



## 10.2 Full formula of imprecation:

### 10.2.1 Positive outcome:

1. כה יעשה לי אלהים... **אם לא** שר צבא תהיה. (2 Sam 19.14)
2. כה יעשון אלהים... **כי**... אשים את נפשך  
כנפש אחד מהם (1 Kgs 19.2)

### 10.2.2 Negative outcome:

1. כה יעשה לי אלהים... אם יעמוד ראש אלישע. (2 Kgs 6:31)

## Old Material

### Genesis 12

#### 12.1

##### 1. . . . לך-לך

1.01 "The imperative . . . (a) To express real commands, e.g. Gen 12.1 *get the out of thy country* . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §110a]

1.02 "The following uses of ל properly belong to the government of the verb : (1) As a *nota dativi* to introduce the remoter object; also (2) To introduce the *dativus commodi*. This *dativus commodi* (or *incommodi*, e.g. Ezek 37.11) is used – especially in colloquial language and in later style – in the form of a pronoun with ל, as an apparently pleonastic *dativus ethicus*, with many verbs, in order to give emphasis to the significance of the occurrence in question *for* a particular subject. In this construction the person of the pronoun must always agree with that of the verbal form. By far the most frequent use of this ל is with the pronoun of the 2<sup>nd</sup> person after imperatives, e.g. לך-לך *go, get thee away*, Gen 12.1; 22.2; Deut 2.13 . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §119s]

1.02.1 "The *lamed* of interest or (dis)advantage (*dativus commodi et incommodi*) marks the person for or against whom an action is directed. . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §11.2.10d]

1.02.2 "A special variety of the *lamed* of interest is a use that some label *dativus ethicus* or "ethical dative." T. Muraoka points out that this term means that a person other than the subject or object is concerned in the matter, but "the hallmark of the Semitic construction is the identity of grammatical person of the subject of the verb with that of the pronoun suffixed to the preposition. Many scholars refer to this use as "reflexive" . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §11.2.10b]

1.02.3 " לך "to you." This dative construction (the ethical dative) emphasizes "the significance of the occurrence in question for a particular subject" (*GKC*, 119s). "This particular usage of the preposition" . . . conveys "the impression . . . that the subject establishes his own identity, recovering or finding his own place by determinedly dissociating himself from his familiar surrounding. Notions of isolation, loneliness, parting, seclusion or withdrawal are often

recognizable” (EWAS, 122). Used with the verb “to go,” it suggests that the person mentioned is going alone and breaking away from the group (Cassuto, 2:310); cf. 21:16; 22:2; Exod 18:27; Cant 2:10, 13; 4:6.” [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

1.03 Preposition with Multiple Objects: "When a preposition governs several objects, it is usually repeated with each. . . . Go *from* your native land and *from* your people and *from* your father's household. Gen 12.1. It is not rare, however, for the preposition not to be repeated; such a construction is called a *preposition override*." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §11.4.2a]

1.03.1 "When a preposition governs more than one object, it is normal to repeat it before each one . . . ." [Williams, *Hebrew Syntax: An Outline*, §238]

## 12.1-2

לְדָרְךָ מֵאַרְצְךָ . . . וְאַעֲשֶׂה  
לְגוֹי גָּדוֹל וְאַבְרַכְךָ וְאַגְדִּילָה שְׁמֹךָ

Leave your country . . . and I will make you a great nation and bless you and magnify your name.

1.01 "After an imperative a verbal form not preceded by its subject or a negative particle is normally either a jussive or a cohortative. Where a prefix-conjugation form is not morphologically marked in such a context, it may be taken as having jussive or cohortative force. . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §34.6a]

1.02 "The cohortative following an imperative expresses consequence, “so that,” or intention, “I will” rather than “I shall” (Joüon, 116b)." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 12.2

וְהָיָה בְרַכָּה: 1.

