

Today we will learn how to identify Hebrew verbs, nouns, and relative particles through Hebrew sentences. /We will practice with Genesis 1:1.

/The first word is בְּרֵשִׁית (bereshit). /Last time we learned that there are verbs, nouns, and relative particles. /We learned that there is the perfect form and the imperfect form to indicative verbs. /We also added adjectives to nouns. We also briefly mentioned that there are pronouns.

/Relative particles include prepositions, /articles, /conjunctions, /relative pronouns, /infinitives, /adverbs, /emphatic particles, /among others. /Using these, let's take part the word בְּרֵשִׁית (bereshit) in Genesis 1:1.

/בְּ (be) at the very beginning can be seen as a preposition. /It is a relative particle, and is also a preposition. /In English, it can be interpreted as "in, by, or with."

/Next, רֵשִׁית (reshit). /This part is a proper noun meaning "beginning." /Hence, the preposition and the noun come together to mean "In the beginning" or "beginning."

/The word that comes after בְּרֵשִׁית (bereshit) in Genesis 1:1 is בָּרָא (bara). /בָּרָא (bara) is a verb. /It is a verb in the perfect form. /We studied the perfect form. We learned that a word with the person, gender, and number of a perfect form, that is without a prefix or suffix, is in the third person masculine singular form.

/Therefore, any word that is made up of these three basic consonants is a Hebrew verb in the perfect form, which is the third person masculine singular. /If a suffix was added to such a word, we would be able to determine if it was a perfect form of an indicative Hebrew verb. We would also be able to tell the person, gender, and number by what type of ending is added to a word.

/Do you remember the endings of the indicative perfect form of Hebrew verbs we studied last time? /Blank בָּרָא (a) בָּרָא (ta) בָּרָא (t) בָּרָא (ti) בָּרָא (woo) בָּרָא (woo) בָּרָא (tem) בָּרָא (ten) בָּרָא (noo).

/If a word was in an imperfect form, a prefix would be added, or the word would have both a prefix or a suffix. /We studied in the last lecture how to memorize prefixes and suffixes of the imperfect form of indicative Hebrew verbs.

/Please memorize בָּרָא (i) בָּרָא (ti) בָּרָא (ti) בָּרָא - בָּרָא (ti-yi) / בָּרָא (Aleph) בָּרָא (eh) /בָּרָא-בָּרָא (yi-woo)בָּרָא-בָּרָא (ti-na) בָּרָא-בָּרָא (ti-woo)בָּרָא-בָּרָא (ti-na) בָּרָא (ni).

/Memorize them. Memorize the prefixes and suffixes that determine the person, gender, and number of perfect and imperfect forms of indicative Hebrew verbs.

/Next, let's look at the third word in Genesis 1:1, אֱלֹהִים (elohim). /This word means, "God." /This is a proper noun. /This is a Hebrew proper noun, and it means, "God."

/The next word is וְ (et). / וְ (aleph) is a consonant, but it is a silent syllable and is not pronounced. Instead, there is וְ (Tseré). Because there is the וְ (e) and וְ (taw), it produces a "t" sound and is translated as וְ (et). /This is the objective postposition in Hebrew.

/There is no separate objective postposition in English. /However, in Hebrew and Korean there is the objective postposition, and with it, we can know that the following word is objective.

/Next, הַשָּׁמַיִם (hashamayim). /First, we have the word הַ (ha), and , הַ (ha) is an article. /We call this the definite article. /In English, it would be the word "the."

/Next, the proper noun שָׁמַיִם (shamayim). /A proper noun is a noun with a specific name. /Therefore, this is translated as "the heaven." /There is also the form יָם (yim), which can be translated as "heavens."

/Next, וְ (be et). /We can first separate this into וְ (be) and וְ (et). / וְ (be) is a conjunction. /It is a conjunction under relative particles.

/This conjunction is "and" in English. /It can also mean, "but." /Next, there is the objective postposition , וְ (et). /Hence, when we combine these and interpret it, it would be "and something." The next word would have an objective postposition.

/The next word is הָאָרֶץ (ha arets). / הָ (ha) הָאָרֶץ (arets) /We can first separate this into הָ (ha) and הָאָרֶץ (arets). / הָ (ha) is the definite article. / הָאָרֶץ (arets) is the noun. /It means, "the earth."

/In this way, we must be able to identify words in sentences. We must recognize words in sentences as verbs, nouns, or relative particles. Then we must be able to recognize the perfect form and the imperfect form of verbs. Then we must be able to determine whether a noun is a noun, an adjective, or a pronoun. We must also be able to identify prepositions, articles, conjunctions, relative pronouns, infinitives, and adverbs of relative particles.

