

TO THE TEACHER

Biblical Hebrew 2 can be used independently by high school students who have learned the alef-bet thoroughly and can pronounce and write Biblical Hebrew. Homeschool parents do not need prior experience with Biblical Hebrew to use this course in their family. It would, however, be much easier to check a student's work if the parent knows the names and forms of the printed and handwritten Hebrew letters. Completing *Biblical Hebrew: A Homeschool Primer* with your child, or learning Chapter One of this text well, will accomplish that.

This book has forty-five chapters. Each is divided into five sections. The sections can be used as daily lessons to complete the course in forty-five weeks, or about one and a half school years, after spending a semester with *Biblical Hebrew: A Homeschool Primer*. You may prefer to proceed at a different pace. The text will work fine that way; and whenever the course is completed, your students will have earned two years of high school foreign language credit.

Each chapter presents vocabulary words to memorize, a verse from Scripture to practice reading fluently, grammar lessons, and an essay on a topic related to learning and using Biblical Hebrew for lifelong Bible study. Read Section 1.1, “How to Use this Book,” on page 11 for details.

The *Biblical Hebrew 2 Workbook* offers daily corresponding exercises. Its answer key is a full scale reproduction of the workbook with the answers supplied to make correcting work as easy as possible, even for parents who do not read Hebrew.

Periodic review weeks can be used for testing. The review week exercises in the workbook may be photocopied for your students. Review week chapters have suggestions for further research on related topics. Perhaps neither you nor I will agree with everything in the supplemental recommended books, but all contain useful additional information to use in accordance with your beliefs and goals: add the comments and caveats you see fit. Explore and learn as a family if you can.

Have a copy of the Hebrew Scriptures on hand. I recommend *A Reader’s Hebrew Bible*¹ because it was designed to facilitate lifelong, enjoyable Hebrew reading with easy to use, same page definitions of uncommon words. Students will need an exhaustive concordance and Biblical Hebrew lexicon from Chapter 35 onwards. Free, online versions are available and suitable.

May God bless you and your students with the best possible result of learning Hebrew: knowing and loving Him better!

¹ Brown, A. Philip, II and Bryan W. Smith. *A Reader’s Hebrew Bible*. Zondervan: Grand Rapids, MI, 2008.

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LETTERS

CHAPTER ONE

1.1 HOW TO USE THIS BOOK

Welcome to *Biblical Hebrew 2*. This book is designed to follow *Biblical Hebrew: A Homeschool Primer* and the *Jonah Copybook*. Before beginning this book, you should know the alef-bet well and be able to pronounce and write Biblical Hebrew. This text will take you through vocabulary and grammar to two years of high school foreign language credit and reading much of Scripture in Hebrew, with a tour of related topics like translation challenges, manuscript history, recent language discoveries that help us understand God's Word, Biblical poetry, Hebrew's modern revival, and instruction and practice for using Hebrew in lifelong Bible study.

Our hope is that your Hebrew learning will open doors of understanding, appreciation, service, and joy, drawing you closer to the Living God and equipping you in practical and powerful ways to deepen and walk out your faith. Both Jews and Christians over the years have considered studying Hebrew a form of worship. May you undertake it in that spirit, and may God bless your work with His presence!

This book has forty-five chapters. Each is divided into five sections. The sections can be used as daily lessons plans to complete the course in forty-five weeks, or about one and a half school years, after spending a semester with *Biblical Hebrew: A Homeschool Primer*. You may prefer to proceed at a different pace. The text will work fine that way, and whenever you finish, you will have accomplished two year's worth of high school foreign language credit.

The first section of each chapter (or, Monday of each week) will introduce vocabulary words to memorize. Find the methods that work best for you. Here a few ideas. Read the words aloud repeatedly. Write them out, pronouncing and translating them. Draw pictures for each and label in Hebrew and English. Study with a partner to quiz and encourage one another. Throw in Hebrew words to family conversation whenever possible. Record yourself reading the words, then play your recording back and supply translations as you listen. Print out the flashcards available free at www.alefpress.org onto business card stock. Run through them often. Match Hebrew cards to English translation cards. Group cards by parts of speech. Use them to play charades. Time how quickly you can correctly complete your stack, then beat your best time. Use Mondays to memorize vocabulary, but practice throughout the week as needed.

Each week's first section will also include a Bible verse for fluent reading practice. Read the verse aloud every day; read it easily by chapter's end. Don't worry about the meaning as you read, just the pronunciation. This practice will increase fluency, which is an important antecedent of meaningful reading. We provide a word-for-word translation in the workbook so that you can also examine the words and their meanings. By doing so, you will meet new vocabulary, get a feel for Hebrew syntax, and have an inductive introduction to upcoming grammar lessons. Spend Mondays working especially on memorizing new vocabulary and reading aloud the chapter's verse.

Tuesday through Thursday (or, sections two through four) teach grammar concepts and details. Section five (Friday) has an essay on related Hebrew topics. For each of these sections there are corresponding exercises in the companion workbook. Read and study the textbook, then tackle the workbook exercises.

Periodic review weeks can be used for testing, if desired, and as a chance to research essay topics on your own. Some ideas and resource recommendations will be offered each review week.

In this first week, we will review the alef-bet and vowel points, adding some important details.

Note: You may have heard the author of Ecclesiastes referred to as *Kohelet*. That is a transliteration of the title by which he refers to himself in 1:1, often translated as *Teacher* or *Preacher*, or into Latin as *Ecclesiastes*. קהלת has the same root letters as קהל, *assembly*, indicating that he congregates something. It is debated whether he meant he gathered people or words.