1.01 "The imperative, when depending (with *wāw copulative*) upon a jussive (cohortative), or a interrogative sentence, frequently expresses also a consequence which is to be expected with certainty, and often a consequence which is intended, or in fact an intention; cf. Gen 20.7 and he shall pray for thee, . . . after a cohortative, Gen 12.2, 45.18, Exod 3.10. . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §110i]

1.02 "SamPent, as at 17:1, reads וְהָיָה for וְהָיָה (waw + 2 masc. sg impv וְהָיָה). *BHS* and some commentators (e.g., Skinner, Gunkel, Speiser) repoint וְהָיָה “and it [your name] shall be (a blessing).” This repointing is unnecessary. The impv (as in MT) expresses the same mood in the 2d person as the coh does in the 1st person (Joüon, 116h). Following a coh, the impv frequently expresses “a consequence which is to be expected with certainty . . . or . . . an intention” (*GKC*, 110i)." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 2. וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל

2.01 "The 'indirect object' *lamed* marks one sort of goal, while another sort of goal is marked by the *lamed* of purpose. The goals here include a thing made or used, or a person altered in status or even form." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §11.2.10d]

2.02 The preposition לְ is used as a "product, when an action results in a state or condition, e.g. 'that I may make you into a great nation' (Gen 12.2) . . . ." [Williams, *Hebrew Syntax: An Outline*, §278]

## 12.3

### 1. וַאֲבָרְכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אָאָר

1.01 "Chiasmus: note word order “verb-object // object-verb,” frequently used in Heb. for two sides of a single action (*SBH*, 119–37)." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

### 2. וּמְקַלְלֶיךָ

2.01 "Masc. sg piel ptcp קָלַל + 2 masc. sg suff. Some MSS and versions (G, Vg, SamPent, S) read masc. pl. ptcp + suff מְקַלְלֶיךָ, i.e., “those who disdain you.” Without the vowel points, the MT could be interpreted this way, defective spelling." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

### 3. וַנְּבָרְכֶם בְּכָל מְשֻׁפָּחַת הָאֲדָמָה:

3.01 "Waw consec + 3 masc. pl. pf niph בָּרַךְ. This understands the niph as a middle. Possible alternatives: passive “be blessed” or reflexive “bless themselves.”" [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

3.01.1 "“Find blessing”: נְבָרְכֶם. The niph of בָּרַךְ occurs only three times in the OT (here; 18:18; 28:14). The hithpael is more common (7 times), and apparently has the same meaning as the niph in 22:18; 26:4. The rarity of its usage has led to uncertainty about the precise meaning of the verb here. Three interpretations have been advocated. The first sees it in a passive sense, “be blessed”; so the versions (LXX, Tg. Onq., Vg), Sir 44:21; Acts 3:25; Gal 3:8, KJV, and more recently, König, Jacob, Cassuto, and Gispén. A second possibility is a middle “find blessing”; so Procksch, Keller, Schreiner, Wolff, Schmidt, NAB. Or, third, it may have a reflexive sense, “bless themselves” (Speiser, Delitzsch, Skinner, Gunkel, Westermann, RSV, NEB): the reflexive sense would mean that all the clans of the earth will say, “May we be blessed like Abram.” In support of a reflexive meaning, “bless themselves,” it is urged that this is the natural way to interpret a hithpael. Some of the instances of this stem of בָּרַךְ clearly have this meaning, most obviously, Deut 29:18[19], “one who . . . blesses himself in his heart,” and Isa 65:16. It is argued that since the hithpael has a reflexive meaning outside Genesis, it must have the same sense within Genesis. Further, since there is no apparent difference between, say, 22:18 (hithpael) and 18:18 (niph), the niph must also have the same reflexive sense.

That a reflexive sense is possible may be conceded; that it is required is another matter. If the niph'al and hithpa'el of בָּרַךְ are totally interchangeable within Genesis, it could also indicate that the hithpa'el may sometimes have the sense of the niph'al.

