

Hebrew Placement Examination

I. Requirement

All incoming M.Div. students are required to take a two-hour (maximum) placement examination in biblical Hebrew. The examination is given on a pass/fail basis four times per year: as the final exam for OTST552 Biblical Hebrew II (Spring Semester); the Friday prior to the beginning of Summer Semester; during M.Div. orientation week before the Autumn Semester begins; and toward the end of Autumn Semester. Failure to take the examination within the first year of M.Div. study constitutes failure of the examination. Passing the examination or OTST552 Biblical Hebrew II with a C+ or higher is required for admission to a number of Old Testament exegesis classes.

II. Proficiency

The examination assesses proficiency in translation, morphology, and syntax of biblical Hebrew. Depending on their score, those who fail the examination are required to take either the OTST551 Biblical Hebrew I or OTST552 Biblical Hebrew II.

III. Preparation

Vocabulary: Students need to know Hebrew words that occur in the Old Testament 100 or more times.

Morphology: Students need a working knowledge of basic Hebrew grammar, including the paradigms of the regular/strong verb of the seven basic verbal patterns (Qal, Nifal, Piel, Pual, Hifil, Hofal, and Hithpael), and ability to recognize the weak patterns, as well as knowledge of the personal pronouns and pronominal suffixes.

Syntax: Students need a working knowledge of basic Hebrew syntax, including recognition of emphatic and disjunctive word order, dependent clauses, and relationships between clauses as conditioned by verbal tense/aspect.

IV. Review Session

The Old Testament Department will offer an optional intensive review session the week prior to the MDiv orientation week in August. This session, concentrating on morphology and syntax, will be designed to assist students in their preparation for the exam.

V. Examination Format

The qualifying examination consists of 40 multiple choice questions. The first part of the exam covers vocabulary (word frequency of 100x and above) and basic morphology. The second part, for which a Hebrew dictionary/lexicon is permitted, covers translation, grammar, and syntax of one or more short biblical narrative passages which will be provided. The student may use any of the standard Hebrew lexicons; such as: Brown, F., S. R. Driver, and C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament*; William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*; and Ludwig Koehler, Ludwig, Walter Baumgartner, and Johann J. Stamm, *Hebrew and Aramaic Lexicon of the Old Testament*. No electronic or analytical lexicons may be used.

VI. Sample Examination and Answers

See the attached sample examination. The answers for the examination are as follows:

1. B	5. B	9. C	13. C	17. A	21. A	25. D	29. A	33. D	37. A
2. D	6. D	10. A	14. A	18. C	22. D	26. B	30. C	34. B	38. C
3. A	7. A	11. C	15. B	19. D	23. B	27. B	31. C	35. C	39. B
4. B	8. B	12. D	16. B	20. D	24. A	28. D	32. B	36. D	40. C

VII. Hebrew Tutorial Web Site

For those who have an Andrews University e-mail address, you may access the Hebrew Tutorial at www.andrews.edu/SEM/semtech/HebrewTutorial.

