

Hello. /We will begin the seventh lecture on Hebrew. /At this time we will study the imperatives of Hebrew verbs. /We will study the participles and infinitives of Hebrew verbs.

/Last time we studied the functions of the perfect and imperfect forms of Hebrew verbs. /We will review the imperfect form of Hebrew.

/The imperfect form of the Qal verb is made up of the prefixes and suffixes יי(yi) יי(ti) יי(ti) יי - יי (ti-yi) / א(Aleph) א(eh) /יי-יי(yi-woo)יי-יי-יי(ti-na) א-יי(ti-woo)יי-יי-יי(ti-na) יי(ni). /The imperfect form of Hebrew indicates that an action is incomplete, whether it is an action of the present, the past, or the future.

/Generally, the imperfect form is translated in the present or future tenses. /However, if an action, including an action of the past, is incomplete, we must remember to use the imperfect form.

/Please remember that the imperfect form is “an action that is incomplete, whether it was an action of the past, an action of the present, or an action of the future.”

/Next, let’s look at the imperatives. /If imperatives are classified depending on whether or not it is a completed action or an incomplete action, it would be incomplete. /Hebrew imperatives are closely related to the imperfect form.

/There are three Hebrew imperatives. /The first person imperative, /the second person imperative, /and the third person imperative. /The imperative that we are most familiar with would be the second person imperative. /This is the imperative.

/There is also the first person imperative and the third person imperative. /The second person imperative is a command that says, “do this,” or “don’t do this.” /The first person and third person imperatives are relatively softer commands. /Therefore, this indicates an obligation such as “You must do this,” or is translated as “encouragement to do something.”

/The first person imperative of Hebrew is called the “cohortative.” /The third person imperative is called the “jussive.” /These are in actuality similar to the imperfect form.

/Let’s look at an example. /Let me revise one thing. /The “jussive” refers to the second person and third person imperatives. /Therefore, the second person form is an imperative. The jussive is also a second person form.

/In the same way, the second person is an imperative, which is a strong command such as “do this” or “don’t do this,” and the “jussive” indicates

an obligation or an encouragement that is gentle in context.

/Now, let's see how the imperative forms are made. /Again, the imperfect form of the Hebrew Qal verb includes the prefixes and suffixes יי(yi) יי(ti) יי(ti) יי - יי (ti-yi) / א(Aleph) א(eh)

/יי-יי(yi-woo)יייי-יי(ti-na) א-יי(ti-woo)יייי-יי(ti-na) יי(ni).

/The forms with the person, gender, and number would be the third person masculine singular, /the third person feminine singular, /the second person masculine singular, /the second person feminine singular, /the first person common singular, /the third person masculine plural, /the third person feminine plural, /the second person masculine plural, /the second person feminine plural, /and the first person common plural.

/Let's first look at the second person imperative. /We can get the second person imperative from the second person singular and plural forms.

/Without the prefixes, the forms would be a second person imperative. /Let's use the verb יי (malak) as an example.

/The verb יי (malak) is a perfect form of the Qal. /If we were to change this into the Qal imperfect form, we would add the consonants מ (mem), יי(lamed), א (kaph) of יי (malak) /to the form ייי (ik-tol) to form the Qal imperfect form of "Malak." /We will add ייי (ik-tol) to "Malak."

/Next, let's add the י (quiet-shewa), and the "o" pronunciation to the second vowel. /Then it would be ייי (im-lok). /This is the Qal imperfect form of the verb "Malak." /Please remember that Qal has a simple active voice. It means, "he rules."

/Therefore, the perfect form of the verb "Malak" would mean, "he ruled." /The imperfect form ייי (im-lok) would be "he will rule."

/We will translate this into the future tense for convenience. /We will make the second person masculine singular, the feminine singular and masculine singular, and the second person imperative of the second person feminine plural from the imperfect form.

/We learned that the prefix is removed from the imperfect form of the imperative, which would be the second person masculine and feminine singular, /and the second person masculine and feminine plural. /Please note that only the prefix is removed and the suffix remains. /Now, let's make the different forms.

/The second person masculine singular of ייי (im-lok) is יי (tim-lok), /and we will remove the prefix יי (ti)/from "tim-lok." /If we remove "ti," it would be יי (mu-lok). /This would be the second person imperative of the second person masculine singular.

/The second person feminine singular is תִּמְלִיכִי(tim mul lu ki). /We will remove the prefix from “tim mul lu ki.” /Then it will be מְלִיכִי (mul lu ki). / When there are two שְׁוָא(shewa) with מְלִיכִי (mul lu), it will become הִרֵק (Hirek) . /It will then become מִלִּכִּי(mil ki) .

/Next, the plural forms. /The plural forms are “tim mul lu ku” and “tim mul lu k na.” /“Tim mul lu ku.” If we remove just the prefix, it will be “mul lu ku.”