Grammatically, the basic sense of the niph'al is medio-passive, that is, it may either be translated as a middle ("find blessing," as here), or as a passive, "be blessed." (For a clear general discussion of the meaning of the niph'al see T. O. Lambdin, *Introduction to Biblical Hebrew*, 175–77; cf. "The engine stopped" [middle]; "The engine was stopped [by s.o.]" [passive]; "The engine stopped itself" [reflexive].) However, since the pual or qal passive participle is usually employed for the passive of בָּרַךְ, a middle sense is more likely here. Furthermore, a middle sense here complements and completes the earlier remarks. Already it has been stated that Abram will be a blessing, which presupposes both the passive sense, "Abram has been blessed," and the reflexive sense, men will use his name in blessing each other. Then it was stated that all individuals who bless Abram will themselves be blessed. Finally, this clause brings the passage to a triumphant and universal conclusion: "all the families of the earth will find blessing in you." There is thus a progressive buildup in the good that will result from obeying God's command:

- |                                   |   |
|-----------------------------------|---|
| 1) Abram alone is blessed →       | 2) Abram's name used as a blessing →    |
| 3) Abram's blessers are blessed → | 4) all families find blessing in Abram. |

The use of the hithpa'el "bless themselves" in 22:18 and 26:4 may, as König suggests, be a way of combining two ideas, that Abram's name will be used in blessing and that all clans will be blessed in him.

Finally it should be noted that even if a reflexive "bless themselves" is preferred here, it would also carry the implications of a middle or passive. For if those who bless Abram are blessed, and all families of the earth bless Abram, then it follows that "all families will be blessed/find blessing in him." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

3.01.2 The Mixture of the Niph'al Stem and the Hithpa'el: "Since the *Hithpa'el* historically tends to take on the passive functions of the *Niph'al* (26.1.3, 26.3), it is not surprising that the stems are occasionally confounded. 'And through your offspring all nations of the earth *will be blessed* (Hithpa'el).' Gen 22.18 . . . 'And through you all the peoples on earth *will be blessed* (Niph'al).' Gen 12.3 . . . . The passive import of both verbs is clear from the context; it is God who blesses (Gen 12.3a, 22.17), that is, who fills the potency for life, albeit through an agent. . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §23.6.4]

## 12.1-4

1. "Grammatically, the main verbs—"make," "bless," "make great," "be," "bless," "curse," "find blessing"—are all subordinate to the imperative "Go" (v 1). Most of them are imperfects or cohortatives prefixed by weak *waw* which indicates purpose or consequence. (The other grammatical forms used here have the same function). The divine intentionality could also be expressed by translating these verses "Go . . . so that I may make you . . . bless you . . . etc." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 12.4

1. וְאַבְרָם בְּיָהוָה שָׂנֵים וְשָׂבָעִים שָׁנָה

1.01 "Numerals compounded of tens and units take the object numbered either *after* them in the singular (in the accusative), . . . or *before* them in the plural . . . in the plural with the units and the singular with the tens and hundreds, e.g. . . . *seventy and five years*. . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §134h]

1.02 "Ordinarily a *decimal + unit numeral* functions as a single entity, but in some instance the enumerated noun is repeated with each element of the compound numerical phrase." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §15.2.4b]

1.03 "Multiples of ten plus units have the enumerated objects either after, in the singular . . . , or before, in the plural . . . . Note also the construction שְׁנָהּ וְשִׁבְעִים שָׁנִים וְחֲמִשׁ שָׁנִים, 'seventy-five years' (Gen 12.4)." [Williams, *Hebrew Syntax: An Outline*, §97]

## 12.5

### 1. וְאַתְּהִנֵּפֶשׁ אֲשֶׁר־עָשׂוּ בְּחָרֶן.

1.01 "With *collectives* the singular designates a group. . . . Collectives occur in both grammatical genders. A collective singular may not agree in number with other words in the sentence syntactically related to it; thus a singular collective noun can govern a plural verb. We distinguish between words in Hebrew that are conventionally collective (i.e., words almost always represented in the singular) and those that are non-conventionally collective (i.e., words that are often represented by the plural but for contextual reasons may be represented by a collective). . . . *Non-conventional collectives* are often human, for example נֶפֶשׁ in Gen 12.5. . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §7.2.1c-d]

