Section a. 1–20

(1) They were; הָיוּ Qal pft 3cp
(2) Answer me; חָנַה Qal impv 2ms + 1cs sfx
(3) May he live!; הִיוֹרָה Qal juss 3ms
(4) I will be; הִיוֹרַה Qal impf (or coh.) 1cs
(5) Let him stretch out his hand; נָטֵה Qal juss 3ms
(6) (And) he taught; יָרַה Hiph. wci 3ms
(7) Command!; צָוה Pi. impv 2mp
(8) I will give thanks; יִהְרָה Hiph. impf (or coh.) 1cs
(9) Let him strike; נָכַה Hiph. juss 3ms
(10) (And) he was angry; חָרַה Qal wci 3ms
(11) You went up/ascended; עָלָה Qal pft 2mp
(12) Extend/stretch out!; נָטַה Qal impv 2mp
(13) Go up/ascend!; עָלָה Qal impv 2mp
(14) Do not answer!; עָנַה Qal1 juss. 2ms (this is an apocopated form)
(15) (And) she conceived/became pregnant; הָיוּ Qal wci 3fs (apoc. form)
(16) (in order) to attack/strike; נָכַה Hiph. infc + ל prep
(17) Teacher/one who teaches/teaching; יָרַה Hiph. ptc ms
(18) (And) he covered/concealed himself; נָכַה Hithp. wci 3ms
(19) She was afflicted/oppressed; עָנַה Pu. pft 3fs
(20) The one who makes/The maker; הִשָּׁוֵה Qal ptc ms + art. ה

Section b. 1–14: translate and parse verbs. NOTE: Do not parse הָיוּ and/or הָיוּ! [except for #1].

(1) God said, “Let there be light,” and there was light. [a] אֶמֶר Qal wci 3ms; [b] הָיוּ Qal juss 3ms (apoc.); [c] הָיוּ Qal wci 3ms (apoc.)

(2) YHWH answered and said, “I will be who/what I will/must be, and I will be with you.” [a] נָמַה Qal wci 3ms (apoc.); [b] אֶמֶר Qal wci 3ms; [c, d, e] הָיוּ Qal impf/coh 1cs

1Note: This is not Piel because of the vowel pattern; Piel should have vocal shewa under the prefix consonant and patah under the first root letter. I need to point this out because in the Vocabulary list, Ross makes it look like the Piel Impf and Jussive are, respectively, יִהְרַה and יָרָה. These forms are the Qal forms, not the Piel, and he should have listed them prior to proceeding to the “II. Piel” entry.
(3) I will stretch out my hand, so that you may cross/pass over the river. [a] נמן Qal coh/impf 1cs; [b] נבר Qal impf 2mp + conj.  

(4) They made the bull into an offering, and they burned/sacrificed it upon the altar. [a] העשׂ Qal pft 3cp; [b] קטר Pi. wci 3mp + 3ms sfx

(5) And he was very angry, and he asked, “Why did you choose me to do this?” [a] חרה Qal wci 3ms (apoc); [b] שאל Qal wci 3ms; [c] בחר Qal pft 2ms; [d] נשא Qal infc + prep

(6) And the reliable/faithful servant did all the work before he went to the city. [a] נשא Qal wci 3ms (apoc); [b] אמן Ni ptc ms (abs) + art; [c] הלך Qal infc + 3ms sfx

(7) And our enemy attacked us and led into exile the inhabitants of our cities. [a] נכה Hi wci 3ms (apoc); [b] איב Qal ptc ms cst + 1cs sfx; [c] וכלל Hi wci 3ms (apoc); [d] נשא Qal ptc mp cst

(8) And these things were done after they attacked their enemies. [a] נשא Ni wci 3mp; [b] תוכל Hi infc + 3mp sfx; [c] איב Qal ptc mp cst + 3mp sfx