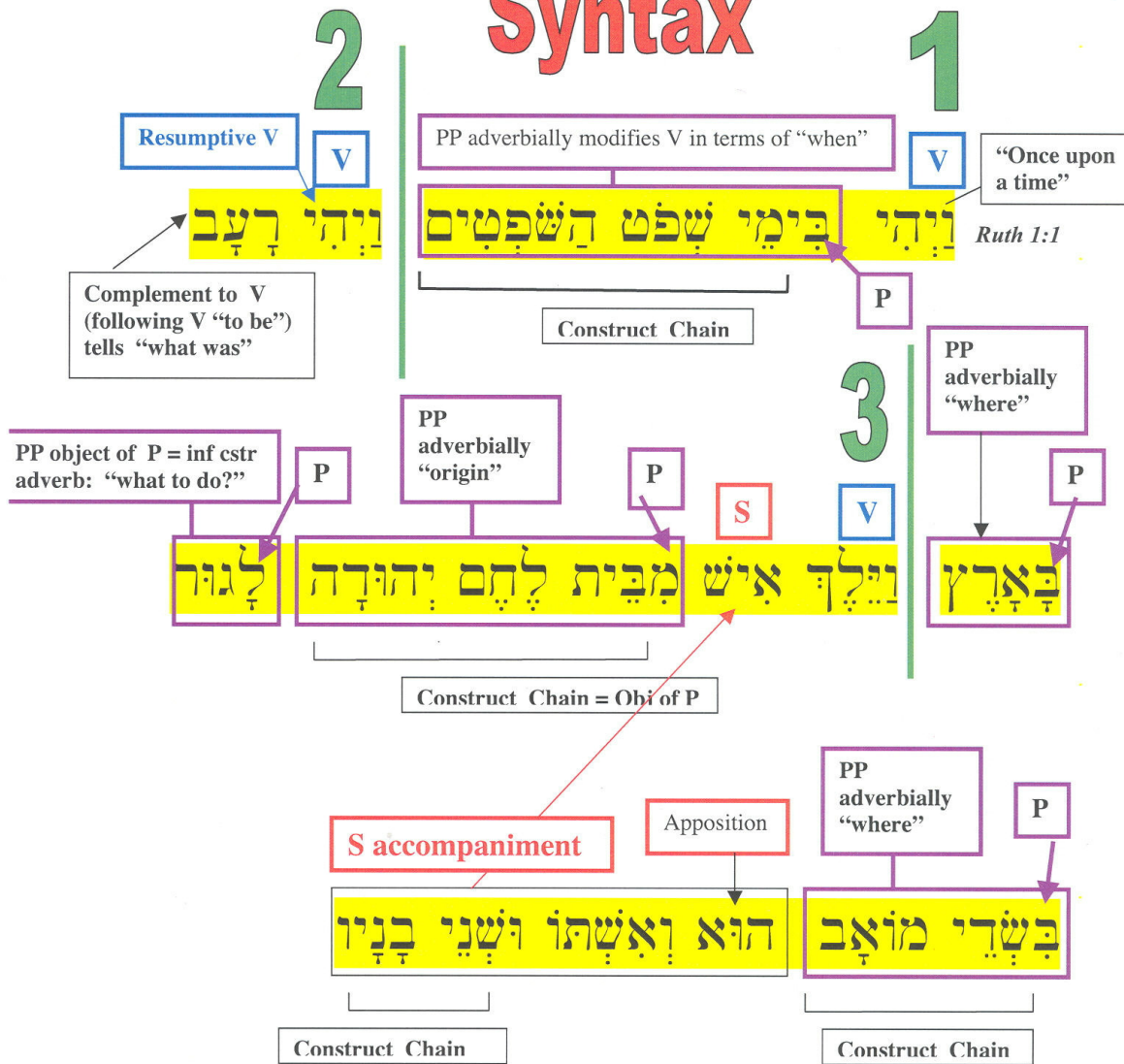
VIII. Sources for Study

- A. Hebrew Bible
 - Biblia Hebraica Stuttgartensia*. 4th Edition. Stuttgart: Deutsche Bibelgesellschaft, 1990.
- B. Hebrew Tutor Multimedia CD-Rom by Parson Technology. Available through Christian Book (www.christianbook.com; phone: 1.800.247.4784).
- C. Vocabulary and Lexicons
 1. Mitchell, Larry A. *A Student's Vocabulary for Biblical Hebrew and Aramaic*. Grand Rapids, MI: Zondervan Publishing House, 1984.
 2. Brown, F., S. R. Driver, and C. A. Briggs. *A Hebrew and English Lexicon of the Old Testament*. Peabody, MS: Hendrickson Publishers, 1996.
 3. Holladay, William L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988.
 4. Koehler, Ludwig, Walter Baumgartner, and Johann J. Stamm. *The Hebrew and Aramaic Lexicon of the Old Testament* (2 vols.). Trans. and ed. M. E. J. Richardgon. New York: E. J. Brill, 2002.
- D. Useful Grammars
 1. Doukhan, B. Jacques. *Hebrew For Theologians: A Textbook for the Study of Biblical Hebrew in Relation to Hebrew Thinking*. Lanham, MD: University Press of America, 1993.
 2. Kelley, Page H. *Biblical Hebrew: An Introductory Grammar*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1992.
 3. Kelley, Page H., Terry L. Burden, and Timothy G. Crawford. *A Handbook to the Biblical Hebrew*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994.
 4. Seow, Choon-Leong. *A Grammar for Biblical Hebrew*. Revised Edition. Nashville, TN: Abingdon Press, 1995.
 5. Weingreen, J. *A Practical Grammar for Classical Hebrew*. Oxford: Oxford University Press, 1959.
 6. Williams, Ronald E. *Hebrew Syntax: An Outline*. 2nd Edition. Toronto: University of Toronto Press, 1976.
 7. Waltke, Bruce K., and M. O'Connor. *An Introduction to Biblical Syntax*. Winona Lake, IN: Eisenbrauns, 1990.
- E. Concordance
 - Even-Shoshan, Abraham. *A New Concordance of the Old Testament*. Grand Rapids, MI: Baker Book House, 1993.
- F. Old Testament Text and Critical Apparatus
 1. Wurthwein, Ernst. *The Text of the Old Testament*. 2nd Edition. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995.
 2. Wonneberger, Reinhard. *Understanding BHS: A Manual for the Users of BHS*. 2nd Edition. Rome: Editrice Pontificio Instituto Biblico, 1990.
 3. Kelley, Page H., Daniel S. Mynatt, and Timothy G. Crawford. *The Masorah of Biblia Hebraica Stuttgartensia: Introduction and Annotated Glossary*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998.
 4. Brotzman, Ellis R. *Old Testament, Textual Criticism: A Practical Introduction*. Grand Rapids, MI: Baker Book House, 1994.

