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:

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
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
C. Vocabulary and Lexicons
D. Useful Grammars
E. Concordance
F. Old Testament Text and Critical Apparatus
<table>
<thead>
<tr>
<th>Grammatical Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clause</td>
<td>Contains at least one verb, explicit or understood</td>
</tr>
<tr>
<td>Main Clause</td>
<td>The primary thought</td>
</tr>
<tr>
<td>Independent Clause</td>
<td>Stands alone as a complete thought</td>
</tr>
<tr>
<td>Dependent Clause</td>
<td>Dependent upon the main clause for meaning</td>
</tr>
<tr>
<td>Subordinate Clause</td>
<td>Dependent upon the main clause for meaning, because, for</td>
</tr>
<tr>
<td>Relative Clause</td>
<td>Introduced by which/that</td>
</tr>
<tr>
<td>Motive Clause</td>
<td>Introduced by for</td>
</tr>
<tr>
<td>Verbal Clause</td>
<td>Contains a verb</td>
</tr>
<tr>
<td>Nominal Clause</td>
<td>Verb is understood</td>
</tr>
<tr>
<td>Construct Chain</td>
<td>Genitival relationship, of</td>
</tr>
<tr>
<td>Prepositional Phrase</td>
<td>Introduced by a preposition:</td>
</tr>
<tr>
<td>Antecedent</td>
<td>That to which the pronoun refers</td>
</tr>
<tr>
<td>Apposition</td>
<td>Restates the same thing in different words: my father, the doctor; gives additional info</td>
</tr>
<tr>
<td>Accompaniment</td>
<td>She sat down, and her daughters</td>
</tr>
<tr>
<td>Compliment</td>
<td>Tells you something extra: my father is the doctor; what comes after the verb “to be”</td>
</tr>
<tr>
<td>Disjunctive</td>
<td>I am happy, but you are sad</td>
</tr>
<tr>
<td>Conjunctive</td>
<td>I am happy and you are happy</td>
</tr>
<tr>
<td>Emphatic Word Order</td>
<td>I will surely live Lit.: Living, I will live</td>
</tr>
<tr>
<td>Cognate</td>
<td>Same word root used twice for emphasis or clarification</td>
</tr>
<tr>
<td>Circumstantial</td>
<td>If .. than; when or while something is going on</td>
</tr>
<tr>
<td>Gentilic</td>
<td>People groups, American, Israelite</td>
</tr>
<tr>
<td>Genitival</td>
<td>Expresses possession of</td>
</tr>
<tr>
<td>Parenthetical</td>
<td>Parenthesis; can be a whole sentence giving additional information about a situation</td>
</tr>
<tr>
<td>Resumptive</td>
<td>Return to a previous thought; picks up a previous train of thought</td>
</tr>
</tbody>
</table>
Hebrew Placement Examination 6
Theological Seminary, Andrews University

I. Vocabulary

Choose the best definition for each of the following words.

1. נָשָׁה
   a. do, make
   b. who
   c. place
   d. ash

2. נֵכָה
   a. stranger
   b. tell
   c. lift up
   d. be hit

3. נֵב
   a. blood
   b. dumb
   c. perfect
   d. sea

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

5. נָא
   a. then
   b. ear
   c. strength
   d. doing

6. נָבָל
a. be sick
b. comfort
c. assembly
d. torrent valley

7. נַהֲרֵי
   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 יכשא? צוֹת?
   a. Qal imperfect consecutive/conversive first person common singular of יכשא
   b. Qal imperfect consecutive/conversive second person feminine singular of צוֹת
   c. Piel perfect consecutive/conversive first person common singular of צוֹת
   d. Hiphil imperfect consecutive/conversive second person feminine plural of צוֹת

9. What is the parsing of לָאָלָף in לָאָלָף?
   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 ?מָרְבָּה?
    a. Qal imperative second person masculine plural of מָרְבָּה
    b. Qal imperfect third person common plural of מָרְבָּה
    c. Pual perfect first person common plural of מָרְבָּה
    d. Hophal perfect third person common plural of מָרְבָּה

11. What is the parsing of נֶאֶלָה? צוֹת?
    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 רָּפָּלַּבְּצָהוֹן ?
   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 הָנַּבִּים ?
   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 חֲנָלַּבְּצָהוֹן ?
   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. חֲנָלַּבְּצָהוֹן
   b. חֲנָלַּבְּצָהוֹן
   c. חֲנָלַּבְּצָהוֹן
   d. חֲנָלַּבְּצָהוֹן
III. Text

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

Text A

Verse 1

Verse 2

Verse 3

16. What is the syntactic relationship between תַּעַנְיָה and הַדָּמֶם (verse 1)?
   a. apposition
   b. construct
   c. prepositional phrase
   d. subject and indirect object