/Now, let's study Hebrew verbs. /First, we will briefly go over the system of Hebrew verbs. /We studied two parts of the Hebrew verb system. /They are the perfect form and the imperfect form.

/The perfect form indicates the completion of an action at a certain point of time in the past, present, or future. /There is the imperfect form. /The imperfect form indicates the incompleteness of an action at a certain point of

time in the past, present, or future. /These two forms are called the indicative in Hebrew.

/The indicative is distinct from the imperative. /The indicative is a mood of verbs concerning a simple action. /On the other hand, the imperative is a mood of verbs expressing a specific command or exhortation. /There are three kinds of the imperative.

/First is the second person imperative, which we are most familiar with. /This is the “imperative.” /There is also the third person and first person imperative, which we are less familiar with. /The third person and first person imperative strictly refer to exhortations or duties.

/The third person imperative is “jussive” in English. /The first person imperative is “cohortative” in English. /We know the general idea of the perfect and imperfect forms because we studied them. /These two are called “finite verbs” in Hebrew.

/Finite verbs indicate verbs with a person, gender, and number. /Therefore, all verbs of the indicative and the imperative are finite verbs with a person, gender, and number.

/Hebrew verbs that are of the perfect form, the imperfect form, the third person imperative, the first person imperative, and the second person imperative all have a person, gender, and number. /On the contrary, there are non-finite verbs. /These are verbs, but they do not have a person, gender, or number.

/Let’s reorganize the non-finite verbs on the board. /Non-finite verbs are separated into two main kinds. /First is the participle. /Second is the infinitive.

/The “participle” is a part of speech that has the same nature as that of nouns and verbs. /It has the character of nouns, and it also has the character of verbs. It is one word that has different forms.

/The “infinitive” is a part of speech used for specific purposes. /This is commonly used adverbially. /The participle is also separated into two—the active participle and the passive participle. /The infinitive is separated into the absolute state and the construct state.

/The absolute state is a name given to a specific character that is not combined with anything else. /This is used independently. /However, the construct state is given its name because of its character in which it is combined with other parts of speech. /This is a map of Hebrew verbs. /There are finite verbs and non-finite verbs. /Finite verbs are separated into the indicative and the imperative.

/The indicative includes the perfect form and the imperfect form. /The imperative includes the first person, second person, and third person imperatives. /Non-finite verbs include the participle and the infinitive. /The participle includes the active participle and the passive participle. /The infinitive is separated into the absolute state and the construct state.

/Now, let's review the perfect form and the imperfect form of Hebrew verbs. /Last time, we briefly studied the perfect form and the imperfect form of the Hebrew indicative.

/Let's write the forms here in the board. /The verb מָלַךְ (malak). /מָלַךְ (malak) is a third person masculine singular. Let's write this again. /According to the different verb forms we learned, /this verb is a third person masculine singular or the indicative perfect form.

/Hence, whatever word you see in the future, you must be able to identify it. Furthermore, we can put a mark that shows that a word is a verb. /When we see a Hebrew word, we must be able to know what category the word falls in, if it is a noun, a verb, or a relative particle.

/If the word is a verb, we must identify whether it is a finite verb or a non-finite verb. /If it is a finite verb, we must determine whether it is in the indicative mood or the imperative mood. /מָלַךְ (malak) is in the indicative mood. /Next, we must determine whether it is in the perfect form or in the imperfect form.

/Next, we must identify the person, gender, and number of the verb in the perfect form. /Then lastly, we must translate the word. /It means, "He ruled." /This is how we can identify Hebrew verbs.

/The interpretation of Hebrew verbs and nouns is called morphological analysis. /Morphological analysis. You must analyze Hebrew words in this way from now on.

/Let's look at the third person feminine singular form of the Hebrew word מָלַךְ . /An ending is added to מָלַךְ (malak). The ending מָ (Kaph) is not a specific form of ending, but is כָּ (Kaph), which can also be found at the beginning or middle of words.

/The third person feminine singular of the indicative perfect form of Hebrew verbs. Only the gender changes, and the form changes because מָלָכָה (malka) is added to the beginning. / מָלָכָה (malka) / יָ (Qametz) is at the beginning.

/When you change words in this way, when we write the basic words in the same way, תָּ (Ta) / תְּ (t) / תִּי (ti). /Then וּ (u). /Let's write this one more time here. וּ (u) and then תִּי (tem). /Next, עָ (ten). /Then נוּ (nu). / We write them like this. This is the third person singular of the

indicative perfect form of Hebrew verbs to the first person common plural form.

/Now, let's look at the imperfect form. /Likewise, we will begin with the third person masculine singular. /We will use the verb מַלַּךְ (malak). /First, the prefix is added, /and then the vowel change.

