

## LESSON 6

Joshua 3:1 וַיִּבְּאוּ עַד-הַיַּרְדֵּן הוּא וְכָל-בְּנֵי יִשְׂרָאֵל

וַיִּבְּאוּ You will recognize the beginning form immediately. Right?

It contains the waw **consecutive (conversive)** with the daggesh **forte** along with the prefixed (imperfect) form of the verb with the yod.

This prefixed pronominal form tells us this verb is: **3<sup>rd</sup> Masculine Singular?** But there is another element now we must consider.

Do you recognize the ending with the sureq? It's called **A PREFIX COMPLEMENT** When the prefix complement is added it is no longer singular. It's 3MP.

The letter(s) indicating PGN which occur after the root in prefix form verbs are called the **prefix complement**.

Here is how that will look:

3 m. sg. [root] וַיִּ ↑ prefix pronoun	3 m. pl. וַיִּ [root] וַיִּ ↑                    ↑ prefix                prefix complement        pronoun
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But if we identify the first two consonants as the waw with the prefix pronoun and the last as the vowel sureq, we are left with only two letters of the root.

Where do we look to find what's missing? **THE VOWEL UNDER THE PREFIX PRONOUN**

When the vowel under the prefix pronoun is a qamets the missing root letter will be in the

**MIDDLE** of the root. It will be one of three letters:

**SUREQ, HOLEM WAW, OR A HIREQ YOD**

This type of verb is called a **HOLLOW VERB** (See Ross Chapter 38)

What's missing in this word? **HOLEM WAW**

We know enough now to analyze this verb: Here's what we get.

Verb	Root	Stem	Form	Person/Gender/Number	Special Features
וַיָּבֹאוּ	בוא	Qal	prefix	3 m. pl.	vav conversive

How do you translate this word? **AND THEY CAME**

עַד-הַיַּרְדֵּן

The first word in this prepositional phrase is: **TO, UPON**

The second word begins with the **DEFINITE ARTICLE**

The daggesh in the yod is: **THE DAGGESH FORTE OF THE DEFINITE ARTICLE**

The daggesh in the Daleth is: **THE DAGGESH LENE**. Being one of the bgdkpt letters the dalet takes the daggesh when it begins a word or a syllable.

The word is the name of a famous river in Isreal. **THE JORDAN RIVER**

You should be able to recognize the next word.

Joshua 3:1 וַיָּבֹאוּ עַד-הַיַּרְדֵּן הוּא וְכָל-בְּנֵי יִשְׂרָאֵל

It is the Independent personal pronoun. Chapter 11, Ross covered that in detail. Here's the paradigm for your review:

3msg	הוא	he	3mpl	הֵמָּה or הֵם	they
3fsg	היא	she	3fpl	הֵנָּה or הֵנּוּ	they
2msg	אתה	you	2mpl	אתם	you
2fsg	את	you	2fpl	אתֵּנָּה or אתֵּנּוּ	you
1csg	אֲנִי or אֲנֹכִי	I	1cpl	אֲנַחְנוּ	we

You recognize the waw conjunction on the next word with the normal shewa form. it's connected to the word for all.

It is the **SECOND** most frequent word in the Hebrew Bible. It appears with and without the daggesh so it's one of the most difficult to pronounce also. It is extremely common in all four forms: Absolute with daggesh or without and the construct with the daggesh and without. Look at this chart below.

	Absolute	Construct
With dagesh	כֹּל כָּל	כָּל
Without dagesh	כֹּל כַּל	כַּל

Forget the kaf pronunciation and consider the vowels. The holem and the holem waw are fairly easy, but is the other vowel a qamets or a qamets hatup? (See Ross 4.4)

How can we tell the difference?

When it's in a **CLOSED, UNACCENTED SYLLABLE** it is the Qamets hatup. Every other time it's the qamets. The qamets hatup is pronounced like the "o" in hold. Some say (Ross) it's really the "o" in "ought." The qamets is pronounced like the "a" in father.

We know that it's unaccented in our phrase because of the **MAQOEF**. It connects the words so closely that they are said to have only one accent as a whole unit; neither syllable is accented; the accent falls on the word after the maqef.



Notice the sere yod ending. What does that tell you?

The occurrence of ם at the end of a word is the sign of a masculine plural noun that is in construct relationship with the noun that follows.

Often the addition of a construct ending will cause a change (shortening) of other vowels in the word, as is the case with this word.

The last word should be familiar: it means: **ISRAEL**

The final noun of the construct chain is called **THE ABSOLUTE**

Is this construct chain definite or indefinite: **DEFINITE**

Why? **ISRAEL IS A PROPER NAME**

The whole construct chain can be translated as: **AND ALL THE SONS OF ISRAEL**

הוּא וְכָל בְּנֵי יִשְׂרָאֵל

How does this phrase function in the verse:

**IT'S THE SUBJECT OF THE VERB**

The translation of this verse then is: **AND THEY CAME TO THE JORDAN RIVER, HE AND ALL THE SONS OF ISRAEL**

(BETTER: And he and all the sons of Israel came to the Jordan)

Let's compare for a moment the Construct and the Absolute forms of the noun for son & sons.

בֵּן is a masculine singular noun. This form, found in the vocabulary list and in the lexicon, is the absolute form. Nouns are always listed in dictionaries in the singular absolute. In this Lesson you have learned the masculine plural construct form בְּנֵי. Obviously there are two other forms of בֵּן which you have not yet seen: the singular construct and the plural absolute.

