

Learn to Read
Biblical Hebrew
Volume 2



את

Jeff A. Benner

Learn to Read Biblical Hebrew ~ Volume 2

Learn to Read Biblical Hebrew ~ Volume 2

Learn to Read Biblical Hebrew ~ Volume 2

Learn to Read
Biblical Hebrew ~ Volume 2



A Word for Word Examination of the
Hebrew Words in the Ten Commandments

By Jeff A. Benner

Learn to Read Biblical Hebrew ~ Volume 2

Cover design by Jeff A. Benner.

“Learn to Read Biblical Hebrew, Volume 2,” by Jeff A. Benner.

Published 2011 by Virtualbookworm.com Publishing Inc., P.O. Box 9949, College Station, TX 77845, US. ©2011, Jeff A. Benner. All rights reserved. Any part of this book may be copied for educational purposes only, without prior permission.

Manufactured in the United States of America.

Table of Contents

ACKNOWLEDGMENTS	6
INTRODUCTION	8
EXODUS 20:1	18
EXODUS 20:2	22
EXODUS 20:3	27
EXODUS 20:4	31
EXODUS 20:5	38
EXODUS 20:6	48
EXODUS 20:7	52
EXODUS 20:8	60
EXODUS 20:9	63
EXODUS 20:10	67
EXODUS 20:11	75
EXODUS 20:12	87
EXODUS 20:13	94
EXODUS 20:14	96
EXODUS 20:15	98
EXODUS 20:16	100
EXODUS 20:17	103

Learn to Read Biblical Hebrew ~ Volume 2

Acknowledgments

I would like to thank a group of people who have sacrificed of their time and talents to make corrections and suggestions for this book. Without them, this book would not be the quality that it is. My heartfelt thanks go out to each of these individuals.

Bryan Baker
Bea Baldrige
Rob Black
Ken Finn
Dee Kay
Kay Kindall

Jerry Lambert
Paul Lurk
Merlin
Frances Stolz
Ted Walther
Janet Wyckoff

Learn to Read Biblical Hebrew ~ Volume 2

Introduction

In my book *Learn to Read Biblical Hebrew* the reader learned the Hebrew alphabet and a few Hebrew words. In the final lesson the reader was introduced to basic Hebrew syntax, how sentences are constructed. This book is a continuation of that book and goes into greater detail about Hebrew verbs, nouns and adjectives, as well as their many prefixes and suffixes. First, in this introduction, we will examine how Hebrew verbs, nouns and adjectives are constructed. Then we will take a very close look at Exodus 20:1-17 (the Ten Commandments) and carefully examine every word in detail.

Transliteration of Hebrew into English

The following is a chart showing the English letters that are used to transliterate the Hebrew consonants and vowels.

Consonants

א	Silent	ט	t	פ	ף	ph
ב	b	י	y	פ		p
ב	v	כ	k	צ	ץ	ts
ג	g	ך	kh	ק		q
ד	d	ל	l	ר		r
ה	h	מ	m	ש		sh

Learn to Read Biblical Hebrew ~ Volume 2

ו	v	נ	n	ש	s
ז	z	ס	s	ת	t
ח	hh	ע	Silent		

Vowels

ו	o	א	e	א	e
ו	u	א	a	א	a
א ¹	e ²	א	a ³	א	a
א	i	א	o		
א	ey	א	u		

Pronunciation of transliterated Hebrew words

Because Hebrew letters are pronounced a little differently than English, the following are the Hebrew pronunciation of the letters and letter combinations used in the transliteration of Hebrew words.

a	like the "a" in father	m	like the "m" in me
ai	like the "ai" in aisle	n	like the "n" in no

¹ The letter א (aleph) is not part of the vowel, but is used only to show the placement of the vowel pointing.

² In some cases this vowel is used as a syllable break, represented by an apostrophe, and is silent.

³ On some rare occasions, this vowel pointing is pronounced "o."

Learn to Read Biblical Hebrew ~ Volume 2

b	like the "b" in boy	o	like the "o" in cold
d	like the "d" in dog	p	like the "p" in pie
e	like the "e" in egg	ph	like the "ph" in phone
ey	like the "ey" in grey	q	like the "k" in kite
g	like the "g" in go	r	like the "r" in road
h	like the "h" in hello	s	like the "s" in sit
hh	like the "ch" in the name Bach	sh	like the "sh" in shine
i	like the "i" in machine	t	like the "t" in tie
iy	like the "i" in machine	u	like the "u" in tune
k	like the "k" in kite	v	like the "v" in vine
kh	like the "ch" in the name Bach	y	like the "y" in yellow
l	like the "l" in lake	z	like the "z" in zebra

The Verb

A verb describes an action, such as the word “cut” in the sentence, “Jacob cut a tree.” The one performing the action is called the subject. In this sentence, Jacob is the subject of the verb, the one doing the cutting. The one receiving the action of the verb is called the object. In this sentence, the tree is the object of the verb, the one being cut.

Verbs have a tense. In English, the three major tenses are past, present and future. The word “cut” is in the past tense while “cutting” is the present tense and “will cut” is the future tense.

In Hebrew, the verb, subject, and object work much the same way, but with some slight differences.

Learn to Read Biblical Hebrew ~ Volume 2

While English verb tenses are related to time, Hebrew verb tenses are related to action and there are only two: Perfect (a completed action) and imperfect (an incomplete action).

In English, the subject of the verb precedes the verb, but in Hebrew it follows the verb.

Most Hebrew verbs will identify the person (first, second or third), gender (masculine or feminine), and number (singular or plural) of the subject of the verb, and in some instances the person, gender, and number of the object.

Below are a few common verb conjugations of the Hebrew verb שמע (Sh-M-Ah⁴, Strong's #8085). The bold letters are the prefixes and suffixes which identify the tense, person, and gender of the subject of the verb.

Perfect Tense		
שָׁמַעְתִּי	shamatiy	I heard
שָׁמַעְתָּ	shamata	you heard
שָׁמַע	shama	he heard
שָׁמְעָה	shamah	she heard

⁴ I should note that Hebrew verb stems, such as שמע, are not actual words and cannot be pronounced until they are conjugated. Therefore, I will simply transliterate each letter of the verb stems. For the verb stem שמע this will be “Sh” for the letter shin (ש), “M” for the letter mem (מ) and “Ah” for the letter ayin (ע).

Learn to Read Biblical Hebrew ~ Volume 2

Imperfect Tense

אֶשְׁמַע	eshma	I will hear
תִּשְׁמַע	tishma	you will hear
יִשְׁמַע	yishma	he will hear
תִּשְׁמַע	tishma	she will hear

Below are a few common suffixes (in bold letters) that identify the object of a verb.

שְׁלַחַנִי	shelahhaniy	he sent me
שְׁלַחֶךָ	shal'hhekha	he sent you
שְׁלַחוֹ	shelahho	he sent him

Besides the “simple” verbs (called qal verbs) used above, seven other verb forms are used that slightly change the meaning of the verb. However, we will only look at the three most common. The nihil is the passive form and adds the prefixed letter נ (ni). The hiphil is the causative form and adds the prefixed letter ה (hi) and the letter י (iy) as an infix.

Learn to Read Biblical Hebrew ~ Volume 2

The Hitpa'el is the reflexive form and adds the prefixed letters **הת** (hit).

Niphil	נִקְדָּשׁ	niq'dash	he was special
Hiphil	הִקְדִּישׁ	hiq'diysh	he caused to be special
Hitpa'el	הִתְקַדֵּשׁ	hit'qa'desh	he made himself special

A few other verb forms differ from those we have previously discussed. The first is the infinitive verb, which does not include a tense (perfect or imperfect), subject or object of the verb. It only identifies the action, such as “listen.” The second is the imperative, which like the infinitive, does not include a tense or object, but it does identify the gender and number of the subject as well as the action of the verb, but more as a command, such as “listen!”. The third is the participle, which is used much like our present tense verbs in English, such as “listening.” Below are examples of these verb forms.

Infinitive	שָׁמַע	shamo	listen
Imperative	שְׁמַע	shema	listen!
Participle	שֹׁמֵעַ	shomey	listening

The Noun

In our previous sentence, Jacob cut a tree, the words Jacob and tree are nouns. A noun is defined as a person, place or thing and some common examples of Hebrew nouns include; בן (*ben-son*), מלך (*melekh-king*), ארץ (*erets-land*), יד (*yad-hand*), חי (*hhai-life*) and עץ (*eyts-tree*). Proper nouns are names of specific persons and places such as יעקב (*Ya'akov-Jacob*) and מצרים (*Mitsrayim-Egypt*).

Every Hebrew noun is either masculine or feminine. An obvious masculine noun is איש (*iysh-man*) and an obvious feminine noun would be אשה (*iyshah-woman*). As can be seen in this example, the suffix ה (*ah*) can be added to a masculine noun to make it feminine. Another example is the word מלך (*melek-king*), a masculine noun, whereas מלכה (*mal'khah-queen*) is the feminine form. However, some nouns cannot be identified as masculine or feminine by a suffix, or lack of it. The word עץ (*eyts-tree*) is masculine while רוח (*ru'ahh-wind*) is feminine. The gender of a noun is important, as will become evident in later lessons.

Masculine nouns are made plural by adding the ים (*iyim*) suffix and feminine nouns are made plural by adding the ות (*ot*) suffix.

Articles, Conjunctions and Prepositions

Specific letters are used in Hebrew to represent the article, conjunction, and preposition and are prefixed to nouns (and sometimes verbs). Below are all of these prefixes (in bold) attached to the Hebrew noun ארץ (erets, Strong's #776).