Grammatical Terms You Need to Know Intermediate Hebrew II Level

Grammatical Term	Meaning
Clause	Contains at least one verb, explicit or understood
Main Clause	The primary thought
Independent Clause	Stands alone as a complete thought
Dependent Clause	Dependent upon the main clause for meaning
Subordinate Clause	Dependent upon the main clause for meaning, because, for
Relative Clause	Introduced by which/that
Motive Clause	Introduced by for
Verbal Clause	Contains a verb
Nominal Clause	Verb is understood
Construct Chain	Genitival relationship, of
Prepositional Phrase	Introduced by a preposition:
Antecedent	That to which the pronoun refers
Apposition	Restates the same thing in different words: my father, the doctor; gives additional info
Accompaniment	She sat down, and her daughters
Compliment	Tells you something extra: my father is the doctor; what comes after the verb "to be"
Disjunctive	I am happy, but you are sad
Conjunctive	I am happy and you are happy
Emphatic Word Order	I will surely live Lit.: Living, I will live
Cognate	Same word root used twice for emphasis or clarification
Circumstantial	If .. than; when or while something is going on
Gentilic	People groups, American, Israelite
Genitival	Expresses possession of
Parenthetical	Parenthesis; can be a whole sentence giving additional information about a situation
Resumptive	Return to a previous thought; picks up a previous train of thought

Syntax



Hebrew Placement Examination 6

Theological Seminary, Andrews University

I. Vocabulary

Choose the best definition for each of the following words.

1. אָשֶׁר

- a. do, make
- b. who
- c. place
- d. ash

2. נִכָּה

- a. stranger
- b. tell
- c. lift up
- d. be hit

3. דָּם

- a. blood
- b. dumb
- c. perfect
- d. sea

4. לְמַעַן

- a. to answer
- b. for the sake of
- c. at the appointed time
- d. why?

5. אֵינָן

- a. then
- b. ear
- c. strength
- d. doing

6. נִחַל

- a. be sick
- b. comfort
- c. assembly
- d. torrent valley

7. יָתַר

- a. be left, remain
- b. be good
- c. permit
- d. turn

II. Verb Morphology

Choose the best answer to each of the following questions.

8. What are the parsing and root of וַתַּעֲשִׂי ?

- a. Qal imperfect consecutive/conversive first person common singular of עָשָׂה
- b. Qal imperfect consecutive/conversive second person feminine singular of עָשָׂה
- c. Piel perfect consecutive/conversive first person common singular of תַּעֲשֶׂה
- d. Hiphil imperfect consecutive/conversive second person feminine plural of יַעֲשֶׂה

9. What is the parsing of לְקַלֵּל in לְקַלֵּל ?

- a. Qal perfect third person masculine singular
- b. Piel participle masculine singular
- c. Piel infinitive construct
- d. Hiphil infinitive absolute

10. What are the parsing and root of קִוְּמוּ ?

- a. Qal imperative second person masculine plural of קָוָה
- b. Qal imperfect third person common plural of קָוָה
- c. Pual perfect first person common plural of קָוָה
- d. Hophal perfect third person common plural of נָקָה

11. What is the parsing of נִפְלְאוּת ?

- a. Qal imperfect first person common plural
- b. Qal participle feminine singular

- c. Niphal participle feminine plural
- d. Piel imperfect first person common plural

12. What is the parsing of הַמְּלֶכֶתְנִי ?

- a. definite article + Qal perfect second person feminine singular
- b. Niphal perfect first person common singular

c. Piel imperfect third person masculine singular + pronominal suffix first person common plural

d. Hiphil perfect second person masculine singular + pronominal suffix first person common singular

