Vocabulary

violence, wrong: חֲלֵבָה

lap; fold (of a garment): רֹאִים

wisdom: חכֹם

statutes: חֵĩnh, חֵינָה

therefore; for that reason: יַעֲלָן

misery; oppressed situation: יַעֲלָן

end: יֵכַּה

to dwell (irreg. inf. cstr. [√ b-v-y]): יַכִּבָּה

he laid down; he laid (irreg. inf. cstr): יַכִּבָּה

he settled; dwelled; resided: יַכִּבָּה

maid-servant; female slave: חַטֵּב

generations; history: תָּוָּה יִנְוָּה

wife of (irreg. construct): נַכְיָה

you (m.s.): נַכְיָה

perhaps; maybe: נַכְיָה

a well: בֶּל

a high place (worship site): בֶּל

perhaps; maybe: נַכְיָה

he ran away; fled: בֶּל

likeness, appearance: דְּמָה

to bear (irreg. inf. cstr. [√ d-l-y]): דְּמָה

he conceived: דְּמָה

seed: דְּמָה

his seed: דְּמָה

The Qal Infinitive Construct:

By definition, an infinitive is “the name of that form of a verb which expresses simply the
notion of a verb without predicating it of any subject.” Therefore, the infinitive is not a finite
verb (does not convey aspect, tense, or mood), and it function as part verb, part noun. The
following English sentences are helpful examples of infinitives:

• Abraham wants *to go* to the land of Canaan.
  o “wants” is the main verb of the sentence
  o “to go” is an infinitive—it expresses the notion of “going” without conveying tense or mood

• It is difficult *to learn* Hebrew.
  o “is” is the main verb of the sentence
  o “to learn” is an infinitive—it expresses the notion of “learning” without conveying tense or mood

• Moses is not able to go into the Promised Land.
  o “is not able” is the main verb of the sentence
  o “to go” is an infinitive—it expresses the notion of “going”

*Types of infinitives in Hebrew*

Hebrew has two types of infinitives:

• the infinitive absolute: does not accept prepositions or suffixes
• the infinitive construct: accepts prepositions and suffixes

The infinitive absolute functions as more of an adverb, and it will be introduced in a later chapter. The infinitive construct is more similar to the English infinitive that was described in the above paragraphs. The infinitive construct is the focus of the present chapter.

*The orthography of the infinitive construct*

The infinitive is a non-finite verb (does not convey tense, aspect, or mood). The other non-finite verb in Hebrew is the participle. The participle is more closely related to the subject of a sentence in Hebrew, and the participle is thus inflected for number and gender. The infinitive focuses more on the concept of the verb or the process of the verb, and it is thus not inflect for gender or number. In other words, the same form of the infinitive construct is used for masculine
and feminine subjects and objects. Likewise, number does not change the form of the infinitive construct.

To this point, the student has learned 3 verb forms: the perfect, the 3ms and 3mp of the converted imperfect or the preterite, and the participle. These verbal forms are summarized below for the strong root י-נ-ר for the 3ms subject:

- Particle: ילך
- Perfect: ינהר
- Converted imperfect (preterite): ינרה

The infinitive construct of strong roots is fairly easy to recognize because, in most cases, the infinitive construct can be formed by removing the preformative element from the converted imperfect inflection. For example, the infinitive construct of √נ-ר is ינרה. The following summarizes the process for forming the infinitive construct for some of the verbs encountered to this point as converted imperfects (preterites):

- “to guard” יבשור
- “to serve” יבשד
- “to stand” יבשד
- “to reign” יבלד
- “to cut” יבחת
- “to write” יבחת

The above example show that the infinitive construct for strong roots and I–Guttural roots is formed by placing a shewa under the first root radical and a long /o/ vowel between the second and third radicals of the root. It should be remember that gutturals cannot take a shewa, so these
roots will have a composite shewa. This rule holds true for almost all verbal roots that are not “weak.” The rule even holds true for verbal roots that form the converted imperfect (preterite) with an /a/ as the second vowel instead of an /o/. The following examples illustrate this trait:

- “to approach, draw near” בורב
- “to say” בורור
- “to fall” בורל
- “to hear” בהשמה
- “to eat” בהאלא

