

## A Study Guide to Genesis 21-26

### New Material

1. Gen 24.14 - הַנְּעִרָה - נערה "girl" is the normal spelling with the final ה. "This is one of the perpetual qeres, perhaps reflecting older orthographic practices (*GKC*, 17c)." [Wenham, *Genesis 16-50*, WBC]
2. Gen 24.38 - אִם־לֹא introduces a strong antithesis or introduces an oath. [See *GKC*§149 & *J&M* §165]
3. Gen 24.65 - הַלְלוֹהָ - is a secondary form of זה "this" with strengthened demonstrative force. [Wenham, *Genesis 16-50*, WBC]
4. Gen 26.1 - אַבִּימֶלֶךְ - "Codex Leningrad, which *BHS* reproduces, has a dagesh in ם of Abimelek, which is unusual. E. A. Knauf (*BN* 10 [1979] 23–35) suggests it is to distinguish this Abimelek from the earlier one; cf. 20:2–4." [Wenham, *Genesis 16-50*; Waltke & O'Connor §1.5.4e]
5. Gen 26.3: הָאֵל " . . . defective for אֱלֹהִים, *sebir* and Sam., BDB: these Gn 19.8,25 26.3f Lv 18.27 Dt 4.42 7.22 19.11 1C 20.8." [*KBS*]
6. Gen 26.9: "On the translation of אָךְ "so then," cf. n. H. Snaith, *VT* 14 (1964) 225, who argues that wherever the term is used there is "an idea of contrariness, exception, restriction, even contradiction," in this instance "Contrary to what you have said, it is plain that she is your wife." cf. *SBH*, 177." [Wenham, *Genesis 16-50*]
7. Gen 26.13: "Note use of inf abs הלך + verbal adjective גדל (adjective usual with stative verbs, Joüon, 123s). "The idea of long *continuance* is very frequently expressed by the verb הלך *to go*, along with its infinitive absolute . . . The action itself is added in a second infinitive absolute or sometimes in a participle or verbal adjective" (*GKC*, 113u)." [Wenham, *Genesis 16-50*]
8. Gen 26.28: Inf abs of ראה. On form, see *GKC*, 75n. Used here to stress "that the writer or speaker has especially intense interest in . . . what he expressed by the verbal form . . . "; so this clause should be translated "something like 'we tell you, we have seen'" (*EWAS*, 88; cf. 31:30; 37:8, 10)."  
" [Wenham, *Genesis 16-50*]

### Old Material

#### Genesis 22.1-19

##### 22.1

1. Introductory formula with וַיְהִי:

1.01 "The introduction of independent narratives, or of a new section of the narrative, by means of an imperfect consecutive . . . aims at a connexion, though again loose and external, with that which has been narrated previously." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §111f]

1.02 "This loose connexion by means of וַיְהִי is especially common, when the narrative or a new section of it begins with any time...." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §111g]  
Note that this transition formula occurs in 20.20

1.03 "Its function is always to insert a single event into a broader context. It presupposes a stage when the Abraham story was already known as a coherent unit, as in the case of the Joseph story." [Westermann, *Genesis 12-36: A Commentary*, 356]

## 2. וְהָאֱלֹהִים

2.01 The distinctive use of the definite article: 1 Kgs 18.39 reads: "the true God" [Williams, *Hebrew Syntax: An Outline*, §88]

## 3. וַיִּאמֶר אֱלֹהֵי אַבְרָהָם καὶ εἶπεν πρὸς αὐτόν Αβρααμ Αβρααμ

3.01 The LXX has Αβρααμ Αβρααμ rather than just . This is probably due to the fact that the LXX see the text as a call. Also note that 20.11 has the twofold "Abraham, Abraham!"

