Hebrew Grammar
Ross Homework Key

IBH 30.5
Section a. none is required. Here are some of the answers in case you’re interested (1–10, 15, 20).

(1) הַמְלֵךְ אֹתוֹ / הַמְלִיכֵ֫הוּ / הַמְלִיכֶ֫נּוּ
(2) תנַ֫שְׁלָה
(3) הַקְּרִ֫בָה
(4) יַגְּפָרָה אֹתוֹ / יַגְּפִּרָהוּ / יַגְּפִּרְנּוּ
(5) מְמַלֶּכֶת / מְמַלֶּכֶים
(6) נַזְכִּ֫ירָה / נַזְכִּירֵ֫הוּ / נַזְכִּירֶ֫נּוּ
(7) לִיךְ תַּשְׁ
(8) הַקְּרַ֫בְנוּ
(9) הַאֹתוֹ / הַנַּזְכִּירָה / הַנַּזְכִּירֵ֫הוּ / הַנַּזְכִּירֶ֫נּוּ
(10) מַמְלִיכִים / מַמְלִיכוֹת
(11) וַיַּשְׁמִ֫דוּ
(12) יַשְׁמֵד / לא הַשְׁמֵד
(13) הַיָּשְׁמִיעַ / הַיָּשְׁמִיעָם
(14) הַהָשָּׁמִיט / הַהָשָּׁמִיטוּ
(15) הַקְּרָבָה
(16) תַּשְׁכֵּ֫נָה
(17) הַקְּרִ֫יבוּ
(18) וָאַשְׁלֵךְ

Section b. 1–11 Do not parse.

(1) When they mention/commemorate Jerusalem, they will rejoice greatly (surely rejoice).
   [a] זָכַר Hiph. infc + 3mp sfx + ב prep.; [b] שָׂחָּ֫מִי Qal wcp 3cp; [c] שָׂחָּ֫מִי Qal infa

(2) The men walked to the temple (in order) to enthrone the lad over them. [a] הלָּכַּת Qal pft 3cp; [b] מלָלַך Hiph. infc + ב prep

(3) The woman hid the men in her house. [a] מָרַה Hiph. pft 3fs

(4) (And) the prophet drew near to listen to the word of Yhwh. [a] קָרָב Hiph wci 3ms; [b] שָׂחָּ֫מִי Qal infa + ב prep
(5) Let him/the one who trusts in Him magnify His name, so that he may glorify Him with joy. [a] Hiph. juss 3ms; [b] Qal ptc ms + art. ה; [c] Pi. impf 3ms + conjunctive

(6) Why did you hide your face from me? Were you afraid on account of your sin? [a] Hiph. pft 2ms; [b] Qal pft 2ms + Interrog. ה

(7) Trust in Yhwh our God all the days of your life, and cast (away) what is evil (or “that which is evil” or “the evil thing”). [a] Qal impv 2ms; [b] Hiph. impv 2ms + conjunctive

(8) The fool says (or “has said”) in his heart, “There is no God.” They have acted corruptly; they have made abominable (the) wanton deed; there is no one who does good. [a] Qal pft 3ms; [b] Hiph. pft 3cp; [c] Hiph. pft 3cp; [d] Qal ptc ms

(9) Some in chariots, and some in horses, but (as for) us, we will call to remembrance/meditate (i.e., we will hope in/depend on) on the name of Yhwh our God. [a] Hiph. impf 1cp

(10) He causes wars to cease to the end of the earth. [a] Hiph. ptc ms

(11) Do not spill/pour blood (=shed blood). Cast him into this well/pit that is in the wilderness/desert, but do not send forth/stretch out a hand against him. [a] Qal juss 2mp; [b] Hiph. impv 2mp; [c] Qal juss 2mp

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1Review p. 153 point # 3 for the possibility of rendering this clause as purpose/result.

2Note that both the form (with theme vowel sere instead of hireq-yod) and the position (first position) indicates that this is a jussive rather than an imperfect hiphil form.

3Note: this form is not a Pi. wci! If it were, you would have patah under the prefix consonant and dagesh forte in that consonant, too.

4The verb that belongs here is implied and should be supplied from the explicit verb found in the last clause: נזכִּיר. This is an example of gapping, such as in the example: “John speaks French, and Martha Spanish.” In this sentence, the verb “speaks” is gapped in the second clause and is to be supplied from the first one: “John speaks French, and Martha (speaks) Spanish.” Normally, gapping occurs where the explicit element is present in the first sentence, and the omissions happen in the next sentence(s). This one is unusual, since the gapping occurs in the first two clauses, and the explicit element finally shows up in the last clause! So are the wiley ways of Hebrew poetry!