**Orthography of the infinitive construct for I-yod verbs**

Verbal roots that begin with a yod typically “lose” the yod in the imperfect and infinitive inflections. It should also be noted that the roots ק-ל-ח and ק-ל-י function as I-yod verbs. The following are a few representative examples:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present Stem</th>
<th>Perfect Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>to go down</td>
<td>רבד</td>
<td>רבד-ר</td>
</tr>
<tr>
<td>to dwell</td>
<td>ישח</td>
<td>ישח-ש</td>
</tr>
<tr>
<td>to possess</td>
<td>ישח</td>
<td>ישח-ש</td>
</tr>
<tr>
<td>to go</td>
<td>רכח</td>
<td>רכח-ר</td>
</tr>
<tr>
<td>to know</td>
<td>י淦</td>
<td>י淦-ג</td>
</tr>
<tr>
<td>to take</td>
<td>לא</td>
<td>לא-ה</td>
</tr>
</tbody>
</table>

**Orthography of the infinitive construct for III-he verbs**
The infinitive construct for III-he verbs is relatively easy to learn because the final he always end in ה. The following chart summarizes this:

**Use of the infinitive construct**

As stated above, an infinitive is a non-finite verb (does not convey tense or mood) that is part verb, part noun. The infinitive construct can thus be used to either as a verbal noun (the object or subject of a sentence) or as a non-finite verb form that conveys the concept of the verb without expresses tense or mood. The following usages are the most common:

1. The infinitive construct can follow the preposition (ל) and function as a noun:
   -ם (Gen 3:22: “see the man has become like one of us, knowing good and evil”)

2. The infinitive construct can follow the preposition (ל) and convey intention:
   -ם (Gen 11:5: “and the LORD went down to see the city and the tower…”)
   -ם (Gen 12:5: “And they went out to go to the land of Canaan…”)
   -ם (Gen 12:10: “And Abram went down to the land of Egypt to sojourn there…”)
   -ם (Gen 3:23: “The LORD God sent him out from the Garden of Eden to work the ground…”)

3. The infinitive construct can occur without a preposition (e.g., ℶ) and simply function as a verbal noun:
4. The infinitive construct can follow the prepositions ב or בו and have a temporal function (the preposition ב is usually translated “when” and the preposition בו is usually translated “as”):

- Gen 16:16 “And Abram was 86 years old when Hagar bore Ishmael to Abram.”
- Ex 16:8 “And Moses said, when the LORD gives you meat in the evening…”
- Num 7:89 “and when Moses came to the tent of meeting…”
- Gen 27:34 “When (lit. ‘as’) Esau heard the words of his father…”

Exercises:

Ex 2:15

1 = and he sought

Deut 7:6

1 = a possession; property

1 Sam 6:20:
Gen 5:1:

1 = Beth Shemesh
2 = is able

Gen 48:11

1 = I prayed
2 = he has shown

1 Kings 1:21

1 = he sacrificed
2 = he offered up incense

1 Kings 3:3

1 = he sacrificed
2 = he offered up incense

1 Kings 3:9

1 = and give (lit. “and he will give”)
2 = to understand; adjudicate
3 = is able
1 Kings 5:14

וככה פסק החכמים לשלוח את חכמתו של פאזה
כון משלי לאין אשה ששלשה את חכמתו.

Interrogative ha—
Read this section in Lambdin, p. 48.

Forms of the conjunction we-
Read this section in Lambdin, p. 40

Particles of existence:
Read this section in Lambdin, pp. 30–31.
Translation Exercise (Gen 16—The Sarah/Hagar Story)

1. יָרָשְׁךָ אֲשֶׁר אֱכָבָּה לָךְ לְלֹא, לְקַלָּחְתָּ שֵׁפָלָהּ וְשַׁחְתָּהּ. 1 = he constrained me; 2-2 = enter please; 3 = I will be built up; 4 = ten; 5 = she gave; 6 = she saw; 7-7 = her mistress was belittled; 8 = return (impv); 9-9 = enter please; 10 = he will judge; 11 = do (impv); 12 = Shur; 13 = you will go; 14 = return (impv); 15 = return (impv); 16 = be afflicted; 17 = I will greatly increase; 18 = trans. as future; 19 = wild donkey; 20 = he will dwell; 21 = eighty; 22 = six