

A Study Guide to Genesis 15-20

New Material

1. Describe the imagery of Gen 15.10: וַיִּבְתֵּר אֹתָם בַּתְּנֹךְ וַיִּתֵּן אִישׁ־בְּתָרוֹ לְקַרְאֵת רְעֵהוּ?
2. Analyze the components of הַלְבָן in Gen 17.17 and translate the thoughts of Abraham: וַיֵּלֶד הַלְבָן מֵאָה־שָׁנָה.
3. Note that 18.22 is considered a *tiqqune sopherim*. BHS notes that the original must have read: וַיְהוֶה . . . אַבְרָהָם.
4. Gen 19.16 וַיִּתְמַהֲמַהּ is a hithpael form of מהה - to hesitate, tarry, delay. See Gn 19.16 43.10 Ex 12.39 Ju 3.26 19.8 2S 15.28 Hab 2.3 Ps 119.60 Sir 14.12.
5. In Gen 20.6, note the form מִחֲטֹי - Qal infinitive construct of חטא + מן - the ל-א here is functioning like a ל-ה. The inf. frequently have the ו, - probably a survival of the older orthography. See Gesenius, Kautzsch & Cowley, §75n & 75qq
6. Gen 20.9: לֹא־יַעֲשֶׂוּ עִשְׂתִּי עִמָּדִי: - The niph'al here may have the nuance of "ought/must," See GKC §107gw and J&M §113m.

Old Material

Genesis 15

15.1

1. אַחַר הַדְּבָרִים הָאֵלֶּה.

1.01 אַחַר - אַחֲרַי: "This preposition is used in two forms, one apparently singular, the other, with the ending -ê, apparently plural. The singular form is also used as an adverb, the plural as a substantive. The preposition has the locational sense 'after, behind' and a metaphorical locational sense '(to walk) after' > '(to behave) like, after the manner of, according to the norm of'. The temporal sense is 'after, afterward', and the major logical sense refers to interest, advantage, or disadvantage ('after, for, against'). There is a derived sense, arising from the basic geography of the body in Hebrew: just as the 'right' side (יְמִין) of the body is 'south' (יְמִין), so the 'behind' side (אַחַר) is the far side or 'west'. . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §11.2.2a]

1.02 "Temporal, meaning 'after,'" [Williams, *Hebrew Syntax: An Outline*, §360]

2. בְּמַחְזָה.

2.01 "Peculiar to Hebrew is the employment of the article to denote a single person or thing (primarily one which is as yet unknown, and therefore not capable of being defined) as being present to the mind under given circumstances. In such cases in English the indefinite article is

mostly used." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §126r]

2.02 מְזוּזָה is found in Gen 15.1; Num 24.4, 16 and Ezek 13.7. Why was this word used?

2.03 "Many exegetes allege it as an argument for an early date because it occurs in the ancient oracle in Num 24.4, 16 (e.g., R. Kilian). But this is a failure to recognize the fact that the word is used there in its specific sense of the "trance" of a seer; Gen 15.1-6 is not a trance in the real sense; rather two quite different ways of receiving a divine oracle are secondarily combined; the term is used in a transmuted, modified sense." [Westermann, Claus, *Genesis 12-36, A Commentary*, 218]

3. שְׂכָרְךָ הַרְבֵּה מְאֹד

3.01 ". . . apposition in a *wider sense* are those in which the nearer definition added to the noun was originally regarded as an *adverbial accusative* the very frequent מְאֹד הַרְבֵּה prop. *a much-making exceedingly*, i.e. *exceedingly great*, Gen 15.1; 41.49" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §131q]

4. אַל-תִּירָא

4.01 The negative אַל: "Vetitive, with the precative 'Do not be afraid, Abram'." [Williams, *Hebrew Syntax: An Outline*, §402]

15.2

1. וְאֵנֹכִי הוֹלֵךְ עִירֵי

1.01 "The use of the 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: *As present*. . . . frequently also in circumstantial clauses (connected by Wāw), e.g. Gen 15.2" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §116n]

1.02 "The noun-clause connected by wāw *copulative* to a verbal-clause, or its equivalent, always describes a state *contemporaneous* with the principal action, or (when the predicate is a transitive participle) an action represented in constant duration Not infrequently such a *circumstantial* clause indicates at the same time some contradictory fact, so that וְ is equivalent to *whereas*, *whilst*, *although*, e.g. Gen 15.2; 18.27;" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §141e]