/It would become יִמְלֹךְ (imlok). /Here and here are the important parts. /When it changes in this way, יִ (ti) is put at the front. / יִ (ti) is placed here as well. / יִ (ti) is placed here, and וֹ (i) is put here as well.

/Next, we put אֶ (Aleph), /and add the vowel שְׁ (Shewa). /The same consonants are put together, and the vowel changes. /We will look into this in depth in the future. /Next, the plural form. /The prefix יִ (yi) is added, and the suffix וֹ (u) is added.

/Next, the prefix יִ (ti) is added. /Then the suffix וֹ (na) is added to the basic consonant. /Next, the prefix יִ (ti) is added. /The suffix וֹ (u) is added to the basic consonant. /Next, the basic consonants are added to the prefix יִ (ti), /and then וֹ (na) is added to it. /Next, the prefix יִ (ni) is added, /and then the basic consonants are added as well.

/Then we will see that this is a third person masculine singular verb in the indicative perfect form. /Next, the third person singular verb in the indicative imperfect form. /Next, the second person masculine singular verb in the indicative imperfect form.

/Next, the second person feminine singular verb in the indicative imperfect form. /Next, the first person common singular verb in the indicative imperfect form. /Next, the third person masculine plural verb of the third person indicative imperfect form. /Next, the third person feminine plural verb of the third person indicative imperfect form.

/Next, the third and second person masculine plural verb of the indicative imperfect form. /Next, the second person feminine plural verb of the indicative imperfect form. /Lastly, the first person common plural form of the indicative imperfect form of verbs.

/You must remember the prefix and suffix changes in order to identify the person, gender, and number of all verbs in the indicative imperfect form. / Please read along. / יִ (i) יִ (ti) יִ (ti) יִ (ti-yi) / אֶ (aleph) אֶ (eh) אֶ (e) / יִ (yi-woo) יִ (ti-na) יִ (ti-woo) יִ (ti-na) יִ (ni) / יִ (ni)

/You must memorize these. /These are all the forms of Hebrew verbs. /There is one more thing you must know. /The different Hebrew verb forms are connected to **the Qal stem**.

/The Qal stem in the Hebrew language is a verb with a simple active voice. /For example, מָלַךְ (Malak) is “he ruled” in the past tense, but its meaning is in a simple active voice.

/This is the perfect form and imperfect form, the first person imperative, the second person imperative, the third person imperative, the participle active, the participle passive, the infinitive absolute, and the infinitive construct. /The simple active voice of the Hebrew language can be used to identify other meanings.

/..... There is also a form with a simple passive voice. /This is called **the Niphal stem** in Hebrew grammar. /If מָלַךְ (malak) was “he ruled,” then it would be “he was ruled” in the Niphal stem. /In Hebrew, it would become מִלֵּךְ (nimlak) when לֵ (Nun) is added. /It means, “he was ruled.”

/There is another stem called the simple intensive. /This is called the Piel stem in Hebrew grammar. /**The Piel stem** has a simple intensive voice. /I’m sorry. It’s the active intensive voice.

/There is also something called **the Pual stem**. /This is a passive intensive voice. /..... It can be interpreted as “he was ruled thoroughly or brutally.” This intensifies a meaning.

/There is a difference between the Niphal stem and the Pual stem. The Niphal stem means “he was ruled,” and the Pual stem means “he was ruled thoroughly or brutally.”

/There is also the intensive reflexive voice. /This is called **the Hithpael stem**. /This is an action that impacts oneself. /It would mean “he thoroughly ruled himself.”

/There are two forms of that express causative action. /Let’s write them over here. There is **the Hiphil stem**. This would be a causative action with an active voice. /This does not refer to oneself, but refers to an action that impacts others.

/Thus, the verb מָלַךְ (Malak) would mean that he made someone rule.

/Next, there is a causative passive voice. **The Hophal stem**. /This refers to a causative action with a passive voice. /Therefore,... /The causative passive means that he made someone be ruled. /These are the seven kinds of forms. /Each of these forms are different verb forms that are used in the same way that the Qal stem is used.

/Hence, the Qal stem, the Niphal stem, the Piel stem, the Pual stem, the Hithpael stem, the Hiphil stem, and the Hophal stem have the /simple active voice, /the simple passive voice, /the intensive active voice, /the

intensive passive voice, /the intensive reflexive voice, /the causative active voice, /and the causative passive voice, respectively. /These all have the perfect form or the imperfect form.

/They do not only have the indicative perfect or imperfect form, but also have the imperative form. /They also have participles and infinitives. /We must be able to clearly understand these complex rules.

/With this we will conclude the fifth lecture on Hebrew. /Thank you.