

7. A participle in the Hebrew text is translated as if it were an imperfect verb.
- the translator is try to show a continuing action more than a characteristic of the entity modified by the participle.
8. The translation shows a perfect with a waw and it is apparent that it is translated as if the waw were waw conjunctive. You know that....
- Waw conjunctive does not ordinaly sit with the perfect verb the the translator certainly has the freedom to handle it this way if he thinks the context justifies it. The context will need to be the decisive opinion although the grammar is generally against it as well.
9. An imperative construction is followed by nun/he. You will understand...
- strong exhortation is being given the imperative
10. The verb you are looking at seems to have four radicals in the stem... you can see the affixes very easily. Perplexing. You note that the first radical is shin and suddenly you know the word....
- is in the Hithpael and that the shin must be transposed with the following letter in order to give you the proper stem of the word. You remember that we call this "metathesis"...putting something after.
11. Here is a peculiar form...the first word is singular construct and the second word is plural absolute...neither is definite. Quickly on understands that
- many people own a common object!
12. And in this verse we have no expressed subject for the verb! There is a verbal affirmative on the verb form but it does not agree in number or gender with the noun that follows. It becomes apparent....
- the verb form must be an infinitive
- the affirmative is very likely the possessive of the infinitive
- the word following the affirmative/verb combination is probably a noun receive the action of the infinitive/pronoun combination.
13. Word 1 in a given verse is absolute singular followed by mem/nun. Word 2 is absolute plural. The relationship between the words is...
- could be a comparative clause...
- could be a source construction...
- might even be a partitive idea.
14. Now here is a verse with 13 words in it and the athnach occurs on the tenth word. Someone told you once that it tends to mark the middle of the verse. How do we now understand this?
- The athnach may mark the logical middle...not the geographical...as it disjoins the clauses.