## 22.2

### 1. אֶת־יַחֲדָךְ

1.01 ". . . the emphatic subject pronoun has its own following apposition, as increasing specificity balances narrative delay." [Waltke & O'Connor, *Introduction to Biblical Hebrew Syntax*, 233]

1.02 Note however: "When the nota accusativi or a preposition precedes the first substantive, it may be repeated before the noun in apposition. This usually occurs when the nearer definition precedes a proper noun. As a rule, however, the repetition does not take place." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §131h]

### 2. עַל אֶחָד הַקְּהָלִים

2.01 "Indefinite nouns are not as a rule marked in Hebrew, but on occasion specific indefinites may be, with אֶחָד/תְּ אֶחָד "one." As a noun in construct with a plural noun, it has the force of "one of, a."" [Waltke & O'Connor, *Introduction to Biblical Hebrew Syntax*, 251]

### 3. אֲשֶׁר־אָהַבְתָּ

3.01 The G Perfect tense here designates action that is not completed. Seow writes, "The perfect of verbs that concern a subject's attitude, perception, or experience may also be rendered by the English present." [Seow, *A Grammar for Biblical Hebrew*, 93]

### 4. וְהָעֲלֵהוּ H imp ms, suff = 3ms; עֲלֵה

5. "The formulation of the order וְלֵךְ-לְךָ occurs elsewhere only in Gen 12.1. It may well be that 22.1

alludes to 12.1." [Westermann, *Genesis 12-36: A Commentary*, 357] Also note that God indicates the mountain in parallel to Gen 12 as the mountain that he names.

## 22.3-4

1. שְׁכַחְתֶּם וַיִּשְׁכַּחְם H imperf 3ms שכח

## 22.5

1. וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה

1.01 "The first-person volitional form presents many more complexities than the jussive or the imperative. In his work on the Byblian dialect of Late Bronze Age Canaanite, W. L. Moran isolates two uses of yaqtula as primary, accounting for about two-thirds of the examples: (a) the "direct volitive," to express to wish, request, or command, and (b) the "indirect volitive," in clauses of purpose or intended result. Both of these have analogs among the uses of the Hebrew cohortative. Byblian yaqtula is also found in conditional sentences, in protasis or apodosis. The Hebrew -â forms can be distinguished according to their occurrence in independent or dependent clause." [Waltke & O'Connor, *Introduction to Biblical Hebrew Syntax*, §34.5]

1.02 "The cohortative expresses the will or strong desire of the speaker. In cases where the speaker has the ability to carry out an inclination it takes on the coloring of resolve ("I will . . . "). In other cases, where the speaker cannot effect a desire without the consent of the one addressed, it connotes request ("May I . . . "). The sense is optative when the speaker's will involves dubiety, an indefinite potentiality ("I might / can . . . "). Finally, in first-person plural, the speakers usually seek to instigate or encourage each other to some action ("Let us . . . "). By etymology the term "cohortative" is applicable only to this last use (Latin *cohortor* "to encourage"), but the term has been expanded to cover the other uses mentioned here. The negative particle with the cohortative is אַל." [Waltke & O'Connor, *Introduction to Biblical Hebrew Syntax*, §34.5.1]

2. "The two groups in the little caravan separate; Abraham tells the two servants to wait at the foot of the mountain; he explains to them what he and Isaac plan to do, and lets them know that they will be back. One understands now the function of the two servants in the narrative; they represent the house of Abraham. From now on, Abraham and Isaac, father and son, are alone. This is the simple way in which the patriarchal narrative describes the loneliness of so critical an hour." [Westermann, *Genesis 12-36: A Commentary*, 359]

## 22.6

1. וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמֶּאֱכָלֶת

1.01 "As in English, the article is used when an object or a person is well-known or recognized fact." *Introduction to Biblical Hebrew Syntax*, §85, p.18-19] Also note Waltke & O'Connor, 243.