There are thus, four possible forms of this noun: Here they are:

	Absolute	Construct
Singular	בֵּן	בְּן
Plural	בָּנִים	בְּנֵי

The only thing that changes in the singular from absolute to the construct state is that the vowel shortens to segol. The plural absolute ending is the hireq yod and the final mem. You will remember these forms for the word debar:

	Absolute	Construct
Singular	דְּבָר	דְּבַר
Plural	דְּבָרִים	דְּבָרֵי

We've learned the common name for God that is Elohim and has a plural form of the ending. With singular verbs it's translated as a singular "God." But with plural verbs it can be translated as a plural "gods." The plural construct looks like this:

אֱלֹהֵי

Noun **endiNGs** give us the information about **N**umber and **G**ender. Some grammars use this as a way of remembering that the N & the G represent Number and Gender of a noun.

Let me give you some more information about who! No, I mean he! No wait! I mean the Hebrew word for "he" which is "who" and is the independent personal pronoun that has been reproduced from Ross chapter 11 above.

It's the third masculine singular independent pronoun. It has at least three different functions.

1. **הוּא** can be one of the elements in a noun sentence. Often the best translation in this case is *it*, or sometimes *that*, *that one*, *he*.

Genesis 24:65 וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנָי

*And the servant said, "He [or that one] is my master."*

2. Often **הוּא** simply emphasizes the subject pronoun of the verb.

Exodus 4:16 וְדַבֵּר-הוּא לְךָ

*And he will speak to you.*

3. Sometimes **הוּא** appears between two nouns that form a noun sentence; it is called a copula in this case and provides the same linking function as the verb *to be* in such a sentence, in addition to its emphatic function as in #2.

Deuteronomy 4:35 יְהוָה הוּא הָאֱלֹהִים

*The Lord he is God.*

**HOMEWORK FOR LESSON SIX**  
**Translate the following Bible verses into English**

Bible Verse	English Translation
Numbers 13:22 וַיָּבֹא עַד־חֶבְרוֹן	And he came as far as Hebron.
Genesis 11:31 וַיָּבֹאוּ עַד־חָרָן	And they came as far as Haran
Joshua 17:14 וַיְדַבְּרוּ בְנֵי יוֹסֵף	And the sons of Joseph spoke
2 Kings 21:22 וְלֹא הִלְךָ בְּדַרְךַּ יְהוָה	And he did not walk in the way of the Lord
Numbers 13:26 וַיֵּלְכוּ וַיָּבֹאוּ אֶל־מֹשֶׁה	And they went; and they came to Moses
Micah 1:1 דְּבַר־יְהוָה אֲשֶׁר הָיָה אֶל־מִיכָה	The word of the Lord that was to Micah
1 Kings 20:40 וַיֹּאמֶר אֵלָיו מֶלֶךְ־יִשְׂרָאֵל	And the King of Israel said to him
Exodus 5:1 אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל	The Lord, the God of Israel, said
Jeremiah 1:1 דְּבָרַי יִרְמְיָהוּ בֶן־הִלְקִיָּהוּ	The words of Jeremiah, son of Hilkiah
Deuteronomy 34:9 וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל	And the sons of Israel listened to him
Exodus 20:19 וַיֹּאמְרוּ אֶל־מֹשֶׁה	And they said to Moses

**Analyze each verb in the chart provided**

Verb	Root	Stem	Form	Person/Gender/Number	Special Features
וַיֵּלְכוּ	הלך	Qal	prefix	3 m. pl.	vav conversive

Translation: and they went

Verb	Root	Stem	Form	Person/Gender/Number	Special Features
וַיָּבֹא	בוא	Qal	prefix	3 m. sg.	vav conversive

Translation: and he came

Verb	Root	Stem	Form	Person/Gender/Number	Special Features
וַיְדַבְּרוּ	דבר	Pi`el	prefix	3 m. pl.	vav conversive

Translation: and they spoke

Verb	Root	Stem	Form	Person/Gender/Number	Special Features
הִלְךָ	הלך	Qal	affix	3 m. sg.	

Translation: he went

Verb	Root	Stem	Form	Person/Gender/Number	Special Features
וַיָּבֹאוּ	בוא	Qal	prefix	3 m. pl.	vav conversive

Translation: and they came

Verb	Root	Stem	Form	Person/Gender/Number	Special Features
הָיָה	היה	Qal	affix	3 m. sg.	

Translation: he was

Verb	Root	Stem	Form	Person/Gender/Number	Special Features
וַיִּשְׁמְעוּ	שמע	Qal	prefix	3 m. pl.	vav conversive

Translation: and they heard

Verb	Root	Stem	Form	Person/Gender/Number	Special Features
אָמַר	אמר	Qal	affix	3 m. sg.	

Translation: he said

Verb	Root	Stem	Form	Person/Gender/Number	Special Features
וַיֹּאמְרוּ	אמר	Qal	prefix	3 m. pl.	vav conversive

Translation: and they said

### LESSON SIX VOCABULARY

- 64      קָדַח    what? how?
- 65      אָתָּה    you (m. sg.)
- 66      קָרָא    Q: call, proclaim  
N: be called
- 67      אַחֲרַי    behind, after
- 68      אֵל      not
- 69      דֶּרֶךְ    way, road, manner
- 70      כֵּן      thus, so
- 71      מִצְרַיִם    Egypt
- 72      רָעָה    evil, distress, harm
- 73      נָשָׂא    Q: lift, carry, take  
N: be lifted up, rise  
P: lift, take up  
Ht: lift oneself up