IBH  33.6

Section a. none is required.

Section b. 1-10
(1) you were blessed; בָּרָכָה Pu. pft 2fs
(2) burning; בָּשָׁר Pi. ptc mp
(3) I was sent; שָלַל Pu. pft 1cs
(4) the wonderful (things); מֶלֶךְ Niph. ptc fp + article ה
(5) I hate; שָׁנָה Qal pft 1cs
(6) let me bless; בָּרָכָה Pi. coh. 1cs
(7) (the) eaten ones (of…); אכֵלָה Niph. ptc mp cst
(8) blessed be Yhwh; בָּרָכָה Qal passive ptc ms
(9) you were found; מצא Niph. pft 2fs
(10) I am your healer; רָפָא Qal ptc ms + 2ms sf

Section c. 1-14. Translate and parse verbs. NOTE: Do not parse וַיְהִי and/or וְהָיָה.

(1) She said, “I heard in my land about your wisdom, but I didn’t believe the words.” [a] אמר Qal wci 3fs; [b] שָׁמַע Qal pft 1cs; [c] אָמַר Hiph. pft 1cs

(2) He blessed the man and said, “Consecrate yourself² to Yhwh today.” [a] בָּרָךְ Pi wci 3ms; [b] אמר Qal wci 3ms; [c] קָדֵשׁ Hith. impv 2ms

(3) In (On) that day many warriors will be destroyed in the battle. [a] אָבֶד Pu. impf 3mp

(4) They refused to minister/serve in the temple, because they did not believe in Yhwh. [a] מָאָן Pi. pft 3cp; [b] שָׁרָת Pi. infc + ל prep; [c] אָמַר Hiph. pft 3cp

(5) Praise Yhwh, and bless his name. [a] הלל Pi. impv 2ms; [b] בָּרָכָה Pi. impv 2ms + conj. ו

(6) He caused them to cross the river and caused them to draw near to/approach the land.² [a] נָבָר Hiph. pft 3ms + 3mp sf; [b] קָרָב Hiph. wci 3ms

¹ Note: this form is a Hithpael, which you have not learned yet. The verb קָדֵשׁ (according to the glossary in Ross) means the following in the different stems: [1] Qal: to be holy, set apart; [2] Niph: to show oneself holy, be consecrated; [3] Pi: to consecrate, set apart, sanctify; [4] Pu: to be consecrated, set apart, sanctified; [5] Hithp: to consecrate oneself, purify oneself; [6] Hiph: to treat as holy, declare holy, hallow. As you can see, the Hithpael stem can represent the reflexive or reciprocal nuance of the Piel.

² What is the function of the games-he at the end of הָאַ֫רְצָה? Right--it’s the directional ה, indicating motion toward the noun so marked.
(7) The temple was established (stood upright) because all the inhabitants of the city were faithful. [a] עמד Hoph. pft 3ms; [b] אמן Niph. ptc mp; [c] יש ב Qal ptc mp cst

(8) His blessed ones will praise him in the midst of the assembly/congregation. [a] ברך Pu. ptc mp + 3ms sfx; [b] אמן Pu. impf 3mp + 3ms sfx

(9) Hurry, escape to the mountain, for Yhwh will destroy this place. [a] מחר Pi. impv. 2ms; [b] מעלה Niph. impv 2ms; [c] שם Hiph. impf 3ms

(10) Let the prophet cause the people to hear the word of Yhwh. (Or, “Let the prophet announce to the people the word...”) [a] ברך Hiph. juss 3ms

(11) Let us send him to the battle in order that he may perish there. [a] שלח Qal coh 1cp; [b] אבד Qal impf 3ms + conj ו.

(12) God gave the signs and the wonders (wonderful “things”) in heaven (the sky, the heavens). [a] נתן Qal pft 3ms; [b] פלא Niph. ptc fp + art.

(13) “I have loved you,” says YHWH. But you say, “By what have you loved us?” “Wasn’t Esau a brother to Jacob?” declares/says YHWH; “I loved Jacob, but Esau I hated.” [a] אמר Qal pt 1cs; [b] אמר Qal pt 3ms; [c] אמר Qal pt 2mp + conj waw; [d] אמר Qal pt 2ms + 1cp sfx; [e] אמר Qal wci 1cs.

(14) And Samuel said to him, “YHWH has torn the kingdom of Israel from you today, and he has given it to your neighbor, who is better than you.” [a] אמר Qal wci 3ms; [b] קרע Qal pt 3ms; [c] נחל נقبل Qal pt 3ms + 3fs sfx + conj ו.

3 This form is clearly not Hiph impf; otherwise, the theme vowel would be hireq-yod. Why did the theme vowel of this jussive verb change, from יַשְׁמֵע to יַשְׁמַע? See p. 237.

4 For the “purpose” function of the indirect volitive sequence, see pp. 152-3.

5 The form אָוַה is unusual in a number of ways. First, the verb אהב is a standard I-gutt verb (not one of the 5 “naughty” I-aleph that are formed like אמר in the Qal impf, אמר—see Ross 32.3). So the Qal impf of this verb would normally be יֶאֱהַב for the 3ms, and אֶאֱהַב for the 1cs. However, in this verse, אהב has followed the naughty I-aleph pattern with R1-aleph quiescing and the prefix consonant taking holem: אֹהַב. Second, due to the quiescence of the R1-aleph, it is not pronounced and, occasionally, such quiescent aleph sometimes falls out in the spelling. So, אָוַה ends up being written אוהב. Finally, because this is not just an impf but a wci form, אוהב should be prefixed with ו. But, since R1 is a gutt, it rejects the DF and the preceding pataḥ compensatorily lengthens to qames.

6 The compound PP מֵעָלֶ֫יךָ (prep מ + prep על + 2ms sfx) here has the sense of ‘from attachment/connection with’ something. It is used in contexts where one departs from or something is removed from the object of the prep מעלי.