13. What is the parsing of מְתַנְּהִים ?

- a. Niphal participle masculine singular
- b. Hithpael perfect third person feminine singular
- c. Hithpael participle masculine singular
- d. Hithpael imperative second person masculine plural

14. What is the parsing of תִּשְׁבְּרִנָּה ?

- a. Niphal imperfect third person feminine plural
- b. Piel imperfect second person masculine plural
- c. Hiphil imperfect third person feminine singular
- d. Hithpael infinitive construct plus third person feminine singular pronominal suffix

15. Which of the following is a Pual imperfect third person masculine singular ?

- a. בִּשְׁלָה
- b. יִבְכֹּר
- c. תִּלְוֶן
- d. יִעֲמֹד

III. Text

Choose the best answer to each of the following questions. You may use a lexicon for this section only.

Text A

וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמִרְאֵת הַלְּיָלָה *verse 1*
וַיֹּאמֶר יַעֲקֹב יַעֲקֹב וַיֹּאמֶר הַנְּנִי
וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ אֶל־תִּירָא מִצְרַיִמָּה *verse 2*
כִּי־לֹגִי גָדוֹל אֲשִׁמְךָ שָׁם
וַיֹּסֶף יִשְׁתַּחֲוֶה עָלָיו וַיֹּסֶף אֲשֶׁר־עָלָה *verse 3*
וַיֹּסֶף יִשְׁתַּחֲוֶה עָלָיו עַד־עֵינָיו

16. What is the syntactic relationship between מִרְאֵת and הַלְּיָלָה (*verse 1*)?
- apposition
 - construct
 - prepositional phrase
 - subject and indirect object
17. Which of the following best describes וַיֹּאמֶר יַעֲקֹב יַעֲקֹב וַיֹּאמֶר הַנְּנִי (*verse 1*)?
- call and response
 - question and answer
 - command and fulfillment
 - event and previous background information
18. What kind of clause is אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ (*verse 2*)?
- dependent
 - motive
 - nominal/verbless
 - relative
19. What is the root of תִּירָא (*verse 2*)?
- תרא
 - נרא
 - ווא

d. אָרָא

20. What is the function of הָ in מִצְרַיִמָּה (verse 2) ?

- a. ending of feminine singular verb
- b. third person feminine singular suffix
- c. a root letter of the word
- d. indicates direction

21. What is the best translation of כִּי־לְגוֹי גָּדוֹל אֲשִׁימְךָ שָׁם (verse 2)?

- a. "for I will make you a great nation there."
- b. "but for a people of greatness I will set your name."
- c. "for I made your name into a great nation."
- d. "for I will cast a lot for your nation there."

22. In אֲנֹכִי אֶרְדָּא עִמָּךְ מִצְרַיִמָּה what is the function of אֲנֹכִי (verse 3) ?

- a. subject
- b. indirect object
- c. emphatic
- d. both answers a. and c.

23. What are the parsing and root of אֶרְדָּא (verse 3)?

- a. Qal perfect third person masculine singular of אָרָא
- b. Qal imperfect first person common singular of יָרָד
- c. Niphal imperfect first person common singular of יָרַדְהָ
- d. Hophil imperfect first person common singular of יָרַדְהָ

24. What is the antecedent of הֵוא in הֵוא יֵרֵד (verse 3)?

- a. Joseph
- b. Jacob/Israel
- c. God
- d. Egypt

Text B

verse וַיְהִי בַּיּוֹם הַהוּא כִּבְיֹת פְּרִץ אֲשֶׁר-יָלְדָה תָמָר לַיהוּדָה מִן-הַנְּעָרִים

1

אֲשֶׁר יִתֵּן יְהוָה לְךָ מִן-הַנְּעָרָה הַזֹּאת

verse 2 וַיִּקַּח בְּעֵז אֶת-רוּת וַתְּהִי-לוֹ לְאִשָּׁה וַיָּבֵא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הַרְבִּיזוֹן

וַתֵּלֶד בֵּן

verse וַתֹּאמְרֵנָה הַנָּשִׁים אֶל-נְעָמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לְךָ גֹּאֲל

3

הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל

25. What is the best translation of *וַיְהִי בַּיּוֹם הַהוּא כִּבְיֹת פְּרִץ אֲשֶׁר-יָלְדָה תָמָר לַיהוּדָה* (verse 1)?

- "and your house was breached like the house which Tamar bore to Judah"
- "and your honorable house, Perez, whom Tamar will bear to Judah"
- "and may Tamar's house be like your house, as Perez was born to Judah"
- "and may your house be like the house of Perez, whom Tamar bore to Judah"