1.03 ". . . the accusative is used very variously (as an *accus. adverbialis* in the narrower sense), in order to describe more precisely the *manner* in which an action or state takes place. In English such accusatives are mostly rendered by *in*, *with*, *as*, *in the form* or *manner of*. . . ., *according to*, *in relation to*, *with regard to*. . . . (a) Adjectives expressing *state*, placed *after* the verb to describe more accurately some bodily or other external condition" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §118n]

1.04 "Ptcp הָ, here used figuratively either meaning "live" or "pass away, die" (BDB, 234). The versions translate it "die"; cf. Ps 39:14." [Wenham, Gordon J., *Word Biblical Commentary*,

2. בְּנֵי־מֶשֶׁק

2.01 "To the periphrases expressing attributive ideas by means of a genitive construction may be added the very numerous combinations of the construct states **אִישׁ** *a man*, **בַּעַל** *master, possessor*, **בֶּן־** *son*, and their feminines and plurals, with some appellative noun, in order to represent a person (poetically even a thing) as possessing some object or quality, or being in some condition. In English, such combinations are sometimes rendered by single substantives, sometimes by circumlocution. . . . **בְּנֵי־מֶשֶׁק** *heir*, Gen 15.2. . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §128s, v]

3. וּבְנֵי־מֶשֶׁק בֵּיתִי הוּא דַמְשֶׁק אֱלִיעֶזֶר:

3.01 "“My heir is Damascus, Eliezer.” This phrase is very difficult and widely regarded as corrupt and impossible to correct. The major problem concerns the interpretation of **בְּנֵי־מֶשֶׁק בֵּיתִי** “my heir.” The minor problem is the qualifying phrase (“he is Damascus, Eliezer”) **דַּמְשֶׁק אֱלִיעֶזֶר** “he is Damascus, Eliezer.” **דַּמְשֶׁק** is a *hapax legomenon* of uncertain meaning, and nowhere else is Abraham’s heir called Damascus or Eliezer.

The sentence puzzled the early translators: G, “The son of Masek my steward, this is Damascus Eliezer.” Vg Θ “the son of the manager of my house that is Damascus Eliezer,” Vg α; “the son of the cup-bearer of my house that is Damascus Eliezer.” S “Eliezer the Damascene, the son of my house will be my heir.” Tg. Onq.. “This manager who is in my house, he is Eliezer of Damascus.” *Gen. Ap.* equates Eliezer with “one of my household servants.”

Modern commentators attempt to emend the text or reinterpret it. The simplest solution tentatively adopted in my translation is to understand **מֶשֶׁק** to mean “property” (so Gispén, 2:102, following BDB, 606b). Then **בְּנֵי־מֶשֶׁק בֵּיתִי** would mean “possessor of my house,” i.e. “heir.” Another possibility suggested by Snijders (OTS 12 [1958] 261–79) is to derive **מֶשֶׁק** from **שָׁקַק** “to rush, assault.” Hence **בְּנֵי־מֶשֶׁק** means “assaulter, usurper.” The sentence is then a complaint that a foreigner Eliezer from Damascus will usurp Abram’s house. A third possibility proposed by Cazelles (*RB* 69 [1962] 321–49) is that **בְּנֵי־מֶשֶׁק** is “cup-bearer,” from the root **שָׁקַח** “drink,” i.e., someone like the royal official mentioned in Gen 40:2. C. H. Gordon (“Damascus in Assyrian Sources,” *IEJ* 2 [1952] 174–75) has argued that **הוּא דַמְשֶׁק** “from Damascus” is an Aramaic gloss explaining **בְּנֵי־מֶשֶׁק**, both phrases meaning “servant.” The sentence would then read “the servant of my house [i.e., *dammeseq* in Aramaic] is Eliezer.” Though this is a neat solution, the context suggests there should be more to Abram’s complaint than a reference to the name of his servant (cf. v 3). It seems more probable that **הוּא דַמְשֶׁק** is a gloss, but one that explains the name “Eliezer,” not “my heir.” There are several explanatory glosses in chap. 14 (e.g., vv 2, 7, 8), so it would not be surprising to find one here. Furthermore, theophoric names compounded with Ezer, e.g., Hadadezer, are well known among kings of Damascus, so it is quite likely that the text is explaining Eliezer’s background. Hence my suggested translation “My heir is Eliezer of Damascus.” [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

