

Hello. /We will begin the eighth lecture on Hebrew. /At this time we will study Hebrew verb participles, and we will learn about infinitives.

/In our last lecture we studied the participles of the Hebrew Qal verb. /The active participle of the Qal verb uses וֹ(o) and וֵ(e) as the model.

/Hence, the active participle of the Qal verb מַלְאֵךְ(malak) would be מֹלֵךְ(molek). /Next, the passive participle has אֲ(a) and אוֹ(u) as the model. /The passive participle of the Qal verb would then be מְלֻכָּה (maluk).

/Please remember that וֹ(o) and וֵ(e), /and אֲ(a) and אוֹ(u) are the active and passive participles, respectively. /These are called participles because participles have both the characteristics of both nouns and verbs.

/The active participle and the passive participle of the Hebrew Qal verb each have different noun forms. /Like nouns, they have a gender, a number, and a state. Hence, they would be masculine or feminine, singular or plural, and have an absolute state or a construct state.

/In the case of the masculine singular, the absolute and the construct states are the same, as they are of nouns. /The construct state is מֹלֵךְ(molek). Both the absolute and construct states would be מֹלֵךְ(molek).

/The plural ending ים(im) would be added to the masculine plural form. /Hence, it would be מֹלְכִים(molekim). /The construct state of the masculine plural would have the ending וֹ(e) . /The feminine singular would have the ending וֹ(a). /The feminine singular construct would have the ending וֹ(at אֵט).

/They would be מֹלְכָה(molka) and מֹלְכָת(molkat), respectively. /Next, the feminine plural form. / וֹ(ot) is added to the feminine plural form. /Hence, it would be מֹלְכוֹת(molekot). /The absolute state and the construct state of the feminine plural are the same.

/The passive participle also changes. /The passive participle is מְלֻכָּה(maluk). /This is the masculine singular form. /The masculine singular construct is the same as the masculine singular absolute.

/מְלֻכָּה(a) is added to the feminine form. /Hence, it would be מְלֻכָּה(moluka). /This is the feminine singular absolute state. /When מְלֻכָּה(at) is added to the feminine singular absolute, it would become a feminine singular construct. / וֹ(ot) is added to the feminine plural form. /Hence, it would be מְלֻכוֹת(molukot). /The feminine plural construct would be the same as the feminine plural absolute.

/Now, let's learn how we can use the active and passive participles of the Qal verb. /First, a participle is used to show a continuous action or a currently ongoing action. /First, a participle is used to show a continuous

or ongoing action.

/Let's look at the sentence, אָנִי אֲדֹנָי אוֹהֵב מִשְׁפָּט (ani adonai oheb mishapat) . /This means, "I, the LORD, love justice." /The participle אוֹהֵב(oheb) is the leading word in the sentence, and it expresses a continuous or ongoing action. / אוֹהֵב(oheb) is the active participle of the Qal verb, and it is a third person masculine singular.

/Second, a participle expresses an impending action. /The second sentence is, סָרָה יִשְׁתָּכָה וְלֹדֶת רָכָה בֶּן (sara ishitka oledet rka ben). /This means, "Sarah your wife will bear you a son."

/The participle here would be וְלֹדֶת(oledet). /We can see the וְ(o) form. / וְ(tseret) has changed to וְ(seghol) in this sentence. /Yet, we can tell by the וְ(o) that this is a Qal active participle.

/ וְלֹדֶת(oledet) is the leading word in this sentence, and it expresses an impending action. /This would be the third person feminine singular of the Qal active participle. /This is in the absolute state.

/Third, a participle acts as the verb of the relative clause. /Let's look at the third sentence. / וַיַּעַבְדוּ הָעַמִּים הַהֵם אֱלֹהֵי הָאֲרָצוֹת (veyet ha kena ani ha yosheb ba ir harag)

/This means, "He killed the Canaanites who were living in the land." /וַיַּעַבְדוּ(ha yosheb) acts as the relative pronoun. /The word וַיַּעַבְדוּ(yosheb) comes from וָשָׁב(yashab), which means, "to reside" or "live." /This means, "living." /Hence, it would mean, "The Canaanites who were living." /וּבְאֶרֶץ(ha ir harag) means, "in the land."

/ הָאֲרָצוֹת(ha) is classified as the definite article, /and we can tell that וַיַּעַבְדוּ(yosheb) is an active participle by the וְ(o) and וְ(e). /Hence, וַיַּעַבְדוּ(yosheb) leads the following contents to form a syllable. It means, "The residing Canaanites."

/Lastly, וַיַּעַבְדוּ(halag) is the leading word of the entire sentence. / וַיַּעַבְדוּ(halag) means, "to murder" or "to kill," and it is the third person masculine singular of the Qal verb. /Therefore, it would be interpreted to be "He killed the Canaanites who were living in the land."