Article	הָאָרֶץ	ha'arets	the land
Conjunction	וְאֶרֶץ	va'arets	and a land
Preposition	לְאֶרֶץ	la'arets	to a land
Preposition	בְּאֶרֶץ	be'ere'ts	in a land
Preposition	מֵאֶרֶץ	me'ere'ts	from a land
Preposition	כְּאֶרֶץ	ke'ere'ts	like a land

Adjectives

An adjective is a word that provides description to a noun. For instance, the Hebrew word טוב (good) is a common adjective that can be found in the following phrase meaning “good day.”

יום טוב (yom tov)

Learn to Read Biblical Hebrew ~ Volume 2

Notice that in Hebrew the adjective follows the noun which it describes. If the noun is prefixed by the article ה (ha), then the adjective will be as well, such as we see in the next phrase meaning “the good mountain.”

הַהַר הַטוֹב (hahar hatov)

The adjective will also match the gender of the noun. In the last two examples, the words יוֹם and הַר are masculine nouns therefore; the masculine form טוֹב is used. The word אֶרֶץ (land) is a feminine word so the feminine adjective טוֹבָה is used in the following phrase meaning “good land.”

אֶרֶץ טוֹבָה (erets tovah)

The adjective will also match the number (singular or plural) of the noun. In each of our previous examples, the singular form of the word טוֹב is being used because the nouns it describes are singular. In the phrase, meaning “good houses,” the word בָּיִת (house) is written in the plural form, therefore the adjective is as well.

בָּתִּיִּם טוֹבִים (batiym toviym)

Learn to Read Biblical Hebrew ~ Volume 2

Exodus 20:1

וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה
לְאָמֹר:

וַיְדַבֵּר

Transliteration: vai-da-ber

Translation: and he spoke

Morphology: The root is the verb דבר (D-B-R, Strong's #1696) meaning "speak." The prefix י (ye) identifies the verb as imperfect tense—"will speak;" and the subject of the verb as third person masculine singular—"he will speak." The prefix ו (va) is a conjunction meaning "and," but also reverses the tense of the verb to the perfect tense—"and he spoke."

אֱלֹהִים

Transliteration: e-lo-hiym

Translation: powerful one

Learn to Read Biblical Hebrew ~ Volume 2

Morphology: The base word is the masculine noun אֱלֹהַּ (elo'ah, Strong's #433) meaning "power" or "powerful one." The יִם (iyim) is the masculine plural suffix.

Comments: This plural noun is often used for someone or something of great importance or stature and the context of its use will determine if this word is being used as singular or plural.

Because this noun follows the verb, it is the subject of the verb, the "he" in "he spoke," and because the "he" is singular, this noun must be understood as a singular noun.

אֵת

Transliteration: eyt

Translation: [no translation for אֵת]

Morphology: The word אֵת (eyt, Strong's #853) is a particle that precedes the definite direct object of the previous verb.

כֹּל

Transliteration: kol

Translation: all

Morphology: The word כֹּל (kol, Strong's #3605) is a noun meaning "all."

הַדְּבָרִים

Transliteration: ha-de-va-riym

Translation: the words

Morphology: The base word is the masculine noun דָּבָר (davar, Strong's #1697) meaning "word." The prefix הַ (ha) is the article meaning "the." The suffix יִם (iym) identifies this noun as plural.

הָאֵלֶּה

Transliteration: ha-ey-leh

Translation: the these

Morphology: The base word is the demonstrative pronoun אֵלֶּה (ey-lah, Strong's #428) meaning "these." The prefix הַ (ha) is the article meaning "the."

Comments: The words הָאֵלֶּה and הַדְּבָרִים are combined to form a phrase meaning "these words." The phrase "all these words" is the definite direct object of the previous verb.

לְאֹמַר

Transliteration: ley-mor

Translation: to say / saying

Morphology: The root is the verb אָמַר (A-M-R, Strong's #559) meaning "say" and is written in the infinitive form.

Learn to Read Biblical Hebrew ~ Volume 2

The prefix ל (ley) is a preposition meaning “to”—“to say.”
This is best translated in context as “saying.”

A Literal Translation

And the powerful one spoke all these words
saying,

Exodus 20:2

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ
מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:

אֲנֹכִי

Transliteration: ah-no-khiy

Translation: I

Morphology: The word אֲנֹכִי (anokhiy, Strong's #595) is the first person, singular pronoun—"I."

יְהוָה

Transliteration: YHVH

Translation: YHVH

Morphology: The word יְהוָה (YHVH, Strong's #3068) is a name derived from the verb הוּה (H-Y-H, Strong's #1961) with the prefix י (y) identifying the subject of this verb as third person, masculine singular. Therefore this name means "he exists."

Comments: The vowel pointings attached to this word were never meant for the pronunciation of this name. Instead, they are the vowel pointings from the word אֲדוֹנָי (adonai, Strong's #136), which is the word Jews

speak when they see the name יהוה. The original pronunciation of this name is uncertain.

אֱלֹהֶיךָ

Transliteration: eh-lo-hey-kha

Translation: your powerful one

Morphology: The base word is the noun אֱלֹהַ (elo'ah, Strong's #433) meaning "power" or "powerful one." The ים (iym) is the masculine plural suffix, but in the construct state the letter ם (m) is dropped. The suffix ךָ (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

Comments: This plural noun is often used for someone or something of great importance or stature and the context of its use will determine if this word is being used as singular or plural.

Because this noun is associated with the singular pronoun "I," this noun must be understood as a singular noun.

אֲשֶׁר

Transliteration: ah-sheer

Translation: who

Morphology: The word אֲשֶׁר (asher, Strong's #834) is the relative participle that can mean "which," "that," "what" or "who."

הוֹצֵאתִיךָ

Transliteration: ho-tsey-tiy-kha

Translation: I made you go out

Morphology: The root is the verb יצא (Y-Ts-A, Strong's #3318) meaning "go out." The ה (h) prefix identifies this verb as a hiphil verb—"make go out." The suffix תי (ti) identifies the subject of the verb as first person, singular, and the tense of the verb as imperfect tense—"I will make go out". The suffix ך (kha) identifies the object of the verb as second person, masculine singular—"I will make you go out."

Comments: When the root word begins with the letter י (yud) and is preceded by another letter, in this case the letter ה (hey), the י (yud) is changed to a ו (vav).

מֵאֶרֶץ

Transliteration: mey-eh-rets

Translation: from a land

Morphology: The base word is the masculine noun ארץ (erets, Strong's #776) meaning "land," or "region." The prefix מ (mey) is a preposition meaning "from."

מִצְרַיִם

Transliteration: mits-ra-yim

Translation: Mitsrayim

Learn to Read Biblical Hebrew ~ Volume 2

Morphology: The word מצרים (mitsrayim, Strong's #4714) is a name often translated as "Egypt." This name is derived from the noun מצר (matsar) meaning "strait," with the double plural ים (yim) suffix. Therefore this name means "two straits."

Comments: When two nouns are placed together, such as with מארץ and מצרים, they are in the construct state and the word "of" would be placed between them in English—"from the land of Mitsrayim."

מִבֵּית

Transliteration: mi-beyt

Translation: from a house

Morphology: The base word is the masculine noun בית (bayit, Strong's #1004) meaning "house." The prefix מ (mi) is a preposition meaning "from."

עֲבָדִים

Transliteration: ah-vah-diym

Translation: slaves

Morphology: The base word is the masculine noun עבד (eved, Strong's #5650) meaning "slave." The suffix ים (iym) identifies this noun as a plural.

Comments: When two nouns are placed together, such as with מבית and עבדים, they are in the construct state

Learn to Read Biblical Hebrew ~ Volume 2

and the word “of” would be placed between them in English—“from the house of slaves.”

The phrases "from the land of Mitsrayim" and "from the house of slaves" are parallels, a common form of Hebrew poetry.

A Literal Translation

I am YHVH your powerful one, I made you
go out from the land of Mitsrayim, from
the house of slaves.

Exodus 20:3

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עִלְפָּנַי׃

לֹא

Transliteration: lo

Translation: not

Morphology: The word לֹא (lo, Strong's #3808) is the negative participle meaning "not" and negates the action of the next verb.

יִהְיֶה

Transliteration: yih-yeh

Translation: he exists

Morphology: The root is the verb הִיָּה (H-Y-H, Strong's #1961) meaning "exist." The prefix י (yi) identifies the tense of the verb as imperfect tense, and the subject of the verb as third person, masculine singular—"he will exist."

Comments: Because of the negative participle preceding this verb, the verb will be translated as "he will not exist."

לְךָ

Transliteration: le-kha

Translation: for you

Morphology: This word does not contain any base word, but includes the prefix ל (le), a preposition meaning “for,” and the second person, masculine singular pronoun suffix ך (kha) meaning “you.”

אֱלֹהִים

Transliteration: e-lo-hiym

Translation: powerful one

Morphology: The base word is the masculine noun אלוה (elo'ah, Strong's #433) meaning “power” or “powerful one.” The ים (iym) is the masculine plural suffix.

Comments: This plural noun is often used for someone or something of great importance or stature and the context of its use will determine if this word is being used as singular or plural.

Because this noun follows the verb, it is the subject of the verb, the “he” in “he exists,” and because the “he” is singular, this noun must be understood as a singular noun.

אַחֲרֵימ

Transliteration: a-hhey-riym

Translation: other

Morphology: The base word is the adjective אַחֵר (ahher, Strong's #312) meaning "other" or "another." The ים (iyim) is the masculine plural suffix.

Comments: This is an adjective describing אֱלֹהִים. The gender and number of any adjective must match the gender and number of the noun it describes; therefore this adjective is written in the plural form to match the plurality of אֱלֹהִים.