## 22.7

1. הַנְּהַ functions to introduce an adversative in this sentence [note Waltke & O'Connor, *Introduction*

to *Biblical Hebrew Syntax*, §40.2.1d]

## 22.8

### 1. אֱלֹהִים יִרְאֶה-לוֹ הַשָּׂה לְעַל.

1.01 אֱלֹהִים precedes the verb יִרְאֶה for emphasis [note: Williams, *Hebrew Syntax: An Outline*, §573, p. 96]

2. The text concludes the inclusio from v6: וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו.

## 22.12

1. מִאִמּוֹנָה anything (at all)

2. Conclusion of inclusio from v2 with the phrase: אֶת-בְּנֵךְ אֶת-יְחִידֶךָ

3. כִּי-יֵרָא אֱלֹהִים

3.01 "A quasi-fientive stative participle can govern a genitive." [Waltke & O'Connor, *Introduction to Biblical Hebrew Syntax*, 617; Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §116g]

4. כִּי

4.01 Here כִּי "Nominalizing, introducing noun clauses like Greek *oti*." [Williams, *Hebrew Syntax: An Outline*, §541, p. 73]

## 22.13

1. נֶאֱחָזוּ N pt. אָחַז G = grasp, take hold; N = caught

2. אַחֲרָי = behind him/it [Holiday, 11] Note that the different version have אַחֲרָי instead.

## 22.14

1. יִהְיֶה יִרְאֶה

1.01 יִרְאֶה G imperf 3ms רָאָה the probable reading is יִרְאֶה N imperf 3ms because of the repetition of the clause at the end of the line. Westermann leaves the text as is and translates: "And Abraham gave this place the name "Yahweh sees," of which one says today: On the mountain Yahweh makes himself seen." [Westermann, *Genesis 12-36: A Commentary*, 353]

2. אֲשֶׁר

2.01 Here it functions as an accusative of specification: "as it is said today" [Williams, *Hebrew Syntax: An Outline*, §492, p. 82]

2.02 אשר with the imperfect is equivalent to "so that" [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §166b]

3. יֵאָמַר N imperf 3ms "be said, told" [BDB]

3.01 The imperfect is here used "to express actions...which may be repeated at any time . . . especially to express facts known by experience which may at any time come into effect again." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §107g]

4. יֵרָאֵה = N Imperfect, *to appear*

## 22.15

1. שְׁנִית מִן־הַשְּׁמַיִם:

1.01 "שְׁנִית is used as a numeral adverb . . . a second time." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §134r]

## 22.16

1. בִּי נִשְׁבַּעְתִּי

1.01 בִּי נִשְׁבַּעְתִּי N perf 1cs

1.02 בִּי here is used to introduce an oath which is usually introduced by אִם (certainly not) or לֹא־אִם (certainly). [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §149a]

2. כִּי יַעַן

2.01 Introduces a causal clause [Waltke & O'Connor, *Introduction to Biblical Hebrew Syntax*, 640]

2.02 The causal clause is established by the pattern: preposition and followed by noun clause. [Williams, *Hebrew Syntax: An Outline*, §534, p. 89]

## 22.17

1. כִּי־בָרַךְ אֲבָרְכֶךָ וְהִרְבָּה אֲרַבָּה אֶת־זֶרְעֶךָ

1.01 "The infinitive absolute used before the verb to strengthen the verbal idea, i.e. to emphasize in this way either the certainty (especially in the case of threats) or the forcibleness and completeness of an occurrence." [Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §113n]

## 22.18

### 1. וְהִתְבָּרַכוּ בְּזֶרְעָךָ כָּל גּוֹי הָאָרֶץ.

1.01 "will be blessed" "The Hithpael historically tends to take on the passive functions of the Niphal, it is not surprising that the stems are occasionally confounded." [Waltke & O'Connor, *Introduction to Biblical Hebrew Syntax*, 395] Compare with Gen 12.3

### 2. עָקַב אֲשֶׁר שָׁמְעָה בְּקִלְיִ:

2.01 "The term עָקַב "consequence," related to עָקַב "heel," is also combined with rwX to introduce a causal clause." [Waltke & O'Connor, *Introduction to Biblical Hebrew Syntax*, 641] also note Kautzsch & Cowley, *Gesenius' Hebrew Grammar*, §158b.