**Chapter 3: Qal Perfect Verbs**

**3.A.** **Tri-consonantal root**

Many Hebrew words are built off a tri-consonantal root with various prefixes (often תּ or מ) or suffixes (ִים ָה or וֹת for nouns--masculine/feminine singular/plural) and various pronominal suffixes added to the ends of verbs (תִּי or תָּ, etc. 1st person, 2nd person, 3rd person, singular/plural) or infixes ( ִי or וֹ etc.). For example,

צָדֵק to be just (verb)

צָדַקְתִּי I am righteous/innocent (1cs verb)

צֶ֫דֶק righteousness (noun: masculine)

צְדָקָה righteousness (noun: feminine)

צַדִּיק righteous, just (adjective)

צָדוֹק Zadok (proper noun; name of priest from David’s time)

**3.B.** **Perfect (Suffixed conjugation) and Imperfect (Prefixed conjugation) “Tenses”**

There are two “tenses” in Hebrew. The **perfect** (ca. 21,000 usages) is usually translated as a simple past tense portraying the action as completed (e.g. שָׁמַר he guarded). The perfect can also be translated perfect (he had guarded) or with verbs of perception, attitude or mental state can be translated present (he knows, he loves, he is young). In some contexts, the perfect may be translated future as well. Time or tense is not how to best understand the perfect. Aspectual understandings where a whole event is looked at is more to the point. For us now we will generally use a simple English past tense to translate it. Later the numerous nuances of this verbal form should be pursued from more advanced grammars such as the Waltke/O’Connor, *An Introduction to Biblical Hebrew Syntax* (pp. 479ff). The **imperfect** (ca. 31,000 usages) is often translated either as a future (אֶשְׁמֹר I will guard) or as a present progressive (אֶשְׁמֹר I am guarding). The action of the imperfect is portrayed as incomplete. We will focus on the perfect in this chapter.   
It should be noted that the actual time (tense) of the situation described by the verb is often indicated by small temporal conjunctions words (e.g. after, before, then, when, while…).

**3.C.**  **Verbal system has seven constructions/patterns or *binyanim*** [בִּנְיָנִים]

Hebrew has seven basic verbal patterns. We will be focusing on the Qal (קָל “light) is a simple active which accounts for 69% of the usages in the Tanak (Waltke/O’Connor, *An Introduction to Biblical Hebrew Syntax*, p. 361). The verbal system may be described as seven variations or stems built off the basic root (שֹׁ֫רֶשׁ = root) and pictured as:  
 **7 Verb Patterns (called *binyanim*** [בִּנְיָנִים]**)**

**Simple Intensive Causative**

Active Qal (שָׁמַר) Piel ( שִׁמֵּר) Hiphil ( הִשְׁמִיר)

Passive Niphal (נִשְׁמַר ) Pual (שֻׁמַּר ) Hophal (הָשְׁמַר )

Reflexive Hithpael (הִשְׁתַּמֵּר )

**Seven verb patterns** (the verb פָּעַל—(to make) **is used to identify the patterns**

Qal (קַל: simple/light, from קָלַל it was light) – פָּעַל Pā‘al – he made

Piel – פִּיעֵל Pî‘êl– he made (intensive)

Hiphil -- הִפְעִיל Hipîl – he caused to make

Hithpael – הִתְפַּעֵל Hitpa‘ēl – he made himself

Niphal – נִפְעַל Nip‘al – he was made

Pual – פּוּעַל Pû‘al – he was made (intensive)

Hophal -- Hophal (הָפְעַל ) -- he was caused to make

**3.D.** **Qal Paradigm**

Focus on the Qal stem and the variation for the person or subject in relation to the verb: 1st person (I [singular]/we [plural]); 2nd person (you/thou [singular]/you all/ye [plural]) and 3rd person (he/she/it [singular] /they [plural]). You should learn the chant for this paradigm and know how to write it in Hebrew. The 1CS stands for 1st person Common (either masculine/feminine) Singular (English: I). Focus on the endings as these endings can be attached to other verbs as well. Morphology is the identification of the smallest units of meaning that are repeated. Thus in English “non” may be prefixed to nouns such as “nonprofit,” “nonessential,” “nonexistent,” “nonfat,” etc. The morphology of the Qal verbs will be varied by the personal pronominal endings that will vary the subject of the verbal idea in first, second, and third person singular and plural forms. The “C” below stands for “Common” either male or female.

