

Study Guide to Genesis 27-32

1. Gen 27.2 אֲנִי הֵנָּה may be translated as "since" [See W&O §34.7]

1.1 "The particle אֲנִי is frequently attached to imperatives, jussives, and cohortatives. It is traditionally known as a precative particle, translated as "please, I pray" or the like. In actual fact, however, there is little support for this rather vague rendering. The particle seems rather 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. As a modal particle its occurrence cannot be predicted; when it does occur, however, it would appear to show that the speaker regards his command as consequent upon its former statement or, as we have said, upon the context. It would seem natural therefore to find such a particle used in the *hinnēh* clause following a *hinnēh* clause, because the *hinnēh* clause is precisely the kind of statement out of which an imperative emerges. This close relationship is signaled even more explicitly in Hebrew by appending אֲנִי both to the *hinnēh* and to the following imperative. . . ." [Lambdin, *Introduction to Biblical Hebrew*, 170-71]

1.2 הֵנָּה and הֵנָּה-Clauses according to Lambdin, 168-70]

1.2.1 "The clearest and most basic use of הֵנָּה is a predicator of existence. It differs from הִנֵּנִי in that it emphasizes the immediacy, the here-and-now-ness, of the situation"

1.2.2 "הֵנָּה may also be used to add this same nuance to sentences with adverbial, adjectival, or participial predicates. Thus, a sentence such as אֲנִי בְּבַיִת become הֵנָּה אֲנִי בְּבַיִת I am here (now) in the house. . . . It may also be prefixed to verbal sentences, adding to the vividness or importance of the fact stated. . . ."

1.2.3 "Most *hinnēh*-clauses occur in direct speech (this excludes *w^ehinneh*) and serve to introduce a fact upon which a following statement or command is based. It becomes important, therefore, to consider each *hinnēh*-clause together with the type of clause that follows it, i.e. whether they stand in a conjunctive or disjunctive relationship.

1.2.4 Conjunctive-sequential types:

1. "*hinnēh*-clause + imperative. The absence of *w^e*- before the imperative marks this as a rather special construction. If desired, the *hinnēh*-clause may be subordinate in English. . . . The semantic movement from one clause to the other is clear. Sometimes this can be made clear in the English by the subordination suggested; sometimes the use of "so" or "therefore" in the second clause is recommended. The imperative may be preceded by עֲתָה or וְעַתָּה."

2. "*hinnēh*-clause + converted perfect.

1.2.5 Disjunctive-sequential type:

1. "*hinnēh*-clause + disjunctive clause. There are several types of less frequent constructions under this heading, mostly conforming to the uses of the disjunctive relationship . . . but slightly modified by the initial *hinnēh*."

2. "In a number of instances the use of a future disjunctive clause after *hinnēh* + participle seems to require that the participial clause be rendered in a completed sense. . . ."

3. ". . . the very frequent idiomatic use of וְהִנֵּה after רָאָה and other verbs of perception. וְהִנֵּה may also be used to introduce a circumstantial clause, sometimes without an explicit subject. . . ."

2. Gen 27.30: "After אָצַק in the sense of *just*: Gn 27.30 אָצַק אָצַק אָצַק *he had just gone out and* . . .; Jdg 7.19." [J&M§123k]

3. n.b. Gen 28.11 - מְרִאשְׁתָּיו - although often translated as "under his head" [NAU, NRSV, TNK] there is nothing to indicate that the stones were being used as pillows!

3.1 Although, ". . . מְרִאשְׁתָּיו: what is on the head, head-support Gn 28.11,18 (Erman-R. 212, fig. 58); acc. loci (Gesenius-K. §118d) at the head of 1S 19.13, 16; 26.7, 11f., 16 1K 19.6; —Jr 13.18 (rd. מְרִשִּׁיכֶם)." [KBS]

3.2 "“He took some of the stones . . . and put them round his head.” Because v 18 speaks of one specific stone, it is often surmised that Jacob used the stone as a pillow. However, passages like 1 Sam 26:11–12; 1 Kgs 19:6, where the same phrase, “round his head,” appears, suggest the stones were placed round his head to protect him rather than to lie on. There is no suggestion that the stones were particularly large." [Wenham, *Genesis 16-50*]

