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Hebrew Syntax

#59

the
 in almost ~~all~~ every case the meaning of a participle is carried over. If you
 the
 take a participle of 'to die,' now that becomes a noun. As a noun it is one who
 in the past was dying, one who is now dead. It is the active participle of _____ (mooth)
 And very often a participle becomes a noun. In English we have distinction.
 We say, the dying one is a participle, but in runner we make a noun. But in the
 Hebrew, the running one is the runner are identical, and they do not change.
 But in English the runner is a noun and a running one is a participle. In Hebrew
 you can tell only by usage whether the word has become a noun or it is still considered
 simply a participle rather than a noun. A participle is a verbal adjective which
 can be used, but it is rare indeed if a participle becomes a noun, its meaning
 changes. Usually the meaning is exactly the same as it would be if it were a
 participle. So, ~~the~~ this word is classified as participle here. How did you
 translate it? And one thing that is very, very important to remember for any
~~reasons to think zzz zzz~~ student of Hebrew is that two of the commonest
 Hebrew verbs are the active Qal participle KOTTEIL and the passive Qal participle
 in
 KATTOOUL. But the ~~thing to~~ important things to remember is that the Active Qal
 Qal participle the O is the distinctive thing in kotteil, and then it has something
 that becomes kottolo, his killing one. kotelka, your killing one, but this distinctive
 always
 is maintained, whereas in kattool, the oo is the distinctive thing. Kattool
 is a being killed one, or one who has been killed. And katoolo is his being killed
 one, and ~~xxx~~ the one that belongs to him, the relative in his family or one
 who was an instrument in having one killed, or his being killed one, or maybe
 the one to be killed. And so, his being killed one is the one that is related to
 him that is killed. And so here when you say, his active participle of shamae