4. אֲדָנִי

4.01 "In a few examples the force of the noun-suffix or possessive pronoun has become so weak that the language appears to be almost entirely unconscious of it. Thus in אֲדֹנָי *my Lord*, usually explained as being from the *pluralis maiestatis* אֲדֹנִים with the suffix of the 1st singular (always with Qameṣ to distinguish it from אֲדֹנַי *my lords*, Gen 19.2; used exclusively of God, not only in addressing him (Gen 15.2, 18.2, Ps 35.23), but ultimately, without any regard to the pronoun, as equivalent to *the Lord*." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §135q]

4.02 "The word אֲדֹנָי 'lord' may be used in the singular or the plural to refer to a divine or human lord; like other honorific terms, אֲדֹנָי can be used with a first-person pronominal suffix, אֲדֹנָי, plural אֲדֹנָי. How is this last form related to the similar form אֲדֹנָי, used over four hundred times of the God of Israel? What is the -āy ending? The debate has been considerable. Some scholars think that the title is a first-person singular suffixed form of the plural noun אֲדֹנִים; as such the form is an honorific plural, a plural of majesty meaning 'my Lord.' This interpretation makes excellent sense in the passages where YHWH's servants and worshippers address him. It also finds support in the fact that the first-person suffixed forms, both singular and plural (אֲדֹנָי, אֲדֹנָי), are used only with reference to people (cf. Gen 23.6, 19.2). Others contend that the -āy is a substantival affirmative denoting emphasis by reinforcing the root and the term means 'Lord par excellence, Lord of all.' A number of arguments support this view. אֲדֹנָי occurs in passages where God speaks of himself and where accordingly the reference to 'my Lord' is unlikely (e.g., Ezek 13.9, 23.49; Job 28.28). It also occurs in passages in which the human speaker is plural, making a singular suffix seem incongruous (Ps 44.24).

The sense 'Lord of all' fits all texts. There is Ugaritic data to support the existence of a -y (=ā y?) affirmative, with an emphatic or intensifying sense. The earliest biblical translators did not render the term with a pronoun; the Septuagint, for example, has kyrios 'lord,' not kyrious mou 'my lord.' אֲדֹנָי appears to be a divine epithet when used in conjunction with YHWH or as a parallel to it. . . . We conclude therefore that although אֲדֹנָי may mean 'my Lord' in some passages where God is being addressed (e.g., Gen 15.2), it more probably means 'O Lord of all' everywhere." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §7.4.3e-f]

15.3

1. לִי לֹא נִתְתָּה זֶרַע

1.01 "A number of Hebrew perfective uses can be correlated with *present-time reference* as it is understood in English; it should be borne in mind that the English simple present tense is rarely used to refer to present time. In the *persistent (present) perfective*, the suffix conjugation represents a single situation that started in the past but continues (persists) into the present. English often uses its perfect form here but in fact the form does not juxtapose a past situation with a present state. . . . You *have* not given me children. Gen 15.3." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §30.5.1c]

2. וְהָיָה בְּ-בֵיתִי יוֹרֵשׁ אֹתִי:

2.01 "The use of the participle as predicate is very frequent in noun-clauses, in which the period of time intended by the description must . . . be inferred from the context. Thus: (c) To announce *future* actions or events, e.g. 1 Kgs 2.2; 2 Kgs 4.16 *at this season when the time cometh round*, . . . so after specification of time, Gen 7.4; 15.14; 17.19; 19.13 . . . especially often when the

subject is introduced by הִנֵּה, if it is intended to announce the event as imminent, or at least near at hand (and sure to happen), when it is called *futurum instans*, e.g. Gen 6.17, 15.3, 20.3, 24.13f., 48.21, 50.5, Exod 3.13, 8.25, 9.3, 34.10" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §116p]

3. הֵן לֹא נָתַתָּה זָרַע וְהִנֵּה בֶן-בֵּיתִי יוֹרֵשׁ אֹתִי: (You have given me no children; *so* a house-born servant will be my heir.)

3.01 Exclamations:

3.01.1 "Under the rubric of exclamations we include a variety of utterances. Four groups require attention because of the syntactic complexities associated with them: presentative exclamations (e.g., those with הִנֵּה), wish and oath formulas (e.g., those with הִי), nominal exclamations (e.g., those with אֲשֶׁר־י), and woe cries (e.g., those with הִוֵּי). . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §40.2a]

3.01.2 Presentative Exclamations: "The presentative exclamations are those that begin with the presentative particles, הִנֵּה and הֵן; the two particles do not differ in their use. Both introduce exclamations of immediacy and fuller exclamations of perception, cause, circumstance, etc.