The phrase אֱלֹהִים אַחֲרֵימ is the object of the previous verb, which identified the object as a masculine singular. So while this phrase could be translated as "other powerful ones" or "another powerful one," the context demands the latter translation.

עַל

Transliteration: al

Translation: upon

Morphology: The word עַל (al, Strong's #5921) is a preposition meaning "upon."

פְּנֵי

Transliteration: pa-nai

Translation: my face

Morphology: The base word is פנה (paneh, Strong's #6437) meaning "face," but is always written in the plural form (paniyim, Strong's #6440) by adding the suffix ים (iyim). The suffix י (y) is the first person, singular, possessive pronoun—"of me" or "my."

Comments: The phrase על פני can be translated as "in my face," or better, "in my presence."

The following is a breakdown of the components of this word in order to explain its complex formation: פנה (paneh—noun) + ים (iyim—plural suffix) + י (iy—possessive pronoun). Because of the plural suffix, the letter ה (hey) is dropped: פנ (pan) + ים (iyim) + י (iy). When a plural noun is written in the construct state, the letter מ (mem) is also dropped: פנ (pan) + י (iy) + י (iy). The two י (yuds) are then combined together: פנ (pan) + י (ai).

A Literal Translation

Another powerful one will not exist for you
in my presence.

Exodus 20:4

לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל־תְּמוּנָה אֲשֶׁר
בְּשָׁמַיִם מִמַּעַל וְאֲשֶׁר בְּאָרֶץ מִתַּחַת
וְאֲשֶׁר בַּיָּם מִתַּחַת לָאָרֶץ :

לֹא

Transliteration: lo

Translation: not

Morphology: The word לֹא (lo, Strong's #3808) is the negative participle meaning "not" and negates the action of the next verb.

תַּעֲשֶׂה

Transliteration: ta-a-seh

Translation: you will make

Morphology: The root is the verb עשה (Ah-S-H, Strong's #6213) meaning "do." The prefix ת (ta) identifies the verb as imperfect tense—"will do;" and the subject of the verb as second person masculine singular—"you will do."

Learn to Read Biblical Hebrew ~ Volume 2

Comments: This verb is used in a wide variety of applications and in the context of this verse has the idea of “make.”

Because of the negative participle preceding this verb, the verb will be translated as “you will not make.”

לְךָ

Transliteration: le-kha

Translation: for you

Morphology: This word does not contain any base word, but includes the prefix ל (le), a preposition meaning “for,” and the second person, masculine singular pronoun suffix ך (kha) meaning “you.”

פֶּסֶל

Transliteration: pe-sel

Translation: sculpture

Morphology: The word פֶּסֶל (pesel, Strong’s #6459) is a masculine noun meaning “sculpture.”

וְכֹל

Transliteration: ve-khol

Translation: or any

Learn to Read Biblical Hebrew ~ Volume 2

Morphology: The base word is the noun כל (kol, Strong's #3605) meaning "all" or "any." The prefix ו (ve) is a conjunction meaning "and," but in context this is better translated as "or" in this verse.

תְּמוּנָה

Transliteration: te-mu-nah

Translation: resemblance

Morphology: The word תְּמוּנָה (temunah, Strong's #8544) is a feminine noun meaning "resemblance."

אֲשֶׁר

Transliteration: ah-sheer

Translation: which

Morphology: The word אֲשֶׁר (asher, Strong's #834) is the relative participle that can mean "which," "that," "what" or "who."

בְּשָׁמַיִם

Transliteration: ba-sha-ma-yim

Translation: in the sky

Morphology: The base word is the masculine noun שָׁמַיִם (shamayim, Strong's #8064) meaning "sky." The prefix ב (ba) is a preposition meaning "in."

מִמַּעַל

Transliteration: mi-ma-al

Translation: above

Morphology: The base word is the adverb מעַל (ma'al, Strong's #4605) meaning "upward." The prefix מִ (mi) is a preposition meaning "from."

Comments: This word and prefix combination means "above."

וְאֲשֶׁר

Transliteration: va-a-sheer

Translation: or which

Morphology: The word אֲשֶׁר (asher, Strong's #834) is the relative participle that can mean "which," "that," "what" or "who." The prefix וְ (ve) is a conjunction meaning "and," but in context is better translated as "or" in this verse.

בְּאֶרֶץ

Transliteration: ba-a-rets

Translation: in the land

Morphology: The base word is the masculine noun אֶרֶץ (erets, Strong's #776) meaning "land." The prefix בְּ (ba) is a preposition meaning "in."

Learn to Read Biblical Hebrew ~ Volume 2

Comments: The words “sky” and “land” are frequently used together and are an idiom for “everywhere” or “everything.”

מִתַּחַת

Transliteration: mi-ta-hhat

Translation: below

Morphology: The base word is the noun תַּחַת (tahhat, Strong’s #8478) meaning “under.” The prefix מ (mi) is a preposition meaning “from.”

Comments: This word and prefix combination means “below.”

וְאֲשֶׁר

Transliteration: va-a-sheer

Translation: or which

Morphology: The word אֲשֶׁר (asher, Strong’s #834) is the relative participle that can mean “which,” “that,” “what” or “who.” The prefix ו (ve) is a conjunction meaning “and,” but in context is better translated as “or” in this verse.

בַּמַּיִם

Transliteration: ba-ma-yim

Translation: in the water

Morphology: The base word is the masculine noun מים (mayim, Strong's #4325) meaning "water." The prefix ב (ba) is a preposition meaning "in."

מִתַּחַת

Transliteration: mi-ta-hhat

Translation: below

Morphology: The base word is the noun תחת (tahhat, Strong's #8478) meaning "under." The prefix מ (mi) is a preposition meaning "from."

Comments: This word and prefix combination means "below."

לְאֶרֶץ

Transliteration: la-a-rets

Translation: to the land

Morphology: The base word is the masculine noun ארץ (erets, Strong's #776) meaning "land." The prefix ל (la) is a preposition meaning "to."

A Literal Translation

You will not make for yourself a sculpture
or any resemblance which is in the skies
above or which is in the land below or
which is in the water below the land.

Exodus 20:5

לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי
אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֶקֶד עֹון
אָבֹת עַל־בָּנִים עַל־שְׂלִישִׁים וְעַל־רִבְעִים
לְשָׁנָאִי :

לֹא

Transliteration: lo

Translation: not

Morphology: The word לֹא (lo, Strong's #3808) is the negative participle meaning "not" and negates the action of the next verb.

תִּשְׁתַּחֲוֶה

Transliteration: tish-tahh-veh

Translation: you will bow yourself down

Morphology: The root is the verb שחה (Sh-Hh-H, Strong's #7812) meaning "bow down." The prefix ת (ti) identifies the tense of the verb as imperfect tense, and the subject of the verb as second person, masculine

Learn to Read Biblical Hebrew ~ Volume 2

singular—"you will bow down." This verb is written in the hitpa'el form—"you will bow yourself down."

Comments: The hitpa'el form of a verb is usually identified with the prefix הַת (hit), but this word uses a unique spelling where the ה (h) is dropped and the ת (t) is placed after the letter ש (sh). The addition of the letter ו (ve) is also a unique spelling of this word.

Because of the negative participle preceding this verb, the verb will be translated as "you will not bow yourself down."

לָהֶם

Transliteration: la-hem

Translation: to them

Morphology: This word does not contain any base word, but includes the prefix ל (le), a preposition meaning "for," and the third person, masculine plural pronoun suffix הֶם (hem) meaning "them."

וְלֹא

Transliteration: ve-lo

Translation: and not

Morphology: The word לֹא (lo, Strong's #3808) is the negative participle meaning "not" and negates the action

Learn to Read Biblical Hebrew ~ Volume 2

of the next verb. The prefix ו (ve) is a conjunction meaning “and.”

תַּעֲבֹדֵם

Transliteration: ta-av-deym

Translation: you will serve them

Morphology: The root is the verb עבד (Ah-B-D, Strong’s #5647) meaning “serve.” The prefix ת (ta) identifies the tense of the verb as imperfect tense, and the subject of the verb as second person, masculine singular—“you will serve.” The suffix ם (m) identifies the object of the verb as third person, masculine plural—“you will serve them.”

Comments: Because of the negative participle preceding this verb, the verb will be translated as “you will not serve them.”

כִּי

Transliteration: kiy

Translation: because

Morphology: The word כִּי (kiy, Strong’s #3588) is a conjunction meaning “because.”

אֲנֹכִי

Transliteration: ah-no-khiy

Translation: I

Morphology: The word אנכי (anokhiy, Strong's #595) is the first person, singular pronoun—"I."

יְהוָה

Transliteration: YHVH

Translation: YHVH

Morphology: The word יהוה (YHVH, Strong's #3068) is a name derived from the verb הוה (H-Y-H, Strong's #1961) with the prefix י (y) identifying the subject of this verb as third person, masculine singular. Therefore this name means "he exists."

Comments: The vowel pointings attached to this word were never meant for the pronunciation of this name. Instead, they are the vowel pointings from the word אדוני (adonai, Strong's #136), which is the word Jews speak when they see the name יהוה. The original pronunciation of this name is uncertain.

אֱלֹהֵיךָ

Transliteration: eh-lo-hey-kha

Translation: your powerful one

Morphology: The base word is the noun אלוה (elo'ah, Strong's #433) meaning "power" or "powerful one." The ים (iyim) is the masculine plural suffix, but in the construct state the letter ם (m) is dropped. The suffix ך (kha)

Learn to Read Biblical Hebrew ~ Volume 2

(kha) is the second person, masculine singular, possessive pronoun—“of you” or “your.”

