



Rocine Lesson 45

אֱלֹהִים פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

Exodus 38:21

Goals

Identify and read

- the **Qal passive participle**
- verbs in the **Pual** stem

What we already know

אֱלֹהִים פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

Translate the first word.

What we already know

אֱלֹהִים בְּקוֹדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

What is the gender and number of the second word?

What is its basic root meaning?

What we already know

אֱלֹהִים בְּקוֹדֵי הַמִּשְׁכָּן הַמִּשְׁכָּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

What is the gender and number of the second word?
m pl

What is its basic root meaning?

Q: visit, observe

N: be missing, be visited

P: muster

H: appoint, deposit

Qal passive participle

אֱלֹהִים פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

Our word פְּקוּדֵי is a Qal passive participle in the masculine plural construct form.

Qal passive participle

אֱלֹהִים פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

Our word פְּקוּדֵי is a Qal passive participle in the masculine plural construct form.

RULE:

- A *shureq*, either plene or defectiva, after the second root letter is the sign of the Qal passive participle.
- We will not assign a discourse function to the Qal passive participle because it is more often used adjectivally (or substantively) than verbally. Translate with an English *-ed*-word.

Qal passive participle

אֱלֹהִים פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

How could we translate the first 3 words?

Qal passive participle

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

How could we translate the first 3 words?

these are the observed/recorded (things) of the tabernacle

ברך as Qal passive participle

ברך is one of the roots most commonly used as a Qal passive participle. E.g.

➤ יהי יהוה אלהיך ברוך *May YHWH your God be blessed (1 Kings 10:9)*

➤ ויאמר בוא ברוך יהוה *He said, Come in, O blessed of YHWH (Gen 24:31)*

Qal passive participle

אֱלֹהִים פְּקוּדֵי הַמְּשֻׁכָּן מְשֻׁכָּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

What is the relationship of the next construct chain (מְשֻׁכָּן הָעֵדוּת) with the preceding words (אֱלֹהִים פְּקוּדֵי הַמְּשֻׁכָּן) in our lesson verse?

See Rocine 12.2e & 40.2a.

Qal passive participle

אֱלֹהַּ פְּקוּדֵי הַמְּשֻׁכָּן מְשֻׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

What is the relationship of the next construct chain (מְשֻׁכָּן הָעֵדוּת) with the preceding words (אֱלֹהַּ פְּקוּדֵי הַמְּשֻׁכָּן) in our lesson verse?

See Rocine 12.2e & 40.2a.

- Apposition: “When one noun follows and renames another noun, the second noun is said to be in apposition to the first.” (Rocine 12.2e)
- “when the participle is in apposition to a noun that it may be best to translate using the phrase ... *the one who* ...” (Rocine 40.2a)

Qal passive participle

אֱלֹהִים פְּקוּדֵי הַמִּשְׁכָּן הַמִּשְׁכָּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

Translate the first two phrases.

Qal passive participle

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן הַמִּשְׁכָּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

Translate the first two phrases.

these are the observed/recorded (things) of the tabernacle, the tabernacle of testimony

this is the inventory of the tabernacle, the tabernacle of testimony

Clue	Example	Ref
<p><u>Doppelgänger</u> Yiqtol 1cp Nun & Niphal Nun</p> <p>In the Hollow verbs especially, Qal Yiqtol 1cp can look a lot like Niphal Qatal 3ms because both start with a nun. The Question:</p> <ul style="list-style-type: none"> • 1cp Nun (we) ? or • Niphal Nun (passive) ? <p>The theme vowels may differ but you probably won't know which is which anyway. Look for other clues, like the cohortative qamets-heh which would indicate you have a 1cp form.</p>	<p>קומו ונקומה עליה למלחמה: הבוא נבוא איתך ואחיד להשתחות לך או צד והנה תיזול ונמלך</p>	<p>Obad 1:1 Arise, Let us go up against her for battle (Qal Yiqtol/cohortative 1cp)</p> <p>Gen 37:10 Shall I and your brothers indeed come to bow ourselves to the ground before you? (Qal Yiqtol 1cp)</p> <p>1 Sam 14:16 the multitude was dispersing (Niphal Qatal 3ms)</p>
<p>Pronominal suffixes can cause you to lose your 1st Root vowel.</p> <p>E.g. if you see a pronominal suffix, don't expect to see the typical Qal Qatal qamets under the 1st root letter.</p>	<p>הנה קטן נתתך בגוים לזרעך נתתי את הארץ הזאת</p>	<p>Obad 1:2 Behold, small I will make you among the nations. (Qatal 1cs + 2ms sfx) ['perfect of certitude']</p> <p>Gen 15:18 To your offspring I have given this land (Qatal 1cs w/o sfx.)</p>
<p>“Ooooo-eeee”, we have a III-Heh Qal Passive Participle!!</p> <p>You'll hear an “ooooo-eeee” somewhere near the end of the word and typically see a shurek (sometimes qibbutz) followed by yod, which stands out.</p> <ul style="list-style-type: none"> • shurek is the marker of the Qal Passive Participle • yod is because III-Heh's are really III-Yod's 	<p>בזוי אתה מאד: ואת העשוי לכם במצרים: ביד חזקה ובזלע נטויה</p>	<p>Obad 1:2 despised you shall be, utterly (III-Heh Qal Passive Participle ms בזה)</p> <p>Ex 3:16 what was done to you in Egypt (III-Heh Qal Passive Participle ms עשה)</p> <p>Deut 26:8 with a mighty hand and an outstretched arm (III-Heh Qal Passive Participle fs נטה)</p>