## 12.6

### 1. וַיַּעֲבֵר אַבְרָם בְּאֶרֶץ.

1.01 "G adds εἰς τὴν ὅλην αὐτοῦ μήτην “throughout its length,” imitating 13:17." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

### 2. עַד אֵלֶּיךָ מִוְרָה.

2.01 "Tg., Vg read “plain.” “The Aramaic versions of the Pentateuch consistently render MT אֵלֶּיךָ by מִיֶּשֶׁר (or slight variations of the same noun)—evidently because terebinths and oaks were used for idolatrous worship. . . . Tg. Onk.’s rendering . . . may have been designed to remove Abraham from any association with centers of tree worship” (M. Aberbach and B. Grossfeld, *Targum Onkelos to Genesis*, 79)." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

2.02 "For מִוְרָה (hiph ptcp וְרָה “teacher”), G has τῆν ὑψηλήν “high”; S δ “Mamre.” Cf. 18:1." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 12.7

### 1. הַנְרָאָה אֵלָיו

1.01 "The use of the passive participle as predicate is very frequent in noun-clauses, in which the period of time intended by the description must again be inferred from the context. Thus . . . (b) to represent *past* actions or states, sometimes in independent noun-clauses . . . ; in negative statements . . . ; sometimes in relative clauses . . . (cf. also the frequent combination of the participle with the article as the equivalent of a relative clause . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §1160]

1.02 "The so-called relative use of the article (cf. 19.7) is most common with participles, whether used attributively [here] (i.e., adjectivally) or predicatively." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §13.5.2d]

1.02.1 See also Williams, *Hebrew Syntax: An Outline*, §90.

1.03 "The participle can be used as the equivalent of relative clauses. A relative clause can be either independent or dependent (19.1c-d). An independent relative clause with a participle can occur in any part of a main clause . . . . As a dependent relative, such a participle can serve as an attributive to a word in any function . . . . The relative participle, unlike the predicative, often has the article. Like an adjective, the attributive relative (which functions as a dependent relative clause) agrees with its noun in definiteness, though in later style exceptions occur. Because of this agreement, it is possible for the relative participle to be separated from its antecedent." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §37.5a-b]

1.03.1 "The relative participle is a non-finite form and thus, as Paul Joüon remarks, "it expresses by itself neither time nor even aspect; . . . ." The relative participle occurs predominantly in connection with time contemporary with the main verb, or overlapping with it and less often for action completed in the past [here]." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §37.5e]

1.03.2 See also Williams, *Hebrew Syntax: An Outline*, §218.

### 2. וַיֹּאמֶר לְזֶרְעוֹ אֲתָן אֶת־הָאָרֶץ הַזֹּאת

2.01 "SamPent adds לו "to him," apparently also read by G, Vg, S." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

### 3. וַיְבִן שָׁם מִזְבֵּחַ לַיהוָה

3.01 "G adds Ἀβραμ." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 12.8

### 1. וַיַּעֲתֵק מִשָּׁם הַהָרָה מִקְדָּם לְבֵית־אֵל

1.01 "The *spatial* sense of mn are both static and dynamic. The *locational mn* describes the place where a thing or person originated or the direction where a thing is located. More basic is the ablative sense of mn, designating movement *away from* a specified beginning point; this sense underlies the designation of origin. As with other prepositions, several distinct senses may be used together. . . . And he decamped *from* there to the mountain which is *to* the east of Bethel. Gen 12.8." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §11.2.11b]

1.02 Use of מן: "Relationship: (1) In space, e.g. מִקְדָּם לְבֵית־אֵל, 'on the east of Bethel' (Gen 12.8). . . ." [Williams, *Hebrew Syntax: An Outline*, §323]

## 2. אֶהְלֶה

2.01 The Noun with Pronominal Suffixes: "Rare or incorrect forms are – 3<sup>rd</sup> pers. הֵ- . . . Gen 9.21, 12.8, 13.3, 35.21 (always with Q<sup>re</sup> אֶהְלוּ) . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §91e]

