nose, anger - אף
be angry (v) - חרה	camel - גמל	near, next to - אצל
good (adj.) - טוב	garden - גן	four - ארבעה
a good thing - טוב	steal (v) - גנב	forty - ארבעים
before, not yet - טרם	speak (v) - דבר	ark - ארון
hand, arm - יד	word, thing - דבר	land - ארץ
know (v) - ידע	blood - דם	woman, wife - אשה

as a result - על-כן	מי - who	יום - day
rise, go up (v) - עלה	מכר (v) - sell	יין - wine
people, nation - עם	מלאך - messenger, angel	יכל - be able (v)
עם - with	מלך - king	ילד - to give birth (v)
עמד (v) - stand	מן - from	ילד - a boy
ענה (v) - answer	מנחה - gift, offering	ים - sea
עץ - tree	מעט - few	יסף - add, increase (v)
ערב - evening	מערה - cave	יצא - leave (v)
עשה (v) - do, make	מפני - because of	ירא - be in awe of (v)
עשרה - ten	מצא (v) - find	ירד - go down (v)
עשרים - twenty	מקום - place	ירה - shoot, instruct (v)
עת - time, season	מקנה - possession	ישב (v) - sit
עתה - now	מראה - vision	יש - there is, are
פה - here	משפחה - family	כאשר - when
פן - lest	משקה - a drink	כבוד (v) - honor
פנים - face	נא - please	כח - power, strength
פעם - once	נגד (הגיד) (v) - tell	כי - because, that
פרה - cow	נגע (v) - touch	כלה (v) - finish
פרה (v) - be fruitful	נגש (v) - approach	כל - each, every
פתח (v) - open	נכה (היכה) (v) - hit	כן - so
צאן - flock	נסע (v) - travel	כסף - silver
צדיק - righteous, innocent	נער - young man, servant	כפר (v) - atone
צוה (v) - command	נפל (v) - fall	לא - no, not
ציד (v) - hunt	נפש - soul, life force	לב - heart
קבר (v) - bury	נקם (v) - avenge	לבש (v) - wear clothes
קדם - front, east, before	נשא (v) - lift, carry	לחם - bread
קדש - holiness, holy object	נתן (v) - give	לילה - night
קדש (v) - sanctify, separate	עבד (v) - work	למה - why
קול - voice, sound	עבד - slave	לפני - before, in front
קום (v) - rise, get up	עבר (v) - cross, pass	לקח (v) - take
קטן - small, little	עד - witness	לקראת - towards
קנה (v) - buy, acquire	עדר - flock, herd	מאד - very
קרא (v) - call, read	עוד - still, more	מאה - hundred
קרב (v) - approach	עולם - world, eternity	מבול - flood
ראה (v) - see	עוף (v) - fly	מה - what
ראש - head	עז - strength	מהר - quick, quickly
ראשון - first	עזב (v) - leave, abandon	מול (v) - circumcize
רב - much, many	עין - eye	מות - death
רבה (v) - increase	עין (מעין) - spring, well	מזבח - altar
רגל - foot, leg	עיר - city	מים - water
רוח - wind, spirit	על - on, above	מין - kind, species

three - שלש	shepard - רועה
thirty - שלשים	property - רכוש
name - שם	acquire property (v) - רכש
there - שם	creep, crawl (v) - רמש
sky, heaven - שמים	friend, companion - רע
eight - שמנה	bad, evil - רע
hear, listen (v) - שמע	hunger, famine - רעב
guard, protect - שמר	be hungry (v) - רעב
year - שנה	tend sheep (v) - רעה
two - שנים	murder (v) - רצח
female servant - שפחה	only - רק
judge (v) - שפט	field - שדה
drink (v) - שקה	put, place (v) - שים
drink (v) - שתה	officer - שר
box, ark - תבה	ask (v) - שאל
within, among - תוך	ear of grain - שבלת
birth, geneology - תולדה	satisfy, be full (v) - שבע
under, in place of - תחת	seven - שבע
nine - תשע	break (v) - שבר
	stop, cease (v) - שבת
	return, repent (v) - שוב
	bow down - (השתחוה)
	slaughter (v) - שחט
	lie down, sleep (v) - שכב
	peace, wholeness - שלום
	send (v) - שלח

## VI. RESOURCES

### *Translations*

*Targum Onkelos*- an Aramaic translation done by a student of Rabbi Akiba during the second century.

*Targum Jonatan*- an Aramaic translation of the prophets, finished some time after Onkelos.

*Septuagint (LXX)* - a Greek translation done in Alexandria, Egypt, during the 3rd century BCE.

*Hexapla*- a six column translation containing the Hebrew text of the Tanach, a Greek transliteration of the Hebrew, the LXX, and translations by Aquila (thought possibly to be Onkelos), Symmachus, and Theodotion.

*Vulgate*- a Latin translation by Jerome around 400 CE that became the standard Christian version of the Bible.

*Saadya Gaon*- in the 10th century CE, Saadya translated the text into Arabic.

*King James version*- a translation in 1611 under the sponsorship of King James I of England. This translation has become the standard Christian translation of the Bible into English. Biblical phrases and translations that have entered the vernacular of Western civilization have almost all come from this translation.

*Jewish Publication Society*- an English translation from the 20th century that has replaced the King James version in most Jewish households. This translation has removed the Christian-influenced translations from the earlier versions.

### *Commentators*

רש"י (R. Solomon ben Isaac) Rashi lived in Troyes, France from 1040-1105. Rashi always began from the simplest point and tried to explain the text without complicated additions. Rashi based his commentaries on Talmudic and Midrashic sources.

אבן עזרא (Abraham Ibn Ezra) A Spanish commentator who lived from 1089-1164. He used his great knowledge of Hebrew grammar and philosophy to explain the text.

רד"ק (David Kimchi) Like Ibn Ezra, Radaq was a grammarian and philosopher, and used those disciplines to understand and explain the text. Radaq lived from 1160-1235.

רמב"ן (Moshe ben Nachman) A Spanish commentator who lived from 1194-1270. Ramban asks a mystical interpretation, which causes him to differ in many places from Rashi.

### *Study Aids*

*Lexicon*- a sophisticated dictionary, not only giving the root meaning of the word, but also its etymology (derivation), different meanings based on the **בנינים** if it is a verb, and places in the **תנ"ך** where the word is used. The most famous Lexicon is the Brown, Driver, Briggs Hebrew and English Lexicon, known simply as *BDB*.

*Concordance*- a concordance gives every occurrence of every word in the **תנ"ך**. This is important to understand the exact nuances of words by seeing how they are used in different parts of the **תנ"ך**. The קונקורדנציה לתנ"ך by Solomon Mandelkern is the most widely used Concordance.