**11. Vāv Consecutive/Conjunctive, Qal Imperative, Cohortative and Jussive**

**11. A. Vāv Consecutive / Conjunctive Imperfect**

Hebrew narratives will often begin with a perfect verb form followed by a sequence of imperfect verbs linked together via the use of a vāv consecutive (וַ ּ [vav + pataḥ+ dagesh forte] cf. the definite article הַ ּ) tagged onto the front of each successive imperfect verb. The vāv consecutive + Imperfect verbs are translated as past tense or as perfects. The vāv consecutive converts or flips their translation from imperfect which is often translated as a future into the past tense matching the open perfect verb that it follows sequentially. Thus our root imperfect paradigm of שָׁמַר (to It is still possible to add a regular vāv conjunctive to the prefix with a simple ševā’ without the shift in tense (וְתִּשְׁמֹר “and you will keep/guard”). With the vāv consecutive it is converted into the following:

**Paradigm for the Qal Imperfects with** **vāv consecutive:**

1CS וָאֶשְׁמֹר and I kept 1CP וַנִשְׂמֹר and we kept

2MS וַתִּשְׁמֹר and you (m.) kept 2MP וַתִּשְׁמְרוּ and you (m.) kept

2FS וַתִּשְׁמְרִי and you (f.) kept 2FP וַתִּשְׁמֹרְנָה and you (f.) kept

3MS וַיִשְׁמֹר and he kept 3MP וַיִשְׁמְרוּ and they (m.) kept

3FS וַתִּשְׁמֹר and she kept 3FP וַתִּשְׁמֹרְנָה and they (f.) kept

Note in the 1CS form the vāv is added with a qāmeṣ as the ’ālef cannot take the dagesh so the pataḥ is lengthened to the qāmeṣ. The rest are absolutely regular.

Weak verbs often are shortened when the vāv consecutive is added. So in the middle weak verbs (e.g. קוּם, שִׂים, מוּת) the medial weak vowel is dropped (e.g. וַתָּקָם). In the lamed hē verbs (e.g. עָנָה [to answer] בָּנָה, ) the final hē is often dropped and the initial consonant takes a seghôl or pataḥ if it is guttural (וַתַּעַן and וַיִּבֶן). Quite often a narrative featuring the past tense will begin with וָיְהִי (and it came to pass).

**11. B. Vāv Consecutive / Conjunctive Perfect**

When a perfect tense or suffixing verb is prefixed with a vāv consecutive וְ it is translated as if it were an imperfect. It often indicates a future tense narrative sequence which begins with an imperfect verbal form. As with the imperfects with the vāv consecutive the perfect sequence may also begin with a וְהָיָה “and it will be.”

1CS וְשָׁמַרְתִּי and I will guard

2 MS וְשָׁמַרְתָּ and you (m.) will guard

2 FS וְשְׁמַרְתְּ and you (f.) will guard

3 MS וְשָׁמַר and he will guard

3 FS וְשָֽׁמְרָה and she will guard   
\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1 CP וְשָׁמַרְנוּ and we will guard

2 MP וּשְׁמַרְתֶּם and you (m.) will guard

2 FP וּשְׁמַרְתֶּן and you (f.) will guard

3 CP וְשָֽׁמְרוּ and they will guard

Note that in the 2MP and 2FP with the heavy sufformatives תֶּם and תֶּן the vāv consecutive is added with a וּ instead of a וְ. Because the vāv consecutive is the same as adding a regular vāv conjunctive the context must be consulted to determine whether it is a consecutive or a conjunctive vāv.

It should be noted that the vāv consecutive (which switches the tense to a future) and the vāv conjunctive (which keeps the past tense) are both written the same way. While we have not stressed the accent marks the normal accent on the antepenult indicates it is a vāv conjunctive (e.g. וְשָׁמַ֫רְתִּי and I guarded) whereas if it is a vāv consecutive switching the tense the accent will move to the final syllable (penult) as in the case of וְשָׁמַרְתִּ֫י (and I will guard).