Comments: This plural noun is often used for someone or something of great importance or stature and the context of its use will determine if this word is being used as singular or plural.

Because this noun is associated with the singular pronoun “I,” this noun must be understood as a singular noun.

אֵל

Transliteration: eyl

Translation: mighty one

Morphology: The word אֵל (eyl, Strong’s #410) is a masculine noun meaning “mighty one.”

Comments: This noun is the root of אֱלֹהִים (elo’ah, Strong’s #433) and its plural form אֱלֹהִים (elohiym, Strong’s #430).

קָנָא

Transliteration: qana

Translation: zealous

Morphology: The word קָנָא (qana, Strong’s #7067) is an adjective meaning “zealous.”

Comments: This adjective can also mean “jealous” or “envious” and is describing the previous noun אֵל.

פִּקֹּד

Transliteration: po-qeyd

Translation: visiting

Morphology: The word פִּקֹּד (P-Q-D, Strong's #6485) is a verb meaning "visit" and is written in the participle form (identified by the "o" and "ey" vowel pointings)– "visiting."

עֹוֹן

Transliteration: ah-von

Translation: Twistedness

Morphology: The word עֹוֹן (avon, Strong's #5771) is a masculine noun meaning "twisted one."

Comments: Hebrew nouns are frequently used as adjectives and can best be translated into English by adding the suffix "ness."

אָבוֹת

Transliteration: ah-vot

Translation: fathers

Morphology: The base word is the masculine noun אָב (av, Strong's #1) meaning "father." The suffix וֹת (ot) identifies this noun as plural.

Comments: Normally, the masculine plural suffix is written as ים (iyim) and the feminine plural suffix as וֹת or

Learn to Read Biblical Hebrew ~ Volume 2

ת (ot). However, some masculine nouns use the ות or ת (ot) suffix.

When two nouns are placed together, such as with עון and אבת, they are in the construct state and the word “of” would be placed between them in the English– “twistedness of the fathers.”

עַל

Transliteration: al

Translation: upon

Morphology: The word על (al, Strong’s #5921) is a preposition meaning “upon.”

בְּנִים

Transliteration: bah-niyim

Translation: sons

Morphology: The base word is the masculine noun בן (ben, Strong’s #1121). The suffix ים (iyim) identifies this noun as plural.

עַל

Transliteration: al

Learn to Read Biblical Hebrew ~ Volume 2

Translation: upon

Morphology: The word על (al, Strong's #5921) is a preposition meaning "upon."

שְׁלִישִׁים

Transliteration: shi-ley-shiyim

Translation: third generations

Morphology: The base word is the masculine noun שלש (shileysh, Strong's #8029) meaning "third generation." The suffix ים (iyim) identifies this noun as plural.

וְעַל

Transliteration: ve-al

Translation: and upon

Morphology: The base word is the preposition על (al, Strong's #5921) meaning "upon." The prefix ו (ve) is a conjunction meaning "and."

רִבְעִים

Transliteration: riy-bey-iyim

Translation: fourth generations

Morphology: The base word is the masculine noun רבע (ribey, Strong's #7256) meaning "fourth generation." The suffix ים (iyim) identifies this noun as plural.

לְשׂוֹנְאֵי

Transliteration: le-son-ai

Translation: for the ones hating me

Morphology: The root is the verb שׂנא (soney, Strong's #8130) meaning "hate." This verb is written in the participle form (identified by the "o" and "e" vowel pointings)—"hating." The prefix ל (le) is a preposition meaning "for." The suffix ים (iyim) identifies the subject of the verb as plural—"for the ones hating." The suffix י (y) is the first person, singular pronoun—"for the ones hating me."

Comments: The following is a breakdown of the components of this word in order to explain its complex formation: ל (le—prefixed preposition) + שׂנא (soneh—participle verb) + ים (iyim—plural suffix) + י (iy—first person pronoun suffix). Because this verb is written in the construct state, the letter מ (mem) is dropped: ל (le) + שׂנא (soneh) + י (iy) + י (iy). The two י (yuds) are then combined together: ל (le) + שׂנא (soneh) + י (ai).

A Literal Translation

**You will not bow yourself down to them,
and you will not serve them, because I am
YHVH your powerful one, a zealous
mighty one, visiting the twistedness of
the fathers upon the sons, upon the third
and upon the fourth generations for the
ones hating me.**

Exodus 20:6

וְעֹשֶׂה חֶסֶד לְאֲלֹפִים לְאֹהֲבָיו וְלֹשְׁמֵרֵי
מִצְוֹתָי:

וְעֹשֶׂה

Transliteration: ve-oh-seh

Translation: and showing

Morphology: The root is the verb עשה (Ah-S-H, Strong's #6213) meaning "do," but is written in the participle form (identified by the "o" and "ey" vowel pointings)– "doing." The prefix ו (ve) is a conjunction meaning "and."

Comments: This verb is used in a wide variety of applications and in the context of this verse has the idea of "showing."

חֶסֶד

Transliteration: hhe-sed

Translation: respect

Morphology: The word חסד (hhesed, Strong's #2617) is a noun literally meaning to bow the head as a sign of respect to another.

לְאַלְפִים

Transliteration: la-a-la-phiym

Translation: to the thousands

Morphology: The base word is the masculine noun אֶלֶף (aleph, Strong's #505) meaning “thousand.” The prefix ל (la) means “to the” and the suffix ים (iym) makes the noun plural.

לְאֹהֲבַי

Transliteration: le-o-ha-vai

Translation: for the ones loving me

Morphology: The root is the verb אָהַב (A-H-B, Strong's #157) meaning “love.” This verb is written in the participle form (identified by the “o” and “a” vowel pointings)–“loving.” The prefix ל (le) is a preposition meaning “for.” The suffix ים (iym) identifies the subject of the verb as plural–“for the ones loving.” The suffix י (y) is the first person, singular pronoun–“for the ones loving me.”

Comments: The following is a breakdown of the components of this word in order to explain its complex formation: ל (le–prefixed preposition) + אָהַב (ohav–participle verb) + ים (iym–plural suffix) + י (iy–first person pronoun suffix). Because this verb is written in the construct state, the letter ם (mem) is dropped: ל (le) + אָהַב (ohav) + י (iy) + י (iy). The two יs (yuds) are then combined together: ל (le) + אָהַב (ohav) + י (ai).

וּלְשֹׁמְרֵי

Transliteration: ul-shom-rey

Translation: and for the guarding of

Morphology: The root is the verb שָׁמַר (Sh-M-R, Strong's #8104) meaning "guard." This verb is written in the participle form (identified by the "o" and "e" vowel pointings)—"guarding." The prefix וּ (u) is the conjunction meaning "and." The prefix לְ (le) is a preposition meaning "for." The suffix יִם (iyim) identifies the subject of the verb as plural, but when in the construct state, the letter מֶ (mem) is dropped—"and for the guarding of."

מִצְוֹתַי

Transliteration: mits-vo-tai

Translation: my directions

Morphology: The base word is the feminine noun מִצְוָה (mitsvah, Strong's #4687) meaning "direction." The suffix תַּי (ot) identifies this noun as plural—"directions." The suffix י (y) is the first person, singular, possessive pronoun—"of me" or "my."

Comments: The following is a breakdown of the components of this word in order to explain its complex formation: מִצְוָה (mitsvah—noun) + ותַּי (ot—plural suffix) + י (iy—possessive pronoun). When a feminine noun ending with the letter הֵ (hey) adds the plural suffix ותַּי, the הֵ is dropped from the word—מִצְוֹ (mitsv) + ותַּי (ot) + י (iy). The feminine plural suffix ותַּי (ot) is often shortened to ותַּי (ot)

Learn to Read Biblical Hebrew ~ Volume 2

–מצו (mitsv) + ת (ot) + י (iy). When a feminine plural noun is written in the construct state, the possessive pronoun י (iy) becomes י (ai) –מצו (mitsv) + ת (ot) + י (ai).

A Literal Translation

And showing respect to thousands for the
ones loving me and for the guarding of my
directions.

Exodus 20:7

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא
כִּי לֹא יִנָּקֶה יְהוָה אֶת אֶשְׁרֵי־שָׂא
אֶת־שְׁמוֹ לְשׁוּא:

לֹא

Transliteration: lo

Translation: not

Morphology: The word לֹא (lo, Strong's #3808) is the negative participle meaning "not" and negates the action of the next verb.

תִּשָּׂא

Transliteration: ti-sa

Translation: you will lift up

Morphology: The root is the verb נָשָׂא (N-S-A, Strong's #5375) meaning "lift up." The prefix ת (ti) identifies the tense of the verb as imperfect tense, and the subject of the verb as second person, masculine singular - you will lift up.

Learn to Read Biblical Hebrew ~ Volume 2

Comments: When a verb beginning with the letter נ (n) is conjugated, the נ (n) drops off.

This verb is used in a wide variety of applications and in the context of this verse has the idea of “representing.” Because of the negative participle preceding this verb, the verb will be translated as “you will not lift up.”

אֶת

Transliteration: et

Translation: [no translation for אֶת]

Morphology: The word אֶת (eyt, Strong’s #853) is a particle that precedes the definite direct object of the previous verb.

שֵׁם

Transliteration: sheym

Translation: name

Morphology: The word שֵׁם (sheym, Strong’s #8034) is a masculine noun meaning “name,” but a more Hebraic meaning is “character.”

יְהוָה

Transliteration: YHVH

Translation: YHVH

Morphology: The word יהוה (YHVH, Strong's #3068) is a name derived from the verb הוה (H-Y-H, Strong's #1961) with the prefix י (y) identifying the subject of this verb as third person, masculine singular. Therefore this name means "he exists."