2.02 "SamPent has the more usual suff, ו "his." MT's אֶהְלֶה is more archaic (F. M. Cross and D. N. Freedman, *Early Hebrew Orthography* [New Haven: American Oriental Society, 1952] 57)." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 3. וַיֵּט אֶהְלֶה בֵּית־אֵל מִיָּם וְהָעִי מִקְדָּם

3.01 "The statement of the particular circumstances under which a subject appears as performing some action, or under which an action (or an occurrence) is accomplished, is made especially (apart from relative clauses) by means of noun-clauses connected by Wāw with a following subject, and by verbal-clauses. Very frequently, however, such statements of the particular circumstances are subordinated to the main clause by being simply attached, without Wāw, either as noun-clauses, sometimes extremely short, or verbal-clauses. . . . 2. Characteristic example of circumstantial *noun-clauses* are Gen 12.8 *and pitched his tent מִקְדָּם וְהָעִי מִיָּם בֵּית־אֵל* with *Bethel on the west and Ai on the east*; Num 22.24, 2 Sam 18.14 . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §156a, c]

## 12.9

### 1. וַיֵּסַע אַבְרָם הַלְלוֹךְ וְנִסּוּעַ הַנְּגַבָּה:

1.01 "The idea of long *continuance* is very frequently expressed by the verb הָלַךְ *to go*, along with its infinitive absolute, or even by the latter alone, and this occurs not only when it can be taken in its literal sense, but also in cases where הָלַךְ in the sense of *to go on, to continue*, merely performs the function of an adverb. The action itself is added in a second infinitive absolute, or sometime times in a participle or verbal adjective." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §113u]

1.02 "A finite verb may be bracketed with a paronomastic infinitive absolute which is coordinated with another, non-paronomastic infinitive. Hebraists are not agreed about the meaning of the two infinitives in this kind of construction. Some think the compound invariably expresses continuance, continuous action, or repetition of action denoted by the main verb, while

others suggest simply that the non-paronomastic infinitive expresses some other qualification to the action. Joüon suggests that the infinitives represent actions simultaneous or quasi-simultaneous with the main verb. In this construction we can see the coordination of an intensifying infinitive (the paronomastic member) and an adverbial infinitive (the non-paronomastic member).

Most cases involve *main verbs of motion*, and with these the intensifying infinitive does signify repetition or continuance. One of the infinitives is often *hālôk*, and, where the main verb is *hlk*, it serves as the intensifying infinitive. The infinitives are both usually postpositive, but one or both can be prepositive. With other verbs of motion the adverbial complement can be *hālôk* or, indicating repetition, *šôb* or *haškēm*." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §35.3.2b-c]

1.03 "Inf absolutes נסע and הלך; cf. 8:3, 5. Inf abs of הלך expresses continuing action (*GKC*, 113u; Lambdin, 158)." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 12.10

### 1. וַיָּרֶד אֲבָרָם מִצְרָיִמָה לְגוֹר שָׁם.

1.01 "ל + inf constr גור "to settle, be an immigrant [i.e., a potentially permanent resident in a foreign land]" (D. Kellerman, *TDOT* 2:439–49; R. Martin-Achard, *THWAT* 1:409–12)." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 12.11

### 1. וַיְהִי כַּאֲשֶׁר הִקְרִיב לְבוֹא מִצְרָיִמָה.

1.01 "The introduction of independent narratives, or a new section of the narrative by means of an *imperfect consecutive*, likewise aims at a connexion, though again loose and external, with that which has been narrated previously. Such a connexion is especially often established by means of וַיְהִי (καὶ ἐγένετο) and *it came to pass*, after which there then follows either (most commonly) an *imperfect consecutive*, or *Wāw* with the perfect (separated from it), or even a perfect without *Wāw*, or finally a noun-clause introduced by *Wāw*.