/In the same way, when we change this to “Hirek,” it will be מִלִּכִּי(mil ku). / This is an imperative, and it will be an imperative of the second person masculine plural.

/It would mean, “You (plural) will rule,” or “You (plural) rule.” It could also be “rule” without the “you.” /Lastly, we can make the same form of the second person feminine plural. /It would be תִּמְלִיכָנָא (tim mul lu k na).

/If we remove תִּי(ti), /it would be מְלִיכָא (mul lu k) or מְלִיכָנָא (mul luk na). /“You (plural) who are female will rule,” or “You (plural) who are female rule.”

/We can gain the second person imperative of all verbs from the active voice. /For the second person strong imperative, we must remove the prefixes from the second person masculine singular, the feminine singular, the masculine plural, and the feminine plural imperfect forms.

/Next, let’s learn how to come up with the first person imperative. /This is called the “cohortative.” /We can get the first person imperative from the imperfect form. /We will use the verb מָלַךְ (malak) to explain this. /This is the third person masculine singular of the Qal perfect form of the verb “Malak.”

/Let’s make the third person masculine singular of the imperfect form from the Qal perfect form. /We will add יָ(yi) and וֹ(o) to form מְלִיכָא (im-lok). / This is the third person masculine singular of the imperfect form of the Qal verb.

/Of the first person common singular, אֶ(aleph) would become אֵ (e). /We would add אֶ(aleph) and אֵ(seghol), and also שְׁוָא(quiet-shewa) and הֶ(Holem) “o” here. Hence, it would be אֵמְלִיכָא (em mul mok). /This is the first person common singular of the imperfect form of the Qal verb.

/In the same way, we can form the “cohortative” first person imperative from this form. /When we formed the second person imperative, we removed the prefix from the imperfect form.

/However, when forming the “cohortative,” the first person imperative, we

will not remove the prefix but add a suffix. /We will add the suffix **לו(a לו)** to **עמ מלוק** (em mul lok). /Hence, it would be **עמ מלוק לו** (em mul lo ka). /“Em mu lo ka.” /“Em mu lo ka.” /Please memorize this.

/The first person imperative of the Qal imperfect form is formed by adding the suffix **לו(a לו)** of the first person common singular Qal imperfect form. /Lastly, we can form the common plural form in the same way. / **עמ מלוק**(nim mu lo k). /When we add the suffix **לו(a לו)** to “nim mu lo k,” we will have **עמ מלוק לו**(nim mu lo ka).

/In this way, we would gain the “cohortative,” the first person imperative, from the first person common singular of the Qal imperfect form and from the first person common plural.

/Therefore, the singular and plural forms of the first person imperative, or the “cohortative,” of the Qal verb would have the prefixes **א**(aleph) **ס**(seghol), and the suffix **לו(a לו)**. It is important to note that when it is plural, it would have the prefix **ני**(ni), and the suffix **לו(a לו)**.

/Lastly, let’s learn about the “jussive.” This is an imperative form with a gentle encouragement or obligation of the second and third persons.

/Again, we will use the verb **מלך**(malak). /This is the third person masculine singular of the Qal perfect form. /We would translate this as “he ruled.” /We will change this into the third person masculine singular of the Qal imperfect form.

/The basic consonants are **מ**(mem) **ל**(lamed) **כ**(kaph). /Let’s make the model that we will use to make the Qal imperfect form. /The vowels **י**(i) and **ו**(o) . /Hence, it would be **עמ לוק** (im-lok). /Now, we will be able to identify the second and third person forms.

/ **עמ לוק** (im-lok) / **עמ לוק**(tim-lok) / **עמ לוק**(tim-lok) / **עמ מלוק לו**(tim mu lo ki) /Let’s look at the plural forms. / **עמ מלוק לו** (im mu lo ku) / **עמ מלוק לו** (tim mu lo k na) / **עמ מלוק לו** (tim mu lo ku) / **עמ מלוק לו** (tim mu lo k na). /Now we can find the third person imperative, “jussive,” from the imperfect form.

/Please remember that the form of the “jussive” is the same as the imperfect form. /Hence, we can easily make the form. /It has done the work for us. /It has done the work for us in coming up with the form. However, the work becomes difficult when translating this.

/They appear the same, and we must determine if it is in the imperfect form, or if it’s in the second person and third person jussive by the context.

/If **עמ מלוק לו**(im mu lo k) is an imperfect form, it would mean “he will rule,” and it would be interpreted to be in the third person masculine singular

future tense. /However, if this is a gentle encouragement or duty, the “jussive,” of the third person masculine singular form, then it would be translated to be “he must rule.”