Comments: The vowel pointings attached to this word were never meant for the pronunciation of this name. Instead, they are the vowel pointings from the word אדוני (adonai, Strong's #136), which is the word Jews speak when they see the name יהוה. The original pronunciation of this name is uncertain.

אֱלֹהֶיךָ

Transliteration: eh-lo-hey-kha

Translation: your powerful one

Morphology: The base word is the noun אלוה (elo'ah, Strong's #433) meaning "power" or "powerful one." The ים (iyim) is the masculine plural suffix, but in the construct state the letter מ (m) is dropped. The suffix כָּ (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

Comments: This plural noun is often used for someone or something of great importance or stature and the context of its use will determine if this word is being used as singular or plural.

Because this word is describing YHVH, a singular, this noun is being used as a singular. The phrase "name of

Learn to Read Biblical Hebrew ~ Volume 2

YHVH your powerful one” is the definite direct object of the preceding verb.

לִשְׂוֵא

Transliteration: la-sha-ve

Translation: as false

Morphology: The base word is the masculine noun שׂוֹא (shaveh, Strong’s #7723) meaning “false.” The prefix ל (la) is a preposition meaning “to,” but can also be translated as “as.”

כִּי

Transliteration: kiy

Translation: because

Morphology: The word כִּי (kiy, Strong’s #3588) is a conjunction meaning “because.”

לֹא

Transliteration: lo

Translation: not

Morphology: The word לֹא (lo, Strong’s #3808) is the negative participle meaning “not” and negates the action of the next verb.

יִנְקֶה

Transliteration: ye-na-qeh

Translation: he will acquit

Morphology: The root is the verb נקה (N-Q-H, Strong's #5352) meaning "acquit." The prefix י (ye) identifies the verb as imperfect tense, and the subject of the verb as third person, masculine singular—"he will acquit."

Comments: Because of the negative participle preceding this verb, the verb is translated as "he will not acquit."

יְהוָה

Transliteration: YHVH

Translation: YHVH

Morphology: The word יהוה (YHVH, Strong's #3068) is a name derived from the verb הוה (H-Y-H, Strong's #1961) with the prefix י (y) identifying the subject of this verb as third person, masculine singular. Therefore this name means "he exists."

Comments: The vowel pointings attached to this word were never meant for the pronunciation of this name. Instead, they are the vowel pointings from the word אֲדֹנָי (adonai, Strong's #136), which is the word Jews speak when they see the name יהוה. The original pronunciation of this name is uncertain.

אֵת

Transliteration: eyt

Translation: [no translation for אֵת]

Morphology: The word אֵת (eyt, Strong's #853) is a particle that precedes the definite direct object of the previous verb.

אֲשֶׁר

Transliteration: ah-sheer

Translation: who

Morphology: The word אֲשֶׁר (asher, Strong's #834) is the relative participle that can mean "which," "that," "what" or "who."

יִשָּׂא

Transliteration: yi-sa

Translation: he will lift up

Morphology: The root is the verb נָשָׂא (N-S-A, Strong's #5375) meaning "lift up." The prefix יִ (yi) identifies the tense of the verb as imperfect tense, and the subject of the verb as third person, masculine singular - he will lift up.

Comments: When a verb beginning with the letter נ (n) is conjugated, the נ (n) drops off.

Learn to Read Biblical Hebrew ~ Volume 2

This verb is used in a wide variety of applications and in the context of this verse has the idea of “representing.”

The phrase “who lifts up” is the definite direct object of the preceding verb.

את

Transliteration: et

Translation: [no translation for את]

Morphology: The word את (eyt, Strong’s #853) is a particle that precedes the definite direct object of the previous verb.

שמו

Transliteration: sh-mo

Translation: his name

Morphology: The word שם (sheym, Strong’s #8034) is a masculine noun meaning “name,” but from a more Hebraic perspective means “character.” The suffix ם (o) is the third person, masculine singular, and possessive pronoun—“of him or his.”

Comments: This word is also a definite direct object of the preceding verb.

לִשְׂוֹא

Transliteration: la-sha-ve

Translation: as false

Morphology: The base word is the masculine noun שׂוֹא (shaveh, Strong's #7723) meaning "false." The prefix ל (la) is a preposition meaning "to," but can also be translated as "as."

A Literal Translation

You will not lift up the name of YHVH your powerful one as false, because YHVH will not acquit one who lifts up his name as false.

Exodus 20:8

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

זָכוֹר

Transliteration: za-khor

Translation: remember

Morphology: The word זָכוֹר (Z-K-R, Strong's #2142) is a verb, written in the infinitive form, meaning to "remember."

Comments: This verb does not have the meaning of remembering something that was forgotten, but instead to remember something in memorial or reflection. In this case it is remembering that YHVH ceased (but usually translated as rested) on the seventh day as we see in Genesis 2:2.

אֶת

Transliteration: et

Translation: [no translation for אֶת]

Morphology: The word אֶת (eyt, Strong's #853) is a particle that precedes the definite direct object of the previous verb.

יום

Transliteration: yom

Translation: day

Morphology: The word יום (yom, Strong's #3117) is a masculine noun meaning "day."

הַשַּׁבָּת

Transliteration: ha-shab-bat

Translation: the ceasing

Morphology: The base word is the noun שבת (Shabbat, Strong's #7676) meaning "ceasing." The prefix ה (ha) is the article meaning "the."

Comments: When two nouns are placed together, such as with יום and השבת, they are in the construct state and the word "of" would be placed between them in the English—"the day of ceasing" (note that the article shifts to the first noun in the phrase).

This phrase is the definite direct object of the previous verb.

לְקַדְּשׁוֹ

Transliteration: le-qad-sho

Translation: to set him apart as special

Morphology: The root is the verb קדש (Q-D-Sh, Strong's #6942) meaning "set apart for a special purpose" and is

Learn to Read Biblical Hebrew ~ Volume 2

written in the infinitive form. The prefix ל (le) is a preposition meaning “for.” The suffix ו (o) identifies the object of the verb as third person, masculine singular—“him.”

Comments: The “him” is referring to the “day,” a masculine word in Hebrew.

A Literal Translation

Remember the day of ceasing to set him
apart as special.

Exodus 20:9

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
כָּל־מְלָאכָתֶךָ:

שֵׁשֶׁת

Transliteration: shey-shet

Translation: six

Morphology: The word ששה (shishah, Strong's #8337) is an adjective meaning "six."

Comments: Because this word ends with the letter ה (hey), and is in construct state, the ה is converted to a ת (tav).

This word is normally used as an adjective, but in Hebrew, nouns and adjectives are interchangeable. This word must be understood as a noun and not an adjective for three reasons. First, as mentioned above, this word is in the construct state, which cannot occur with an adjective. Secondly, Hebrew adjectives always follow the noun it is describing. Since this word precedes the following noun it cannot be an adjective. Thirdly, Hebrew adjectives match the plurality or singularity of the noun it is describing. The following noun is plural and this word is singular. If this word was an adjective, it would also be in the plural.

יָמִים

Transliteration: yah-mim

Translation: days

Morphology: The base word is the masculine noun יום (yom, Strong's #3117) meaning "day." The suffix ים (iyim) identifies the noun as plural.

Comments: When two nouns are placed together, such as with ששת and ימים, they are in the construct state and the word "of" would be placed between them in English—"six of the days."

תַּעֲבֹד

Transliteration: tah-ah-vod

Translation: you will serve

Morphology: The root is the verb עבד (Ah-B-D, Strong's #5647) meaning "serve." The prefix ת (ta) identifies the verb as imperfect tense—"will serve;" and the subject of the verb as second person masculine singular—"you will serve."

וַעֲשֶׂתָּ

Transliteration: ve-ah-siy-tah

Translation: and you will do

Morphology: The root is the verb עשה (Ah-S-H, Strong's #6213) meaning "do." The suffix ת (ta) identifies the verb

Learn to Read Biblical Hebrew ~ Volume 2

as perfect tense–“did;” and the subject of the verb as second person masculine singular–“you did.” The prefix ו (ve) is the conjunction meaning “and,” but also reverses the tense of the verb to imperfect tense–“you will do.”

כֹּל

Transliteration: kol

Translation: all

Morphology: The word כֹּל (kol, Strong’s #3605) is a noun meaning “all.”

מְלַאכְתְּךָ

Transliteration: me-lakh-teh-kha

Translation: your business

Morphology: The base word is the feminine noun מְלַאכָה (melakhah, Strong’s #4399) meaning “business.” The suffix תְּ (kha) is the second person, masculine singular, possessive pronoun–“of you” or “your.”

Comments: When a feminine noun ends with the letter ה (hey) and is in construct state, the ה is converted to a ת (tav).

A Literal Translation

Six of the days you will serve and you will
do all your work.

Exodus 20:10

וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ
לֹא־תַעֲשֶׂה כָל־מְלָאכָה אֹתָהּ
וּבְנֶךָ־וּבִתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ וּבַהֶמְתֶּךָ
וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ:

וְיוֹם

Transliteration: ve-yom

Translation: and day

Morphology: The base word is the masculine noun יום (yom, Strong's #3117) meaning "day." The prefix ו (ve) is a conjunction meaning "and."

הַשְּׁבִיעִי

Transliteration: hash-viy-iy

Translation: the seventh

Morphology: The base word is the adjective שביעי (sheviyyi, Strong's #7637) meaning "seventh." The prefix ה (ha) is the article meaning "the."

Learn to Read Biblical Hebrew ~ Volume 2

Comments: This adjective is describing the previous word, so the phrase “and-day the-seventh” would be translated as “and the seventh day.”

שַׁבַּת

Transliteration: shab-bat

Translation: ceasing

Morphology: The word שַׁבַּת (Shabbat, Strong’s #7676) is a noun meaning “ceasing.”