In *exclamations of immediacy*, הִנֵּה is frequently inflected with a pronoun, often in answer to a summons. With or without the pronoun it "emphasizes the immediacy, the here-and-nowness, of the situation," either in direct discourse or in narrative. . . . Presentative הִנֵּה has this nuance of vivid immediacy often in clauses with participles, sometimes quite elaborate, as well as in verbal clause. . . . Related to this sense of immediacy is the use of וְהִנֵּה *as a bridge* with emotion a noun clause or perception, either after a verb of perception or after a new situation of perception is described. In the latter cases the verb is usually said to be omitted for the sake of "vividness." In such uses וְהִנֵּה is often best left untranslated. . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §40.2.1a-b]

3.01.3 "Presentatives introducing *longer or fuller exclamations* serve to ground and define the material that follows them. The distinction between exclamations of immediacy and exposition may be blurred The presentative הִנֵּה is common in direct speech, while the combination וְהִנֵּה is frequent in narrative. With or without ו, הִנֵּה serves "to *introduce a fact* upon which a following statement or command is based." Thus it can stand before either a verbless clause or a verbal clause. With reference to future time, הִנֵּה clauses can stand before a clause with a volitional form, or before a suffix conjugation form with relative waw. For past time waw-relative with the short prefix conjugation is found. This use is also often best left untranslated. . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §40.2.1c]

3.01.4 "Similar to these causal connections, the presentative forms הִנֵּה and וְהִנֵּה also *introduce* clauses expressing a temporal connection or the occasion or condition for the ensuing clause, using either a verbless construction or a verbal. Other semantic functions include adversative and concessive notions. . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §40.2.1d]

3.01.5 "In addition to serving as a bridge to introduce a noun clause of perception, הִנֵּה can also function *as a bridge* for a logical connection between a preceding clause and the clause it

introduces, whether verbal or participial or verbless. This bridging role may involve a causal relation, a condition or circumstance, a reversal of expectations, the apodosis to a dependent temporal clause, or result, or a concession. . . ." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §40.2.1e]

15.4

1. כִּי־אֵם אֲשֶׁר יֵצֵא מִמֶּעֵד הוּא יִרְשָׁד:

1.01 "Substantival subjects also are somewhat frequently resumed, and thus expressly emphasized, by the insertion of the corresponding separate pronoun of the 3rd person before the predicate is stated, e.g. Gen 3.12; 14.24; 15.4; 24.7" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §135c]

1.02 "כִּי־אֵם “but” makes the following clause emphatic (BDB, 475a) as does the following pleonastic הוּא “he shall inherit” (EWAS, 99)." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

15.5

1. וַיֹּצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבְּטֹנָה הַשְּׂמִימָה וּסְפֹר הַכּוֹכָבִים

2. אִם־תּוֹכַל לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זְרַעְךָ:

2.01 "With regard to *indirect* questions after verbs of inquiring, doubting, examining, &c., simple questions of this kind take either הֲ *whether*, Gen 8.8 or אִם Gen 15.5, 2 Kgs 1.2" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §150i]

15.6

1. וְהֶאֱמַן בִּיהוָה

1.01 Waw consec + 3 masc. sg pf hiph אֱמַן. It is unusual for single events in past time to use pf + waw: impf. + waw is usual (Joüon, 192). It may indicate repeated action in the past, “he kept on believing” (*GKC*, 112ss)." [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

1.02 "G, S and NT “in God.” [Wenham, Gordon J., *Word Biblical Commentary, Volume 1: Genesis 1-15*, (Dallas, Texas: Word Books, Publisher) 1998]

2. וַיַּחְשְׁבֶהָ לוֹ צְדָקָה

2.01 "The suffix of the 3rd person singular feminine sometimes refers in a general sense to the verbal idea contained in a preceding sentence (corresponding to our *it*); thus the verbal suffix, Gen 15.6, Num 23.19, 1 Sam 11.2; 1 Kgs 11.12, Isa 30.8; Amos 8.10" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §135p]

2.02 "The neutrum or vague referent can be marked with an object pronominal suffix, usually feminine. The action or state is ordinarily described in the preceding clause(s)." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §16.4f]

15.7

1. אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ

1.01 "If the governing substantive forms part of a statement made in the first or second person, the retrospective pronoun (or subject of the appositional clause) is in the same person" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §138d]