/Fourth, a participle can be used as an adjective. /Let's look at an example. בָּרוּךְ אַתָּה יְיָ (baruk ata ladonai) /The first word in the sentence is בָּרוּךְ(baruk), which is a Qal passive participle.

/We know that it is a Qal passive participle by the בָּ(a) and בָּ(u). /We have not yet learned the word אַתָּה(ata), but it is the personal pronoun "you" in the second person masculine singular form.

/We have not yet learned the word לָדוֹנַי(ladonai), but it is the combination of the preposition לְ(l לֵרֵ) and the word יְהוָה (יהוה), which means, “To the LORD.”

/Therefore, it means, “You have received a blessing from the LORD.” /To have “received a blessing” is a passive participle.

/Lastly, a participle can be used as a noun. /A noun can be a subject or an object.

/Let’s look at the sentence, וַיֹּמְרוּ לֵזְרָא הָסֹפֶר(vai yomeru lezra ha soper). / וַיֹּמְרוּ(bai yomeru) is the third person masculine plural of the Qal verb.

/The third person masculine plural of אָמַר(amar) is וַיֹּמְרוּ(yomeru), and we can see that יָ(yod), יִ(yi), and וּ(u) make up the model of the third person masculine plural. / וַ(vav) is a conjunction that means “and.”

/This is called the “vav(ו) consecutive” of the conjunctive particle. This is an imperfect form, but it becomes a perfect form when it is combined with the conjunction vav(ו). /It would then mean, “And they spoke.”

/ וַיֹּמְרוּ(lezra) is the combination of the name “Ezra” and the preposition לְ(le), which means, “To Ezra.” /The word וַיֹּמְרוּ(ha soper) is an active participle, which we can tell by the וּ(o) and וַ(e).

/It is combined with the definite article הַ(ha) as an active participle of the Qal verb. /The word וַיֹּמְרוּ(soper) means, “secretary,” and it is used as a noun. / וַיֹּמְרוּ(ha soper) is used in apposition with “Ezra.”

/A participle is a leading word, and is used as a continuous or ongoing action. /Second, it is again a leading word that expresses an impending action.

/Third, it is used as a verb of the relative particle of the subordinate sentence. /It plays the leading role in the relative clause. /Fourth, it is used as an adjective. /Lastly, it is used as a noun.

/Next, let’s study Hebrew infinitives. /The infinitive of Hebrew verbs is like the following in the case of the Qal verb. /The Qal infinitive absolute state of the verb מָלַךְ(malak) is מְלֹךְ(melok). /Here we will see one model that is made up of וַ(a) and וַ(o) .

/The construct state of the infinitive /is מְלֹךְ(melok). /This is the construct state of the Qal infinitive, and we will see a model that is made up of וַ(shewa), וַ(e) and וַ(o). /This construct state has the same form as that of the imperfect form with the prefix removed.

/The “absolute state” is used independently, and the “construct state” is the combination of different words. The absolute state and the construct state are separated in that sense.

/Now, let’s study the usages of the absolute state and the construct state of the Qal verb. / זָכַרְתִּי זָכַרְתִּי אֲשֶׁר אֲשֶׁר אֲדֹנָי (zakor ti zakor et asher asa adonai) /In the case of the absolute state, it is first used adverbially. /The word זָכַר(zakor) is used as an adverb.

/We can tell that this is in the infinitive absolute state of the Qal verb because of the זָ(a) and זָ(o) forms. /The second word in the sentence is זָכַרְתִּי(ti zakor). /This is a third person feminine singular with the same roots as זָכַר(zakar), and it is also a second person masculine singular in the imperfect form.

/The leading word in the sentence is זָכַרְתִּי(ti zakor). / זָכַר(zakor) is a Qal infinitive in the absolute state that is used adverbially, and when it is placed before the actual verb, it is translated to mean “for certain” or “clearly.”

/Therefore, the verb זָכַר(zakar) means, “remember,” /and זָכַרְתִּי (ti zakor) means, “You remember,” which would be “You must remember” in the jussive.

/Here it would be better to see this as a jussive. /This is interpreted as a second person masculine singular, a gentle command or encouragement.

/Hence, the adjectival absolute state זָ, that comes before the verb, would mean, “You must remember for certain.” /The entire sentence is “Remember well what the LORD your God did” of Deuteronomy 7:18.

/Now let’s look at one more meaning of the adverbial usage of the infinitive absolute state of the Qal verb.

/Second, it means, “continuously.” /First, it meant “for certain,” /and second, it means, “continuously.” /This is applicable when it comes after the leading word of the verb.

/Let’s look at a second sentence as an example. /וַיֵּלֶךְ וַיִּקְרַב(vai yelek halok ve qarab). The leading word of this sentence is וַיֵּלֶךְ(vai yelek).

/ וַיֵּלֶךְ(vai yelek) comes from the verb הָלַךְ(halak). /This is an imperfect third person masculine singular form of הָלַךְ(halak). /The third person masculine singular of הָלַךְ(halak) is combined with the conjunction וַ(ve), which means “and.”