**11. C. Qal Imperatives**

Imperatives are used most frequently to express a command but may also be used to express a request or to give permission. In Hebrew the imperative only has four forms that are all in second person (2ms, 2fs, 2mp, 2fp). The general rule for how they are formed is to simply take the prefix off the imperfect form. An electronic search reveals that there are 4,286 imperatives most of which are in the qal stem (2894 times, 68%). נָא is often coupled with an imperative adding the sense of “please” would you. Basically just remote the prefix from the imperfect.

Imperfect 🡪 Imperative

2ms תִּשְׁמֹר [you will guard] 🡪 שְׁמֹר [guard!]

2fs תִּשְׁמְרִי [you will guard] 🡪 שִׁמְרִי [guard!]

2mp תִּשְׁמְרוּ [you will guard] 🡪 שִׁמְרוּ [guard!]

2fp תִּשְׁמֹ֫רְנָה [you will guard] 🡪 שְׁמֹ֫רְנָה [guard!]

Note that in the 2fs and 2mp because of the removal of the prefix one is left with two vocal ševā’s in a row causing the initial one to be lengthened to a full vowel ḥîreq and the second ševā’ being silent.

Examples:

וּשְׁמֹר נַפְשְׁךָ מְאֹד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינֶיךָ (Deut 4:9)

watch yourselves closely lest you forget the things your eyes have seen

אִמְרִי־נָא אֲחֹתִי אָתְּ (Gen 12:13)

Please say that you are my sister

תֶּן־לִי הַנֶּפֶשׁ וְהָרְכֻשׁ קַח־לָֽךְ (Gen 14:21)

Give me the people, but take the goods for yourself

קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ (Gen 19:15)