26. What kind of clause is *אֲשֶׁר יִתֵּן יְהוָה לְךָ מִן-הַנְּעָרָה הַזֹּאת* (verse 1)?

- motive
- relative
- nominal/verbless
- interrogative

27. In *וַיִּקַּח בְּעֵז אֶת-רוּת* (verse 2)? what is the syntactic function of *רוּת*?

- subject
- direct object
- indirect object
- object of preposition

28. What is *הָ* in *לָהּ* (verse 2)?

- indirect object
- object of preposition
- pronominal suffix
- all of the above answers

29. What is the parsing of *וַתֹּאמְרֵנָה* (verse 3)?

- Qal imperfect consecutive/conversive third person feminine plural
- Qal imperfect second person masculine singular + pronominal suffix first person common plural

c. Qal imperfect third person feminine singular + pronominal suffix third person feminine singular

d. Hithpael perfect first person common plural

30. What is the parsing of בָּרַחְתָּ (verse 3)?

a. Qal imperative second person masculine singular

b. preposition + Qal infinitive absolute

c. Qal passive participle masculine singular

d. it is a noun

31. What is the best translation of אֲשֶׁר לֹא הִשְׁבִּית לְךָ גְּאֹל הַיּוֹם (verse 3)?

a. "because you have not ceased to redeem the day"

b. "who has redeemed you this day"

c. "who has not let a kinsman be lacking for you today"

d. "which he has ceased for himself to be a kinsman for you today"

32. Why is there a *dagesh* in the ק of וַיִּקְרָא (verse 3)?

a. assimilation of a root letter

b. assimilation in a Niphal form

c. doubling in a Piel form

d. doubling in a Pual form

33. What is שְׁבוּ (verse 3)?

a. verb + pronominal suffix third person masculine singular

b. relative pronoun + pronominal suffix third person common plural

c. proper noun (name of a person)

d. noun + pronominal suffix third person masculine singular

Text C

וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה-לָּךְ אֲסִתֵּר הַמֶּלֶכָּה וּמַה-בְּקִשְׁתָּ עַד-חֲצִי הַמַּלְכוּת *verse 1*

וַיִּנָּתֵן לָךְ

וַתֹּאמֶר אֲסִתֵּר אִם-עַל-הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהָמֵן הַיּוֹם אֶל-הַמִּשְׁתָּה *verse 2*

אֲשֶׁר-עָשִׂיתִי לּוֹ

וַיֹּאמֶר הַמֶּלֶךְ מַה־רוּ אֶת-הָמֵן לַעֲשׂוֹת אֶת-דְּבַר אֲסִתֵּר וַיָּבֵא הַמֶּלֶךְ *verse 3*

וְהָמֵן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה אֲסִתֵּר

34. What kind of expression is introduced in *verse 1* by **מָה** ?
- an assertion
 - a question
 - a denial
 - a command
35. What kind of expression is **עַד־חֲצֵי הַמֶּלֶכּוֹת וַיִּנָּתֵן לָאֵד** (*verse 1*)?
- an explanation
 - a question
 - a promise
 - a command
36. What is the best translation of:
יָבוֹא הַמֶּלֶךְ וְחָמָן הַיּוֹם אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשִׂיתִי לוֹ (*verse 2*)?
- "the king and Haman came today to a banquet which she had prepared for them"
 - "if the king and Haman will come today to the banquet which Esther will prepare for Haman"
 - "the king and Haman went out on the day of the banquet which she was preparing"
 - "let the king and Haman come today to the banquet that I have prepared for him"
37. How do you explain the first *yod* (in the middle) of **עָשִׂיתִי** (*verse 2*)?
- Lamed-He (final **ה**) root
 - Middle Guttural root
 - Hiphil form
 - Usual part of suffix in a perfect form
38. How do you explain the *h\atef-pat\ah* under the **ה** of **מְהַרְרֵי** (*verse 3*)?
- part of the paradigm of the strong verb
 - Initial Guttural root
 - Middle Guttural root
 - shortening before pronominal suffix
39. What is the best translation of **לַעֲשׂוֹת** (*verse 3*)?
- "do!"
 - "to do"
 - "they (feminine plural) were doing"
 - "to be done"

40. When does the action described by אָבָהּ occur in relation to the action described by עָשָׂה (verse 3)?

- a. אָבָהּ happens before עָשָׂה.
- b. אָבָהּ and עָשָׂה happen at the same time.
- c. עָשָׂה happens before אָבָהּ.
- d. In this context it is not possible to know which happens first.