This loose connexion by means of וַיְהִי is especially common, when the narrative or a new section of it begins with an expression of time . . . כַּאֲשֶׁר Gen 12.11. . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §111g]

1.02 ". . . the infinitive with לְ is used as the object of a governing verb, hence, again, for *the direction* which an action takes. The verbs (or conjugations) which occur most frequently in this combination with לְ, e.g., . . . הִקְרִיב *to come near to*, Gen 12.11. . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §114m]

## 12.12

### וְהָיָה כִּי־יֵרְאוּ אֶתְךָ הַמִּצְרַיִם וְאָמְרוּ אֲשֶׁרְךָ זֹאת וְהִרְגוּ אֹתִי וְאֶתְךָ יִחְיֶי:

1. "A succession of any number of other *perfects consecutive* may be co-ordinated with a *perfect consecutive*. It is true, however, of the perfect (as conversely of the *imperfect*), that as soon as the W  $\bar{a}w$  is separated by any intervening word from the verb to which it belongs, an *imperfect* necessarily takes the place of the *perfect*, e.g. Gen 12.12 *when the Egyptians shall see thee, they shall say* (וַאֲמָרוּ), *This is his wife: and they will kill me* (וַיְהַרְגוּ אֹתִי) *but thee they will save alive* (וַיִּחְיֶיךָ)." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §112c]

2. ". . . the perfect consecutive is very frequently employed with a certain emphasis to introduce the apodosis after sentences (or their equivalents) which contain a condition, a reasons, or a statement of time. Such an apodosis. . . may represent either future events, or commands and wishes, or even events which have been often repeated in the past. Thus – (γ) After כִּי (*in case, suppose that*) with the imperfect, Gen 12.12 . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §112hh]

3. "Conjunctions used to introduce temporal clauses are כִּי . . . with imperfect, Gen 4.12, 12.12 . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §164d]

4. "The chiasmic construction (ABBA “kill” . . . “me”: “you” . . . “spare”) indicates that killing and sparing are here seen as different aspects of one action." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 12.13

### 1. אֲמָרוּ נָא אֶחָדִי אֶתְּ

1.01 "The particle נָא is frequently added to the imperative, as to the jussive, sometimes to soften down a command, or to make a request in a more courteous form, Gen 12.13, 24.2. . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §110d]

1.01.1 "The particle נָא, frequently associated with volitional forms, is generally known as a precative particle and translated into English by 'please.' Thomas O. Lambdin has argued that it is a logical rather than a precative particle and is better left untranslated; "The particle seems . . . to denote that the command in question is a logical consequence, either of an immediately preceding statement or of the general situation in which it is uttered." he bases his insight on its use with הִנֵּה, which he argues is also often a logical particle in direct speech and as such is used to introduce a fact on which a following statement or command is based. His understanding finds further support in the use of נָא with the logical particles אִם and עַתָּה, and in its use with the cohortative of resolve in passages where a precative use is unlikely.

The particle is found with volitional forms and הִנֵּה, אִם, and עַתָּה; -nā' is attached to the logical particle for הִנֵּה and אִם and to the verb for עַתָּה (and often also for הִנֵּה). . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §34.7a-b]

1.01.2 However, Timothy Wilt, "A Sociolinguistic Analysis of NĀ'," *VT*, 46, (1996), pp. 237-255, has recently argued that the particle nā' "is indeed a politeness marker" that should be translated by the English "please" contrary to Lambdin's thesis.

1.02 "The natural *arrangement* of words in the noun-clause, as describing a state, is *subject-predicate*; the principal stress falls on the former since it is the object of the description. Very frequently, however (and not merely in poetry, where greater freedom is naturally allowed in the

arrangement of words), the reverse order is found, i.e. *predicate-subject*. The latter order *must* be used when special emphasis is laid on the predicate, or when it consists of an interrogative word; thus with a substantival predicate e.g. Gen 3.19; 4.9; 12.13 (*my sister*, not my wife); 20.2, 12; 29.14; Isa 6.3b; Job 5.24; 6.12 . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §1411]