Tribe also means *staff*, as in the staff or scepter signifying the leader of a tribe. מטה לקח, *staff of bread*, is a Hebrew way of saying *food supply*. Another Biblical word for a tribe, used of gentiles, אַמִּים, is based on the root of *mother*.

When קול is used with a בְּ prepositional prefix to follow שמע, the phrase means *to obey*. When commanding her son to try the goatskin trick heedless of possible curses, Rachel tells Jacob: שִׁמַּע בְּקוֹלִי.

22.2 PLURAL NOUNS IN CONSTRUCT CHAINS

Both or either of the nouns of a construct chain can be plural. The last noun remains in its absolute state, but the first is likely to change.

example: בְּנֵי הַשָּׂרִים *the sons of the captains*

example: כֹּהֲנֵי הַמִּדְבָּר *the priests of the wilderness*

In the construct state, the masculine plural ending changes to יָ. There may be other vowel changes, too.

example: אֲנָשִׁים *men* אֲנָשֵׁי יִשְׂרָאֵל *the men of Israel*

example: בָּנִים *sons* בְּנֵי מִשְׁפָּחָה *sons of a family*

When a plural construct chain is the subject of a sentence, the verb will agree in number, gender, and person with the first noun.

example: בְּנֵי הַמֶּלֶךְ זָכְרוּ *The sons of the king remembered.*

COMMANDS

CHAPTER THIRTY-TWO

32.1 VOCABULARY

bull.....	פָּר, פָּרִים
ram.....	אֵיל, אֵילִים
flock, <i>f</i>	צֹאן
cattle.....	בָּקָר
tree.....	עֵץ, עֵצִים, עֵצִי-
fruit.....	פֵּרִי
animal, <i>f</i>	בְּהֵמָה, בְּהֵמוֹת, בְּהֵמָה-
lamb.....	כֶּבֶשׂ, כְּבָשִׁים
wing, corner, <i>f</i>	כַּנָּף
bird, <i>f</i>	צֹפֹר, צְפָרִים

meant for only one person or for a group. That distinction may be lost in translation.

Or, think of a phrase like “Be still and know that I am God” from Psalm 46:10. In English, that could conceivably be an offer meaning, “If you are still, then you will know that I am God.” The Hebrew verb form shows, rather, that “know,” like “be still” is a command.

32.4 NEGATIVE COMMANDS

Negative commands are not formed like positive commands. Rather, a second person imperfect tense verb is negated with **לֹא** or **אַל**.

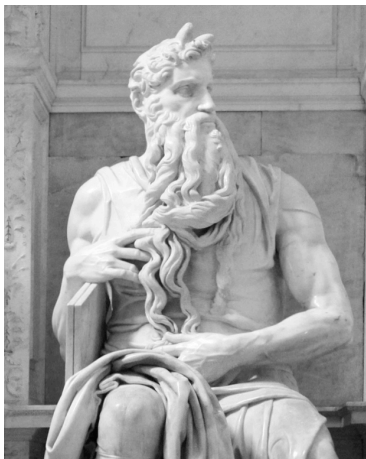
Negative commands with **לֹא** express strong, perpetual prohibition. Ten commandments kind of stuff.

example: **לֹא תָשׁוּבוּ שָׁם לְעוֹלָם** *Thou shalt not return there forever.*

Unlike **לֹא**, **אַל** is used only with imperfect tense verbs. It expresses negativity less permanent.

example: **אַל תִּפְתַּח אֶת הָאֹהֶל** *Do not open the tent.*

32.5 WHY DOES THIS MAN HAVE HORNS?



Michelangelo sculpted Moses with horns. Leonardo da Vinci depicted the Messiah eating fluffy rolls for Passover. Trusting European art, you might believe that Pharaoh’s daughter was decked out in the latest Italian fashions while King David could hardly find a stitch to wear.

For reasons of art and theology, paintings do not always pass muster with historians. But Moses’ protuberances were a Biblical Hebrew

paraphrase

a form of translation that aims to express the original meaning without adherence to original words and syntax

parashah

a section of the Pentateuch; one is read aloud each week in synagogue liturgy

parchment

writing surface made of leather

passive participle

a verb used as an adjective to indicate an action that has been applied to the noun being described

Pentateuch

the five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy

personification

assignation of human or animal attributes to an object or concept

prefix

an addition before the beginning of a root word to form a new, derivative word

preposition

a part of speech that expresses the relationship between a noun or pronoun and other words in the sentence

prepositional phrase

a preposition plus the noun phrase to which it refers

pronoun

a word that takes the place of and refers to a noun, e.g. *he, they, us*

carry (verb)

נשא

cattle

בקר

chariot

רכב

city

עיר, ערים, עיר, ערי

clean (ritually)

טהור, טהורה, טהורים, טהורת

come (verb)

בוא

commandment

מצוה, מצות, מצות, מצות

compassion

רחמים

congregation

קהל, קהל

continually

תמיד

corner

כנה, כנפים, כנה, כנפי

count (verb)

ספר

covenant

ברית, ברית

create (verb)

ברא

cross over (verb)

עבר

cut (verb)

כרת

D

daughter

בת, בנות, בת, בנות

David

דוד

day

יום, ימים, יום, ימי

death

מות, מות

declaration

נאם, נאם

descendant

זרע

desert

מדבר, מדבר

die (verb)

מות

do (verb)

עשה

do not

אל, לא

drink (verb)

שתה

dust

עפר, עפר

dwell (verb)

ישב

E

ear

אזן, אזנים, אזן, אזני

earth

אדמה, אדמת