**3. E. Qal Perfect Paradigm – First Chant (know this by heart)**

Singular Plural

1CS שָׁמַרְתִּי I guarded 1 CP שָׁמַרְנוּ we guarded

2 MS שָׁמַרְתָּ you (m.) guarded 2 MP שְׁמַרְתֶּם you (m.) guarded

2 FS שְׁמַרְתְּ you (f.) guarded 2 FP שְׁמַרְתֶּן you (f.) guarded

3 MS שָׁמַר he guarded 3 CP שָֽׁמְרוּ they guarded

3 FS שָֽׁמְרָה she guarded

**Suffixes for Perfect verbs:**

1 CS ־־־ְתִּי (I) 1 CP ־־־ְנוּ (we)

2 MS ־־־ְתָּ (you ms) 2 MP ־־־ְתֶּם (you mp)־־heavy

2 FS ־־־ְתְּ (you fs) 3 FP ־־־ְתֶּן(you fp)--heavy

3 MS ־־־ (he) 3 CP ־־־וּ (they)--vocalic

3 FS ־־־ָה(she)--vocalic

**3.F.** 3 **Observations on adding the endings**

Notice when adding an open or closed syllable they are attached to the end by adding a silent ševā’.   
1) If it is an open syllable (e.g. נוּ תְּ תָּ תִּי ) the ending is attached with no other changes to the root—final letter silent ševā’   
2) If the ending is a closed syllable (CVC; heavy – תֶּם, תֶּן) the vowel under the first consonant is dropped to a vocal ševā’—first letter ševā’ + added by final ševā’   
3) Finally, if the ending is a vowel (ָה וּ ) the pataḥ vowel under the second consonant is dropped to a vocal ševā’ and a *meteg* accent (small vertical line) is put on the initial qāmeṣ (בָּֽ) –second letter ševā’

3.G **Hebrew sentence order**

The general order of the Hebrew sentence is: **Verb, Subject, Object, Modifier** (VSOM) with all sorts of permutations depending on what is being emphasized. The emphasized unit is moved forward often before the verb. The subject is the person or thing doing the action of the verb (active) or being acted on by the verb (passive). The object of the verb is the person or thing impacted by the action of the verb. The modifier is often a prepositional phrase telling when, where or how something happened. English is a SVOM language.

She bought the book on the table.

Subject Verb Object Modifier SVOM form

**3.H** **The Direct Object Marker**

The direct object is not marked when it is indefinite (e.g. She bought **a book**) but is marked by either אֶת or אֵת when the object is definite (e.g. She bought **the book**). It is not translated as it is just marks the word following as the object.

Example: בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָֽרֶץ׃ (Gen. 1:1)

In the beginning God created (אֵת ) **the heavens** and (אֵת ) **the earth**.

וַיַּרְא אֱלֹהִים אֶת־הָאוֹר (Gen 1:4)

And God saw (אֶת־ ) **the light.**

**3.I** **Parsing format**

The parsing format will be how we identify the various morphological elements of a verb, the root and a suggested translation.

שָׁמַר is parsed as: Qal Perfect 3ms (3rd person, masculine, singular) from שָׁמַר   
 translated “he guarded”

שְׁמַרְתֶּן is parsed as: Qal Perfect 2fp (2nd person, feminine, plural) from שָׁמַר   
 translated “you guarded”—you may want to use “you all” to distinguish  
 in English between you (singular, thou) and you (plural, ye/you all).   
 English does not differentiate the gender in our 2nd person pronouns (“you”   
 masculine= “you” feminine in English; Hebrew does differentiate)