Get up, take your wife and your two daughters

**11. D. Learn the following chant for** שָׁמַר**: Imperative chant**

2ms שְׁמֹר [you, m.s.] guard 2mp שִׁמְרוּ [you m.p.] guard

2fs שִׁמְרִי [you, f.s.] guard 2fp שְׁמֹרְנָה [you f.p.] guard

**11. E. Weak verb variations on the imperative**

אָמַר to say

2ms אֱמֹר [you, m.s.] say 2mp אִמְרוּ [you m.p.] say

2fs אִמְרִי [you, f.s.] say 2fp אֱמֹרְנָה [you f.p.] say

הָלַךְ to go

2ms לֵךְ [you, m.s.] go 2mp לְכוּ [you m.p.] go

2fs לְכִי [you, f.s.] go 2fp לֵכְנָה [you f.p.] go

נָתַן to give

2ms תֵּן [you, m.s.] give 2mp תְּנוּ [you m.p.] give

2fs תְּנִי [you, f.s.] give 2fp תֵּנָּה [you f.p.] give

לָקַח to take

2ms קַח [you, m.s.] take 2mp קְחוּ [you m.p.] take

2fs קְחִי [you, f.s.] take 2fp קַחְנָה [you f.p.] take

**Pē Nûn**

נָפַל to fall

2ms נְפֹל [you, m.s.] fall 2mp נִפְלוּ [you m.p.] fall

2fs נִפְלִי [you, f.s.] fall 2fp נְפֹלְנָה [you f.p.] fall

**Pē Yôd**

יָשַׁב to sit, dwell

2ms שֵׁב [you, m.s.] sit 2mp שְׁבוּ [you m.p.] sit

2fs שְׂבִי [you, f.s.] sit 2fp שֵׁבְנָה [you f.p.] sit

יָדַע to know

2ms דַּע [you, m.s.] know 2mp דְעוּ [you m.p.] know

2fs דְּעִי [you, f.s.] know 2fp דַּעְנָה [you f.p.] know

**Middle weak**

בוֹא to come

2ms בּוֹא [you, m.s.] come 2mp בּוֹאוּ [you m.p.] come

2fs בּוֹאִי [you, f.s.] come 2fp בּוֹאנָה [you f.p.] come

קוּם to rise

2ms קוּם [you, m.s.] rise 2mp קוּמוּ [you m.p.] rise

2fs קוּמִי [you, f.s.] rise 2fp קֹמְנָה [you f.p.] rise

**Lāmed Hē**

עָלָה to go up

2ms עֲלֵה [you, m.s.] go up 2mp עֲלוּ [you m.p.] go up

2fs עֲלִי [you, f.s.] go up 2fp עֲלֶינָה [you f.p.] go up

בָּנָה to build

2ms בְּנֵה [you, m.s.] build 2mp בְּנוּ [you m.p.] build

2fs בְּנִי [you, f.s.] build 2fp בְּנֶינָה [you f.p.] build

**11. F. Jussive**

While the imperatives work with the second person commands and entreaties, the jussive focus on the third person both singular and plural (may he/she, let them). Jussives are frequently translated with the use of “may” or “let” expressing a wish, desire or even a command. They indicate a volition focus.

The form for the jussive is the same as the imperfect third person, although in the weak verbs there may be a shortening of the form. Context must be observed carefully to determine whether a verb is jussive (often occurring first in the sentence) versus a regular imperfect form (often occurring later in the order of the sentence).

The Lāmed Hē verbs often lose their final hē with a shifting of the vowel to a seghôl or a pataḥ if it is under a guttural. This loosing of the final hē is called apocopation. The particle of entreaty נָא may be attached to the jussive verb just like the imperative and cohortative with a maqqēf (יֵשֶׁב־נָא, please stay).

For the negation the jussive usually employs אַל rather than לֹא. The context will have to be used to indicate whether it is a regular imperfect or a jussive but frequently the jussive form is used as the initial word in the sentence or clause whereas the imperfect will often be found later in the sentence.

Jussive Examples:

וְיִתֶּן־לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם (Gen 27:28)

May God give you of the dew of heaven,

יִשְׁפְּטוּ בֵינֵינוּ אֱלֹהֵי אֲבִיהֶם (Gen 31:53)

May the God of their fathers, judge between us

יְהִי אוֹר וַיְהִי־אוֹר (Gen 1:3)

Let there be light, and there was light (the first הָיה is a jussive the second an imperfect).

**11. G. Cohortative**

The cohortative verbs are volitional verbs engaging the first person imperfect forms (singular/plural). It is often translated by “Let us …” (1cp) or “May I … (1cs). It is used to express the subject’s determination, intention or desire to perform the action of the verb. It is sometimes identical to the 1cs/1cp of the imperfect verb and is triggered if it is the initial verb in the sentence or clause whereas the imperfect verb will often follow other words in the sentence or clause. It also will sometimes occur with the volitional particle נָא and be negated by a אַל rather than the usual לֹא negation.

Examples:

נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ (Gen 1:26)

Let us make humankind in our image according to our likeness.

נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל (Gen 11:4)

let us build for ourselves a city and a tower

Often the cohortative will be marked with a cohortative ָה attached to the end of the verb often resulting in the main vowel to reduce to a vocal ševā’.

אַל־אֶרְאֶה בְּמוֹת הַיָּלֶד (Gen 21:16)

Do not let me look on the death of the child (NRSV)

וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינֶךָ (Gen 17:2)

And I will make my covenant between me and between you (Gen 17:2)

וְאֹכֵלָה וַאֲבָרֶכְכָה לִפְנֵי יְהוָה לִפְנֵי מוֹתִי (Gen 27:7)

that I may eat [it] and bless you before the LORD before I die. (Gen 27:7)

**Summary on Imperatives, Jussives, Cohortatives**

**11. D. Imperative chant: Take prefix off imperfect, 2nd Person--you**

2ms שְׁמֹר [you, m.s.] guard 2mp שִׁמְרוּ [you m.p.] guard

2fs שִׁמְרִי [you, f.s.] guard 2fp שְׁמֹרְנָה [you f.p.] guard

**Jussive: 3rd person (s./p.) let/may he/she/they guard**

Same form as imperfect 3 ms/fs and 3 mp/fp (shorter weak verb forms)  
 Distinguishing features: initial in sentence, .אַל andנָא