From document "Key Morphological Markers"

Pual stem

אֱלֹהִים פְּקֹדֵי הַמְּשֻׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

In the last clause of the lesson verse we have an אשר + Qatal construction. What is the function of this construction?

Pual stem

אֱלֹהִים פְּקֹדֵי הַמְּשֻׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

In the last clause of the lesson verse we have an אשר + Qatal construction. What is the function of this construction?

Qatal in dep. Clause
= relative past background

Pual stem

אֱלֹהִים פְּקֹדֵי הַמַּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

In the word פָּקַד, what kind of dagesh is in

- the peh
- the qoph

Pual stem

אֱלֹהִים פְּקֹדֵי הַמַּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

In the word פָּקַד, what kind of dagesh is in

- the peh lene
- the qoph forte

Pual stem

אֱלֹהִים פְּקֹדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

In the word פָּקַד, what kind of dagesh is in

- the peh *lene*
- the qoph *forte*

What stems/binyanim double the second root letter?

Pual stem

אֱלֹהִים פְּקֹדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

In the word פָּקַד, what kind of dagesh is in

- the peh lene
- the qoph forte

What stems/binyanim double the second root letter?

- Piel
- Pual
- Hithpael

Pual stem

אֱלֹהִים פְּקֹדֵי הַמַּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

RULE:

The sign of the Pual stem is

- 1st root vowel of
 - *qibbutz* ֻ or
 - *holem* ֹ
- doubled middle root letter.

Pual stem

אֱלֹהִים פְּקֹדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

RULE:

The sign of the Pual stem is

- 1st root vowel of
 - *qibbutz* ◌ or
 - *holem* ◌
- doubled middle root letter.

Note: The *holem* appears in II-Guttural verbs where the *qibbutz* lengthens to a *holem* to compensate for the fact that the guttural cannot double.

Pual stem

אֱלֹהִים פְּקֹדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פָּקַד עַל־פִּי מִנְּשָׂא

Parse פָּקַד

Root	Stem	Form	PGN	Function	Root meaning

Pual stem

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה

Parse פָּקַד

Root	Stem	Form	PGN	Function	Root meaning
פקד	Pual	Qatal	3ms	Qatal in dep. Clause = rel. past background	To visit, observe (piel: to muster)

The construct form and meaning of פֶּה

אֱלֹהֵי פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פִּקַּד עַל-פִּי מֹשֶׁה

A caution regarding the hireq-yod ending.

It can indicate either

- 1cs pronominal suffix - *my*
- Masculine singular construct ending on some nouns

Clue	Example	Ref
<p>An initial 'o' sound marks the Qal Active Participle. It is often followed by an 'ay' sound, but not always.</p> <ul style="list-style-type: none"> Holem/holem waw followed by 'sere' 	<p>אֵלֶיךָ בְּתוֹנֵי סֹלֶסֶל אֵיךְ בְּלִבּוֹ</p>	<p>Obad 1:3b who dwells in the clefts of the rock (Qal Active Participle ms) Obad 1:3c who says in his heart (Qal Active Participle ms)</p>
<p><u>Doppelgänger</u> I-Waw (iphil) Yiqtol & Qal Active Participle</p> <ul style="list-style-type: none"> both start with the 'o' sound 	<p>מִי יוֹרְדֵי אֶרֶץ:</p>	<p>Obad 1:3d who will bring me down to earth (Hiphil Yiqtol 3ms ירד) (compare with participles above)</p>
<p><u>Doppelgänger</u> 1cs pronominal suffix & ms construct</p> <ul style="list-style-type: none"> These can look alike when they are hireq-yod. <ul style="list-style-type: none"> 1cs pron. sfx. is usually hireq-yod ms construct is not usually hireq-yod but it can occur 	<p>הַשֹּׁמֵר אֶתִּי אָנֹכִי: שֹׁכֵנִי בְּחַגְוֵי-סֹלֶעַ</p>	<p>Gen 4:9 The keeper of my brother am I? (1cs suffix) Obad 1:3b who dwells in the clefts of the rock (Qal Active Participle ms)</p>
<p>I-Waw Infinitives Construct have a distinctive segholate look and sound in the Qal.</p> <ul style="list-style-type: none"> The pattern is <ol style="list-style-type: none"> An extra ת after the root Two segols in a row Accent shifted back one syllable (w/o sfx) The pattern is often still recognizable even when partially obliterated by the addition of a pronominal suffix (as in Obad 1:3b). If there is a guttural in the root, you'll see 2 patachs instead of 2 segols. 	<p>מְרוֹם שְׁבַתוֹ לְשֵׁבֶת יַחְדָּו בְּיַד-מֹשֶׁה בְּרִדְתּוֹ מִן-הַהָר לְדַעַת טוֹב וָרָע</p>	<p>Obad 1:3b lofty is his dwelling (Qal Infinitive Construct of ישב + 3ms sfx) Gen 13:6 to dwell together (Qal Infinitive Construct of ישב) Ex 34:29 in the hand of Moses when he came down from the mountain (Qal Infinitive Construct of ירד + ב + 3ms sfx) Gen 3:22 to know good and evil (Qal Infinitive Construct of ידע)</p>