(9) And they did just as they were commanded, and they fell on their face(s) and wept. [a] נשא Qal wci 3mp; [b] ודע Pu pft 3cp; [c] וכלל Qal wci 3mp; [d] חזר Qal wci 3mp

(10) We called out to you because we were oppressed the whole day (=all the day). [a] קרא Qal pft 1cp; [b]ענה Pu pft 1cp; [c]

(11) I commanded you not to oppress the exiled people. [a] ינה Pi pft 1cs + 2ms sfx; [b]ענה Pi infc; [c] כלל Ho ptc ms + art ד

(12) Thank YHWH, for he is good; bless his name! [a] יירה Hi impv 2mp; [b] ברך Pi impv 2mp

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2 We should probably understand the first verb as cohortative (even though, in form, it is identical to the impf for III-he verbs). Remember, when you have a volitive sequence where Verb 1 is Impv/Juss/Coh and Verb 2 is simple conjunctive waw (with vocal shewa) attached to a prefixed form like Juss/Coh/Impf, then the second verb often expresses the purpose or result of the action in the first verb. See Ross p. 153.

3 The verb נאמן in the Niphal stem means ‘to be reliable/faithful’ (hence there’s no pure passive nuance). So נאמן (Ni pft 3ms) = ‘he was reliable/faithful’; יאמן (Ni impf 3ms) = ‘he will be reliable/faithful’. When used as an attributive ptc, as here, it can be translated like an adjective: ‘reliable/faithful’.

4 For this form, review Ross 37.4.2.

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(13) I caused you to know my sin, and I did not cover/conceal my guilt. I said, “I will confess to YHWH concerning my transgressions.” And you forgave the guilt of my sin.

[a] ידע Hi preterite (or impf or coh) 1cs + 2ms sfx; [b] כסה Pi pft 1cs; [c] אמר Qal pft 1cs; [d] יידע Hi impf (or coh) 1cs; [e] נשא Qal pft 2ms

(14) And [Moses] saw an Egyptian man attacking a Hebrew man from his brothers. And he turned this way and that, and he saw that there was no one (lit. ‘there was no man’) and attacked the Egyptian.

[a] ראה Qal wci 3ms (apoc); [b] נכה Hi ptc ms (abs); [c] פנה Qal wci 3ms (apoc); [d] ראה Qal wci 3ms (apoc); [e] נכה Hi wci 3ms (apoc)

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6 The verb ידה in the Hiphil stem has the sense “to praise; to thank/give thanks; to confess (one’s sins).” Here, it has the sense of ‘confess’, while in #12 is had the sense of ‘thank/give thanks’.

7 The context of this prayer seems to be past-time, so I think this is probably the ancient Hebrew “preterite” conjugation (the preterite is a prefix conjugation pattern that is past time and occurs in poetry; it frequently looks like an impf/jussive form, and many suppose it’s the form that the waw-pathach-DF of the wayyiqtol/wci attaches to). If it’s an imperfect, it’s semantic value is that of one of the past-time imperfect uses—probably not past progressive (‘I was making you know’) but an incipient impf (‘I began making you know’). Finally, in form, the coh is possible (the ה of the coh is obscured due to the addition of the 2ms pron. sfx.), but such a volitional sense in the context is highly unlikely.

8 Remember, in III-he verbs the typical ה of the coh is obscured, with the result that the impf 1cs and the coh 1cs are identical, ending with ה- (see Ross 36.2.2).

9 The word נכה you learned in your vocab list for Lesson 27; it is normally rendered ‘thus, so, here’. In Hebrew, it can be repeated with conjunction waw in order to present alternatives (the same with the near demonstrative זה ‘here’). Thus, here זה נכה = ‘here and here/thus and thus’ = ‘here and there/this way and that way’. So also זהו...זהו = ‘this … and this’ = ‘this one…and that one/one...and another’.

10 For this form, review Ross 37.4.2.

11 For this form, review Ross 37.4.2.