**Cohortative: 1st person (s./p.) may I / let us**

Same form as imperfect 1 cs/cp (shorter weak verb forms)  
 Distinguishing features: initial in sentence, .אַל andנָא

**11F. Chapter 11 Qal Imperative, Jussive, …Vocabulary List**

אַיִן / אֵין no, nothing 847

אָכַל to eat 816

גּוֹי people, nation 552

הֲ if, whether, interrogative 738

יְהוּדָה Judah 819

יְרוּשָׁלַ֫םִ Jerusalem 643

כֹּה thus, here, now 576

נָשָׂא to carry, lift, raise 656

עָבַר to pass over, transgress 623

שִׂים to set, put, lay 584

**11.G.** **Practice reading this text from Ps. 1:1-3.**   
 Memorize so you can orally recite line A, B, C, D and E:

אַשְׁרֵי ־ הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים A:

wicked in the counsel walks not which the person blessed

וּבְדֶרֶךְ חַטָּאִים לֹא עָמָדB:

stand not sinners and in a way

וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב׃ C:

sit not mockers and in the seat

כִּי אִם בְּתוֹרַת יְהוָה חֶפְצוֹ D:

his delight will be in the Torah but

וּֽבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃E:

and night daily meditate and in the Torah

F. וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי מָיִם

He is like a tree planted by streams of water   
 G. אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעִתּוֹ

which yield their fruit in its season

H. יִתֵּן בְּעִתּוֹ וְעָלֵהוּ לֹא־יִבּוֹל

and their leaves do not wither

**11.H. Chapter 10-11: Sing Song**: **Hatikva** (The Hope)—Israeli National Anthem (from a poem by Ukranian Jew, Naftali Herz Imber, 1877).

<https://www.youtube.com/watch?v=1DPqNHkm1bM>

<https://www.youtube.com/watch?v=af6VgvkWq48>

כָּל עוֹד בַלֵבָב פְנִימָה As long as in the heart, within

נֶפֶשׁ יְהוֹדִי הוֹמִיָּה, A Jewish soul still yearns

וּלְפַחֲתֵי מִזרָח קָדִימָה And onward, towards the ends of the east,

עַיִן לְצִיּוֹן צוֹפִיָּה;‬ an eye still gazes toward Zion;

עוֹד לֹא אָבְדָה תִּקְוָתֵנוּ‬ Our hope is not yet lost,

הַתִּקְוָה בַּת שְׁנוֹת אַלְפַּיִם‬ The hope two thousand years old,

לִהְיוֹת עַם חָפְשִׁי בְּאַרְצֵנוּ To be a free nation in our land,

אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם The land of Zion and Jerusalem.

Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Hebrew Ch. 11: Qal Imperatives, Jussives   
 and Cohortative Verbs

1. **Vocabulary Review:** Say in Hebrew and write it out (use quizlet.com to   
 review vocabulary)

1. thus, here, now \_\_\_\_\_\_\_\_\_\_

2. to go up, ascend \_\_\_\_\_\_\_\_\_\_

3. to call \_\_\_\_\_\_\_\_\_\_

4. to see, understand \_\_\_\_\_\_\_\_\_\_

5. under, below \_\_\_\_\_\_\_\_\_\_

6. face, front \_\_\_\_\_\_\_\_\_\_

7. servant, slave \_\_\_\_\_\_\_\_\_\_

8. heavens, sky \_\_\_\_\_\_\_\_\_\_

9. people \_\_\_\_\_\_\_\_\_\_

10. to put, set, lay \_\_\_\_\_\_\_\_\_\_

11. to find \_\_\_\_\_\_\_\_\_\_

12. to say \_\_\_\_\_\_\_\_\_\_

13. no, nothing \_\_\_\_\_\_\_\_\_\_

14. to carry, lift \_\_\_\_\_\_\_\_\_\_

15. to send, stretch out \_\_\_\_\_\_\_\_\_\_

**2. Translations:**

1. וַיֹּאמֶר לָהֶם אֱלֹהִים וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ (Gen 1:28)