17. Which of the following best describes יָנֵֽ Executes מְצָרֶה לְחָרְבָּה (verse 1)?
   a. call and response
   b. question and answer
   c. command and fulfillment
   d. event and previous background information

18. What kind of clause is יָנֵֽ Executes מְצָרֶה לְחָרְבָּה (verse 2)?
   a. dependent
   b. motive
   c. nominal/verbless
   d. relative

19. What is the root of aָרֶץ (verse 2)?
   a. כָּרֵץ
   b. כָּרֵץ
   c. כָּרֵץ
20. What is the function of  ד in הַנְנָאָה פָּרָא (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 כְּ-לָנוּ יְהוָה אֲשֶׁר-יִשְׂרָאֵל אֲשֶׁר יִרְבּוּ (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 הַנְנָאָה פָּרָא יַגְדֶל אֲשֶׁר נָעַר עַל יָמִין (verse 3) what is the function of יַגְדֶל (verse 3)?

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

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

a. Qal perfect third person masculine singular of פָּרָא  
b. Qal imperfect first person common singular of פָּרָא  
c. Niphal imperfect first person common singular of פָּרָא  
d. Hophil imperfect first person common singular of פָּרָא

24. What is the antecedent of וְ in פָּרָא (verse 3)?

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

Text B
25. What is the best translation of  with verse 1?
   a. "and your house was breached like the house which Tamar bore to Judah"
   b. "and your honorable house, Perez, whom Tamar will bear to Judah"
   c. "and may Tamar's house be like your house, as Perez was born to Judah"
   d. "and may your house be like the house of Perez, whom Tamar bore to Judah"

26. What kind of clause is verse 1?
   a. motive
   b. relative
   c. nominal/verbless
   d. interrogative

27. In verse 2 what is the syntactic function of  with verse 2?
   a. subject
   b. direct object
   c. indirect object
   d. object of preposition

28. What is in verse 2?
   a. indirect object
   b. object of preposition
   c. pronominal suffix
   d. all of the above answers

29. What is the parsing of with verse 3?
   a. Qal imperfect consecutive/conversive third person feminine plural
   b. 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 הִבְרָה (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 מְדֹרֶה לָא דְּשַׁבִּיתָ לָהּ נְאָלָה בְּיָוָא (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 ה of מְדֹרֶה (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 מְדֹרֶה (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

1. הנֶפֶשׁ לָא דְּשַׁבִּיתָ לָהּ נְאָלָה בְּיָוָא הָאָמָרָה מְדֹרֶה וֹאִלַּמְאָה הָאָמָרָה מְדֹרֶה
2. הנֶפֶשׁ מְדֹרֶה אֶל-מְדֹרֶה מְדֹרֶה אֶל-מְדֹרֶה הָאָמָרָה מְדֹרֶה
3. הנֶפֶשׁ מְדֹרֶה וֹאִלַּמְאָה הָאָמָרָה מְדֹרֶה וֹאִלַּמְאָה הָאָמָרָה מְדֹרֶה
34. What kind of expression is introduced in verse 1 by הָלַךְ ?
   a. an assertion
   b. a question
   c. a denial
   d. a command

35. What kind of expression is שִׁבְּהָנָה לְאָבִיבָה הַנַּחַת (verse 1)?
   a. an explanation
   b. a question
   c. a promise
   d. a command

36. What is the best translation of:
   בֹּזָה חוּלָפָה וּבְיָפָן חֲרָמֹת אֵלֶּה תְּמַמֵּשׁ אֶתְּהַשְׁלִיחְתֶּיהָ לָּהּ (verse 2)?
   a. "the king and Haman came today to a banquet which she had prepared for them"
   b. "if the king and Haman will come today to the banquet which Esther will prepare for Haman"
   c. "the king and Haman went out on the day of the banquet which she was preparing"
   d. "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 יִתְיָכְדוּ (verse 2)?
   a. Lamed-He (final ו) root
   b. Middle Gutteral root
   c. Hiphil form
   d. Usual part of suffix in a perfect form

38. How do you explain the ה'atref-pat'ah\ under the וְ of רָנוּנָה (verse 3)?
   a. part of the paradigm of the strong verb
   b. Initial Gutteral root
   c. Middle Gutteral root
   d. shortening before pronominal suffix

39. What is the best translation of מְשִׁיחֲה (verse 3)?
   a. "do!"
   b. "to do"
   c. "they (feminine plural) were doing"
   d. "to be done"
40. When does the action described by אַבְרָהָם occur in relation to the action described by הַשְּׁלִיט (verse 3)?

a. אַבְרָהָם happens before הַשְּׁלִיט.
b. אַבְרָהָם and הַשְּׁלִיט happen at the same time.

c. הַשְּׁלִיט happens before אַבְרָהָם.
d. In this context it is not possible to know which happens first.