1.03 "Clauses which depend on a transitive verb, especially on what are called *verba cordis*, i.e. verbs denoting any mental act, such as *to see, to hear, to know, to perceive, to believe, to remember, to forget, to say, to think, &c.*, may be subordinated to the governing verb without the help of a conjunction by simple juxtaposition, or they may be co-ordinated with it either with or without *wāw copulative*. As a rule, however, the objective clause is introduced by the conjunction כִּי *that*, less frequently by אֲשֶׁר *that*. Examples: - (a) Object-clauses without a conjunction. . . . a clause depending on a *verbum dicendi* or *sentienti* (the *oratio obliqua* of the Latin and English Grammar) is added in the form of an independent noun-clause or verbal-clause; e.g. Gen 12.13 אָחִי אֶמְרִינָא אָחִי אָחִי *say, I pray thee, thou art my sister. . . .*" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §157a]

1.04 "G makes this direct speech: "I am his sister.'" [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 2. לְמַעַן יִיטַב־לִי

2.01 Contingent Uses of the Non-Perfective. . . With Particles Expressing Contingency: "Related to the use of the unmarked prefix conjugation with irreal modal nuances (31.4) is its use with particles expressing uncertainty or contingency. These may be divided into conditional particles introducing the protasis (the 'if' clause in an 'if-then' sentence) and telic particles introducing the apodosis (the 'then' clause).

The most common of the conditional particles is אם 'if.' The conjunction כִּי can be similarly used. The counterfactual conditional particle is לוּ 'if only (. . . but it is not so).' . . .

The telic particles may be positive (לְמַעַן, בְּעֵבוּר, 'so that'; אֲשֶׁר is also so used) or negative (פֶּן, לְבִלְתִּי, 'so that not = lest'). In Latin, telic particles are used not with the indicative mood, the mood of certainty, but with the subjunctive, the mood of contingency. . . . so that I *will be treated well. . . .*" [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §31.6.1a-c]

## 3. לְמַעַן יִיטַב־לִי בְּעֵבוּרָךְ וְחַיְתָה נַפְשִׁי בְּגִלְגָּלָךְ

3.01 The perfect consecutive is used: "To express *future* actions, &c., as the temporal or logical consequence of tenses, or their equivalents, which announce or require such future actions or events. Thus – (α) After imperfects in the sense of a simple future . . . in the final clauses after וַ Gen 12.13, Num 15.40, Isa 28.13 . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §112p]

3.01.1 "The (con)sequential wqtl usually takes on the sense of the preceding non-perfective, . . . or telic." [here] . . . so that it may go well with me . . . and my life *will be spared* for your sake. Gen12.13" [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §32.2.1d]

3.02 "Like most of the dependent clauses . . . the final clause may also be joined by a simple *wāw copulative* to the main clause, unless the final clause is directly subordinated to the govern verb. . . 2. Final conjunctions are אֲשֶׁר לְמַעַן *to the end that*; also simply לְמַעַן Gen 12.13; 27.25; Exod

4.5; Ps 51.6 . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §165b]

## 12.14

### 1. וַיְהִי כְּבוֹא אֲבָרָם מִצְרָיִמָּה

1.01 "The introduction of independent narratives, or a new section of the narrative by means of an *imperfect consecutive*, likewise aims at a connexion, though again loose and external, with that which has been narrated previously. Such a connexion is especially often established by means of וַיְהִי (καὶ ἐγένετο) and *it came to pass*, after which there then follows either (most commonly) an *imperfect consecutive*, or Wāw with the perfect (separated from it), or even a perfect without Wāw, or finally a noun-clause introduced by Wāw.

This loose connexion by means of וַיְהִי is especially common, when the narrative or a new section of it begins with an expression of time . . . the statement of time is expressed by כִּי or כַּד with an infinitive (Gen 12.14; 19.17, 29; 39.13; Num 15.18f.; Judg 16.25) . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §111g]

1.02 "The *time* . . . the frequent connexion of כִּי with the infinitive construct to express a definite time (in the sense of a pluperfect), Gen 12.14; 27.34; Exod 9.29 . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §118u]

1.02.1 "This preposition is the only extremely common particle of relation that has no basic spatial or temporal sense; it describes comparison and correspondence ('like, as, just as'). In most cases כִּי is used in the way comparable to other prepositions, but it is distinctive in two of its syntactic features . . . .