Comments: This word is always used in the Hebrew Bible for the seventh day, the Shabbat (or Sabbath), the day work ceases for the purpose of rest.

לִיהוָה

Transliteration: la-YHVH

Translation: for YHVH

Morphology: The word לִיהוָה (YHVH, Strong’s #3068) is a name derived from the verb הוּוֹה (H-Y-H, Strong’s #1961) with the prefix ל (y) identifying the subject of this verb as third person, masculine singular. Therefore this name means “he exists.” The prefix ל (la) is a preposition meaning “for.”

Comments: The vowel pointings attached to this word were never meant for the pronunciation of this name. Instead, they are the vowel pointings from the word אֲדוֹנָי (adonai, Strong’s #136), which is the word Jews

Learn to Read Biblical Hebrew ~ Volume 2

speak when they see the name יהוה. The original pronunciation of this name is uncertain.

אֱלֹהֶיךָ

Transliteration: eh-lo-hey-kha

Translation: your powerful one

Morphology: The base word is the noun אֱלֹהַ (elo'ah, Strong's #433) meaning "power" or "powerful one." The ים (iym) is the masculine plural suffix, but in the construct state the letter ם (m) is dropped. The suffix ךָ (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

Comments: This plural noun is often used for someone or something of great importance or stature and the context of its use will determine if this word is being used as singular or plural.

Because this word is describing YHVH, a singular, this noun is being used as a singular.

לֹא

Transliteration: lo

Translation: not

Morphology: The word לֹא (lo, Strong's #3808) is the negative participle meaning "not" and negates the action of the next verb.

תַּעֲשֶׂה

Transliteration: ta-a-seh

Translation: you will do

Morphology: The root is the verb עשה (Ah-S-H, Strong's #6213) meaning "do." The prefix ת (ta) identifies the verb as imperfect tense—"will do;" and the subject of the verb as second person masculine singular—"you will do."

Comments: Because of the negative participle preceding this verb, the verb will be translated as "you will not do."

כֹּל

Transliteration: khol

Translation: any

Morphology: The word כֹּל (kol, Strong's #3605) is a noun meaning "all" or "any."

מְלַאכָּה

Transliteration: me-la-khah

Translation: business

Morphology: The word מְלַאכָּה (melakhah, Strong's #4399) is a feminine noun meaning "business."

אַתָּה

Transliteration: a-tah

Translation: you

Morphology: The word אַתָּה (atah, Strong's #859) is the second person, masculine singular pronoun—"you."

וּבִנְךָ

Transliteration: u-viyn-kha

Translation: or your son

Morphology: The base word is the masculine noun בֶּן (ben, Strong's #1121) meaning "son." The prefix ו (u) is the conjunction meaning "and," but in context this is better translated as "or" in this verse. The suffix ךָ (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

וּבִתְּךָ

Transliteration: u-vi-teh-kha

Translation: or your daughter

Morphology: The base word is the feminine noun בַּת (bat, Strong's #1323) meaning "daughter." The prefix ו (u) is the conjunction meaning "and," but in context this is better translated as "or" in this verse. The suffix ךָ (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

עַבְדְּךָ

Transliteration: av-deh-kha

Translation: your slave

Morphology: The base word is the masculine noun עַבַד (eved, Strong's #5650) meaning "slave." The suffix ךָ (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

וְאִמָּתְךָ

Transliteration: va-a-mat-kha

Translation: or your maid-servant

Morphology: The base word is the feminine noun אִמָּה (amah, Strong's #519) meaning "maid-servant." The prefix וְ (va) is the conjunction meaning "and," but in context this is better translated as "or" in this verse. The suffix ךָ (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

Comments: When a feminine noun ends with the letter ה (hey) and is in construct state, the ה is converted to a ת (tav).

וּבְהֵמָתְךָ

Transliteration: uv-hem-teh-kha

Translation: or your livestock

Learn to Read Biblical Hebrew ~ Volume 2

Morphology: The base word is the feminine noun בהמה (behemah, Strong's #929) meaning "livestock." The prefix ו (u) is the conjunction meaning "and," but in context this is better translated as "or" in this verse. The suffix ך (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

Comments: When a feminine noun ends with the letter ה (hey) and is in construct state, the ה is converted to a ת (tav).

וְגֵרְךָ

Transliteration: ve-ger-kha

Translation: and your stranger

Morphology: The base word is the noun גֵר (ger, Strong's #1616) meaning "stranger," a foreigner who dwells and lives with the natives. The prefix ו (ve) is the conjunction meaning "and," but in context this is better translated as "or" in this verse. The suffix ך (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

אֲשֶׁר

Transliteration: ah-sheer

Translation: who

Morphology: The word אֲשֶׁר (asher, Strong's #834) is the relative participle that can mean "which," "that," "what" or "who."

בְּשַׁעְרֵיךָ

Transliteration: bish-a-rey-kha

Translation: in your gates

Morphology: The base word is the masculine noun שַׁעַר (sha'ar, Strong's #8179) meaning "gate." The prefix ב (ba) is a preposition meaning "in"—"in the gate." The suffix ים (iyim) identifies this noun as plural, but in the construct state the letter מ (m) is dropped—"in the gates." The suffix ך (kha) is the second person, masculine singular, possessive pronoun—"in your gates."

A Literal Translation

And the seventh day is a ceasing for YHVH,
your powerful one; you will not do any
business, you or your son or your
daughter, your slave or your maid-servant
or your livestock or your stranger who is in
your gates.

Exodus 20:11

כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם
וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי
עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת
וַיְקַדְּשֶׁהוּ:

כִּי

Transliteration: kiy

Translation: because

Morphology: The word כִּי (kiy, Strong's #3588) is a conjunction meaning "because."

שֵׁשֶׁת

Transliteration: shey-shet

Translation: six

Morphology: The word שֵׁשֶׁה (shishah, Strong's #8337) is an adjective meaning "six."

Comments: Because this word ends with the letter ה (hey), and is in construct state, the ה is converted to a ת (tav).

This word is normally used as an adjective, but in Hebrew, nouns and adjectives are interchangeable. This word must be understood as a noun and not an adjective for three reasons. First, as mentioned above, this word is in the construct state, which cannot occur with an adjective. Secondly, Hebrew adjectives always follow the noun it is describing. Since this word precedes the following noun it cannot be an adjective. Thirdly, Hebrew adjectives match the plurality or singularity of the noun it is describing. The following noun is plural and this word is singular. If this word was an adjective, it would also be in the plural.

יָמִים

Transliteration: yah-mim

Translation: days

Morphology: The base word is the masculine noun יום (yom, Strong's #3117) meaning "day." The suffix ים (iyim) identifies the noun as plural.

Comments: When two nouns are placed together, such as with ששת and ימים, they are in the construct state and the word "of" would be placed between them in English—"six of the days."

עָשָׂה

Transliteration: a-sah

Translation: he made

Morphology: The word עָשָׂה (Ah-S-H, Strong's #6213) is a verb meaning "do." The lack of prefixes or suffixes to this verb identifies the tense of the verb as perfect tense, and the subject of the verb as third person, masculine singular - he did.

Comments: This verb is used in a wide variety of applications and is frequently used for "making."

יְהוָה

Transliteration: YHVH

Translation: YHVH

Morphology: The word יְהוָה (YHVH, Strong's #3068) is a name derived from the verb הוּוּה (H-Y-H, Strong's #1961) with the prefix י (y) identifying the subject of this verb as third person, masculine singular. Therefore this name means "he exists."

Comments: The vowel pointings attached to this word were never meant for the pronunciation of this name. Instead, they are the vowel pointings from the word אֲדוֹנָי (adonai, Strong's #136), which is the word Jews speak when they see the name יְהוָה. The original pronunciation of this name is uncertain. YHVH is the subject of the previous verb, the "he" in "he made."

את

Transliteration: et

Translation: [no translation for את]

Morphology: The word את (eyt, Strong's #853) is a particle that precedes the definite direct object of the previous verb.

הַשָּׁמַיִם

Transliteration: ha-sha-ma-yim

Translation: the sky

Morphology: The base word is the masculine noun שָׁמַיִם (shamayim, Strong's #8064) meaning "sky." The prefix הַ (ha) is the article meaning "the."

Comments: This noun is the definite direct object of the previous verb.

וְאֵת

Transliteration: ve-et

Translation: and [no translation for את]

Morphology: The word את (eyt, Strong's #853) is a particle that precedes the definite direct object of the previous verb. The prefix וְ (ve) is the conjunction meaning "and."

הָאָרֶץ

Transliteration: ha-a-rets

Translation: the land

Morphology: The base word is the masculine noun אָרֶץ (erets, Strong's #776) meaning "land," or "region." The prefix ה (ha) is the article meaning "the."

Comments: This is also the definite direct object of the previous verb.

אֵת

Transliteration: et

Translation: [no translation for אֵת]

Morphology: The word אֵת (eyt, Strong's #853) is a particle that precedes the definite direct object of the previous verb.

הַיָּם

Transliteration: hai-yam

Translation: the sea

Morphology: The base word is the masculine noun יָם (yam, Strong's #3220) meaning "sea." The prefix ה (ha) is the article meaning "the."

Comments: Another definite direct object of the previous verb.

וְאֵת

Transliteration: ve-et

Translation: and [no translation for אֵת]

Morphology: The word אֵת (eyt, Strong's #853) is a particle that precedes the definite direct object of the previous verb. The prefix וְ (ve) is the conjunction meaning "and."

כֹּל

Transliteration: kol

Translation: all

Morphology: The word כֹּל (kol, Strong's #3605) is a noun meaning "all."