4. Gen 29.15 . . . הֲכִי

4.1 "In הֲכִי, which surprisingly corresponds to Fr. *est-ce que?* (literally *num [est] quod?*), the כִּי introduces a subject clause (cf. § 157 a, n.): Job 6.22 אֲמַרְתִּי הֲכִי *did I say?*; 2Sm 9.1 הֲכִי יֵשׁ-עוֹד *is there no one more?*; Gn 29.15 *would you, being my brother, serve me for nothing?* (the question, strictly speaking, relates only to the last member; cf. § k); 27.36 *indeed, he was [justly] named Jacob, and (= for) he has already tripped me up twice* (with exclamatory הֵ, § b); with negative: 2Sm 13.28 אֲתָכֶם *is it not I that command you?*; 1Sm 10.1." [J&M §161j]

4.2 "**General observations.** 1) Sometimes an interrogative word is placed at the beginning of a group of two coordinate members, when, logically, the first member is subordinate and the negative relates only to the second member: Nu 11.22 *if sheep and cows were slaughtered for them, would that be enough for them?* (§ 128 b); also with הֵ Jer 8.4; with הֲכִי Gn 29.15 (§ j); with מְדוּעַ: Is 50.2 *why did I not find anyone when I came?*; 5.4; with לָמָּה: Is 58.3(). Comp. an analogous phenomenon discussed in §§ 167 t; 168 h; 170 m.

2) On the demonstrative pronoun added to an interrogative word, cf. § 143 g.

3) An interrogative may occupy a non-initial position: e.g. Is 49.21 הֵם אֵלֶּה אֵיפֹה הֵם... וְאַלֶּה מִי גִדְּלוּ... אֵלֶּה אֵיפֹה הֵם *Who raised these? ...and where are they?*" [J&M §161k]

5. Gen 29.21 - הִבָּהּ

5.1 "In the masc. sg. we often meet the paragogic הֵ, e.g. שָׁבָה, רָדָה (cf. § 48 d). Hebrew has only the imperative of the unused verb יָהַב *to give*. Especially in the singular we find the form הִבָּהּ (but before א, Gn 29.21 הִבָּהּ, hiatus, § 33), once הַב, and in the plural הִבּוּ; sg. f. הִבִּי. In these last two

forms the *a* is maintained (contrast דַּעַן, דַּעַן, דַּעַי). [J&M §75k]

6. Gen 30.27 נִחַשְׁתִּי - נִחַשׁ - "N. M. Waldman (*JQR* 50 [1964] 164–65), and J. J. Finkelstein (*JAOS* 88 [1968] 34, n. 19) link the verb with Akk. *naḥāšu* “become full, wealthy.” [Wenham, *Genesis 16-50*, this is also cited by *KBS*]

7. Gen 30.28 נִקְבָּה - נִקְבַּ - ". . . 2. to fix, establish: to fix wages Gn 30.28, to decide a name Is 62.2." [KBS] n.b. Akk. *naqābu* to deflower, rape. Most of the occurrences with the meanings "bore through" "slander" etc. are negative!

8. Gen 30.29 אֵת אֲשֶׁר - "the way in which" [*GKC* §157c]

9. Gen 31.29 - "Watson, *Bib* 58 (1977) 213–15, suggests redividing יֵשׁ לֵא לִידֵי, understanding לֵא as noun “power.” R. Frankena, *OTS* 17 (1972) 61, thinks the phrase means “my protective deity.” [Wenham, *Genesis 16-50*]

10. Gen 31.32 "Putting the prep עַם before the pronoun אֲשֶׁר is unusual. More typical word order occurs in 44.9 (*GKC*, 138f; Joüon, 158m). אֲשֶׁר rarely used as indefinite (*W&C*, 334, n. 13)." [Wenham, *Genesis 16-50*]

11. Gen 31.39 "Second half of verse in apposition to first. First gives Jacob’s perspective; second, Laban’s." [Wenham, *Genesis 16-50*]