1.02 Uses of אֲשֶׁר: "The common relative pronoun is indeclinable. It can introduce dependent or attributive relative clauses, either alone or with a resumptive element, specifying the role of the relative pronoun in the subordinate clause. Strictly speaking, the structure of the clause varies, depending on whether the resumptive element is present; the differences are not, however, crucial to accounting for the use or non-use of the resumptive. In *dependent relative clauses without resumption*, the pronoun is usually in the nominative function, although it may be in the accusative." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §19.3a]

15.8

1. בְּמָה אֵדַע

1.01 "The *inanimate pronoun* is מָה; the vocalization varies. Essentially, the form is מָה before א, ה, and ר; מֶה before ח and ע; and מַה elsewhere, with doubling of the following consonant. Whatever the vocalization, מָה may take the *maqeph*. This pronoun is also found in the three case functions, nominative, genitive, rarely, and accusative, never with אַתָּה. . . . *By what shall I know? . . .*" [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §18.1e]

1.02 "The . . . monoliteral prepositions also combine with מָה: בְּמָה means both 'in, on what?' and 'how?' and כַּמָּה both 'how many?' and 'how much?' *How / By what shall I know?*" [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §18.3d]

15.9

1. קָחָה לִי עֵגְלָה מִשְׁלֶשֶׁת וְעֹז מִשְׁלֶשֶׁת וְאֵיל מִשְׁלֶשׁ

1.01 "The *numerical Pual* is a specialized multiplicative in some uses form שלש Pual, yielding the sense 'to be three years old.'" [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §25.4c]

15.10

1. וַיִּתֵּן אִישׁ-בְּתָרוֹ לְקַרְאֵת רֵעֵהוּ

1.01 "אִישׁ, אִשָּׁה *man, woman*, are used to express – (a) The idea of *each, every* (in the sense of

each severally) with reference to persons, and even animals" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §139b]

2. וַיִּקְחֵהֶם לֹא אֶת־כָּל־אֱלֹהִים וַיִּבְתְּרוּ אֹתָם בְּתֹנֶךְ . . . וְאֶת־הַצֹּפֵר לֹא בָתָר

2.01 Simple Resultative use of the Piel: "The contrast of the Qal and simple resultative Piel" [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §24.3.1a]

15.11

1. וַיֵּרֶד הָעֵיט עַל־הַפְּגָרִים

1.01 "Peculiar to Hebrew is the employment of the article to denote a single person or thing (primarily one which is as yet unknown, and therefore not capable of being defined) as being present to the mind under given circumstances. In such cases in English the indefinite article is mostly used." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §126r]

1.02 The Preposition על: "Terminative, meaning 'down to/on,' . . ." [Williams, *Hebrew Syntax: An Outline*, §287]

15.12

1. וַיְהִי הַשֶּׁמֶשׁ לְבוֹא

1.01 "The introduction of independent narratives, or of a new section of the narrative, by means of an *imperfect consecutive*, likewise aims at a connexion, though . . . loose and external, with that which has been narrated previously. Such a connexion is especially often established by means of וַיְהִי and *it came to pass*" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §111f]

1.02 ". . . the most frequent is the connexion of the infinitive construct with לְ. Starting from the fundamental meaning of לְ, i.e. *direction towards something*, infinitives with לְ serve to express the most varied ideas of purpose of aim, and very commonly also to introduce the object of an action or finally even to state motives or attendant circumstances. . . . 2. . . . the idea of aiming at a definite purpose or turning towards an object may be seen in the combination of the verb הָיָה *to be*, with לְ and an infinitive. . . . וַיְהִי הַשֶּׁמֶשׁ לְבוֹא and *when the sun was going down* (just about to set). . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §114i]

1.02.1 "The *immanent* sense of the infinitive with לְ describes a non-perfective event, usually one "about to" happen (*tempus instans*); the clause may be verbless or governed by a form of הָיָה, if the reference is to the past. . . . The sun was *about to set*." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §36.2.3g]

15.13

1. יָדַעַ תִּדְרַעַ

1.01 ". . . the infinitive absolute is evidently used only as possessing a certain fullness of should (hence for rhythmical reasons, like some uses of the separate pronoun), as in Gen 15.13; 43.7, 20; Judg 9.8; 1 Sam 10.16; 23.10; 2 Sam 1.6; 20.18." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §113o]