אֲשֶׁר

Transliteration: ah-sheer

Translation: that

Morphology: The word אֲשֶׁר (asher, Strong's #834) is the relative participle that can mean "which," "that," "what" or "who."

בַּם

Transliteration: bam

Translation: in them

Morphology: This word does not contain any base word, but includes the prefix ב (ba), a preposition meaning “in,” and the third person, masculine plural pronoun suffix ם (m) meaning “them.”

Comments: The phrase “all which are in them” is also a definite direct object of the previous verb.

וַיָּנַח

Transliteration: vai-ya-nahh

Translation: and he rested

Morphology: The root is the verb נוח (N-U-Hh, Strong’s #5117) meaning “rest.” When the verb is conjugated the letter ם (vav) is dropped. The prefix ם (ye) identifies the verb as imperfect tense—“will rest;” and the subject of the verb as third person masculine singular—“he will rest.” The prefix ם (va) is a conjunction meaning “and,” but also reverses the tense of the verb to the perfect tense—“and he rested.”

Comments: The subject of the verb, the “he” in “he rested,” is YHVH, who is identified previously in this verse.

בַּיּוֹם

Transliteration: bai-yom

Translation: in the day

Learn to Read Biblical Hebrew ~ Volume 2

Morphology: The base word is the masculine noun יום (yom, Strong's #3117) meaning "day." The prefix ב (ba) is a preposition meaning "in."

הַשְּׁבִיעִי

Transliteration: hash-viy-iy

Translation: the seventh

Morphology: The base word is the adjective שביעי (sheviyyi, Strong's #7637) meaning "seventh." The prefix ה (ha) is the article meaning "the."

Comments: This adjective is describing the previous word, so the phrase "in-the-day the-seventh" would be translated as "in the seventh day."

עַל

Transliteration: al

Translation: upon

Morphology: The word על (al, Strong's #5921) is a preposition meaning "upon."

כֵּן

Transliteration: keyn

Translation: So

Learn to Read Biblical Hebrew ~ Volume 2

Morphology: The word כן (keyn, Strong's #3651) is the adverb meaning "so."

Comments: When this and the previous word are put together they mean "therefore."

בִּרְךָ

Transliteration: bey-rakh

Translation: he showed respect

Morphology: The word בִּרְךָ (B-R-K, Strong's #1288) is a verb meaning "kneel," but it is written in the piel form and means "to kneel before another to show respect." The lack of prefixes or suffixes to the verb identifies the tense of the verb as perfect tense, and the subject of the verb as third person, masculine singular - he showed respect.

יְהוָה

Transliteration: YHVH

Translation: YHVH

Morphology: The word יְהוָה (YHVH, Strong's #3068) is a name derived from the verb הוּהָ (H-Y-H, Strong's #1961) with the prefix י (y) identifying the subject of this verb as third person, masculine singular. Therefore this name means "he exists."

Comments: This name is the subject of the previous verb, the "he" in "he showed respect."

Learn to Read Biblical Hebrew ~ Volume 2

The vowel pointings attached to this word were never meant for the pronunciation of this name. Instead, they are the vowel pointings from the word אֲדֹנָי (adonai, Strong's #136), which is the word Jews speak when they see the name יְהוָה. The original pronunciation of this name is uncertain.

אֶת

Transliteration: et

Translation: [no translation for אֶת]

Morphology: The word אֶת (eyt, Strong's #853) is a particle that precedes the definite direct object of the previous verb.

יוֹם

Transliteration: yom

Translation: day

Morphology: The word יוֹם (yom, Strong's #3117) is a masculine noun meaning "day."

הַשַּׁבָּת

Transliteration: ha-shab-bat

Translation: the ceasing

Morphology: The base word is the noun שבת (Shabbat, Strong's #7676) meaning "ceasing." The prefix ה (ha) is the article meaning "the."

Comments: When two nouns are placed together, such as with יום and השבת, they are in the construct state and the word "of" would be placed between them in the English—"the day of ceasing" (note that the article shifts to the first noun in the phrase).

This phrase is the definite direct object of the previous verb.

וַיִּקְדָּשׁהוּ

Transliteration: vai-qad-shey-hu

Translation: and he set him apart as special

Morphology: The root is the verb קדש (Q-D-Sh, Strong's #6942) meaning "set apart for a special purpose." The prefix ך (ye) identifies the verb as imperfect tense—"will set apart;" and the subject of the verb as third person masculine singular—"he will set apart." The prefix ו (va) is a conjunction meaning "and," but also reverses the tense of the verb to the perfect tense—"and he set apart." The suffix הו (hu) identifies the object of the verb as third person, masculine singular—"and he set him apart."

Comments: The subject of the verb, the "he" in "he showed respect," is YHVH, who is identified previously in this verse. The object of the verb, the "him," is referring to the "day," a masculine word in Hebrew.

A Literal Translation

Because six of the days YHVH made the sky and the land, the sea and all that are in them, and he rested in the seventh day, therefore YHVH showed respect to the day of ceasing and he set him apart as special.

Exodus 20:12

כִּבֹּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן
יֵאָרְכוּן יָמֶיךָ עַל הָאָדָמָה אֲשֶׁר־יְהוָה
אֱלֹהֶיךָ נָתַן לָךְ :

כִּבֹּד

Transliteration: ka-beyd

Translation: honor

Morphology: The word כבד (K-B-D, Strong's #3513) is a verb meaning "be heavy," but is written in the piel imperative form and means "honor" in the sense of giving weight to another.

אֶת

Transliteration: et

Translation: [no translation for את]

Morphology: The word את (eyt, Strong's #853) is a particle that precedes the definite direct object of the previous verb.

אָבִיךָ

Transliteration: a-viy-kha

Translation: your father

Morphology: The base word is the masculine noun אב (av, Strong's #1) meaning "father." The suffix ם (iy) identifies the verb as a construct (This suffix is rare in Biblical Hebrew). The suffix ך (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

Comments: This noun is the definite direct object of the previous verb.

וְאֵת

Transliteration: ve-et

Translation: and [no translation for אֵת]

Morphology: The word אֵת (eyt, Strong's #853) is a particle that precedes the definite direct object of the previous verb. The prefix ו (ve) is the conjunction meaning "and."

אִמְךָ

Transliteration: i-meh-kha

Translation: your mother

Morphology: The base word is the feminine noun אִם (eym, Strong's #517) meaning "mother." The suffix ך (kha)

Learn to Read Biblical Hebrew ~ Volume 2

(kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

Comments: This noun is also a definite direct object of the previous verb.

לְמַעַן

Transliteration: le-ma-an

Translation: in order that

Morphology: The word לְמַעַן (le'ma'an, Strong's #4616) is a preposition meaning "in order that."

יֵאָרְכוּן

Transliteration: ya-a-riy-khun

Translation: they will certainly be long

Morphology: The root is the verb אָרַךְ (A-R-K, Strong's #748) meaning "be long." The prefix י (ya) and the suffix ון (u) identify the verb as imperfect tense, and the subject of the verb as third person, masculine plural—"they will be long." The suffix ון (n) is called the paragodic nun, which adds the idea of "must" or "certainly" to the verb—"they will certainly be long."

יָמֶיךָ

Transliteration: ya-mey-kha

Translation: your days

Morphology: The base word is the masculine noun יום (yom, Strong's #3117) meaning "day." The suffix ים (iyim) identifies the noun as plural, but in the construct state the letter ם (m) is dropped. The suffix ך (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

Comments: This word is the object of the previous verb, the "they," in "they will certainly be long."

עַל

Transliteration: al

Translation: upon

Morphology: The word על (al, Strong's #5921) is a preposition meaning "upon."

הָאֲדָמָה

Transliteration: ha-a-da-mah

Translation: the ground

Morphology: The base word is the feminine noun אֲדָמָה (adamah, Strong's #127) meaning "ground." The prefix ה (ha) is the article meaning "the."

אֲשֶׁר

Transliteration: ah-sheer

Translation: which

Morphology: The word אֲשֶׁר (asher, Strong's #834) is the relative participle that can mean "which," "that," "what" or "who."

יְהוָה

Transliteration: YHVH

Translation: YHVH

Morphology: The word יְהוָה (YHVH, Strong's #3068) is a name derived from the verb הוּה (H-Y-H, Strong's #1961) with the prefix י (y) identifying the subject of this verb as third person, masculine singular. Therefore this name means "he exists."

Comments: The vowel pointings attached to this word were never meant for the pronunciation of this name. Instead, they are the vowel pointings from the word אֲדוֹנָי (adonai, Strong's #136), which is the word Jews speak when they see the name יְהוָה. The original pronunciation of this name is uncertain.

אֱלֹהֶיךָ

Transliteration: eh-lo-hey-kha

Translation: your powerful one

Learn to Read Biblical Hebrew ~ Volume 2

Morphology: The base word is the noun אֱלֹהַ (elo'ah, Strong's #433) meaning "power" or "powerful one." The ים (iyim) is the masculine plural suffix, but in the construct state the letter ם (m) is dropped. The suffix ך (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

Comments: This plural noun is often used for someone or something of great importance or stature and the context of its use will determine if this word is being used as singular or plural.

Because this word is describing YHVH, a singular, this noun is being used as a singular.

נָתַן

Transliteration: no-teyn

Translation: giving

Morphology: The word נָתַן (N-T-N, Strong's #5414) is a verb meaning "give," but is written in the participle form (identified by the "o" and "ey" vowel pointings)—"giving."

לָךְ

Transliteration: lakh

Translation: to you

Morphology: This word does not contain any base word, but includes the prefix ל (la), a preposition meaning "to,"

Learn to Read Biblical Hebrew ~ Volume 2

and the second person, masculine singular pronoun suffix ך (kh) meaning “you.”