/When interpreted in the imperfect form, it would mean, “He will walk.” /When it is connected to the conjunction וַ(vav), it is used as a “copulative

וַ(ʾav).” /Hence, it would mean, “He walked.”

/It is translated in the perfect form because of the copulative וַ(ʾav). /“And he walked” would be the leading phrase of the sentence. /The infinitive absolute state of the Qal verb comes after this verb.

/This verb is an infinitive that came from the same roots as the preceding phrase. /The verb הָלַךְ(halak) was used, /and it is the same Qal infinitive absolute form of the verb הָלַךְ(halak). /In this case, it would be interpreted as “continuously,” with an adverbial meaning.

/We do not have to give it a separate meaning but just add “The action of this leading word continues.” /After the leading word is interpreted as “And he walked,” /הָלַךְ(halak) is interpreted to adverbially mean “continuously.” /Together, it would be interpreted as “And he continued to walk.”

/Lastly, וְקָרַב(ve qarab) means, “And he approached closely.” /The infinitive absolute state of the Hebrew Qal verb is used adverbially. /When it comes before the actual verb, it means, “for certain,” and when placed after the actual verb, it means, “continuously.” /We discussed that the “main action continues.”

/Now, let’s look at how the infinitive construct form of the Qal verb is used. /The infinitive construct form of the Qal verb. Because this is in the construct state, it is not used independently, but it used with other elements.

/First, the preposition לְ(l ֶ) means, “for something,” “to something,” or “at something.” In English, they would refer to the prepositions “for, to and at.” /The infinitive construct state applies here.

/Let’s look at an example. הָלַךְ וְקָרַב לְלִמּוּד (il mad li shemor et kal dibre hatora hazot) /The first word in this sentence, הָלַךְ(il mad), would be the leading word of this sentence. /This comes from the verb לָמַד(la mad). לָמַד(la mad) means, “learn.”

/ לָמַד(la mad) is in the third person masculine singular form, and is used in the jussive. /Hence, it would be interpreted to mean, “He must learn.” /Following the main verb is the infinitive construct form of the verb שָׁמַר(shamar), which has been combined with the preposition לְ(l ֶ).

/ לְ(l) + שָׁמַר(shamar) is לִשְׁמֹר(li shemor), and this construct state has removed the prefix from the imperfect form שָׁ(shewa) and וּ(o).

/When combined, it would be לִשְׁמֹר(li shemor), and the verb שָׁמַר(shamar) means, “maintain,” “observe,” or “keep.”

/ לְ(l ֶ) is interpreted as “to.” Hence, it would be to + keep, and is used

adverbially like English verbs. /Therefore, it would be interpreted as “to do something” or “to keep something.”

/There is the nominal usage and the adverbial usage of infinitives, but when it is interpreted by the adverbial usage it would mean, “to keep.”

/When interpreted together with the main verb לִמַּד(il mad), it would be “You must learn to keep.” /This entire sentence can be interpreted as, “You must learn to keep the words of this law.”

/Lastly, let’s look at the second usage of the infinitive construct form of the Qal verb. /First, it meant “to do something” when combined with ל(l). / Second, it is combined with the preposition ב(b בּ).

/The preposition ב(b), or בּ(be בּ), has three meanings, /and in English they would be “in, by, and with.” /The preposition “in” in English is “in something,” but can also indicate “time.”

/ ל(l) is combined with the infinitive construct state. We can see that ב(b) and כ(k כּ) too are combined with the construct state. /Let’s look at a sentence as an example. / כִּשְׁמוּא הַמֶּלֶךְ עַתְדִּבְרֵי הַתּוֹרָה וַיִּקְרַע עֵת בְּגָדָיו (ki shemoa hamelek et dibrei hatora vaiqra et bgadaiu) /It first says כִּשְׁמוּא(ki shema), and this is the combination of the infinitive construct state and כ(k).

/ שְׁמוּא(shema) comes from the word שָׁמָּה(shama), which means “hear.” / שָׁמָּה(shama), which means “hear,” is a verb in the infinitive construct state. /This was combined with the preposition כ(k).

/However, because they both have ש(shewa), the ש(shewa) at the front changes to ח(Hirek) . /Hence, it became כִּשְׁמוּא(ki shemoa). /This means, “when someone did something.”

/In English, it would be an adverbial clause that leads to “when.” /Hence, it would mean “when someone heard.” /The subject that follows is הַמֶּלֶךְ(hamelek), which means “the king.” /Hence, it is adverbially interpreted as “When the king heard.”

/Let’s interpret the entire sentence. “When the king heard.”
עַתְדִּבְרֵי הַתּוֹרָה(dibrei hatora) “When he heard the words of the law.”

/The sentence וַיִּקְרַע עֵת בְּגָדָיו(vaiqra et bgadaiu) means, “And he tore his clothes.”

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