

Like the Active Participle, the Passive is a verbal adjective: 'The matter is kept' is הַדָּבָר שֶׁמוּר. 'The matter which is kept' is הַדָּבָר הַשְּׁמוּר. (See pp. 65 f.).

NOTE: When the third letter of a verb is a guttural, as יָדַע ('to know'), the Passive Participle m. sg. יָדוּעַ ('known') has a Furtive Pathah (p. 19. 4).

EXERCISE 14

stone (f.)	אֶבֶן	wisdom (hokmā)	חֲכָמָה
„ (pl.)	אֲבָנִים	he placed, set	שָׁם
ear (f.)	אָזֶן	he wrote	כָּתַב
„ (dual)	אָזְנַיִם	he called (to) ^a	קָרָא לְ
servant, slave	עֶבֶד	he read (in)	קָרָא בְּ
„ „ (pl.)	עֲבָדִים		
Jordan	יַרְדֵּן	dead	מֵת

(1) אֵתָּה הוּא מֶלֶכִּי וְאֵלֵּי־יְשׁוּעָתִי וְאֵין כְּמוֹךָ (2) יֵצֵא אֲבָרְהָם מִבֵּית־אָבִיו וּמֵאֶרְצוֹ כְּדָבָר־יְהוָה (3) קָרָא הַמֶּלֶךְ לְעֶבְדוֹ הַמִּשְׁלָל בְּכָל־אֲשֶׁר לוֹ (4) עָשׂוּ בְנֵי־יִשְׂרָאֵל כְּכָל־הַכְּתוּב בְּסֵפֶר־הַתּוֹרָה אֲשֶׁר קָרְאוּ הַנְּבִיאִים בְּאֲזִינֵי־הָעָם (5) מֹשֶׁה עֲבָדִי מֵת, וְאַתָּה תִּהְיֶה לְרֹאשׁ עַל־יִשְׂרָאֵל תָּחַת מֹשֶׁה (6) אָמַר יְהוָה אֵל־שְׁלָמָה בְּחִלּוֹם, כִּי שָׂאֲלָתָּ חֲכָמָה מִמֶּנִּי לְשֹׁפֵט אֶת־עַמִּי בְּצֹדֶק, גַּם זֹאת נְתוּנָה לְךָ כִּי טוֹב הַדָּבָר אֲשֶׁר שָׂאֲלָתָּ מִמֶּנִּי בְּעֵינַי עַד־מָאֵד (7) לָקַח אֹתוֹ אֲבָרְהָם אֲנָשִׁים מֵעֲבָדֵי־בֵיתוֹ וּמִן־הָעֲרָרִים אֲשֶׁר כָּרְתוּ בְרִית אֹתוֹ, וּבְלִילָה הַהוּא רָדַף אַחֲרֵי הַמֶּלֶכִּים

^a It means 'summoned' or 'named', according to the context. קָרָא אֵל implies prayer.

^b 'My God of salvation', i.e. 'my saving God'. See Appendix 5, p. 253.

^c 'According to all'.

^d From the account of the Imperfect on pp. 75-6 it will be seen that, since the Imperfect 3rd m. sg. (of הָיָה) is יִהְיֶה, then the 2nd m. sg. will be תִּהְיֶה.

^e 'This (thing)'.

(8) אֱלֹהֵי-הָעַמִּים הָמָּה לָעֵץ וְאֶבֶן, אֲנִיִּים לָהֶם וְלֹא יִשְׁמְעוּ, עֵינֵיִם לָהֶם וְלֹא יֵרְאוּ (9) דְּרָכֵי דִרְכֵי-לָדֶק וְתוֹרָתִי אֶמֶת (10) וְאִשָּׁה אַחַת מִנְּשֵׁי-בְנֵי-הַנְּבִיאִים קָרָאָה אֶל-הַנְּבִיאָה, הִנֵּה עֹבְדֶיךָ אִישִׁי מֵת, וּבְבֵית אֵין אֵתִי דָּבָר לִי וּלְבָנִי (11) כְּתָבוּ אֶת-הַדְּבָרִים הָאֵלֶּה עַל-אֲבָנִים גְּדוֹלוֹת וַיִּקְרְאוּ בָּם בְּנֵיכֶם וּבְנֵי-בְנֵיכֶם כִּי כָּרַת יְהוָה לְפָנֵיכֶם אֶת-מִי-תִירֶדֶן (12) וְהַיָּמִים הָאֵלֶּה יָמֵי-קֹדֶשׁ הָמָּה (13) וְכָל אֲשֶׁר עָשָׂה שְׁלֹמֹה וְדָבָרֵי-חֻכְמָתוֹ הֵלֹא הֵם כְּתוּבִים בְּסֶפֶר-מִלְכֵי-יִשְׂרָאֵל (14) וְזָכַרְנוּ אֶת-לַחֲמָנוּ אֲשֶׁר אָכַלְנוּ בְּמִצָּרִים (15) וְהַסְּפָרִים הָאֵלֶּה שְׁמוֹרִים הָמָּה בְּהֵיכַל-הַמֶּלֶךְ (16) שָׁמְעוּ אֶת-הַדְּבָר אֲשֶׁר אָנֹכִי קָרָא בְּאָזְנוֹיְכֶם (17) קָרָא הַמֶּלֶךְ בַּסֵּפֶר אֶת-כָּל-הַמִּצְוֹת וְאֶת-כָּל-הַמִּשְׁפָּטִים

(1) Remember me, Lord my God, for I am Thy servant and Thy word is with me all the day. (2) The prophet wrote all these things in his book, for he said, 'Our sons and the sons of our sons will read in it all that our eyes have seen.' (3) The people cried in a loud voice, 'The Lord hath given in(to) our hands^e this city and her king.' (4) The servants of Pharaoh said, 'This is the hand of God.' (5) The ways of the wicked (m. pl.) are to Sheol, but^f the righteous (m. pl.) shall see the light of the day. (6) The children of Israel took from the stones of that place and in the Jordan they placed them. (7) Thou, Lord, givest (to) all flesh its ('his') bread. (8) With our ears we have heard the words of God coming forth from the heavens. (9) The fear of the Lord is the way of wisdom and the words of His law are righteousness and truth. (10) Knowest thou not that the men who (were) pursuing thee in Egypt are dead? (11) The prophet read before the people the words which (were) written in the book of the law which (was) in the temple. (12) In His wisdom He created the heavens and the earth and all which is in them. (13) The

^a 'Wood'.

^b The Imperfect denotes continuance, so that it could be translated here as a (permanent) English present tense.

^c 'Days of holiness', i.e. 'holy days', see p. 136. 63.

^d See footnote c, p. 58.

^e Use the sg. 'hand' meaning 'power'.

^f Conjunction 1.