The *temporal* use of k is related to its sense either as a marker of approximation ('about that time') or of correspondence ('at the (same) time') and is found with the infinitive construct." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §11.2.9a, b, e]

1.02.2 "Temporal, expressing exact point of time, to be rendered 'as soon as,' 'at the very time,' . . . 'as soon as Abram entered Egypt' (Gen 12.14)." [Williams, *Hebrew Syntax: An Outline*, §262; see also §505]

### 2. וַיִּרְאוּ הַמִּצְרַיִם אֶת־הָאִשָּׁה כִּי־יָפָה הִוא מְאֹד:

2.01 "*Verba sentiendi* may take a second object, generally in the form of a participle or adjective and necessarily indeterminate, to define more exactly the action or state in which the object is perceived . . . . Frequently, however, the second object is expressed by a separate clause. This is especially frequent with רָאָה *to see*, e.g. Gen 1.4 . . . ; Gen 6.2; 12.14; 13.10; 49.15; Exod 2.2; Ps 25.19; Prov 23.31; Job 22.12; Ecc 2.24; 8.17 . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §117h]

2.02 "Emphatic accusative of specification, an instance of prolepsis in which the accusative is the semantic subject preceding the verb which exhibits concord of person, number and gender . . . . 2 Sam 3.25, . . . 'the Egyptians saw that the woman was very beautiful' (Gen 12.14); cf. 1 Kgs 5.17; Gen 1.4." [Williams, *Hebrew Syntax: An Outline*, §58]

## 12.15

### 1. וַחֲקַח הָאִשָּׁה בֵּית פְּרָעָה.

1.01 "The *accus. loci* occurs after a passive, e.g. Gen 12.15." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §118f]

## 12.16

### 1. וַיְהִי־לוֹ צֹאן־וּבָקָר וַחֲמֹרִים וְעִבְדִּים וּשְׂפָחוֹת וְאֶתְנַת וּגְמָלוֹים:

1.01 "SamPent adds מֵאֵד כֶּבֶד מְאֹד “very much livestock” here and puts “donkeys” after “slave girls.” MT is preferable as the more difficult reading." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 12.17

### 1. וַיִּנָּע יְהוָה אֶת־פְּרָעָה נְנָעִים גְּדָלִים וְאֶת־בֵּיתוֹ.

1.01 N.B. the internal object with an attributive. [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §117q]

1.02 "G adds καὶ πονηροῖς “and evil.”" [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 12.18

### 1. וַיִּקְרָא פְּרָעָה לְאַבְרָם.

1.01 Use of לְ: "Another set of relations denoted by לְ has a structure similar to the locational: allative spatial set. These relations are based on connections *with regard to*. The quasi-locational group includes possession, authorship (*lamed auctoris*), specification, manner, class and type, and comparison. The quasi-allative relations involve the *goal* of an action and are largely of the type sometimes called *datival*. The so-called indirect object of verbs of giving and some verbs of speaking and listening takes לְ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §11.2.10d]

### 2. מִה־זֹּאת עֲשִׂיתָ לִּי.

2.01 "Both זֶה and הוּא are sometimes used almost as enclitics to emphasize interrogative words . . . before עָשָׂה it is usually מִה־זֹּאת . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §136c]

2.02 "The demonstrative מִה־זֹּאת is often used enclitically to make questions more pointed or to express surprise or shock; cf. 3:13 (BDB, 261)." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

## 12.19

### 1. לָמָּה אָמַרְתָּ אֲחֵתִי הוּא וְאָקַח אֹתָהּ לִי לְאִשָּׁה.

1.01 ". . . the *imperfect consecutive* is used – (b) to express a logical or necessary consequence of that which immediately precedes . . . Such consecutive clauses frequently occur after interrogative sentences . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §111m]

### 2. הִנֵּה אֲשַׁתְּךָ קַח וְלֵךְ.

2.01 "The pronominal object is very frequently omitted when it can be easily supplied from the context . . . . A personal object is omitted, e.g. in Gen 12.19; 24.51 . . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §117f]

## 12.20

### 1. וַיִּשְׁלַח אֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ:

1.01 "SamPent, G add “and Lot with him,” assimilating to 13:1." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]