/The same goes for the third person and second person masculine and feminine singular forms, /and the third person and second person masculine and feminine plural forms.

/Now, let’s study Hebrew participles. /Hebrew participles /are not of one part of speech, but have the character of different parts of speech. /Therefore, Hebrew participles have nominal characteristics /and verbal characteristics.

/When it has nominal characteristics, it is used as a noun /or /an adjective. /It can be a subject or a predicate. /When it is used as a verb, it can be a main verb or a helping verb.

/First, let’s look at the participle forms of the Qal verb. /The participles of Qal verb and other verbs are not finite verb forms, but are non-finite verb forms.

/Non-finite verbs refer to parts of speech that do not have specific persons, genders or numbers. /When we are able to recognize the person, gender, and number because it is made clear to us, we would call it a finite verb.

/A noun /should have a gender, a number, and a state, but sometimes it does not. /Sometimes a noun has a person, a gender, and a number. /Now, let’s discuss the participle forms of the Hebrew Qal verb.

/We will use the verb מלך (malak) to explain this. /The Qal perfect form of “Malak” is in the third person masculine singular form. /If this were to become a participle, its ending would change. /It would have ם(o) and the vowel ם(e).

/Participles with the vowels “o” and “e” are called active participles. /The Qal active participle. /There is a participle that brings the vowels ם(a) and ם(u) instead of “o” and “e.” / מלך(mal-luk) .

/Take a look at “a” and “u.” /This is the Qal passive participle. /We can now come up with the form of the Qal active participle.

/Like this, it has the three basic consonants and the vowels “o” and “e.” /The passive participle also has a form, and it consists of three consonants and “a” and “u.”

/Hence, “o” and “e” indicate the active participle, and “a” and “u” indicate the passive participle, and please memorize this. /The active participle has

an absolute state and a construct state like the imperative. /Let's look at the absolute and construct states.

/The masculine singular is מֹלֶךְ(mol- lek). Please read along. "Molek." /The masculine singular construct is the same in form. "Molek."

/The masculine plural absolute state has מְלָכִים(im), like a noun. Hence, it would be מְלָכִים(mol lu kim). /"Im" is added to "Molek." /It would be "mol lu kim."

/Other vowels change as well, but keep your eye on "im," which is added to the ending. /The construct state would have "e" at the end, just as it did with nouns.

/Please remember that ם(tseré) and ם(yod) at the end become ם(e) . /The feminine gains ם(a), in the same way as a noun would. /Hence, the feminine would be מְלָכִים(mol lu ka). Take a look at ם(a). /This is the feminine plural absolute state.

/Let's first look at the feminine singular construct state. /ם(a) changes to become ם(at אֶת). /Hence, it becomes מְלָכִים(mol lu ka t). /ם(ot) would be added to the plural. /Hence, it becomes מְלָכִים(mol lu ko t).

/Next, the plural construct state is the same. /It follows the same changes of nouns. /Please remember that "o" of ם(o) and ם(e) of the original participles do not change. However, it produces the same "e" sound as that of ם, tseré, and it sometimes does not. /"O" always remains, and it does not change.

/However, "tseré" changes depending on the person, gender, and number. /This is changeable. /Therefore, we must use the presence of "o" to determine whether a word is a participle or not.

/In the same way, we will be able to identify participles. /The passive form of participles. /The passive participle of the Qal verb.

/מְלָכִים(mal-luk). /Please memorize ם(a) and ם(u). /This is the masculine singular. /This is the masculine singular absolute. /This is the same form as that of the masculine singular construct. /The ending of the word changes as it would of nouns.

/Next, the masculine plural form. / מְלָכִים(im) is added to מְלָכִים(mal-luk) in the plural absolute state. /Here you can see that "a" remains, but "u" has disappeared. /Thus, in the passive participle, "a" does not change, but "u" can change.

/Therefore, when we discover the "a" sound in "Qametz," we will discover the passive form of participles. /In the masculine plural construct, "e" is

added instead of “im.” /The ending “e” is added to the construct, and “a (א),” the unchanging element remains. /“U” also disappears.

/Now let’s look at the feminine. /The feminine singular absolute. /The feminine singular absolute also has an “a.” /It is important that the ending “a” is added. /In the feminine singular construct, אָ (a) changes to אָט (at) (아트).

/Next, אָט (ot) is added to the plural. /The construct also includes “ot.” /I explained this wrong. /The element that does not change is not “a,” but “tsere” here, and “u” remains. I explained it backwards! /Let’s reorganize this.

/The Qal passive participle /has the three consonants that make up the basic model, as well as the vowels “a” and “u.” /The unchanging element here is “u.” /“A” changes or disappears. /The ending of the word changes just as a noun would.

/Today we studied Hebrew participles. Next time, we will study the functions of Hebrew participles and infinitives.

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