1.02 "The intensifying effect of the infinitive absolute is found in a variety of *non-affirming* contexts. In impassioned questions the prepositive infinitive shows doubt or the improbability of an affirmative answer. A preposed infinitive may also be used in a conditional clause or a counterfactual expression ('O that . . . , if only . . .'). Various modal nuances are also associated with preposed infinitives absolute. . . . כִּי יִדְרַעַ הַיְדוּעַ גִּדְרַעַ כִּי How could we *possibly* have known that . . . ? Gen 43.7 . . . Contrast yādōā^c tēda^c kî, 'It is absolutely necessary that you know that . . . !' (Gen 15.13)." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §35.3.1g]

2. כִּי־יָגַר יִהְיֶה זֶרְעָךְ בְּאֶרֶץ לֹא לָהֶם

2.01 "Singular suffixes can have a collective reference, and, conversely, plural suffixes may be used after collective singulars." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §16.4b]

2.01.1 Also Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §135p

15.14

1. וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ בְּךָ אֲנֹכִי

1.01 "The use of the participle as predicate is very frequent in noun-clauses, in which the period of time intended by the description must . . . be inferred from the context. Thus: (c) To announce *future* actions or events, e.g. 1 Kgs 2.2; 2 Kgs 4.16 *at this season when the time cometh round*, . . . so after specification of time, Gen 7.4; 15.14; 17.19; 19.13 . . . especially often when the subject is introduced by הַגִּיהַ, if it is intended to announce the event as imminent, or at least near at hand (and sure to happen), when it is called *futurum instans*, e.g. Gen 6.17, 15.3, 20.3, 24.13f., 48.21, 50.5, Exod 3.13, 8.25, 9.3, 34.10" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §116p]

1.02 "With reference to situations which are in fact *future*, the participle may denote merely a circumstance accompanying a future event. Usually, however, it denotes the full range of ideas connoted by English 'I am going to . . . ,' namely, certainty, often with immanency – the so-called *futurum instans* participle. In this function it also occurs in a main clause with some logical connection to other clauses or in a temporal/conditional clause in connection with a future event. הַנָּה often occurs with all these constructions because that particle calls attention to a situation either for vividness or for its logical connection with some other event. . . . The nation whom they serve I *am going to judge* Gen 15.14." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §37.6f]

15.15

1. וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם

1.01 "The *separate* pronouns, - apart from their employment as the subject in noun-clauses and the idiom mentioned under *d-h*, -are used . . . as a rule, only to give express emphasis to the subject." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §135a]

15.17

1. וַיְהִי הַשְּׂמֵשׁ בָּאָה

1.01 "The introduction of independent narratives, or of a new section of the narrative, by means of an *imperfect consecutive*, likewise aims at a connexion, though . . . loose and external, with that which has been narrated previously. Such a connexion is especially often established by means of וַיְהִי *and it came to pass* . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §111f, N.B. g]

15.18

1. בַּיּוֹם הַהוּא

1.01 "The *demonstrative pronouns* The distinction between them in usage is that הַיּוֹם almost always points out a (new) person or thing present, while הוּא refers to a person or thing already mentioned or known Moreover, הַיּוֹם הַזֶּה *this day*, i.e. the actual day on which one is speaking or writing, but הַיּוֹם הַהוּא the day or period of which the historian has just been speaking (Gen 15.18; 26.32) or of which the prophet has just been foretelling. . . ." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §136b]

1.02 "In expressions of time הַיּוֹם is frequent. In ordinary narrative, past-time הַיּוֹם occasionally serves to incorporate "supplementary material", frequently "functions as part of a concluding formula", and in still other places "serves as part of a transition to a following episode within the pericope". Simon DeVries also refers to its use in an epitome, "a summarizing characterization concerning a particular day." In a small number of passages the phrase serves to mark a synchronism in a recollection of "exhortation and warning concerning the . . . recent past". In cultic or gnomic (proverbial) contexts it marks a synchronism. Outside of the prophetic corpus, הַיּוֹם referring to the future creates a synchronism, an epitome, or both. In . . . future-oriented occurrences in the prophetic corpus, the phrase functions to include supplementary information, mark transitions, and in concluding formulas. . . . On *that day* YHWH made . . . a covenant. Gen 15.18." [Waltke & O'Connor, *An Introduction to Biblical Syntax*, §17.5b]

2. לְזַרְעֲךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת

2.01 Use of the Perfect: "To express *future* actions, when the speaker intends by an express assurance to represent them as finished, or as equivalent to accomplished facts Especially in promises made by God, Gen 1.29; 15.18; 17.29; Judg 1.2." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §106m]