A Literal Translation

Give honor to your father and your mother
in order that your days will certainly be
long upon the ground, which YHVH your
powerful one is giving to you.

Exodus 20:13

לא תרצח:

לא

Transliteration: lo

Translation: not

Morphology: The word לא (lo, Strong's #3808) is the negative participle meaning "not" and negates the action of the next verb.

תרצח

Transliteration: tir-tsahh

Translation: you will murder

Morphology: The root is the verb רצח (R-Ts-Hh, Strong's #7523) meaning "murder." The prefix ת (ti) identifies the verb as imperfect tense—"will murder;" and the subject of the verb as second person masculine singular—"you will murder."

Comments: Because of the negative participle preceding this verb, the verb will be translated as "you will not murder."

Learn to Read Biblical Hebrew ~ Volume 2

A Literal Translation

You will not murder.

Exodus 20:14

לֹא תִנְאַף:

לֹא

Transliteration: lo

Translation: not

Morphology: The word לֹא (lo, Strong's #3808) is the negative participle meaning “not” and negates the action of the next verb.

תִּנְאַף

Transliteration: tin-aph

Translation: you will commit adultery

Morphology: The root is the verb נֶאֱפַח (N-A-Ph, Strong's #5003) meaning “commit adultery.” The prefix ת (ti) identifies the verb as imperfect tense—“will commit adultery;” and the subject of the verb as second person masculine singular—“you will commit adultery.”

Comments: Because of the negative participle preceding this verb, the verb will be translated as “you will not commit adultery.”

Learn to Read Biblical Hebrew ~ Volume 2

A Literal Translation

You will not commit adultery.

Exodus 20:15

לא תגנב:

לא

Transliteration: lo

Translation: not

Morphology: The word לא (lo, Strong's #3808) is the negative participle meaning “not” and negates the action of the next verb.

תגנב

Transliteration: tig-nov

Translation: you will steal

Morphology: The root is the verb גנב (G-N-B, Strong's #1589) meaning “steal.” The prefix ת (ti) identifies the verb as imperfect tense—“will steal;” and the subject of the verb as second person masculine singular—“you will steal.”

Comments: Because of the negative participle preceding this verb, the verb will be translated as “you will not steal.”

Learn to Read Biblical Hebrew ~ Volume 2

A Literal Translation

You will not steal.

Exodus 20:16

לֹא־תַעֲנֶה בְּרַעַךְ עַד שֶׁקָּר :

לֹא

Transliteration: lo

Translation: not

Morphology: The word לֹא (lo, Strong's #3808) is the negative participle meaning “not” and negates the action of the next verb.

תַּעֲנֶה

Transliteration: tah-ah-neh

Translation: you will answer

Morphology: The root is the verb ענה (A-N-H, Strong's #6030) meaning “answer.” The prefix ת (ta) identifies the verb as imperfect tense—“will answer;” and the subject of the verb as second person masculine singular—“you will answer.”

Comments: Because of the negative participle preceding this verb, the verb will be translated as “you will not answer.”

בְּרֵעֶךָ

Transliteration: be-rey-ah-kha

Translation: with your friend

Morphology: The base word is the masculine noun רֵעַ (ra, Strong's #7453) meaning "friend" or "companion." The prefix בְּ (be) is a preposition meaning "in" or "with." The suffix ךָּ (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

עֵד

Transliteration: eyd

Translation: witness

Morphology: The word עֵד (eyd, Strong's #5707) is a noun meaning "witness."

שֶׁקֶר

Transliteration: shah-qehr

Translation: deception

Morphology: The word שֶׁקֶר (sheqer, Strong's #8267) is a noun meaning "deception."

Comments: When two nouns are placed together, such as with עֵד and שֶׁקֶר, they are in the construct state and the word "of" would be placed between them in the English—"witness of deception."

A Literal Translation

You will not answer a witness of deception
with your friend.

Exodus 20:17

לֹא תִחְמַד בֵּית רֵעֶךָ לֹא־תִחְמַד אִשָּׁת
רֵעֶךָ וְעַבְדּוֹ וְאִמָּתוֹ וְשׁוֹרוֹ וְחֲמֹרוֹ וְכָל
אֲשֶׁר לְרֵעֶךָ:

לֹא

Transliteration: lo

Translation: not

Morphology: The word לֹא (lo, Strong's #3808) is the negative participle meaning “not” and negates the action of the next verb.

תִּחְמַד

Transliteration: tahh-mod

Translation: you will desire

Morphology: The root is the verb חָמַד (Hh-M-D, Strong's #2530) meaning “desire.” The prefix ת (ta) identifies the verb as imperfect tense—“will desire;” and the subject of the verb as second person masculine singular—“you will desire.”

Learn to Read Biblical Hebrew ~ Volume 2

Comments: Because of the negative participle preceding this verb, the verb will be translated as “you will not desire.”

בֵּית

Transliteration: beyt

Translation: house

Morphology: The base word is the masculine noun בית (bayit, Strong’s #1004) meaning “house.”

רֵעֶךָ

Transliteration: rey-eh-kha

Translation: your friend

Morphology: The base word is the masculine noun רֵעַ (ra, Strong’s #7453) meaning “friend” or “companion.” The suffix ךָ (kha) is the second person, masculine singular, possessive pronoun—“of you” or “your.”

Comments: When two nouns are placed together, such as with בית and רֵעֶךָ, they are in the construct state and the word “of” would be placed between them in the English—“house of your friend.”

לוֹ

Transliteration: lo

Translation: not

Morphology: The word לא (lo, Strong's #3808) is the negative participle meaning "not" and negates the action of the next verb.

תַּחֲמוֹד

Transliteration: tahh-mod

Translation: you will desire

Morphology: The root is the verb חמד (Hh-M-D, Strong's #2530) meaning "desire." The prefix ת (ta) identifies the verb as imperfect tense—"will desire;" and the subject of the verb as second person masculine singular—"you will desire."

Comments: Because of the negative participle preceding this verb, the verb will be translated as "you will not desire."

אִשָּׁה

Transliteration: ey-shet

Translation: woman

Morphology: The base word is the feminine noun אשה (iyshah, Strong's #802) meaning "woman."

Comments: When a feminine noun ends with the letter ה (hey) and is in construct state, the ה is converted to a ת (tav). When the noun "woman" is used in the possessive it means "wife."

רַעֲךָ

Transliteration: rey-eh-kha

Translation: your friend

Morphology: The base word is the masculine noun רַע (ra, Strong's #7453) meaning "friend" or "companion." The suffix ךָ (kha) is the second person, masculine singular, possessive pronoun—"of you" or "your."

Comments: When two nouns are placed together, such as with אִשְׁתּוֹ and רַעֲךָ, they are in the construct state and the word "of" would be placed between them in the English—"woman of your friend."

וְעַבְדּוֹ

Transliteration: ve-av-do

Translation: or his slave

Morphology: The base word is the masculine noun עַבְד (eved, Strong's #5650) meaning "slave." The prefix וְ (ve) is a conjunction meaning "and," but in context this is better translated as "or" in this verse. The suffix וֹ (o) is the third person, masculine singular, and possessive pronoun "of him" or "his."

וְאִמָּתוֹ

Transliteration: va-a-ma-to

Translation: or his maid-servant

Morphology: The base word is the feminine noun אַמָּה (amah, Strong's #519) meaning "maid-servant." The prefix ו (va) is the conjunction meaning "and," but in context this is better translated as "or" in this verse. The suffix ו (kha) is the third person, masculine singular, possessive pronoun—"of him" or "his."

Comments: When a feminine noun ends with the letter ה (hey) and is in construct state, the ה is converted to a ת (tav).

וְשׁוֹרוֹ

Transliteration: ve-shor-o

Translation: or his ox

Morphology: The base word is the feminine noun שׁוֹר (shor, Strong's #7794) meaning "ox." The prefix ו (ve) is the conjunction meaning "and," but in context this is better translated as "or" in this verse. The suffix ו (kha) is the third person, masculine singular, possessive pronoun—"of him" or "his."

וְחַמְרוֹ

Transliteration: va-hha-mo-ro

Translation: or his donkey

Morphology: The base word is the feminine noun חַמּוֹר (hhamor, Strong's #2543) meaning "Donkey." The prefix ו (va) is the conjunction meaning "and," but in context this

Learn to Read Biblical Hebrew ~ Volume 2

is better translated as “or” in this verse. The suffix ם (kha) is the third person, masculine singular, possessive pronoun—“of him” or “his.”

וְכֹל

Transliteration: ve-khol

Translation: or anything

Morphology: The base word is the noun כל (kol, Strong’s #3605) meaning “all” or “anything.” The prefix ו (ve) is a conjunction meaning “and,” but in context this is better translated as “or” in this verse.

אֲשֶׁר

Transliteration: ah-sheer

Translation: that

Morphology: The word אשר (asher, Strong’s #834) is the relative participle that can mean “which,” “that,” “what” or “who.”

לְרֵעִי

Transliteration: le-rey-eh-kha

Translation: belongs to your friend

Morphology: The base word is the masculine noun רע (ra, Strong’s #7453) meaning “friend” or “companion.”

Learn to Read Biblical Hebrew ~ Volume 2

The prefix ל (le) is a preposition meaning “to” or “belongs to.” The suffix ך (kha) is the second person, masculine singular, possessive pronoun—“of you” or “your.”

A Literal Translation

You will not desire the house of your friend; you will not desire the woman of your friend, or his slave, or his maid-servant, or his ox, or his donkey, or anything that belongs to your friend.

Learn to Read Biblical Hebrew ~ Volume 2