God said to them, "Multiply, and fill the earth

2. צֵא מִן־הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וּבָנֶיךָ וּנְשֵׁי־בָנֶיךָ אִתָּךְ (Gen 8:16)  
 [תֵּבָה = ark]

3. [mistress] וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה שׁוּבִי אֶל־גְּבִרְתֵּךְ (Gen 16:9)  
 [ מַלְאַךְ = angel]

The angel of the LORD said to her, "Return to your mistress

4. וַיֹּאמֶר מֹשֶׁה אֶל־קֹרַח שִׁמְעוּ־נָא בְּנֵי לֵוִי (Num 16:8)

5. קוּם לֵךְ אִתָּם וְאַךְ אֶת־הַדָּבָר אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ אֹתוֹ תַעֲשֶׂה   
 (Num 22:20)

Get up and go with them; but do only what I tell you to do.

6. וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֶל־הַר הָעֲבָרִים הַזֶּה וּרְאֵה אֶת־הָאָרֶץ  
 אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל (Num 27:12)

[הָעֲבָרִים = Abarim; ]

7. בְּנוּ־לָכֶם עָרִים (Num 32:24)  
 Build for yourselves cities

8. עַתָּה קֻמוּ וְעִבְרוּ לָכֶם אֶת־נַחַל זָרֶד וַֽנַּעֲבֹר אֶת־נַחַל זָרֶד   
 [נַחַל זָרֶד = Wadi Zered] (Deut 2:13)

9. עֲלֵה רֹאשׁ הַפִּסְגָּה וְשָׂא עֵינֶיךָ יָמָּה (Deut. 3:27) [יָמָּה = to the sea]  
 Go up to the top of Pisgah and lift up your eyes

10. [your tents] לֵךְ אֱמֹר לָהֶם שׁוּבוּ לָכֶם לְאָהֳלֵיכֶם (Deut. 5:30)

**3. Parsing:**

**Form:** שְׁמֹר 2MS Qal Impv. from שָׁמַר meaning “[you m.s.] guard”

1. רְאוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. לֵךְ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3. שְׁמַע \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. קִרְאוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5. דְּעוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

6. תְּנוּ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

7. שָׂא \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

8. שׁוּבִי \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

9. בֹּא \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

10. יִתֶּן \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

11. נַעֲשֶׂה \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

12. אֹכֵלָה \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**4. From the chant write out the Hebrew for:**

1. [you mp] guard \_\_\_\_\_\_\_\_\_

2. [you fp] guard \_\_\_\_\_\_\_\_\_

3. [you fs] guard \_\_\_\_\_\_\_\_\_

4. [you ms] guard \_\_\_\_\_\_\_\_\_

**5. Speak Hebrew—write out the following from memory:**

What time is it today?

It is Thursday evening. Wednesday was yesterday.

No, Friday morning is tomorrow.

Perhaps we will come Sunday afternoon.

Good night, it’s really Monday

No, good morning Tuesday.

Saturday good-bye --

**6.** **Practice reading this text from Ps. 1:1-3.**   
 Memorize so you can orally recite line A, B, C, D and E:

A:

wicked in the counsel walks not which the person blessed

B:

stand not sinners and in a way

C:

sit not mockers and in the seat

D:

his delight will be in the Torah but

E:

and night daily meditate and in the Torah

F.

He is like a tree planted by streams of water   
  
 G.

which yield their fruit in its season

H.

and their leaves do not wither

**7. Sing: Hava Nagila**

**Sing: Aaronic Blessing (Num. 6:24-26)**

**Sing: Oseh Shalom**

**Sing: Shema lullaby (Deut 6:4)**

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

**Sing: Hevenu Shalom Aleichem**

**Sing: Hatikva** (The Hope)—Israeli National Anthem