From document "Key Morphological Markers"

The construct form and meaning of פֶּה

אֱלֹהֵי פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פִּקַּד עַל-פִּי מֹשֶׁה

פִּי means *mouth* and the ms construct is formed with a hireq-yod.

How might we translate the last phrase?

אֲשֶׁר פִּקַּד עַל-פִּי מֹשֶׁה

The construct form and meaning of פֶּה

אֱלֹהֵי פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל-פִּי מֹשֶׁה

פִּי means *mouth* and the ms construct is formed with a hireq-yod.

How might we translate the last phrase?

אֲשֶׁר פָּקַד עַל-פִּי מֹשֶׁה

Which was **recorded/counted** according to **the mouth** of Moses [literal]

Which was **recorded/counted** according to **the words** of Moses

Which was **recorded/counted** in accordance with Moses' injunctions

The 7 Stems/Binyanim as a System

Our introduction to the seven most common verb stems, accounting for about 99% of all verbs in the Hebrew Bible, is now almost complete.

Let us review these seven stems as they work together as a system.

- To do so, let us consider a verb's **agent** the **doer** of the verb.
 - We shy away from the word subject here because of the passive stems in which the concept “subject” becomes elusive.
- Let us consider the **one who is acted upon** to be the verb's **patient**.
- Both the **agent** and the **patient** can alternate between **active** and **passive** to give us the basic outline of the Biblical Hebrew system of verbal stems.

The 7 Stems/Binyanim as a System

← Patient →

	NULL	PASSIVE	ACTIVE
ACTIVE	QAL <ul style="list-style-type: none"> to act 	PIEL <ul style="list-style-type: none"> to cause to be in a state 	HIPHIL <ul style="list-style-type: none"> to cause to act
PASSIVE	NIPHAL <ul style="list-style-type: none"> to be acted upon 	PUAL <ul style="list-style-type: none"> to be caused to be in a state 	HOPHAL <ul style="list-style-type: none"> to be caused to act
REFLEXIVE (DOUBLE STATUS)	NIPHAL <ul style="list-style-type: none"> to act & consequently be acted upon 	HITHPAEL <ul style="list-style-type: none"> to cause oneself to act 	

Agent

The 7 Stems/Binyanim as a System

Patient

	NULL	PASSIVE	ACTIVE
ACTIVE	QAL <ul style="list-style-type: none"> to act <i>observe</i> 	PIEL <ul style="list-style-type: none"> to cause to be in a state <i>gather for observation</i> 	HIPHIL <ul style="list-style-type: none"> to cause to act <i>appoint as overseer</i>
PASSIVE	NIPHAL <ul style="list-style-type: none"> to be acted upon <i>be observed</i> 	PUAL <ul style="list-style-type: none"> to be caused to be in a state <i>be gathered for observation</i> 	HOPHAL <ul style="list-style-type: none"> to be caused to act <i>be delivered for oversight</i>
REFLEXIVE (DOUBLE STATUS)	NIPHAL <ul style="list-style-type: none"> to act & consequently be acted upon 	HITHPAEL <ul style="list-style-type: none"> to cause oneself to act <i>account for oneself</i> 	

The 7 Stems/Binyanim as a System

A word of caution:

Although it is very helpful to view the Biblical Hebrew language as a **system**, it is **easily possible to over-generalize**.

- Languages develop over a very long time, and they develop on the street, in the market, in the courts, etc. of living people who do not ask anyone's permission before they use their language in a certain way. As a result of the way languages develop, they often defy systematic description.
- **Words in their certain contexts simply mean what they do.**
- We cannot always force a root's several senses in several stems into a neat chart as above or a quaint etymology.
- As you come across exceptions to the system view you are learning, view the exceptions as only natural.
- On the other hand, to try and learn a language as isolated pieces and parts that do not in any way fit into patterns is not only misleading. It would make learning a language an unnecessarily difficult challenge.