**3.J. A Few Regular or Strong Perfect Verbs**

בָּרַךְ to bless, praise קָבַץ to gather

זָכַר to remember פָּקַד to visit

כָּתַב to write קָרַב to approach

כָּרַת to make a covenant קָטַל to kill

מָשַׁל to rule שָׁבַר to break

מָלַךְ to rule שָׁפַט to judge

**3. K. Paradigms of other regular verbs**

קָטַל to kill

1CS קָטַלְתִִּי I killed 1CP קָטַלְנוּ we killed

2MS קָטַלְתָּ you (m.) killed 2MP קְטַלְתֶּם you (m.) killed

2FS קָטַלְתְּ you (f.) killed 3MP קְטַלְתֶּן you (f.) killed

3MS קָטַל he killed 3CP קָֽטְלוּ they killed

3FS קָֽטְלָה she killed

**3. L.** כָּתַב to write

1CS כָּתַבְתִִּי I wrote 1CP כָּתַבְנוּ we wrote

2MS כָּתַבְתָּ you (m.) wrote 2MP כְּתַבְתֶּם you (m.) wrote

2FS כָּתַבְתְּ you (f.) wrote 3MP כְּתַבְתֶּן you (f.) wrote

3MS כָּתַב he wrote 3CP כָּֽתְבוּ they wrote

3FS כָּֽתְבָה she wrote

**3. M. Special cases:** In verbs that end in a ת when a תּ type ending is added the two ת’s combine into a single dagesh doubled תּ as in כָּרַת (to cut or make a covenant) (e.g. כָּרַתִּי, ,כָּרַתָּ כּרַתְּ, כְּרַתֶּם, כְּרַתֶּן). The same thing happens with a נ final verb when the 1CP נוּ is added. The two nuns collapse into a single dagesh doubled נ (e.g. שָׁכַנּוּ, we dwell).

**3.N.** **Chapter 3 Vocabulary**

אָב father, ancestor 1,210

אֱלֹהִים God, god 2,600

אָמַר to say 5,309

בַּ֫יִת house, palace, dynasty 2,050

הָיָה to be, become, happen 3,561

זָכַר to remember, mention 232

כָּתַב to write 223

עַם people 1,867

קָטַל to slay, kill 3

שָׁמַר to keep, watch over, guard 516

**3.O. Speak and write Hebrew:** שָׁלוֹם בּוֹקֶר טוֹב Hello, good morning   
 good morning Hello

מַה נִשְׁמַע How’s it going?

it going how’s

טוֹב תּוֹדָה Good, thanks

thanks good

לְהִתְרָאוֹת Good-bye

**3.P. Sing: Hinneh Mah Tov (Ps. 133:1)**

<https://www.youtube.com/watch?v=lZs9ld3klPo&t=0s&index=1&list=PLnNXzYjQerJia_8yTy8OrM2K-BiN5OEup> or Search for “Canto Ebraico "Hinei ma tov" Salmo 133” Concert Performance

<https://www.youtube.com/watch?v=lHNQIsZxDKo&t=34s&index=44&list=PLnNXzYjQerJia_8yTy8OrM2K-BiN5OEup> or Search for “Psalm 133:1, Sung in Hebrew” Dr. David Howard (Bethel Sem.) (sing as a round—jump into this video at 1:53 to listen to just the song)

<https://www.youtube.com/watch?v=ehnKHhJ26pQ> (single guy with guitar)

הִנֵּה מַה־טּוֹב וּמַה־נָּעִים שֶׁבֶת אַחִים גַּם־ יָֽחַד׃

as one brothers dwell and how pleasant how good behold

How good and pleasant it is when brothers live togetherin unity!

הִנֵּה מַה־טּוֹב וּמַה־נָּעִים שֶׁבֶת אַחִים גַּם־ יָֽחַד׃

How good and pleasant it is when brothers live togetherin unity!

Chorus:

הִנֵּה מַה־טּוֹב שֶׁבֶת אַחִים גַּם־ יָֽחַד׃

How good when brothers live togetherin unity!

הִנֵּה מַה־טּוֹב שֶׁבֶת אַחִים גַּם־ יָֽחַד׃

How good when brothers live togetherin unity!

Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date \_\_\_\_\_\_\_\_\_\_ Chapter 3—Qal Perfect Verbs

**1. Write out the following and translate from the Qal Paradigm** שָׁמַר**chant:**

1CS \_\_\_\_\_\_\_\_\_\_\_\_\_\_ 1 CP \_\_\_\_\_\_\_\_\_\_\_\_\_\_

2 MS \_\_\_\_\_\_\_\_\_\_\_\_\_\_ 2 MP \_\_\_\_\_\_\_\_\_\_\_\_\_\_

2 FS \_\_\_\_\_\_\_\_\_\_\_\_\_\_ 2 FP \_\_\_\_\_\_\_\_\_\_\_\_\_\_

3 MS \_\_\_\_\_\_\_\_\_\_\_\_\_\_ 3 CP \_\_\_\_\_\_\_\_\_\_\_\_\_\_

3 FS \_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Write out the Qal paradigm and translate for: כָּתַב -- to write

1CS \_\_\_\_\_\_\_\_\_\_\_\_\_\_ 1 CP \_\_\_\_\_\_\_\_\_\_\_\_\_\_

2 MS \_\_\_\_\_\_\_\_\_\_\_\_\_\_ 2 MP \_\_\_\_\_\_\_\_\_\_\_\_\_\_

2 FS \_\_\_\_\_\_\_\_\_\_\_\_\_\_ 2 FP \_\_\_\_\_\_\_\_\_\_\_\_\_\_

3 MS \_\_\_\_\_\_\_\_\_\_\_\_\_\_ 3 CP \_\_\_\_\_\_\_\_\_\_\_\_\_\_

3 FS \_\_\_\_\_\_\_\_\_\_\_\_\_\_

**3. Translate the following:**

1. זָכְרָה she remembered

2. זְכַרְתֶּן \_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. זָכְרוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. זָכַרְנוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. זָכַרְתְּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

6. זָכַרְתִּי \_\_\_\_\_\_\_\_\_\_\_\_\_\_

7. זָכַר \_\_\_\_\_\_\_\_\_\_\_\_\_\_

8. זְכַרְתֶּם \_\_\_\_\_\_\_\_\_\_\_\_\_\_

9. זָכַרְתָּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

10. הָלַכְתָּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

11. הָלַכְנוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

12. הֲלַכְתֶּם \_\_\_\_\_\_\_\_\_\_\_\_\_\_

13. הָלַכְתִּי \_\_\_\_\_\_\_\_\_\_\_\_\_\_

14. הָֽלְכוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

15. הָלַךְ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

**4. Parse the following using the format:**

שָׁמַר Qal Perfect 3ms from שָׁמַר translated “he guarded”

1. זָכַרְתְּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. שָׁמְרוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. כָּתַבְנוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. זְכַרְתֶּן \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. שָׁמַרְתִּי \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

6. כָּתְבָה \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

7. שְׁמַרְתֶּם \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

8. זָכַר \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

9. כָּתַבְתְּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

10. כָּתַבְתִּי \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

11. הָלַכְתְּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

12. הֲלַכְתֶּן \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

13. קָטַלְתִִּי \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

14. קָטַלְנוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

15. אַמַרְתָּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. Write out the Hebrew for the following English statements

I guarded שָׁמַרְתִּי

1. You (ms) said \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

2. They said \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

3. You (mp) remembered \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

4. We remembered \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a   
5. She guarded \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

6. I guarded \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

7. They killed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a a

8. You (fp) killed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

9. He went \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

10. We went \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

11. They went \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

12. You (fs) wrote \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

13. They wrote \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

14. I wrote \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

15. You (ms) guarded \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a

6**. Vocabulary Review**: say and write in the Hebrew   
 (use quizlet.com to study your vocabulary)

1. to go, walk \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. no, not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. house, palace \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. people \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. king \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

6. to remember \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

7. woman \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

8. to say \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

9. word \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

10. father \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

11. land, earth \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

12. to write \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

13. Yahweh, LORD \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

14. God, god \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

15. Israel \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**7. Speak Hebrew for each line from memory and write out the Hebrew:**Hello, good morning \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

How’s it going? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Good, thanks \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Good-bye \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

8. **Practice reading this text from Ps. 1:1-2 out loud until you are totally fluid with it.**

אַשְׁרֵי ־ הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים

wicked in the counsel walks not which the person blessed

וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד

stand not sinners and in a way

וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב׃

sit not mockers and in the seat

כִּי אִם בְּתוֹרַת יְהוָה חֶפְצוֹ

his delight will be in the Torah but

וּֽבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

and night daily meditate and in the Torah

**9. Sing**

**Sing: Hinneh Mah Tov (Ps. 133:1)**

**Sing: Hevenu Shalom Aleichem**